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PRESENTATION OF LOCAL LEGENDS, TALES, PROVERBS, ANECDOTES



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2018 
EUROPEAN YEAR
OF CULTURAL
HERITAGE
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FOREWORD

Europe has a very rich heritage of traditions and popular memories, and has produced a lively and articulated culture, which has few similarities in the rest of the world.

Local history and popular traditions testify, in their multifaceted aspects, the centuries-old culture of entire populations. We discover that places familiar to us, where we spend our daily lives today, have been background and link between past and present, like unwitting witnesses to the history of our territory.

The knowledge of our heritage, made through the study of the most fascinating traditions and myths, and handed down from generation to generation through the oral tradition, allows us to rediscover the civilization of entire regions and nations, whose rich spiritual and cultural heritage has awakened interest in the various forms of expression of the popular soul. This has been possible just going back to the discovery of myths, fairy tales, anecdotes, legends, songs, nursery rhymes, sayings, proverbs and beliefs that subsist in today's society.

Language, which is a vehicle of symbolic value of historical self-awareness, is also the most evident sign of identity and roots, to which above all young people must be aware they belong. Oral tradition offers compositions of wisdom, of a practical and popular character, made from the experience and observation of nature and human behaviour.

Collecting these examples from our five Countries' historical, cultural, linguistic and artistic heritage, rich in resources to be elaborated and compared, our students have participated in the construction of the cultural identity of a legacy they have inherited, but they have also had the chance of building their own memory.

Through this small gathering of tales, stories and sayings, handed down from the popular tradition of our five Countries, our young students want to share our heritage with whoever has the kindness and generosity to read these texts.



Scuola Andrea Velletrano
Istituto Comprensivo Velletri Centro
Velletri, Italy

LOCAL LEGENDS AND TALES

HISTORY OF CENCIO VENDETTA

- Cencio Vendetta (Vincenzo Giovanni Battista) was an Italian brigant born in Velletri in 1825.
- A report of the time called him "daring, enterprising by nature, skilled in the handling of weapons, especially knife, and determined to use them".
- Since the age of 13, Cencio was dedicated to theft, pickpocketing and robberies.
- In the following years he accumulated several convictions including life imprisonment and forced labor.
- Among his most horrible crimes there was the assassination of the papal gendarmierie's marshal, committed in 1857 in Via del Comune.
- What made him really strange was his «habit» to roam the streets dressed as a woman, thanks to the help of his sister-in-law and her sister- both his lovers- in order to escape justice.



Manuele Bacchiocchi 3°G



Linda Colasanti 3°G

Everything started in this way...

- He's famous for having stolen the sacred image of *Madonna delle Grazie*.
- The image of Madonna delle Grazie is very important for the town of Velletri. A procession is held every year in Her Honor and still nowadays her worshippers venerate her.
- On 1st April 1858, in exchange for returning the painting, Cencio asked Pope Pius IX for money and grace for both himself and for his brother. His brother, in fact, was in prison for having committed serious crimes.



Giorgia Leproni 3°G

- The Pope decided to give the clemency only after the image return.
- After a popular riot Cencio decided to give the Holy Image back.
- Cencio was arrested on 6th April, 1858 and died the following year.
- Today the image of the *Madonna delle Grazie* is in the Saint Clement's Cathedral, in Velletri.

THE LEGEND OF ARTICHOKE «ALLA MATTICELLA»

- In spring, it is tradition, in Velletri, cooking the so called "artichokes alla maticella".
- They are cooked on embers obtained by burning "maticelle".
- They are bundles made with the pruning of the vines.
- The artichokes are prepared with fresh garlic, pennyroyal, salt and plenty of oil.



It all started because of a distraction...

- Assuntina, a farmer's daughter, had to prepare the breakfast for her father's workers. She was, however, engaged with her beloved Gliopordo and she didn't notice that the basket with the artichokes had caught fire.
- She put them inside artichokes and added olive oil.
- Then she put embers in the basket, and finished cooking the scorched artichokes.

- When her father and the other workers arrived, Assuntina said she had prepared that breakfast to celebrate the wines and the artichokes.
- The enthusiastic father also took a bottle of wine.
- Everyone liked artichokes cooked on the embers.
- From that day, every year in spring, embers with artichokes are organized to eat "artichokes alla matticella" with relatives and friends.



Melissa Ferrante Carrante 3^oG



Simona Di Napoli 3^oG



Alice Bonafaccia 3^oG

THE INDICO

- The popular belief wants us we have an internal enemy (inside our homes). They are nocturnal beings who live in the corridors. They presumably have short legs, height ranging from 60 to 200 cm, slow gait, and occur during nightmares, when they become invisible and finally pounce on the dreamer. They encircle him/her with a crippling electric shock to the belly. You will defeat it, if you are able to speak, shout or, even better, blow with the nose ... since it is difficult, when "paralyzed", to perform the "Valsalva manoeuvre", which serves to decrease the heart rate in case of tachycardia, and even lets the emptying of the viscera.
- In Velletri they call it "Indico" like the colour indigo! It is a kind of elf that, in popular belief, immobilizes people's limbs during half-sleep, "sucking their breath". The only way to send it away was to eat something on the toilet bowl and say: "Indico, come and eat!", So he, disgusted, ran away.

For two months Filomenaccia had had the Indico, she could not bear it anymore...

At night she had a heavy weight on her stomach, poor woman, she did not know what to do: she had tried everything! She had consulted all the astrologers, and even Schinetta, the magician.

He told her: "Filomena, there are no solutions; you have to leave this haunted house. You see, this elf is so attached to this house that it won't leave it, even with a priest's help. No need for holy water, sulphur or copper water... Listen to me, you'd better go".

Then the next morning, she gathered all the necessary, and her husband filled her wheelbarrow. Their son carried a basin, which contained a few things and some sheets. Filomenaccia had wrapped the mattress in a basket, and placed it on her head, when suddenly her brother-in-law arrived and stopped at the centre of the courtyard. He said, "Are you leaving?"

Filomenaccia replied: "Of course! May it took an accident, anywhere it is!"

And from above the mattress the Indico said: "Come on, brother - in - law, let's go to a new house".



