MODERN GREEK
IN
ASIA MINOR
MODERN GREEK
IN
ASIA MINOR

A STUDY OF THE DIALECTS OF SİLLİ, CAPPADOCIA
AND PHÁRASA WITH GRAMMAR, TEXTS,
TRANSLATIONS AND GLOSSARY

by

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WITH A CHAPTER ON THE SUBJECT-MATTER
OF THE FOLK-TALES

by

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THE numerous and important works which have appeared in recent years in the field of modern Greek dialectology have for the most part been confined to the Greek of the mainland and of the islands. With the exception of Pontic the dialects of Asia Minor have been almost entirely passed over: in spite of the pleas of Hatzidákis and Thumb that this investigation is one of the most pressing needs of modern Greek studies, hardly anything is yet available but the tantalising scraps contained in the few books written by native scholars. No one who has benefited by the mass of material furnished by their collections, and at the same time knows the difficulties under which these books are produced—the lack of libraries, the depressing effects of poverty and isolation, the vexations of the Turkish censorship, which has sometimes to be evaded by the use of false imprints and pseudonyms—will be grudging in his expressions of obligation to their labours. But it must nevertheless be recognised that no zeal or enthusiasm on their part can make up for the inevitable absence of philological training. It is in these circumstances that my interest in modern Greek gradually became centred on the dialects of Asia Minor, whose precarious condition, threatened as they are not only by the advance of Turkish and by the danger of absorption into the common Greek, but also by the great increase of emigration which has been one of the most striking results of the constitutional régime of New Turkey, was a reminder that no time was to be lost. The danger of delay may indeed be judged from the reports of the renewed persecutions which the Greeks have now to suffer from the vices and incompetence of the exasperated Turkish government. The first effects

of these strokes, τὰ πλήγματα τοῦ ἀγωνίωντος τέφατος, I wit-
nessed last August in the days that immediately followed the
outbreak of the war.

A paper of some fifty pages on the dialects of Silli and
Cappadocia, which was published in the *Journal of Hellenic
Studies* for 1910¹, was the precursor of this book. The primary
object of both paper and book is to describe the language of some
of the Greek-speaking Christians of Asia Minor; but this is now
done on a much larger scale than was then possible, and the scope
has been widened by the addition of the dialect of Phárassa.

No account of a language can be satisfactory without some
knowledge of the social conditions of the people. Hence my
introductory Chapter. Nor are the details of sounds and in-
flexions sufficient; if the student is to get an adequate idea of
the character of a language, continuous texts are necessary.
I have therefore printed some three-quarters of the folk-tales
which I recorded in the villages, primarily as the readiest means
of getting material for my own study. When these texts were
written out and translated—for without translations they would
have been almost useless—it was plain that they needed some
comment; partly because some of the tales would not have been
intelligible without the citation of parallel versions, and partly
because so considerable a body of folk-tales collected from one
region seemed likely to throw some light on the traditions of the
Greeks in Asia Minor and, when treated comparatively, on the
relations of modern Greek folk-tales in general. This task I asked
Prof. W. R. Halliday to undertake, and for Chapter III, "On the
Subject-matter of the Folk-tales," he alone is responsible, as also
for most of the notes to the translations. The final sections of
the Chapter on Grammar, entitled "General Conclusions," aim at
interpreting the material on the lines of Grimm's dictum, *Unsere
Sprache ist auch unsere Geschichte.* The Glossary has been
arranged to serve at once as a guide to the texts and as a word-
index to the Grammar. The illustrations are from our own
photographs; the map on Pl. II has been adapted from
Kiepert.

So much has now been published on the dialects of modern
Greek that it would have been easy to add largely to the bulk of

¹ *J. H. S.*, xxx, pp. 100, 367.
the Grammar and still more of the Glossary by a wide quotation of parallels. I have tried to restrict myself to such as seemed really illuminating, with the result that I have not often felt it necessary to go beyond Pontic and the dialects that fringe Asia Minor. The fact seems to be that these Asiatic dialects have been separated so long from the rest of the Greek world that they require a quite separate treatment; almost as the Romance languages have to be studied separately, and find a connexion only in their common parent. It has, however, been part of my plan to bring together such of the already published material from Asia Minor as could usefully supplement my own notes; since by far the greater part of this consists of vocabularies, it has naturally contributed most largely to the Glossary. In every case I have added a reference to the source upon which I have drawn, so that for every fact not so supported I alone am responsible. A journey in Pontos, which I made in the summer of 1914, has been of great use, not only for the light which my collections there have cast upon several points, but because it has enabled me to verify personally a good deal, for which I should otherwise have had only the authority of books. The outbreak of the war unfortunately prevented me from getting to Aryropolis and to the still more important, because as yet unexplored, villages of the Shabin-Kara-Hissar region, and I was obliged to be content with visits to Trebizond, Ophis, Stürmena, Sánta, Krómnì and Ímera.

My principal obligations are to Mr C. A. Scutt, of Clare College, who read the manuscript of the chapter on the Grammar and made several suggestions of which I was glad to avail myself; to Dr F. C. Conybeare, who helped me with the Armenian element in the vocabulary; to Mr F. W. Hasluck, late Fellow of King's College, for various references to the literature of travel in Asia Minor; to the late Dr Papavryfu and the other scholars in charge of the scriptorium of the National Lexicon at Athens; and lastly, but to these more deeply than to all the others, to my numerous friends amongst the Greek Christians of Asia Minor, to whose kindness and interest in their native language and folklore I owe the material of my book. To mention all would be impossible, and the names of the tellers of the folk-tales appear beneath their stories, but I cannot pass over my indebtedness to the schoolmaster at Sìlli, Mr George Khondalidhis; to the son of
my host at Silli, Mr Stephen Erizalis, who gave me a series of stories after his day's work in the carpet factory; to my kind host at Ferték, the late Mr Telemakhos Aravanopulos; to the Ferték schoolmaster, Mr Tsongas; to Mr Nikolaos Kekhayopulos of Aravan, whose account of the Aravan dialect to which I incited him has since won a prize from the Πλευρική Εταιρεία of Athens; to the doctor at Ghurzono, Raphail Mayopulos; to Khritcos, the blind singer in the church at Malakopí, to whose fine ear and careful observation I am much beholden; and lastly to the author of Sinasós, Dr Archelaos, who received me at his native village with great kindness. Prof. Halliday is indebted to Mrs Wingate, of the American Mission at Talas, for advanced proofs of her Armenian Folk-tales, and to Mr A. R. Wright, the late editor of Folk-Lore, for bibliographical assistance. For the kind hospitality of the American missionaries, Dr and Mrs Christie at Tarsus, Dr and Mrs Dodd at Talas, Mr and Mrs Barker at Everek, we shall always be grateful. Lastly our thanks are due to the Cambridge Philological Society for a generous contribution towards the expenses of publication, and to the Syndics of the Cambridge University Press for undertaking a necessarily unrewarding book.

R. M. DAWKINS.

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PLATE I. Map of Asia Minor to shew the regions where Greek is spoken. The square patch is the area covered by the map on Pl. II at end

PLATE II. Map shewing the Greek-speaking villages of Cappadocia and of the Pharása group
CHAPTER I

INTRODUCTORY

The materials for this work were gathered in the course of three journeys made in the summer of 1909, 1910 and 1911. I had already in the spring of 1909 paid a flying visit to Silli, but my first serious study began in the following summer, when I went first to Silli and then to the villages of Cappadocia, visiting in order Ferték, Mistí, Axó, Trokhó, Malakopí, Phloítá, Anakú, Sinásós, Araván, Ghúrzono, and Delmesó. In 1910 I went to Araván, Semenderé, Phárasa, Potámia, Díla, Malakopí, Sílata, Mistí, Ulagháštsh, Ferték, and Delmesó. Lastly in 1911, accompanied by Mr Halliday, I went to Delmesó, Ferték, Araván, Ghúrzono, Mistí, Axó, Phloítá, Malakopí, Tshukúri, Satí, Kíaska, Afshár-köi, and Phárasa. From all these villages except Trokhó, Díla and Satí I collected texts and notes on the dialect. It will be seen that almost all the ground was traversed twice, and some of it three times.

The especial interest of these dialects is twofold, and I believe that neither point has been at all emphasized. The first is that in Asia Minor Greek has been developing in an isolated area separated from the rest of the Greek-speaking world, and the second is that this process has gone on under the strongest influence of the surrounding Turkish, which now, as the language of the rulers and of an increasing proportion of the population, threatens to crush it altogether. We have thus to do with a

1 This disappearance of Greek in the face of Turkish began very early. Thus in a document of 1437 given in Néos 'Ellinoymíous vii, 1910, p. 366 we read: Notandum est, quod in multis partibus Turcie repertiuntur clerici, episcopi et arciepiscopi, qui portant vestimenta infidelium et locuntur linguam ipsorum et nihil aliiud sciant in greco proferre nisi missam cantare et evangelium et epistolas. Alias autem orationes dicunt in lingua Turcorum. This testimony is the more remarkable
language preserved orally only, without the conservative power of writing, and gradually giving way to a superimposed language of a totally different type. A parallel to this unequal struggle between Greek and Turkish is afforded by the rivalry between Greek and Italian in the villages of Calabria and Terra d'Otranto, where, however, the case is less interesting, and the scars of combat left on the Greek less conspicuous, in that the difference between Greek and Italian is far less marked than that between Greek and Turkish.

Such cases of the play of one language upon another have a more than merely local interest. The late Phrygian inscriptions by the contamination of their language with the Greek shew the same losing battle with Greek that Greek is itself now fighting with Turkish, and the same process must have been repeated many times in the course of history. In a similar manner the Gipsy language is now being undermined in every country to which its speakers have carried it. If the contest is equal and both languages survive, both may bear traces of the contact; if one is destined to go under, it will only do so reluctantly, and in a long period of bilingualism the disappearing tongue will take much from the stronger, which in its turn can hardly fail to be affected. It is thus possible that a Turkish scholar might with advantage search for traces of Greek in the phonetics and vocabulary of the Turkish spoken in these villages, both in those that are bilingual and in those where Greek has only recently disappeared.

The account below of the more important books shews that a good deal has already been written on the subject, but the material is very scattered and incomplete, and does not do more than suggest a great many unanswered questions, nor does it touch more than a few of the villages. Besides giving an account of the dialects, I have therefore tried to smooth the way for future

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1 Ordinary Turkish of course contains not a few words borrowed from Greek, but it is said locally that in the Greek-speaking villages of Cappadocia the language of the Turks has a far greater number of these words than is found elsewhere.
workers by collecting and arranging this already published material according to the districts to which it refers. The descriptions of such books as deal with one village only find their proper places below: before coming to these it is convenient to give a list of the more important books which bear upon the subject as a whole. These are:

Ξενοφάνης, Σύγγραμμα περιοδικόν τοῦ Συλλόγου τῶν Μικρασιατῶν "Ἀνατολῆς," Athens, I, 1896, II—VII, 1905—1910. A good deal of linguistic and local information. Quoted as Ξενοφάνης (Xen.).

Αἰ ἐν μονολίθοις μοναὶ τῆς Καππαδοκίας καὶ Λυκαινίας ὑπὸ Ἀναστάσιον Μ. Δεσιδίου, Constantinople, 1899, pp. a—ζ, 1—191, a—ζ. The author, now blind, was long a professor at the Greek school (Μονὴ τοῦ Τιμίου Προδρόμου) at Zindji Deré, near Talas; his local knowledge is valuable. To his unpublished MS collections I refer below. Quoted as Λεβίδης (Lev.).

Παρνασσός, περιοδικόν σύγγραμμα τοῦ ἐν Ἀθηναίσι όμοιόμοιον συλλόγου, XV, 1892, Καππαδοκικά, pp. 368—379, 445—458, 600—615. A series of articles on Cappadocia, ancient and modern, by B. A. Μουστακίδης. Quoted as Παρνασσός (Par.).

Ἡ Σινασός, κ.τ.λ., ὑπὸ Ἰ. Σαραντίδου Αρχελάου, Athens, 1899, pp. 287. Quoted below as Αρχελάος (Arkh.).

The author is a doctor, a native of Sinasos, where he received me in 1909 with great kindness. His book gives a good account of Sinasos in especial, and in general of all the Greek-speaking communities of Cappadocia, together with Pharása and Silli, including short samples of their dialects and a fuller study of that of Sinasos. This last is especially valuable, as the old dialect has now almost disappeared under the influence of the excellent schools and close connexion with Constantinople.

Ἰστορικὴ περιγραφὴ τοῦ ἐν Βιάνη προεκδοθέντος χαραγματικοῦ τίμακος τῆς μεγάλης ἀρχιεπισκοπείας Ἡκολού, Constantinople, 1815, pp. 73. The author is Kyrillos the Metropolitan of Adrianopol and

It is often difficult to estimate the value of Greek books as independent authorities. There is little doubt that most of the books enumerated in this chapter have taken a good deal from their predecessors: Αρχελάος has, I think, used Καρολίδης and Κρινόπουλος, and the last named has certainly copied from Καρολίδης. Kyrillos also has been largely used as a source by later writers.

Hatzidakis has reprinted his valuable review of this book in his Μεταμομθέντως καὶ Νέα Ελληνικά, ii, pp. 532—544. It first appeared in Ἁθυρά, xiii, pp. 476, sqq.
afterwards, with the title of Kyrillos VI, Oecumenical Patriarch from 1813 to 1818. Mr F. W. Hasluck called my attention to this very rare book, of which there is a copy in the library of the Archaeological Society at Athens. It contains notes on the villages of Cappadocia, on Pharása and on Sílli. The map in question is reproduced in Kiepert's *Memoir zur Karte von Kleinasië.* Quoted as Kyrillos.

For the Turkish element in the dialects the transliterated texts of folk-tales given in Kúnos and Giese's *Beiträge zum Studium der Türkischen Sprache und Literatur* have been of the greatest use. Of this series I have used:

Band I. *Materialien zur Kenntnis des Anatolischen Türkisch: Teil I, Erzählungen und Lieder aus dem Vilajet Qonjah, u. s. w. von Dr Friedrich Giese.* Quoted as Giese, Qonjah.


Also Kúnos' earlier work: *Oszman-török népköltési gyűjtémény,* 2 vols., Buda-Pest, 1887, 1889. Quoted as Kúnos, Stambul. Of these two volumes the first contains folk-tales, the second folk-tales, songs and riddles, all apparently from Stamboul, transcribed in Roman characters. Of 58 out of these 98 folk-tales a very free and abbreviated translation is to be found in Kúnos' *Volksmärchen aus Stambul,* Leiden, n.d.

Șejχ Sulejman Efendi's *Čagataj-Osmanisches Wörterbuch,* edited by Kúnos, Buda-Pest, 1902, contains a few words which I fail to find in the dictionaries of Redhouse and Mallouf. Quoted as *Čag. Osm. Wörterbuch.*

A number of Turkish words not in the usual dictionaries I have found in Vambéry's works on the Turkish languages; his *Čagataischen Sprachstudien,* his *Alt-osmanische Sprachstudien* and his *Etymologisches Wörterbuch der Turko-Tatarischen Sprachen* have been used in the glossary.

The rest of the material is arranged in bibliographical notes to a list of the regions in Asia Minor where Greek has, I believe, continuously held its own, although in general the Turks and their language have so thoroughly taken possession of the land, that most of the Christians speak only Turkish. This list of
course excludes the Greek trading communities to be found in every town, the Greek speakers of the younger generation, who are the result of the planting of Greek schools, and recent settlements. These last are especially common along the western fringe of Asia Minor, and are partly due to colonies of islanders establishing themselves in the more fruitful country of the mainland, and partly the result of emigrations from Greece in the eighteenth century to avoid the European Turks, who seem to have been more oppressive than those of Anatolia. Of the former kind are the villages near Knidos, which are full of Christians from Simi (Σύμη) and other islands; in the same way the coast opposite Lesbos has been largely colonised by Lesbians¹, and the inhabitants of the barren rock of Kastellórizo have fields on the adjacent coast. To the second class belong the Greek villages of the Maeander district, Domástia, Kulibash, Bagarás and Yeni-köï near Sókia, the inhabitants of which are said to have come from Cyprus, Crete, the islands and the Morea. The people of Yéronda (Didyma) say that they are Albanians from Salamis and that the old women still speak the language², and Ross in 1844 heard hardly anything else but Albanian spoken there³. None of these Greek-speaking areas enter into the scheme of this book, which deals only with dialects of populations which are apparently native to Asia, or have at least been settled there since pre-Turkish times.

These may be arranged under eight heads; cf. the map on Pl. I: I. Pontos. II. The communities lying between the Greeks of Pontos and the Greeks of Cappadocia. III. Cappadocia. IV. Pharása. V. Sílli. VI. Livísi. VII. Bithynia. VIII. Gýölde in Lydia—of which this book deals with III, IV and V only.

¹ Kretschmer, Der heutige lesbische Dialekt, p. 17.
² This information I owe to the travel-notes of Mr F. W. Haulluck, who has also given me the following references: Cockerell writing in 1810 says: The village of Geronta is only about 80 years old, and is inhabited by Albanian and Greek immigrants (C. B. Cockerell, Travels in Southern Europe and the Levant, London, 1908, p. 162); Turner (Journal of a Tour in the Levant, 1820, iii, p. 67) says of the Greek inhabitants of Mylusa: Many flying from Cyprus, Rhodes and Cos and other islands, where they are fleeced and oppressed, take refuge there, as the government is milder.
³ Ludwig Ross, Kleinasienn und Deutschland, p. 180. He gives the history of the colony.
I. PONTOS.

This is the most important and by far the largest Greek-speaking area in Asia Minor. A list of the Greek villages has been drawn up by H. Kiepert, and a good statistical and geographical account of the Greek population as it was in the middle of the last century is given by Triandaphilidis. The villages for the most part lie in the valleys which run down to the southern shore of the Black Sea from Rize and the Kalopotamos river on the east to Kerasunda and beyond on the west. Between these points lies the most important of the Greek centres, Trebizond, at the mouth of the Pitsit Su, on the banks of which are a great number of Greek villages. South of Trebizond is the large Greek mining district which centres round Arjirópolis (Ἀργυρόπολις, Turkish Gümüş-Khane). On the coast to the west are the towns of Oinoe and Samsun (Amisos) with Greek-speaking villages in their neighbourhood. These Pontic Greek-speakers are now generally called Lazi (Λαζό)².

From Pontos certain mining colonies have gone out, and these reach as far south as the Taurus. They seem to have preserved their Greek speech. I find recorded:

(a) Settlements in the Ak Dagh (White Mountain) on the north side of the Halys south of Tokat. Two songs are given by Lagarde. For these Arkhélaos (p. 120) records the villages of Τσατμά with 300 inhabitants, Καριμπέρ with 500 and 'Αβδουλραχμάν with 800, all having churches and schools. He says that they lie round the Ak Dagh near Yozgad, a very vague description. He also tells us that at Ak Dagh-Maden itself the people speak Greek. In another passage, however (p. 133), he gives Καριμπέρ and 'Αβδουλραχμάν amongst the Pháraea group

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² 'Η ἐν Πόντῳ Ἑλληνικῇ φυλῇ, ἢτοι τὰ Ποντικά, κ.τ.λ., ὑπὸ Περσέλους Τριανταφυλλίδου, Athens, 1866.
³ Apparently from some confusion with the real Lazes, their neighbours to the east, who speak a Caucasian language akin to Georgian.
⁴ Lag. pp. 39, 40; v. also Kar. p. 81.
⁵ According to Xenophánis, iii, p. 476, it is a large place with 2500 Greeks, 1000 Turks, and 600 Hasan.
of villages, as does also Mustakídhis (v. note on p. 30), and there is also an Abdurrahman near Aryiropolis. In Xenophánis (v. d below) these two villages are given as in the province of Kaisariyeh. For saying that they are really in the Ak Dagh I have the authority of their metropolitan, the Archbishop of Khaledía (1914).

(b) The mining settlement of Bulgar Maden in the Taurus almost due south of Nigde and east of Eregli. Valavánis, who spent his childhood here, says that the miners are a colony from Pontos and speak the Lazic dialect of Greek. They possibly come from Sánda, south-west of Trebizond, near Krómmi. The population is given as 700. The name, he tells us, is a corruption of Μπουγά Μαδέν, the Taurus mine, bugha being Turkish for bull (Ταύρος). He also says that twenty-five years before his date of writing (1891) the place sent a colony to Κουβουκλού, between Nigde and the Taurus. This is perhaps Kiepert's Kaçukui. With Bulgar Maden Karolidhis (p. 31) mentions also Σολωντζόβασι, which is Kiepert's Suludja Ova near Enegil. It is mentioned also by Arkhélaos (p. 133) as a Pontic colony.

(c) There is a Pontic colony also at Bereketli Maden in the Taurus, but they are said to have lost their language. The population is given as 500.

(d) There is a table published in Xenophánis (II, pp. 230—233) of the populations of a number of places in the province of Kaisariyeh in which there are Christian communities. The places in which Turkish prevails (ἐπικρατεῖ) are marked with a star: of the places not so distinguished, as they have presumably some claim to be regarded as Greek-speaking, I transcribe the names and populations, omitting Greek villages belonging to sections III and IV below. The list is: Νεάπολις = Nevshihir (10,000†, 14,000*), Προκόπιον = Ürgüp (5000†, 10,000*), 'Ινδέσσα = Indjé-su (4000†, 6000*), 'Αγ. Κανταντίνος (550†, 100*), Καρά-στορέν (225† and 300 ξένοι), Ζήλμα (350†, 2250*), 'Απόγορραχμανή (450†), Κέργεμε (450†), Αρσάρ-κοί (110†), Ποστ-καράκιοι (250†), Κατσαμμού (125†), Καρλέπ (300†), Τζάν

1 v. Παταμικάλστουλος, Περλήγησις εἰς τὸν Πόντον, Athens, 1908, p. 189, note.
2 Xen. III, p. 476.
3 Balábdης, Μικρασιατικά, pp. 134—139. For this book see p. 12 below.
4 Ibid.
5 In these, as in the statistics below, the cross (+) marks the Christian, the crescent (•) the Turkish population.
(110†), Ἀκρα (450†), Τσαροὶ Δερελί (125†), Κουρτσάλη (125†), Τσαλικά, Ἠθαράκλη, v. p. 21, (125†), Πελκαβάκ (100†), Πούκλαν (100†), Γενικοί (80†), Παράκ (90†), Καριστράν (80†).

In some of these, Nevşehir, Ürgüp and Indje-su, it is safe to say that the Greek is due to the schools. Of the rest, nearly all are quite small places, some very probably Pontic colonies. It may also be noted that these lists in Xenophánis are apt to be very generous with the term Greek-speaking; thus of a number of places in the province of Konia 19 villages are given as Greek-speaking, in the majority of which I know that there is no real native Greek vernacular; any Greek spoken is the result of the activity of the schools.

(e) Arkhelaos says that Greek-speaking communities exist beyond the Anti-Taurus on the Pyramos river, in the regions between it and the Euphrates and in Mesopotamia. This refers probably to mining colonies from Pontos. Thus Tozer says of the lead and silver mine of Keban Maden on the Euphrates between Arabkir and Harbut that when he visited it (in 1879) there were still eight Greek families there, that formerly they were more numerous and that they were in origin a colony from the mountains at the back of Trebizond. Triandaphillidhis (1866) records a more flourishing period; he says that Pontic colonies went to these places from the diocese of Kaldhia, the bishop of which lived at Gümüş-Khane, and that at Harbut there were 30, and at Keban 170 Greek-speaking families, and formerly still more. I have been told also that there were mines in this district worked until recently by Greeks, such as the copper mine of Arghana Maden in the vilayet of Diarbekir and the above mentioned Keban Maden, at which latter a few Greek families were until lately still to be found. For Arghana Maden Barkley, travelling in 1878, says that most of the miners were Greeks.

On Pontic much has been written, but not well; there is a bibliography up to 1894 in Gustav Meyer’s Neugriechische Studien, 1, p. 88. To this must now be added D. E. Oeconomides,

1 Arkh. p. 134.
2 H. F. Tozer, Turkish Armenia and Eastern Asia Minor, p. 212.
4 A Ride through Asia Minor and Armenia, 1891, p. 290.
Lautlehre des Pontischen, Leipzig, 1908, and two papers by Hatzidakis. These are:

Γ. N. Χατζιδάκη, Φιλολογικά 'Ερεύναι (ἀνατύπωσις ἐκ τῆς ἑπετηρίδος τοῦ πανεπιστημίου, 1911—1912), ἐν Ἁθήναις, 1911. This contains (pp. 1—35) a paper, Περὶ τῆς Ποντικοῦ διαλέκτου καὶ ἰδιαὶ περὶ τῶν ἐν αὐτῇ ἀναλογικῶν σχηματισμῶν, which gives an account of the Pontic system of declensions. It is quoted below as Φιλ. Ἐρ.

G. N. Hatzidakis, Analogiebildungen im Pontischen Dialect, Indogerm. Forsch. xxxi, pp. 245—250. It deals with the forms of the Pontic verb.

II. BETWEEN PONTOS AND CAPPADOCIA.

A certain number of Greek-speaking communities centre around Shabin-Kara-Hissar. Kiepert and Cuinet mention several of these, Triandaphillidhis gives a list with populations, and the names of 21 are given by Zumbulidhis, who also gives the names of 63 more places in the province of Colonia as Greek-speaking. Although Shabin-Kara-Hissar itself is a large place of 3000 houses, the Greek-speaking families in it are only 150 or less. Karolidhis tells us that their language differs very little from that of Cappadocia. Although no great weight need be attached to this opinion, it is noticeable that the place is on the upper waters of the Lykos and is separated by a watershed from the Pontic villages in the seaward valleys to the north. Zumbulidhis on the other hand says that all these places

1 Identified by Ramsay with Colonia (Historical Geogr. of Asia Minor, pp. 57, 267).
3 Cuinet, La Turquie d'Asie, 1890, 1, p. 794; he mentions as remarkable for their dialect the small villages (about 60 houses each) of Mouselli and Améli on the Kola-Hissar river, and Hassan-Tehamitich and Hafsoul on the Melanthios (Mélet-Irmak). Also (p. 792) the village of Hamidié or Mélet (Mélek).
4 'Η ἐν Πόλει Ἑλλ. φυλή, pp. 117, sqq. For villages in the upper Lykos valley, see also his account on pp. 105, 106.
5 'Ἡ Ἐναρξία Καλωνιάς ὑπὸ Συντόνων Ζουμπουλίδου, in Xenophánis, νπ, pp. 278 sqq.
6 Cumont, Studia Pontica, ii, p. 296, says 150, Zumbulidhis, loc. cit., says 120—130.
7 Kar. p. 32. He notes (p. 138) that ἔδ is prefixed to all the verbs.
speak the Pontic dialect¹, and Triandaphyllídhí's includes them in his Ποντικά without comment. The only actual information which we have is given by Lagarde, who prints two songs, one a Christmas carol, a version of the well-known song in honour of St Basil, and the other a short love song. They tell us however very little².

Between Zara and Nikopolis is a village called Shar-Yeri mentioned by Grégoire as possessing a curious Greek dialect³. It is the more interesting as Grégoire says that it is the only village he visited between Zara and Nikopolis (except Ashkar) which did not seem to be a modern foundation.

The evidence for the character of the dialect of these places is therefore vague and contradictory, and they are only separated from Pontic provisionally. If they should prove to be a real link between Cappadocian and Pontic, they would naturally be of great interest.

III. CAPPADOCIA. Map on Pl. II.

The villages, the Christian inhabitants of which speak the dialect or group of allied dialects called in this book Cappadocian, are twenty in number, all, except Arabisón, lying inside a lozenge-shaped area, at the four angles of which are Tyana to the south, Develi-Kara-Hissar to the east, Ürgtip to the north and Nazianzos (Nenizt) to the west. Their names are: Delmesó, Ferték, Araván, Ghúrzono, Ulaghatsh, Semenderé, Mistí, with its colonies Dila, Tsharaky, and Jeklék⁴, Axó, Trokhó, Malakopí, Phloítá, Sílata, Anakú, Sinásós, Zaléla, Potámia and Arabisón. All these, excepting the four last, are described by Arkhélaos (p. 124) as being in the plain of Bagdaonia, and from his frequently contrasting the Bagdaonian dialect with that of Sinásós, it appears that he appreciated the distinction drawn between them in § 397 below, where however Delmesó is classed with the Sinásós group.

¹ Xen. vii, p. 282.
² Lag. pp. 25, 26. The song however has the 1st pl. act. and dep. in -μετ (φέτμετε, καταβαίνετε, έρχετε, έβγαίνετε) and this suggests Pontic or a dialect akin to that of Pharása; v. §§ 391, 391. Lagarde calls the place Nikopolis: this is a false identification commonly made by the Greeks; the real site of Nikopolis is Purkh, near Enderes.
³ B. C. H. xxxiii, p. 89.
⁴ With j as in English.
Two other villages have quite recently given up Greek in favour of Turkish; these are Andavál, not far from Semenderé and near the road from Nigde to Mistí, and Límna or Lámnos (Turkish Göljük) a little way east of Áxó. Andavál is a village of some 2000 inhabitants, all Christian; Karolidíhis says that Greek was recently spoken but had then (1884) almost disappeared. Límna is recorded by Rízos (1856) as a Greek-speaking village, but the language is now said to be understood by a few old people only. According to Arkhélaos it went out of use about 1880. The population is estimated thus:

750†, 200," Pharasop. 1895;
800†, 200," Arkh. 1899;
2000†, 650," at present." 

These last figures however must be considerably exaggerated, certainly for the Christians, probably also for the Turks.

A certain number of books have been published about these villages and their dialects; the statistics and especially the glossaries are very useful. The books are:

'Ή Σωσός, the book by Arkhélaos described above. This is the best of the books on Cappadocian Greek; the full glossary is particularly useful.

Τά Φερτάκαινα ἀπὸ ἑθνολογικήν καὶ φιλολογικήν ἐποψίν ἐξεταζόμενα, ὑπὸ Σωκ. Κρινοπούλου. Athens, 1889, pp. 76. Quoted below as Krinop. A little book containing a general account of the Greeks in Cappadocia, with a short grammar and glossary of the dialect of Ferték. The whole of p. 13, with the list of places where Greek is spoken, is taken verbally from Karolidíhis, p. 31, and has no independent value.

'Αλεκτόριδης, Δελτίον τῆς Ἰστορικῆς καὶ Ἑθνολογικῆς Ἑταιρείας τῆς Ἐλλάδος, 1, Athens, 1883, pp. 480—508, 712—728. Quoted below as Alekt. Grammatical notes and glossary of the dialect of Ferték, and (pp. 712—728) 'Αισματα Καππαδοκικά. Of these the author says that one is from Anakó, and, to judge from the occasional change of τι to τσι = ζ (§ 83), and aorists

1 With j as in English.
2 Kar. p. 87.
3 Arkh. p. 126.
4 In all these statistics the cross (†) marks the Christian, and the crescent (") the Turkish population.
passive ending in -σκη instead of -στη (§ 85)\(^1\), the rest are probably from Delmesō. From the phonetic point of view the transcription of the words is a good deal inferior to that of Krinópulos, and is in fact hardly to be trusted.

Τὰ Σύλατα, κ.τ.λ., ὑπὸ Συμεών Σ. Φαρασοπούλου. Athens, 1895, pp. 136. Quoted below as Pharasop. An account of Silata with a short glossary and a few songs, which have also been published with a few variants by Kholópulos in his monograph on Silata in Χεροφάνις, ii, pp. 322 ff., 1905.

Συλλογὴ λέξεων λαϊκῶν ἐν Ζηλη Ικονίου τῆς Μ.'Ασίας ὑπὸ Σάββα Βασιλειάδου is a glossary of the dialect of Silata which appeared in Χεροφάνις i (a—ξ), pp. 190, 285, 382, 430, 479. A useful collection. Quoted as Basil.

Μνημονευτικὴ Ἰστορία Ζηλῆς ἡ Σύλατας ὑπὸ Σάββα Χωλοπούλου. This appeared in Χεροφάνις, ii, 1905\(^2\). It contains much interesting material and the author is a native. The songs which he gives are almost identical with those printed by Pharasópulos in Τὰ Σύλατα. Quoted as Kholop.

Ν. Σ. Ρίζος, Καταδοκικά, ήτοι κ.τ.λ., pp. 150; Constantinople, 1856. Not in Meyer’s bibliography, and therefore probably rare. It gives a list of the Greek villages with a few details as to their population and dialect, which I quote below as Rizos. The age of the book makes it especially valuable.

Βαλαβάνης, in Μικρασιατικά, Athens, 1891, gives on p. 15 a short glossary from Aravan, and much interesting matter. Quoted as Val.

Ρίζος Ἑλευθεριάδης, Συνασός, ήτοι μελέτη ἐπὶ τῶν ἡθῶν καὶ ἐθίμων αὐτῆς, Athens, 1879, pp. 111. Quoted as Eleft. A poor book, containing however amongst much verbiage a few songs and some account of the rock-cut churches and dwellings near Sinasós and of the local wedding customs. At the end of the book is a short glossary (pp. 89—102).

260 Δημόδη Ελληνικά άσματα, κ.τ.λ., ὑπὸ Γεωργίου Δ. Παχτίκου, Athens, 1905. Quoted as Pakhtíkos. This gives some songs from Cappadocia, 3 from Anakú, 14 from Malakopi, a fragment from Mistí, and 18 from Sinasós, but they do not render the dialect with any exactness, and I have not thought it necessary to quote many forms from them.

\(^1\) E. g. ὑπάλλελη (p. 717), ἑπροδέκτην (p. 719), Ἠρώη (p. 723).

pp. 92, 140, 205, 284, 382, 349.
In the course of my three journeys, I have visited all of these villages excepting Tsharal, Jeklék, Zaléla and Arabísón, although I have no dialect notes from Trokhó or Díla, and only a few from Semenderé, Anakú and Sinasós. From all the rest I have more or less full notes and texts of folk-tales. Of the villages entirely or partially neglected, Díla, Tsharal and Jeklék are colonies of Mistí and so speak its language; Zaléla is said to speak the old Sinasós dialect recorded by Arkhélaos and now spoken at Potámia; Trokhó speaks the same dialect as the neighbouring Axó; Semenderé is under the same conditions as to the Turkising of its Greek as the adjacent village of Ulaghátsh; my notes from Anakú suggest that it does not differ materially from Sílata or possibly Potámia; for the rest, Sinasós has lost or almost lost its old dialect, and the Greek population of Arabísón is confessedly recent and of mixed though Cappadocian origin.

A list of the villages follows with whatever information I have been able to gather as to their Christian and Turkish population and other points which bear upon the dialect and the condition under which it exists. I have added a few other points of interest. Fuller accounts are to be found in the various books quoted above.

**Delmesó.**

Population:

Christian with a few Turks, Rízos (1856).

1500†, 20°, *Pharasop.* (1895) and *Arkh.* (1899).

1500†, 50°, *Xen.* III, p. 44 (1905).

2000†, 160°, at present.

This is the village north-west of Nigde on the slopes of the Melendiz Dagh, which is marked on Kiepert's map as Dylmusun. The figures shew that the Turkish element here, though on the increase, has always been small; the population is practically entirely Christian. This fact and the position of the village, much further from Nigde than Ferték, Ghúrzono and Araván, have kept the dialect comparatively free from the influence of Turkish; so much so that it is now the best representative of what Cappadocian Greek must have been before it was as thoroughly Turkised as it has been at, for example, Ferték or Ulaghátsh, or as much subjected to the influence of the common
language as it has been at Sinasós or even at Potámia. The beautiful position of the village on the slopes overlooking the valley in which Nigde lies is very striking. The houses spread in a long line at the foot of a cliff, from the base of which streams of water flow down through the valley and irrigate the well wooded fields and gardens below. I was particularly fortunate at Delmesó in finding a very sympathetic schoolmaster and amongst his pupils a boy of about 14, Yoákímm Okeánídhis, who gave me the two long tales which I print below. He had a remarkable memory and a clear pronunciation: the first of his tales was recorded in 1910 in the school house, the second in 1911 in a wooded place near the village where the school was being held in the summer heats.

**Ferték.**

Population:

Christian and Turkish, Rízos (1856).

\$\dagger\$, \$\dagger\$, Alekt. (1884).

2500\$\dagger\$, 300\$, Pharasop. (1895).

2700\$\dagger\$, 300\$, Arkh. (1899).

1500\$\dagger\$, 2500\$, Xen. III, p. 44 (1905).

1100\$\dagger\$, 2000\$, at present.

Ferték, Grecised as Φερτέκη, is the Turkish name of the village; in the dialect it is called τὰ Βαρτάκαυα, and in literary Greek τὰ Φερτάκαυα.

The various estimates shew that the population has been for some time about 3000, of whom now two-thirds are Turks, whilst until quite lately the Christians were possibly even eight or nine to one. This increase of the Turkish element is marked by a decline of the dialect; not only is it very corrupt, but also it is probably dying out. The men go away to Constantinople a great deal, and amongst themselves generally talk Turkish, although they as a rule know common Greek. They also understand the local dialect, although they do not talk it very freely. The use of the dialect is thus almost confined to the women and children, and as Turkish women often come to the Greek houses to help in house-work, the women also are apt to acquire the habit of talking Turkish amongst themselves as well as to their husbands, which materially helps the

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1 v. § 397.
Fig 1. View in Araván.
decline of the dialect. Ferték in fact will, I believe, become entirely Turkophone, unless its schools save a small remnant to talk the common Greek. The text I give was dictated by a boy at the village school, where the master gave me valuable assistance by putting his scholars at my disposal. He himself, although long resident at Ferték, is a native of Artáki on the Sea of Marmora.

**Aravan.**

Population:

1000†, —, Pharasop. (1895), Arkh. (1899), *Xen.* iii, p. 44 (1905).

900†, —, at present.

Aravan is the official Turkish name of this village, which is Grecised as 'Arabsáinov, the dialect name being 'Arabsavi. With a population of about 1000 and no Turks the Greek community is fairly prosperous. Being nearer to Nigde with its trade and main road, Aravan and Ghúrzano are less out of the world than Delmesó, and probably owing to this their Greek is far more corrupted by Turkish. The absence of Turks gives the dialect more chance of life than it has at Ferték; it will however probably yield in time to the common Greek taught at the school.

The curious passages and chambers excavated underneath the houses, which are such a feature of the Cappadocian villages, begin to be found here, the largest being apparently that called St Nikolas ("ósito Nikóla) from a sacred well (ἀγιασμα) which it contains. An account given me by Mr Nikólaos Kekhayópulos of the life of the village speaks of the way in which the people used them as places of refuge. He says, "Formerly, too, Turks used to come five or six at a time, and from our fear of them we used to hide at St Nikolas, and from inside we used to shoot with a gun through the hole in the mill-stone and kill the Turks." This millstone is the great stone disc (τρόχι) which can be rolled forward from a recess in the side of the narrow passage, and serves as a door. In the centre of the disc is a hole, through which a gun can be fired when the passage is thus blocked. The sketch in Fig. 2 shews the arrangement in plan, with the disc blocking the

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1 Published in full in *J. H. S.* xxx, p. 284. Kekhayópulos has published a more detailed account in *Xen.* vi, pp. 444, 445.
passage (marked A) and its rolled back position in dotted lines (B). The side recess serves for pushing the disc forward, and in this way the passage can be closed from the inside. How it could be opened again without great difficulty is not so clear. The ground beneath all the villages from Ferték to Anakú is honeycombed in this way, sometimes, especially at Malakopi, to a great depth. The rock is a soft, white sandy composition of volcanic origin, and the galleries often descend to the level at which water is found, which at Malakopi is about seventy metres. This example at Araván has two of these disc-doors in succession: the one at Malakopi described below has five. In some villages at all events the galleries, the entrances of which are always inside the houses, used to communicate with one another. Now the connexions have been closed, and each house has its own separate excavation, the upper parts of which are used as cellars for storage. Their use as places of refuge in time of danger is indicated by their name kатафυσία, and when the news came of the recent massacres at Adana, a great part of the population at Axó took refuge in these underground chambers, and for some nights did not venture to sleep above ground. It appears to be only at Mistí that until recently the people lived entirely in these subterranean dwellings, without any houses above ground.

1 Fig. from J.H.S. xxx, p. 286.
2 The massacre of 1909.
Apart from the mention of such underground villages by Xenophon, these excavations are referred to as long ago as the campaigns of Timour Beg, one of whose captains was sent to hunt out the inhabitants of Kaisariyeh, who had taken refuge in their underground dwellings, and was killed by an arrow shot through "le trou d'une caverne," by which is probably meant the hole in one of these doors. Earlier still at the time of the wars of the Saracens with the Byzantines we hear of underground abodes and strongholds in this region.

Valavánis, who is a native, gives an account of Araván with a glossary and a number of interesting details. My host there was Mr Kekhayópulos who gave me a short MS account of the dialect, which I have occasionally quoted (as N.K.). A larger work on the dialect is to be expected from him. He is a native of the place, but has been abroad a good deal and in consequence, although he understands the dialect perfectly, he is not personally infallible on the subject. His observation however may be trusted, because he wrote at home, and on doubtful points constantly referred to his mother who speaks hardly anything but the local dialect.

The texts from Araván were taken down from the dictation of children in Mr Kekhayópulos' house.

GHÚRZONO.

Population:

1500†, —"  Pharasop. (1895), Arkh. (1899).
2000†, —"  Xen. III, p. 44 (1905).
1500†, —"  at present.

A purely Christian village only about five minutes' walk from Araván. The name in the dialect is Ghúrzono (Γόυρζονο); the Greeks themselves vary; I find Γούρδονος, Κούρδονος, Γόρδονος and Κούρδονος. In Kiepert's map it is written Kaýr Dunus.

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1 The reference, which I owe to Mr F. W. Hasluck, is to Cherefeddin Ali's Histoire de Timour-Bec, translated by Petis de la Croix, Paris, 1722, iv, p. 80. For Xenophon v. note 2, p. 20, below.
3 In Ἐυαρασιακά, v. p. 12 above.
4 Arkh. p. 127. For δ and ζ v. § 89.
The general condition of the village is the same as that of Araván and the dialect also is almost identical. The texts were recorded in the village school.

**ULAGHATSH.**

I have no information or notes as to the population of this village. It is said in *Xenophánis* (1905) to have 1000 Christian and 250 Turkish inhabitants\(^1\). I should reckon rather more, and a considerable and growing Turkish element. The name is purely Turkish; Kiepert writes it Ulu Aghatsh. With the neighbouring Semenderé it forms a group, in which the Greek is in an extremely corrupt condition, and is bound shortly to disappear as a vernacular in favour of Turkish. I have even heard women talking Turkish to their children, a sure sign of the approaching extinction of the Greek dialect. This condition is shewn in the folk-tales in this book; nowhere is the vocabulary so filled with Turkish words or the syntax so Turkish\(^2\). The texts were recorded from boys at the village school.

**SEMENDERÉ.**

Population:

1800\(^†\), 400\(^\circ\), Pharasp. (1895) and Arkh. (1899).
1300\(^†\), 700\(^\circ\), *Xen. iii*, p. 46 (1905).

Arkhélaos gives the name as Seméndra (*Σεμέντρα*), but I heard only the Turkish form, Semenderé. The condition of the dialect is the same as at Ulaghátsh, and Greek is rapidly dying out. The figures above shew in fact an increase in the Turkish and a decline in the Christian population. My notes from it are scanty, but are supplemented by information from Mr Kekháyópulos, who visited it with me in 1910. The extremes to which the Turkish influence has gone may be seen from the paradigms of the noun and still more of the verb\(^3\). Arkhélaos reports (in 1899) that it had no school; it now has one with a master from Bor.

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\(^1\) *Xen. iii*, p. 44.
\(^2\) Such a sentence as *καὶ μὲ τὸ μουχατέρ γείρανεν γὰρ τὸ ὀμιλία τ* (v. p. 382, l. 8) could hardly be found anywhere else.
\(^3\) v. §§ 136, 236.
Fig. 3. View in Semenderé.

Fig. 4. View of Misti from the roof of the Church.
Cappadocian Villages

Mistri.

Population:

200 houses†,
200—300 houses†,
300 houses, presumably Christian, Rízos (1856).
4800†,
8000†,
3500†,

Kyrillos (1815)\(^1\).
Hamilton (1837)\(^2\).
Pharasop. (1895).
Arkh. (1899).
Xen. III, p. 46 (1905)

and the same estimate at present.

This is in many ways the most remarkable of all these villages. It is a large scattered place in the middle of the plain, and although Arkhélaos’ 8000 can hardly be an exaggeration, it is safe to say that the population is at least 4000 or even more. There are no Turks. The people are curiously backward and savage though kindly: it was with some difficulty that I got the folk-tale printed below, which was taken down in 1910 from the dictation of a young man. He was a native of the place, and, although he had travelled a certain amount, these travels had carried him only to the great world outside Cappadocia, so that his speech was not affected by that of other villages, whilst ordinary Greek is so different that it does not easily touch the dialect. The forms which he used also agreed well with the numerous notes which I had taken in 1909. Hamilton says that the people used to work in the Maden Dagh lead mine, distant five or six hours to the E.S.E., but that when he went there, this had ceased, and they never left the village in search of employment, nor ever married strangers\(^3\). Now some few of them go away, generally employing themselves in the making of cotton quilts, but the great majority live an agricultural and pastoral life at home.

The village, consisting of about 800 houses, is built upon a slightly rising patch of ground, where the rock appears on the surface and there is no soil at all. On this white rock the houses, nearly all of only one story, are built. Underneath the older ones

\(^1\) p. 21.
\(^2\) W. J. Hamilton, Researches in Asia Minor, etc., 1849, vol. II, p. 296. He writes the name Missi, as do also Carsten Niebuhr, Reisebeschreibungen, iii, p. 120, and J. M. Kinneir, Journey through Asia Minor in 1818, 1814, p. 111. The ancient name is probably Mustilla.
\(^3\) Hamilton, ibid.
are excavated galleries and chambers, and until recently the people lived in these, and there were no houses above ground at all. This underground village, consisting according to Levidhis\(^1\) of 400 houses, apparently lay round about the present big church: the crowns of the vaults of some of the houses may still be seen rising just flush with the surface\(^2\). That the village was until lately much smaller is seen from the estimates given by Hamilton and Rizos.

In this old part of the village rises the great church, famous all over Cappadocia for its size and its twelve domes. The central line of the roof and three domes of the north side form the foreground of the view in Fig. 4. This was built in 1844 and was, it seems, the first of the large churches now found in all these villages. It is a great barn-like building with a semicircular apse and on each side of the ridge of the roof six small domes. At the west-end there is an open narthex. The two sets of domes cover galleries for the women, and the side aisles beneath these galleries are separated from the body of the church by two ranges of columns. The whole interior of the church, as well as the narthex, is covered with frescoes, which are dated by an inscription over the door;—Beautiful paintings executed by the painter Symeon the son of the schoolmaster Dimitrios of Zindji Deré, 1868, April 29\(^3\). The building of such a church is a remarkable achievement for such a place as Mistí, but as the new school at Axó shews, the Cappadocians are capable of great public efforts\(^4\).

The graveyard is full of the curious little tombstones usual in Cappadocia: each is a low round-topped stele with a roughly cut cross and on one side a recess in which a lighted lamp or candle is put on certain days. The photograph of the graveyard at Limna (Fig. 5) shews their appearance. On the north side of the church is the old church of the village, which is almost entirely

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\(^1\) Levidhis, p. 174.

\(^2\) Such an underground village in Asia reminds us of the cave-houses of Phrygia described by Vitruvius (De architect. ii, 1, 5), and still more of the subterranean dwellings mentioned by Xenophon (Anab. iv, 5, 25).

\(^3\) As an example of the practice of writing Turkish in Greek characters (καραμανλικα) I transcribe this inscription:—Δικτιασταρα/η Ιερη Σωτηρεια/η Δυτικρ/η δασκαλοσουν μαχτσουμη Σπυράφιον Σπιεών αυτη 1868 Απριλίου κο τη τη 29. The practice is described at length by Valavánis, Μικρασιατικά, pp. 56, sqq.

Fig. 5. Graveyard at Limna.
underground, and is lighted only by small holes in the roof. The upper part of it is built with a barrel-vaulted roof; the lower part is entirely cut in the rock. The church and graveyard are as usual surrounded by a high wall for protection against Turks. Mistí hardly boasts a school even today, and much less in 1844, but where a school exists it is often in the same enclosure, as at Ferték and Ghúrzono. Such a compound with the church and school forms the heart of the Christian community in a village, just as the life of the Turks centres round the mosque and its adjacent bath.

The view of the village from the roof of the church is striking. The first time I was there in 1909 was at the threshing time, when the flat roofs were piled with heaps of corn, and the threshing floors in active use.

Several colonies have recently gone out from Mistí, all preserving their Greek speech. These are:

(1) Díla (Kiepert’s Til-köi or Kaisar-köi), a small village lying east of Malaköpí on the road to Básh-köi. The Greeks call it Dílos (Δήλος), probably because they think it has some connexion with the island. Its population according to Pharasópulos (1895) is 200, all Christians. The statistics in Xenopháñis (1905) give 150 Christians¹. I was told 200 Christians and 75 Turks. It is said that, before the Mistí people came, it was a small, almost entirely Turkish, hamlet. Levídhis says that the village was deserted owing to the depredations of brigands, until recently—he wrote in 1899—twenty families came there from Mistí.

The ancient church is described by Rott, Grégoire and Levídhis².

(2) Tsharaklý, N.E. of Mistí near Arablý. Levídhis says that 57 years ago (i.e., in 1842) 27 families went there from Mistí, and that they had when he wrote (in 1899) increased to 90. This means a population of between 400 and 500, which agrees with the 450 given in Xenopháñis for 1905³. The place, Levídhis says, was previously deserted, but possessed troglodytic houses and an underground church. I did not visit the village, but it is said to be Greek-speaking.

¹ Xen. III, p. 46.
² Levídhis, p. 176; B.C.H., xxxiii, p. 92; Rott, Kleinasiat. Denkmüller, p. 287.
³ Xen. III, p. 46; Levídhis, p. 175. The name is written Τσαρούλη or Τσαρηχαλή.
(3) Jeklék (the j pronounced as in English). This is probably the Keraklyk of Kiepert’s map, east of Mistí. I have not been there, but Mr Kekhayópulos told me that it was a Greek-speaking colony from Mistí, but quite a small place.

The language of these three colonies from Mistí is said not to present any practical difference from that of the parent village. I have no notes on it.

A short text from Mistí, a carol in honour of St Basil, is given in Λαογραφία, i, p. 143, quoted from Φόρμπις, Nos. 17, 18, Dec. 1908, p. 8, and a similar fragment in Pakhtíkos, p. 8.

**Axó.**

**Population:**

About 200 houses†, Kyrillos (1815).  
300 houses, i.e. 1500†, —, Rízós (1856).  
4000† and more, —, Pharasop. (1895).  
4500†, —, Arkh. (1899).  
4000†, —, Xen. III, p. 46 (1905).  
3000† or more, —, at present.

The Greeks write the name Axós or Naxios; the Turks call the place Hasá-köi. It is a large village, about as big as Mistí, although the houses are much less scattered. There being no Turks and the population large and not given to going abroad, the dialect is in no danger of disappearance either by giving way to Turkish or by being purified by the influence of common Greek. A fine schoolroom has indeed been built since my first visit in 1909, but there seemed in 1911 to be no money to pay a master. Most of the texts were taken down from the dictation of a young man named Khrístos, who was a neighbour of the man in whose house we put up in 1911.

There is a curious local pottery industry at Axó, the products of which are exported to the neighbouring villages. The potters are exclusively women. The pots are made by hand, the shapes being bowls, flat covers with a loop handle, tall water-jars and a kind of guard put at the bottom of the sunk ovens (tandur) to keep the ventilation-hole (sündü) from being choked by the ashes. The bigger pieces take several days to make, the pot being

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1 It is hard to see why Arkhélaoe, p. 126, should say that there is danger of the Greek dialect disappearing at Axó.
Fig. 6. Women making pottery at Axó.

Fig. 7. Burning the pottery at Axó.
gradually built up, and each addition being left to dry in the sun. No kiln is used: the pots are burned in an open fire, being half buried in a heap of the dung and straw cakes commonly used as fuel, such as are seen plastered on the walls in the view at Semenderé (Fig. 3). The pottery is thick and clumsy, dark brown in colour, being much blackened in the fire, and quite undecorated. For the technical terms used by the potters see \( \kappa \dot{\alpha} \rho \chi \omicron \omicron \nu \alpha \) and \( \mu \alpha \lambda \dot{\alpha} \xi \omega \) in the glossary. Fig. 6 shews the making, and Fig. 7 the burning of this pottery.

\section*{Trokho.}

Population:

\begin{align*}
1500\ddagger, & \quad -\ddagger, \quad \text{Pharasop. (1895), Arkh. (1899) and } \chi \epsilon \eta. \text{ III, p. 46 (1905).} \\
400\ddagger, & \quad -\ddagger, \quad \text{at present.}
\end{align*}

This is a small Greek-speaking village about a mile from Axó on the road to Malakopi. In Turkish it is called Tirkhin; Kiepert marks it as Tirkhan. To judge from its appearance the estimate of 1500 inhabitants must be a good deal too high. I have passed through it, but have no notes on the dialect, which is said to be identical with that of Axó\textsuperscript{1}.

\section*{Malakopi.}

Population:

\begin{align*}
\text{Christians and Turks,} & \quad \text{Rízoe (1856).} \\
1600\ddagger, & \quad 400\ddagger, \quad \text{Pharasop. (1895).} \\
2000\ddagger, & \quad 400\ddagger, \quad \text{Arkh. (1899).} \\
1700\ddagger, & \quad 800\ddagger, \quad \chi \epsilon \eta. \text{ III, p. 46 (1905).} \\
2000\ddagger, & \quad 800\ddagger, \quad \text{at present.}
\end{align*}

This is a flourishing village, but with an increasing Turkish element. Levídhis calls it \( \eta \text{ Malakonoi} \), but the Greeks generally call it Malakonó\acute{y} or Malakonoi; the Turkish form is Melegob. The people are more advanced than at Axó and Mistí and go a good deal to Constantinople to work; hence the Greek community has a flourishing school and Khan, and the local dialect is in some danger from the common Greek, although its end is not for many

\textsuperscript{1} Pharasop. p. 78.
years yet. The subterranean galleries of Malakopi are famous for their great depth. The level of the water in the rock, upon which the village is built, is 70—80 metres below the surface, and the water is raised by means of large windlasses. These are arranged with a vertical spindle so that several women can work them by walking round and round pushing the arms of the windlass as if it were a capstan. On one side of the well-head is the open shed containing the windlass, and on the other is a semicircle of monolithic troughs roughly cubical, each with a stone lid hollowed out above and pierced with a hole, so that the troughs can be filled without moving the lids. Each house owns such a cistern, and the women go together to the well to work the windlass, each filling her own cistern with a supply of water for the day. The water is drawn off by a spigot, in front of which stones are piled in a private way, so that the owner can be sure that no one has tampered with her cistern. The same system is in use at Phloita. Fig. 8 shews one of these wells with the windlass and cisterns.

The underground houses were supplied with water from the same wells, by means of openings into the side of the well-shaft. We explored a remarkable example underneath the house of the blind singer mentioned below. The upper part, defended by five of the stone doors already described, consisted of numerous rooms, and beyond these there was a deep descent by means of steps cut as steeply as possible in the rock, ending in a small room with a hole in one side of it opening on a well-shaft. The rooms close to the surface are lit by shafts in the roof; the flat stones covering these openings are common in the alleys and open spaces of Malakopi.

The large new church stands on the site of an old church founded by John Tzimiskes (A.D. 970). Its destruction is recorded by Levédis.

My notes on the dialect are almost entirely derived from a blind man named Khristos, famous as a singer in church. Although quite blind, he was one of the best pupils at the village school, where he learned to speak rather a pure form of Greek.

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1 This depth given by Arkhélaos (p. 124) I roughly checked by letting a pebble drop; four or five seconds elapsed before the splash was heard.

2 The name for these troughs is λαξάτι (g.v.).

3 p. 168.
Fig. 8. Well at Malakopi, with windlass and cisterns.
His knowledge of the dialect is excellent, as he habitually speaks it with the little boys who lead him about; his infirmity also keeps him much at home with the women of the family. The fineness of his ear and his natural acuteness of mind made his instructions very valuable. It was his careful lessons on pronunciation which first guided me to the curious phenomena in the pronunciation of γ and χ described in §§ 80—82. The folk-tale I print was dictated to me by a boy at his request.

The derivations suggested for the name Malakopî have some interest from their variety. A local derivation is from μάλα κοπία, because of the labour required to draw the water from the deep wells; Ainsworth¹, adding that the usual, it would be better to say the usual Turkish, name is Malakob, always calls the place Mar Yakub, which is the Armenian transcription of St James, the idea probably being due to some over-clever Armenian; Grégoire proposes καλαμοκοπίαν, with the sense of καλαμών, supporting the metathesis by the Phloítá word μαλάκια· γαία μη καλλιεργούμεναι, which is he says certainly a metathesis for καλάμια, terres en friche, terres dévastées, où l'on n'a rien laissé que le chaume; lastly Grégoire² quotes Ibn Hordadbeh³, who gives the form Malakoubia and the derivation place where mill-stones are quarried, as if from μυλοκοπία. It may be added that the name is by no means a new one, and in the form Μαλακοπάλα is mentioned by Theophanes⁴.

**PHLOÍTÁ.**

Population:

2800†, 400", Pharasop. (1895) and Arkh. (1898).

2500†, 500", *Xen. III*, p. 46 (1905).

1500†, 650", at present.

The earlier figures must, I think, be too high; the place is smaller than Malakopî. The Greeks write the name generally Φλοιγγά: in Turkish the village is called Suvermez, i.e., it does

¹ *Travels and researches in Asia Minor, etc.*, 1842, i, p. 205.


not give water, on account of the absence of running water. It lies at the foot of low hills about an hour to the west of Malakopi. The dialect is in no special danger; the school is not so efficient as at Malakopi. The texts I print were partly taken down from the school children, but the best were given me by a blind man called Avraam (Abraham), a famous story-teller.

Sílata.

Population:

1000†, 1000", Arkh. (1899).
800†, 300", Kholop.² and Xen. III, p. 46 (1905).
750†, 300", at present.

I suspect that Arkhéaós’ estimate of the Turkish element is too high. It is generally on the increase in these villages, but certainly the Christians are now greatly in the majority. The Greeks spell the name (τὰ) Σύλατα, and the Turks call it Zile o Zila: Kiepert’s map gives a Djuvarzile, but marks it too far south; it should be nearer Anaktó and further from Malakóp³.

My texts are derived from the children at the school. The dialect is in common use. The village is the subject of Pharasópoulos’ book Τὰ Σύλατα and Kholópoulos’ monograph published in Xenophánis II. For these and the glossary of the dialect by Sávvas Vasiliádhis, v. p. 12 above.

An account of a sacred tree at Sílata is worth quoting. Near the village is a hill called the Meshé Dagh, the Hill of the Oak, from a very large oak-tree which stood there until recently. The people regarded it as sacred to the Virgin and used to dedicate candles to it. These were lighted and placed in the hollow of the trunk, and in this way the tree took fire and was destroyed. The site where it stood was pointed out to me from the village. Kholópoulos adds the very common Greek story that six years before he wrote, that is to say in 1899, a man guided by a dream dug there and found an eikon of the Virgin and Child. Although there is the usual tradition that a church once stood on the spot, it does not appear that there is any trace of a building.

¹ Xen. II, p. 96. His actual figures are 160 Christian and 60 Turkish houses.
² It is marked in Kiepert with a square and not a circle to indicate that he is uncertain of its exact position.
surviving: it is more likely that the tree itself was always the sacred object.  

It was here that I saw the curious sight of a priest's funeral. The body, fully robed, was placed in a carrying-chair and set in the church, and before being buried, still seated in this way, was carried in procession through the village.

**Anakú.**

Population:

- $1000\dagger$, 1800°, Pharasop. (1895) and Arkh. (1899).
- $1250\dagger$, 1500°, *Xen.* III, p. 46 (1905).
- $750\dagger$, 1500°, at present.

This is the Turkish Inegi on the road between Malakopí and Nevshahir. Unlike the rest of these places, it is not a village with more or less scattered houses, but is built like a town, with narrow streets and lanes. I was only there for a few hours in 1909, so that I do not know in what condition the dialect is.

**Sinasós.**

Population:

- $400\dagger$, 100° houses, Rízos (1856), which means about
- $2000\dagger$, 500°.
- $4000\dagger$, 1000°, Pharasop. (1895) and Ioannídhis (1896).
- $4500\dagger$, 600°, Arkh. (1899).
- $3000\dagger$, 1000°, at present, and also in *Xen.* II, p. 230 (1905).

This village or small town, which lies about an hour south of Ürgüp, is the centre of Cappadocian Hellenism. It is the main subject of Arkhélaos' book Σινασός, in which a good account of the place is to be found. From the dialect point of view it is of less importance. At present the old dialect largely gives way to the common Greek—Arkhélaos' account of it is professedly of a past state of things—but there is little doubt that it was much the same as the dialect now spoken at Potámia. The place has

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1 Pharasop. p. 16 and *Xen.* II, p. 94.
2 *i.e.* it is a κωμόπολις rather than a χωρίο.
3 In *Xen.* I, p. 824.
however always been more Greek and more civilised than the rest of the Christian villages. For many years it has been in close touch with Constantinople, and I doubt indeed if the dialect has ever been so corrupt as even that of Potámia. Its schools and its flourishing condition have now at all events set it firmly on the path of the modern Greek κωνιή, and it is, as the inhabitants boast, an Hellenic oasis, where even some Moslems know Greek. It is noticeable, too, that Greek has always been written at Sinásos. I saw no Turkish inscriptions in the church, and old tombstones of the beginning of the eighteenth century are written in Greek. In the other villages the tombs, until the quite recent days of schools, were all inscribed in Turkish, and the pictures in the churches bear Turkish legends, though in Greek characters. Even now the Greeks use Turkish in Greek characters for their correspondence.

The Turkish name of the village is Sinásún, and Levidhis suggests that this is for σ(τ)ήν "Ασουά, Asuna being the name of an ancient bishopric.

**Zaléla.**

Population:

<table>
<thead>
<tr>
<th>Year</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>800†</td>
<td>300&quot;</td>
</tr>
<tr>
<td>700†</td>
<td>400&quot;</td>
</tr>
<tr>
<td>600†</td>
<td>300&quot;</td>
</tr>
<tr>
<td>700—750†</td>
<td>300&quot;</td>
</tr>
</tbody>
</table>

At present.

According to Arkhélaos this village lies one hour south of Sinásos. Kiepert marks Zalil to the east of Sinásos, but with the square sign which shews that the exact position is unknown. Arkhélaos further says that as Zaléla has a bad meaning in Turkish the name was changed by imperial decree to Zeméla or Jemil (as in English) meaning Beautiful, and that the Greeks therefore call it Εὐμορφοχώριον. The dialect is said to be what that of Sinásos was before it gave way to the school Greek. I have not been there.

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1 Just as the Armenians write Turkish in Armenian characters. Cf. also Valavánis' Η Διαλέκτα του Μυκεναϊκοί, in Μυκεναϊκά, pp. 56—57.

Cappadocian Villages

Potámia.

Population:

800†, 100ʻ, Pharasop. (1895).
900†, —ʻʻ, Arkh. (1899).
600†, —ʻʻ, Xen. II, p. 230 (1905).
600—700†, —ʻʻ, at present.

This is marked in Kiepert as Ortá-köi (the middle village), being between the Turkish villages of Bâsh-köi and Mavrođján. Mustakídhis calls it Ποτάμια or ḌΌτα-κιοι. It is called also Deré-köi, the village of the water-course (Pharasop. p. 99); the name Ποτάμια used at present by the Greeks is probably no more than a translation of Deré-köi, as Εὐμορφοχώριον is of Zeméla, the new name of Zaléla.

The dialect has been a good deal influenced by the common Greek; this is due to the schools and still more to the close connexion with Constantinople. There was hardly a child at the school, whose father had not left the village. The resulting admixture of non-dialect forms appears plainly in the texts, all of which I took down from the boys at the school. The influence of Turkish is comparatively slight. The village lies in a striking valley or ravine cut in the high plateau parallel to the Soghanly-Deré, which is famous for its rock-cut dwellings and churches.

Arabisón.

Population:

6000†, 14000ʻ, Pharasop. (1895).
2500†, 1500ʻ, Xen. III, p. 46 (1905).
8000†, 4000ʻ, Arkh. (1899).

This is Kiepert’s Arebsun, a town near the Halys, N.W. of Nevşehir. The estimates of the population are so wild as to be almost worthless. The Christians are said to have gone there comparatively recently and largely from Misti. Kyrillos², copied by Rízós, says that the town was adorned and improved in 1776 by Kara Vezir who renamed it Gul Shehir (Rose City), and that after this Greek settlers came there who speak the local Romaic. They have apparently good schools. I have not been there, and

¹ Parnassós, xv, p. 457. ² p. 10.
can say nothing of the dialect, but it seems likely under such urban conditions to have lost a good deal of its Cappadocian character.

IV. PHARASA. Map on Pl. II.

Under the general name of the dialect of Pharása I have grouped the almost identical idioms spoken at the six villages of Pharása, Afshár-köi, Kíśka, Satí, Tshukúrí and Giaúr-köi. They all lie in the region of the Anti-Taurus mountains that is drained by the Zamánti-Su. My linguistic notes are mainly from Pharása, which may be called the metropolis of the group, with supplementary material from Afshár-köi, Kíśka and Tshukúrí.

The books published on the subject are:

Γλωσσάριον συγκριτικόν Ἑλληνοκαππαδοκικών λέξεων ήτοι ἢ ἐν Καππαδοκία λαλουμένη Ἑλληνική διάλεκτος καὶ τὰ ἐν αὐτῇ σωζόμενα ἱχνη τῆς ἀρχαίας Καππαδοκικῆς γλώσσης, ὑπὸ Π. Κ. Καρολίδου, Δ.Φ., ἐν Σμύρνη, 1885; pp. 221. Quoted as Kar.

This book of Professor Karolidhis I believe first called attention to these dialects. It deals mainly with the language of Pharása. The author quotes a suggestion of Kiepert based on place-names, and again of Perrot, that possibly these dialects preserve relics of the old Cappadocian language, and of Niebuhr that Lycaonian has left its mark upon the dialect of Silli, and seeks to identify remains of Cappadocian by means of lists of words mainly from the dialect of Pharása. His use of the vocabulary is however entirely uncritical, and his derivations no more than guesswork. His case naturally remains unproved, but he has gathered a good

1 B. A. M(ουτσακίδης), Parnassus, xv, p. 456, gives as Greek-speaking villages on the “right branch” of the Zamánti-Su not only Τσουκουργοβιτ, Κίςκα, ‘Αφσάρια and Φάρασα, but also Καρκλέρ and ‘Αντιουρραξάν. Of these last two I know nothing and the authorities contradict one another; see p. 7 above. The second volume of H. Grothe’s Meine Vorderasiensexpedition, 1906 u. 1907, is a good geographical monograph on the Anti-Taurus, with accounts of the inhabitants.

2 First published as Η ἐν Καππαδοκία λαλουμένη Ἑλληνική διάλεκτος, κ.τ.λ., Μουσείων καὶ Βιβλιοθήκη τῆς Ἑδικγελικῆς Σχολῆς, Περίοδος Τετάρτη, Smyrna, 1884. The pagination is different, as in the 1884 edition the treatise forms the second part of a volume in the series. I quote from the separate 1885 edition.

3 Mémoire über die Construction der Karte von Kleinasiien, p. 185.

4 Georges Perrot, Souvenir d’un Voyage en Asie Mineure, 1867, p. 185.

5 V. p. 86 below.

deal of linguistic and other information and gives a suggestive though very incomplete sketch of the grammar. His transcription of the sounds is very defective and sometimes inconsistent; it is often impossible to find out what sound he intended to represent; see note 2 at the foot of the page.\footnote{As to Karolidhis' thesis I cannot do better than quote from Kretschmer, \textit{Die Griech. Sprache}, p. 399: "Karolidis hat in dem heute nördlich des Tauros gesprochenen griechischen Dialekt eine Reihe von Elementen entdeckt, welche sich aus dem Griechischen nicht deuten lassen, und die er deshalb auf die alt-Kappadokische Landessprache zurückführt: das ist möglich, jedenfalls nicht widerlegbar, aber seine Etymologien, auf Grund deren er das Kappadokische für eine arische, dem Phyrigischen verwandte Sprache erklärt, sind nichts weniger als zwingend." Hatzidakis has reviewed Karolidhis (in the Athenian periodical \textit{Εβδομάδα}, n. 1886, pp. 535–558), and shown that many of his "Cappadocian" words are found in other Modern Greek dialects. Our ignorance of ancient Cappadocian is a prime factor in the problem, which is passed over by Karolidhis. Cf. also Thumb, \textit{Die Griech. Sprache im Zeitalter des Hellenismus}, p. 118.}


This is a publication of texts sent by Karolidhis to Lagarde in support of his Cappadocian theory, and its most valuable result. They consist of a fable and an anecdote in the Phárasa dialect, samples of a translation of the Gospels into the same dialect from a MS then in the church at Phárasa, and of 44 songs from Delmosó, Sinasós, Ak Dagh, and Nikopolis. It concludes with an index of all the words in Karolidhis' chaotic \textit{Πλωσάριον Συγκριτικόν}, which Lagarde had the happy idea of extracting and arranging alphabetically, with whatever information Karolidhis gives about them. This is so much more convenient for use than the original that in using Karolidhis' work I always refer to the pages of Lagarde.\footnote{An occasional slip in Lagarde makes it desirable to check his book with the original. For Kar.'s \textit{b, d, g} he uses \textit{μκ, νν, γκ}, and for Kar.'s \textit{c', g', s'}, \textit{sch} he writes \textit{τ', ι', ιν, σν}, the sounds represented being with fair regularity \textit{χ, υ, ι, ι}. That Kar. gives for his \textit{g'} either the French \textit{j (i)} or \textit{η} (a slip for \textit{yy}) and uses \textit{sch (i)} where the true sound is \textit{x} must be put down to his indiffERENCE to phonetics. Unless for any special reason I have used Lagarde's transcription.} The samples of the Gospels from Phárasa consist of only St Matthew xxvi, 14—58, St Luke xxii, and St John xx, 19—26, the last in two versions. I enquired for this MS when I was at Phárasa, and saw the man in whose house it
had been; he assured me that it had never been more than a few leaves. As the pieces printed in Lagarde are parts of the Passion, it is likely that this is true, and that the whole MS never contained any more than the Gospels for Holy Week and Easter. Even so there must have been more than Karolidhis sent Lagarde, for this only covers the Betrayal, the trial of St Peter and the doubting of St Thomas.

H. Grégoire, *B. C. H. xxxiii*, 1909, pp. 148—159. Grammatical notes and a folk-tale from Pharása. Except from the point of view of lexicography, these few pages, the result of two evenings’ work, contain more real information about the dialect than is to be found in all the other publications.

Arkhélaos (p. 137) gives a short sample of the Pharása dialect, but not well recorded, and Pakhtíkos prints a carol to St Basil and a short fragment of a song¹. Lastly Mr Anastássios Levídhis of Zindjí Deré near Talas has written, but not published, a grammar of Cappadocian Greek with glossaries and what seems to be a valuable collection of folk-songs. I believe that most of his material is from Pharása. I saw the MS in Mr Levídhis’ house, and its publication is greatly to be desired.

Of all these six villages Pharása is by far the most important; it lies in a central position and the others are all said to be colonies from it. Pharása (*γά Φάρασα*) is the Greek literary form of the name; in the dialect it is called Varashós (*Βαρατόχ*), in Turkish Farash, which is the name it has on Kiepert’s map, and it appears with the name *γά Φήρας* in Anna Comnena². Kyrillos calls it *Φάρασσα*, κοινός *Φαρασσοί*³. The population according to Arkhélaos is 1800, according to Grégoire and statistics in *Xenophánis* 1500⁴. They are all Christian except one or two families, and even these Turks habitually speak the Greek dialect.

Tschihatscheff’s notice of Pharása is interesting⁵. The place,

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¹ pp. 17 and 42.
² πι. 289, 11, Bonn (edit. Paris, p. 413). I owe the reference to M. Grégoire. In the Venice edition the accent is as at present, *γά Φήρας*.
³ π. 15.
Fig. 9. Phârassa from the South.
he says, is entirely inhabited by Greeks, who owing to the lonely position are very wild, hate the Turks extremely and are always armed with muskets. They pay no taxes, and recognise no authority but that of the Afshar chiefs, whom they support in their attacks on the Turkish peasants, in return for a share of the booty, even the priests with the cross on their breasts, just as they all have a picture of the Virgin, taking part in these forays. Tschihatscheff was taken for a Turkish spy and very badly received by the Afshar Agha of the place. The Afshars are a Turkish tribe from N.W. Persia who after the Crimean war were driven into the Anti-Taurus mountains by Circassian immigrants.\footnote{This I quote from Murray's *Handbook to Asia Minor*, 1895, p. 88. The best account of the Afshars is that of Grothe, *op. cit.*., ii, pp. 185—148. Cf. also Skene, *Anadol.*, p. 184.}

Another trace of their presence in this region is the name of the village Afshár-köi.

The village of Pharása lies on a spur of rock which runs out towards, and at the end precipitously overhangs, the west bank of the Zámántí-Su. The main approach is a descent from the west from the cultivated slopes above down to the spring of the spur, and the main street runs down the ridge towards the Byzantine castle which crowns the now precipitous rock. The steepness of the slopes to the right and left was impressed upon me by the serious landslide which happened between my first and second visits; the earth was loosened by the snow and rain, and a number of houses on the southern declivity slipped bodily down, ruining the hanging gardens which descended below them steeply to the river. The end of the spur is occupied by the tower and walls of the castle and by the church of SS. Varakhisios and Jonas. Immediately below the village the river flows through a gorge, the precipitous sides of which rise sheer from the water, and below this again is the church and sacred spring of St John Chrysostom. This gorge forms the foreground of the view in Fig. 9. The valley contracts above the village also, so that the view is bounded on all sides by the mountains that rise on each side of the river, and in this way, although the site of the village itself is high above the river, its general position is in a basin.

The remoteness of the village and the miserable condition of the school give the dialect a very strong position. The translation
of the Gospel, which Karolidhis sent to Lagarde, shews that not so very long ago Turkish was not generally understood, and this agrees very well with Tschihtschef's remarks. At present, although all the men and most of the women know more or less Turkish, this is largely as a result of the custom of leaving the village and going south to the district of Adana to look for work, and the dialect is still the habitual language of every-day life.

The folk-tales which are published below were taken down in 1910 and 1911 from the dictation of boys and young men, excepting 10 and 32, which are taken with revision from Lagarde. A good many have been omitted as being the less good of two versions of the same tale.

AFSHÁR-KÖI.

The population is given by Arkhélaos as 200; the real figure must be a good deal higher. The village is marked by Kiepert as Asharshe, lying to the east of Phárasa. It is built in a narrow ravine, the houses being piled up on each side of the water-course. It has I believe no school. The population is entirely Christian and came from Phárasa. The texts I give are from the dictation of men in the house in which we spent a night in 1911, on our way to Phárasa.

The name of the village suggests that it was at one time inhabited by Afshars, the tribe to whose chieftains Tschihtschef says that Phárasa was subject1.

KÍSKA.

Kíska or Kíske lies in a valley north of Afshár-köi, of which it is a colony, and half way between it and Fároeddin. Arkhélaos gives the population as 400 Christians; the statistics in Xenophánis2 as 200 Christians and 100 Turks. Owing to the number of Turks the Greek dialect is said to contain more Turkish words than in the other villages of this group, where the population is entirely Greek. The short text was given me at the village guest-house.

SATÍ.

Satí or Satís is a very small Christian Greek-speaking hamlet about half way between Kíska and Tshukúri: it is not marked in

1 v. under Phárasa, p. 33 above.
2 Xen. ii, p. 282.
Kiepert’s map. Like Kiska it is a colony from Afshár-köi. I have no dialect material from this place, but the dialect is said not to differ from that of Kiska and Tshukúri. The village is given as Turkophone by Arkhélaos, who assigns to it 200 inhabitants. The statistics in Xenophánis give it 115.

TSHUKÚRI.

This is the local name of the Christian village on the left bank of the Zamánti-su south-east of Faracheddin, the Tshukur-Jurt of Kiepert’s map and the Τσουκουργιούρτ of Arkhélaos, who gives its population as 400. Another estimate is 250, all Christians. It had, when Arkhélaos wrote, no school: now one of the natives, after being sent away to get some education, gives a little elementary teaching. This man was most kind in helping me to some knowledge of the dialect, and in encouraging people to dictate the texts in this book. The inhabitants say that like Kiska and Satí it is a colony from Afshár-köi. As in all these settlements, the people live entirely on the produce of their fields and flocks.

GIAÚR-KÖI.

This is mentioned as a Greek-speaking village by Karolídhis and Arkhélaos. It lies about 1½ days S.S.W. from Pharása. It is marked in Kiepert’s map, but a little too far to the west. We passed near it in 1911 on our journey from Pharása to Adana, but did not actually visit it. The population is mixed of Turks and Christians, whence the name Giaúr-köi, Village of Unbelievers. The Christians came from Pharása and are said to speak the same dialect.

V. SÍLLI.

The large village or small town of Sílli, which lies in a valley about an hour N.W. of Konia, is partly inhabited by Greeks who speak the dialect of which I give an account. The houses occupy

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1 This is supported by Levidhis, p. 108.
2 p. 121.
3 Xen. ii, p. 232.
4 p. 121.
5 The name seems to be from ēquur, ditch, and yard, يورد dwelling-place, referring probably to the low-lying situation.
6 p. 31.
7 p. 188.
both sides of a narrow valley near the point where it debouches on the great plain of Konia. The population is given by Arkhélaoς (writing in 1899) as 3500 Christians and 3500 Turks, a statistic of 1905 gave 3000 Christians and 4000 Turks\(^1\), and at present it is estimated that there are about 2250 Christians and 5750 Turks. This large increase in the Turkish element is due to economic causes and, since the Constitutional Reform in Turkey, to the additional hardships, mainly the liability to serve in the army, suffered by the Christians. The surrounding villages are all Turkish, and it does not appear that there is any tradition of other Greek-speaking places in the neighbourhood.

Silli is first mentioned by Carsten Niebuhr, who was there in 1766. He records that the people were all Greek Christians, and that the Turks therefore called the place Giaur-köii. Their language was a dialect of Greek hardly understood by other Greeks, and the common people spoke nothing else\(^2\). Kyrillos says that it contained 1500 houses, half Greek and half Turkish\(^3\).

Levídhis\(^4\) gives a short account of Silli and records the local tradition, which he probably copied from Kyrillos, that the Greeks there are descended from seven captive Lakonian families sent there to build the church by Aladdin the Seljouk Sultan of Konia, and that therefore their language differs from that of the Cappadocians and resembles that of Lakonia. Levídhis' own opinion however is that it is a remnant of the ancient Lycaonian mixed with Greek, an idea which is an echo of an inaccurate version of Niebuhr given by Karolídhis\(^5\). Neither theory has either evidence or probability in its favour. The increase in the number of Turks, the good schools and the facilities which the railway offers for getting away, all militate against the chances which the dialect has of maintaining itself in the future. On the other hand the newly established carpet industry at Silli and the increasing importance of Konia as a centre may give the Greeks more of a career at home, and so check the emigration which everywhere in Asia is threatening the very existence of the Greek communities.

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\(^1\) In Xen. iii, p. 48.
\(^2\) Carsten Niebuhr, Reisebeschreibungen, iii (1837), pp. 126, sqq.
\(^3\) pp. 44, 45.
\(^4\) p. 156.
The hitherto published material is confined to a very few grammatical notes, an anecdote and a short folk-tale given by Arkhēlaos (pp. 143—147) and a short sketch of the grammar and a folk-tale published by the present writer. Of the texts in this book the first five were recorded from the dictation of the son of my host at Silli, who had learned them from his mother, and the last two I copied from a MS lent me by the schoolmaster, which contained these tales and a version of the song of the *Bridge of Arta* written out by one of his scholars. The only change I have made has been to bring the spelling into agreement with that of the other texts.

VI. BITHYNIA.

Under this head come the Greek-speaking villages in Bithynia in the neighbourhoods of Brusa and Nikomedia (Ismid). The former are shewn by Hasluck to be Turkish foundations, the population having been brought over from Europe; the dialect agrees quite well with this view. The imperfect passive in -ταμας at Iráklion (Tépé-köi) and Kóndze on the gulf of Ismid and the gen. plural in -ροδ from Demirdásh and Abuliónd near Brusa, although they both look very much like similar phenomena in Cappadocia, are probably independent and can hardly be used to prove the presence of any earlier, specifically Asiatic, linguistic elements. The published material is very slight; I have made use of my notes of visits to Iráklion, Demirdásh and Abuliónd, and to Báfsh-köi (Boulýkapároi) one of the seven Pistiká villages (Πιστικά χωριά) near Brusa.

VII. LIVÍSI.

A dialect is spoken by the Greeks of Livísi in Lycia, which, in spite of the geographical position of the place and its local

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1 J. H. S. xxx, pp. 121—132.
2 Hasluck, *Cysicus*, pp. 146 sqq.
3 v. §§ 185, 235.
4 Twenty-one songs from Bithynia, with the names of the villages, are given by Pakhtikos. But, as the author very truly says (p. 18), songs do not give a faithful representation of the local dialect. I know of no other published material except proverbs in Politis (Παρουμλαί) quoted by Kretschmer (*Der heut. leeb. Dial.*, p. 18).
traditions, has no resemblance to that of the neighbouring islands, but must rather be reckoned as a genuine Asiatic dialect.

An account of it is given in Περί τῆς Διελεύσιανής διαλέκτου, ύπο Ιωσήφ Χ. Χαριτονίδου, Trebizond, 1911, pp. 43. Until this publication the only information was contained in a short paper in the periodical "Ομήρος and in Βατταρίσσιοι, ήτοι Δεξιόγγιον τῆς Διελεύσιανής διαλέκτου, ύπο Μ. Ι. Μουσάλου, Athens, 1880, pp. 26-175. This book, for a long time the only published source of importance and apparently to be the chief monument of the dialect to posterity, was written by a local schoolmaster with the curiously different object of destroying it altogether, by giving his pupils an easy means of correcting their native speech, the forms of which he prints in parallel columns with those of the purified language.

VIII. GYÖLDE.

A Greek dialect was spoken until recently in the village of Gyölde in Lydia, near Kula, in the Katakakeamene district north of Philadelphia. The authority is K. Buresch, who, hearing that "ancient Greek" was spoken there, visited it in 1891. He found the village almost entirely Christian, but Turkish speaking, the use of the Greek dialect being confined to a few very old women. From one of these he recorded fifteen words, which as far as they go look as if they might belong to an Asiatic dialect. If this was the condition of the dialect in 1891, it must by now be entirely extinct. It is much to be regretted that no further record of it exists, but it did not seem to me worth while to visit the place.

1 "Ομήρος, ΙΙΙ, 1875, pp. 161—169, Smyrna. It contains a few grammatical notes (pp. 168, 169) and a short text.

2 I have sometimes suspected that the author had an obscure feeling that the dialect had some interest for science, but that an unsympathetic environment deterred him from this train of thought. It is hard to see otherwise why he was at so much pains to record its details so carefully.

3 The passage is in a note in the Wochenschrift für klas. Philol., 1892, p. 1887. The words recorded are: παράκα πορε, ἄδος ἀση, παρασάμ ωτιε-καρ, θοίκος (i.e. τοίκος), νηρό ωτε, ραβδί, ἀντικρ δες, κάθη (-ε) βάκα, οἱ νῆχου (?) ἄνωθεν, κούριτζ, ντεσίδ (i.e. ἔστια), καίμα χεί, θ(ε)ωρώ Ι σε, τούτζα δο, ἀνασείρω.
CHAPTER II

GRAMMATICAL

A. INTRODUCTORY.

Transcription.

§ 1. In order not to give the words a stranger aspect than is absolutely necessary, it seemed better to use Greek rather than Latin characters for the transcription of these dialects, despite some good precedents for the contrary practice. The remarks which follow apply only to dialect words: where there is occasion to write words of the standard language, as at the head of many of the entries in the glossary, I have used the standard orthography.

§ 2. The system chosen is that the Greek characters are to be pronounced as usually in Modern Greek, and their deficiencies supplied by diacritic marks and Latin letters. These are:

1) ᵐ, ʰ, ʷ, for the voiced stopped sounds, where Modern Greek uses μ, ντ, γκ. To avoid the ambiguity produced by B being the capital for both b and β, I have used it only for capital β, and used b for both the capital and the small b. In the rare cases in which μν and ντ occur they are to be pronounced as mp and nt, not as mb and nd, and γκ represents nk and not ng, which is written νγ.

2) ε, ι, ῑ and ı̆, ę for the English ch in church, j, sh, and s as in measure, respectively. With ῑ go ę (ksh) and ė (psk).

3) The modified vowels ā, ē, ū.

4) The Turkish "hard" vowel, the fourth in the series, i, u,

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1 Thus Pernot for Chian (Phonétique de Chio) and Kretschmer often for Lesbian (Der heutige lesbische Dialekt) use the Latin character, which is also generally used for the Greek of Southern Italy.
ű, ő, sounding, according to Redhouse, like the i in girl. Examples are qez girl, aldem I took.

(5) The velar nasal is expressed by υ; e.g. ἀγγελός is the transcription of the pronunciation of the Modern Greek ἀγγελός.

(6) ɣ is used for the Turkish qaf (Ӧ).

(7) κ, γ and χ have their usual velar and palatal sounds according to the nature of the following vowel. Where there could exist any doubt as to the pronunciation, I have written gh and kh for the velar, and γ’ or γ̂, χ’ or χ̂ for the palatal sounds of γ and χ respectively. Before the Turkish ə the pronunciation is velar.

§ 3. Further deviations from the Modern Greek orthography are the use of αβ and αφ for αυ, and εβ and εφ for ευ, with β of course before a vowel or voiced consonant and φ before an unvoiced consonant, as representing most easily the modern pronunciation, and the use as far as possible of only the acute accent. It is well known that in Modern Greek the acute, grave and circumflex accents have all the same value: I have therefore used only the acute, excepting in terminations where the use of the circumflex is a help to their easier recognition. Thus elid (ελίδα), Ἡρα (Ἡρᾶ), but the circumflex in the endings of the contracted verbs (-ῶ, -ῶς, ᾧ, etc.) and for the gen. sg. of oxytones of the first and second declensions; e.g. λαγός, gen. λαγοῦ.

§ 4. Turkish words I have transcribed, putting in the glossary however the word in the Turkish character by the side of the transcription. The only point in the vowel-system requiring explanation, the use of a, has been noticed above. For the consonants it may be noted that ʃ = ğ, ɛ = ĝ, h = both ğ and ő, kh = ĝ̂, ʑ = ẑ, s = both s and ɕ, t or d = b according to its pronunciation, ’ = ğ, gh = Ӧ, q = Ӧ, y = the consonantal sound of Ӧ.

§ 5. The numerous words borrowed by Greek from Turkish I have treated as Greek and used the Greek characters with the supplementary signs described above. The Greek letters used for certain Turkish sounds are rather a question of phonetics than orthography. Thus that all these dialects use χ indifferently for h (ح), kh (خ) and h (ھ) marks their confusion of these sounds; in the same way the varying renderings of q (Ӧ) as q, γ, χ or κ are purely a matter of phonetics.
The Turkish Euphonic system.

§ 6. The Turkish vowel-harmony plays so large a part in the phonetics of all these dialects that it needs some explanation. Turkish has 8 vowels, 4 “hard” a, o, ə, u, and 4 “soft,” e, ő, i, ü. The principle that a word should as far as possible have all its vowels of one kind produces the following result. The endings are of two kinds, those vocalised with a or e and those vocalised with ə, u, i or ü. An a or e ending has a after a stem with a “hard” vowel and e after a stem with a “soft” vowel: e.g. the pl. ending is lar or ler and produces yol-lar journeys but ev-ler houses. The ə, u, i or ü endings are vocalised with ə after a stem with a or e, with u after u or o, with i after i or e and with ü after ü or ő. Thus -du, -de, etc., the ending of the aor. 3rd sg., produces al-de he took, qer-de he broke, bul-du he found, ol-du he became, git-di he went, gel-di he came, düş-dü he fell, gör-dü he saw.

§ 7. The further rule that “hard” consonants must be followed by “hard” vowels and “soft” consonants by “soft” vowels is also of importance here. The letters concerned are the hards h (ح), kh (خ), gh (غ) and q (ق), which in words borrowed from Turkish appear, h and kh as χ, gh as γ, and q generally with its proper sound but occasionally as γ or κ. The association of these “hard” consonants in Turkish words with “hard” vowels means that words with these consonants have “hard” vowels in the grammatical endings. The Greek principle is different. In Greek, where the terminations cannot change the character of their vowel, the velars before a termination with a “soft” or palatal vowel become themselves palatais: e.g. the plural of λαγός with the velar γ is λαγόλ, where the result of the i of the termination is to change the velar γ (gh) to a palatal γ (γ). In these dialects however it sometimes happens that the Turkish system is followed in Greek words, and the “hard” velar, instead of becoming palatalised before the soft vowel of a termination, retains its velar sound and the termination copies the Turkish model and changes its “soft” vowel for the corresponding “hard.” Thus ἀγός (λαγός) hare at Phárassa has pl. ἀγός (ἀγός) and not ἀγολ (ἀγόλ), the velar acting like the Turkish gh (غ) and remaining unchanged, and the termination oί, the “soft” i, assuming the corresponding “hard” form of the Turkish system. In other words, in Greek the ending
modifies the consonant of the stem and in Turkish the ending is modified: these dialects apply the Turkish system to Greek words. The instances of this are in Cappadocia (v. §§ 80, 81) and at Phárasa (§ 265). At Sílli it is not recorded.

B. THE DIALECT OF SÍLLI.

PART I. PHONETICS.

(a) VOWELS.

Unaccented Vowels.

§ 8. In terminations, rarely in stems, unaccented e (e, ai) and o (o, ow) become i and u respectively, e.g. ἔρχομαι (ἐρχόμαι), ἵς τὸν μύλον (eis ton mulon). The pl. in -es is generally an exception, e.g. τέσσαρες the earrings. In § 12 it is shown that this is later than the change of τι to ὁ and σι to σι, and in § 368 its relations to similar phenomena at Livísi and in the North-Greek dialects are discussed.

The Turkish Vowel-harmony.

§ 9. The Turkish vowel-harmony has affected the dialect, though only partially and inconsistently, and naturally most fully in the Turkish words with Greek terminations. The following cases may be distinguished:

(1) The present of the numerous verbs formed from Turkish stems by the addition of -dow and conjugated as verbs in -áw. An example is bašladow, Turk. bašlamaq, to begin.

Sg. bašla-dow, -dás, -dâ.
Pl. bašla-dowµi, -dâvâ, -doùâ.

These are the usual Greek endings, but when the stem has the vowel ð or ù, they are liable to be modified according to the Turkish system which requires that when ð or ù is the vowel of the stem, a and u in the endings must give way to e and ù.

1 According to Miklosich's view of verbs in Bulgarian, Servian and Albanian borrowed from Turkish, the d in -dow would be from the ending (-di, -da, etc.) of the Turkish aorist. V. his Üeber die Einwirkung des Türkischen auf die Grammatik der südosteuropäischen Sprachen, p. 8, in Sitzungsber. d. kais. Akad. in Wien, Philos.-Histor. Classe, cxx. The same view for Greek is taken by Hatsidákis (Μεσ. και Νέα Ελλ. I, p. 308).
An example is the present from the Turkish düştünmek to consider, which runs:

Sg. düştün-dów, -dés, -dé.
Pl. düştün-dümü, -déte, -döşi.

So too the 3rd sg. melekedé and 3rd pl. meleđán from Turkish mellemek to beat, and 3 sg. döşedé from döșemek to furnish.

(2) The vowels of certain endings are affected in this way. Thus the pl. of -ov nouns ends generally in -wet, but if the stem contains α, ο or u, the ending is often -wet: e.g. dőşchós (teçhos), pl. dőşhouni, tópou, pl. tópouri, ártoni, pl. ártoni, ártonúpous (dweptos), pl. ártonpouri, or even ártonpoun (v. § 18). In manaxé for manaxhí, i after a becomes e.

In the same way the endings of the imperfect -wóníyískka, -wónýskka become sometimes -wónóníyískka, -wónýskka or -wínýskka; v. § 42. The impf. of kôfóni I cut, kôfónynóskka, is interesting, as shewing that this working of vowel-harmony is later than the change of τι to ći, as only in kôfónyóska, and not in kôfónyónóskka, could the τ have become c. V. the impf. of qononvédów, § 43.

The same point is proved for the change of σi to ći by τroñóvoun for τroñóvü (3rd pl. pres. of τroñólá): τroñóvoun must have been τroñóvü before the final -i changed to -ou. This form of the 3rd pl. I did not myself record: τroñóvoun occurs in a MS of songs and tales written by a boy for the schoolmaster.

The 1st sg. pres. pass. in -moup for -mu is probably to be explained otherwise: v. § 52.

The endings -i of neuter substantives and -ης of adjectives added to Turkish stems with α appear often as -e and -ες: e.g. ὁμάν hearth, pýrn (Turk. ojaq), εἰπλάξες naked (Turk. diplaq). Also mi appears for moup, my, as in text on p. 300, l. 29.

Accent.

§ 10. A remarkable point is the strength of the accent on the negative ἐν, after which the verb often follows enclitically. E.g. σαλώ (σφαλίξω) I close, aor. σάλιςα, but after negative, ἐν σάλισα. So too πουρώ I can, but ἐν πουρόν I cannot, πουρόμη we can, but ἐν πουρομή. The aorist of this verb is πουρόςα or πόρια but with the negative it runs:

Sg. ἐν πουρ-σα, -σε, -σέ.
Pl. ἐν πουρ-σαμ, -σετι, -σεδί.
In these forms the ε of ρε is assimilated to the following words; forms with ρε are also found; e.g. ρε πουρει he cannot. A secondary accent may sometimes be heard: ύρβεθου (γυρεθῶ) I seek, sor. ύρψα, with neg. ρεν ύρψα. This phenomenon is not merely local; it occurs also in Cyprusⁱ and in Cappadocia, v. § 72.

(b) CONSONANTS.

Pronunciation of θ and δ.

§ 11. Initial and intervocalic θ, including θ from νθ, and δ are pronounced σ and ρ respectively, the ρ being said to be not exactly the same as the old ρ. This σ is unaltered before i. An explanation of this change is suggested in § 96. Examples are:

(1) for θ: πεσερός (πεσερός), σέλου (θέλω), σύρα (θύρα),
(2) for δ: είφα (είδον), παιρί, πούνι (δώντι) tooth, ρόκα (ξέκα), ρόρεκα (δώδεκα), ρέκα, ρίνου (δένω), ράσκαλης (δάσκαλος).

Note however that δΣ becomes γΣ: thus γμά for δία and γνό for δύό (δύο).

There are however some exceptions in the case of δ, which in a few words is pronounced d and in a few ζ. The recorded examples are:

(1) for δ as d: βραδύ (βράδυ), γάιδουρους (γάιδαρος), δαδί (δαδίον) kindling-chips, δομάδα (ἴδιομάδα), δούμα (δώμα) flat house-roof⁴,
(2) for δ as ζ: ζαραί now with adj. ζαραίνος (cf. Capp. αδαράϊ), ζημήτριος (Δημήτριος), ζύξωρις (Θεόδωρος), ζουλά (δουλεά) with verb ζουλώ (δουλέω), ζύναμι (δύναμι).

For similar pronunciations and exceptions in Cappadocia v. §§ 86—96. Z for δ is comparable to the regular substitution of σ for θ.

The groups ρθ, ρδ become ρτ, ρδ, and θρ, δρ also become ρτ, ρδ, respectively. E.g., ήρτα, άρτουσους (ἄνθρωπος), γυμνάωνου (ἴδρωνω), άρδος (άδρος).

Examples of ρδ are: σκόρδους (σκόρδου) garlic, άρδέβγουν (άρδέγυν) but καρμά (καρδία), and of γδ, γρύννουμου or γλύννουμου (γλύννομαι) I undress. Of initial θρ, δρ no examples are recorded.

ⁱ v. Menardos, Φωνητική τῆς διαλέκτου τῶν σημερῶν Κυπρίων, 'Δημή, vi, p. 171.
⁴ For ρώνου I give and δώνου I strike, I fall, v. glossary s.v. δίω.
The Dialect of Silli

Change of τ, vd, σ to θ, θ', ς.

§ 12. Before an original ι, and probably also before every i in Turkish words, τ and vd (γτ and νδ) are pronounced θ and θ', and σ (ξ, ψ) is pronounced ς (ξ, ψ). Examples are: ὁδι (διτι), δίς (τίς), ρόι (δόντιον), ἕχουσί, ἕμπερι, ἕπτνω, ψυή. In the pronoun τιάς (v. § 29) it is often hard to be certain whether τιάς or ςιάς is the true form. Before an ι which replaces an original unaccented ε this change does not take place, e.g. τότι (τότε), ἔροιτι (ἔρχεται), ἀβόψι (ἀπόψε).

The same change of τι to σι is made for Turkish loan-words with final τ. Thus γαβεείδι stupidity, Turk. ghavabet; γουρβεεί δούρων abroad, Turk. ghurbet; γαχμεεί trouble, Turk. zahmet; κιμεεί fete, Turk. qasmet.

The chronology of this change is interesting. That it is not found before the new ι which results from the vowel-weakening, shews that before this latter began the change had ceased to operate. Its occurrence in loan-words from Turkish shews that these came into the dialect at an earlier period than the vowel-weakening.

Nasals and liquids.

§ 13. N and λ before all i sounds, old and new, are pronounced mouillé (ι', χ'). E.g. βοινί, σέλει (θέλει), ἵσκινί (θήκενε) he used to set, impf. of σέκνων (θέτω). This law is now active, and, since it acts before the ι which results from the vowel-weakening, which is itself later than the change of τι to σι and σι to ςι, is the phenomenon in the dialect of most recent origin.

A few examples point to a change of μμ to μδ. Thus ἄμβους (άμμος), καμβώ (καμμώ). Cf. λιμη (λιμη).

Change of χ to ς.

§ 14. χ before ι and ι is pronounced θ. E.g. χερί (χέρι) hand, ελσι (ελσχε), βροσί. χαρτεώ I salute being a non-dialectic word is an exception.

Prothetic γ.

§ 15. Prothetic γ before ι and ι is common. Examples are, γέλα come, γένιεκα eleven, γενιά nine, γέξι six, γεφτά seven, γήμαρτον (γήμαρτον), γήμος (ήλιος), γημφάώνου (ιδρώνω), γείπα (είπα).
modifies the consonant of the stem and in Turkish the ending is modified: these dialects apply the Turkish system to Greek words. The instances of this are in Cappadocia (v. §§ 80, 81) and at Pharasa (§ 265). At Silli it is not recorded.

B. THE DIALECT OF SILLI.

PART I. PHONETICS.

(a) VOWELS.

Unaccented Vowels.

§ 8. In terminations, rarely in stems, unaccented e (e, ae) and o (o, ω) become i and u respectively, e.g. ἔρχουμι (ἔρχομαι), 's του μύλου (eis tōn μύλου). The pl. in -es is generally an exception, e.g. τοις βἐρυσ the earrings. In § 12 it is shewn that this is later than the change of τι to οί and σι to οί, and in § 368 its relations to similar phenomena at Livisi and in the North-Greek dialects are discussed.

The Turkish Vowel-harmony.

§ 9. The Turkish vowel-harmony has affected the dialect, though only partially and inconsistently, and naturally most fully in the Turkish words with Greek terminations. The following cases may be distinguished:

(1) The present of the numerous verbs formed from Turkish stems by the addition of -də and conjugated as verbs in -əw\textsuperscript{1}. An example is baσladaσ, Turk. bašlamaq, to begin.

Sg. baσla-də, -dəs, -də.

Pl. baσla-doμu, -dəsi, -doνu.

These are the usual Greek endings, but when the stem has the vowel ə or ù, they are liable to be modified according to the Turkish system which requires that when ə or ù is the vowel of the stem, a and u in the endings must give way to e and ü.

\textsuperscript{1} According to Miklosich's view of verbs in Bulgarian, Servian and Albanian borrowed from Turkish, the d in -də would be from the ending (-di, -de, etc.) of the Turkish aorist. \textit{V.} bis \textit{Ueber die Einwirkung des Türkischen auf die Grammatik der südosteuropäischen Sprachen,} p. 8, in \textit{Sitzungsber. d. kais. Akad. in Wien, Philos.-Histor. Classe,} cxx. The same view for Greek is taken by Hatzidakis (\textit{Mes. xal Nēa 'Ελλ.} 1, p. 308).
An example is the present from the Turkish düştünmek to consider, which runs:

Sg. düştüν-dō, -dēs, -dē.
Pl. düştüν-dūμu, -dēte, -dūši.

So too the 3rd sg. μελεδέ and 3rd pl. μελεδάν from Turkish mellemek to bleat, and 3 sg. dōζεδέ from dōζemek to furnish.

(2) The vowels of certain endings are affected in this way. Thus the pl. of -oς nouns ends generally in -uρι, but if the stem contains α, ο or u, the ending is often -ουρι: e.g. δούχους (τειχος), pl. δούχουρι, τόπους, pl. τόπουρι, ἄρτους, pl. ἄρτουρι, ἄρτουπους (ἄνθρωπος), pl. ἄρτουπουρι, or even ἄρτουπουρου (v. § 18). In μαναχς for μαναχη, i after a becomes η.

In the same way the endings of the imperfect -ινόσκα, -ινόσκα become sometimes -ινόνισκα, -ινόνισκα or -ινόσκα; v. § 42. The impf. of κόφτουν I cut, κοφδονύσκα, is interesting, as showing that this working of vowel-harmony is later than the change of τι to σι, as only in κοφτινόσκα, and not in κοφτονύσκα, could the τ have become σ. V. the impf. of ουρουνδά, § 43.

The same point is proved for the change of σι to σι by τρανούσον for τρανούσι (3rd pl. pres. of τρανό): τρανόσι must have become τρανούσι before the final -ι changed to -ου. This form of the 3rd pl. I did not myself record: τρανούσον occurs in a MS of songs and tales written by a boy for the schoolmaster.

The 1st sg. pres. pass. in -μον for -μι is probably to be explained otherwise: v. § 52.

The endings -ι of neuter substantives and -ης of adjectives added to Turkish stems with α appear often as -α and -αι: e.g. διάκη heart, pyre (Turk. ojaq), ζιπλάχες naked (Turk. čiplaq). Also μι appears for μον, my, as in text on p. 300, l. 29.

Accent.

§ 10. A remarkable point is the strength of the accent on the negative ρε(ν), after which the verb often follows enclitically. E.g. σαλά (σαλαλίζω) I close, aor. σάλισα, but after negative, ρε σάλισα.

So too πουρό I can, but ρο πουρον I cannot, πουρομι we can, but ρο πουρομυ. The aorist of this verb is πουρινα or πόρινα but with the negative it runs:

Sg. ρο πουρ-σα, -σις, -σι.
Pl. ρο πουρ-σιμι, -σιτι, -σαλι.
Grammatical

σκούνδους (σκύλλος), pl. σκούνδυμι.
ἀγροὺς (χήρος) ωἰδωνερ, pl. ἀγριπὶ.
ὐφόοους (τείχος), pl. ὑφοούμι.

For -σωρι instead of the usual -μρι in -ος nouns v. § 9, 2.

This -ρι plural is formally and probably actually the same as the -δοι used at Livísi for imparisyllables instead of -δες. The Livísi acc. is in -δους, e.g. κριτῆς, pl. n. κριτάδου, acc. κριτάδους, gen. κριτάδουνι. An exact parallel to the Silli forms is found at Καρδαμίλοι in Chios, e.g. οἱ τσοπάνουδοι, acc. τοὺς τσοπάνδες, as the endings -δοι, -δες become, with the change of δ to ρ and the weakening of ε to ι, -ρι and -ρις respectively. The use of the nom. form for the acc. is paralleled in Cappadocia, and is a common feature in Greek.

§ 19. The -α neuters of the 3rd decl. are declined as generally in Modern Greek; e.g. ὀραμα dream, gen. ὀραμάτου, pl. ὀράματα.

(c) ADJECTIVES.

§ 20. As an example of an -ος adjective, μουδικούς small may be taken: sg. m. μουδικοῦ, f. μουδική, n. μουδίκο; pl. m. μουδικοῦρι, f. μουδίκε, n. μουδίκα, with the rest of the cases as in the substantive decl. Adjectives of other forms have the feminine in -σα; thus: παζύς fut, f. παζάσα, n. παζύ, nom. pl. m. παζύρι: γαινούρης (καινούριος) new, f. γαινούρισσα, n. γαινούρη, with nom. pl. m. γαινούριμι.

So too adjectives borrowed from Turkish; e.g. χωδάς, χοδάσα, χοδά beautiful (Turk. khoš), ζουρλούς, ζουρλούσσα, ζουρλού strong (Turk. zorlu), δογρόου straight (Turk. doghru), χαστάς sick (Turk. khasta), βασίς, -άσα, -ά other (Turk. bašqa).

§ 21. There is no special form for the comparative. It is expressed by ὅτι (ἀπό) than and κύλλου or ἀκοῦμ more, the latter words answering to the Modern Greek πιξό. Examples are: τοῦ του στιξί ὅτι τιά του στιξί κύλλου μέγανο τό this house is larger than that house; τιάς ἄρτουπου ὅτι τιά του ἄρτουπου ἀκοῦμ ζεργίς ἢ that man is richer than that one. In this disuse of the comparative form and the use of κύλλου and ἀκοῦμ (the latter being exactly the Turkish daha) instead of the Greek πιξό, the influence of

1 v. Βατταμακι, p. 5.
3 v. Ηατζίδακκι, Χερετζί Ικαρτζ διαλέκτου, reprinted in Μεσαιωνικά και νεα Έλληνικά, n, pp. 396–460. The ref. is to p. 448.
Turkish is to be traced. This is still stronger in Cappadocia (v. § 169) and at Pharasa (v. § 305); in both of these dialects the possibility of doing without any word for more and expressing the comparative sense only by the than brings the use exactly into line with Turkish.¹

(d) The Numerals.

§ 22. Allowing for the phonetics of the dialect and especially the prosthetic γ (v. § 15) the numerals are as in Modern Greek. The Greek words for 80 and 90 are however replaced by σεξένα and δεκάνα borrowed from the Turkish seksen and doqsan. For 2 γνό is used (v. § 11).

(e) Pronouns.

Personal Pronouns.

§ 23. The forms are:

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<th>1st pers.</th>
<th>2nd pers.</th>
<th>3rd pers.</th>
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<tbody>
<tr>
<td>Sg. N.</td>
<td>γό</td>
<td>ὁυ</td>
<td>τουν(ν, ĺη(ν, του.</td>
</tr>
<tr>
<td>Acc.</td>
<td>μένα</td>
<td>σένα</td>
<td>του, ἰης, του.</td>
</tr>
<tr>
<td>(conj. μου, μ)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gen.</td>
<td>μου</td>
<td>σου</td>
<td>του, ἰης, του.</td>
</tr>
<tr>
<td>Pl. N.</td>
<td>μείς</td>
<td>ἔις</td>
<td>τοὺς, τες, τа.</td>
</tr>
<tr>
<td>Acc.</td>
<td>μᾶς</td>
<td>σᾶς</td>
<td>τοὺς.</td>
</tr>
<tr>
<td>(conj. μας)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gen.</td>
<td>μας</td>
<td>σας</td>
<td>τοὺς.</td>
</tr>
</tbody>
</table>

§ 24. The pronominal object as a rule follows the verb, unless it be introduced by να, σε (= θά) or the negative ρέ(ν, when it precedes. E.g. λαεῖ του he says to him; σε ζ ρώσου (θά σοú δώσω) I will give thee.

A transitive verb must have an expressed object, and this is very often supplied by the neut. pl. τα, quite irrespective of the real gender and number. An example is: ρωτοῦν Ἰη, ἐγερ να σείληγ γα πάρη πάντισαχιού τ παρι. Τούση κι, “Παῖρον τα,” λαεῖ. They ask her if she will be willing to take the king's son. And she says, “I take him.”

¹ This Turkish influence is recognised for Pontic and Thracian forms by Thumb, Handbuch, 2nd ed., p. 71, § 119, 3.

D.
Possessive Pronouns.

§ 25. As well as for the indirect object, it is as unemphatic possessives that the genitives of the personal pronouns are used. Before a neuter substantive these like other genitives (v. § 16) have a τ standing for the neuter article: e.g. (text on p. 290, l. 18) γά σέλου να μιδω μέγα μου τ παιρί (ἔγω θέλω να ἰδῶ κ.τ.λ.), I wish to see my eldest son.

§ 26. The substantival or emphatic possessive is based on the common Modern Greek ἰδικός μου and is κό μου, κό σου, etc., followed before a neut. noun in the sg. by the τ of the article and in the pl. by τα. E.g. κείνου κό σου τ κίμεζι νε that is thy fate. Κό μου, etc. do not alter with the gender and number of the substantive: e.g. κό μας τα σεράια our own palaces. This κό for all genders is the only recorded instance in this dialect of the breakdown of gender under the influence of Turkish which is such a feature of the dialect of Cappadocia. v. §§ 106, 167, 181—188.

Demonstrative pronouns.

§ 27. As demonstratives forms of τοῦτος (οὗτος), αὐτός and ἐκεῖνος are used. The first is declined:

Sg. N. τοῦτος  τοῦτη  τοῦτον.
Acc. τοῦτον(ν)  τοῦτη(ν)  τοῦτον.
Gen. τοῦτουνοῦ  τοῦτευής  τοῦτουνοῦ.

Pl. N. τούτοι  τούτες  τούτα.
Acc. τοῦτος  τούτες  τούτα.
Gen.  τοῦτουνοῦ.

Ἐκεῖνος appears as κείνους, κείνη, κείνου, etc.

§ 28. From ἀφτός (αὐτός), besides the usual forms, there is a curious fem. sg. ἀφτούτη in which the influence of τοῦτος is seen. But ἀφτός is not common; ρά and ρώ are generally used.

§ 29. The other demonstratives are peculiar. For the nearer object “this” we have in addition to τοῦτος the form τιάς. It is declined:

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<th>n.</th>
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<tbody>
<tr>
<td>Sg. N.</td>
<td>τιάς</td>
<td>τιά</td>
<td>τιά</td>
</tr>
<tr>
<td>Acc.</td>
<td>τιά(ν)</td>
<td>τιά(ν)</td>
<td>τιά</td>
</tr>
<tr>
<td>Pl.</td>
<td>τιά</td>
<td>τεές</td>
<td>ταγιά</td>
</tr>
<tr>
<td>Acc.</td>
<td>τεές</td>
<td>τεές</td>
<td>ταγιά</td>
</tr>
</tbody>
</table>
In the sg. forms and the nom. pl. m. it is hard to be sure between τιάς and έιάς (and, after ν, έιάς), etc., v. § 12. I give the paradigm as it generally sounded.

As in Modern Greek all these, τούτος, ἀφτός, κείνος and τιάς, have the article between them and the noun when they are used adjectivally, subject of course to the dialect restriction in the use of the article: e.g. nom. τιάς ἀρτουτός, acc. τιάν δουν ἀρτουτοῦ.

§ 30. Instead of ἀφτός forms based upon ἔδω (here) and the demonstrative particle δά are used adjectivally. These forms ρώ and ρά (δ being pronounced like ρ) are followed by the article, which in the neut. sg. is almost always reduced to τ. The forms are found most frequently in the neuter, where all the cases are used; in the masc. and fem. only the acc. occurs, τούτος and τιάς being used for the nom. The resemblance of ρώ and ρά to masc. and fem. endings may explain the rarity of ρώ in the fem., ρώ ν ἣν ἀρά being the only example I have. Ρώ and ρά are however used quite indiscriminately for the masc. and neut. Examples are:

Masc. Acc. Sg. ρό (ρά) τουν ἀρτουτοῦ (this man).
          Pl. ρά τοὺς ἀρτουτουρι (these men).

Fem. Acc. Sg. ρά ἡν γόρη (this girl).
          Pl. ρά τές κόρες (these girls).

Neut. Nom. and Acc. Sg. ρό (ρά) τ παιρί (this boy).
          ρά τ παρά (this money).
          ρώ του σπίτι (this house).

Nom. and Acc. Pl. ρώ τα τέκνα (these children).
          Gen. Pl. ρώ τ τέκνων.

A corresponding substitute for ἐκεῖνος is made from ἐκεί and the article: e.g. κεί τ χωρίῳ that village. It is not so common as ρώ, ρά. This adjectival use of an adverb is very common also in Cappadocia and at Pharása. v. §§ 186, 317.

Reflexive Pronoun.

§ 31. Forms from ἔαντός are used for all persons. They are for the acc. sg. τοῦ γαῖτό μου myself, τοῦ γαῖτοι σου thyself, etc., and for the acc. pl. τοὺς γαῖτοὺς μας ourselves, etc.
Grammatical

Interrogative Pronoun.

§ 32. The forms of τις in use are all sg. They are, nom. m. and f. χίς, n. χό, acc. m. and f. χία, n. χό, gen. of all genders, χίνουσ. Of these χό seems for τοιό (τιό), a mixture of τι and τοιό(ν). For the rest and as an adjective the forms of ποιός (ποιος) are used.

For the indefinite whoever, χισκιάν (τις καὶ αὐ) with neuter χισκιάν is used.

Relative Pronoun.

§ 33. As relative the undelined word κατ is used, exactly as ποῦ in Modern Greek. Sometimes it is pronounced χιάτ.

(f) The Verb.

1. The Present Stem.

§ 34. Very many verbs have been taken over from the Turkish and these have the ending -dă or -ră, and are conjugated like verbs in -aw with the present endings -dă, -dăs, -dă, -doţum, -dară, -doţi or -dă, -dăs, -dă, -dămu, -dăre, -dări, according to the vowel of the stem; v. § 9 above.

Examples are:

 callocără from callocăfmaq to work; aor. callocăsa.
 başladi from baslamaq to begin; aor. baslaşiça.
 qazanădă from qazanmaq to gain; aor. qazanăşiça.
 qojašlađă from qojaqlamaq to embrace; aor. qojašlaçia.
 sebındă from sevinmek to be pleased; partic. sebiňmeňeñosu.
 şaştă from şaşmaq to be astonished; aor. şaşčışa.
 şaşrldă from hasırlamaq to make ready; aor. şaşrldıça.

The examples shew that the aorist is formed exactly as in a Greek verb in -ta, e.g. ρωτα, aor. ράşna (for ρώτησα), and the č generally, if intervocalic or after č, lost by dissimilation with the s of the ending, for which compare the Cappadocian and Pharrasa examples in §§ 103, 282. Thus callocără would make callocăčşna (callocăsa), and in the same way köttetmek (Greek present unrecorded) has aor. subj. kötürleşiş for kötürleşiş with γ filling the hiatus. The γ keeps the j of qazanăşiça, but for şaşčısha şaşısa would be expected. Dissimilation however appears to be always a tendency rather than a law.
§ 35. As in Modern Greek verbs in -ēw tend to pass over into the -āw conjugation. Thus, παρακαλά, τραγρά (τραγουδεί), φοικάλα he sweeps, φίλα he kisses.

2. The Present Active.

§ 36. The paradigms of σέλου (θέλω) and of ψοφαρώ I kill shew the endings, identical for indic. and subj., of the barytone and contracted verbs. They run:

Sg. σέλου, σέλεις, σέλει.
Pl. σέλονμ, σέλεις, σέλειν or σέλονν.
Sg. ψοφαρ-ώ, -άς, -ά.
Pl. ψοφαρ-ουμ, -ους, -ουσι or -ουν.

No full example of an -ēw verb is recorded. The endings are probably -ώ, -εῖς, -εῖ, -ουμ, -εῖς, -ουσι or -ουν.

Of the two endings of the 3rd pl., -ουν is used only if the pronominal object follows: e.g. παρακαλοῦν δοὺς they request them, but παρακαλοῦτι τον παιρὶ they request the boy. This resembles what appears to be the rule in the Southern Sporades, where the ending -ν is used with or without the pronoun, but the ending -σι only without it, the exact opposite to the rule in East Crete. The same distinction is naturally observed between the historic endings -αὶ and -αν.

3. The Imperfect Active (and Passive).

§ 37. The imperfect has endings in -ινήσικα or -ινόσκα which are quite peculiar to Silli. Forms in -ια and -ισκα, akin to the Cappadocian, are found, but are quite rare. I record only ἀγάπηνα, ἔμυμιζα from μυμίζω (μυμιᾶ) and ήσιλνα, ήσιλισκα or ήσιλ-νίσκα from σέλον (θέλω). It is remarkable that these endings -ινήσικα and -ινόσκα are used also for the deponent and -ινήσικα for the passive; the old passive endings are preserved only in the impf. of the substantive verb, (ἦτα), ἦσου, ἦτον, etc., v. § 58.

The full tense, e.g. from ἔρχομαι, runs:

Sg. ἔροινήσι-σκα, -σκις, -σκί.
Pl. ἔροινήσι-σκαμ, -σκίς, -σκαδί.
Examples are:

§ 38. (1) Imperfects in -ινόισικα:

κλαίγου (κλαίω), impf. κλαίνοιισικα.
μάννου or μασαυνίσκου (μανθάνω), impf. μαντύνοιισικα.
Pαγαίνου (παγαίω), impf. παγαινόνοιισικα.
Pονέι, impf. πονόνοιισικι.
Pορτπατό (περπατάω), impf. πορπαδινόιισικα.
τραγω (τραγουδώ), impf. τραγουνόιισικα.
Φάνου (φειάνω), impf. φαίνονοιισικα.
Φυλάττου, impf. φυλαττινόιισικα.

§ 39. (2) Imperfects in -όσικα:

ξεβαίνου (θαίνω), impf. ξεβινόσικα.
πεύνου (πίνω), impf. πιευνόσικα.
σέκνου (θετώ), impf. σεκυνόσικα (also ζέκνα).
σέλου (θέλω), impf. σελινόσικα (also ήσιλνα and ήσιλνισκα).
δόνου (I fall), impf. δονινόσικα.

§ 40. (3) Verbs with both forms recorded:

χαλιοτό (Turk. χαλοσμαq), impf. χαλινόιισικα and χαλινόσικα.
σωρό (θεωρω), impf. σωρινόιισικα and σωρινόσικα.
τρανώ I see, impf. τρανινόιισικα and τρανινόσικα.

§ 41. Stems in -νου sometimes drop the -ν- of -ινόισικα.

Thus:

βιπιάννου I call (also βιρμούμου), βιρμαννόιισικα.
γιουκούγου or γιουκουννου (άκουω), γιουκουννόιισικα.
Pαγαίνου, παγαινόνοιισικα as well as παγαινόνοιισικα.
Χρίνου (χρίω), χρινόνοιισικα.

Exceptional cases seem to be ξουρύζοιισικα from ξουρύζουμου and, with only the ι dropped, γαλαξεβινόίισικα from γαλαξέβου I speak.

§ 42. The ι of -ινόισικα and -όσικα is sometimes affected by the vowel-harmony and becomes ου after ου or ο in the stem and ι after ι; v. § 9. Thus:

κουρουσώ, both act. and pass., v. § 43.
κόφτου (κόπτω), κοφδονόσικα, v. § 9.
λούννουμου I wash myself, λούννουνόιισικα.
Pονόω I can, ποννονόιισικα.
δῦτούν (Turk. дустунмеκ) I consider, дютунюνόσικα.
§ 43. In the case of verbs in which the active and passive (in sense often middle) are both in use, the ending -ινόσκα is used for the active and -ινόνισκα for the passive.

Examples are:

<table>
<thead>
<tr>
<th>Present</th>
<th>Imperfect</th>
</tr>
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</table>
| qουρουδω, Turk. qurut-
  maq to make dry         | qουρουδώ qουρουνόνισκα¹.   |
| (Act.)                   | (Mid.)                     |
| Pass. or qουρουδόμουν    | qουρουνόνισκα.             |
| (Act.)                   | (Mid.)                     |
| κουραξζω I fatigue, act.
  to M. Gr. κουραξζωμαι  | κουραξζομου κουραξζινόσκα. |
| (Act.)                   | (Mid.)                     |
| Pass. or κουραξζομουν    | κουραξζινόζισκα.           |
| (Act.)                   | (Mid.)                     |
| δένεω I bind             | δίνω δινόσκα.              |
| (Act.)                   | (Mid.)                     |
| Pass. δίνομου δινόζισκα. |                            |
| ταρανδω I comb, act.,    | ταρανδώ ταρανδινόσκα.     |
| although from Turk.       | (Act.)                     |
| taranmaq to comb oneself  | ταρανδόμου ταρανδινόζισκα. |
| (Act.)                   | (Mid.)                     |
| Pass. or ταρανδόμου      |                            |
| (Act.)                   | (Mid.)                     |
| I comb myself             | I comb myself              |
| dagiaνδω I support, al-
  though from Turk.        | dagiaνδω dagiaνινόσκα.     |
| dagianmaq I support       | (Act.)                     |
| myself, endure            | dagianδομου dagiaνινόζισκα. |
| (Act.)                   | (Mid.)                     |
| Pass. or dagianδομου      |                            |
| (Act.)                   | (Mid.)                     |
| φορτόνω I load            | φορτόνομου φορτονινόζισκα. |
| (Act.)                   | (Mid.)                     |
| Pass. φορτόνομου          |                            |

§ 44. Deponents may have either form, sometimes both. Thus:

ερχομουν, impf. ερδινόζισκα or ερδινόσκα.
κάσουμον (κάδομα), impf. κασινόζισκα or κασινόσκα.
κομούμου, impf. κομινόζισκα.
δελλάννουμου (also δέλλουμου) I walk about, impf. δελλάννινόσκα.
φοβομου, impf. φοβινόζισκα or φοβινόσκα.

From these sections on the impf. of passives and deponents it is clear that there is no room in the dialect for the usual Greek form of this tense. Its only traces are in fact in the substantive verb, for which v. § 58.

§ 45. The clue to the origin of these endings lies in such a form as the Ferték imperfects in -ινόκα, λάλινόκα, etc. This -ινόκα is plainly the usual Cappadocian impf. ending of contracta -wa with the addition of the -ινα ending of the barytöne verbs. The Sillé endings are the result of a somewhat similar piling up

¹ For J, v. § 9.
of terminations. The -νή- of -ινώνισκα or -όνισκα corresponds by the phonetics of the dialect to -ντ-, and this looks like the -ντ- of the ordinary 3rd pl. of the impf. pass. This -ντ-, originally belonging only to the pl., e.g. ἡρχόντο, has in many dialects passed into the 3rd sg. and it is significant that this has happened at Livísi, where the 3rd sg. and pl. alike end in -ουνταν or for contracta -ονταν1. Granting a 3rd sg. and pl. of this type, e.g. ἡρχόνταν (ν vel sim.), it would seem that it has been used as the base for building up the rest of the tense by the addition of the Cappadocian endings -ισκα, etc., by a process analogous to the formation of the impf. pass. in Cappadocia by the agglutination of -μα, -σα, etc., to the 3rd person, for which v. §§ 233, 234. The ι in -ισκα accounts for the change of -ντ- (-νδ-) to -ν-, and the addition of the ending for the shift of the accent. From this process forms like ἥρχονισκα, χρυσονισκα would arise. The next step is the contamination of these endings with the active impf. ending -ια, and again it is to be noted that, besides the remains of such forms at Silli itself, the impf. of contracted verbs at Livísi has this ending (-ηνα)2. The combination of this with -όνισκα produces the usual Silli ending -ινώισκα. A trace and also an indication of the originally passive meaning of the -νή- is preserved in the use of -ινώνισκα for the passive as opposed to -ινόσκα for the active imperfect of such verbs as are used in both voices. Lastly -ινόσκα will be an active ending combined from the active -ια and the final syllables of the new passive -ινώισκα. These endings, all having the active termination, became used indiscriminately for both voices, the original distinction being only preserved where it was necessary to contrast the active and the passive in the same verb.

4. The Δοριστ Active.

§ 46. The formation of this tense calls for no special remark. The only form of augment commonly found is the syllabic augment with the accent, ἓ-. A few verbs shew a prosthetic ν, which comes from the particle να; this has become attached to the verb and lost its significance. Thus by the side of ἦβρι we have νάβρι τα

1 Βαρταρσιωτ, pp. 13, 14, where the examples given are ἡγραφοῦντας and ἡμυποῦντας.
2 Βαρταρσιωτ, p. 14. The example given is ἢμηνα from τυμώ.
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(he found it), and so always in the subjunctive; e.g. σε νάβρης (thou wilt find), and the subj. of ἡρτα has always the va: e.g. σε νάρτω (I will come), ὡς ποῦ να νάρτη (until he come). The same thing occurs, but more rarely, with ἰνῷ the aor. of ἐρλοκομμί (γίνομαι) and ἔχο. This last is my only example of a present so treated, no doubt owing to the greater frequency of the aorist in a subordinate clause.

§ 47. As an example of the endings ἡρτα (ἡλθον) may be taken:

Sg. ἡρτα, ἡρτις, ἡρτι.  
Pl. ἡρταμι, ἡρτιτι, ἡρταδι.

In forms of three or more syllables the pl. is accented as generally in Modern Greek. Thus σάλσα aor. of σαλῶ (σφαλῶ) I shut runs:

Sg. σάλσι-σα, -σις, -σι.  
Pl. σαλί-σαμι, -σιτι, -σαδι.

Occasionally the accent of the sg. remains in the pl. Thus ἔμασα (ἔμαθον), pl. ἔμασαμι.

A paradigm with the pronominal object added is ποίκα τα I made (present φθάνον):

Sg. ποίκα τα, ποίκις τα, ποίκιν да.  
Pl. ποίκαμ да, ποίκιτιν да, ποίκαν да.

For the -ν ending of the 3rd pl. v. § 36.

§ 48. In the subjunctive of sigmatic aorists the s is dropped in the 2nd sg. by dissimilation, as in Cappadocia (v. § 103). Thus the subj. of ρώκα I gave, the aorist of ρώνου (for δώνω, Modern Greek δίνω) runs:

Sg. ρώσουν, ρώης, ρώγη.  
Pl. ρώσουμι, ρώσιτι, ρώσουσί.

5. The Imperative Active.

§ 49. All verbs form an imperative in the aorist. The formally present imperatives of contracta found in Cappadocia are not used at Silli; thus the impv. of φιλῶ is φίλης and not φίλει. The Modern Greek ending in -e (weakened to -ι) is rare; e.g. κρύψι. It is generally dropped, and a new pl. made by adding -τιν to this sg. in -ς. With transitive verbs the object τα, less often the sg. του, is generally added. Examples are:

§ 50. My examples are all deponent. As always in Modern Greek there is no distinction between the indic. and the subj. Of the barytone verbs ἐρχομαι is an example. It runs:

Sg. ἐρχομοῦν or ἐρχοῦμι, ἐρόσις or ἐρῶμι, ἐρῶμι.
Pl. ἐρχομοῦστινις or ἐρχομοῦστιν, ἐρῶστινις or ἐρῶστιν, ἐρχοῦμινι.

§ 51. Of contracted verbs there are two types, examples of which are κοιμοῦμον I sleep and φηκοῦμον I listen. They run:

Sg. κοιμοῦμον or κοιμοῦμι, κοιμᾶσις, κοιμᾶτι.
Pl. κοιμοῦμοστινις, κοιμᾶστινις, κοιμῶμινι.

Sg. φηκοῦμον or φηκοῦμι, φηκέσις, φηκέτι.
Pl. φηκοῦμοστινις, φηκᾶστινις, φηκῶμινι.

Like κοιμοῦμον are βιρμοῦμον and φοβοῦμον.

§ 52. The endings call for some remark. The -μου of the 1st sg. is commoner than the -μι, the latter being -μαι with the vowel-weakening. The ending -μου must I believe be considered in association with the optional -s ending of the 2nd sg.; they appear to be borrowed from the corresponding endings of the active, the result being that active and passive alike have the persons of the sg. ending in -u, -is, -i. It is remarkable that the same -μου ending occurs also at Livisi1. For examples of

1 Βαρνάρος, p. 18.
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- he act. endings in the passive, v. § 237 and note, and for the opposite, § 191 and note.

In a paper on the Silli dialect in J. H. S. xxx, p. 121, I explained this -μον ending as the result of the Turkish vowel-parmony, producing -ομον for -ομημ. This explanation is always possible, and is supported by δις σου; (τις είσαι;) for δις σι; and τραπούσου for τραπούσι, for which v. § 9. It fails however to explain the -ς of the 2nd person, the -μον ending is suspiciously common when compared with the slight part played by the vowel-parmony in other parts of the dialect, and the Livísi example shews that it may arise apart from the harmony. It is also likely that in two Asiatic dialects the same phenomenon is to be explained in the same way.

The -ις added to the endings of the 1st and 2nd pl. is from the Turkish endings of those persons, -ίζ and -ίςίζ. Cf. the similar addition of -κ at Semenderé, v. § 236.

Note. For the Imperfect Passive and Deponent v. §§ 43, 44.

7. The Aorist, Indicative, Subjunctive and Imperative,
   Passive and Deponent.

§ 53. The indicative endings are based upon the Modern Greek -ήνηκα or consonant +τηκα, e.g. φοβήθηκα, γράφηκα, γελάσηκα. The -ήνηκα ending has the θ changed to σ as usual, and the second η dropped, perhaps through the influence of the impf. ending -ισκα. Thus from φοβούμον I fear the aor. is:
   Sg. φοβησ-κα, -κις, -κι.
   Pl. φοβήσ-καμι, -κιτι, -καδι.

The -τηκα ending has the τ changed to ζ as always before an old ι. Thus γρύνουμον I strip (Modern Greek γδύνομαι) has aorist γρύνήκα, etc. The Modern Greek form is of the -ήνηκα type, εγκύδηκα.

§ 54. The subjunctive ends again as in Modern Greek in -σω (=-θω) for the former and in -στω for the latter type. Thus from φοβούμον:
   Sg. φοβησ-σω, -σής, -σή.
   Pl. φοβησ-σούμι, -σήτι, σούτι.

§ 55. The impv. endings are made by substituting the equivalents of -θα, pl. -θάτε for the -ηκα, -τηκα of the indicative.
Thus from κοιμούμου I sleep, aor. κοιμήσα, impv. κοιμήσα, pl. κοιμησάτις(ς), and from γρύννουμοι with aor. γρύνθη, impv. γρύστα, pl. γρυστάτις(ς).

The imperative of the 1st and 3rd persons is formed with νας and the subjunctive, like the Modern Greek ἀς, e.g. νας κοιμησή let him sleep. It is remarkable that the 3rd pl. of the impv. in both types of aorist has the ending -στοῦς; which belongs properly to the aorists in a consonant +τηκα, the ending -στοῦς (Modern Greek -θοῦς) being confined to the future. Thus σε κοιμησοῦσί μι they will sleep, but νας κοιμηστοῦς let them sleep, like σε and να γρυστοῦς they will and let them undress, the -στοῦς being phonetically justified only in the latter form from indic. γρύσθης (= ἀγγύστης). In many verbs this τ appears in the imperative 2nd person. Thus φηκούμοι I hear, aor. φηκήσα (= κῆθης), subj. φηκησῶ, impv. φηκήσα but also φηκήσα, pl. φηκησάτις(ς) and συμούμοι (ἐνυμοῦμαι) I remember, aor. συμήσα, subj. συμησῶ, but impv. συμήστα, pl. συμησάτις(ς). It is probable that these endings -στα and -σα are connected with the pronominal object τα, and that e.g. συμήστα is for συμήσ(ου) τα, and that the τ has spread thence to the 2nd and 3rd pl. of the impv., under the influence of the forms like γρυστοῦς, which have an etymologically justified τ. -σα will then be a lightened form of -στα, and e.g. φηκήσα will have the same relation to φηκήσα that χάσα has to χάστα (v. § 49).

Lastly σκόννουμοι (σκέννομαι) I arise with aor. σκώσκα (ἐσκόψκης) has the irregular impv. σκούκω, pl. σκούκωτις(ν) or σκούκωτις(ν), which is in form pres. act. Cf. the Capp. and Ph. forms of this verb (§§ 243, 362).

8. The Pluperfect, Active and Passive.

§ 56. Instead of the usual Modern Greek pluperfect of the form εἶχα ἔδει, etc., a tense has been formed from the aorist active or passive and the 3rd sg. of the subst. verb: e.g. ἦτα ἦτο, ἦτις ἦτο, etc., I had come. This tense has been framed on the model of the Turkish type geldim·idi, I had come, and the accidental resemblance between ἦτο and idi (udu, etc.), both meaning it was, has no doubt facilitated the process. The tense is used freely with the object, between which and the verb in questions the interrogative particle μι (Turkish mi) is inserted.
Thus ἐκλεψες μί τα ἥτου; hadst thou stolen it? For a similar tense in Cappadocian, v. § 244.

Kalατρον he had called in the text on p. 298, l. 4 seems to be formed in this way from the present and to stand for καλὰ ἥτου.


§ 57. Of the indeclinable active participle of Modern Greek no instance is recorded. The passive participle is used as usual: examples are γυμνουμένους (ἰδρωμένος), βιτισιμένους (v. Turkish bitmek). It is sometimes based on the stem of the aorist active, e.g. γραψιμένα, κλεψιμένα, forms used in sentences like εἶναι τα μί κλεψιμένα; hadst thou stolen it? also expressed by ἐκλεψες μί τα ἥτου; for which v. § 56.

10. The Substantive Verb.

§ 58. The absolute forms are:

Present: Sg. εἶμι or εἶμον, εἰσι or εἰσον, εἶν.
Pl. εἰμιστι(νίς), εἰστι(νίς), εἰσον.

Imperfect: Sg. ἤτα, ἤσον, ἤτου.
Pl. ἤταμι, ἤτιτι, ἤταδι.

In the present εἰσον is on the analogy of εἰμον. The expected form ἤσον is not recorded.

The 2nd and 3rd sg. of the absolute imperfect and the whole of the impf. sg. of the enclitic forms are the only relics in the dialect of the usual conjugation of the imperfect passive and deponent. The 1st sg. ἤτα and the whole of the plural have the active historic endings added to the ἤτ- of the 3rd sg. and pl., in a way which recalls the formation of the impf. pass. in Cappadocia (v. §§ 233, 234).

§ 59. Used as a copula the substantive verb, as in Cappadocian (§ 247), is enclitic and put at the end of the sentence, like dir in Turkish. Combined with the masc. of the adj. χαστάς pl. χαστάρι ill (Turk. khasta) the forms are:

Present: Sg. χαστάδου, χαστάίσου, χαστάσενι.
Pl. χασταριμίστινι, χασταριστινι, χαστάρινου.

Imperfect: Sg. χαστάδου or χαστάστα, χαστάδισου, χαστάστιτου.
Pl. χασταρίταμι, χασταρίτιτι, χασταρίταδι.
In χαστάσανυ the final ς (ς) of χαστάς is dropped by dissimilation before the ς of ωυνυ. v. § 103.

The 3rd sg. pres. varies in form with the accent of the word to which it is enclitic. It is least accented after an oxytone: *e.g. χις i; who is it? τσά νι it is thus, and after a proparoxytone or paroxytone word it has enough accent to prevent the final e of the ἐναι (ἐνε), which is the base of the form, being weakened to ι. *E.g. κό μου νε it is mine.

C. THE DIALECT OF CAPPADOCTIA.

PART I. PHONETICS.

(a) VOWELS.

Unaccented Vowels.

§ 60. Unaccented i and u are as a rule dropped if final, and very often also medially. *E.g. το σπίτ, but το σπιτί μ, because the substantive and the enclitic count as one word; ἄτρωμ for ἄτρώτου gen. of ἄτροντος man and also for ἄτρώτου nom. pl. of the same, Mal. Final i is not uncommonly preserved in the 3rd sg. pres. of the verb, and occasionally also after two consonants when its dropping would make pronunciation difficult; thus ἀλέτρι ploough, Ar. Ul. But in these nouns in -τρι the i is often dropped and pronunciation made possible by developing an i between the τ and ρ. Thus at Delmesό ἀλέτρι, pl. ἀλέτρια, and at Μιστί φκέντρι (βουκέντρι), ἀλέτρι, pl. ἀλέτρια. For a common case of i dropped medially see § 216 on the aorist. For the gen. of the article, του, v. § 107.

For the effect of this dropping on the preceding consonant v. § 75. K, χ and γ left as a final by this disappearance of i retain their palatal sound. This is so marked in the case of γ, that I indicate it by writing γ'.

§ 61. Final unaccented i following an accented vowel is not dropped but becomes a forward χ, the preceding vowel if not itself i being often affected by the dropped i, a becoming aι or e, ou and o becoming oυ and oι respectively. The intermediate stage of the final i is probably ι; thus κλαίει → κλαίζ → κλαίχ, Αχ. Phl.
The χ is often dropped. Occasionally, however, the final ι is left unaltered. Examples are:

Turkish şeyi thing; şey or şeî, Sfl., şeχ, Gh. Ax. Phl., şe, Phl. Mal. Ul.

Turkish seraï palace; serâîχ (pl. serâîγma), Del., serâχ, Gh., serâî, Mal.

Turkish čai river; čâχ, Gh. 

τοδάρι foot; πράχ, πράι τ, Gh., πρει, Ar. 

ακουει; ακούιχ, Phl. 

φάω I do; 3rd sg. φάι or φε, Del.

§ 62. In the cases like τρώγει, in which a γ or χ intervenes between the accented vowel and the final ι, the final γι or χί generally run together into a final χ, which is itself often dropped. A preceding vowel is affected as in the last case. Thus:

ἀρβί lamb from pl. ἀρβίγια has sg. ἀρβιχ, Ul. 

κλαίχ (← κλαίει), Ax. Phl. and at Mis. κλαί.

κλώθω at Mistí has the present thus:

Sg. κλώχου, κλώιχεις, κλώιχ.

Pl. κλώχομ, κλώιχητ, κλώχουν.

λέγω has 3rd sg. λέχ or λέ, v. glossary. λεγ' and λεει are very rare.

3rd sg. aor. subj. of πηγαίνω. This at Del. is πάγη, πάιχ, πέχ or πέ, in which the change of ά to άι and έ (§§ 66, 67) is seen as well as the dropping of the χ. The tense runs:

Sg. πέγω, πές, πέχ etc., Pl. πέμ, πέτε, πέν.

The aor. subj. form from πηγαίνω at Del. ἀσάδι(γ)ω runs: Sg. 1st ἀσάδιγω, 3rd ἀσάεχ, ἀσέ, ἀσάιχ or ἀσάι, Pl. 1st ἀσάμ.

τρέχει→τρέχ or τρέ, Ax.

τρόχι, a wheel, at Ax. is τροίχ, τρόι or τρόχ. Pl. τρόχια. At Mistí, τρόι, Pl. τρόχια.

τρώγει τα→τρώγχ τα, Sfl. Ax., but τρώει τα, Sfl. 


φίδι snake from pl. φί(γ)α has sg. φίγ', φίχ or φί, Ul.

§ 63. It is likely that the stage before this χ is ζ; e.g. that φάγη became φάιχ by way of φάί. With this may be connected certain forms from Ghúrzano: pluperf. 1st sg. πήγα χτουν, 3rd sg. πήγε χτουν, instead of the πήγα ητουν used elsewhere (v. § 244), νά το χπώ for νά το επώ, and τουλουσουμλού χτου was enchanted
(text on p. 340, l. 21), which is Turkish telesemle (q.v. in glossary) and ἕτοι was. So too from Αχό, ἐκείνα χτανε they were (text on p. 394, l. 7). In all these cases a diphthong consisting of a vowel + ι becomes vowel + χί.

§ 64. At Malakopi and Mistí unaccented e and o, always finally and often medially, are weakened to i and u. E.g. ἀλουγον horse, νίγιτι (γίνεται), ἄροππους but gen. ἄρωπ, Mal. For other examples see the texts passim.

According to N. K. this weakening occurs also at Semenderé; e.g. κέμι (κείμαι), κέτουμι (ἐκείμην), ἄροππος (ἄνθρωπος) but pl. ἄρωπ, πρόπαππος, ἄνουμος (ἀνεμος with e assimilated). I did not notice it at the neighbouring village of Ulaghátsh.

This weakening and the dropping of i and u in unaccented syllables (§ 60) are the distinguishing marks of the so-called North-Greek dialects, in which however it affects all, and not only final, syllables. The relation between these and the similar North-Greek phenomena is discussed in § 368.

Vowels affected by the vowel of the following syllable.

§ 65. In some words a vowel has been assimilated to that of the following syllable. Examples are:

ἀνομος (=ἀνεμος), Fer. Ar.
βολων (=βελονί) needle, Sfl. Pot.
βορκόκ, Fer., etc., for βερύκοκκος.
γμάτων he sent, aor. to Turk. yollamaq, Mal. But γμολάτς, Άχ., γμολαδζ, Phl.
ἐκτέτε then, Άχ., but ἐκτότε, Ar.
ξόλμων (λησμωνώ), Fer., but at Sin. ξέλμωω with e for η (§ 69).
κομόω, Fer. for καλ μάνω, v. in glossary κιμονόω.
κονόω (=κενόω) I pour, v. glossary.
λελαινομαι, Sin. Cf. M. Gr. λωλός, mad.
μαναστήρ (=μοναστήρι), Sfl. (Xen. 1, p. 431).
μεθόπωρον, etc., for μεθόπωρον, q.v.
πορτακάλ (=πορτοκάλι), Del.

1 Parallels for this change of αι to αχ are Αναστάχυς (Αναστάχυς—Αναστάξις—'Αναστάτης) from the Πιστικά Κιβρία in Bithynia, and examples given by Ronzevalle for Adrianople; —Θανάτης (=Θανάτης—Θανάτης), καταθάχυς (θα καταθάτης), διαθάχυς (διαθάτης)—in Mélanges de la Faculté Orientale, Université Saint-Joseph, Beyrouth, v, Fasc. 2, 1912, p. 585, with references.
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σερίβω (= σωρέιω), Ax., but in σωρόβω, Ar. Phl. the assimilation goes the opposite way.

τρωδῶ, Ul., τρογωδῶ, Del., but generally in Capp. τρογωδῶ, vel sim.

φῶγω, aor. subj. of τρωγω (= φάγω), Ul.

§ 66. In all the villages an i tends to change a of the preceding syllable to ε or less often to ai. The examples of unaltered a are however quite as common as of this ε, nor can I point to any conditions regulating the change. The recorded examples follow.

(1) It is particularly frequent in diminutives in -ι, the i being dropped. Thus:

δισάκι saddlebag appears as δισέκ, Del., τσέκ (Krinopulos, p. 64)

Fer. and pl. δισέκα, Pot.

ειλέτ, Fer. for ἄγελάδι, but pl. ειλάγμα. Krinopulos has ἐγιλέτ, pl. ἐγιλέα (p. 46).

λάρι halter, elsewhere in Capp. always with a, is at Del. λέρ.

κελέρ, the general form of κελλάριον (q.v. in glossa). But for Sin.

Arkh. gives κελάρι (p. 243).

κερμένι spindle, Sin. (Arkh. p. 244); at Ph. καρμάνα.

κουμάς henhouse. At Ax. κουμεβ, which is however perhaps taken directly from the Turkish kımes.

κριθάρι barley: κιθέρι, Sin., κσέρ, Bagdoania, κιρτέρ, Fer. So

Arkh. (p. 244), but also κράρ, Ar., κνυμάβ, Ul. etc. v. glossary.

gελάβi word, Del. Ar. Cf. γαλαβί, Silli and gafí, Ph.


λιθάρι appears as λιθέρ, Del., νιθέρι, Sin., νιχέρ, Ar. Gh. and generally in Capp. as χ'τέρ. But also θιάρ, Pot. and θάλ(ι, Sfl. V. glossary.

μαμρέμοι, Phl., gen. of dimin. of μάρμαρον.

νέρ, Ar. for λυνάριων (Val. p. 19).


ποδάρι foot, at Mis. πτέρ, at Ar. πρέι but at Gh. πράχ.

πάχι back, at Ar. πέχ, at Phl. Sfl. τρέξ but at Pot. ρεξ.

σκιέρ shadow, Fer. (Krinop. p. 62), but Gh. σκίαρις. I.e. σκιάδιον.

ὀλέρ lir, Fer. (Krinop. p. 67), i.e. χειλάριον.

φιερ, Fer. (Krinop. p. 66), φέρ, Ar., but φτσάρ, Mia. I.e. πτυνάριον shovel.

φάχ boy, has pl. φάεα (for φάεγμα) Ul. Ar. and gen. φάεγμοι, Ul., the usual pl. being φάχα.
χινέρι, Sin. (Arkh. p. 280), i.e. ἵχνερι; dimin. of ἵχνος.
χουλέρ spoon, Fer. (Krin. p. 68), but χουλιάρ, Ar.

A number of loan-words from Turkish come under this heading:

γερέμια friends, Del. (yarane friendly).
κενέρ (kenar) edge, Del., but κενάρ, Fer.
τσιρέκ, Ar., τσιρέ, Ul. light (čiraq), but τσιράκ, Gh. and τσιράč, Mis.
μείδεν (meidan) open space in a town, Del., but μειδάν, Ul.
χοζέφμα, Pot. pl. from khozaf stewed plums.
χοξμεκέρ (khozmetkiar) servant, Del. but pl. -κάρμα.

(2) Miscellaneous cases are:

ἀναχτήρ key, Sil. ( xen. i. p. 191), elsewhere ἀναχτήρ, q.v.
αὐλή is in Capp. generally νεζλή, but at Ar. ἀβλή.
καθέρσα, Del., aor. of M. Gr. καθαρίζω.
Κυριακή Sunday, and at Sil. Κερκακή, but at Mis. Κερεθή, and
at Gh. Κερεθή.

μυξάκω (μουάκω) at Del. has 3rd sg. μυξέ.
Turk. rust (q.v. in glossary) gives ἱράς Ul., ἱράστμα Phl., but at
Del. ἱρέθμα.

G. Meyer's¹ view of the influence of the Turkish vowel-harmony
on Greek loan-words in Turkish might suggest such an explanation
here, and it would cover some cases, e.g. λιθέρ, πινέκ, χινέρι, where
an i precedes, but it would fail to explain e.g. μαμεριοῦ, ρέχ,
χουλέρ and many others, and would also run counter to the
phenomena of §§ 65, 67, 68, where the influence is always from
the following to the preceding syllable.

§ 67. The change of ο to α is rarer. It appears in the aor.
subj. paradigms from τηγαίω at Del. (v. §§ 62, 221). Other
examples, all from Delmeső, are:

γαϊριπτ, Turkish gharib.

φιάω I do, the present of which is:

Sg. φιά(γ)ῶ, φιάεις or φιέεις, φιάι or φιέ.
Pl. φιά(γ)ουμ, φιαγετε or φιέτε, φιά(γ)ουν.

Here φιάεις is for φιά(γ)εις, and φιάι for φιάιξ (φιά(γ)ετ). The
2nd plas. are formed under the influence of the sg. forms.

¹ Türkische Studien, i, p. 14
§ 68. Other instances of a vowel affecting the preceding vowel are rare. Recorded are:

Change of ο to οι before ι in κλώχον (κλώθω), κλώχεις, κλώχη, Mis.
Change of u to uι before ι in ἀκούιχ for ἀκούει, Phl.
Change of a to aι before η in the present of κάθομαι, Ul.:
   Sg. κάγομαι, κάγιεσαι, κάγιεται.
   Pl. κάγομεστε, κάγιεστε, κάγινεται.

Change of η to ε.

§ 69. In Pontic as is well known ancient η is represented by ε. This occurs occasionally in Cappadocian, generally in unaccented syllables. Examples are: χελικό (θηλικός), ψελό (ψηλός), Gh., πεγάδ, Del. Pot. and always so with ε, ήλιος (Ηλιος), Del., κρεμούς (κρμου), Pot., να κοιμερω but κοιμήρα (ἐκοιμήθην), Ar.

The Turkish vowel-harmony.

§ 70. The Turkish vowel-harmony, the details of which are given in § 6, affects the dialect a good deal. The cases fall under these heads:

(1) The endings of verbs in -δίζω borrowed from Turkish. When the present ending in its-Greek form is -δίζω this becomes after a stem with α or α, -δόζω, with ο or ο, -δούζω, with δ or ι, -δύζω, and only after a stem with ι or ε is -δίζω in place. It should be noted that the Turkish stem as borrowed in Cappadocia has often a different vocalisation from what it has in pure Turkish: the Greek ending follows naturally the actual vocalisation; e.g. from yapεتجارماq below we have at Delmeso γμαπον-τουρδούζω.

Examples are:

anlamaq to understand; ἄνλαδόζω, Del.
aqmaq to flow; ἀχδόζω, Del.
aramaq to seek; ἀραδόζω, Del. Ax.
başlamaq to begin; başlabάδέζω, Ax.
bətərmaq to dip (causal of batmaq); batərdόζω, Del.
cələnmaq, pass. of cəlmaq to knock; cəλωνδόζω, Gh.
dušınmek to consider; duşιντουδύζω, Gh. Ar.
güvenmek to trust; impf. ἕγουντοδύζα, Del.
istemek to wish; ἱσραλίς, Del.
oturmaq to sit down. Valavánis (Μικρασιατικά, p. 29) gives ὀντωρδούζω, Ar.
uĉmaq to fly. The causal would be uĉurmaq, and from this impl.
ὄντωρδονῦζα, Ar.
yaghlamaq to anoint; γαγλαδίζω, Stil.
yapetşermaq causal of yapemaq to adhere; γαπανωρτωρδούζω, Del.

The full endings are, e.g. from düştündüzou, Mal.

Sg. düştün-dûzou, -dûs, -ddâ.
Pl. düştün-dûzoume, -dûzi, düzi.

There are however many cases in which the harmony is not observed and -diɔzω is used after all the Turkish vowels; thus:
başlamaq to begin; başlandızou, Mal.
yurulmaq to be tired; γυρνουλδίζου, Mal.

(2) In the presents in -dô, -dâs, -dâ, etc. derived from Turkish verbs, I only record that the 1st and 3rd pl. after stems with ū are -dûμ and -dûv rather than -doûμ and -doûv. Thus düytûşmek to quarrel, pres. düyûşûdû, 3rd pl. düyûşûdûv, Ul.

(3) The aor. at Mal. with its endings -a, -ı-, -ı, etc., due to the local vowel-weakening, is affected, and we have for the aorist of düştündüzou:

Sg. düştûnd-sa, sûtis, sût.
Pl. düştûnd-samû, -sûti, -sûv(ı).

(4) In substantives it is hardly felt. The ending -ης appears occasionally as -ες.

(5) In the phenomena connected with the preservation of the velar sound of γ and χ in paradigms of tenses the vowel-harmony plays an important part. v. §§ 80, 81.

The fullness with which the vowel-harmony is observed clearly depends on how far the individual speaker is accustomed to talk Turkish and has the Turkish ear for these distinctions. It must therefore be largely a personal matter and more or less prevalent and thorough in proportion as more or less Turkish is spoken alongside of the Greek dialect.

The semi-vowel ɛ.

§ 71. Before another vowel ı becomes a spirant, voiced or unvoiced according as the preceding consonant is voiced or
not. As usual in M. Gr. I write this ἐ. Two points are to be noted:

(1) At Ἀξό ζί becomes πορ: thus ποράω for πιάω and ἐπορ for ἐπίζι. v. πιώω in glossary.

(2) In the combination -ρα the spirantal ι disappears at Malakopí and Phloità. The examples are neut. plurals; thus μαχαῖρα, παντάρα, καίδουρα, pl. of μαχάρ, παντάρ beetroot, Turk. panjar, καίδουρ ass, Malakopí, and qoμάρα loads, καίδουρα, μαχαίρα, χέρα, Phl. But μαχαίρια a cut, Mal., and several other exceptions in the texts from Mal. and Phl.

Accent.

§ 72. After the negative δέν (dēv) the verb often loses its accent. Examples are:

δέ μαν, δέ μαν he does not go in, Phl.
δέ πιέ he did not drink, Phl.
δέ μανος(ν) he could not, Ax.
δέ παν (δέν πηγαίνει), Ax.
δέ μανον I cannot, Mis.
δέ μανον I do not see, Mis.

For more examples v. ἡμιπόρω in glossary, and cf. § 10.

§ 73. At Fer. and Ar. οὐρανός is accented οὐρανο(ς) and at Semenderé γαμβρός is γάμβους, pl. γάμβουξα: for μανασκενό etc. for δαμάσκενο plum, v. glossary. For the accent in the verb before the enclitic pronom. object v. § 222.

(b) Consonants.

Voiced and unvoiced Consonants.

§ 74. The voiceless stops π, τ, κ after a nasal become, as usual in Modern Greek, b, d, g. Besides this however the change seems sometimes to occur, especially with τ of the article and pronominal object, when there is no nasal, although it may be that this variation is an illusion, and that the real sounds are voiceless mediae, whose true nature I failed to understand1.

1 According to Thumb, Die griech. Sprache im Zeitalter des Hellenismus, p. 184, the Asia Minor inscriptions confuse Teneus, Mediae and Aspiratae; the phenomenon may therefore be old.
Thumb\(^1\), at the head of a text which he wrote down at Samsún from a native of Ferték, says that the tenues were generally aspirated. I have no record of this.

§ 75. The dropping of final unaccented i and u, for which v. § 60, has a certain effect upon the consonants, because the Turkish principle by which certain sounds (b, f, d), if they become final, are pronounced unvoiced (as p, č, t) is followed, and consonants which were originally voiced are pronounced unvoiced when brought in this way into the final position. Examples are κρέβεις (γυρεύεις) but κρέφ (γυρεύει) from Άξο; from Μαλακόπι βόθ, pl. βόδια (βόδια) ox, and many others, for which see especially the declension of neuter substantives in -οv (§§ 109—113) and §§ 197, 198 on the present active. A final unvoiced consonant sometimes becomes voiced if a termination is added. This happens occasionally in the neut. decl. (§ 110), and with y before possessives (§ 180), and regularly in the case of the agglutinative -μ plural of masculines, e.g. διάκος, pl. διάκωνα, deacon. The result is that in such cases the voiced and unvoiced consonants tend to be used, irrespectively as to which is original, according as they are medial or final.

**Intervocalic Spirants.**

§ 76. Intervocalic γ and χ are often very lightly pronounced or dropped altogether. At Άξο especially this tendency extends to other spirants; e.g., ὀκέος (σκέως), ἄξι να συμ (ας ἀναβούμεν) let us go up, παπάς (παπάδες), πε(χ)ερός (πενθερός), κάουμεστε (καθόμεθα), πήμ (ἐπήγαμεν) we went.

**Velars.**

§ 77. K, g, γ and χ have the sounds found in Modern Greek; i.e. before the back vowels, a, o, u, they have a velar, and before the forward vowels, e, i, a palatal pronunciation. In these dialects ō and ū are forward vowels and e a back vowel. To emphasize this I write gha, not γη, and γηδ, γηδι, not γδ, γη.

§ 78. For κ it only needs to be noted that at Μιστί, especially N.K. notes amongst the younger generation, κε, κι are pronounced če, či. E.g. βρατί, Čereć (Куриак), čiřáč (Turk. čiraq lamp), λιč (λύκοι), φčénδρ (for boukéntρι, dimin. of boukéntroν). In the text from Misti (p. 384) κ is as common as č.

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§ 79. The spirant χ, instead of having its usual palatal pronunciation, is often pronounced _expired before e and i. This _expired for χ appears before both e and i at Potámia, Sílata and Ferték, but before i only at Phloítá, Malakópf and Anákú. At the southern villages, Delmesó, Araván, Ghúrzono, Mistí, Axó, Ulaghátsh and probably Semenderé, χ before e and i has its usual Greek forward pronunciation. The χ for θ is therefore unaffected by this change, as it is not found at any village where the change from χ to _expired occurs.

§ 80. In paradigms however γ and χ at Malakópf and Phloítá, and to a lesser extent at Sílata and Axó, are treated like the Turkish gh (ş) and kh (ç) and keep the velar or back pronunciation throughout, and, instead of being affected by the following vowel, modify it. This modification takes the form of pronouncing the vowel further back in the mouth, and it is thus altered to the corresponding hard vowel in the Turkish system of vowel harmony, in the way described in § 7. Thus i changes to o and e to a. The present of εχω therefore at Phloítá, where χι becomes ır, is not εχω, εχες, etc., or even as in Modern Greek εχω, εχεις, but εχω, εχος, εχ, εχομε, εχοςτε, εχον. I write kh for χ to emphasize its velar character, the sound being the same as that of the χ in εχον. In the same way the impf. at Phloítá is εχα, εχας, εχα, εχαμε, εχας, εχανε. Here χα in the 2nd, 3rd sg. and 2nd pl. has taken the place of χε. So too at Sílata the pres. is εχω, εχος, εχ.

In the texts I write kh for χ only when it is necessary especially to point out the velar pronunciation; e.g. in the 3rd sg. pres. where εχ would naturally mean εχ'. Before o I have not thought kh necessary and write χ: thus at Phloítá the alternative impf. of εχω is written εχοσκα not εχοσκα.

Examples with γ are numerous. At Malakópf the present of ερικνα is βριγου (or βριγου)\(^1\), and the former is conjugated:

Sg. βριγου, βριχης, βρικ.
Pl. βριγουμε, βριχης, βριχνι or βρικνι.

Here the ε of the 2nd pl. (for the change of e to i, v. § 64) is changed to o to fit the velar γ, and the same has happened to the endings -ες and -εν of the 2nd and 3rd sg., which are afterwards

\(^1\) βριγου is conjugated, sg. βριγου, βρη, βρε, pl. βριγουμε, βρικεις, βρεν.
dropped. Ἐ has become χ in the 2nd sg. and 3rd pl. before ς and υ, and in the 3rd sg. because it is final (§ 75).

Φειτων at Malakopi is conjugated like βρέγω:

Sg. φέγου, φέκχς, φέκχ.
Pl. φέγουμι, φέγχτι, φέγχνι.

The aorist is εφχα (for ἐφυγα) with the γ unvoiced to meet the φ. It runs:

Sg. εφχα, εφκχς, εφκχς.
Pl. εφχαμι, εφκχτι, εφχκν.

The same tense at Phloítá is:

Sg. ἐφχα, ἐφκχς, ἐφκχν.
Pl. ἐφχαμε, ἐφχατε, ἐφχκνε.

the difference between Phloítá and Malakópi being that at the former the endings are based upon -α, -ες, -ἐν, etc., and have α as the hard vowel corresponding to ε, whilst at Malakópi the vowel weakening would produce endings -α, -ις, -ιν, and the hard vowel corresponding to the ς is ι.

So too at Malakópi ρύγω I dig runs:

Sg. ρύγου, ρύκχς, ρυκχ.
Pl. ρύγουμι, ρύγχτι, ρύγχνι.

And ηερίγου I throw:

Sg. ηερίγου, -κχς, -κχ.
Pl. ηερί-γουμι, -γχτι, -γχνι.

And ϕερίγου (= φέρων) has 3 sg. φερίκχς.

The impf. of ηερίγου is ηερίγα, conjugated:

Sg. ηερί-γα, -γχς, -γχν.
Pl. ηερί-γαμι, -γχτι, -γχν.

Here the endings are based upon -α, -ις (for -ες), -ιν (for -ἐν), -αμι, -ιτι (for -ετι), -εν. Sometimes these imperfects in -γα at Malakópi run -γα, -γις, -γιν etc., i.e. the γ is treated as usual and modified to γ' by the following i.

At Silata ἀλμέγω, I milk, has 2nd sg. ἀλμέγχς.

At Axo this phenomenon is much less marked. But I noticed that in the aor. of ϕοβομαι, so far as the χ was not dropped, it

1 This is for ἄφωσω, being a new present formed from the aorist, which at Malakópi is ἐφα.
always had the velar sound. The e following it was probably modified towards a, but this was not recorded. The tense runs:

- Sg. φοβ-ήχα, -ή(χ)ες, -ή(χ)εν.
- Pl. φοβ-ήχαμ or -ήχαμεστε, -ή(χ)ετ, -ήχαν.

§ 81. For βγαίνω at Sil. Phl. Ax. Ul. Fer. we have βγένω, at Mal. βγένου, aor. ἔβγα but 3rd sg. ἐβγή, Ul. Fer., and subj. βγώ, βγές, βγέ, βγοῦμε, βγότε, βγοῦν, Sīl., 2nd sg. βγός, Mis., 3rd sg. βγέ, Fer. Phl. All these forms are due to the retention of γ as a velar and the consequent change of following i to o. The present βγένω is therefore not for βγαίνω but for βγίνω, with which compare μίνω for ἡμβαίνω at Ul. It must be supposed that the velar sound in ἔβγα, ἔβγαμ, ἔβγαν and βγώ, βγοῦμ, βγοῦν was enough to give speakers the feeling that the velar, as in these persons of the aorist, and not the palatal γ, as in the present, was characteristic of the word, and with this spread of the velar the modification of the vowels on the Turkish model naturally followed.¹

§ 82. At Malakopī, Phloítā and Silata the velar γ (i.e. γ before α, ο, υ and ο) is pronounced like the Turkish qaf SingleOrDefault. This probably occurs regularly. Examples are: qālā (γάλα), Mal.; qāmos, Phl. and qāmous, Mal. (γάμος); qāmbros (γαμβρος), Mal. Sīl.; qāidov (γαίδουρ), Mal. Phl.; qalma (ἀγάλμα), Phl.; qovltonw (γυλτόνω), Phl.; qomær (γομάρ), Phl.; qouroñ (γουργούρ), throat, Sīl.; qoriz, Phl., qorason, Mal., from ἀγοράζω (q. s.); qerú (γερώ), Mal., cf. ghermă, Del.

It may be noted that in the Turkish transliterated texts from the vilayet of Konia published by Giese qaf SingleOrDefault (excepting at the end of a syllable, where q is used) is transliterated, like ghain _singleton, by γ and not by q. Nothing but a study of the local Turkish dialect would clear up the point, but it looks as if this substitution in Greek of the sound of q for the velar sound of γ were due in some way to a confusion in the local Turkish between the sounds of qaf and ghain².

¹ Another set of examples of the influence of the aorist on the present is shewn by the newly formed presents of § 192.
² v. Giese, Qonjah, pausim.
Grammatical [CH.

Dental Stops.

§ 83. Ti and $\nu\delta$ (anc. $\nu\delta$, $\nu\tau$) are pronounced at Delmesó, Araván and Ghúrzono as $\zeta$ and $\nu\zeta$. E.g. Delmesó: παδεί, ζουζί box, τοπαζ buffet, $\zeta$; $\chi\nu\nu\delta$κω (κτικό). Araván: ζυλυγάρ (connected with τυλίσσω) spider, γυοφή (εφυτή) but pl. γυοφτάρες, χανά, χαράτι, χάσοχ (έχτισθη), ανγλάθε for ανγλάθυσε aor. of ανγλαθάζω, v. anlamaq. So too θαπάθα from qapamaq. Ghúrzono: κλέφθης but pl. κλέφτε, φονύλ (σφονύλη), νισά (έστια).

The $\zeta$ if final is unvoiced to $\zeta$. Thus at Del. ζούνε (δούντι) tooth, but ζούν, μ and pl. ζούντια.

This pronunciation appears a little at Ferték; e.g. ζίκ by the side of τίκ, but chiefly in a tendency to pronounce τίκ, δίκ as $\zeta$ and $\zeta$. E.g. μάτ, pl. μάτια or μάτια, χαρτία or χαρτιά. Here too belongs the Ferték pronunciation of δίκ as $\zeta$ or $\zeta$: $\delta$ becomes $\zeta$ locally and $\zeta$ becomes $\zeta$, just as τίκ becomes $\zeta$. v. § 87.

§ 84. At Gh. and Ar. the $\zeta$ cannot stand as a final but is lightened to $\delta$ (τίς $\rightarrow\delta$). Thus μάτ (μάτι) eye, but pl. μάτια, σπίτι, but σπίτι $\mu$, pl. σπίτια, κιρπί (Turk. kibrit) match, Gh. At Del. the final $\zeta$ is generally kept, e.g. σπίτι, the $\delta$ forms such as σπιθ being rare. Before $\tau$ however $\delta$ is lightened to $\delta$, e.g. σπίθ τουν it was a house.

§ 85. At Delmesó $\delta\tau$ changes to $\delta\xi$. This appears commonly in the aor. pass. in -οτα (-σθν). Thus from λούζομαι I wash myself, aor. ελούστα (έλούσθην), which runs:1

\[
\begin{align*}
\text{Sg.} & \quad \epsilon\lambdaούστα, \epsilon\lambdaούσθης, \epsilon\lambdaούσκην. \\
\text{Pl.} & \quad \epsilon\lambdaούσταμ, \epsilon\lambdaούστατε, \epsilon\lambdaούσταν.
\end{align*}
\]

So too ύρήτα, ύρήκης etc. from γυρίζω, with subj. γυρίς-ήτω, -ήτη, -ήκη, and κυλίκης, 2nd sg. aor. subj. pass. from κυλάω. 'Ανακρούζομαι I listen has aor. 1st sg. ανακρούσκα, in which the $\kappa$ has passed by analogy into the 1st person, and 3rd sg. ανακρούσκην. Another example is νιδσκία fire (έστια), at Ax. νιδστία.

Dental Spirants.

§ 86. $\Theta$ and $\delta$. In many villages the usual Modern Greek pronunciation of $\Theta$ and $\delta$ as dental spirants is not found, and various other sounds are substituted for them. This only applies

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1 For these aorists v. §§ 289, 242.
to θ and δ as initials or between vowels; in combination they appear as τ and d, exceptions being the word ἀνθρωπός, for which see the glossary, and ἤδρωσα for ἠδρωσα at Misti. The details of these substituted sounds follow.

§ 87. Ferték: θ is replaced by τ, δ by d and δι by j. Thus:

θ: τύρα, Τεό, τέκνω (θέτω), τωρά, κλωτάρα spindie, ἐματα, ἀτάσα (v. θάσι), μοτόπωρ (μεθόπωρ). δ: δῶμα roof, δεσπότης, δόν (δόντι) tooth, δάσκαλος, παιδί, πεγάτ (πηγάδε, v. § 69), ἄδελφο, δομάδα (ἐβδομάδα), είδα, δίω.
δι: ημιβόλος (διάβολος), ἴο (ὁ), ἴασκαλος priest (other forms based on διάσκαλος appear at Gh. Ar. Άχ.).

Exceptions:

δι: διάκος.

§ 88. Araván.: here θ becomes initially χ, medially ρ, δ initially d, medially ρ, and δι becomes γι. There are a few exceptions. Thus:

Initial θ: χύρα, Χέος, χεία aunt, χέλω, χερμός, χεδίρα (θυρίδα) cupboard.
Medial θ: κάρομαι, καρίζω, κοιμήρα (εκοιμήθην), λύρα (ελύθην), καλάρ (καλάθη), μαραίνόκα, ἐμαρα (μανθάνω).
Initial δ: δεν, δεσπότης (δεσπότης), δῶμα, δεσπαντή (δρεπάνι), δέκα, δίω, δικόσαν, impf. 3rd pl. pass. to δικίζω, q. v., δαχτυλία (δαχτυλίδα) ring.
Medial δ: βώρ, παιρί, Τετάραδ Wednesday, κλαρεφδήρ (κλαδευτήρι), είρα, δειρί, πεγάρ (πηγάδε), γιορτάρες (εορτάδες) and so all imparisyllabic plurals.
δι: γιμάδισος, γιμάκος, γιμάσκαλος.

Exceptions are:

Initial θ: τυμμάτος censor. Also Val. gives (p. 17) θέκνω, τέκνω and σέκνω for θέτω.
Medial θ: occasionally to χ, once to γ, once reduced to ἰ; κλονγάρα (κλωθάρα) spindie, πε(ἱ)ερό (πεθερός), ὄρνιχ (ὀρνιθί), πυχέρ stone (v. λιβαίρι). It is to be noted that all these words have another ρ. This probably hinders the change of θ to ρ.
Medial δ: ἀνδίδερος (ἀντίδερων) bread used in Church as a substitute for the Sacrament, ἄδελφο, δαδί (δαδί), χεδίρα
Grammatical

(θυρίδα). *daχάνλα* may be a case of dissimilatory dropping
(§ 103).

§ 89. Ghúrzono: θ initially and medially to χ, δ initially to
d, medially to ρ, and δξ to γλ. Thus:

Medial θ: *κλαχάρα, φοβήχα (φοβήθην), χάχη* (χαθη), *εμαχα*,
νιχέρ, οτάχα.
Initial δ: *διδά, δέν, δένω, aor. *δέσσα*, Deftéra Monday, *δόμα*,
νίω I give.
Medial δ: *βώρ* ox, *παιρι*, *άλαμαλίρ* (άμαλις q.v.), *είρα*, *βδομάρα* 
(βδομάδα), *έρυθρ* (δύο), λάρ.

δξ: *γκάσκαλος."

Exceptions are:

Initial θ: *τέκνω* (θέτω), aor. *τέτκα.
Medial θ: *φοβήρα* by the side of *φοβήχα*, κάρομαι.
Medial δ: Τετράξ Wednesday.

δξ: *ζάξω, I do.

Of these words, *φοβήρα* may be a form from the neighbouring
Araván, the τ instead of χ in τέκνω and the ρ instead of χ in
κάρομαι may be because the words already have a velar, the
κ, and in the same way it may be the ρ in τετράξ which prevents
the δ becoming ρ.

To decide whether the name of the village (for which v. p. 17)
is a case of ζ for δ would need a knowledge of its derivation.

§ 90. Semenderé: θ becomes χ both initially and medially,
initial δ becomes d, medial δ becomes ζ. For δξ there is only one
word. Thus:

Initial θ: *χερίζου* (θερίζω), *χιωρό* (θεωρέ).
Medial θ: *κάχουμε*, and all aorists pass. in -χα for -θα.
Initial δ: *δαχτύλ*, δάσκαλος.
Medial δ: *λάξ* (λάδι) oil, *ίζου* here, *ίζα* here, *έίζα* (είδα) and subj.
*ίζω*, *φίζ*, pl. *φίζα* snake.

δξ: *ίζνό* (δύο).

Exceptions are:

Initial θ: τύρα.
Medial θ: *κλωφάρα* spindle, *ἀγκάζ* (ἀγκάθε) thorn.
§ 91. Ulaghátsh: initial θ probably changes to χ and medial to γ, initial δ to ḅ, medial to γ, and δ to ḅ or Ṝ. The γ is often dropped. Thus:

Initial θ: χιμωρό. There are no further examples owing to the poverty of the local vocabulary, but the other words with initial θ are words that are so often exceptional that it is probably correct to regard this as the standard substitution.

Medial θ: μαγίνω (μαθαίνω) with aor. ἔμαα, subj. μαγιό, ἐστάγμα (ἐστάθην), χάτ(γύς)α, ἑκκό(γύς)α.

Initial δ: δέν, δάσκαλης, δίνω, δώμα, δώμικα (δώδεκα).

Medial δ: εἶγμα, ἐγίον here, ψαλία scissors, φί(χ), pl. φίγμα snake, πα(γύ), δώμικα.

δ: γρίβολος, ἐρύο (δύο), also εἰγμα (εἴδα) may belong here as a form εἴδα exists, v. glossary.

Exceptions are:

Initial θ: τύρα, σέκυ (θέτω).

Medial θ: κάγωμαι, ἐσταχα (ἐστάθην).

Medial δ: τροωδώ (τραγωδώ).

§ 92. Misti: θ appears initially and medially as χ, δ initially and medially as ḅ, and δ as γ. Thus:

Initial θ: χερίζου, χωρίσου (subj. aor. of θεωρῶ), Χεός, χέκα = ἔθηκα (Lag. p. 68).

Medial θ: στάχα (ἐστάθην), πεχερός (πενθερός), κλωχάρα, κάχουμ (κάθουμαι), ἱμαχα.

Initial δ: δώδεκα, δέν, δίνου I give, aor. δώκα, δέρπαν (δρεπάνι), δαχτυλία.

Medial δ: εἴδα, δώδεκα, πτέρ foot for πτέρ (ποδάρι).

δ: γυό (δύο).

Exceptions are:

Initial θ: τύρα, τυμμάμα censor, words which are often exceptional.

Also τείδα aunt (θεία).

Initial δ: γίνου I give, by the side of δίνου.

Medial δ: to γ and then dropped, ἀελφός.

§ 93. ΑΧΩ: here θ changes to χ initially and medially, initial δ to ḅ, medial δ to γ (often dropped, § 76), and δ to δ. Thus:

Initial θ: Χε(γ)ός (Θεός), χέκω (θέτω), χώρσα (ἐθυργήσα).

Medial θ: πε(χ)ερός (πενθερός), δικ(χ)α, aor. pass. of δικίζω, φοβή(χ)α and so all aorists passive, ἱμαχα.
Initial $\delta$: déka, dév, déw, aor. εδεσα, δεκίω, δεώ, δώκα, δώμα, δαχτυλιά.

Medial $\delta$: ἀδελφή, δώ(γ)εκα, ἑω (for ἑγμό), εἶγμα (εἰδα), πυ(γ)άρ (πυδάρι), πυ(γ)όρτ (πυδόρτ) stocking, γίχ (γιδα) goat with final γι unvoiced.

$\delta$: δυό, διάσκαλος, διάβολος, διάκος, εἶδα (= εἰδον).

Exceptions are:

Initial $\theta$: τύρα, τυμνιατό and τυμνάμα.

Medial $\delta$: ἀδελφή as well as ἀδελφή.

§ 94. These observations are summarised in the table below. The exceptional substitutes are put into brackets.

<table>
<thead>
<tr>
<th></th>
<th>$\theta$</th>
<th>$\delta$</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Initial</td>
<td>Medial</td>
</tr>
<tr>
<td>Ferték</td>
<td>$\tau$</td>
<td>$\tau$</td>
</tr>
<tr>
<td>Araván</td>
<td>$\chi (\tau)$</td>
<td>$\rho (\chi)$</td>
</tr>
<tr>
<td>Ghúrzono</td>
<td>$\chi (\tau)$</td>
<td>$\chi (\rho)$</td>
</tr>
<tr>
<td>Semanderé</td>
<td>$\chi (\tau)$</td>
<td>$\chi (\phi, \zeta)$</td>
</tr>
<tr>
<td>Ulaghátsh</td>
<td>$\chi_1 (\tau, \sigma)$</td>
<td>$\chi_1 (\gamma, \chi)$</td>
</tr>
<tr>
<td>Mistí</td>
<td>$\chi (\tau)$</td>
<td>$\chi$</td>
</tr>
<tr>
<td>Axó</td>
<td>$\chi (\tau)$</td>
<td>$\chi$</td>
</tr>
</tbody>
</table>

§ 95. At all the other villages $\theta$ and $\delta$ are as a rule preserved as dental spirants. Here again there are a few exceptions:

Sinasós: χυρέτ trace (Arkh. p. 280) which is probably for ἵχναίδι, a dimin. of ἰχνος which appears at Ph., although ἰχνάρτι is always a possible form.

Delmesó: $\delta$→$d$: δέν and δύσκεκ saddlebag (δυσάκκι).

$\delta$→$p$: ινίρμα pl. of ινί pearl (Turkish inji), ἀδουρώμ (ἀδυδοῦμ) v. § 221.

$\delta$→$\zeta$: ζύν to he binds it, but aor. εδεσα, ζόυε (ζώνε μ, pl. ζώνεα) tooth.

Siłata and Sinasós: $\delta$→$p$: παγούρ ics (Pharasop. p. 122 and Arkh. p. 268), dimin. of πάγος.
Phloítá: \( \delta \rightarrow d \): βόιδα oxen, sg. βόιτ, gen. βοῖδος.
\( \delta \rightarrow \rho \): πασρί, γαϊδύρια writings, pl. to Turkish yaza,
qaiéριa stones, pl. to qayże, Turkish qaya.

Phloítá and Malakopí: \( \delta \rightarrow \gamma \), στούλι(γι)τ next day, at Sin. σπετσηφι.
Malakopí: \( \delta \rightarrow \zeta \): ότα ζεούμε = ἰδούμεν (Pakhtikos, p. 23).

Lastly in most villages the gen. pl. of τοῦτος and ἔκεινος are in
-ρῶ and -ρου for -δῶ and -δου (§§ 183, 184), the word γαϊδύρι ase,
as at Sillí (§ 11), always has \( d \) for \( \delta \), whatever the usual local treat-
ment of \( \delta \) may be, and χτέρ for λιθάρι extends beyond the limits
of \( \tau \) for \( \theta \).

The exceptional words are probably due to two causes: (a) a
dislike to a substitution which produces two consonants of the
same kind, that is a kind of dissimilation, for which see the
remarks on the exceptions at Ar. and Gh.; (b) to the wandering
of forms from village to village, of which ποδήρα at Gh., a form
normal at the neighbouring Ar., is a clear example. Why θύρα
should so often be treated exceptionally it is hard to see.

§ 96. The general explanation of these phenomena is that the
people, from constantly talking Turkish, found a difficulty in pro-
nouncing these non-Turkish sounds, and these substitutions are
the results of their efforts. Except \( \rho \) for \( \delta \) they are all in the
neighbourhood of the original sound: \( \theta \) by changing its place but
not its mode of articulation becomes \( \chi \), by changing the mode but
not the place \( \tau \), and by another slight change \( \varsigma \). In the same
way \( \delta \) becomes \( \gamma \), \( d \) or \( \zeta \). The Ferték change of \( \delta \) to \( f \) is by way
of \( d \), which becomes \( f \) just as \( \tau \) at Ferték sometimes becomes \( c \).

The variety of the substitutions and the local irregularities
point to this process of effort to attain a difficult sound. It is not
however easy to say why this phenomenon occurs exactly where it
does. At villages like Ferték, Ulaghátsh and Semenderé, where
there are many Turks, such an effect might be expected, but it
appears none the less at Mistí and Axó, Ghúrzono and Araván,
where there are none. Why also is it not found at Malakopí,
where there are so many Turks? One point however is clear: the
failure to pronounce \( \theta \) and \( \delta \) goes pari passu with the corruption
of the declensions\(^1\). Here Delmesó with its well preserved system
of declension and use of \( \theta \) and \( \delta \) together is very instructive. The
breakdown of the declensions being due to the influence of Turkish

\(^1\) V. § 894.
gives another reason for supposing that this treatment of $\theta$ and $\delta$ is due to the same cause.

Sibilants.

§ 97. $\sigma\kappa$, $\sigma\kappa$ become $\acute{\sigma}k\acute{e}$ and $\acute{\sigma}k\acute{i}$ everywhere except at Malakopí and Silata. $\Sigma\kappa$, $\sigma\kappa$ and $\sigma\kappa\omega$ are on the other hand preserved, except that in the impf. and present the $\acute{\sigma}$ of the endings in $\sigma\kappa$, $\sigma\kappa$ has been generalised, and produces for the present $-\acute{\sigma}k\omega$, $-\acute{\sigma}k\epsilon$, $-\acute{\sigma}k\epsilon$, etc. and for the impf. $-\acute{i}\sigma\kappa$, $-\acute{i}\sigma\kappa\epsilon$, $-\acute{i}\sigma\kappa$, etc. To this Malakopí and Silata are naturally exceptions, and have the present and impf. in $-\sigma\kappa\omega$ and $-\sigma\kappa\sigma\kappa$ respectively. In these two villages therefore the pronunciation $\sigma\kappa$ is not used at all.

$\Sigma\tau\iota$ becomes $\acute{\sigma}t\iota$ everywhere, except probably at Malakopí and Silata and possibly at Phloítá. Before other vowels, including $e$, $\sigma\tau\iota$ is preserved. The aorists $\lambda\nu\acute{o}\sigma\tau\iota$ (ἐλούσθην), γυρλίστα etc., at Delmesó owe the $\acute{\sigma}$ to the analogy of the persons with $\kappa$ (2nd sg. λούσκης, 3rd sg. λούσκην, v. § 85), and in the same way at other villages it is probably the persons (2nd, 3rd sg.) with $\sigma\tau\iota$ which have produced at least an occasional passive aorist in $-\sigma\tau\alpha$ (Gr. -σθην). Examples from Ulaghátah and Axó are: βλοβίστα I got married (i.e. ἤνελογισθην for ἤνελογήθην), βετσίστα from βρέχομαι, I call, Ax., κρυβότιστα from κρύφτω, Ul.

Before $i$ and $z$ are pronounced $\acute{\sigma}$ and $\acute{\xi}$, though not where $\sigma$ is for $\sigma\tau\iota$, as in $\sigma\eta\nu$, $\sigma\iota$na (§ 102), and not, I believe, before the $i$ produced at Malakopí and Mistí by the weakening of unaccented $e$. For examples see the glossary under $\sigma\kappa\kappa\nu$, $\sigma\kappa\kappa\nu$, $\sigma\kappa\kappa\epsilon$, $\sigma\kappa\kappa\epsilon$, $\sigma\kappa\kappa\epsilon$ etc. Before $\varsigma$ as in the endings $-\epsilon\alpha$, $-\epsilon\omega$, there is no change to $\delta$ or $\zeta$ (§ 123).

Nasals and Liquids.

§ 98. Prosthetic $\nu$, of course the $\nu$ of the article $\tau\omega$, $\tau\eta\nu$, is found before a certain number of substantives beginning with a vowel, and these are generally the same as have it in Modern

1 The suggestion made in J. H. S. xxii, p. 389 that these substitutions were due to Turks speaking Greek is needless. The phonetic systems of two languages spoken side by side act upon one another. A parallel case is the failure in Terra d'Otranto to sound $\delta$, $\theta$, and the velar $\gamma$. 
Greek. As also in Modern Greek, the loss of υ is known, although rare; thus ἄρτηκα as well as νάρτηκα, Sfl. (Pharasop. p. 114).¹

Examples of the prosthetic υ are:

ναγέλ (άγέλη), Fer. (Krinop. p. 56) and Sfl. (Pharasop. p. 121).
νάκρα, Fer. (Krinop. p. 56).
νεθή (αυλή), generally in Capp.
νεκλησά, Sfl., νηκά, Ar., νεκλησά, Fer. (Krinop. p. 56).
νεφάλος, Ar., νοφαλός, Sin. (Arkh. p. 255), (όμφαλός).
νότημα, Ax. and other forms of ἔστια, fire.
νύψια, Del., pl. νύψιες, Phl., νύψες, Ul., a weight. At Sin. οὐγγυλα,
Arkh. p. 250. For more forms v. glossary.
νόμος (ὁμος), Sin. (Arkh. p. 256).
νώρα (τώρα), i.e. τὴν ἡρα, Fer. (ibid. p. 57).

In consonantal groups λ is generally preserved.

λφ is preserved and not as in M. Gr. changed to ρφ. Thus ἀδελφή, ἀδελφός².

λθ becomes ρτ, e.g. ἢρτα, but at Αξό and probably elsewhere ἦλτα.
λμ appears in ἀλμέω I milk, Del., ἀλμέγω, Sfl. (M. Gr. ἀρμέγω).

Groups of consonants lightened by dropping.

§ 99. In this way the consonantal group μβ (anc. μβ, μπ) appears frequently as μ. Thus ἐμβαίνω becomes μαίνω or μίνω, aor. σέμα or σέμα, but ἐμβα, Ar. Gh. and σέμβα, Del.; ἐμβάζω becomes μάζω; ἐμμορσεν and ἐμμορσεν he could not, Ax. (v. ἦμπορόω and § 72); συμμέρο μ (= συμπτερούς μου), Mis.; "Αἱ Μανδαλέμ, Fer. (Krinop. p. 41) for ἁγιον Παντελεήμονα, where the -ν P- sounded as -μ b- has become M.

Ἐκλεμῆ gen. ἐκλεμῆς sun, Pot., is from εὐλαμπής which, sounded ἐβλαμμής, produces ἐβλαμμής, and then, with e for a before the η (ι) of the next syllable, ἐβλεμής. The f. subst. is formed from the acc. ἐβλεμῆ. Arkh. (p. 235) suggests εβ λάμπω.

A few cases however in which μ is used for β and others of the interchange of τ and μ arouse a suspicion that perhaps this μ is a substitution for β rather than a lightening of the group μβ, and

¹ The fullest list of examples of both phenomena is in G. Meyer, Zur neugr. Grammatik, Sonder-Abdruck aus Analecta Graecensia, Festschrift zum 42 Philologentag, Graz, 1898, pp. 11—19.
² For λφ in Pontic and the possibility that λφ and ρφ belong to different areas of the κοινή, v. Thumb, Die griech. Sprache im Zeitalter d. Hellenismus, p. 192.
point to a series of changes amongst the labials, which the material is insufficient to distinguish. The examples for β and μ are μοίκα, Sfl. (Pharasop. p. 121) and elsewhere for βούκα, and at Fer. (Krinop. p. 55) μυζάων, μᾶλας for βυζάων, βάλος, and, for π and μ, μουχάνω and πιγών (v. μουλών), μπίτρος for επίπτρος, γουλμώ (q.v.) against Pontic γλοττιζ, παγκλάβει for μαγκλάβι and ὑπόπαρο, Ar. for μεθόπωρον (q.v.). Cf. also μοντάβω in glossary.

§ 100. The group σφ is variously affected, appearing as σφ, φ, φσ or σ. Metathesis (for which v. § 104) has produced φσ and then both σφ and φσ have been lightened to φ and σ respectively. That φ is produced directly by lightening from σφ, and σ in the same way from φσ, is shewn by the facts that where φ occurs and not σ it is accompanied by σφ and not by φσ (Ul.), and that where σ occurs and not φ, there φσ is also found and not σφ (Pot. Phl. Mis.). From the other villages nothing could be concluded as to the process. The recorded examples are:

Ulaghátsh, σφ and φ: σφάγνω or φάγνω (= σφάζω), aor. ἐφαξά.

Potámia, Phloíta, Mistí, φσ and σ: ἐφσαξί, and from σφαλδί, aor. σάλσα ἰπμ. σάλ, Pot.—ἐφσαξά, ἰπμ. σάζε, and from σφαλδί, the ἰπμ. φσάλ, Phl.—σάγγυ, aor. ἐφσαξά, Mis.

Delmesó, Ferték, σφ, φ, σ: σφάχνω and φάγνω, aor. ἐφαξά, σφόνυλος and σόνυλος, σοινγά, ἰπμ. to σφογγίζ, σύγνω (= σφόνγγω), Del.—φάχνω, σφοντύλο and σφόντυλο (Krinop. p. 63), στυγώρ (= σφονγγάρι), Fer.

Axó, only σφ: σφάγνω, σφίλ.

Araván, Ghúrzonó, only φ: φίλ, φόνυλο, φοινύλ, Ar.—ἐφάξα, Gh.

Sinasós, Sílata, Anakú, only σ: σόντυλος and σοντύλι, σονγκάτος ομελέτη, σονγκώ (= σφογγίζω), Sin. (Arkh. p. 268).—σόντελο (Pharasop. p. 123), σονγδά and the ἰπμ. βάλ, Sfl.—βάλ, An.

From these examples we see that in general the forms with metathesis belong to the north and those without it to the south. If we allow that σφ implies the possibility of φ, and the use of φ the possibility of σφ, and that in the same way φσ and σ go together, the villages fall into three groups: (1) the northern villages: Sinasós, Potámia, Sílata, Anakú, Phloíta (? Malakopí), and Mistí with φσ and σ; (2) the southern villages: Axó, Ulaghátsh (? Semenderé), Ghúrzonó and Araván with σφ and φ; (3) Ferték and Delmesó with all four. For this v. § 396, and for the position of Delmesó, § 397.
§ 101. Miscellaneous cases are:

ἀλα, Ἀξ., ἄνα, Gh. for ἄλ να (= ἄλλο ἄνα).
ἀλέφ flour, for ἀλέβρι, pl. ἀλέβμα, Ἀξ.
ἀρρωτος, Ἀρ. and similar forms for ἄθρωτος.

βροχή rain and βραχοζών belt, in which at Ἀξ. the β is hardly audible.

βύνω, Del. Ul. for ζβύνω.
ἐρομαί, common for ἐρχομαί.
κάστρο, Fer. (Krinop. p. 49), for κάστρο.
λαλῶ, aor. generally λάλσα, but at Ul. also λάσα.
λαξτο (= λακτιζω), aor. λάκσα and λάσα, Ἀξ., and many aorists like these two.

τόμα, τόμνα for τόμωνα, aor. of ἀτομένω, u. glossary.

ρανῶ, Del. Mis. for τρανῶ.
σῆστρο and σῆσρο στένε, Fer. (Krinop. p. 62).
στρεῖ and στρεῖ, Fer. (ibid. p. 63).

τάφεν and ὑπ ἀφεν, 3rd sg. aor. of ταβρῶ, for τάβρησε, Ἀξ.

τραγῳδά, Phl. aor. of τραγῳδῶ, but at Del. τραγῳδα. Cf. λαχτώ, above.

φεύγω for φεύγω, Mal.

§ 102. Lastly there is the case of the combination of the preposition εἰς with the article. The 'ς το (εἰς τό) etc. of Modern Greek appear regularly only at Ἀξό; elsewhere the τ is dropped and the forms are σο, pl. σα, and, where the article has the corresponding forms, σον, σήν, etc., at Delmese σήν for εἰς σήν. But 'ς το and 'ς τα appear occasionally at most of the villages, owing possibly to the influence of common Greek or possibly to the irregularity of the impulse to drop one of the consonants. Σίνα for εἰς τίνα noted at Potámia has the same origin. Note σήν, σίνα, and not σήν, σίνα, as it would have been with an original si (§ 97). The το, τα used at Ulaghátsh are due to the complete disuse of the preposition εἰς and not to a dropping of the σ.

Dropping of Consonants by Dissimilation.

§ 103. A consonant is often dropped by dissimilation, when the same consonant, or even one of the same place of articulation, occurs in the following syllable, and in this way a whole syllable is sometimes lost. This phenomenon has been studied by
Hatzidakis¹ and by Pernot, who classifies the instances from many dialects according to their relation to the accent. Most of the Cappadocian cases fall under the head of post-tonic dissimilation of the former of two isolated consonants, called by Pernot the χάσμα type². In the 2nd sg. pres. of verbs in -ξω and the 2nd sg. of aorist subjunctives in -ησω, -ισω, this phenomenon enters fully into the inflexional system; v. §§ 198, 220. Other instances are collected below: they no doubt depend a good deal upon the sprach-tempo; the dissimilation of έ in the aorist from Turkish verbs in -ṣmaq is, however, I believe invariable. Examples of this are:

εχάδισεν, aor. to Turkish ʂašmaq to be astonished, for εκάδισεν, Del. oυλάδισε, aor. to ulašmaq to be united, for oυλάδισε, Ul. qαμάδισαν, aor. 3rd pl. to qamašmaq to be dazzled, for qαμάδισαν. Ul.

γάμπούδισαν, aor. 3rd pl. to yapošmaq to adhere for γαμπούδισαν, Ar. Ax. Mal.

ούσεν, aor. to učmaq to fly, for οῦδεσεν, Phl. Also 3rd sg. οῦσεν, Del., oδγισεν, Ul., 3rd pl. oδσαν, Phl.

Miscellaneous instances are:

β: βάλ passim, for βουβάλι buffalo.
βάλ, Ul. Ax. Phl. for βαβά father.
κ: καττικός, Síl. (Xen. i, p. 192) as against καττικός, Ph., secret name for a Turk.
θέγανα for θέγανα (§ 207), impf. of θέγαν, Mal.
q: Possibly οβάχι poplar, Ar., by side of qaβάχ, Gh. Ax. Turk. qaqaq.
π: πούγησα for πούπετα, Ax., with hiatus filled by γ.
ρ: τυφερό for τρυφερό, Ar.
πεστέρ for περιστέρι, Síl. (Pharasop. p. 123), etc., unless these are lightened forms of περιστέρ.
ς: σρώσες for σροσες, pl. of σρώς or στρώς (στρώσις) bed, Fer. (Krinop. p. 637).

¹ In K.Z., xxxiv, and reprinted in Mes. kal réa 'Ell., i, pp. 328—331.
² Hubert Pernot, Études de Linguistique Néo-Hellénique, I. Phonétique des Parlés de Chio, 1907, pp. 442 sqq., and especially pp. 454 sqq. on the dissimilation of s. This is treated, but less fully, also in Rev. des Études Grecques, xviii (1905), pp. 253 sqq.
The Turkish ṣezlamaq has two forms in Greek: (a) in -داع, and thus ῶστλαδα = πονεῖ, Fer. Mal., and (b) in -δικω. Here the ζ of the ending causes the loss of the φ- of the first syllable, and the result is pres. 3 sg. λατσε, imps. λάδιζε, aor. λάτσων, all from Mal., and other similar forms, for which v. ṣezlamaq.

τ: ἄς o τρανήςω for ἄς το τρανήςω, Phl. text on p. 422, l. 6. ἀφένης, vel sim. for ἀφένης, i.e. αὐθένης, q.v.


ναχτί fessor, Fer., but ἤναχτις, Ar. from τιμάσσω. ἀδε (ἀτε) then, Mis. for τότε.

d: dáq bīp, Fer. (Tukr. dudaq).

νέρ, Ar. (Val. p. 19), for λινάριον is probably a case of the dissimilation of one of two liquids, and ἀβέρα harlot, Del., Turk. qahbe, of one of two guttural sounds, with ḫb lightened to b.

Metathesis.

§ 104. Examples of various kinds of metathesis are:

ἀγραστήρ (ἐργαστήρ) shop, Pot.

ἀλμετήρ (ἀμελτήριον) milk-pail, Ar.

ἀπότηρ (ἀποκάτω), Phl.

βασικό (βασιλικό), Sin. (Arkh. p. 227).

βέγγο (ζέγγο, ζέγγο), Phl.; aor. ἐςβέζα, Sıl. (Pharasop. p. 117).

γαμαρία, as well as μαγαρισά, Sin. ὑ. μαγαρίζω.

ζολμον (λησμονο), Fer.; aor. ζολμόνσα or ζομβόλσα, Ar. The latter goes back to ἥζομλόνσα (the result of a further metathesis of ζολμόνσα), whence ἥζομβόλσα, whence by metathesis ἥζομβόλσα, and finally ζομβόλσα.

κόβλα (κόλλυβα), Sin. (Arkh. p. 245).

κρότα (κορτιά), Fer. (Krinop. p. 53).

κυράς (κρυφά), Ax., koufías, Sıl. (Pharasop. p. 119).

κυρήσα (ἐτρύσα), Ar. For č. v. § 83.

μαράκενο (δαμάσκηνο) plum, Ar. The ρ is for δ (§ 88). For other forms ν. δαμάσκηνο.

ξενίκω (= σχιζω), Del. Σχιζω becomes σκίζω and ἁκίνω (§ 97, 192) and ἁκινίκω (§ 193), and from this metathesis produces ξενίκω.

οἰκτουρόεις, Ar., pres. 2nd sg. as from οἰκτουρδούζω I make to fly,

1 Hatsidakis, ibid. p. 334, gives as an alternative explanation that perhaps the syllable τη was regarded as the article and so dropped. This is possible, but can only have happened when τη was still in use at Ferték.
from Turk. ucTurmak, causal of ucmaq to fly. The impf. 3rd sg. being ovtouropdouz ev for ovtouropdouz ev, with the r lost by dissimilation from the d following (§ 108), the present should be ovtouropdouzi, and therefore the r of ovtouropaz ev is the d shifted by metathesis rather than the t of the Turk. causal suffix tur.

perenuj window, Fer., Turk. penjere.
peslêiave for †peslêiave, Del., 3rd pl. aor. from Turk. peslemek to nourish.

pria, Sem., etc., forms based on porâi, for porâri.
staβpâ (straβo), Fer. (Krinop. p. 63).
taβrâ (traβâ), passim, except at Del. SII.
kefal, Del. for kefâλ(ι).
forôta, by the side of χουφτα, Sin. (Arkh. p. 277).
forôtâw, by the side of αυφτâw, Fer. (Krinop. p. 63).
forôn, Sin. (Arkh. p. 278), for σιφων(ι).

Turkish Consonants.

§ 105. In the numerous loan words the sounds of Turkish are generally simply taken over. Thus we have the new consonants č, ʃ, etc., and the vowels ļ, ə and ə. The three consonants چ, چ, and چ all sounded to me like the Greek χ.

The Turkish q (qaf, چ) medially and initially, except for an occasional confusion with γ (e.g. γουξου, Fer. = Turk. quzu), keeps its Turkish sound, a hard back k; finally it almost everywhere becomes χ. This final qaf before the i or â of a Greek termination is still pronounced χ, e.g. qonaq قوناق palace becomes qonax and my palace is qonax, μ, and palaces is qonax1. At Ulaghāšt and Malakopî however and to a less degree at Silata, and probably also to some extent at Phloïtâ, final q is pronounced with its Turkish sound. Also at Ulaghāšt, Malakopî and Phloïtâ before the final i the Turkish treatment is recorded by which the q changes to gh (غ) and the i to û; e.g. pâtišâxλâq پادشاهلی kingdom and pâtišâxλaghâ μ my kingdom, Ul., and qapâße τ its cover, Phl., from qapaq. That the Turkish rule is followed at Ulaghāšt is part of the extremely Turkised character of the dialect. The fondness at Malakopî, Phloïtâ and Silata for q goes with the pronunciation of γ as q at these three villages; v. § 82.

1 This χ is palatal before i, but in final position probably velar.
PART II. MORPHOLOGY.

(a) The Definite Article.

§ 106. In the greater number of villages the use of the article is much restricted. It is not used at all in the genitive. Before substantives, whose meaning involves the idea of personality, it is regular in the nom. only before formal neuters. Before formal feminines it is not usual, and before formal masculines it is rare. Thus τὸ φῶς Χ the child, but ναίκα the woman rather than τὸ ναίκα, whilst τὸ ἀνδρίατο τὸ ἄνδρα the men, τὸ διάμορφον (p. 316, l. 6) are very unusual. Before nouns without personality it is used in the nom., and regularly before all words in the acc. Where, with the breakdown of the distinction between these two classes, all nouns tend to become neuter in form (e.g. at Uλ. and Fερ.) the use of the article in the nom. is much commoner, especially when no possessive follows; e.g. τὸ βαβᾶ but βαβᾶ μ. The restriction is thus on the same lines as at Silli, but does not go quite so far (v. § 16, where the Turkish influence at work is pointed out). There is no distinction of case or gender: the only forms used being τὸ (do) for the sg. and τὰ (da) for the plural: at Malakopι and Mistί, the sg. is τὸν (dou), v. § 641. This disappearance of gender is another Turkism; it affects also the adjectives and pronouns and is one of the most pronounced features of the dialect; v. §§ 167, 168 for adjectives and §§ 181—188 for the pronouns.

§ 107. In the villages where the dialect is least corrupted, Sinasόs, Delmeśc and Potámia, further forms are used, and there is also a genitive. This is, I believe, rare, and the fact that it does not drop the final -ου (§60) suggests that, as far as it is truly dialectic, it belongs to an older stage of the dialect than that reached in the other villages. One of these fuller paradigms is from Potámia:

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Here ὁ, ἡ, οῖ, are probably really non-dialectic, and the acc. masc. sg. and pl. are used only for nouns of personality. The fem.

1 That the article has no accent is shown by the fact that its vowel is subject to the changes which affect unaccented vowels.
acc. form τη(ν) is used for all feminines with or without this idea. Thus the really local article may be set down as (1) with nouns of personality:

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Sg. Pl.

m.  f. n. m.  f. n.

(2) with nouns without personality:

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E.g. την γυνάκια, την γάτα.

For Sinasós, Arkhélaos (p. 149) gives:

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But a good deal of this is probably due to outside influence.

At Delmesó the forms are as at Potámia, but without any non-local influence. Thus for words of personality:

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The fem. δη(ν) is only used with words that are formally feminine: with Turkish words το is used; e.g. acc. το qapó the woman. And for nouns without personality:

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But for these nouns it should be noted that ση(ν) is not always used; thus acc. ση θύρα, but ση στράτα and το στράτα.

Other remains of the fuller article are:
1. The acc. sg. f. τη(ν) is used at Anakú and Silata; at Αξό, but only with nouns of personality, the fem. acc. sg. τ for την, e.g. τ ναίκα ἐκεῖνο, that woman; once as gen., ἐκεῖ τ ναίκας.
2. The acc. m. sg. τον (τομ, τον) is used occasionally, especially with nouns of personality, at Sil. Phl. Mal. and Αξ.
3. Once at Αξό in a text there is a trace of the gen. sg. f. ἐκεῖ τον ναίκας of that woman (p. 398, l. 24). This is unique.

The only other traces of the inflected article are the words with prothetic ν in § 98, such as νάκρα, and a few phrases like δην αλλ (τήν ἄλλην ἡμέραν) Ar. and Σημβόλ for Stamboul.

For the combinations of εἰς with the article, σο, σα, ν. § 102.

(b) Substantives.

Φαίνεται ὡσεὶ τὸ δῶν τῆς κλάσεως, ἐκεῖνου τὸ παντὸς δεσμοῦ χολαστὴ καὶ ἄλλῃ τριάδει, ἐστίν ἄλλος εἰς νέον χυτήμαν, ἐκωνεύθη καὶ ἐξῆλθε μετὰ νεωτέρου σχήματος.  

Hatzidakis^{1}.

§ 108. These words of Hatzidakis, written for the Pontic declensions, apply with equal, or perhaps with even greater, force to the Cappadocian system, and the variation from common Greek is so great as to compel a fresh arrangement of the substantives. It has been found most convenient to classify them as follows:

I. Neuters
{(a) The diminutives in -ι(ν) and -ιον. §§ 109—113.
(b) The neuters of the old 3rd decl. § 114.

II. Masculines
{(a) Substantives in -ας, and with them the neuters in -α(ν). §§ 115—153.
(b) The modern imparisyllabic decl. §§ 154—160.
(c) Substantives belonging to the old first decl. in -ης or -ης. §§ 161—163.

III. Feminines
{(a) Substantives in -α. §§ 164, 165.
(b) Substantives in -ι (-ι or -η). § 166.

The most remarkable points in declension are the influence of the diminutives in -ι(ν) and -ιον, placed for this reason first, the

^{1} Φιλ. Ἑρ., p. 17.

^{2} The arguments against this adduced for Pontic by Hatzidakis (Φιλ. Ἑρ. pp. 18—20) do not convince me, at least for Cappadocian.
development of an agglutinative declension on the model of Turkish, and the distinction observed between substantives whose meaning involves the idea of personality and those without this idea (roughly ἐμψυχά and ἄψυχα)\(^1\).

On the cases in general two remarks may be made: (a) that the gen. pl. is rare, and has the sg. ending -ῳ (also -ῳον), rather than -ὀ(ν), and (b) that no example is recorded of the -ε vocative of the -ος substantives; it is suggested by the Ferték forms δάσκαλε μ, etc. (§ 180), but I believe that the case is generally formed by merely dropping the -ς of the nominative.

I a. The diminutives in -ίου and -ι(ν).

§ 109. This type is very common. The endings, excepting the gen. pl., are as in Modern Greek, with the dropping of the unaccented vowel:

Sg. N. Acc. -ί, —. Pl. N. Acc. -ία, μα. 

* E.g. from Ferték:

Sg. N. Acc. φτί (αυτί) εαρ. μέτ (ιμάτιον) σιρτ.
Gen. φτίων. μετίου.
Pl. N. Acc. φτία. μέτα.

The second type is by far the commoner, and to it always belong the numerous Turkish substantives ending in a consonant, the meaning of which does not involve the idea of personality. Thus from deniz sea at Delmesó:

Sg. N. Acc. δεψί. Pl. N. Acc. δεψία.
Gen. δεψίων.

In the villages where the distinction between nouns with personality and nouns without has disappeared, it is used for Turkish words ending in a consonant of both classes. \(v.\) § 161.

For the influence of this type upon the other declensions and on the formation of the agglutinative endings \(v.\) §§ 117, 123.

For the effect of the imparisyllabic decl. upon the type in -ί, pl. -ία, \(v.\) § 160.

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\(^1\) This appears to a less degree at Phāraea, and very markedly in Pontic, as is plain from Hatzidakis' remarks on the Pontic substantives in Φιλ. 'Ερ., especially pp. 15, 28, 25, 29.
§ 110. The dropping of the final i as a rule causes the preceding consonant if voiced to become unvoiced, or in general to be treated as in final position, whilst before the possessive, when the i is kept, it appears as if in medial position. Thus: ἀπὶθ pear, but ἀπίθi μ, Mal.
μάξ (δυμάτιον) eye, but μάκι μ, Ar.
καπάχ (Turk. qapaq) cover, but καπάγῳ τ according to Turkish rule for q and gh, Phl.

This loss of voice in the sg. before the dropped i reduces the types -δ, pl. -δα, -γι, pl. -γυμ, -βι, pl. -βιμ, to -θ, pl. -δια, etc. Thus:
ρόφ (ὁρόβιον), pl. ρόβιμ, Ax.
καλίχ (καλίγι) shoe, pl. καλίγμα, Ar.
καταφύχ (καταφύγιον), pl. καταφύγμα, Ax.

From this it comes about that originally unvoiced stems have a tendency to voice the consonant in the plural in order to follow the pattern of the voiced stems. The two classes thus become confused. E.g.:

βερκός (βερικόκκιον) apricot, pl. βερκόμα, Mis.
κεράς (κεράσιον) cherry, pl. κεράμ, Mal.
ἀροῦχ (ταροῦχι) a kind of shoe, pl. ἀροῦγμα, Mis.
ὀρνίχ (ὀρνίθι), Gen. ὀρνυγμό(ν), pl. ὀρνυγμα, Ar.

§ 111. The words in -δια, -θι offer some peculiarities. Where δ and θ are preserved, they are naturally declined in -θ (or -δ), pl.
-δια and -θ, pl. -θια (or possibly -δια) respectively. Thus we have:

In δια: φακοῦθ (dimin. of φακός) bean, pl. φακοῦδια, Mal.
βοίθ ov, pl. βοίδια, Sīl.

In θια: καλάθ basket, pl. καλάθια, Phl.
λουλούθ flower, pl. λουλούδια, Mal.

Where δ and θ are changed (v. §§ 86—96) the decl. naturally is altered. Thus at Ar. and Gh. the change of δ to ρ in the middle of a word produces for the -δια words a sg. in -ρ and from this a pl. in -ρια. Thus from Ghūrzoño:

ἀπιρ (ἀπιδι), pl. ἀπιρία, and Ar.
ὄφιρ (φίδι) snake, pl. ὄφιρα.

Of θι nouns I have no example.

So too at Semenderé the change of δ to ζ produces λάζ (λάδι),
pl. λάζια, φίζ snake, pl. φίζια, and that of θ to the often dropped χ, καλάι or καλάγι, pl. καλάγμα (καλάθι) basket.
§ 112. At Axó, Mistí and Ulahghátsah the changes of θ and δ to χ and γς always appear, the change of medial δ to δ playing no part. We thus get, e.g.:

\[
\begin{align*}
\text{άπίχ (άπίδι), pl. áπίγμα, Ax. Mis.} \\
\text{καρύ (καρύδι), pl. καρύα, Ax.} \\
\text{όρνιχ (όρνιθι), pl. ορνύμα, Ax.} \\
\text{πεγάχ (πηγάδι), pl. πεγάγμα, Ul.} \\
\text{φίχ (φίδι) snake, pl. φίγμα, Ul} \\
\text{ψίχ (ψιχίδιον), pl. ψίγμα, Ax.}
\end{align*}
\]

This type in -ι(χ), pl. -ι(γς)α has spread beyond the ground on which it can be based in the usual changes of θ and δ. Thus at Ferték we have as the regular type for these words, sg. -τ, pl. -γμα, e.g.:

\[
\begin{align*}
\text{άπίτ, pl. áπίγμα.} \\
\text{καρύτ, pl. καρύγμα.} \\
\text{όρνιτ, pl. ορνύμα.} \\
\text{πεγάτ, pl. πεγάγμα.} \\
\text{ψίτ (ψιχίδιον), pl. ψία (Krinop. p. 69).}
\end{align*}
\]

Here the sg. is from δ changed to d and in final position to τ, whilst the pl. is due to the spread of the -ι(χ), -ι(γς)α type, and has no connexion with the local treatment of θ and δ. It is in fact semantic and not phonetic in character, -ι(γς)α having become a fertile suffix.

Further examples of this are:

\[
\begin{align*}
\text{άπιρ pear, pl. áπί(γς)α Sem., where however the effect of θ → χ may be felt.} \\
\text{καρύχ, pl. καρύγμα, Ar.} \\
\text{κρομόπολι, pl. κρομύγμα, Gh.}
\end{align*}
\]

\[
\begin{align*}
\text{πράπε, pl. πράγμα, Sem., and similar forms, for ποράδι foot.} \\
\text{ψαλί song (sic, but ? scissors), pl. ψαλία. Sem.}
\end{align*}
\]

The spread of this type is probably helped by the general Greek change of δς to γς which may be taken as older than the various local changes of θ and δ.

§ 113. The use of ζ to make a word indefinite appears once at Delmesó in ἔνα πεγάδις a well. v. §§ 115, 239.

From the endings of this declension, gen. sg. -γςου and pl. -γςα, the agglutinative declension has arisen in the way described below in § 123.
Ib. Neuters of the old third declension.

§ 114. Of these the most important are the words in -a which follow πράγμα. The usual type followed is shewn by the decl. at Delmesó of πούμα (πώμα) cover:

\[
\begin{align*}
\text{Sg. N. Acc. } & \text{πούμα.} & \text{Pl. N. Acc. } & \text{πούματα.} \\
\text{Gen. } & \text{πούματ.} & \text{In which πούματ stands for πούματον.}
\end{align*}
\]

So too χώμα earth, κλήμα vine.

At Ulaghátsch and Ferték the agglutinative declension with its endings -γής and -γε (v. § 123) has invaded these words, and we have from Ulaghátsch:

\[
\begin{align*}
\text{Sg. N. Acc. } & \text{πούμα.} & \text{Pl. N. Acc. } & \text{πούματα.} \\
\text{Gen. } & \text{πούμαγιου.} & \text{Similarly χώμα, gen. χώμαγιου and also γάλα, gen. γάλαγιου.}
\end{align*}
\]

For Ferték Krinópolos (p. 51) gives κόνιμα (= εἰκόνιμα), gen. κονισμαγιοῦ, pl. κονίςματα, and (p. 41) ἀλειμμα, gen. ἀλειμμαγιοῦ.

For the spread of the pl. in -τα to other classes of substantives v. §§ 144, 152.

Belonging here, but from their meaning not actually declined, are some abstract substantives from verbs such as ἀριθδέμα seeking from ἄραδῳ, Turk. aramaq; δαρειδίμα being angry, Turkish darelmaq, Greek aor. δαρέλισα, pres. not recorded. Both are from Ulaghátsch.

Κρεώς appears as κριμαίς, with pl. κριμάτα, Gh. Phl. Mal., but κριμάζια, Ax. Like κριμάτα is the Ar. form ἁτσίμα (Val. p. 21) bone. This, pronounced σόζιμα, is based upon στέατα, which becomes στιμάτα, and then (§ 84) σοίματα. The sg. is not recorded. v. ὀστοῦν.

Πα. Masculines in -ος and neuters in -ον.

§ 115. Although the number of these words has been largely reduced by the use of diminutives and Turkish loan-words, they yet form the most important and interesting of all the Capp. declensions.

