

STORYSAVERS

A Grundtvig Lifelong Learning Partnership



**HISTORIC AND
FOLKLORE ASSOCIATION
OF AIGIALEIA**



Meeting at Egio – Greece, 22, 23, 24 Φεβ. 2013

**Story
SAVERS**



Lifelong
Learning
Programme

I. INTRODUCTION: How the program started.

At 30 November 2011, at Bilzen of Belgium a very interesting and exciting experience started. The program started by finding partners from all over Europe (50 persons take part) after gathering information for each country and for each organization that each partner represented we were



informed extensively about the program we exchanged ideas and we completed the form for taking part to the program. Afterwards we created by our shelves teams. In this way Fotini who represented the Historical and Folklore Association of Aighialia (ILEA), found the team that Ovid, Ric, Maria and Marta had created. And in this way we set our program as **“Story Savers... tell your story, make history”**.

Ric was made coordinator of the program. We programmed the meetings and we worked thoroughly to complete the form. At the end we spread the responsibilities that each partner would have. The Historical and Folklore association of Aighialia (ILEA) took the responsibility to evaluate the whole program.



The Historical and Folklore Association of Aighialia, is a cultural body who is occupied with the customs the ethics and traditions and also the myths of the region of Aighialia. This is why the program “Story Savers” is completely suited to the interests and the aims of our association, and with great excitement and love we will work for the completion of this program with all our members of our team.

Vana Spyropoulou - Bentevi

Head of the Historic and Folklore Association of Aighialia.

II. BIO.WE ARE

The Historic and Folklore Association of Aighialia (I.L.E.A.) is a cultural body which is based at Aighio city in Greece.

Her main aims, according to her memorandum are: 1) the communication and collaboration of people who are interested in the history, folklore and archaeology of Aighialia, 2) the coordinated research and rescue of the historic, folklore and also the make known and spread of the myths and songs of Aighialia, 3) the preservation of the local monuments and of the local tradition (spoken, written and artistic) and 4) the sensitization of the wider audience and profoundly of the youth for the local history and tradition.

Basic goals for the fulfillment of these aims: 1) the establishment and function of a museum and 2) the publication of a magazine.

Both of these goals have already been fulfilled with great success, as the **Historic and Folklore Museum of Aighio** functions, with thousands of exhibits and everyday visits of schools of all levels of our region and many more visitors, also the publication of our magazine "Rizes" ("Roots") has published 9 issues already with great acceptance and sensation in our society, with special reports and tributes to different places of the region. The publication efforts of the **Historic and Folklore Association of Aighialia** are not restricted only in the publication of this magazine but also publish commemorative articles and also reissuing of valuable and hard to find historic sources.



It also takes part in cultural events in collaboration with other cultural associations of historic character and organizes trips in places with special historical value.

Our trips to Asia Minor and Sicily were very successful indeed.

Valuable publication achievement of the **Historic and Folklore Association of Aighialia** is the historic calendar of 2010.

It also took part in the European programs : "Spiders Web" and "Museum Atelier" together with other European countries.

In general we are interested in communicating with other cultural associations of other countries, to exchange visits, ideas and cultural informations.

Other activities organized by the ILEA.

On 30th November 1996 an evening was organized in the concert hall of the Philharmonic Orchestra in Aighio, with the subject: Charilaos Trikoupis, the founder of the parliament institution. The main speakers were Professor G. Moschopoulos of Patras University and Professor Charalambos Dimopoulos of the University of Thrace. Other speakers were A. Maglaras, President of ILEA and



Mrs. Vana Bentevi, Secretary of ILEA. With financial support of the town of Aighio, the lawyers' association and Mr. P. Tsitsas, a reception was held in the neo-classical house of the Dionysius Polychroniades family (former Pan. Tsitsas) .

On 16th January 1998 an important event was organized in the Philharmonic

Concert Hall in Aighio to honor the first Governor of Modern Greece, Ioannis Kapodistria. Mrs. Helen Koukou, Professor at the Athens University, gave a speech with title: "The struggles of Ioannis Kapodistrias for the liberation of Greece". The evening was a great success. Between the many guests invited was Mr. Ioannis



Polychronopoulos, President of the Greek-Ukrainian Association, who made reference to the Society of Friends of Odessa. Present was also Mrs. Helen Koronaki, Entrepreneur, member of the Greek Ukrainian Association and friend of Mrs. Helen Koukou. The event was presented by Vana Bentevi.

On 24th January 2000 the greatest event ever organized in Aighio was the Millennium. All cultural clubs participated: the ILEA, Folkloric dance group, Choir,

Musical Workshop, “Friends of the Byzantine Music”. The event was held in a fully packed Apollo cinema and during the 4 hours many interesting stories were told. The President Mrs. Vana Bentevi spoke and Kostas Klangos was responsible for the direction.



ILEA presented a letter to the town of Aighio asking the acknowledgement of the flag of the independence. With an emblem of the symbol of Achaic Sympolitia and the laurel wreath, the stamp of revolutionary directorate of 1821, framed by the Christian cross on top and as

background the blue of the clear sky and the Aegean sea. The submitted design to the town of Aighio of this particular flag was created by the memorable artist/dentist Michalis Michail.



Our request was never discussed at the municipal council. We have resubmitted our design to consecutive majors and we will continue to submit it again, because we believe that the municipality of Aighialia is a historic municipality and deserves a flag in its own right as has happened with every historic municipality such as Athens, Thessalonica, Nafplio and Tripoli (This happened on 11th November 2000).

From 18th October 2003 until 30th January 2004 an exhibition was held in the Historic Folklore Museum Aighio displaying precious souvenirs of Asia Minor refugees of 1922. On the 28th October an important evening was organized for the refugees in the court yard of the Archaeological Museum of Aighio in remembrance of 80 years since the Agreement of Population Exchange in Lausanne. The main speaker was Mr. Michalis Varlas responsible of the Foundation “Μείζονος Ελληνισμού” (entire Hellenic Nations) of the program Testimonies, with the subject: “Memories of refugees and new Greek identity”. The dance group performed Asia Minor dances.



During the event some of the elder refugees were honored. Also the 5th edition of “Roots” dedicated to the refugees was presented by the poetess Letta Koutsohera.

On 24th March 2004, with the completion of 100 years of the Macedonian struggle of 1904, ILEA organized a celebration in the “Apollo” cinema with lecturers Mr. Ioannis Mazarakis Ainian, son of a Macedonian warrior and General Secretary of the National Historic Museum of Athens. The local folklore dance group of Aighio as well as the cultural association “Pentalofou” of Thessaloniki and the «ΕΤΕΠΑ» took part. Mrs. Vana Bentevi presented the event and was also in charge of the program. The evening was very successful and the Apollo cinema was crowded with people.

Another goal of ILEA was achieved by visiting the unforgotten home land. From 23rd July until 1st August 2004 an excursion to Constantinople and Asia Minor was organized. 42 participants visited Smyrni, Ephesus, Pergamos, Phocaea, Proussa, Artaki, Troy, Halki, and Prigipo. We observed the holy mass at Fanari, in the church of Saint George; the mass was presided over by the Patriarch Batholomeos. After the mass we were received by the Patriarch, we had a pleasant conversation, we received a gift (a wooden cross) and with the best impressions and blessings we left. It was an unforgettable journey. The pilgrimage alone to the Agia Sophia touched us deeply (we were all in tears).