Chiara Ricci e Elisabetta Pontecorvi 3^oD

THE DOBLE GRAPE FESTIVAL

At the beginning, each of the two main squares in Velletri (Piazza Cairoli and Piazza Mazzini) celebrated their own grape festival in the same period, but on two different Sundays. Such was the rivalry between the quarters "Dabballe" and "Dammonte" that in front of the Church of San Martino they placed a fence which served as a boundary. Around the 1960 the two groups joined, and from then on Velletri's citizens have celebrated a single and unique grape festival.



Giuditta Acconcia 3^oB



Rachele Scognamiglio 3^aB

AUGUSTUS' DOMUS

Once upon a time there was a villa, situated in a place in the countryside now called *Madonna degli Angeli*. It dominated the view of the surrounding countryside, and belonged to Gaius Julius Caesar Octavian, better known as Augustus, the Roman emperor, whose birthday was celebrated in 2014. There is an anecdote which, much more than lots of words, can tell the impenetrability of Augustus' Villa. It is said, in fact, that any curious who tries to enter the ruins of the residence, is thrown out by an unknown superhuman strength. Precisely for this reason, one day, a farmer trying to prove the falsity of the belief, decided to spend the night there but was thrown out together with his bed. After that night, it is said that the villa has no longer been visited.

THE WEREWOLF

According to a legend, a woman who lived near Velletri was a subject of lycanthropy. Her name was Iolanda Pascucci. It is said that when she changed, her eyes dilated, and she needed so much water. Above all her strength increased, even more than the total strength of forty men. One day that woman married a musician and, according to the story, on the same night of the wedding, she underwent another transformation and run away from home. For this reason, it is said that her ghost is still wandering all through the Castelli Romani.



Vladislav Mantilik 3^aB



Giulia Noce 3^aB

THE DIGGER GHOST

A long time ago, in Velletri a farmer lived, who every day cultivated the land. Along time, the plants grew and it was almost harvest time. As one day he had forgotten to water the plants, he awoke suddenly in the middle of the night to arrange for it. At that time, a villain was wandering around the countryside. Having finished the water, the farmer went to a fountain. The gangster saw him, took his hoe and killed him. It is said that every evening, at that time, in the same place where he died, one can glimpse the farmer's ghost while he is cultivating his garden.

LEGEND OF THE BATTLE AT THE REGILLO LAKE

This legend merges with history. Let's imagine going back in time, and finding ourselves in the Pratonci del Vivaro - among the Alban Hills, in the territory between Velletri and Rocca Priora - in the middle of the famous battle of Lake Regillo which, about 2500 years ago, saw the Romans and the Latin League fighting each other. According to some historians, it took place around here. The historian Dionigi from Halicarnassus (60 BC - 7 BC) wrote that during the armed clash (499 BC) - among the ranks of the Romans two knights stood out "enormously superior in beauty and stature to that human nature is used to produce".



Riccardo Mammucari 3^aE

Those two giants, according to legend, were the Dioscuri, who led the Romans to victory. The name Dioscuri comes from ancient Greek and means "Zeus' sons". Zeus is the god Jupiter for ancient Romans.

Let's imagine them towering in the morning mists of this beautiful Lazio plain at six hundred meters above sea level, let's imagine them walking along the shores of that ancient lake.

The two twins, Castor and Pollux, were considered protectors of those who were in serious danger on the battlefield or at sea. They were the 'rescuers' gods. Sometimes the twins are depicted with wings; they are often depicted as charioteers or knights, and we can imagine how their myth has merged with history, going to the rescue of the Romans. Behind them, towards the south, stands the profile of Mount Artemisio, which, according to some scholars, housed Alba Longa, the city founded by Ascanio, Aeneas' son, more than four centuries before the birth of Rome.

Probably, the Regillo Lake is the same that was drained between the thirties and fifties of the twentieth century, and in place of which today there is a swampy area called *Pantano della Doganella*.

PROVERBS

'E rose nasceno mmiezzo 'e spine

The beautiful things of life cannot be appreciated without any efforts

Capoccia che nun parla se ciama cocozza

The person who doesn't think is an empty head



Sara Galli, Andrea Macaluso e Matteo Pelagatti 3°D

N so' cianghe cheste da portà stuàli

These legs are not suitable for wearing boots

Chi tè o' sale o mette a e rape, chi n'o te' s'e magna sciape

We must be happy with what we own

It is said of those who want to do or appear more than they can or are

E' come l'asino de Scarniccia*: tè 99 mali sotto a coda

Being like Scarniccia's donkey, which was ill and therefore useless

*The proverb refers to a person who does not provide any contribution. *Scarniccia was a peasant in Velletri.*

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ANEDDOTES

THE STAIRS BUILT BY PRISONERS



The Austroungarian prisoners

In the ossuary of the cemetery of Velletri there is a plaque that reads: «Here lie the bodies of 83 fallen austro-hungarian war 1915-1918».

Their death took place between August and December 1919. It occurred most likely because of a «Spanish» epidemic, a terrible flue that spread throughout Europe in those years.

The prisoners came from 13 present-day European states, all belonging to the Austro-Hungarian Empire at the time: Austria, Hungary, Czech Republic, Slovakia, Slovenia, Croatia, Bosnia Herzegovina, Serbia, Montenegro, Romania, Poland, Ukraine, and even from our unredeemed regions.

The quarry

They were forced to work at the stone quarry, now abandoned, called «Pietrara», (owned by Oreste Zaccagnini, Roberto's grandfather, a historian of the place from which we learned such news), which is located on the Appia ring road, in the vast area of the Orti Ginnetti. Material was obtained from the quarry for the construction of the Velletri-Terracina railway and for other public utility works for the city of Velletri, such as the Viale Marconi steps.



The casermaccia

Finished the hard work, the prisoners went to sleep in the ex Franciscan convent known as the "Casermaccia" ("ugly barrack"). Probably the epidemic spread in their lodgings at that building. It debilitated prisoners until death despite the young age of many of them.

