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DESTINATIONS ASSOCIATED WITH INTANGIBLE CULTURAL ELEMENTS AND HOW THAT AFFECTS THEM IN A TOURISTIC MANNER: CASE STUDY OF

THE ISLANDS OF FOURNI AND IKARIA

Master Thesis

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Athens, 2023



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Abstract in Greek

Ο τουρισμός έχει αποτελέσει ένα σπουδαίο οικονομικό εργαλείο σε όλο τον κόσμο, έχοντας επηρεαστεί από αρκετούς παράγοντες, όπως όμορφα τοπία, εξαιρετικές υποδομές και διάφορα πολιτισμικά στοιχεία. Σε όλο τον κόσμο, διάφοροι άνθρωποι έχουν παρατηρηθεί με διαφορετική κουλτούρα και στοιχεία που παρουσιάζουν διάφορα χαρακτηριστικά και τρόπους ζωής. Η Αφρική, για παράδειγμα, έχει έναν πολύ πλούσιο πολιτισμό που προσελκύει πολλούς τουρίστες να παρατηρήσουν τον τρόπο ζωής. Οι Φούρνοι και η Ικαρία, όπως έχει φανεί έχουν ξεχωριστά πολιτισμικά στοιχεία που έχουν μετατρέψει τα νησιά σε κύριο τουριστικό προορισμό στην περιοχή τους. Αυτή η μελέτη εστιάζει στη σημασία των άυλων πολιτισμικών στοιχείων και πώς ορισμένοι προορισμοί συνδέονται με αυτά μέχρι σημείου ότι οι επισκέπτες τα επιλέγουν ακριβώς για αυτά τα στοιχεία. Καλά παραδείγματα, που αποτελούν και τη μελέτη περίπτωσης της έρευνας αυτής είναι τα νησιά Φούρνοι και Ικαρία, δύο νησιά που βρίσκονται στο Αιγαίο πέλαγος που είναι κοντά μεταξύ τους γεωγραφικά, αλλά και πολιτισμικά. Για να υποστηριχθεί και να επιβεβαιωθεί η υπόθεση, η μελέτη χρησιμοποιεί ποιοτική προσέγγιση με ατομικές συνεντεύξεις, η οποίες γίνονται ενώπιος ενώπιω, σε αυτούς τους συγκεκριμένους προορισμούς, με τουρίστες αφενός και ντόπιους αφετέρου, ως συνεντευξαζόμενους.

Key Words: τουρισμός; Φούρνοι; Ικαρία; άυλος πολιτισμός

Abstract in English

Tourism has been a great economic tool all over the world, with it being influenced by several factors, such as beautiful sceneries, extraordinary infrastructure, and various cultural elements. All over the world, various people have been seen to have different cultural elements that present various features and ways of life. Africa, for instance, has been seen to be very rich in culture and attracts many tourists to observe their ways of life. FOURNI AND IKARIA have been seen to have exceptional cultural elements, and this region has turned into a chief tourist destination in its region. This study focuses on the importance of intangible cultural elements and how some destinations are associated with them to the point that visitors select them exactly for these elements. Good examples that form the case study of this research are the islands of Fourni and Ikaria, two islands located in the Aegean sea that are close to each other geographically and in terms of culture. To support and confirm this hypothesis, the study uses a qualitative approach with individual interviewing, which takes place face-to-face, at these particular destinations, with tourists on the one hand and locals on the other hand, as interviewees.

Keywords: tourism; Fourni; Ikaria; intangible cultural heritage

Introduction

Tourism and culture benefit from each other in a mutually satisfying way that can strengthen the attractiveness and competitiveness of regions and countries. Culture is increasingly an essential part of the tourism product, creating distinctiveness in a crowded global marketplace. Tourism, including consideration of time, is an essential way to appreciate culture. Cultures can grow and thrive by supporting cultural heritage with earned income (Deacon et al. 2004). Tourism creates a strong connection to both production and creativity. Creating a strong relationship between tourism and culture can help destinations become more attractive and competitive as locations to live, visit, work and invest in.

Tourism plays an important role in the development of tourist destinations around the world. In most cases, culture is an important asset and one of the main beneficiaries of tourism development. Culture is a significant factor in the attractiveness of most tourist destinations, not only in tourism but also in attracting residents and foreign investment. For most of the 20th century, tourism and culture were largely viewed as distinct aspects of tourist destinations. Cultural resources are considered part of the cultural heritage of a tourist destination, which is largely related to the education of the local population and the basis of local or national cultural identity (Deacon et al. 2004).

On the other hand, tourism is largely seen as a leisure activity detached from the daily life and culture of the residents. By the end of the century, that gradually changed, and so did the role of culture. Especially since the 1980s, "cultural tourism"

has been regarded as an important source of German economic development for many destinations.

So it is clear that cultural heritage is significant for tourism and destinations' attractiveness and competitiveness. Cultural heritage is the tangible and intangible cultural assets inherited from previous generations of a group or society. Cultural heritage generally consists of the products and processes of a culture that are preserved and passed on from generation to generation. Part of this heritage takes the form of cultural property, formed by tangible artifacts such as buildings or works of art. However, many parts of culture are intangible, including song, music, dance, theatre, crafts, food, crafts, and festivals (Ann et al., 2016). They are a cultural form that can be recorded but not physically touched or stored as in a museum, but only experienced through the vehicle that expresses them.

LITERATURE REVIEW

Intangible Cultural Heritage: Differentiation from the tangible notion and elements, "Tangible cultural heritage" refers to the physical and cultural relics that are produced, maintained, and passed on from generation to generation in society. It includes artistic creations, built heritage such as buildings and monuments, and other physical or tangible products of human creativity that have cultural significance in society. "Intangible cultural heritage" refers to "the practices, expressions, manifestations, knowledge, skills, and associated tools, objects, artifacts and cultural spaces of communities, groups and, in some cases, individuals that are part of their cultural heritage (Ann et al., 2016). Examples of intangible heritage are oral traditions, performing arts, local knowledge, and traditional skills.

Tangible and intangible heritage require different methods of preservation and protection, which was one of the main motivations for the design and ratification of the 2003 UNESCO Convention for the Safeguarding of the Intangible Cultural Heritage. The Convention establishes the interdependence between intangible cultural heritage and tangible cultural and natural heritage and recognizes the role of intangible cultural heritage as a source of cultural diversity and an engine of sustainable development. So it is no exaggeration to state that Intangible Cultural Heritage is essential in forming healthy communities and sustainable development. The easiest way to understand it is to remember the meaning of each word by itself. Heritage is something that is passed down from generation to generation. Culture refers to values, traditions, and identity (Ann et al., 2016). And intangible means impossible to touch. Putting these words back together, intangible cultural heritage refers to traditional and living expressions passed down through generations. You can think of it as a "living legacy." Examples include community gatherings, oral traditions, songs, knowledge of natural spaces, healing traditions, food, holidays, beliefs, cultural practices, crafting skills, farming methods, traditional sailing skills, cooking skills, winemaking, and ultimately, even the general lifestyle or the "atmosphere" that a place gives off. That is particularly important nowadays when referring to tourism. This heritage is an integral part of rural and urban areas and the lives of indigenous peoples (Ann et al., 2016). Intangible cultural heritage is "traditional, contemporary, and living simultaneously." It is inclusive, representative, and community-based.

Intangible heritage is important because it promotes tolerance, peace, reconciliation, community and individual well-being, human rights, and sustainable development. But intangible cultural heritage has long been threatened with disappearance, largely due to globalization. To address this problem, the United Nations Educational, Scientific and Cultural Organization (UNESCO) established the Convention for the Safeguarding of Intangible Cultural Heritage in 2003. To date, 178 countries have signed the Convention, and nearly 500 intangible cultural heritage items have been included in the Convention's Intangible Cultural Heritage List and the List of Good Safeguarding Practices. However, the safeguarding measures of the 2003 Convention are not limited to lists (Ann et al., 2016). To stay alive, intangible cultural heritage must be relevant to its community and passed on from generation to generation.

Types of Intangible Cultural Heritage

To make it easier for people to understand the intangible cultural heritage, the UNESCO Convention divides it into five broad categories:

Oral traditions and expressions.

This could mean proverbs, riddles, stories, legends, myths, epic songs and poems, charms, chants, songs, and more. Oral history is a very interesting element that belongs in that section. Intangible cultural heritage differs slightly from the discipline of oral history, the recording, preservation, and interpretation of historical information based on the personal experiences and perspectives of the speakers. ICH aims to preserve cultural heritage "with" people or communities by preserving processes that allow tradition and shared knowledge to spread. In contrast, oral history aims to collect and preserve historical information from individuals and groups.

Performing arts.

This can include music, dance, drama, pantomime, songs, and other artistic expressions passed down through generations. UNESCO's list of intangible cultural heritage includes various dance genres from around the world, often associated with songs, music, and celebrations (Ann et al., 2016). The list includes Festive and ceremonial dances such as the Sebiba dance from Algeria, Uganda, and Kalbelia, folk songs and dances from Rajasthan, India, and social dances such as the Cuban Rumba. Also, some dances are localized and practiced primarily in their country of origin, such as Sankirtana, a performing art that includes drumming and singing from India. However, other forms of dance, although officially recognized as a heritage from their country of origin, are practiced and enjoyed worldwide. For example, flamenco from Spain and tango from Argentina and Uruguay have international influence (Ann et al., 2016). Dance is a complex phenomenon involving culture, tradition, the use of the human body, artifacts such as clothing and props, and specific uses of music, space, and even light sometimes. As a result, many tangible and intangible elements come together in the dance, making it a challenging but intriguing type of heritage to safeguard.