2-8th August 2005. A dream becomes reality, the trip to Southern Italy and Sicilia which was cancelled in 1995 due to the strong earthquake of 6.1 that hid Aighio. We visited all the cities of Great Greece (Magna Graecia), where Greek art flourished from the ancient time 7th, 6th, 5th centuries before Christ.



Syracuse, Selinounta, Akragantas everywhere temples, Greek temples, big temples in good condition, theatres and statues.

The “κούροί” (Kouroi) of the Museum of Akragantas in Rigio are beautiful but also the mosaic in the churches of Palermo. The Byzantine art was wonderful. We were walking everywhere; we were climbing up to the nice village of Tasimina with its beautiful theatre in the park with the 8 ancient Greek temples. We saw the volcano of Etna. Also we went to some Greek speaking villages in the region of Calabria.

On 24th March 2006 annual event in the “Apollo” cinema dedicated to Andrea Londou, 100 years after his death. The speaker was Vana Bentevi, President of the ILEA and Greek dances were performed by the Dancing Group of Aighio. During the whole month of March we could visit an exhibition of the letters and documents of Andrea Londou in the Municipal Historic and Folklore Museum of Aighio.

On 14th March 2006, the school children from the high school were rewarded for their compositions about the life and works of Andreas Londou.

Publications of I.L.E.A.

In the 1st issue of “Roots” (Rizes) we published a dedication to the Municipal Historic and Folklore Museum of Aighion “ΔΙΑΜΑ” (February 1999) with a lecture in the “Polytechnio” theatre held by Professor of Modern Greek, Socrates Skartsis of the University of Patras.

In June 2001 in the 3rd edition of “Roots” dedication was made to the late historian and mayor of Aighio George Panagopoulos. Also an article about the German damages/refunds to the victims of the occupation of 1940 – 1944 was published.

On the 17th August 2002 the 4th edition was presented in Fteri by Doctor/Professor at the Athens University Konstantinos Pournaropoulos with many stories of beautiful Fteri.



In the 5th edition of 18-10-2003 special attention was made to the Asia Minor refugees of Aighio. The periodical was presented by the poetress Leta Koutsohera.

The 6th edition (27-8-2004) was dedicated to Trapeza. A lecture was given by the writer Lotty Petrovits-Androutsopoulou during the large event in Trapeza, organized by the local cultural association by Andrea Androutsopoulos, member of the association and ILEA.

The 7th edition was dedicated on 17-9-2005 to East Aighialia – Akrata, at the Cultural Centre Akrata and presented by Professor Thanasi Fotopoulos of the University of Patras, along with music performances by the group “Rebirth of Akrata”.

The 8th edition was presented on 26-1-2007 at the local municipal library Aighio dedicated to the secret meeting of Bostitsa and Andreas Londos commemorating 160 years since his death.

The 9th edition was presented on 9th August 2009 at the beach of «Akoli» during the cultural festivities of the region of Sympolitia. Dedications were made with articles about history, archaeology and reports on the many villages of the region. Present



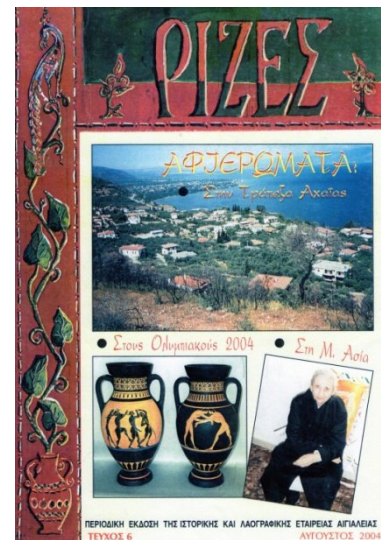
were Mayor Dimitris Kalogeropoulos and parliament members Athena Papadopoulos and Kostas Spiliotopoulos.

During the period from 2010 – 2012 no periodical was published, due to the economical crisis, which we all are suffering.

In 1994, to celebrate 150 years of the parliamentary institution in Greece the parliament organized several events. Also ILEA found this an opportunity to publish a booklet with the title “The support of Bostitsa during the establishment of parliamentary institution in Greece (1844)». Most of the work was done by the members of the board of ILEA, such as Kostas Rizopoulos, Angeliki Mouzoula, Panagiota Gika, Dinos Petropoulos, Andrea Maglara, Mary Angouropoulo, and Vana Bentevi (who did the editing of the publication). The book was published by K. Stibachtopoulos. ILEA received prize. The Greek parliament sent a congratulatory letter whereas the Ministry of Education gave its approval to have it in all the school libraries.

The presentation was made at the Municipality of Aighio on 26-1-1995 by Mr. Christos Lirintzis, Professor of the University of Law in Athens.

A historic wall calendar with 12 icons was printed for the year 2010, containing local events from 1821 pertaining to Aighialia. It was an expensive but very special work, all done exclusively by Vana Bentevi, the President of ILEA.



Vana Spyropoulou - Bentevi

Head of the Historic and Folklore Association of Aighialia.

III. MYTHS AND LEGENDS

1. “The Elf of Vigla”

“The Elf of Vigla”, is a local myth that is based on a true story. This myth has been passed on from generation to generation by the local villagers of the Greek countryside and echoes the morals, the customs and the values but also the peculiar nature of the social life and the economic problems of the local society of Aighialia, at the end of the 19th century. Panagiota who was named elf afterwards was a twenty years old girl with blonde hair who lived in a poor village of the mountainous Aighialia. Panagiota was in love with the handsome Dimitris who was also very in love with her. The two young adults got married although the father of Panagiota didn’t approve of this and they exchanged vows in front of the priest at their local church.



Panagiota who's father appreciated her beauty much and have lived in poverty and miserable life of a very small village, dreams of a wealthy husband for his daughter and her moving to the city becoming a lady in a rich upper class house. So when the time came for harvesting the olive trees and the people of the village made their way down to the flat country to work, her father took Panagiota with him, to work too, for a few days in order to make some money for her dowry. But, the owner of the olive grove, an old fat man, asked her father if Panagiota could become his housemaid in his mansion. Panagiota did not take the news well and burst into tears. Her father was indifferent to her crying and finally gave her away to the old man...



The owner of the olive grove bought her the most expensive clothes of the market and he didn't want her to get tired with the household thus showing her. His intentions...

So, one night he entered her room and raped her...

The girl managed to escape during the night, in such a bad state. Her clothes were ripped and full of blood, she was moved into the direction of the mountains! At dawn she arrived near her village but she was very shy and scared to go at home... She decided from then on to live with the sole aim, to get revenge and kill her rapist.

She chose a cave high up in the mountain in a glade ("Vigla") and she lived like a weird animal ("elf").

She ate grass, roots, fruits and whatever she could find.

She had no clothing and she grew hair all over her and in addition her face became wild and bloody...

At night she would go down the mountain to look for her rapist in his house...

And one night when a celebration took place and he returned home “drunk”, she followed him. When he fell asleep she rushed over to him and sunk her nails into his throat until he was suffocated! After that she disappeared! Nobody had seen a think!

The police investigation found her fiancé Dimitris as guilty, and arrested him... They thought he was jealous and that he killed the old man.

The legend says that the “elf” would go out in search of food and villagers who would seen her were scared because they have never seen such a thing! It was something between a human and a savage animal...



“The elf of Vigla they would say!

Elias Papaioannou .“The Elf of Vigla” (adaptation : Vana Bentevi)

2. The myth of Ancient Eliki (Helike)



Eliki was an important and cultural center in antiquity here near our neighbourhood that has flourished at ancient times (from 1.100 B.C. until 373 B.C.) as Homer relates it had a high level of civilization. The protector of Eliki was Poseidon, the God of the sea and the water. A magnificent temple was dedicated to Poseidon with an impressive tall statue created by experienced sculptors.

