

HISTORY

ANCIENT YEARS – MACEDONIAN STATE – BYZANTINE YEARS.

ROUMLOUKI

In the Prefecture of Imathia, part of the plain that crosses the river Aliakmonas was once named Roumlouki . This particular area that stretched beneath the northern outskirts of Pieria to the limits of the Swamp (Lake of Giannitsa) and beneath the hills of Veria up what Karasmaki (Loudias) and the mouth of Aliakmona.

From ancient times until the Turkish occupation, the area has changed several names which belonged to various larger geographical areas. This was part of Homeric "Imathiis", of "polymalic Bottiaia", the "Makedonida land", the "Lower Macedonia," and continued as part of the Roman province, later included in the second issue of Macedonia of the Byzantine Empire, to pass the 14th century to the domination of the Turks.

The Ottomans, when they arrived in this area, recognizing the authenticity of the Greek population were to reside, named "Roumlouki" or "Ouroumlouk", meaning “place that has Rums, Romiotopos, Ellinochori” (RUM = Romios - LUV = possessive suffix or adjective).

The villages that made up the Roumlouki were the following : Gidas , Shinas , Nichori , Rezin , Shelter Island, Trichovista , Skulitsi , Kavasila , Stavros , Xechasmeni , Rapsomaniki , Pouzarites , Episkopi , Loutros , Kapsoshora , Paleochora , Niseloudi , Korufi , Trikala , Karya , Aidonochori , Platy, Lianovergi , Paliochori, Niseli , Gritzali , Niochoropoulo , Meliki , Prodromos , Niokastro , Melovo , Alamporo small Alamporo large, Kouloura , Diavatos , Mikrogouzi , Metsi , Ammos , Santena , Geraki, Mavrageli , Barbes, Kutles , Palatitsia , Voultista , Trichlevo , Sfinitza , Kleidi , Kaliani , Tsinaforo . Of these, the largest was Gidas, Meliki and Korufi . The number of villages was not always stable, because from frequent floods of Aliakmona many villages abandoned or uninhabited new in other locations

THE FIRST INHABITANTS

From the Mythology, we derive the first information about the existence and human settlement. Thus Hesiod speaks of the king Imathiona, who is considered the son of Eos and Tithona and brother Memnon, king of Ethiopia. He also speaks about Imathides, the daughters of the King of Imathia, while his son Lycaon was the Macedon, who later gave his name in this country.

Another legend says that then Macedon gained Amatho, from which the area was named Imathia. Although all these reports are considered fictional, are very serious indication of the existence of organized human settlement in the area or close to it.

The first inhabitants created here inhabitations should be considered Pelasgian tribes, which also left traces in the whole of Greece.

BOTTIAIOI - VRYGES – ILLYRIOI

Around 1400 BC at the mouth of Aliakmon – as in the towards the coast West of the Axios River – installs a new nation, which launches the Bronze Age in the region. These are the “Bottiaioi”, “kritominwikis”, in one aspect, origin, led by Bottwna, colonized the coast West of the Axios River and the coastal area of the mouth of the Aliakmon.

The fact that this area was colonized, is on one hand a testament of evaluation exploiter soil fertility and secondly an indication of the inability of local residents to resist something like that.

A few years after the appearance of “Bottiaioi”, young people appear, the Fryges, who encounter more with the name of Bryges or Brygoi. The Bryges therefore, arrive at Vermio and the foothills of Pieria around 1150 BC. This conclusion comes from the dating of the cemetery cairn, which was excavated in Vergina, and belongs to the Early Iron Age.

The Brygians were people of the same nationality of the people of Troy, with whom they were in contact and are the ones who launched the Iron Age in the region. They worked iron as good as copper. In the oldest of the tombs of the cemetery of Vergina, which are attributed to them, found various metal objects (eight-shaped buckles, bronze bracelets and female ornaments). From the archaeological evidence seems maintained contact with residents of southern Greece.

Notable is the emergence of the nation of the Macedonians in the 9th century BC, allegedly located in North Pieria. The installation is referred to as peaceful, remain just that neighbors and roommates of Fryges and “Bottiaioi”.

MACEDONIANS

They should be imagined as people with distinct physique and strength, which seems to owe their name. Etymologically, the word "Macedonians" (from "makedanos" and the root mik-mak-lengh) means height, towering.

It was theorized that the movement of the Macedonians was the cause Brygians forced to leave the region in the late 9th century, but this claim can not be sure, because of the Macedonians settled in B. Pieria (110 - 900 BC) until about 700 BC, there seems to be influenced or harassed the neighboring people. During their stay there, even maintained good communication with their

more civilized than these folks, ie - the Pieri (Thracian people), Eretria settlers of Methoni - and then residents of Vergina.

Event decisive for the subsequent spread of frightening the Macedonian nation was the takeover of a new dynasty the Temenids, who founded the Macedonian kingdom, like around 700 BC.

So the Macedonians became rulers and sole inhabitants of this area, and together began a new period in the history of the area. With their installation on site and began the creation of subsequent glorious and vast Macedonian Kingdom and we can only characterize the space of Emathia - Bottiaia – Pieria as the first cradle of a great civilization later. It is a fact that many changes though occasionally met the Macedonian state, his heart was always this space that formed the core of a thriving for centuries and spread the Kingdom. As the first city in which it is believed that it was inhabited by Macedonians was Eges, the position of which was for years the subject of searches and investigations, until recently placed permanently at Vergina (old villages Barbes - Kutles) ie within the boundaries of our region.

The capital then the Macedonians were in the hills of this region. In plain then developed another town, ALOROS. According to all sources Aloros refers firstly like ancient Macedonian city located in Bottiaia on forays of Aliakmona. Information about the build does not exist, and it was not saved for this any founding myth and mythological even mentioned any person as founder. But quickly flourished and became one of the most eminent Macedonian cities , since the 4th century BC, a ruler, Ptolemaios Aloritis climbed to the throne of Macedonia and reigned for three years from 368 BC to 365 BC. Meanwhile with the passage of time silting of Aliakmona progressed greatly and began to approach from the north alluvial Axios, so Makedonian land had appropriate outlet to the sea, after both cities “AIGES”and “ALOROS” started due to silting of Aliakmona have problems in maritime communication. Therefore in 413-399 BC King Archelaus moved the capital of the Macedonians in Pella. With the transfer of the capital from the Aiges in Pella, the area has ceased to host the administrative center of the kingdom, but was still recognized as a sacred place for the Macedonians, after Aiges was always of the holy city. Here should come the kings to sacrifice before embarking on war, here made their marriages when they wanted to give greater solemnity and here had to bury the dead kings if they wanted not to lose the Macedonian kingdom. The Sheep and the region remained always in the consciousness of the Macedonians as the primordial center of their nation.

With the rise of Philip II 360-336 BC the throne of Macedonia begins the glorious era of the Macedonian Kingdom. The diplomat quarterback was the founder of the Macedonian power and leading exponent of years available Macedonians to participate equally or dominant in Greek affairs. With the wars of conquest, he received from the Athenians colonized the coast of Macedonia, expanded and extended the boundaries of his kingdom, that the Macedonian state to extend longer in Ohrid to Nestos, and from sources of Axios until Pagassitikos. The original Macedonian population of the Macedonian land, supporting the uplift of the State and staffed exclusively all the leading positions in the Administration and in the army of the Kingdom.

Philip explains the dynamic recovery of state finances at the time. The gold of Macedon conquered people, paid mercenaries, repurchased politicians and eliminated the poverty of Macedonian peasants. Also, the plain of the region should be developed thanks to the flood control and irrigation projects introduced by Philip. At the same time, many of the mountainous Macedonians seem to be permanently settled in the valley, implemented this policy of Philip.

This season finalized the reduction of power of members and strengthened the power of the King. Meanwhile, Philip created the institution of "royal children", organizing a corps of elite noble children that prepares them for future generals and commanders of the Macedonian state. These children were under his command and trained with standard clean monarchy. Philip sought to convert the aristocracy, which drew its strength from the ownership of land, in a luminal aristocracy, which would serve the interests of the throne.

The even short reign of Alexander III the Great (336-323 BC) brought Macedonia to the peak of its glory. Alexander was the ruler who gave new perspectives to the already recognized force of Macedonians and realizing the boldest expectations conquered a large part of the known world, thus becoming the "Macedonian land," the heart of the vast empire that reached as the Indies. It should be noted that in the army there were many of the local residents, especially the cavalry. Arrian notes one officer from Aloro, in the army of Alexander, the Pantafcho Nicholas Aloriti and Heraclides from Vottaia as riders head. Before embarking for Asia, Alexander came to the area, in Aeges, sacrificed to Zeus, and celebrated games. Never returned to the Macedonian land. But the glamor of the great commander, created around the name of legend, which was not eliminated ever. The Macedonians were also mentioned invoked the origin of Alexander the great, something that raises the national consciousness, conducive to maintain uniformity and consistency as a people, who joined an illustrious history and a common origin of the generation of great commander. His death left Macedonia a mere satrapy of the vast empire. The fact is that the dead Alexander not brought him back to us for burial in the cemetery of Aeges, many claim that verified the old oracle and that since the Macedonian kingdom, despite over a half century follow even after the death of Alexander, began to destabilize and ultimately lost. Indeed, the years that followed were marked by constant struggles of descendants for the seizure of power, while the Macedonian state continually waning.

When the plain fell to the Romans, ceased beating heart of the Macedonian state, while Macedonia since recognized simply as a geographical area or department only.

The Romans under the predatory tactics to cut the ties that bind the Macedonians to the previous history, imposed the complete decline of the sacred Aeges and the loss or alteration of names of certain Macedonian cities. So then lost the name Aegae while ALOROS misrepresented in AROULOS or OLOROS. The Romans help build two cities outside of our region ie Veria and Thessaloniki. Then our site is converted to a road and shopping hub between these two cities and southern Greece.

From the mid-Roman times, we have different information about the distances of Aloros from various other Macedonian cities, and in particular that ALOROS abstained 14 km from Methoni, 22,2 km from the river Askordo (outside the current Palatitsia), and 29,6 km from the Roman Pydna (current Alonia Pierria). If these distances apply them in a modern map, we see that the stigma of ALOROS falls somewhere around the village PALIOHORA Korufis. But only by archaeologists, will tell us precisely at which point of the plain was the ancient city ALOROS.

Interestingly, at the same time a lakeside Roman settlement found on the island and involves a sprawling complex of baths. Also, during the late Roman period we have the first evidence for the existence of the villages in the plain around Veria. This development, namely the creation of villages in the plain is considered normal, since the continued development of large property in the area led to the creation of rural farmhouses or villas, which developed into extensive residential developments, for the exploitation and processing of agricultural produce from the land owner , the slaves, and were the original creation of subsequent cores villages of our region.

This situation continued into the Byzantine period that followed. In the countryside there were two types of villages, free and enslaved. The villagers of the enslaved villages, the so-called serfs, were attached to the land. Their boss, the landlord, paid taxes, but took all the products of the earth and the children of serfs were serfs too, as their father. But many of the estates of the wealthy were leased to farmers. They paid their rent in kind or in cash and they were regarded as free. The free peasants were tied to the land as serfs. They paid certain taxes on their estate and after their death, accounting for taxes was their heirs. However, the enslaved villages in the early Empire was much more liberal.

During the 7th century began to form in our area the class of free farmers. The development obviously has a direct relationship with the already plummeting value of land due to the barbarian invasions and Slavic settlements, so many landowners because of the insecurity prevailing in the countryside left their land uncultivated. The local agricultural populations then occupied a substantial part of agricultural land and began to cultivate them.

So by custom Greek law, they became masters of it. Also important role in developing of the number of free farmers and villages in our region played and the habit of the Byzantine Empire to be pay the soldiers with gifts of land provided that was offered military services in emergencies, thus creating an inherited class soldiers - smallholders. One such soldiers village there was in our area named Kritzista, toponym has obvious relationship with the village Gritzalis.

More information about the villages of the plain have documents from the 14th century, which gives us many items for several farms that existed here. The farms were bungalows, warehouses, stables and all necessary for the rural life, spaces, and a main house which was the residence of the superintendent of the landowner. Whole farm together with serfs belonged to an owner, the Byzantine ruler, from which he received many times and its name. So from the name of the Byzantine family of Kavasila, named their farm and the current village Kavasila, while Skylitsi

family also gave their name at the then farm and present village Skylitsi. In the documents, each farm directly refer to as "zefgilateio" or "village" and indirectly as 'fair' property rights ie of said owner.

But in the mid-18th century, in the plain grows dynamically a village which managed until today to become city. This is the Gida, the current Alexandria.

According to tradition, the place called Gidas from the time of Alexander the Great, when the current plain was still whole sea. So sitting in the palace of Pella, Alexander the Great and looked to see the sea, so suddenly saw a new piece of land and shouted "I saw land, I saw land" and thus named this place (land (gi) + saw (eida) = Gida). Still, it is said that the name Gidas comes from the ancient habit of Macedon village to raise on a large scale the domesticated goat or the fact that the goat was sacred animal.

The first published his views on the etymology of the name of our country, is the historian of our county Chionidis G., who considers as correct the view that the place name associated with the Byzantine family of goats, from which it is known mainly Alexios Gidos, General Andronicus Gidos and Gidos Spinoulas. Accepts namely that the area was farm (zefgilateion) family of goats, so he got the name (Gidos = Gidas). And my view agrees that the name Gidas was given during Byzantine times in this place but for another reason: I support that then as it passed from here the universal pathway connecting Veria to Thessaloniki , this location was only a narrow strip of land between the waters of the marsh from the north and the waters of the flooded Aliakmona from the south. Namely was the place that had so much land as much to pass the way, was equal to an earth road. Earth (gi) + Street (odos) - Gidos - Gidas.

THE TRADITIONAL COSTUMES OF ROUMLOUKI

In every place and time, the attire of the people entails and reflects the economic, social, climatic and historical conditions that apply. So in the ROUMLOUKI, the peculiar territorial morphology and strict, thrifty, self-sufficient and very introverted life living residents gave their own stamp on clothing both women and men. Key feature of these was the use of mainly local materials for weaving, wool, cotton, flax, hemp and silk, with little procure from Veria and Thessaloniki, which is limited mainly to plush fabrics (marigold), the gold-or silver braid and threads, the official footwear and of course in jewelry.