Social practices, rituals, and festive events.

These activities comprise the community's life and are shared by members - for example, initiation rites, burial ceremonies, seasonal carnivals, and harvest celebrations. In this category, we can also include another intangible feature, important for destinations, the lifestyle, and what we call "atmosphere."

Knowledge and practices concerning nature and the universe.

These relate to the knowledge and skills a community develops through interaction with the natural environment and can be expressed through language, memory, spirituality, or worldview. Traditional architectural methods, agriculture, cattle-breeding, and cuisine are relevant elements. Here it is interesting how food heritage is becoming increasingly important. With the growing importance of sustainable development as a UNESCO heritage policy priority, an increasing number of food-related nominations are being submitted to the list of the Convention for the Safeguarding of the Intangible Cultural Heritage (Ann et al.,2016). The Mediterranean diet, the traditional Mexican cuisine, and the Japanese dietary culture of washoku are just a few examples of this thriving phenomenon.

Traditional craftsmanship.

It sounds "tangible," but it has more to do with craftsmanship and knowledge than the product itself. Some examples are pottery, woodwork, jewelry, precious stones, embroidery, carpet weaving, musical instrument making, weaving and fabric making, etc. It is not a complete or exclusive list. Different countries may use different systems to identify or classify intangible cultural heritage. At this point, it is beneficial to clarify what "safeguarding" means. In the field of ICH, the term "safeguard" describes efforts to protect ICH elements rather than attempting to freeze them in their pure or true form (Ann et al.,2016). The key to safeguarding is transmission, ensuring that intangible cultural heritage is passed through generations in a way that leaves room for the natural evolution of our practices and knowledge.

So how can we safeguard intangible cultural heritage, and what happens when we pay attention to intangible cultural heritage? Raising awareness is the first and most basic step to safeguarding intangible cultural heritage. That is, getting people to understand what it is and why it deserves protection. Suppose we pay attention to intangible cultural heritage. In that case, the heritage of mankind is richer and more diverse, and minorities and smaller communities are healthier and more resilient. Activities that may be economically viable for craftspeople and communities are being supported, mutual understanding within and between communities is improving, and we are connected to elements of our community's history and natural environment that help us understand who we are.

Summary

To conclude, according to the 2003 Convention for the Safeguarding of the Intangible Cultural Heritage, the intangible cultural heritage (ICH) – or living heritage – is the driving force behind the cultural diversity of humanity, and its protection guarantees continued creativity. It is defined as follows: "Intangible Cultural Heritage

means the practices, representations, expressions, knowledge, skills as well as the instruments, objects, artifacts and cultural spaces associated in addition to that that communities, groups and, in some cases, individuals recognize as part of their cultural heritage. This intangible cultural heritage, transmitted from generation to generation, is constantly recreated by communities and groups in response to their environment, their interaction with nature, and their history, and provides them with a sense of identity and continuity, thus promoting respect for cultural diversity and human creativity (Ann et al., 2016). For this Convention, consideration will be given solely to such intangible cultural heritage as is compatible with existing international human rights instruments, as well as with the requirements of mutual respect among communities, groups, and individuals, and of sustainable development."

Fourni and Ikaria: Geographical and Historical Information

Fourni

Fourni Korseon (or simply Fourni) is a group of islands, islets, and rocky islets in the eastern Aegean Sea. Their locations are west-southwest of Samos and east of Ikaria (slightly south between the two islands). Specifically between the triangle of capes Domenikos of Samos, Fanari of Ikaria, and Tzoloufi of Patmos. The most important of these are in the west: Thymena, Thymenaki (or Thymainonisi), Alatonisi (or Alafonisi or Alatsonisi); in the middle: Fournoi, Kisiria (or Diapori); in the south: Strogilos, Platy (or Plaka), Makronisi or Makri and East: Anthropofas (or Anthro), Small Anthropofas, Kedros, Agridio (or Prasonisi), Agios Minas, Small Agios Minas, and Plakaki.

These islands are characterized by a particularly long coastline (120 km), which even exceeds that of Samos (which comparatively has a much larger size). The largest of the islands are Fourni, Thymena, and Agios Minas. Fourni is the largest island in the cluster, with an area of 30.5 square kilometers (Ann et al., 2016). The island is also the homonymous capital of the cluster and is home to 1,159 inhabitants. Thymena is the second largest island in the cluster, with an area of 10,071 square kilometers. According to the 2001 census, its population is 151 inhabitants, living in two settlements on the island, Thymina (140 inhabitants) and Kerameidou (11 inhabitants). Agios Minas has an area of 2.1 square kilometers, and according to the 2001 census, it has three inhabitants.

Geologically, the island belongs to the Cycladic unit. Its rocks are usually shale in the lower parts of the hill and limestone in the higher parts. The coasts are steep, typical of the Aegean landscape, full of bays and coves protected from the strong weather. The disproportionately large coastline of the island, and that of the entire complex, is due to this varied geomorphology (Deacon et al. 2004). The sea area is characterized by shallow water depth and a relatively low slope. Mineral wealth is limited to marble from three quarries, which are no longer used today.



For most of their history, the islands were uninhabited or pirate dens. The scanty archaeological material suggests that in ancient times Fourni may have been inhabited during the Archaic and Classical eras. At the same time, it was certainly inhabited during the Hellenistic and Roman periods. In modern times, their habitation begins after the middle of the 18th century. Aphoristic references to Fourni persist in ancient and medieval literature, mainly in works of geographical significance that simply give the location of the island and some variations of the name Fourni (Deacon et al. 2004). The only written evidence of life on the island is the few inscriptions found in the remains of the small ancient Acropolis of Fourni and an ancient settlement at Kamari. The islands' history should be examined mainly in relation to the history of neighboring Ikaria and Samos and Asia Minor, mainly observing what was happening there in those periods.

To be more precise, we can see the island of Fourni through several periods. Pre-Hellenic populations, the Pelasgians, the Leleges, and the Carians, inhabited the islands of the Aegean. According to Thucydides, the Aegean Sea was ravaged by pirates, the main protagonists being Carians and Phoenicians, who, in addition to raiding merchant ships, organized raids on the coasts of the islands. As a result, the inhabitants of these islands, as well as the inhabitants of mainland Greece, built their settlements away from the coasts, inland, and later, as they became more prosperous, they built walls around the cities (Deacon et al. 2004). The first force to try to establish order in the Aegean Sea and suppress pirates is said to be Crete.

The Carians continued their piracy and seemed to have ruled the Aegean Sea after the demise of the Minoan civilization. Their activities in the Aegean Sea may date back to 6 BC, from inscriptions on various islands in a language that has not been deciphered. It is believed that they kept some enclaves on the outlying islands, and the ancient Greeks were aware of living in them. It is believed that some of these enclaves were located on the island of Fourni, which was an ideal location for pirate

raids in the Ikarian Sea. According to this belief, pirate communities in Fourni may be one reason western Samos lags compared to eastern Samos.

During the first wave of Greek colonization between the 11th and 9th centuries BC, Fourni is located in the geographic area visited by the Ionian colonists. The latter target the fertile lands of Asia Minor and neighboring large islands such as Chios and Samos, while tending to avoid deserted, mountainous islands such as the small island of Fourni. The pre-Hellenic populations of these regions lost the confrontation with the Ionians and were either displaced or assimilated by the newcomers (Deacon et al. 2004). The Ionians built 10 cities that, along with Samos and Chios island cities, formed the Ionian Commonwealth to maintain bonds and common traditions among its federal members. The Ionian Commonwealth is a loose cultural association, as the Ionian cities retain their autonomy and are in constant conflict with each other, often leading to armed conflict. According to ancient writers, these conflicts and confrontations led to various factions of the Ionian cities being involved in the war between Eretria and Halkida over the Lylandian region at the end of the 8th century BC. What happened divided the Greek world into two opposing camps and sparked many local conflicts between rivals. Near the two most important Ionian cities, Miletus and Samos, Fourni occupies a strategic position on the sea route between Ikaria and Samos. It was an imaginary crossroads between the maritime trade routes connecting the Black and North Aegean Seas islands and the South Aegean Sea coasts, Asia Minor, Cyprus, Syria, and Egypt, the Greek mainland, and the Ionian counterparts (Deacon et al. 2004). The importance of the canal has only recently become known. After three years of underwater exploration, many shipwrecks from ancient times to the present have been discovered at the foot of the Fourni Islands. There are many bays between the east-west coastline and the north-south sea axis. The thin coastline can provide a safe stop for passing merchant ships or warships, but it is also a base for pirates to attack passing ships or surrounding islands. There are archaeological indications of settlements in Fourni, possibly from ancient times, but their connection to surrounding Ionian cities has not been reliably established (Deacon et al. 2004). The quarries of Fourni are said to have provided the marble for the construction of the Ionian temple by Artemis Tauropolos of Ikaria, Heraion of Samos, and the twin Apollo of Miletus.

