

GROW BOLD

LEARN, LAUGH AND LIVE

In This Issue:

- Message from the Chair
- Dido's House: Life and Death in the First City
- Trip to Vasilikon Winery
- The Friendship Group
- Group Leaders' Lunch
- Ten-Pin Bowling
- Recipes
- Small Ads

C3A Magazine

Winter 2021

Message from the Chair

Your Committee Officers

Chair



Cleo Kyriakidou

Secretary



Pat Boden

Treasurer



Sandra Wilkes

Dear Fellow Members,

I hope you are all keeping well. I know many of you will be visiting family abroad this Christmas, which is a sign that things are getting back to normal, despite fears about the new variant. The experts say that the booster jab really does provide much more protection so I hope you've all been able to get yours.

Since the last issue of Grow Bold, C3A Groups have also been meeting again, this time in person. It really does make a difference to be with other members and enjoy activities together. Personally, I've watched an excellent film with the Film Group, been to a meeting of the Music Appreciation Group (where we enjoyed mulled wine and mince pies in addition to the music!) and attended an Archaeology lecture given by Janice Colebrook at St Barnabas Church Hall (this time with coffee and mince pies!). There have been other meetings held by the Family History, Breakfast, Gardening, Friendship and Ten Pin Bowling Groups.

We have also had the AGM, which was held on a lovely day in Polemidia Park. I must thank you for showing your trust in me by voting me in as Chair for the second time. I will do my best to fulfil your expectations. The rest of the Committee remain the same apart from the position of Groups Coordinator. This role has now been taken on by Tim Gilbert, who used to be a Group Leader himself so he knows what it's like to run a group. He will do his best to be supportive and inform us of group meetings every month.

There is still a vacancy on the Committee for a Social Secretary, who can help arrange outings and Open Meetings. If you think you might enjoy this, we'd love to hear from you. You can join one of our Committee Meetings as an observer before committing yourself if you prefer. We had an outing to a winery on 7th December, where we had a tour and wine tasting followed by lunch. We all enjoyed it and the Committee feel that many members could benefit from such outings.

You can read about some of our meetings in this issue of Grow Bold, which we hope you will enjoy. Again, don't forget that contributions from you for the magazine are always welcome.

I wish you all a Happy Christmas and a Good New Year!

Cleo Kyriakidou

Your Committee Other members

Membership sec.



