

BOOK OF STORIES



Created based on interviews of the Czech, Finnish, Cypriot, Italian, Turkish and Spanish students with their grandparents and other people within the Erasmus+ "ROOTS" project of school partnership focused on cultural heritage in the participating countries.



Interviews on:

Old legends and stories

Immigration and emigration

Food

Jobs

Music and dances

Language changes

in the times of our GRANDPARENTS

Our family legend – by K.Látová

It started when a family built a Chateau here. They were called the Sajlers and came from Austria. They used to have various large farms and a brewery. The Count was looking for some employee to the stables, some vet, and a smith. But – on condition that he was married, not single. At that time, my grandfather who used to live in the Highlands showed interest. He agreed with his girlfriend to get married and apply for that job. The Count employed him, and they got a flat in the mansion. For the employees there were a workroom and a forge. The Sajlers also owned

two cars. My grandfather also worked as a driver, so they needed another worker to ensure that the blacksmith's workshop still worked. Then a smith from neighboring village joined my grandfather. Whenever needed, my grandfather drove the Count and the Countess around and even to Austria. Once the landlady said she would like to have lunch in Vienna so they asked my grandfather to wash himself, get dressed (he used to have a special uniform), start the car and drove to take the Countess for lunch in Vienna to be back at the Chateau in the evening.



Köroğlu

Once upon a time, there was a cruel man known as the Lord of Bolu city. One day, he calls his stableman and asks him for an extraordinarily strong horse. The stableman goes to the stable to look at the horses, but he cannot see any horse as powerful as the lord wants. There were only two baby horses in the stable, so the stableman takes them and present these baby horses to the lord of Bolu city. And the stableman says: "My lord, these baby horses are going to be very strong in time".

Lord of Bolu gets truly angry at him and asks the stable if he is kidding him. He tells him that these horses are too little to be strong horses.

Then, the lord of Bolu, with that anger, blinds his stableman. The stableman goes to his home and tells his son: "My son, make these horses very strong."

His son accepts this, and he takes care of these horses. Later, one of the baby horses become a strong horse. The stableman calls his son and tells him: "Son, there is spring nearby. I heard that it is good for the eyes. So, the father and his son go to this spring. There are three foams in that spring. If the stableman drinks the foams, his eyes will be able to see again. But accidentally, his son, Köroğlu drinks it. He consents to his destiny but in return he wants

LEGENDS AND STORIES

The first topic for our interviews and the first videos, narrations, talks with our grandparents who kindly shared their whole-life experience with us.

"BOOK OF STORIES"

Students from 6 partner secondary schools from the Czech Republic, Finland, Cyprus, Italy, Turkey, and Spain cooperated for two years on the Erasmus+ project of strategic partnership which was focused on cultural heritage.

One of the project tasks was to prepare and then shoot interviews with their parents, grandparents and other older people and asked them to talk about life in their young age.

For this Book of stories, we chose some of the interviews that were made by the participating students between September 2018 and June 2020.

We would like to thank all the people who took part in this work and shared their opinions and memories with us! It was interesting to listen to their stories and narrations and we hope they also enjoyed being part of our international project!

Martin Frolík (Czech Rep.)

author and coordinator of the project





Köroğlu

Köroğlu legend is one of the popular legends in the history of Turks from the 16th century. There are few places that Köroğlu legend is said to happen in but the one we know is the Bolu province, Köroğlu mountains.

The moral of this story is to stand up against the cruel people, not to bow down to injustice.

Two Turkish students, Melisa Çotur and Mehmet Kaan Engür talked about the old legends which were narrated in their country.

Köroğlu to do one thing for his revenge to be taken. Then, Köroğlu raises these two baby horses. One of them becomes as popular as Köroğlu. Its name is Kirat. And Köroğlu becomes a well-known valiant person.

He settles somewhere around Çamlıbel district on Köroğlu mountains. He gathers valiant people around and declares war against the lord of Bolu. And he does some serious damage to the lord of Bolu.

Later, after the invention of firearms, he says:

“When the firearms have been invented, manhood has been destroyed.” And vanishes.

Legends from Basque country

In the first half of November, some of our students published in the e-twinning page of the project some information and details about our Soul Feast or Black Night traditions. Surprisingly for us, they discovered that, before Americanized Halloween feast reached our country, in many places of our area, there were quite similar traditions.

Unfortunately, those traditions have been lost but our students were able to find some interesting testimonies of people who still can remember them or have studied them.

Josu Ozaita and Jaime Altuna are two teachers and researchers who have studied these ancient costumes related to Soul Feast or Arimen Gaua in Basque. This is what they said to our students:

“We have received different testimonies from many towns all around the Basque Country. In Unanu (Navarre), for example, the turnips were emptied, the face of the turnips were shaped, red paper was placed inside them, and they were placed on the windows. We have received different testimonies about that, and they all coincide, so, it seems that that day was quite remarkable”.

In other parts of the Basque Country, such as Oiartzun (Gipuzkoa) we were told by old people that the pumpkin was placed as a scarecrow's head, along with a candle. They also put the children in the shape of big heads in Zegama (Gipuzkoa); also in the same province, in Zaldibia, skulls were taken from the cemetery bone and placed with candles around the cemetery. A woman aged 101 years old told us a couple of months before she died.



We have also discovered that The Night of the Souls or Arimen Gaua used to be celebrated on November 2nd in some towns. They also used to perform services for the souls.

