NATIONAL INVENTORY
OF INTANGIBLE CULTURAL HERITAGE
OF GREECE

FORM OF THE INTANGIBLE CULTURAL HERITAGE ELEMENT

1. Brief presentation of the Intangible Cultural Heritage element

a. How is the element known to its bearers:

The art of traditional sailing with a lateen sail

b. Other denomination(s):

lateen rig, triangular sail

c. Brief description (Up to 100 words):

The lateen is a triangular sail (*istío*) that has been used, with variations, on fishing, sponge-fishing and transport vessels in the Mediterranean and other regions. Before the mid-19th century, it was also a common feature of cruisers, pirate vessels, and warships. It is depicted in numerous Byzantine-era artworks and, to a lesser extent, in those of Late Antiquity in the Mediterranean. Nowadays, it is popular for recreational boats and caïques and for sea scouting throughout the Aegean and Ionian Seas.

d. Field of Intangible Cultural Heritage

□ Oral traditions and expressions (*e.g. myths, tales, story-telling etc.*)

□ Performing arts (*e.g. folk theatre, music, dance etc.*)

□ Social practices, rituals and festive events (*e.g. Fairs, festive events, celebrations, festivals etc.*)

X Knowledge and practices concerning nature and the universe (*e.g., practices for managing natural resources, such as water, etc.*)

X Knowledge related to traditional craftsmanship (*e.g. traditional arts and professions, such as pottery etc.*)

□ other *(e.g. traditional games)*

e. Area where the element is found:

All over Greece. The map displayed in Section 10. "*Additional Evidence*" illustrates the geographical distribution of caïques and boats.

f. Key words:

Αϊτάντης (*Αϊτάντις*) – Peak Halyard; Άλμπουρο (*Álbouro*) – Mast; Αντένα (*Anténa*) – Yard; Απλή (Aplí) – Vang; Αρμαδούρος (Armadóuros) – Rigger; Αρματώνω (Armatóno) – To Rig ; Γραντί (Grandí) – Bolt Rope; Ιστίο (Istío) – Sail; Ιστιοράφτης (Istioráftis) – Sailmaker; Ιστιοφορία (Istioforía) – Sail Plan or rigging; Ιστιοφόρο (Istiofóro) – Sailing Vessel; Καΐκι (Καϊki) – Caïque; Κατάρτι (Katárti) – Mast; Λατίνι (Latíni) – Lateen sail; Μαντάρι (Mandári) – Halyard; Μισολάτινο (Misolátino) – Half-Lateen Sail; Μπάνιο (Bánio) – Tack / Fore-Tackle; Μούδα (Μούda) – Reef Band; Πανί (Paní) – Sail; Σακολέβα (Sakoléva) – Spritsail; Σκότα (Skóta) – Sheet; Τριγωνικό Πανί (Trigonikó Paní) – Triangular Sail; Τρότσα (Trótsa) – Truss; Παραδοσιακή ιστιοπλοΐα – Traditional Sailing; Ξάρτια (*Χάrtia*) – Standing Rigging; Ξυλοναυπηγική – Wooden Boatbuilding; Παραδοσιακή ναυπηγική – Traditional Boatbuilding; Τσαμαντάλια (*Tsamadália*) – Reefing Points / Reef Lines; Ψάθα (Psátha) – Lug Sail

2. <u>Identity of the bearer of the element of Intangible Cultural Heritage</u>

a. Who is/are the bearer(s) of the element?

In Greece, the community of the lateen sail tradition bearers includes private individuals (owners of boats and caïques rigged with lateen sails), professionals (sailmakers and riggers), and institutional/collective organizations.

Private individuals primarily use lateen-rigged boats for recreational purposes. They are found in various regions across Greece, and indicative locations are marked on the map in Section 10: “Additional Evidence”.

Among professional sailmakers (*istioráftes*) who have manufactured lateen sails, notable figures include: Evangelos Zouppas (Piraeus), Konstantinos Kafetzidakis (Athens), and Ioannis Kakitsis (Eastern Attica). There are also amateur sailmakers, such as: wooden sailmaker Christos Anastopoulos (Markopoulos), and Vasilis Driankos (from the 3rd Sea Scout Group of Pavlos Melas, Thessaloniki), who have sewn sails for their personal use. Those who have rigged vessels with lateen sails are included in considered as professional riggers (*armadoúroi*),

Institutional/Collective Organizations:

(a) The Museum of Aegean Boatbuilding and Maritime Crafts, in the Municipality of Eastern Samos, which holds a collection of four lateen-rigged vessels (*varkalás of Hydra,* a rowing *tráta, a peramatáki, and a tsernikopérama*).

(b) The Association of Friends of the Museum of Aegean Boatbuilding and Maritime Crafts, which supports the museum and whose members own lateen-rigged boats.

(c) The Sea Scout Corps and Scout Units that operate lateen-rigged whale boats, promoting hands-on sailing education for children and teenagers.

