

## DISCOVERING EUROPEAN VALUES AND HERITAGE THROUGH LITERATURE OF MYTH



This project has been funded with support from the European Commission. This publication reflects the views only of the author, and the Commission cannot be held responsible for any use which may be made of the information contained therein.

# INTRODUCTION

The book “Discovering European Values and Heritage through the Literature of Myth” was edited as a final product of the project “Through Universal Myths, towards Eternal Truths” (4 Myths 4 Truth) developed within the Lifelong Learning Programme, Comenius Action between September 2013 - August 2015.

The partnership involves seven European schools: 1. Colegiul Național “Nicolae Titulescu” - Pucioasa, Romania - coordinator, 2. Etelänummen Koulu - Pietarsaari, Finland, 3. 6<sup>th</sup> Geniko Lykeio - Lamia, Greece, 4. Szily Kálmán Műszaki Középiskola Szakiskola és Kollégium - Budapest, Hungary, 5. Anykščių Antano Baranausko Pagrindinė Mokykla - Anykščiai, Lithuania, 6. Agrupamento de Escolas de Barcelos - EB 2,3 ABEL VARZIM - Barcelos, Portugal, 7. İbrahim Atalı Ticaret Meslek Lisesi - Adana, Turkey.

The book contains four chapters: “The Ethno Genesis Myth”, “The Myth of Sacrifice For Creation”, “The Myth of Love”, “The Most Representative National Myth”. Each chapter refers to two literary creations - one of them belongs to folk literature and the other one to the cult literature (for each of them - author, short summary, a short fragment in the mother tongue and English), five values promoted by the selected literary creations and four artistic visual creations (a famous one and three created by the students). Each chapter contains seven sections, each section being elaborated by a partner school. The literary creations and the most representative artistic visual creations were selected through the common questionnaire “Discovering My Own Mythology” applied at the project beginning in each school.

The book was edited by the Romanian partner Colegiul Național “Nicolae Titulescu” and printed in Szily Kálmán Műszaki Középiskola Szakiskola és Kollégium from Budapest, Hungary.

We all hope that the teachers and students will find this book useful and interesting and it will become a friendly educational tool.

## **THE ETHNO GENESIS MYTH - page 3**

## **THE MYTH OF SACRIFICE FOR CREATION - page 25**

## **THE MYTH OF LOVE - page 47**

## **THE MOST REPRESENTATIVE NATIONAL MYTH - page 66**

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## Chapter 1

# THE ETHNO GENESIS MYTH



## Maailman synty

Heroism  
Creativity  
Sense of community  
Individuality  
Nationalism



“Ilmatar” - Robert Wilhelm Ekman



	Finland	Etelänummen koulu	JAKOBSTAD  PIETARSAARI
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## KALEVALA

The world is created from the pieces of egg. Väinämöinen is born. He starts to sow his lands - Kalevala. Väinämöinen becomes a shaman. Joukahainen is jealous and wants to compete with Väinämöinen. Väinämöinen chants Joukahainen into a swamp. Joukahainen promises to give his sister Aino to Väinämöinen. Aino doesn't want to marry old Väinämöinen and drowns herself. Väinämöinen tries to find another woman. Ilmarinen forges the Sampo - a miracle machine - and gets the Maiden of Pohjola as his wife. They have a big wedding which ends up with a fight. The Maiden dies violently and Ilmarinen is totally devastated. He forges a new wife of gold for himself. There is no Maiden nor Sampo in Kalevala. Väinämöinen and other men from Kalevala decide to steal the Sampo back. The men from Kalevala fight with Louhi's people. The Sampo falls into the sea.

Mieleni minun tekevi, aivoni ajattelevi,  
lähteäni laulamahan, saa'ani sanelemahan,  
sukuvirttä suoltahan, lajivirttä laulamahan.  
Sanat suussani sulavat, puhe'et putoelevat,  
kielelleni kerkiävät, hampahilleni hajoovat.



Mastered by desire impulsive,  
By a mighty invard urging.  
I am ready now for singing,  
Ready to begin chanting.  
Of our nation's ancient folk-song,  
Handed down from bygone ages.  
In my mouth the words are melting,  
From my lips the tones are gliding.  
From my tongue they wish to hasten;  
When my willing teeth are parted.



	Finland	Etelänummen koulu	<b>JAKOBSTAD</b>  <b>PIETARSAARI</b>
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## KALEVALA

**ELIAS LÖNNROT** - 9.4.1802, Sammatti, Finland - 19.3.1884 Sammatti, Finland. Lönnrot has been called the second father of Finnish language.

At first Elias Lönnrot's plan was to create poetic visualizations of ancient heroes. The first Kalevala was ready in 1835. Fourteen years later he started to work on a new, larger epic. He combined suitable poems together into an understandable form. He moved from village to village and wrote down the poems. Lönnrot focused on the organization of his notes at home. In 1849 he finished the Kalevala we all know. Also many artists like J.R.R Tolkien and Akseli Gallen-Kallela have been inspired by The Kalevala.



Vaka vanha Väinämöinen elelevi aikojansa  
noilla Väinölän ahoilla, Kalevalan kankahilla.  
Laulelevi virsiänsä, laulelevi, taitelevi.

Lauloi päivät pääksytysten,  
yhtysten yöt saneli,  
muinaisia muisteloita,  
noita syntyjä syviä,

WÄINÄMÖINEN, ancient minstrel, Passed his  
years in full contentment,  
On the meadows of Wäinöla, On the plains  
of Kalevala,  
Singing ever wondrous legends, Songs of  
ancient wit and wisdom,  
Chanting one day, then a second, Singing in  
the dusk of evening,  
Singing till the dawn of morning, Now the  
tales of old-time heroes.



Greece

6<sup>th</sup> Geniko Lykeio  
- Lamia

## ΘΕΟΓΟΝΙΑ

### Κατακλυσμός - Δευκαλίων-Πύρρα-Έλλην

Collegiality-Cooperation

Humanism- Solidarity

Respect towards your parents

Piety (devotion)

Unselfishness-Self-sacrifice



Relief Sarcophagus 270 A.D. / Roma





Greece

6<sup>th</sup> Geniko Lykeio  
- Lamia

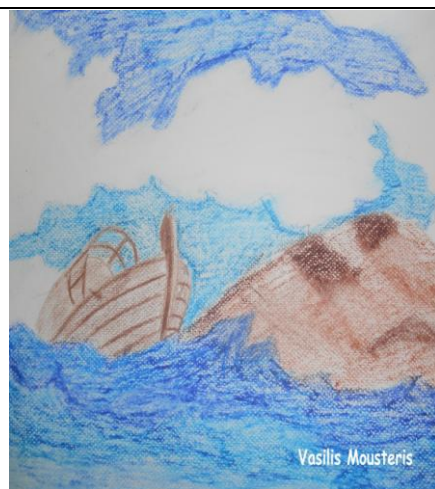
## ΔΕΥΚΑΛΙΩΝ - ΠΥΡΡΑ /DEUCALION AND PYRRHA

The myth of ethno genesis is the Greek version of a myth that is found in ancient cultures. When Deucalion was king of Thessaly, Zeus decided to wipe out by flood the corrupted humans, apart from Deucalion and his wife, Pyrrha. Then, Prometheus, Deucalion's father, advised him to build a ship and board on it along with his wife, Pyrrha. After nine days of incessant raining, these two were the sole survivors and therefore asked Zeus to recreate the human kind. So he sent Hermes. Hermes suggested they walk while throwing rocks behind them. The rocks dropped by Deucalion were turned into men, whereas the ones thrown by Pyrrha were transformed into women. In this way, the human kind was reborn.

Ἀφ' οὗ Δευκαλίων παρά τόν Παρνασσόν ἐν  
Λυκωρεΐαι ἐβασίλευσε βασιλεύοντος Ἀθηνῶν  
Κέκροπος, ἔτη χηρηδ.

Ἀφ' οὗ κατακλυσμός ἐπὶ Δευκαλίωνος  
ἐγένετο, καὶ Δευκαλίων τούς ὄμβρους  
ἔφυγεν ἐν Λυκωρεΐας εἰς Ἀθήνας πρὸς  
Κραναόν καὶ τοῦ Διὸς τοῦ Ὀλυμπίου τό ἱερόν  
ἰδρύσατο καὶ τὰ σωτήρια ἔθυσεν...

Ἀφ' οὗ Ἕλλην ὁ Δευκαλίωνος Φθιώτιδος  
ἐβασίλευσε, καὶ Ἕλληνες ὠνομάσθησαν τό  
πρότερον Γραικοὶ καλούμενοι, ἔτη χηρηπι ...



Ever since Deucalion reigned in Lycoria,  
near Parnassus, when Cecrops ruled in  
Athens, year 1310 b.C. When the flood was  
done in the era of Deucalion, and Deucalion  
drew away with the water from Lycoria to  
Athens to Cranaus, he founded the  
sanctuary of Zeus in Olympia and sacrificed  
for his salvation... Ever since Hellin, son of  
Deucalion, reigned in Fthiotis, those who  
previously were called << Grekoi>> named  
Greek after him, year 1257 b.C....





Greece

6<sup>th</sup> Geniko Lykeio  
- Lamia

## ΘΕΟΓΟΝΙΑ (ΗΣΙΟΔΟΣ) / THEOGONY (HESIOD)

**HESIOD:** Hesiod was the second in importance after the ancient poet Homer. He was born in Askri Boeotia where his father fled from Kimi, Asia Minor. He lived at about 800 or 700 BC. He experienced the hard life of boetian farmers, but Helicon (Boeotian mountain), where according to legend Muses lived, inspired him for his poetry. His works have religious and educational character drawn not only from the myths but from life itself.

The Theogony is polystichous (consisting of many verses) epic poem (1022 verses). In contrast of the other eastern peoples, Hesiod describes the origin of the gods of Greek mythology. The artist is distinguished for his piety as he thanks the Muses for his inspiration. The starting point for the genealogical description is the first generation of gods, Chaos and Gaia followed by that of the heaven and the titans. He ends the genealogical discussion with the predominance of gods of the Olympos mountain. It is considered that the work was written after the homeric epics at about 700 BC. The Theogony of Hesiod constitutes an important source for ancient Greek mythology, which reports almost the total of all virtual deities respected and honoured by the Greeks.



Πρὸ γὰρ τῶν Τρωικῶν οὐδὲν φαίνεται  
πρότερον κοινῇ ἐργασαμένη ἡ Ἑλλάς• δοκεῖ  
δέ μοι, οὐδὲ τοῦνομα τοῦτο ξύμπασά πω  
εἶχεν, ἀλλὰ τὰ μὲν πρὸ Ἑλλήνων τοῦ  
Δευκαλίωνος... ἐπὶ πλεῖστον ἀφ' ἑαυτῶν τὴν  
ἐπωνυμίαν παρέχεσθαι, Ἑλλήνων δὲ καὶ τῶν  
παίδων αὐτοῦ ἐν τῇ Φθιώτιδι ἰσχυσάντων,  
καὶ ἐπαγομένων αὐτοὺς ἐπ' ὠφελίᾳ ἐς τὰς  
ἄλλας πόλεις, καθ' ἐκάστους μὲν ἤδη τῇ  
ὁμιλίᾳ μᾶλλον καλεῖσθαι Ἑλλήνας...  
Τεκμηριοῖ δὲ μάλιστα Ὅμηρος... οὐδαμοῦ  
τοὺς ξύμπαντας ὠνόμασεν, οὐδ' ἄλλους ἢ  
τοὺς μετ' Ἀχιλλέως ἐκ τῆς Φθιώτιδος, οἵπερ  
καὶ πρῶτοι Ἑλλήνες ἦσαν...

Before the Trojan War, the Greeks had not tried anything jointly together. I think, indeed, that the name Hellas had not even been given across the whole country and had not even existed before Hellen, the son of Deucalion... Hellen, however, and his sons prevailed Fthiotida and other cities began to seek their assistance and, little by little, each one to use the term Hellenes (Greeks)... Homer, testifies this, who, though he lived long after the Trojan war, nowhere uses the generic name Greeks but applies it only to those who had followed Achilles from Fthiotida, who were also the first.

	Hungary	Szily Kálmán Műszaki Szakközépiskola, Szakiskola és Kollégium	
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## Az eredetmítoszok

Reincarnation

Regeneration

Sun, as deity

Christ

Bravery



“The son of the white horse”- fantasy film by Marcell Jankovics

	Hungary	Szily Kálmán Műszaki Szakközépiskola, Szakiskola és Kollégium	
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## KÉZAI SIMON: GESTA HUNNORUM ET HUNGARORUM

In Kézai's version, the twin princes Hunor and Magor were the sons of Nimrod son of Tana and were born in Scythia. (The Chronicon Pictum makes them sons of Iaphet, rather than of Nimrod son of Tana.) Hunters like their father, they were on a hunting trip when they saw an ethereal white stag before them (the Csodaszarvas) and chased it across the Sea of Azov. Finding the newly discovered region to their liking, they decided to stay and married the two daughters of Dula, King of the Alans. From them descended Attila the Hun and High Prince Álmos, the father of Árpád.

Történt pedig, hogy a mint egyszer vadászni kimentek, a pusztán egy szarvas üdőre bukkanának, melyet, a mint előttök futott, a Meotis ingoványaiba kergetének. S midőn az ott szemök elől tökéletesen eltűnt, sokáig keresék, de semmi módon nem találhatták. Végre is az említett ingoványokat bejárván, azon földet baromtartásra alkalmasnak szemlélték.



"While the hunters of this tribe were as usual seeking game on the far bank of Lake Maeotis, they saw a deer appear unexpectedly before them and enter the swamp, leading them on as a guide of the way, now advancing and now standing still. The hunters followed it on foot and crossed the Maeotic swamp the swamp surrounding the Straits of Kerch, which join the Sea of Azov and the Black Sea, which they had thought was as impassable as the sea.





	Hungary	Szily Kálmán Műszaki Szakközépiskola, Szakiskola és Kollégium	
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## GÓG ÉS MAGÓG FIA VAGYOK ÉN/ I AM THE SON OF KING GOG AND MAGOG

**ADY ENDRE** (November 22, 1877- January 27, 1919) was born in Érmindszent in a part of the Austro-Hungary (now Romania).



Ady's 1906 volume, entitled 'New Poems', was a milestone in Hungarian literary history and has even been described as the starting point of Hungarian Modernism. The poem 'I am the son of king Gog of Magog' was a poetic credo, placed before the first cycle of poems in the volume. Its claim was that modernity and Hungarianness were not at all contradictory; what is more, authentic Hungarianness was compatible with the Western cultural canon. The poem created a powerful symbolic geography to support this claim. Ady asserted that, contrary to the opinions of the conservative-nationalist camp that cherished a petrified post-Romanticism, not only could his modernist poetry not be excluded from Hungarianness, but it represented its true spirit.