Today, October 31 is celebrated in many places. Although there are differences from one town to another, they have common characteristics, such as the recovery of grandparents' habits, being in Basque and the prominence of souls. In Bergara (province of Gipuzkoa), for example, a group of parents started celebrating four years ago, mainly because they saw that they were starting to celebrate an Americanized Halloween. They get together in the square and make their way to the cemetery, in a theatrical way, giving scares, and they end the route in the square, eating sweets. The day before, they do a pumpkin workshop to give it a face shape, and put it on the street the next day

But that wasn't the only testimony. Amaia San Martin, a student who took part in our Roots project and went to Cyprus, made a research at her grandparent's town (Lekeitio, province of Biscay) and this is what **Amaia San Martin's** grandmother told us about it:

"I remember that 60-70 years ago my grandmother and grandfather told me that they used to "steal" the pumpkins from other people's gardens in a funny way, and they also had the chance to go out at night to celebrate Arimen Jaia or Soul Feast. Unfortunately, those traditions disappeared during Franco's dictatorship here in the Basque Country and I never had the chance to take part in them myself"

-Maddi Galdeano made a research at her grandparent's town too. In this case it was Elgeta, in the province of Gipuzkoa:

I remember that in Elgeta we still celebrated a Black Cat Day in the 80's, and the people would dress up as black cats. Your grandfather and I used to take part in it. Now this feast has gained momentum in recent years and they do a horror walk, kind of a theater which is very funny. We don't know for sure, but apparently, there was something like the Cat Day in Elgeta at the beginning of the 20th century.



The sleepy head of Naantalin kaupunki

Every summer the 27th of July we have “unikeon päivä”. So, there is like the official unikeko which means the sleepy head in English. The person is always important to Naantali and the person has influence in Naantali somehow. The history of this date starts in Naantali spa where the servants woke up the customers like this: Wake up! Wake up! Wake up! (banging a cauldron with a spoon). Because they had to have their morning walk and drink “magic water”.



So, the customers were bored because their summer just included walking and drinking water – that is boring. So, they wanted something special and that is how the sleepy head day was born.

Nowadays the day starts at 6 a.m. when the morning walks where everyone is in their pyjamas and doing this (banging the cauldron with a spoon) and waking up the city.



But last year at 7 a.m. they dropped me (the sleepy head) to the water and the people were standing and watching me in the water and excited about that who is going to be the sleepy head of the year. And it was me. So, after that, when the sleepy head has been revealed there is a costume contest for the kids and model shows and restaurants are open, and shops are open and it's a day that you will remember.

Hi, so we are relaxing at the Naantali Spa right now. Many years ago, like in the 1920s it was a well-being center outside in Nunnalahti (the Bay of nuns). And there were also these massauses who gave them massage and took care of them and the women and men had their own places because they could not swim together because it was improper. Because it was 1920s. PRRR! Oh, the bell rings! So, it is time for our water. So, the water came from Viluluoto's fountain and people think that if you drink this water, then you are healthy and beautiful, and you live longer – and that is correct.



Kalevala, the national epic



Kalevala is a Finnish folk story

-Elias Lönnrot had gathered stories and poems from Finnish people from all over the country and he put it together in one piece.

-Kalevala is Finland's national epic.

-Through the stories of Kalevala there were a lot of different versions of how the world was born.

-Many people thought that the world was born from Kalevala's character Väinämöinen when an egg hatched on his knee.

-Some people thought that two characters from Kalevala created the world by singing.

-The stories are fictional, but they made a great start for Finnish culture and inspired literature, arts, and music. Kalevala was the start of Finnish identity.

Ahmet Mert MUTLU interviewing his grandfather

How old are you? - 69

- Yes, I think they do.

Are the illegal immigrants driving down the wages?

Do you think that the immigrants should preserve their own traditions?

- I think so

- Well, I think they can.

Is local culture threatened by immigrants?

For which of the following reasons do you believe the people immigrate?

- No, it is not.

- War and political reasons

Is there a difference between political and economic immigrants?

What would be the issues that would concern you about emigrating?

- Yes, there is.

- I suppose the language. I would not also change my religion.

Do the illegal immigrants compact public benefits?



Damla KALAYCI interviewing his mother

How old are you?

- 45

Do you think that the immigrants can preserve their own traditions?

- Yes, I think they can

Are the illegal immigrants driving down the wages?

- Yes, I think they are

What reputation do the immigrants in Turkey have?

- I think, their reputation is bad.

Is local culture threatened by immigrants?

- No, I do not think so.

For which of the following reasons do you believe the people immigrate?

- When there is lack of local access to resources and war in their country.

Is there a difference between political and economic immigrants?

- Yes, of course.

What would be the issues that would concern you about emigrating?

- Giving up my citizenship.

Do the illegal immigrants compact public benefits?

- Yes, I think they do.

Thank you for the interview!

IMMIGRATION, EMIGRATION

Our next topic was about movement of people, about immigration and emigration in our countries.

Each of our countries has their own history, people were leaving our countries to look for a better life, for job opportunities or to start a family with a foreigner. Other people were coming to our countries from similar reasons.

People usually have various reasons to leave their country. In our questionnaires we were trying to find out what the reasons could be. Starting from bad economic situation in the native country through wars, fights, violation of human rights to some personal reasons like following the man or woman of their heart to his or her country.

Nowadays many of us have a part of our families living abroad, either temporarily or permanently. In our interviews we asked about the reasons of their emigration, problems they had to face at the beginning and changes that their new life in another country brought to them.

How about you, can you imagine yourself living in another country? What would you be afraid of the most? Is it language barrier, separation from your family or friends or something else? And what would be your expectations like?





Immigration

Hallo everybody, my name is **Salima** and I come from Venezuela.

Currently I live in Italy because I wanted to follow my dreams and keep studying. This was not possible in my motherland because there were no other options after high school.

In Italy I found a different world. This country is modern, forefront and particularly open to welcome foreign people.