Miletus is the most important Ionian city and has flourished economically since the Archaic era, developing important maritime trade and colonies in the Aegean islands, the Propontis, and the Black Sea. Haussoulier (1902) listed Fournos as an island within Miletus' sphere of influence. He considered control of the islands part of Miletus' defensive strategy, with Ladis, Agathonissi, and Farmakonisi forming the first line of defense and Ikaria, Fourni, Lipsi, Leros, and Patmos forming the second line (Farah, 2014). The rationale for colonizing the surrounding islands purely for defensive purposes is rather questionable and rejected by most subsequent researchers: Miletos in the 8th and 7th centuries BC The hinterland of Asia Minor and constant wars with the Lydian states mainly threatened it. At the same time, it did not appear to face any maritime threats. Gradually, the Lydians isolated Miletos from the interior, forcing the Milesians to rely on sea routes and trade to keep the city afloat.

The Milesian colony on the Aegean island should be seen as a station for the trade network of the Miletos Organization to ensure its export to the western and

northern Aegean Sea, as well as a refuge for inhabitants wishing to escape the Lydian expansion (Farah, 2014). The settlement of the Melicians in the relatively remote Ikaria may have been defensive. More logically, it was a link in a long list of friendly naval bases sailing north to the Black Sea to bypass the Mikali Strait controlled by the enemy Samos. So far, archaeological materials have not proven the settlement of the Milesians in Fourni. The few archaeological findings support a Samian presence during the Hellenistic and Roman times.

The settlement of the Milesians in Ikaria dates back to before the famous Lilandian War. Miletos and Chios were on Eretria's side, while Samos and Erythraea were on Chalkida's side. During the war, Miletos lost the ability to use the safe coastal route to Pondus, which passed through the enemy territorial waters of Samos and Eritrea. The journey to the north is either through Ikaria and Samos in the passage controlled by Fourni or first sailing west to Leros and Patmos and then north, sailing around the western end of Ikaria to Na and Oinoi, before continuing to the friendly Chios (Farah, 2014). The route to the north, first through Leros-Patmos and then through the passage between Mykonos and Ikaria, must have been the least ideal and safest option, as the area is subject to strong winds most of the year. This route was only chosen when passage through Fourni's straits was impossible or desired due to Fourni's pirate control or the rising power of Samos. Ikaria grew rapidly during the 6th century BC as it benefited from Miletus' growing need for trade with its colonies. At the end of the 6th century, however, the island of Ikaria fell into the sphere of influence of Samos, gaining significant power from 800 BC (Farah, 2014). Miletus probably initially controlled the Fourni due to their important position and then lost these islands when Samos developed a strong naval force under Polycrates, able to claim control of the Fourni and the Ikarian Sea from Miletus.

According to A. Rehm, Fourni had been within Samos' sphere of influence at least since Hellenistic times, while Miletos should have been content to own Leros and Patmos and use the sea canals there to access the Aegean. His conclusions came from his visit to Fourni in 1924 and the study of the inscriptions he first discovered in the castle of Fourni on the top of the hill of Saint George (Farah, 2014). He dated this small fortified position to the Hellenistic times. It overlooked the main bay of the large island of Fourni and the modern, homonymous capital of the islands. Rehm believes that the Acropolis survived Roman times and must be functionally related to the tower of Drakanos on the eastern edge of Ikaria, as the two sites had visual contact. Remains of another Hellenistic tower similar to Drakanos have been found on the northwest coast of Fourni in Chrysomilia, with visual contact with the matter. Many of the inscriptions found carved on the rocks of the Acropolis are graffiti made by the soldiers or mercenaries of a probably Samian garrison to amuse their boredom (Farah, 2014). Whether there was a continuous or intermittent human presence in Fourni is difficult to prove due to the turbulent history of the Hellenistic era and the Roman Republic. All subsequent researchers agreed with the Sami rule on the island. The tower of Drakanos on the eastern edge of Ikaria has visual contact with a corresponding tower in Karlovasi on the western edge of Samos, with the Acropolis of Fourni and the remains of a Hellenistic tower in Chrysomilia in the northwest part of Fourni (Farah, 2014). These fortifications had to be part of a series of fortresses, which in ancient times, controlled the Aegean Sea with an integrated early warning system against the actions of the Aegean fleet, including pirates.

The construction of the Drakanos tower may be related to the Second Athenian Alliance in the Aegean Sea in the 4th century BC. or with the rule of the Ptolemies during the 3rd-2nd century BC. At the same time, the corresponding fortification works of Fourni (the Acropolis and the tower in Chrysomilia) may have been part of the same time and political context. Samos seems to have overseen Fourni first on its behalf and later during Hellenistic times, probably on behalf of the Ptolemies of Egypt first and then Rome. In the century after M. Alexander's death, his successors fought fiercely for supremacy over imperial territory (Farah, 2014). The Aegean Sea became a place of constant conflict. The Eastern Sporades, mainly Ikaria, Fourni, and Patmos, depended on the Ptolemaic base on Samos for protection and stability. Despite the growing piracy and rivalry among the Ptolemies in Egypt, the Antigonids of Macedonia, the Seleucids of Syria, the kingdom of Pergamum, and the island of Rhodes, the eastern Sporades prospered under Ptolemaic rule for about a century between 284- 188 BC (Farah, 2014). The economy of Samos was booming, with signs of prosperity in Fourni. As Ptolemies' presence in the Aegean waned at the end of the 3rd century BC, Rhodes attempted to keep the Aegean safe, but with little success.

In 205 BC, Philip V of Macedonia, after reconciling with Rome, led a fleet to invade the Aegean Sea and tried unsuccessfully to capture Rhodes. He also recruited pirates who acted on his behalf and plundered the Cyclades islands and more (Farah, 2014). Philip used Samos as his naval base and Ephesus as his land base. The Rhodians tried with their fleet and garrisons on the islands to suppress piracy but were defeated by the more agile pirate fleet. After the second half of the 2nd century BC. Pirates became very dangerous and began to destabilize the Mediterranean. Two factors contributed to the spread of piracy. Initially, the once powerful Seleucid Empire that controlled the seas began destabilizing after 150 BC when a usurper Alexander Ballas became king (Hasluck, 1910). The second reason was that the Roman aristocracy needed slaves to work on large Italian farms. Although Rome had already sent a fleet under the leadership of the praetor Mark Antony around 104 BC, it refused to take drastic measures because it needed the pirates. As a result, the Balearic Islands and Crete became centers of pirates and West Cilicia. Adventurers from all lands flocked to these regions to start a new life as pirates.

When Cretan pirates ravaged the Aegean Sea, coastal towns were abandoned by inhabitants who took refuge in the mountains or inland fortifications or tried to strengthen their fortifications and early warning systems. Other islands have tried to strike a deal with the Cretan cities, with mixed results (Hasluck, 1910). Small islands like Fourni are more likely to have been abandoned. Therma of Ikaria was abandoned by its inhabitants and may have been used as a base by Cretan pirates, just like Fourni.

At the beginning of the 2nd century BC, the Romans invaded the Aegean Sea by cleverly using the conflict of the Hellenistic kingdoms to their advantage. In the name of preserving the freedom of Greek cities, they eliminated the most dangerous enemies each time until they finally dominated the region. First, they defeated Philip V of Macedonia (201-197 BC), then the Seleucid king Antiochus in 190 BC. in Magnesia, after Perseus, the successor of Philip V (171-168 BC) when they punished their former ally Rhodes for its neutral stance. In 133-130 BC Rome suppressed the rebellion of Aristonikus, an illegitimate son of the king of Pergamum Eumenes II,

which had spread throughout the eastern Aegean in 129 BC (Hasluck, 1910). annexed Samos and, by extension, Ikaria to the Roman province of Asia.

There is an interesting incident from the First Syrian War (192-189 BC), where Samos was the main battleground between the Romans and the Seleucid kingdom. This naval operation sheds light on the navigational conditions of the Fourni Strait and the strategic importance of its control. The Seleucid Admiral Polyxenidas, stationed at Ephesus with 70 ships, sailed to Ikaria, where he attempted to ambush the Roman fleet from Chios to Samos to meet the allied Rhodian fleet (Hasluck, 1910). As the windswept Roman fleet approached Ikaria, Polyxenidas attempted to attack. Still, the wind grew stronger and drove his ship towards the uninhabited island of Aethalia, which must have been one of the islands of the Fourni complex.

The Roman fleet was forced to take refuge in an abandoned port on the west side of the island of Ikaria or Samos. The villagers descended from the heights to the shore, from which they had a good view of what was happening in the Ikarian Sea and were alarmed by the presence of the Seleucid fleet of the Romans in the region (Hasluck, 1910). The Romans realized that if they tried to continue to Samos, they would fall into the trap of Polyxenidas, who continued to wait in Furna with his ships. Therefore, they were forced to return to Korykos, while Polyxenidas returned to his naval base at Ephesus.

The wars between the Romans and King Mithridates VI of Pontus after 88 BC destabilized Asia Minor and gave the pirates from Crete and Cilicia additional power. In fact, in 69 BC, the Romans took forces from the Aegeans to besiege the Armenian king Tigranes in his capital; the pirates took advantage of the absence of military power in the Aegeans. In the next three years, they reached the height of their sea empire. According to Plutarch, the pirates were not content with attacking ships alone but began plundering the islands and coastal cities (Hasluck, 1910). They have fortified the port and have a network of early warning observatories. Their crews included men of noble birth, good sailors, and excellent navigators. Their 1000 ships were superbly equipped. They looted many sanctuaries, including the famous Heraion of Samos, and captured 400 cities. Although the pirates did not wipe out the great Ionian cities, nor did they desolate the great islands of Ionia, Plutarch claims that many smaller communities were annihilated.