Góg és Magóg fia vagyok én,  
Hiába döngetek kaput, falat  
S mégis megkérdem tőletek:  
Szabad-e sírni a Kárpátok alatt?

I am the son of King Gog of Magog,  
I'm banging doors and walls to no avail -  
yet I must ask this question as prologue:  
May I weep in the grim Carpathian vale?



	Lithuania	Anykščių A. Baranausko pagrindinė mokykla	
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## LEGENDA APIE PALEMONĄ

Security

Bravery



Patriotism

Love for Homeland

Respect for the Country's History



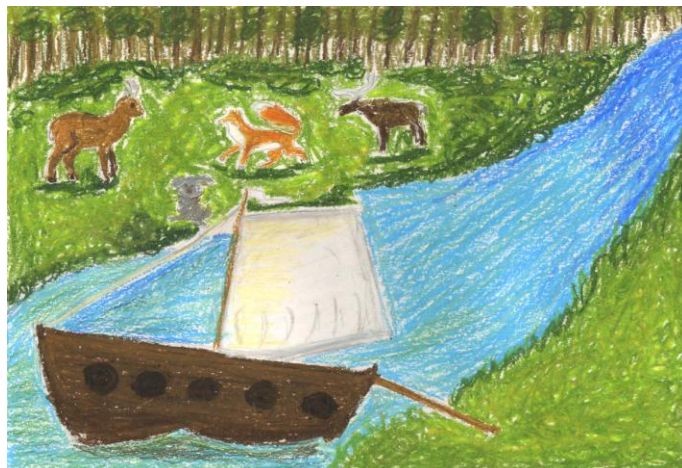
Sculpture featuring “Grand Duke Gediminas with an iron wolf” / V. Kašuba in Vilnius

	Lithuania	Anykščių A. Baranausko pagrindinė mokykla	
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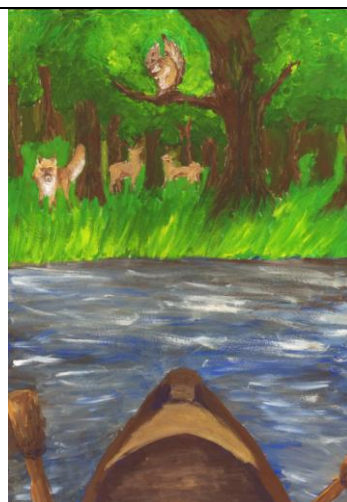
## LEGENDA APIE PALEMONĄ/ LEGEND OF PALEMON



As the legend in the chronicle has it, **Palemon**, a relative of Roman Emperor *Nero*, escaped Rome with 500 noble families. They traveled north, through the Baltic Sea, and reached the *Nemunas* Delta. Then they sailed upstream and reached the mouth of the *Dubysa* river. There *Palemonids* ruled the country for generations until the *Gediminids* emerged. To make the story more believable, the chronicle presented a very detailed account of the travel. However, the basic purpose of the legend was to cover the gap between the 1<sup>st</sup> century, when *Palemon* arrived, and the 14<sup>th</sup> century, when *Gediminas*, the Grand Duke of Lithuania died. Multiple contradictory versions of the legend survive to this day as historians have tried to patch up some obvious mistakes and make the legend more historically sound.

Vienas Romos kunigaikštis, vardu Palemonas, imperatoriaus Nerono giminiatis, iškeliavo su pačia ir vaikais, ir su pavaldiniais, ir su savo turtais. Su tuo kunigaikščiu buvo penki šimtai šlėktų, taip pat su pačiomis ir su vaikais, ir su didele jėga. Jie pasiėmė vieną astronomą, kuris nusimanė apie žvaigždes, ir išplaukė laivais jūra į vakarus, norėdami susirasti žemėje saugią vietą, kur galėtų apsistoti ir ramiai gyventi.



A certain duke from Rome, *Palemon*, by name, who was a relative of emperor Nero, once left his country taking with him his wife and children, and his inferiors, and all of his possessions he could carry with him. 500 noblemen, too, with their wives and children and all their might went along with him. With them, they took an astronomer who knew a lot about stars, so they set their sails and headed towards the west in search of a secure place on earth, where they could settle down and lead a quiet life.



	Lithuania	Anykščių A. Baranausko pagrindinė mokykla	
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## EPINĖ POEMA "RADVILIADA" / EPIC POEM "RADIVILIAS"

**JONAS RADAVANAS** (*Ioannes Radvanus*), born in mid 16<sup>th</sup> c., died in 1592. Exact place of birth and death are unknown. Written in Latin, his epic poem was the most significant work of Lithuanian literature of the 16<sup>th</sup> century.

The literary transposition of the legend of Palemon is found in the most prominent work of the 16<sup>th</sup> century Lithuanian literature, epic poem "*Radviliada*" written by *Jonas Radvanas*. Written in Latin and translated by literary historian *Sigitas Narbutas* into Lithuanian only in 1997, the poem features the victories won by the Lithuanian army in the *Livonian War* (1558 – 1583) fought for control of Old Livonia in the territory of present-day Estonia and Latvia when *Tsarist Russia*, led by tsar *Ivan the Terrible*, faced a varying coalition of Denmark–Norway, the Kingdom of Sweden, and the Union of Grand Duchy of Lithuania and the Kingdom of Poland. Meant for praising the glorious Lithuanian past including its rulers and historical figures, the epic presents the ideology fostered by the nobility of the time as well as the overview of the geography, history and culture of the 16<sup>th</sup> century Lithuania.



<p>Sako, kad ją kitados nukariavo Italijos sūnūs –  <sup>35</sup> vyrai karingom širdim. (Ar yra toks žmogus,  kurs nežino  šiandien Libono tremties, Palemono didvyriškų  žygių?)  Virtine ilga iš jos atsiranda ainybė lietuvių –  šita valdovų gentis; juk nuo Baltijos iki Juodosios  valdo lietuviai žemes, o šlove ir Olimpą pasiekia.  <sup>40</sup> Ginklais patenkintiems, jiems išmintinga gamta  pašykštėjo  klonių Kampanijos, kur Cerera, įstatymų motė,  varžos gausa su Bakchu, nepaskyrė Panchajos  Tempėjų  nei Alkinojo miškų, nei derlingojo Pesto rožynų,  nedavė persų laukų ar upokšnių, turtingų metalo.</p>	<p>It's said it once was conquered by the Italian sons –  <sup>35</sup> men with hearts of warriors. (Is there still a man who hasn't  heard of  Libo driven into exile, or the heroic deeds of Palemon?)  By a long line of ancestry, they gave a start to the Lithuanian  nation –  this ducal tribe, now ruling the land from the Baltic to the Black  Sea,  and, by its glory, reaching the heights of Mount Olympus.  <sup>40</sup> Although gifted with plenty of weapons, they were doomed  by nature to long for  the valleys of Campania, where Ceres, mother of laws,  in her abundance competes with Bacchus; as they were given  none of the woods that  the Tempey of Panchaya or Alcinous possessed, or the rosaries  found in the fertile Pest,  neither did they inherit any of Persian fields or streams, rich in  metals.</p>
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## MITO SEBASTIANISTA

**Patriotism**

**Bravery**

**Love to motherland**

**Persistence**

**Longing for the past**



Quadro pintado de D. Sebastião/ Painted Picture of D. Sebastião, by Cristóvão de Morais



	<p>Portugal</p>	<p>Agrupamento de Escolas de Barcelos - Eb 2,3 Abel Varzim Barcelos</p>	
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## MITO SEBASTIANISMO/ MYTH OF SEBASTIANISM

The importance of D. Sebastião to Luís de Camões is well shown in the Dedication, right at the beginning of *Os Lusíadas*. D. Sebastião is the guarantee of “the old Lusitan freedom”, founder of good national values, powerful monarch, predestined by God and, above all, the leader of the reconquest of the lands that the Moors had stolen. By dedicating *Os Lusíadas* to D. Sebastião Luís de Camões is stressing the importance of the figure of D. Sebastião in the identification of Portugal as a homeland with a glorious history though sometimes hardly complimentary. Despite being a small country, Portugal was a pioneer in a period that was most relevant to humanity, as it was the dawn of Renaissance, helping to break up with the Middle Ages. But the negative side wasn’t forgotten, the decay of customs, the greed caused by the colonial treasure and the exploitation of the colonised peoples, phenomena that were part of the causes of the conception of disorder of Camões’s world.

E vós, ó bem nascida segurança  
Da Lusitana antiga liberdade,  
E não menos certíssima esperança  
De aumento da pequena Cristandade;  
Vós, ó novo temor da Maura lança,  
Maravilha fatal da nossa idade,  
Dada ao mundo por Deus, que todo o  
mande,  
Para do mundo a Deus dar parte grande.



And you, oh security well born from the old  
Lusitanian freedom  
And not less certain hope  
Of growth of the small Christianity;  
You, oh new fear of the Moor spear,  
Fatal wonder of our age,  
Given to the world by God, that all  
commands,  
So that the world gave God a big share.





	Portugal	Agrupamento de Escolas de Barcelos - Eb 2,3 Abel Varzim Barcelos	 ESB Escola Secundária de Barcelos  AV AGRUPAMENTO DE ESCOLAS ABEL VARZIM Agrupamento de Escolas de Barcelos
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## LUSIADAS

<p><b>LUIS DE CAMÕES</b> (1524 or 1525 - 1580) is considered the greatest poet of Portugal.</p> <p>The Prince was born on a Saturday morning, on January 20<sup>th</sup> 1554, and the news about the birth of the Wanted was greeted with prayers and thanks to God. On the 27<sup>th</sup> of January 1554 the prince was baptized by Cardinal Infant D. Henrique, king D. João's brother, and got his name after the patron of the day he was born in - Saint Sebastian. His godparents were his grandparents, the king and the queen. Because he had been the heir so wished for to give continuity to the Avis Dynasty, he became known as <i>The Wanted</i>. He is also referred to as <i>the Covered</i> or <i>the Asleep</i>, due to the legends about his return on a foggy morning to save the nation. The Portuguese suffered a defeat in the Alcàcer-Quibir battle inflicted by the Sultan Abd al-Malik. They lost a considerable part of their army and D. Sebastião was killed during or immediately after the battle. He is said to have told those who advised him to surrender "The freedom of a king is lost with his life". Those were his last words and people say that when the knights heard them they fled the fields. D. Sebastião followed them and disappeared among the crowd, leaving to posterity doubts about his true ending. For the Portuguese people he just disappeared. This disaster would have terrible consequences for the country since it put its independence in danger.</p>
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<p>Com tudo o que isso tem de bom e de mau, somos, por natureza, um país de sebastianistas. A nossa história tem provado que continuamos sempre à espera de alguém que apareça do nevoeiro e nos venha resolver aquilo que somos incapazes de solucionar. Desde o século XII, altura em que foi reconhecido como País, Portugal viveu sempre, invariavelmente, em dificuldades económicas, com uma população com más condições de vida, pobre, carente.</p>	<p>With all its good and bad aspects altogether, we are by nature a country of Sebastianists. Our history has proved that we keep on waiting at all times that someone comes from the fog and solves for us what we are not capable of solving. Since the XII century when it was recognised as a country, Portugal always lived under economic difficulties, with a poor population having bad living conditions and needs of all sorts.</p>
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## Mitul Etnogenezei

Patriotism

Heroism

Communion with nature

Faith

Respect for the past



"Străbunii"/"The Ancestors" (mural by Sabin Bălașa)

## BABA DOCHIA/ THE OLD DOKIA

The legend of "Trajan and Dokia" reports about the formation of the Romanian people, the unification of the Dacians with the Romans. Dokia, a very beautiful girl, was thought to have been the daughter of the Dacian king Decebal. After the conquest of Dacia, after having settled upon the land of Dacia, Trajan was enchanted by the charm of Dokia and wanted to marry her. This marriage was supposed to be an example for the other Romans, this way the assimilation of the Dacian population was ensured. But Dokia was a very proud and steady young girl, determined not to answer the feelings of the great conqueror. Thus, she decided to run away and hide among the rocks of the sacred mountain called Ceahlău. Trajan went after her with his troops and caught her up. At this point, Dokia begged for the god Zamolxis's help and asked him to petrify her in order not to give in in front of the conqueror of the Dacian people. Listening to her pray, the god turned her and her sheep into stone. The legend is still alive... If the rock is white, then the shepherds will have a sunny day, and if it is gray, rains and storms will come.

"Traian vine-n astă țară  
Si de-a biru-i deprins.  
Spre Dochia cea fugară  
Acu mâna a întins.  
Atunci ea, cu graiu ferbinte  
"Zamolxis, o zeu ! striga,  
Te giur pe al meu părinte  
Astăzi, rog nu mă lăsa!"  
Când întinde a sa mână  
Ca s-o strângă-n braț Traian,  
De-al ei zeu scutită zâna  
Se preface-n bolovan. "



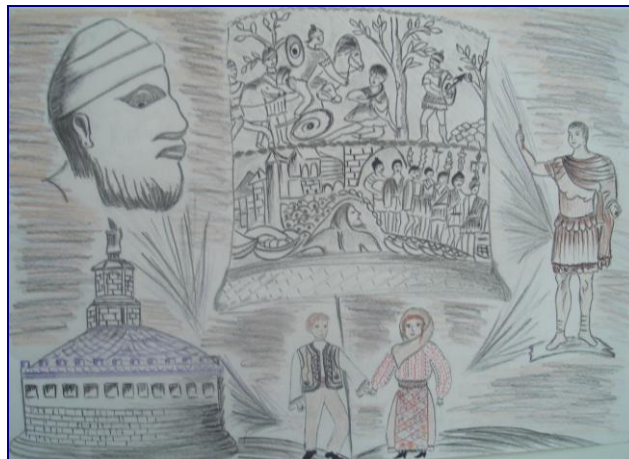
"Trajan's coming to this land  
To collect his debt  
To fugitive Dochia he met  
Now he's stretching his hand  
Then, in tears she's begging  
'Zamolxis, o God ! Don't let me be  
On my father I'm swearing  
Please do not abandon me!'  
When stretched, Trajan's arm  
Ready to embrace her alone  
With her god's approval, girl with charm  
Is turned into stone."



## LETOPISEȚUL ȚĂRII MOLDOVEI/ THE MOLDAVIAN COUNTRY CHRONICLE

**GRIGORE URECHE** (1590-1647) was one of the best known historiographers who left us an original chronicle written in Romanian: The Chronicle Of The Moldavian Country (Letopisețul Țării Moldovei).

The most important events of Moldavia's history over a period of approximately 250 years are described in The Chronicle of the Moldavian Country. The author begins his chronicle with a 'Predoslovie' in order to show how important it is to have a good grasp of the past, of the history as a field of knowledge (science), of the Romanic (Latin) origin that the nation and the language have, and of the Romanians' unity and common roots. Grigore Ureche mentioned that 'Romanians, the population of the Hungarian Country, Transylvania and Maramures, are all from the same place as Moldavians, all descending from Rîm'. The chronicle objectively presents the events during the reign of the most important Moldavian rulers: Ștefan cel Mare, Vasile Lupu and Aron Vodă.



