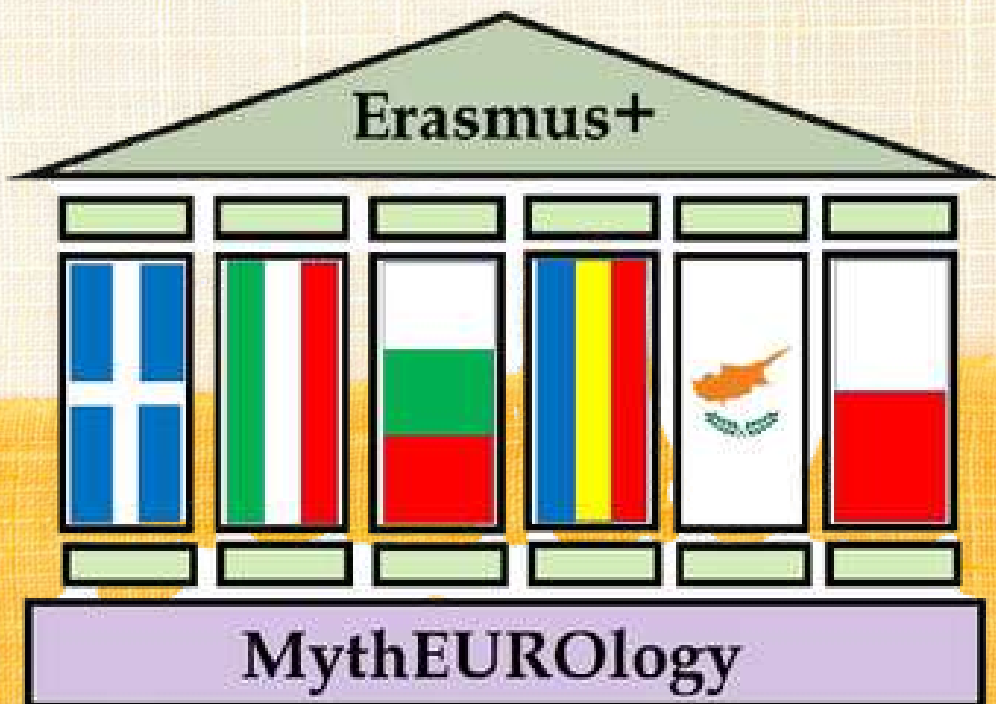




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MYTHS IN OUR SCHOOLS



**EXPLORING OUR COMMON EUROPEAN
CULTURAL VALUES AND HERITAGE**

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ABOUT THE PROJECT

IDEA

- to study local and European myths using innovative ways of representations
- achieve curriculum objectives
- introduce common European cultural heritage principles
- learn how to live in a cultural diverse community

OBJECTIVES

- The aesthetic recognition of myths language and plot.
- Multidimensional enhancement of myths (geological, social etc).
- Comparative study of myths in different European countries.
- Creation of a new teaching methodology based on geomythology, particularly on
- European geomythology peaceful coexistence and a richer European identity.
- Cooperation of all involved members
- Promotion of new technologies in education.

PARTNERS



MYTHS IN OUR SCHOOLS
MythEUROlogy 2020-2022

The Legend of the Wawel Dragon



In ancient times, when Polish land was controlled by the king Krak, a dragon appeared in Cracow. It was a large animal, with green skin, a long nose and a mouth filled with sharp teeth. The dragon settled itself in a den under the Wawel castle and it terrorised all the inhabitants of King Krak's town. People were really scared, but there were some knight who believed they could fight the dragon. Unfortunately, no one came back from the trip to the den. Both the king and his people lost hope to win with the creature. Every week herds of cows were getting smaller and smaller. People were worried, what will happen if it eats all of them.

When they thought, that they have lost and they are all going to die, a poor shoemaker Skuba came to the Krak's kingdom.

- My dear king, I think I am able to defeat this annoying dragon.

- he said to the king, paying respect to him.

The knights burst into laughter and shouted:

- Look at him! We have found a brave one!

- Don't you know that nobody is able to defeat this dragon?

- He has already killed so many soldiers! How are you going to do this?

But after all, Krak was smart and he knew, that he can't lose any chance to get rid of this horrible beast, so he said:

- Okay, I agree. Defeat it, and I will reward you. - said the King.

The shoemaker bowed and left the hall, thinking about the strategy. He prepared himself very quickly. He killed the biggest clot that he was able to find, then he filled it with sulphur and sewed it. He put the animal on his back and went to the dragon's den. He walked as quietly as he could to the entrance, threw stuffed clot and ran away. Later, the dragon left its place, and just when it saw and smelled the animal, it ate the clot really quickly. The poison started working just after a few seconds. The dragon started feeling thirsty. It ran to the Vistula River and started drinking, drinking and drinking ... Everyone thought that it would drink the whole river! Luckily, as water cannot extinguish burning sulphur, the gases produced by the fires inside him made the beast explode. The creative shoemaker became Krakow's hero, and the king gave him the deserved reward.

To commemorate the vanquishing of the Dragon, Bronisław Chromy designed a sculpture of the beast which now stands by the river at the foot of Wawel, near the Dragon's Den.

Legenda o Smoku Wawelskim



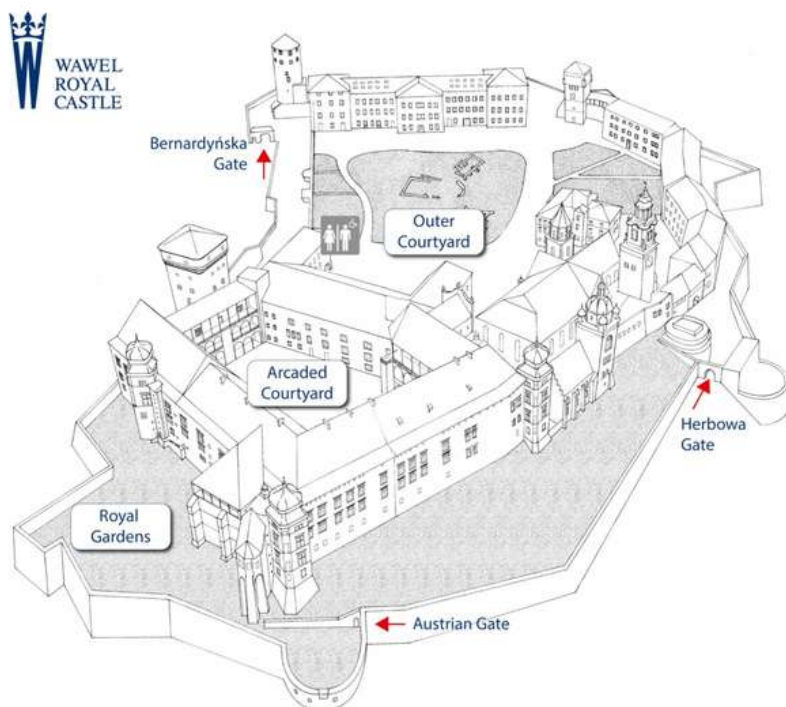
Przed wiekami, za czasów króla Kraka, założyciela krakowskiego grodu, na zboczu wawelskiego grodu w wielkiej jamie zamieszkał smok. Było to ogromne zwierzę z paszczą i długim ogonem. Pożerał on owce i krowy, które ludzie wypasali na łąkach wzdłuż Wisły.

Król zdecydował się oddać rękę swojej córki temu, kto zgładzi groźnego smoka. Do Krakowa coraz tłumniej zaczęli przyjeżdżać rycerze, żadnemu jednak nie udało się smoka pokonać.

Wtedy na dworze królewskim pojawił się pewien młody szewczyk Skuba, który obiecał, że poradzi sobie z groźną bestią. Cały orszak otaczających króla rycerzy parsknął śmiechem traktując słowa szewczyka jako dobry żart. Szewczyk jednak nie zniechęcił się łatwo. Dnia następnego zdobył skórę barana, którą napchał siarką i wystawił ją przed smoczą jamą. Smok zwabiony widokiem smacznej przekąski porwał szybko barana i go zjadł.