Nisa Nur TEZCAN interviewing his father

How old are you? - 69

- Yes, I think they can

Are the illegal immigrants driving down the wages?

What reputation do the immigrants in Turkey have?

- Yes, they are

- I think, their reputation is quite good.

Is local culture threatened by immigrants?

For which of the following reasons do you believe the people immigrate?

- No, I do not think so.

- When there is a war or from some political reasons.

Is there a difference between political and economic immigrants?

What would be the issues that would concern you about emigrating?

- Yes, there is.

- Language

Do you think that the immigrants can preserve their own traditions?

Thank you for the interview!

Immigration and emigration views in Finland



Two Finnish students, **Ella Mäntysalo** and **Sara Hänninen** interviewed their parents, grandparents and neighbors about immigration and emigration in Finland.

organizations, associations, and companies and that is good.

Do you think that immigration is good or bad thing?

And on the other hand, it is a bad thing because some people who come to Finland do not go to work and do not respect our culture. Everyone who is trying to adapt to our society is very welcome here (working, studying), but it is not okay to do nothing and live by the government's social benefits

Parents' opinions:

- it is both good and bad! It is good because people who have some war in their home country can have a safe life in Finland without fear. Immigrants are mostly active people. Immigrants, for example, have many

What do you think about immigrants?

Parents' opinion:

Immigrants bring more multiculturalism and professional abilities to our country

Do you think that we should take more immigrants in Finland?

Grandparents' opinions:

Yes, some of them who have bad living conditions in their country should have an opportunity to a better life and have freedom to raise their children without war.

No, because some crimes have been committed by those immigrants and some of them do not want to follow our culture.

A fact from my dad: Finland's population growth is going to be down in the future. We need more employees from the other countries.

I really wish that Finnish morals and ways of living would not disappear totally from the society.

My neighbor's opinion about asylum seekers:

Immigration should be more limited. If an asylum seeker does not get asylum from our country, there is usually a good reason for that. It means they should not stay in our country illegally.

Meals, meals

In this part of the project the students interviewed their parents and grandparents about typical meals they used to eat in their childhood, about eating habits and some traditional recipes!

Katka Látová interviewing her grandma

What was your childhood like?

It was quite good.

How many people were there in your family?

We were 6 people at home.



What meals did you use to cook at home?

Some sauces, dumpling, boiled meat with an egg.

What was your favorite meal when you were young?

Szeged goulash or potato goulash with a roll.

Do you remember the recipe how to make it?

You cook potatoes, fry an onion and some sausage, add some minced sweet pepper, garlic, mix it with potatoes. Then you make roux, add it and that's it. And I always use to eat a roll together with the goulash.

Is there any meal you have never tasted but would like to?

No, there isn't.

Do you think people eat better that they used to?

Well, they don't. I think it used to be better.

Why?

Because it used to be healthier.

Analı Kızlı



Interview with Mrs. Hatice YAŞAR by Berker ÇETİNKAYA

Hello, I am Hatice Yaşar, retired teacher. Now, I will try to tell you the historical story of "Analı Kızlı Soup".

The meal "Analı Kızlı" belongs to Birecik, Şanlıurfa. But it is as famous as in Birecik in other cities of Turkey. Once upon a time, there was a woman, named Suzi, lived in this town of Birecik. She has eight sons, but she wishes a daughter. Therefore, she always prays to the God to have a daughter. Finally, Allah accepts her wish and gives her a baby girl. This girl grows and a lot of people wants to make this girl their daughter-in-law. But Suzi does not want to make her daughter married. And when someone wants to marry her daughter, she always finds an excuse for them. One day, the girl cannot stand her mother and runs away with a young man.

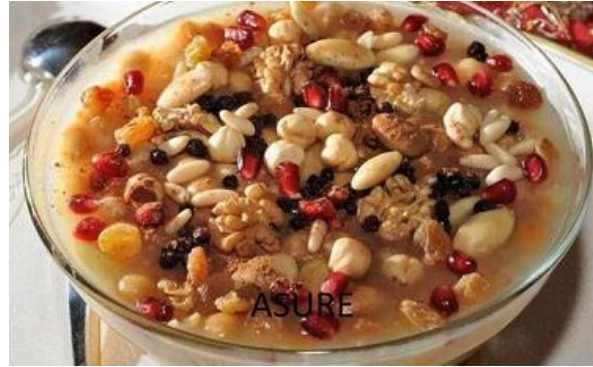
When the girl runs away, Suzi gets sick and the girl hears that. She goes and visits her mother, Suiz. She apologized from her mother.

As soon as Mother Suzi sees her daughter, she realized that she cannot live without her daughter and mother Suzi forgives her daughter. Then, mother Suzi gives a banquet of 40 days and night for everybody.

So, the meal, "Analı Kızlı" is a meal which is specially served in banquets and it is extremely hard to cook. Therefore, this meal is also known as a test for the brides.

Married women say "We ate your Analı Kızlı too" when they are married. But, if a girl could not marry, other women say to her "We could not eat your Analı Kızlı"

Aşure



Interview with Mr. Fadil YAŞAR, by Berker ÇETİNKAYA

Hello. I am Fadil Yaşar, the retired teacher. Today, I am going to talk history of the dessert "Aşure".

The term "Aşure" is coming from Hebrew language. Also, Aşure means "Ten" in Arabic. It represents friendship, fraternity and sharing. Because of this, Aşure is one of the main symbols of Turkish culture.

Aşure's historical story begins with the "Deluge". The prophet Noah had four sons. Three of his sons believe him but the fourth one, Kenan, doesn't believe his father. Kenan mistreats his father and brothers with his strong people. Noah begs the Allah for rescuing from Kenan's persecution and torture. Allah accepts his request. Then Allah asks Noah to build a ship and make the believers and two types of gender from every kind of animals embarked.