Here we have to make for the first time the distinction mentioned above in § 106 on the article between words that imply
personality and words which do not, animals naturally belonging sometimes to one, sometimes to the other class. It is also to be noted that the ending of the acc. sg. is very rarely used except after the def. article. Thus at Del. ὁ λαγός ἐπεκτίωσέν δό λαγός he killed the hare, but δέκε ἐνα λαγός he struck a hare. This principle is even carried further by a slight tendency to use the acc. form (in -ο) always after the article, whether the case be nom. or acc. Thus at Pot., the nom. τὸ γάμω, and τὸ μῦλο ἐν μακρῷ the mill is distant, but χτίνου ἀδαρά μῦλος they are now building a mill, and the same with this word at Mist. This only applies to inanimates, for it is only with them that the article is used in the nom. A further result is a tendency to use the -ς of the nom. with other classes of nouns to express indefiniteness, but this is quite rare. Examples are ὁκεάρις (ὀκιάδι) Gh., πηγάδις Del., ὀουγμός well, Del.

§ 116. This restriction of the acc. ending to the defined substantive must be due to the similar usage in Turkish, but we must also take into account the Pontic phenomenon, which is ancient, of giving the nom. the acc. ending if the definite article is used, like the Pot. nominatives τὸ μῦλο and τὸ γάμο above; a Pontic example is the sentence τῇ ἐμὸν ὁ ὀκείλον καλὸς ὁκύλος ἐν πυ ὁδ τ is a good dog. The Cappadocian usage shews us the acc. having its proper ending only when the noun is definite, and a rudimentary use of the ending in -ς to mark indefiniteness, positively by adding -ς to neuters and negatively by the disuse of -ς in the nom., when the definite article is used. This seems on the way to a state where the endings in -ου and -ος would mark, not the accusative and nominative, but the ideas of definiteness and indefiniteness respectively, a stage which for the nominative had been reached in Pontic before the period of Turkish influence. The unfortunate disuse of the article in the nominative before nouns of personality in Cappadocia makes it impossible to clear up the history of these phenomena; I can only record the available data.

§ 117. The system is least corrupt at Delmæsó, where the words with personality are declined thus. For examples I take ἄθροις, δισκαλος and χερίφος a man (Turkish herif):

The Dialect of Cappadocia

Sg. N. ἀθρωπός δάσκαλος χερίφος.
Acc. def. ἀθρωπό δάσκαλο χερίφο.
Acc. indef. ἄθρωπος δάσκαλος 
Gen. ἀθρώπο δάσκαλο χερίφοι.
Pl. N. ἄθρωπος δασκαλος χερίφη.
Acc. ἄθρωποι δασκάλους χερίφους.
or ἄθρωποι δασκάλους.

With an oxytone word of course final -οι and -ου remain. Thus πονηκός (πονηκός) mouse:

Sg. N. πονηκός.
Acc. def. and indef. πονηκό.
Gen. πονηκού (?).
Pl. N. πονηκοί.
Acc. πονηκούς.

Similarly declined are ὄπωλος shepherd and Τούρκος.

In this we may note the dropping of unaccented -οι and -ου, of course purely phonetic (§ 60), and the uncertainty of the accent in the gen. sg. The specially Cappadocian features are the distinction between the def. and indef. acc. in the sg. and the appearance of the genitive in -ω and the acc. pl. in -ωυς. These are based upon the decl. of diminutives in -ι and -α, the gen. being taken direct, the acc. in -ους being a new analogical formation. The influence of this dimin. decl. is shewn in ἀδέλφα, the pl. of ἀδελφόν.

The type followed by these words we may call for convenience, because of its generally well-preserved character, the old declension.

§ 118. Of words without personality examples are πάλος reg, τόπος and µύλος:

Sg. N. πάλος τόπος µύλος.
Acc. def. πάλο τόπο µύλος.
Acc. indef. πάλος τόπος µύλος.
Gen. — — µύλ.
Pl. N. Acc. πάλους τόπους µύλους.

So too δλμος mortar for pounding, with however the acc. always δλμο. Χρόνος has gen. pl. χρονοῦ.

In this decl. there is the same general distinction in the sg. between the def. and indef. acc., but the pl. differs entirely in having only one form for nom. and acc., and that the old acc.
This type may be conveniently called from its defective character the imperfect declension.

Lastly λύκος and λαγός have a mixed decl. with nom. acc. pl. the same but nom. in form, and γέρος old man has the decl. of objects without personality. For the pl. λαγούδες v. § 160.

Sg. N. λύκος λαγός γέρος.
Acc. def. λύκο λαγό γέρο.
Acc. indef. λύκος λαγός γέρος.
Pl. N. Acc. λύκει λαγοί γέρουσ.

or λαγούδες

§ 119. At Potámia the substantives with personality only differ from the Delmesó type in the nom. pl. of oxytomes, which is in -iδ. This stands for -iδι and is a mixture of -oι and the -iδεs of the imparissyllabic declension. Examples are διάβολος, δάσκαλος, πιστικός shepherd, ποντικός and λύκος.

Sg. N. διάβολος δάσκαλος πιστικός.
Acc. def. διάβολο δάσκαλο πιστικό.
Acc. indef. διάβολος δάσκαλος πιστικός.
Gen. . διάβολ δάσκαλ πιστικού.
Pl. N. διάβολος δάσκαλος πιστικός.
Acc. διάβολοις δάσκαλοις πιστικοί.
or δάσκαλούς or πιστικούς.

Sg. N. ποντικός λύκος.
Acc. def. ποντικό λύκο.
Acc. indef. —— λύκος.
Gen. ποντικών λυκών.
Pl. N. ποντικίδ λύκ.
Acc. ποντικούς λύκους.

Other examples are: ἄθρωπος like διάβολος, but with gen. ἄθρωπ or ἄθρωπου. ἀδελφός and σκορπίς like ποντικός, except that ἀδελφός has pl. ἀδέλφια. θεός owl and ψίλος flea are like λύκος. κοκυιάς cock has a pl. κοκυιάδε as if from a neut. dimin. in -di.

§ 120. The substantives without personality are exactly as at Delmesó. Thus:

Sg. N. γάμος Pl. N. Acc. γάμους.
Acc. def. γάμο.
Acc. indef. γάμος.
But nom. with article τὸ γάμο, τὸ μύλο for which v. § 115 above.

Other examples are: βρώμος stink, λάβος handle, μύλος, ὀλκός
ρυς, ἄειμω (χειμών), τόπος, ὑπνος, φόβος, ψάφος corpse.

Sometimes there is no special acc. form; thus λάβος is nom.
and acc. def. and indef. This is characteristic of Araván and
Ferték, v. §§ 142, 146. Πατό winepress, neut. in form in the sg.,
has pl. πατοῖς.

§ 121. Siłata, Phloîtá and Malakópí closely resemble one
another, although the vowel-weakening of o to u at Malakópí
makes its forms look a little different. The frequent absence of a
special form for the acc. pl. of words with personality is remark-
able. At Siłata indeed it seems to be entirely absent, and this is
also the case at Anáku; the two villages are not far apart. The
material for Anáku is very scanty, but excepting for this absence
of an acc. pl., the pl. of δάσκαλος, e.g. being δασκάλ for both nom.
and acc. and the form δασκάλιοιός not being used, the system
there seems to be the same as at Delmesó and Potámia.

§ 122. Examples from Siłata of substantives with personality
are λύκος, ποντικός, ζοβάνος:

<table>
<thead>
<tr>
<th>Sg. N.</th>
<th>λύκος</th>
<th>ποντικός</th>
<th>ζοβάνος.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Acc. def.</td>
<td>λύκο</td>
<td>ποντικό</td>
<td>ζοβάν</td>
</tr>
<tr>
<td>Acc. indef.</td>
<td>λύκος</td>
<td>ποντικός</td>
<td>ζοβάνος</td>
</tr>
<tr>
<td>Gen.</td>
<td>λυκοῦ</td>
<td>ποντικοῦ</td>
<td>ζοβάνος</td>
</tr>
<tr>
<td>Pl. N. Acc.</td>
<td>λύκ</td>
<td>ποντικόλ</td>
<td>ζοβάν</td>
</tr>
</tbody>
</table>

So too ἄθρωπος, δάσκαλος, ἄετός. The acc. ζοβάν is probably
for ζοβάνη from a byform ζοβάνης.

The pl. of neuter form appears in Τούρκος, pl. nom. acc. Τούρκα,
as well as in ἀδελφα.

Noticeable are sg. nom. acc. σκορπιός, pl. nom. acc. σκορπίδε
and κοκκιός (cock), acc. def. -νός, acc. indef. -νώς, pl. κοκκιόδες.

§ 123. Up to this point the semantic division has corresponded
with the distinction between the old and the imperfect declensions.
In the Siłata decl. of substantives without personality we first
meet with what I have ventured to call the agglutinative forms of
the pl. and gen. sg. which play so large a part in the very corrupted
systems of Araván and Ferték. The Siłata decl. of μύλος is an
example.
<table>
<thead>
<tr>
<th>Sg. N.</th>
<th>Pl. N. Acc. μύλονς</th>
</tr>
</thead>
<tbody>
<tr>
<td>μύλος.</td>
<td>or μύλοξα.</td>
</tr>
<tr>
<td>Acc. def. μύλο.</td>
<td></td>
</tr>
<tr>
<td>Acc. indef. μύλος.</td>
<td></td>
</tr>
<tr>
<td>Gen. μύλοξου.</td>
<td></td>
</tr>
</tbody>
</table>

So too λαγός, pl. λαγόξα.

These forms in -ου and -μα arise as follows. Paroxytone neuters of the 2nd decl. such as σπίτι are extremely common, and are swelled by the number of borrowed Turkish words declined in this way. Σπίτι then forms its plural σπίτ-μα and its gen. σπίτ-μου, apparently, and thus to the consciousness of the speaker really, by adding -μα and -ου to the nominative, just as Turkish does the same by adding -ler and -in. As Turkish does this universally, so the Greek has done in his own language what he habitually does when he talks Turkish, and used his own endings -μα and -ου in the Turkish agglutinative way. Hence μύλοξα (for μύλοσμα with the s voiced according to § 75), and masses of forms still more extraordinary.1

The Silata system therefore has for the nouns of personality the old declension, and for the words of the other semantic division either the imperfect or the agglutinative declension.

§ 124. At Phlōítá the substantives of personality are exactly as at Silata: the only special acc. pl. I have is δασκαλοὺς with nom. δασκάλ. Examples are ἄθρωος pl. ἄθρωπ or ἄρθωπ, τιτάρος merchant (Turk. tuʃʃar), pl. τιτάρ, λύκος, pl. λύκ. A full decl. is ἄρατος negro, for Modern Greek ἄρατης and properly an -ης word: for the remains of its decl. as such v. § 163.

<table>
<thead>
<tr>
<th>Sg. N.</th>
<th>Pl. N. Acc. ἄρατος.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἄρατος.</td>
<td></td>
</tr>
<tr>
<td>Acc. def. ἄρατο.</td>
<td></td>
</tr>
<tr>
<td>Acc. indef. ἄρατος.</td>
<td></td>
</tr>
<tr>
<td>Gen. ἄρατου.</td>
<td></td>
</tr>
</tbody>
</table>

This is of interest, as at Mistí all the words in -ης have gone over to the -ος decl. v. § 162.

Plurals of neut. form are ἀδελφός, pl. ἀδελφά, σκορπιός, pl. σκορπιά, ἰνσάνος individual, pl. ἰνσάνια.

The rare gen. pl. appears in χρονοῦ and χριστιανοῦ or χριστιανοῦ.

1 The endings are -ξα, -ξου, not -ξα, -ξου. v. § 97.
§ 125. Words without personality have not the agglutinative forms. Μύλος is an example:

Sg. N. Acc. μύλος.  Pl. N. Acc. μύλους.
Gen. μύλῳ.

§ 126. At Malakopi the substantives of personality are, with of course the local vowel-weakening of o to u (v. § 64), much as at Delmesó and Potámia, excepting that the special form of the acc. pl. is never more than optional. In this use of the nom. for the acc. form it resembles its northern neighbours Silata and Anakú; in the licence to use either it is like the next village to the south, Axó. Examples are:

Sg. N. διάσκαλος  ἀθρούτως  διάβουλος.
Acc. def. διάσκαλος  ἀθρούτω  διάβουλος.
Acc. indef. διάσκαλος  ἀθρούτο  διαβουλόν.
Gen. διάσκαλοι  ἀθρώτοι  διαβουλοί  or ἀθρώτη  or διαβόλ.

Pl. N. διάσκαλοι  ἀθρώτοι  διαβόλοι.
Acc. διάσκαλοις  ἀθρούτοις  διαβουλοῖς  or ἀθρώτα  or διαβόλα.

So too ἄργελος, διάκος deacon, but for nom. acc. pl. only διάκ is recorded, and ὄβανος shepherd, of which the indef. acc. is ὄβανος or ὄβανου, but the def. only ὄβανον.

Plurals of neut. form are ἄδελφα and ἱσσάμα.

§ 127. As at Potámia oxytones have a pl. borrowed from the imparisyllabic decl. Thus ἡμπρός (ἡμβρός, v. § 82) has ἡμπρίδ, in which the ending is for -ίδε(ς). The acc. is ἡμπρίδας.1 So too κοκωνός cock has κοκωνάδι beside the common κοκωνάδι. Also σύνδιγνος (σύντεκνος), pl. σύνδιγνυοδία.

§ 128. Words without personality have in the pl. both the old acc. form of the imperfect declension, and also the new agglutinative pl. I have no record of the genitive. Thus:

Sg. N. γάμος (γάμος).  Pl. N. Acc. γάμος or 
Acc. def. γάμου.  γάμουζα,
Acc. indef. γάμους.

in which γάμος is for γάμους. For the q v. § 82. Other examples are: κόπανος pestle, pl. κοπάνες, ὄσεμος (χειμών), pl.

1 The -as ending is very remarkable, and recalls Pontic.
§ 129. At Axó the corruptions of the substantives with personality are the use of dimin. forms in the gen. sg. and acc. pl., as at Delmesó and Potámia, and the occasional use in the pl. of the nom. form for the acc., a usage less common however than at Malakopi. Examples are λύκος, διάσκαλος, ἱμηγμάνος ὑπηρετ., βιοτικός shepherd and βασιλικός which last has come over from the imparisyllabic declension.

Sg. N. λύκος διάσκαλος ἱμηγμάνος βιοτικός βασιλικός.
Acc. def. λύκο διάσκαλο ἱμηγμόν βιοτικό βασιλικό.
Acc. indef. λύκο — ἱμηγμόν — —
Gen. λυκίοι διασκάλοι or — βιοτικοί βασιλικοί.

Pl. N. λύκες διασκάλαι ἱμηγμάν βιοτικοί βασιλικοί.
Acc. λυκίοις διασκαλοίς ἱμηγμανοίς βιοτικοί βασιλικοί.
Or λύκε or διασκάλε or ἱμηγμάν.

So too χριστιανός, σερνικός male and ἵνανος individual.

In one word I record the agglutinative plural: διάκος deacon, pl. διάκοις.

§ 130. The non-personal words generally have the agglutinative plural. Thus:

Sg. N. φόβας, γάμος, τοίχος.
Acc. def. φόβο φάμο τοίχο.
Pl. N. Acc. φόβοι, γάμοι, τοίχωι.

Also for agglutinative plurals in -γαι v. § 149.

I record also the plurals γάμος and τοίχος, clearly for γάμους and τοίχους, and in this shortened form probably brought from Malakopi. No genitives are recorded. In general, however, the imperfect declension has disappeared, leaving the non-personal words entirely to the agglutinative declension. The system therefore is that personal words have the old and impersonal the agglutinative forms.

§ 131. At Mistí the substantives with personality preserve at least to some considerable degree the forms of the old declension. Special forms for the acc. pl. are not very common. The vowel-weakening of o to ou (v. § 64) is to be noted, as also the change of κ' to č (v. § 78). Examples are:
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Sg. N. Τουρκους πιστικς ἀραπος λυκους.
      Acc. def. Τουρκου πιστικο ἀραπου λυκου.
      Acc. indef. πιστικος
      Gen. Τουρκου πιστικου ἀραπουδι λυκοι.
      Pl. N. Τουρκε πιστικοι ἀρωπ λυκ.
      Acc. μη ἀραπουδις ὁ ἀρωπ.

Τουρκος has also pl. nom. acc. Τουρκα.

The only recorded instance of the old gen. of a non-oxytone word is μυτρον (ἐπιτροπος), gen. sg. μυτρον, pl. nom. acc. μυτρόν.

The nouns in -ης like κλεφτης have gone over to this decl. becoming κλεφτους, etc. v. § 162.

§ 132. The survival of the old declension is however only partial. The agglutinative forms, until now confined to the words without personality1, have at Mistí begun the invasion of the other class, and thus distinction between substantives with and substantives without personality begins to disappear. Here we see the beginning of that complete victory of the agglutinative system which appears at Ferték. The next set of examples from Mistí will therefore be of the agglutinative declension, and will contain substantives of both classes of meaning: henceforth in this account of the development of these forms the spread of the agglutinative decl. will force us to drop the semantic division and to divide the -ος words into agglutinative and non-agglutinative; the semantic division hitherto followed into nouns with and without personality and the external division into declensions with the old and declensions with the defective or agglutinative forms, will no longer correspond with one another, and the latter must naturally be used in an exposition of grammatical forms.

§ 133. Further we here meet with a division in the agglutinative forms. Those hitherto described have been in -ος, -ομαι, -ομου. We now find a second class in -ομαι, -ομου, clearly based on the acc. in -ον or the neuter nominative, just as the -ομαι, -ομου forms were based on the nominative in -ος. It is curious

1 The agglutinative pl. of δικασ, δικασα, noted in § 139 above at Άξο seems an unusual form.
that all the recorded examples of the -οξα decl. are paroxytone while the nouns with -ογμ are all oxytone. Examples are:

(1) Forms in -οξα.

- Sg. N. τείχους γάμοις κόμβους knot.
  Gen. — γάμουξου κόμβουξου.
- Pl. N. Acc. τείχονξα γάμονξα κόμβονξα.

So also χύλονξ se, μύλονξ mill.

(2) Forms in -όγμ.

- Sg. N. λαγός αέλφος πεχερός καπνός.
  (πενθέρος)
- Gen. λαγογμόυ — — καπνογμόυ.
- Pl. N. Acc. λαγόμα αλφόγμα πεχερόμα καπνόμα.
  or αέλφια

So also βρεχός rain.

My notes on the acc. sg. are scanty, but there is no doubt that it is in -ο when defined, and generally in -ος when undefined.

§ 134. At Ulaghátask what is left of the old decl. is further broken down by the general absence of a special acc. form in the sg., whilst the pl. is the neut. form in -α, naturally for both cases. The old forms are only found in substantives with personality.

Thus:

- Sg. N. Acc. χερίφος (man) δάσκαλις (διδάσκαλος).
- Gen. χερίφου δάσκαλού.
- Pl. N. Acc. χερίφια δάσκαλα.

Δάσκαλις has also an acc. δάσκαλι.

Other examples are sg. nom. acc. γήμισολος (διάσβολος), Ῥωμόκο pl. nom. acc. γήμισολομα, Ῥώμαμα. Χριστιάνν (nom. and acc.) has pl. χριστιάμα.

§ 135. Of the agglutinative decl. examples are (the form being in all cases both nom. and acc.):

- Sg. λύκος μιτροπος γάμος μύλο.
- Pl. λύκοξα μιτροποξα γάμοξα μύλογμα.
  or λύκα

Also φός (φόβος), gen. φοογμού.

§ 136. For Semenderé my materials are very scanty. It is probably much the same as Ulaghátask. The old decl. appears in ἄρουτωσ (ἄνθρωπος) and πυδικός mouse:
The Dialect of Cappadocia

Sg. N. Acc. ἄραντος πινδικός.
Gen. ἄραντοι πινδικοῖοι.
Pl. N. Acc. ἄραντ πινδικοῖ.

And the agglutinative decl. in:

Sg. N. Acc. βρεχός λαγός γάμβους
Gen. —— λαγόξιοι (γαμβρός).
Pl. N. Acc. βρεχόγια λαγόξια γάμβουξια.

The pl. of neuter form, but with odd accent, appears in ἡλάσκαλος, pl. δασκαλία.

§ 137. At Aravan the old forms are comparatively rare outside substantives of personality, upon which also, as at Mistí and Ulaghátáth, the agglutinative decl. has largely encroached; at Aravan so much so that not many words seem to be entirely free from its forms. The acc. sg. of nouns of personality often ends in ἔρουνα, a form hard to explain. The acc. in -ο is rare outside the nouns of personality. Both are probably used only when the noun is defined by the article, but I have no evidence on the point. The acc. pl. is here distinguished by a separate form.

Thus although the old forms belong so generally to the words of personality, the extension of the agglutinative form is such that the declension must be classified primarily according to form, and the semantic distinction will only very partially coincide with those divisions.

§ 138. The old decl. with acc. in -o and no agglutinative forms seems to be confined to some oxytones. Thus:

Sg. N. Χεός (Θεός) σκορπιός ρυμινός γαμβρός.
Acc. Χεό „ ρυμινός γαμβρό.
or ρυμινός

Gen. Χεού σκορπιού ρυμινοῦ γαμβροῦ.
Pl. N. Acc. —— σκορπιοῖ ρυμινοῖ γαμβρίει.

For γαμβρίει see imparisyllabic decl. § 160.

Like ρυμινός narrow road are Ρωμινός (Ῥωμάιος) a Greek and ποτίκως mouse. Of the same type but with pl. of neuter form are ἄδελφος and ἀνεψιός nephew. Thus:

1 The Thracian acc. in -α (Psáltis, Ὀραξάκαδ, p. 63), which is confined to adjectives, derives no doubt from the -α of ἄνα, κανέα, but if, as Hatziddákis thinks, the Pontic decl. ἀ λόκων, gen. λόκων is formed on γειων, γειὼν, the relation to Cappadocian (§ 389) makes it possible that this acc. in -α may be from the old 3rd decl.
Grammatical

Sg. N. ἀδελφός ἀνεψός.
Acc. ἀδελφόν ἀνεψόν.
Gen. ἀδελφοῦ ἀνεψοῦ.
Pl. N. Acc. ἀδελφὰ ἀνέψα.

§ 139. Substantives of personality with the acc. in -ονα and generally some agglutinative forms are ἀρωτος (ἀνθρωπος), Τουρκος, λύκος. Thus:

Sg. N. ἀρωτος Τουρκος λύκος.
Acc. ἀρωτονα Τουρκονα λύκονα
or ἀρωτό
Gen. ἀρώτ or λύκ or
ἀρωτοξια
Pl. N. Acc. ἀρώτ or Τουρκ λύκ or
ἀρωτοξια
λύκοξια.

Of similar type but with acc. in -ο are γιάκος (διάκος), γάσκαλος (διδάςκαλος) etc. Thus:

Sg. N. γιάκος ὄβανος γάσκαλος.
Acc. γιάκο ὄβανο γάσκαλο.
Gen. γιάκαξιον ὄβαν or.
γάσκαλ or.
Pl. N. Acc. γιάκαξια ὄβαν γάσκαλ ορ.
γάσκαλξια.

Ὅβανος has gen. pl. ὄβανων.

§ 140. The old forms are rare in words not involving personality.

Examples are χειμος winter, δοῦχος (τεῖχος), δόμος mortar for pounding, and γάμος. Thus:

Sg. N. χειμός δοῦχος δόμος γάμος.
Acc. χειμό υδοῦ δόμο γάμος.
Gen. χειμού δοῦχ or.
δόμω or.
γάμοξιον.
Pl. N. Acc. χειμόξια δοῦχξια δόμοξια γάμοξια.

So too ἀγμαξιος, -μοι, -μόξια.

§ 141. Dimin. genitives of words otherwise like these last are found; e.g. ἄγγελος (ἄγγελος), ψύλος flea.

Sg. N. ἄγγελος ψύλος.
Acc. ἄγγελον ψύλοΥ.
Gen. ἄγγελοι ψύλοι.
Pl. N. Acc. ἄγγελ σ ψύλ.
ἄγγελξια.
§ 142. The standard type for words without personality however has no separate acc. and no old forms; the decl. is entirely agglutinative. Thus:

Sg. N. Acc. πόνος. Pl. N. Acc. πόνοςια.
Gen. πόνοςιον.

Thus are declined: ἀνυμόσ wind, ἀνιδέροσ, κεργός cold, κόπανος, λάβος handle, λαγός, λαδέρος oil-flask, λόγος, μύλος, πλερός well, ρύπος dirt, συλείτρων memorial mass, σταβρός, σίβικος conical hill, τυμβατός censer, δεκανίκος staff, ὑπνος, φέννος moon. The wide spread of agglutination is shewn by the fact that γόρος old man, ὄσιος saint and καλόγμορος monk all appear here. Only καλόγμορος has acc. sometimes in -ο.

The only recorded appearance of the -ους pl. of words without personality, the imperfect declension (§ 118), is the phrase σε ἄλα τότους in other places. Sg. nom. τότος, acc. τότα.

§ 143. Lastly ἄστρος star, gen. ἄστροζου has the curious pl. ἄστρες. Cf. σκολό and σκόρδο below (§ 151).

§ 144. There are also a number of forms with ρ. This ρ is for δ (cf. § 88) and the forms are (1) due to borrowings from the imparisyllabic decl., v. § 154, and (2) to an imitation of the neuters in -δ(α), gen. -δ(ω), v. § 111. Examples are:

(1) νεμακίκος (πνευματικός), μύτροπος (ἐπίτροπος), κοκονίος cock, πεερό (πενθερός) declined thus:

Sg. N. νεμακίκος μύτροπος κοκονίος πεερό.
Acc. — — — —
Gen. — μύτροποζου κοκονιου πεεροῦ.
Pl. N. Acc. νεμακικίερε, μύτροτροπε κοκονιάρε πεερόρε.

(2) νεφαλός (ἄμφαλος), οὐρανό, μικρό (as a substantive), βρεχός (βροχή).

Sg. N. νεφαλός οὐρανό μικρό βρεχός.
Acc. — — — —
Gen. νεφαλοριοῦ οὐρανοριοῦ μικροριοῦ βρεχοῦ.
Pl. N. Acc. νεφαλορία — — — —

Lastly κόμβος knot, gen. κόμβοζου has a pl. κόμβοτα borrowed from 3rd decl. neuters like πράγμα. v. § 114.

§ 145. For Ghúrzono the material is more scanty, but the system appears not to differ materially from that of Araván. The
acc. in -oνα is not recorded. Γιάςκαλος (διάςκαλος) has old and new forms; γαμβρός has plurals old, agglutinated and imparsi-
ylabic; ζολαχός spider shows the regular agglutination. Thus:

\[
\begin{array}{lll}
\text{Sg. N.} & \text{γιάςκαλος} & \text{γαμβρός} & \text{ζολαχός}.
\text{Acc.} & \text{γιάςκαλο} & \text{γαμβρό} & \\
\text{Gen.} & \text{γιάςκαλο} & \text{γαμβρό} & \text{ζολαχόζου}.
\text{Pl. N. Acc.} & \text{γιάςκαλο} & \text{γαμβρό} & \text{ζολαχόζια}.
\text{γιάςκαλο} & \text{γαμβρόζια} & \text{γαμβρίπες}.
\end{array}
\]

Τόπος and χρόνος have the -ον pl. of the imperfect declension, used at Delmeo etc. for impersonal words; τόποι, χρόνοι.

§ 146. At Ferték the remains of the old decl. are scantier than anywhere else. Excepting βρέχο rain they are all amongst the words of personality. There are no special acc. forms and except for certain oxytones everything is neuter in form or from the diminutive decl. I record thus:

άτρωπο, gen. άτρωπημο, pl. άτρώπημα.
βρέχο rain, pl. βρέχα (and βρεχόγνα).
ζοβάν shepherd, gen. ζοβάνμο, pl. ζοβάνμα.
ζάβολος (δζάβολος), pl. ζάβολια.
σερνικό male, pl. σερνικι.
Τούρκο, pl. Τούρκα, gen. pl. Τούρκοι.

All the other words seem to be agglutinative.

§ 147. The same division of the agglutinative decl. into forms in -οξια and forms in -ογμα as was noted at Mistí is found again at Ferték, with the same point that most of the -ογμα forms (seven out of 11 recorded) are oxytone, but of the -οξια forms only four out of 41 recorded. The -οξια forms are in this way by far the commoner. The declensions run thus:

\[
\begin{array}{ll}
\text{Sg. N. Acc.} & \text{γέρος} & \text{άδελφο}\text{.}
\text{Gen.} & \text{γέροξιου} & \text{άδελφογυμο}.
\text{Pl. N. Acc.} & \text{γέροξια} & \text{άδελφόγυμα}.
\end{array}
\]

§ 148. Neuters in -ον. This not very numerous category closely follows the words in -ος, and is often confused with them, suffering the same corruption. As examples of the old decl. take δενδρό tree, Mal. and Βαφτικο godson, Ar. Thus:
The Dialect of Cappadocia

Sg. N. Acc. δεινύρο
Gen. δεινυροῦ
Pl. N. Acc. δεινύρα
Gen. —

βαφτικά.

§ 149. For the agglutinative decl. λουτρό bath at Aravan and Ferték, and σκόρτου (?σκόρδου) γαρλίο (N. K.) at Semenderé.

Aravan Ferték

Sg. N. Acc. λουτρό
Gen. λουτροῦ
Pl. N. Acc. λουτρόξα

λουτρό
λουτρογμοῦ
λουτρόγμα

σκόρτο
σκόρτουγμοῦ
σκόρτα.

And μέταπο forehead, pl. μέταπογμα, Ferték and at Mistí, where also μέταπα is used.

The agglutination of -γμα to the plural in -α has produced at Αχο κοίκοναɣμα and βικεφαλάνγια as plurals of κοίκονοcock and βικεφάλοπillow.

§ 150. At Aravan and Ghúrzonó forms with Ρ occur as in the
-ας nouns. Thus from Aravan:

Sg. N. Acc. φυτό vineyard
Gen. φυτορίο
Pl. N. Acc. φυτόρια

σκόλιο
σκόλιομο
σκόλιομα

μέταπο.
μέταπορμοῦ.
μέταπορία.

From Ghúrzonó are recorded φυτό, φυτόρια and σκόλιο, σκόλιομα.

§ 151. In two cases the -ες pl. ending is used: σκολιό, gen. σκολιοῦ, pl. σκολιές, Silata, and σκόρδο, pl. σκόρδες, Ulaghátsh.

§ 152. Like the masc. κόμβος above some nouns have taken the -τα ending of the πράγμα decl. Thus for Ἱργον we have generally sg. Ἰργο, pl. Ἰργατα, and ἄλογο horse, pl. ἄλογατα, Mal. The pl. of κοὐκίνου sīne is κοὐκίνατα at Aravan, Delmesó and Potámia. I give its forms at Aravan and the Malakopí decl. of ἄλογο.

Sg. N. Acc. κοὐκίνο
Gen. κοὐκινοριοῦ
Pl. N. Acc. κοὐκίνατα

ἄλογον.
ἀλόχο γρ ἄλογατιοῦ.
ἀλόγατα.

At Phl. gen. sg. and pl. ἄλογου.

Newly formed singulsa from old -τα plurals are κέρατο, pl. κέρατα at Phloítá and γονάτο, pl. γονάτα at Aravan.

§ 153. The dimin. form appears in χτυνό σω (χτυνος), pl. χτυνία, Αχο and gen. pl. χτυνιοῦ, Potámia, and in γόλο (κόλος), gen. κώλιοῦ at Aravan.
II b. The modern imparisyllabic declension.

§ 154. This declension, of which παπάς, acc. and gen. παπά, pl. nom. acc. παπάδες, may be taken as the type, is largely used.

In the villages in which the distinction in declension is observed between substantives whose meaning involves the idea of personality and those without this idea, Turkish words of the former kind, which end in a vowel, are declined in this way. Especially common are the words in ἁ (= ji, etc.), Gr. -ης. Examples are:

dεβεγής camel-driver, pl. δεβεγήπε, Gh.
ἀραβαχής coachman, pl. ἀραβαχῆδε, Mal.
βαδας elder brother (Turk. paša) pl. βαδάδε, Phl. and βαδάς, Axó.
ἀμουσούς neighbour (qomšu), pl. ἀμουσούγες or ἀμουσούγες, Axó.
καφράς crow (qargha), pl. καφράδε, Del.

The acc. sg. of these words would be formed by dropping the final -ς, and the gen. would probably be in -διοῦ where δ is preserved, and in -γεῖου where it is not. At Ar. and Gh. there are probably genitives in both -γεῖου and -ρεῦ. V. the following sections.

For the decl. of these words where the distinction of words with and without personality has disappeared v. § 159.

§ 155. As in Modern Greek this plural has invaded the feminines of the first decl., and we have such forms as νῦφ (νὺμφη) bride, pl. νυφάδες, Del. Pot. Phl., νυφάδε, Mal., νυφάρες, Ar., νυφάς, Axó, and πεερᾶ (πενθερᾶ) gen. πεεράς, pl. πεεράρε, Ar.

§ 156. The decl. has the following peculiarities due to the general local conditions, phonetic or inflexional.

(1) The -ς of the pl. ending is often dropped. This seems to be almost the rule at Phl. Mal. Mis. Ar. and Gh. It probably began before the possessive (v. § 180) and was then generalised. Examples from παπάς are παπίδε, Phl., παπάδε, Mal. The form παπάθ at Anakú would stand for παπάδαι → παπάδ → παπάθ. So too at Pot., where χυφής farmer (Turk. çiftji) has a pl. in -ηδ(οί) declined like an -ος word; nom. χυφήδης, acc. χυφηδημούς.

(2) The local treatment of δ as ρ produces at Ar. and Gh. the ending -άρε (παπάρε, etc.) and at Ax. it becomes a γ which easily drops and gives the ending -ά(γς)ε(ς), e.g. παπάες(ς). The pronunciation of δ as d at Fer. and Mis. has however left no trace
here owing to the advance of the agglutinative forms, for which v. immediately below.

(3) The agglutinative system appears, just as in the -ος nouns. Thus at Fer. we have παπάς, gen. παπάζου, pl. παπάζα, and at Ul. παπάς, gen. παπαγόου, pl. παπάγα, and at Ax. the pl. is παπάγα by the side of παπάδες. The Mistí forms like παπάτι and ζεβγαράϊ from ζεβγαράς may be due to a phonetic change of medial δ to a subsequently dropped γι (cf. ἀδελφός, § 92), although medial δ generally becomes d, which would give an ending -άδις → -άδε. Possibly -άδε has combined with the agglutinative -άγα to produce -άι.

(4) The endings of the -ος declension, and perhaps the old imparisyllabic declension in -ας, -άδος are responsible for the appearance of genitives in -δοῦ and even acc. plurals in -δοῦς, which produce a distinction between the nom. and acc. pl. quite unknown to the imparisyllabic plurals of Modern Greek. Thus παπάς is declined:

<table>
<thead>
<tr>
<th>Delmesó</th>
<th>Potámia</th>
<th>Malakópí</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sg. N.</td>
<td>παπάς</td>
<td>παπᾶς</td>
</tr>
<tr>
<td>Acc.</td>
<td>παπά</td>
<td>παπά</td>
</tr>
<tr>
<td>Gen.</td>
<td>παπάδιου</td>
<td>παπάδιου</td>
</tr>
<tr>
<td>Pl. N.</td>
<td>παπάδες</td>
<td>παπάδες</td>
</tr>
<tr>
<td>Acc.</td>
<td>παπάδιούς</td>
<td>παπάδιούς</td>
</tr>
<tr>
<td>or παπαδες</td>
<td>or παπαδες</td>
<td></td>
</tr>
</tbody>
</table>

(5) The acc. form without -ς is used under exactly the same conditions as the -σ(υ) of the -ος decl. That is to say it is used only when the word is defined; otherwise the nom. is used.

(6) No case of the old gen. pl. is recorded. At Del. the (nom. and) acc. pl. is used: τού παπάδες τα σπίτια the priests' houses.

§ 157. Connected with this imparisyllabic declension is a system of decl., the commonest use of which is for Turkish words ending in a vowel.

The feeling which leads to the separation of substantives of personality from those whose meaning does not involve this idea, added to the effect of neuters in -άδ(ι), -άδ(ι), etc., has produced for the non-personal words a special type of the imparisyllabic decl.

1 For other traces of the imparisyllabic decl. of ancient Greek v. §§ 137, note and 396.
Examples for Greek words are rare, but we may take κερατάς snail from Delmesó. This runs:

Sg. N. κερατάς. Pl. N. Acc. κερατάδια.
Acc. def. κερατά. Acc. indef. κερατάς.
Gen. κεραταδιοῦ.

This type is very frequent at Pharása, v. § 295.

§ 158. Probably owing to the commonness of the acc. in -ά, this type has been taken for the decl. of Turkish words ending in a vowel whose meaning does not imply personality. That qαφ woman should appear here is curious. The nom. only rarely ends in -η, at least I only record qαφγιάς rock from Delmesó, with gen. qαφγιδιοῦ and pl. qαφγείδια (Turkish qaya).

Thus where δ is preserved (i.e. at Delmesó, Potámia, Sílata, Phloítá and Malakopí) the decl. runs:

<table>
<thead>
<tr>
<th>Sg. N. Acc.</th>
<th>Gen.</th>
<th>Pl. N. Acc.</th>
<th>Turkish</th>
</tr>
</thead>
<tbody>
<tr>
<td>qαφό</td>
<td>qαφδιοῦ</td>
<td>qαφδια</td>
<td>qαφ woman (Del.)</td>
</tr>
<tr>
<td>ταρλά</td>
<td>ταρλδιοῦ</td>
<td>ταρλδια</td>
<td>tarla field (Pot.)</td>
</tr>
<tr>
<td>γιαρά</td>
<td>γιαρδια</td>
<td>γιαρδια</td>
<td>yara wound (Phl.)</td>
</tr>
<tr>
<td>όδά</td>
<td>όδδιοῦ</td>
<td>όδδια</td>
<td>oda room (Sil.)</td>
</tr>
<tr>
<td>qουγι</td>
<td>qουγιδια</td>
<td>qουγιδια</td>
<td>quyu well (Del.)</td>
</tr>
<tr>
<td>παρά</td>
<td>παρδιοῦ</td>
<td>παρδια</td>
<td>para money (Mal.)</td>
</tr>
</tbody>
</table>

At Araván, where medial δ has become ρ, we have forms with ρ, although δ́ generally becomes γ́. Thus áqυλοῦ clever (Turkish 'aqel), gen. áqυλουρμιοῦ, at Del. áqυλυσιοῦ, тεψιי cooking-pot (Turk. тəнжире) pl. тεψиřе́миа, and гέ ρυοῦ, gen. of гέ (Turk. кεčι) goat. Probably such forms could be heard also at Ghúrzono.

Forms from other villages due to a sporadic change of δ (v. § 95) are inи́я pearls (Turk. inji) at Del. and qαφέрμα stones (Turk. qaya) at Phl.

At Ulaghátsch, where δ́ changes to γ́, we have such a declension as, e.g. from Turkish qαφέнja ant:

Sg. N. Acc. qαφένjak. Gen. qαφέнjakοῦ. Pl. N. Acc. qαφέнjakα,
So too at Araván and Mistí, where also δι becomes γ, the endings are (γοῦ) γα. Thus:

παρά money, pl. παράγα, Ar.

At Áxó where δι becomes δ, at Ferték where it becomes j, the endings are still (γοῦ), γα, not (-διοῦ), -δα and (-γοῦ), -γα. This is probably due to the influence of the agglutinative decl. with its endings -γοῦ, -γα. Examples are:


Words in -i or -o without personality are occasionally declined as diminutives like παιδί, but this is quite exceptional. I record the plurals λαορδιά from ολαορδη word, Fer., and ουνύα from quyi, quyu well, Pot. The usual system produces the plurals λαορδόγα, Áx., ουνύδια, Del.

§ 159. This form in -γα is used also for Turkish words with personality, and in proportion as, the semantic distinction between the two classes disappears. Thus:
deβεύς camel-driver, pl. deβεύα (i.e. -γυα), Ul. başá elder brother (Turk. paşa), pl. başάγα Mis. and Fer. but başáde at Phl. That the agglutinative -γα plays a great part in this is suggested by such an example as deliανοῦγα youths from Sílata, a village in which δ is preserved.

§ 160. Lastly this decl. has affected the diminutives in -ί of § 109, and we find at Del. πουλί, gen. πουλίδιο (Phl. and Mistí πουλι), and in Araván γελεζί word, gen. γελεζίρω. This is because these words are indistinguishable in form from the Turkish words ending in a vowel (όδά, παρά, qara, etc.). The pls. λαγούδες (§ 118) of λαγός, Del. and γαμβίρε (§ 138) of γαμβύς, Ar. are examples of these forms in the -ός decl.

IIc. Substantives belonging to the old decl. in -ης or -ης.

§ 161. The Modern Greek type of this declension, the old 1st decl. masc. in -ης, is shewn in e.g. κλέφτης, acc. κλέφτην, gen. κλέφτη, pl. nom. acc. κλέφτες. It is largely used in Cappadocia

1 No gen. is recorded.
2 The gen. in -ά is like the Modern Greek decl. Forms with gen. in -γοῦ probably exist.
both for Greek words and for such Turkish words as end in a consonant and involve the idea of personality. This applies to the villages where this semantic distinction is observed, that is to Del. Pot. Síl. (An.) Phl. Mal. Ax. and to some extent to Mistí. Where this distinction is lost the Turkish words are declined like those without personality, i.e. as 2nd decl. diminutives of the type of ἄπτη (§ 109), examples being qarðāx̱ brother, πατιόάχ̱ king, Uí, and the Greek words, although at Gh. and Ar. they keep the old forms very well, either lose their ending and are treated in the same way, like δεσπότ (for δεσπότης) at Ferték, or are swallowed up by the agglutinative declension which grows in strength as the semantic distinction disappears, and add its endings to their nominative, like μύλης sand, Ar. and κανείς person, Fer. and Uí. Ἀφενδής master, Sem., has a mixed declension. The forms are:

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>N.</td>
<td>qarðāx̱</td>
<td>μύλης(λ)</td>
</tr>
<tr>
<td>Acc.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gen.</td>
<td>qarðāx̱οu</td>
<td>κανείςοu</td>
</tr>
<tr>
<td>Pl. N. Acc.</td>
<td>qarðāx̱(λ)</td>
<td>κανείςια</td>
</tr>
</tbody>
</table>

§ 162. In the villages however where the dialect is less corrupted much of the old decl. is preserved, although a good deal contaminated by the forms of the -ος nouns. Thus the gen. sg. is always as from an -ος noun, the nom. pl. is in dropped -ος more often than in the -ε which represents the Modern Greek -ες, and at Mistí the passage to the -ος decl. is complete, the nom. in -ος being the local vowel-weakened form of -ος (v. § 64). From Axó there is also a nom. δάφνος, by the side of the commoner -ης forms. Unfortunately the acc. at Mistí is unrecorded; does it preserve the forms from -ης, or has it too gone over to the -ος decl., e.g. is the acc. of κλέφτους κλέφτ or κλέφτου? Probably the latter.

Representative paradigms for Greek words are κλέφτης, Pot. Ax., κλέφτους, Mis., δεσπότης, Ar., κλέφθης, Gh., κανδηλάφδης, Gh. and Ar., this last with imparisyllabic gen. and pl.

1 For this in Pontic v. Hatzidakis, Φλ. Ερ. p. 23.
Sg. N. κλέφτης κλέφτους δεσπόζης κλέφδης κανδηλάφης.
Acc. κλέφτ — δεσπόζ κλέφδηνα κανδηλάφην.
Gen. κλέφτου κλέφτου δεσποδου κλεφδου κανδηλάφηνου.
or δεσπόζ
Pl. N. κλέφτ κλέφτ or δεσπόζ or κλέφτε κανδηλάφηνε.
κλέφτια δεσπόζε

Acc. κλέφτους """"""

Like κλέφτους from Mistí are ψέφτους, ἀλογάτους rider, and κανδηλάφτους, at Mal. ἀλογάτους, pl. ἀλογάτ, and at Phl. the pl. ἀλογάτ. At Semenderé κατηλάφτης, pl. -λάφτια. At Sílata the pl. of κλέφτης is κλέφτ or κλέφτε.

§ 163. Turkish words are ἀσκέρης (asker) soldier, Pot. Síl., ἰμάμης (imam), Ar. Of ἀράπης (arap) negro, Phl., only the nom. ἀράπης or ἀράβης (instead of ἀράπης, v. § 70) is left. The rest has gone over entirely to the -ος decl. v. § 124.

<table>
<thead>
<tr>
<th>Potámia</th>
<th>Sílata</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sg. N. ἀσκέρης ἀσκέρης ἰμάμης.</td>
<td></td>
</tr>
<tr>
<td>Acc. ἀσκέρ — ἰμάμ.</td>
<td></td>
</tr>
<tr>
<td>Gen. ἀσκεριοῦ ἀσκεριοῦ ἰμαμυιοῦ.</td>
<td></td>
</tr>
<tr>
<td>Pl. N. ἀσκέρ ἀσκέρ —</td>
<td></td>
</tr>
<tr>
<td>Acc. ἀσκεριοὺς ἀσκέρ or —</td>
<td></td>
</tr>
<tr>
<td>ἀσκέρια.</td>
<td></td>
</tr>
</tbody>
</table>

Similar are ἀσλάνης (aslan) lion, Gh., κασπάνης, Gh., qapláno, Del. (qaplan) leopard, μισαφής (musafr) stranger, guest, Ax., πατιδάχως, Mis. Ar. (padişah) king (πατιδάχως at Del. has passed to the -ος decl. and πατιδάχ at Ul. is declined as a diminutive in -ι, v. § 161), qasáptēs (qassab) butcher, Phl., σαράφης, also σαράφος (saraf) money-changer, Phl.

IIIa. Feminines in -α.

§ 164. Under this head come old first decl. words in -α and old 3rd decl. feminines like γυναίκα, γυαλίδα (φαλίς). They generally shew the Modern Greek type. E.g. vaika (γυναίκα) at Delmesó:

<table>
<thead>
<tr>
<th>Sg. N. Acc. vaika.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pl. N. Acc. vaikes.</td>
</tr>
<tr>
<td>Gen. vaikes.</td>
</tr>
</tbody>
</table>

The -υ of the acc. sg. occurs only occasionally before a vowel.
The Malakopi and Misti vowel-weakening produces a pl. in -ις (ναίκις, Mal.).

From Ar. a gen. pl. ναίκοιν is recorded.

The imparisyllabic pl. is used sometimes for oxytones. E.g. πεερά (πευθερά), pl. πεεράς, Ar.

§ 165. The agglutinative decl. appears at Ulaghátsh, Semenderé and Ferték. Thus at Ulaghátsh ἄνα sparrow (?) is declined:

Sg. N. Acc. ἄνα. Pl. N. Acc. ἄνας.
Gen. ἀναγιοῦ.

So too μάνα mother, gen. μάναγιον, Ul. and ναίκα woman, gen. ναίκαγιον, Sem. The pl. in -για also occurs at Ul. Thus λίρα pound, pl. λίραγια: and ψαλίδα scissors is declined (N. K.):

Sg. N. Acc. ψαλία. Pl. N. Acc. ψαλίγια.
Gen. ψαλίαγιον.

where ψαλίγια is for ψαλίσιαγια.

The Ferték decl. of ναίκα shews the agglutinative character of this type so well, with its gen. pl. in which the case-sign (-ιον, -γιον) is added to the general mark of the pl. (-ς), that I give it with the Turkish decl. of qez girl in parallel, as an example of the Turkish model upon which the Greek decl. has been formed, by the use of elements themselves Greek, but put together in exactly the Turkish way. The forms are:

Sg. N. ρεζ. Pl. N. ρεζ-λας.
ναίκα. ναίκ-ες.

ναίκα-γιον. ναίκ-ες-γιον.

III b. Feminines in -ι (ι or η).

§ 166. These are either old 1st decl. words in -η, e.g. νυ(μ)φη, or old 3rd decl. words in -ις, gen. -ες, e.g. ράχις, these latter in Modern Greek joining the 1st decl. and having as endings, nom. -ι, acc. υ(ν), gen. -ις, pl. -ες. This final ι if unaccented is of course dropped.

The result of this dropping is that the words end in a consonant, e.g. νυφ (νυμφη), ρεχ (ραχις), and are consequently indistinguishable from neuters like σπίτ, ματ (σπίτιον), etc. This has led to occasional confusion in declension, and the infinitely
greater commonness of the neuters tends to impose their endings upon the feminines. Examples of this are: νυφ (νυμφη) bride, declined at Delmæó:

Sg. N. Acc. νυφ. Pl. N. Acc. νυφάδες.
Gen. νυφης and Gen. νυφοῦ.
νυφαδιοῦ.

In the same way νυφ, pl. νυφα at Malakopí, where also the genitives νυφαδιοῦ and νυφοῦ are loans from the neuter declensions.

ράχις at Araván is declined:

Sg. N. Acc. ρέχ. Pl. N. Acc. ρέχα.
Gen. ρεχοῦ.

So too from Araván στρώ (στρώσις) bed, gen. στρωδιοῦ and καλοῦν (καλοσύνη), pl. καλοῦνα.

Κάπνη smoke-hole has a mixed declension. At Del. acc. sg. in fem. form, ἄη κάπων (for κάπνη → κάπη → κάν → κάπαν), but pl. κάπνα. So at Araván, fem. pl. κάπνες, but neut. gen. sg. καπνοῦ.

At Phl. σεμαδεμέν betrothed but gen. σεμαδεμεμένοῦ.

Usually however the Modern Greek type with gen. in -ος and pl. in -αι is followed.

The imparisyllabic pl. is common. E.g. νυφ, pl. νυφάδες, Pot., νυφαρες, Ar. etc., ἀδελφή, pl. ἀδελφάδες, Fer.

(c) ADJECTIVES.

§ 167. The adjective is always neuter in form and with few exceptions invariable for all genders and cases, e.g. καλό, pl. καλά. Turkish adjectives form a pl. by adding -μα, e.g. ξεριν, pl. ξερίνμα.

This invariability of the adjective is a Turkism. Genitive forms occur, but are rare and always neuter; e.g. τον καλοῦ τον ναίκας, Pot.

An adjective used substantively is however declined as a substantive. Thus the genitives ἄναριοῦ, Ar., τσανοάδιοῦ, Del. (ἀνό foolish), μικρομιου, Ar., μικρονοῦ, Síl. (μικρό), γωζελιδιου (γωζελ beautiful), Del.

§ 168. For Sinásos Arkhélaos (p. 150) says that with masc. and fem. substantives without personality the adjective is neuter;
e.g. τὸ καλὸν ὁ λόγος¹ fair speech. This implies that before substantives of personality the adj. has the masc. and fem. endings. As far as I know these endings are not found in any other village, and that they existed in the old Sinasó's dialect is an important point, because this is the condition in Pontic, where adjectives have the masc. and fem. endings before ἐμψυχα, whilst before ἄψυχα, whatever be the grammatical gender, the adj. is always neuter in form. We learn therefore from Arkhélaoς that this Pontic condition was found at Sinasós, and it may be inferred that it is the stage which everywhere in Cappadocia preceded the present entirely genderless state of the adjectives. This entire loss of gender can hardly but be due to the influence of the genderless Turkish. But the disuse of the m. and f. adjetival endings before ἄψυχα, but not before ἐμψυχα, in Pontos and, to judge from this evidence from Sinasós, in the least Turkised of the Cappadocian dialects, shews that the germ of this loss is involved in the distinction between ἐμψυχα and ἄψυχα, a distinction which is certainly not of Turkish origin. It would seem that the Turkish influence found already existing a loss of grammatical gender or at least a tendency to lose grammatical gender, and carried this further to its own condition of total absence of any distinctions of gender. The dialect of Phárass, with a fem. article and a few fem. demonstratives, but no fem. adjectives, is in an intermediate state.

§ 169. There is no form for the comparative. Where the object compared is mentioned, the degree is expressed by ἄντι or ἀς (q.v.). Thus: ἐτὰ ἄντι ἐτὸ μέγα νε that is bigger than this, Aχ.; ἀναν ἐτὸ γιγκελ fairer than she (or he), Del.; ἀντ ἄλο than the other, Gh. In this the Turkish system is visible; the Greek ἄντι, ἀς replaces the Turkish abl. ending -dan. Thus the Aχ. sentence above is in Turkish ʃu bundan büyük důr. Arkhélaoς says that πειό (i.e. πιό) may be added at will, which of course makes it like the common Greek method with ἄντι for than and πιό for more. His example however ἐτὸς ἐν ἃς ἐρέν μέγας this man is bigger than I, with no word for more, is exactly on the Turkish model. Where the object of the comparison is not expressed, he tells us that πιό or κιάλλο are used; e.g. πιό or κιάλλο ἀνπρος whiter².

¹ έντι ἄψυχον ἄντ. καὶ ἑλ. τὸ ἐπίθετ. τίθεται κατ' οδηγερον γένος.
² p. 160.
§ 170. The superlative is formed by prefixing ἄν, Ul., or more usually ἄν, Del. Ax. Síl. Thus ἄν do μέα the greatest, Ul. This is the Turkish en. Arkhélaos says that πολύ is used at Sinásós. How far however Arkhélaos' examples have been influenced by the school Greek, I do not know. They are much more Greek than anything I could record.

(d) NUMERALS.

§ 171. Beyond the changes involved in the local phonetic systems, for which see in the glossary, there seems nothing to note about the numerals except that instead of the Greek form for the hundreds, δεκασία, etc., a pl. or the sg. of ἐκατόν is sometimes used. Thus at Phl. κατό (100), δύο κατόδες (200), etc., at Ul. ἔργο κατό (200). Turkish forms tend to appear: in the texts are γάτς (100), Ul., p. 360, l. 3, and τιγκάτ (3rd), Ar., p. 3:36, l. 11.

§ 172. Karolídhís records some curious numerals from 1—10 used at Pharása and Malakópi by children playing certain games, and Arkhélaos gives similar forms from Pharása, Malakópi and Sinásós. I transcribe them exactly in tabular form:

<table>
<thead>
<tr>
<th>Pharása</th>
<th>Malakópi</th>
<th>Sinásós</th>
</tr>
</thead>
<tbody>
<tr>
<td>Karolídhís</td>
<td>Arkhélaos</td>
<td>Arkhélaos</td>
</tr>
<tr>
<td>ἑν</td>
<td>ἑνα</td>
<td>ἑνα μα</td>
</tr>
<tr>
<td>δίζι</td>
<td>δίτζι</td>
<td>δίο μα</td>
</tr>
<tr>
<td>τρίτζι</td>
<td>τρίτζι</td>
<td>τρίκακα</td>
</tr>
<tr>
<td>κόνκαρ</td>
<td>κόνκαρ</td>
<td>σούσουρα</td>
</tr>
<tr>
<td>φένκαρ</td>
<td>φένκαρ</td>
<td>πλέγκα</td>
</tr>
<tr>
<td>ἕκανκαρ</td>
<td>ἕκανκαρ</td>
<td>κάγκα</td>
</tr>
<tr>
<td>τάτλι</td>
<td>τάτλι</td>
<td>τίγγιρ</td>
</tr>
<tr>
<td>μάτλι</td>
<td>μάτλι</td>
<td>τάλιαμ</td>
</tr>
<tr>
<td>λίγγίρ</td>
<td>λίγγίρ</td>
<td>μίγγιρ</td>
</tr>
<tr>
<td>δάγγιαρ</td>
<td>δάγγιαρ</td>
<td>δέκα</td>
</tr>
<tr>
<td>δέκα</td>
<td>δέκα</td>
<td>δέκα</td>
</tr>
<tr>
<td>deca</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

It will be noticed that 11 forms are given for Pharása, so that it is impossible to be certain of all the numerical values. The

1 Cf. §§ 307, 308.
2 ἀνάγγελλε καὶ δίκη, τρίκη.
phonetic value of the signs used is also nowhere clearly given. I did not record them at all myself.

Karolíðhis gives also for Phárasa the ordinals ἐναµό, δίκιµο, τρίκιµο, κόµµο (a slip no doubt for κόιµο), πέγιµο, adding that these are the only forms in use.

§ 173. These forms are regarded by Karolíðhis as remnants of the old Cappadocian language. They are taken seriously by Hatzidákis and Kretschmer, and the survival of Celtic numerals in England for counting sheep certainly affords a parallel. On the other hand Tomaszchek holds that such forms as lingir, tatli, etc., can be explained from no language on earth, and Grégoire regards them as mere jingles, considering that tatli matli, for all that they mean seven eight, can hardly but be connected with the Turkish alte (six). In recognising their jingling character he is, I think, on the right lines, but logically his objection to Karolíðhis' idea does not cover the whole ground: a survival from an older language might well be incomplete, and the gaps be filled up with borrowings from Turkish, just as the word for one is Greek. Grégoire's view is however strongly supported by the Chian series quoted in the same place by Hatzidákis: ἕνα µου, δίβολο, σούσουλο, πέγκα, λέγκα, σούρδου, µουρδου, τάλια, δέκα καὶ τοῦ Παντελῆ (ἡ) γυναῖκα, in which πέγκα λέγκα are clearly akin to the Cappadocian φένκαρ λίνγρ and τέγι λίνγρ, and by a series which I recorded at Súrmena in Pontos: ἕνα µι, δίδι µι, τρίκαλι, κόκαλι, δέντελι, µέντελι, τάλι, τούλα, λέρα, δέκα, which also begins much like the Sinasós series. It also is used only by children, and in what seems to be some sort of counting-out game. The end of the Chian series points the same way: the girl to whom τοῦ Παντελῆ ἡ γυναῖκα falls is clearly the "it" of some game. Pandelís is the typical boy's name in Chios. If we regard them therefore as counting-out rhymes, it may be remembered that Turkish often repeats a word with the initial changed to m to give the idea of and such like; e.g. antika mantika antiquities and such things,

1 Ἀθην., xii, p. 480.
3 To the Master of Emmanuel I owe references to Ferguson's History of Cumberland (1898), p. 18, and, for a sheep-count in Lincolnshire, to E. Mansel Symson's Lincolnshire (Cambridge County Geographies), 1918, p. 68.
Kastellórizo, Mastellórizo and places in the same direction. Τάτλι, μάτλι, τίγγιρ μήγγιρ,—is τίγγιρ a misprint for λίγγιρ?—are clearly examples of this. The same line of thought suggests that as tati is Turkish for sweet and lenger for a metal dish, the series contains names of food like the English eggs, butter, cheese, bread, stick, stock, stone-dead. In any case the resemblance of the Cappadocian forms to those from Chios and Pontos, far outside the limits of ancient Cappadocian, effectually precludes the idea that they may preserve any relics of the ancient Cappadocian language.

Karoldhis' ἐναμ, δικιμο, τρικιμο etc. shew the ending of the Sinasos ἐνα μα, διο μα and the Chian ἐνα μου carried further down the series. He has probably no other reason for calling them ordinals than that the ending reminds him of the Latin primus and the Sanskrit prathamas, etc.

(e) PRONOUNS.

Personal Pronouns.

§ 174. The usual forms for the 1st person are:

Sg. N. ἐγώ. Pl. N. ἐμεῖς.
Acc. ἐμένα. Acc. ἐμᾶς.

And the emphatic forms for acc. and dat.: sg. μἐ, pl. μᾶς.

Local peculiarities are:

Nom. sg. Instead of ἐγώ at Mis. ὑγώ or ὑγώνα, at Ul. ὑγώ, ὑγώνα, γώνα, ἄνα, γώ, ἄν, ὅω, ὅ. In addition to ἐγώ, at Pot. and Mal. ἐγώνα, at Ἀξό ἐω and ἐγώ.

Acc. sg. By the side of ἐμένα there are recorded ἐμέ, Pot. Ul., μένα, Mal. Ul. At Mal. and Mis. με becomes μι.

Pl. nom. At Ul. ἡμεῖς instead of ἐμεῖς.

§ 175. The 2nd person:

Sg. N. ἐδόυ. Pl. N. ἐδεῖς.
Acc. ἐδένα. Acc. ἐδᾶς,

and the emphatic forms, sg. σε, pl. σᾶς. These are the usual forms. There are also, as a rule side by side with them, the following:

(1) Forms with initial ἤ, ἵδι, ἰδεῖς, etc., Mal. Phl. Ul.
(2) Nom. pl. ἐδεῖστ or ἑδεῖστ, Pot. Phl. Mis. Ul. Gh. Fer. These exclude ἐδεῖσι.

(3) Acc. sg. ἐδεύνα, ἑδεύνα, Phl. Síl. Ul. Ar., with ύ for ε on the analogy of ἐδεύμ.

§ 176. For the 3rd person the usual forms are ἔτο or ἔτα, pl. ἔτα, in sense of Modern Greek αὐτός. There are no distinctions of gender, and the same forms are used for nom. and acc. As gen. ἔτο, etc., are used adjectively only; for the substantive forms v. § 183. For the nom. and acc. they may be used either substantively or adjectively, in which case the order is ἔτο + article (within the limits of its use) + substantive. Local details of use are:

'Ετό used everywhere except at Ul. and Mis. where ἐτό is used: ἐτό also at Ar. At Mis. also ἐτάς and ἐτοῦ. 'Ετά also passim, but at Ul. Mis. and Phl. ἐτά. For the pl., the singulars ἐτό and ἐτά carry a plural ἐτά with them; at Pot. besides ἐτά there are ἐτάγμα and ταγμά; at Fer. ἐκά and at Ul. ἔκα or ἔκα are used for ἐτά and ἐτά. Lastly forms with δ, ἔδω etc. may be used (v. § 74). For ἑδεῖστ, Ul., v. § 183. 'Ετό is for ἐφρό (§ 101), i.e. αὐτός with the ἐ- of ἐκείνος.

§ 177. For unemphatic forms το (do), pl. τα (da), are used. These serve as the direct or indirect obj. of the verb and follow it, except after the negative or before the subjunctive, in which of course the future is included. For exceptions to this, v. § 221. Some cases occur in the texts of the sequence καί + το + verb in which the object apparently precedes the verb after καί: it is however nearly always possible to take it as καί ἔτο (subject) + verb. Cases like ζεῖ το ἐπεκεῖν; who did it? Del. in text on p. 314, l. 17, are rare.

Possessive Pronouns.

§ 178. For the unemphatic possessive as in Modern Greek the genitive of the personal pronoun is used, and this being its only use these forms are classed here rather than with the personal

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1 A plausible explanation of ἑδεῖστ is that the τ is from the 2nd pl. ending of the verb. Against this are ἑδεῖετes and ἑδεῖτes for ἑδεῖτ and ἑδεῖτ from Elata (v. Εὐδεῖα) in Chlos: they look akin, and the τ could get by analogy into the 1st person, but the derivative from the verbal ending does not explain the -ετ. These Chian forms are recorded by Paspáthos, Χαῖον Γλωσσάριον, pp. 147 and 156.

2 The suggestion of gender distinction given by Arkhélads' forms (p. 235) at Sin., ἔτος, ἔτα, ἔτο, pl. ἔταγμα, is I believe baseless.
The Dialect of Cappadocia

The loss of final unaccented ι produces the following forms: 
Sg. 1, μ, 2, σ, 3, τ. Pl. 1, μας, 2, σας, 3, τε. Noticeable points in their use are:

§ 179. (1) The -ι termination dropped in diminutives and the -η of feminines (§ 60) before this enclitic possessive count as medial, and are therefore not dropped, unless the pronunciation is easy without them. Thus νόφ (νήμη) at Αχω with the poss. runs:

Sg. 1, νήφ μ, 2, νήφ τ, 3, νήφ τνε.
Pl. 1, νήφ μας, 2, νήφ σας, 3, νήφ τνε.

Other examples are:

ρέχ (ράχες) back, but ρεί μ, etc. Ar.
πράχ (ποδάρε) foot, but πραί τ, Gh.
σπίτ, but σπίτι μ, etc. Gh.

Also the final consonant of the subst. is naturally treated as in medial position under these circumstances. Thus πατιάχλακ kingdom but πατιάχλακθ μ, Ul. (for Turk. q, v. § 105); μάκ eye but μαρί μ, Ar. See also § 84.

§ 180. (2) If the subst. ends in η, either this is dropped, or pronunciation is facilitated by the development of a vowel between it and the possessive. The η, counting as medial, is often voiced to ζ (v. § 75).

Which of these two methods is followed in any given case seems not to fall under any rule. Oxytone words generally drop the -η. Thus at Αχω βαβάς father gives with the possessive the forms βαβά μ, σ, τ, μας, σας, τε. So too βαβάς elder brother. On the other hand ὁμονούς (Turk. qomsu) neighbour has ὁμονούς ουμ and 3rd sg. ὁμονούς ουτ. So too at Ul. τοπούς (Turk. topuz) club has τοπούς ουμ.

Paroxytone words generally develop a vowel before the sg. possessive and drop the -η before the plural. Thus at Αχω from ἄραβας carriage, ἀραβάς ουμ but ἀραβάς μας. Also βαβάς ουμ, ουτ, or, but 3rd pl. βαβάς ηνε, Αχ.; λιρής ουμ, Αχ.; ὁμονύγης ουτ, his neighbours, Αχ.; γάμος ηντ, Ul.; χερίφος ην her husband (Turk. herif), Ul.; σάθερ τ his master (Turk. sahab), Ul.; ἀδελφάδε μ, κουνάρε μ my boots, Fer. Examples before the pl. are: βαβάς

Hatzidakis (Φλ. 'Ερ., p. 34) explains similar phenomena in Pontos differently. According to him such cases as χέρι μ by the side of χέρ make people feel μ as the possessive, and thus arise cases like ἀδελφάδε μ below. It is always possible that both this and the explanation given in the text work side by side.

1 Hatzidakis (Φλ. 'Ερ., p. 34) explains similar phenomena in Pontos differently. According to him such cases as χέρι μ by the side of χέρ make people feel μ as the possessive, and thus arise cases like ἀδελφάδε μ below. It is always possible that both this and the explanation given in the text work side by side.
μας, σας, τνε, Αχ., βαδάδε μας, Phl. But against this there are cases in which -s is dropped before the sg. poss.; thus μάνις, pl. of μάνα, has μάνι μ, s, τ, μας, σας, τνε, Mal. and also βαδάδι μ, s, τ, from the same village. Two examples from Ferték, φυλάδες τνε their books and κονδιπες τνε their boots, shew a vowel developed before the pl. possessive.

It is probable that each village has its local rules; it is noticeable that amongst all my examples none shewing different treatment come from the same village. That the position of the accent is an important factor is made likely by similar phenomena at Velvendő.

The quality of the developed vowel varies; one determining factor is no doubt the Turkish vowel-harmony.

Δάσκαλος schoolmaster at Ferték has δάσκαλε μ, s, τ, forms which I cannot explain, unless they are derived from the vocative (v. § 108). At Ulaghát in text on p. 376, l. 19 σάβες, the Turk. sahab master, is used with the Turkish possessive 3rd sg. ο: χαμαμιού δο σάβεσε the owner of the bath. For σάβεσε τ ν. immediately above.

§ 181. The predicative and emphatic possessive of Modern Greek, ὁ δικός μου, κ.τ.λ., is not used. Instead of it there are, as in Pontic, for the first and second persons forms derived from the ancient ἐμός, σός and ἡμέτερος, with a 2nd person pl. σέτερος formed, like ἐσεῖς for ὑμεῖς, by combining σός and ἡμέτερος. For the 3rd person there are forms derived from the genitives of ὀδος and ἔκεινος, for which v. § 183.

These forms from ἐμός etc. are used either predicatively, or adjectively followed by the article, e.g. το μόν το σπίτ my own house. As in the article and adjective, the example of Turkish has destroyed all distinctions of gender.

§ 182. There are many local variations in the forms. As the 2nd pers. exactly follows the 1st, it is enough to give the forms of the latter. The least corrupted are from Delmeső:

Sg. το μόν, το μέτερο, Pl. τα μόνα, τα μέτερα, in which the ancient το ἐμόν, το ἡμέτερον and τα ἡμέτερα are well preserved, τα ἐμα only having given way to τα μόνα, which


2 The article is of course used only within the limits given in § 106.
has been formed by giving το μόν the pl. ending of τα μέτερα. The Sinasóς form given by Arkhélaos (p. 151) is identical with this. The form τα μέτερα according to N. K. is used also at Trokhó.

Ghúrzonó and Potámia drop the endings of the ἡμετέρος forms:

Sg. το μό, το μέτερ. Pl. τα μό, τα μέτερ.

Ghúrzonó has also sg. and pl. τ' ἐμέτερ, for which see below. Axó resembles Ghúrzonó and Potámia with the forms:

Sg. το μόν, το μέδερ. Pl. τα μόν, τα μέδερ.

It has also sg. and pl. τ' ἐμέδερ. Besides this there are the forms, sg. το μέδορ, pl. τα μέδορ, for the -όρ of which I cannot account. This syllable indeed varies a good deal; e.g. at Anákú we find:

Sg. το μό, το μέτουρ. Pl. τα μό, τα μέτουρ.

At Araván the o of ἐμός has passed to the corresponding syllable of ἡμετέρος. Thus:

Sg. το μόνυ, το μέτουρ. Pl. τα μόνυ, τα μέτουρ.

At Ferték and Ulaghátsh the distinction between sg. and pl. has been lost, as in all the other forms below. At Ulaghátsh the sg. is used for both numbers:

Sg. and Pl. το μό, το μότιρ.

And at Ferték the plural:

Sg. and Pl. τα μόν, τα μότουρ.

It would be perhaps better to write τ' ὀμό, τ' ὀμότιρ for Ul. and τ' ἀμόν, τ' ἀμότουρ for Fer.

In another type ἡμετέρος has produced τ' ἐμέτερ, vel sim., either by vowel-assimilation or more likely by the substitution of e for η, which marks these dialects (v. § 69). The article being elided before this, there is no difference between the sg. and pl., and the ἐμός forms follow suit in this point. Thus at Mistí:

Sg. and Pl. το μόνυ, τ' ἐμέτορ.

These forms τ' ἐμέτορ, τ' ἐσέτορ are given by Karolídhis¹ as μέτορ, σέτορ, probably a result of a tendency to drop intervocalic consonants (cf. § 76). The same dropping occurs at Semenderé:

Sg. and Pl. το μόν, τ' ἐμέτρ.
The Malakopí forms have the local vowel-weakening (v. § 64) with the sg. ending of ἡμέτερος, as at Delmesó and Sínasós:

Sg. and Pl. τον μό, τ’ ἐμέτρου.

At Phloítá and Silata the ἡμέτερος form is still more shortened:

Phloítá: Sg. and Pl. το μό(ν), τ’ ἐμέτ.
Silata: Sg. and Pl. το μό, τ’ ἐμέτ or τ’ ἐμέτερ.

§ 183. For the emphatic possessive of the 3rd person, forms derived from οὗτος, ἐκεῖνος, and sometimes from ἰτό, are used. These are:

<table>
<thead>
<tr>
<th>From οὗτος</th>
<th>From ἐκεῖνος</th>
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<tbody>
<tr>
<td><strong>Sg.</strong></td>
<td><strong>Pl.</strong></td>
</tr>
<tr>
<td>τουτούτ</td>
<td>τουτουμαροῦ</td>
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<tr>
<td>τουτοναδιοῦ</td>
<td>τουκιοῦν</td>
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<tr>
<td>Delmesó</td>
<td>τυκιωναροῦ</td>
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<tr>
<td>τουτούτονυδ’(ν)</td>
<td>τουκιωνυδ’(ν)</td>
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<tr>
<td>Ghúrzonο</td>
<td>τουκιωνυμόνυ</td>
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<tr>
<td>τούτουτος</td>
<td>τούκεμούν</td>
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<tr>
<td>Araván¹</td>
<td>τουκευμονυνοῦ</td>
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<tr>
<td>τῦττῆρ</td>
<td>τῦκαλν</td>
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<tr>
<td>Ferték</td>
<td>τῦκιναροῦ</td>
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<tr>
<td>τῦτα</td>
<td>τῦταροῦ</td>
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<tr>
<td>ibid. (Alekt. pp. 487, 488)</td>
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<tr>
<th><strong>Sg.</strong></th>
<th><strong>Pl.</strong></th>
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<tr>
<td>τουτουνου</td>
<td>τουκιονου</td>
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<tr>
<td>τουτιαροῦ</td>
<td>τουκιωνιροῦ</td>
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<tr>
<td>τοῦ τοῦτον</td>
<td>τουκιουνιαροῦ</td>
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<tr>
<td>Axó</td>
<td>τουκοῦν</td>
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<tr>
<td>τουτούτονυδ’(ν)</td>
<td>νειτούτα</td>
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<tr>
<td>Semenderé τῦττῆρ</td>
<td>νεικείνα</td>
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<tr>
<td>Mistí²</td>
<td>κικιοῦ</td>
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<td></td>
<td>κειμιαροῦ</td>
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<tr>
<td>Ulaghátsh</td>
<td>κικιαρό</td>
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<tr>
<td>ἰδιαρό</td>
<td>ἐκειμιαρό</td>
</tr>
<tr>
<td>Malakopí</td>
<td>τικειμιαροῦ</td>
</tr>
<tr>
<td>τοῦτια[τοῦτιαροῦ]</td>
<td>τικειμιαροῦ</td>
</tr>
<tr>
<td>Phloítá</td>
<td>τουκουνιμαροῦ</td>
</tr>
<tr>
<td>τουτουμαροῦ</td>
<td>τουκουνιμαροῦ</td>
</tr>
<tr>
<td>Silata</td>
<td>τουκουνιμαροῦ</td>
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<tr>
<td>Potámia</td>
<td>τουκειμαροῦ</td>
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<tr>
<td>τοῦτα</td>
<td>τουκειμιαροῦ</td>
</tr>
<tr>
<td>Sínasós³</td>
<td>τοῦ νεκεινυμοῦ τῶν νεκεινυμῶν</td>
</tr>
</tbody>
</table>

Other forms given by Karolídhis (p. 120) for the Cappadocian

¹ v. Val. p. 22.
villages except Misti are sg. τὸ ἑθείνον, τὸ κείνον, τοκοῦν, τὸ νεκείνο, pl. τακείνον, τακοῦν. Of these ἑθείνον resembles the Pontic ἰθε, ἰθε, the 3rd sg. enclitic possessive used for diminutives and neutera.

§ 184. All these forms arise from the gen. sg. and pl. of σῶτος and ἐκεῖνος. Thus τουτοῦτ is for τοῦτον τὸ, e.g. πράμα, with the accent on the ending as e.g. Τουρκοῦ, the gen. of Τούρκος. With τουτοῦτ and τίτιτι go τουκοῦν, τουκείνον and τίτιτι, combinations of τουτοῦτ and ἐκείνον. Τουτούμα is τουτοῦ with the deictic γα (for δα), and with it go τουτίμα and the Ferték form τιτά (v. § 83). Corresponding forms from ἐκεῖνος are τικεῖμα, τουκείμα and τουκουμά. Τεκυμά is τ + ἐκείνον. Κμύ οὐ looks like an assimilated form for τικοῦ. The plurals in -ροῦ, -ροῦ are gen. plurals with ρ for δ (v. §§ 86—96); τικυμαδμοῦ from Delnesó points to this. The forms with initial ν have got it from the article. The Αξό νεινύτα and νείκεινα are accusatives used for the genitive. Lastly τιταροῦ at Ferték and εξαροῦ at Ulaghátsh are gen. pl. from ιτό (ιτίταρο). The curious use at Ulaghátsh of the pl. forms in -μα for the sg. as well appears in the texts (p. 352, l. 30 and p. 380, l. 31) and is found also at Sílata. The sg. τιτά at Ferték seems to be formed from the pl. τιταροῦ by dropping the mark of the pl. -ροῦ. To discuss these forms exhaustively would occupy too much space: what has been said will be enough to shew the lines upon which they have been formed.

§ 185. It is a remarkable thing that these gen. plurals in -ροῦ are used in the Greek-speaking villages in Bithynia. Thus at Demirdásh near Brusa we find ἄφτωναροῦ (αυτῶν), ἕξεωραροῦ (ἐκεῖνων) and ἀλλοναροῦ (ἀλλῶν), and at Abulión τούτωναροῦ (το̊των), έκειναροῦ (ἐκείνων) and ἀλλοναροῦ (ἀλλῶν), with τούτωνου and ἀλλονοῦ for the singular. As however in these villages δ is not changed to ρ, and as this change is so likely to be the explanation of the Cappadocian forms, it is safer not to regard this Bithynian genitive as connected in any way with the similar Cappadocian form.

Demonstrative Pronouns.

§ 186. The most remarkable point here is the absence of any distinction of gender, brought about by the influence of the genderless Turkish.
Besides ἐτό, which is demonstrative as well as personal, forms of οὗτος and ἐκεῖνος are used. These are nom. and acc., substantival or adjectival. From οὗτος I record only the pl. ἐτούτα, Del. Αξ., ἑτούτα, Mal. Mis., of all genders. From ἐκεῖνος the usual form is ἐκεῖνο, pl. ἐκείνα, of all genders. These are recorded at Αξ. Phl. Sīl. Pot. The preservation of the fem. gender at Del. produces also ἐκεῖν for the fem. sg., and the vowel-weakening at Mal. and Mis. a sg. ἐκεῖνου and pl. ἐκείνα. In some villages the ἐκεῖνο forms have been influenced by the oxytone accent of ἐτό, and in the pl. by the -γά ending of its pl. ἐγά. Thus arise ἐκεῖνο, pl. ἐκεῖνα, Fer. Gh., ἐκεῖνο, pl. ἐκεῖνα, ἐκεῖνα, Ul., pl. ἐκεῖνα, Sīl. The influence of ἐτά appears in the sg. forms from Phl. ἐκεῖνα or ἐγεῖνα, used by the side of ἐκεῖνо.

Forms of the gen. are used for the emphatic possessive of the 3rd sg., for which v. §§ 183, 184.

As at Sīlī and Phārassa the demonstrative adverbs are often used adjectively; e.g. ἡκά to depē that valley, Ul., and v. in glossary ἄπιδα, ἐδά, ἡκά, ἐκεῖ, ἐκεύ, ἐκού, ἐκοῦ, ἐκοῦ and ἐκεκά.

**Reflexive Pronouns.**

§ 187. From ἐκαυτός and ἐκαυτός come μαφτό and γμαφτό used with the possessives μ, σ, τ, μᾶς, σας, τε, to express the reflexive of all three persons, e.g. τω γμαφτό το himself, herself or itself. Μαξτό is the rarer form, recorded only from Phloītā, Sīlata and Malakopī; all the other villages use γμαφτό.

Occasionally genitives from these are used predicatively followed by the enclitic possessive with the meaning my own etc. In this way τω γμαφτο μ supplants το μόν, τω γμαφτο μας, το μέτερο, and so on. Both τω γμαφτο and τω μαφτο are used for all three persons and both numbers, e.g. τω μαφτο s thine own, τω μαφτο τε their own.

**Interrogative Pronouns.**

§ 188. The adjectival interrogative is ποιό, pl. πολά, the substantival τίς, τί, acc. τίνα, gen. τίνος, τίνος or τινός. At Del. Ar. and Gh. the forms are χίς, χί, etc., v. § 83. The only pl. form I record is from Axό, where it is the same as the sg. τίς; thus: ἐτά τίς είδατ; who are these? So too at Fertēk, where Alekt. (p. 488) gives τίς, τίνος, τίνα as both sg. and pl., and this use
of the sg. forms for both numbers is probably universal. It is found also in Pontic. At Pot. σινα is for εἰς τίνα, for which v. § 102.

Relative Pronoun.

§ 189. The usual rel. is τό, pl. τά, for all cases and genders; for details see glossary1. The indecl. ποῦ of Modern Greek is not used. Note accent of τά εἰπεν, Del., in text on p. 304, l. 30.

(f) The Verb.

1. The Verbal Endings.

§ 190. Most of these are more conveniently discussed in connexion with the several tenses. A few general points however may be mentioned here.

(1) The 1st pl. in -οιμ, -αμ, and the 2nd pl. in -ετ, -ετ, without final -εν and -ε respectively, may be supposed to have been shortened on the analogy of the 3rd pl. in -οιμ, -αν2. It is noticeable that at Delmesó, where the dialect is less corrupt than elsewhere, the 2nd pl. has its final -ε, though the 1st pl. has lost it, the pres. pl. endings being -οιμ, -ετε, -οιμ.

(2) At Siflata, Phloítá and Malakopí analogy has worked the other way, and all three persons end in -ε (or -ε)3.

§ 191. In many villages the 1st pl. of the active is allowed to take the passive ending in -μεστε, as well as the usual act. ending in -με. Thus from Αξό the 1st pl. aor. of τρανω is τράνσαμο or τράνσαμεστε. This applies equally to the pres., impf. and aor. act. and also to the aor. passive. Examples are:

From Αξό.

έχουμεστε, pres. of έχω.

είδμεστε ος σου., the full tense being:

Sg. είδμα, είδμε, είδμε.

Pl. είδμα or είδμαμεστε, είδμετε, είδμαυ.

ήταμεστε ος ουμε.

1 According to Thumb (Griech. Sprache im Zeitalter d. Hellenismus, p. 87) the pedigree of this use, naturally with genders, is 4th century Attic, papyri, Middle Greek and the modern dialects of Cyprus, Rhodes and Cos.


3 At Malakopí in ἐ because of the local change of final unaccented ε to ι, for which v. § 64.
λάχσαμεστ, aor. of λαχτά.
pόασταμεστ, aor. pass. of πόανω (πιάνω).
σύχσαμεστ, aor. of σύχτα (v. Turk. secmaq).

From Malakopí. γενθάμιστι, aor. pass. to M. Gr. γενεύ.
ηρταμιστι.
pαίνεμαστι, impf. of πάνω I go.
pίγγαμιστι, aor. of the same.
τρανύμιστι, pres. of τρανώ I see.
φοβήθαμιστι, aor. to M. Gr. φοβούμαι.

From Phloïtá. ζούμεστε we live.
θορούμεστε we can.

The same from Ferték.
From Sílata. πίγγαμεστε we went.

From N. K. I have such forms as λέμεστε we say from Trokhi near Axó, and πιόμεστε we drank from a now obsolete song from Ghúrzono in honour of St Basil. From a similar song from Mistí are φάσμεστe (for φάμεστε) and πινύμαστε.

The phenomenon is probably not confined to these villages. It is an example of the ease with which the active and passive endings are interchanged, due probably to the prevalence of the deponent over the real passive.

2. The Present Stem.

§ 192. This, as usual in Modern Greek, has suffered a good deal from analogical changes, similar aorists tending to produce similarity in the presents. Thus for example ὀμασά has pro-

1 Αστατία, i, p. 144 and p. 22 above.
2 A parallel is afforded by the -μες ending of the 1st pl. act. at Phárra, which appears in Pontic as passive, and so as a by-form of -ματε, but in one Pontic village as active, v. § 321. Apart from this the only parallel which I can find to this use of pass. endings in the act. is the 1st sg. impf. act. of contracts, which in some islands has the pass. ending in -ομοσό, or derivatives of it. It is found in Sikinos and Pholeghandros (ἐμλικωμος, from ανο. ὁμιλη), Naços (ἐγανόμωνε), Paros (ἐγαπη), and Kretschmer gives similar forms from Lesbos (ῥώσιμον, ἀγγή) and from Lemnos (ῥώσιμον, i.e. the north Greek form of ἐρόσιμου). v. Kretschmer, Der heut. lesbische Dial., p. 380. Dieterich (Sprache...der südl. Sproadmen, p. 128) gives for Mykonos ἐτρόπυμα etc., and from Καυσώρμα Κωρύ (Neapolis) in Crete I record ἐθάρρυμε etc.
3 Hatzidakis, Einleitung in die neugr. Grammatik, pp. 390—417, studies the process, which is one of analogy. The principle was observed by Lord Strangford as early as 1861; v. his Letters and Papers on Philological Subjects, p. 12.
duced ὑμάζω instead of ὑμίνω (Sin.), ὀρυζὰ ρύγου instead of ὁμίσω (Mal.), εὔτα πόινω instead of πίνω (Ἀχ.), χαλασα χαλάνω instead of χαλνό (Del.), ἤμοσα ἀρμονόω instead of ἀρμόζω (v. also ὅλικτο in glossary). The number of presents in -νω, the result of the same process, is noticeable. Thus we have for φιλάττω, φιλάγω, Ul. Phl., for σφαζῶ, σφάγω, Ἀχ., φάγω, Fer., etc., for βρέχε, βρέχευε, Ἀρ., for χτίζω, χτίνω, Ἀχ., etc., for ἑτώ, ἑχνω, Phl., for φεύγω, φέγνω, Del., for κλάθω, κλάνω, Ul., and others.

§ 193. Many presents have become altered by taking the ἰκ of the impf., thus e.g. φέρω, impf. φερίδικα becomes φερίδικα, impf. φερίδικα, Fer. Examples are: πειναιδίκα (πεινώ), Ἀρ., βγαλίκικ (βγάζω), Ἀρ., σαλίδικ (σαλῶ), Phl., χαλίδικ (χτίζω), Del., elsewhere χτίνω, πομίσκου, πομίδιον or πομίδρου (ὀπομένω), Mal., and so generally in this verb (v. glossary), ψαλίδικα, Gh., πλωσίκα, Sil., παρίδικα, Mis. So too for Αράφλν, Βαλαβάνις¹ says, συνῆθης ἢ κατέληγες ἰσκω. The passage of the -ανα, -ινα ending of the impf. of contracta to the present is rarer. An example is πέτανω, Gh., I throw, instead of πέτω, from the impf. πέτανα.

§ 194. Here may be noticed the great number of verbs borrowed from Turkish. They are formed by adding (1) -δῶ, -δὰς, -δᾶ, etc. or (2) -díčω to the Turkish verb-stem². The -díčω ending is often modified to suit the Turkish vowel-harmony; a stem in a or e demands -δάχω, in ü or ō, -δῦχω, in u or o, -δουχω. So too the contracted endings -δούμ, -δοῦν become -δῦμ, -δῦν after ü or ō; -δᾶμ and -δῦμ, although theoretically demanded, the former for stems in a and e, and the latter for stems in e and i, are not recorded. It must always be remembered that obedience to the Turkish system of vowel-harmony is rather a tendency than a law; v. § 70. Examples of these verbs are:

καθῆρδω, Gh. Ul. Fer., from καθηρμαq.
καθίταω, Mal. from καθμαq.
χαζερλανδίčω, Ar. from χαζερλαν㎎.
χαζερλανδίχω, Fer. from χαζερλαν㎎.

For others see in Turkish glossary under καθερλαν㎎, καθερλαν㎎, δίλεμ, δίτζλικε, δύζλικε, δογραμ, δογραμ, and many others.

The pres. of δογραμ in § 198 below shews in full the working of the vowel-harmony.

¹ Μικρασιατικά, p. 18.
² Cf. note on § 9.
§ 195. The suffixes which make the various derived verbal forms of Turkish occasionally find their way into Greek words. Thus I record ἀστενάρλανσε ἦς became ill, Fer., from ἀστενάρ (= ἀσθενής) and Turkish lan used to make an intransitive verb in lanmaq from an adjective; χουλάνων became angry, Mal., a similar formation from χούλη (= χολή) wrath; ψοφάτσαν do they killed him, Ul., a causal form from ψοφᾶω made with the Turkish t, like e.g. uyutmaq to put to sleep, from uyumaq to go to sleep. No more examples are recorded.

§ 196. The contracta in -éω have the usual Modern Greek tendency to pass over to the -άω class. For details, see glossary. At Mistí however ἀγαπᾶω has passed into the -έω class. The -όω verbs as usual have the ending in -όων: only in the passive, where they end in -όμαι, is the old contracted form preserved.

3. The Present Active.

§ 197. A typical paradigm of the pres. act. is γρέβω I desire, Fer., which runs:

Sg. γρέβω, γρέβεις, γρέφ.
Pl. γρέβουμ, γρέβειτ, γρέβουν.

In the 3rd sg. final -ει is dropped and the β becomes φ (v. § 75). These endings are found also at Gh. Ar. and Ul. Thus ράφτω at Ar. and γιάφτω (ἀπτω) at Ul.:

Sg. ράφτω, ράφδεις, ράφδει. Pl. ράφτουμ, ράφδειτ, ράφτουν.
Sg. γιάφτω, γιάφτεις, γιάφτ. Pl. γιάφτουμ, γιάφτειτ, γιάφτουν.

This 2nd pl. in -τ for -τε has its vowel from the 2nd sg. For its loss of the final -ε see § 190. At Del. where -τε is preserved, the forms run thus: e.g. δίνω I give:

Sg. δίνω, δίνεις, δίν. Pl. δίνουμ, δίνετε, δίνουν.

At Silata, Phl. and Mal. where all the pl. ends in -ε (at Mal. -ε through the vowel-weakening), the forms are, e.g. at Mal. from καλέβω (καβαλλικεύω) I ride:

Sg. καλέβου, καλέφς, καλέφ.
Pl. καλέβουμι, καλέβιτι, καλέβνι.

The 2nd sg. with vowel dropped is noticeable.

At Axó and Mistí the 3rd pl. only ends in -ε (at Mistí weakened
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to -ι). Thus at Αξό δυστυνδάζω I meditate, 3rd pl. δυστυνδάζανε, and at Mistí κλάχον (κλάθω), 3rd pl. κλάχθονυ.

At Semenderé the vowel-weakening produces in the sg. such forms as e.g. λύνω, λύνεις, λύν. Pl. ?

The Potámia details are unrecorded.

For deponent endings of the 1st pl. v. § 191.

Several phonetic peculiarities appear:

§ 198. (1) Verbs in -ξω often lose the ζ in the 2nd sg. by dissimilation with the ζ of the ending. The resulting hiatus is left, or removed by contraction or filled by γ. Analogy sometimes causes the loss of the ζ of the 2nd pl. as well. Thus παιξω at Fer. Gh. and Mal., ζάξω I do at Ghúrzono, θερίζω at Del.:

Sg. παίξω, παίεις, παί. Pl. παίξουμ, παίντ, παίζουν (Fer. Gh.).

παίξου, παίς, παίσ. παίξουμ, παίξιτε, παίζην (Mal.).

ζάξω, ζά(γ)εις, ζά. ζάξουμ, ζάγντ, ζάζουν (Gh.).

θερίζω, θερίςες, θερ. θερίζουμ, θερίζετε, θερίζουν (Del.).

Araván is like Ferték and Ghúrzono. From Mistí also we have sg. παιξ'ου, παίεις, παί. For Αξό take δυστυνδάζω I medi-
tate (Turk. δυστυνmek ; v. § 194):

Sg. δυστυν-δάζω, -δάζεις or -δάς, -δάν. Pl. δυστυν-δάζουμ, -δάζετ, -δάζαν.

The ζ in the 3rd pl. at Αξό and Mal. instead of ζ is probably from the ζ in the 3rd sg. For the other villages my notes do not record this point.

In general it may be said that the loss of ζ in the pl. is not recorded outside the Fer. Gh. and Ar. group; that its loss is the rule in the 2nd sg. and that the treatment of the resulting hiatus probably varies quite as much with the sprachtempo as with the locality.

For the dissimilation v. § 103.

§ 199. (2) Paradigms are recorded from Del. and Mistí shewing infection of the penultimate syllable by the i of the ending. See for Mistí, κλάχον in § 68 and for Delmesó φόνω in § 67.

(3) At Mal., Síł. and Phl. presents ending in -γω (-γου) and -χω (-χου) preserve the velar sound of the γ and χ throughout

1 At Ulaghátah ο is lost in the pl. of the aor. subj. in the same way; v. § 220.

These four villages make up the southern group described in § 897.

9—2
the paradigm and modify the forward vowels i and e to u.
For this v. §§ 80, 81.
§ 200. The contracta follow the lines of the barytone verb
Thus for an -άω verb take τραγωρώ (τραγωδώ) from Ghúrzon
and for -έω, βρωμό from Délmer:  
Sg. τραγω-ρό, -ρᾶς, ρᾶ. Pl. τραγω-ροῦμ, -ρᾶτ, -ροῦν.  
βρω-μό, -μείς, -μεἰ. βρω-μοῦμ, -μείτε, -μοῦν.

4. The Imperfect Active.

§ 201. The personal endings are, as usual, the same as those
of the aorist, for which v. § 218. The interest of the tense lies in
the formation of the stem.

Of the usual impf. the only regular remains are from the verb
in -ώνω, -άνω, -ξω and -έβω (-έώ), and the so-called semi-contracta.
From other verbs such forms, e.g. ἔκλωθα, Sil. from κλώθω, are
very rare. Thus:

γανώνω I thirst, impf. γάνεωνα, Gh.
kαμαρώνω I wear fine clothes, καμάρωνα, Sil.
φοράινω I wear, φόραινα, Ul.
ἀγοράζω, ἀγόραζα, Ar.
[παρλάδω I shine, Turk. parlamaq], παρλάδιζα, Del.
dιλέβω I nourish, διλεῖβα, Ar.
[παίζω], ἐπαίζα, Gh., but παίτσικα, Phl. and παίτσιγα, Ul.

From φορτώνω only φορτώνισκα, Ar., is recorded.

And from the semi-contracta:

κλαίω, ἕκλαιγα, passim, but κλαίδικα, Fer.
τρώγω, ἔτρωγα, Del., but generally τρώικα.
κρούγω I strike (M. Gr. κρούω) at Gh. runs:

Sg. ἕκρουγα, ἕκρουγες, ἕκρουγε, Pl. ἕκρουγαμ, —, ἕκρουγαν.

It has also forms with metathesis of ρ:

Sg. 2, ἕκουριες, 3, ἕκουριε. Pl. 2, ἕκουριετ.

ἕχω always has εἰχα except at Ul., where ἕγιόγα is used. At
Phl. ἔχσκα (§ 80) is used as well as εἰχα.

§ 202. In general, however, a new system has been developed,
by which barytone verbs have the impf. in -ικά vel sim. (for
other forms see Sil. Mal. Ul. below), which is noted occasionally
in the verbs in the section above, and contracta in -άω for -άω.
verbs, and -(i)na for -έω verbs; these latter are sometimes (at Fer. and Ul.) combined with the -ιδκα ending, and often confused, the
-ώνa ending tending to usurp the room of -άνα, and be used for
-άω verbs as well as -έω, at some villages even to the exclusion of
-άνα altogether. The i of -ώνa is sometimes lost, e.g. πάτινα and
πάτνα.

Local details and examples are:

§ 203. Delmesô. ἀφήμιδκα (ἀφήμω), δίνιδκα (δίνω), πλυνίδκα
(πλύνω), σίγνιδκα (σλέγω = σφλέγω). Ράφενιδκα (prea. probably
ῥάφτω) is like the Fer. contacts. Examples of contacts are:
(1) in -άω, γέλανα (γελάω), and others with -ίανα, ἀγάπτινα, τράβινα
(τραβάω); (2) in -έω, θάρσινα and θαριδίκα (θαρώ), πάδινα (πατάω),
βόρινα (βορώ).

§ 204. Potámia. As at Del. in -ίδκα. E.g. γράφιδκα, παγαλι-
δκα, τρείδκα (τρέχω), τροίδκα. For the contacts the -ίανα
ending often appears in the -έω verbs. E.g. κόλανα (κολάω, -ε
I drive), τράννα (but τρανά), πατούρινα (but πατουρά, causal of
Turk. batmaq, q.v.), πορπάτινα.

§ 205. Anakú. I record only τράννα (τρανά).

§ 206. Sílata. Here the barytone verbs have impf. in -ίξα,
less often in -ίσκα1, and the contacts in -άνα and -ία. Again
the -άω verbs often take the -ίανα ending, but not τις
vera. Examples are: θέλιξα or θέλισκα (θέλω), βγόνιξα (βγόνω,
i.e. βγαίνω), λείξα (λέγω), τραίξα (τράγω), πλύνιξα (πλύνησκο),
σούριξα (σοφογιρίζεω), φέγνιξα (φέγνεω = φεγνεύω), ψήνιξα
(ψήνω). Contacts are: (1) -άω verbs; τράννα and τράννα,
γέλανα, κέννανα, λίγανα (M. Gr. δινόδ), κόλανα (κολάω Ι drive),
ρότινα, ἰνάννα (Turk. inanmaq to believe), ἀλότινα (Turk.
čelšmaq to work); (2) -έω verbs; θάρσινα, φόρινα.

§ 207. Malakópi. As at Sílata the barytones end in -ίσκα,
-ίξα, but also in -γα, -ία. For the conjugation of the -γα form,
ν. § 80. Thus from γράφτου (γράφω) we have γράφτισκα, γράφτιξα,
γράφτιγα or γράφτια. Other forms within this range are: θέκια
and θέιγα (θέικον Ι place) where θέιγα is for θείγα, ν. § 103,
σκάφτισκα (σκάπτου), κλέφτιγα (κλέφτου), λείξα (λέγου), παύσικα,
παύνιξα, παύνια, παύνισκα (παύνον = πηγαίνω), βγόνιγα (βγόνου =
βγαίνο, ῥαφτί-σκα, -ξα, -γα (ῥαφτου).

Examples of contacts are ἀγάπανα, πάτανα, πάτ(ι)να.

1 For -ίσκα not -ίξα here and at Malakópi, ν. § 97.
§ 208. Phloítá. Here the barytones have the usual -ισκα, and the peculiar Sifata and Malakópi endings are not found. Thus: βρίσκωκα (βρίσκω I find), ξέβρισκα (ξέβρω I know), πιάνισκα (πιάνω), σάνισκα (σάνω I do), γράφισκα (γράφω), λέξισκα (λέγω). Examples of contracts are: τραγώδανα, κουβάλνα, σάλδανα (Turkish salmaq to send), γείνδανα or γείνδωνα (Turkish gečinmek to pass one's life). Rare examples of imps. in -να from barytone verbs are σωρόβνα from σωρόβω (= σωρεύο) I collect, and 3rd pl. φυλάγνανε from φυλάγνα.

§ 209. Αχό. The barytones are in -ισκα. Thus: ἀφτισκα, γράφισκα, παίσκα (παίνω I go), πλύνισκα, πολίσκα (πολίνω I drink, § 71), phonetically the same as ψήνισκα (ψήνω I cook), φέρισκα, λέξισκα, τροίσκα. The contracts in -ανα and -(ε)να: ἀγάπανα, πούλανα, πούλινα (πούλω being conjugated both as an -άω and as an -έω verb), λάλνα, πάτνα, ρώτανα, πορτάτανα. A few contracts have the barytone form: τράνισκα (τρανό), τάβρισκα (τάβρω = ταβρώ).

§ 210. Ulaghátsh. The barytone verbs end in -ισγα, the contracts, -άω and -έω verbs alike, in -νισγα, an ending formed from -να + -ισγα. Forms in -να alone are very scarce. Examples are: ἕψισγα (ἔχω), κάφτισγα, σέκνισγα (σέκνω = θέτω), ὁκέβισγα (οκέβω I make), ἀλμείσγα (Modern Greek ἀρμέγω), πίνισγα, ψήνισγα, μινισγα (μινω = ἐμβαίνω), βγόνισγα (βγόνω = βγαίνω). Contracta are πάτνισγα, τράνισγα, πούλισγα, λάλισγα, τρόωδισγα (τραοδό = τραγουδώ), φκάλισγα (φκάλω = -λεις, I sweep). From Turkish are δουλίνισγα (dūlinitmek I consider), σέβδινισγα (pres. σεβδᾶ, sevmek to love), γείρδινισγα (from gećirmek to make to pass, v. gećmek), beslėtđiñiσga (besletmek to cause to nourish, v. beslemek). Forms in -να are σάρδινα (σαρδό, -δά, sarmaq to tie up), δογμιδώνα (pres. δογμι литер, dōtišmek to fight).

§ 211. Mistí. Barytones have impf. in -ισκα, e.g. ψάλνισκα, and contracts in -ανα or -να. Thus ἄγαπισα, ἄγαπω being conjugated as an -έω verb, πάτινα, ρώτινα, πάνανα (ρανό I see, elsewhere τρανό). The use of -ανα for an -έω verb like πατό is remarkable.

§ 212. Semenderé. The records are scanty, but πλύνισκα, ἄγαπινα and χιώρινα (χιωρῶ = θεωρῶ) suggest nothing unusual.

§ 213. Araván. The barytones have the ending -ισκα,
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e.g. ζάικα (ζὰκ Ι do), λέικα, πινικα, ράφικα (ράφω).
The contracts have -άνα or -ίνα, e.g. πέτανα, but I do not know how the -άω and -έω verbs share these endings.

§ 214. Ghúrzono. The barytone ending is as at Aravan, e.g. γρεβισκα (γρέβω I desire), παϊνικα, ψήνικα. The contracts all have -ίνα, -άω and -έω verbs alike. Thus: (1) -άω verbs, ἀγάπινα, τραγώρινα (τραγωρώ, -ρή, = τραγουδώ), ρώξινα (ρωτώ); (2) -έω verbs, πάξινα (πατώ), χιώρινα (χιωρώ = θεωρώ), φοικά-

λινα.

§ 215. Ferték.—The barytones are as usual in -ικα, but the contracts almost always in -ινικα, like the Ulagháteh -ινιγα. Forms in -ίνα also occur. Both serve for -άω and -έω verbs alike. Thus for barytones:—παϊνικα, καλαινικα (καλάινω = καλάω), τικινικα (τεκνω = θέτω). Contracta are:—λάλινικα, δράνινικα (δρανώ = τρανώ), πορταδινικα or πορτάδινα (πορταδώ, -δής = περπατώ), ρώτινικα, and from Turkish χαλόδινια (χαλέσμαι to work) and παρλάδινικα or παρλάδινα (παρλαδώ, -δή, parlamaq to shine).

Examples of the passage of the -ικα and -άνε endings to the present are given in § 193.

5. The Aorist Active.

§ 216. As usual in M. Greek this is the most stable part of the verb. Notable points in the formation of the stem are:

(1) In aorists of -άω and -έω verbs the ι of the penult is generally dropped, but reappears in the subj. under the accent. Cf. § 60. Thus:

<table>
<thead>
<tr>
<th>Present</th>
<th>Aor. indic.</th>
<th>Aor. subj.</th>
</tr>
</thead>
<tbody>
<tr>
<td>λαλω, I speak</td>
<td>λά(λ)σα</td>
<td>λαλήσω, Ul.</td>
</tr>
<tr>
<td>ψοφώ I die</td>
<td>ψόφσα</td>
<td>ψοφήσω, Pot.</td>
</tr>
<tr>
<td>σαλδώ I send</td>
<td>σάλ(τ)σα</td>
<td>σαλδήσω, Phl.</td>
</tr>
<tr>
<td>μετρώ I measure</td>
<td>μέρτσα</td>
<td>probably μετρήσω, Ul.</td>
</tr>
</tbody>
</table>

Note that σάλτσα and μέρτσα both have τ inserted as a glide between the liquid and the σ, μέρτσα being for the unpronounceable μέτρσα (§ 101). The present μετρό is against a metathesis.
The vowels other than i are however preserved:

ράφτω, ἔραψα, Ar.
κάγομαι (κάθομαι), ἐκασά, Ul.
κόφτω, ἐκοψα, passim.
γανώνω (διψώ), γάνωσα, Ar.

§ 217. (2) From Turkish verbs many examples are in the glossary. They are formed as from presents in -δῶ or -δίζω (-δόζω, etc.), which are however often not recorded. Examples are:

Present. Aorist.
ajemaq to pity ajēndō, Ul. ajiōta, Fer.
aramaq to seek apadō, Ul. aπάτσα, Ul., etc.
aqmaq to flow ἀχδόζω, Del. ἀχσα, Del.
anlamaq to understand ἀνλαδόζω, Del. ἀνλάσα, Del. Mis.

For other examples see glossary under inanmaq, učmaq, uzanmaq, osanmaq, oghdurmaq, ulašmaq, ölmek, evlenmek, oyanmaq, oınaq, batmaq, başlamaq, bagherraq, bayelmaq, beslemek, boghmaq, etc., etc.

§ 218. The following paradigms are sufficient to show the endings:

Delmesό; ἡδεκα or δέκα from δίνω I give:

Sg. δέκα, δέκες, δέκε. Pl. δέκαμ, δέκετε, δέκαν.
Malakópi; ἡρτα (ἡλθον):

Sg. ἡρτα, ἡρτις, ἡρτι. Pl. ἡρταμ, ἡρτιτι, ἡρταν.
Ulaghátesh; ἐμα (ἐμαθα), the pres. being μαγίνω:

Sg. ἐμα, ἐμας, ἐμα. Pl. ἐμαμ, ἐματ, ἐμαν.
There is also at Ulaghátesh a 2nd pl. in -ητ. Thus πήγα:

Sg. πήγα, πήγες, πήγε. Pl. πήγαμ, πήγιτ, πήγαν.
Araván; ἔραψα from ράφτω:

Sg. ἔραψ-
-α, -ες, -ε. Pl. ἔραψ-
-αμ, -ετ, -αν.

For the augment only the accented syllabic form ė- is commonly used.

The subjunctive has two peculiarities:

§ 219. (1) As in M. Greek the aorists of certain verbs have
the contracted endings. Thus at Ulaghâteh ἔπγα I made (= ποικα) with pres. ἔκεβω has as subjunctive:

Sg. πκδό, πκής, πκή. Pl. πκόδμ, πκήτ, πκόν.

So too from λέγω at Delmesó:

Sg. πῶ, πῆς, πῆ. Pl. ποῦμ, πῆτε, ποῦν.

§ 220. (2) The subj. from the aigmatic aorist, like the pres. of the -ζω verbs (for which v. § 198), drops the s of the tense-stem in the 2nd sg. by dissimilation (v. § 103), and by analogy often in the 2nd pl. also. Thus at Delmesó from ρωτῶ, aor. indic. ρώτσα, the subj. ρωτήσω is conjugated:

Sg. ρωτήσω, ρωτής, ρωτή.
Pl. ρωτήσουμ, ρωτήσετε, ρωτήσουν.

At Ulaghâteh from πύαυω, aor. ἐπισα, the subj. is:

Sg. πύαυω, πυάης, πυά.
Pl. πύασομ, πυάῃ, πυάσουν.

At Malakopí from κοινάω I paur, aor. κοινοσα, the subj. drops the s and contracts:

Sg. κοινόσου, κοινός, κοινός.
Pl. κοινόσουμι or κοινόσουμιτι (v. § 191), κοινόσητι, κοινόξυν.

§ 221. The aorists from πηγαίνω and εἴδα require some notice:

πηγαίνω, with aor. ind. πη(γ)'α, has subj. forms of various types. The usual are:

Sg. πά(γ)'ο or πῶ, πᾶς, πά(γ)'η or πάιχ.
Pl. πάγαμ(ε) or πάμ(ε), πάτ(ε), πάν(ε).

For 3rd sg. v. § 67.

The Delmesó forms shew a → e before i, and this carried by analogy through all the paradigm. Thus:

Sg. πέγα, πές, πέ or πέιχ. Pl. πέμ, πέτε, πέν.

There are also at Delmesó forms for the 1st and 3rd persons meaning let me go, etc., made up of ἄς and a subj. without π, formed on the analogy of the impv. ἀμε, ἀμέτ(ε), which naturally serve for the 2nd persons. These are:

Sg. ἀδαμ, —, ἀδαίχ, ἀδαί or ἀέ.
Pl. ἀδάμ, —, ἀδάν.

Also at Fer. and Ul., ἀδάμ let me go, at Del. παρδαω, etc., from
παρπαλών, and for Fer. Alekt. (p. 501) gives ἃς ἄγω, ἃς ἄγη, ἃς ἄμε, ἃς ἄνε.

Εἶδα (εἶδον) has some curious forms. Eἶδα, Mis., εἶρα, Ar. Gh., and εἴζα, Sem., depend on the local treatment of δ (v. §§ 88, 89, 90, 92). Eἴδα, subj. ἵγιω, Ἀ. and εἴγα, Ul. like the subj. "διώ, Phl., presuppose a form εἴδα. The ease with which intervocalic γι is dropped appears from the subj. at Ul. νε ὁ το; i.e. να ἴγιω το; meaning Shall I do it? θεωρώ ἔργων having the meaning I work; v. in gloss. θεωρώ. The order, the pronominal object following the subjunctive, is that used in Pontic, and is the only example I find of it in Cappadocia except the phrases in the text, ἃς το δελεὼ σε (p. 308, l. 20), Del., and να γυμδάσουν δο (p. 350, l. 21), Ul. The different persons are:

Sg. νε ὁ το, νε γησ το, νε γη το,
Pl. νε ὁ τομ, νε γη το, νε γην δο,

the 1st and 3rd pl. being very remarkable, especially the addition of the μ of the 1st person to the το. At Delmesó the subj. is ἵδω, ἰδης, ἰδη, etc. but the 1st pl. with ἃς, let us see, is not ἃς; (➔ ἰδ) ἰδοὺμ but ἄδουροῦμ, in which ρ is for δ, as at Ar. and Fer., and ας ἵροῦμ has become by assimilation ἄδουροῦμ. In the phrase να μέ τί ἐκh let us see what he has from Slata (p. 444, l. 5), μέ is probably a fragment of this tense.

Other remarkable forms will be found in the glossary under ἄτομενος, ἀφήμω, γίνομαι, δῖνω, ἵρχομαι, εὑρίσκω, παιρνω, ποιῶ.

§ 222. Aorists of three (or more) syllables, such as ἕδωκα, ἑπίσασα, σκότωσα, when followed by a pronominal object adjust the accent, and that in two ways. Either a second accent appears as in ἑπισαντιν δο, κόνωσαν δο he poured it, ἐβουσαν δο, aor. of βύω the Ul. form of σβύω, or else the accent is brought forward to the penultimate, as in τίσαν δα, ἐδεκεν δο he gave it, Del. φυροῦσαν δα (ἐνκαίρονν), Ἀλ. The type ἑπισαντιν do with the second accent is responsible for the Delmesó εἰδέν ὅν he saw her, in the text on p. 304, l. 21.

The two types have exerted some analogical influence. Thus ἐδεκεν δο at Delmesó has produced δεκα, δεκες, etc. even without the obj., and these are used alongside of ἔδεκα. So also κόψα from κόφται at Phl. by the side of the usual ἐκόψα. This process is helped by aorists like πῆγα, ἣρτα, ποίκα, etc. In the opposite direction the type ἔδωκεν δο has at Ul. produced ἐπηρα, ἐπερα,
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with ἑπτά το, etc. by the side of ἑπτατο. So too at Ulaghátah
the ἕσωκα type has changed ἑστάχα (ἕσταθην) into ἑσταχα.
§ 240.

My examples are not sufficient to make it possible to distinguish
these two types locally. Generally both are found in the same
village; at Férték and Araván only the first are recorded, at
Delmeó, Potámia and Malakopí only the second. This is however
very likely no more than chance, although it falls in very well
with the grouping of the villages suggested in § 397.

6. The Imperative Active.

§ 223. The imperative act. shews no semantic distinction
between the pres. and the aor. Formally the imperatives of the
barytone verbs are aorist, and of the contracta present.

(1) The impv. of the barytone verbs drops generally the final
-ε in both the sg. and the pl., e.g.:
βαίνω (ἁβίνω), aor. βάφκα, impv. βάντο το, Ar.
ἡβράκω (ὕβρακω), aor. ἡβρα, impv. pl. ἡβρέτ τα, Fer.
τόινω (τίνω), aor. τόντα, impv. v. τόντε, Ax.
[M. Gr. σύρω], impv. v. σύρε, pl. σύρετ, Fer.
δίνω (δίνω), aor. δεκά, impv. δές, pl. δέστε, Ul.
δίνω (δίνω), aor. δεκά, impv. δός, pl. δόστε, Gh.
δίνω (δίνω), aor. δεκά, impv. δέμ, pl. δεμέτ, both meaning only
give me, Fer. The pl. δεμέτ is a new analogical forma-
tion from the sg. δέμ, which is itself for δεὸς μον, and
the accent, like that of ἡβρέτ, is on the pattern of ἀμε,
pl. ἀμέτετε, Go. For more forms v. glossary, s.v. δίνω.

For the -άνω verbs v. (3) below.

§ 224. (2) The contracta have the impv. sg. in -α, for both
-άω and -έω verbs. The -έω ending -ετ, of course dropped, is
recorded only for λαλῶ, impv. λάλη. Examples are:
κολῶ, impv. κόλα, Ul. Αx. Ar.
λαχτῶ, impv. λάχτα, Ax.
πορπατῶ, impv. πορπάτα, Síl.
φιλῶ, impv. φίλα, Del.

No plurals are recorded: they would no doubt have -άτ, -έτ as
their ending.

1 Like δέμ, pl. δέμετ, Psáltis, Ῥηματικ, p. 81.
§ 225. (3) The -ώνω verbs (anc. -ώω) have impv. endings in -o, pl. -ότ, analogous with those of the contracta, e.g.:

άρμόνω, impv. sg. ἀρμό, pl. ἀρμότ, Ul.
κονώνω, impv. sg. κόνω, Gh., pl. κονότ τα, Ἀχ.
σκοτώνω, impv. σκότο, Pot. Šil.

§ 226. Quite irregular are ἄμε, ἵμέτε(e) and ἕλα, ἐλάτε, used as impvs. of πηγάινω and ἔρχομαι. At Potámia the accent of ἕλα has changed ἐλάτε to ἐλάτε.

7. The Present Passive and Deponent.

§ 227. Examples of the barytone verbs are ἐρουμαι (ἐρχομαι), Ἀχ., κάγο(υ)μαι (κάθομαι), Ul., and with the local vowel-weakening (v. § 64) στέκουμι, Mis. They run:

Sg. ἐρουμαι, ἐρεσαί, ἐρεταί.
Pl. ἐρούμεστε, ἐρεστε, ἐρουνδαι.

Sg. κάγο(υ)μαι, κάγεσαί, κάγεται.
Pl. κάγο(υ)μεστε, κάγεστε, κάγο(υ)νδαι.

Sg. στέκουμι, στέκισι, στέκιτη.
Pl. στέκουμιστι, στέκιστι, στέκουνδι.

So too at Ghúrzono and Araván.

It will be noticed that the common Modern Greek 2nd pl. forms in -όσαστε are not found. The 1st sg. ending is generally -ομαι and the 3rd pl. -ουνδαι, but -ομαι and -ουνδαι are also heard. certainly at Delmesó and Ulaghátsh.

§ 228. Of the contracta the -άω conjugation is shewn by καταρούμαι I curse, Pot. and, with the vowel-weakening, by φοβούμι at Malakón. They run:

Sg. καταρ-ούμαι, -άσαι, -άταί.
Pl. καταρ-ούμεστε, -άστε, -ούνδαι.

Sg. φοβ-ούμι, -άσι, -άτι.
Pl. φοβ-ούμιστι, -άστι, -ούνδι.

At Ulaghátsh φοβούμι is conjugated thus:

Sg. φόμαι, φοάσαι, φοάται.
Pl. φούμιστε, φοάτε, φούνδαι.
The curious ending -άττε instead of -άστε in φολάττε is probably due to the active ending -άτ. The endings of the active plural being -όν, -άτ, -όντ, their most striking difference from the passive is the absence of -τε or -δα, and the ending -άττε looks like an attempt to convert the active -άτ into a passive. When speakers are losing grip and forgetting the less used forms of the language such expedients come to the rescue.

§ 229. The usual Modern Greek passive of contracta based on the -έω conj. appears in φιλεμόνμαι at Silata. Thus:

Sg. ϕιλ-εμάμαι, -εμάς, -εμάται.
Pl. ϕιλ-εμέμαστε, -εμέστε, -εμέσται.

In this the -έ of the 2nd and 3rd sg. is carried into the plural, which in Modern Greek ends in -εμόμαστε, -εμόμαστε, -εμόνδαι.

§ 230. The further spread of this -έ has led to a conjugation of which examples are δικέμι from δικίλω I marry, Mal., and κέμ (κείμαι) from Semenderé. They run:

Sg. δικ-έμι, -έσι, -έτι.
Pl. δικ-έμοστι, -έστι, -ένδι.

Sg. κέμι, κές, κέτι.
Pl. κέμοστι, κέστι, κένδι.

So too probably καυκέμαι (= καυχώμαι) given by Arkh. (p. 243) for Sin. and συντιχέμαι I speak with, Mal. An. (Pakhtíkos pp. 21, 22).

§ 231. Of the -ώνω verbs (anc. -όω) the passive preserves the old contracted form. An example is οηκόμαι (οηκόνομαι) which at Del. Pot. and Phl. runs:

Sg. οηκ-όμαι, -όμαι, -όματι.
Pl. οηκ-όμεστε, -όμεστε, -όμενδαι.

At Ul. οηκ-όμαι and probably οηκόσαι, οηκόται, κ.τ.λ.

This same -όμαι form appears also at Pharása, v. § 353. My notes are not sufficient to give local limits for most of these conjugations, but φοβόμαι and οηκόμαι and the use of -όμai beside the usual -ομαι at Ulaghátesh, suggest that -ομai and -όμαι, -ομαι and -ομαι, run locally together, the distinction between barytone and contracta becoming simply a question of the position of the accent.
8. The Imperfect Passive and Deponent.

§ 232. At Del. Ar. and Gh. the form does not differ greatly from Modern Greek. An example is from κάρομαι (the Modern Greek κάθομαι) at Ar.:

Sg. καρ-όμουν, -όσουν, -ότουν.
Pl. καρ-όμεστε, -όστε, -όσαν.

So too ἐρχόμουν at Del. and Gh. A 3rd pl. in -νδουν (e.g. ἐρχόνδουν) is recorded at Gh. The Sinasós type is the same, at least for the sg., the pl. being doubtful. The contracta have the same form: thus at Del. κοιμώμουν, etc.

§ 233. The other villages have a very peculiar form, again the same for barytones and contracta. Examples are:

Potámia (ἐρχομαι).
Sg. ἐρχού-τομαι, -τοσαι, -τονε.
Pl. ἐρχού-τομεστε, -τοστε, -σαν.

Anakú (ἐρχομαι).
Sg. ἐρχούταμαι, the rest unrecorded.

Sílata (ἐρχομαι).
Sg. ἐρ(χ)ού-ταμαι, -τασαι, -ταν.
Pl. ἐρ(χ)ού-ταμεστε, -ταστε, -τανδαι.

Phloítá (κείμαι).
Sg. κεί-τομαι, -τοσαι, -τον(e).
Pl. κεί-τομεστε, -τοστε, -ταν(e).

Malakopí (δικέμι).
Sg. δικύ-ταμι, -τασι, -τανι.
Pl. δικυ-ταμεστε, -ταστε, -σανι or -σανδι.

Mistí (ἐρχομαι).
Sg. ἐρό-δομι, -δοσι, -δονι.
Pl. ἐρό-δομιστι, -δοστι, -δαν.

Axó (ἐρχομαι).
Sg. ἐρού-δομαι, -δοσαι, -δονε or -δαν(e).
Pl. ἐρου-δομεστε, -δοστε, -δανε.

Ulaghátsch (σηκώνω, local pres. pass. σηκόμαι).
Sg. σηκό-τομαι, -τοσαι, -τον.
Pl. σηκό-ταμεστε, -τατδε, -τανδαι.

Semenderé (κείμαι, local pres. κέμι).
Sg. κέτουναι, κέτουσι, κέτουν.
Pl. κέτουνμεστικ, κέτουνστινιξ, κέ-
tau.

1 I recorded locally ἐρχο-μουν, -σουν, -τουν. Arkh. (p. 154) gives κείμων, κεισω, κειτο, κειμεδα, κειστηνε, κειστο. Pakhtikos has (p. 13) the 3 pl. σειωσων from σειω.
The Dialect of Cappadocia

§ 234. The clue to all these forms is to be found in the paradigms from Axó and Semenderé. The endings -μαι, -σαι, -μεστε, -στε are felt to express the 1st and 2nd pers. sg. and pl., and the Turkish verb builds up those persons by additions to the 3rd person; e.g. he came is geldi, and the whole tense runs:

Sg. geldi-m, geldi-n, geldi. Pl. geldi-k, geldi-niz, geldi-ler.

On this model the Greek has taken the 3rd sg. ἐροῦδον, e.g., and added to it -μαι, -σαι, -μεστε, -στε, and thus formed an agglutinative conjugation. The 3rd pl. has been left alone, as being formed in Turkish by adding to the 3rd sg. not a characteristic personal ending but merely the -ler, -lar of general plurality. The final ν of the 3rd sg. has, except at Axó and Semenderé, been assimilated, and the forms like ἐρχοῦταμαι or ἐρχοῦτομαι, according as the 3rd person is in -ταν or -του, result.

The 2nd pl. at Ulaghátsh ὑπερτάτε is like the pres. φοᾶτε in § 228 above. The accent at this village sometimes differs from the usual type; e.g. sg. ἔροται, etc., with pl. ἔροταιστι, ἔροτατε, ἔροταν.

Hatzidakis has given the same explanation of these agglutinative forms, without, however, making the comparison with Turkish.

§ 235. It is remarkable that similar forms are found in the Greek-speaking villages on the Gulf of Ismid. I record from Irakiion (Ἠράκλειον, Turk. Tepe-köi) from εἴμαι, ἔρχομαι and κοιμοῦμαι, the following imperfects:

Sg. ἕδαμαι ἔρχουμαι κοιμοῦμαι.
ἔδασαι ἔρχουσαι κοιμοῦσαι.
ἔδανε ἔρχοῦνε κοιμοῦνε.
Pl. ἕδαμαστε ἔρχουμαστε κοιμοῦμαστε.
ἕδασαστε ἔρχουσαστε κοιμοῦσαστε.
ἕδαναστε ἔρχοῦναστε κοιμοῦναστε.

From Kondzo (Κοντζέ) on the north side of the gulf Pakhtíkos has ἔταμαι (p. 148), ἔχεινιουςταμαι, ἐφακολίζταμαι (p. 154), and

1 Ἀθηνά, ΧΙ, p. 477.
The Turkish origin of all these forms, Cappadocian and Bithynian alike, is so probable that its corollary must also be adopted, namely that this imperfect in Bithynia has been developed, independently of the Cappadocian, from the same Turkish source.

§ 236. The 1st and 2nd pl. at Semenderé are very remarkable in having the Turkish endings added to the Greek, the -κ ending of κέτουμιστικ being the ending of the 1st pl. past and the -υνιμ of κέτουμινιμ being the general 2nd pl. ending of Turkish. For a similar phenomenon at Silli, v. § 52.

§ 237. At Semenderé also some verbs at least in this tense take the active endings. Thus from ἔρχομαι (at Sem. ἀέρουμι) we have either ἀέροντονμι or ἀέρινισκα,-κες,-κε, etc.¹


§ 238. The basis of this tense is always the old form in -ην, -η, -ημεν, -ητε, -ησαν, and there is no trace of the Modern Greek endings -ηκα, -ηκες, etc. The rarity of the passive sense, however, most formal passives being deponents, has led to the more or less complete substitution of the endings of the aor. active for the original passive terminations. For Sinasós indeed Arkhélaos (p. 153) records forms in -ν, -η, -ν (χτυπηθην, θης, θην), but he gives also the endings -α, -η, -η (γράφα, γράφης, γράφη), the 1st sg. being taken from the active. He omits the plural; it was probably in -αμ, -ητ or -ετ, -αι.

§ 239. It will be convenient to arrange the forms in a series to shew the gradual increase of the act. endings. In this way the first type is that found at Potámia, Mistí, Araván, Ghúrzonó and Ferték with act. endings in the 1st sg. and 1st and 3rd pl., thus: sg. -α, -η, -ν, pl. -αμ, -ητ, -αιν. Examples are φοβήκα (ἔφοβηθην), Mistí, and κοιμήτα (ἐκοιμήθην), Ferték:

Sg. φοβ-ήκα, -ήκα, -ήκην.
Pl. φοβ-ήκαμ, -ήτι, -ήκαν.

Sg. κοιμή-τα, -της, -την.
Pl. κοιμή-ταμ, -τητ, -ταν.

¹ Besides the aor. pass. with its act. endings, we may compare the passive and especially the deponent verbs at Bova which sometimes take active endings. Cf. Morosi, Arch. Glottologico Ital., iv, p. 57.
Malakopi is the same but with the final ι (←ε) in the pl. which marks all the act. endings of Phloítá, Silata and this village. Thus from γεννάω we have:

Sg. γενή-θα, -θης, -θην. Pl. γενή-θαμ, -θητ, -θεν.

Silata and Delmesó have active endings all through the pl. Thus at Silata we have sg. -α, -ης, -ηνε, pl. -αμε, -ατε, -ανε, with of course the usual final ε (v. § 190), and at Delmesó sg. -α, -ης, -η, pl. -αμ, -ατε, -αν. Examples from Delmesó are ἐλύθα (ἐλύθην) and ἐρίστα from γυρίζω:

Sg. ἐλύ-θα, -θης, -θην.  
Pl. ἐλύ-θαμ, -θητε, -θην.  
Sg. ἐρί-στα, -σκης, -σκην.  
Pl. ἐρί-σταμ, -σκητε, -σκην.

For the κ in 2nd and 3rd sg. v. § 85.

Phloítá probably agrees with Silata or, without the vowel-weakening, with Malakopi.

At Aξό and Ulaghátsh the 2nd and 3rd sg. have joined the rest, and the whole tense has act. endings1. A 2nd pl. in -ντ is sometimes found at Ul.; its ending is not that of the passive, but is a by-form of the active and found in all active tenses. v. §§ 197, 218. Examples are βρετάτα from βρεχοῦμαι I call, Aξό, and χάγμα (ἐχάθην) from Ulaghátsh:

Sg. βρετά-τα, -τες, -τε(ν). Pl. βρετά-ταμ, -τατ, -ταν.  
Sg. χάγμα, χάγιες, χάγιε(ν). Pl. χάγμαμ, χάγιες, χάγιαν.

§ 240. The imitation of the active has gone still further in the aor. of στέκομαι at Ul. which is generally accented, not ἐστάχα (ἐστάθην), but like such act. aorists as ἐγραφα, ἡφερα, etc. It is thus ἐσταχα or ἐσταγμα, and runs:

Sg. ἐστα-χα, -χας, -χε. Pl. ἐστα-χαμ, -χητ, -χαν.

For Semenderé my notes are incomplete.

§ 241. As commonly in Modern Greek, the aorists of the compounds of βαίνω go with the passive in form. Thus at Ulaghátsh from μίνω (ἐμβαίνω) we have:

Sg. εμά, εμης, εμη, Pl. εμαμ, εμητ, εμαν.

1 The 3rd sg. κρυψίδη by the side of κρυψίτε, v. κρύψω in glossary, is exceptional. So too χάνε as well as χάγε.
in which the preservation of the pass. endings is remarkable. In these βαίνω forms the 3rd sg. in -γ(ν) especially is often used, when in the passives it has given way to -ε(ν).

§ 242. The subj. endings are those of the prea. act. of the contracta. Thus μαίνω (ἐμβαίνω) Sél. has aor. σέμα, subj. sg. μᾶ, μή, μή, pl. μούμε, μήτε, μούνε, and the same verb at Ulaghásth, μίνω with aor. ἔμα, has subj. sg. μοῦ, μῆ, μή, pl. μοῦμ, μήτ, μοῦν, in which μοῦ for μᾶ is probably due to μοῦμ and μοῦν. So too at Del.; ὑρίστα the aor. pass. of γυρίζω, and ἐπάλθα of λύνω, have subjunctives:

Sg. ὑρι-ότώ, -ἀκής, -ἀκῆ.
Pl. ὑρι-ότούμ, -ἀκήτε, -ἀτοῦν.
Sg. λυ-θῶ, -θῆς, -θῆ.
Pl. λυ-θοῦμ, -θήτε, -θοῦν.

For the κ in ὑρίδκης, etc. v. § 85. The keeping of the back sound of γ in paradigms accounts for such forms as βγῶ, βγῆς, βγά, etc. from Ulaghásth; v. § 81.

10. The Imperative, Passive and Deponent.

§ 243. The examples are all aorist, the endings being (-ου for the sg. and -άτε for the pl.; substituted for the -α, -ης, -ην of the indic. Examples are:

κομοῦμαι, aor. κομήτα, impv. κομήτ, pl. κομητάτις, Fer.
κομοῦμαι, aor. κομήθα, impv. κομήθ, pl. κομηθάτε, Pot.
ηκοῦμαι, aor. ηκόχα, impv. pl. ηκοχάτ, Ax.

The universal sg. ηκο is active in form, but middle in meaning.

ὑρίζουμαι, aor. ὑρίζα, impv. sg. ὑρίζων, pl. ὑρίζατε, Del. Note final -ου in spite of § 60.

νίβουμαι, aor. νιβά, impv. νιβά, with pl. νιβάτε, formed from νιβά like the pl. impv. active, Ax.

Turk. dánešmaq to consult is conjugated as a deponent with aor. dávı̂ta, but the impv. dávisa, Phl., is on the model of the act. -ώ verbs.

The impv. of στέκουμαι, aor. στάθα, vel sim., is generally (Pot. Ax. Fer. Sél.) στά, pl. στατέτ. The Modern Greek στάσω appears at Mistá as στάς. Other forms are στάσ(ε), pl. στασάτε, Ul., στάτε, pl. στατέτι or στατέτι, Mal., and ὅστα, pl. ὅστατε, Del.

§ 244. Exactly as at Silli a new tense has been formed by adding the 3rd sg. impf. of the substantive verb to the aorist, active or passive. For the Turkish model of this formation v. § 56 in the Silli grammar. Examples follow from ἔρχομαι, πάينω (πηγαίνω) and λύνω (λύω):

Delmeso:  
Sg. πήγα του, πήγες του, πήγε τον.  
Pl. πήγαμ του, πήγατε τον, πήγαν τον.

Ferték:  
Sg. πήγα ἦτον, πήγες ἦτον, πήγε ἦτον.  
Pl. πήγαμ τονε, πήγετ τονε, πήγαν τονε।

Ghúrzono:  
Sg. πήγα χτουν, πήγες τουν, πήγε χτονιν。  
πήγαμ τουν, πήγετ τουν, πήγαν τουν।

Araván (N.K.):  
λύρα ἦτον, etc. (λύρα = ἔλυθην).

Malakopí:  
ἡρτα ἦται, etc., or ἡρτα ται, etc.

Axó:  
ἡρτα ἐδον, etc.

Misti:  
ἡρτα ἐδον, etc.

Anakú:  
ἡρτα ἡτανε, etc.

Ulaghátsh:  
ἡρτα του, or ἡρτα ἦτου, etc.

§ 245. As the place of the Modern Greek pluperfect of the type εἰχα ἐλθει is supplied by this ἡρτα (ἡλθα) ἦτον form, so instead of the Modern Greek past conditional of the type θα εἰχα ἐλθει I should have come the corresponding form να ἡρτα ἦτον is used. For the use of να instead of θα to form the future see να in the glossary. Examples of both plup. and conditional forms from the texts are: Πγύωσαν ἦτονε, Sil. (text on p. 446, l. 26), they had grown cold. Κουνδά μ να ἦτοσαι, το ἁρνι να το πιάσομυ τον, και νά να το φάμ τον, Ul. (text on p. 366, l. 21), had you been by me, we should have caught the lamb, we would have eaten it. γοργυὴσων τανι, Mal. (text on p. 408, l. 30), he had grown old. There are several examples in the texts Ul. 7 and Ul. 8.

12. The Participles.

§ 246. Of the Modern Greek indeclinable active participle I record no examples. The perf. participle passive is in use, but requires no special remark.

1 Not πήγαν δον, etc.
2 For the χ in πήγαχ τουν etc. v. § 63.
13. The Substantive Verb.

§ 247. This is generally enclitic after a noun or the negative, like dir in Turkish. Cf. Silli forms in § 59. For the absolute forms the Delmeso conj. is typical. It runs in the present:

Sg. ei'mai, ei'sai, ei(n). Pl. ei'mesto, ei'ste, ei'nai.¹

The impf. follows the deponent verb. Thus at Ferték ήτομαι, ήτοσαι, etc., and at Axó έδομαι, έδονσαι, etc.

At Phloïtâ and Axó it is generally superseded by keîmai (q.v.).

§ 248. Of the enclitic forms examples are:

(1) Present:
With τυφλός, Axó:

Sg. τυφλόξμαι or τυφλόμαι, τυφλόσαι, τυφλόζυνε.
Pl. τυφλάμεστε, τυφλάστε, τυφλάναι.

With ἀδενάρ (ἀθενής) at Aravan, where in the pl. the adj. sometimes keeps its sg. form². Thus:

Sg. ἀδενάρ-μαι, -σαι, -νε.
Pl. ἀδενάραμεστε or ἀδενάρδρεστε, ἀδενάρμαστε or ἀδενάροστε, ἀδενάρμαναι.

(2) Imperfect:
With ἀδενάρ, from Ghúrzonó:

Sg. ἀδενάρ-μου, -σοι, -τουν.
Pl. ἀδενάραμεστε, -στε, -σαν.

Or at Ferték:

Sg. ἀδενάρ-τομαι, -τοσαι, -τον(e, etc.

With καλό, from Semenderé (N. K.):

Sg. καλότουμι, καλότουσι, καλότουν.
Pl. καλάματεικ, καλάτινις, καλάταν.

For this pl. with Turkish endings v. § 236.

¹ For Ferték, Krínópolos (p. 88) gives an agglutinative conj.: sg. ëmmai, ënwa, ëv; pl. ëmesto, ëwste, ἐν. I doubt this 3rd pl.; ënai is more likely.
² So too for Ferték Alektoridhis (Δελτ. i, p. 489) gives τυφλό-εμεθε, τυφλά-σθε, τυφλά-νται, but Krínópolos (p. 89) τυφλά είμαστε, τυφλά 'στε, τυφλά 'νται.
D. THE DIALECT OF PHÁRASA¹.

PART I. PHONETICS.

(a) VOWELS.

Unaccented Vowels.

§ 249. At Tshukúri, Kíska and Afshár-köi, and no doubt also at Satí, there is in unaccented final syllables a weakening of e to i and to a lesser degree of o to u.

The change of e to i is found in all these four villages, but the area of the change of o to u is limited. It is heard at Tshukúri and Kíska in all syllables except the article, where I did not notice it, but at Afshár-köi it is hardly heard outside the 1st sg. act. of the verb, where it is the rule. The text on p. 570 shews it regularly also in the word μύονς (μύλος).

At Phárasa these changes do not occur, except that it is difficult to explain ἄβου for ἄλλο otherwise. The adverbs in -ου instead of -ω, δεξου, κάτου, πάνου, πέσου, etc., are, like the Pontic forms explained by Hatzidáki, the result of the analogy of τοι, αὐτοῦ, ἄλλοι, παντοῦ².

For the general relations of these phenomena, v. § 368.

§ 250. In the post-tonic syllable i is dropped before s; e.g. βούσε (βούσησ) , γένσε (γέννησε) but subj. γενήσθαι, γαίρει σοι but γαιρίδι ασ, το ἰζίου σοι but ἰζιν (Turk. ızın) permission, ὁ νομάς (ὁ νοματής) the person, μη ψυκταιναι (from ψυκταιναι) do not sleep.

The resultant group, consonant + s, is often made easier to pronounce (1) by dropping a consonant or (2) by developing a t or a p as a glide. Thus in detail:

§ 251. 1. (a) At the end of a word the s is generally dropped, examples like νομάς and φούκταιναι above being quite exceptional. The cases fall under three heads: (a) 2nd singulars in -εις (-γς), (β) the nom. of nouns in -ης, (γ) the gen. of feminine nouns in -ι (-ι or -η).

¹ Unless a ref. is given to any other village of this group, all the forms quoted are from Phárasa itself.
² v. Νεσσάλης. Μελ., 1911, p. 45.
(a) Indicatives in -εις (§ 327); e.g. ὑφέφ for γυρεύεις, φορείν for φορείνεις. Subjunctives in -ης; e.g. ἤ μας πιτάκ (θὰ μᾶς ἐπιτίθης) thou wilt send us, ποίκ for ποίκης, subj. to indic. ποίκα (§ 264). But forms in -εις are also found.

In the same way the subj. of the s-aorist: e.g. ἡ γλυτῶσ (θὰ γλυτώσῃς), τὰ κατεβάς (νὰ τὰ καταβάσῃς) Tsh., ἄ πνεος (θὰ ὑπνῶσῃς). These forms may however also be explained by supposing a dissimilatory dropping of the first s and then contraction; v. § 283.

(β) Here come all the substantives of §§ 296—299; e.g. ἄσιλαν for ἀσιλάνης (Turk. aslan) lion, νομάτ for τονομάτης, χαρώτ for τοχαρώτης, ὁκιαρ for ἀοκιαρῆς.

(γ) An example is σ κῶρ for τῆς κόρης in § 302.

If after the loss of the s two final consonants are left, the second of these is dropped also. Thus: ἄφτεν for ἄφτενδης (i.e. αὐθεντῆς), but acc. ἄφτενδη, κλέφ for το κλέφης, but acc. κλέφης, Tsh. (§ 298). Πιτάκ for Π ἐπιτιάζης above hardly counts here.

§ 252. 1. (b) Medially the consonant before the s is often dropped, as in other consonantal groups. Cf. §§ 279—281. E.g.: ηοφά σου for κεφάλι σου (p. 540, l. 28).

σκότεν da (ἔσκελσα) he strode over it, with subj. ὅσκελίσουσιν. οκόσεν da by the side of σκότεν da he killed it, formed as if the aor. of σκοτώνω were τὸ σκότησα: v. § 341.

§ 253. 2. Examples of the insertion of t or p are:

(a) In s-aorists:

γέντε (γέννησε) by the side of γένσε.
ζελιμύντε (ζηλοσμύνησε).
κάντε, aor. of κανίζω (κλάω) I break.
κρέμπτε by the side of κρέμπε, aor. to M. Gr. κρημυίζω.
θρίσεν da (τὸ γύρισε).
ψόφτε (ψφόφησε).

(β) Before the possessive σου, pl. σας:

τὸ σέρ t σου (τὸ χέρι σου).
τὴν γόρ t σου (τὴν κόρην σου), but τὴν γόρην δου.

Rts, Its are sometimes reduced to ts and even s. Thus from μουλάνω, aor. μούτσα for μουλτύσ, and from γουργούρι throat we have for τὸ γουργούρι σου both τὸ γουργού τ σου and τὸ γουργού σου.
(γ) With the fem. ending -ισσα:

gυγελσσα (Turk. güzel) Fair One.
μαρκάλτσσα ogress.
τιλβέρσσα water-fairy (v. glossary).

Vowels affected by the vowel of the following syllable.

§ 254. In a few cases a vowel has been assimilated to that of the following syllable. Thus βροχόνι (βραχιόνι) arm, Afs., νανώμαι I ponder. but aor. subj. να νόνωσσω.

§ 255. In a few words a, e have become αί, εί under the influence of i in the following syllable. The instances are:

ισδάιδι (σκιάδι) shadow.
δουβάιδι (κοιλάδι) stream, v. gloss.
ήλαίτηνι (νι, acc. of ηλάτ executioner (Turk. jellad).
πεγάδι, a well. M. Gr. πηγάδι.
βειγίρι, stallion (Turk. begir).

For a similar phenomenon in Cappadocian, v. § 67.

Change of i to ie.

§ 256. Before γ and χ an i becomes ie. Examples are:

diέχω (δείχω) I show.
λιέγο (λύγος) and with it λιεγώνω.
-λιέχι, the Ph. equivalent of the Turkish ending lik, luq, etc.,
  e.g. in χαποσλέχι prison.
λιέχιος (λύχιος) lamp.
υιέχτα (νιχτα) night.
διέχοι (τεχοι) walls.

Change of η to e.

§ 257. Unaccented η is at least in a great many cases replaced by e. Thus: βρόνδεμα, ἐκλεσία, θελικό, μάθεμα, μηχάνι, ψεό
  (ψηλός).

This recalls Pontic, where, although the change is always more frequent, it is still much commoner in unaccented than in accented syllables.1

1 The cases in which e for η occurs in Pontic are given by Oeconomides, pp. 11—15.
§ 258. Under this heading are brought the treatment of the vowel-groups i, ē, i, e + a, o, u. These may be divided:

(1) i + a, o, u. These in Modern Greek become iá, gó, iú. Here the Phárasa dialect differs by keeping the accent in its old position.

The examples of i + a are abundant in the pl. of neuters: tía (avtría) ears, µepía thighs, µalía hair, etc. Grégoire however says that this -la of the pl. becomes le, giving as examples tā tie, tā djandjle. I record only -la. Other examples are νιστία, ἐκλεσία, to which Grégoire adds σκοτεινία and ἕστρια starlight.¹

Of i + o we have χαρτίο, χωρίο. For i + u I find only τίου the gen. of τί ear at Tsh.; no doubt this does not stand alone at Tsh., but such genitives at Ph. end in -oú; e.g. ἱµατον, ποταµοῦ, πουλοῦ, etc. They are probably not for -lou, but formed on the analogy of the gen. of -os nouns.

This treatment of the accent puts this dialect in a line with the Greek of Southern Italy, Zakonian, the dialects which fringe the Greek mainland, Zakynthos, Mani, Aigina, Megara, Athens and Kyme in Euboia, and, most significantly, with Pontic.

§ 259.

(2) i + a, o, u. The common case is -a in the pl. of 2nd decl. neuters. This becomes -e at Phárasa and -a in the other villages. Examples are λαχτόρε, Ph., λαχτόρα, Tsh., pl. of λαχτόρι, cock, λαχτύλε, Ph., λαχτύλα, Tsh., pl. of λαχτύλι, ring, and so many others. Further examples are δεβάξω (διαβέβαξω), δεβάινω, δεβούνα (ᴛ διαβεβούνα), δεβου and δεβόλον (διαβόλον), Ἑρεβή (Kυριακή), Χριστινός. Against these is ἐπα (ἐπια) aor. of πίνω, where however the analogy of other first persons may be a factor.

Of i + u I have no examples: i + o becomes o, e.g. δίλος (Ἑλιος).

(3) i + á, ó, ú. Of these i + á becomes á, e.g. πιλάρ (Capp. πιλάρ), ἵσβαδί (σκιάδι, for ἀi v. § 255), i + ó becomes ó, e.g. χωρώτ for χωριώτης, and i + ú becomes ú, as in σκοῦνδαι for σκιοῦνδαι (v. glossary).

¹ B.C.H. xxxii, p. 151.
§ 260.
(4) $\acute{e} + a$, $o$, $u$. Of these $\acute{e} + a$ becomes $\acute{a}$, e.g. $\gamma r\acute{a}$ ($\gamma r\acute{a}i\alpha$), pl. $\gamma r\acute{a}d\acute{e}$, $\acute{e}v\acute{a}$ ($\acute{e}v\acute{e}a$), $k\acute{r}\acute{a}$ ($k\acute{r}\acute{a}a\acute{s}$), $m\acute{a}k\acute{a}r\acute{a}$ ($m\acute{a}k\acute{a}r\acute{e}a$), $f\omega l\acute{a}$ ($f\omega l\acute{e}a$). But at Tsh. and Asa. $\acute{e}a$ is common; e.g. $\acute{e}v\acute{e}a$ and $\gamma r\acute{a}i\alpha$ as well as $\gamma r\acute{a}$, Tsh., and $f\omega l\acute{a}r\acute{e}a$ $p\acute{o}r$ man, Asa., against $f\omega l\acute{a}r\acute{e}a$; Ph. $E + o$ becomes $\acute{o}$, e.g. $s\theta\acute{o}$ $b\acute{o}ne$, pl. $s\theta\acute{e}a$, Tsh., and $\acute{e} + u$ becomes $\acute{u}$, e.g. $s\eta\acute{h}-\lambda\acute{o}u$ ($s\eta\lambda\acute{i}o\nu$).

§ 261.
(5) $e + a$, $o$, $u$. My only example is of $e + o$ which becomes $o$; $s\eta\tilde{h}l\acute{o}s$ ($s\eta\lambda\acute{i}o\nu$) $c\acute{a}n$.
(6) $e + \acute{a}$, $\acute{o}$, $\acute{u}$. Of these $e + \acute{a}$ and $e + \acute{o}$ become $\acute{a}$ and $\acute{o}$ respectively. Thus $\pi\lambda\acute{a}$ ($\pi\lambda\acute{i}a\acute{a}$) and $\pi\lambda\acute{a}$ ($\pi\lambda\lambda\acute{i}o\nu$). For $e + \acute{u}$ I have no example.

§ 262. These phenomena may be tabulated thus, the unrecorded cases being bracketed:

<table>
<thead>
<tr>
<th>Before $a$</th>
<th>$o$</th>
<th>$u$</th>
<th>$\acute{a}$</th>
<th>$\acute{o}$</th>
<th>$\acute{u}$</th>
</tr>
</thead>
<tbody>
<tr>
<td>$i$</td>
<td>$t\acute{a}$</td>
<td>$t\acute{o}$</td>
<td>$t\acute{u}$</td>
<td>$\acute{e}$</td>
<td>$\acute{a}$</td>
</tr>
<tr>
<td>$\acute{e}$</td>
<td>$\acute{a}$</td>
<td>$\acute{o}$</td>
<td>$\acute{u}$</td>
<td></td>
<td></td>
</tr>
<tr>
<td>$\bar{e}$</td>
<td>$[\ddot{u}]$</td>
<td>$[\ddot{u}]$</td>
<td>$[\ddot{u}]$</td>
<td>$[\ddot{a}]$</td>
<td></td>
</tr>
</tbody>
</table>

The vowel $\ddot{a}$ is a link with Pontic, which has also $\ddot{o}$ and $\ddot{u}$ for $e + o$ and $e + u$ respectively.¹

(b) Consonants.

Voiced and unvoiced Consonants.

§ 263. Where $\ddot{c}$ and the voiceless stops $\pi$, $\tau$, $\kappa$ occur there is a difficulty in deciding whether the sound is $\ddot{c}$ or $f$, $\pi$ or $b$, $\tau$ or $d$, $\kappa$ or $g$.¹ I have written them as I recorded them at the time. When a nasal follows, $\pi$, $\tau$, and $\kappa$ are regularly voiced and become $b$, $d$, $g$, as usually in Modern Greek, but otherwise I seemed to hear sometimes one, sometimes the other. It is not unlikely that they are really voiceless mediae, a sound not easy for an English ear to catch.

¹ Thumb, Handbuch d. neugr. Volkssprache, 2nd ed. p. 6. Cf. Oeconomides, for $\ddot{a}$ (p. 9) and $\ddot{o}$ (p. 287): he does not support Thumb as to $\ddot{u}$.
² The same difficulty was felt by Grégoire, B.C.H. xxxiii, p. 158.
Grammatical

§ 264. Before ε and i, κ (ʝ) and χ, palatal in this position in Modern Greek, suffer a further change to ē (j) and è respectively, and σκ becomes σç. Examples are:

1. for κ: ἔρπε wax, ἔσφεδε (κισσός), ἱγά (κιφλα) also.
2. for χ: δεῖλη lip, ὄψα (χελώνα), δέρι.
3. for σκ: ὕσαίδι (σκλάδί), σκίζω, σκία (σκελίζει), βοσκίζει. ἀστί.

Exceptions for χ are κινάω, κάχω and ἰφλάχω, where χ has the usual palatal sound of χ before i in Modern Greek. Nor is the change found in words borrowed from Turkish.

That this change of κ to ē is later than the dropping of the post-tonic i before s is shewn by the form ποίκες, the 2nd sg. aor. subj. to the indic. ποίκα. Ποίκες has become ποίκες and then ποίκ (v. § 251); if the stage ποίκες had not been reached before κ became ē, we should have not ποίκ, but ποίκ. The tense runs in the sg. ποίκω, ποίκ, ποίκη.

§ 265. It is to be noted that both γ and χ before the nominal ending -oς keep their velar sound in the plural and modify the final -oi to e. Thus ἀγός, hare, has pl. ἀγός not ἀγόλ (pron. ayi), and ποιητοῦχος, badger, has ποιητοῦχο (pron. ποιητοῦκα) with velar χ and not ποιητοῦχοι. With κ the velar sound is apparently not preserved; thus λύκος and from Ὀθοκάρι λύκους, both with the pl. λύκως. The aor. passives in -γα keep the velar in the same way; v. § 361. For this as a Turkism v. § 7.

§ 266. The group βγ becomes βγ. Thus βγάλω, βγάνω, aor. βγα subj. βγά (but at Tsh. βγά), βεβγάρι.

But this is only true for old βγ: there is no present objection to the group, and it is found in ἄβγα for ἄλογο, where the treatment of λ has produced it. This suggests that the change of βγ to βγ is older than the peculiar treatment of λ.

For βγ becoming γ, v. §§ 279, 281.

Loss and Changes of λ

§ 267. Before a, o and u at some period now past λ either disappeared or changed into w, γ or β, and πλ became φκ (βγ).

1 Grégoire records that σκ becomes δι (stitch) giving shtchi (dext), ahtchul (skul), boshchep (bokkëp) and Paspashtchenv (Parsëkven), B.C.H. xxxii, p. 153.
The cases of disappearance are much more frequent than these changes: the great majority are of intervocalic or initial λ, but there are four cases of disappearance after κ and two after φ. The five cases of w are all after a velar, γ, κ, or χ; of five cases of γ, three are after β, one is intervocalic and one is initial; the seven cases of β are intervocalic or initial. As after κ the λ is not only changed to w, but also dropped, it is only the three groups γλ, χλ and βλ with their changes into γw, χw and βγ respectively, that shew no variation, and it is therefore only after γ, χ and β that the position of the λ can be regarded as the determining factor, which it certainly is in the curious change of πλ to φκ before the same vowels. For the few cases of intervocalic γ and β the forms of ἀλλος in use, ἀγω, ἀβω, ἀου, suggest that the γ and β are later fillings of the hiatus, as they certainly are in the ending of the -ἀω verbs, which appears generally as -ἀγω, but sometimes as -ἀβω as well as -ἀω. That the γ and β are of this nature appears also from the fact that they are found in just a few words as a variant to the hiatus, e.g. δεβου, δεβόγου or δεβόβου the gen. to διάβολος, ψέο or ψεγό for ἤψελος and others in § 269. The instances of the interchange of γ and β in words in which there is no question of an hiatus are hardly relevant here. The γι (not γ) of ἤγιασα (ἤλασα) the aorist of ἄμναινω (λάμμω), which is unique, is probably also a filling of the hiatus left by the disappearance of the λ.

There is at present no objection to the λ sound in this position, and it occurs freely, but only where it is due either to dialectic sound-changes, which may therefore be taken as more recent than the period of dropping, or to the action of analogy in paradigms, or in foreign or non-dialect words. The number of unexplained cases is very small. Examples are:

§ 268. (1) In which λ is dropped.

(a) Initially.

ἄγος (Ἄγων) hare with ἄγοκας big hare and dimin. ἄγόκκος.

ἄλλα (Ἄλλα), with impf. ἄληγκε, aor. ἄλτσα, belonging to Greek λαλά. Pres. 3 sg. ἄλει.

ἄμναινω (λάμμω) I plough, aor. ἤγιασα, but subj. ὑπάσω (v. § 281).

1 v. § 333.

2 Examples are βοσός or βοῦγος (βόας) and γουβάλι for βουβάλι.
Grammatical

άμυ (λαμυν) knife.

άρο healthy with dimin. adj. ἀροῦσκο, verb ἀρώνω I care and
subst. ἀρωσύνη health. Connected with Capp. λαρό, q.v.
ἄχιδω, -deis (λαχτίςω) I kick, aor. ἄχτσα. Kar. (Lag. p. 68) gives
pres. χρίζω.

οὐλίζει it flames up. V. glossary and Capp. λαύλα.

ϝρί (M. Gr. λαιρι, anc. λάρον) strap. Grégoire, B.C.H. xxxiii,
p. 154.

ώάι wafer-bread. For lawash.

§ 289. (b) Medially between vowels. If the vowels are the
same, they coalesce, if not they are generally kept apart. But
sometimes the hiatus is filled by γ (βγάγωσα, δεβόγου, θέγω,
ζόγα, ψεγδ) or the vowels coalesce (ἀπός, ἄφος, ἄρειδάχτα, ἁφάνα,
όνις).

The recorded examples are:

ἄξω (ἀλλάζω) I change. Aor. ᾧαξα, subj. ἄξω.

ἄπος (ἀλαπός) fox, with dimin. ἄπτόκος. At Afs. ἄπτος.

ἄς (ἄλας) salt.

ἀφός (ἄμφαλός) navel.

ἀφρίκα lightly, dimin. adv. from ἀλαφρός. At Kís. adj. ἀφλίκο.

ἀάνι, ἀνί (ἀλώνι) threshing-floor; ἄγανι, Tsh. The verb for

M. Gr. ἀλωνίζω is ἁννω, impf. ἁνκα.

βιόνι (βηλόνη) needle (Grégoire, B.C.H. xxxiii, p. 154). Βελόνη,
keeping the λ as in a non-dialect word, is used as a
substitute for Athens, v. glossary.

βγαλίνω (βγάλω) I take out, aor. εβγαϊς da (εβγαλα), subj.
βγάου, Tsh. At Ph. pres. βγάλω with λ kept by the
analogy of forms with λι, λα. Grégoire (B.C.H. xxxiii,
p. 153) gives βγαλώνω, and I record aor. βγάγωσα.

γά (γάλα) milk, and γαουχά for γαλουχά (Lag. p. 48).

γιάνω (γελάο) I laugh, impf. γίανκα, aor. γίασα.

γίδι (ἀγελάδι) cow.

γιάτος (ἄλατη) fir-tree (Lag. p. 48).

γλούκαχανα, a kind of plant, Kar. (Lag. p. 48). From γλυκό and
λάχανα.

διέβοις (διάβολος) devil, gen. δεβοοῦ (odd accent) or (Lag. p. 49)
δεβόγου or δεβόβου. Pl. δεβόλου. There is also a new
dcl. based on διέβοι without regard for the λ. Thus
acc. διέβοι, gen. διέβου, pl. nom. and acc. διέβου. Kar.
The Dialect of Pharasa

(Lag p. 49) gives also δεβοσύνη (διαβοσύνη), δεβοσυνάτς and δεβοσυνούτικος (q.v.).

εά (ἐλα) come! Impv. of ἔρχομαι, with pl. γιάδε, γιάδεστε, for which latter v. § 351.

θέω, θέγω (θέλω) I will. Also θέλω by analogy with θέλ, θέλει.


καός (καλός) good, pl. κά, dimin. adv. καούσκα.

κοϊνγ (ν. κολώ) I drive, spur on. Aor. κόλτσα. Kar. (Lag. p. 54) gives κολώ, which can hardly stand.

κούθι (κολόκυθι) flask.

κούθι (κολόκυθι) I follow. Aor. κούτσα.

κούρι (κουλλούρι) ring-shaped biscuits. Dimin. κουρόκκο.

του γώ (τόν κώλον) rump.

γαζι (γαλαζί) word, and verb γαζέβω.

γόγα (κόλα) also.

μή (μήλον) apple.

μούνων (cf. Capp. μουλώνω) I hide myself. Aor. μούσασα.

το μίο (τό μύλον) mill, pl. μίλιοι. At Afs. μύγους.

Νικόλας (Νικόλας) Nicholas.

ζύο (ζύλον) wood.

πολλά many, but adv. πολύ.

πολύ (γω) (πολύλω) I sell. Aor. πούλτσα.

προσέφα, f. pillow. Cf. προσκέφαλον.


σεριάκτα wooden finger-stalls for reapers, Tsh. Afs. The sg. is formed from the pl. σεριάκτα which is for χεριάκτυλα, with -τυλα→τύλα→τα→τα. For loss of ι v. § 259.

σύια (σκελα) he strides. V. in gloss. σία.

τούνα (τούλανα) tortoises. The steps are χελώνα→τεσώνα→τέμανα→τώνα.

τσάκα bosom of dress. The same as σαλάκα given for Sin. by Arkhélaos (p. 265).


φσόνω I close, a -όνω (-όω) verb from φσάο (άσφαλός) u. σφαλώνω.

φόνδυλος (σφόνδυλος) neck. Gen. φσονδύλου, pl. nom. acc. φσονδιοί.

φυγη (φυλάσσω) I guard.

φύο (φύλλον) leaf.

§ 270. (c) Medially after κ(g) or φ.


ἐκούσανε, aor. 3rd pl., they kicked. M. Gr. κλωτσάω.

κάθω I walk about (Capp. κλώθω). With this go κόσμα (v. κλάσμο) and the compounds νεφώδω and νεφώζμα a walk.

κωστή (κλωστή) thread.

tων γόφα, the bosom, for των κόλφον, q.v.

τσέφοι, nom. acc. pl., nutshells. The same as τσέφλον eggshells, apple peel, etc., given for Sin. by Arkhélaoς, p. 273.

§ 271. (2) In which λ is changed to w.

γνάφη acorn. Cf. βαλάιν.

γιωάσα or γωάσα (γιώάσα) tongue.

κώδεψτήρι (κλαδευστήρι) pruning-hook.


χωρτσάνε, aor. 3rd pl. to χλωρίζω, they grew yellow. Grégoire (B.C.H. xxxiii, p. 154) gives χιωρό yellow.

§ 272. (3) In which λ is changed to γ.


γουμπίκω, λίμπα, Kar. (Lag. p. 48), with γουμπίσια· διάφων ἄστήρ ἢ φάλαινα.

στάβγο (σταῦλος) stable.

doβγατί kingdom. Turkish devlet.

ἀγον, cf. ἄβον, § 273.

§ 273. (4) In which λ is changed to β.

ἄβγο (ἄλογο) horse.

ἄβου, ἄγον, ἄου (ἄλλος) other.

Ἀχαβούδες, a place-name, a pl. from a sg. with the Turkish ending -lu.

βουλίζει (†λουλίζει): v. gloss. s.v. οὐλίζει.

βούνομαι (λούνομαι) I wash.

ξαρδασβωδε, n. pl., bitter kernalled apricots. Turkish zerdalə.

ἰβάρι or γουβάρι halter. Turkish yular, q.v.

§ 274. (5) In which πλ changes to φκ (βg).

gaji stone, rock. Kar. (Lag. p. 67) has φκατζε· πλάξ, which looks like the same word, consonantal groups being often
lightened (§ 279), in which case ga\textsuperscript{1} is a dimin. of πλάξ. V. glossary.

φακκούνες cakes. Pl. to πλακούνς.

φακαδά\textsuperscript{2} (πλακαδά\textsuperscript{2}) I am vexed.


φακαδών. I stretch out.

For Kar.’s πυόρι veil, which corresponds to the Del. form πλούτι, v. gloss. s.v. πλούτι.

§ 275. The words in which λ is sounded before α, ο or υ may be classed thus:

1 Cases in which a more recent sound change may be presumed, as in the words where λιο has become λο (§ 259), e.g. βασιλέος, διλός (ξιλος), παλό (παλαιός), σπήλας, or λιά has become λά, e.g. πιλάρ ρε beside Capp. τιλάρ, or where the λ is due to a change of consonants (e.g. λαχτυλίδα ring for δαχτυλίδα), or where a word has been altered as γλυκάκανα for γλυκάκανα (v. § 269), or λαχτυρί (ἀλέκτωρ) cock where the λα for λε is probably due to λαλω a verb used especially for the cries of animals\textsuperscript{1}. Πιλάρ also may be for πιράρ, a Capp. form given by Kar., with a derivation from πυρός. V. gloss. s.v. πιλάρ.

§ 276. (2) Examples of the action of analogy in paradigms, or where there is a grammatical relation, are:

κουβαλω I transport and 1st pl. κουβαλούμε with the λ from κουβαλείς, -ει and from the aor. κουβαλέτσα, subj. κουβαλήσω.

πουλόκκο as dimin. of πουλί bird, as well as βουόκκο and βυόκκο.

θελω as well as θέλγ\textsuperscript{3} because of 2nd, 3rd sg. θηλ, θέλει.

πουλάου I sell at Tsh. as well as πουλάω, the λ being due to the aor. πούλτσα, subj. πούλτσου.

§ 277. (3) It is preserved in foreign or non-dialectic words. Examples are Γελάδα (Ελλάς), Συλατα the village in Cappadocia, words on which the Church or learning have acted such as Λάξαρος, δάσκαλος, ψάλω, and finally the numerous words borrowed from Turkish, examples being αλάς, βαχλάς, ταχταλώς, χαμαμβλαδίζω, δάλο, καλαργουτζα, and many others, for which see in the glossary.

\textsuperscript{1} Cf. σάφορα δλησ το λαχτύρα at once the cock crew. Ph. Gospel, St Luke, xxii, 60 (Lag. p. 18), and glossary, s.v. λαλω.
There are however a few Turkish words in which λ is dropped or altered; they are gaği from old Osmanli keleği (§ 269), ἀσβάτη (§ 272), ἀχμαβοῦδες, ἱβάρι (§ 273). It may be concluded that these words reached the dialect earlier than those in which λ is kept.

§ 278. A small residue remains, all being words of obscure derivation. I record γνακαλίκι gourd, ιφλάχι knife, πούλουδο flower, and Karolidhis has καλακώνι, καλακούζω, κιλαλάδζι, λου-κρίζω, τζούλα (v. gloss. s.v. καρμάνα). All could probably be brought under one of the above headings.

Dropping of one Consonant in a Group.

§ 279. In the account given in §§ 251—253 of the results of the dropping of i the lightening of the resultant groups of consonants by dropping plays a large part. A further set of examples of this lightening is given by the words with σφ becoming ϕς and then σ (v. § 284).

This is a common feature of the dialect, and further examples are now added in which one, almost always the first, of an inherited consonant-group is dropped. In the case of -ς μ- the dropping is regular; elsewhere, as with the cases in § 281, it is generally only optional and the complete form is also used.

§ 280. (1) A final s regularly drops before initial m. E.g.:
s κόρη μου of my daughter, Tsh. (but s κόρ of the daughter, § 251).
ό dadá μου my father, but ó dadás.
Jo bouç μες τα; (δεν μᾶς τα πούλας;) Dost thou not sell it (or them) to us? In text on p. 510, l. 2.
Joβπε με δά; (δεν μού το ελπε;) Didst thou not say it to me? In text on p. 540, l. 25.
Jo ταβρεί μις; (δεν μᾶς τραβάς;) Dost thou not (wilt thou not) pull us out? In text on p. 468, l. 15.

Grégoire gives Djo παίρμες μυγαφούρ; which I would translate, Dost thou not take us in as strangers? reading παίρει μες (= μᾶς παίρνεις) instead of παίρμες.

Also a final before an initial s is not sounded. The texts provide numerous examples, such as το κρά(ς) σου, etc.

1 B.C.H. xxxii, p. 158.
§ 281. (2) Miscellaneous examples are:

βγαίω (βγαίνω), impf. γαίνα.
βξίγω or more often ξάγω (αύξάνω, q.v.), aor. ηβξήσα, ηφξήσα or 
ηξήσα.
βγάλω, impf. γαλίνα.
βρονκανίζω I weep, aor. βρονκάνσα or βροκάνσα.
δίκα as impf. of δίτω I give, as well as δίνα.

V. § 335.
ἐφούμαι or ἐξούμαι (εὔχομαι).
ζίζων they yoke, Tsh. by the side of aor. 3rd sg. ἐβζίζων, Afs.
ζίνω (ζζύνω).
περιβαίνει, pres. pass. to Greek περιβάλλω.

νύσσω, aor. subj. from ἀνυάλω (λίμυνο) is for μνάσω as from an
aor. indic. ἡμνάσα, the indic. in use being ἡγμασ (ἡλασα, v. § 267). So too the impv. νάσι at Afs.

τα the pronominal object occasionally appears after ν as a:

e.g. σκότσεν a he killed him.

See also § 252 for examples in the aor. active.

Dropping of Consonants by Dissimilation.

§ 282. When a consonant occurs twice in a word or phrase,
one of them, almost always the former of the two, frequently
disappears. This phenomenon is not a law; it is no more than
a tendency, and I have noted that, as would naturally be expected,
the more rapid is the speech the more frequently it occurs. We
must therefore suppose that the dropped consonant, although lost
in pronunciation, is still present to the consciousness of the
speaker. The examples I have collected are:

πενάδα fifty, for πενυάδα.
κράει da for κράτει da, impv. of κρατώ.
π’ ἄν da oíκ; what wilt thou do? for τό ἄν da ποίκ; For ποίκ
v. § 251. In text, p. 470, l. 10.
ἐκοψέε da, 2nd pl. aor. of κόψαω followed by the obj. For
ἐκοψέε da. This is probably regular in this part of
the verb.

βρυσέλων, f. pl., brook-parsley, for βρυσοσέλων.
σοτύπο δ’ στάτα; why shall I stand? For σοτύπος δ’ σ. In text
on p. 470, l. 31.


§ 283. The 2nd sg. subj. of s-aorists, such as σκοτώς for σκοτώσις, are explained in § 251 as due to the dropping of i in the post-tonic syllable before s; this explanation has the advantage of bringing them under the same heading as the other second persons without s like ποίε, ὅρεφ, etc. Otherwise σκοτώς and its like could perhaps be explained as the result of a dissimilatory dropping of the first s and a following contraction of the vowels.

Metathesis.

§ 284. The group σφ regularly undergoes metathesis, and the resulting φσ is very often lightened to σ (v. § 279). Examples are:

φσάγω or σάγω (σφάζω), aor. ἐφσαξα.

φσαώ or σαώ (ἀσφαλῶνω), Ph., and aor. σάλσων, Kías.

φσαό (ἀσφαλός).

σίνου (σφίγγω), Kía, aor. ἐφσυξα, Ph. Kía., impv. σύη τα, Ph. Kía.

φσόνδυος (σφόνδυλος).

φσοργάτος (σφοργάτο) omelette.

Other examples of metathesis are not common. I record:

ζέλμονω for λῆσμονώ.

ζέσουv, pres. 3rd pl. Tsh. and ἐβῆξεωv, aor. 3rd sg. Afs., which point to a pres. β)ζέζω I yoke, a metathesised form of ζεῦνω (ζέβγω).

γαῖρίδι as well as γαῖδιρι (γαῖδούρι) ass.

ποράδι foot (ποθάρι).
PART II. MORPHOLOGY.

(a) THE ARTICLES.

§ 285. The forms of the definite article are:

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<tr>
<th></th>
<th>Sg.</th>
<th>Pl.</th>
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<tbody>
<tr>
<td></td>
<td>m.</td>
<td>f.</td>
</tr>
<tr>
<td>N.</td>
<td>ὁ,</td>
<td>ἡ,</td>
</tr>
<tr>
<td>Acc.</td>
<td>τον,</td>
<td>την,</td>
</tr>
<tr>
<td>Gen.</td>
<td>τοῦ,</td>
<td>ἣς,</td>
</tr>
</tbody>
</table>

For gen. pl. v. § 303.

The same forms are used at Tsh. Kls. Afs.; being proclitic they are, although unaccented, unaffected by the vowel-weakening (§ 249), which touches only final syllables. The use is as in Modern Greek.

§ 286. For indef. article ἄν (ἄμ, ἄν, ἄ) of all genders and cases is used. The form used varies with the initial of the noun.

(b) SUBSTANTIVES.

§ 287. The declensions are arranged in the same order as the Cappadocian, an order imposed by the peculiarities of these latter (v. § 108). This order is:

I. Neuters.

(a) The diminutives in -ον and -ον. §§ 288, 289.

(b) The neuters in -α of the old 3rd decl. § 290.

(c) Substantives in -ος and with them the neuters in -ον. §§ 291—293.

II. Masculines.

(a) The modern imparisyllabic decl. §§ 294, 295.

(b) Substantives belonging to the old 1st decl. in -ης. §§ 296—299.

III. Feminines.

(a) Substantives in -α and -ά. §§ 300, 301.

(b) Substantives in -ι (ι or -η). § 302.

11—2
I a. The diminutives in -ι(ov) and -ι(ov).

§ 288. These shew two peculiarities, the pl. in -ε at Phárasa and -α at the other villages (v. § 259), and the genitive in -ο (v. § 258). Examples are for Phárasa, ἵματι shirt, κορίδζε girl, πουλί bird, for Tshukuri λαχτύλι finger and for Kiska πράδι foot. Thus:

Sg. N. Acc. ἵματι κορίδζε πουλί λαχτύλι πράδι.  
Gen. ἵματον κοριδζοῦ πουλοῦ λαχτυλοῦ πραδοῦ.  
or κορ(δ)ζοῦ
Pl. N. Acc. ἵματε κορίδζε πουλία λαχτύλα πράδα.

Further examples are γαίδιρι, καρίδι, γοῖς corn, γαῖς rock, μεράτι pear, λαχτόρι cock, πουλί mountain, τί ear, ψάρε, and many others.

Turkish names of things ending in a consonant are declined in this way. Examples are ἵδιν (izin) permission, ἑᾶχα (qawaq) poplar, χατεύλεχι (hapesleq) prison, and so all words with the ending leq, lik, etc.

§ 289. The use of -ες as a termination to express indefiniteness appears here occasionally. Thus το κονέζι the reaping hook, but ἄν γονέζις a reaping hook, both forms being for nom. and acc. For this phenomenon in Cappadocia and its connexion with the indef. acc. of the -ος decl. v. §§ 113, 115, 293.

I b. Neuters in -α of the old 3rd declension.

§ 290. Here come the words which follow πράγμα. An example is δῶμα flat house-roof:

Sg. N. Acc. δῶμα.  
Pl. N. Acc. δῶματα.  
Gen. δωμάτου.

Κράς (křas) besides κράτα has pl. κράτε (κρεάτια) as from a dimin. κρεάτι.

Π a. Masculines in -ος and neuters in -ov.

§ 291. (1) Masculines in -ος. These differ from the Modern Greek type in two points; the acc. sg., as in Cappadocia, has its special ending only after the definite article, and there is no
special form for the acc. pl. \(^1\) Examples are ἀπός (ἀλλοπός) fom, ἀγός (λαγός) hare, Ἁβεγός Turk, δᾶσκαλος, declined thus:

<table>
<thead>
<tr>
<th>Sg. N.</th>
<th>ἀπός</th>
<th>ἄγός</th>
<th>Ζίφος</th>
<th>δᾶσκαλος.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Acc. def.</td>
<td>ἀπό(ν)</td>
<td>ἄγό(ν)</td>
<td>Ζίφο(ν)</td>
<td>δᾶσκαλο(ν)</td>
</tr>
<tr>
<td>Acc. indef.</td>
<td>ἀπός</td>
<td>ἄγός</td>
<td>Ζίφος</td>
<td>δᾶσκαλος.</td>
</tr>
<tr>
<td>Gen.</td>
<td>ἀποῦ</td>
<td>ἄγοῦ</td>
<td>Ζίφον</td>
<td>δᾶσκαλον.</td>
</tr>
<tr>
<td>Pl. N. Acc.</td>
<td>ἀποὶ</td>
<td>ἄγηθ</td>
<td>Ζίφοι</td>
<td>δᾶσκαλοι.</td>
</tr>
</tbody>
</table>

For ἀγήθιν. § 265. The voc. is in -ε, as in the decl. of βασιλός, voc. βασιλέ, acc. def. βασιλό(ν), gen. βασιλό. This genitive is remarkable.

'Αδελφός has a dimin. pl. ἀδέλφε, and at Afs. ἁδέρφα. Χρόνος has nom. and acc. pl. χρόνες or rarely χρόνους, gen. pl. χρόνου. Χρόνες probably owes its ending to ἡμέρες.

§ 292. When the ending is not accented the vowel-weakening at Tshukúri and Kíaska changes it to -ους and the forms are, e.g. for λύκος:

<table>
<thead>
<tr>
<th>Sg. N.</th>
<th>λύκους.</th>
<th>Pl. N. Acc. λύκου.</th>
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<tbody>
<tr>
<td>Acc. def.</td>
<td>λύκου(ν)</td>
<td></td>
</tr>
<tr>
<td>Acc. indef.</td>
<td>λύκους.</td>
<td></td>
</tr>
<tr>
<td>Gen.</td>
<td>λύκου or λυκοῦ.</td>
<td></td>
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</tbody>
</table>

Irregularities are νίδος, voc. νιό, pl. νιόδες, and τόπας (τόπος), acc. τοπα(ν), pl. τοπία. Another acc. in -α(ν) is τὸν góфа for τὸν κόλφον, q.v.

§ 293. (2) Neuters in -ο(ν). Examples are ἄβγο (ἄλωγον) horse, μήο (μήλον) apple, χωρίο village.

<table>
<thead>
<tr>
<th>Sg. N. Acc.</th>
<th>ἄβγο(ν)</th>
<th>μήο(ν)</th>
<th>χωρίο(ν).</th>
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<tbody>
<tr>
<td>Gen.</td>
<td>ἄβγον</td>
<td>μήον</td>
<td>—</td>
</tr>
<tr>
<td>Pl. N. Acc.</td>
<td>ἄβγα</td>
<td>μήα</td>
<td>χωρία.</td>
</tr>
</tbody>
</table>

Here too -ς is used to express indefiniteness (v. §§ 113, 115, 289). Thus σο χωρίο(ν) to the village, but 'ς α χωρίος to a village. Both these forms are probably used for the nom., but naturally the -ς form is more needed in the acc.

Forms with the Tshukúri and Kíaska vowel-weakening are χωρίον, pl. χωρία and μύον mill, gen. μυοῦ, pl. μύα, both from Kíaska. At Phárasa also μύλος tends to be neuter.

\(^1\) Lagaarde's ἄ τζενωύς in Ph. Gospel is possibly gen. pl. V. note on § 317, and § 363.
II b. *The modern imparisyllabic declension.*

§ 294. In this the distinction between nouns with and nouns without personality is felt.

(1) Nouns with personality. For these the decl. is as in Modern Greek, excepting that the acc. form is only used after the definite article. Its use is mainly for Turkish words ending in a vowel. Examples are: παπάς, φοβάς coward (Modern Greek ending -ές, -άς ancient -εύς), δελιγκανός (Turk. deliqanlı) young man:

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<tr>
<td></td>
<td>παπάς</td>
<td>φοβάς</td>
<td>δελιγκανός</td>
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<tr>
<th></th>
<th>Pl. N. Acc.</th>
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<tr>
<td></td>
<td>παπάδες</td>
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</table>

For the ā in φοβάς v. § 260. It has also a pl. φοβέοι. A similar word is φυγιμάρδες poor man from Turk. fuqara.

At Kiska and Tshukúr the final -ς of the pl. is dropped and the ε becomes by the vowel-weakening i. Thus παπάς Tsh., ἀμίς (Turk. 'ammi) uncle, Kíša:

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<tbody>
<tr>
<td></td>
<td>παπάς</td>
<td>ἀμίς</td>
<td></td>
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</table>

<table>
<thead>
<tr>
<th></th>
<th>Pl. N. Acc.</th>
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</thead>
<tbody>
<tr>
<td></td>
<td>παπάδι</td>
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</tbody>
</table>

Other examples are qadhís (Turk. qade) judge, φωσθόνος (Turk. qomšu), neighbour.

§ 295. (2) For words which do not involve the idea of personality, the plural is neuter with the termination -άδε (Modern Greek -άδια). This type is found in Cappadocia also (v. § 157). It is used for Turkish words without personality ending in a vowel. The sg. is always masculine. Examples are: πρακανάς beetle, ὀδάς (Turk. oda) room:

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<tbody>
<tr>
<td></td>
<td>πρακανάς</td>
<td>ὀδάς</td>
<td></td>
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<table>
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<tr>
<th></th>
<th>Pl. N. Acc.</th>
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<tbody>
<tr>
<td></td>
<td>πρακανάδε</td>
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</tbody>
</table>
At the other villages, where the -ia of the neut. pl., which at Phársas becomes -e, becomes -a, the pl. is naturally in -áda. Thus ó παράς (Turk. para), pl. τα παράδα, Afs. Other examples are ἀραβάς (Turk. āraba) waggōn, ἵμβρας (Turk. imzə) signature, ἄλονος (Turk. cale) bush, μειβάς (Turk. meive) fruit-tree, σάδακς (Turk. sadaqa) αlms, δογμᾶς (Turk. dōime) button, and many others.

II c. Substantives belonging to the old decl. in -ης.

§ 296. All the recorded examples are of the paroxytone type. In the nom. the η, being before σ, is dropped, and then often the σ itself (v. §§ 250, 251). The pl. is like that of the -ος nouns, the gen. sg. either the same and in -οῦ, or of the -ης decl. type and in -η. Examples are νομάτις a person, χωρώτ (i.e. χωριώτης), peasant, Tsh., ἀράπι negro. These are declined:

Sg. N.
Acc. indef. νομάτις χωρότι ἀράπι.

Acc. def. νομάτη χωρώτι ἀράπη.

Gen. νοματοῦ χωρώτη —

Pl. N. Acc. νοματοι χωρώτοι ἀράποι.

The vocative of νομάτις is νομάτη.

At Afs. and Tsh. the final -σ of this and of all such words is dropped, and the nom. is νομάτ, a form which occurs commonly at Phárusa also.

§ 297. There are a number of words whose nom. sg. is what is left phonetically of -άρης or -έρης. In these it is curious that the -ος of the pl. ending often disappears, so that the sg. and pl. are alike. Examples are ἰωνογάρ (κυνηγάρης) eagle, and μαλίερ a hairy monster. The Afs. forms of ἱωνογάρ are added:

Ph. Afs. Ph.

Sg. N.
Acc. indef. ἱωνογάρ ἵωνογάρ μαλίερ.

Acc. def. ἱωνογάρη ἵωνογάρη μαλίάρη.

Gen. ἱωνογάρῃ ἵωνογάρῳ μαλίέρη.

Pl. N. Acc. ἱωνογάρ(οι) ἵωνογάρ(οι) μαλίέρ(οι).

Other examples are βοσχέρ shepherd, ὄκνερ idle, κοφτέρ (cf. κοφτὸσ) executioner, στανέρ (ἀσθενής), and from Turkish βεζίρ vizier.
The corresponding Pontic words have as type ὀκνίας, pl. ὀκνεῖρι, and Hatzidákiš¹ shows how this -αρ pl. has attached itself to the -έας nouns, which at Ph. seem to have gone over altogether to the -ἀρης decl. Compare also Cypriote ὀκνιάρης.²

§ 298. When -ης follows two consonants, and the latter of these is dropped, a declension arises like that of κλέφ (κλέφτης) and ἀφτέν (ἀφθέντης) at Tshukúri, which are as follows, κλέφ having the article to shew the change of κ to γ:

Sg. N. ὀ κλέφ ἀφτέν.
    Acc. indef. ἄν κλέφ ἀφτέν.
    Acc. def. τοῦ κλέφτη ἀφτένδη.
    Gen. τοῦ κλέφτη ἀφτένδη.
Pl. N. οἱ κλέφτωι ἀφτένδου.
    Acc. τοι κλέφτωι ἀφτένδου.

§ 299. To this decl. belong the Turkish names of persons which end in a consonant. Thus besides βεζίρ there are ἁσλάν (aslan) λιόν, ἰελάτ (jellad) executioner, μισαφοῦρ (mūsāfir) stranger, guest, τομβέλ (tembel) lasy, derpīs or derybίνης (dervīš) dervish, χεκίμ (hekim) doctor, and many others. These are all declined like e.g. χεκίμ:

Sg. N. χεκίμ.
    Acc. indef. χεκίμ.
    Acc. def. χεκίμη.
    Gen. χεκίμοι.
Pl. N. Acc. χεκίμοι.

III a. Feminines in -α (and -ά).

§ 300. The decl. of these is as in Modern Greek. e.g. ναῖκα woman:

Sg. N. ναῖκα.
    Acc. ναῖκαν.
    Gen. ναῖκας.
Pl. N. Acc. ναίσες.

At Tsh. the -σ of the pl. is generally dropped, as in the imparsi-syllabic nouns, and the pl. of ναῖκα is ναίσ. The decl. of μά mother at Tsh. is:

Sg. N. μά.
    Acc. μάν.
    Gen. μάς.
Pl. N. Acc. μάνου.

¹ Φλ. 'Ερ. p. 17.
² Sakellarios, Κυπριάν, ΙΙ, p. 700.
§ 301. The imparisyllabic pl. is used often for oxytones and here the words in ã appear (v. § 260). Thus γραδε, Ph., γραδή, Tsh. The final ã disappears, according to § 280, before the μ of the possessive; thus ζ μά μου of my mother.

III b. Feminines in -ι (-ι or -η).

§ 302. The examples are old first decl. words in -η. Thus κόρη and ἀδελφή, the latter with the imparisyllabic pl.:

Sg. N. ἡ κόρη ἀδελφή.
Acc. τὴν γόρην ἀδελφὴν.
Gen. σ κόρη, v. § 251 ἀδελφῆς.
Pl. N. Acc. οἱ, τις κόρες ἀδελφάδες.

The forms, nom. ἡ κόρη τ σοῦ, thy daughter, acc. τὴν γόρη τ σοῦ, gen. σ κόρη τ σοῦ are explained in § 253 (2, b).

The Genitive Plural.

§ 303. This case is omitted in all the paradigms; it is rare, and I got no certain examples, except in the texts, τοῦ παλαιοῦ (p. 470, l. 3) and perhaps καμηλοῦ (p. 472, l. 28). I believe that, except for χρονῶ, the acc. pl. is generally used in its place; at any rate τοῦ Ἑρακλείου and τῶν μυαλόφοι, in form acc. pl., are used in the texts in the place of the genitive1. There are however endings in -ιοῦν and -ιοῦς, Grégoire giving τοῦ νοματιοῦν and ι παθίους (τῶν γυναικῶν), the article in both examples having the same form as in the sg.2 Both these endings occur in the Pharasa gospels; the examples are (with references to Lagarde):

(1) in -ιοῦς.

to νοματιοῦ τοῦ νιοῦ of the Son of men (p. 8).
σ Γιαοδούς τὸ φοβε from fear of the Jews (p. 13).
όντονους of whomsoever (p. 13).
ἀτικνώς, from ἐκείνος, may be acc. or gen. (pp. 8, 13). V. § 317 with the gen. τουν ἰεινῶ.

(2) in -ίουν.
κριματιοῦν, of sinners, as from a nom. κριματ(ης), like νοματ (p. 9) τοῦ προφητιοῦν (p. 10).

1 p. 516, l. 7, and p. 520, l. 4. 2 B.C.H. xxxiii, pp. 155, 156.
σὰ δώδεκα τού Ἰσραήλιων τῆς τάξεως to the twelve tribes of Israel, or rather of the Israelites (p. 11).

τ' ὀφτιόν of ears (p. 12).

τοῦ Τύφουτιον of the Jews (p. 13).

μουχαρισῶν (?μοσχαρισῶν) occurs in a riddle (p. 47).

The frequency of the case in the Gospel text is probably due to its being a translation; in common speech the phrase would be turned otherwise.

The origin of the endings is probably that -οῦν is a mixture of the sg. -οῦ with -ων, and -ος an attempt to pluralise -ου by adding to it the -ς of the nom. and acc. pl.

(c) ADJECTIVES.

§ 304. The only forms used are the neut. sg. and pl. which serve for all genders and cases; e.g. καλό pl. κά, δρό great, pl. δρά. Of forms outside this declension, I record only στυφί bitter, pl. στυφέ. The article is used twice as in Pontic, once before the adj. and again before the subst., thus, το καλό ἡ ναίσκα the good woman, σὰ δρά τοῖς φαλτέρι to the chief priests. This is the only point in which the influence of Turkish has broken down the distinctions of gender. V. § 168.

An adjective however if used substantivally shews both gender and, as in Cappadocia, case. A noticeable example is περιφάνε in the text on p. 540, l. 35, which is for τ'περιφάνα (for μα to ε μ. § 259) the nom. fem. sg. from Turkish perihan troubled as from a masc. τ'περιφάνως.

§ 305. There is no special form for the comparative, which is expressed by ἄστ (v. ἄς) after the Turkish model, as in Cappadocia (v. § 169); e.g. εὖς περίοδος ἄστ ἐμένα he is taller than I; εἴναι 'στ ἐμένα μέγα they are bigger than I. Corresponding to Modern Greek περίδιθε, γˈάβ (= καὶ ἄλλο) is used, like the Capp. καὶ ἄλλο. Thus Arkhelais (p. 137) gives for Φάρασα ἄτ’ εὖς γˈάβ καὶ ἄστ ἐγείρω, which is better written ἄτ’ εὖς γˈάβ καὶ ἄστ ἐγείρω this is better than that. See also § 21 for the comparative at Sillé.

§ 306. The superlative is expressed by γιάλ, a compound of ἄς = ἄπο and ἄλλος e.g. το γιάλ περί the highest.

1 The latter phrase from the Pháraas Gospel, St Matt. xxvi, 14 (Lag. p. 8).
(d) Numerals.

§ 307. The numerals in use at Pharássa and at its colonies are almost the same. At Tshukúrí they are:

1, ἕνα 11, ἕνδεκα 30, τριάντα
2, δύο 12, δώδεκα 40, σεράντα
3, τρία 13, δεκατρία 50, πενήντα
4, τέσσερα 14, δεκατέσσερα 60, χίλια
5, πέντε 15, δεκαπέντε 70, γετμίσα
6, ἕξι 16, δεκαέξι 80, σεξάνα
7, ὀφτά 17, δεκαοφτά 90, δέκανα
8, ὀκτώ 18, δεκαοκτώ 100, κατό
9, ἕνεα 19, δεκαενέα 200, δίον κατό
10, δέκα 20, εἴκοσι 300, τρία κατό
e tc.

1000, χίλια
2000, δίον χίλια
e tc.

χίλια (i.e. χίλια) is used with the nom. e.g. χίλια λίτρα ά θousand pounds, Ph.; πέντε χίλια νομίμοι five thousand men, Tsh.

The words for 70, 80, 90, are the Turkish yetmi, seksen, doqsan, with apparently the -α of τριάντα etc., although the Ph. γετμίσα suggests that the ending is allied to the dimin. neut. pl. -α, which is ε at Ph. and -α at the other villages (§ 288).

The Greek forms δνακόσιοι, etc. are not used. Noticeable are πέντε with the final α of τέσσερα and ὀφτά with the initial of ὀχτώ.

§ 308. The numerals at Pharássa only differ from these phonetically. Thus the vowel-weakening not being used δύο and ἕξι appear for δύον and ἕξι; as εά produces ǝ we have ἑνά for 9 and not ἑνέα; and as -α produces -ε and not -α, the form for χίλια is χίλε and not χίλα. Πέντε takes the place of πέντε. Σεξάνα, δεκαπέντε for 80 and 90 are interesting, being the Turkish seksen, doqsan, with the -da ending of the Greek γόδονδα, ἕνενυδα. For γετμίσα seventy v. the remarks on the Tshukúrí γετμίσα, for πενήντα instead of πενήντα v. § 282, and for the supposed “Cappadocian” numerals, v. §§ 172, 173.

1 Grégoire gives for Ph., ἄ, δό, τρία, τέσσερα, ὀφτά, ὀχτώ, ἑνέ (les deux n se prononcent), δεκαφτά, δεκατρία, εἴκοσι, τριάντα (sic), σεράντα, πενήντα, χίλια, γένισα, δεκαέξι, κατό, χίλε. B.C.H. xxxiii, p. 156.
(e) Pronouns.

Personal Pronouns.

§ 309. 1st person:

Sg. N. ἐγώ, ἐ.

Pl. N. ἐμεῖς.

Acc. ἐμένα.

§ 310. 2nd person:

Sg. N. ἐσύ.

Pl. N. ἐσέσσι.

Acc. ἐσένα.

These are the absolute forms; the conjunct forms are 1st sg. με, pl. μεσ or μοι, 2nd sg. σε, pl. σέσ or σοι. The vowel-weakening at Tsh. Kīs. and Afs. produces μι and σι for the sg. conj. forms.

§ 311. 3rd person. For this ἀρέ is used, the local form of the Modern Greek αὐρές. For its decl. v. § 315. The conjunct form are sg. το (του at Tsh. and Kīs.), and pl. τα. These are used as verbal objects, direct or indirect, for all genders; also τα is often employed as a general object after a transitive verb, where the sense seems to require a singular.

§ 312. The pronominal object, direct and indirect, in the principal sentence with an indicative verb always follows the verb instead of, as usually in Modern Greek, preceding it. It follows the verb in this way even in negative sentences: e.g. ἐχω τα and also ἕχω τα ἰα have it not; ἔχω μες τα; dost thou not sell it to us? As far as I know this position in negative sentences is limited to this dialect and Pontic. For the object to follow the verb in positive sentences is common enough in dialects, as in Cypriote, Cretan and commonly in the islands, and also in Cappadocia (v. § 177), but with the negative the usage is unknown elsewhere. The dialect however does not go quite so far as Pontic, for with the future and after νά, where the verb is of course not indicative, the object precedes in the usual way: such sentences as the Pontic κα' θα λέγω σε I will tell thee something are not found.

1 Oeconomides, p. 141.
Possessive Pronouns.

§ 313. The unemphatic forms are:

1st pers. 2nd pers. 3rd pers.
Sg. μου σου m. του, δου.
f. τς, δς.

Pl. μας σας τους, δους.

The 3rd pl. with the vowel-weakening is τους, δους. Also the rd sg. masc. του, δου is sometimes used for the fem.

§ 314. The emphatic forms for the 1st and 2nd persons, as in apposodocia, preserve forms from ἐμὸς, σὸς and ἓμετέρος.

These are: for a single possessor:

1st pers. sg. το μῶνα, pl. τα μάνα.
2nd pers. sg. το σῶνα, pl. τα σάνα.

And for plural possessors:

1st pers. το μέτρος, pl. τα μέτρα.
2nd pers. το σέτρος, pl. τα σέτρα.

At Afs. τα μέτρα and τα σέτρα are used for τα μέτρα, etc. With the vowel-weakening το μέτρο, το σέτρο become το μέτρου, o σέτρου.

These forms are all used both adjectivally and predicatively, like other adjectives they are always neuter in form, and the article is repeated with the substantive. Thus: το σῶν δο κύος, το ὄνα την γόρη, το μέτρου δο σπίτι, τα μέτρα τα σπίτε. There is o special form for the genitive.

For the 3rd person the genitive forms from οὗτος and ἐκεῖνος are used. v. §§ 316—317.

Demonstrative Pronouns.

§ 315. For αὐτὸς this the usual form is sg. ἀτέ (ἀδέ), pl. ἀτέδε, for all genders and cases. For the plural ἀτέ and ἀτέδε occur in the texts, but very rarely. The other forms recorded are ἀτέδε and, more rarely, ἀτέδεα for the nom. fem. sg., ἀτέδεα for acc. sg. of all genders, and ἀτέδεα for the acc. pl. masc. and fem.1 For derivation, s. § 176.

1 The -άδε in ἄτιδε etc. forms an exception to § 250, 8.
The decl. given by Karolidhis (Lag. p. 44) is as follows:

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<tbody>
<tr>
<td>N.</td>
<td>Pl.</td>
</tr>
<tr>
<td>ἀτέ</td>
<td>ἀτιᾶς</td>
</tr>
<tr>
<td>Gen.</td>
<td>τῶν ἄτια</td>
</tr>
<tr>
<td>Dat.</td>
<td>ἄτιανες</td>
</tr>
<tr>
<td>Acc.</td>
<td>ἄτιάνα</td>
</tr>
<tr>
<td>Abl.</td>
<td>ἄστ ἄτιανα</td>
</tr>
</tbody>
</table>

It is however hardly possible that the use of these forms is restricted in the way suggested by the paradigm. It will be seen that ἄτιάνα is a likely pl. to ἄτενα, bearing the same relation to ἄτες that ἄτενα does to ἄτέ. Karolidhis' accentuation of ἄτιας and ἄτια is noticeable.

Besides ἄτέ there are some masc. and neut. forms nearer to ἄτος. These are ἄτος for the nom. sg. masc. and ἄτό for all cases masc. and neut. sg. and even pl. For the acc. masc. sg. ἄτόνα (ἄδονα) is used. In one instance ἄδονα is, p. 474, l. 6, nom. masc. sg. These forms are not used for the fem.

When ἄτέ and ἄτος are used adjectivally they are followed by the article.

§ 316. From ὁτος I noted only the gen. sg. masc. and neut. τουτού. The fem. is probably τουτῆς. They are used as possessives. For Kiska, the acc. pl. in ἄτοντα τι νομάτωι these men.

§ 317. For the remote demonstrative, forms belonging to ἐκεῖνος are used. The recorded forms are:

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<tbody>
<tr>
<td>m.</td>
<td>f.</td>
<td>n.</td>
<td>m.</td>
</tr>
<tr>
<td>Sg. N.</td>
<td>ἐκεῖνος</td>
<td>ἐκεῖνη</td>
<td>ἐκεῖνο</td>
</tr>
<tr>
<td>Acc.</td>
<td>ἐκεῖνον</td>
<td>ἐκεῖνην</td>
<td>ἐκεῖνο</td>
</tr>
</tbody>
</table>

The fem. and neut. pl. nom. and acc. are no doubt ἐκεῖνος, ἐκεῖνο, and the acc. masc. ἐκεῖνοι like the nom.

Besides these ἐκεῖνοι etc. are used, but so generally after Ἰαυ (= καί), that it is impossible to know if Ἰαυ ἐκεῖνος is correct, or Ἰ ἐκεῖνος. All these forms shewing distinction of gender are used only substantivally: no adjective in the dialect distinguishes gender.

The gen. forms recorded are sg. masc. τοῦ ἐκεῖνου, fem. τῆς ἐκεῖνης, pl. τοὺς ἐκεῖνους. They are used as emphatic possessives.

1 Unless indeed, as so commonly in Pontic, the fem. pl. demonstratives and pronouns have masc. forms.
Corresponding to ἀτέ with its pl. ἀτὲδα and no doubt influenced by them, are the forms ἄγείνε and ἄγεινε for the nom. and acc. sg. and ἄγεινάδα for the nom. and acc. pl. They are of all genders. Ἀγείνα and ἄγεινάδα are also used like ἄγεινε and ἄγεινε.

In the same way ἄτό has as its counterpart ἄτεινο which is used for nom. and acc. sg. of all genders. These genderless forms are especially adjectival in use.

Besides these forms Lagarde’s texts give also an acc., or perhaps gen. pl. masc., ἄτεινος¹.

It is noticeable that ἕ is quite rare in all these forms; ἕ is almost invariably used.

As at Silli and in Cappadocia adverbs of locality are often used as adjectival demonstratives: e.g. ἀπιδέ στὸ φάτα of those foods; ἐβγν ἄγει σο πίδι he climbed up that pear-tree. See also in the glossary ἄδε, ἄδε, ἄδει, ἄβδε, ἄπιδε, ἄπιδον, ἄδα, ἄδα, ἄκεί.

**Reflexive Pronouns.**

§ 318. None of the usual forms based on ἐμαυτός and ἐαυτός are recorded. For the reflexive possessive of the 3rd person, the gen. of ἐκεῖνος is used. Thus in text p. 546, l. 24, ἡφαρεν τοῦ Ἰουν τὸ γαϊρίδι, he brought his own donkey, where at Silli κό τον would be used (§ 26) and in Cappadocia τὸ γαφτοῦ τ or το μαφτοῦ τ (§ 187). This use recalls the Pontic use of ἐκεῖνος as a reflexive; e.g., ἐξέφυρεν το ἐβσόλ και ἐντούκεν ἐκεῖνος ἐκεῖνον, he took out the revolver and shot himself². V. § 391.

**Interrogatives.**

§ 319. The interrogative pronoun is declined thus:

Sg. N. τίς.

Acc. τίνα or τόνα.

Gen. τόνους.

These forms are for masc. and fem. The neuter sg. nom. acc. is τί. For the pl. masc. and fem. τίς is used, at least for the nom., e.g. ἄδα τίς εἴναι; who are these? For ὅτις whoever, v. glossary.

¹ The examples are ἀγείνοσ δέγκεν τα he was giving it to them (Lag. p. 8) and δέγκεν ἀγείνοσ he said to them (Lag. p. 18). For gen. v. § 208.

² From an unpublished text from Imera.

¹ As in Cappadocia, v. § 188, and Pontic. V. also § 389.
The interrogative adjective is the indeclinable τοῦς (τοὺς). Thus: τοῦς νομάτες ἐν; what man is it? τοὺς νομάτες θέλ; what man dost thou want? τοὺς ζέα εἶναι; what things are they? Τοῦς is also used in the sense of how? e.g. τοῦς ἄν δα μεῖκοι; how shall I do it? especially where τι would be used in Modern Greek.

Relative Pronoun.

§ 320. The relative pronoun is the indeclinable τοῦ, used exactly like the Modern Greek τοῦ.

(f) The Verb.

1. The Verbal Endings.

§ 321. Most of these are discussed in connexion with the several tenses, but one point requires separate mention. The Phraasa gospel texts use generally, though not always, -μες for the ending of the 1st pl. active. Thus: ἀς τὸ σῶν τὴν ἄκρα τοὺς ἀφάμες τὸ Πάσχα, σῶ ποιῶν τόπα ταίρ Coupe ν' ἀπάμες τὰ φκάσομες; For. Thy part how shall we eat the Passover, in what place dost Thou wish that we go and spread it? St Matt. xxvi, 17 (Lag. p. 8); also ἀνταποίκομες, ἀφάμεs, ibid. p. 10, ἔχομεν, ibid. p. 12, εἶδαμες, ibid. p. 13. There is even a 2nd pl. in -τες; τίδο πιανκατές με You did not take Me, St Matt. xxvi, 55, and τίς χέρι τίδο μακρυνεκατες And you did not put forth your hand, St Luke xxii, 53. Also in a tale given by Lag. (p. 7), νὰ ἰδῶμες τοὺς ἀνταποίκομεs, let us see what we shall do. Karolidhis (p. 124) even says that -με s takes the place of -μεν, giving as examples ποιγομες = ποιοιμεν and βγαινομες. Of this I found no trace at Phraasa, and it would seem to be obsolete. It is to be compared with the ending -με in Pontic which is a shortening of -μετω, and so passive. It is however carried over to the active in one place in Pontos, Tripolis, and the Phraasa examples must be explained in the same way\(^1\).

At Tshukuri the ending -σι is recorded for the 3rd pl. present, and probably used for all 3rd plurals, by the side of -ν. V. § 326.

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\(^1\) For the Pontic explanation and reference v. Hatsidakis in Indog. Forsch. xxxi, p. 246. For the same ending at Nikopolis (Shabin-Kara-Hizar) see p. 10, note 2, and § 391. For Cappadocia v. § 191.
2. The Present Stem.

§ 322. As in Modern Greek the present has often been newly formed from the aorist. In this process a great fondness is shewn for the ending -νω and especially -αίνω. Thus ψαλίνω (ψάλλω), καυμάινω (κάμω), ἀμαίνω (αμένω), βεγαίνου (βγίω), Tsh., and others. These new presents sometimes have a strange appearance. Thus ἐ(φ)ξοῦμαι for εὐχομαι, εὑμανόω for ἐγκυμονῶ, the ξ in both cases having come from the aorist; ηδύσεσα (ηδύςσα) aorist of αὐξάνω has been regarded as the aorist of an -άω verb, and produced the new present β)ξάγω or β)ξάω, and other examples could be quoted. V. in glossary πλεώ.

§ 323. Of the contracta many in -τω have, as in Modern Greek, gone over wholly or in part to the -τω conjugation, thus πουδ(γ)ω (πουλώ), δενδά(γ)ω (κεντώ), ψοφά (ψοφει). Still belonging to the -τω conjugation are θρόω, βόρω, καυβαλώ, κρατώ, πορτατώ (περιπτατώ), τέλειν (τετιμών), but also ξελαμνάω, and ταβράω (ταββάω). The -όω verbs end as usual in -άνω, but the isolated example πνούνε, 3rd pl. pres. from ἐπνάω, seems to preserve the old -όω form. It occurs in the Ph. text on p. 552, l. 19.

§ 324. The numerous verbs taken over from Turkish have several forms of present. For the d or τ in the ending, v. note on § 9. Examples are:

γαυσάδο, -δεσ or -δάς (γασάμαq), I live, Afs.

κεκώνω (κεχενικέ), I pass my life, aor. κεκίνσα.

θετήμο (θιμικέ), I finish, aor. θετίκσα.

δικλίζω (διλεκέ), I request, aor. δικλέσα.

διουνάνω (δισινικέ), I consider, but at Tsh. διστινάδιου and aor. διστίνσα.

The form in -γως is almost confined to verbs formed from Turkish stems by the addition of -τέγω; other examples of its use are:

δαστίγω (δασάμαq) I am astonished, aor. δαστίκσα.

δικτίςσεσ, aor. 2nd sg., from δικμέκ to place, set. Grégoire, B.C.H. xxxiii, p. 159.

σύρτιςσε, aor. 3rd sg., from ὁρκμέκ to be afraid.

Also τυτμαq, κρομαq, χατμαq, in the glossary.

One verb is recorded in -ξω: γραπτίζω I interpret (a dream), Turki yurumaq.
3. The Present Active.

§ 325. This does not differ much from the Modern Greek form. Thus:

Sg. ὑρέβω I seek, ὑρέβεις or ὑρέφω, ὑρέβει.
Pl. ὑρέβῃ-ομε or -ομε, -ετε, -ουνε.

The subj. has the same endings. The 2nd sg. ὑρέφω is due to the dropping of the i before σ, for which see § 250.

§ 326. At Tsh. the 3rd pl. ends in -ν or -σι, the former probably before the pronom. obj. τα (v. § 330), the latter when it is not used.1 Thus ἀγροκακω runs:

Sg. γρον-κά, -κας, -κα.
Pl. γρον-κάμι, -κατε, -καν ου or -κασι.

§ 327. Further examples of the sg. are:

γρέβω I look, γρέβεις or γρέφω, γρέβει.
θέλω or θέγω, θέλε, θέλει.
φορείνω I wear, φορείν, φορείνε.

From φρονκαλαίνω I sweap is the 2nd sg. φρονκαλαίνεις, and forms in -εις are quite common; e.g. πιπδέεις, σείνεις (σείω) thou shakest, and from Tsh. παίζεις.

§ 328. The present of ἐκω is: Sg. ἐκω, ἐς before a vowel or voiced consonant ἐς, ἐςει. Pl. ἐκομε, ἐκετε, ἐκουνε. ἐς probably results from contraction after dissimilatory dropping of the first sibilant (σ) in ἐκεις, v. § 282.

The 2nd sg. of γυροδίξω may have arisen in the same way, or may be due to the i dropped before σ. It runs:

Sg. γυρος-δις, ἐς, ἐςει.
Pl. γυροδι-δικομε, -δικετε, -δικουνε.

§ 329. For the villages with vowel-weakening (v. § 249) we have such forms as these for κλέφτω from Tsh.:

Sg. κλέφ-του, -τες, -τει.
Pl. κλέφ-τουμι, -τιτε, -τουνι.

§ 330. Transitive verbs, when no other object is expressed, are generally followed by the pronominal obj. τα for all genders and often sg. as well as pl. in sense. The pl. endings are shortened. Thus for φερίνω (φέρω):

1 No aor. 3rd pl. in -σι is recorded.
Sg. ϕερίνω da, ϕερίν da, ϕερίνει da.
Pl. ϕερίνομ da or ϕερίνομεν da, [ϕερίνετ da], ϕερίνουν da.

Of the 2nd pl. I have no example. Equally likely is ϕερίνε da with the final -τε lost by dissimilation (v. § 232).

An example from Tsh. is πονλώ, which before the object τα runs:

Sg. πονδω τα, πονάς τα, πονά τα.
Pl. πονάμ da, [πονάτ da], πονάν da.

The 1st sg. without τα is πονάου.

§ 331. As examples of the so-called semi-contracta we may take λέγω at Ph. and ἄκουν at Tsh. They run:

Sg. λέ(γ)ω, λές, λέ.
Pl. λέμε, λέτε, λένε.

And

Sg. κοῦν, κούς, κού.
Pl. κούμι, κούδι, κούνι.

§ 332. The verbs in -έγω have a present like that of the semi-contracta. E.g. ἱαστίέγω (Turkish şaşmaq) I am astonished runs:

Sg. ἱαστι-έγω, -ές, -έ.
Pl. ἱαστι-έμε, -έτε, -ένε.

And so too ἵπτεγω I come to an end from bitmek, except that a 1st pl. ἵπτεγομε is recorded.

§ 333. The contracted verbs are in -άω or -έω. The -ώ verbs have, as in Modern Greek, taken the barytone ending -ώνω though in the active only (§ 353), the -άω verbs end in -άγω, -άω or, but far less commonly, -άβω (e.g. μονχτάβω), and the -έω verbs in -έω. An example of the -άω verbs is πονά(γ)ω (πονάδω):

Sg. πονά(γ)ω, πονάς, πονά.
Pl. πονάμ, πονάτε, πονάνε.

And of the -έω verbs is παρτάδω (περιπατάω):

Sg. παρτα-δώ, -δéis, -δεί.
Pl. παρτα-δοῦμε, -δεῖτε, -δοῦνε.

Or from Tsh.:

Sg. bo-ρώ, -ρéis, -ρεῖ.
Pl. bo-ροῦμε, -ρεῖτε, -ροῦνε.
4. The Imperfect Active.

§ 334. Imperfects of the usual Modern Greek type are very rare. I record only εἰχα, βράδυνε (βραδύνει: it becomes evening), κούθενε from κονθάγω (= ἀκολούθω), πανδέχα, impf. to Modern Greek ἄπαντέχω, τυνάγανε, 3rd pl. impf. to Modern Greek τωνάσσω, ἔχανε, 3rd sg. impf. of the unrecorded χάσκω, κοραινέ, 3rd sg. impf. of κοραινω I am blind, ἔβσαζα from σφάζω.

The accent on the penult of πανδέχα and κοραινέ is probably due to the influence of the forms in -έρκα.

The place of this formation is taken by a type peculiar to this dialect, the endings being -γκα, -γκες, etc. with the accent on the penult1. Thus the impf. of ψαλίνω (ψαλλω) runs:

Sg. ψαλαίμα, -αίμα, -αίκε(ν).
Pl. ψαλαίκαμε(ν), -αίκετε, -αίκανε.

The following from Tsh. shews the object following. It is from ἀγαπῶ, and has the change of unaccented e to i found at Tsh. (v. § 249):

Sg. γαβ-άμα да, -άκες τα, -άκεν да.
Pl. γαβ-άκαμα да, -άκετα да, -άκεν да.

Without the obj. the Afs. and Tsh. endings appear in the impf. of παίζω (v. § 339) from Tsh.:

Sg. παί-σκα, -σκις, -σκιν.
Pl. παί-σκαμα, -σκιτε, -σκιν.

§ 335. In barytone verbs, excepting those in -ξω and -βω, for which v. § 339, the tense is formed by substituting the endings -γκα, etc. for the last syllable of the present. Thus:

ἀμαίνω (ἀμοῦ) I plough, ἀμαίνα, and so many others in -αινω. βγαινω, βγαίνα.
βγαλαινου (βγάζω), βγαλαίνα, Tsh.
δίτω I give, δίκα, rarely δίκα. v. § 281.
κλαίω, κλαίκα.
κούνου (ἀκούω), κούρκα, Tsh.
λέγω, λέκα.

1 Modern Greek readers are reminded that the endings are not ἐκα, etc., not ἐκα.
μαρκαδώνω I quarrel, μαργαρίκα or rarely μαργαδώνα. I give recorded forms; the pronunciation varies between κ, γ and ɣ. So many others in -ώνω.

νεργάζω I walk, νεργάρικα.
σήκωνων, σηκώνικα, Tsh.
συράβω (σύρω), συράινικα.
τράγω, τράγικα.
δρύνω (δάλωνικα) I thresh, δρύκα.

§ 336. There are some irregular forms, which use the -ίκα ending of the -έω verbs (v. § 338):

βγάλω (βγάζω), βαλίκα.
βρίσκω (βρίσκω), βρίσκινικα.
[γράφω], γραφτίκα, Tsh.
γρέψω I look, γρεψτίκα.
πλέψω I swim, πλεψτίκα.
φυάγω (φυλάσσω), φυαγίνικα, φυαγανίκα.

A few, with which the forms in § 339 may be compared, are formed with -κα only:

θέψω (θέλω), θέλκα, Tsh.
βοράω, βόρκα as well as the regular βορίνικα.
πρέψκε, from πρέπει (Lag. p. 10).

§ 337. Of contracted verbs the presents in -άω (Ph. -ά(γ)ω), have the impf. in -άκα, and those in -έω (Ph. -έ) in -ίκα. Examples are:

(1) Of -άω verbs:

βροντά, βροντάνικα.
ημάγω (ημελώ), ημάκα.
κοπά(γ)ω (κόλουθό), κοπάνικα.
εκδάγω (κεντό), εκδάνικα.
μεθάγω (μεθό), μεθάνικα.
ξά(γ)ω (ξηλάνω), ξάνικα.
πούά(γ)ω (πουλά), πούάνικα, but also πουλίκα like an -έω verb, although the pres. is always πουάς, πουά.

And with these some verbs borrowed from Turkish, e.g.:

γεύνδαγω (geçinmek) to live, γεύνδάνικα.
§ 338. (2) Of -εω verbs:

άλει (λαλει), ἀλίρκε.
άχδω (λακτιζω) I kick, ἀχδίρκα.
ζέλμονω (ληπμονω), ζέλμονίρκα.
θορω, θορίρκα.
κρατώ, κρατίρκα.
παρπαδώ (περιπατώ), παρπαδίρκα.
πονώ, πονίρκα.
φρονκαλώ (also φρονκαλαίνω) I swear, φρονκαλίρκα.

§ 339. Certain classes of verbs form the impf. differently, with -κα instead of -Υκα. Thus verbs in -ξω, -βω substitute -κα for the -ω of the present, -ξκα and -βκα changing to -σκα and -φκα. Thus:

βινεύω (Leg. p. 47) I throw, impf. βινεύκα, whilst for the form
βινεω he gives impf. βινέγκα, like κλαίω, κλαίρκα.

βροκανίζω I cry, βροκανίρκα.
θερίζω I sleep, θερίρκα.
κανίζω I break, κανίσκα (Leg. p. 52).
ξαρμανίζω, περιφέρομαι (Leg. p. 53), ξαρμανίσκα, Άσ.
γαξέβω I talk, γαξέφκα.
λιμέζω (άλμεγω) I milk, λιμέσκα.
λιτεύω, δέω, λιτέφκα (Leg. p. 55).

Also some words from Turkish in -ιζω come here:

δυστινδίζω (δυσσιμκε) I ponder, Tsh., impf. δυστινδίσκα, Άσ.

But at Ph. δυστινδάκα as from δυστινδάγω.
χαμμαμβλάζω (hamamlamaq) I give a bath to, χαμμαμβλάδσκα.

Akin to this are βορω, βόρκα and θέλω, θέλκα in § 336. The κ in the pres. 2nd sg. πιστέψεις (πιστεύεις) seems to have passed over from an impf. πιστέφκα. For this phenomenon in Capp. v. § 193.

§ 340. The origin of this type is probably to be sought in the ending -ισκα, so common in Cappadocia. Thus for barytone verbs there would be a series of imperfects such as e.g., θέλισκα, παιίζισκα, γαξέβισκα, ψαλίνισκα. In all of these the -ι of -ισκα being post-tonic and between a consonant and ι would drop (§ 250), and then the resultant group of consonant + ι + κ would lose the ι, both if it were treated like the consonant + ι left as the result of dropping an ι in the final syllables of § 251, and also if it followed the Pontic
middle ending -ευσκα (i.e. -εφσκαμα) which becomes -ευσκα (-εφσκαμα)\(^1\). This would give for our examples θέλκα, παλίκα, γαεβέρα, ψαλίνκα, of which θέλκα is the form actually used, whilst the others only need an assimilation of the sound before the κ to give the forms in use, παλίκα, γαέβερα, ψαλίνκα. With regard to the verbs in -νω it may be remarked that the fact that the ending is -νκα and not -νγα is enough to suggest that something has dropped out between the ν and the κ.

The contracta seem to have started from the forms in -ανα, -ανα, and added to this the -ιακα ending, just as at Ulagháteh and Ferték (§§ 210, 215). This gives e.g. for -άω verbs, ἐνδάνισκα, and for -έω verbs, κρατίνισκα, forms which treated like the barytone verbs would ultimately produce the actually used ἐνδάρκα and κρατίγκα, the steps being ἐνδάνισκα → ἐνδάνισκα → ἐνδάνισκα → ἐνδάρκα.

