

# European Path (e)Motion – Senior High School of Thesprotiko

## Work Sheet 4: Geology and folk myths

Name : ..... Date: .....

### • The myth of the dragon

In those days, the water from the springs of S. George ( Roman; aqueduct in Nikopolis ) jumped out from a dark and wet cave ( behind the church of S. George ). In that cave a cannibal dragon had his own nest and he governed the springs. In order for the springs to flow free, the dragon ordered a local festival in which the most beautiful maiden should be given to him as an exchange.

As soon as the young maiden got in the dance, he got out of his nest, turned into a young man, traced the most gorgeous girl that entered the dance, caught her hand and suddenly he grabbed her and pulled her to cave to eat her.

The same story kept on until the villagers stopped the festival out of fear and never celebrated again. For some time on, many villagers saw S. George in their dreams encouraging them to celebrate as usual and not to be afraid of the dragon. When the time of the celebration arrived, they got ready to cheer. After the religious ceremony, the instruments began to play and the young women got to dance.

Suddenly the dragon got out of the cave, and they saw him staring at the dance and slowly approaching to catch a young woman’ s hand. The people got really scared when they suddenly heard a noise and a shine dazzled their eyes.

S. George rode his horse and started chasing the dragon which turned into a huge snake with big wings and flew in the air to escape. He flew so hard that he made a hole in the left part of the rock and directed to Papadates. But the wounds from the hits of S. George’s pole and the rocks were so serious that he died.



People say that the rock from the hill, was thrown with such force, that reached the village of Papadates and till today there is a big rock there that is the same figure.

**According to what you have already learned from geology what would you say to the villain about the origins of the hole in the hill?**

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### • The myth of the Valtitsa

According to a legend, there was a village named Valtitsa in the lake of Ziros. In this village, two sisters, the one rich and the other poor, lived together but the poor offered services to the rich one. Each had two children. The poor sister in order to feed her children and herself, she used to take the remaining water and knead with the remaining of the dough that she made for her rich sister, to bake bread. The children of the rich sister although they were fed with fresh bread and other rich food they started to become ill. However,

poor sister’s children grew up alive and kicking. The rich sister got really jealous; and asked the poor one to tell her what they eat. When the poor one told her the truth the rich forbade her even to take the remaining water. The poor started to pick manure from the oxen and she baked bread. One day as she was baking, a disguised angel appeared and asked for some bread. But she told him about the manure. The angel insisted to have some and as a miracle she got real bread out of the oven and they all ate. Immediately after that, he asked for wine. The poor woman, though she knew she had none due to the first miracle she ran to the barrel and she indeed filled the glass with wine and then all went to kiss his legs. The angel came to light and said “ Take your children away from this village because I will turn this sin village into a lake ( ozero in slavish is the lake )”. She took the children and left in tears. The angel urged her not to cry and never come back. However, out of love to her sister, she wanted to call her rich sister and relatives. Due to her disobedience she turned into marble, while holding her two children one in the hand and the other on her shoulders.



The locals still today show a figure to the tourists, which is the North side of the lake. As regards the village Valtitsa according to the legend it was destroyed and became a lake ( Ziros ).

**What would you say according to your knowledge, to the locals about the origins of the figure of the poor woman with her children in the north side of the lake?**

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• Many times such folk myths are reproduced to explain the origin of peculiar shapings in the morphology of the ground. Can you mention similar myths from your own country and try to interpret them according to geological information?

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