The female outfit

The attire of women in Roumlouki, characterized by austerity and rigor of the material, without of course lacks the elegance, since locals tailors looked to embellish with rich variety of designs and embroidery and women themselves to weave with more ornaments.

Female outfit of Roumlouki is basically the same in pieces, differing mainly in the headband or the colors and decor in some of these to single women, the honeymooners, the elderly or widows.

The young women, until they enter into marriage at age 15 to 16 years wore dresses, particularly long dresses up to under the knee of different colors, which were adorned with lace and embroidery on the collar, the sleeves and on the hem.

Once they reached the 15-16 years, wore the white sayias (Cotton investor). The two ends which would rise up to the height of the buttocks, was sewed with velvet gowns triangular shape, with embroidery of floral decoration. Under the sayias wore the "katastari", the woolen jersey that was made in the loom or was strung with needles, the white shirt with embroidery on the sleeves, on the hem and previously on the parts were shown below the sayias and below the embroidered with flowers jabot. In their midst, tied woolen black sash that was made on the loom with ornaments and woolen apron (fouta) with ornaments. On their heads they wore the girl's headband, kerchief (tsemperi), using two scarves, one white with embroidery on one corner of which was called "dartma" and the other black, the "mafesi" which was adorned with flowers, paper and natural.

When they married, they wore the whole suit, that is Katastari, shirt, jabot, the blue color (geranium) sayias, velvet aprons with embroidery of various designs (lace) with golden thread, the belt that had sewn silver sequins (the one beside the other), the "kontosi" with gold embroidery on the collar, on the front edges and on the hem, the broumanika (epimanikia) with 12 small bells (koukourekia), the apron with the bars (draft zig - zag), silk "anteri" under the sayias, braided with kaltsovelones (kloutsas), woolen socks (skoufounia), the "gourounotsaroucha" on weekdays and the "boutinia" on celebrations as footwear and of course all of their jewelry consisting of a string with coins, the chain with eight ntoubles (fiver), the silver cross, the "maglikoutari" (the main jewel in headband), the "tokades", the "mamoudiedes", the "pafilias", the silver knife, the chains, the "doulia", the bilitzikia (bracelets) and the "tsourakia" (earrings). At their head tied the headband, the "katsouli" and the newlyweds up from it two or three tassels.

In winter, used as coats, small furs without sleeves or the "kapotia" lined with woolen fringes or lambskin with the wool and more formally at the edges, the collar and the hem had fur fox, while the same investment had for their "kontosia". In their daily work, wore only Saya, without the aprons and the "kontosi" and were barefoot. They used instead of the apron, bear a more user-friendly the "pistimallia", which were aprons from cotton or flax.

The katsouli

Special mention deserves the "katsouli", that is the women headband, which gives great pomp and grandeur throughout the suit, making it known throughout Greece for the similarity of

“katsouli” with the ancient Homeric and Macedonian helmet and tradition that connects with Alexander the Great .

The women of Roumlouki wore it for the first time on their wedding day and departed not only a very old age and many of them at all until they die. The katsouli consists of the main katsouli, which is oval shaped, protruding headband and gives its name to the whole of this, and three handkerchiefs, two white and one black, the “darma” which has embroidery on one corner, the “tsemperi” and the “mafesi”.

The tradition at Roumlouki wants the “katsouli” as a gift of Alexander the Great to the women of the region, for the bravery they showed fighting against some barbarian tribe, who raided the time in the plain of Roumlouki repelled it with success. In more than 50 villages of Roumlouki preserved the same tradition with several variations.

Another record of tradition about the “katsouli” in Roumlouki , wants Alexander to be absent from the region and the guard remained small in number , could not face the onslaught of numerous hostile army, so women at the critical point of the battle, when men began retract, took up arms and threw themselves boldly against enemies, forcing them to stampede and defeat. Returning Alexander with all his army, learned about the bravery shown by women and honored for their bravery, giving them the helmets of men.

A third version was recorded in 1919 in the village Gkritziali (current Angathia) from the villagers. The inventory included the Philaretos G. and D. Vassiliadis in the "National Guide of Greater Greece," which they wrote, and is the oldest written version of the tradition of the “katsouli”.

"The katsouli" (tradition)

When Alexander the Great ran his campaign against Athens, recruited, among other peoples of the kingdom and people from the periphery of Veria, that is from the region that are today the villages : Gidas, Lianoveri, Kapsohora, Loutros, Stavros, Xechasmeni, Kouloura, Gkrizali, Niseli, Prodromos, Meliki and other.

On the road however he progressed, the abandoned soldiers, who had been recruited from the region mentioned, (Roumlouki) and returned to their villages.

Alexander, having got to Athens and was received with great honors from the Athenians, that even they crowned him and named “citizen of Athenaesus”, he returned to Macedonia to prepare for his campaign against the Persians.

In return, he passed through the villages of soldiers deserted, with the decision to punish them for their desertion.

By the time he was entering the village called Gkrizali today, found one of the deserters, who was passing with his wife. Approaching near him, and furious for his act, turns out the helmet from his head and wears his wife. The handkerchief of his wife, he wore it on his head soldier. Shortly after, ordered to all villages of deserters, which said to all men to take out their helmets

and to wear women, and women to take out the handkerchief from their head and to put them on the men.

And so it happened.

With this order, Alexander wished to humiliate and to prove that those who are deserters are not men, and that women themselves are superior.

Since then, as the tradition says, women began to wear a helmet, which of course was iron, after many years however started wearing wooden, and later manufactured with handkerchief, which was tied in many folds in such a way, that took the shape of the helmet.

Such helmets, wear today almost all women and make them with scarf.

For a few years in the Macedonian Struggle to the parties terrorized the Bulgarian propaganda, the guerillas had forbidden women to wear a helmet, later so did the Young Turks. But when Hellas regained Macedonia in 1912, women began to wear the helmet and wear it until today.

The helmet is what the locals call "katsouli"

Angelica Hatzimichalis states: "The peculiar costume of women, particularly the original headdress which is traditionally practiced by all women in all villages, passing the place to sign Greek origin. If we found any woman to put instead headband scarf, is considered by the locals, even if she still wears faithfully all parts of the costume, he despises the traditional. Because the "katsouli" the headband, covers the ears and temples and resembles ancient helmet. When you ask women if they all have the same costume reply: " All women wear the katsouli." Many people believe that Alexander the Great wanted to punish men for their cowardice and reward women (who at the time of the battle did not stop fetching water in the army), pulled by men helmets and gave women " .

Apostle Tzaferopoulos in the guidebook of Emathia writes: "The paradoxical and typical headband, the so-called "katsoula"(hood), said to have started in the times of Alexander the Great. In this tradition, Alexander the Great admired women of Gida for their courage and heroism demonstrated in a critical battle, during which the men feathered. So he ordered the women to wear the helmets of men, that in time switched into fashion of daily life as headbands (Katsoulis). While the men wore black scarves, which gave them the women to show their grief."

Dora Stratos in her book "Traditional Greek Dances" states: "In Alexandria of Macedonia, where is Ancient Pella – the birthplace of Alexander-and in about 50 villages in this region, dancing a heavy dance ritual in style. Dancing women wearing a headdress and usually with their bridal dress, reminiscent of the helmets of ancient Greek warriors. There is a legend on this, that in a battle of Alexander the Great - or, according to others, his grandfather Amyntas III - where the men did not succeed so well, pounced women, who won the battle and then the M . Alexandros (or Amyntas) gave them the privilege to wear the helmet, to the honor which placed so heroically. It is a fact that only in this region wear this cap and special clothing".

The headband of Roumlouki has similarities with the corresponding female tribe of Kalash Kafiris Pakistan, living at the foot of Indokous and many researchers consider them as descendants of soldiers of Alexander the Great, while they themselves also claim to be descendants of Sikander (bicornuate), as they call Alexander throughout the East. The similarity record Dr. History and Archaeology, Epaminondas Vranopoulos and Demetrius Alexander, who have repeatedly visited the Kalash in their hometown, with the most characteristic the panache of woolen tassels and two headbands, in red color on Kalash and in black color on Roumlouki.

Women from ROUMLOUKI were quite proud of the katsouli and was not taken off ever, not even in harsh working conditions during the summer in the fields. They didn't abandoned it even when the Bulgarians guerillas blackmailed to do so during the Macedonian Struggle early this century, considered as the point of Hellenism, nor when the Greek Consulate in Thessaloniki, issued an order to be replaced it with European scarves, in other for hygienic reasons of the head and by others as it is a Bulgarian origin.

Definitively, women from Roumlouki start making the "katsoula" after the Second World War. Then started to fade in the region, the old universal homogeneity of the population by installing refugee in Roumlouki from Asia Minor, Eastern and Northern Thrace and the Pontos and coexistence with them, (in conjunction with the products of industrial production which began to inundate the villages), brought new customs and altered the lives of people of Roumlouki.

Apart from recording the tradition of the origin of "katsoula" two great Greek folklorists, Angeliki Hatzimichalis and Katerina Korres, have documented many similarities and correspondences that exist between "katsouli", the Homeric helmet, ancient Greek helmet and later the Byzantines headbands and the hair-styling of women.

The male outfit

The clothing of men in Roumlouki, as is the case in most similar in the entire country, devoid of luxury women and is characterized by its simplicity, austerity, rigor, with a restriction in bold décor and of course the use of almost completely local materials for weaving.

The male outfit of Roumlouki as established in the last pre-World War II decades, consists of the following items : katastari (next to the skin), that is thick woolen jersey which is made in the loom or knit with needles in hand, cotton shirt with collar and buttons until the height of the umbilical cord, in white color for young and black color for older, breasted black vest without sleeves or with sleeves that called "meitani" and in winter thicker, the "doulama" with unique decorations black braids and small embroidery in small pocket, which was at heart level, baggy pants, the "boulmpotsa", while younger wore the zivro, that is trousers of the same material more closely and coinciding with the leg below the knee and after the Second World War known as "panties". Previously, wore the ordinary throughout the Ottoman Empire, the "benevrekia" and the "salvaria". On the feet were black woolen socks, hand knitted with "kloutsas" (kaltsovelones), the "skoufounia", and inwinter wrapped tightly until the calf the "bigialia" (type of ghetto), a white cloth made in loom, as everyday footwear the "gourounotsaroucha" and in official appearances leather shoes from Veria or slippers as named the leather boots. In some

villages, such as Schinia, the “boulmpotes” made of flax or hemp, which the villagers grew massively in their properties or estates of the beys.

Their coats sewn from thick black cloth, which were lined with skins of sheep, known as “patatoukes”, or “tserketes” and “kapotia”, while shepherds wore capes of wool goat sleeves and hood, which were bought from Veria or adjacent Roumlouki villages of Pieria and the “koukliata”, a kind of coats until the hips of siargkavo (gray color) wool, that they used from the residents of village Loutros.

As head cover used, summer straw hats, the “Skiathes” who wove and sewed themselves with ears of rye, and the winter knitted wool black hats or hats from black fabric as dikocha who called Sapkas.

Previously, however, until the early 1920s, the residents of Roumlouki have their formal dress kilt, the “tsoliadistiki” costume as it was called, consisted of a woolen jersey, the white short with many folds (lagkolia) kilt, the white shirt with the sleeves, the black sleeveless double-breasted vest, in winter the doulama sleeveless, the baggy white pants from denim, the big baggy black belts, the “skoufounia”, the “gourounotsaroucha” and headband knit cap or sapka. The outfit was gradually abandoned and replaced until the early 1920s from the practical and usable boulmpotes. For a long time the outfit worn at weddings from the groom, best man and close friends and of course the dancers who were the mob to commit the custom of Rougkatsion, who in recent decades wear as a headband the “fesi”, without tassel and with a small cross embroidered on the front part.

SEASONS OF THE YEAR AND THEIR TRADITIONS

WINTER PRIOR TO TWELVEDAY

December 4 Of St. Barbara the Great Martyr

At this time, the winter has been going on well, which is particularly heavy in the plain of Roumlouki, very humid, and freezing cold. Whatever the weather this day, believe that will have on Christmas Day.

December 6 St. Nicholas of Myrois

Every year, the day of the feast, many fishermen worshiped in the temples of the villages and customized Divine Liturgy, to have health and to be protected of the Saint in their work in the swamp, especially in the winter when they were obliged to cross the Ntalmkina, section that the lake crossing Loudias (Kara Asmaki). This area was bare of vegetation, was very deep and lifted high waves when blowing strong north wind (Vardaris) and it was quite dangerous to cross with

the plaves, the primitive construction of fishing boats of Roumlouki, which were dugouts without keel and therefore could be reversed when there was a storm on the lake.

December 8

Holy Patapios (Saint Patapis)

Saint Patapios was one of the most cherished in Roumlouki Saints and considered that protects against diseases of the throat, which he heals. On the evening of the previous day, women did not work in manual work or in their handiwork, while several worshiped on the day, as well as those suffering from diseases of the neck and especially young children.

December 12

St. Spyridon, Bishop of Tremithus

Saint Spyridon believed to cure pimples (Spiridon <pimples) and smallpox, as well as ear aches. On the day of the feast, women and especially pregnant women not working, not washed clothes, not sewn, not woven, not embroidered handiwork. From here on, saying that the day grows a grain, that is begins taking time against the night.

December 15

Saint Eleftherios the Martyr

Saint Eleftherios considered the patron saint of pregnant women because it gives them great freedom (Eleftherios <freedom).

In many cases difficult birth mothers vowed the name Eleftherios in newborns, invoking the help of the Holy to give birth quickly and be healthy their child.

The name Eleftherios however, reminds the desired freedom from the Turkish yoke. So many of the children born after liberalization in the years 1912 to 1913, were baptized by contractors with the name Eleftherios in remembrance of the liberation from the Turks.

December 18

Saint Modestus

Saint Modestus regarded by our people as the patron saint of animals and their therapist. In pictures even depicted with animals.

