

The night before the last Sunday of carnival, the performers of this custom in Mavrolefki exchange visits asking for forgiveness. Early in the morning of Monday they gather at the coffee house of the village in order to dress in costumes. They sing contumelious songs teasing one another.

Just before a company of performers begins visiting the houses of the village, the monk crosses himself, hand kisses the archianastenarisa (a woman that walks over burning coals and has a leading role in this ritual walking) and accepts a ritual meal: a boiled egg and olives, a meal that is incensed and blessed by the archianastenarisa -she also blesses the king and the prince who kneel in front of her.

The monk takes after the crook holding the sfougia (a long wooden tool used for baking at stone ovens) and starts chaising the ones attending who in their turn run away pretending that they are scared. During this chaising a girl asks for the monk's help because the boys of the village are trying to abduct her. Through laughter and crying a jolly sense is created. The bells hanging of the monk's clothes along with the musical instruments playing make his presence noticeable from a long distance. The Dionysian character of this custom is amplified through dancing all night. In this way the whole community has the chance to celebrate this day during which daily life rhythms are broken through this custom's performance. It is also a chance for the community members to warm up their relations, to come closer to each other, to feel being members of the same group and smoothen antithesis and conflicts between them (Mina Macheropoulou, published article at the Paratiritis newspaper, 4th of March, 1998).