"Scriu alte istorii pentru țara noastră a Moldovei, cum au stătut pustie 600 de ani, trecând împărăția slăvitului și puternicului Traian împărat (...) pân' în vrémea ce au vrut milostivul Dumnedzău a nu lăsarea acestă pământ făr' de oameni. Ce cu voia sfinții sale, îndemnându-să o samă de ficiori de domni (...) și cu oamenii lor den Maramurăș, viind preste munții ungurești și (...) țărâi Moldovei, (...) pân' au ieșit la apa ce-i dzice Moldova (...) pre numele unii țânci ce s-au înecat într-acea apă, ce o au chemat pre țâncă Molda și pre numele ei să dzice acmu și țărâi Moldova, pân' astăzi".

'Other versions of history wrote that the country of Moldavia had been deserted for 600 years before the glorious and powerful Trajan. All those years the country had been deserted until the merciful God decided not to leave this land without humans. With His Holy will, He urged sons of lords and their people from Maramureș and they crossed over the Hungarian and Moldavian mountains until they reached the water called Moldavia after the name of a girl who had drowned there. The girl was named Molda and the country was called Moldavia, until the present time.'



	TURKEY	İbrahim Atalı Ticaret Meslek Lisesi	
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## YARADILIŞ DESTANI

Faith  
Jealousy  
Ambition  
Creativity  
Heroism



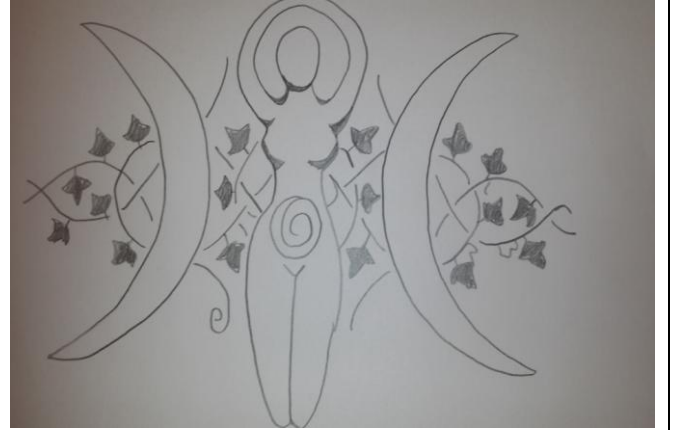


	TURKEY	İbrahim Atalı Ticaret Meslek Lisesi	
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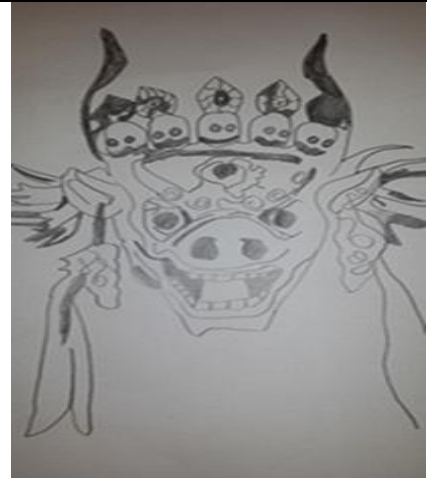
## YARADILIŞ DESTANI/ EPIC OF CREATION

Great Hunan Rights had one two daughters. Two of the girls was also nice one. Arrow that was nice, Huns, the two girls, but believes he can marry the gods and people were saying was not created for these girls. Hakan called the resort to keep their daughters away from people because he thought the same way. At the northern end of the country, less than human foot human foot prints or somewhere who can not see, he built a very high tower. Two of the girls were also close to the castle. Then he was forced to beg the gods believed in his own mind. It is a begging and pleading that it was calling the gods and finally one day, he believed God could not stand the rights of their minds and came Enter a Booth shape.

İNANÇ; Göklerden gelen bir ses Tanrı  
Ülgen'e denizden çıkan taşı tutmasını  
söyledi. Göğün emri ile oturacak yer bulan  
Tanrı Ülgen artık yaratma zamanı geldi diye  
düşündü.



A voice coming from the sky told God Ülgen  
to hold the stone coming out of the sea God  
Ülgen with the order from the sky found a  
place to create the things.



## KURTULUŞ SAVAŞI DESTANI / WAR OF INDEPENDENCE EPIC

**NAZIM HIKMET** was born in 1902. Nazim Hikmet, the poet who brought a new concept into Turkish Poetry, was born in Selonika.

"Earth", "water", "air" and "fire", relating to the creation of the universe are key concepts in the First Age of philosophical thought. Nazim Hikmet, bringing together the four basic elements, describes human existence in activism. "They" Nazim Hikmet's poems, in a single approach and a one-dimensional continuum in the presence icons do not, this historical subject in itself, "contradiction" and the "opposition" that produce a "multitude": "cowards/brave", "ignorant/wis", "dashed/creator" concept illustrated by a pair of "unity of contrasts", "them", to transform the potential of functioning according to the laws of the dialectic form. "They", is the subject of history "because for centuries they were defeated, they were defeated" and for them: do not have nothing to lose but their chains, the statement said.



Görünmez kahramanlar; KADINLARIMIZ:

Kadınlar; bizim kadınlarımız; şimdi ayın altında, kağıtların ve hartuçların peşinde harman yerine kehribar başaklı sap çeker gibi aynı yürek ferahlığı, aynı yorgunluk alışkanlık içindeydiler.

Invisible heroes; WOMEN:

Women, Our women... Now under the moon, Carts and the pursuit of cartridges with? Blend of amber instead pulls the handle as in ear, Same heart spaciousness; Same tired were in the habit of.

## **Chapter 2**

# **THE MYTH OF SACRIFICE FOR CREATION**



## Uhrautuminen

Heroism

Respect

Self-determination

Courage

Grit



“Aino-tripyykki”/”Aino-triptych” - Akseli Gallen-Kallela



	Finland	Etelänummen koulu	JAKOBSTAD  PIETARSAARI
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## KALEVALA

Aino is a figure in the Finnish national epic the Kalevala. She is a young and beautiful sister of Joukahainen. He makes a promise that Aino would marry Väinämöinen, the shaman of Kalevala. Joukahainen and his mother like the idea of getting a powerful and rich man in the family. Aino is sad because she has to marry an old man. Aino drowns herself to escape her fate.

After Aino dies, she transforms into a fish. Väinämöinen goes fishing and he catches a big, unique fish. Trying to eat it the fish jumps back to the water telling him that she is Aino.

Aino is a very common name in Finland. The name Aino means “only” in Finnish. A Finnish metalband Amorphis has made three songs about Aino. “Drowned Maid”, “Mermaid” and “On a stranded shore”.

Syäntäni tuimelevi, päättäni kivistelevi.

Eikä tuima tuimemmasti, kipeämmästi  
kivistä,

jotta, koito, kuolisinki, katkeaisinki, katala,  
näiltä suurilta suruilta, ape'ilta miel'aloilta.

Jo oisi minulla aika näiltä ilmoilta eritä,  
aikani Manalle mennä, ikä tulla Tuonelahen:

ei mua isoni itke, ei emo pane pahaksi,

ei kastu sisaren kasvot,

veikon silmät vettä vuoa, vaikka vierisin  
vetehen,

kaatuisin kalamerehen alle aaltojen syvien,  
päälle mustien murien.



Woe is me, my life hard-fated!  
Woe to Aino, broken-hearted!  
Torture racks my heart and temples,  
Yet the sting would not be deeper,  
Nor the pain and anguish greater,  
If beneath this weight of sorrow,  
In my saddened heart's dejection,  
I should yield my life forever,  
Now unhappy, I should perish!  
Lo! the time has come for Aino  
From this cruel world to hasten,  
To the kingdom of Tuoni,  
To the realm of the departed,  
To the isle of the hereafter.





	Finland	Etelänummen koulu	 JAKOBSTAD PIETARSAARI
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## TUNTEMATON SOTILAS / THE UNKNOWN SOLDIER

**VÄINÖ LINNA** - 20.12.1920, Urjala, Finland - 21.4.1992, Karjala, Finland. Was one of the most influential Finnish authors of the 20th century.

The Unknown Soldier is a Finnish war novel and it was written by Väinö Linna. The book was published in 1954. The novel has no single central character but instead there are several minor characters. Some characters in the book are called Vilho Koskela, Antero Rokka, Yrjö Lahtinen and Aarne Honkajoki. The Unknown Soldier is a symbolic representative of everyone who fought in the War.

The protagonists come from different parts of Finland which could be seen as a representation of how the war united people all over in Finland to fight together as one nation against the Soviet Union. Two movies have been made based on Linna's book. The first one was released in 1955 and it was directed by Edwin Laine and the second one in 1985 and it was directed by Rauni Mollberg.



Hyväntahtoinen aurinko katseli heitä. Se ei missään tapauksessa ollut heille vihainen. Kenties tunsu jonkinlaista myötätuntoakin heitä kohtaan. Aika velikultia.

Later the autumn sun warmed the ground and the men sleeping on it. Cranberry plants glistened in the sunlight, and slowly the rumble of cart-wheels faded in to the all-embracing silence of the pine forest. The weary men slept and a benevolent sky looked down on them. It was by no means angry with them. It may even have felt a kind of sympathy for them.  
These were good men.



Greece

6<sup>th</sup> Geniko Lykeio  
- Lamia

## ΠΡΟΜΗΘΕΑΣ

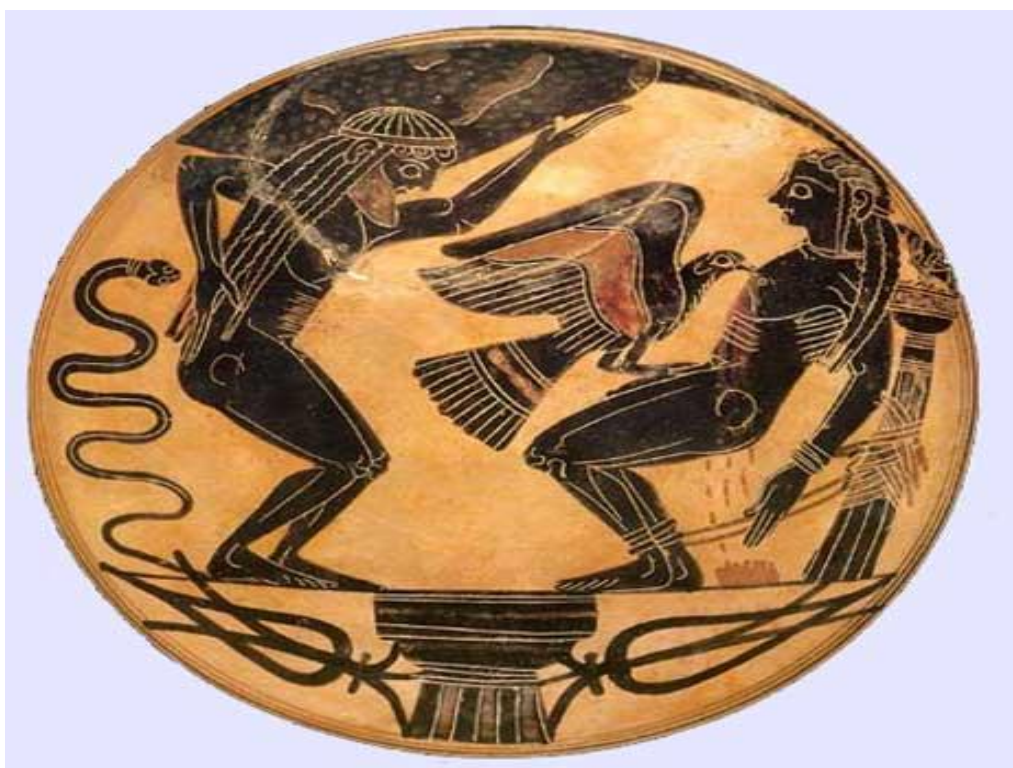
Humanism

Bravery

Responsibility

Creativity

Self-sacrifice



Laconian kylix, Around 550 bC, Rome -The Vatican Museum



Greece

6<sup>th</sup> Geniko Lykeio  
- Lamia

## ΠΛΑΤΩΝΟΣ: “ΠΡΩΤΑΓΟΡΑΣ”/ “PROTAGORAS” OF PLATO

Prometheus was a titan who fought on the side of Zeus and the Olympian gods during the well known Clash of the Titans. During the creation of the world and in particular of the animate beings, he and his brother Epimetheus were responsible for the provision of characteristics to them in order to survive. Epimetheus shouldered the provision of them while Prometheus shouldered its supervision. But the latter during his work noted that the humankind, in contrast to the other species without reason, hadn't been equipped. As a result he stole fire and the technical knowledge of Hephaestus and Athena that were kept in Olympus and donated them to humans. He also tricked Zeus into allowing man to keep the best part of the animals sacrificed to the gods and to give the gods the rest. Obviously thanks to his interventions the humankind managed to survive and thrive. But Zeus punished him by having him chained to a rock, sending an eagle to tear at his liver for all eternity. Finally his torment ended up when Hercules rescued him.

Ἀπορία οὖν σχόμενος ὁ Προμηθεὺς ἦντινα  
σωτηρίαν τῷ ἀνθρώπῳ εὕροι, κλέπτει  
Ἥφαιστου καὶ Ἀθηνᾶς τὴν ἐντεχνον σοφίαν  
σὺν πυρί καὶ οὕτω δὴ δωρεῖται ἀνθρώπῳ.  
Τὴν μὲν οὖν περὶ τὸν βίον σοφίαν ἄνθρωπος  
ταύτῃ ἔσχεν, τὴν δὲ πολιτικὴν οὐκ εἶχεν· ἦν  
γὰρ παρὰ τῷ Δίῳ. Τῷ δὲ Προμηθεὶ εἰς μὲν τὴν  
ἀκρόπολιν τὴν τοῦ Διὸς οἴκησιν οὐκέτι  
ἐνεχώρει εἰσελθεῖν ... λαθὼν εἰσέρχεται, καὶ  
κλέψας τὴν τε ἔμπυρον τέχνην τὴν τοῦ  
Ἥφαιστου καὶ τὴν ἄλλην τὴν τῆς Ἀθηνᾶς  
δίδωσιν ἀνθρώπῳ ...



Since Prometheus gets into difficulties about what kind of salvation can find for the human care, he decides to steal Hephaestus and Athena's technical knowledge together with the fire and he donates it to the human race. It is also impossible for Prometheus to enter the acropolis where Zeus lives. Besides Zeus' guardians are fearsome. Yet he ships into Athena and Hephaestus' common residence where both of them practise their skills with love and after he has stolen both Hephaestus' fire skill and Athenas' skill he gives them to man ...





