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MARITIME RELIGIOUSNESS AND MARINE SANCTUARIES

Maritime religiousness

With the advent of Christianity, sailors began to worship, more through superstition than religion, many saints and in particular the Virgin Mary, who most of them considered their patron saint.

The worship of saints was generally linked to national events and therefore each nation was devoted to a certain saint rather than to another. The cult of St. Nicola of Mira – worshiped in the eastern Mediterranean by the sailors of the south of Italy, especially the ones from Puglia, by the Greeks and the Balkan peoples in general – is certainly among the most ancient. The Saint had begun, so as to say, his nautical patronage when, during one of his journeys to the Holy Land, he miraculously calmed the sea. His body, carried off from Mira in Licia, by sixty-two sailors, was taken to Bari in 1087, where the construction of the famous homonymous basilica was immediately started. Since then the tomb of the Saint – re-christened Saint Nicola of Bari – has been a place of endless pilgrimages. It is said – as confirmation of the persistence of the maritime cult of the Saint in Greece – that the Greek patriot Kostantinos Canaris (Psarà 1790 – Athens 1877, one of the leaders of the insurrection against the Turks and, at a later date, several times President of the Council), having set fire to the Turkish ships in the roads of Chio, offered two candles to Saint Nicola. The traditional iconography also confirms this maritime feature; often, in fact, Saint Nicola is represented with an anchor next to him, while in the background of the paintings, there can almost always be seen a small fleet of ships. On other occasions, instead, the Saint is painted on a ship in danger. The sailors of Rodi Garganico (Foggia) invoke St. Nicola in this way:

*“Sop’ ‘a pupp’ di ‘sta verche
 ci sta ‘a Vergine Maria,
 Sant’Nicola a lu timone.
 che c’insegni ‘a bona via;
 Sant’Nicola, accumpagnaci ‘a nott’,
 non ci fa murì di mala mort’,
 e di mala gent’ ‘strana
 e di fortuna du mere:
 libraci, Maria, stella Diana!”*

(Above the stern of this boat is the Virgin Mary, St. Nicola at the helm, who shows us the right way; St. Nicola accompanies us during the night and doesn't let us die a terrible death, at the hands of bad cruel people and in a storm at sea: free us from this, Mary, star of the morning!)

In these verses, which are of a moving, popular naivety, the cult of St. Nicola is placed together with that of the Madonna. All sea and fishing life in Puglia was, and in part still is, based on a strong religious feeling, to such an extent that to call the fisherman to their night shift, the cry “sande Nicola” is used. The famous processions on the sea that take place in many coastal towns originate from this feeling – in Bari on the 8th May for St. Nicola, in Brindisi in August for St. Theodore, at Marina di Leuca on 15th August for St. Mary of Leuca, at Molfetta on 8th September for the Madonna of the Martyrs, at Monopoli from 14th-16th August for the feast-day of the Madonna of the Kneading Trough (Madia), at Trani in May for the day of the “Cross of Colonna” – during which the statue of the Saint or the Madonna is put onto one or two paired and decorated fishing trawlers, covered in garlands and flowers and is taken out to sea where it stays until the evening, when it is brought back to the harbour triumphantly and then carried in procession through the streets of the town.

On the other side of Europe, in the cold seas of the north, the sailors invoke St. Macuto, St. Romald and St. Ciriaco different cults, different saints, the spread of and the reason for which often appear to be far from clear. The latter, St. Ciriaco, undoubtedly had a good knowledge of the sea as he had travelled extensively during his life.

The Portuguese sailors and fishermen worship St. Anthony of Padua (Lisbon 1195 – Padua 1231), who, according to the tradition, preached to the fish. Pietro della Valle (Rome 1586-1652), scientist and traveller, was witness to the fact that on the Portuguese ships – on which he had travelled wide and large, even reaching the east Indies – the statue of St. Anthony had the place of honour. The Saint was subjected to continuous prayers that took on the form of devout thanks or increasingly explicit threats according to the progress of the journey and the weather conditions. Whenever there was any serious danger or violent gales, the statue was removed from its niche and tied to the main mast, as if to involve the Saint directly.