The destruction of the Aegean Sea and the disruption of trade throughout the Mediterranean prompted a drastic Roman intervention against Pompey, who defeated pirates and purified the seas. The islands were motivated by development, but soon the Roman world was once again destabilized by the Roman civil war. In the 1st century BC, warring Roman generals taxed the islands to meet the needs of their armies (Heritage, 2015). A heavy price for the Aegean world economy.

Octavian Augustus defeated Mark Antony at Actium in 31 BC, ending the civil war that brought peace to the Roman world. Octavian visited Samos in 30/29 BC. There he had a great opportunity to learn about the conditions on the island. The Samians applied for a tax cut in August, supported by Queen Livia. Augustus rejected Samia's request, although the island's tribute was insignificant for the size of the Roman Empire. Presumably, he fears a wave of widespread tax exemption applications in the stressed Aegean region. Dion Cassius (54.9.7) mentioned Augustus on his second visit to Samos in 20/19 BC that he finally granted the Samians what he had previously denied them: their freedom, which was an exemption from paying taxes (Heritage,

2015). It is probably in recognition of this gift that the Samians and Lerians inhabitants of Oinoi in Ikaria and the Samian settlers of Fourni in the settlement at the site of Kamari, who benefited from the exemption, erected inscriptions to honor the emperor. Sometime later, Roman Emperor Augustus made his first voyage to Samos in about 30 BC. The Samians began to rebuild Oinoi in Ikaria, probably at the instigation of Augustus. It was in the interests of Roman policy to resettle all deserted islands. The Romans offered 5 or 10 years of tax-free concessions for settlers who wanted to settle on desert islands (Heritage, 2015). The Samian communities in Oinoi, Fournos, and Amorgos contributed to preventing pirates' use of these islands as bases.

In the 1st century BC. the Romans started using the Aegean Islands to exile Romans who committed serious crimes or were simply undesirable to the respective emperor. Likely, Ikaria and Samos benefited financially from hosting such wealthy exiles, while it is rather doubtful that Fourni received such visitors who, even as exiles, lived in luxury. At other times, runaway slaves, debtors unable to pay their debts, and even criminals sought refuge in the island's sanctuaries as beggars and asylum seekers. Even if declining, the prosperity of Ikaria lasted until the end of the 3rd AD (Heritage, 2015). century, after which Ikaria almost ceases to be mentioned in the sources. For Fourni, the landmark date is the 2nd AD century. No other archaeological findings testify to the habitation of Fourni after this date.

Fourni is a mystery regarding its existence during the Archaic, Classical and Hellenistic periods. According to the researchers, the guard's testimony about the Acropolis of Fourni presupposes the existence of the corresponding population on the island. Whether it was organized in an autonomous city or relied on powerful neighboring cities or settlements cannot be answered with certainty with the knowledge currently gained. The guard's inscription, however, could be purely ironic based on the shame or non-existence of such a city. The small size of the fortified position, which did not compare with other citadels of more prominent cities, and the misfortune of the individual in question to guard a hermitage far from the pleasures of life in the Hellenistic cities of his time (Heritage, 2015). The discovery of the Roman sarcophagus makes it more likely that there was an autonomous or dependent (probably from Samos) city capable of providing such lavish tombs for distinguished members after the Augustan era and later the resettlement of Fourni.

Ikaria seemed almost abandoned during the last centuries of the Roman Empire, while the only reference to Fourni is in the career of Constantine Porphyrogenitus in the 10th century AD. Fourni may be an uninhabited pirate cave. Over the next few centuries, successive invaders such as Arabs, Turks, Venetians, Normans, and Genoese raided the Aegean Sea and gradually limited Byzantine rule until the islands were eventually overrun by Venetians and Genoese and later Ottoman occupation.

Fourni and the other smaller islands were uninhabited without high mountains, dense forests, and solid shelters to protect and retain their population and became pirate dens. Piri Reis describes Fourni in 1521 as a deserted island, which in previous years was inhabited by monks (Heritage, 2015). In the memoirs of his 1553 voyage in Greece, Pierre Bellon mainly mentions Turkish pirates who may have been stationed in Fourni and operating in the region of Samos. Georgians, Bishop of Samos, mentions that, around 1650, Forni was a deserted island and was the camp of pirates

from Malta, Sardinia, and Livorno who attacked in Chios Merchant ships traveling between the island and Rhodes.

W. Hasluck believes that, due to its position during a period of instability in the Aegean Sea, Fourni attracted pirates who attacked passing merchant ships and Samos itself, making life unbearable for its inhabitants. Given their geographic location, similar operations were carried out by pirates from Oinousses and Moschonisia, who raided the Chios and Mytilene straits, respectively. In the mid-15th century AD, pirate raids and the looming threat of the Ottoman Empire forced the inhabitants of Samos and Ikaria to accept the Genoese offer to relocate them to Chios, where they joined the Genoese against the Turkish. There was a more organized resistance (Heritage, 2015). As a result, Samos was abandoned for about 100 years until the Ottoman admiral Kilic Ali was forced by a storm to stop at Tigani, where he admired Samos, The beauty of the island. Instead, Ikaria retains a portion of the population who prefer to retreat to the island's mountains and forests, living in darkness and giving the impression that the island is uninhabited.

During the Turkish occupation, the Monastery of Patmos somehow owned and operated Fourni, perhaps subletting the islands as pastures to Patmos. Archimandrite Platon Krikris provides some important information in his book *The Stock Exchanges of Patmos Monastery* (2000). During the Turkish occupation, the Monastery of Patmos somehow owned and operated Fourni, perhaps subletting the islands as pastures to Patmos. Archimandrite Platon Krikris gives some important information in his book *The Stock Exchanges of Patmos Monastery* (2000). Fourni is said to belong to the Holy Monastery of Patmos in a copy of the chrysobullous speech of the emperor Andronikos III the Palaiologos of the year 1329. There, among the other possessions of the Holy Monastery, such as Patmos, Leipsi, and Agathonisi, its three shares Kos, two in Leros and one in Phygela, in verse 18 of the chrysobullus, there is the addition of the words "and Krussius" (refers to Fourni) (Heritage, 2015). This addition is believed to have been forged sometime during the Ottoman Empire. Hieromonk Gerasimos Smyrnakis agrees with this view, as no other documents support it.

After 1775, Saint Nifon of Chios from the Kollyvades movement fled to Fourni from Lipsi, because he was frequently disturbed by pirates. He and his entourage assembled there on the site of Koumara, where he built a domed church with cells preserved to this day. From Fourni, Nifon went to Ikaria, where he found the Monastery of Evangelismos. In the archives of the M. Vesti family, kept in the library of the Holy Temple of Patmos, there is a letter from Professor Simeon (1792-1797) in which he explains that before moving to Fourni, he asked for and received the relevant permission from the owners of the island.

Oral tradition states that Fourni was uninhabited during most of the Turkish occupation and served as a refuge for pirates, outlaws, and fugitives from the surrounding islands. The first resident was Markos Kamitsis, a refugee from Patmos who worked in cattle farming. He married a girl from Ikaria and changed his surname to his wife's maiden name Markakis to hide his past. Local tradition holds that Fourni was passed down to a Patmian seaman as a sign of Sultan's gratitude for his service to the Ottoman fleet. Later, an Ottoman garrison was established after implementing the new Provincial Administrative Law (1864).

In the following years, other inhabitants arrived from the Aegean Islands, mainland Greece, and Asia Minor. Fourni's population grew disproportionately to the small, barren lands of the islands. The oral tradition of the origin of the Amorgians, one of the families of Fourni, states that around 1770-80, three brothers from Amorgos engaged in small-scale piracy, mainly raiding the surrounding islands. In one raid on Agios Kyrykos, things did not go well, and in the ensuing conflict, the pirates were forced to flee, leaving behind a small child they had with them. Their relationship with the child is unknown, but the little boy was fortunate enough to be adopted and raised by an Ikarian family. Later, when he came of age and married, he had three sons. One stayed in Ikaria, another went to Samos, and the third settled in Chrysomelia in Fourni. His real surname was lost in time, as it was replaced by Amorgianos, the declarative of his origin, and he was the patriarch of the homonymous family.

The last pirate mentioned in Fourni's story was Emmanuel Mytikas from Thymena, who acted alone, and attacked ships and fishing boats passing through Fourni's waters. The Ottoman authorities managed to arrest him with the cooperation of his family in Fournos and publicly behead him as an example in Samos in 1861. People of Fourni originally made a living mainly from animal farming, agriculture, and fishing. Many also follow the well-known tradition in Ikaria of seasonal migration to the forests of Asia Minor, Evia, and Halkidiki, to produce charcoal for sale using the traditional stove method. Three settlements gradually developed: Fourni and Chrysomilia on the large island of Fourni and Thymena on the island of the same name, the second largest island in the complex. The main settlement was at Kampos on Fourni, while Chrysomilia was created to meet the needs of the Fourniotes, who grew crops in the area and wished to live near their fields during their agricultural work.

