



MUSIC: A MELODIC METHODOLOGY INTO TEACHING AND LEARNING

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SCHOOL EXCHANGE PARTNERSHIP

ΟΛΥΜΠΙΑΚΟΣ ΥΜΝΟΣ

Αρχαίο Πνεύμα αθάνατο, αγνέ πατέρα
του ωραίου, του μεγάλου και του αληθινού,
Κατέβα, φανερώσου κι άστραψε εδώ πέρα
στη δόξα της δικής σου γης και τ' ουρανού.

Στο δρόμο και στο πάλεμα και στο λιθάρι
Στων ευγενών αγώνων λάμψε την ορμή
Και με το αμάραντο στεφάνωσε κλωνάρι
και σιδερένιο πλάσε και άξιο το κορμί.

Κάμποι, βουνά και θάλασσες φέγγουνε μαζί σου
σαν ένας λευκοπόρφυρος μέγας ναός.
Και τρέχει στο ναό εδώ προσκυνητής σου
Αρχαίο Πνεύμα αθάνατο, κάθε λαός.

Olympic Hymn

Ancient, immortal spirit, pure father
Of the beautiful, the great and the real,
Come down, reveal yourself and shed your brightness right here,
At your own glory, the glory of the earth and the sky.

Along the way, at the struggle, on the stone,
Shed your light at the momentum of these noble games
And shed the evergreen wreath
And mold this body into iron and make it strong

Plains, mountains and seas shine with you,
Just like a temple of white and scarlet
And here, in your temple, comes,
Oh, ancient immortal spirit, every nation



<https://www.youtube.com/watch?v=hHYt4MJxh2s>

The Olympic Hymn (Greek: Ολυμπιακός Ύμνος, *Olympiakós Ýmnos*), also known informally as the Olympic Anthem, is a choral cantata by opera composer **Spyridon Samaras** with lyrics by the Greek poet **Kostis Palamas** (1859 –1943) who was born

in Patra. In 1877 he enrolled at the School of Law, Economics and Political Sciences of the University of Athens but he soon abandoned his studies. In the 1880s, he worked as a journalist. He published his first collection of verses, the "*Songs of My Fatherland*", in 1886. He held an administrative post at the University of Athens between 1897 and 1926, and died during the German occupation of Greece during World War II. His funeral was a major event of the Greek resistance: the funerary poem composed and recited by fellow poet Angelos Sikelianos, roused the mourners and culminated in an angry demonstration of a 100,000 people against Nazi occupation. Spyridon Samaras (1861-1917) was born in Corfu, quickly became an important figure in the opera scene in Italy. Both poet and composer were the choice of the Greek Dimitrios Vikelas, who was the first president of the International Olympic Committee. The anthem was performed for the first time at the opening ceremony of the first modern Olympic games in the summer of 1896 in Athens, Greece, the country where the Olympic Games were born. In the following years, every hosting nation commissioned to various musicians the composition of a specific Olympic hymn for their own edition of the games.



Analysis

Ancient, immortal spirit : The values of what the ancient spirit represents are immortal

Of the beautiful, the great and the real: The three principals of the Olympic Games are the beauty, the magnificence and the truth, honesty.

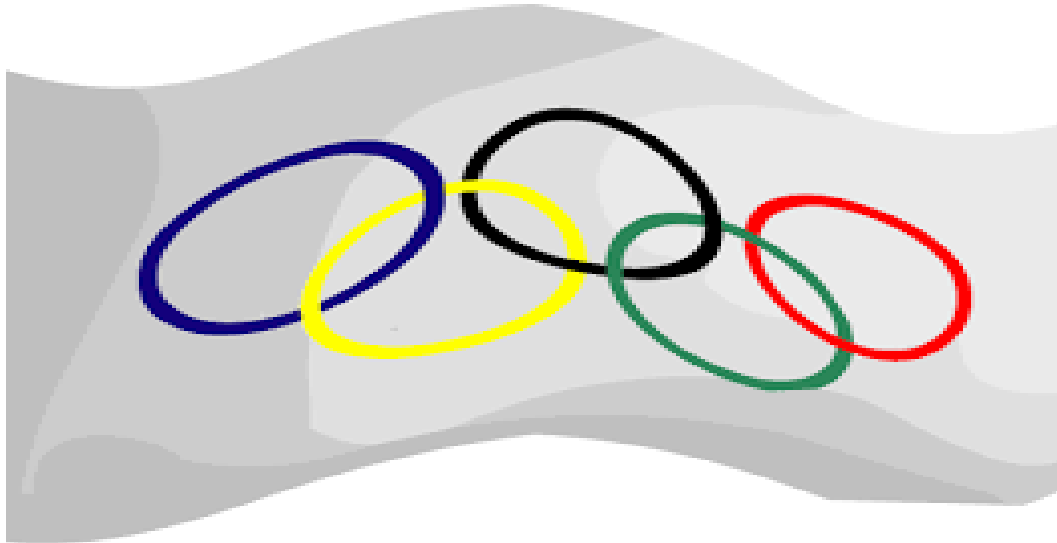
Along the way, at the struggle, on the stone : The poet refers to the three Olympic sports The Marathon, wrestling and sphere

noble games: the meaning of the Olympic games was not to destroy the opponent, but the best should prevail. During the Olympic Games in ancient Greece, fightings stopped, there was truce, so that the Games should be carried out. Everyone respected this truce.