The Stairs Of Viale Marconi

The prisoners were also used for the construction of the steps, very close to our school, which start from Piazza XX Settembre and cross the gardens of Viale Marconi. The steps had to be all the same size and the same proportion of "riser and stop", but it is not like that, in fact, to go up and down the steps you need to take a step and a half and, therefore, they are not comfortable at all.



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Photos

The other photos were taken by Ill A

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Kuigaliai Village
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LEGENDS AND MYTHS



BIRUTĖ

Although Birutė is an important historical figure, much of what is being said about her youth is legendary. It is believed that like the vestal virgins of ancient Rome, she had dedicated herself to the preservation of the eternal flame at a pagan sanctuary on a hill near today's resort town of Palanga on the Baltic Sea eastern shore. About the year 1349, Kęstutis, son of Grand Duke Gediminas, while hunting in the vicinity, saw the beautiful

Birutė, fell in love with her, took her to his castle in Trakai, and married her. Their eldest son, Vytautas, later called the Great, became the ruler of Lithuania and a very important leader in Central Europe. Birutė and Kęstutis stayed faithful to the ancient Lithuanian religion throughout their lives and both are widely respected and loved by the Lithuanian people, especially by amogitians of western Lithuania. *Dovydas form 1*



GEDIMINAS' DREAM

One day Grand Duke Gediminas, ruler of Lithuania from 1316 to 1341, went hunting in the forest of Šventaragis' Valley. Lithuanian forests were renowned for their primeval state and abundance of game – a true hunter's paradise. Before Gediminas realized how late it was getting, night fell and he had to spend the night in the forest. During the night he dreamt about a large wolf in iron armor howling with a voice of a hundred wolves on a nearby hill. In the morning, puzzled by the dream, Gediminas sought out the help of Lizdeika, a local sage, to interpret the dream for him. Lizdeika told him that the wolf's iron armor and loud

voice meant that a powerful fortress would be built on the hill and that its fame would be heard far and wide. Gediminas promptly gave orders to build a fortress on the hill and moved his headquarters to this new site. The city of Vilnius, the current capital of Lithuania, grew up around it. *Adrija form 4*

INDOOR SNAKES

Control of fieldmice in granaries were always a problem for farmers. Before house cats became widely available, Lithuanians used grass snakes for rodent control in places where they stored their grain. Christian missionaries, not speaking the local language, jumped to the conclusion that the snakes kept indoors were some kind of objects of the Lithuanian pagan religion. In truth, good mouse traps were harder to find than grass snakes, yet grass snakes are not dangerous to humans and are efficient rodent predators.



Ermita form 4

NERINGA

On the eastern shore of the Baltic Sea near the mouth of the Nemunas (Memel) River, there is a bay known as the Couronian Sea. The bay is bounded by mainland in the east and south, by a narrow strip of sandy ground and sand dunes jutting out from the mainland and separating it from the Baltic in the west, and is open to the Baltic in the north. The soil of the sandy strip is held in place by the roots of pine trees and some hardy shrubs. Legend has it that the sand was scooped up and brought here by a local giantess named Neringa to shelter the local fishermen from the violent storms on the Baltic Sea. This sandy strip is now called Neringa after its legendary builder.



Ermita form 4



JŪRATĖ AND KASTYTIS

According to an ancient Lithuanian legend, Jūratė, the beautiful sea-goddess, who lived in a palace built of amber at the bottom of the Baltic Sea, fell in love with a fisherman Kastytis. When thunder-god Perkūnas, the most powerful of the Lithuanian gods, found out about it, he became very angry at Jūratė for her love of a mere mortal and in a jealous rage with lightning bolts killed Kastytis and shattered Jūratė's undersea palace. Even today, when winds whip up raging storms in the Baltic

Sea, one can hear Jūratė's mournful cries for her beloved Kastytis and, afterwards, one can still find small pieces of Jūratė's amber palace among the seaweeds washed out on the sandy shores. *Arijana form 1*



PILĖNAI

In late February of 1336, a large crusader army consisting of Austrian, French, and German contingents and numbering about 6,000 fighters, guided by a force of Teutonic Knights, invaded Lithuanian territory from East Prussia with the goal of destroying the Pilėnai hill-fort, a key part of the Lithuanian defensive line of forts along the Nemunas River. The fort was filled with local residents seeking shelter for their families along with Lithuanian defenders commanded by Margiris, brother of Lithuania's ruler, Grand Duke Gediminas.

Burning and killing as it went, the crusader army reached Pilėnai, surrounded the hill-fort and commenced bombardment to breach the defensive walls. When the defensive walls started to collapse and the fall of the fort became certain, to deny the crusaders booty and captives, choosing death over a life of slavery, the defenders lit a large bonfire, burned all their valuable possessions, killed all their women and children and then killed themselves.

Gaining the inside of the fort, the crusaders were shocked and disappointed to find only the charred remains of bodies and goods and had to return to Prussia empty-handed.

For their bravery and their stubborn refusal to surrender, the names of Margiris and Pilėnai have become legendary and inspirational to succeeding generations of Lithuanians.



RAIGARDAS

About 5 km south of the town of Druskininkai on the right bank of the Nemunas River there is a wide and deep depression known as Raigardas Valley. People say that once there was a town called Raigardas (Rajgrad) here. It was located on an important trading route and, as a result, the townspeople prospered. When, however, they began to disregard God's commandments, God became angry and caused the town to sink and be swallowed up by the ground. Locals say that by listening silently and intently here, one can hear the sound of

church bells welling up from below the ground.



RIMGAUDAS

The geneology of Mindaugas, the first and only king of Lithuania, is not known and this mystery prompted stories about a powerful ruler of Lithuania who preceded Mindaugas and may have been his father by the name of Rimgaudas (or Ringaudas, Ryngold).

It is said that Rimgaudas saved Europe by stopping the advance of the Mongol army of Genghis Kahn and seriously wounding his eldest son Jochi in a duel. Jochi died in 1227. It is well known that the Mongol forces appeared in southern Ukraine in early 1223 and kept moving northward subjugating Ukrainian and Russian territories. It is quite likely that eventually they reached Lithuanian territories as well.