At the beginning of the 20th century, Fourni was still under Ottoman rule, with a small Turkish presence as a police force and administrative officials. On July 27, 1912, Fourni declared independence from Turkey. The Sultan leased the islands to a businessman for 500 Turkish lire a year. The latter recoup their expenses by smuggling and resettling refugees. About 250 families live on the island, 230 in Fourni and 20 in Thymena. The Ikarians usually look down on the Fourni because they are poorer than themselves. In the 19th century, the people of Fourni were even more isolated from the Ikarians. Still, the people of Fourni were encouraged to participate with Ikaria in the revolution because of an event that had taken place the previous year. In December 1911, two smugglers from the Cyclades arrived in Fourni with their cargo. One is a certain Manolas from Iraklia. In the past, the Ottoman authorities in Forni usually ignored such activities, but now with the reforms of the Young Turks, the situation has changed. When the island's five Turkish gendarmes tried to arrest the smugglers, in the ensuing melee, two of the gendarmes were killed and two wounded. The only surviving gendarme managed to escape and send the message to the authorities. When Turkish reinforcements arrived on the island, the perpetrators had already left. Ottoman authorities blamed the incident on local authorities and, after arresting some prominent figures on the island, sent them to Agios Kyrykos for detention. When the Fourniotes declared their independence and united with Ikaria, the Ikarians freed the prisoners. They gave four positions on the Board of Directors of the Revolutionaries for the people of Fourni.

Immediately after the liberation of Ikaria, a problem arose between the Ikarians of the north and the south about which will be the capital of the liberated island. With Ikaria freed from the Turkish yoke, the Sophranis, the inhabitants of the north, demanded Evdilos as their capital. Still, the Staventos, the southerners who controlled the executive council, chose Agios Kyrykos. All four votes for the Fourni's representatives who voted for Agios Kirikos contributed decisively to this. Papalas believes that the people of Fourni supported Agios Kyrykos because they thanked the residents of Agios Kyrykos for their hospitality and protection to the provosts from Fourni, who were arrested and imprisoned by Ottoman authorities in Agios Kyrykos in December 1911. However, a more realistic study of the issue shows that the Fourniotes chose Agios Kyrykos because their ships were easy to access. At the same time, the journey to Evdilos was much more difficult.

Fourni closely followed the fate of Ikaria at the political level and united with Greece after the liberation of the archipelago. During the first decades of the 20th century and between the two world wars, the first immigrants came to the United States, mainly those who worked in Fourni to support their families, and then returned after they had saved enough money. Their money is mainly invested in purchasing land, creating estates in Fourni, and the island's agricultural economy. The island has already been divided into estates and pastures among its inhabitants, according to the members of each family. This peculiar land registry is recorded in a notebook called "Mother." The cultivation of the land is enhanced by building steps (terraces) on the hillsides. The terraces, on the one hand, increase the cultivable surface and, on the other hand, strengthen the protection of the soil against erosion and soil loss with the rains.

During World War II, Fourni was occupied first by the Italians and then by the Germans. Due to the naval blockade of the island and the confiscation of island ships by the occupying forces, the population is threatened with starvation. Several families take refuge in their boats to Asia Minor and then to Cyprus and the British refugee reception camps in Palestine to return to Fourni after the war's end. Due to the great distance of Fourni from the urban centers and the barren soil, life up until the 60s was extremely difficult for the inhabitants. It was characterized by isolation and indifference from the official Greek State. The Greek Government has ignored the island at best while not hesitating to use it as a penal colony for political prisoners, much like neighboring Ikaria.

During the 1960s-1980s, there was an explosion of maritime professions and fishing in Fourni. The people of Fourni managed the fleets of Greek shipowners and, at the same time, built a large fishing fleet of Gri-Gri and other fishing boats that fished throughout the Aegean Sea. In the 1980s, tradition states that the people of Fourni had the third fishing fleet in the Aegean in absolute number and the first fleet in proportion to population. A fleet of small motor-type cargo vessels owned by 4-5 families is active in the Aegean Sea to transport construction materials and goods. Smaller wooden ships such as Trachantias and Peramas conducted small-scale trade with Samos, Ikaria, and the Dodecanese Islands and also carried out regular traffic with Ikaria and Samos. The influx of money from shipping and fishing leads to economic prosperity, a mini population explosion, and unregulated building development.

Since the late 1970s, connecting the islands with Piraeus, Ikaria, and Samos by more conventional coastal shipping routes has freed Forni from isolation and brought the first wave of tourists. The development of tourism professions and infrastructure is slowly starting. Traditional agricultural occupations are fading, and intensive cultivation of the island, which requires hard manual work, is being abandoned in favor of more profitable shipping and fishing. The only crop that continues with undiminished interest is the olive. Along with the excellent oil, the people of Fourni also produce excellent quality thyme and honey.

In the 1990s, EU fisheries policies led most local fishermen to quit the industry and destroy their traditional boats after receiving subsidies. At the same time, the recession in the shipping sector is greatly reducing the jobs and income of the island from maritime professions. As a result, new strong migration flows towards major urban centers can be observed, which continue to this day. Today Fourni has 1,313 permanent residents (according to the 2015 census). Only the central island and Thymena are permanently inhabited. Agios Minas was once inhabited, but today there is only the Monastery where weddings and baptisms occur. The main occupation of the permanent residents is the rich fishing that occurs in the area (fish passage). Also, Fourni is known for its excellent quality honey. Honey, there is produced from thyme, heather, and other plants.



Ikaria

Ikaria (or Ikaria or Nikaria, in ancient times Dolichis) is an island in the eastern Aegean Sea belonging to the regional unit of the same name. The island belongs to the North Aegean region, while it used to belong to the province of Samos. The island's capital and main port are Agios Kirikos on the southeastern coast, while the second most important settlement and port are Evdilos on the north coast. The island is named after Icarus, the son of Daedalus, who, according to mythology, washed up on the island's shores.

Ikaria is one of the largest islands in the eastern Aegean Sea, with an area of 255 square kilometers and a coastline of 160 kilometers. According to the 2011 census, its population was 8,423. Its topography presents contrasts, featuring lush green slopes and bare cliffs. The island is mountainous for the most part. The majority of the villages are mountainous, which is due to the need to protect the inhabitants from pirate raids in the Middle Ages. Ikaria has a tradition of producing a strong red

wine, known by Homer as "Pramneian Wine." Water is abundant, and a dam has been built in Pezi to retain the waters and water the island.

Like any place, Ikaria has its characteristics found in many of its inhabitants. It is an island far from mainland Greece, and the Middle Ages' isolation helped preserve many of its special features, such as the archaic language and other customs. Primarily engaged in shipping or local trades, the locals are known for not taking things too seriously. The residents use the term "Ikariotiko rahati" (rahatiliki) to denote the slow pace at which life moves there. This feature can be found in many areas of Ikaria, from the cafes of Agios Kirikos to the hilltop village of Raches, where shops don't open until sunset. The nighttime habits of commercial enterprises are due to the fact that, in the past, people were engaged in their livelihood during the day. With a few exceptions (e.g., blacksmith, carpenter), there were no specialized occupations, so everyone had to take care of the family's needs (farming, animal husbandry, housing, etc.) on their own. Exchange labor was typical: for example, when someone is building, others help him in exchange for his later help with their own needs. The locals of Ikaria have a heavy accent that is somewhat reminiscent of the Cypriot dialect. The dialect has many archaic elements in grammar and vocabulary, and they tend to cut off consonants.



Another noteworthy fact for the residents is the high life expectancy, which reaches 88.1 years and is the longest life expectancy for Greek data, surpassing the

national average of 79.8 years. It has been included in the "Blue Zones" world map, which ranks the regions with the highest life expectancy worldwide (Ikaria is in the top five globally). Researchers believe the healthy lifestyle and the lack of stress to be the reasons. Historically, Ikaria had been inhabited since the Neolithic era, before 7,000 BC, by inhabitants whom the ancient Greeks later called Pelasgians. Greeks from Miletus colonized Ikaria around 750 BC and established businesses in the area now known as Kampos, later known as Oinoi for its wine. In the 6th century, BC Ikaria was administratively united with Samos and formed part of the maritime Empire of Polycrates. At that time, the temple of Artemis was built in Na, in the northeast corner of the island. Na was also a sacred place for the Pre-Hellenic inhabitants of the Aegean. At the same time, it was an important port of the island in antiquity, the last stop before exploring the dangerous seas around Ikaria. It was a suitable place for sailors to make sacrifices to Artemis, who was, among other things, the patroness of seafarers. The church remained in good condition until it was ransacked in the mid-19th century by the inhabitants of the village of Christos Rahon, who used the marble to make lime for their church. In 1939, Greek archaeologist Linos Politis excavated the area. During the German and Italian occupation of Ikaria after World War II, many artifacts found by citizens disappeared. According to local legend, there are still marble statues under the sand of Na Beach.

In the 14th century AD, Ikaria was part of the Genoese Empire in the Aegean Sea. Sometime during this period, the Ikarians destroyed their ports to prevent uninvited visitors from landing. According to local historians, the Icarians built seven watchtowers along the coast according to their designs. As soon as an enemy or an unfamiliar ship appeared, the watchers immediately lit a fire and ran to a tank always filled with water. They would pull a wooden plug in the base, and the water would flow. The guards of the other observatories were alerted by the fire to do the same at the same time. Inside the tank of each castle were indicator lines identical to those that serve as volume gauges on the vessels. These gauges also had different messages: "pirate attack," "unknown vessel approaching," etc. When the water level reached the appropriate message, the "dispatchers" replaced the plug in the tank and turned off the fire, so each of the other towers could decode the size and proximity of the danger at hand. The towers on the island's heights, as in Drakanos, were part of the communication network of the islands by fire since the Athenian alliance.