Wtedy siarka zaczęła parzyć jego brzuch, smok zionął prawdziwym ogniem. Chcąc uśmierzyć palący ból smok zaczął pić wodę z Wisły. Pił, pił i robił się coraz większy i większy aż w końcu pękł.

I tak sprytny, niepozorny szewczyk uwolnił Kraków od groźnego smoka. W zamian dostał rękę królowy, z którą żył długo i szczęśliwie.



The Legend of the Treasurer

A long time ago, many miners worked in Silesian coal mines. It was an extremely hard work. Miners spent all days splitting coal with pickaxes, and then they loaded it into wagons and brought it on the surface of the ground. It was very dangerous in the mines. It often happened that too much coal broke off the wall, which buried the miners. Sometimes the light went out, and the miners got lost in the tangle of old corridors. And just then the good ghost of the mine called The Treasurer appeared. It is said that he appeared as a bearded foreman smoking a pipe, with a small pickaxe in his hand and a candle attached to a band on his forehead. He warned miners of the dangers and helped them when they needed. However, only good and hardworking people did not need to fear the Treasurer. Fraudsters and lazybones could not count on his favour.

Once, the head chief of the mine was asked to hire a young boy. His father died, and his mother was unable to feed the boy's numerous siblings on her own. The foreman resisted for a long time, claiming that the boy would not be able to work in the mine. When he finally agreed, he made one condition - the boy must work like the old miners and transport up the same amount of the coal. If he manage to do it for a week, he will be hired permanently. The young man knew from the first day that he couldn't do it. He wanted to go to the foreman and say that he would give up when suddenly an elderly miner appeared next to him.

- What's bothering you, boy? - He asked, seeing his worried expression.

After the boy told him the whole story, the miner said:

- I will help you, but you have to equally share with me the your salary.

- Ok - the boy agreed.

And since then, the older miner came to the boy, helped him split the coal, and then loaded it into the wagons. After a week, the astonished foreman hired the boy permanently, and gave him his salary. As the boy went into the mine, the senior miner has already been waiting for him.

- I've come for my share. - He said.

- I will only keep for myself what I earned. All the rest of the money is for you. Thank you for your help. - The boy said handing him a bag full of coins.

Then the miner laughed heartily and turned into the Treasurer. The boy saw the real ghost of the mine standing in front of him.

-Keep all your money, boy. - said the Treasurer. - And be always honest.

After these words, he disappeared.

It is believed that once for a while the Treasurer visit the coal mines to warn the honest, good-working miners about the danger.



Legenda o Skarbniku

Dawno temu wielu górników pracowało w śląskich kopalniach węgla. Była to praca niezwykle ciężka. Górnicy całymi dniami odłupywali węgiel kilofami, a potem ładowali go do wagoników, by wreszcie wypchać je na górę.

Kopalnie były też niebezpieczne. Często bowiem zdarzało się, że ze ściany odłupało się zbyt wiele węgla, który zasypywał górników. Nie raz gasło też światło i górnicy gubili się w plątaninie starych korytarzy. Wtedy właśnie pojawiał się Skarbnik - dobry duch kopalni.

Można go było spotkać we wszystkich kopalniach. Zawsze miał postać brodatego sztygiera palącego fajkę, z małym kilofem w dłoni i świeczką przymocowaną do opaski na czole. Ostrzegał górników przed niebezpieczeństwami i pomagał im w razie potrzeby. Jednak tylko ludzie dobrzy i pracowici nie musieli obawiać się Skarbnika. Oszuści i obiboki nie mogli liczyć na jego przychyłność.

Pewnego razu głównego sztygiera kopalni poproszono o przyjęcie do pracy młodego chłopca. Jego ojciec zmarł, a matka nie była w stanie sama wyżywić liczne rodzeństwo chłopca. Sztygier długo się opierał, twierdząc, że chłopiec sobie nie poradzi. Gdy w końcu się zgodził, postawił jeden warunek - chłopiec musi pracować tak samo jak starsi górnicy i wywozić na górę tyle samo węgla. Jeśli sobie poradzi przez tydzień, zostanie przyjęty do pracy na stałe.

Już pierwszego dnia młodzieniec wiedział, że sobie nie poradzi. Już miał pójść do sztygiera i powiedzieć, że rezygnuje, gdy nagle obok niego pojawił się starszy górnik.

- Co cię trapi, chłopcze? - zapytał, widząc jego zatroskaną minę.

Gdy chłopiec opowiedział mu całą historię, górnik rzekł:

- Pomogę ci, ale musisz równo dzielić się ze mną zapłatą, jaką otrzymasz za pracę.

- Zgoda - odparł chłopiec.

I tak dzień w dzień starszy górnik przychodził do chłopca i pomagał mu odłupywać węgiel, a potem ładować go do wagoników. Po tygodniu zdumiony sztygier przyjął chłopca na stałe i wypłacił mu umówioną kwotę.

Starszy górnik już czekał na chłopca na dole.

- Przyszedłem po swoją część - powiedział.

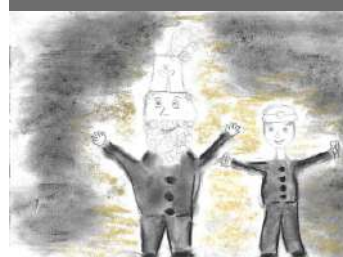
- Zatrzymam dla siebie tylko tyle, ile sam zarobiłem. Cała reszta pieniędzy jest dla ciebie. Dziękuję za pomoc - odparł chłopiec, podając mu woreczek pełen monet.

Wtedy górnik roześmiał się serdecznie i przyjął prawdziwą postać. Przed chłopcem stał duch kopalni we własnej osobie.

- Zatrzymaj wszystkie pieniądze, chłopcze - powiedział Skarbnik. - I zawsze bądź taki uczciwy.

Po tych słowach zniknął.

Skarbnika najczęściej spotykano w śląskich kopalniach węgla, ale podobno pojawiał się też w wielickiej kopalni soli.





LEGEND OF THE MARTENITSA



The Bulgarian tradition of tying a martenitsa on March 1 has not been interrupted for more than 1,300 years. All Bulgarians celebrate this holiday and let's face it, we are proud of this fact! But do we all know where it comes from?

The most common legend, sung in many folk songs and legends, tells the story of Kubrat's daughter Huba and the dove who carried a white and red thread to Asparuh (Isperih).

Towards the end of his life, the ruler of the Proto-Bulgarians, Khan Kubrat, called his five sons and ordered them not to separate, to be always together, so that enemies could not attack and enslave them. Time passed, the mighty khan died. Then the Khazars, one of his strong enemies, attacked the proto-Bulgarians and captured Kubrat's daughter - Huba. Their leader, Khan Ashina, offered Kubrat's sons to recognize him as their ruler. This was the condition for freeing their sister and leaving them the lands. The khan's sons were put to a difficult test.

Bayan - the eldest son, admitted Khazar rule and remained with his captured sister. The others disobeyed the old khan's order to remain united and set out in search of free land for their tribes. One of the brothers headed north, and the others, Asparuh, Kuber and Alcek, headed south. Before parting, the brothers secretly arranged with Huba and Bayan to stay with Khan Ashina until one of them found free land. Then the one who found land and created a new Bulgarian state would send them a bird tied with a gold thread on his leg, which would be a sign to escape. So, the brothers set off and left the captive girl and Bayan in the hands of the evil Ashina.

Not long after, a dove flew to Huba, sent by Asparuh, who had a gold thread on his leg. As they had agreed, Huba and Bayan escaped from Ashina and reached the waters of the Danube. They didn't know what to do. The bird could show them the way, but they did not know how to cross to the other shore. Bayan took a white thread, which Huba tied on the pigeon's leg. So she wanted to inform her brother Asparuh that they were already nearby. But just before the bird was allowed to fly, Khazar pursuers appeared and began firing at them. Bayan was wounded by an arrow and the end of the thread he was holding turned red with his blood. At that moment, Asparuh appeared on the other side of the river with his soldiers. He was expecting his brother Bayan and sister Huba. The Huns, knowing the power of the Bulgarian weapon, became frightened and turned their horses back.