Noah obeys this order of Allah. After then, the Deluge begins suddenly. Large amount of water gushes from the ground and downpour begins. As a result of this, the earth was submerged. Then, the ship moves. Days later, the meals in the ship almost runs out.

Noah and other cooked a meal from the last ingredients of the food in the ship. In fact, this meal was a kind of dessert. To the Hijri calendar, the tenth of the month of al-Muharrem every year is accepted the day of Aşure. And Aşure is shared with the neighbours and with the other people as a friendship meal. If you come to Turkey in future, we advise you to taste Aşure.

Thank you for listening me.

Gözleme



Interview with a villager, Mrs. Hakime YILMAZ, by Melisa YILMAZ

First, you should take a large bowl. Put flour and salt. Then add the water little by little. Then punch the dough down. Take small parts of it and roll it. Then, enlarge the dough with the Rolling pin. Fold the dough from both sides. Add what you want. It can be minced meat, cheese, potato, or spinach. Fold and close the dough again. Put it on the open cooker. Spread butter on it. Cook both sides. Enjoy your Gözleme!

Finnish recipes – Voisilmäpullat, Macaroni Casserole



Macaroni Casserole Recipe made by Eemeli Järvi

Ingredients

- 400g Macaroni
- 400g Ground beef
- 1 Onion
- $\frac{3}{4}$ tsp Salt
- $\frac{3}{4}$ tsp Black pepper
- $\frac{1}{4}$ tsp Allspice
- 2 tsp basil
- 2 tsp thyme

Egg and milk mixture

- 2-3 Eggs
- 7dl Low fat milk
- 1 tsp Salt

Preparation

- Boil the macaroni and then sieve the macaroni from the water.
- Chop the onion into a fine dice. Cook the ground beef in a pan until it is brown. Then add the finely diced onion with the ground beef. Add the spices. Put this mixture in a 3-liter casserol dish.
- Combine The eggs, milk, and salt in a big bowl. Then pour it all on to the macaroni mixture,
- Cook it in the oven in 175°C for about 45 minutes.
- *Enjoy!*

LIFE IN VILLAGES, TRADITIONAL JOBS

Barbara Zito, an Italian student interviewed a local shoemaker to find out pros and cons of his work.

Good morning! Thank you for welcoming us to your shoemaker and repair shop! You are young! When did you start working here?

- I started in 2000, 19 years ago.

Why did you choose this job?

- Actually, everything happened without planning. I started working in the army, but after 4 years of work, I

was fired. My grandfather, who was a shoemaker, proposed me to work in his laboratory. Over the first years of work, I didn't know if I would have continued; well, I also received other work proposals, but, in the end, I just decided not to leave this job.

What difficulties have you faced?

- Well, being a shoemaker requires a lot of accuracy and precision. In Sicily, we use the word **shoemaker** to refer to someone who does not work well; in reality, this is a detail-oriented job and I slowly learned it.



What are the good and bad things of this job?

- The good thing is the feeling of a reward you have right after the work when it is done. You can immediately see the result. On the other side, you work for people who sometimes underestimate your hard work and complain to you when the final product is delivered.

What would you say to the new generations who may be interested in an ancient craft like shoemaking?

- Today there are many ancient crafts that are disappearing. A potter, a stonecutter, or a shoemaker, they are all exclusive jobs and like any kind of job they are required in nowadays market.

Thank you for your kindness and goodbye!

- You're welcome, have a nice day!

Interviews on jobs and crafts

Fernando Greco, a student from the Sicilian school, interviews his grandmother who has been working a knitter to learn more about this job.

Good morning, granny!

- Good morning, Fernando!

I would like to ask you something: how long have you been knitting?

- I have been knitting since I was a child. I saw my mother doing it and I liked it so much.

What are these works used for?

- I knit to make clothes, jackets, scarfs, and shawls.

What do you use to create all these things?

- I work using knitting needles, crochet, and the wool of course.

Perfect, thank you very much!

- You are welcome.



An Interview on Crafts and Jobs in Cyprus

Pottery

-The potters and their art processed the clay to satisfy the needs of the people for storage transportation and maintenance of their products. Pottery Art was presented in the life of Cypriots from the Neolithic age. Nowadays pottery still exist as a craft.

Could you tell us about the pottery nowadays?

- This is the clay. Usually it comes in grey color and it is imported because we do not have a high temperature clay in Cyprus. To get the colors and the results we want and to obey the health and safety standards we use this kind of clay. In the beginning stage it looks like this, which is dark gray but, in the process, it reaches this color which is a lighter gray. You will see some other clays around the workshop, but we will focus on this one today. After letting it dry it needs to be fired in a special oven in remarkably high temperatures. During old times in which they did not have electricity they used to put them in wood ovens. But to know how we fire it you need to come with me to show you. These are the wheels, the tools they are helping us to form the vessel, the pot, the plate etc. Here you see the wheel spinning, we put the clay on it and then we form it as we want using both our hands. I will show you later how is done. This is the kiln, in here we fire the clay objects, at the beginning they are gray and then they become pink. Then we get them out of the kiln and we deep them in the glazing which is created by the oxides of various minerals in different colors and then we have to fire them again so we can get the final result.

This is the room of the colors. There is a variety of colors, you see this color here, we call it topaz, it comes in this brownish-red color and this color results in a quite different result, I will show you. So, you deep it in this color and you get this result here which is rather strange. These 3 colors they come out more or less the colors you see here....but anyhow it's one of the tricks in pottery that you have to imagine the result of the color and somehow go beyond your scientific methods and pray that you get the colors you want to.