Lastly it would appear that the semi-contracta λέγω, κλαίω, etc. took the ending of the contracta at some stage of its development from -ισκα to -ικα.

5. The Aorist Active.

§ 341. The stem of the aorist is generally as in Modern Greek, the chief difference being due to the dropping of unaccented i before ι (v. §§ 250, 253), which has changed e.g. ἐπονύμσα to ποιν(υ)σα, and by a frequent analogical extension ἐποκότσα to σκότσα, σάλωσα (= ἐσφάλωσα) to σάλσα, etc.\(^2\) The endings appear in the examples below. Thus ποίκα I made:

Sg. ποίκα, ποίες, ποίε.
Pl. ποίκας, ποίες, ποίκαι.

For κε→(έ) v. § 264.

An example from the villages where the unaccented vowels are weakened (v. § 249) is the aorist of ἔρχομαι from Tsh.:

Sg. ἔρτα, ἄρτις, ἄρτινι.
Pl. ἐρταμε, ἄρτιτι, ἄρτινι.

\(^1\) Cf. Hatzidákis, Indog. Forsch. xxxi, pp. 245 and 250, explaining the Pontic middle ending in -έσκομα, corresponding to the active -έω, as due to the spread of the suffix -σκομα.

\(^2\) v. ἐσφάλωσα and καλώσα in glossary.
The ending of the 3rd sg. -ν is sometimes -ν or even -ε, e.g. πή(γ)ά, πή(γ)έσ, πήν or πήν (← πήμιν) or πή (← πήγι).

§ 342. When the pronoun τά follows, the 1st pl. is of the type ποίκαμ δά or less commonly ποίκαμέν δά, the 3rd pl. ποίκαν δά and the 2nd pl. ποίσετε δά, and probably also ποίσε δά with the -τε lost by dissimilation (§ 282).

Trisyllabic aorists followed by τά (δά) develop a second accent. E.g. from φερίνω (φέρω):

Sg. ἤφαρά δά, ἤφαρές τά, ἤφαρέν δά.
Pl. ἤφαράμ δά or less commonly ἤφαραμέν δά, ἤφαρέτε δά, ἤφαράν δά.

The 2nd pl. is also ἤφαρεε δά with dissimilatory dropping of the τ before the following dental τά (δά).

In a paradigm from Tsh., the aor. of βγαλάνου (βγάζω), the second accent is not always developed. Thus:

Sg. ἤβγαλα δά, ἤβγαλες τά, ἤβγαλν δά.
Pl. ἤβγαλμα δά, ἤβγαλτε δά, ἤβγαλν τά.

For the λ in this paradigm v. §§ 267, 269.

Forms accented like ἔσύρε με, ἔεσύρε δά (for ἔεσύρε δά from ἔεσύρω) common in Cappadocia (v. § 222), are extremely rare at Phārassa.

§ 343. The aor. subj. act. runs thus: e.g. from ποίκα I made:

Sg. ποίκω, ποίκε, ποίψ.
Pl. ποίκωμε or ποίκουμε, ποίςετε, ποίκουνε.

At Asp. ποίεσου, etc.

From ἐρχομαι:

Sg. νάρ-τώ, -της, -τη.
Pl. νάρ-τώμε or -τούμε, -τετε, -τούνε.

From ἴνομαι (γίνομαι), aor. indic. ἴννα:

Sg. ἴνώ, ἴνής, ἴνη.
Pl. ἴνουμε, ἴνήτε, ἴνονε.

Ποίκ above is for ποίησ with ι dropped before ι (v. §§ 250, 251), and this regularly affects all forms in -ης. For an example of the sigmatic aor. we have from σκοτώνω, aor. σκό(τ)σα, the subjunctive:

Sg. σκό-τώς, -τώς, -τώση.
Pl. σκό-τώσωμε, -τώσετε, -τώσονε.
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For the possibility that these forms are to be explained by a dissipimatory dropping v. § 283.

Other such forms are:

<table>
<thead>
<tr>
<th>Present</th>
<th>Aorist</th>
<th>Aor. subj. sg.</th>
</tr>
</thead>
<tbody>
<tr>
<td>[γνωρίζω]</td>
<td>νώρτσα</td>
<td>γνω-ισω, -ις, -ιση.</td>
</tr>
<tr>
<td>γρέβω I look</td>
<td>ἡγρεψα</td>
<td>γρέψω, γρεπτ, γρεψη.</td>
</tr>
<tr>
<td>δίω I give</td>
<td>δώκα</td>
<td>δώσω, δώς, δώση.</td>
</tr>
<tr>
<td>παύω I take</td>
<td>πήρα</td>
<td>πάρω, πάρ, πάρη.</td>
</tr>
<tr>
<td>πιτάξω I send</td>
<td>πιταξα</td>
<td>πιτάξω, πιτάκι, πιτάξη.</td>
</tr>
<tr>
<td>πνώω I sleep</td>
<td>ὑπνωσα</td>
<td>πνώσω, πνόως, πνώση.</td>
</tr>
<tr>
<td>πουλ(γ)ω I sell</td>
<td>πούλτσα</td>
<td>πουλ-ήσω, ής, ήση.</td>
</tr>
</tbody>
</table>

The accented syllabic is the only form of the augment in common use; it is either ε- or ή-.

6. The Imperative Active.

§ 344. There is no distinction in the impv. between the present and the aorist. The forms fall under two heads; (a) the imperatives of the barytone verbs, which are aorist in form, and (b) those of the contracts, the verbs in -ωνω (the modern form of the -ω ending) and the verbs in -ίζω, all of which are present in form in the singular, and in the plural either present or aorist. The pronominal object is nearly always added; in all such cases I have given it. Examples follow:

§ 345. (a) From barytone verbs. The sg. generally loses the final -ε: examples with it are commoner at Tsh. and Afs. than at Ph.

<table>
<thead>
<tr>
<th>Present</th>
<th>Aorist</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀτιέω I pursue</td>
<td>ἀτιέσα</td>
<td>ἀτιές τα.</td>
</tr>
<tr>
<td>ἀφίημι I leave</td>
<td>φήκα</td>
<td>ἀφ, ἀφτσεμε (i.e. ἀφησε, § 253), pl. ἀφέδε δα.</td>
</tr>
<tr>
<td>βγαλαίνω (βγάδω), Tsh.</td>
<td>βγαδά δα, Tsh.</td>
<td>βγαλ τα, Ph.</td>
</tr>
<tr>
<td>θέκω I place</td>
<td>θεκα</td>
<td>θέκ δα.</td>
</tr>
<tr>
<td>κρέμω I hang</td>
<td>—</td>
<td>κρέμας τα.</td>
</tr>
<tr>
<td>— I bring</td>
<td>πά(γ)ασα</td>
<td>πάγας, πάς.</td>
</tr>
<tr>
<td>— I make</td>
<td>πολκα</td>
<td>ποικ το, pl. ποισετε τα, Ph. ποισε με, Afs.</td>
</tr>
<tr>
<td>χορδιέω (Turk. qormaq, § 324)</td>
<td>χορδιέσα</td>
<td>χορδιέσε, pl. χορδιέ-σετε.</td>
</tr>
<tr>
<td>ψέω I cook</td>
<td>ἕψησα</td>
<td>ψής τα.</td>
</tr>
</tbody>
</table>
§ 346. If however the aor. is in -ξα or -ψα the ε is dropped as well as the ε. This probably took place first before the object, in order to prevent three consonants coming together. It has however spread to forms used without a following object. Examples are:

<table>
<thead>
<tr>
<th>Present</th>
<th>Aorist</th>
<th>Imperative</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀφτω I kindle</td>
<td>ἡψα</td>
<td>διπ (τη νυστία) light the fire.</td>
</tr>
<tr>
<td>γραφίσκα, impf., Tsh.</td>
<td>ἑγραψα</td>
<td>γράψε τα, Tsh. Κίς., pl. (with dissimilation of τ) γράψε τα, Tsh.</td>
</tr>
<tr>
<td>γρέβω I look</td>
<td>ἡγρεψα</td>
<td>γρέψ.</td>
</tr>
<tr>
<td>γυρέβω I seek</td>
<td>ἥρεψα</td>
<td>ἥρεψ, ἥρεψ με da, but also ὑρέψα.</td>
</tr>
<tr>
<td>διέχω I shew</td>
<td>ἡδέιξα</td>
<td>δεικ με, Ph. δεῖξη με da, Δικ.</td>
</tr>
<tr>
<td>κόψω I cut</td>
<td>ἕκοψα</td>
<td>κόπ τα, Ph. κόφ του, Tsh.</td>
</tr>
<tr>
<td>[κυττάκω] I look</td>
<td></td>
<td>κύτακ.</td>
</tr>
<tr>
<td>γαλάζω (καβαλλικέω)</td>
<td>γαλάζψα</td>
<td>γαλάζεσ τα.</td>
</tr>
<tr>
<td>νόιζω I open</td>
<td>ἦνοιξα</td>
<td>νοικ τα, and once νέχ τα.</td>
</tr>
<tr>
<td>πυτάζω I send</td>
<td>πίταξα</td>
<td>πίτακ τα, pl. πιτάξετε.</td>
</tr>
<tr>
<td>σύννοι (σφίγγω)</td>
<td>ἔφοιξα</td>
<td>σφίκ τα, Κίς.</td>
</tr>
<tr>
<td>φοσάγω (φαλάζω)</td>
<td>ἕφοσαζα</td>
<td>σάκ τα, σάξε.</td>
</tr>
<tr>
<td>φυάγω (φυλάσσω)</td>
<td>φύαζα</td>
<td>φύαχ τα, Tsh., φύαζε τα, Δικ.</td>
</tr>
</tbody>
</table>

§ 347. The loss of the final ε is usual on the Greek mainland and in the Peloponnese, where generally the resultant -ψ τ-, -ξ τ- have passed by way of -π τ-, -κ τ- to -φ τ-, -χ τ- e.g. κόφ το, σφάχ το. The Phárassa forms κότ τα, σάκ τα shew the intermediate stage not, so far as I know, preserved elsewhere.

§ 348. (b) From contracta and verbs in -ώνω and -ιζω. Although the examples shew that the endings are not always kept distinct, the regular system is that the -ώ verbs have the impv. in -α, the -εω verbs in -ει or rarely -ε, and the -ώνω verbs in -ο or -ου, the -ου being possibly due to the -ου of the passive ending, just as the latter has sometimes adopted the -ο of the active. The verbs in -ιζω range with the -εω verbs, as the similarity in form of their aorists has produced a similar imperative, the process being that the type κρατώ, aor. κράτσα, impv. κράτει acts on the type τιλέτιζω (Turk. dilemek) I desire, aor. τιλέτσα, and gives

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1 Hatzidákis, Μεσ. καὶ νέα Ελλην. I, p. 255.
2 v. νοίζω in § 362.
it an impr. τιλέτε instead of its natural form τιλέτω. The
alternative ending -e is also recorded for this verb in the form
delaiye. So too impr. sg. χαζιρλατε da from the Turkish hazer-
lamaq, to make ready, the present being presumably χαζιρλατιζω.
§ 349. Examples are:
(1) Verbs in -αω:

Present  |  Aorist  |  Imperative
---|---|---
[ἄγασι]  |  —  |  Pl. γαβήσα da (v. § 352).
βουνά(γ)ω (βούνω)  |  βούσα  |  Pl. βούνησε.
κουθάγω (άκολουθω)  |  κούσα  |  κούθα, pl. κουθήσει da.  
πουνά(γ)ω (πονλώ)  |  πούλτα  |  πούά da, pl. πονάδε da.  
χιτάω I hasten  |  χίτα  |  χίτα, pl. χιτάτε.  
[ψοφω] I die  |  ψόφτα  |  ψόφα.

§ 350. (2) Verbs in -έω:

Present  |  Aorist  |  Imperative
---|---|---
κραταω  |  κράτασα  |  κράει τα (v. § 282).
[παρακαλω]  |  παρακάλτασα  |  παρακάλε.
παρπαταω (περπατω)  |  παρπάτασα  |  παρπάδει, Ph., pl. παρπα-
tei, Afs.  
ταβραω (ταβαδω)  |  τάβρησα  |  τάβρει, τάβρε με.

(3) Verbs in -όω:

Present  |  Aorist  |  Imperative
---|---|---
έμωνω (γεμίζω) I fill  |  έμωσα  |  έμω ογ έμον, pl. έμωσετε.
καρακονω I shut  |  καράκωσα  |  καράγο, pl. καρακώσετε.  
μαρμαρωνω I quarrel  |  μαρμάρωσα  |  μαρμάρο ο μαρμάρουν.  
ζυμνωνω I strip  |  ζύμωσα  |  ζύμων.  
σκοταινω I kill  |  σκότατσα  |  σκότα τα, pl. σκοτώσε da.  
φσασωνω (σφαλωνω)  |  σάλσα  |  σάου for τσάλου (§ 269), but
|  |  |  at Kfs. the aor. form σάλ.

(4) Verbs in -ξω:

Present  |  Aorist  |  Imperative
tαχλαδίω I throw  |  ταχλάδισα  |  ταχλάδει τα.
down (v. Turk. taqlah).

§ 351. A few irregular cases follow:

Present  |  Aorist  |  Imperative
---|---|---
βρισκω I find  |  ήβρα  |  ήβρου, but pl. βράδε με1.
μ)δαιω  |  δμβα  |  δμβα.

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1 B. C. H. xxxiii, p. 158.
§ 352. It may be added that the pl. forms, although generally as in Modern Greek, have sometimes lost the τ (d) of the ending by dissimilatory dropping before the τ (d) of the object. Thus γαπήσανε δα is for γαπήσατε δα, σκοτώσε δα for σκοτώσετε δα, so too δώσε δα by the side of δώσετε δα in § 351.


§ 353. The passive, as generally in spoken Greek, is rare, with the natural exception of that of the causals in -οῦω (anc. -ώω). These preserve the old -όω conjugation and end in -οῦαι, etc. instead of the Modern Greek -ονομαί. That of the barytone verbs is conjugated like the deponents, e.g. θέρμαλονομαί, pass. of θέρμαλω, like ἔρχομαι. For the contracts, the -έω deponent conjugation exists, but for the -άω verbs I record only pres. 3rd sg. πωλᾶται, 3rd pl. πωλᾶνται, and impf. 3rd pl. πωλοῦσανται from πωλά(γ)ω I sell. There is also at Kls. Afs. and Tsh. a new conjugation in -άμεν.

I have no examples of the Modern Greek endings -εργοῦαι, -είδοιμαι, etc., and to judge from κεροῦμαι (ἀκηροῦμαι) I listen the -άω deponents have passed over to the -όω conjugation in -οῦμαι.

8. The Present Passive and Deponent.

§ 354. For the barytone verbs an example is ἔρχομαι:

Sg. ἔρχομαι, ἔρθεσαι, ἔρδεται.
Pl. ἔρχομέστε, ἔρθεστε, ἔρχουνται.
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Or with vowel-weakening from Tsh.:

Sg. ἔρχομι, ἔρχεστι, ἔρχετι.
Pl. ἔρχομιστι, ἔρχεστι, ἔρχουσιν.

§ 355. For the -ῶ conjugation we have from φοβοῦμα at Kísa:

Sg. φοείμι, φοείσι, φοείτι.
Pl. φοείμιστι, φοείστι, φοείντι.

And at Tsh. φοβείμι, etc.

§ 356. The passive of the -ῶ verbs, taking as an example φορτῶνω (anc. φορτῶ), runs:

Sg. φορτ-οῦμαι, -οῦσαι, -οῦται.
Pl. φορτ-ούμεστε, -ούστε, -οῦνται.

This form from its commonness has spread, first to -ῶ verbs (κεροῦμαι I listen) and then to the barytones, so that we find ἐφικοῦμαι instead of εφιχομαι and μαρένομαι (Lag. p. 57) I strive and μαρενοῦμαι: side by side.

§ 357. The -άμ form is only recorded from Tsh. Kísa. and Afs. for a present I stand newly formed from the aorist ἰστάθα (ἰστάθην) and so taking the place of ἱστέκομαι (Ph. ἱστήγνουμαι). At Kísa. it runs:

Sg. ἰστά-μι, -στι, -τι.
Pl. ἰστά-μοστι, -στι, -ντι.


§ 358. Here the forms all end in -οῦμονε, whether the present be barytone like ἔρχομαι, an -έο contractum like φοβοῦμαι or a passive to -ῶ in -οῦμαι. That is to say, the last of these types through its commonness has superseded all the others. Thus we have:

ἔρχομαι, impf. ἔρχομουνε.
δρέπομαι I am ashamed, δρεποῦμουνε.
threnoûnmai, therenoûmoune.
φοβείμι, φοβοῦμουνε, Tsh.
φορτοῦμαι, φορτοῦμουνε.

The impf. however of ἰστάμι is not recorded. It is probably ἰστάμουνε. A further exception is formed by γίνομαι, at Ph.


\[ \text{\textit{ινουμαι}, which has an impf. \textit{ενουμουε}, etc., with \textit{ο} instead of \textit{ε} throughout. Its 3rd pl. is \textit{ενούσανε} as well as \textit{ενουσαναι}, and so the 3rd sg. it has the alternatives \textit{ενουτουνε} and \textit{ενουνε}. The third persons of the Tsh. paradigm of \textit{φοβούμουνι} below preserves the \textit{ε} of the present, which is swamped in the other persons by \textit{α}.}

\[ \text{\textit{§ 359. Examples are from \textit{ερχομαι}, Ph. and from \textit{φοβείμ}} Tsh.:}

\begin{align*}
\text{Sg. } & \textit{ερχου-μουνε}, \textit{ουνε}, -\textit{τουνε} (\textit{doune}). \\
\text{Pl. } & \textit{ερχου-μεστε}, -\textit{στε}, -\textit{ουσαναι}.
\end{align*}

\[ \text{The Tsh. paradigm with the \textit{ε} of the present in the third persons:}

\begin{align*}
\text{Sg. } & \textit{φοβ-ουμουνι}, -\textit{ουσουνι}, -\textit{εδουνι}. \\
\text{Pl. } & \textit{φοβ-ουμιστι}, -\textit{ουστι}, -\textit{ουσανί}.
\end{align*}

\[ \text{10. The \textit{Aorist Passive, Indicative, Subjunctive and Imperative.}}

\[ \text{\textit{§ 360. In the indic. the old endings -αν, -ης, -η, etc. have given way to those of the aor. active, excepting in the 2nd and 3rd persons.} \textit{The subj. endings are -ό, -γι, -η, -ομε, -ητε, -ούνε, and the impv. sg. -ου, pl. -ητε. An example is from \textit{βούνομαι} (λοίπομαι)} \textit{I wash:}}

\begin{align*}
\text{Indic. sg. } & \textit{βούστα, βούστης, βούστητι(ν)} \text{\textsuperscript{2}}. \\
\text{pl. } & \textit{βούσταμε, βούστατε, βούστανε.} \\
\text{Subj. } & \textit{βουστώ, βουστής, etc.} \\
\text{Impv. sg. } & \textit{βούστουν, pl. βουστήτε.}
\end{align*}

\[ \text{\textit{§ 361. Aorists in -γα generally keep the velar \textit{γ} through and modify the vowel of the ending to suit. Thus \textit{νολγω} I open, aor. \textit{νολγα}, 3rd sg. \textit{νολγε, subj. νολγώ, 3rd sg. νολγά. V. § 265.}}

\[ \text{\textit{§ 362. Further examples are:}}

\begin{align*}
\text{Present } & \text{Aorist, etc. passive} \\
\text{ρω I cure } & \text{άρεθα.} \\
\text{Ερλακω I find } & \text{βράθα, but subj. βρεθώ.} \\
\text{γλυτώνω I escape } & \text{subj. γουλτουθώ. Also act. aor. γλύτωσα.}
\end{align*}

\[ \text{1 It may be noted that Kar. in giving these aorists always writes them with the aor. ending of the 1st pers. in -αν. Thus \textit{παρέσφη, εμαρέσφη, νεκρώσφης, κ.τ.λ.} This is no more than inaccuracy.} \textit{2 The 3rd sg. occasionally ends also in -γα.} \]
Present
μοίνω (γεμίζω) I fill
(φ)ξούμαι (εμχομαι)
ήρμαινομαι I warm myself
στάμι I stand, Tsh.

Aorist, etc. passive
ἐμώθα and ἡμα.
ἐφξώθα.
θερμάθα.
ἰστάχα or ἱστάθα, Κίς., στάθα, Ph.
Impr. ἱστάχον, ἱσταθήτι, Tsh. The
χ is ὡ more than a variant for θ.
κανίσ-α (intrans.).
κόπα.
ἐμαρέθνη, Καρ. (Lag. p. 57), which
I would correct to μαρέθα.
νανόστα.
νεγρόστα, impv. νεγρόστου.
νίφτα.
νοίγα (v. §§ 265, 361). Impv. νοίγου
and νοίγα, the latter affected by
the act. of the -ώνο verbs, v. § 348.
ξυμνώθα.
σηκώθα. Impv. σήκο, Ph. an! σήκου,
act. in form only (v. § 243), pl.
σηκωθήτι, Tsh.
σωρεφτα, impv. σωρεφτου.
χάρα.
ἐνδράτα or τράπα. Impv. δράτον.
φοβήθα, Tsh.
χάθα.
χωρίστα. Impv. χωρίστου.
ψήθη (3rd sg.).

§ 363. A few act. aorists follow this type. Thus μ)βαίνω has
ἐμβα, βγαίνω has ἐβγα, with 3rd sg. ἐβγε or ἐβγη, and the aor. to
the Modern Greek ἀπομένω, πόμεινα or πέμεινα has 3rd sg. πέμεινη
like ἐμβή and ἐβγη as well as the regular act. form πέμειν. Cf.
the Capp. forms of the βαίνω verbs in § 241.

11. The Pluperfect.

§ 364. The pluperfect of the type ἠρτα ἤτοι used at Sīlī
(§ 56) and in Cappadocia (§§ 244, 245) is not recorded at Phārasa.
12. The Participles.

§ 365. Of the Modern Greek indeclinable active participle I record no examples. The perf. participle pass. is in use, but requires no special remark.

13. The Substantive Verb.

§ 366. The forms are:

Present:

Sg. ελμαί, ελσαι, ἵνε, ἤνι, ἦν or enclitic νε.
Pl. ελμεστε, ελστε, ελσαι.

Imperfect:

Sg. ἥμουνε, ἥσουνε, ἥτουν(ν)ε or ἥδουν(ν)ε.
Pl. ἥμεστε, ἥστε, ἥσανται or ἥσαν.

At Thr. Afs. (and Kiska) the vowel-weakening produces forms with final -ι instead of -ε, ελμι, ελσι, etc.

E. GENERAL CONCLUSIONS.

§ 367. The questions of the relation of these dialects to the rest of Modern Greek and to one another can only be treated here in outline; anything approaching a complete treatment would fill a disproportionate space and is besides impossible without a much fuller knowledge of Pontic and the scattered dialects between Pontos and Cappadocia than is at present available.

§ 368. Apart from the speech of the Bithynian Greeks, which must be set aside, as being at least in the main that of populations brought over from the European side of the Boethros, all these dialects, Pontic, Cappadocian, the dialects of Phárassa, Silli and Livisi alike, stand outside the general division of Modern Greek dialects into Northern and Southern1.

This division is based on the fact that the dialects of the Greek mainland north of Attica and of the northern Aegean islands in all unaccented syllables drop i and u and weaken e and o to i and u, whilst the southern dialects preserve all these vowels unaltered.

1 For Bithynian Greek and its superficial but probably not significant resemblances to Cappadociam, v. §§ 185, 285.
Although this affection of the unaccented vowels is not everywhere carried through with the same consistency, it remains a real ground of division of the dialects of Greece proper, but it is plain that the vowel-dropping of Cappadocia, which hardly goes beyond final syllables, or that of Pontos, touching only the post-tonic syllable, can have no connexion with this thorough-going system; and in the same way the vowel-weakening found at Sílli and Livísi, at Malakopí, Mistí and Semenderé in Cappadocia and at Tshukúri, Kíiska and Afshár-köi in the Phárasa group, cannot claim any connexion with that of Northern Greek. The local restrictions of the vowel-weakening in Asia warn us that it is in fact comparatively recent. Thus it appears at Tshukúri, Kíiska and to a less extent at Afshár-köi, but at the mother-village of Phárasa, from which these are colonies, is almost unknown. In Cappadocian again it has two small separated areas inside the main body of the dialect; at Mistí and Malakopí, but at neither Phloítá nor Sílata which in other ways are most closely allied to Malakopí, and also to some extent at least at Semenderé but not at the neighbouring Ulagháteh. At Sílli it is certainly more recent than the change of ti to òi, as this only takes place before original i and not before the i produced by unaccented a. But ti was still changing to òi when Turkish words were arriving, witness the examples in § 12, and this warns us against regarding the vowel-weakening as very old. An inference from this is that it is not likely to be a real link between the dialects of Sílli and Livísi; an independent development in both cases is more probable.

§ 369. This separation from the rest of Modern Greek is borne out by the rarity of Italian words in the vocabulary. Such words, the frequency of which in Modern Greek is very striking, began to work themselves into the language in the long period of Italian domination beginning with the Fourth Crusade, and their absence from these dialects points to a separation from the rest of Greek, cultural as well as geographical, during that long period.

1 The best general account of the North-Greek dialects is in the introductory pages (pp. 6—24) of Kretschmer's Der heutige lesbische Dialekt, 1905. He discusses the date of this affection of the unaccented vowels, but finds the evidence insufficient to allow him to arrive at any conclusion.

2 For a study of these and the Latin words, see Meyer's Neugr. Studien, iii, iv, and Triandaphyllidhis' Die Lehnsörter der mittelgriechischen Litteratur, Strassburg, 1909.
Of such loan-words I find only λίρα used everywhere, βέργια, μόβελλα, σκρόφα, used at Silli, ἁγάλμα at Silli, Phloïtē, Ἀξο and Sinasós, ἁπτόρ at Dalmedó, καρύλα at Delmesó and Phloïtē, ρίκα at Araván and Ghúrzono, ἦβον at Ferték and ἧπτοῦνα at Sinasós, φλορί and its derivative φλορίνας at Sílota, Potámia and Malakopi, φεργαντί at Malakopí, κογώμα at Místi, μάτσα (or ματσάκα), γαιάνι, γαράφιλι, κάντιο, καντοῦνε, μαςκάράς, ποτάμα and τιμόνι at Sinasós, and μάρκα and μαςκάρης, but no others recorded, at Phárassa. Even this short list needs qualification: the garment called ζήβον at Ferték is said to be of recent introduction. σκρόφα (σρόφα) and τιμόνι (terminus) may well be Latin words, for which opinion indeed their presence here is some evidence, and the connexion of ἁγάλμα with equalé, although generally accepted, is not very clear, and indeed Doctor Xanthudhídhis in his edition of Erotókritos gives good reason for deriving it from γαληνός. Many of these words also have been taken directly, not from Italian, but from Turkish, where they exist as loan-words. Thus līra, fērgatin, frigate, whence ferraunti, and maskara, buffoon, are used in Turkish, and Gustav Meyer gives as loan-words in Turkish vapor, kariola, feluri, karanfil, and it is these that are the direct sources from which the dialects have taken ἁπτόρ, καρύλα, φλορί, γαράφιλη. Τοχτόρ(η), doctor, at Kíška, and the French πόστι, post, post-office, at Afshár-köi and konferásou, conference, at Silli come in the same way from the Turkish doktor, post and konferanse, and there are no doubt other cases. Such of these words as have not come through Turkish, and with them such French words as ταντέλλα, lace (dentelle), at Delmesó, have no doubt reached the dialects in recent years from the outer Greek world by way of Constantinople and other centres. That these European words of recent introduction are more frequent at Sinasós than elsewhere is not due alone to the fulness of Arkhélao's vocabulary as compared with those published of other villages, for in fact the lexical material for Ferték is nearly as large, but is mainly to be accounted for by the close contact with Constantinople, which has introduced many such words into the local idiom. It may be noted here that Arkhélao says in his glossary that instead of the Italian καντοῦνε used at Sinasós the Greek

2 Türkische Studien, i.
\textit{Latin Loan-words} 195

\textit{ακρόδωμα} is used in the rest of Cappadocia, and it is not unlikely that there are other cases where an imported word at Sinasós has ousted a Greek word used elsewhere.

§ 370. Of words borrowed from Latin on the other hand the lists in §§ 371—373 below show that there is no lack. These, together with such Byzantine words as τζαγγη, ταρό, etc., point to the dialects having been in full connexion with the rest of the Greek world in the early Byzantine period, when the culture of Rome was in the east merged into that of Greece. The separation came later, and before the appearance of the Italian words; it was due to the arrival of the Turks in Asia Minor, where the Seljuks were fully settled by the latter part of the eleventh century. The extent of the Latin element will be seen from the following lists\(^1\).

§ 371. Silli: βίλγα (βιγλα), γούλα, κάμπονς (κάμπος), κάστορινου (κάστορινον), κατλάβγου (καβαλλικέων), κούτα, λημόρι (μηνόρι), ναλάρι (λανάρι), σπίτι, στράτα.

§ 372. Cappadocia: ἀκουμπίζω, ἀμπούλα, ἀσπρο, βαρβάτος, βένες, βορδόν (βερύκοκκον), βορδόν, βούλα, βρακή, γούλα, γούργουρ, δεκάνικη, δισάκκη, κάλαντα, καλέβω etc. (καβαλλικέων), καλεία, κάμαρη, κανθάλα (κανθήλαφτης), καρβόν, κάστρο, κελέρ (κελλάριον), κούπα, γάτα, λαμη, λανάρι, λίτρα, μάγουλο, μανάλι, μορμόρι (μηνόρι), μουκά, ύγρα, παγκλάβη, πάλος, πλομίζω, σαλακί, σιτίλι (?,) σκετέλ (σκουτέλλα), σουγλί (σουβλί), σπίτι, σταβλά (σταύλος), στράτα, στιτά (σκίτα) = sagitta, φασκιώω, φοβί (?).

§ 373. Phárasa: ἀβούκα, ἀμνί (λαμνι), ἀσπρο, βουρδόν (βορδόν), βραχίλι (βραχίλλα), γκίτα = sagitta, γούργουρι, κάλαντα, κούπα, γαλέβω (καβαλλικέων), μανική, μηνόρι, παγάνι, σαλά, σουγλί (ουβλί), σπίτι, στάβγο (σταύλος), στράτα, φεκιορέ, φούρνος, όρι.

§ 374. Like the Italian, the Slavonic element in the vocabulary is very small. I record only κούρβα from Silli, κότζι (σ.ν. κόκιλο) from Sinasós, λόγγες from Ferték, φούρκα from Malakopí, and ρούχα from Phárasa and Silli. It may be observed that all the words in question are found in the list of Slavonic loan-words given by Gustav Meyer as most widely distributed over the whole

\(^1\) Where two forms are given, one bracketed and one not, the latter is the dialect form, and the former the one under which the various forms are printed in the glossary, where also details and references will be found.
field of the Greek dialects\textsuperscript{1}, and they are therefore probably of comparatively early introduction.

§ 375. Before coming to the question of Turkish the relation with Armenian should be mentioned. In the Phārāsa vocabulary there is certainly a considerable Armenian element, and this is present also, but to a less extent, in Cappadocian\textsuperscript{2}. Karolidhis has made a number of comparisons which Lagarde has increased and corrected. My ignorance of Armenian prevents my doing much more than giving lists of such words in Karolidhis, as are supported by Hübschmann’s Grammar and Bedrossian’s Dictionary. Some of his derivations are plainly no more than random shots\textsuperscript{3}, but several stand at all events a preliminary inspection; the resemblances which he sees in the phonetics and endings of the two languages are, I think, illusory\textsuperscript{4}.

The geographical position of Phārāsa and the other Greek-speaking villages of its group is here important. The district is thinly populated, but there is an Armenian village near Tshukúrí and many others I believe exist to the north of Phārāsa, and Hajjin is also a great Armenian centre\textsuperscript{5}.

Some borrowing from Armenian is thus à priori very probable, and in fact the number of examples given below could no doubt be increased by an Armenian student; it is especially likely that many of the unexplained words at Phārāsa come from this source. The lists include only those words whose Armenian origin may be asserted with some safety. Details and references are to be sought in the glossary. The lists are:

§ 376. Phārāsa: ἀγγουσέγι, βάρτι, βέκι, βδόκκο, δέκά, καγκάρι, καῖτσάρι, κάμο, καρά, καράκι, καρδουλέκ, κασκάρα, κουρά, δουγρουδούμι, μακάρτι, μάσκα, πεῖσάχι, δάβι, τάνι, ταράχι, χανούτε, νάδι.

\textsuperscript{1} Neugr. Studien, II, p. 8.
\textsuperscript{2} For Armenian I have used and refer to Hübschmann, Armenische Grammatik, Erste Theil, Armenische Etymologie, 1907, and Bedrossian, New Dictionary, Armenian-English, Venice, 1875—79. My obligations to Dr F. C. Conybeare I have expressed in the preface.
\textsuperscript{3} Such as his suggestion for δύβ, ἔτι, πλέον (Lag. p. 41) which is certainly from δύλοι, v. § 378, and ἦναρ, ἦνα, ἦναρ, γάρ (Kar. p. 50) which is Turkish چیز زیارت.
\textsuperscript{4} Kar. pp. 62—65.
\textsuperscript{5} H. Grothe, Meine Vorderasienexpedition, II, pp. 166—178, has an account of the Armenians in the Anti-Taurus.
§ 377. Cappadocia: δζίκα, καγκάρι, καράκι, κάτζιν, κότμο, μακάρτι, μαρκό, σκουρά, τζάκρι, φός, χασεύω (?), χερισκί. Of these words Karolidhis leaves some doubt as to whether καγκάρι, κότμο and τζάκρι are Cappadocian or from Phárasa.

§ 378. These four foreign elements, Italian, Latin, Slav and Armenian, affect only the vocabulary, nor is any of them very extensive. Only the Italian is at present at all active, and that not in itself, but as a part of the growing influence of the common Greek at such villages as Sinasós and Potámia. The others, Latin and Slav naturally and Armenian as a matter of fact, belong to the past history of the dialects. The case of the Turkish element is far otherwise; as the language of the dominant race, its influence is steadily increasing, even to the point of crowding the dialect out of existence altogether. The character of the language, so different from that of Greek, enables us to trace its influence with great clearness, and the extent of this contamination is one of the most interesting features of these idioms.

§ 379. Its overwhelming importance in all the three dialects described in this book has in fact already appeared in the pages devoted to the phonetics and inflexions, and its contributions to the vocabulary appear in the texts and glossary. In the vocabulary indeed the Turkish element is even larger than the glossary shows, for some of the words whose origin it has not been possible to trace are certainly Turkish in origin. Of these words the greater number are from Phárasa, and it is likely that the Afshar element in the population is responsible for some of them.1

The extent of this Turkish element in the vocabulary may be illustrated by a few examples. The use of such Turkish words as are found everywhere in Modern Greek, such as para, hammam, oda, jam, zabtiye, is of no significance, and even the borrowing of a great number of substantives is of minor importance and can be paralleled elsewhere. What is so striking is the number of verbs borrowed, often to the complete exclusion of their Greek equivalents, for verbs are borrowed much less easily than other parts of speech, and only appear in any number when the vocabularies of two languages have reached a high degree of fusion.2

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1 For the Afshars v. pp. 33, 34.
2 For this point see the book on the Turkish element in the Greek of Adrianople, Les Emprunts Turcs dans le Grec vulgaire de Roumélie et spécialement d’Adrianople,
Thus in Cappadocia we find that forms from, for example, aramaq, anlamaq, bašlamaq, čaghrmaq, hazerlamaq, düşünmek, şaşmaq, salmaq, şapamaq, qazanmaq, yapošmaq, have entirely superseded the corresponding Greek verbs, and in other cases the Greek word appears only at Sinasos and Potamia, where the dialect has been more exposed to outside influence. At Phärasa the process has not gone so far, and of the words quoted above the Greek equivalent is in use, at least by the side of the Turkish word. For Silli the material is not so large; it seems to hold a middle position between Cappadocia and Phärasa.

§ 380. It remains to say something of the influence of Turkish upon the syntax, and this comes suitably into this chapter on the general relations of the dialects, because it brings out with even greater force the way in which the Turkish has replaced the Greek spirit; the body has remained Greek, but the soul has become Turkish.

This syntactic influence appears in two forms: (1) Turkish idioms are translated literally into Greek, and (2) the peculiar Turkish order of words has invaded Greek. Lists of examples under these two headings follow:

§ 381. (1) Borrowing of Turkish idioms. The examples shew that this is about equally common in all the three dialects.

The Modern Greek ὁ ἰδίως himself is superseded in Silli by a phrase with χέρι borrowed from Turkish. E.g. he did it himself is not τὸ ἐκανε ὁ ἰδίως but ὁν ἐδρευ δου τα ποικι, literally he did it with his hand, the Turkish kendi eliie yapda.

To happen to a person is expressed at Silli by a literal translation of the Turkish phrase bašema gelmek. Thus the sentence in the text on p. 286, l. 4, κόρη κι λαει τον ζυγιαν ζφει ὁν κεφαλιν ής and the girl tells him all that had happened to her, is exactly the Turkish qes-da bašena gelenleri anlatteror.

At Silli νος is used in the sense of Turkish 'aqol jİ всё. Thus νος του ξράντι 's kefaλiν dou he comes to his senses (again), in the text on p. 292, l. 17, corresponds to 'aqol bašena gelir, and the sentence on p. 294, l. 30, νος του παγαινιν baškán dọnop, suggests a Turkish equivalent use of 'aqol.

par le P. Louis Ronzevalle, S. J. (quoted as Ronzevalle), and a review of it by the present writer in J.H.S. xxx, p. 409, in which the borrowed words are analysed according to the parts of speech.
A phrase for to go away used at Ulaghátsh is based on Turkish. Thus, in text on p. 348, l. 7, ἑπεράν δο κεφάλι τ και ἄφηκαν, πηγάων, they went away, literally they took their head and left, they went, is the Turkish qafalarımo aldaları braqdalearı gidiler, an idiom common in Künös' texts. There is a similar use of ἄφηκαν πηγάων = braqmaq gitmek at Silli, e.g. ἄφηνει παγινύνει he leaves, he goes, i.e. he goes off, and in Cappadocia at Del. in the phrase ἄφηκαν και πηγεν (text on p. 328, l. 7).

The use of durmaq to stop, remain and yatmaq to lie to express continuous action is transferred to the corresponding Greek verbs. Thus at Pháraea κάθομαι takes the place of durmaq in such a sentence as ὁιεί κλαίει κατά το μαχτσουμι there the baby stays crying (text on p. 494, l. 6), which is the Turkish ēurada makhsūm aghlayar duriyor. Kāsoumou (κάθομαι) is used in the same way at Silli; e.g. ἔρχομου κι κάσουμου (or ἔρχουμι κ.τ.λ.) I am continually coming, and the impf. is ἐράνυνσικα κι κασινύνζικα I was continually coming, which are the Turkish gelip duriyorum and gelip duriyor uduum respectively. An example for the use of the same verb at Ulaghátsh is in the text on p. 358, l. 18, δῦσανδῦνόγε κάγοτον. In Capp. κείμαι is used in the same way as the equivalent of yatmaq to lie. Thus for Sinasós Arkhéläos gives (p. 243) λαλεί και κείται = λαλεί συνεχώς, for Ferték Krinópulos (p. 50) has the same, and for Sílata we have (Xen. 1, p. 383) καλασεύ και κείται with the same meaning. At Araván στέκομαι is used in this way; for an example v. text on p. 334, l. 26, ὁς τα σαρόφ και στέκεται.

The Turkish verbal phrases with etmek and olmaq are freely copied, especially the former, with the various substitutes for ποιῶ (aor. ποίκα) used for etmek, and γίνομαι used for olmaq. This probably occurs in all the dialects, although I record no examples from Cappadocia. Thus: ποιήσῃ ἐμπρε he commanded for emor eidi, Ph., φταίνεις φέτι he is getting the better of for fet-h ediyor, Ph., φξανον qaboiğa I accept for qabul ederim, Silli, ἐνδοῦνε καρδίας

1 For the Turkish v. Redhouse's Turkish Grammar, in Trübnar's collection of simplified grammars, p. 143. Hatsidákis (Φλ. Ep. p. 5) quotes the same idiom in Pontic with στέκω, and gives authority for deriving the use with this verb from a Greek source. The Turkish idiom and the absence of any evidence that Greek used κάθομαι and κείμαι in this way, makes the Turkish origin of the Cappadocian phrases, I think, certain; in the use of στέκω I would see a Greek germ developing into a fixed idiom under Turkish influence.
consented probably for rasi oldu, Ph. V. also in glossary da'vet (ταβέτ), sitr, zarar, mu'ayene.

Θωρῶ ἄργυν I work; literally I see work, the Turkish is görmek, Capp. and Phárasa. E.g. να χωρήσου ἄργυν I will work, Mis.—τι ἄργυν να δητε; what work will you do? Phl.—αί ἰδό θαν του πεθερόν μου τ' ἄργυν, I will work for my father-in-law, Tsh. (text on p. 566, l. 6). Also p. 568, l. 27.

Κόφτω has the uses of kesmek to cut. Thus πιάν kesmek, to fix a price has produced at Ph. έκοψανες τήμης (text on p. 492, l. 23), and at Mal. κόφτει τήν τιμήν του (Pakhtíkos, p. 30), and from the meaning of the pass. kesılmek, to be changed into, the pass. of κόφτω gets the same meaning at Delmesó and Phárasa. V. in glossary κόφτω.

Μετά with, or its equivalents, are used instead of καί like the Turkish ile. Thus at Phárasa, του πουλοῦ το συνώτι μό do joufálı the bird’s liver and head (text on p. 480, l. 13), instead of τὸ συνώτι καί τὸ κεφάλη τού πουλοῦ. The pl. verb is used, as in Turkish, after a singular subject if another noun is coupled to it. Thus from Phalto (p. 434, l. 11), με το χανὸν σεμανε οο báchá he went into the garden with the lady, the Turkish khanem ile bakhçe ye gidiler. It must be added however that this last usage is not unknown in Modern Greek¹.

At Phárasa ákra edge is used also to mean reason, account, in such phrases as ἀφιεῖ σηνίν ἄκρα for that reason, on that account, or from the Phárasa Gospel, St Matt. xxvi, 31, 33, 'στὸ μοῦ τὴν ἄκρα, στὸ σοῦ τὴν ἄκρα, on my, thy account². The explanation seems to be that as Turkish uf jeol means both extremity and, in old Turkish³, reason, so ákra its Greek equivalent for the meaning extremity has taken the second as well as the first meaning of the Turkish word. Cf. also the use of σημαδεύω (q.v.) for betroth, and σου δίπρο instead of, Del. (text on p. 324, l. 13) like Turkish yerina.

§ 382. (2) Instances in which the word-order is Turkish and not Greek. This is often very apparent, as the word-order in Turkish is very characteristic and different from that of Greek, the principle being that the qualifying word always precedes the

¹ Other examples are in Sil. 2 (p. 444, l. 27) and Ph. 3 (p. 474, l. 25).
² Lag. pp. 8, 9.
³ V. Vambéry, Alt-osmanische Sprachstudien, p. 213.
qualified. In this way the genitive in all these dialects always precedes the noun upon which it depends, whilst in ordinary Greek either position is allowed. Examples however with two genitives of possession one after the other and both preceding, such as 

\[ \text{κανείς κοπουστώ} \text{ the smell of a man, literally, a man his smell.} \]

Sometimes the possessive of the third person, \( \tau \), is added to the second word like the Turkish possessive -şi; e.g. in the Phœîta text on p. 422, l. 3, 

\[ \text{κανείς κοπουστώ} \text{ the clothes of the butcher's betrothed, which is the Turkish qassab-başan nişanlaşanen rubalara, literally of the butcher of his betrothed her clothes.} \]

The examples in which a relative clause is put before the noun upon which it depends exhibit the same principle of syntax. Instances are: 

\[ \text{κατά} \text{ eýra παιρί the boy whom I saw, Sîlli, which is in word-order the equivalent of gôrdûghûm} \]

\[ \text{oghlàn and not of the Greek tò παιδί που tò eýdo.} \]

\[ \text{πην του ió de téu νομάτ bío tòu the man who has no beard appeared before him, from Asfahár-kòi (text on p. 576, l. 22).} \]

\[ \text{ηυς τα κατέξει του eðe o bασιλός του ὑπνο; how does he know the dream which the} \]

\[ \text{king saw? from Pharása (text on p. 542, l. 30) and from the same} \]

\[ \text{village} \text{ να σκοτώσουν tòu έξει σο χαρίαν dου tα θελικά t' ābγα to kill the mares that are in their village (text on p. 538, l. 26).} \]

The Pharása texts contain a number of similar sentences, in which the relative clause precedes the antecedent. The following examples all come from Tale 8: 

\[ \text{tου γενήθη, κ.τ.λ., p. 492, l. 11.} \]

\[ \text{άεινο του άνασε, κ.τ.λ., p. 494, l. 20.} \]

\[ \text{άεινο του κόντος, κ.τ.λ., p. 496, l. 1.} \]

\[ \text{άεινο του ήκονε, κ.τ.λ., p. 498, l. 24.} \]

\[ \text{ςε t' āβς, του, κ.τ.λ., p. 498, l. 26.} \]

\[ \text{γιο του πιτάκηα, κ.τ.λ., p. 500, l. 4.} \]

It is this same principle, that the qualifying should precede the qualified, which inspires all the following examples, from the Cappadocian texts.

\[ \text{Kai tòu πουλίδια t' διμα t' āχεν dου dόπο, ēfútrwswen ēna} \]
meíβá and on the place where the bird’s blood ran down, a fruit-tree grew up, Del. (text on p. 312, l. 23). The word-order of the relative clause is that of the Turkish equivalent ve qûsun qanə aqelğa şerde and exactly the opposite of the Greek kai eis τὸν τόπον ποῦ ἔτρεχε τὸ αἷμα τοῦ πουλιοῦ.

Kai to korıç qâşen ve ã' basıliğya païdïu sos dëρ ὤποῦ εἰχαν το λαχτυλίδα and the girl seized the ring which the king’s son had on his hand, Sil. (text on p. 444, l. 30). Here the order of the words, the ring which etc., is that of the Turkish qes-de pådişahen oğlunun elindeki yuseyi alde, impossible in Greek, which has the opposite order: ἀρπάξε το δαχτυλίδι ποῦ ἦτον εἰς τὸ χέρι τοῦ παιδίου τοῦ βασιλέα. The ã' (=from) is superfluous: it is put in as if the sentence were going to be, seized the ring from the hand of the king’s son.

bîyën va kûçy şekinya ta şébealan ta kêrata he went to cut off the horns which they had grown (on their heads), Phl. (text on p. 416, l. 34). The Greek order for the relative clause is πῆγε να κόνγη εκεῖνα τὰ κέρατα ποῦ ἐβγαλαν, but instead of this it follows the Turkish onların sürtdükler boynuславe (kemek içün gidî).

Kai to ępke do ıftırâ lýăseu do (p. 362, l. 16), Ul. And she told the calumny which he had uttered.

Owing to the extreme simplicity of the style, sentences in which this tendency can shew itself are not very common, but I can add a few more references to examples in the texts. That they all come from the Delmesô, Phloïtá and Silata texts is probably because their style is a little less bald than that of the other tales. The references are:

Delmesô 1, p. 314, l. 11, ën’ əlogo k.t.l.

Phloïtá 1, p. 410, l. 26, dâ əfayane k.t.l.
   " 1, p. 416, l. 33, k’ ëkeîno, to k.t.l.
   " 1, p. 416, l. 37, πῆγεν erek k.t.l.
   " 2, p. 426, l. 16, şâyınov da k.t.l.
   " 4, p. 432, l. 19, k’ əgyova ta k.t.l.
   " 4, p. 434, l. 23, kai kêv əmadvı k.t.l.

Silata 2, p. 444, l. 21, əpıu ve əkh k.t.l.

Lastly it may be noted that the position of kai (=kai) second in the sentence at Sîlli is that of the Turkish de. Examples are common in the texts.
§ 383. These examples shew that the borrowing of Turkish idioms is a feature of all the dialects, although probably less common at Silli than in Cappadocia and at Phára; on the other hand, excepting for the position of the genitive before the noun upon which it depends, an idiom which is of course not in itself un-Greek, the use of the Turkish word-order is commoner in Cappadocian than in the other dialects. This is natural enough: the use of the Turkish word-order is so strange in Greek as only to be possible where the dialect is very much under Turkish influence, and the phonetics, inflexions and vocabulary all shew that this is more the case in Cappadocia than either at Silli or Phára.

§ 384. The best way of summing up this subject is to draw up a list of the phenomena in each of the three dialects which may be put down to Turkish influence, with references to the sections in which each point is fully treated. Cases where the phenomenon is rare are put in brackets.

<table>
<thead>
<tr>
<th>Borrowing of Turkish idioms.</th>
<th>Silli § 381.</th>
<th>Capp. § 881.</th>
<th>Ph. § 881.</th>
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<tr>
<td>Use of Turkish word-order.</td>
<td>(Silli § 382.)</td>
<td>Capp. § 882.</td>
<td>Ph. § 382.</td>
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<td>Effects of Turkish vowel-harmony.</td>
<td>Silli § 9.</td>
<td>Capp. §§ 70, 194.</td>
<td>—</td>
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<tr>
<td>Final consonants unvoiced.</td>
<td>—</td>
<td>Capp. § 75.</td>
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<tr>
<td>Verbs kept unaltered in paradigms.</td>
<td>—</td>
<td>Capp. §§ 80, 81.</td>
<td>Ph. §§ 265, 861.</td>
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</tbody>
</table>

γ sounded like qaf. — Capp. § 82. —

Failure to pronounce θ and Ϙ. Silli § 11. Capp. §§ 86—96. —


Partial disuse of the article. Silli § 16. Capp. § 106. —

Accusative ending in -σ used only after the article and use of -ς to generalise. — Capp. § 115. Ph. §§ 289, 391, 393.

Agglutinative declension. — Capp. § 128. —

Comparative of adjectives on Turkish model. Silli § 21. Capp. § 169. Ph. § 305.


Turkish derivative verbal suffixes used in Greek. — Capp. § 236. —

The personal endings of Turkish added to the Greek verb. Silli § 62. Capp. §§ 232—235. —

Imperfect passive formed agglutinatively. — Capp. §§ 244, 245. —

Pluperfect on Turkish model. Silli § 56. Capp. § 248. —

§ 385. The conclusion to be drawn is that the dialect of Phārassa is least affected by Turkish and that of Cappadocia most, Sīlli holding an intermediate position. If some of the items are examined more closely this conclusion is strengthened; the loss of gender, for example, which appears in all three dialects, is only rudimentary at Sīlli, at Phārassa not very wide, but in Cappadocia almost complete. So too the influence of the Turkish vowel-harmony is much more extensive in Cappadocia than at Sīlli. These relations agree with the results of the examination of the syntax in §§ 381, 382 above, and also with the general impression given by the vocabulary, which is certainly more Turkish in Cappadocia than elsewhere. I have not attempted any statistical counting of the loan-words,—for any such figures to be profitable it would be necessary to have something approaching a full vocabulary of the dialects,—but a study of the texts in this book will certainly bear out the opinion that it is in Cappadocia that the influence of Turkish is strongest. The stress to be laid on the number of borrowed verbs in Cappadocia has already been noticed.

§ 386. It remains to enquire what relation these dialects, Sīlli, Cappadocia, Phārassa, Pontos and Livīsi, bear to one another. In this connexion Turkisms must be excluded; all the dialects, excepting possibly that of Livīsi, are very strongly under Turkish influence, and this cause may be supposed to produce everywhere the same effects. A Turkism common to two or more of the dialects has therefore no value as a mark of historical relationship. A good example of this is the new pluperfect which is found both at Sīlli and in Cappadocia; being formed on a Turkish model it says nothing for the propinquity of the two dialects, between which in fact the connexion is extremely slight, Sīlli going rather with Livīsi, and the dialect of Cappadocia with that of Phārassa and Pontos.

§ 387. To begin with Sīlli and Livīsi: these dialects may be brought together for several reasons. They are both more like Modern Greek than the rest, each having the aorist passive in -κα and the possessive δικός μου, etc. in place of the old ἐμὸς, σὸς, etc. The vowel-weakening common to both cannot be pressed in this

1 That the vocabulary at Livīsi is full of Turkish words appears from the article in "Ομηρος" mentioned on p. 38 above. This says: Τά ἄλλα λαξήματα τῆς Λεβησιατικής γλώσσης ήλις βαρβαρικοί καὶ τουρκικοί. A short text full of Turkish words follows.
connexion, nor can much weight be laid on the pl. in -άδοι at Livísi and -άρι (= -άδοι) at Silli, but the 1st sg. pass. in -ομου which they have in common, and the traces of resemblance in the imperfect (v. § 45), bring them together in a positive way, to which must be added the strong negative resemblance which they have in being both more like the usual language than are the other Asia Minor dialects.

§ 388. There are some points of resemblance between the dialect of Silli and that of some of the westernmost and so nearest villages of the Cappadocian group. Thus τι alike at Delmesó, Araván and Ghúrzono, and at Silli, becomes στι, a change which at Silli at least is of some antiquity¹, and the substitutes for δ have some resemblance, δ becoming ρ at Silli and partially at Araván and Ghúrzono, but nowhere else in Cappadocia. So too the Silli form of καβαλλικέω with a dental, κατλέβγου, can be paralleled in Cappadocia only at Delmesó and Ferték with the forms καλέβω and κάλδεψα. If these resemblances are more than accidental it would mean that they arose when there were still Greek-speaking links between Silli and Cappadocia, which before disappearing lost under Turkish influence the true pronunciation of δ. Such would be the place near Eregli where Belon, who travelled in 1546–9, records that the lingua Graeca pura was spoken, an expression which may mean that the Christians then spoke a Greek different from the common language, and reflect the account given to a traveller of a marked local dialect², just as at present the traveller is often told that, at some village where a marked dialect is used, the people speak ancient Greek: at Semenderé the schoolmaster told me that the people spoke ancient Doric; what they really speak may be seen from the grammar in this book.

§ 389. When we come to the dialects of Cappadocia, Phárasa and Pontos, the case becomes much plainer. The resemblances are so striking that there is no doubt that they must be regarded as having at one time formed a continuous linguistic area. The main features which they have in common are the tendency to distinguish in declension between substantives whose meaning

¹ v. § 9.
² The reference, which I owe to Mr F. W. Hasluck, is, P. Belon, Observationes, Antwerp, 1589, p. 891: Amplus est pagus apud Heracleam, qui a solis Christianis Graecis habitatur, quorum lingua vulgaris pura Graeca est: alius etiam est Christianorum Armeniorum.
involves personality and those without this idea, the use of the old possessives ἐμὸς, σῆς, etc., τὰ, used for both singular and plural, the aorist passive without -σα, the position of the pronominal object after the verb, the ending μεσ(τζ) used in the active, the old contracted passive of -ῶ (mod. -ῶσ) verbs, the use of the names of fruits for both the fruit and the tree, the diminutive ending in -οῦν, and a number of peculiar words, amongst which is the use of a negative derived from oὐκ in place of the usual ἄν of Modern Greek, although this is rare in Cappadocian. In this list I omit the breakdown of the endings marking gender, of which the beginnings are seen at Phária and in Pontic and the final result in Cappadocian, because this is probably due to the influence of Turkish; even without this enough is left to show a very real resemblance.

§ 390. In this connexion the dialects of the places mentioned on p. 9 above, lying geographically between the areas of Cappadocian and Pontic, are of great interest. Our ignorance of their nature and the lack of good detailed provenances for the phenomena of Pontic make it impossible to develop this branch of the subject. It must suffice to point out that these three dialects hang together much more closely than any one of them with any other Greek dialect, not excluding those spoken in other parts of Asia Minor.

§ 391. Striking as these resemblances are, the differences between Cappadocian and Pontic are considerable, although not so great as the Turkised condition of Cappadocian makes them appear. Very great also is the difference between Cappadocian and the dialect of Phária. The important point is that between this latter and Pontic the resemblances are very striking, so much so that the whole group may be divided into Cappadocian on the one hand and on the other the dialects of Pontos and Phária. The main points in which these two agree with each other and differ from Cappadocian are the absence of synizesis, by which the old position of the accent is preserved (e.g. χωρίο and not χωρίο).

1 A comparative account of the Cappadocian and Pontic declensions would be most interesting; on the Pontic side, however, the material is still deficient.
2 v. for Pontic, Hasidákis, Φλ. Ἑρ. p. 6, and in the glossary e.g. ἀγάθα, μᾶλα. Turk. ὕμη (γη), καράκι, μεράκι, ἁμαρά.
3 For Cappadocian this is recorded at Farkék by Krinópulos; v. in glossary ταμι.
4 v. glossary s.v. κλ.
the use of the vowel ἄ, the position of the pronominal object after the verb even in negative sentences, the reflexive use of ἔκεινος, the regular use of a negative derived from οὐκ, which is only rare in Cappadocian, to the complete exclusion of δὲν.

This is borne out by further examples from the vocabulary. There are a number of words common to Pontic and the dialect of Phārasa, for which another word is used in Cappadocian. Examples are: γατιαίνω (Capp. κολά), καρακώνω (Capp. σφαλώ), καρμάνα (Capp. κλαθάρα), λαχτόρι (Capp. κοκονίς), ρουδή (Pont. ραδί, Capp. ουνίς), σίδι (Capp. ιτέα), τατίς (Pont. τάτας, Capp. βαβάς).

To these may be added the use at Phārasa of πάλιν in the Pontic sense to continue a narrative, where in Cappadocian διστερις, or more commonly the Turkish sonra, is used, for which see πάλιν in the glossary. Less cogent as links are those words common to Pontos and Phārasa which in Cappadocian (a) are replaced by a Turkish word, or (b) have no corresponding word recorded. Of these examples are (a) Jobi, i.e. κητί (Capp. baghčε), κλιβάν (Capp. tandur), πλέο (Capp. yüzmek), (b) ἄλβις, λορί, παργαμίνα. Again in some words the Pontic and Phārasa forms agree as against the Cappadocian. Examples are: νόκομαι, the Cappadocian form of γύρνομαι, but at Phārasa νομαί and in Pontos γίνομαι; κρέβω, Capp., but γυρίβω, Ph. and I believe in Pontos; ἤνολω, Capp., but ἤνιττον (q.v. in glossary), Ph. and Pontic σουσουλίζω. This reduplication is, according to Valavánis, characteristic of Pontic.

What the historical causes underlying this resemblance are is not apparent, nor is it worth while to investigate it more closely until our knowledge of Pontic is more detailed. The discovery of what villages in Pontos most closely resemble Phārasa in their dialect would be a step forward, as it is not impossible that Phārasa is no more than an old colony from some part of Pontos. It may indeed be a very old mining colony: Murray’s Guide notes that there are disused iron-mines in the neighbourhood, Kyrillos says that the inhabitants, as well as those of Afsahr-köi, are iron-workers, and abundance of fragments of iron ore are to be seen on the slopes round the village. Two features of the dialect perhaps point to the Greek of Shabin-Kara-Hissar as the nearest

1 Ζώντα Μημεία τῆς ἀνὰ Πόντου ιστορική, 1893, p. 204.
2 Guide to Asia Minor, p. 274.
3 pp. 14, 15.
to that of Phárasa. The 1st pl. in -με, found in the Gospel texts from Pharása appears in Lagarde's songs from Nikopolis, and is also recorded by Hatzidakis from Tripolis (Tirebolu) on the coast to the north. Parallels also to the disappearance of ι or its change to γ at Pharása are given by Valavánis from Ovatsuk and other villages near Shabin-Kara-Hissar. If these indications are of any value, we are again brought back to the pressing need of some knowledge of the dialects of the places between Cappadocia and the area of the Pontic dialects.

§ 392. The next topic is the mutual relation of the idioms of the twenty villages which together make up what has been called in this book Cappadocian. Strictly perhaps a similar enquiry should be made as to the relation between the idioms of Pharása, Tshukúri and the other villages of the group, but here the tradition, which there is no reason to doubt, that they are settlements from Pharása, practically disposes of the matter. The case of Cappadocian where the historical relations of the villages are for the most part unknown, calls however for some discussion.

§ 393. The points of difference between the local idioms may be classed under two heads: phenomena of Greek, and phenomena of Turkish origin. Of the latter some are found everywhere, or almost everywhere, and so do not concern us here: of such the most important are the use of the accusative masculine only after the definite article (§ 115), the comparison of adjectives on the Turkish model (§ 169), the agglutinative imperfect passive (§§ 232—235), the new pluperfect (§§ 244—245), the enclitic position of the substantive verb (§ 248), the varying degrees of the use of the vowel-harmony (§§ 70, 194), the unvoicing of final consonants (§ 75), the loss of gender (§§ 106, 167, 181—188), the partial disuse of the article (§ 106) and the borrowing of Turkish idioms and word-order (§§ 380—383).

§ 394. If these universal phenomena are left aside, the local limits of the others enable us to arrange the villages in groups according to the strength and extent of the Turkish influence. These groups are:

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2 Ζωή Μητιά της Ἀνδρέα Πτολεοδωρίτης, 1882, p. 34. The words are: ἅτεγυς, ἅταγυς, ἅταρα, ἅταρα.
I. Sinasós (and Zaléla), Potámia and Delmesó, which preserve the Greek pronunciation of δ and θ, and, at least for words of personality, the old declension of -ος nouns and the distinction of genders.

II. Sílata (and Anakú), Phlöità and Malakopí, where δ and θ and the old declension are preserved, but of gender no more than a trace remains (§ 107), whilst the pronunciation of the velar γ like qaf (§ 82) and the preservation of the velar sound of γ and χ in paradigms at Sílata, Phlöità and Malakopí (§§ 80, 81) shew the progress which the Turkish element has made. It is curious that these two points are hardly recorded elsewhere.

III. Axó (and Trokhó) and Mistí (with its colonies). Here and in all the villages below, the Greek sounds of δ and θ, and almost all distinction of genders, have been lost¹, and the old declension is beginning to give way to the agglutinative endings (§ 123).

IV. Ghúrzono, Araván and Ferték, where δ and θ are lost, there is no gender and the agglutinative endings have almost destroyed the old -ος, -ος and imparisyllabic declensions, as well as spreading to the feminines and 3rd declension neuters.

V. Ulaghátsh and Semenderé, where the Turkish element is at its strongest. Besides all the Turkisms of the previous group Turkish endings and derivative suffixes appear in the verb and the Ulaghátsh texts shew how Turkish the word-order is capable of being. Turkish loan-words are very frequent and the dialect is in fact rapidly giving way as a vernacular to Turkish.

This grouping reflects in general the social condition of the villages. That the Turkish influence should be so strong in the southern villages is natural, because there the Turkish population is large and increasing; Delmesó with no resident Turks and further away from Nigde than Ferték and Araván is consequently much less infected. It is curious that Axó and Mistí, large and entirely Christian villages, should shew so many marks of Turkish, but for some reason the language is spoken a good deal among the Christians there, and this has produced its natural result.

These groups, it is to be noted, are geographical, with the single exception of Delmesó, whose companions in the first group are the extreme northern villages of Sinasós, (Zaléla) and Potámia. This is no more than the result of the fact that Delmesó, like

¹ Except a trace at Axó (§ 107).
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<td>χι becoming</td>
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<td>(b) of type ξίθα</td>
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<td>Δor. of δίνω</td>
<td>(a) of proparox. type δίκα</td>
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<td>(b) of parox. type δίκα</td>
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1 And Anakú.
Sinasós and its neighbours, has been, though for very different reasons, preserved from any very strong Turkish influence.

§ 395. Behind this flood of Turkisms lie the Greek features of the dialect, and these are fairly uniform over the whole area. Certain phenomena are however restricted in range and form a series of links binding neighbouring villages together. Thus Sílata and Phloítá are connected by the change of ρα to ρα (§ 71), Phloítá and Malakópí by the -ē ending of the three persons of the plural active (§ 190), Malakópí and Mistí by the change of unaccented e and o to i and u respectively (§ 64), and Delmesó, Araván and Ghúrzano by the change τί to ē (§ 83).

§ 396. Wider local groupings can often be observed, and these shew a certain distinction between the southern and the northern villages. A few of the many points which shew this may be given in a tabular form, the villages being arranged geographically from south to north. Compare also §§ 198, 222.

§ 397. The results of this table suggest a general division of the dialects into northern and southern, the former consisting of Sinasós, (Zaléla), Potámia, Sílata, (Anaktú), Phloítá and Malakópí, with Axó, (Trokóh) and Mistí on the border between the two groups, and the latter of Ulagháta, (Semenderé), Ghúrzano, Araván and Ferték. Delmesó shares the characteristics of both groups, and in spite of its geographical position goes now with the northern and now with the southern dialects. This resemblance in its Greek features to the northern dialects from which it is geographically separated by the whole of the southern group suggests that the idiom of this northern group is the more archaic, and that the best preserved specimen of what Cappadocian was like before the coming of the Turks is to be sought amongst the northern dialects and that of Delmesó. Of these Delmesó has the best claim: the idiom of Potámia and still more that of Sinasós is in its present condition too much infected by the common Greek, and the dialects of Sílata, Malakópí and Phloítá are equally disqualified by their Turkised condition. The closeness of Delmesó to Sinasós and Potámia in the matter of Turkisms, which has led me to place them together in the grouping in § 394 above according to the strength of this influence, means no more than that social circumstances have in all these villages not been such as to expose them to Turkish infection, but the connexion
on purely Greek grounds is much more significant. Delmeso will
have borrowed its southern peculiarities from its neighbours, but
its points of agreement with the northern villages must be an old
inheritance, and its freedom from common Greek and the com-
paratively slight number of Turkisms justify the view that it is
the best preserved of the Cappadocian local idioms.

§ 398. The more the Greek phenomena are locally restricted,
the later in date they may be taken as being, and the way in
which they connect adjacent villages indicates that there have
been no recent shifts of population of any magnitude. Nor are
these local phenomena of much importance in comparison with
those that are found all over the area. It is these, the character-
istics which mark the Greek substratum of the Cappadocian,
which give it enough uniformity to justify its treatment as a
single dialect. The more remarkable of these Greek features are:

(1) The spread of the endings of the second declension
diminutives into the -ος nouns and the imparissyllabic declension
(§ 108).

(2) The use of the old possessives ἐμὸς, σὸς, ἡμέτερος (§§ 181,
182) and ἐτὸ (← εὐτός) in place of αὐτός (§ 176).

(3) The imperfect active in -ουκα for barytone verbs and in

(4) The passive of the -οω contracta, now verbs in -ουω
(§ 231).

(5) The aorist passive without the -κα of Modern Greek but
preserving at least remains of the old endings in -ην, etc. (§ 238).

(6) The use of the passive ending of the 1st plural in the
active voice (§ 191).

(7) What appear to be relics of the old imparissyllabic declen-
sion (§§ 137, note, and 156). For this in Pontic see Hatzidakis'
remarks on the type ὁ λύκον, gen. λύκονος, and the plurals in
-ντοι, -ντων in Phil. Eph. p. 27.

The principle by which the declension of words of personality
differs from those without this idea (§§ 106, 108, 115 sqq.) should
probably come here. It is certainly not Turkish and there seems
no apparent reason why it should not have arisen inside Greek itself.
If so it is one of the most remarkable Greek features of the dialect.
It appears again at Phūrasa and in Pontic, and we are bound there-
fore to ascribe its origin to the pre-Turkish period and to regard
it as a feature of the medieval Greek dialect of eastern Asia Minor.

§ 399. Besides this, however, most if not all of the seven Greek peculiarities enumerated above appear in Pontic, and this is important and significant. It means that when the Turkish accidents have been stripped off, the residue, for all its differences (§ 391), is found to resemble in many points the other great Greek dialect of Asia, and we may therefore suppose that in this way we get some idea of what the Greek of at least eastern Asia Minor was like before the Turkish conquest.

§ 400. Further enquiries along this line would involve a discussion of the character of the κοινὴ διάλεκτος spoken in Asia Minor, a question which lies altogether outside the scope of this book. Such a discussion would also require as a preliminary an investigation as to whether the dialects of the islands adjacent to Asia contain any definitely Asiatic features. Such would seem at first sight to be the pronouns ἐμεῖς, ἐσεῖς, ἐμόν, ἐσόν from Chios, the use of τό, τά as a relative in Cyprus, Rhodes and Chios, and it may also be observed that there are a certain number of words which in the modern language seem to be confined or almost confined to Asia Minor and Cyprus, and it is likely that a fuller acquaintance with the vocabulary would add to their number. I have noted:

ἀλωπός, fox.—Cypriote ἀλοντός.

βινεώ, I throw.—Cypriote βιουνίω.

ιματί, shirt.—Cypriote ᾽ιμάτιν, but also in Terra d' Otranto.

κλώθω, with the meaning I walk about, as well as I spin.

κοκονίσ, cock.—Cypriote κικινός.

λάξω, I bark (s.v. ἱλακτό).—Cypriote ἱάσω.

ἀμα, dream.—Cypriote ἀμαν, but also in the Cretan Erotokritos.

σπυρό, day after to-morrow.—Cypriote πιθάρκον. Cf. glossary.

σφαλόω, I close, v. gloss.

1 For these v. Παντάρης, Χιακός Γλωσσάριον, pp. 147, 156, and for ἐμεῖς the note on § 175 above.

2 v. note on § 189.

3 The Cypriote words are taken from the glossary in Sakellarios’ Κυπρικά, Π. The notes on the distribution of words I owe to the kindness of the direction of the National Lexikon.
lection of Greek stories published in English; single stories are naturally to be found in various works dealing with the folk-lore of Modern Greece. The great collection of Greek folk-tales is of course that of J. G. von Hahn's *Griechische und albanesische Märchen* and supplementary is Bernard Schmidt's collection from the Ionian Islands. The remainder are to be found chiefly in Greek periodicals of folk-lore or philology, in local histories, or in works on the various dialects of the modern Greek language. The whole of this rapidly increasing material I cannot claim to have covered in the time spared from other occupations, but I have done so I hope sufficiently to be able to throw light on obscure points in the following stories and to gauge fairly accurately the prevalence of particular types. The "comparative" notes of variants from other lands can similarly make no claim to be exhaustive; a glance at the bibliography will give an idea of their limitations. While it is hardly profitable to make long lists of variants of the veriest commonplaces of folk-tale, it seemed useful to add such other examples, as I knew, of the occurrence of certain incidents and combinations of incidents, particularly as the views suggested by their distribution are not likely to find favour with some students of Greek folk-lore.

In ordinary conversation the Greek peasant habitually contrasts Greece with Europe and the Hellene with the Frank, thus implicitly ranging himself among the peoples of the Nearer East. And the admission of this casual comparison is justified by his conditions of life and modes of thought. It is further borne out by the character of his folk-tales. The oriental and particularly the Turkish character of Greek stories has never been sufficiently recognised. No Greek, however strong the evidence, could do anything but deny a phenomenon, which his sense of patriotism decrees a priori to be impossible. And von Hahn, when he made his collection, started in the hopes of finding connexions with the stories of the ancient mythographers. In this direction he was honestly disappointed, while surprised to find the number of similarities between Greek and Teutonic *märchen*. Unfortunately he did not lay the ghost of Ancient Greece, which still frightens students of Greek folk-lore round by devious paths and hinders all straightforward progress. It cannot be too strongly insisted that there is no special connexion at all between ancient
Classical mythology and Greek folk-tales. Wherever it has been traced, there is obvious to the impartial observer either a straining of the evidence or a palpable mistake. There are of course certain incidents common to the two, but they are incidents to be found in every collection of folk-tales from every country, episodes like those of the Son and the Tokens or the Snake and the Healing Herb. Had not the special conditions produced the wish to be father to the thought, we should never have heard of that close and peculiar connexion between modern Greek folk-lore and ancient Greek mythology, which is in reality an article of faith rather than a matter of fact.

Leaving fables out of account, there is but one of the following tales of which the central incident finds a parallel in classical story, and it is difficult for anyone, who is not a partisan of an extreme type, to regard the history of the seven priests in Phárrasa, No. 25, p. 551, The Cyclops, as an heritage from the Odyssey in the direct line. Without pressing the different setting of the Phárrasa story, the Turkish name of the one-eyed giant, or the difference between an Odysseus and seven priests, the fact that the story of Polyphemus is by no means an unique narrative found only in Homer and indeed must have been current as a folk-tale before Homer turned it to literary uses, renders it in the highest degree unlikely that the story is a relic of ancient Greek literature preserved by Anatolian peasants. That the claim will, however, be made by "classical" enthusiasts, no one, who has studied the folk-lore of Modern Greece, can doubt. Credat Judaeus Apella, non ego.

To dogmatise on so difficult a subject as the distribution of folk-tales demands a wider knowledge than any to which I can lay claim. To the more detached observer indeed the experts appear each to be too engrossed with their own particular aspect of a

1 Merry and Riddell quote eight other versions of the Polyphemus story from different countries, Odyssey, r-xiii, App. ii, p. 550. Another Modern Greek variant occurs in Δελτερων, 1, p. 147 [Garnett, G.F.P. ii, p. 80]. It forms an incident in the Tale of Sayf-al-Mulk and Badis-al-Jamal in the Arabian Nights. Campbell has recorded a Highland version, Campbell, 1, p. 111; two from Sicily are given in Crane, pp. 89, 90. Hackman, Die Polyphem sage in der Volksüberlieferung (Helsingfors, 1904), a monograph in which some 221 variants are classified, is known to me only in a review by van Gennep reprinted in the first series of his Religions, Moeurs et Legen des, p. 135.
complex truth. Most seem to have reason on their side, until they push their claims to the extent of maintaining that their particular solution is exclusive and covers by itself the whole field of possibility. Folk-tales are spread in a great many different ways, which it is extremely difficult to trace, particularly where there is no literary element in which to detect the symptoms of the process of imitation or plagiarism. Those, who insist on the possibility of coincidence in invention, are rightly emphasizing an actual fact. At least, to take a fairly clear case, it is difficult to account for the similarity of the legends about the warfare between pigmies and cranes in classical antiquity and among the Cherokees¹ by any theory of transference. On the other hand independent invention cannot cover all the facts of many detailed and complex similarities, and in many cases there is more or less substantial evidence to support a different explanation. Benfey and his successors, of whom M. Cosquin is the most distinguished representative, are indubitably right in insisting on the debt of European folk-tales to the Orient, an influence exerted chiefly through literary collections like the Panchatantra, the Tuti namaheh, or the Book of Sindibad. The relation of the Panchatantra itself to Aesop is another example of how stories may travel the globe. Take another kind of theory, that voiced in the petulant notes of Groome, for whom any story told by a Gypsy, or indeed by a tinker, was characteristically a Gypsy story and spread by Gypsies over the world. There is an element of truth in the suggestion. For instance I cannot help thinking that the Bukowina-Gypsy variant of The Two Sisters who envied their Cadette (see below, p. 271) may have been carried from India by Gypsies.

In any case, whatever theory is adopted, it will be admitted by all that the same tales and the same incidents are to be found distributed over the greater part of the world, and it will not surprise the reader to-day, as it surprised von Hahn, to find close parallels between Teutonic märchen and the folk-tales of Greece. At the same time, in spite of the wide distribution of incidents and tales, it is possible in many cases to trace a narrower nationality in the tone and content of a body of allied folk-stories. Indications are the popularity and frequency of

certain stories within certain areas, the consistent combination of the same incidents within the group, and, what is easier to discern than to describe, a common tone or \textit{völos}. In such a group Greek folk-tales can, I believe, be placed, and it is not within that represented by Teutonic \textit{märchen}. The Nearer East, including Magyars, Greeks, Albanians, Serbs, Russians, Turks, Armenians, Georgians (in fact the Turkish Empire, Russia and the Balkan States), presents in its folk-tales the equivalent of its geographical position as a halfway house between East and West. Within the group there is of course variation in the local colour. The mace for example, which figures as the weapon of giants in the stories of the Magyars, Serbs and Russians, does not appear in Greek stories, nor is the prominence of the magic horse, the \textit{Tatós} of Magyar tales\textsuperscript{1}, so marked a feature here as in some of the Balkan States. But, in spite of such variation, the main \textit{corpus} of the stories is singularly consistent and the same combinations of incidents are constantly repeated. The stories for example, which I have called \textit{The Underworld Adventure}, \textit{The Magic Brothers-in-law}, and \textit{The Three Oranges}, while unfamiliar in Western Europe, are favourites within this area. Further, of all the stories of this group with which I am acquainted, the Greek approximate most closely to the Turkish. Any fair-minded critic who reads through the Turkish folk-tales collected by M. Kúnos, cannot but be struck with a closeness of correspondence, which is after all hardly singular in the light of the history of the Balkan peninsula.

It will perhaps be thought that the following stories hailing from the heart of Asia Minor and told in dialects considerably affected by the Turkish language and idiom will be peculiarly Turkish in tone. I do not think that as a matter of fact they will be found to be more or less Turkish than the variant versions which I have quoted from other parts of the Greek-speaking area. Two qualifications only of this statement occur to me. The first is purely a question of names: the ogre of these stories corresponding to the Greek \textit{dhrákos} (δράκος) is the Turkish \textit{dev}. The character however of \textit{dev} and \textit{dhrákos}\textsuperscript{2} is identical. The second is a question of style. The Greek narrator tends to indulge

\textsuperscript{1} v. Jones and Kroft, p. 345.

\textsuperscript{2} \textit{A dhrákos} is of course an ogre, not a dragon. Von Hahn's use of \textit{Drache} as a translation is unfortunate.
The subject-matter of the folk-tales

a characteristic garrulity with endless repetitions and fatuous "asides" to his audience. Turkish on the other hand is not an expansive language, and incidents which occupy a couple of pages in Turkish may run to ten times that amount in Greek. These Cappadocian stories have the Turkish virtue of terseness almost to excess, and in places where the tale is but partially recollected it leads to no small confusion and mystification.

It is remarkable that in the Cappadocian stories the formal preludes and conclusions are so little developed. In Turkish, Magyar, Roumanian or Russian they are a very prominent feature and it is the exception for a story not to begin or end with them. They are not of course peculiar to this group. There is the

"Once upon a time
When pigs spoke rhyme
And monkeys chewed tobacco," etc.

of our own nurseries, or the conclusion of Hänsel and Gretel;

"Mein Märchen ist aus, dort lauft eine Maus, wer sie fängt darf sich eine grosse Pelzkappe daraus machen." MacDougall speaks of them as a feature in Gaelic stories. But nowhere are they so frequent, so elaborate, and so varied as in Russia, Turkey and the Balkan States.

The Lügen-Märchen, also popular in these countries, is really nothing but the nonsense prelude developed into a separate story.

1 Good examples of the Greek manner are the Syme stories collected by Χαβρακις in Ζαγγραφης Ναυκί, i, pp. 223–265.
2 Ralston, p. 70, note 1, implies that the nonsense conclusion is the rule in Russian sказа.
3 For English and Scotch opening formulae see Jacobs, E.F.T. ii, p. 217.
4 Grimm, No. 15.
5 MacDougall, Folk and Hero Tales from Argyllshire, pp. 112, 285. In Bengal the concluding formula appears to be stereotyped in form and an invariable addition to the story. It consists of a cumulative string of the Wee Wee Mannie type.

"Thus my story endeth, the Natiya-thorn withereth."—"Why, O Natiya-thorn, dost wither?"—"Why does thy cow on me browse?"—"Why, O cow, dost thou browse?"—"Why does thy heather not tend me?"—"Why, O heather, dost not tend the cow?"—"Why does thy daughter-in-law not give me rice?"—"Why, O daughter-in-law, dost not give rice?"—"Why does my child cry?"—"Why, O child, dost thou cry?"—"Why does the ant bite me?"—"Why, O ant, dost thou bite?"—"Koot! Koot! Koot!" Day, p. x.

6 Compare the examples Kños (Adakale), No. 39, p. 261 and No. 51, p. 358, where the preludes have swollen almost to the dimensions of the independent Lügen-Märchen.
In Greece, Lügen-Märchen are not unknown and we have one specimen in this collection of the familiar type of the lying match with a miller\(^1\). The nonsense prelude is sometimes though not often found\(^2\). As a rule the story opens with the simple “Good evening to you, ladies and gentlemen,” or the pretty

\[\text{Κόκκινη κλωστή κλωσμένη}\\ \text{'s τὴν ἀνέμη τυλιγμένη},\\ \text{δός τοις κλάτοιο να γυρίση,}\\ \text{παραμεθύ ν' ἀρχινήσῃ}^{2},\]

and ends with “they lived happily ever after and we here more happily still. I wasn’t there nor were you, so you needn’t believe it,” or “you take the chaff and I the corn\(^4\).”

In these Cappadocian tales the nonsense prelude or conclusion seems little developed and there is not even an example of the familiar “three apples fell from Heaven.” In two unpublished fragments alone the nonsense ending is found. The first, a broken variant of The Magic Bird from Phloítá, concludes thus. “He (the boy who ate the gizzard) rose up in the morning. He looked and found by his pillow a bag of gold pieces. He gave me three hundred pounds. I came to the house. A dog came, seizes them and goes off and I threw it to the dog.” The second example from Silli runs as follows. “May it please me, may it please you. There is a dish (?) of pilaf. The dog took it. We did not go to take it. The pilaf was lost.” The majority of our stories conclude

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\(^1\) Phárassa, 21, p. 535. Cf. von Hahn, No. 59; Serbian, Mijatovitch, p. 108.

\(^2\) τερεθήνα πετετένν
κατακε γένησεν τ' αδηλα και δριθα να βλέβα,
'αστυν πιευών εφορίτων περάντα καλοκάθια,
σουμα βγάλεν τραγάφυλλα, τραγάφυλλα να λόθια,
δι πήκουμεν να ψέματα να πιάσωμεν τ' ἀλήθεια.

“Τερεθόν Πετετόν
The goat laid the eggs and the hen the kids,
They loaded the cock with forty gourds,
The fig tree bore roses, the rose tree wild figs,
Let us leave lies and begin the truth.”

\(^3\) Δλλίσι, ιω, p. 696 (Kastellóris); cf. Σακελλάριος, p. 854.

\(^4\) “A red thread upon, wound upon the reel; kick the reel to make it wind and let the tale begin.”

\(^5\) E.g. Pio, p. 150: καλ γένης πλειά δοτερεά καλά, περίκαλα, κ' ἐμίς ἵδω καλλίτερα.
καὶ μῆτα 'γάρ' μουν ἐκεὶ μῆτα σεὶς νὰ τὸ πιεύσετε. Σταματητάθη, p. 587: Πάρτε σείς τὰ τίτουρα κ' ἑτόν τ' ἀλήθεια.
merely with the set phrase “they ate, they drank, they attained their desires,” or “may it please both me and you.” From Silli comes the pleasing touch of adding the narrator’s name, “Remember Stephen Erísalis.” At Phárasa alone is a prelude the rule, and most of the stories begin with the mysterious phrase “he rose up, and again he rose up.” It seems to mean no more than “he went on and went on” which is a common formula of transition between two episodes in a story (πήγε καὶ πήγε). In no other village was any kind of prelude prefixed to the stories.

Two characters figure prominently in Greek and Turkish folk-tales, the beardless or hairless man (ὁ σωκάτος) and the bald man or scald-head (ὁ καυσίδης). The two must be carefully distinguished. The beardless man, as is so often the case with characters suffering from some physical deformity, is an object at once of contempt and of fear. An unpublished text from Phárasa shows the treatment that is his meed. “There were a hairless man and an old woman. He went, he stole eggs from a hen house. Afterwards they caught the hairless man. They held a court of justice. They beat the hairless man with the whip. Afterwards they kicked the hairless man. The old woman too came and could not find the hairless man. And the wolf ate the hairless man.” He is a coward and sometimes takes the place of Hérr Lasarús or the Brave Little Tailor in the story of how the coward, who can’t say Bo! to his wife, gets the better of forty giants. At the same time he is very cunning and to be avoided, sharing with Jew and priest the rôle of the most despicable and merciless kind of villain. Sons are warned not to consort with beardless men, not to engage them as servants, not to take corn to a beardless miller or not to take service with a beardless master. In most cases the beardless man,

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1 This formula is common at the end of Kúnos’ tales: onlar ermiä mürädana. v. Kúnos, Stambul (Turkish text), i, pp. 25, 118, etc.
2 Stories in Pontic dialect sometimes have a similar beginning. E.g. Πανιβάθις, ʼΙστορία τῆς Κρώμης (Trebizond, 1912), p. 101: ἐπῆγεν, ἐπῆγεν, ἦσαν δύο δρακούδια καὶ θ’ ἐπῆγαν σὺν ἔφυτους, “They went, they went, there were two companions, and they were going abroad”; ib. p. 105: ἐπῆγεν, ἐπῆγεν, τρεῖς εἶχαν ἄριστα καὶ εἶχαν τρεῖς ἰδιούρια παιδία, “He went, he went, there was a man and he had three male children.”
3 E.g. Pio, p. 224 (Syria); Paton, No. 7, Folk-Lore, xi, p. 117 (Lesbos).
4 See below, pp. 269, 371, 575; von Hahn, Nos. 37, 59; Ζωγραφεῖν Λαγώ, ΙΙΙ, p. 69; Νεοσελληνικὰ Ἀστέλκες, i, p. 48. In Palestine, “It is better to meet a demon
by taking short cuts and continually meeting his victim, persuades him that there is nobody in the village who is not a beardless man and that, unless he disobeys the parental injunction, his business cannot be performed. The worst results of course follow, until the beardless man meets his match in the hero, usually the youngest of three brothers, who surpasses him in cunning.

The *kasidhis*, on the other hand, is usually a hero. Sometimes he is the clever hero, corresponding to the lout who sits in the ashes but turns out to be superior to his brothers. Sometimes he is a prince or princess deliberately masquerading as a bald man or scald-head. When the prince is going a-wooing and to perform the various feats to win the hand of the princess, he often deliberately disguises his horse with the skin of some peasant’s beast which he buys for the purpose. He himself will exchange clothes with the peasant and pull a sheep’s bladder over his locks\(^1\) and become to all appearance the scald-head. The king, angry at so disreputable a son-in-law, lodges his youngest daughter and her husband in the hen house, until a recognition is brought about by the success of the scald-head in procuring the water-of-life and the shaming of his brothers-in-law whom he has succeeded in branding with the hoof of his magic horse. It is no less the disguise adopted by the heroine, when she is forced to don male clothes and earn the opportunity as a boy in a café of telling her husband in the presence of the villains the story of her misfortunes. Again the deserted prince seeking a means of regaining his bride, who is about to be married to his treacherous brother or friend, regularly seeks employment in some humble craft under this most lowly of disguises.

Of some of the other characters of Greek fairy-land a word may be said. Snakes, as in other lands, play an important part. Peasants in the folk-tale grow rich by selling their milk to a snake\(^2\),

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2. Phárasa 27, p. 555. The well-known story of the money-giving snake who kills his friend’s avaricious son, Bentey, i, p. 359, *id*. ii, 244, is known in Greece, *Σπαραχλιν Αγών, Ζώλλος*, xxx, p. 23 (Lesbos).
who is doubtless thought of as guardian of the buried treasure which looms so large in the imagination of every native of the Levant. The wayfarer often meets a white and black snake fighting, sometimes he reaps ingratitude for his interference, sometimes as the result of the encounter he learns, like Polyidos, the property of the healing grass which restores the dead to life, sometimes the white snake which he saves rewards him by carrying him up the magic mountain or tells him the reward which he is to choose from her grateful father’s treasure.

The boy who buys the snake, dog and cat from their persecutors is similarly rewarded. The reward for which he is to ask is usually some magical object; for wishing-rings, magic mirrors, donkeys which drop gold, tischen-deck-dichs, etc., are to be found in the store of the Snake King by those who can resist the temptation of his offer of more obvious treasures of silver, gold, or precious stones. Or, as in a Serbian tale, the grateful father snake may bestow the gift of understanding animal language. The snake son or snake son-in-law are also familiar figures. They invariably turn out to be handsome young heroes “under their skins,” unless, as in one tale, the snake son takes up his abode outside the family in a tree and bestows the magic jug and magic donkey and finally, when the old scold his mother has foolishly lost these, the magic club upon his long-suffering hen-pecked father.

Where they are not bestowed by the King of the Snakes, these magic talismans are usually acquired from dervishes or monks, and the hero gets possession of them in one of three ways. He may ask to try their virtues and under cover of this make off with them by means of the cap of darkness or the wishing talisman. Again he may acquire one honestly, then meeting the owner of the club effect an exchange, afterwards dispatching the club to hit the dervish on the head and bring back the talisman he has given away. The third method is where he finds the heirs disputing over the division of this valuable inheritance. As

1 v. p. 559, and cf. the story of The Ungrateful Snake, the Fox and the Man.
2 Von Hahn, No. 64, variants 1 and 3.
3 Von Hahn, No. 26; Kánoς (Stambul), p. 298.
5 Mijatovitch, p. 245 f.
6 Von Hahn, No. 48.
arbiter of the dispute, he sets them to run a race and then makes off with the desired objects.

Devs, the chief supernatural agencies of our stories, correspond as has been said to the dhrâki of the mainland of Greece. They are big and stupid and very strong. The mother of devs is hideous to look at, but is invariably disarmed by the hero who is wise enough to greet her tenderly as “mother” and suck her breast. She protects him from her sons by changing him into some natural object, and when they smell human flesh lulls their suspicions and makes them pick out the arms and legs of men, which are sticking in their huge teeth. Dhrâki, devs and robbers are usually to be found in bands of forty. And they are more or less interchangeable characters; the castle of the forty thieves in one variant will be that of the forty dhrâki in another. I am inclined to think that the place-name “Forty” (Σαράννα) in Greece and Asia Minor is in some cases to be connected with supposed castles of forty dhrâki or robbers. A further characteristic of this band of forty ruffians is that they cook their meals in an immense iron cauldron with forty handles.

In one story, Ulaghásth, 11, p. 381, forty eżderhas take the place of the normal forty robbers or forty devs of the variants. A creature with this name is often depicted on the etched brass trays (τεψι) used by the Moslems of Crete; it is like a snake with a very large head and jaws. The eżderha also appears among the figures used in the Kara-gōs marionette play. In the

1 Von Hahn, 32, variant; Δελιγιορ, i, p. 158 foll.; Turkish, Kûnûs (Stambul), pp. 19 (Bain, p. 15), 68 (Bain, p. 61), 236, 269, 306, 333; id. (Adakale), p. 73. The hero thus can claim the relationship of foster-son. Cf. the Celtic story of The Leaching of Kase’s Leg. “I came once behind her, and caught the breast with my mouth, and said to her, ‘You are yourself witness, woman, that I am the foster-son of your right breast.’” Jacobs, More Celtic Fairy Tales, p. 180. Relationship on these terms is actually recognised in Mingrelia (Wardrop, p. 180) and in Northern Africa (Coesquin, “Le Lait de la Mère,” pp. 48 foll.). In the passage quoted, Coesquin notes the distribution of the incident in the Nearer East, he has not noticed the Celtic example; his case for an Indian origin is as yet unproven.

2 See Folk-Lore, xxxi, p. 218. In the Adakale stories “the Forty” seems to be a technical term for a class of spirits. The owners of the magic talismans turn out “to be of the Forty” and a heroine is taken away by a spirit and made “one of the Forty.” Kûnûs (Adakale), pp. 84, 90. The whole question of “The Forty” is exhaustively discussed by Haluck, Annual of the British School at Athens, xix.

3 Von Hahn, Nos. 52 and 64, variant 2; Παρασσότ, x, p. 517; Σταματαδής, p. 562.
Herzegovina the ašdaša is said to be distinguished from the winged
dragon (smaj), by the fact that it has no wings and lives in lakes.1
This aquatic character of the ešderha must account for our story-
teller’s explanation that it was a kind of crayfish. In the story,
however, the use of the word seems analogous to the use of the
Greek dhrákos. In spite of its etymology dhrákos does not mean
“dragon” but “ogre,” and ešderha here seems to represent a
similar shifting of sense from that of “dragon” to “fabulous
monster” not necessarily of serpent form.

A peculiarity of dev or dhráki is that when their eyes are
open they are asleep, and when their eyes appear shut, they are
really awake. And topsey-turveydom is characteristic of their
régime. The hero will find, for example, bones in front of the
horse and hay in front of the lion; and his good offices in changing
their fodder, in opening the closed door, and shutting the open
door etc. etc., procure him the gratitude of these creatures and
objects and secure a safe retreat.

Like other ogres the dev has often an external soul whose
whereabouts must be wheeled from him, but in many cases he
falls beneath the hero’s sword in single combat. On these
occasions he will implore the hero to give him a second blow but,
forewarned that the result will be the return to life of his enemy,
the hero will refuse. This trait occurs in the story of Sayf-al-
Muluk and Badia-al-Jamal2, where the hero is warned, “Smite
him not a second time, for then he will not die, but live and
destroy us.” In Russian stories voices are heard bidding the hero
strike a second time; if he complies his enemy returns again
to life3. More interesting still is the Russian belief that the
stake must be driven through a supposed vampire’s body by a
single blow, for a second will restore it to life.4 In Russian tales
the retort of the hero is “a hero’s hand does not strike twice but
finishes its work with a single blow”; in Kurdish stories it is

1 Grgjić-Bjelokosić, “Volksglaube und Volksbräuche der Herzegovina.”
Wissenschaftliche Mittheilungen aus Bosnien und der Herzegovina, vi, p. 638.
2 Arabian Nights, vi, p. 145. The same incident occurs in Armenian tales.
Basset, Nouveaux Contes Berbères, p. 101. In his note, op. cit. p. 301, Basset says
that it is found also in stories from Wales and Ireland.
3 Ralston, p. 239; Curtin, p. 8.
4 Ralston, p. 824.
"the speech of the hero is single." In Turkish and Greek stories the dying ogre usually appeals "if you are a man give me a second blow." "No," says the hero, "for my mother only bore me once!" In the latter case the form of the retort is, I think, suggested merely by that of the ogre's appeal: it is a kind of play upon words.

Other supernatural beings meet us in these stories such as the bogies Varvaragharusá, Markáltsa, Karchuliégi and Hairy Monsters.

With regard to the Lady of the Lake (the Tilbertsa, v. Phárassa, 7, p. 491), Mr F. W. Hacluck has drawn my attention to a passage in the journal of Gedoyn, a French consul at Aleppo in the xvith century. On August 1st, 1624, Gedoyn was at Sigajik on the Erythraean peninsula where he was told a very curious story. It was locally believed, he informs us, that an old woman periodically emerged from a lake situated in the mountains and carried off young men between the ages of eighteen and twenty-two. None of these were seen again until three years before (i.e. in 1621) one of the victims had actually reappeared. He stated that he was taken to the lake and there clad in a fish skin which enabled him to breathe under water. In the depths of the lake was a magic palace adorned with every costly and beautiful work of art imaginable and inhabited by a lady of surpassing loveliness. She displayed a passionate affection for the young man and had at length consented to his temporary return home. But he might not stay away longer than a fortnight on pain of being strangled in his bed. When he had told his strange story the young man returned, apparently with considerable eagerness, to the delights of the magic palace and the society of the complaisant and beautiful lady of the lake.

Another familiar character is the "Arab" or black giant, regularly described in Greek and Turkish fairy-tales as so huge, that while his upper lip stretches to the heavens, his lower lip

1 Lorch, i, p. 57 [Garnett, Women of Turkey, Jewish and Moslem, p. 160].
3 The story is to be found in Boppe, Journal et Correspondance de Gedoyn, "Le Turc" (Société d'histoire diplomatique, 1909), p. 149.
touches the earth. He is often summoned from his home in a well by the ejaculation of some tired or despondent person, who sighs "δοξ!" or "ἀχ! ἀλοί!" when up comes the Arab's head and says "You called me. That is my name." This incident often forms the prelude to The Master and Pupil¹, but occurs also in other stories².

Another incident which frequently forms the introduction to a story in Turkish or Greek folk-tales is that of the old woman, who comes to fill her pot with oil or water. The young prince mischievously throws stones at her pot and breaks it. "Ah," says she, "may you desire the Three Fair Ones (or some other inaccessible heroine, or talisman), as I desired that oil." Her wish bears fruit and the prince falls sick of longing, until he sets out upon the hazardous quest³.

Two other incidents which occur in the course of these stories deserve a mention here. Both are connected with the finding of the hero or heroine when deserted or exposed to die. When the king or prince sees some object perched in a tree or floating on the waves, he says to his followers, "If it be a thing of value it shall be yours, if it be a human being it shall be mine." It is interesting to notice that in Kurdish warfare this seems actually to be the arrangement often made between a chief and his

¹ Ulaghásh, 7, p. 867; Δελτίον, 1, p. 821, and in Russian, Cosseck, Turkish and Georgian variants. Further variants and a discussion of the significance of the incident are to be found in Coquelin, Les Mongols etc. pp. 39-50.
² Von Hahn, No. 78, Hleć Zelebi (Crete); a variant from Melos, Νεοελληνικά 'Ανάλεξη, 1, p. 7; von Hahn, No. 110 (Euboea), Häschen, dem ein Mohr in den Mund spielt; Ζωγραφείων Αγών, Συλλογικο, xxx, p. 20, a Lesbian version of The Man with the Pea; ib. p. 68, the Cretan story of The Midwife to the Snake's Wife; Kūnos (Stambul), Der Schlangemperi, p. 326; id. (Adakale), Märchen vom Holzacker, p. 44; Grünenussvogel, p. 100; Märchen vom Mattenlechter, p. 207.
³ Greek stories: von Hahn, No. 49 (Asia Minor); Ζωγραφείων Αγών, Συλλογικο, xxx, p. 55 (Crete); Δελτίον, 1, 189 (Athens); Defner's Archiv, 1, p. 129 (Thera. Here the old woman's speech is a blessing on receiving charity); Παρασκευα, 1, p. 870 (Thera); Ζωγραφείων Αγών, 1, p. 224 (Syene). Other stories: Turkish, Kūnos (Stambul), pp. 18, 45, 140; id. (Adakale), p. 48; Georgian, Wardrop, pp. 72, 118. An analogous incident occurs in a Kabyle story, Rivière, p. 309, and in a Maroccan variant of Master and Pupil quoted by Coquelin (op. cit. p. 64) who promises us a study of the distribution of this incident. It is found also in a Sicilian story from Pitrè's collection and, curiously distorted in form, in an Italian version of The Three Oranges, Crane, pp. 72, 388. For the breaking of the old woman's pots by the young Rāja Basālu see Swynnerton, p. 58.
followers. The translation of a text dealing with the quarrel of two tribes runs, "Avdu'lah Agha sent a messenger to the villagers and proclaimed: 'Fear not, the heads belong to me, the property belongs to you!'"

In several stories again when the prince finds the maiden, he asks "Art thou an in or a jin?" I am inclined to think that the phrase is due simply to the Turkish love of reduplicating a sound, as for instance when a tout will ask if the traveller buys "Ántica mántica," the second word being quite meaningless. The phrase occurs several times in the German translation of Kúnos' Turkish stories. Usually the answer to the question is "I am neither an in nor a jin, but a human being like yourself."

In order to economise space and to avoid as far as possible unnecessary repetition I have endeavoured in the notes that follow to group under their several types the different variants, which are scattered in the text by geographical and dialectical considerations, to add such general notes as seemed advisable and, where necessary to the understanding of a broken down version, to indicate the general plot of the type of story to which it belongs. In the citation of variants I have been perhaps inconsistent, but in some cases where the story is of well-nigh universal distribution it seemed hardly profitable to waste space on such a list. I have, however, in almost every case added all the Greek variants known to me. How difficult it is to determine the degree of relationship which is to permit of a story being cited as a variant, is only realised by those who set about composing a list like the following. I have endeavoured to be strict in the matter and to quote only

1 Lerch, x, p. 67.
2 Kúnos (Stambul), pp. 188, 386; id. (Adakale), pp. 85, 840. In the Stambul stories the translation on p. 166 "Bist du ein Mensch? Bist du ein Dschin?" corresponds to "in-mi-sin ğin-mi-sin" of the Turkish text (r, p. 66), and in the Adakale collection (pp. 369-370) the author definitely states that In=Mensch. Some passages however seem to make it improbable that it has this meaning: thus in Kúnos (Stambul), p. 183, we have the answer "Weder In noch Dschin, sondern deines gleichen, ein Mensch," and in an Adakale story in and jin and son of man are mentioned as three separate things, the text running burada in germez ğin ğermez, adam oglany-da hić ğermez (Kúnos, Adakale text, p. 74), i.e. "here goes no in, no jin, no son of man" (translation, ibid. p. 104: so too Stambul, p. 386, and Adakale p. 340). I suspect that our query underlies the translation in Carnoy et Nicolaides, p. 44, "Es-tu un bon génie ou un djin?" and ibid. p. 119, "Serait-tu un mauvais génie ou un démon?"
real variants not versions of allied stories, and in places where the similarity is only partial as regards the essential features of the story, I have tried always to indicate it. I should not for example, for the purposes of the list, admit the Norse *Katie Woodencloak* as a variant of *The Girl, whose Father wished to marry her*.

**Genre Stories.**

Axó 4, p. 397; *The Gypsy.*  
" 7, p. 403; *The Guest.*  
Phloítá 5, p. 437; *The Old Songs and the New.*  
Tshukúri 1, p. 567; *The Foreign Bride.*  
" 2, p. 567; *The Harvesting.*  
" 3, p. 567; *The Goatherd.*  
Kíská 1, p. 569; *The Conscript.*

A review of the following tales will naturally begin with those which may be called narratives in the genre style. They are stories without plot or purpose, just little narratives or sketches of events or circumstances which might have happened to local people. In this curious category of a primitive realism may perhaps be included Axó 4 and 7, although they are nearer than the others to the possession of a point or plot. The same kind of little narratives of possible occurrences of everyday life are sometimes to be found in the collections of philologists. For instance in Lerch’s *Forschungen über die Kurden* or MacAlister’s Nuri texts in the *Journal of the Gypsy Lore Society* appear specimens of the same genus.

For the student of literature these crude little realistic sketches of everyday life possess a great interest. They are the raw material of popular poetry and contain the germ of the true pastoral. One can hardly doubt that the material of much of Theokritos, some of it perhaps in song form, was in substance close akin to Tshukúri, Nos. 2 and 3, p. 567, and that the pastoral poetry, which is concerned not with *marquises* masquerading as Dresden shepherdesses, but with real peasant life, drew its inspiration from just such artless narratives. Theokritos did not create the genre, he raised it to the dignity of literature.

The plotless tales of everyday life shade naturally into tales of comic mishap. From such incidents, again, the transition is easy
to stories of noodles, tales of the clever madman, and narratives of intrigue.

Noodle Stories.

Of the noodle story pure and simple there are two specimens, Silli 5, p. 299, and Phárasa 10, p. 503. This genus of folk-tale is familiar everywhere, in Greece as elsewhere. The first of our tales is of course none other than that of the celebrated Mr John Blunt or that of The Opium Eaters told by the Lady on the 14th night in the History of the Forty Visiers. An Indian variant occurs in Kingscote p. 280, “The Beggar and the Five Muffins.” Clouston has devoted a chapter of his Popular Tales and Fictions (vol. II, p. 15 ff.) to the tracking of this story in East and West. For the second, reference may be made to Clouston’s Book of Noodles, p. 89.

The Sharper’s Fooled.

Phárasa 16, p. 519.

Allied to these is the clever noodle story in which the hero, usually one of the sharp-witted simpletons of folk-tale, gets the better of his enemies. The genus is that of Little Fairly and Das Bürle; our particular specimen has for hero the celebrated Nasred-din Khoja, the Eulenspiegel or Frate Ginepro of the Turks. The story of the sale of the sham magical articles is common enough. Greek versions are Pio, p. 113 (Astypaliá); Paton, No. 7, Folk-Lore, xi, p. 117 (Lesbos); von Hahn, No. 42 (Epirus); Ἀνάγνωστος, No. 5 (Lesbos); Νεοελληνικά Ἀνάλεκτα, ii, p. 93 (Naxos). A Georgian version, Wardrop, p. 153, may be added to Clouston’s list of variants from Ireland, Norway, Iceland, the Tyrol, Sicily and India, Pop. Tales, ii, pp. 232–273, and the notes in Cosquin, Contes de Lorraine, i, p. 108 foll., ii, p. 234.

The Mad Brother.


Greek variants. Von Hahn, No. 34 (Epirus) and notes.

Other variants. Turkish, Kúnos (Stambul), p. 38 [Bain, p. 42]; Georgian, Wardrop, p. 165; Serbian and Wallachian, quoted von Hahn, loc. cit.; Nuri, J.G.L.S. iii, p. 136, No. xiv.; Russian,

1 E.g. Pio, p. 111 (Astypaliá).
2 Gibb, p. 171.
3 Cf. his Book of Noodles, p. 107 foll.
The subject-matter of the folk-tales

Ralston, p. 49; Kabyle, Rivière, p. 179; Indian, Bompas, No. 1, Stokes, No. 7.

The story is allied to the Little Fairly type, which appears so frequently in collections of European Märchen. A common Oriental variant is that of The Mother and her Idiot Son. They find a treasure and on the way to get it the mother throws sweets in the air. The idiot son gives the secret away and the treasure is demanded. The mother denies all knowledge of treasure and declares her son is an idiot. The judge examines him as to particulars, he says "it was the day that it rained sweets" and the case is quashed 1.

Individual incidents in the story of The Mad Brother are common to European Märchen but their combination in this particular form appears characteristic of the Nearer East. It is sometimes combined with other stories. Malakopé 1 for example is combined with motifs from The Master Thief and some of the variants cited contain also the story of The Bargain with the Hairless Man (see below, p. 234); in others again is incorporated the story of the fool who gives inappropriate greetings to the various people he meets.

In Araván 1, p. 331 the finding of treasure by the fool has evidently dropped out by inadvertence. The incident in Malakopé 1 and Delmesó 3, where he sells his fowl to the hoopoe or his ox to the marten, is one common form, in other stories he sells his cow to a tree or cuts it down in order to "give it something to shiver and shake for" and finds a treasure.

The clever brother's throwing of a sheep's fleece down the well is of course analogous to the "raining sweets" ruse mentioned above 2.

It is perhaps worth mentioning à propos of Araván 1, p. 333, "They cut off the heads of all the sheep," that in the variant collected by von Hahn and in the Nuri story the Fool is left to watch the flocks by his brother. He climbs up a tree and throws down the fruit, telling the sheep not to touch the ripe ones. When he comes down and finds that the sheep have eaten them, he cuts off their heads to punish them. It is for this that he is put in

1 v. Clouston, Book of Noodles, p. 149.
2 Cf. the similar incident in Straparola and a droll from the Albanian colony of Piano de' Greci, Crane, p. 298.
prison. In von Hahn’s variant too the contamination of this motif with the clever brother’s ruse has caused confusion and the imam drops out of the story without being accounted for.

The episode in Araván 1 where the fool carries off the prison door betrays also a confusion of two motifs. He does so partly in virtue of his great strength, as in the Epirote variant, though in his note von Hahn over-emphasises the importance of the physical strength of fools in folk-tale. The command of the clever brother betrays that another incident is latent in our somewhat broken story, the familiar tale of the fool who is left in charge of the house and told “to mind the door” and obeys by carrying off the door with him1. This is regularly the prelude to the incident of frightening the robbers by dropping objects on them from the tree, a story in one form or other of universal distribution in East and West. The cutting off the tongue of the survivor is rather badly stated in our version. The usual narrative runs that one of the robbers regains courage and goes back to investigate the true cause of their alarm. The Fool persuades him to show him his tongue and cuts it off. When the man rejoins his companions, bleeding and unable to speak, they are more convinced than ever that their flight was justified and flee away as far and fast as possible.

In Malakofí 1, as in the Turkish variant, the hero is a Scald-head (see above, p. 223). The incidents of the camel laden with gold and the marked doors occur in most of the familiar examples of The Master Thief who robs the King’s Treasury, but the stealing of the king’s personal property which causes the death of innocent people and hatred of the king, the thief’s coup d’état and history repeating itself in the relations of the new monarch and his brother, are new to me.

The form of the camel incident is a little obscure. The more usual form occurs in Phloítà 8, where the hero makes the guards drunk and steals the camel. Another trap which is often set for the Master Thief is to strew gold coins on a guarded street, the thief smears his shoes with pitch, walks down the street and collects the coins in this manner unobserved2. I fancy that here the

1 E.g. Grimm, No. 59; a Little Fairly variant from Burgundy, Clouston, Pop. Tales, ii, p. 255; Welsh Gypsy, J.G.L.S. i, p. 314; Kashmiri, Knowles, p. 99; Serbian, Mijatovich, p. 245.

2 In the Adakale version of The Master Thief for example, the pitch shoes incident is immediately followed by the camel stealing. Kúnos (Adakale), No. 89, p. 261.
Scald-head is thought of as making his donkey brush past the camel so that the coins, with which it is laden, stick in the pitch smeared on the donkey.

_The Bargain with the Hairless Man._
_Greek variants._ Von Hahn, Nos. 11 [Geldart, p. 60] and 34 (Epirus).

_Other variants._ Turkish, Kúnos (Stambul), p. 38 [Bain, p. 42]; Arabian Nights, xi, p. 314; Kashmiri, Knowles, p. 98; Panjáb, Swynnerton, p. 283; Bengal, Bompas, Nos. _vi, xxx, lxxxvi._ Appendix 19; Highland, _Mac-a-Rusgaich_, Campbell, No. _xlv_, ii, p. 318; Irish, Jacobs, _Celtic Fairy Tales_, i, p. 182. Coquelin, _Contes de Lorraine_, ii, pp. 46 foll., gives references for France, Spain, Corsica, Italy, Germany, Lithuania, Moravia, Denmark, Norway and three Oriental versions from Central Asia, India and Ceylon.

The plot of the story is that an agreement is made between a master (usually a Jew, a priest or a hairless man) and the lad seeking service with him, that whoever first loses his temper with the other shall forfeit his head or a piece of flesh cut off his backbone. The successful brother destroys the property and children of the master until at last he loses his temper and the wager. In some cases the wife is killed too, in others she marries the hero.

Von Hahn has noticed that _The Lying Match_, of which Phárrsa 21, p. 535, is an example, is a different species of the same genus.

For the warning against dealing with beardless men see above, p. 222, and the notes on _The King’s Son and his Treacherous Servant_ (below, p. 269).

Impossible commands are often given by malicious masters or mistresses in folk-tale in order to get an excuse for ill-treating a hero or heroine; thus, for example, witches tell those who take service with them “to sweep and sweep not,” which is evaded by sweeping the back room and not the front1.

An unpublished and broken down version collected at Araván contains one incident which perhaps deserves mention. The master tries in vain to kill the boy, “afterwards they took their

1 _E.g._ Paton, No. 6, _Folk-Lore_, xi, p. 115 (Lesbos); Kúnos (Stambul), p. 91.
possessions and went for a journey to escape from the boy. Afterwards the boy went into the chest. He poured out the must-syrup and was drinking it.” Evidently this is the familiar episode in which the family plagued with a boggart packs up to flee; at the first halt however a voice is heard “Aye, Georgey, we’re flitting you see,” which reveals the presence of their unwelcome guest in the luggage, and in despair of shaking him off they return home again. See Crofton Croker, *Fairy Legends and Traditions of the South of Ireland*, i, p. 140 foll.; Kúnos (Stambul), p. 41; Naaké, p. 260.

*The Cunning Ox-driver.*

Phloíté 2, p. 419.

To this story I know of no exact parallels. The Naxian *οί ῥήικοι στρατιωταί* contains the successful persecution of his enemies by the hero motivated by the incident of revenge for being tricked into selling geese as chickens¹. Our story opens in the style of a tale of Oriental intrigue; the camel and the camel-flesh incidents are to be found in many of the variants of *The Master Thief, who robs the King’s Treasury*², and the successful persecution of his enemy by the cunning ox-driver has of course many analogies³. Fortunately the tale is clear and well told and is by itself easily intelligible.

*Tales of Intrigue.*

Next to be considered are the tales of intrigue. In Oriental literature, as in the European novelists, who derived so much of their material from Eastern sources, the cunning and wickedness of women is a never-failing topic of the story-teller.

(i) *The Money-changer and the Pasha’s Wife.*

Phloíté 4, p. 433.


¹ Νεοελληνικά Ανάλεκτα, ii, p. 108. This form of the story is well known in Europe; v. Pineau, p. 49, Cosquin, *Contes de Lorraine*, ii, p. 388. Usually the hero is “the seller of pigs.”


opens with the sign language, which a loving wife interprets for
the benefit of her husband.

The tale is purely Oriental in character. The sign language,
in which the lady summons her lover, is common enough in Eastern
love-stories¹, and to most readers it will probably be familiar
through Mr Kipling’s fine story Beyond the Pale. The ruse by
which the guilty pair turn the tables on the innocent police occurs
in a story from Palestine².

(ii) The Goldsmith’s Wife.
Sili 4, p. 297.

Greek variant. Von Hahn, No. 29 (Epirus).

Other variants are to be found in Clouston, A Group of Eastern
Romances, pp. 358, 548, and the same author’s Popular Tales, II,
p. 214 foll.; Kúnos (Adakale), No. 29, p. 185; the Georgian Book
of Wisdom and Lies, XXXII, p. 57; Arabian Nights, VII, p. 334,
Kamar al-Zaman and the Jeweller’s Wife; ib. IX, p. 151, The
Fuller and his Wife and the Trooper; Crane, p. 167. A Somali
variant almost certainly derived from an Arabic source is given by
Kirk, Folk-Lore, XV, p. 321. The story appears to be one of those
Oriental tales of intrigue which passed into European literature
with the Sindibad cycle of stories.

The variant in von Hahn is a close parallel to our version. It
differs in having in addition the Faithful John motif and it is the
trusty fisherman’s son who wins the bride for his master. In other
respects the differences are unessential. A golden crown and
golden apple take the place of the earrings and the unfortunate
husband is persuaded to give away the bride at the prince’s
marriage with his own wife.

(iii) The Son who feigned Blindness.
Pharása 3, p. 475.

Variants. Benfey, II, p. 279. Bompas, Appendix, No. 22,
p. 482. Swynnerton, p. 145.

This also is an Eastern tale, see Benfey, I, p. 385. In the
Panchatantra is the story of a Brahmin, who, hearing his wife

¹ For example in the Armenian story, Macler, Contes Arméniens, p. 10.
² Hansauer, p. 291, and cf. the Georgian Tale of the Two Mullahs, Book of
Wisdom and Lies, XVI, p. 31.
pray for means to make him blind, answers from behind the statue of the deity and so gains the opportunity of catching his wife and her lover *flagrante delicto*. In the Kohlān story of *The Cunning Potter*, the hero answers for the idol, shams blindness and kills the Raja who has an intrigue with his wife. The device by which the little boy of our story or the potter in the Indian tale rid themselves of the corpse is a commonplace of folk-tale. The Punjābi version is worked into the Rasālu cycle, a warning to the hero of the universal faithlessness of womankind.


(iv) *The Faithful Wife.*

Phloïtâ 8, p. 439.

The story is very broken down and as it stands almost unintelligible. It is I fancy a poor variant of the *Cymbeline* story of which a good specimen may be seen in the Bukowina-Gypsy tale, Groome, No. 35. The husband wagers his property on his wife's fidelity. The villain is to get a ring and learn what her birthmark is; here it seems to be a gold coin off her neck. The villain is successful in obtaining the evidence though he cannot seduce the wife. The husband writes and casts off his wife and forfeits his property. The wife in male disguise subsequently cures the Emperor and discovers her husband to whom she reveals herself after rescuing him from his pitiable plight. Compare the Highland tale *The Chest*, Campbell, ii, p. 1.

(v) *The Magic Apple of the Faithful Wife.*

Silli 7, p. 303.

Greek variant, Pio, p. 150 (Astypaliá), ἡ τίμια γυναῖκα. In the Astypaliá story the sign given by the wife to the husband is a magic shirt which remains spotless so long as she is pure. The type to which the story belongs is widely spread and familiar. Clouston discusses variants from different parts of the world¹. The token is usually a flower or a shirt. Both are found in Oriental versions².

¹ *Popular Tales*, ii, p. 289.
Didactic Stories.

The stories next to be considered are of a quasi-didactic character; they deal with the advantages of following good advice which is more precious than monetary wage, or the rewards of trusting in God rather than in the generosity of man.

(i) *Three Words of Advice.*
Silli 3, p. 293.


Other variants. Armenian, Macler, *Contes Arméniens*, p. 139; Indian, Bompas, No. xiv; Sicilian, Crane, p. 157. It is found in some versions of *The Forty Viziers*, and is supposed to have been introduced from the East through the medium of the *Gesta Romanorum*. A variant occurs in the Irish Odyssey, Kuno Meyer, *Merugud Ulíx Maicc Leiritis*, p. 22 foll., and it is known in Cornwall, Scotland and Ireland. The version in Lluyd’s *Archaeologia Britannica* alluded to by Grimm, vol. iii, p. 322, is the principal source of Jacobs, *Celtic Fairy Tales*, i, xxii, *The Story of Ivan*. Jacobs’ notes (op. cit.) and Clouston’s discussion of the Highland version “The Baker of Beauly,” *Folk-Lore*, iii, p. 183, give further references to the variants.

The genus to which this tale belongs is common and a list of allied stories, which would include for example the story from Nisyros of the advice of a dying father to his son, “(1) never make friends with a foreigner; (2) never tell a secret to your wife; (3) never do a favour to a criminal,” would be inexhaustible. Some types of this large family are examined in Clouston². After the variants above quoted, the Kashmiri Tale, *A lac of rupees for a bit of advice!* comes nearest to our version.

In the Syra story the master pays 300 *piastres* as the man’s wages who then buys from him for 100 *piastres* each the three words. (1) “Don’t ask questions about what doesn’t concern you.” (2) “Don’t turn off your straight path.” (3) “Keep the evening’s wrath until the morning.” The hero sees an “Arab” putting ducats on a tree, remembers the first word of advice and restrains his curiosity. The Arab rewards him with money. His escapes

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¹ *Σωροχεις Ἀγών*, i, p. 419.
² *Popular Tales*, ii, p. 450.
³ Knowles, p. 32.
from being robbed and from killing his own son correspond with
the narrative in the version from Silli. The Cornish tale begins
with the purchase of the advice but the master puts the money in
a cake which he gives the man to take to his wife. The hero
escapes the robbers by keeping to the old road; in obedience to
the advice, "Don't stop in a house where an old man has a young
wife," he exposes the murder of an old innkeeper by his young
wife and her lover, with which the criminals had charged his
travelling companions, who put up in the inn. The third precept
prevents the slaughter of his own son and in conclusion he divides
the cake with his wife and finds the money in it.

A more modern Cornish version published by Hunt, *The Tinner
of Chyannor*, only retains one precept "Never leave an old road
for a new one," which is repeated on three successive years.

(ii) "It is not my own but our own."
Silli 2, p. 287.

I confess that this story remains an unsolved puzzle as far as
I am concerned. I know of no parallels which throw light on it
and the difficulty is increased by an element of uncertainty in the
text. As it stands I can make nothing of the reason why the
hero is to say "our own not my own." At one time we thought
the translation ran "not my own nor our own." Though not
perhaps very satisfactory, the solution I then suggested was that
the moral emphasised the duty of acknowledging the bounty of
God. The hero is not to say my own nor our own because his
wealth is given him by Providence. There is a Russian story of
a man who has been given a miserable Luck by Fate. He appeals
to Fate, who tells him that she cannot help herself, but advises
him to take his niece Militsa into his house and call all his property
hers, as she was born at a lucky time. Following this advice the
man prospers. One day talking to a stranger he inadvertently
says "That field is mine," and immediately the crop begins to
burn. He runs after the stranger and cries "Stop, brother! That
field isn't mine but my niece Militsa's," whereupon the fire goes
out and the crop is saved.

The analogy seemed just plausible enough but falls of course

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2 Ballston, p. 196.
with the corrected reading of the text. Honesty can do no more
than acknowledge defeat.

(iii) The Princess who married the Ash-seller.
Silli 1, p. 285.

Of this story again I know of no variant. The princess who is
fated to marry some common plebeian is of course a common
enough motif. The accentuation of the father’s repentance by the
names of the children and the character of the names themselves
have an Oriental flavour. A common story, in which the anagnorisis
depends on the father’s overhearing the names of his unknown
children, is a form of the plot of All’s well that ends well popular
in the Levant.

(iv) “I ask boons of God.”
Pharasa 20, p. 529.

Persian variant, Clouston, Romances, p. 425 ff.

The moral of the story is that it is better to ask of God than
of kings. Our tale is complete but not very clearly told. The
king angry at the presumptuous piety of a man who refused to ask
a boon of him sends the executioner after the three to kill the one
who is empty-handed. Providence ordained that the man who had
the gold had asked the empty-handed man to carry his burden for
a spell. In the Persian tale the king sees that a mistake has been
made and sends the executioner again. God a second time saves
his suppliant and the real possessor of the girl is killed in mistake
for the man who asks boons of God. The hero escapes by a
similar act of Providence in a Georgian story of the Potiphar’s
Wife type. His master sends to slay him. In obedience to his
father’s word of advice to go to church at the proper time what-
ever his business, the hero goes to church and his companion is
killed.

An interesting feature of our version is the episode of the
drunken street-loafer as king, the same story as that which
furnishes the plot of the Induction to the Taming of the Shrew.
It occurs also in the introduction to a Turkish story.

1 The Book of Wisdom and Lies, xiii, p. 26. For the episode of the escape
through the performance of religious duties see Cosquin, “La Légende du Page de
Sainte Élisabeth,” pp. 13 foll.
Another and defective version of this tale was collected at Pharása. The only feature of any interest is that the good man is explicitly made to flee, not to a cave, but to a rock dwelling (cf. p. 15). Here it is not explicitly stated but the name St Irene suggests that the cave was probably a rock-cut church.

The treasure-cave, the bath and the visit of the king, in this case Harun-al-Rashid, are incidents in the otherwise quite different *Story of Khoja 'Abdu-llah*, a subsidiary story contained in the Turkish *Story of Jewad*.

(v) *The Forty Thieves.*

Greek variants. ᾿Αρχέλαος, p. 211 (Sinasós in Cappadocia); Ζωγραφείος ᾿Αγών, I, p. 418 (Nísyros); Παρνασσός, IV, p. 228 [Geldart, p. 9] (Syra); Σταματιάδης, p. 598 (Sámos).


Few versions of the story contain all the incidents. Ulaghátsh 6 gives the miscounting incident common to *Ali Baba* and the Syra version. Pharása 15 has the pass-word “open Hyacinth” (cf. “open Sesame”) and the use of a plant-name as a pass-word has given rise to what I believe to be rather an interesting mistake in the Samian version. Here the robbers’ hoard is actually located in a tree which magically opens at the word of command. Silata 3 omits the miscounting and the pass-words but contains the cobbler episode. Pharása 15 alone of our versions contains the jar episode, which is found in the stories from Sinasós, Samos and Syra, and

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2 A curious instance of a mistake originating in the misunderstanding of the pass-word has been communicated to me by Dr John Sampson. Its intrinsic interest to collectors of folk-tales and students of their dissemination makes me doubly grateful to him for his permission to publish it here. In an unpublished Welsh Gypsy version of *The Forty Thieves* collected by him, “Sesame” is rendered “Taóó Yek’,” lit. “safe’un.” He points out “that the story must have been read aloud to the ancestors of our Welsh Gypsies in an English version of the eighteenth century by some kindly illiterate who misread the old long t for t, pronouncing ‘sefam’.” Not all Gypsy echoes are of the Orient.

D.
in a different setting as an episode in a Cypriote tale. The peculiarity of Phárasa 15 and Silata 3 is that both conclude with the death of the poor man.

The story of *The Forty Thieves* is very popular in Greece and most of the penny chap-books of παραμυθία contain a version of it.

**Animal Stories.**

(i) *Fables.*

The first of these, Phárasa 9, p. 501, is the story of *The Fox who lost his tail*, though it differs in form from Aesop 46. In Palestine this fable comes at the conclusion of another story and the fox, as here, ties his companions' tails to the vines.

Phárasa 28, p. 557, *The Lion and the Hare*, seems popular in that village, for several texts were given by different narrators. The genus to which it belongs is that of *The Ass in the Lion’s Skin*. A nearer parallel in form is supplied by the Russian story, *Ne forçons point notre talent*, where a dog tries to imitate a bear and gets kicked for his pains, or *The Sparrow and the Eagle* in the *Arabian Nights*.


(ii) *The Cock.*

Phárasa 17, p. 521.

*Other variants.* Kabyle, Rivière, p. 79, "*Le Chacal*"; *id.* p. 95, "*L'enfant*"; Indian, Kingscote, p. 187; Stokes, No. 17; *Wide-Awake Stories*, p. 17; Sicilian, Crane, p. 250. Mr Lang mentions variants from French Flanders, India and Zululand, Perrault, p. lxvi. The story is known to the Hottentots; *v.* Bleek, *Reynard the Fox in South Africa*, No. 42. Further references are given in Cosquin, *Contes de Lorraine*, II, pp. 202 foll.

1 *Σακελλάμον*, p. 801.


3 Leger, p. 187.

4 *Arabian Nights*, ii, 378.
In one of the Kabyle stories the hero is a jackal\(^1\), in the other a child; both open their career of speculation by asking an old woman to extract a thorn\(^*\) (a better opening than our "thorn bush"). The old woman throws the thorn away. "Give me my thorn." "I have thrown it away." The old woman is made to give an egg in place of the property she cannot return. The stories then follow the same course as the Phárasa tale, except that in each case the child or the jackal himself secretly makes away with his property and then demands its return\(^2\). The conclusions too differ. The child successfully carries off the girl; the jackal as in the story of The Ungrateful Snake, the Fox and the Man (see below, p. 245), is given a sack containing, not as he thinks the bride, but a greyhound\(^4\).

(iii) The Cock and his Friends.

Axó 6, p. 401.

Greek variants. Von Hahn, No. 85 (Epirus, a variant from Euboea is given in the notes); Νεοελληνικά Ἀνάλεκτα, ii, No. 18, p. 33 (Naxos).


The story from Epirus opens with the quarrel between the old couple over a cock and hen. The old man's cock, who has one leg broken, is the hero. He takes a fox, a wolf and a river with him to the palace and eventually returns full of gold from the treasury. The Naxian story also opens with the quarrel of the old couple, but here the old man's cock performs his feats without the assistance of companions.

In the Berber story "Half-Cock" is the hero. He takes hairs from a jackal, a lion and a boar. Arriving at the palace he insults the king, who orders him to be put in the sheepfold. Half-Cock burns the jackal's hair; the jackal comes and eats up the sheep. The next night the lion is similarly summoned to the cattle-shed

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\(^1\) In Russian, Portuguese and Indian variants an animal is the hero.

\(^2\) Two Indian stories open with the extraction of a thorn from a mouse's (Stokes, No. 17) or a monkey's tail (Kingscote, p. 187); a third (Wide-Awake Stories, p. 17) opens with a root for fuel and ends with the burning off of the rat's tail.

This trait is common to the Estonian and Russian variants.

This conclusion is the general rule in European versions. The hero is successful in variants from Provence, Brazil and Transylvania.
where Half-Cock is immured, and the third night the boar rescues him from the treasury. The French variants even more nearly approximate to the Greek. The hero takes under his wing a fox and the Seine and demands his money, a trait reminiscent of Phárasa 17.

(iv) *Puss in Boots.*

Potámia, p. 455.

Greek variants. Παρνασσός, ix, 366 (Thera); Νεοελληνικά 'Ανάλεκτα, i, p. 14 [Legrand, p. 15] (Melos); Νεοελληνικά 'Ανάλεκτα, ii, p. 66 (Naxos).


Lang's monograph in his edition of Perrault illustrates the difficulty of tracing the origin of a story, whose plot declares it to have necessarily spread from a single invention. I am inclined to think that no conclusion can be reached of any definiteness. Obviously Lang is right in making man's ingratitude his test incident and this points to an origin East of Europe. Lang's case against India is not proven, as he only knew of one Indian variant, that in Day's *Folktales of Bengal.* But I have not sufficient knowledge of the Oriental data to venture an opinion as to whether the home of the story is in India or a nearer Orient.

There is an obvious lacuna in the story on p. 457. It is of course the owner of the castle who should be frightened into the well.

The test of gratitude appears in many of the variants. The throwing out of the bones at the conclusion would seem the natural and proper course of action to a member of the Greek Church in which the practice of exhumation of the bones of the dead at the end of three years is general. The bones are placed

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1 Not a folk-practice peculiar to Lesbos, as M. Dussaud (*Les Civilisations Préhelléniques,* p. 26) seems to think.
in a charnel house or ossuary and the various attentions paid to the dead, during his three years' tenure of the grave, naturally lapse now that his connection with earth has been finally and completely severed.

(v) The Ungrateful Snake, the Fox and the Man.
Araván 3, p. 335; Phloítá 3, p. 429.

Greek variants. Von Hahn, Nos. 87 [Geldart, p. 68], 94 (Epirus); Legrand, p. 187 (Lecce); Λαογραφία, II, p. 161 (Trebizond and Doris); Carnoy, p. 238 (Indje Su).

Other variants. Russian, Λαογραφία, loc. cit.; Magyar, Grimm, III, p. 360; Georgian, Book of Wisdom and Lies, cxx, p. 189; Berber, Basset, Contes Berbères, p. 7; Soudanese, Monteil, p. 53; Persian, in the Rose of Bakawoli, Clouton, Romances, p. 254; Indian, Frere, p. 198, Stokes, p. 17, Wide-Awake Stories, p. 116, Swynnerton, p. 303, Bombes, Nos. XLIV, CVII; Indo-China, Leclère, p. 92; Malay, Skeat, p. 20; Norse, Dasent, p. 306. Further references will be found in Benfey, I, p. 115, in von Hahn's notes to the stories quoted from his collection and Jacobs, I.F.T. 1, No. 9 and notes. The latter gives further references to Indian versions and contains a critical mention of Krohn's monograph. Two versions are now current among the Hottentots, Bleek, Reynard the Fox in South Africa, Nos. 5 and 6. They date from after the coming of the white man, op. cit. p. xxiv.

There is little doubt that this story came first from the East. There are two forms, both of which I have included in the list of variants though only one is fully represented in our text. In one the man saves an animal from destruction; in return the animal wishes to kill him and the affair is referred to judges, who decide against the man on the score of his treatment of them, until the turn of the fox or jackal comes. By demanding to be shewn exactly what the circumstances were, he puts the ungrateful animal once more into the man's power.

There sometimes, but by no means invariably, follows the episode of the ingratituation of the man to the fox, which indeed is more frequently found in the second form of the story of which von Hahn, No. 94, is a Greek specimen, Von der Bärin, dem Bauer und der Füchsinn. Here the episode of the appeal to judges does not appear. The clever animal, fox or jackal, shews a man how to
rid himself of a dangerous beast and is repaid at the wife's in-
stigation with ingratitude and offered dogs in a sack supposed to
contain hens. This trick of offering dogs tied up in a bag supposed
to contain hens is common in animal stories. It occurs, for in-
stance, as far afield as in Mexico, where in a Tarahumare tale the
Grey Fox dupes the Coyote in this way\(^1\).

The incident of the fox's imprecation being answered occurs in
a Highland fable, *The Fox and the little Bonnach*\(^2\). The fox, after
decoying and eating the little bonnach and a duck, went up to the
top of a hill and stroked his sides. "Oh King! how finely the
bullet would spank upon my belly just now." Who was listening
but a hunter? "It will be tried upon thee directly," said the
hunter. "Bad luck to the place that is here," quoth the fox, "in
which a creature dares not say a word in fun that is not taken in
earnest." The hunter put a bullet in his gun and he fired at him
and killed him. Campbell refers to a Scandinavian tale where a
wolf prays to Odin that an axe may fall on his head and a man
throws one. None of these however can boast the delicious satire
of Phloítá 3.

(vi a) *The Prince and his Animal Friends.*
Afshár-köi 2 a, p. 573.

*Greek variant.* Carnoy, p. 1 (Indje Su).

*Other variants.* Armenian, Wingate, No. 10, Macler, *Contes
de l'Arménie*, p. 35; Serbian, Mijatovich, p. 295; Georgian, Wardrop,
p. 97.

The story should end on p. 573. The narrator has tacked
quite a different story on to the end of the first. He begins, "How
shall we take our daughter out of the hands of the eagle?"; a
little further on we see that the villain from whom the princess
is to be rescued is the snake. It is quite a good example of how
folk-tales get confused in the telling.

The story should run more or less as follows. A young man is
living in a wild country; every day he shoots a bird. One day he
shoots two. "I may expect a guest to-night," he says to himself,
goes home and finds a fox. The next day he shoots three birds, and
another animal is joined to the company. (This correspondence of

\(^1\) Lumholtz, *Unknown Mexico*, i, p. 306.
\(^2\) Campbell, iii, p. 118.
the bag to the number of companions occurs in both the Armenian
and Greek variants, cf. the four fish of Phárasa 12.) The number
of animal friends varies, the minimum is the company of fox, wolf,
bear and eagle. Of these the fox is elected chairman by the
others. He sends the eagle off to steal a princess. The father
of the princess sends a witch-wife who succeeds in stealing her
back from the young man. The fox makes the eagle carry him and
the other animals to the king's country where the princess is closely
guarded. He yokes the bear and wolf and begins ploughing and
attracts so much attention to this strange spectacle that the
princess is forgotten and the eagle carries her off again. (The
Serbian story, which throughout differs in detail though not in
plot, has a different ruse.) The king then sends an army which
is defeated by the animals, who summon armies of their own kind.
The king makes peace, recognises the marriage and all live happily
ever after.

When he got to the end of his story the narrator must have
remembered that his princess had only been carried off once and
that she ought to have been carried off twice and so tacked on the
quite different story of *How the Companions rescued the Princess.*

(vi b) *How the Companions rescued the Princess.*
Asphalt-kői 2 b, p. 573.

Greek variants. Pio, p. 93 [Geldart, p. 106] (Astypaliá);
'Agáv, Άγα, I, p. 426 (Nisyros); Δελτίον, I, p. 296 [Garnett,
G.F.P. II, p. 99] (Athens); Νέοσελήνικα 'Ανάλεκτα, II, p. 118
(Naxos).

Other variants. Albanian, Dozon, p. 27; Russian, Curtin,
p. 228; Slav, Leger, p. 241; Grimm, No. 129 and notes referring
to Hungarian, Russian, Persian variants and versions in Straperola
Crane, p. 67; Gaelic, MacDougall, p. 1, *How Finn kept his children
for the Big Young Hero of the Ship.* Clouston, *Pop. Tales*, 1,
pp. 271 foll., adds to the above a Japanese variant.

The story is one of the series which deal with the adventures
of a hero and his companions, each of whom possesses some faculty
developed to an abnormal degree, as in Grimm, No. 71, *Sechse
kommen durch die ganze Welt*, and No. 134, *Die sechs Diener.* The
particular form, which we have before us, has a wide distribution
and appears usually in one of two settings. The variant from Astypaliá is an example of its setting as a submotif in the tale of *The Silent Princess*. The task set the hero is to induce the princess to speak. He adopts the plan of telling some article of the furniture a story which ends in a problem, and the contrariness of her sex induces the princess to dispute his decision. In Greek versions of this tale the problem stories are usually (1) The three suitors who acquire the magic telescope, the flying carpet and the medicine which restores the dying to life and by the joint exercise of these save the life of their beloved (the first part of *Prince Ahmed and the Fairy Peri-Banu* = *Arabian Nights*, x, pp. 244–261); (2) The carpenter, tailor, and monk and the girl they made (Phárassa 24); (3) 'The rescue of the princess from her devil husband by the magically gifted brothers. Each of these stories ends with the problem—which suitor deserved the bride?

In other cases, as here, the story appears as an independent tale and the solution is usually marriage with the youngest of the champions. As a rule it opens with the story of *The Flea Skin*. One day the princess caught a flea. Marvelling at the strange creature she kept it and fed it for several years on the best of foods until it was larger than a cat. It was then killed and skinned and the test, which her suitors have to perform, is to say to what animal the skin belonged. All fail, until the devil, in the form of a handsome young man, gives the answer and carries off the bride. The rescue then follows as in our text.

The story is badly told; probably it should run more or less as follows. The Hearer tells them when the Snake is asleep. The Shaker of Mountains raises the rock. The Thief, who is usually among the champions, steals the princess from the Snake's side without waking him. The Snake wakes, pursues, recaptures the princess and flies into the air with her. The Marksman shoots him and the youngest brother catches the princess as she falls.

**Bluebeard Stories.**

(i) *The Robber and the Princess.*

Ghúrzonó 3, p. 343.

*Greek variant.* Σακέλλαδρος, p. 301 [Legrand, p. 115] (Cyprus).

Cosquin, *Contes de Lorraine*, i, pp. 180 foll. gives notes of a variant from Lorraine and references to German, Tyrolese and Lithuanian stories which correspond to the first part of our tale. The Sicilian and Tuscan versions quoted contain the sequel.

This story, like the one immediately following, belongs to the series of Bluebeard stories, which in one form or another are distributed throughout the *märchen* and popular poetry of Northern European countries. Of the two variants I have quoted the Cypriote tale opens differently. A girl marries an ogre and from the window of the forbidden room sees her husband devouring a corpse. The ogre noticing her pale looks becomes suspicious, takes on the form of one of her relatives after another, until she reveals to her husband in disguise the cause of her grief. He goes off to heat the spit and she escapes, hidden in the bales of cotton on a camel. The ogre drives the spit through all the bales but does not find her. She is taken to the palace and marries the prince and lives for fear of the ogre shut up in a tower. The ogre comes, like the robber in *Ali Baba*, with men hidden in sacks, but is detected and foiled. He then makes his way to the tower, puts the “church yard earth” on the husband and carries off the girl. She makes him go first down a ladder, which has been prepared with rungs sawn through and peas on the steps to make them slippery (cf. Axό 2, *The Cat*, p. 395). The ogre falls into a pit below the stair where a lion had been placed ready for the event.

The Polish-Gypsy story opens with the killing of the eleven robbers by the miller’s daughter. The twelfth who is only wounded vows revenge, comes back disguised and marries the girl. She escapes in a waggon of straw and rouses the neighbourhood to attack the robber’s castle.

(ii) *The Cat.*
Axό 2, p. 391.

**Variants.** Türkish, Kúnos (Adakale), p. 164; Grimm, No. 46 and variants in his notes; Italian, Crane, pp. 78, 344; Norse, Dasent, p. 16; Highland, Campbell, No. xli, ii, p. 279. The Turkish version contains also other *motifs* chiefly from the type of story last discussed, *The Robber and the Princess*.

All the variants quoted by Grimm seem to contain the escape
of the heroine herself, after sending away her sisters, in the disguise of a strange bird, adopted by means of rolling herself in honey and feathers. In the Norse tale the daughters go out to look for their mother's hen and are lured into the clutches of the Man of the Hill. In the Highland story the principal character is a great gray horse. In the final scene the heroine cuts off his head and he turns into a prince.

The loss of the heroine's hand is paralleled in the Hanover version, where the girl reaches the door just in time to escape the pursuing dwarfs, slips in and slamming the door cuts off her heel.

I am inclined to think that this story has travelled south-westwards to Greece and Turkey. So far as my knowledge goes, it is not at home in the East while it is well known in Northern Europe.

**Encounters with Evil Powers.**

(i) *The little Boy and the Markáltsa.*

Phárása 6, p. 485.

*Greek variant.* Ζωγραφεῖος Ἀγών, Σύλλογος, xxx, p. 68 (Crete).

*Other variants.* Albanian, von Hahn, No. 95; Nuri, J.G.L.S. iv, p. 118, Nos. lxviii, lxix; Russian, Ralston, p. 163 foll.; Santal Parganas, Bompas, Appendix No. 9; Italian, Crane, p. 265; Berber, Norwegian, and Icelandic in Cosquin, *Le Conte de la Chaudière bouillante*, pp. 24–27.

The story appears to be a popular one in Cappadocia. At least two other variants were taken down at Phárása and one at Ulaghátsh. It belongs to the type of *Hänsel and Gretel* (Grimm, No. 15) which is discussed exhaustively by Cosquin, *op. cit.*

The prelude in the Cretan story and in the unpublished variant from Ulaghátsh opens with the *motif* of the chickpea children (*cf.* von Hahn, No. 55, "*Halberbschen* "). The mother wishes that "all these chickpeas may become children"; the chickpea children annoy her and she puts them into the fire.

The loss of the bread on the way to his father is another link between this story and others of the *Tom Thumb* type (*cf.* von Hahn, No. 55, where Halberbschen gets his father to give him

1 Grimm, Vol. iii, p. 79.
directions which he can interpret as orders to eat the bread himself. The curious incident of his thinking his shadow a wolf (in one version a devil), and throwing the bread to it, is a constant feature in the Pharása versions. The rest of the narrative is clear and calls for little comment. In some versions the ogress sees her daughter's breasts in the pot and dies of grief; in the Cretan tale, the boy taunts her from the roof-beam and gives her absurd directions as to the best means of catching him again, in the course of following which the stupid ogress kills herself with a spit.

The Berber story and the Italian Buchettino contain the incidents of fruit-picking, escape, recapture and killing of daughter.

(ii) The Stupid Ogre.


The general type to which these tales belong is that which tells how the sharp-witted youngest boy saves his brothers from the stupid ogre. In the Phloítá version he is the familiar lazy son. The device of telling the ogre or ogress what their mother did for them is repeated in Soudanese¹, Avar² and West Indian negro variants of these tales³. Ogres are always stupid folk. If you meet a Kallikántzaros and give him a sieve, he will try to count the holes. As no Kallikántzaros can count more than two, you will have ample time to escape⁴. Similarly if you meet a witch on St John's Eve, give her an onion-flower or a red carnation and you may escape while she is trying to count the leaves⁵.

(iii) The Coward and the Markáltsas.

Pharása 26, p. 551.

Greek variants. Von Hahn 23 [Geldart, p. 47] (Epirus); Pio, p. 224 (Syrə); Σακελλάριος, p. 345 (Cyprus).

Other variants. Albanian, Dozon No. 3; Armenian, Macler, Contes Arméniens, p. 120; Slovak-Gypsy, Groome, Nos. 21, 22; Georgian, Wardrop, pp. 129, 147; Turkish, Kúnos (Stambul), 56, id. (Adakale), p. 230; Grimm, Nos. 20, 183; Norse, Dasent,

¹ Montell, p. 115.
² Coequin, Le Conte de la Chaudière bouillante, p. 51.
³ Dasent, Appendix, p. 497.
⁴ Politis, Παραθύρος, 1, p. 596.
⁵ Sir Rennell Rodd, Customs and Lore of Modern Greece, p. 200.
The subject-matter of the folk-tales

p. 41; English, Jacobs, E.F.T. II, p. 71. Further variants and a
discussion on the various forms of the story in Clouston, Pop. 
Tales, 1, p. 133, Cosquin, Contes de Lorraine, 1, p. 95, and Benfey, 
1, p. 504.

The story is very familiar. The opening of the Pharása tale
is found also in the Syra version, where the coward is a Spanós or
hairless man, and in the Turkish. Our version is rather a poor one
and omits many of the possible incidents. It is peculiar in ending
with the death of the clever coward.

(iv) The Enchanted Mill.

Afshár-kōī 1, p. 571.

The story is not very clear and in parts the subject matter is
unsuitable for translation. The general type, to which it belongs,
seems to be that which tells of the victory over the evil spirit,
which haunts a place, achieved by the person who is not afraid of
it and is prepared to bully the bully.

Throughout Europe mills are places of evil reputation. They
are often the rendezvous of devils in the Justice and Injustice
story. Their bad character is not due to the notoriety of millers
(also a feature of popular song and story and attributable rather
to economic grounds), but more probably to the connection of
spirits with water. In medieval Italy for example fossarti and
fiumicelli were the selected places for making compacts with the
devil, and the devil often appears in the form of a miller 1.

The necessity of keeping the negro continuously employed is a
difficulty which those who raise spirits are often called upon to face.
It will be remembered how Michael Scott, after his familiar had
bridged the Tweed and split the Eildon Hills, was obliged to set
him at the endless task of making ropes of sand 2.

Justice and Injustice.


Greek variants. Dawkins, J.H.S. xxx, p. 128 (Silli); von
Hahn, No. 30 (Epirus); Pío, p. 227 [Garnett, G.F.P. II, p. 283]
(Old Syra). Παρχαρίδης, p. 101, gives a somewhat thin version
from Pontos.

2 Scott, Lay of the Last Minstrel, note 18.
Other variants. Serbian, Mijatovitch, p. 80, Naaké, p. 130; Magyar, Jones, p. 36; Bukowina-Gypsy, Groome, No. 30; Hungarian-Gypsy, ib. No. 31; Armenian, Macler, Contes Arméniens, p. 92; Georgian, Wardrop, p. 49; Arabian Nights, xi, p. 133, Abu Niyah and Abu Niyatayn, ib. p. 374 Mohsin and Musa; Norse, Dasent, p. 1; Grimm, No. 107, and vol. iii, p. 342; Cosquin, Contes de Lorraine, i, p. 84; Clouston, Pop. Tales, i, pp. 249 foll. and 464, adding Kabyle, Indian, Persian, Sinhalese, and Portuguese variants.

The type of story is too familiar to demand further comment.

Gratitude rewarded.
Pharása 18, p. 523.

Greek variant. Σταματιάδης, No. 4 (Samos).

Other variants. Armenian, Macler, Contes de l'Arménie, p. 71; Serbian, Mijatovitch, p. 74, Naaké, p. 250; Bulgarian, Schischmanoff, p. 255; Berber, Basset, Nouveaux Contes Berbères, p. 59.

The story belongs to a wider group, of which von Hahn, No. 53 (North Euboea), is perhaps the more common species. The Serbian variant omits the killing of the children for the angel in disguise. There is only one child but, like the two in our story, he not only escapes harm but miraculously grows in the oven where in the Samian version he is found with a basket of diamonds reading a book with golden letters. In the Bulgarian he has miraculously attained the age of fifteen and is reading a silver book. The first part of the Berber story, of which the Moslem Angel Gabriel is the deus ex machina, has completely broken down. The conclusion contains the request for a meal of four hearts. The host has only two goats and two children. When he is serving up their hearts, Gabriel asks him to call his children. The host courteously tries to put him off, Gabriel however insists and the children appear alive and well. The slaughter of the host's children in order to provide a cure for leprosy and the reappearance of the children alive occurs in a Georgian story.

One is naturally reminded of the restoration to life of Faithful John by the sacrifice of the hero's children who miraculously come to life again (Grimm, No. 6). It is a constant feature of the story

1 Book of Wisdom and Lies, cxxv, p. 197.
and appears in almost all variants. In the early French romance of Amis and Amile, a tale immediately derived from a Latin source but probably hailing ultimately from the East via Byzantium, Amis is smitten with leprosy and can only be cured with the blood of his friend’s children. Amile sacrifices his children who are miraculously restored to life (see Encyclopaedia Britannica, s.v. Amis). It is interesting to find the belief that leprosy may be cured by the blood of children figuring in the traditional history of the conversion of Constantine as narrated by Moses Chorenensis the Armenian (History of Armenia, ii, 83). “Constantin avant son règne et lorsqu’il n’était que César, vaincu dans une bataille et s’abandonnant au sommeil à face de tristesse, vit en songe une croix d’étoiles dans le ciel avec une inscription à l’entour qui disait: ‘Triomphe avec elle.’ Constantin, arborant aussitôt ce signe en tête de son armée, remporta la victoire: mais entraîné dans la suite par sa femme Maximina, fille de Dioclétien, il suscita des persécutions contre l’Église et fit un grand nombre de martyrs. Constantin, bientôt attaqué de la lèpre sur tout le corps en punition de son orgueil, ne pouvait obtenir sa guérison ni des devins ni des médecins marseis. C’est pourquoi il s’adressa à Tiridate pour lui demander des devins perses et indiens, qui ne parvinrent pas à le guérir. Quelques prêtres paëns, excités par les démons, lui conseillèrent d’immoler dans un bassin beaucoup de jeunes enfants et de se baigner dans leur sang encore chaud pour recouvrer la santé. Constantin, entendant les vagissements des enfants, les lamentations de leurs mères, mu par un sentiment de pitié et d’humanité, préféra leur salut à sa propre conservation. Alors il reçut de Dieu sa récompense, car dans un songe l’ordre lui vint des apôtres de se purifier et de se laver dans la piscine de vie par les mains de Sylvestre, évêque de Rome, qui fuyant ses persécutions s’était retiré sur le mont Soracte. Instruit par ce pontif, l’empereur crut en Dieu, fit disparaître de devant lui tous ses compétiteurs comme te l’apprend Agathange en peu de mots.” Langlois, Collection des Historiens Anciens et Modernes de l’Arménie, ii, pp. 123, 124.

Virtue rewarded.
Ghúrzano 4, p. 347: The Two Brides.
Axó 5, p. 399; The Two Women and the Twelve Apostles.
Virtue rewarded 255

Araván 2, p. 335; The Two Daughters.


It is hardly profitable to give a list of variants of a story which is so common as this one. In the Athenian story it is a household of magic cats who dispense the blessing and the punishment. The Melian story represents a form very popular in Greece, in which not the twelve Apostles but the twelve Months are the heroes. They ask the first old woman "which is the worst month?" She is optimistic and points out that without the rains of winter, summer would have no corn to ripen. The Months are pleased and reward her. The greedy neighbour on the other hand grumbles at the cold of winter and the heat of summer and is punished in the usual way.

The form of the Araván story is common in a part of the world where the operation referred to is frequently and necessarily performed. In the Cretan story the two sisters cleanse Christ. The incident of the lousing and the dipping of the two sisters in golden and black streams respectively occur in a Georgian version of Cinderella. Perhaps it is the practice of dyeing the hair and nails with henna, which has given us a red instead of a golden stream in the Araván story.

Born to be King.
Pharása 8, p. 493.

Greek variants. Von Hahn 20 (Epirus); Λαογραφία, i, p. 107 foll. (Smyrna, Mykonos); Λαογραφία, ii, p. 655, Schmidt, No. 2 (Kerkyra); Abbot, p. 347, Λαογραφία, ii, p. 575 [three variants] (Macedonia).

Other variants. Albanian, Λαογραφία, i, p. 92, Dozon, No. 13; Transylvanian-Gypsy, Groome, No. 38; Norse, Dasent, p. 229; Slav, Harding, p. 31; Grimm, No. 29; Jacobs, E.F.T. i, p. 190. In Λαογραφία, i, p. 107 foll., ii, p. 655, Politis refers to Bulgar, Slav, Vlach, Finnish and Bohemian versions. Clouston, Pop. Tales, ii, pp. 458-465, adds references to the Gesta Romanorum and Indian tales. An illuminating examination of Oriental and

1 Wardrop, p. 63.
medieval European variants is to be found in Cosquin, "La Legende du Page de Sainte Élisabeth," pp. 24 foll.

The story needs little comment. It may be remarked that it is often combined with The Devil's Three Golden Hairs as in the Gypsy, Norse, Slav and Grimm stories. Further some of the variants, e.g. the Corfiote, Bohemian and English stories, have a heroine not a hero, and it is a girl who is destined to marry a king and eventually achieves her fated high station.

The Dream.
Ulaghâtsh 4, p. 359. Phârâsa 22, p. 537.

Greek variants. Pio, p. 159 [Geldart, p. 154] (Astypaliá); von Hahn, No. 45 (Epirus); Ζωγραφεῖος Ἄρων, 1, p. 421 (Nisyros); Carnoy, p. 43 (Indje Su).

Other variants. Armenian, Wingate No. 7; Turkish, Kûnos (Stambul), p. 375; Serbian, Mijatovitch, p. 237; Russian, Leger, p. 235; Magyar, Jones, pp. 117, 233, in the note p. 375 variants are referred to from Wallachia and the Turkish tribes of South Siberia.

The similarity to the story of Joseph expelled because of a dream, which is fulfilled by his removal from prison to the governorship on account of his skill in divining dreams, has been remarked.

The story of the fulfilled dream falls into several different forms. In Ulaghâtsh 4 it is the unpopularity produced by the nature of the dream that makes the boy an outcast; in Phârâsa 22 as in several of the variants the boy refuses to tell his dream. Again it is sometimes a princess who has the dream, e.g. the story from Nisyros and the Turkish tale. Further there are two distinct forms of the story of the male dreamer's adventures. One we have here, in which he is put in prison and solves the riddles of a foreign king (e.g. the variant from Indje Su, the Armenian, Russian and both Magyar stories). The other type is represented by von Hahn, No. 45, Pio, p. 159 and the Serbian tale, in which the hero serves a blind ogre, opens the forbidden chamber, obtains a magic horse, wins a princess in the form of a Scald-head or Kastidhis, puts his haughty brothers-in-law to shame and as a great prince is served by his parents.

As regards the sparrows of the Ulaghâtsh story, in the Russian variant the hero rids the king of two jackdaws.
The Animal who marries the Princess.
Phárása 27, p. 555. The Snake who married the Princess.
Silata 5, p. 453. The Monkey Husband.

Greek variants. Von Hahn, No. 31 (Epirus); Paton, No. 4, Folk-Lore, x, p. 500 (Lesbos).

Other variants. Albanian, von Hahn, No. 100; Turkish, Kúnos (Stambul), p. 326; Roumanian-Gypsy, Groome, No. 7; Magyar, Jones, p. 282; Benfey, ii, p. 144; Tyrol, Hungary, Pentamerone in notes to Grimm, No. 108; Grimm, No. 144.

To these variants must be added the whole series of Cupid and Psyche stories. For these and the following tales of animal wives reference may be made to Benfey, i, p. 254 foll.

In the Lesbian story the hero is a Pumpkin. The snake story opens usually in one of three ways. (1) A snake is adopted, as here. (2) A woman prays for a child even if it be a snake (von Hahn, No. 31). (3) A queen and a friend make a vow that their children, if they have them, shall marry (Paton, No. 4). Some of the variants contain the Cupid and Psyche conclusion, some, like ours (e.g. the Magyar and Roumanian-Gypsy versions), stop short at the marriage.

In the Phárása story, of which a poorer version was also collected at Ulaghátsh, one notices the typical characteristics of the snake of Greek fairy tale, who gives gold in return for milk (v. p. 223) and possesses the magic signet ring (cf. p. 229). The Silata story contains the burning of the hide and the Cupid and Psyche motif. The granting of the hand of a princess to the person who can make her laugh is a common occurrence in folk-tale (e.g. Grimm, No. 64).

In the Roumanian story of The Enchanted Hog¹, the Psyche of the story eventually finds her husband again in a tree house to which she climbs by a ladder built of the bones of fowls given her by the mothers of the Moon, Sun, and Wind. As there are not enough bones to supply the top rung she cuts off her little finger.

The Girl who marries an Animal.
Phárása 31, p. 561. The Girl who married a Dev.
These stories belong to the common type in which the marriage

¹ Bain, Turkish Fairy Tales, p. 222.
of a daughter to an animal or supernatural being undertaken with not unnatural misgiving turns out for the benefit of the bride and her family. To Phárasa 31 the Indian story of the girl who married a crocodile (Wide-Awake Stories, p. 120) is a close parallel. In Ulagháteh 10 we have the magical talismans (v. p. 224) and the marriage of the daughter with the snake is utilised for their introduction as is the birth of the snake son in von Hahn 43.

**The Prince who marries an Animal.**


Greek variants. Von Hahn, No. 14 [Geldart, p. 81], *Das Ziegenkind* (Epirus); ib. No. 57, *Das Dohlenkind* (N. Euboa); ib. No. 21 [Geldart, p. 85], *Das Lorbeerkind* (Epirus); Paton, No. 11, *Folk-Lore, xi*, p. 339, *The Laurel girl* (Mytilene); *'Ανάγνωστος, No. 4*, p. 191, ή Μυρσινώ ή τού καλουηγελ' (Lesbos).

As a rule the Greek versions of this excessively common type begin with von Hahn's *Thierkindformel*. The mother prays "would that I had a child, even if it were some kind of animal," and her wish is literally fulfilled. The girl-animal is surprised by the king's son one day without her skin. For the seduction and desertion of the girl in our story cf. von Hahn, No. 21, Paton, No. 11, and *'Ανάγνωστος*, No. 4. The latter has a tragic ending.

In some stories the prince proposes for the animal in marriage to the surprise of the girl's mother and the disgust of his own. There follow the three successive appearances of the heroine in beautiful dresses at wedding festivities, her detection on the third occasion and the burning of the animal skin. Here we have the simpler version which omits the episode of the mother-in-law's dislike and the second anagnorisis.

It is obvious that the story bears a close relation to some of the elements in the more elaborate tale of *The Girl whose Father wished to marry her* considered below.

The three dresses representing the wonders of earth, sky, and sea, only two of which are possessed by our heroine, figure again and again in stories of the Levant (e.g. von Hahn, Nos. 2, 6, 7, 67, 72, 100). Their unmotivated appearance in our version suggests that it may originally have possessed the *Cinderella* element and that it has dropped out.

1 Von Hahn, Vol. i, p. 47.

**Greek variants.** Von Hahn, No. 67 (Syra); Δελτίον, I, p. 330 [Garnett, *G.F.P.* II, p. 46] (Athens); Ὑφηγαφειῶς Ἄγων, I, p. 262 (Syme); Paton, No. 22, *Folk-Lore*, xii, p. 207 (Cassabá).

**Other variants.** Georgian, Wardrop, p. 15; Armenian, Macler, *Contes Arméniens*, No. 3, *Contes et Legendes de l'Arménie*, p. 58; Turkish, Kúnos (Stambul), p. 82; Indian, Knowles, p. 29, Benfey, I, p. 261; *Arabian Nights, Prince Ahmed and the Fairy Peri Banu*, x, p. 244; Welsh-Gypsy, Groome, No. 66; Grimm, No. 63 and notes vol. III, pp. 343–344; French, Pineau, pp. 91, 95.

This story opens frequently with the shooting of the arrows as in *Prince Ahmed and the Fairy Peri Banu*. In some cases, as in Grimm, No. 63 and the Athenian tale, the story merely consists in the demonstration of the superiority of the youngest brother's bride. The commonest version in the East is that represented in our story. A prince marries a fairy (*Prince Ahmed and the Fairy Peri Banu* and the Welsh-Gypsy version) or a fairy animal, or a commoner finds a fairy animal (*Ὑφηγαφειῶς Ἄγων, I, p. 262, Kúnos (Stambul), p. 82). He burns the skin or reveals to the king the identity of the bride and the king wishes to take her for himself. He orders the husband to perform impossible tasks to obtain an excuse for killing him. The fairy bride enables these to be performed and in many of the stories the last of the king's demands is satisfied by the production of the nephew or brother of the bride, a magical monstrosity, who punishes and in some cases kills the evil monarch.

To turn to the details in our version; the cucumbers may have had jewelled crowns and watches inside them like the eggs in the Athenian story; they must have had some magical peculiarity. The magic tent and napkin appear frequently among the tasks in this story. Obviously a task, probably that which summons the bride's strange relative, has dropped out; as it stands the king's death is not accounted for. The burning of the skin also is out of place; by all analogies it should precede and be the occasion of the king's wicked desire.

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**The Girl whose Father wished to marry her.**

Phárás 14, p. 511.

**Greek variants.** Von Hahn, No. 27 and notes (Epirus and Smyrna) [Legrand, p. 217].
Other variants. Albanian, Dozon, No. 6, Λαογραφία, 1, 100; Turkish, Kūnos (Adakale), No. 38, p. 250. Russian, Ralston, p. 159; Portuguese, Pedroso, p. 66; Grimm, No. 65; Campbell, I, p. 226, No. xiv; Ferratuf, Peau d'Asne. In Λαογραφία, 1, p. 119 foll., Politis gives a long list of variants. Some further references will be found in Jacobs' note to Catskin, Jacobs, E.F.T. II, p. 240, and Cosquin, Les Contes Populaires et leur Origine, pp. 4 foll., id. Contes de Lorraine, i, pp. 273 foll.

The general outline of the story is that a king promises his wife on her deathbed to marry any woman whom her shoe or ring fits. In some stories, when the daughter expresses horror at the proposal, he obtains the Bishop's unwitting approval by asking him a parable, "If a man have a lamb should he eat it himself or give it to another?" The girl finally demands the familiar three dresses and escapes from her father with these, but covered with some unsightly disguise, a wooden cloak or a skin-robe. She is eventually discovered and married by a prince.

The second part of our story here is an addition. It belongs to the usual type of the young queen who is accused of infanticide or bearing puppies. It is not often that her father is the villain.

I was for long puzzled by the heroine's going "into a lamp" instead of adopting the more usual disguise of the wooden cloak or skin garment. Two North African examples I lately chanced upon confirm the text. The first is a Moorish folk-tale, in which a jeweller comes to the heroine's rescue with an enormous lantern, which he finds an excuse to deposit for a time in the house. She hides in the lantern and is carried in it to the Sultan's palace. The prince discovers her and falls in love with her. In his absence she is discovered by the prince's sister who secures, as she believes, the removal and death of an unsuitable sister-in-law. The heroine of course escapes and the story concludes with the anagnorisis by means of the ring served up in a special dish of food. The second is a Hausa tale, in which the lantern incident is quoted verbatim as an interesting parallel to the Morocco version. It would appear

1 This parable incident comes from the East, Leclère, p. 225, Cosquin, Les Contes Populaires et leur Origine, p. 10.
2 v. p. 288, supra.
4 Quoted in a review of Harris, Hausa Stories and Riddles, by G. Merrick, Folk-Lore, xx, p. 375.
probable that the lamp incident is drawn eventually from some common Mohammedan source. It has passed up into Cappadocia where quite obviously the incident has not been understood.

The recognition by the apple is curious. Its discovery in the prince’s boot reminds one of the device of the magic spoons etc., which are placed in the pockets of a father or husband in similar scenes of the recognition of a wronged princess. The king is accused of theft and then the whole story is brought to light. Apples in fairy tales are often instruments of fate, e.g. in the pointing out of destined husbands. *Malo me Galatea petit*, but the apples thrown by princesses have a way of going not where the thrower wishes, but to a destined rather than a chosen suitor. In von Hahn, No. 8, they discover who is the father of the princess’ child by watching to whom the infant presents an apple. This incident occurs also in the Highland tale of *The Shifty Lad*.

Sophia and Konstandín.


Greek variants. Von Hahn, No. 1 [Geldart, p. 31] (Epirus); Παρασσός, IX, p. 233 (Crete).


I have given this story the name of Sophia and Konstandín and, unless my memory plays me false, it was referred to more than once by storytellers under that title. It is a popular tale and several versions, which are not published here, were taken down in the villages visited. In most of these the hero and heroine are called Konstandín and Sophía. As a rule it is the exception for heroes and heroines to have names and it will be noticed that in almost all the stories the characters are “the boy,” “the girl,” “the king” and so on. If it is permissible here to point a classical moral, this is the reason that in Greek legends elaborated out of simpler folk-tales we so often get characters with names like Kreon or Koiranos.

1 The same explanation must hold good for the candlesticks in the Albanian and Roman variants.
2 E.g. von Hahn, Nos. 2, 8.
3 Campbell, i, p. 348.
The version from Ghúrzono and an unpublished text collected at Axó contain the cannibal incident which von Hahn wrongly thought to be characteristic of Albanian savagery. It occurs also in the Cretan variant.

With reference to the metamorphosis of the brother, the following account of the origin of the Yourouks is of interest. In the mountains where rain-water has settled, they say that, if a wild animal, an ibex or a bear, has drunk there and a man from civilisation drink after it, he will become wild as they are. And this is how they became Yourouks. In the Axó version the brother first wants to drink from a camel’s foot-print and is warned not to lest he become a camel and carry loads, then from an ox’s foot-print and is warned not to lest he become an ox and drag a cart, and lastly from a goat’s foot-print. From this, in spite of the warning that he will become a goat and jump away, he drinks and becomes a goat.

The Ghúrzono version contains the familiar conclusion of the conversation between brother and sister overheard by the prince.

The conclusion of Pharása 12 is obscure. It may be a reminiscence of some story in which the fox regains his human shape by being killed in his animal shape. Compare for example Grimm, No. 57, where the helpful fox implores the hero to kill him and, when at last he complies, turns into human shape.

The incident of the heroine in the tree whose reflection frightens the horses and the device of luring her down by exciting her pity for an apparently incapable old woman is a common feature of this and other stories. The licking of the cut in the tree by the animal brother occurs in the Epirote and Turkish versions.

The four fish of Pharása 12 is a characteristic detail. In folk-tales of the Levant, Fortune or the Deity frequently sends a catch of game exactly proportionate to the number and need of the persons concerned. See notes to The Prince and his Animal Friends, p. 246; an unpublished variant of Pharása 6, also from Pharása, contains the family of four who live on the daily catch of four fish.

Konstandín.

Phloiítá 6, p. 437.

This fragment recalls the cannibal incident which forms the prelude to the story last considered. In general character it approximates to the more elaborate type represented by The Singing Bone, Grimm, No. 28, or The Rose Tree, Jacobs, i, p. 15.

I do not know of an exact Modern Greek version of our story. The closest parallel in form, which is known to me, is the Creole story of Des Os qui Chanté, Fortier, Louisiana Folk-Tales, p. 60.

The Magic Bird.

Phárasa 4, p. 479. Phloiítá 1, p. 411.

Greek variants. Von Hahn, No. 36 (Epirus); Ζωγραφείος Αγών, i, p. 417 (Nisyros).

Other variants. Serbian, Naaké, p. 238; Armenian, Macler, Contes Arméniens, p. 117; Bukowina-Gypsy, Groome, No. 25; Kabyle, Rivière, No. 36. Grimm, No. 60 and notes, Knowles, pp. 75, 169 and notes, Clouston, Pop. Tales, i, pp. 93–99, Cosquin, Contes de Lorraine, i, p. 73, ii, p. 352, give many references for Europe, the Near and the Far East.

Of this story other variants were collected at the same villages. Phloiítá 1 is the better and complete version. In some variants there are three children (e.g. the Epirote), the one who eats the head becomes king, the one who eats the liver finds money under his pillow and the one who eats the heart becomes a seer (καρδιογυμνόςτης). This third warns his brothers of the mother’s intention to kill them and it is he who deals with the wanton or witch’s daughter, who has robbed his brother of the liver, and finally as vizier to his brother passes judgment on the delinquents.

The story is probably one of those which came from the East into Europe. In any case two details present in both of our versions are characteristic of Eastern stories. The paying of varying sums for seeing the wanton’s face, breast and body is a frequent feature not only of Greek but of Oriental stories, and the choosing of a king by means of the royal hawk (in India it is sometimes the royal hawk and royal elephant, sometimes the elephant alone) is an Eastern trait.1

The grateful Snake, Cat and Dog and the Talisman.

Greek variants. Von Hahn, No. 9 and variants (Epirus an Euboia); Ζωφράφεῖος Αγών, Σύλλογος, xxx, p. 54 (Crete) Carnoy, p. 56 (Mytilene); Paton, No. 20, Folk-Lore, xi, p. 20 (Mytilene).

Other variants. Albanian, Dozon, Nos. 9, 10; Armenian Macler, Contes Arméniens, p. 57; Bohemian, Leger, xv, p. 129 Bulgarian-Gypsy, J.G.L.S., vii, p. 111; Turkish, Kânos (Stamboul p. 295 ff. [Bain, p. 185], id. (Adakale), p. 281, Gibb, p. 214 Russian, Curtin, p. 137; Berber, Basset, Nouveaux Contes Berbère, p. 138; Arabian Nights, The Fisherman and his Son, xi, p. 113 Kashmir, Knowles, p. 20; Panjâb, Wide-Awake Stories, p. 196 Santal Parganas, Bompas, Nos. xxxi, xxxiii; Burmah, Vossiov p. 126; Welsh-Gypsy, Groome, No. 54; further references to Oriental versions in Groome, pp. 196-208, 219, Benfey, i, pp. 211-216, Clouston, Pop. Tales, i, pp. 335, 337, 476. To the same type belongs the Gypsy story, Jacobs, E.F.T. i, pp. 81, 238. Dähnhardt, Natursagen, ii, Tiersagen, 2te Teil, p. 144, gives further references and three versions, one of them from Korea.

The tradition of the Korean version appears to differ entirely from that of the variants west of India, and this suggests not merely that India is the home of the story but that it has been transmitted along two divergent lines of development, north-east to Korea and west to Europe.

The variants of what may be called the western tradition naturally display some diversity in detail. The animals and the manner in which the hero acquires them vary, and, whilst the rescue of the talisman is always found, in some versions the incident of its fall into the sea and subsequent recovery is missing. The buying of the animals which are going to be put to death is naturally employed also in other stories, e.g. in a Serbian variant of the στριγγάλα type. It has a special significance in Moslem countries, where such an act is regarded as of high religious value and as conferring great merit. Thus the good dervish in a Turkish story obtains possession of a bird that

1 This is to my mind proven. V. Conquin, Contes de Lorraine, p. xi and Jacobs. I.F.T. i, pp. 244, 245.
2 Mijatovitch, p. 245.
lays gold pieces. After discovering its properties he says to himself: "Allah by means of this bird has of His bounty given me a hundred pieces of gold; this money will keep me for some time; I must let him go free." And actually in Turkey it is a regular practice to buy birds in order to obtain merit by letting them free. Probably, however, the incident is originally derived from the Buddhist regard for animal life.

The two versions before us are fairly clear and contain between them most of the possible incidents, while they shew that variation in unessential detail, which is characteristic of the examples I have quoted from elsewhere.

The Snake and the Magic Wallet, Staff and Ring.
Pharássa 13, p. 507.

The magical wallet, staff, cap of darkness, etc., are the commonplaces of folk-tale in Greece as in Europe; to compose a list of variants would be to waste the time alike of reader and writer.

This story in form closely resembles Potámia 2, and opens with the saving of the snake, but it has not the stealing of the talismans and the rescue by cat and dog. The omission, however, if any further reference to the ring after its acquisition, leads me to suspect that this may be due to the narrator's lack of memory.

Master and Pupil.
Ulaghátesh 7, p. 365.


Other variants. Albanian, Dozon, No. 16; Georgian, Wardrop, p. 1, Book of Wisdom and Lies, cxvi, p. 184; Turkish, Kúnos (Stambul), p. 277, id. (Adakale), p. 18, Gibb, p. 253 [Garnett, Women of Turkey, Jewish and Moslem, p. 521]; Nuri, No. lx, I.G.L.S. iv, p. 111; Russian, Ralston, p. 228; Cossack, Bain,

1 Kúnos, Adakale, p. 191.
2 Meyer's Reisebücher, Türkei, etc. p. 161. Cf. Sandys, A Relation of a Journey begun An. Dom. 1610 (London 1887), p. 57. "They extend their charity to Christians, and Jews, as well as to them of their own religion: nay birds and beasts have a taste thereof. For many onely to let them loose will buy birds in cages; and bread to give unto dogs."
Cossack Fairy Tales, p. 3; Serbian, Mijatovitch, pp. 191, 206; Santal Parganas, Bompas, No. xxxvi; Mongolian, Buddhist, Serbian, Benfey, i, pp. 411–412; Straporola, Kalumg and Tamil; Clouston, Pop. Tales, i, pp. 414, 432, 436; Norse, Dasent, p. 328; Grimm, No. 68.

M. Cosquin, to whose kindness I owe a copy of his paper "Les Mongoles et leur prétendu rôle dans la transmission des contes Indiens vers l’Occident Européen," Revue des Traditions Populaires, 1912, has submitted the story of The Master and Pupil to a searching examination. Many further variants of the story and of the sub-themes are given in this monograph and some interesting points are very clearly, and I think decisively, proved; firstly, that the Mongols play no part in its transmission to the West, and, secondly, that the story is undoubtedly of Indian origin, a fact which is shewn by an acute examination of the combinations of incidents. The story has radiated from India both Westwards and North-East along two independent lines of development. I may perhaps venture to draw attention to the importance which M. Cosquin assigns to the Turks in the dissemination of folk-tales in the Near East, a welcome confirmation of views which I had independently formed.

The incident which so often forms the prelude to this story has been discussed on p. 228 above. The two central incidents, the changing of human beings into animals and defrauding purchasers thereby and the transformation fight, are both familiar. For the first there is the classical story of Hypermnestra and Erysichthon. Schenkl and Zielinski have maintained that this implies that The Master and Pupil was known to antiquity, but M. Cosquin in discussing this view rightly decides that the classical references are not sufficient to justify the belief. His criticism may be supplemented by the remark that the selling of fictitious goods, the only incident common to the Erysichthon and the Magician and Pupil stories, is not confined to this particular story. Something very like it was alleged of the Irish witches. "Also some by crafts of nygromancie maketh fat swyne......and selleth hem in chepinge and in feeres; but anon these swyne passeth ony water they torneth into her own kynde.

The beautiful sweetmeat-maker

But these swyne mowe not be i-kept by no manner of craft for to dure in likenes of over three days."

The Transformation Fight has been discussed in Mr Hartland’s *Legend of Perseus*. The most familiar example of it is in the *Second Kalander’s Tale* in the *Arabian Nights*.

**The Beautiful Girl Sweetmeat-Maker.**

Ulagháštsh 5, p. 361.


**Other variants.** Armenian, Wingate, No. 9; Turkish, Kúnos (Stambul), p. 383, id. (Adakale), p. 142; Somali (doubtless from an Arab source), Kirk, *Folk-Lore*, xv, p. 319; Roman, Crane, p. 364; French, Pineau, p. 69, Cosquin, *Contes de Lorraine*, ii, p. 323. The latter quotes Tuscan and Egyptian variants.

Our version is a specimen of how broken down a story may become in the telling: the narrator has managed to omit exactly the essential points. The story I believe to be Turkish. I have given it the above title because the fact that Kúnos has called his Stambul version *Das schöne Helwamädchen*, while the Athenian variant is called ο γυνοκέλ ιαλβαντηγη, suggests that this is a recognised title.

The episode of the snake (see above, p. 223) has no bearing on the story beyond accounting for the growth of the parents’ prosperity. The plot of the tale proper is as follows. The parents go away on a pilgrimage and the villain, a schoolmaster, a Hodja, or a Jew, tries to seduce her. He entraps her at the bath, but she outwits him and leaves him with his eyes plastered with soap. In revenge the villain writes to her parents who order her death. As here, she is saved and marries a prince. After being married some time she wishes to see her parents and sets off with her children under the guardianship of the trusted vizier. The vizier makes dishonourable proposals to her and on her refusal threatens

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2 *Arabian Nights*, i, p. 128.
3 The European versions known to me are all extremely thin and poor with the exception of the Roman. This appears to have preserved all the essential points of the original including the pilgrimage of the parents, the shrine of St James of Galicia being substituted for the goal of Mahometan pilgrimage.
to kill her and her children. The vizier kills her children, but the heroine manages to escape. The vizier then goes home and tells his master that the queen was really a vampire, who one night killed her children and fled. Meanwhile the queen dresses as a boy and becomes a maker of helwa, a popular kind of Turkish sweetmeat, in a café, and eventually gets the opportunity of telling her story to all the principal persons concerned within closed doors.

The first lacuna puts the narrator in difficulties as his heroine is guilty. The refusal to open the door to her brother, p. 361, is, I think, a displaced reminiscence of her rejection of the overtures of the wicked schoolmaster.

"The boy" in the last part of our tale is the girl in disguise. The "police-officer" who appears in the last scene must I think have played the part of the vizier in the complete story.

For the disguise of the goat's stomach see p. 223.

*The King's Son and his treacherous Servant.*


Greek variants. Von Hahn, No. 37 (Epirus); Σύλλογος, xiv, p. 255 (Zagorí); Νεοελληνικά Ἀνάλεκτα, i, p. 41 [Garnett, G.F.P. ii, p. 28, Legrand, p. 57] (Peloponnese).

Other variants. Albanian, Dozon, No. 12; Turkish, Kúnos (Stambul), p. 187; Serbian, Mijatovitch, p. 180; Slav, Harding, p. 173; France, Cosquin, *Contes de Lorraine*, i, pp. 32 foll. Cosquin adds references to Breton, Italian, Servian and Bulgarian versions, all of which agree in omitting the oath.

The story belongs to what von Hahn calls the *Bertaformel*, which is more commonly concerned with a heroine (e.g. Grimm, No. 89). In the form where the hero is a male, the servant gets his master at a disadvantage, usually at the bottom of a well; he gives him his life on condition of his changing places and swearing never to reveal the change as long as he lives. The servant plays the rôle of the prince at the king's court and sends his supposed servant, the real prince, to perform difficult tasks and to get the Fair One of the World. When his tasks have all been performed with the help of grateful animals, the villain kills the hero, but the Fair One of the World brings him to life again with the immortal water (here with magie bird's fat).
He is now absolved from his oath, which had been binding only as long as he should live. He accordingly reveals who he is and the treacherous servant is punished.

Both versions begin with the incident of the son and the tokens, but at Ulagháteh the story is poorly told with many obvious omissions. In some variants (e.g. von Hahn, No. 37, and the Peloponnesian version) the villain is a Spanós and the king had specially warned his wife not to send her son with a beardless man as servant, with which compare the Cretan story of the priest who despite a similar warning takes a Spanós into his service\(^1\), the warning against beardless millers in the *Lügenwette* type of story\(^2\) and the incidents of the *Bargain with the Hairless Man* type\(^3\).

**The Grateful Animals and the Tasks.**

Missí 1, p. 385. Tshukúri 4, p. 569.

The tasks performed for the hand of the princess are a commonplace of folk-tale and figure as incidents in many of this collection. The two here mentioned contain no other leading *motif*. Missí 1 has the grateful animals who perform the tasks; Tshukúri 4, which is a mere fragment, has only the tasks performed.

**The Stepdaughter.**

Síllí 6, p. 301.

I can cast no light on this tale from a knowledge of variants. Its type is obvious and familiar in general outline. But to the snakes I know no exact parallel. There is obviously a lacuna of some kind after the exposure of the stepdaughter by her father’s servants.

**Little Snow-white.**

Ulagháteh 1, p. 347. Síllata 1, p. 441.

Greek variants. Carnoy, p. 91 (Chios); Legrand, p. 133; Schmidt, No. 17 (Zakynthos); *Ἀνάγνωστος*, p. 183 (Lesbos); *Στραματίδης*, p. 580 (Samos).

Other variants. Albanian, von Hahn, No. 134, Dozon, No. 1;

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\(^1\) *Σωφρος Αγός*, Σάλονας, 1896, p. 69.

\(^2\) Von Hahn, No. 59; Mijatovitch, p. 103.

\(^3\) P. 284, above.
The subject-matter of the folk-tales

Magyar, Jones, p. 163; Turkish, Kúnoś (Stambul), p. 204; Kabyle. Rivière, pp. 45, 215; Grimm, No. 53; Italian, Crane, p. 326. A long list of variants will be found in Jones, op. cit. pp. 395–396. Mr Nutt's paper, The Lai of Eliduc and the Märchen of little Snow-white, Folk-Lore, III, p. 26, emphasises the priority of märchen to saga. It discusses the Gaelic Gold-Tree and Silver-Tree (cf. Jacobs, C.F.T. 1, p. 88) and claims a Celtic source for the story.

The Ulaghátsh story belongs to a species of the Schneewitchen genus to which the Kabyle variants are the nearest parallels. It opens with the incident of the twelve brothers, cf. Grimm, No. 9. Die zwölf Brüder, where the father threatens to kill the brothers if a girl is born, and they flee into exile. The sister subsequently finds them, as here, but they are turned into ravens. The incident of the girl who finds that she has brothers in a far country and sets out to find them is common enough (e.g. von Hahn, No. 96, Grimm, No. 25).

The second of the Kabyle stories casts most light on our somewhat broken version. The first, Rivière, p. 45, is perhaps rather a variant of the Albanian Ljelje Kurve (von Hahn, No. 96) than of Little Snow-white, though besides the opening incident of the search for the brother, it has camels playing a part in the anagnorisis. The second story (Rivière, p. 215) has the following plot. The moon, like the mirror of the German story, tells the jealous mother that her daughter is more beautiful than she. The daughter finds the house of five brothers, does their cooking, etc. and marries one of them. One day she quarrelled with the cat who put out the fire and she has to go to an ogre's to get new fire. From that day the ogre persecutes her when the brothers are out, until her husband discovers her distress and kills the ogre, as he is on the point of devouring her. They then pay a visit to the heroine's parents and the jealous mother persuades her father to give her an opium pill. Her inanimate corpse is placed in a box on a camel. The Sultan finds her and carries her off but the curiosity of his slaves dislodges the opium pill and she is restored to life. She mounts the camel who takes her back to her husband and her brothers, who are warned of her arrival by its grunting.

The story from Silata follows more closely the orthodox lines of the Snow-white tale. It contains the incident of the wish for a
child with cheeks rosy as blood, the magic mirror and the mother’s attempts to kill the heroine by selling her poisoned articles. There is an obvious mistake in the telling. The third venture of the mother should of course be successful and the fatal bit of apple jerked out by accident after the supposed corpse has come into the possession of the king’s son.

The Two Sisters who envied their Cadette.
Delmeso 2, p. 317.

Greek variants. Von Hahn, No. 69 and notes (Syra, Epirus, Euboea); Δελτίον, i, p. 687 [Garnett, G.F.P. ii, p. 185] (Athens); Ζωγραφεῖος ’Αγών, i, p. 425 (Nisyros); Νεοελληνικὰ Ἀνάλεκτα, i, p. 17 [Legrand, p. 77]; Paton, No. 3, Folk-Lore, x, p. 499.

Other variants. Albanian, Dozon, No. 2; Georgian, Wardrop, p. 5; Turkish, Kūnos (Stambul), p. 63; Serbian, Mijatovitch, p. 228; Armenian, Macler, Contes Arméniens, p. 71; Arabian Nights, x, p. 297; Grimm, No. 96; Bukowina-Gypsy, Groome, No. 17; Roumanian-Gypsy, Groome, No. 18; Cosquin, Contes de Lorraine, i, p. 186.

The story is of world-wide distribution from Brazil to India and from Iceland to Egypt. The chief difference in the variants lies in the omission or retention of the middle incidents of the tempting of the girl by the old woman and the tasks set her brothers. In some of the Indian versions the babes are saved by being swallowed by faithful animals, a trait which, it is interesting to notice, occurs in the Bukowina-Gypsy story. Is this perhaps a genuine example of the Gypsies as colporteurs of folk-tale?

The Three Oranges.
Delmeso 1, p. 305.

Greek variants. Von Hahn, No. 49 (Kydonia); Δελτίον, i, p. 158 [Garnett, G.F.P. ii, p. 14] (Athens); Ζωγραφεῖος ’Αγών, Σύλλογος, xxx, p. 55 (Crete); Σύλλογος, xiv, p. 259 (Zagori); Deffner’s Archiv, i, p. 129 (Thera); Schmidt, No. 5 (Zakynthos).

Other variants. Magyar, Jones, p. 133, Curtin, p. 457; North Hungary, Folklore Journal, vi, p. 199; Turkish, Kūnos (Stambul).

¹ The translation is by the Rev. A. H. Wratlslaw from the Sloveniah of J. Rimarški’s Slovenčke Povesti, i, 87. It is quite an interesting version. The assimilation of other stock incidents has modified the narrative. It contains the pin episode.
The subject-matter of the folk-tales

p. 17; Portuguese, Pedroso, p. 9. The story occurs in the seventeenth century *Pentamerone* and the *Nouveaux Contes de fées* written by an unknown author at the beginning of the eighteenth century; see Grimm, vol. III, p. 319. An Italian version is given by Crane, p. 3381.

I am inclined to think that the home of this story is the Levant. The compiler of the *Pentamerone* spent his youth in Crete2 and in the Portuguese stories generally the Eastern element is strong. In any case it is remarkable that in Greek collections the story is repeated over and over again, whilst Grimm knows of no parallel in European märchen to the story he has traced in literary works. *The Belbati Princess* (Bompas, Appendix, No. 8) and *The Bél-Princess* (Stokes, p. 138) are very near relatives of *The Three Oranges*.

*The Magic Brothers-in-law.*

Ulaghátsh 3, p. 355, and 11, p. 379.

*Greek variants.* Von Hahn, No. 25 [Geldart, p. 50] (Epirus); von Hahn, No. 52 (N. Euboia); Παρνασσός, x, p. 517 (Thera); Legrand, p. 145.

*Other variants.* Turkish, Künos (Stambul), pp. 114, 128 [Bain, 114]; Magyar, Jones, p. 39; Albanian, Dozon, No. 15; Georgian, Wardrop, p. 113; Serbian, Mijatovitch, p. 139; Russian, Ralston, p. 85, Curtin, 203; Bulgarian-Gypsy, *J.G.L.S.* III, p. 184; Moravian-Gypsy, Groome, No. 43; Grimm, No. 111.

Of the variants, von Hahn, No. 25, has only the marriage of the sisters to the three magical suitors and their subsequent assistance of the hero. The rest of the story is a *Swan maiden* tale. The version from Thera, after the first part of the *Brothers-in-law*, develops into the *Underworld Adventure*.

The full plot of the story falls into two parts of which the second is given only by Ulaghátsh 11. Ulaghátsh 3 is very much broken down, but an outline of the plot will clear up a good many of its obscurities and shew where the narrator has confused himself. A king dies and tells his sons to give his daughters to the

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1 Crane speaks of other European versions, but the books to which he refers are inaccessible to me. The Italian version may well be derived from the *Pentamerone*. The prologue has become much distorted from its original form.

2 I find that the significance of Basile's sojourn in Crete has been noted by French students of folklore, Coquin, *Les Mongols*, p. 48, note (1).
first three suitors who ask for them. Three daws, dervishes or animals apply and the youngest insists on obeying his father's commands. The brothers go on a journey. One night an ogre with one head, the next night one with two heads, the third one with three heads attack the camp but each is slain by the brother who is keeping watch, who does not however say anything about it to the others. (In Ulaghaṭah 3 it is the same brother who kills them all.) The conflict with the third ogre extinguishes the fire and the youngest prince goes off to get a light. He meets an old man or woman who is spinning out the day and ties him or her up in order to bring Time to a standstill until his return. He sees a fire with forty robbers or ogres round it, lifts off their forty-handled cauldron and takes a light. He is detected or reveals himself, and the robbers are so impressed with his strength that they invite him to go with them in a raid on the king's palace. The hero gets inside and makes the robbers come one by one through the hole and cuts off their heads. He finds three princesses sleeping, drinks the sherbet that is by them and changes their candlesticks. He next hews off the head of a large snake which is crawling into the palace and leaves his sword sticking in the wall. He then returns to his camp after releasing the agent of Day without telling his brothers. The king is much astonished next morning, and discovers his benefactor by building an inn where the payment for a night's lodging is the narration of the strangest adventure the guest has experienced. The princes when thus detected marry the princesses. But an ogre carries off the wife of the youngest prince. In his search after her he comes to his brothers-in-law, in each case his sister hides him, metamorphosed as some natural object or utensil, until she learns from her husband that he will not harm her youngest brother who gave him his bride. The magic brothers-in-law assist the prince to get his wife back. He tries twice to elope but is caught by the ogre, cut to pieces and only brought to life by the good offices of his brothers-in-law. The third time, he persuades his wife to wheedle from the ogre the secret of his external soul and after acquiring and destroying it lives happily ever after.

The story seems to be characteristic of the Balkan States and the Near East. Grimm, No. 111, is a variant version of the first part of the story.
The alleged Demeter story narrated by Lenormant in his *Monographie de la voie sacrée Éleusinium* appears to me to be a botched version of this tale with additions, probably deliberate, to give it the air of a classical survival; see *Folk-Lore*, xxiii, p. 488.

**The Underworld Adventure.**

Ulaghátsch 9, p. 371. Sílata 4, p. 449.

**Greek variants.** Von Hahn, No. 70 (Syræ); Ζῷοράκειος Ἄγος, 1, p. 196 (Epirus); Ζῷοράκειος Ἄγος, i, p. 241 (Syme); Πάρνασσός, x, 517 (Thera); Σύλλογος, IX, p. 363 (Ainos); Paton, No. 1, *Folk-Lore*, x, p. 495 (Lesbos); Paton, No. 13, *Folk-Lore*, xi, p. 452 (Mytilene); Carnoy, p. 75 (Mytilene); Abbott, p. 351 (Macedonia); Legrand, p. 191 (Smyrna). A poor version was taken down at Phárasa.

**Other variants.** Albanian, von Hahn, No. 97, Dozon, No. 5; Armenian, Wingate, No. 6, *Folk-Lore*, xxii, p. 351; Turkish, Kúno (Stambul), p. 95, id. (Adakale) p. 28; Georgian, Wardrop, p. 68; Magyar, Jones, p. 244; Serbian, Mijatovitch, p. 117; Russian; Ralston, pp. 73, 144; Kabyle, Rivière, p. 241; Bukowina-Gypsy. Groome, No. 20; Welsh-Gypsy, *J.G.L.S.* ii, 141.

For the European parallels see Crane, pp. 36, 366, Grimm, No. 166, and Cosquin, *Contes de Lorraine*, i, pp. 1—27, ii, pp. 135—146.

There are two types of the story, only one of which is represented by our version. In the other (the story from Ainos and the Serbian, Georgian, Magyar and the second of the Russian variants) the hero is the *Strong Man* and the villains are his two companions, who are stronger than any one but he. They take it in turn for one to stay at home and cook the food. An ogre comes and conquers the companions on each occasion, the third day when the Strong Man is cooking he meets his match and is wounded. The trail leads them to the well and (as in Sílata 4) the companions call to be pulled up directly they are lowered. From that point the story follows the main type which runs as follows. An ogre robs the king's apple tree, which the two elder princes try in vain to guard. The youngest wounds the ogre and the trail of blood shews him the well. The hero is let down and kills the three ogres and rescues the three princesses. His companions play him false. He finds the two rams and by mistake o
mischance mounts the black one and is taken to the underworld. There he finds people kneading dough with spittle because a dragon monopolises the water. He kills the dragon and saves the princess who was being offered to him. He saves the young of an eagle by killing a snake; the fledgelings tell their mother who was on the point of killing the prince, and she promises in gratitude to carry him to the upper world. He gets forty barrels of water and forty oxen from the king, but on the way the meat gives out. He gives the eagle flesh cut off his own thigh which the bird carefully preserves and restores when they reach their destination. The tale should conclude, though it is omitted in both our versions, with the regaining of his bride from his treacherous brothers or friends, which follows the usual lines of the prince in disguise who furnishes the rescued princesses with the objects they demand before they will consent to marry.

In detail again there is considerable variation, but the main lines of the story are as given in this sketch and much of the variation seems due to disintegration of the original type. The episode of the killing of the snake which is attacking the eagle's young occurs also in Pháraea 2 and in a *Grateful Animal* story, von Hahn, No. 61. It seems to be an Oriental *motif*.

As far as my knowledge of the variants extends, the central incidents are preserved intact in the great majority of the stories hailing from the Near East. I know of no version from Western Europe which preserves the whole series. Among the references given by Cosquin I find no allusion to the rams and the descent to a still lower world. This incident the author apparently has not taken into consideration. The St George incident is retained only in his Avar, Russian and Kabyle stories. While another magical means of ascent is sometimes substituted for the eagle, the incident has remained a favourite and is the last of the series to disappear. It is found for example in Highland, French, German, Flemish, Italian and Tyrolean stories as well as in Russian, Bosnian, Bukowina-Gypsy, Transylvanian, Avar, Siberian Tatar and Kabyle variants. This latter group of versions has

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1 V. Stokes, p. 182; Frere, p. 13; Bompas, p. 289; Swynnerton, p. 32; Day, p. 134; Clouston, *Pop. Tales*, i, p. 469; Groom, p. 79; Cosquin, *Contes de Lorraine*, ii, pp. 143–144.
also the saving of the eagle’s young; in the former, i.e. the European group, the saving of the eagle’s young has disappeared.

The Blacksmith and the Devil.
Phárasa 11, p. 503.

Variants. Russian, Ralston, p. 57; Georgian, The Book of Wisdom and Lies, p. 124; Norse, Dasent, p. 120; Grimm, No. 147; Welsh-Gypsy, J.G.L.S. II, p. 38, Groome, p. 249; Negro, Groome, Appendix; a list of variants of this and the allied stories collected by E. O. Winstedt will be found in J.G.L.S. II, pp. 380–384.

So familiar a story needs no comment. I do not remember seeing another Modern Greek variant.

The Twins and the Water-Fairy.
Phárasa 7, p. 489.


The story is obviously a version of the twins, their animals and life tokens, which are all miraculously born through the agency of a magic fruit, of which Grimm, No. 85, Die Goldkinder, or von Hahn, No. 22, represents the type. As a rule the witch, whom the first brother only meets after the adventures which have won him a princess, persuades him to tie up his animals with one of her hairs and then turns him to stone. The gambling fairy makes a poor substitute, as it deprives the magical birth of the animals of all motive.

The version published by Grégoire is badly told. A king has three sons, who are directed under his will to seek the Water-Fairy. The eldest first adventures, meeting an old woman who directs him and slaying an ‘Arab.’ He arrives at a great king’s palace and marries his daughter. While hunting he shoots a bird which falls into a lake, the Water-Fairy appears and wins his greyhound, his horse and finally himself. The rose, left with his brothers as a token, withers. The second brother pursues the same adventure; as usual in the Twin-brother story, he is mistaken by his sister-in-law for her husband and puts his sword between them at night. The second rose withers and the third brother eventually wins

1 Another version has been published in the text from Phárasa ‘H Κοπέπτερα, Grégoire, “Voyage dans le Pont et en Cappadoce,” Bulletin de Correspondance Hellénique, xxxiii, pp. 158–159.
back his brothers, their animals and the Water-Fairy. The eldest returns to his wife, the youngest marries the Water-Fairy and the middle her attendant.

In the Indian version the Rakshasi wins first the animals (which are acquired, not magically born) and then the elder prince; the younger prince wins back his brother's animals, against which he stakes his own, and afterwards his brother.

For the episode of luring the hunter into the toils of a witch by means of the fairy hind, see Clouston, *Pop. Tales*, i, p. 215.

*The Carpenter, the Goldsmith, the Tailor, and the Priest.*

Phárasa I, p. 465.


**Other variants.** Georgian, Wardrop, p. 104; Turkish, Kúnos (Stambul) p. 45; Oriental versions, Clouston, *Flowers from a Persian Garden*, p. 130; Benfey, i, 489–493; Voissou, p. 126; Leclère, p. 161.

Like *The Companions who rescued the Princess* (see above, p. 248) this story frequently forms one of the sub-stories concluding with a problem which are told to make the Silent Princess speak. Both forms of the story are found in the Far East.

The story is not a survival of the classical tale of Pygmalion and Galatea; see *Folk-Lore*, xxiii, p. 487.

**The Strong Man.**

(i) *Arslan Bey.*

An unpublished story from Phárasa.

This story, which was unfortunately too much broken down for it to be published, is about Arslan Bey (Sir Lion), apparently a well-known hero of folk-tale at Phárasa. He is born as the result of his mother's eating an apple and is christened by God. He plays the part of the heroic companion to the feeble prince Phósis, slays Shakhyarshimshírtsa¹, marries a bear-girl, is killed by the king and restored to life by an enchanted maiden. He evidently

¹ By the ending (-te for Greek -téra, cf. Markálte) this noun is clearly feminine.
belongs to the *Strong Man* type of hero. It is possible that the lion-killing episode in Axó 3 really belongs to this story.

(ii) *Arslan Bey and the Markáltsa.*
Pharása 19, p. 527.
This opens with the *King Herod* motif and continues with the bringing up of the hero in the Markáltsa's cave. A regular feature of many of the Strong Man stories is his magical birth (1) from the eating of a magic fruit or some part of an animal, or (2) from the connexion of a priest with a bear, or (3) from the rape of a woman by some wild beast or ogre. When the offspring grows up, he goes into the world and proves to have all the strength of his animal parentage. Here the Markáltsa only plays the part of Cheiron to this Cappadocian Achilles.

(iii) *The Lionkiller and the King.*
Axó 3, p. 395.
The opening episode has broken down. Probably the son became strong after drinking the strong wine, or possibly in the original version the son was miraculously born as the result of the drinking of the wine.

The test of pulling the king's beard recalls the regular opening of the Magyar and Serb story of the *King who laughs on one side of his face and weeps on the other*. The three sons go in turn to ask their father the reason of this strange peculiarity. The king appears to fly into a passion which terrifies the two elder sons; the youngest does not flinch at the exhibition of wrath and is consequently told the reason, which sends him off on his successful adventures.

*The Son of the Magic Head.*
Pharása 23, p. 541.
Another version of this tale was taken down at Pharása, in which the son of the Magic Head is a three-months child, his beard is seven spans long and his height one span; his name was Maskarás, *i.e.* Buffoon. He cursed the king, and the king asked him to distinguish between male and female fish. Maskarás said

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1 V. Jones, p. 59; Curtin, p. 434; Leger, p. 165.
2 Maskarás is the name given to anyone dressed up in a comic way, *e.g.* carnival revellers.
that he could do so, and informed the king that forty of his harem slaves were really males.

The story is a variant of the Oriental tale of Why the fish laughed. The giver of the laughing fish is threatened with death unless he discovers the cause of their merriment. One of his sons, who marries the princess, discovers that only the eldest Ranee is a woman. "When enquiry was made it was found that the wives had really become men, and the Raja was put to shame before all his people!." The same story is given in Knowles, p. 434, although here the informant of the hero is the peasant girl who is clever at riddles, a familiar figure also in tales of the Near East, and there is only one man disguised as a woman in the harem.

The idea of the discovery of men in the harem is doubtless derived from harem intrigues, such as that of which Don Juan was the hero; the opening scenes of the Arabian Nights will be recalled.

Murad the Hunter.
Pharása 30, p. 559.

This curious tale is obviously fragmentary and incomplete. It opens with two imprecatons, which come literally true, and would serve to point the moral of Gesta Romanorum, CLXII, "Of avoiding imprecatons." Next comes the incident of the two snakes, and a sequel is obviously lacking in which Murad should have been rewarded by the snake-king. For the incident of the fighting snakes, see p. 224 above. It occurs in von Hahn, No. 26 and No. 64, variants 1 and 3; Arabian Nights, III, p. 293, VII, p. 375; the Georgian Book of Wisdom and Lies, Tale cxxi, p. 191; Clouston, A Group of Eastern Romances, pp. 33, 471; Hartland, Science of Fairytales, p. 316. For superstitions connected with the sight of snakes coupling see the notes in Frazer's Pausanias, vol. v, p. 61.

The Talismans and the Golden Boy.
Pharása 24, p. 545.

The first part of this tale is a variant of Ulaghátsh 10, though its opening bears a family likeness to that of The Master and Pupil. At the end of the story of the talismans is added a fragment from

1 Bompas, No. xviii. 2 Arabian Nights, i, p. 5.
a different story belonging to the type represented by Pio, p. 159 [Geldart, p. 154] (Astypaliá), von Hahn, No. 6, variant 2 (Zagora), von Hahn, No. 45 (Epirus), in which the hero becomes resident in a dhrakos' castle. In the forbidden room he dips his finger in the pot of gold and then ties a rag round his gilded finger. He is however discovered and totally immured. He escapes from the dhrakos with his magic horse, disguises himself as a kastdhis or scaldhead and his horse as a spavined nag, and in this disguise wins the hand of a princess to her father's great disgust. In some of the variants, as here, the recognition of the scaldhead is brought about by a handkerchief bound upon a wound, which he had incurred in battle, of course in the character of the golden stranger. The jars of gold in the forbidden room which mark indelibly the person who touches them figure often in folk-tale, e.g. Grimm, Nos. 3, 136; Dasent, p. 358; Clouston, Pop. Tales, i, p. 203.

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1 The method of quoting op. cit. often entails on the reader a tedious hunt for the last reference in which the title of the work was mentioned, and it seemed possibly more convenient to make use of author's names and abbreviated titles in the text, and to add a bibliographical list by which the references might be traced. Quotations in square brackets indicate translations of the variant with which they are associated or translations from the same original.
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CHAPTER IV

DIALECT FOLK-TALE TEXTS AND TRANSLATIONS

Kyza derler-ki: be õoban, sen-de hið birñej bilmezmañ bise annattaryasyn?
Kyå-da: ne bilegëm, õoban adên ne bilir, lakin anamdan bir masal išitmištim,
löstersins ön sîze anlësadým.

Kûnöa, Adakale, p. 107.

They say to the girl: "Eh, shepherd, do you not know something to narrate
to us?" And the girl says: "What should I know? what does a shepherd know?
but I think I have heard a tale from my mother; if you like, I will tell you that."

A. TEXTS FROM SİLLİⁱ.

SİLLİ. 1.

"Htou eis paviðakákhës. eïi miða muñáxh kôrë. Polû xoråsso
htou xëmëi õolû áqaloussé õhtou. Tòûðh kôrë ëmëaï polleë
ýlôsséës. Baðas ùs miða méra pagaiëñëi na roðõj ñou mânî
ôk. "Na roðüw," kôrë ùt ñivë ñe párrh; Mándis ki laëi ñou ôk,
"Kô sou kôrë ñe pârë ñou staxthë." Paviðakákhës ki,—pëmëñë
ñou xolhë. "Erdëtë spëkëw doun. Pâirëi ùs hörn doun pagaiëñë
ôs têna bërañü tòpôu, ki sëkëvë ùsë. "Trëçëtë na fêrh pollà
xûlá, ôk na nâßë, na skëtôðë ùs hörn doun, ki staxthës më
ôkë hárë. Kôrë ñou baðâw ñës blëpetê ñou, òs ñou na nârthë.
Baðâs ùs ñi tê xûlá ërôñtë. òp ùs hërn doun dadi xërmunnâ ta.
Kôrë potëñmë tê swëëë, gërokë ta. "Amëa ùs na pôiñë, rén ña
ëkëë. Baðâs ùs ùs hörn sëkëvë ùs ñ. tê xûlá ñëmësa, ña ñë
nâßë. Tënaë, swëëë ôk dadi xërmûñçñ dë. "Amëëkënañë
ërëçëtë na fêrh dadi. "Amëë òs ñou na nârthë, kôrë xalánwëi ñou
ôjåsë. Fëbsëëi: pagaiëñëi polû mûkra' têna xhorë. Baðâs
ùs ërôñtë: nâfdëi tê xûlá òp ùs hërn ôkë kôrë âpëë' ñou ën

ⁱ In all the texts and translations an asterisk denotes that a word is missing,
obeli that the words between them are uncertain, square brackets that words have
been supplied, and round brackets that the translation has been expanded.
CHAPTER IV

DIALECT FOLK-TALE TEXTS AND TRANSLATIONS

TEXTS FROM SÍLLI.

1. *The Princess who married the Ash-seller*.¹

There was a king. He had an only daughter. She was very beautiful and very clever. This daughter learned many languages. Her father one day goes to ask the prophet,—“Let us see,”—Whom will his daughter marry? And the prophet says to him, “Your daughter will marry the man who sells ashes.” And the king,—anger seizes him. He comes to his house. He takes his daughter; leads her to a desert place and sets her there. He returns to bring much wood, (saying) that he will make a fire to kill his daughter, and the ash-seller shall not marry her. His daughter waits for her father until he comes. Her father comes with the wood; he lets the kindling slip from his mind. When the girl sees this, she understands. But what to do she does not know. Her father sets the girl in the midst of the wood to set fire to her. He looks, he sees that he has forgotten the kindling. Immediately he goes back to bring kindling. But before he comes, the girl breaks down the pyre. She flees; she goes to a village far away. Her father comes, he sets light to the wood, thinking that his daughter is inside. Afterwards he comes to his house; he becomes very repentant.

¹ V. p. 240.
Κόρη παγαίνει δογρού σταχτής 'ς του σπίτι. Βραδύ σταχτής έριντι Ὑπ ην ξολιάν δου. Τανά, σωρεί ὧν ὑπ σύραν δου ἀμβρός ἔνι μυκα χοάςσα κόρη. Ρωταὶ ὡς, "Νάσ ἢρτις ρῶ;" Κόρη κι λαεῖ του δορίγκων ὡφκι ὅπ κεφαλίν ἴης. Κι τότε σταχτής λαεῖ ὡς, "Σῦ ἔγερ α μί ὅστης, γἀ να σένα φιλάττου σου." Κι τότε κόρη παίρει του σταχτής' εὔνεκτει γαϊρε ἐνακα του. Γενά γνιό τέκνα. Τουτούνων τα ὄνοματα σέκνει τα, τέναν δου, "Ταυτιρδέ Γαζίλαν," κιτινοῦ, "Τεπτιλδέ Θυζύλκα."" Ρω τα τέκνα εὐνεκοννυί εὐνεκοννυί ὅπ τρόω χρωνά. Μνία ἡμέρα μάνα τούς ἄφτα τα τέκνα βέμπει τας τ' ἀμβέλια να φέρουν μικρά ἕωλα, ᾑρτί. Ρω τα τέκνα ὡς τα σωρόβγουντι, σωρόδι ἔναν ἄρτουπον. Τούτους ἄρτουπους ἱμρίν δου δανῶ λαεκνούμεσκε μυρηλόγια. Τούτους ποτιψίαν γουκουννυί ρῶ τ τέκνων τα ὄνοματα, βιρμάτι τα κοῦδα του, να μάση τουτούνων ἄνωμα καλά. Ποτιψίαν γουκουννυί ὡς, "Γραπτό σου δορίγκων ἔνι ὑμένουλακας." κι τότε εὔνεκτει πολύ Πεξμανάς — "Κέσγε ὅπη γόρη μου μή ὧ σκότια, κι να ὅμη βάρη σταχτής." Τούτους παρακαλά τα παιρμά να του ὑπάγουσα στιτίς δους, να μή μνία ὧ μάναν δους κι του βαβάν δους. Παγαίνουντι μι τα τέκνα του στιτίς δους. Μάνα τους ποτιψίαν του σωρεί, γροκά τα δεί τούτους τούδενής βαβάς ἵ. 'Αμμά φοβησεί να τα εἴπη του βαβάν ἴης ὅπ ὅπη ἰρέαν ὡς μή ὧ σκοτώθη." "Τεστερίας βαβάς ὅς ποτισίαν πικρά πικρά μυρηλόγια, τότι κόρη εἴπην δα 'ς του βαβάν ἴης δεί τουτουνού κόρη νε. Βαβάς ὅς τότι φοβιεκλαδά ὧ κι φιλά ὡς, "Ερόει, "Γῆμαρτον' δεί Σογές δορίγκων σέλη, ἄρτουπος πέ πουρε να τα χαλάζη." Κι τότε παίρει ὅπη γόρην δου, τα τέκνα ὃς, του γαμβρούν δου- παγαίνου του στιτίς δου. Φέανουν ὡς εὐαίνουργα γάμον του σταχτής, κι σέκνει του τουν δόπουν δου. "Εὐνεκτεί εἰς πατιδάχχες." Να χαρίζη κι σένα κι μένα.

Syll. 2.

"Ἡτον ἀρόη εἰς πατιδάχχης' εἴνι τρόμα παιρμά. Τούτα χέρ ἡμέρα καπινόκισκαί χωρίς ξολία. Μνία μέρα μέγας τους λαεὶ ὡς, "Ὡς πότι σε κάτσουμι βόσα; Να τα γειτούμι 'ς του βαβά μας,

1. V. § 381.
2. For the pl. verb and the use of μ (μετά) v. § 381.
The girl goes straight to the house of the ash-seller. In the evening the ash-seller comes from his work. He looks, he sees that in front of his door is a beautiful girl. He asks her, “Why hast thou come hither?” And the girl says to him all that had happened to her. And then the ash-seller says, “If you will marry me, I will keep you safe.” And then the girl marries the ash-seller; henceforth she becomes his wife. She bears two children. She makes their names, the one “In predestination that which is written,” of the other “In mutability is hardly found.”

These children grow big; become of the age of three years. One day their mother sends the children to the vineyard to fetch little sticks, twigs. As the children are gathering them, they see a man. This man, like a madman, was uttering lamentations. When he hears the names of those children, he calls them near him to learn their name well. When he hears them say, “Whatsoever is written for thee is not done away,” then he becomes very repentant:—“Would that I had not killed my daughter and that the ash-seller had married her!” He asks the children to take him to their house, that he may just see their mother and their father. They go, children and all, to their house. When their mother sees him, she understands that this is her father. But she was afraid to tell it to her father because of the thought that he may kill her.

Afterwards when her father was lamenting very bitterly, then the daughter said to her father that she is his daughter. Her father then embraces her and kisses her. He comes; “I have sinned, in that whatsoever God wishes man cannot do away.” And then he takes his daughter, her children, his son-in-law; he goes to his house. They make the ash-seller a fresh wedding, and he sets him in his place. He becomes king.

May it please both you and me.¹

2. “It is not my own but our own.”

There was of old a king. He had three sons. These sat every day without work. One day the eldest of them says, “How long shall we sit idle? Let us tell our father and let him shew us

¹ Texts 1—5 are from the dictation of Stéphanos Erisalis.
² V. p. 289.
κι νάρι μαζ ρέθη μιμά ξουλμά. Λαλά τους λαεί τα του βαβαν δους ὄδι, "Τα παιρία σου σέλουσι μιμά ξουλμά." Βαβάς τους κι, —πιάνυ τον χολή,—λαεί ὄδι, "Γώ νά νάχου τούτα οδίλα τα παρά κι' ἀφοι νάρι ύρέψουσί ξουλμά." Τα παιρία πάκε παρακαλούσι του βαβαν δους ὄδι να τους ρέθη μιμά ξουλμά. Κ' υστέρ βαβάς τους ἐνίκει ταράντα του1. Ράννει χερτέαν δους ὑπ' ρέκα ἕιλαραρ' γρούσα.

Τούτοι τρεῖς τους παγαίννουσι να χαζανήσουσι παρά. Μέγας τους ἐνίκει τουτουνών κατέπης· χερτείνων δους καρ' ἐσικάνων δα χώρα. Μνά μέρα τούτους λαεί ὄδι, "Γέλατε να ριοῦν ἔνα χςαϊβί." Τρανοῦ ὄδι μέγα ἀλεφρού τα παρά ἐξίλησαν' κιτμῶν τα παρά χαζανήσαντι πολύ. Μέγας λαεί ὄδι, "Γώ σε υπάγου να χαζανῆσον ὅτι βαδάρα ταράτι· σε υπάγου να διρέψου κιμέδει μου." Ἀφήννει, παγαίνει. Του βαβαν δους, ὑπ' μάνου δους, χίς χελώρει ὑπ' ράννει.

"Ὡς παγαίννει, χαρδόν του ἄρπτη εἰς χιζήρης. Ρωτά του ὄδι, "Πού σε υπάνης?" "Σε υπάγου να διρέψου κιμέδει μου." Τούτους χιζήρης λαεί του ὄδι, "Σε υπάγης ὅτι βαρασκεβήγε· σε γεβής ὅτι τένα κοπρόν. Σοφρά σ' ἐμής σ' τένα μέγα σεράΠ, κι σε καβρής ἔνα ἀξαράλο γεραξμένου ἀρτούπτου. Σε τοῦ ρῶς σελάμι. Σοφρά σ' σκέπης, κεινούς ὑς πο τοῦ σ' γαλαζήγη. 'Ὅτι κεί σε καρ' κιμέδει σου."