The Mongols were superior horsemen and archers. They were masters at warfare on the open plains. Much of Lithuanian territory, however, consisted of wet, bog-filled primeval forest and Lithuanians were skilled as forest fighters. The Mongols were at a disadvantage in this to them unfamiliar environment and it is quite possible that Lithuanians were able to stop them at the forest's edge.

It is, however, fairly certain that Rimgaudas was not alive by 1219 and that Mindaugas was consolidating his power in Lithuania at this time and would have been responsible for stopping the Mongols.



Austėja form 8



PUNTIUKAS

Near the town of Anykščiai next to a pine forest there is a very large stone called Punktukas. It is 23 feet long, 22 feet wide, and 19 feet high. Locals say that Punktukas used to be in the forest, but when the people built the local church on a path used by Velnias, ruler of the Underworld, he became very upset and decided to block the entrance of the church with Punktukas. It took a major effort for Velnias to move the stone, but with the help of all the evil spirits under his command he was able to lift it and to start carrying it. They were working at night and in secret. However, just

as they got to the edge of the forest, the first rays of dawn appeared in the east and a rooster started to crow. Velnias and his helpers were so startled, that they dropped Punktukas at its present location and ran away. Unconvinced, scientists argue that Punktukas was carried here by glaciers during the last Ice Age from Scandinavia.

Goda form 6



ŠATRIJA

In the western Lithuania's region of Samogitia near the city of Telšiai, there is a hill named Šatrija (pronounced: "shah - tria") with the reputation as the gathering site for all witches of Samogitia. It is said that even the hill itself was built by witches mounding earth over a local Christian church. The purpose of these gatherings and what the witches did are shrouded in mystery.

Also on Šatrija in ancient times on the third Saturday of July of every year, pagan Samogitians celebrated the cult of Gabija, their goddess of fire and hearth.

Before the invention of matches, the damp Lithuanian climate made it difficult to start a fire for heat and food preparation and people appealed to Gabija to preserve live charcoal in the hearth.

Goda form 6



ŠVENTARAGIS' VALLEY

Šventaragis' Valley at the confluence of Vilnelė and Neris rivers in Vilnius Lithuania was the legendary cremation site of Lithuanian rulers prior to the adoption of Christianity by Lithuanians. It is reported that this tradition was established by Lithuanian Duke Šventaragis, who asked his son Skirmantas to help transport his soul to the world of the departed by cremating his remains together with his favorite horse, hunting dogs and hunting falcons at this site. Lithuanians believed that the departed continued life "beyond the hills" in the style that they were already accustomed to and, therefore, needed to be sent there with all of their most treasured possessions. On their final journey great rulers were accompanied even by their favorite servant.



Goda form 6



EGLĖ, QUEEN OF SERPENTS

One warm summer day, Eglė, the youngest daughter of a local farmer, went bathing in the sea with her two sisters. Afterwards, returning to the shore to get dressed, she found a serpent in her clothes. To her surprise, the serpent spoke to her in a man's voice and demanded that she promise to become his wife for the return of her clothes. Faced with an immediate need to get dressed and not thinking about possible future consequences, Eglė agreed.

Three days later a great number of serpents pulling a wagon showed up at Eglė's parents' farm to claim the bride. Eglė's family tried to trick the serpents by giving them one of their farm animals, but each time a cuckoo warned the serpents about the deception. Finally, wise to the trickery, serpents succeeded in taking Eglė with them to their master.

At the seashore they were met by Žilvinas, a handsome young man, the Serpent King, who took Eglė to a nearby island and then to his palace under the sea, where they wed. Eglė and Žilvinas lived together happily and had three sons, Ažuolas, Uosis and Beržas, and a daughter, Drebulė, their youngest.

One day the children started asking about their mother's former home. Eglė became homesick and asked Žilvinas to allow her and the children to visit her parents' farm. Žilvinas was against it and set a number of what he thought were impossible conditions - to spin a never diminishing amount of silk, to wear out a pair of iron shoes,

and to bake a pie without kitchen utensils. Eglė, however, with the help of a local sorceress, was able to accomplish them and Žilvinas had to allow Eglė and the children to go.

The reunion with the family was such a happy event that Eglė's family did not want to let them return to the sea and decided to kill Žilvinas. But first, they needed to know how to get Žilvinas to appear from the sea. They demanded that the children reveal the family secret. Sensing danger, the sons refused to comply, but the youngest daughter Drebulė became frightened and revealed the secret call.

Eglė's twelve brothers rushed to the seashore, called Žilvinas, who appeared in serpent form, and killed him with scythes.

Not knowing her husband's fate and ending her stay with her parents, brothers, and sisters, Eglė returned to the seashore and called Žilvinas. In reply only a bloody foam appeared.

In her grief, after she realized that Žilvinas was dead, Eglė transformed her family into trees - her sons into an oak, an ash and a birch, her daughter into a trembling aspen, and herself into a spruce.



Goda form 6

PROVERBS AND SAYINGS

Šaukštai po pietų

meaning too late

"Spoons after lunch"

**Neperšokęs griovio
nesakyk op**

meaning don't get happy before
work is completed

"Don't say 'whee' before jumping
over the pit"

Žiūriu pro rožinius akinius

meaning that a person sees everything
positively

"Looking through pink glasses"

**Eina kaip žemę
pardavęs**

meaning that a person
is sad

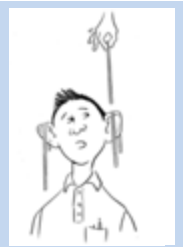
"He's walking like
he sold the earth"

Sėdi kaip pabučiuotas

meaning that a person is
daydreaming, fantasizing or is silent

"Sitting like they were just kissed"

Lithuanians won't
"lie to you"...
they'll "hang pasta on the
ears" (**kabinti makaronus**)
or "cast a spell on you"
(**priburti**)



RIDDLES

Riddles represent short works of literature indirectly describing objects. In each case a person posing a riddle creates a corresponding image the secret meaning of which is to be guessed by another person. Riddles, like many other folklore genres, originated long ago. In our days riddles, contrary to sayings naturally intertwining with everyday speech, have become special entertainment means designed to enrich parties and other events.