Asparuh helped Huba and Bayan cross the river and took them to his soldiers. He took the thread from Bayan and tied its white end with the red one. Asparuh then stood before the army and confessed that he and his brothers had disobeyed their father's advice and this paid with their blood for their separation. He decorated each of his warriors with a piece of this sacred thread. He ordered the red and white thread never to be torn, because this bloody thread will forever connect the Bulgarians and will remind them of the glorious Bulgaria of Kubrat and his testament - to always be united.

This happened on the first of March. This is how the name of the martenitsa was born. Since then, on this date, all Bulgarians adorn themselves with red and white threads, as a memory of that distant day and as a symbol for health, joy and success.

ЛЕГЕНДА ЗА МАРТЕНИЦАТА



Българската традиция да се връзва мартеница на 1 март не е прекъсвана повече от 1300 години. Всички българи празнуват този празник и нека си го кажем, ние се гордеем с този факт! Но всички знаем ли откъде идва?

Най-разпространената легенда, възпята в много народни песни и легенди, разказва за Кубратовата дъщеря Хуба и гълъба, носещ бял и червен конец на Аспарух (Исперих). Към края на живота си владетелят на прабългарите хан Кубрат извикал петимата си сина и им заповядал да не се разделят, да бъдат винаги заедно, за да не могат враговете да ги нападнат и поробят. Времето минавало, могъщият хан умрял. Тогава хазарите, един от силните му врагове, нападнали прабългарите и заловили дъщерята на Кубрат – Хуба. Техният водач хан Ашина предложил на синовете на Кубрат да го признаят за свой владетел. Това било условието да освободят сестра им и да напуснат земите им. Синовете на хана били подложени на тежко изпитание.

Баян – най-големият син, признал хазарското управление и останал при пленената си сестра. Останалите не се подчинили на заповедта на стария хан да останат обединени и тръгнали да търсят свободна земя за своите племена. Един от братята се насочил на север, а останалите, Аспарух, Кубер и Алцек, се отправили на юг. Преди да се разделят, братята тайно се уговорили с Хуба и Баян да останат при хан Ашина, докато един от тях намери свободна земя. Тогава този, който намери земя и създаде нова българска държава, ще им изпрати птица, с вързан златен конец на крака ѝ, което ще бъде знак за бягство. И така, братята тръгнали и оставил пленената девойка и Баян в ръцете на злия Ашина.

Не след дълго при Хуба долетял гълъб, изпратен от Аспарух, който имал златна нишка на крака. Както се уговорили, Хуба и Баян избягали от Ашина и стигнали до водите на Дунав. Те не знаели какво да правят. Птицата можела да им покаже пътя, но те не знаели как да преминат на другия бряг. Баян взел бял конец, който Хуба завързала на крака на гълъба. По този начин искала да съобщи на брат си Аспарух, че вече са наблизо. Но точно преди птицата да бъде пусната да лети, се появили хазарски преследвачи и започнали да стрелят по тях. Баян бил ранен от стрела и краят на конеца, който държал, се зачервил от кръвта му. В този момент от другата страна на реката се появил Аспарух със своите войници. Очаквал брат си Баян и сестра си Хуба. Хуните, знаейки силата на българското оръжие, се уплашили и обърнали конете си назад.

Аспарух помогнал на Хуба и Баян да преминат реката и ги завел при своите войници. Взел конеца от Баян и завързал белия му край с червения. Тогава Аспарух застанал пред войската и признал, че той и братята му не са послушали съвета на баща си и заплатили с кръвта си за раздялата им. Той закичил всеки от своите воители с парче от тази свещена нишка. Той наредил червено-бял конец никога да не се къса, защото тази кървава нишка завинаги ще свърже българите и ще им напомня за славната Кубратова България и неговия завет – да бъдем винаги единни.

Това се случило на първи март. Така се ражда името на мартеницата. Оттогава на тази дата всички българи се кичат с червени и бели конци, като спомен от онзи далечен ден и като символ за здраве, радост и успех.

THE NESTINAR LEGEND ЛЕГЕНДА ЗА НЕСТИНАРИТЕ



Many years ago, God felt lonely and on top of that he needed someone to watch over the earth for him. Somebody who could pardon or punish people for their sins. He gathered the most handsome and strongest boys so he could test their bravery. He set a big fire and told them that whoever managed to walk and play in the fire barefoot would be his chosen one. Only one boy dared to try and succeeded. His name was Kostadin.

When God realized that Kostadin needed a girl to help him, he gathered the prettiest and bravest girls to find a match for the chosen boy. The girl he'd choose would be the one who would dare to walk and play in the fire barefoot. The only who did that was Elena. She and Kostadin got married.

Then God made them his helpers and pronounced them saint. He gave them the right to pardon the people who had sins by making them walk on the fire.

Nowadays, there is still a tradition for people to play and dance in the fire barefoot celebrating Konstantin and Elena.

Преди много години, Бог се почувствал самотен, а и имал нужда от някого да наглежда земята вместо него. Някой, който можел да помилва или наказва хора за греховете им. Той събрал най-красивите и най-силните момчета, за да може да изпита тяхната храброст. Подпалил голям огън и им е рекъл, че който успее да ходи и да играе в огъня бос, ще бъде избраният от него. Само едно момче се осмелило да опита и успяло. Казвало се Костадин.

Когато Бог осъзнал, че Костадин се нуждаел от момиче, което да му помага, той събрал най-красивите и смели момичета, за да намери подходящо за избраното момче. Момата, трябвало да ходи и да танцува в огъня боса. Единствената, която направила това, била Елена. Тя и Костадин се оженили.

След това Бог ги направил свои помощници и ги провъзгласил за светци. Той им дал правото да помилват хората, които имали грехове, като ги карал да ходят по огъня.

В днешно време все още има традиция хората да играят и танцуват в огъня боси празнувайки Св. Св. Константин и Елена.

FAIRIES - САМОДИВИ

They live under huge old trees or in dark caves, by rivers, springs and wells. Mountains associated with them are Belasitsa, Rudina Mountain, Vitosha, Rila, the Rhodopes, Stara Planina, Pirin and Sredna Gora are their favorites. They appear on earth from spring to autumn (from Annunciation to Sequence). In winter they live in the mythical village of Zmeykovo.



They are really beautiful, with a slender body, long hair and magical looks that even kill. They wear white clothes, green belts and a veil. Their strength is hidden in their shadow. Fairies ride deer and use snakes as whips. If a man ever kills such a deer during a hunt, his owner takes cruel revenge on the hunter - blinds him or gives him an illness, followed by death. They are armed with bows and arrows, which were carried by the kidnapped boys.

The fairies dance and sing around wells and rivers. It was believed that if you saw a diva you should not look her in the eyes. People have said that there is no better song than the song of the fairies, and there is nothing more beautiful than the dance of the fairies.

Famous fairies are:

- Stana- sister of the whistlers and kaval players
- Dena - sister of the warrior heroes;
- Radka - sister of shepherds and shepherds;
- Magda - sister of billiards;
- Smith - sister of woodcutters, of the woods;



Живеят под грамадни стари дървета, в изоставени колиби или в тъмни пещери, край реки, извори и кладенци. Планини, свързани с тях са Беласица, Рудина планина, Витоша, в по-малка степен Рила, Родопите и Стара планина, а Пирин и Средна Гора им са любимите. Явяват се на земята от пролетта до есента (от Благовещение до Секновене). През зимата живеят в митичното село Змейково. Самодивите са неземно красиви, вечно млади моми, с тънка снага („самодивска“), с дълги коси и чародеен поглед, който замайва и дори убива. Облечени са с бели дрехи, с дълги бели рокли бяла риза или бял сукман, зелен пояс и забунче, препасани с коланче (зунка), което има цвета на дъгата, но с преобладаване на зеления цвят. Имат и було, бяло наметало, наречено сянка или лъч, в което се крие тяхната сила. Самодивите яздят едри (сури) елени, като използват за юзди и камшик змии. Ако по време на лов човек убие такъв елен, покровителката му отмъщава жестоко на ловеца, като го ослепява или му праща болест, следвана от сигурна смърт. Въоръжени са с лъкове и стрели, които са носели отвличените от тях моми и момци. Самодивите танцуват и пеят около кладенците, казва се, че ако видиш Самодива не трябва да гледаш в очите. Хората са казвали, че от песента на Самодивите по-хубава песен няма, и от танца на Самодивите няма по-красив.