Barbara Johnson

Communications



Paul Costerton

No portfolio

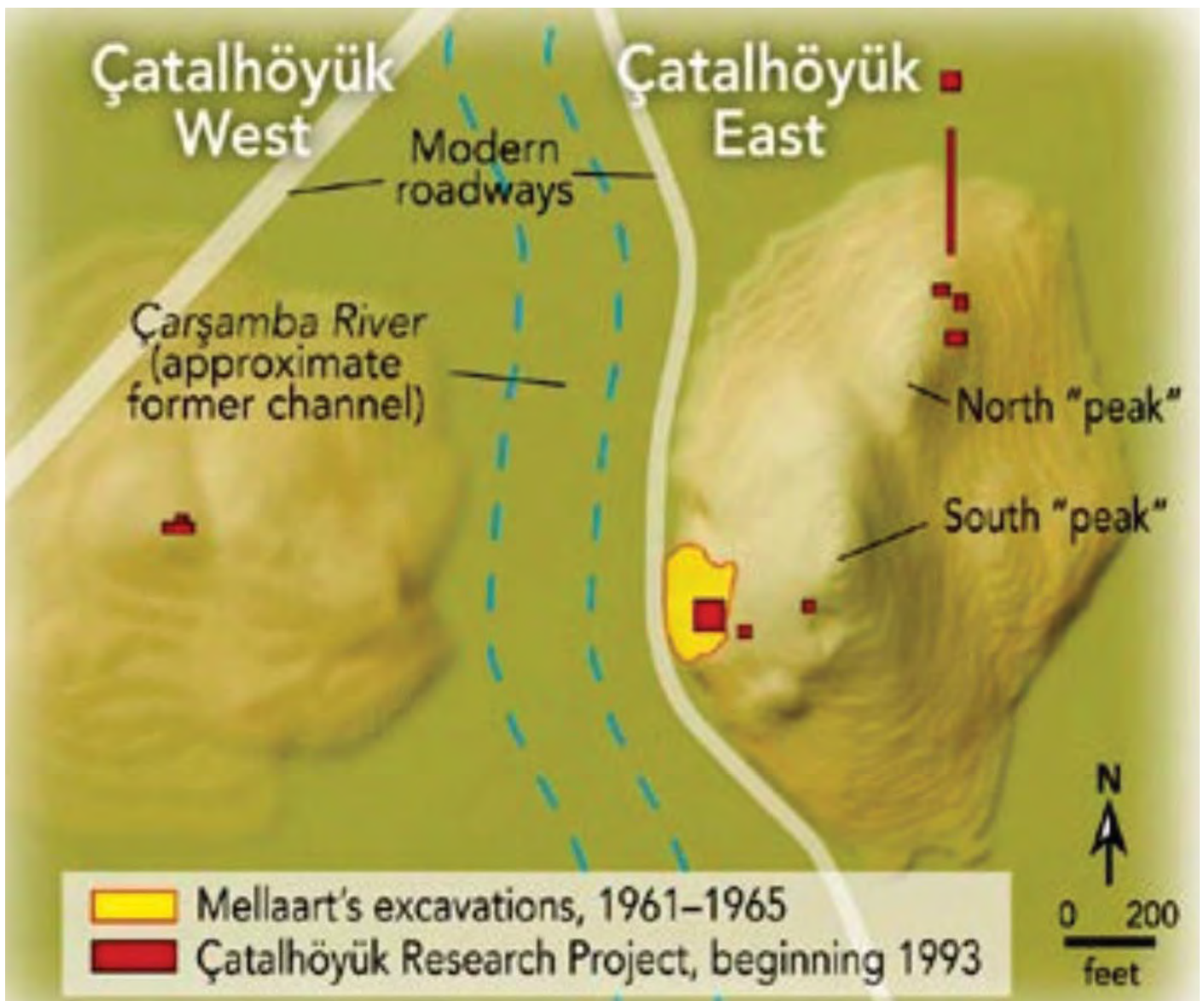


Claudine Snell

Groups coordinator

Tim Gilbert

Dido's House: Life and Death in the First City



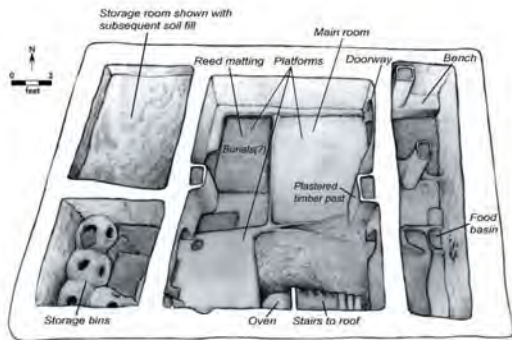
Çatalhöyük is an archaeological megasite on the Konya Plain in Turkey. Comprised of two mounds, the Eastern Mound and the Western Mound, which were once separated by a river, it has a total area of some 34 acres, of which only about 5% has been excavated so far. The mounds hide a vast settlement which, at its maximum, was home to perhaps ten thousand people crammed into what has been called the first city, but a city like no other.

Occupied from around 7,400BC until about 3,500BC, it existed during the period we now call the Neolithic Revolution; a time when our hunter-gatherer ancestors were giving up their nomadic lifestyle in exchange for the more settled one of agriculturists. 'Dido', so named by archaeologist Ruth Tringham as she excavated the skeletal remains of a woman in Building 3 in area 4040 of the site, lived when Çatalhöyük was at its height, about 6,000BC.

Like the many others who lived on the Eastern Mound, 'Dido' lived in a single-roomed home, with small storage rooms off to one side.

Dido's House: Life and Death in the First City

These storage rooms only ever held enough food to feed the people who shared the house with 'Dido', food stored in baskets and plagued by infestations of mice.



The floor space was divided up by ridges, which the occupants had to step carefully over as they moved around. On the southern side of the house, in what the archaeologists dubbed 'the dirty area', activities centred around the oven and the hearth. They included cooking, weaving, toolmaking and other domestic activities. Here the floor was covered in a reddish-brown clay mix, and imprints within that clay mix show that the floor was covered in finely woven reeds mats.

The northern side was 'the clean area'. Here were the bed platforms, which were covered in a white lime-based mix. Like the walls, the two floor areas were replastered regularly. Archaeologists have found as many as 250 separate layers of plaster in a 4" depth of wall.