Fig. 1. Principal marine sanctuaries in Italy

St. James the Great, apostle, son of Zebedee and brother of John, is not only the patron saint of Spain, but also protects Spanish sailors. According to the tradition, following his martyrdom in 44 AD, his disciples entrusted his body to the sea, which, miraculously, took it back to Galizia where the Saint had preached for seven years. In 813 the appearance of a star (hence Compostela from Campus stellae) is supposed to have indicated the burial place of the Saint (Santiago), who is said to have appeared during the battle of Clavijo in 844, determining the victory of the Christians against the Arabs. The king

of the Asturians, Alfonso II the Chaste, had the sanctuary built and it immediately became one of the most famous and visited places of cult, the final destination of one of the three most important pilgrimages of medieval Christianity, together with Rome and the Holy Land.

Breton sailors and fishermen worship St. Anna; the mother of the Virgin Mary, in fact, enjoys a particular cult of her own in Brittany, where she is considered the patron saint of sailors. Six kilometres to the north-east of Auray – a small town situated on the south coast of the Breton peninsula – can be found the magnificent and much visited sanctuary of St. Anne of Auray.

As regards Italy, the sailors of Puglia and their cult of St. Nicola have already been mentioned, but almost every coastal region has its own particular devotion. Thus, the people of Liguria and the Sardinians honour St. George, the Venetians St. Mark, the Sicilians Saint Rosalia and so on. In the southern part of the Lazio region, between Formia and Gaeta, St. Erasmus is depicted with a winch around which a hawser is wound. It is said that St. Mark calmed a terrible storm, while his mortal body was being taken from Egypt to Venice. St. Barbara is the patron saint of artillerymen but sailors also owe him a lot, since they adopted her name to indicate the place on the ship where gunpowder and munitions are kept.

As well as praying to various saints, sailors have always reserved a special kind of worship, as mentioned above, for the Virgin Mary. This cult is certainly very old indeed and the first evidence of it goes back to the second century after Christ. Numerous legends arose from this as if to confirm Mary's intervention in sea-faring. Among these legends, there is one in particular, according to which the Madonna gave sailors the compass, with the evident meaning of always being able to find the right way to God and not only the right route. Often the cult is full of ancient reminiscences: in Crotone – just to give an example pertaining to the maritime theme – every seven years, in springtime, the Byzantine style icon of the Madonna of Capo Colonna is taken to the far end of the promontory bearing the same name and it stays there for a whole day. A multitude of faithful coming from the whole of Calabria go, on foot and by boat, to honour her sacred image and to beg mercy. Not far away, standing solitary, is the only remaining column of the temple of Hera Lacinia, among the greatest sanctuaries of the Greek colonies in Italy, and destination of ancient pilgrimages, which probably link up to even more ancient Italic cults.

The image itself was considered as a sort of talisman and the effigy of the Madonna – often the Montenero one – was never missing on ships – and in front of which, every evening, the ship's boy lit a light. Of all the Madonna patron saints of sailors, that of Bonaria in Cagliari is among the most venerated. The old chronicles record numerous prodigious events, acts of mercy and miracles from which sailors and navigators benefited invoking the Madonna of Bonaria. Having received pardon, everyone went on a pilgrimage to the sanctuary; almost every day it was possible to see whole crews or individual sailors who, bareheaded, often barefoot or walking on their knees or even grovelling

with their tongue on the floor of the church, reached the foot of the statue of their saviour. And it was not only the simple sailors but also the officers and their commanders who gave their offering. And the ships, entering and leaving the port, saluted their patron saint with a triple ovation, often accompanied by a salvo of musketry.

This is as far as concerns the religiousness of sailors, since that of the maritime peoples and States is somewhat more complex and rich in meaning. Among them all, the Serenissima Republic of Venice seems to have had very particular relationships with the sea. It suffices to remember the ceremony of the marriage with the sea which is full of even religious meanings.