- Without being able to see, they show others. (glasses)
- Break the ice, find silver; break the silver, find gold. (egg)
- Five stalls, one gate. (glove)
- It goes without feet, it hits without hands. (clock)
- a vein within a belly (candle)

Compared to classic riddles, this special form of verbal folklore is less poetic and less figurative. However the tradition of posing minklės in Lithuania dates back to relatively old times. Minklės are just questions without any elaboration. The impression produced by minklės rests on wittiness and delusion:

Kas žemyn galva keliu eina?

(What walks along the road upside down?)

(nails in the soles of one's shoes)

Po kokiu medžiu kiškis lyjant slepiasi?

(Under what tree does the rabbit hide itself when it rains?)

(under a wet tree)



Szkoła Podstawowa nr1 w Łazach
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LEGENDS AND MYTHS

LEGENDS OF THE OGRODZIENIEC CASTLE

Not far away from our town you can visit the ruins of one of the largest and probably the most beautiful castle on the Krakow-Czestochowa Jura. The castle belongs to the so called Eagle's Nests Trail. The trail consists of 25 castles built in the 14th century along the south border to protect the country.

Ogrodzieniec castle was built in the years 1350 - 1370, at the initiative of King Casimir the Great.

In its long history it was destroyed, burned and robbed. In 1810 the castle was abandoned by its last inhabitants. After the Second World War the conservation and protection works, were carried out and our castle was made available for sightseeing. People say it is one of the most haunted castles....



BLACK DOG LEGEND



Many years ago, the castle in Ogrodzieniec was taken over by the castellan of Krakow, Stanisław Warszycki. He was an extremely wealthy man, but at the same time very greedy and merciless. Castellan treated poorly both the servants, the subjects, and the people who should be closest to him, that is his own wives (he had several of them during his life). It was said that he ordered to walled up one of them, and then he blew up that part of the castle. Another was regularly sentenced to flogging. Only wife named Helena slightly cooled off his cruel aspirations. Unfortunately, with the age, the worst features of the castellan were even more pronounced.

Once he promised his daughter a part of his huge estate in dowry. In the end, however, greed took hold of him and he gave her nothing. He preferred to make his own child miserable than to get rid of some of the money. After the castellan's death, on a lunar night, a big black dog appeared in the area of the castle. People say that Warszycki returned in the form of a huge animal with a buzzing chain around his neck, and to this day he watches over his hidden treasures.



THE IRON DOOR LEGEND

The beautiful and young wife of Seweryn Boner, a Cracow banker and salesperson, who was also the owner of Ogrodzieniec, liked to flirt with the young soldiers when her husband was away. Once, before her husband's return, she went to the castle chapel, to pray for her husband not to notice her infidelity. Suddenly, a huge storm came and the chapel doors shut. Everyone including Seweryn, looked for her but they couldn't find her. In the end, they tried the only place they had not checked yet - the castle chapel. However, the chapel door would not open. Once the door was opened they saw Seweryn's wife lying dead on the staircase. After the funeral, when Boner was away, the castle was attacked. However, frightened out by the servants, the robbers did not manage to get to the treasures, but while escaping, they took the iron door still lying in the courtyard. They took the door to their headquarters in the rock. From that moment they closed the entrance to their hiding place. Currently, the legendary door is located in the church of Ogrodzieniec



THE BEAUTIFUL OLYMPIA LEGEND

One of the castle owners Seweryn Boner had a daughter of extraordinary beauty, Olympia. A lot of the local knights would like to see her as their wife, but Olympia gave her heart to Stanisław Kmita - a young knight who

was also in love with her. However, Olympia's father did not even want to hear about this love, because young Kmita was a Catholic and Boner was a fierce supporter of Protestantism. At that time, the war broke out. The young knight, setting out to it, promised his beloved that he would write to her. Seweryn learned about this and intercepted all letters to and from his daughter. The young knight, not understanding what was happening, sent his page with a letter to his beloved and waited for an answer on the high and steep rock. Unfortunately, the letter also went into the hands of the father who, in order to finish the story, gave the young man a fake letter from Olympia, in which he informed that, seeing the hopelessness of their love and stubbornness of the father, she gives her hand to someone else. Kmita, having received the letter, in a fit of despair, threw himself into the abyss in the armor and on the horse. Olimpia finally learned about the trick of her father and the tragic death of her beloved. Being in despair she jumped out of the upper window of the south tower. From that time on, you can see her walking in a white dress along the castle battlements.



LEGEND ABOUT THE TWO BROTHERS



Two brothers ruled the castle at the time in its history. Both of them were remarkably successful in implementing their ideas, so they quickly got rich. The wealthier they got, the more greedy they became. In their quest to multiply their fortune the brothers hurt a lot of ordinary people. Both of them died at the same time. The brothers left a will, in which they enclosed the instructions requiring to bury them in the castle's courtyard and to keep a guard at their gravestones in the day and night. The guarding knights were supposed to fight the ghosts of the people who had been harmed by the brothers, as they knew they would begin to haunt their graves not letting them rest in peace. The knights had to immerse their swords in the holy water to drive away the ghosts. Some say that to this day the spirits of knights are fighting with the ghosts of the people hurt by the two brothers.

THE CASTLE WELL LEGEND

Once upon a time, in the castle of Ogródzieniec, a man called Anzelm served his military duty. At home, he left his beautiful young wife. After two years of service, Anzelm asked his master Seweryn Boner to let him return to his native village of Józefów. Boner agreed, but only on condition that Anzelm would first dig a well in the castle courtyard. Full of enthusiasm, Anzelm started digging up the rocks, but days passed, months passed, and finally years passed by and water in the well could not be seen. Meanwhile, his wife was taken by force and made into a concubine. After many years, Anzelm finally saw a mirror of water in the well, but he was already an old gaunt man. Boner, as promised, released him from his military duty and allowed him to return home. However, Anzelm was so exhausted that after getting to the surface his heart stopped and he died. At the same time the water in the well disappeared and never showed up again. It is said that Anzelm took it to his grave.



PROVERBS AND SAYINGS

There are lots of proverbs and sayings in Poland. Many of them are quite universal and can be found in cultures and languages of many other countries. We have chosen the most popular ones. Our 9 year-old-students have illustrated those, which they like the most.