Ῥώ τ παιρί παγαίννει· νάβρι τ κοπρού. 'Οχτω ἑμέρες ὅτι κοπρού ὑπ' πουρισ να γεβή. Σοφρά ὄτι του Σεγιόν ἐνήκει κι γέβκει. "Ἡβρα τα σεράδια, κατ' του εἰπτι χιζήρης· δαίννει ἀπέςου. Χαβιάνιν δου ἀφήνει τα δέξου. Χαιρεσίει τους, καιαλά κάσιτι. Τρεῖς μέρες χίς χιζήρης ρένον γελαζέβγει. Τούτους κι ἀκρόρος του τούτοις κατεί. Σοφρά χιζήρης ρωϊτ του, "Νὰδι ἕρτες; πέ τα, να τα γυμνουσον." Τούτους δορξέαν γέβκει ὅτι κεφάλιν δους, λαεί τα. Χιζήρης κι λαεί του ὄδι, "Σύ σε υπάνης σ' τένα χουρμί, κι σε καβρής ἔνα φοκαλουή ἀρτούπτου. Ἀγερ να πάρης τουτουνών ὅτι γόρη ὣς ἑναίκα, τότε σύ σε νά νῆς τοὺς χερσίνης. 'Αμμά τράνης ὅτι του στόμα σου μῆ πῆς δι' ὅτι τ' ζεγνύλι, 'κό μου νε,' γώ, 'κό μας ἐνι,' πέ."

Σοφρά τούτους δαίννει κεί τ χουρμί, κατ' του εἰπτι χιζήρης. Κεί νάβρι το φοκαλουή τοὺς φοιλάρα, νῆτκου, λιψαμένου.

1 For idiom, cf. p. 414, l. 7.  
2 For the idiom, v. § 381.
some work." Their tutor tells their father, "Thy sons want some work." And their father,—anger seizes him,—he says, "It is I who must have all this money; as for them let them look for work."

The sons again ask their father to shew them some work. And presently their father is content. He gives each of them ten thousand piastres.

These three go their way to win money. The eldest of them becomes their accountant; he used to put apart the gains of each of them. One day he says, "Come let us see a reckoning." They perceive that the eldest brother's money has grown less; the money of the others had gained much. The eldest says, "I will go to gain money in another place; I will go to seek my fortune." He leaves; he goes his way. To his father, to his mother he gives no tidings.

As he goes his way, a holy man meets him. He asks him, "Whither are you going?" "I will go to seek my fortune." The holy man says to him, "You will go to Paraskevi; you will pass by a bridge. Afterwards you will enter a great palace, and you will find an old man with a white beard. You will greet him. Afterwards you will wait until he speaks to you. Thence you will learn your fortune."

The youth goes his way; he found the bridge. For eight days he could not pass over the bridge. Afterwards it came to pass by God's aid and he passed over. He found the palaces, of which the holy man had told him. He goes inside. He leaves his beast outside. He greets him; then sits down. For three days the holy man says nothing. The youth sits thus before him. Afterwards the holy man asks him, "Why hast thou come? Tell it, that I may hear." The youth says what had happened to him. And the holy man says to him, "You will go to a village, and you will find a man who makes brooms. If you take this man's daughter as wife, then you shall become very rich. But look that you say not with your mouth 'this wealth is my own,' but say, 'it is our own.'"

Afterwards the youth enters that village, of which the holy man had told him. There he found the broom-maker, very poor,

1 *I.e.* Let him set us up in business.

2 Probably a place with a church dedicated to St Paraskevi.

3 The actual finding of the old man in the palace is omitted.
κι νάζ μαζ ρείξη μυκζ ζουλμ.“ Δαλά τους λαεi τα τα βαβάν
dous οκι, "Τα παριά σου στλουνι μυκζ ζουλμ.“ Βαβάς τους κι,
—πιάοιε του χολή,—λαει οκι, “Γιό να νάχου τούτα όθη τα παρά
κι· αφδοι νάζ ύρεψουνι ζουλμά.“ Τα παριά πάθι παρακάλουνι
του βαβάν δους οκι να τους ρείξη μυκζ ζουλμ. Κι υστέρ να βαβάς
τους έλιακίτε karιά του1. Ρώννει χερενάν δους όπ ρέκα διλμάρας
γρούσα.

Τούδοι τρεις τους παγαίνουνι να ραζαψήσουνι παρά. Μέγας
tους ένινκίτε τουτούνιν κιατίπης· χερτούνιν δους κιάρι δισκών χα
χόρμα. Μνά μέρα τούτους λαει οκι, “Γελάτι να ριούμ ένα χισάδι.“
Τρανούδι οκι μέγα άλεφρού τα παρά εξίλησαζι· κιτινών τα παρά
ραζαψήσανι πολύ. Μέγας λαει οκι, “Γιό σε υπάγουνι να ραζαψήσου
όπ βαθιά ταράφι· σε υπάγουνι να ανάληψουνι εξίμεζι μου.” Αφην
νει, παγαίνει. Τον βαβάν δου, όι μάναν δου, χίς χαδάρι ρέ
ρώννει.

'Ως παγαίνει, χαράου του έφες χίδης. Ρωτά του οκι,
"Πού σε υπάγος;“ “Σε υπάγουνι να ανάληψου κιεμέζι μου." Τού

κατο χίδης λαει του οκι, “Σε υπάγος έμη βαρασκεβηγη- σε γεβής
όπ τένα κοπρού. Σογρά σ' εμβής τένα μέγα σεράι, κι σε υbdης
ξει αξιαμλοι γεραζέμουνι άρτουνι. Σε του ρώς σελάμι.

Σογρά σε βλέπης, κείνους άς πού να σ' γαλαζέψης. 'Οτ κει σε
μάς κιεμέζι σου.”

Ρώ τ παρι παγαίνει· νάβρε τ κοπρού. 'Οχτώ ήμέρες όπ
coprou ρέ πουρι να γεβής. Σογρά ύπ του Σεγού έψικη κι γέβκι.

"Ηβρι τα σεράια, χιάτ του ειπι χίδης· δαίνεις άπέσου. Χαβάνι

νου αφιές τα δξου. Χαιρετίζει τους κιανιά κάσιτη. Τρειζ

μάρες χίς χίδης ρέο γαλαζέβης. Τούτους κι νεμός του τουτα

κάσιτη. Σογρά χίδης ρωτά του, “Νάδε άρτες; τε τα, να τα

γιουκουσους.” Τούτους χορμάν γέβκι όπ κεφαλινι δου, λαει τα2.
Χιδης κι λαει του οκι, “Σύ σε υπάγος τσενα χορμής, κι σε νάβρης

ξα φοκαλουή άρτουνι. "Βγερ να πάρης τούτουνι έδη γόρη άς

έναικα, τότι ού σε να ύης πολύ ξερμής. 'Αμμα τράνης όπ του

στόμα σου μη πής οκι πώ τ ξερμής, 'κό μου υς, γμα, 'κό μας χίς," τε.”

Σογρά τούτους δαίνει κει τ χουρμί, χιάτ του ειπι χιδης.
Κει νάβρι του φοκαλουή πολύ φοιλαρ, νήκου, λαψακέμουν.

1 For idiom, cf. p. 414, l. 7. 2 For the idiom, v. § 881.
some work. Their tutor tells their father, "Thy sons want some work." And their father,—anger seizes him,—he says, "It is I who must have all this money; as for them let them look for work." The sons again ask their father to shew them some work. And presently their father is content. He gives each of them ten thousand piastres.

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2 Probably a place with a church dedicated to St Paraskevi.

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κι νάξ μαξ ρείξη μνάζ ξουλμά." Λαλά τους λαιε τα το βαβάν
dους ήξι, "Τα παιρμά σου σέλουβι μνάζ ξουλμά." Βαβάς τους κι-
—πάνυει του χολή,—λαιε ήξι, "Γώ να νάχου τούτα ούλα τα παρά
κι' αφόδι νάξ όρέψουβι ξουλμά." Τα παιρμά πάλι παρακαλούδι
του βαβάν δους ήξι να τους ρείξη μνάζ ξουλμά. Κ' υστέρ βαβάς
τους εύλικτι καρί του.1 Ρώνιε χερτέναν δους οτ' ρέκα διλμάραξ
γρούά.

Τούδοι τρεῖς τους παγαίννουν να ραξαύνησουν παρά. Μέγας
tους εύλικτι κατούλλων κιμάτης: χερτούνδους κι' εχαρίνιαν ανα
χώρια. Μνάμερα τούτους λαεί ήξι, "Γελάτι να ρούμη ένα χισάβι."
Τρανούτι δι' εμείς έλεγφρου τα παρά εξιλήσασοί, κιτινών τα παρά
ραξαύνησει πολύ. Μέγας λαεί ήξι, "Γώ σε υπάγου να ραξαύνησου
οτ' δαξφά ταράφι, σε υπάγου να ασρέψου κιμέει μου." Αφιν-
νιε, παγαίννιε. Του βαβάν δου, η' μάναν δου, χίξ χαβάρι πε
ρώνιε.

'Ως παγαίννιε, χαρού του έρτιε εις χιρίρης. Ρωτά του ήξι,
"Πού σε υπάγησ;" "Σε υπάγου να ασρέψου κιμέει μου." Τού-
tους χιρίρης λαεί του ήξι, "Σε υπάγησ σήμα βαρασκεβήγι σε γεβής
ότ' τένα κοπρού. Σωρρά σ' χμής τένα μέγα σεράδι, κι σε νάβαρης
ένα αβακαλού γεραμένουν άρτοντον. Σε του ρώς σελάμι.
Σωρρά σε βλέπης, κείνους ός να υπά σ' γαλαζέγης. 'Οποι κει σε
μάσης κιμέε σου."

Ρώ τ' παιρί παγαίννιε: νάββρι τ' κοπρού. 'Οχτώ ήμέρες οτ'
koproú ρέ πουρα να γεβής. Σωρρά σ' υπ' του Σεγού έχεις κι γέβεις.
'Ηβερι τα σεράδι, εκά του ειπτι χιρίρης γελάνει απίσου. Χαιβάι
δου αφίνει τα δ'ου. Χαρετίζει τον καινά κάςτι. Τρερί
μάρας χίξ χιρίρης ρέ βαλαζέβης. Τούτους κι' αμάρθις του τούτο
κάςλτι. Σωρρά χιρίρης ρωτά του, "Νάνε ήρτης, πέ τα, να να
γουκούςουν." Τούτους σωρράν γέβεις ότ' κεφάλιν δου, λαεί τα.2
Χιρίρης κι λαει του ήξι, "Συ σε υπάγησ σ' τένα χουρμό, κι σε νάβαρης
ένα φοκαλούή άρτοντον. "Έγερ να πάρης τουτούλιν ήην γάρη άς
έναίκα, τότη ήυ σε να ήης πολύ χεμίνης. 'Αμμά τράνης ότ' του
στόμα σου μή πτής ήξι ρώ τ' χεμίνη, 'κο μου νε', γαμά, 'κο μας ένα, πέ."

Σωρρά τούτους βαλάνει κει τ' χουρμό, κιάτ του ειπτι χιρίρης.
Κει νάββρι του φοκαλούή πολύ φομάρα, νήδικου, λιψαμένου.1

1 For idiom, cf. p. 414, l. 7. 2 For the idiom, v. § 361.
some work.” Their tutor tells their father, “Thy sons want some work.” And their father,—anger seizes him,—he says, “It is I who must have all this money; as for them let them look for work.” The sons again ask their father to shew them some work. And presently their father is content. He gives each of them ten thousand piastres.

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Afterwards the youth enters that village, of which the holy man had told him. There he found the broom-maker, very poor,

1 *I.e. Let him set us up in business.*
2 *Probably a place with a church dedicated to St Paraskevi.*
3 *The actual finding of the old man in the palace is omitted.*
κι ναξ' μαξ' ρέεξ' μιγά ζουλμα.' Λαλά τους λαεί τα του βαβάν
dous θί, "Τα παριά σου σέλουνθυ μιγά ζουλμα." Βαβάς τους κι, —πιάνυς του χολή,—λαεί δό, "Γαί να νάχου τούτα ούλα τα παρά
κι' αφόι ναξ' ύρέψουνθ ζουλμά." Τα παριά πάλι παρακαλούνθι
tου βαβάν δους θί να τους ρέεξ' μιγά ζουλμα. Κι' υστέρα βαβάς
τους εύλακτις καριά του1. Ρώνυνε χερτέναν δους θ' τέκα διλμάρας
γρούνα.

Τούδοι τρείς τους παγαίνουνθι να ραζαίκησουντ παρά. Μέγας
tους εύλακτις τούτους κατίψης: χερτούνθυ δους κιάρ' ξεκινύν ψα
χώρα. Μιγά μέρα τούτους λαεί δό, "Γελάτι να μινύθ ένα χιασάδι." Τρανούνθι δό μέγα αλεφροτα παρά εξίλησαοι: κιτινών τα παρά
ραζαίκησαοι τούλυ. Μέγας λαεί δό, "Γαί σε υπάγου να ραζαίκησου
ότα δαβά ταράφι: σε υπάγου να αδιρλεξ' ικίμεει ουν." 'Αφήνη-
n'νει, παγαίνει. Του βαβάν δου, ου μάναν δου, χίς χαβάρι ρέ
ρώνυνε.

'Ως παγαίνεις, χαβάρι του ίρατε εις χάζηρης. Πατά του ού, "Πού σε υπάγης;" "Σε υπάγου να αδιρλεξ' ικίμεει μου." Τού-
τους χάζηρης λαεί του ού, "Σε υπάγης έκη ηαρακεζήγης: σε γεβής
ότα τένα κοπρού. Σογράδ σ' έμβης τένα μέγα σεράθι, κι σε νάβρης
ένα αξαμαλού γεραξμένουν άρτουνου. Σε του ρώς σελάμι.
Σογράδ σε βλέπης, κεινούς όσ πού να σ' γαλαζέψης. 'Οποι σε
μάρης ικίμεει σου.'

Ρώ τα παρι παγαίνεις νάβρι τ κοπρού. 'Οχτω ήμέρες ότα
κοπρού ρέ πουρα να γεβής. Σογράδ όπο του Σεγού έηήει κι γέβκει.
"Ηβρι τα σεράδι, κιάτ του ετι χάζηρης: βαίνεις άπεσου. Χαβάνων
dου άφηνες τα δξου. Χαρετζί'ους του άμανά κάσιτη. Τρείς
μάρες χίς χάζηρης ρένα γαλαξζήβει. Τούτους κι άμβρος του τοπτού
κάσιτι. Σογράδ χάζηρης πατά του, "Νάζι ήρηες; τέ τα, ρα τα
γουνκούουσο.

Τούτους οφηβάν γέβκει ότα κεφάλην δου, λαεί τα2. Χαβάρης κι λαεί του ού, "Σύ σε υπάγης τένα χορρός, κι σε νάβρης
ένα φοκαλουή άρτουνου. "Εγερ να πάρης τούτουνθυ έχη γόρη υς
έναικα, τοτί δύ σε να ύμα πολύ ζεμφίνως. 'Αμμά τράνης ότα του
στόμα σου μη πής δοι ρό τ ξερμίνι, 'κό μου νε,' γμα, 'κό μας ενί,' πέ.'

Σογράδ τούτους βαίνεις κει τ χορρός, κιάτ του ετι χάζηρης.
Κει νάβρι του φοκαλουή πολύ φοφαρά, νήκου, ιαπαξμένου.

1 For idiom, cf. p. 414, l. 7.
2 For the idiom, v. § 381.
some work." Their tutor tells their father, "Thy sons want some
work." And their father,—anger seizes him,—he says, "It is I who
must have all this money; as for them let them look for work."
The sons again ask their father to shew them some work. And
presently their father is content. He gives each of them ten
thousand piastres.

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becomes their accountant; he used to put apart the gains of
each of them. One day he says, "Come let us see a reckoning."
They perceive that the eldest brother's money has grown less;
the money of the others had gained much. The eldest says, "I
will go to gain money in another place; I will go to seek my
fortune." He leaves; he goes his way. To his father, to his
mother he gives no tides.

As he goes his way, a holy man meets him. He asks him,
"Whither are you going?" "I will go to seek my fortune." The
holy man says to him, "You will go to Paraskevi; you will pass
by a bridge. Afterwards you will enter a great palace, and you
will find an old man with a white beard. You will greet him.
Afterwards you will wait until he speaks to you. Thence you will
learn your fortune."

The youth goes his way; he found the bridge. For eight
days he could not pass over the bridge. Afterwards it came to
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which the holy man had told him. He goes inside. He leaves
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days the holy man says nothing. The youth sits thus before him.
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will find a man who makes brooms. If you take this man's
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κι νάζ μαζ ῥεῖξη μυγά ζουλμά.” Αλάλα τους λαεί τα του βαβάν
dους διί, “Τα παιρά σου σέδουζι μυγά ζουλμά.” Βαβάς τους κι,
—πιάνει τον χοική,—λαεί διί, “Γώ να νάχου τούτα ούλα τα παρά
κι’ αφδι’ ναζ ύρέψουζι ζουλμά.” Τα παιρά πάλι παρακαλούζι
tου βαβάν δους διί να τους ρείξη μιγα ζουλμά. Κ’ υστέρ βαβάς
tους υλίκειτε καριά του.1 Ρόωνει χερέναν δους ὅπεν ρέκα διλάραξ
gρουόπα.

Τούδι τρεῖς τους παγαίννουζι να ραζανήουζι παρά. Μέγας
tους εύσκιτε τουτουνων κιστίπης: χερτοίνων δους κιάε δεσκήνον
α δχάρμα. Μυγά μέρα τούτους λαεί διί, “Γελάτι να μρούμ ἔνα χισάβι.”
Τρανούδι διί μέγα ἀλεφρού τα παρά ἐξιβήσαβαί: κινιών τα παρά
ραζανήσαβαί τολύ. Μέγας λαεί διί, “Γώ σε υπάγου να ραζανήσου
ὅτι βαδάρα ταράφι: σε υπάγου να διρέσους κιμέξει μου.” Ἀφην-
νεί, παγαίννει. Του βαβάν δου, ὅπεν μάναν δου, χις ἁθαρήρι 
ῥώσνει.

’Ως παγαίννει, χαρόου του ἄροτε εὶς χιξῆρης. Ρωτᾶ του διί,
“Πού σε υπάγης;” “Σε υπάγου να διρέσους κιμέξει μου.” Τού-
tους χιξῆρης λαεί του διί, “Σε υπάγης ὅπῃ βαρακετθήγι: σε γεβής
ὅπτεν καπρού. Συγγρά σ’ ἐμψίς σ’ τένα μέγα σεράδι, κι σε νάβρης
ἑνα ἀξαμαλόν γεραζμένον ἄρτους. Σε τοῦ ρώς σελάμι.
Συγγρά σε βλέπης, κείνους ὅς πού να σ’ γαλάξεις. Ὄπε κεί 
σε μάγης κιμέξει σου.”

Ῥώ τ παιρι παγαίννει: νάβρι τ καπροῦ. Ὅχτω ἡμέρες ὅπῃ
καπροῦ ὑπερὶ να γεβής. Συγγρά ὅπ του Σεγοῦ ἔψει κι γέβκει.
“Ἡ βρι τα σεράδια, κιάτ του εἰπὶ χιξῆρης: δαινέι ἀπέσου. Χαϊβάνιν
dου ἀφήνει τα δἶρον. Χαρετίζει του: κιανδά κάτιτε. Τρεῖξ
μέρες χις χιξῆρης πέρι γαλάζβεγι. Τούτους κι ἁμβρός του τοῦτοι
κάστει. Συγγρά χιξῆρης ρωτᾶ του, “Νάχι ἄρτες; σὲ τα, να τα
γεμικοῦσο.” Τούτους συγγράν γέβκει ὅπῃ κεφάλιν δου, λαεί 
tα. Χιξῆρης κι λαεί του διί, “Σῦ σε υπάγης τένα χουρμό, κι σε νάβρης
ἑνα φοκαλούῃ ἄρτους. Ἐγερ να πάρῃ τοῦτον εἱρῷ γάρ αἰς
ἐναίκα, τότε ὅ ς σε νά νῆς πολὺ χεψῆς. ’Ἀμμά τράνης ὅπ του
στόμα σου μὴ πῆς διί ρό τ χεψῆι, ’κό μου νε,’ γηᾶ,’ κό μας ἄθι, πέ.”

Συγγρά τούτους δαινέει κεί τ χουρμό, κιάτ του εἰπὶ χιξῆρης.
Κεί νάβρι τοῦ φοκαλούῃ πολύ φοράρα, νῆζκου, λιψαζμένου.

1 For idiom, cf. p. 414, l. 7. 2 For the idiom, v. § 881.
and translations

some work. Their tutor tells their father, "Thy sons want some work." And their father,—anger seize him,—he says, "It is I who must have all this money; as for them let them look for work." The sons again ask their father to shew them some work. And presently their father is content. He gives each of them ten thousand piastres.

These three go their way to win money. The eldest of them becomes their accountant; he used to put apart the gains of each of them. One day he says, "Come let us see a reckoning." They perceive that the eldest brother's money has grown less; the money of the others had gained much. The eldest says, "I will go to gain money in another place; I will go to seek my fortune." He leaves; he goes his way. To his father, to his mother he gives no tidings.

As he goes his way, a holy man meets him. He asks him, "Whither are you going?" "I will go to seek my fortune." The holy man says to him, "You will go to Paraskevi; you will pass by a bridge. Afterwards you will enter a great palace, and you will find an old man with a white beard. You will greet him. Afterwards you will wait until he speaks to you. Thence you will learn your fortune."

The youth goes his way; he found the bridge. For eight days he could not pass over the bridge. Afterwards it came to pass by God's aid and he passed over. He found the palaces, of which the holy man had told him. He goes inside. He leaves his beast outside. He greets him; then sits down. For three days the holy man says nothing. The youth sits thus before him. Afterwards the holy man asks him, "Why hast thou come? Tell it, that I may hear." The youth says what had happened to him. And the holy man says to him, "You will go to a village, and you will find a man who makes brooms. If you take this man's daughter as wife, then you shall become very rich. But look that you say not with your mouth 'this wealth is my own,' but say, 'it is our own.'"

Afterwards the youth enters that village, of which the holy man had told him. There he found the broom-maker, very poor,

1 I.e. Let him set us up in business.
2 Probably a place with a church dedicated to St Paraskevi.
3 The actual finding of the old man in the palace is omitted.
βαίννει κανδά του. Ρωτά του δή, "Νάδε διδούνδες τουτσά πικρά;" Τούτους κι λαεί του δή, "Χίε να φάγου ψωμι ρέν έχου, να φορώσου ρούχα ρέν έχου, νάχαλα μή διδούμήσου;" Πατιδαχχού τ παιρί λαεί του δή, "Μά ρά τ παρά, κι γοράς δορμιάν σέχις. 'Αβόψι κι γώ σε νάρτουν σέ σας ίνδο μισαφήμης." Φοκαλούμης παίρει παρά: παγαίνει, γοράνει δορμιάν ήσιλσικι. 'Αμμα να γοράς κομούρια λημμονά τα. Παγαίνει σπίτινων δου' ουλά ράννει τα ίνδο γόρην δου. Κόρη του κι, ποτιμμάνω σορεί δο δο κομούρια ρέ ίννα, παγαίνει ότι βουύνι, άφουκκανάνα φέρει νίλα έύλα, ψήνει φάιμα, φέρει τα' του μισαφήμης. Σαβρινή μέρα μισαφήμης γοράνει νίμα μόδελλα, δοδετέ τ οδάν δους. Λαεί του δή, "Γώ σε πάρουν ότη γόρην σας ρέ να ίνδο γαμβρός σας." 'Οπ κεί η μέρα κ’ υστέρ τουτουνού ένουλμα παγαίνει πολύ ράνδα. Ζαγάνα δολλάρ παρά. Χάνει νία σεραία, άμμα πολύ ζουρλού. Τούτα του σεραία εμπαχάζαε βαβά του τα σεραία. 'Αφηκι ότι βαβά του τα σεραία ένα εξίγι, ότι του φόβουν δου ρέ του σκοτώσουν. Ραχάκιν δου τέκ πολύ καλό ήτου. 'Ιμμάλ τουτους ζερβίκνες κανείς ρέ ήτου.

Μυμά μέρα μάνα του λαεί' ς τουν άνδραν ήης δή, "Γώ σέλου να ρέδ μέγα μου τ παιρί." Τούδοι γηο τους καταβέβουνότι ότι ένα χαϊβάνι: παγαίνουνδι ότι μυμά στράτα. 'Όι παγαίνουνοι, έινεσκιτε μυμά βροχή καλά καλά ισλανδιόου. 'Οπ χαρού σωρούδι παιρμού τους τα σεραία. Παρακαλούν δους δή, "'Αβόψι να πομούμι ρώ, κι άβρι να υπάμι." Φάνανους δους ζαβούλι. Καλά καλά ραχαλαν


dourdoûns δους. Σαβρινή άβόπουρμα ρωτούν δους δή, "Τούτα τα σεραία έχους ρους; Δυπούρ μυμάζους κό μας τα σεραία. Όσκιμαν έινι σαβής του, σε τουσ σκοτώσουμι, άφθικ, μυμάζους κό μας τα σεραία," Βιριούντι πατιδαχχού τ παιρί δή, "'Ιψεινός μισαφήμης σε του σκοτώσή." Τούτους έραητε φιμβρός του, λαεί του δή, "'Αφτά τα σεραία κό μου ίννα. 'Εθεί έινα νοξανί: ρέν δα σώρεξ μί;" Για τούτου κεμόνη ρέν δου σκοτώνει, άμμα ήσαλοκι να πάρη ουλά του τα παρά. Μάνα του κι λαείνει ις τουν άνδραν ήης δή, "Να τα πάρουμι, κι να τα ρόσουμι μέγα μας παιρί." Πατιδαχχού υίος λαεί τους δή, "Γώ ώς πού να τα νάβου, εις Σεγός τα ξέρει. Μένα τούτα ουλά εις χιξήρης μου τα ρώκι." Πατιδόης ράχ ρέν δου φρεκτί.
hungry, thirsty. He enters in to him. He asks him, "Why do you ponder thus bitterly?" And the man says, "I have not a piece of bread to eat, I have no clothes to wear; how shall I not ponder?" The king's son says to him, "Take this money, and buy whatsoever you wish, and this evening I will come; I will be your guest." The broom-maker takes the money, goes, buys whatsoever he had a mind. But he forgets to buy charcoal. He goes to his house, he gives everything to his daughter. And his daughter, when she sees that there is no charcoal, goes on the mountain; immediately brings some wood; cooks food, brings it to the guest. On the following day the guest buys some household gear; he sets their room in order. He says to them, "I will take your daughter in marriage; I will become your son-in-law." From that day forward his work goes on with great good luck. He gains much money. He builds some palaces, very fine. These palaces were like the palaces of his father. From [the resemblance to] his father's palaces he left one thing lacking from his fear lest they should kill him. His pleasure was very great. There was no rich man like him.

One day his mother says to her husband, "I want to see my eldest son." The two of them ride on a beast; they go along a road. As they are going, a shower of rain falls; they are well wetted. Before them they see their son's palaces. They ask them, "To-night let us remain here, and in the morning let us go." They allow them. They give them very good entertainment. On the morrow in the morning they ask them, "Whose are these palaces? They are exactly like our own palaces. Whoever is its owner, we will kill him, since they are like our own palaces." They cry out to the king's son, "The guest who came last night will kill thee." He goes into his presence; says to him, "These palaces are mine. There is one thing lacking (to the resemblance); dost thou not see it?" For this reason only he does not kill him, but he wanted to take all his money. And his mother says to her husband, "Let us take it and let us give it to our eldest son." The king's son says to them, "How long I shall be finding the money, God alone knows. All these things a holy man gave me." Still the king does not listen to him.

Afterwards the king's son says to him, "I was a king's son. I had two brothers. The three of us traded; I gained nothing.
γω ρέ ζαξάσησα. Ξέφκα να διψέψου κιζμέδι μου. Είς χιξέρης είπε μου δεί, "Σύ κμάτ να νής ζεριής, μή πῆς δεί, 'κό μου νε'; μά, 'κό μας ινου, πέ, κι Σεός σε σου τα άφηγη." Σύ νάχαλα σε τα πάρρης ὑπ μένα;" Κι τότε βαβάς του γροίζε δεί γαφτού τ παιρί του. Κοζακλάδα του, φιλά του, παίρει του παιρί κουδά του.

Να χαρίδη κι σένα κι μένα.

ΣΙΛΛΙ. 3.

'Ητου εἶς ἄρτουποις. Τούτους ἄρτουποις βλοήσκει. Παρά ρέν εϊδί. 'Ησυλίσκει σαβρή μέρα να πάγη 'ς τους γάμβου.

Χαρετά όν έναίκαν δου· ἀφήνει, παγαίνει. Στέκειτ' ένα μέγαν κιζμεκιάρης. Μηνάτικον δου ρέν δα γαλαξέβγει. Ρεκατέσσαρις χρόνους κάσετι γυορθετλί: όν έναίκαν δου χίξ νε παρά νε χαρέλ ή βέμει. 'Εναίκα του γεννά ὅτι τούτου ἐναμ θαεί. 'Εςικεινοι ρεκατριῶς χρονίδι.

Μνιά μέρα ὅτι χορυμόν δου ἔρσετι εἴς ἄρτουποις. Λαεί του δεί, "Νάδ κάσισις ρό μειμάνα; 'Εναίκα σου ξαβαλλί· εώ να πολλ' χώρις παρά;" Ποτωμίαν τούτους ἄρτουποις λαεί του δα, το υπάσ νούς του ἔρσετι 'ς κεφάλιν δου·1 μεγέρ ζηρμώνθηγαν δα βλόμαν δου. Τούτους παγαίνει· τους ἀγάν δου, δεί, "Γώ, — εὖκις ρεκατέσσαρις χρόνους ὅτι τ' ἡρτα κό σου κουδά. Σύ μένα χίξ παρά ρέ μου ρώκεις. Γώ σε υπάγους· χουριό μου. Γώ ἔχους ἐναίκα. Ρός μου νά παρά." Αγάς του λαεί του δεί, "Μαδέκιν όν αϊς ζαριά χίξ παρά ρέν ώρυψις, ἀπαρ ρα τ κύρει, κι σκάμα κάτω χαβϊ· βας τα τρεῖς φοράς. Σφηγίαν ἔρσετι παρά κύρει τουμ βρόστου, κείνου κό σου τ κιζμέδι νε." Τούτους κατιβαινίει κάτω χαβϊν κουδά· δανείς τρεῖς φοράς κύρει. 'Ερχουντι τρεῖς μαναχῆς λίρες. Παγαίνει· λαεί 'ς τους ἀγάν δου δεί, "Τούτου κό μου κιζμέδι νε." Χαρετά του, κ' ύστερανάς αφήνει, παγαίνεις.

'Ως παγαίνεις ὅτι στράτα, γρατά τένα χαβίδε. Κεί κάσιτι. Φρηκτείς εῖς γαλαξέβγει. 'Ως φρηκτείς, τρανά, σωρεί δεί εἰς ἑμάρις χίξ ρέν γαλαξέβγει. Ρωτά του δεί, "Νάδ ρέ πα γαλαξέβγεις;" Χάχα ρε λαεί του δεί, "Κό μου ἐνα γαλαξιά μου μνά λίρα νε." Τούτους λαεί του δεί, "Μάρ ρέ ὅς λίρα, κι πέ μνα γαλαξία σου." Ημάρις κι

1 V. § 881.
I went forth to seek my fortune. A holy man said to me, 'When you become rich say not, It is my own, but say, They are our own, and God will leave it to you.' Why will you take it from me?' And then his father understood that he was his own son. He embraces him; he kisses him; he takes the youth to himself.

May it please both you and me.

3. *Three Words of Advice*.

There was a man. This man got married. He had no money. He was minded on the morrow to go abroad. He says farewell to his wife, leaves, goes his way. He lives with a great man as servant. Of his monthly wage he says nothing. Fourteen years he remains abroad; to his wife he sends neither money nor letter. His wife bears him a son. He becomes thirteen years old.

One day a man comes from his village. He says to him, "Why do you stop here at your ease? Your wife is in trouble. What will she do without money?" As this man says this to him, straightway his sense comes into his head:—for he had forgotten his marriage. He goes to his master, says, "For me, it is fourteen years since I came to your house. You have never given me any money at all. I will go to my village. I have a wife. Give me some money." His master says to him, "Because until now you have never asked for any money, take this shovel and go down to the treasury. Put in the shovel three times; whatsoever money comes against the edge of the shovel, that shall be thy luck." The man goes down to the place of the treasury. He puts in the shovel three times; only three pounds come up. He goes; he says to his master, "This is my luck." He says farewell to him and afterwards leaves him, goes his way.

As he goes on the road, he comes to a café. There he sits down. He listens to the people speaking. As he listens, he looks, he sees that an imam says not a word. He asks him, "Why do you say nothing?" And the learned man says to him, "One word of mine is a pound." The man says to him, "Take this pound,

1 V. p. 288.

2 The word, which I have translated "abroad," is καταβολας. The village of Silli looks out over the wide plain of Iconium and to go out into this plain is to the natives going abroad into the outer world.
παίρει ὅη λίρα, κ' ὑστερ λαεῖ του ἐνα μναχό γαλαζί, "Γανεινό
γαλαζί μη φρεκθοψής." Κ' υστέρ στέκετι· σαλά του στόμαν δου, ἱπ τέρ γαλαζέβγει. Κ' υστέρ ρωτά του δεί, "Νάξ ρέω γαλα-
ζέβγεις;" "Ρόξ μου ἄλκη μυά λίρα, κι να σου εἰπὼ ἄλλου ἐνα
gαλαζί." "Καλά," του λαεί. Ρώννει του ἄλκη μυά λίρα. Κι
tούτος λαεί του δεί, "Ωπ δογροῦσα ὁ στράτα μη ἁλήης." Κ'
υστέρ πάλ στέκετι· ρέω γαλαζέβγει. Ρωτά του, "Νάξ ρέω
gαλαζέβγεις;" Ρώννει του μυά ἄλκη λίραν. Λαεί του ἄλκη μυά
gαλαζί, "Ποῖς σάβρι πολύ, νά νάβρης καλοδύνια πολλά." Κ'
υστέρ πάλ ρέω γαλαζέβγει.

Τες λίρες ός τες ρώννει, σωρούν δου βαδκάρι ἄρτοντορι, κι
ἄπαντε ἄχουσι, "Τούτους ἔβις πολλά παρά κι· γα τένα γαλαζί
κιμόην ρώκε μυά λίρα." Σαβρινή ἄβοπορμα οὐλοι σκώνουνμή
να ὑπάγουν στράτα δους. 'Ως παγαίνουνι, πατά μυά βροδή.
Δαλούν δου δεί, "Γέλα, ὁτ αὑτόνθη στράτα μη πές κι· να ὑπάμι
ὁτ βαδκίσσα στράτα." Τούτους κι ἀλλανάδε δεί, "Γώ για τένα
gαλαζί κιμόην ρώκα μυά λίρα· ὁτ δογροῦσα ὁ στράτα ρέ
ςατω." Κ' υστέρ χωρίζουνμή. Τούτοις ἄρτοντορι εἰχαοτζ
ζεν ἱεά νά του σκοτώσουνι, κι να πάρουν τ τεράν δου. 'Οτα
ςκότημα γούλτιει.

Παγαίννεις τάλλου ἐνα ραζε. Ραζεβζής λαεί του δεί, "Ρώ
δισκάρ γοιμάτι, ἄβοπορμα πεσανίςκετι." Τούτους ρέν ἄφρηκτι.
Κοιμάτι ρώ. 'Ως κοιμάτι ὁτ υόχηηα, χυνυκούνι μυά λαλά δεί,
"Σε νάρτου, να νάρτου μί;" Κι τούτους ἐκπονά· λαεί δεί, "Γέλα
να ρμπού ὅζες σου." Ποτυρμαυν δα λαεί τουτά, ὁτ δουλάδε
ζέβαινει εἰς ἄρτοντορι μέ τένα ζουβάλι ἄλτονμα. Σουρμα
ἄρτοντορις πεσανίςκετι. Ἀβοπορμα ἑρκανδα, Ραζεβζής ὃς κοιμάτι,
τα πάρα οδιὰ γεμοννεί τα τερκόν δου ἄπεον· ἀφήνει, παγαίννει.

Κατιβαινέει χουρμόν δου. Τοανά, σωρεί δεί ἐναίκα του μέ τένα
delιμάνον παρί γαλαζέβγει. Τούτους ποτυρμαυν τους σωρεί, νοὺς
tου παγαίννει βαδκάρι δόπτου· ἀπανδέδε δεί ἐναίκα του ἀγαπα
gαιείνα. 'Ησυχακι να σκοτώθη ρώ τ παρίν δου. Σουρμα
lαεί δεί, "Γώ για τένα γαλαζί κιμόην ρώκα μυά λίρα νάς νά του

1 For idiom v. § 881.
and tell me one of thy words.” The imam takes the pound, and afterwards says one word only: “Listen to no man’s word!” And afterwards he stops, shuts his mouth, says not a word. And afterwards he asks him, “Why dost thou say nothing?” “Give me another pound, and I will speak you another word.” “Good,” says the man to him. He gives him another pound. And the man says to him: “Do not be afraid of the direct road!” And afterwards he stops again, he says nothing. He asks him, “Why do you not speak?” He gives him another pound. He speaks once more a word: “Have much patience, that thou find much good.” And afterwards again he says nothing.

As he is giving the pounds, the other men look at him and suppose, “This man has much money indeed; for one word only he gave a pound.” On the morrow in the morning all rise up to go on their way. As they go, a shower of rain falls. They say to him; “Come, do not go on this road; let us go by another road.” But the man thinks, “I for one word only gave a pound; of the direct road I will not be afraid.” And then they separate. The men had the intention to kill him, and to take his money. He escaped from being killed.

He goes to another café. The owner says to him, “Whoever sleeps here, in the morning he dies.” The man does not listen to him. He sleeps here. While he is sleeping in the night, he hears a voice, “Shall I come, am I to come?” And the man wakes up; he says, “Come, that we may see who you are.” When he speaks thus, from a cupboard there comes forth a man with a bag of gold pieces. Afterwards the man dies. In the morning early, whilst the keeper of the café is sleeping, he packs all the money inside his saddle-bag. He leaves, goes his way.

He comes down to his village. He looks, he sees his wife. She is talking with a young fellow. When the man sees them, he loses his head; he thinks that his wife is in love with some one. He wanted to kill that lad. Afterwards he says, “I for one

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1 The χάσαπε of the text is clearly a variant for χάση (=χάση), which has the two meanings he died and he disappeared, the latter being the meaning which fits the story, and the teller in giving a synonym for χάση has carelessly taken its wrong meaning. The χάσαπε at the beginning of the paragraph perhaps led to the blunder.

2 Literally: “his mind goes to another place.”
σκοτώσου; Σουράρα να τα μάσου, κ' ύστερ σκοτώνου του." Βαίνεις ἀπέσου ἐναίκα του. Ποτιργάμαν του σωρεί, λαεί'σ παιρίν ής δεί, "'Ἡρτί βαβάς σου' σουκ, ροζακλαίς του, φίδις δέριν δου." Κι τότε τούτους ἀρτούπους λαεί δεί, "Καλά ρέν δου σκότισα. Τούτους κό μου τ παιρί του." Τουτάδε ὅτι ρώ τες τρεῖς λίρες χέμ παξάνησι ὁμβρών δου, χέμ παξάνησι τολλά παρά, χέμ παιρίν δου ρέν σκότισι.

Να χαριά' κι μένα, να χαριά' κι σένα.

STILLI. 4.

Ἡτου εἰς θουγούμηζής. Εἰδί μνίπα χοσάσσα ἐναίκα. Τούδε ὅνα ἐναίκα σάλισιν ή ποτιργά σύρες ἀπέσου' κεί μαναχό σάλισιν ής. Θουγούμηζής ποτιργάς ής μνίπα ἐγάζες βέριγες πολύ χοσάσσας. Τούτο γιούκσιν δα πατιδάχιον τ παιρί. Παιρεί ἐνα τερκέ ἀλτούμα. Φυτό του χογουμήζ τ χυρμϊ. Δερά δεκά ρώδησι θουγούμηζή του στιίδι. Κ' ύστερα ἐμαίζ άκι θουγούμηζή του στιίδι ὅτι τένα δαζάκη στιίδι δυτιδιμίνυν νε. Παγαίνεις' ρώ του στιίδι νάβρι τα. Κάσιτι ρώ'ς του στιίδι.

Ρώ του στιίδι κ' εἰδί ἐνα δουλάδε. ὅτι θουγούμηζή ἐναίκας ὄδα κολλημένου του. Ὅτι ρώ'ς δουλάδι θουγούμηζή ἐναίκα ὅτι ής θουγούμηζής της καλαζέβινυμισκε. Ρωτούν ής, ἔγερ να σελίζη να πάρη πατιδάχιον τ παιρί. Τούδε κ' "Παίρου τα," λαεί, "ἀμμά ἔγερ να μ' ἀουλή μνίπα ήγάζες βέριγες ἱγάζων γατέχων." Πατιδάχιον τ παιρί, "Χουμίζει λαείς χέμ θουμίζαν γυρέβιγς, σε τα πολός," λαεί. Τούδε ρώνεις ὅτι βέριγας ἔνας ρώ' τ πατιδάχιον τ παιρί. Τούτους κ' παγαίνεις θουγούμηζόν τ' τύχανον λαεί του δεί, "Σε ἡ ρώσου μνίπα χούφτα παρά, ἔγερ να μ' ἀουλής ἱγάζους χέμ μνίπα ήγάζες βέριγες." Θουγούμηζής ποτιργάμαν σωρείς ὅτι βέριγα, γροικά δεί ἐναίκα του κρυφά ότι ρώ του βουδάνου ἐγλενών. Ἄφοινικάνδας σαλά τύχανον δου, παγαίνεις στιίδιν δου. Σωρείς δεί ἐναίκας του βέριγας στε- κοῦνται τ' τουν δόπων δους, κι τότε καρτά του ραχατλανδα. Παγαίνεις' τ' τύχανον δου. Χαλιστά τες βέριγες' γουλτάνυνες τες. Ἐρξίτι πατιδάχιον τ παιρί. Ρώνεις του μνίπα χούφτα παρά.
word only gave a pound; why should I kill him? Presently I
will find out, and afterwards I will kill him." His wife goes in.
When she sees him, she says to her son, "Thy father has come.
Rise up, embrace him, kiss his hand." And then the man says,
"It is well that I did not kill him. This was my own son." Thus
with these three pounds he gained his life and he gained much
money and he did not kill his son.

May it both please me and please you.

4. The goldsmith's wife\(^1\).

There was a goldsmith. He had a beautiful wife. This wife
he shut up inside eight doors; there all alone he shut her up.
The goldsmith made her a pair of very beautiful earrings. The
king's son heard of this. He takes a saddle-bag full of gold. He
went to the village of the goldsmith. He asked on this side and
on that for the house of the goldsmith. Afterwards he learned
that the goldsmith's house is joined on to another house. He
goes, he found that house. He stays in that house.

Now that house had a cupboard; it was over against the room
of the goldsmith's wife. By means of that cupboard the goldsmith's
wife used to talk with her neighbour. They ask her if she is
willing to receive the king's son. "I receive him," says she, "but
on condition that he makes me a pair of earrings such as I
purpose." The king's son says, "Whatsoever thou sayest and
whatsoever thou seekest, I will perform it for thee." She gives her
earring to the king's son. Now he goes to the goldsmith's shop.
He says to him, "I will give you a handful of money, if you will
make me a pair of earrings like this." When the goldsmith sees
the earring, he perceives that his wife is secretly taking her
pleasure with the young man. Immediately he shuts his shop;
he goes to his house. He sees that his wife's earrings are in
their place, and then his heart is at rest. (Another version of
the tale here explains:—The prince had got to his house before
the goldsmith and restored the earring to the wife by means of
the communication between the two houses afforded by the cup-
board.) He goes to his shop. He makes the earrings and finishes
them. The king's son comes. He gives him a handful of money,

\(^1\) V. p. 236.
παίρει τες θέργες παγαίνει. Κοιμώμεθα σεβινδά πολύ, δια κατάνυσι πολύ παρά. Βράδυ ἔρχεται ὅτι ἡ ἑναίκαια δοῦ κουνά σεβινημένους.

ἳς του σπίτιν δου. Ἄρμα κοιμώμεθα πρὶν να νάρτη, ἑναίκα του φορώντι, σάννι, ὅτι δουλάθαι βαίνει: πατιδάχυο τ παιρί κουνά κάσιτ. Κοιμώμεθα: ποτισμίϊν ἥ σορεϊ, σαύτα. Ἀσφαλικά παγαίνει σπίτιν δου να τραφῆς, “Να μικρής,” ἑναίκα του ἔως μί; Ἐναίκα του ἀσφαλικά ὅτι του κοιμώμεθα ἅμβρος βαίνει σπίτι κάσιτι ζουλμᾶς ὅς κεφαλῆ. Κοιμώμεθα ποτισμίϊν ἥ σορεϊ, σεβινδά διέ ἑναίκα του στέκετ. Πάχ κοιμώμεθα παγαίνει ὅτι ὅ σύρα: ἑναίκα του παγαίνει ὅτι ὅρη σάπης. Κοιμώμεθα Ἁρμά ἥ ὅρα κάσιτι: δαλδοῦς, χορέβους, πραγματου, δανυοῦς μνώς χοθάνα παρέα. Συγκρά ἔροιτι σπίτιν δου. Ἐναίκα του πάχ ἔροιτι ὅτι τοῦ ἅμβρος κοιμάτη. Κοιμώμεθα σορεϊ ἐν ἑναίκαια δου κομικμέλενη ζουλμᾶς ὅς δεπέ.


Συμμήκτη του Στέφανοι.

Syll. 5.

“Ὅτου ἐλξ ἀνδράς, μνά ἑναίκα. Εἰσάδει σπίτιν δους ἕνα δανά. Ἀνδράς πολύ δεμβέλης του. Χέρ ἡμέρα εὐφάνατο ὑπάργγα δι, “Δανά ἰν σε τα πίσχης.” “Γώ σε τα πίσχου.”
takes the earrings, goes his way. The goldsmith is very much pleased that he has gained much money. In the evening he comes to his wife very much pleased.

Afterwards on an occasion the king's son had invited the goldsmith to his house. But before the goldsmith arrives, his wife dresses herself, decks herself, goes in through the cupboard, sits down by the side of the king's son. The goldsmith, when he sees her, is at a loss. Immediately he goes to his house to look,— "Let me see,"—is his wife there? His wife immediately goes into the house before the goldsmith. She sits at her work. When he sees her, the goldsmith rejoices that his wife is there. Again the goldsmith goes out by the door; his wife goes out by the chimney. The goldsmith sits on hour after hour. They play the drum, dance, sing, make a fine festival. Afterwards he comes to his house. His wife again comes in before him. She is sleeping. The goldsmith sees his wife asleep in the midst of her work.

A week afterwards the son of the king says to him, "I will go to my village." The goldsmith goes to his house; says to his wife, "Make ready a big box of cakes. I want to make a present of them somewhere." His wife makes some cakes, fine ones. Next day the goldsmith takes them; he goes to the king's son. His wife too goes in to the king's son by way of the cupboard. She says to the goldsmith, "Do not be anxious." Afterwards the king's son kisses the goldsmith's hand. He mounts on his horse; he takes the woman too behind him; they depart; they go their way. The goldsmith goes to his house; looks, sees that his wife is not there. He weeps, sheds tears, but to no purpose.

Remember Stephen.  

5. The Lazy Man.

There was a man and his wife. They had in their house a calf. The man was very lazy. Every day they used to have a dispute; "You shall tie up the calf!" "I shall tie it up!"

1 In the unpublished but fuller version of the tale, when the goldsmith is puzzled by the resemblance of the earrings which the king's son has to his wife's, and I think also by the resemblance of his wife to the woman in the prince's house, his wife soothes him by expounding the theory that in the creation God made everything in pairs.

2 V. p. 281, under Noodle Stories.
Μνιάν ἢμέρα ἐναῖκα λαεὶ ὡς, "Ἀβρι ᾠδιντούρμα δισκίαν σκόντι ἐρκανδα κε ἐγαλαξίβειε, κείνους σε ρίθη δανά." Ἔναικα πολύ ἐρκανδα σκόντι παγαινεί να ποιήν ροῦχα. Ἀνδρας τρανᾶς ἄφετε ὡς ἐναῖκα πε ρύ. Κομαῖναι χιξ ρέ σκόντι οτ ου φοβου θυ δανά μη τα ρίθη δεγίς. Ἀνδρας ὡς κομαῖναι, δανά τρήγει οὐλοῦν δους του ψωμί. Πᾶκ Ἀνδρας ρέ σκόντι τοτοιο τρανᾶ. Ὡς τρανᾶ, ἔφυτε ἑναῖκας ἀλεφρός. Λαεὶ του θς, "Ἔναικα σου πού πήγεις;" Ἀνδρας χιξ ρέ λαεὶ. Ἐναῖκας ἀλεφρός ὁ παιδεύ οτι σκόντι οτι ἀλεφρήν δους, κε τίς τι διμα δους. Παίρει του παγαινεί βερθέρ τικαισθ. Ἐγάλης οὐλα του τα ροῦμα. Πᾶκ ρέ ἐγαλαξίβειε. Πάνεις του χοκή. Παίρει του παγαινεί οτι γρεμάλα. Πᾶκ ρέ ἐγαλαξίβειε. Ἐναῖκα του γεγμουκυνεί οτι του Ἀνδρας ζης κρεμάν δους. Ἀφουδινας τρέδει. παγαινεί οτι γρεμάλα κούλα δαγθερδα θς. "Τουν Ἀνδρα μου μη τους γρεμαστι κρεμάστι δανά, κε νας γουλτοδῆ θυ οτι θουλα. Γαθεξει τουτουδο πε ρυ. δανας κα μεδεδε ρυ. Ἀνδρας ποτιγμαι τα γεγμουκυνει, οτι οτι γρεμίλα δαγθερδα λαει θς, "Δανας φυ σι τα ρίθης οτι γαλα- 

Συμήστα Στέφανου Ἐρίσαλη.

*Syll. 6.*

"Ἡτου εἰς πατιδάχης εἰςι μνιά ἐναῖκα. Ἐναῖκα του πέταυ. Συγγρα βλογῆσα. Ὀπρ ἀριστή του ἐναῖκα εἰςι μνιάς γόρη. Τούσι ὑπ γόρη γαρμήν του ἐναῖκα πεν θης ἀγάπησι. Μέρα ύχται δηκί λι τούσι ὑπ γόρη να δθ σκοτωθ. Μνιά μέρα ὑπ γαμαμίχα ἀτέσου σκενί ένα φίρε. Βριμανεί ὑπ γόρη δου "Μαρία, Μαρία." Μαρία κε λαγγα, "Ορας.· "Ὁπ διά ὑπ γαμαμίχα πε ένα κιρίο μαρό." Μαρία κε εἰπε δθ, "Κόνις τα ὑπ γουπα ἀτέσου κε πεννου τα." Μανα θης εἰπε δθ, "Μαρί, Μαρί, ζ Μαρία, χάτρι

1 V. ki in Turk. glossary, p. 686.

One day the wife says, "To-morrow morning whichever of us rises up at dawn, and speaks, he shall tie up the calf." The woman rises very early in the morning; she goes to wash the clothes. The man looks and sees that his wife is not there. He sleeps; he does not rise at all for fear of having to tie up the calf. Whilst the man is sleeping, the calf eats up all their bread. Still the man does not rise; he just looks on. As he is looking, his wife's brother comes. He says, "Whither has your wife gone?" The man says not a word. The wife's brother supposes that he has killed his sister, and his blood is roused. He takes him; he goes to the barber's shop. He pulls out all his teeth. Still the man does not speak. Rage seizes him. He takes him; he goes to the gallows. Still the man does not speak. His wife hears that they are hanging her husband. Immediately she runs and goes near to the gallows. She cries out, "Do not hang my husband. Hang the calf, and let him be free from the matter. It is not his fault; it is the fault of the calf." When the man hears her, he cries out from the gallows and says, "You shall tie up the calf; it was you who spoke first." He was set free.

Remember Stephen Erisalis.

6. The Stepdaughter.

There was a king; he had a wife. His wife died. Afterwards he got married. By his first wife he had a daughter. This daughter his present wife did not love. Day and night she wished to kill this daughter. One day she puts a snake into the bottle. She calls her (step)daughter; "Maria, Maria!" And Maria says, "Please." "Drink some fresh water out of this bottle." And Maria said, "Pour it into the cup and I will drink it." Her mother said, "Maria, Maria, O Maria, will you cross my wishes?" And Maria took the bottle; she drank a draught of water. The snake entered into the girl's womb. The snake produced young inside her womb. Little by little the girl's womb swells.

The woman writes to the girl's father, "Your girl is not a good girl; she is a harlot; she is nine months with child." Her father sends one of his servants to take the girl, to take her to the mountain, to kill her.

1 V. p. 269.
Παιρή ἔρριτη νύχτα κόρης του σπίδι. Δώσεις ὑή σύρα. Κόρη ἀνοίξεις του. Ποταν εἴρει την γόρη, σεβδαλάζεις. Ρώσσης ἡ γόρη νάχαλα ἐνήκαζε τοῦτα. Κόρη κε οὐλα εἰσίνει. Παίρεις ὑπερή γόρη κρυφά: βαίνουσί τένα ἀραδά. Πεγαλινουύι του βαβάιαν ἡς κονδά. Κεί οὐλα ἀνλαςούν da. Ἔσεσε τα ἀνλαςούν, ἔρριτε εἰς χιλίδης ρώσσης δον ἡ γόρη ἐνα λάζει. Ξεβαίνουνι τα φίρα. Κόρη ἐνίσκιτι καλά. Βαβάς ὑς ποταν εἴρει τοῦτα, δοσαδάς ὑπέ ην ἐναίκα του. Ρώσσης δον ἡ γόρη δον του χιλιαστικάρῃ του. Φωτινούς γάμου, δογούς κονόνους τολλά πελάβμα. Ἑναίκα του κε ποταν ἐνοκούνγει τοῦτα, ὑπ ὑ ξολήν ἡς βέσανι. 

Taken with revision from the Schoolmaster's MS.

Sillé. 7.

Μυξά φορά ἦτον εἰς ἁρτουτούς εἴδαι μυξά ἐναίκα πολύ πολίχ χολάσσα. Γουρδέει ρέν πεγαλινώνυσκει φοβινόςκι ἐς ἐναίκα. Ἑναίκα του κε γροίσκων da. Νάβρι ἔνα μήλου ρώσσης τα του ἀνδαν ἡς λαει του δα, "Μά τια τ μήλου σκάμα ποταν σέλκης μή φωσης. Ποταν τοῦτο μήλου δουρουδάς, τότι σουπελένης, ἀσά γέλα σπίδι σου." "Ἀνδας ὑς παιρεῖς μήλου, πεγαλινεῖς τένα διακάχ χολράς διρέψει μυξά ξολέα. Κεῖ τ χούρι βερι χόκυμελεί, μυξά καλή ξουληδή ἐνηκι χόκυμεζαν μέγας. Ἁφά ἄφά, ὑτ κασινώνισκαδι τ ὅδα, ξεβινόςκι δξου, τραυνόςκι μήλου, πάχ δαιδώνοσκι ἀπέσου. Ἀραμαδάς του εἰς σουπελένης, νάς ξεβαίνωνι τοῦτος ἄφά ἄφά δξου. Κρυφάς ἀφήνεις ἑνα ἁρτουτού δξου νάς του τανγιόση. Τοῦτος ἁρτουτούς γροιακα τα λαει τα του ἁραμαδάς δου. Ἀραμαδάς λαει του δα, "Γροιαξι τα νάς ξεβαίνας δξου. Τρανᾶς ἔνα μήλου. Ὑτ τουρ γόλφου σου ξεβαίνας τα, τρανᾶς τα μυξά, πάχ δαιδώς τα." Κείνους κε οὐλα ἀνλαδά τα.

Βέσεις σογράδα ἑνα χοῦδα ἁρτουτού ὅπ τολλά φλουρά νάς κούπλεγις ὑς ἐναίκα τοῦ δεγί. Ποταν τοῦτος ἁρτουτούς παγαινώνις, δαβαδᾶ να ηακουρής ὑς ἐναίκα. Ἑναίκα τοῦ κε φάνεις μυξά χρώςτα πολύ δερνήςσα, θαπάχιν ἡς θελουσούς. Τοῦτος τοῦ χοῦδα ἁρτουτού λαει δα, "Ἔρα γρύστα κε, να σέσομι." Ὁς γρύνωντι, δωνείς ὑ χρώςτα ἀπέσου. Κεί παρακαλᾶ ὑς ἐναίκα.
The lad comes in the night to the girl's house; he knocks at the door. The girl opens it. When he saw the girl, he fell in love with her. He asked the girl how these things happened. And the girl told it all. He takes the girl secretly; they go into a carriage. They go up to her father. There they make known everything. Whilst they are making it known, there comes a holy man; he gives the girl a remedy. The snakes come out. The girl becomes well. When her father saw this, he puts away his wife. He gives his daughter to his servant. They make a wedding; bundles of clothes: they spread much pilaf. And when his wife hears of this, she died of rage.

From the Schoolmaster's MS.


Once there was a man; he had a very beautiful wife. He used not to go away from home; he was afraid for his wife. And his wife became aware of this. She got an apple; she gives it to her husband; she says to him, "Take this apple; go wherever you please; do not be afraid. When this apple rots, then be alarmed; come at once to your house." Her husband takes the apple; he goes to another village; he looks for work. In that village he found a court of justice, a fine occupation; he became the head of the court. Immediately, whilst they were sitting in the room, he used to go outside, look at the apple, come inside again. A companion of his wondered why he goes outside immediately. He secretly sets a man outside to find him out. The man discovers the matter; he tells it to his companion. His companion says to him, "I have discovered why you go outside. You look at an apple. You take it out of your bosom; you look at it once; you put it back again." And he explains to him the whole matter.

Afterwards he sends a handsome man with plenty of money with the intent that he should do evil to the man's wife. When this man goes, he tries to seduce the woman. And the woman makes for a snare a very deep pit, the cover of which is concealed. To this handsome man she says, "Now undress, that we may go to bed." Whilst he is undressing, he falls into the pit. There he intreats the woman, "Pardon, pardon!" And the woman says,

1 V. p. 237.
"Ημαρτον, ημαρτον." Ἐναίκα κι ἱλαεὶ ὅσι, "Κεῖ σε κάτις, ἀμώμο ὁδό λή στασής. Νά ζε ρώσου μαλις, ποις τα δργου. Ἐγερ μι στασής ὁδό, φάγημα ρέ σε ζε ρώσου, σε πμύθης νηθούς, σε πεσάτης." Κείνους κι ποῖκεν αν χαβούλι εἰπε, "Ἰναί." 

Γέβασα ἐπεγυ μέρες. Σομγρά ἐροτεὶ ὁτ χουρῳ ανδρας ὅη ὅ τον ἀρραδάς ην δού δάμα. Ἐναίκα του ρείσει ὅτι χρώστα ἀπίνων. Φιύνου δου ὅτ ρώβεσα φοράς ανδρας κι ἐναίκα: Ἀρραδάς ης του φοβήςκε να γειτή δογρού. Πόταν ζύνκη νύχτα, ἐρτη γεώτους τους: ανδρας κι ἐναίκα ἐπισαιτε τενα ὅδα, ἀρραδάς κι τενα βαδικα τ ὅδα. Ρώκαδι του ἀρραδάς ην δου κείνου τ μήλου. Ὡῃ νύχτα κείνη μήλου δουρίγισι. Ἀβόπουρμα πόταν εἴρασθε μήλου δουρων-ζυμένου, ἄδαζεσσαί.

Taken with revision from the Schoolmaster's MS.

B. TEXTS FROM CAPPADOCIA.  

DELMESÓ. 1.  

"There you shall stop, but you shall not stay idle. I will give you wool; you must work it. If you stay idle, I will not give you food; you will remain fasting; you will die." And he accepted; he said, "Yes."

Some days passed. Afterwards her husband comes from the village with his companion. His wife shews him inside the pit. The man and his wife spit upon him twelve times. His companion was afraid to tell the truth. When it became night, sleep came upon them. The man and his wife lay down in one room, and his companion in another room. They gave that apple to his companion. In that night the apple went rotten. In the morning when they saw the apple rotten, they were astonished.

From the Schoolmaster's MS.

TEXTS FROM CAPPADOCIA:

Delmésö.

1. The Three Oranges.¹

There was a king; he had a son. His son was mad. And he says to his father, "Dig me a well in front of our door, and in the morning whoever comes and fills her pitcher, I will marry her." He rose up in the morning, took a chair and sat down in front of the well. And an old woman came to fill her pitcher. When the boy saw her, he threw stones at her. And she says, "What shall I say to you? Now may you fall into infatuated desire for the three Fair Ones." And the youth ran, and besought the old woman, and says, "Where are those three Fair Ones?" And she says, "They are in such and such a place." And the boy came home, laid down a mattress, and went to bed. And his mother came and says, "Come, why are you abed? If you are ill, let us fetch the doctor." And he says, "I am not ill. Only tell my father to make me an iron rod and a pair of iron boots, and I will go forth to travel, to find the three Fair Ones, of whom the old woman spoke." And his father did it. And he went forth, and went to the mountains.

¹ V. p. 271. ² V. p. 228.
Μί το παινιδίκεν, ἡρτεν 'ς ἐνα στίχο ἱρέσια. Σέμβην ἀπέσω, καὶ εἶδεν ἕνα ναίκα. Ναίκα δοσον γαί εἴδον δο, γαί λέγ. "Παιδί μ," λέχ. "请输入中文以进行自然语言阅读" Κ' ἐκείνο και λέχ. "Ἡρτα ναξίο στα τρία γύζηλα." Κ' ἐκείνος μοι λέχ "Ἀδερέ ἂχω δὲ παιδία. 'Ἀν ἔρτουν το σῶν το ἄσερ, δὲν 'ἄφηνον τρών σε." Κ' ἐκείνο και λέχ, "Ἀμάν, γιαβροῦ μ, δἰ καὶ ποίκης, ποίκη, ἐμένα νὰ με γουλτώψω." Κ' ἐκείνον παϊδία τὸ σῶν τον ἐνα τοιαδ' και γέννην μήλο. Κ' ἔθηκεν δο σο ράφ. "Ἡρταν δο βραῦν τα παιδία ὡς. Και ὥ πάνα τουν και λέν, "Ἅδου βρωμεὶ ἱραμίου τοιαίς." Κ' ἐκείνο και λέχ, "Γιαβροῦδια μ, πλόμα ἐγώ. Φάτε κ' ἐμένα, και ας γουλτώσω." Κ' ἐκείνα και λέν, "Φέρ ἐνα δόπ." Κ' ἐκείνο ήφερεν ἐνα δόπ. Και γιούμπαισαν τα ξόνημα τουν. Κ' δέξηθην ἐνα νυξία γαδάρ κιρμας. Κ' εφάγαν δο. Και μάνα τουν γαί λέχ. "Νά σας τῶ ἐνα γελεξί· ἀμά νά το πιάσετε." Κ' ἐκείνα και λέν, "Πέ τα· ἄσουρομ β' ἐν." Κ' ἐκείνο γαί λέχ, "Ἅδου ἡρτεν ἐνα γαιρίτ, γαί ἄραδος τα τρία γύζηλα. Ἐδειξε φωcapitalizeκα κλοδετε, το ποι εἰναι νούλακα κεξβρετε το." Κ' ἐκείνα και λέν, "Ἅσ ἐρξ, ἄσουρομ, δίχαλο ἄθρωπος νε." Και ναίκα κατέβασεν το μήλο ἀσο ράφ, και δέκεν δο ἐνα τοιαδ'. Και γέννην πάλ ἄθρωπος. Και ἠφερεν δο σα παιδία ὡς ἐμβρο. Κ' ἐκείνα τον μάνα τουν το χατόρ δεν δο χάλασαν· και ἐγραψαν ἐνα πούσαλα. και δέκαν δο σο φάξ, και λέν, "Ἑμεῖς ἐκεί τα τρία γύζηλα το πούβε νδαι δεν δα ξεβρουμ. Ἐπαρέ τα το πούσαλα, και ὄρε ἐνα στις· ἐκεί σο στις εἰναι δώδεκα παιδία. Ἐτο το πούσαλα δὲς το 'ς ἐκείνα· κ' ἐκείνα δείχνουν σε τό." Και πήρεν δο, και πήγεν. Μί το παινιδίκεν ὅν τη στράτα, ἦνοξεν δο, κ' ἔψαλεν δο. Και το χαρδό λάδικεν, "Ἤτο τήρκεται το παιδί, ἕμεις δόμονίκαμ νά το φάμ· ἐσείς φάτε το." Και το παιδί ἐξίδεκεν το χαρδή, και λέχ. "Ἤτο το γαιρίτ ἄραδος τα τρία γύζηλα· κ' ἐμείς το πούθε νδαι δεν δο δεξβρουμ. Κρίμα, ετά το χαβαλάς· ἐσείς δεξβρετε το· δεξετε το, και ἴδαι ἃς τάβρηη. Και πήγεν, και σέμην σο στις, και ἠβρεν ἐνα ναίκα. Κ' ἐκείνω και λέχ, "Βάχ, γιαβροῦ μ, δίχαλο ἡρτες ἐδού; Ἐγώ ἂχω δώδεκα παιδία· ἂν εἴρον το σῶν το ἄσερ ε, δὲν δ' ἄφηνουν." Κ' ἐκείνο και λέχ, "Ἀμάν, γιαβροῦ μ τετε, δἰ καὶ ποίκης ποίκη· ἐμένα γουλτό με." Κ' ἐκείνω φαίσεν δο μμά, και γέννην φιρκάλ. Κ' ἔθεκεν δο ὅν θύρα ὅπισω. Το βραῦν ἡρταν τα παιδία ὡς. Και λέν, "Ἅδου βρωμεὶ ἱραμίου τοιαίς." Κ' ἐκείνω και
Whilst he was on his way, he came opposite to a house. He went in, and saw a woman. When the woman saw him, she says, "My son," says she, "how have you come here?" And he says, "I came to find the three Fair Ones." And she says, "Now I have six sons. If they come upon your tracks, they will not leave you; they will eat you." And he says, "Come, auntie, do what you can to save me." And she struck him a blow, and he became an apple. And she put him on the shelf. In the evening her sons came, and they say to their mother, "There is a smell of man's flesh here." And she says, "My sons, I alone am here: eat me, and make an end." And they say, "Bring a twig." And she brought a twig. And they picked their teeth, and there came out as much as a measure of flesh. And they ate it. And their mother says, "I will say a word to you, but do you take heed to it." And they say, "Speak, let us see what it is." And she says, "A stranger came here, and he is seeking for the three Fair Ones. Since you move about, without doubt you know where they are. And they say, "Let him come; let us see what kind of man he is." And the woman took the apple down from the shelf, and gave it a blow. And it became a man again. And she brought him before her sons. And they did not cross their mother's wishes. And they wrote a letter, and gave it to the boy, and say, "We do not know where those three Fair Ones are. Take the letter, and go to a house. In that house are twelve youths. Give them this letter, and they will direct you." And he took it and went.

Whilst he was going on the way, he opened it and read it. And the paper was saying, "This youth who is coming, we could not eat him. You eat him." And the boy tore the paper [and writes another letter], and says, "This stranger is seeking the three Fair Ones, and we do not know where they are. Alas, the poor fellow! You know it. Direct him, and let him go to find them." And he went on, and entered the house, and found a woman. And she says, "Oh, my son! how did you come here? I have twelve sons; if they come upon your tracks, they will not leave you." And he says, "Come, granny, do what you can. Save me." And she struck him once, and he became a broom. And she put it behind the door. In the evening her sons came. And they say, "There is a smell of man's flesh here." And she says, "There
λέχ, "Κανείς δέ νε. "Άν θέλετε, εμβάτε ἀπέσω καὶ ἔξω· καὶ ἂν ἔβρετε κανείνα, φάτε κ' ἐκείνο κ' ἐμένα." Κ' ἐκείνα καὶ λέν, "Φέρ ἐνα ὅπσι, καὶ ἂς γουλμίσουμ τα γούμμα μας." Κ' ἐκείν ἦφερεν ἐνα ὅπσι καὶ γυλίσαν τα γούμμα τουν. Καὶ ἐξέβην ἐνα νυμμιά ναδάρ κυρίας. Κ' ἐφαγάν do.

Καὶ μάνα τουν καὶ λέχ, "Γαβρούδια μ, νά σας πώ ἔνα γελεύ· ἀμά νά το πέλαστε." Κ' ἐκείνα καὶ λέν, "Πέ τα· ἀδουροῦμ ἄ τελεύ να." Κ' ἐκείν γαι λέχ, "'Εδά ὁμερα ἦρτεν ἐνα γαϊρίπ, καὶ ἀραδός τα τρία γυζέλα." Κ' ἐκείνα καὶ λέν, "Φέρ το, ἀδουροῦμ ἀχαλό ἄθροτος να." Κ' ἐκείν δέκεν ἐμμά το φιρκόλ· καὶ γέμνεν πάλ ἄθρωπος. Καὶ ἦφερεν δο σα παιδάμα ὅτα ἐμβρό. Κ' ἐκείνα ρώσαν δο, "Ἀπαποῦ ὅροσ, καὶ ἀραδόες," Κ' ἐκείνο καὶ λέχ, "'Ηρτα ἄσο φιλάν σου ὅπι, καὶ ἀραδόζω τα τρία γυζέλα. Ἄνδα, ἐχὼ ἐνα πούςλα." Κ' ἐκείνα πήραν, ἐς ἐφαλάν δο· καὶ λέν, "Σύρε, καὶ νάβρης ἐνα μύλος· ἐκεί ἐνα χίλα χρονού πουλί. Ἐκείνα ρώτα το, καὶ λέ σε τα."

Καὶ πήγεν, καὶ ἦβρεν το μύλος, καὶ σέμβην ἀπέσω, καὶ ἦβρεν το πουλί. Καὶ λέχ, "Τα τρία γυζέλα πούθε νδαι;" Κ' ἐκείνω καὶ λέχ, "'Εμένα ἄν με δατερδές τρία φοράς, καὶ βγάλριμ με σο μύλον σο σιφών, καὶ γέννω δάδεκα χρονού, ἀδάν, καὶ ἂς το δείξω σε." Κ' ἐκείνο ἐπήγεν· πήρεν δο πουλί, καὶ δατέρσεν δο τρία φοράς, καὶ ἐβαλών δο σο μύλον σο σιφών· Καὶ γέννων δάδεκα χρονού. Καὶ λέχ, "Χάιδε 'σάμρ· ἀ σε το δείξω." Καὶ πήρεν το παιδί, καὶ ἦρτεν 'ς ἐνα δειγαζού κενέρ.


ὅνο σεθέρ γέμωσεν το φές τι νερό, κ' ἐθεκέν δο κουλά τ. Καὶ
is no one. If you wish, come inside and outside, and if you find anyone, eat both him and me.” And they say, “Bring a twig, and let us pick our teeth.” She brought a twig, and they picked their teeth; and there came out as much as a measure of flesh. And they ate it.

And their mother says, “My sons, I will say a word to you; but do you pay heed to it.” And they say, “Speak. Let us see what word it is.” And she says, “To-day a stranger came here, and he is seeking for the three Fair Ones.” And they say, “Bring him; let us see what kind of man he is.” And she struck the broom once. And it became again a man. And she brought him before her sons. And they asked him, “Whence are you come, and what are you seeking?” And he says, “I am come from such and such a place, and I am seeking for the three Fair Ones. See, I have also a letter.” And they took it and read it, and say, “Go, and you will find a mill. There is a bird a thousand years old. Ask it, and it will tell you.”

And he went, and found the mill, and went inside, and found the bird. And he says, “Where are the three Fair Ones?” And it says, “If you dip me and take me out three times in the mill-stream, and I become twelve years old, I will go and I will shew you.” And he went; he took the bird, and dipped it and took it out three times in the mill-stream. And it became twelve years old. And it says, “Come, let us go. I will direct you.” And it took the boy, and came to the shore of a lake.

In the midst of the lake was a fruit-tree. And the bird says to the boy, “See, they are up on the tree here.” And it left and went away. And the boy stood wondering and wondering on the shore of the lake. And he prayed to God, and says, “Holy Virgin, would that the surface of this lake became planks of wood, and I could go and climb up the fruit-tree.” And behold (?) it became planks. And he went and climbed up the fruit-tree. And he found three oranges. And because he was thirsty, he cut the biggest one, and will eat it. He looked, and what will he see? There came out of it a Fair One of the World. “Water, water!” says she. And he went off. Before he could bring a little water from the lake,—he came and found the Fair One of the World dead.

This time he filled his fez with water, and put it down near.
καθέρσεν και τ’ ἄλο το πορτακάλ. Κ’ ἐξέβην ἄλο νά Δουνιά Γύζελη, και, “Νερό, νερό,” λέχ. Ράνσεν σο φές, και νερό δέν ἦβερν· οἱ άισφι άσο νά το καθερίκ, το νερό ἄσο πύσιγιλμί σο τυρπί στύζιλμεν. Ἐξέβαλεν ἄσο πύσιγιλμί τ’ ἐνα τρόβ, κ’ ἐξίζεν και το τυρπί· ἐνα παλό ἐδεσέν δο. Και πήγεν, ἐγέμωσέν δο ἄσο δερψί νερό, και ήφερεν δο, γ’ ἔθεκεν δο κονδά τ.

Και καθέρσεν και τ’ ἄλο το πορτακάλ. Και ἐξέβην ἐνα Δουνιά Γύζελη· και ἄο ἀλα ‘σα δύο δαχά γύζελ τον. Και, “Νερό, νερό.” λέχ. Κ’ ἔθεκεν δο λίο νερό ἄσο φές. Κ’ ἔτιζεν, και διρίλςεν. Και γελάξεψεν μέ το παιδί.

Το παιδί και λέχ, “Νά σε πάρω, να πέγω σο βαβά μ.” Και το κορίκ και λέχ, ”Ἐμένα ἁν με παρός, μί το παινοῦμ, νά με πάρουν ἁσα χέρμα γ.” Και το παιδί και λέχ, ”Εἀύ κάσε εδού, και ἔγω ἀξόμγω, ἂσο βαβά μ ας πάρω ἄσκερμα, κ’ ἄς ἤρτω, κ’ ἅ σε παρόμ.) Και το παιδί ἀφκεν το κορίκ ἐκεί, και πήγεν σο βαβά τ. και λέχ, “Ἐπήγα, και τα τρία γύζελα ἦβρα τα· και ἅν ἀδόμενα, να το πάρουν ἁσα χέρμα μ. Και ἁφκα το ἐκεί, κ’ ἕρ-α να πάρω ἄσκερμα, και να πέγω νά το φέρω.” Και βαβά τ δέκεν δο ἄσκερμα. Και πήγεν, πήγεν και πέρνασεν.

Το κορίκ μί το καθότουν σο μειβάν ἀπάνω, ἦρτεν ἃν δυφλό χεξμεκέρ, να ἐμώς λαήμ. Ράνσεν σο δερψί, και εἶδεν ἃν ἄφικτο ἁν δο ἐλμο παρλάξιζεν. Και το κορίκ, ἃς πανδέχ τον γᾳρτό τ’ το ὀάφικ τους, κ’ ἔθεκεν τα λαήμα ὅτη γή, και σάκοσέν δα· και λέχ, “Ἐγώ να ἦμαι ἄσον ἐτό γύζελ, και να γεννώ χεξμεκέρ.” Μεγέρ το ὀάφκο τον Δουνιά Γύζελιδιζου τον, τον καθότουν σο μειβάν ἀπάνω. Και πήγεν σον οὐσταδίου ὅτα ναίκα, και λέχ, “Ἐγώ να ἦμαι ἄσον ἐτό γύζελ, και να γεννώ το σόν χεξμεκέρ.” Κ’ ἐκείνο γαί λέχ, “Σο δυφλό σο μάζι γύζενσεις κ’ εἴπες τα.” Και πήγεν το κορίκ σο
And he peeled the next orange. And there came out another Fair One of the World, and "Water, water!" says she. He looked to his fez, and found no water, because, before he had peeled it, the water ran out of the hole for the tassel. He took a thread from its tassel, and tied up the hole; he bound it up tight. And he went and filled it with water from the lake, and brought it, and put it down near him.

And he peeled the next orange. And there came out from it a Fair One of the World, and she was still fairer than the other two. And she says, "Water, water!" And he gave her a little water from the fez. And she drank and revived. And she talked with the boy.

The boy says, "I will take you, and go to my father." And the girl says, "If you take me away, whilst we are on the way, they will take me from your hands." And the boy says, "You stay here, and let me go to bring soldiers from my father, and let me come, and I will bring you away." And the boy left the girl there, and went to his father, and says, "I went, and found the three Fair Ones, and if I had brought her, they would take her out of my hands. And I left her there, and am come to get soldiers, and to go and bring her." And his father gave him soldiers. And he went, and went his way.

Whilst the girl was sitting up in the fruit-tree, a blind serving-girl came to fill pitchers. She looked at the lake, and saw a brightness, as if the sun were shining. And the girl, because she thinks it was her own brightness, dashed her pitchers to the ground, and broke them, and says, "That I should be fairer than she, and become a servant!" But the brightness was that of the Fair One of the World, who was sitting up in the fruit-tree. And she went to her master's wife, and says, "That I should be fairer than she, and become your servant!" And she says, "In your blind eye you trusted and spoke so!" And the girl went to the shore of the lake, and says, "See up in the

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1 The tassel of a Turkish fez is fastened into a short tube which comes from the centre of the crown, and, unless this tube be tied up, the fez is naturally not watertight. I saw a little Turkish boy at Nevşehir carrying water in this way to make mud pies.

2 As the story shews that she sees, at least to some extent, purblind would be a better word.

3 The mistress of the blind servant.
dergíziou so fkal, kai léx, "Pána to so meíbán àpáno to Douvía Gúzelí." Kαι qoubalásen to xémmekér. Kαι áfkev kai pígev.

Kai to xémmekér ánèbhn so meibá so Douvía Gúzelí koudá, k' écassev. Kαι géleževan ta dýo. Kαι to ēsflo kai léx so Douvía Gúzelí, "To són to güzelíx pouthe ve;" K' ékeíno kai léx, "So fkalí μ ēhma éna*, kai to móν to güzelíx ékei ve." Géleževan kaló. Kαι to ēsflo kai léx so Douvía Gúzelí, "Pése, ἀξρανήσω so fkalí s." Kαι tráfsev k' éxežalven áso Douvía Gúzelidíou so fkal to v. Kαι to Douvía Gúzelí égyneun poulí, kai oušen, kai ánèbhn sou meibadiou ὅη μύτα.

Kai toou patiáχou to paiđí, fó̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̂̀
fruit-tree the Fair One of the World!” And she drove away the servant. And she left and went off.

And the servant climbed up the fruit-tree to the Fair One of the World, and sat there. And the two talked. And the blind woman says to the Fair One of the World, “In what does thy beauty reside?” And she says, “On my head I have a *, and my beauty is in that.” They talked pleasantly. And the blind girl says to the Fair One of the World, “Lie down; let me look at your head.” And she pulled and drew the * from the head of the Fair One of the World. And the Fair One of the World became a bird, and flew off, and went up to the top of the fruit-tree.

And the king’s son, when he had got soldiers from his father, came to that place. He climbed up the fruit-tree, and found that blind girl. And he says, “What has happened to you?” And the girl says, “You left me alone and went away. The crows plucked out my eyes, and the sun blackened my face.” And the boy took that blind girl, and came to his father. And his father says, “Is this the girl you said was fair?” And the boy says, “This is not she. But what can I do? It was she I found.” And they made the wedding. And the girl became with child.

Whilst they were coming, the bird came, and perched on the palm of the boy’s hand. And the boy took the bird, and came to their house, and put it into a cage. And his wife bore a child. Before she bore it, she says, “Kill the bird in the cage, and I will eat it.” And he killed it, and his wife ate it. And in the place where the bird’s blood fell, a fruit-tree grew up. The fruit-tree grew tall. When the woman had borne the child, she says, “Cut down the fruit-tree; make it into planks, and from the planks make a cradle for my child.” And he brought a woodcutter. He cut the tree down in front of the door. Whilst the wood-cutter was chopping it, an old woman was passing by. And as she was passing, a chip flew into the old woman’s skirt. And the woman went to her house, and took off her new clothes, and

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1 The teller of the story could not remember the word. It was probably some kind of pin, for the incident of the heroine turning into a bird owing to the pushing in or drawing out of a pin in her hair is common in variants of this tale, e.g. Kûnos, p. 25, Pedroso, p. 12 and similar episodes in other stories, e.g. Legrand, p. 140, Rivière, p. 53, Stokes, p. 12, Cosquin, *Contes de Lorraine*, i, pp. 234, 235.
ὅς τα καθάδια, και φόρεσεν τα παλμά. Και τα κύπιρα ἐθεκέν δα
σο σανδούχ. "Ανδο και πήγεν, νά το φορώ όλαμυ, δάνσεν, γαί
άμο γυμνά το πέτασεν το παραφτερό ὅς, ἐγένεν σο σανδούχν
ἐμέσα ἦν Δουνά Γίζελη.

Ναῖκα δοσο γ’ είδεν δο, ἔδαίσεν. Και το κορίτ γαι λέχ, "Μή
φοβόσαι· ἐγώ σένα διλέβω σε." Και ἐκεί σα σεράδμα πατιδάχος
daghóδιεν ἀλόγατα· άνδο να σερανδός το ἁγόνι τ, θά τα φέρουν,
και να βγούν σο διζίγιν. Και το Δουνά Γίζελη και λέχ δη ναίκα,
"Σύρε και ἥ, και ἐπαρ ἔνα ἀλογο, και ἥλα, και ἂς το ἰειλάδοσου
κ’ ἐμέίς." Και το ροφα καρό πήγεν· και δεκά δήν ἐνα γεραζένι
ἀλογο. Και ήρτεν. Και το κορίτ έδηλεψεν δο, και ἐσκεν δο ἐν
ἀλογο σ’ εκείνο κονδά άνο κορίτ μεδέ κανείνα δεν άφηνικεν1. Και
άνδο κ’ ήρταν να παρδάν τ’ ἀλογο, δόμουδκαν νά το πάρουν.
Και πήγαν σο πατιδάχο, και λέν, "Δόμουδκα μά νά το πίσουμ." Και
πατιδάχος δεν είδανεν. Και πήγαν γαρφό τ, και βάνσεν δα.
Και ἀφτό τ δόμουδκεν νά το πιαζ. Και σο ροφα καρό σο ναίκα
gai λέχ, "'Ετο το ἄερ θίς το ἐπκεφα δούδα;" Κ’ εκείν και λέχ,
"'Εχω ἄνα κορίτ, κ’ εκείνο τόσειν," λέχ. Και το κορίτ πέτασεν
σο πρόσωπο τ ἔνα πλού, και ήρτεν. Και μί το ἐρχότουν το άάφκα
τ ἀν δ’ όλο ἐπεφτεν ὅ τη γή. Και πίσεν τ’ ἀλογο, και δέκεν δο 
σο πατιδάχο.

Και πατιδάχος πήρεν το κοριτ, και πήγεν σο σπίτι τ, και
λέχ, "Ράψεν τον υγονού μ μα μέδα και τα βρακιά." Και το κορίτ
σήμθην ‘ς ὑ’ ἀδά. Και μί το ράφδωνεν και, τραγωδίεν και
λείδικεν, ‘Ἐτούτα μέδα και τα βρακιά το μόν το φόάχου να ἐνούν
δουν." Και το πατιδάχος ἀνακρούσκην ὑ τυρά. Και βαγχύρος
το παιδί τ, και λέχ, "Ἐδύ το ἡβρες το κορίτ, ἐτί δέ νε;" Κ’ εκείνο
και λέχ, "Ἐτό νε," λέχ. ‘Εκεί τότες πήγεν ὅ τα ναίκα τ, και λέχ,
"Σεράνια μαχαιρά γρέβεις, γόζα σεράνδα ἀλόγατα γρέβεις;" Και
ναίκα τ και λέχ, "Τα μαχαιρά ζί νά τα τκώ; ἐγώ σεράνδα
ἀλόγατα γρέβω." Και ἐδεσεν ὅ τα ναίκα τ και το φόάχε τ σε σεράνια
ἀλόγου πράδα, και δέκεν τ’ ἀλόγατα σο διζίγιν. Και παρεκλάσαν
ὅτα ναίκα τ και το φόάχε τ. Κ’ εκείνο πήρεν το Δουνά Γίζελη.

1 For order v. § 382. 2 V. § 177.
put on her old ones. And she put the new ones into the chest. And when she went to put them on another time, she saw that from the chip, which had fallen on her skirt, there had come inside the chest a Fair One of the World.

When the woman saw her, she was amazed. And the girl says, “Do not be afraid; I will find you food.” And on that occasion the king was distributing his horses; when his grandson should be forty days old, they will bring them, and they will go out led by the bridle. And the Fair One of the World says to the woman, “Go you, and get a horse, and come again. And let us train it up ourselves.” And the old woman went; and they gave her an old horse. And she came back. And the girl fed the horse, and made it a horse which would allow no one near it except the girl. And when they came to lead off the horse, they could not take it. And they went to the king and say, “We could not catch it.” And the king did not believe it. And he went himself, and saw it, and was himself unable to catch it. And he says to the old woman, “Who made this stallion like this?” And she says, “I have a girl, and she did it,” says she. And the girl threw a veil over her face, and came. And whilst she was coming, her brightness fell upon the earth like the sun. And she caught the horse, and gave it to the king.

And the king took the girl, and went to his house, and says, “Sew my grandson’s shirts and trousers.” And the girl went into a room. And whilst she was sewing them, she was singing and saying, “These shirts and trousers would have been my child’s.” And the king was listening at the door. And he called his son, and says, “Is not this the girl you found?” And he says, “It is,” says he. Then he went to his wife, and says, “Do you wish forty knives, or do you wish forty horses?” And his wife says, “What shall I do with the knives? I wish forty horses.” And he tied his wife and her child to the hooves of forty horses, and he gave the horses their heads. And they tore his wife and her child in pieces. And he married the Fair One of the World.

Yoákím K. Okeánídhíς.
Dialect folk-tale texts

DELMESÓ. 2.


Του κοριδοῦ τ’ ἄδελφια ἑρσάνσαν. "Βάχο, ἀπ ἐμᾶς το μικρό το κορίδ να πάρ του πατιδάχου το παιδὶ, καὶ μεῖς μή το πάρουμ." Καὶ ἀπεκεί πήγαν ὅτι μαμή, καὶ λέν, "Οὅι ἵδαρ λίρες καὶ ἄν θέλης, α σε δέκουμ. "Ἀνδο καὶ γενῆς ἄδελφη μας, να τέσ να πάρης ἐδυό όκκυλιδ γαβροῦδια, πούρμι να νοίξους τα μάδρα τουν, καὶ ἄν γενῆς ἄδελφη μας, τα φάλαξα νά το κρύψης, καὶ να τῆς κι σο πατιδάχος, 'Ναίκα σ γένης ἐδυό όκκυλιδ κουλάκα.' Καὶ ἀδέσι πήγεν σο πατιδάχο, καὶ λέχ, "Ναίκα σ γένης ἐδυό όκκυλιδ κουλάκα." Καὶ πατιδάχος ὃ ναίκα τ πήρεν δο, καὶ πήγεν δο σο μείδεν γερί, καὶ μάσεν ἔνα φοιγούς, καὶ ὁ ναίκα τ ἀσα μέσα κάτω πίχωζον δο σο χώμα μέσα. Καὶ δείξεν ἐδυό ζαπτίδες, καὶ γελέν γεζέν ἐδυσνύζεν ζην ἔνα βαχλίμ.

Καὶ τα μικρά τα φάλαξα σέμασεν δα σ ἔνα θουδί, καὶ ἐριψέν δα σο δεργίς μέσα. 'Εκεί το θουδί υζε υζε πήγεν σ ἔνα μικρό χωρίς καὶ ἐκεί χωρίς σο δεργίς κουνδά τουν. 'Εκεί σο χωρίς ήτουν ἔνα χερίφος, καὶ το στίχο τ σο δεργίς έμμρο τουν. Καὶ εἰχέν ἔνα μικρό φάλαξ καὶ ναίκα τ πέθανεν. Καὶ εἰχέν ἔνα πρόβατο, καὶ ἤλμεζεν
2. The Two Sisters who envied their Cadette.

There was a woman. She had three daughters. They used to sew seams. "Ah! I would marry the king's son, and make a carpet for the world to sit upon, and half of it to remain over!" And the middle daughter says, "I would marry the king's son, and make a piece of lace for the world to sit upon, and half of it to remain over!" And the youngest says, "May the devil take you! The king's son, I would marry him, and when nine months pass, bear a son and a daughter, and, when they cried, pearls should pour out, and when they laughed, roses should pour out."

And the king's son, as he was passing, heard the girl's words, and he went up to the house, and says to the woman, "Who spoke this word?" And she says, "The youngest girl said it. May she come to the plague!" And the king's son says, "I will marry this girl," says he. And he went to his father, and told it. And his father says, "Take her," says he. And for forty days and forty nights they played upon instruments of music, and he took the girl in marriage. And he gave the girl's sisters to the pashas.

The girl's sisters envied her. "Alas, that the youngest girl of us should marry the king's son, and we not to marry him." And then they went to the midwife and say, "As many pounds as you want we will give you. When our sister is delivered, go and take two dog's pups, before they open their eyes, and when our sister is delivered, do you hide the children and say to the king, 'Your wife has given birth to two puppies.'" And the vile woman went to the king, and says, "Your wife has given birth to two puppies." And the king took his wife, and led her to the public place, and dug a pit, and buried his wife in the ground from her middle downwards. And he appointed two policemen, and coming and passing by he used to spit upon her.

And the little children she put into a box, and threw them into the sea. That box by floating and floating came to a little village; and that village was by the sea. In that village there was a man, and his house was on the sea. And he had a little boy; and his wife was dead. And he had a sheep, and he milked

\[1\] V. p. 271.

Και ήρτε να πεθάν, και σο φόσχα τ και λέχ, "Παιδία μι, εγώ άλο να πεθάνω. "Εγώ φόσκι πεθάνω, σο άμβαρμιν σο κενέρ έν ένα άλογον λέρ. "Επαρέπτε το, και μέτε σο δερφί, και άυγαλότε το, και να βηγ ένα φάρ άλογο. Και άς το καλδέψ άδελφός ι, και άδείχ σο πατιδόχου σο βαχά, και άς φέρ λαγούδια και ηρδίκεα, και άς ίησε τα, και φατέστε τα." Φόσκι πέθανεν βαβά τουν, έπήναν τα δύο φόσχα, και πίχοσαν δο σα μομούρμια, και ήρταν. Και έκασαν και έκλαιαν δο. Και το κορίτ και λέχ, "Μαρό άδελφέ," —έκλαψαν δο έι’ μέρα, έδυο μέρες,— "φωγαμέτδεν σοφραδάν να το κλάψουμ για;" "Άνυε έκλαψαν δο ένα μέρα, έδυο μέρες, "Σών άλο’ άς βατήσουμ το γεδί μας. Και άυεύ κάλδεψε το άλογο μας, και άιρε σο πατιδόχου το βαχά, και, άδικαλο μας τα είπεν βαβά μας, άμε, φέρε λαγούδια και ηρδίκεα, και άς τα ίησουμ, και άς τα φάμ. "Αν είχαμ γαί λίγο γονίμο, τέλεσομα δο." Και το παιδί παινίδκεν και φερίδκεν λαγούδια και ηρδίκεα, και έτρωγαν.

"Ενα μέρα, έδυο μέρες, έκεί ίαδάσες το παιδί άγλάσαν δο. Πήγαν ην μαμή, και λέν, "Εστ να λέξη ένα μας και βαβά μας. "Εκεί τον άδεσα στα άνικεα έδοίσαν, και εγέναν μέ το βοί μ βαράδαρι. "Αμε, ετά τα φόσχα έπκε τα ένα χιλ. Και άδεμεν εβίσεν το χιλ μας." Και έκεί ιο διδό άδεσε έπήγε, έπήγεν έναν φούζι, και κάλεψεν ην μεσού τ’, και έπηγεν σα φόσχα, και άβρεν δα, και λέχ, ""Αμε, γιαβρού μι, άδελφός θ γαι και παίν, και άσο να βραδύν, δει ερχείται. Και έδού είςαν μαναχός σο βουμιόν σο φιάλ, και κανείς καδούλις δε νε’ και έδου μαναχός σ’ δε φοβάσασε; άμπρε το σον τ άριλ δε
it, and he used to give it to the boy, and he drank it. One
day he went out in front of the door, and he saw at the edge
of the sea a box. He opened it and saw, inside it were two
children, and with their weeping and weeping the box was full of
pearls. And the man took the children and says, “Holy Virgin!
my wife is dead, and I have a boy, and I have also a sheep, and
I milk it and give it him and he eats. What shall I do with
these children?” And a day passed, and his own son died, and
the two children were left. And he used to milk the sheep
and give it to them, and they ate. In this way he reared them
up and brought them to the age of fifteen.

And he came to die, and he says to his children, “My children,
I now shall die. When I die, in the corner of the granary is
a horse’s bridle. Take it and go to the sea and dip it in three
times, and take it out again, and a snow-white horse will come
forth. And let your brother mount it, and let him go to the
king’s garden, and bring hares and partridges, and you cook
them and both eat them.” When their father died, the two
children went and buried him in the tombs, and came again.
And they sat and were lamenting him. And the girl says, “My
poor brother,”—they had lamented him one or two days,—“Shall
we lament him even beyond the day of doom forsooth?” When
they had lamented him one or two days, “It is enough; let us
look to our way of life. And do you mount our horse, and go
to the king’s garden and, as our father told us, go, bring hares
and partridges, and let us cook them and eat them. If we had
a little food, we have finished it.” And the boy used to go and
bring hares and partridges, and they ate.

In a day or two those witches learned about the boy. They
went to the midwife, and say, “May our mother and father howl
like dogs (if we will endure this)! That vile woman’s whelps
have grown up and become as tall as I am. Go, put those children
into some evil hap. And otherwise our good hap is ended.” And
that vile witch went off, took a barrel, and mounted on the middle
of it and went to the children, and found them, and says, “Go
to, my chick! your brother goes and is off, and does not come
again until it is evening. And here you are alone on the top of
the mountain, and there is no one to be pleasing to you; and are
not you frightened here alone by yourself? For has your heart no
δέ λές κι, ἐρχεται ἐνα λύκος και τράει σε, γηαχούτ ἐρχονται γνάθανοδια χαιβάνια και τρών σε. Το βραδύ ἄνδο και ἐρδό ἀδελφός, και τε, 'Ἐγὼ ἔδω σο βουνί σο φκάλ μαναχό μ φοβούμαι, καὶ δε στέκω. Φέρ με ἕνα ἅρραδίς καὶ ἅ' γενοῦμ γερένμα, καὶ ἃς κάσουμ. Καὶ αὐτόδα ἔρανδρος σο κορίς, καὶ ἄφκεν και πήγεν. Καὶ το βραδύ ἄνδο καὶ ἦρτεν ἀδελφό το, δέν ἐπήγεν και φαρέλάσεν σο. "Ἡρτεν σο σπιτίς, καὶ κάλος ὁι θύρα, καὶ δέν ἐπήγεν καὶ ἦροις. Καὶ φώκιν κάλσει σο ἐδύ τρία φοράς, ἐπήγεν καὶ ἦροις. Καὶ ἦρτεν ἀδελφός τος καὶ λέχ, 'Ἐγώ ἔδω σο βουνί σο φκάλ ἄφνηνεῖς με μαναχή μ, καὶ κανεϊνα δε θωρό, καὶ μαναχό μ φοβούμαι. Φέρ με ἕνα ἅρραδίς, καὶ ἅ' γενοῦμ γερένμα, καὶ ἃς κάσουμ." Καὶ ἀδελφό τ καὶ λέχ, "Οἷα νά σε φέρω;" Καὶ κείν γαι λέχ, "Σο φιλάν σο χωρό ἐν ἕνα κορίς, καὶ ἀγαιγιματάν πολύ γύζε λ νε." Καὶ ἀδελφό τ ξέβην να τέιχ νά το φέρ. Καὶ τ' ἁλογο καὶ λέχ, "ἀδελφέ, πού νε πέμ;" λέχ. Καὶ το παιδί καὶ λέχ, "Νε πέμ να φέρω ὅτων ἀδελφή μ ἕνα ἅρραδίς, νά κάσουν βαραβάρι καὶ νά ηηκοθοῦν." Καὶ τ' ἁλογο καὶ λέχ, "Εἰ, ἀδελφέ, ἐστήνα σαλδόν σε σα τεχλικαλόδια σα τόπους, νά σε όλδωρδίςουν. 'Εκεί ἃν βές, σο κοριζού ὅτ θύραν ἐμβρό ἐν ἕνα μέγα δαβρ, καὶ γούλο ξουράφια καὶ μαχαίρα νε. 'Εκείνο το δαβρ ξουράφια καὶ μαχαίρα δέ εὖνδαι σα μάδα σ αούδα φαίνονται. Νε πές σο δαβρ, καὶ να κυλικεῖσ τρία φοράς, καὶ να τίς, 'Οἰαλα δαβρ σαί. Καὶ ἃν ἕνα πεγαίδ, καὶ γούλο δίμα καὶ ὅλκος νε. 'Εκείνο δίμα καὶ ὅλκος δε νε, ἀμα αούδα φαίνεται. 'Αμ πές σο πεγαίδ, πήγε τρία χούφτρες νερό. Καὶ ἁνδο κι πάς ὅτ θύραν ἐμβρό, ἐν ἕνα ἀσλάνος καὶ ἕνα ραπλάνος, καὶ στέκουν ὅτ θύραν ἐμβρό. Καὶ σο ἀσλάνον ἐμβρό εὖνδαι λίγα δικένμα, καὶ σο ραπλάνον ἐμβρό εὖνδαι λίγα γαλαγάνμα. Καὶ ἐπάρ ἁσο ἀσλάνον ἐμβρό τα δικένμα, καὶ βές τα σο ραπλάνον ἐμβρό, καὶ ἐπάρ τα γαλαγάνμα ἁσο ραπλάνον ἐμβρό, καὶ βές τα σο ἀσλάνον ἐμβρό, καὶ ἐμβά καὶ σύρε. Καὶ το κορίς σο καριλόν εμέσα κοιμᾶται, καὶ τα μεγάλα τα μαλά κρεμοῦνται κατακέφαλα. Πμάσ' το ἁσα μαλία, καὶ ἐβγαλ το ὅξω καὶ κάλδεψε με, καὶ ἐπάρ και το κορίς ἐπίσον, καὶ αδάμ." Καὶ το παιδί, ὅκ καὶ εἶπεν δο το ἁλογο, αούδα ποίκεν δο. Καὶ πήγεν το κορίς ἁσα μαλία, καὶ ἐθεκέν δο το ἁλογο ἀπάνω, καὶ κάλδεψεν καὶ γμαφτό τ, καὶ πήγεν δο, κ' ἦρτεν ὅτι ἀδελφή τ.
longings? Do you not say [to yourself] that a wolf is coming to eat you, or strange beasts come and eat you. In the evening, when your brother comes, say to him, 'I am afraid here alone on the top of the mountain, and I will not stay. Bring me a companion, and let us become friends and live here together.' And thus she convinced the girl, and left her and went her way.

And in the evening when her brother came, she did not go and meet him. He came to the house and knocked at the door. And she did not go and open it. And when he had knocked two or three times, she went and opened. And her brother came. And she says, "Here on the top of the mountain you leave me alone, and I see no one, and I am afraid all by myself. Bring me a companion, and let us become friends and live here together." And her brother says, "Whom shall I bring you?" And she says, "In such and such a village there is a girl, and she is beyond all measure most beautiful."

And her brother went out to go to fetch her. And the horse says, "Brother, where are we going?" says he. And the boy says, "We are going to bring my sister a companion, that they may sit down and rise up together." And the horse says, "Well, brother, they are sending you to the dangerous places to kill you. When you go there, in front of the girl's door is a great meadow, and it is all razors and knives. That meadow is not razors and knives. To your eyes they seem so. You will go to the meadow and roll yourself on it thrice, and say, 'What a meadow you are!' And there is a well, and it is all blood and gore. It is not blood and gore, but it seems so. When you go to the well, take three handfuls of water. And when you go in front of the door, there are a lion and a leopard, and they stand in front of the door. And in front of the lion are a few thorns, and in front of the leopard are a few thistles (?). And take the thorns from in front of the lion and put them in front of the leopard, and take the thistles from in front of the leopard and put them in front of the lion; and enter and go forward. And the girl is sleeping inside on the bedstead, and her long hair is hanging down from her head. Take her by the hair, and bring her out, and mount me, and take the girl also and let us go." And the boy did as the horse had told him. And he took the girl by the hair, and put her on the horse, and mounted himself, and took her and came to his sister.
Καὶ πέρνασαν ἐδώ τρία μέρες, καὶ πήγαν πάλι σο πατείδαχον σο
βαχώσ. Καὶ φέριδεν λαγούδια καὶ λερόκεμα.

Καὶ ἐκεῖ ἦδοςε το πάλ το εἶδον, καὶ πήγαν ὅῃ μαμή, καὶ λέν.
"Πάλ ἐκεῖ το παιδὸ ἐρχεται καὶ παίν. Ἐνερ καὶ ρήψε το ὁ ἐνα
καλό δουζάχ, καὶ ἁλο μή πορή να ἔρχ. Καὶ ἀδεμεν, τ' ὅργο μας
βίσεν." Καὶ πάλ ὁ μαμή ἐπήγαν, ἐκαλλέθεν ὁ ἐνα φούδι, καὶ δαλλατ
δαλλατ ἐπήγαν σα κορίζα κοινά, καὶ λέχ,"Βάχ, γαμβρούδια μ, ∆μ, ἐδεῖς ἐδού σο βοῦνι σο
φκάλ ἐχαλο στέκνεσε, δε φοβάστε; το σέτερο δ’ ἄφολ δε γερδίς; ἄκομα ἀδεμίδα στε, καὶ ἀσο κόμος σο
χιλέοι δεν αὐλαδόζετε; Το βραδύ ἀν ἐρ ἀδελφό σος, πέτε τα, καὶ
ἀδεῖχ, καὶ σο φιλάν σον ὅοτο ἐν ἐνα κορίτ. Καὶ το σπίδι τ γούλο
ἀσο χάμ νει, καὶ ἔχ ἐν ἀνάς, καὶ ἀν χε γυρίς, το γόζις δείχνει σε
το. Πέτε τα, καὶ ἀδείχ, καὶ ἀς το φέρ, καὶ το τρία σας γενάτε
γερέμαι καὶ κόσετε. Καὶ ἐκεῖνο γυρίς το αἰνάζε τ καὶ δείχνει σας
το ἱπτείζετε το χωρίω. Καὶ αούδα αὐλαδορδί σας, καὶ δεν μουργαλ-
δούζετε." Καὶ αούδα πάλι σανάροσεν δα, καὶ ἀφκεν καὶ πήγεν.

Καὶ το βραδύ ἀνδρ ἦρτε ἀδελφό τους, δεν ἐπήγαν σο φαράλα-
δοξμα τ. Καὶ ἦρτεν σο σπίδ. Καὶ ἀνδρ να φάν, δεν ἐφαγαν. Καὶ
ἀδελφό τους γαί λέχ,"'Αμαλ δέν δρότε;" Καὶ ἐκεῖνο καὶ λέν,
"Γρέβουμ το φίλαν το κορίτ." Καὶ ἀδελφό τους γαί λέχ,""Ας
φωτιά, καὶ αόλαγω, ἂς το φέρω." Καὶ ἐφώτεν καὶ πήρεν το ἄλογο, καὶ πήγεν να το φέρ. Καὶ
το ἄλογο και λέχ,"'Πού νε πές;" λέχ. Καὶ ἐκεῖνο καὶ λέχ,"'Να
πέγω και ἁσο φιλάν σο χωρίο να φέρω ἐνα κορίτ." Καὶ το ἄλογο
και λέχ,""Ει, ἀδελφέ, ἐσένα πάλ σε σάλασαν ὁ ἐνα βατάχ τόπος,
καὶ ἁλν δε να πορήσε νάρδες." Καὶ το παιδὶ καὶ λέχ,""Οδέ κн ἐν,
ἀς ἐν. Να πέγω να το φέρω. 'Εγώ ἄσα δερέ τον ἀδελφή μ το
χετόρ δεν δο χάλασα, καὶ δερέ δεν δο χαλάνω." Καὶ πήγαν. Μί
το ταϊνίδκαν ὁ στράτα, το ἄλογο και λέχ,""Αμ βεμ ἐκεί σο σπίτι
κοινά, λέν σε τα. Το σπίδι τ γούλο Ἰάμ νε, καὶ ἀν γυρική κα
ρανίς μας, να κοποῦμ ραγιέδα. "Αμ βεμ ἐκεί, γαμβάδα γαμβάδα
ἐγόρ ἐνα ραγιά, καὶ πάς ἄτανο, καὶ πέτα το χερολάν, καὶ ἀν
πορής να σακώς το Ἰάμ, παίρεις το. Καὶ ἀδεμεν, καὶ γυρική κα
ρανίς μας, να κοποῦμ ραγιέδα."
And two or three days passed, and he went again to the king's garden. And he used to bring hares and partridges.

And those witches again saw him, and went to the midwife and say, "Again that boy is coming and going. Go and cast him into a fine snare, and let him not be able to come any more. And otherwise our work is at an end." And again the midwife went, mounted on a barrel, and bestirring herself came to the girls, and says, "Alas, my chicks, go to! Here on the top of the mountain how can you stop? Are you not afraid? Has your heart no longings? Are you still innocents? And do you know nothing of the wiles of the world? In the evening when your brother comes, tell him, and let him go; and in such and such a place there is a girl. And her house is all made of glass, and there is a looking-glass, and when she turns it, it shews you all the world. Tell him, and let him go and bring her, and the three of you be friends and live together. And she shall turn her looking-glass and shew you the village you wish, and thus she will make you see it, and you will not be vexed." And thus again she convinced them and left them and went off.

And in the evening when their brother came, they did not go to meet him. And he came to the house. And when they would eat, they ate nothing. And their brother says, "Why don't you eat?" And they say, "We want such and such a girl." And their brother says, "Let it become light, and let me go and bring her."

And it became light, and he took his horse and went to bring her. And his horse says, "Where are you going?" says he. And he says, "I am going to bring a girl from such and such a village." And the horse says, "Well, brother, they have sent you again to a slippery place, and you will not be able to come back any more." And the boy says, "What is, let it be. I will go to bring her. Until now I have not crossed my sister's wishes, and I will not cross them now." And they went off. As they were going on the road, the horse says, "When we get near to the house there, I will tell you. Her house is all of glass, and if she turns and sees us, we shall be turned into stones. When we get there, gently gently, take up a stone and walk up, and throw it with all your might, and if you can break the glass, you will have her. And if not, and she turns and sees us, we shall be turned into stones."
Καὶ ἀνδρὸς καὶ πήγαν σοι στιξὶ κονλά, πήρεν ἑνα ραίγιμα, καὶ ἀνδρὸς δέκεν σοι στιξὶ χερολάν, του στιξίου τὸ ἱμυσο χαρέλας, και κατέβην και φανέθην τον κορίθ. Ἔδυν χρῄζεκαριά χτένιζαν τα μαλμά τ. Και το κορίθ και λέχ, "Φωάκι σάκωσε το ἴμα και δέ σε εἰδα, ἐγώ να 'νω μετ' ἐσένα." Και ἐπήρεν το ἀϊνάσε τ, και κάλδεψεν το παιδί ὀπίσο, και ἤρταν σοι στιξὶ.

Ἐκεῖ σοι στιξὶ ἐνα μέρα ὄρου το ἀϊνάς, και ἐδείξεν σοι παιδί ὃι μάνα τ σοι μειδέν γερι ἁσα μέσα γούμιλμικ, και λέχ, "Ἀμε εἶδα ὅη ναίκα, και ἔπαρ δέκα παραδικού δερί και δέκα παραδικό ψωμί, και δές το ἄς φάρ. και μέ το γιαλάκχε σ σῶρια το πρόσωπο ὅς σουργα το, και φίλα ὅην ἱμα. Το παιδί πήγεν, και δοξίχαλο το κορίθ εἶπεν ὅτα, ἐπκεν ὅτα. Και ἐκεί ἦσαν εὔχος ἁπτιέδε. Και ὅσον κ' εἶδεν το παιδί, τό να το φούς σον ὅποι1, χέμ δέκερν δο κ' ἐφαγεν, χέμ φέλεσε νήν.

Πέμασαν δο, και πήραν δο, και πήγαν σοι πατιδάχο. Πατιδάχος ὅσον γ' εἶδεν δο, τ' ἁμέλη τ μέσα και λέχ, "Ἐστό το παιδί μνῆς πατιδάχου παιδί." Και δέκεν δο ἐνα τοιαξ, και ἐκλάψεν, και κουτόσαν ἡμίρια' και εἶπεν ἑνα τογάφ γελεμί, και γέλασεν, και κουτόσαν γάλια. Ἐκουτότες ἀνάλεσεν δο κι τον γαμβότ τ το παιδί τουν, και ράσεν δο. και το παιδί δέκι και τράβηκε, εἶπεν δα. Και ἐκουτότες και λέχ, "Σύρε," λέχ, "και τ' ἀδέλφιμα τ γούλα φέρ τα." Και ἠφερέν δα, και ἀνάλεσεν δα. Και ταῦταν δα φούχα τ. Και το παιδί πήρε τ' ἀδέλφιμα τ, και ἠφερέν δα σοι στιξὶ τουν.

Και ἐκεῖ το κορίθ ἀλέσε εἀ ϑεό, και γένναν λίγα σεραίγια. Και σον γόζμο επάνω αὔδα αὐράγια δεῖν ἐβρισκόσαν. Ἐκουτότες σάλσεν δο παιδί, και πήγεν σοι πατιδάχο, και λέχ, "Ἔγω σο σόνα σοι σεράχη ἤρτα. ἔλα και μμαί εὖν σο μόνα." Και πατιδάχος και λέχ, "Να ἐρτω, γαβροῦ μ. Ἀμά εὖν σερβί." Και πήγεν σοι κορίθ, και εἶπεν δα. Και το κορίθ πάλ εὐάλσεν δο παιδί, και πήγεν, και λέχ, "Γυρίστου, και ράνα σο σερβί." Και πατιδάχοις γυρίδκην και ράνσεν, και γούλο το σερβίς γεμώθην ἁράχια και βατόρια. Και σο πατιδάχο και λέχ, "Κάλδεψε εὖν, και γούλα τα πασάδεις, και ὅμο σο μέτερο σο σεραίχ." Και πατιδάχος ἐπήγεν, και ὅσον εἶδεν το σεραίχ, ἐδαίσεν.

Και ἐπήγεν, και ὅη ναίκα τ ἁσο μειδέν γερι ἁσο φουγι ξέβαλεν ἴη, και πήγεν ὅνη, και πήγεν σοι χαμάμ, και λουάς ὅνη, και ἐπλυνεν

1 For use of τότος, v. glossary and § 381.
And when they came near the house, he took a stone, and
when he flung it at the house with all his might, half the house
was destroyed, and the girl came down, and appeared. Two
servants were combing her hair. And the girl says, "Since you
have broken the glass, and I did not see you, I will be with you."
And she took her looking-glass and mounted behind the boy, and
they came to the house.

There in the house one day she turned her looking-glass, and
shewed the boy his mother in the public place buried from her
middle downwards. And she says, "Go to the woman here, and
take ten parás' worth of cheese and ten parás' worth of bread,
and give them to her to eat. And afterwards wipe her face with
your handkerchief, and just once kiss her." The boy went, and did
what the girl had told him. And there were there two policemen.
And as soon as the boy saw her, instead of spitting at her, he both
gave her food and she ate, and kissed her.

They seized him, and took him, and led him to the king.
As soon as the king saw him, he says in his heart, "This boy
is like a king's son." And he gave him a blow, and he wept, and
pearls poured down, and he told him an entertaining story, and he
laughed, and roses poured down. Then he knew him, that he was
his own son, and questioned him, and the boy told him what he
had endured. And then he says, "Go," says he, "and bring all
your sisters." And he brought them; and he recognised them.
And they provided food for his children. And the boy took his
sisters, and brought them to their house.

And the girl there asked of God, and some palaces came into
being. And all over the world such palaces were not found. Then
she sent the boy, and he went to the king, and says, "I came to
your palace. Come you just once to mine." And the king says,
"I will come, my child. But there is the sea." And he went to
the girl and told it. And the girl again sent the boy, and he went
and says, "Turn and look at the sea!" And the king turned
and saw, all the sea was filled with boats and steamers. And he
says to the king, "You go on board, and all the pashas, and let us
go to our palace." And the king went, and as soon as he saw the
palace, he was astonished.

And he went and took his wife out of the public place, out of
the hole, and took her, and led her to the bath, and washed her
δὴν, καὶ πολκεν ὅπην πάλ ναίκα τ. Καὶ ἐκεῖ τα ἤλυσεζες του καὶ ὤ μαμὴ ἔσκαψεν σοι μείλεν γερί τρία φυγίδα, καὶ πίκασεν δα ἄσο μέσα κάτω, καὶ ἐστεσεν ἐδυό ξαπτύδες, καὶ γελεῖν γεζέν ἐφυνύςκεν ἐνα ἤπαλαμ.

Ἰωακεὶμ Κ. Ὀκεανίδης.

DIALECTS. 3.


Σαβαχδάν το τσανό κόφδε τόνα το βόδι: δαγμερδά λίγα ἄκυλα: γούλο βανουδι το σα ἄκυλα. Σαβαχδάν παίρ τ' ἀλο το βόδι, καὶ παίν σο βουνί. Μί το παίν, ἀσο σαμίαδιον ὅτη πίζα βγαίν ἐνα νυφίτσα, μεζελεδί το. Το τσανό Ἰουνδί. Ζέν το ἐκεί, καὶ ἄφην, κ' ἔρχεται. Σαβαχδάν παίν ἐκεί σον ἄστουν. Πάλ βγαίν νυφίτσα ἐμβρό τ', καὶ πάλ μεζελεδί το. Το τσανό γρέβ τα παράδιν. Νυφίτσα δέν δα δίν. Τρέχουν απανάν. Γυλίς ἄνα ραγιμά: ραμέ καὶ ἄνα ραζάν λιρές. Το τσανό γομών ὅνη ἀβλά τ' σαπαδίς τά. Μί τόρχεται, ρίφδει ἐνα και λέχ, "Δυγιλδίκη," καὶ ἄφην δο, καὶ ριβέ ἀλο 'να, κ' ἐκείνο παίρ το. 'Αούδα ἀούδα ἐπέρην σο σπιτ. Δείχνει τα σα άδελφο τ.'

Σηκούνδαι σαβαχδάν: παίρουν ἐνα βετρ καὶ δίσεκ. Παίρουν ἐκεί δα λιρές: γεμώνουν δα σο δίσεκ. Καὶ τ' ἀπάνο τ' γεμώνουν δο χώμα. "Ερχουνδάι σο σπιτ. Το ἄροι σαλδά το τσανό σου ὦλειφία σο σπίτ, να φέρ το ὦλθι. Πάιν. ὦλειφίς ἀπέσου γαληνούτουρδει λίγο μέλ σο ὦλειφίου ὅτη πίζα. Δίν το σο τσανό. Καὶ φέρ το σο σπίτ. 'Απαπίσω τ' ἔρχεται καὶ ὦλειφίς, καὶ ρανά ἀζή κάπιν, καὶ μετρούν λιρές. Το ἄροι, σον καὶ δηγ το, παίρ το
and cleansed her, and made her again his wife. And for those sisters-in-law of his and for the midwife he dug three holes in the public place, and buried them from the middle downwards, and he set two policemen, and as he came and passed by he would spit upon them.

Yoákím K. Okéanídhis.

3. The Mad Brother\(^1\).

There were two brothers; one was foolish, and one was clever. They had a few old houses and a few new ones. They had a flock of sheep and two oxen. The clever brother says, "Let us drive the sheep; if they go into the new houses, let them be mine. Let us drive the oxen also; if they go into the old houses, let them be yours." They drove the sheep; they went into the house of the clever brother. They drove the oxen also; they went into that of the foolish brother.

In the morning the foolish brother kills one of the oxen. He calls some dogs; he divides the whole ox among the dogs. In the morning he takes the other ox, and goes to the mountain. Whilst he is on his way, a marten comes out from the foot of the rock. It mocks him. The foolish brother is angry. He ties the ox up there; and goes away and comes back. In the morning he goes to that place. The marten appears again, and again mocks him. The fool asks for the money; the marten gives him none. He runs up the hill. He turns a stone over; sees a pot of gold coins. The fool fills his pocket; covers it up again. On his way, he throws down one coin, and says, "Down with them!" and leaves it, and throws down another, and picks it up. Thus he went home. He shews them to his brother.

They rise in the morning; they take a horse and a saddle-bag; they take those gold coins; they fill the saddle-bag with them. And they fill in the earth above it. They come to the house. The clever brother sends the fool to the scale-maker's house, to fetch the scales. He goes. The scale-maker smears a little honey in the bottom of the scale. He gives it to the fool. And he takes it home. Behind him comes the scale-maker as well, and sees through the chimney that they are measuring gold coins.

\(^1\) V. p. 231.
νίμιζά· πετά· το ἀδή· κάτιν. Δέκεν· δο· σο· μέταπό· τ. Και· ἔπεσεν·
βγάινει· βξω· το· ἄρλο· το· παϊδί· πάρ· το· ολιξύμ.· ρίφξε· το· τσ· ενα·
φουγιόυς.· Φάγιόν· και· λύγα· πρόβατα· ρίφξε· τα· σο· ολίξυμ· ἀπάνω.
"Ερχεται· το· ολιξύμ· ναίκα·· ἀραδός· το·· δέν· δο· βρίσκ.· Κατεβάξουν·
το· τσανό· σο· φουγί.· Πάρ· ενα· πόστ·· πετά· το· ἀπάνω· και· λέχ.
"Του· ολιξύμ· τα· σαφάλμα· ἀποξά· νδαι· γμόξα· μάβρα· νδαι;"· Έκείνα·
ἀγχλάτσαν· δο· τό· ἐν· τσανό· και· ξέβαλαν· δο· ἀσο· φουγί.· "Αφκεν· και·
πήγεν· σο· σπίτ· το· ολιξύμ· ναίκα.

Πρόδρομος· Μερκουρίου· Καγκείσιδης.

FERTΕΛ. 1.

"Ητούν· ενα· παιδί· κ· ενα· ναίκα. Δέν· εξαν· ψωμί· να· φαν.· Εξαν·
κ· ενα· παιδί· κ· ενα· σκυλί.· Και· το· παιδί· παινίσκε.· καλότινω· και·
φεριζέ· ψωμιά· και· τροίδίκαν.· "Ενα· μέρα· δέν· πήγε· σ'· οργο.·
Πήγε· τ· ενα· γιόξ.·· άβρε· ενα· μοχάρ.· Γιαλάτσεν· δο·· έβγαθω· ενα·
ατρωπό· ομβρό· τ· και· είπε· δο·· "Τι· κρέβεις;"· Κ'· εκείνο· είπε·
"Κρέβω· παράγμα.· "Εδεκέν· δο· παράγμα.· Και· πήγε· σο· σπίτι· και·
είπε· τα· παράγμα· σο· μάνα· τ· και· μάνα· τ· ογήρας· κυρίας·· επισει· δο.
Κ'· εφαγάν· δο.

"Ενα· μέρα· το· μάνα· τ· πήγε· σο· πατιάχας· σο· παιδί· τ· να· δέκ· το·
κορίδ· τ.· Και· το· πατιάχας· είπε·· "Ζέν· γμάτο· τα· σπίτια· δν· κη·
σπίτια· να· δέκω· το· κορίδ· μ."· Και· μπέρα· τ· κλαίδικα· και· ήρτε
σο· σπίτι· τ· και· είπε· σο· παιδί· τ·· "Αν· κη· σπίτια· δέν· γμάτο· τα·
σπίτια· να· δέκω· το· κορίδ· μ."· Κ'· εκείνο·· "Καλά·"· είπε.· Κ'· εκείνο·
έκε· και· πατιάχας· τα· σπίτια.· Και· είπε· το· κορίδ· τ· το· μοχάρ.·
Γιαλάτσεν· δο·· ομβρό· τ· εβγαλέν· ενα· δεβρίς· και· είπε· "Τι· κρέβεις;· "
Κ'· εκείνο· είπε·· "Το· σπίτι· νά· το· οκόςαω· νά· το· κω· ενευδε· φωνάχα.·
Νύχτα· δο· παιδί· και· μάνα· τ· πάλ· πόμαν· έκε· σα· σπίτια·· Πατιάχαν·
το· κορίδ· πήγε· σα· βαδάκγμα· τα· σπίτια.· Το· πατιάχας· σαβαχδάν·
σκότην· τράνζε· δεν· δα· άβρε· δα· φωνάχα.· Έβγαλε· παιγμάς·
δο· μάνα· και· λέχ· σ'· ετό· "Τι· ενναν· δα· φωνάχα;"· Κ'· εκείνο· λέχ· σ'· ετό·
"Δέν· δο· έβρω."
When the clever brother sees this, he takes the weight; throws it through the chimney. He hit him on the forehead. And he fell down. The clever youth goes out; takes the scale-maker; throws him into a well. He kills also a few sheep; throws them in on top of the scale-maker. The scale-maker's wife comes. She searches for him; she does not find him. They let the fool down into the well. He takes a fleece, throws it up, and says, "Is the scale-maker's beard white or is it black?" They understood that he is a fool, and took him out of the well. The scale-maker's wife left and went home.

Pródhromos Merkurίu Kaykeīsidhis.

Ferték.

1. *The Cat and Dog and the Talisman*.1

There were a boy and a woman. They had not bread to eat. They had also a cat and dog. And the boy used to go and work and bring bread, and they would eat. One day he did not go to work. He went to a ruined house. He found a signet-ring. He licked it. A man appeared before him, and said, "What do you wish?" And he said, "I wish for money." He gave him money. And he went to his house, and gave the money to his mother. And his mother bought meat. She took it. And they ate it.

One day his mother went to the king, for him to give his daughter to her son. And the king said, "If he makes houses like my own houses, I will give him my daughter." And his mother came home weeping, and said to her son, "If he makes houses like my own houses, I will give him my daughter." And he said, "Good." And he made houses like the king's. And he gave his girl the signet-ring. She licked it. A dervish appeared before her, and said, "What do you wish?" And she said, "To carry away the house; to make twenty palaces." At night the boy and his mother still remained in the houses there. The king's daughter went to the other houses. The king in the morning rose up. He looked; he did not find the palaces. He calls the boy's mother, and says to her, "What has become of the palaces?" And she says to him, "I do not know."

1 V. p. 264.
Do πισίκα και το οκυλί παίνουν. ἡβράδκουν ἒπτάχνουν τε τα σπίτια, και ἐκεί πομίδου κομᾶνεν, παίνουν ἀπ το περεφεί. Καὶ νύχτα πατιδάχου το κορίς πότε κοιμάτουν, το πισίκα ἐπίσες ἐνα πινδικό, καὶ εἶπε 'ς ἔτο, "Γίμ νά σε φάγω, γιά το φοιντοῦχο σ νά το μάρησι σο μύτα τ." Κ' ἐκεῖνο, σάν δο εἶπεν, οὖχα ἐπέκεν δο. Πατιδάχου δο κορίς ἐβήχησε, και το μοχήρ ἀπ το στόμα τ σεθράτασε. Το πισίκα πήρεν δο, και ἐφυγε μέ δο οκυλί. Ἡρταν 'ς ἐνα δεφίζου δο κενάρ. Κ' ἐκεί δο πισίκα και δο οκυλί ἐπακαν ραβγά. "Ὅγο νά το πάρω το μοχήρ," δεν. Καὶ το πισίκα εἶπεν σο οκυλί, "'Εσύ τωρείς τα ὀκυλία και χαβλαδάς, και το μοχήρ ἀπ το στόμα σ ρήτες το σε δεφίς, και δέν δοροῦμ νά το πάρωμ." Καὶ δο οκυλί δέν ἐπισαζε δα λάφραμα τ, και πήρεν δο δο μοχήρ δο οκυλί. Πότε παίνουν ἀπ το δεφίς, το οκυλί χαβλάτσε, και το μοχήρ ἐπεσε σο δεφίς. Καὶ ἐκεί ἐκαδαν δα Ἰό. Κ' ἐκεί ἤρτε ἐνα ἀτρωπο, και ἀξίσεν δα. Καὶ ἀπ το δεφίς ἐβγαλε ἐνα ψάρ, και ἐδέθεν δο, κ' ἐδεκέν δο σο πισίκα και σο οκυλί. Καὶ δο πισίκα εἶπε σο οκυλί, "'Ελα, ἀδαμ' δο μοχήρ ἡβρα το." Το πισίκα και δο οκυλί πήγανε σα σπίτια τνε, κ' ἐκεί το μοχήρ ἐρίζαν δο παιγνου δο ροξάς. Καὶ σόγνα το παιδί γαλάτσε το μοχήρ· καὶ ἐβηθων ἐνα δεβρικ, καὶ εἶπε, "Τί γρέβεις;" Καὶ το παιδί εἶπε, "Κρέβω ἒπτάχνου τα σπίτια." Καὶ σόγνα τα σπίτια τ ἦρταν πάλ σο τόποσι τ.

'Iωακείμ 'Αβραάμ 'Ιωακειμίδης.
Πηνελόπη Κωνσταντίνου.

ΑΡΑΒΑΝ. 1.

"Ἡσανε ρυὸ φόδεα, ἀδέλφιμα, τόνα χανό καὶ τόνα ἄρονου. Εἰχάν ἐνα βαβά, καὶ πέρανε. Ἡτο βαβά τους ζηνίν τουν. Εἰχάν καὶ πολά πρόβατα καὶ ἐνα τανά. Εἰχάν καὶ ρυὸ ἄχριμα, τόνα τεξῆ καὶ τάλο παλιό.

"Ενα μέρα τ' ἄρουλον σο χανὸ ε' εἶπε, "'Οσα πρόβατα βοῦν σο τεξῆ σο ἄχρι ταμὸν δαι· ὅσα μβοῦν σο παλιό τασὸν δαι." Σόγρα ούλα τα πρόβατα ἐμβαν σο τεξέ σο ἄχρι, καὶ το τανά ἐμβη σο παλιό σ' ἄχρι. Σόγρα ούλα τα πρόβατα ἐδαν ἄρουλουρμοι, καὶ το τανά ἐμον χαναρμι.
The cat and the dog go; they find the newly made houses, and there they remain. They go in at the window. And at night when the king’s daughter was sleeping, the cat caught a mouse, and said to it, “Either I will eat you, or do you put your tail up her nose.” As she said, thus the mouse did. The king’s daughter sneezed (lit. coughed), and the signet-ring jumped out of her mouth. The cat took it and went off with the dog. They came to the shore of a sea. And there the cat and the dog had a dispute. “I will take the signet-ring,” said he. And the cat said to the dog, “You will see dogs and bark, and let the signet-ring fall from your mouth into the sea, and we shall not be able to get it.” And the dog paid no heed to her words, and the dog took the signet-ring. As they are passing the sea, the dog barked, and the signet-ring fell into the sea. And there the two of them stayed. And a man came there, and pitied them. And he took a fish out of the sea, and gutted it, and gave it (i.e. the entrails, among which the ring would be) to the cat and the dog. The cat said to the dog, “Come, let us go; I have found the signet-ring.” The cat and the dog went to their houses, and they threw that signet-ring into the boy’s bosom. And at once the boy licked the signet-ring. And a dervish came out, and said, “What do you wish?” And the boy said, “I wish the newly made houses.” And at once the houses returned again, into their place.

YOAKIM AVRAAM AND PINELOPI KONSTANDINU.

ARAVAN.

1. The Mad Brother\(^1\).

There were two boys, brothers, one stupid and one clever. They had a father, and he died. This father of theirs was rich. They had also many sheep and one calf. They had also two stables, one new and the other old.

One day the clever brother said to the stupid one; “As many sheep as go into the new stable shall be mine; as many as go into the old stable shall be yours.” Afterwards all the sheep went into the new stable, and the calf went into the old stable. Afterwards all the sheep fell to the clever brother, and the calf fell to the foolish one.

\(^1\) V. p. 281.
'Ετσί ήρθε οινον ναι μοιραστούν βαβά τον τα παρέα. 'Ετσι το ἀφουλων οιάσετε το δανό σοι ιμάμ, ναι γρεψ ενα ουνίκ. Και 'ς ε'το ε' είπε, "Μη τα λές," το να μοιραστούν τα παρέα. Το δανό πήγε σοι ιμάμ, και ήρθε ψήφε το οινίκ. Και ιμάμης 'ς ετό ε' είπε, "Χί ις το δοακτά," είπε. Και το δανό ε' είπε, "Ναι μοιραστούν βαβά μας τα παρέα." Και σο οινίκ μέσα βάφκε μέλ. Σόνιγρα εδωκεν δο, και ήφερεν δο. Σόνιγρα μοιράσταν δά παρέα, και το οινίκ εδωκαν δο σο ιμάμ. 'Αλά το οινίκ ας το είχε μέλ, τα παρέα γιανούσαν σο οινίκ, και πήρεν δα ιμάμης.

Σόνιγρα ετία εμαράν δο το πήρε παρέα. Βρεθόταν δο και εκοψαν το κεφάλι τ, και τίγαν δο 'ς ένα πλέρος. Σόνιγρα εκοψαν τα κεφάλια δλα προβατών, και τίγαν δα σο πλέρος. 'Αργά τ ήρτε κανείς να βρείσσα το ιμάμ, και να ψάλ σο ζαμί. Και το ἀφουλον σο δανό ε' είπε, "Κανείνα μη το λάς," το έφαξαν το ιμάμ. Σόνιγρα ήταν ξαπτιάρε, και άραϊξαν το ιμάμ. Και το δανό ε' είπε, "Ιμάμης σο μότουρ το πλέρος τον." Σόνιγρα ήφεραν κανείνα να κατεβή σο πλέρος και να βγάλ ιμαμού το κιφάλ. Σόνιγρα εκείνο κατέβη, και ήσχεψε να βγάλ κιφάλια. 'Εβγαλ' ένα κιφαλ' δρόσα, γειριμ. 'Εβγαλε κ' ένα άλο' δρόσα, προβάτ. Σόνιγρα ετιά ξαπτιάρε ετιά πηρτήναν δα σο χάτις. Και το ἀφουλον ε' είπε σο δανό, "Χαιδέ, φάλ τα χύρες, κ' έλα." Κ' εκείνο πήγε, φόρτωσε τα χύρες σο ρέι τ, και ήρτε. Σόνιγρα ετία ξαπτιάρε σάλεν δα.

Κ' ετία πήγαν, άνεβαν 'ς ένα όβαχ. Νύχτα ήταν σεράντα κλέφτε. Είχαν ένα δουβάλ ήρες, και γρέβισκαν να τα μοιραστούσιν. 'Ετσι η' ἀφουλον σο δανό ε' είπε, "Τα χύρες ρίγεσ τα και άνεβα," είπε. Κ' εκείνο έριψεν δα, και έπεσαν σα κλέφτε άπαν. Σόνιγρα ούλα βάφκαν τα ήρες, και έφυγαν. "Ενα μαναχό πόμνε σα χύρες ἀπκάτω. Σόνιγρα κατέβαν, κ' εκοψαν το γλώσα τ. Πήραν και τα παρέα και πήγαν.

Κωνσταντίνος Δ. Γεωργιάδης Κυνεζόπουλος.
These two wished to divide their father’s money between them. The clever brother sent the stupid one to the imam to ask for a measure. And he said to him: “Don’t tell,” that they will divide the money between them. The stupid brother went to the imam and asked for the measure. And the imam said to him: “What will you do with it?” said he. And the stupid brother said; “We will divide our father’s money.” And inside the measure he left some honey. Afterwards he gave it to him, and he brought it. Afterwards they divided the money between them, and the measure they gave to the imam. But since the measure had honey in it, the coins stuck to the measure, and the imam took them.

Afterwards these two found out that he had taken coins. They called him and cut off his head, and threw it into a well. Afterwards they cut off the heads of all the sheep, and threw them into the well. In the evening a man came to call the imam, and for him to chant in the mosque. And the clever brother said to the stupid one; “Don’t tell anyone,” that they had killed the imam. Afterwards soldiers came and searched for the imam. And the foolish brother said; “The imam is in our well.” Afterwards they brought a man to go down the well and bring up the imam’s head. Afterwards he went down, and began to bring out heads. He brought out a head. He looked; a goat’s. He brought out yet another. He looked; a sheep’s. Afterwards the policemen took them and led them to the prison. And the clever brother said to the stupid one: “Up! shut the doors, and come here.” And he went; he took the doors up on his back and came. Afterwards the policeman sent them away.

And they went off; they climbed up a poplar-tree. At night forty thieves came. They had a bag of sovereigns, and they wanted to divide them. The clever brother said to the stupid one; “Throw down the doors and climb up,” said he. And he threw them down, and they fell on the thieves. Afterwards they all left the money and fled. One alone was left underneath the doors. Afterwards they came down, and cut out his tongue. They took the money also, and went off.

Konstandinos A. Yeoryadhis Kinezopulos.
ἈΡΑΒΑΝ. 2.
'Ιμμά ἦσυν ἕνα πατιδάχος εἶχε ἱρύ κορὶζα.
"Ενα μέρα τὸν τὸ κορίζ ἐγένε σο σουνί. Ἡ'Iκεί εἶρε ἵνα ναίκα
Καὶ ναίκα κ' εἶπε, "'Ιμμά φείρσε με." Φείρσεν δο. Σώηρα κ
εἶπε, "Ας κοιμηρό λίγο, και δυντέν ἔρδ το φείρσι το λερό, γονασ-
με." Ἡρτε το φείρσι το λερό, και ἐγνωσέν δο. Ἡτίρσεν δο ση
λερό μέσα, και ἐνεν τὴν φείρσι με. Καὶ ἀπεκεῖ σώηρα πήγε σο στίχ
δου.
Τότε πατιδάχος σάλσε και τ' ἄλο κορίζ, νά το ὕση κορίζ
δει. Σώηρα πήγε σο σουνί. εἶρε το ναίκα. Καὶ ναίκα κ' εἶπτι
"Φείρσε με." Κ' ἐκείνο φείρσεν δο. Ναίκα κ' εἶπε, "Ας κοιμηρό
λίγο, και γνώση με, δυντέν ἔρδ το μάβρο το λερό." Καὶ ἐγνωσέν δι
ητίρσεν δο σο μάβρο σο λερό, και ἐπίκεν δο μασ-μάβρο. Καὶ πήγ
σο στίχ δου. Πατιδάχος κ' εἶπε, "Ḳίς σ' ἐπκε μάβρο;" Ἡ'Iκείν
κ' εἶπε, "Πήγα σο σουνί. εἶρα ἵνα ναίκα. 'Φείρσε με,' εἶπε, 'κα
δυντέν ἔρδ το μάβρο το λερό, γνώση με,' εἶπε. Καὶ Ἡρτε το μάβρο
to λερό, και ἐγνωσά το. Ητίρσε με σο μάβρο σο λερό, και ἐνεν
μασ-μάβρο."

'Ἡκείνο ναίκα σώηρα ἐγένε ἀλευρής. Ἡρτε καὶ πατιδάχοιο τι
στίχ, και ἠγρέψε λόγο φωμί. Καὶ το κορίζ κ' εἶπε, "Ἐτά μ' ἐπίκ
μάβρο," εἶπε. Καὶ ἐμβασέν δο σο χάτις. Ἡ'Iκείνο δύρπισέν δο κα
ἐφυγε. 'Ἀπεκεί σώηρα πάλ τ' ἐμβασε πατιδάχος σο χάτις.
Κωνσταντῖνος Χ. Κυριακίδης.

ἈΡΑΒΑΝ. 3.
'Ιμμά ἦσυν ἕνα ναίκα και ἕνα ἄνδρα. Ἡ'Iκο ἄνδρα πήγε σο
σουνί να σωφόρη δήημα, να τ' ἄφων δεί. "Ὡς τα σωφόφ και
στεκεται', ἠβρεν ἵνα ζουτί. Ἡ'Iνοιζέν δο, και σο φοτί απέσω ἠβρε
ἕνα ὀφίρ. Το ὀφίρ ε' εἶπε σο χερίφωνα, "Νά σο φάω." Καὶ ἀρωπος
ε' εἶπε, "Ἀπερά ἂς περάσουν τρία χαιβάνια, και τα τρία ἀμ πούν.
'φά με,' καὶ ὅυνα ἐκτότε φά με."  

1 V. § 381.
2. The Two Daughters\textsuperscript{1}.

Once a king had two daughters. One day one of his daughters went to the mountain. There she saw a woman. And the woman said; "Just louse my head." She loused it. Afterwards she said; "Let me sleep a little and when the red water comes, wake me." The red water came, and she woke her up. She dipped her in the water and she became all red. And after that she went to her house.

Then the king sent his other daughter also to make her red, he thought. Afterwards she went to the mountain. She saw the woman. And the woman said; "Louse my head," and she loused it. The woman said; "Let me sleep a little, and wake me, when the black water comes." And she woke her. She dipped her into the black water, and made her jet black. And she went to her house. The king said; "Who made you black?" She said; "I went to the mountain. I saw a woman. 'Louse my head,' she said, 'and when the black water comes, wake me,' she said. And the black water came, and I woke her. She dipped me into the black water, and I became jet black."

That woman afterwards became a beggar\textsuperscript{2}. She came also to the king's house, and asked for a little bread. And the girl said; 'She made me black," said she. And he put her into the prison. She escaped thence by a hole, and fled. After that again the king put her into the prison.

\textbf{Konstantînos Kh. Kiriakîdhis.}

3. The Ungrateful Snake, the Fox and the Man\textsuperscript{3}.

Once there were a woman and a man. The man went to the mountain to gather sticks for them to burn. Whilst he is gathering them, he found a box. He opened it, and inside the box he found a snake. The snake said to the man; "I will eat you." And the man said; "Let three animals pass by here, and if three say, 'eat me,' then eat me."

\textsuperscript{1} V. p. 265, under the heading \textit{Virtue Rewarded.}

\textsuperscript{2} I.e. a religious mendicant, the female counterpart to the wandering dervish. It is the favourite disguise in the \textit{Arabian Nights} of old procuresses who obtain an entry into respectable houses by means of the reverence paid to their assumed character.

\textsuperscript{3} V. p. 245.


1 The ἀ is non-dialectic; v. § 106.
2 The -ς of ἀλόγατα dissimilated with the following d (§ 103). The ag. verb may be a Turkism.
First a camel passed by. The snake said to the camel; "I was here inside the box; this man uncovered me. Am I to eat him? am I not to eat him?" The camel says; "As for me, when I was in my fresh youth, my master used to load me with burdens and weights. Eat him and let it be."

Afterwards a buffalo also passed by. The snake says to the buffalo; "I was here inside the box. This man uncovered me. Am I to eat him? am I not to eat him?" The buffalo says: "Is there any fitness in kindness to man? As for me, when I was in my fresh youth, I caused my master to win money. Eat him and let it be."

Then there came the third animal, a fox. When the fox came there, she holds up three of her fingers, and the man took her meaning, three fowls. And the man held up his ten fingers, to say ten fowls. The snake says to the fox; "I was here inside the box. This man uncovered me. Am I to eat him? Am I not to eat him?" And the fox says; "You can't get inside that box." And the snake coiled itself up; it went into the box. And the fox said to the man; "Shut up the lid of the box." And he shut it up. The snake could not come out any more.

And the man went to bring the fowls. He went to his courtyard. He was making the fowls fly about. His wife said; "Why are you making the fowls fly about?" And he told her everything that had happened. And his wife said; "Instead of taking away ten fowls and the fox eating them, fill a bag with dogs, and let them eat her up." And the man filled a sack with dogs, and took it off to the fox. The man says to the fox; "Come and eat them." And the fox says; "Let them go, and I will eat them." And the man left them. And the dogs looked round them, and saw the fox. They ran after her. The fox ran away, and the dogs could not catch her. The fox went to a place and there was meditating on what she had suffered.

**Theokharios N. Persidhis.**

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1 The numbers in the text, three and ten, should be transposed. The fox opened the bargain with the suggestion of ten fowls; the man beat her down to three, and the fox then closed at his price.
Σόφρα ἐμαχέν δο μάνα τ, καί ἤρτε καί λέχ, "’Ελα, ἂ σε λούσω." Παιρταίν δο κουμάδα σο δεψί. Ρίφιςε το κάτω. Σόφρα δέν γμαφτου τ το κορίς σο πατίδαξιο το παιρί. Σόφρα πατίδαξιο το παιρί πιάσε το γαθ'. παιρταίν δο 'ς το σπίτι. Σόφρα νά το φάξη τουν. Σόφρα το γαθ' είπε πατίδαξιο σο παιρί.


'Αναστάσιος 'Αξαρλιος.

ΓΗΒΥΡΖΟΝΟ. 2.

"Ενα πατίδαξε εἰχε τρία παιρία. Τα ρύο δικιόειν δα. "Αν το μικρό νά το δικῦ. Πέτασαν ἀνα γούρα: εἰπέε ς ἐνα βάρτλακα. Το βάρτλακα τουλουσουμλο χτου. Πατίδαξιο το παιρί παι- νίκε σο σεράχ. Το βάρτλακα βγαίνινκε ἂς το γαβί τ' νύκτοτουν ἐνα Θουνία Γϋζελ. Φουκάλινε, Ψήνινκε, ἔμβα σο γαβί τ. Πατί- δαξιο το παιρί γείρεν δο, καί εἴπεν σο πατέρα τ. Πατέρα τ' φορώνεν δο καί γρεβίδακε νά το πάρ.


 Afterwards her mother heard of it, and came, and says, “Come, let me wash you.” She takes her close to the sea; she throws her over. Afterwards she gives her own daughter to the king’s son. Afterwards the king’s son took the stag; he brings it to his house. Afterwards he was about to kill it. Then the stag said to the king’s son, “Loose me for once; let me go and come again.” He looses him. He goes to the sea and says, “Sister, the knives are being sharpened to kill me.” Then the girl says, “What can I do? the fish has swallowed me.” Afterwards he went to the king’s son. “Loose me, let me go and come again.” Again he looses him. And he says, “The knives are being sharpened to kill me.” Afterwards the king’s son saw him, and says: “What is there there, that you speak thus?” He did not tell him. Afterwards the king’s son said, “I will kill you, if you do not tell.” Afterwards the stag said, “It is my sister.” “What sister have you?” He said, “Your own wife.” Afterwards the king’s son took fishermen to catch the fish. They caught the fish, and brought out the girl.

ANASTÁSIOS AZARÍFU.

2. The Frog Bride1.

A king had three sons. He married two of them. He will marry the youngest. They threw a lot. It fell on a frog. The frog was enchanted. The king’s son used to go to the palace. The frog used to come out of her skin, and become a Fair One of the World. She used to sweep, to cook, go into her skin again. The king’s son saw her, and told his father. His father was jealous that he wanted to marry her.

The king said to his son, “I have three matters. If you bring me them, I will give her to you. From the meadow you must bring three cucumbers.” The boy goes to the river and cries, “Quack, Quack! He wants three cucumbers.” She gives them. He takes them to his father.

He asked for a little tent. “All my army must find space in it, and the half of it must be left to spare.” The boy goes to the river, and cries, “Quack, Quack! I want a little tent.” She gives it. He takes it to his father.

1 V. p. 269.
Εἶπε, "Ἀνα τεκλήρεν ὦν σουφρά, νά το χτιθε, και νά ἀνοιγῇ." 
Τὸ παιρί παίν σο δάχ, και εὐχαριστῶ, "Βάκ, βάκ, ἀνά. Ἰρέσεω ἕνα σουφρά." Ἐκεῖνο ἐδωκέν ὁ. Πηρπήν ὁ σο σο πατέρα τ. 
Πατέρα τ' πέραν. Τὸ κορᾶς ἐκαψέ το γαβί τ και ἐννε ἕνα Δουνά Γυξέλ. Ὅλασαν, ἐπαίζαν, και ἐπκαν πάλ γάμος. 
'Αβραάμ Θεολόγου.

GHÚRZONO. 3.

'Σ ἐνα μάγαρα ἦσαν σεράνδα κλέφτε. Ἐτμά παίνιδαν κα' ἐρχόσαν. σάινουζαν νομάτε. Και ἐτμά νομάτε πήγαν σο πατι- 
δάχο, και λέϊδαν ὅ. "Ἡμείς δ' να πολκουμ;" Τότε πατιδάχοσ σάλσε ἐνα πολύ ἀσκέρ, να σκοτώςουν τα σεράνδα κλέφτε. Ἐτμά 
ἀσκέρ πήγαν, κ' ούλα κλέφτε σκότωςαν ὅ. Τότε πατιδάχοσ 
σάλσε ἐνα ταβούρ ἀσκέρ, γιά να σκοτώςουν τα σεράνδα κλέφτε. 
Τότε σκοτώςαν κ' ἐτμά ἀσκέρ. Τότε πατιδάχοσ εἰχε τρία κορίζα. 
Το πατιδάχοσ ἐκάκε, διὔνωνίζε, ὦγαλ αν σκοτώς τα κλέφτε.
Τότε ἦρτε τόνα το κορᾶ σο πατέρα τ. "ῌ διὔνωνίζειν, 
πατέρα;" Τότε πατέρα εἰπε σο κορίζι τ. Τότε το κορίζι 
πήρε· εἰπεν ὅ σο πατέρα τ, "Ῥόξ, με σεράνδα κορίζια και 
σεράνδα ἀλόγατα και σεράνδα σατούρα." Τότε το κορίζ πήρεν 
ὅ, και πήγε γιά να σκοτώς τα κλέφτε. Ξύφτασαν σο βουνί, 
κ' ἐκεί σάλσαν τ' ἀλόγατα σο βουνί. Πατιδάχομο το κορᾶ ἦρτε. 
Στάγη σο τυρπί ὁμβρό, και δο δύγαωναν, σκότωνιν ὅ. 
Τότε πλέμνη ἕνα μαναχό, κ' ἐτό ἕβη γιά να τρανίζ δ' ἐνναν δ' ἀλα τ' 
ἀρχαδάσα τ. Ἐτό ὅξ ἦτον σο τυρπί, ἐκουρμε και τοῦτο τ το 
κεφάλ τ. Πλέμνη ἕνα χατρά να κοκπ. 
Τότε ἐτό σὐρινί σὐρινί 
ἐπήγε ἐκεί σο σπιτί τ' και ἐκεί ἦβρε ἕνα διούς μαχλαμ. 
Γράφθαζεν 
δο σο γουργού τ, και γιάροσε. Και ἦρτε,—φόρος ἕνα ὄλα σο 
γουργού τ,—και να σκοτώς πατιδάχομ το κορᾶς. 
ἔβην ὅξω, 
και δον δο ἦβρε. Πήγε σο πατιδάχο, και εἰπεν, "Να πάρω το 
κορίζις." Τότε πατιδάχοσ ἐδωκε το κορίζι τ, και σάλσε ἐργά 
ταβούρ ἀσκέρ, γιά να μή ἐννουν ἕνα σέχ. 
Τότε ἦρταν στρατοῦ 
σ' ὀλταλόγ, κ' ἐτό κλέφδης τόνα το ταβούρ σάλσεν δο ὀπίσω. 
Πλέμνη τόνα το ταβούρ. "Ἀμα ἄφτασαν σο μαγαρά, σάλσε και 
τ' ἀλο το ταβούρ.
He said, "(I have) another matter: a napkin,—when I tell it, it must be spread." The boy goes to the river, and cries, "Quack, Quack! I want a napkin." She gave it. He took it to his father.

His father died. The girl burned her skin, and became a Fair One of the World. They made music, played, and made a marriage.

**AVRAÁM THEOLÓGHU.**

3. *The Robber and the Princess*.

In a cave there were forty robbers. These used to go and come. They used to strip men. And these men went to the king, and were telling him. "For us, what are we to do?" Then the king sent a great many soldiers, to kill the forty robbers. These soldiers went, and the robbers killed them all. Then the king sent another regiment of soldiers to kill the forty thieves. Then these soldiers also were killed. Then the king had three daughters. And the king sat pondering, how he shall kill the robbers.

Then one daughter came to her father; "What are you pondering, father?" Then the father told his daughter. Then the daughter took and said to her father, "Give me forty girls and forty horses and forty knives." Then the girl took them and went to kill the robbers. They reached the mountain, and there they let their horses loose on the mountain. The king's daughter came. She stood in front of the hole, and killed as many as came out. Then there remained one only, and he came out to see what had become of the rest of them, his companions. Whilst he was in the hole, she was hacking at his head also, and it was all but cut off. Then he dragging himself along went to his house there, and there found a bottle of medicine. He anointed his neck with it, and cured it. And he came,—he wore a cloth on his neck,—and will kill the king's daughter. He went out, and did not find her. He went to the king, and said, "I will marry your daughter." Then the king gave his daughter, and sent two regiments of soldiers to prevent their union. Then they came to the midst of the army, and the robber drove one regiment back. There remained the other regiment. When they reached the cave, he drove away the other regiment also.

\[ V. p. 248. \]
Τότε σόφρα ἑτο κλέφδης πήρε το κορί β' ἔδεσεν δο ἃς τα μαλιά τα χαϊδρία. Τότε ἐτο κλέφδης πήγη σο Κάστρο, νὰ φέρ ἐνα ζώ. Πήγη, και ἤφερε το σίς. Τότε τράνσε σο βατουλα πτ, να ἔμπρ χα κιρβή, νιά να κάνεγ το κορί. Τότε είπε σο κορί να σωρόψε ξύλα. Τότε το κορί σώραψε επαξί α ξυλε, και είραν το κορί. Τόνα δεπείκες ἢ του κουφίος και τόνα ζυφίλο. Το ζυφίλο είπε σο κορί, "Ἐρά ἐν ἐνα ζωγλάχ." Και τότε πήγαν, και τράνσαν ἢ βραν ζων κορί, Σοννά Γύζελή. Τότε το ζυφίλο πήρε το κορί, ἐμασέν δο ςο ζουβάλ, τηρήθην δο σο χορί.

"Ως το παράπαινδε, ρανζουλάκε το κλέφδης. Ράκεν δο, ἀπαυν ἔρχουνα. Τότε κλέφδης πήγη, τράνσε δο μάγαρα· το κορί δέν τους. Πήγη πάλι ὁπίσω· ράκε σα δεπείκε. Τότε δεπείκε πάρ πήγαν. 'Ετό κλέφδης ζεγθέρσε. Σταλνό τ πήγε· τράνσε σα ζουβάλα. Και το κουφό το καμήλι δουρλανδουρτζεν δο σ' ἄλα σα καμήλ μέσα. 'Ετό κλέφδης πήγη, τράνσε· πάλι το κορί δέν τους. Πάλι ζεγθέρσε σα δεπείκε. Σταλνό τ δεπείκε πάρ στάχαν. Και τράνσε πάσα σουβάλα, και δέν το ἢβρε.

'Ετε'α δεπείκε πηρήγαν δο το κορί β' ζ gué γαρά. 'Ετο γαρά γαρά ἐκρυψεν δο το κορί β' σο στίδε τ μέσα. Σόρντεδαν ἐραν δεπείκε· πηρήγαν δο σο πατιδάχο. Και πατιδάχος ἐδωκεν δα πολά παράγμα. Σόρντεδαν πατιδάχος διώσον δο ζας ζας πατιδάχιο νταρί. Το κορί είπε σο βαβά τ, ἢ 'Αν με ακίνης, σο στίδ κονδά να δακής εν τ ἀσλάνης και κατράνης." Το κορί και ἅντε τ ζίς κοιμόσαν, ἤρτο το κλέφδης, γιά να πάρ το κορί. Κονδά τ ἰσφερε και ἐλύθ χώμα. Πέτασεν δο σο ἅντε τ ἀπάνω, και πήγε το κορί να ἱπάη. "Ω πήγαινε, το κορί δίσε το ἅντε τ, γιά να ἰπεκριεν να σκοτόξ κο κλέφδηνα. Τότε το κορί, ζίς πήγαιναν,—σο χύρα κονδά ήτον ζα σοτάρ, και πήγε σα χέρια τ, κ' ἐκουρή κλέφδηνο το κεφάλ. Και ἐδώκεν δο σο ἀσλάν και σο καττάν και ἤφαν δο.

Κυριακός Νικολαού Τουρσουνίδης.
Then afterwards that robber took the girl; he tied her by her hair to the rafters. Then the robber went to the Castle to get a spit. He went and brought the spit. Then he looked in his pocket, to find a match to burn the girl. Then he told the girl to collect wood. Then the girl collected wood. After that camel-drivers passed by, and saw the girl. One camel-driver was deaf, and one was blind. The blind man said of the girl, "Here is a voice (?)". And then they went and looked, and found a girl, a Fair One of the World. Then the blind man took the girl; he put her into the saddle-bag; he brought her to the village.

Whilst he was bringing her, the robber met him. He asked, whence they are coming. Then the robber went on; he saw the girl was not in the cave. He went back again; he questioned the camel-drivers. Then the camel-drivers went away again. The robber called to them. After a little he went and looked in their bags. And the deaf man's camel they were putting in the middle of the other camels. The robber went, looked; again the girl was not there. Again he called to the camel-drivers. After a little the camel-drivers again halted. And he looked in every bag, and did not find her.

Those camel-drivers brought the girl to a witch-wife. The witch-wife hid the girl inside her house. Afterwards the camel-drivers came; they brought her to the king. And the king gave them much money. Afterwards the king married her to the son of another king. The girl said to her father, "When you give me in marriage, leave a lion and a panther near the house." When the girl and her husband were sleeping, the robber came to take the girl. With him he brought also churchyard earth. He cast it upon her husband, and seized the girl to go away. As she was going, the girl nudged her husband, for him to get up to kill the robber. Then, as they were going, near the door there was a knife, and the girl took it in her hands, and cut off the robber's head. And she gave it to the lion and the panther. And they ate it.

KIRIAKÓS NIKOLÁU TURSUNÍDHIS.

1 In all the neighbouring villages the Castle (στὸ Κastelo) means Nigde, which is the market town and administrative centre of the district.
2 The earth from the grave of a dead man, which plays a part also in the story from Cyprus, quoted p. 249, is the Levantine equivalent of the "Hand of Glory." It does not open doors, as far as I know, but it is supposed to produce the same effect of throwing the victim into a deep sleep.
GHÚRZONO. 4.

"Ενα μέρα ἦσαν ἐργὸ δυνάσε, τόνα ξερίν καὶ τόνα φουκαράς. "Ενα μέρα ἤνεβη σο δώμα, καὶ κάμνισκε κλωχάρα. 'Απο χαρδού σε Μονχάηρ Ἀρχάγγελο εἴρε εἶνα διράκ. Καὶ πήρε το κλωχάρα τι, καὶ πήγε, καὶ ἕκασσε σο διράκ χαρδού, καὶ κάμνισκε ρόκα. Σόνγρα δαγκάλσαν ἄγοκα; καὶ εἶπαν σο' ἐτό σο ναίκα, "Ωι κάρεσαι ἐροῦ;" "Να κάμω κλωχάρα, καὶ νά το πουλήσω σο Κάστρο, καὶ νά πάρω σα φόάχια λόγο ψωμί." Σόνγρα εἴπαν σο' ἐτό σο ναίκα, "Ανοιξε τον γόφλο σ;" Σόνγρα ἄνοιξε τον γόφλο τι. Καὶ εἴπε, "'Οσο να ὑπάσ, μή τα τρανῆς; κόνο τα ἃς το καπνί κάτω, καὶ ὡς ταχύ σαβαχδάν μή τα τρανῆς." Ταχύ σαβαχδάν ὑκωκή, καὶ ἤβρε λήρες.

Ζήλεψε καὶ τ' ἄλο ὄννυφσα. Πήγε κ' ἐτὸ σο δώμα, καὶ κάμνισκε κλωχάρα. Σόνγρα δράνσε χαρδού σε Μονχάηρ Ἀρχάγγελο, καὶ εἴρε ἐνα διράκ. Πήγε ἐτὸ ἐκεί, καὶ ἕκασσε σο διράκ χαρδού. Σόνγρα δαγκάλσαν ἄγοκα; Καὶ εἴπαν σο' ἐτό σο ναίκα, "Ωι κάρεσαι ἐροῦ;" "'Ηρτα νά κάμω κλωχάρα, καὶ νά το πουλήσω σο Κάστρο, καὶ νά πάρω ψωμί σα φόάχια." Σόνγρα εἴπαν, "'Ανοιξε τον γόφλο σ;" Ηνοιξεν τον γόφλο τι. Καὶ εἴπε, "'Οσο να ὑπάσ, μή τα τρανῆς; κόνο τα ἃς το καπνί τι κάτω. Ταχύ σαβαχδάν δράνε τα." Κόνωσεν δα ἃς το καπνί τι κάτω, καὶ ταχύ σαβαχδάν πήγε, καὶ τράνσεν δα: ούλα ἑαρτάκες, ξίγρες, ὄψυρα, χελώνες καὶ ἄλα.

Σοφία Ἐλεφθερίου.

ULAGHÁTSH. 1.

'Ανδρα νάικα ἐγιόγκαν δώμικα καφάγα. Οι φόεα τ' ἐπαν κι, "Βαβά, ἐμεῖς να πάρουμ το κεφάλ μας, να πάμμα τα πλάγια." Εἴπαυν
4. The Two Brides.

One day there were two brides, one was rich and one poor. One day she went up on the roof and was spinning. Opposite her at Michael the Archangel she saw a light. And she took her spindle, and went and sat facing the light, and was spinning with the distaff. Afterwards the saints dispersed, and they said to the woman, "Why are you sitting here?" "To spin, and to sell it at the Castle, and to get a little bread for the children." Afterwards they said to the woman, "Open the bosom of your dress." Afterwards she opened her bosom. And he said, "Whilst you are on your way, do not look at it. Pour it out below the chimney, and do not look at it until the morning." In the morning she rose up and found gold coins.

And the other bride was jealous. She too went on the roof, and was spinning. Afterwards she looked to Michael the Archangel opposite, and saw a light. She also went there, and sat facing the light. Afterwards the saints dispersed. And they said to the woman, "Why are you sitting here?" "I came to spin, and to sell it in the Castle, and get bread for the children." Afterwards they said, "Open the bosom of your dress." She opened her bosom. And he said, "Whilst you are on your way, do not look at it. Pour it out below your chimney. In the morning look at it." She poured it out below her chimney, and in the morning she went and looked at it. It was all frogs, toads, snakes, tortoises and other creatures.

Sophía Eleftherīu.

Ulaghátsh.

1. Little Snow-white.

A man and his wife had twelve sons. His sons said, "Father, we will take ourselves off; we will go to the mountain." They

1 V. p. 254.
2 The text here is "spinning with the klokhāra," the cross-shaped spindle used for spinning wool and cotton. The distaff (rōka) mentioned below is used in spinning flax, the spindle used with it being the ordinary type (adhrākhi) weighted with a whorl. Flax is no longer spun locally, and this disuse accounts for the confusion of the two operations in the text. See in glossary κλωθάρα and rōka.
3 An old church on the hill which rises to the east behind the village.
4 I.e. Nigda. See note above, p. 345.
5 V. p. 269.
κι, "Έγερ, δι γενής, ένα κορί [ne], δάκ δα ένα μπάμι, Να ερτομυ. "Έγερ, δι γενής, ένα παι [ve], Να ερτομυ δε νε. 'Απαπέρα να τρανύσουμ. "Έγερ τύφε κε, να ερτομυ δε νε." 'Απαπέρα τράνσαφ κι δο τύφε κε, να ερτονυ δε νε. Δο πλαί έπικαι ένα πολά κονάκια.

'Εκοι' τρωισεγαν, γυνισεγαν.

Σόφα δο κορίς èπε κι, "Μάνα," èπε κι, "καρδάδα δεν χω μού;" èπε. Μάνα τ èπε κι, "Έγοικες δύσκοκα καρδάδα: επέραι δο κεφάλι τ, και αφηκαν, πήγαν."

Do κορίς èπε κι, "Γώνα να πάρω το κεφάλι μ, να πώ γώ το πλάι."

"Επερεν δο κεφάλι τ, και πήγε δο πλάι. 'Εκοι τράνσο, εκεί εν ένα πολά κονάκια. "Έμη τα κονάκια μέσα, κιρύστε το γκασδό πίσω. Τράνσε κι το μέδιαν εν ἄβια. "Ενθοσεν δα, γμάρωσε τ εφαν δα, δ' αλα αφηκέν δα, σύλεε, σύτσερε, εμη μέσα το γκασδό. "Ηρταν, τράνσαν δα καρδάδα τ σύτσεμιδα. "Επαγ κι, "Τίς δο φκάλος;" Τώνα το καρδάς èπε κι, "'Ας πάμ, βακαλόμ τίς νε τότ."

Πήγαν τ' ἄβια πάλι. 'Εφεραν ἄβια. Δο κορίς ἀπ το γκασδό πίσω εβγήθα. Δ' ἄβια επισέν δα, εφαν δα, γαι γμάρωσα τ αφηκέν δα.

'Ηρταν δα καρδάδα, γαι ἔπαν, "Τίς νε ιτό; τώνα μας α σταμ' ἰγμού." "Εν δο μέα δο καρδάς ἔσταγε. Γύτνωσε. Σόφα δο κορίς ἐβγήθα, σύλεε, σύτσερε, δ' ἄβια γμάρωσε τ πάλ εφαν δα, εμη δο γκασδό πίσω. Σόφα ήρταν δα καρδάδα. Ούγιάνδεραν το καρδάς τ. ἔπαν κι, "Τίς τον ιτό;" ἐκεινό ἐπε κι, "Χαβάρ δεν ἰγμά, άμκε γύτνωσα."

Σόφα δα καρδάδα ἔπαν κι, "'Α σταμ' δο ὁρτανιά. "Εκεινό γαι γύτνωσε. Δο κορίς πάλι ἐβγήθα, σύλεε, σύτσερε, δ' ἄβια εφαν δα γμάρωσα τ, αφηκέν δα. Σόφα ήρταν δα καρδάδα, και ἔπαν, "Τίς τον ἐκεινό;" 'Εκεινό ἐπε κι, "Χαβάρ δεν ἰχω, άμκε γύτνωσα." Σόφα εστάγε δο μικρό. "Ἀπ πα τε ψέματα γύτνωσε τα μάτια τ τράνσαγαν. Δο κορίς ἐβγήθα να γυό τ' ἄβια ήτον. "Ο γύνισε τ' ἄβια, δο παι όπηκόγε, ἐπισέν δο ἀπ τα μαλλά τ, γαι
said, "If, when you have a child, it is a girl, put up a flag, for us to come. If, when you have a child, it is a boy, we would not come. From over there we shall see; if [the sign be given with] a gun\(^1\), we would not come." From over there they saw that [the sign was given with] a gun, for them not to come. In the mountain they made many houses. There they used to eat and cook.

Afterwards the girl said, "Mother," said she, "have I no brothers?" said she. Her mother said, "You used to have twelve brothers. They took themselves off, and left us, went away." The girl said, "I too will take myself off; I too will go to the mountain." She took herself off, and went to the mountain. There she looked; there are a great many houses. She went into the houses. She hid behind the cushions. She saw that in the yard is some game. She cooked it, ate half of it, left the rest, cleaned up, swept, went in again among the cushions. Her brothers came. They saw that the place had been swept. They said, "Who has swept it?" One brother said, "Let us go, let us see who this is." They went hunting again. They brought back game. The girl came out from behind the cushions. She cooked the game, ate it and left half of it.

The brothers came and said, "Who is this? Let one of us remain here." The eldest brother remained. He went to sleep. Afterwards the girl came out, cleaned up, swept, again ate half the game, went in again behind the cushions. Afterwards the brothers came. They woke up their brother. They said, "Who was this?" He said, "I had no knowledge, because I went to sleep." Afterwards the brothers said, "Let the middle brother remain." He too went to sleep. The girl again came out, cleaned up, swept, ate the half, left it. Afterwards the brothers came and said, "Who was it?" He said, "I have no knowledge, because I went to sleep." Afterwards the youngest brother remained. He pretended to go to sleep; his eyes were on the watch. The girl came out; she would have cooked the game. Whilst she was cooking the game,

\(^1\) It is a common practice in the Levant to let off firearms on occasions of rejoicing, and the birth of a son is often thus heralded (see Bent, The Cyclades, p. 180; Ferriman, Home Life in Hellas, p. 139). Although women do most of the work both out-of-doors and in, the birth of a girl is not an occasion of rejoicing, for when she reaches the early marriageable age of these regions she must be provided with a dowry and then works of course for her husband's family. She is thus an expense without being any considerable economic asset to her parents.
I have to omit about 17 words, the general sense of which is given in the translation.
the boy rose up. He caught her by the hair, and said, "Are you an In or are you a Jin?" She said, "I am neither an In nor am I a Jin. Whoever he was who begat you, he also begat me." Afterwards her brothers came. They said, "Who are you?" they said. She said, "Whoever begat you, he also begat me. I am your own sister." Afterwards they all ate and drank.

They used to go hunting. The girl used to cook. They used to eat. They had also a...[The girl broke her oven and had some difficulty with the fire, and asked her neighbour for fire. She went; she said to the woman, "Give me a little fire. Afterwards, if you come to the house, whatever you desire, I will give you." The girl brought the fire. She cooked the food, and they ate. The woman came, and said, "Open the door. If you don't, I will break it." The girl was frightened; she fainted. Her brothers came, and said, "Why is your face pale?" She said, "A woman came and frightened me." Her brothers hid themselves. The woman came and said, "Beware!, I will break your door." The brothers came out. They seized the woman; they killed her like a dog.

The girl, one day when she was sweeping the courtyard, trod on a bone, and fainted. Her brothers thought she was dead. They gave her to the camel-drivers. They said, "Let us give her to you. Do you give us corn." They took the girl; they went away. The camel-drivers said, "Let them come, and let us give them the corn." Afterwards they took the girl away. When they took her to bury her, they saw that there is a bone in her foot. They took it out. The girl came to her senses. Her brothers came to take the corn. When the girl saw her brothers, she recognised them. Afterwards the brothers could not recognise the girl. She threw a knucklebone underneath the camel and said, "Knuckle bone, knuckle bone! I recognised my brothers; they could not recognise me." Afterwards the camel-drivers told them, and they recognised her. They took their sister away. They ate; they enjoyed their health.

Andónios Papa-Lázárú.

1 V. p. 299, note 2, and λ in glossary.
2 Cf. the Kabyle variant cited p. 270.
3 The translation is modified.
4 The translation is uncertain, but the words would seem to be something said by children playing a game.
ULAGHÁTHSH. 2.

'Andra vàika ĝuĩgaŋaŋ ña paĩ. Do paũ t ĝiĩdé ña ñaðrág. Më do ñaðrág kloĩńšá. Máná t ĝëpe ki, "Paĩ m, ĝëpe ki, "Ame to baβá s kouńdá." 'Iðá źp do lañísę, to ñaðrág taoláte. Máná t ĝëpe ki, "Má ińá do xatém gyoñoñúk, gai ĝëme do baβá s."

Do paũ t̮p paĩiĩdígë, ñpápísò t ĝríte gai do ñaðrág. To paũ ĝëpe ki, "Pouŋgi na þás;" Do ñaðrág ĝëpe ki, "Na pò wo gai, ińú ñpñoŋgi paınëis." 'Ekeiíño ĝëpe ki, "Na pò wo do baβá m." Do ñaðrág ĝëpe ki, "Gò na pò, ĝëpe.


'Heton ña Duwú vá Gùxèlë. Kréií̄gev do ñtô. Do baβá t ĝëpe ki, "'Oṃ dëp cé kaeñis dëm bòrse vo pár, g' ińú vo párñís mé;" Do paŋy ĝëpe ki do baβá t, "Do ñaðrág maś bòrse vo fér." 'Apekoñ biísse do ññgoñ, và pñ게.

"Otp paĩiĩdígë, ñt̮v ña pòla qaronjáŋma. "Ėpëe ki, "Tìleída ñt̮i kréś. và se dëkōw." Do paũ ĝëpe ki, "'Eva ñé dë kréw." Do qaronjá ĝëpe ki, "'Ap vo qanánté m ñpår ña qanánt. 'Ese níŋ çaíñ iñlañíŋu." {Pñge, pñge g' ñllò ló tòtpoš, gai ñkoñ chàŋ.}

2. The King's Son and his Treacherous Servant.

A man and wife had a son. The boy had a servant. He used to go about with the servant. His mother said, "My son," said she, "go to your father." Whilst she was saying this, the servant was vexed. His mother said, "Take this signet ring, and go to your father."

Whilst the boy was on his way, behind him came also the servant. The boy said, "Where are you going?" The servant said, "I will go wherever you go." He said, "I will go to my father." The servant said, "I will go," said he.

As they were on their way, they became thirsty. The boy said, "Go down into the well, and bring water, and we will drink." He said, "I cannot. You go down." "But if I go down, you will pull me up again." The boy went down. He brought up water. They drank. The servant did not pull him out. If you give me the signet ring, I will pull you out. But when you go to your father, don't say, 'It is mine.' Take an oath." They went to his father. The servant said, "Father," said he, "this is our servant," said he. "Let him stop with us," because the servant was his son.

There was a Fair One of the World. He desired her. His father said, "Until now no one has been able to get her in marriage, and will you get her?" The boy said to his father, "Our servant is able to bring her." Then he mounted the horse and went off.

As he was on his way, there were a great many ants. He said, "Ask what you want. I will give it." The boy said, "I don't want anything." The ant said, "From my wing take a feather. You will need it." (He went, he went a little space further, and there he died.)

He went to a village to take the Fair One of the World. The elder said, "Here," said he, "is a trial (?). If you perform it, you shall take her. If you don't perform it, the executioner shall cleave your neck." The elder said, "A half-measure of rye and a half-measure of ." He performed it. He threw the ant's wing into the middle of it, and it was set in order. He took the Fair One of the World. He brought her to his house. He gave her to his

1 V. p. 268.  2 Lit. from my wing take a wing.  3 The narrator grew tired and wanted to end the tale.

'Αντώνιος Παπα-Δαξάρου.

ULAGHÁTSH. 3.

"Ενα βαβάς ήταν τρία παιά και τρία κορίδια και ένα βαβά. Ἰτό το βαβά ἐνα μέρα χασταλάνσε, και ἐγκήρσε το μικρό το παι, γαι ἔπε, ""Οτια χάνομαι," ἔγιν, ""οτις ἐρεται, δές το δα κορίδια· πούλ δα."


Σόναδαν ἱώσαν δ' ἀλόγατα, και πήγαν. 'Ηρται ένα ζονάς ἐκού. Τα ἑρό δα καρδάζα ἑβγαν δο ζοναί, και το μικρό το καρδάζ ζεμασάν δο δο στάβλο, και να φυλάξ τα ἀλόγατα. 'Ιόκα έφαραν δ' όδα ψωμί. Το καρδάζι τ δέν δο εξεθέροσαν. "Εννε γιάρα γεζέ, και ἦρτε ἐνα δέβ. Το δέβ ἐμ το στάβλο, ἁλά το παι φόγε. Σόνα μέ το ζαμά τ σκότωσον δο ἐκού το δέβ. "Εννε σαβαχλάν· πάλ πήγαν ένα ζονάς. 'Εκού πάλι ἑβγαν καρδάζα τ δ' όδα. 'Εκού έφαγαν, ἐπιαν, και το καρδάζι τ δέν δο εξεθέροσαν. Σόνα πάλι ἐνέ γιάρα γεζέ, και ἦρτε ἵκυδάλθε δέβ. Δο παιγί ἵτο σκότωσον δο. Σόνα ἐνέ πάλι σαβαχλάν, και πάλι πήγαν ένα ζονάς. 'Εκού έφαγαν, ἐπιαν· το καρδάζι τ δέν δο εξεθέροσαν· δού σείλ ἦρτε ἵκυδάλθε δέβ. 'Εκείνω πάλ δο παι γεβέρτσεν δο.

father. To his father he said, "Father," said he, "I," said he, "am your son, and that one is your servant." Afterwards he took in marriage the Fair One of the World and they lived happily.

ANDÓNIOS PAPA-LAZÁRU.


Once there were three boys and three girls and a father. The father one day fell ill, and called his youngest son and said, "My son, when I die, whosoever comes, give him the girls; sell them."

First came a dervish. He said, "I ask for your eldest sister." He gave her. Afterwards came yet another dervish. He gave him his second sister. Afterwards came yet another dervish. He gave away also the youngest girl. It became evening. His other brothers called the youngest boy. He said, "Where are the sisters?" said he. And he said, "I have sold them," said he. They became angry, and struck him.

Afterwards they mounted the horses and went away. They came to a house in that place. The two brothers went forward to the house, and they put the youngest brother into the stable, to look after the horses. They ate bread in the room. They did not call their brother. It drew to midnight, and a Dev came. The Dev went into the stable, but the boy took fright. Afterwards with his dagger he killed that Dev. It became morning. Again they went to a house. There again his brothers went to the room. There they ate, they drank, and did not call their brother. Afterwards again it drew to midnight, and there came a Dev with two heads. The boy killed him. Afterwards it became again morning, and again they went to a house. There they ate, they drank; they did not call their brother. This time a three-headed Dev came. To that one again the boy dealt a dog's death.

The head there went to the light and put it out. Afterwards the boy said, "Now if my brothers come forward," said he, "they will be angry," said he. He came out on the flat roof, and perceived a fire. Afterwards the boy went; he looked there; a woman is boiling a cauldron. The boy says, "Give me some fire," said he. The woman said, "This cauldron," she said, "if you lift it up, and if you put it over there," said she, "take," said she, "some

1 V. p. 272.
"νιτά." Ἑτὸ το παυγί ὧν ὑκωσέν ἄρ, γαϊ ἐαγῆ ἄρι ἑρεὶ τ. Σόφα ἄτ ἀτ ἄραμέν μέσα ἔπηρε ἑνα ἑρεμ κηράς, καὶ ἑφαεν.

Σόφα αὔτεκού ἢρτε ἑνα φωνα. Ἐκοῦ ἐμή· τράνςε ἢτο, ἑνα κορίς κοιμάται. Ἐκοῦ ἄο σαμδάν ἐπηρέν ἄν το κεφάλε τ, ἑσεκέν ἄν κατ ὀδέ δα φως τ κουνδά. Σόφα ἔφαε καὶ το μέλι τ, ἕπε καὶ το ὀσφετήτ τ, κ' ἐκείνῳ το μέταπο τ γμάσε, "ἳτο μέα φαιδάζε μ δο νικάνε νε."

Σόφα τράνσεν. ἑνα φως χερίφου κοιμάται ἐγϊπ, καὶ το στόμα τ ἄχεσε γιλάν.

Σόφα πήγε δαφύρα ἑνα φωνα. Ἐκοῦ καὶ τράνσε, κοιμάται ἑνα κορίς. Κ' ἐκείνῃρό ὧ σαμδάν ἐσεκέν δο δα φως τ κουνδά. Σόφα γμάσε δο μέταπο τ δο ὄνομα, "ἳτο ὄρτανή φαιδάζε μ δο ναῖκα νε."

Σόφα πάλι πήγε ἑνα φωνα. Ἐκοῦ καὶ πάλι το σαμδάν γύροσεν δο δα φως τ κουνδά. Σόφαδν πήγε.

"Ὅτα πανύδε, χώρσε ἑνα ναίκα· ἐκείνῳ σάρξιν ράμα. Δο πανύ ἐπε κ, "ἳτο δο ράμα ἄτι δο σαρδάς;" Δο ναίκα ἐπε κ, "Να φωτίξ," δεγ, "το σαρδό," ἐπε. Το πανύ γαλαθάρσεν το ναίκα, "ὢς με φωτίξ λάγος," δεγ. Σόφα ἴτο δο παῖ ἐπηρέν δο, καὶ ἢρτε δο σπίτι τ."

Σόφαδν σαβαχδάν ἐννε. Ἑκόλαν, πήγαν, ἢρταν ἐκοῦ δο τόπος.

Do βαβά τ ἐπε κ, "Τα σαμδάνα τίς τ ἄλαξε;" ἐπε. Γαί το μικρό δο παῖ ἐπε κ, "Ὁγό δ' ἄλαξα," ἐπε. Γαί σόφα νιδανάνσαν, γαί πήραν δο ναίκα τνε. Σόφα πήγαν δο χωρό τνε, καὶ σφραν σεφά.

Εὐθύμιος Παπα-Ἰωσήφ.
fire." The boy lifted it up, and lit his pine-splinter. Afterwards from out of the cauldron he took a dirham of meat, and ate

Afterwards from there he came to a house. He went in there. He had seen a girl sleeping. The candlestick there he took it from her head, he set it down by her feet. Afterwards he both ate her honey and drank her wine, and on her forehead he wrote, "This is my eldest brother's pledge of betrothal."

Afterwards he saw an old man sleeping, and a snake crawled into his mouth.

Afterwards he went to another house. There too he saw a girl sleeping; and he put her candlestick also by her feet. Afterwards he wrote the words on her forehead, "This is the wife of my second brother."

Afterwards again he went to a house. There again he moved the candlestick and put it by her feet. Afterwards he went away.

As he was on his way he saw a woman. She was winding yarn. The boy said, "Why are you winding this yarn?" The woman said, "With the intent that it may give light I am winding it," said she. The boy implored the woman, "Let it give me a little light." Afterwards the boy took it and came to his house.

Afterwards it became morning. They rose up, they went, they came to that place. The father said, "Who has changed the candlesticks?" said he. And the youngest boy said, "I changed them," said he. Afterwards they were married and took their wives. Afterwards they went to their village, and lived happily.

ΕΦΘΙΜΙΟΣ ΠΑΠΑ-ΝΟΣΙΦΗ.

1 Evidently the incidents of the old woman who spins out the day and that of the robbers with the forty-handled cauldron (see p. 273) have been telescoped into one. The release of the woman who makes the day is narrated in the sequel, but has become muddled with the hero's search for a light. He should meet the old woman, tie her up to prevent Day breaking before his adventures are over, then meet the robbers with the cauldron who take him off to the palace, and release the old woman on his way back.

2 To change the candlesticks and to drink up the drink by the princess's side is the regular mode of procedure and one of the tokens of their presence that heroes under these circumstances leave behind, e.g. Paton, No. 5, Folk-Lore, xi, p. 118; Groome, No. 26. In an Indian story the moving of sticks from head to feet or from feet to head of the princess brings her to life or sends her into a death-like trance, Stokes, p. 186.

3 In some of the stories the hero kills a big snake which he sees crawling up the wall of the king's palace and leaves his sword sticking in the wall. This obscure sentence may be a reminiscence of the incident.

4 V. note 1.
"Ἀνάρα ναίκα· ἐγιόγε ἐνα φόάχ. 'Ιτό δο παιγί ἐπει κι, "‗Ωνα," ἐπε, "να ἐννό πατιδάχ;" ἐπε. "Βαβά μι," ἐπε, "να κονώτ;" ἐπε, "τα χέρμα μι λερό, και μάνα μι," ἐπε, "να δέκ το πετκίρ." 'Ιδά ὀτλαά ἀκουσαν, ὑρκελέσαν. Και δο ναίκα ἐπει κι, "‗Ας φέρουμ ἐνα σανδάχ; ἃς το μάσουμ ἱτό δο παιγί ῤγου, και το πετάσουμ το δαφίς." 

Σόφαδαν ἱτό ὑζερέκδεν ὑζερέκδεν ἱρτε δεριζου το στόμα. Σόφαδαν ἐκού χώρσεν δο ἐνα χαλαγηώ, και πήγε, λάλσε δο ἀγα τ. Ἀγά τ και ἐπε κι, "‗Εγερ ἱτό ἀν ἐν κενελι;" ἐπε, "να γέν το μο. Ἀν ἐν μάλ;" ἐπε, "ἀς ἐν το σότιρ;" ἐπε. "Ἀναξάβαν δο· τράνεν ἐνα μίκυκο φτάχ, ύβδα και καίγεται." 'Ιτό το παιγί ἐπηρέν δο ἀγα τ, και ἐπγεν δο ἐβόλαδι τ.

'Ιτό δο παιγί παίνιογε ἐροτουν δ’ ἴσκόλμων. Σόμα δο πατιδάχιοι δο σπότ ἦρταν ἐργό ὀίνες. 'Ιδά δα ὀίνες δόγιμξδων. 'Ιτό δο πατιδάχιο ὀθηρόσε κ’ ούλα δα χαλαγηώκυα τ, και ἐπε κι, "‗Ιδά δα ὀίνες ἀτί δόγιμξδων;" ἐγίτ, ἐπε. "Ἐκεινύδα δέν δ’ ὅμααν. 'Ιτό ἐπε κι, "‗Ερια μέρες ἐν μουσαδέ," ἐπε.


Εὐθύμιος Παπα-Ἰωσήφ.

1 For idiom τ. § 881.
4. The Dream.

A man and his wife; he had a son. This boy said, "I," said he, "will become a king," said he. "My father," said he, "shall pour," said he, "water on my hands, and my mother," said he, "shall present the towel." When they heard it, they grew angry. And the woman said, "Let us fetch a chest; let us put the boy into it, and throw it into the sea." They put him into the chest; they threw him into the sea.

Afterwards floating and floating he came to the edge of the sea. Afterwards a female servant saw him there, and went and told her master. Her master said, "If it be a man," said he, "it shall be mine; if it be a thing," said he, "let it be yours," said he. They opened it. They saw a little boy, who is floating in it. Her master took the boy and made him his child.

The boy used to go to and fro to school. Afterwards two sparrows came to the king's house. These sparrows were quarrelling. The king called all his female servants, and said, "Why are these sparrows quarrelling?" said he. They did not know. The king said, "Three days are granted," said he.

Afterwards the man came to his house. He was ever pondering. Afterwards the boy came from the school. In the beginning the king said, "Whoever finds out this," said he, "I will give him my kingdom," said he. The boy said, "Why are you pondering?" said he. His father says, "Will you do this?" said he. The boy says, "What is it? Just tell me," said he. His father says, "My boy," says he, "one day two sparrows came to the king's house, and were quarrelling." The boy says, "Take me there, father," says he. His father took him. He went into the king's house. He made the salutation. The king said, "Why do they quarrel?" said he. The boy says, "One is the father, and one is the mother. They quarrel, because they have lost their child." When the boy had spoken thus, the sparrows flew away. Afterwards the king gave his kingdom to the boy. To the boy he gave also his daughter. They ate, they drank, they attained their desires.

Efthimios Papa-Yosiph.

1 V. p. 256.  
2 V. p. 228.
"Ητον δνα ἄνδρα ναίκα· ἑγιόδγαν ἐνα παί και ἕνα κορίς. 'Ιδ πολύ φιμαρέα. "Ἐγιόδγαν κ' ἐνα πρόσατο. Χέρ δο μέρα ἀλμείδγα δο, και παρεδόγαν γηδίς διρέμ γάλα. Σέκνιοδγάν δα ἵτο δο τεκιφιρ Χέρ δο μέρα ἐροτόν ἐνα φίχ· πίνισε το γάλα, γαι σέκνιοδγε ἐν λίρα. Οδδα οδδα ζεργινέτσε, και ἐκρεψεν να πάν δο χαζελάκη. Δο παι ἐπερέν δο κουνδά τ, και το κορίς ἄφηκεν δο δο κδι χαζεσ κουνδά. 'Ιδα τήγιαν δο χαζελάκ.

Δο χόα γάμασε κι, "Το κορίς σε σεβδα ἀγορούκ." Βαβά τι ἀπεκού δεν ἵνανσε. Σώφα πάλι το χόα σάλσε χαρτί. Δο χεριφοι σώφα σάλσε δο παι τ, και ἐπε χι, να πći να φέρ κοριδίου τ τε δίμαλε το μέτι τ. Δο παι ἤρπε το χωρό τ. Τράνεσε το κορίς, και γιορουκ σεβδα. Ὀζούρεσε ν' ἀνοιξ δο τύρα, γαι δεν δο ἀνοιξ. Δο παι λάλσε κι, ""Ω χαράδα σι σαι. "Ἀνοιξε το τύρα." Το κορίς πάλι δεν δ' ἀνοιξε. Σώφα το παι λάλσε κι, "Ἐμε γνώ βαβά με σάλσε· ἀνοιξε δο τύρα." Το κορίκ σώφα ἀνοιξε δο τύρα. Δο παι ἐπε τι, "Ιδ' μέρμησε· ίδι σεβδής γιορούκ. Νά σε κόψω, γαι νά πάσω δίμαλε σ το μέτ." Το κορίκ γαλβάρασε. Και το παι ἐπηρεν· πήγεν ἐνα διβάρ. "Ἐκά δο κορίς ἐπε, "Με το τύφεγις σ φάις ἐνα χαργά, βάτερα το μέτι μ, και πάσ το το βαβά μ." Οδδα ἐπεν δα, γαι γύψωνσε. Δο παι ἐπηρε δο μέτι τ· βατόρεσν δο χαργαχγού δο δίμα, και ἄφηκε· πήγε. Δο κορίς δτλαα ογιάνσε, δέμ βόρσε να γήβρη το χαράδαθ ετ, και ἐκλαψε. Σώφα ἐβιθήσε ἐνα σοτίμου κεφάλ, και ἐκό κομήγε.

Σαβαχδάν πατιδαχχου δο παυγι ἤρπε να φαίξ ἄβμα. "Απαπισω χόρσε δο κορίς ἤτων. Δα ἄρχαδάα τ ἐπε κι, "Ἐγερ δν ἐν μάλ, ἀς ἐν το σότιρ· ἐγερ γή ἐν ἐν, ἀς ἐν το μό." Δο πατιδαχχου δο παι ἐπερέν δο, γαι πήγε δο χωρό τ.
5. The Beautiful Girl Sweetmeat-maker.

There were a man and a woman. They had one son and one daughter. They were very poor. They had also a sheep. Every day they used to milk it, and take a hundred dirhams of milk. They used to put it into the cauldron. Every day a snake used to come, drink the milk and put down a gold piece. In this way he grew rich, and wanted them to go on the pilgrimage. He took the boy with him, and the girl he left with the village schoolmaster. They started on the pilgrimage.

The schoolmaster wrote that, "Your daughter is in love with a vagabond." Her father there did not believe it. Afterwards again the schoolmaster sent a letter. The man afterwards sent his son, and told him to go and bring his daughter's shift with blood on it. The boy came to her village. He saw the girl in love with the vagabond. He called her to open the door, and she did not open it. The boy said, "I am your brother. Open the door." Again the girl did not open it. Afterwards the boy said, "My father has sent me here. Open the door." The girl afterwards opened the door. The boy said, "Just fancy it! you are in love with a vagabond. I will kill you, and take your blood-stained shift." The girl besought him. And the boy took her; he went to a spring. There the girl said, "Kill a crow with your gun. Dip my shift and take it to my father." Thus she said, and went to sleep. The boy took her shift; dipped it into the blood of the crow and left her. He went away. When the girl woke up, she could not find her brother and cried. Afterwards she went up to the top of a willow tree, and there went to sleep.

In the morning the king's son went to kill game. He had seen behind him the girl. He said to his brothers, "If this be a thing, let it be yours; if it is a living soul, let it be mine." The king's son took her, and went to his village.

1 V. p. 267.
2 Here is a lacuna omitting the cause of the schoolmaster's calumny, viz. his unsuccessful attempts to seduce the girl.
3 V. above, p. 238.
4 Here occurs a further lacuna. The married life of the girl, her journey to visit her parents and the treachery of the official escorting her (? the police-officer of the sequel; police in Turkey are of course military police), have dropped out of the story. See p. 267.
Εκού ἀπ' ἑνὰ ἐρῷ μέρες σώφα ἐφυγε. Πῆγεν ἑνὰ δοβάν κοννίτα, καὶ ἦπεν· "Δα φοράς μας ἃς τ' ἀλάξω." Μέ το δοβάν ἀλάξει· ἔκει· ἐνα ρυφό υβολουκαρία, καὶ φόροιν δο το μαφά τ. Σώνα πήγε βαβά τ' δο χωριό. Ἀπεκού πήγε καὶ ἐστάγεν ἑνὰ ἐθράμ καὶ λέοδε μετέλμα. 'Εκού δο χωριό ἦρην βαβά τ' τον· δόχθιορσα άνα να λαλήσε μετέλμα. "'Ωνα λαλῶ μετέλμα, ἀμά να ζανδώντα τα τύρες." 'Εκού ἦτον χόζας καὶ πατιδάχο το παι. "Οπ κάλινιδές δο μετέλ, χόζας λέ κι, "Δερέ χέζω ἀπάνω." Το παι λέ κι, "'Ων άν δέν δο διτιρό δο μετέλ, δο τύρα δέν δο ἀνοίξ." Το χόζα πάλι λέ κι, "Δερέ χέζω ἀπάνω." Δο κέλ ογλάν λέ κι, "Γύρος δο ὁες· ἐρηπές το." Σώνα δο οὐζβαδέ λέ κι, "Δερέ σακονδό ἀπάνω." Δο παι λέ κι, "Ιστέρ δατλαδάτ· "Ο δο τύρα δέν δο ἀνοίξ." 'Ας διτιρίσω δο μετέλ, καὶ ὅπου δο πάτ, ἀμέτ." διτιρός δο μετέλ. δι το μαφά τ' ἐβγαλεν δο υβολουκαρία, καὶ φάισεν δο εἶν τή γη. Και γύςτερος ἐνίπτε δο βαβά τ, σώνα το μάνα τ, σώνα δο οὐζβαδέ, σώνα το χόζα. Και τό ἐπκε δο ἱδιρία λάλσεν δο. Και βαβά τ ὅηκέγε· δο χόζα σκότωσέν δο. 'Απ ἐκείνο σώνα το κορίδ τ' ἐδεκέν δο πατιδάχο δο παι. Και ἐπῆαν σεράνδα μέρες γάμος. 'Απ ἐκείνο σώνα ἐπερέν δο· πήγε δο χωριό τ. 

Σάββας Κωνσταντίνου Δζιμρόγλου.

ULAGHÁTSH. 6.

"Ητον ἑνὰ δούλ ναίκα. 'Ενυδίγε ἐρχο φόεα. 'Ιδά δίνμιδέν δα ἐθράν, καὶ φέρινθαν ἐθρακίον τ' δα παράγα, γαι βεσλετδινδώγαν. Σώνα δο μέα τ' δο παι ἦπε κι, "'Εμε κόλα με ἐρχο τρία ἐπεά, καὶ να πάρω το κεφάλι μυ να πάω." Πήγε, πήγε.

"Ηρτε ἑνὰ χτέρ ἰράς, καὶ ἐκού κοιμήγε. Σώνα τράνσι' ἐκε, ἀπ ἑνὰ κελέρ ἐβγαν ἑνὰ πολά ἀσκέρμα. Μέρτσεν δα δ βγηδινδώγαν· σεράνδα ήταν. "Οπ μίνιδαν, πάλι μέρτσεν δα· σεράνδα ήταν. Σώνα πάλι ἐβγαν δ' ἀσκέρμα· πήγαν. Γιαβάδι γιαβάδα πήγε, ἐμη
Then after one or two days she went away. She went to a shepherd and said, “Let me exchange our clothes.” She changed with the shepherd. She took too a goat’s stomach, and put it over her head. Afterwards she went to her father’s village. There she went and remained as a servant and used to tell stories. Her father had come to that village; they summoned her to tell stories. “I will tell stories, but shut the doors.” There were the schoolmaster and the king’s son. Whilst she was telling the story, the schoolmaster says, [“I want to go out.”] The boy (i.e. the girl disguised), says “When I have not finished the story, he shall not open the door.” The schoolmaster again says, [“I want to go out.”] The hairless youth says, “Return the goose; you stole it.” Afterwards the police-officer says, [“I want to go out.”] The boy says, “Burst if you please; I won’t open the door. Let me finish the story, and wherever you want to go, go.”

She finished the story; took the goat’s stomach off her head and dashed it on the ground. And she shewed the matter first to her father, afterwards to her mother, afterwards to the police-officer, afterwards to the schoolmaster. And she told the calumny which he had uttered. And her father rose up; he killed the schoolmaster. Afterwards he gave his daughter to the king’s son. And they celebrated the wedding for forty days. Afterwards he took her; he went to his village.

SÁVVAS KONSTANDÍNU DZIMRÓGHLUS.

6. The Forty Thieves.*

There was a widow-woman. She had two sons. These she used to send out to work and they would bring the money for their work, and support her. Afterwards her eldest boy said, “Bake me two or three loaves and I will take myself off.” He went and went.

He came up to a rock and there fell asleep. Afterwards he looked there: a great number of soldiers came out from a cave. He counted them as they were going out; they were forty. When they were going in, he again counted them; they were forty. Afterwards again the soldiers went out; they went away.

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1 V. p. 228.  
2 The translation is a little modified.  
3 V. p. 241.  
4 Clearly one of the Cappadocian artificial caves or rock-cut dwellings.
δο κελέρ. Τράνσε, ήτον ἕνα νιατά καὶ ἕνα ἱγαρά ἀγγέλ. Σόγα τράνσε ἐκού ἐέ. Τράνσε, ήτον ἕνα μάζα, καὶ ἦταν ἕνα πολλά μάλια καὶ παρόγια. Σόγα ἐπερε λία παρόγια γῆμωσε δα δουβλί τ, καὶ ἄφηκε πήγη. Πήγη ἐνα χωρίο ἐπερε σεράνδα κατούρα, καὶ ἦρτε πάλι ἐκού ὁχτέρ κουνά. ὶπο μίνισγαν, μέρτσε δα πάλ ἦταν σεράνδα. ὶφ βγηνιόσγαν, μέρτσε δα τάλ ἦταν σεράνδα. Ἐφερεν δα κατούρα γηνελάτσεν δα ἐπερεν δα πήγη. Σόγα πήγε ὑνα χωρίο. ὶκού ἐβλένσε. ὶκού ἐπεκ ἕνα πολλά θονάκμα. Κάιστον.

"Ὅτο κάιστον, δυσάνσε τ’ ἀλο δο φαρδάθ τ, καὶ ἐπε κι, "Τί χαρές!" δεγί. Δο ναίκα τ ἐπε κι, "Ἤτι δυσάνβας;", Ἔκεινο ἐπε κι, "Ἤχω ἕνα ψαρόνα φαρδά, καὶ δυσάνβα κενά. Σόγα φαρδάθ τ ἦρτε γενό, καὶ ρώτσε δο φαρδάθ τ, "Κλα ζερφωτές."

Ἰτό ἐπε κι, "Πήγα ἕνα ψαρόμοι κουνά, μέρτσα δ’ ἀσκέρια σεράνδα ἦταν ὅφ βγηνιόσγαν καὶ μίνισγαν. Ἰδ’ οὐδα πγε τα. Καλά ὅτο δεν δα μετρᾶς, μὲ μής."

Ἰτό πήγε. Τράνσε μέρτσε δα τριάνδα ἐνώ. "Ὅφ βγηνιόσγαν, πάλ ἦταν τριάνδα ἐνώ. Ἀμά δα μάτα τα ραμάθσαν τ’ σεράνδα νδα. Ἐμη. Ἐπισαν δο, καὶ ϑαξάν δο. Τ’ ἀλό τ δο φαρδάθ φυλάγγε να ἔρη, καὶ δεν ἔρετα. Σόγα πήγε. Τράνσε κει, το φαρδάθ τ φάγγαν δο. Σόγα ὑτιάδακ μάλια ἦταν, ἐπερεν δα πήγε. Σόγα δα χεροσζ’ ἐβγαν. Παράτσαν δα, ἀράτσαν δα, καὶ δεν βόρον να τα ἦβρου.

Σάββας Κωνσταντίνου Διμηρόγλους.

ULAGHÁTH. 7.

"Ενα χερίφος δηγίδη ἕνα φαάχ. Ἰτό δο φάγαχ ἐδεκέν δο να δουλέν το ψαραλό. "Ὅτο δεν δο μάχε το ψαραλό, ἦρτε πίσω. Βαβά τ ρώτσε δο, "Ἑμαχές το μι;" δεδ. Γα δο φάγαχ ἐπε νι, "Καλά ἐμαχά το." Do χερίφος ρώτσε δο ἐφένδη τ, γ’ ἐκεινο ἐπε νι, " Dön δο ἐμαχέ." To χερίφος ὑρκέλενσε. "Εδεκέν δο δαδά δργα. Ἰτό πάλι ἔφυγε. Σόγαδαν ἐπε νι, "Βα το δέκω οὔξα τόπος, μέ πορίζ να φύγγ." 

1 "Οργο (= οργως) understood. For phrase ὅμορω οργον, v. § 381.
Gradually he advanced; he went into the cave. He looked; there was a fire and a cigarette mouth-piece. Afterwards he looked here and there. He saw it was a storehouse, and there were a great many things and money. Afterwards he took a little money; filled his bags, and left. He went off. He went to a village, took forty mules, and came again there close to the rock. As they were going in, he counted them; again they were forty. As they were going out, he counted them; again they were forty. He brought the mules, loaded them, took them, went away. Afterwards he went to a village. There he married. There he built many houses. He lived there.

Whilst he was living there, he thought of his other brother, and said, "What is he doing?" His wife said, "Why are you thoughtful?" He said, "I have a brother in poverty, and I am thinking of him." Afterwards his brother came here, and asked his brother, "How did you become rich?" He said, "I went to a rock. I counted the soldiers. They were forty, when they were going out and when they were coming in. You do the same. If you do not count them exactly, do not go in."

He went. He looked, counted thirty-nine. When they were going out, again they were thirty-nine. But his eyes were dazed, for there are forty. He went in. They seized him and killed him. The other brother waits for him to come, and he does not come. Afterwards he went. He saw there they had killed his brother. Afterwards he took everything that was there. He went away. Afterwards the thieves came out. They sought for him, they searched for him, and could not find him.

SÁVVAS KONSTANDÍNU DZIMRÓGHILUS.


A man had a son. He put the boy to work at hat-making. Since he failed to learn hat-making, he came back. His father asked him, "Have you learned it?" And the boy said, "I have learned it well." The man asked his master, and he said, "He did not learn it." The man grew angry. He put him to another trade. The boy again went away. Afterwards the man said, "Let us send him to a distant place, that he may not be able to go away."

1 V. p. 265.


Σόμα δο φάς πόμεν πίσω. Ἐννε ἐνα καλό γαίδουρ. "Ἡρτε δο βαβάς τ κουνδά. Βαβάς τ νά το πιάς τον, νά το δυνά, και νά πάγ το σπίτ, πολύ φοία ἀπ το ήτον. Σόμα δέμ δόρσε νά το πιάς. Πήγε πίσω γέτσε. Ἐννε φάς χ. "Ἡρτε δο βαβάς τ κουνδά. Βαβάς τ ἐπε κι, "Να ήτοσαι κουνδά μ, το γαίδουρ νά το πιάσουμ τον, νά το πουλήσουμ τον, νά πάρουμ λίο κημας. Πολύ φικαρέμα μιστι. Νά το ἐφαγάμ τον.”
As he was taking him, he came near a spring. He drank a draught of water, and cried, "Of!" When he had said this, there came a person and said, "Why did you call me?" And the man said, "I did not call you." And he said, "My own name is Of." Afterwards he asked him, "Where are you going?" "I am going to put my son into apprenticeship." And he said, "Will you give me the apprentice?" "I give him," said he. "Let him remain a year. Then come; if you find him well, take him and go. If you don't find him, I won't be held responsible."

The boy remained as apprentice and learned many things from his master. His year came to an end. His father came; he would have taken him. The daughter of the Of called the boy,—she loved him much,—and because of her love she said, "Now my father will come and will ask you, 'Let us see; have you learned anything?' If you say, 'I have learned,' he will cut off your head, and will put it amongst these heads here. If he asks you, say 'I have not learned,' and he will drive you out for your father to take you away."

Afterwards her father came. He asked the boy, and the boy said, "I have not learned." And he drove him out. His father took him, and went away. Whilst he was on his way, the boy stayed behind. He turned into a fine lamb. He came close to his father, and his father said, "Let me catch it, let me kill it, and let me eat it right up." And he could not catch it. Afterwards he became a boy. He came up to his father. And his father said, "Had you been by me, we should have caught the lamb, and we would have eaten it."

Afterwards the boy remained behind. He turned into a fine donkey. He came up to his father. His father would have caught him, to mount him and to go to his house, because he was very old. Afterwards he could not catch him. The boy went back; he came to the place; he became a boy again. He came up to his father. His father said, "Had you been by me, we would have caught the donkey; we would have sold it, to get a little meat. We are very poor. We would have eaten it."

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1 The pupil must always make this reply to the magician until he has really mastered the whole of his master's book by heart. Besides the variants of the Master and Pupil story, see Kûnos, p. 238, Der Zauberspiegel, ib. p. 77, Der Zauberer Dervisch, and Grimm, vol. iii, p. 127.
Do φόαχ ἔπει κι, "Ἀν κρέψης κιρμᾶς, ἂς ἔννοο ἐνα καλὸ δεβῇ. Πᾶς μὲ, ποῦλ μὲ, ἀμα το γυλάρι μ μέ το δέκης. Το ψή μ ἐκούν νε." Ἔννε ἐνα καλὸ δεβῇ. Το χερίφος πᾶσον δο. Τα δεβῇχα ἤρται και ἔπαγ κι, "Ποῦλ δο ἐμένα." Το χερίφος ἔκρεψε ἐρμο κατι λίραγμα. Ἐκείνα ἐδεκάν δο, και πήραν δο δεβῇ. Το δεβῇ ἔννε χαροῦδα. Ἡρτε δο σπίτι τι. Ἔννε φόαχ. Το δεβῇχη ωπούγη, τράνο ἐκεί το δεβῇ δε νε. Ἐκλαψε, ἐκλαψε, πήγε.

Τ ἀλο τ δο μέρα ἔπει κι, "Ἀς ἐμαι ἐνα χορᾶς· ποῦλ με, ἔπαρ δα παράγμα τι. ἂς ἐνω ἐνα χαμάμ· ποῦλ δο· ὅτι σε δήν παράγμα, δές το." Δεκείνο δο "Οφ ἐβγῆθ ἄξω, και τράνσε το παι· ἐμαέν δο. Πήγε δο βαβδ τ. ἔπει κι, "Ἰτο ποῦλ δο ἐμένα." Κ’ ἐκείνο ἔπει κι, "Δές ἐρμό κατό λίραγμα, και ἂς το δέκω." Γαί το "Οφ πήρεν δο.


Βαβδ τ ἔννε δαφῶν, νά το πιμήν. Το δεβή ἔννε δίνα· οδυγε. Do δαφῶν ἔννε ἄλην, νά το πιμήν. Το δίνα ἔννε ἐνα γιλ. ᾿Ἔπεσε πατιδάχχου το κορίδι ἄπαννο. Do ἄλην ἔννε ἐνα δεβῆ. Ἡρτε δο σπίτι, και ἔπει κι, "Πατιδάχχα μ, ήμα ἵτα δο γιλ νά το δέκης, γιά νά σε κατεβάσω ἄτο το πατιδαχχόλυ.” Το κορίδι τ ἦρκελάνε. Το γιλ πέτασεν δο κάτι δεβή, γαί ἔννε ἐνα πολύ κιγμάρ. Το δεβῆ τ ἔννε κολόκκα μέ τα πουλμά τ· βαδλάτσαν νά φάν το κιγμάρ. Τόναν δο δεν ἔννε δίλκει· ἔφαι δο κολόκκα. Πήγε· πήρε "Οφμού το κορίδι, και σύρδινιδχγαν σεφά.

Σωκράτης Στεφάνου Κρυμουρχόγλου.
The boy said, "If you want meat, let me turn into a fine camel. Lead me off, sell me, but don’t part with my bridle. My soul is in it." He turned into a fine camel. The man led him. The camel-drivers came and said, "Sell it to me." The man asked two hundred pounds. They gave it, and took the camel. The camel turned into an ant. He came to his house. He turned into a boy. The camel-driver rose up; looked there; the camel is not. He wept, he wept, he went his way.

Next day he said, "Let me become a cock. Sell me; take the money for it. Let me become a bath; sell it. Whoever offers you money, give it to him." That Of came out and saw the boy. He recognised him. He went to his father; he said, "Sell that to me." And he said, "Give me two hundred pounds and I will give it." And the Of took it.

Afterwards he turned into a camel. Whilst he was selling him, the Of came, and said, "Give him to me." And the man said, "His bridle I will not part with." And he said, "I gave so much money, and will you not give his bridle?" He took it from his hands. He brought it; he came to his house. And he said to his daughter, "Bring the knives. Let me kill it, and let us eat it." And his daughter, because she loved the boy, said, "I could not find the knives." Afterwards her father said, "Come, take the camel. Let me go, let me fetch the knives. Be careful not to let it go." His daughter said to the camel, "When my father comes, thrust out your tongue. I will let you go from fear. You run away." She let him go. He ran off.

Her father became a hare, in order to catch him. The camel became a sparrow. It flew off. The hare became a hawk, in order to catch him. The sparrow became a rose. It fell down upon the king’s daughter. The hawk became a dervish. He came to the house and said, "My king, either give me that rose, or I will depose you from your kingdom." The girl grew angry. She flung down the rose, and it became a great heap of barley. The dervish became a hen with its chicks. They began to eat the barley. One grain became a fox. It ate the hen. The boy went; he took the Of’s daughter and lived happily.

SOKRÁTIS STEPHÁNU KIOMURZÓGHLU.
ULAGHÁTSH. 8.

"Ανδρά ναίκα ἐγνίδαν τρία παυμά. Βαβά τινε τό να χαθ' ἐμαχεῖ δο. Σεγήθηθε σα παυμά τ, γαί ἔπεε κι, "Φάεα μ, ἔχω ἐνα τεμβίχ. Ἀν πάτ τ δο θεραθλέ, δα κύσεα μέ σταῖτ." 


Do ὄρτανάν δο παίν γ' ἐκείνο ἐνε οὐδά.

Τ' ἀλ τ δο μέρα πῆγε: πῆρε ἄγα τ δο φάα χ, γαί δαλάτσεν δο. 
Τ' ἀλ τ δο μέρα τα βούγμα να τα ταῖς τον. Οὐλα ἐκοψεν δα τα ραφάγμα τυν. Ὁσσεν δα δο2 ἀδύτερα μέσα.

Τ' ἀλ τ δο μέρα ἄβλα τ δο δόδεγι τ ἐσκεκέν δο δο πὲδε ἀπκάτω· να ρίψ ἐνα χτέρ νο σκοτώκ τον. Do φάα χ δο δόδεγι τ τάβρησεν δο ἐκόυ εὖτε· χερηφίου δο στρώξ ἐσκεκ ο δο πὲδε ἀπκάτω. Do χερήφος κομπήγε· γαί δο ναίκα ἐριψεν ἐνα χτέρ· σάνσε δο ωρά νε. Γαί σκότωσε δο ἀνδρά τ. Γαί δο ναίκα ἐπηρεν δο δο παί. 
"Απδο ουρνέρ τ ἐσφερε γαί δο μάνα τ. "Ἐφαν, ἐπίαν και ἀπαθιείς αν το κείφι τυν.

Σωκράτης Στεφάνου Κιμούρζόγιου.

ULAGHÁTSH. 9.

"Ἐνα πατιδάχ ἐγνίδης τρία παιδ. "Ἐν δο μικρό τ το παιδ κὲλ ὅγλάν. 'Ιτό πατιδάχ ἐγνίδης ἐνα βαχχά. 'Ιτό το βαχχά μέσα ἢτον ἐνα μήλο. 'Ιτό μήλο ἐβγαλε χέρ δο χρόνον τα μήλα. Τρωισθν

1 For omission of ος, v. § 102.
2 ? da.
8. The Bargain with the Hairless Man.

A man and wife had three sons. Their father learned that he is about to die. He called his sons and said, "My sons, I have a command. If you go to service, do not live with hairless men."

The eldest son went to a village. A hairless man met him. "Whither are you going?" said he. And the boy, "I am going to service," said he. "Stay with me," said the hairless man. The boy said, "I am commanded by my father; with hairless men I do not stay." Afterwards the hairless man came again. The boy's intent was overcome. He remained with that hairless man. The hairless man said to him, "Against us no one may be angry." The boy took the yoke of oxen to plough. His dame brought him,—"It is your food," said she,—a little hot water. The boy was very hungry. He came. He saw it is water. He did not say anything. His dame said, "Are you angry?" And he said, "I am angry." And they killed him like a dog.

To the second son, to him also, it befell thus.

The youngest boy was clever. He too came. He stayed with the hairless man. One day he went ploughing. They brought him water. He did not grow angry. The next day he went; he took the son of the master and smashed him. The next day he would have fed the oxen. He cut off all their heads; he pushed them into the straw.

Next day his dame laid his bed underneath the hole in the roof. She would have thrown down a stone to kill him. The boy pulled his bed aside, that way, this way. He put the man's bed underneath the hole. The man went to sleep, and the woman threw down a stone; she thought it was the servant. And she killed her husband. And the boy took the woman. He brought also his mother from where she was. They ate, they drank and saw their good health.

SOKRÁTIS STEPHÁNU KIOMURZÓGHLU.

9. The Underworld Adventure.

A king had three sons. The youngest was a scaldhead. The king had a garden. In the garden was an apple-tree. The apple-tree produced its apples every year. The Dev used to eat

1 V. p. 234.  
2 I.e. in marriage.  
3 V. p. 274.
da to déf. 'Ito to déf elánva to fóisou dégý. éyotán dunámiográf.

'Ito to kēl óglyán láisse do bába dé t., "'Ewme πεί με éna tūfērē, gia na qelóç. ógyo skotásw to," épe. 'Ito bába dé étikan da. 'Ito kēl óglyán pýhe to baxíá dé. Tránsws to déf. ouáswse na fáy go meýla. Fáswen do. 'Ito do déf láisse do kēl óglyán, "Fáswse me k' ìi ìmías." 'Ito kēl óglyán dén do fáswse. "To mò múna μì ìmías me génese." 'Ito do déf stúmperekin pýhe do délaka. 'Ito kēl óglyán pýhe apópísw dé, "hàm pò pó páv," dégy.

'Ito kēl óglyán òp tainióse, qáredlátse éna váika. To váika épe ki, "Deká ám páss," épe, "éne érhó qóxia, éna mábryo k' éna áspyro. "An bndeís to áspyro to qóx, na bghías étan déde, éger na bndeís to mábryo do qóx, kadesbénwes kát déde." 'Ito kēl óglyán na xotlaiç to áspyro étow, xotlátse do mábryo to qóx. Kadesbý kát déde.

Pýhe dé tránsw étow, kouwdá dé étow étin pélti ògáç. 'Ito kēl óglyán kowmeýge to pélti ògáç áktasw. Tránsws do pélti ágajo étan, òtýan gambría. 'Ida da gambría xèr do chrónoz tréedjév da do fýx. 'Ito fýx òrte na fáy to gambría dé t étow. 'Ito kēl óglyán fáswen do. 'Ito gambrinyo to mána doïanámuqé étan déçé. Tránsws, kát déçé òn do kēl óglyán. Xórosen, na fáy na gambría t tón. 'Ida da gambría xebédálátsw. "Mé to skotérhy," dégy. 'Ito múna k kadesbý kát déçé, gérsw da qandísw t, kai kowmeýge.