(d) The online community on Facebook, “caïques and Boats with Lateen Sails”: <u>https://www.facebook.com/groups/1581935352738931/</u>

b. Contact details

Name of Entity: Association of Friends of the Museum of Aegean Boatbuilding and Maritime Crafts

Address: Heraion, Samos

Postcode: 83103

Tel. 6974-769-225 and 6945-450-418

e-mail: friends.mnnta@gmail.com

Facebook page: Σύλλογος Φίλων Μουσείου Ναυπηγικών και Ναυτικών Τεχνών του Αιγαίου

url/ website: https://woodenboats.gr/

Name of Entity: *Soma Hellinon Proskopon* | Scouts of Greece

Address: 1 Ptolemaion Street, Athens

Postcode: 11635

Tel.: 210-7290046, 210-7236561

e-mail: hello@sep.org.gr

c. Additional information about the element:

Name: **Giorgos Tzavaras**

Capacity: Architect, member of the Association of Friends of the Museum of Aegean Boatbuilding and Maritime Crafts

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Capacity: Member of the Scouts of Greece, Rear Admiral (ret.) Hellenic Navy

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3. Detailed description of the Intangible Cultural Heritage element as it is found today

Introduction[1]

The lateen is a traditional sail that is used to rig boats and caïques in Greece and other countries. The sail mainly has a triangular shape and is suspended from its longer side on a yard, which intersects the mast at an angle.

[1] For the definition of technical terms, see the glossary in section *10. Additional Evidence*

There are several variants of the lateen sail, three of which are distinguished by their shape and two by how they are secured to the yard.

Variations by shape:
In its simplest form, the lateen sail is an acute-angled triangle, with most of its area positioned aft of the mast. The upper side of the sail, which lies along the yard, is also referred to as *anténa* or *grandí* (bolt rope). The aft side is called *aetós* or *fylo* (leech), while the lower side is known as *skotámi* or *pódoma* (foot). The second variation features a "cut-off" forward corner, forming a trapezoidal shape with a small side towards the bow, known as *podiskos*, *banio*, or *podári* (tack). The third variation, called *misolátino* (half-lateen), also has a trapezoidal shape, with the entire section forward of the mast removed. The foreside of the half-lateen is tied to the mast and is referred to as *katartás*.

Variations by attachments to the yard:
The first type is suspended from the yard using a rope threaded through grommets (*portoúzia*) along the upper edge of the sail. When stowed temporarily, it is lowered together with the yard and tied securely to it using another rope. The second type features a sail section suspended from a yard using metal sliding rings (*halkádes*). When a luff halyard (*mantári tou panioú)* is pulled, the sail spreads like a curtain on the yard. To stow the sail, the halyard is slackened, and the sail is gathered towards its forward edge.

Construction

The lateen sail is made of sailcloth panels that are typically sewn in a parallel alignment with the leech. Historically, the width of the panels was between 30 and 70 cm, and they were typically made of cotton, although linen was also used on rare occasions. In the present era, these sails are typically made with synthetic fabrics of varying widths. Subsequently, the panels are sewn together after being measured, cut, and placed on a horizontal surface where the sail's shape has been delineated. The seams between the panels are constructed with double stitching and an overlap of a few centimetres. In general, less fabric is gathered at the centre of the sail and more at the edges during the stitching process, creating the distinctive shapes called *psária* (fish) or *pínes* that leave more surface area in the centre, thus allowing the sail to billow. Furthermore, the lateen sail is cut with slight curves, known as rounds (*stroggylia*), along the footand the yard edge, which improve the sail's performance.

Reinforcements are added around the perimeter by sewing additional layers of sailcloth and a bolt rope, which typically runs along the entire edge of the sail. The bolt rope forms loops at the corners of the sail, where the rigging and handling ropes are tied for suspension and control.

The lateen sail often has reef bands (*moúdes*) to reduce its surface area in strong winds. The *moúdes* are straight rows of small ropes (*tsamadália*) attached to the sail. These can be positioned roughly parallel to either the yard edge or the foot.

Sails and rigging

The mast of the lateen rig is usually placed at about one third of the length of the boat, starting from the bow. Its height, from the deck to the point where the upright rigging (*xártia*) is attached, is twice the length of the beam of the boat.[2] The mast is secured at its base in a specially designed socket on

[2] Kotsovilis 1919:116.

the boat's keelson (*sótropi*), called skátza or *ypopternída*. It then passes through a reinforced hole in the deck, known as the mast collar (*istopedi*). If the mast is not free standing, it is held up by shrouds *(xártia*), which provide additional support.

The yard of the lateen sail is about 7/6 of the length of the boat.[3] It is hoisted by means of a rope which, on smaller boats, passes through a hole in the mast, which may have a sheave (*ráoulo*) to facilitate movement. On larger caïques, it is hoisted by means of a block-and-tackle system (*polýspasto*) attached to the top of the mast. The aft section of the yard is supported by the mast, usually with an additional rope called the *aitántis* (peak halyards). In addition, the same section of the yard is stabilised laterally and downwards by two further ropes, often arranged as a block-and-tackle system, tied to the gunwale. These ropes are called *aplés*, *soústes* or *keroúchoi* (vangs).

Sailing

The lateen sail is widely regarded as easy to handle, especially when the wind is relatively stable in strength and direction. It allows the vessel to sail effectively in running, reaching and close-hauled courses, achieving considerable proximity to the wind.

The sail is primarily controlled by the sheet (*skóta*), a rope tied to the aft lower corner of the sail, which is continuously adjusted to position the sail relative to the wind direction. In addition, two other ropes are used to control the sail and the yard: the tack (*bánio*) when the lateen is triangular, and the tack line when the sail is trapezoidal with a shorter fore edge (*podískos*). The tack line or foot rope, which can be a simple rope or a block-and-tackle system (*palángko*), is used to adjust the position of the leading edge of the sail. The peak halyard (*aitántis*) stabilises the angle of the upper part of the yard, while the *aplés* (vangs) are used to brace the yard on the windward side in strong winds. On large lateens, a loop near the mast secures the yard close to the mast. This loop, which may be adjustable, is called *drótsa* (truss).