The day of the Sensa (Ascension day) of the year 1000, the Doge Pietro Orseolo II, commanding thirty-five ships and with the protection of the holy vexillum, set sail to take help to the Dalmatian cities, which had turned to Venice promising submission, in order to escape the Croatian conquest. Upon his victorious return, he decreed that every year, on the day of the Sensa, the Doge and the Bishop should go out to sea and the Bishop, blessing a basin of sea-water, exclaim: *"Be so kind, O Lord, as to make this sea calm for us and for others who are sailing on it!"*. He then sprinkled those present with water and poured the rest into the sea. This ceremony took on even greater significance when Pope Alexander III (1159-1181 - grateful for the help received from the Republic in his disputes with Barbarossa - in 1127 gave the Doge Sebastiano Ziani a holy ring with the words: *"Receive this as a token of the sovereignty that you and your successors will perpetually have on the sea"*. From then on, until the fall of the Serenissima (1797), the morning of the Sensa, the Doge on the "Bucintoro", ablaze with gold and precious materials, followed by a multitude of vessels of all types, met the Patriarch on the island of St. Elena and, together, sailed on beyond the lido. The Patriarch poured a basin full of holy water into the sea and the Doge threw a gold ring into the waves, using the imperial formula: *"Desponsamus te mare in signum veri perpetuique nostri dominii"*.

Imagining these solemn ceremonies in which a whole Nation - represented at the highest levels, with splendour and magnificent pomp - gave homage to the sea pregnant with great devoutness, the poor sailor from Calabria comes to mind, who, only when faced with the fury of the sea prays in this way:

*"Pì la putenzia del Padre,
Pì la sapienzia del Figliuolo,
Pì la virtù di lu Spiritu Santu,
Io ti tagghju e no 'ndi pozzo fari del menu!"*

(By the power of the Father, by the wisdom of the Son, by the virtue of the Holy Spirit, I break you and I can do no less!).

The material evidence of this devotion can be considered the votive offerings, which cover the ancient walls and hang from antique vaults in great abundance. This custom has been adopted ever since a sailor survived a catastrophe and placed an object "for mercy received" ("P.G.R.") as a demonstration of his

faith and deep gratitude. These objects are usually small pictures reproducing the scene as described in the survivor's tale. They are extremely elementary, almost homemade – certainly not the pictures of an artist! – but, however, they give a spontaneous feeling, steeped in almost childlike naivety and unlimited trust. They undoubtedly represent some of the truest and most authentic examples of pioneering popular art of a genuine naïf kind. Invariably the name and surname of the survivor are written on the pictures, but it is the place and date of the event that make it possible to reconstruct a sort of living geography, which confirms the fact that the world has always been too small for these sailors. Not only pictures but also objects, sometimes rather strange ones coming from a variety of regions, fill these little coastal churches. However, the maritime churches are above all characterised by the great number of model ships. Constructed with infinite patience, during long crossings or periods of leave, at times so numerous as to fill a museum – as is the case of the one attached to the sanctuary of St. Bonaria in Cagliari – these small masterpieces explicitly demonstrate the faith of sea-faring people. One of the most fascinating examples is the mysterious ivory ship, maybe Egyptian, that hangs from the apse of St. Bonaria; it seems as if it has the power to turn the bow according to the direction of the wind blowing out of the gulf!

Marine sanctuaries

The religiousness of sailors has been geographically localised in some sanctuaries situated in seaside towns. These sanctuaries are visited by all the faithful, but they represent a particular attraction for sailors. Therefore, it is not just a question of their geographical position on the coast, but this latter feature – their attendance by sea-faring folk – that distinguishes them from the other many existing sanctuaries. Other distinguishing characteristics are:

- the historical and religious events – traditions or real facts – which gave rise to the birth of the sanctuary are often linked to the sea,
- the patron saint of the sanctuary is almost always the patron saint of sailors, fishermen or navigators in general,
- the presence of many maritime votive offerings.