'Ito do kēl óglyán láisse do mána tne, "'Ebygal me òpán déçé," dégy. 'Ito do múna t, "'Etpar me ébidómyndá nýges kiriáz, g' ébidómyndá nýges léro." 'Ito do kēl óglyán pýhe do pástidáç. èpere ébidómyndá nýges kiriáz kai ébidómyndá nýges léro. "Èphere gambrinyú to mána t kouwdá. To léro èsekén do týna t to qanát òpán, kai to kiriáz èsekén do týna t to qanát òpán. 'Ito gambrinyó do múna láisse do kēl óglyán, "'Lák, 'pt léw, dèz me léro. 'Lák, 'pt léw, dèz me kiriáz. Oúda và se ébygalw to fýr gýmblyu."

and translations

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them. They pondered how they shall slay this Dev. The scaldhead said to his father, "Make me a gun and a sword. I will kill him," said he. His father made them. The scaldhead went to the garden. He saw the Dev. He reached out to eat the apple. He struck him. The Dev said to the scaldhead, "Strike me yet once more!" The scaldhead did not strike him. "My mother bare me once!" The Dev dragging himself forward went to his hole. The scaldhead went behind him. "Let us go where he goes," says he.

As the scaldhead was going on his way, he met a woman. The woman said, "If you go this way," she said, "there are two rams, one black and one white. If you mount on the white ram, you will go upwards; if you mount on the black ram, you will go downwards." The scaldhead would have mounted the white ram; he mounted the black ram. He went downwards.

He went on; he had seen near him a plane (?) tree. The scaldhead went to sleep beneath the plane tree. He saw up on the plane tree there were chicks. These chicks the snake used to eat every year. That snake had come to eat the chicks. The scaldhead slew it. The mother of the chicks was circling round up above. She perceived below the scaldhead. She looked, [she thought] he would have eaten her chicks. The chicks were distressed. "Don't kill him," they cried. Their mother descended; she spread out her wings, and he fell asleep.

The scaldhead said to their mother, "Take me up from here!" The mother-bird said, "Bring me seventy measures of meat and seventy measures of water." The scaldhead went to the king; he took seventy measures of meat and seventy measures of water. He brought them to the mother of the chicks. The water he put on one of her wings, and the meat he put on her other wing. The mother of the chicks said to the scaldhead, "When I say 'Lak!' give me water, when I say 'Lyk!' give me meat. In this way I will take you out to the surface of the earth."

The scaldhead put the meat on her wing; the water he put on her other wing. And the scaldhead mounted on her. When she says, "Lak!" he gives her meat; when she says, "Lyk!" he gives

1 V. p. 226.
2 He fell asleep in the shade, which the grateful bird made with her wings.


Ιτό κιρίκα ἐπηρέν δο και ἔδεκεν δο δο σάθεσο τ, και πάσαν δο το σπίτι τ.

Το χερίφος ἐμαέν δο το κιρίκα τ, και πάλ πήγε δα κυτάμια. To φι πάλ ἐβγθώ ομβρό τ, και πάσαν δο δο κορίτι τ. Do κορίτι τ ἔδεκεν δο ένα σάγθων, και λάλσε, "Το σάγθων πάς το σπίτ." Πάσαν δο δο σπίτ, και λάλσε, "Δύζίλδα, σάγθων μ, δύζίλδα." Το σάγθων δύζίλσε ένα πολά γεμέκια. Πάλι ζεργινέσαν. Ἐπερε δο σάγθων, και πήγε δο χαμάμ, να λουότη. "Εδεκέν δο χαμαμοῦ δο σάθεσο και ἐπε, "'Δύζίλ, σάγθων μ, δύζίλ,' μὲ πῆς." Ιτό ἐμη το χαμάμ, να λουότη. Και το χαμαμή, "Δύζίλ, σάγθων μ, δύζίλ;" ἐπε. Τράνσε, δα γεμέκια οὖλα δύζίλσαν. Ἐπερε δο σάγθων, και ἐσεκε ένα βαδοκά σάγθων. Το ναίκα ἐβγθώ ἀτ το χαμάμ, και το

1 3 or 4 words omitted.
came, and said to him, "Why are you pondering?" "A snake came and asks you in marriage." "Come, let us go." The snake appeared again before him, and took him to a snake's house.

As he was on his way to the house of a snake, a great many snakes came. A snake ** ** **. "Don't be afraid," he said, "walk over the snakes; go." He walked over the snakes. They came out to a house. He saw there a snake: down to his middle he is a man, and from his middle downwards he was a snake. That daughter of his, he gave her to the snake. The snake said, "What do you ask of me?" "A donkey." "But until you reach your house, don't say a thing. When you get there, speak." The man started on the road. He said, "Khave, my donkey, khave!" And it dropped a lot of gold pieces. "Stop," said the man, "doing that!" He collected the gold pieces, and took them to his house. He gave them to his wife, and said, "Spread the carpets and put the donkey into the living-room." They put the donkey into the room, and there he said, "Khave, my donkey, khave!" He filled the whole house with gold pieces.

Then his wife saw the other rich women going to the bath and bathing. "I too will go," said she to her husband. "Go, take the donkey, and go." She took the donkey, and went to the bath. To the owner of the bath she gave her donkey, and said, "Take the donkey, but don't say, 'Khave, my donkey, khave!'" The woman went into the bath, and the owner of the bath said, "Khave, my donkey, khave!" He saw, it drops gold pieces. He took the donkey and put in its place another donkey. He took this other donkey and gave it to the donkey's mistress, and she took it to her house.

The man learned about his donkey, and again went to fetch wood. The snake again appeared before him and took him to his daughter. His daughter gave him a dish, and said, "Take the dish to your house." He took it to his house and said, "Make ready, my dish, make ready!" The dish set ready a great variety of food. They became rich again. She took the dish and went to the bath to bathe. She gave it to the owner of the bath and said, "Don't say 'Make ready, my dish, make ready!'" She went into the bath to bathe. And the bath-man said, "Make ready, my dish, make ready!" He looked; the meats were all set ready. He took the dish, and put another dish in its place. The woman
σάγθεν τ πάασεν δο το σπίτι τ. Δο χερίφος ἔμαεν δο σάγθεν τ. Φιλαρελένσε.


Ἐλευθέριος Βασιλείου:

ULAGHÁTSH. 11.


Σώφα ἤρτε το ὁρταγία, γ’ ἐκείνο έδεκε το μέα το χαρδάξ. 
Σώφα ἤρτε κ’ ἀλνά δέβ. "Εδεκε και το ὁρταγία τ το χαρδάξ. 
Σώφα ἤρτε κ’ ἀλνα. "Έδεκε και το μικρό τ το χαρδάξ. 
Σώφαδαν ιδά τα ρύο δα χαρδάδαξ ἤρταν ἕνα τόπος, και ἐπε κι το μέα τ το χαρδάξ, "Δα κορίδια πουλής τα μί;" Γ’ ἐκείνο ἐπε κι, "Πουλία τα τα δέβια.” Σώφα το μέα τ το χαρδάξ τ’ ὁρταγία χοβαλάτσεν δο. Γ’ ἐκείνο ἐπήρε το χαφά τ, και πήγε.

"Ὁ παλύσγε, πολύ πελύσε. Ἡρτε ἵνα δεβίου μαναγίου τ το σπίτ. Γ’ ἐκείνο λάσε το χάλι τ. Γ’ ἐκείνο ἐδεκεν δο ἑνα ψομί, και ἐφαγε και χάρτασε. Σώφα Ἰτό ἐκρυψέν δο το δολάτ μέβ. Σώφα ἤρταν δα δέβια, και ἐπήραν το ροφού τ. Γαι ἐπαν δο μάνα τ κι,
came out of the bath, and took the dish to her house. The man learned about his dish. He became poor.

Again he went to fetch wood. Again the snake appeared before him, and took him again to his daughter. His daughter came; she gave him a club, and said, "On the road don't say, 'Open, my club, open!'" He went half his journey and said; "Open, my club, open." There came out from inside it a negro and gave him a sore wound with his gun. He took his club and came to his house. Again they became rich. She took the club and went to the bath to bathe. She gave it to the bath-man, and said, "Don't say, 'Open, my club, open!'" The bath-man said, "Open, my club, open!" There came out from inside a negro. He shot him. She took the donkey and the dish, and came to their house. And she lived in great prosperity.

Eleftherios Vasiliu.


A king had three sons and three daughters. The king grew old and died. When he was dying, to his three sons he gave his last testament. To the eldest he said, "You shall become king." And to the middle one he said, "You shall sell the daughters." Afterwards a Dev came and went to the king, "I will marry one of your girls." He rejected him.

Afterwards he came to the middle brother, and he gave him the eldest sister.

Afterwards yet another Dev came. He gave him his middle sister. Afterwards yet another came. He gave him his youngest sister.

Afterwards those two brothers came to a place and the eldest brother said, "Have you sold the girls?" And he said, "I have sold them to the Devas." Afterwards the eldest drove out the middle brother. And he took himself off, and went his way.

As he was going on his way, he became very hungry. He came to the house of the mother of a Dev. And he told her his state. And she gave him a loaf, and he ate and was filled. Afterwards she hid him in the cupboard. Afterwards the Devas came, and noticed the smell of him. And they said to their

1 V. p. 272.
"Τιςού εν καιείς φορονουσώ." Σώφα δο μάνα τ ἤπει κι, "Γιού ἐν τ
καιείς· κρίμα, μέ το φάτ," ἔπε. Τ' ἐκείνη ἔπαυν κι, "Ἡμεῖς δι
δο τρώμ."
Σώφα ἔβγαλεν δο ἀπ το δολάτα δεβιού το μάνα, γε
λάσε ἰδία, "Ἀμέτ, ἵτα δο φόδχα σαβδεράτ το καρδαζού το σπίτ
Τ' ἰδία, "Ἐχ," ἔπαυ, γα σαβδέρασαν δο. "Αλε τα δέβια πήγαμ
πίσω.
"Ὁ1 πανινίγε, ἦρτε ἴράς σεράνδα ξάνθαρμα. Γ' ἐκου ἦτον ἐν
φονάχ. Γ' ἐκου κοιμὸτουν ἐνα πατισαχού κοριζ. Δουνιά Γύξελ
ἡτον. Γ' ἵτο το παι, "Τί ἀραδάτ;" ἔπε. Γ' ἐκεινή ἔπαυν κ
Τ' ἐνα Δουνιά Γύξελη. Γ' ἐκείνο ἀραδούμ νά το πάρομ."
Γ' ἵτο το παι ἔπει κι, "Ὁγόνα ἃς βηγω το μερδουβάν ἀπάνω, γ' ἐδει
ἐνα ἐλατ. ἀ σας μάσω πατισαχού το φονάχ." Σώφα ἵτο ἐβγῆ
το μερδουβάν ἀπάνω, Γ' ἐκεινή ἐνα ἦρταν. "Ὅπ ἐροταν, Γ' ἵτ
το παι ἐνα κόφτισι γε τα ραφόγι τ. Σώφα ἐμη ἐκού το φονάγ
Και ἐκου του Δουνιά Γύξελμου το καφά τ ἦταν δικέια, γα τα θοδ
τ κουνδά ἦτο ἐριμίτ. Σώφα ἵτο το παι δο ἐριμίτ δεφερεν δο τ
καφά τ κουνδά, γα τα δικέια δεφερεν δα τα θοδά τ κουνδά. Σώ
οψαμάνσε το κορίζ, γαί ἐναν ἰδά τα ρμο ἐνα. Σώφα ἵτο το παι
πανινίγε τα ἰβία. Ψηνίσαν τα ρμό τρώωγαν.

Ἰτό ἐνα μέρα φαίσε ἐνα χαιβάν. Σώφα ἰδα δοι κοιμόταν, ἐκο
το χαιβάν ἐπηρε το κορίζ· ἐφυγε. Σαβαχάλαν ὑκόω· τράνει
το κορίζ δε νε. Γαί πήγε δο ἀράδιμα. "Ὁ1 πανινίγε, ἦρτε με
καρδαζού τ το σπίτ κουνδά. Ἐμπ· τράνες, ἐν δο καρδάζι τ
Γαί ἀπεκού ἐπηρε λα πνομ. Γαί ρότσε, "Ἀπ γηοῦ ἐνα Δουνι
Γύξελη χώρησε μί;" Γ' ἐκεινή ἔπαυν κι, "Χώρσαμ," ἔπαυ. " Democr
το δερέ κουνδά νιαν." Γαί ἀπεκού πής, τράνες, ἐκού νιαν. Σώφ
ἤρτε ἐνα φονάχ, Γ' ἐκου ἐμπ· τράνες, ἐν δο Δουνιά Γύξελη. Γ' ἵτ
το παι ἔπει κι, "Ἐκεινό το βραδ, ἐν ἔρτ ἐκού το χαιβάν, πε κι
Το κουβέδι ζ πού εἰνε;" Γ' ἐκεινό το βραδ ἤρτε, και το Δουνι
Γύξελη ἔπει κι, "Το κουβέδι ζ πού εἰνε;" Γ' ἐκεινό ἔπει κι, "Ἐκά τ
δερέ ἐνα βάλ. Ἐκειναρώ δα βοινούζα μέσα ἐν ἐνα κορίτη. Ἐκοι
το κοβτί μέσα ἐν τρία ντίνες. Ἐκού δα εῖνε ἀν δα σκοτώτη, κ' ὑγόνα
χάνουμα." Σώφα ἵτο δο χαιβάν πάλι πήγα τα ἰβία. Γ' ἐκού το
1 "Ο before initial τ is for δτ.
hither. "Here is the smell of a man." Afterwards their mother thrid, "There is a man here. It is a sin; do not eat him," she hid. And they said, "We will not eat him." Afterwards the wevs' mother took him out of the cupboard, and said to them, AGo, take this boy away to his brother's house." And they said, "Yes," and took him off. The Devs in a row went behind.

As he was going he met forty dragons¹. And there was a house there, and in it a king's daughter was sleeping; she was the Fair One of the World. And that boy said, "What do you seek?" And they said, "For a Fair One of the World; and her we seek to take her in marriage." And the boy said, "Let me go up on the ladder, and you come one by one. I will put you into the king's palace." Afterwards he went up on the ladder, and they came one by one. As they were coming, the boy cut off their heads. Afterwards he went into the palace there. And there at the head of the Fair One of the World were flowers, and near her feet was sherbet. Afterwards the boy put the sherbet close to her head, and the flowers he put close to her feet². Afterwards the girl woke up, and those two became one. Afterwards the boy used to go out hunting. The two used to cook and eat.

One day he hit an animal. Afterwards whilst they were sleeping, the animal took the girl; it went off. In the morning he got up; he saw the girl is missing. And he went to seek for her. As he was on his way, he came close to the house of his eldest brother. He went in; he saw it is his brother. And he took a little bread from there. And he asked, "Have you seen here a Fair One of the World?" And they said, "We have seen her," they said. "They are near yonder valley." And he went there; he saw they are there. Afterwards he came to a palace, and there he went in. He saw, there is the Fair One of the World. And the boy said, "That evening, when the beast there comes, say, 'Where does your strength lie?'" And that evening it came, and the Fair One of the World said, "Where does your strength lie?" And it said, "In yonder valley is a buffalo. Between that buffalo's horns is a box. Inside that box are three sparrows. If you kill those sparrows, I too die." Afterwards that beast again went

¹ V. p. 225 and Turk. ejderha in glossary, p. 664.
² V. Ulagháteh 3, note 2, p. 357.
παί ἢρτε, καὶ ἂπ τὸ Δοννά Γιζέλη ἐμαύν δὸ ποῦ ἐῖνε τὸ ὑφαν.

τ. Κεν έκεινό ἐπε κι, “Τὰ δίνες μέσα ἐν δὸ ὑφανέι τ,” ἐπε. Σὲ Ἑρ

ἰτό δο παί ἐπηρε ἐνα πάχρη κρασί, καὶ πήγεν βαλζοῦ το τόποι

Κονοσέν δο. Και τὸ βάλ ἐπηρε’ σερχοδάνσε. Γαι τὸ παί ἐφαξί
do, και τὸ βοϊνούζι τ μέσα γήρβε τα δίνες. Γαι τὸνα σκότωσεν δο,

κ’ ἐκοῦ το χαίβαν χασταλάνσε. Σόμα τα ροῦ σκότωσε, γ’ ἐκοῦ το

χαίβαν χάη.

Σόμα Ἑτὸ δο παί ἐπηρε τὸ Δοννά Γιζέλη, καὶ μὲ τὸ μουχατέρ

gεζίρρινιδόγαν τὸ ὀμύρι τ.

Εὐγένιος Ἑλευθερίον.

ULAGHÁTSH. 12.

“Ἀνδρα ναίκα ἐγιόδαν τρία παί. Ἑτὸ δο χερίφου χέρ do μέρα
diuζήνιδήγας.” “Ενα μέρα ἢρτε δο μέα τ δο παί, καὶ ἐπε, “Ἀτ
diuζήνιδς;” Βαβά τ ἐπε κι, “Do δές το βραύ τίς νά δο φυλάξ;”

’Εκεινό ἐπε κι, “Ωό ας το φυλάξω,” ἐπε. Γαι κομήγε το βραύ
to δές κουνδά. “Οτ γύπνωσε, ἢρτε ἐνα πολά ἀλόγατα, ἕαι γιάρσε
to δές ἐφαίν δο. Σαβαχδάν ἢρτε βαβά τ, καὶ χώρσε δο δές,

ἐφαίν δο, και παλ diuζήνιδήγας. “Ἡρτε δ’ ὀρταιάδα δο παί, γαι

ἐπε, “Ἀτι diuζήνιδς;” Βαβά τ λέ κι, “Do δές τίς νό φυλάξ;”

’Εκεινό ἐπε κι, “Ωνα ας το φυλάξω,” ἐπε. Γαι κομήγε το δές

κουνδά. Το βραγύ πάλι γύπνωσε. “Ἡρταν πάλι τ’ ἀλόγατα, ἕαι
gιάρσε τo τo δές ἐφαίν δα. “Ἡρτε πάλι βαβά τ’ diuζήνιδήγας.

”Ἡρτε δο μικρό δο παί, καὶ ἐπε κι, “Ἀτι diuζήνιδς;” ἐπε. Γαι

dεκεινό ἐπε κι, “Το δές το βραύ φύλαξε το,” ἐπε. Και φύλαξ

do. Το βραύ Ἑτὸ δέ υπνοσε. “Ἡρτε ἐν ἄλογο. Χεμέ βίουσεν δο

διούρσεν δο, διούρσεν δο. Και τo ἄλογο ἐπε κι, “Καδέβα ἐπ’
And that boy came, and learned from the Fair One of the World, where its strength lies. And she said, “In the sparrows his strength lies,” said she. Afterwards the boy took a bottle of wine, and went to the place of the buffalo. He poured it out. And the buffalo drank; it became drunk. And the boy killed it, and inside its horn he found the sparrows. And he killed one, and that beast fell sick. Afterwards he killed the two, and that beast died.

Afterwards the boy married the Fair One of the World, and with happiness they were passing their lives.

Evyénios Eleftheríu.

12. The Magic Horses.

A man and his wife had three sons. The man used to ponder every day. One day his eldest son came, and said, “Why are you pondering?” His father said, “Who will guard the heap of grain in the evening?” He said, “I will guard it,” said he. And he lay down in the evening by the heap of grain. When he had fallen asleep, a great many horses came, and ate half the heap of grain. In the morning his father came, and saw they had eaten the heap of grain, and again was pondering. His second son came and said, “Why are you pondering?” His father says, “Who shall guard the heap of grain?” He said, “Let me guard it,” said he. And he lay down by the heap of grain. In the evening he in turn fell asleep. The horses came again, and ate half of the heap of grain. His father came again; he was pondering. His youngest son came and said, “Why are you pondering?” said he. And he said, “Guard the heap of grain in the evening.” And he guarded it. In the evening this one did not go to sleep. There came a horse. At once he mounted him; he made him gallop, gallop. And the horse said, “Dismount,”

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1 The threshed grain has to wait on the threshing-floor for the tax-collector to come to take the government tax in kind. There is often a good deal of delay, and the heap must be guarded against robbery. At present it is generally secured by being sealed with a kind of wooden stamp. This consists of a shallow, lidless box, perhaps a foot square, with partitions forming an arbitrary pattern, which is impressed upon the heap of corn; if the corn is touched, the channels left in it by the edges and partitions of the box are at once obliterated. V. mubur in Turkish gloss. P. 686.

Τ’ ἁλο τ δο μέρα παύνιογε δο ἀσκερλάθ ἐγιτμ. Ἑαψεν τόνα δο τέλ. Ἡρτε τόνα τ’ ἁλογο, γαι πατιδαχιμοῦ γ’ ἀσκέρα φόρσε, ραδόρεν δα. Τ’ ἁλο τ δο μέρα Ἑαψεν τ’ ἁλο τ δο τέλ. Πατιδαχιμοῦ τ δ’ ἀσκέρα πάλι φόρσε, ραδόρεν δα. Τ’ ἁλο τ δο μέρα δο πατιδάχα δίκε τρία μήλα. Ἰτο Ἑαψε τ’ ἁλο δο τέλ. γαι Ἡρτε τ’ ἁλο τ’ ἁλογο, γαι ράψε και ἐφυγε. Ἰτο πατιδάχα σάλσε δ’ ἀσκέρα τ, να ἀθρον δεκειν δο κανεῖς. Δέμ βόρσαν να ἄθροον. Γαι σόρα, ὅτ’ βηνιογε τ’ οδά, τα μήλα πατόρ γόττρ ἐπεσαν. Σόρα το πατιδάχα ἐπιμεσεν δο, και ἑδεκεν δο κορίτι τ, και σαρντινιογε σεφά.

Ἰορδάνης Θεσοδώρου.

MISTI. 1.


Ξέβην δου παιί. Πήγεν ἐνα σατάτ. Ράνο’ στράτ’ ἀπάν, ε’ εἰνδι μουρμούχα’ κουβαλοῦν τάκαλ. Ξ’ εἰδι ἐνα τοτάλ μουρ- μούχι, πέφτει ὑγόυδι. Φέρ και κείνου τάκαλ. Του παιί ράνου δου’ φορτεύν δου’ ἁθρον δου’ σου τυρτί τ. Εἴπεν ἐκείνου, “Ἰτὸ καλοῦν ποίκις του ἐμένα, να ποικου’ Ἰ’ ἐνα καλοῦν ἑσένα. Μά
said he. "Take a hair from my tail," said he. He went there again to spend the night. Yet another horse came. And he mounted him; made him gallop, gallop. And he said, "Dismount," said he. "Take a hair of my tail," said he. He went again; he would have gone to sleep. Yet another horse came. And he mounted him, made him gallop, gallop. And he said, "Dismount," said he, "and take a hair of my tail," said he.

Next day he was going off soldiering. He burnt one hair; one horse came, and destroyed and put to flight the king's soldiers. Next day he burnt the next hair. Again he slaughtered and put to flight the king's soldiers. Next day the king planted three apple-trees. He burnt the next hair; and the next horse came, and took them and went off. The king sent his soldiers to find that man. They could not find him. And afterwards, as he was going out of the room, the apples fell down with a clatter. Afterwards the king took him and gave him his daughter, and they lived happily.

YORDÁNIS THEODHÓRU.

MISTÍ.

The Grateful Animals and the Tasks\(^1\).

A king had a son. He sent him out as a shepherd. He went to the sheep. He did not understand sheep. He left them. He came away. He went into the room. He looked. Above him was a very beautiful picture. When he saw that picture, "I will go and find her," he says. The boy tells the king. The king says, I sent two regiments of soldiers. They killed them. Of the heads they made a castle. If you go there, they will take a sea head.

The boy went out. He walked for an hour. He saw on it to sad ants carrying corn. And he saw a lame ant, falling. It will setting up again. It too is bringing corn. The boy saw it, put in his back, carried it to its hole. The ant said, "You have done me this kindness; I will also do a kindness to you. Take this

\(^1\) V. p. 289.
ιτά του τέρπ μ. Να σφεθλίσε, νά του κάψης, ἴδε ὅγω νά βρεχθή κουνόδας.

Πήγαν ἀλ' να σάστατ. Πήγαν σο δαφῆς κουνόδα. Ράσοι δα ψάρμα
ηρταν, ξέβαν δέξου. Οθλά πήγαν ἀπές. Πόμη ἐνα δέξιν να ψοφή
'Iτό του παι' πήρων δου ψάρ' δειρέν δου σου δαφῆς. Ξέβηνν δου
ψάρ'. 'Επηρ δου παί, "'Εσπαρ ἰτά δου πούλι, μούλου δου. "Ἀν
σφεθλίσε, νά δου κάψης' ὅγω δεξού να βρεχθή. 'Ιτό ἐλείποικ
του: να ποίκου ἐνα ἐλείπε ἐσένα.'

Πήγαν δου παί ήνα σάσατ. Στράτα ἀπάν ράνσι ἴδε ἐνα
πούλι. 'Ἀνοίζ δου στόμα τ νά ψοβή ἀπ λίφα. Πήγαν δου πούλι:
κόνσωσε λερό σου στόμα τ' γιάμψονεν. "'Εσπαρ ἰτά δου φτερό μ
Να πάς. "Ἀν σφεθλίσε, νά το κάψης, να βρεχθή δεξού. 'Ιτό ἐλεί
ποίκικς του να ποίκου ἰδένα ἐλεί ἐσένα.'

'Επικιν του παί πήγαν σου φονάχ. "Ἡβριν δου δομοφού το
κορίτ. Το κορίτ εἰπtrib, "'Εχου ἐνα λόγος νά σι πτώ. Του γέλα,
dou ρόφ, dou φακού, tou πελάρ, νά tou μίξου, νά ta χωρίς ἐνα
σάσατ. "Ἀν δέν δα χωρίς, νά σι σάξου." Πήγαν δου παι:
διδουίδε. Τί να ποίε; Δέμ ὅρει νά δα χωρίς. "Εκαψίν δου
μουρμούς. "Ἡρτιν ἐκείνου τοπάλ του μουρμούς δάλε μιδύγα
Οθλα τα μουρμούδχα βιρίκοσαν. Γῆμου δρα χώραν δα μερίν;
μερίσ, οί δ'ἀχυρο χώραν δου μερίσ. Ω' ἐνα περοτ πήγαν δου
παί σου φονάχ. Σου κορίτ, "Χώρσα σα, εἰπτίν.

Ράνοι. "Εκλωσε τουν δείκχ με δα δούβαλα χτιζμένου. Εἰπτί
του κορίτ, "Δαχτυλία μ' εἰπτί σου δαφῆς. "Ἀν δου βγάλας, νά μ
Τόβρης. "Ἀν δέν δου βγάλας, νά σι ποίκου ἠθέντ." Πήγαν του
ταβοί διδουίδε. "Τίαν νά δου βγάλαν ἀπ του δαφῆς;" Κλαὶ
Ἰδυν ὁ, να σι του γαφτό να βατής. Φοὰδι, Δέν δου δέρ. Ξέβαλν
Ξέβντι δου πούλι. Ξέβην δου ψάρ ἀπ του δαφῆς. Εἰπτι
παι, "'Ογο νά του βγάλαν." Βούτσιν δου δούφαλ πσο
σου δαφῆς. Ξέβαλν δου κοριδου δαχτυλία, δάκιν δου του παι. Πήγα
δου: τίςαν δου του κορίτ. Εἰπτίν, "Νά σι πάρον."}

"'Εχου ἀλ' να λόγος νά σι πτώ. "Ἀμ βοίκης ἴδε εκείνο, νά μ
πάρης." "Τί εἰν;" εἰπτίν δου παι. Πού τ κλαϊξ, ἐχ ἐνα εἰράχ.
foot of mine. When you are in trouble, burn it, and then I will be found near you.”

He went on another hour. He went close to the sea. He saw fish. They came and went out of the sea. All went in again. One remained outside, like to die. The boy took the fish; he threw it into the sea. The fish came forth; it said to the boy, “Take this scale. Hide it. If you are in trouble, burn it; I will be found there. You have done this good deed; I will also do a good deed to you.”

The boy went on for an hour. On the road he looked and saw a bird. It is opening its mouth, ready to die of thirst. He took the bird; he poured water into its mouth. He made it well. “Take this feather of mine. Go your way. If you are in trouble, burn it; I will be found there. You have done this good deed, I will also do a good deed to you.”

Then the boy went to the palace. He found the beautiful girl. The girl said, “I have a word to say to you. The wheat, the peas, the beans and the barley, I will mix them; you must sort them out in an hour. If you don’t sort them out, I will kill you.” The boy went away. He ponders. What shall he do? He cannot sort them out. He burned the ant’s. The lame ant came. It played a pipe. All the ants gathered together. In half an hour they sorted them out all separately and the chaff they sorted out separately. And once again the boy went to the palace. He said to the girl, “I have sorted them out.”

She looked. She walked to the wall built out of the heads. The girl said, “My ring has fallen into the sea. If you fetch it out you shall marry me. If you don’t fetch it out, I will cut off your head.” The boy went away. He ponders; “How am I to fetch it out of the sea?” He weeps. He is going off to throw himself in to drown. He is afraid. He does not throw himself in. He took out and burned the fish’s scale. The fish came out from the sea. He said to the boy, “I will fetch it out.” He plunged his head into the sea. He fetched out the girl’s ring. He gave it to the boy. He took it and brought it to the girl. He said, “I will marry you.”

“I have another word to say to you. If you do it too, you shall marry me.” “What is it?” said the boy. Where she is

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1 This should be the ant’s foot.

’Ἐπιλού, “Ἰδύι ἄρλο σαί,” του κορίς λέ δα του παίη, “μί δου μελός ζ εμένα κύριος μί. Οδό μπήρις μί. Βαβάς σ πατιάδος. ὅφτα ταδούρμα ἀσκέρ ἦρταν, ουλα ἔσαξάν δα· ουβόλαμα τι ποίκαν δα δου χαλέ. Ἰδύι ξέβης ἄρλο· πήρις μί. Να πάμ σου βαβάς.” Πήγε σου βαβάς τ. Βαβάς τ είπε, “’Ογω δόμ βουρσά νά του πάρου. ’Εσά τίαλα δου πήρις; Μί δου μελός ζ του πήρις.

Told by a young man.

Ἀχό. 1.


wal;king, there is a servant. The girl killed him with her knife. She took a bottle. She poured out the water. She brought to life the servant whom she had killed. The girl said to the boy, "Bring me some of the water which was in that bottle, and then you shall marry me." Then the boy rose up. He ponders. He burned the bird's feather. The bird came. "I will go to bring you some of that water; a journey of twenty days." He went. In an hour he came back bringing the water. There remained one hour before they should kill him. The water came. The boy took it. He went to the girl. He gave the water to the girl. The girl with her knife killed the servant. With the water, she poured it over him,—she brought him to life again.

Then, "You are clever," says the girl to the boy, "with your brains you have mastered me. Thus you have taken me. Your father the king,—seven regiments of soldiers came; they killed them all. Of their heads they made the castle. You have shewn yourself clever; you have won me. Let us go to your father." He went to his father. His father said, "I could not win her. How did you win her? With your brains you won her."

Told by a young man.

Axó.

1. Justice and Injustice.

Once there were two companions. They went, they went, they went forward, they went. One said, "We are hungry. Let us eat your provender, and afterwards mine." "Come let us eat mine." They ate his provender. It was becoming dark. "Let us sleep a little." They went to sleep. One was a bad fellow. They went to sleep. He left him, went out, went away. He came to his house. The other one, his companion, slept there. He rose up; he sees there is no one.

He went, he went; he found there a mill. There were devils in it. He went to sleep there in the hopper. The devils came. The eldest said, "There is a smell of man here." The other young ones said, "There is no one here." They sat there;

1 The word in the text means foot, from a confusion with the episode of the ant.
2 V. εδηλεκω. 3 V. p. 352.
4 So too in a Georgian story. Wardrop, Georgian Folk-tales, p. 49.
Κάτσαν ἐκεῖ· ὅτι ἐξαν σο μελό τυε, ἐπαν δο. Ἐκεῖνο χριστεύα τοῦ ἄχουσέν δα. Φωτεύεν. Ἡρτεν σο χωρία.

Δερό δὲν ἐξαν σο χωρία. Σκάκεν, πήγεν ἵ το καβάχ αῇ κάτω. ἕβαλεν λερό. Ἀλο δὲν δεῖσαν χριστιανολ. Ἡστερολα παίδισε πολὰ παράγμα, και πολὰ θαρπίζα πιέρν.

'Εκεῖ τ’ ἄλο τ’ ἀρχαλάδι τ, "Ἀπατοῦ τα πήρε ἐτούτα τα παράγμα;" Κ’ ἐκεῖνο εἶπες, "Ἐκεῖ το βραδ ἔδυ ποῦ μ’ ἀφήκες, κ’ ἡλτες παρέμις, ἐγὼ πήγα, ἡβρα ἐνα μύλο. κ’ ἐκεῖ τά εἰπαν, οὐλα ἄκουσά τα. Ἀς τα καβάχας ἀποκάτω ἕβαλα το λερό, και δέν ἐδεῖσαν ἄλο." Κ’ ἐκεῖνο τ’ ἄλο τ’ ἀρχαλάδι τ εἶπες, "Να πάω κ’ ἐγώ." Και πήγεν· κάτσε ἐκεῖ σο ταγνύ μέσα. Και διαβόλ οὐλα εἶπαν, "Ἐχτές εἶπα σας ἐδω, κ’ ἢρτε κανείς. Κ’ ἐδεῖς δέν τράντεσε. Σήμερα πάλι ἤκουσατ, τρανάτε." Διαβόλ ἐκοχαν, τράνταν. Ἡβραν σο ταγνύ μέσα το ἀρχαλάδι τ. Τό διαβόλ ἔμαχαν δο, ἐκωχαν, ἐκλωσαν δο τέρ, σκότωσαν δο ἐκεῖ το ἤσπαν.

Χρήστος Ιωρδάνου Αδζενόπουλος Ταμρζόπουλος.

Αξο. 2.

διρ βαρότ κειτόταν ἐνα ναίκα. Εἶχεν ὅρα κορίδιά. Πήγαν να σερέψουνε γαλίνες. Τράνταν ἐνα πσίκα· οὐλα ἀλτούμα παραρέτσαν. Το μέγα το κορίδ, "Μάνα, να πω νά το πᾶςσιν" εἶπες. Πήγαν νά το πόδι. Φέχ πσίκα, και το κορίδ κατόψα. Πήγαν, πήγαν· ἦβραν τέσερα πέντε στίτα. Σέμεν πσίκα· σέμεν και το κορίδ κατόψα τ. Τράνσεν· εἶχε εξ δάγκα μέδι. Ἕκτετε δόκεν α’ ἀναχτήρια· δόκεν δα το κορίδ. "Ἐτά το στίτ ἀνοίξε, τράνα το. Ἀνοίξε, τράνα κ’ ἐτά. Τα πέντε στίτα ἀνοίξε, τράνα τα. Ἐνα μ’ τ’ ἀνοίξης, τρανάς το." "Δάχτα το μικρό φ το βαχτύλ’ σ’ διμα." Το κορίδ ἀνοίξεν, τράνσεν τα στίτικα οὐλα. Πσίκα τό εἰπεν "μή ἀνοίγης" το στίτ, ἀνοίξεν, τράνσεν γ’ ἐκεῖνο το στίτ.
althey said whatever was in their minds. The man heard it all. It became light. He came to the village.

They had no water in the village. He rose up; he went below the poplar-tree. He made water flow out. The people had no more complaints. Afterwards he gained much money, and received many presents.

That other companion said, "Where did he get this money?"

And he said, "On that evening, when you left me and came away, I went, found a mill, and heard everything which they said there. I made the water flow from underneath the poplar-trees, and men ceased to complain."

And that other man, his companion, said, "I too will go." And he went. And he sat there inside the hopper. And the devils all said, "Yesterday I told you, a man had come here. And you did not look for him. Rise up again to-day; look for him." The devils rose up; they looked. They found his companion inside the hopper. When the devils perceived him, they rose up; they set the mill-stone working, they killed that man.

KHRÍSTOS YORDÁNU ADZENÓPULOS DAMIRZÓPULOS.

2. The Cat.

Once there was a woman. She had three daughters. They went to gather herbs. They saw a cat; he shone as if all of gold pieces. The eldest girl said, "Mother, I will go to catch him." She went to catch him. The cat runs away, and the girl after him. They went on and on; they found four or five houses. The cat went in; the girl too went in after him. She looked; there were six rooms inside. Then he gave the keys, gave them to the girl. "Open this house; look at it. This one too open and look at. Open and look at the five houses. One house do not open and look at."

"Dip your little finger in the blood.""

The girl opened and looked at all the houses. The house of which the cat said, "Do not open it," she opened, and looked at that house also.

1 V. p. 249.

2 The story here has become confused. Probably the result of her going into the forbidden house is a stain of blood on her finger which reveals her action to the cat.
Πάλι πσίκα ἦρτεν 'ς τ' ἀλ τα δύο κορίδια τ' ἀδέλφια τ'. Ἰ ὀρτανήτα το κορίδι, "Μάνα, να πώ πσίκα νά το πόσαω," εἶπε. Πήγαν νά το πόσακ. Φέχ πσίκα· τρέχ το κορίδι κατόψα τ. Πήγαν ἐκεί πσίκες 'ς τα σπίτια πάλι. Δόκεν κ' ἐκεί το κορίδι τ' ἀνε ἄντρα τάλα. "Οθλα θράνα τα, και τόνια το σπίτι μέ το τρανάκ'· "Ἀνοίξε, οθλά τράνσεν δα το κορίδι. Σκότωσεν γ' ἐκεί το κορίδι· ἐξυρέν δ' τ' ἀλων ἀδέλφη τ' κουνά.

Πάλι πσίκα ἦρτεν σο χωρίο κουνά. 'Ετό πόνεν δο μικρό το κορίδ μέ τ' μάνα τ'. Πήγαν να σερέψουνε γαλλίνες πάλι. "Μάνα, να πάω, να τρέξω, να ὑφαντάω πσίκα, και να πάρω τ' ἀλτύνα τ.' "Ἀμάν, ἀ γαβριών μ, κ' ἐσύ. Πήγαν δ' ἀλ τ' ἄδειφα σ'; τι βοίκαν; Κ' ἐσύ να πάς, τί να βοίκης:" "Ἀμά ἐτό δ' νο μικρό το κορίδ ἦταμ ήλιν ἀφολού. Τρέ ἐκείνο το κορίδ· τρέχ και πσίκα. Δέν μορσεν νά το πόσα πσίκα. Δόκεν τ' ἀναχτήραν πάλι το μικρό το κορίδ. "Οθλα ἄνοιξε τα, τράνα τα," εἶπεν. "'Ετά τύρα μέ τ' ἄνοιξες." Ἐκείνο οθλά ἄνοιξεν δα· ἄνοιξεν κ' ἐκείνο τύρα. Τράνσε, κείνιται τ' ἀδελφής ούτ. Σκότωσεν δα. Πήρεν δα κεφάλα τνε, και χέκεν δα 'ς το κουβδέ τνε. Και λιάρωσαν.


'Ωστερα ἦρτεν πάλι πσίκα. "Νά σε πάρω." Εἶπεν το κορίδ, "Νά με πάρης ἡμ· ἂς γιομόσω το σανύχ ἄλα σεφέρ λιρες, και παρτάμε δα· κ' ἐκτήτε ἔλα', ἀ σε πάρω." Ὀρτωσεν και τ' ἀλ ἀδελφή τ' χέκεν δο σο σανύχ μέσα, και, "Παρτάμε τα, κ' ἔλα," εἶπεν. Πηρήγαν εἰκεί το σανύχ, τα λιρες. Κ' ἐχεκεν και τ' ἀλων ἀδελφή τ' μέδι τ.

1 V. § 107.
Again the cat came to the other two girls, her sisters. The second daughter said, "Mother, I will go to catch the cat." She went to catch him. The cat runs away; the girl runs after him. They went again to the cat's houses there. Again he gave the keys to that girl. "Look at all of them, but at the one house do not look." The girl opened and looked at all of them. He killed that girl also; he dragged her off with her other sister.

Again the cat came near the village. The youngest daughter was left with her mother. Again they went to gather herbs. "Mother, I will go and run and catch the cat, and will get the gold from it." "Ah, my darling, you also! Your other sisters went; what did they avail? And if you go, what will you avail?" Now this youngest daughter was very clever. The girl runs; the cat also runs. She could not catch the cat. He gave the keys again to the youngest daughter. "Open and look at all of them," he said, "do not open this door. She opened all of them; she opened that door also. She looked; there are her sisters. He had killed them. She took their heads, and set them on their bodies. And they became well.

Then he said, "Come, I will take you (in marriage)." The cat said it to the girl. And she said, "Even now my mother is without food; here I eat and cook," said she. "How is my mother faring in our village yonder?" said she. "Let me fill a chest of gold pieces and you take it away (to her), and then come and I will marry you." She put her eldest sister into the chest; she put also a few gold pieces. She went off. "Take them to my mother," said she. "And then come; I will marry you," said she. "But beware of opening and looking into the chest. I will call to you from here." He took it and went. He saw, the chest is heavy. The cat could not load the chest on his back. He went on and on. He sat down a while, to open and look at the chest. The sister, who is inside the chest, cried out, "I see you. Do not open the chest." He did not open it. He took it and went; he gave it to her mother.

Afterwards the cat came again. "I will marry you." The girl said, "You will marry me, indeed! Let me fill the chest once more with gold pieces, and you take it off. And then come, and I will marry you." She took up her second sister; put her into the chest, and said, "Take it off and come again." He took the chest of gold. She had put also her second sister into it.
"Τοτερα ήρθεν σοικα πάλι. ΄Ετο αὖ do mikrò do korìδ, "Να πάμε ἀιο σαινδάχ λήρες, κ᾿ ἐλα. εκτέτε α σε πάρω. ΄Νοξονκα τρία σαινδάχια λήρες. Χέκε και το γιαφτό τ᾿ ζένη ζ το σαινδάχια "Ηφερεν, δώκεν γ᾿ εκείνο το σαινδάχι, δώκεν δα τ μάνα τ᾿.

Ποικα πήγεν τράνσε, κανείς δέν εν εκεί σο σπίτ. "Εκτέ εἴτεν, "Με το σαινδάχι, το παρέμασα, εκείνα τα κορίδια εκείν χτανε." "Εκτέτε τα κορίδια ἔφαν, ἔπαιαν εάν ζ το χωρίο τι Γιορωνήμασαν πολύ.


Χρηστος ᾰορδάνον ᾰδξενόπουλος Ταμιρζόπουλος.

Αχ. 3.


Φαρδάττεν το ἀσλάν. Πόζαν το ἀσλάν ἄς τ᾿ ὀρτάλχ βοϊκέν ό δύο παράδιγμα. "Τοτερις ὁκώχαν σαβαχδάν. τράνσεις τ᾿ πάνα το σοχάχ, κείται βασιλέο το ἀσλάν δύο τρία παράδιγμα.


"Ηρτεν ἐναν ἂλο ἰνσάνος. "Ἄγω το σκότωσα," εἴπεν. "Πλάκα

1 V. § 107.
Afterwards the cat came again. This youngest daughter (said), “Take another chest of gold pieces, and come back. Then I will marry you.” The chests of gold come to three. She put herself also into the chest. He brought and gave that chest also; he gave it to her mother.

The cat went back. He saw there was no one in the house. Then he said, “Those girls were with the box, which I took away.” Then the girls ate and drank here in their village. They reached a great age.

The cat became a man. He brought herbs to sell. He came to those girls’ house. He recognized the girls. Then in the evening he came by the smoke-hole, to go down it to take the girl. They laid down peas; and he slipped; he fell. The girl rose up; she took the axe, struck, cut off his head. “Dildi, dildi,” he cries, with his eyes open. His head seized the girl’s hand in its mouth. Then they went to the doctor. They gave him the chest of money. And he cut off the girl’s hand, and cured her. She remained without a hand.

CHRISTOS YORDANU ADZENOPULOS DAMIRZOPULOS.

3. The Lionkiller and the King.

A woman had a son. And the drinking of wine was made unlawful. The king said, “Do not drink wine any more.” This woman had seven jars of wine. She hid them for seven years. The wine grew strong. The woman bought a cow. The cow one day was lost. Her son went to look for it.

He met the lion. He seized the lion by the middle; he tore him into two pieces. Afterwards they rose up in the morning; they saw, in a lane is the king’s lion in two or three pieces.

The king made a proclamation, “Whoever killed this lion, to him I will give my daughter.” “I will go withal, I will say, I killed it.” He (the king) says, “Take hold of my beard; let us see, whether you killed him; it will in this way be proved. Pull it.” He pulled it. “Huh!” said he (the king). That man said, “At once I will flee away.” He threw down and broke the looking-glasses.

Another man came. “I killed him,” said he. “Take hold of

1 V. p. 278.
τα ἱερτεία μ' ἄ ἱγμοῦ τ' ἑλοῦ νίδκεται." Πάσεν δὲ ἱερτεία.


 Xenos Ιορδάνου Αδεξενόπουλος Ταμπρώπουλος.

ΑΧ. 4.


Δέν ὁ σάλτοσαν· βούκησεν ὁ πρόβατα τυ. Πάτσεν, ἐρό- τουν ἵ το γμαζ. Πάν μέρα ἔστρωσεν ἐνα πρόβατο. Ράτσαν δο. "Εδύτα πρόβατα τι τα ἱδενει και χάνεις τα συλλα;" Κ' ἐκεῖν εἴπεν, "Τι νά τα βούκω; δε νά τα φάγω γμά. Πάλων νά τα βοσκήσω· ἐκεί ἁμα τρανήκεν το λύκο, κυλίσοντας· πάλων ἵ το λύκο ἐμβρό· και λύκος τρόχα τα."

1 V. §107.
my moustaches. We will see. This will prove it.” He took hold
of his moustaches. “Huh!” said the king. “I will run away,”
said he. He broke the lamp.

That woman’s son came. He was an orphan. “Take hold of
my beard,” said the king. He took hold of the king’s beard; he
pulled it. The king said, “Pull it. We will see. If you killed
it, this will prove it.” “Huh!” said he. He (the boy) pulled it
hard, so that he pulled out some of the beard. “You killed it,”
said he. He gave his daughter to that boy, who has no father.

KHRÍSTOS YORDÁNU ADZENÓPULOS DAMIRZHÓPULOS.

4. The Gypsy.¹

Once there was a bride. A gypsy went to ask for bread. The
woman went in, to bring bread, to give to the gypsy. The
gypsy went in; he hid in the cellar. The woman came back;
she found the gypsy gone. The woman went into the house, to
sleep. It was dark. He (the gypsy) came out. “I will marry
you,” said he to that woman. “If you will marry me,” said she,
“let me fetch eggs, let me fetch other things as well, and let us
eat,” said she, “and afterwards I will accept you.” “He went
into the cellar to conceal himself. He pushed forward the stone
door, and concealed himself. They brought some peas and spread
them down there. He slipped; he trod there; he fell down. They
went, caught him, bound him, brought him out. “Why did you
conceal yourself there?” they said. “I hid myself to get the
woman,” said he.

They did not let him go. He fed their sheep. He used to
go to and fro to the open country. Every day he would eat
a sheep. They asked him, “What are you doing with the sheep,
that you lose them all?” And he said, “What can I do? I do not
eat them indeed. I go to feed them. As soon as they see the
wolf yonder, they run in confusion up to where the wolf is, and
the wolf eats them.”

¹ V. p. 230.
² This cellar is one of the subterranean refuges beneath the houses described
on p. 16.
³ It is the common practice for the small owners of the village to employ
a common shepherd to keep their flocks, bringing the animals back every evening
to the village, where they are shut up each in the courtyard of the owner’s house.
Ενα μέρα δέν εγινόταν πρόβατο άφενδος. Πήγε 'ς τ' πρόβατα κονδά. Τα πρόβατα πήγαν σο οδημέ, νά τα ποτίζει. Τράνουν δο λύκο. "Ενα γίγ κ’ ενα πρόβατο έτρεξαν, πήγαν'. το λύκο έμπρ. Και λύκο εφαέν δα. 'Εκτέτε ήρτεν 'ς το χωμά κ’ είπεν δα, "Πήγα· τράνου τα πρόβατα· απε αύτο τρέγνε, πάω δε 'ς το λύκο έμπρ, και λύκο τρακε τα. 'Αλα το διατικό μέ τη λαλήτε. Είδε με τα μάτη μα, και γινότανα."

Χρήστος Ι.Ορδάνου 'Αδζενόπουλος Ταμπρόπουλος.

Αχό. 5.

βίρ βαρούς κεμόταν ένα νάικα. Είχεν τρία φόάχα. Δέν είχεν ενα άηνα φαίχ. Κεμόταν κονδά τ ομοιόγεγε' γε' στ. 'Εκείνα είχαν πολύ άλεφ. Πάν πέρα παίδεκν ' κόλνεν το χυμάρι τ. Τα χέρα δέν δα πλύνοδχεν. Μέ το χυμάρ 'ς τα χέρα τ ερχούν σο σπίτι τ. πλύνοδχεν τα χέρα. ψήδεκεν ένα γεμίκ φρέ και τραίδεκν 'τα φόάχα τ.'

Πάλε ενα μέρα πήγεν να κολήξ το χυμάρι τ. Δέν ό' αφήκεν ομοιόγεγε' γε' στ. 'Εκείνα ήρτεν πήγεν να φέρ γημαϊάχει αζ το γαζά'. Πήγεν ήκιν ήβρεν τα δώγεκα άπόστολ. 'Απόστολ άμε τράνσαν νάικα, "'Ελα γιόμ νάικα," είπαν. "Τί με βρείτετε γημα βρουλάρ ημ;," "Τί σερέθεκες;" είπαν. "'Ηρτα να σερέφω λίγα χορτάκα και λίγα γημαϊάχει και να τα ψήσω και να φάω το φόάχα μ."'εκι δώγεκα άπόστολ άτρωγαμ 1 φωμί. Σέρεσαν κρομμο τα φύλα και τα ψίγμα. ούλα σερέσαν δα. Γιομώσαν δα έκι ή' νάικας το τοβρά. "'Οξ να παραμής με κλώγης και τραγανα τα." Δεν δέλωσεν πίσω τ και τράνσεν δα. δά τα παραμή σε σπίτι τ.


1 "Ετρωγαμ δείτε ψ τοι άτρωγαμ."
One day the owner of the sheep did not believe this. He went to the sheep. The sheep went to the spring; they will give them water. They saw the wolf. A goat and a sheep ran and went to the wolf; and the wolf ate them. Then he went to the village, and said, "I went, and saw the sheep. Two by two they run, and go up to the wolf, and the wolf eats them. Do not say any more that it is the shepherd. I saw with my eyes, and believed."

KHRISTOS YORDANU ADZENØPULOS DAMIRZØPULOS.

5. The Two Women and the Twelve Apostles¹.

Once upon a time there was a woman. She had three children. She had nothing to eat. Near her were her neighbours. They had plenty of flour. Every day she used to go and bake bread for them. She used not to wash her hands. With the dough on her hands she used to go to her house, wash her hands, bake a loaf, and her children would eat.

One day again she went to bake her bread. Her neighbour did not allow her. The woman came back; she went to fetch fuel from the open country. She went there; she found the twelve Apostles. When the Apostles saw the woman, they said, "Come here, woman." "Why did you call me, my children?" "What are you gathering?" said they. "I came to gather a few herbs and a little firewood; and I will cook them for my children to eat."

The twelve Apostles there were eating bread. They gathered up the leaves of the onions, and gathered up all the fragments. They filled that woman's bag with them. "Until you have gone away, do not turn round and look." She did not turn round and look, until she had gone away to her house.

She went away to her house. She emptied them out into one of the corners. She sent her child, "Go, ask for the measure and come back," that she might measure the gold pieces. The woman asked him, "For what is the measure?" She smeared a little pitch on it. He brought it for the woman to measure the money. Two gold pieces stuck on the bottom of the measure. Afterwards she sent the boy again, "Go, give back the measure

¹ V. p. 254.
"Ἀμη, δός το ὁσμόκεκ, κε ἐλα." Πήγεν, δύκεν δό. Τράνσεν, ἔ δαι δύο λίρεσ δαμάκειν του γαλό.

'Έκτετε ἤρτεν, ρότσεν δο. "Πούγετα ἤβρες ἑσύ ἐτούτα τα παράγμα;" "Πῆγα τε το γαμάτο να σερέφω κεμάρε. κες κά δώεκα ἀπόστολ, κε ἐκεῖνα βαγόρσεα με. Κ' ἔγω πῆγα κοινήν. 'Τι με βαγόρσετ; "ἐπα. "Τι σερέλσεις εώ;" ἐκεῖνα ρότσει ἔμένα. Κ' ἔγω εἶπα, "Ἡρτα να σερέφω γμαραβάχα." Κ' ἐκεῖσε σέρεψεν τα ἔφαγαν ψωμίου τα ψίλα, και δώκαν με τά. "Τι να παράμῆς σο σπίτη σ, με κλάψης, τρανάς πίσω σ." Κ' ἔγω δ' τράνσα πίσω. "Ἡρτα εώ σο σπίτ. φιμάρωςα τά σο σπίτ. Τράνσα κευνδαί λίρεσ." 


'Εκείνο τ' ἄλο ναίκα φουράρες εφανεν, ἐπόσεν ἐκεί τα παράγμα Γραβάτσεν.

Χρήστος Ἰορδάνου 'Αδζενόπουλος Ταμμρζόπουλος.

Ἀξ. 6.

Κειτον ἐνα κοικονό, κε ἔξεμ βήγεν. Εἴδησ ἐνα πτίκα. "Ἀ πάω κ' ἔγω δάμα σ;" εἶπεν. Κ' ἐκείνο, "Πού να πῆσ;" εἶπεν "Να βγῶ να πάω." εἶπεν. Πτίκα πήγεν δάμα τ. Γρυμεύοσεν "Ελα, ἄς λαχτηχῶ 'ς τον κόλο σ." Λαχτήχεν, λαχτήχεν.

Πήγεν ἅλο λόγο. Ἐξέβεν ἐνα τατζά. Πήγεν, πήγεν. Γρυμεύοσεν κε ἐτό. "Ας λαχτηχῶ 'ς τον κόλο σ;" 

Πήγεν ἅλο λόγο. "Ἡβρεν ἐνα ἴκαλι. 'Εκείνο πήγεν, πήγει κόμμος ἐγρυμεύοσεν. "Ελα, ἄς λαχτηχῶ 'ς τον κόλο σ;"
come again.” He went and gave it back. She saw, there are 1 gold pieces in the bottom of the measure.

Then she came and asked her, “Where did you find this money?” “I went to the open country to gather firewood. There were the twelve Apostles, and they called me. And I went up to them. ‘Why did you call me?’ I said. ‘What are you gathering here?’ they asked me. And I said, ‘I came to gather firewood.’ And they gathered the fragments of the food, which they had eaten, and gave them to me. ‘Until you have gone away to your house, do not turn and look behind you.’ And I did not look behind. I came here to the house, I emptied them out in the house. I saw, there are gold pieces.

Then the other woman said, “I too will go.” “If you will go, go.” She went there. Again the twelve Apostles called her. ‘What are you seeking here?’ they said. “I am seeking for firewood,” said she. “Come here; let us fill your bag with fragments,” said they. She filled it. “Until you go to your house, do not turn and look behind you,” said they.

Until she had gone away, she did not look behind her. She went away. She emptied it inside her house. All had turned into snakes. The snakes wound themselves round her feet, her neck, her waist. The snakes squeezed her middle; they cut her into two pieces.

That other poor woman ate and drank with that money. She lived (many years).

Khristos Yordánou Adzenópulos Damirzópulos.

6. The Cock and his Friends1.

There was a cock, and he went out and away. He saw a cat. ‘Let me too go with you,” said he. And he said, “Where will you go?” “I will go out and away,” he said. The cat went with him. He grew tired. “Come, let me mount on your tail.” He mounted, he mounted.

He went on a little further. A greyhound came out. He went on and on. He too grew tired. “Let me mount on your tail.”

He went on a little further. He found a dog. The dog went on; the party went on. He grew tired. “Come, let me mount on your tail.”

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1 p. 248.

Πήγεν, πήγεν. "Ἡ βρεν ἦνα σελ. Δαχτήχεν ἵς τουτοῦτ τα κόλο.

Ἑτό πήγεν, πήγεν. "Ἡ βρεν ἦνα βόιχ το κοίκον. Πήγεν Γιουρούλτσεν. Δαχτήχεν ἵς του κόλο τ.

Πήγεν, πήγεν. "Ἡ βρεν ἦνα ροίδ. Γηουρούλτσεν.

Πήγεν, πήγαν ἤβραν ἦνα χτηνώ.


Πήγαν ἵς ἦνα σπίτ, τό ἵνα ναίκα είχεν κόζμο χτηνώ. Ἑτό το κοίκον σέμασεν δα ἵς το κουμές. Ἐβαλεν το κοίκον το λύκο ἑφαν δα ὀρνία τ. Ἔχυρεν δο ἵς τα χτηνώ μέσα. Ἐβαλεν τα ταιζ' ἑφαν δα χτηνώ. Σέμασεν δα ἵς το τουνδούρ ἐτό γαν γθυρνέθει ἐσύρεν δο ἵς το τουνδούρ. Ἐβεβεν το λεπό ἐξβίος νιότα.


'Αθανάσιος Ιορδάνου.

Ἀξό. 7.

διρ βαφότε κεύταιν ἄνο ἀχτάπια. τόνα καστερνός και τόνα χωριάτις. Καστερνός πήγε σο χωρι μο ἀχτάπε τ' γένενε μισα- φής. Και ἀπάκτω ἀπλώσεν τρία τσέτεα μινδάρμα, και γεμέκα πέων' ἔξ' ἔρουν. Στέκεται δέκα μέρες' δέ παιν. Εἴκοσι μέρες' δέ παιν. Τα μινδάρμα ἀποκάτω παίρτα. παίλι δέ παιν. Τα γεμέκα λεψεν δα. παίλι δέ παιν. Και ἦνα μέρα γράφ πούσουλα ὅδα πααβόν. "Ἀπάκτω τ' χέκα δίλ. τόναν δο πρόσωπο τ πάλμοσεν,
He went on and on. He found ten gold pieces. He found a wolf. The party went on. The wolf grew tired. “Let me mount.” He mounted on him.

He went on and on. He found a torrent. It mounted on his tail.

He went on and on. The cock found an ox. He went on. He grew tired. He mounted on his tail.

He went on and on. He found a ram. He grew tired.

They went on and on; they found a cow.

They went a little further; there came a mule. “Where are you going?” said he. “Come, let us be off, and you too,” said he (the cock). They went together. They found a sheep. Inside the sheep he found ten gold pieces.

They went to a house, where a woman had a great number of cows. She put the cock into the henhouse; the cock set down the wolf; he ate up her fowls. She put him amongst the cows. The cock put down the greyhound; it ate up the cows. She put that rascal into the oven. She dragged him into the oven. The water came down; it put out the fire.

“I want my gold pieces.” She brought those gold pieces. “These are not mine,” said the cock. She brought other gold pieces. “And these are not mine,” said he. “Come in, pick out your gold pieces.” He went in, took them all. He goes out from there, goes to his cache. They go there. He brings out the gold pieces. That day of his brings him in a measure of barley.

ATHANÁSIOS YORDÁNU.

7. The Guest

Once there were two friends; one lived in the Castle and the other was a villager. The man from the Castle went to the village to his companion; he became his guest. And he laid down three or four mattresses, and five or six meals a day are served. He remains ten days; he does not go away. Twenty days; he does not go away. He takes away the mattresses from under him. Still he does not go. He reduced the meals. Still he does not go. And one day the master of the house writes a letter; “Beneath you I put a bed. One side of it wore out.


26—2
Greek folk-tale texts

Τελευταίοι και τ' ἁλο το πρόσωπο τ'. πάλιςεν γ' ἐκεῖνο. "Αλο δέ τροπιμάζεσαι;" εἶπεν.

Σκώεν σαβαχτάν να παραμῆ κ' ἐκεῖνο μισαφήρης. "Εγραψεν κ' ἐκεῖνο μισαφήρης ἐνα πούσουλα: "Μισαφήριο το ἱκεῖν 'ς ἐμὲ τρία μῆνες, τέσσερα μῆνες κοιμᾶται. 'Εξείν όγλον κατέρ, χίς ἥμη μι χατόρ;" 'Αουθα λέ τα: ἁφήμ, βαίν.

Told by an old man.

ΜΑΛΑΚΟΡΙ. 1.

"Ἡσαν δύο άδελφα: τόνα ἦταν άρουλού, κι τ' ἁλον ἦταν άσφον. κι τ' ὅνομα τ' λέιξαν του Κέλ ὁγλάν. 'Ιτο του ἀρουλού λέ σου Κέλ ὁγλάν, "Του μάνα μ καλά νά του τρανής, νά του φαγής, νά του κοιμής, νά του νύστα τον Τρανής πολύ καλά." 'Ιτο του Κέλ ὁγλάν λέχ, "Καλός σάνου τα." "Εβρασιν ἑνα ζατάν παζάρα. 'Ιτό μάνα δόμα δέν εἰχεν γαδλάτσων Κέλ ὁγλάν νά τα λαχτύς σου στόμα τ. 'Ιτό μάνα τ' πέθαν. Θάρψεν κοιμάτη δετ. "Εστρώσων δου στρώθι τ' κοίμων δου.

'Ἡρτίν το άρουλο του παιδί. Ρωτά του, "Του μάνα μ τί του θοίκις; Πού εἶπα σι τα λόγια, θοίκις τα μί;" "θοίκα τα," λέ. "Φάίσα του, ἐστρώσα του. Κοιμάτη άκομα." 'Εκείνων ἄμα τ' άκουσιν ἄβούδα, εἶπι, "Του μάνα μ σκοτούσις του," δεγι. Πήγον τράνσιφ γί μάνα πέθαν.

希腊人一个一个大大的。'伊浮 Κέλ ὁγλάνς πήριν ἐνα ὄρνιθ. Πήγην σα χατάζια· σέθηρμ; "Σουσου ἀλέρμωσενος ἵμαρον μεμίδι;" Παίν του πρώτον μέρα κανείς δέν ίσον πήριν. Παίν σόβυγι α μέρα. "Ἡτάν ἑνα θουθούμ. 'Ιτό, "Ὑπο του," λέ. "Ερχιτε σου σπάτι τ' Κέλ ὁγλάνς· λέ σου άδελφο τ, "Ἐγώνα τόνα τ' ὄρνιθι μ πούλσα του." Παίν τ' ἁλ ισον μέρα, να πάρ τα παράδει τ. Ιτό θουθούμ φέθην ἄσον δενφό. 'Ιτό παίρ ενα χτέρ· ἐριδίκ του σου φουλά τ. Πέβνει ἑνα κεσέ λήρις μί τα μεμίδεδμ. 'Ιτο παίρ ενα μεμίδι· σακών δου· παίρ του μπο τ. Παίν. Λέ σου άδελφο τ, "Ἐγώνα του μπο του μεμίδεν πήρα του." Ρωτά του
The other side was used. It too wore out. Are you not by now ashamed?" said he.

In the morning the guest rose up to go away. The guest too wrote a letter. "The repose of a guest should be mine. He rests three months, four months. O thou mule, son of an ass, can you never do a favour?" Thus he says. He leaves and goes away.

Told by an old man.

MALÁKÓFI.

The Mad Brother¹.

There were two brothers; one was clever and the other was foolish. And they called him Scaldhead. The clever one said to Scaldhead, "See well to my mother, feed her, lodge her, wash her, look after her very well." The Scaldhead says, "Good. I will do so."

He boiled a pot of beetroots. The mother had no teeth. The Scaldhead began to shove them into her mouth. His mother died. He thought she was asleep. He prepared her bed; he put her to bed.

The clever boy came. He asks him, "My mother, what have you done with her? Have you done as I told you?" "I have," says he. "I fed her, I put her to bed. She is still asleep." When he heard this, he said, "You have killed my mother." He went; he saw his mother was dead.

They began to divide the property. And their property was a few fowls. The Scaldhead took a fowl. He went to the open country. He cries, "Will you buy this for half a medjid²?" He goes the first day; no one bought it. He goes the next day. There was a hoopoe. "I take it³," says the hoopoe. The Scaldhead comes to his house. He says to his brother, "I have sold one of my fowls." He goes the next day, to get the money. The hoopoe flies off the tree. He takes a stone; throws it at his nest. A bag of money falls down with the medjids (in it). He takes a medjid, breaks it, takes one half of it. He goes off. He says to his brother, "I have got the half medjid." His brother

¹ V. p. 281.
² A medjid is about 9s. 6d.
³ The Greek words παρων του (páru tu) bear a resemblance to the hoopoe's note which almost everywhere has given the bird its name, e.g. ξυοτ, upupa, hoopoe and in this story hayboubohid.
ἀδέλφο ς τ, "Τίαλ δου τήρις;" "Ἐδίπερ ἦν κεσε λίρις μι τα μεβιδείδια. Πήρα τόνα του μεβιδιε, τσάκουσα τα τήρα τα ἄβουσα."

Ρωτά του πάλι, "Πάλ' είδες τα παράξια μί;" "Εινδει, λέ του. Πάινιν του ἄδελφο τ μί του Κέλ ὄγλαν ἄμα. Δείχ του του ὄσπο τ. Παίρ τα ἰτό του ἁγούλου. "Ερονδες σου στίτ νά τα μοιραστούνι. Πάινιν σου ὑμοῦσο τνε, να πάριν του ρουτ, γιά νά τα μοιραστούνι δεγί.

Ἰτό του ὑμοουσού τ ηματουτούρσιν λίγου πίσα σου ρουτιού τους γώλου. Ράπτουν δα, "Τί να μοιραστήτη;" Είδαν γε, "Να μοιραστούμι φακούθ. Δώκ όντου ρουτ. Μοιράζανον δα τα παράδια. Σου ρουτιού τους γώλου ὑματουσιν ἴνα λίρα. Ἰτό το ὑμοουσο τ παιν'. τρανά κε ἡματουσιν ἴνα λίρα. Ἰτό λέ κε, "Να πάγου νά το πω του βασιλέγα, ἱμβα δώσετι κε μένα." Ἰτούτα τ' ἄδελφια ἐσγανί ἀπικιού, κε πήγαν 'να ἴνα ἄλου τόπους, ποτ καθούται βασιλέγας.


"Εροχτε τ' ἀλ δου μέρα Κέλ ὄγλανς. Πάλι βρίθκ του ἴνα φούρκα. Δίν δου πάλι ἴνα μεβιδε. Κε πότι έριτε, παραμαίνε, κλέφτ παλ ἴνα το φέσι τ. Ἰτό βασιλέγας νά πάη να γεζινδη. Δέ, να φέρνι του φέσι του καλό τ. Ἰτό πάλι δεν δουν βρίθκε. Πάλι σκοτών ἄντρον δουρά. Ἰτό Κέλ ὄγλανς ἴελάτα τα πράματα βούλα τά πήριν. Ρύκη πολύ βαθικό ἴνα τόπους. ἴελάτα βούλα λαχτά τα τσ' ἵσεὶνι μέσα.

Ἰτό βασιλέγας γιά να μάθ πούς να πάη ἴελάτα, δαίκιν ἴνα καμβηλ σέδε ἄσου φλουρι, κε ἕθικιν ἀσκέρ, νά του ψαλιάνι δεγί. Ἰτό Κέλ ὄγλανς ἄμα τ' ἀκουσίν, πήριν του ραύδουρι τ, γυαγλάτων
asks him, "How did you get it?" "I threw a stone. A bag of money fell down with medjids (in it). I took one medjid; I broke it; I got it in this way."

He asks him again, "Is there still money there?" "There is," says he. His brother goes with the Scaldhead. He shews him the place. The clever one takes the money. They come to their house, to divide it. They go to their neighbour, to get the measure in order to divide it, they say.

This neighbour smeared some pitch on the bottom of the measure. He asked, "What are you going to divide?" They said, "We are going to divide lentils." He gave the measure. They divided the money. A gold piece stuck to the bottom of the measure. Their neighbour goes, sees a gold piece had stuck there. He says, "I will go and tell the king, unless you give some to me also." These brothers went away from there, and went to another place, where the king lived.

The Scaldhead takes his fowls again. He goes to the king. He says, "I am a poor man; whatever you please to give, give me. Take the fowl, if it please you, for nothing." The king takes it. He gives him a halfpenny. The Scaldhead takes the halfpenny, and, as he is going, steals a cup. The king next day calls his cook. He tells him, to bring him wine. The cook brings him another cup. The king says, "This is not it." He brings the other cups, and they are not right. Afterwards anger seized the king. He called for his executioner, to kill him. The executioner comes in a trice with his swords. He comes up to the king. They bring the cook. He smites him with the sword; he kills him. And the king will kill the executioner, if his sword does not slay at one blow.

Next day the Scaldhead comes. Again he brings him a turkey. Again he gives him a medjid. And as he comes, he goes aside, steals a fez of the king's. The king will go for a walk. He tells them to bring him his best fez. This again they do not find. Again he slays another servant. The Scaldhead took all these things. He digs out a very deep place. All these things he puts into it.

The king, in order to find out who took these things, covered a camel with gold pieces, and put soldiers to guard it. The Scaldhead, when he heard of it, took his ass, smeared it with pitch,
δου πίσα· κι πότε παίν, περάν ἀπικοῦ, κι πάρ του κι παίν. Τ' ἀσκέρ εἶδον δου γιά· δέν δου δοίκαν ἐνα δέ. Ἰτό βασιλέγας ρωτά, ποιός του πήρεν. Ἰτό τ' ἀσκέρι τ' λέει, "Ενα Κέλ ὁγλάς πήρεν δου, κι πήρεν." Βασιλέγας ἀκουού δα, κι ἀγάλατωρ γε, τα πράματα τ' ἱκένου τα πήρεν.

"Ορι θεία το θύρα τ'. Ἰτό Κέλ ὁγλάς ἰηκούτας' τραϊ, κι το θύρα τ' ἱζημένου. Ἀγάλατων δου. Ἰτό βασιλέας και θυία Βούλα τα θύρα. Ἰτό βασιλέας παίν, τραϊ κι τα θύρα Βούλα θείμενα. Πάσαν δου χουλή· ξέβαξε Βούλα τ' ἀσκέρια τ'. Ἀφήνεν ἐνα μανάχο. Πήγαν, εδείξαν του σπάτι τ'. Γυλάτων ἀσκέρ. ἑδίκαν δου, νά του φοσάξειν. Ἰτό Κέλ ὁγλάς φοβήθηκεν, κι εδείξαν το τόπον πού ἤσαντε τα πράματα. βασιλέας τ' ἀσκέριν να ρύξει τολύ. "Ερυξαν, ερυξαν, κόλπυγαν να φέρνου τα πράματα. Ἰτό Κέλ ὁγλάς βασιλέας να κουνίζειν το χώμα ἀπ' χούλα τον χωμάτας δα μι του χώμα. Δεκιού δύο τρία μέρη στεκού-

Κι Κέλ ὁγλάς ἐνα μέρα φόρσειν καθα τσόλια πήρεν γε του θελό. Κατέβην βασιλέας του σεράί. "Πριντ βασιλέας τον ιδα. Οκοσιν ἀπάνου τ', κ' εἴπαν δου, "Ιδύ ποιός ι', κι σκοτών τα ἰντάνα;" ὑδαν, σκοτών δου. Φορών δα τσόλια τ' κοιμάτε βασι-

Ζαβάνεν δεχθράδι βασιλέας ναίκα τ', κι λέ του, "Ἀστενάρ μι." Βρήγον δου ἐνα ραββά. Πάν δου νύγοιτε επετ καλά. Ναίκα τ' χουλάνων, ἀμά πάλ δέν εἶπαν ἐνα δέ.

"Ιτό τ' άρουλον ἀδελφό τ' τράνσων γε ἀδελφό τ' δέ νι. Πήγαν γ' ἰτό· πηρηύγεν ἐνα ὅρνιθ. Πήρεν ἐνα πενάρ. Κι πότε βηθών, ἕκλεψεν ἐνα θινατό πράμα. Τ' εἶπε καθ' ἡμέρα παρταιάνυν ἐνα ὅρνιθ, κι πότε βηθώνυμ, κλέφτυν ἐνα πράμα. Κ' ἰτό Κέλ ὁγλάς κάθι φράς σκότων απ' ἐνα διάφαν. Ἰελάτη τ' ἱκένου δου χουλή. Πήρεν του μαχαρ' — κι βασιλέας τότε γιοροπενίσαν ταν· — "Ιδύ ποιός ι," δεγί, "κι σκοτών τ' ἀθρώπ;" Σκότωσιν δου, κι γέννων μαφί τ' βασιλέας.

'Ανάργυρος 'Α. Φωκίδης.

1 Perhaps to be translated and, owing to the confusion between εύφρακ and φέρω, for which τυ. εύφρακ in glossary.
2 Ἰ.ε. σα = εσα.
and as he is going, passes that way, takes it and goes off. The soldiers saw him indeed. They availed nothing at all. The king asks, “Who took it?” The soldiers say, “A Scaldhead took it, and went away.” The king heard this, and understood that it was he who had taken the things.

He orders them to mark his door. The Scaldhead rises up; he sees that his door is marked. He understood the matter. He began to mark all the doors. The king goes; he sees, all the doors are marked. Anger seized him. He slew all his soldiers; he spared only one. He went; he pointed out the house. He sent soldiers. They seized him, to kill him. The Scaldhead grew afraid, and shewed the place, where the things were. The soldiers began to dig deep. They dug, they dug, they came near to getting the things. The Scaldhead began to throw the earth in upon them. He covered them all up with the earth. There they remained two or three days.

And the Scaldhead one day put on fine clothes. He took also his sword. He went down to the king’s palace. He came to the king’s room. He knelt upon him, and said, “Who are you, that you kill men?” He seizes him, he kills him. He puts on his clothes. He sleeps in the king’s bed. He becomes king.

In the morning the king calls his wife, and says to her, “I am ill.” They bring him a cup of coffee. He drinks it. He becomes quite well. His wife was angry, but she did not say anything.

The clever brother saw that his brother is missing. He too went. He took with him a fowl. He received a halfpenny. And as he was going out, he stole an object of value. Every day again he used to bring a fowl, and as he was going out, used to steal something. And the Scaldhead every time used to slay a servant. His executioner was seized with anger. He took his sword. And the king had then grown old. “Who are you, that you kill men?” says he. He killed him, and became king himself.

ANÁRYIROS A. PHOKÍDHIS.

1 V. p. 233.
ΦΗΛΟΪΤΑ. 1.

Κεῖτον ἕνα ἄνδρα και ναϊκα, και φόάχα δέν εἰχανε. Ὅταν ο Κομβάλυνεν ξύλα ἀσο βοηνί. Φερίκενεν ἕνα θομμάρ ξύλα· πούλυνεν δα ἐξήνδα παράδμα. Χαούδα γείστινανε· πάν μέρα ἀούδα.

Κομβάλυνεν ἕνα μέρα πάλι ἕνα θομμάρ ξύλα, και ἡβρεν ἕνα ἱνγάρ. Πήγανεν σος δαροί. Εἴεδεν το ἐνα Γιαχουνίας· "Α σο δακεν σεράνδα παράδμα το ἱνγάρ." "Δόσ το με," εἶπεν. Κ' ἐκεῖνο δακεν δο, και εἶπεν, "Πάν μέρα να φέρης ἀούδα ἕνα ἱνγάρ." Κ' ἐκεῖνο πάλ πήγε σο βοηνί· πάλ ἡβρε ἕνα ἱνγάρ. Σεράνδα μέρες ἡβρεν δα ἱνγάρα. "Τοτερα ἐκεῖνο δο ἱνγάρ' ή ἕνα μεγίδιε πούλσε δα.

Κ' δοτερα εἶπεν για Γιαχουνίας, "Εδώ, πουλμοῦ το ὁ βοηνο νά μου το φέρρος," εἶπεν. Και δοτερα πήγεν σο βοηνί· ἀράτσευν ἡβρεν δ' ὁ βοην. "Ἡβρεν δο το Γιαχουνία· πένδε λίρες πουλσέν δο. Και Γιαχουνίας εἶπεν, "Φέρε με βου γούν δο πουλι."


Τα φόάχα ήρτανε ἀσο σκόλειο. Τράνσανε, μάνα τνε δ νε. "Εφαγων δα τό να το βιέρι ντ, και τόνα το κυφάλι ντ, και τόνα τον γαρμά ντ. Ἀφήκανε τα φόάχα· πήγαν σο σκόλιο. "Τοτερα ήρτεν Γιαχουνίας μέ το ναίκα να φάν το πουλί. Γιαχουνίας τράνσανε· εκεὶ πουλμοῦ το κυφάλι, το βιέρ, τον γαρμά δ νε. Δέν δ' ἐφεκν Γιαχουνίας. "Τοτερα εἶπεν Γιαχουνίας, "Α σκοτώσουμε τα φόάχα· α βγάλουμε ἀούδα τα, δα ἐφαγανε τα φόάχα τα δέαν."

"Τοτερα δαγδόλσεν τα φόάχα ἀσο σκόλιο. 'Εκεὶ δα φόάχα δεν παρέμανε· κοιμήθανε σο σκόλιο. Και σοβιτι τ' μέρα πάλ δεν παρέμανε. "Τοτερα τ φόάχα ουσάνσανε. Το μέγα ἀδέλφος εἶπεν, "Μάνα μας νά μας σκοτώζ. 'Απιδά α'ζ βγούμε, και ως πάμε 'ς ἕνα χωρίον."

Τα φόάχα πήγανε εκεὶ σο χωρίον. Κείτονεν ἕνα μέγα χαλαβαλάχ. Πήγανε τα φόάχα εκεὶ 'ς το χαλαβαλάχ. Ρώτσανε τα.

1 For meaning v. εὐφραίω. 2 For the order v. § 382.
PHILOITA.

1. The Magic Bird.

There were a man and a woman, and they had no children. Her husband used to fetch wood from the mountain. He would bring a load of wood; sell it for sixty paraș. Thus they lived. Every day thus.

He was gathering one day again a load of wood, and he found a feather. He went to the market. A Jew saw him. "I will give you forty paraș for the feather." "Give it me," said he. And that man paid him, and said, "Every day you must bring me a feather like this." And he went again to the mountain. Again he found a feather. For forty days he found feathers. Afterwards he sold that feather for a medjid.

And afterwards the Jew said, "Come! Bring me the egg of this bird," said he. And afterwards he went to the mountain; he searched; he found the egg. He found the Jew. He sold it for five pounds. And the Jew said, "Bring me today the bird." And the Jew said afterwards, "Bring the bird." And the man brought it. He gave the money, ten pounds, to his wife. "If your husband brings the bird, kill it and let us eat it," said the Jew. And afterwards they killed the bird, to eat it. They put it into the cupboard. The woman went to call the Jew.

The children dispersed from the school. They saw that their mother was not (there). One ate its liver, and one its head, and one its heart. The children went away; they went to school. Afterwards the Jew came with the woman to eat the bird. The Jew saw that the bird's head, liver and heart are missing. The Jew did not eat it. Afterwards the Jew said, "Let us kill the children, and thus get from them the parts which the children have eaten." Afterwards the children dispersed from the school. Those children did not go away. They slept at the school. And on the following day again they did not go away. Afterwards the children became troubled. The eldest brother said, "Our mother will kill us. Let us go away from here, and go off to a village."

The children went to that village. There was a great crowd. The children went there to the crowd. The children asked, "What

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1 V. p. 268.  
2 About 8d.  
3 About 8s. 6d.

Τοτερα ἐγεί δο φόάχ ἐξεβαν ἀδεγεί σο χαρμό· πήγεν 'ς ἕνα ἄλο χαρμό, καὶ στάθεν 'ς ἕνα χαρμόνιο διὰμαχ. "Εγεί δο φόάχ το στάθεν σο χαρμόνιο διὰμαχ παιρί, χαρμόνιο πολύ χαρμίνενσεν. "Τοτερα Γαλαυδίης ἀκουσέν δα. Ἐγείνεν εἰδεν να εβερ το φόάχ, καὶ να το σκοτούς. Το φόάχ ὃνριζε εἰδεν το Γαλαυδίη, ἀφέκεν, ἐφγα· πήγεν 'ς ἕνα ἄλο χαρμό. Καὶ στάθεν εἰδεν σο χαρμό 'ς ἕνα qabahíς τίκουνά διὰμαχ. Κ' ἐκείνο qabahíς χαρμίνενσεν γι' ἄλο πολύν.


1 For gi, v. κί, not.
crowd is this?" And they said, "Our king is dead, and we will make a king." They had a bird, and when they let it go, on whoever's head it perched, him they used to make king. And the children stood there. Afterwards they let the bird loose. And it flew and perched on that boy's head. And they said again, "It may not be, that we make him king. Let us let it loose once again." And they let it loose again. Afterwards again they let it loose, and it again perched on that boy's head. Again they said, "It may not be." And they broke their custom; although the bird perched on his head, they were not for making him king. Afterwards a great man said, "This boy here, the child, let us make him king. Unless the bird knew the boy, he would not have perched on his head." And afterwards they made the boy king, and the second brother they made vizier with him. There remained the youngest boy.

Afterwards that boy went away from that village. He went to another village, and stopped with a café-keeper as servant. Whilst that boy remained with the café-keeper as servant, the café-keeper became very rich. Afterwards the Jew heard of it. He went there, to find the boy and kill him. When the boy saw the Jew, he left; he went away. He went to another village. And he stayed in that village as servant in the shop of a seller of roast meat. And that seller of roast meat after this grew very rich.

Afterwards the Jew again heard of it, and went there again to kill the boy. The Jew went to a butcher; he gave an order to the butcher. He said, "Afterwards a boy will come to fetch meat." The Jew then went to the seller of roast meat. He gave an order to the seller of roast meat, "Cook me six pounds of roast meat, but fetch the meat from such and such a butcher." "Very good," said the seller of roast meat. Afterwards he sent the boy to fetch the meat from the butcher. The boy went; he asked for the meat. The butcher says, "Come inside, and I will give you the meat." And the boy goes inside. When he catches the boy, he throws him down into the yard. The boy sleeps there. In the night thieves come, to take a sheep from the yard. They take the sheep away, and leave the door on the ground, and go away. Afterwards the boy also goes away.

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1 For the weight v. obyrda in glossary.


"Ὅτσερα σέμεν να δελασττή το χωρίον μέσα. Καὶ βήγεν 'ς ἐνα δαταλό σοφάχ. 'Εγεί σο σοφάχ κείμονεν ἐνα μαρμερίου χτή. Ἀβάνω το κραβισάεν ύπω γαμάζορα. Ἐφαλέν χα γαμάζορα. Δόκ. "Σ τα δεξιά το βαίν, λαμρό ἄρεται. σα ζηγραμ, λαμρό δέν ἄρεται." Ἐκείνο φάς λέη, "Ἐθάνα σα ζεβρίμ να πίω." Καὶ πήγεν ὅμρο 'Ειδεν πολύ γαλαβάλχο. Καὶ ρότουν ἄβεγει 'ς το γαλαβάλχο. Καὶ ἐκείνα είδανε, "Εἴδω πέρα είνα ἐνα κορί, καὶ εἶνε πολύ γαμαζοδογλου. Τό θωρεί τα μάτια το, νά δώκ τρία ρουμάρα παράδια. καὶ τό θωρεί τα βυζίμα το, νά δώκ ὅχτοι ρομάρα παράδια. τό θωρεί βυζίμα, νά δώκ σεράνδα ρομάρα λίρες." "Ὅτσερα έτο εἶδεν, "Εἴπαρ παράδιμ πολά ἕχο. "Ας πάο, ἀς τα φέρων." "Ὅτσερα πήγεν, φωνάζεν τα ὁδόδια το. οὔδα γρόμωσεν σεράνδα ρομάρα λίρες. Καὶ
He goes from there to another place. He goes to a village. He does not go into it, and waits at the edge of the village. Afterwards he sees a dervish. And he says to the dervish, "Take me with you. Let me become your boy." And the dervish does not accept him, and says, "This is a fine thing now! Who does not have pleasure in his own children? And I, what pleasure shall I have in you?" And the boy there says, "I will not eat you surely. Let me sleep and rise up with you." The dervish lets him have his way, and takes him with him. And he becomes his boy.

Afterwards the dervish says to the boy, "Come, I will shew you my enchantments." They go inside. He opens a cupboard; he takes out a dervish's cap. "Do you see this cap? If you put it on your head, you become invisible. Come, I will shew you still more enchantments." And they go inside. And he shews him a pipe. He blows on the pipe, and a negro appears; he blows once again at the other end; the negro vanishes. "Come," says he, "I will shew you still other enchantments." They go down into a garden. And there is a fountain. "From that fountain, if you drink water, you become an ass. And from that fig-tree, if you eat a fig, you grow a horn; if you eat two, you grow two horns." There was also another fountain, and that was a good fountain. "And from that fountain if you drink, the horns disappear." He shewed him the enchantments. Afterwards the dervish died. He took up the dervish; he buried him. And for himself he used to sleep, rise up, find a bag of money underneath his head. Thus every day he became rich.

Afterwards he went into the village to walk. And he came to a forked road. In that road there was a block of marble. Upon it a man was inscribing some writing. He read the writing. It says, "He who goes to the right, returns safe; to the left, he does not return safe." The boy says, "I will go to the left." And he went forward. He saw a great crowd. And he questioned the people in the crowd. And they said, "Over here is a girl, and she is very comely. He who sees her eyes, must give three loads of money; and he who sees her breasts, must give eight loads of money; he who sees her naked, must give forty loads of gold pieces." Afterwards he said, "I have much money. Let me go and bring it." Afterwards he went; he cleared out his rooms; he

Σηκούδαι· κλαίας. Και βαίν δεβερεύο το στίτ, σο τεκέ. βαίρ εγεί δο κουλάχ, και δο φορόν σο κυφάλι τ, και βαίν κοριδιού το στίτ. Μαιν κοριδιού το στρόγ. "Τστερα το κορί ξυπνά. Ογιοράδα τα ζαππάδε, και το δίν ζαππάδιο τα χέρα. "Αμά τε κουλάχ παίρ το το κορί.

"Τστερα ἐκείνο το παιδί βγήνω· βαίν πάλι σο τεκέ, και βαίρ ἐκεί το δόνδικ. Βγήνω σα γαζόρα. Φουσά το δόνδικ· βγήνων ἄρατα· δρικάρδε πολά ἄρατα. Γλαδάδο σο βασίλιο ἕνα χαβάρ. "Και να βοίκκα, ψα να θυμίζο. Και βασίλιος τραφί κ' ἄλα πολά ἄρατα. Φουθάνα να θυμίζο.

"Τστερα το κορί φορέων δο κουλάχ· χάνε· δε φάνεται. βαίν σο παιδί κουλάδα, και θυάλ το κουλάχ ἀσο κυφάλι τ. Και λέχ το παιδί, "Ἐδά τα ἄρατα δαγκόδα δα· και νά σε πάρω," λέχ. Το παιδί τα ἄρατα δαγκόδα δα. βαίρ και το δόνδικ ας παιδιού τα χέρα το κορί.

"Τστερα το παιδί βαίν αβεγεί σο βαχά. Γιομάν, ξομάν ἕνα καλάδο ὄνκες· βαίρ κ' ἕνα χι σα χέρα τ. βαίν κοριδιού το σοφάς. να βουλήθς ὄνκες. Το κορί ογιοράδα το ἄβανω· ἀναβαίνω. Το κορί βοράς τα ὄνκες. "Τστερα το παιδί παίρ τα παράδμα τ' ἀφήν, βγήνω. 'Εγεί δα ὄνκες κειτάνε μεγάλα. Κειτάνε και σεράνδα κορίδα· ἐκείνο κουλά. Πήρεσε ἀπ' ἕνα ὄνκα, κ' ἐσφάγανε. Κ' ἐκεί το κορί είπεν δύο ὄνκες. Οὕλα ἕξαβαλαν ἀπ' ἕνα κέρατο, κ' ἐκείνο, τό είπεν δύο ὄνκες, το κορί ξέβαλεν δύο κέρατα.1

"Τστερα το παιδί γέννην χεκίμης, και βήγεν να κόψη ἐκείνα τά ξέβαλαν τα κέρατα.1 Το παιδί διώχτε τα είδτεν, "Ἐγώ ἔτα σάνω δα καλά," εἴτεν. "Ἰδεύτ νά μὴ στεκνήδε κουλά μ. Ονείνα κουλά τ δέ στάθμε. 'Ετο το παιδί τήρεν ἐκεί το ξέβαλεν δύο κέρατα το κορί.1. τήρεν δο· σέμεν ἄδεσω. Και λέχ το κορί, "Ἰδον

1 For order v. § 382.
filled up full forty loads with gold pieces. And he took them to
the girl there; gave her the gold pieces. And the girl called him
up, "Let him come here," said she. The boy went up to the girl.

Afterwards the girl says, "Where did you gain this money?"
And the boy says, "I ate a bird's liver. And now I sleep, I rise
up, I find a bag of money." And the girl says, "Good." After-
wards she gives him raki and wine to drink. The boy gets drunk.
And afterwards he spews and throws up the liver. And the girl
takes it, and puts it into a cup. And she throws the boy out of
the window down into the street. There he remains naked.

He rises up; he weeps. And he goes to the dervish's house,
to the convent. He takes the cap there, and puts it on his head,
and goes to the girl's house. He enters the girl's bed. Presently
the girl wakes up. She calls for the policemen, and gives him into
the hands of the policemen. But the girl takes the cap.

Afterwards the boy goes out. He goes again to the convent,
and takes the pipe there. He goes out to the open country. He
blows the pipe. The negroes appear. He collects a great many
negroes. He sends a message to the king. "And I will make a
battle with him." And the king sees a great many more negroes.
He is afraid to fight.

Afterwards the girl puts on the cap. She disappeared; she is
invisible. She goes up to the boy, and takes the cap off her head,
and says to the boy, "Dismiss these negroes, and I will marry you;"
says she. The boy dismisses the negroes. The girl takes the pipe
also from the boy's hands.

Afterwards the boy goes off to the garden; he fills and fills
again a basket of figs; he takes also a balance in his hands. He
goes to the girl's street to sell figs. The girl calls him up; he
goes up. The girl buys the figs. Afterwards the boy takes the
money; he leaves her and goes away. Those figs were big.
There were also forty girls with her. Each one took a fig, and
ate. And that girl ate two figs. They all grew one horn each,
and the girl, who ate two figs, grew two horns.

Afterwards the boy made himself a doctor, and went to remove
those horns, which they had grown. When the boy saw them, he
said, "I will put them right. Do not stand close to me." And
they did not stand close to him. The boy took the girl, who had
grown two horns; he took her; he went inside. And he says to
κρίματα ἔχεις πολά, καὶ ξέβαλες δύο κέρατα. Να με τα εἶπες ἂν τίνα πῆρες πράματα. Ἐκεῖνα τα πράματα νά τα δώκης σοιν δότην τνε.” Καὶ το κορὶς δώκεν τα πράματα σοι δότη ν. Ὁστε τα παιδί πῆρεν ὅτα ἐκεῖ τα σεράνδα κορίδια. πῆρεν ὅτα πῆγεν σο βαχζά, να κόψη τα κέρατα. Πῆρεν ἔνα σιδέρε νόρο ἄβεγει σο καλο δο δέομε, κ’ ἔνα σιδέρε πῆρεν ἄβεγει σο κουτί το δέομε. Κούσσεν δε ἀπάνω τυν σα κορίδια τα κέρατα τυν πῆγαν. Γέννανε καϊδούρα. Ἐτό το παιδί πῆρεν ὅτα ἐγεί τα καϊδούρα. Ξέβεν ἄβεγει’ σο χωρί. Ξέβεν πῆγεν σο ἄδελφο τ. Γέννεν βασιλιώς τον.

Πῆγεν ἐγεί σο χωρί. Τρίσσεν’ ἄδελφο τ χτίν σπίτια, καὶ κουβαλοῦνε χαίειρα. Σογάσσεν να κουβαλεῖ κ’ ἐτό χαίειρα. Κουβαλεύν’ ἐχτισσεν ἄδελφού τ σπίτια. Φύτρωσαν τα σπίτια. Τό ἐμαθεν ἄδελφο τ, εἶδεν ἄδελφο τ, “Δὲν δο σάνεις ἐτό το ὁργο καλό. Νά τα παρπᾶς ἔτα τα καϊδούρα βά τυν το χωρί, καὶ πάλι νά τα βοίκης χᾶν να παλιά τυν τ’ ἀρθωπ.” Ὅστε τα ηπρήνεν ὅτα τεγεί σο βαχζά, καὶ κούσσεν ἀβάνο τυν λύγο ἄβεγε το καλὸν δο νέρο καὶ γέννανε πάλ ἄθροω, καὶ πῆγανε βασιλιώ τα κονάχια.

'Αβραάμ ’Ανέστη Κυριάνου.

ΦΗΛΟΪΤΑ. 2.

"Ενα βασιλιώς εἶχαν τρία παιδιά. Το μέγα το παιδί εἶπεν σο βά ντ, "Βά, δός με ἐκατόν λίρες, και να πάγω να φαζαντίσω." Ὅστε τα βαβία τ δώκεν δο ἐκατόν λίρες καὶ πῆγεν ή εἶνα ἄλο χωρί. Ἐκεί σο χωρί ἄνοιξεν ενα τούκαν. Γίμωσαν σο τούκαν κ’ ἅλα πολά ρέζθα, καὶ πουλεί.

"Οστερα ἦρταν δύο ναίκες να ἱσοράξε υντέρμα. Κατέβασεν ὅλα τα ρεζόνδια καὶ δέμ πῆγανε. "Οστερα τυδάρος χολιάστεν, καὶ τράνσεν σο πρόσωπο τ. Κ’ Ὅστερα εἶπεν ναίκα, "Σο πρόσωπο μῆ τρανζίς αργά ἔλα σο σπίτ, καὶ τράνα." Ἀργά νιεται, καὶ ἠηκούδαι βαίν σο σπίτ. Ναίκα δίν δο κραδί καὶ ἱραχζ, καὶ το μεθῶς καὶ βαίρ τα παράδια τ, κ’ Ὅστερα κουνδά το το παιδί σο
the girl, "You have many sins, and have grown two horns. Tell me from whom you have taken things; those things you must put back in their place." And the girl put the things back in their place. Afterwards the boy took the forty girls there. He took them; he went into the garden, to remove the horns. He took a bottle of water from the good fountain there, and he took a bottle from the bad fountain. He poured it over the girls. Their horns disappeared; they became asses. The boy took those asses; he went away from that village. He went out to his brother. He had become king.

He went to that village. He saw, his brother is building houses, and they are carrying stones. He too girt himself up to carry stones. He brought stones; he built his brother's houses. The houses sprang up. When his brother heard of it, his brother said, "You are not doing well in this matter. You must take those asses to their father's village, and make them human again, as they were before." Afterwards he took them to that garden, and poured over them a little of the good water there. And they became human again, and went to the king's palaces.

Avraam Anesti Kiriánu.

2. The Cunning Ox-driver.

A king had three sons. The eldest son said to his father, "Father, give me a hundred pounds, and I will go to earn money." Afterwards his father gave him a hundred pounds, and he went to another village. In that village he opened a shop. He filled his shop with many kinds of cloth, and sells.

Afterwards two women came to buy trousers. He took down all his cloths, and they took nothing. Afterwards the merchant grew angry, and looked at her face. And afterwards the woman said, "Do not look at her face. Come late to my house, and look (at it)." It grows late, and he rises up. He goes to the house. The woman gives him wine and raki, and makes him drunk, and takes his money, and afterwards throws the boy into

1 V. p. 285.
2 i.e. he insulted her in his anger by lifting her veil. The woman pretends to understand it as a request for her love. The lifting of the veil as the first step in an intrigue occurs often in the Arabian Nights, e.g. The Nazarene Broker's Story, Arabian Nights, 1, p. 246.
σοφάχ. Το παιδί ξυπνά ζαβάχυναν. Βαίν σο θαφεθή. Στέχα. Διράχ.

'Εκείνο άκιου ἀ σταβή. Α'ζ ερτοπιμε 'ς τ' ἀλο 'ς το παιδί. Τοστερα τ' ἀλο παιδί λέχ το βά τ, "βάβα, δός με ἐκατόν λίρες, και να πάγω να ξέβρω το ἀδελφό μυ. " Βά τ δίν δο ἐκατόν λίρες παράδια. Και βαίν εμιού σο χωριό. 'Ανοίχ κ' ετο ἕνα τουκάν. ποιλά.

Τοστερα ἐρούναι πάλι έκιου τα ναίκες, και να πάρνε ράξα. Σαν ικεί το παιδί χάνν ικεί το παιδί το ἀδελφό τ. Κ' εκείνο ἀδελφό τ παίν. στέχευε 'ς το χαμαμήν διράχ. "Οἴμοσο παρά το μέρα τ.

Τοστερα βαζλιόσ τρανα, και τα παιδιά τ δέν ἦρτανε. Α'ζυνδα. Το μικρό τ το παιδί λέχ. "βάβα, δός με κ' εμέ παράδια, και να βαίν να ξέβρω τ' ἀδελφία μυ. " Τοστερα βά τ δίν δο ἐκατόν λίρες παράδια. Και βαίν κ' ετο έκει σο Κάστρο. 'Ανοίχ κ' ετο ἕνα τουκάν. Ερούναι πάλι έκεί τα ναίκες. Το παιδί χανδερδουν δο, και παιρπαίνουν δο σο σπίτι τυ, και φέρνουν να το μεθύνε. Κ' ετο το παιδί δέ πιε.


Μότ παίν σο σοφάξ. τα φοόχα παιδικαν κόδιλα. ζάρπων το κόδιλο τ. Και το φόάχ, "Τι κρέβεις; "Ας το κόδιλο μυ," λέχ. "Αν σε παρπαίχ σο σπίτ. νά σε σκοτοξ. 'Ἀμά καλό σάν δο." 'Τοστερα άκούχ το παιδί ετο το λόγο, και φέγνει οβίσεω. Δεμ βαίν εγεί σο σπίτ.
the street. The boy wakes up in the morning; he goes to the café-keeper; he remains (with him) as servant.

Let him remain there; let us come to the next son. Afterwards the next son says to his father, “Father, give me a hundred pounds, and I will go, to find my brother.” His father gives him a hundred pounds. And he goes to that village. He also opens a shop. He sells.

 Afterwards those women come again, and will buy cloth. Like yonder boy that boy his brother was destroyed. And that brother goes; stays with the bath-keeper as servant. Half a para for his day’s work.

 Afterwards the king sees, his sons have not come back. He is grieved. His youngest son says, “Father, give me also money, and I will go to find my brothers.” Afterwards his father gives him a hundred pounds. And he too goes to the Castle. He also opens a shop. Again those women come. They persuade the boy, and take him off to their house, and bring (liquor) to make him drunk. And this boy did not drink.

 Afterwards she gives him an ox, to take it off to the market, to sell it. There in the market is the butcher. The butcher is that girl’s betrothed. The boy takes the ox in front of his shop there. When he comes, he looks at the ox, “What do you want (for it)?” And he says, “I want five hundred piastres.” “Come! let us go to the house, and I will give you the money,” says he. If he takes him to his house, he will kill him. The boy does not know it. He fell behind him. He goes on.

 As he is going along the street, the children were playing knucklebones. He (the butcher) upset the knucklebone. And the boy says, “What do you want? Leave my knucklebone alone. If he takes you to his house, he will kill you. Indeed he will.” Then the boy hears this word, and starts to go back. He does not go to that house.

1 A para is about \( \frac{1}{9} \) of a penny.  
2 i.e. Nigde, v. p. 845.  
3 A little more than £4 of our money.  
4 Oriental tales are full of the intelligence of children playing in the streets whose words and games often teach kings and viziers wisdom and solve knotty problems. Divination from the chance utterances or games of children is common over a wide area. The Egyptians, according to Plutarch, paid particular attention to the chance utterances of children playing in the temples, Plut. de Is. et Os. 14, 356 r. Cf. the mysterious boy’s voice St Augustine heard, Aug. Conf. viii, 12, 29.  
In Germany in the xvith century “Wann man die jungen kinder auff der gassen
Πάντες, βρίσκεις ενα ναίκα. Καί λέχ το ναίκα, "Δόξ με λίγο
κοριζού ζα τα τσόλμα, και να πάγω σα χαμάμ." "Στοτέρα ἐγείνε
νάκα πάν, φέρ θασάπ βαδή σεμαδεμενού τα τσόλμα. Και δε
φοραν ετό το παιδί, και βαίν σε βασάπ βαδή. Γαλαζέβει.
Στοτέρα λέχ το θασάπ βαδή, "Πού νε εδώ έχως ενα, τα σκοτοίν τ'
ἀθρών; Δελξε με το. "Ας ο τραγήνον ιμνά." Κ' ἑκείνο λέχ,
"Ἐκείνο ὅσ το τραγήνει δουάμων ἵδυ μέ το τραγάς." "Στοτέρα
σέμεν ὅζεδεξόν δο. "Ἀξ μᾶ ἰμνά μέδθ τ, και σοφοῦδουρτα με
ἴμνα." "Στοτέρα ξέβεν ὅδ' ἑγείνο σο ἄνγερε μέσα. "Στοτέρα εἶπεν
το κορίτσι, "Σέμα κ' ιμνά ἵδυ," εἶπεν. Σέμεν και θασάπ βαδής
ἐκεί σο ἄνγερε μέσα. Το κορίτσι ροιζέθριαν, και καλά σοφοῦδουρτα
δο, και φήκεν δο γέμρο ἴμνα. "Ἀφήκεν ξέβεν. Πήγαν ἑκεί ζ το
νάκα δα φόρσεν τα τσόλμα. Δεξίαλων δα ἀφήκεν δα ἑκεί ζ το
ναίκα.

"Στοτέρα το παιδί γένες χεκίμης. Πήγαν λίγα ξυφράφια και
λίγο ἀλασ και λίγο ἰζύθ σο ἐκόπα τ, και δαγηθρότζα, "Ἐγώ εἰμαι
χεκίμης." Ἀμά φουδά ἀκουσεν, εἶδεν, "Ἐκείνα το χεκίμ ὅσηθρος
to. άξ ρτή, άξ με τραγής ιμνά." Ὅσηθροσ ου το χεκίμ. "Ἀνέβουλ
ἀπάνω, και το τράνσεν. Ἐξιχαν πολά γαράδια. Και εἶδεν, "Ἐγώ
ἐτό σάνω το καλά." Και το πήρεν, και πήγαν' το χαμάμ. Και
πήρεν ἃς το χαμαμίτη τ' ἀναχτήρια. Και σο χαμάμ κανείς δε
σέμεν. "Στοτέρα ἐτά σέμανε σο χαμάμ μέσα. Και γακελάτεν
καλά καλά. Και ὅστερα πήρεν ἐνα μαχαίρ, και το πήγαν ἀλέμφια,
και βοίκεν ἀλασ και ἰζύθ. "Στοτέρα ἀφήκεν δο σο χαμάμ μέσα.
Ἀνοιξεν το θύρα, και ἀφήκεν, θέχαν. "Στοτέρα ἤρταντα ὅδ' ἀθρώτω
τ' ἐξεμαλανε και το ἀστενάρ ἀσο χαμάμ μέσα. Γαι εἶδεν, "Ἐμένε
ἀβούδα το με ποίκεν, ἐκουνής νε." "Στοτέρα ἀράτσαν, και δέμο
βορσον νά το ἐβρούνε.

"Στοτέρα θήγαν ζ ἐνα ραίφε αν κατζ. Μότ κάδαι ἑγεί σα ραίφε,
ἀκουσεν, ἀραδούν το ἐκουνή. Σηκώθεν, ξέβεν ἀσο χαρμό ἰزώμ. Κ'
ἐκεί το χαρμό εἶχαν τρία θύρια. Φυλάγανε τα θύρια, και κανείς
μῖν ἀσο κάστρο, κανείς. 'Εδώ ξέβεν ἀς' ούλα ὀμβρό. "Στοτέρα

1 V. § 382. 2 For α instead of το, v. § 108.
He goes; he finds a woman. And he says to the woman, “Give me for a little your daughter's clothes, and I will go to the bath.” Afterwards that woman goes; she brings him the clothes of the butcher's betrothed. And that boy puts them on, and goes to the butcher. They talk. Afterwards he says to the butcher, “Where is the thing you have which kills men? Shew it to me; let me just see it.” And he says, “That is for enemies to see. You are not to see it.” Afterwards he went in; he shewed it to him. “Let me just go into it, and slip me in.” Afterwards he came out from inside that machine. Afterwards the girl (i.e. the boy disguised as a girl) said, “Just you go inside.” And the butcher went into that machine. The girl let him go, and slipped him well in, and left him half dead. He left, and went away. He took to that woman the clothes which he had put on. He took them off; he left them with the woman.

 Afterwards the boy made himself a doctor. He took some razors, and some salt and some vinegar in his pocket, and cries, “I am a doctor.” Now when he (the butcher) heard him, he said, “Call that doctor. Let him come and just look at me.” They called the doctor. He went up and looked at him; he had many wounds. And he said, “I can make it well.” And he took him, and went to the bath. And he took the keys from the bath-keeper; and no one entered the bath. Afterwards these two went into the bath. And he washed him very thoroughly, and afterwards he took a knife, and cut him about, and treated him with salt and vinegar. Afterwards he left him in the bath. He opened the door, and left. He went away. Afterwards his men came. They took the sick man out of the bath. And he said, “He who treated me thus is the ox-driver.” Afterwards they sought, and could not find him.

 Afterwards he went to a café to sit down. Whilst he is sitting there in the café, he heard, they are searching for the ox-driver. He rose up; he went away out of the village. And in that village there were three gates. They used to guard the gates, and no one goes in through the castle, no one. He went out before them mit spissien und fähnlein sien reiten und streiten, das ist ein warhaftiges zeichen des kriegs und zwiracht, so über das landt kommen werden,” u.s.w. Der Alten Weiber Philosophie, Zeitschrift für deutsch. Mythologie und Sittenkunde, iii, p. 310.

 The word in the text means gallows, but the exact nature of the “machine” is obscure.
bvgev tría sdbátia ómbró. Kai ἤρτεν ἴνα δεβεῖξη, καὶ δαῖχ σοι κάστρο. ἐκθ καὶ τρία καμβήλα φορτωμένα φομάρα. Το φομάρι τόνα εἶνε κουμίρα, καὶ τόνα το φομάρι τ εἶνε καραί, καὶ τόνα το φομάρι τ εἶνε πίεσα. "Τστερα το δεβείξη λέ δο, "Ποῦ να πᾶς; " Κ' ἐκείνο λέχ, "Να πάγω σοι κάστρο. " 'Ἰνύ, λέχ, "σο κάστρο με παίνης; ἄς φοράσω καὶ τα καμβήλα τα και τα φομάρα τα και τα τσόλια τα." Δεβείξης δεν τα εγείνο. Φοράς τα. Φορών και δα τσόλια τα, παίρ τα καμβήλα τα τα γελάσει τα, και δαίν το καστροθύρα. Και ἐγεί τα φυλάγουν σαμαχήθη λένε, "Γιασάχ νε, μή να μής σοι κάστρο. Χλείες τα φάτια τα φοράζουμε τα." Νύχα πίνει το κραδί, και μεθύζε. Φέρ τα τρία τα ενα τόπου, και το ἐριττά το πίεσ και το κονών απάνω τυν. Και τα τρία νύχουνται ἔνα. Φέρ το μαχαίρ τόνανο κόφτει το μύδα τα, και τόνανο κόφτει τ' ὀδί τα και τόνανο ξουρίζε τα βιθία. "Τστερα φωλί. 'Ανούνε καστροθυρία, και τραντούνε τα τρία ξαπτήθει. εἶναι μέ το πίεσ παζμένα τα τρία. Και τα ρωδούνε, "Ποῦ σας ποίκες ἀβουά;" Κ' ἐκείνα λένε, "Εκουνής." "Τστερα ἐκουνής μαίν ἴς το χωρός μέσα. Κανεῖς δεν δο θωρεὶ Παίν ἴς ἴνα καϊφέ κάλαι. Και λένε σο καϊφέ, "Σήμερο βασιλιώς ξέβαλεν σεράνδα γαλαφρόδια. "Οστυνος σπίτ βρίσκεται κατηφληκυς κυρίας, εἰγείνο εἶνε ἐκουνής." 'Εδό το λόγο ἄκουες δα, ἡσκούλα, ἔμεται σο σπίτ. Τρανή, ναίκας ἴς τα χέρα θωρεὶ καμβηλίου κυρίας. Κ' ἐτο ροδά το νάικα, "Τι να ποικής ἐτό το κυρίας;" Κ' ἐκείνο ναίκα λέχ, "Βασιλιώς ἀστενάρ νε, και κρέφυν καμβηλίου κυρίας και να δο παρπάνο. Το παιδι λέχ, "'Εδό λόγο νε. Ἑλα, α' μούμε, και να σε δώκω πολύ κυρίας." 'Τστερα ναίκα μαίν ἄδεσω, και ἐκουνής σκοτών το νάικα. 'Αχόμηναν πάνε δα ναίκες σο φυνάχ. Μετούνε τα ναίκες. Τα ναίκες κεινεις τριάντα ινά. Ναίκα τόνα δε νε. "Κ' ἐτό πάλι ἐκουνής το πολέκεν, λένε. "Τστερα βασιλιώς κρεμά δύο σκολιού παράλοχ το μόχιρ τ, και λέχ, "'Εδό το μοχίρ ὅποιος το βαίρ, εκείνο εἶνε ἐκουνής." 'Εδό
ll. Afterwards he went on for three hours. And there came camel-driver, to go into the castle. He has three loaded camels. One load is charcoal, and one load is wine, and one load is pitch. Afterwards he says to the camel-driver, "Where are you going?" and he says, "I am going to the castle." "Do not," he says, go to the castle. Let me buy your camels and your loads and our clothes." The camel-driver gives him them. He buys them. He puts on his clothes, takes the camels by their leading-ropes, and goes to the door of the castle. And there the guardians who keep the gate say, "It is forbidden for you to enter the castle. We will buy your provisions." At night they drink the wine, and become drunk. He carries the three to a place together, and melts the pitch, and pours it over them. And the three are stuck together as one. He brings his knife; of one he cuts off the nose, and of one he cuts off the ear, and of one he shaves the moustaches. Afterwards it dawns. They open the gates of the castle, and see the three policemen caught all three in the pitch. And they ask, "Who treated you thus?" And they say, "The ox-driver."

Afterwards the ox-driver goes into the village. No one sees him. He goes to a café; he sits down. And they say in the café, "The king has sent out today forty witch-wives. In whomsoever's house camel-flesh is found, he is the ox-driver." He hears this saying. He rises up, he comes to his house. He looks, in the woman's hands he sees camel-flesh. And he asks the woman¹, "What are you going to do with this flesh?" And the woman says, "The king is ill, and has asked for camel-flesh, and I will take it (to him)." The boy says, "This is but little. Come, let us go inside, and I will give you plenty of flesh." Afterwards the woman goes inside, and the ox-driver kills the woman. Towards evening the women go to the palace. They count the women. The women are thirty-nine. One woman is missing. "And this again the ox-driver has done," they say.

Afterwards the king hangs up his signet ring between the two schools², and says, "Whoever takes this signet, he is the

¹ This is one of the witch-wives who has persuaded someone in the ox-driver's house to give her the incriminating camel's flesh. The ox-driver decoys her in and murders her to destroy the evidence against him.

² In villages where Christians and Turks live together, there are naturally two schools, one Moslem, where the instruction is in Turkish, and one Christian, where it is as much in Greek as possible.


"Τοτερα ερουντάν το χωρίω. Και λέξι βασιλιός, "Έδο γι' ξιηθό σε πειθαλόχ, και να το δώκω πολυ βαχχάν, αν φήρ και το μύχάρτ μ." "Τοτερα έτο πεθείνε μένα τα βασιλή και δαίν, δείχνει το βασιλίω. "Δεχά, εγώ ,μαί εκουσής." Και λέχ

1 For order v. § 382.
2 For gi, v. κι, not.
x-driver.” The ox-driver goes, gives orders to the children in the Turkish school, and says, “The sons of the Christians have filled their skirts with ashes, and will come and throw ashes in your eyes.” Then he goes, gives orders to the children in the Christian school also. They rise up; they also fill their skirts with ashes. They go to throw ashes into the eyes of the Turkish children. Both the Turkish children rise up, and these also rise up; they throw ashes into one another’s eyes. A dust rises between them. That boy at once comes, takes the ring from the midst of the dust, saves and goes away. The schoolmasters come; the children separate. The children go to the school. They see the ring is missing, and say, “This again the ox-driver has done,” say they.

A great man says, “We cannot catch this man. Let us go out there to the mountain. Let us offer a prayer, and ask God that we may catch the ox-driver.” Afterwards they rise up; they take oxen, camels, buffaloes, fowls, sheep, and go to the mountain. They kill all the beasts they bring with them, and cook meals from them in the big pots, and make a prayer. And the ox-driver is again among them. And they do not know it. Over against them the ox-driver sees, two horsemen are coming. And he goes out to meet them, and says, “I will give you fifty pounds, and do you go into the crowd, and say, ‘We are the ox-driver.’ And if they catch you they will kill you. If you can escape by flight, then go. If you cannot escape, do not go.” And they say, “You give us fifty pounds, and we will escape.” Afterwards they go before the crowd, and say, “We are the ox-driver.” And they say this, and flee. Afterwards all the crowd which is there run after them. In front of all the people are bringing that sick man (i.e. the butcher). Afterwards he (the boy) remains behind by himself, and the sick man also remains—the two by themselves. He pulls up the tent-pole, and beats the sick man soundly. Afterwards he throws down the pole, and goes. He enters the camp, turns their food all upside down. And afterwards they come back; they see their food turned upside down. They go there; they see also, the sick man is dying.

 Afterwards they come to the village. And the king says, “Let this man come out into the square, and I will give him a great reward, if he bring my signet.” Afterwards the boy puts the signet on a plate, and goes, shews it to the king. “See, I am
βασιλικός, "Γιατί δεν ποικίς ετά δα έργασα;" Κ' εκείνο λέε χ. "Κ 
έγω ένα βασιλικού παιδί ήδαμαι. 'Αδελφό μυ σαλωδά σο ζαίσε 
ένα παρά το μερίγο τ. 'Ετο καλο νε μι; 'Τ' άλο άδελφο μυ σαλωδά 
's το χαμαμή δίμισα παρά το μεριγο τ. 'Ετοι ούδα καλο κ 
μι;' Κ' εκείνο βασιλικός, "Δέ νε καλό, λέε χ. "'Εγώ ποίκα ετά 
τα έργατα, και να ζουλτώσω τα άδελφια μυ." 'Τστερα βασιλ 
δάκεν δο ιζίν, και δάκεν ρασάτ βαζή το σεμαδεμέν και πή 
έκουβής. 'Τστερα πήρεν και τ' άδελφια τ, και πήγεν βαπά τ 
χωρί. Κα έκεινο βασιλικός σφουνδια τα παιδία τ. Και σεβίσα 
pολύ. Και ώστερα ποίκανε ράμος και πήρεν ρασάτ βαζή τ 
σεμαδεμέν.

'Αβραάμ 'Ανέστη Κυριάνου.

ΡΗΛΩΤΑ. 3.

'Σ ένα χωρίο κεϊτάνε ένα άνδρα κ' ένα ναίκα. Κεμότανε πολύ 
φουμαρές. 'Ανδρα πήρεν δεξαίω νηματα, και πήγεν να τα 
μεταλάξε με το βαμβάκ, και πάλι να τα φέρ, να τα ποίκ νηματα 
'Αουδα γεζίνανε.

"Τστερα άνδρα τ πήρεν αδ νηματα ήνγεκ να πάχ σο Κάστρο 
Μότ πάιν στράτα, ήρτεν ένα δεβρέσης ιράστια. Οπρέις 
λέες. "Πού να τίς;" Κ' εκείνο λέε, "Να πάγο σο Κάστρο, να μετα 
λάξε τα νηματα με το βαμβάκ." "Τστερα δεβρές λέε, "Ας το 
μεταλάξουμε μ' ιτά δο δεχμεβές." G' εκείνο λέε, "Τ ε 
δεχμεβές με βι Τ;" Και δεβρές λέε, "Εκχ παράδια." Κ' εκείνο. 
"Αν εκχ παράδια, άς το μεταλάξουμε." "Τστερα δίν τα νηματα 
βαφ το δεχμεβές. 'Ερεδαί σο σπιτί άνοι δο δεχμέβες. Α' μέπ 
βηθόν να φις. Και λέε το φις, "Νά σε κεντής." Κ' εκείνο 
άθρωτος λέε, "Νά με κεντής για; 'Ας πάμε δο δανιοτύμε 
ιζεινά το ιρμάχ. Και το ιρμάχ οτι λέε, ποικε ρα." "Τστερα 
pάινε σο ιρμάχ, και λέε το ιρμάχ, "Ιδά άθρωτος, γεννεν έφτ 
χρόνος, καιάτανε με ιτά σο δεχμεβές και δαρά ξέβα σον γόμιν. 
Να κεντής οτά το άθρωτο;" Και το ιρμάχ λέε, "Κένδα το 
ιντάνος δε νε μι; ήρεται άπτ' ἐμεν ζαβάχιάνν νιβετα με ρέρα 
και το πρόσωπό τ, και ώστερα φτώς με και περάν."
the ox-driver." And the king says, "Why did you do these deeds?" and he says, "I too was a king's son. My brother works with the xhë-keeper; one para for his day's work; is this well? My ther brother works with the bath-keeper; half a para for his ay's work; is it well thus?" And the king says, "It is not well." I did these things, to free my brothers." Afterwards the king gave him leave, and gave him the butcher's betrothed. And the x-driver took her. Afterwards he took his brothers also, and went to his father's village. And the king saw, his children are coming, and he was full of joy. And afterwards they made a wedding, and he took in marriage the butcher's betrothed.

AVRAAM ANÉSTI KIRIÁNU.

3. The Ungrateful Snake, the Fox, and the Man.

In a village there were a man and a woman. They were very poor. The man took sixteen pounds of thread, and went to exchange it for raw cotton, and to bring it back, to make it into thread. Thus they used to live.

Afterwards her husband took the thread. He started to go to the Castle. Whilst he is on the way, a dervish came up to him. The dervish says, "Where are you going?" And he says, "I am going to the Castle, to change the thread for raw cotton." Then the dervish says, "Let us change it for this box." And he says, "What has the box inside it?" And the dervish says, "It has money." And he says, "If it has money, let us make the exchange." Afterwards he gives him the thread, he takes the box. He comes to his house. He opens the box. From inside it a snake comes out. And the snake says, "I will bite you." And that man says, "Will you bite me indeed? Let us go and ask the advice of that river, and whatever the river says, do it." Afterwards they go to the river, and say to the river, "This man, it is seven years ago, shut me up in this box, and now I have come out into the world again. Shall I bite this man?" And the river says, "Bite him. Is he not a man? He comes to me in the morning, washes his hands and his face, and then spits into me, and goes his way."

1 V. p. 245. 2 i.e. Nigde, v. note, p. 345. 3 The oriental seldom washes his face without also rinsing his mouth.
Το φίδ άβεγεά βρίσκει πρόσωπο. Και τ' άλο το παιδί λέ·
"Αλο νά με κενδήξη γιά· Άς πάμε, άς δανιώτούμε κ' έκεινά το βίω·
Κ' έκεινό το βόητ ότι λέχ, άουδα ποικε το." Και το βόητ λέ·
"Κένδα τα. 'Εγώ τόν κεφάτομαι τρία χρυσού ταβρί, πιάνωμε
με άς τ' οδί μ, και βζέγικαν με σο σί, και λάμικα. Δε μη
χορωνώμασα, και κόλισαν με έδο σο θυρίνε, και μα βοσκήθω και
ζαρλανδίω, και ταχύ νά με σάξουνε, και νά με μάδανε σα ραβίνη
μέσα, και μα με φάνα." Θο φίδ ήβρεν και άβεγεά πρόσωπο.

Τοτερά πήγανε· ήβρανε ένα αλιβήκα. "Δανία γο τ' άλιβήκα.
Και τ' αλιβήκα είπεν το φίδ, "Ιόγινα έδο λε σο δεχεί
μέσα δέν χωρίς." Και δο φίδ είπεν, "Εφτά χρόνοι έδο πο
καταλό κεφάτομαι." Και το αλιβήκα είπεν, "Σέμα μνά έδο πέρα.
Και το φίδ σέμενε σο δεχμεί. "Τοτερά το αλιβήκα είπεν," Κατά
το καπαγή τ', και άμα, κουίδαν το ιγίγι σο ιμάχ." Κ' έγεινο πήγε
δο· πήγεν κούνουν σο σο ιμάχ.

'Ηρτεν σο αλιβήκα κόνδα, και είδεν δο το αλιβήκα, "Ιόγι
ποίκες με είλίκ. "Ιόγι στά έδο πέρα, και νη σε φέρω έγώ δεκα
όρνίθα, και φά δα." Τοτερα ήρτεν σο στίτ να δάρ τα όρνίθα.
Και ναίκα τ δέν δα δώκεν. Χερίφος είπεν, "Ναίκα, το αλιβήκα
ποίκεν μας είλικ, άς παρπά τα όρνίθα, και άς τα φάχ." Τε
χρεδέν ναίκα είπεν, "Ιόγινα δέ έξερεσ. Φέρ το ουβαλ, και ές
μάσουμε σο ουβαλ μέσα ένα ταξί. Και τον βρές εκεί πέρα, λίω
ουβαλμουι το στόμα, και έβαλε το ταξί· δέιζε το το αλιβήκα
Κ' έκεινο το αλιβήκα άμα το δεί το ταξί, φέγγε· κ' ιόγιν
ουβαλτώνεις." Τοτερα σέμασεν το ταξί σο ουβαλ μέσα, και
πήρεν σον δρέο τ', και πήγεν σο αλιβήκα κόνδα. Είδεν, "Ελε
ήβρα σε τα όρνίθα· φά δα." Και αλιβήκα είπεν, "Ιόγινα ισάμε
σαι· ές έσένα ιουββαλμίες. 'Ιόγινα άδεικού άπ' άνα σώλα τα.'ή
έγιονα τράγον δα." Τοτερα έλυσεν ουβαλμόυ το στόμα, ένω
σάλσεν το ταξί. Το ταξί άδυργε έδεν το αλιβήκα, έτρυξεν κατόθη
τ. Βοβαλάτσενο δο άβεγεί.

"Τοτερά έβγαν· σέμεν 'ένα μυλμού ουνομγόν. Ιγεί σο θυρουρ
μέσα λέχ άπο δο νού τ', λέχ, "Δέ νε ιδά πέρα κανεις, και νά με
πάρ άς ουρούχα μ, και νά με δώκ νιγιά σο ουμπάρ;" Κ' άγ
πέρα κεφάτονε δειφμείς. "Ακουσέν δα δέ το λόγο. Χέμεν τ'
αλιβήκα δώσεν δο σο ουμπάρ. "Τοτερά κόψεν ουρούχα τ. Και
άφθεν χωρίς ουρούχα. "Εβγαν.
The snake from this takes countenance. And the boy says further, "Now will you bite me indeed? Let us go and ask the advice of that ox also. And whatever that ox says, thus do." And he ox says, "Bite him. When I was a three-year old calf they used to take me by the ear, and yoke me to the yoke, and I used to plough. Now I have grown old, and they have driven me out of the mountain here, and I shall feed and grow fat, and presently they will kill me, and stuff cucumbers with me, and eat me." The snake took countenance from this also.

Afterwards they went; they found a fox. "Ask the advice of the fox." And the fox said to the snake, "You cannot find room inside this box." And the snake said, "For seven years I was shut up inside it." And the fox said, "Just get inside it." And the snake went into the box. Then the fox said, "Shut up its id, and go, throw it into the river there." And he took it, went, threw it into the river.

He came up to the fox, and said to the fox, "You did me a kindness. You stay over here, and I will bring you ten bowls, and you eat them." Afterwards he went to his house, to get the fowls. And his wife would not give them. The man said, "Wife, the fox has done us a kindness; let me take the hens, and let her eat them." At once (?) the woman said, "You have no sense. Bring the sack, and let us put a greyhound into the sack. And when you go there, untie the mouth of the sack, and let out the greyhound. Shew him the fox. And as soon as the fox sees the greyhound, she will run away, and you are out of the fix." Then he put the greyhound into the sack, and took it on his back, and went up to the fox. He said, "Come, I have found you the fowls; eat them." And the fox said, "You are a man; in you is no faith. Do you let them out from it one by one, and I will eat them." Afterwards he loosed the mouth of the sack, and let out the greyhound. The greyhound, when he saw the fox, ran after her. He chased her away from there.

Afterwards she went away. She went into the well of a mill. There in the well she says to herself, "Is there no one here to take me by the tail, and dash me against the wall yonder?" And the miller was there. He heard this saying. Immediately he dashed the fox against the wall. Then he cut off her tail. And she left without a tail. She went away.
"Ενας γατος τοις δορις κεκότονε ἐνα σαράφης. Ἡτονε Ἐρμένη.
"Ενα μέρα ἦρτεν ἐνα χανόμ: δόκειν το σαράφ δύο μετελίκησα, καὶ
πήρεν δεκαίμα παράδια. Σαράφος σο χαρτί μέσα τα πήρεν τα
dύο μετελίκησα, τράνσευν κ′ εἶνε ἐνα εἰκοσαρμοῦ ἄλτών. Σαράφος
eῖθεν, "Ἐστο δο χανόμ γιάτ με δόκεσε ἐνα ἄλτων; Ὡς το θέκω ἰδι
μερία, καὶ ἂν ἑρτη, ἂν δο κρέψη, ὡς το δώκω." Το χανόμ ἄλο δέν
ήρτεν. Σοβίλησε μέρα πάλι ἀνοίξει το τουκάνι τ. Πάλι ἦρτε
ἐκεῖ το χανόμ: πήρε δεκαίμα παράδια: πάλι δόκεσε δο ἐνα εἰκοσάρ
ἀλτών. Ἀφήκεν πήγεν. Τρία μέρες ἀούδα δόκεσε δο τρία ἄλτώνα.

"Τοπερα σαράφος πήγεν σο σπίτι τ. Ἐστεν δα σο ναίκα τ.
Και ναίκα τ εἶπεν, "Ἄδο το χανόμ 'τ έσενα ἐκή μάτ." Και
σαράφος εἶπεν, "Ἀς πάωμε." Και ναίκα τ εἶπεν, "Στά, καὶ ἵ
βασελία ἀκούμα νά σε φέρ ἄλνα ἄχ. Ἐδαρ κ' ἐκείνο, κ' ἐγώνα τό
να πάς τα βασίτια λέω σε δα'."

"Τοπερα σαράφος πάλι πήγεν σο τουκάνι τ. Μότ κάδαι
σαράφος, το χανόμ πάλι ἦρτεν. 'τ ένα χαρτί μέσα δόκεσε δο λίγο
ἄχ. Σαράφος ἀνοίξεν το χαρτί, τράνσευν δο. Εἶνε μέδι τ λίγο
ἄλεβρι, καί λίγο κιρεθ, κ' ένα ἀμβελιοῦ φύλο. "Ενα ἄχ δεν
ἀνλάτσεν. Ἀχάμαναν πήγεν σο σπίτι τ' εἰπεν δα το ναίκα τ.
Και ναίκα τ εἶθε, "Το χανόμ κρέφ σε. Ἰτά το ἄλεβρι, "Στο Οὐ
Γαπάνε ἐχουμε σπίτ.' Και το κιρεθ, 'Το σπίτι μας δμήρο μέ το

1 For order v. § 882.
Whilst she is going over the land, a man was making his prayer. And the fox says, “Prayer here has no acceptance. Go to the well of the mill; it is heard there.” And afterwards the ox left. She went away.

AVA RÁM ANÉSTI KIRIÁNU.

4. The Moneychanger and the Pasha’s Wife.

Once at Stambul there was a moneychanger. He was an Armenian. One day there came a Turkish lady. She gave the moneychanger two meteliks, and took nineteen paraśas. The moneychanger, in the paper in which he took the two meteliks, saw that there was a gold piece of twenty (piastres). The moneychanger said, “Why has this lady given me a gold piece? I will put it aside here, and if she comes and asks for it, I will give it to her.” The lady did not come back. On the following day, he opened his shop again. Again that lady came; she took nineteen paraśas. Again she gave him a gold piece of twenty (piastres). She left and went away. In three days she gave him thus three gold pieces.

Afterwards the moneychanger went to his house. He told his wife of it. And his wife said, “This lady has her eye upon you.” And the moneychanger said, “Let us go (to her).” And his wife said, “Stay; and in the morning she will bring you yet something else. Take it too, and I will tell you the times when you must go.”

Afterwards the moneychanger went again to his shop. Whilst the moneychanger is sitting there, the lady came again. She gave him some things in a paper. The moneychanger opened the paper; he looked at them. Inside it there is a little flour, and a little plaster and a vine-leaf. He did not understand it at all. In the evening he went to his house. He told his wife of it. And his wife said, “The lady wants you. The flour means, ‘We have a house at Un Kapan’; and the plaster, ‘They are

1 V. p. 235.
2 In Turkey small change is sold by the moneychangers. A metelik is worth ten paraśas, but in buying change the lady only gets nine and a half. A metelik is worth about a halfpenny.
3 Un Kapan, i.e. Flour Market, is the part of Stambul at the end of the inner bridge over the Golden Horn.
κιρές σουβαλούνε.' Καὶ τὸ φύλο, 'Σο νεβλή μας εἶνε μέγα κλήμα. ’Ετι φανερώνει ἐτά τα ἐργατα.'

Σίβυγκητ μέρα σαράφος παῖν ιγεί σο σπίτ. Καὶ νά. τι χανόμ ανα τὸ πένυρεπ τρανά κι ἦρτεν σαράφος. Βγάλ ἁσ πένυρε ἤξερτα. δείχνει τὸ αίνι, ἰμμὲ τ’ ὅρτο τ’ γην, και ὅστερα κλῶθ τὸ δεβρε τ’ τ’ γην. Σαλίδκεε τὸ πένυρε, καταβάετ καὶ τα περιδίδα τ. ’Αλο σὲς δὲ βγαλ. Σαράφος ἔρειδαι πιλι σο τουκάν. τ. ’Αχόμεναι βαῖν σο σπίτει τ. Δεῖ δα δο ναίκα τ. Καὶ ναίκα τ’ λέχ. ”Ερκευδε πήγες. ’’Ας καταβηθί δλος, και ἑλα, εἶπεν.”

’Τστερα σαράφος,—κατέβεν Δλος,—καὶ δήγεν. Δέκεκ το θύρα ’Ανοίγε το θύρα, και σαράφος σέμεν αδέσω. ”Τστερα μέ το χανόμ σέμαν σο βαχά1. σα δενδρά ἀπίκαντα να κοιμηθοῦν. Ηγανε το φενέρ, και ύστερα σέμανε σο καριδά μέσα, και κοιμήθανε. Νύχτα φολῆδε τρίσανε· παζά το βαχά μέσα ἤφτει ἐνα χαφένε. Τράνσανε υς βαχάδιον το δουβάρ σο βαχά μέσα, και εἴδανε ἐνα καριδά. ”Τστερα γυλβάθης διεμάσσει ἀνέβεν σο δουβάρ ἀπάνω. ”Τστερα κούνονέν το μαφτό τ’ αζο δουβάρ κάδω. Κάλα μάλα πήγεν σο καριδά κονδά. Τράνσα· κοιμάται σαράφος μέ το χανόμ. ”Τστερα ἀνοίχεν το θύρα· ερημόρεσε και το ὁσκέρ. Πήγανε, ἤβρανε νέστερα δενέδζα ἄθροις. Ἐκεῖνα ἄθρωπ ἦτανε χαμάλ. Πήγανε το κριφάδη σα τρέεσα τε. Πήγανε· ἐθεκάν ας σο χατίς.


’Αβραάμ ’Ανέστη Κυριάνου.

1 V. § 381.
2 For order v. § 382.
lasting in front of our house'; and the leaf, 'There is a big
ine in our courtyard.' This is the meaning of these doings."

On the following day the moneychanger goes to that house.
and behold, the lady opens the window; she sees that the
moneychanger has come. She leans out of the window; shews
her mirror, once the right side and afterwards turns it to the
wrong side. She shuts the window, and lowers the blinds. More
than this she does not utter a sound. The moneychanger comes
ack to his shop. In the evening he goes to his house. He tells
it to his wife. And his wife says, "You went in the morning.
Let the sun set, and come again," said the lady."

Afterwards the moneychanger,—the sun set, and he went off.
He knocked at the door. The door opened, and the moneychanger
went in. Afterwards he went into the garden with the lady,
and then they went to sleep under the trees. They lit the lantern, and then went
to sleep on the bedstead. In the night the street-police saw in
the pasha's garden a man is burning a lamp. They looked over
the garden-wall into the garden, and saw a bedstead. Then the
sergeant climbed up on the wall. Afterwards he let himself down
from the wall. Gently, gently, he went up to the bedstead. He
saw, the moneychanger is sleeping with the lady. Afterwards he
pened the door; he called for the soldiers. They went; they
ound four men. Those men were porters. They took the bed on
heir backs. They went; they set them down in the prison.

Afterwards the moneychanger awoke, and did not know the
place where they are. The lady also woke up. He said, "Lady,
there are we?" And the lady said, "We are in the prison."
Afterwards the moneychanger sent a message to his wife. And
is wife put on a Turkish lady's dress. She came to the prison.
She took the Turk's wife out. She went away. The money-
hanger's wife remained there with the moneychanger. In the
orning it dawned. The Turkish lady came, questioned the
iziers, and says, "Yesterday a moneychanger and his wife came
to our house as guests, and I put them to sleep in the garden.
Now they are not in the garden. Where have they gone? Find
hem." And the viziers said, "They are in the prison." The lady
said, "What right have you to take my guests to the prison?"
hat sergeant she threw into the sea. Afterwards she took her
uests out, sent them to their house. And the lady went to
her house. 

AVRAAM ANESI KRIIANU. 
28—2
ΦΗΛΟΪΤΑ. 5.

Κείμοτον ἕνα γηρόν χερίφος· εἶχαν γένια. Σο σπήτι καθούντο καὶ τραγῳδοῦντο· λέιδκεν παλμά τραώδια. Καὶ τα νυφάδε τ ἃς τε παλμάν· τα τραγῳδία δέ χοσλάνδαναν. "babá, eíste maš lía kai kaiνούρια τραγῳδία." bαδλάταν και το γηρόν· eíste lía oúφφεις φαδασόρια. Καὶ τα νυφάδε τ bαδλάταν να γελάδινε. Καὶ τ γηρόν eίπεν, "Γελάς, κουλάκ, γελάς· ἄδ ἔδω 'σα τραγῳδία χοσλάνσετε."

Παπά Εὐστάθιος.

ΦΗΛΟΪΤΑ. 6.


Βά τ κείμοτον γς τ' ἁλ δα χωριά. "Αμα γυρίστεν, λέ κι σο νάικα τ'και παιδίον τ' ὁνόμα λέιδκαν do Κωστανθίναν—"Το Κωστανθίνην, τί το ποίκες;" Κ' εκείνο λέ κι, "Πήγεν σο σκόλι." "Ἀψά ξέγχραδα τσ. ξέγχραδα και το κορίς." Το κορίς ήτο. Και το παιδί μάνα τ εφασαξέν δο, και τα κιρίμα τ τοίκεν δα σ' ἄνδρα τ ἕνα γεμέκ. θον σερίμ ὀθλανά τροῖδκεν, τα κιρίμα λάλςανε, και είπαν γε, "Βά, με ποιό χέρι γ με δάλρες, και με τού χέρι γ με τρώς;" θον σερίμ ἄνδρα τ πήρεν το ναίκα τ, και ἔδεισ το σ' ἄλογο τ το φουρώχα. θον σερίμ φτέρνισεν το ἄλογο, και ναίκα ἔγειεν πουρδίμα.

Γρηγόριος Νικολάου.

ΦΗΛΟΪΤΑ. 7.

"Ενα ναίκα κ' ἕνα ἄνδρα είςθεν ἕνα παιδί, πολὰ κορίς. Πιρούκσαν να πάνε σα γιμαχάχα. Πήγανε· σωρόσανε· φορτώσανε· θάμαν νύχτα. Πήγανε δεσμοῦ το σπήτ. "Εφαγαν, είπεν, τραγῳδαν, κοιμάθαν. Το δέφ εξέβεν ἄξω. "Ηρτεν. Είπεν, "Κιρκι συγκορυφάμα," Οδλα ὑπνώσανε. "'Εχεδκαμ ἕνα μάνα σο

The final τ of παλμά is unusual. 2 to would be expected.
and translations

5. The Old Songs and the New.  

There was an old man; he had a beard. He used to sit in his house and sing. He used to repeat old songs. And his laughters-in-law had no pleasure in the old songs. “Father, sing is a few fine new songs.” And the old man began: he sang some coarse love songs. And his daughters-in-law began to laugh. And the old man said, “You laugh, my dear, you laugh. It is with these songs that you are pleased.”

PAPÁ EFSTÁTHIOS.


A woman had two children. And one used to go to school, and the other was at home. One day the boy returned from school. “I am hungry,” he said. And his mother said, “Go to the cellar, and eat cheese.” She goes off. And the boy went to the cellar. She killed the boy.  

His father was at the other villages. When he came back, he says to his wife,—and the boy’s name was Kostándin,—“What have you done with Kostándin?” And she says, “He has gone to school.” “Call for him at once. Call also for the girl.” The girl came. And for the boy, his mother had killed him, and of his flesh she made a meal for her husband. Then (?) when he was eating, the meat cried and said, “Father, with which hand do you take me, and with which hand do you eat me?” Then the man took his wife, and tied her to his horse’s tail. Then he spurred the horse, and the woman was torn in pieces.

GRIGÓRIOΣ NIKOLÁU.

7. The Stupid Dev.  

A woman and a man had a son, and many daughters. They met together to go for firewood. They went, gathered it, made up the loads. They remained the night. They went to a Dev’s house. They ate, drank, sang, went to sleep. The Dev had gone out. He came. He said, “Who of you is asleep?” They

1 V. p. 230.  
2 V. p. 288.  
3 Literally a rock-cut bin, in the subterranean rooms below the house. V. in glossary φόδι.  
4 V. p. 251.
στάβλο βόιδα δέν ἄφηκεν· οὐλα σάγνικεν. Φάζεν δα ἑμᾶς. Ἐξέβεν το ἄφηκεν δὲξω.

"Ηρτεν· εἶτεν, "Ποιό σας ὑπνωσέν; ποιό σας δέν ὑπνωσεν: "Εχθεῖκαμ ἐνα μάνα· σο στάβλο δέν ἄφηκεν βάλαμ· οὐλα φάζεν δα ἑμᾶς." Το ἄφηκεν δὲξω.

"Ηρτεν· εἶτεν, "Ποιό σας ὑπνωσέν; ποιό σας δέν ὑπνωσεν: οὐλα μας ὑπνωσάμ. "Εχθεῖκαμ ἐνα μάνα· σο στάβλο [δέν] ἄφηκεν κτηνά. οὐλα φάζεν δα ἑμᾶς." Το ἄφηκεν δὲξω.

"Ηρτεν· εἶτεν, "Ποιό σας ὑπνωσέν; ποιό σας δέν ὑπνωσεν: "Εχθεῖκαμ ἐνα μάνα· με το κόδκινο ἄσο φουγιού κουβαλεν νερό." Πήγεν το παιδί· τα κορίδια φορτώσε τα ἕλεγην τυν. Το παιδί ἄνεβεν σο δώμα· κούνσεν χώματα σο κάπνο. Το ἄφηκεν δὲξω πιάσεν δο, σέμασεν δο· ἔνα [δουβάλ. "Εδεσεν δο στόμα τ. Πήγεν λαλήσι τ' ἄλεψι τ'. Το παιδί ἄφηκεν ἄσο δουβάλ. Σο στάβλο τ' εχθείκεν ἔνα τανά. Σέμασεν δο σο δουβάλ μέσα· Το παιδί ἄνεβεν σο δώμα. Το τανά πηρτήναν δο σο βαχάτα· φάίςαν δο· σκότωσά δο. Ἐβαλάν δο ἄσο δουβάλ δὲξω. Το παιδί πήγεν ἔνα κεμί γέννεν ἄλογο. Πήγεν σο στίτι τυν.

"Ἀναστάσιος Χρυσοστόμου.

ΡΗΛΟΙΤΑ. 8.

"Ἐνα βασιλιός εἶχαν ἕνα παιδί. Εἶδεν ἕνα κορίτσι· σα κορούφιες σωρόφ πιλίνιδ. Βά τ' σωρόβεν τουρσά. Ἐτό βασιλιού το παιδί εἶδεν ἐκεί το κορίτσι· εἶτεν δα το βά τ', "Νά με σεμαδέψης." Βά τ' δέν δα σεμάδεψεν. Ἐτό το παιδί, "Να κουνιδήσω ματίνι καὶ ουγιού." Παίν. Βά τ' σεμάδεψεν το. Το παιδί πήγεν σομ' θόλ.

"Ἐνα ἀράβης πεστλέιστανε. "Το ναίκα σ' πήραν δο και ἐφύγαν." "Σκείνο σο ναίκα μ' εἶνε σο γουργούρι τ' ἐνα ἄλτόν. "Ἀν δο φέρης, νά με μάς ἅξε χρόνους σο χαπός. "Ἀν δέν το φέρης, ἐγώ ἐςε νά σε σκοτώσω."
had all fallen asleep. "We had a mother; she left no oxen in the stable; she used to kill them all. She used to give them to us to eat." The Devon went out.1

He came. He said, "Which of you has fallen asleep? Which of you has not fallen asleep?" "We had a mother; she would never leave buffaloes in the stable; she used to give them all to us to eat." The Devon went out.

He came. He said, "Which of you has fallen asleep? Which of you has not fallen asleep?" "We all slept. We had a mother. She would never leave cows in the stable. She used to give them all to us to eat." The Devon went out.

He came. He said, "Which of you slept? Which of you did not sleep?" "We had a mother. She used to draw water from the well with the sieve."

The boy went; he loaded the girls with the bundles. The boy went up on the roof. He poured earth down the smoke-hole. The Devon came out. He caught him; he put him into a sack; he tied up its mouth. He went to tell his sister. The boy got out of the sack. In the stable there was a calf. He put it into the sack. The boy went up on the roof. They took the calf to the garden, felled it, killed it. They took it out of the sack. The boy took a bone; it became a horse. He went to their house.

ANASTÁSIOS KHRISOSTÓMU.

8. The Faithful Wife.2

A king had a son. This son saw a girl gathering rice on the mountain-tops. Her father was gathering herbs for pickling. The king's son saw that girl. He said to his father, "You must betroth me to her." His father did not betroth him. The boy said, "I will throw myself into the well." He goes off. His father betrothed him. The boy went to Stambul.

They had a negro in the house. "They have taken your wife and fled." "On my wife's neck there is a gold coin. If you bring it, you may put me into prison for six years. If you do not bring it, I will kill you.3

1 In each case, of course, the Devon does or tries to do what the children's mother is said to do.
2 V. p. 287.
3 Here there is an obvious lacuna. The villain must go to the wife and obtain
'Εκραψεν ἑνα χαρτί σο ναίκα τ ὁ ναίκα τ ἐγείρεν ὁ δαν καὶ ἱοίκεν ἑνα βασιλίου τοῦδα. Πήνεν ἑνα ἀλογον πήγεν σο χαπός. Τράνσεν ἑκεῖ σο χαπός δὲν δος. Πήνεν 'ς ἐν ἀλο χαπός τράνσεν. Οὐλα κάβαλεν δα ' 'Ἀμεῖ χαμάμ, να λουύτητε και να ἐρήτητι. 'Τον ἱρταν οὐλά τράνσεν δα Εἴδεν το ἄνδρα τ ἑκεῖ μέσα καὶ ρώσεν δο ' 'Εσύ τι ἱοίκες. 'Εκείνο ὁρτά εἶπεν δα. 'Εμαθέν δο τό κείμον ἄνδρα τ. Ἐκάλεν δα να πάγ σο σπίτ. Καὶ μαφτὸ τ ἱρτε ἀπ' οὐλά ἐμβρό σο σπίτ. Μετάλαξαν τα τσόλια τ. Τόν ἵρταν ἄνδρα τ, ρώσεν δο ' 'Ει τοχός σε κάβαλεν ἄσο χαπός; 'Εκείνο εἶπεν, ' 'Ἐνα βασιλίω παιδί. 'Το κορίτ εἶπεν, ' 'Ἐγώ σε κάβαλα. 'Το παιδί εἶπεν. ' 'Εσύ δέν δοσαι τ. 'Το κορίτ, ' 'Ας γενώ πάλε. 'Φόροςεν ἑκεῖ τα τσόλια τ, καὶ γέννεν πάλι χαν βασιλίου παιδί. 'Το ἄνδρα τ. ' 'Εσύ τοσαι. Παίν.

Δημοσθένης Ιορδάνου Τσεκλίδης.

ΣΙΛΑΤΑ. 1.

'Ενα βασιλέγιας εἶχα ἑνα ναίκα καὶ φόδαχα δὲν ἱοίκεν. 'Επὶ ναίκα τ ἑνα μέρα πότε κένδανεν, το βολόν σέμφν σο χέρι τ, και θεάτου δίμα. Κ’ ἔτο εἶπεν γι' 'Θεός νά με δακέν ἑνα κορίτ καὶ να εἴχαν σαν ἑτό γιανάχμ. ' 'Ας ἑνα χρόνο διστερα1 ναίκα τ γέν ον ἑνα κορίτ καὶ εἴχαν γιανάχμα σαν δο δίμα.

Ναίκα τ πέθανεν, καὶ βασιλέγιας πήρεν ἑνα ἄλο ναίκα. 'Εγι

ναίκα ἑτό το κορίτ δὲν δο θέλιζεν. ' 'Ενα μέρα εἶπεν σε δύο ξελάτ. καὶ παρέρειλεν δα νά το πηγάσουν ὁ ἐνα βοινί, καὶ παρέρειλε δα νά φέρουν δα μάτια τ. ' 'Ετιδ πηγάσεν δα, καὶ ἀμα το πηγάσε

σέμαναν δο ὁ ἑνα χαρδάχ. Καὶ πόνεσαν δο νά βγαίνου τα μάτια τ. Εἴχαν ἑνα σκουλι κονδα τε, καὶ κάβαλαν τούκουγμαρο τα μάτια, καὶ ἤφερεν δα βασιλέγια ση ναίκα.

'Ετό ναίκα φόρινεν, καμάρωνεν καὶ τράνσεν σο ἀδιά. ' 'Ας το

diá μέσα θώρινεν το κορίτ, καὶ δέν ἴνδανεν δοῦν το σκότωσαν.

1 A literal translation of Turkish bir sene den sonra.
He wrote a letter to his wife. This letter his wife received. She read it. And she prepared a royal dress, took a horse, went to the prison. She looked in the prison there; he was not there. She went to another prison. She looked; she took them all out of the prison. "Go to the bath to wash, and come back." When they came, she looked at them all. She saw her husband there amongst them, and asked him, "What have you done?" He told her the truth. She recognised that he was her husband. She sent him to go home, and she herself came home ahead of all the others. She changed her dress. When her husband came, she asked him, "Who took you out of prison?" He said, "A king's son." The girl said, "I took you out." The lad said, "It was not you." The girl said, "Let me disguise myself again." She put on that dress, and became again like a king's son. Her husband said, "It was you." He goes away.

Dhimosthenis Vordanu Tseklidhis.

Silata.

I. Little Snow-white.

A king had a wife, and she did not bear children. One day when his wife was sewing, the needle went into her hand, and the blood flowed. And she said, "Would that God had given me a daughter, and that she had cheeks like this!" A year later his wife gave birth to a daughter, and she had cheeks like blood.

His wife died, and the king took another wife. This wife had no liking for the daughter. One day she spoke to two executioners, and ordered them to take her to a mountain, and ordered them to bring back her eyes. They led her away, and when they took her away, they put her into a cave. And they were grieved to take out her eyes. They had a dog by them, and they took out its eyes, and brought them to the king's wife.

This woman was wearing her fine clothes, dressed beautifully and gazing into the looking-glass. In the looking-glass she saw the girl, and did not believe that they had killed her.

the coin with which he deceives the husband into believing in her infidelity. Then the husband writes the letter, the purport of which is that he will have no more to do with her.

1 V. p. 269.
Ετό το κορίτσι εκεί σο χαρδάχ τόν σέμηνε, ἤβρενε ἐφτά σκετέλως. Και ἔφανεν ἄσο μικρό, και ἐπενεν ἄσο μικρό τό ποτήρ κραζί, σο κοιμήθηνε ἀν μικρονοῦ σο στρώσ. "Απού ἄργας ἦρταν δα ἐφτά τε ἄθροϊν, καὶ τράνσανε τα γεμέκα τνε, ἦταναι κύτιμα. Τόν γοιμήθη
θανε, τράνσαν γαι κοιμᾶται ἕνα κορίτσι. "Ετό ρώσαν δο, "Απούδε
'sαι;" Και εἶπεν δα το κορίτσι ἀπούθε νε. "Τοτερα παρέβγειλαι
do, νά το τρανάσουν ἐτή το κορίτσι, καὶ το κορίτσι να γένη σάν μία

Ετό κοριδού μάνα φόρουν, καμάρωνεν, τράνσεν σο ἁίνα. Ἐν
πάλι δεν ἴνανδανεν ὅπου το σκοτώσανε. Παιρ ἐνα μέρα ζωνάρα, και
παγαίν νά τα τουλίξε. "Ετό παγαίν χαίκε σο χαρδάχ, και θυεί
ετό το κορίτσι ἀσα πέξερες, και σογκόρδα, "Ποιλω ζωνάρα." Ετό
to κορίτσι τον ἀκούσεν, τήρεν ἐνα ζωνάρ και φόρουν δα. Τόν τε
φόρουν, θαγίσθησθε. "Απού ἄργας τόν ἦρταν ἐκείνυ τα παληκάρα
τα δηλεμανουγία, τράνσαν το κορίτσι, θαίνουσεν. "Ετό δο κορίτσι δώε
δο Ολάξα, να ξεπνείς δετ. Δέ ξύπνεσεν. "Τοτερα ἁν ςο μέρα
τράνσενεν ας μέσα τ και φορούν ἔνα ζωνάρ. Τόν δο ξέβαλεν. το
κορίτσι ξύπνεσεν. "Τοτερα παρέβγειλάν δο νά μή βγάζα ἄσο στί
δεμ."

Ετό μάνα τ φορών, καμαρών, τρανά στ αίνα. Πάλι θωρεί το
κορίτσι. "Τοτερα δεν ἴνανσεν ὅπου το σκοτώσαν. Παιρ λαχτα
λίδες· παιάν, τουλά τε. Πάλι παγαίν χαίκε σο χαρδάχ. "Ποιλω
λαχτυλίδες," δέτ, σογκόρδα. "Ετά το κορίτσι πάλι πήρεν ἔνα λαχτυ
λίδα. "Ετό φόρουν δο· πάλι βάλουςε. "Απού ἄργας ἦρταν τε
ἐφτά τα παληκάρα. Τράνσανεν. θύρα εἶνε χαταδιμένου. "Τοτερα
ἀνέβανεν ἁσα δουβάρα, καὶ τράνσανε το κορίτσι πάλι βαγικλων. Πάλι τράνσαν ἀπάνω κάτω. δεν ήβραν ἔνα ἄχα. "Αν δο μικρό
τράνσεν γαι σο όρι τ εἰςέν1 φορεμένο ἔνα λαχτυλίδα. Ξέβαλεν δο
λαχτυλίδα, και το κορίτσι ξύπνεσεν. "Τοτερα παρέβγειλάν δο, ὅποιο
να ἔρτ, νά μή ἀνοίξε τη θύρα. Τ' ἠμέρα τα παληκάρα πήγαν σο
δργο τνε.

Ετό ναίκα φορών, καμαρών, τρανά στ αίνα. Πάλι θωρεί το
κορίτσι. "Τοτερα παίρ μήλα· ἀλείφα τα με φαρμάκι· παιάν νά τα
τουλίζε. Παιαίν πάλι εκεί σο χαρδάχ. "Ποιλω μήλα," δετ,
σογκόρδα. "Ετό το κορίτσι τον τα εἶδεν, τη θύρα δεν δ' ἀναίθεν.

1 More usually εἶχαν. V. § 80.
That girl, when she had gone into the cave there, found seven plates. And she ate from the smallest, and drank wine from the smallest cup, and went to sleep on the smallest one's bed. Late in the evening the seven men came, and saw that their food was missing. When they went to bed, they looked, and there is a girl asleep. They asked her, "Whence are you?" and the girl told them from whence she is. Afterwards they arranged that they should care for the girl, and that the girl should become like their mother.

The girl's mother was wearing her fine clothes, dressed beautifully and gazing into the looking-glass. Again she did not believe that they had killed her. One day she takes belts, and goes to sell them. She goes there to the cave, and sees that girl at the windows, and cries, "I sell belts." When the girl heard her, she took a belt, and put it on. When she put it on, she fainted. Late in the evening, when those young lads came, they saw the girl in a faint. They gave her medicines with the intent that she should wake. She did not wake. Afterwards the eldest saw that at her waist she is wearing a belt. When he took it off, the girl woke up. Afterwards they ordered her not to go out of the house.

The mother wears her fine clothes, dresses herself beautifully and gazes into the looking-glass. Again she sees the girl. Then she did not believe that they had killed her. She takes rings, goes off, and is selling them. Again she goes there to the cave. "I sell rings!" she cries. Again the girl took a ring. She put it on. Again she fainted. Late in the evening the seven youths came. They looked; the door is closed. Afterwards they climbed up by the walls, and saw the girl again in a swoon. Again they looked up and down. They did not find anything. The youngest saw that on her hand she was wearing a ring. He took off the ring, and the girl woke up. Afterwards they ordered her, whoever should come, not to open the door. When day came the youths went to their work.

The woman wears her fine clothes, dresses herself beautifully and gazes into the looking-glass. Again she sees the girl. Afterwards she takes apples, smears them with poison, goes to sell them. She goes again there to the cave. "I sell apples!" she cries. When the girl saw her, she did not open the door. She let down
Δημήτριος Λαζάρου 'Εξαράκος.

SÍLATA. 2.

"Ενα ναίκα και άνδρας είχαν ένα κορίτσι. 'Ετο το κορίτσι ένας φοράς άσομ βαπτά τ κόρεψεν ένα φιοτάν, όπου να έκι βουλα τα αστρα σον ούρανόν όπου είναι, και ένα άλο φιστάν, όπου να έκι ση θάλασσα όπου είναι ούλα τα ψάρια1. 'Ετο παπά τ ποίκεν δε

"Ενα φοράς φόρεν το φιστάν τ, και πάτε έκλοθεν σο χορω, ήβρεν ένα σκυλού δερί. 'Ετο φόρεν δε και κλόθεν και θώρυκε χερα. "Ενα φοράς είδεν δε ένα βασιλέγα παιδί. 'Ετο πήρεν δε σο σπιτί τυε, και σάν άθροιστος θώρυκε χερα.

"Ενα φοράς βασιλέγας με το παιδί τ ποίκανε ένα βοχάδι σο βαχάδι τυε. "Ενα φοράς ήτον Μεγάλε Κερική. 'Ετο βασιλέγα το παιδί πότε βγάνυξεν, τράμπενεν ας νεκλησάς το θύρα, είδεν ένα κορίτσι. 'Ετο πολύ τ' άγαψεν. Και το κορίτσι κάτενεν ας βασιλέγα παιδιού σο δέρ όπου είχαν το λαχταλίδα2. Τόν δε είδεν, βασιλέγα το παιδί πανόνεν δε. Τόν όρεν σο σπιτί, είδεν δε σομ βαπτά τ. 'Ετιά τον ήθελαν να φάμ 3 βοχάδι σο βαχάδι τυε, είδεν δε μάνια τ, νά τα ψή βασιλόπητες. Μάνα τ βαδλάτεν νά τα Ψή. Πότε τα

1 For order v. § 382.
2 Φάμ before initial b instead of φάρ.
string, and took an apple. When she ate it, it stuck in her throat. Late in the evening, when the seven youths came, again they found the door shut. Afterwards they opened it and found the girl in a swoon. They sought up and down. They did not find anything. Afterwards they opened her mouth; “Let us see what is the matter,” said they. Afterwards they saw in her throat she has a piece of apple. When they took it out, the girl woke up. They were afraid to leave the girl in the house by day. They took her to their work.

Then a year afterwards the girl died. They put her into a golden box. This they kept in the place where they worked. One time a king’s son saw it. He said to them, “I will buy it.” And they sold it. When he had taken it to their house, he put it into his room. He wanted to learn what was inside the box. He opened it and found a girl. When he had seen her, he shewed her to his father. Afterwards they made his marriage, and they invited also the girl’s father.

DHIMÍTRIOS LAZÁRU EXARÁKOS.

2. The Dog’s Skin.

A woman and a man had a daughter. This girl once asked her father for a skirt, which should have on it all the stars which are in the sky, and another skirt which should have all the fish that are in the sea. Her father did it.

Once she put on her skirt, and, as she was walking to the village, she found a dog’s skin. She wore it, and was going her way and doing her work. One day a king’s son saw her. He took her to their house and had his will of her.

One day the king and his son made up a bundle of food to take to their garden. One day it was Easter Sunday. As the king’s son was going out, he looked from the door of the church; he saw a girl. He fell deeply in love with her. And the girl took the ring which was on the hand of the king’s son. When he saw her, the king’s son recognised her. When he came home, he told it to his father. When they were going to eat some food in their garden, he told his mother to bake king-cakes. His mother began to bake them. When she was baking them, the dog also

1 V. p. 258.
ψήνιζεν, ἦρτεν καὶ τὸ σκυλὶ· πήρεν λύγο ἃμπρ, καὶ σέμασεν δέεσ
τὸ τὸ λαχτυλίδα, καὶ γαμαύοτούρσεν δο σο τουνδούρ. Τὸν ὕβηθη, ξέβαλεν δα. Γιόμωσεν δα σο ἄχαλδα καὶ πέρασεν δα σο βαλύλεγα. Πότε τρώιξαν, τὸν ἐκοψεν το ψωμί, εἶδεν τὸ λαχτυλίδα τ. Τὸν ἦρτεν σο σπίτι, ρωτινε τὸ μάνα τ., "Τὸ λαχτυλίδα μ πού τὸ ἦντρες," ἀξε. "Γά νὰ τα ἐκεπυγ, ημά νὰ σε χκεκόσω." Τότες μάνα τ εἶτε
γι, "Γάβρου μ, πότε κόλινα, ἦρτεν καὶ τὸ σκυλὶ· ποίκεν ἐνα πυλῆ-
καὶ ἄν ἄν ἰθεκαν ἐκείνο, δεν ἄν ἰξέβαρω." Τότες ετό, γιά να μίθ το σκυλὶ τι ἦτανε, μοῦλωσεν ἐνα μέρα
οδαρδού σο γκικλάκ. "Απο ἅργας τὸν ἦρτεν να κομπηθῇ το σκυλὶ,
ξέβαλεν το δερί τ. Τὸν δο ἰξέβαλεν, χεμέν βαλύλεγα το παιὶ
πιέσεν δο. Τότες εἰπεν δα καὶ σομ βατα τ, καὶ ἠθελεν νά το
πάρ. Τότες ποίκαν το ἵμο τυε, καὶ πήρεν δο.

Δημήτριος Λαξάρου Ἐξαράκος.

SÍLATA. 3.

Δύο ἀδελφά: τὸνα ἦτανε ξεργίν καὶ τὸνα φουκαράς. "Ετό το
ξεργίν ἐνα μέρα πήγεν σο βουνίν. "Ἀπεκεί τράνσεν γι ἐνα μέγα
σαρά. Πήγεν σ' ἐκείνο, καὶ ἂρεν δο γυμνόμυνομε με φλωρά.
'Ekei σο σαράι καθούτανδαι σεράνδα κλέφτ. 'Ενά δεν ἦτανδιαν
Γιόμωσεν τα δουβάλμα με φλωρά, και πήγεν σο σπίτι τ. "Τστερα
εἰπεν δα καὶ σο φουκαρέ σου ἄδελφό τ. "Τστερα ἦρταν καὶ τα
δύο τυν ἐκεί σο σαρά. Πάλι γιόμωσαν τα δουβάλμα τυε, και
πήγαν σο σπίτι τυε.

"Τστερα ἦρτεν μόνο το ξεργίν. Το φουκαράς δεν ἦρτεν. Τὸν
ἥρτεν ἐκείνα, σέμη σο σαράι πάλι, να ἐμούξ τα δουβάλμα τ. Πότε
τα γυμνόν, ἦρταν ἀπάνω τ καὶ τα σεράνδα τα κλέφτ. Πάγωσαν
ἥτον, καὶ σέμην ἄν δο μικρό σο κομίρμνα. 'Εκει τράνσενε, ἦτον
ἐνα ἄδρωφος· μοῦλωσεν σα κομίρμα ἀποκάτω. Τὸν το εἰδεν,
ξέβαλεν δο 'ς ἀρραδάδα τ. 'Εκεινά τότεσ σταβρώσαν το.
"Τστερα τα σεράνδα τα κλέφτε ξέβανε δεγι·

"Τστερα τὸν ἦρτεν το φουκαράς τ ἀδελφό τ, τράνσενε, το
ἀδελφότ κρέμασαν δο. Τότες πήρεν δο ἀδελφό τ, κατέβασεν δο,
και τενάσεν δο σο σπίτι τ. Δώκεν δο 'ς ἐνα κούκερ· ἔραψεν
do. Και μούχωσεν δο, και δώκεν δο παράδια.
and translations

It took a little dough, and put the ring into it, and clapped on [the wall of] the oven [to bake]. When it was baked, she took it out. She filled the bundle with them, and took them to the king. As they were eating, when he cut the loaf, he saw his ring. When he came to the house, he was asking his mother, "Where did you find my ring? Either tell me or I will kill you." Then his mother said, "My child, as I was putting the cakes into the ven, the dog also came; it made a loaf, and whether it put it in, don't know."

Then he, in order to learn who the dog was, hid one day in the ecess of the room. In the evening when the dog came to go to leep, it put off the skin. When it put it off, at once the king's on seized it. Then he told it to his father, and wanted to marry her. Then they made their marriage, and he took her.

DHIMÍTRIOS LAZÁRU EXARÁKOS.

3. The Forty Thieves².

There were two brothers. One was rich and one was poor. The rich brother one day went to the mountain. There he saw a great palace. He went to it, and found it full of money. There in the palace lived forty thieves. They were away. He filled the sacks with money, and went to his house. Afterwards he told it to his poor brother also. Afterwards the two of them went there to the palace. Again they filled their sacks and went to their house.

Afterwards the rich one came alone. The poor one did not come. When he arrived, he went into the palace again, to fill his sacks. While he is filling them, the forty thieves came upon him. They had become cold, and the youngest one went into the coal-hole. There he saw there was a man. He was hiding under the charcoal. When he saw him, he took him out to his companions. There they hanged him upon a cross. Afterwards the forty thieves went out.

Afterwards when his poor brother came, he saw that they had hanged his brother. Then he took his brother, took him down, and brought him to his house. He gave him to a cobbler. He sewed him up. And he buried him, and gave him money.

¹ For a description of these ovens see tandur in the Turkish glossary, p. 670.
² V. p. 241.
'Απον άργας τον ἦρταν τα σεράνδα τα κλέφτη, τράφσαν αθρωπος δέν νε'. 'Εμαθάν δο, ὅπου ἱρεται ἐδώ αθρωπος. Πάλιαν σεν τούναυν το κουνδόυρα. 'Ετιά σο κώδικε εἴπαν γι, "'Ετι πορείς; ράφτεις το μί,' Κ' εκεῖνο εἴπεν γι, "Οφ! κόκα εί
αθρωπος ἐρασά το, κ' ἐτά το κουνδόυρα νά μή το ράψω. Δώκε
με και παράδια." 'Εδειξαν δα κύπλα. 'Εκειμά τόν το εἴδαν τα
παράδια, ρώτσαν δο, "'Ετιά ποιός σέ τα δώκεν;" Και εκεῖν
εἴπεν γι, "'Ενα αθρωπος ἥφερεν με ἔνα παράλαμβος αθρωπος
ἐρασά το, και δώκε με τα παράδια." Τότες πήγεν, έδειξεν υ
στίτι τ. 'Εκειμά, τόν το εἴδαν, κατέβαν ἀπό νύχτες σο σπήτη
t και σκότωσάν δο.

Δημήτριος Δαξάρου 'Εξαράκος.

SILATA. 4.

'Ενα βαδιλέγας εἶχαν τρία φοάγα. Και το χολόν ἦτε
κότλικια. 'Ετά τα φοάγα λιψασαν. Πήγαν ἥβραν ἐνα χοργά
'Ετά τα παιδά δέν βόρσαν να κατεβούν. 'Ετό το πρώτο το
φσάχ εἴπεν γι, "Κρέμασέτ με, και ἂς κατεβό. Και τόν ἐσθηρδίσω.
'χά, χά, τραβάτ με." 'Ετά τα φοάχα, "Κάκο," εἴπαν. Κρέμασό
το πρώτο το φσάχ. 'Ετό φοβήθην να κατεβή. Κατέβην ὅς το
μῦσο τ· ἐσθηρδίσε, "Qά, Qά." Τράφσαν δο.

Κρέμασαν και τ' ἄλο το φσάχα. Κ' εκεῖνο εἴπεν, "Τόν κατεβό
σο μῦσο τ, τόν ἐσθηρδίσω, χά, χά, τραβάτ με.

Κρέμασαν και τ' ἄλο το φσάχα. Κ' εκεῖνο εἴπεν γι, "Εγώ ἄν
εἴπω, χά, χά, κατέβασέτ με." 'Ετό δο Λέιζεν, "Qά, Qά," κατέ
βασάν δο. Κατέβην εκεί· εἴδεν τρία κορίδα. 'Ετούτα κορίδα
εἴπαν γι, "Γλάβρου μ, ἔδω πού ἦρτες, ἔδω εἶνε ἐνα ἅφη τόν ἔρτ,
τρώει σε." 'Ετό το παιδί εἴπεν γι, "Πούδ' ἔνε;" 'Ετό το κορέ
εἶχα ἐνα χελάδδω· δώκεν δο 'ς εκεῖνο το παιδί· ετό πήρεν δο. Τόν
ἡρτε το ἅφη, φάισεν δο ἐνα, και ψόφαεν. Και τό1 ἅφη εἴπεν γι
"'Εμέ μάνα μ ἐνα φοράς με γένουν· δύο φοράς δέν με γένουν.

'Ετό το παιδί εἴπεν σα ἀδέλφια τ, "'Hβρετ τα χελέμετα σα
βρα τα και ἑγώ." Το δαυτανλόβ το κορίδ δώκεν δο σο πρώτο το
ἀδέλφο τ· τ' ἄλο το κορίδ δώκεν δο σο ὀρτανάζα το παιδί· το τρίτο

1 The sense demands σε δέφ.
In the evening when the forty thieves came, they saw that
he man is gone. They found out that a man comes there.
The boot of one of them had become old. They said to the
 Cobbler, "Can you do this? Will you sew it up?" And he said,
"Bah! Lately I sewed up a man, and can't I sew up the boot?
He gave me money too." He shewed it too. When they saw
he money, they asked him, "Who gave you this?" And he
said, "A man brought me a mangled man. I sewed him up
and he gave me the money." Then he went; he pointed out his
house. When they saw it, they came down by night to his house,
and killed him.

Dhimítrios Lazáru Exarákos.

4. The Underworld Adventure.

A king had three sons. And that year there was a bad
season. The boys became thirsty. They went; they found a
well. The boys could not go down it. The eldest boy said,
"Let me down by a rope, and let me go down. And when I cry,
Ka, Ka," pull me up." The boys said, "Good." They let the
eldest boy down by a rope. He became afraid to go down. He
went half-way down. He cried, "Ka, Ka." They pulled him up.
They let down the second boy also by a rope. And he said,
"When I get down half-way, when I cry, 'Ka, Ka,' pull me up."

They let down also the third boy by a rope, and he said, "For
me, if I say, 'Ka, Ka,' let me down." As long as he kept saying,
'Ka, Ka," they let him down. He went down there. He saw
three girls. The girls said, "My lad, here, where you have come,
as a Dev. When he comes, he will eat you." The boy said,
'Where is he?" The girl had a sword; she gave it to that boy.
He took it. When the Dev came, he struck him one blow, and
he died. And to the Dev he said, "My mother bore me once;
twice she did not bear me."

The boy said to his brothers, "You have found your fortunes;
I also have found mine." The eldest girl he gave to his first
brother; the second girl he gave to the middle brother; the

1 V. p. 274.
2 V. p. 226. There is an obvious omission in the telling; the incident is given
fully in the next encounter with a Dev in this story.

D.
ἀφήκεν δο σο μαφτό τ. 'Ετό το κορίδ εἶπεν γί, "Ελα, πρῶτα α σε τραβήξουν ἐσε τι αδέλφια σ, και υστερα, τὸν ἀνεβήσ εὔνα, τραβες κ’ εμένα." 'Ετό το παιδὶ δεν ἦθελεν.

'Ετό το κορίδ εἶπεν γί, "Ελε, αξ μούρ ἕκεξα σ’ οδά." Σέμαρ Τὸ σέμανε, τράνσαν, ἐκεί εῦνται κ’ ἁλα πολα τέλμα. Τράφοισ ἀπεκει σα τέλμα πολά, και δώκεν δα σο παιδὶ.


'Εκεί πήγεν. Πήγεν' ἕνα ναικα. Κόρεψεν λίο νερό. 'Ετό το ναικα εἶπεν γί, "Σο δεσμε κονδά εϊν’ ἕνα δέφα, και ἐμεὶς καθ’ ἡμέρα με νερό και δίμα πάρουμ λυγόκιο νερό." 'Ετό το παιδὶ εἶπεν γί. "Πούδ’ ἐν ετότ; ’Ετο ναικα πήγεν’ ἐδείξεν δο. Κ’ ἐκεί τ’ ἡμέρα να φίη του βασιλέγα το κορίδ. 'Ετό το κορίδ, τὸν ἦρτεν το παιδὶ πάσεν δο ἀσα μαλμα τ. "Ηρτε το δέφα, να τα φάνε. Τὸν ἦρτεν, δώκεν δο ἕνα, και ψόφεν. Εἶπεν γί, "Φαίσε με άλ’ ἕνα." Κ’ ἐκείνο το παιδὶ εἶπεν γί, "Ἐμε μάνα μ’ ἕνα φοράς γένες με δύο φοράς δέ με γένεςς." 'Ετό το κορίδ πήρεν, βούτες το δέφα τ’ δεμα’ φάιςεν δο παιδιόν σο τρες. 'Ετο βασιλέγες έστρωσεν το στράτα με χαλμά γμα να περάς το παιδὶ. 'Ετό το παιδὶ δεν πέρασεν.


1 Πολά τέλμα, which could only mean many wires, from Turkish tel, is the boy’s version of the Greek πολυτέλεια, luxury, a word probably learned at school. So little are these words of civilisation understood that in the next sentence he inverts it, and produces τέλμα πολά.
bird he left for himself. That girl said, "Come, first let your brothers pull you up, and afterwards, when you have gone up ourself, pull me up too." The boy was unwilling.

The girl said, "Come, let us go into that room." They went in. When they had gone in, they saw that in it there are also great many fine things. She pulled at the fine things there, any of them, and gave them to the boy. 

They went into another room. In it there was a pillar. Near two sheep were walking, one white and one black. The girl said, "If you mount on the white sheep, you will go up into the upper world. If you mount on the black sheep, you will go down into the lower world." The boy promised the girl to go upwards. He went into that room. He saw two sheep. Whilst he says, "I will mount the white sheep," he mounted the black sheep. He mounted it. He went down into the lower world.

There he went his way. He went to a woman. He asked for little water. The woman said, "Near the fountain is a Dev, and we every day with water and blood fetch a little water." The boy said, "Where is he?" The woman went; she shewed him. And that day he should have eaten the king's daughter. When the boy came, he seized the girl by her hair. The Dev came to eat her. When he came, he struck him one blow, and he lied. He said, "Strike me yet again." And the boy said, "My mother bore me once; twice she did not bear me." The girl took and dipped her hand into the Dev's blood. She struck it on the boy's back. The king strewed the road with carpets for the boy to pass over. The boy did not pass.

He went his way. He fell asleep under a plane-tree. The king gave an order that all should pass in front of him, little and big. That boy also passed by. When she saw him, she said to her father, "That is he." At once her father called him. He said, "Ask of me what you wish." And the boy said, "I wish forty skins full of water and forty skins full of meat." He gave them.

1 As a rule the hero is given some nuts containing dresses etc. which play a part in the anagnorisis omitted in our version. The girls refuse to marry the treacherous brothers until they are given dresses such as they wore in their palaces in middle earth. The hero, disguised as a scaldhead tailor's apprentice, supplies them by cracking the nuts and so the recognition is eventually brought about.

2 V. p. 226.
Πήγεν χοιρίθην πάλαι ἡς ἐνα δινάρ ἀγαφή ἀπκάτευ. Ἐκεῖ σι δινάρ ἀγαφή ἀπάνω ἦταν ἐνα φωλιά ἀετός. Καὶ καθα χρῶν ἐσι φίλθ ἀνεβαινες τράφετε τα γαμαρόδια τ. Ἐτὸ το παιδί, τώ το εἶδεν, δώκεν δο ἐνα. σκότωσεν δο. Ἡρτεν ἀετός. τράνσετι δινάρ ἀγαφή ἀπκάτευ. Εἶπες γι, "Ἐδὺ μὴ τα σκοτώνης τα γαμαρόδια τ. "Μὴ τι σκοτώνης. Ἐτὸ χειμεῖν κατέβης. εἶπες γι, "Κάρεψε μὴ ἓμοι τ ἑρέβες. Εἴτreme εἶπες γι, "Νά με ἀνεβάσῃς σοι ἀπάνω σοι γόγμα. Ἐτὸ το παιδί κούνησεν τα τουλούμα ἀπάνω σοι ἀετό καλέψε και μαφτό τ, και ἀνέβαν. Ἐτὸ ἀετός τόν λείξες, "Qά νερό, κι ὁμιᾶς, ὀδύφασαν ντ ἀνεβοῦν σοι ἀπάνω σοι γόγμα.

Πότε ἀνεβαινες, το κιρμάς πλερώθην. Τότε ἐκοψ👶ς αἰς βαλδέρι το παῦ το κιρμάς, και δώκεν δο σο ἀετό. Ἀετὸς δὲ ἐφαν. Τόν ἀνέβαν, εἶπες γι, "Σῆκοι· ἄρτοπα." Κ’ ἐκείν εἶπες γι, "Ἄμε σύνα, κ’ ἐγὼ ἄρτοπατό;" Εἴκειν ὁμιᾶς τα ἄρτοπα. Δὲν ἰδόςες. Χειμεῖν δώκεν ἃσο στομά τ το κιρμά. Γιαγλάτσεν δο σο βαλδέρι. Χειμεῖν ὁμιᾶς, ἄρτοπα. Told by a boy at the school.

SÍLATA. 5.


"Ἐνα φοράς ἐνα βασιλέγας ποίκεν σε το ἀπάνω πόλεμος. Ἐτὰ τα μαίμονα εἰπας γι, "Ποίκετ κ’ εμάς ἁσκέρα." Κ’ ἐκείν βασιλέγας εἶπες γι, "Καλό." Πήγαν σο βόλεμο. Ποίκαν πόλεμος, και τα μαίμονα σκότωσαν τα ἀλα.

Ἐτὸ ναίκα τά, τόν ἠρτεν αἰσομ βόλεμον ἀνδρα τ, ἔκαψεν το ραμβούνγου τ. Ἐτὸ τ ἀνδρα τ εἶπες γι, "Ἐδὺ αἰς ἔκαψες το ραμβούγου μ, κ’ ἐγὼ ἀλ ἰμάς να μή φανεθῶ τ’ ἐσένα."
He went his way. Again he fell asleep beneath a plane-tree. There, up in the plane-tree, was an eagle's nest. And every year a snake used to go up the tree; it used to eat its young. When he boy saw it, he struck it a blow; he killed it. The eagle came. It looked below the plane-tree. It said, "Don't kill my young." The mother-bird from among her young perceived him. "Don't kill him." It came down at once, and said, "Ask of me what you wish." He said, "Take me up into the upper world." The boy threw the skins on the eagle; he mounted himself, and they went up. The eagle ever saying, "Ka! water. Ka! meat!" they finished their ascent into the upper world.

As they were going up, the meat gave out. Then he cut the thick flesh from his calf, and gave it to the eagle. The eagle did not eat it. When they had finished the ascent, it said, "Get up, walk!" And he said, "Out upon you! can I walk?" He rose up to walk. He could not. At once it gave him back the flesh from out of its mouth. It laid it on the calf of his leg. At once he rose up and walked.

Told by a boy at the school.

5. The Monkey Husband.

A king had a daughter. Nothing in the world made her laugh. The king said, "Whoever shall make this girl laugh, I will make him my son-in-law." As she was sitting at the window and looking at the sea, she saw a boat. In it were a great number of monkeys. At once she began to laugh. The king came. He questioned her; he said, "Who made you laugh?" And she said, "A monkey made me laugh." That monkey he made his son-in-law. Inside he was an angel. He had a great number of brothers.

One time a king made war upon the above king. The monkeys said, "Make us too soldiers." And the king said, "Well." They went to the war. They made war, and the monkeys killed the others.

That woman, when her husband came from the war, had burned his skin. Her husband said, "If you have burned my skin, I shall never again shew myself to you."

1 V. p. 257.
‘Ετό το κορίτ άσο χολή η πηγέ να κόψη όρμαντο τα δενδρά. Πήγε να κόψη κι ένα μέγα δενδρό. Τόν το φάνεν μέ το παλτά εκείνο ἀν μέσα τ ζωής τς, “‘Ετό ποιός νε;” εἶπεν. Οπότες ου τα δενδρά σέμην ἀπέσω τ. Τράνσεν, εἶνε ἄνδρα τ. Τόν εἴδεν τ ναίκα τ, φιλήθαι. Χεμετέν πεγάσεν δο σο σπίτ. Γαζάζασι αγαπομένα.

Told by a boy at the school.

ΠΟΤΑΜΙΑ. 1.

"Ενα δείρμειης εἶσεν σο μύλο του ἐνα κουμάσα και ἑφια ὅρνιθα σον γουμάσα. Καὶ ἦρτεν ἀλιτήκα· ἐφανεν τόνα.

Μιᾶ φορά ἦρτεν δείρμειης· μουλωσεν σον γουμάσα. "Ἀμα ἦρτεν ἀλιτήκα, πιάσεν το και νά το πογοδίς ὅτον. Καὶ ἀλιτήκα εἶπεν, "Μὴ με πογοδίς, καὶ ἐγω θζάνω σε καλό." Καὶ ἐκεῖνο ἀφίκεν δο.

'Αλιτήκα πήγεν σομ βασιλέα και εἶπεν, "Δόζ μοι ἀλτόν θυσία." Καὶ ο βασιλέας εἶπεν, "Τί νά το ποίησι;" Κ' ἐκεῖνο εἶπεν, "Να μετρήσω λήρες." Καὶ βασιλέας εἶπεν, "Ἀπαντο πήρες τα;" Καὶ ἀλιτήκα εἶπεν, "Ἐχω ἐν' αδελφό, κ' ἐκεῖνο εἰ τα." Καὶ ο βασιλέας δώκεν δο. Πήγε καὶ ἀλειψεν πίσα σο φοινίκ, καὶ γαμπούτούρσεν ἐνα λίρα, καὶ πήρεν δο καὶ πήγεν σο βασιλέα.

The girl from her grief went to cut the trees in the wood. She went to cut a big tree. When she struck it with the axe, who was inside cried out; "Who is this?" said he. She split the tree. She went inside it. She saw it is her husband. When he saw his wife, they kissed one another. At once he took her home. They lived and loved one another.

Told by a boy at the school.

POTÁMIA.

1. *Puss in Boots*.

A miller had at his mill a hen-house, and seven fowls in the hen-house. And a fox came; she ate one.

One time the miller came; he hid himself in the hen-house. When the fox came, he seized her and would have strangled her. And the fox said, "Do not strangle me, and I will do you a good turn." And he let her go.

The fox went to the king and said, "Give me the measure for gold." And the king said, "What will you do with it?" And she said, "I will measure gold pieces." And the king said, "Where did you get them?" And the fox said, "I have a brother, and he has them." And the king gave it. She went off and smeared pitch on the measure, and stuck a gold piece to it, and took it and went to the king.

And two days afterwards the fox went again to the king, and said, "I have come to marry your daughter to my brother." And the king said, "If it be fated, I give her." And the fox went home. She set the miller on the horse. And when she came near the river, she pushed the miller off the horse over into the river. And the fox cried out, "The bridegroom has fallen into the river. Bring him clothes." And the king brought them. And they went to the house. And the miller was always looking at his shoulders. And the king said to the fox, "Why does he look thus?" And the fox said, "He was displeased, and that is the reason." And the king brought him other fine clothes. And he began again to look at them. And the fox took needles and stuck them into his shoulders.

1 V. p. 244.
"Τοτε παίκαν γάμος, και βασιλέας πήγεν κατόψα του ἀσκηρμούς. Καὶ ἀλητήκα πήγεν ὁμήρο, καὶ εἶδεν ἐν ἀγέλ προβάτα, καὶ εἶπεν, "'Ἀν ἔρτουν, ἀν σε ῞σετίσουν ἐκεῖνα ἀσκέρ, εἶπε, 'Είναι τοῦ ἀδρόττι δπού πήγεν να πανδρεφτῇ σο βασιλέα σης γόρη."'

Πήγε κ' ἔλα ὁμήροστά. Εἶδεν ἐνα χτηνοῦ ἀγέλ, καὶ παρή-

ergeileν κ' ἐκείνα ἀβούδα.

"Τοτε πήγεν σα δεβέδια, καὶ εἶπεν, "Εκείνα ἐρχουμαι

ἀσκέρ να σε σκοτώσουνε. "Ελατε: ἡ σας κατέβασω ἐδά σε

φουγμού, καὶ ἂς ἕρτουν, ἂς περάσουν, καὶ μή σας σκοτώσουνε." Κ' ἐκείνα κατέβανε, καὶ ἀλητήκα σάλσεν ἐνα θμάρ ἀπάνω του, κα

πόμναν ἐκεί. Κ' ἣταν ἀσκέρ. Κατέβαν ἐκεί.

Καὶ ἀλητήκα εἶπεν τον δείρμενής, "Εἶδες ἐγώ τί καλό σε ποικ.

'Εδώ ἐμε τί νά με ποίκηρ;" Κ' ἐκείνο εἶπεν, "'Οταν ψοψήθης, νά σε

μάσω ἐνα φλουρίωνα σανδούχ." Καὶ ἀλητήκα ἀσα μασουσα ψόφειν. Καὶ ναίκα τ' ἐκλαγεν. Καὶ δείρμενής εἶπεν, "Ψόφεν:

τί ἐν; κούνια το ἐκμά δξω." Καὶ ἀλητήκα ἐνα μάς ὁμήρηση, καὶ
eipen,"Ἀβούδα νά με το ποίκηρ ἦτονε;" Κ' ἐκείνο εἶπεν, "'Ηματον,

ἡμαρτον. "Αλαγη ἱμα δέν δο θμάνω.""

"Τοτερα ψόφειν ἀς ἀλήθεια, καὶ σεμασάν δο σο φλουρίων

σανδούχ. "Τοτερα πόμναν μόνο τα καμουκιατ, καὶ κούσαν

da δξω.

Told by a boy at the school.

ΡΟΤΑΜΙΑ. 2.

"Ενα ναίκα εἶσεν ἐνα παιδί, και το παιδί πήγεν, να φαζανδί

παράδια. Φαζάνσεν τρία λίρες. Καὶ πότ' ἔρισας, εἶδεν δύο

παιδιά: σκοτώνουν ἐνα ἐκυμ. Καὶ ἐκείνο εἶπεν, "Μή το σκοτώ-

νετε, καὶ ἐγώ ἂ σας δόκω ἐνα λίρα."
Afterwards they made a marriage, and the king sent after them soldiers. And the fox went in front, and saw a flock of sheep, and said, "If those soldiers come, if they ask you, say, They belong to the man who went to be married to the king's daughter."

She went yet again in front. She saw a herd of cows, and ordered them in the same way.

Afterwards she went to the camels, and said, "Those coming over there are soldiers to kill you. Come here, let me put you down into the well here, and let them come and pass by and not kill you." And they went down, and the fox closed it with a stone on top of it, and they remained there. And the soldiers came. They went down there.

And the fox said to the miller, "You saw what a good turn I did you. What will you do for me?" And he said, "When you die, I will put you into a golden coffer." And the fox pretended to die. And his wife cried. And the miller said, "She is dead. What matter? Throw her out there." And the fox in a twinkling rose up, and said, "Thus you would have done to me?" And he said, "Peccavi, peccavi! Another time I will not do so."

Afterwards the fox really died, and he put her into the golden coffer. Afterwards there remained only her bones, and they threw them out. Told by a boy at the school.

2. The Grateful Snake, Cat, and Dog and the Talisman.

A woman had a boy, and the boy went to earn money. He earned three pounds. And as he is coming on his way, he saw two boys. They are killing a dog. And he said, "Don't kill it, and I will give you a pound."

Obvously two incidents have here been telescoped into one. The fox must have dealt with the camels as she dealt with the sheep and cows. She then goes to an ogre's palace, persuades the ogre to go down the well and shuts him up there and so puts the miller in possession of the palace.

This throwing out of the bones implies no disrespect. The respect due to the body is not felt for the bones, which in Greece are generally taken from the tomb after the decay of the body, and thrown with no marks of reverence into a common charnel-house.

V. p. 364.

Καί πάλι πότε παγαίνει στὴ στράτα, εἶδεν ἕνα ἄλο δεβρίδης. Καί δεβρίδης εἶπεν, "'Απατοῦ τα πῆρες εκεῖνο το γουκά;" Εἶπεν ἐτούτα τα λόγα δεβρίδης, ἀμα εἶδεν γεμέκα να τρώγη το παιδί. Καί το παιδί εἶπεν, "'Απο το γουκά μοι ἦρταν." Καί ὁ δεβρίδης εἶπεν, "Ἐγώ ἔχω ἐνα καβάχεται ἀλιζεῖς με το γουκά σου;" Κ' ἐκείνο εἶπεν, "Qabaghón ἀδετί νάσολ δόρ;" Καί δεβρίδης εἶπεν, "Qabaghθμάν ἀδετί δόλε δόρ. 'Αξόλ, qabaghθμ, ἀξόλ," δέρεν.
Afterwards he went forward a little. He saw two boys. They are killing a cat. He said, "Don't kill it; I will give you a pound."

Afterwards he went yet a little way forward. He saw two boys. They are killing a snake. He said, "Don't kill it, and I will give you a pound."

And the snake said to that boy, "Let us go to our house. And my mother will say to you, 'Ask of me what you wish.'" And the snake said, "And you must ask for the napkin which is behind the door." And the boy went in company with the snake. And the snake said, "Ask of me what you wish." And he said, "The napkin which is behind the door." And she said, "Ask for something else." "I ask for that." And she gave it and said, "When you are going on the way, if you are hungry, say, 'Open, my napkin, open!'"

And when he is going on the way, he hungered and said, "Open, my napkin, open!" And the napkin opened, and there came out upon it food of all sorts. And he sat down to eat. And when he is eating, a dervish came, and said, "Whence did you get these meats, since you have no stove or anything else to heat them?" And he said, "I took them from my napkin." And the dervish said, "I will give you this club, and you give me the napkin." And the boy said, "What is the use of the club?" And the dervish said, "The use of my club is this. 'Here am I, my club!' 'Do you give your commands, and let me perform them.'" And the boy said, "Good." And the dervish took the napkin and went his way. And the boy went a little distance and said, "Here am I, my club!" "Do you give your orders, and let me perform them." "Go, cut off the dervish's head. Fetch the napkin and come." And the club took it and came.

And again as he is going on his way, he sees another dervish. And the dervish said, "Whence did you get that napkin?" The dervish said these words when he saw the boy eating food. And the boy said, "They came out of my napkin." And the dervish said, "I have a gourd. Will you exchange it for your napkin?" And he said, "What is the use of the gourd?" And the dervish said, "The use of my gourd is this. If you say, 'Open, my gourd, open!' a multitude of soldiers gathers together

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1 For napkin, v. note on Pharaoh 13, p. 509.
Καὶ πῆγε γο σπίτ τοῦ μητέρα τ. Καὶ ὅταν ἤρην βράδ, εἶπε
"Αδόλ, σουθραγιμ, ἀδόλ." Καὶ βγήκαν εἰδῶν εἰδῶν φαγιτς
Καὶ κάτσεν μὲ τῇ μητέρα τ ἀμα, καὶ ἤφαγαν. Ἐπειδή ἦτα
ὄφτωχά καὶ στρόματα δὲν εἶχαν να κοιμηθοῦνε, εἶπεν, "Αδόλ σουθραγιμ, ἀδόλ." Καὶ ξέβαν στρόματα, καὶ κοιμήθανε.
Καὶ ἀποταξύ οἱ τ παιδὶ εἰπεν, "Μητέρα, να πᾶς σου βασιλέ,
νά με πανδρέψῃς τὸ κορίτζ του." Καὶ μητέρα τ εἰπεν, "Παιδὶ,
ἐν φ ἐμεῖς εἰμεστε ὀφτωχ, βασιλέας το κορίτζ του τὸ δίνει;
Καὶ το παιδὶ εἶπεν, "Πήγανε ἴμα να ἴδοιμε." Καὶ μητέρα τ
πῆγεν σο βασιλέα σο παλάτ ἀποκάτω, καὶ δὲν ἄρνεσε να πάγ σο
βασιλέα κονδά. "Ἀπὸ το βράδυ ἤρην σο σπίτ. Καὶ ῥωτήξεν τ
παιδὶ, "Πῆγες;" Καὶ μητέρα τ εἰπεν, "Δὲν πῆγα." Καὶ το
παιδὶ τ εἰπε, "Γιατί δὲν πῆγες;" Καὶ μητέρα τ εἰπεν, "Πήγ
σου βασιλέα το παλάτ ἀποκάτω, καὶ δὲν ἄρνεσα να μοῦ μέσα;
'Αποταξύς πάλι πῆγεν πάλι δὲν ἄρνεσε να μή. Καὶ σο τρίτι
κερε τ, πῆγεν πάλι σο παλάτ ἀποκάτω, καὶ βασιλέας εἶδεν το
Και εἶπεν σ’ ἀσκερμούς, "Πηγάνετε ἐκείνο το ναίκα φερήτ το ἐδά
πέρα. 'Ετιά δύο τρία ἡμέρες δέλεται σο παλάτ ἀποκάτω." Κα
ἀσκέρ πῆγαν, καὶ ἔφεραν δο.
Καὶ βασιλέας ῥωτήξεν, "Γιατί δέλεσαι ἀποκάτω, καὶ δὲ
ἐρόσεσαι μέσα;" Καὶ ναίκα εἶπεν, "Το παιδὶ μ εἰπεν, 'Ἀμε σον
βασιλέα, νά με πανδρέψῃς την γόρη του.’" Καὶ ο βασιλέας εἶπεν
"Ἀν χορτάσῃ το ἀσκέρι μ δίλο, γω τὸ δίνω." Καὶ ναίκα ἤρην σο
σπίτ. Καὶ ῥωτήξεν το παιδὶ, "Πῆγες;” Κ’ ἐκείνο εἶπεν, "Πῆγα.
"Τί εἶπεν;" εἶπεν το παιδὶ. Καὶ μητέρα τ εἰπεν, "Ὁ βασιλέας
εἶπεν, 'Ἀν χορτάσῃ τ’ ἀσκέρι μου δίλο, τὸ δίνω.' Καὶ το παιδὶ
πήθεξεν χαδάρ, "Τὴν Παραδίκηβ ὄς βγή ἐπάνω σο γμαζί με τὸ
ἀσκέρι τ. Να βγάζ καὶ ἐγώνα, νά το χορτάσω." Καὶ ο βασιλέας
πῆρεν τὸ ἀσκέρι τ, καὶ πῆγεν σο γμαζί. Καὶ το παιδὶ πῆρεν το
γουκά, καὶ πῆγεν σο γμαζί. Καὶ κάτσαν ἀσκέρ σο γμαζί. Κα
before it." And the boy said, "Good," and took the gourd and went his way. And the dervish took the napkin, and went his way. When the dervish had gone a distance, the boy said, "Here am I, my club!" "Do you give your commands, and let me perform them." "Go, cut off the dervish's head. Fetch the napkin and come." And the club took it and came.

And he went to his mother's house, and when evening came, he said, "Open, my napkin, open!" And there came out food of all sorts. And he sat down together with his mother, and they ate. Since they were poor and had no beds to sleep upon, he said, "Open, my napkin, open!" And there came out beds, and they went to sleep.

And in the morning the boy said, "Mother, go to the king and arrange my marriage with his daughter." And his mother said, "My boy, since we are poor, will the king give us his daughter?" And the boy said, "Just go and let us see." And his mother went below the king's palace, and she could not go near to the king. In the evening she came to the house. And the boy asked, "Did you go?" And his mother said, "I did not go." And her son said, "Why did you not go?" And his mother said, "I went below the king's palace, and I was not able to go in." In the morning she went again; again she could not get in. And the third time she went again below the palace, and the king saw her. And he said to the soldiers, "Go, bring that woman here. For two or three days she has been walking about below the palace." And the soldiers went and brought her.

And the king asked, "Why do you walk about below, and don't come inside?" And the woman said, "My son said, 'Go to the king, to marry me to his daughter.'" And the king said, "If he will satisfy all my army with food, I will give her." And the woman came to the house. And the boy asked, "Did you go?" And she said, "I went." "What did he say?" said the boy. And his mother said, "The king said, 'If you satisfy all my army with food, I give her.'" And the boy sent word, "On Friday let him go up on the open country with his army. I too will go and will satisfy them with food." And the king took his army, and went to the open country. And the boy took the napkin and went to the open country. And the soldiers sat down in the open country. And the boy said, "Open, my napkin, open!"
είπεν το παιδί, "'Αδόλ, σουφραγήμ, αξίλ." Και είπαν ειδών φαγητά, και χορτάσαν του βασιλέα τ' ἀσκέρ.

Και είπεν το παιδί σομ βασιλέα, "Κ' ἐγώ την τὰδεν ἡμέρα γα βγώ και ἐγώ σο γμαζί μέ το ἀσκέρι μου, νά το χορτάσης." Και ὁ βασιλέας είπεν, "Το δικό σου το ἀσκέρ τι θα ſυνε; "Ας το χορτάσω." Και ὁ βασιλέας ἔφσαξε χτυνά και ἀλα πράματα, και ἔξεβην σο γμαζί. Και το παιδί πήρεν το καβάχι τ', και πήγεν. Και είπεν, "'Αδόλ, καβαγχόμ, αξίλ." Και το καβάχι ἀνοίγην. και ἔξεβαν καλά πολά ἀσκέρ. Και ἀσκέρ τα μισά ἀρτάζαν ἀπ τα χαραμά, τα μισά ἀπ τα τενήρες· δέν ἄροσαν νά χορτάσον. Και ὁ βασιλέας κάλεψεν σο ἀλογο τ' ἀπάνω' ἔφυγεν.

Και μέσα δύο τρία ἡμέρες δοικαν γάμος. Και βασιλέας παιρήγειλε το κορίδι τ', ὅταν φάν, το φατ νά μή φάη, να φοιμίζη. Και το κορίδι δέν ἔφαεν. Και το παιδί ρώταν δο, γματί δέν τρώγει. Και το κορίδι είπεν, "Γρά σουφραγών ἀδετινί ἰνί γοκτερεμενεδ' ὅνιν ϊδαν." Και το παιδί είπεν, "'Εσένα να μή το δεξίο, και εἰς ποιόν θά το δεξίο;" Και το παιδί τα είπε. Και το κορίδι μέτα δύο ἡμέρες πήρεν το γουμά, και ἔφυγεν. Και το παιδί είπεν το ἀπτι του, "Δεβδε, ὀστούμ." "Σέν θουγχοῦρ, θενδ' ἐδέγμ." "Γείτ, πατιδαχούν θενον βέ σουφραγη όλ-δα γέλ." Και το ὄπτ πήρεν δα, και ἤρτε.


And there came out food of all sorts and they satisfied the king's army.

And the boy said to the king, "And I too will go out on such a day to the open country with my army, for you to satisfy it with food." And the king said, "What can your army be? I will satisfy it." And the king killed cows and other animals, and went out to the open country. And the boy took the gourd and went. And he said, "Open, my gourd, open!" And the gourd opened, and there came out a great number of soldiers. And half the soldiers seized upon the cauldrons, half upon the kettles. They could not satisfy them. And the king mounted upon his horse. He fled away.

And in two or three days they made a marriage. And the king commanded his daughter, when they eat, not to eat the food, to be displeased. And the girl did not eat. And the boy asked her why she does not eat. And the girl said, "Because you do not shew me the use of the napkin; that is why." And the boy said, "If I don't shew it to you, to whom shall I shew it?" And the boy told her. And the girl two days afterwards took the napkin, and went away. And the boy said to his club, "Here am I, my club!" "Do you give your commands, and let me perform them." "Go, bring the king's daughter and the napkin, and come again." And the club took them and came again.

And again when they sat down at the napkin, the king's daughter again ate no meat. And the boy said, "Why don't you eat?" And the girl said, "Because you do not teach me the use of the gourd." And the boy said, "If I don't teach it to you, to whom shall I teach it?" And he said, "The use of my gourd is this. If you say, 'Open, my gourd, open!' a multitude of soldiers comes out of it." And the girl took the napkin and the gourd, and went to her father's house. The boy said, "Here am I, my club!" "Do you give your commands, and let me perform them." "Go, bring my girl, my napkin, the gourd, and come again." And the club went. It took them and came again.

Again when they sat down to eat bread, she did not eat. And the boy said, "Why don't you eat?" And the girl said, "Because you do not teach me the way of the club." And the boy said, "The way of my club is this. 'Here am I, my club!' 'Do you give your commands, and let me perform them.' If you say this, it
όθον' το γουδά, το ραβάχ κα
το δόπ' πήγεν σου πατέρα τ σο σπίτ.
Και ο βασιλέας πίταξεν δύο ἄσκερμοι, να πάρουν τον παιδί
το κεφάλ, να το φσάξουν. Και ἄσκέρ ἦρται, να φσάζουν το παιδί.
Και πώνεσαν δο το παιδί, καὶ δέν δο ἑφσάξαν. Και πήγαν, ἔργησα
δο' είνα φωνή μέσα. Και ἀφήκαν και πήγανε. Και εἶπαν το
βασιλέα, ἑφσάουν δο.

Και το ὁκυλί και το πυσίκα παγαινίκαν, ἐκλεφταν ἄσων
ἐφεύδον, σα δισέκα τα ψωμικά, και ἤφεραν δα' κεί σο φουγχοῦ
καὶ τρώικεν δα το παιδί. Και ἐφεύδη πήραν τύφεκα, και πήγαν
να σκοτώσουν την γάτα μέ το ὁκυλί.

Και το ὁκυλί εἶπεν δην γάτα, "Ἐγώ εἰμαι ὁκυλί, καὶ δέν με
ἀφήνουν σου βασιλέα σο σπίτ. 'Εσύ εἶσαι γάτα, και ἀφήνουν σε
Και ἔγώ με το δεσμά μι' λαχτίσω το θύρ, κ' ἐσύ σέμα, ἕπαρ το
ὀπτ, και φέρ το σο θύρ όμηρο. Και τα δύο μας δα το πιάσουμ, κα
κας το παγάσουμ σο παιδί, και Δς το κονδήσουμ σο φουγχοῦ." Και
πήγαν κούσαν δα σο φουγχοῦ. Και το παιδί εἶπεν, "Λεβή, ὁπούμ.
"Σέν φουγχοῦρ, δεν' ἐδέγαμ." "Σέν χελι βουρδάν οὐκάρ." Και
ξέβαλεν δο σο φουγχοῦ.

Και το παιδί εἶπεν το ὁπτ, "Ἀμε σου βασιλέα σο σπίτ· ἕπαρ
το γουδά, το ραβάχ καὶ το κορίτζ ἑβαλ δα δξω, και χάλας τον
βασιλέα το σπίτ. Πάρε το γουδά, το ραβάχ καὶ το κορίτζ κ' ἑλά."
Told by a boy at the school.

C. TEXTS FROM PHÁRASA, ETC.

PHÁRASA. 1.

Σηκώθην Ἰαὶ δά σηκώθη. 'Σ ἀμ ἄρμο το ζαμάν ήτουνε τέσσερα
νομάτω. Τ' ἦνα ήτουνε φουγχομῆ, Ἰαὶ τ' ἦνα
τερζής, Ἰαὶ τ' ἦνα
καὸ Θεοῦ νομάτ. Πηάγανε ἵς ἀ ὀρμάν. Ἐμ' σ' ὀρμάν ἱσανδα


ashes out, it leaps up." And the girl took the napkin, the gourd, and the club. She went to her father's house.

And the king sent two soldiers to take the boy's head, to kill him. And the soldiers came to kill the boy. And they were sorry for the boy and did not kill him. And they went and hewed him into a well. And they left him and went away. And they said to the king that they had killed him.

And the dog and the cat used to go and steal bread from the saddle-bags of the husbandmen, and used to take them there to the well, and the boy would eat them. And the husbandmen took guns and went to kill the cat and the dog.

And the dog said to the cat, "I am a dog and they do not allow me in the king's house. You are a cat, and they allow you. And let me knock at the door with my head, and you go in, take the club, and bring it out in front of the door. And let the two of us take it, and carry it to the boy and throw it into the well." And they went. They threw it into the well. And the boy said, "Here am I, my club!" "Do you give your commands, and let me perform them." "You take me out from here." And it took him out of the well.

And the boy said to the club, "Go to the king's house; take the napkin, the gourd and the girl. Bring them out, and destroy the king's house. Take the napkin, the gourd and the girl, and come here."

Told by a boy at the school.

[Here the story, evidently near its end, now that the boy has regained the three talismans and the girl, and the three animals have all returned his kindness, was broken off.]

TEXTS FROM PHÁRASA, ETC.

Pharása.

1. The Carpenter, the Goldsmith, the Tailor and the Priest¹.

He rose up and again he rose up. In a time of old there were four men. [One was a carpenter], one was a goldsmith, and one a tailor and one a good man of God. They went to a

¹ V. p. 277.
πονά λύοι. Όσι σκούνδαι. Είπαν δι κι, "Να πυνάσωμε μό νοβάτι."

"Τπνωσάνε τα τρία. Ό δουλήγαρ φúαξε. Είδεν α Δέξα ξί
Σηκώθην· ἐκοψεν το ξύο. "Ηφαρέν δα· ποίεν δα α νομάτ, τίτι
νομάτ. "Τπνωσε. Σηκώθη ὁ τερῆς. "Ηγρεψέν κι, ενι αξά ἔ
ξυο. Πήρεν δα. "Ηγρεψέν δι κι ενι τίπτε νομάτ. Δέβασεν δα
ὁ οὐργομωμηή βροδάλε και κερδάνε. "Τπνωσεν ᾧ ὁ οὐργομωμηή,
Σηκώθην ᾧ ὁ τερῆς. Ποίεν δα α ᾧ ρούχα. "Τπνωσεν ὁ τερῆς,
Σηκώθην δι του Θεοῦ το και ὁ νομάτ. "Ηγρεψέν κι ενι αξά αν ἔ
σουν διέχο τενδεμένο. Πήρεν δα. "Ηγρεψέν δα κι ενί α σουράτ
Είπεν δι κι, "Αλλάχ, Παναγία μου, ἀδε το κορίδζι δός τα ἡ
ψυζή." Δοξαν δα ὁ Θεος ἀμ ψυζή.

Σηκώθαινε τρεβίδιξα. Σηκώθαινε. Μαρτώοσεν ὁ δουλή,
Είπεν δι κι, "Ἀδε ποίκα δα γῳ." Είπεν δι κι γαι ὁ οὐργομωμήγα
"Χατρ. Γο τάλι δέβασα δα οὐργομώμηνα βροδάλε και ἀλτοῦν
Ἀν δα πάρω γῳ. Ἔίπεν δι κι γαι ὁ τερῆς γαι, "Χατρ. Ἄν δα
πάρω γῳ. Φόρεσά δα ρούχα." Μαρτώοσανε τενενάδζου τουνέ.

Είπαν δι κι, "Α ὑπάμε να δανιδέψτουμε." Πήγανε, πήγανε
Φοδές πανίκανε, ἡρταν γαι ὁ δερβἰδι ἱράστα. Είπαν δι κι, "Ἀδε
ποίκα δα γῳ. Ἀδε πάλι φόρεσεν τα ρούχα, ἀδε παλι δέβασεν τα
βροδάλε, ἀδε παλι δοξαν δα ψυζή." Είπεν δι κι ὁ δερβἰδις
"Σείς τό λέτε; ἀδε ἢδουνε το μόνα ἡ κάρη. Σείς ποῦ δα Ἡβρετε;
Είπαν δι κι γαι θεού, "Ἐ χοξα, δομαινο μὴ ἱνεσαι;" Είπαν δι
κι, "Χιδα, να υπάμε να γαι σού." Σο δερχαττε ἑνσανται πένθ
πίλενε.

Πήγανε. "Ἡρταν γαι ὁ δερβἰδις ἱράστα. Είπεν δι κι δερβἰδις,
"Ἀδε εἶνε το μόνα ἡ ναίκα. Σείς ποῦ τα Ἡβρετε;
"Ολανδ, δομαίνο μή ἱνεσαι; ἀδε ποίκαμ δα μεις." Ἡνσανται Ἐν
πίλενε.

Πήγανε σο γαθί. Είπεν δι κι γαι ὁ γαθίς, "Ἐ νι δο μόνα ἡ
ναίκα." Είπεν δι κι, "Σείς ποῦ δα Ἡβρετε;
Σορέβτανε το μεγαλήθαί τον ἄρην δου γά δόρκανε δα ναβ
ρουνε. Είπαν δι κι, "Ἀμε ᾧ σο ξύο." Πήγανε σο ξύο. Δέντε
το κορίδζι αξει σο ξύο. Κανίστη το ξύο. Ἐ μβή το κορίδζι πένεν
Καταδιόηνε πάλι το ξύο.

Ἰουσιοῦφ.
wood. In that wood there were many wolves. And they are fraid. They said, "Let us sleep in turn."

The three went to sleep. The carpenter watched. He saw a big tree. He rose up; he cut the tree. He brought it; he made it into a human being, exactly a human being. He went to sleep. The tailor rose up. He saw that there is a log there. He took it. He saw that it is exactly a human being. And he jeweller put bracelets and necklaces on it. And the jeweller went to sleep. And the tailor rose up. He made a suit of clothes. The tailor went to sleep. And the good man of God was up. He saw that there is there a log leaning against the wall. He took it. He saw that it is an image. He said, "O Allah, O Holy Virgin!, give this girl life!" God gave it life.

They rose up in the morning. The day dawned. The carpenter quarrelled. He said, "I made her." And the jeweller said, "No, it was I who put on her silver bracelets and gold coins. I will take her." And the tailor said, "No, I will take her. I dressed her in clothes." They quarrelled among themselves.

They said, "We will go to get advice." They went on and on. Whilst they were going, they met a dervish. They said, "I made this girl. But this man put clothes upon her, this man again put bracelets upon her, this man again gave her life." The dervish said, "What are you saying? This was my own daughter. Where did you find her?" And they said, "Surely you are mad, master." They said, "Come, we must go; and you with us." They became five in the company after this.

They went. They met a dervish. The dervish said, "This is my own wife. Where did you find her?" "What! Surely you are mad. We made her ourselves." They became six after this.

They went to the judge. And the judge said, "It is my own wife." He said, "Where did you find her?"

The council gathered together. They could not discover what to do. They said, "Go to that tree." They went to the tree. The girl leaned up against that tree. The tree split. The girl went into it. The tree closed up again.

YUSÚF.

1 The teller of the tale was a Moslem.
ΦΗΡΑΣΑ. 2.

Σηκώθην ή ύδ. σηκώθη σηκώθην. 'Σ αμ βράβεις ταμανέ ήτοιουν νι
γιανός γί' ανακα. Πήγανο μπασίλος 'ς έν' αβου διέκερε. Είπε
δι' αυ την ανακα ρευ, "Να ινή αυ γόρη, κραίε τα σύ' να ινή α' νιά
δέβας τη λαχτυλίδα μου σο δαχτύλιν δούν πιτάκα τα μένα. Ειμα
σο φιλάνεν το χωριό." Στέρου ένδοιεν α' νιάς. Δέβασεν τη λαχτυ
λίδα σο δαχτύλιν δού. Πίεσεν σο κάχι δού αν' αδίμοχο. Γαλίζεσα
δα σ' αβγο.

Φοτές τα παγάκε, δίσαςαν. Πήγανεν 'ς α' όουγοι δουφαλά
Είπεν δι' αυ το φόνπκο, "'Εβγαλ νερό να πάλ." Είπεν δι' αυ γ' ο'
αδίμοχο του, "Γα' είμαι μένον σύ είσαι μουδινκο. Κατεβάσεν
σονα σο όουγ, αι τάλε α σε βγαλώ." Κατέβασεν το φόνπκο σο
φονά. Είπεν δι' αυ, "Α δής καί σύ." Είπεν δι' αυ, "Α τά'
Δοξεν δα μό δη φέσαν δού νερό. "Επε. Είπεν δι', "Τάβρει με." Είπε
δι', "Γό ταβρώ σε." Είπεν δι' αυ, "Σοτίπος Γό ταβρεί με.' 1"
Είπεν δι', "Νά δε δος του δαδά σου τη λαχτυλίδα, α σε βγαλώ.
Είπεν δι' αυ, "Α σε τα δώσω." Είπεν δι' αυ, "Νόμας τα." Δοξε
τη λαχτυλίδα. Είπεν δι', "Τάβρει με." Είπεν δι', "Γό ταβρώ
σε." "Σοτίπος Γό ταβρεί με;' 2" Είπεν δι' αυ, "Νά ινώ του βασιλο
ο νιάς γα' ινου δαι σύ' ο διάραχο μου." "Τάβρει με." Είπε
δι' αυ, "Γό ταβρώ σε." "Σοτίπος;' είπεν. Είπεν δι' αυ, "Ε'δαρ αμα
tού Γ' αν δα είπής του δαδά σου." Πήρεν το φόνπκο αμαία
'Εβγαλεν δα στο όουγ. Γαλίζεσεν ο νομάτ σ' αβγο. Γαλίζεσε
'αυ το φόνπκο σο αβγού το σαγρή.

Πήγανεν σον δαδά του το μεμελεκώ. Πήγανεν σον δαδάν δού
κονά. Γρέβει δα ό δαδάς του' λα' δι' αυ, "Να ἥδουεν αδεινά το
μον ό νιάς; ἡ καρδία μου χίδ Γ' άρεβει δα." "Ενε πελύ κάμια
Πάλι δοξεν δα α' χωρίς στιτή. Φοδεσ καθώσιμαι, πάλι φουόλκ
ο νομάτ, μή δα είπή δει.

"Ηδουεν σο φιλάνεν το χωρίον αν' γουέλτσα, πον' 'δε ιούδουε
'Αδεί του βαδίκε, βαδίκε το βράβυ' γαδίκε τηνεβίδια ο ψόφος του
Πήγαν άδει σεν τον γουέλτσα. Πήρεν σο κάχι δου δύ' όλα αδέκρε
Φόδες παδίκε, πήγαν 'ς α' χαμαχού ρίζα. Είπεν δι' αυ τε' αδέκρε
"Ρανδαστήτε. Να πνούσο αν' γουέ δέ σ' ιοσάδία. Γαίτε τε

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2. The King's Son and his Treacherous Servant.