Plains, mountains and seas shine with you: The light of the Olympic Games lights the whole world

And here, in your temple, comes, Oh, ancient immortal spirit, every nation: The poet believes that the revival of the Olympic Games will unite the countries of the world.

evergreen wreath: The winners of the Olympic games in ancient Greece did not get money for their victory. What they fought for was just a wreath made of an olive tree branch.



ΥΜΝΟΣ ΕΙΣ ΤΗΝ ΕΛΕΥΘΕΡΙΑΝ-Ο ΕΘΝΙΚΟΣ ΥΜΝΟΣ ΤΗΣ ΕΛΛΑΔΑΣ

Σὲ γνωρίζω ἀπὸ τὴν κόψι
τοῦ σπαθιοῦ τὴν τρομερή,
σὲ γνωρίζω ἀπὸ τὴν ὄψι,
πού μεβιά μετράει τὴν γῆ.

Ἀπ' τὰ κόκκαλα βγαλμένα
τῶν Ἑλλήνων ταῖερά,
καὶ σὰν πρῶτα ἀνδρειωμένα,
χαῖρε, ὦ χαῖρε, Ἐλευθεριά!

HYMN TO LIBERTY-THE NATIONAL ANTHEM OF GREECE

I recognize you from the tremendous
bluntness of the sword.
I recognize you by your sight,
Which hurries on the land.

Made from the sacred bones
of the Greeks,
Strong/glorious like before,
I greet you, freedom

Nikolaos Chalikiopoulos Mantzaros (Νικόλαος Χαλικιόπουλος Μάντζαρος, Niccolò Calichioroulo Manzaro, (26 October 1795–12 April 1872) was a Greek composer born in Corfu and the major representative of the so-called Ionian School of music.



Dionysios Solomos

Nikolaos Mantzaros

Ἄξιον 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!

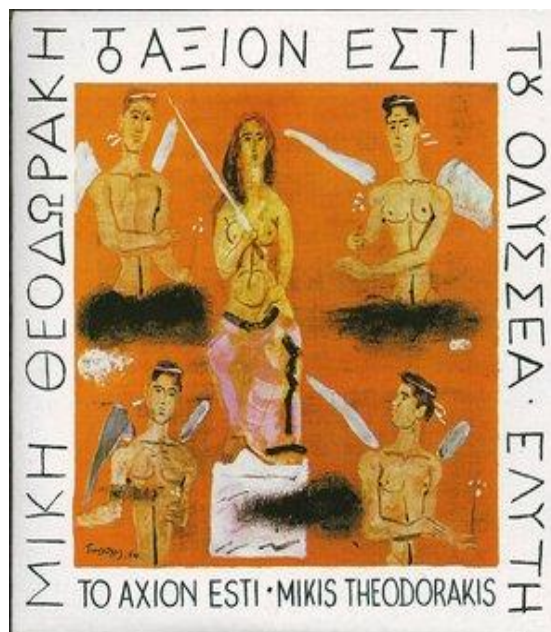
Τα πικρά μου χέρια με τον κεραυνό
τα γυρίζω πίσω απ' τον καιρό
τους παλιούς μου φίλους καλώ
με φοβέρες και μ' αίματα!

Notional sun of justice

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

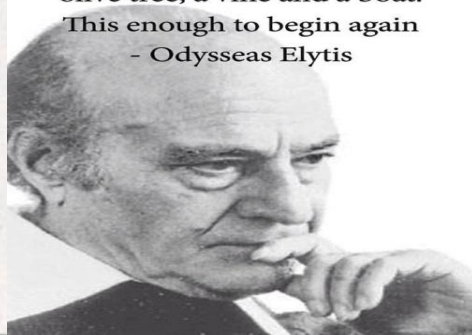
It has eagle-shaped high mountains
terraced vineyards on the volcanoes
and the whiter houses
in the neighbourhood of the blue!

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 Odysseus 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 Elitis 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...

https://www.youtube.com/watch?v=o1l_VGP4gFY&list=RDo1l_VGP4gFY&start_radio=1&t=0