This survey, limited to Italy, made it possible to draw up a simple map, localising and quantifying the maritime sanctuaries. I consider this a very first attempt and is certainly incomplete; further research will definitely integrate and complete it. It can be seen however that most of the sanctuaries (7) are found in Campania, a region of ancient and deeply felt maritime traditions, followed by Liguria (6), Puglia (5), Calabria (4) and Sicily (4) with a decreasing number, while the other regions have considerably less. 38 maritime sanctuaries were identified in all.

At Savona the sanctuary of the Madonna della Misericordia was erected following an apparition of the Virgin Mary in 1536, on the banks of the torrent

Letimbro, upstream with regard to the town. The sanctuary is among the most visited in Liguria and is attached to a hospice and an orphanage. It is interesting to note that the cult of the Madonna della Misericordia has spread to many Italian and foreign towns, a great number of which are found on the sea. Churches, oratories and chapels have been dedicated to this Madonna in Naples, Palermo, Cagliari, Ajaccio ...

The sanctuary of the Madonna della Guardia is situated on mount Figogna, in Val Polcevera, in the north-east outskirts of Genoa. The tribute to the Madonna derives from the fact that on the high ground, during Roman times, there was a look-out station. An apparition of the Madonna, on 29th August 1490, determined the construction of a small chapel which was then enlarged and reconstructed. In the sanctuary, the destination of over 350,000 pilgrims every year, are kept many seafaring votive offerings.

Also following another apparition in 1631, the sanctuary of the Madonna del Boschetto at Camogli was consecrated. An apparition and the prodigious discovery of a small picture of the Virgin Mary - on 2nd July 1557 on the top of high ground about ten kilometres north-east of Rapallo - gave rise to the building of the sanctuary of Nostra Signora di Montallegro. This small picture is linked to seafaring events. It is said, in fact, that seventeen years after its discovery, in 1574, a crew from Ragusa - having climbed up to the sanctuary to make an offering - demanded the return of the picture, having recognised it as the one that had mysteriously disappeared from Ragusa seventeen years before. But during the first night at sea the picture disappeared from the ship and was miraculously transferred to the sanctuary. It is very rich in maritime votive offerings and is very popular for visits; the cult of the Madonna of Montallegro, following the emigration of many people of Rapallo, has also spread to America.

At Chiavari the apparitions of the Madonna in 1609 and 1610 - linked to a fresco painted on a wall of a vegetable garden over a century before this, as thanksgiving for survival from the plague - gave rise to the construction of a chapel, which, at a later date, was to become the present sanctuary of the Madonna dell'Orto. In 1829 the order of the daughters of Our Signora dell'Orto (Lady of the Vegetable Garden) was founded and then went on to propagate particularly in Argentina and Paraguay, spreading the cult of this Madonna. Moreover, a sanctuary dedicated to the Madonna dell'Orto is also to be found in Palestine.

The famous church of Santa Maria della Spina in Pisa is connected with sailors, but even more famous is the sanctuary of the Madonna di Montenero, on the slopes of the homonymous hill, nine kilometres south of Leghorn. This is the best known sanctuary in Tuscany, visited over time by monarchs and illustrious men, and remaining very popular even now. Its Madonna, considered the patron saint of the region - portrayed in a painting of the school of Giotto - is also called *Star of the Sea*, as it is linked to numerous events in the seafaring history of Leghorn. There is an enormous number of maritime votive offerings collected in the sanctuary.

At the mouth of the Tiber, near Fiumicino, the eighteenth century sanctuary of Santa Maria al Porto della Salute is visited by sailors, but those of Sant'Erasmus at Formia and the Madonna di Porto Salvo at Gaeta are better known.