He rose up and again he rose up. In a time of old there were a king and a wife. The king went to another city. He told his wife, "If a girl be born, keep it yourself; if a son be born, put my ring on his finger; send him to me. I am at such and such a village." Afterwards a son was born. She put the ring on his finger. He took by his side a servant. He mounted him on his horse.

Whilst he was taking him with him, they became thirsty. They went to the head of a well. The little boy said, "Bring up water for me to drink." And his servant said, "I am big; you are small. I will let you down into the well, and I will take you out again." He let down the little boy into the well. He said, "You also shall drink." He said, "I will drink." He gave him water in his fez. He drank. He said, "Pull me up." He said, "I will not pull you up." He said, "Why do you not pull us up?" He said, "If you give me your father's ring, I will pull you up." He said, "I will give it to you." He said, "Give me it." He gave the ring. He said, "Pull me up." He said, "I will not pull you up." "Why do you not pull us up?" He said, "Let me be the king's son; and you be my servant." "Pull me up." He said, "I will not pull you up." "Why?" said he. He said, "Take an oath that you will not tell your father." The little boy took the oath. He took him out of the well. The man mounted on the horse. And the little boy mounted on the horse's crupper.

They went to his father's kingdom. They went up to his father. His father sees them. He says, "Could that be my son? My heart does not go out at all to him." He became very sad. He gave them a separate house. Whilst they remained there, the man was again afraid, lest he should tell.

There was in a certain village a fair maiden, such as never was. Whoso went there, used to enter in the evening; in the morning his corpse used to go out. He (i.e. the supposed servant, the true prince) went to that fair maiden. He took with him two thousand soldiers. Whilst he was going, he went to the root of a poplar-tree. He said to the soldiers, "Disperse. I will sleep

1 V. p. 268.

1 V. §§ 282, 283.
2 For use of τάλων, v. gloss. and § 391.
3 V. § 282.
4 V. § 282.
for a little here in the shade. Come towards the evening.” He went to sleep there at the root of the poplar-tree. In his dream a murmur came. He opened his eyes; he saw a great snake had climbed up the poplar. He saw a nest. It is going to eat the chicks. He shot the snake; he made it fall down from the poplar. The mother of the chicks came. She saw that a man is sleeping at the root of the poplar. She said, “Every year this man gets the better of these chicks of mine.” Every year that snake used to eat them. She went to the mill in the valley; she passed the mill-stone over her neck. She brought it, to dash it down upon the man, to kill him. The little birds piped, “What are you going to do with this stone?” And their mother said, “Your enemy has come; I will kill him.” And the chicks said, “Where is he?” And their mother said, “He is sleeping here at the root of the poplar.” And the chicks said, “Do you not fear God? do not kill him. A snake was coming to eat us, and he dashed the snake down from the poplar-tree.” She went; she took the stone back again. The sun again fell upon the little boy; the shadow of the poplar had moved round. She came, she spread out her wings; she made a shade. The little boy rose up; he saw that above his head there is a big bird.

The little boy rose up; he mounted his horse. Whilst he was on his way, the bird cried to him. She said, “Come here, take a feather from my wing, and a little of my fat.” And the little boy said, “Well, my bird, what will I do with it?” She said, “You do not understand. I will be with you at a time of your trouble.” He took a feather and a little fat.

Whilst he was going, he saw a river before him. There are some ants on one side, and on the other also a few. He brought the soldiers. They fell into a long line, two and two, and they passed by the ants on this side and on that. As they were passing by, an ant who had lost a leg gave voice; it said, “Stop.” He said, “Why shall I stop?” It said, “Take this wing of mine.” He took its wing.

He went on forward. There is also a big fish; it could not get into the river. He brought them up, and said to his soldiers, “Put your feet to it; push this fish into the river.” As he was passing by, the fish put out its head. “Where are you going? Stop,” it said. He said, “What will you do to me?”
t said, "Take a spine from my fin!" He took the spine.
He went.

"At the upper part of the river," they said—they pointed out
the girl's palace. They went in front of the palace. He said to
the soldiers, "You stop here; I will go in." The boy went in.
The girl said, "Go out. I am grieved at heart for you. You
will be destroyed." He said, "I have come to take you for my
brother." The girl said, "I have three tasks to impose." "What
is it, and what is it?" he said. She brought two loads of sand,
and two loads of fine grain. She said, "You shall separate
these." She shut the door. The girl went away. As the little
boy was pondering, the ant's wing came to his mind. He burned
the ant's wing. The ants gathered together; by the morning
they had separated the corn on one side and on the other side the
sand. The girl came. She saw that it was separated. She said,
'You have separated it then? I have another task to impose.'

She said, "I will throw my ring into the sea. You shall find
it." She threw the ring into the sea. Whilst he was pondering,
the fish's fin came into his mind. He burned the tip of the fin.
The fish brought out the ring; it gave it to him. He carried the
ring to the girl.

She brought also a negro. She struck off his head. She said,
'Make the negro whole also.' Whilst he was pondering, the
bird's fat came into his mind. He brought the bird's fat; he
anointed his neck with it. The negro was made whole; he rose
up. The girl came. She found the negro; she brought him
(with her).

The boy took the girl. He brought, he loaded twenty camel-
loads of gold pieces. He brought them to his father. But the
servant was astonished. He is afraid lest he should tell his father.
He brought the boy; he cut off his head. Before that he had given
the bird's fat to the girl. She anointed that boy's head with it.
The boy was made whole.

He went near to his father. He made a reverence; he said,
"Sir, when a man dies and is made whole again, is his oath
annulled?" "It is annulled," he said. "I now was your own
son. We came to a well. I said to my servant, 'I am thirsty;

1 By a confusion the text here is the same as in the incident with the bird, and
the actual words are, "Take a feather from my wing."

ΡΗΑΡΑΣΑ. 3.

Σηκώθη ηαί βά σηκώθη. 'Σ ἀμ βρώτο ξαμάνι ἦτουνε α νομάτ. Εἶδε η ναίκα. Μαχτσούμι ιὸ φταϊκαιε. Εἶπεν δὲ κ' η ναίκα κι. "Ἐ νομάτη, να ὑπάγω να παρακάλεσω του Θεό, νά μεζ δώσε μαχσούμι." Εἶπεν δὲ κι ε' ο νομάτ, "Ἀμε." Πῆρη ἡ ναίκα ι' ο θάλ. Παρακάλεσε. Δωγεν δα ο Θεός α μαχσούμι.

give me water.' And he said, 'I am big. We will let you down.' He let me down. I said, 'Pull me up.' He did not pull me up. He said, 'Give me your father's ring.' I gave him the ring. He said, 'Take an oath.' I took an oath. We came here. I went; I brought also such and such a girl. Again he cut off my head also. By the hand of just Providence I was made whole. Now I am your own son.' He took that girl. They ate, they drank, they attained their desires.

Yusuf.

3. The Son, who feigned blindness.

He rose up and again he rose up. In a time of old there was a man. He had a wife. They had no baby. The wife said, "Husband, I shall go to ask God to give us a baby." And the man said, "Go." The woman went to a rock. She prayed. God gave her a baby.

And the woman had a lover. The man used to go to plough. And the little boy grew. He became big. The little boy came from the school; (he saw) that the lover had come to his mother. She says, "I will stuff a goose; I will bring it to the place (where you are)." And the man said, "Bring it to such and such a place. My ox is a white-spotted ox." And the man said, "Stuff the goose now." And the woman said, "Presently the little boy will come from the school; he will see it." The little boy, however, was listening at the window. Her lover went out; he went to his house. The next morning he went to such and such a place to plough. And the woman stuffed the goose with the rice. And the little boy went; he tied his shirt to their ox's belly. It became (thus) white-spotted. And the little boy went. And the woman went up, (and saw) that the ox is white-spotted. She went; she took the goose, so that she went up to her son. They ate, they drank. Afterwards he said, "Woman, how well you did to stuff this goose with rice and bring it to me." And the woman said, "I found a cheap little goose; I stuffed it; I brought it to you." She said, "Now I shall go." And the man said, "Go. What can you do here?" The woman said, "My son, you too shall go," that she may kill her son. Her son said,
"What shall I do at home? My father is here alone. I wish to plough."

The lover saw the woman. "Why," said he, "did you not bring the goose?" And the woman said, "I have a pestilent son. Then, whilst we were having our talk together, at the very moment,—I said, 'I will bring the goose,'—my son was listening outside."

She said, "I will go to pray God. We will see; his eyes shall be blinded." And her son heard her, whilst she was speaking this. He said, "Hullo! I will follow my mother here, to see where she will go. God is not to be found. This mother of mine is mad." He followed her. She went to a great rock. And the little boy went to the back of the rock. His mother cried aloud. She said, "God has given us a savage son." She said, "Make his eyes blind." And the little boy said, "Old woman!" And the woman said, "What are you saying?" The little boy said, "You have a seven year old barren cow. Kill it. Make it into dried meat. Give it to him to eat. The little boy will become blind."

She returned. She said to her man, "Man, I have discovered what to do." And the man said, "How did you find it?" She said, "I went, I prayed to God. And he said, 'You have a seven year old barren cow. Kill it, make it into dried meat; give it to him to eat.'" They killed the cow; they made it into dried meat. They gave him the dried meat to eat. There remained a little of the dish. The little boy said, "Mother, my eyes! I cannot see as before." His mother said, "Why?" He said, "How do I know?" The little boy was pretending to be blind. His mother made him a bed. He rolled on to it.

The woman is pleased; "My son is blind. Henceforward I shall be bringing my lover." She brought her lover. She made an omelette with twenty eggs. There is not enough fat. And the little boy is watching. She went inside to bring fat. And the little boy rose up. The lover slept by the hearth; his

1 In parallel (Indian) versions she prays before a shrine or an image. The teller of the tale was a Moslem boy, and it looks as if his tradition, both here and in the first paragraph of the tale, had referred to one of the Mecca-facing niches which are found by the road-side in Moslem lands. There is one by a fountain on the old road from Candis to Retimo in Crete, so that travellers can perform their ablutions and pray towards Mecca.
το φόόκκο· το καμένο τ’ ἀλείμα το νιαροῦ κούβασεν δα σο γηρικήν
το στόμα. Ἐβῆν του γηρίκου ἡ γυνή. Ποιέν ἡ ναίκα το
φσοφίατο. Εἶπεν δι κι δο γηρίκο, “Σήκο, να φάς.” Ἰ’ σχεκάθη
ὁ γηρίκος. Ἐγρεπέν δι κι, χάθη. Πήγεν σο υίό το κουλά
Εἶπεν δι κι, “Ε, υίό μου, ἤτε ἐ μισαφού σο σπίτι μας. Ποίκαι
tα ἡ φσοφίατος. Εἶπα δι κι, ‘Σήκο,’ Ἰ’ σχεκάθη. Ἐγρεπέ
δα κι, χάθη.” Εἶπεν δι κι δο φόόκκο, “‘Ο νιμά, φέρ δα το φσοφίατο-
da φάγω ἡ ζορί φάίμα.” Εἶπεν δι κι, “’Αδό ἔδεις qολάτ.” Ἐφαεν
το φσοφίατο. Εἶπεν δι κι, “‘Ο νιμά, νοίγαν δα φτάλμε μου.”
Σχεκάθην· καλίζεθεν δα ’ς α γαίρίδι. Ψατίζεσ δο μό δο
κανάβι. Πάγαςεν δα ’ς ἡ ζορί οὖν. Γιανάτουρσεν δα το γαίριδι
σο ζεβί. Μούασεν. Δώικεν δα σο νομάνκου δα Όρε το γαλλάνι.
Μούασεν ίάι είνος σον διέχο bίσου. Εἶπεν δα δαι άουού α newNode
Εἶπεν δι κι, “Ε νομάτη, ἄβρει το γαίριτ σον στο qοζί.” ‘Ο νομάτ
πάη τίν ίό κρού. Εἶπεν δι κι, “Ε νομάτη, μή νάρτω δού, μή σε
σκοτόσω.” Πάλι τίν ίό δοζέ. “Ηφαεν τον άουού αδέν ἡ ζορί
κοτέκι· δοζέν το ψοφίζμενο το νομάτη· ποιέν δα χαβζάρι. Ἰ’ντεν
δαι δο φόόκκο. Εἶπεν δι κι, “’Αδέ το νομάτη πός τα σκότσες;”
“Νά σε δώσω ἡ χαβιγά ἀλτόυνε, κανείνα μή δα λές.” Δωζέν δα ἡ
χαβιγά ἀλτόυνε. ‘Εφαγαν μό δη μάν δου, έβανε, εφταίαν σα
μουράδε τουνε. ’Ιουσούφ.
mouth was gaping. And the little boy rose up; he poured half
the scalded butter into the lover's mouth. The lover's soul de-
parted. The woman made the omelette. She said to the lover,
"Rise up to eat." The lover did not rise up. She saw that he
was dead. She went up to her son, she said, "My son, a guest
came to our house. I made him an omelette. I said, 'Rise
up'; he did not rise up. I saw that he was dead." The little
boy said, "O mother, bring the omelette; I shall have a fine meal."
She said, "It is easy." He ate the omelette. He said, "Mother,
my eyes have opened."

He rose up; he mounted him on a donkey. He tied him on
with the rope. He took him to a fine threshing floor. He brought
the donkey up to the heap of corn. He hid. He put the leading-
rope(?) into the man's hands. And he hid behind the
wall. And the owner of the corn saw it. He said, "Man,
pull your donkey away from the corn." But the man gives no
ear to him. He said, "Man, do not let me come there, lest I kill
you." Again he gave no ear. The owner of the corn brought
a big club; he struck the dead man; he made mincemeat of
him. And the little boy came, he said, "Why did you kill this
man?" And he said, "Did you alone see it?" He said, "Yes."
"I will give you a saddle-bag of gold pieces not to tell any one."
He gave him a saddle-bag of gold pieces. They ate with his
mother, they drank, they attained their desires.

Yusuf.

4. The Magic Bird.

He rose up and again he rose up. In a time of old there
were a woman and a man, a little boy and a little girl. They
were poor. The little ones used to go fetch wood. They used to
sell it; they used to buy sugar; they ate.

They went; they found a nest. There was the little egg of
a little bird. They brought it to a Jew. They gave it to the
Jew. He said, "Give us cakes to eat." He gave a pound. He
said, "I will give you five pounds." And the little boy said,
"Well man, give me some cakes, for me to eat." He gave
him ten pounds. He took them. He went. He gave them to
his mother. He went again to fetch wood. They found another

\[ V. p. 363, \]


"Εφυγανε· πηγανες α σ γράς σπίτι. Πνώκαν αξεί. Τηνεβίδζα σηκούσανται, βρακύκανε πένθε λίρες σο ίουφάλιν δου ποκάτου.

"Ηδουνε ίαε σο χωρίο α ήαχέσα. Πήγεν αξεί ση ήαχέσα· δότεν κατό λίρες να ιδή το γερού τον γοβδά τσ. Στέρου να ιδή δίπ, πενδ' έκατό λίρες. Στέρου πότεν δα κρασί· ποϊς δα σερχόδης. Νευβόλιστη το φόκκο· έβην του πολύκκου το ίουφαλι. Βίνεψεν του φόκκου το ιλέτι σο ήραν. Τηνεβίδζα ήμερέψε. "Ηρτεν τ' άχιλε σο ίουφάλιν δου κι, ένι σο ήραν. Εἶπεν δι κι, "'Αδέ ή ήαχέσα μένα που με κώνσε;" Πήγεν δο ίουφαλιν δου· πήγε.

Φοίδεσ παλύκε, ήρτεν' άς μό τομάμου κάχι. "Ητουνε αμ μαχότα. "Εμβήμη βέσου. Χέρ στον τουλού τα μειβάδε είσε. Πήγεν το ένα, εφαν. Πήγεν ίαι σα μέγα τα μήα· πήγεν ίαι αβίζεί ένα. "Ενδουν γαιρίδι ίαε. Πήγεν ίαι στε άβου ένα· ενδουνε ινσάνε. Πήγεν αβίζε στα μήα· πήγεν ση ήαχέσα κονδά. Πήγεν άξεί· εἶπεν δι κι τη ήαχέσα, "Μήα ίο παίρετε;" Εἶπεν δι κι, "'Α δάρομε. Δούβεν α μέγο μή. "Ενδουνε γαιρίδι. Δέβασεν α 'βάρι· καλέψεν ήα. Πήγεν σο γράς το σπίτι. Πήγεν δαι την άδελφην δου, έαί πήγεν σο δαδά τσ. Δούβεν τη μάν δου α μήα· ενδουνε γαιρίδι. Πήγεν σον δαδάν δου κονδά. Όλσεσ σα φτάλμε δου. Νούγανε τα φτάλμε δου. "Ενδουνε δέκα τένθε χρονον αν δελιμπούν.
He brought it; he sold it; he got money for it. From that time he grew rich. They brought also the mother (bird) to their house. Every day it used to lay one egg.

And his mother had a lover. He came; he picked up the bird. She said, "I will cook it for you." And the lover said, "I want it whole," said he. The little girl and the little boy used to go to school. They came back; they found the little bird on the fire cooked. The little girl took the liver, and the little boy took the head. They ate them. The lover came. They had put back the bird. She brought it to the table. The lover cooked at the bird; it is not complete. He kicked the table; he turned it upside down. He left; he rose up. The little boy with the little girl came to the house. He beat them. He said, "Why did you eat the bird's liver with its head?" He beat them. He left.

They ran away. They went to an old woman's house. They used to sleep there. In the morning they would rise up, would ind five pounds under his head.

There was also in that village a wanton. He went to that wanton. He gave a hundred pounds to see half her body. Afterwards to see the whole, five hundred pounds. Afterwards she gave him wine to drink; she made him drunk. The little boy vomited; the little bird's head came up. She threw the little boy's body on the dunghill. In the morning it dawned. The trick came to his mind, that he is on the dunghill. He said, "Where has this wanton thrown me?" He took himself off. He went away.

Whilst he was on his way, he came to the side of a river. There was a garden. He went in. It had every kind of fruit-tree in abundance. He took one of each; he ate. He went also to the big apple-trees. He took one from them. He became a donkey. He took one from the next tree. He became a man. He took of those apples. He went to the wanton. He went there; he said to the wanton, "Will you not take apples?" She said, "We will." He gave her a big apple. She became a donkey. He put a halter on her. He mounted her. He went to the old woman's house. And he took his sister, and went to her father. He gave his mother an apple. She became a donkey. He went up to his father. He anointed his eyes. His eyes opened. He became a youth of fifteen.

n.

"Ιουσούφ.

ΦΑΡΑΣΑ. 5.


"Εμέρενεσε. Στέρου σηκώθην δο φόάχι. τήγε σο Καβάνι σο λιθοθώρι. "Ηγερφε. ήβρε τ' άλτους. "Εβγαλεν δο το ιτέρι ου. ήμουν αν φορτώθην δα. Φότες ερχότουν σα στράτα, ήρε ο γχολδάς του. δεν δι κι, "Ατσονο λιρες πού τα ήβρες; νόμα
He said, "My son, whom will you marry?" He said, "I will marry our donkey." His father said, "My son, you are mad. Do you intend to take the donkey instead of a woman?" And his son said, 'I will take it." He took the donkey in marriage. He gave it an apple to eat. It became a fair girl. He built a fine house. They ate, they drank, they attained their desires.

**YUSÚF.**

5. **Justice and Injustice**

He rose up and again he rose up. In a time of old there was a boy; he was going to find his fortune. Whilst he was on his way, another boy came. Whilst they were going on the road, they became hungry. The one boy said, "Take out your provisions; let us eat them, and afterwards we will eat mine." They ate the boy's bread. Afterwards they again became hungry. He said, "Bring out your provisions, for us to eat." And the boy said, "You were a fool. You brought out your provisions; we ate them. But am I like you, to bring out my food for you to eat?" And the other boy said, "Do not walk with me. Depart from me."

He departed. The boy went on. He went; he found a cave. He went inside the cave. He saw that there is a fire. He stirred the fire; he warmed himself. He stayed there, until it became evening. When it was evening, he saw that some logs had fallen down. The boy became frightened. There was another cave inside. He went into it. He remained there a little. He saw it was full of hairy monsters, ogres, hares, foxes, badgers. They sat down, they got warm. As they were sitting, the lion said, "What have you eaten to-day?" And the little fox said, "I went to the village; I went into a henroost; I found some fowls. I ate them. I have also a little pot of gold pieces on the heap of stones at Kabani. I go, look at them, take my pleasure and return."

The day dawned. Afterwards the boy rose up; he went to the heap of stones at Kabani. He looked, he saw the gold pieces. He took off his trousers; he put them into them. He laid it on his back. As he was going on the road, his companion came. He said, "Where did you find all these gold pieces? Give me a few."

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1 V, p. 353.
τ' ἐμένα λέγα." Ἐπεν δι δ' ὁ γυμνάστης του, "Ἀμέ σο φιλάμι α' στήλο. Νά σε δέξουν ε' ἐσένα λίρες."


Ἰωάννης Κυριακοῦ.

Pharása. 6.

Σηκώθη ἸΑI δα σηκώθη. 'Σ ἀμ βράτο τζαμάνι ἠτουν α' νομάτι, α' ναίκα, ἸΦ' α' φούκκο, Ω' ἀμ γορδζόκκο. Πήγε ὁ δαδάς του ἐ' ἀμναίνη. Φκαγώψκεν ἸΑI ἦ ναίκα. Ἐπεν δι κι την γόρην δου, "Ἄ κόρη μου, νόμας ἀδιά δύο ξία, ναν ἄψω τη νιστία." Ἐπεν δι κι, "Κόρ μου σου; σε φέρη ν νός σου." Ἐπεν δ' ὁ νός του, "Κόρ μου σου; σε φέρη ἢ κόρ σου." "Ἀ κόρη μου, νόμας ἀπίξα δύο ξία ναν ἄψω τη νιστία." Ἐπεν δι κι ἸΑI το κορζόκκο, "Κόρ μου σου; σε φέρη ὁ νός σου." Πίεσεν το κορζόκκο· μούχτσεν δα σο ἐπει τοκάτου.

Φκάγωσε· σηκώθη.

1 For the word-order, with the relative clause preceding, v. § 382.
And his companion said, "Go to such and such a cave. They will tell you also of gold pieces."

And he went to the cave. When it was evening, he went to the cave. He took also a packing-needle. He went to the cave. He saw that the hairy monsters, the lions, the ogres had come. They sat down inside the cave. Again he said, "What have you eaten to-day, and what have you eaten?" They all said they had eaten this and this. The little fox looked black; he turned his back to them. And the lions said, "Why are you sad to-day?" The little fox said, "You have taken from me the gold pieces I told you of last night." The ogres said, "We have not taken them. Perhaps there was a man in here. Rise; go, smell about, that we may see if there is a man." And when the little fox went to smell about, the man pricked him with the packing-needle. The little fox cried out, "Hallo! he is pricking, hallo! he is pricking." Then the hairy monster went inside. And when he caught the man by the foot, the hairy monster cried, "True it is that he is pricking." And the lion said, "Who is this? It is a man." And when the lion rose up, he went inside, caught him by the hand. And when he pulled at him, the man pricked him. And the lion said, "Prick away." He brought him out, pushed him into the fire. He was cooked; they ate him. They ate, they drank, they attained their desires.

Yoán尼斯 Kiriáкų.

6. The Little Boy and the Markáltsa.¹

He rose up and again he rose up. In a time of old there were a man, a wife, and a little boy and a little girl. Their father went to plough. And the wife was making bread. She said to her daughter, "Daughter, give me two bits of wood from yonder, that I may light the fire." She said, "Are you mad? Let your son bring them." Her son said, "Are you mad? Let your daughter bring them." "My daughter, give me two bits of wood from yonder, that I may light the fire." And the little girl said, "Are you mad? Let your son bring them." She caught the little girl; she pushed her underneath the baking-plate.² She made the bread; she rose up.

¹ V. p. 260. ² For this v. saj in Turkish glossary, p. 677.

Στέρου πήγη σουν δαδάν δου κονδά. Εἶπεν δι κι ΕΑι ο δαδάς του, "Κάν δο ψωμί;" Εἶπεν δι ΕΑι το φόκκο, "Ἐρχούδουν ποτίσου μου α λύκος. Δῶσα τα πιττίνι το ψωμί· πλέρωθη. Πάλι ἔρεσετε ἐποτίσου μου." Εἶπεν δι Ι' ο δαδάς του, "Γαμώ τον δαδά σου. 'Αγο ένι ισάδιδι σου. 'Αμ, σώρες δε το ψωμί. 'Φιό με δα, δα φαώ." "Τρίστην ΕΑι το φόκκο· σώρες πιττίνι· ἕφαρεν δα. "Εφαέν δα.

Στέρου εἶπεν δι το φόκκο, "Τατά, δίφασα." Εἶπεν δι κι ΕΑι Τείνος, "Γιαβροῦ μου, ἀρέζα α κατουρής σο βοήτι να τῆς." Στάθη λείκο· πάλι ί' κατουρήσε. Εἶπεν δι, ""Ω δαδά, δίφασα."

She said, "Now if my little boy were here and my little girl! He would take bread to his father." Her son came out from behind the door. "Mother, I am here." "My dear, take bread to your father." And when she had put the broth into the pail and (given him the) bread, he went off. As he was taking the bread, he saw his shadow. He said, "That is a wolf." He gave it the bread, "There it is, and do not bite me." Thus and thus he finished the bread. And the broth he put down on a rock and spilled it.

Afterwards he went up to his father. And his father said, "Where is the bread?" And the little boy said, "A wolf was coming behind me. I gave it all the bread. It was finished. He is coming behind me again." And his father said, "My curse on your father. That is your shadow. Go, gather up the bread. Bring it to me for me to eat." And the little boy turned back; he gathered up all of it; he brought it. He ate it.

Afterwards the little boy said, "Father, I am thirsty." And he said, "* * * * * * * * * *." He said, "Father, I am thirsty." And his father said, "I will show you a well. Go, off with you; do not look upwards." And the little boy came. He drank from the well. And he looked upwards; he saw that there are some apple-trees. The little boy climbed up; he went up on the apple-tree. He ate. Afterwards the Markáltsa came. She said, "Where have you been walking and where did you come from?" "O mother, I walked here and came." She said, "Come, come down." He said, "I will not come down." The Markáltsa shook the apple-tree. He fell down. She put him into her wallet; she put it on her back; she went off.

As she was going on the way, she had a need. She left him there. She went to Engefse for her need. The little boy got out of the wallet. He filled it with dog's dung, stones and some thorns. The Markáltsa came back. She put the wallet on her back; she took it with her. The thorns were prickling her on the back. And the Markáltsa was saying, "Do not prick me. I will eat you now." The Markáltsa went to her house. She said, "Open the door. I have brought you a morsel." And the Varvaraghárása opened. She emptied the wallet in the midst; (they saw) that some dog's dung and some thorns came out of it.

1 A short incident omitted; the father tells his son to drink the ox's water, cf. stories of the Hunsdogf type (Hahn, No. 19).
'Τριστην πάλι ἡ μερκάλτσα. 'Ἡρτε σο μή ἴανου. Φορτώθην
da πάλι· πάσεν δα σο σπίτι. Εἴπεν δι κι τῇ μᾶ της ἐβα-
βαργαροῦ, "Νοικ το θύρι· ήφαρά σε ἀμ πάϊ, να φᾶς." "Ηνοίξεν
da ή ἐβαβαργαρούσα. 'Εμβασέν δα πέσου. Εἴπεν δι κι,
"'Αδένα φάεκα τα, ψής τα. Να ὑπάγω πάλι, να νάρτω, δα φῶς." Πήγε ἡ μερκάλτσα σο μήσο βάλι.

Εἴπεν δι κι ἡ βαβαργαρούσα, να φάσξη το φόκκο· να νάρτη,
da φά ἡ μερκάλτσα. Εἴπεν δι, "Μαμούκα, ἔς αδέ ἀν ἀσπρον
tσάρι· νάν δα κόψω." "Ηφαρέν δο ἰφλάξε· κεσκιώτατεν
da. Εἴπεν δι κι, "'Εδώ, να πάρω το τσάρι." "Εφοσάζε τη βαβα-
βαργαρούσα. 'Εμβασέν δα σο χαριέν· ψήθη. Φήσε. "Εφυεν ήατ το
φόκκο. "Ἡρτε στέρου μερκάλτσα· ἔφεν το κράς. "Εφαε, ἔτε,
ἐφτασε σα μουράδε του.

Ἰωάννης Κυριακοῦ.

PHÁRAΣA. 7.

Σηκώθη ήατ βά σηκώθη. 'Σ ἰμ βρώτο ξαμάνι ἠτουν α νομάτ.
Σειν ἦ α ναίκα. Ζουριέτι ζούχανε. Εἴπεν δι κι' ἀ ἡμέρα ἡ ναίκα
tου νομάτη, "'Αμ, ἐβρου το Θεό· μαργάο να μεξ δώση ἄ νιος." Ποζέν
da χρείαι ἡ ναίκα του. Πήγε να νάβρη το Θεό.

Φοδές βάγκε ση στράτα ὁ νομάτ, ἦρτ' ἀν δερβίδης γνέκδα του.
Εἴπεν δι κι, "Πόλ παλίν;" Εἴπεν δι κι ἦ ὁ νομάτ, "Πάγω
να νάβρω το Θεό, νά με δώσ' ἀ μαχαύμι. "Εβγαλε ὁ δερβίδης
stην τσάκαν δου ἰ μήν· εἴπεν δι κι, "Ἀτιά πολε δα τέσερα τιλίμε.
Φά σο τοίνα το τιλίμι· δός κα τ' ἁθγο σου ἀν τιλίμι, κα το τάι
tου." "Ἡρτε σο σπίτι· ποζέν δ' ἀβούτσι κας τα ποζέ ὁ δερβίδης
tμβρε. Στάθη ἐνά μῆνες ἦ ἐνά μέρες. Ποζέ ἡ ναίκα του ἀ
μαχαύμι, κα τ' ἁθγον δου ἀν τάι, κα το τάι ποζέ ἀν ταίκκο.
Ποζέ ἦατ δύο φόκκα. "Ηξησαν δα φόκκα· ἐνόσαν μέγα.

Σαμοῦ ενόσαν μέγα, εἴπεν δι το μέγον δ' ἀ νιος, "Γεν α ὑπάω
so νέργοξμά." Αλληγέεν δ' ἁθγον δου· πήρεν ήατ το τάιν δου.
Pήγεν ση "Ἀνα πάνου φόρου. Ὅ ἄτον ἤγγεψε ση λήμβλη γνέκδα,
The Markáltsa turned back again. She came up to the apple-tree. She put him on her back again; she brought him to the house. †She said to her mother the † Varvaraghárusa, "Open the door; I have brought you a morsel to eat." And the Varvaraghárusa opened. She brought him in. She said, "Kill this boy; ok him. I will go away again; I will return and eat him." The arkáltsa went back again to the apple-tree.

And the Varvaraghárusa said she would kill the boy; the arkáltsa shall come back and eat him. He said, "Granny, you have here a white hair; I will cut it." He brought the knife; he sharpened it. He said, "Come let me pluck out the hair." He killed the Varvaraghárusa. He put her into the cauldron; she as boiled. He left her. And the little boy ran away. Afterwards the Markáltsa came; she ate the meat. He ate, he drank, he attained his desires.

Yoánnis Kiriákú.

7. The Twin Brothers and the Water-Fairy⁴.

He rose up and again he rose up. In a time of old there was a man. He had also a wife. They had no children. One day the wife said to the man, "Go, find God; strive with him that he give us a son." His wife made him provisions. He went to find God.

Whilst the man was going on the way, a dervish met him. He said, "Where are you going?" And the man said, "I am going to find God, for him to give me a baby." The dervish took an apple out of his bosom. He said, "Cut this into four pieces. You eat one piece; give a piece also to your horse, and o your colt." He came to his house. He did as the dervish had commanded him. He waited nine months and nine days. His wife had a baby, and his horse a colt, and the colt had a little colt. She bore two little boys. The little boys grew; they became big.

When they had become big, his elder son said, "I will go on a journey." He mounted his horse; he took also his colt. He went up to Ána.⁵ And when he looked at the lake in front of him, he saw

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1 V. p. 276, and for the word translated Water-Fairy, glossary, s. v. ἔθανατος, p. 650.

2 The name of a spring and camping-ground on the mountains above Phárrasa on his way to Bármasa and Adana. "Āpa is the ἅθανα of Loéridós (Lev. p. 104), standing for ἁπα ἅπα, although his seems to be a different St Anne.


"Ηρτε σο ςπίτι το φόάχι. Σώρεψε τενί΄ ἐξε ἀραβάδε γα τενί΄ ἐξε Βουρτόνε. Πηγάγαν. Φόρτωσαν δα τα γουμάρε πετούν. "Ηφαρέν δα σου δαδά του το ςπίτι. Ποίκανε ὅφτα ἡμέρες γα ὅφτα νιέχτες γάμος. Στέρου ἐφαγαν, εβανε, ἐφτασαν σα μουράδ toune.

Ἰωάννης Κυριακοῦ.
wild deer. And when he let off his gun, he struck the deer. It said, "I am dead." It fell into the lake. A Water-Fairy came up out of the lake. She said to the boy, "He who comes and shoots my deer, what do you seek of me? Come, let us play at dice." and the boy went into the lake. They began to play at dice. The girl said, "I will challenge you for your horse." And the little boy said, "Good." She challenged his horse. She won the horse. She said, "I shall challenge also your little colt." He said, "Good." And when she challenged the colt, she won the colt also. She said, "I will challenge you for yourself also." And the little boy said, "Good." She gained also the boy.

They waited five or six days; he did not come back. The brother said to his father, "Father, my brother has not returned. I will go, to find him." He said, "My child, one of you went; that wanton has won him. She will win you also." He said, "Since my brother went, let me also go." And when he mounted his horse, his colt too was following him. He girded himself with his weapons. He went. And when he came to the lake, he looked across, (and saw) there is a deer; it is feeding. He shot it. It fell into the lake. Again the Water-Fairy came out; she said, "What do you want with my deer, that you shoot it? Come, let us play at dice." And when the boy went, the Water-Fairy said, "I will challenge you for your horse." "Who are you to throw first? Give me here the die." And when he took the dice in his hand, he said, "I will challenge you for those who are in the prison." And the fair girl said, "Good." He challenged; he won them. The boy said, "What more shall I challenge?" She said, "I have some fair maidens within, and some horses; challenge them." And when he challenged them, he won that also. The boy said, "What more shall I challenge?" And the fair girl said, "I have nothing more. Challenge me and my deer." And when he challenged those, he won her also.

The boy came to the house. He collected five or six carriages and five or six mules. They went. They put all the loads upon them. He brought them to his father's house. They made a marriage seven days and seven nights. Afterwards they ate, they drank, they attained their desires.

Yoánnis Kiriakú.
Phárása. 8.

"Σ όμ ωράδο ξαμάν ήτουν ἄ βασιλός ή' ὁ βεζ'ρ δάμα τιν Σφωκάνε, να μεγάσοσον σο τεγόρη. Ἡρταν- ἡσανδεί'ς ο' φω

φαρά χωρίος. Σάν ήρταν αξεί σο χωρίος, άρατσαν έ σπέρτε, να ἴνοινε μισαφοῦρ. Κανείς ή' τήρεν μα μισαφοῦρ. Ἡσανδεί άλα

dερβίδει. Η' ήνοινε μισαφοῦρ υμάτα. Πήρεν μα μισαφοῦρ

'Οδάς πάλε ήδεί άπτυσε αξεί κολό δουνέ, διτ τ' αν δότα.

'Αξεί ἡ ναικά του, του φωκάρα, ένοιε ά φόδοκο. Είπεν δι το

βασιλός κι το βεζ'ρη. "Εβ'γέ δέξαν γρέκ τ' άστρον να ιδούμε

tοίσως στην ανατολή." "Εβ'γε ν' ο βεζ'ρη ήγρεψεν κι, τ' άστρο

tοίσως, του φοσαυ τ' άστρον. Είπεν δ' ο βασιλός κρυφά κι

"'Αδέ το φώκο κι ινή βασιλός, το γενήθη το μακτσούμι. Πο

tα, είπεν δι κι, 'του δαδάν δουν να δούμε ή' αν να πούλησε

τι μακτσούμι." Είπεν δι του δαδάν δουν, "'Αν να πουήσε το μακ

tσούμι." Είπεν δι ίαϊ τέτοιον ο φωκάρας κι, "Να δανιεθέτη τι

ναικά μου, να δούμε αν να πούλησε. Ερ να πούλησε, να σε τι

dώσου." Είπεν δι τη ναικά δουν, "Τού ένδουνε το μακτσούμι ταξά,

πρέβουν τι να μισαφούρ να πούλησουμε." Είπεν ή' ναικά δου

κι, "Γώ ν' ήνοινε τα. Είπεν δ' ο βασιλός κι το βεζ'ρη, "'Αδέ

tο μακτσούμι σά μή τα πάρ, ήιν' ίνεταλ. Πήγε ε βεζ'ρη, παρα

κάλεν να την αξίανταν είπεν δι κι, "'Αδέ το μακτσούμι α μή

tα δώς, να σε δώσω ήινε λιρές. " Η ναικά πάλε ένδουνε καρδία

tα δώση, δουκεί ήσανδεί φωκάραδες. 'Αξεί έκοψαν ή τιμή τη

μακτσούμι. Δώξεν δα τρία ήινε λιρές ο βασιλός. ήδε

tο μακτσούμι. 'Τρεψ' ήξε ήινε λιρές. 'Αξεί εβ'γαλε ο βασιλός

έξε ήινε λιρές. Δώξεν δα πήρεν δο μακτσούμι. ήδε

νουάκκεν ή γάμα; Είδε ή' αυ λού να μακτσούμε. 'Αξεί στην άκρα ήτουν με

φωκάραδες. Δώξεν δα ήξε ήινε λιρές, να γευάδησουν δετ. Πήρε

ο βασιλός ή' βεζ'ρ το μακτσούμι 3 ήλήγων το τέρκε. Παίνουν

σο μεμλεκτέν 

dουνέ.

Πέσε ή βρεςί ή βρέζει. Κουνάνε να ενδη πεγάζει ή βρεςί.

Είπεν δ' ο βεζ'ρ το βασιλός, "'Αδέ το μακτσούμι αν να κούδησον

νεται γαλαβάλικι το μακτσούμι ο' άψαλέ μου." Είπεν ή' ο

βασιλός, "Νόμας α ήνα το μακτσούμι." Πήρεν δ' αξέινο ά

άληγον πάνου ο' άψαλέ του ο βασιλός. "Ηγρεψε, ή βρεςί ή βρέζ

tολύ. Ένδουνε γαλαβάλικι σον βασιλό τ' άψαλέ. "Εβ'γαλεν δο

1 χωρίο would be expected. V. § 398.
2 For idiom, v. § 381.
8. *Born to be King*\(^1\).

In a time of old there was a king, and his vizier with him. They rose up to make a journey in the district. They came; they were in a poor village. When they came to that village, they sought for a house, in which to be guests. No one received them guests. They were like derelicts. There was a poor man. He received them as guests. But he had no room. He slept near them, all in one place.

That poor man's wife bore a little boy. The king said to the vizier, "Come out; look at the star; let us see if it has risen in the east." The vizier went out; he saw that the star had risen, the star of the boy. The king said secretly, "This little boy will become king, the baby who has been born." "Speak," he said, "to his father; we will see, if he will sell the baby." He spoke to his father, "If you will sell the baby." And that poor man said, "I will consult my wife, to see if she will sell him. If he will sell him, I will give him to you." He said to his wife, "The new baby, which has been born, the guests are asking that we should sell it." And his wife said, "I will not sell it." The king said to the vizier, "It may not be that you do not take his baby." The vizier went; he besought the woman; he said, "If you will give us this baby, I will give you a thousand pounds." The woman now was of a mind to sell it, because they were poor. Then they bargained for the price of the baby. The king gave three thousand pounds. She did not give the baby; she asked six thousand pounds. At that the king brought out six thousand pounds. He gave them; he took the baby. Would she not sell him indeed! She had many other children. For that reason she was poor. He gave six thousand pounds, for them to live, he said. The king and the vizier took the baby in the horse's saddle-bag. They go to their kingdom.

It began to rain. It rains. The rain pours down like a fountain. The vizier said to the king, "I will throw down the baby. The baby is becoming a burden to my arms." And the king said, "Give me the baby." The king took him in his arms on his horse. He looked; the rain is falling very heavily. He became a burden in the king's arms. He took out his knife,

\(^1\) V. p. 265.
το ϕαιμάν δου, το ψελίζων δου’ χένσεν δο μαχτσούμι να τεκάνι,
’Αϊεί. ’Αλαχ ταραφινάλαν το ψελίζει τήγε στραβά’ το παιδί’
τέδανε. Κόνσεν δα στή’ ὁ βασιλός. ’Αχτσεν’ ἄβγα. Γλύτω
σανε’ τήγανε ση πατρίδα του. Γλύτωσε στη βρέθη.

Το μαχτσούμι πάλι πήρεν δο το σέλε’ πάθεν δο’ς ἀ λιμβλ.
’Αϊεί κλαί ιαί κάται’ το μαχτσούμι. ’Ηρτεν’ ἂν ϑαδάνος, ἢ
βοσάθησα τα πρόβατα. ’Ηγρεψεν κι ἀ μαχτσούμι ση λσβλ
κλαίεις ήι κάται. Πήγε ὁ ϑαδάνος’ πήρεν δο μαχτσούμι σ’ αἰράν
του’ ἢφαρέν δα σο σπίτη. ’Αϊείνοι πάλι μαχτσούμι ίούχαν.
’Ητουνε μὸ δοδάνος’ ήι ιανίκα του. ’Ηφαρεν δο μαχτσούμι’
δοζέν δα τη ναϊκαν δου. Ειπέν δε, ’’’Ο Θεός δοζέν μες ἀ μαχ-
τσούμι.’’ ’Αβζεί’ μπρό πάλι λένκεν δα η ναϊκα του το ϑαδάνο, ’’Μει
μαχτσούμι’’ ἀ’ χομε. Του’ς ἂ νύτ.’’ Λένκεν δι ιαί ὁ δοδάνος κι
’’’Ο Θεός ἂ μεζ δώση ἀ μαχτσούμι.’’ ’Αρέδζα λε δι ὁ ϑαδάνο.
’Είδες τα, ἂ ναϊκα; ὁ Θεός δοζέ μες ἀ μαχτσούμι. ’Ο λένκα δι,’’’Ο
Θεός ἂ μεζ δώση ἀ μαχτσούμι,’’ δα σο ᾧ ντότεφκεσ. ’’Αρέδζα ἂ
μαχτσούμι γρέπ τα κά.’’ ’Ηγρεψεν το μαχτσούμι.

Δέβζ δέκα πέντε χρόνες. Το μαχτσούμι ἡβζε’ εύπουε ἂ
παλικάρι. ’’Εβγανε σον αἰλά. ’’Ο δοδάνος πάλι ενδου τολι
ζεργίνε. ’’Εβζη σον αἰλά’’ φοριέτα το σαδίρε. ’’Αϊείνο τού ἦτεν ἂ
βασιλός σο μαχτσούμι το θελζι, ειδεν δα ὁ δοδάνος. Δέβαζε
δα σο σαδίρε σον ἀντόκοσι.

Πάλι Αϊεί’ ὁ βασιλός, τού κόνεν το μαχτσούμι, μὸ δο βεζή
άμα, νερψώθουε πάλι σο τεγόρι. ’’Αϊεί ἠρτανε σο δοδάνος το
σαδίρε. ’’Ενοσκαλεῖ μισαφούρ. Σηκοζηθη δοδάνος’’ ἠψηεν αραφάς
να πούνε ὁ βασιλός και ὁ βεζή. ’’Ηφαρεν δο αραφάς. Φοδέε τι
πίκε ὁ βασιλός, ἠγρεψε πάνου φόρου’’ τικτιέσε το φιλζάνε’’ ειδ
σο σαδίρε πάνο το ρελζί. Νόρτσεν δα, τού ἦτουε το θελζι το
βασιλό. Ειπέν δι ὁ βασιλός, ’’Ἀτέ το θελζι που δα ἡβζε.’’
Ειπέν δι ε’’ ὁ δοδάνος, ’’Εινε τον νιού μου.’’ Ειπέν ἂ’’ ὁ βασιλός
’’’Ο νιο’’ σον που τα ἡβζε;’’ Ειπέν δι κι ἂ’’ ὁ δοδάνος, ’’’Ἀτέ το
φάκχι δοζέ μες τα ὁ Θεός. Ειδε τα θελζι δάμα του. ’’’Ηβζα
τα σαμού ἦτουε μαχτσούμι. ’’’ς ἀ λιμβάθη πέσου σο νερό κλαίκε
πήρα δα, ἡφάρα δα σο σπίτι μου, ξύλεψα τα. ’’’Ηφξενε, ενόδουν
ἀμ παλκάρι.’’ Ειπέν δι ὁ βασιλός, ’’Πού ένι,’’ πέν δι κι, ’’ὁ νιο
σον;’’ Ειπέν δι ἂ’’ ὁ δοδάνος, ’’Βαζέβζε τα πρόβατα ὁ νιο μου.
Ειπέν δι ἂ’’ ὁ βασιλός, ’’Στρίζα δα. ’’Στρίζα δα. ’’Στρίζα δα. ’’
Στρίζεν δο φάχι. ’’’Ηρετ. ’’’Ηγρεψεν δα ὁ βασιλός, κι ἠντότε

1 Β. § 881.
is sword; he stabbed the baby, for him to die. That sword, by
the direction of God, went aside; the boy did not die. The king
brought him to the ground. He spurred the horses. They escaped.
They went to their country. He escaped from the rain.

But the torrent took up the baby; it carried him to a lake.
There the baby stays crying. And a shepherd came to feed his
sheep. He saw there is a baby in the lake keeping on crying.
The shepherd went; he took the baby into his arms; he brought
it to his house. Now they had no baby. There were only
the shepherd and his wife. He brought the baby; he gave it
to his wife. He said, "God has given us a baby." Now before
that his wife used to say to the shepherd, "We have no baby.
How shall one come to us!" And the shepherd would say, "God
will give us a baby." Now the shepherd says, "Do you see, wife?
God has given us a baby. I used to say, 'God will give us a baby',
and you do not believe it. Now look after the baby well." She
ooked after the baby.

Fifteen years passed by. The baby grew big; he became a
youth. They went up to the summer pasturage. By now the
shepherd had become very rich. He came out to the summer
pasture; he pitched the tent. The shepherd had that sword, with
which the king had stabbed the baby. He put it on the roof-pole
of the tent.

Again that king, who had exposed the baby, and his vizier
were making a journey in the district. They came to the shep-
derd's tent. They became his guests. The shepherd rose up.
He made coffee, for the king and the vizier to drink. He brought
the coffee. Whilst the king was drinking, he looked up; he
emptied his cup; he saw the sword up in the tent. He recognised
it, that it was the king's sword. The king said, "Where did you
get this sword?" And the shepherd said, "It belongs to my son."
And the king said, "Where did your son get it?" And the
shepherd said, "God gave us this boy. He had the sword with
him as well. I found him, when he was a baby; he was crying
in a lake in the water. I took him, I brought him to my
house, I nurtured him. He grew big, he became a youth." The
king said, "Where is your son?" And the shepherd said, "My
son is feeding the sheep." And the king said, "Call him. Let
your son come, for me to see him." He called the boy. He came.
α ζώρι παλικάρη, αψευν τού κόντου ήαι δέντες το μαχτσούμη, η χαθη δελ. Είπεν δι ο βασιλός, "Αδε το παλικάρη ήο πουάξες τα μένα;" Είπεν γι ο δοβάνος, "Χαβρ' ήο πουάξα τα. 'Ατο τα μαχτσούμη μένα δαδε με δα ο Θεός. "Ηφξενε δα' αρέξα ένοτοντι αμ ταλικάρι. Γη' ήο πουάξα τα." Είπεν δι κε ο βασιλός, "Α σε δαός αδε το μόν τ' αβγο' 'ς τα γαλεψη το υίο σου." Είπεν δι τα φάξης κε, "Εδαρ με άν αβγο, να γαλεψεμ." Α δοβάνος την αβγο γοδέα, να γαλεψεμ η υίος του. Είπεν δι ο υίος του, "Γι' το σόνα η υίος οινομαίκα." Είπεν δι ο βασιλός το φάξης, "Εδαρ τα, υίο μου, το μόν τ' αβγο' γαλεψεμ τα." Σηκάδεκε το παλικάρι. Κατέβασεν το χολιβίς. ζωστήν δα. Πήγε νισές τ' αβγο. Γαλιέψεν δα του βασιλό τ' αβγο.

Αζει είπεν δι τον δοβάνο ο βασιλός, "Μη χενάδεξες. Πό υρέφ ζο υίο σου νά σε δώσω;" Είπεν γι ο δοβάνος, "Να δανισειτο τη ναλικά μου. "Εγερ δα πουλήση, νά σε τα δώσω." Πήγε ο δοβάνος. στρισέ τη ναλικά δουε είπεν δι, "Α' ναλικά, ο βασιλός υρέβει το υίο μας, να γοράση. Πόσα οίλε λίρες να υρέψωμε." Είπεν δι ήαι δου δοβάνον η ναλικά κε, "Γι' το υίο μου καθ' ήλου τόν πουάμα τα." Είπεν δι ο βασιλός τον δοβάνο, "Γρέπ συ ουί σου άν διμή, να ιδούμε πόσα οίλε λίρες η υρέπ." Πήγε ο δοβάνος παλι ση ναλικά δουε είπεν δι κε, "Α' ναλικά, εδώ, να δώσωμε το υίο μας, δα πουλήσωμε;" Είπεν δι ήαι η ναλικά, "Κατές τα σύ." "Ηρτε ο δοβάνος σο βασιλό κουδά. Είπεν δι, "Π' α δώσ σο υίο μου; πόσα οίλε λίρες νά σε τα δώσω;" Είπεν δαί ο βασιλός, "Α σε δώσε δώδεκα οίλε λίρες." Είπεν δι ο δοβάνος, "Νόμας είκοσι οίλε λίρες νά σε τα δώσω." "Εβαγαλε ο βασιλός είκοσι οίλε λίρες; δώβεν δα σε δοβάνο. Πήρεν το υίον δου. Δώβε ο βασιλός τ' άβγον δου άζευνο τού γόρασε το υίο γαλιέψεν δα.

Είπεν δι ο βασιλός, "Αφ σύ ένόσουνε το μόνα ο υίος. Νά σε πιτάζω σο ομπέρι: α υπάς;" Είπεν δι γι ο υίος του, "Α υπάμη." Σηκάθη ο βασιλός. στρισέ κρυφά το βεξήρ. Είπεν δι, "Γι' αδέ του φόαχω του παλικαρού τον κελέ άν δα κεστούρίδωσα." Είπεν δι ή βεξήρ, "Κατές τα σύ." Αζεί ο βασιλός διγαφε α χαρτίο κε, να πιτάζω σο βασιλό το σπίτι το παλικάρι. "Εγραφε χαρτίο κε, "Γι' αδέ πιτάζω αμ παλικάρι νάρτη άδου κόρφε τονοφάλιν δου." Δώβεν το χαρτίο ο βασιλός το φόαχι. Είπεν δι, "Αμε, δός τα σο μέτρο το σπίτι αδέ το χαρτί." Σηκάθη ήαι το φόαχι
The king looked at him, (and saw) that he was becoming a fine youth, the baby whom he had exposed and stabbed, with the intent that he should die. The king said, "Will you not sell me his youth?" And the shepherd said, "No, I will not sell him. This baby God gave me. He has made him grow up; now he has become a youth. I will not sell him." The king said, "I will give you this horse of mine; let your son ride it." The boy said, "Accept a horse for me to ride." Now the shepherd had no horse, or his son to ride. His son said, "I am not your own son." The king said, "Take my own horse, my son. Ride it." The youth rose up. He took down the sword; he girded himself with it. He went; he took the horse. He mounted on the king's horse.

Then the king said to the shepherd, "Do not be angry. What do you ask me to give you for your son?" And the shepherd said, "I must take counsel with my wife. If she will sell him, I will give him to you." The shepherd went; he called his wife. He said, "Wife, the king seeks to buy our son. How many thousand pounds shall we ask?" And the shepherd's wife said, "I will not sell my son at all." The king said to the shepherd, "Ask a price for your son, that we may see, how many thousand pounds you will ask." The shepherd went again to his wife. He said, "Wife, come, shall we give our son, shall we sell him?" And the woman said, "You know best." The shepherd came up to the king; he said, "What will you give for my son? How many thousand pounds for me to give him to you?" And the king said, "I will give you twelve thousand pounds." The shepherd said, "Give us twenty thousand pounds, and I will give him to you." The king took out twenty thousand pounds; he gave them to the shepherd. He took his son. The king gave him his horse; the son, whom he had bought, mounted on it.

The king said, "Now you have become my own son. I want to send you to the city; will you go?" And his son said, "I will go." The king rose up; he called his vizier secretly. He said, "I shall have this boy's, this youth's head cut off." And the vizier said, "You know best." That king wrote a letter with the intent to send the youth to the king's house. He wrote a letter saying, "I am sending a youth to come from here. Cut off his head." The king gave the letter to the boy. He said, "Go deliver this letter at our house." And the boy, the youth rose up, mounted
το πάλικάρι, γαλζέψευν του βασιλό τ' ἀβγο, πααίνει. Πήρεν ὡς το χαρτίο, τού ἑγραψε ὁ βασιλός. Πήρεν αὐτὸ το φόάχι· πααίνει.


Φοδές πνώψε, το κοριδίζε ἑρτες χλάτευ σου φάχοι τηθ ταϊκα. "Ἡρε τού πίταξε ὁ βασιλός το χαρτίο. "Ἡνοικεν αὐτό ἐφαλὲν δα το κοριδίζε κι, λέ δι κι το χαρτίο, "'Αδε το πάλικάρι χάς α νάρτη ἢδου σα ξεληθή κουλά, να κόψετε το ξουφάλων δου. Μί τα πιτάξετε ἐξπίσου." 'Αξέι το κοριδίζε ἑγρεψε, το πάλικάρι ἐν ξόρι πάλικάρι ὡς βεθτίεσε να κόψη τον φάχο τον ξουφάλων. Σηκαθή το κοριδίζε ἡφαρεν αὐτό βουτή τ' ἀβγο. "Ἐγραψε ἐ μεχτούπτε κι, "'Ατε το φόάχι χάς α νάρτη, να δώσετε τον βασιλό τηθ γόρη, να πανδρέψετε." "Ἐγραψάν αὐτό ἑτε. Σηκαθή. "'Αξέικ, τοῦ ἤτουνε στ' ἀβου το μεχτουπτε, τον βασιλὸ το μουχώρι, ἡφαρεν δα το κοριδίζε ἀφρίκα, ἀφρίκα. Πήρεν αὐτό το μουχώρι στ' ἀβου, τοῦ ἑγραψε το κοριδίζε, το μεχτουπτε.

Σηκαθή, στρίψε τις νομάτοι, τηθ δωδεκάδα, τις ὄνικελέροι
"Ἐβγαλεν το χαρτίο το κοριδίζε δοξεν δα το φόάχι. Εἴπεν αὐτό, "'Αδε το χαρτίο δοξα τις νομάτοι, τις ὄνικελέροι; τ' τα ψάλουνε." "Ἐβγαλέν αὐτό δα το φόάχι δοξεν δα τις νομάτοι, τις ὄνικελέροι
"Ἐφαλαν δι κι, λέ δι κι, "'Αδε το φόάχι χάς α νάρτη ἢδου, να δώσετε τηθ γόρη μου, να στεφανώσετε." Σηκαθή. "Ἡγρεψάρ
and translations

he king's horse, goes off. He took also the letter, which the king had written. The boy took it. He goes off.

He went to the king's door. He stood there with his horse. And the king's daughter saw from the window that there is a youth riding a horse, standing in front of the king's door. The king's daughter opened the door; she called him in. The boy went in. He came down from his horse; he went up to the girl. The girl said, "Welcome." The boy said, "Well found." She said, "How did you come here?" And the boy said, "The king sent me, to bring this letter." And the girl said, "Let us see what letter is this. What does it say?" The boy said, "I did not bring this letter to you. The king sent it to the executioner." And the girl said, "Afterwards you can take the letter to the executioner." The girl rose up; she brought raki, and she gave it to the boy to drink. The boy drank raki. He became drunk; he rolled over.

Whilst he was asleep, the girl came. She searched in the boy's bosom; she found the letter, which the king had sent. She opened it. The girl read that the letter says, "When this boy comes there to the executioner, you shall cut off his head. Do not send him back again." That girl saw the youth, that he was a fine youth; she did not wish (?) to cut off the boy's head. The girl rose up. She fetched a pen and ink-case and a sheet of paper. She wrote a letter, saying, "When this boy comes, give him the king's daughter; marry him to her." She wrote it thus. She rose up. The king's seal, which was on the other letter, the girl took very gently. She took the seal for the other letter, which the girl had written.

She rose up, called the people, the Twelve. The girl brought out the letter; she gave it to the boy. She said, "Give this letter to the people, to the Twelve; let them read it." And the boy brought it out; he gave it to the people, to the Twelve. They read it, that it says, "When this boy comes there, give him my daughter; crown them in marriage." They rose up. They

1 These consist of a metal case for the reed-pens, with an ink-pot riveted on it at the open end.

2 In Greek folktales the king has invariably an advisory council of twelve.

The central feature of the marriage ritual of the Orthodox Church is the crowning of the bride and bridegroom.

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κι ἐνι τοῦ βασιλὸν ὁ ἱμβζάς. Σηκόθθαι ἦφαραν το φθάχη μὲ τ. κορίδζι, στεφάνωσάν δα. Ἀτεῖ πολκαν δα ὁφτά ἡμέρες γάμω. Παρεδώσαν δα.


Σηκόθθη ὁ βασιλὸς στο τάχτι. Ἐβεβαλε αὔενο το παλικάρι το γαμβρόν δου καθινέν δα σου δόπαν δου σο τάχτι. Ἐνότουνε ἓ γαμβρός του βασιλὸς. Ἐφαγανε, ἔπανε, ἑφτάσανε σα μουράδε τουνε.

Βαραχίσιος Ἐλευθέριον.

PHARASA. 9.

"Ἡσανδαι ὁφτά ἀπο. Ἡτουνε χαι το ἐνα κονδούρα. Δέκαν δι κι τα πομεινά, "Κονδούρα, κονδούρα." Εἰπεν δι ἴ κονδούρα. "Τούς ἂν δα ποικα, να ποικα χαι ἀτιάς κονδούρα;" Εἰπεν δι κι, "Να ύπαμες οἱ μεράπι κάτων. Γό να τρίζων ςεῖς να σωρέψετε." Σαμού πνήαγανε, ἑτράσε. Εἰπεν δι κι, "Τρώτε δα. Κατέβη, λίδεψεν ἀτίας σου μεραπό τη ρίζα στα βράδε. Στέρου ἐβγη πάνου. Κατέβη ταρνά. εἰπεν δι κι, "Ἐρδεῖαι ἀφτέν του Φύετε. Ἀδεινοι πάλε τάβρησαν. Κόπανε τα βράδε τουνε. Στέρου εἰπεν δι κι, "Ἀφ α με εἰπήτε κονδούρα;"

Θεόδωρος Παύλου.
saw that it is the king's signature. They rose up; they brought the boy and the girl; they put the marriage crowns upon them. They made a wedding for seven days. They married them.

The king came. He asked saying, "What has become of the youth, whom I sent? Have you cut off his head?" And the Twelve said, "O king, you wrote that we should give your daughter to that youth. We for our part rose up, married them, gave your daughter to that youth." The king said, "Call them. Let my daughter and my son-in-law come here." The girl and her bridegroom came into the king's presence. He sent out all the rest of the people. He asked his daughter, "I sent this youth here, for you to cut off his head. Why, my daughter, have you done this?" And the girl said, "Father, give me leave to speak." And the king said, "You have permission." The girl began; she said, "You, O royal father, sent this youth, for us to cut off his head. But I saw the boy, that he is a fine youth. I saw him, I took him. But, O father, do not look at the fault; I have now married him." The king made them a wedding afresh for seven days, seven nights.

The king rose up from his throne. He brought forward the youth, his son-in-law; he was putting him in his place on the throne. His son-in-law became king. They ate, they drank, they attained their desires.

VARAKHÍSIOS ELEFHERÍU.

9. The Fox who lost his Tail.

There were seven foxes, and one had a short tail. The rest used to say, "Short-tail, Short-tail!" The short-tailed fox said, "What shall I do to make them also short-tailed." She said, "Let us go under a pear-tree; I will shake; you shall gather up (the fruit)." When they went, she shook (the tree). She said, "Eat them." She came down; she tied them to the root of the pear-tree by their tails. Afterwards she went up again. She came down quickly. She said, "The owner is coming. Run away." Then they pulled. Their tails broke off. Afterwards she said, "Will you call me Short-tail any more?"

THEÔDHOROS PÁVLU.

1 V. p. 242.
ΦΑΡΑΣΑ. 10.


Revised locally from Lagarde, p. 7.

ΦΑΡΑΣΑ. 11.

Σηκόβη ήι δά σηκόβη. "Ητουνε ὀ νομάς ἐ' ᾂ ναίκα. Ο νομάς ἠτουνε κουραζής. 'Α φορά φοτές ἠτουνε σον κουρά, ἠπτέ ὀ φόκκο. Το φόκκο ἠτουνε διέβος. Βράδυνε νυρεψεν ἀτο νομάτε να υπά σο σπίτιν δου, να φά λωμί. Κό τήγε νο φόκκα Στέρου ἠρτανε δύο νομάτοι σο φόκκο. "Ησανδλε δεβόλοι. Εἴπη δι κι, "Τηνεβή μεῖς ἂ νάρτωμε ὀδέ. 'Α εἰδούμ δι κι, 'Δέβας ὀδ' ὀ νομάτη ὀ δανδάρι'." Στέρου πηγάνε, ήι ξημέρεψε.


10. *The Noodles and the Calf*.

In a time of old an affair happened. In that place there were four men. In the back room they had a calf. The calf said, "I will eat the bran." It thrust its head into the jar. It ate the bran. Afterwards it could not get its head out again. The men of the house gathered together, "Let us see what we shall do." They could not find a plan. Half of the people said, "Let us cut off its head to free the jar." Then, when they had cut off its head, its head remained inside the jar, which they could not understand. They broke the jar. They took out the head.

From Lagarde, p. 7.


He rose up and again he rose up. There were a man and a woman. The man was a blacksmith. Once when he was at the forge a little boy came. The little boy was a devil. It was growing dark. The man sought for him to go to his house to eat bread. The little boy did not go. Afterwards two men came to the little boy. They were devils. They said, "At dawn we will come here. We will say, ‘Put a tooth into this man’s (mouth).’" Afterwards they went away, and it dawned.

The man came to his forge. He found the little boy. He lit the fire. Afterwards the two men came with a bag of gold pieces. They said, "Put a tooth into this old man’s (mouth)." He said, "I cannot." They went on a little way. The little boy said, "You shape the tooth. I will put it in." Afterwards the little boy called them. They came. He put in the tooth. They stay a while. They took a bag of gold pieces. They poured them into the jar.

Again it became evening. The devils came. They said, "Make this old man a youth of fifteen years." And after he said, "I cannot." Afterwards the little boy said, "Bring me a brass cauldron and a kneading-trough. Fill the cauldron with water. Put also the kneading-trough on its mouth." Afterwards he brought the kneading-trough and the cauldron. He put the old man into the water. They set it on the fire. The little boy

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1 V. p. 281.  
2 V. p. 276.
"Εσυρέ το φόκκο το μεχάνι. Ἐβραες το νερό· βρουκανίζει: γέρος πέσου. Βρουκάντσε λιέγο. Εἰπὲν δι κι, "Πόσα χρονί εἰσαι;" Εἰπὲν δι κι, "Εἰμαι δύο χρονῶ." "Εσυρε το μεχάνι χ' αβ λιέγο. Εἴθεν δι κι βάλι, "Πόσα χρονῶ εἰσαι," Εἴθεν δι κι "Εἰμαι δέκα χρονῶ." Πάλι εἰσυρε το μεχάνι. Ρῶτσεν δα. Εἴθεν δι κι, "Εἰμαι δέκα πέντε χρονῶ." "Εβδομανέν δα το γέρο· ἐνώ· δουνε δελιγανοὺς. Πηγάνει.

Στέρου ἡκανέν δα ᾠξέει στο χωρίο νομάτοι. 'Α γέρος ἦτουνε κατ' χρονῶ· τῆγενα νὰ νῇ δελιγανοὺς. Πήγε· ἐμβασε δαί ἴενο στο χαρίενι· ἐσυρε το μεχάνι. Στέρου βρουκάντσε ὁ νομάς· Ψήθη. Σήκωσεν στο χαρίενι· κι λύθη. Στέρου εἴθεν δι κι, "Μέ δίεξος ἦσουνε." 'Σ ἀ φορά ἐφυγε το φόκκο· ἴο φάνη.

Πήγε σε σπίτι του. 'Ἡγρεψε· ἰούνδαι τα πιθάρε. Οἱ λίρες κόπανε στάχτη. Κουβάνος τη ναίκαν δου· σκότουνε δα. Στέρου δομαινέφτη ὁ νομάς· χάθη.

Δημήτριος Ἰωάννου.

PHÁRASA. 12.

Σομ βρότο ἐκμάνι ἦτουνε α νομάτσ ε' α ναίκα η' α φόκα; η' α' γόρη. 'Αξείνοι ἡσανδαι φουκαράδε, δαὶ δάγκε ὁ νομάτσ, φεράτε τέσσαρα ψάρε.

Στέρου δεβή πενδ' ἔξε ἡμέρες. Εἰπὲν δ' ἡ ναίκα τον αδάσ τς, "Ἀτικα τα φόκκα νιξάλ τα, ίαι δου α' φέρ δα ψάρε, αν αδ φάμεις." Στέρου οὔτεέσε ζ νάκας τα γαζία, δαὶ τῆγε, ἀζάλτε δο φόκκο δαὶ δο κορδζόκκο. Εἰπὲν δι κι τον υζόν δου δαὶ τη γόρην δου, "Χετάτε, να ύπαμε να νεφώσωμε." Στέρου πηγάγαν μό τον δαδάν δου σο νέγοζμα. Πηγάγαν σάμ σο ρουτί. Ίαε εἴπαν δι το φόκκο δαι το κορδζόκκο, "Πείνασαμε."  

Στέρου εἴπεν δι ε' ο τατάς του, "Να ύπαμε ἄγα τα ρουτί. Στέρου πηγάγανε, δαὶ εἰε ἐβγαλεν ὁ τατάς τον το κούρι· το δύλτσε, δαὶ εἴπεν δι, "Ἀφι—το κορόκκο, πιές το κορόκκο." Στέρου χίτσεν δο φόκκο δαι το κορδζόκκο να πάρουν δο κούρι. Στέρου ὁ τατάς τουν ἐβγαλεν δο σάκκουν δου· φῶνεψεν δα σον εάλο βάνου. Στέρου το φόκκο δαι το κορδζόκκο ἐφαγαν δο κούρι.
blew the bellows. He boiled the water. The old man inside ries. He cried a little. He said, “How old are you?” He said, “I am two years old.” He blew the bellows a little more. He said again, “How old are you?” He said, “I am ten years old.” Again he blew the bellows. He asked him. He said, “I am fifteen years old.” They took the old man out. He had become a youth. They went away.

Afterwards men in the village there heard of it. An old man was a hundred years old; he went to become a youth. He went; he put him too into the cauldron. He blew the bellows. Afterwards the man cried. He was boiled. They lifted the cauldron; they saw) that he was destroyed. Afterwards he said, “Surely you were a devil.” At once the little boy ran away. He disappeared.

He (the blacksmith) went to his house. He looked; the jars are not there. The gold pieces had become ashes. He beat his wife. He killed her. Afterwards the man went mad. He died.

DHIMITRIOS YoÁNNU.


In a time of old there were a man and a woman and a little boy and a girl. They were poor, and the man used to go and bring four fish.

Afterwards five or six days passed. The woman said to the man, “Put away the children, and the fish which you bring we will eat ourselves.” Then he observed the words of the woman, and went and put away the little boy and the little girl. He said to his son and his daughter, “Come! we will go for a walk.” Then they went with their father for the walk. They went as far as the mountain. And the little boy and the little girl said, “We are hungry.”

Then their father said, “We will go to those mountains.” Then they went, and there their father took out the loaf. He threw it down, and said, “Now,—the little loaf, grab the little loaf.” Then the little boy and the little girl hastened to take the loaf. Afterwards their father took out his bag; he threw it on to the bush.

Afterwards the little boy and the little girl ate the loaf.

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1 V. p. 261.
2 V. p. 246.
3 The ring-shaped biscuit (κουλωφή) of the Greek world. V. κουφη in glossary.
4 The point is explained by analogous incidents. The father hangs up his bag, —
Δίψασαν· έσοδήν νερό να πνύνε. Στέρου είπεν δι, "Χία· α ὑπάμε να κουβήσουμ αδέ τη στράτα, έ απού α ὑπάμε να ὑπάμε· ἐμεῖς." Πηδήγαν, πηδήγαν. Δίψασε το φῶόκκο, ίαι είπεν δι "Κοουρούκα, δίψασα. Να κλίνω να πώ ἀπίδε·." Είπεν δι ε ό το κορδζόκκο, "Ἀμά· να πής ἀπίδου, α ἰμᾶς ἄγκας." Στέρου πής λέ μέρος· είπεν δι, "Κοουρούκα, δίψασα." Στέρου ἐκλίνε· ἐπάπεκε, όιενότον ἀπός.

Στέρου πηδήγαν σο χωρίο· πήανς αμ πεγάδι. 'Αμεί ἰτούν ἓ ἐκαβάχι. ίαι είπεν δι, "Κλίνε, καβαβάκκο μου, νά βγάω ἀπάνου." Ἐκλίνε το καβαβάκκο· ἐβγή πάνου. Στέρου βάγκε ἀπόκκος· фερίκε ρυθ ς ίαι ξεράδε. Τράφκε ἦ δελφή του· χορτανισκοί τους.

'Ἡμέρα ὥρτε του βασιλὸ το νίξος, να ποτίθη τ' ἀβγαίν δου. "Ἠγρευέν δι κι αν γορίτσι το καβάκχμ δάνου. Ἰαι ὅρισε· τής Πιέσε δύο κατό ἀργάτοι. "Ἡρτάνε σο βραδό· ἐκοφαν δο καβάχι. Όιεν πόμενε λα αμ ὑουίζ. "'Α νάρτη τόίνα μας· ἀν δα δώζῃ ἄ κοπη." Στέρου ἥρτε ἀπόκκος· είπεν δι κι το τελεκαδάκκο. "Πάνου." Στέρου ἐνδουν σο παλό μαδόμπι. Ἐφαγαν, ἐπαν ἐφτασαν σα μουράδε τουν.

Told by a boy.

PHÁRASA. 13.

'Σ ἀμ βράτο το βαμάνι ήτονυ τα νάκα. είςεν ν' αν νίξος. "Ἡσανδί φούραράς. Παάγκε σε σκόλερο. 'Η ἡμέρα φόδες παάγκε σο σκόλερο, είχαν δύο φόρκκα ἀν γουλαζόκκο· σκοτώσκαν α. Πηρεν ἀν γουλαζόκκο· ἕφαρεν δα σο στίτε του. Είσεν δη ν' ἦ μάδ δου ν. "Αδώ π' ἀν δα ποίκκαμε· ἀ μεζί δώςη." Είσεν δι ν' ἦ νίξος του ν. "Σύ ἕο κατές τα. Σκοτώσκαν δα ἂμα, ίαι πήρα δα στα ἀρε του. Πόνεσα καρδία." "Ἡσανδί να φούραράς. "Ἡγρευέν δο κουλαζόκκο, είςα

"Εκέπ εν δι το κουλαζόκκο κι, "Ἐκέπε φούραράς." Ἐκέπ εν δι κι, "Χίδα· να ὑπάμε σον νάδδ μου, νά σεζ δώςη ἀ σαδας." Το φόρκκο γούτσε δο κουλαζόκκο. Ἀμένο δο κουλαζόκκο ἐτουν δου βασιλό ἦ κόρη.
They grew thirsty, they did not find water to drink. Afterwards she said, "Come, let us go and follow this road, and there it goes we too will go." They went and went. The little boy grew thirsty and said, "Sister, I am thirsty. Let me stoop own and drink here." And the little girl said, "No. If you rink here, you will turn into a big hare." Afterwards he went to another place; he said, "Sister, I am thirsty." Afterwards he stooped down; he drank there, and turned into a fox.

Afterwards they went to the village; they went to a well. There was there a poplar-tree. And she said, "Stoop down, my little poplar-tree, for me to climb up." The little poplar-tree stooped down; she climbed up. Then the little fox used to go and bring fowls and dry provisions. His sister used to eat and have her fill.

One day the king’s son came to water his horse. He saw a girl up in the poplar-tree. And he turned and went. He took two hundred workmen. They came in the evening, and cut the poplar-tree. And there was left yet a little. "One of us will come and hew at it, and it will be cut through." Afterwards the little fox came. He said to the little axe, "Up!" Then he turned into his old form. They ate and drank and attained their desires.

Told by a boy.

13. The Snake and the Magic Wallet, Staff and Ring.

In a time of old there was a woman. She had also a son. They were poor. He used to go to school. One day, whilst he was going to school, two little boys had a little snake. They were killing it. He took the little snake; he carried it to his house. And his mother said, "What shall we do with it? It will bite us." And her son said, "You don’t understand. They were killing it there, and I took it out of their hands. I was grieved at heart."

And they were poor. The little snake saw, they are poor. The little snake said, "You are poor." He said, "Hasten! let us go to my father, that he may give you an alms." The little boy followed the little snake. That little snake was the king’s daughter.

It would be clearer if the text had water-gourd,—which taps in the wind against the tree. The children hear the tapping, and think it is their father cutting wood, and do not realise that he has gone away.

1 V. p. 265.
Πηάγανε σο βασιλό. Πηάγανε δ’ ασκέρι δου. Δα φίδε εώ-
δαι ἄνδε ράματα. Τα ποῦ πηάγανε, ἐμβαν σο θύρι. Χίτσαν: α-
σκέρι δου’ ζηρίζαν το κουλαφόκκο. Εἴτεν δι κι, "Ἀδό μέ
πι κολύτωσε με."
Πηάγανε σο βασιλό. Εἴτεν δι κι δο κουλαφόκκα
κι δο φόκκο, "Να, εἰδῆ δι κι ο δαδά μου κι, 'Πός τιλαδίζεις;
πέ δι κι, 'Διλαδίζω την ἀροσύνη σου.’ Πελε να εἰδῆ δι κι, "Πό
τιλαδίζεις;’ πέ δι κι, 'Διλαδίζω την ἀροσύνη σου.’ Σα δρία τι
δι κι, "Ἐξ ἀν δαγαρηζόχι διλαδίζω δα.” Να βάρης αἴεινο δο
δαγαρηζόχι. Πέ δι κι σαμ’ α δεινάς, 'Νοίγου, τραπεζζόκκα μου:
'Α νοίγο το τραπεζζόκο. "Α σε δώσω το δαγαρηζόχικα
'Α ύπας.”

Πηάγανε σο βασιλό. Εἴτε, "Πός διλαδίζεις;" Εἴτεν δι κι
δο φόκκο κι, 'Διλαδίζω την ἀροσύνη σου.” Εἴτε δι κι πάλι
"Πός διλαδίζεις;" Εἴτεν δι κι, "Διλαδίζω την ἀροσύνη σου.”
Σα δρία εἴτεν δι κι, "Ἐξ ἀν δαγαρηζόχι διλαδίζω δα.” Πήρεν
da το δαγαρηζόχι. "Ἡρτεν.

Φόδες ἐρχόδουε, πείνασε. Εἴθεν δι κι, "Νοίγου, τραπεζζόκο.”
Νοίγθω το τραπεζζόκο” ἐφαέν γωμί. Εἴτεν δι κι, "Σωρέφτων,
τραπεζζόκο.” Σωρέφτῃ το τραπεζζόκο.

Φόδες παϊνάκε, ἦρτε ’ς ἀν δερβίζης ἵραστα. Εἴτεν δι κι
"Πείνασα." "Ηνοίξεν, κατέβασεν δο φόκκο δο δαγαρηζόχι. Εἴτε
δι κι, "Νοίγου, τραπεζζόκο.” Νοίγθων το τραπεζζόκο. "Εφαεν
ὁ δερβίζης. Εἴτεν δι κι, "Σωρέφτων, τραπεζζόκο.” Σωρέφτῃ το
τραπεζζόκο. Εἴτεν δι κι ὁ δερβίζης, "Μένα ἄξη βουξ μες τα ἀδέ
το τραπεζζόκο;” Εἴτεν δι κι Ἰαί το φόκκο κι, "ﻩοὺς ἀ σε 
το πουλήσω;” Εἴτεν δι κι ᾧ ὁ δερβίζης κι, "Ἀ σε δώσω ἀδέ 
το ραζίδ μου” ἄ με τα δώς;” Εἴτεν δι κι ξαί το φόκκο κι, "Τὸν
ραζίδον σου το τιλισίμε ὅτα ἐν;” Εἴτεν δι κι ᾧ ὁ δερβίζης κι,
"Τὸν ραζίδον μου δο τιλισίμε ἐνα, να εἰδῆς δι κι, "Ἕ, ραζίδι μον.
ἀμε’ ἀξεινά δο νομάτῃ δὸς τα, σκότα τα.” Δείζεν δο φόκκο 
to δαγαρηζόχι: πήρεν δα το ραζίδε. Εἴτεν δι το ραζίδ κι, "Ἀμε’
ἀξεινά τον δερβίζη δὸς τα, σκότα τα.” Πήγεν δο ραζίδε· δείζε
δον δερβίζη σκότεν σα. Πήρεν δο τραπέζζι δα το ραζίδ. 
Πήγεν.

Φόδες παϊνάκε, ἦρτε ’ς ἀν δερβίζης ἵραστα. Εἴτεν δι κι,
"Πείνασα.” Εἴτεν δι το φόκκο κι, "Νοίγου, τραπεζζόκο.”
They went to the king. His army went out. The snakes are re-ropes. As they went there, they entered at the door. His my hastened; they hissed at the little snake. It said, "This thy saved me." They went to the king. The little snake said to the little boy, "My father will say, 'What do you seek?' You say him, 'I seek your health.' Again he will say, 'What do you seek?' You must say, 'I seek your health.' The third time say to him, 'You have a wallet. I seek it.' Take that wallet. Say when you are hungry, 'Open, my little table!' The little table will open will give you the little wallet. You will go your way."

They went to the king. He said, "What do you seek?" The little boy said, "I seek your health." He said again, "What do you seek?" He said, "I seek your health." At the third time he said, You have a wallet. I seek it." He took the wallet. He came way.

Whilst he was coming, he became hungry. He said, "Open, little table." The little table opened; he ate bread. He said, Shut yourself up, little table." The little table shut itself up.

As he was on his way, he met a dervish. He said, "I am hungry." The little boy opened and took down the wallet. He said, "Open, little table." The little table opened. The dervish ate. He said, "Shut yourself up, little table." The little table shut itself up. The dervish said, "Will you not sell me this little table?" And the little boy said, "For what shall I sell it to you?" And the dervish said, "I will give you this staff of mine; will you give it to me?" And the little boy said, "What is the magic power of your staff?" And the dervish said, "The magic power of my staff is, that you say, 'Eh, staff! go, strike that man, kill him!'" The little boy gave the wallet; he took the staff. He said to the staff, "Go, strike that dervish, kill him." The staff went; it struck the dervish; it killed him. He took the table and the staff. He went his way.

As he was going, he met a dervish. He said, "I am hungry." The little boy said, "Open, little table." The little table opened.

1 The use of 'table' and 'wallet' indifferently in this story for the magic object is explained by the fact that the leather bag used for carrying food in the Levant is spread out on the ground and used as a table or napkin. Thus Burton in his note on *sufrah* speaks of "the circular leather which acts alternately as provision bag and tablecloth" (*Arabian Nights*, Library Edition, v, p. 473). *V.* *sufrah* in Turkish glossary, p. 676. Cf. also Potámia 2, p. 459, where I translate *soφφd* by *napkin*. 
Νόηγήν δο τραπεζόκκοι ἐφανὸς ὁ δερβίδης. Εἶθεν δὲ ὁ δερβίδης κι, "Ἰό πού ἔμες τα ἀδέ το τραπέζι;" Εἶθεν δὲ ύ Φώκοκκο κι, "Τοῦς ἃ σὲ δα πολυήσω;" Εἶθεν δὲ κι ὁ δερβίδης "Ἀ σε δῶσω ἀδέ τη λαχτυλίδα." Δώζεν δὴ λαχτυλίδα· πήρεν δὲ τραπέζι. Εἶθεν δὲ κι το ραβδί κι, "Ἀμε' αζείνα τον δερβίδη δός τα, σκότα τα." Πήγεν δο ραβδί· δώζεν τὸν δερβίδη· σκότα τα. Πήρεν δα το τραπέζι· πήγεν.

Πήγεν σο σπίτι του. Εἶπεν δι τη μα του κι, Ἡπαρ μι του βασιλὸν δην γόρην." Εἶπεν δι κι ἡ μα του κι, Ἡμεῖς εἰμεντε φουραράδες." Εἶπεν δι ή υιόσ του κι, Ἡμεῖς ὑπὲτ μα δα." Πήγεν ἦ κι μα δου σο βασιλὸν. Εἶπεν δι κι, "Του Θεοῦ δε ἐμρο, πηγάμηρυ δο ράβλη. Νόμας την γόρ τ σου σου υιό μου. Εἶπεν δι κι ἦ ὁ βασιλὸς κι, "Σο κορτάζη ὁ υιό σου δ' αζείρει μου να δῶσω την γόρη μου." Πήγεν ἦ κι μα του· εἶπεν δα το υιό δα. Εἶπεν δι κι ὁ υιό του, Ἡμαν δα χορτάζως.


Πήγεν σου φώκκου ἡ μα σο βασιλὸν. Εἶπεν δι κι, "Νόμας την γόρ τ σου σου υιό μου." Εἶπεν δι κι, "Ὁ υιό σου τ' βηγγ' μο δ' αζείρει μου' τ' πολνουνε Ἰήρην." Πηάγανε σο κοδά. Γαλιζευν δο φώκκο καί βείγίρα. Πήγεν δο ραβδί. Πήγεν. Εἴτε δι δο ραβδί κι, "Ἀζείνα τ' αζείρε δός τα' πο ἔνα' πο ἔνα· σκότα τα." Πήγεν το ραβδί· δώζεν δ' αζείρε πο ἔνα' πο ἔνα' σκότα δα. Δάνιμσα έφυγανε· δάνιμσα πάλε σκότουν δα. Ἡρταν σο σπίτι.

Εἶπεν δι κι δου φώκκου ἡ μα δο βασιλὸ κι, "Νόμας την γόρ τ σου σου υιό μου." Δώζεν τα δην γόρην δου σου υιό π. Σεράνδα ἡμέρες δα σεράνδα νιέχτες ποίκανε γάμος. "Εφαγεν ἕβανε, εφτασανε σα μουράδε δουνε.

Ἰουσούφ.

**ΡΗΑΡΑΣΑ. 14.**

"Ἡτούνε ἀ νοματζ' ἦ ναϊκα ἦ γόρην." Πόνεσε ἡ ναϊκας καὶ εἶπεν δι, "Ἀδια τα παπούτα μου κρέμας τα σου ἁνδάκιας. Γω ερ να χαθὼ, ἀδια τα παπούτα μου δεις ἃν δα φορές, ἐτρ ἤμι "V. § 280."
he dervish ate. The dervish said, "Will you not sell us thatuble?" The little boy said, "For what shall I sell it to you?" he dervish said, "I will give you this ring." He gave the ring; he took the table. He said to the staff, "Go, strike that dervish, kill him." The staff went; it struck the dervish; it killed him. He took the little table also. He went his way.

He went to his house. He said to his mother, "Get for me the king's daughter." His mother said, "We are poor people." and her son said, "Go, ask for her for me." And his mother went to the king. She said, "The command of God, the saying of the prophet! Give your daughter to my son." And the king said, "Let your son satisfy my army with food, and I will give my daughter." His mother went; she told it to her son. Her son said, "I will satisfy them."

They went to the field. The king took his army. The little boy rode on a horse. He had put the wallet on his back. He went to the field. He got down from his horse. He said, "Open, table." The table opened. The king's army ate. They were filled. More also was left over. "Shut yourself up, my little table." The little table shut itself up. They came to the house.

The mother of the little boy went to the king. She said, "Give your daughter to my son." He said, "Let your son go out with my army; let them fight." They went to the field. The little boy rode the horse. He took the staff; he went. He said to the staff, "Strike that army one by one. Kill them." The staff went. It struck the army one by one. It killed them. The one half fled, the other half it killed. They came to the house.

The mother of the little boy said to the king, "Give your daughter to my son." He gave his daughter to her son. Forty days and forty nights they made the wedding. They ate, they drank, they attained their desires.

YUSUF.

14. The Girl whose Father wished to marry her.

There were a man and a woman and a girl. The woman fell ill and said, "These shoes of mine, hang them up on the rafter. If I die, whoever shall put on these shoes of mine, marry her."

1 The teller of the tale, Yusuf, was a Moslem boy.
2 V. p. 259.

Ἐνύτονε δέκα πένδε ἡμέρες. Ἡ κόρη του ἴπτσε το κλιματίζοντο πο ἱουξή ση νικτία. Ἡρτε ἦ δαδά τς. Ἀσίνη πάλη ἰἀβη σο λέχνο. Ἡρτεν ἦ δαδά τς ποτόβου. Ἐπεν δι κι, "Βάχ! γάη ἦ κόρη μου." Σηκώθη ἄφεινο ὅ πομάτις ἰουόλε το μάλι του. Πέμεωνε ὅ λέχνους.

Πουήτοε δαι ἄφειν του βασιλό το ύιά. Πήρεν ἰα του βασιλεὶς ὅ ύιός ἐθαϊέν ἰα σον ὄδα του. Ἀσίνως παϊκες ὅ ρουδίς ἰἀβαικες ἰερδίας. Ἐρχούσεν σο στιτί μό ὅ δαδά ἰερδίας. Παϊκες ἄφεινη ἰάλη γαικες στο λέχνο ψέρκε τα ἰερδίας. Ἐρχούσεν δαι ἄφεινος του βασιλό ὅ ύιός βρισκεκεν σα ψεκέα. Ἀσίνως πάλι θεμαζαζούτων. "Ἀ φορά ἰπνοσε ψεματα. Γόντοε το μανήλι σο πρόσωπο του. Ἑβοη λαι ἄφειν χιο λέχνο ἰένησε τα ἰερδίας. Στέροε, φόδες μβαικες σο λέχνο, σηκώθη ἄφεινος του βασιλό ὅ ύιός πίεσεν δα στα μαλά, δαι επεν δα, "Συ τις εἰσαι; διέβος εἰσαι γάρσα ἰσσάνι;" Ἀσίνη βάλη επεν δι κι. "Ἐμαι ἰσσάνι. Ἐπεν δι κι του βασιλό ὅ ύιός ""Ἀ με πάρ; Επεν δι κι δαι ἄφεινη, ""Α σε πάρω." Πήρεν δα. πῆ σο στιτί δουνε. Στέροε δοικανε δο γάμο, δαι στέροε διτεσε ὅ γάμος. Στέροε δοικανε ὅ φοάκεο.

Στέροε ἰκεν δα ὅ δαδά τς σημ βόλι. Ἡρτε. Επεν δι κι του βασιλεὶς ὅ ύιός "Ποῦ ἰα πνάος;" Επεν δι κι λαι ἦ κόρη του. "Ἁδὲ μῆ δα φήνης ἰα πνώση σου ὄδα ᾗ βοή το μαχτσούμι ἰἀρέβυ. Επεν δι κι δαι του βασιλο ὅ ύιος, "Ἀρα ἰ' πνώση σου ὄδα." Στέροε ἰπνώσανε σου ὄδα. Σηκώθη πήρε σ' μᾶς του το μαβαίρι ἐφαιξε το φόκκο. Σηκώθανε τηνεβίδα. Πήγανε ἄφεινοι σο στιτί. Πήρεν σ' ὅ δαδά τς σημ βόλι. Φήκανε το μαχτσούμι σο νανούδε. Κρέβουνε να σηκώθη. Ὅ σηκώθη.

1 For use of πάλιν, v. gloss. and § 891.
The woman died. They carried her to burial. And afterwards his daughter put on the shoes. Her father said, "I will marry you." His daughter said, "To do this is a sin." Her father said, "Nay; I will marry you." And his daughter said, "Go, cut out clothes." She said, "In how many days will you come?" and her father said, "In fifteen." Her father went. He cut out clothes.

Fifteen days passed. The daughter lit the oven. She put the pot on the fire. Her father came. She for her part went into the lamp. Her father came from outside. He said, "Alas! my daughter is burned." The man rose up. He sold his goods. The lamp remained.

He sold that too to the king's son. The king's son took it. He placed it in his room. He used to go to the mountain. He used to shoot partridges. He would come to the house with the partridges. She would go in turn, come out of the lamp, cook the partridges. And that king's son used to come; he used to find them cooked. He in turn would marvel. One time he pretended to sleep. He threw his handkerchief on his face. And she came out of the lamp; she cooked the partridges. Afterwards, when she was going into the lamp, that king's son rose up, caught her by the hair and said, "Who are you? Are you a devil or a human being?" She in turn said, "I am a human being." The king's son said, "Will you marry me?" and she said, "I will marry you." He took her. He went to their house. Afterwards they made the marriage, and afterwards the marriage came to an end. Afterwards they had a little boy.

Afterwards her father at Stambul heard of it. He came. The king's son said, "Where will you sleep?" And his daughter said, "Don't let him sleep here in the room. He will do the baby some harm." And the king's son said, "No, let him sleep in the room." Afterwards they went to sleep in the room. He rose up; he took his mother's knife; he killed the little boy. They rose up in the morning. The people went to the house, and her father went to Stambul. They left the baby in the cradle.

1 The clothes in question are the familiar three dresses, which the heroine demands as a condition of consent to the proposed marriage. One is to have the sky and stars on it, one the sea and fish, and the third the earth and flowers (see Silata 2 and p. 268).

2 The oda is the main room of the house, in which are the divans and cushions, used for living in by day and at night as a general bedroom.

D.
Στέρον πηγάνε. ήνοιξαν το ναόνδι. Στέρον είπεν δι κι ο δαδάς του, "Τίς τ' ἐβσαξε το μαχτσούμι;" Είπεν δι κι οι ιείνη, "Εβσαξεν δα ό δαδά μου." Είπεν δι κι ο βασιλό ο νιός, "Αρα' εβσαξές τα σύ." Στέρον άτσαν δα φτάλμε τς, δαι πήρανε το μαχτσούμι δαι το μήο. Πηγάνεν γόνταν δα ή ζωάμι.

Στέρον ἐγκατε. ή νάικα. "Ηρτε στο Θεό αμ άη Τουλή, ήα έκε έκεν δι, "'Εβαρ ά φύο ήα θέκα τα σο φτάλμι σου' ά ινή καο." Στέρον πάλι τήγε το πούλλ. Στέρον πάλι πίδαξέν δα ο Θεός. Στέρον ἐθαξε δα κά δ' αξο τς δο φτάλμι· βάλε ενόδουνε ηαό. Στέρον πάλι ήρτε το πούλλ. Είπεν δι κι, "'Εβαρ δύο τρία φύα, ήα θέκα δα μο δο μαχτσομού σου δο ουφάλλι· στέρον ά ινή καό." Στέρον άρώθη δαι το μαχτσούμι δαι ιείνη. Στέρον σηκώθη· έπλυνε το άούλι ήα το μαχτσούμι ήα το μήο.

Στέρον πηγάνεν ή ο μήος. "Εμβάνεν τέσου μό οι μαχτσούμι. Στέρον έβρεξε. "Ηρτεν του βασιλό ο νιός. Είπεν δι κι, "Ναίξε τη θύρα. 'Αδέ βρέξει." Στέρον είπεν δι κι ήα ιείνη, "Γα ο ο νοίζω." Στέρον είπεν δι κι, "Αμάμν· ή γλυτώς δύο ψυκάες." Στέρον σηκώθη δα ιείνη· ήνοιξε δη θύρα. Στέρον έμβανεν τέσου. Στέρον άναρτσεν δα το σεδεμένο τς. 'Ακεινος άκεινηα έν άναρτσε." Χρυσόστομος Παναγιώτου Χατινόγιου.

PHΑΡΑΣΑ. 15.

"Σ' άμ δράτο ζαμάνι ήτου ά ναμάς. Είδε δύο κάρες. "Ητου φουκαράς. Παίρκεν δο γαϊριδόκκο· παίκε κε σωρέψη χορτα-ρόκκα."
They bid him to rise. He did not rise. Afterwards they went; they opened the cradle. Afterwards the father said, “Who has called the baby?” And she said, “My father has killed it.” The king’s son said, “No, you have killed it.” Afterwards they bored out her eyes and took the baby and the apple. They went; they threw her into a prison.

Afterwards the woman wept. A bird came from God and said, ‘Take a leaf and put it on your eye. It will become well.” Afterwards the bird went away again. Afterwards God sent it again. Afterwards he put back her other eye also. It became well again. Afterwards the bird came again. It said, “Take two or three eaves and put them by your baby’s head. Afterwards he will become well.” Afterwards both the baby and she were cured. Afterwards she rose up; she washed the cloth and the baby and the apple.

Afterwards they went to a mill. They went inside with the baby. Afterwards it rained. The king’s son came. He said, ‘Open the door, it is raining here.” Afterwards she said, “I will not open.” Afterwards he said, “Gently! you will save two lives.” Afterwards she also rose; she opened the door. Afterwards they went in. Afterwards she recognised her husband. He did not recognise her.

Afterwards the little boy went; he threw his apple into his father’s boot. Afterwards the little boy forgot his apple. Afterwards the little boy cried. Afterwards they rose up; they were shaking everything. No apple. Afterwards they shook the boot of the king’s son. Afterwards the apple came out of the boot of the king’s son. Afterwards he said, “Here it is again. It has not failed us.” Afterwards he said, “Up! let us go to the house.” Afterwards they went to the house. They ate, they drank, they attained their desires.

KHRISÓSTOMOS PANAYÓTU K Hatínóghlu.

15. The Forty Thieves¹.

In a time of old there was a man. He had two daughters. He was poor. He used to take the little donkey; he used to go to collect grass.

¹ V. p. 241.
Διάλεκτα λαϊκά τεχνών

Άρα ημέρα είδεν σεράντα ζερκίου. Έρχούσανται στην 'Εγκεφαλική. Είδεν τι ζερκίου φοβήθηκε· ἔβγη· σ' αρμάχι. Ἡρταν οἱ ζερκίου. Κάςαν σο πηγάδι· ἔφαγαν, ἔπα νερό· σηκώθαν. Πήγας αν γάζη κονδά. Είπαν δι, "'Αξίλη, ζεμβιλή." Νοίγθε το γάζη. "Εμβανε πέσου. Στέρον είπαν δι κι. "Ορτούλ ζεμβιλή." Σκεπάθαν το γάζη. Στέρον κατέβη ὁ φούμαράσ στο ράχαχι, σ' ἔφαγε τα περτοσέματα του ζερκίου. Στέρον πάλι μοῦασε. "Εβγαμέν ζερκίου. Σκεπάθαν το γάζη. Φήκαν, πηγάν.

Στέρον σηκώθη ὁ φούμαράσ. Είπαν δι κι, "'Αξίλη, ζεμβιλή." Νοίγθε το γάζη· ἔβγη πέσου. "Ηγερήξε κι είδαι τα μετελίκια, τα γρούζε, τα μεδιάδι, οἱ λάρες, γατρί. Είδες αν πίει φιλαβάρι. Ζέν' τ' αν δριβίναν. Πο μία σέν' δο φιλαβάρι. "Εμμεσεν δι λάρες· φήκεν, πήγαν. "Ηρτεν σο χωρίο. Πήρε κράς, πήρε λέμβη· ἔφαγαν οἱ κόρες του.


Στέρον ἦρταν οἱ ζερκίου. "Ηνοικαί το θύρα. "Εμβανε τὰ τριάντα ὀχτώ. Ὅ τ' ἔμβη χαί το σεράντα, σάλσε δο θύρα. Είδαν τὸν γλέφτη. Δώκεν δα· ἐκνηύν δο τὸ ήψαλφιν δοῦ. Στέρον πηγάνεν οἱ ζερκίου.

"Ηρτεν τἔ ᾿αξίλ ομάτς· ἔμβη πέσου. Είδε τον γελέ. Στέρον ἔμβη· ἐμμοσεν τον δαί λάρες· πήγε. Στέρον ἦρταν ζερκίου. "Ηγερήξαν κι οἱ λάρες ήοῦνατ. Πηγάνεν.

"Ηκασαν δα κι ὁ φουμαράς ζεφινιέτε. "Εμμασαν 'σ αὐτία δοῦ
One day he saw forty Circassians. They were coming from Ėngefse. He saw the Circassians. He was afraid. He climbed up a poplar-tree. The Circassians came. They sat down by the spring. They ate, they drank water. They rose up. They went up to a rock. They said, “Open, hyacinth.” The rock opened. They went into it. Afterwards they said, “Shut, hyacinth.” The rock closed. Afterwards the poor man came down from the poplar, and ate the Circassians’ leavings. Afterwards he hid again. The Circassians came out. The rock closed. They left, went their way.

Afterwards the poor man rose up. He said, “Open, hyacinth.” The rock opened; he went in. He saw, there are meteliks, piastres, medjids, sovereigns, et cetera. He had a dirty old pair of trousers. (He cannot contain himself for amazement!) He put the gold coins (into them). He left, he went his way. He came to the village. He got meat, he got flour. His daughters ate.

On Sunday a man questioned him; he said, “Formerly you were a poor man; whence have you become rich?” And he said, “You too used to be poor. Tell me whence you became rich.” And the man said, “I have a couple of bee-hives, and I sell a little honey, and make my living. Whence did you become rich?” “I discovered gold coins, and get my living.” “Where are they? I too will go to get them.” “Let it be on a Sunday. At the spring of Murmúti there is a rock. If you say, ‘Open, hyacinth,’ it opens; if you say, ‘Shut, hyacinth,’ it shuts.” “We will go.”

The man rose up in the morning; he went off. He said, “Open, hyacinth.” It opened. He went in. He filled a bag with gold pieces. He came to the door. He forgot what to say for the door to open. He says, “Open, my rose.” It does not open. He could not remember to say, “Open, hyacinth,” for it to open.

Afterwards the Circassians came. They opened the door. Thirty-eight went in. And when the fortieth had come in, he shut the door. They saw the thief. He struck him; he cut off his head. Afterwards the Circassians went away.

The other man came. He went in. He saw the head. Afterwards he went in. He filled the bag with gold pieces. He went away. Afterwards the Circassians came. They saw that the gold pieces are missing. They went away.

They heard that a poor man had become rich. They put two

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1 The general sense. One or two of the words of the text are obscure.
Πήγαν σ’ ένα σπίτι να πουλήσουν άλειμα. Το βράδυ άδεις πνώνες, έβγαλαν οι Άρηδες σκότισαν άργιλον, πήραν τίς λίρες. "Εφαγαν, έπαν, εφτάσαν για μουράς το.

'Ιωάννης Θεοδώρου.

PHÁRASA. 16.


"Ηφαρεν δα σο σπίτι. Είπεν δι κι ο δάδας του, "Πός τ’ εκόψε ποτ’ βουρότυ ο βράδι,;" Είπεν δι κι "'Εκοψεν δα το φιλάνι ο νομάτ." Πήγεν ή δάδας του αδεί σι’ νομάτοι. Μούχτεν σο γαϊριδού του χο’ πένθε λίρες. Πήγεν αδεί. Είπεν δι κι αδείνο τα δύο νομάτοι, "Το μόν ο γαϊριδί άεν’ αλτουνέ." "Εσέσει τα δύο αλτουνέ. Είπαν δι κι οι νομάτοι, "Νόμας τα μένα αδεί το γαϊριδί." Είπεν δι κι, "Α σε δα δόσω." Δόσεν δο γαϊριδί σ’ πένθ’ έκατο λίρες.

Circassians into leather bags. They went to that man's house to sell butter. In the evening, when they were asleep, the Circassians came out. They killed the man. They took the gold pieces: They ate, they drank, they attained their desires.

YOÁNNIS THEODHÓBU.

16. The Sharpers fooled¹.

He rose up and again he rose up. In a time of old there was a man. They called him Nasr-ed-din Khoja. He used to buy and sell.

His wife said, "Send your son to be taught." He sent him with a load of walnuts. Near by his son there were two men. They said, "This mule, if its ear were cut off, would fetch twenty pounds." The boy went; he cut off its ear. He took it to the bazaar. "If its other ear as well were cut off, it would fetch thirty pounds." He went; he cut off its other ear also. He brought it to the bazaar. They said, "If its tail as well were cut off, it would fetch fifty pounds." He cut off its tail as well. He took it out to the bazaar. They did not buy it even for a pound.

He took it home. His father said to him, "Why have you cut off the mule's tail?" He said, "Such and such a man cut it off." His father went to those men. He prepared a trick with five gold pieces². He went there. He said to the two men, "My donkey drops gold coins." The donkey dropped the two gold pieces. The men said, "Give me this donkey." He said, "I will give it you." He gave them the donkey for five hundred pounds.

They returned. He said, "Put it into a house. It will drop gold coins. Leave it for twenty days." They left it for twenty days. The donkey died.

They went to Nasr-ed-din Khoja. He said to his wife, "Prepare the food here." He took also two little hares. He took one of them to the ploughing. The men came. He said to the little hare, "Go, tell your mistress, to get ready now the food." The little hare went; it ran away. They went to the house; there was the little hare (as they thought) that had been let loose. They said, "Will you not sell it to us?" He said, "I will sell it to you." He gave it for eight hundred pounds. They took it; they went away. They sent it to a place. The little hare did not come there.

¹ P. p. 231.  
² The text is more explicit.
Πήγαγαν σον 'Αστρατίν Χοφά. Εἶπεν δὲ κι η τη ναίκα του.
Πούλσεν δα το νομάτη ζ' εν' ἐκατό λίρες. Πούλσεν, πήγε.

Told by a boy.

ΦΑΒΑΣΑ. 17.

Σηκώθη λαί δα σηκώθη. 'Σ ἀμ βράτο ζαμάνι ητουν ἕνα λαχτόρι. Πήγεν 'ς ἀ τραίν: ἕβρεν ἀν καθόκκο. Πάγασεν δα σο φουρούνη: δόζεν δα του γαθόκκο. Στέρου πήγεν το λαχτόρι: νέρφεσε. Πήγεν σα ρουσία. Στέρου ἦρτε: εἶπεν δε κι, "Νόμας τ' ἀμφάθι μου." Εἶπεν δι κι ὁ φουρούνής,"Κόνσα το σο φουρούνι-


Πήγεν 'ς ἀ γάμος. 'Α παραδοθή ἄζεινο το φόάς. Φήδευν δα ἴει. Εἶπεν δι κι, "'Α στάθω τέσερα μέρες: στέρου α νάρτω." 'Αζει ποίκαν δο γάμο. Στέρου εσαξάν δα το πρόβατο. "Εφαγάν δα οἱ νομάτοι. Στέρου ἦρτε το λαχτόρι. Εἶπεν δι κι, "Νόμας το πρόβατό μου." Στέρου εἶπαν δι κι, "Το πρόβατό σου φαίσαν δα σο γάμο. Π' ἀ ποίκωμε ἄρέ; "Α σε δώσωμε τα παράδε του.”
They went to Nasr-ed-din Khoja. He said to his wife, "I will pretend to kill you; you pretend to die." He brought and filled gut with blood. He fastened it to his wife's neck. The men came. "You have not cooked food here for the guests." He stabbed his wife in the gut. The woman pretended to pass way. They said, "Why have you killed your wife?" He said, "It is simple." He brought a pipe; he blew into his wife's nose. He said, "Sell me this reed." He sold it to the man for a hundred punds. He sold it; he went away.

Each of them killed his wife. He blew it; she did not come to life. They went to Nasr-ed-din Khoja. He sent for the judge. The men came. The judge put the men to death. They ate, they rank, they attained their desires.

Told by a boy.

17. The Cock

He rose up and again he rose up. In a time of old there was a cock. He went to a desert place; he found a little corn-bush. He took it to the baker; he gave him the thorns. Afterwards the cock went off; he went for a walk. He went to the mountains. Afterwards he returned; he said, "Give me my horns." The baker said, "I have thrown them into the oven. They are burned." The cock said, "I will pitch your gear all about the place. I will carry off the kneading-trough with the dough; I will go off." Afterwards he seized them; he went off.

He found a butcher. He left the things there. Afterwards he cock went off. Afterwards he returned. He asked for the dough and the kneading-trough. He said, "I fed the sheep with it." Afterwards he said, "I will pitch your gear all about the place; I will carry off the sheep." Afterwards he seized the sheep. Afterwards he seized it. He went off.

He went to a wedding. The boy there will be married. He left it (the sheep) there. He said, "I will be four days; then I will return." They made the marriage there. Afterwards they killed the sheep. The people ate it. Afterwards the cock came. He said, "Give me my sheep." Afterwards they said, 'They used your sheep for the wedding-feast. What can we do now?' We will give you its price." The cock said, "I refuse it.

1 V. p. 242.
Πέν δι κι το λαχτόρι, "Εγώ γιό θέλω. 'Α κόσω αβά ζει ήταν δια ταυδίσω τη νύφη; α φω. Στέρου είπεν δι κι ο γαμβρός, "Ιδιό βοηθείς. Είπεν δι κι στέρου το λαχτόρι, "Α βοηθείς; αν η ταυδήσω. Στέρου είπεν δι κι ο γαμβρός, "Παπού αν δα ταυδίσω; 'Οπι μερια δα ταυδίσω; Α φω." Στέρου τάνται δα τι λαχτόρι; έφυγε. Πήγε ζε α μακρά ρουά. Πήγε ζε α στις Εμβάνε αβί πέσου κάτσανε. Τσιρίζε το λαχτόρι; έπαιζε ζε α πούφη. Αιμώθαν τα νύδε τις κάτοι.

Στέρου ο γαμβρός πήγεν μο δο τουφάκι. 'Αράτσεν σα ρουά πέσου. Ιούβρεν δα. Στέρου πήγε σα σπίτιν δουνε. Είπεν. Στέρου σηκώθη. 'Ηρετο ο γαμβρός μο του δαδάν δου. Πηάγαν σα ρούά πέσου. Στέρου ήβραν δα αβεί σα σπίτιο πεσο. 'Αλήσε το λαχτόρι; ράισκεν ή νύφη. 'Εβγανε αμάτα σα δαχτύλε τς. Στέρου ο γαμβρός μο του δαδάν δου έσυράν δα το λαχτόρι. 'Εμβάνε πέσου. 'Ο λαχτόρι ψάφτε. Πήραν δα. Πηάγαν. Πηάγαν σα σπίτιν δουνε. 'Εναν δα. 'Εφαγάν δα. Είπεν δι κι ο γαμβρός, "'Αφτεσ με το ίουφάλα γιο αν δα φάνα. Στέρου έφαεν δα ο γαμβρός. Στέρου πήγεν να δέση. 'Εξα που άαυ δου το λαχτόρι; είπεν δι κι, "'Αγά μα, η δα γουλτωθή." Στέρου πάλι πήγεν τάνσε τη νύφη. Πήγεν σα σπίτιο. Στέρα πήγεν ο γαμβρός. Τάνσεν δα. πίεσεν τη νύφη. Στέρου πηάγαν σα σπίτιν δουνε. 'Εφαβάνε το λαχτόρι; έκοψαν το ίουφάλ δου. Βίνεψαν δα σα όρανε. Στέρου το κράς του έψησαν δα έφαγάν δα. 'Εφαγάνε, έπανε, έφασαν σα μουράδε τουνε. 'Ανασάτσιος 'Ιοκάννου.

Phárása. 18.

Σηκώθη ήαι δά σηκώθη. 'Σ αμ δαρότο ζαμάν ήτουν μαρά. Είδε τρία φόάχη. Ο δαδάς τουνε ίρι μα τουνε. 'Ησαυδα γέρου. Στα δύο ήμερες χάθη ο δαδάς τουνε. Στέρου χάθη ή μα τουνε.
will pitch your gear all about the place. I will carry off the ride; I will go away.” Then the bridegroom said, “You cannot.” hen the cock said, “I can; I will carry her off.” Afterwards the ridegroom said, “By what way will you carry her off?” “By he window I will carry her off. I will go away.” Afterwards he cock carried her off; he went away. He went to a distant mountain. He went to a cave. They went inside it; they stayed here. The cock crew; the girl played. Her nails filled with lood.

Afterwards the bridegroom went with his gun. He searched the mountains. He did not find them. Afterwards he went to their house; he went to sleep. Afterwards he rose up. The ridegroom came with his father. They went into the mountains. Afterwards they found them there inside the cave. The cock was rowing; the bride was playing. Blood came out of her fingers. Afterwards the bridegroom with his father shot the cock. They went inside. The cock died. They took it. They went away. They went to their house. They roasted it; they ate it. The ridegroom said, “Leave me the head: I will eat it.” Afterwards the bridegroom ate it. It reappeared and said, “My master, I shall escape you.”

Afterwards again he (the cock) went off; he carried away the ride. He went to the cave. Afterwards the bridegroom went. He seized it; he took the bride. Afterwards they went to their house. They killed the cock; they cut off his head; they threw it into the waste ground. Afterwards they roasted its flesh; they ate it. They ate, they drank, they attained their desires.

ANASTÁSIOS YOÁNNU.

18. Gratitude Rewarded.

He rose up and again he rose up. In a time of old there was a man. He had three sons. Their father was not a great man. They were old folk. In two days their father died. Afterwards their mother also died.

1 She was evidently playing some kind of guitar, and her fingers grew sore from continually striking the strings.
2 The translation softens the crudeness of the text. The obelised words are corrupt, but fairly certain in sense.
3 V. p. 253.
Πηγάνεν αὖενοι σο πεγάιδι· νανούσανδαι. 
Εἶπεν δι τὸ μέρα
"Αρέθξα νά με δοξή ἁ σουροῦ πρόβατα." 
Εἶπεν ὦδι καὶ έδέ
"Νά με δοξή ὁ Θεός καὶ μένα ἁ δύνι· ὦ τ' ἐνα μέρα· να δύνουν,"  
ἀγοῦ τη μέρα να ἑορίζουν, ὦ τ' ἀγοῦ τη μέρα να ἑορίζουν να γοβί."  
Εἶπεν δι καὶ καὶ το μουτσοῦκο, "Νά με δοξή καὶ μένι ὁ  
Θεός ἁ ναγού νῦφη, να ἰπάγω σο σπίτι καὶ να ἱετίνε 
σομε."  

"Ἡρτε στέρου στο Θεό πιταγμένο ἁ γερόκκος.  
Εἶπεν δι τὸ  
μέγα, "Χίλ' ἀμε σο ἁ Ανά· ἁ νάβρης τα πρόβατα."  
Εἶπεν δι καὶ  
καὶ τ' ἀγοῦ, "Ἀμε σο πεγάιδι· ἁ νάρτης σε δύν ἐφ' ὁ 
στα." 
Εἶπεν δι καὶ καὶ το μουτσοῦκο, "Ἀμε καὶ σύ σο σπίτι σου."  

Στέρου στα δύο τρία χρόνες ἥρτε ὁ γερόκκος ἤσει ἁ ἀδ' ἐγὼ τη  
σουροῦ τα πρόβατα. 'Ἡγρεψέν κα κας τα διλέτωε. "Τρεψί τῇ  
γερόκκος λαϊκο τάνω. Ὅ το δοξην δα καὶ καὶ νομάτω. 
Εἶπεν δι καὶ καὶ, "Κόρ εἰςκα; ἅμε ἁτσουνδο ύρέφ." 
Πήγε. Στέρου ύριστή ὁ  
γερόκκος. Ἀγείνου τα πρόβατα,—ἐνότουν ἁ μέγα σέλι τήρ 
δα τα πρόβατα· σκότσεν δα.  

'Ὁ γερόκκος πήγε καὶ σε τ' ἀγοῦ, ἤσεινο τού ἐδει τ' ἂν.  
Εἶπεν δι καὶ καὶ, "Νόμας λαϊκο ἁνυρο, να φά τ' ἁβγο καὶ.  
Εἶπο  
δι καὶ καὶ νομάτω, "Κόρ ἴονι; ἅμε ἁτσουνδο ὑρέφ. 
Στέρου ἀδιεἰ ἡλι ύριστή ὁ γερόκκος. Ἀβγη ἁ σέλι, ἁν ἅνεσ 
πήρουν δα αὔενο το νομάτη κουρελέσσεν δα.  

Πήγεν καὶ σο μουτσοῦκο. "Ἡγρεψέν κα το μουτσοῦκο ἁδει 
 μοναχός του. Ἀδει ἁμε ἱεράδι ση νιστία πάνων. Ψένεις. 
Εἶπο  
δι ὁ γέρος, "Σήκ' ἁπιδοῦ σα συράθε σου πάνων. Ἀφ το 
περά,
They went to the spring; they meditated. The eldest one said, "I wish now he (God) had given me a flock of sheep." And the next one said, "Would that God had given me a threshing-floor, that they should thresh in one day, winnow on the next day, and the corn on the next day." And the youngest said, "Would that God had given me a fair bride, for me to go home, and for us to live there."

Afterwards there came a little old man sent by God. He said to the eldest, "Up! go to Ana; you will find the sheep." And he said to the next one, "Go to the spring; you will come upon the threshing-floor." And he said to the youngest, "And do you go to our house."

Two or three years afterwards the little old man came there to the man who has the flock of sheep. He saw that he had fed them. The little old man asked for a little sour milk and water. The man did not give it to him. He said, "Are you mad? Go, take as much as you please." He went. Afterwards the little old man turned back. That man's sheep—he turned himself into a great torrent; he carried away the sheep; he killed them.

The little old man went also to the next, who had the threshing-floor. He said, "Give me a little straw, for my horse to sit." And that man said to him, "You are not mad! Go, take as much as you need." Afterwards the little old man turned away gain from there. A torrent and a tempest arose. They carried away that man; it overwhelmed him with thunder.

And he went to the youngest. He saw that the youngest is sitting by himself. There is a partridge on the fire. It is roasting. The old man said, "Rise up from here on your feet. Leave

1 V. note on p. 480.
2 The man's words do not seem to bear out his refusal, but the incident is perhaps mutilated in the telling. The parallel passage in the Armenian version think throws light on the matter. "Donne-moi un peu de lait à boire." "Quelque peu plus abondant que le lait? Bois-en tant que tu veux." "Je voudrais avoir du lait de cette brebis noire." Cette brebis était restée stérile pendant trois ans: elle avait précisément de mettre bas trois agneaux. "Pas de celle-la, mais des autres, tu veux." Macler, Contes de l'Arménie, p. 78.
3 For this destruction by water and thunder compare the story of 'Ad and Sham'id, "two idolatrous tribes of the ancient Arabs to whom were sent respectively the prophets Hud and Sulih, and who for their obstinate unbelief were destroyed, he one by a violent tempest, and the other by a terrible noise from heaven." G. Browne, A Literary History of Persia, i, p. 490.


'Ιωάνης Παρασκεβά.

Phárasa. 19.


Στέρου πήραν δο φόκκο. Πηάγανε, τα φοάζουνε. "Εγώαςε
he partridge, and open the doors. Follow me.” And the little boy left them; he followed him. They went; he found the girl whom he sought. He brought her to his house. After two or three years his bride had borne him two babies.

And that old man came. There was also a rain. He came, he stood in front of the door. The water-gutter pours down upon him. The bride of that man came out; she saw that the little old man is standing in the rain. She said, “Come inside,”—she took him, brought him to the fireplace, “Sit down,” for him to get dry. That man said, “We will change your clothes; they have got wet.” And the old man said, “I do not change them. I have an infirmity.” They said, “We will get the remedy for it; we will cure it.” He said, “My remedy, you cannot do it.” He said, “What is it?” The old man said, “You must light the oven, you must throw these babies into it, to be burned.” Then they lit the oven; they threw them into it into the fire. They covered up its mouth. And when they looked, the old man is not there. They looked outside, they searched for him. They could not find him. They looked inside the oven, (they saw) that the children were becoming big. They are reading. They hold some papers; they are reading. They brought them out. Afterwards they ate, they drank, they attained their desires.

YoANNIS PARASKEVA.

19. Arslan Bey and the Markáitea.

In a time of old there was a king. There was also a poor person. She used to come every day to the smoke-hole (of the king’s house); she used to say, “King, to-day will be born a little boy; he will bring you down from the throne.” The king made a proclamation; he said, “Who has borne a child to-day?” They (the criers) went their rounds. No one had borne a child. Afterwards in the morning again the old woman came. She said, “A child was born, who will bring you down from your throne.” The king made search. A widow woman had been delivered. They brought the little boy to the king. The king said, “You must kill this little boy. Dip his shirt in his blood; bring it.”

Afterwards they took the little boy. They went to kill him.

1 V. p. 278.
ἡ γρά. εἶπεν δι κι, "Μή δα φοσάγνετε. Φοσάξεδε ἀδέ το σάλιον. Βουτήσεδε το ἴματιν δου σ’ δίμαν δου, δαι παγάσεδε δα το βασίλη. Πέλε δε κι, ἐφοσάξαν δα." Στέρου εἶδαν δι κι ίείνι, "ἐν’ ἱείνι οἱ χωρίο μὴ ἐρέσσαι." Εἶπεν δι κι ίείνι, "Ἰὸ ῥχομαί. Στέρου πήρεν δο φόδικκο. Πήγον γεγασέν δα σου μαλέρη το στήλα. Πήγεν κι ίείνι να ζηδήςψη ψωμί, να ζουλέψη το μαχσοῦμ. Ἡρτεν στέρου άραστον ή μαρκάλτσα. Ἐβευν δι κι, "Επ’ ἀδέ δο φόδικκο, ἐρ να μέγα ψήςψη, ς’ τρόφογ να." Στέρου κι πτεύσε σε φόδικκο πάνου.

Qαβδούισεν δα τη μαρκάλτσα. ίαι να πάη ή μαρκάλτσα. Στέρου ποιζεν δα μαχσοῦμι. Πήρεν δ’ ἅβδεί. τάγασεν δα σου ίείνινν’ το στήλα. Στέρου παϊβκανε μό δο φόδικκο α’ αβδέξχι.

Στέρου ἠρτανε του βασιλὸν οι άσκεροι. Εἶδαν δα· εἶπαν δι κι. "Ἀδὲ ἐν’ α φόδικκον ποράδε, ἦν’ α μαρκάλτσας χυάδε. Στέρου πηάγαν χαρέι. εἶδαν το φόδικκο μό δη μαρκάλτσα. Στέρου ἠρτανε· εἶδαν δα το βασιλὸν." Εἶπεν δι ο βασιλὸς, "ประหยετε α’ μάργανο, και πτεύεσε δα." Στέρου ποίκαιν α’ μάργανο. Πηάγαν qορμέσταν δα. Πνέσανε το φόδικκο. Ἡφαῖν αν δα σο στίτιτ. Κόνσαν δα σο ματουνιέχι.

Στέρου εἶπεν δι α’ νιότι του, "Σαχζαδές, ἀδένα σαμ’ αν δα kοδίζης, γροικά. ενι ρουδού νοματ." Στέρου εἶβαλεν δα το φόδικκο. άρείν του κοδίζανε το νοματ. Πᾶγασέν δα ο’ αν δερβέρηζεν φόρσεν δα. Φόρεςεν δα ά’ ζε ρούχα. Κάτασεν σο σκόλει. ἐμάσανε να γαζέψη, και να ψάλη. Στέρου εἶπαν δι κι, "Π’ αν δα εἰπούμε τ’ δνομαν δου; Ἀν δα εἰπούμε Ἀσλαμβέγος." Στέρου εφαγανε, ἑβανε, εφταζανε σα μουράδε τουνε.

Ἰωάννης Παρασκεβά.

Pharása. 20.

Ὅμως δρότο ζαμάνι ἱσανδαι τρία νοματοι. Πηάγανε σου bόλα, να qαζανίσουν. Κανέινα ίο γαδέξκαν. Πηάγανε σου kάδξανε ἅζει. Πελναςανε.

1 For refl. use v. § 318. 2 MS. kοδίζης, v. kοδίζανε in glossary.
The old woman wept; she said, "Do not kill him. Kill this dog; dip his shirt into its blood, and bring it to the king. Tell him, they have killed him." Afterwards they said, "Do not come to that village any more." And she said, "I will not come." Afterwards she took the little boy. She went; she took him to the cave of the Hairy Monster. And she went to seek bread, to feed the baby. Afterwards the Markáltsa came. She said, "If this little boy, if he grows big, I will not eat him." Afterwards she did not attack the little boy.

He met the Markáltsa. And the Markáltsa will go (with him). Afterwards she made him her baby. She took him from there; she brought him to her cave. Afterwards she used to go hunting with the little boy.

Afterwards the king's soldiers came. They saw. They said, "This is a boy's footstep, and there is the track of a Markáltsa." Afterwards they went that way. They saw the little boy with the Markáltsa. Afterwards they returned; they told it to the king. The king said, "Set a trap and catch them." Afterwards they made a trap. They went; they set it. They caught the little boy. They brought him to the house. They threw him into the prison.

Afterwards his son said, "Prince, whereas you condemned this boy, he has understanding; he is a man of the mountains." Afterwards he took the little boy out, the person whom he had condemned. He took him to a barber; he shaved him. He dressed him in a suit of clothes. They put him to school. They taught him to talk and to read. Afterwards they said, "What name shall we give him? We will call him Arslan Bey." Afterwards they ate, they drank, they attained their desires.

YOÁNNIS PARASKEVÁ.

20. "I ask boons of God."

In a time of old there were three men. They went to Stambul to earn money. They knew no one. They went in front of the church; there they sat. They grew hungry.

1 The man of the mountains is thought of as covered with hair all over like a wild beast.

2 V. p. 240.

3 Stone benches are commonly found at the door of a church.

D.


1 For ἄβου.
2 For the order of words, v. § 889.
They went to the king, to ask boons. One went; he said, "O king, may God increase your kingdom." And the king said, "Ask, that we may see what you ask." And the man said, "I ask for your health." And the king said, "Ask. My health is of no advantage to thee." He said, "I ask for money. We are hungry." And the king said, "Give him a plate of gold pieces." He said, "Rise, go." He went out.

And the next one came in. He said, "O king, may God increase thy kingdom." And the king said, "Ask, that we may see what you ask." And the man said, "I ask your health." He said, "Ask, that we may see what you ask." He said, "I ask thy daughter." And the king said, "You have asked a great thing. Well! You have asked for her; I will give her to you." And the king said, "Give my daughter. Let him take her. Let him go." He said, "You also go out; go away." He went out.

And the next one came. He said, "What do you ask?" He said, "I ask of God." He said, "Ask." He said, "I ask of God." He said, "Ask, that we may see what you ask." He said, "I ask of God." The king drove him out. He returned to the front of the church.

The king sent his executioner. He said, "Cut off the head of the man who asked of God." And the man who took the money gave it to the man who asked of God. He said, "Hold it: that I may go to walk about." And the man who asked of God took the money; he was holding it. The executioner came. He saw the man who had not the money. He struck him; he cut off his head. The man, who had asked for his daughter, for his part left the girl and fled. The money and the girl remained for the man, who asked of God.

The man took the girl, to go to his village. He came into a kingdom; they did not take him in. They said, "We do not take (people in)." They said, they do not take in the strangers, who come. They sleep there in the cave. They went to the cave to sleep. They fell asleep. In the evening in the dark a man spoke from out of the cave. That man used to eat all the strangers, who slept there. That man came in the dark; he spoke from inside the cave. He said, "I am coming." And the man said, "Fate is of God. Come!" said he. When he spoke thus, the wild man who spoke from the cave left and fled. The
σπήλαιος ποτέσου. Χωρότσανε οι λέρες "Αι Ειρήνη πέσου. Στέρου σκέσηθε ο νομάτης· εχτσεν δο σπήλαι τ’ λέρες.

Στέρου ήρτανε τηνεβή αιδηί το χωρίο. "Ηρτε ο γιζρ’ χλάτσε, "να ιδούμε, οι νομάτικοι χάδανε;" Είπεν δε, "Είναια αρά." Στέρου είπεν δι τον γιζρήρ "Αμε, τέ τα τις χωράδοι σας, ίς έρτουνε αδέ." Στέρου ήρτανε οι χωράδοι αδού. Στέρου είπεν δε, "βουάδε δα μένα αδιά τα τοπία σας, να χτίσω χάνε γαι ηνάχα, τού νά ύρτουνε οι μισαφούρι να κάδτουνε." Στέρου πουλτσαν δα αξέινο το νομάτη. "Ηφαρε μαστρόις· εχτσε χάνε γαι ηνάχα, τού χα νάρτουνε οι μισαφούρι. Πάλαρκεν. Χαμαμβλαδίςκεν δα· φορέεκεν δα τέ ζι ρούχα.


Σηκάθη ο βασιλός· πήγεν σο σπίτιν δου. "Ο σορουντής πάλι εχτσεν α; ρονάχα. Δούζε γαι δη ναίκαν δου ἤν τοπρά παράδε.
cave inside fell down. The gold pieces shone yellow inside St Irene. Afterwards the man arose. He built up the coins in the cave (?).

Afterwards they came in the morning from that village. The servant came. He looked, “Let us see, are the people dead?” He said, “They are well.” Afterwards he said to the servant, “Go, tell your villagers to come here.” Afterwards the villagers came there. Afterwards he said, “Sell me these lands of yours, that I may build inns and a house, that the strangers who come here may have lodging.” Afterwards they sold them to that man. He brought workmen; he built inns and a house, where strangers should come. He used to receive them. They used to sleep there. He used to give them a bath; clothe them each in a suit of clothes.

Afterwards the king also heard that in such and such a village a rich man was living. To the stranger who comes, he gives a bath; he receives them; he clothes them in a suit of clothes each. Afterwards the king said, “I will go; I will see that man, that we may see what man he is.” Afterwards he said to his guard, “Go, find a man to personate me, whom I shall set on the throne, that I may go to see that man.” His guard went; he found a street-loafer, a drunkard. He said, “Come, drink raki.” He said, “Hasten, that we drink raki.” They went to the tavern. He gave him raki to drink. He got drunk. He took him to the king’s palace. The king stripped. He put his clothes on the street-loafer. He put him on the throne. And the king took his guard; he went to that man. He put them into the bath, washed them, dressed them in a suit of clothes apiece. Afterwards he said, “We do not ask for clothes. We came to see the master.” Afterwards they went out and up to the master. The king said, “Whence did you grow rich?” And the master said, “I,—we were three travelling companions. One asked the king for money, and the next asked for his daughter, and I asked of God. Afterwards he cut off his head. Afterwards there remained to me the girl and the money. Afterwards they went away. But as for me I came to the cave here. God gave to me.”

The king rose up; he went to his house. The street-loafer built a palace. He also gave his wife a bag of money. After-

1 St Irene is evidently a haunted rock-cut church. V, pp. 15, 241.

ΦΗΒΑΣΑ. 21.


'Ανέστης τού Κωνσταντίνου.
wards they brought the street-loafer down from the throne. The old king mounted it again. They ate and drank, they attained their desires.

Anéstis tu Konstandínú.


He rose up and again he rose up. There were three brothers. One went to gather rye (?). They were poor. He gathered a bag of rye. He returned. He threshed the rye; he got out half a measure of grain. He came to the mill; he ground it. The miller said, "We will make a little loaf." He brought it. They kneaded a loaf. They finished up all the flour, they made it all into a loaf. The little boy said, "My brother will beat me." And the miller said, "Whoever tells a story, his shall be the loaf."

And the miller said, "I will tell a story." He said, "I went to Adana. I ate musk-melons. A little piece fell upon my moustache. It took root; a branch grew out; it bore musk-melons. It grew and grew; it became a big musk-melon plant. The branch reached right to the river. It became a big musk-melon plant. I went, I went with the axe; I could not cut it at all. A caravan-man came; he said, "I have lost forty camels in amongst it."

The little scaldhead said, "Stay, I too will tell a tale." He said, "We had a little bee. We lost it. We had also a cock. I rode upon it; I went to find the little bee. I went; I found the little bee. The cock had a wound in his head. We said, 'We are ill.' They said, 'Cut the kernel out of a walnut.' We ate the kernel of a walnut. A walnut-tree grew up. The little boys threw stones and clods; (so many that) they amounted to a field. I went out with an ox, and ploughed it. I went to reap the field. A hare appeared. I threw the sickle at it. It stuck in the hare. The hare reaped the field: I caught the hare; I split open its belly. A paper came out. I read it; it said, 'Let the little scaldhead eat the loaf, and the miller let him eat dung.'" It has ended.

Anéstis tu Konstandínú.

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1 V. p. 284.


"Εφυγε το φόδικο. Πήγε ής αν αγού χωρίος. Στάθη σο νομάτι κονδά. Στάθη λα χρόνω. 'Αξει αγάς του κάτ χρόνο δερίνει το βασιλό,—φταίνει δα,—τα η το βασιλά. "Ερδεται ο βασιλός σο σπίτιν δου. Θωρέ το φόδικο. Λε δι κι ο βασιλός, " Αλέ το φόδικο πρέπει σε μένα." Δρέπτεται· ζό λέ τα. Φήνει, παάινει ο βασιλός.

Λέ δι αγάς του, "Τατάς δαι μάνα ής;" Λέ δι κι, "Έχω," λέ δι, "Σοτίπος ζό κρού ο δαδά σου ζαι ή μά σου σο νού σου;" "Μένα ο δαδά μου ζαι ή μά μου κατακόλτσαν με. Γώ ζό πάω σου δαδά μου κονδά." "Σοτίπος κατακό φο συ τατά σου στο σπίτι σας;" "Είδα αν απόν· δαι είπεν δι, 'Πέ τα.' Ζαι έστυσε τα· δαι κατακόλτσαν με." Είπεν αγάς του, "Πέ με δα μένα του υπνο σου." "Ζό λέγω σε τά," είπεν δι. Κατακόλτσεν da το φόδικο.
22. The Dream.

He rose up and again he rose up. In a time of old there were a woman and a man. They had a son. The little boy saw a dream. He said, "I have seen a dream." His mother said, 'Tell it me." "I will not tell it." She drove him right away. "Why do you not tell your dream?" The little boy ran away. It became evening. The little boy's father came. "Wife, where has the little boy gone?" "May the little boy go to the devil. He saw a dream. I said, 'Tell me the dream.' He did not tell me it. And I then drove him out." The father said, "Tell the little boy to come, to tell me the dream." The little boy came. He said, "Tell me the dream which you have seen." The little boy said, "Father, I will not tell it to you." His father drove the little boy right out. The man and his wife remained alone.

The little boy went away. He went to a village. He stayed in that village with a man as his apprentice. A year he made his apprenticeship at his door. His master asked him, "Have you a father and mother?" The little boy said, "I have not." He stayed there another year. When he asked him again, he said, "A father I have and a mother I have." "Why do you not go and live with your father?" He said, "I saw a dream. 'Tell it me.' I did not tell it. And they drove me out." "Tell me your dream." He said, "I do not tell it at all." He drove him out.

The little boy went away. He went to another village. He stopped with a man. He stopped a year. That master of his every year brings to the king the *, which he makes. The king comes to his house. He sees the little boy. The king says, "I ought to have this little boy." He is ashamed; he does not say it. The king leaves; he goes away.

His master says, "Have you father and mother?" He says, "I have," says he. "Why do you not take thought for your father and your mother?" "My father and my mother drove me out. I will not go and live with my father." "Why does your father drive you out of your home?" "I saw a dream. And he said, 'Tell it.' And I did not tell it; and they drove me out." His master said, "Tell me your dream." "I will not tell it to you," said he. He drove out the little boy.

1 V. p. 256.


1 V. § 882.
A year passed. Again the king came. The king looks; the little boy is not there. "Last year you had a little boy; what have you done with the little boy?" "The little boy saw a dream. I said, 'Tell it me.' He did not tell it me. For that reason I drove him out." The king said, "Bring him to me. I shall tell me the dream." They found the little boy; they bought him. "Did you see a dream? Come, tell it to me." He will not tell it." The king said, "Seize the little boy, throw him into the prison." They threw the little boy into the prison.

Seven years passed. They guard the little boy in the prison. Another king sends a man. He says, "I will bring two horses; I must discover which is a horse, which is a wild horse." The king is amazed; he ponders. He goes up to his daughter. He says, "My daughter, I am in much trouble." His daughter says, "Father, take the prisoners out of the prison; perhaps they will discover the matter." "Come, let the prisoners come out." The little boy comes out. He goes to the girl; he eats and drinks. The little boy says, "I will find what is to be done in this matter. The girl says, "Father, you have a little boy within him out. Perhaps he will find what is to be done." He takes out the little boy. He brings him. The little boy says, "I will find what is to be done." The little boy rises up. He ens a big trench. He rides the one horse; he presses him on. He cannot leap the trench. He rides the other; he spurs him. He leaps the trench. He brands the mark on the horse. He sends them to that king. The king says, "Bravo! He has discovered the ruses which I sent."

The king sends about their mares,—he sends a proclamation, that they must kill the mares that are in their village; they must kill them. Again the king is astounded. "What shall I do? How can he want me to kill so many horses?" He is astounded. His daughter says, "Father, take out the little boy again, he will discover what is to be done." The little boy comes out. He says, "Find me forty blind men; find me forty deaf men." He finds them. He takes them to that (other) king's village. He sets the blind men in the road; he sets the deaf men in the road. The little boy says, "Whenever you see a dog, strike it, kill it." And whenever they found a dog, they struck it, they killed it. The king heard them. "What is this? They are killing the dogs."
σαγήρου, πάγασάν δα σο βασιλ. Εἶπεν δι' ο βασιλός, "Σοτίτι
σκοτώνετε τα σύλια;" Εἶπεν δι' το φόδζκο, "Ερχονται
χωρί μας, τρώνε τού φσάγνουντα κράτε. Υμεῖς ίσο
να πάρουμε στις θασάπτι κράδ. Τρών δα τα σέτρα τα σύλια
'Απιδού στην άκρα κρούμε τα σύλια, χαί σκοτώνομεν δα." Σάδε
ο βασιλός. "Με πάτη πάνε σο χωρί σας, δα τρώνε τα κράτε σι
χαί σκοτώνετε τα σύλια μας;" Δή τι το φόδζκο, "Με τα σέτρα
tα σερνικά τ' άθγα,—τους πάρουνε μουρουδία, δα πάνε "σ' άθη
μας;" Πάλλε χδδτιέ ο βασιλός κι, "Αδέ το φόδζκο, τους π
γροίζε χάδε το χίλ;"
hey seized the blind men and the deaf men; they led them to the king. The king said, "Why are you killing the dogs?" The little boy said, "They come to our village; they eat the meat, which the people kill. We cannot get meat from the butchers; our dogs eat it. For this reason we strike the dogs, and kill them." The king is astounded. "But however do they go to our village and eat your meat, and you kill our dogs?" The little boy says, "But your stallions,—how do they take the scent and come to our mares?" Again the king is astounded, saying, "This little boy, how did he learn this device?"

The king says, "Give this boy, the little fellow, the treasure." The little boy says, "I do not ask for treasure, but I ask for your earth." "Ask (a boon). My health is of no advantage to you." "I ask," says the little boy, "your youngest daughter." He takes her. He brings her night to the other king's daughter. The king ears of it. The little boy came. He sends a policeman. He comes; he takes the little boy, to put him in prison.

The girl, whom he brought, is talking; she says, "Why do you put you into the prison?" The little boy says, "I saw a dream. He said, 'Tell me it.' I did not tell it. He puts me into prison." Afterwards the girl, whom he brought, says, "Nay; tell your dream." "In my dream the sun struck me on one side, and on the other side the moon. From my head there hung a star." The king heard it, he said, "Why did you not tell me it before now? I would not have kept you in the prison."

The little boy rose up. He made a marriage. He married both the girls. The girl whom he brought afterwards said, "I am the moon. The sun is the first girl. That which hung from your head is the little boy." They made a marriage. They ate, they drank, they attained their desires.

Khrístos.

23. The Son of the Magic Head.

He rose up and again he rose up. In a time of old there was a man in Stambul; he remained there seven years. He had in his house a wife and a daughter. His wife wrote him a letter; she sent it to Stambul to her husband. She said, "Come here; I am in trouble here."

1 V. p. 278.
Σηκόθη: γαλάζεψε· ἐρέσται ση στράτα. Σκοτεινά ἤγας α ἡξία σουφάλι. "Ἡπρίσε ση στράτα πέσος. Πή ἢ γόμα στράτ.

"Τρίστη: εἶπεν αἱ κι, "Ἄτε το σουφάλι πότις ἐνι;" Εἶδεν αἱ γράμ

σο μετώπιν δου. "Μένα σκότσε με ἐνια· γαῷ ἀ σκοτώσω ἐνι.

"Εβγαλεν το μαδαίρι· ο του μετωπού το γράμα. Λίτεψεν δα σα

ἡλεχού την ἄκρα. Μούτσεν δα σα μέσεν του.

"Ἡρτε σο σπίτιν δου. "Εβγαλε τα ρούχα του. Πήγε η κα

tου σο βουθάδι. ἐπλυνε του τατάς τα ρούχα. Πέμεινη το γλέξ

"ἄτε πότις ἐνι;" Δαξέν δα ση γνώσα τας. Το πομενον ἔξεθεν αἰ

"Ἡρτε σο σπίτι. Στάθη πένεις μήνες· φορτάθη το κορίδζα. Γροίξα

da ό ρας τς δαι η μάς τς. Στρύξε ανάρας την ναικα· εἶπεν α

"Α ναικα, ἀδε πότις ἐνι σ δρογ τ σου τ' ὁργ; ή δρογ τ σου εν

φορτωμένο." Νανόστη. Εἶπεν δι ατέ, "Πρέπεια να σκοτώσων

μείς· δράπαμε πολύ απίδε στ' ὁργ. Στρύξη την γόρ τ σου ράς

ta, na ιδούμε, μόλε δίνα φιλήθη." Στρύξε αἱ κόρη." "Σύ, κόρ

μου, σύ μόδε δίνα κάδες και σηκοδής; εἴσαι φορτωμένον." ο ὁ

δαδά, γαὶ κανείνα όι γάβεψα. Γαὶ πατού α'δε χαδάρι ᾃ χε.

"Εμασε ὁ τατάς το τουφάρκι, νά τα σκοτώση κι, "Τράπα πολύ.

"Ἡφαρε αἱ γράδε ἐμβασάνεν δα πέσου. Τιμάρεψε το κορίδζα, σος το

να γενήση. Ποίε αἱ φόδοκα.

Εἶδε ὁ βασιλὸς αὖ υπνος. Σον υπνο ἤφαρανε το τραπέζα, χα

φα ὁ βασιλὸς ψωμί. "Ερχουνδαι εὖ λάυδι. Πήραυ στο βασιλ

όμηρο τα κράτη ἔφαγαν δα. "Ἔγῳ δέγα νά νάβρουνε του υπν

μου. Πιτάξετε νομάτω νά νάβρουνε του υπνο μου." Ἡρτε τοίκα

σο χαίζη. Σενανσάνδει ση στράτα τα φόδοκα. Εἶπεν δι ἐ

ζαπτίας κι, "Φύτε, φόδοκα, μή σες δεηνάδηση τ' ἄβγο. Εἶπεν δι

κι εἰι το φόδοκα, "Αμε το παρδείκο." Τα φόδοκα ἐφυγαν•

πέμεινε αἰείνα του κορίζου το πιόδκα. "Σύ,—εἰδε ὁ βασιλὸς ᾃ

υπνος,—ἡρτε νά νάβρης νομάτω να ἁμολιέσουνε δου βασιλό το

υπνο. "Σαρτίζεσ δαι ὁ ζαπτίας, κι, "Ἄδε το φόδοκκα τους το

κατέξει, τού εἰδε ὁ βασιλὸς τον υπνο;" Ρώσε ὁ ζαπτίας τα

φόδοκα, "Ἅτε τούνους ύδος ἐνι;" Εἶπαν δα τα φόδοκα. Πήγε ὁ

ζαπτίας σου φόδοκκου το σπίτι. Εἶπεν τομ βαδούκαν δου," Σύ ἐς

1 For αδέ. 2 For order v. § 382.
He rose up. He rode; he is going on the road. In the dark he found a dried head. It shewed white on the road. He went a little way. He turned back; he said, “This head, what is it?” It had a writing on its forehead, “One killed me: I will kill nine.” He took out his knife; he cut out (?) the writing on the forehead. He tied it in the corner of his kerchief. He put it into his belt.

He came to his house. He took off his clothes. His daughter went to the stream. She was washing her father’s clothes. The kerchief remained over. “What is this?” She put it to her tongue. The rest she threw away. She returned to the house. She stayed there five months. The girl became with child. Her father and her mother found it out. The man called his wife; he said, “Wife, what is this deed of your daughter? Your daughter is with child.” He pondered. He said, “It is fitting that we kill her. We are put to great shame because of this matter. Call your daughter; question her, that we may see, with whom she has fallen in love.” She called the girl. “You, my daughter, with whom have you been sitting down and rising up? You are with child.” “Father, I have spoken to no man. I have no knowledge whence this is.” The father loaded his gun, to kill her, saying, “I am put to great shame.” He brought an old woman; he put her into the house. She tended the girl until she should be delivered. She bore a little boy.

The king saw a dream. In this dream they brought the table, for the king to eat bread. Nine wolves come. They took the flesh from before the king; they ate it. “I want them to discover my dream. Send men to discover my dream.” A man came to the place. The little boys were playing in the street. The soldier said, “Run away, little boys, lest the horse trample you.” And the little boy said, “Go a little more over that way.” The little boys went away; there remained the girl’s little son. “The king has seen a dream; you have come to find men to interpret the king’s dream.” And the soldier was astonished, saying, “This little boy, how does he know what dream the king has seen?” The soldier asked the little boys, “Whose son is this?” The little boys told him. The soldier went to the little boy’s

1 The other version explains why. “She put it into her mouth in order to wring out the clothes.”
ά υίός. "Τρέβει τα ο βασιλός. Εἴδε αύ άπνονος νά τα γεροδιέσχε. Εἴπεν δι ο Βασιλείας του, 'Έγώ υίός έα Χω. Εἴπεν δι ο Ζαπτίας: "Χαίρε ά υίός. Γαί καίδα το. Βράδυνε άρτη το φόδοκο. Εἴπεν δι, "Ω υίό μου, σύ θέλ να υπάς; άρέβει σε ο βασιλός. Εἴπεν δι "Ω δαδά, γαί α υπάω." "Τενώσανε.


Χρήστος.

Ρήψασα. 24.

Σηκώθη ίαι δα σηκώθη. 'Σ αμ βράτο ζαμανί ήτουνε ά νομάτες ά α ναίκα. Είχανε α φόδοκο. "Ενωνε πένε χρωνού. "Αράτανε

1 τε = τοβ. 2 Β. § 280.
house. He said to his grandfather, "You have a son. The king wants him. He saw a dream; he is to interpret it." His grandfather said, "I have no son." The soldier said, "No, you have a son. I saw him." It was evening. The little boy came. He said, "My son, do you wish to go? The king wants you." He said, "Father, I will go." They went to sleep.

The day dawned. The soldier mounted his horse. He said, "Walk, little boy." The little boy said, "No, I will ride, you shall walk." The soldier wept, saying, "I cannot walk." The little boy mounted the horse. The soldier walked. They went to the king. The king said, "Are you willing to discover my dream?" The little boy said, "I am hungry; bring me something to eat." The king said, "Take him to the house; fill his belly." They brought bread. The little boy said, "Bring me also a muskmelon." The little boy ate the muskmelon. They took away the table.

The little boy said, "Give me my knife." The people who are in the house said, "The knife was ours." The little boy says, "No, the knife was mine." But the knife did not belong to the little boy. The little boy was telling lies. They could not move the little boy. "If I do not get this knife of mine, I will not tell the dream." They besought him very much; "Come, my dear, tell the dream." The little boy said, "I will shut the door. In your house you have nine people. If I throw them down and examine them, I will find my knife." The king said, "Take them, throw them down." The little boy brought the nine girls. He stripped them. They all proved to be men. "This was your dream. These men were eating your meat. They were sleeping with your wife. They were pretending to be true." He brought executioners. He cut off their heads. The king said, "What present do you seek for interpreting my dream?" The little boy said, "I seek your good health." The king gave the little boy a village. He lived upon it. They attained their desires.

Khrístos.


He rose up and again he rose up. In a time of old there were a man and a woman. They had a little boy. He grew to

1 V. p. 278.
ά σκόλεις, νάν δα καθίνουνε, να μάθη γράματα. Ἀράτσανε' ἴ

δόρκανε νά νάβρονε. Στέρου ἧβανε α' σκόλεις. Ἡδονή ι

νομάτις' λέκαν δι η' δνομάν δου γιώργη. Κάθιναι δα α'εί σι

σκόλειο, α'εί σο δάσκαλο.

Στέρου, στα πέντε χρόνες στέρου, ήρτε ο δαδάς του ή τη η μ

του. Εἴπαν δι, "Μείς εἴμαστε νηστικά. Ἑδοκε φοιμε νά φάμε."

Δο'ζεν δα άν δρατέζη. Πάγασάν δα σο σπίτι τουνε. Εἴπαν δι ι

δάσκαλος, "Σαμού άν δα παγάσετε σο σπίτι σασ, πέδε δι, "Νοίγο

ετρατέζη." Αδώδε α' βγούνε δα φαία. 'Α φάτε." Στέρου πάγα-

σάν δα σο σπίτι τουνε. "Εφάγανε δύο τρία χρόνες. Στέρου.

φόδες δεβαίκε ο βασιλός, εἴπαν δι, "Ορίσε, να φάμε." Σαμού

πήγε ο βασιλός σο σπίτι τουνε, μινδέρε, νιστία δούχαν.

"Ηφαραν άν δρατέζη: φοιμε ζούδε. Εἴπαν δι, "Νοίγο, ετρατέζη." Νοίγα

tο τρατέζη: ἐβγανε φαία ζα ψομία. "Εφαγε ο βασιλός. Σηκωθή

πήγε σο σπίτι του. Πίδαξε του γούφιτερπ: εἴπαν δι κι, "Α'είνο το

τρατέζη νάν δα πάρετε, νάν δα φέρετε." Πήγε ο κοφτερ: πήρεν το

τρατέζη: ἠφαρεν δα σον βασιλό το σπίτι.

Στέρου στα πέντε έξε ήμέρες πείνασαν ο γέρος ζαι η γρα.

Στέρου πηάγανε πάλι σο δάσκαλο. Εἴπαν δι, "Ηρτε ο βασιλός:

πήρεν το τρατέζη. Μείς πείνασαμε. Νά μαζ δώσης αν ψομί να

φάμε." Στέρου δο'ζεν δα ά γαίδερι' έρεκε λέρες. Πάγασαν δα σο

σπίτι τουνε. Τοπλάτσανε λίγα λέρες. Ποίκανε δύο τρία καιάγμα.

Στέρου κόλτσαν δα σον δοβάνο. Πήγεν ο δοβάνος: μούνασέν δα σο

ρουβί. "Ηφαρεν του ιείνου το γαίρδε. Δο'ζεν δα ξείνο ο νομάτη.

Εἴπαν δι κι, "Το σόνα το γαίδερ έξιστε σον γάζε ψόφετε."

Στέρου εφάγανε ξείνο τις λέρες, τού σώρεψαν, τού ἐμβάσανε 'ς ο

δαί. Στέρου σαμού δα εφάγανε, δίπ τλερώθανε. Πείνασανε.

Πηάγανε πάλι σο δάσκαλο. "Πείνασαμε." Στέρου δο'ζεν δα

ά γθδεγέλεγι: εἴπαν δι, "Αμέλε, καρακώσετε τα θύρεσασ, μβάδε

πέσου, κανίστε το γθδεγέλεκι." Στέρου πάγασαν δα. Ωάς τα

εἴπε, κάναν δα. "Εβδη δύο αράπτοι μό δα κουτέξα: κουβάσανε

to γέρο ζαι τη γρα. Στέρου είπανε, "Πάαζ μες σον βασιλό το

σπίτι." Πάγασέν δα σον βασιλό. Πήρεν δα τον βασιλό η νάικα,

νάν δα ψήνη. Σαμού δα κάνσανε, εβγανε δύο αράπτοι. Κουβάν-
five years old. They sought for a school, to put him into, to learn letters. They sought; they could not find one. Afterwards they found a school. There was a man; he was called George. They put him in that school, with that schoolmaster.

Afterwards, five years afterwards, his father and mother came. They said, “We are hungry. We have not bread to eat.” He gave them a table. They took it to their house. The schoolmaster said, “When you have taken it to your house, say, ‘Open, table.’ Then the victuals will come out from it; you shall eat.” Afterwards they took it to their house. They ate for two or three years. Afterwards, as the king was passing by, they said, “Be pleased that we eat.” When the king went to their house; they had no cushions, no fire. They brought a table; there was no bread. They said, “Open, table.” The table opened; victuals and bread came out of it. The king ate. He rose up; he went to his house. He sent the executioner; he said, “You shall take that table, you shall bring it.” The executioner went; he took the table; he brought it to the king’s house.

After five or six days the old man and the old woman became hungry. Afterwards they went again to the schoolmaster. They said, “The king came; he took the table. We are hungry. Give us some bread to eat.” Afterwards he gave them a donkey; its droppings were gold pieces. They took it to their house. They amassed some gold. They filled two or three bags. Afterwards they sent it out to the shepherd. The shepherd went; he hid it in the mountain. He brought his own donkey; he gave it to that man. He said, “Your own donkey fell off the rock; it died.” Afterwards they consumed the gold which they had collected, which they had put into a bag. Afterwards when they had consumed it, it was all finished. They became hungry.

They went again to the schoolmaster. “We are hungry.” Afterwards he gave them a gourd; he said, “Go, shut your doors, go inside, cut the gourd.” Afterwards they took it away. As he told them, they cut it. Two negroes came out of it with clubs; they beat the old man and the old woman. Afterwards, they said, “Take us to the king’s house.” They took it to the king’s (house). The king’s wife took it, to cook it. When they cut it, two negroes came out of it. They beat the king and his wife;

1 Or broth. Cf. Ḟayi in glossary.
ος, δια το βασιλόδ ου χαριεν, ή η ναίκα αυτη, πήραν το τραπέζι. Πάγασαν θα σου γέρου το σπίτι. Στέρου πήραν το χθεσέδερε, τόλμασεν δι' σου δοβάνου το σπίτι. Πήραν δα του δοβάνου η ναίκα. Κατάταναν δι' αυτούς και δοβάναν δι' αυτούς, και τον ναίκαν δι' αυτούς. Πήραν το γαϊδιά, δόκαναν δα το γέρο. Πάγασαν δα σι σπίτι του.

Στέρου δι' η ναίκαν παίρνεις, α' χαριέν. 'Ησουνδαι δι' αυτούς και ήρεμας ήν γομμουσί. Στέρου είπεν δι', "Μή βουλίας τα δέρε σου αυτή η γομμιέν." [Στέρου δο φόκκο, σαμού πήγε ο νομάτι, βούτσε μουτσούκο το δαχτυλίν δου. Οδτουν δι' σι δονθάλιν δου. Στέρου ενδουσε δον θυσαλίν δου μο άλτωνι. Λάδενεν δο δαχτυλίν δου μο δ' εν έπουτήγ. Σάμου ήρεμ ο νομάτι, είδεν δι' αυτή, "ότες ενδουσεν δε δαχτυλίν σου." Είπεν δι' αυτή, "Φιλέ φταίνα φαλέ μου, αβι εκοψε δα." Στέρου δο φόκκο εύφεν.


Φταίνε, ο δαδάς τα φαίνες, μο μο α' αυτό βασιλός. Πήγε, ια' αυτό το φοιάχι σι φαίνες, να γρέφη. Πήγε, καβέλειες δειδηρί άθγο. Πήγε, φόρσε τ' άσκερί. "Ηρετο σι σπίτι του. Στέρου δαδιέσεν αυτό βασιλός. Είσανε δι', "Τίς έν αυτό φοιάχι;" Πάλι ποιες φαίνας. Πήγε το φοιάχι, φόρσε τ' άσκερ. Πήγε γνάτης φόρσε έκι σι πομενί τ' άσκερί. "Εκοψί το μουτσούκο δου το δαχτυλίν. Δώσει δι' αυτό βασιλός, γλέχει το μουτσούκο δου α' κόρη. Στέρου πήγε η πεθερά του ια' σι φοιάχι, "Να ιδούμε τις εν." Είδε δι' αυτή, "Να γαμβρός. Πήγε, χορδέσεις γάμος σεράντα μέρες, σεράντα νίκτες. "Εφάγανε, επανε, εφτασαν δα μουράδε τους.

Θωμᾶς Στεφάνου.

1 For the use of κέφτω, v. § 881.
they took the table; they carried it to the old man's house. Afterwards they took the gourd; they brought it to the shepherd's house. The shepherd's wife took it. And when they cut it, two negroes came out. They beat the shepherd and his wife. They took the donkey; they gave it to the old man. He took it to his house.

Afterwards that schoolmaster was going to a village. There were two cauldrons; they were full of gold pieces and silver. Afterwards he said, "Do not dip your hands into these cauldrons." [Afterwards the little boy, when the man went away, dipped in his little finger. He touched his head with it. Afterwards his head became all gold. He tied up his finger with a piece of cloth. When the man came, he said, "What has happened to your finger?" He said, "When I was making my pen, the knife cut it." Afterwards the little boy went away.

They were killing a goat. He went and took its belly. He passed it over his head. He went and jumped into the river. The river became all gold.]¹ The king's bath was turned into gold. His daughter was there; she was washing. She went; she said, "I will marry that boy." The king said, "He is a bad boy. I will give you to a good boy." Afterwards his daughter said, "I will marry this boy." She took him. She parted from her father.

Her father was making war with another king. And that boy went to the war, to look on. He went; he mounted a wild horse. He went; he destroyed the army. He returned to his house. Then the king was astonished; he said, "Who is this boy?" Again he made war. The boy went; he destroyed the army. He went again; he destroyed the rest of the army. He cut his little finger. The king had given a handkerchief to his youngest daughter. Afterwards his mother-in-law went to the boy, "Let us see, who he is." She saw that it is her son-in-law. She went; she made a wedding forty days, forty nights. They ate, they drank, they attained their desires.

THOMÁS STEPHÁNÚ.

¹ The passage in square brackets is inserted from a version taken down in the previous year from the same narrator, in place of the same passage much curtailed.
² She recognised as a bandage on the little finger of the golden hero the handkerchief which the king had given to the daughter who married the scaldhead.
Φάρασα. 25.


Πήρανε τα έε παπάδες τα οφτά κατό πρόβατα: πηάγανε σο σπίτε τουν. Δάκκανε καί του έφαγε ο τετεκόζης το βαβά τη ναίκα κατό πρόβατα. Είπεν δι κι ή ναίκα, "Κάνε το μόνα ο βαβάς;". Είπαν δι, "Στάθη να ζαξάνδρη γ' αδου." Πήρανε καί δα έε παπάδες 'το κατό πρόβατα. Πηάγανε σα σπίτε τουνε. "Εφαγανε, έπανε, έφτανανε σα μουράτε τουνε.

Θωμᾶς Στέφανου.

Φάρασα. 26.

25. The Cyclops¹.

In the old time there was a priest. He went to get a goat. He went to a village. There was another priest. He said, "Where are you going?" The priest said, "I am going to get a goat." He said, "Let me come also, to get a goat." They rose up; they went to another village. There was there another priest. And the three went to another village. They found another priest. They took that priest also, they went on. They made up seven priests.

As they were going to a village, there was a woman; she was cutting wood. There was also a Cyclops. The Cyclops ran up; he seized the seven priests. He carried them to his house. In the evening he roasted one priest; he ate him. He was fat. He ate him; he got drunk.

The six priests rose up. They heated the spit. They drove it into the Cyclops' eye. They blinded the Cyclops. They ran away. Inside the stable the Cyclops had seven hundred sheep. They went into the stable. They flayed six sheep. They left their heads and their tails. They got into the skins. In the morning the Cyclops rose up; he drove out the sheep; he took them by the head and tail. He drove out the seven hundred sheep. He shut the doors. He went inside; he searched for the six priests. He could not find them. He found the six sheep killed.

The six priests took the seven hundred sheep; they went to their houses. They also gave a hundred sheep to the wife of the priest, whom the Cyclops had eaten. The woman said, "Where is my priest?" They said, "He has remained to gain yet more." And the six priests took a hundred sheep each. They went to their houses. They ate, they drank, they attained their desires.

THOMÁS STEPHÁNU.

26. The Coward and the Markáltsas².

He rose up and again he rose up. In a time of old there was an old woman and a man. He was a coward. She used to put him outside for his needs. There was a moon (? moonlight).

¹ V. p. 217.
² V. p. 251.
She put him out. The coward said, "If there were no moon, with whom would you be going off to make love?" His wife said, **[*]**. She shut the door; she pushed him out. And her husband said, "Well, give me a little flour, and two eggs, and I will go away."

He went on and on. He came up to a pear-tree. He came out there to the pear-tree. There were two Markáltsas. Two Markáltsas came. They said, "Come down; we will eat you now." They threw stones. They said, "Make these stones into flour." He pretended to scratch himself. He pushed the stone into his bosom. He left the stone there. He brought out the flour in his hand; he pretended to rub it. He said, "Here is the flour." The man said, "And you also make flour." The Markáltsas took the stone. They rubbed the stone. They could not make it into flour. They made it into groats. Again, they threw up a stone. The bears said, "Make the stone into water." He again pretended to scratch himself. He left the stone in his bosom. He took the egg in his hands; he crushed it. He said, "Here is the water."

The bears said, "Come, let us go. You shall be our chief." He also went. They laid down a bed for him in the room. They go to sleep. He went to sleep. The bears said, "What shall we do, to kill him?" The bears said, "Let us heat two or three cauldrons of water. Let us pour them on his bed, to scald him." They heated the water. They got ready nine or ten clubs. They went, to pour the water. And the man rose up; he put a big log in his bed. The bears came. They poured the water on his bed. At once they struck him with the clubs. At once they went away. The day dawned. The man came; he sat on the bed. He scratches himself and louses himself. Many bears came. They said, "Why are you scratching yourself?" And he said, "I got into a sweat; my clothes got full of lice." And they said, "What shall we do to kill him? The beating we gave him, he took for lice; and the water we poured upon him he took for sweat." The Markáltsas went away.

Again they said, "Let us heat water." They heated three brass pots of water. And the man was watching from the window. The man said, "Let me go and place the log." He

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1 The speech was omitted by the narrator.
ἀρκούδε. Κούπασανε το νερό ζεστό. Δώκαν δα· ψόφης
"Εφαγανε, ἔπανε, ἐφτασανε σα μουράδε τουνε.

Πρόδρομος Παύλου.

PHÁRASA. 27.

Σηκώθη γαι βα σηκώθη. "Σ αμ βρώτο ζαμάνι ἡ γράφει ἐθεν ἕ
φόκκο. Εἶθε ε ν' ἡ γαϊδαρόκκο. Πήγε σα ρουβί σα ξύα. Ποιήν
ἐβγη σα γαϊδιρού τη μέση. Γάβεψεν το φίδι, "Τέκ τα ξύα πάνα
μου." Ρουκάνσε χαι το φόκκο, φοβήθη. Εἶπεν δι, "Τέκ τα ξύα
πάνου μου." "Εδαβεν da ξύα πάνου του. "Ηρτε σο σπίτι.

Κατέβην το φίδι· πήγε, κάτσε. Εἶπεν δι' ἡ μάν δου κι, "Π' ἢ
πόκαμε με το φίδι; ἡ με δενδήση." Γάβεψε το φίδι, "Γώ σάς
ζαράρι ἕτο φαινού. "Εχω φαϊδά' ἢ ἐσάς." Ρώταν σο φίδι το
φόκκο, "Σύ τ' ἢ φάς;" Γάβεψε το φίδι, "Γώ ἡ φάω γλυκύ γά." Ἑ
Ἐμωσέν ἡ όσουμε γά. "Επεν δα το φίδι, ε' ἐβουλίστην da Ἑ
Ἐμωσέν da ἀλτούνε.

Εἶπεν j' ὁ βασιλός ἦ γόρη. Εἶπεν δι το φίδι κι, "'Αμε, ὑρτ
βασιλό την γόρη. Πε τι, 'Βασιλέα μου, ὁ Θεός να εξήσῃ το
δοβγάτε σου. "Εχόμε ἡ φίδι. Να ἵνη το ἵ τιν σου να δώς την
γόρ τ σου σο φίδι." Εἶπεν di' j' ὁ βασιλός, "Γώ ὑρέθω ἡ ἐρόχνη
στο μόνα ζόρι, να μβή ἡ κόρη μου να κάτσῃ." "Ηρτε ἡ γράρ σο
φίδι. "Γαβροῦ μ', εἶπεν δι κι, "βότες εἶπε ὁ βασιλός;" "Εἶπε
di κι, 'Α δόσῃ την γόρη μου, να μβή ἡ ζόρε θανάτη, στο μό
ζόρι, να μβή κόρη μου να κάτσῃ." "'Hγλεψεν το μούχωρίν δουν'
ἐδουν ἡ ζόρε θανάτη. "'Αμε, εἶπεν δι κι, "σο βασιλό πάλα· τα
ιδούμ π' ἡ εἰπή." Πήγε. 'Βασιλέα μου, εἶπεν δι κι, "ὁ Θεός
να εξήσῃ το δοβγάτε σου. Του εἴπες, πολκαμέν δα· το θανάτη
ἐκασαμεν da." "'Αμε, ἐρθαίνε το γάμο." 'Ηρτανε· πολεάν το
γάμο. 'Ηφασανε τη νύφη, του βασιλό την γόρη. Εμμάθη το
φίδι· ἐνσουνε ταλκάρι. "Εφαγανε, ἔθανε, ἐφτασανε σα μουράδε
tουνε.

1 For comparative, v. § 805.
vent; he placed it. The bears came again. They poured out the water. They beat him. He died. They ate, they drank, they attained their desires.

Pródhromos Pávlu.

27. The Snake who married the Princess.

He rose up and again he rose up. In a time of old an old woman had a little boy. She had also a little donkey. He went to the mountain to fetch wood. He collected the wood; he loaded the donkey with it. A big snake came. It jumped out on to the middle of the donkey’s back. The snake said, “Put the wood on top of me.” And the little boy cried; he grew frightened. It said, “Put the wood on top of me.” He put the wood on top of it. He came home.

The snake got down. It went and stayed there. His mother said, “What shall we do with the snake? It will bite me.” The snake said, “I will do you no harm. I have a benefit for you.” The little boy asked the snake, “What will you eat?” The snake said, “I will eat fresh milk.” He filled a pot with milk. The snake drank it, and swallowed it down. It filled (the vessel) with gold pieces.

And the king had a daughter. The snake said, “Go, ask for the king's daughter. Say, ‘O king, may God increase your kingdom! we have a snake. Let there be your permission, to give your daughter to the snake.’” And the king said, “I demand a palace finer than my own, that my daughter may go into it and live.” The woman came to the snake. “My dear,” it said, “what did the king say?” “He said, ‘I will give my daughter, if he make a fine palace, finer than my own, for my daughter to go into and live in.” It licked its signet; a fine palace came into being. “Go,” it said, “to the king again. Let us see, what he will say.” She went: “O king,” said she, “may God increase your kingdom. We have done, what you said; we have built the palace.” “Go, set the wedding.” They came; they made the wedding. They brought the bride, the king's daughter. The snake stripped; he became a young man. They ate, they drank, they attained their desires.

Pródhromos.

1 V. p. 287.
ΦΑΡΑΣΑ. 28.


"Ηρτεν λιέγα αήγό ιράστα. 'Ισάει τα πίέχα τ'. Ειπεν δι α οι αήγό, "'Πός ισάεις τα πίέχα σου;" "'Εφαεν αν γράθ." Πάν δι κι, ""Α παγάς ε' εμάς;" Πέν δι κι, ""Α σες παγάςω." Πάγασεν δα. Ειπεν δι δι' αήγό, "'Ακόμ βαινει δαι βγαίν'." 'Ελάνεν άγός. Ό' αδού πέτασεν σο γαήριδι πάνου, κατάσεν δα το γαήριδι. Μέτα ύριστη άγός.

Δημήτριος Άναστασίου.

ΦΑΡΑΣΑ. 29.

Σηκώθη ήα βά σηκώθη. 'Σ άμ βρότο ζαμάνι ήτουν ά γρά. Είσε α νίσοσ. "Ητουν τομβελ. βααίκανε δου χρόνοφου δουνε δα φούκκα σα ξέα. Ειπεν δι κι ή γράθ, "'Παρέδε ήα 'δέ δο νίσο μον δουν τομβέλη. 'σ πά ήα 'δό σα ξέα." Πηγάνεν' φορτίσαν δα' πάγασάν δα.

Φόδες πααίκανε, ήδουνε άν γρύο. χλι ποι 'δέ Ιούδουνε Πηγάνεν' ά σπιτικκο. "Ηδουνε αζέε ήσον ά μερκάλτσα. Στέρν πηγαν ήα δα φόκκα. έμβανε αζέε ήσον' γάδζανε. "Τρεφεν ή μερκάλτσα νά δα φά. Γροίζαν δα δα φόκκα. Ειπεν δι δώια.

"'Αδέ σον δαρό ή μά μου ρίφκε με γερεμάδε. Πήγεν αποτέου ή μερκάλτσα. ήφαρεν δα γερεμάδε. Ειπεν τι δαι δ' εβου το φόκκο, "'Αδέ σον δαρό ή μά μου ρίφκε με σιζόχα. Ειπεν δι δαι δ' εβου, "'Αδέ σον δαρό ή μά μου φερίκε με μό δο γόζδιο νεπά.
28. The Lion and the Hare.

He rose up and again he rose up. In a time of old a lion sed to go to find what luck would send him. A big hare came shind him. "Master, where are you going?" "I am going for hat fortune may send." "I will come too," he said. He followed he lion. He went on; he came to Ana. He came. Some asses went by. He went away. Again he came. (There are) some other young asses. The lion said, "He is still coming and going, master, coming and going." The lion leaped on its back, sprang, tore the young ass to pieces. The hare came. "Eat," said he. He ate. Ilcrose up, rose up, went his way.

He met some hares. He is trimming his moustaches. The ares said, "Why are you trimming your moustaches?" "I have aten some meat." They said, "Will you take us too?" He said, "I will take you." He took them. He said to the hares, He is still coming and going." The hare jumped. And when se sprang upon the ass, the ass kicked him down. Afterwards the ares returned.

Dhimitrios Anastasius.

29. The Stupid Markáltsa.

He rose up and again he rose up. In a time of old there was an old woman. She had a son. He was lazy. Their neighbour's little boys used to go for wood. The old woman said, "Take also his lazy son of mine. Let him too go for wood." They went; they loaded themselves (with wood); they carried it away.

Whilst they were going, it was cold, such as never was. They went to a little house. A Markáltsa was there within. Afterwards the little boys went; they entered there. They sat down. The Markáltsa wanted to eat them. The little boys were aware. The one said, "At this hour my mother used to bring me grape-jam." The Markáltsa went in. She fetched grape-jam. And the second little boy said, "At this hour my mother used to bring me grape-must jelly." And the third said, "At this hour my mother used to bring me water in the sieve." The Markáltsa

1 V. p. 242.  
2 V. note on p. 489 above.  
3 V. p. 261.
'Η μερκάλτσα σηγώθη· πήρεν δο γόσων. Πήγε 'ς α' πεγάιλ·
'Εμάνει νερό. Ξεύνε δα παπουκάτον. Στέρου έφυγαν, έφυγα
δα φόδεκα.

Πήγανε μακρά. Στέρου δ' α' είνα δο φόδεκκε ξελμόντσε δα
άμνιν δου. 'Τρίστην ξοπίσου. "Ηρτε μερκάλτσας δα σπίτε. Στέρο
ήρτεν ή μερκάλτσα· έφαεν δα. "Ηρτανε δα' δα φόδεκα σα
σπίτι. "Εφαγαν, εθανε, έφτασαν σα μουράδε.

'Ιωάννης Μιχαήλ.

ΦΛΑΡΑΣΑ. 30.

Σηκώθη δα δα σηκώθη. 'Σ αμ βρώτο ζαμάνι ήτουνε αν αβζη
Μουράτ. Κάτε ήμέρα παλύκε· φερίκε πε γαρνά. "Ηδουνε δα
αν γορίτσι· εδε λέγα γαρνά· λιμέσκεν δα. Στέρου ήρτεν 'ς α' δε
πιεδόκκα. Γάτεσε. Φόδες δα λιμέσκε, άχτσεν δα σιτιλί· ήρτσε
δα σένδα κούπα. Είπεν δι το κορίτσι, "Να νάρτης σο αβζη
Μουράτη δο χίδομη." Στέρου έσουρεν δα αβζη-Μουράτ· σκότσε;
δα. Είπεν δι, "Ε! αβζη-Μουράτη, να δ' άκωβοινε τα σέρε σου.
Στέρου έφασανε δου αβζη-Μουράτη δα σέρε. Τό ἄθροι το
ηπιώθη τοιφάκε σα διαςώμε τον.

Πήγε σο σπίτι. "Ηρτεν τενεβλίζα· πήρεν το τουφάκει· πήγε
σο νέαδομουν. "Ηρτε σα δου φίδε ιράστα· ήδουνε α μάβρο, ε' αμ
βόζη. Το μάβρο δεκανίκεν δα το πόζι. Είδεν δα αβζη-Μουράτ
πόνεσεν καρδία. "Εσουρεν δα το πόζι το φίδι· σκόσεν δα. "Είπε
δο μάβρο δο φίδι.

Στέρον πήγεν δο μάβρο δο φίδι σον δαδάν δου. "Ητουνε τον
βασιλή ή κόρη. Είπεν δι ί' ο βασιλός, "Ατιά да α'ματα τες δα
ποίζε;" Είπεν δι, "'Ητουν αβζη-Μουράτ· δαδεν με· εύρε με μ' δα
tουφάκει. "Εφυρά ε' ογοί." Πάλαξεν δου φίδε να σκοτώσουν
τον αβζη-Μουράτην. "Εμβανε σα ίατία δου πέσου.

"Ηρτανε δα δου νομάτοι· καθώσανται μ' δον αβζη-Μουράτη. Είπαν δι δαείνα τα δου νομάτοι, "Ατσουλία χρόνες νεργόβεις,
ειδες δα α φίδε;" Είπεν ίαί αβζη-Μουράτ, "Είδα α' μάβρο ε' αν
βόζη· μαργαώνκανε." Είπεν δι, "Πόνεσα καρδία, δα' ευρά δα.
"Ηεσαν δα δα α'είνα δα δου φίδε. Φιάγανε· πηγάνε σο βασιλό.
Είπεν δι τα φίδε, "Σκόσες δα;" Είπαν δι δα τα φίδε, "Η κόρ
rose up. She took the sieve. She went to a spring. She fills it with water. She was spilling it at the bottom. Afterwards the little boys ran away, away.

They went a long way. Afterwards one little boy forgot his knife. He turned back. He came to the Markáltea's houses. Afterwards the Markáltea came; she ate him. And the little boys came home. They ate, they drank, they fulfilled their destinies.

YÖANNIS MIKHAIL.

30. Murad the Hunter

He rose up, and again he rose up. In a time of old there was a hunter Murad. Every day he used to go; each time he used to bring a wild deer. There was also a girl. She had a few wild deer. She used to milk them. Afterwards she came to a little goat. She sat down. Whilst she was milking it, it kicked the pail; it turned it upside down. The girl said, "May you come to the wrath of Murad the hunter!" Afterwards Murad the hunter shot it; he killed it. She said, "Eh, hunter Murad, may your hands be broken." Afterwards the hunter Murad's hands withered. He could not lift a gun to his shoulders.

He went to his house. The morning came. He took the gun; he went for a walk. He came upon two snakes. There was a black one and a grey one. The grey one was biting the black one. Murad the hunter saw it. He was grieved at heart. He shot the grey snake; he killed it. The black snake fled away.

 Afterwards the black snake went to its father. It was the king's daughter. And the king said, "These blood-stains, who made them?" She said, "It was Murad the hunter. He hit me. He shot me with his gun. I escaped." He sent two snakes to kill Murad the hunter. They went into his boots.

And two men came; they sat down with Murad the hunter. The two men said to him, "All these years you have gone about, have you ever seen a snake?" And Murad the hunter said, "I saw a black snake and a grey snake. They were fighting." He said, "I was grieved at heart, and I shot it." And the two snakes heard him. They departed. They went to the king. He said to the snakes, "Have you killed him?" And the snakes said, "Your

1 V. p. 279.
σου όγαχβέσα. Τεδέ μαργαρίκανε. Μό δ’ άν άγου φάλχε αι σου όγαχβέσα.”


Δάξαρος.

ΡΗΑΡΑΣΑ. 31.


daughter is a wanton. In this way they were fighting. Your daughter was wantoning with another youth."

Afterwards Murad the hunter went out on the road. He was going on his way. And the snakes came out on his path. He said, "Come, let us go to the king." They went. The king said, "What do you seek?" He said, "I seek your health." He told him of a cunning device. He said, "Don't tell anyone." They ate, and they drank, and they attained their desires. May you also attain yours.

LÁZAROS.

31. The Girl who married a Dev¹.

He rose up and again he rose up. In a time of old there was a woman with a man. She had also twelve daughters. They were poor. She used to go every day to get herbs. That woman used to bring herbs; she sold them to their neighbours. She used to get food; they ate. Six or seven days she was going every day, was bringing brooms and herbs. She was selling them, was getting food; they ate.

She went one time. She met a Dev. He took the old woman's rope². The old woman said, "Why do you take the rope?" The Dev said, "You have twelve daughters. Go, bring me one of your daughters. I will give you the rope. If you do not bring her, I will go there, I will eat every one of you." And the old woman said, "I will go; I will tell my eldest daughter. If she will come, I will tell you." She went. She told her eldest daughter. She said,—she is terrified at a Dev—"I expected that you would give me to a boy of fifteen years." The old woman returned; she told it to the Dev. She said to the Dev that she said, "I am terrified to marry a Dev." She left. The old woman returned; she told her second daughter. And her second daughter said the same. The old woman went again; she told the Dev. The Dev said, "Now I will go; I will eat every one of you." Again the old woman returned. She told her next daughter. She said, "I am terrified to take a Dev." Again the old woman went; she told the Dev. The Dev grew angry. The old woman

¹ V. p. 257.
² The rope with which she tied up her bundles of twigs for brooms.
Χολείστη το δέβι. "Ηρτε η γρα. Πάλι είπενεν δι κι ηιτι τ' ἀβου 
της της γόρης. Είπεν δα θαεσίν αδούτοσι. Πάλι πήγε η γρά,— 
δικαφε,—σο δέβι. "Είπεν δι κι, 'Ἰό δαρω τα.' "Εκαβαφι' η 
γρά. "Ηρτε- είπενε δι κι δα τ' ἀβου της της γόρης, "Πήρεν αδένα 
tο δέβι το ράμα μου. Κόρη μου, έδω, να υπάμε. Νά δα θάρ, νι 
μεζ δώρο το ράμα." Είπεν δι κι δα θαεσίν της η κόρη αδούτοσι. 
"Ηρτε η γρά πάλι,—δικαφε,—πάλι σο δέβι. Είπεν δι κι, "Ἀρε 
ἀ υπάγω, είπε σας α σες κουρδίσω, είπε σας α σες βγάλωι στον γε 
μου γκαροφ γανούσ. " "Ηρτε η γρά πάλι- είπενεν δα δα τ' ἀβου της 
tης γόρης. Πάλι έδω πήγε. Πάλι πήγε- είπενεν δα σο δέβι. Είπεν 
di κι, "Ἀρέδζα α υπάγω, ε σες φάγω. " "Ηρτε πάλι. είπενεν δα δα 
t τ' ἀβου της της γόρης της. Είπεν δι κι δ' ἀβου αδούτοις. Πάλι 
καλε η γρά, δα παίνεις πάλι. Εύθεν δι κι, "Ταρά αμε, τε τα 
και το μυσμίκο σου της γόρης. "Ἐ ρ να μή νάρτη, ἀ υπάγω, ἀ σες 
φάγω." Πήγεμ βάλε η γρά σο σπίτι. Πάλι είπενεν δα δα το 
μυσμίκο της μεζ. Ωα θαεσίν της είπενεν δι κι, "Ἄ υπάγω, ἂ 
μιμά." Πήρεν δα η μάς τα. "Ηρτε- είπενεν δα το δέβι, "Νά δα της 
γόρης μου." Πήρεν δα δα το δέβι- δοσε δα το ράμα.

Πήρεν δα το δέβι μό το δαδά τς δάμα. Πάγασεν δα πολύ 
μακρά. Πήγανεν σο σπίτι. "Εφαγανε γεμέσια. "Εφαγανε ηα 
τατά τς δα ε κόρη τς. Είπεν δι κι το μυσμίκο το κορδίκικο κι, 
"Χάι, να ἂβραμε δα δα τα τομειά μου οϊ αδελφάδες ανεδε στα 
φαία." Κάδζε ο δαδά τς πένα' ἄξα ἂμερες βγάινες δα μβαίνε 
Γρέβες δέβων. Είπεν δι κι το δέβι το κορίτσι, "Ὁ δαδά σου, 
κατέχω, σου κόρες του α υπή." Είπεν το δέβι, "Ποία του δαδά 
σου α χρεία." Ποίεν δα αν δάνει χρεία.

Πήγε. Σηκώθης. Πήγε δαε πήγε. "Ηρτε σο σπίτι. Είπεν 
di κι οι κόρες του, "Ὑτ πήγαμα μεις να φάμε δαι μεισ αδειδε στα 
ὀνγαμ." Δαμ δι οι κόρες του, "Δαδά, η δαδά, πέγας' δας μά 
ζει, να φάμες ί εμείς αδιά ονγαμ." "Ηρτε ηα η γρά- είπεν δι κ 
του ανάρα τς, "Ἀμε πάλι σου γαμβρευ μες φάρα ονγαμ, να φάμε 
tα κορίτσαμα." Σηκώθη πάλι ο γέρος πήγεμ δα πήγενε πήγε σο 
σπίτι. "Θαβε νε κόρη του γεμέσια. ἀό. Κάδζε δει, τραί ἀμερ. 
Είπεν δι κι, "Γα ο υπάγω σι κόρεμ 1 μου." Είπεν δι κι ηα 
to δέβι, "Ποία δα το δαδά σου α χρεία." Ποίεν δα ηα ἂ κόρη τ 

1 κόρη before μ, for κόρες. My MS has the sg. της γόρης μου, which spoils the 

sense.
returned. Again she told her next daughter also. And she said the same. Again the old woman went crying to the Dev. "She said, 'I will not accept him.'" The old woman cried. She returned. She told her next daughter also. "That Dev took my rope. My daughter, come, let us go. You shall accept him, for him to give us my rope." And that daughter said the same. The old woman went again weeping to the Dev. He said, "Now I will go, I will swallow every one of you; ⋆ ⋆ ⋆ ⋆ ⋆ ⋆ ⋆ ⋆." The old woman came again. She told her next daughter also. She again did not go. Again she went; she told the Dev. He said, "Now I will go; I will eat you." She came again; she told her next daughter. And the next daughter said the same. Again the old woman cries, and goes back. He said, "Go quickly, tell your youngest daughter also. If she will not come, I will go and eat you." The old woman went back to her house. Again she told it to her youngest daughter, that ⋆. And that daughter said, "I will go, mother." Her mother took her. She came; she said to the Dev, "Here is my daughter." And the Dev took her. He gave back the rope.

The Dev took her and her father with her. He took her a long way off. They went to the house. They ate food. Both the father and daughter ate. The youngest daughter said, "O, that the rest of my sisters could get some of this food!" Her father remained five or six days. He goes out and in. He looks out. The Dev said to the girl, "Your father, I know, will go to his daughters." The Dev said, "Make up some provisions for your father." She made him a bag of provisions.

He went. He rose up. He went and went. He came to the house. His daughters said, "We have never been to eat ourselves of those things." His daughters say, "Father, O father, take us also there, that we too may eat of these things." And the old woman came. She said to her husband, "Go again to our son-in-law's. Bring things that the girls may eat." The old man rose up again. He went and went. He went to the house. His daughter set out victuals; he ate. He stayed two or three days. He said, "I will go to my daughters." And the Dev said, "Make your father some provisions." And the daughter made him loaves. She put in also honey and butter. Again he left. He

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1 The text does not bear literal translation.

Είπεν δι κι το μέγα ή κόρη του, "Γιό η πάρω του βασιλό το νιά." Νιάναντίστη σου βασιλό το νιά. Στα δύο τρία ήμέρες στέρου ποίκανε το γάμο δέκα μέρες δα' δέκα νιέχτες. Άβασαν δα' σου βασιλό το σπίτι το κορίδζη. "Εμώσανε ζ' μέσης του κορίτσου τη χούφτα λίρες. Πάγασέν δα' το κορίτσι σο σπίτις δουνε. Χάρανε τα κορίτσα τουνε. Είπεν δι κι, "Κουράκα μας ήφαρε μες ή μανδά λίρες." Στέρου εφαγανε, έπανε, έφτασαν σα μουράδε τουνε.

Πρόδρομος Παύλου.

ΡΗΒΑΣΑ. 32.


Revised locally from Lagarde, p. 7.
returned,—he went and went,—to their house. The girls hastened to meet him. "Well, father, bring it, that we may go and eat." Their father went; he emptied the loaves out of the bag. They ate five or six days.

His eldest daughter said, "I will marry the king's son." She was betrothed to the king's son. Two or three days afterwards they made the marriage for ten days and ten nights. They put the girl into the king's house. They filled the hand of the middle daughter with gold pieces. They took the girl to their house. Their girls rejoiced. They said, "Our sister has brought us a handful of gold pieces." Afterwards they ate, they drank, they attained their desires.

PRODROMOS PAVLU.

32. The Eagle, the Dungbeetle and the Prophet Elias1.

Once upon a time an eagle pursued a hare. The hare fled. It took refuge in the nest of the beetle. The eagle came to take the hare. The beetles assembled. They did not deliver it into her claws. The eagle grew angry. She snatched the hare. She went and ate it. The beetles grew angry. The eagle went away. She laid two eggs in her nest. The beetles went. They rolled the eggs out; they broke them. For seven years she could not raise chicks. After seven years the eagle went; she found the prophet Elias2 in the midst of the clouds. She begged him, and the prophet Elias held out his lap. "Come, lay eggs here in my lap. See, I will watch to see why you could not raise the chicks." She came; she laid two eggs in his lap. The eagle went to feed. The beetle went; it made a ball of dung. It fell into the lap of the prophet Elias. "I must sweep it down, I must throw the dirt from my lap." The eggs were rolled out and broken. The eagle came. She asked, "With whom are you angry?" And he said, "With the beetle. Call to him; be good friends," said the prophet Elias.

From Lagarde, p. 7.

1 V. p. 242.
2 Elias appears here as the equivalent of the Moalem Khizir (v. kheser in Turk. gloss. p. 678). He is amongst the clouds because his sikon always shews his ascent to heaven in the chariot.
TSHUKURI. 1.

'Ο Σάβας ύρησεν ἄν γορίδζη. Τό δέκαν δα. Εἶπεν δι' ἰα τότε, "Ἀν δα πάρον ἄφ φυγῷ." Εἶπεν δι' ὁ δαδᾶς του, "Ἀ σι κουπανίσου χώρας το κορίδζη μου τα παιρ." Εἶπεν ία τότε, "Ἀν δα πάρον ἄ χωριστώ. Σι σένα κονδά ίο κάθωμι." Α ἵπάγου, ἀ ιδό τον πεθεροῦ μου τ' ὄργου. Α' φάου του πεθεροῦ μου το λεπέ. "Σο χωρίου μας ἀ νάικα ἐλιγμαν δα μι το κανάζη." Πάλι εἶπεν δα, "Ἀξεῖ ἄ ἵπαμι. Γώ το ίο ιστάμι. Α' ἵπάγον σε ρονσία." Εἶπεν δι' ία οἱ χωρώδαι, "Ἀ σι κουκαζήσουμι σο ποτάμι." 

Told by a little boy.

TSHUKURI. 2.

'Ενόσαν δα κεάρα. Παάινον να μαδήσουν. Στον τεμίσι ίο βόρκαν να μαδήσουν. * Μείς ἀν δα φήκουμε. 'Ας πάμι σ' ἱσ- δαίδι. Στέρου σαμοῦ ἀ βγγ ὁ κρούςκους, ἀ ἵπαμι, ἀ μαδήπουμε." Εἶπαν δα την γόρην δου, "Σο ἀμι σο σπίτι. Γρέψε,— πείνασα γώ,— να ἰδοῦμι το ψωμί, ὑψησαν δα. Ταρνά 'ς τα φέρη. Γώ ἰσινασα. Να φάμι." 

'Η χώρα θέρσην τα χωράφα. Πέμειναν μείς στη μέση. Τό βόρκαμι να μαδήσουν. Χασ τα μαδήση ἦ χώρα. Γώ πάλι ἀ ἵπατον σ' ἱσδαίδι; ἀ κάτσου μο ἀ χενίμα: ἀ βείκου κέψι. Σπάρη ἦ χώρα, μαδήση σον τεμίσι: μείς πάλι ἀ κάτσουμι σ' ἱσδαίδι.

Told by a little boy.

TSHUKURI. 3.

'Ἀν δοβάνους βοσάζει τα ίδα. Πήν σα ρουβία. Φυσά το ραβάλα. 'Ο λύγους πήρεν το ίδι. 'Εφυν σο γάζε πίσου. 'Εφαίναν δο ίδι. "Ἡρτών σο σπίτι. Το ίδι αδέτεν του νέργουν δα. Τό βόρκας τά νάβρη. Εἶπεν τον δοβάνου, "Κάνει το ίδι;" 'Ο δοβάνου εἶπεν "Γρέπτ το ίδι." 

'Ο δοβάνου λίμεξεν το γά. Τα ίδα γρανθίσταν σα ρουβία. 'Ο δοβάνους τράφκειν ψομί. "Ἡρτών φι' γλέφτε πήρεν το ίδι. Στέρου
TSHUKURI.

1. The Foreign Bride.

Sávas wanted a girl. They refused her. And he said, “I will marry her; from henceforward I will be away.” His father said, “I will beat you. You are not to marry a strange girl.” And he said, “I will marry her; I will part from you. I will not live with you. I will go; I will work for my father-in-law. I will eat my father-in-law’s porridge.” “In our village they tied a woman up with a rope.” Again he said, “I will go yonder. I will not stay. I will go to the mountains.” And the villagers said. “We will throw you into the river.”

Told by a little boy.

2. The Harvesting.

The barley was ripening. They are going to reap it. They could not reap for the heat. * “We will leave it. Let us go into the shade. Afterwards when the cool comes, we will go and reap.” He said to his daughter, “You go home. See,—I am hungry,—let us see, has she baked the bread? Let her bring it at once. I am hungry. We shall eat.”

The strange woman reaped the fields. We remained in the middle. We could not reap. Let the stranger reap. I for my part will go into the shade; I will sit down with the mistress. I will take my ease. Let the strange woman go reap in the heat. We for our part will sit in the shade.

Told by a little boy.

3. The Goatherd.

A goatherd is feeding the goats. He went to the mountains. He blows the pipe. The wolf took the goat. He fled behind the rock. He ate the goat. He came to the house. The owner of the goat went about for it. He could not find it. He said to the goatherd, “Where is the goat?” The goatherd said, “Look after the goat (yourself).”

The goatherd milked. The goats scattered on the mountains. The goatherd was eating bread. A robber came; he took the

1 V. p. 290.  
2 V. p. 290.  
3 V. p. 290.
σηκώθην ο οδόντους, να νάβρη τα ίδα. Πή σο χωρίου να ποίγη τραχάτι. Πήγαν οι χωρίδοι σα ίδα· οι όρεκαν τά νάβρουν.

Told by a little boy.

**TSHUKÜRI. 4.**


"Στο μον δο φονάχι σο σον δο φονάχι χαλίδα να δώδελις· σο φονάχι μμ ὁ ρός κόρη μου τ' ἄβεγου να υτα στα χαλίδα πάνου. Ε μ δεστέρου σα κάχα δουν 'πο τρία ἴβεζαχέρα. Ε μ δεστέρου να ποίκ το γάμου, τά δάρ, τά κατεβάς τη νύφη σο φονάχι."

Πασκάλης.

. **KÍSKA. 1.**

Πήμα σο Φέρκα· βοίκαν μις ἀσκέρ. "'Αμί μου νά μι γλυτέων." Στέρου δμβαμ σο φονάχι. Δώκαν α χαρτίου. Πίταξαν μις σο Χαζίν σον τοχτόρη. βοίκε μις μοαθίν. "Τρωταμ. "Ηρταμι σο Φέρκα. 'Αβεί ίό γλυτώσαν μις. Πάλι δήρκαν μις. Στέρου γλυτώσι αμί μου. 'Αβιζεί ήρταμ σο Άντιτι. 'Αβιζεί πάλι ήρταμ σο χωρίου, σον Kίσκα. Εἴδαμ τ' δργου μας. Βήμα σα έαυ· άβαραμ ια· ἐγαψαμ ια.

Βασίλιος 'Ανανία.
goat. Afterwards the goatherd rose up, to find the goats. He went to the village to take a rest. The villagers went for the goats. They could not find them.

Told by a little boy.

4. The Taska.

There was a widow. She had a son. There was also a king. He seeks the king's daughter. The man could not get her. His mother went with a proposal of marriage. The king said, "I will not give my daughter (to live in) those houses. You must make a palace, and then I will give her." The old woman went away. "You shall bring six precious stones, and then I will give her." The old woman went away. "They have prepared the palace; give leave for us to make the marriage." And the king said, "The wheat, the barley, the rye in the world, you shall mix them all up, make a threshing-floor, and then separate them, and then make the wedding." He brought the devils; he separated the grain.

"From my palace to your palace you shall lay down carpets; in front of the palace my daughter's horse shall go upon the carpets. And then three precious stones on either side. And then you shall make the marriage. You shall take her; you shall bring the bride down to the palace."

Paskalis.

Kiska.

The Conscript.

We went to Férka, they made us soldiers. "My uncle will ransom me." Afterwards we went into the government house. They gave us a paper. They sent us to Hajín to the doctor. He examined us. We returned. We came to Férka. There they did not let us go. Again they took us. Afterwards my uncle ransomed me. From there we came to Xéniti. From there we came back to the village, to Kiska. We did our work; we went to cut wood; we brought it, we burned it.

Vasílios Ananía.

1 V. p. 269.
2 V. p. 280. The conscription, only imposed on Christians since the Constitution, is now (1914) rapidly driving the people from these villages.
ΑΦΣΗΡ-ΚΟΪ. 1.

'Ήτον ύ νομάτ σο παλό σο ζαμάνι. Είδεν α μύγους. 'Αδο σο μύγου ίνου βαχτόδι, ίαι γηλαδειφάκει. Στέρου ήδουν χαράτη. 'Α φομαρέας πήνι αξεί σο νομάτ. Σου μυού δουν αύφτανη. 'Τριψιν το μύου. "Δά φυάζου γα. Είπεν δι δου μυού αφτέν, "Σύ βάλε α ψοφής, χό δίδου τα." Του παγαλέκινιν αξεί, σώς τηνεβίδα ψοφάκίνιν. Είπεν δι κι, "Σύ πάλ α ψοφής, χό δίδου τα." Στέρου δεξίν δα. "Ηρτιν σο σπίτι δου ό δήμοπεζής. Πήνι, το μυομέρι χάφων δα.


Χαράδουν δα νάκεα. Καδέβασι το δέρι δου. Είπεν δι, "Γαλ', φίλει τα άτεα το τρυπι, σώς τηνεβίδα άτεα το τρυπι κατά τα." Πήριν το φρουκάλη αράτ: σαλάτουν δα. Ζό όρκειν να σετάσο το τρυπι. Σαλάτει δα, σαλάτει δα. Ζό όρκειν να σετάσο το τρυπι.

Στέρου ξημαρύσιν. Είπεν δι αράτ, "Χαλμή εφένια, μένα ποζί μυ αξάτι." 'Αξείνου πάλι χό ποζίν δα αξάτι. Παρακάλτουν δα αράτ τη νάκεα πάλι, "Ποζί μυ αξάτι." Στέρου είπεν δι χές νάκεα, "Σω συνιλέα σου σω συνιλέα σου πολε μασία." Σηδάλτουν δα, "Αου όδο σο μύου χό ρχομεν."

"Αου χήζιν δα, χήζιν, πήνι αράτ. "Αου ήβρτινι σο μύο. Πήρι αξείνου ύ φομαρέας. Αξίνουνι άποδιβει: εφάριν, είπε, γερδίδεινι σα μουράζα του. Σεις πάλι να φάτε, να πήνι, να γερδίδεινι σα στέρε δα μουράζα.
AFSHÁR-KÖL.

1. The Enchanted Mill¹.

There was a man in the old time. He had a mill. For this ill there are gardens, and they used to make their living.

Afterwards the land was devastated. A poor man went to at man, to the owner of the mill. He asked for the mill. I shall keep it myself." The owner of the mill said, "Even if you e to die, I will not give it." By the morning the man who was sing to him was dying. He said, "Even if you are to die, I will ot give it." Afterwards he gave it. The miller came to his use. He went; at midday he brought the man.

The mill started working. The man looked after it until vening. In the evening his wife went. "Until morning, I will ok after it," she says. Whilst she was looking after it, at he third hour some one uttered a cry; "Shall I go?" it said. he woman said not a word. Again she looked after the mill. at the fourth hour someone again uttered a cry; "Shall I go?" said. Again the woman said not a word. When the hour went, gain "Shall I go?" The woman said, "Come, let us see what ou want to do." A black negro came, as the hour went. "Give our commands; I will do them." The woman said, "Make this hannel full." The negro went. Behold, he made it full. Afterwars he said, "My lady, tell me whatever need you have. Disclose t to me; I will do it." Afterwards the woman said, "Make the ill full." He went away for an hour. Behold, he made the mill ill. The woman was astonished.

[The woman sets him a task which he cannot fulfil. It does not bear translation.]

Afterwards it dawned. The negro said, "My lady, make me free." But she did not make him free. Again the negro be-sought the woman, "Make me free." Afterwards the woman said, 'Take an oath upon your family, upon your family." She terrified him. "I will come no more to this mill."

Henceforward he left it; the negro left it; he went away. He came no more to the mill. That poor man went there. He made his living by it. He ate, he drank, attained his desires. You again, may you eat, may you drink, may you attain your desires.

KRISÓSTOMOS.

¹ V. p. 252.
ΑΦΣΗΡΑ-ΚΟΙ. 2 α.

Σο παλό σο ξαμάν ήτουν αν πατιδάχος. Είδεν α νύς. Φαίνοντα. "Εβδην σα ρουδία. "Ηβριν α μαγαράς. Κάτωνε πέσω του... δυστυχώς. Παλάρη σα ρουδία. Φταίψανί αβι σα ρουδία. Μαναξό του ψέκωνι... τραφώνι μαναξό του.

"Ηρτίν αν χυνογάρ κονδά του. "Ηρτίν αν ἀντός... ήρτιν ἰ ἀρκοῦδι. Είπεν δ' ἀντός,—το λύκο ήτα το ἀρκοῦδι είπεν του πατιδάχου τ' νύς," Σένα νά σι παραδάσσωμι." Είπεν ήτα του πατιδάχου τ' ο νύς, "Ἰό παραδοῦμι."


"Ηρτίν του πατιδάχου τ' ο νύς. Το βραδύ παρατίζει ο μαγαράς. Του πατιδάχου τ' ο νύς χαδάρι ξοδίνι. "Ηγρεψίνη, ενι α σ'.

Ὁ πατιδάχος είπεν, "Γώ νά ήμι αν πατιδάχος, το μόνα της γόρη τά πάρη ή χυνογάρ, σε μένα ένι μέγα κεδερί." Σηκάθηνεν πάγασιν αν ταδούρι ἐσκέρ σο μαγαρά. Πήμι αντός, τσιρέξιν ἠφανί του κόζμου τίς ἀντός σο ᾿Ιουφάλι του. "Εβδην το ἀρκοῦν σα ρουδία. παγήρωσιν σώριψιν του κόζμου τ' ἀρκοῦδα κονδά του. "Εβδην ο χυνογάρ' πήρεν νά υλέδη. Τίπ σωφρέτας χυνογάροι. Φταίνουμι μό το πατιδάχος ραβγάς. θεριστηνί τι πατιδάχου τ' ἐσκέρι. Οί χυνογάροι πήραν πόστι θάλα κράτησαν στο ουρανό του πατιδάχου τ' ἐσκέρου τα ξοφάλαθ. Θεριστήνη. Ζαφτίσανε.

ΑΦΣΗΡΑ-ΚΟΙ. 2 β.

"Τρεψίων τις ὀνικελέροι. "Μείς τούς ον άν να πάρουμε το κορίτsi στου χυνογάρου τα ἱέρα;" Είπαν δι οἱ ὀνικελέροι, "Ἀτό εἴδη ὁφτά δέρφα. Ρωταίερ ο πατιδάχος, "Το σέτρο το ξενάτη τού " ένι;" Είπεν δι το μυστίκο, "Το μόνα το ξενάτη, ά βινεφέ ν
2, a. The Prince and his Animal Friends.¹

In the old time there was a king. He had a son. He was vexed. He went out to the mountains. He found a cave. He stayed inside it. He was pondering. He used to go to the mountains. He used to hunt in the mountains. He used to cook himself. He used to eat by himself.

An eagle came to him. A fox came. A bear also came. The wolf said,—the wolf and the bear said to the king's son,—"we shall have you in marriage." And the king's son said, "I will not be married."

The fox went to the city. He yoked the bear; he yoked also the wolf to the plough. The eagle went out of the city. He circled about in the sky. The king's daughter came out of the city. He eagle seized the king's daughter; he carried her to the cave. He city said, "It was the devilish trick of the fox, which carried off the girl."

The king's son came. In the evening the cave shines brightly. The king's son had no knowledge of it. He looked; there is a.

The king said, "For me to be a king, and for the eagle to carry off my daughter, is a great shame to me." He arose; he brought a regiment of soldiers to the cave. The fox went; he barked. He brought to his side the foxes of the world. The bear went out to the mountains; he called. He brought together the bears of the world by him. The eagle went out; he began to scream. All the eagles were gathered together. They make war with the king. The king's army was destroyed. The eagles posted themselves. They threw stones down from the sky upon the heads of the king's army. It was destroyed. They were astonished.

2, b. How the Companions rescued the Princess.²

He sought for the Twelve. "How shall we take our daughter out of the hands of the eagle?" The Twelve said, "They are seven brothers." The king asked, "What is your art?" The youngest one said, "My art is, I will throw a cup of water up

¹ V. p. 246. ² V. p. 247.
φιλάνων νερό σε ούρανό· ἄν δαμδάλας πήρω κρεμίσω, ἀν δα σωρέφσ
σε φιλάνων πέζου." Εἶπεν δὲ τὸ μέγα, "Το μόνα τ' ἕνα τ' ἐνα ἀνεκροστήκω σο ἁμα, τὸν γόξιμο διὶ πότς ἐνι κατέχω τα." Εἶπεν ὁ
μέγας ἄδελφος, "Το μόνα τ' ἕνα τ' ἐνι; Στον ούρανό
το δεθείν τον δουλάμανο ἀν δα σύρω, ἀν δα κρεμίσω." Εἶπεν
καὶ τ' ἄλλον, "Το μόνα τ' ἕνα τ' ἐνι, μα σαλέψω σο βροσάκι 
μου ὁφτά ρούδια, ἀν τα μετερίσω σφέφαρα." "Το μόνα την γόρη 
τα φέρητε ἐνι σε σᾶς ἀ χαπικά λάρα." Σηκώθανεν ποίκαια τα
πατιάκε ἀν τεμενάχι· "Ἀλάχ σάν' ἱρᾶς γετέρων." 

Σηκώθανεν πήγαν σε πατιάχου την γόρη κονδά. Το μέγα
ἄδελφον νεκρόστηκε σο χώμα· το φίλην πνέων. "Παρπατεῖται 
Σηκώθανεν· παρπάτασαν. Γιαναδτίάσανεν σο μαγαρά κονδά τον
Πάλι νεκρόστηκε το φίλην πνέων. Πήγαν οἱ δοῦβαβι. Το φίλην
σηκώθησαν· πήν σα ρούνδα· βοδεστεῖ. Ἡρτείνι, νεκρόστηκε 
το μέγα ἄδελφόν· το φίλην πνέων. Γιαναδτίσανε το μέγα ἄδελφόν
Πέσμεν το γάζι· μετεῖρουνεα" το "νά χάκι. "Ὑφερένιν ἔδει 
το κορίτζι 
μό το φίλην πνέωνυν. Πέσιν δα. Τέλα το φίλην δα τέλα το
κορίτζι, πήραν δα. "Ἐφαγαίνε. "Ὠφαραν δα τον πατιάχο. Δόξε 
δα ὁ πατιάχος ἀ χαπικά αλτοῦνα.

Εἶπεν δὲ την γόρην δοῦν, "Σὺ ἀποτιτάε α το ποιοῦ το νομάτη 
πάρρης;" Εἶπεν δὲ το κορίτζι, "Ωτι τουποικαι χαζί. Το 
μετακο τον ἄδελφον γλυτωσον μι. "Σηκώθανεν, ποίκαιο 
το γάμον. "Ἐφαγαίνε, ἐπανε, γερδάσαναι σα μουράζα 
τον.

Βασίλης.

Afshar-Koli. 3.

'Α νομάτ εἶδον τρία φδαχα. 'Ο νομάτ πόκανεν. Εἶπεν δὲ κα.
"Ογονον μοι, σείς σο κίσε χαμαλον διάχος μή στάσεσ." Ψφονίν 
ὁ νομάτ.

Το μέγα τον υψόν πήν μα στάθη διαχος. Πήνως ἀ χαρίνως.
"Ἡρτειν αν κίσε γενάτ. Το καν δεν ἐνα ὁ νομάτι," "Ζι μένα 
διάχος ἑστιος;" Εἶπεν δὲ, "Ζι ἑστιοι σου ἑστι γενά το 
νομάτις.

Πάλ πην τον καν δεν ἑστα ὁ νομάτ. "Ζι μέν διάχος ἑστιος;"
the sky; before I let a drop fall, I will catch it in the cup," the eldest one said, "My art is, I will listen on the ground, and know whatever is going on in the world." The middle brother said, "What is my art? From the very roof of heaven I will root my enemy, I will dash him down." And the next one said, "My art is, I will shake in my arms the seven mountains; I will lift them up in the air at one effort." "If you bring my daughter, here is a bag of gold pieces for you." They rose up. They sluted the king; "may Allah bring her to you."

They rose up; they went near the king's daughter. The eldest brother listened at the ground; the snake is asleep. Walk on." They rose up, they walked on. They came close to the cave. Again he listened; the snake is sleeping. The commanders went on. The snake rose up; it went to the mountains; it is feeding. The eldest brother came; he listened; the snake is sleeping. The eldest brother drew near. He took the rock; he lifted it up in the air and set it on one side. He saw the girl were sleeping with the snake. He seized them. They took them, the snake, and one the girl. They ran off. They took them to the king. The king gave them a bag of gold coins.

He said to his daughter, "Which man of these will you take?" The girl said, "They all did me a kindness. The youngest brother rescued me." They rose up, they made the wedding. They ate, they drank, they fulfilled their destinies.

Vasflis.

3. The Bargain with the Beardless Man.

A man had three sons. The man fell ill. He said, "My son, do not go as apprentice to a beardless man." The man died.

The eldest son went to be an apprentice. He went to a village. A beardless man came. The man who had no beard said, "Will you not stay with me as apprentice?" He said, "I will not stay with the man who has no beard."

Again the man who had no beard went to him. "Will you

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1 So I translate, but the Greek seems to mean, the brother of the middle woman.

2 in gloss. μήνοι.

3 V. p. 294.
“Ἄν δέ δεῖν, ἔπειτα θέλεις;” Πάλι πήν ὄμβρο τού· πάλ’ ἔπειτα δι’ ἦλθεν ὁ Θεός ἄνθρωπος καὶ ἔφη: “Ἤμέρα δύο μέρες ἤφαρμα δι’ Τάναμαγούκα. Ἀμι σο φιδαξάν. Ἡ ναϊκή πάσι το φιδαξή. “Φα τά μάθα, και το τουρούμη μοῦ δα ποζδίες· ἀπαρ σύ γά, φά δα· τη χαράτ του μοῦ δα ποζδίες.” Ἀ ἰμέρα δύο μέρες ἤφαρμα δι’ Τάναμαγούκα. Ἐπειτα δι’ ἰμέρα μοῦ. Ἰχλεσθή. * * * * * * .” Πήρων δα σκότουσι δα ἰδείνο το φίδαξή. Ἐπειτα ἰουναιγή: κόνσιν δα τέσσειν του.


1 I.e. ἀκώνα, v. § 815.
2 The addition of κωτ is an emendation necessary for the sense.
not stay with me as apprentice?"  "I will not," he said.  Again he went up to him; again he said, "Will you not stay (with me) as apprentice?"  He said, "The villagers here all have no beards," I said.  "Come, I will stay with you," he said.

He took him to his house.  He said, "I will stop your monthly wage.  We will stop your money.  Go quickly there.  Go to the ploughing."  The woman brought him bread.  "Eat the flat-bread; do not empty the bag.  Take the curd; eat it; do not empty the pot."  One day, two days he brought them back; he did not empty them.  He said, "My boy, you are angry.  * * * * * * * * * * * * 1."  He took the boy; he killed him.  There is a drain.  He threw him into it.

The next brother went.  Again the man who has no beard (said), "Will you not remain with me as apprentice?"  "I will not," he said.  He appeared before him.  Again he left him; he went away.  Again the man who has no beard appeared before him, "Will you not stay with me as apprentice?  The villagers here all have no beards," he said.  "Come, I will stay (with you)."  "Up, let us go to the house.  We will stop your monthly wage, we will stop your money.  Go quickly there.  We will go ploughing."  The woman brought flat-bread.  "Eat the flat-bread; do not empty the bag.  Take you the curd; do not empty the pot."  One day, two days he brought them back.  He killed him also.  He threw him into the well.

The youngest brother is a scaldhead.  He too went.  The man, who has no beard, went up to him.  "Will you not stay with me as apprentice?"  Again he left, he went away.  Again he came down to him.  "Will you not stay with me as apprentice?"  "I will not."  Again he left, he went away.  Again he came down to him.  "Everyone (here) is beardless."  "I will stay (with you)," he said.  "Up, come to the house.  We will stop your monthly wage," he said, "Go quickly there.  Go to the ploughing.  The greyhound will come.  It will go to sleep.  There you must plough."  The woman brought flat-bread.  "Eat it; do not empty the bag.  Eat the curd; do not empty the pot."  He rose up; he took them.  He took two pieces of flat-bread from the bag; he took the curd from the pot.  He ate the curd.

1 The probable sense of the 12 words which I have had to omit here is: anger is not allowed here.
"Εφαίν το γά. "Ηφαίν όλο το πέσου δο, σο τάσι. Πάσον

"Ἀμι, γρέπ τα βόδια μας." Πήνε, ἔφεσαξεν τα βόδια. "Ἐμβα-
σιν τα κελέδα σημα βαθινή, κούπωσιν ἄνυρα ὅμβρῳ τουν. Πήνεν
πέσουν. "Χολέστης;" Εἵπην τού ἵπτα γένα ὁ νομάτ, "Χολέστα-
Σκότσιν δα κόσων δα σο φουγί. Σκότσιν ξάι τη ναίκα του.
Λού δο 'νι.

Told by a man of middle age.
He fetched the cup. In polum cacavit. He brought it back in the evening. The man, who has no beard, ate it.

"Go, look after our oxen." He went, he killed the oxen. He put their heads into the stable; he heaped chaff in front of them. He went inside. "Are you angry?" The man, who has no beard, says to him, "I am angry." He killed him; he threw him into the well. He killed the woman also.

There is no more.

Told by a man of middle age.
GLOSSARY (DIALECTS)

The alphabetical order used is the following: α β γ ħ δ ε ξ η θ ι ο ρ σ τ υ ψ χ ω ω.

The Turkish words are printed separately in the order of the Turkish alphabet: their Greek forms will be found in the glossary itself with references to the Turkish word-list. The dialect forms of words are arranged under the standard modern form; if this does not occur it is put in square brackets. Where it seemed necessary the dialect forms have been given separate entries with a reference to the standard form, beneath which they are explained, but the reader will find it useful to remember the changes of ơ and dh, the confusion between voiced and unvoiced sounds, the use of ö for o, of ξ for θ and of dh for r, and that χ appears sometimes as ơ and κ as ơ or at Pharássa as j.

α, vocative particle; recorded at Ax. and Ph.

α.—At Ph. the pronoun object τα after ἔ occasionally appears as α. E.g. ιγέρνες α, he killed him. v. § 281

α, particle followed by subj. to express the future, like θα.—Capp. and Ph.

At Ph. sometimes α


ας, Ph. of ἀλλος

ανα, Ph. v. ἀνα

ανα, knife, Ph. The word occurs only once in a text on p. 548, l. 14. For Sin. Arkh. (p. 248) gives λαβος, knife-handle. A dimin. of this, λαβος(αν), would produce at Ph. ἀνα, the ἄ being lost (§ 269) and the name of the part being used for the whole

ἀνατ, Ul. Af. v. Turk. so

ἀνατ, adv., upside down, Ph.

ἀνα, morning, in the morning, Ph.

It is a dimin. from the local form of ἀνα, which by Arkh. (p. 226) is given as ἀνατ. Cf. τωρεβιδία

ἀνδρες, Gh. v. Turk. so

ἀνδρία, f., pocket. Del.

ἀνδρικ, Ph. v. Turk. so

ἀδηνοῦμα, adv., in the morning, Silli

ἀδεν, Ph. v. ἄδεν

ἀδοκε, πάραν, Lag. p. 41. This presumably a Pharássa word. Karolidhis derives (p. 51) from Latin avus, probably rightly; v. §§ 370, 373. For the ending of ἀδεκα, a big hare


ἀδοιρο, (p. 56) gives ἀδεκα, for Sill. Pháras. (p. 113) ἀδεκα and for Sin. Arkh. (p. 217) ἀδεκαμε and ἀδεκα, comparing Pontic ἀδεκαμε and ἀδεκα. The Ph. forms are ἀδεκαμε, ἀ(θε)οδεκα. Arkh. (p. 217) and Lag. (p. 41) give ἀδεκαμε

ἀδουρο, Ph. v. ἀδοκε

ἀδυβα, to-might, Silli, § 12

ἀδυβ, Silli. v. ἀδων

ἀδύβα, Del. v. Turk. ghavet

ἀδύβδ, ἀδύβδ, Ul. v. Turk. agga]

ἀδύτια, gently, quietly. Capp. ἀδύτα, Sin. (Arkh. p. 217), ἄδεια (§ 89), Phil. and at Ax. ἄδεια, which is used with subj. to mean worse lest.—ἄδεια, Silli.