I will give you a mild demonstration of what we are doing. So, we usually put the clay in the center of the wheel, and we pressure it down and lift it up. I take it down a little bit more and then make a hole in the center of the clay and we keep pressuring and then you open it. What we did at the beginning was to determine the depth and now in the process we try to determine the width, so I decide how much the opening if the pot will be. This stage needs to be happened in this sequence because the depth if you try to influence later the object will go out of the center and will be very fragile. Then you determine the height ... (demonstration of how a pot is formed using the wheel) and we decide that is ready. Now we are going to need a string. We usually use the string to cut the piece and put on the side to let it dry.

Village life in Turkey



Interview with a villager, Mrs. Durkadın, by Sila TOPALKARA

I: Hello, how are you?

D: Welcome, fine thanks. Let us sit here.

I: Here you see some bottles of food that are related to our traditions. There are all organic and local food. Could you tell us something about these items please?

D: We ourselves make all this food you see here from bread to cheese at home

I: Did you make the carpets and kilims yourselves, too?

D: Yes, of course, we made them with the wool of our animals ourselves.

I: Thanks for the information. Can you tell me your name please?

D: I am Durkadin. My name is very widespread in my village.

I: Oh, nice to meet you. I am Sila Topalkara. Your name is different. I have not heard a name like that. Can you tell us about your family and grandsons?

D: I have five children and they have also five or six grandsons, granddaughters.

I: Nice! Have you lived in villages of Antalya in all your life?

D: Yes, of course. Especially my childhood was in the villages in difficulties. My life was awfully hard in the village. I cannot forget those days.

I: Can you explain us the traditional life in villages please?

D: In the past we sowed wheat and harvested it with the help of horses and buffalos. And everything was made by hand. Now life is easier than in past.

I: Yes, right. By means of technology life is easy. How did you wash your clothes?

D: Since we had no soap and no detergent, we cleaned the clothes with a thick stick in the small streams in the village

I: Did you have any chance to go to school while you were doing these heavy jobs?

D: No, I did not go to school. My family had a lot of cows, goats, and sheep. While I was looking after them, I could not go to school.

I: I understood, was impossible. How was your country life? How could you make these?

D: We make these from the wool by means of "Kirmen" and then we make the carpets and kilims. Now Kirmen is not used. All of these are handmade.

I: Can you tell us how were weddings and religious festivals in the past?

D: The weddings lasted about 3 days and we prepared meals for everybody. The bride was carried on a horse to the groom's house. When the bride came to groom's house, the drums played, and everybody danced there with the bride and groom.

I: Oh, good. You explain everything in good term. Do you miss those old days?

D: I miss my childhood and my family, but I do not miss these tiring and difficult days.

I: How did you celebrate the religious festivals and is the life easier now or in the past?

D: For festivals, we made baklavas in big trays as dessert, everybody visited the old people and we delivered candies to all the children in our villages. But nowadays the children do not visit us, and they don't take candies which we give. In the past, the children got happier when they took candies and cologne. And the life is quite easy now if your economic situation is good and if you have a house and job. It is wonderfully comfortable, and everything is abundant now, but it was difficult in the past because we had only "bulgur" and "yufka" for eating.

I: I realize that the life was difficult in the past. Can you tell us how can you prepare "tarhana", "turşu", "bulgur"?

D: First, we cook the crops in black boilers, and we dry them. After drying, we send them to the mill. For tarhana soup, we mix and cook all tomatoes, peppers and greens with yoghurt and flour. After making the dough, it is fermented for 20 days. Then we mash it. Of course, they cannot be prepared without effort.

I: Thank you for all this information about traditional life.

D: I am glad to make you learn everything about our past.

FOLK SONGS AND DANCES IN THE PAST

Interview with grandparents made by a Finnish student, **Venla Hinkkanen** (continues from the blue column)

Did you go dancing in your free time?

GF: Yes, in the 1960s there were places in the countryside for dancing. Tango was particularly popular.

GM: I did not go that often but sometimes. Tango, jenkka, polka and ring games.

Where did you use to go dancing?

GF: In the summer in the outdoor dancing facilities, in the winter in local assembly halls

GM: I preferred folk dances.

What was it like to dance?

GF: It was popular Finnish tango, quite simple and you could take contact without knowing how to dance.

How did you dress?

GF: For men it was a jacket, not jeans. In general, neat clothes.



GM: In the summer light summer dresses, in the winter clean winter clothes.

What kind of artists did you listen to?

GF: Reijo Taipale, Eino Grön – Finnish artists who played tango. I also played music myself.

GM: I listened to the radio a lot to Finnish artists.

What kind of music did you listen to?

GF: In the 60s the dances usually started with a waltz, followed by

jenkka and then mainly tango all evening.

GM: I listened to dance music of course but I also sang in the church choir, we sang in unison.

GM: I preferred folk dances.

Did you play any instruments?

GF: I played the piano, contra bass, clarinet, drums, and organs in the church.

GM: I did not play any instruments; I just sang in the choir.

Thanks a lot for your answers!

Interviews on music and dances

Venla Hinkkanen from Finland interviewed her grandparents about music and dances in their youth.

Hallo grandpa and grandma!

What kind of songs did you sing when you were children?

GF: Songs that were born among people, folk songs, not made by composers, Finnish songs.

GM: Folk songs and patriotic songs, too. Different songs for spring, summer, autumn and Christmas.

Which folk song can you remember?

GF: The Tuonne taakse metsämaan (Beyond forest) song was often sung at school and in the choir.

GM: Lintuselle (To the little bird).