Eliki was built by King Ion to honour his wife Eliki, the only daughter of King Selinous. Unfortunately in 373 B.C. a big catastrophe struck the wealthy and happy town. A big earthquake and a huge tsunami flood covered the whole city. The violent sea seemed to swallow the town of Eliki which

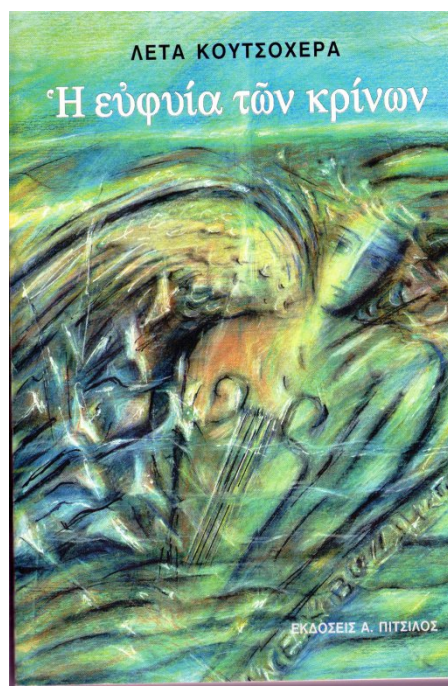
almost disappeared completely. Perhaps the God Poseidon got angry with the



citizens of Eliki, since they killed Ionian deputies who were hiding in the temple as pilgrims, which was prohibited. That is why he strongly shook the sea which emerged and surrounded the town with anger and flooded so much that all the buildings and the temple of Poseidon were covered with sand and stones.

Another myth tells about the same, that is the inhabitants of Eliki were punished by the God Poseidon, because they surrendered Themisto, who had sought out refuge as a pilgrim. Themisto killed the husband of Filona because he had kidnapped her against her will.

After the murder, Themisto went with a small boat to Galaxidi on the other side of the Corinthian Gulf, opposite to Eliki, she then asked for protection in Eliki. The people of Eliki gave her away to her enemies. This was disrespectful for Poseidon.



The submersion of Eliki has inspired many writers, poets and painters to write mythological stories, poems, theatre plays, and different parts of music as well as painting.

Research has been conducted to discover the sunken town during the last 25 years by the Association of Friends of Ancient Eliki, under the direction of the Archaeologist Dora Katsonopoulou.

Also Andreas Dreki was inspired and wrote a myth : “Kleantis and Diotima”. Kleantis and Diotima two young lovers from Eliki came to the temple of Elikoniou Poseidona to pronounce oaths for eternal love.

Kleantis brought a beautiful vase, a work of a well-known sculptor, and gave it as a present to the God. Diotima also liked the vase very much and they decided to write something on it so that Poseidon could always remember them.

They wrote the following: Poseidon guardian of Eliki is keeping with pleasure the vase of the children from Eliki, Kleanti and Diotimas, who offer it to you with love as the sea, offers the waves”.

While the young lovers were embracing and walking in the moonlight, all of a sudden the ground started shaking, houses and temples were destroyed, people were dying everywhere, the city was drowning slowly. The two youngsters tried to save themselves but the violent sea, covered everything. That 's how Eliki disappeared.

After many years a serious effort has been made to find the lost city, but the findings are few. The archaeologists are worried. Then, with God's will another strong earthquake suddenly reveals the temple of Poseidon. Other findings come to light among which is the vase of Kleanti and Diotimas, which speaks about their eternal love.



3. Golfo's fountain



As an introduction to this myth we have to give some pieces of information first.

One of the highest mountains of Greece is situated in our region. Its name is “Χέλμος” (Helmos). It is covered with woods.

On one of its high steep slopes there is a spring of water named “Στιζ”. As the water comes down it forms

a small river “Στίγιος” crossing the area called “Νονάκριδα” and disappearing into a hole in the earth. According to the Greek mythology somewhere nearby there was an underground spring, where the Gods swore the “eternal” oath. If the Gods broke their oath, one fell in a deep deathlike sleep for ten years. In this spring the Goddess Thetis baptized her son Achilles and he became immortal. Only his heel was left out of the water and this was his vulnerable spot.



The water of this spring has some dangerous qualities for the health and beside it is too cold. Our myth or fairytale has taken place in this area. We don't really know if under this myth a real human tragic story exists.

Well.... Golfo was a young pretty girl. She was poor as her father was a shepherd. She loved Tassos a young handsome man. Tassos was wealthy. They had decided to get married. However Tassos' father had other plans for his son. He wanted Tassos to forget Golfo, and get married to another rich woman.



Tassos after some quarrels with his father obeyed to his father's decision. Golfo felt betrayed and got mad. She strolled in the woods and the meadows every day crying for her love. One day she reached the spring of Stix, drank water and died.

In the meantime Tassos regretted his decision and started to seek for Golfo. When he found her dead he killed himself beside her.

A writer from this area Spiros Peresiades was inspired by this love story and wrote a play with the girl's name, Golfo. The play has become a success in the theater as well as in the cinema.

Nowadays near that spring there is a nice stone fountain called Golfo's fountain. A lot of visitors come to drink fresh water and to rest there, while young lovers swear to love each other for ever.



K. Peresiadi Golfo (adaptation : Vana Bentevi)

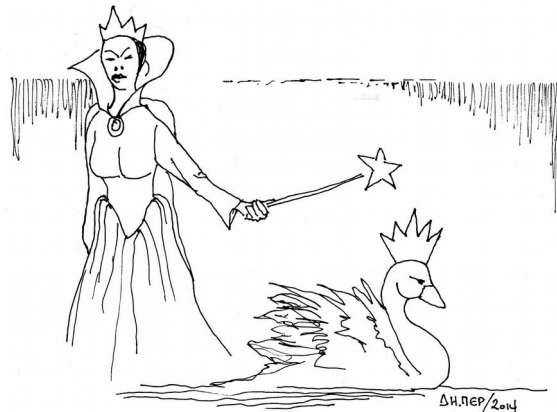
4. "THE THREE SISTERS"

A myth, truly from the region of Vostitsa (Aeghion) is written by the French explorer-traveller baron de l'Estournel, who lived for 10 months in Aeghion in the year 1878. Back in France he published the story with the same title : "Les trois soeurs".

One evening when the 3 sisters were sleeping, 3 goddesses of destiny came to tell the future. The destiny of the youngest sister said that she was the prettiest and

would marry a prince. The 2 elder sisters were very jealous and started to torture the youngest sister.

One day they pushed her into a cliff and she could not climb up to get out. Then a nymph* came and took her to her home. The elder sisters were asking the sun again, who is the prettiest? The sun answered them, that the sister who stayed at the nymph's house is the prettiest. One of the elder sisters took a grape which she had poisoned, gave it to the youngest sister and as soon as she ate it, she fell down immediately. The nymph found her dead. She tried out several magic tricks to bring her back to life, but in vain. Then she put her in a trunk and threw her in the sea. A young prince looked out of the window and saw this strange trunk floating on the waves. He sent somebody and they brought the trunk to the palace, but it was so heavy, that they left it in the kitchen. The girl came back to life and in the evening got out of the trunk, had something to eat and went back in the trunk again. The servants complained that every night food was missing. Then the prince was hiding one evening and found the beautiful girl. She told him her story, and the prince was amazed by her kindness and they got married. In the meantime her sisters were asking the sun again, who is the prettiest of us? And the sun said : your sister who married the prince.