So far, we can relate to 'Dido's' house as it bears some similarities to what we're familiar with in our own lives. But this is where the similarities end. The only way to get into the house was through a hole in the roof and down a ladder. The oven was always built below that ladder so that the doorway doubled as a chimney. Indeed, 'Dido' once fell down the ladder into her house. She broke several left ribs in the fall, and for the rest of her life favoured her right side when carrying things. The evidence for this shows clearly on her skeleton, with a worn hip joint and signs of strain on her toe and ankle bones. Despite this she managed to live to a ripe old age, dying in her mid-forties.

The houses were surprisingly light, perhaps as a result of the constant replastering, whether once a year or once a month, which may have helped to maintain comfortable light levels. A reconstruction of a house, built by experimental archaeologists using only the materials, tools and skills available at the time have shown this clearly. But they have also found that the house was probably smoky, and from the carbon residue on her skeleton it seems 'Dido' may have suffered from black lung disease.



This Photo by Unknown Author is licensed under CC BY-SA

There is evidence from 'Dido's' house that the floors were regularly swept clean, and that the ashes were raked from the hearth. This cleanliness had a positive effect on the inhabitants of Çatalhöyük, as their skeletons show that they were remarkably healthy for this period in history. At a time when the change from a hunter-gatherer lifestyle to farming was causing a collapse in the general health of the population elsewhere, possibly

Dido's House: Life and Death in the First City

because of less varied diet, the people of Çatalhöyük seem to have fared better than most. The houses of Çatalhöyük, 'Dido's' included, are distinctive in the amount and variety of artwork found within them. Some of this artwork is in the form of abstract ochre designs or depictions of the hunting of wild animals. One exceptional piece shows what was first thought to be leopard's skin as it shows a polka-dot shape above a series of boxes. Now it is thought to be a representation of an eruption of a nearby volcano, with the boxes depicting an over head view of the city.

There is also three-dimensional artwork in the form of clay figurines of both animals and voluptuous women. The women were originally thought to be fertility goddesses but current thinking is that they represent older women, and both older women and men seem to have been held in high regard if their diet was anything to go by. There were 141 such figurines in 'Dido's' house. But that wasn't all that was found. The archaeologists also found 2 boar jaws, neck bones from several sheep, shell beads, red deer bones and a bird's beak buried beneath the floor. On the walls there were two aurochs' skulls which were covered and plaster, with the horns and snout painted red and a half-burned antler. These are regarded as a form of 'wild magic', perhaps harking back to life outdoors as hunter-gatherers.