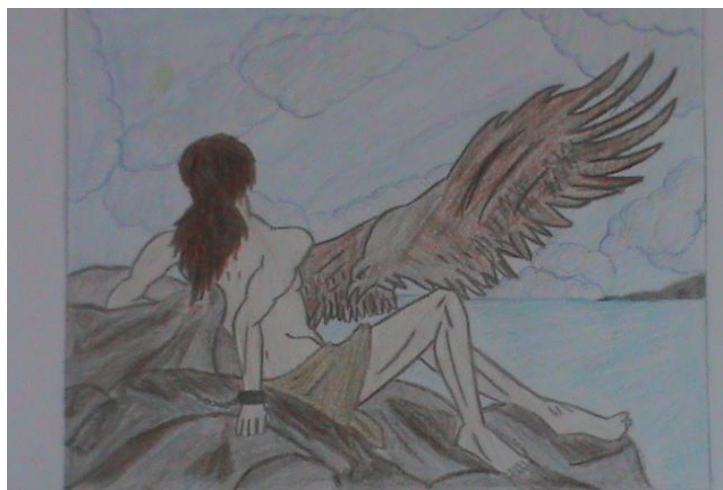
Greece

6<sup>th</sup> Geniko Lykeio  
- Lamia

## ΠΡΟΜΗΘΕΑΣ ΔΕΣΜΩΤΗΣ/ PROMETHEUS BOUND (DESMOTIS)

**AESCHYLUS** (c. 525/524 BC - c. 456/455 BC) was the first of the three ancient Greek tragedians whose plays can still be read or performed, the others being Sophocles and Euripides. He is often described as the father of tragedy. Even today, Aeschylus is still respected as the first and greatest of tragedians.

Kratos (strength), Bia (force), and the smith-god Hephaestus chain the Titan Prometheus to a mountain in the Caucasus. According to the author, Prometheus is being punished not only for stealing fire, but also for thwarting Zeus's plan to obliterate the human race. The Oceanids appear and attempt to comfort Prometheus by conversing with him. A Titan named Oceanus commiserates with Prometheus and urges him to make peace with Zeus. Prometheus tells the "chorus" that the gift of fire to mankind was not his only benefaction; in the so-called Catalogue of the Arts, he reveals that he taught men all the civilizing arts, such as writing, medicine, mathematics, astronomy, metallurgy, architecture, and agriculture. Hermes the messenger-god is sent down by the angered Zeus to demand that Prometheus tell him who threatens to overthrow him. Prometheus refuses, and Zeus strikes him with a thunderbolt that plunges Prometheus into the abyss.



Τάν βροτοῖς δὲ πῆματα  
ἀκούσαθ', ὥς σφας νηπίους ὄντας τὸ πρὶν  
ἔννους ἔθηκα καὶ φρενῶν ἐπηβόλους.  
Λέξω δέ, μέμψιν οὔτιν' ἀνθρώποις ἔχων,  
ἀλλ' ὧν δέδωκ' εὖνοιαν ἐξηγούμενος·  
οἱ πρῶτα μὲν βλέποντες ἔβλεπον μάτην,  
κλύοντες οὐκ ἤκουον, ἀλλ' ὄνειράτων  
ἀλίγκιοι μορφήσι τὸν μακρὸν βίον  
ἔφυρον εἰκῇ πάντα, κοῦτε πλινθυφεῖς  
δόμους προσείλους, ἦσαν, οὐ ξυλουργίαν·  
(Αἰσχύλος, Προμηθεὺς δεσμώτης 442-451)

Now, listen to people's sufferings. See how  
I made them, from being infants to  
creatures with mind and able to think. I  
will narrate these things, not because I'm  
not satisfied with the mortals, but I just  
want you to see the love I showed  
them. Well, initially these people looked  
without being able to see, heard without  
being able to listen, and just like shadows  
of a dream, they spent their long lives  
aimlessly.



	Hungary	Szily Kálmán Műszaki Szakközépiskola, Szakiskola és Kollégium	
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## Az áldozati mítoszok

Christian charity

Faith

Self-sacrifice

Mercy

Loyalty



“Feszty körkép”/ painting by Árpád Feszty

	Hungary	Szily Kálmán Műszaki Szakközépiskola, Szakiskola és Kollégium	
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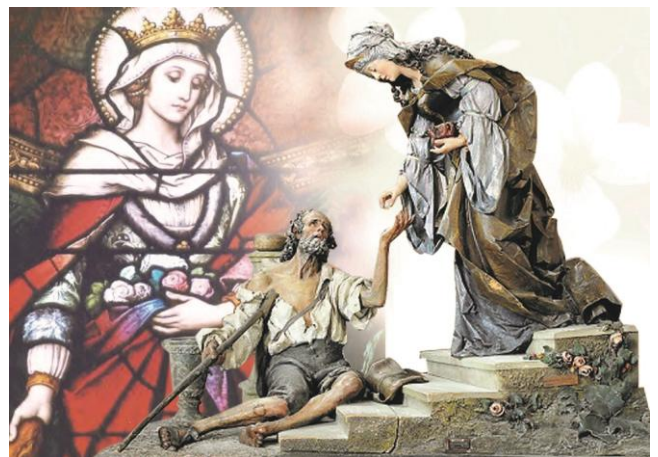
## ÁRPÁD-HÁZI SZENT ERZSÉBET

Elizabeth of Hungary, Hungarian: Árpád-házi Szent Erzsébet, 7 July 1207 - 17 November 1231 was a princess of the Kingdom of Hungary, Landgravine of Thuringia, Germany and a greatly venerated Catholic saint. Elizabeth was married at the age of 14 and widowed at 20. After her husband's death she sent her children away and regained her dowry, using the money to build a hospital where she herself served the sick. She became a symbol of Christian charity after her death at the age of 24 and was quickly canonized.

Erzsébet legismertebb csodája a “Rózsák csodája, melynek sok változata ismert. A szegényeknek csempészett élelmet köpenye rejtekében, mikor férje megállított és számon kérte mit visz. Ő zavarában azt válaszolta rózsát, és mikor köpenyét széttárták vörös és fehér rózsák hullottak onnan alá.



Elizabeth is perhaps best known for her miracle of the roses which says that whilst she was taking bread to the poor in secret, she met her husband Ludwig on a hunting party, who, in order to quell suspicions of the gentry that she was stealing treasure from the castle, asked her to reveal what was hidden under her cloak. In that moment, her cloak fell open and a vision of white and red roses could be seen, which proved to Ludwig that God's protecting hand was at work.



	Hungary	Szily Kálmán Műszaki Szakközépiskola, Szakiskola és Kollégium	
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## PRISONERS OF GOD - ISTEN RABJAI

**GÉZA GÁRDONYI**, born Géza Ziegler (August 3, 1863 - October 30, 1922) was a Hungarian writer and journalist. Although he wrote a range of works, he had his greatest success as a historical novelist, particularly with *Eclipse of the Crescent Moon* and *Slave of the Huns*.

This story, placed in 13th-century Hungary, deals again with the problem of unrequited love. The central character is Jancsi, the gardener of the new cloister built on Margaret Island, who falls in love with the king's daughter, the humble and God-fearing Margit (Margaret). The girl is consecrated to God and gradually becomes a pure, and fanatical, nun. The novel is a sensitive and impressive presentation of spiritual love in the Middle Ages, full of contemplations of God, religion, life and women. People in the outer world are greedy, malignant and fallible, but one cannot find his or her peace among the walls of a cloister, for it is a cold and rigorous world, peopled by the convicts of God.



“- Látod - mondta Szikárdusz -, pompa rabjai.

Jancsi utánuk bámult.

- Mindenki rab-e? - kérdezte félénken.

- Mindenki - bólintott Szikárdusz.

- A király is?

- Király is.

- Kinek rabja a király?

- Nemzet rabja.”

“-Can you see them? - said Szikárdusz- they are the prisoners of pageantry.

Jancsi stared at them.

- Are we all prisoners? - he asked.

- Yes, we are all- Szikárdusz nodded.



-What about the king?

-He is a prisoner, too.

-Whose prisoner is he?

-The prisoner of his nation.”



	Lithuania	Anykščių A. Baranausko pagrindinė mokykla	
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## Pasaka “Eglė žalčių karalienė”

Sacrifice

Keeping promises

Faithfulness



Love

Family



Bronze sculpture “Eglė, the Queen of Serpents” by R. Antinis in Palanga Botanical Garden



	<p>Lithuania</p>	<p>Anykščių A. Baranausko pagrindinė mokykla</p>	
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## EGLĖ ŽALČIŲ KARALIENĖ/ EGLĖ, THE QUEEN OF SERPENTS

A young girl *Eglė* after bathing with her two sisters discovers a serpent in her clothes. Speaking in a human voice, the serpent agrees to go away only after *Eglė* pledges herself to him. Reluctantly, *Eglė* marries and, much to her surprise, instead of seeing a serpent, she meets her bridegroom *Žilvinas*, a handsome human, the Serpent Prince. They live together happily and bear four children, until *Eglė* decides to visit home and her husband denies it. In the end, *Eglė* and the children are reluctantly let go by *Žilvinas*. After meeting the long lost family members, *Eglė's* relatives do not wish to let them back to the sea and decide to kill *Žilvinas*. When *Eglė* discovers that her beloved is dead, as a punishment for betrayal she turns her children and herself into trees.

Žaltienė, atsisveikinusi su vyru, iškeliaavo su vaikais į tėviškę. Pats išėjo palydėti, perkėlė ant marių kranto ir ant kelio įsakė, kad viešėtų ten tik tris dienas ir vėl grįžtų kuo greičiausiai.

- Kai grįši, - sako, - tai eik viena su vaikais ir, atsistojusi ant marių kranto, taip turi mane šaukti:

*„Žilvine, Žilvinėli,  
Jei tu gyvas, pieno puta,  
Jei negyvas, kraujo puta...“*

Ir jeigu, - sako, - pamatysi ant marių atplaukiant pieno putą, tai žinok, - sako, - jog aš dar gyvas, jei kraujo putą – tau jau po manimi.





Now, she bid a farewell to her husband and went out with the children to her homeland. The serpent lead them part of the way, and got them across the sea and said that she be no longer than three days in her homeland and that she is to return at the end of those three days.

- When you return go alone, just you and the children and when you approach the beach then call for me:

*- Zilvine, Zilvineli,  
If alive, may the sea foam milk  
If dead, may the sea foam blood....*

And if you see coming towards you foaming milk, then know that I am still alive, but if blood comes, then I have reached my end.



	Lithuania	Anykščių A. Baranausko pagrindinė mokykla	
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## EGLĖ ŽALČIŲ KARALIENĖ/ EGLĖ, THE QUEEN OF SERPENTS

**SALOMĖJA NĖRIS** (born **Salomėja Bačinskaitė – Bučienė**) (1904 – 1945) was a prominent Lithuanian poet. The poem “Eglė, the Queen of Serpents”, written by the poet in 1940, is still the most important literary work interpreting and disclosing the beauty of the famous Lithuanian folk tale of the same name.

The literary transposition of the folk tale “Eglė, the Queen of Serpents” is found in the most prominent work written in 1940 by the famous Lithuanian poet of the first half of the 20<sup>th</sup> century Salomėja Nėris (born Salomėja Bačinskaitė - Bučienė) (1904 - 1945). In her poem the poet strictly follows the plot of the folk tale without any major distortions. The poem is not only one of the most important works written by the well-known poet, but due to its melodiousness and the gripping beauty of language revealed, it is also the work of Lithuanian literature which serves as the best representation of the archaic folk tale, so well known to every Lithuanian since his or her birth.



<p>Stebisi mergaitės, Žiūri visos trys: Tūno susiraitęs Marškiniuos žaltys.</p> <p>Pagalį vyriausia Tveria į nagus; O žaltys ją klausia – Kalba lyg žmogus</p> <p>- Gražumu pamesiu, Mušti nereikės – Jeigu tavo sesė Už manęs tekės.</p>	<p>All taken by surprise, The three girls keep their eyes wide open. Only to see a serpent Coiled in her blouse.</p> <p>The eldest of the three Grabs a stick ready to attack, But the serpent speaks to her In a man's voice,</p> <p>“I'll slither away, And no beating will be necessary Only if your sister promises To marry me.”</p>
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	<p>Portugal</p>	<p>Agrupamento de Escolas de Barcelos - Eb 2,3 Abel Varzim Barcelos</p>	 <p>ESB Escola Secundária de Barcelos</p>  <p>AGRUPAMENTO DE ESCOLAS ABEL VARZIM</p> <p>Agrupamento de Escolas de Barcelos</p>
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## A Padeira de Aljubarrota

Patriotism

Courage

Will

Love to The Motherland

Bravery



Azulejo - Padeira de Aljubarrota/ Tile - Baker of Aljubarrota

	<p>Portugal</p>	<p>Agrupamento de Escolas de Barcelos - Eb 2,3 Abel Varzim Barcelos</p>	
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## HEROINA DE GUERRA / WAR HEROINE

At the break of day on August 14th 1385 Brites heard the first outcries of the battle of Aljubarrota and could not resist such an appeal of this nature. She grabbed the first weapon she found and joined the Portuguese army, who defeated the Spanish invader on that same day. When she got home, tired but pleased, Brites heard a strange noise: inside her oven there were hidden seven Spaniards. She picked her paddle and killed them there right away. She became a nationalist zealot and led a group of women who chased runaway Spaniards, who were still hiding in the vicinity. Brites is said to have finished her days in peace by her farmer husband's side, but the memory of her feats lasted long after her, as a symbol of Portugal's independence. The paddle was religiously kept as a standard of Aljubarrota for many centuries and is part of the procession of August 14<sup>th</sup>.

Este sucesso tradicional, quer real, quer fabuloso, tem em qualquer dos casos, um valor histórico, porque é um símbolo, uma expressão da ideia viva e geral aos portugueses daquele tempo, o ódio ao domínio estranho, o rancor com que todas as classes de indivíduos guerreavam aqueles que pretendiam sujeitá-los a esse domínio.



This traditional success, either real or fable-like, has in any case a historical value because it is a symbol, an expression of the general idea, for the Portuguese of those times, of the hatred of foreign dominion, the grudge with which all classes of individuals fought those that aimed to subject them to that dominion.





## BRITES DE ALMEIDA/BRITES DE ALMEIDA

Brites de Almeida was born in Faro in 1350 from poor and lowly parents, owners of a small tavern. Legend has it that from an early age, Brites proved a stout, bony, ugly woman, hook-nosed, very wide mouth and curly hair. It would then be cut out to be a fearless woman, brave and, in a way, disorderly.

She had 6 fingers on her hands, one of which would have made her parents happy because they thought they had a future hard-working woman at home. However, this would not have happened, and Brites would have embittered the lives of his parents, who would die early. At 26 she was already an orphan and it is said that she was not so much afflicted.