Известни самодиви:

- Стана – посестрима на свирците и кавалджиите
- Дена – на юнаците ратоборци
- Радка – на овчари и пастири
- Магда – на билиарки
- Смита – дървари, на горите
- Веселина – хората и песните



DIGENIS AND KAVOURAS, THE GARGANTUAN CRAB

Once upon a time, a gigantic crab was born inside a dense reedbed. He was scary in appearance, powerful and destructive. When he started chasing people away from the valley, nobody could fight him off. They called him “Kavouras”.

A handful of brave villagers, from the surrounding settlements, decided to get rid of him. They set up an ambush and, when Kavouras emerged from within the reeds, they drew their swords to cut off his path. However, once he saw them, he charged forward. Before they could put up a fight, he grabbed them with his strong claws and devoured them.

Frightened and desperate, the king of the land sent a message to Digenis Akritas, inviting him to the palace. Digenis stopped whatever he was doing, put on his armor and his weapons and rode his black horse. Faster than the wind, he galloped through gorges and mountains and arrived at the palace. The disheartened king asked for his help with Kavouras. Digenis mounted his horse and galloped away to the reedbed.

Kavouras was lying outside his cave, sunbathing. As soon as he saw Digenis, he stretched out his claws to grab him. - Stand aside Kavouras. I am not afraid of you! said Digenis. As Kavouras laughed loudly, the surrounding mountains shook violently. The big fight began in the threshing plateau nearby. Whenever Digenis hit, you could hear the bones crack. Where Kavouras bit, the blood gushed with a jet.



The night fell and Digenis's fight with Kavouras continued. Digenis felt exhausted. As his strength was abandoning him, he lifted his hands to heaven and prayed to God, in deep faith:

- Give me strength Almighty, to defeat Kavouras and save the place from this great disaster. The heavens opened and a loud voice was heard from above saying:
- Digenis, search your belt, and there you will find a silver scabbard. Inside it, there is a silver knife. Take it and put it on Kavouras's bellybutton. That's his weak point.

That's what Digenis did. Kavouras screamed so loud that his cry was heard over the entire island. He fell heavily to the ground screaming in pain. A river of red blood was flowing from the wound.

- I admit Digenis that you are stronger than me. Take my shell and make a shield, said Kavouras and with a loud roar he died.

As soon as the villagers saw Kavouras dead, they regained their courage and came out of their hiding places.

- Long live Digenis! they yelled and laughed out loud. And lifting Digenis on their shoulders, they carried him to the palace.

The king welcomed him with joy. He thanked him for his great achievement and organized a three-day and three-night feast to honor him. Everyone ran to see and admire this great hero who saved the place from the evil gargantuan crab.

Ο ΔΙΓΕΝΗΣ ΚΑΙ Ο ΚΑΒΟΥΡΑΣ

Κάποτε γεννήθηκε σ' ένα δασερό καλαμιώνα ένας θεόρατος κάβουρας. Τρομακτικός στην όψη, κατέστρεφε ό,τι έβρισκε μπροστά του. Σιγά σιγά άρχισε να κυνηγά και ανθρώπους.

Τα παλικάρια από τα γύρω τα χωριά πήραν την απόφαση να τον ξεπαστρέψουν. Του στήσανε λοιπόν καρτέρι και σαν πρόβαλε ο Κάβουρας βγάλανε τα σπαθιά τους και του 'κοψαν τον δρόμο. Σαν τους είδε όρμησε κατά πάνω τους. Πριν προλάβουν όμως να το βάλουν στα πόδια, τους άρπαξε με τις δυνατές του δαγκάνες και τους έκανε μια χαψιά.

Ο βασιλιάς φοβισμένος και απεγνωσμένος έστειλε με έναν μαντατοφόρο, μήνυμα στον Διγενή Ακρίτα να πάει στο παλάτι. Ο Διγενής παράτησε τις δουλειές του, πήρε τα άρματά του, καβάλησε το μαύρο άλογό του και περνώντας από φαράγγια και βουνά μέσα σε λίγα λεπτά βρέθηκε στο παλάτι. Ο Βασιλιάς σκυθρωπός του είπε την ιστορία με τον Κάβουρα και τότε ο Διγενής πήδηξε στο άλογό του και σαν άνεμος κάλπασε πάνω από κάμπους και έφτασε κοντά του.

Ο Κάβουρας καθόταν έξω από τη σπηλιά του και λιαζόταν. Σαν τον αντίκρουσε, έβγαλε τις δαγκάνες του, για να τον γραπώσει.

-Μέριασε Κάβουρα, κανείς δε σε φοβάται, είπε ο Διγενής.

Ο Κάβουρας γέλασε και τα βουνά γύρω σείστηκαν σύγκορμα. Βγήκαν σε ένα πλάτωμα κι άρχισε η μεγάλη πάλη. Εκεί που χτυπούσε ο Διγενής σπάγανε κόκαλα. Εκεί που δάγκωνε ο Κάβουρας το αίμα ανάβλυζε σαν πίδακας.

Βράδιασε και η πάλη του Διγενή με τον Κάβουρα συνεχιζόταν. Ο Διγενής ένωσε να τον εγκαταλείπουν οι δυνάμεις του. Ύψωσε τα χέρια στον ουρανό και προσευχήθηκε με βαθιά πίστη στον Θεό.

-Δώσε μου δύναμη Παντοδύναμε, να νικήσω τον Κάβουρα και να σώσω τον τόπο από αυτή τη μεγάλη συμφορά.

Ανοίξανε τότε τα ουράνια κι ακούστηκε τρανή φωνή από ψηλά που έλεγε:

-Ψάξε στο ζωνάρι σου, Διγενή κι εκεί θα βρεις ένα ασημένιο θηκάρι. Μέσα έχει ένα ασημένιο μαχαίρι. Πάρε το και χώσε το στον ομφαλό του Κάβουρα. Εκεί είναι το αδύνατό του σημείο.

Έτσι και έκαμε ο Διγενής. Ο Κάβουρας ούρλιαξε τόσο δυνατά που η κραυγή του ακούστηκε ίσαμε την άκρη του νησιού. Ύστερα έπεσε στο χώμα σφαδάζοντας από τον πόνο. Το αίμα έτρεχε από την πληγή ποτάμι.

-Το παραδέχομαι Διγενή πως είσαι πιο δυνατός από εμένα. Πάρε λοιπόν το καβούκι μου και κάνε το ασπίδα, είπε ο Κάβουρας και με έναν δυνατό βρυχηθμό ξεψύχησε.

Σαν είδανε τότες οι χωρικοί τον Κάβουρα νεκρό ξεθάρρεψαν και βγήκαν από τις κρυψώνες τους.

-Ζήτω, ζήτω ο Διγενής φώναζαν χαρούμενοι και γελαστοί. Και σηκώνοντας τον Διγενή στους ώμους τους τον οδήγησαν στο παλάτι.

Ο Βασιλιάς τον υποδέχτηκε με χαρά. Τον ευχαρίστησε για το μεγάλο του κατόρθωμα και έστησε προς τιμή του γλέντι που κράτησε τρεις μέρες και τρεις νύκτες. Όλοι τρέξαν να δουν και να θαυμάσουν το μεγάλο αυτό ήρωα που έσωσε τον τόπο από τον κακό κάβουρα.



