



MUSIC: A MELODIC METHODOLOGY INTO TEACHING AND LEARNING

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SCHOOL EXCHANGE PARTNERSHIP

1 . «Άξιον Εστί» (Axion Esti)

2. Άρνηση

3. Το Τρελοβάπορο (Ο Ήλιος ο Ηλιάτορας)

4. ΤΣΑΜΙΚΟ ΤΣΑΜΙΚΟ

5. 40 ΠΑΛΙΚΑΡΙΑ 40 BRAVE YOUNGS

6. ΘΟΥΡΙΟΣ ΤΗΟΥΡΙΟΣ

7. ΠΑΙΔΙΑ, ΤΗΣ ΕΛΛΑΔΟΣ ΠΑΙΔΙΑ BOYS, CHILDREN OG GREECE

A People's History, national identity, background, culture, is portrayed in a nation's musical and literal heritage, nobody can deny this. This is revealed through poetry turned into songs sometimes clearly, sometimes allegorically. Our students have made a survey and decided that eight of the most representative Greek songs that reveal aspects of our Nation's History are the following.

1 . «Άξιον Εστί» (Axion Esti)

ΤΗΣ ΔΙΚΑΙΟΣΥΝΗΣ ΗΛΙΕ ΝΟΗΤΕ

Της δικαιοσύνης ήλιε νοητέ
και μυρσίνη συ δοξαστική
μη παρακαλώ σας μη
λησμονάτε τη χώρα μου!

Αετόμορφα τα έχει τα ψηλά βουνά
στα ηφαίστεια κλήματα σειρά
και τα σπίτια πιο λευκά
στου γλαυκού το γειτόνεμα!

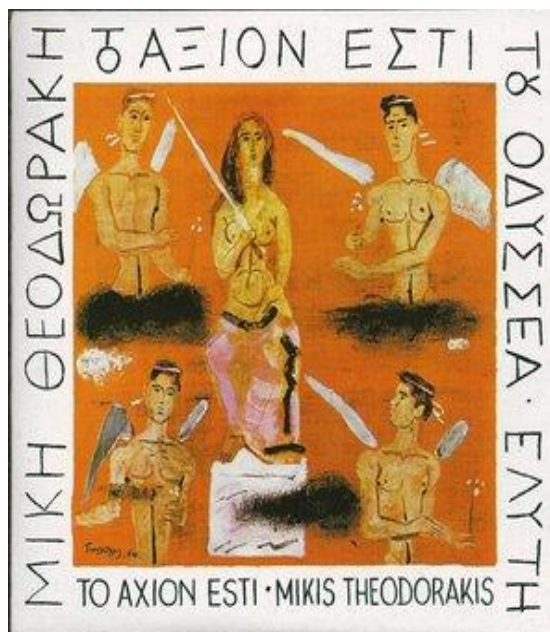
Τα πικρά μου χέρια με τον κεραυνό
τα γυρίζω πίσω απ' τον καιρό
τους παλιούς μου φίλους καλώ
με φοβέρες και μ' αίματα!

Notional sun of justice

Notional sun of justice
and you glorifying myrtle
don't please don't
forget my homeland!

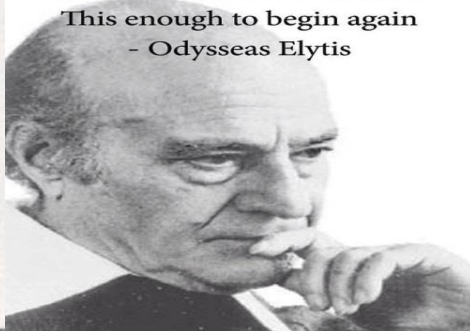
It has eagle-shaped high mountains
terraced vineyards on the volcanoes
and the whiter houses
in the neighbourhood of the blue!

My bitter hands with the Thunder
I turn them before Time
I'm calling my old friends
with threats and blood!