In Roumlouki , on the eve of the feast of St. Modestus, the ploughmen and shepherds, visiting the stables and pens and incense animals with incense and placed lighted candles on the horns of oxen used by the couple, to make them strong and blessed.

TWELVEDAY

The morning of December 23, we had to transfer the woods and weeds in the area that will be lit on fire and placed in the pile. Once darkened, lit the fire and gathered all around her children, shouting loudly "carols grandma and Christ is Born". The older children, jumping over the

bonfires, competing among themselves for which one will jump higher. At midnight, exited the fire and went to their homes to prepare for carols.

Christmas carols

Carols in Roumlouki, as in several other parts of Macedonia called “collida”. Children of school age especially, the December 24, wandered in all neighborhoods and in every home sang the “collida” the song previews the birth of Christ.

Each one had hanging on the shoulder the “tourva”, his cloth bag in which to put the nuts and fruits that will offered by housewives in their homes, as well as a walking stick by well chipped wood.

The use of walking stick, which was thicker at the bottom end, it was necessary to strike with these the doors of houses so as to open housewives and especially to protect them from the many dogs that residents had for storage of animals and property. Of course, beyond their practical utility, had an additional symbolism, symbolizing sticks of pastors who were present around the cave of birth.

On the road together loudly chanted "carols grandma and Christ is Born", thus disturbing the peace of the winter night and causing anxiety and the barking of dogs. Once the housewife opened the door and welcome, began to sing carols:

Christmas Protougenna,
First holiday of the year

Come out, see, learn,
That Christ is born,

Born and bring up,
With honey and milk,

The honey eat the lords
The milk eat the masters,

And with the balm,
Wives are bathed,

Good lady, golden lady,
Lady blessed

Where you blessed by the priest
With his right hand.

In this house we came,
Stone not crack and the landlord of the house

one thousand years to live.
And Time "

Before leaving children, housewives or housekeepers donate carobs, kukosies (walnuts), chestnuts, hazelnuts and dried figs, wishing to be strong, to have health and sing the next year the carols.

Today in Roumlouki, unfortunately there are no rooms with fireplaces and needs of the times does not require mingling ashes or wheat together with wishes. Moreover, the crooks were replaced with metal triangles and decorated boats, of course Greek elements, but not locally. The worst part is that the region carols of Roumlouki forgotten and children singing carols known in Greek: "Good day lords". The ease and new morals have been ostracized the tradition.

December 24

"Christopsoma" (Christ bread)

Breads in Greece, as well as the places where they lived before or still live until today Greek populations outside the boundaries of the modern Greek state, holds a key position in the life of people and is considered the first and most sacred symbol in their lives.

Christopsoma are breads that knead housewives on Christmas Eve and is dedicated to the newborn Jesus.

In Roumlouki, Christopsoma baked in deep pans, as well as the corresponding breads, the "nivates" and are simply adorned with pieces of dried figs, raisins and nuts, and sprinkled with sesame seeds and sealed with "sfaistero", which are sealed and some other breads . The flour used is neat and well sieved in sieve.

December 24

The evening of Christmas Eve

The goblins

The evening of Christmas Eve, usually in the dead of winter was frigid night, the fireplaces of homes burned inextinguishable fire. But the guest of honor in this fire was a big stump, which was called "gnomes". Each household, weeks before, even in the summer, pick the "gnomes" which had to be big, thick and straight wood. Its purpose was protective for home, holding away and out of this unwanted and quite annoying gnomes, the uninvited these beings, as the popular imagination wants to enter into the houses of the chimneys.

Nine meals

Dinner on Christmas Eve was not ordinary, like all the time. At low round table, the "sofras", there should be nine kinds of food, neither one less nor one more, likely symbolizing the nine months pregnant Virgin Mary.

These foods were pie with leeks, saragli (sweet), figs, nuts, fruits, peppers, a glass of wine. The custom of nine foods universally respected until the 1960s and continues today in some individual homes, at least to those living elderly residents of Roumlouki.

December 25

On Christmas day everyone got up very early and go to church. At the conclusion of the Divine Liturgy, came out in the narthex of the church, the terraces of which sat the men, mostly older and age range, first the older and then the younger. Then, all church-passed and greeted by a handshake, and giving the necessary greetings.

Once finished greetings, they took all of their pocket than a sparrow, which was boiled, baked or fried the night before and ate saying: "tsir-tsir and fly." Obviously, this is a custom, which aims to expire fasting, as everyone complied with reverence and more strictly the fasting of Lent.

At noon, the Christmas table had only birds, hen, rooster, turkey or goose, even moorhens (kouklukes). On the first day of Christmas, should not eat pork, to be slightly over the new year.

The Rougkatsia

One of the finest traditions of Roumlouki committed until today with some variations compared with the old standard, are Rougkatsia.

This is a group of people wearing "fustanella" (rich in fabric skirt), with swords and during the twelveday roam the villages of the plain dancing, (with the sounds of clarinets and tabor every home visiting) a cycle of four consecutive dances that together called "Rougkatsiarikos." The main purpose of the celebration of the custom is the fundraising that offers the landlord of any house they visit, as support for building up a new church or the maintenance of old, often a school building in the village from which originate the dancers in the group.

The word Rougkatsia comes from the Latin word Rogatio. Thought that Rougkatsia in Roumlouki is a remnant of the Roman and Byzantine era, when soldiers entrusted with the custody of the outlying regions of the foreignness raids, toured annually countryside seeking their rent from the people they protect.

The uniform of Rougkatsia consisted of the following items: short white "foustanela" with 300 "lagkolia" (double), black vest adorned with cordons or black sleeveless "doulamas", long black belts, baggy white pants, woolen "skoufounia", "gourounotsaroucha" and headwear black calpac as military cap, the "Sapka" or sometimes black and sometimes colorful knitted cap.

After the liberation in 1912, as head covering used the familiar fez which was embroidered with a small cross on top.

Also necessary equipment of the outfit of Rougkatsia was silver jewelry sewn on their chest like "maglikoutaria", the "tokades", the "machmoudieres" and crosses.

The afternoon of the eve of Epiphany, the Rougkatsia should definitely return back to their village. At the entrance, all the villagers were expecting them to welcome them. One single girl then holding up her hand a handkerchief and people of Rougkatsia running, by competing who will catch it first, to acquire and to have it as a keepsake.

The Rougkatsia is one of the few old team customs that continue to be committed today at Roumlouki. They organized in the twelveday from several dance and cultural associations and despite the innovations that have been introduced, they still connect us with the past and tradition and are a further confirmation of the continuity of Hellenism.

26-27 December: The hog-joy

The second and third day of Christmas was dedicated to the slaughter of domesticated pigs, that all homes had necessarily.

In the agro-pastoral and almost self-sufficient society of settlements of Roumlouki, rearing of domestic pigs was highly necessary for the domestic economy, beyond the abundant of meat, ensures an adequate amount of fat, known as grime, which have replaced much of the scarce and usually expensive for villagers olive oil, as well as the skin for the manufacture of footwear of all members of the family, the “gournoutsaroucha”.

Is an age-old habit of Greek people and is a relic of the pagan past.

In Roman times, in the days of the Saturnalia on December 14 to 25, the Romans used to sacrifice pigs to the gods of the underworld, Demeter and Kronous, to help the two gods to give the land fruitful, become fertile.

New Year's Eve

New Year's Eve, the housewife of every house knead pies for the dinner table. One of them made with sausages or pork and chopped leeks, would be the New Year Pie (“vasilopita”), into which was placed a coin.

The children were involved in the preparations for the carols of Santa Claus. Reigning the sun and keeping their hands on the wooden rods (crook) and cloth bags, roamed the neighborhoods of the village. With the rods banged on the doors of their houses and just opened the housekeepers, singing Santa Claus.

New Year's Day

On New Year's , one woman of the house woke up early in the morning , sometimes even at night and taking the pitcher visited the fountain or well, to bring home the first water of the new year , the silent water as called because needed throughout the course to be silent , to run the life and lucky in her home like water. At the same time, a man went to the barn , cleaned the dung ,

which he was making out with “lisa” and covered them with these coals of fire from the previous night.

Once dawn, the youngest children of the village, holding green straight rods that made them from the previous day, pour into neighborhoods to sing “Sourva”. The Sourva is a kind of carols, an announcement on the feast of Santa Claus and the coming of the New Year.

The midday meal was tripe from the head of the pig that had been slaughtered the earlier days, "the gounoupsia" as they called it. Some cut the New Year cake, although for whatever reason had not cut the evening before after the change of time. The table, however, was cheerful and the eldest man of the family made three times the cross of wishing a happy new year, health, kindness and many goods, while attendees responded to every prayer "Amen My Virgin Mary." The evening finally visited those who had their name day.

January 5 (Eve of Theophany)

The eve of the Epiphany was the last day of the Twelveday and the disturbing presence of gnomes, of whom they believed so much suffering happens to people and descending in the darkness of the underworld, where it remained throughout the rest of the year.

The priest, too early, he was in church bless the water in a large copper pot (bakratsa). Women, at least one from each house, worshiped and leaving for their home took from the church in a small bowl or jug little blessing. With this blessing bathed all family members to have enlightenment and drank in the morning waking and being hungry three sips to be healthy, because throughout the course of the twelveday not used to bathe because the water was contaminated by gnomes and there the risk to make pimples.

In the afternoon, the older children went to 'Good morning', as they called the carol of Epiphany. In the middle of their bodies tied bells of various sizes and holding hands on the crook, visited all the houses, except those mourning. Earliest even covered their bodies with animal skins (usually lamb), wearing them over their clothes. Their faces were covered with the handmade masks, habit despite the archaic origins and ancestry was abandoned in the 1920s.

January 6

Lights or Epiphany

At Epiphany, as called in Roumlouki because manifested by christening the divinity of Jesus or because Lights lit waters, all residents of Roumlouki went to church in the morning. The head of the family, usually the most senior, was holding the jug with the clone of dry basil to get blessing of the church, while one of the women of the house holding a plate, on which there was salt and a fruit, orange or pomegranate. This dish, was put forward in the Great Gate, to bless the priest.

After the Divine Liturgy, the entire congregation came in the narthex of the church to form a procession to the place where the priest would carry the blessing of water, usually in Aliakmona

on nearby villages to the river or to one of the great pits (boulntoukes) that were outside the settlements and retained water throughout the year.

Previously, after the churchgoing, several men dressed carnivals, visiting all the houses, holding a fundraiser for the aid of their church. They wore homemade masks and animal skins, taking the form of animals such as bear, camel, ram, ox etc. The most endearing habit was however a man to dress as a bride and bringing it over upside onto a donkey carried him from house to house.

The masquerading depicting the bride, who was found not to have retained the chastity of the wedding night and pretending to cry, as the accompanying pilloried and create noise with copper utensils. At each home visit, the bride worshiped three times slowly and rhythmically the landlord and he gave her a certain amount, which could be delivered to the church.

The carnivals of the Epiphany, which meet on other days of the Twelveday in several regions of Macedonia, since the early 1930s, began to decline in Roumlouki, who stopped to have them permanently.

AFTER TWELVEDAY

JANUARY 17th

Saint Anthony

On January 17, residents of Roumlouki celebrate the memory of Saint Anthony the Veroiaios, patron saint of the city of Veria. This is a saint particularly popular in the villages of the plain of Imathia, as attested by the existence of images in churches almost all villages of Roumlouki where presented along with the Blessed Antony of Egypt.

Every year, the day of celebration or the previous day, number of villagers of Roumlouki visited the temple dedicated to Veria in order to venerate his skull.

The particular favorite of territorial of Roumlouki to the Blessed Anthony the Veroiaio explained, not because of its proximity to Roumlouki to his hometown as a tradition preserved in the region, according to which seven villages owe their name to various miraculous events that occurred after his death.

According to this, the area that is today the Monastery of the Holy Forerunner above the town of Veria, ascetic living in a cave the Saint Anthony. There lived as a monk for many years, often accepting the temptations of Satan. Someday as being elderly, over 90 years, handed over the spirit. The rushing waters of the adjacent Aliakmona dragged the corpse until the mouth of Thermaikos. After a few days, some of the Thessalonians discovered lying on the shore, but without having suffered physical damage, as if in sleep. Immediately, they realized that it was a holy man and warned the priests and the Bishop of the city. The new of finding of the relics of a holy man spread quickly throughout the city, even in the countryside. Once they've learned the Beroeans, sent representatives to the Thessaloniki to receive compatriot saints.

Arriving in Thessaloniki and putting their request to the Thessalonians began to dispute all of them wanted the Thessalonians to remain holy relics to their city, saying that it was his will to be found on the coasts of Thermaikos, and the Beroeans claiming that must be returned and buried place of origin.

Since there was no solution and were in danger of becoming bloodshed sought the advice of most elderly of the attendees. He therefore proposed to place the Holy Relic on a car, to tie in this 2 benighted calves and let them head where you would like the saint with the agreement, however, that all would accept in place that will stop animals , there would remain and the relic.

Indeed, the animals began to be directed towards Veria, crossing the plain of Roumlouki. At the height of the village Loutros, crossed the Aliakmona and entered the village, whose inhabitants washed his relic and so the village was named by then Loutros. From Loutros arrived in the village Rapsomaniki, where villagers sewed the wide sleeves of the robe of Saint that had torn and since the village calling Rapsomaniki. From there they went to the Xechasmeni (Forgotten), which owes its name to the fact that residents feed and watered the animals in the cab and they were forgotten, were slow to leave and remained in the middle of the village until the reign of the sun.

From Xechasmeni went to the Cross, so named because the animals crucified him from end to end, forming a large cross and then went to the Kouloura (Coil), which did not enter into the village, but deleted a large circle around it, a coil and so it was named Kouloura (Coil). Leaving it, crossed quickly, without stopping, from the village Diavatos (which explains its name) and from there went to the Mesi (Middle) (Metsi), so named because the animals stopped to rest in the middle, in the square.