Teria encontrado os sete homens dentro do seu forno, escondidos. Intimando-os a sair e a renderem-se, e vendo que eles não respondiam pois fingiam dormir ou não entender, bateu-lhes com a sua pá, matando-os. Diz-se também que, depois do sucedido, Brites teria reunido um grupo de mulheres e constituído uma espécie de milícia que perseguia os inimigos, matando-os sem dó nem piedade.

She is said to have found seven enemies hidden in her oven and to have urged them to get out and surrender. As the men didn't answer and pretended to be asleep or just not to understand her, she hit them with her paddle till she killed them. Brites is also supposed to have gathered a group of women after this and built a sort of militia that chased the enemies killing them with no mercy.

## Mitul sacrificiului pentru creație

Offering  
Sacrifice  
Faith  
Love  
Eternity



"Legenda Meșterului Manole"/ "The Master Builder Manole Legend"/mural by Sabin Bălașa

## BALADA "MONASTIREA ARGEȘULUI"/"THE ARGEȘ MONASTERY" BALLAD

On the bank of the Argeș river, near a deserted wall, the Prince (Negru-Vodă) chooses the place where the most beautiful church will be built. The work of Master Manole and the nine builders is in vain because the walls built during the day fall at night. The angry Prince threatens them with death. Manole is shown the solution within a dream: he will have to wall in alive the wife or daughter who first comes to them in the morning. After making an agreement with the other nine builders, Manole, high on the scaffolding, sees Ana coming. He prays to God to turn his wife out of the way. It starts raining heavily, but Ana does not return. Constrained by the builders to keep his promise, Manole walls his wife in alive. When the construction of the church is completed, the Prince, fearing that the builders will raise another church, orders his men to leave them on the roof. Making wings out of wood, the ten builders try to save themselves, but they are crushed to the ground. A well appeared in the place where Manole fell.

Iar Manea ofta  
Și se apuca  
Zidul de zidit,  
Visul de-implinit.  
Zidul se suia  
Și o cuprindea [...]  
Iar ea, vai de ea,  
Nici că mai râdea,  
Ci mereu zicea:  
- Manoli, Manoli,  
- Meștere Manoli!  
Zidul rău mă strânge.



And Manea was sighing  
And started  
building the wall  
Making his dream come true  
The wall went up  
And bricked her up [...]  
And she, oh she,  
was no longer laughing,  
But always saying  
- Manoli Manoli,  
- Master Manoli!  
- The wall is suffocating me.



## "MEȘTERUL MANOLE"/ "MANOLE THE MASTER BUILDER"

**LUCIAN BLAGA** (1895-1961), a versatile personality of the interwar Romanian culture, imposed himself as a philosopher, poet, playwright, translator, journalist, professor, academician and Romanian diplomat.

Manole, who had promised the Prince (Vodă) seven years before that he would raise the most beautiful church, seeks an explanation for the fall of the walls. The Abbot Bogumil tells him about the need for human sacrifice, an idea rejected by the master. Constrained by the ruler's dissatisfaction and the builders' intention of abandoning him, Manole asks for a three-day respite. The master accepts the sacrifice and makes an agreement with the builders. The sacrificed human being will be a wife, a sister or a daughter. Learning from Bogumil about the agreement, Mira goes to the builders to prevent them from killing. Manole tells her that the story of the human sacrifice is a game that they will play with her. Within seven days, Manole builds the walls, then walks around the church and wanders in his mind. The Prince comes to see the church, accompanied by noblemen and monks who accuse the master of murder. Manole rings the bell and dies, throwing himself down the church tower.



**BOGUMIL:** „(...) sufletul unui om clădit în zid ar ține laolaltă încheieturile lăcașului până-n veacul veacului.” (Actul I, Scena I )

**MANOLE:** „Atunci te-am culcat în iarbă, acum te voi culca în zid. Va trebui tot timpul să zâmbești și, chiar de va fi rece zidul, să te silești să glumești. Să pară în adevăr că moartea e un joc. Căci, vezi, blestemul de care vorbirăm îl învingem c-un joc”  
(Actul al-III-lea, Scena I)

**BOGUMIL:** ” (...) the soul of a man build-up into a wall would keep the dwelling from here to eternity.” (First Act, First Scene )

**MANOLE:** ” I bedded you then into the grass, I will bed you now into the wall. You will have to smile all the time, even if the wall is cold, enforce yourself to joke. To make it seem like death is really a game. Because, you see, the curse which we talked about, we can break it with a game.”  
(The second Act, First Scene)



	TURKEY	İbrahim Atalı Ticaret Meslek Lisesi	
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## MANAS DESTANI

Mourning

Importance of Family

Courage

To give a name to newborn

Sacrifice





Turkey

İbrahim Atalı  
Ticaret Meslek  
Lisesi



## EPIC OF MANAS-MANAS DESTANI

The Epic of Manas is a traditional epic poem of the Kyrgyz people. Kyrgyz is a branch of Turks. Manas is the name of the epic's hero. One recording of the orally transmitted poem, with close to half a million lines, is twenty times longer than Homer's *Odyssey* and *Iliad* combined, or about twice as long as the *Mahabharata*. The epic tells the story of Manas, his descendants and his followers. Battles against Kitay and Kalmak enemies form a central theme in the epic. Although the epic is mentioned as early as the 15th century, it was not set down in written form until 1885. Different opinions abound regarding the origin of the epic: the 7th–10th centuries, the 11th and 12th centuries and the 15th through 18th centuries.

Cesaret;

Tanrım hiçbir şeyi ebedî yaratmamıştır. Tanrı bu korkunç dünyada geleni gideni, büyüğü küçüğü dengelemiştir. Oğuz Han da adil ve heybetli idi, askeri de çoktu, Türk eline, Kırgızlara baş olup, kükreyip doğudan ovalarını, düzlüklerini dağ ve ormanlarını arslan gibi dolaştı.



My God never created anything eternal.  
God balanced the big and the small, the coming and the going in this dreadful world.  
Oguz Han was also fair and tremendous, he had many soldiers. He became the leader of Kyrgyzs, he walked around the plains, mountains and forests like a lion roaring.



	Turkey	İbrahim Atalı Ticaret Meslek Lisesi	
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## TANRININ KIZLARI-GOD'S DAUGHTERS

**NEDİM GÜRSEL** was born in 1951 in Gaziantep, a province of Turkey. He completed his education in 1974 in Sorbonne University.

It is very difficult to tell the theme of “God’s Daughters”. This novel is total of different stories which are told in holy books that belongs to different ages. Nedim Gürsel joins these different stories and it comes until now. For example at the beginning of the novel; the life of Hz. Muhammed (Islam prophet)’s father and grandfather is told before his birth. The writer refers his childhood and grandfather while talking about Hz. Muhammed’s life.

The similarities among the stories are very intelligent. The writer uses the word “sacrifice” very often. Prophet Ibrahim goes to the mountains to cut his son’s throat. Then the writer passes to his own life and tells the sheep that is waiting to be cut at “Sacrifice Festival” at his grandfather’s home. That sacrificed sheep is actually the worth of children’s life. The child feels guilty, but the child is told that, that sheep has to be sacrificed to survive.



“Cennet cennet dedikleri  
bir kaç köşkle bir kaç huri  
İsteyene ver sen onu  
Bana seni gerek seni”

Heaven is the place where there are villas  
and hours...  
My God, give them who wants...  
I just need you.

## **Chapter 3**

# **THE MYTH OF LOVE**



	Finland	Etelänummen koulu	JAKOBSTAD  PIETARSAARI
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## Rakkauden myytti

Happiness  
 Respect  
 Confidence  
 Hard work  
 Hospitality



“Lemminkäisen äiti”/ “The Mother of Lemminkäinen”/ Akseli Gallen-Kallela

	Finland	Etelänummen koulu	
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## KALEVALA/THE KALEVALA

Lemminkäinen is a fisherman, reckless, belligerent and he is a ladies' man. Youngsters are having a dance. Kyllikki promises she will marry Lemminkäinen if he doesn't go to war. She makes a promise that she doesn't go to the town and tell tales. After a while Kyllikki breaks her promise. Because of that Lemminkäinen gets mad and wants to go to war. His mother tries to stop him, but Lemminkäinen throws his comb at the wall and says: "When this comb starts to bleed, then I will be dead. Lemminkäinen goes to Pohjola to meet Louhi and asks her daughter Maiden of Pohjola to marry him. Louhi tells Lemminkäinen that he can have her best daughter if he completes a set of tasks, the last one is killing the swan of the river Tuonela. After the two tasks, he heads for the river Tuonela. A blind man of Pohjola notices Lemminkäinen and pushes him in to the river of Tuonela, Lemminkäinen dies and breaks in to pieces. At Lemminkäinen's home the bleeding tells his mother that Lemminkäinen is dead. She starts to search her son. The mother finds her son in small pieces in the river Tuonela. The mother takes a rake and starts to put the pieces together, but Lemminkäinen is still dead. The mother asks for help from bees. They give the honey, the mother greases her son with it and Lemminkäinen raises from the dead.

Siitä lieto Lemminkäinen arveli, ajattelihe,  
kulle syylle sylveäisi, kulle laskisi laulle:  
heittäisikö Hien hirvet, itse kulkisi kotihin,  
vai vielä yrittelleisi, hiihtelesi hiljallehen  
mieliksi metsän emännän, salon impien  
iloksi.



Lemminkäinen, much disheartened, Deeply  
thought and long considered, What to do,  
what course to follow, Whether best to  
leave the wild-mooseln the fastnesses of  
Hisi, And return to Kalevala, Or a third time  
hunt the ranger, Hoping thus to bring him  
captive, Thus return at last a victor To the  
forest home of Louhi, To the joy of all her  
daughters, To the wood-nymph's happy  
fireside.



	Finland	Etelänummen koulu	
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## KALEVALA/THE KALEVALA

**ELIAS LÖNNROT** - 9.4.1802, Sammatti, Finland - 19.3.1884 Sammatti, Finland. Lönnrot has been called the second father of Finnish language.

The wedding of Ilmarinen and Maiden of Pohjola is held in Pohjola. The mother of Maiden of Pohjola plans that the wedding should be huge, so they build a big cottage where the wedding will be held. They slaughter a big bull and make a lot of beer and bread. The guests give advice to the bride and groom. A good wife should be tidy, hard working and shouldn't speak ill of her husband or mother in-law. The husband should kiss her, call her sweetheart and never leave her alone.

Everyone in the Kalevala and Pohjola is invited to the wedding, except one person, Lemminkäinen. When Lemminkäinen hears that he is not invited, he gets mad and plans to go to the wedding. His mother predicts many deaths along the way. He doesn't care, takes his horse, and begins a long journey. His mother is right and he meets many dangers, but survives. When he gets to the wedding, he starts fighting. The maiden's father loses his head and dies. However the bride and the groom, Maiden of Pohjola and Ilmarinen are happily married. They are deeply in love.



Kuules, kuin minä sanelen, kielin toisin kertoelen! Lähet jo, kukka, kulkemahan, mansikka, matelemahan, verannukka, vieremähän, sametti, samoamahan tästä kuulusta ko'ista, kauniista kartanosta; tulet toisehen talohon, perehesen vierahasen.

Toisin toisessa talossa, muiten muissa vierahissa: ajatellenastuminen, tuumitellen toimiminen

Listen to her sage instructions:  
Go thou hence, my much beloved,  
Wander far away, my flower,  
Travel on enwrapped in colors,  
Glide away in silks and ribbons,  
From this house renowned and ancient,  
From thy father's halls and court-yards  
Haste thee to thy husband's village,  
Hasten to his mother's household



Greece

6<sup>th</sup> Geniko Lykeio  
- Lamia

## ΑΛΚΗΣΤΙΣ ΚΑΙ ΑΔΜΗΤΟΣ/ΟΡΦΕΑΣ ΚΑΙ ΕΥΡΥΔΙΚΗ

Love between a couple  
Self-Sacrifice for the person you love  
Parents' love for their children  
Altruism- Abnegation  
Faith in god and destiny



“Orpheas and Eurydice”/ painting by N. Eggonopoulos





Greece

6<sup>th</sup> Geniko Lykeio  
- Lamia

## ΟΡΦΕΑΣ ΚΑΙ ΕΥΡΥΔΙΚΗ / ORPHEAS AND EURYDICE

The myth of Orpheas and Eurydice is definitely one of these which has stigmatized the Greek mythology. The nymph named Eurydice was his wife. According to the myth, while she was trying to escape from Aristeos, she was stung by a reptile and died. Distraught, Orpheas played such sad songs and sang so mournfully that all the nymphs and gods shed tears and advised him. Orpheas went to the underworld and by his music softened the heart of Hades and Persephone -he was the only one who ever did - who agreed to allow Eurydice to return with him to earth. But the condition was that he should walk in front of her and not look back until they had reached the upper world. In his anxiety he broke the promise and Eurydice vanished again from his eyes.

Εἰ δ' Ὀρφέως μοι γλῶσσα καὶ μέλος παρῆν,  
ὥστ' ἢ κόρην Δήμητρος ἢ κείνης πόσιν  
ὕμνοισι κηλήσαντά σ' ἐξ Ἅιδου λαβεῖν,  
κατῆλθον ἄν, καί μ' οὔθ' ὁ Πλούτωνος  
κύων οὔθ' οὐπὶ κώπη ψυχοπομπὸς ἄν  
Χάρων ἔσχ' ἄν, πρὶν ἐς φῶς σὸν καταστήσαι  
βίον.  
(Ευριπίδης, Ἀλκηστis 357-362)



I would run fast to Hades and I would not be  
afraid of Psychopompos and not even  
Kerberos , if I had this gift, Orpheas's voice  
so I could thrill Persephone and nothing in  
the world would make me come back  
without you.





Greece

6<sup>th</sup> Geniko Lykeio  
- Lamia

## ΕΥΡΙΠΙΔΗ “ΑΛΚΗΣΤΙΣ”/ EVRIPIDES’ “ALCESTIS”

**EURIPIDES** - an ancient Greek poet, one of the three leading tragic poets (Macedonia, 480-406 b.C.). He wrote 88 dramas. Most of them were lost. Euripides gets away from his predecessors disputing established values, which makes him modernist and innovator. The oracle at Delphi had given this prophecy for Euripides: "Wise is Sophocles, wiser is Euripides, of all the men wisest is Socrates."

Admetus, the king of Pherae in Thessaly became ill and he would die if nobody else was affected to Death instead of him. Of all his relatives, only his young wife, Alcestis agrees to undergo it. Indeed after a touching farewell to her husband and children, she dies. Hercules finds himself in Pherae by chance and Admetus, despite his grief, hosts and takes care of him. Hercules, who loves wine and he is a good-hearted man, learns about Alcestis' death, rushes to her grave and after having lured for Death, grabs the heroine and brings her back to Admetus. The myth focuses on the absolute expression of love and the mate's devotion to her sweet heart.