One of the sisters went out to find her and when she arrived at the palace the prince**

had gone to war and the queen had given birth to a baby. The sister was dressed like a beggar and asked to become a servant in the palace. One day when the sister was brushing the queen's hair, she put a bewitched hairpin on her head so that she changed into a bird. The queen was replaced by her sister. When the king returned from the war he found his beautiful queen had changed so much, that he did not want her anymore.

One day the king and his son were sad, when a bird came singing nicely, and touching them with its wings. The bad and ugly queen was jealous and ordered the servants to

** Nereids or nymphs are imaginary creatures, nice maidens that live in the water (in the rivers or lakes), near springs or fountains. Sometimes they are good, sometimes they are bad.

*

* * the prince had become king in the meantime, since his father (the king) died.

kill the bird. A little drop of blood fell and on this spot a nice tree grew up quickly. The bad queen ordered to cut and burn the tree, but a poor old woman took a big piece of wood to her house. When she left and returned after a while she found her house cleaned and the fire lit. One day she was hiding to see who entered secretly. Then she saw that out of the piece of wood a girl appeared. They became friends and lived together. One day the young king saw the pretty girl and came near to her. He heard her story and understood it was his wife. Together they returned to the palace, where the fake queen got punished.

Ar. Stavropoulou "History of Egio" (adaptation : Vana Bentevi)

5. The princess and the 40 dwarfs.

This fairy tale is one of the most well known all over Greece with some variations and differences depending on the region.

Once upon a time a king and a queen who did not have children, were living in a palace. The queen was very sad. Every afternoon she sat on her balcony groaning. "Don't worry" said an old woman who saw her, I will tell you what to do to get a child. You tell your servants to clean the palace very well in the evening and in the morning you will look down on the floor and whatever you find, you will eat. So did the queen, she found a grain (aril) of a pomegranate and ate it. Indeed she got pregnant and gave birth to a beautiful little girl. The more she grew up the more beautiful she became. The queen became very jealous.



One day she asked the sun, who is the most good looking and the sun answered that the little princess was prettier than the queen. So the queen decided to kill her daughter. She ordered one of her servants to take the little princess for a long walk in the woods to kill her. The servant obeyed her, took the princess far away into the woods until it was getting dark. The princess was tired and wanted to return, but the

servant had promised to the queen to kill her. However he could not do this, he loved the princess and felt sorry for her.

He told the princess that the queen mother had ordered him to kill her and bring back her blood for the queen to drink. The princess cried very much, begging him not to kill her.

Finally the servant let her alive in the woods and brought back to the queen a little blood from his finger. He told the queen that he did not bring her more blood, because he lost it on the way home.



In the evening in the dark the princess was walking around in the woods and reached a lonely little house. She went inside. Nobody was at home, the house was untidy and messy with many beds. She cleared up the little house, made up the beds, washed the dishes, cleaned the floor and hide somewhere. When it was getting dark 40 dwarfs came home from the mountain where they were cutting wood.

We smell human blood, who was in our house? They asked altogether with one voice. He should appear and we will be good to him and if it is a woman we will dress her in gold and we consider her as our mother or as our sister. But they got no

answer. This happened several times but nobody turned up. Then they decided that the youngest dwarf would stay at home and hide to see what was going on. As soon as the dwarfs left for the mountain the princess started to clean the house, when all of a sudden the youngest dwarf surprised her. He informed the other dwarfs. They returned to the house, dressed her with gold and they treated her as a sister.



One day when the princess was sitting on the balcony a merchant came by and sold her some hair pins. As soon as she put them in her hair, she fell down, dead. In the evening the dwarfs came home and found her dead. They were mourning and looking at her, then took out the hair pin. Immediately the princess came back to life.

Later another merchant came along and the princess bought a belt. As soon as she put on the belt, again she fell down, dead.

When the dwarfs came back in the evening they found her dead again. They carefully looked at her, put off the belt and she came back to life again.

The bad queen asked the sun again who is the prettiest woman and the answer was: the princess is alive and more beautiful than the queen.

After some weeks another merchant passed by the little house and gave the princess an apple. As soon as she ate the apple, she fell on the ground, dead.

In the evening the dwarfs came home and found her dead. They did not understand why, they were all crying. They dressed her with gold and sat around her crying and mourning.



That day the king went hunting in the woods, heard the mourning. He approached the little house, climbed down from his horse and entered. Immediately he recognized the beautiful dead girl as his daughter. He lifted her up and took her firmly in his arms, and a piece of apple fell out of her mouth. The princess became alive again.

She now explained everything that had happened to her father, how well the dwarfs were treating her. The king brought them all to the palace to make them noble men.

The bad queen was punished and sent away.

(Fairy tale published in the book "History of the town of Aeghion" Ar. Stavropoulos, Aeghion 1953)

Ar. Stavropoulou "History of Egio" (adaptation : Vana Bentevi)

6.The petrified child at the Vouraikos gorge

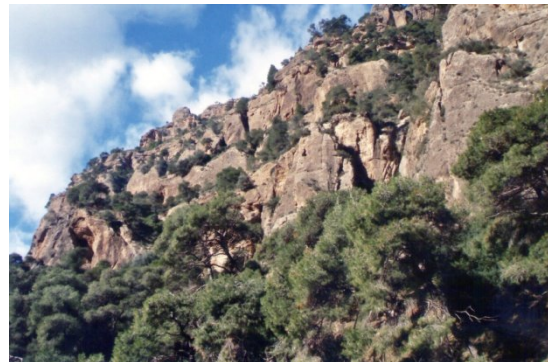
Aigio, the town where we live, is one of the most beautiful towns of Greece. It is situated at a nodal place because its distance from the most important archaeological sites of Greece, like Olympia, Delphi and Mycenae is small. Aigio is inhabited constantly since 3000 years and its name comes from the goat that suckled Zeus who was born, according to the myth, here. A statue of Aigiohos Zeus was found in Aigio.

The fertile Aigialeia looks like a wide platform open to the Corinthian gulf. It is crossed by seven rivers that come down from Aroania(their present name is Helmos). One of the biggest rivers is Vouraikos that separates in two the mountain range of Aroania forming the verdant gorge of Vouraikos. This river waters the fertile plain of ancient Helike which was destroyed by the great earthquake of 373 BC.



When somebody crosses this beautiful gorge, he cannot stop admiring the colorful wildflower, the smelly bushes-the thyme, the laurel, the rosemary, the levant-that grow on the slopes of the gorge. At this mountainous bulk that is separated by the river, big and small grottos are formed since many centuries because of the rain, the wind and the erosion. Next to the estuaries of the river, at a small distance, we meet the famed cave of Vouraikos Hercules, in which a statue of the deity was placed in antiquity.

At one of these caves, high on the rocks, we can distinguish a formation made of stone that looks like a small child, about which there is a local legend. According to this legend, many years ago two small children were climbing, slowly, the rocks collecting, at the same time, wildflower that grew at the slopes of the rocks. They kept on climbing without thinking the way to get off the rocks. So they started screaming for help. Much people run for help along with the mothers of the children who praised Virgin Mary to lower their children from the rocks.



One mother said: «Virgin Mary, lower my child or petrify it so that it will not be tortured up there». The other mother said: «Virgin Mary, petrify my child or lower it». The first mother who firstly said to lower the child, the child got off slowly. On the other hand, the second mother who firstly said to petrify the child, the child petrified and stayed at this cave for ever where we distinguish it, nowadays, when we walk in the beautiful gorge of the Vouraikos river.