A special feature of the lateen sail is its ability to depower easily when hit by strong gusts of wind that would otherwise capsize the boat.

The lateen sail is often used in combination with other sails. An important addition to a lateen rig is the jib (*flókos*), which improves sailing performance by increasing speed, improving close-hauled capabilities and facilitating tacking (turning the bow into the wind).

The boat may also carry a second triangular sail in front of the mast and behind the jib. This sail, called a *turketiína* (a kind of staysail), increases speed and further improves sailing performance. In the past, additional auxiliary sails were used, although this is no longer common practice.

4. Space, facilities, and equipment associated with the performance/exercise of the Intangible Cultural Heritage element

The lateen sail, like all other sails, both traditional and modern, is manufactured in specialised workshops known as sail lofts (*istiorafeía*). These workshops are typically large indoor spaces with ample floor area, allowing sails to be laid out, marked, and cut on specially prepared horizontal surfaces. The primary tools used in this process include heavy-duty sailmaking sewing machines for stitching the

[3] Kotsovilis 1919:116.

sailcloth, as well as hand tools for specialised tasks, such as sewing the bolt rope (*grandí*) and creating eyelets (*thiliés*) and grommets (*portoúzia*) for rigging attachment.

The rigging of boats and caïques is typically carried out at the harbour, boatyard (*karnágio*), or shipyard (*tarsanás*), which also serves as the location where wooden vessels are built. In these facilities, masts and yards are constructed before being stepped and rigged onto the hull to commence the rigging process (*exartismós*).

The rigging of large caïques fitted with lateen sails was traditionally undertaken by specialised riggers known as *armadoúroi*, who were responsible for assembling and installing sails, spars, and running rigging.

The Museum of Aegean Boatbuilding and Maritime Crafts holds an extensive collection of sailmaker's tools and equipment, including sailmaker's palms (*rafídes*), palm sheaths, leather sailmaker's guards (*vardamádes*), sail-stretching hooks, sailmaker's rubbers, wooden and metal dowels, sailmaker's awls, and wooden mallets (*typás*), to name a few.

Additionally, the museum houses riggers' tools and equipment, such as caulking mallets (*matsóla paternarísmatos*), leather rigger's guards, reeving spindles (*mouréla*), wooden dowels or cleats (*késtres*), iron dowels, hooking clamps, chisels (*koutsanéla*, *baretés*, or *skalmískoi*), and beveling irons (*bigótes* or *lovi*), among others. The sailmaker's and rigger's tools in the collection of the Museum of Aegean Boatbuilding and Maritime Crafts mainly came from a donation made by N. Vlavianos – Proteas.

Vessels rigged with lateen sails require the complete set of standing and running rigging to sail. Additionally, they must be equipped with navigation and safety gear necessary for secure sea travel.

5. Products or associated tangible elements resulting from the practice of the Intangible Cultural Heritage element

The lateen is the primary physical component associated with lateen-rigged navigation. However, it should also be noted that the boats and vessels rigged with lateen sails are equally tangible elements that result from the practice of lateen sailing. Recreational vessels include both small boats, such as Hydra-type boats (*ydraíikes*, also known as *papadiés,* boats with transoms on the stern), as well as pointed stern hull types, like *trechantíria*. A special category of vessels rigged with lateen sails is that used in Sea Scouting. These are ten-oared whaleboats (*dekákopes falainídes*), equipped with two masts, each carrying lateen sails, along with a *turketína* foresail (staysail) for enhanced performance.

6. Historical data on the element of Intangible Cultural Heritage (up to 700 words)

Until the first two decades of the 20th century, the primary means of propulsion for caïques in the Aegean and Ionian Seas were sails. There was an extensive typology of sailing rigs, which included a variety of sail types and numerous combinations. Some of these sail types were influenced by other maritime traditions, such as the guff sail or spanker (*boúma*), which appears to have been established in Greek waters during the 19th century. Other sail configurations had existed since earlier times, including square sails, (*stavrósis* or *piná)*, appearing in depictions spanning all previous historical periods[4].

There were also types of sails that appear to have been developed specifically in the Mediterranean, such as the spritsail (*sakoléva*), the lug sail (psátha), and the lateen. Among them, the spritsail is perhaps

[4] Casson (1954: 214-219) and Damianidis (2003: 42)

the most distinctive, with the earliest depictions dating back to the 3rd century AD. Its use, primarily on cargo vessels, fishing boats, and sponge-diving caïques in Greece, continued until the mid-20th century, as confirmed by archival photographs. The lug sail is a quadrilateral sail, believed to have been developed from a combination of the square sail and the lateen sail sometime between the 17th and 18th centuries in the northern Adriatic. It later gradually spread throughout the Adriatic, the Ionian, the Aegean, and the Tyrrhenian Sea. While these two sails were once widely used in Greece, they have fallen out of use today. By contrast, the lateen, which was equally widespread in the past, has found new applications today on small recreational and training boats, such as Scouting boats. Lateen sails, or triangular sails[5], were used on fishing, sponge-diving, and transport vessels until the 20th century. In earlier times, they were also commonly used on raiders, pirate ships, and naval warships. Vessels carrying one or two large lateen sails were known in Hydra during the 18th century as latinádika[6]. Additionally, the term *látis akátios*[7] is documented to describe a boat with a lateen sail and two smaller auxiliary sails—the jib (*flókos*) and the mizzen sail (*metzána*).