The slave girl from Chios - Η Χιώτισσα

After its occupation by the Turks (1570 AD), Cyprus became a poor and insignificant province of the Ottoman Empire. Its Greek population declined and many of the inhabitants became Muslims, so that to avoid heavy taxation.

In 1821 AD the Greek revolution broke out. A year later, the Turks destroyed the island of Chios, which had rebelled against them, and sold the survivors into slavery.

The wonderful poem "The woman of Chios", recites the story of a girl from Chios who was sold in a slave market in Cyprus to a Muslim master...



Μετά την κατάληψή της από τους Τούρκους (1570 μ.Χ.), η Κύπρος έγινε μια φτωχή και ασήμαντη επαρχία της Οθωμανικής αυτοκρατορίας. Ο ελληνικός πληθυσμός της μειώθηκε και πολλοί κάτοικοί της έγιναν μουσουλμάνοι για να γλιτώσουν τη βαριά φορολογία.

Το 1821 μ.Χ. ξέσπασε η Ελληνική επανάσταση. Ένα χρόνο αργότερα, οι Τούρκοι κατέστρεψαν το νησί της Χίου, που είχε επαναστατήσει εναντίον τους,

και πούλησαν σκλάβους όσους κατοίκους διασώθηκαν.

Το ποίημα «Η Χιώτισσα», αφηγείται την ιστορία μιας κοπέλας από τη Χίο που, μετά την καταστροφή του νησιού της, πουλήθηκε σε ένα σκλαβοπάζαρο της Κύπρου σε ένα Τουρκοκύπριο μπέη...

Afternoon. Saturday afternoon. The sun is approaching its setting. An old beggar woman begs the passers-by to have mercy on her, when a window opens and Gül Sabah, the Muslim lady from a rich house, invites her in.

The mistress of the house sends her slaves away and stays alone with the beggar. She collapses on the old woman's chest crying and kissing the cross on her neck, confessing that she is an enslaved Christian whose name is Eleni.

Απόγευμα. Σάββατο απόγευμα. Ο ήλιος πλησιάζει στη δύση του. Μια γριά ζητιάνα παρακαλεί του περαστικούς να την ελεήσουν, όταν ξαφνικά ανοίγει ένα παράθυρο και η Gül Sabah, η μουσουλμάνα κυρά του πλούσιου σπιτιού την προσκαλεί να μπει μέσα.

Η κυρά του σπιτιού διώχνει τις σκλάβες για να μείνει μόνη με τη ζητιάνα. Πέφτει στο στήθος της γριάς κλαίγοντας και αρχίζει να φιλά τον σταυρό στο λαιμό της, ομολογώντας ότι είναι χριστιανή και ονομάζεται Ελένη.



She says that her island, Chios, was destroyed by the Turks and that she was abducted to be sold as a slave in Cyprus, despite her brother's struggle to protect her from the kidnappers. The old woman comforts her and promises to help her out.



Αφηγείται ότι το νησί της, η Χίος, είχε καταστραφεί από τους Τούρκους και η ίδια είχε απαχθεί για να πουληθεί ως σκλάβα στην Κύπρο, παρά την μάχη που έδωσε ο αδελφός της με τους απαγωγείς, για να την προστατεύσει. Η γριά την παρηγορά και υπόσχεται ότι θα την βοηθήσει.

When her husband, the Muslim Ali Bey, returns home at night, he finds Eleni crying. He speaks to her with caring words, saying how grateful she should be for her fortune. Instead of a Christian slave, she has become his wife, having dozens of slaves serving her, pretty clothes, and expensive jewelry. He also brings good news from her island. Her mother and brother have survived the massacres and are both in good health.

Όταν το βράδυ επιστρέφει στο σπίτι ο άντρας της, ο Τούρκος Αλή Μπέης, βρίσκει την Ελένη κλαμένη, γι ακόμη μια φορά. Της μιλά με λόγια γλυκά και της εξηγεί πόσο τυχερή είναι που την αγόρασε αυτός και αντί για σκλάβα την έκανε γυναίκα του και κυρά, με δεκάδες σκλάβους να την υπηρετούν, με ρούχα και χρυσά στολίδια. Της φέρνει επίσης καλά νέα από το νησί της. Η μάνα της και ο αδελφός της έχουν επιζήσει από τις σφαγές και είναι καλά.



The next day, the old woman returns bringing news of a Greek boat that has arrived at the port. Eleni's brother has come to Cyprus to find and rescue her. Then they put together an escape plan.

That same afternoon, Eleni allows all the slaves to go for a walk to the fields. She stays only with Anna, one of the girls, who is also from Chios. At dusk, the beggar brings them both man clothes and they disguise themselves into sailors.

Την επόμενη ημέρα, η γριά επιστρέφει φέρνοντας την είδηση ότι στο λιμάνι έχει φτάσει ένα καράβι από την Ελλάδα. Έχει έλθει ο αδελφός της Ελένης και την ψάχνει για να την απελευθερώσει. Έτσι καταστρώνεται το σχέδιο της δραπέτευσης.

Το απόγευμα, η Ελένη επιτρέπει σε όλες τις σκλάβες να βγουν στα χωράφια για βόλτα. Μένει μόνη της με την Άννα, μια από τις κοπέλες, που είναι επίσης Χιώτισσα. Κατά το σούρουπο, η ζητιάνα τους φέρνει δύο στολές και μεταμφιέζονται σε ναύτες.



In disguise, they head to the church by the port. There, they meet with Eleni's brother and the crew of the ship, who are filling the water the barrels from the well. The two girls and the sailors carry the barrels to the boat. In this way, they manage to get on the boat unnoticed and leave for their island, free and happy.



Μεταμφιεσμένες, κατευθύνονται στην εκκλησία του λιμανιού, κοντά στο ακρωτήριο της Γάτας. Εκεί, βρίσκουν τον αδελφό της Χιώτισσας με το πλήρωμα του καραβιού, που γεμίζουν με νερό τα βαρέλια από το πηγάδι. Φορτώνονται τα βαρέλια και τα κουβαλούν στο καράβι. Καταφέρνουν, με τον τρόπο αυτό, να μπουν στο καράβι απαρατήρητες και να φύγουν για το νησί τους, χαρούμενες κι ελεύθερες.



THE LEGEND OF MĂRȚIȘOR

Mărțișor is a symbol of spring, of return to life. In the beginning, it was represented by a coin, then it turned into small river stones, painted in white and red, strung on a thread. The coin's tradition is also linked to the legend of old lady Dochia, the shepherdess with the seven coats, transformed into a rock. It is said that Dochia, one day, found a coin, drilled it, tied it to a string of woolen threads - white and black - woven, wearing it around her neck as a sign of luck.

This story is one of the many legends of the mărțișor and dates back to the Roman occupation of Dacia, created during a solar eclipse.

It is said that the Sun, seeing the joy of the people, wanted to join them. So, he decided to go down to Earth in the form of a young man and take part in the celebration. But his happiness was short-lived, as a long-hated dragon haunted, kidnapped and locked him in a dungeon in his castle. The world remained in darkness and became very sad. The birds stopped singing, the springs stopped flowing and the children stopped laughing.

But no one dared to face the dragon until, one day, a strong young man from a distant land, tired of cold and darkness, decided to go and save the Sun and bring back the light to the people. The young man's journey was long and lasted three seasons: summer, autumn and winter. Towards the end of winter he reached the dragon's castle and began to fight with it. They fought for days until the dragon was defeated.

Weakened and wounded, the young man headed for the castle tower and managed to free the Sun, which also rose in the sky, enjoying the whole earth with its light and warmth. The birds began to sing again, the springs whispered and the children laughed.

The brave young man started for home, but he was injured and drops of blood fell on the snow, melting it. And in the place where they fell, delicate white flowers sprang up like bells: snowdrops, heralds of spring. Since then, the Sun has never descended among human beings. And since then, on the first day of spring, the young people weave in a thread two tassels, one white and one red, which they offer to those they cherish. Red represents the love for all that is beautiful, reminiscent of the blood of the mighty and white symbolizes the purity of the snowdrop, the first flower of spring.