Did you have a fancy ball at school for the senior students like we do?

Both: Yes, there was one. However, the customs were different.



FOLK SONGS AND DANCES IN THE PAST

Interview with grandparents made by a Finnish student, **Venla Hinkkanen**

What kind of songs did you sing when you were children?

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Which folk song can you remember?

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GM: Lintuselle (To the little bird).

Did you have a fancy ball at school for the senior students like we do?

Both: Yes, there was a similar one. However, the customs were different.

Did you go dancing in your free time?

GF: Yes, in the 1960s there were places in the countryside for dancing.



Tango was particularly popular.

GM: I did not go that often but sometimes. Tango, jenkka, polka and ring games.

Where did you use to go dancing?

GF: In the summer in the outdoor dancing facilities, in the winter in local assembly halls.

GM: I preferred folk dances.

What was it like to dance?

GF: It was popular Finnish tango,

quite simple and you could take contact without knowing how to dance.

How did you dress?

GF: For men it was a jacket, not jeans. In general, neat clothes.

GM: In the summer light summer dresses, in the winter clean winter clothes.

What kind of artists did you listen to?

GM: I listened to the radio a lot to Finnish artists.

HORON DANCE

Horon Dance is a traditional dance of the Black Sea region in Turkey.

Many Horon dances are almost identical in steps to Greek dances and also resemble Persian and Middle Eastern dances in that they are not led with no single leader in the dance formation.

A unique aspect of dance is the tremoulo which is a fast shaking of the upper torso by turning of the back on its axis.

The rapid shoulder and upper body movements from the waist might have evolved only in modern times during the Ottoman reign.

These movements are said to have derived from the shimmying of the little silver anchovy fish (Turkish Hamsi) found in mass abundance in the Black Sea, which has worked its way into an inseparable part of northern Anatolian culture.

Horon appears quite different from the folk dances in other parts of Turkey with its formation of tempo, rhythm and measure. This typical Black Sea region dance is performed, in general, by groups and their characteristic measure is 7/16, dressed in black with silver trimmings. The dancers link arms and quiver to the vibrations of the kemence, a primitive type of violin.



CZECH STUDENTS INTERVIEWING PEOPLE

Hallo! Excuse me, may I ask you a few questions? What did you listen to when you were young?

- Well, I obviously used to listen to the Czech music – Karel Gott, I liked Věra Špinarová, yeah, and I also liked foreign music – Omega, Deep Purple, Boney M, well, this kind of music. Some other bands, too, but I do not remember.

And did you use to go dancing somewhere?

- Yes, we used to go to Stav (former Bytostav) to have some tea, but I was

very guarded at home so when a party started, I usually had to go home.

Oh, I see.

- So, I said I was going to the cinema and went with my friends somewhere else. I had to wear a long skirt, so I changed it for a shorter one somewhere in a basement. Well, I really had to be back home at 8 PM. And we went to buy some French fries, they sold them in.... I don't know what it was called... in Club, yes, it was called Club. There we could buy fries.



It does not exist any longer, does it?

- No, it doesn't.

And where was it? Here, somewhere in Havířov?

- Yes, yes, I used to work there, and they made it into a gambling room and people went to play there... Bingo, was the name. I did not like it there. I do not like gambling machines and those lottery tickets and stuff. It destroyed a lot of families and there were such rich widows and... just... Well, the present time is good at something. You can go

abroad, but in some things the previous times used to be better. I think we did not have much spare time and we did not know that something like this exists... but, well, I like to remember those times. We used to meet, we used to go skating or to a disco, but just within limits.

Thank you very much!

This interview was made by a Czech student, Veronika Mrozková in the youngest town in the country, Havířov.

Filip Tyc, a student from the Czech school, interviewed his coach about life in his youth.

Hallo. I would like to ask you... What music did you listen to when you were young?

- Well, mainly Alphaville, the rock band Slade and folk music a lot because I used to play the guitar and listened to folk music.

Did you use to go to discos?

- Of course, I did. When I was young, there used to be discos where young people could go only till 9 PM. Well, then the older ones could go. I think that is basically not in Havířov today.

Yes, that's true. Well, did there use to be any balls?

- Yes, there used to be balls as far as I remember.

Did you use to live in a town or in a village?

- I used to live in a town but we used to have a cottage where I used to go all my life every weekend so I can consider this and that.

And where did you use to feel better?

- Well, it used to be better at the cottage, but life is easier in a town with all the comfort and culture than in a village.

Thank you very much for your time and all your answers!



AN INTERVIEW WITH MICHALIS MOZORAS, A CYPRIOT SINGER

We visited his house in Kalavassos village where he also exhibits his creations made by stones and pebbles he collects from the sea.

Michali could you tell us about the music in Cyprus?

Tradition is the creative expression of a group of people, or a nation. Tradition is anchored in the group's historical roots and identity, and together they are distilled into what we call our culture. Cyprus, because of its geographical location, has been at the crossroads of many civilizations. Inevitably, Cyprus' musical tradition has been influenced by these civilizations. But the most defining influence, in my opinion, has come from Byzantine musical tradition.

After the fall of Constantinople in 1453 and later the Greco-Turkish war of 1921, successive waves of refugees from Asia Minor resettled in Cyprus, bringing with them their Byzantine culture. To be sure, Cypriot musical tradition has been shaped by its mainland Greek counterpart since ancient times, with earlier exchanges documented during Homeric times and heavily influenced by Aphrodite's rituals, whose mythical birthplace is Cyprus. A subset of Cypriot songs, for example, are Greek songs that have been or are sung in the local Greek Cypriot dialect. As a result, and to this date, Greek music has been the most influential in shaping Cypriot music.