The lateen sail, although used in many parts of the world, is considered the sail of the Mediterranean, while also being widely employed in the Red Sea. In the past, it was believed that the Arabs introduced it to the Mediterranean during their expansion in the 7th century AD. However, depictions of the lateen sail in illustrations dating from the 2nd to the early 6th century AD in the Mediterranean, particularly in the Aegean[8], provide evidence that it had existed in this region at least since Late Antiquity (*see fig. 1*). During the Byzantine period, the lateen sail was used on all types of ships, spreading throughout the Mediterranean and, through the Arabs, to the Red Sea and the Indian Ocean.

From that period and up until the 20th century, the lateen sail has been used in numerous variations, across almost the entire world and on vessels of all sizes. Beginning with Byzantine dromons and later galleys, which carried one or two large lateen sails, to 18th-century merchant ships, which were rigged with a combination of square sails and other auxiliary triangular sails. There were several variations of the lateen sail, depending on its shape and method of suspension[9]. Regarding its shape, three variations have already been discussed in Section 3: “Detailed Description of the ICH Element as Found Today”. As for its suspension, two variations have already been mentioned in the same section, while a third variation was described and illustrated by Moore[10], who observed it in Thessaloniki in 1918. In this variation, which no longer survives today, the mast was inclined significantly backward, the yard was secured almost at the top of the mast, and the sail hung behind the mast along with the yard (*see fig. 2*).

On larger vessels with two masts, sailing rigs often combined lateen sails as the primary fore-and-aft sails, along with square sails, staysails, and jibs [11]. On single-masted vessels rigged with a lateen sail, additional sails could also be hoisted, including one or two square sails, a *turketína* (staysail), one or two jibs, and, more rarely, a small mizzen mast at the stern, carrying a mizzen sail. However, the lateen sail was also used on small boats as their sole and only sail.

The vessels rigged with lateen sails were sometimes hulls with pointed stern, such as *trechantíria*, t*serníkia*, *trátes*, and *tsernikoperámata*, and at other times, they had a transom stern, like *varkaládes*,

[5] Palaska et. al (1884:28)

[6] Kriezis (1860: 19), Konstantinidis (1954: 138) according to Miaoulis (1874: 42-43) *latinádika* were made in Hydra after 1749.

[7] Kotsovilis (1919: 116-117)

[8] Casson (1954: 216), Pomey (2006: 326-9) and Whitewright (2009:97-104)

[9] Damianidis (1996: 83-84), Kotsovilis (1919:113-114) and Poulianos (1977:576)

[10] Moore (1925: 94)

[11] Damianidis – Leondidis (1992:92), Lescallier (1777: fig.18)

skáfes, and *papadiés*. In depictions from the second half of the 20th century, these vessels are usually small, featuring a single main mast with a lateen sail and smaller triangular sails at the bow.

7. The significance of the element of Intangible Cultural Heritage today

a. What is the significance of the element of Intangible Cultural Heritage for its bearers?

The lateen sail represents the continuation of a long maritime tradition, which developed across sailing hubs and harbours throughout Greece. According to practitioners of this tradition, namely owners of vessels rigged with lateen sails, it is considered easy-to-handle, ideal for the Aegean and Ionian Seas. Its advantages make it well-suited for navigating the distinctive local weather conditions in these regions.

As an element of intangible cultural heritage, the lateen sail is closely linked to the art of traditional wooden boatbuilding, sailmaking, and the rigging of sailing vessels. Many practitioners recall harbours filled with boats and caïques rigged with lateen sails. Both the construction and use of the lateen, as well as the craft of wooden boatbuilding, are expressions of traditional knowledge and techniques passed down through the communities of the Aegean. These orally transmitted skills and techniques continue to be taught in the same way, shared by seafarers and collectively preserved by local communities. They constitute a body of knowledge intrinsically tied to specific places, raw materials, climate, and the local economy, all of which shape individual character and nurture the identities of community members.

The lateen sails, nowadays used both by private individuals for recreation and as educational tools, primarily by Sea Scout groups, are ideal for showcasing traditional sailing rigging and seamanship techniques. Additionally, learning to sail with a lateen rig, whether by adults, teenagers, or children, fosters a deep connection to their homeland, the natural environment, and the cultural heritage that defines it. Most practitioners emphasise the importance of passing on the knowledge and techniques associated with the lateen sail, ensuring that the tradition is safeguarded, passed onto future generations, and that elements of local identity and collective maritime memory remain intact in each seafaring community. All these aspects contribute to keeping a living maritime tradition alive, one that is compatible with and deeply intertwined with both the natural and built environment of local coastal communities.

b. What is the significance of the element of Intangible Cultural Heritage for contemporary Greek society?

According to the experience of the maritime community, the lateen sail is ideal for navigating within the microclimate of the Aegean Sea. Its use represents a social practice that supports climate resilience and sustainability, as it has zero energy footprint and maximises the use of wind as a natural energy source. Additionally, it carries centuries of empirical knowledge, deeply tied to maritime identities and the collective memory of seafaring communities.