For its origin v. § 369

ἀδριω, I love.—Capp. ἀδριω, Gh. ἀδριω (§ 196), Mis., impg. §§ 303, 307, 309, 311, 313, 314. Διορ. ἀδριω, Gh. Sill., part. pass. ἀδριωνθήνα, Mal.
Glossary (Dialects) 581

dyarevna, Sili. — Impf. γάρνευ (§ 334), Ph. Thb., imperfect. 2 pl. γαρνευ (§ 349, 363), past. passive γαρνευμένα, Ph. —

dyarev (§ 37), Sili

dyale (με είναι), Ph. v. Turk. agha

dyabba, Ph. v. Turk. qahbe

[ἀγχολένα, γαφέ. — Ph. ἀγχόλα, Ax.]

[ἀγχολέ, γαφέ. — Pl. ἀγχόλα, Ax.]


[ἀγχομενον, cucumber. — ἀγχομένα, Ax. — ἀγχομένα, garden of cucumbers (Ph.),

[ἀγχομένα, σένον. — A diminutive of this, ἀγχομός, has produced ἀγχόμα, pl. ἀγχόματα, Fer., and Kirnop, gives (p. 46) for Ferkel ἀγχόλα, pl. ἀγχόλατα. For the a—e, § 66. The same ἀγχομένα produces at Ph. and Thr. γάφα, pl. γαφέ (§ 269)

[ἀγκληθής, block. — Capp. ἀγκλήθη, Pot., γακλή, Fer. (Kirnop. p. 56) and Sili. (Ενίκα, p. 499). For the v. § 98

[ἀγκλή, Il. v. Turk. aghs

[ἀγκλήθη, Capp. ἀγκλήθη, Fer. (Kirnop. p. 41) — ἀγκλήθη, pl. —e, and dimin. γάκλεκκα, κακάκκα, Ph.

[ἀγκλήθη, λαβαρία, — ἀγκληθή, Ph., the pl. of a dimin. form *ἀγκληθή

[ἀγκλήθη, ποτή. — Vetch, Ph. Kar. (Lag. p. 41) has ἀγκλήθη, predominantly. In the second part of this word the Armenian vijn, vetch, itself from βετάνιον, from Lat. vicia (Hilsechmann, p. 338), is to be recognized. v. § 876

[ἀγκλήθη, Del. v. Turk. aghlamaq

[ἀγκλήθη, 3 sg. impf., he was perceiving, Sili

[ἀγκλήθη, Ph. v. γακλάδα

[ἀγκλήθη, a big hare, Ph. v. λαγός

[ἀγκλήθη, a little hare, Ph. Dimin. of λαγός, q.v.

[ἀγκλήθη, I buy. — Capp. ἀγκλήθη, Ar. 

[ἀγκλήθη, Ph., ἀγκλήθη, Ax. The other recorded forms have q for γ (§ 82). Thus pres. 3 sg. ἀγκλήθη, Ph., 3 pl. ἀγκλήθησαν, 1 sg. ἀγκλήθησα, Mal., aor. subj. 1 sg. ἀγκλήθησα, Ph. Sili. Impf. § 201. — Aor. 3 sg. ἀγκλήθησα, Ph. — Present 3 sg. ἀγκλήθησα, impv. ἀγκλήθησα, aor. subj. 3 sg. ἀγκλήθησα,

[ἀγκλήθη, Ph. v. λαγός

[ἀγκλήθη, Del. v. δαράδα

[ἀγκλήθη, undertaker. — The form γακλάδα, aor. γακλάδα, is used in Capp., Ph. (§ 336) and Sili. 

[ἀγκλήθη, Ph. v. γακλάδα, aor. γακλάδα, Ph. — At Sili aor. also γακλάδα

[ἀγκληθής, a kind of grass. — In Capp. the dimin. is used for a grass with creeping roots. Thus for Sin. ἀγκληθής, τὸ γακλήθης, from γακλήθης, γακλήθης (Arkh. p. 219) and at Ar. ἀγκλήθης is a root (no doubt of this grass) used for scouring out pots. At Sili the pl. ἀγκλήθης with the same meaning

[ἀγκλήθης, Ph., v. λαγός

*Adara, the town of Adana, Ph.

[ἀγκλήθης, now. — Capp. at Mal. Sili. Arkh. (p. 219) gives it for Sin. and ἀγκλήθης for Bagdaonia. — ἀγκλήθης, Ph., ἀγκλήθης, now, with adj. ἀγκλήθης, Sili, is the same word with § for § (§ 11)

[ἀγκλήθης, v. here. Used also as an indecl. demonstrative, Ph. § 917

[ἀγκλήθης, sister. — The Capp. forms vary with the treatment of § (§§ 86—96),

[ἀγκλήθης, Ph. pl. ἀγκλήθηδες, Fer., ἀγκλήθηδες, Ph. pl. ἀγκλήθηδες, Ax., ἀγκλήθηδες, Ph. Phel. Decl. § 166, with possessives. § 160, λος § 98—ἀγκλήθηδες (§ 192), Ph. — ἀγκλήθηδες, pl. —e, Sili

[ἀγκλήθηδες, brother. — Used everywhere in Capp. except at Ul. where, except with old people, it has given place to γακλήθηδες. The forms, varying with the treatment of § (§§ 86—96), are:


[ἀγκλήθηδες, Ph. pl. ἀγκλήθηδες, Ph.,...

[ἀγκλήθηδες, Ph., with pl. ἀγκλήθηδες, Ph.,...

[ἀγκλήθηδες, Afs. — ἀγκλήθηδες, Pl. ἀγκλήθηδες (§ 18), Sili

[ἀγκλήθηδες, there, then, Ph. etc.

[ἀγκλήθηδες, επίθετο, Sin. (Arkh. p. 219),

[ἀγκλήθηδες and ἀγκλήθηδες, Ar.

[ἀγκλήθηδες, big, stout. — For Sin. given by Arkh. (p. 219), and ἀγκλήθηδες (Sili. (Phars.

[ἀγκλήθηδες, πλ. ἀγκλήθηδες, Sili. (§ 11), Sili. — For Ph. 3 pl.

[ἀγκλήθηδες, pl. ἀγκλήθηδες, Capp. v. ἀγκλήθηδες

[ἀγκλήθηδες, Ph. pl. ἀγκλήθηδες

[ἀγκλήθηδες, πλ. ἀγκλήθηδες, Capp. v. ἀγκλήθηδες

[ἀγκλήθηδες, Ph. v. ἀγκλήθηδες

*Ar Eliphron, St Irene. In a tale from Ph. (p. 582, l. 2) where the context points to a rock-cut cave-church

[ἀγκλήθηδες, Ul. v. ἀγκλήθηδες
díghórph, Ph. v. Turk. áigher
díád, Ph. v. Turk. yálla
daíyíxi, Afs. v. Turk. aláq
[άμμα, blood.—]—Capp. ámma, Del. Ar. (Val. p. 19), Ax. SIl. Ul. Sin., and also at Silli.—ámma, but once (text on p. 526, l. 31) σ' ámna dòv, Ph.—The adj. ámna, bloody, Ul., is formed with the Turkish ending
alúdów, aor. pass. 8 pl., they became bloody, Ph., text on p. 523, l. 8. This implies a present alúdów, ane. alúdów, explained by Liddell and Scott as = alúròw; they quote Hesychius for this very aorist: alúdów: ἵματος. For Sin. Arkh. (p. 218) gives ámμανων: alúròw
ádàs, Phl. SIl. Ph. v. Turk. ánsa.
díegeh, Ph. The sense of a boil in the text on p. 612, l. 80 is he will do an injury. I cannot trace the word.
áxóç, there, Phl.
[ákolóudò, I follow.]—Used at Ph as an -ω verb. Pres. κοδήσ(ύ)ω, impf. § 567, aor. κοδόνα, κόντανα, aor. subj. κοδόνα. The aor. 3 sg. κοδόνα occurring once in an unpublished text seems affected by the pure form. At Tah. κοδόνα, aor. κοδόνα. κοδόνα occurs once at Ph.; it appears to be 3 sg. impf. and so a variant for κοδόνα, v. § 354. Impf. § 549. For λ, § 269.—That the word is used in Capp. also appears from Arkh. (p. 290) ákolóudò
[ákómy, yet.—]—The Capp. forms vary:
ákóma, Mal., ákóma, Phl.—ákómy, ákó-
mou, Ph.—ákóma (§ 21), Silli
ákómy, v. kówse
ákóma, Phl., etc. v. ákómy
[ákonw, I hear.—]—Capp. ákonw, Pot., 3 sg. ákóvας, ákóðy, §§ 61, 68, Phl. Aor. ákóvας, Ul. Áx. Mal. Phl., ákóvας, Silli, ήκα, Pot., γόκκα, Del. Pass. pres. 3 sg. ákóvγαν, Phl.—kóγαν, 3 sg. κον τα, aor. 3 sg. ήκα, ákóvας, Del. Ph. Pres. κοντα (§ 381), impf. § 386, aor. ήκα, Tah.—γον-
kóγαν or γονκόγαν, impf. § 41, aor. γονκόγαν, aor. subj. γονκόγαν, Silli
ákopa, edge. In Capp. rákra (§ 98), used adverbially, at the edge, Phl. Also at Fer. (Krinop. p. 66).—At Ph. ákopa, edge, tip, and commonly in the phrases dbjel στων ákopa, for that reason, etc., for which v. § 381
[ákróða, exact.]—At Ph. pl. ákróða, true, faithful (of servants), as if from ákró-
ða, expensive
[ákróða (ákrondo), grassh'
[ákróða, gen. c. rídoi, Ph. ']
'Aś qazrow. Sard b',
Turkish phrase in text:
from Ph. In Turkish,

fi Köbi, Saka Beraiây Kootór

dád, there, Ul.
dád, here, Ar.
dád, Ar. Ul. Pot., dád, P
ád, atásmaq
'dád, qabagbým, dád, hô,
dád, tóklaqyiq! òwdr, v. Turkish
phrases in Pot. text on
In Turkish it is

'أَاذ قازرُوُ. سارد ب',
Turkish phrase in text:
from Ph. In Turkish,

Also on p. 462, l. 26 with
instead of row. ñ

'dád, soufragë, ñ, dád. Türk it sub phrase
in Pot. text, p. 458, l. 12. In Turkish it is

'أَاذ قازرُوُ. سارد ب',
Turkish phrase in text:
from Ph. In Turkish,

Allô, Capp. v. álld
áláma, Phl., etc. v. állo
áláï, Capp. v. álld
áláï, Phl., v. álld
áláï, Ph. v. Türk. álld
álas, salt. So in Capp., Ar. Phl., and given by Arkh. for Sin. (p. 290).—álas, Ph., § 369.—The usual M. Gr. álán is not used at all
álapal, salt-cellar. Given by Arkh. for Sin. (p. 231).—álapal, Ar.
alásra, Kis. v. Türk. aramaq
'Aldá, Ph. v. Türk. Allah
'Aldá eur 'lás gertów. Turkish phrase
in Afa. text, p. 574, l. 9. In Turkish it is

έας Σακά Ραστ Στοκορόι

Cf. rast
'Alyças ìnta paràdosas qawámdà, Türk
phrase in Ph. text, with the idea of God, with the word of the Sinaq. In Turkish it is

الله أزنيله نداشنال فايله
ále, in a row (?), Ul. In text on p. 380, l. 5
[ánw, I grind.—]—Capp. aor. subj. 1 pl.

[ákóma, zon, Pot. —Aor. 3 sg. òllo òwind at Ph.
Glossary (Dialects)

δερματικόν, adj., sat, Ph. For the nom. P. 16. -δερματικόν might have been expected, 53, 3, § 297.

δεκαγράμματος, adv., = δεκαγράμμα, Ph. For the nom. P. 16. -δεκαγράμμα might have been expected, 53, 3, § 297.

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ār (ār, ār, ō), indef. article, Ph. (§ 298) ār (ər, er, ēr), if, Capp. and Ph. If the first syllable of the following verb is accented it sometimes loses its accent, e.g. ār ēprōw, Del. At Ph. it expresses also the future; cf. ə̂
ār, prep., like, Del. and at Ph. ār do wāb, as formerly, Ph.
ār, Capp., forming superl. v. Turk. en 'Ara, Ph. a place-name; v. note on p. 469
āra, Gh. v. ālōs
[ārābāša, I lift up.]—Aor. subj. 2 sg. ārābāša, Sil.
ārābāsūn, I go up.—Capp. pres. at Phl., impf. ārābāsūn, Sil., aor. ārāba, Del.
Ar. Sil. Phl., 3 sg. ārāba, Gh., subj. 3 sg. ārāb, pl. & nēn ārāb (§ 76), Ax.
Aor. ārābūn, Del.—kēpūn, aor. kēpūgw, impf. kēpūgōw (§ 862), Ph. Aor. 3 sg. kēpūgw,
Ar. Presumably for Ph. Kar. (Lag. p. 58) gives kēpūnw, kēpūgw, and Arch. (p. 238) kēpūnw, kēpūgw, kēpūgōw, adv., in the midst (i.e. ārābūn), Silli
ārāba, east, Ph.
ārābīh, pl. -rābīa, key.—Capp. at Ax.
Phl. and Sin. (Arch. p. 238); ārābīh, Ar., ārābīh (§ 66), Sil. (Xen. i, p. 191).
The word has been borrowed by the Cappadocian Turks, v. p. 2, note 2.
The -rī shows that the word comes straight from ārābīh, and not from it by way of Turk. anahz, ḫ-ṣ, the usual Turkish word for a key
[ārābūs, man.]—Capp. nom. ārābūs, Sil.
Ax., ārābūs, Ul. Ar. Gh., acc. ārābūs, Phl.—ārābūs (§ 18), Silli. Ārābūs is rare at Phl., where its place is taken by rūdr, q.v.
ārābas, wind. So at Ph. Elsewhere the e is assimilated to the following o (§ 65); thus Capp. ārābas, Fer. Ar.
(§ 142), ārābas (§ 64), Sem. For Sin. (Pharosop. p. 114) gives ārābas—διδῖλων.—ārābas, Silli
[ārābasmgos, man.]—At Ph. this is replaced by rūdr (q.v.), but it is used in Capp. and at Silli.—Capp. ārābasmgos, Del.
Phl. Sil. An. Pot., ārābasmgos (§ 64), Mal., ārābasmgos, Gh. Ax., ārābasmgos, Fer., ārābasmgos (§ 101), Ar., ārābasmgos (§ 64), Sem., ārābasmgos, Min. For del. § 117
(Del.), § 119 (Pot.), § 122 (Sil.), § 124 (Phl.), § 126 (Mal.), § 136 (Sem.), § 139 (Ar.), § 146 (Fer.). For θ § 66.
—ārābasmgos (§§ 9, 11, 16, 18), Silli
[ārābasmgos, nephew.—] ārābasmgos, Ar. Del.
§ 118
ārācga, Del. v. Turk. enik
ārācga, behold! Del.—ārācga, Afa.
ārācga, Silli. v. Turk. anlamaq
[ārācga, I open.]—Capp. pres. ārācga, Ar.
Ul. Ax. Mis.; but 8 sg. ārācga, pl. dārācga at Phl. point to ārācga, as also 2 sg. subj. ārācga, Ax. and 3 sg. impf. pass. ārācga at Phl. to ārācga, as Del. Gh. Ar., ārācga, Ul. Ax. Sil. Phl. Aor. pass. 3 sg. ārācga, Ar. Pot. dārācga, Phl., ārācga, Pot., is not dialectic.—rūdr, aor. ārācga, impf. rākta wa and once rākta (§ 846), pass. aor. 3 sg. rāktna, subj. rākta (§ 861), impf. rāktna or rākgōw (§ 363)—ārācga, Silli
ārācga, dūrācga, Capp. Silli. v. ārācga
ārācga, in front, Ar.
[ārācga, v. dūrācga
ārācga, Phl. v. tṛcga
[ārātapp, bread eaten at Mass instead of the consecrated elements.]—ārātapp, Ar. For δ § 66, decl. § 142
ārātapp, behold! Del.
ārātapp, prep., like, Ph. Accented also ārātapp.
Arch. (p. 238) says that at Ph. ārātapp is ārātapp téw ārātapp, conj. Del. ārātapp na and aor. or impf., when, whilst. ārātapp na and aor.
subj., when (in the future)
ārātapp, Capp. Silli. v. ārātapp
ārātapp, Ph. v. ārātapp
ārātapp, Ph. v. ārātapp
ārātapp, Ph. v. ārātapp
ārātapp, Ph. v. ārātapp
ārātapp, Capp. v. ārātapp
ārātapp, Capp. v. ārātapp
ārātapp, ārātapp, ārātapp, etc., Capp. v. Turk
anlamaq
ārātapp, Ph. v. ārātapp
ārātapp, ārātapp, ārātapp( ), etc., Capp. v. Turk
anlamaq
ārātapp, heavy hoe used for digging.—
Capp. Arch. (p. 238) gives ārātapp (but used only by old women), Sin., ārātapp and (p. 236) ārātapp, Del. This last given also for Del. by Knopf. (p. 65). For Sil. ārātapp (Pharosop. p. 114). Akin are Arch.'s ārātapp, Sin., ārātapp, Fer., rūdr, Gh., clearly the same word as the ārātapp I record from Ar.
ārātapp, Silli. v. Turk. aq and saqal
ārātapp, Ph. v. ārātapp
ārātapp, Ph. v. ārātapp
ārātapp, hence, Ul.
[ārātapp, I expect.]—Capp. ārātapp, Del. and at Ul. impf. ārātapp, look out, be careful. ārātapp, Sin. (Arch. p. 259).—Impf. ārātapp, Ph. § 334.
Glossary (Dialects)

άρδη, Capp., etc. v. Turk. ărără
alborge, árbaž, Capp. v. Turk. ăraba
ârboz, Mis. v. ârboz
ârboz, Ul. v. Turk. armamq
ârboz, árboz, Capp. Ph. v. Turk. armamq
ărça, adv., late.—In Capp., Ar. Ph.—
ărça, Silli
ărçaxi, Ar. v. ărçaxi
[ărćew, I water.—ărćew (§ 11), Silli.
—For Sin. Arkh. (p. 219) gives ărćew.
—With metathesis ărće, aor. subj. ra ărće, Ph.
ărć, ărća, ărća, now, Ph. Kar. gives
(Lag. p. 48) ărće, ărćev, ărćev, ărćev
ărće, with the meanings wîv, wîv or taxîw
[ărćew, I please.—Capp. aor. 3 sg.
ărćaw, Pot. The pres. ărćaw is given
by Arkh. for Sin. (p. 224)
ărćaw, bear, Ph. Afs.
ărćaw, ârç, I crawl (on all fours like a
bear (ărćaw), Sill. (Xen. r. p. 192),
ărćaw, Gh. For δ, § 89
ărçaw, Ph. v. ărçaw
[ărćew, I milk.—Capp. ârêw (§ 80).
Sill. ârêw, Del. and (Krinop. p. 41)
Fer., impf. ârêw, (§ 210), Ul.
ârêw, Del., aor. ârêw, Del. For
the λ v. § 98.—ârêw, impf. ârêw,
ârêw, (§ 885), aor. subj. ârêw, Ph. Aor.
ârêw, Tsh.—Cf. ârêw.
[ărćew, I fit together.—Capp. pres.
ărćew (§ 192), impv. ârćew, Ph. aor.
(§ 235), Ul. One of its meanings is
to shut a door
[ărț, lamb.—ărț (§ 63), Ul.
[ărțo, I refuse.—From an active
form, aor. 3 sg. ârțaw do, Ul.
ărț, pl. ârț, adj. well, in good health,
Ph. v. ărț, ărț, ărț, ărț, ărț, ărț, ărț, ărț, ărț
ărțaw, health, Ph. v. ărțaw,
ărțaw, adv., in good health, Ph. Kar.
(Lag. p. 43) gives the adj. ărțaw =
ărț, Ph. v. ărț
[ărț, ărț, I seize.—Impf. 3 pl. ărțaw,
Pot.
ărțo, Capp. Silli. v. Turk. ărto,
Ar. v. ărto
[ărțikul, male.—Capp. ărțikul, Del.
Ar. (§ 193) Pot., ărțikul, Fer. (deci.
§ 146) Gh.—ărțikul, Ph.
ărțikul, ărțikul, Silli. v. ărțikul
[ărțikul, the loaf used in the Mass.—
ărțikul (§ 9), Silli
ărțikul, Silli. v. ărțikul
[ărțikul, beginning.—At Silli ărțikul
used adverbially, and adj. ărțikul
[ărțikul, I begin.—Capp. aor. 3 sg.
ărțikul, Ar., and ărțikul, Pot. This
last probably non-dialectic. v. p. 29
ărțikul, Gh. Ar. v. ărțikul
ărțo, I cure, Ph. v. ărțo, ărțo, ărțo,
Ar. v. ărțo
ărțo, particle used with the subj. to ex-
press the 1st and 3rd pers. impv.—l Capp. ârțo, ârțo, ârțo, or, before initis
ârțo, ârțo. This ârțo may be confused
with the ârțo which expresses the future
g. v. It is used, but rarely, with the
true impv., ârțo, take thou an.
go, Ax.—Also at Ph.
ârțo (ârțo, ârțo), prep., from.—Used a
over Capp. With the article it gene-
rally gives the form ârțo, pl. ârțo, bu
at Ax. and Gh. more commonly ârțo.
At Ph. ârțo to occur but is rare. At De.
and Pot., where the article is better
preserved, there are also f. sg. ârțo,
Del., ârțo, Pot., and m. pl. ârțo.
Before the relative it produces at Ax.
(rarely ârțo or ârțo), because.
So a
—Ar.—At Ph. ârțo, ârțo, etc. according
the forms of the article. To expres
the comparative ârțo is used (§ 305)
and for most ță, i.e. ârțo, for which
v. § 306.—At Tsh. Afs. the vowel
weakening produces țov, pl. șov, etc.
ără, prep. and conj., until, Del. âră
biâvă, until evening, șov depe, unti
now
[ășmu, silver.—ășmu, Ar.
[ășvet, sick. A form ășvet, pl. ășvet,
forms.—Capp. ășve, pl. ășve, Del.
Fer. Gh. Ar. Ph. Del. and (Val. p. 15)
Ar. With subst. verb, § 248. For aor
ășvet, he fell ill, Fer. v. § 195
—ștâvă, pl. ștăvă. Ph. v. 297
ășvă, etc., Capp. Ph., ășvă, Sill. v.
Turk. 'asker
[ășvă, ugly.—ășvă, Ar.
[ășvă, leather bag.—ășvă, pl. ășvă.
Ph. Grägore gives ștechi (B. C. H. xxxvii.
p. 153), § 264
[ășvă, Ph. v. Turk. anthrop.
ășvă, pl., pl., Capp. Ph. v. Turk.
ărăș, așăș, etc.
[ășvă, I am white.—Aor. ășvă, Ph.
[ășvă, white, Capp. and Ph. Latin
p. 12, and §§ 572, 573
[ășvă, Ph. The Turkish rustic
[ășvă, Capp. v. ășvă, Ax. v. ășvă, A.
Ar. v. ășvă, Ax.
[ășvă, Xaj, Ph. The Turkish rustic
wit Nasreddin Köjha. For dropped v.
§ 98
[ășvă, star.—Capp. ășvă, Sill. ășvă,
pl. ășvă, Ax., ășvă, (deci. § 143).
Ar.—ășvă, Ph.
δομή, Ar. v. ἀδημίνι

[ἀδήμην, I increase.]-At Ph. the old aer. ἀδημία, ἀδιάμα or ἀδίαμ (i.e. ἀδίκω) has produced a new present

βάλω(γ)ω or more often βάλω(γ)όω, ἐπί, ἐπί, with impf. ἔπικα, §§ 281, 322, 387.—At Silli, pres. middle, εἰνεκονίου or εἰνεκονίου

[ἀδρον(α), tomorrrow.]-ἀδρον or ἀδρον, Silli

[ἀδρί (ἀδρί, ear.)]-In Capp. ἀδρί, pl. ἀδρί, Fer. (§ 109) Ul. ἀδρί, ἀδρί, pl. ἀδρία, Mis., ἀδρί, pl. ἀδρία, Sem. and pl. ἀδρία at Fer., τ' ἀδρί, Phl., ἀδρί (Pharasop. p. 126), Sfl.—rl. pl. τία, Ph. Tah., §§ 288, 288, 303, τία, this, this—ἀδρί (§ 23), Silli. Cf. §§ 176, 315

ἀφί, Ph. v. ἀλός

ἀφένθης, etc., Capp. v. ἀφένθης

ἀφίμω, Ph. v. Türk. aferin

[ἀφέντοιμαι, I listen.—κεφώμαι, -οῦσα, etc. (§§ 553, 556). Ph.—αφεντιούμαι (§ 51), aer. ἀφέκασα (§ 55), Silli


ἀφικολ, Silli. v. ἀφικε

ἀφίλακτο, Mis. v. ἀφιλάκτο

ἀφίλακτα, Ph. v. ἀφιλάκτα

ἀφίτινη, v. ἀφίτινη

ἀφιτινή, Mis., ἀφίτινη, Sem. v. ἀφίτινη

ἀφίτω (ἀπετω), I kindle.—Capp. ἄπετω, Ar. Ax., ἄπετω (§ 197), Ul., impf. § 209, aer. ἄπετω, Ar. Ax. Phl., βαφκα, Ul., ἄπετω, Fer.—ἀπετω, aer. ἄπετω, aer. subj. ἄπετω, impv. § 346, Ph.—Περὶ 3 sg. ἄπετω, aer. subj. 3 sg. ἄπετω, Silli

ἄξιος, etc., Capp. v. ἄξιος

ἄξιος, Ph. v. Türk. hile

ἀξημ, Mal. v. Türk. aji

ἀξιόχος, Ph. v. Türk. ahmaq

ἀξιώ, Ph. v. Türk. ahabb

ἀξίω, Ph. v. Türk. qahbe

ἀξίωσα, Del. Ul. v. Türk. aqmaq

ἀξιώματα, Ph. v. Türk. akhamm

ἀξίζω, I take out, Pot.

ἀξίζω, ἀξίζω, Ph. v. λαστιζω

ἀξίζω, Del. v. Türk. aqmaq

ἀξιοπηρον, straw, chair.—Capp. ἀξιοπηρον, Mis., pl. ἀξιοπηρον, Ul. ἀξιοπηρον and (place for straw) ἀξιοπηρων, Sin. (Arkph. p. 220).

ἀξιοπηρον, Ph. pl. ἀξιοπηρα, Afs.

ἀξιοπηρον, Ar. v. Türk. akher

ἀξίδω, at once, quickly.—In Capp. Fer. (Krinop. p. 48), Ar. Ax. Phl. and at Silli. For Sin. Arkh. (p. 227) gives ἄδω and ἀδω, lively, quick. Also a Pontic word, v. Hatsidakis in 'Αθρωπών, r. p. 6
ψίκσα, quickly, Ar. (N.K.), ψίχωνα (Krinop. p. 43), Fer. ψίσωναρ, immediately, Silli ψίδος, immediately, Ax. ψίων, Ph. v. ψίων
ψός, Afs. v. ψόφυς

α
αλβένα, Ph. v. άλβεν
άςσερ, Mal. v. άλσσερ

β
βάσα, no, Silli
βάσας, father. So at Silli. In Capp. βάσας, the -s always disappearing before the poss. pron., § 180. By-form βά (§ 103) Ul. Ax. Phl.- At Ph. τάδε is the word used; τάδε is everywhere quite lost
βάσω, Capp. v. όπω
βάσικός, adj., deep, Mal.
βάτα, i. e., imitation of frogs croaking, Gh., p. 340. V. addendum, p. 695
βάτα, Gh. v. όπω
βάτα, Capp. v. ούπατα
βάτας, cotton, Phl.
βατόρα, n. pl., steamers, Del. v. § 369
βατός, etc., Capp. v. Τυρκ. vaqat βαταρ(α)ς, θερμαρ(α)ς, θεραρ(α)ς, χορτας, Ph. The derivation is probably βατις-βατος = Turkish qara, woman, with the occasional addition of the -ς ending (αρα)
βαταράς, adv., heavily, Ax.
βατος, weight, Ar.
βατρέ, pl. βατρά, rose, Ph. Armenian vord., v. § 376
βατράκα, Gh. v. βατράχος
βατράχος, heavy, Ax.
βατράχη v. Ul. v. Τυρκ. vasiyet
[βατατος, king.—Capp. βατατός, Pot., βατάτας, Mal., both with ου and not ο, possibly because not a dialect word. βατάτας, Sill. Elsewhere it has gone over to the -ς decl.: βατάτας, Ax. (decl. § 129), Phl. Elsewhere, as at Silli, supplanted by padišah.—βατός (§ 275, 291), Ph. The noc βατόλα μου, in text on p. 554, l. 18, is not dialectic.
[βατός, herb basil. ]—καλός, Mal., βατός, Phl. v. καλός, Fer., by contamination with μαρτίς, sprout. Βατόλα, Sin. (Arkh. p. 227) § 104
βατόλακας, f. pl., king-coles, Sill.
βατόλικα, Mal. v. βατόλικο
[βάτραχος, frog.—In Capp. generally a f. form; βατράκα, Gh., βατράκα, Ax.,

βατράκα (Krinop. p. 44), Fer. Arkh. gives μαρτίς, and for Sill. βατόλας (p. 251). Phrasos. for Sill. βατράκα and βατράκας (p. 114).—μαρτίς, Phl., βατράκα, Sill.
βάφες, Ar. v. δάφνας
[βαφριστάς, godson.]—βαφρίτικο (dec. § 148), Ar.

γ
γέ, interjection. Del.
[βάγω (έπαγώ), I take out.]—Use everywhere.—Capp. pres. βάγω, Ax. Phl., βάγων (§ 183), Ar. Aor. επάμελα, Del., επάμελα, Mls. Ax. Sll. Phl., επάλα, Fer. Ar. Ul. Subj. probably always επάλω.—βάγω, impi. καλέως (§§ 261, 286), aor. 3 sg. επάλα, επάγων, επάμελα, in imp. § 345, Ph. For βγ v. § 266. Grégoire (B.C.H. xxv. p. 158) gives βγιάλω = βάγω, and from this comes impf. επάγοντα, επάμελος, επάμελος, etc. βγάλεω used in the sense of taking bread out of the oven, i.e. baking, Ph. Pres. βγιάλου (§ 323), impf. § 355, aor. βγιάδα (§ 342), aor. subj. βγιάζω, Thb. —βγιάλου and επάμελου, Sill.
ββάς, Capp. v. ών
ββάς, Capp. v. ββίν
ββητι, Phl. etc. v. Τυρκ. vestir
βέκα, pl. βέκα, neut., die, dice, Ph. Karo-
ludhib (Lag. p. 46) gives βέκα, a game with knucklebones or the knucklebone itself, comparing the Armenian քանց which Bedrossian gives with the meaning knucklebone. In the text (p. 400, l. 5, etc.) the non-dialectic pl. βέκα is used. v. § 376
[βελέω, needle.]—The Capp. form is βέλος, pl. όβα, Ar. Sll. Pot. and also Fer. (Krinop. p. 44), and Sin. (Arkh. p. 329). v. § 65.—At Ph. δέλος is used as a secret name for Athens to mislead any Turks who may be present as to the subject of the conversation. A friend suggests to me that the origin of this is a pun on the
ina of Atina and the Turkish ine, needle. For needle Grégoire (B.C.H. xxxix, p. 154) gives δέντρο, § 269

βέλτιον, Sili. v. τέκνω

βέλτιον κατά τον ἴδιον, with the verb βελτίστω, to go black and blue (of a spray or bruisé), Sin., given by Arch. p. 237. Latin venetus, and Byzantine word; v. Ducange, both Greek and Latin, and § 372

βέλτιον, Sili. v. τέκνω

βέρπα, Sili. v. Tur. virane

βέργα, f., ear-rings, Sili


βέργιον, Capp. v. τέκνά

βέργα, I cough, and aor. βέργα, Fer.[βέργα, watch.] Often used as a name for high hills in Greece and thus for a hill near Sili in the form βέργα. Latin vigilare for vigilare; v. Meyer, Neugr. Stud. iii, p. 14 and § 371

βελτίον, membrum virile, Az. and given for Sin. by Arch. (p. 238)

βέργα, aor., I threw, Ph. Αθ. impf. § 389. The pres. is given by Kar. (Lag. p. 47) as βέργα, βέργα. At Ph. also βεργα and φεργα. Cf. βοσκίνς, I throw, and Βέργανα, Sili. (Sakellario, Ευπρας, n. p. 494). Hatzidakis (Eintleitung, p. 417) derives from βεργα, βεργα. v. § 400

[βέλτιον, richness, substance.—to βελτά, Pot. βελτίσσω, βελτίνω, Sili. v. βερχόμενα, Ph. v. βδέλωβα, Ph. v. βδέλωβα, Ph., βδελαίως, Tsh. v. βδελαίω

[βεργοκοκάκος, sprout.—βεργοτάρα or (Lag. p. 48) ατοσμία, Ph. § 272

βεργοκοκάκος, Fer. v. βασιλίον

[βασιλίον, I see.—βασιλίον, Sili. In Capp. its place is taken by βασιλικά and τραγανά. βεργοκοκάκα, Sili, etc. v. ελέγον

βέργα, Ph. v. αύτόν

βέργα, Ph. v. χώρον

βέργα, Del. βέργα, Sil., etc. v. βδέλω

βέργα, Ph. v. χώρον

βεργοκοκάκα, Capp. v. βεργοκοκάκα

βεργοκοκάκα, I winnow. Ph. Given also by Arch. for Sin. (p. 228), and (βεργοκοκάκα) by Val. for Ar. (p. 16). The deriv. is from βεργα as the winnowing is done by throwing the chaff and grain against the wind


βουνό, given for Sin. by Arch. (p. 228) as subst. to βουνό

[βουνό, I graze.—Capp. pres. βουνά, Sin. (Arkh. p. 238); βουνά, Mis., aor. 3 sg. subj. βουνά, Ar. The b in aor. βουνά, Az., is taken from βουνά, a shepherd. All these are transitive. Intrans. is mid. aor. 1 sg. subj. βουνά, Phl.—Trans. Βουνά, Ph. Ths., aor. subj. κατά βουνά, Ph. Intrans. mid. 3 sg. βουνά, Ph., βουνά, Mis., aor. subj. βουνά, Ph. For φο in § 264

βουνό, aor. βουνά, Ph. I take it from Grégoire (B.C.H. xxxix, p. 151), who has βουνά, for in § 264, note. It occurs in the Ph. Gospel: οὐκάκων το βουνά, I will smite the shepherd (Lag. p. 9)

[βουνά, buffalo.—Capp. Βαλ (§ 109), Ar. Ul. Phl. and (Arkh. p. 227) Sin.—Pt. γούνα (§ 267) given for Ph. by Grégoire (B.C.H. xxxix, p. 151)

βουνό, owl.—Capp., for. and (Arkh. p. 228) Sin.—βούνο (§ 267), Ph. given by Kar. (Lag. p. 47)

βούνο, pl. -να, grasshopper, Ph.

βουνί, Capp. v. βουνά

[βοσκέω, ox-food.—At Misti the dimin. βουνέα has produced by the steps βουνέα, βουνέα, the form βουνέα, pl. βουνείαρα (N.E.), §§ 50, 73. βουνέα (pron. βουνεία) Ar. (Val. p. 18). The metathesis of the r is helped by βό, the local form of βός (§ 86).—For Ph. Kar. (Lag. p. 47) gives the dimin. βουνέα, βουνέα, i.e. βουνέαρα


βουνί, Capp. v. δος

βουνάω, I flow down, given for Sin. by Arch. p. 238. Aor. 3 sg. βουνάω, da, he swallowed it, Ph. Of ρεβόλους

βουνό, mountain.—Capp. at Del. Gh. Ar. and (Knop. p. 44) Fer. βουνί, Phl. Sil. and (Arkh. p. 229) Sin.—Gen. βουνοτι, Ph., where pouvi is the common word.—Βουνί (§ 10), Sili

βοσκός, Ph. v. λοβό

βοσκύ, Del. v. σον

βοσκώ, v. βεργακόν,
βουδανός, Ph. v. βεδάνο

[βουτί, I disp.—Capp. aor. βοττάνα, Mis. Sil. Arkh. (p. 293) gives βουτή καὶ βουτίζω βουτίζω, δω. Φρ. ὁ δὲ λαὸς βουτίζω.—Βουδάνα, aor. βοττά (§ 250), ἰμπρ. § 849, Ph.

βαδίς, Ph. v. ν. οφέλ

βαδύν, evening.—βαδύν, βαδίδ, Pot., βαδύν, Αξ., βαδύν, Silli.—An oxtone form is commoner; βαδύν, Del., βαδύν, Fer., βαδύ(γ)ί, Ul., βαδύν, Σilli, βαδύν, Ph., etc.

βαδύνος, it becomes evening, ἰμπρ. βαδύν (§ 384), Ph.—In M. Gr. βαδύνος is used, and βαδύνος means I am late

[βαδύν, I boil.—Ἀορ. 3 sg. ὑβρασάι, Mal. ὑβρασάι, Ph.

[βαδύν, trousers.—Capp. βαδύν (§ 76), Mis., pl. βαδύνα, Del. Latín brace; v. Meyer, Newgr. Stud. iii, p. 19, and § 372

[βαδύνων, waistcord of trousers.—Capp. βαδύνων, Ar. and Αξ., where the β is scarcely heard (§ 101)


βαδύνων, the dim of βαδύνων occurs at Ph. Κιά. and Αφ. in the form βαδύνων, meaning arm, not bracelet, § 354.

Gen. βαδύνων, Ph.

βαδύνω, evil spirit, incubus, Silli

βαδύνω, Mis. v. βαδύνω

βαδύνω, Ph. v. βαδύ

[βαδύν, it rains.—Capp. βαδύν, Mis., βαδύνω, (§ 192), Ar.—βαδύνω, Ph.

βαδύν, Capp. v. βαδύν

βαδύν, I call.—Ἀρκχ. (p. 293) says, "βαδύνω, καλώ, φωνάξω, aor. βαδύνω, ἰμπρ. βαδύνω. Used in nearly all the Capp. dialects, but not at Ph. In Bagdosina they say βαδύνω, aor. ἰμπρ. βαδύνω, ἰμπρ. βαδύνω. At Silli βαδύνω, aor. βαδύνω, ἰμπρ. βαδύνο." I record from Capp. pres. βαδύνω, aor. βαδύνω (§§ 97, 289), Αξ., βαδύνω, Mis., βαδύνω, Mis. v. βαδύνω, Αρ. s pl. βαδύνων do, Ar.—βαδύνων (§ 51) and βαδύνων, ἰμπρ. § 41, aor. βαδύνων, Silli.—

Hatzidakis suggests a derivation from βαδύνων (Ἀθ. p. 481)

βαδύν, Mis. v. ν. ὕπρον

βαδύνω, Capp. v. ὕπρον

[βαδύν, it thunders.—Ἔπμρ. βαδύνων, Ph., § 387

[βαδύνομα, clap of thunder.—βαδύνομα, Ph., § 257

βαδύνων, Ph. v. βαδύνω

βαδύνω, Ph. etc. v. βαδύνω

βουδάνα, I weep (of children), Ph.

 مساء. § 389, aor. βουδάνα, ποικίλων (§ 291). Αρκχ. (p. 292) gives for Σιν βουδάνα, ὲπνουν εἰς εὐκλήνων, καὶ for Σιν βουδάνα, καὶ εἰς Βουδάνα, Ph. for Σιν βουδανόν λόγος εἰς εὐκλήνων. So too Καρ., βουδάνα (Lag. p. 47)

[βουδάνα, rain.—Capp. βουδάνα, Ar. (decl. § 144), Sem. (decl. § 186), Αχ. Mis. (decl. § 183), Pot., βουδάνα, Fer. (decl. § 146), βουδάνα (§ 101) Ar. For Σιν βουδάνα and βουδάνα (Arkh. p. 229)—βουδάνα, Ph. v. βουδάνα (§ 14), Silli.—The forms with e for ο have been affected by βουδάνα, etc.

βουδώνως, f. pl., water-parsley, Ph. A compound of βουδός and σέλων, Ph.

βουδός, stink, Pot. § 120

βουδός, -οί, I stink, Del. § 200

βάδεσσα, wooden bottle, Ph. —Καρ. (Lag. p. 47) gives βάδεσσα and βαδέσσα referring to Arm. portovuk, poet. which means a small pot or saucepan (Bedrosian), v. § 376. The Phrasing βάδεσσα are made by the Molesias at Bareama on the way to Adana

[βάδεσσα, breast.—Capp. βαδεσσα, pl. βαδεσσά, Gh. Ar. Phl.

βάδεσσα, Ul. Del. v. σέλως

[βόδης, βόδινα, etc.—The Capp. forms with the treatment of ά (§§ 96-96) and the -a elements, and some belong to βόδης, some to βοδίνα. Thus: βοδίνα or βοδίνα, pl. βοδίνα, Del., βοδίνα, pl. βοδίνα (§ 111), Sil., βοδίνα, pl. βοδίνα (§ 75), Mal., βοδίνα, pl. βοδίνα, Mis. Ul. Αξ., ep. also βοδίνα, gen. βοδίνα, Ar. Αξ., Βοδίνα, Fer. (Κριν. p. 44), βοδίνα, gen. βοδίνα, pl. βοδίνα, Phil. (§ 95), pl. βοδίνα.

[βοδίνα, cod.—μάλα, Fer. (Κριν. p. 55), § 99

για, γιά, Ph. etc. v. γιά

γιά, Ar. v. Τουρκ. giamma

[γιανδόμε, ass.—In Capp. and Silli always with δ instead of ά (§ 95) : γιάνδος, Fer., γιάνδος, pl. γιάνδο, Phil. (§ 71, 83), γιάνδος, Ul. Ar. The form γιάνδος, Sin. (Ἀρκχ. p. 293) shows the same δ for —γιάνδος, pl. γιάνδος (§ 268), the γιάνδος (§ 290). and dimin. γιάνδορκο or γιάνδορκα Ph. For metathesis, § 284.—γιάνδορκα

[γιάτι, Mis. v. Τουρκ. ghatyet

[γιάτι, Ph. v. γιάτι

[γιάτι, Del. v. Τουρκ. gharib

[γιάτι, Silli. v. Τουρκ. gharra

[γιάτι, a kind of ribbon, Sin. (Ἀρκχ. p. 230). The name is from Gaeta, in Italy. v. § 389

γιάλα, milk.—Capp., γιάλα (decl. § 114).
Glossary (Dialects) 591

Ul., οὐδέ (§ 82), Mal.—γά, Ph., etc. § 269


Ghalle in Turkish (άχ) means fruits of the earth in general, but any connexion is very doubtful αλάζι, Ph., apparently the rope by which a donkey is led. In text on p. 478, l. 12

ραμπέλος, γαμπέλος, bridegroom, son-in-law.—Used everywhere in Capp. Ph. and Silli generally in form ραμπέλος. But ραμπέλος (§ 89), Mal. Silk. γαμπέλος (§ 78), Sem. Decl. § 127 (Mal.), § 126 (Sem.), § 138 (Ar.), § 145 (Gh.) γάμος, marriage.—Capp. generally γάμος, but ράμος, Ph., γάμος, Mal. (§ 82), γάμος, Mis., gámos, Del. Decl. § 120 (Ptol.), § 128 (Mal.), § 180 (Ar.), § 183 (Mis.), § 185 (UL.), § 140 (Ar.). With possess. § 130, Ul.—γάμος, Silli.

γάμος, στριγός, Ph.

γάμος, I am thirsty, aor. γάμος (§ 216), aor. impf. γάμω (§ 201), Gh. For Sin. Arkh. gives (p. 280) γαμβένας—διγμάζων ὕθει, and γαμαύζω = (1) I speak loudly, (2) I thirst. This word can have no connexion with γάμω, I smear, but must be connected with γαμός, I do a thing with difficulty, Imbros (Zouraphézον Α'ρις, 1896, p. 16) and possibly the Pontic γαμάστερο, I am tired (v. γαστέρες), and Ophite διγμάτης, untired (Deffner’s Archive, p. 189). For διγμάτη, elsewhere, see Xanthudhitis, Ετοιμάκτρια, p. 478 γαμβένα, γαμβένα da, Ph. v. διγμάτα γαμβένα Silli. v. Turk. ghabavit γαβ, Gh. v. Turk. gāub gαμφάζι, carmation, Sin. (Arkh. p. 280). Italian garofalo. V. G. Meyer, Neugr. Stud. iv, p. 22, and § 869 γάρα, cat. v. γάρα

γαράλω, I drive away, and aor. 3 sg. γαράλων da, Ph. Also without γ, pres. αράλω, aor. αράλω, impv. § 845. Kar. (Lag. p. 49) gives for Ph. γαράλων and γαράλω (i.e. γαρά) and I record the aor. γαράλων da or καταράλω da. A Pontic word, v. § 891

γαράμαζα, Ax., text on p. 894, l. 32. Explained as small glasses. It is the pl. of a dimin. of καθρέφτης with metathesis of the -π-, the initial γ being probably an error for γ.

[γαράλω, I stay.]—Aor. 3 pl. ζεράλωπα, Ph.

γαμβείας, v. γαμβιάς

[γαμβείας (κεδέναι), I strip.]—Capp. forms are: γαμβεία, pass. γαμβείας, aor. γαμβείας, aor. γαμβέτα, Sil., γαμβέτας, aor. γαμβέτας, Ax., γαμβείας, aor. γαμβέτας, Fer., γαμβέτας, aor. γαμβέτας, Gh., γαμβέτας, aor. γαμβέτας, Del., with which cf. γιτζίω, γιτζήμα, Sin. (Arkh. p. 281),—γάμβετον, aor. γαμβέτον, aor. γαμβέτον (§ 55), impv. γάμβετα (§ 55), Silli. For γρ v. § 11.—At Ph. γαμβέτον is used, q.v. γαμβέτα, γαμβή, Silli, v. γαμβάλω γαμή, Gh. v. είσα

γαμή, Silli. v. είσαμαι

γαμή, Mis. v. γέρνεμαι

[γαμή, I laugh.]—Capp. pres. 3 sg. γαμής, aor. subj. 3 pl. γαμάθρι, Ph. Impf. γέλας, aor. γέλας, Sil., meaning also to make laugh. Impf. §§ 203, 206.

—γέλω, impf. γάμακα, aor. γέλας, Ph. For λ v. § 369

γεμεκτα, Capp. Ph. v. Turk. yemek γεμεκτα, Ph. v. Turk. yemeni

[γεμεκτα, I fill.]—Always in Asia with pres. in -ως. Thus in Capp. γεμεκτα, aor. γεμεκτα, subj. 3 sg. γεμεκτα φιλοβ. aor. pass. 3 sg. γεμεκτας, Del., γεμεκτας, Del. Gh., and aor. γεμεκτας, Ar. γεμεκτας, Phl. Sil. with aor. γεμεκτας, Phl. Sil. Ar. Ax. γεμεκτας, impv. γεμεκτας, Ar. At Ax. aor. subj. also γεμεκτας. Aor. γιτζίων do, Ul., subj. 3 sg. γιτζίω, Sil. Participles, γιτζάτω, γιτζέματω, Ax., γιτζέματω, Sil.—τιμίω, aor. γιτζας, impv. έμεθα or έμεθα (§ 550), aor. pass. έμεθα or έμεθα (§ 863), Ph.—γεμεκτας, Silli

γεμέκ, Ul. v. Turk. yemin γεμέκ, bearded, pl. γεμέκα, Afs. The phrase ισιά γεμέκ means a man hairless as to his beard, and is used synonymously with καθαρά σαταλός, q.v. γέμσα, n. pl. beard.—Capp. γέμσα, Ax. Phl., έρα, Ax.—γέμσα, τα, Ph. Afs. γεμέκ, Ph. v. Turk. yemenid γέμσα, Capp. v. γίμσα

γέμσα, used in Capp. with the special meaning of wheat. Thus γέμσα — αίτος, Sin. (Arkh. p. 280), Ar. (Val. p. 16) and for Sil. γέμσα, pl. γεμσάτα — αίτος (Pharasp. p. 115). γέμσα, Ul., γέμσα, Mis., γέμσα, Ax. The pl. of these forms are unrecorded, but are no doubt in -ατα

[γεμέκα, I give birth.]—Capp. aor. 3 sg. γεμέκα — κων, and subj. 3 sg. εκινθ, Del., γέμσα, Ul. Sil., subj. 2 sg. γέμσα, Ul., aor. pass. γεμήθα (§§ 191, 289), Mal.—Impf.
8 sg. γενέσκε, aor. 3 sg. γένεσκ(στ)α, γένεσκ(στ)α (§ 250, 253), subj. 3 sg. γένεσκα, aor. pass. 3 sg. γένεσκα, Ph. Pres. γενέσκ, Tuh.—Pres. 3 sg. γενέσκα, aor. γενέσκα, Silli

γενέσκε, Ph. v. ἐνεσκοῦν
γενέσκοντο, Del., etc. v. γενέσκα
γενέσκε, neut. pl., a sweet made of grapes.
Ph. Probably from a Turkish word and sg. γενέσκα.

γενέσκα, Del. v. Turk. yarane
γενότι, Del., γενότι, Ul. v. Turk. yer

γενόμαι, Az. v. γένομαι

γενότα, old man.—Capp., Del. (deal. § 118), Fer. (deal. § 147), γενότα, Az. (deal. § 142). Elsewhere γενότα, γενότα, Mal. Az. Phil. Also γενότα, Az.—γενότα and dim. γενότα, Ph.—The Capp. γενότα produces the aor. γενότα, Az. Phil. and (as plup. γενότας) tam) Mal. § 244

γενότα, Ph. v. Turk. yarame
γενότα, etc., Afs. v. Turk. ermek
γενότα, Del. v. Turk. yeremek
γενότα, Ph., etc. v. Turk. yemekhi
γενότα, Ul. v. Turk. yemek

[γενότα, γενότα, Ph. — used in Capp. and Ph. only in phrase εἰς τὴν γενόταν, on the ground. Thus ἔγγενος, Az. ἔγγενος, Del. ἔγγενος, Ul., στηρίγμα, Ph. Also at Fer., ἔγγενος ἐκ ἔγγενος, it is above the ground.

γενέτρον, Silli. v. ζωτρόν

γέμον, Mal. v. γέμον

[γενότα, I grow old.]—Partic. γενέσκα, Del.—γενέσκα, Silli

γά, indeed, particle giving emphasis.
Capp., Ul. Mal. Az. Phil. and Ph.

γά (§ 14), prep. for. Recorded at Ul. Pot. and Silli (§ 11)

[γά (διὰ) ἐν, in order to.] Capp. γά ἐν, recorded from Gh. Az. Mal. Sil.

γά...γά, either...or.
Ul., Fer.—γά apparently means but in the Silli text on p. 288, l. 33.

γάδσσα, γάδσσα, Capp. v. Turk. yavās

γάδσσα, do, Gh. v. Turk. yaghlasmaq

γάδσσα, Silli, γάδσσα, Capp. v. dia-ke-bols

γάδσσα, γάδσσα, Capp., Ph. v. Turke.

γάδσσα, Sil., etc. v. Turk. yaghlasmaq

γάδσσα, Ph. v. γελώ

γάδσσα, Az. Explained as καθώς. It reappears in γάδσσακεβαί, also Az. (p. 402, l. 16), which I translate rascal. Possibly γάδσσα

γάδσσα, Ph. Tuh. v. ἄγελαδα

γάδσσα, Ar. v. Turk. yaşmaq

γάδσσα, a Turkish word used in Capp. to mean open country; Az. Mis. Mal. yaşit. Pot. Pl. yaşit, Mal. Ç. such village-names as Aq-yaxi in Bithynia and Tekir-yaxi between Güksün and Marash. Also jaco, dao, without grass or plants, Çag. Om. Wörterbuch, p. 104, and Turkı yaxıbı, countryman, H. Whitter, Eastern Turki, p. 20. Vandebergh gives (Etyms. Wörterbuch, p. 137) om. jaz = grosse Ebene, and (Çagataische Sprachstudien, p. 346) jazi, jazi—inhabited country or plain

γάδσσα, Ph. v. Turk. yase

γάδσσα, Ph. v. Turk. yaşqamaq

γάδσσα, Capp. v. Turk. yaghlasmaq

γάδσσα, Mal. v. Turk. yaghlasmaq

γάδσσα, Ul. v. Turk. yalvarmaq

γάδσσα, Del. v. Turk. yaghlasmaq

γάδσσα, Az. v. Turk. yaghlasmaq

γάδσσα, Ph., v. Turk. yaghlasmaq

γάδσσα, Ul. v. Turk. yaghlasmaq

[γάδσσα, I grow old.]—Partic. γενέσκα, Del.—γενέσκα, Silli

γά, indeed, particle giving emphasis.
Capp., Ul. Mal. Az. Phil. and Ph.

γά (§ 14), prep. for. Recorded at Ul. Pot. and Silli (§ 11)

[γά (διὰ) ἐν, in order to.] Capp. γά ἐν, recorded from Gh. Az. Mal. Sil.

γά...γά, either...or.
Ul., Fer.—γά apparently means but in the Silli text on p. 288, l. 33.

γάδσσα, γάδσσα, Capp. v. Turk. yavās

γάδσσα, do, Gh. v. Turk. yaghlasmaq

γάδσσα, Silli, γάδσσα, Capp. v. dia-ke-bols

γάδσσα, γάδσσα, Capp., Ph. v. Turke.

γάδσσα, Sil., etc. v. Turk. yaghlasmaq

γάδσσα, Ph. v. γελώ

γάδσσα, Az. Explained as καθώς. It reappears in γάδσσακεβαί, also Az. (p. 402, l. 16), which I translate rascal. Possibly γάδσσα

γάδσσα, Ph. Tuh. v. ἄγελαδα

γάδσσα, Ar. v. Turk. yaşmaq
Latin sagittae (Ἐθημάτων, Π. p. 597). v. §§ 872, 973 and e.v. δίκα

[γλειφ., I track.]—Δορ. θελεφ, Ph.

γλέκχ, Ph. v. Turk. yaghlišq

γλουάξαρα, a kind of plant, Ph. Given by Kar. (Lag. p. 48). v. §§ 269, 975

γλούσσα, γλώσσα, Del. v. γούλιμω

[γλυκός, sweet.]—ghokket gēla, fresh milk, as opposed to γιαούρτι, Ar.—γλυκός, Ph.

[γλυτώνω, I set free, I escape.]—Capp. γουλτώνω, Del., γουλτώνω (§ 69), Ph., γουλτώνω, Sil. Aor. subj. γουλτώνω, imp. γουλτώνε με, Del.—Δορ. γλέκχα (§ 351), Ph., etc., pass. aor. subj. γουλτώνω, past. λυεμέθο, Ph.—γουλτώνων, aor. 3 sg. γουλτώναι, pass. aor. subj. 3 sg. γουλτώνα, Silii

γλώσσα, tongue.—Capp. γλώσσα, Ar. Ul. —γνώσσα or γνώσα, Ph., § 271.—

[γλώσσα, Silii

γάδς, Ph. v. γάτες

γάτε, adv., opposite, in front, Ph. Also, o’ ἅγερας το μέρος, on the one side, with which cf. γάτες, one time, Ph. Kar. (Lag. p. 49) gives also γάτες γάτες, sometimes, ἄγατες, once, ἄγερες, at another time, γάτες το δεύτερον, again. I record γάτες meaning again, which it is tempting to derive from εἷς γάτες]

[γνωρίζω, I recognize.]-Aor. 3 sg. γνωρίζων da, ἀνωρίζην, aor. subj. ἀν da γνωρίζω (§ 348), Ph.

γουδάρι, load.—Generally in Capp. γουδάρι, Ax. Ar., and for Sin. γουδάρι φορτίον (Arkh. p. 299). qoudp, pl. qoudp (§§ 71, 69), Ph.—γουδάρι and γουδάρι, Ph.

γουδόω, Capp. v. γεμίζω

γουδά, Del. λέγε γ. in text p. 818, l. 24, explained as a little food

[γάσον, knee.]—γόστο (§ 153), Ar. Also at Ph.

γράφει, Capp., γορφάνει, Silii. v. ἀγράφω

γουβά, Fer., γούβη, Ph. v. Turk. qovā, napkin in which food is tied up and upon which it may be eaten, Pot.


γουλασβρα, lizar, Silii

γουλκω, ἀς or γῆλαμω, Del., with aor. γουλασβρα or γῆλαμα, subj. γούλιμων meaning to pick the teeth. It is the word given by Arch. for Sin. (p. 281) as γούλιμων ἔτσι τις μετὰ περιπτυγας,
It seems to be the Pontic γλώττια (Oeconomides, Lauzl. d. Pont., p. 194) which is anc. ελεπίγα, I free from shell or wind. v. § 99 for γ and υ.

υούδα, Capp. v. δισ.

γούλως, Capp., etc. v. γυάλως.

γωνύδη, Capp., Ph. v. γούηδα.

γωσικός λάμας, Kar. (Lag. p. 49), and with this γωσικός διήγερση εστή γράφεσα, Ph. For the connexion with λάμας, v. § 373.

γούδα, Gh. v. Turk. qu'ra

γούριθ, Ph. v. κούρλι


[γωνιών, pig.—γωνιών, Ax. Owing to Moalem feeling the pig is not kept in Cappadocia even by Christians.

γούματ, Ph., etc. v. Turk. ghurbet γούμα, γούμα, old woman.—Capp., γούμα, Pot. Del., ghumda, Del., γούμα (§ 83), Mal., pl. γούματ, Pot. Del. (γούματ (§ 360), Ph., γούμα or γούμα, pl. γούμα (§ 801), Tab.—Dimin. at Ph. γούμάκο

[γράμμα, letter.—γράμμα, pl. γράμματα, Ph.

γράμματα, Tab. v. password.

γραφί, fields near the village, Ax.

γραφί, 3 sg. pres., Silili. v. Turk. ogromanq.

γράφω, I write.—In Capp. so at Ax. Pot., γράφω, Fer., γράφω, Pot., γράφω, Mal. Άor. εγράφα, Del. Ax. At Phil. with ε instead of γ: ἵμφ. καβδίκα, άor. εγράφα. This is to be connected with the pronunciation of γ as g at Phil. and Mal., for which v. § 82. ἵμφ. §§ 204, 301, 308, 309. Άor. pass. §§ 298.—Αor. εγράφω, Ph., ἵμφ. εγράφωσα (de (§ 358), Tab., ἵμφ. §§ 846.—At Silili the participles γράφατο (dialectic) and γραφιμένα (§ 57) γραφιμό, writing, Ar.

γράβω, I look, Ph., etc. Pres. §§ 387, ἵμφ. §§ 886, άor. εγράβα (§ 843), ἵμφ. γράβω (§ 840).

γραυκό, passim. v. άγραυκό.

γραφι, Phil. Silili, etc. v. Turk. ghurbet γραφινούσα, Silili. v. γόδων.

γούδα, Capp. v. γόδων.

γούδα, v. ένω

[γωνιών, woman.—γονία, Capp. passim.

Deg. §§ 164, 165.—γονία, Ph. Deg. §§ 300, 302.—γονία, Silili.

γόνια, Capp. v. ώτι

γόνιας, Ul. v. ώτιαν

[γονίας, I seek.—In Capp. κράβατα (g.v.) is generally used. From γονίας I record only the ἵμφ. άγονίας, Pot. (possibly not dialectic). κράβατα, κορβάτες, Phl. Pot. and κράβατα, κορβάτες, Sil. (with back τ), are rather from κραβάτα changed to κράβατα than from γονίας. Cf. κράβατα for κρότα (krotas). For Sil. Arkh. (p. 247) gives γονίας by the side of κρότα. v. § 75. γονίας (§§ 251, 825), άor. άγονίας, ἵμφ. §§ 846, Phl. Ταβ. Άν.—γονίας, άor. άγονίας (§ 10), άor. subj. άγονίας, Silili. The verbal subst. at Ph. is ἵμφ. seeking.

[γονίας, I turn (trans.—).—Capp. άor. γονίας, Ul. άγονίας, Del. Παθ. pres. γονίας, Del., άor. γονίας (§§ 88, 97, 299), Del. γονίας, Phl., άor. subj. §§ 343, ἵμφ. γονίας, γονίας (§ 243), Del.—Αor. act. άγονίας (§ 258), άor. pass. γονίας, Ph.—Pres. pass. 3 sg. άγονίας, Silili.

γονίας, acorn, Ph. Kar. gives (Lag. p. 48) γονίας, § 271.

γονίας, γονίας, Ph. v. γόνιας

gh

ghulma, Del. v. γονίων

gholo, Ax. v. γόνις

ghemp, Del. v. γραυκό

ghemp, Del. v. γραυκό

ghemp, adulator, Ph., with the abstract subst. τα ghempíkες, adulator. ? Persian ḍh, ghar, debauched person.

ghemipelég, ghemipélakès, gourd, Ph. Kar. (Lag. p. 48) gives ghemipélakès. v. § 278

gherdē, 3 sg. he wished, Ph.

ghesdēmos, Gh., etc. v. γόνιας

δάνκαρ, Ph., § 172

[Badi, pine-splinters, used for kindling or to give light.—dadi, Ar. (§ 88), Gh. (§ 89), Silili (§ 11)

dāna, I bite.—Capp. dēna, acor. dēna, Ar. (Val. p. 16).—Subj. 2 sg. dēnai and imph. 3 sg. dēnás, Ph.

[deinā, heifer.—dēnamal at Gh. is for τάραμαλα, i.e. τάραμάλη (for τάραμα, v. § 89) the dimin. of dēnamal, which also appears in the Sin. form di-namal (Arkh. p. 222), and at Sil. (Xeri, p. 191) as dēnamal, or (Pharasp. p. 114) dēnamal.—For Ph. Kar. (Lag. p. 58) gives dēnamalénakes, which he explains as (a dimin. of) dēnamal, dēnamalēs dēnamal, plural.—This word is used in Capp. in the following forms: meira, (but Karinop. for Per. gives meira, p. 54), meiréto,
Pot. Oxytone forms are παράκατος, Ar., μετάκατος, Del., μετακατώτικος, Sin. (Arkh. p. 232), μελαντός, Sil. (Pharasp. p. 130). For accent v. § 70, for metathesis § 104  
δαμασ, Ph., δάμμα, Mal., § 172  
adame, Ph. v. δαμάζω  
adake, Ph. v. δαμάζω  
adakos, schoolmaster.—The Capp. forms vary with the treatment of δ and τι of (§§ 88—90). δακαλος, Del. Pot. Phl. An., δακελαυος, Mal., δακελαυος (§ 90), Sem. Fer., δακελαυος (§ 51), Ul. The rest of the Capp. forms go back to δακαλος, the initial δ of which is probably influenced by δικας, especially as in the old days the schoolmaster was always the priest or deacon. The forms based on δακαλος are possibly all comparatively modern; at Fertéac at any rate δακαλος is the name for the newly come schoolmaster, but the priest, the old institution, is ιδακαλος (= δακαλος, § 97). Similar are δακαλος, Sil. (Xen. 1, p. 286), δακελαυος, Mal., γκαλαυος (§ 88), Άρ., γκαλαυος (§ 89), Gh., δακελαυος (§ 90), Ax. For decl. § 117 (Del.), § 119 (Pot.), § 123 (An.), § 123 (Sil.), § 124 (Phl.), § 126 (Mal.), § 129 (Ax.), § 124 (Ul.), § 186 (Sem.), § 189 (Ar.), § 145 (Gh.). With possessa. § 186—δακαλος, Ph., §§ 277, 291.  
δακαλος (δ–p, § 11) and with metathesis λακαρις, pl. λακαρις, Silli  
δακτυλίς, ring.—Capp. λακτυλίς, Silli., and forms affected by change of τ to ὅ (§§ 86—90): δακτυλίς, Mis. (§ 99), Ax. (§ 98), δακτυλίς (§ 88), Ar., δακτυλίς, Silli. (Pharasp. p. 116).—λακτυλίς (§ 375), Ph.  
δακτυλος, finger.—The dim. form ἄδακτυλος is used. Capp. forms, δάκτυλος, δακτυλος, Ar. λακτυλίς, Mal. and (Arkh. p. 246) Sin.—δακτυλος, pl. λακτυλας, Ph. Pl. δακτυλας, Teh. Kin. As., λακτυλας, Teh. and As. §§ 289, 288.—λακτυλας, Silli  
*δ. Ph. v. δέδ.  
δέδε, Ph. v. διαβαδέω  
δεδες, Ph. v. διαβαδέω  
δεδέω, f. δεδείρης, As., as from a stem διαβαδείρης. For Ph. Kar. (Lag. p. 49) gives δεδείρης, δεδείρης (ταυρεύριον) and δεδείρηρικος (διαβαδείρης). For ι ν. § 309  
δέεω, I. n. Δελ.  
δεεω, Capp. pres. δεεων, Del. Phl., δεεως, Ar. 3 sg. δεεων, Mal.  
δέκα, ten.—Capp. δεκα, but δεκα Ar. (§ 88), Ax. (§ 98).—δεκα, Tsh. § 507.—δέκα, Silli, § 11  
δεκαλός, staff, old man’s staff for walking. So at Siln. (Arkh. p. 233) and at Fer., where Kirnop. (p. 48) gives δεκαλός. At Ar. δεκαλών, decl. § 143. Properly the staff of a δεκαλός, beadle, Latin decanus v. G. Meyer, Neur. Stud. m, p. 20, and § 372  
[δεκαλείν, nineteen. —δεκαλωτρός, Phl.—δεκαλείν, Tah., § 507  
δεκαελίτως, sixteenth. —δεκαελίτς, Phl.—δεκαελίτς, Tah., § 507  
δεκαελίπτως, nineteen. —δεκαελίπτρα, Tah., § 507  
δεκαελίπτρας, fourteenth. —δεκαελίπτρα, Tah., § 507.—δεκαελίπτρας, Silli  
δεκαελίπτρας, thirteenth.—Gen. δεκαελίπτρας, Silli. —δεκαελίπτρα, Tah., § 507  
δεκαελίπτρας, seventeenth.—δεκαελίπτρας, Tah., § 507  
δεκαελίπτρας, eighteenth, Tah., § 507  
δεκαελίπτρας, Phl.—δεκαελίπτρας, Silli  
δεκαελίπτρας, not.—Capp. δεκαελίπτρας, δεκαελίπτρας, at Pot. Phl. Sil., Mal., where δ is preserved. Elsewhere δέκα, and also at Del. § 95. For the verb enélltio after δεκαελίπτρας v. § 78; for δέκα, Mis. v. γυμνός.—πέρ, πέρι, πέρι (§ 10 for encl. verb), Silli. Also § 24  
δεκαελίπτρας, tree.—Capp. always oxytone, δεκαελίπτρας, pl. δεκαελίπτρας, Mal. (decl. § 143), Phl. Sil.  
δέκα, I bind.—Capp. pres. δέκα, (§ 89) Gh., (§ 98) Ax., § sg. δέκα το (§ 95), Del., aor. δέκα, Phl., δέκα, Gh., and (§ 98) Ax.—πόνος (§ 11), impf. act. and pass. § 48, aor. ἡμκα, aor. subj. πόνος, impv. § 49, Silli  
[δέκα, the right.—δέκα, Phl.—δέκα, Silli  
δεκα, skn.—Pl. δέκατα, Ph.  
[δεκάθυμ, bishop.—Capp. δεκάθυμ, (decl. § 161), Fer., δεκάθυμ (decl. § 163), Ar. For d, §§ 87, 90  
[δεκάθυμ, Monday.——Δεκάθυμ (§ 89), Gh.  
[δέκα, toy bow, given with τίκα: δέκαθυμ by Arkh. (p. 273), both apparently for Ph. and Bagdaonia. Kar. (Lag. p. 51) gives for Ph. δέκα, toy bow, and says that at Phl. Mis. and elsewhere in Cappadocia gkia looks the wooden arrow, called at Phl. gits (v. γίτα). Lagarde, correcting Kar., gives as derivation Armenian drig, bow-string.  
v. §§ 376, 377  
[Δέκαθυμ, Demetrius.—Ζευς, Silli.  
For δ–τ v. § 11  
δεκάθυμ, Sin. v. διαβαδέω  
[Δέκαθυμ, I pass by.—Pres. δεκαθυμ  
38—2
can bear both meanings, except at Mal. Phil. SIl., where the forms meaning strike have do as against those with 5 meaning give. Thus dhānā, I struck, dhāna, I gave, a distinction which can of course hold only where 5 is preserved. At Del. forms with 5 are used for both meanings. I happen to record no present forms meaning strike. At Ph. there is no distinction between the forms for give and strike, but again the later meaning is recorded for the aor. only. Pres. Skia, impf. Skía, Skía (§ 321), aor. Skía. 5 sg. Skía, dhik. subj. Skia (§ 349), impf. 6s. pl. dhēn (de) da (§ 351, 352), but for give me, dhēna. Pl. noun are used. Ph. Pres. dhūva, Abs. dhūva, Thb. impf. dhēn (de) na, give me them, Thb. — At Silli pāvō is I give, with aor. pāva, aor. subj. pāvō (§ 48) and impf. pāv (§ 49), and dhēnau, impf. 6s. pl. and aor. dhēna, I strike and also I fell. For p and d v. § 11.

[διδάκτος, double saddlebag]—Capp., dāvā, (§ 95), Del., pl. dāvās, Pot., rets, Ph. (Krinop. p. 64). For a- see v. 66. and for connexion with Latin biscillum cf. G. Meyer, Neugr. Stud. m. p. 18. and § 93.

dāvās, Pot., dāvā, Ph. v. dāvā

[διψάω, thirst]—Aiga, Mias. (§ 95).—I am thirsty.—Pres. not recorded. But impf. 6p. dipēnīs (§ 206). Ill. dipēnīs, Ul. Az. SIl. The same I occurs in the partic. Xipēnīs, Silli (M. Gr. ὀμηνία)., and is possibly due to the influence of ὀμηνία, 1m. hungry given by Arkh. (p. 249) for Sin. 6p. Dipēnīs, Ph.

[δεδήσω, been, refter]—Dimin. bā (as from bāsas), Thb. Cy. δεδήσω.

dōsophrhyn, aor. mid. 3 sg., he went med. and partic. dousophrwn, med., Ph. Kar. (Leg. p. 49) gives pres. dousophrwn, but the act. form is not κ kilek as the middle. I spell with e, taking it as a case of vowel-metathesis from dousophrwn. The partic. dousophrwn is for dousophrōn, dropping the first -men- (§ 282).

[déra, tooth]—In Capp. the forms vary with the treatment of t as 6 (§ 96—96), pl. dēros, Mal. dēros, pl. dēros, Ph. dēros, dēros, Ar. G. Ar. Ax., dēros, Mal. SIl. Ph. Impf. 6s. (tō), Del., dēs, pl. dēs, dēs, pl. dēs, Ar., pl. dēs, Gh., dēs, m., SIl. v. § 228. For Sin. Arkh. gives dēs, hōdōn καὶ κρν (p. 286) and probably all the above forms
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[Σουλίδω, I work.]—Capp. aor. subj. 3 sg. δουλήθη, Ul. — τοῦλα, -άς, -άς, Silli (§ 11)

δρέσω, Ph. v. ἀρέσω

[δρέσω, sickle, reaping-hooks.]—Capp., δρέσω, Sin. (Arkh. p. 285), Sill. (Pharnaso. p. 116), δρέσω (§ 92), Mis., δρέσω (§ 95), Ar. (N.K.):—δρέσω, Ph., etc.

δρός, pl. δρόν. big, great, Ph., § 304. Used also in the Ph. Gospels: τε δρός τοίς ψυχήν, to the high priests, St Matt. xxi. 14 (Lag. p. 6). The word is probably a shortened form of δρόμος, G.-v.

δυνάμες, two hundred.—Capp., ἑρακλίδα, Del., ἑρακλίδα, Gh.

[δύναμες, power.]—δύναμι (§ 11), Silli

δύναμι, two.—Capp., δύναμι, Del. Phil. Slit. Pot., δυνα, Mal. Also δύ, Del. Mal. Elsewhere the forms vary with the treatment of δ (§§ 86—96), and are all based upon δυ. Thus ρεύ, Ar. Gh. Ul., γεύ, Mis., δύ (and δό), Ax., Jó, Fer. With a prothesis e or e: ἑδύ, Del., ἑδύ, Gh. Ul., ἑδύ, Ar., ἑδύ, Sem.—δυ (§ 308), Ph., the only case of δύ being in the phrase δοὺ δύ, two and two. δύου (§ 307). Tah.—γεύ (§ 11, 22), Silli

δύνασα, twelve.—In Capp. varying with the treatment of δ (§§ 86—96): δύνασα, Del., δύνασα (§ 92), Mis., δύνασα, δύνασα (§ 91), Ul., δύνασα (§ 98), Ax.—δύνασα (§ 307). Ph.—δύνασα (§ 111), Silli

δύνασά, τ, the twelve, Ph.

δύμα, pl. δύματα, flat roof.—Capp. δύμα, Phl., and with 3 changed to δ (§§ 86—95), δύμα, Fer. Ar. Gh. Ul. Ax.—δύμα (§ 290), Ph., etc.—δύμα (§ 11), Silli

e, interj., Ph. Used before χιλ, εχ.

[ἐνυρ, self.]—Capp. and Silli as γεφρά, etc. For usage, § 187 for Capp., and § 31 for Silli

ἐβγό, Ax. v. φῶ

ἐβδομάδα, week.—Capp. ἐβδομάδα (§ 89), Gh., ἐβδομάδα (§ 87) Fer., but Krinopt. gives (p. 57) ἐβδομάδα, like the Sin. ἐβδομάδα (Arkh. p. 287). Of ἐβγὰ at Mis. for ἐβγά. δυνα, Silli

ἐβδομάδα, seventy.—ἐβδομάδα, Ul.—

ἐβδομάδα, Silli

ἐβδομάδα, τ, Ul. v. Turk. evlad

ἐβλεψ, sun, gen. ή ἐβλεψ, Pot. For Sin. Arkh. (p. 285) gives ἐβλεψ, ἐβλεψ, ἐβλεψ, ἐβλεψ: to τοῦ εὐ λάκτου. § 99

ἐβλεψ, Ul. v. Turk. evlenmek

ἐβλέπα, Mis. v. σᾶγο

[ἐγγαρτάνωμαι, be with child.]—Capp.

aor. pass. 3 sg. γαρτάρθην, Del.—

γαρτάρθην, ἐγκατώρθην, Silli

[ἐγγαρτά, grandchild.]—Capp., γοργόν, με, gen. τού 'εγκατώρθην, Del. γοργόν, pl. γόργα, Ar.

ἐγερ, Ul. Ph. Silli. v. Turk. eyer

ἐγερνάσα, Ax. v. Turk. inanmaq

ἐγέρ, word used at Ul. after a directly quoted speech, generally just before υρε (= εύρε). The pronunciation varies, υρε, εέρ, εύρε. For examples v. texts on p. 858, l. 18, p. 376, l. 1

ἐγέρ, Silli. v. Turk. eilenmek

ἐγέρ, I.—For Capp. forms § 174, for Ph. § 309, for Silli § 28

ἐδά, here.—Capp., Del. Sin. (Arkh. p. 285). ἐδά, Ar. Gh. Used also as an indecl. demonstrative, § 186

ἐδώ, here.—Capp., Del. ἤδω, Gh.

ἐδώ, here.—Capp. ἐδώ, Phil. Slit. Pot., ἤδω (§ 98), Ax.—At Ph. and Afs. ἤδω is used with an imper. practically in the sense of Come! In the phrase ἤδω καὶ come here, the ἤ has been lost by disimilation, § 388.—For Silli v. ρώ

ἐθ, Phl. v. Turk. eyi

ἐθά (είθα), I saw, aor. used to the presents θαρτ, vel sim. in Capp. Phh. and Silli, and γραύν in Capp. and Silli.—The Capp. forms vary with the treatment of δ, for which v. §§ 86—96. They are: εθά, Del. Mal. Phil. Slit. Pot., εθά, Ar. Gh., γενά, Gh., εθά, Sem., εθά, Fer. Mis., εθά (§ 191), Ax., εθά, Ul. Ax., aor. subj. ιεθά, Del. Pot. διο, Phl., εθά, Ax., ιεθά, Sem. v. ιεθά, Mal. (Pakhtūkās, p. 23), § 98. For forms with δί (δί, γι) v. § 221. For εθά

θά, Del., v. § 222. Also the phrases με χρή, etc. (§ 221). Ul., ρά με τί σκ. (§ 231), let us see what he has, Sill, and the 1 pl. θάνωρα (§§ 95, 231), Del.—εθά, subj. ρά δύ, Phl. For 1 pl. θάνωρα v. § 232.—εθά (§ 11), subj. ρά, Silli

[εθάνα, kind, sort.]—Phrase, probably not dialectic, εθάνα εθάνα, of all sorts, Pot.

[εθάνωμα, sacred picture.]—εθάνωμα, Fer. (Krinopt. p. 51), § 114

[εθαυδά, a set or piece of twenty.]—

εθαυδά, a gold piece of twenty (1 piastres), Phl. Gen. εθαυδάς

εθαυδάς, twenty.—εθαυδά, Fer.—εθαυδά, Ph., § 307

εθαυδάθρον, adj., lasting twenty days

[εθαυδά, ἢθαυδά, Mic.

[εθάνα, Fer. v. διεάδου

[εθάνα, Ar. Phil. v. Turk. eyi

[εθαυδά, I am.]—Capp. §§ 247, 248, Ph. §§ 286, Silli §§ 37, 55, 59

[εθαυδά, Del. v. Turk. inanmaq

εθά, prep., to, at. In Capp. without the
article more commonly ες or 'ς, 'τ. With the article it combines to form σο (σου, Mal. Min.), pl. σα, and where the article has the required forms it produces also acc. sg. m. σο(ν), f. σο(ν), gen. m. faith. σον, Pot., acc. sg. f. σο(ν), Del. At Αξό 'ς ρα, 'ς ρα are also used, and these forms tend to appear elsewhere, probably owing to the influence of common Greek. They seem really native at Αξό. For all these forms v. § 102. At Ul it is not in use.—At Ph. etc.'ς, 'τ, and with the article σο(ν), σο(ν), σο, pl. σα, σα. Also σου from εις το ης. At Afs. σου for σο and σα for σε.—ίς, ης, Silli.

εις, μια, ης, one. v. ης and μια.

εκά, there, or as indecl. demonstr. that, Ul., § 186.

[εκάρθv, hundred.]—The initial ε is often dropped. Thus in Capp. καρτ, Ul., and pl. καρθες, Phil. (§ 171), εκαρτ, Phil.—At Ph. καρτ, δει καρτ, etc., as also at Kis. and Tah., § 207.

[εκτομος, v. § 323.]

εκεί, there.—Capp. δεκεί, passim.—Jel (generally ης κεί, ις κεί ης κεί), Ph.—κεί, Silli.—Used everywhere also as an indecl. demonstrative, §§ 80, 186, 517.

[εκεῖνος, that.]—In Capp. used in mom. and acc., the common forms being sg. δεκείνο, pl. δεκείνα. For details, § 186. Genitive forms are used as possessives, § 188.—At Ph. etc., δεκείνο, δεκείνω, fully declined, and the indecl. forms sg. δεκείνο, δεκείνα, δεκείνω, δεκείνε, and pl. δεκείνα, §§ 508, 517, 516.—Εκείνος (§ 37), Silli.

εκάδω, there, Pot.

εκάδω, there, or as an indecl. demon. pron. that, § 186. Capp., Del. Pot. Phil., εκάδω, Phil. Cf. αυτός (Val. p. 15), Ar. εκά, Fer. v. ραδω.

[εκκλησία, church.]—Capp. εκκλησία, Pot., but generally with the prefixed ν from the article (§ 98); recκλησία, Silli, εκκλησία and (Val. p. 19) εκκλησία, Ar., recκλησία, Fer. (Krinop. p. 55), recκλησία, Sini. (Arkh. p. 255)—εκκλησία (§§ 207, 259), Ph.

εκάδω, there, or as indecl. demonstrative, that, Ul., § 186.

εκάδω, Phil. v. Turk. εκάδω.

εκνομα, Gkh. v. κρανοῦ.

εκτορός, then, Del.

εκπλήγα, Phil. v. λαγός.

εκπλήγα, εκπλήγα, v. λαγός.

εκπλήγα, there, Ar. With assimilated ο, εκπλήγα, Ar., § 65.

εκπλήγα, Phil. v. καλοῦ.

[ελάγυ, Ar.-treec.]—For Ph. Kar. (Lag. p. 48) gives γάμος. For λ, § 269.

[ελαιφόρος, light.]—Dimin. adv. δάφνες, lightly, gently, Ph. Adv., δάφληκα, Kist. For λ, § 269.


ελάφω, Tah. v. λαγός.

ελάβερ α, Phil. v. λαγός.


ελάθε, Mis. v. Turk. επί.


[ελάκος, ulcer.]—Capp. ελκος, ρύς, matter, Del. Fer. Ar. Fer. Pot. (decal. § 120), and (Pharasaop. p. 122) Sill.

[ελλάς, Greece.—]—Τελλάς, Phil., § 277.

ελαά, Gh. v. Turk. ιά.

ελαά των, Ul. v. Turk. en and as ελαά, Capp. v. εμβένειν ελαά, Fer. v. μεθυσίες.

[εμαύρω, myself.]—In Capp. μαιφτορ, Mal. Phil. Sill. used for all 3 persons, § 187.

[εμβάνει, (pron. εμβάνει,) I put is.—]—The Capp. form is μεβανε, given for Sin. by Arkh. p. 261, for Sill. by Pharasaop. p. 120, and for Fer., where it stands also for μαιφτο, by Krinop. p. 54. I record μαιφτο, Mal., aor. ςεμφε, Del. ςαμφε, Ar. Mal. Phil. Phil. Pot., ςεμφε, Gh. Ul., ςεμφεα, Ar. The subj. to ςεμφε, as well as to ςεμφες, is ςεμφε, Fer. Ul. Phil. Pot. and probably everywhere—μαιφτο, aor. μαιφέα, Ph.—μαιφέα, aor. μαιφέα, Ph.—μαιφέα, aor. μαιφέα, Sill. —impr. § 49, Sill.

[εμβαίνω (pron. εμβαίνω,) I enter.—]—The usual Capp. form is μαινω (§ 99), Del. Fer. Phil. Pot. μαινω. Also μαινω (§ 81 and impr. § 210), Ul. aor. σεμφο, Del. Mis. Ax. Phil. Phil. Pot. An. Sin., but ςαμφα, Ar. Gh., ςεμφα, Ul., and at Del. also ςεμφα (§ 241). The impr. to ςεμφα is σεμφα, but at Del. ςαμφα, and so probably at Ar. and Gh. ςεμφα, ςεμφα, ςαμφα, ςεμφα, etc., but at Pot. and Ul. 1 sg. ρα μοι (§ 242).—μαίνω, impr. μαίνω, aor. μαίνω, § 368, aor. subj. μαίνει, impr. μαίνει (§ 361), Ph.—μαινει, aor. μαινει, Silli.
Glossary (Dialects) 599

[ἐπιφάς, in front.]—Capp. ἐπιφαῖ, Del. Ax., elsewhere ἐπιφά.; ἐπίφας, ἐπίφας, rarely ἐπιφάς, Ph., ἐπιφάς, Asp.—ἐπιφάς, Ph., ἐπιφάς, Sili.
[ἐπιφανεα, forward.].—ἐπιφανεῖ, Pot.
[ἐπιφανεστελ, adj., that which is in front.].—τὰ ἐπιφανεστέλ, the men of former times, Ar. (N.K.)
ἐμπρός, Ph. v. Turk. emr
ἐμπρ., Ph. v. Turk. emr
ἐμπρός, Ph. v. γεμιστό
ἐς, superparticle, Ul. v. Turk. en
ἐν ὃς, whereas, Pot. Not dialectal
ἐνα, one (indef. art.). This, the neuter of ἕν, is used all over Capp. for n. acc. of all genders: τὸ ἐνα ἔνα. As a subst. genitive forms exist; τὸ ἐνα, Sili., τὸ ἐνα, Ph., τὸ ἐνα, Asp. τὸ ἐνα μέγας at Phil. (text on p. 496, l. 12) is prob. non-dialectal, and ἐνα γάπη, ibid. a phrase.—ἐν (§ 807), one, with art. τὸ ἐνα, Ph., τὸ ἐνα, τὸ ἕνα, Asp., the indef. art. being ἕν, g.v.—ἐνα, ἕνα, ἕνα, Sili., § 17
ἐνακα, Sili. v. γεμιστα
ἐναμο, Ph. § 173
[ἐνδεκα, eleven.].—ἐνδέκα, Tahl., § 807.—
ἐγ σ., Del. v. γεμιστό
[ἐνθομανα, I remember.].—At Sili., pres. συμβόης, aor. συμβέκα (§ 55), imper. συμβεβαία, pl. συμβεβαία
ἐμα, Ax. v. γέμα
ἐντισί, ? first, Ul. In text on p. 809, l. 15. It appears to be the locative of a Turkish word
ἐντέκουμα, Sili. v. γέμομαι
ἐμα, Capp. Ph. v. γέμω
[ἐνε, nine.].—In Capp. the usual M. Gr. ἐνε (or ἑνε) is used.—ἐνε (§ 806, 808), Ph. Kia., ἑνε (§ 807), Tahl.—γεμενη (§ 15), Sili.
[ἐντερα, intestine.].—ἐγέρστερο, Ph.
[ἐντροπιοα, I am ashamed.].—Capp. pres. 2 sg. τροποποιεῖ, Ax.—Pres. 8 sg. τροποποιεῖ, imper. τροποποιοῦμεν (§ 859), aor. τροποποιήθηκα, τραπέζω (§ 808), Ph.
ἐν (τ)σε, Ph. v. γεμιστό
ἐγεροφες, f., a place-name, Ph.
ἐγεροφονα, Ax. v. γεμιστό
ἐξ, six. . . Capp. ἐξ, Phl., ἐξ, Ax. Del.—
ἐξ (§ 808), Ph., ἐξ (§ 807), Tahl.—
ἐξ (§ 15), Sili.
ἐξέγερσα, sixty. . . ἐξέγερσα, Phl.—ἐξέγερσα, Phl. Tahl., § 807
ἐξέγερσα, Sili. v. Turk. ekasil
ἐξισισαθεί, Sili. v. Turk. ekalsmek
[ἐθνόθαστ, feast].—γεθνόθαστ, pl. γεθνόθασα, Ax., §§ 88, 89
ἐκ I. aor. subj., would that, Del. ekos, adv., above, up.—In Capp. at Gh., and ἐκ ἐνθομά, up there, at Ul.—At Ph. τάξις φάρος, a mixture of ἐκσὺς and ἐκσφοράς.—The usual form in Capp. and Ph. is ἐκσὺ, g.v.
ἐφαρ, Capp. Ph. v. ταφος
[ἐφιδαμανα.].—Aor. 8 eg. τιδθη, he died, Ph.
ἐφιδου, then, thereafter, Mis.
[ἐφραστι, I cast out, also metaph., I throw out opinions.]. To the latter sense, for which L. and S. quote Aristotle, the aor. pass. τιδθηκα, I understood, Sili, is akin. In Pontos τιδθω means, I put bread into the oven, Economides, Lautl. d. Pont. p. 194
ἐφιλω, likewise, Del.
[ἐφθασα, I order.].—Used in Capp. and Ph. meaning I send. In Capp. rare: aor. τισθαζε, Pot., and Arkh. for Sin. has pres. τισθαζε (p. 261).—At Ph. common: pres. τισθαζε (§ 897), aor. τισθαζα (§ 851, 843), imper. 1 sg. τισθαζα τα (§ 846), particip. τισθαζαντα. Also at Kis.
ἐφροκος, Capp. v. μητροκο
ἐφακ, Capp. v. ρακω
ἐβλεωv, Del. v. Turk, bitmek
ἐβοθε, Del. v. Turk. boi
ἐπ, Phl. Asa. v. Turk. eyer
ἐπα, Az. Gh. v. ἐπα
[ἐπαγερσα, workshop.].—ἐπαγερσα, Pot., § 104, and at Sili. (Phraep. p. 118)
[ἐπαγερσα, workman.].—Capp. ἐπαγερσα, Az. (Val. p. 16).—Acc. pl. ἐπαγερσαι, Ph.
ἐπαναθηκα, pl. ἐπαγερσαι, Sili.
[ἐπαυω, work].—Capp. ἐπαυω, Del. pl. ἐπαυα, Phl., ἐπαυα, Sili. The common form is ἐπαυω; Del. Fer. Ar. Ul. Sili. Phl., ἐπαυα, Ar. § 165.—ἐπαυω, Phl., ἐπαυω, Tahl. Is. ἐπαυοι, Sili.—For the Capp. and Ph. phrase ἐπαυω ἐπαυω, v. § 881
ἐπφερ, Phl. v. Turk. erismek
[ἐπιφα, kid].—Gen. τιφαοο, Ul.—ἐπιφα, Phl. ἐπιφερεθα, Phl.—ἐπιφα, Asp. v. Turk, erken
ἐπιθειανα, Armenian, Phl.
ἐπιλασαν, Ph. v. Turk, ermek
ἐφιλω, Mal. v. φιλω
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**GLOSSARY (Dialects)**

ädr, ääre, and at Pot. ääre (§ 296), piuperf. § 244.—ärouchí (§ 554), impf. §§ 388, 359, aor. ähra (§ 541), aor. subj. ähra, rähra (§ 543), impvo. ära, pl. ähra (—ähra, § 269) and ähra (§ 551), Ph. Pres. ärouchí, Tah., § 554, and the rest at Tah., and Afa. as at Ph.—Pres. ärouchí or ärouchí (§§ 12, 50), impf. §§ 57, 44, aor. ähra (§§ 11, 46, 56), aor. subj. rähra (§ 45), impvo. ráhra, pl. rähra (§§ 15, 49), Silli

ñoç, Capp. v. òçña

ésep, Del. v. Turk.esser

eßép, Afa. v. Turk. ^saker

eoßáy, ösoçáy, Ul. v. ötëw

[ööta, ürë]—Capp. with prothetic v

(§ 98): vëña (§ 98), Del., vëd, Far., uööd (§ 88), Gh., vëta (Val. p. 19), A., uööd, Ul., vëđ, Mis., vëta, A., uööd, Sill. (Pharaeop. p. 121).—vëña (§ 269), Ph. etc.—idë, Silli.—vëña is unknown

éöó, thou. For Capp. forms, § 175, for Ph. § 310, for Silli § 38

eßéçi, Del. v. Turk. òçñaq

ëñöö bylöö qaööp, cöö ñëmañ më qaööp. 

Turkish in text from Axöö on p. 404, l. 5. For meaning see translation

eßen da, Ph. v. ööö

eßré, Capp. v. òöö

eßsö, Ph. v. ööö

eßëgä, Phl. v. Turk. òëk

ëöö or ëöö, pl. ëöö, this, with byforms ëëö, etc., ëöö, ëöö, ëëö, ëëö, ñëmañ, ñëmë, Capp. For details, § 176.—Neut. pl. ëöö, Ph.

eëë, Phl. v. Turk. òëdet

[ëkaëmëwë, I empty.]—Capp. pres. ëkëmëwë, Sin. (Arkh. p. 277), who gives also ëkaëmëwë, empty), aor. ëkaëmëwë (§ 223), A.,—Pres. ëkaëmëwë, aor. ëkaëmëwë, Ph.

ëkoëwë. This form is presupposed by ëkoëwë: ëkoëwë given for Sill. by Vasiliadhis (Xen. I, p. 192) with the phrase vëf màs ëkoëwë, our bride (or sister-in-law or daughter-in-law) has had a child

[ëkoëwë, blessing, and so the marriage blessing, marriage.] ëkoëwë, Silli

[ëkoëwë, I bless.]—From the meaning of bless the wedding sacrament, the verb comes to mean to celebrate a marriage. Capp. pres. ëkoëwë (Arkh. p. 257), Sin., ëkoëwë (Krinop. p. 44), Fer., pass. aor. ëkëfëta, A.,—Pass. aor. ëkëfëta or ëkoëwë (M. Gr. iëkëfëta), Silli

[ëmëmëfës, beautiful.] M. Gr. often ëmëmëfës, and so in Capp., ëmëmëfës, A., ëmëmëfës, Mis.

[ëmëkë, I find.]—Capp. ëmëkë, Del. Phl., ëmëkë, ëmëkë, Fer., Mis. ëmëkë (§ 90), Mal. impf. Phl. § 206. Aor. everywhere ëmëkë. Impvo. Ph. § 223, impvo. 8 pl. ëmëkëwë, Del., aor. pass. subj. I sg. vë ëmëkë. Mis. At Mis. and Phl. ëmëkë means I brought, and at Mal. ëmëkë means I bring and ëmëkë means I found. This interchange of meanings is probably due to a phonetic confusion between ëmëkë and ëmëkë. ëmëkë, imp. § 336, aor. ëmëkë (once ëmëkë), aor. subj. vë ëmëkë, impvo. § 551, pass. preo. 3 sg. ëmëkëwë, aor. ëmëkë, subj. ëmëkë (§ 582), Ph.—Aor. ëmëkë or ëmëkë subj. vë ëmëkë (§ 46), Silli

[ëmëkë, I pray.]—At Ph. in sense of I worship.; pres. ëmëkë (§§ 261, 322, 356), aor. ømbë (§ 563)

ëmëkë, pass. v. ëmëkë

ëmëkë, Mis. v. ëmëkë

ëmëkë, Capp. v. ëmëkë

ëmëkë da, Ph. v. ëmëkë

ëmëkë, Phl. v. ëmëkë

ëmëkë, Mis. v. ëmëkë

ëmëkë, Capp. v. ëmëkë

ëmëkë, Phl. v. ëmëkë

ëmëkë, Phl., etc. v. ëmëkë

ëmëkë, Phl., etc. v. ëmëkë

ëmëkë, seven. So in Capp., but ëmëkë, Mis. and also at Ph. Mis. and Afa., § 307.

—yeçë (§ 15), Silli

ëmëkë, Capp. v. ëmëkë

ëmëkë, Del. v. ëmëkë

ëmëkë, Ul. v. Turk. eyi

[ëmëkë, yesterday.]—ëmëkë, Ax.

ëmëkë, with am. At or to St John Chrysostom, a sacred well and chase in the valley below Pharae. The form is from 'At (ëmëkë) ëmëkë, altered apparently by confusion with ëmëkë

ëmëkë, ëmëkë, Phl. v. ëmëkë

ëmëkë, I have.—Capp. ëmëkë (ëmëkë, Mis. Mal.). For conj. at Mal. Phl. Sill. v. §§ 80, 191. Impf. §§ 80, 201, 210.—ëmëkë, v. (§ 326), 1 pl. ëmëkë (§ 321), impf. ëmëkë (§ 584), 8 sg. ëmëkë, Ph. In the text on p. 458, l. 17 ëmëkë j'de rains. he had also a wife. Impf. 3 sg. ëmëkë, Joeë(ë)ve, Afa.—ëmëkë, subj. vë ëmëkë, Sill. §§ 12, 14

ëmëkë, yesterday, Phl.

—ëmëkë, Ph. v. ëmëkë

[ëmëkë, Ph. v. ëmëkë]

ëmëkë, ëmëkë, Phl. v. ëmëkë

ëmëkë, I have.—Capp. ëmëkë (ëmëkë, Mis. Mal.). For conj. at Mal. Phl. Sill. v. §§ 80, 191. Impf. §§ 80, 201, 210.—ëmëkë, v. (§ 326), 1 pl. ëmëkë (§ 321), impf. ëmëkë (§ 584), 8 sg. ëmëkë, Ph. In the text on p. 458, l. 17 ëmëkë j'de rains. he had also a wife. Impf. 3 sg. ëmëkë, Joeë(ë)ve, Afa.—ëmëkë, subj. vë ëmëkë, Sill. §§ 12, 14

ëmëkë, yesterday, Phl.

—ëmëkë, Ph. v. ëmëkë
pass. pres. 3 sg. ἠμοῦσα, Gh.—Aor. 3 pl. ἠμοῦσαν ἐπ', Ph. ἠμοῦσθος, Ph. v. ἠμοῦσω
[ἡμ. τῶν.—In Capp. 1 pl. ἠμοῦστο, Ph. § 191]
ἠμοῦστος, pointier.—Capp., Fer. Ar.
[ἡμοῖρα, bas.—Capp., ἡμότα, Sili., ἡμώφα, Mis.—ἡμώρα, Ph.
[ἡμόν, ἡ μίν.—Aor. pass. ἠμοῦσα, Ph. ἠμissent, title given by girls to an elder sister or elder female relative, Ar. ἠμιστ, ἠμιστ, Ul. For Sin. Arkh. (p. 288) gives ἠμις as the title given by a younger woman to an older, or by a bride to her husband's sisters, and also (p. 278) ἠμιστ and τὴν. For Fer. Krinop. (p. 46) has ἠμίστ. Extraordinary respect for her husband's relatives is demanded from a young wife in Cappadocia. His father and mother she may not address at all, and for Aravan Val. says (p. 20) that she must call her sisters σεκρέστα and his brothers τελεμερή, both titles of respect. This custom is called at Perték νυφίτι (Alekt. p. 560)
ἡμί, ἡμίν, Capp. v. ἠμίν
ἡμώφα, ἡμώνων, Capp. v. ἠμώφα, ἡμώμων
ἡμί, or Pot.
ἡμία, Ph. v. ἀλλάξω
ἡμία, Mis. v. ἐφώκω
ἡμώνα, Ph. v. λάμων
ἡμώνα, Ph. v. ἐφώκω
[ἡμίον, sum.—Capp. ἡμίον, Fer. Phl. Mis. and for Ar. by Val. (p. 19) and for Sin. by Arkh. (p. 257); ἡμίον (§ 69), Del., but ἄνω δίον, like the sum.—ἡμίον (§§ 259, 275), Ph., but gen. ἡμίν.—τῆς ἡμίον (§ 18), Sili., gen. τῆς ἡμίον
ἡμίον, Ph. v. γεμίσω
ἡμίονως, used as an exclamation, pardon, pecovoi, Pot. and Sili, where γεμίσων (§ 15) also occurs
[ἡμίπα, dat.—In Capp. generally ἠμίπα, but ἠμίπα noted at Ar. Mal. and Pot.—ἡμίπα, Ph. and Sili. Pl. ἡμίπα, ἦμπα.
[ἡμίπερου, swr.—Formas from this in Capp. §§ 181, 192, at Ph. § 314
[ἡμίπως, half.—Capp. ἡμίπως, Gh., ἡμί-
πως, Mal., δίσω, δίσμω, Ph., with the δ of the article. So for Fer. ἡμίπως, ἠμίπως, ἐρτίμπως, Capp. 587.—
Pl. with article, τῆμίπως, ἠμίπως of all genders, and the sg. ἠμίπως, a half, Ph.
[ἡμίθας (pron. commonly ἠμίθας, —pēt.
I can, am able.]—Capp. pres. ἠμίθας rarely ἠμίθας, pēt, etc. I pl. in —στοι, § 191, impf. Del. § 208, aor. ἠμίθας.
σύμβολον, Ph. 1 pl. ἠμίθας, Ul. 1 st. ἠμίθας, Del. After the aor. the verb is sometimes enclitic (§ 72) and the τῇ be dropped (§ 59): ἠμίθας, ῆμίθας, Del., where the τῇ of ἠμίθας is ἠμίθας. Aor. 3 sg. ἠμίθας, ἠμίθας de mορφεῖ, de mορφεῖ, ἠμίθας, ἠμίθας, aor. 3 sg. ἠμίθας and aor. ἠμίθας.
[ἡμίπως, Ph. 1 pl. ἠμίπως, Sili., ἡμίπως, Ph.
[ἡμίπως, ἡ μίν.—Aor. pass. ἠμίπως, Ph. ἠμίθας, particle expressing future in M. Greek.—καταστασις (§ 24) Sili.—In Capp. occasionally at Pot. and Del., but probably not dialectic. The Capp. is ἠμίθας (q. v.)
ἀδέλενα, see.—Capp., Sili. Phl. Probably not a dialect word but of recent introduction. So far inland the Gr. word would be likely to be lost. In general the Turkish denis is used
ἀδέλαι, Ph. v. λαβρα
ἀδέλαις, Mal. § 173
ἀδερλς, I think, opaque.—Given for Sin. by Arkh. (p. 286). Also aor. 3 sg. ἠμίθαςη, Mal.
ἀδης, almond, Ph.—For Fer. Krinop. (p. 48) gives ἀδης- τα δὲ Θησα. For 6, § 87.—For other forms of this word, which is not given by Vlkhos, used in Cyrrus, Smyrna, Liviis and Crete, v. Sakellarios, Κλεφανα, n., p. 488
[ἀδήμων, wonder.]—For Fer. Krinop. (p. 64) has τάγμα and ταγματικά τα ἐπαναλαμπτέρων ἀγωνι. So for Sin., ἀγώνι (Arkh. p. 286). For 6, § 87, for γ cf. καίμω
[ἀδάμας, I wonder.]—At Ph. as depen
tent, the impf. 3 sg. ταγματικά being recorded
ταγματικάτως, Ph. v. ταγματικός
[θεία, aunt.—Capp. χείλα (§ 69), Ar., τοί (§ 93), Mis.
[Θεία, Thecla.]—The δίκαια. Ξεκλων, Sili.
[θείκω, Ph. Capp., θέκαν, Mal. v. θέκω
θέλω, I wish.—In Capp. the forms vary with the treatment of τ (§§ 85—86). Thus pres. χείλα, Ar., impf. ταγματικά, Ar., ἠμίθας ὡς ἠμίθας (§ 306), Sil.
igá, there, Phl. A compound of igel, ixi (q.v.) and the deictic δ without the ὁ.

Dáçu, Ul. v. Turk. lásam
Dáji, Ph. Silli, Dájga, Sll. v. Turk. elaj

Dáp, Ar. v. Turk. yular

De ra, Az. v. Turk. eylemek

Derge, Ph. v. Turk. lenser

Dáč, Ph. v. Turk. laše

Dári, Ph. v. Turk. illoš

Dabu, Ar. v. Silli. v. Turk. imam

(láati, shirt.)—Capp. γέρ, pl. γέρα (§ 109), passim. μέγα, pl. μέγα, Del., μεγε, γέμε (Krinop. p. 49), Fer.—
leári, γέμε (decl. §§ 268, 268), Ph.—

(ludáć, Silli.—The M. Gr. παπάκιος

is unknown. v. § 400

(Uly, γέρ, Capp. v. ula

lámajč, Del. v. Turk. yümRTüjq

yabuš, Ph. v. Turk. imsa

ló, used in the Turkish phrase ly με sów, ly με sów, Ul. in text on p. 850, l. 1.

Cf. p. 293 and note

lóal, lóal, yes, Silli

lóbóra, Ul., lóbóra, Sill. v. Turk. insanmac

lóru, Ph. v. γίνωμαι

lóra, Del. v. Turk. inji

lóran, lóra, Capp. Ph. v. Turk. insan

lyger, Phl. v. γόγγυλα

lygo or lyga, prep., like, Silli

[lóuócaí, Jev.]—At Ph. in the Gospel text, gen. pl. lóuócaí (§ 303), Lag. p. 13. The word in common use is lóuócaí, v. Turk. yehudi

lóúxóu vre, Fer. In text on p. 820, l. 20 I translate newly made, taking the word as an adj. in -ī(-os) from the Turkish Ibdác, إباضة, production

lóca, Ul. Afs., lócana, Ph., etc. v. Turk. rast

lóx, Phl. and Ph. v. Turk. rçe

lóca, Silli. v. lóca

lóxaj, Del. v. Turk. rast

lóx, Ph. v. Turk. irí

lóx, Az. Phl. v. Turk. irmaq

lóx (? nom. lóx), pl. lóx, a kind of tree, Pot. Possibly tóx, the wild fig-trees

lóxó, I set in order, Ph.

lóxó, Ul. v. sokelóx

lóxóx, Ph. Tah. v. sokelóx

lóxóx, Silli. v. Turk. selanmaq

lóxóy, Ph. v. Turk. istas

lóxóx, gen. pl. (§ 303), of the Turkish, Ph. in Gospel text (Lag. p. 11)

lóxóx, Ph. v. Turk. insan

lóxó, Tah. etc. v. sték

lóxó, Ks., lóxóx, Tah. v. sték

lóxó, Gh. Ul. v. Turk. isteën

lóxó, Del. v. Turk. isteem

lóxó, Silli. v. stóríá

lóxóánya, Silli. v. Turk. pišman

lóxó, willow-tree.—Capp. γάδα, Mis., but lóx, pl. lóx, Pot., and lóx given for Sin. by Arkh. (p. 237).—
At Ph. oši, q.v.

lóxó, lóxó, neut., Ph., dá dá, Af.—

lóxó, Phl., is the same word with initial a of the article.—Although the word generally means a flat shaped like a dressing-gown, the Ath. text (p. 570, l. 28) and an unpublished text from Ph. show that, at least at these villages, it means frowers

lóxó, lóxó, Capp. v. eró

lóxó or eró, demonstr. sg. of all genders.

this, Mis., § 176

lóxó, demonstrat. sg. of all genders, this.

Mis., § 176

lóxó, this, sg. indecl., Phl., § 176

lóxó, willow, Silli. The word seems to be lóxó with the ending of aγον, aγος, aγος. Both are bushes which grow in river-beds and are used for making baskets

lóxó, knife, Ph. Kar. (Lag. p. 51), also gives for Ph. lóxó, kóνa. For lóxó, § 278, for x, § 264

lóxó, Ul. v. Turk. itíra

[lyxos, trace.]—The forms are from dimin. lyxos; χεῖρα (§§ 66, 95) Sin. given by Arkh. (p. 280) and χεῖρα, Phl. bádá, Ul. v. Turk. ikti yar

lóxó, adj., of yesterday, Silli. Formed from έτος as χέρων is from χέρος

[lyxós, John.]—Phló, acc., Phló, (decl. § 306) Ph.—Phló, Silli. Phló is in § 16 is not the dialect form

kák, Ph. v. kalós

kák, given by Arkh. (p. 238) as meaning évòdóς and used at Sin, but only by old women and in a song. The pl. kákáda, clothes, occurs at Del. v. Ducange, s.v. kádpás, kádpás, vestimenti virilis species and Tzetzes, Kithiades, χιλιάριά, xiliá, 791, 792: αύθηρα κάπασιν, σταρίκιων το άδην. άπαιρε κάπασίν λέγεται από τάς Κάπασίν πέρων. Logrand (Hist. de Pechelran, p. 96) says: kádpás, long mantles, capote. v. note in Hesseling and Pernot, Poèmes Prodigueux, p. 173

kákáda, pl. -rês (§ 295), some kind of soft stone, Ph. Possibly connected with κάδα, pumice, Sin. (Arkh. p. 247)
The Capp. form nearest to this is the aor. καλέψαν, Ax. The usual type is represented by *pres. καλέσσω* (§ 197), Mal., γάλακτο, Sin. (Arkh. p. 380), γάλακτω, Sin. (Krinop. p. 49), καλέσσω, Mis., and aor. καλέψαν, Sil. Pot. Nearer to the Silli form are *pres. καλέσσι*, Fere. (Krinop. p. 49) and *aor. καλέσσα*, Del. —καλέσια, aor. καλέσσα, impf. § 946, Ph. belongs, like καλέψα, to the καλέσσι type of this verb noticed by Legrand, Recueil de Poèmes historiques, p. 841.—καλέσθου, Silli. For derivation from cabalsus and caballare v. G. Meyer, Neugr. Stud. i. 22, and §§ 370-378.

κακά, given by Kar. (Lag. p. 51) as the Cappadocian name of a plant, whose root yields mastic and whose fruit is used, especially at Phāras, as a substitute for coffee. Arch. (p. 244) gives for Ph. κακάρ. Kar. compares Armenian kanker, artichoke, a mod. Persian word, but in Capp. taken from Armenian and not from Persian via Turkish, as the Turkish for artichoke is enginars (enginea). V. § 376 κακά 'έλι, not at all, Ph.

κακάρω, I clean.—Capp. pres. κακαρώ, Sin. (Arkh. p. 386), aor. 3 sg. κακαρέω, subj. 3 sg. κακαρέ (for a→e v. § 66), Del., in text on p. 810, 1. 1 meaning to peel (on orange), and Arch. (l.c.) confines the word to such meanings. So, too, does Krinop., giving for Fere. (p. 49) κακαρώ; for θ, § 97.

κακωμ, I—a. each, every, κακο 'ιμμερ, Mal. Sil. κακό φρές, Mal., should perhaps be written κακό φρές, κακο 'ιμμερ of κακ' 'ιμμερ 'ένα, κάκα, κάκα, τάκα, Ph.

κακώτς, I sit.—κακώτς (§ 98). Ar. κακωμένε, I set, aor. κακώμε, Ph. κακόθε, Ph. v. γυνάκι.

καθόμα, I sit.—The Capp. forms vary with the treatment of θ (§§ 96-96). Thus, pres. καθόμα Del., καθόμα, Gh. Ar., καθομίσ Sin. Mis., καθόμα (§§ 96, 297), Ul. See, καθόμα (§ 297), Ar., 3 sg. καθόμα, Ph. καθόμα, Mal., 3 pl. καθομόμασα, Ax. καθάθα, Ax. Mal. Ph. Po, &c., Del., καθάθα, Gh., τάκα, Fere. Gh. Ul. (§ 216). —καθόμα, 3 pl. καθίμα, aor. καθήμα, καθίμα, Ph. 3 sg. καθήμ, Ar. Pres. καθήμ, impf. § 44, Silli. For its use to translate the Turkish durmaq v. § 381 καθίμ, and.—Capp. κακέ, κακé and before back

initial vowels κι, or gas, ζι, ζι, κι, Mal., κι, Mis. In the Del. and Ar. texts it is always inserted before λ. Thus at Del. κι λαύ, and at Ar., where κι is in this use much commoner than κι, and κι not found, κι λεύ, ζι εφέ, κι εύφε.—κι, κι, κι, Ph. etc.—κι, κι, Silli. At Silli κι is constantly used emotically, e.g. τούτο κι λαβι
tου δί, and this man says to him that, for which v. § 392.

κακώνως, new.—Capp. pl. κακώνωρα, Phl., κακώνωρα, Del.—κακώνωρα (§ 20), Silli

κακός, time.—Capp. κακός, Pot., κακός, once, Phl.

κακώδις, tongs, Ph. Kar. gives θεώδι (Lag. p. 51) and κορόφ (p. 54) with a derivation from Armenian kaye, a coal, and a-nolv, to take. V. § 376 κακέ Ph. v. Turk. kat, kekt.

κακοε, I burn.—Capp. pres. 3 sg. κακοε, For., as from κακο 'ιμμερ, the form given for Fere. by Krinop. (p. 60) and 3 pl. κακοέ, Ax., as from κακοε, both new formations from the aor. κακο 'ιμμερ, which is recorded from Gh. Mis. Sil.: aor. pass. κακα, For., aor. κακα, Ph. Sin., pass. pres. κακέντα, Tab., aor. 3 sg. κακέ, subj. 3 pl. κακεσσ, Phl., partic. κακοέ, Phl.

κακόν, grandmother, For. For Fere. Krinop. gives (p. 49) κακό κακό πρόκακα, ι επιπνη
tόγερον προμηθησ, and for Ar. Val. (p. 17) has, κακά κακό μέγα μάκα, ἡ μάρμα, κακά, ding, For. —κακά, Phl.

κάκι, Ak. v. Turk. kal

κακότ, basket.—Capp. κακότ (§ 111), Phl., κακότ or κακότ, pl. κακότα (§ 111), Serm., κακότ (§ 98), Phl., κακότιν τέρτστρων, τρεπέτσκου. Given by Kar. (Lag. p. 53) for Phl. Cf. κακοτί 'ένα and § 278.

κακοτίν 'ένεστραν είς τί, given by Kar. (Lag. p. 59) for Phl. The λ before α is a phonetic difficulty (§ 267), and Grógos (B.C.H. xxiii. p. 156) suggests the derivation κακοτιν 'ένεστραν κακοτιν 'ένεστραν. This does not get over the difficulty of the λ, which cannot stand before ε either, and is also put out of court by the existence of κακοτιν 'ένεστραν from which the verb is clearly derived κακάτα 'ένεστραν τοῦ λατρου, Sin. (Arkh. p. 299), the New Year feast. Kar. (Lag. p. 59) gives κακοτί, which points to a Phl. κακοτ with λ dropped, § 269. Latin calendae; v. G. Meyer, Neugr. Stud. ii. 28, and §§ 372, 378.
kalamgoou'i, Ph. Some small animal, and the entry for Sin., kalamgo's, γαλαγούς μίς (Arkh. p. 239), shows it was a mouse of some sort. Kar. gives for Ph. kalamgoou, kalamgo'ut, i.e.: tanygou de licious wamoum ou kai ana-
lhgorotos i's efedromou (Lag. p. 52), which looks like the same word. Arkh. (i.e.) says it is a Turkish word, but I cannot trace it; qalghus means a guide
kallcxa, women's shoes, Sin. (Elef.' p. 96 and Arkh. p. 239). καλλία, Par. (Krino.
p. 50); for e, § 66. I record καλλί (§ 110), Ar. Latin caliga; v. G. Meyer, Neugr. Stud., iii, p. 28 and v. § 372
kallóu, Mal., etc. v. kaallukèwv
kallon, Ph. v. Turk. kel
kalída, Ax. v. kaallukèwv
[kalýgeros, monk.] — kalýgeros (deol. § 142), Ar.— kalýgeros, Ph.
kallon, v. Turk. kel
— kaló, pl. καλά (§ 304), adv. καλά, gd. Dimin. form of adv. gadoska. καλό (for kaló) in the phrases καλό ἄρατε, καλώ ἤδειμα. Ph. For Λ, § 369.— καλός, Silli
[kalóutó, kindness.—] In Capp. as a neut. (§ 166): kalóvous, Ar. Mis., pl. kalóvousa, Ar.—Neut. pl. kalóvousa, Silli
kalóstuçwv, adv., very well, Silli
kaliddó, Capp. v. kaallukèwv
[kaló, I call.—] Capp. pres. kalain, Fer.
Krino. (p. 49) has also kaló. Impf. § 215. kalafou, he had called (text, p. 399, l. 4) Silli, § 56
kámárôn, I dress myself in fine clothes, show myself off, impf. káma (§ 301), Silli. Given for Silli also by Vasil. (Xen. i, p. 389), and for Sin.
by Arkh. (p. 240)
[kámmil, came!—] Capp. dimin. kámmil, Gb. Ar. Ax., kámmila, Mal. Phil.—
Adv. pl. kámmila, Ph.
kám, pl. káma, adj., bad, Ph. Kar. (Lag. p. 53) gives káma kámu and káme' ámária, and Arkh. (p. 240) has καμ'δάμ (με δκόμουν τον χ' = σκυθρο-
πότας, δυστρα, ámária, Φατ. κάμε' = δμότρημα. kámu, sad, is a derivative. Probably from Turkish kemia
[kámo, I close the eyes.—] For Capp.
kámu, is given for Ar. by N.K. in
Xen. vi, p. 444.— kámu (§ 13), Silli
[kámu, kámo, I work, do.].— In Capp. apparently always meaning I tail rather than as in M. Greek merely I do. Thus at Ar. (N.K.) and at Sin. (Arkh. p. 240) the meaning is καμπ', and Arkh. says that for καμ', πράτης, λέγομεν ἐπει. I record impf. kámo, kámo, Gb.
For Sill. Pharasop. (p. 118) has κάμον. kámo, érgagímaus, kámo malλ', kámo, and Arkh. gives kámo as a secondary meaning.—Pres. kámo (§ 532), adv.
kámu, Ph.
kámo, el' efelov, boulázm, Ph. Given by Arkh. (p. 240) and by Kar. (Lag.
p. 53), who compares Armenian kamal, to will. Obviously a good deal of the validity of this depends upon the form, if any, of kamal used to express would that. v. § 376
kamovs, Pot. v. Turk. kemik
[kámvos, plain.—] At Silli kamNovs means the wide plain of Konia upon which the valley of Silli debouches, and so foreign parts in general. Latin campus; v. G. Meyer, Neugr. Stud. iii, p. 25, and v. § 371
kamva, Capp. v. kámvor
kamva, neut. pl., cloths, Ph. Kar. (Lag. p. 53) gives the sg. kavma. For Sin.
Elef.' p. 95) gives kavmva, dried dung in the fields, and Arkh. (p. 240) kavmo or kavm(e)z, d. dung mixed with straw or cinders and used for fuel. Hatsidakis ("Δράπε, xi, p. 198) gives kavmo = kavmva.—
kamva, pl. kavmva, translated fuel in Ax. text on p. 400, l. 4, is the same word
[kamvna, I pretend.—] Impf. 3 pl. kavmva, Ph. Ax. (p. 240)
cavd, rope, Tsh.
kavdλήφνη, candle-lighter, sacristan.—] Capp. kavdλήφνη, Ar. Gb., kavd-
lήφνη, Sem., kavdλήφνη (dec. § 169), Mis.— kavdla, not itself re-
corded, is Latin candela; v. G. Meyer, Neugr. Stud. iii, p. 94 and v. § 372
kavel with neg., no one, passim.— In Capp. at UL and Fer. it means a person (dec. § 161). So at Af. at
gavel, gavel (dec. § 17), Silli
cavit, Ph. v. alàw
[kava'fl, hemp.—] kava', rope, Ph. Tsh.
kava, crystallised sugar, Sin. (Arkh.
abomination, idol, and garšatlı, abominable, ugly, filthy (Bedrossian). v. § 376

καράφλα, spindle, Ph. This is the spindle with two pieces of wood set crosswise instead of a whorl, which is called in Capp. καρόφι (q.v.). The shaft of the καράφι is called γραφι (Lag. p. 59) = κόλα (Kar. p. 106). For λ, § 276. For Sin. Arkh. (p. 244) gives the form καράφι, § 66. It is a Pontic word; at Imera καράφιτον, v. also Σόλλι, ξυρί, p. 139, and § 381

καραγιών, κεραγιών, κεραγιών, plank, plank, plank, plank, plank, given for Ph. by Kar. (Lag. p. 59). So at Δχ. imperf. 8 sg. καραγιών (§ 699), was swimming, floating (of an eagle), in text on p. 573, l. 12. The word is derived from καράφλα, a spindle (q.v.), and means primarily to dangle and twist like a spindle, and in this sense it is used also in Pontos (Imera).

cάρπος, Gh. Ar. v. κάρπος

κάρος, Aor. pass. 3 sg. καράφθη, Ph.

κάροφι, the heaps of pots and fuel which are burned together to bake the pottery, no kiln being used, Ax. Phrase κάροφι τα κ. v. p. 28

κάστρο, Silli. v. κάστρο

καστέρα, flint for striking fire, Ph. Kar. (Lag. p. 59) gives καστέρα, λίθος γρίφης, Ph. and the derivation from Armenian kaykar, which means flint (Bedrossian). v. § 376. This is better than to resort to G. Meyer’s (Neugr. Stud. ii, p. 80) Slav derivation of the Epeirote καστέρα, pebble.

καστερος, Ax. As κάστρο (q.v.) means city or capital, as opposed to the villages, so καστερος means townsmen as opposed to villager or peasant κάστρον, castle. Used in Capp. for the local capital; thus at Gh. Phil. and Ul. (and no doubt in all the neighbouring villages) κάστρο means Nigde. So, too, at Silli, where καστέρον means Konta. At Fer. (Krinop. p. 45) κάστρο (§ 101). Latin castrum. v. G. Meyer, Neugr. Stud. iii, p. 59 and § 572

κάνα, κίδα, κάρε, Ph. v. κάθε
καταβάσις (καταβάσθαι), I take down.—Capp. καταβασις, Phl., καταβάσις, Del., aor. κατήσασα, Del. Ul. Phl. Sil. Pot.—Aor. κατήσασα, Ph. Teh. Alth. τά κατήσασά τα Τάην is aor. subj. 2 sg. (Μ. Gr. τά τά καταβάςσθαι), v. § 251.

καταβάσων, I come down.—Capp. pres. καταβάσων, καταβάσω, Ul., 3 pl. καταβάσκειν, Phl., aor. καταβάσκειν, Ar. Gh. Ul., καταβάσκειμ, Αx. Μαλ. Sil., καταβάσκειμ, Phl., 3 pl. καταβάσκειμε, Pote., subj. 1 pl. καταβάσειν, Αx.—Pres. κατάβασει, Phl., aor. 3 sg. κατάβασει, (Αx.—καταβασθανί, Sil.)

κατακέφαλα, adv., down from the head, Del.

κατακόλι, I chase away, purify.—Capp. pres. at Pot. Ar. Αν. 3 sg. κατακόλι, Pot. ἑμπ. κατακόλι, Αx., aor. κατακόλισα, Pot. τα κατακόλισε, κατακόλισαν, Phl. κατακόλισαν, Ph.—Cf. κόλο.

κατακόρυφον, I cut up.—Aor. 3 sg. κατακορυφην ἐα, ἑμπ. κατακορυφᾶ τα, Ph. Pres. not recorded.

κατακοροβία, I curse.—Capp. pres. κατακοροβία (§ 228), Pot., κατακοροβία, Μαλ., 3 sg. κατακοροβία, Αx. aor. κατακοροβίσα, Pot. κατακοροβίσα, Pot. κατακοροβίσει, (Αx.—κατακοροβίσθαι, Phl.)

cατακόρυφον δὲ κατακόρυψαν ἑα, ἑμπ. κατακορυφᾶ τα, Ph. Pres. not recorded.

κατακοροβία, I curse.—Capp. pres. κατακοροβία (§ 228), Pot., κατακοροβία, Μαλ., 3 sg. κατακοροβία, Αx. aor. κατακοροβίσα, Pot. κατακοροβίσα, Pot. κατακοροβίσει, (Αx.—κατακοροβίσθαι, Phl.)

κατακόρυψα, wild vine, Ph.

καταφάβα, place of refuge. Used in Capp. for the rock-cut galleries below the houses (see 15; 16). Forms are καταφάβα, pl. -φάβα (§ 110), Αx., καταφάβα, pl. -φάβα, Phl. Mal. Αν., καταφάβα, Sil. (Xen., 3, p. 883).

κατάφαβα, feast after a wedding, Siliri.

κατάφαβα, feast, Ph. Αt Ph., etc., κατάφαβα means "I understand. 2 sg. κατήθα, 3 sg. κατήθεν. κατή (κατέ) occurs once in a text as 1 sg. for τα κατήθα formed from κατή. Impf. 3 pl. γδεκάθα.—At Siliri κατάφαβα κατάφαβα, given by Kar. (Leg. p. 58) and for Sinn. (καταφάβα) by Arkh. p. 248, and further explained as the pick used for excavating the rock in the rock-villages of the亚美尼亚 Sons of the Asin caste, a derivation suggested by Kar. and Leg. v. § 277.

καταφάβα, Ph. γατόθεα, Siliri. v. καταφάβα, κατάφαβα, Capp. Ph. v. κατάφαβα, κατάφαβα.
—Pres. 2 sg. ἐρεῖ, 3 sg. ἐρέει, point-
ing to 1 sg. ἐρέεις (§ 523), impf. § 527, aor. 2 sg. ἐρέσει, ἐρέτον da, ἐρέτος, Ph.
κετέα, Ph. v. Turk. kepek
[kẹpệs, hatp. — κέπατο (§ 515), Phl.
[kẹpệs, cherty. — Capp, κηπέα, pl. κηπέα (§ 110), Mal., pl. κηπέδα, Ax.
κηπάτας, snail, Del. Decl. § 157
κηπερβή, Ph. v. Turk. kervan
κηπερ, Pot. v. Turk. kerre
κηπέρ, Ax. v. κέλλαρας
[kẹpệ, was candle.— κεπερ, (§ 564), Mis., and Ph.
κηποῦμαι, Ph. v. ἀφηροῦμαι
κηπέρεω, Ph. v. Turk. gerdan
cēd, Capp. v. Turk. kise
κηπουκάτος, Ph. v. Turk. keskin
cηπούρλω, Ph. v. Turk. kesmek
κέεγε, Ph. v. Turk. kise
κηπέρη, Af. v. Turk. keder
κήφι, Ul. v. Turk. kif, keft
[kẹfệl, head.—Capp, κεφάλη, Gh. Ar. Ul.
Ax. Pot., κεφάλη, Gh. Ar. Phl., φακ (§ 104), Del., δωφάλη, θοφάλη, Mis.
The δ in δωφάλη μ, Pot., is probably non-dialectic.— θωφάλη, Phl., pl. δωφάλω-
λα (? dial.), Af., but forms with δ are rare.—κεφάλη, Silli. Turkismas are the
Ul. phrase ερερέ δο κεφάλη τ (καπά τ), he departed, and its use at Silli like
basens gelmek. v. § 381
κεφαλὸς, pillow, Ph. The ending
—θλο is probably for κεφαλὸς and taken
over from τραχυλόμ
κέφαλα, Tah. v. κρόβαρα
κι, Ph. v. Turk. ki, and for Ph. v. also λέγ
κι, not. Used in Pontos instead of δέν.
Arkh. (Sin. p. 377) says that κι and κι are used in Capp. by the side of δέν,
άδιάφορα. I could never hear any-
thing of this use: it was everywhere
denied. The only trace of it is at Phl. (p. 412, l. 12, and p. 426, l. 24)
in δφ unless
κεφαλά, forming comparative at Sin.
(§ 169), and (κεφαλοῦ) at Silli (§ 21
κεφάλα, when, whilst, Silli
κεφάλη, Silli. v. Turk. kiar
κιάρ, indecl. rel. pronoun, Silli. Some-
times pronounced ἐκάρ. v. § 38
κιάτσος, Silli. v. Turk. kiatsib
κιάταρ, Ul. v. κράταρ
κιάταρος, Pot., κιάτεα, Silli. v. Turk.
κιάτας
κελάδάθι, Ph. a form of καλάζι, a round
dose of dough, Kar. (Lag. p. 54),
§ 278
κελίμις ὁδηγούμορ; Turkish phrase in
Phl. text on p. 488, l. 31. In Turkish
κιμών, once more, Phl. I.e. καὶ μὲ
κιμών, only, Silli. This is for κα
μόνον as is shewn by the f. κιμών and
the pl. τ. κιμών. But κιμών is
used where κιμών would be expected,
e.g. in text p. 294, l. 33. It is used
most commonly after γί, γιατί, γιά
κα, e.g. γία να περισσοῦν κιμών.—
In Capp. at Sil., where Vasil. (Xen.
τ, p. 385) gives κιμόνο: ἐκεῖνα τοῦτον,
and Phr. (δί τέ ἐκείνον), Kirinop. p. 51, Arkh. p. 238, v. § 66
κιμάνα, also, Sil.— Jóga (§ 364, 269), Ph.
κιμέθω, Phl. Pot. v. γυρεύω
κιμέ, Ph. v. Turk. kirej
κιμήμα, Capp. v. κρέας
κίρικα, Ul., I translate ass. According
to Arkh., who gives for Sin. (p. 244)
κίρικα: τέλος του, it means young ass.
For Sil. Phr. (p. 118) gives κούπι
colt. It is the dimin. of κουπλ,
colt, given for Fer. by Kirinop. (p. 52),
and by Arkh. for Bagdassias
κιρμίς, Capp. v. κρός
κιβίθ, Gh. v. Turk. kibrit
κιβόδα, Ul. v. κρέφτω
[kιβόδι, Inf.—Pt. τα διδάδε (§ 264),
representing a Greek dimin. τικοσ
dων, Ph.
κινιδός, other, Silli. Synonym of ἄλλος
κεφάλη, Capp. v. κεφάλη
κίλιγα, κιλ, kili! Ul.
[kλαδευτήρ, pruning-hook.—Capp, κλα
dεφή (§ 58), Ar., κλαμή, Fer. (Kirinop.
p. 51), κᾶλδεφή, given by Val.
(p. 17) for Ar., is probably to be
pronounced κάλδεφή.—κάλδεφή
(§ 271), Ph., κόλφεφή, Teb. Cf.
kαλέφθων da
[kλαδεβω, I prune.— v. κόλφεφθαι da
[kλαθω, I weep.——Capp, pres. 3 sg. κλα,
Mls., κλαί, Ax. Phl., § 62. κλαιέ.
Pot. is perhaps non-dialectic. Impf.
κλαέα πασσιμ, but κλαίδακα, Fer.,
§ 201. Aor. κλαέω, Ul.—κλαίω, 3 sg.
κλαίω, glai, impf. § 335, aor. δκλαέω,
δκλαέα, Ph. Lag. (p. 18) has aor. 3 sg.
δκλαέα, § 271. Pres. κλαίουν, κλαίω,
κλαί, aor. δκλαέα, Teb.—Pres. κλαίουν,
impf. § 38, aor. δκλαέα, Silli
κλάδα, Ax. Sil. v. κούλακ
[kλαδω, I break.—The M. Gr. form κλάω
means only pedo, and this occurs in
Capp.; aor. subj. κλάω, Ul.—At Ph.
the meaning break is kept; pres. κλάω,
impf. § 389 (Lag. p. 52), aor. κάλω (τε)
καί (τε) (§ 365), impre. pl. κλάετε,
aor. pass. κλάεται (§ 362). For loss of
λ, v. § 270
[kλειδή, key.—κλεῖ, pl. κλειγμά, Ax.
D.
Glossary (Dialects)

κλέφτης, thief.—Capp. at Ar. Phl. Sil. Pot., κλέψτης (§ 88), Gh. Ar., κλέφτης, Mis. At Sin. κλέφτης (Arkh. p. 244). Decl. § 163.—ό κλέφτης, Tsh. Kiz., acc. τον κλέφτη, Ph., etc., §§ 251, 293.—κλέφτης (§ 18), Silli

κλέφτης, I steal.—Capp. pres. at Ar. Gh. Pot., κλέφτης, Mal., impf. Mal. § 207, aor. κλέφτης, Gh., κλέφτης, Ph.—Pres. κλέφτης (§ 259), Tsh., aor. κλέφτης, Ph.—Pres. κλέφτης, aor. κλέφτης, pastiv. pass. κλέφτημα (§ 57), Silli κλέμα, v.ice.—Capp., Del. (§ 114), Phl. κλέματιδα (−τις), v.ice θοον.—κλέματιδα, Silli

κλέμα, own, Ph.—In Capp. the Turk. tandur is used, q.v. In Pontos, κλαβάνω (Σωλ. συν., p. 140). v. § 891 κλινω, I bow down, aor. κλίνω, Phl. κλίνω, Ar. κλινάκα κλύδωρα, spindle, formed of three pieces of wood, two set at right angles, and a third perpendicular to them, serving as the axis of the spindle. Where θ is preserved κλύδωρα is doubtless used, though I have not recorded it. From the southern villages, where θ is lost (§§ 80—96): κλύδωρα, Fer., κλύδωρα, Gh. Mis., κλύδωμα, Sem., κλύδωρα (N.K.), Ar.—At Phl. καμάθα, q.v.

κλώθω, I walk about.—The Capp. forms vary with the treatment of θ (§§ 80—96). Thus κλώθω, Del. Sil. and for Sin. (Arkh. p. 245), κλώθω, Ar., κλώθω, Fer., κλώθω (for com.). §§ 62, 68, 197, 199), Mis. At Ul. a—now present, κλώθω (§ 192). Impf. κλώθηκα and κλώθηκα (§ 201), Sil. aor. κλώθηκα, Ar. Mis.—Pres. 3 sg. κλώθηκα, Kiz. and Kar. [Lag. (p. 55) gives κλώθω for Ph. Aror. 3 sg. κλώθηκα, Ph., εθεῦκα, Afs. For λ v. § 270. But at Phl. and Tsh. the compound περίκλώθω (q.v.) is commoner. —Arkh. (L.) gives first the usual meaning of κλώθω, I spin, which I do not record,—in a Gh. text (p. 346, l. 3) κλώθω κλύδωρα is used for I spin,—and for the second περικλώθω (q.v.), γυναίκα, adding the subst. κλώθω, a strolling woman. So too for Ar. Val. (p. 17) has κλώθω = κλώθω και περικλώθω. v. § 400 κλώθω, Ar. v. κλώθω κλώθων, walking, Fer., and for Ar. (Arkh. p. 245) κλώθων. Substantive from κλώθων, q.v.—For Phl. Kar. (Lag. p. 55) gives κλώθων περικλώθων καθ' τον όρθον δίκα, which is similarly from κλώθω, the Ph. form of the verb κλώθω (§ 270)

[kλωτή, thread.]—Capp., κλωτή, Sil., κλωτή, Ar.—κλωτή (§ 270), Ph.
Crete and suggests that it is a form of κολάως
κομπλάς, κομπλάς, Capp. v. Turk. kūmür
[komma, piece]—In Ph. κόμμα has this
sense: ãv gōma, a little while, way, etc.—In Capp. a piece of land, hence a
field, Ax. Mal.
κομπήρα, Silli. v. Turk. kūmür
[komastē, boaster]—κομβοθή, pl.
—ής, Ar. For Sin. Archh. (p. 246)
gives κομβοθπό = drapfo, with a ref.
to Koraq'ī, 'Arāta, p. 195, where
the word is discussed
κόμματἔ, knot.]—Capp. κόμματσ, Ar. (deal.
. p. 144), For., κομβοθ, Mis. (deal. p. 183),
Mal.
κόρά, kernel, Silli
κοφή, pl. κοφέα, pruning-hook, Ph.,
. p. 239, Kar. (Lag. p. 54) and Archh.
p. 261) give κοφή. A form *κοφή, which
is near κοφή, would answer to a Greek κοφέα (for λ, p. 270, for
κοφή, p. 265, for k, p. 264), and as κοφή means I prune, the derivation may
be from this source. The difficulty
is that κοφέα means a twig
κοφή, Mal. p. 172
κνις, eggs of lice, nits. The M. Greek
form is κνίς (κνίς), but the Silli
form keeps the old accent, κοφέα.
In Capp. the dimin.; at Sin. κοφέα
(Arhk. p. 245) and at For. κοφέ, pl.
(Krinop. p. 51) κοφά
κοφάρ, Ph. p. 172
κοφάς, Del. v. κοφά
κοφάς, near.]—κοφάς, Capp. Ph. and
Silli. κοφάς, Gh. Mis. Both forms
at Ul.
[κοφέα (κοφάς), I approach.]—Aor.
3 pl. κοφέαν, Mal. Pres. not re-
corded
κοφάς, Ph. v. κοφάς
κοφάρα, Short-tail (a nickname), Ph.
κοφάραν, έν k., acc. sg., conference,
Silli. For the source of this word v.
p. 269
κοφάς, I pour.—In Capp. this pres. at
Phil., and Sin. (Arkh. p. 245), Ar. (Val.
p. 17) and Fer. (Krinop. p. 51), κοφά-
rūs, Mis. Aor. κόφας, Gh. Ul. Mis.
Ax., κόφας, Phl., κόφας with subj. κοφάς (p. 220), Mal., κόφας, subj.
κοφάς, Ar., p. 229. Imper. p. 225.—
Pres. κοφάς, aor. κόφας, subj.
probably κοφάς, imper. κόφας, Silli.
—The word is probably for τέκνας,
anu. κοφάς, I empty, with the s assim-
ilated to the following o (p. 65)
κόφας, aor. 3 sg., he sharpened, Ph.
Probably belonging to κόφάς
κόφας, preserved meat, Silli
κοφάς, I pound with a pestle (κόφας),
I beat.—Capp., pres. Phil. Pot., aor. kóta, Pot. At Pot. also pres. kóta, (gouba, aor. kóta, subj. kóta, Ph. For aor. kóta, Pot. and pres. kóta, Pot. v. kóta.—kóta, Silli
cótanov, pestle, Ar. (decl. § 142), cótanov, (Mal. (decl. § 138)
[kánpul, dunghill.—kourou, Ax. kó
ushed § 104), Fer. (Krinop. p. 58, who gives also kóta, kóta, kóta, Ph. v. Turk. kóta
kópi, Ph. In Grégoire's text (B.C.H. xxxiii, p. 159) is found 'kópi sou, thine eyes. kópi was explained to him as the Turkish kör, blind, so that 'kó
sou = 'tuplou sou, and is an ironical way of saying your eyes. It seems to me more likely that it is the classical use of kópi meaning the pupil of the eye, preserved perhaps in an old tale. The form is the pl. of to kópi
kóri, girl, daughter.—Capp., kóri, Ar., kóri μ, pl. ta kóri tae, Mal, and with f. gender acc. to kóri, Pot., the gára, t, Del. Deal. § 164.—kóri, i kóri t sou (§ 263), Ph., etc., § 802.—kóri (§ 16), Silli
kópi, Ph. The Pontic kóropos, kórop, mad, recorded at Sánta, is more likely than the Turkish kör, dína
kórho, Ph. v. Turk. kór
[kórti, girl.—Capp. kórd, Del. Mis. Phil. Ax. Sili. In some villages the c is lightened to § (§ 84); thus kórtis but kórdi μ and pl. kórdhi, Gh. Ul. Ar., and occasionally at Del. Phil.—kórti, kórdhi, Ph. etc., pl. kórdhi, Ph., § 298. The forms kórti, kórti, used occasionally in the texts, are non-dialectal. Dimin. kórdhiko, Ph.
kórop, Ph. For Sin. Arkh. gives (p. 245) kóropi: Κορδαλεγμένος είτες, δι' ου ἵψασθαι ζωμόν. It is a Pontic word and given for Ophis by Parárrhē, Συλλ. 18, p. 141, as kórti (to
kórti, Ph. v. χορτάθω
kórdhiko, Ph. v. kórti
kórdi, Ph. v. Turk. kór
[kórrh, summit, hill-top.—Pl. kórrh, Ph.
[kórrh, I lift, I.—Pres. subj. 3 pl. v na kórrh, Phoue. Phil
[kórrh, steve.—Capp. kórrho, pl. kórrhara, Del. Ar. Pot. Phil. § 152—kórrh, pl. kórrhara, Ph.
[kórrh, world.—kórrh, Fer. Phil. Sil. kórrh χρημά, many cows, Ax.—kórrh, Als. Thè.
kórd (or kóra), Ph. v. Turk. kórd
kórd-μ, κάρδαμον, Kar. (Lag. p. 54) com-
paring Armenian kotimin, cestes (Be-
drossian). Apparently Cappadocian.

v. § 877
kou, ta, Ph. v. kolw
koulk, I transport.—Capp. pres. at
Mis. Phil., impf. Phil. § 208, aor. kou-
blh, subj. 3 sg. koulk, Phil., subj. 2 sg. koulk, Ar.—koulk, Ía (§ 276, 328), aor. koulkéva or kou-
blata, Ph.
koulak, ball of yarn, Ph.
koulbasi, pres. 3 sg., he beats, Pot.—
Aor. koulbasi, Ph. v. Turk. gávarme
koulbati, Ph. v. Turk. gávri, etc. Ía
koulbati, Ph. v. Ía
koulbl, Ph. etc. Ía
koulbl, Ph. v. Ókou
koulak, Ph. v. Turk.
koulak, whom.Used in Capp. for the
young of any animal, but generally
of the dog, hence commonly used of
Turkish children; thus a saying at
Gh., Téfrósw koulak, kávar hóli. At Sili. Phil. and it is used even for
Christian children. The form koulak at Gh. Fer. Ul. Del. Phil., etc. Alex. Sili. Krinop. (p. 52) suggests a deri-
vation from σκλάκω. The usual word for puppy is kouládi
kouládi, goulájaco, Ph. In text on
p. 506, l. 24 where it was explained as
snake. The ending contains the Turk.
dim. jov
koulak, Phil. v. Turk. külah
[koumad, hen-house.—koumad (for a
§ 66), Ax., koumad with acc. vou
goumad (§ 107), Pot.—koumad, Ph.
koulak, vessel for water, cup, Ar.
[kouwdora, slipper.—Capp., koudóra.
Sili. and (Arch. p. 246) Sin., kouyrfa,
Fer. § 180, kouyrfa, Mis.—kouyr-
doufa, pl. ádê, Ph.—Cf. Byz. Zeit.
pp. 808
kouvd, Capp. v. kouvd
koude, Ph. v. Turk. gün
koude, I throw (down).—Capp. pres.
kouto, Sin. (Arch. p. 246), Fer.
(Krinop. p. 52), 3 sg. kouto, Te, Phil.
impf. kouto, Ph., Pot., aor. kouta. Phil. Sil. Pot., kouta, Pot., aor. subj. koudh, Phil. Pot.—Pres. koudhi,
Aor. kouto, gouto, kouto, subj. kou-
dh, and once kou, Ph. aor. kouto, 1 pl. d koi koudh, Théon. Aor. 3 sg. koudh, Als.
kouwdov, Mi., etc. v. kouw
kouta, cup, Silli, Ph. and given by Arch.
for Sin. (p. 246). Latin cuppa; v.
G. Meyer, Neuru. Stud. m, p. 35 and
§§ 870–878
kouta, adv., on the ground. In Capp.
at Sili. (Xen. r. p. 491), at An and
Mal. (Pakhtikos, p. 37), and at Sin. (Arkh. p. 246) in the phrase πέφτω κόκων.—So too at Silli, κόκων τίρφει, he falls prone.—In the Ph. Gospel ἔπεσε κουτόω (Lag. p. 9) renders He fell on his face.—Hatzidakis ('Αγνα, ΧΙ, p. 486) connects with κόκω, κουτόω κουτώπω, Ph. v. κουτσήμω κουτσούρα, Ἀχ. v. κοτσά κουτσώ, I pour out (κόκων).—Capp. pres. Ar. and Sin. (Arkh. p. 246), Fer. (Arkh. p. 52). Anor. κοκώσα, Άτσ., impf. pass. 3 pl. κουτσάω, Del.—κουτσώ, anor. κοκώσα, κοκώσα, subj. κουτσώσα, pass. pres. κουτσέω, anor. κουτσέδα, Ph. Anor. 3 sg. κοκώσα δα, Ἀτ.—κουτσόπου, Silli κουρά, smithy, Ph., with κουράζει, smith. Kar. (Lag. p. 55) gives κουρά στίγματα, and for Ph. and gives the derivation from the Armenian k'ouray. Hübelschmann (p. 319) has k'urar shehemschen amongst the Syriac words in Armenian. v. § 376 [κουράζει, I fatigue.]—Used at Silli; pres. κουράζω, pass. κουράζομαι, I grow tired. Impf. § 43 κουραβές, Silli. v. Turk. qurabiyeh κουρδα, harlot, Silli. Given by G. Meyer, Neueyl. Stud. i. p. 56, with many references as a Slav word. v. § 374 κουρελέσαν, Ph., v. Turk. qurilemek κουρδιά, -pe, bread, loaf, Ph. Tah. Dimin. κουρδέκα, Ph. I take it, as it was explained to me, as the Ph. form of κοκλούρα (§ 269), the ring-shaped biscuit of the Greek world. But Kar. (Lag. p. 54) gives κορδόκο, honeycum or honeycake κουρδόκα, Ph. Used as term of address to a sister by younger brother or sister. Kar. gives κουρδόκα, κυρά, δέσσουρα (Lag. p. 55) κωρτιο—κατανίω, Sin. (Arkh. p. 246), and κωρτιέρα, Fer. (Alekt. p. 497). Anor. κωρδά, Gh.—For Ph. Arkh., p. 292, gives γυργάτη, γυργάτω, γυργάτα κατανίω. I record the anor. 3 sg. κωρτιον(v) and anor. subj. κορδιέω κουράς, a kind of food for cattle, Pot. Arkh. gives for Sin. (p. 247) κούρας, the refuse of flax-seed after the oil has been expressed, used for feeding cattle κουστά, pres. 3 sg., he vomits, Phl. κουσά, the worm of the clothes-moth, Sin. (Arkh. p. 247). κούσης, pl. κοῦστη(v), An.—κοῦστη, pl. -εται, Silli κούδα, pl. -η, stone basin, Kis. Kar. (Lag. p. 55) gives for Ph. κούδα, δοξείων μέγα, εκάφη. Cf. kouš, hollow, Üag. Oem. Wörterbuch, p. 185 κουνακόβα, dried masses of cow-dung kneaded up with straw and used as fuel, Ἀχ. The second part of the word seems to be the east Turk. qur, 353, burning coal (Pavet de Courteille, Dict. Turc-Oriental, p. 425) κουτέκι, κουτούκ, Ph. v. Turk. kütük κουτί, Capp. v. Turk. kütí κουτσά, gossema, Ph. v. akolouðh κουφέ, deaf, Gh. κοφτήρ, goφτήρ, executioner, Ph., § 297. Formed from κόφτω (κόφτω) κόφτω, I cut.—Capp. pres. at Gh. Del. Phl., impf. κόφτηδα (§ 210), Ul., anor. κοφά (§ 216) everywhere in Capp., but κόφεν (§ 222), Phl., anor. pass. 1) κόφτω, Del.—κόφτω, anor. κόφα, 2 pl. κόφα (for dissim. v. § 269), impf. § 346, pass. anor. κόφα (§ 883), Ph. The pass. partic. κόφης, circumcised, is used at Ph. as a contemptuous term for a Turk.—Both in Capp. and at Ph. the Turkish use of the passive of kesmek, to cut, in the meaning of to be changed into, has produced the same idiom in Greek: e.g. να κοσμούνα ψαρίδα, we shall be turned into stones, Del. (p. 322, l. 51), κόμανε στάχτη, they became ashes, Ph. (p. 504, l. 18). For this use and for the Ph. ξέρανε στιαγή το μαχαίρω, they bargained for the child (p. 492, l. 22), from Turkish fiyat kesmek, to fix a price, v. § 381.—κόφτων, impf. §§ 9, 42, Silli κόλτι, Ul. v. Turk. köli κόµåρ, Fer. v. Turk. kömür κόκκινς, cobblestone, Sil. κογια, Gh., κολλικά, Sil., κοταλεγία, Silli. v. Turk. költi κραβδικά, Phl. v. γράφω κραδι τα, Ph. v. κρατω [κραδί, I cry.]—Pres. 3 sg. κραδί, 3 pl. κραδίκε, An., both as from a pres. κράξει κράξ, Ar. v. κράδαρι κράξ, Ph. v. κράξα [κραίσι, wine.]—In form κραθί. All over Capp. Pl. κραθά, Ἀχ. κρατώ, I hold, Phl., pres. as -αω verb (§ 323), impf. § 338, anor. κράτα, γράτσα, impf. κράτει τα (§§ 382, 384, 385). Used also in the sense of preventing a miscarriage. In an unpublished story a woman troubled in this way goes to the church for help, but nothing could be done: ολ πατάχει ἧνι γράτακαν δα. Cf. krathýras, the name in Melos for a seal-stone used for this purpose, the Cretan βαστακχτρα.
§ 114.—κρήσ (§ 360), pl. κρήτα or κρήτη (§ 290), Ph.
κρήβατι. v. κρήβατο.
κρήγανα, κρήθη, Ul. v. κρήθω
κρήγανα, f., gallows, Silli
κρήμνος, Pot. v. κρήμνος
κρήμνης, Ph. Afs. v. κρημνίτω
κρήμνω, I hang (transport).—Capp. pres. 3 sg. κρήμω, Phil., aor. κρήμασα, Sil.—Impf. κρήμας τα (§ 344), aor. pass. 3 sg. κρήμασσα, Ph.—κρήμω, aor. subj., and impf. 3 pl. κρήμαστε, Silli
κρημνίτω, I throw down.—Aor. κρήμα, κρήματα (§ 353), subj. κρημναω, Ph. Afs.
κρημνός, prec. prep.—Pl. nom. acc. τα κρημνα, Pot., § 69
κρήθη, Ph. v. κρήδα
κρήθρα, barley.—In Capp. various forms. Arkh. gives (p. 244) for Sin. κιθρῆ, for Bagdadins κιθρό and for Fer. κιθρή, all of which shew a — e (§ 66). Other forms: κράφ, Ar., κιθρά, Ul., κιθά, Ax. Min., κιθρά, Fer. (Krinop. p. 50), κιθά, Sil. (Paphosop. p. 118).—Pl. κιθάρα, Tab.
κιθρα, sin.—Capp., κιθάρα, Ul. Phil. As in M. Gr. it is also used as an exclamation, What a pity! Del. Ul.
κρηματίνων, gen. pl., of sinner. In the Ph. Gospel, St Matt. xxvi, 45 (Lag. p. 9), διτιτά τα σοι τα κρηματίνα τα χέρι, is given into the hands of many sinners. As from a nom. gen. κρημάτης decl. like νομάτης, §§ 393, 803
κρήφατα, bed, Phil. Probably to be connected with κρηββάτι
κρήφατος, yolk of egg.—κρηφκος, Sin. (Arkh. p. 245)
κρηφουδό, onion.—Capp. κρηφοδ, pl. κρηφούδα (§ 112), Gh., κρηφοδ, gen. κρηφοδι, pl. κρηφοδα, Ax., κρηφοδί, pl. κρηφοδα, Ar.
κρισάνθουν, s. coolness, Tab. For the form and relation to κρίσις cf. φύγωs and the Ph. form ϕεροδόκως
κρις, I strike.—Capp. κρισίως, Fer. Gh., κρίνω, Ar. (Val. p. 17), κρίνω, Sil. (Paphosop. p. 119), impf. κρίναγκα, έκρηζω, 3 sg. έκρηζω, Gh. § 201.—Pres. 3 sg. κρίνω, and phrase τιν 2 κρίνω, he does not apply his ear,
Glossary (Dialects)

δις, δι, Capp., δις, Silli. v. τις
dιψάω, neut. διψάω, whosoever, whatsoever, Silli (§ 33)
dιψάω, Pot. v. Turk. ὑπότζι
dίψαλλω, Del. v. τίχαλο
dό, Ph. v. ίό
δό, Silli. v. τις
dόλερτ, Ul. v. Turk. δουλ
δόκεω, Mal. v. Turk. ὄκκμεκ
dόκει, Mal. § 172
dόκου, Teh., etc. v. Turk. δοξά
dόλαχος, spider, Gh. Del. § 145
dόλαχος, Ph. v. Turk. δόλα
dόλα, Silli. v. δυσκό
δότ, Pot. v. Turk. δόρ
dότα, Ph. v. τέταρτα
dοσιμανοῦν ἄδερ βοῦ δόρ. Turkish phrase in Pot. text, p. 462, l. 33. Cf. qabaghosin d. b. d.
dοσιμανοῦν ἄδερ βοῦι δόρ. Turkish phrase in Pot. on text p. 468, l. 21. In Turkish, 

συλλαβή λα ξη προϊνάρ  

δοσιμανοῦν ἄδερι τάσιλ δόρ. Turkish phrase in Pot. text p. 468, l. 30. In Turkish,

συλλαβή λα ξη προϊνάρ

δοσιμανοῦν ἄδεριν βατάλ δόρ. Turkish phrase in Pot. text p. 462, l. 32. Cf. qabaghosin d. b. δ.

συλλαβή λα ξη προϊνάρ

c̃βως, Capp., etc. v. Turk. ὄσκα
c̃βως, Afs. v. Turk. ὄσκα
doûβá̄i, stream, Ph. Kar. (Lag. p. 67) gives for Ph. τοῦβαία or τοῦβαία: reîpöw. Derivation is probably kûlâ̄i with koi-ô(o) (§ 264), la-βâ ($273) and â before ɾ to â (§ 255) and lastly oûbâ̄i to doûbâ̄i under the influence of the labial â. Cf. at Ph. oûñâ̄i for kefâi. For the meaning, valley and stream are very close as is shewn by the use of Turkish dere and Gr. ῥύκα, often heard in Crete, for both
doûbâ̄i, Mis., doûbâ̄i, Afs. v. kefâi
doûbâ̄i, Capp., etc. v. Turk. ὄσκα
doûvouðouðouðouðouðouðouðouðouðou, water veronica, Ph. The plant I saw so called was veronica anagallis. The word is Armenian, jûkotemn, given by Bedrossian for meadow cross, lady's smock. v. § 376
doûbâ̄iòtoûçe, Ph. v. Turk. dâgesêle
doûlâ̄i, Ph. v. Turk. δûl
ndoûlâ̄i, Ph. v. Turk. δûlîmek
doûlûçì, Ph. v. Turk. δûnûcî
doûpouðouðou, doûpouðou, Silli. v. Turk. dürümek
doûççì, Ar., doûççì, Silli. v. teîççì
doûçì, Capp. v. Turk. δûp
duûlêðî, pl. -êçî, spider, Ar. It stands for tûlêðî (§ 88) and is from tûlêðî meaning therefore the embroapper or spinner
duílêðî, Ph. v. kulô
duílêðî, Ph. v. kulô, Ph. Afs. v. kûlô-â̄iûnûçâ̄iû ðûlêðî, Ar. v. τρόπω
duûlî, Del. Gh. v. τρυφές
ðûlî, Ax. v. Turk. ðûlî
doûkê, Capp. Silli. v. Turk. ðûkîñi
doûkîçâ, voice, sound, Gh. Probably connected with ðûkîçâmaq, to σταγγεμεν, to σταγγεμεν.
cry out
doûkêmaq, Capp. v. Turk. ðûkîçâmarq
doûkê, ðûqê, ðûqê, ðûqê. Turkish phrase in Pot. text, p. 464, l. 1. In Turkish,

γεμαρίζειν

ðûqê, Ul. v. Turk. ñûqê

g, galîδû, Ax. v. Turk. gesmek
galûçìka, Ph. v. ñûðûçì
gûçìka, Ph. v. ñûðûçì
gûçì, Gh. v. Turk. geik

gûçìbûç, gajî, Ph. v. galîjêðî, galîjî

gajî, stone, rock, Ph. Pl. gajî and gen. gajî. Pl. gajî, Teh. Harer forms are gajîç and gajî or gajî. ß oûçì—
from which jajî, gelîjî by lightening the consonant,—is Karolidhis' fâçîçî (Lag. p. 67); they look like Ph. forms of ðûçìkos, a dimin. of ðûçì, §§ 274, 286

galêçîw, I speak, talk. Used in different forms in Capp. Ph. and Silli.—Capp.

pres. 3 sg. galêçîw, Mis., Pl. gâlaçîw, Ph. Corresponding to gelîjî is the pres. galêçîw, Ax., keleçîw (Krinop. p. 50). Fer., and aor. gelîçîw, Del.—galêçîw, impf. §§ 399, aor. galêçìa, Ph. Aor. 3 sg. galêçìçì, Afs. For the ð v. §§ 269.—Grégoire (B. C. H. xxxii, p. 154) would derive from colloquy by way of a Byzantine colloquium; Hatzidákis (Εὐθείως, p. 537) has suggested κακελείω, κακελεία. Neither derivation explains the J in Capp. and Silli, where ke does not become je; it is in fact old Turkish, being the verb corresponding to galîjî, q.v.

galîjî, word, corresponding to the verb galêçîw.—The form galîjî occurs at Silli and the Ph. gajî, pl. galîjî is the same with the ð dropped (§§ 269, 277).—Capp. gelîçîw, Del. Ar. (§ 160), with ð according to § 66. This is the old Turk. kelezi, χελεζι, word,
speech, given by Vambahö, Alt-asmusische Sprachstudien, p. 189

galûçìka, Ph. v. ñûðûçì
gûçìbûç, Ph. v. keleçîçìw

gûçì, Ph. v. Turk. qanda

gûçìka, Ph. v. kalôs
gûpî, wild deer, Ph. Kar. (Lag. p. 53)
618 Glossary (Dialects)

(p. 279) χανέρωμα: δάκτυλος, καταλειπόμενος, χανέρως, a word which he says is preserved at Sin. by a few old women. Arch. quotes for Ph. χανέρος: καταλειπόμενος, ἐνώπιος, which is clearly akin to Koi's jyereiouna.


joubljound, Silli. v. Turk. júvan jybdóph, f., a place-name, Ph. jybdéj, terebinth tree, Ph. Kar. (Lag. p. 51) gives δούβκκος τερέμπληνος, χανέρως as confined to Ph. Note that jé (Kar.'s g') = j. Either Turk. jevis jyblj, walnut, or, the—terebinth bears an edible berry, for kérda (=> κελάς, => jebá, §§ 264, 275, => joudouj):

joublj, dimin. joubljake, Ph. v. tóyki joublj, Ph. Possibly for jó émuo, in text p. 490, l. 2.

joubljake, Ph. v. κέρδάλα

λ, Ph. v. δόλος

λαβές, handle, Capp., Del. Ar. (decl. § 143), Pot. (decl. § 130), and at Sin. (Archb. p. 248)

λαβούμαι, Mis. v. Turk. laghem

λαγός, hare. Capp. passim. For decl. § 118 (Del.), § 128 (Sill.), § 133 (Mis.), § 138 (Sem.)—σάγος (§ 268), pl. ἀγέω (§ 7, 365), Ph. Decl. § 291. Also ἄγεώς, big hare, and dimin. ἄγεώκες

λαγόβαδα, hares. Del. Pl. of a diminutive of λαγός

[λαγόνη, bottle, flasket.]—λαγόν, Ar. (N.K.), λαγόν, Del., and pl. λαγόνα, Gh.

λαδέρα, oil- jer.—Capp. λαδέρας, Ar. (N.K.), decl. § 143, and λαδέρα, Sin. (Archb. p. 248)

[λάδα, oil.—Capp. varying with the treatment of § § 86—96: λάδα (§ 89), Gh., λάδα (§ 90), pl. λάδα (§ 111), Sem.

λαδερογου, Silli. v. λάδα

[λαδος, pulse.—In M. Gr. the dimin.

λαδός is used. Archb. (p. 246) records the unaltered form λαδός: λαδός, πολλάκια λαδούλλα τούς παῖς

λαδό, Ph. v. δόλος

λαδός, dry of a bird, Ul., in text p. 372, l. 28

λέχα, Phil. v. Turk. lakin

λαξελ, stone trough, Sill. Mal. (v. p. 24)

Given by Phasorap. p. 119

λακά, Silli. v. Turk. lala

λακά, voice, cry, Capp., Gh. and given by Archb. p. 248.—Δία (§ 268), Ph. Άφα

λαλάω, I speak, cry. Used in Capp. Ph. and Silli, always as an -ως verb.

Capp. pres. λαλάω, Del. Fer. Ul. Az. and (Val. p. 18) Ar. Impf. Az. § 209, Ul. § 210, Fer. § 215, Aor. λαλάω, Ul. § 216), Ph. Az. v. and at Ul. also λαλάω. Impf. § 294.—Pres. 3 sg. δαλάω, impf. § 358, aor. δαλαώ, Pres. 3 pl. δαλαώ, Kas. Tha. Impf. 3 pl. δαλαώ, aor. 3 pl. δαλαώ, Tha. For the λ v. § 268. Kar. says (Lag. p. 42) for Ph., πρός δηλαίων φωνής διάων, οὔτως δέ εἰς ἀποστροφή λαλαίας. This fits all the Phrases, although not the Capp. instances. Thus in the Ph. Gospel, Before the cock crow (St Luke xxii, 61), is προς δαλαώ το λαλάω (Lag. p. 13).—Pres. 3 pl. δαλαώ δει, Silli, where the 2 and 3 sg. λαλάω and λαλάω suggest a confusion of λαλάω and λέγω

λαμι, Given for Sin. Elaef. (p. 96) as a thin piece of metal, wood, etc., and by Archb. (p. 248) as a knife-blade without a handle. It is given in exactly the latter sense for Ophius in Pontos by Parachamós, Σελλ. viii, p. 146. Also λαμι = λαμιτις (Ar. (Val. p. 18)). Without the λ (§ 268) δάλω (acc. dow áŋi dow) occurs at Ph. in a text. Also καρμις, indef. acc. The decl. is probably that of § 295. The δαλω is obscure, unless it is the use of Turk. qara "black, in the sense of big, mentioned by Vambéry (Die primitive Cultur d. Turk-Tatarischen Volkes, p. 282).—Latin lamina, v. G. Meyer, Neup. Stud. iii, p. 37 and §§ 372. 373

λάμα, I plough.—Capp. pres. λάμα is given by Archb. (p. 249) for Bagdadins. And λάμα, impf. δάμα/οι or λάμας for Sin. λάμα, Sill. (Phasorap. p. 119) and impo. λάμα, Ar. (Val. p. 19). I record pres. λάμα, Mis., impo. λαμίδινα, Phil., aor. subj. 1 pl. λάμα, Αρ. —δαμίτω (§ 268, 283), impo. § 335, aor. γαμα (§ 367), aor. subj. re varv (§ 381), Ph. impo. re ραμά, Δια.
αμφέ, I shine. For this word v. γονυστής and διήλευς
μαραψα, wooden instrument with long iron
nails for carding wool, and verb λαμαρίζει.
Sin. (Arkh. p. 248).—αλαμπρα, Silli.—Latin lanaria, v. G. Meyer,
Newgr. Stud. iii, p. 38, and §§ 370-2
λακατρίζει, Capp. v. Turk. lacquer
λαριψον, I curse. The verb occurs in
Pontic and its forms run parallel with those of the adj. λαριτο, q.v.
Thus in Capp. where λαριτο and γαριτο are found, we
have asor. λαράμσα, Ax., γαραμσα, Gh. Mis.—At Ph., with adj. ἀρο (§ 369), the
pres. ἀρόνω, impf. ἀρόκην, asor. ἀράμα, pass. pres. ἀρόμιμα, asor. ἀράθω (§ 362).—λαριπίνας, Silli, where the adj.
is not recorded
λάρπα, Ul. v. λαρώ
λάρος, Ax. v. λαρχιτο
λάκατρά, Silli. v. δεκαλος
λακομευ, Ax. v. λαμιν
λατιτ, λαδίτ, λατίσσω, Capp. v. Turk.
σαλαμας
λαβί, Capp. v. λαγών
λαμβάνει, heat, given by Arkh. for Sin.
(p. 248) with this sense (διάξ, κ.τ.λ.),
means at Silli pain, discomfort
[λαχτίζει, I kick.] In Capp. the meaning is
push, knock. Pres. λαχτήσω, Mal.,
but generally λαχτίζω, -τιζ, Fer. Ax.
Mal. and given for Sin. by Arkh.
(p. 249) and by Val. (p. 16) for
Ar. Ιμερ. λάχτα (§ 224), Ax., asor.
λάχος, Pot. Ax., λάσα (§ 101) and
asor. λαξητίζει (§ 98), Ax.—δχώ, -τις,
impf. § 388, asor. λάβε, Ph. for λ
χτις, which is for δχτις, like τινως for τινων
λαχτόρω, cock, Ph. Tah., §§ 259, 275, 288.
Dimin. of δαλατρις, for which Capp.
and Silli have κοκώμις v. sim. and
M. Gr. κκόκκος. It is also Pontic
§ 891; cf. δαλατρευτ, Economides,
p. 4
λαγάτα, Capp. Tah, λαχόνα, Silli. v.
δαλατρευτ
λαχτητίζει, Sill. Ph. v. δαλατρευτ
λαχτίζει, Capp. v. λαχτίζει
M. Ph. v. διδε
λαμβανόμενος, he of whom we are speaking.
Secret word for Turk at Aχο
λαγός, I say. Used everywhere.—Capp.
pres. λαγό (γαρ), Ax., Phl., 3 eg. λες,
Gh., 3 eg. (§ 63) λε, Del. Ul. Ax. Mia.
Mal., λέ, Ax., λε, Phl., 1 pt. λαμβάνει
(§ 191), Trokho, 5 pl. λένα, Mal.,
λέν, Del. Ax., λεων, Ax., impf. Sil.
§ 206, Mal. § 207, Phl. § 208, Ax. § 209,
Ar. § 213. Asor. είνα everywhere except
at Ul. where ἤρα is used. Subj. είνα,
Del. (§ 219), Gh. Ar. Ax. Mis. Pot.
For ἤν το τεύνα, Gh., v. § 63, είνα, Phl.
Sill. impr. τε, Del. Ul.—λε (§ 381), impf. λεύκα (§ 385), asor.
είνα (§ 380), asor. 3 eg. είνα δι κα, he
said that, less often πον or βέν δι κα
with 3 pl. πον δι κα. For κα v. Turk.
ki. Asor. subj. είνα, impr. τε, pl. τεδέ
(§ 361), Ph. The same forms at Tah.
and As.—Pres. λενείνα, asor. γείνα
(§ 15), subj. είνα, impr. τε, Silli
λαμένω, Del. v. διστώ
λακάκα, Ph. v. ἄλκας
λαμπάδα, lack (λαμπρσ), Asa.
(N.K.) for Sin. by Arkh. (p. 249), who gives also λαυσός =
ενενθελε ροιρος
λακέδηρ, winnowing fork, Gh. A form
of λακεμήρω
λακεμών, I become madly in love with.
Given by Arkh. for Sin. (p. 249) as
preserved only in the phrase να σ'
ἀγαπω καυ ζεί σε λακεμών. He quotes
Pontic λεκέω. It is the mid. of the
M. Gr. λεκάεω, I make mad from
λεκέω, mad
λέμα, λένα, λέ, Ph. v. ἄλλος
λέγω, Del. v. διαλέγω
λέγω, Tah. v. Turk. lapa
'Λεβός, οδοφόρω. 'Σεν άντωγα, δελων'
ἀλεγύς. 'Turkish phrases in Pont. text
on pp. 450-484. In Turkish,
ساعود, سوود لين آلايبك
λέφω, Del. v. Turkh. yular
λεόντ, Capp. v. ἄλεον
[λεχώ, woman in childbirth.]—Capp.
λεχώσα, Mal., and for Sin. Arkh.
gives λεχσά
λεχσά, wine-press.—Pharosop. (p. 122)
gives λεχσά for Mal., but for Sil. παρσά,
q.v. Also λεχσά, Fer. (Alek. p. 498)
[λεχσάσεσ, I forget.) This verb always
appears with metathesis of λ and τ
(the mod. pronunciation is λτσσασ),
v. §§ 104, 284.—Capp. pres. λτσασά,
Fer. and (Pharosop. p. 117) Sill., γελα-
σασα, Sin. (Arkh. p. 258), asor. γελασά
σασα, (§ 104), Ar. For κα, § 65.—
γελασά, -ται and γελασάγα (§ 233),
impf. § 388, asor. γελασάσα, § 238,
Ph. —γελασάσα, asor. γελασάσα, Silli,
where the form γελασά is probably
non-dialectic
λεχσά, adj., well, in good health.—In
Capp. at Phl. and γελσά, Fer. Ul.
Arkh. (p. 249) gives λεχσά for Sin.
and γελσά for Fer. Sill. Pharosop.
gives for Sil. γερό (p. 115) and λιμός (p. 190).—άριστο, pl. ἀριστο (§ 268), Ph., and the adj. ἀριστοκρατ. the adjo. ἀριστοκρατ., the subst. ἀριστοκρατία and the verb ἀριστορέω, I cure, q.q.v.—For the derivation Hatzidakis ("Αριστίδης, πp. 485) supports Arkh. ἀγένας, but λιμός and still more the Ptolemaic ληπτός, ληφθαμένος and Epeirete λαρνάς- ἵππος, and Προκ. "Αραβανττός, "Νηφέρ. Γλωσσ., 1909) point to Λητός.

λητός, Capp. v. Λήτος

λεγόνω, I make short, Ph., with aor. λεγόνα, I am tired, and pass. λεγομέναι. Partic. λεγομένους, Grégoire, B.C.H. xxxiii, p. 182. It is the local form of τὸ λητόν (§ 256), for which M. Gr. uses ἄλλαττως or ἄλλοντες. Cf. λεθερία, da, Ax.

λέχος, Ph. v. λέχος

λεφέν da, he reduced them, Ax. Aor. to probably τὸ λίγον (γνώμα, the M. Gr. ἄλογοντες)


λιθοθάφω, heap of stones, Ph. Used as a place-name

λιθωτή, Ph. v. δρακεώ

λιθωτή, lake.—λιθωτή, Ph.—λιθωτή, Silli, § 18. Grégoire has for Ph. λιθωτή (B.C.H. xxxiii, p. 188)

λιθωτή, Silli. v. μυρίσια


λιθωτή, Ph. v. λιθωτή

λιθωτή, very little, Fer. (Krino, p. 54). Clearly formed with a reduplicating jingling syllable to strengthen the meaning, on such Turkish models as μας-μας, very blue, sky-blue, squelmmoza very red

λίρα, pound (money), Capp. Ph. and Silli, pl. λίρες (§ 180), but λίρα, Mal., λίρα, Afu., and λιτρας (§ 165), Ul. The word is common in M. Greek from Italian lira; in Asia Minor however is also very taken directly from Turkish, which has also borrowed it as lira, λίρα, v. § 369

λιτόρα, Silli. v. λιτόρα

λίθος, Ar. v. λίθος

λιθωτή, imph. λιθωτή (i.e. λιθωτής, v. § 899), aor. λιθωτή is given for Ph. by Kar. (Lag. p. 56). I record with the same meaning to bind, aor. λιθωτή, λιθωτή, Ph., and pres. λιθωτής, aor. λιθωτής, pl. λιθωτής das, Tah. Hatzidakis (Metr. sau νέας Ἱ. 1, p. 501) has derived it from λητός, λητός, whence also elλητος, zero.

λιτρα, a measure of weight, six oaks, Sin. (Arkh. p. 360), Sil. (Phrason, p. 120) and Fer. (Krino, p. 54). Latin libra or Italic litra; v. G. Meyer, Neungr. Stud. iii, p. 38, and § 572

λίθος, Capp. v. λίθος


λίθος, word. All over Capp. unless replaced by Turk. λαγής (q.v.). Pl. λίθος as in M. Gr., Mal. Mis. Pot. Gh. Aug. pl. λίθος, Fer. Ax. Ar., § 142

λίθος, explained by Arkh. (p. 250) as τυρώς εξ ὕπολακτοι. Recorded, as acc. indef., at Phl.

λιθώμα, maternal or paternal uncle, Mal. Recorded for Sil. by Vasili (Xen. i, p. 431)

λυκεῖον κατεβαθθέν (τερ της θαφής), Ph., in Kar. (Lag. p. 56). For λ. v. § 278

[λυκεύοντα, Euator.—λυκεύω, pl. λυκεύοντα (§ 111), Mal.—λυκεύω, pl. λυκεύοντα. For Ph. λ. § 278. It is probably a form of λυκεύω

λυκορίφ, bath.—λυκός, at Fer. Ar. Decl. § 149. The word is often supplanted by θεμύλα, Turk. hammam, q.v.

λωσός, I wash.—Capp. λωσός, Ax. Aor. λωσός, Del. subj. λωσός, Gh., pass. pres. λωσόμαι, 3 pl. λωσόμοι, Ul. Aor. λωσότη (§§ 85, 97), Del. subj. 3 sg. λωσάτη, Ul. 2 pl. λωσότη, Phl.—Pass. pres. λουσόμαι, aor. λουσός (§ 360) Ph. For λ. v. § 273.—λουσόν, pass. λουσομένων, imph. § 42, Silli

λωσός, wool.—Capp. passivum, λωσός, pl. λωσός (§ 78), Mis., λωσός or λυκείο, Fer. For decl. § 118 (Del.), § 119 (Pot.). § 122 (Sil.), § 124 (Phl.), § 129 (Ax.), § 181 (Mis.), § 185 (UL), § 199 (Ar.).—λωσός, Phl., λουσός (§ 262), Tah. Nest. at Afu. nom. to λοσό. v. also § 265

λωσός, yolk of egg, Silli

λωσός, I loose.—Capp. pres. λωσός, Ar., λωσός (§ 97), Sem. Aor. λωσός, Phl. pass. pres. λουσόμαι, Del. aor. varying with the treatment of 6 (§§ 86—96), θλοσό (§ 239), Del. λωσός, Ar., 3 sg. λωσό, Silli, subj. Del. § 242.

—Aor. subj. 3 sg. λωσό, Ph.

λυσίματος, Ph. v. γλυκίματος
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ψυγος, Lathom.—In Capp. λεγεμα, Sin. (Arkh. p. 250), which is λυχώνιον (§ 86) and the assimilated (§ 86), and λαρνακος, λεγεμα, ρμακοπετης (N.K.), Ar., which is for λυχώνια. For such changes as χ→κ w. Hatzidakis, Neælla, Mel., pp. 8-11.—λυχώνιον (§ 256), Ph.

ωρα: (popular form ωρα), strap.—ωρα, pl. ριπα (§ 268), Ph. Latin lorum; v. G. Meyer, Neurgr. Stud. iii, p. 59 and § 783. The ω is preserved also in Pontos; v. ωρα from Ophiis in Σαλ. χνίτι, p. 148 and § 391. οκ, cry of a bird, Ul., in text on p. 372, l. 28

µ, possessive, Capp. § 178

α, Ar. v. Turk. mi

δ, but, Ph. Silli

c, not, Ph. Hardly used except with the subjunct. verb. Thus, µδ ες, µδ γινεται κα µδ της, µδ γινεται, although µδ 6 is used equally, e.g. δεδοκε, δεδοκωνε, δεδοκων. Me µδ ες and µδ ζες are also used.

δε, Mis. Ar. Silli. v. ταραυν

d, Ph. µυνα

δεξα, Ul. v. Turk. maghaza

δεξαρος, δεξαρος, Capp. etc. v. μαξαρος, μαξαρωδος

μαξαρωδος, μαξαρωδος, Ul. v. μαξαρος

μαξαρωδος, μαξαρωδος, Aza, etc. v. Turk. maghara

μαξαρωδος, δοξαται ειναι ζων, whence μαξαρωρα (and (§ 104) γαμαρωρα, Sin. (Arkh. p. 250)

μαξαρωρα, press.—μαξαρωρα, olive-press, Sill. (Pharasa. p. 190) and Sin. (Arkh. p. 251)—Acc. α μαξαρωρα, a trap, Ph. maghara, Ul. v. μαξαρωδος

μαξαρωδος, check.—μαξαρωδος, the inside of the cheek, Del. Latin magulum; v. G. Meyer, Neurgr. Stud. iii, p. 40, and § 372

μαξαρωδος, I pluck, pelt.—Aor. subj. 8 sg., na μαξαρωρυ, Tah. with the meaning repro.

In Capp. μαξαρως, Sin. (Arkh. p. 251)

μαξαρωρα, lesson.—μαξαρωρα, § 257), Ph. maghara, Sill. v. Turk. maimun

μαξαρω ρα, remet, Ph. and Capp, Kar.

(Lag. p. 56) and Arkh. (p. 251). Kar. comparses Armenian makard, remet (Bedrosian). v. §§ 376, 377

μαξαρω ρα, ad, for, off, Pot. μαξαρω, Del. Phil. and at Ph. and Silli.—At Ph. also used adjectively: α μαξαρω ρα, a distant mountain

μαξαρω ρα, I lengthen, trans. and intrans.

—Hence aor. 3 pl. μαξαρω ραων (trans.) Ph. and in the Ph. gospel (Lag. p. 12) the impf. 2 pl. μαξαρω ρακτατες (§ 321)

μαξαρω ρα, Del. v. ματ

μαξαρων, Capp. Ph. v. Turk. mal

μαξαρων, Arkh. (p. 251) gives this word (=μαξαρων) for Sin. and adds μαξαρως (=μεμαξαρως) και Φερρα και Σιλαρ. η προς καδων ευτυχειομενα κιπρος. So, too, at Sill. (Xen. I, p. 431), and G. (Krinop. p. 54). At Αξα μαξαρω is used also of kneading the clay for the handmade pottery made there by the women, v. p. 23

μαξαρων, αγατε μαξαρωνα, Phil. Given by Kar. (Lag. p. 57). v. p. 25

μαξαρων, a kind of woodland monster, probably connected with μαξαρων and so a hairy monster, Ph. Kar. (Lag. p. 57) has μαξαρων ol et tois skoptow αγατε μαξαρωνα και τον πελαγοσμενων πτερνετε δαμας. Decl. § 297

μαξιν, wool, hair.—Capp., μαξιν, hair, Gh. Ul. Sill.—μαξιν (§ 285), Ph.—

μαξιν, wool, Silli

μαξιν, middle.—μαξιν, Del.

μαξαρων, μαξαρωνη, grannny, Ph.

μαξαρων, mother, Capp. (decl. § 185 and with possession. § 180) and Silli.—μαξαρων is rare at Ph. where µα is used, plast. µα, plast. µα (decl. §§ 300, 301). Tah.


μαξαρων, Silli. v. μονιστηρι

μαξαρων, Fer. v. Δομασκηρο

μαξαρων, pass. v. μονιστηρι

μαξαρων, bolt.—Capp. dimin. μαξαρων, Ar. Αξα, μαξαρων, Sin. (Arkh. p. 259). It is properly the bolt of the local wooden lock called χαλακος g.v. So μαξαρων, Sill. (Pharasa. p. 120)

μαξαρων, I lock.—Hence pass. pres. 3 sg. μαξαρων, Δα

μαξαρων, I learn.—The forms everywhere belong to the mod. μαξαρων, and in Capp. vary with the treatment of θ (§§ 86-96).—Capp. pres. μαξαρων, Αξα, μαξαρωνου, Min., μαξαρων, Ul., μαξαρωνικος (Val. p. 18), Ar. impf. μαξαρωνικα (N.K.), Ar. Aor. ημακα, Mat. Pot. ημακα, Δα, ημασα, Fer., ημασα, Ar., ημασα, Gh. Ul. Αξα, ημασα (§ 218) with subj. μαξαρων, Ul. μαξαρων, aor. ημακα, Ph.

Pres. μαξαρωνικος τη μαξαρων, impf. § 38. aor. ημασα (§ 47), Silli. For θ v. § 11

μαξαρων, sleeve.—μαξαρων, Ph. Latin manic

μαξαρων, Sill. v. μαξαρων

μαξαρων, prophet.—μαξαρων, Silli

μαξαρων, μαξαρωνικα, Capp. v. μαξαρων

μαξαρων, μαξαρωνικα, Capp. v. μαξαρων
be a form of μαρμάρος, μαρμάρινος, μαρμάρινον. I am fervent, insul. I suggest that these words are Greek, and connect with the Epeirotes μαρμάρων, μαρμάρες, period "ram and goat", and μαρμάρινον ἄχυρον (Ἀρκαδόκους, Ἱππ. Thess. π. 60 and Hatzidákis, Αἴλ. π. 396), and the Lacedaemonian μαρμάρων = εὔβαλη, εὔβολον (Kerk. Οἰκ., Οἰκ., p. 292). Crete: παρασκ. (Hatzidákis, ιδιότητα, and our use of rage, fury, in this sense show that there is no semantic difficulty in this derivation. Owing to the rarity of Slav words in these dialects, G. Meyer's Slav derivation of μαρμάλα (NeuGr. Stud. π. 39) would be against this view, but for the fact that it is very uncertain, as the Slav words he refers to (slov. мрамати, etc.) have no i.

μαρμάθης, Ph. v. μαρμαράς; μαρμαρίνος, gen. sg. of marble, Phil. The noun would be μαρμάρος for μαρμαρίνος, dim. of μαρμάρων. For a-e v. § 66

μαρμάρινος, M. Gr. b. Del.

μαρμαράς, possessive, §§ 25, 179, 313

μαρμαρισμός, Sull. v. μαρμαρίνος

μαρμαρός, Lus. v. γιμάρα

μαρμαρίσσω, bugloss, Sin. (Pahktikos, p. 25) and Ph.-An Italian word (G. Meyer, NeuGr. Stud. π. 74), but has reached the dialects by way of Turkish: v. § 369

μαρλος, Ph. given by Kar. (p. 191) as membrane covering the meat of a slaughtered beast, lean meat, sv. skinny man, comparing Armenian μակ, skis, which Hübneckmann gives among the Syriac words in Armenian. v. § 376. Lag. (p. 57) copies the word wrongly as μαρλος.

μαρλος, Ar. v. μαρλος

μαρλοντα, Pot. v. Turk. makhus

μαρλοντας, workman, craftsman.—Ac. pl. μαρλόντας, Ph.

μαρλος, Capp. v. μαρλος

μαρλοντας, μαρλοντας, Capp., Ph. v. μαρλος

μαρλοντας, Gh. v. Turk. miskhil

μαρλοντας, Ph. Used in the phrase, παπας σα μαρλοντας, he turned into his old form, in text on p. 506, l. 18. Possibly Turk. mazor μαρσολα, place of being.

μαρς, pl. μαρτ, aye.—Capp. passim, but μαρς, pl. μαρτα, Del., μαρτ, pl. μάρτια (§§ 110, 179), Ar., μαρτ, σα μάρτια (§ 69). Fer.—At Ph. φατμα, aye.

μαρτας, Ph. § 172

μαρτας, handful, Sin. (Aith. p. 258). Italian masso. v. § 389
adduk, Silli. v. Turk. madamki
mukr, black.]—Capp. mukr, passim.
muk, mukr, jet-black, Ar., cf. Turk. muk, mukr, black, sky blue, and qup-germese, blood red, q.v.—mukr, Af.

[white, I look black, angry.].—Capp.
aor. 3 sg. mukrwor, Del.—mukrwor, aor. mukrwor, partic. mukrwor, Ph.
aph'to, Capp. v. i'nut

makal, Capp. v. mukaw

makala, knife.]—Capp. makalo, pl. -pa, Del. Gth. Ul. Mis., pl. -pa (§ 71), Mal. and presumably Phil., makalo (§ 79), Pot., makala, Ul.—makala, Ph.
makal, cut with a knife.—Esa. u, Mal.
At Ar. (μακαλίς) is used metaphorically for money (Val. p. 18).—makaal, pl.-pas, Ph. § 260

makal'wa, I peel. Given by Arkh. (p. 263) with aor. makalwa for Sin. and also for Sin. lekanit [ibid. p. 249], the result of a contamination with M. Gr. lekanitw. Kar. (Lag. p. 57) has mekanita: evsetistita apparently from Ph. This is the original form of the word, which is derived from mekan, belows (q.v.), by a natural metaphor. Hatzidakis gives a different derivation from mekanid (Ανθρωπ. p. 485) mekan(τ)esbmu, Ph. v. Turk. ma'sum
n, prep., with.—Capp. passim, and at Ph., where also me'nt, -nt, Silli
nt, na me'ni kkh, Sill. v. eba

me, Capp. v. me's, Egal. Keran, Easter, Sill.

[megalow, I make big.]—Aor. megalow, Az.

[me'as, great.].—Capp. sg. me'sa (me's, Ul. Az.), pl. me'as. In Phil. text on p. 326, l. 12, me'sas is a subst. not an adj.—Sg. me's, sometimes me'sa, pl. me's, Ph. —me'sa, acc. me'sar, neut. me'sa, Silli.

No other forms recorded

meg, Del. Silli. v. Turk. meyer

meg(k)il, Del. v. Turk. meselemek

[medukr, autumn.].—In Capp. forms of this take the place of M. Greek φωτο

woro. Thus, hodoqoro (§ 99) and (Val. p. 18) medukr, Ar., impostes (Krinop. p. 55), Fgr., medukr, Sin. (Arkh. p. 264) and Sill. (Xen. i. p. 479). Also Pontic: for Samsun Thumb (Griech. Sprache im Zeitalter d. Heiligenmum, p. 19) gives medukw. For assimilation of e, v. § 85, for θ, §§ 87, 88

[I'm drunk.]—Capp. pres. 3 sg. med, 3 pl. med or med, Ph., as from a form me'da.

—Pres. me'da, -da, impf. § 287, aor. meta, Ph.

med, Capp., etc. v. Turk. metive

med, Silli. v. Turk. métum
medar, etc., Capp. v. Turk. meddan
med'ar, Ph. v. Turk. metikhe
med'ar, Ph. v. Turk. metkhor
medidd, Capp., etc. v. Turk. mejidide
medid, Silli. v. Turk. mellemek
med, honey.—Capp., mel, Del. Ar. Ul.—
mel, Ph.

mel, bee, hive, Ph.

melonkoko, bee, Ph. Dimin. of méluuna
meló, Capp. v. méló
meléketi, Ph. v. Turk. memlekest
mel'vleri, Ph. v. Turk. mejlis
me'n, passim. v. 'me'n

merk, merbi, cultivated pear or pear-tree (§ 899), Ph. Compound of 'me'p with or (or) (§ 280)

mer, the side, Ph. mer'implies a form me'p, whereas the M. Gr. form is me'p, mer'
mer, thigh, Ph. § 268

mer, adv., aside, apart, Phl. mer's, Mis.

merc, day's wage, Phl., i.e. ἡμερα
mera, Ph. This word is given by

Bonsevalle, p. (164) [448] as μερα, μέρος, comme si. Particule dubitative or ironique très usités. It is the Turk. phrase meyer ise, but if it be, plus an unexplained μ
eral, Ph. v. mera'k

mer'g, Ph. v. mer'm, mer'gy, Ul. From the word mer'gy (=mer'my) from Ainos (Σελλι. ix. p. 352), used instead of φωτον, imagine! just fancy! this mer'gy may be explained as also aor. impv. of mer'm with the same meaning. From a form mer'm would come the aor. mer'ma and its impv. mer'mow, whence mer'men. In text on p. 260, l. 16

mer'm, Gh. v. meg'm
mer'g, part, side.—Capp., Gh. Ar.—At Ph. only the aor. is recorded, kêos or keos, or undefined kêos ('t à kêos), so that it looks like a mass in -es

mer'g, Ul. v. mer'm
mer'ds, Ul. v. Turk. mer'ds
mer'ds, Ul. v. Turk. merdive
mer'm, aor., inside, Capp., passim. im'ya, Del. Used once at Ul. as sg. subst. à to mé'na. As pl. subst. ta mé's means the waist, Del. Az. Sill.—At Ph. as adv. inside

mer'm, adj., that which is in the middle,

Silli

mer'm, Capp. v. Turk. mese

[mer', subst., the middle part of anything.] In Capp.méd is used adverbially with the value of mé's, Ul. Az. (med) Phl. Mé in the same way, to déla méd,
Ul.—At Ph. Tah., μέγε means the middle part or the waist [μεγέμα, mid-day.]—μουνά, Afs. The i for e may be due to the influence of το μου, half

[μεγες, adj., that which is in the middle.] The gen. sg. f. το μέγε occurs at Ph. and Afs., in το μέγε κατ’ άύ, Ph. and το μέγε δηλοφόσ, Afs. (text on p. 574, l. 4) which mean however the middle son, the middle brother. Cf. text in B.C.H. xxxiii. p. 159, l. 7

μεδώ, the midst. Used at Del. as a fem. subst., ἀγ μεδώ τι, Capp. v. ἀκάνθον

[μεδρ., prep., after.]—μετα, Sil. Pot.— μετα, afterwards, Ph.

[μεθαλλάτσσαι, I change.]—Pres. μεταλάτσσαι, aor. μεθάλατσσαι, Phil.

μετάσχο, Capp. v. μέτωσαι

μέτα, Del. Introp. of προγάλω

μετέχει, Capp. v. Τυρκ. messel

μετελισκό, Phil. Ph. v. Τυρκ. metelik

[μετεμφύλω, I lift up into the air.]—Hence aor. 8 sg. μετεμφύλω δα, and aor. subj. 1 sg. μετεμφύλων, Afs. Pres. not recorded

[μετρώ, I measure.]—Capp. pres. 2 sg. μετράτο, Ul., φ μετρατοί, Del., μετρούσαι, Phil., aor. μέτρα (§ 216), Ul., aor. subj. μετράτον, Pot., 8 sg. μετρφ, Ax.—Pass. partic. μετράτων, Ph.

μέτρα, Ph. v. μεθέω


μεσά, except, Del. ἄνοι κατό μεσά, except the girl

μεσεδεύλεως, Ar. v. Τυρκ. medeniyat

μεσέχω, beleve, Ph. Kar. (Leg. p. 57) gives also for Ph. μονόχοι and μονάχοι. It is a dimin. of μονάχω with e for ι (§ 257). v. μασεύο

μεστών, Ph. v. Τυρκ. mektub

μη, neg. particle.—Capp. μη, but μέ and μη, Phil. and με alone for Ax. μονό (Ph., etc.—μη, Silii

μήλα, apple.—Capp. μήλα, pl. μήλα, Del. Ul. Sil.—μήλα, pl. μήλα (§ 269, 298), Ph. All these are for both the fruit and the tree, § 399.—μήλων, Silii

[μήν, month.]—Acc. pl. μήνες, Ax. and Ph.—Nom. sg. μήνα, pl. μήνων, gen. pl. μήνων, Silii

μήνακμη, monthly wage, Silii

μήνα, μη, Ph. v. μήλον

μητέρα, mother. In texts from Gh. and Pot., but non-dialectic; the dialect word is μωρά. The schools make a great set against the word μωρα; thus

Mousios, in speaking of the "perfection" of the language at Lavisi, says that ἀδέτες and μωρά are now supplanted by the "noble" words χαρά and μητέρα. v. Βαττασπηρον, p. 68

μι, prep., with.—Capp. at Mis. Mal., and also at Tah.

μι, to, whilst, Del.

μι, Capp. Silii. v. Τυρκ. mi

μι, used at Silii, in text on p. 300, l. 25, instead of μονό, in accordance with the Turkish vowel-harmony (§ 9)

[μια, f., one.]—In Capp. various forms of this are used for one, φοράν being omitted. Thus: μιά, Del., ία, Del. Gh. Ar. Ul. Pot., ία, Ax. Pot., ία, Ul. From this comes such a use as 'τί έστι μιά, at once, Pot. For Fer. Kirnop. (p. 47) gives έστως and έσταρες, once, once upon a time, with which cf. οιλαγος [ιεο. Ολλος].—τί έστω τη μια, at a certain time, Ph., where μια is used like φορά.—μια, Silii

μιγγα, Sin., § 172

[μιγγοῦ, I mix.]—Aor. subj. 1 sg. μιγγών, Mis.

μικράω, I decrease, Ax.—Cf. M. Gr. μικράω

[μικρός, small.]—Capp. μεράρθ, pl. μεράρη. Gh. Ar. Ul. Ax. Ph. Sil. Decl. as subst. at Ar. (§ 144) and Sil. (§ 167).—Neut. pl. μεράρα, Silii

μικρότερα, small, Phil. Silii

μικρό, adj., very small, Ul.

μικρά, Ax., μικρά, Ph. v. Τυρκ. minder

μιλώ, Ul. v. ἐμπαλλω

μιμάτα, Ul. v. Τυρκ. μιμάτα

μιμαφορή, Capp. Silii, μιμαφορή, Ph. v. Τυρκ. μιμαφορή

μιμό, pl. μιμάδα, cheek, Silii. Derived by Pharasop. (p. 130) from μιμαάδων. So, too, μιμό, pl. μιμά (Kirnop. p. 53), Fer., and μιμάδα, Sin. (Ark. p. 254) μιμό, subst., the half, Sil. and Mal. At Pot. the plural in the phrase δαξάτις το μιμό, half the soldiers

μισέρο, a measure of capacity, Ul. Cf. at Sin., μισέρο, το δούλου ετη έ χόρδων... μισέρες ικαρία προ τω τρόπω ταί

βρων (Ark. p. 254). This μισέρο seems to be for μιμαάδω (πρό)

μιτροπος, superintendent of church or school, Capp. at Ar. (deel. § 144), Fer. Ul. (deel. § 185), Mis. (deel. § 131). A form of ἐμπρός, § 99

μικρό, adj., very small, youngest, Ph. Afs.

[μικροσιονά, I remember.]—μικρεβού, Mal.

μυκάδα, tomb, Ph. given also by Kar. (Leg. p. 56). The connexion with
μοῖτις is further obscured in the Capp. forms: μοῖτα, Del., μοῖτα given for Sil. by Pharsasop. (p. 131), for Fer. by Kirinop. (p. 56), and as Capp. by Kar. μοῖτα, pl. μοῖτις, Gh.—λημβά, Silli.—These forms all result from a contamination of μισμ with the Latin memer.
μοῖζω, Del., etc. v. ἡμώον
16, prep. with, Ph. Tah. Afe. Once at Ph. μίδε in phrase μίδε ἄσω; with what in text on p. 542, l. 15
μό, adv. only, Ph.
μοᾶς, Kls. v. Turk. μα'ayene μοᾶς'α, I divide.]—Capp. aor. 3 pl. μοᾶςαν de, Mal. Elsewhere always middle; aor. 3 pl. μοᾶσαν, Ar., aor. subj. μοᾶσαται, Mal. Ar.
[μοᾶσαται, monastery, church.]—μαστήρ (§ 65), Sil. (Xen. i, p. 451), Sin. (Arkh. p. 391).—μαστήρ, Silli.—At Fer. Kirinop. (p. 65) says μαστήρ means the molar teeth, being a corruption of μαστήρ
[μοᾶστος, alone.]—Capp. μαστο, Del. Gh. Ar. Ph., μαστού, Mal.—μαστός του, Afs., μαστού του, Ph. Once at Ph. μαστός του, but marked as non-dialectic both by the o and the -ς ending.—μαστο, f. μαστός (§ 9), Silli μαστός, Mal. v. μαστός
νό, adv., only, Sil. Pot.
μαλλα, neut. pl., furniture, Silli. From Ital. mobile, no doubt a word recently imported from Constantinople, where the Greek is freely diluted with such loan-words. v. § 369, and G. Meyer's Neugr. Stud. iv, p. 58
μομοδρομ., Del. v. μομοδρομ.
[μομοδρομ., etc.]—μομοδρομ., Ph. Gen. pl., § 808
μοτ, comph., whilst, Phl. μοτ, possessive, §§ 29, 318
μόβ, Ul., κτρ μου σου; Ph. v. Turk. mi μόβ (Ph. etc. νήμ)
μόβαν, Ph. v. μολέν
μολέν, I hide.—Capp. pres. at Sil., trans. and intrans., and for Sin. Arkh. gives (p. 264) μολέν: κρυπτο-
μα. Μολένου trans. and μολένου intrans., Mis., aor. μολένου, Sil. Pot.
With λ dropped (§ 269) pres. μολένου, aor. μολόν, and the 3 sg. μολόνεν da for μολόνεν (§§ 258, 341), Ph.—Allied to this, and probably due to the influence of χωνς, is the form μολένου, I bury, hide. I record it at Sil. and the aor. 3 sg. μολένου da at Sil. and Phil. For Ar. and Gh. Kar. (p. 112) gives μολένου as the local form of μολένου, and for Sin. Arkh. (p. 290) gives χωμένου και μολένου: κρυπτο τι ἐντός τῆς γῆς. A further development is shown by forms of μ for μ (§ 99). Thus for Fer. Kirinop. (p. 60) gives μολένου, and from Del. I record aor. μίκα, unless these are compounds with εἶρε
μουλάρι, Ph. The pl. το μ. τρόφευτο, the dead sheep. Probably the Turk. muderan, mundar, or mardar, dirty, unclean, and so cartton
μουραδές, pres. ind. 2 pl., Del. v. Turk. mungula
μουρά, Ph., μουρά, Afs. v. Turk. mürad
μουρού, Gh., etc. v. μύρις
Μουρούτη, proper name, Ph. μουρουά, Ph. v. μουρά
μοισά, Ul. v. Turk. massa'da
μοισάρι, Ph. v. μουρά
μουσόγγο, a measure of weight, 100 δράμα, 1 oke, Sin. (Arkh. p. 260) and μουσόγγο, Fer. (Kirinop. p. 56). Cf. οῦχιμα
μούλι, Mal. § 172
μούτες da, Ph. v. μολέν
μουστόκα, μουστόκα, adj., very small, Ph.
Μουχαρέ 'Αρχάγγελο, acc., Michael the Archangel, the name of a church (i.e. Μιχαήλ 'Αρχάγγελο), Gh. For Ar. Vaii. (p. 25) gives Μουχαρέ, Michael μουχαβ, Ul. v. Turk. mubahbett
μουχορά, Ph. v. Turk. muhur
μουχτάς (§ 388), -ς, I push, aor. μούχις(*)s, Ph. So, too, Kar. (Lag. p. 58), with aor. subj. μουχτας.—
Hatzidakis (Einleitung, p. 417) derives from μουχτας = τυκτας. For ι and μ. v. § 99
μοuchs, Sil. Phl. v. μολόν
μουχόν, Ph. v. μουλέν
μδάρι, Capp. v. Turk. muhur
[μαλά(v, brains.)—Capp. μαλά, Ar. Ak. Mis., (Pharsasop. p. 120) Sil. and (Kirinop. p. 55) Fer. μελός, Sin. (Arkh. p. 253)
μαλός, Afs. v. μόλος
[μαλά, fly.]—Capp. μαλά, Fer. Mal. μλας, sand, Ar. (N.K.). Deol. § 161
μλός, mill.—Capp. passim. With refl. to deol., Del. (§ 118), Ar. (§ 142), Ak. Phl. (§ 125), Sil. (§ 128), An. Pot. (§ 190), μλόνα (§ 183), Mis., μλόν (§ 184),

D.
Glossary (Dialects)

UL., μέλλω (§ 198), Mal.—Acc. το μή, Ph., nom. μή, καθ., Afs. As a neut. μῆ, pl. μῆ, Κις., and so sometimes at Άς., e.g. ἔσεσθαι το μή (p. 570, l. 10) they will started working. For λ, v. § 369.

μή, μή, Ph., Afs. v. μήλος
μηρία, I emel, (intrans.).—Capp. aor. 3 sg., ἔπρεπε, ἔπρεπε, Ax.—Pres. 3 sg. μηρίη, Κις.

μηρολόγια, 8 sg. aor. as from a middle form of μηρολάγω, 1 lament, with the popular etymology from μηρος, for which v. μηρολόγη, Silli μηρολόγη, n. pl., laments, Silli. The form is produced from μηρολάγω by a popular etymology from μηρος as if it meant countless words

μηρομεν., ant.—The forms from Capp. and Ph., are from a dim. μηρομένη, while M. Gr. has a dim. form μηρομήνη. Thus μηρομάζω, Sin. (Arkh. p. 255) μηρομάζω, Gh. and (Krinop. I. 56) Fer., μηρομᾶθω, pl. μηρομάθη, Mis.—μηρομή, Ph.

μηρομάθη, scent.—μηρομάθη, Ph.
μήρη, nose.—μήρα, of the top (of a tree), Del. μῆρα, Ph.—to μῆρα, Ph.
μηρό, Mis. v. Turk. muhur
μῆρα, Capp. v. ερμαίων

rā, conj.—Besides its ordinary uses rā (va) in Capp. is used before the subj. to express the future. This use is found also at Ph. and Κις. At Del. va ῥέμ, we will go, etc. At Ul. rā becomes sometimes rā, το or τό, and at Ph. rā becomes τό or τά. The same at Τάθ. Also at Ph. before a vowel rā is used, and even rā becomes τό or τά. At Σιλίς as in M. Greek (§ 24)

rā, interj., behold! Fer. and Ph. Nā da tā ῥέμ γονή σου, behold my daughter, Ph. rāγνη, Silli. v. adā

rāghele, Phl. v. Turk. aghel
rāg, Silli, for rā dā
rā, rā, conj., Silli. Used with the subj. meaning for 3 pers., let him, like δς. Used also with 2 pers. to express will.

raika, Capp. Ph. v. γωνία
rākoula, woman, AΧ.

rάκα, Capp. v. ákra
rā: why? Mal., and Silli, where rā also occurs

rākds, Phl. v. Turk. nāmas

rāksis, cradle.—Capp. rāksis, Del. and (Pharasop. p. 121) Sill., rāksis' (Krinop. p. 56), Fer., rāksis, Sin. (Arkh.
p. 255), rāksis, Ar. (Val. p. 19).—

rāksis: and rāksis (§ 289), Ph.

rāksis: and rāksis (§ 289), Ph.

rāksis, I ponder, aor. rāksis: (§ 323), aor. subj. nē rāksis: (§ 264). Ph.—

For Sin. Arch. (p. 222) gives ῥακσαμαί, ῥακσαμαί, etc. Otherwise the word is recorded from Ph. only. It is for ῥακσαμαί, which is given by Korais (Ar. τ. p. 19) with the derivation from ῥακσαμαί, a word used in the proverbial phrase, έχει νᾶτοι ῥακσαμαί.

rā, Ax. v. Turk. yular

[rāpōt, nartex.—]—ἀργοκα and ἀργοκα (§ 96), Sill. (Pharasop. p. 114).—ἀργοκα.

Fer. (Krinop. p. 49)

rās, Ph. v. λάμει

rāfēs, Silli. v. ἀφεν

rāxala; or ῥαχαλ; ποιεῖ Silli rā, Del. v. rā

rēpha, Capp. v. ἀδηλή

rēphilō, I vomit, aor. 8 sg. rēphilēs, Ph.—Recorded in Capp. also; for Sin. Arch. (p. 222) gives ῥηχομελιτί, ῥιχομελιτί, ù διαλόγος ῥηχομελιτί, for Sill. Vasil. gives ῥηχομελιτίσμα (Aen. i. 135) and for Fer. (Krinop. p. 42) ῥηχομελιτίσμα, ῥηχομελιτίσμα. Cf. Βολι

ρνκρόβου, Ph. v. ῥακρόβου, ῥακρόβου, cart-pole, Mis. (N.K.).

rēphē, and ρνκρόβου, Ph.—ομαθ., Ph., Talking, Ph.

Νευτ. subst. formed from ρηχομελί, etc., I talk about. This compound of ῥαλό (g.v.) takes the place of the simple verb at Ph. and Τάθ. Impf. 783, aor. ριχομελία, Ph., ριχομελία, Τάθ.


ɾēphā, Ar. v. τεκτικα

ɾēph, thread.—Ph. ῥιφα, Phl.

ɾēphē, fasting,—ɾēphē, Ax.—Ph. rēphē, Ax.

ɾēphē, Silli. v. rēph

ɾēphē, Phl. etc. v. rēphē

ɾēphē, Mal. etc. v. rēphē

ɾēphē, Ph. v. rēphē

[Nača, Nicholas.—]—Načas (§ 360), Ph.

ɾēphē, Ph., used in voc. ɾēphē, mother!

The word seems to be a mixture of μῆ (v. μῆς) and the Turkish nine, mother.
Grégoire, B.C.H. xxxiii, p. 151. v. § 258. So also ξανθερά, Sin. (Arkh. p. 266)

ξάσθη, Capp. v. ξάσθη

ξανθώνοι, ξάνθωνοι, Silli. v. ξάσθη

ξάσθη, Capp. v. ξάσθη

ξηροφάσα, Ph. v. υδρώφος

ξηρά, I fail, Ph., etc. This pres. is indicated by Kar.'s form ξήλω, imperf. ξήληκα (Lag. p. 59). I record aor. ξηλευσα, ξήληκα, and from Kls 3 sg. ξηλευση, 3 pl. ξηλευσαν. Grégoire (B.C.H. xxxiii, p. 149) refers to Byz. ξηλέως, -o, sculler, hence my spelling ξηλέως, Ph. v. ξηλεύω

ξενιτι, a place-name, Kls. [ξενερό, I fly off.—Capp. pres. 3 sg. ξενερή, Λά.

ξεράσθη, neut. pl., dry provisions, Phh. [ξερός, χέρος, dry.—ξερή, Ph.

ξερεύω, I dry.—Capp. pres. Ar. (Val. p. 19).—Aor. subj. 3 sg. ξερήω, Phh. ξεράσθημα, aor. ξεράσθημα ξεράσθημα, ξεράσθημα, given for Sin. by Arkh. (p. 266). At Ar. pres. 3 sg. ξεράσθημα, aor. 3 pl. ξεράσθημα. The derivation is from ξήλων, ξήληκα

ξεκενό δα, ξεκενε δα, Ph. v. ξέκελω

ξεκενώ, Ι know.—Capp. pres. ξέκελω, Del. Fer. Phh. Sil. Φοτ., imperf. ξέκελε (308), Phh. ξέκελω, Silli.—For ξέκελω έγώ at Sin. the forms ξέκελω and ξέκελε are used (Arkh. p. 266)

[ξέκενω, I pour out.—Aor. 3 sg. ξέκενε δα (329) and ξέκενε δα (342), Phh.

ξημερέβεται, it dawns, Phh. The pres. is not recorded, but is pointed to by imperf. ξημερέβα (§ 589), aor. ξημερέψε or ξημερέψα.—M. Gr. ξημερέωνει

ξηφή, Ph. v. αλέκαρν

ξιούγα, I fill again, Phh.

ξιδώνου, adv., back again, Phh. Άσ.

[ξέδον, wood.—Capp. ξέδο, pl. ξέδα, Gh., Phh., ξέδω, Mal. Μεσ.—ξέδο, pl. ξέδα, Phh., etc., § 369.—ξέδου, pl. ξέδα, Silli

ξιμώδος, naked, Phh. This has the same relation to ξιμώδος that M. Gr. γυμνός is to γυνώμαι. As γυμνός has changed γυμνός to γυμνώσω, ξιμώδος has changed it, or γυμνός, to ξιμώδος, I strip naked, transit., aor. ξιμώσα, imperf. § 580, pass. pres. ξιμώνω, aor. § 382, Phh. For formation of pres. v. § 323. Cf. also γυμνός

ξιαστήρας, Drains, Asr. This remarkable form occurs once in a text on p. 576, l. 10

ξίλα, Ph. v. ξύλο

[ξυπνώ, I awake.—Capp. pres. ξυπνώ, 40—2
aor. ἐπιπέδος, Phl., ἐπιπέδος, Sill.—ἐπιπέδος (§ 19), Silli
[ἐπιπέδος, ἐπιπέδος, racor.]—Pl. ἐπιπέδος, Phl. ἐπιπέδος, Del. The verb ἐπι-
πέδευν at Ax.
[ἐπιπέδος, I shade. — Capp. pres. ἐπιπέδοι, Ax. Phl., pass. pres. ἐπιπέδουμαι, Phl.—Aor. 5 sg. ἐπιπέδευς de, Phl.—
Pass. ἐπιπέδευμαι, impf. § 41, Silli]
[ἐπιπέδοιος, scraper.]—Capp., ἐπιπέδρο, Del. Ar. Gh.

ξ

ξινακούων, Silli. v. αὐξάνω
ξινάκος, Del. v. σκύλω
ξινάκος, Del. v. κύνα
ξίλα, Capp., etc. v. δύνα
ξυνα, Capp. Silli. v. ἓνων

δ, Ul. v. Turk. o
d, h, τό, κλ. For Capp. v. §§ 102, 106, 107, for Ph. §§ 285, for Silli § 16
ε in δε σπερμα, Phl., in text on p. 422, l. 6. v. the pronominal object το and § 108
δεδαλ, Ul. v. Turk. o and qadar
dεδαλ, Ar. v. Turk. qadaq
dεδαλ, δεδαλ, Capp. v. ὁδός
dεδαλούρ, Ul. v. Turk. oghdurasq
dεδαλούρ, Ul. v. Turk. oyanmaq
dεδαλούρ, Ul. v. Turk. oghlan
dεδαλούρ, Afr. v. Turk. oghl
δεδαλούρ, I. Capp. v. ἤγω and § 174
δεδαλούρ, Ph. v. τω
δεδαλούρ, Ph. v. ἤγω
δεδαλούρ, Capp. Silli. v. ἤγω
δεδαλούρ, Phl. v. ἤγω
δεδαλούρ, Ul. v. Turk. oghlan
δεδαλούρ, Ar. v. Turk. qadaq
[δεδαλούρ, idle.]—δεδαλούρ, Sin. (Arkh. p. 257).
[δεδαλούρ, and κόβειν, Phl. §§ 250, 251 and
dead. § 297]
δεδαλούρ, Silli. v. δε
δεδαλούρ, δεδαλούρ, δεδαλούρ, Ph., δεδαλούρ, Silli. v. Turk. δεδαλούρ
δεδαλούρ, δεδαλούρ, δεδαλούρ, Phl. Interf., Halloll Phl.
δεδαλούρ, 5 sg. aor. he climbed up, jumped up upon. Ph. This is a Greek aor. formed from the Turkish equivalent to the Turk verb oğlamaq, to climb (v. H. Whitaker, Eastern Turks, part II, p. 9). The Turkish past tense appears in ἰδαλούρ, Phl.
[δεδαλούρ, few.]—Capp. always Μ(γ)α, Phl. Μ(γ)α, and adv. Μ(γ)α. Μ(γ)α, Mal. In use everywhere. Derived subst.
are χινακούων, Gh. Sill. and λεός, Ar.—
λεός, Ph. λεός (§ 360), is common at Ph., where ά is also used and ά
λεός, λεός, pl. λεός, the sg. for being always used for the adv. —
λεός de and λεός γάλα, 
διαμερίστο, middle, Ax.
διαμερίστο, Capp. v. ἀλοι
διαμερίστο, Capp. v. ἀλοι
διαμερίστο, Ph. v. διαμερίστο
διαμερίστο, mortar for pounding grain, De
(deal. § 118), Ar. (deal. § 140) an
[διαμερίστο, I smear.]—Arkh. (p. 257) gives
διαμερίστο, with aor. διαμερίστο, and I
record διαμερίστο, and subj. 3 sg. is
διαμερίστο, Gh. The pres. διαμερίστο is a new
formation from the aor. διαμερίστο, § 192
[διαμερίστο, I resemble.]—Capp. pres. 1 sg.
διαμερίστο, 3 sg. διαμερίστο (§ 66), Del.
[§ 357], Silli
διαμερίστο, Ax. v. Turk. qoman
διαμερίστο, Capp. Afr. v. εμπός
[διαμερίστο, navel.]—Capp., nephol (deal.
§ 144), Ar. (N.K.) and for Sin. Arkh.
(p. 255) gives nephol or nephol, v. § 98.—
διαμερίστο, Ph. For λ, § 369.
[διαμερίστο, Silli, where Arkh. gives nephol, v. nephol. The M. Gr. nephol is not
recorded
διαμερίστο, when, while, Gh. Ul. With as
similation to ἐ, ἐμ χές, Ul.
διαμερίστο, Ul. v. Turk. o
διαμερίστο, Afr. v. Turk. on iki
διαμερίστο, name, pl. διαμερίστο, Capp. Ph.
diaμερίστο, Silli
[διαμερίστο, conf., when, whilst, Ar.
[διαμερίστο, vinegar.]—Capp. διαμερίστο, gen.
διαμερίστο, Phl., διαμερίστο (§ 88), Ar., διαμερίστο.
[§ 57]. Fer. (Krinop. p. 57). The M. Gr.
form is διαμερίστο
διαμερίστο, adv., straight, Phl. From δια,
διαμερίστο, sour. —Capp., given for Sin. by
Arkh. (p. 257); διαμερίστο, Fer.
(Krinop. p. 57), διαμερίστο γάλα, i.e.,
[διαμερίστο, outside, Capp.—But at Mis. Ph.
§ 349) and Silli, διαμερίστο
οὐκα, yes, Ph.

οὐκαί, Ph. Enecitic 3 pl. pres. of οὐκαίν. v. § 248

Οὐργάνω, Un Kapan, the name of the part of Constantinople at the Stambul end of the inner bridge over the Golden Horn, Phil.

[οὖς, tail.]-βάσις, pl. βάσις, Ph., which seems to be from a dim. ἐπάσις. This with the τ of the article gives τοὔβασις, given for Sin. by Arkh. (p. 271), tail or locks of hair. He gives βάσις for Ph. Ῥαίσα, tail, Mis., given by Kar. (Loc. p. 65), seems to be for τυφοὔβασις(τις).

Τοὔβασις is also Pontic; v. I. T. Baldassoni, Σωτηρ Μηνεία τῆς ἀπὸ Πίνου Λιστικῆς, p. 10

[οὖσα, heaven, sky.]-Acc. sg. οὐσια, Sil., but there is also in Capp. a pro-paroxyton form οὐσαν (but Kirinop. gives, p. 49, ὢσαν), Fer., οὐσα, Ar. § 78. For decl., § 144.-Acc. οὐσα, Afs.