During this particular period, the Ikarians rarely built villages in the concentrated form we know. Each house was low, had only one room, had a slate roof, and was separated from neighboring houses. It had only one low door and was blocked from the sea side by high walls, while there was an opening in the roof (the anefante). Because smoking chimneys can give away the presence of a house, they are often closed. The smoke seeped out of the roof slabs without being seen, simultaneously cleaning the roof timbers of insects. The rooms contained the essentials, such as the hand mill. Tradition holds that everyone slept on the floor and hid their belongings in crevices on the walls. Men and women wore almost identical clothes: woven linen skirts for women, a kind of fustanella for men. Later, the breeches and waistcoats were established for men and the corresponding traditional costume for women. This way of life has contributed to longevity and classlessness. Each house was self-sufficient, using the surrounding living space to grow necessities and women to

participate in work and social life. Villages were slowly created by descendants of an original family, which spread. Despite being sparsely populated, the community was very cohesive. There were festivals, group work, and councils of elders who made the decisions. This way of life and architecture were preserved until the end of the 19th century, and many elements are still present.

The Knights of St. John, based in Rhodes, ruled Ikaria until 1521 when the Ottoman Empire added Ikaria to its dominion. Then the problem of piracy worsened, so the island inhabitants applied the practice of obscurity: they retreated to the island's mountains, hiding the settlements and their homes. To protect against pirates, in addition to "obscurity" (sparsely populated and hiding the houses), there were watchtowers - vigils, various points of concentration and defense of the population in case of raids (plateaus invisible from the sea), and common hidden supplies for use in time necessity. According to the special customary law of the time, their theft was even punishable by death. Finally, there are reports of residents attacking unwanted beachgoers and even shipwrecked people. The Ikarians lynched the first Turkish tax collector but somehow got away with it. The specific story preserved in oral tradition tells of an Ottoman Aga who, to get around, had himself carried in his arms on a stretcher by two Ikarians. Unable to bear the coercion, the Ikarians threw him over a cliff in the Kako Katavasidi region. The Turkish authorities gathered the population and asked who the perpetrators were but received the answer, "all of us." The phrase became proverbial, emphasizing the solidarity of society at that time.

The Turks imposed a very loose administration regime; they did not send officials to Ikaria for several centuries. Our best record of the island in those particular years comes from Bishop Iosif Georginis of Condylrophoros, who in 1677 described the island as having 1,000 inhabitants, the poorest in the Aegean. Ikaria broke away from the Ottoman Empire in 1827 but had to accept Turkish rule a few years later and remained part of the Ottoman Empire until a small Turkish garrison was expelled on July 17, 1912, during the Ikaria Revolution. On July 17, 1912, the revolutionaries drove out the Turkish garrison, led by the doctor Ioannis Malachias and the fallen hero Georgios Spanos, whose monument is outside the village of Chrysostomos and his statue in Evdilos. Due to the Balkan Wars, Ikaria was not united with Greece until November. For 5 months, it remained an independent state, with its armed forces, seals, and anthem as the Free State of Ikaria. The flag of the Free State was blue with a white cross in the center. The five months of independence were difficult. The locals were short of supplies, lacked frequent transportation and postal services, and were in danger of becoming part of the Italian Empire in the Aegean. By the decision of the national assembly, it was united with Greece.

During World War II and German and Italian occupation, the island severely lost its human and non-human potential. There are no exact figures for how many starved to death, but more than 100 died of starvation in the village of Karavostamo. Since then, most of the island's inhabitants have had close ties to communism, and the Greek Government used the island as a place of exile for about 13,000 communists between 1945 and 1949. After all, it was a place of exile earlier under the Metaxas regime and the Byzantine period when imperial families were exiled to the island. There was thus a prejudice among common people not to marry inhabitants from neighboring islands, considering themselves blue-blooded. To this

day, Ikaria is called "Red Islands" or "Red Rock" because of the leftist beliefs of the inhabitants.

A characteristic occupation of the Icarians from the late 19th century to the mid-20th century was the manufacture and trade of charcoal. "Companies" of Ikariotes traveled for months initially in Asia Minor and after 1922 in various regions of Greece for this purpose. Then the great immigration, mainly to the USA, and the shipping of the residents limited and finally zeroed out this activity. America's Ikarian community is large and vibrant today and still has a special connection to its birthplace. The quality of life improved significantly after 1960 when the Greek Government began to invest in the islands' infrastructure to promote tourism, with the significant contribution of the Ikarian Georgios Tsantiris. Even today, Ikaria is considered one of the "forgotten" islands, and the locals rely on the income they get from the various events to improve the local infrastructure. The lack of infrastructure projects is typical due to the rocky and steep morphology that makes them costly. Ferry frequency and travel times have only improved in recent years; only in recent years has the frequency of ferry connections and travel time improved. Since 1995, the "Ikaros" airport in Fanari has also been operating. Ikaria is now one of Greece's most popular alternative summer destinations for island tourism.

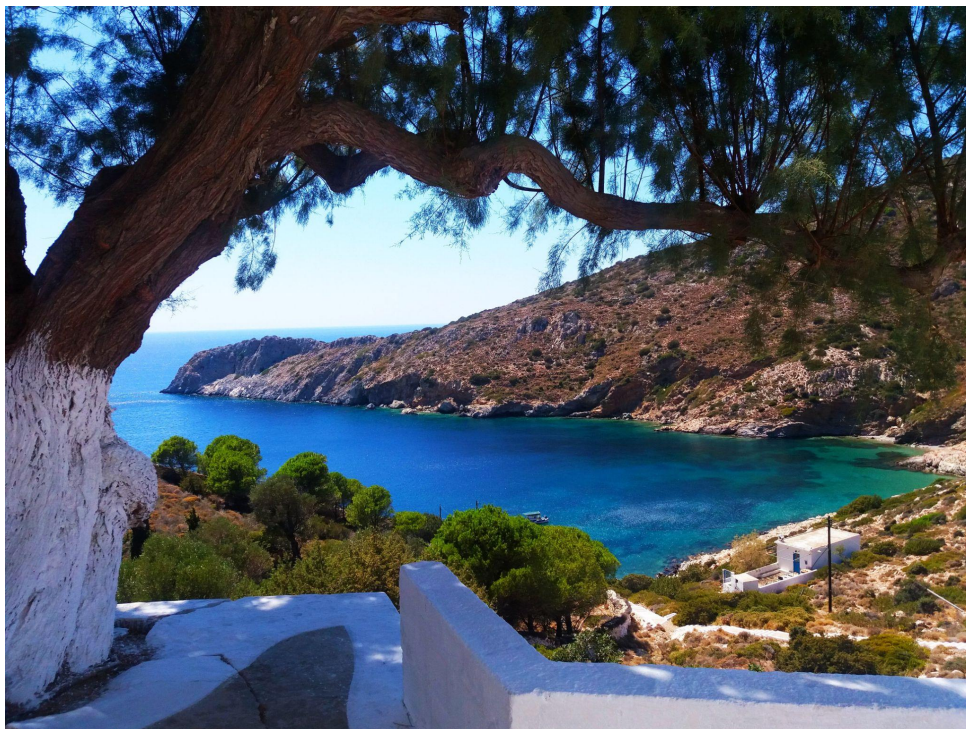


Intangible cultural heritage associated with Fourni and Ikaria

Fourni and Ikaria are usually considered "linked" to one another, and more

specifically, Fourni, as a small island, is usually associated with the nearby bigger island, Ikaria. It is sometimes even considered a part of Ikaria, though it is an individual island with its characteristics, despite the many basic similarities with Ikaria. So proximity is not the only factor that leads to that mutual "link," but it is also the traits that these two islands share. First, both Fourni and Ikaria are quite mountainous and rocky, with similar geologic and climate features. But besides the landscape similarities, what they share is mostly intangible features. They are characterized by unspoiled beaches, not touristically organized as much as they are characterized by a general "purity" and resistance against gentrification. They also share the same local dialect and idioms, so what was mentioned earlier about the local dialect of Ikaria also applies to Fourni. Another feature they share is the same traditional music and dance orientation. We are talking about the particularly popular "ikariotikos" dance and the famous traditional music feasts, "panigiria," which are being done similarly in both islands. And most important, both Fourni and Ikaria are known for their relaxed, untroubled atmosphere and feeling of freedom, though this atmosphere has a different source for each of these islands.

That brings us to the slogan of each island. A common phrase for Ikaria is "Anxiety and trouble have no room in Ikaria" (Άγχος και ταλαιπωρία δεν χωρούν στην Ικαρία), while Fourni's official slogan is "On the pirate island we will meet up again." Fourni, as mentioned, used to be a secret place where pirates would stay hidden, doing their activities untroubled, and that is the exact feeling the island gives until today. A secluded place where you feel disconnected from the world, away from the buzzy city, and surrounded by friendly people that see you as one of them since you are sharing this small hidden island. So the feeling that the island provides, combined with its historical elements, is what the island's slogan refers to. This quote is not only a reference to the island's pirate background but also to the tendency of its visitors to revisit it. Ikaria's quote, on the other hand, refers to the tendency of its locals to not take things too seriously and the feeling that life there moves easily and slowly.



But to be more precise, we can refer to each of the official types of intangible cultural heritage and how the islands of Fourni and Ikaria display most of them. First of all, we have oral traditions and expressions. This category includes oral history, stories, legends, and myths, and both Fourni and Ikaria display this feature. On the one hand, Ikaria is associated with the myth of Icarus, who, according to mythology, washed up on the shores of this island. On the other hand, Fourni is associated with stories of piracy.