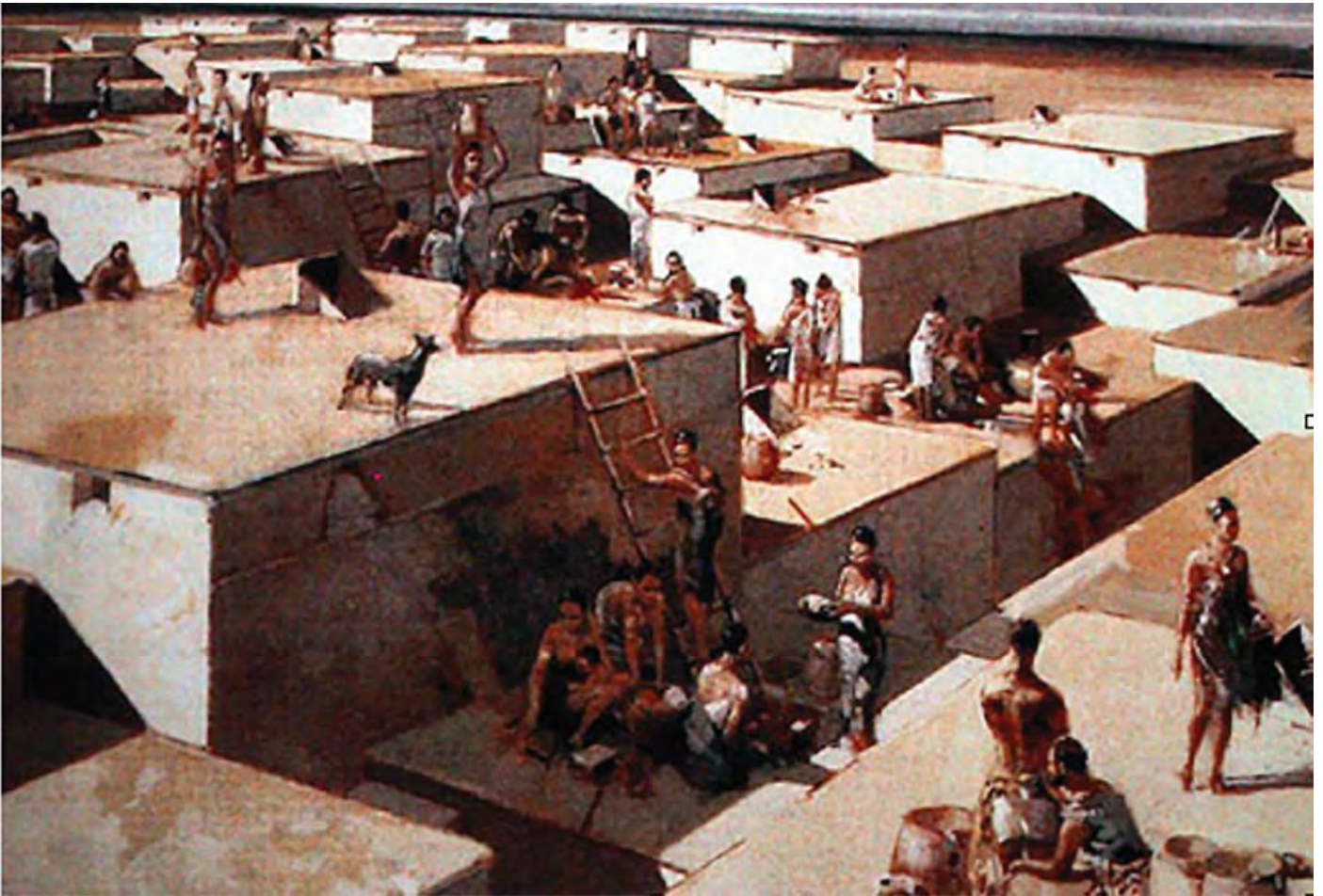
Animal remains weren't the only things buried beneath the floor, as the houses on the Eastern Mound of Çatalhöyük took on the role of cemeteries, with the dead being interred under the floor or under bed platforms. The oval burial pits were then filled in and replastered so it was difficult to see where the graves were. 'Dido's' house had ten bodies beneath the floors, of both children and adults, including 'Dido' herself. But some of the houses, known as 'history houses' could have as many as 62.

When 'Dido' died, the house in which she had lived was abandoned, something that was always done with a degree of ritual. The paintings on the wall were covered up, the ovens and other internal features were filled with fairly clean soil and the upper parts of the walls were torn down. A new house was built on top of the old, using the remaining lower walls as a base. The floors were tamped down and replastered, and a new house, almost identical to the old, stood on the same site. In this way, building built on identical building, the Eastern Mound, over the centuries, reached its final 23 m height.

It's worth pointing out that everything in 'Dido's' house, as with all the others, had to be made from scratch, something we would find difficult to understand today. It was a quite hard and demanding life, where all tools, all house walls and roofs, cloth, needles, mats etc had to be manufactured either in the house itself or on the rooftops above. Food had to be hunted or grown before it could be cooked.

From the outside of the city Çatalhöyük looked to have one continuous wall but the 'wall' was in fact house pressed up against house, with nothing we would recognise as streets or alleys. It was a situation often likened to a honeycomb.

Dido's House: Life and Death in the First City



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The only way to get around, given that the only doorways were in the roofs of the houses, was across the rooftops via ladders or steps. Anything that was brought into the city – food, crops, animals, had to be carried upwards to roof height before it began its journey across the city.

At its height Çatalhöyük was a 'city before all cities' and unlike any city today. It had no open plazas, no churches or religious centres, no monumental architecture and no obvious ruling elite, either secular or religious. It gives every appearance of being an egalitarian society, one where everything was shared and there was no need for policing. It was truly unique, and well worth its UNESCO designation as the most important site in the world for the time when Man was moving from a hunter-gatherer lifestyle to a more settled agricultural situation.

Jan Colebrook, Archaeology Group

Trip to Vasilikon Winery



On 7th December seventeen of us went on a trip to Vasilikon Winery in Kathikas, Paphos, for a Tour and Wine Tasting followed by lunch at the Winery's restaurant.

Most of us went on the minibus we hired so we could just relax, enjoy the view on the way and not worry about driving home under the influence!