„Z dużej chmury mały deszcz”

Small rain out of a big cloud



„Gdy kota nie ma, myszy harczą”

Mice party when the cat is out



This proverb is used to refer to a situation when there are small problems or consequences from a big row.

This proverb tells us that when we have no one to watch us we do not follow the rules. The saying is often used when parents leave home for a moment and the children are in a mess.

Baba z wozu koniom lżej

It's easier for the horses when a woman is off the cart



The proverb describes a situation when we get rid of an unwanted person which is more useful and profitable for us

Strach ma wielkie oczy

Fear has big eyes



The proverb says things are not so scary as they seem

Niedaleko pada jabłko od jabłoni

An apple is near the apple tree



The proverb is a Polish version of an English "Like father, like son"

Czas to pieniądz

Time is money



The proverb says things are not so scary as they seem

Dzieci i ryby głosu nie mają

Both children and fish have no voice



This saying is used when you want to emphasize that the last word belongs to an adult, such as a parent or a teacher. Children are not allowed to speak in important conversations of their parents.

Jeśli wejdziesz między wrony musisz krakać tak jak one

If you walk between the crows, you must croak like them



The proverb warns us that if we join a group of people we have to follow their rules even if we do not like that.


Biednemu zawsze wiatr w oczy

The wind always blows in the eyes of the poor



This proverb makes us realize that bad luck, adversity, and everyday life are part of life. When a poor person has a small success that could give him some joy, a problem immediately arises, destroying all the joy of an earlier achievement.




Escola Básica D. Duarte
Agrupamento de Escolas Viseu Norte,
Viseu, Portugal



ONCE UPON A TIME... VISEU!

FOREWORD

Oral tradition offers compositions of wisdom, of a practical and popular character, made from the experience and observation of nature and human behavior. Therefore, it constitutes one of the richest ways of cultural heritage, through immaterial mechanisms of preservation of past legacy that inspired the construction of cultural identity. Through this small gathering of tales, stories and sayings, from anonymous authors – with the support of several teachers, including trainee teachers –, our young students want to share that heritage with whoever has the kindness and generosity to read these texts. They're simple, natural tales. However, they follow the profound meanings of oral tradition, they serve mankind's spirituality, give solutions to its needs and expression to its feelings.

Collecting these stories, our students have participated in the construction of the cultural identity of a legacy they have inherited, but they have also had the chance of building their own memory.

Erasmus+ Team

LEGENDS AND MYTHS

THE LEGEND OF OUR LADY OF LAPA



Fig. 1 - CHAPEL OF OUR LADY OF LAPA

Legend has it that Our Lady of Lapa appeared on a hard-to-reach rock in the Beira Alta region. People built a chapel on a more accessible spot, but Our Lady kept running away and getting back to her rock. This episode happened many times, until the worshippers got tired and respected Her will, building Her the chapel on the rock. The chapel is there until today.

Maria Barros, Rafael Viegas, Tiago Rodrigues

THE CURE OF THE PRINCE

It is said that when Alfonso Henriques was born, he had a physical problem: he did not move his legs from his knee down.

One night, Egas Moniz, D. Afonso Henriques's servant, dreamed of the Holy Virgin and in that dream, She sent him to Cárquere and asked him to dig in a certain place, where he would find Her image.

He would built a new church and would put a picture of the prince on the altar and keep watch for the night. The construction only ended when the Virgin's indications were fulfilled. One day after the conclusion of the church, D. Afonso Henriques was walking like a healthy child. Count D. Henrique, thanked the Holy Virgin for this miracle and had a monastery built next to the church.

Maria Barros, Rafael Viegas, Tiago Rodrigues



Fig. 2 - PORTRAIT OF D. AFONSO HENRIQUES

THE LEGEND OF THE CITY OF VISEU

Legend has it that before the Kingdom of Portugal, there was, in Viseu, a Visigoth king, D. Ramiro. He was married to D. Urraca. One day, he went off to other lands and met Sara. When he came back he stopped caring about



Fig. 3 - COAT OF ARMS OF VISEU

D. Urraca and decided to kidnap Sara. However, Albozar, the brother of D. Ramiro's beloved, decided to take revenge and kidnapped D. Urraca. Ramiro did not like it and sent his best soldiers to rescue D. Urraca. But when they got there, they found her alone, because Sara's brother had gone on a hunt. At that time, D. Ramiro took off the pilgrim disguise he had wore to enter the castle and tried to embrace D. Urraca but she drove him away, abruptly, because he knew her husband had betrayed her.

And the two of them started arguing, until... Albozar arrived. D. Urraca tried to hide her husband in a closet, but then regretted it. So he opened the closet again to get even. Albozar had him executed.

Before he died, Ramiro asked for a single wish: Let him hear his horn once more. He was smart, because he had told his soldiers that, when they heard his horn blowing three times, they should assist him, they should attack. The soldiers began to burn Albozar's castle and the owner himself died.

This legend was told by the people and was remembered forever in the center of the city symbol.

Maria Barros, Rafael Viegas, Tiago Rodrigues



Fig. 4 - OUR LADY DRAWN BY RODRIGO SIMÕES

THE LEGEND OF OUR LADY OF THE RIBEIRA

Once upon a time, there was a sailor who lived in Routar. One day, he was in the middle of the sea in his fishing boat, when a storm blew. Legend has it that this sailor saw a figure very similar to Our Lady and promised Her that if he came out of that storm alive, he would build a chapel in Her honor.

And so it was. After building the chapel, he devoted himself to protecting her, becoming his priest.

This chapel was found a few years later, in the middle of the forest, and it's still there. There's a lot of evidence that a man lived there.

Rodrigo Simões

THE LEGEND OF FIGUEIREDO DAS DONAS

Many years ago, there was a Moorish king who lived in the region that is currently called Figueiredo das Donas, in the municipality of Vouzela, near Viseu. Every year, he would choose a hundred maidens, 50 plebeians and 50 nobles virgins, for his palace.