Εάν η Ελλάδα καταστραφεί
τελείως θα μείνει μια ελιά, ένα
κλήμα και μια βάρκα. Είναι
αρκετά για να ξαναχτιστεί απο
την αρχή
- Οδυσσέας Ελύτης

If Greece is completely
destroyed what will remain is an
olive tree, a vine and a boat.
This enough to begin again
- Odysseas Elytis



The poem was written by the Nobel Prize awarded Odysseas Elytis and the music was composed by Mikis Theodorakis. Elytis himself talks about how he got the inspiration: "It was the years of '48-'51. War, occupation, civil war, everything was destroyed. I remember the day I was heading to get my plane. A dozen of kids were playing in an open field. They were literally ragged. Pale, dirty, bony, with deformed knees, skeletal faces. They were wandering around the field in piles of rubbish. This was the last image I was getting from Greece. Less than 24 hours later, I was in Switzerland, reading by a lake near a forest. Suddenly I heard gallops and happy voices. It was the Swiss kids, finishing their daily horse riding. Those kids, for more than five generations, had not known what fight, war, hunger or what sacrifice meant. They had rosy cheeks, they were smiling, they were dressed as royalty, and their escorts wore uniforms with gold buttons. They went past me, leaving me with a feeling of more than just indignation. It was awe before the tremendous contrast, devastation before this

tremendous injustice, I felt like crying and praying rather than complain or scream...[....]....And this is how «Άξιον Εστί» was born”.

It is well known that the Axion Esti is lengthy composition in three parts: The first part, The Genesis, poetically records the birth of the poet and of the world, or rather the birth of world through the poet, since the world exists as long as man exists. Especially here, however, the world is not only created but also molded by the poet. In the second part, The Passion, the suffering of the poet is interwoven with the suffering of Greece during WWII, and commences with the Italian attack against his homeland. The third part, The Gloria, is a praise of the Hellenic world, as seen through Elytis’ lucid Hellenic poetic gaze. First, the solitary but within society. Second, the angelic and divine nature of the poem with its acheiropoieton (not hand-made) writing, which points to the conception of the eternal through the spiritual poetic course. Third, logos-language as the manifester of things, and as the creator of the world and of the poet. Fourth, the suffering of the poet and of Greece during World War II and the identification of the undying rose (the Virgin Mary) with Hellas (Greece). Fifth, The Gloria of Holy Mother Hellas. Sixth, the music of Mikis Theodorakis. All this leads to the conclusion that a correlation between the two Axion Esti exists not only in the title, but also in many essential elements.

“Axion Esti” is a masterpiece and makes every Greek shiver. “ I plea you, please, don’t forget my country” certainly depicts exactly the personal experience of Elytis when he felt that the whole world had forgotten about the Greeks living in poverty and pain, when he saw the Swiss people who had not experienced any suffering for more than 500 years...

2. Άρνηση

Στο περιγιάλι το κρυφό
κι άσπρο σαν περιστέρι
διψάσαμε το μεσημέρι
μα το νερό γλυφό.

Πάνω στην άμμο την ξανθή
γράψαμε τ' όνομά της
Ωραία που φύσηξε ο μπάτης
και σβήστηκε η γραφή .

Με τι καρδιά, με τι πνοή,
τι πόθους και τι πάθος
πήραμε τη ζωή μας· λάθος!
κι αλλάξαμε ζωή.

Denial

On the secret seashore
white like a pigeon
we thirsted at noon
but the water was brackish.

On the golden sand
we wrote her name;
but the sea-breeze blew
and the writing vanished.

With what spirit, what heart
what desire and passion
we lived our life; a mistake!
So we changed our life.



Don't ask who's influenced me. A lion is made up of the lambs he's digested, and I've been reading all my life.

(Giorgos Seferis)

izquotes.com

Giorgos Seferis, Nobel laureate and one of the greatest poets of the 20th century, regardless of nationality, continues to be a beloved poet to the present day. Seferis passed away on September 20, 1971. At his funeral in Athens, the crowds of mourners following his coffin sang the Mikis Theodorakis arrangement of his poem Arnisi (Denial) which was banned at the time by the junta. "I am a man without any political affiliation, and I can therefore speak without fear or passion. I see ahead of me the precipice toward which the oppression that has shrouded the country is leading us. This anomaly must stop. It is a national imperative." Seferis stood up against the oppression and became a hero to those resisting the dictatorship, censorship, and the political imprisonments and torture.