I heard this local legend many years ago from an old shepherd who tends his sheep at the slopes of Vouraikos river.

Local legend: Mata Maganioti

7. The oracle of Vouraikos Hercules

As it is cited by Herodotos, in the sixth B.C., there were twelve achaeans towns which formerly belonged to the Ionians before their expulsion by the Achaeans at the end of the Mycenaean age. Among the biggest and most important towns they were Aigeira, Helike, Keryneia, Aigio and Voura. At these towns they were worshipped deities as Zeus in Aigio and Poseidon in Helike. The inhabitants of Vourai worshipped Hercules and had dedicated the cave next to the banks of Vouraikos river to him. In this cave there was the famous oracle of Vouraikos Hercules where a statue was placed inside.



The traveler Pausanias(2nd century A.D.) cites in "Achaika" which is one of the ten books of his oeuvre «The tour of Greece», the oracle of Vouraikos Hercules. He mentions that in this oracle they used "a table and ankles". That is, somebody who wants to get a prediction by the god, visits the oracle and prays in front of the statue.



After the pray, he takes some ankles(there are plenty of them next to the statue of Hercules) and he places four of them on the table. On the ankles there is a sign the meaning of which is explained on the table. In this way the worshippers interpret what it will happen in their future.

The place of the cave is marvelous, the view from up there to the prosperous plain of Helike and the blue waters of the Corinthian gulf is unique. The cave is separated in three levels and it is seems that in this way the ancient oracle functioned. The head of an animal, possibly of a lion, is engraved at the façade of the cave. Nevertheless, because of the earthquakes in this area, the engraving fell out. This is mentioned by a French traveler who visited the place in the nineteenth century.

Nowadays, we believe that the marvelous route to this cave would constitute a basic reference and would unify the important towns of ancient Aigialeia.



Local history: Irene Maganioti

8. The jump of Mirali

Next to the church of Panagia Tripiti is another very dangerous steep high rock. If someone falls down impossible to survive without severe damage. However Mirali was saved jumping from the rock and this is what the story tells.

During the Turkish occupation in Greece (1453-1821) the Greeks were slaves of the Turks, they had no rights. A brave man of Aeghion named Miralis had a nice horse and was riding in secret, hidden from the Turks. When the Turkish governor heard about the horse he sent Turkish soldiers after him and Miralis was pushed towards the edge of the rock. He begged the Holy Mother to save him from the Turks. The Turkish soldiers had surrounded him, they would catch him and kill him. So he had no other choice than to jump with his horse from the rock. He prayed to be saved, then jumped down with his horse. Indeed without the smallest damage he stood up sat on his horse and rode away.

The Turks could not believe their eyes.

Later on the spot where Miralis jumped down the Aeghion people placed a monument with his name on it and the spot was called του Μοίραλη τ' απήδημα (the jump of Mirali).

Local legend : Vana Bentevi

9. Panagia Tripiti

The church is the nicest Church of Aeghion and her feast day is on Friday after Easter. The church is dedicated to the Mother of God the Life giving Spring and half hidden in a rock looking out over the harbour of Aeghion.

150 steps lead up to the gardens and the entrance of the church. Every day the church is open for the many Christians who visit not only Aeghion, but also the surroundings of it. Also groups from different parts of Greece come to visit the church.



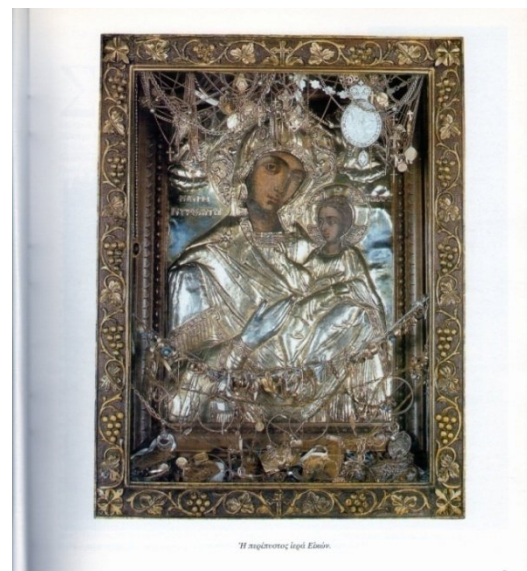
In the entrance of the church is a source with clean and holy water. The believers drink the water and pray for miracles. Inside the church on a special throne we find



the icon of Panagia Tripiti who does wonders. It is a work of the Evangelist Louka, the holy mother has a fantastic expression in her eyes. From anywhere you look at her, it seems she is looking at you as well. How did she get her name? This is what the history tells:

One day a fisherman was shipwrecked off the shores of the Corinth Gulf. The whole night he was fighting with the high waves, trying to reach the shore to save himself. In the darkness of the night he could not discover anything until all of a sudden far away he saw a light. He got courage again and with all his force he approached the light. Finally he reached the shore and climbed up the rock from where the light came. He went inside the rock and found a wonderful shiny icon in a dazzling light. It was the icon of the Holy Mother who had sent her light to guide and rescue him.

In his prayers he thanked God and decided to stay in the small cave together with the icon for his whole life. Later he built a small chapel inside the rock, to which he made every time expansions.



Local legend : Vana Bentevi

IV HISTORIES

1. History of the town of Aeghion

Aeghion is the capital of Aeghialia province (Achaia prefecture). It is a seaside town at the Corinthian Gulf, 175 km from Athens and 38 km from Patras. Aeghion has about 25.000 inhabitants.

It is built on a plain of the hill about 50m above sea level, its natural harbour with new installations and many old buildings of stone, old warehouses and factories which have been renewed one by one and changed into very nice café/bars, restaurants, tavernas, clubs, discotheques etc. Unfortunately some of these old buildings were brought down following the plans of remodelling the seashore area which started in 1975, while G. Panagopoulos was Lord Mayor, nowadays the works almost come to an end. At the sea side are the remainings of the old soap factory ETEL and the papermill, which were very important for Aeghion's economy during the blooming of the trade. In one of this buildings the TEI university of Aeghion is installed. The most important of the sea side part of the town is the plane tree of Pausanias with the 12 fountains in front of the touristical kiosk. But the jewel of the city of Aeghion is the church Panagia Tripiti, which seemed to be half dug in the rocks surrounded by hanging gardens with flowers of all different sort and colors. This sudden almost straight steep rock separates the lower from the higher city



ornamented with staircases and a tunnel which leads from the sea shore to the higher city. Also the beautiful stone paved road, which starts from the roots of the rock near the Archaeological museum and ends at the sea side. Following the road towards the East at the end of the beach is a beautiful wetland of Alikis. The whole winter many rare species of birds stay for the winter. Naturally one of the most interesting sights of the town. At the opposite part of the beach there are two sailing clubs with yachts, sailing - and fishing boats.

Important is also the new harbor of Aeghion which recently the changes were finished. Very spacious and practical.

Aeghio : The etymology of the word “Αἴγιον” comes from the ancient Greek verb “αἰσσω” which means shake strong and is referred to the movements of the sea-waves. According to the Greek mythology Aeghion took its name from the goat (“αἶγα”) which Zeus (father God of ancient Greek religion) suckled. Another aspect says that it causes the mythological king



“Αἰγαία”, father of Thysea.

Nevertheless the most realistic opinion is that the word “Αἰγιαλός, which means the land along the sea, gave the name “Αἴγιον.”