One day, among them, was a young engaged woman from the village. When the palace guards came to pick the maidens, the damsel's lover decided to fight for her freedom, since he couldn't stand losing her.

They fought fiercely, but the boy lost the fight when he lost his sword. Fearing for his life, he looked around and sought something to defend himself. He saw, then, a fig tree by his side and plucked a branch of it. With it, he won the duel and killed the guards.

The people, who had joined in the meantime, were happy! And this exploit gave birth to the village's name Figueira das Dames (The Dames' fig tree), which, over time, was changed to Figueiredo das Donas, which still endures today.



Fig. 5 - COAT OF ARMS OF VISEU

Carolina Correia

THE LEGEND OF BOA ALDEIA'S NAME

It is said that when the King and his Queen lived in Viseu, they usually stopped in our village on their way to Oporto and Arouca.

During one of these stops, the Queen decided to stay in our village for some time to hear the complaints of the people! And to her astonishment, she found out that these people's only reason to complain was due to the strange way in which these inhabitants were treated, because of the names of the village: the Village of the Crows or the Village of the Horns



So the Queen had all the people assembled, before going to Viseu, and told them:

– No longer will people call this place a the Village of the Horns, but from this day on, it will be called Boa Aldeia (the Good Village), because its people are very good and hospitable.

Reguengo's house is where the people say the Queen was hospitalized.



Sofia Figueiredo

PHOTOS BY SOFIA FIGUEIREDO

THE FRIDGE

There is a rock called the fridge, situated in the Dade mountain, and the story of this rock is as follows.

Years ago, in Dade, there were many thieves, who were already dead, obviously. One of them would steal from people and take all the stolen stuff, like food and drinks, to the Dade mountain. That rock had some holes in it, and this thief kept the food and drink s in there, as it's done in a regular refrigerator. Hence the name of the rock.

Diogo Cardoso

THE WALL AND THE MAN

In my village, Rutar-Viseu, there is an ancient legend. The legend is small, but interesting.

A long time ago, an old wall was preventing the king from passing. The king decided then to build a large palace over the wall to show that nothing can stop the king. He sent men to remove the wall, but the wall was bewitched, and it was not possible to take it off the ground. The king's men tried to remove it, but without success. Knowing this, the King promoted a "contest", offering a good reward to anyone who could bring down the wall. Everyone found this contest a little strange, so no one showed up, except for a nobleman who was already rich. The nobleman tried to move the old wall. After hitting the wall, he tied it to his carriage, but nothing happened.

The noble and rich man spent the rest of his life trying to move the wall.

People say that even after his death, he keeps working, because sometimes you still can see his ghost trying to take down the wall.

Salomé Duque

FOLKLORE

RHYMES FROM MAGARELAS

With lovely camellia blossoms,
We decorate the street for our Saint,
Virgin and martyr, she is our protector,
Saint Marinha is one of nine sisters

Nine sisters were born cursed,
In the house of a Roman Regulus,
Their fate was to be blessed,
And their lives devoted to the good of Mankind.

Geneva, Vitória, Eufémia and Germana,
Were sisters to Saint Marinha,
As were Basil, Quiteria, Liberata and Marciana,
Who wouldn't let her suffer all alone.

Believing in superstition,
Cálcia, their mother, wanted to drown them to death,
But Cita, their good-hearted nanny,
Handed them to the Archbishop of Braga.

After the nine sisters were baptized,
They were entrusted to Christian nannies,
In the love of Christ, they were raised and educated,
And are still remembered for their actions.

Such Saint beings, so virtuous and angelic,
Are almost impossible to find,,
Saint Marinha pray for us in Magarelas,
And protect everyone who comes to visit you.

They say you're a Spanish saint,
Just because they don't come to visit you,
But come all, and bring a gift,
Visit the chapel, where she will welcome you.

On this date,
Saint Marinha's day is celebrated,
On July eighteen, we go to our chapel,
To light at least one candle.

A cheerful and heartfelt party,
We intend to offer,
Saint Marinha we so deeply adore,
Welcome you all sincerely.

We are from Magarelas, that's for sure,
And very proud of our Saint,
We're kind hearted people,
As Saint Marinha taught us all.
Sunday morning came,
Forget all laziness
And in honor of our hostess,
Saint Marinha, let's go to Mass.

We all follow in a beautiful procession,
After the Mass, in which we all sang,
All united, we continue the festivity,
In honour of our saint, we all admire.

Friends and guests arrive,
For lunch, with good wine,
Even if they are late,
On this day, there is plenty for everyone.

Come night, and we'll dance,
Play the band skillfully
Let everybody dance respectfully,
Because it's Saint Marinha's celebration.

Three days went by celebrating,
Everyone thinks the party is over,
But on Monday, there will be more,
Of this feast blessed by God.

Collected by Rui Amaral

PROVERBS



Não há pior cego do que aquele que não quer ver'



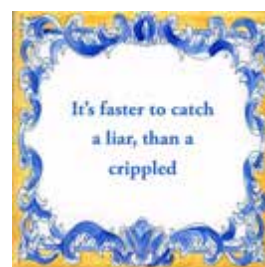
É melhor perder um minuto na vida do que a vida num minuto



Vale mais uma palavra antes do que duas depois



Olha para o que eu digo, não olhes para o que eu faço



Apanha-se mais depressa um mentiroso do que um coxo



Cria e semeia, que a vida é curta



Não vales pelo que tens, vales pelos que dás



Guarda que comer, não guardes que fazer



Mais vale um vizinho à mão do que ao longe o irmão



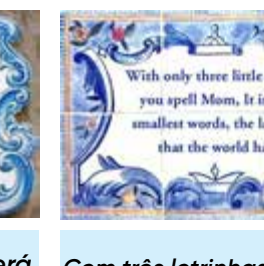
Se és novo, nunca te rias ao passar por um velho; sem dar por isso, estás seguindo o mesmo caminho



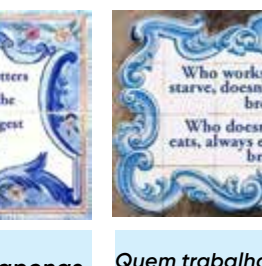
Quando entrar nesta casa, com a língua tome cautela, Pra não entrar pela porta e sair pela janela



Nenhum obstáculo será tão grande, se a sua vontade de vencer for maior



Com três letrinhas apenas, se escreve a palavra Mãe. É das palavras pequenas a maior que o mundo tem



Quem trabalha e mata a fome não come o pão de ninguém Quem não trabalha e come Come sempre o pão de alguém



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Fundación Marillac - Colegio La Milagrosa
Úbeda
Spain

LEGENDS



Going through the hills of Úbeda (Irse por los cerros de Úbeda)

This legend has become in one really used expression in and out of Spain. When someone goes through the hills of Úbeda means that this person starts to digress (to change the subject without for not reason at all) or also that this person tries to avoid answering one question talking about other thing not related at all.