Denial is a poem interpreted in various ways. The seashore indicates the young age, which is innocent just like a white dove. The thirst refers to the desires, the ambitions of young people, however there is an obstacle, since life denies to fulfill all their wishes. The thirst exists, but the water is somewhat salty, so the thirst remains. This could be interpreted as a thirst for Democracy, for Freedom, since at that time there was Junta regime in Greece.

3. Το Τρελοβάπορο (Ο Ήλιος ο Ηλιάτορας)

Βαπόρι στολισμένο βγαίνει στα βουνά

κι αρχίζει τις μανούβρες «βίρα-μάινα»

Την άγκυρα φουντάρει στις κουκουναριές
φορτώνει φρέσκο αέρα κι απ' τις δυο μεριές
Είναι από μαύρη πέτρα κι είναι απ' όνειρο
κι έχει λοστρόμο αθώο ναύτη πονηρό
Από τα βάθη φτάνει τους παλιούς καιρούς
βάσανα ξεφορτώνει κι αναστεναγμούς
Έλα Χριστέ και Κύριε λέω κι απορώ
τέτοιο τρελό βαπόρι τρελοβάπορο
Χρόνους μας ταξιδεύει δε βουλιάξαμε
χίλιους καπεταναίους τούς αλλάξαμε
Κατακλυσμούς ποτέ δε λογαριάσαμε
μπήκαμε μέσ' στα όλα και περάσαμε
Κι έχουμε στο κατάρτι μας βιγλάτορα παντοτινό
τον Ήλιο τον Ηλιάτορα!

THE CRAZY BOAT

A boat adorned and decked
sails out for mountains oh
and there begins maneuvers with
heave-to, heave-ho
weighs anchor by a pinetree grove
and takes aboard a cargo of fresh mountain air
She's made of blackest stone,
she's made of flimsy dream

her boatswain is naive, her sailors plot and scheme
she's come from the deep depths of ancient bygone times
and here unloads her troubles and her trembling sighs.

O come my Lord and Jesus,
I speak and am struck daft on such a loony vessel
On such a crazy craft we've sailed for years on end,
And still we've kept afloat
we've changed a thousand skippers on this balmy boat
we never paid the slightest heed to cataclysms
but plunged headlong in everything with optimisms
and high upon our lookout mast
we keep for our one and only sentry
the sovereign Sun.

This is another poem by Odysseas Elytis. The music was composed by Dimitris Lagios, who unfortunately died very young. It is completely allegorical. The boat is Greece and starts the voyage in a paradoxical way, from the mountains and anchors in the pine trees, not the sea. It loads its cargo, which is fresh air, in abundance in Greece, and the boat is made of black stone and dream. The sailor is the Greek people, who are plot, clever, but the boatswain (the governments) is naïve. It implies that the people who rule the country are complete incapable of doing so.

The poet mentions that the voyage from ancient times till now has not been easy at all, on the contrary it has been full of danger and torture. He admires the boat for her strength, because no matter what she has been through and how many "captains" she has changed, she is still floating.

In the last verse the poet explains where this success is based on. It is the Sun... Thanks to the Sun the boat, the Greeks are still here. And the Sun represents the mental ability of the Greeks, as well as the God.

4. ΤΣΑΜΙΚΟ

Στα κακοτράχαλα τα βουνά
mountains,
με το σουράβλι και το ζουρνά
πάνω στην πέτρα την αγιασμένη
χορεύουν τώρα τρεις αντρειωμένοι.
Ο Νικηφόρος κι ο Διγενής
κι ο γιος της Άννας της Κομνηνής.

Δική τους είναι μια φλούδα γης
μα εσύ Χριστέ μου τους ευλογείς
για να γλιτώσουν αυτή τη φλούδα
απ' το τσακάλι και την αρκούδα.
Δες πώς χορεύει ο Νικηταράς
dancing
κι αηδόνη γίνεται ο ταμπουράς.
nightingale

Από την Ήπειρο στο Μοριά
(Peloponnese)
κι απ' το σκοτάδι στη λευτεριά
freedom
το πανηγύρι κρατάει χρόνια
years
στα μαρμαρένια του χάρου αλώνια.
Κριτής κι αφέντης είν' ο Θεός
και δραγουμάνος του ο λαός.