In modern Greek society, traditional wooden boatbuilding is threatened by socio-economic and cultural pressures. It stands at a critical point of viability following the decline of wooden caïques, driven by the subsidised destruction of fishing vessels over the last 30 years. The aggressive competition in the boat market from plastic and fiberglass vessels, the lack of new shipwrights, and the absence of supportive policies for wooden boatbuilding are leading boatyards and shipyards toward extinction[12]. Given these challenges, the revival of the lateen sail and its use on traditional wooden vessels helps sustain wooden

[12] Velentza (2024: 16-18), Fotopoulou (2019: 1-8), Katsafaros (2019: 9-12), Damianidis (2019: 13-18) and Papadopoulou (2019: 19-22).

boatbuilding and serves as an alternative approach to strengthening local economies, promoting mild alternative tourism, and fostering the development of traditional local structures at both an economic and cultural level.

The use of the lateen sail on traditional vessels helps preserve the maritime cultural heritage in harbours and fishing coves, as it bridges the modern built environment with the traditional characteristics of seafaring settlements.

c. Was the community involved in preparing the nomination file of the element of Intangible Cultural Heritage in the National Inventory, and if so, how?

The Association of Friends of the Museum of Aegean Boatbuilding and Maritime Crafts issued a call to owners of lateen-rigged vessels, as well as private individuals and organisations, as part of networking and connectivity efforts, aiming to facilitate knowledge and experience exchange to support of the inscription of the lateen sail in the National Inventory of Intangible Cultural Heritage of Greece. To gather the perspectives of the bearers on the lateen sail, a questionnaire was designed, structured into three thematic sections with 16 closed- and open-ended questions, and was distributed via email. The first section concerns technical information related to vessels rigged with lateen sails. The second section addresses issues related to sailing with a lateen rig. The third section focuses on proposed measures for the preservation of the lateen sail in Greece in the coming years. A total of 33 questionnaires were distributed, 19 were filled in and returned.

Another way for the community to participate in the preparation for the nomination file of the lateen sail in the National Inventory of Intangible Cultural Heritage of Greece was through the creation of a private group on Facebook, called "Caïques and Boats with Lateen Sails": https://www.facebook.com/groups/1581935352738931. The group aims to connect lateen-rigged vessel owners, facilitating the exchange of knowledge, experiences, and materials related to this historic sail type.

The participation of Sea Scout groups was significant in the preparation for the registration of the lateen sail in the National Inventory of Intangible Cultural Heritage. Sea Scout across the country operate 72 ten-oared boats, 8.5 to 9 metres in length, which are fully certified and rigged with two masts carrying lateen sails (*mégisti* and *akátios*), along with a jib. These boats are primarily used for educational purposes.

Furthermore, in terms of museum and exhibition policy, the Museum of Aegean Boatbuilding and Maritime Crafts, located in Heraion, Samos, holds in its collection four vessels rigged with lateen sails, along with a substantial archive and museum materials related to the lateen sail.

The Association of Friends of the Museum of Aegean Boatbuilding and Maritime Crafts, which took the initiative to compile the nomination file for the National Inventory of Intangible Cultural Heritage of Greece, is fully informed about the museum's resources concerning the lateen sail.

8. Safeguarding and Promotion of the element of Intangible Cultural Heritage

a. How is the element of Intangible Cultural Heritage transmitted to younger generations today?

The most direct way to transmit this intangible cultural element to younger generations today is through practical learning, where knowledge is orally and empirically passed down from older to younger practitioners. The younger generation actively participates in lateen sailing voyages, learning through hands-on experience and explanations provided by seasoned lateen users. This informal education, which continues to this day, reflects traditional apprenticeship structures from previous centuries.

There is also available literature on the typology, form, and use of lateen sails, but it serves only as a supplementary resource in transmitting this tradition. The primary objective remains passing on the practical use of the lateen sail to younger generations.

Sea Scout groups across Greece play a significant role in the transmission of this knowledge, as they own ten-oared boats rigged with lateen sails, which they use for structured training of children, teenagers, and young adults. Sea Scouts often engage in regattas using their lateen-rigged vessels and collectively participate in maintenance, care, and renewal of their boats and sail equipment.

Simultaneously, the tradition continues through the reuse of lateen sails on small boats and caïques. Supporting this effort, the Museum of Aegean Boatbuilding and Maritime Crafts, has preserved four boats and caïques, which were rigged with lateen sails as part of their restoration process. Two of these vessels, the *tsernikopérama* "*Metamórphosi*" and the *peramatáki* "*Minávra*", are operational and will conduct demonstration voyages in the waters in front of the museum.

b. Measures for the safeguarding and promotion of the Intangible Cultural Heritage element that have been taken in the past or that are being implemented today (on a local, regional, or broader scale).

In Greece, existing efforts to safeguard and promote the lateen sail tradition are carried out on: (a) an institutional level, (b) a museum level, and (c) informally by the practitioners of the tradition themselves.

Regarding museum policy, there are four vessels rigged with lateen sails, featuring various sail configurations in the collection of the Museum of Aegean Boatbuilding and Maritime Crafts. Additionally, the museum houses other exhibits, including sails and sailing components, rigging tools used by sailmakers and riggers, oral testimonies documenting the use of the lateen sail and other traditional sails, as well as audiovisual material related to traditional sail navigation. Part of this material is on display in the museum's exhibition, while a significant collection is preserved in storage and museum archives. Similarly, various maritime museums in Greece exhibit models of traditional caïques, ship paintings featuring lateen-rigged vessels, and other relevant artifacts.