Entering the city, the car headed towards the place were located the house where St. and struck up in a mulberry tree that was in the yard. From the hit broke the yoke, cut the straps that held the animals and freed from the yoke, to run in the woods outside Veria.

Thus, the relics of St. Anthony remained in place where left the car in front of the father's house, which was built the namesake church and kept holy relics. The mulberry tree that struck the animals, is the same that was in front of the temple where pilgrims as already mentioned, hung on the branches as offerings white handkerchiefs.

The 30th of January, that is celebrated simultaneously and Three Hierarchs John Chrysostom, Basil the Great and Gregory the Theologian, was mainly a school holiday in Roumlouki.

The teacher, along with students, attending the Divine Liturgy, as well as almost all of the villagers.

After this, the teacher talked about the life and works of the Three Hierarchs and then all the children chanted their hymn. Then, two of them stood at the exit of the temple and gave on

behalf of all school leavers a Turkish delight (loukoumi). These delights , that would be used as a treat, the Muhtar (village president) looked a few days earlier to procure from Veria at the expense of the Community and to deliver promptly to the School Committee.

February 1

Saint Tryphon

Saint Tryphon regarded by our people as the patron saint of farmers and even winegrowers and pruners.

In Roumlouki considered the patron saint, protecting the crops from harmful worms, which destroys. Each year, the ploughmen on the day of the feast, there was a public holiday, refraining from any kind of work in the fields, while necessary was judged their church attendance. The priest did the blessing and gave farmers in bottles to sprinkle their land and not see any worms in their crops.

February 2

Presentation of Jesus at the Temple (Ypapanti of Jesus)

That day, considered brilliant holiday and residents visited the church. Also, no one working in any agricultural, pastoral or domestic work, to avoid falling hail. They believed, how is the weather conditions on the day of Ypapanti, will continue for 40 days.

February 3

Fair and St. Symeon the God-Receiver

Day of St. Simeon, pregnant women took extra care because Saint Symios “marks”. So abstained from any manual or domestic work, because contrary, believed that the child be born will come "marked" or scarred, having a physical defect. With any member of their body worked, in that there will be a "defect" to the baby. Obviously, working against the sound relationship between the name Simeon and the word sign.

Halloween

Each evening, from “Tsiknopepmi” (Pancake Day) until Sunday of Tirinis, children dressed in carnival groups and visited all the houses of the village, other than those mourning or there was a woman who had just giving birth.

The landlord of any house welcomed them heartily, offered them sweets and trying to recognize them. The masked constantly teased him with jokes, and the members of his family. At the end of the visit and if not recognized, they removed their makeshift mask, wished to be healthy the next year and the landlord gave them tip, thanking them both, because they honored him with their visit.

Sunday of Tirini

At noon Sunday of Tirini, after lunch, all the villagers gathered in the middle of the village, where they danced singing themselves or with organ accompaniment. Older people, however, just rang the bell of the church, visited it for the evening and for the priest to read in each individual the wish of forgiveness. In the end, all attendees forgive each other, because the next day would begin Lent for Easter and had to start fasting free from hatred and passions of the previous period.

In earlier times, just darkened, gathered again all villagers in middle of the village or neighborhood each separately and lit fires with wood and dry weeds, to leave the fleas as they said. Young people were jumping over bonfires and chanted loudly: "fleas' fleas' and bedbugs, within Hoxha's pants", meaning to leave fleas and bugs from Christians and go to non-Christians Muslims, clearly benefiting from the ordinary absence of Ottoman beys from the villages of Roumlouki during the winter, as they went to homes and villas in Thessaloniki and Veria.

The same evening, during the meal should be eaten all the meat, cheese and eggs, because the next morning, they'd all fasted. During this meal, the atmosphere was quite relaxed and one of the men of the family, usually the grandfather, tied on to a rolling pin or spindle a tight boiled egg or a piece of halva with a thread length of one meter to perform custom the "haska". The children sat around and waited with open mouth (hence haska) to throw the grandfather in the mouth, the egg or halva to bite. Whoever succeeded, that was the winner. The custom of haska. Although found in other parts of Macedonia and Thessaly, was highly esteemed from the residents of Roumlouki, since after hitting with egg or halva on cheeks, nose or forehead children, created a cheerful atmosphere.

Ash Monday

On Ash Monday everyone woke up very early in the morning, almost dawn, so as not to spit them flies in summer because they believed the this day brings the summer. Women, just got up, washed with water, which had boiled eggs that had been consumed the previous day, in order to be as white as the egg white. Then, the same women, at least until the Second World War, wiped their homes and cleaned the mats. The garbage was burned in the middle of the courtyard so as to burn the fleas.

The morning of Ash Monday, after breakfast, all the villagers gathered in the middle of the village. Several men, most joker always dressed for carnival and bothered by teasing and joking all attendees simultaneously mocking various scenes of social life. Their favorite subjects were the old man and the old lady, the instructor of the bear and the bear, the priest and his wife, the camel and its rider, the bride who had lost earlier her chastity, the representation of marriage etc. . Often invited and instrumentalists organized feasting and dancing.

Quadragesima (Sunday of Orthodoxy)

Sunday of Orthodoxy in Roumlouki celebrated with great pomp the triumph of Orthodoxy and the restoration of Christian images after the small and quite painful period of iconoclasm in Byzantine times.

All residents that day, necessarily attending church because their absence is considered sufficiently great sin. Characteristic custom was after the Divine Liturgy and in their joyous beats and panegyrics of bells, all attendees headed by school children, took in their hands all the pictures of the church and holding them, hanging about three times around the church .

Finally, throughout the course of the day did fasting, having fish for lunch and dinner, especially tava (fish baked in the pan with chopped green onions).

Of the Holy Cross (The Veneration Of The Cross)

The third Sunday of Lent in Roumlouki call it " Of the Holy Cross (The Veneration Of The Cross)" because Christians venerate the Cross.

The women went to church flowers from their gardens, which after the priest had read them, distributes them to all the congregation. Flowers of the Cross, placed them in their shrines, to crisscross with them throughout the year, sick people and children who get sick from some evil eye.

Of St. Theodore

The feast of St. Theodore celebrated always on a Saturday, that is all souls day, with all the corresponding customs.

Women, the morning went to church with a plate with wheat, which the priest blessed it and shared to all single men and women to guess the mate they would marry.

SPRING

March 1

The eve of March 1, young children and girls mainly, but larger girls too, tied in their hand the "March", so as not to get burnished by the summer sun. The "March" was a thread strung, usually wool, white and red, which put as a ring on their finger, on the wrist as a bracelet or as a necklace around their necks. They wore it for days, until they see for the first time stork or swallow. Then they hung in a tree or tall columns, believing that the storks and swallows would take it and they will bring them gifts. When children throwed the "March", everyone telling his desire, what gift would bring him the swallow, such as "Swallow get me a dress, get me a ring," etc.

The coming of the swallows in Roumlouki

On March 1, each year, held in Roumlouki Helidona. It is a custom, a kind of carols, which is found in several other parts of Greece. The main feature is that it is celebrated by children who bring with them a wooden dummy swallow and the main purpose the foreshadowing of spring, rejuvenation of nature, symbolized by the arrival of the swallow, the bird that comes in Greece the Spring, after emigrating to the warm climates of Africa.

The song they sang was the following:

Chelidona comes from the Black Sea,
Passed the sea and cared for in the nest,
It sat and crowed, learned the letters,
Royal letters which children learn,

Man illiterate, Unwrought wood.
Teacher sent us to give us five eggs,
We get a hen,
To brave and hatch,
And to drag birds.

Came to us in March, and another came to us,
The flowers are blooming, the place smells,
The birds chirping, the lambs lay,
Outside fleas and barbers and bad housewife
Through laughter and joy and good housewife,
To put it the 'lamb inside the pan.

Comparing Chelidona in Roumlouki as a variant of modern customs of the swallows to the ancient custom of the swallow, we can easily distinguish several similarities between them, so linguistic, as well as the pattern of custom.

March 9

The Holy Forty Martyrs in Sevestia (Saints Forty)

Saints Forty were very dear Saints to villagers of Roumlouki. In this of course contributed to the fact that the number 40 is considered by our people as a sacred and magical. The celebration coincides with the time when nature awakens and we pass from one season to another.

In Roumlouki, on this day, all members of the family got up very early in the morning. The women sweep their homes and yards, while men were cleaning warehouses, stables and barns.

The trash gathered, along with various old and useless objects and mostly damaged baskets and panniers, residents placed them in the center of the yard and burned, to burn the woodworm they said.

In this way, said goodbye to winter, a season where diseases thrive and woodworm and welcomes the summer, the time refreshed the nature and weakens diseases.

On the same day, the women of Roumlouki sowed basil, believing that it will bloom with forty leaves, habit was known in other parts of Greece, as they believed that whatever one sows at the feast of the Holy Forty Martyrs thrives.

March 25

After the Divine Liturgy, the old time, even during the Ottoman occupation, the teacher announced the festive speech of the day, highlighting the double meaning of the celebration, the religious with the conception of Jesus and the national with the declaration of Greek revolution of 1821 and the creation of the free Greek state, the old Greece as characterized of the slaves until 1912.

The Lazarines

These are small and large groups of young girls who roam the villages visited in turn all the houses and sing in a kind variants carols referred to Lazarus, a close friend of Jesus, to the descent into Hades and his resurrection.

It is a widespread tradition that Lazarus knowing the feelings of terror and fear in gloomy Hades, after the resurrection, and his return to earth, it never laughed again during the second life, staying always glum, since he knew the futility the terrestrial world.

That is why in some areas, has left the proverbial phrase "unsmiling Lazarus".

Carols of Lazarus, who sing Lazarines and describing the death and Resurrection of Lazarus, over time, lost several elements from the very fact of the resurrection and heavily influenced by the ancient and the Flower Festival death and resurrection of Adonis.

So, as resurrected Lazarus, resurrected the spring with the return of Persephone to the upper world laden with flowers. The heavy winter defeated once again with the coming of spring blooming. Therefore, after the song of unsmiling Lazarus followed by chants of praise, dummies Lazarus who hold in their hands colorful handkerchiefs and dancing happy dances.

Therefore, in the Lazarines of Roumlouki, which lasted from the afternoon of eve Saturday of Lazarus until Palm Sunday, attended by unmarried girls aged 14-19 years, who had entered the age of marriage and had worn the white sayias and head tied the kerchief, as the custom has provided an opportunity to be seen by the unmarried lads of the village and matchmakers.

The mob consisted of 4 girls and a baby girl to 12 years, the "kalatharo", which would follow the team and would gather in her cart offers that will give the housewives in homes visited, which was usually money and eggs .

The Song of Lazarus was the following:

Lazarus came, came the Vaia,

Sunday came, we eat fish.

Where are you Lazarus?

Arise Lazarus and do not sleep,

Your mother came from the City,

She brought paper and worry beads.

Write Thodoris write Dimitri

write lemon and cypress.

Now crowed bird and nightingale

Now crowed and the swallow,

and the next year.

Finishing the song, the housewife gave them money or usually 2-3 eggs and wished to have health and get married.

Palm Sunday

The Palm Sunday was regarded as one of the great feasts of the Orthodox and that's why all the inhabitants worshiped necessarily.

After the Divine Liturgy, the priest offered the congregation a clone of bay, which placed it in the shrine of their home, which remained until the next year. But carefully examine these clones of bay if they had many flowers, believing that it will have many chicks.

At noon, respecting the imposed Lent, had only fish in the meal, usually baked with green onions and plenty of carps.

Holy Week

Holy Week, the atmosphere was heavy, mournful in all villages. Throughout its duration, the whole family went on fasting of Lent with particular rigor. Every afternoon, most watched Holy Mass at church in the whole atmosphere of piety that characterizes the religious atmosphere of the Holy Week.

Holy Wednesday

On Holy Wednesday the "Red Wednesday" as it was called, painted three eggs, "eggs Virgin Mary", which placed them in a shrine, where they will stay all year until the next Holy Wednesday. Then, they were not thrown, but buried in the ground.

Holy Thursday

At dawn of the Holy Thursday, several worshiped in order to receive Holy Communion, while others would do so in the evening of Holy Saturday, after the Sequence of the Resurrection.

On Holy Week, everyone should go to communion, both big and small. Once finished the church, then the housewives knead pies, who called Lent-pies and the filling was of chopped gentle nettles. The housewives also manufactured sesame-pie, which, unlike the other pies, had oil and was thicker, with 9 sheets of dough and between each sheet filled with sugar and sesame, which all ate at noon on Holy Friday.

Throughout the course of the same day, women were not washing linen, not even reached out to dry because the mourning of Virgin Mary and if they did, it was likely to throw hail and damaging the productions. Indeed, as a deterrent of hail, placed onto stretched linen a green leaf.

Holy Friday

On the morning of Holy Friday, all go to church. The flower offered to them by the priest from epitaph, placed in the shrine, where it would stay the whole time and used it by Burning it so as to remove the evil eye of babies.

The inhabitants used to visit three epitaphs in different villages, to worship and be blessed. Babies, children and patients, passed three times crosswise under the epitaph to be blessed, to have health and patients get well.

All day fasted strictly, even oil. They ate only the sesame-pie, that had toast from the previous day, as well as “Burania”, a kind of nettle stew and some rice. After the disestablishment of the Crucified, did no work, not bathe, do not sweep the house and especially not using scissors, nor nailed nails or beating hammer, because they believed that in this way would imitate those who crucified Jesus and thought great sin.

In the evening, everyone was in church and watched the procession of the Epitaph, keeping everyone at arm lighted candles or lanterns. Epitaph carried on their shoulders single lads, looking forward to the voluntary assistance will be gaining divine help to have good luck, to get married.

They considered that the procession was good to get out of their homes, so every homemaker rushed ahead to ignite a lantern in front of the house, as well as incense in the censer of house.

KEY BRIDGE

When a woman had no milk to nurse the baby, was going to Kamara and specifically to Key (the only surviving Roman arch bridge over Loudias near the village of Key), scratching with a sharp metal object, a rock at the base and the dust gathered, throwing it in a glass of milk, which she drank.

In this way, they believed would revert back the breast milk for breastfeeding.

