

Life in ancient Amorgos

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Amorgos, the first island of the Eastern Cyclades! First stop of the Ionians, in their itinerary from Greece to Ionia.

Amorgos or Aegialis, or Karkissia, or Minoa as a colony of Minoites or Tripolis was divided three cities: Arkesini, Minoa, Aegiali or Melania) ... whose surnames testify to its prosperity and happiness: Pagali, or Patagi for the respecting the country, Hypatia, or wonderful Excellence, or place of soul / pleasure, ...

Astypalea, Rhodes, Kalymnos and Amorgos were unquestionably ancient and prosperous Greek centers of civilization.

It seems a blessed island. You see it everywhere. That's what Sally Elytis sings:

Panagia in the sea was holding her skirt

Sikinos, Amorgos and her other children...

For a peaceful and enriching existence, a place must combine clustered cultures. In fact, we find Cretans, Naxians, Samians, Thessalians, Milesians ... Narcissus Karkisios is a resident of Amorgos (see Stephanie Bize). So, it seems that the civilizations of the Naxians, which were a Cretan-Minoan colony and the Cyclades, have long been immersed in the island!

For a living, a place must offer a place to the gods...

And Amorgos had a Altar for God!

Indeed the father of folklore, N. Politis, recounts (1904) that in Aegiali, on the road to the ruins (ie the ancient ruins), there was a rock that the locals called the "Altar of God" towards whom they showed great devotion. Together with Astypalea, which itself was called "Bank of the Gods", one understands the devotion the inhabitants of these two islands had for their gods ... Besides, one of the possible etymologies of the island is from the verb amuseur / Amorgos (meaning fruit: from the fruit, I get oil, and I can only do it in a rich region) ...

In Arkesini, they worshipped Pythian, Delion and Apollo. They were dancing kordaka in honor of Apollo, but also in honor of Dionysus. Because Dionysus, who spread the vine from Crete, was worshiped in Amorgos and the Cyclades (Paros, Sikinos, Kea). For him they organized Dionysia. In the Prediction of Pythia it is said that God voluntarily acted:

"Drink wine, which is cloudy from the waft,

Because you do not live in Anthimos,

Nor in this Jerusalem, where you could

Drink pure wine "!

But also in the area of Aspida, Ourania Aphrodite was worshiped! But also the god of medicine, Asclepius, and The Goddess of Fortune, and Artemis, and Pan, and Zeus Temenite, and the Demons and Hera. To her honor, the Heraean Games were celebrated. In Amorgos camps sports games were also organized. But in Amorgos, also the forefather of Saturn was worshipped! In the towns of Arkesini and Minoa, in Amorgos, they commemorated Itonia, in honor of Ithonia Athena - which shows the arrival of Thessalians. It was the greatest feast in the island, and, in Arkesini, a six-day procession used to take place, and sacrifices were offered to the Gods!

For a living, a place must offer a place to enrich the spirit...

And in ancient Amorgos there was a theater, a stage and a high school...

For a living, a place has to offer poetry to the poets...

Only from happy places and times great poets are born. So Amorgos inspired the poet Simonides. Simonopoulos of Amorgos or Samos, versed in iambic and elegy poems, contemporary of Archilochus, 7th B.C.

Son of Krini, who was sent to Amorgos with colonists, and built three cities: Minoas, Aegialos / Aegiali and Arkesini. Since then, it is also referred to as Amorginos! He is said to have been the first to write iambs! But of all his work, only few extracts were saved. He also wrote the archeology of Samia! It is famous for its satire against women, which he grotesquely categorized in 10 types, inspired either by animals (sow, fox, etc.) or by natural elements (earth, sea). The only type of woman excluded by the strident satire is the hard-working woman-bee: the greatest gift Zeus could do to men. Such a satire can only be tolerated by a community characterized by high self-confidence and sense of humor, therefore, a community experiencing a state of well-being...

For a living, a place must offer a place to the moon...

Therefore the verse ...

"Moon, big moon and the big moon of Naxos,

not the small moon before the dawn! "

For a living, a place must offer a place to its dead...

And indeed, organized cemeteries appeared in the Early Bronze Age (Early Helladic) in Amorgos and other island of the Cyclades (Syros, Paros, Olive-Antiparos) and their colonies in Alimos (now Agios Kosmas, Attica) ...

For a living, a place has to offer love ...

A unique type of flax grew in Amorgos, from which a fine linen cloth was made, and from which, according to one hypothesis, Amorgos derived his name: from the amorgian "χιτώνια", which were very famous among the beautiful ladies of Athens and Corinth. It was so transparent that, while ladies were wearing them, their bodies looked naked! Although

looking transparent, they were painted red by employing “λειχήνα”, also known as rocella, which still grows on the island! Until the time and during Tournefort, the plant was exported to Alexandria and England to dye fabrics! Even Lysistrata urges women to wear amorgian tunics to excite men's eroticism...

For wellness, a place has to offer water ...

A happy country owes much to its water ... And here water has a designation of origin:

“... Amorgian is water, amorgian is tap ..”

And this water seems to give beauty and uniqueness to the island's ladies because ...

“...Amorgian is the girl who goes to take water...”

And so comes the nostalgia (sickness):

I wish I was in Aegiali one night, to Chora one dawn to Katapola as well, as it has beautiful girls”

But while the folk poet tells us that in Katapola he has beautiful girls, he prefers the Aegialites:

Yalitissa, Yalitissa at your door I spent the night ...

(Yalitissa, from the name of the inhabitants of Amorgos)

However, "the women of Amorgos are the most beautiful of the East and are famous for the grace, and nobility of their morals. All the way, going to the fields during the summer, wearing hand-made cotton wraps sewed by themselves, with a lot of art and elegance. With these they reap, thunder and roar. For the figs, they wear another kind of handcuffs, with the ends of their fingers bare"

For the livelihood, a place has to offer hidden treasures...

And the father of folklore, N. Politis, recounts (1904) that on a rock of Amorgos in ancient Greek letters is carved, which no one can explain ... And whoever goes to spoil them or to desecrate them, the demons get him ...

Happy people, happy times with nothing ...