Informally, bearers, namely seafarers who own lateen-rigged vessels, connect with each other and promote lateen sailing in the coastal regions where they reside. The Facebook group "caïques and Boats with Lateen Sails" was created to facilitate this informal networking among practitioners nationwide, fostering the exchange of knowledge, experiences, and needs related to lateen sailing. Additionally, annual gatherings and demonstration races of wooden sailing vessels—featuring various types of traditional sailing rigs, including the lateen—are organized. These include: Kapetanéika, held every September in Naoussa, Paros, The International Classic and Traditional Boat Race in Spetses, typically held each June, and The Galaxidi Islands Regatta.

c. Proposed measures for the safeguarding and promotion to be implemented in the future (on a local, regional, or broader scale)

Locally, efforts to revive lateen sailing on the Greek islands and coastal areas must be supported. In particular, Sea Scout groups should ensure that all units have operational vessels rigged with lateen sails.

In addition, local maritime and sailing clubs should be encouraged and supported to equip small traditional boats with lateen sails and establish training programs for children, young people, and adults in lateen sailing.

At a regional level, communication between practitioners must be encouraged to facilitate the exchange of experiences and knowledge across the country and the transfer of technical expertise. This can be achieved through gatherings, joint regattas, or lateen sail races, where the craft of lateen sail construction, rigging, and sailing techniques can be promoted.

At a national level, efforts should focus on the collection and documentation of information related to lateen sail construction. This can be done through: oral history projects funded by research programs, interviews with sailmakers and sailors experienced in lateen sailing, digital recordings and video documentation, and experimental workshops on the construction of lateen sails.

These records must be easily accessible to anyone interested. The Ministry of Culture could play a coordinating role, working in collaboration with local maritime museums. Additionally, the Museum of Aegean Boatbuilding and Maritime Crafts, which already possesses significant explanatory material on the construction and use of the lateen sail, could serve as a technical coordinator for this initiative. The technical knowledge related to the construction and use of the lateen sail must be widely disseminated so that individuals can easily build and use it without uncertainty.

In education, awareness-raising activities related to the lateen sail tradition should be incorporated into primary and secondary schools, particularly on the islands, through educational programs and sailing experiences, whenever that is feasible.

Beyond its recreational and educational use, the lateen must also be integrated into the market, connecting manufacturers and material suppliers to boost its commercial viability. Incentives should be introduced in the form of subsidies and financial assistance to promote the production of lateen sails over conventional sails or other propulsion methods. These incentives must be effectively implemented in practice, rather than simply remaining bureaucratic formalities

In addition, the safeguarding of the element must be supported institutionally and by legislation through measures providing financial relief for owners of lateen-rigged traditional vessels, subsidising the conversion of wooden boats into lateen-rigged sailing vessels, and reducing taxation on traditional wooden vessels rigged with lateen sails.

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10. Additional Evidence

1/ **Online map with the locations of boats, caïques, and Sea Scout vessels rigged with lateen sails. Address** (my google maps):
https://www.google.com/maps/d/viewer?mid=1R5rcdvZM2noo6JbwpQ0odPCdqR_7A3U&usp=sharing

2/ Glossary of terms related to the lateen sail

αετός (*aetós)* :	luff, the aft side of the lateen sail.
αρματώνω (*armatóno*) :	to rig, to equip the caïque with everything related to sailing (masts, spars, sails, and rigging ropes for handling them).
αϊτάντης (*aitándis*):	peak halyard, a rope/line or block system for hoisting the top end of the lateen yard (antenna) from the mast.
άλμπουρο (*álbouro)* :	the mast.
αντένα (*anténa*) :	yard, a long wooden (usually cypress) spar tapered toward the ends to support the lateen sail by a rope from the mast.
αντένα του πανιού (*anténa tou panioú*):	luff, the leading edge of the sail hanging from the yard.
απλές (aplés, plu.):	vangs, a pair of ropes or pulleys tied to the aft part of the lateen yard, holding it from the rail against the wind force. Also called soústes or *keroúchoi*.
γραντί (grandí) :	a bolt rope, sewn on to reinforce the/certain edges of a sail to enhance its durability.
μαντάρι της αντένας (*mandári tis anténas*):	peak halyard, a rope (with or without a block system) used to raise and lower the yard along the mast.
μαντάρι του πανιού (*mandári tou panioú*) :	luff halyard, a rope (with or without a block system) used to raise the lateen sail along the yard.
μισολάτινο *(misolátino)*:	half-lateen, a trapezoidal lateen sail whose small forward side is tied to the mast.
Μούδα (moúda) :	reef-band, horizontal lengths of short ropes (*tsamadália*) sewn onto the sail, used to gather and secure the excess material of the sail when reefing.
μπάνιο (*bánio*) :	tack, a rope or block system used to tie the front end of the yard to the bow of the boat.
ντρότσα ή τρότσα (*drótsa or trótsa*):	truss, a rope that binds and holds the yard to the mast.
ξάρτια (*xártia*, plu.):	shrouds, standing rigging ropes that stabilize the top of the mast.
όρτσα (*órtsa*) :	sailing close-hauled (used when beating to windward).
ποδάρι ή ποδίσκος (*podári* or *podískos*):	tack corner, the small forward side of the trapezoidal lateen sail.
πόδι (*pódi*):	tack line, a rope used to tie the front end of the lateen sail when it has a tack corner.
πόδωμα ή σκοτάμ (*pódoma* or *skotámi)*:	foot, the lower side of the lateen sail.