TSAMIKO

Up on the rough, steep
With the flute and the syrney,
On the sacred stone
Three brave men dance:
Nikiforos and Digenis
and the son of Anna Komnini.

They own a peel of land,
But you, my Christ, bless them,
To rescue this peel
From the jackal and the bear.
Look at the way Nikitaras is
And tambouras turns into a

From Epirus to Moria
And from the darkness to
The feast has been going on for
In the petrified fields of Death
Judge and Master is God
And His mediator is the people.



The poem was written by Nikos Gatsos and the music was composed by Manos Hatzidakis, in 1976. Nobody can deny that it is one of the greatest songs ever written and it is full with the sound, color, flavor and scent of Greece. It is all Greece, from the beginning till the last note.

The rough mountains: They symbolize the fight and the freedom. Mountains are typical of the Greek landscape. This is where the Greeks hid during the Turkish occupation.

The Dance: Three emblematic figures of the Greek History are dancing. **Nikiforos Fokas** who freed Crete from the Arabs, an Emperor who set the foundations for the fight against the Bulgarians (10th century, Byzantine Empire). **Vasilios Digenis Akritas** is the one who defended the Greeks against the Muslims and the Arabs. Only Death beat him. He is the unonymous Greek who sacrificed himself for his country and freedom. **The son of Anna Komnini** was the son of a Princess who remained in history as well educated and cultivated woman. Her father, Alexios Komninos the 1st (end of 10th -11th century), wisely ruled the Empire. **Nikitaras** was an exceptional hero of the Greek Revolution of 1821. He was named 'Turk-eater' , he lived with dignity and without making any money on the expense of his country, which he loved till the end of his life.

A peel of land: Our land is very small. But the Greeks, with the help of God, try to maintain their land from the jackal (the sly enemies) and the bear (the big enemies). Greeks have always overcome fear, no matter how few they are.

The Feast has been going on for years: The fight for their freedom is like a celebration for the Greeks. Our land gives us joy and courage to overcome our fears.

5. 40 ΠΑΛΙΚΑΡΙΑ

40 BRAVE YOUNGS

Σαράντα παλικάρια
από τη Λει-. από τη Λειβαδιά.
Πάνε για να πατήσουνε
την Τροπο-, μωρ' την Τροπολιτσά

Forty brave youths
From Livadia,
Are on their way to step into Tripolitsa

Στο δρόμο που πηγαίνανε γέροντα,
μωρ' γέροντ' απαντούν.
Ώρα καλή σου γέρο
καλώς τα τα, καλώς τα τα παιδιά.

On their way, an old man
they meet..
“Greetings, old man”
“Welcome, my boys”

Πού πάτε παλικάρια
πού πάτε βρε, πού πάτε βρε παιδιά.
Πάμε για να πατήσουμε
την Τροπο-, μωρ' την Τροπολιτσά

“Where are you off to,
where are you going, ya’ boys?”
“We are off to step into
Tripolitsa”

It is a folk song, which means that the creator is unknown and it was handed in from generation to generation, from mouth to mouth. For this reason there is a variety in verse, there are even more detailed versions. In the song bravery is obvious. Since the Greek Revolution has started, the young men are off to help, they are going to Tripolitsa (Tripoli) in Peloponnese, where the fight against the Turks first started, to help the rest of the Greeks in their fight for freedom.



6. ΘΟΥΡΙΟΣ

Ως πότε παλληκάρια, θα ζούμε στα στενά,
the alleys,
μονάχοι σαν λιοντάρια, στες ράχες στα βουνά;
slopes?
Κάλλιο είναι μιας ώρας ελεύθερη ζωή,
παρά σαράντα χρόνους, σκλαβιά και φυλακή.
prison.

Σπηλιές να κατοικούμε, να βλέπουμε κλαδιά,
branches
να φεύγωμ' απ' τον κόσμο, για την πικρή σκλαβιά;
Leaving this world for bitter
slavery
Κάλλιο είναι μιας ώρας ελεύθερη ζωή,
παρά σαράντα χρόνους, σκλαβιά και φυλακή.
prison.