Ἄδμηθ', ὁρᾷς γὰρ τὰ μὰ πρᾶγμαθ' ὥς  
ἔχει, λέξαι θέλω σοι πρὶν θανεῖν ἃ βούλομαι.  
ἐγὼ σε πρεσβεύουσα κἀντὶ τῆς ἐμῆς  
ψυχῆς καταστήσασα φῶς τόδ' εἰσορᾷν  
θνήσκω, παρόν μοι μὴ θανεῖν, ὑπὲρ  
σέθεν, ἀλλ' ἄνδρα τε σχεῖν Θεσσαλῶν ὃν  
ἤθελον καὶ δῶμα ναίειν ὄλβιον τυραννίδι.  
οὐκ ἠθέλησα ζῆν ἀποσπασθεῖσα σοῦ  
σὺν παισὶν ὀρφανοῖσιν, οὐδ' ἐφεισάμην  
ἥβης, ἔχουσ' ἐν οἷς ἑτερπόμεν ἐγώ. (280-289)

Admetus you can see my condition. Before I close my eyes I will tell you what I want. Listen to me! I'm dying because of my love and respect for you in order for you to live alone and enjoy your life. Although as you know I could live happily and marry another man from Thessaly and live in my luxurious palace as a queen. Instead of marrying that man I chose to be with you ...



Hungary

Szily Kálmán  
Műszaki  
Szakközépiskola,  
Szakiskola és  
Kollégium



## A szerelmi mítoszok

Moral of Love

Moral of Loyalty

Moral of Bravery

Moral of Persistence

Moral of Faith



“Csongor and Tünde”/ statues by Miklós Ligeti

	Hungary	Szily Kálmán Műszaki Szakközépiskola, Szakiskola és Kollégium	
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## Árgyélus királyfi/ Prince Árgyélus

There are no stairs, ladder or any secret way between sky and the Earth. Fairies and people live another world. According to the law of the celestial human can not be together with a fairy. Only once a miracle happens. Ilona who is only a light seen from the form the Earth, and Árgyélus who is called to and adventure by the stars, met each other. The tale is about the two hobbledehoy's love, growing up and about the responsibility for one another. While Árgyélus is fighting his way with stratagem against crossing enemies, Helena helps him with her heart and brain. Along the long way one kind and playful helper joins them. At the end of the story they overcome the obstacles and live in happiness together.

- Ki vagy te, szép tolvaj? - kérdi a királyfi. -  
Soha többé el nem eresztelek!  
- Én Tündérszép Ilona vagyok - mondta a  
szép lány -, ezek a hollók pedig a  
lánypajtásaim. Mulatságból minden este  
iderepülünk, hogy a sok aranyalmákat  
leszedjük. De nálad nem maradhatok, pedig  
megvallom hogy te vagy, akit soha  
felejtene nem lehet, mert csak téged  
szeretlek!



Who are you, you beautiful thief?' asked the  
Prince. 'I'll never let you go.'  
'I'm Fairylike Ilona.' said the nice girl. 'And  
these ravens are my friends. 'We fly here  
every night and pick all the apples. 'I  
cannot stay with you, although you are the  
one I could never forget, because I love you  
and only you'





	Hungary	Szily Kálmán Műszaki Szakközépiskola, Szakiskola és Kollégium	
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## Csongor és Tünde/ Csongor and Tünde

**MIHÁLY VÖRÖSMARTY** (December 1, 1800 - November 19, 1855) was an important Hungarian poet and dramatist. He was born at Pusztá-Nyék (now Kápolnásnyék), of a noble Roman Catholic family.

The writer considered his work a „play” but this writing radically differs from what was considered a drama in 1820. In reality, this piece sits on the borders of the archtypes: Lira, Epic and Drama. It bears signature marks from each of the archtypes. The tale consist of two layers - The first layer represents the fairy tale itself, which most children understand first when they read it. The second layer is the philosophical one, which contains the heavier, more meaningful message. Beyond this, there are two viewpoints within the tale; the Earthly World of Reality and the Skyworld of Ideals. Each world is represented by their respective characters, such as Reality being represented by Csongor the Traveller or Ideals being represented by the incredibly charming Tünde.

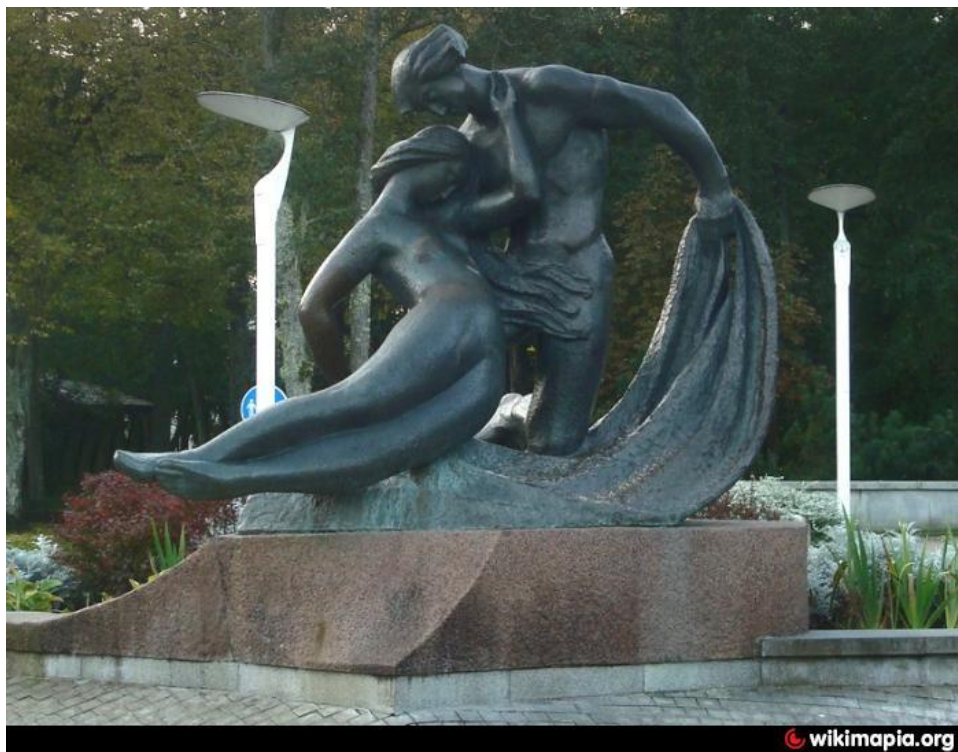


<p>Az ember feljő, lelke fényfolyam, A nagy mindenség benne tükrözik. Megmondhatatlan kéjjel föltekint, Merőn megbámúl földet és eget; De ifjusága gyorsan elmulik, Erőtlen aggott egy-két nyár után, S már nincs, mint nem volt, mint a légy fia.</p>	<p>‘...but where will be the stone, the sign and the columns, when there will be no longer Earth and when seas disappear. The tired suns, colliding on their paths, collapse; the universe perishes and on its last ruins the fine world peters out in gloom. The end will come there where it all started; there will be darkness and void only; I will be there: the bleak, soundless, desolate night.’</p>
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	Lithuania	Anykščių A. Baranausko pagrindinė mokykla	
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## Legenda apie Jūratę ir Kastytį

Love  
 Sacrifice  
 Devotion  
 Innocence  
 Courage



Sculpture "Jūratė and Kastytis"/ Nijolė Gaigalaitė built in Palanga (1961)

	Lithuania	Anykščių A. Baranausko pagrindinė mokykla	
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## Legenda apie Jūratę ir Kastytį / Legend of Jūratė and Kastytis



Goddess *Jūratė* lived under the Baltic Sea in a beautiful amber castle. She ruled the sea and all of the sea-life. A young fisherman named *Kastytis* was disturbing the peace as he was catching a lot of fish. *Jūratė* decided to punish him and restore the peace, but she fell in love with the handsome young fisherman. They spent some happy time in the castle, but *Perkūnas*, the thunder-god, became furious and struck the amber castle. It exploded into millions of pieces. Then *Jūratė* was chained to either the ruins or a rock on the seafloor by *Perkūnas*. According to the legend, that is why even today pieces of amber of different size come ashore after a storm on the Baltic Sea. *Jūratė* rescued *Kastytis* from drowning in a storm. According to other variations, *Kastytis* was killed by *Perkūnas* and *Jūratė* mourns him to this day. Her tear drops are amber pieces washed ashore, and her sad voice can still be heard in a stormy sea.

Seniai, labai seniai Baltijos jūros gelmėse stovėjo gintariniai jūrų valdovės Jūratės rūmai. Pati Jūratė globojo ir valdė visus vandenius ir jų gyventojus, joks mažiausias kirminėlis nei smulkiausia žuvelytė neturėjo priežasties skystis ar dejuoti, visi gyveno santarvėj ir taikoje. Sužinojo Jūratė, kad žvejys Kastytis jos žuveles gaudo ir mirčiai smerkia, užsirūstino ir pati iškilo į vandenų paviršių barti nepaklusnaus žvejo. Traukia žvejys tinklą ir savo akimis netiki – ten pati jūros valdovė. Bara Jūratė Kastytį, kam jis žuveles jos gaudo, kam mirčiai smerkia, o pačiai jaunas žvejys vis labiau prie širdies linksta.



During ancient times, the fairest of all goddesses was *Jūratė*, a mermaid Goddess of the Sea. *Jūratė* lived in an amber palace at the bottom of the Baltic. *Kastytis*, a courageous fisherman living along the Baltic coast near the mouth of the Šventoji River, often cast his nets to catch fish from *Jūratė*'s kingdom. Displeased by this intrusion, *Jūratė* sent her mermaids to warn *Kastytis* to leave her fish alone and disturb the sea no more. Paying no attention to her warnings and resistant to the charms of her mermaids, *Kastytis* continued to cast his nets and bring in fish. Watching the fisherman pull his catch into his boat, *Jūratė* saw how handsome *Kastytis* was and admired his great courage.



	Lithuania	Anykščių A. Baranausko pagrindinė mokykla	
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## Baladė “Jūratė ir Kastytis”/ Ballad “Jūratė and Kastytis”

Born November 2, 1862 in a peasant family on the Pasandravis estate (his real name was **Jonas Mačiulis**), **MAIRONIS** went to secondary school in Kaunas, later studied at Kiev University, Kaunas Seminary and St. Petersburg Catholic Theological Academy. Publishing his first poem in 1885, Maironis set the basic standards for modern Lithuanian poetry. He died June 28, 1932 and was buried in Kaunas.

The literary transposition of the legend of Jūratė and Kastytis is found in a lyrical ballad of the same name written by one of the best known Lithuanian patriotic poets Maironis. The ballad is not just another love story which ends in a tragedy, but it rather serves as an explanation of the origin of amber. This ballad features the conflict between the two realms – the divine and the human, or a mortal and a spirit. The conflict revolves around the immortal gods Perkūnas and Jūratė on one side and Kastytis, a mortal fisherman, on the other, as if to say that love between gods and people is impossible.



<p>Vos Jūratė Jį pamatė Priešais milžinu galiūnu, Užsirišusi skaistybės, Savo dieviškos didybės, Pamylėjo žemės sūnų.</p> <p>Pakilo viesulas staigus; Sujudo bangos apmaudingos; Nustebo net patsai dangus, Kada Jūratės dauggalingos Kasa ir lūpų geiduliai Kastytį palietė meiliai.</p>	<p>When she took A better look At this giant, young and smart, She forgot her innocence And divine magnificence, Fell in love with all her heart.</p> <p>A wrecking wind began to blow. The heavens rose in indignation And burst upon the sea below, When conquered by the sweet temptation Jūratė rushed to his embrace And softly touched Kastytis' face. (Translated by <b>Lionginas Pažūsis</b>)</p>
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	<p><b>Portugal</b></p>	<p><b>Agrupamento de Escolas de Barcelos - Eb 2,3 Abel Varzim Barcelos</b></p>	  Agrupamento de Escolas de Barcelos
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## **Viriato o Guerreiro**

**Love to the motherland**

**Bravery**

**Heroism**

**Patriotism**

**Freedom**



Monumento ao Viriato/ Monument to Viriato, Viseu

	<p>Portugal</p>	<p>Agrupamento de Escolas de Barcelos - Eb 2,3 Abel Varzim Barcelos</p>	 <p>ESB Escola Secundária de Barcelos</p>  <p>AGRUPAMENTO DE ESCOLAS ABEL VARZIM</p> <p>Agrupamento de Escolas de Barcelos</p>
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## VIRIATO - ROMANCE EPICO / EPIC NOVEL

Joaquim Teófilo Fernandes Braga (24 February 1843 - 28 January 1924) was a Portuguese writer, playwright, politician and the leader of the Republican Provisional Government after the abdication of King Manuel II, as well as the second elected President of the First Portuguese Republic, after the resignation of President Manuel de Arriaga.

Viriato (died 139 BC) was a leader of the Lusitanian tribe who faced the Romans in the Iberian Peninsula. Little is known about the life of Viriato. Nothing is known of his date of birth nor the exact place where he was born and the only reference to the location of his native tribe was made by the Greek historian Diodorus of Sicily who claims it was the Lusitanian tribes who inhabited the ocean side. The Lusitanian Viriato honored with the titles of Benefactor, (Greek: evergetes) and Salvador (Greek: soter), the same honorific used by the kings of dinastia ptolemaica. He was described as a man who followed the principles of honesty and fair dealing and was recognized for being accurate and true to his word in treaties and alliances that he made. Diodorus said that the general opinion was that he had been the most beloved of all Lusitanian leaders.

Este que vês, pastor já foi de gado  
Viriato sabemos que se chama  
Destro na lança mais que no cajado  
Injuriada tem de Roma a fama,  
Vencedor invencibil, afamado  
Não tem co'ele, nem ter puderam  
O primor que com Pirro já tiveram.



This one that you see was a cattle herder  
we know that he was called Viriato  
Quick with the spear more than with the  
stick  
Rome made him famous,  
Invincible winner,  
He didn't have or could not have  
The perfection which Pirro already had.



	<b>Portugal</b>	<b>Agrupamento de Escolas de Barcelos - Eb 2,3 Abel Varzim Barcelos</b>	 <b>ESB</b> Escola Secundária de Barcelos  <b>AV</b> AGRUPAMENTO DE ESCOLAS ABEL VARZIM Agrupamento de Escolas de Barcelos
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## ILHA DOS AMORES, LUSÍADAS / LOVE ISLAND

**LUIS CAMÕES** (1524 or 1525 - 1580) is considered the greatest poet of Portugal.

The Viriato myth is part of the tradition of believing that there is a continuity between the Portuguese and the Lusitans. These are considered by ethnologists and historians a set of more or less homogeneous people in the language and customs who inhabited much of the current Portuguese territory when the Romans began the conquest of the Iberian Peninsula. Viriato is no longer, as it was just over a hundred years, the hallmark of knowledge of some people. Thanks to education, he became part of the imagination of all Portuguese people. The question is whether, with successive educational reforms, with the declining interest in reading and the gradual deterioration of cultural identity, the track will not be lost for young people.