Since March 1st, Romanians have the habit of parents tying a coin to their children's hands or necks so that they can be lucky all year round and be healthy.

In our days, mărțișor is worn throughout March, after which it is caught by the branches of a fruit tree. It is believed that it will bring abundance to people's homes. It is said that if someone makes a wish while hanging the mărțișor tree, it will be fulfilled immediately. At the beginning of April, in a large part of the villages of Romania, in Moldova, the trees are decorated with mărțișoare.





LEGENDA MĂRȚIȘORULUI

Mărțișorul este un simbol la primăverii, al revenirii la viață. La începuturi, acesta era reprezentat printr-o monedă, apoi s-a transformat în mici pietre de râu, vopsite în alb și roșu, înșirate pe o ață. Tradiția bănuțului este legată, de asemenea, de legenda Babei Dochia, pastorița cu cele șapte cojoace, transformată într-o stâncă. Se spune că Dochia a găsit într-o zi o monedă, a găurit-o, a legat-o de un șnur din fire de lână - albe și negre - împletite, purtând-o la gât în semn de noroc. Povestea aceasta, este una dintre multele legende ale mărțișorului și datează încă din vremea ocupației romane în Dacia, creată în timpul unei eclipse de soare.

Se spune că Soarele, văzând bucuria oamenilor, a dorit să li se alature. Așa că, a decis să coboare pe Pământ luând chipul unui tânăr și să ia parte la sărbătoare. Dar fericirea lui a fost scurtă, deoarece un zmeu care îl ura și îl pândea de mult timp, l-a răpit și l-a închis într-o temniță din castelul său.

Lumea a rămas în întuneric și s-a întristat nespus. Păsările nu mai cântau, izvoarele s-au oprit din curgere, iar copiii nu mai râdeau. Dar, nimeni nu îndrăznea să înfrunte zmeul, până când, într-o zi, un tânăr voinic dintr-un ținut îndepărtat, sătul de frig și de întuneric s-a hotărât să plece să salveze Soarele și să redea oamenilor lumina.

Drumul tânărului a fost lung și a durat trei anotimpuri: vara, toamna și iarna. Spre sfârșitul iernii a ajuns la castelul zmeului și a început să se lupte cu el. S-au luptat ei zile în șir, până când zmeul a fost înfrânt.

Slăbit și rănit, tânărul s-a îndreptat spre turnul castelului și a reușit să elibereze Soarele, care s-a și ridicat pe cer, bucurând tot pământul cu lumina și căldura lui. Păsările au început din nou a cânta, izvoarele a susura și copiii a râde.

Viteazul tânăr porni spre casă, însă era rănit și picături de sânge cădeau pe zăpadă, topind-o. Și, în locul în care cădeau, răsăreau flori albe, delicate, ca niște clopoței: ghiocelii, vestitorii primăverii.

De atunci, Soarele nu a mai coborât niciodată printre oameni. Și tot de atunci, în prima zi de primăvară, tinerii împletesc într-un fir doi ciucurași, unul alb și unul roșu, pe care îl oferă celor pe care îi prețuiesc. Roșul reprezintă dragostea pentru tot ce este frumos, amintind de sângele voinicului, iar albul simbolizează puritatea ghiocelului, prima floare a primăverii.

De 1 Martie, românii au obiceiul ca părinții să lege copiilor la mână sau la gât câte o monedă pentru ca aceștia să aibă noroc tot anul și să fie sănătoși.

În zilele noastre mărțișorul este purtat toată luna martie, după care se scoate și se leagă de crengile unui pom pentru ca acesta să rodească bogat în anul respectiv. Se mai crede că dacă îți pui o dorință în timp ce legi mărțișorul de crenguță, aceasta îți va fi îndeplinită imediat.

La începutul lui Aprilie, în cea mai mare parte a satelor din România, în zona Moldovei, pomii sunt împodobiți cu mărțișoare.



THE LEGEND OF OLD WOMAN DOCHIA (BABA DOCHIA)

There are several versions about the legend of old lady Dochia, but all of them finally explain the changing weather at the beginning of March and the tradition of wearing Mărțișor in this period of the year.

The legend says that Baba Dochia's had a son, a handsome boy - Dragobete, who was her pride. But one day, Dragobete fell in love with a beautiful girl as young as spring. This beautiful young woman was to become Dragobete's wife, but without Dochia's consent.

Baba Dochia, in order to take revenge and trouble her daughter-in-law, gives her a ball of black wool on a cold winter's day and tells her to go the nearby river to wash that black wool until it will be turning white. But no matter how hard she tried, the wool did not change colour. The poor girl began to cry and even though her fingers were dripping with blood and she was freezing cold, she couldn't go home until she was done, fearing that she would not see her husband again.

Impressed by the girl's pain, Jesus Christ appeared in her way and gave her a red flower, telling her to wash the wool with it. Thanking him, she put the flower in the water, washed the wool and she was amazed to find that the wool had turned white. The young woman went home very happy, but her mother-in-law, hearing the girl's story, accused her that the one who gave her the flower was not a simple friend - the girl called him Mărțișor, not recognizing Jesus Christ.

After this incident, Dochia set off with her flock to the Ceahlău mountain, being convinced that spring had already come, otherwise where could Mărțișor have had the flower? During his journey, she took out, one by one, the nine wool coats she wore, until she was left without one. But the weather has changed. As beautiful as it had been at the beginning of the day, so ugly now. It was snowing and everything was freezing. Dochia froze with her sheep, turning, according to legend, into a stone sheepfold.

A folk myth associates the nine wool coats taken down by Baba Dochia with the first nine days of March. It is said that her spirit haunts the Earth between March 1 and March 9, bringing snowstorms and cold weather. Tradition says that on the first day of March, women must choose one of the first nine days of the month as a "babă" ("old woman"), If the day they chose turns out to be warm and pleasant, then they will age beautifully and their spirit will be forever young. But if the day turns out to be cold, then they will become bitter and turn into a witch.

Baba Dochia and her 9 woolen coats remained in popular culture as a harbinger of the weather and spring and became, in time, a story to scare children.



LEGENDA BABEI DOCHIA

În folclorul românesc există mai multe versiuni ale acestei legende, însă toate explică schimbările atmosferice din luna martie și tradiția purtării mărțișorului în această perioadă a anului.

Se spune că a fost odată, o femeie căreia i se zicea Baba Dochia. Aceasta avea la rândul ei un băiat frumos – Dragobete, care era mândria ei. Însă într-o zi, Dragobete s-a îndrăgostit până peste cap de o fată frumoasă și tână ca primăvara. Această tână frumoasă, urma să devină soția lui Dragobete, însă fără acordul Dochiei.

Baba Dochia pentru a se răzbuna și pentru a-și necăji nora, îi dă într-o zi rece de iarnă, un ghem de lână neagră și îi spune următoarele: „Du-te la pârâu și spală acest ghem! Să te întorci acasă abia când acesta devine alb și curat!”. Fata, fără să știe nimic, pleacă și în curând se află la pârâu. După mai multe ore, tânăra încă încerca din răspuțeri să albească ghemul. Chiar dacă avea degetele de la mâini șiroind de sânge și era înghețată de frig, aceasta nu putea să plece acasă până nu-și îndeplinea sarcina.

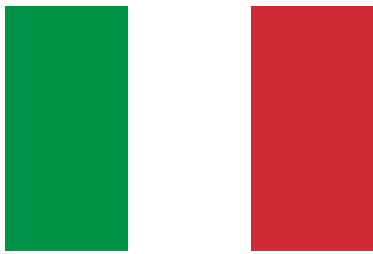
Impresionat de durerea fetei, Domnul Iisus Hristos i-a apărut în cale și i-a dat o floare roșie, spunându-i să spele lâna cu ea. Mulțumindu-i, fata a pus floarea în apă, a spălat lâna și a constatat cu uimire că lâna s-a albit. Fericită, aceasta a plecat spre casă, dar soacra sa, auzind povestea fetei, a acuzat-o că acela ce i-a dat floarea nu era un simplu prieten – fata l-a numit Mărțișor pe acesta, nerecunoscându-l pe Iisus Hristos.