The Tour was very interesting. The production was on a much bigger scale than I expected with modern installations and the whole process appears seamless.

Harvesting of the grapes takes place from August to October, depending on the variety of the grapes with the local varieties ripening later. For white wine, grapes are picked early in the morning and arrive at the winery by about 11 o'clock. They are left for 24 hours before being destalked in a machine. At this point care is taken not to crush the grapes so that the juice is not exposed to oxygen. They are then transferred to the wine press where about half the juice is extracted. At this winery they do not do a second pressing and they are hoping in the future to start making zivania with the remainder of the pressing so that it does not go to waste. The juice is then pumped into huge tanks to ferment.



Trip to Vasilikon Winery

For red wine, the skins are included with the juice so that the tannins can provide colour and a stronger taste. Three of the reds produced by this winery are left to mature in French oak barrels for about 24 months. The length of time for the maturation and the cost of the barrels means these are more expensive wines. After all, the barrels cost about 1,000 euros each and are only used three or four times, being discarded after four years.

The bottling section was a hive of activity on our visit and quite noisy. There was a row of huge stainless steel and glass structures with conveyor belts where the bottles enter empty and come out labelled and ready to be packed at the end.



The bottles are first sterilised and the oxygen is removed before the bottles are filled, corked, sealed and labelled. The whole process is mechanised and done in a sterile environment within these structures. It's quite fast.

After our tour, we had a wine tasting and tried four of their wines. At our table, most of us liked a red dry wine called Methi, which is one of the wines aged in the oak barrels and made exclusively from the Cabernet Sauvignon grape variety. There is definitely a difference between this type of wine and one which is not aged like this.

After a good lunch and much chat catching up on news, we set off for home, some of us well stocked with bottles of wine! It was an interesting and enjoyable day out.

Cleo Kyriakidou

The Friendship Group



The Friendship Group gathered at "The Old Stables" in Episkopi for a Christmas meal.

Any members of C3A were welcome and we numbered 18. We had a "Secret Santa" which everyone enjoyed. Only one lady ended up with the gift she brought.

The menu choices were: pork chop, chicken kebab, moussaka or salmon. We had salad and dips to start and apple pie and custard or ice cream to finish.

My thanks to Paul for advertising and Stephen Ward for the photos.

Our next meeting will be on the 20th of January at Theo's in Kolossi.

Again all are welcome. Well, we are the friendship group!!



I hope you all have a good Christmas and wish you a Happy New Year.

Barbara Baikie

Group Leaders' Lunch

On the 26th October, Group Leaders together with the Committee had their annual lunch at the Chris Blue Beach restaurant at Curium Beach Episkopi. An excellent time was had by all and thanks to the committee for acknowledging the on-going work of the Group Leaders.