The region Aegialia got its name from the king of Sicyonas who ruled over the area from Sicyon until Olympia.

Around 3.000 B.C. the first inhabitants of the area were the Aegialian Pelasgians.



During the reign of the last king of Aegialia, Selinous (about 1.400 B.C.) the Ionians from Attica invaded the area. Their king Ion married the daughter of Selinous, Eliki. The Ionians were accepted in the end, therefore the region was called Achaia. Aeghion during those times reached a very high standard of living. The city was so important that it was here about 1.100

B.C. that Agamemnon called together a meeting with all the Hellenes (Greek armed forces) to decide about the Trojan war.

A very important building in Aeghion at that time was the temple of Omagiriou Dios (Zeus the protector of Omigyris).

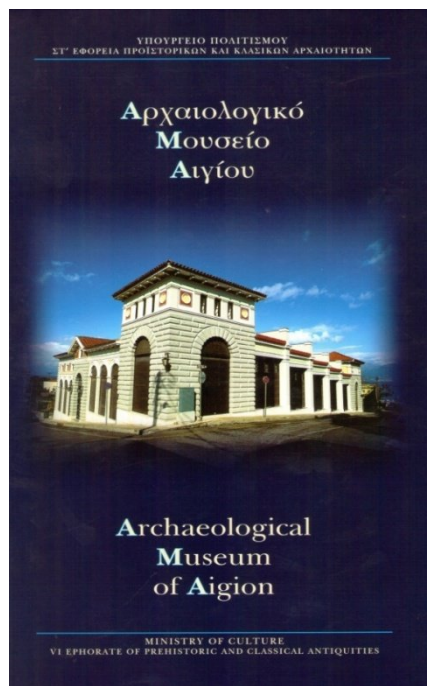
During the 8th century B.C. the larger region of Achaia was divided into 12 member cities with federal relation between them : Pellini, Aigheira, Aigies, Voura, Eliki. Aeghio, Ripes, Patrai, Phares, Olenos, Dimi and Tritaia. Eliki was the religious center, where they sacrificed to the Πανιώνον Ποσειδῶνα (This was the Community of the Achaians.

At this time also 2 Ahaean colonies Croton and Sybaris were settled in Southern Italy.

When however Eliki was completely destroyed by the earthquake of 373 BC it was decided that Aeghion would be the religious center and sacrifices were made in favour of Omargyrio Δία and Panachaiki Dimitra.



That is how Aeghion was selected as capital of the Achaean League and the whole history coincides with this, until in 303 BC when Dimitris Poliorkitis (greek king of Macedon) conquered the town. However in 287 B.C. the 2nd Achaean League was founded and again Aeghion was in a period of wealth and calmness until in 146 B.C. when the Romans enslaved the capital.



In 23 AD Aeghion was demolished by a strong earthquake, that is why the Romans did not collect taxes for 4 years.

During the Byzantine period Aeghion again was part of the major region of Achaia, without particular progress or improvement (like the whole of Greece).

Around the middle of the 6th century AD with the invasion of slaves in the Peloponnese, Aeghion got the name of Vostitsa, without ever losing its official name. The name Vostitsa was also used during the years of the Frankish occupation.

In 1209, it became a Barony of the Principality of Achaea with Governor Hugh I of Charpigny. But the occupation of the Franks did not last long, as in 1422 the Bishop of Mistras, Theodore Paliologo conquered Aeghion. His brother Constantine Paliologos (who was also the last Byzantine emperor of the larger area, just before he left for Constantinople.

In 1461, Aeghion succumbed to the Turkish occupation, and started a long dark period of decadence. During the time of the Turkish occupation Aeghion became more and more an agricultural area, it did not have any particular interest in reference to the Ottoman Empire, therefore the presence of Turkish elements here was of no importance. During a short period of time from 1687 until 1715 it was occupied by the Venetians.

During the years before the revolution, prevailing citizens and officers came together to prepare the Nation for the Revolution. During the battle, the people of Vostitsa conquered the Turks several times (especially in Kounina, Tripia and Valimitika

The most serious resolutions/decisions of the beginning of the century have been made on the 26-30 January 1821 at the Meeting of Vostitsas the "Filiki Eteria" (or Society of Friends), whose purpose was to overthrow the Ottoman rule of Greece.

Grigorios Dikaïos or Papaflesas also participated as a represent of the Filiki Etairia.

The most important period is around the beginning of the 18th century when the Greeks started their revolution against the Turks after 400 years of slavery. It became the centre of the revolution. Secret meetings, councils and decisions took place in little churches and monasteries. About 1805 the great English poet and eager friend of Greece Lord Byron visited Aeghion. (Byron died in Greece in 1824).



The beginning of the revolution was on the 20th March 1821. The first flag of the revolution was red with a black cross on it.

On the 21st March 1821, Andreas Londos was the first person who raised the flag of the revolution against the Turks. He fought several battles with his own army and stopped the remaining troops of Dramali after the victory of Dervenakia.

Again he was one of the chief fighters of the revolution of September 3rd 1843, aiming at King Othona's concession for a constitution.

Dimitrios Meletopoulos, Sotiris Charalambis, Leon Messinezis, Ioannis Feyzopoulos and other Aigian leaders distinctively marked the same period, but during the Othoniki epoch.

At the end of the 19th century and until the 2nd World War Aeghion with as most important export black currants became a wealthy blooming city cultural as well as economical. The way of life of the inhabitants followed the life style of the bigger cities not only in Greece, but also abroad. Big houses were built by the best

architects, very well known in Europe, as Ernst Ziller and Hanser. They even started a school, where many Greeks were studying and continue their work. The Holy Metropolis Panagia Faneromeni in the center of Aeghion was built following the drawings of Ernst Ziller. The church Panagia Isodion was built (from 1862-1864), following the designs of Ernst Ziller as well. A nice neoclassical building is the market, also designed by Ziller and maybe another building was his too (Gatio).

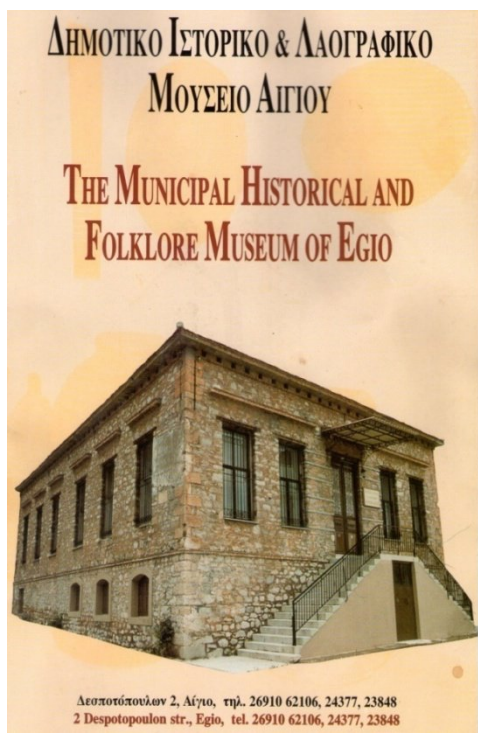


This was the period that big houses were built.

When in 1891 Prime-minister Charilaos Trikoupis visited Aeghion he brought with him legislations in favour of the currants and their export trade. During those times Aeghion lost some basic elements of its identity and tradition. The foreign way of life, behavior and culture were signs of economic wealth which marked the Aeghion people as Bourgeoisie like in Europe at the same time. Late evening parties at their homes with either music (songs) or just discussion, were very much in fashion, as well as the waltz, music from Vienna. Modern music overruled the traditional local expression, in dance, song, way of dressing, etc. The Aeghion people considered their origin no more important and threw away their identity cards.