πορτούζια (*portoúzia*, plu.):	grommets, reinforced holes on the top side of the lateen sail, through which the sail is hung onto the yard using rope or rings.
σκότα (*skóta*):	sheet, a control line attached to the clew (aft lower corner) of the sail, used to adjust the sail's angle relative to the wind.
στρογγύλια (*stroggylia*):	round, the curvature of the foot and the head of the lateen sail.
τσαμαντάλια (tsamadália):	reefing points, small ropes sewn onto the sail for securing it during reefing.
φύλλο (fylo) :	leech, the aft (back) edge of a fore-and-aft sail and the panels of the sail .

3/ Figures

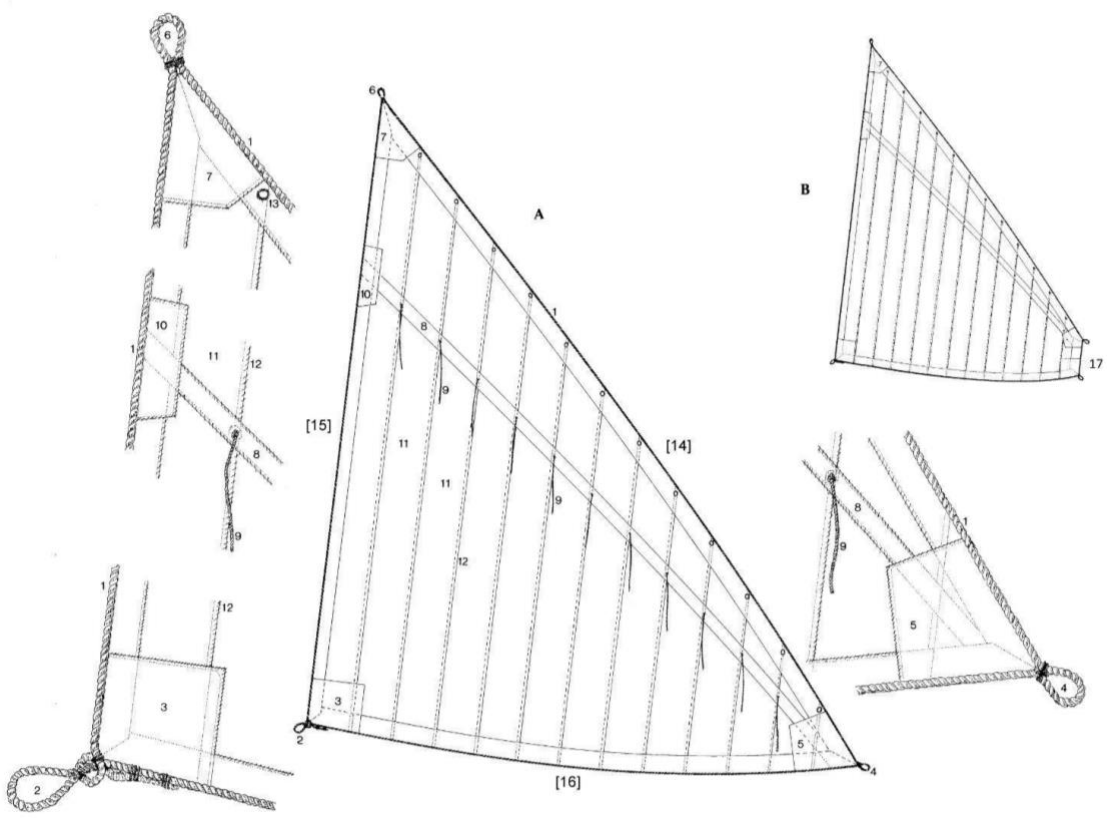

Fig. 1: Variations of the Lateen Sail – (A) Triangular-shaped lateen sail, (B) Lateen sail with a tack corner (*podiskos*). **Structural Elements of the Lateen Sail:** (1) Bolt rope (*grandí*), (2) Sheet grommet (*gása skótas*), (3) Sheet reinforcement patch (*kaplamás skótas*), (4) Tack grommet (*gása gia to pódi*), (5) Reinforcement patch (*kaplamás*), (6) Tsounta grommet (*gása tis tsoúntas*), (7) *Tsounta* reinforcement patch (*kaplamás tsoúntas*), (8) Reefing-band (*moúda*), (9) Reefing ties (*tsamandália*), (10) Reefing reinforcement patch (*kaplamás moúdas*), (11) Leeches (*fýla*), (12) Flat-felled seam (*boukourélo (rafí)*), (13) Grommet (*portoúzi*), (14) Yard side or bolt rope side (*plevrá tis anténas í grandí*), (15) Leech side (*plevrá tou fýlou ; aetós*), (16) Foot or footrope (*skotámi ; pódoma*), (17) Tack corner (*podári ; podískos*). *(by Sotiris Trikas).*