This habit is associated with the legend of building of the bridge, according to which, when built not stabilize the foundation and demolished. Forward to despair of the master builder, the solution gave the oldest of craftsmen, who advised him to sacrifice his wife and infant child, because he had to spill human blood to stabilize.

The foreman, at first, refused to sacrifice his wife and their baby. But when one day she came to the place of work, with the baby in her arms to bring him food, he asked her to climb the bridge and look down to admire the bridge. The woman always having the baby in her arms, she did so with pleasure and just pushed down her husband, threw over them hastily stones and stabilized the foundation to build the bridge.

Since that day, however, began to run from the central stone of the foundation, which blanketed the woman and the baby, milk and this phenomenon named "vazouma". Any woman had no milk to nurse the baby, go to the arch and took the milk of the master builder's wife, that spurted from the stone. One day, however, the Turkish Agha of the area, gave drink to his dog, who had no milk to nurse her puppies and since then stopped milk comes from the stone, so it remained habit to scrape with a metal object and throwing the powder in milk, lactating women who stopped their own.

THE MACEDONIAN STRUGGLE TO MIKROGOUZI (MACROCHORI).

Written by Dimitris Pantazopoulos

Researcher of history and folklore

The last village ROUMLOUKI west, before the town of Veria is Makrochori, old Mikrogouzi. This is one of the oldest villages in our region, the existence of which we know already branded least from the Byzantine period, when the 13th-14th century farm's owner was Theodore Sarantinos who voluntarily devoted to the church of John the Baptist of Veria.

In the early 20th century the village is Turkish manor, which belonged to the landowners Chatampeï, Masampeï, Ali Bey, in Chanoumissa heir Halil Bey and Anastasios Manolakis Shore from Veria. The Chatampeïs possessed the more land than all mentioned, while common was the presence of the children in the village of Isin Bey, Grandmother Bey and Avdourachman Bey, who had studied in Europe and was the mainstay of the family estate.

The Mikrogouzi because of its strategic position, near the city of Veria and on ex-bodied road Thessaloniki - Veria (Judd), and stay for a long time in that Shore Anastasios Manolakis, the Head of the Centre for the Struggle of Veria had estates house and the village is from the outset a crucial point of the whole Greek effort.

Among the participants mentioned the names of Gregory Duke, who was Simanika John's link (chieftain from Naoussa) and Agra, gathering ammunition, which then promoted with animals, the fellow villager Thanassis Tsinaforniotis. Indeed, the last one was very deft at using any kind of excuse to overtake the pitfall of control of the Turks for example that goes the niece of the convent that had votary.

Other people from Mikrogouzi was Antonios Arvanitis, Dodson brothers (Anthony) and Kolios (Nicholas) Giannopoulos Constantine (Dini), Dimitrios Mitsionas, Mitris (Jim) and Akrivos Tsianaforiotis, Mulis (Thomas) and Mitris (Jim) Liliás, Mitris (Jim) Markantaras and Stavros Tsiaplas.

In Makrochori, there is currently still very keen legend of the Macedonian Struggle. The priest Papakostas, who still lives there, is Macedonomach son and his mother can boast that in the time of struggle, helped as she could the Greeks rebels as genuine Greek.

Paul Tsamis, in his book "The Macedonian Struggle", describes the above incident as follows:

Chief Crow (Stavropoulos) got (one day in August 1907), to the hut from the center of Thessaloniki, a large bundle of handkerchiefs white, black, red, green, yellow, and mandate to deal in villages and ROUMLOUKI replace with these women the Katsoula, helmets that are the most impressive part of the "Macedonian fleet" of Gida (Alexandria).

But having become perceptible, saved after a mighty battle, which lasted until dawn, with the help of villagers were distinguished three besieged. Romanians arrested Ibrahim and having him as a dyke, went to the home of Shore Manolaki to arrest him. But he realized it and yelled "get down now Ibrahim." And just fell, pulled the gras and Komitazides left empty handed. So outraged the army Verias and dropped to Mikrogouzi and arrested Shore Manolaki and exile in Sari Saban with the doctor D.Tousa. Ibrahim beaten up anesthesia, and after 22 days he rose from his bed supported by crutches.

In a document encrypted Foreign Ministry, whose author is someone named "Timoleon" where it is apparently the pseudonym of a captain or agent, referring to a "Romanian-Vlachs", Basil Zakakiou, which was the Hatzis in Mikrogouzi and agent of Romanians.

Finally, the huts of "Romanian-Vlachs" burnt by the Greek inhabitants of the village and people of Hatay Bey, and so "Romanian-Vlachs" left Mikrogouzi for Veria, where several of them later settled in Romania.

In my opinion, therefore, the action of Papatzanetea clearly would have been due to stay "Romanian-Vlachs" in the village and efforts to evict them. Probably the Greek inhabitants were not very keen about it, perhaps pressured by the Turkish beys owners of the squire, who had financial interests from this stay.

Thus, it may not executing a command for the violent displacement. But this was later set fire to the huts themselves Mikrogouziotes and assistance of Hatay Bey who was forced by the Papatzanetea consent and participated. Perhaps the Papatzaneteas have in mind the misfortune of not accommodated in the village, about a month ago, on April 22, when the evening and 2 after midnight hit with 5-6 guys the doors of houses in the village, without none of them to the open, because it was addressed to only gypsies huts (Papatzanetea "memoirs of Macedonian Struggle, p9").

CELEBRATING THE RELEASE OF GIDA

In autumn 1912, the Greece writes another glorious page in the book of glorious history. Much unredeemed Hellenism of Macedonia is part of the Greek state, after a long Turkish occupation. It is a fight that distinguished great figures of the nation and was the earnest desire of every Greek. On 18 October of the same year the Greek troops triumphantly entered the Gida. The testimonies want residents to welcome the troops with rejoicing, bells and all sorts of event spontaneity.

Alexandria is now one of the most important municipalities of our country and the right to celebrate the day of its release from the long and heavy Turkish yoke.

**What I need the song of the immoral woman
(From the tradition of Roumlouki)
Written by Dimitris Pantazopoulos,
researcher of history and folklore to Roumlouki**

The Greeks, from antiquity to the present, have shown great taste and love to the myths, trying to promote and develop the values and ideas that folk wisdom had already coined and bring in daily practice, in order to make them universally understood and appreciated by all the people.

It is no coincidence that this nation born the father of myths and fairy tales, the venerable form of elder Aesop.

As part of this people, the people of Roumlouki have strongly developed the habit of targeted advisory to their interlocutors with the use of a legend, as their ancestors have shaped and created by their own most particular temperament, habits and place of geomorphic and topographic data region

**TRIBUTE TO FOLK SONGS OF ROUMLOUKI
Written by Dimitris Pantazopoulos,
researcher of history and folklore in Roumlouki**

The folk songs in Roumlouki are an inexhaustible wealth in the area of local folklore, and impress with their number and unfortunately not yet completed the recording, perhaps due to the fact that someone has to run in 50 villages to have completeness the Roumlouki. It is perhaps with the art of weaving the two parts of our tradition that are now to be lost. Of course, the brink of extinction is primarily weaving, as there is no attempt to rescue, although it is one of the oldest in the origin of the Hellenic world and insiders are in danger of disappearing due to the inexorable time.

The first known recording of the songs Roumlouki took place in 1909 , when the area was still under Ottoman rule , by A. Konstantinidis , who visited Roumlouki and resided in Gida . In his report recorded over 100 songs, mainly in Gida and Neochori unfortunately no publish everything. However, the record as the oldest one , it is very valuable , as it preserves the most authentic versions of many songs , our most comprehensive and contains ample evidence of the dialect of Roumlouki.

So the songs of Roumlouki almost entirely beyond the festive cycle, ie carols (kolinta), Rougkatsia, Chelidona, Klidona, Lazarines, heavy, slow and with a melancholic pace. Several of them played as noumpetia as non-dance songs, "trapeziatika" saying our grandparents, a word which comes from the institutions at parties and weddings after the desire of residents or the endearing habit musicians to go from table to table. Often played from the shepherds with their flutes in endless hours at the grazing herds of sheep in the meadows. Of course, observed and cases with songs that composed the latter, to be adopted by the instrumentalists.

**SONGS SUNG BY THE RESIDENTS OF GIDA IN MESOCHORI IN 1909, BASED ON THE REGISTRATION A.
Konstantinidis**

Old habit from the villages of Roumlouki was the dancing in Mesochori every Sunday after lunch. The whole village gathered and large groups of girls or boys danced and sang themselves with the mouth or with the accompaniment of instruments. Each village had its own middle of the village, usually in the center of the village and the Sunday gatherings maintained as a habit and after the Second World War. It was a great opportunity to meet young people together to find spouses, while in matchmaking, attended by parents and close relatives of young people. In middle of the village went to a first glimpse of the candidate bride or groom. All of them even wore the best and more formal outfits, while exhibiting all special graces in song and dance.

In Roumlouki the emigration was relatively rare for the local population. Therefore the repatriation that feels the emigrant was not widely known. Even so there are several songs that are referenced in foreign lands and the feelings that gives rise to the emigrants.

The emigration is heavy and the repatriation to their homeland are unbearable and unspeakable. This is shown graphically and vividly in the following song of Roumlouki with the typical intense and psychologically significant images that gives us.

This song, I heard when I was little from my grandfather Dimitri (Mitri) Pantazopoulos of Pantazis. There is recorded in 1972 to sing it and recorded by George Meliki and Manolis Samaras of ERA in Meliki by Niccolo Liolios and Helen Koutsogiannopoulou - Psomas in 1939 by George TASOPOULOU in Kefalochori. I present my version of the last and the first two, as it is the same in all ranks.

Variation of George Tassopoulos, Kefalochori 1939

A young sick,
at the door of Vardar
There is no one to cry
Candle of light.

The night and the dawn cry for him,
The stars and the moon.
Get up young to eat, to drink,
To sing.

I am telling you I can not
And you tell me to get up.
Help me to get up
And put me to sit.

To say songs "kleftika "
And disappointed.
My kids and if you go to village

And to good home
And if my mother ask you
And my pitiful sister
Don't say that I was killed
Tell them that I got married.

From the middle and towards the end, it is apparent similarity of the song with that of "children of Samarina."

Variation of Demetrius Pantazopoulos and Nicholas Liolios

A stranger got sick,
The night is crying for him
And dawns
The stars and the moon.

A Janissary is crying for him
In Thessaloniki
Go stranger to your place,
Go to your relatives.

Here nobody is crying for strangers
Candle not light up,
Here is Turkish emigration,
Foreign place.

And many stars permeate golden door,
And mother loses her child
And the child the mother
And the good married couples,
As the traverse, fit.

The second variant seems to be more comprehensive. It's heavy and slow song and sang a lot in Koulakia (Halastra).

The researcher of history and folklore entranced and fascinated by the path of research and effort to record and save anything possible from the past in its place. This journey is lonely, expensive and in many cases difficult. The reward to all the effort only morality should be imposed. Woe to the researcher who expects material or other benefit. Does it intentionally or unintentionally in the category of vanity or commercialization of the effort and the economic benefit.

THE FORGOTTEN FOLK SONGS OF ROUMLOUKI

Most of them have stopped sung at festivals, weddings, after dying elders they took with them to the grave, while only few remember them and less sing them. So today we are in the tragic point where all

this wealth be left forgotten by the leveling forces of modern lifestyle and the gradual dehellenization of Greek society. In whichever village live some devotee to sing only when they are given the opportunity and reminisce about the past. But in most not given the opportunity to hear or a lot more to sing. Seeing the risk of total loss of this treasure with the apparent affinity and then the Byzantine era as to the subject matter and as to the melody, I feel the need to publish many songs of Roumlouki entrusting me with several custodians of tradition delivery of our villages in order to remember them the old people and the new people to meet them.

THE WEDDING SONGS OF ROUMLOUKI

In August 1909, A. Konstantinidis situated in Gida record the manners and customs of marriage in Roumlouki. It is the oldest record of marriage in Roumlouki and clearly a pleasant surprise for the writer, as confirms my own research. The results, presented in the special chapter in my book "The Antetia." The accuracy and precision of the recorded from me reach 95% of the corresponding description of A. Konstantinidis, which shows how valuable is the undirected deposit soul of folk memory. The remaining 5% is missing from marriage "in antetia" for the simplest reason that there were no elderly people of Roumlouki in 50 villages to remember them and describe to me.

ONE CULTURAL ASSOCIATION REACTIVATES

Written by Dimitris Pantazopoulos

Some time ago there was a major event in the village Shinas. At the initiative of young girls and women, reactivated the old cultural club of the village. Specifically, re-created dance department of women and of course the second toddler. Dances teach gratis president of the Cultural Association of Agathia, Dimitrios Samaras. On the second day of Easter, the day of St. George, the newly dance group of women made the first presentation in participating in events organized by the Cultural Association Agatha on the occasion of the feast of the village, winning positive judgments about its presence.

The creation or revival of a cultural association in Roumlouki itself has great value, even more so when it has reference to one of the smaller villages of Roumlouki, but certainly one of the oldest in the region and the pioneer in the development of the site.

ROUGKATSIA OF ROUMLOUKI

Regardless, however, of the origin of Rougkatsia, is that were (at least at the beginning of this century), under the protection of the local church and that was another means for enhancing Socio Institution in villages of Roumlouki , stimulating connective links between the inhabitants (it is known the commitment of residents to decisions taken together villagers and exhibit several times with the phrase: "the said village" or "village took decision").

To save the local music and songs

By George Nteliopoulos

What we can not afford, and has an expiration date is the rich musical tradition of ROUMLOUKI. As a collector of folklore in our area, I felt it necessary to point out the danger. I still believe that is a material that has a higher value than the one they have wooden farm tools and utensils.

There is a greater need for protection from the people they serve the nation and the tradition.

Through music, spouting silent poetry, writes musician Kostas Ntinopoulos in the special tribute that did Philip Sourlopoulos to me (on September 28th, 1992) projecting, my folklore job. It is no exaggeration what I write above, that our music and musicians of Roumlouki have an expiry date. Of course this is not just my assessment, everyone knows, those who have addressed the issue of the musical tradition.