Another type of intangible cultural heritage that both islands display is that of performing arts. Here belongs the famous "ikariotikos" dance. Ikaria and Fourni share the dance itself, as well as the music and instruments used. So Ikaria and Fourni consider this very popular dance their local traditional dance.

Next, we have social practices, rituals, and festive events. This might be the most important category in this case, as this category belongs to very significant features of these two islands: the lifestyle, the atmosphere, and the "vibe." As mentioned earlier, Fourni and Ikaria share a "relaxed, untroubled atmosphere and feeling of freedom." In this category are placed as well, the traditional music feasts and festivals that both islands offer. Such as the honey festival, fish festival, Pkf(pirates Korseon Fourni) festival in Fourni, Ikarian revolution festival, Ikarian games festival, and fish festival in Ikaria. These festivals are always accompanied by music and dance, exactly like the typical traditional music feasts on every holiday.

The next type of intangible cultural heritage is knowledge and practices concerning nature and the universe. As this category includes traditional methods of agriculture and cuisine, we can very well place the beekeeping and production of high-quality honey in Fourni as the production of Ikaria's strong red wine, known as "Pramneian Wine." Talking about cuisine, Fourni and Ikaria also share two local traditional dishes. These are "katimeri," which in Fourni and Ikaria is salty dough

rolled over salty local cheese, and "soufiko," which is a cooked vegetable mix. Besides that, Fourni, in particular, is also known for the excellent quality of fish.



Many of these characteristics, if not most of them, are rather known to people or at least are in the process of gradually becoming known, as many of the common and popular tourist/travel websites are giving information to the potential visitors searching about Ikaria and Fourni, referring to the features mentioned. Starting with Ikaria, the website of ferryhopper.com refers to Ikaria as an island "famous for its relaxed pace of life but also its wild feasts." It calls Ikaria "a unique place with a magical atmosphere" that is perfect for people that want to have "quiet vacations" but also "wild partying dressed in tradition." It also mentions the local wine and the "ikarionikos" dance. It calls Ikaria "the island of longevity," and it claims that that is because "the time there seems to have stopped," as the locals are carefree and "try to enjoy every moment of their lives."

The website of Hellenic Seaways calls Ikaria "one of the unique islands in Greece." It refers to the myth of Icarus, saying, "It is associated with the myth of Icarus, a symbol of youthful enthusiasm and the search for freedom." It also claims, "This element seems to have passed into the character of the hospitable Ikarians who are distinguished for their optimistic and carefree approach to everyday life." Again, it

refers to it as "the island of longevity" due to those characteristics. Continuing with Fourni, the website of ferryhopper.com refers to Fourni as an island "ideal for peaceful holidays and moments of complete relaxation and freedom." It also mentions the pirate background of the island, aside from the special "lacy" coastline that this background is associated with, "It has a very special, "lacy" coastline with many bays and coves, which in the past were a lair of pirates from all over the Mediterranean." The website highlights the standard high-quality fish that visitors can enjoy, the traditional coffee shops, and the purely old-fashioned square where visitors mostly socialize with the locals, "A landmark of the island is Chora Square, which is a meeting point for locals and travelers." Next, it refers to other smaller settlements around the "chora" of Fourni. It prompts visitors to visit those quaint villages, as well as to enjoy strolls around the quaint roads and paths and to dive into the "Fourni way of living" "Take a stroll through the picturesque alleys to enjoy the tranquillity and get to know the simple way of life of the locals." Finally, it mentions the traditional music feasts that are being held.

The website of visitgreece.gr titles Fourni as "An archipelago away from the crowds." It claims that visiting this island "is the only way to travel back in time and experience old Greece up close" and calls Fourni "pregnant with history." Of course, the quality of fish is being highlighted once again, and the website states that the island of Fourni is "not a place to see, but a place to feel."

The website of visit Ikaria.gr, on the other hand, talks strongly about the island pirate background, saying that "Due to its geomorphology, Fourni from the early years of the Byzantine era and throughout the Middle Ages was a stronghold of Greek and foreign pirates and for this reason, it was deserted and is also called the island of the Corsairs instead of the official name "Found Korseon." Finally, the website of liberal. Gr, with the title "The centuries-old inhabitants of Fournos Corseons and the recipe for longevity," refers to the people of Fourni as people that, just like the people of Ikaria, tend to live remarkably long, "proving with their vitality and their appetite for life, that something special is happening on this island."

METHODOLOGY

The hypothesis of this research is being approached by a qualitative method. A qualitative approach was preferred to quantitative because, for this study, it was needed to better understand why and how. A unique depth of understanding was needed, which would be difficult to gain from a closed-question survey. Respondents wanted to be able to freely disclose their experiences, thoughts, and feelings without constraint. A qualitative method can offer a dynamic approach to research, where the researcher has an opportunity to follow up on answers given by respondents in real-time, generating valuable conversation around a subject, something that is not possible with a structured survey, and that is why a qualitative method was chosen for this study.

The qualitative approach is being made through individual interviews. Interviews are the most common form of data collection in qualitative research. It allows researchers to gather rich information and draw more detailed conclusions than

other research methods, taking into account nonverbal cues, spontaneous responses, and emotional responses. Individual interviews generally refer to speaking with one user at a time, face-to-face, over the phone, or via instant messaging or other computerized means. The individual interview is a valuable way to gain insight into people's perceptions, understandings, and experiences of a particular phenomenon, allowing for deeper data collection.

The interviews for this research took place face-to-face at the destinations that are the case study of this research: Fourni and Ikaria. Two types of interviews refer to the relationship between the interviewee and the island. So there were interviews with tourists and different questions to locals on each island. The selected local interviewees were people of all ages, genders, and professions, including people from each island's local cultural associations. The selected tourist interviewees were people of all ages, genders, and nationalities, though most came from Greece. The specific places where the interviews took place were beaches, cafes, taverns, or the interviewees' houses, in the case of locals and generally, whenever the interviewees would feel the most at ease. Sixty tourists participated in the interviews in Fourni and sixty residents of Fourni. The tourists that participated in the interviews in Ikaria were sixty, and the residents were fifty.

The questions-interview axes for the tourists of either Fourni or Ikaria were the following:

- 1) -How do you tend to choose a destination to visit?
-What do you consider appealing in an island destination?
-Why did you choose this destination?
- 2) -What did you think of the island before you visited it?
-How did you learn about it?
-Did you try to search for it on the internet?
-What kind of information did you find?
- 3) -What was your impression when you first visited the island?
-Did that impression match the information you had before the visit?
- 4) -Are you a repeater?
-Would you consider revisiting this destination?
-Are there any attributes that would make you a repeater or even a frequent visitor of a destination?

The questions-interview axes for the locals of either Fourni or Ikaria were the following:

- 1) -Do you consider this place your home?
-How do you feel about it?
-How would you describe it?
-What makes it special, in your opinion?
- 2) -Have you searched about it on the internet or elsewhere?
-What kind of information did you find?
-Do you align with that information?
- 3) -Do you have any idea of tourist impressions?
-Have you witnessed any?
-Have you ever been discussing it with tourists?
-What was the content of these discussions, if any?

RESEARCH FINDINGS AND ANALYSIS

Hypothesis

After all of the previous information, the islands of Fourni and Ikaria, aside from their many similarities, also have their fair share of intangible heritage. We talked about oral history and myths, local music and dance, agricultural techniques and cuisine, festivals, and most importantly, these two islands' lifestyle, atmospheres, and vibes. So, this research hypothesizes that these two islands are good examples of destinations that are associated with intangible cultural heritage -and in their case, with those specific intangible heritage features-enough for their visitors to have selected them exactly for those elements, whether we are talking for a first visit, revisiting, or frequent visiting.

In the case of the islands of Fourni and Ikaria, visitors are supposed to have chosen one of those (or both) as a destination, first of all for their relaxed lifestyle and atmosphere, which is interestingly linked with the oral history or myth of each island, as well as the fact they remain unspoiled, their purity and their resistance to overall gentrification. Secondly, the visitors are supposed to have also considered the festivals and music feasts, at least because Ikaria is famous for the "ikariotikos" dance, which is highly popular and represents the island with its very name. Thirdly, it is also possible for the visitors to have considered food and especially the high-quality fish of Fourni as one of the reasons to select and prefer this destination.

Research findings

According to the results of this research, most of the tourists selected to be interviewed in the islands of Fourni and Ikaria answered that when choosing a destination to visit, they consider mostly the lifestyle, the atmosphere, and the people.

"First of all, I value having good company. Especially if I know I am likely to find it there. Apart from the beaches, I am searching for a nice lifestyle and friendly people in an island destination."

"I value the quiet, easygoing vibe of a destination, the feeling that I am far away from the city."

"When deciding on a destination, I am searching for a place to rest and feel at ease."

Almost all the tourists admitted that they selected Fourni or Ikaria for those reasons.

"I am searching for an easygoing atmosphere, peace and quiet, good food, and good people, apart from good beaches. I chose Fourni exactly for that, which is what I got."

"When deciding on a destination, I value the beaches, easygoing atmosphere, and calmness. That is why I selected this island."

"I choose less crowded destinations. I value security, an easygoing atmosphere, and a loose lifestyle. I chose Fourni because it is characterized by all those traits, together with the friendly locals."

They highlighted the "unspoiled" charm of those islands, their lifestyle, people, and the music feasts.