Cyprus' crucial location led to it being a historical transitory point of many neighboring civilizations. Examples include the Franks and Arabs who during the middle ages established footholds in Cyprus. Our evolving musical tradition makes use of instruments from those civilizations including the Udd (Arabian Lute) or the Mandolin (Franks), as well as from other neighboring countries in the eastern Mediterranean.

The traditional musical instruments of Cypriot music today are the Greek flute (in pastoral musical tradition), the Tambourine (percussion), the Violin at a later time, and even later the Greek flute.

I was fortunate to have met our (Cypriot) national poet, Charalambos Demosthenous, whose poetry has been a source of inspiration for me. My personal album titled "To the edge of my soul" was borne out of that experience. This work was based on Mr Demosthenous' poetry and set to an orchestral score. The score included perhaps the first use of the Kanonaki (the Greek equivalent of the Qanun instrument), an influence that I attribute to my own family tradition as my grandfather hails from Asia Minor at a time when it was under the Ottoman Empire. Irrespective, I am quite fond of the Qanun sound, a relative neophyte instrument in Cypriot music, which I have used on many projects in the past.

The tools through which tradition is spawned, instruments in the case of music, must evolve. Otherwise, the mechanistic, rigid repetition of cultural output leads to creative stagnation. As everything else in our world, tradition too must evolve and attract new talent."

Thank you for your narration, Michali!

INTERVIEWS ON MUSIC AND DANCE IN TURKEY



Interview with Sabahattin KOÇ by Nisa Nur TEZCAN

I: Hello, how are you?

SK: Hello, I am fine and you?

I: I am fine, thank you. What is your name?

SK: My name is Sabahattin Koç

I: How old are you?

SK: I am 70 years old.

I: Where are you from?

SK: I am from Erzincan, Turkey

I: What is your job?

SK: I am retired.

I: Do you like listening to music?

SK: Yes, I do.

I: Which songs would you listen to most when you were younger?

SK: I would listen to Turkish songs when I was younger.

I: Who was your favorite singer when you were younger?

SK: My favourite singer was Zeki Müren when I was younger

I: What is your favorite song, and can you sing a little bit for us?

SK: "Gemilerde talim var" OK. I will sing some for you
"... Gemilerde talim var... bahriyeli yarim var... o da gitti gelmedi... ne talihsiz basım var..."

I: Thank you.

Interview with Mrs. Birgül AZAP by Nisa Begüm ALADAĞ

I: Hello aunt. How are you?

BA: Hello sweetie. I am fine, thank you.

I: First, thank you for joining me.

BA: You are welcome honey.

I: What is your name?

BA: Birgül Azap.

I: How old are you?

BA: I am 59.

I: Where are you from?

BA: I am from Ahlat, Turkey.

I: What work do you do?

BA: I am a housewife.

I: Do you like listening to songs?

BA: Yes, I do.

I: What kind of music do you like to listen?

BA: I generally like listening to Turkish Folk and Classical Art music. In my free time, I often sing to song myself.

I: How often do you listen to music?

BA: I try to listen to songs almost every day.

I: What kind of music did you like listening to when you were young?

BA: I liked to listen to Turkish Classical Art and Turkish Folk music when I was young.

I: Who is your favourite singer and what is your favourite song?

BA: My favourite singer is Neşet Ertaş and my favourite song is Gönül Dağı.

I: Can you sing this song a little?

BA: Let me try for you. Gönül dağı yağmur yağmur...

I: Thank you my aunt, you are perfect!



Music and dance in Sicily...

SEMAH DANCE

The *semah* is a means of reaching God through mystical movements in harmony with the rhythm of music and song accompanied by a saz (Turkish stringed instrument)

This is a muslim belief in the Alevi communities that practice and preserve their traditions.

They dance the semah in a circle without touching each other but standing across from one another. The palm of one hand faces the sky while the palm of the other hand looks at the ground shows that, "You are God. I am human. I came from you and bear your essence. I am not separate from you."

During the semah both men and women dance without discrimination and regardless of religion, language, or race.



Benedetta Monti interviewed her aunt about music and dance in her childhood.

Could you introduce yourself, please?

- My name is Angela. I am 73 years old. I have 3 children and 10 grandchildren. I had a rich and intensive working life and I thank God for this opportunity.

What do dances and songs of the past represent in your memory?

- It was a very romantic music, a bit childish, but it represented for me

something great because it was linked to my youth and my adolescent period. I have always appreciated classical and lyrical music and although my parents could not afford music studies because they were too expensive, I had the opportunity to perform at the theatre for one time.

Did you used to dance in specific occasions?

- It was not easy for me to dance in public places because, according to the customs and habits of the past, I needed a special permission from my family.

...keep the songs alive!

Why is it important to keep these songs in memory?

- Because they represent our past. There is no future without the past, it is a brick that constitutes our life, it is our lifeblood.

Is it positive to keep our ancient traditions?

- Yes, sure! Maybe these traditions can no longer be expressed as in the past because people think they are ridiculous, but it is important to keep them alive in our heart.



Interview with Mrs. Gülgün ÇETİNKAYA

Hello, I am Berker Çetinkaya from Özel Falez Fen Bilimleri Anadolu. First, can you introduce yourself please?

- Hello, I am Gülgün Çetinkaya. I was born in 13 February 1967 in Antalya / Turkey. I am a teacher in Antalya.

- My first question is what is the difference between the language when you used to speak in the past and your current language?

- We used to speak the language that our parents taught us and was based on Arabic and Persian. But the

language the young people speak today is mostly based on English.

- Are there any words that you used to use in the past, but you do not use nowadays?