Se a alma que sente e faz conhece  
Só porque lembra o que esqueceu,  
Vivemos, raça, porque houvesse  
Memoria em nós do instinto teu.

Nação porque reincarnaste,  
Povo porque ressuscitou  
Ou tu, ou o de que eras a haste-  
Assim se Portugal formou.

Teu ser é como aquela fria  
Luz que precede a madrugada,  
E é já o ir a haver o dia  
Na antemanhã, confuso nada.

If the soul that feels and knows  
Just because it remembers what it has  
forgotten,  
We live, race, because there was  
Our memory and our instinct.

The nation because you reincarnated,  
People because you resurrected  
Or you, or what you were the pole of  
This was the way Portugal was born.

Your being is like that cold  
Light that precedes dawn  
And it already exists or there will come a day,  
there is no confusion.



## Mitul dragostei

Love  
Innocence  
Youthfulness  
Beauty  
Power of faith



"Poarta sărutului"/ "The Kiss Gate"/ sculpture by Constantin Brâncuși



## ZBURĂTORUL/ THE NIGHTFLYER

The legend relates about a demon which stays hidden in hazel or walnut burrow, in abandoned houses or in the cracks of rocks. From midnight until dawn, he wanders in the village, searching for houses where the girls, the left wives and the widows suffer from too little love. He gets into the house using the chimney and turns into a handsome man, sometimes even into the boy that the girl dreams of and tortures her while she's sleeping. During the day, the girls, erotically tortured during the night, look as if they were visited by the Nightflyer after the signs of tiredness, the pallor of their faces and the bruises on their bodies. For incantations made so as to keep the Nightflyer away, the witches use a broth of magical herbs. The person who is 'sick' with nightflying is washed by the witches with this cure three days successively and exorcised.

Avrămească,/ Cristinească,/ Leușteanu,/ și  
odoleanu/ Mătrăgună,/ Sânge de nouă  
frați,/ iarba ciutei,/ si mama pădurii./cum  
se sparge târgul/... așa să se spargă faptul/  
și lipitura/ și zburătorul,/ cum se  
răspândesc răspântiile,/ așa să se  
răspândească vrăjile/ și lipitura/ și  
Zburătorul.

[...] să iasă / să se mute / sub pământ să se  
ducă / unde cocoșul nu cântă / unde  
secură nu taie / în păduri / pe sub buturi.



Avrameasca,/Cristineasca,/Lovage,/and  
Odoleanu/ Mandrake,/ Blood of nine  
brothers,/ the grass of hornless,/ and  
mother of the forest./ just as the fair  
breaks/...so will the fact break/ and the  
relationship/ and the Nightflyer/ just as  
the crossroads spread,/ so will the  
witchcraft spread,/ and the relationship/  
and the Nightflyer. [...] to get out/ to  
move/ to go underground/ where the  
rooster does not sing/ where the ax does  
not cut/ in the forests/ under the tree  
stumps.



	Romania	Colegiul Național "Nicolae Titulescu" Pucioasa	
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## LUCEAFĂRUL/ THE EVENING STAR

**MIHAI EMINESCU** (15.01.1850-15.06.1889) the most famous romantic Romanian poet, wrote 40 volumes, about 14.000 pages, translated into 60 languages.

The poem presents the love between a beautiful girl and the Evening Star contemplated by the young girl out of the castle window. The star approaches the girl in her night dream and, being invited to descend on the earth, he has different human looks. Every time he speaks to the girl about his mythical origins and about his intention to immortalize the human being. In order to demonstrate his love, the Evening Star disappears from the sky and travels to the pre-genesis to ask the Demiurge to release him from eternity. The Demiurge refuses, explaining that people experience ephemeral happiness, that they cannot control their fate. In the absence of the Evening Star, the girl is seduced by Cătălin, a child born out of wedlock, a palace pageboy, next to whom the girl discovers earthly love. Returning to the sky, the star watches the two lovers. The girl perceives him as a fortune star, asking him to protect her love, but the Evening Star refuses, taking upon himself eternity and loneliness.



Și când în pat se-ntinde drept/Copila să se  
culce,/I-atinge mânil pe piept,I-nchide  
geana dulce;

Și din oglindă luminiș/Pe trupu-i se  
revarsă,/Pe ochii mari, bătând închiși/Pe  
fața ei întoarsă.

Ea îl privea cu un surâs,/El tremura-n  
oglină,/Căci o urma adânc în vis/De suflet  
să se prindă.

And when she lies in bed to rest,/A sleepy  
child so candid,/He strokes her arms set on  
her chest,/He closes her sweet eyelid;

And from the mirror's depth his  
glare/Reflects upon her body,/Upon her  
eyes shut unaware,/Upon her face leaned  
mildly.

Seeing her lips from smiling sweep,/ He  
shivers in the mirror,/As he pursues her in  
her sleep/To hold her spirit dearer.

## **Chapter 4**

# **THE MOST REPRESENTATIVE NATIONAL MYTH**

	Finland	Etelänummen koulu	<b>JAKOBSTAD</b>  <b>PIETARSAARI</b>
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## Joulupukki

Being Good

Generosity

Charity

Remembering one's next of kin

Cultivating traditions





	Finland	Etelänummen koulu	<b>JAKOBSTAD</b>  <b>PIETARSAARI</b>
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## JOULUPUKKI/ SANTA CLAUS

Santa Claus gives Christmas presents to all the children who have behaved well around the world. He travels around the world in his sleigh pulled by his flying reindeer. Little children believe he is a real person. In Finland Santa Claus usually asks: "Onko täällä kilttejä lapsia? Are there any good children here?" Santa Claus and his elves live in Korvatunturi (a mountain) in northern Finland, in Lapland. The myth about Santa Claus living in Korvatunturi started in a radio programme for children about a century ago. In Korvatunturi Santa has his own workshop where his elves work to make children's and adults' wishes come true. The postal code to Korvatunturi is 99999 Korvatunturi. Santa Claus loves nature and outdoor life. His biggest passion is trekking and fishing. In summer time he likes to dress up in floral shirts and shorts. Santa Claus has a lot of elves. Elves spy on children throughout the year to see if they have been naughty or good. Elves are very tiny people who are usually dressed in red. Elves are the ones who make the presents for the children in Santa's workshop.

"Onko täällä kilttejä lapsia?"



"Are there any good children here?"



	Finland	Etelänummen koulu	<b>JAKOBSTAD</b>  <b>PIETARSAARI</b>
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## JOULUPUKKI / SANTA CLAUS

**MAURI KUNNAS** was born on the 11<sup>th</sup> February in 1950 in Vammala, Finland. He is a Finnish author, graphic designer and comic artist. Mauri Kunnas is known for his popular children's books where he uses dogs and other animals as his main characters. Over 30 of his books have been translated and published overseas.

"Santa Claus" is a children's book by Mauri Kunnas about the life of Santa Claus and his elves. Their job is to make Christmas presents for all good children. There are many kinds of workshops at Korvatunturi where the elves work for instance as carpenters, cobblers, expert mechanics, painters, weavers and typesetters. Santa Claus and his elves read the letters sent by children all over the world. All the inhabitants of Korvatunturi help in the process of getting the colourful presents ready for delivery. On Christmas Eve, Santa Claus gets up early to be ready for a whole day's ride. The journey takes him to different kinds of houses and sceneries and people he meets have different customs and traditions. But children are the same everywhere and even the smallest package is delivered to the right address. After the work is done Santa returns to Korvatunturi. Finally, Santa and his helpers are able to relax - they go to sauna and have their own Christmas party.



"Täällä asuu kaikkien lasten ikioma Joulupukki. Hän on vanha, valkopartainen, hyvántahtoinen ukki joka vuodesta toiseen jaksaa uurastaa, jotta meillä olisi mukava jouluku. Joulupukki asuu Korvatunturilla muorinsa kanssa satojen tonttujen ja porojen ympäröimänä."

"Every child's very own Santa Claus lives here. He is an old, benevolent man with a white beard, who works and toils year after year to give us all an enjoyable Christmas. Santa Claus lives at Korvatunturi together with his old wife and surrounded by hundreds of brownies and reindeer."



Greece

6<sup>th</sup> Geniko Lykeio  
- Lamia

## Ο ΝΟΣΤΟΣ ΤΟΥ ΟΔΥΣΣΕΑ

Homeland - Family

Piety

Fight

Eagerness to learn

Partnership



Red pitcher/vessel, Around 475 b.C. London



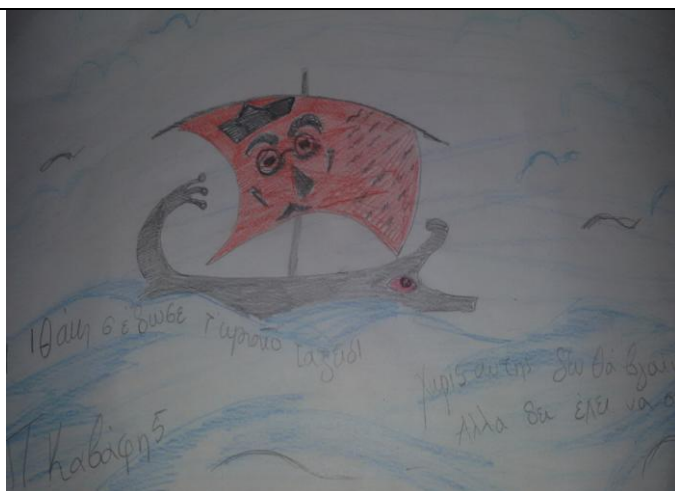
Greece

6<sup>th</sup> Geniko Lykeio  
- Lamia

## Κ. ΚΑΒΑΦΗ: «ΙΘΑΚΗ» / K. KAVAFI'S: "ITHAKA"

"Ithaca" is one among his most important works which was inspired by the Homeric return journey of Odysseus to his home island. The theme of the poem is the happiness found in one's journey of life and how the maturity of the soul increases over a period of time, still the journey continues and that is all a traveler could ask for. Ithaca is a depiction of one's destination in life. Here, in the poem it says that once a destination is visualized, then no obstacles could defeat you on the journey to reach it. "Ithaca" is a great meaningful poem.

Σα βγεις στον πηγαιμό για την Ιθάκη,  
να εύχεται να 'ναι μακρύς ο δρόμος,  
γεμάτος περιπέτειες, γεμάτος γνώσεις.  
Τους Λαιστρυγόνες και τους Κύκλωπας,  
τον θυμωμένο Ποσειδώνα μη φοβάσαι,  
τέτοια στον δρόμο σου ποτέ σου δεν θα  
βρεις .....  
Κι αν πτωχική την βρεις, η Ιθάκη δεν σε  
γέλασε.  
Έτσι σοφός που έγινες, με τόση πείρα,  
ήδη θα το κατάλαβες οι Ιθάκες τι  
σημαίνουν.



As you set out for Ithaka hope the voyage  
is a long one, full of adventure, full of  
discovery. Laistrygonians and Cyclops,  
angry Poseidon—don't be afraid of them:  
you'll never find things like that on your  
way .....

And if you find her poor, Ithaka won't  
have fooled you. Wise as you will have  
become, so full of experience, you will  
have understood by then what these  
Ithakas mean.







Greece

6<sup>th</sup> Geniko Lykeio  
- Lamia

## ΟΜΗΡΟΥ “ΟΔΥΣΣΕΙΑ”/ OMIROS’ “ODYSSEY”



**OMIROS** was a great epic poet in ancient Greece. He lived by Aegean Sea and in the Ionia in the 8th BC century. The predominant hometown is Chios. According to the tradition this blind epic was the creator of the epic poems “ILIADA” and “ODYSSEY”. He is considered to be the father of Greek literature and one of the greatest poet in the world. Many famous leaders were influenced by Omiro’s heroes.

Odysseus was the king of the island of Ithaca and the hero of the Trojan War; thanks to him the Greeks managed to conquer Troy. While he was travelling back to his country after the fall of Troy he fell into disgrace with Poseidon, the God of the sea. He was wandering for ten years. During this time he wandered to various places. After a terrible rough sea caused by Poseidon, he is shipwrecked on the island of Phaeakes. The king Alkinoos after taking care of him, gives him a ship to return to his country Ithaca. During his absence many noblemen have gathered in his palace under the pretext of being suitors for Penelope his wife and waste all his property and belongings. Odysseus kills all the suitors and twenty years after his departure from Ithaca he becomes the proprietor of his house again.



“Ἄνδρα μοι ἔννεπε, Μοῦσα, πολύτροπον, ὃς  
μάλα πολλὰ πλάγχθη, ἐπεὶ Τροίης ἱερὸν  
πτολίεθρον ἔπερσε· πολλῶν δ’ ἀνθρώπων  
ἶδεν ἄστεα καὶ νόον ἔγνω, πολλὰ δ’ ὃ γ’ ἐν  
πόντῳ πάθεν ἄλγεα ὃν κατὰ θυμόν  
ἀρνύμενος ἦν τε ψυχὴν καὶ νόστον ἐταίρων.  
ἀλλ’ οὐδ’ ὧς ἐτάρους ἐρρύσατο, ἰέμενός περ·  
αὐτῶν γὰρ σφετέρῃσιν ἀτασθαλίῃσιν ὄλοντο,  
νήπιοι, οἳ κατὰ βοῦς Ὑπερίονος Ἥελίοιο  
ἦσθιον· αὐτὰρ ὁ τοῖσιν ἀφείλετο νόστιμον  
ἦμαρ ...

Muse, narrate to me about this cunning man who found himself wandering at the end of the world ... He travelled to many states and learnt about many people's will, and he experienced, in the middle of the sea, many sufferings that affected him, bearing the burden of his own life as well as the homecoming of his comrades. However, he didn't manage to save his comrades' lives although he craved for it ...

	Lithuania	Anykščių A. Baranausko pagrindinė mokykla	
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## Legenda apie Puntuko akmenį

Victory of good over evil

Firmness of faith



Fundamentalism of universal values

Stability

Preservation of values



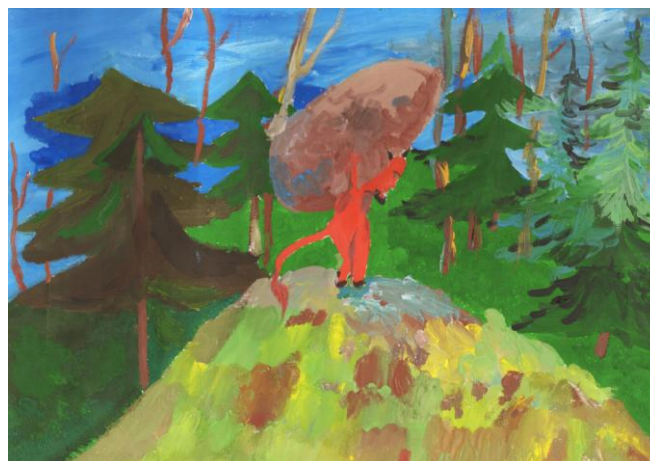
Wooden carving "Devil Carrying a Stone" by V. Ulevičius built in Anykščiai (1976)

	Lithuania	Anykščių A. Baranausko pagrindinė mokykla	
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## LEGENDA APIE PUNTUKO AKMENĮ / LEGEND OF PUNTUKAS STONE



According to one version, the devil *Pintukas*, a slightly varied form of *Puntukas*, carried a giant stone wishing to destroy the Anykščiai church. The reason for his wish to wipe the church out off the face of the earth was that it stood right in the way used by devils and made an obstacle to their deeds. So, the devil was carrying the heavy stone across the woods and hillocks that lay on his way, when suddenly a rooster crew to signal the approaching dawn, and the devil had no other choice than to drop the stone that fell down hard on the ground and flee without finishing his work.