2. THE MUNICIPAL HISTORIC AND FOLKLORE MUSEUM OF AEGHIO



Nowadays we try to collect all information in the historical and Folklore Museum, which is situated in a two-storey traditional stone building, from 1821 it is the house of the historic family of Londos.

The ancient treasures one can admire in the Archaeological Museum of Aeghion (in the

neo-classical building which was designed by the great Bavarian architect Ernst Ziller around 1862).

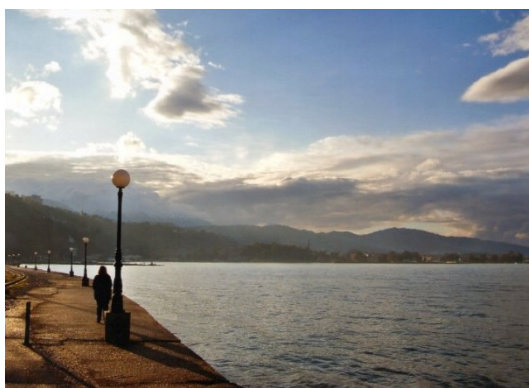
The Historical Folklore Museum of Aghion was founded by the Historical Laographic Company Aigialias in 1994 and opened for the public in 1998. On the ground floor is the Folklore museum and on the first floor are all the historic periods of this area to be seen. The exhibits of the museum are authentic and first copies, and all family relics have been donated exclusively by families from Aeghion.

The folklore material is varied and remarkable, classified into units in five rooms, and include: household utensils, furniture, costumes, agricultural tools and machinery used for household purposes, items from rural and bucolic life, looms, hand woven materials and tools of textile industry.

The historical exhibits are also significant and of particular historical value. They are allocated in 6 rooms, according to the eras, from the Turkish Occupation until 1950. This material consists of guns, costumes, jewelry, furniture from the civil urban period of Aeghio, coins, paintings, historical photographs, documents, war medals, items from the 2nd World War 1940-45 etc.

In addition, there is a Library with historical and folklore books and there is the meeting room for events etc.

The surrounding areas of Aeghion have often been struck by earthquakes, which have demolished Aeghion many times. The earthquake which caused the greatest damage was in June 1995. About half of the buildings were ruined and rebuilt. This is the main reason why Aeghion today has many new nice houses. Unfortunately in the last few years many fires have burned wonderful areas, surrounding Aeghion, many olive groves and vineyards were severely damaged in 2007. However now the hills are green again.



Finally Aeghion is a beautiful town with wonderful beaches, taverns with good and tasty food, cosy coffee shops, bars, remarkable nice houses, shops and a lot of nature's green, and multi-coloured flowers. The inhabitants are pleasant and hospitable.

We can taste and buy local products such as black currants, fruit preserve from rose petals, jams, marmalades etc. The olive oil in our region is of high quality, and so is the local wine from fine vineyards, made of grapes growing on the surrounding hills.

Among the wine factories are Oinoforos, Tetramythos, CAVINO. Their wines got well-known in Europe and have received international rewards. It is also a citrus region where orange- and lemon trees grow, now decorated with their fruits.



Aeghion is very near to Athens and it is easy to visit the Acropolis with the new Archaeological Museum which is the most complete and nicest in the world.

Other ancient sites like Olympia, Delphi, Epidauros and Mycenae can be visited in one day. Nearby is also Kalavryta and Patra, as well as the the bridge of Rio.

Aeghion is a good choice to spend your holiday, it has a lot to offer. If you arrive by plane or car in Athens, it takes about 2 hours drive by bus or car via the coastal highway which is quite scenic.

Aeghion has about 25.000 inhabitants. It is a wealthy town, because it has good soil to grow the black Corinthian currants, olives, grapes, oranges and lemons. Very good quality wine, juice and sweets are made for export. There are no big industries, except the EBO factory, producing arms and weapons.

It is interesting to tell something about the social life of Aeghion. Often festivals are organized and mostly during the summer months in the villages people are dancing the local Greek dances at local feast. Often a lamb is grilled on the spit. During Easter a lamb is grilled in many villages and people get together. During May Day people go to the country, cut flowers, make a wreath, sing and dance. At carnival people have a nice time. Local cultural organizations organize evenings with music and dance, but also many people from Aeghion participate to the carnival of Patras. On Ash Monday again we go to the countryside and fast on mostly fish, outside some dance and fly kites. On the national holidays, the 25th of March and 28th of October we organize parades with school children. There are many cultural organizations whereby most Aeghion people participate.



Anyone who comes to Aeghion at whatever time of the year should find some festival or entertainment where they will have a wonderful time.

Vana Bentevi

3. The trade of the raison

The cultivation of the raisin started about the middle of the 18th century. This cultivation was extended after the Greek revolution of 1821.



A great number of tradesmen were involved bringing modern machinery. New improved methods were used in the cultivation, as well as in the process of the production and trade.

Vostitsa was the Venetian name of Aeghion. So the black raisin with the trade mark “Vostitsa” was established as a choice quality product. It was one of the main exported products and contributed to the 2/3 in the Greek economy.

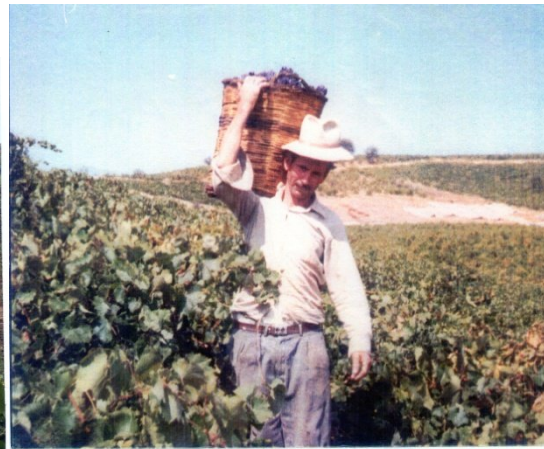
The raisin merchants became very wealthy. They built imposing houses and large stone made warehouses by the sea in the area of the port. A lot of seasonal workers, especially women, sorted out and packed the raisins. At that time the port of Aeghion became well known all over Europe.

During the great years 1880-1903 the production was exported to England, Germany, Holland and even to America. By the end of the 19th century the raisin trade started to diminish, because countries as Italy and France had a high production too. England, the main customer, was interested in buying the raisin from these nearer countries. Later the 1st world war came Gradually until the 2nd world war all this activity and prosperity was over.



A number of these raisin businessmen became politicians and benefactors of Aeghion.

Some of them were Diomidis, Polychroniadis, who had the best manufacture, John Petropoulos who had a branch office in London and Constantinos Arvanitis who established "Emporonaktiki", the largest company of Greece.



The raisin warehouses and manufactures being big stone made and imposing buildings gave to the port a very special character. We must say also that the railway line passed between the buildings and the sea. Rows of plane trees, as well as some springs of fresh water existed, making the whole scenery unique.



In recent times this scenery has been used in many films. The famous Greek director Theo Angelopoulos filmed many scenes of his works "Thiassos" and "Melissokomos" in this place.