- Sure, for example *mütemadiyen* (always), *feriştah* (best), *mukadderat* (fate), *müşkülpesent* (fastidious) or *mütabık* (agreed).

- And are there any words that young people use now but you find difficult to understand?

- Sure, for example *trollemek* or *bro*.



INTERVIEW WITH Mrs. FATMA ERDOĞAN

- How was your talking style when you were young?

- When I was young, talking style was like this: Each region had its own talking style.

- How do you find current talking style?

- I find it great.

- Is the current way of speaking more complex or more understandable than in the past?

- I think it is more understandable than the past.

- Do you think the way of speaking in your youth is better or now? And why?

- Better today. Because it is simpler.

- So, what do young people do to improve themselves? How much does this benefit?

- I think young people are improving themselves by taking courses like diction courses.

- What are the words that have changed since your youth? Can you give us examples?

- For example; in my youth, we used to say "sındı"(scissors) instead of

Language and its changes

The last topic of our Book of stories dealt with language and its changes. We were trying to look at the progress of our languages, to find the most beautiful words, and practice our most popular tongue twisters. We also interviewed our grandparents and other older people to learn more about our languages.

INTERVIEW WITH Mrs. FATMA ERDOĞAN

- Hi, I am Sude Akıncı. I study at Antalya Fen Bilimleri Anatolian High School, Turkey. This is my interview about the hidden treasures of our language. The person on the other side is my grandmother.

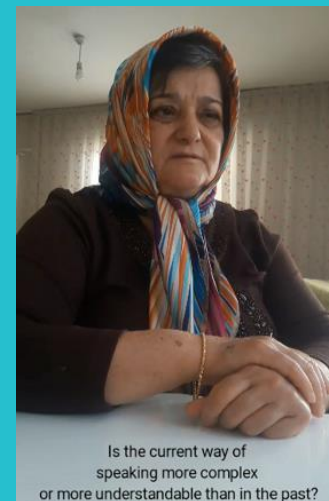
- Grandmother, How are you ?

- I am good, how are you?

- Thank you. I am good too. Can you introduce yourself?

- I am Fatma Erdoğan. I was born in Havran, Balıkesir. I am from Turkey. I live in Antalya.

- Thank you. Now let's go to my questions.



Interview with Fatma ERDOĞAN (cont.)

"makas", "kelem"(leek) instead of "pırasa" and "kumpir" (potato) instead of "patates".

- Now "kumpir" is a kind of food.

- Yes, you put the big potatoes to the oven. After you took them out, you can design with different garnishes. We called it "kumpir". Thank you for the recipe. Finally, can you give us

an example of words used in the past but not currently used?

- For example "vuslay" means come together; "bilâkis" means something opposite; and "mütemadiyen" means duration.

- Thank you. I will give a few examples of the words used by today's youth. "Bagaja atmak" (throw in the trunk) is used for

ignoring something. "Fena" (means bad) but it is used for good things. "Alçı olmak" means stick to someone or connect to someone.

- Thank you for your answers.

- Thank you, too.

Interviewer: Sude AKINCI

Interview with Mrs. Funda EREL

- Can you introduce yourself, mum?

- My name is Funda Erel. I was born in Ankara, but we are living in Antalya now. I am 44 years old. I work in private sector; it is connected to tourism. Our work is affected by the COVID-19 virus. I wish the virus would end soon. Whatever, I have a son and he is also 17. His name is Meriç Erel. He is a student in high school. He is adding me such programs like this.

- Thanks, now I am going to ask some questions to you mom. The first one is: Are there any words you used when you were teen? The second one is, Are there any differences between the language at that time and the current language?

- I am gonna explain like this. There is no such thing like this for our generation. We are using the some words and language. But before our generation, there were too many

arabic and persian words because of the cultural interaction and these words are still used since the Turkish Republic was established. With new generations, Arabic and Persian words mostly disappeared. So, there is nothing changed for my generation and we are still using the same words but your generation doesn't do some of the things we do.

- Thank you very much, mom!

Interviewer: Meriç EREL

Cypriot student interviewing

- Grandpa, when you were young, did you use some words that we cannot understand?

- Of course, there are words that you cannot understand nowadays.

- Like what?

- First, determine the audience of the newsletter. This could be anyone who might benefit from the information it contains.

- For example, the word "katsinioros"

- What is this?

- It is the scorpion. A poisonous insect.

- What else?

- "Fauda" do you know what it is?

- No, I have no idea.

- It is a wooden object, that they used it to hit the clothes after having them washed to clean them

- What else?

- The "tsimperi"

- What is it?

- It was a very thin cloth that the women were using it to cover their head. And one more word, "tsiripilla" do you know what it is?

- No, it does not remind me of anything.

- It is a cockroach.

Thank you very much, grandpa!

Epilogue

The Erasmus+ “**ROOTS**” project gave fantastic opportunities to the teachers and students of six secondary schools throughout Europe not only to meet, talk, and discuss things face to face, but also learn more about traditions, habits and everyday life of their parents and grandparents.

Cultural heritage is something we should be aware of all our lives as it brings us important knowledge

of our past times and gives our ancestors proofs of sense of their lives.

In our project we focused on a small part of our cultural heritage only and chose six most important topics for our interviews. Though the project itself came to an end, I hope it will continue in our minds and our hearts in the future. Hopefully it will remind all of us that there should always be something that remains after us

and will make us think of our place in the world, make us live and do things not only for the present day but for future times and maybe for future generations.

Martin FROLÍK

Author and project coordinator

Video-interviews can be seen on the project webpage:
www.roots-2018.webnode.cz

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DECLARATION

This project has been funded with support from the European Commission. This book 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.



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Co-funded by the
Erasmus+ Programme
of the European Union