Να χάνωμεν αδέρφια, πατρίδα και γονείς,
coyntry,parents
τους φίλους, τα παιδιά μας, κι όλους τους συγγενείς;

THOURIOS

Till when will we be living in
Alone, like lions on the
Better one hour's freedom
Than 40 years of slavery and

Living in caves, seeing tree
Leaving this world for bitter
slavery
Better one hour's freedom
than 40 years of slavery and

Losing brothers,

Our friends, our kids and

all our

Κάλλιο είναι μιας ώρας ελεύθερη ζωή,
παρά σαράντα χρόνους, σκλαβιά και φυλακή.
freedom

and prison.

relatives

Better one hour's

than 40 years of slavery



“Thourios” is a patriotic Hymn That Rigas Feraios wrote in 1797 and sang in gatherings, in order to encourage the Greeks towards rebellion against the Turkish occupation. It was not just a song but it was clearly an invitation to a revolution, a moto for a revolutionary alarm in all Turkish-occupied territory of the Balkans. It does not mention any foreign allies, which means that the Greeks have started to realize that only by themselves, with their own strength, can they regain their freedom. «Θούριος» (Thourios) is an Ancient Greek adjective used by Attic poets, especially by Aeschylus, Sophocles and Aristophanes, and it means impetuous,frantic.

7. ΠΑΙΔΙΑ, ΤΗΣ ΕΛΛΑΔΟΣ ΠΑΙΔΙΑ

BOYS, CHILDREN OG GREECE

Μεσ' τους δρόμους τριγυρνάνε
οι μανάδες και κοιτάνε ν' αντικρίσουνε,
τα παιδιά τους π' ορκιστήκαν
στο σταθμό όταν χωριστήκαν
να νικήσουνε.

In the streets wandering mothers,
seeking to see
their boys, who swore
at the station, when they parted,
that they would win

Μα για 'κείνους που 'χουν φύγει
και η δόξα τους τυλίγει,
ας χαιρόμαστε,
και ποτέ καμιά ας μη κλάψει,
κάθε πόνο της ας κάψει,
κι ας ευχόμαστε:

But for those who are gone
And the glory wraps them
let's be happy
and no mother should cry,
every pain she should burn
and let's wish:

Παιδιά, της Ελλάδος παιδιά,
που σκληρά πολεμάτε πάνω στα βουνά,
παιδιά στη γλυκιά Παναγιά
προσευχόμαστε όλες να 'ρθετε ξανά.

Boys, boys of Greece,
who fight hard up in the mountains,
Boys, we pray to our Sweet Virgin
We all pray that you come back.

Λέω σ' όσες αγαπούνε
και για κάποιον ξενυχτούνε και στενάζουνε,
πως η πίκρα κι η τρεμούλα
σε μια τίμια Ελληνοπούλα, δεν ταιριάζουνε.
Are not appropriate for an
honoured Greek girl.

I tell to those who love
and stay up and sigh for him,
that bitterness and shiverings

Ελληνίδες του Ζαλόγγου
και της πόλης και του λόγγου και Πλακιώτισσες,
όσο κι αν πικρά πονούμε,
υπερήφανα ασκούμε σαν Σουλιώτισσες.

Greek women of Zaloggo
and of the city and of the

women of

Plaka
No matter how much we ache,
we must proudly act like the

Souli



The song was written and composed by Michalis Sougioul and Mimis Traiforos in 1940. It was sang by Sofia Vembo, who was named the “singer of victory”, because her songs encouraged and uplifted the morals of the Greek men fighting at the front, against the Germans and Italians during WW II.

The song explains exactly what was going on at the time. All men had gone to war, but the Greek women should not cry, because it is not appropriate for the Greeks. Glory for those who have died for the country, and our prayers to Panagia, Virgin Mary, who was a mother too, will help. There is a reference to Zaloggo. It was the place of a heroic act of Greek women during the Turkish occupation. The Turks seized the town, and the future was clear. But the Greek women chose to die rather than be raped or killed by the Turks. Therefore, one by one they threw their kids off a cliff near Souli, Zaloggo and then they jumped too, so that they would not surrender to the Turks.