The lake of Giannitsa (Swamp) and Roumlouki
Written by Dimitris Pantazopoulos,
researcher of the history and tradition of ROUMLOUKI

The production and marketing of caviar in the ROUMLOUKI and in Diocese Campania, are already known from the mid-18th century, as evidenced by the documents of the archives of Campania Bishop, Theophilus of Ioannina (1749-1795), who in letter to him by his colleague Bishop Polyanis Ierotheos, asking him to send the infamous roe in the region, responds in writing by the ascetic prelate, with rigorous and eloquent style:

"We in the village (kulaks) where we live, we are rich only tubes, because the other caviar are going everything in Thessaloniki where bought by wealthy people of Thessaloniki ... we send the sanctity of a few pipes with the same John and let we have the sorry! "

Another lucrative for the inhabitants of Roumlouki exploitation of Swamp, was the collection of leeches, which bought from Jewish merchants of Thessaloniki and exported to Austria for medical use mainly. Moreover, the Swamp with its dense vegetation in combination with the large forest that formerly existed along the southern shore of the Island line, Trichovista (Kampochori) Kavasila, Skilitsi, Stavros, Braniata (New Nikomidia), Mikrogouzi (Makrochori), property the greater part of the Monastery of Saints Anargiron Island had rich fauna with all kinds of waterfowl and birds that had migrated or permanently resided in it and several species of mammals, such as deer, wild boars (gkatzogourounia), bears, wolves, jackals, wild cats, foxes etc. Consequently, hunting was one of the most treasured activities, and have become keen hunters and trackers.

The lake Giannitsa, being the remnant of Thermaikos bay in ancient times stood up Veria and Pella, the last year before the drainage of the area was approximately 100 miles that during the frequent flooding greatly increases. It gathered together the waters of the rivers of Edessa and Naoussa and the greater part of it was like State and not of the lake, with a peculiar ecosystem so rich and diverse in flora and fauna, which largely resembled the jungles of the Amazon to the complexity and the impenetrable. The creation is due to the silting of rivers Loudias and Aliakmona that the brought materials have been

closed down by the time the water outlet to the sea, with simultaneous gradual change of water from brackish to salty and sweet.

In villages around the lake, pastoral life was directly dependent from the lake, because most of the people engaged in farming, agriculture, and a large percentage of them with the fisheries, mainly because of the tax free of both Turkish beys landowners in Roumlouki, and from Ottoman rule. The fishing was practiced to cover family needs, but primarily for business and strengthen the family income. From spring until late autumn, the lake was full of life, as hundreds of fishermen coming and going with their Plavi (dugouts without keel, fairly primitive construction) for fishing or working on finding new and maintaining old water trails, with cutting of reeds and ragazi (kind aquatic reed) low in the water and in width so as to intersect two plaves.

Access to and movement within the Swamp were conducted, with drilling water trails cutting ragazi and stubble, which annually maintained, otherwise there was a risk to be covered by new growth and be lost. In every village there was a central path starting from the ladder, ie the point where there was no vegetation on the shore and tied the boats, but which had many branches that lead to different floors, where there were huts where they resided anglers in the evenings. Thus created a maze of trails, crossing which require excellent knowledge.

The lake of Giannitsa always been the place where they found safe haven every kind of hunted, unlawful or guerrillas, and of course the inhabitants of Roumlouki when circumstances require.

In the Swamp found refuge in 1915 and other inhabitants of Roumlouki when following the movement of National Defence Venizelos invited the male inhabitants of the villages north of Aliakmona to serve in the army of Venizelos. Their refusal was due to the fact that we were at opposite troops with relatives and friends from the villages to the south of Aliakmona, who served in the army of Venizelos. To oblige deserters to leave the Swamp, requested the assistance of the French allied troops, which catalysed the region. Every day and for some time the French planes would fly over the Swamp, making reconnaissance flights for the discovery of deserters, providing information on the positions and movements in the French artillery, which the village of Island put two artillery into the Swamp, without substantial results.

The Swamp became known in the Greek of the work of Penelope Delta "The Secrets of the Swamp," which describes the armed phase of the Macedonian Struggle, ie armed conflict between guerillas Bulgarians and Greeks at the beginning of the century. The pond had found refuge turning it into real kingdom, several groups of Bulgarians and "Bulgarofronon Komitazids" (with Bulgarian prudence), known Chet us, since the late 19th century and especially after the failure of "fake" Ilinden revolution (1903). Occupying the fisherman huts and fortifying them with dikes of wood and soil, transformed them into real fortresses, where dashed towards the lakeside and not only Greek villages, terrorizing the Greek populations.

The drying of Lake of Giannitsa was included in large projects designed and implemented by government of Venizelos and was the main development work both in the Roumlouki, rural Naoussa, Giannitsa and Thessaloniki. At the same time contributed to the demise of the great mortality that plagued the local

population as suffered from the disease of tuberculosis, wet pleurisy, malaria and Thermo-don disease. To determine the size of mortality, it is sufficient to mention that with the establishment in Platy Village after the 1926 refugee families from the villages of Cappadocia, decimated by malaria a few months more than half of their population.

Immediately after the withdrawal of water, the inhabitants of Roumlouki everyone rushed to collect the thousands of fish that remained within the large puddles, as they did after each flood. Once drained the whole area of the lake, the workers of the company burned the reeds and ragazi to cleanse the area of dense vegetation. The area, with its accumulated for centuries and rotting moss and grasses, smoldering for a long time. Indeed, some villagers who tried to reach with their carts to Loudias to cut Rakic, returned to their villages as burned the feet of buffaloes. Then, the whole area filled with large plows pulled by tractors (the only surviving exposed in Alexandria) and then opened up a large network of drainage channels in flood defenses.

Previously, residents of ROUMLOUKI had built flood defenses. Everyone in his plot by digging (graves) and to the side of the lake with the opening of the villages around the big trench depth of 1.5-2 meters and creation of a soil that banishes them bunding of 1 5 meters, which was called inteki. The last one, usually constructed at the behest of beys and in the form of chore, ie compulsory labor pandemic adult male residents, under the supervision and oversight of "sibasides" (supervisors and representatives of beys in huts which they had in their estates, which were mostly Albanian or Turk).

CULTURE - ARTS - LITERATURE
THE MONASTERY OF THE HOLY ANARGYRON IN THE ISLAND
Our partner
PANTAZOPOULOS DIM
Student Theological School of Athens

In the village "Island" and next to the Swamp was the monastery of Saints Anargiron. Today the only thing reminding, is the old Minster, which fortunately still standing upright in front corruptive power of time and abandonment, to commemorate the great development of the monastery mainly through the oral narratives to me of two elders originating Island.

It should also be pointed out that the settlement was named Island, from the small Island on which were found the bones of saints, according to the tradition of the name of the village. In 1813 was built a new Minster, one that exists today, while the existence of an older temple certify various functional and sacred vessels earlier than 1813. The cells of the monastery was where today is the guesthouse, and where built the banquet hall, the monks had the orchard and their garden.

The monastery of Saints Anargiron flourished in the 18th and 19th century. The heirlooms show long spiritual link with the Monastery of Saint Catherine of Sina. The spiritual relationships must be started when the archbishop of Sina Monastery was Athanasius Veroieos (1708-1720). The monastery of Saints Anargiron had many monks during the Ottoman rule, while after the release had left the abbot Polemios t and two brothers, one hieromonk and one monk, all three originating from Veria.

The monastery has contributed significantly to education, spiritual awakening and sustaining Hellenism of local residents. Throughout the period of Ottoman rule school functioned in cells with "vakıf money" (money, which had come from a farm estates, whose revenues were devoted to temples, monasteries, institutions). There was teaching and there resided the teachers. The courses were attended by children of the Island and children from the surrounding villages. Until the years after liberation, children attending school in the monastery, from Katafigi and Rezin. If the residents of ROUMLOUKI remained Greeks in the difficult years of slavery when suffering so badly from the Turks , the bandits , the Romanizontes , the Koitatzids , the Albanians and the powerful beys of the region, is due to a large degree at the monastery of Saints Anargiron , which put through the full religious and ethnic task , learning letters in poor Greek children and supporting spiritually the unhappy Christians in the region .

MACEDONIAN STRUGGLE IN THE SWAMP

The Swamp, he became known in the Greek of the work of Penelope Delta "The Secrets of the Swamp" which describes the armed phase of the so-called Macedonian Struggle, ie the armed confrontation between Bulgarian and Greek guerillas in the early century. At the lake, therefore, had found refuge in transforming it in the real Kingdom, several groups of Bulgarian guerillas, known as Tsetes, since the end of last century and especially after the failure of the revolution of Ilinden. Occupying the fisherman huts and fortifying them with dikes of wood and soil, transformed them into real fortresses, where dashed towards the lakeside and not only Greek villages, terrorizing the Greek populations.

THE MODERN HISTORY OF THE VILLAGE TRICHOVISTA (Kampochori)

The leader of the village Trichovista

The initial position of the settlement was the location of "Chapel" about 1.5 miles east of the current position, where about treading the old highway Veria - Thessaloniki the large desiccant channel "Vilitsa" and there is the deck. However, due to the frequent flooding of Aliakmona and disasters inflicted on houses of the village, its inhabitants abandoned it and settled in three naturally higher ones of the current position, about 200 meters north of the road Veria - Thessaloniki. Therefore, frequent were both forced movements settlements or villages in Roumlouki floods, and drainage of swamps. Thus, apart from the transplantation of Trichovista mentioned and others such villages Neochori, Palaiochori, Agathia (Gkritziali) Katafigi, Sermili, Kapsohora etc.

In the area where there was the old Trichovista, survived until the early decades of the century large perennial plants. Today farmers tilling their fields, discovering broken bricks, tiles and bones of people who affirm the existence of the settlement and cemetery.

The name Trichovista – Kampochori

The Kampochori, being a lowland village in the plain of Roumlouki, it is obvious that the name derives from its geographical position. Contractors were on the 01/11/1926 members of the State Commission,

responsible for changing the names of villages or place names that were considered were of foreign origin.

Although several decades have passed since the name change, however, the old name Trichovista used up to now, mainly from local origin residents of Roumlouki in their discussions. However, as regards its origin, has not survived some relevant tradition of folk memory, so I'll try to file some possible approaches and views already expressed.

Historic - Archival sources for Trichovista

The first written evidence for Trichovista found in manuscripts of the Campania Bishop Theophilus (1749 -1975) as mentioned above, so we deduce the existence of the second half of the 18th century. Later, during the revolution of 1821, was set on fire as the entire village of ROUMLOUKI in 1822 after the turmoil of Niaousta. In 1835 we have another reference to a document from the Turkish Archives Veria - Naoussa (1598-1886) concerning the Islamisation of a resident of the village.

The liberation from the Turkish yoke in 1912 Written by Dimitris Pantazopoulos, researcher of the history and tradition of ROUMLOUKI

The Trichovista released after so many centuries of Turkish occupation in October 1912, during the First Balkan War. First entered the village as liberators Greek soldiers after the liberation of Veria on October 16, coming from the west by the road bodied Veria - Thessaloniki (Judes).

THE ACTIVITIES OF RESIDENTS

Residents of Trichovista were crofters (geratzies) at Beys, cultivating their lands, like all villagers of Roumlouki. Certainly in Roumlouki, there was no the regime of brutal and full of slavery that existed in the Western world or the crofters of Thessaly after the liberation from the Turks. The geratzis of Roumlouki had freedom, if he wanted to leave someone Bey and choose another, even to move to the other village. Working with Bey had annual period and renewed with the consent of both, often signed and relevant agreement.

PARTICIPATION OF THE RESIDENTS OF TRICHOVISTA IN MACEDONIAN STRUGGLE

Written by Dimitris Pantazopoulos, researcher of the history and tradition of ROUMLOUKI

In the late 19th century and early 20th, when they play in the field of historical Macedonia, the shocking for the fortunes of Hellenism events in the so-called Macedonian match, Trichovista is also located in the center of things, like all the villages of Roumlouki but mainly due to its proximity to the Swamp.

In Lake of Giannitsa had long entered armed groups Bulgarians and Bulgarian guerillas, oppressing and blackmailing local Greek population to accept the Bulgarian exarchy of church.

PARTICIPATION OF THE RESIDENTS OF TRICHOVISTA IN MACEDONIAN STRUGGLE

**Written by Dimitris Pantazopoulos,
researcher of the history and tradition of ROUMLOUKI**

1. Remembrance of Vasileios Tzanopoulos
2. Remembrance of Michael Toliopoulos
3. Remembrance of George Toliopoulos
4. Remembrance of Athanasios Papadopoulos
5. Remembrance of John Matopoulos

THE MACEDONOMACH THOMAS TOLIOPOULOS

The specific Macedonomach born in 1882 in the village of Kouloura. Then his family moved to Mikrogouzi (Makrochori) and finally settled in Trichovista. Because even the stopping of the Mikrogouzi, acquired the nickname "Mikrogouzaioi" maintained even today for their descendants.

THE MACEDONOMACH STEFANOS BANTIS

The other native resident Trichovista recognized by the Greek state as Macedon is Stephen Bantis. Born in Trichovista in 1875 and apart from farming and agriculture, engaged in large scale with fishing, which made him one of the best connoisseurs of the secret of the Swamp, a qualification that became very valuable in the season of armed conflict between the Greeks and the guerillas in the region.

The settlement of refugees in Trichovista

The first refugees who came to Trichovista were Thracians, from the village of Kalfas of Constantinople in 1914, after the persecutions of the Turks this year. After about two years left and returned to their homes, to come again in 1922. Due to the inability to adapt to the unsanitary conditions of the country, have definitively abandoned Trichovista.

A WORLD WAR – ALLIED TROOPS

**Written by Dimitris Pantazopoulos,
researcher of the history and tradition of ROUMLOUKI**

In 1914-15 in all villages of Roumlouki, troops camped of the allies, taking part in the operations of the so-called "Macedonian Front" and was composed by French, Russian, English, and militant of the French and British colonies, such as Moroccans, Negroes (niggers) and men of Indochina.