It seems the origin of this expression comes from a historic event. In 1233, there was an important confrontation in Úbeda between Christians and Almohads.

Just before the combat started, one of the high commands of the king Ferdinand

III the Saint, Álvaro Fáñez, known as "el Mozo" (the Young) disappeared and nobody knew where he went. A few hours later, once the city was conquered and the danger had passed, "the Young" reappeared and, when the king asked him where he was during the combat, he answered he got lost "in those hills of Úbeda".

According to the legend, there are two versions of the reason he got lost: one version is that he was met in the river a beautiful Arab girl having a bath and he spent the day with her: the other version is he was afraid of the bloody battle and he did not want to fight.



THE "EMPAREDADA"

The woman confined in the wall of the House of Towers

At the beginning of the XX century, after some works of restoration in the basement of the House of the Towers a woman confined in the wall was found. These rests were assigned to Mrs Ana de Orozco, a young lady recently married, which disappeared overnight in the middle of the XVI century. It is said that her husband, the old man Andrés Dávalos, powerful gentleman member of the Order of Santiago and councillor and commander of the city, feeling betrayed and jealous due to the beauty of Ana, didn't hesitate when he punished his wife. He dressed her with nun's habits, put a rosary on her hands and confined her alive.



THE HOUSE OF THE HANGED



It is said that there was in Úbeda a young lady who was courted by important lords. Nevertheless, she was the fiancé in secret of the gentleman Pero Gil. She was loyal to her love and refused all the proposals of marriage. In view of the negatives from the lady, one night, the guard of Mr. Rodrigo attacked the family house and kidnapped the young lady. Then, Pero Gil and a group of gentlemen, between them the king Peter I, raided the kidnapper's house. There, they demanded Mr. Rodrigo to free the young lady. She was emaciated, dishevelled and her clothes in tears. The young lady begged the king to kill her because she was made a dishonour for her family. The king had a better idea. He ordered the marriage between the young lady and the kidnapper and, after the ceremony, he ordered the kidnapper to be hanged from the tallest window of the house. After his execution, the king gave her to Mr. Pero Gil. Under the criminal's body, the king ordered to write the phrase which follows: "This is the way how the king punish his enemies".



THE TREASURE OF THE DOOR OF GRANADA

This door, which is nowadays preserved in mind conditions, is a part of the Arab wall. The tradition says that Isabel la Católica (Elisabeth the Catholic Queen) passed through this door on its reconquest, in her way to the last Arab stronghold in the Moorish civilisation, Granada.

It is said by the legend that there is a hidden treasure next to the door. Just the one who will be able to eat a pomegranate under the lintel of the door without dropping any grain, this person will be the one to discover the sumptuous treasure.

PROVERBS AND SAYINGS

Menos da una piedra

Half a loaf is better than none

A quien madruga, Dios le ayuda

The early bird catches the worm

El que no llora, no mama

The squeaky wheel gets the oil

Al pan, pan y al vino, vino

To call a spade, a spade

Hablando del rey de Roma, por la puerta asoma

Talk of the devil and he's sure to appear

De tal palo, tal astilla

The apple doesn't fall far from the tree

Piensa dos veces antes de actuar

Think twice, act wise

Dios los cría y ellos se juntan

Birds of a feather flock together

Donde no hay mata, no hay patata

You can't make a silk purse out of a sow's ear

En boca cerrada no entran moscas

Silence is golden

A MOVIE FILMED IN ÚBEDA A LA TRISTE

Directed by Agustín Díaz y Anes, starring Viggo Mortensen and based on the main character of Las Aventuras del Capitán a La Triste, a book of Arturo Pérez - Reverte, A la Triste is the second more expensive film of the spanish cinema history. Apart from Úbeda and Baeza, the film was recorded also in El Álamo (Madrid), in Uclés (Cuenca), in Sevilla, in San Tponce (Sevilla), in Cádiz, in Conil De La Frontera (Cádiz) and in Tarifa.

In Úbeda, most of the shots taken were made in the spectacular enclave of the Vázquez de Molina Square and in some of its buildings as the Palace Vázquez de Molina, concretely on the Local Record office, place where Alatrisme used to meet with the Count-Duke de Olivares. These location shots were also used to film other scenes, specially they were used to recreate the exit of the tavern used by Alatrisme. The beautiful Gothic cloister of the Collegiate Church fo Saint Mary of the Royal Fortresses was used as setting of the duel between Alatrisme and Malatesta and Iñigo Balboa. In addition, this was the place where Iñigo was waiting for Angélica in vain. At the corner of the Sacred Chapel of The Saviour, the main character also fight a duel with his implacable rival.



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On the occasion of the 2018 European Year of Cultural Heritage, the *Ministero dei Beni Ambientali Culturali e del Turismo*, and the *Ministerio de Educación Cultura y Deporte* has granted our Project the possibility to use the official logo prepared by the European Commission, which also gives the possibility to use the official European slogan "Our heritage: where the past meets the future" and, on social media, the European hashtags #Europeforculture, #sharingheritage and the Italian hashtag #Patrimonio2018. The initiative is part of the Italian calendar of the European Year published on the sites www.annoeeuropeo2018.beniculturali.it, <http://www.culturaydeporte.gob.es/cultura/areas/patrimonio/mc/patrimonio-union-europea/a-europeo-patrimonio.html> and <https://europa.eu/cultural-heritage/>.