There are several maritime sanctuaries along the coast of Campania. In Naples, in the Church of Santa Maria del Carmine, seafaring folk worship a Byzantine style icon called Madonna della Bruna, because of the Virgin's dark face. Also in Naples, on Easter Monday 1450, a fresco near an ancient Roman aqueduct began to bleed after being hit by a young boy's stone. A chapel was built after this miraculous event, which went on to become the sanctuary of the Madonna dell'Arco. It is one of the most visited in Campania and contains thousands of maritime votive offerings, some of which go back to the end of the XVI c.

Around the year 1000, at Castellammare di Stabia, some sailors saw strange flames rising from a well. Soon after this, the Madonna, having appeared three times, warned them that at the bottom of the well lay her image. After some time, the sanctuary was erected, at the centre of which a beautiful marble staircase goes down to the sacred well, from which is derived the name of Madonna del Pozzano. It must be remembered that the massive bell-tower was used as a refuge during the pirate raids coming from the sea.

Two kilometres from Sorrento, the discovery, in an unknown period, of a statue of the Madonna with Child in a laurel bush, is at the origin of the sanctuary of Santa Maria del Lauro. The merchant navy of the Sorrento peninsula considers her its special patron saint and has spread the cult also to Scalea with a similar sanctuary.

On sighting Positano, the crew of a clipper sailing from the East heard a cry: "*Posa, posa!*". It seemed to come from a picture of a Madonna with Child, that the sailors quickly handed over to the inhabitants of the village who immediately proclaimed her Madonna di Positano. Some time after this, the construction of a church on the sea shore – suspended due to lack of materials – could be started again following the prodigious discovery of all the necessary material on the beach. It was the 15th of August.

The Duomo of Amalfi – a wonderful thirteenth-century monument, even though having undergone restorations and extensions – is linked to the history of the glorious Maritime Republic and is, therefore, particularly visited by seafaring folk.

The sailors of Sorrento show great devotion to Santa Maria a Mare, at Maiori, in the sanctuary of which is kept an interesting wooden statue of the Madonna, which tradition has been fished from the sea in 1200, where it had been thrown by a ship in danger.

At Scalea, on the Tyrrhenian coast of Calabria, where the already mentioned sanctuary of the Madonna del Lauro can be found an interesting example of "satellite sanctuary", according to the definition of Deffontaines.

In the birth place of the Saint, at Paola, just a little above the inhabited area, rises a monastery with the sanctuary of San Francesco di Paola. It is among the most visited in the south of Italy and contains many maritime votive offer-

ings, since Pius XII proclaimed San Francesco of Paola "*Patron Saint of Italian seafaring Folk*" in 1943.

In the magnificent Norman cathedral of Tropea, the sailors of Calabria are particularly devoted to the Madonna of Romania, a fifteenth-century restoration of a Byzantine icon depicting a black Madonna. This in an ancient cult and there are many votive offerings.

On the Ionian coast, at Isola Capo Rizzuto, people have worshipped the Madonna Greca since the year 1000, so called because according to the tradition she was brought by the waves onto the coast of Capo Rizzuto.

At the tip of Capo Santa Maria di Leuca, where an ancient temple to Minerva already existed, can be found the sanctuary of Santa Maria de Finibus Terrae. It was here that St. Peter prayed and Pope Julius I (337-352) consecrated the first church. San Francesco also prayed there on his return from the "*Sultan superbo*" (Proud Sultan). Kings, princes, crusaders and many, many sailors have knelt down to pray there.

Ten kilometres from Otranto, in 1703, the sanctuary of the Madonna di Montevergine was erected following the discovery of a sacred image a century before. The door of the sanctuary was donated by Venetian sailors who, taken unawares by a storm in the Canale di Otranto, invoked the Madonna of Montevergine and were saved.

In Bari, isolated in the narrow streets of the old town, is the basilica-sanctuary of San Nicola, a prototype of Romanic-Puglia style architecture. The cult is widespread all over the world and the sanctuary is the destination of quite a number of pilgrimages, especially from the Christian East. On 8th May the statue is mounted on an altar between two fishing-trawlers and is taken out to sea followed by hundreds of sailing boats and after staying there for whole day it is brought back into the town in the evening with a solemn procession.