"I chose Ikaria for its lifestyle, calm villages, and the famous traditional music feasts"

"When I finally visited it, I found what I was searching for: Friendly people and an amazing vibe. Different air, different sky, impressive night sky full of stars."

About the information they had before visiting these destinations, most tourists answered that the information matched what they witnessed. However, many claimed that even that correct information could not "capture" the experience.

"I searched it on the internet and learned about the remarkable coastline, the island's unspoiled, and its many traditional music feasts. When I first visited the island, I was impressed by the safety feeling that the island radiates. My impression matched the impression I had before visiting the island."

"The information I had matched my final impression, except that it was better than I expected."

"The impression I had is that Fourni is a small, secluded, calm island, but the information I got was nothing compared to the experience, though I can not say it did not match the impression I had after visiting the island."

"My impression of Ikaria was that it is a calm island with an easygoing atmosphere and remarkable traditional music feasts. My impression before I visited Ikaria and the information I had, matched the impression after the visit."

"What I knew about Ikaria and what I found on the internet is that it has a loose lifestyle and relaxed residents, as well as the fact that it is famous for its "panigiria." The information was quite correct."

Many interviewees said they are frequent visitors or re-visitors, and almost all said they would consider revisiting. A remarkably large number of tourist interviewees mentioned that they made friends in these destinations and that this is one of the most important reasons they would revisit, as the traits that tend to make them consider revisiting or becoming frequent visitors is a good company, friendly people and that "easygoing vibe" that was mentioned.

"I became a frequent visitor. As the only thing that can make me a frequent visitor -and that is a rare-is good company, nice people, and that special vibe."

"To revisit a destination, the place must give off that safe feeling and easygoing vibe, which I value very much. But to become a frequent visitor, I must have felt a sort of intimacy between me and locals, which happened with the locals of Fourni."

"I am a frequent visitor. That is because the island is secluded. People treat you as their own. They are friendly and engaged in meeting tourists. You somehow feel part of this island and need to get back."

"I visited it only once, but I would do it again because I made friends there."

"I am a frequent visitor. My family and I made a lot of friends in Fourni. That fact and the general vibes of the island make us visit it every year since then."

"I have visited it more than once. That is because it is where you can have calm, easy vacations in a friendly atmosphere without getting bored at all."

Now referring to the locals of both islands that were selected to be interviewed, they all answered that they hold their island of descent particularly dear and consider it special.

"Wherever I go, I hold Ikaria in my heart as my true home."

"There is no place I feel as safe as I feel in Fourni. It is my home."

"This place is my home. The only place I feel so safe and at peace."

To the question of what makes each of these islands special, the interviewees mentioned the absence of gentrification, the friendliness of the people, and their easygoing attitude and lifestyle.

"This island is special because of its unspoiled nature and authenticity and due to the people that embrace whoever visits their island as their own."

"I consider Fourni a shelter. No wonder why it used to be a pirate lair. It is a place to hide and escape the city's stress and noise. And this is why it is special, for it's secluded."

"What makes this island special is that feeling that everybody is your friend, that the time slows down, and that nothing can harm your mood."

The interviewees described both the islands as places to go if you want to relax, recharge, escape the city's business, and avoid crowds. They also mentioned the island's history and folklore as traits that make them even more interesting.

"A place where someone will relax, have fun, and escape the city's stress."

"Fourni is a unique island, unspoiled and idyllic compared to other bigger or more crowded islands. It is also rich in history and folklore."

"This place is friendly and unspoiled."

Most locals claimed to have searched about their island on the internet and that this information matched their impression of their home. Many objected to the fact that they could find much about the history and the lifestyle but not as much about tradition and folklore, which they consider their islands rich in.

"I have searched about my home, and that information was correct. It matched my impression."

"The information I found matched my impression of my home, though I found it rather limited in tradition and customs. I read much about the music feasts and, of course, the lifestyle."

"I have also searched about Fourni on the internet and in books. Only in books I found information about tradition, customs, dances, and folkloric information, even information I didn't know. On the internet, I found historical information and much about the island's lifestyle."

It is finally remarkable that almost all of the locals selected as interviewees had either talked with tourists or at least had heard tourists talking about each island. Tourists' feedback, according to the residents, contained mostly comments about the islands' authenticity, the relaxed atmosphere, the friendly and informal attitude of people, and the intimacy they felt.

"I have heard tourists talking about how much they like the island's relaxed atmosphere and that they do not want to leave."

"I have heard tourists talking about the island, and I have also talked with them. Everything I heard was positive. Most visitors talk about the island's authenticity and friendly people."

"I have talked a lot with tourists. They get all impressed by the island's relaxed and friendly vibes, its authenticity, and its unspoiled beauty."

Findings Discussion

However, there are naturally some limitations to this research. The result matched the hypothesis but was based on the interviewees available. The research would certainly be more valid if the number of interviewees was bigger. The location where the interviews had to take place was the two islands of the case study. This means that the interviews should all be fulfilled during the few summer months when there would be a proper number of tourists visiting the destinations. We are talking about destinations that tend to be visited only during summer, especially in August. Finding tourists available for interviews during the other summer months was significantly more difficult.

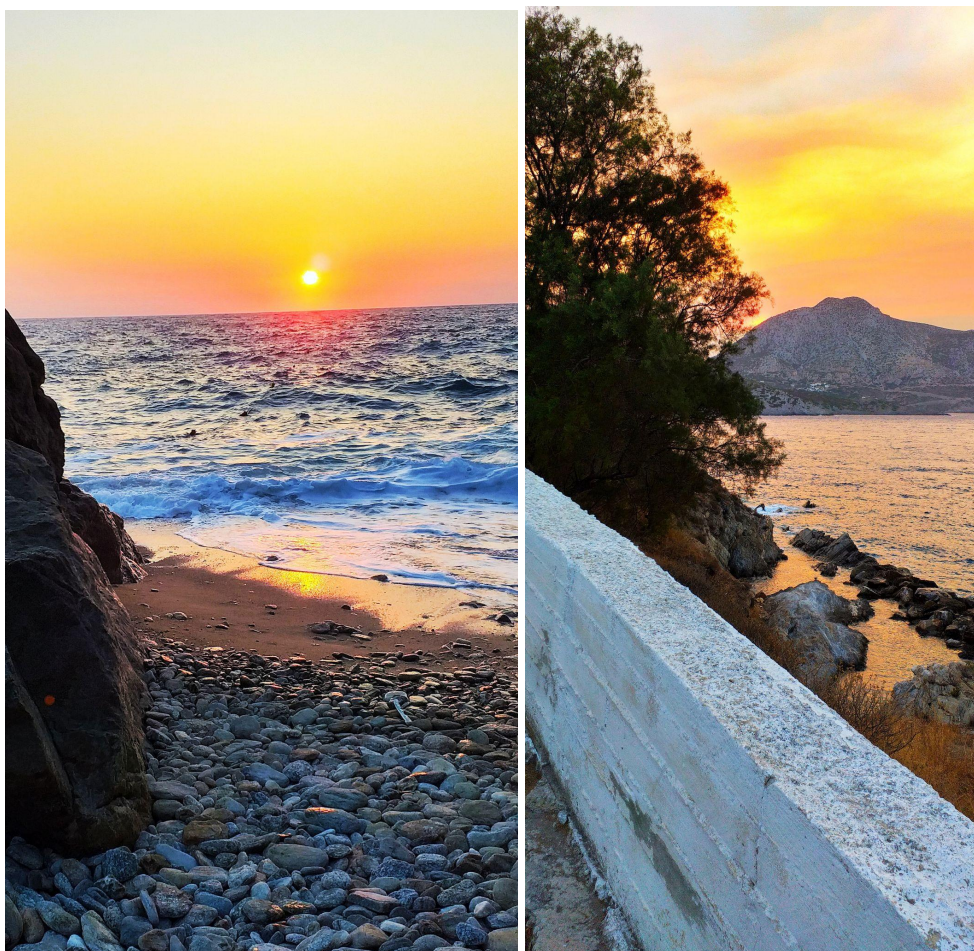
Another difficulty, referring to the local interviewees this time, was that the people of Ikaria, though relaxed and easygoing, tended to be rather spacy, which slowed down the interviewing process. On the other hand, what helped a lot with this process and the research is that many of the visitors to each island had also

visited the other. Many of the tourists of Fourni have visited Ikaria, and many of the visitors of Ikaria have visited Fourni.

CONCLUSION

To conclude, Tourism and destinations' competitiveness greatly benefit from having a cultural heritage. Intangible cultural heritage, in particular, is very important, as it is accurate to state that it helps create a healthy community and sustainable development. This is especially relevant when discussing tourism. This cultural heritage exists in both rural and urban areas, as well as within the lives of indigenous peoples. It is intangible, ongoing, and community-oriented. It includes traditional, contemporary, and living cultural expressions at the same time. Therefore, some destinations are particularly rich in these cultural elements and are appreciated for that, at a level that is being selected and visited especially for those elements.

According to this study and the research results, two good examples of destinations in Greece that are associated with intangible cultural elements are the islands of Fourni and Ikaria, two islands in the north-eastern Aegean, which are indeed rich in these kinds of elements. Highlights, as tourists and locals admit, are their lifestyle, the atmosphere of untroubled seclusion, and the feeling of freedom and intimacy that makes you forget life's troubles.



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*All pictures are taken by Maria Karydi Psarakou (2019-2022)

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