După aceasta întâmplare, Dochia a pornit împreună cu turma sa spre muntele Ceahlău, fiind convinsă că primăvara venise deja, altfel de unde ar fi putut Mărțișor să aibă floarea? Pe parcursul călătoriei sale, și-a scos, rând pe rând, cele nouă cojoace pe care le purta, până a rămas fără niciunul. Dar vremea s-a schimbat. Pe cât de frumos fusese la începutul zilei, pe atât de urât se făcuse acum. Ninge și totul începuse să înghețe. Dochia a înghețat împreună cu oile sale, transformându-se, conform legendei, în stană de piatră.

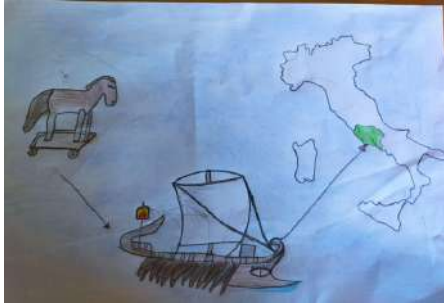
Un mit popular asociază cele nouă haine de lână date jos de Baba Dochia cu primele nouă zile ale lunii martie. Se spune că spiritul ei bântuie Pământul între 1 și 9 martie, aducând furtuni de zăpadă și vreme rece. Tradiția spune că în prima zi a lunii martie, femeile trebuie să aleagă una dintre primele nouă zile ale lunii ca „babă” („bătrână”). Dacă ziua pe care au ales-o se va dovedi caldă și plăcută, atunci ei vor îmbătrâni frumos și spiritul lor va fi pentru totdeauna tânăr. Dar dacă ziua se dovedește a fi rece, atunci vor deveni amar și se vor transforma într-o vrăjitoare.

Baba Dochia și cele 9 paltoane ale ei de lână au rămas în cultura populară ca un vestitor al vremii și al primăverii și au devenit, în timp, o poveste care să sperie copiii.





THE LEGEND OF ROMULUS AND REMUS



Aeneas, after escaping the destruction of Troy, boarded a ship with his family and he stopped in Italy, in the Lazio region.

In Lazio the son of Aeneas founded a new city: ALBALONGA.



After three centuries the king of Albalonga was ousted from the throne from his brother Amulio, who had all his sons killed, while the daughter Rea Silvia was forced to become a priestess, so as to prevent her from having children. But the god Mars fell in love with her.

From their love were born two twin sons, Romulus and Remus. The king Amulio, learned of it, ordered to drown them in the Tevere river, but the servant did not have courage to do so, He put them in a basket and he left them in the waters of the river.



A wolf found, rescued and nursed the twins. They stayed with the wolf until a shepherd saw and adopted them.

Romulus and Remus became great and discovered the truth about their origins. They managed to drive out the evil king and restore the throne to their grandfather.



They decided to found a new city on the banks of the river where they had been saved by the wolf. To decide who should be the new king of the city they entrusted themselves to the gods who chose Romulus.

Romulus drew a furrow with a plow that represented the boundary of the walls of the new city. Remus passed the furrow and Romulus interpreted this gesture as a great offense and therefore killed him.



Romulus became the king and the city in his honor was called Rome.

ROMOLUS AND REMO

Enea, dopo essere sfuggito alla distruzione di Troia, si imbarcò con la sua famiglia su di una nave e si fermò in Italia nella regione Lazio

In Lazio il figlio di Enea fondò una nuova città: ALBALONGA.

Dopo tre secoli il re di Albalonga fu spodestato dal trono da suo fratello Amulio che fece uccidere tutti i suoi figli maschi, mentre la figlia femmina Rea Silvia fu costretta a diventare sacerdotessa così da impedirle di generare dei figli. Ma il dio Marte si innamorò di lei.

Dal loro amore nacquero due figli gemelli, Romolo e Remo. Il re Amulio, venuto a saperlo, ordinò di affogarli nel fiume Tevere, ma il servo non ebbe coraggio di farlo, li mise in una cesta e li lasciò nelle acque del fiume.

Una lupa trovò i due gemelli, li salvò e li allattò. Rimasero con la lupa fino a quando un pastore non li vide e li adottò.

Romolo e Remo divenuti grandi scoprirono la verità sulle loro origini, riuscirono così a cacciare il re cattivo e a riconsegnare il trono al loro nonno.

Decisero di fondare una nuova città sulle rive del fiume dove erano stati salvati dalla lupa. Per decidere chi dovesse essere il nuovo re della città si affidarono agli dei che scelsero Romolo.

Romolo tracciò un solco con un aratro che rappresentava il confine delle mura della nuova città. Remo lo oltrepassò e Romolo interpretò questo gesto come una grande offesa e quindi lo uccise.

Romolo divenne il re e la città in suo onore si chiamò Roma.



"THE RAPE OF THE SABINE WOMEN"

After the foundation of Rome, in the mid-8th century BC, the population consisted mainly of Latins and other Italic people, in particular males. Romulus, the king of Rome, wanted to grow his strength and the power of his city, but with few women inhabitants, there would be no chance of sustaining the city's population, without which Rome might not last longer than a generation.

Romans had to find a solution. They planned to act by force and deception and announced a festival of games to attract people from all the nearby towns.

The goal was to carry out a gigantic kidnapping of their women right in the middle of the show. Many people from Rome's neighboring towns attended the festival along with the Sabines, curious to see the new established city for themselves.



At the festival, between songs and dances, Romulus gave a signal (previously established with his men) by rising and folding his cloak and then throwing it round him again, at which the Romans grabbed the Sabine women overpowering the Sabine men. They fled with the promise to return to free their women. In total thirty Sabine women were abducted by the Romans at the festival. They were almost virgins, except for one married woman, Hersilia, who became Romulus' wife. The indignant abductees were soon implored by Romulus to accept the Roman men as their new husbands. The Sabines themselves finally declared war, led into battle by their king Titus Tatius.

Titus Tatius almost succeeded in capturing Rome, thanks to the treason of Tarpeia, a Roman governor's daughter. She opened the city gates for the Sabines, thinking she would receive their golden bracelets. Instead, the Sabines crushed her to death with their shields and her body was thrown from a rock known ever since by her name, the Tarpeian Rock.

Entered Rome the Sabines fought against the enemy warriors, but the Sabine women put themselves between both armies to save their fathers and brothers, as well as, their new husbands and demanded both parties to lay down their arms.

Thanks to the courageous intervention of the Sabine women, the war ended in a historical alliance between the two parties. The Romans and the Sabines agreed to unite under a single nation and Rome was ruled by both King Romolus and King Titus Tatius. From the name of the Curite tribe derived to the Romans the name of Curites.

RATTO DELLE SABINE

Dopo la fondazione di Roma, datata secondo la tradizione nel 753 a.C., la popolazione del tempo era composta principalmente da Latini e altre popolazioni italiche, essenzialmente di sesso maschile. Romolo, re di Roma, era desideroso di accrescere la sua forza e il potere della città, ma sapeva che, con un numero esiguo di donne, non vi sarebbe stata la possibilità di procreare a sufficienza e senza di loro Roma non sarebbe durata più di una generazione.

I Romani dovevano trovare una soluzione. Progettarono di agire con la forza e l'inganno. Pianificarono e annunciarono una grande festa e giochi solenni per attirare le genti delle zone limitrofe. L'obiettivo era quello di compiere un gigantesco rapimento delle loro donne proprio nel mezzo dello spettacolo. Arrivò moltissima gente, compresi i Sabini, con figlie e consorti, desiderosi di vedere con i loro occhi la nuova città.