Buvo taip. Anykščių parapijos žmonės pastatė gražią bažnyčią ant velnių kelio, ir ji velniams labai nepatiko. Velnias nutarė ją panaikinti. Vienas velnias, suradęs lauke didelį akmenį, susukęs iš šiaudų kūliaraišą, užnėręs ją ant akmens, užsikėlė tą akmenį ant pečių ir nešė užstatyti Anykščių bažnyčios duris. Jam benešant tą akmenį, pragydo gaidys: nutrūko kūliaraiša, kuri buvo susukta iš šiaudų, ir akmuo nukrito nuo pečių. O velnias išsigandęs nudūmė, palikdamas akmenį lauke.



All happened the way as follows. The people of Anykščiai had built a beautiful church on the road used by the devils. The devils were extremely mad and hated it a lot. So they decided to destroy the church. One of them found a giant stone in a field and, having made a sack-like bag of straw, put the stone in it and placed the bag on his shoulders to be carried and used to block the entrance door to the Anykščiai church. While he was carrying the stone, a cock crew; the bag, which had been made of straw, broke, and the stone fell off his shoulders. Scared as he was, the devil fled, leaving the stone in the field in his wake.



	Lithuania	Anykščių A. Baranausko pagrindinė mokykla	
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## POEMA “ANYKŠČIŲ ŠILELIS” / POEM “THE FOREST OF ANYKŠČIAI”

**ANTANAS BARANAUSKAS** was the famous Lithuanian poet, mathematician and a bishop of the Roman Catholic church. He was born 17 January 1835 in Anykščiai and died 26 November 1902 in Sejny (currently in Poland). Although he was best known as the author of the famous poem “The Forest of Anykščiai”, A. Baranauskas also translated three fifths of the Old Testament into Lithuanian and was highly ranked among the clergy of the time.

The literary transposition of “*The Legend of Puntukas Stone*” is found in the classical work of the Lithuanian literature “*The Forest of Anykščiai*”, written by the famous Anykščiai-born Lithuanian poet and a bishop of the Roman Catholic church Antanas Baranauskas (1835 - 1902). In his poem, the poet follows the version of the legend in which the devil aims to destroy the Anykščiai church. The poem is considered to be a landmark poem in the history of the Lithuanian literature. It draws a parallel between a romanticized image of the Lithuanian forest and the Lithuanian State. However, the true purpose of the poem was to re-legitimize the status of the Lithuanian language and culture, held inferior by the Poles and Russians, whose occupations the country suffered at different times.



Nešęs velnias akmenį, didumo kaip gryčios ,  
 Ir sudaužyt norėjęs Anykščių bažnyčios  
 Arba užverst upės; bet kaip tik išvydęs  
 Ažuolyną pašvęstą ir gaidys pragydęs,  
 Tuoj iš nagų paleidęs ir smėlin įmušęs:  
 Net žemė sudrebėjus, senos griuvė pušys.  
 Paskum ant jo lietuviai dovanas kūrenę,  
 Kad juos dievai apsaugo ir dengia, ir peni.

This giant boulder once a devil bore  
 Intent to wreck Anykščiai chapel or  
 To dam a stream, but then he saw below  
 An oak grove and cock began to crow.  
 He dropped the rock. So heavily it fell  
 Earth shook, it brought down aged pines as  
 well.  
 Burnt offerings were on this boulder laid,  
 For gods to feed and help them people prayed.



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## Lenda do Galo de Barcelos

Honesty

Faith

Humility

Bravery

Truth



	<p>Portugal</p>	<p>Agrupamento de Escolas de Barcelos - Eb 2,3 Abel Varzim Barcelos</p>	 Agrupamento de Escolas de Barcelos
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## LENDAS DO GALO DE BARCELOS / THE BARCELOS ROOSTER LEGEND

The legend of the Rooster of Barcelos tells the story of a dead rooster's miraculous intervention in proving the innocence of a man who had been falsely accused and sentenced to death. According to the legend, silver had been stolen from a landowner in Barcelos, and the inhabitants of that city were looking for the criminal who had committed the crime. One day, a man from neighboring Galicia turned up and became suspect, despite his pleas of innocence. The Galician swore that he was merely passing through Barcelos on a Pilgrimage to Santiago de Compostela to complete a promise. Nevertheless, the authorities arrested the Galician and condemned him to being hanged. The man asked them to take him in front of the judge who had condemned him. The authorities honored his request and took him to the house of the magistrate, who was holding a banquet with some friends. Affirming his innocence, the Galician pointed to a roasted rooster on top of the banquet table and exclaimed, *"It is as certain that I am innocent as it is certain that this rooster will crow when they hang me."* The judge pushed aside his plate because he decided not to eat the rooster. But still, the judge ignored the Galician's appeal. However, while the pilgrim was being hanged, the roasted rooster stood up on the table and crowed as the Galician predicted. Understanding his error, the judge ran to the gallows, only to discover that the Galician had been saved from hanging thanks to a poorly made knot in the rope. The man was immediately freed and sent off in peace.

A lenda do Galo de Barcelos narra a intervenção milagrosa de um galo morto na prova da inocência de um homem erradamente acusado.



The legend of the Barcelos Rooster tells the miraculous intervention of a dead rooster in the proof of innocence of a man wrongly accused.



	<p>Portugal</p>	<p>Agrupamento de Escolas de Barcelos - Eb 2,3 Abel Varzim Barcelos</p>	 Agrupamento de Escolas de Barcelos
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## O GALO DE BARCELOS / THE BARCELOS ROOSTER

**Anabela Braga** - Portuguese biology teacher, winner of the Didactic Festival of Poetry.

The curious legend of the rooster is associated with the medieval cross monument that is part of the collection of the Archaeological Museum in the city. According to this legend, the inhabitants of the town were alarmed by a crime and, moreover, by the fact of not having discovered the criminal that had committed it. One day, there was a Galician who became suspicious. The authorities decided to arrest him and, despite their oaths of innocence, nobody believed it. Nobody believed that the Galician was directed to St. James of Compostela, in fulfilment of a promise, without being fervent devotee of the saint in Compostela, without venerating St. Paul or Our Virgin. So, he was sentenced to be hanged. Before being hanged, he asked to be taken to the presence of the judge who had condemned him. Being granted the authorization, they took him to the residence of the magistrate who, at that time, was feasting with some friends. The Galician reaffirmed his innocence and, to the incredulity of those present he pointed to a roasted rooster that was on the table, exclaiming *"It is as certain that I am innocent as it is certain that this rooster will crow when they hang me."* What seemed impossible became true! When the pilgrim was being hanged, the roasted rooster stood up on the table and sang. No one doubted the innocence of the convict claims. Years later he returned to Barcelos and erected the monument in honor of St. James and the Virgin.



<p>É ele... o Galo de Barcelos das margens Cávado em passos elegantes parte para terras próximas e longínquas. de belas penas multicolores caminha repleto de alegria e... com o coração cheio de ternura. dançando e rodopiando visita terras com história e... dá a conhecer a sua estória. conta-a pormenorizadamente às crianças e aos velhos que atentamente a ouvem e com ela se encantam. e é tal a encanto com o que ele relata que partem em busca de Portugal seu país natal ...e de sua cidade...Barcelos!</p>	<p>There it is... the Barcelos Rooster from the riverfronts of the Cávado in elegant steps leaves for near and far away lands of beautiful multicoloured feathers it walks full of joy and... with its heart full of tenderness. dancing and flitting it visits lands with history and...tells its story. it tells it in detail to the children and the elderly who listen to it attentively and are charmed by it. and so charming is the way it relates that people go to find Portugal, its country of origin and its hometown... Barcelos!</p>
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## The Myth of Transhumance

Traditions

Customs

Love for animals

Love for nature

Human-nature communion



"Păstoriță" / "Shepherdess" / painting by Nicolae Grigorescu



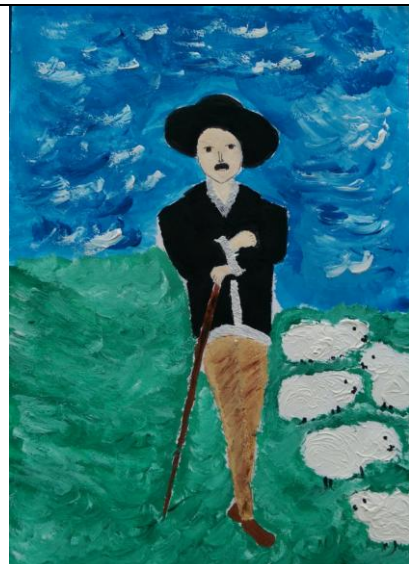
## BALADA "MIORIȚA"/"THE LITTLE EWE" BALLAD

One autumn day, three flocks of sheep led by three shepherds, a Moldovian one, a Transylvanian one and one from Vrancea, come down from the mountains.  
The Moldovian shepherd, envied by the others who decide to kill him, is warned about the plan by a special sheep.  
The shepherd doesn't want to defend himself, he faces death with dignity by asking the sheep to bury him near the sheepfold, so that he can be with his animals.  
The sheep has to hide his death, saying to the other sheep that the shepherd has married a beautiful princess and at their wedding a star has fallen. She will have to tell his old mother, who has started searching for him, about the wedding, but without mentioning the fact that a star has fallen.

“Pe-un picior de plai,  
Pe-o gură de rai,  
Iată vin în cale,  
Se cobor la vale,  
Trei turme de miei,  
Cu trei ciobănei.  
Unu-i moldovan,  
Unu-i ungurean  
Și unu-i vrâncean. “



“Near a low foothill  
At Heaven's doorsill,  
Where the trail's descending  
To the plain and ending,  
Here three shepherds keep  
Their three flocks of sheep,  
One, Moldavian,  
One, Transylvanian  
And one, Vrancean.”



## "BALTAGUL"/"THE HATCHET"

**MIHAIL SADOVEANU** (5.11.1880 - 19.10.1961) was a Romanian novelist, short story writer, journalist and political figure, one of the most prolific Romanian language writers. He is remembered mostly for his historical and adventure novels, as well as for his nature writing, an author whose career spanned five decades.

Victoria Lipan waits for her husband-Nechifor Lipan- who has gone to the village Dorna for some time, to buy sheep. The anticipations and premonitions of the woman impulse her to start looking for her husband.

Therefore, she follows his trails all the way to Dorna with her son- Gheorghiță. They go a long way, but they are determined by their love and ambition.

Once they arrive in Vatra Dornei, Victoria finds out that Nechifor did buy 300 sheep and sold 100, but his trail was lost between two villages. As she starts to look for her husband, she finds the family's dog, which takes her to Nechifor's remainings.

At the funeral, Victoria succeeds in exposing the murderers, and she goes back home with Gheorghiță, who is now a grown-up, ready to face life as it is.



"Stăpâne, stăpâne,/ Mai chiamă ș-un câne..."  
 "Cei mai vrednici întemeiază stâni în munte. Acolo stau cu Dumnezeu și cu singurătățile, până ce se împutinează ziua. Asupra iernii coboară la locuri largi și-și pun turmele la iernat în bălți. Acolo-i mai ușoară viața, și-acolo ar fi dorit ea să trăiască, numai nu se poate din pricină că vara-i prea cald, și-afară de asta, munteanul are rădăcini la locul lui, ca și bradul".

" Master, master/ Do call for a dog..."  
 "The most diligent ones build sheepfolds in the mountains. They live there with God and with the desolation, until the day becomes shorter. When the winter comes, they climb down and they put their sheep to overwinter in the moor. Life there is easier, she would have loved to live there, but this is not possible because in the summer it is too hot outside, and the mountain-man has his roots, like the fir tree."

	Turkey	İbrahim Atalı Ticaret Meslek Lisesi	
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## METE HAN

Courage  
Loyalty  
Bravery  
Patriotism  
Hard work



	Turkey	İbrahim Atalı Ticaret Meslek Lisesi	
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## METE HAN / METE HAN

Original name of Mete Han is Modu Chanyu. He was born in 234 B.C. He became the emperor and founder of Xiongnu Empire after he killed his father in 209 B.C.

Modu was a gifted child but his father Touman wanted the son of another of his wives to succeed him. To eliminate Modu as a competitor to his chosen heir, Touman sent the young Modu to the Yuezhi people as a hostage; then he attacked the Yuezhi in the hopes that they would kill Modu as retribution. Modu was able to escape this fate by stealing a fast horse and returned to the Xiongnu, where he returned a hero. In reward for this show of bravery, his father appointed him the commander of 10000 horsemen.

Eşimi, atımı verdim;  
çünkü benimdir...  
Toprak verilemez;  
çünkü devletindir..



I gave my wife and horse;  
because it belongs to me...  
But land can't be given;  
because it belongs to the nation...





	Turkey	İbrahim Atalı Ticaret Meslek Lisesi	
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## KURTULUŞ SAVAŞI DESTANI /THE EPIC OF WAR OF INDEPENDENCE

**NAZIM HIKMET** was born in 1902. Nazım Hikmet, the poet who brought a new concept into Turkish Poetry, was born in Selonika.

Written in İstanbul, Çankırı and Bursa prisons between 1939-1941. The Epic of Independence War consists of a prologue and 8 parts. In every part a story about the war is told. Those whose stories are told mostly are the nameless heroes of the war. The general view of the country has been shown by the characters chosen from the different sections of society. The expression is soft suitably to the story technique and a slight harmony supplied by half rhymes is dominant. Even historical information, statistical numbers, tool material lists and geographical information can't disrupt the text's feature of being poem.



Yangını gördük, ihaneti gördük ve yanan  
gözlerle burada durduk.  
Şehirler ardarda düştü;  
İstanbul(Ekim-Kasım 1918)  
İzmir (Mayıs 1919)  
Ve Manisa, Menemen, Aydın ve Akhisar  
(Mayıs ortaları ile Haziran ortaları arasında;  
Tütün kesme zamanı)

We saw fire, we saw betrayal, and with  
burning eyes we stopped here. Cities fell  
one after another: İstanbul (October-  
November 1918), İzmir (May 1919), and  
Manisa, Menemen, Aydın, and  
Akhisar (between mid-May and mid-June-  
the time for cutting tobacco,

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