Here are photos of some of those who attended



Janet with John



Paul with Vicky & Tom

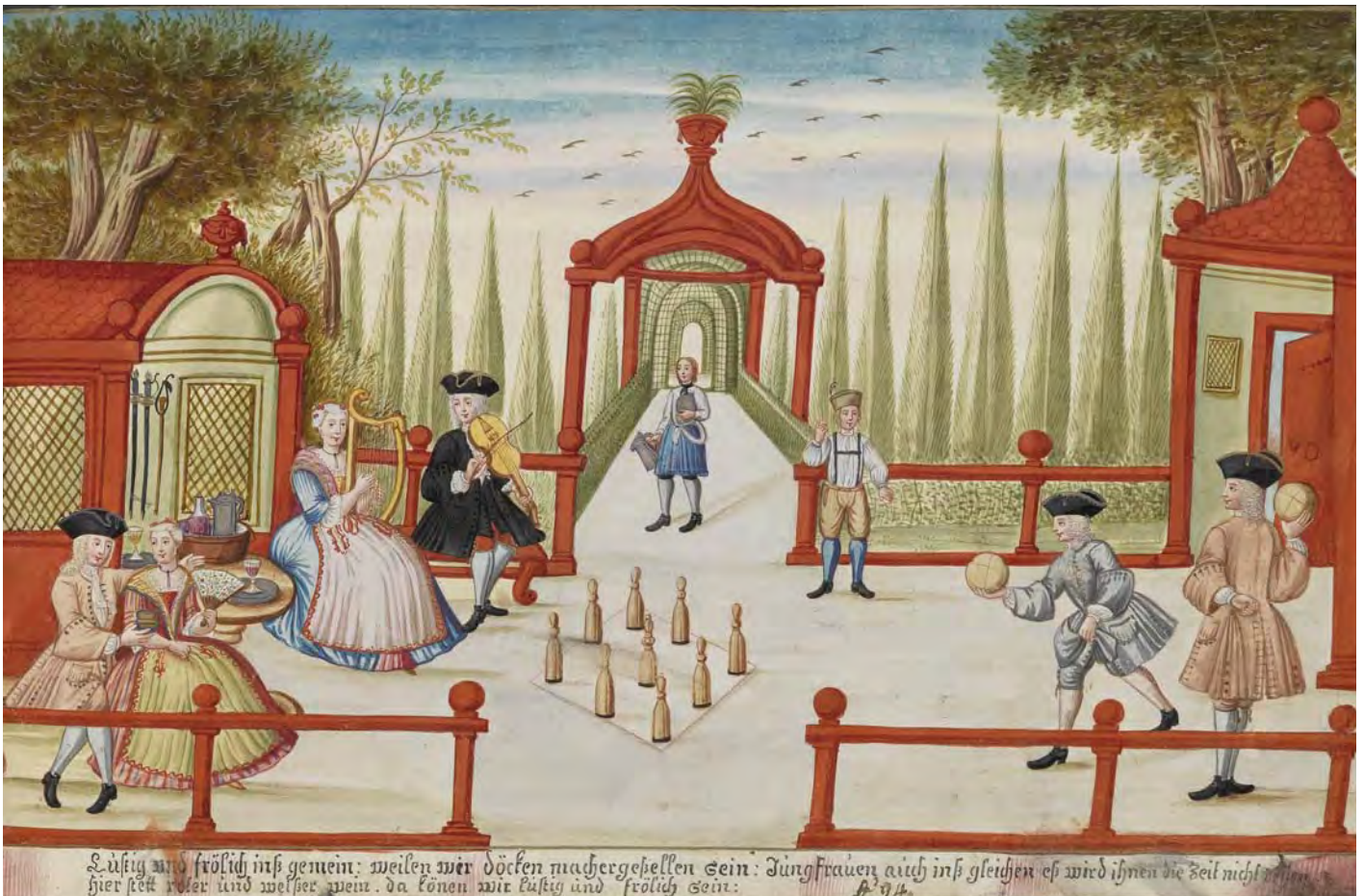


Nigel & Pat with Brian



Sandra with Pat

Ten-Pin Bowling - submitted by Nigel Howarth

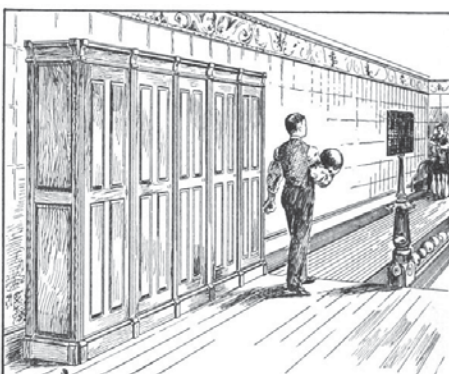


The origins of ten-pin bowling are a bit of a mystery. Some believe it derives from a game of nine pins, Kegelspiel, that originated in Germany sometime in the 18th century.

The picture above entitled "Music and Bowling" was painted in 1736 by Johann Franz Hörmannspurger shows a game of Kegelspiel.

As you see, it was a rather genteel game played by men in frock coats, tights and tricorne hats while musicians accompanied them on a harp and a violin. The audience on the left seem to be more interested in each other and drinking wine than watching the game. Perhaps the gentleman in the pink coat may have consumed too much wine and is about to answer a call of nature (judging by the position of his feet). Meanwhile a serving wench is bringing a fresh supply of the alcoholic beverage, while the young man in the lederhosen may be keeping the score?

Things have moved in since 1736.



According to some sources, a Connecticut law banned nine pin bowling in 1851 because of its perceived association with gambling and crime, and people were said to circumvent the prohibition by adding a tenth pin. The game was about to be revolutionised!

Delegated from the New York and Brooklyn bowling clubs formed the National Bowling Association (NBA) in 1875 and from 1920 to 1929, the number of bowling alleys grew from 450 to around 2,000.