In Aighion there were also two large industries. First a paper mill industry and second the soap industry, that stopped between 1970-1980. The paper mill, the greatest in the East had the most modern equipment from Sweden. Experts from Sweden, Norway and Germany worked to install and organize the industry. Later in 1937 it bought more improved equipment from Austria. During its glorious days there were 500 day and night workers and the production was 12.000 tons of paper in a year. Unfortunately it finally stopped in 1980. The soap industry was smaller but gave work and prosperity to many people. These industries were by the seaside and close to the port of Aighion._

There were also some smaller industries as olive mills (which still work), wheat mills, wine industries, even silk manufacturers. About 1930 there was a remarkable tobacco industry. Even a leather industry from Anvers existed in Aighion until 1920.



In our time there are quite a lot olive mills, wine industries, two well known sweet industries. Only two raisin manufactures exist still in our town today. One of them is private "Kouniniotis" and the other is a cooperative one. The old raisin manufactures along the port are now changed into restaurants or cafeterias.

Local legend : Vana Bentevi

V. CHANGE TO COMMUNITY

The effect of new technologies in the life of our local society can be seen in three



different levels: 1/Internet 2/Electronic social media and 3/electronic games. In general more than 80% of the young population have access to electronic media. The use of PC at home or at school is under the supervision of parents or teachers. In public Internet- cafe there is no supervision at all .!

INTERNET. Demanding information or knowledge from internet has made life easier for the young people but at the same time they do not read books or magazines and newspapers and they replace with initials or shortcut words the normal flow of speech and reading . The Greek language , the basis for the development of so many European languages, especially in sciences and culture , is in a hazard..! Speech has lost its expressive wealth and is replaced by signs and mysterious initials of words .A real aphasia.!!!

ELECTRONIC SOCIAL MEDIA: Like other countries, Greece has the same problems in the young population and our area is also suffering because of the uncontrolled use of Electr. Social Media. Boys and Girls live in isolation without friendship , social or personal relation. The numbers of youngsters involved in unusual relations through the Social Media are growing up very fast. Nationalists and other extreme political organizations are freely fishing supporters among the teenagers and a racist movement ,by extremists ,is attracting from the facebook members and followers



ELECTRONIC GAMES: The picture of a boy or a girl isolated in their world, during a family or a social meeting, and playing electronic games, either in the PLAY-MOBIL or In the mobile phone is very common.

Lefteris Limneos

VI. LOCAL EVENTS

Local events and festivals of Aeghion

- Celebrations in Aeghion.

In Aeghion social life is intense during all the seasons of the year. The inhabitants never have a dull moment. They organize feasts and various cultural events to which all people from the center of the town, as well as from the surrounding villages, participate. Whereas in the summer we enjoy swimming in the sea, or have a drink or meal in the many cafes or restaurants near the different beautiful beaches of our region.

We mention a few of our wonderful events :

- 1) A few days after Christmas the preparations for the carnival (mostly in February) are starting. Carnival is about one month. On weekends parties are organized both in clubs or private houses decorated with coloured garlands, masks, with food and drinks and people dress up with carnival costumes dancing until the early morning.
One of the nicest carnival parties is the "Red dance". Everybody is wearing something red, either a dress, skirt, blouse, hat, shoes, tie, shawl, scarf etc.

It was the official carnival party of the town and in order to get tickets you had to reserve a long time before.

The last years also many children are participating to different groups, dancing with their costumes in the centre of Aeghion.



Mask party at Loula's house, Febr. 2014.



Carnavale at Egio 2014.

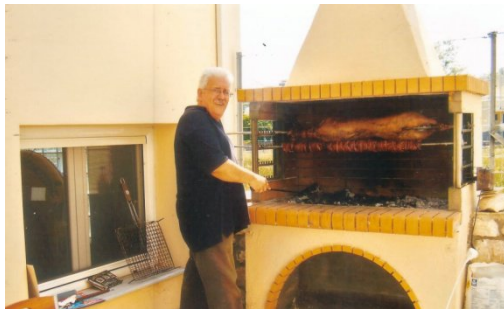




- 2) As soon as the carnival period is over, 40 days before Easter, the fastening starts on the first Monday of Lent, clean Monday. All people prepare picnics in the country with fastening food like halva, pickles, olives, sea food etc. We buy special bread which is called lagana, a large thin bread with sesame, only sold this day. We lift our kites and everybody has a nice time before the big fastening starts until Easter.



- 3) Easter with all its traditions that everybody keeps. Nobody eats meat during the holy week, many go every evening to church. On good Friday we go to church and follow the procession of the epitaph through the streets of Aeghion, nicely decorated with fresh flowers. We paint red eggs and on holy Saturday at 12 o'clock at night all go to the resurrection mass with candles lit, we wish each other well and break red eggs. At home we eat the traditional Easter soup "Magiritsa" with the intestines of the lamb, cooked together with green salad leaves. On Easter day (Sunday) all go with friends to the country and grill a lamb on the roasting spit, dance, drink, eat.



- 4) On the 1st May when nature is beautiful, everywhere there are plants, trees in blossom, smelling wonderful and so are the flowers in nice colours. People go to the country, cut flowers and make a wreath, have a picnic, drink and dance.

Competitions were organized who could make the largest wreath and indeed Aeghion was mentioned once in the book Guinness for making the biggest wreath in the world.





- 5) On the national celebrations of 25th March and 28th October school children, wearing their school uniforms or national costumes, are parading in the streets, decorated with many Greek flags.



- 6) During the summer there are many festivals (like the bread festival, the wine -, the oil -, black currant -), many people participate and have a good time. In the villages there are small churches, that have their Panigiri with an open air market, singing and dancing traditional dances on music with traditional instruments.

Thanos Spyropoulos

Grundtvig, 3rd meeting from 13th -16th May 2013 in Cesky Tessin,

The 3rd meeting of all member countries was held in beautiful Tessin of the Czech Republic. IAEA organized their journey successfully.

The 7 members (from Wales, France, Norway, Poland, Czech, Ireland and Greece came together to meet in Tessin, a town



though belonging to the Czech Republic, however one half of the city is situated in Poland. The purpose of the meeting was the continuation of the common program aiming to evaluate the local history of each member country by showing myths and legends and register the areas where factories are shutting down.



At this particular meeting, the Aeghion meeting that took place last February was evaluated and all expressed their praise for the excellent organization by ILEA , from the planning of the meeting, the hotel, the proposals, the acquaintance with our area and the warm welcome, and especially for the last evening with a tasty dinner of specialties cooked by the ladies of the working team, as well as the local dance group of Avitou «Οι Αχαιοί» made this Greek evening a success.



In Tessin, the members decided about details of the organization for the next meeting to be held in September in Ireland. We discussed about writing a book at the end of the program.

We visited a model high school, a school museum, sheltered in an imposing classical building, full museum material. Displays with historical precious souvenirs, works of art, different sporting trophies won in competitions and school distinctions, as well as from happenings. Everywhere there were historical papers, maps, paintings. Amazing rooms with drawings and constructions, a music-hall with music from Mikis Theodorakis and Ioannis Xenaki. They asked us for music of Hatzidakis and folk songs.



In another class room, we saw a painting of the busts of seven philosophers (Thali, Pythagoras, Archimidis, Aristotelis etc.)

Afterwards we visited the Educational Center where Marta (one of our members) works and where all the work for the meeting took place.

Cultural lessons, like music, painting, psychology, pedagogy, etc. are taught on a permanent basis.

It is worthwhile to mention that in Tessin many cultural centers are functioning, as well as workshops of art and culture, many academies of civilization, many schools with musical direction and art, many schools to learn dance, ballet, cinema, theatre, and many people participate to these schools.



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