Mentre il festino si svolgeva tra canti e danze, Romolo diede il segnale ai suoi (già stabilito in precedenza) cioè il sollevamento del suo mantello, a seguito del quale i Romani rapirono le donne sabine, riuscendo a sopraffare gli uomini sabini. Questi fuggirono, con la promessa di tornare a vendicare l'oltraggio subito e liberare le loro donne. Le donne rapite erano per lo più vergini e non maritate, ad eccezione di Ersilia, che divenne la moglie di Romolo. Alle donne rapite venne chiesto di accettare i soldati romani come loro mariti.

I Sabini ritornarono in territorio romano poco tempo dopo, guidati da Tito Tazio, re della tribù sabina dei Curiti, per combattere i Romani.

Tarpea, figlia di un governatore romano, aprì loro le porte della città: si dimostrò pronta a tradire i Romani in cambio dei bracciali d'oro che i Sabini portavano sul braccio. Invece i Sabini la schiacciarono con i loro scudi e gettarono il suo corpo da una rupe che da allora prese il suo nome.

Entrati a Roma i Sabini si lanciarono contro i guerrieri nemici; appena iniziò la battaglia, le donne intervennero per dividere i contendenti e placarne la collera: non potevano tollerare la vista di quella sanguinosa battaglia nella quale erano coinvolti i loro mariti e i loro padri e fratelli. Chiesero ad entrambe le parti di deporre le armi.

Grazie al coraggioso intervento delle donne Sabine la guerra ebbe una pacifica conclusione: i Sabini e i Romani accettarono di unirsi in un solo popolo; Romolo e Tito Tazio regnarono in comune sulla città. Dal nome della tribù di Tito Tazio, quella dei Curiti, derivò poi ai Romani l'appellativo di Quiriti.





The abduction of Europa



In those ancient times, Zeus was the Great Lord of the whole world. The king Agenor was the Poseidon’s son. His kingdom was at the East, at the famous Sidon.

Agenor had 3 sons: Phoenix, Cilix, Cadmus and a daughter named Europa. She was a very beautiful woman. Even Goddess Afrodite was jealous of Europa’s beauty.

But the Great Zeus liked her so much. He wanted to bring her to Europe in order to make her “his wife”. Zeus’ desires had to become true! Finally, he decided to abduct the unsuspecting daughter by using a secret plan.

Since then, Crete along with Greece, the whole continent and the big ocean, took the daughter’s name, who came from the East against her will. So, this location was called Europe.

Zeus and Europa had three children: Minos, Rhadamanthys and Sarpedon. Zeus, later on abandoned Europa and returned to Olympus. Then, Europa took Asterion as her second husband. He was the king of Crete. Asterion adopted her three children.

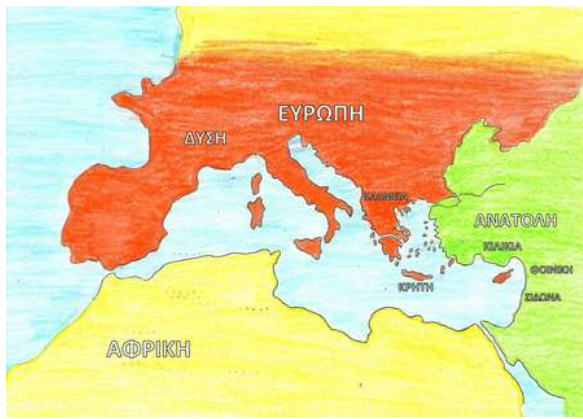
After Asterion’s death the eldest son of Europa, Minos took the throne of Crete and he became the first Greek Sea Emperor.

Who we are in this myth!









Τα παλιά χρόνια, τότε που άρχοντας όλου του κόσμου ήταν ο μεγάλος Δίας, βασίλευε στην Ανατολή, στην ξακουστή Σίδωνα, ο Αγηνόρας. Ο Αγηνόρας είχε τρεις γιούς, το Φοίνικα, τον Κίλικα και τον Κάδμο και μια κόρη την Ευρώπη που ήταν τόσο όμορφη που και η θεά Αφροδίτη ζήλευε την ομορφιά της.

Ο Δίας είχε πολύ επιθυμήσει να φέρει την πανωραία Ευρώπη στην Ελλάδα και να την κάνει γυναίκα του. Κι επειδή πάντα κατάφερνε αυτό που ήθελε με ένα σχέδιο κρυφό αποφάσισε να την κλέψει και να την φέρει στην Κρήτη.

Και από τότε η Κρήτη με την υπόλοιπη Ελλάδα και με όλη την ήπειρο μέχρι το μεγάλο ωκεανό πήρε το όνομα της ωραίας κόρης που άθελά της ήρθε από την Ανατολή στην Δύση και ονομάστηκε Ευρώπη.

Ο Δίας με την Ευρώπη απέκτησαν τρία παιδιά, το Μίνωα, το Ραδάμανθυ και το Σαρπηδόνα. Όταν ο Δίας αργότερα εγκατέλειψε την Ευρώπη και πήγε στον Όλυμπο, η Ευρώπη πήρε για δεύτερο σύζυγό της τον βασιλιά της Κρήτης, Αστερίωνα, που υιοθέτησε και τα παιδιά που είχε αποκτήσει αυτή από τον Δία.

Μετά το θάνατο του βασιλιά Αστερίωνα, το θρόνο της Κρήτης πήρε ο μεγαλύτερος από τους θετούς του γιούς, ο Μίνωας, ο οποίος έγινε ο πρώτος Έλληνας Θαλασσοκράτορας.

Ποιοι είμαστε σε αυτόν το μύθο;





The abduction of Persephone



Once upon a time, in the old times a myth was made related to the changes of seasons. Demetra, the goddess of agriculture and her beautiful daughter Persephone were farming the fields. One day Persephone moved away from her mother as she was chasing a butterfly. Hades the god of underworld fell in love with Persephone and took her to the underworld. Demetra was so upset that all the plants on earth started to wither. When Zeus realized how bad this is for earth, he promised Demetra to convince his brother Hades to let her go. So he sent a message to underworld and Persephone returned to her mother!

But...









Since then, there are four seasons of the year. When Persephone is with her mother Demetra, the earth is flourishing and gives its fruits in Spring and in Summer.

But during the months that Persephone is in the Underworld Demetra mourns and so does the earth. Trees lose their leaves and the winter is heavy.

Η Αρπαγή της Περσεφόνης

Με λίγα λόγια η ιστορία μας Μια φορά και έναν καιρό στα παλιά χρόνια φτιάχτηκε ένας μύθος για τις αλλαγές των εποχών. Η Δήμητρα η θεά της γεωργίας με την όμορφη κόρη της καλλιεργούσαν τα χωράφια. Μια μέρα η Περσεφώνη απομακρύνθηκε από τη μητέρα της και κυνηγούσε μια πεταλούδα. Ο θεός Άδης που είχε ερωτευθεί την Περσεφώνη βρήκε την ευκαιρία την άρπαξε και την πήγε στον Κάτω Κόσμο. Η Δήμητρα στενοχωρήθηκε πολύ και όλα άρχισαν να μαραίνονται. Βλέποντας ο Δίας το κακό συμβαίνει στη γη υποσχέθηκε στη Δήμητρα να μεσολαβήσει στον αδερφό του τον Άδη για να αφήσει την Περσεφώνη. Έστειλε λοιπόν μήνυμα στον Κάτω Κόσμο και έτσι η Περσεφώνη γύρισε στη μητέρα της!

Όμως.....









Από τότε έχουμε τις τέσσερις εποχές του χρόνου. Όταν η Περσεφόνη είναι μαζί με τη Δήμητρα η Γη ανθίζει και καρπίζει την Άνοιξη και το Καλοκαίρι.

Τους μήνες όμως που βρίσκεται στον Άδη η Δήμητρα πενθεί και πενθεί και η φύση. Τα δέντρα χάνουν το φύλλωμά τους και πέφτει βαρύς χειμώνας.



Erasmus+