Ten-Pin Bowling



In the UK, the British Tenpin Bowling Association (BTBA) was formed in 1961. It is the official governing body recognized by World Bowling as the official sanctioning body in England. It is "responsible for the protection, integrity and development of the sport". Its stated vision is "to ensure that all people, irrespective of their age, disability, ethnic origin, marital status, sexual orientation or social status have a genuine and equal opportunity to participate in the sport at all levels and in all roles."

The British Universities Tenpin Bowling Association (BUTBA), which was formed in 2008, organizes bowling events for present and former university and college students.

After the development of automated mechanical pinsetters, the sport enjoyed a "golden age" in the mid twentieth century. I expect that many of you will have played it or watched it on TV.

People approach modern ten-pin bowling as either a demanding precision sport or as a simple recreational pastime.

The object of the game is to knock down 10 pins with two rolls of the ball, which is easier said than done. Each two ball roll is known as a frame and there are 10 frames to a game.

Scoring

One point is scored for each pin that is knocked over, and when less than all ten pins are knocked down in two rolls in a frame (an open frame), the frame is scored with the total number of pins knocked down. So far so good!

When all ten pins are knocked down on the first roll, which is known as a 'strike', the frame scores 10 plus the number of pins knocked over on the next two rolls. A strike in the tenth (final) frame receives two extra rolls for bonus pins.

When a second roll of a frame is needed to knock down all ten pins, which is known as a 'spare', the frame scores 10 plus the number of pins knocked over in the next roll. A spare in the tenth (final) frame receives one extra roll for bonus pins.

You don't need a degree in mathematics to keep the scores. Bowling alleys have technological wizardry that keep the scores automatically.

Why not join us?

In the C3A ten-pin bowling is a "simple recreational pastime". Men do not have to wear 18th century frock coats, tricorne hats and tights. Bowling balls are provided in weights from 6 pounds to 16 pounds to suit everyone.

So why not join us at the Bowling Alley in Limassol's My Mall at Zakaki. *The group meets on the last Friday of every month at 11:00 and usually play two games.* If there are less than 10 of us, bowlers pay €4.00/game. If there are more than 10 the price is €3.00. Bowling shoes are included in the price.

Recipes

Nitsa's Melomakarona - submitted by Pat Howarth

The first year of C3A 2003-4 saw a flurry of courses and a rolling series of Greek cookery lessons given by a Cypriot lady in her own kitchen was one of them. Numbers were limited by how many could sit at her kitchen table and because it was so popular, she ran several courses. Those of us who were fortunate enough to get a place got to know each other well, as well as acquiring the knowhow with such favourites as fasoula, koupepia, afelia, olive bread etc. I still use her sheftalia and tavas recipes among others and I thought it appropriate to share her Melomakarona in this issue as it is a Christmas specialty.

Ingredients

- 1Kg self-raising flour
- Half cup of soda
- 2 cups corn oil half a cup of sugar, half a cup of orange juice, half a cup of brandy
- 1 mixt tbsp. ground cinnamon/ cloves/nutmeg
- 1 and a half tsp baking powder pinch salt
- Zest of an orange
- 100g walnuts (cut in half if large)
- Syrup – 1 cup honey; 1 cup sugar; 1 cup water
- 150g ground walnuts

(Half the mix makes about 20)

Method

- Put oil in mixer, add sugar, orange juice & zest, salt, brandy. Baking powder, soda and spices and mix.
- Sift in flour gradually until the dough is pliable
- Heat oven to 175°C
- Take handfuls of dough and make a cup. Place walnut inside and squeeze together. Roll into a sausage shape. Pattern on top with a fork.
- Cook until dry and brown – approx. 15 mins.
- Rest and while warm soak in the light syrup and dust with ground walnuts.



Small Ads



Free Printer Inks

Three new original HP 21 printer inks need to find a new home as I've changed my printer.

First come first served. Contact Pat Howarth via the [contact form on the C3A website](#).

A photograph of a religious altar, likely in a church, decorated for Christmas. The altar is covered with a white lace-trimmed cloth and a red banner featuring gold Greek crosses. On the altar are four yellow candles in ornate holders, a large gold cross, and several bouquets of yellow and white flowers. A large, elaborate bouquet of yellow, white, and red flowers sits on the floor in front of the altar. The background is a rough stone wall with a blue-painted archway.

Christmas Greetings
Good health and happiness
in the New Year

Καλά Χριστούγεννα και Καλή Χρονιά