The sanctuaries of the Madonna dei Martiri at Molfetta and the Madonna delle Grotte at Andria also receive devotion from seafarers.

Even though situated towards the hinterland, the sanctuary of the Madonna del Monte at Cesena dominates a wide stretch of the coast of Romagna. The existence of a sanctuary can be testified right from half way through the XI c.; the statue, Gothic in style, of the Madonna and Child was taken there in 1318. Since then it has been the destination of a considerable number of pilgrimages. The impressive collection of votive offerings from '400 onwards is of great interest, and includes many maritime ones.

Sailors honour the sanctuaries of San Giovanni Evangelista at Ravenna, San Domenico at Chioggia and, in the same town, that of the Beata Vergine della Navicella. The latter was founded on the spot where, on 24th June 1508, the Madonna appeared sitting on a piece of wood that had been brought up onto the beach by the waves, which, just out to sea, had hit a clipper. The church, which was knocked down in 1814, was rebuilt after the last war and consecrated on 24th June 1954.

In Venice, the sanctuary of Santa Maria della Salute was built as an offering, made by the Doge and the Patriarch, for the liberation from the plague in 1630. An painting of the Madonna is worshipped there – perhaps a Greek opera of the XII century – to which sailors are particularly devoted.

The Sardinian sailors of Alghero turn to the Madonna di Valverde, whose sanctuary probably goes back to the end of the XIV c. A small statue made of brown terracotta, as big as the palm of a hand representing the Madonna with Child, is kept there.

On the 25th of March 1370, a sailing ship loaded with goods, directed to Italy from Spain, was caught in a terrible storm off the coast of southern Sardinia. In order to try and save themselves, the sailors threw the merchandise into the sea, including a heavy chest, the contents of which was unknown to them. As soon as the chest touched the waves the sea calmed down immediately and the chest was washed ashore at the foot of the hill of Bonaria, near Cagliari. When it was opened it contained a statue in carob wood, about a metre and a half tall of the Madonna with the Child on her left arm. Today the statue holds a candle in its right hand and it is lit during solemn ceremonies and a little silver boat which is a reminder of its prodigious arrival from the sea. The original sanctuary of the Madonna di Bonaria is a small fourteenth century church, recently restored in its Gothic-Aragon shapes; next to it is a large basilica, the construction of which began in 1704 and was interrupted several times, only reaching completion some years ago. The Madonna of Bonaria is the “Patron Saint of Sailors”.

In Messina there is a Church of Sailors, rebuilt in 1937-38, where the Vasceluzzo is kept which is perhaps a votive offering in silver plate on a wooden support, the work of an anonymous silversmith between the XVII and XVIII c. The piety of seafaring folk is especially directed at the Madonna della Lettera, preserved above the tabernacle of the sanctuary of Montalto. It dominates the town from a natural viewpoint, where the Madonna, appearing more than once, gave tangible sign of the promise made to the people of Messina with a sacred letter, in which she guaranteed the town her blessing and her maternal protection.

Next to the old port of Palermo (la Cala) is the sanctuary of Santa Maria della Catena, so called because of the heavy chain, fixed to wall of the church, with which the port was closed. The sailors asked her for protection, but the sailors of Palermo and Sicily usually reserve a more fervid and deeply felt cult for Santa Rosalia. Her sanctuary is in a grotto on Monte Pellegrino, where the Saint had lived as a hermit. This is the destination of numerous crowds pilgrims and contains many votive offerings, among which a large anchor, offered by the sailors of Palermo in 1934.

At Trapani in the sanctuary of the Annunziata, where the famous Madonna of Trapani is kept, is the sixteenth century Chapel of Sailors, where the sailors of Trapani have been praying for centuries.

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RELIGIJNOŚĆ MORSKA I NADMORSKIE SANKTUARIA

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