In Trichovista camped French and Moroccans Negroes. The Frenchmen were living in tent camps, who set out from the village in uncultivated areas (Byron) and on the plot of Vasileios Tzanopoulos, and the Moroccans in the area in front of the elementary school. In the place "Keramidario" had their galleys. Water supplied from the taps that were in lodgings.

Their stay lasted six months and their relationships with the villagers was quite problematic. Noteworthy is the fact that the negroes cooked and ate snakes and turtles with which they made a kind of soup.

The ownership of land in farm of Trichovista after the release and rehabilitation of farmers

After the liberation in 1912, the ownership and use of land in farm of Trichovista was as follows. The 13/40 were purchased from the Albanian Abdul Kerim Bey and the other 27/40 remained ownerless after the Turkish beys left Macedonia in 1912. Thus, residents of Trichovista cultivated where they wanted and as much scope wished, without a corresponding tax to the former owners who remained in Turkey.

THE CHURCH OF ST GEORGE

The parish church of Trichovista was dedicated to Saint George. Older temple existed in the old position of Trichovista the surrounding area which is now called as rural location "Palekklisi." For many years after their relocating the residents of Trichovistas, worshiped in this old church and the new settlement had only a small chapel.

The clergy of the village

Tasks of curate at the church of St. George, were mostly indigenous villagers. The folk memory preserved in chronological order the names of the following:

- Demetrius Baltzis
- John Lazopoulos
- The priest Stavros Tzikas

Finally, it should be noted, that Trichovista until 1930 belonged administratively to the Diocese of Campania, based in Koulakia (Halastra) and in the estate that was bought in the village, built a house and resided for some time, usually during the summer.

The elementary school of Trichovista

In the village, Greek school was operating as early as 1870, as shown by a map of the era "Istituto de Agostini Ronia", which occur the churches and schools in Monastery Vilayets - Thessaloniki, with different color for their ethnic groups who lived in these areas (the Greek, in red).

In a statistical summary of the 1894-1895 school year, the school looks with just one class with one teacher and 15 students, and the costs for maintenance amounted to 138 drachmas.

Other reports for school Trichovista exist both in the late 19th century and early 20th.

REFUGEES-RESIDENTS OF KAMPOCHORI FROM KIOYRKIOI OF EASTERN THRACE

**Written by Dimitris Pantazopoulos,
researcher of the history and tradition of ROUMLOUKI**

The most populous group of refugees from Eastern Thrace who settled in Kampochori, came from the village Kiourkioi. These are families : Tzavara, Voulgaraki, Michalakakos, Anthoulakis, Michaki, Dimaki Vassilakaki, Sofopoulou, Charitopoulou and Kyriazopoulos. In Kampochori settled in 1927, after five years of wandering in different parts of Thrace and Macedonia.

Thus, of the 150 families of Kiourkoi, in Trichovista settled 30, another 30 in Anthofyto of Kilkis and the rest in places from where originally passed and lived for some time as refugees, as in Serres, Xanthi, Komotini, Didymoteichon , Gardens of Evros, Soufli.

THE VILLAGE “OLD PRODRAMOS” AND THE MODERN HISTORY

**Written by Dimitris Pantazopoulos,
researcher of the history and tradition of ROUMLOUKI**

In the plain of Emathia and near the first Pierian highlands, lies the village of Old Prodrimos. This is one of the oldest villages in Roumlouki, whose existence dates back to the last Byzantine and early Ottoman times.

The initial position of the settlement was in the place "Panagia" in Touba where there is today the village "New Prodrimos." Then the settlement was moved into the space around the churches of St. John the Baptist and Holy Trinity, bearing the name of the last village today. The two temples are late Byzantine era, so a comprehensive and accurate approach to creation year, possibly to give us an upper limit for the existence of the village of Prodrimos. The name of the village derives from the church of St. John the Baptist, which exists until today in the current village of Agia Triada, which was the site of the second installation of the settlement. Today, called "Old Prodrimos" to distinguish it from New Prodrimos who built Pontian refugees after the population exchange with the Treaty of Lausanne and installing them in the area.

References about the village in Turkish files

Reports of the existence of the Prodrimos, we find in three documents of Turkish file Veria - Naoussa, the early period of Turkish rule and more specifically the years 1602 the first two and the third in 1729. I think it appropriate to quote them unchanged, because it deemed highly interesting for the history of both the Prodrimos and the Roumlouki whole.

The release in 1912

In 1912 the residents of Prodrimos anxiously watched the events of the liberation of the region from centuries-old Turkish yoke. Then, invited everyone with their cars, to build the Greek army engineer a bridge, outside the village of Mesi, for the coupling of Aliakmona and the passage of the 10th Division, which came down from Pieria (area Palatision - Vergina) to be directed to Veria. Residents of Prodrimos, offered food to Greek army while burned one of the three Turkish huts that existed in the

village, expressing in this way their joy for the coming of the Greek and hate towards everything that reminded them of the Turkish slavery. However, the Turks these days did not bother any of the village.

Education in Prodromos

The school of the village was built in 1909, along with the bell tower of the Church of the Holy Apostles. Before that, used as a school room, which was built by double narthex of the church, which survives to this day. Books that taught the students, was the alphabet and the church lessons.

The temples of the village and their priests

The early churches of the village were the two post-Byzantine churches of Holy Trinity and St. John the Baptist. When residents moved, then built the Church of the Holy Apostles, about 200 meters north of the current settlement. This temple was built secretly by the Turkish authorities, but with the help of the beys of the village, declaring it to the authorities as a warehouse because they were not granted the permission and slowly - slowly turned it officially as a church. Their dead people, were buried in the old cemetery next to the church of St. John the Baptist. Last burial, a resident of Baptist, in the old cemetery was that of Metaxo Markopoulos, and so did new, in the space that is until today.

Prodromos at the time of the revolution of 1821

In the early 19th century, the village was converted into a manor of Ali Pasha of Ioannina, when extending his dominion up to our region. Later burned after the suppression of the revolt of the Greeks in 1822, when after the destruction of Niaoustas set ablaze from end to end over Roumlouki and villages destroyed, while of lost forever and what privileges they had managed to maintain until then the enslaved Greeks.

The Macedonian Struggle and the involvement of residents in this

At the time of the Macedonian struggle, the whole village is organized in the national effort. Many never serving in Greek army corps, both in Swamp, and the neighboring Pieria. In addition, they offer their services as feeders Macedon, while in their homes often find accommodation Captain Malea (Fragakos), Captain Garefis and Strimpinas from Elafina, who acted in Pieria and Dimitrios Katsiampas with his brother Prodromos Skotida (Poziariti), who acted throughout Roumlouki and especially with the Captain Koraka (Vasilios Stavropoulos). Head to the race committee of the village was the priest George Malakopoulos, who co-ordinated the supply of the Corps of Prodromos and provided when needed shelter to Macedonomachs (Macedonian soldiers) passing through the village.

Prodromos during the first two decades of the 20th century

Prodromos in the early 20th century it had 40 houses and was a manor which was owned by the brothers Tzafer Bey, Mehmet Bey, Chantar bey, Sasia bey, Kerim Bey (senior officer of the Turkish army)

and in their khanum sister, who married an Arab and she got share of the manor and a “konaki” (shelter) in the village. To their mother belonged the whole manor of Prodromos, approximately 12,000 acres Turkish and the half of Melikis. All of them lived in Thessaloniki, and had houses in Veria. The village had a caretaker (soumpasi) an Albanian, the Ampentina and later a Greek from the village Rapsomaniki. Prodromos had three huts, of which the one, which was in the area where today are the offices of the Agricultural Cooperative, burnt by the villagers when appeared a part of the Greek army in 1912. The village is about a hundred years, was turned into a manor by force of the tyrant Ali Pasha of Ioannina. The village has two priests, Priest George Katsikas and Priest Elias Malakopoulos.

A PERSONAL TESTIMONY

Continuing my research on the Asia Minor refugees who settled after the expulsion of 1922 at the old Gida and its surrounding villages, I will present a personal testimony and experiences of a woman 90 years old from Asia Minor from Schina, the last refugee now living in the village. It is about Koutsaki Catherine, nee Stergios Kastanas, born in 1912 in Tsaousoglou of Magnesia, a pure Greek village about 10 miles northwest the city and 30 miles the northeast of Smyrna. The testimony was based on specific questions addressed by the writer and the venerable old woman answered with the wisdom of years of Asia Minor and the kindness and nobility that characterizes her origin. It is about the way of life in the old country, the facts of the persecution and the installation in the new homeland, initially at Ptolemais and then at Schina. The testimony will be submitted as a continuous narrative, after the removal of my questions and without any intervention in the content and flow of the narrative of the old woman.

THE VILLAGE AND LIFE ON THIS AT THE BEGINNING OF OUR CENTURY

On the Island, as I mentioned in the beginning, there was the monastery parish of Saints Cosmas and Damian, which flourished mainly in the 19th century, as evidenced by the date of acquisition (1813) of the Catholic extant and from the securities ownership (1845), preserved as Turkistan historical record of the Metropolis of Thessaloniki. There is a view that was founded by the bishop Theophilus Champagne (1749-1795), (whose documents and letters of the filename mentioned), but the most likely is that it was founded earlier. From the relics seem that there was a long spiritual link to the Monastery of St. Catherine of Sina, to be started in the first decade of the 18th century, when the archbishop of Sina was Athanasios "Verroiaios" (1708-1720).

The Island at the beginning of this century was lakeside and one of the largest villages of Roumlouki. It was a manor of the well known Jewish of Thessaloniki Saul Modiano, who according to the narrative of the elders possessed 72 manors.

According to tradition, the previous years the village was scattered every 5-10 houses at various points east and southeast of the current location, where it was dry and not flooded by the waters of the Swamp. But when found the bones of Saints Anargiron, Cosmas and Damian, in a shell sea turtle, on an

Island in a tributary of the Aliakmona originally built there a chapel and then founded a monastery, the Islanders gradually began to gather near it and created a new settlement. Indeed, settled east of the convent, since it was impossible the extension to the west because of tributary Aliakmona. The tributary is preserved until today behind the old village church (church of the monastery). So in the Island we see the Church is outside the village on the west, immediately after the last houses, in contrast to the usual type of Greek village that the church is at its center.

In the Macedonian Struggle offered the maximum the monastery of Saints Cosmas and Damian. On their facilities resided the transiting of the area Greek army corps and wounded from the fighting in the Swamp until their complete care.

In all national competitions, the monastery offered valuable services to the enslaved Greeks, culminating in the action developed by the monks of the Macedonian Struggle. Particularly important was their advice to the letter, since as I mentioned above, from the 18th century paid teachers and offered its facilities for staying and their cells as a school, to learn letters, Greek children from the Island and the surrounding villages, and kept alive in the hearts of Christians the flame of Hellenism and Orthodoxy.

Each time was a great feast on the day of the celebration of Saints Cosmas and Damian, with more formally on 1th July and with less solemnity on November 1. Then came in the Island pilgrims from around Roumlouki and Diocese of Campania, and was quite big trade fair, figure that continues until today. Many times the Bishop Campania with the entire entourage from Halastra visited the monastery. Then, the entire village, along with the priest and the monks of the monastery, came to the edge of the village to Rezina, to greet the bishop with all the necessary solemnity.

An officer gave a speech to the assembled Islanders while they celebrated with dances and songs in the village square, because the Greek came to their village and freed from the Turks.

In February 1913 in the narthex of the church of Saints Anargiron took place the documenting of all male inhabitants of the village, by a committee of the Greek army with a chief, an officer.

By 1920, 20 families settled in Rezina and with them of the Koukatska and Mavropoulos gave life back to the Byzantine village.

IN ROUMLOUKI

In the Macedonian struggle offered services and the priests of the villages of Roumoulki. These, despite the few things they knew were most alive in their hearts the flame of Hellenism, as mere followers of a long, yet heavy heritage of their predecessors. These did their utmost to strengthen their flock in the difficult moments that lived under Turkish slavery and the Bulgarian risk. From all these unsung heroes I will refer to twelve, the action of which rescued the historic pen and folk memory.

It is proved by history and acceptable by almost all historians, that the church was present and many times leading to all national struggles of the Greek people. It is enough to leaf through the pages of one of modern Greek history and you will easily find it. During the Turkish slavery, one of the most barbaric

and inhuman enslavement that knew mankind and the spiritual darkness that is made, monasteries and churches were the nurseries where nursed chariots and letters the vast majority of the fighters of freedom and were initiated into the ancient and orthodox education, the great Teachers of our gender .

To see the size of this offering, it is sufficient to mention only the form of St. Kosmas the Aetolian, this national martyr whom the people called him Patrokosmas and science characterizes him as a saint of the poor and enslaved. Many bishops, priests and monks were wholeheartedly in the various struggles and revolutions to restore the desired freedom, giving the contestants financial assistance, spiritual guidance, moral support and sometimes the emulated by their own sacrifice.

On the Island operated Nikolaos Giannopoulos, who was ordained in 1908 after a proposal by Captain Yota Gonos to the Bishop Campania. Throughout the duration of the Macedonian Struggle was the main feeder of the military corps of Captain Yota Gonos and Panagiotis Papatzanetea, with whom he connected with close friends and visited him regularly at his home to discuss together about the race and the consult.

The villages of Roumlouki that time belonged ecclesiastically in three Dioceses. The majority (over two thirds), formed part of the Diocese of Campania and Kastri, while the Prodromos, the Meliki, Neokastro and Sfinitsa belonged to the Diocese of Kitri and villages from the Stavro to Veria belonged to Cathedral of Veria and Naoussa.

THE MACEDONIAN STRUGGLE IN THE ISLAND

Finally, I want to emphasize once again the urgent need to characterize the old church of Saints Anargiron, as a monument of the Macedonian Struggle for all her offer. It is necessary to begin immediate repairs on this wondrous temple, which is liable to be damaged by the ravages of time and our own neglect and indifference. Moreover, I think it would be fitting for the Community of the Island to name one of the streets of the village as "street Macedonomachs of the Island" and placed in the square next to the building of community, a marble slab on which is written the date and the fact the burning of the village by Komitatzides.