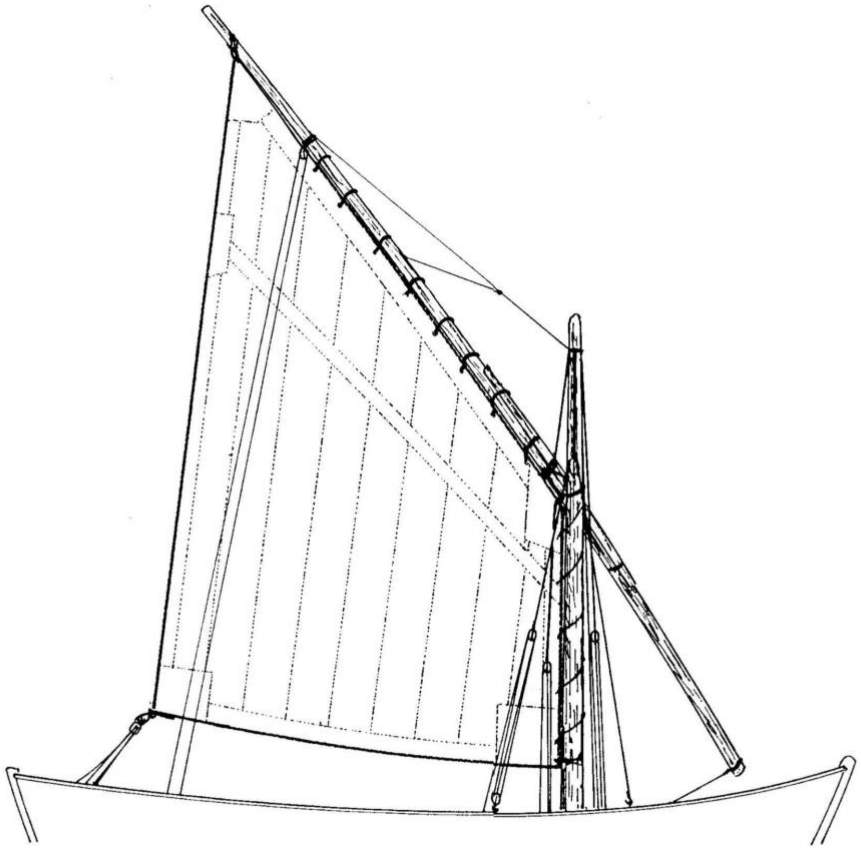

Fig. 2: The half-lateen (*misolátino)*, a variation of the lateen sail, has a trapezoidal shape, with the entire section forward of the mast "cut off." Its fore edge, known as *katartás*, is permanently attached to the mast. *(by Sotiris Trikas.)*

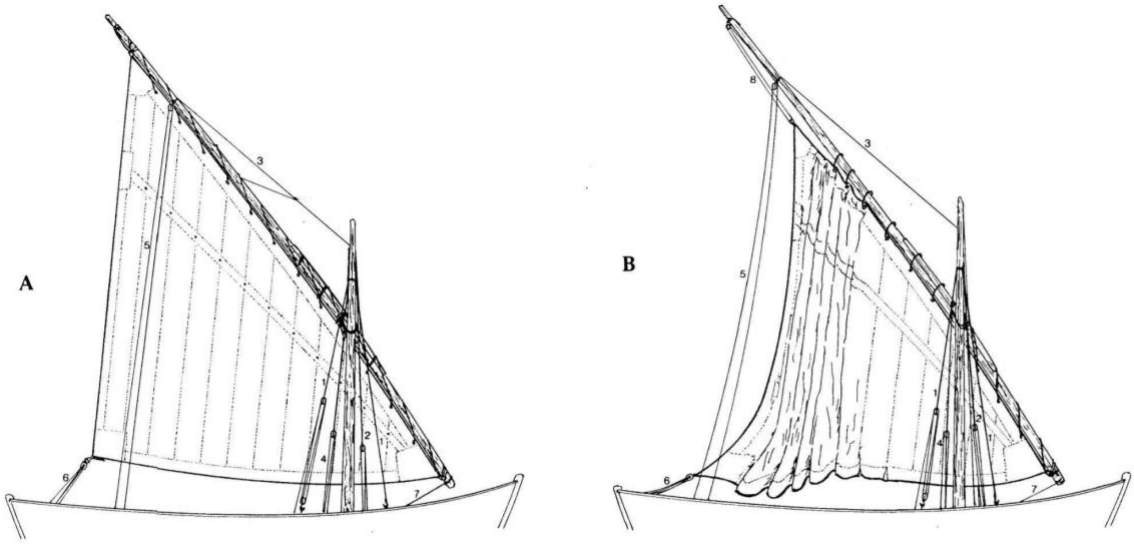

Fig 3: Lateen Sail Attachment Variations – **Variation A**: The lateen sail is tied to the yard with a rope threaded through grommets (*portoúzia*) along its upper edge. **Variation B**: The section of the sail behind the mast is suspended from the yard using metal sliding rings (*halkádes*) and unfolds over it like a curtain. **Rigging elements:** (1) Peak halyard (*mandári tis anténas*), (2) Shroud (*xárti*), (3) Peak halyard (*aitántis*), (4) Shroud (*xárti*), (5) Vangs (*aplí*), (6) Sheet (*skóta*), (7) tack (*bánio*), (8) Luff halyard (*mantári tou panioú*, in **Variation B**). *(Sotiris Trikas.)*

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12. Last Update