In the Macedonian struggle, attended by villagers of the Island and the monks of the monastery of Saints Anargiron. The Monastery was the mainstay of Hellenism of Roumlouki, as there was a spiritual, religious and national center for residents. Because even the high for that time of the property (movable and immovable) but also favored by Turkish beys because of the many miracles Saints Cosmas and Damian, had the opportunity to work at its own expense in the cells of school for Greek children of the Island and neighboring villages.

The Island (like all villages in Roumlouki) actively participated in the Macedonian struggle, offering valuable services with the villagers and the monks of the Monastery of Saints Anargiron. That active participation and lake position, was the cause that was together with Schina, Nichori, Ktafigi, Gida, Trichovista, Kavasila, Skilitsi, Stavros, Mikrogouzi, a place trip of Komitatzides of the Swamp. From this, the Bulgarians came to plaves and terrorized the inhabitants of these villages, along with all its inhabitants of Roumlouki remained steadfastly faithful to Hellenism and the Ecumenical Patriarchate,

preserving the ancient Greek customs and songs, the traditional women outfit and especially the pure Greek glossary, with few influences from alien dialects and numerous ancient words and phrases.

THE MACEDONIAN STRUGGLE IN VILLAGES: SCHINA AND NEOCHORI

I come now to the participation of residents Neochori in the Macedonian Struggle. As residents of Schina so residents of all Neochori organized in committees and offered many services as conveyors, feeders and connectors.

In this struggle participated and residents of Schina and Neochori. The Schina organized in committees and its residents offered their services as links, guides, conveyors, feeders and plavatzides (boatmen). Residents of the Schina went to Klidi and receiving arms and supplies for Macedon, then transferred by cart to the village and then loaded into the boats and went into the Swamp in Greek huts. One of the best feeders in the Swamp of guerrilla, was Tzolas Minopoulos (father Aristides Minopoulos). Residents of the rope brought on their boats to the Greek floors, soil and wood for the maintenance and strengthening of the dykes.

THE FACTS OF THE RELEASE AS LIVED BY OUR GRANDFATHERS IN ROUMLOUKI

When the Greek army came, was the whole village gathered and celebrated just saw the Greek soldiers. Drums banged and institutions. We women, my mother and my grandmother knead bread and we gave the army. Everyone knead, to catch up to feed them all.

In 1912 we saw the artillery struck by Kastania in Veria. We have been cleaning corn. Requested from our village to send cars to make the army bridge with them in the river, where passed the 20th Division, which came down from Pieria, between the Palatitsia and Vergina towards Mesi and passed by the resource there the river and went to Veria.

All the villagers were hiding at a point in the Loutro. There was lowering and not seen. There, I remember Dionysis Tzalamaniari to share water with koukoumas.

The Turks did not hurt us. When they left the Greek came to our village. I was in the front yard at home and I was playing. Some soldiers shouted at me and gave me a pair of binoculars with their cases.

In 1912 came the Greek, sent notice to the villages with link to go all our cars and put them in the river, tie them up and make a bridge to pass the Greek army. We all went our cars to the resource and other cars came from other villages.

A FEW WORDS ABOUT CAPTAIN KOLOKOTRONI (KONSTANTINOS KOLLITZAS) WHO KILLED IN THE BATTLE OF STAVROS AND HIS FAMILY

The battle of the Cross (27 September 1944) was conducted between the German occupiers and parts of the 2nd Battalion of the 16th Regiment Vermion independent of the Greek People's Liberation Army under the command of Commander Captain Kolokotronis (Konstantinos Kollitza). In this battle, killed many Greeks and Kolokotronis mortally wounded, to expire the next day in Naoussa.

NEW DATA OF THE BURNING OF THE ISLAND IN 1906 BY BOULGARIAN KOMITATZIDES

This is new information about the burning of the village of Island from Bulgarians guerillas in 1906. It is a comprehensive reference contained in the book published in 1909 by American journalist Albert Sonichsen, entitled "Memories of a Macedonian partisan" and released in New York from publishing "Duffield and Company" (what an irony to discover we natives from Roumlouki after almost 100 years!). At this point, of course, must publicly thank my friend and teacher Gregory Giovanopoulos, which in the

context of preparation of the Master identified and recommended me the above version (translated into Greek).

Importantly, it appears that the burning of the Island had international impact either on the side of the Greeks challenged, either this Bulgarians.

Generally, the Bulgarian gangs quieted accordance with the orders of the local committees. The conflicts that took place between gangs and the Turkish army, the Bulgarians were in defense. The exception is the area of Giannitsa where leaders Luka and Apostol attacked the Greek gangs. In Lake Giannitsa were many naval clashes.

Newspapers across Europe have had very vivid descriptions of the destruction. The French newspapers, in fact, motivated by Greek sources, documents that five hundred Chet under the command of the Bulgarian army had massacred men and women. We heard from the villagers that men of Costas roamed the streets of Naoussa and boast about how we were driven out and forced into such a stampede such that we could neither our dead to collect.

In the narratives of Demetrius Pantazopoulos of Schina and the Vasileios Tzanopoulos of Trichovista, from their villages were visible the fire on the Island and the fear of residents whether they had the same luck with the Islanders. Indeed the inhabitants of Schina, asked protection for their village from neighboring Nichori of Rahman Bey of Schina. They asked to be vigilant ie 2 -3 Albanian gunmen who had to guard his "konaki" (shelter).

The burning of the village was not without casualties. The 8 year old Thomas Spanos was burnt alive in his house.

In 1906, more specifically the night of 14 to 15 March, the guerillas come with plaves towards the ladder and onto the Island in the village in order to burn the guerillas come with plaves towards the ladder of the Island and come into the village in order to burn.

Indeed, these days the Greek Corps of lake showed high mobility, challenging on March 12 the Golo - Selo (Gymna), on March 13 the Saint Marina of Veria and on March 14 the Gkolesani (Lefkada) of Naoussa. Consequently, it is very likely the possibility that the guerilla attack on the Island and the torched to be retaliatory action to the Greek attacks in their own villages. Burned, however, 22 houses and many stables, barns and sheepfolds.

THE MACEDONIAN STRUGGLE TO TSINAFORO (Platanos)

The Tsinaforo in the early 20th century, was a manor Turkish property and belonged to Sefko Bey, a fairly wealthy Turk who lived most of his time mainly in Istanbul. At the time of the Macedonian Struggle, the village had about 100 Christian houses, inhabited by Greek speaking Greek Orthodox Christians and some 15 houses inhabited by Muslims "Turkish-gypsy", officers serfs in Bey. Of course, at the same time some families moved to uninhabited until then manor Avzi Bey's "Klidi" in Zaforo, which was after the river Loudias and outside the physical boundaries of Roumlouki.

At the time of the Macedonian Struggle, the Tsinaforo due to its proximity to the Klidi and the Down Swamp, is located at the center of sensational events and great national effort of the Greeks, which were held at that time for the survival of Hellenism in the ancestral hearths in Macedonian area. The villagers immediately organized into committees and each one offers anything to the national effort. Other entrusted with the transportation of weapons and ammunition from the key to their village, for collection by other people and took them to the rebels belonging to the Swamp, others offered food, hospitality and accommodation to rebel combatants and others are used as informers, agents, guides, links, permanent soldiers in Greek army or as auxiliary forces. The Tsinaforo becomes the place where catalyze the Macedonomachs as they come in Macedonia or bystanders from the area for a short rest or medical treatment.

Many times, in Tsinaforo, the captains and soldiers were waiting to take orders from the Greek Consulate of Thessaloniki to various missions or the village was the gathering place and departure. In the file Captain Petrilo, rescued one letter which sent to a partner of the Greek Consul Lambros Koromila nicknamed 'Prometheus', dated 01.09.1905 authoring, and in which it seems that ordering the captain said, to kill a bandit gang, who ravaged the surrounding parts of the Kolyndro. According to the order, the Petrilos had to send his deputy together with the residents of Roumlouki: Tzola Perifano (George Kiriazopoulos), Demetrius Krachalas and Antony Michopoulos and Koulakioti (Chalastrino) Alexander Anagnostoudis (Anagnostopoulos) in the Monastery of Agion Panton over the village "Fig tree", where the abbot would lead them to the bandits to exterminate them. Thus left to the discretion of Petrilo if he wanted to send the above men without lieutenant. They had certainly expect to Tsinaforo, a link to receive and lead them to the Monastery of Agion Panton.

Other times, "Tsinaforniotēs", moved from Thessaloniki themselves notes with orders and instructions of the Greek consulate intended for captains of Roumlouki and Swamp, going them on the bases or on the contrary, reports of the captains to the consulate.

Basil Dervishi offered his services to the struggle until the proclamation of the Young Turk movement, when he stopped his work as Macedonomach. In 1912, he welcomes jubilantly in Tsinoforo the Greek liberation army, seeing their longstanding struggles to find its vindication.

Demetrius Krachalas of John and Helen, born in Tsinaforo on 09/21/1879. Since childhood nurtured by his father John, who was for 40 consecutive years president of the village, with patriotic feelings. When the Macedonian struggle started, Demetrius held by him in the first in the region since 1904. He worked tirelessly as a feeder Macedon, connector, informer, guide and transporter of weapons and ammunition from Klidi and Kaliani in Tsinaforo and then to Swamp. He received weapons by Athanasios Papadopoulos from Klidi, which often worked together and was the mainstay of the Struggle in his village. Mentioned that once when he was forced to sleep one night in the church of St. Demetrius in Kaliani, threatened him stung a viper that was inside a sack, which he used as a headrest. Often also gave his home as shelter to the passers Macedonomachs (Macedonian soldiers) and their leaders.

THE MACEDONIAN STRUGGLE TO VILLAGES : KLIDI, KALLIANI, KARIA AND KALIVIA

The Klidi is the last village in the east of ROUMLOUKI limits, near the Thermaikos Gulf and the estuaries of Loudias and Aliakmona. At this time, the soil and topographical data of the area was completely different from today. Northeast of the village passed Loudias River, which then was essentially a channel that connected the lake of Giannitsa with the sea, creating on its estuary a huge marshy area known as the 'lower lake'. In the 'lower lake' was a region, called "Giouvari", in which ended huge populations of fish for breeding. Entrance to Giouvari was closed by two dams, which had specific inputs of fish, called 'mouths'.

The proximity of Klidi with the stairs of Thermaikos, the lower lake of Giannitsa, contributed to the settlement gained great strategic value to the conduct of the race. Thus, the Greek consulate of Thessaloniki saw very early the importance of its position. Situated near the stairs of Thermaikos, was the best place for disembarking men, ammunition and weapons from old Greece and then promoting them with the assistance of native guides through the valley of Roumlouki in Lake Giannitsa and from there across the Macedonian area.

Residents of Klidi used as links and guides of Macedonomachs, rebels and ammunition carriers, feeders and informants. The houses of village were offered uncomplainingly for catalysis and overnight stays for the rebels which was in complete privacy because it was a strong presence of the Turks in the village with the existence of a police station (Karakoli), which had permanently 4-5 tzantarmades (gendarmes) and also the permanent residence of many officers in the house of Avci Bey, owner of the estate of the village.

In the homes of Klidi accommodate army corps of Macedonomachs, either at the entrance or exit from Macedonia, or in undertaking various missions. Mentioned that some day, in the house of Athanasios Papadopoulos, there was a group of Macedonomach soldiers. While eating at noon, suddenly appeared the Turkish gendarmes from Karakoli (police station) of the village. Papadopoulos came out of the house to welcome them and to give the necessary time to the Greek insurgents to hide. But the Turks seized him and tied him to a poplar tree, which existed between the house and the hut, which was opposite him. The Turks were beaten and interrogated him for a long time to manifest their partners of the village and the secrets of the struggle. From a window of the house, the Macedonomachs watched the scene and wanted to intervene and strike with their weapons the Turks. They are not allowed but his wife and other relatives of Papadopoulos, because then there would cause turmoil in the village and would accept the retaliation of the Turkish. Eventually, Papadopoulos suffered as the end beating and interrogation of the Turks, who fled after the release.

To hide and storage of weapons often used the church of Kalliani. The priest Triantaphyllos Perifanopoulos of Klidi, who was chaplain to Kallianis, collaborated with the villager Athanasios Papadopoulos and Kallianioti Dino (Constantine) Akrivopoulos and carrying weapons in Kalliani and hid them in a specially constructed crypt for this purpose under the St. Bank of the church of St. Demetrius.

In the Macedonian Struggle, however, had organized residents of Kalliani, Karya and Kalivia. These were used as carriers, feeders, connectors and drivers while regularly conscripted as auxiliary soldiers of local Greek army.

The village Kalivia was located southeast of the Klidi, on the other shore of Aliakmona. The 1906 had 15 Greek houses, and 5 houses of "Turkish-gypsy". The Kalivia was the place where resided the passers captains and took place meetings among themselves and with other strains of the Struggle by the region or city Struggle of Thessaloniki. Here also, recovering wounded from the fighting in the Swamp or patients fighters from malaria and expecting messages from the Greek consulate of Thessaloniki.

THE MACEDONIAN STRUGGLE IN VILLAGE MESI (MET'S)

In the early 20th century, the Middle had about 30 homes and was Turkish manor, which belonged to Sekir Bey. When it started the armed struggle in the region, the residents organized in the common national effort, particularly by the Head of Centre Struggle of Veria, Anastasios Tsiar Manolakis. Among those who have distinguished for their participation, we mention : the priest Dimitrios Braniotis, his son Gregory, Dimitris Giannopoulos and Tsourdas, who maintained friendly relations with the brothers Demetrius Katsamba and Prodromos Skotidas and cooperated with them, since they lived in a state of illegality against the Turkish authorities.

In Mesi came often several Macedonomachs individually or with military corps or bystanders to stay overnight, either to rest catalyzing the village's houses. Then, the villagers were trying to look after them

and provide them with the best possible hospitality, with their first concern offering hearty meals and a cozy nook in the fireplace for their relaxation.