[οὐσιώθην, eye.]-Survives at Ph., etc. in the diminutive form φόσιν, pl. -με (pl. at Thg. Kh. Afs. -mem)

οὐσιώθην, Pot. v. φοσιώθην οὐσιώθην, eight, Capp. Ph. Tah. (§ 807), Silli

δ

διάδ, διάδει, Del. v. Turk. διάδ, διάδει διάδες, Del. v. Turk. διμεκ διάδες, Ph. v. Türk. διμ

diáq, Ul. v. Turk. διμ

diādēs, Tah. v. Turk. στρενμεκ

φασίανα, Ul. v. Turk. baysimaq

φασίανα, Ph., etc. v. φασίανα

φασίανα, Capp. Ph. v. φασίανα

φασίανα, Pot., Ph., etc. v. φασίανα

φασίανα, ravine or water-course in the mountains, Ph. (Leg. p. 59.) Given as Latin by Grégoire, B. C. H. xxxiii, p. 157. It has clearly no connexion with the words of Slav origin meaning hunting, etc., quoted by G. Meyer, Neur. Stud. p, p. 49, s.v. φασίανα φασίανα, aor., I took, carried off. This is used in Capp. and Ph. instead of the transit. use of φασίανα. It is formed on the model of έπανα. As μάτων (=μάτων), I go in, has μάτων. aor. έπανα or επανα, I put in, so φασίανα, I go, go away, has made for itself an aor. τάφανα with the corresponding causal sense I took, took away. The pres., which would presumably be τάφανα, is not recorded, but τάφανα, Ul. is the impf., as from τάφα, for τάφανα, the ι being dropped by dissimilation with the ι of the ending. v. § 301. The recorded forms are: 3 sg. τάφανα, subj. 1 sg. τάφα, 3 sg. τάφα, impf. τάφα, τάφα με, τάφα με, Ul., subj. 1 pl. τάφανομαι, Pot. τάφα, Mis. Sil. and τάφαι, Sil. recall ταπίανα and ταπίανα. -At Ph. the impf. ταπίανα or δάκα suggests a pres. ταπίανα (§ 337), aor. ταπίανα, ταπία, Ph. 3 sg. ταπίανα, ταπία μα, ταπία, ταπία μα, ταπία μα, Δfs. Aor. subj. ταπίανα, ταπία με, 2 pl. ταπίανα, ταπία με, 3 pl. ταπίανα, ταπία με (§ 345), Ph.


ταγάνα, Pot. Afs. v. Turk. baghormaq ταγάνα, I suffer. -Pres. 1 pl. τατίγα, Ph.

τάδ, Ph. v. Turk. paτάδ, boy. -Capp. The word is affected by the treatment of δ (§§ 96—98), aor. τατίδ, Del. Mal. Phl. Sil. Pot., τατίδ, Ar. Gh. and once by exception at Phl. (§ 98), aor. τατίδ, gen. τατίδου, Fer., τατίδ (γι), Ul. Ax., pl. τατίδι (γι) Ul. -τατίδ (§§ 11, 10), Silli. -Not used at Ph.

τατίδ, I play. -Capp. pres. Fer. Pot., τατίδ, Mis. Mal., § 196. Impf. (§ 201), τατίδ, Phl., τατίδ, Ul., τατίδ, Gh. point to the same pres., but at Del. pres. τατίδ, -Pres. τατίδ, Impf. τατίδ (§§ 334), Tah., aor. τατίδ, Phl.

τατίδ, Phl., etc. v. τατίδ, Capp. τατίδ, Phl., etc. v. τατίδ, Capp. τατίδ, Phl., etc. v. τατίδ, Capp. τατίδ, τατίδ, A fs. Gh. Silli. v. τατίδ, τατίδ, I take. -Capp. pres. τατίδ, Del. Ul. Sil. Ax. Phl., τατίδ, Mis.
Mal. ἀοτρία everywhere except UI., where ἀτρια, ἄτρια and ἄτρια are used (§ 222); ἄτρια also at Del. Subj. always ἄτρια. Impv. ἄτρα, Del. UI. ἀτρία. Ἀξ. Mis. Mal. Phl. Pot., ἅτρια. Mis. Ar.—καιώς, less often κατώς, aor. κατώς, once κατώς δα, subj. κατέω (§ 448), impv. καταμ, κατομ. Φh. imp. καταμ, κατομ. ἅτρια, ἅτρια, κατάμ, κατομ., κατώς, κατάσ, κατάτως, Del., for which forms v. παγαλος and § 231. Impv. sg. παγαλος, ἅτρια, Alex. Crinop. (p. 59) for Fer. and Pharasop. (p. 122) for Phl. give παγαλος, seeing in it παγαλας. Quite apart from the considerable semantic difficulty, this is phonetically possible only if we suppose that in all the aor. forms the e of παγαλος has been assimilated to the α or ο of the following syllable. The word is much more likely to be a compound of παγαλος and κατώς in its transitive sense, I take and carry off, like such words as μανωγαλος, αναγκαλος, etc., with the -o after παγ- missing owing to the influence of the use of the Turkish laqo, to take, in such compound verbal expressions as e.g. Turkish aqoa ge, bring (i.e. taking come), or, still closer, the Turki alip barmaq (= aparmaq), to take away, i.e., alip, having taken, and barmaq, to go (R. B. Shaw, Turki Language, 1, p. 73), and apikmaq (= Turkish alip gitmek) with the same meaning (Whitaker, Eastern Turki, p. 18).

κατάος, καταβ, Del. v. καταβος. Ph. v. Τυρκ. palas.
καταδ, old. [Capp. καταδ, pl. -άδ, Del. Ar. Phl.—καταδ, pl. κατάδ, Phh., §§ 261, 275.
καταδος, I grow old.]—Capp. καταδος, 8 sg. καταδος, Ax. Sil.
καταλ, palace.]—καταλ, Pot. Generally qonaq or seraf qq. v. are used.
καλακρα, Gh. Sil. v. καλακρα.
καταλ, again.]—In Capp. καταλ, but καταλ in the southern villages Del. Fer. Gh., and at Ar. and UI. both forms occur. At Gh. before an initial consonant sometimes καταλ, καταλ γιγαν, καταλ σταγγαν.—καταλ, 6áli at Phh., etc., and καταλ in the phrase σκωδη γα κακή σκωδη, which introduces a story, v. p. 332. The Jan bá often sounds Jn bá by assimilation. This phrase is akin to the use of παλω to introduce a fresh fact in a narrative, which is very characteristic of Pontic. It appears in Ph. in such sentences as that in the text on p. 478, l. 15, p. 482, l. 3. Cf. § 581.—καταλ, καταλ, Silli.

[καλακρα, youth, young warrior.]—καλακρα, pl. -ας, Gh. and Sil. Instead of this word delmaqas is often used in Capp. and ουμένως at Silli.—καλακρας, youthfulness, the abstract from the above at Ph. Τακος, stake, peg.—καταλ or καλας, Del. (decl. § 118), Ar. Latin palus; v. G. Meyer, Neugr. Stud. iii, p. 61, and § 873.

κατακα, κατακας, Capp. v. Türk. balta
κατακ, Capp. v. κατακ.

Παναγία, the Virgin. Recorded at Del. and Phh., but of course used everywhere. Capp. § 76 and deal. §§ 154, 156.—Ph. § 294.

—Silli, § 18
κατακότου, from below, Phh.
κατακός, Ph. v. κατακός
κατακός, Ul., κατακός, Ph. v. Türk. papuc
κατακολ, pocket, Fer. (Krinop. p. 58). I record κατακολ, Gh. For Phh. and Ar. Arch. (p. 274) gives κατακολ. The meaning is a difficulty in the way of the derivation, which Arch. gives, from Latin papula.
κατακ, Gh. v. κατακ
κατακ, pass. v. Türk. para.
κατακ, I order.]—Capp. pres. καταγελίκυς, Phh., aor. καταγελίκα, Phh., καταγέλιελα, Pot.
καταγελικος, I misunderstand, Silli
καταγη, I give in marriage, aor. 3 pl. καταγηδέων da, Ph. Not recorded for Capp. or Silli and given by Archh. (p. 334), whose καταγηδ is probably a slip for καταγηδ, as an exclusively Ph. word. The pass. means I am married; pres. καταγηδομι, Άς., aor. subj. 3 sg. καταγηδος and partic. καταγηδομένα, Ph. Cf. διδεις.
κατακαλ, I request.]—Capp. aor. κατακαλ(τ)για, κατακαλα, Del., aor. subj. 1 pl. κατακαλέσωμε, Phh.—Aor. κατα-
Glossary (Dialects)

κάλεσα or τεραματι(σ)ον, Ph., 3 sg. τεραμάτινον do, Afs., impv. Ph. § 330.
—τεραμάτινον, -ος (§ 85), Silli

τεραμώνα, I go away. A compound of τερα and μαίνο (i.e., μαίνω) used in Capp.—Pres. τεραματίζων, Mis. Mal., pl. τεραμέο, Ax. Mal. Phil., subj. τεραμήν, Mis. Ax.

τεραμώνα, tale.—At Tah. with pl. τερα

τεραμώνα, impv., small here and there. Aor. subj. 3 sg. τεραμάτιζω, Ph.

τεράσω, forward, Ph. From τρέξω, ἄνω [Pāparak, Friday].—Pāparak, Gh. Pot.—Pāparak, Silli, Ph., § 264, note.

—Pāparak, Silli

τεραμάτιζω (το), pilaster.—Neut. pl. τεραμάτιζω, door-jamb, Ph.

τεράσων do, aor. 3 pl., Ul., in the phrase τεράσω μαίνεισα da, they sought it. Perhaps a nonsense word to jingle with ἀράκασα. In text on p. 862, l. 23


τεράσα, festal gathering, Silli.—Given also for Sin. (Arch. p. 259)

[τερασώ, over there.],—bāch, Ph.

τερασά, Capp. v. τεραμώνα

τερασάμα, aor., I took away, Ax. As from a pres. τερασάμω with the same relation to τεραμώνα that μάνες has to μάνειν. v. ἀβεβής and ἀμβεβης

τερευμ, adv., away, Mis., τερεύμ, Ax.

The formation is not clear, but a connexion with τεραμώνα (q.v.) is certain

τερές, and τερέθλαμας, Capp. v. Turk.

παρά

τερεζέκο, Ph. A dimin. of τερεζέ (τερεζή, q.v.), used in the phrase τερεζέκο, a little over that way

τερεμόλλω, f., fire-place, Ph. and τεραμώνα, Kis. The Pontic form τεραμάδα (i.e., τερέ + καμάμ) given by Joannidis, 'Ιστορία καλ ιστορίακή 'Επεξεργάσεως, p. 291, shews the derivation. v. § 891

τερέμων, Ser., etc., τερεμιζας, Afs. v. Turk. parlamag

τερέσαντον, aor. 5 pl., they shone, Ax.

τερέσα, Ph. v. τερετάθαι

τερέσα, Phil., etc. v. τερέσω

τερέσα, Del. v. τερετάθαι

[τερές, etc.].—In Capp. the indeclin. τερές of M. Gr. recorded at Gh., but with the pl. Also τερές μέρα, every day, Ax.

Ph. and (Val. p. 39) τερές μέρα, every day, Ar.

τερές, Ul. Phil., etc. v. τέραμα

τερές, Capp. v. basód

τερέσα, ul. Ester, Ul.

τερές, Silli. v. τερές [τερές, father.].—In Capp. acc. and gen. τερές, Gh. and Pot., but non-dialectic. The dialect word is τερές (q.v.). v. also note on μάνες


τερές, wine-press. So Arkh. (p. 260) for Sin. and Pharaqos. (p. 123) for Sill. At Pot. ταρά, pl. ταρά, § 120.—v. basód, in the wine-press, Ph.

τερεμόλ, τερεμόλας, Pot. v. Turk. bāch

τερές, fatherland.—At Ph., but probably not a dialect word

τερές, Ul. v. Turk. pāparak, pāparak, footprint, Ax. For Sin. Arkh. (p. 260) gives τερές, φτ η τερές τοῦ


—Aor. τερές, Ph.—Pres. 3 sg. τερές, (rale) falle, Silli

τερές, Sill. v. τερές

τερές, Ul. Pl. τερές, Ax., etc., and Pharaqos, for Sill. (p. 123) gives τερές, τίνος. Cm. M. Gr. τερές, falle

[τερές, fat.]—Capp. ταλ, Sill.—ταλι (§ 20), Silli

ττ, Capp. Ph. v. ἄττα

ττα, Capp. v. ττα

ττα, Ph. v. Turk. paighamber ττ(γ)αντα, Sill. v. τέρανα
tέρανα, Mal. § 173
tέρανα, Del. v. τεράνω

tεράνω, τεράνω, Ax. v. τερ(α)θρα, τερ(ι)

τεράνω, Silli. v. Turk. pišman
tεράνω, Ph. v. τερντρα

[τερες, I die.].—Capp. pres. τερε-

νθήκο, Del., aor. 3 sg. τερεθήκο, Ph.

Sill., τερεθήκο, Mal., τερεθήκο, Ar. Gh.

Partic. τερεθήκο, Del.—Aor. τερθήκα, Ph.—Pres. τερεθήκο, aor. τερθήκα

τερί, hunger, Ph.

[τερί, I am hungry.].—Capp. pres. τερι-

νθήκο (§ 133), Ar., aor. τερεθήκα, Ar.

Ul. Ax. Pot., partic. τερεθήκη, Ul.

—Aor. τερθήκα, Ph. beirena, Tah.

τερίθ, forming comparative at Sin., § 169
suggests Armenian ʰpayaçin, spice (Bedrossian). Lagarde supports this.

v. § 376

τώξι, Del. v. τρώγλησι

τέξ, Phil. Silli. v. Turk. pek

τεκλήνιον, Ul. v. Turk. paklamaq

τέμος, Mal. § 172

τέμαλο, Ph. § 173

τέμερ, trap-door in the roof, Ul.

τελέκι, αστ. — In Capp. preserved at Sin.
by old women, Arkh. p. 260. — ϕελίνι, and dimin. ϕελεκάκος, Ph.

τελεκάκος, I have, given for Sin. by Arkh.
(p. 260). — άκ. τελεκάκα, Ph.

τελική γάζα, Ul., some kind of tree, in
text on p. 372, l. 14. It looks so much like ἐλάταρα in a Turkish dress that
I venture to translate plane-tree

[τέμεραι, I send.] — At Sili this appears
as βλέμοβ, βλέμου or βλέπων, aor. subj.
and 1 sg. βλέπον. This last demands an
indic. βλέπον (for περεμνζα), and the
pres. βλέπων is formed from this with the common ω ending. βλέμοβ is
the old τάμεραι with β for τ (why?)

τέμερ δε, v. Ph. v. λέγω

τεμερδαβον, another one, Ph. This sub-
stitute for ἄλλος is not inflected, it is from ἄρν ἄρν τιν ἄλλος. Πεμε-

δαβον τους is also used for the 3rd
pers.

[τεμερίσα, f/st.] — Capp. τεμερίς, Phil.

τεμερίς (§ 282, 308). Ph. τεμερίς (§ 307), Tah.

τερεφθανεί, mother-in-law.] — Capp. form,
somes with θ altered according to §§ 86—96
are: — τερεφθά, Fer., τερέθ (§ 168), Ar.
dec. § 164. — τερεβόν, Ph. — τερέθ
(§ 11), Silli

[τερέθα, father-in-law.] — Capp. forms
with θ altered according to §§ 86—96
are: — τερεθερό (deci. § 138), Mis.

τερεθέρο (§ 76, 98), Ax., τερεθά, Fer.,

τερεθέρο (§ 88) given by N. K. for
Ar. — τερεθά, Ph. — τερεθός (§ 11), Silli

τεράκωνεν, Ph. v. Turk. bendge

τερένας, Sili., τερέπας, Ph. v. Turk. penjere

[τεράκωσι, five hundred.] — τεράκωσι, Ph.

[τεράπα, halfpenny.] — Dimin. τεράπατ, Mal.

τερετ, Aue. The M. Gr. τερές recorded for
Capp. (Ax.) and Ph., but τερετ at Tah. and Ksis., § 307

τερά, yonder, Ph. Pot.

τερές, Ar. Gh. v. τεράλω

τεράλω, partridge.] — Capp. pl. τεραλων,

τερά, Mal. — τεράλη, τεράλης, Ph.

τερηθή, Fer. v. Turk. penjere

[τερεμνιά, I walk.] — Capp. pres. τερ-


ιμπφ. Pot. § 304, Ax. § 206, Fer. § 315,

aor. τετάλε, Ul. Sili., impf. § 283.—

τετάλε, δες (§§ 282, 383), impf. § 383,

aor. τετάλε, Ph. — Aor. 3 pl. τε-

τάλεσαν, impv. 2 pl. τετάλαςεν (§ 550),

τετάλε, impf. § 88, Silli

[τετάλεσυμα, that which is left over.]—

τετάλεσύμα, pl. τετάλεσύματα, Ph.

τετάςων, I am in excess.] — Aor. 3 sg.

τετάςων, Fer.

τετάςων, supersuffix. — ἒνα τετάςω, once
more, φοράν being omitted, Mis.

τετάρτη, pigeon.] — Capp. τετάρτη, Sin.
(Αρχ. p. 361), τετάρτη, Sili. (Φαρασσακ.
For loss of ρ, § 108

τετράδε, Ph. v. Turk. peridan

τετρά, I pass by. — The M. Gr. type

τετρά, aor. τετράςα has produced in

Capp. two sets of forms: (1) τετρά, aor.

τετράςα, (2) τετράς, aor. τετράςα.

For the first are recorded impf. τε-

τράςα, Del., aor. τετράςα, Del. Gh. Ax.,

and for the second pres. τετράςα, Ph.,

τετράςα, Mis. Mal. — Aor. τετράςα, Sili.

(used as transit.): subj. τετράςα, Ar.

τετράσεψα, Ph. v. τετράσεψα

τέρπη, Ph. v. τέρπεσα

τέρπη, Mis. v. τέρπεσα

τέρπεσες, Ph. v. τέρπεσες

τετράςαμεν, Sili. v. τετράςαω

τετράς, τετράςα, Sili. v. τετράςαω

τετράςαω, Ph. v. τετράςαω

τετράςαμεν, Sili. v. τετράςαω

τετράςαω, Del. v. Turk. beslemek

τετράςα, Ul., v. Turk. pekšir

τετράςαη, τινέδ, Fer. v. τετράςαω, τετρ-

αςαω

τετραςαω, Ph. v. τετραςαω

τετραςαω, Del. v. Turk. τετραςαω

τέτραςα, Del. Gh. Ax. — Aor. τετραςαω,

Ph.

[Πέθητ (Πέθητη), Thursday.] — Πέθητ,

Gh.

τέτραςα, I fall. — Capp. pres. τέτραςα, Del.,

τετράςα, Mis., τετράςα, Mal. Aor. τετραςα,

everywhere in Capp. As the verb

usualy means I am going to bed, the

aor. meaning I went to bed, fell asleep

is naturally much commoner than the

present. — Aor. 3 pl. τετραςαω, Silli

τέτραςα, Tah. v. τετραςαω

τέτραςα, Ph. v. τετραςαω

τετραςαω, Capp. v. τετραςαω

[τέτραςα, spring of water.] — In Capp. and

Ph. always with e for τ (§§ 69, 267),

and in Capp. with ι according to
Glossary (Dialects)

ился, Ph. v. Turk. piliäf

πληρής, Ph. In text on p. 466, ll. 25, 39 where the context suggests after this, for the future, πληρ

παράδρομος, τε—Capp., Ul. Ax. Mis. Arkh for Sin, gives παράδρομος—μεταδρόμος, καικανακος, and for Ph. παράδρομος (p. 261). Kar. (Lag. p. 60) gives παράδρομος for Ph., and for other dialects παραδρομος or παραδρομος. For λ, §§ 259, 276

πιριν, Ph. v. Turk. pirinj

πιρσοκάρυς, Phil. v. Turk. bir

πιτσικός, shepherds.—Capp. πιτσικος, Mis. (decl. § 151), Pot. (decl. § 119), ἐβακρος, Α.ξ. (decl. § 129)

πιστικός, cover of the oven, Capp., Gh. Mal. and given for Sin. by Arkh. (p. 261), who says a pierced stone is used. The female potters of Axό (c. p. 32) make hand-made earthenware dishes with a handle on one side for this purpose. The word is of course ἐπιστικός

πιστικός, Ph. Pot. v. επιστικός

πιστικός, Ph. v. επιστικός

πιστικός, Ph. v. επιστικός—At Kiz, the derived form будев, plat. —Psy. For Ph. Grégoire (B.C.H. xxxiii, p. 156) gives утвеин

πιν, pina-tree.—At Kiz, the derived form будев, plat. —Psy. For Ph. Grégoire (B.C.H. xxxiii, p. 156) gives утвеин

πινέναι, I 0—Used everywhere.—Capp. pres. πινέναι, Del. Fer. Arh. Gh. Ul. Ax. Sil. Phl., πινέναι, Mis. Mal. пине́н, possibly not dialectic, Pot. Impf. Pot. § 204, Mal. § 207, Ax. § 209, Gh. § 214, Fer. § 215. Аор. пине́(γ)о, пине́(γ)о, etc. Also υπό, πινέν, Gh., and for Del. пине́, etc. and Del. Fer. дддμε, дддμε, etc. (§ 62, 221). For π. in—μεστε, § 191. Impv. дддμε, Del. Ul. Ax. Phl. Pot. дддμε, Ul. Phl. дддμε, Del. дддμε, Phl. § 236, πλωμεν. § 244.—Pres. παυ(γ)αīνε, παυ(γ)αίνε or rarely παύνε, Ph., παυαίνεν, Тах. Кис. Impf. ταψα(γ)αίνε, тαψα, Ph., 8 sg. таψαйνε, таψαйνε, Afs. Αор. тαψα, ταψα, Ph. тαψα, тαψα, 8 sg. тαψα, ταψα, Тах. Кис. Impf. тαψα, тαψα, Ph. For 1 pl. дддμέ, Ph. v. § 832. Impv. дддμε, Ph., дддμε, Тах. Afs.—παυάνεν, παυάνεν, impf. §§ 83, 41, аор. пине́, subj. υπάνε, 2 sg. τμέ, 3 sg. τμέ, impv. σκάμα, Silli

[πηγή, I 0—]—Aor. ενεκέρ, Pot. τμε, Тах. Afs. v. πηγαίνε

πηγαίνε(γ)α, Capp. v. πηγαίνε

[πηγή, I take, seize.—]—Capp. pres. πηγή, Gh., πηγή (§ 71), Αξ., 8 sg. ἤρε, Mal., impf. πηγάκα (§ 206), Phl., aor. ενεκέρ, Gh. Fer. Ul., ἤρεκα, Αξ., followed by object, ἤρεκα do, Del. Gh. Phl. Sil. Pot. Mal. At Ul. and Fer. only the type with two accents, ενεκέρ do, is recorded, § 322. Aor. pass. 1 pl. πηγακατεμε, as quantified (§ 191), Αξ.—πηγα, aor. πηγα or πηγα, Ph., aor. 3 sg. πηγα, Afs. The pres. in—σε is seen in the 2 pl. impf. πηγακατεσί με in Gh. Gospel text, Lag. p. 10. For ending, v. § 331 and impf. § 385.

πηγα, aor. pass. 3 sg. τοπε, Silli

πηγη, A.ξ. v. πηγη

πηγεσ, Afs. δνε τε, from these. Perhaps better in one word

πηγοθ, Ph. v. ενεκαλω

πηγη, Ph. v. ἄρακα

πηγού, Silli. v. πηγ

πηγω, Ph. v. πηγω

πηγες, Ph. v. Τυρκ. beyyex

πηγαρ, Jar. Pl. —Psy. Ph.

πηγαίνου, Mis. v. πηγω

[πηγα, bitter.—]—Adv. πηγα, Silli

πηγκάκος, Ph. v. Τυρκ. piliäf

πηγή, Ph. In text on p. 466, ll. 25, 39 where the context suggests after this, for the future, πληρ
but the result of the loss of a vowel, i or u. It is clearly the same word as the Pontic πουλατός, which I find in a tale from Kerassúnda in a MS (No. 69) belonging to the Scriptorium of the National Lexicon. A note to the text defines it as a fine cloth upon which are sewn spangles, the small discs of gilt metal called in Turkish pul, پُل: v. pul in Turk. gloss. p. 669
[πλευρά, I wash.]—Capp. pres. πλημαίω (§ 198), SIl. 3 sg. πλέω, Gh., impf. SIl. § 206, Ax. § 309, Sem. § 213, aer.?), πλήωρε, Del.—Impf. πλημαίων, pointing to pres. πλημαίων (§ 322), aer. πλημαίω, Ph.
[πλημματικόν, confessor.]—πλημματικός, pl.-κες, Ar. v. § 144. At Fer. the verb πλημματίζωμαι, I confess my sins (Krinop. p. 60).
[πτήγω, I strange.]—Aor. τέταρτα, Ph. τόμω, Ph. v. τόμων
τά, το, Capp. Ph. v. τοί
τό, Ph. v. τοίς τε καὶ τίς
τογ(υ)δρ, Αξ. v. πτόδρ
τογοδ, Pot. v. Turk. bogoqmaq
[πτοδέρ, foot.]—In Capp. the treatment of § (§§ 96—96) affects this word: πτοδέρ, Del. and (Pharasp. p. 123) SIl. πτοδάκων, Sin. (Arkh. p. 362), πτοδάκων (§ 93), Ax., πτόδω, Fer., and with a affected by following (i (§ 66), πτόδω or τόμω, pl. πτάδα (§ 92). Miss. Generally, as at Ph., ρ and σ have changed places (§ 104): pl. πτάδα, Del., πτάδω, pl. πτάδα, Sem., πτα, pl. πτάδα, Ar. (N.K.), πτάδω, τάδα (§§ 61, 179), pl. πτάδα, Gh., πτάδα, Ul.—πτοδάκω (§ 284), pl. -δε, Ph. πτάδα, pl. -δα, Tah. Kis. Afs., § 286. πτάδα, pl. πτάδα, Sili.—Grégoire (B.C.H. xxxiii, p. 155) says that at Ph. πτοδάκω means woman, not as elsewhere augur favorable, heureux pronostic tiré de l'entrée d'une personne. The Capp. πτοδακώ (Sin. Arkh. p. 263) has the latter meaning, but for an unfavourable as well as for a favourable entry
[πτόδα, apron.]—πτόδα, Sili.
Glossary (Dialects)

gives τορδεξι, pl. -φεξι, bu'γαλεξι δεξι pl. -δεξι, Mis. This Mis. form has the local changes of intervocalic ɛ to ɣ (§29) and of ŋ to ɛ (§78).—στοξ, pl. -σχοξ, Silli, for τορδοξ, the local form of τορδεξι. —A medieval word from τοξα and ἀρχέξαι. Enea. ἀρχέξαι, Silli. Modern Pontic ἀρχέξαι. stocking. —χ. Ηατσίκακης, Mis. καλαί Ελ. I. p. 325 and Glotta, in. p. 71

σοή, Ph. v. Turk. bos.

σοίδενες da, aor. 3 sg. he emptied it, and aor. subj. 2 sg. σοίδει, Afs.

Probably from Turk. ḍoষू empty, q.v.

τοξά, Capp. Ph. Silli. v. τοξά

[τοξός; who?] — In Capp. τοξό at Mal. Sil. Ph. τοξό; what? Phl. Κοξίνι at Pot. (p. 362, l. 17) is non-dialectic for τοξό (l. 25).—τοξό; what? why? at Ph. is the neut. τοξό with the ἐ dropped (§ 269).

By the side of τοξό is τοξό (bóx) with the same meaning, and from τοξό comes τοξό (bóx, τοξό). The same at Tah. Afs. To be noted are μέ τοξό, with whatever, Ph., bóx, whatever, Afs., το τοξό το τοξότο, which mean, Afs.—τοξό, Silli.

τοξινοU, Silli. v. τοξό

[τοξό, I make] —This survives in the aorist in Capp. Ph. and Silli, the present being supplied variously by καλε, Fer. Phl. Sil., ἐκα, Alex., ἐκα, Mis. Σαμ., ἐκα, Mis., καλαί, Sil., ἐκα, Pot., καλε(γα) Del., ἐκα, Gh. Ar., ἐκα, Ul., φαίνα, Ph., ἐκα, Silli, q.v. Kar. (Lag. p. 61) gives τοτομεν = τοτομεν, Ph. v. § 321.

—The Capp. aor. forms are: τοξά (bol'ke), Del. Alex. Mis. Mal. Sil. Pot. and (Arkh. p. 262) Sin., ἐκα, Del. Fer. Gh. Ar. Ul., ἐκα, Del. Ul., ἐκα, Fer. The subj. is everywhere τοξό except at Ul. and Fer., where ἐκα (Ul.) and ἐκα (Fer.) have produced respectively τοξό (τοξό) and καλ (§ 219).

So, too, the impv. seems to be always τοξό, excepting at Ul., where τοξό and τοξό are recorded. —τοξά, 2 sg. τοξός or τοξό, etc., (§§ 341, 342), subj. τοξός (§§ 251, 364, 343), impv. § 345, Ph. and similarly at Tab., etc. Also subj. 1 pl. δεξιτοξόμενες (§ 321), Ph. 2 sg. in phrase τρ' δεξιτοξά (§ 269), Ph. in text on p. 470, l. 10, 1 sg. τοξόν, Afs. —τοξά τα (§ 47), subj. τοξόν, impv. τοτος, Silli.

τοξόμος, n. or τοξόμος, Silli.

[τοξό] — Used for Constantinople. In Capp. σού βόλ to C., Phl., αν Σαμβόλ (i.e. εισ το εισ τήν Πόλε with doubled article), Ar. — For Fer. Κρινοπ. (p. 62) has τοξόν (§ 107).—τοξό, sila Ph.

[τόξημα, citizen.] — Phl. nom. aor. τοξήμεν Mal.

[τοξό, many] — Capp. sg. τοξό, care, pl. τοξό, adv. τοξό — Capp. (§ 269), adv. τοξό, Phl. — Τοξό, τοξά, τοξό, etc., adv. τοξό, Silli
tοξόμενο, adj., the remaining. Ph. τοξόμενο τ' ἀρεία, the rest of the army. τοξόμενο μον' αἰδὲλεξάνθει, the rest of my sisters

τοξον, Fer., etc. v. τοξονομένες

τοξό, Alex. v. τοξονομένες

τοξόν, pain. — In Capp. at Del. Fer. Ar. (deal. § 142), Silli.

[τοξόν, mound.] — In Capp. τοξόμενες, Pot. (deal. § 119), Sil. (deal. § 192), τοξόμεν, Del. (deal. § 117), Ar. (deal. § 126).

Also the form τοξον, Fer. Ul. Mis. Sem. (deal. § 136), and recorded by Phrasopol. (p. 128) for Silli. —τοξον, Silli.

τοξόν, I have pain, am ill, am sorry for. Used in Capp. and at Ph. Aor. τοξών. Silli. — At Ph. an -ω verb: γρεξ, 2 sg. τοξών, impf. τοξώνα (§ 338), aor. τοξώνα, Ph. aor. τοξώνα, Afs. — Prez. τοξών, impf. § 38, Silli.

τοξονόμενα, from outside, Ph. (ἀπώ + ἀπώ + ἀπώ)

τοξόν, Ph. v. τοξόν

τοξόδος, Capp. v. τοξόντα

[τοξόνταλσε, orange. — τοξόνταλσε, pl. -οντάλσε, Del., § 65

τοξό, Ph. v. τοξόν

τόξα, pl., how many! — In Capp. at Del. Pot. and at Ph.

τοξόκων, conj., since, Silli

τοξόντα, Del. v. Turk. past

τοξόντα, Afs. v. Turk. past. At Ph. Grégoire gives it (Β.Β.Χ. xxxiii, p. 157) meaning door-post τοξόνα, river. — Ph. (§ 258) and Tah. — Is Capp. τοξόνα, Pot.

τοξόνα, when, Silli

τοξόνα, when, whilst. — Capp. at Fer. Aŋ. Pot. τοξόνα τοστ, Silli. τοξόνα, Mal.

τόξα, when? Ph. — τόξα, Silli

τοξόνα, Ph. v. τοξόν

τοξόμον, Silli

[τοξόμον] — In Capp. τοξόμον, Sil. τοξόνα.

Phl. τοξόμον, pl. τοξόμον, Mal.

τοξόνα, I give to drink. — Capp. τοξόνα, Alex., τοξόνα, Phl., τοξόνα, Mis., τοξόνα

Gh. Ar. — Aor. τοξόνα, subj. τοξόνα, Phl. τοξόμονα, I express the juice of anything. wringing out (clothes), Ph. Aor. subj. τοξόμονα

τοξόνα, interrog. where? Capp. Ph. and Silli. τοξόνα, Ul.
πόξ, conj., when, as and rel. who, which, where, Capp. Ph. and Silli
πόξ(γυ), Ph. v. ποξόλ
πόξετα; where? Ax., § 108
πόξο Sil. v. πόξε
ποθέ; where? Del., ποθέρ, For. with τ or th for θ (§ 87).—πόξολ, Sil.
ποθόλ, Mis. v. Turk. pal.
[πολάρι, young ass.]—πλάρ, Mal. and (Val. p. 20) Ar.
πολλά, bird.—In Capp. at Del. (§ 160), Ul. Ax. Phl. Mis. At Ar. πολλά means also the peg that falls into and secures the bolt of a wooden lock (κλείσα).—πολλά (§§ 236, 288) and dimin. πολλάκιο, πολλάκιον ὑποκεφάλος (§ 276), Ph. Also bouli, etc.
πολυλι, Mal. v. πολύλη
πολυχρόνο, Ph. v. πολυχρόνι
πολυστήρα, Ph. v. πολυστέρ
πολλαχ, I sell.—In Capp. generally, as in M. Gr., an -ώ verb, but -ώ forms occur. Pres. 3 sg. πολλά and πολλά, Phl., impf. πολλάκια and πολλάκια (§ 269), Ax. At Ul. § 510. Impf. πολλά κε μέ, Ul., aor. πολλάκια with subj. πολλάκια, Gh. Ul. Ax. Mal. Phl. Sil.—At Ph. pres. πολλάκια (§§ 328, 350, 353), impf. § 387, impv. § 389, aor. πολλάκια (§ 341), subj. πολλάκια (§ 343), pass. pres. and impf., § 355. All forms may have ὑ instead of τ. Note pres. 2 sg. in phr. Ἰδ βουλεύεται μετὰ ta in text on p. 508, l. 24 (§ 260). Pres. boulew, Ks., πολλάκιον or πολλακά (§ 276), Tah. For the λ v. § 269
πολύμα, Capp. v. πολύμα
πολυκά, Ph. v. πολύκα
πολυμία, pl., fragments, Phl.
πολυμία, neut. pl., membra virelita, Ph.
πολυμεί, Del. v. πολυμεί
πολυμεία, γεν. pl. Ph. v. Turk. porosa
πολύω, Silli. v. ἤπωρο
πολύκολα, Capp. v. Turk. πολύκολα
πολύκολο, bowden, voc., Master, Ph. Kar.
(Lag. p. 61) gives πολύκολα as a title of respect used at Ph. to older men, and the corresponding fem. form πολύκολα, whichsoever, Silli
πολύκολα, harlot, Sin. (Pakhtikoas, p. 82).
From the Italian; v. § 369
πολυτιθέναι, Ks. v. Turk. bidamaq
ποτήρι, Mal. v. ποτήρι
ποτάμι, Gh. Ul. v. ποτάμι
[ποτάμιa, thing.]—In Capp. ποτάμιa, recorded at Ar. (where it means also animal, as at Sil., Pharsacep. p. 128), Mal. Phl. Pot., pl. ποταμάκα, § 114. The Turk. set tends to supplant it in Capp. and at Ph.
πόδα, Tah., etc. v. ποδάρ
ποδαμία, Ks. v. ποδαμία
ποδαμία, beetle, Ph. Decl. § 295
πράξα, Gh. v. ποδάρα
πράξαν, it is fitting, impf. § 386, Ph.
πράξα, conj., before, Silli
[πράκνη, saw.—πρυγνή, Ph.
[πρόκομα, I swell.]—Capp. πρόκομα, πρόκο-
ύμα, For. (Krin. p. 61), but πρόκυμα, -κομα, Sin. (Arkh. p. 264).—Pres. 3 sg. πρόκομα, Silli
πράκτορα, Capp. v. πράκτορα
πράκτορα, sheep, Capp. and Ph. —In Capp.
also πράκτορα, Ul., Mis., πράκτορα, Sil.
and at Ph. dimin. πράκτορονκο, πρακτόρα, Sill. v. πράκτορα
πρόκριτος, Sill. v. πρόκριτο
[πρόκτωτος, great-grandfather.]—Capp.
πρόκτωτος, Ar., πρόκτωτος (§ 64), Sem.
Cf. πρόκτωτος, great-grandmother, Ar.
(Val. p. 20)
πρόπέροι, πρόπερος, adv., two years ago.
—πρόπερος, Ar.
[προσέφαλος, pillow.]—Capp. διδεκαφέλος,
pl. διδεκαφέλα (§ 149), Ax., προσέφαλα, Sin.
(Arkh. p. 261).—προσέφαλη, J. (§ 269), Ph.
προσκυνό.—This word, meaning generally I salute, pay my respects to, means at Ph. I sleep. I record only the aor. προσκύνασα. For Sin. Arkh. (p. 264) gives προσκύνεω, v. τινα, τινα μετανάσται εἰς προσκύνεω, 2) προσκυνεῖ, and for Fer. Krinop. (p. 61) has to dose and nod the head, so that this sense is known also in Cappadocia. I am told that at Saranda Ekklesias in Thracian προσκυνέω means I nod sleepily, as well as I bow the head in worship, the secondary meaning being derived from the way in which a sleepy person nods in his chair
προσδάδ, Gh. v. προστάζα
προστάζει, Ph. v. προστάζεω
προσώπω, face.—In Capp. at Del. Ar. Ax.
Phl., also with the M. Gr. meaning person. Pl. προσώπω, Ar.—At Silli used adverbially to mean up against: τοις ἐντό κεραυνῷ τούτω βρέθων, whatsoeuer money meets the showet, text on p. 292, l. 24
προστίκομα, Silli. v. πρόκομα
[προφήτης, prophet.]—At Ph. nom. προφήτης
§ 251, b) and gen. pl. τῶν προφητῶν in Gospel text (Lag. p. 10), § 308
προφητές, prophets, the air-tube which ventilates the oven, Ph. (Kar. apud Lag. p. 61), called in Capp. πῦρνα, q.v.
[πρώτοι, first.]—Capp. πρῶτος, Sill., πρῶτου,
Mal.—πρῶτος, ōpida, Ph.
πρόκκα, Ax. v. Turk. pisik
πρόκκα, Ax. v. προκκά
πρόκκα, Ax. v. προκκά
πρόκκα, drinking, Ax. Subst. from προκκα, at Ax. προκκά
Glossary (Dialects)

τυράκα, Ax. v. βάρακες
bastosounà. Kis. v. Türk. basturma
bád, Ul., baðvalás, Sll., baðý, Phl. v. Türk. bað
badás, elder brother.—In Capp., Fer. (nom. bað, pl. baðýa) Mis. Ax. Phl. Mal. For Sin. Arkh. (p. 259) gives ταύτα, τίτλος τροφευτέρων, adding for Zemela and Bagdadania τάύτα and for Ph. τούτα. It has almost always: b and not τ as initial, but is probably from the Türk. pala, b. For decl. v. §§ 154, 159 and with possess. § 180.—Voc. berdá, badá, Ph. for which Kar. (Lag. p. 61) gives τούταςς κύριος. Title used in addressing an elder person, masc. equivalent of τούτας. q.v.
baðxá, baðqá, etc., Fer. Ul. Silli. v. Türk. baðqa
badaladýe, etc., Capp. Ph. v. Türk. baðlamaq
berá, Del. v. Türk. bataq
berý, Mis. v. Türk. batmaq
berýva, Ar., barýva, Del. Ul. v. Türk. batmaq
berýdeýe, etc., Del. v. Türk. batmaq
baxý(s), Capp. Ph., baxýðá, Asf. v. Türk. baghö
baxý, Ph. Ax., baxýðí, Ph. v. Türk. baghiá
baxýdev, Del. v. Türk. belgham
baxýla, Ax. Ph. v. Türk. baqila
baxýnoves, Ph. v. Türk. baqmaq
baðý, Ph. v. Türk. begir
baðý, Del. v. Türk. begir
baðý Москвы, Ar. v. Türk. pekmes
baðý, Ax. v. Türk. bile
baðýx, Ph. v. Türk. belki
baðýx, Ax. v. Türk. belli
baðýx, Silli. v. Türk. bellisís
baðýxov de, aor., Fer. in text on p. 330, l. 15. berýxí, I peel, remove the husk of, hence cleanse for eating, gut, seems to have produced by metathesis (§ 104) a form vberýxí, whence the aor. vberýxí.
berý, Ul. v. Türk. bens
berýx, Ph. v. Türk. belki
berýxýv, Ph. v. Türk. berber
berýx, Sill. v. árýx
berýxovov, Del., berýxovov, Ul. v. Türk. beslemek
berýxová, dimin., neut. pl., Ph. in text on p. 478, l. 27. Probably a badly recorded derivative from Türk. piç, určis, q.v., with endings -ako + -ako
bedáx, Mal. v. badxhava
bedý, Ph. v. Türk. baxýq
bedýxý, Ul. v. Türk. biliñik
bedý, Ul. v. Türk. bunar
bedýxý, Ph. v. býreýa

bálýaks, Ph. v. Türk. baxmaq
baxýxý, Ul. v. Türk. baxmaq
baxýýa, a deciduous thorny shrub with flat round seed vessels, common in Italy, Greece and Asia Minor, Ph.
Glossary (Dialects)
qabab, Phl. v. Turk. kebab
gabab, Phl. v. Turk. kebab
Qabab, Phl. v. Turk. qaba
qab, Capp. v. Turk. qabag
Qabab, Sil. v. Turk. gabag
qabugan, Del. etc. v. Turk. gabul
qabur, Ul. v. Turk. qagmam
qab, Del. v. Turk. qar
qab, Gh. v. Turk. qare
Qabar, Del. etc. v. Turk. qargha
qabrodaly, Tag. v. Turk. qaredar-mag
qabod, qabot, Capp. v. Turk. qarše
qaballade, qabllak, etc., Capp. v. Turk. qaršalemaq
qabal, Capp. v. Turk. qardaš
qaballak, aor. 3 sg., stretched out, Ph.
The form points to a pres. qaballak from a Turkish verb, and, in spite of the q, it is probably from garmak, to stretch
qab, Capp. v. Turk. qare
qabul, Ul. v. Turk. qerenja
qab, Ul. v. Turk. qas
qab, Del. qasra, Fer. v. Turk. qasmag
qades, qades, qades, Ph., etc. v. Turk. qassab
qadas, Capp. v. Turk. qater
qadet, Capp. v. Turk. qedar
qadet, Ph. v. Turk. qader
qadet, Ph. v. Turk. qade
qadet, Capp. Ph. v. Turk. qada
qadet, Del. qades, qades, Capp. Ph. v. Turk. qades
qades, Ph. v. Turk. qahve
qades, Ph. v. Turk. qahbe
qades, Del. v. Turk. qayq
qades, Capp. v. Turk. qovalamag
qadesler, Ph. v. Turk. qotvermak
qde, Ax. v. Turk. qod
qod, Ul. v. Turk. qod
qod, Ph. v. Turk. qos
qod, Capp. v. Turk. qoda
qodalado, Silii. v. Turk. queslamaq
qodr, Ul. v. Turk. qogmam
qodet, Silii. v. Turk. gomman
qod, Fer. v. Turk. qisq
Qodal, Ph. v. Turk. qodal
qod, Ph. v. Turk. qomun
qodvok, Capp. v. Turk. qomun
qogmam, qogmam, qogmam, Capp. Ph. v. Turk. qomaq
Qogmam, Ph. v. Turk. qomun
qogmam, Del. v. Turk. qogu
Qogmam, etc., Capp. v. gogmam
Qogmam, Ul. v. Turk. qogmam
the Gospel from Ph. I will smite the sheep herd and the sheep shall be scattered is rendered, ἀρτακθὼν τὸ βοστάσιμον τ' ἀναλήμφον τοῦ προμηθέαν. St. Matt. xxxvi, 31 (Lag. p. 8).

καφέ, Del. Mal. v. γρατό.

κακέ, Silli. v. Turk. rast

κάκη, Ph. v. πάρκη

κακό Del. v. Turk. raf

καταδίκη, radish.]—καταδίκη, Ax.

κατάδυσα, gored, Ph.

καταστρω, I snip.—Capp. pres. thus at Ar. (§ 197), Silli. impf. Del. § 208, Ar. § 218, Mal. § 207. Aor. ἀταστρέπεται (§ 216, 218), passiv.—Aor. ἀταστρέπεται, Ph.

καταβαθνήται, v. Turk. rataht

καταβάνη (δ), manor, Kis.—M. G. ἄταπεκαδέφα, Silli. v. Turk. rathalnamq

καταβαθνή, Ph. v. Turk. rase

κατάξης, back.]—In Capp. it has become a 2nd decl. neut. (§ 164) often with change of  α—ε (§ 68). Thus ρέξ (ον πέτα ρ, § 179), gen. πέτες, pl. πέτης, Ar., πατ. Pot. A prothetic ρ' (the article) appears in πέτης (ον δέτης ρ), pl. πέτηδα, Phil. and Silli, and ρατά, Mal. For Fer. Alekt. (p. 494) gives ἄπτης and Kironop. (p. 464) ἄπτηθ. —At Ph. the fem. decl. is preserved: acc. στε ἄπτηδω δου, στε ἄπτηδω δου

πέδα, seam, Del.

πεδιθ, chick-pea, anc. ἰπθεχθουε.]—In M. G. generally πεδιθ. In Capp. πεδηθ, pl. πεδήθαι, Ax. πεδίθα, Ul., peace, is probably pl. of πεδιθ(χ ἃ ἢ πεδιθθί, a form of πεδιθθί. For θ, §§ 96–96

πεδίθαι, Silli. v. δείγμα

πεδίθαι, etc., Silli. v. δείγμα

πεδίτα, Ph. v. ἄπτης

πεδίς, Ar. v. πέτης

πεδίς, arithmetic, Ph. Possibly neut. pl. of πεδίς, a metathesis (with χ for θ) of πέδινος diminutive of ἀπέδιδος

πέτα, root, Ph. and Del. Cf. πέτης

πέτα, root, Ph. and Del. It means also the bottom of a measure, and keeps its fem. gender

πέτατος, Turk, Ph. One of the secret names used to prevent any Turk present from knowing that he is being spoken of. ?for ἀποφωσίνεται

πέτος, Ph. v. φέτω

πέτος, Silli. v. δείγμα


πέτος, I throw.—Capp. pres. Del. Gh.

σαβένι, Ax., σάβην, Silli. v. Turk. sahab
saba, Del. v. uva
sava, Ul. v. Turk. sanmaq
sabadha, Del. v. Turk. sandaliya
sadaq, sadaqa, sadaqat, Capp. v. Turk. sandeq
sawa, I do. Used in Capp. as pres. to tzwaka, etc., in place of taw, q.r.
Forms recorded are: pres. sava, Fer. Phil. and (Pharapost. p. 123) Sil.,
sawa, Ax., sav, Mis. Sem., sav, Mis. Impf. § 208.—Pass. pres. sg. 3
sawati, Sili
sahara, Ph. v. Turk. sansar
sahaxha, Ph. v. Turk. sabahat
sahadar, sabaha, sabahla, sabahlaq, Capp. v. Turk. sabah
sahub, Sili. v. Turk. sabr
sahubu, Ul. v. Turk. sabab
sahulp, Afs., sahlma, Del. v. Turk. saqal
sahur, Ul. v. Turk. seqanmaq
sahuri, Sil. v. Turk. serai
[sahurta, forty.—In Capp. always sahruda, and so too the verb: aor. sahrud
3 sg. ra seharudat, attain the age of 40
days, Del.—sahurda, Tah., § 307
sahurda, Ul. v. Turk. sarmaq
sahurda, Ph. v. Turk. sarraf
sahul, Ul. v. Turk. sarmaq
sahul, possessive, §§ 23, 178, 263, 313
sahul, sahurda, Gh. v. Turk. sahar
sahulaq, Ph. v. Turk. sadaqa
sahulaq, Afs. v. Turk. sa'at
satu, given with chawi by Arkh.
(p. 249) as synonym in Bagdadia
for lexvo- u't, orbit,
saiva, Ph., etc. v. saba
[saivu, saivu, I extinguish, —Capp.
aor. evsivu, Ax., but elsewhere
without } (§ 101). Thus pres. saivu,
Del., evsiva, Del., aor. e'sivu, Del. Ul.,
§ 222.—Pres. saivu, impf. 'esivu, Ph.,
§ 281.—e'sivu, aor. e'sivu, Sili.
se, Sili. v. ba
sahub, Ax. v. Turk. sefer
sahul, Sili. v. Turk. sevmeq
sahul, s'evulda, Ul. v. Turk. sevmeq
sahul, Ul. v. Turk. sevda
[sevda, I shake.—§ 3 pl. impf. pass. sob
saw, Sin. (Paktikost, p. 13), § 233.—
At Ph. pres. sevwa (§ 327), aor. sevwa
set, Sil. v. sawi
sevwa, Ar. Ul. v. thew
sahul, Capp. v. Turk. sel
sehul, Sili. v. Turk. selam
sehul, Sili. v. thew
sewma, seywa, Capp. v. lreba
semaheq, Capp. Ph. v. semadeh

saka, v. tvar, osama, v. turk, sanmaq,
sabha, v. turk, sanmaq,
sapro, v. turk, sanmaq,
sabha, v. turk, sanmaq,
sabha, v. turk, sanmaq,
sabha, v. turk, sanmaq,
sabha, v. turk, sanmaq,
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sabha, v. turk, sanmaq,
sabha, v. turk, sanmaq,
sabha, v. turk, sanmaq,
Glossary (Dialects) 643

Δέωσα, Capp. v. ὑμβάθω

Тέω беви бουδάι χαάχ. Turkish phrase in Pot. text, p. 464, l. 18. In Turkish, صن بن بني جودان.

Εὐδέω κατά, upside down. Ph. v. κατά

Εὐφέω, Tah., etc. v. Turk. seksen

Σύλλα, v. θός

Σύλλα, Ul. v. Turk. sermek

Σύλλα, etc., Capp. Sílli. v. θός

Σύλλα, etc., Capp. Tah. v. σάρδα

Σύλλαβα, Ax. v. σάρδα

Σύλλαμα, aor. 3 sg., befouled, Ph. Archh. (p. 266) gives for Sin. σερβία. Βελεσσώσθοι, for Bagdasia σερβία, and for Ph. σέρβιοι. So too Kar. (Lag. p. 63). Also at Ph. τισάζει, and Kar. (Lag. p. 66) gives τισάζει with the same meaning εκκρέων, τισάζει εκκρέως επερματωμένων άθρόων. Η Τσάτζακος (Ἐθνημόδοσ, Π. p. 537) derives from έκερέων, to flow out, of water, pus, etc., of which έκερέων is a possible aorist, although the usual form is έκερέων

Σέρπλ, Phl. boun σέρπλ in text on p. 466, l. 21 means from the context at this time, then. The phrase is Turkish, but I cannot trace σέρπλ unless it is Sürüm, internal

Σερκιλός, Capp. Ph. v. δρασκέω

Σεριχώλανε, Ul., etc. v. Turk. serkhoš τός, Phv. v. Turk. ses

Σετέρος, vel sim., your.]—In Capp. §§ 181, 192, at Ph. § 314

Σέδε, Mal. v. Turk. sitir

Σεφάλ, Ul. v. Turk. sofa

Σεφέρ, Ax. v. Turk. sefer

Σεφόρα, Als. v. φόρα

[Σέρκαω, I lift up.]—The middle, I rise up, is everywhere commoner than the active, of which the pres. is recorded only at Tah.—Capp. aor. 3 sg. άρκαων do, Ul., subj. δέω, Fer., 3sg. δέω, Ul., middle pres. δέκαωμι (§ 231), Del. Που, θέκαω, Mal. θέκαω (§ 231), Ul., impf. § 253, aor. varying with the treatment of θ (§§ 86–96), δέκαων Mal. Phl. Που, δέκαω, Mal. Gh., δέκαω, Ar., δέκαω (§ 243), 3 sg. δέω, Ax., δέω, Fer., impf. δέκα, Ar. Ul. Σίλλου and I believe passim, pl. δέκαων (§ 243), Ax.—Pres. σέρκοων, impf. § 358, Tah., aor. σέρκω, Phv. mid. pres. σέρκοω, Phv. σέρκοω, Tah., aor. σέρκοω (§ 362), Phv. etc. impv. (§ 362) σέρκο, Phv. σέρκο, Tah.—Mid. pres. 3 sg. σέρκοι, aor. σέρκοι, impv. δόκον, pl. δόκοιν, v. § 55, Sílli

Σεμαδεβό, I mark, is used to mean Ι betroth.—The Capp. form is σεμαδεβ, Thus σεμαδεβό, 3 sg. σεμαδεβ,

Mal., and σεμαδεβός, σεμαδεβίτω, given for Ar. by Val. (p. 21) and for Sin. by Archh. (266), who points out that the meaning betroth is a Turkishism, due to nişan meaning both mark and token of betrothal (§ 381). Aor. σεμαδεβά, Phl. aor. pass. σεμαδεβήσα, Ax. Mal. Partic. σεμαδεβένω (for σεμαδεβέννι) betrothed girl, Phl. with gen. σεμαδεβένγοι (text on p. 422, l. 8), like νύφ, gen. νυφί, etc. in § 166.—Aor. pass. σεμαδεβήσα, Phl., and partic. το σεμαδεβήντο τη, her husband, with loss of μ by dissimilation, § 283

Σέμερον, to-day.—The true Capp. form seems to be Σήμερα, Del. Ax. Síl. Pot. Also Σήμερα, Del. Δήμερο, Phl., is possibly influenced by the common form.—Σήμερα, Phl.—Σήμερα (§ 123), Sílli.

Connected with this is the adj. Σήμερικος, pl. Σήμερινο, contemporary, Del. Σήμερά, Mal. v. φόρα

Σήπτρον, sieve.—Capp. σήπτρον, GH., σήπτρον, σήπτρο (§ 101), Fer. (Krinop. p. 62) and σήπτρο, Síl. (Pharasop. p. 128) and Ar. (Val. p. 21)

Σί, Als. v. είς

Σίγνω, Del. v. σφίγγω

Σίδερον, tron.—Σίδερον (σίδερον), Mis.

Σίδα, pl. σίδα, willow tree, Tah. Kar. (Lag. p. 62) gives for Phl. σίδη. It is a Pontic word; Η Τσάτζακος, Phl. Ερ. p. 4, gives σίδη = τρέα. The ancient σίδη means a pomegranate or some kind of water-plant, perhaps a water-ly

Σικώ, Sílli. v. Turk. seamaq

Σικόχα, Phv. v. Turk. súláq

Σιλάχε, Phv. v. Turk. silah

Σιλα, Ul. v. Turk. sílak

Σίνου, Kim. v. σφίγγω

Σιλίλεα, Als. v. Turk. silıle

Σικά, Ph. Kim. v. σφίγγω

Σικά, Phv. v. Turk. sérpa

Σικίδ, the day after to-morrow, Ph. Kar. (Lag. p. 62) gives σίκιδ, σικίδ and σικίδ.—In Capp. Archh. (p. 266) gives for Sin. σικίδ, the next day, and in the texts for Phl. and Mal. (p. 410, l. 28, p. 404, l. 26) is the form σικίδ (γι) τ μέρα, next day; for 8 v. § 95. The first syllable of all these forms is probably for σο (eqi 70), and -ώδε, etc. are the Aeolic πέδα for μέδα, which seems to survive also in the Cypriote πηδαρχόν = μεθαρχόν (Sakkéllarios, Κυ- μακά, Π. p. 731). For Cypriote and the Asiatic dialects, v. § 400

Σιβρίτίζω, I am grieved, sorry, Ph.

Σιπίλα, milk-pail, Ph. For Sin. Archh. (p. 267) gives σιπίλα, small bronze

41—2
waterpot, with a Turk. sittil. Also στιλη, Kar. (Lag. p. 62). Sittil I cannot trace; it looks like στιλη taken into Turkish. The derivation may be Lat. sittula, whose Greek offspring however are of the types στιλα, σωλ., etc.; v. G. Meyer, Neugr. Stud. iii. p. 59, and § 372.

σωτήργ, σωτήρ, Ph. v. Turk. sittah.[σωφ., tuba.]—At Del. the dimin. σωφρ., pipe carrying water to a mill; M. Gr. σωφρ.—For Sin. Arkh. (p. 278) gives φωτογ., with metathesis, § 104.

σωτήργ, aor. σωτήρτα, Ph. v. Turk. σωματαq

σωτήρ, Fer. v. Turk. σωματαq


σκάμα, Silli. v. πηγάλω

σκαμβία, pl. a game of cards, Mis.

[σκαφίς, bowl. ]—In Capp. varying with the treatment of δ (§ 86—96). σκάφη, Gh., σκαφή, pl. σκαφά, Fer. (Krinop. p. 63).

[σκοφής, I dig. ]—Capp. pres. σκόφης, impf. § 207, Mal., aor. σκέσεων, Dem. [σκοφίς, I cover. ]—Pres. σκέσεων, de, Kla., aor. subj. to σκόφης, Afa., aor. pass. 3 sg. σκόφης, Ph.

[σκέταρθ, adic. ]—Capp. σκέταρθ, Mis. Ar., pl. σκέταρθ, Mis.

σκέτα, Silli. v. σκόνταλι

[σκέτα, utensil. ]—Capp. σκέτα, or σκέτο (§ 76), pl. σκέτα, Afa., σκέφ, pl. σκέτα, Ph., cooking utensil. Pl. σκέτα, Fer. (Krinop. p. 63), σκέτα, Ar. (Val. p. 21), σκέτα, Sin. (Arkh. p. 267).

[σκέπων. ] This dimin. of σκέπα, which means in M. Gr. a shady hat, has its original sense of a shadow. In Capp. it is affected by the treatment of δ (§ 86—96): σκέρας (§ 89, 115), Gh., σκέτας (§ 56), Fer. (Krinop. 63), σκέτας and verb σκέτας, Sin. (Arkh. p. 268). Arkh. gives also for Bagdassonia σκές and Kar. (Lag. p. 68) σκές, Mis. Phl. —σκέτας (§§ 255, 269, 264), Ph. Tah.

[σκέτω, I tear. ]—Capp. σκέτω, Afa., σκέτω, Del. with metathesis of σκέτω, v. § 104. —σκέτω or σκέτω, aor. ιστώ, ιστώ, Ph. For σκέτω, v. § 264.

σκολιό, school. —In Capp. σκολιό recorded only at Pot. and Silli § 151. Elsewhere σκόλιο, Del. Ar. (§ 150), Gh. Phl., ιστό, Pl. —σκόλια and indef. acc. σκολία, Ph.

[σκόρδον, garlic. ]—Capp. σκόρδο, Del. Ul. (pl. § 151), σκόρδου (decl. § 149), Sem. (N. K.). —σκόρδου, m. (§ 11), Silli.

Στάγη, Ἰχ. ν. στέκω
στάγ(γ)ια, Ἀχ. ν. στάγχι
σταλγός τ., presently, Ἰχ.
στάμα, pl. στάμματα, a measure of land,
Μαλ. be connected with στρέμμα
σταντέρ, Ph. ν. καθένα
στάσιι, Afs., στάσι, Silli. ν. στέκω
[σταθλός, stable.]—Capp. σταθλός, Ul. Phl.
—στάθγο (§ 372), Phl.—Latin stabulum;
σταρώς, cross. In Capp. σταβρός, noted at
Fer. and Ar. The word is of course
universal
[σταράνω, I use.]—Aor. 8 pl. σταρά
βρωσε το, Sil.
[σταφίδα (σταφίς), raisin.]—Pl. σταφίδες,
Gh.
[σταφύλια, grapes.]—σταφυλέ, Phl., σταφύλα,
Kis.
στάχχ, Gh. ν. στέκω
στάχχι, ear of corn.]—Pl. σταχχιά, Ἀχ.
[στάχχτις, ashes.]—Capp. σταχχτίς, Ἀχ.,
στάχχτις, ash-seller, Silli
σταχχτόνο, Phl., adj. from στάχχτις.
Thus ἃ σ. κάφω, a loaf baked in the ashes
στέκω, τ. στέβων, from the other.
Cf. ἃς ἂν καφέ, Ph. στέκε, Tah. etc. v. ἄστολον
στέγνω, Gh. v. στέκω
στεφάνα, hole to receive the bolt of a door,
Del.
[στερατος, batter.]—στεφάνο, Ph.
[στέκω, I stand.]—Capp. pres. στέκω,
. Ἁλ. στέκε, Sil., στέχω, Ul. Phl.,
στέγω, Gh. Mid. pres. στέγκουμαι, Ἀχ.
. Ἀχ., στέγκουμι, Mis. (§ 227), Ἀλ., aor.
varying with the treatment of θ
(§§ 86—96): στέγω, Del., στάθαι, Phl.,
στάθα, 8 sg. στάθα, στάθα (§§ 228,
240), rarely στάθα, Ul., στάχχα, Gh.
. Mis. 3 sg. στάχχα, Gh., aor. subj.
στάθαι, etc., imper. § 243.—Pres.
στάκκω, στέκω (once στέκω), mid.
στέγκουμαι, aor. στάθαι, imper. στάθω,
σταφίδης, Ph. Pres. 1stm. (§§ 367,
368), Tah. Kis. Afs., aor. λοτάθα or
λοτάχαι, Ἀλ., aor. subj. ἡ λοτάθας, Afs.,
impro. λοτάχου, λοτάθηι, Tah., pl.
στάθα, Afs. v. § 362.—στέγκουμαι,
aor. subj. στάθαι (for στάθα, § 11), Silli.
—
For use in Turkish idiom, v. § 380
[στέλω, I send.]—Capp. aor. κατέλαθη, Phl.
στέρου, afterwards, Ph. Tah. Kis. Afs.
[στεφανών, I crown, i.e. put the marriage-
crowns on someone.]—Aor. στέφω
στέκω, Ul. Phl. ν. στέκω
στή, Ph. v. γά
στέκω, Ph. v. στέκω
[στέκω, I make to stand.]—Aor. ἄτεσσα,
Del.
married one another are called σύζυγος ('sibling') — Capp. nom. σύζυγος μου, my brother. For μυς, § 99

[συμβαθ.]. — Used in Capp. to mean I reach, arrive at, instead of Μ. Γρ. to go to. Forms are: pres. συμβατέ, Silt., aor. συμβατός, Gh. Ax. Silt. For Capp. (p. 68) gives συμβατές and with metaphasis συμβατά, § 104

[σύντεχνος, cloud.]. — Pl. σύντεχνον, Pot. σύντεχνο, Ph.

συντεχνα (i.e. συντεχνά), in the pl. the wives of two brothers, Sin. (Ark. p. 269) and Ar. (Val. p. 21). σύντεχνος, Gh.

σύντεχνος. The godfather as spiritual father and the natural father of a child are called σύντεχνος, as sharing the child between them. Thus Arkh. (Sin. p. 269) gives σύντεχνος: Ο ήρως καλεί διά τα σαρωμάτα τω γαμβρών, because the σαρωμάτα, our best man, is the godfather of the first child. The usage and word are not confined to Asia. The forms are: σύντεχνος, Ax. σύντεχνος, Gh. σύντεχνος, σύντεχνος, Val. σύντεχνος, Silt. — The fem. form is σύντεκτα, Ax. and Silt., contracted from το σύντεχνα. So Val. for Ar. (p. 21) gives σύντεχτα

[συντεχναίων, I speak with.]. — Capp. συν
tεχνήμα, Mal. An. (Fakhtikos, pp. 21, 22), § 280

σύντον τε, Ph. Khis, etc. συντεχνήσσει σύντον, Silt. τε, Ph.


σφαλώνω, I close. The form σφαλόν (for σφ τ. § 284, for λ ν. § 289) is used as Ph. instead of σφαλά. The forms are: pres. σφαλω, σφαλόν, impr. § 285, aor. σφάλα, aor. σφαλών, impr. σφάλ (§ 350), Kias. — Σφαλώνω occurs in Cyproite, and Hatsidakis (Δρ. Δ., ξυν, p. 280) sees in it a mixture (συμφόρμη) of σφαλώ and κλεφτώνω or μαθαλώνω. The Ph. form may however be directly from σφαλώ, the local form of Σφαλά (q.v.). The aor. σφάλα looks as if it belonged to σφαλά, but the Ph. paradigm σκοτώνω, aor. σκότα, aor. σκοτώνω, shows that there is no difficulty in attaching it to σφαλώ

[σφραγίσω, I press.—The forms everywhere vary with the treatment of φ (Capp. § 100, Ph. § 284). — Capp. pres. σφραγίσω, aor. σφράγισα, Del.—Pres. σφραγίσω, Kias., aor. σφραγίσα, Ph. Kias., impr. σφράγισα (§ 346), Ph.

[σφενδυάνω, omelette.—] σουχάς, δ. Sin. (Arch. p. 268). — φαινόο, Ph. — For σφ, §§ 100, 284

[σφαιρίζω, I wipe.—Capp. pres. σφαιρίζω, but impr. σφαιρίζομαι as if from σφαιρίζω (§ 206), aor. σφαιρίζο, Silli., impr. σφαιρίζω, Del., as from pres. σφαιρίζω, which (σφαιρίζω) is given by Arch. (p. 268) for Sin. and by Phasasop. (p. 124) for Sil.

[σφοδρόλου, spindly-ward.] — Capp. σφοδρόλ (§ 83), Αχ., σφοδρόλ, Sin. (Arch. p. 268). At Fer. σφοδρόλ, according to Krinop. (p. 69), means neck. For σφ, § 100

[σφάδυνος, vertebra.—] In Capp. and at Ph. the form in σφ is preserved in the sense of neck-vertebra, where M. Gr. uses σφάδυνος. Thus: σφάδυνος, σφάδυνος, Del., σφάδυνος, Sin. (Arch. p. 268), σφάδυνος and σφάδυνος, Fer. (Krinop. p. 63), σφάδυνος, Sil. (Phasasop. p. 123). For σφ, § 100.

σφοδρόμα, spongre.—Capp. σφοδρόμ, Silli., σφοδρόμ, Fer. For σφ, § 100. — σφοδρόμ, Silli. Sünger is given by G. Meyer (Türk. Stud. i, p. 10) as the Turkish form of this word.

[σώσω, I arrive, suffice.—] Capp. pres. σώσω, it suffices, Del.

σώσωμα, I collect.—Capp. pres. σώσωμα (σώσωμα) is given by Sin. by Arch. (p. 269) and σωστά for elsewhere in Capp. So σώσωμα, Sil. (Phasasop. p. 124), Ar. (Val. p. 21) and Fer. (Krinop. p. 64). To the latter belong pres. σγ. σωστά and aor. σωστά, Phl. Ar., impr. σωστά (§ 206), Phl. At Αξ. pres. σωστά, aor. σωστά. v. § 65 for assimilation.—σώσωμα, aor. σωστά, aor. pass. σωστά (§ 362), Ph., pres. σωστά, Kis. Aor. 3 pl. σωστά, Afs.—σωστάρή, Silli σωστά, Silli. v. θεωρώ, prep., until, before, Ph. Afs. σωστάρε, Capp. v. Türk. sazialmaq σωστάτο, Fer., etc. v. Türk. sazialmaq σωστές, Ul., etc. v. Türk. sømaq σώσες, Del. v. Türk. sora

δάνεια, πάνες, dew, Ph. Given by Kar. (Lag. p. 63) and connected with Armenian անբ, which Bedrossian gives as evening dew. v. § 376

δάνειο, neut. pl., crops, Ph. τάδοι, Del. v. τήσεως δάναις, Ph. v. χαίρομαι δάνειος, pl. δάνειος, load of wood, vel sim., Ph. Dimin. δάνειξα. Probably the Turkish šakht چئ branch

δάς, or σάς, Ph. v. Türk. saj δάλ, Gt. v. Türk. saj

δαβάρα, Ph. v. Türk. Đalvar

δαμακ, pl.-ká, a kind of melon, Ph. Phasasop. (p. 123) gives δαμακό, as a Ph. word, with derivation from խանու. It is the խանու mention mentioned by Leake (Researches in Greece, p. 422), a musk-melon, which can be kept right into the winter

δαμάς, a dry measure, Ax.

δαμάς, Ul. v. Türk. šamdan

δάνακ, Ax., etc. v. dán

δαφαζόμεν, Ul. v. Türk. šapqalq

δάφης, Silli. v. Türk. šašmaq

δάφής, Silli. v. Türk. šašmaq

δάφης, ams, Afs. v. Türk. šašmaq

δάφης, Capp. v. Türk. šašqon

δάφης, Ph., šaš, Silli, etc. v. Türk. šašmaq

δάφης, Ph. v. Türk. šafaq

δάφης, Del. v. Türk. šafaq

δάφης, δαφίς, Ph. v. Türk. šafaq

δαφράδες, Ph. v. Türk. šakhsade

δάχς, Ph. v. Türk. šaksas
...nature of something falling

δέ, δέα, Capp. v. Turk. šeť
δέγα, Ph. v. Turk. šeť
δές, Sil. v. Turk. šeť
δέλ, Ph. v. čeři
δέμα, Capp. v. čeřev
δέξο, Ph. v. křuč

dézka, Afs. v. Turk. šešir

δές, levi μ, δές, Ul. Obscure words in text on p. 360, l. 25 used by children when playing knucklebones. Alekt. (p. 491) gives áraka: ὁ ἀστράγαλος, and so for Fer. Krinop. (p. 49) ἀράκα, and ašeq, اش، also means a knucklebone.

I translate accordingly δέξα, Ph. v. Turk. šeher
δέλεκ, Ul., pl. δέλε, Phl. Some kind of burden, possibly faggot
δένω, Ph. v. čeři
δέντ, pl. δέντα, little loaf, Ul.
δέβανου, Kis. v. čeřvož
δερχάρι, Ph. v. Turk. širket
déři, Capp. Phl. Silli. v. čeř
δερδύři, pl. -ra, long wooden finger-stails worn by reapers to enable them to grasp a larger quantity of corn, Tah. Afs. For the form v. § 269. At Ph. ɛlɛ is used
δέρβερ, Ul. v. Turk. šerbet
dérov, Mis., δερφόν (§ 80), Mal., I throw.

Aor. ɛdr, Mis.

děx, Capp. v. Turk. šeť
děξά, Ph. v. Turk. šeher
δεξιώμα, Capp. v. šeřev
δεξερα, Capp. v. šěren
δεξερα, Del. v. šěren

Σαμασ, Ar. v. ɛlaš
δη, Del. For εἰς τὴν, § 102
δήρ, Phl., ɛlou, Silli. v. čepos
dīper, pl. frogs or toads, Gh. So I understand the explanation of the text on p. 346, l. 42 in which it occurs. But for Sin. Eleft. (p. 108) gives șișpa, thorns, and Arkh. (p. 266), șișpa, trachycanth bush

dīρo, Mis. v. șișeď

dtype, Ph. v. čelov
Σηλλέχη, a native of Silli
đilmať, Silli. v. čeřâď
đilovcovaš, Silli. v. âvąč

diboks, conical hill, Ar. (N.K.). Decl. § 142

diš, Gh. v. Turk. šeť

dišé, Capp., dišă, Ph. v. Turk. šeť

dišiř, Del. v. šeřen

dišbos, Axs. v. šeřev

dišča, I do, make, Ul., serving as pres. to aor. šeřa, v. șow. Impf. șeři(β)-ęga (§ 210)

...of Duncage, šeřiv, aculeus, stimulus

děšjuma, Axs. v. șoľa

děžma, Gh. v. șušlov

děžuv, Axs. v. șeřiš

děžuv, Capp. v. șeřiš

děžuka, Axs., șeřiva, Fer. v. šeněk

děžuk, Capp. v. șeřiš

děžčuš, Ph. v. șeřıkčuš

žoľa, Silli. v. șelov

děř, Fer. v. șoľa

děšča, drips, Ph. Of the water dripping from the water-spout on a house (děšča. q.v.). Kar. (Lag. p. 64) gives šověřev or šověřev, pedú, šeřivčivu. If this word šeřivčivu came by metathesis from šověřev as Hatridakis has suggested (Ephesius, ii, p. 538), the initial would be člı, not ď. I prefer Grégoire's suggestion (B.C.H. xxx, p. 149) that it is a form of švěřivčivu from švěřev

...stone water-spout of a house.

...of the pipe by which air is supplied to the fire at the bottom of the sunk Cappadocian oven, for which cf. tandur. Arkh. (p. 268) gives šortov. Sin., švěřa, Bagdadnia. For Fer. Krinop. (p. 63) has šovode. —For derivation Arkh. quotes Byzantios šuša, long, narrow, underground passage, but in Duncage this word means the ditch of a fortress. The rd is also a difficulty.

—At Ph. șepašča, q.v.
Glossary (Dialects) 649

t, possessive, Capp. § 178

taβē, Ph. v. Turk. daβet
taβo, Capp. v. taβo

taβo, Capp. Ph. v. raβo

ταγάρδχος, Ph. v. Turk. dogharjag

taγάδa, n. pl., these, Silli. From τάδα, § 29

taγάδ, nom. pl., these, Pot. § 176

taγερ, Ph. v. Turk. taf

taγερ, hopper of a mill, Afs. v. Turk. tekne

ταργε, Ph. v. raβo

taβε, such and such. τιν tαβε ημερα, Pot. Probably not dialectic

taβο, Ph. v. Turk. tase

ταβο, Afs., ταβο, Ax. Ph. v. Turk. tase

ταβο, I make a vow.].—Pres. ταβο, aor. ταβε, Mal.

ταβομαι, Ph. v. ιμος

taβo, neut. pl., explained as solos of the feet, Ph.

taβ, Ph. v. Turk. taβ

[taβ, I give food to.].—Capp. aor. ταβα, Ax., aor. subj. 3 sg. τα ταβ τεν, Ul.

ταβακE, Ph. v. Turk. taβE

ταβος, Ph. v. Turk. teke

taβλα, Ax. v. Turk. dellal

taβλαμ, Sin. § 172

ταβος, Ph. v. Turk. tamaman

taβE, Capp. v. Turk. dana

tαμαμαβοκα, Afs. (p. 576). Perhaps tαμαμαβοκα αντί της διφο (= διφο) κά (= κάτω), quickly go down there

tαν, a drink made of sour currd stirred up with water, Ph. Kar. (Lag. p. 64) gives the word, comparing Armenian ταν, soup, broth, porridge (Bedrosian). v. § 576. It is used also (ταν) in Ophile and at Trebizond (Σελλιν., p. 167)

tαρες, Ul. v. Turk. tenjire

tαπελλα, lack, Del. French dentelle; v. § 369

tαραδες, I catch, carry off, aor. ταραδες, ταραδες, subj. ταραδες, Pot. Kar. (Lag. p. 64) gives ταραδες, ταραδις

ταραδις, Pot. v. Turk. tandur

tαρεντακ, etc., Silli, ταρεντακ, Sili. v. Turk. tanemaaq

[ταρες, class.].—At Ph. acc. pl. ταρες, the tribes, in Gospel text (Lag. p. 11)

ταραδυ, Ph. v. Turk. tabaq

ταρεθωρις, Capp. Afs. v. Turk. tabur

tαραδις, wheat, Mis.

ταρατδης γειαλε ταρατδης γειλας, What is written in predestination in mutability is hardly found (lit. is not seen). Turkish words used in Silli text (p. 286, l. 7) as the names of children tαρατδης, Ph. v. Turk. ortaleq
tαρατδς, Capp. Silli, etc. v. Turk. taraf

ταραντ, tumes, Ph. Given by Kar. (Lag. p. 64) comparing Armenian ταραντ, spoons, matter (Bedrosian). v. § 376

ταρλ, Capp. v. Turk. tarla

ταρλη, adv., quickly, immediately, Ph. Teh. Besides ταρλη, Kar. (Lag. p. 64) gives from Ph. ταρλης, ταρλες and ταρλω, ταρλω. Tarla regarded as an impv. has produced the pl. ταρλατα, demidile. Greger suggests a metathesis from ταρλα, B.C.H. xxxii, p. 155

ταρος, δ, time, Ph. The word takes the place of ταρος. It is used in the Ph. Gospel: e.g. St Matt. xxvi, 31, ὰρθε αν ταρος δ Χριστος δεντι (Lag. p. 8), and occurs in the xirth century Poemes Prodomiques (Hesseling and Pernot). The passage (p. 46) runs: ἢ ταρος αν ταραταμενε, ὲν ου κρητην έδειλε, ἢ ση άκλλαυνον οι ταρος, κτ.λ. For a note on the word, ibid., p. 250.

In Crete ταρος means a violent wind; for ταρος, it blows a gale, and this and the Bys. use of the word make the Armenian tari, year, suggested by Kar., most unlikely. Kar. gives also (Lag. p. 64) ταρομαι, ταρομιζω, ταρομιζω, The words διαταρος, Sin., τασματαρος, τασταταρος, Del., at this hour, given by Arkh (p. 283), and Kar.'s τασσεταρος, τασταρος (Lag. p. 65) for Del. seem to contain this word, the first part being akin to the Silli τας, this. The initial τα would become at Del. δ, transcribed τα by Arkh. and δ by Kar. (= Lag.'s τας), and the δ of the Sin. form is probably an error for τ (τας). For the derivation of ταρος and references, v. Thumb, Grieoh. Sprache im Zeitalter d. Hellenismus, p. 91

τατας, Ax. v. ταβο

tατηρι, Ph. v. Turk. derr

tατασ, Ph. v. Turk. tassalae

tατηρι, Ul. Afs. v. Turk. tas

tαταλατες, Ul., ταταλες δα, Δ, v. Turk. tasalmaq

tατος, Capp. v. τατος

tατας, dadda, father, Ph.—dadda, Teh. § 280. A Fontie word, v. § 391

tατηρι, Ph. § 172

[τατορι, bld.].—In Capp. the dimin.

τατηρι, Gh. Ph. and (Val. p. 21) Ar.

tατηρι, Ph., etc. v. Turk. tasvir

τατηρις, Ph.— v. Turk. taqlah

tατηρι, Del., τατηρις, Ph. v. Turk.

takhta

tατηρι, Ph. v. Turk. takhta
Glossary (Dialects)

ταχός. At Phil. soon, but generally in Capp. it means to-morrow; Gh. and ταχός, Fer. Sil. So at Sin. (Arkh. p. 270), who gives also τ' αλλ' ταχό, the day after to-morrow
ταχέος, Ph. v. Turk. dalre
tačý, this, or in this way, Ph.
taće, these, Silli. From τις, § 29
τε, Ar. v. Turk. tase
tείχος, Ul. v. τείχος
tείχος, Ph. v. φωμής
tείχος, co-morrow, Ul. Probably ταχ(ό)φ (q.v.) + the dimin. ending seen in λίκος (= διλός). For a changing to e, v. § 68
τείχος, wall.—In Capp. τείχος, Fer. Ax. (decl. 130), δείχος, Pot. τείχος (decl. § 133), Mis., toloum, Sem. (N. K.), τείσορ, Ul., δούχος (decl. § 140). Ar.—
dείχος (§ 266), Ph., and δούχος (§ 8, 18), Silli, both masc. like τείχος in M. Gr.
τεκτός, Ph. v. Turk. tekke
τεκελέμες, Ph. v. Turk. tekellum
tεκέρ, Ph. In text on p. 476, l. 28 explained as dish (either food or plate). Possibly Turk. teker, wheel, from the circular form of a dish
tεκλοφός, Gh. Ph. v. Turk. teklif [τέκλων, child.]—τέκλων, gen. sg. τεκλοφός, pl. τέκλων, gen. pl. τεκλωφό, Silli
tεκό, such, Silli. τεκό ταιρί. M. Gr.
tετός
τελά, Capp. v. Turk. tel
tελεφός, Ph. v. Turk. telef
tεμαχός, τεμαχάς, τεμαχάς, Ul., etc.
v. Turk. temenna
tεμαλός, heat, Tah. Probably Turk. temmus, τουρλύ
tεμβιχώς, Ph. v. Turk. tembhič
τεμπός, Pot., etc. v. Turk. tenjire
tενδέκατο, Ph. v. δέκα
tεδ, Fer. v. θεός
τετέ, Ph. v. Turk. tepe
tετεκάργε, one-eyed giant, Cyclops, Ph.
Kar. (Lag. p. 57) says that τετεκάργε (tepe, head, gőš, eye) is Turkish for Cyclops
tέρ, Mis. v. τόδα
τέρ, Capp. v. λεόρ
[τέρπον, auger.]—From the dimin.
tέρπομεν comes at Mis. τελείρ
τέρκα, Ph., τερκέ, Silli. v. Turk. terki
tερ(d)γύς, Ph. v. Türk. terzi
tέρεσα, Capp. Ph. v. τεσσάρα
tέσσαρα, four.—In Capp. and Ph. τέσσαρα, § 307. v. Thumb, Griech. Sprache im Zeitalter d. Hellenismus, p. 72. Like other adj. the nent. form is always used
τέτε. Voc. ημαρός μ τετε, mother dear, Del.

[Τεράσα, Wednesday.]—In Capp. Τεράσι, Gh. Τεράσι (§ 86), Ar.
τετραλόβα, Del. v. Turk. tehlikeli
τετράδες, atone(!), Phl. Clearly Turkish. used in text on p. 480, l. 20
τέχναρ, Ph. § 173
τέχνα, τίχων, τίχων, τίχων, κέλευ
Kar., spelling with initial c', give this apparently as Cappadociam (Lag. p. 65, who changes the initial τι to the sound being probably c). Probably the Armenian čxct, čxzýnq, which is Persian čx, čxzýnq (Hübeschmann, page 186). This appears in Turkish, but the Capp. word is from čxct rather than from čx. v. § 877
Τέθυνην, gen. pl., of the Jews, in Ph. Gospel (Lag. p. 13), § 503. Tahftun. Turk. يخ، is a vulgar term for

Jew in Turkey

τρεβήθ, dawn, or adv. in the morning. Ph. It would seem to be from τρι τριθή, but v. ἀγίδα
τρεβίθα, dawn, or more usually adv. in the morning, Ph. Afs. Τρεβίθα, next morning, Ph. For derivation from θρι θρισσων, v. ἀγίδα
τρι, Ph. v. αώα
τρι, Ph., etc. v. δ
τρία, Ul. v. τίχαλο
τρία, Mis., etc. v. τίχαλο
τρία, Mis. v. τίχαλο
τρία, this, Silli. v. § 12, and for decl. § 29
τίχαλο, Ax. v. τίχαλο
τιγγη, Sin. § 172
τικτήρει, aor. 3 sg., he emptied, Ph. The ending points to a Turkish loan-word in -τιγγη (§ 324), and there is probably a connexion with tehi, ج, empty.
(τικτήρει)
τιλαδίγο, Ph., etc. v. Turk. dilemek
tιλεύσω, Ph., etc. v. Turk. dilemek
tιλσα, Ph. v. Turk. dilim
tιλώσα, Ph. v. Turk. tolosam
tιλεύρης, διλεύρης, water-fairy, Ph., in text on p. 490, l. 3. The ending is the Greek -ως (§ 253) and the word is almost certainly a corruption of, or error for, γόλ-peri-ως, from Turk. من, gôl, lake, and περι, fatny, especially as the heroine of the similar tale given by Grégoire (B.C.H. xxxiv, p. 158) is a water-fairy called Κουλέρης or Κουλέρης τυμά, care, attention, generally to horses and animals. So Arkh. for Sin. (p. 270). Duncage gives τυμάροι, honorarium, and says that the Turkish
timar, tings, comes from it. At Ph. aor. τιμάριζα, tended, nursed. The pres. τιμάω is given by Arch.

τιμή, price, Ph.

[τιμοσω, I shake.—Impf. 3 pl. τιμάμε (§ 384), aor. 3 pl. τιμάω (§ 384).— Cf. δεξιέω]

τιμη, Ph. v. Turk. ταβέ


τιμω, dibos, nothing, Ph.

τις; who? In Capp. τις (τίς), neut. τι, but τί & at Ar. Del. Gh. At Fer. τις & τις are both used. At Del. § 188. For σον τις, Pot., § 102.

At Ph. τις, τίς, m. f., but τις is used instead of τις. Decl. § 319. —At Silli čis, neut. 36 (§ 12, 32)

Τίχαλα, τίχαλα; how? what sort of? Sin. (Arkh. p. 271), τίχαλ, Fer. (Krînop. p. 68). Τίχαλα, Τίχαλα, Αχαλα, Αυά, τίχαλα, Μία, τίχαλ, Μάλ, Χιλά, Τίχαλα, Δελ., Διχαλα, Gh. Of the τιχαρω which Arch. (i.e.) says is used in Capp. except at Sin. I heard no trace. Tiar, Mîs., in the sentence τιάν εή δου βράχασ is τιχαλ with the λ assimilated to the ν following. At Ul. τια ετεράντα εδα (text on p. 364, l. 18) means for they are, and τια may be for τία (χαλ, with the λ assimilated. —Krînop. derives from τις, what, and Turk. hal, condition

τες, possessive, Capp. § 178

το, pl. τά, relative pron. In Capp. Del. Ar. Ax. Phîl. At Ul. no pl. recorded. It is used as unaccented after ἀσ, ἄρ το ὄρν, since he was. So too ῆ το, whilst, Del., § 189. —At Silli τό τό τρήσα, since I came

το (de), pl. τα (da), the 3rd pers. pron. object of the verb, direct or indirect, in Capp. (§ 177). For all genders, except at Del., where fem. ἄσ is preserved, as also probably at Sin. and Pot. At Mîs. and Mal. σαν (dou). For the sg. also τά is sometimes, but rarely, used. In φο τραπέζω, Phîl., text on p. 422, l. 6, τ is lost, § 108. —τα (da) for both sg. and pl. at Phîl., etc., §§ 311, 312. —At Silli, by the side of τον, etc., τα (da) is used for all genders and numbers, §§ 28, 24

τοά, Phîl. v. Turk. du'a

τοδί, Ax. v. Turk. torba

torå, Phîl. v. Turk. du'a

τόλα, Afs. v. Turk. dolu

tolgala, Ph. v. Turk. tembel

tóy, τόγ, τόγ, τό, when.—Capp., Mis. Sîl., Ax. Ar. Phîl.

tory, when, Del. I.e. τóν + Turk. ki

toral, Mis., toraladj, Ul. v. Turk. torb.

toralsa, Capp. Phîl. v. Turk. toplamaq

tóvos, place.—Capp., Del. (decl. § 118), Pot. (decl. § 120), Ar. (decl. § 142), Gh. (decl. § 146) and passim.—τονους, pl. τονος, Kis., but at Ph. δ' νόσα, pl. τα τονια, § 292.—τονους (§ 9), Silli.—Used at Del. (text on p. 394, l. 19) for instead, like the Turk. yerina. v. § 381

towos, Ul. v. Turk. topaz

towà, Ph. v. Turk. torba

tosà, Del. v. Turk. toqat

tosë, Phîl. v. Turk. torba

tos, Capp. v. Turk. toz

tor, then. Capp., Gh., röre, Del. Ax. Siîl., rûri, Mal.—rhî (§ 12), Silli rôs, indecl. relative like M. Gr. ρῶς, Del. and Ph. Afs. § 330

towakian, Ph., etc. v. Turk. dukkanj

towakjat, Phîl. v. Turk. dukkanj

touló, Phîl. v. Turk. dolu

tolonuma, Sîl. v. Turk. tulun

tolewumoulou, xînu, Gh. v. Turk. telesem

tômu, whole, complete, Ph. ? Turk. tamm, تام

toue, dows, possessive, Ph. § 313

toworîvouloko, σον τον, with a proposal of marriage, Tash., text on p. 568, l. 7. Probably to be written τον óbrîvî, and from Turk. dîyîn, دوّيق, wedding, and arzu, أرز, desire + log, 

towowrofe, Capp. v. Turk. tandur

towraste, aor. 3 sg, was dwelling, Phîl. Probably connected with dumaq, دوماق; to remain

Toûkros, Turk.—In Capp. passim. Decl. § 117 (Del.), § 122 (Sîl.), § 131 (Mis. Toûkros), § 184 (Ul.), § 189 (Ar.), § 146 (Fer. Toûkro).—dv Dobrok, Phîl.

tourumîj, Afs. v. Turk. tulun

toropjat, Phîl. v. Turk. türsî

tos, toð, does, doð, what? Ph. Afs. Indecinle adjectival relative, meaning also how? § 319

tos, possessive, Sîlî, § 25

tounî, Ph. v. Turk. tut

tovlî, Mal. § 172

tovros, this. Only at Silli in any fulness, § 27.—In Capp. only pl. trostra, Del. Ax. Pot., trostra, Mal. Mis. of all genders (§ 166), and the genitive forms used as possessives, § 183.—At Ph. genitive used as possessive, and at Kis. drosa τονόματα, acc. pl. masc., § 316
Glossary (Dialects)

terred, thus, Silli
tovΘi, Ph. v. Turk. tüfenk
tovΘi, Del. v. Turk. tuhab
tóxta, a dry measure used for corn, Ph. Kar. (lag. p. 65) gives τόξτα and for the half, μέτοξτα
tóxtos, acc. sg., doctor, Kis. § 369
tová, I pull.—In Capp. an -άω verb.
tóγανδα, song.—The classical form with ω, where M. Gr. has ο, is preserved; Capp. τραγάνα››, Gh., pl. τραγάνιμε››, Phl.—τραγάνδα, Ph. meaning a flute.
tóγανδα, I sing.—In Capp. generally (the only recorded instance of the contrary is the aor. subj. 3pl. τραγανδάνα, Ax.) the ω of the anc. form is preserved. The forms vary with the treatment of ω (§§ 86–96).—Pres. τραγανδωδε›› or τραγανδωδε›› (§ 65), Del. τραγανδωδε›› (§ 200) Gh., τραγανδωδε›› (§ 65, 91) Ul., all as -ώ ω verb. Impf. Phl. § 208, Ul. § 210, Gh. § 214. Aor. τραγανδά››, Del., τραγανδά››, Gh., τραγανδά››, Ul., τραγάνδα (§ 101), Phl.—τραγάνδα, -ες (§ 35), Impf. § 38, aor. τραγάνδα, Silli

τραγάνδα, Silli. v. τραγανδών

τράκας, Mis. v. ράκας
tróca, I see. Used, as an -άω verb, all over Capp. and at Silli as pres. to éste. Not at Ph.—Capp. The usual pres. is τροκά, Ul. Gh. Ax. Mal. (§ 191), Phl. Sill. An. Pot. δρακα is commoner at Fer. Ar. Sem. ρακα (§ 101), Del. Mis., rare at Ar. Impf. Pot. § 204, An. § 206, Sill. § 206, Ax. § 209, Ul. § 210, Mis. § 211, Fer. § 215. Aor. passim, τράκας, subj. τράκας. —τράκας, -ες, 3pl. τράκαδου (§ 9), Impf. § 40, aor. subj. 3sg. τρακή, Silli.—For derivation Hatzidakis (Αθηναίων, p. 408) connects it with τράκος, τράκας and quotes the Cretan δρακατράκας = δρακατέχω

tróca, table.—Capp. τράκε, Mal.—τράκε, δρακε and dimin. τράκε-κκα, Ph.
tróca, hairy, Ph. Given by Grégoire, B. C. H. xxxiii, p. 151

τραγάνδα, collar, Sin. (Arkh. p. 271).—
tραγάνδα, Silli
tróca, Phl. Sill. v. ράκας
tróca, I run.—Capp. pres. at Ax. (§ 63), Phl. Pot. 3sg. τρόκα, Del. as from pres. τρόκας. Cf. φασίκας from φασίκον (=φασίκον). 3pl. τρόκας, Ax., Impf. Pot. § 204, aor. τρέκια, Ar. Ax.—Pres. τρέκα, Impf. τρέκα, Silli
tράκας, three. In Capp. and Ph. only the neut. τράκας is used, as adj. have no difference of gender, § 307.—At Silli τράκας, τράκας, gen. τράκο

τράκας, thirty.—τράκας, Capp. Ph., § 307

τράκας, I rub, thrust grain.—Aor. έτραγα, έτραγα, Ph.
tράκακα, Sin. § 172
tράκακα, Ph. § 173
tράκας, va and etρακ, Ph. Aorist, meaning shake (a tree)
tράρι, τράρι, Ph. Mal. § 172

tράρι, third.—In Capp. τράρι, Sill.

Pot.
tραγανδωδε››, Del. v. τραγανδών
tράκας, thread of a tassel, Del. τράκι, Mis. v. τράκος
tραγανδέκα, Ax. v. ἄπραγόται

τράκα, Phl. v. τράκος
tρακός, wheel.—In Capp. the dim. τράκα is used, often meaning the stone wheel-shaped doors used in the osa-
cones below the houses (v. p. 15). Forms are: τράκα, τράκε, τράκι, pl. τράκας, Ax., τρακî, pl. τράκας, Mis. (§ 63) and pl. τράκα, Phl.
tρακας, Ul. v. τραγανδών

τράκας, hole.—In Capp. τράκα, Del. Gh. Mis. Pot., τράκα (Krinop. p. 65), Fer., τράκα, pl. τράκας, Mal. The word is used of the rock-cut dwellings.

—τράκα (δύπα), Phl. Afs.

τράκας, I pierce.—Capp. aor. 3sg. όφρηκαν δε, Ar. with metathesis of υ (§ 104) and δ for τ (§ 53).

τραφέρος, delicate.—τραφέρος (N. K.), Ar. and (Krinop. p. 65), Fer. § 105. Ekar. (lag. 64) has for Mis. and Phl. τεφερο-
βεβεριμένον, which the Phárae use of τραφέρος ἤγρι, ραπατι leads him to connect with this word. So Arkh. (p. 275) has τραφέρος τραφέρος, Sin. and τεφαρος: ἄθανος μαλακες ἄθροι, Bagdogia

τράγος, I eat.—Capp. pres. τράγων, passima.
3sg. τράγος τα, τράγος τа (§ 62), Ax. Impf. Del. § 201, Pot. § 204, Sill. § 206, Ax. § 209. Aor. εφα (γα)ς, passima, aor.
subj. φίγα (γα), φάς, φάς, φάς, φάς, φάς, φάς, passima, 3sg. φίγα (§ 62), Ax. Phl. 1sg. δί το φίγα (§ 66), Ul.—τράγος, Impf. τράγω (§ 323), aor. εφαγα, 3sg.


Glossary (Dialects)

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τουλί, Ph. n. soláre

τουλί, used in Asia Minor to mean 'break', whilst in M. Gr. τουλί means 'I seize' and ταύτα 'I break'. The Capp. forms have as initial το, o or s. Pres. τουλίων (Arkh. p. 272), Sil., δασών, Del., ταύταν, Ul., 3 sg. ταύτων δεν, Mal., aor. ταύτωσα, Mal., δέκα, Gh. Del. Ἀξ., δέκα, Del. Sil. Pot., aor. subj. 2 sg. ταύτην, Del., pass. pres. 3 sg. ταύτων, Gh., aor. 3 sg. ταύτης, Del., partic. ταύτεν, Del. Pres. ταύτων, aor. ταύτων δε, Ph. - Pres. δασών, aor. δάκωσα (§ 48), Silil.

[τουλί, grape.---jambli, bunch of grapes, Silil]

ταυτός, I become mad. Quoted for Fer. (Krin. p. 64), Sil. (Pharapop. p. 126) and with ταυτίζω for Sin. (Arkh. p. 272). ταυτοθείμα, I play (as a child), impf. 3 pl. ταυτοθείμα, Ph. Kar. gives for Ph. ταυτίζω μαραθέμι and ταυτίζω εἴσημα (Lag. p. 67).—κανόνι, Silil.


τάξις, pl. τάξις, hair, Ph. Also, ἄν τάξις, a hair. Kar. (Lag. p. 65) gives ὁδές, τάξις, τάξις ἔρως, μαλλί

τάξις, Ph. v. ὁδές.

τάξις, shell of eggs, peel of apples, etc. Sin. given by Arkh. (p. 278) who derives from ἔξωλος. —acc. pl. την τάξιν (§ 270), nutshells, Ph.


ταύτη, clay cooking pot, Sin. (Arkh. p. 276), ταυτή, Fer. (Krinop. p. 64). This is probably pronounced δαχτύλοι, which at Ph. would be ὀδή or ὁδή, and therefore this word may be taken as the origin of the Ph. ὀδή. Dimin. τάκακα, clay cooking-pot. With the dimin. ending -άκα (§ 389) there are the Capp. forms τάκακα and, with metathesis, ταύκα (Fer. Krinop. p. 64. and Sin. Arkh. p. 278). This form with metathesis appears in Arkh.'s cibok = ταύκισμον for Bagdasona, and Kar.'s ταύκα (pronounced σοβάς) for Mis. Phl. Gh. and elsewhere in Capp., but not Φάρασα (Lag. p. 66).

[ταύτιζω, I cry, generally of animals' noises.]—For Sin. Arkh. (p. 274) gives ταύτιζω, ταύτίζω, κραυγάζω, and ταινίζω τέττις. —Pres. ταινίζω, δικαίω, impf. ταινίζει, aor. ταϊνίζω, ιματζα, Ph., aor. 3 sg. ταϊνίζω, A

ταινίζω, I swallow, suck down, Sin. (Arkh. p. 274).—At Ph. aor. subj. 3 sg. δικαίω (of ox grazing) ταινίζω, 3 sg. aor. rose up (of a star, sun, etc.), Ph. Kar. (Lag. p. 66) gives the pres. ταινίω (ταί = δικαίω), and the phrase ταινίων ὄφος, stating that it is used also for plants growing. The hiatus suggests a lost i, and it is possible that the word is a corruption of ὄψων, which at Ph. would appear as pres. φώνω, aor. φώνω, with is for ταινίς, neut. pl., clothes. —In Capp. at Mal. Phl. Pot. and Arkh. says (Sin. p. 275) that it, or ταϊνίων, is used everywhere except at Ph. It takes the place of M. Gr. ροξά, q.v.? Turk. си, q.v.

ταύλα, pocket, Mal., ὄξελα, Phl. Arkh. (p. 274) gives ταύλα, Sin., and τάγα, Bagdasona, and Kar. (Lag. p. 65) has τάγα, Mis. This word seems combined from ταύλα (q.v.) and Turk. jeb.

[ταύτιζω, I roll up.---In Capp. aor. pass. 3pl. ταύλαζα, Ax. n. δολιγλα, spider, Ar.

tόρα, Capp. n. θόρα

tορί, Capp. n. τρώι


τράτι, Mal. v. τρώι

τράφει, Capp. v. Turk. τσένκε

tροφή, Fer. n. τρειμώ

dád for rá re, Ph. etc.
dαγαρός, Ph. v. Turk. dogharjeq
dαγούδι, Del. v. Turk. daghétmaq
dαγγόδε, etc., Capp. v. Turk. dagholmæq

daghdé, etc., Capp. v. Turk. daghétmaq

dá, dá-y, bag, Ph. Pl. τρα ρά-γα, etc.

turk, tai

dáyya, Ax. v. Turk. oda
dáma, adv. together, also as prep. followed by the poss. pron., e.g. dáma του, Ph. with him. Capp. and Ph.
Glossary (Dialects)

dabalis, Afs. v. Turk. damla
dar, Silli. v. Turk. dana

danuq, Phl., etc. v. Turk. danes-maq
dayi Ghl., etc. v. Turk. deniz
deq, Fer. v. Turk. dudaq
dorpade, Phl. v. Tavsan
dep, Ph. v. Turk. derd
dapdor, daphdama, Ul. v. Turk. darol-maq
desoklos, Capp. v. desoklos
desuloq, Phl. v. Turk. taqloq
dédl, dédu, Phl. v. Turk. taşt
dadda, Phl. Tsh. v. turés
daddi. Phl. Ar. Silli. v. soλi
deph, Ul. v. Turk. tavzan
dex, Del. v. Turk. daha
dekv, Capp. v. détvulos
de, Ax. v. Turk. de
desh, Capp. v. Turk. deve
dessi, Capp. v. Turk. deveji
desh, Afs. v. Turk. tavvan
deshi, Capp. Phl. v. Turk. dev
desd, Phl. v. Turk. devirmek
desh, Phl. v. Turk. devr
deshmukola, Phl. v. Turk. devirmek
desh, Capp., etc. v. Turk. derviš
deqi, Silli. v. Turk. deveji
deqi, indecl. demonstr., that, Ul. deiška to dep, that valley. v. § 186
det, Capp. Phl. v. Turk. deyi
deqer, Capp. Phl. v. Turk. deťimenli
detav, aor. 3 pl. In an Ax. text (p. 390, l. 4) explained as démilišav, complained.
deqer, demonstr., that, Ul.
deq, then, Silli
deq, these, Mal. With softened k,
deqou, Mis. v. § 78
deq, there, Ul. kar déq, évav déq
deq, Phl. v. Turk. døllal
deqes, Ul. v. Turk. delik
deqvavor, Ar., deqvavor, Phl., etc. v. Turk. deliqlanqa
deqvavma, I walk about. Recorded at Pot. and aor. subj. 3 sg. delavq, Phl. For Sin. telésp. xerqofw (Arkh. p. 270).—delaq, with the same meaning, impf. § 44, Silli
dex, Capp. Phl. v. Turk. demek
demwq华尔, Del. v. Turk. demir
debaláq, Silli. v. Turk. tembel
dev, Capp. v. Turk. dene

devdwaq, devi, I lean, trans. and intrans.
aor. devdaq, partic. past. revavdent, Phl.
devq, devt, etc., Capp. v. Turk. deniz
dev, Silli. v. Turk. tepe
dev, here, Silli
deqevq, Phl. v. Turk. derviš
deq, Capp. v. Turk. dere
deq, Capp. v. Turk. deri
deq, them, Ar.
deqvav, Silli. v. Turk. derin
deqvav, aor., this moment, Ax.
deqvav. Ul. From the context (p. 351 l. 28) it means trial, test
deqvav, afterwards, Phl. Tsh.
deq, Capp. v. Turk. dev
deq, interj., behold! Phl.
deqav, aor., Phl., in text (p. 504, l. 22 meaning I exposed (a child). Impf. déqav, aor. subj. déqav. I Arkhklos Phl. text (p. 137) is déqav, we lost the way, which Thumb (Handbuch, 2nd ed. p. 296 reprints, giving faλ, I perplex confuse.
dev, the, dirk, Ph. Kar. (Lag. p. 56 gives veλq, Ph. and elsewhere veλq the droppings of birds
deqvav, Phl. v. veλq
deqvav, Phl. v. veλqav
devi (rarely veλq), particle used after the verb λαq (q.v.) at Phl., etc., to introduce reported speech, generally followed by κι (v. Turk. ki). It is probably from δερ.
deqav, Ph. v. Turk. divit
deqvav, melome, Ax.
devi, large sack for carrying chaff, Ar.
deq, Afs. v. treš
deq, Del. v. Turk. disgin
deq, dëreq, Ul. v. Turk. dikmek
deqvav, Del. v. Turk. döken
deqvav, Phl. v. Turk. dikmek
deqvav, I nourish.—Capp. pres. Del.,
impf. deqevq, Ar., aor. deqevq da.
Del. Ar., aor. subj. 1 pl. deqevqov.
Gu.—Aor. 3 sg. deqew, he fed sheep.
Ph. — Kar. (Lag. p. 64) gives veλq and for Phl. veλqov
deqav, Ar. v. Turk. dilenji
deqevq, Phl., etc. v. Turk. dikmek
deqvav, Phl. v. Turk. dilim
deqvav, Ar., dëreq, Ul. v. Turk. tilki
deqvav, Ax. Unknown word in text
on p. 394, l. 13
deq, Capp. v. deq

deq, Sil. v. Turk. direk
deq, Ul. v. Turk. dirhem
deqevq, Del. v. Turk. dirlmeq

deqevq, Silli. v. Turk. dikmek
deq, Mal., dëreq, Ph. § 172
deqa, da, passim. v. re, ra
deqa, Phl. v. Turk. du'a
deqav, Phl. v. Turk. devlet
deqav, Ph. v. Turk. döme

deqav, Del. v. Turk. doghramaq
deqvav, Silli. v. Turk. doghru
deqvav, Ul. v. Turk. dolanmaq
deq, Capp. v. Turk. dolap
corded, and ὄνομα = ἀπίστως (ἐν ἑρμομάνων) given for Ar. by Val. (p. 23). The Ul. text on p. 382 shows a contrast in meaning between ὄνωμοι and κοιμομάιναι. At Ph. it takes the place of κοιμομάιναι. Pres. πρόωμε, 3 pl. προοῦμε (§ 329), imper. προῆμα, aor. πρόωμα, aor. subj. § 351, 348, v. § 400 ὄραμα, οὐράνιον, Ph., etc. v. γυμνός

[ὑπεραγοράς, Del., etc. v. ὑπεραγοράς]

[ὑπεραγοράς, Del., etc. v. ὑπεραγοράς]

[ὑπεραγοράς, Del., etc. v. ὑπεραγοράς]

[ὑπεραγοράς, Del., etc. v. ὑπεραγοράς]

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[ὑπεραγοράς, Del., etc. v. ὑπεραγοράς]

[ὑπεραγοράς, Del., etc. v. ὑπεραγοράς]
bably the word is the same as φαγίνω, I give to eat, and the common expression τρώγω τὸ κα, I am beaten, has led to the new meaning

φάνω, neut., food, Ph. and Still. At Still also φανόμαι

[φανομαί, I appear.—Capp. pres. φαινο-

tαι, Ph. Sil., 5 pl. φαινομαι, Del.,

aor. 3 sg. φανερω, Del., φανερά, Ar.,

aor. subj. φανέθηκα, Sil.

φαινα τα, Mal. v. φανώ

φαινά, Ph. Still. v. Turk. faída

[φαινο, lentil.—In Capp. the dim.

φαινόμαι, Sin. (Arkh. p. 276), φαινοτέ,

pl. -ται (§ 111), Mal. φαινον, Mis.,

φαινόται (Krínop. p. 66), Fer. For 5,

§§ 86—96

φᾶν, Fer. Ar. v. σφαλό

φαινομένω, Ks. v. φαλέω

φανερωμένω, I show—In Capp. at Phl.

φανεραί, φανερά, Capp. v. φαινομένω

[φαιμαί, poison.—φαιμαί, Sil.

φαιμαίωμεν, I spread in wadding-clothes,


v. G. Meyer, Neutg. Stud. m. 63,

and § 372

[φαιμώ, haricot bean.—φαιμώ, Ar.

[φάτιν, manger.—For Capp. Arkh.

(p. 258) gives for Sin. τὸ γατάτη για

and for Fer. τατηγια. For Sil. Phasarcóp.

(p. 123) has τατηγια.—ημα δατηγια,

Ae.—Similar forms in Pontic are
tατηγια, τατηβιλ, τατηβιλ. v. Thum.

Griech. Sprache im Zeitalter d.

Hellenismus, p. 81

φαιρούμεν, Sili. v. φαίνω

[φαγετος (το), light.—In Capp. and Ph.

used for the moon. Capp. φαγετος,

Fer. Ar. (dec. § 142), Ax. Pto., φα-

gατος, Mis.—At Ph. δ φαγετος, and
dim. φαγετοντικος, moon, moonlight, like

κροδοκος (g.v.) and κρύος

φαγεται, Ph. § 172

φαγετον, Mal., φαγετον, Capp. v. φαίνω

φαγετον, aor. 3 sg., he stabbed him,

impr. 2 pl. φαγετοι, cut, Ph.

φατερ, Ph. v. Turk. fener

φατρια, Ph. § 172

φατερας, Capp. Ph. v. φαγη

φατεροκοτις, Ph. v. φατερας

φατεριτς, frigate, Mal., in a song given

by Pákhtíkos, p. 27. Its form shews

that it comes directly from the Turk.

φατεριτς, and not from the Italian

fregata. v. § 399

φάτερα, name of a place. Ks.

φατερος, Sil. v. Turk. ferman

[φατον, I carry.—Capp. pres. φατον, Mis.

Ph. But the usual form is in-locu

(§ 198). So φατέρκα, Fer., φατέρκοι or

φατέρκου, 3 sg. φατέρκα, Mal., and (Val.

p. 22) φατέρκα, Ar. ἰμβ. Ar. § 309,

aor. φατον, passim, but φατον, Ul.

For Mis. Mal. and Phl. v. also

φατερος.—φατος (§ 380), ἰμβ. φατονα.

and in text on p. 555, l. 28, ρεκε

με, aor. φατος (§ 543), Ph.—φατοινων

Silli

φατον, Capp., φατον, Ph. v. Turk. fa-s

φατον, Ph. v. Turk. fa-t-

[φατον, I depart.—Capp. pres. φατον


p. 506), Fer., φατον (§ 80), Mal.,

3 sg. φατον, Ax., both to a form

τοτον (§ 101), impr. Sil. § 206, aor.

φατον is recorded, but φατα, Del. Ax.

νε, φατο ν, Mal. Phl., φατον.

Ph.—aor. φατοντα, 1 sg. subj. d φο

Ph.—φατοντινων, Silli.

It is noticeable that in Cappadocia and at Ph. this word generally preserves its ancient

sense, as it does in Pontic, and means

I run away, σιγωναι and σαλων being

used for I depart

φατον, Ph. v. φατον

[φατον, Jouse.—The dimin. is used in Capp.; φατον, Sin. (Arkh. p. 277), Ph., Fer., φατον, Phl. φατον, Gh.—

Also at Ph., φατον, pl. -τεν. At Silli

φατον, formed directly, in spite of its

fem. gender, from φατον.—In M. Gr.

only φατον is used, in which the φ

comes from a contamination with

φελλος. v. § 400

[φατοντα, M. Gr. φατοντα, I Jouse.—

Capp. aor. φατοτα, Ar., pass. pres.

φατοταμαι (Arkh. p. 277), Sin.—Pass.

pres. 3 sg. γατοταμαι (§ 281), Prh.

φατοταμοντα, autumn. v. μεθόνταρον

[φιδ, snake.—In Capp. the form varies

with the treatment of § (§§ 86—98):

πιδ, pl. φιδα, Pot., φίδι, pl. probably

φιδα, Phl. Sil., φιδα, pl. φιδα (§ 91,

112), Ul., φιδα, pl. φιδα (§ 63), Ax.,

ειδ., phil. φιδα (§§ 90, 111), Sem. In

ειδ., pl. φιδα (§ 111), Gh. Ar. the δ of δε

is preserved.—πιδ, Ph. Δφ., ριδ, pl.

φιδα, Silli

φίδα, Capp. Ph. v. Turk. filan

φίδαν, Ph., φίδαν, Aes. v. Turk. σι

fnan

φίδα, time-tree, Silli

[φίδα, I kiss.—Capp. aor. φίδα, impr.

φίδα (§ 224), Del. Pass. pres. φιδαμαί

(§ 229), aor. φιδά, Sili.—Impr.

φίδα, Aes. pass. aor. φιδα, Ph.—

Pres. 3 sg. φιδα (§ 85), impr. φιδα

(§ 49), Silli

φιδια, Ph. v. βιδια

φίδιακος or φίδια, pl. φιδιακα, φιδια,

Gh.

φιδρε, etc., Ul. v. Turk. fuqara

φιδρε, Del. v. φκαλον

φιδρεν, Sil. v. Turk. fistan
the old form φόρας is preserved, e.g. τὰ φόρας. Del. From this, φόρας is used for the sg.: ἡ φόρας, SIl., ἡ φόρας καὶ ἡ καρότη, once upon a time, Pot., καθι φόρας, Mal. At Mal. <φόρας and at AsS. αὐτή φόρας, at one time, at one effort; both stand for εἰς τὴν μιὰν φόρας. So too ἃ ἔφυγε, immediately, Ph. and in Ph. Gospel, St Luke xxii, 60 (Lag. p. 13) σφόρα. At Silli, acc. pl. φόρας

[φορεύς, dress.—In Capp. the pl. φόρας at Fer. Ul. Mis. Arkh. (p. 276) says that at Fer. φορεύς means unwashed clothes.

φόρου, Ph., in πάνω φόρον, upwards. v. τόνω

φόρον, I load.—Capp. pres. thus at Ax., impf. φοροῦντα (§ 201), Ar., aor. φόρωνα, Ar. Ph. The middle means to load oneself, take up on one’s back; aor., varying with the treatment of θ (§§ 96–96), 3 sg. φόρωνα, Mis., subj. 3 sg. φόροντα, Ax.—Aor. φόρωμαι, mid. pres. φόρονεται (§ 356), impf. § 358, aor. φόρω, partic. φόρωμε, with child, Ph.—φόρονυμ, impf. act. and pass. § 48, Silli

[φόρα, I wear.—Capp. The pres. φόρα is not recorded but may be presumed from the impf. φόρη (§ 206) at SIl. φοράτω, Ar. Ul. 3 sg. φορώ, Mal. Phl. Sil., impf. φόρωνα (§ 301), Ul., aor. φόρες, Gh. Ul. Mal. SIl., φόρεσαι, Del., aor. subj. φόρεσα, Del. Phl., φόρεσαι, Ar.—φοράω, φορεῖν (§§ 251, 927), aor. φόρη, Ph.—Aor. subj. φόρως, medio. pres. 3 sg. φοροῦσι, Silli

φόρον, παράδειγμα, Del., recorded by Kar. (Lag. p. 67), who connects it with Armenian էուս, dust, an old Armenian word according to Hübschmann (p. 501). v. § 977


φοτές, φότες, but generally with δ, φότες, whilst, Ph.—φότης, AsS.

φότος, Ph. v. φότες

φοράμα, Ph. v. φόραλοφ

φορέω, Gh., etc. v. φορέω

φούδ, Del. v. Turk. fødø
The yellow asphodel, the dried stalks of which are used as fuel.

Verb given by Arkh. (p. 277) as in use all over Capp. and meaning διαναστολή, διαναστώ, διαναστῆς, διαναστήν, i.e. I keep silent. So too διαμένω = καταστάω (Val. p. 22), Ar. Kripos. (p. 66) derives from διαμένω. I prefer to see in it χωμίζω. I am angry, the Cretan διαχωμίζω, -ομαι (v. Xanthoudhidis, Bys. Zeits. 1907, p. 471), unless its primary meaning be to be silent, and it comes from an ancient elided form. For Ph. Arkh. gives χωμίζω.—I record aur. subj. 3 sg. of χωμίζω, Pot. Perrot. Études, i. p. 318, deals with a totally different χωμίζω, Capp., etc. v. Turk. fukan [φούρνον, oven.—Διε. φούρνο and φούρνον, the latter being the Turkish form furun (q.v.), Ph.—Φούρνος is the Latin furnace: v. G. Meyer, Neumgr. Stud. iii, p. 71, and § 787 χωμιζόν, Ph. v. Turk. furun χωμιζόντα, Ph. v. Turk. furunu χωμιζόν, Phil. v. φωνή χωμιζόν, meaning in M. Gr. I swell or make to swell, is used with the meaning I wet or become wet. Thus Arkh. (p. 277) gives χωμιζούν βρέξω, and at Ph. I record aur. φωνιζούσαν, they became wet.

φάτα, Mal. v. φορά

φορέσαμαι, Silli. v. ἄφερεσαι

[φορέσαμαι, broum.—All the forms are from the dimin. φορεῖλ. Thus φοράλ, Del., φεκάλ, Mis., and Arkh. (p. 276) gives for Sin. φεκάλ and for Bagdaonia φοραέλ. For Sili. Pharasop. (p. 126) has φοράλ. φορεύλα, Afs., φορεύλα, Ph.

[φορεγέλ, I sweap.—In Capp. pres. φορεγέλ given for Sin. by Arkh. (p. 276) who adds for Bagdaonia φορεγέλ. I record pres. φαγεῖ, εἰς, Ul., ἴππῳ, εἰς, pl. φαγέλες, (Th. § 214, φαγέλωσα, Ul. § 210, aur. 3 sg. φαγεῖ, Ul., φαγέλεσσα, Ph., subj. 2 sg. φαγεῖ, Ar. (N.K.), ἴππῳ, φαγεῖ, Mis.—φορεγέλα (§§ 250, 251, 327) and φορεγέλ, εἰς, ἴππῳ, § 383, aur. φορεγέλα, Ph.—φορεγέλ (§ 85), Silli φορεγέλ, Ph. v. φοραέλ φοράν, eyebrow.—So at Ph. with pl. φεράν. In Capp. affected by the treatment of 3 (§§ 86–96): φορά, pl. φορά (§ 112), Fer., pl. φορά, Ar. φορά, Ph. v. σφαλασσα, Ph. v. σφάλασσα
[φυτομα, I plant.]—Δωρ. φοίνικα, Ph.
[φυτομα(v. plant.)]—In Capp. the meaning is vineyard: thus φυτό (§ 150), Ar. Gk. and for Fer. Aelek. (p. 500) and Krinop. (p. 58) give φυτός: ὧν ἀμπελών, and for Sin. Arkh. (p. 358) has φυτός, ὧν ἀμπελών ἄμελες

[φύτομα, bud.]—φύτομα, branch, Ph.
[φυτομα(v. plant.)]—Capp. aor. 3 sg. εὐφυτομας, Del., 3 pl. εὐφυτομάς, Phi. φυτοσ, Del. v. φυτεύσα.

[φωτείµα, thing, Ph. ]—Capp. φωτεύσα, Uli. Phil., φωτεύσαι, Del., aor. φωτεύσα, Del. φωτεύτως, Ax. Phil.

[φωτάρε, pres. 2 pl. baptize]—Capp. pres. φωτεῖοι, Ul. Phil., φωτεῖοι, Del., aor. φωτεύτως, Del. φωτεύτως, Ax. Phil.

[χαβαλάτα, Ph. v. Turk. khoja]
[χαβαλάπα, Ph. The phrase in the text on p. 478, 1. 17 φως για χαβαλάτα, means he killed him. I translate made mance of him]

[χαβαλάδα, Fer. v. Turk. haviamaq]
[χαβγη, Uli. v. χαβοῦ]
[χαβίν, Ax. v. χαβίν]
[χαβράνα, Ph., χαβράνδι, Ar., etc. v. Turk. hazlamanq]

[χαβίση, Ph. Sili. v. Turk. Khazine]
[χαβίζη, interjection, Ah! Ph.]
[χαβίζη(v. Capp., etc. v. Turk. haivan]
[χαβίτη, Ph. v. Turk. hayys]

[χαβίτινα, place-name, Hafjin, Kis.]
[χαβί, Ph. v. Turk. khar]
[χαβίν, Ph., etc. v. Turk. khar]

[χαβρίτζη, I salute in greeting or farewell.
At Silli χαβρίτζη, χαβρίτσιν. For χ v. § 14]

[χαβρώματα, I am pleased.]—Capp. χαβρώματα, Ar. (Val. p. 28).—δαβρώματα, aor. χαβρέω (§ 869), Ph.

[χάδε, Capp. Ph. v. Turk. haide]
Fer. χεραστός, and for Ar. χαραματιδι, both meaning gourd, and finally for Mis. χεραστός, vintage, and χεράνος κορμός, good wine. For the Sin. meaning useless objects, it should be remembered that in M. Gr. κολόνθυκα means nonsense as well as gourds.

χαράζω, Afs. v. Turk. kharab
χαρέπλω, Ph. v. χαρπλῶ
[χαρέπλω, I give, I please.]—Ar. subj. 3 sg. χαράπλε, Silli
χαρδάνων, aor. 3 sg., (she) leaped, Afs.
Kar. for Ph. gives the pres. χαρδίβαμον (Lag. p. 68)

Χάρων, Charon, spirit of death. Recorded at Ar. and given by Arch. (p. 279)
χαρδώ, Silli. v. Turk. garsó
χαρπλῶ, pl. -ρλῶ, paper.—In Capp. passim, χαρπλῶ, Del. Ar., § 83.—χαρπλῶ, pl. -ρπλ (§ 268), Ph., χαρπλῶν, Kis.—χαρδόλ, Silli
χάρε, Tah. Used like δς before the subj. to express the 1st and 3rd pers. of the impv.
χαρεώντος όστον, όστον (όστον φαγω τον). Given by Kar. for ζαλές (Lag. p. 88), and by Arch. (p. 279) for Sin. They suggest the Armenian χαρέλ, to boil, stew (Bedoussian), and the Turkish hašmaq-like, to boil. There appears to be also a form hašmaq. For the Armenian derivation the r is a difficulty; for the Turkish, that such verbs end in -dē or -dē, the ending - εων being Pontic. v. § 577

[χάρων, I wane.].—Impf. 3 sg. χαρῶ, Ph. § 384
χαραλδάνδιτι, A., etc. v. Turk. khash-
χαράζω, Silli. v. Turk. khaș-
χαρδίλαχ, Ph. v. Turk. kharlaq
χαρδόπω, afterwards, after a little, given by Arch. (p. 279) for Sil. and Bag-
χαρέν, Ul. v. Turk. khatam
χαρέλα, timber used in walls, Ph.
χαρέν, a little (piece, while, way).—
Capp., Gh., Fer. (Krinop. p. 67), Sil.
(Pharasop. p. 126), Sin. (Arch. p. 279)
χάρμα μου, Silli. v. Turk. khatar
χαρεμ, Del. v. Turk. khater
χάδε, Ul. v. Turk. halde
χάφο, wine-press, Pot.
χάχ, Ph., χάχ, Ph. v. Turk. hāq
χαχτά, given with σαχτά by Arch. (p. 249) as synonym in Bagdonia for λαχτά- όδοι, στρώχων. At Ar. aor.
pass. 3 sg. χαχτήθημ, the local form
for χαχτήθη (§§ 88, 88).
χερί, A. v. χέρι
χέω, caco.—Capp. χέω, aor. χέων, Ul.,
impr. χέω, Ar.—δέω, aor. δέω, Ph., aor. 3 sg. δέων, Afs.
[χέρα, ἄρ.]—For Ar. Krinop. (p. 67) gives δέπω, pl. δέπω, i.e. χεράνω
§ 68.—δέβω (§ 364), Ph.
χερῶ, winter. This is the form used
passim in Capp. for χερῶν, appearing,
where χερῶ (§ 79), as δέβω. For
deal. § 120 (Pot.), § 128 (Mal.), § 140
(Ar.)
χερούργι, Capp. Ph. v. Turk. hekima
χέων, A., v. όθω
χέο, Ph. v. Turk. hič
χεγολί, Ph. (p. 478, l. 82). Of Χεγολί
called Χεγολί, Treb. (Ἀσπήρ ῾ Πάστου, i.
p. 188).

χελώνα, tortoise. In Capp. this form
appears in χελώνα, Gh. and the dimin.
χελών, Ar. Another form is χελώνα.
Ar. and given by Arch. (p. 290) for Sin.
At Ar. the word is used for the local
wooden lock, which looks not unlike a
tortoise on the door, the wooden
key,—but I saw only iron keys.
—being called κολούνα (Kar. in Lag.
p. 55), and the peg which falls into
and holds the bolt in position χελών 
(Arch. p. 257).—δέβα (§§ 264, 269), Ph.—δέβα, Silli
χέμ, χέμα, Silli. v. Turk. hem
χεμάν, χέμαν, χεμάντω, Capp., and χεμάν,
Ph. v. Turk. hemman
χέν, particle used before the subj. as
Kis. and Tah. to express futurity or
rather necessity. E.g. χέν δα δέε.
you must give it, Tah. In Tah. text,
p. 568, l. 8
χέεδε, Ph. v. χέεδα
χέεδ, Capp. v. θέες
χέπ, Ul. Ph. Silli. v. Turk. her
χεράντα, Ul. Explained as κάτω ή νένε
[χέπ, hand.]—In Capp. passim as χέπ,
pl. χέπω, or, where χεράντα (§ 79), δέπ
Pl. at Ph. χέπα (§ 71).—At Mal. I
record χέπ as a measure of land (λ
στρώχων). So too Arch. (p. 279).
—δέπω, pl. δέπω, Ph., but at Tah. Kis.
Afs. pl. χέπα (§ 364).—δέπα, Silli, where
also δέπα, he himself, is supplanted
by en δέπω δέπα, e.g. δά δά. v. χέπα,
it did it himself. This is a Turkism.
v. § 381

†χέολδήθυλα, v. χέολδήθυλα
χέρβο, Capp. v. τέρβο
χεράντω, sausage, Bagdonia, and luš.
p. 50) χεράντα, apparently for Capp.
the Turkophone Cappadocians using
τερβά. He compares Armenian yerh, sausage (Bedoussian). v. § 377
χερβό, Capp. v. Turk. herif
χεβεκ, Del. v. Turk. kher
χεράκες, etc., Silii. v. Turk. her χείλα, cupboard, Ar. (N.K.), § 88. For
Φερ. Krinop. (p. 48) gives (but ? θ) χείλια. Έδω το άρμανος των κλειδών. He
derives the word from δύσλακα (δυσλακι)(2), but Val. (p. 23) sees that it is for
χείλα, ó δεις
χή, Ar. v. γη
χήρος, widower. In Capp. χήρος, pl.
χήροια, Gh.—At Ph. χήρος as adj.,
α χήρος παια, a widow. — χήροιν (§ 18), Silii
χέρος, Gh. v. Turk. khayser
χέρσακτόκερ, Stili. v. Turk. khesmet-
κιορ
χέρτος, Silii. v. Turk. kheser
χέτα, Capp. Ph. Silii. v. Turk. biš
χέτα, Ph., χέτα, Del. v. Turk. bile
χέταδα (χετάδα), subst. a thousand.—
Acc. pl. δίχεταδα γρεοθά, thousands of
piastras, Stili.
χέτα, thousand. — The neut. form only is
used. Thus for Capp. χέτα, Del., and at Ph. χέτα (§ 306) and at Tah.,
etc. χέτα (§ 307). For endings, § 288
χέτω, snow.— Capp. χέτω, Ar., χέτω, Fer.
χέτω, Silii, v. Turk. hisab
χέτυμ, Ph. v. Turk. k호s
χέτυνα, I hasten, given for Ph. by Kar.
(Lag. p. 68). — I record aer. χέτυνα and
impr. sg. χέτ και χέτε, χέτα, χέτ, etc., in haste,
pl. χέτανε, § 449. For derivation
Hatsidáki's says, εκ τού χέταν ψαλμό
(Mes. kal ν Ἠλλ. i, p. 301).
For χέταv, § 264
χέτωρ, χέτωρα, Capp. v. ὑπερωρ
χέτε, Ar. v. χέτως
χέτσκελ, Del., χέτσκελ, Ar., χέτσκελ, Silii.
v. χέτη
χέτηρε, aer. 3 sg., searched, Ph.
χέτών, warm.— Capp. χέτών, Ar. and so at
Ph. with χέτων, I warm (Krinop. p. 67).
For Sin. χέτών, meaning also feebly, pale (Arkh. p. 279), which points to confusion
with χέτωσ, q.v.
χέτωσ, verb to χέτωσ, quoted by
Liddell and Scott from LXX.—At
Ph. in text on p. 583, 1 1 aer. 3 pl.
χέτωσασιν, i.e. χέτωσασιν. For λ v.
§ 271
χέτος.— In ane. Gr. yellow or pale and
goal or green or fresh, in mod. only
green and of vegetation fresh, χέτος
being used for pale. — In Capp. the
meaning green occurs in τα χέτος,
green gardens, Ar., χετροφόρων
(ειδικ.), Pl. (Arkh. p. 360), χετροφόρος, χετροφόρο,
with verb χετροφός, Fer. (Krinop.
p. 67). The meaning yellow is re-
corded at Sin., where Arkh. (I.c.)
gives χέτος as both wet and yellow,
and at Ph., where Grégoire (B.C.H.
xxxi, p. 164) has χέτοις, yellow. Kar.
(p. 61) gives a Capp. (?) Ph. word χετος, green, yellow, and χέτυσ, gold.
v. also χετροφός, and for etymology
Hatsidáki, Νεολλ. Μελ. 1911, p. 9
χέτα, Ph. v. γγος
χέτσες, a dry measure.— In Capp. the
dimin. χέτσες, Ar. Pot. With Turk.
possess., Δέσον δεσι, Pot. The word
is not in Vlasch's dictionary, and the
Capp. χέτσες is more likely to come
direct from the Turk, sinik
χέταδα (or, pig.) — χέταδα, pl. -de, Ph.
χέτσες, Capp. Silii, χέτσις, Ph. v. Turk.
κιπο
χέτβε, bile, anger. — In Capp. Silii. Also
Sin. (Arkh. p. 290), Ar. (Val. p. 23)
and Fer. (Krinop. p. 68). χέτβε, Mal.
— χέτβε, Silii
χέτβάις, I am angry. — Capp. χέτβαι
μαί, Fer. (Krinop. p. 68), Ar. (Val.
aor. 3 sg. χετβαίμεν, Ph. (Capp. χετβαίμεν), Ph., aer. χετβαίνω, Ph. Ας.
χετβάίδα, I jump, Pot. v. Turk. kхо-
λόκαλα
χέτδα, Ul. v. Turk. khoros
χέτδες, I dance. — χετδεγυού, Silii
χέτδέφαίω, I satisfy. — Capp. χετδε-
φαίω, Ar., aer. χετδφαίω, Ar. Ul. Pot.
Ατό χετδφαίω, trans. and intern.,
and pass. impf. 3 sg. χετδφαίωκατουε.
Ph. Note in text p. 510, l. 18 ' χετ-
δέφαιω with εκ for εκ even in external
Sandhi
χετδφαίω, herb, grass. — So at Ph. with pl.
—pe, and dishn. χεταφόκκο. — In Capp.
pl. χετδφαίω, Ar., and a sg. χετδφαίω,
piles of corn on the threshing floor, Ar.,
a collective noun corresponding to a
M. Gr. τεχαφάφα
χετδφαίω, Ar. v. χετδφαίω
χετδφαί, Silii. v. Turk. kbs
χετδφαίω, Pot. v. Turk. kбоs
χετδφάλασαν, etc., Phl. v. Turk. k호s-
lamnax
χετδφάλασαν, aer. 3 sg. and aer. subj. 3 sg.
χετδφάλασα, Ul. The context, in text
on p. 372, l. 13, demands a meaning
ride or mount on. It is from a Turkish
verb; ? atlanmag, q.v.
χετδφός, Ph. v. Turk. kbus
χετδάναω, aer. 3 sg., Mal., text on p. 408,
l. 24, she became angry. For con-
nection with χετάν, v. § 195
χέτα, Mal. v. χέτ
χετδικός, spoon.— Capp. χετδικός, Ar.,
χετδίκα, Fer. (Krinop. p. 68), § 66
χετδφοί, Silii. v. χετδφοί
χετδφρα, palm of the hand, handful.
At Del. (to χετδφρα), Ph. and Silii.
For Sin. Arkh. (p. 277) gives φοιτά and χώρα, with verb φοιτάω and (p. 280) χοιρίζω: διάγων. v. § 104
χοιρίζω, pl. handfuls, Del.
χέν, interjection, Ax.
χερούλι, Silli. v. Turk. hüzümlet
χβο, Gh. v. λέγω
χρημά, provisions for a journey, Ax. Also χρεία, Sinh. (p. 280) and χρεία, χρεία, Fer. (Kristop. p. 69). — χρεία, ἥ, Ph.
[χδός, I anoint.]—Capp. χίλς, Fer. (Krikop. p. 69). — χίλς, impf. § 41, aor. χίλπη and imper. § 49, Silli
χρόνος, year.—In Capp. with gen. pl. χρόνων at Del. (§ 118), Gh. (§ 145), Phl. (§ 124). Pl. χρόνια, Ax.—χρόνος (§§ 201, 208).—χρόνια, pl. χρόνια, Silli
χρυσά, Silli. v. χωρότα
χρυσός, Ax. v. § 69
χρυσάττε, aor. 3 sg., he stirred (the fire), Ph.
[χρυσάτε, I comb.]—Aor. 3 pl. χρυσάται, Del.
χτήν, Capp. v. λιθάρι
[χτήνος (χτήνος) τό, animal.]—This in Capp. means cow; χτήνος, Ax. For Sin. Arkh. gives χτήνος: ἄγελας (p. 280), and for Sill. Pharosp. (p. 126), χτήνος, pl. τά χτήνα: ἄγελας. The common Capp. form is oxtyone; χτήνος, pl. -να, Ax., pl. χτήνων, Phl. Pot., χτήνα (§ 89), Ax., gen. pl. χτήνων, Pot. This accentuation is probably the result of a dim. form χτήνωs (or Dec. § 158
[χτήνοs (χτήνοs), I build.]—Capp. (also with the meaning common in Pontos of I make), pres. χτίσω (§ 192), Ax. Phl. Sil. Pot., χτίσωs (§§ 88, 198), Del. Aor. χτίσα, Phl. χτίσο, Ax., χτίσα, Sill., pass. aor. 3 sg. χτίσα (§ 89), Ax., partic. χτίσμενο, Mis.—Aor. χτίσες, Phl.—χτίσα, Silli
χτισόμενο, Gh. v. Turk. tələsəm
[χτισόμενο, I strike.]—Arkh. (p. 154) for Sin. gives aor. pass. χτισόμενο, § 258
[χτισόμενο, I pour.]—At Ph. aor. 3 sg. εἶδο da. The aor. εἶδες—εἶδεν (§ 264) εἶδεν (§ 252) εἶδε. — χτίσα, Capp. v. δόρα
χτίσα, yes, Ul.
χώρα, earth.—In Capp. at Del. Gh. Ul. Mal. Phl. For decl. v. § 114.—Recorded at Afa.
χώρας, strange. This word is used as an indecl. adj., recorded at Ax. and Tah. It is the gen. of χώρα, village, town. Arkh. gives for Sin. (p. 261), χώρα ἡ χώρα, οί ξένοι, ἦ γενέα τούτων εἶναι = εἶναι θέτων. For Mal.- Paktikos, p. 24. For Per. Kristop. (p. 68) has χερώνω καὶ διδύνω χρώνω = τό γεων εἴτεν. At Ph. and Tah. χόρα is used: ἦ χόρα, the strange girl, Tah. —Also Pontic; v. Hatzidakis, Phil. 'Ep. p. 5
χερώνη, field.]—χερώνη, Ax.—χερώνη, Pl. — χερώνη, Tah.
χερώνη, adj., apart, Silli
[χερώνης, villager.]—χερώνης, Ax.—At Ph., etc., a form is used based on τρχωνήτης (§ 251). Thus sg. χερώνη. Tah., pl. χερώνης, χερώνης, Phl. Afs. v. § 259, and decl. § 296
[χερώνης, I separate.]—Capp. aor. χερώνης, aor. subj. χερώνης, ἤ, ὢ, Mis., imperp. χερώνης, Ax.—Pres. χερώνης, aor. χερώνης, aor. pass. χερώνης, imper. χερώνης. Phl. Tah. v. § 382. — Pres. pass. 3 pl. χερώνησα, Silli
χερώνης, χερώνης, village.—In Capp. χερώνης.—χερώνης, but after the indef. article χερώνης, Ph. So too at Kiz., σε χερώνης ἡ ἡ χερώνης. Also at Tah. and Afs. §§ 259, 293.—χερώνης, Silli
[χερώνης, without.]—χερώνης, Ax.—χερώνης, a separate house, Phl.—χερώνης or χερώνης, Silli
χερώνης, Capp. v. χερώνης
[χερώνης, I find room in a place, I contain.]—Capp. χερώνης, Gh. Also at Ph. Aor. subj. 3 sg. χερώνης, Ax.
[χερώνης, Phl., etc. v. χερώνης
χερώνης, ἡ χερώνης, Cyprus (Sakellarios, Κυπριακή, p. 869). This appears at Silli as χερώνης, the ambuscade being a concealed pit into which the victim falls (text on p. 302, l. 32)
[χερώνης, Ph. v. χερώνης
[χερώνης, Del. v. Turk. khesmetiak
χερώνης, Ul. v. Turk. kheres
χέρη, Del. v. Turk. khesm
ψά, adv., last night, Ph. Cf. M. Gr. ψης, yesterday
ψά, pl. φάλα, song, Sem., § 113
ψάλλω, scissor.—Capp. ψάλλω, Del. ψάλλω (§ 88), Ar. ψαλίς (§ 91), Ul. Decl. §§ 164, 165
[ψάλλω, —In Capp. and at Ph. the usual word for I read is ψάλλω, and not διάψαλος or διαψαλίσαο, the reason being that the only reading known was the chanting in church. Thus at Ph. even he reads himself is ἐπ γελί τι ψάλλω. The forms are: pres. ψάλλω, Fer. (Kristop. p. 69), Sill. (Pharosp. p. 196), ψάλλων, Gh.
Glossary (Diálects) 663

ψαλλόν, Mis., ψαλλεῖς, Fer. (Arkh. p. 281) Aor. (Val. p. 23) for which v. § 198. Aor. ἐγέλε, Del. Ar. Phil.—ψαλοῦν or ψῆλα(ν), impf. §§ 334, 340, aor. 3 sg. ἐγέλε, Ph.

ψάλμα, reading, Ph. Subst. to ψάλλω ψαλμός, reading, Ar. Subst. to ψάλλων, acc. pl., priests. In Ph. Gospel text (Lag. p. 8), § 304. Lit. singer or reader; the nom. sg. would be ψάλτης declined as in § 297

[ψάρμ, fish.]—Capp. ψάρ, Gh. Fer. Mis. Sil.—ψάρ, Ph., § 286

ψέκα, adv., fine (of grain), Ph. Kar. (Lag. p. 98) gives ψέκτον, μικρός

ψέλο, Gh. v. ψύλλος

ψέω, Ph. v. ψύω

[ψέουσα (ψέου), ite.]—At ψέουσα, falsely, Ul.—At Ph. ψέοις, ite, and the pl. ψεύτωνa used as an adv. falsely. —ψέοις, Silli

[ψύπτης, liar.]—ψύτους (decl. § 189), Mis.

[ψύτης, I cook.]—Capp. pres. ψύτη, Ax. Phil., ψύτον, Mis., impf. ψύτης (§ 208), Sil., ψύτικα (§ 209), Ax., ψύτικα (§ 310), Ul., ψύτικα (§ 214), Gh., aor. ψύτης, Ul. Phil., subj. 2 sg. ψύτη, Δο., aor. pass. 3 sg. ψύτης, Sil.—Pres. ψέω, Ph., impf. 3 sg. ψέωμαι, Aes. Aor. ψέωμαι, Ph. Teh., 2 sg. ψέω, 3 pl. ψέων da and ἐγγύων da, impv. § 345. Pass. pres. 3 sg. ψέωται, Ph., ψέωτα, Teh., aor. 3 sg. ψέω (§ 362), Ph., part.+ ψέω, v. ψέοις, Silli

[ψύξιδον, crumb.]—To this, and not to ψχέων, belong the Capp. forms: pl. ψύξιδα, Sin. (Arkh. p. 281), ψύξια, Ar. (Val. p. 23), πτ. ψίδα, Fer. (Krinop. p. 69), ψύξ, pl. ψύξια, Ax. For these forms v. §§ 111, 112

ψοφάρμι, I kill, properly of animals, v. ψοφω. Capp. given by Arkh. (p. 281) for Sin. and by Pharasop. (p. 128) for Sil. For aor. 3 pl. ψοφάρμα do, Ul. (text on p. 370, l. 14), v. § 195.—Aor. ψοφάρμα, Ph., ψοφαρμα, -πατ, -πατ (§ 86), Silli ψωφώ, dead body. In Capp. only of an animal or a Turk (τῶν ἰων καὶ τῶν ἀλλόφιλων, Arkh. p. 281). Recorded at Fer. Ar. Pot. Decl. v. § 120.—Also at Ph.

ψοφώ, I die. In M. Gr. only of animals; in Capp. and Phil. also of men, especially of Turks.—Capp. pres. 3 sg. ψοφή (as an -ω verb), aor. 3 sg. ψοφήσα, Ph. Sil. Pot. (§ 216), aor. subj. 2 sg. ψοφήσαν, Pot., 3 sg. ψοφήψα, v.ψοφή, Mis.—As an -ω verb, pres. 3 sg. ψοφή (§ 329), impf. ψοφάρμα, Sil., § 349, aor. ψοφάρμα (§ 255), Ph. Impf. 3 sg. ψοψάκει, aor. ψοψώ, Aes. Partic. ψοψαμένο, Ph.

ψύλλος, fish.—Capp. ψύλλο, Del. Fer. Ar. (decl. § 141), Gh. Mis. (decl. § 133), Pot. (decl. § 119)

[ψυχή, soul.]—Capp. forms: ψυχή, Del., ψχή, Fer. Ul. Mal., ψχή, Ul. Pl. at Mal. ψφαίτ. —ψφάτη, Ph. —ψφάτη (§ 12), Silli ψψιλά, bread.—Thus all over Capp. and at Ph., etc., where the pl. is ψψιλά, victuals, Pot.

ψψίλα, Capp. v. ψψίλα

ψψίλος, Capp. v. ψψίλος

ψψίλος, Capp. v. ψψίλος

ψψιλή, Silli. v. ψψίλη

ψψίλη, Del. v. ψψίλη

ω, ὁ, ὁ, ὁ, I. Ul. v. ἐγώ and § 174

α, prefixed to the vocative, Ph.

ο, ὥ, ὡ, I. Ul. v. οίδα and § 221

[ὠμος, shoulder.]—In Capp. I record the Turk. form ὀμος (وصو) at Fer.; ὀμος, pl. ὀμοςα. So too at Silli: ὀμος, pl. ὀμοςα.—A form ὀμος occurs in the pl. at Pot., ὀμοςα, and is the regular form at Ph., ὀμοςα.

—At Sil. the common Greek form νόμος (Arkh. p. 256), § 98

ἐν, Ph. v. ἄλως

ἐνο, Ph. v. ἅλων

[ὀφρ, egg.]—The usual M. Gr. ἀφρό (ἀβρό) is unknown. The forms are in Capp. ἀβρό, Ar. Mis. Phil., ἀβρό, Ax., ἀβρό, Ph. Pot., ἀβρό, Ax., ἀβρό (pron. ἀβρο), Fer. (Krinop. p. 69) Sil. (Pharasop. p. 126).—βρό, pl. βρό, Ph., βρά, Teh. Diminutive at Ph. βόκκο ὀρα, hour. Recorded at Mis. and Silli. At Ax. τοῦρν ωρα = πρὸ δέλγου (Val. p. 32).

νόρα

ὁρά, Ph. v. λάθω

ὁρά, conj., whilst, until. Used at Silli and in Capp., where it is often accented, ὅρ, ὅρ. It is also used as a preposition, until

w

ώδη, pl. ωδα, Ph. Afs., ὀδη or βαδι, Teh., circular unleavened cakes as thin as wafers, baked on a hot iron plate, for which v. Turk. saj. The result, except that it is not crisp, is like Norwegian flad brod. The word is lawash, which Dr. F. C. Conybeare tells me is the regular word for unleavened bread in High Armenia, with the initial l dropped (§ 269)
LOAN-WORDS FROM TURKISH

ablâ, ālā, elder sister.—abdâ, Ul.—
dâlâ, dame, mistress, Ph.
ep eyi, pî, good enough.—Capp. 
êve, Ar., êve, Mal.—êve, Ph.—êve, 
Silli
etek, âlâk, skirt.—Pl. ûregâ, Phl.
atlanmaq, to mount on horse-
back.—Aor. 3 sg. âlâske, Phl.
eser, efîr, trace.—âdâf, Del.
ajmaq, âjîmeq, to have pity upon.—
Capp. pres. âjvoâdâ, Ul., 3 sg. âjwâdê, 
Phl., aor. âjwâsda (§ 217) Fer.
âsâlaq, Âajilâq, to be open.—Turkish 
âsâl, Ar. Ul. Pot., âsâl, Phl.
ahbab, āhâb, friend.—âxâvâr, pl. 
dâxâvâya, Phl.
îhtiyaq, āhâb, elder.—âxîdâq, Ul.
ahmaq, āhâq, adj., foolish.—âxûâxâs, 
foot, Phl.
akhâsam, āxâsam, evening.—âxûdâwan, 
adv., in the evening, Phl.
akhor, āchû, stable.—Capp. âxêp, pl. 
dâxêpa, Ar., pl. dâxêpa, Phl.
aramaq, ârâmaq, to seek.—In Capp. it 
has supplanted yûsû. Pres. ârâdaâw (§ 70), Del. Ax., ârâdaq, Mal., ârâdâ, 
Ul. Phl., aor. ârâda (§ 217), Ul. Mal. 
Sill., ârâda, Ar., subj. 3 sg. ârâdât, 
Ax.—Aor. ârâdaq, Phl., dârâda da, 
Kis.—From aramaq comes also the 
verbal subst. ârâdaqa, seeking, Ul. 
§ 114
erîmek, irtmâek, to dissolve (transit.).—
Pres. 3 sg. ērtmâ, Phl.
arslan, âslân, lion.—Capp. 
âslâvós, Del., âslâs, Gh., âslâv, Ax. 
Decl. § 163.—âslâv, pl. âslâvâ (§§ 261, 
299), and in the proper name 'Ašlân-
bey, Arslan-Bey, Sir Lion, Phl.
arqâsâs, irtmâs, companion.—Capp. 
ârâqâdât, Phl., pl. ârâqâdâda, Gh. Sill. 
Phl.—Nom. ârâqâdâtâh, Silli
erken, irtmâ, early morning.—Used 
with locat. ending; ârâfrê, Phl., 
ârâfrê, Silli
âsâd, vâzâd, free.—dîrâ, Afs.
îzin, âzîn, permission.—îzî, Phl.—îzî 
(§§ 250, 388), Ph. Tâb.
âzâderha, âzâderhu, dragon.—The pl. îzâ-
dâqâ is used in a text (p. 388, l. 7) 
from Ul. Eâzâderha or âzâderha is not 
uncommon in Kûnos' texts; he 
translates by Drache. v. p. 225
istemek, isticmâ, to desire.—Capp. îsrêp 
(Turkish form) at Gh. Ul. and îsrê-
dîw (§ 70) I desire, at Del.
isik, isâm. Vambery (Alt-osmanische 
Sprachstudien, p. 175) gives this word 
and from the context translates it by 
unvegâma, wild, and the subst. îsûzîk 
by Wildnis, suggesting as a derivation 
ix., footprint, and sûz, without. 
îsûzî occurs in the Ph. text on p. 476, 
l. 13, and, as it refers to a boy, may 
be rendered by savage
âsﬁ, âsîhi, cook.—âxûs, Mal.
eslanmaq, İslâmî, to get wet.—Pres. 
3 pl. İslâmî, Silli
aghâ, âghâ, master.—âga 7, Ul.—âga, 
Ph. and Silli
aghâl, âghal, tree. —âxûs and with 
îsûz, Aşsûz, Aşûz. 
Turk, possessive ending âxûlê, Ul. 
âghês, âghë, mouth.—İxûlê  asû, cigar 
mouth-piece, Ul.
aghâl, âghal, enclosure for animals.—
Hence in Capp. for sheep-fold, âxûga, 
î, Sin. (Arkh. p. 216), âxûgâ, Sin. 
(Eleft. p. 89), âxûla or xûla, Sill. 
(Xen. r, pp. 191, 479). I record 
xûla, Phl. The initial v is de-
rivered from xûla (xûla), the words 
sounding something alike and mean-
ing much the same thing. Arkh. 
would derive xûla from xûla, but 
the meaning supports the Turkish 
origin
aghâlamaq, İslâmî, to weep.—Turkish 
participle âxûla, xûla, Del.
îfirâ, îñrâ, calumny.—îיפור, Ul.
aferin, interj., bravao! —defs, Ph.

əfendî, honorific title. v. advetênî

aq, white. —At Silli əqəqalís, adj., with a white beard, comp. of aq and saqlal. ساقال, beard

aqmaq, to flow. —Capp. pres. əqəqalí (§ 70), Del., aor. əqəqalí, Del. Ul., § 217

en, ə, particle used to form the superlative in Turkish. Used in Capp. at Ul. Generally the form is ər, which is recorded at Del. Ax. Sil. At Ul. ər bəz, first, § 170
eyer, ək, if. —Fesp. Ul.—ək, Ph. Afs., əkək, Ph. —Fesp., Silli

əksîk, editable, to lack, fault. —əksîk, Silli

əkməlmek, to become less. —Aor. 3 pl. əkməlməsədi, as from a pres. əkməldə, Silli

ələmnaq, to understand. —Capp. pres. ələmdə (§ 70), Del. aor. 3 sg. ələmdə do, Del., ələmdə, Ghi. ələmdə (§ 88), Ax., ələmləs, Mst., ələmdələs, Mal., ələmdəvər, Ph. 3 pl. ələmdəsə, Del. § 217. —Pres. ələmdə, -dəs, Silli. From the causal of anləmaq is the aor. subj. 3 sg. ələmdəpədîf (f., Del. in text on p. 552, l. 15)

əllənmek, to amuse oneself. —əlləmdə, Silli

əls, əjl, spotted (with bright spots on a dark ground). —əsl əls bəsă, Ph., in text on p. 574, l. 20, a white-spotted ox. For λ, § 377

əltənməq, to deceive. —Aor. əltənməsə, Silli

Allah, God. —Aλάχ, Ph.

əltən, gold piece. —Capp. əltən, pl. —əltən, Ax. Phl. Pot., əltəvər, Ul. —əltəvər, pl. -e, Ph. Pl. əltəvən, Afs. —əltəvən, Silli

ələpər, taking, taking and giving, i.e., commerce. —At Ph. ələpərə ələpəpələsə, he used to buy and sell, the Turkish ələpər verişi etmek

əmmə, əmə, but. —Capp. əmə, passim. —əmə, Silli

imam, imam, Muslem ecclesiastic. —imam (§ 168), Ar. and at Silli

emr, order, command. —At Ph. əmər əmər do əmər. Also ərəfər əmərə, he commanded, a phrase taken over from emr etmek, to command, § 381

imza, signature. —imza, (§ 295), Ph.

innaqmaq, to believe. —Capp. impf. innaqma (§ 206), Sil., aor. innaqma, Del. innaqma, Ul., innaqma, Ax. § 217

inmər, sarı, granary. —inmər, Del.

inji, pearl. —Pl. injiqa, Del. §§ 95, 158

inanan, man. —Capp. inanan, Ax. Phl., inanan, Mst., gen. inanqo, Del., pl. inanqa, Mal. (§ 126), Ax. (decl. § 129), Phl. § 124. —inanqa, inanan, Ph. enik, ənık, young of an animal. —ənıkə, puppies, Del.
o, or, this. —At Ul. ər or ə, also ədəp, so many, which is O qadar, or ədəp. —v. qadar

av, ə, hunting, game. —Pl. əvə, Ul.—əvə, Afs. —Fesp. Ul. —əvə, Afs. —From the abstract noun avəsq is əvəsq, Ph., and from avə, hunter, is əvə, Ghi.

ul,_CLOCK Công, extremity, reason. v. § 881

ojaq, ojag, hearth. —əxəq, əjəx, Ph. —əxəq (§ 9), Silli

ədə, three. —Ghi. ədə (in Turkish phrase in text on p. 340, l. 28). An adj. compounded of this and baş, a head, is ədəbaş, three-headed, Ul.

uqur, Turkish trousers. —uqur, Phl.

uçaqmaq, to fly. —Capp. aor. 3 sg. oçma, 3 pl. oçma, Ul., oçma, Phl., oçma, Del., §§ 103, 217. From the causal come impf. 3 sg. oçmaqdoçmaq (§ 70), Ar., and pres. 2 sg. oçmaqoçmaq (§ 104), Ar.

uçiňa, third. —uçiňa, Ar. § 171

oda, room. —Capp. oda, pl. odadə, Fer. Ax. (also odaq, Ax.), but where ə is preserved, pl. ədadə, Phl. Sil. and gen. ədadəq, Sil. For decl. v. § 158. —oçə, m. with neut. pl. oçdo (§ 295), Phl. —Acc. sg. oç (v., Silli
Glossary (Turkish)

ortalıq, subst., that which is in the midst.—Capp. örtalıq, the midst, Phl., the waist, Ax., örtalıq, the midst, Gh.—The adv. raortalıq, between, Phl., is probably from this word

ortanın, adj., in the middle.

—Capp. örtanın, Ul. Ax. Sil.

örtmek, to cover.—At Ph. örtmek, shut, the Turkish impf. from the pass. örtülmek

örtmek, to be afraid.—Capp. örtículi, aor. örtículen or örtícula, Ul.—Aor. 3 sg. örtículen, Ph. § 324

orman, forest.—Gen. örmanki, Sil.—örmek, Ph.—The word occurs in M. Gr. as ὀρμάνει

uzaq, distant.—özq, Ul.

uzanmak, to extend (trans.).—Aor. 3 sg. özçirmise, Ul. § 217

usta, master. Gen. özçirmi, Del. v. § 158

osanmak, to be annoyed.—

Capp. aor. özçirmi, Phl. § 217.—Aor. özçirmi, Ph.

oturmak, to sit down.—ötvopedık (§ 70) given by Val. (p. 39) for Ar.

oghdurmaq, ovdurmaq, ovchirmi, to cause to trot.—Aor. 3 sg. özçirmes, do, Ul. § 217

oghramaq, ovghramaq, to come to.—Pres. 3 sg. qarah, Silli

oghl, son.—öghlo muv, Afs.

oglan, boy.—At Ul. öglo, and κα ὁ ὑγλος, scaled-headed boy. Nom. once κ ὁ ὑγλος

oga, a Turk. measure of weight. Used everywhere; recorded at Fer. ὢγα, pl. ὢγδα

og, arrow.—Ok (or perhaps better ὦγα), the pole of a plough, Ar., is possibly from this word

öörenmek, to learn.—Pres. özörenge, aor. özörenge, Tah.

öküz, ox.—oxq, pl. oxçuqa, Fer.—From this eköz, Phl., ox.

evlad, child.—βαδίς, Ul.

ulámaq, to arrive, be united.

—Aor. 3 sg. ulâdir (§§ 103, 217), he met, joined, Ul.

öldük, measure.—ölük, gen. ölükü, a maker of measures, Del.

ölmek, to die. From the causal oldürmek comes aor. subj. 3 pl. oldür diarrów, that they kill, Del. § 217

evlenmek, to get married.

—Aor. 3 sg. özleme, Ul. § 217

olu, dead.—ölük hüm, dust of the dead, churchyard earth, Gh.

omuz, shoulder. v. özem on iki, önum, twelve.—At Ph. and Afs. pl. nom. and acc. önumleri, the twelve, answering to the Greek δεκάδα

oyanmaq, to awake (intrans.).—Aor. 3 sg. oyancıve (§ 217), Ul. From the causal oyandermaq comes aor. oyanderdira, Ul.

oimak, to carve, cut.—Aor. 3 pl. oyamıst, they put out (her eyes), Ul. § 217

uyumak, to sleep.—At Ph.

Turkish form oýnumak, to sleep in, postpos., because of.—önum or ösum, Ul.

irmak, a river.—Capp. ırmaq, Ax. Phl.

ermek, a horse.—Aor. 3 pl. épıdısav, Ph., used occasionally as a synonym for épıdısav in the phrase at the end of a story, they attained their desires. v. text on p. 520, l. 13.

Many of Kano's tales end in this way.

Aor. 3 sg. ýerdiıve, 2 pl. ýerdiıver, 3 pl. ýerdiıver, Afs.

iri, big.—ıTu, adj. sg., Ph.

alghor, aghor, stallion.—ághora, wild or savage horse, Ph.

aysaq, sober.—Aor. 3 sg. ayısır, she came to her senses, Ul.

iki başla, two-headed.—

alıq, monthly wage.—alıklär, Afs.

aylemek, to cause to become.

The vâ ve râ yâ, you must tell me, Ax.

alşaq, a mirror.—Capp. acc. diód, Phl. Sil.—dóz, Ph.
good.—vix fi, very good, Phil. 

baba, father.—Capp. babá, voc. babá, Phl., baré, xará, Sil.

batmaq, to be immersed.—Capp. aor. subj. 3 sg. xar bebat, to drown himself, Mísa, § 217.—From the causal batarmaq, to dip, come pres. 3 sg. xaróóq, impf. § 304 and aor. xaruóóq-séw, Pot., baróóqa, Del. Ul., baróóqa, Ar., impv. baróóqa, Ul. Also, as from a pres. baróóq-séw (§ 70), aor. subj. 2 sg. baróóq and impv. pl. baróóqére do, Del.

badhawa, gratis, for nothing.—bedá Máal.

barémaq, to make peace.—Aor. 3 sg. baóóq-érëa, Ph.

basar, market.—baqéa, Ph.

baş, head.—Capp. eμ bais, Ul., bašwála, Sil. first

bašqa, other.—Capp. bašqé, Del. Ul., bašá, Gh., pl. bašqéya, Fer. But in Capp. álo (αλό) is used except where the dialect is most Turkised.—bašás (§ 20) has almost ousted álo at Silli

bašlamq, to begin.—Capp. pres. bašládëw (§ 70), Axi, bašládëw, Mal., aor. bašládëwa, Ul. Mal. Sil. Phl. § 217.—Aor. bašlawa, Phl.—Preá, bašlawa (§ 9, 84), aor. bašláwréa, Silli baghha, garden.—bašx, Ul. Sil. and Phl., gen. bašxáq, Phl.—bašxáq, Afs.

baghurmaq, to cry out.—Capp. pres. baghórë, -dës, Del. Phl. Axi, aor. baghórëuwa, Del. Axi, baghórëuwa, Pot. § 217. Aor. 3 sg. xágórëuwa, Afs. —Pres. 3 sg. xágórëuwa, Silli baghiš, present.—Capp. bašxáq, Phl., pl. bašxáq, Axi.—bašxáq, Ph. baš, broad bean.—Capp. acc. pl. te bašó, Axi.—Nom. bašá, Ph. For λ v. § 277

baqmaq, to see.—Capp. The Turkish form bagaló, let us see, Ul.

—From the causal baqdermaq comes at Ph. aor. 3 sg. baqderóów da, he had them examined (by the doctor) bahtá, aze.—Capp. acc. vàrù, Axi. Sil., nom. vàrù, Gh.—From bahtá, worker with an axe, comes vàrátj, Del.

baldor, calf of the leg.—baldepy, Sil.

baldey, sister-in-law.—Pl. baldey, Del.

balog, fish.—Pl. balogóys, fishermen, Gh.

baqelmaq, to faint.—Capp. pres. baqeldë, -dës, Sil., aor. baqerá, Sil., Ax., xaqéra, Sil., waqerwa, Ul., partic. ba(g)deyówe, Sil. § 217

bitmek, to come to an end.—Capp. aor. 3 sg. bióówe, bióów, Del. —bióów (§§ 324, 323), aor. bióówe, bieroá, Phl.—The causal bitirmek, to bring to an end, gives bióówe, aor. bióówe, subj. bióówu, Ul.—The reciprocal bitişmek, to be contiguous, gives at Silli birxuóówos, adjacent, with the Greek participial ending, § 57

bütün, whole.—piróó, e.g. xiróó xó, all the bread, xiróó, all the men, Ph. —birxuóów, your whole person, Silli

bir, one.—Capp. bıp, Axi.—bıp, at once, Axi.—From birikmek, xiróó, to come together, is formed the aor. 3 pl. birikme, Mísa, xiróóme, Phl. and from birikdimmek the causal of birikmek is the pres. 3 sg. birxuóówe, he brings together, Phl. beraber, together.—bapabıp, Del. berber, barber.—Acc. bıpóó, Ph.

bıpóó, probably not inflected, Silli beslemek, xiróó, to nourish.—Capp. aor. 3 pl. xiróólewa (metathesis for xiróólewa, § 104), aor. subj. 1 pl. xiróólewuwa, Del. § 217.—From the causal besletemek is the impf. 3 pl. xiróólewàqar, Ul. § 210

bataq, mud, marsh. —baráx, Del. bunár, spring of water.—buráx, Ul.

bekkii, biceri, guardian, policeman.—biceri, Pot.

benz, face.—ro benvi, Ul.
bilestik, bracelet.—Pl. bilestikler, Ul.
bailhagm, òfòfó. phlegm.—Capp. acc. sg. bağıl, Del.
bühlur, òfòfó, pounded wheat.—çλη-
γούρα, Sin. n. βλέφαρ, belki, perhaps.—bélka or bélka, Ph.
belli, òfòfó, certain, known.—Capp. belô, Az.
bellisiz, òfòfó, uncertain, not clear.—
Adj. belçovóç, female servants, Ph. The
ending is Gr. -ovó.
bínnek, Çnik, to mount.—Capp. aor.
3 sg. bívme, aor. subj. budiav, Ul.—
From the causal bindirmek comes the
aor. subj. budiçav, Ul.
bu, yu, this. Used in Capp. with
Turkish words: e.g. bû goûv, today,
Phl., bûv çefê, this time, Del. At
Ul. bûv çefê, this time, where çefê
may be sal, سال, year, with e for a
before the (dropped) ending -u. v.
§ 66
budasq, òfòfó, branch.—Hence pl. bou-
dayçûye, Gh., from budasaq, wood-
cutter
budamaq, òfòfó, to prune (a tree or a
vine).—vouradîçî, aor. voudôva òfò,
Kis.
bos, yu, grey.—çet, bû, Ph.
bozmaq, òfò, to destroy.—From the
pass. bûzmaq comes pres. 3 sg. bou-
zolâdi, Silli
boâ, éfô, empty, idle, vain.—bôda,
boďâ, adv., Silli.—Cf. poçdûzô, a,
Ara.
bozamaq, òfò, to divorce.—Pres.
3 sg. bôzâdaç, Silli
bog, òfò, bundle. An old Turkish word
given by Vambéry, Alt-osmanische
Sprachatüden, p. 152.—bôyouv, acc.
bôyou, Silli
boghda, òfò, bundle made with a
square piece of cloth.—bôxôl, Sill.
boghmaq, òfò, to suffocate, strangle.
—Pres. yôyôdô, -dês, aor. subj. yôy-
dîw, Pot. § 217
boqlqaq, òfò, dungheap, that which
contains dung.—bqûçûçâva, stomach,
Ul.
boî, òfò, stature. From a verb to grow
up, not in the Turkish dictionary,
comes the aor. at Del. vbîwê, in
bûnûz, òfò, horn.—bûvôçî, pl. -çî,
Ul.
balqaq, òfò, flag.—balaq, Ul.
bû, òfò, mustache.—Capp. bûçê, Phl.
Az.—bêçê, bêçê, neut. pl., Ph.
Teh.
begir, Çnik, horse.—Capp.
be, Del.—bêçî (§ 255), Ph.
bile, èlê, with, together.—bêçî, with, 
Az.
buyurmaq, òfò, order.—Greek
impr. bûçûçôda as from bûçûçôda,
Ara.
bûyûk, òfò, big.—bûçîç, Ph.—Aor.
3 sg. bûçûçôç, he made big, Del.,
formed from bûyûkdûrmek, the causal
of bûyûmek, to become big
papuç, Çnik, slipper.—Pl. parâçkk, 
Ul.—parâç, Ph.
pater küfîr, with a loud
noise, with a clatter.—tûçç gûçç, Ul.
padiâbâh, Çnik, king. In Capp. used
for basîçî, as an -o noun; varîçîç, 
Del. Ar., as an -î noun, varîçîç, 
Del. Mis. Ar., or as a dim. in -îç, 
varîçîç, Ul. Decl. § 161.—varîçîç
(§ 16), Silli.—varîçîç, gen. -çîç, 
Ara., varîçîç, Teh. At Ph. basîçî
is used
padiâbâhqîçî, Çnik, kingdom.—var-
dîçîçî, -çîçî, Ul. §§ 106, 179
parçe, Çnik, piece.—Capp. parçî, Sill.,
pl. parçîq, Az. From parçlamaq,
to cut in pieces, comes aor. 3 pl.
parçlâçav, Del., and from the pass.
parçlamaq the Turkish form parç-
larâmîç, cut in pieces, Sill.
parlamaq, Çnik, to shine.—Capp.
pres. 3 sg. parçladaç, Fer., impf. Del.
§ 201, Fer. § 215, aor. parçlaraç, Fer.
—Pres. parçlaraçîçî, Afs.
parmaq, Çnik, finger.—baryæq, Del.
para, Çnik, a fortieth of a piastre, e
post, پوست, post, post-office (French, poste).—توضیح, Asf. v. § 369
post, پوست, untanned skin of an animal.
—توضیح, Del.
pusula, پوسله, note, letter.—
Capp. توسله, آ.، توسله (70), Del.
pul, پرول, scale of a fish (among other meanings).—توسله, میس.
pici, پیچی, urchin.—ویژنگی, Ph., with dimin. ending.—The pl. بهاریکا, Ph. (g.v.), is probably from the same
pide, پیده, loaf.—توسط, سیل. —The
Turkish comes itself from سیرا
pis, پیس, dirty.—نیز, دیو, Ph.
peghambar, پیغمبر, prophet. Gen. یاپه‌بها, Ph.
pilaf, پیله‌رگ, cooked rice.—پیله‌رگ, Ph.—
Pl. پیله‌رگ, سیلی

ت

tarla, تارلا, cultivated field.—Capp. دارلا, Ar. and at Fer. as a fem., دارلا, pl. دارلا. دارلا (docl. § 168), Pot.
taze, تازه, new.—تازه, آ.، تازد, lately, Ph.
taze, تازی, greyhound.—Capp. تازی, آ.، تازی, Afs.
tasalanmaq, تاسالمانی, to be vexed.—
Aor. 3 sg. تاسالمانه, Ul., تاسالمان دا, Ar.
taf. Vambéry (Ötagataische Sprachstudien, p. 267) gives تاف، taj, from Azerbaijan, meaning amongst other things a bale of merchandise.—دا, کی، Ph., bag
tepa, چی, small hill, summit.—تی, Ph.—At Silli دره is used adverbially, at the height of (her work), in text on p. 298, l. 16, as a variant to کیف،
tüflar, تروس, merchant.—تارک, pl.
—ث, Ph. Decl. § 124
tuha, حیف, curious, remarkable.—
روسف, Del.
takht, تخت, throne.—ترخچی, Ph.
takht, تخته, plank.—ترخچ، pl. ترخچ‌ها, Del.—At Ph. ترخچ‌الوی is the name of the raised wooden sleeping
platforms on the flat roofs, which are used in summer. For λ v. § 277
terzi, tailor.—τεπ(ά)τςη, Ph.
türə, vegetables pickled in
tiwest, vinegar.—Pl. τουράρι, Ph.
terki, saddle-bag. A Čagatal
word given by Vambéry (Čagatayisch Sprachstudien, p. 286) and used also
by Kánoς, Adakale, p. 168, l. 18, but
not in Redhouse or Mallouf.—τερνη,
Ph.—τερέλ, Silli
tassalo, sad.—τασαλος, Ph.
tasvir, picture.—ταφιρ, Mis.—
tafısı, Ph.
tüfenk, fêtek, gun.—Capp. tüfek,
Ul. Pot., tüfek/-i, Ul.—tufıfı, Ph.
tekellum, çok, conversation.—de tek-
lempé, a story, Ph.
tekif, ceremony, imposition of
a charge, proposition.—κεθλφ, pl.
-ifı, Gh.—κεθλφι, pl.-le, Ph.
tekne, tekne, trough.—gayv, hopper of
a mill, Afa.
tekke, tek, conven of dervishes.—teké,
Ph.
tek, tek, he-goat.—rakás, Ph.
tel, te, wire.—Capp. tel, hair, Ul. For
toká teía, Sil., v. note at loc., p. 460
telef, tek, destruction.—teléφı, Ph.
tamaman, تمامأ, completely.—rəməv
(§ 389), Ph.
temenna, السادة, salutation, especially that
made by bowing and bringing the right
hand to or near the earth, the shoulder
and the forehead.—temenak, temonak, temonak, Ul, with which cf. Adrianople,
temelidhı, Bonzevalle, op. cit. (p. 197, note 2, sup.), p. 67.—temençi, Ph.,
temençi, Afa.
tembel, tembel, lazy.—tembel (decl. § 299),
Ph.—deumbelx, Silli
tembih, الربخ, order, command.—rebiç
and the adj. ṭembaθ, under an order,
Ul.
tenijir, تنويره, cooking pot.—Capp. tar-
jiç, Ul., pl. tarjiççiç (§ 168), Ar.,
acc. pl. tarjiççi (decl.), Pot.
tandur, تندور, oven.—In Capp. roundoço,
Ul. Sil. Ax. Phl., but roundoç at Pot.,
and given by Arkhelaoös as well as
roundoç. He describes it in Sin. p. 65.
It is, briefly, a jar sunk in the ground
with its mouth flush with the surface.
A side pipe (roundoç or šadhū, c.)
ventilates it from below, and a fire is
made in the bottom of the jar. When
this is heated the loaves are baked by
being pressed against the sides until
they fall off, v. sollá, and p. 447.
Cf. Burton, Arabian Nights (Livr.
Edition.), ix, p. 8, note, and better
J. T. Bent, On the Nomad Tribes of
Asia Minor, Brit. As., 1889, p. 8
true, medlberry.—rodr for the fruit
and the tree (§ 389), Ph.
tehlikeli, تهلكلي, dangerous.—Pl. re-
χωλάδκας, Del.
timar, تيمار, v. γιμάρ

J
Jado, جادو, witch.—Capp. Jado. Thus
at Del. with pl. Jadów. At Gh. Jado
qad, witch-wife, of which Jado
qadoğ, Phl., is the pl.
jam, جام, glass.—jāw, Del.
jaml, جامل, moose.—Jaml, Ar.
jan, جان, soul, Jano, alive.—
Janawar, جاناوار, wild beast.—Jaməbə,
pl. -pe, wild beast or wild man, Ph.
erid, جيريد, javelin.—jirā, jaelin-
throwing game, Ul. Cf. Kánoς, Volks-
märchen aus Stambul, pp. 89, 116, and
for a good description of the game as
a kind of tournament in which mounted
men, divided into two parties, throw
javelins at one another, see Eugène-
Melchior de Vogüé, Syrie, Palestine
et Mount Athos, Paris, 1876, p. 123
jiyer, جيكر, liver.—Capp. jiep, Gh. Phl.
jellad, جلاد, executioner.—Capp. nom.
və ci wiekou Jelər, I will cut off your
head, Mis.—ό Jelər, rov Jelə or
jeləni (§ 255), Ph. Decl., § 299
jın, جين, genie, jın.—At Ul. jın in
the phrase, "Ir mı an, jın mı an; art thou as
in, art thou a jın?" in text on p. 350.
l. 1. V. note on p. 229. At Del. the
Glossary (Turkish)

pres. sg. 3, j̣a̢ṛḍi, he is angry, must be from a Turkish Jinenmek, to act like a jinn, that is with fury. Cf. jinn-mad, in Burton's Arabian Nights, passim.

jə̢nə̢k, war.—jə̢ṛg̣a, Ph.

j̣u̢və̢nə̢n, a youth.—j̣u̢ṣḍa̢və̢s, (§ 18), Silli.

jə̢və̢hə̢r, precious stones.—j̣e̢ḅa̢xə̢p̣, pl. -pə̢, Tах.

jə̢ḥṛə̢n, yellow berries, so the dictionaries.—j̣á̢j̣p̣a, Ph., in text on p. 473, l. 10, where the sense demands the meaning given me, grain.

ḍa̢ḷhə̢ḷ, impf. § 40, aor. ḍa̢ḷə̢ṣə̢ (§ 84), Silli.

ḍa̢ḷg̣a̢, instrument of music.—

Pl. ḍa̢ḷg̣hə̢ṃə̢, Del.

ḍa̢ḷg̣ṃə̢q̣, ši̢ṛq̣λ̣q̣ḷq̣ḷq̣, to move violently.

—ḍa̢ḷg̣a̢ ḍa̢ḷg̣a̢ (Turkish form), Del.

ḍa̢ḷṃə̢q̣, ši̢ṛq̣λ̣q̣ḷq̣ḷq̣, to knock, steal, play an instrument of music.—Oapp. aor. ḍa̢ḷx̣a̢, Del. Gh. Mis.—Aor. ḍa̢ḷx̣a̢ or ḍa̢ḷx̣a̢, Ph.—Pres. 3 pl. ḍa̢ḷḍə̢x̣ə̢, Silli.—From the pass. ḍa̢ḷṃə̢q̣ṃ comes pres. 3 pl. ḍa̢ḷṃə̢q̣ṃ (§ 70) used at Gh. in text on p. 540, l. 7 of knives to mean are being sharpened.

ḍa̢ḷə̢, ši̢ṛq̣ḷ, bush.—Acc. ḍa̢ḷə̢ (l accent), indef. acc. 's ḍa̢ḷə̢, Ph. For λ § 377. Decl. § 395.

c̣a̢ṃ, ši̢ṛq̣ḷ, pine tree.—ro ḍə̢ṃ, Ph.

c̣a̢i̢, ši̢ṛq̣ḷ, river.—ḍax̣ (§ 61), Gh.

c̣ə̢yə̢r, ši̢ṛq̣ḷ, meadow.—Capp. ḍə̢p̣, Del. Gh. Phl.

c̣ə̢ḥḷṃə̢q̣, to endeavour.—

Pres. 3 sg. ḍə̢ḥḷṃə̢ḍə̢, Silli.

c̣o̢p̣, ši̢ṛq̣ḷ, particle used to strengthen the meaning of a word. At Ph. ḍə̢ṛx̣, all; ḍə̢ṛx̣ ḍə̢x̣, all the houses, ḍə̢ṛx̣ ṛo̢ṿ, all of them, Afs. Also at Tах.—ḍə̢ṛx̣, at all, in neg. sentence, Silli, is more likely to be the Greek ṛi̢x̣.

c̣i̢p̣ḷa̢q̣, ši̢ṛq̣ḷ, naked.—J̣i̢ḥḷq̣, J̣i̢ḅḷq̣, Phl.—ẓ̌i̢ḥḷq̣ (§ 9), Silli.

c̣i̢ḍə̢ḳ, ši̢ṛq̣ḷ, flower.—Capp. pl. ḍi̢ḍḳa̢, ši̢ṛq̣ḷ.

Ul. Ar.—ḍə̢ḍi̢, pl. -ge, Phl.

c̣i̢ṛq̣a̢, ši̢ṛq̣ḷ, pupil, apprentice.—Capp. ḍi̢ṛq̣, Mal. ḍi̢ṛx̣, Del. ḍi̢ṛq̣, Ul., ṛọ̢ ḍi̢ṛx̣ ṛ, his apprentice, Mis.—ẓ̌i̢ṛx̣, Ph., where the Turkish ḍi̢ṛq̣la̢q̣ gives ḍi̢ṛx̣ḷe̢x̣, apprenticeship.

c̣i̢ṛq̣a̢, ši̢ṛq̣ḷ, lamp, light.—Capp. ḍi̢ṛx̣, Gh., ḍi̢ṛx̣ (§ 78), Mis., ḍi̢ṛx̣, Ax., ḍi̢ṛ (ḍi̢ṛx̣ ṛ), Ul. § 66.

c̣i̢ẓṃe̢, ši̢ṛq̣ḷ, boot.—Pl. ḍi̢ẓṃe̢ḍə̢, Del.

c̣e̢ṣṃe̢, ši̢ṛq̣ḷ, fountain.—Capp. ḍe̢ṣe̢, Ax. Phl. Sil.

c̣i̢ṭj̣i̢, ši̢ṛq̣ḷ, cultivator of the soil (shift), farmer.—Capp. ḍe̢ṃə̢, Pot. Deel. § 156.

C̣i̢f̣u̢ṭ, ši̢ṛq̣ḷ, Jew. v. Ṭi̢f̣o̢ṇtu̢ṿ, ši̢ṛq̣ḷ.

c̣e̢ḳe̢ṃe̢j̣, ši̢ṛq̣ḷ, small box.—C̣e̢ḳe̢ṃe̢j̣, Phl.
dinár ağağa, şehnâr ağaği, plane tree.
—şůdû, şûñî, Slk.
çuval, hâvâl, sack.—Capp. dûvûlû, Ar.
Gh. Ph. Slk., lûvûl r, Ul. This last seems to be from dûvûl r, with metathesis; for a—e v. § 66.—dûvaû, Slk.
dobân, kebûyân, shepherd.—Capp. dobâ-
vos, Del. (§ 117), Ar. (§ 189), Slk. (§ 123), dobâvûs (§ 126), Mal. dobân (§ 146), Fer. Without ending, dobâr, Ul. Befs. are to decl. dobâvûs, Ph., dobâvûs, Tah.
dop, u, rope, club.—At Pot. dôr, a club used as a talisman. The Turkish forms dôrûfû, of the club, and dôrûma, of my club, occur in the text
dôp, u, twig, small stick.—Capp. dôr, Del., pl. dôrûa, Ar.
dûjûq, âmûq, child.—dûjoû, pl. -ka,
Tah. Pl. dûjoûma, Kiß.—At Ph. dûxû, dûxûs are used
dôrbûs, hehôp, head of a house.—
Pl. dôrbûa, leaders, village notables, Afa. For derivation from dôrbûs, soup, v. Turkish dictionary. It used to mean also the commander of a body of janissaries
dûrûmêk, hêmû, to rot.—dûpoûdû, aor. dûpiyûna, partic. dûpoûmaônûbûn, rotten, Silll
dûvre, hêmû, a turn; muslim kherchief.—
dûsû, kherchief twisted round the fes, Mis.
dûkmêk, hêmûsûk, to kneel.—Aor. 3 sg. dûküvû, Mal.
dûl, hâmû, horse-cloth.—dûlû, rug to lie
upon, bed, Ax.—dûlû, cloth, Ph.
dûlaq, hêmûlû, a man who has lost an
arm.—dûlaqûsû, Ph., used in text on
p. 470, 1. 80 for an ant who has lost a leg
dûmêk, hêmûlû, earthen pot.—dûlû, Ph.
dûni, dûni, because.—Capp. dûni, Del. Ul. and at Silll—dûni, Ph.
dûvrîlû, hêmûvîlû, to be turned over
(pass. of dûvrîlû). From this comes the
aor. 5 pl. dûvrîlûdûvûzû, Ul.
dêzmaq, hêmûzûm, to trace a line.—Pres.
jiçûlû (§ 194), partic. pass. jeçûlûmû, Mal.
jîgînû, şêgînû, cigar.—jîyîpê dîxû, cigar mouthpiece, Ul.
dîrîpû, şûrû, twig, branch. A Öngâtaí
word given by Vâmbûrû, Öngâtaíke
Sprachstudien, p. 283.—dîrû, Ax.—
dûrû, Silll
çinêmak, hêmûsûk, to trample upon.—At
Ph. prés. 5 pl. çûpûdûvûn da (probably
an error for dûpû..., or dûyû...), they
tread (the grapes), and in text on
p. 542, 1. 26, aor. subj. 3 sg. dûpûdûvû.
trample
hâfî, hâmû, pilgrim; hajîoleq, hâmûlû, pilgrimage.—Capp. xâjôlû, Ul., xâjôlék, Phl.
hâzûlûmaz, hâmûlûlû, to make ready.
—From this aor. xâjôlûdûvû, aor.
subj. xâjôlûdûvû and imp. sg. xâjôlû-
lûrû da (§ 348), Phl. Aor. 3 pl. xû-
joûla$$
û, Kê, Tah.—xûjoûlûdû, aor. xûjoûlûlûdû (§ 34), Silll. From the refl.
hâzûlûmaz, to make oneself ready, is the impf. xûjoûlûlûdû (§ 194), Ar.
hal, hâmû, condition.—Capp. xûlû, Del.
Ul.
hâpûs, hâmû, prison.—Capp. xûwû, Ul.
Phl. e o xûwî mét, we are in the
prison, Phl., xûwûsû, Ar.—xûwûsû, Phl.
xûwûlûkû, prison, Ph., is hâpsû-îq
(§§ 256, 288)
hûrîf, hûrîfû, man, person.—xûpûmû,
used in Capp. generally when the
vocabulary is very Turkish in place of
âhûrûsû or the Phârasa nosûr. Quoted
from Del. (del. § 117), Ul. (del. §
184), Ar. Phl. with poss. pron. § 180
hûsur, hûsurû, presence.—xûsûpa, Phl.
haqq, hâmû, truth, justice.—xû, Phl.—
xû, Phl.
hûkûmet, hûkûme, power, jurisdiction.
—xûkwûme, gen. -êxûû, court of justice.
Silll
hêkim, hêkûmû, doctor.—Capp. xêmûmû.
Phl., acc. xêmû, Del. Phl. Ax.—xêmû
(del. § 299), Phl.
hâmmal, hâmûlû, porter.—Capp. nom.
pl. xûnû, Phl.
hamman, حمام, bath.—χαμά, Ul. Phl., gen. χαμααοs, Ul.—χαμάω, Phl.

hammanje, حممانجي, bath-keeper.—
Capp. χαμάζη, Ul. (nom.), Phl. (acc.)

hammannamaq, حممانماق, to give a bath to.—From this at Phl. pres. 3 sg. χαμμαμβάδηζε ta, impf. χαμμαμβαδίζεν da (§ 888), aor. χαμμαμβάδνεν da. For A § 277

havlamaq, حولماق, to bark.—Pres. χαβλάδω (§ 194), aor. χαβλάσονa, Fer.

hayiz, حي, enclosed space, court.—
χαφί, Ph., explained as τότας, place, and Kar. (Lag. p. 68) has χαφίν, τοδόν.

bile, حيلة, ruse, fraud.—With Turk. possess. of 3rd sg., χιλέδη, Del.—χιλί, ἀχίλα, Phl.

halwan, حلوان, animal.—Capp. χαβλός, pl. άλων, passim.—Pl. χαβλόνa, Kiz.—
χαβλάν, Silli

خ

khatem, خطم, signet ring.—χατέμ, γοργώνων, signet ring, Ul.

khater, خطير, health, favour.—χατέρ, Del.—χάρα μυ, my pleasure, Silli

khale, خالي, paternal aunt.—χάλα, Silli

khal, خال, carpet.—Capp. pl. χάλα, Ul. Sil.—Pl. χαλίδα, Tsh.

khan, خان, inn, khan.—Pl. χίνε, Phl.—

khanje, innkeeper, whence χωνής, pl. -τς, Gh.

khanom, خانم, Turkish lady.—χανόμ, gen. χανόμων, Phl.—χανόμουρα, Phl., χανομια, Tsh. Afs., χανια, Afs.

khaber, خبار, news, message.—Everywhere in Capp., as in Mod. Gr., in the form χαβάρα.—χαβάρα, Phl. and Silli

khesmetkhar, خمسметخاير, servant.—χοφακή (§ 66), pl. -κή, Del.—χοφμακήζε, Silli

kharab, خراب, destruction.—χαράω, Afs.

kharliq, خرالق, pocket-money.—
χαλική, Ph.

kharsoz, خرفسز, robber.—Pl. χαρσόζα, Ul.

khons, خونس, violence.—χερελάω, violently, Del.

khoro, خورس, cock.—χόρας, Ul.

khazina, خزينة, treasury.—χαξίναs, Phl.—χαξίνας, acc., Silli

khasta, خسته, sick.—χαστάς (§§ 20, 59), Silli

khastalmaaq, خستالمماق, to be ill.—
Capp. pres. 2 sg. χασταλμάδιες, Ax., aor. 3 sg. χασταλώνες, Ul. § 194

khosm, خوش, anger, fury.—χίμας, Phl.—At Del. χοσμ, infatuated desire for Khozer, خيسر, the prophet Elias, who is believed by Turks to appear and come to the aid of mortals.—ες χισμέν, a holy man, Silli (text on p. 288, l. 16)

khalyeg, خلايغ, female servant.—
χαλεγός, pl. χαλεγώνια, Ul.

khoeja, خوهجاء, schoolmaster.—χοφας, χοφα or with Turkish possess. of 3rd pers. sg. χοφας, Ul.—χοφας, Phl.—χοφας, Silli.—At Phl. also the Arabic form hawaja with nom. χαφάς

khoplamaq, خوللماق, to jump.—
Capp. pres. χοπλάδω, Pot. and for Sin. Arkh. (p. 257) gives χιπλώνω, and χιλμάτης, χορέω ροδκόν

khosh, خوش, beautiful.—χοδάς (§ 20), Silli

khošaf, خوش فه, plums stewed with sugar.—Capp. pl. χοσφέα, Pot., with a ε (§ 66). For Sin. χοσφα (Arkh. p. 280)

khošlanmaaq, خوشلماق, to be pleased.

—Impf. 3 pl. χοδλάδωνας, aor. 2 pl. χοδλάδωνες, Phl. The pres. would be χοδλαδώ. § 194

kheyar, خيار, cucumber.—χιάρ, pl. χιάρας, Gh.

khair, خير, no.—χαφ, Phl.

khair, خير, good action.—χαφ, Phl.—
χαφ, Phl. Afs.

د

dams, دامس, drop.—dv daambilas (acc. indef.), Afs.
dane, دانه, piece, head, used in counting.

—Capp. τερες, τερες, δόρρων, four men, Phl. δέρτα, a grain (of corn), Ul.
Glossary (Turkish)

daire, ραίτρι, circle, department.—γεβάρων, used to mean district, Ph.
derd, دُوَر, pain, sorrow.—داپری, rápari, Ph.
derviş, درویش, dervish.—Capp. de-
βελ(κ)πις, Phl., deβελινας, Pot., deβαλις, Fer. Ul.—deβελινας, pl. -ελας (§ 399), Phn.
dere, دُور, valley, stream.—دَهْپ, Ul. and Ph.
dirkh, دُوربَر, a measure of weight.—
دهپ, Ul.
deri, دری, skin.—Capp. depl, Fer. Sil.
At Del. it is used for the cheese kept in a skin
derin, دریژن, deep.—دَهْپیَّس, s. دِهْپیَّسَةم, Sill.
düşman, دُوْضم, enemy.—o دوْضَمَوْةم, Ως, Phl., acc. دوْضَمَوْا, Afs.
du'a, دوْعْت, prayer.—روْذ, acc. داْذد, roža, Phl.
davet, دَوْعَت, invitation, summons.
Da'vet etmek, to invite, hence رُؤْفِن
رَزَْئْيَر, Ph. § 381
dek, دَلَك, as far as, until.—برنادهک, as many as, Ul., where dax is added to the Greek βρα, which is probably a
pl. of βρα.
dukkan, دوْکَان, shop.—روْکَان, Phl.,
رخْافِة دوْکِیْه, shop boy, Phl.—روْکَانْ, Phl.—رخْافِة, Sill.
dukkanlığı, دوْکَانْلی, shopkeeper.—روْکَانْلی, Phl.
defremenli, دَفْرِمْنْلی, miller.—Capp.
ديفَرْمْنیَّس, Phl. Pot. and also Ph. Afs.
denis, دَعْنِیص, sea. It has taken the place of دَعْنِیصَةم in Capp. and Ph.—The
Capp. forms vary as to de- or da-, -پ-,
-rçg- or -ر- and -ر- or -پ-. Thus deپیل, Del., deپیل, Fer. Ul., davş, Ul. Mis.,
defi or davș, Gh., defi or davș, Ar.
—deپیل, Ph. Decol. § 109
dikmek, دِیْکِمِک, to plant, set up. Aor.
3 sg. دَیْکِمِکَة in Capp. and Ph.—The
Capp. forms vary as to de- or da-, -پ-,
-rçg- or -ر- and -ر- or -پ-. Thus deپیل, Del., deپیل, Fer. Ul., davş, Ul. Mis.,
defi or davș, Gh., defi or davș, Ar.
—deپیل, Ph. Decol. § 109
dellal, دَلِّل, public crier.—داْلِلَا, Axl.—
dأْلِلَة دُلِّل, he made a proclamation, Ph.
delik, دِلِک, hole.—دَلِکا, Ul.
tilk, دِلِکی, fox.—Capp. دَلِکَة, Ar.,
ديلکا, Ul.
dilemek, دِیْلِمِک, to desire.—Capp. pres.
2 sg. دَیْلِمَة, aor. دَلِمَة, Del., impr.
ναέδα, Ul. § 194.—Pres. ναέτεν, دِیْلِمَة, دِلِمَة, ναέτεν (§ 324), aor.
ναέδα, ναέδα, ναέτεν, impr. ναέδα, ναέδα,
ναέδη (§ 548), Ph.—Karl. (Lag. p. 64)
gives ναέδαν for Silli. I record pres. دِیْلِمَة, aor. subj. دِلِمَة, and forms with p.: pres. دِلِمَة, etc.
deliqan, ولیقانو, young man (he whose
blood is mad), borrowed without the ending.—Capp. دلیقانو, Ar., pl.
dلیقانوُیْم (§ 159), Sill.—دلیقانوُیْم, pl.
-لیقانوُیْم (§ 294), Ph.—Adj. acc. sg. دلیقانوُیْم, Silli
demir, درم, iron.—Adj. دِمِپْرْسُاس, Del.
dانسیاق, to consult, borrowed as a mid. verb.—Aor. subj. 1 pl. دِمِپْرْسُاس, impr. دِمِپْرْسُاس (§ 248), Phl.—
Aor. 2 pl. دِمِپْرْسُارَةم, aor. subj. دِمِپْرْسُارَةم, Ph.
dünüya, دُوْنْیَا, world.—Capp. دوْنْیَا, Gü-
طُرِیِّلی, Fair One of the World, Del. Ul.,
طُرِیِّلی, Gh.
divit, دوْیْت, ink-case.—دِیْفَرْت, Phl.
dudaq, دورادی, tip.—دَوْدَة, pl. دَدَقَة, Fer.
§ 108
düdük, دورادی, pipe, staff.—Capp. düdük.
Phl., pl. düdûy, Mis.
dür, دور, a revolving.—دِبْلِی, the reverse
side of a mirror, Phl.
dusaq, دورازی, snare.—دَوْسَتْخ, Del.
düzölmek, دورلِمِک, to be arranged, set
in order.—Impv. düzûلما, aor. 3 sg.
dَوْزَلْمَة, as from düzûلما, § 194, Ul.
Impv. دِوْزَلُما, also at Ul., is the Turkish form
düzan, دورزن, agreement, arrangement.
—At Phl. düزُیگا (text on p. 414, l. 9),
where the text demands the sense enchantments, which is given for this word by Vambréy, Alt-ottomanische
Sprachstudien, p. 183. Künso trans-
lates the word as Bequemlichkeit
dost, دوْزَتْه, friend.—Voc. دَوْزَتْه, Ph.
düzürmek, دورمِک, to cause to fall.—
—Aor. 3 sg. düزُیگا, Phl.
düzék, دورشک, mattress.—دِوْزَرْک, Ul.
düzûmelmek, دورمِیْلِمِک, to meditate.—
Capp. pres. düزُیگُ آلیمگا, Gh. Ar. Axl.
(§§ 197, 198), düزُیگُ آلیمگا, Mal. dü-
زُررِمگا, -یات (§ 194), Ul., aor. düزُررِمگا.
Mal., düüşver, Ul., impf. Ul. § 210. For vowel-harmony v. § 70.—Impf. düüşver-dye (§ 819), Ph., points to a pres. düüşver-dye (§ 824). Pres. düüşver-duv, aor. düüşver-v, Tab. Impf. 3 sg. düüşver déxw (§ 839), Afs.—düüşver—dés (§ 9), impf. § 42, aor. subj. düüşver-fizé (§ 188), Silli
düşemek, düzsemek, to lay down (a carpet, etc.).—Aor. subj. 2 sg. ra do sócú, Tab. Also to furnish, carpets being the chief furniture of a house.
Pres. 3 sg. dössé, Silli (§ 9)
doğhramaq, doqramaq, to cut in pieces.
—Impf. 3 sg. doqraďat do, Del. § 194
doğbru, döş, straight.—A Silli döş, adv. straight, and adj. döşjis, v. § 20
düyüşmek, düşmek, to fight.—Capp. Pres. düyüşdé, 3 pl. düyüşdé (§ 70), impf. 3 pl. düyüşdé (§ 210), Ul.
aor. subj. 1 sg. düyüşdé, 3 sg. düyüşdé, Ph. § 194
döklümek, dökümek, to be thrown down.
—döklüdm 1 pl. of the Turkish past tense used as an exclamation (in text on p. 326, l. 22), Del.
döme, düme, button.—döymes, pl. düymes (§ 206), Ph.
devlet, devlet, kingdom.—doğyâr (§ 272), Ph.
duvar, duvar, wall.—Capp. duğüp, Ph. Sill.
sürriyet, dürriyet, descendants, posterity.
—fövâri, Ph.
rahat, rahmet, ease, peaceful pleasure.
—paxâr, Tæh.—paxâçiv döv, Silli
rahatlanmaq, rahmatlımaq, to repose.—
From this at Silli paxârâmdâ, he reposes, and paxârâmdâdv döv, they make them take rest, 3 pl. pres. of paxârâmdâdv from the causal of rahatlanmaq
rast, rastımaq, meeting.—Capp. adv. oppos.
site, facing : ipaš, Del. (for a → e, v. § 66), ipâs, Ul., ipaš, Ph., ipâs, Ph. and at Afs. ipâs in a Turkish sentence in text on p. 574, l. 9.—pâsa, Silli
raf, raf, shelf.—Commonly used in M. Gr. (rov páfi) and páf recorded at Del.
raqi, raqi, spirits.—ipaxi, Phl. and Ph. paxi, Ph.
rup' (Arab. ربع), quarter, small piece of money.—poow, a measure of capacity, Mal.
sahmet, زهیت, trouble.—ئاخودا
§ 12, Silli
zardale, ژرداو, bitter kernelled apricot.
—Pl. چاقباژدوهه (§ 373), Ph.
zaman, جمان, time.—چاود, Ul.—چاود, Ph.
Ph. Af.
zindan, ژنداون, prison.—ئوژاژ, Ph.
zengin, ژنکین, rich. This has every-
where supplanted چونوس. —Capp.
ئرگیب, Gh. Sill., هریب, Ar., pl. چرگیما (§ 187), Ar. Ul.—ئرگیب, acc. چرگین,
a rich man (§ 299), Ph.—ئرگیب, Silli.—From this comes a verb I am
rich. Capp. pres. چرگیبید, on, doric, چرگیبیب (ئریا), Ul., doric. 8 sg. چرگیبیون, Ph.
—Capp. چرگیبیون, چرگیبیون, Ph.—Also next subj. چرگیبی, wealth, Silli
zavallo, ژوالو, unfortunate.—ئافدل, Del.
—ئافذلی, Silli
zivane, ژیوو, pipe.—ゼهاوا, Mis.
zira, ژیرا, for, because.—ئیرب, Sin. (Arkh.
p. 285)—ئیرب, ژیرا, چیرب, چیرب, چیری, Ph.
in Kar. (Lag. p. 50). —V. § 437 note
zor, دور, force.—At Ph. چوپ is used as
an adj. to mean fine.—The adj. ژریب,
strong, is used at Mis. (nom.
pl. چوپونصا) and at Silli (چوپونصا,
-چوپونصا, -چوپونصا), v. § 20

safer, سافر, journey, time (Joys).—Ar.
سافر, سافر, Ax.
safra, سفرز, table or anything (cloth,
napkin or leather bag) upon which to
spread food.—Capp. چوپذ, Gh. Pot.
With possessive, ئ. Gh. or Turk., چوپذی
مع, چوپذی, م, Pot.—v. note
on p. 509
saksen, سکسکن, eighty.—سیکسا (§ 306),
Ph., سیکسا (§ 807), Tah. Kin. Af.
سیکسا (§ 29), Silli
silah, سلیح, weapon.—Pl. چیلیخ, Ph.
salam, سلام, greeting, salutation.
—سلاو, Silli
salle, ساله, race, family.—سولیقا, Afs.,
in text on p. 570, l. 31
sunbül, سنبیل, hyacinth.—یسوملی, Ph.
sansar, سنسر, marten.—سیفکما, Ph.
—For Sin. Arkhelaos (p. 265) gives
سیفکما
sturme, سوبرمک, to sweep.—Ar.
3 sg. سوبرمک, and Turk. form with
Greek ending -a, سوبرمکا, swept, Ul.
stürüzö, سوبرژی, sweeper or broom-
maker.—سیریژی, Silli
stwda, سویدا, the passion of love.—ئو چو
سیدویگا چو, because of her love, Ul.,
چوئدی چوئدی (for چوئدی) and
the Turkish possessive.—At Silli cor.
سیدادگیجوی, he fell in love, which
implies a pres. چوئداتند and a
Turkish sevdalanmaq
sturme, سویدا, to rub, push, lead
(a life).—Ar. سیدا, impf. سیدادگی,
a core, into the sticky liquid, exactly
as a tallow dip-candle is made.
seraf, سراف, palace.—Capp. چوئد, Mal.,
چوئد, Sill., چوئدیم, pl. چوئدیما, Del.,
چوئدی, Gh. For ending v. § 61.
چوئدی, pl. چوئدیا, Silli
serkhos, سرخوش, drunk.—Ar. چوئد
لکو, he got drunk, Ul., as from a verb
sevkhosanmaq. —چوئدیش, drunk, Ph.
sermek, سرمک, to spread on the ground.
—Impr. دیبا, Ul.
ses, سس, voice.—صیب, Ph.
siftah, سفتاح, beginning.—At Ph. ad.
سِفخی, first, and adj. چو فخی, the
first, which is siftah + -ای.
safar, سفر, journey, time (Joys).—Ar.
سافر, سافر, Ax.
safra, سفرز, table or anything (cloth,
napkin or leather bag) upon which to
spread food.—Capp. چوپذ, Gh. Pot.
With possessive, ئ. Gh. or Turk., چوپذی
مع, چوپذی, م, Pot.—v. note
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Ph., سیکسا (§ 807), Tah. Kin. Af.
سیکسا (§ 29), Silli
silah, سلیح, weapon.—Pl. چیلیخ, Ph.
salam, سلام, greeting, salutation.
—سلاو, Silli
salle, ساله, race, family.—سولیقا, Afs.,
in text on p. 570, l. 31
sunbül, سنبیل, hyacinth.—یسوملی, Ph.
sansar, سنسر, marten.—سیفکما, Ph.
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stürüzö, سوبرژی, sweeper or broom-
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سیدویگا چو, because of her love, Ul.,
چوئدی چوئدی (for چوئدی) and
the Turkish possessive.—At Silli cor.
سیدادگیجوی, he fell in love, which
implies a pres. چوئداتند and a
Turkish sevdalanmaq
sturme, سویدا, to rub, push, lead
(a life).—Ar. سیدا, impf. سیدادگی,
šaqaşeq, hat-making.—šaxqalıq, Ul., šašıqen, fool.—Capp. șaadıq, Del. Mal.
šašmaq, to be astonished.—Capp. aor. 3 sg. șaadıv, Del. For loss of ș, § 103.—Pres. șaadıv (§ 334, 332), aor. șaadıv, Ph., aor. 3 sg. șaadıv, 3 pl. șaadıvan, Afs.; șaadıv, șaadıv, aor. șaadıv (§ 34), 3 pl. șaadıvan, subj. 2 sg. šaadır, Silli šal, šali, shawl, shawl cloth.—șal, Gh. šamdan, šamdınan, candlestick.—șađın, pl.-đın, Ul.
șakhzade, şahzade, prince.—șahxadı, Ph., şubhelenmek, to suspect.— şubhelenmə, aor. şubhelenmə, Silli šakhs, şaxs, individual.—Phrase, so muva tə dəşə, to personate me, Ph.
şerbet, şerbet, sherbet.—şepbər, Ul., şirket, şerket, company.—şepşarı, Ph.
sawdermaq, to send away, causal of sawmaq, to pass.—Aor. 3 pl. ṣawdādār, do, impv. 2 pl. ṣawdāpār, Ul. sayn, صاين. G. Meyer, Neugr. Studien, 11, p. 57, gives this as the source of Greek σαίδας. So at Ph. ṣaḡyās, boy’s gown. For deel. v. § 296 sabbah, صباح, morning.—Capp. Turkish abl. ṣabāxādā, Del. Gh. Fer. Ul. Ax., ṣabāxān, Phl., ṣabāwān, Min.; Turkish loc. ṣabāxādā, Phl., and ṣabāxān, Del. —At Ph. the Greek ῥωσῆλεττά is used and at Silli ἄρτον. sabahat, صباخت, ornament.—Pl. sabaḥāt, Phl. sabr, صبر, patience.—ṣāḥba, Silli seps, صپس, young ass.—Acc. ṣwān, nom. presumably ṣwān, pl. ṣwāda, Phl. sahn, صحن, metal dish for food.—ṣaghwān and with possess. pron. ṣaghwān, Ul. sadaqat, صدقة, alma.—ṣadaqāt (§ 295), Phl. sarraf, صرفا, money-changer.—ṣafrā, sarafes, Phl. Deel. § 163 sara, صر, row, rank, occasion.—ṣarā, pl. ṣarāda, Del., occasion sahra, صحر, hind quarters.—ṣaɣl, horses’ hind quarters, Phl. sefa, صفا, pleasure.—ṣefā, Ul. saqal, صقال, beard.—Pl. ṣaqāl, Del. —At Ul. in phrase ḫwē ṣaqālō, beardless man, where ṣaqālō means bearded. v. γυν. soqmaq, صقم, to press.—Capp. ṣūţ, aor. ṣīţa, Ax., ʿant, Fer.—aqtī, aor. subj. 2 sg. ʿantī, Silli.—Pass. pres. ʿantī, aor. ṣīţī, to be in need. From the pass. soqmaq come in Capp. aor. 3 sg. ṣīţī, Ul., and aor. subj. 2 sg. ṣīţī, Min. soura, صورة, afterwards.—Capp. ṣūrga, Gh. Ar., ʿṣāma, Ul. ʿṣār, Gh., ṣūr, Ul., ṣūrga, Del.—ṣūrga, Silli. Used generally to continue the narrative, like the and afterwards of the Arabian Nights. At Ph. ṣtrov (q.v.) sandaliya, صندلیه, chair.—ṣārdāḥa, pl. ṣārdāḥ, Del. sandaq, صنادیق, box, chest.—Capp. ṣārdāq, Ul. Ar. Sill., ṣārdāq, Ax., ṣārdāq, Del. Pot. In the phrases ṣārdāq ṣaḥabī, Del. (in text on p. 814, l. 3), ṣārdāq ṣaḥabī, Ax. (in text on p. 392, l. 26), inside the chest, the ṣ is perhaps for the ending ḫaṣṣam, صحن, art, profession.—Tawān. Afs. su, صو, water.—ṣū, Ul. sāva, صوا, plaster.—Pres. ṣwābal. I apply plaster, Phl. surat, صورت, figure, image.—ṣāpar, Phl. soqāq, صوائی, street.—Capp. soqāx, Ax. Phl.—soqowīq, street loafer, Phl. soqmaq, صوائی, to introduce.—Aor. 3 sg. ṣowās, Ul.—From the causal of the reciprocal of this verb, soqmaq, to make people slip themselves inside, come aor. 3 sg. ṣowāda, impv. do, and impv. pres. ṣowādār, μ. Phl. sulumaq, صولوئی, to paint.—Aor. 3 sg. ṣulūbt, Phl. solimaq, صوئی, to undress.—Impf. 3 pl. ṣūltuwaq, Gh. siederamaq, صیدر ام, to jump.—Capp. aor. 3 sg. ṣeďār, Fer., ṣeďār, Del. sizzlamaq, صیزلیم, to give pain.—Capp. ṣizzlaq = ṣawmaq, Fer. Mal. and with the first syllable lost by dissimilation (§ 106) the pres. ʿarif, ṣawfaq, Sill. Pot. Mal., and from Mal. pres. 3 pl. ṣawfaw, impf. 3 sg. ʿəzial, and aor. ṣawfa. soghamaq, صوئیم, to tuck up (skirts, sleeves, etc.).—Hence, or perhaps from soghammaq, aor. 3 sg. ṣuğa, he get himself (for work), Phl. فی sabtaya, صبیطه, police.—The Greeks all over Turkey use the word.—Pl. ḥawṣād, gen. (pl.) ḥawṣād, Phl., pl. ḥawṣā, Ar., ḥawṣā, Del.— ḥawṣā, Phl.
tašt, طشت, large basin.—dağrî, داجری, kneading trough, Ph.
dogharjîq, دوگمارچی, wallet.—dagrîjî, داجریچی, and dimin. dagrîjîkçe, Ph.
doqsan, طولانی, ninety.—doçda (§ 308), Ph., doçanë (§ 307), Tab. Kis.
Afs.—doçana (§ 22), Silli
telezem, طلسیم, talisman.—Ph. تویل زایه, Ph.—From the adj. telezeme, provided with a talisman, comes at Gh. تویلزنامویلوی چو, was enchanted, § 63
tulum, طولوم, leather bag formed of an animal’s skin.—Pl. تویلوما, Sill.—تویلوبم، Afs.
tavan, طولانی, ceiling.—دیسفن، Afs.
topaldî, طولالدی, lame.—توپالدی، Mis. and verb توپالدی، he goes lame, Ul.
toplamaq, طولانیچی, to bring together.—Capp. aor. توپلادز، Ul. Phl.—Also at Ph.
topuz, طبوز, club.—توپوز، Ul. With possess. § 180
tutmaq, طولانیچی, to seize, hold, accomplish.—Pres. دیمتش، aor. دیمتشدگی, Ph. The initial t is lost by dissimilation, § 282
torba, طوره، bag.—Capp. تورب، Phl., تورب، pl. تورب، لخ، Acc. تورب، Ph.
toz, طوز, dust.—Capp. تز، pl. تیز، Mal., rîz, Phl.
toqsa, طوقسات، blow, buffet.—توکسا، Del. § 83
dül, طول، widow.—دوئل، Ul.—دوئل، Tab.
dolap, طولاب، cupboard.—Capp. دولاب، Ul. Phl., دولاب، Phl.—دولاب، Silli
dolanmaq, طولانیچی, to go round.—Impf. 3 sg. دولان‌دودیه، Ul.
dolu, طولو، full.—دولی، Afs. خپر عون تویلودی، in all abundance, Ph.
dayanmaq, طلایی، to support oneself, endure (intrans.)—دارادو، I support, the intrans. meaning belonging to the mid. دارادردوم، impf. act. and mid. § 43, Silli
ghurbet, غربت, sojourning abroad.—
gyoubë, Phl.—At Silli gyoubëçi (§ 12) suppliants ẑerwey. Adj. gyoubëcĩ, abroad
ghuru, غرور, piaste.—Pl. ȝroode, Phl. and Silli, ȝroode, Phl.
gharib, غريب, stranger.—yaqrë, (§ 67), Del.
ghavga, غوغا, quarrel. The vulgar pronunciation qavqa appears in qazda, Fer. and Silli.—qazda, m., Phl.
ghalabalaq, qalabalaq, غلابلاق, crowd; baggage.—qalabalaq, Phl.—qalabalaq, Phl.
ghaire, غيري, other.—yaqr, meaning
etc., Ph.—At Silli ȝaqr is used like ẑerw, for the rest, for the future

falida, فائدة, benefit, profit.—fem., Silli
fes-h, فستح, triumph.—At Ph. fes in
phr. ɡaqrwa ɡer, he gets the better of a tranal. of fet-h etmek, § 381
ferman, فرمان, command, order.—fer-
par, Silli
furun, فرن, oven.—furniwa, Ph. r.
furniwa
furunj, فروني, baker.—furnij, Ph.

G
ghayet, غايت, extremity, or as adv., very.—Capp. yaqrer, Mis. very, ɡaqrwa-
dar wolu ɡuhet ve, she is beyond the extremity of beauty (text on p. 320, l. 13), Del.
ghabavet, غياوته, weakness of mind, stupidity.—yaqrerça (§ 12), Silli
fener, دِنْر، lantern, from Gr. φανέρα—
φανέρη, Phil.
fez, فَيْز، barrel.—فَوْذ، Del.

ق
qabuq, قَبُوق، skin, husk.—Capp. qaboğ—
γου ῶ, his skin, Sill. γαβι, Gh.
qapmaq, قَابَم، to seize.—Capp. pres.
qetvō, Sill., κατασ (Krinop. p. 49),
Fer., aor. qēya, Ul. Sill., qeṣa, Ul.
—Aor. 3 sg. qeṣer, Del.
qadnermaq, قَادنر، to put to flight,
causal of qaḍmaq, to flee.—Aor. 3 sg.
qaḍser or da, Ul.
qar, قار, snow.—qāp, Del.
qaradermaq, قَارَاذر، to mix.—Pres.
2 sg. qaḍrudpā, Tah.
qardo, قَاردو, opposite.—Capp. qaḍō, Ul., qadou, Phil., ádqo, Gh.—
χαραδων του, ov χαραδων, Silli.—Arkh.
(p. 279) gives for Sin. χαραδρων and for
Ph., as also Kar. (Lag. p. 62), χαρπις, but
the meaning is évōre
qarələmaq, قَارْل، to meet.—Capp.
aor. qaɾələsən, Ul., qaɾələsən, Ax.,
aɾələsən, Gh., qaɾələsən or, Del.—
From a pres. qaɾələdzə or -əd is
formed the subjunct. qaɾələdʒə, meeting, Del.
qarqha, قَارْقحة, crown.—Capp. qarqya, pl.
-qādē (154), Del., qarqā, gen. qarqaygū
(158), Ul.
qare, قَار، son-in-law.—Capp. qaɾəs, Del.
(§ 158), pl. qapəda, Phil. Qapə at Gh.
seems a mixture of qāp and qapə
qaz, قاز, goose.—qās, Ul.—qās, ḥ, Ph.
qazmaq, قازم، to dig.—Capp. qaɾdzə,
imf. qadawna, aor. qadwa, Fer., qada, Del.
γατες translated cache, Ax.
(p. 402, l. 22), may belong here
qade, قاضي, judge.—-qadē (§ 294),
Ph.
qat, قاطر, mule.—Capp. qatər, Ul.
Az.
qadmaq, قَدم، to push.—Aor. 3 sg.
qaddev, da, Ul.
qama, قَام، dagger.—Capp. qadə, Ar.
Ul. Az. For Sin. Arkh. (p. 330) has
γαμα.—-το qamən do, Ph.
qamo, قامر، reed.—qamu, Ph.
qamaʃmaq, قامش، to be dazzled.—
Aor. 3 pl. qandwar, Ul. For the
dropped š v. § 103
qanamaq, قانام، to flow (of blood).
—Aor. 3 sg. qawərən, ran with blood,
Sill.
qandermaq, قاندر، to permade.
—Capp. pres. 3 pl. qandarpəs da, Phil.,
aor. 3 sg. qandərən, Del.—Pres.
qandəpə, aor. subj. 3 sg. qandəpə-
 çeş, Silli
qanda, قانده, where?—καρδη, καρ, γάρ,
Ph. καρδη, Tah.
qavurma, قاور، dried meat.—qavəp-
mars, Ph.
qavusmaq, قاووشم، to meet.—Aor. 3 sg.
qaʋəsəvə da, Ph.
qayā, يَأْو، rock.—Capp. qaɣəs (decl.
§ 158), Del. pl. qaɣəya (§§ 95, 158),
Ph., gen. qaɣəɣa, Ul.
qaʃ, قاش, apricot.—qawə, Silli
qayeq, يَيْئِ، boat.—Capp. qaʃ, Sill., pl.
qaʃa, Del.
qaba, كب، coarse, vulgar.—οὐδέποτε qaba-
σὺνα, coarse love-songs (?), Phl. In
text on p. 436, l. 5
qabaq, قاق، gherkin, small cucumber.
—Capp. qaḅa, Ax. Phil. Pot.
qabul, كبول, acceptance.—qaḅəl, Phl.
—qaḅəl, Silli, where φόδου δεν
qaboğ: represents the Turkish qabul
ederim, § 381.—At Del., in text on
p. 318, l. 34 καρές qaboğs δέ νε
qapax, قوق، cover.—Capp. qaraχ, Ar.,
to qaraχgo ῶ (§§ 105, 110), Phl.—
qarax, Silli
qapax, قاهاول, enclosed.—qarala, Phl.
qapmac, قَام، to shut, cover.—Capp.
pres. qarəda, Fer., qarah, Phil.,
qarədə, Del., aor. qarəwa, Mal.
Phl., qaraqa (§ 83), Ar. parcic. qara-
ɗəwə, Sill.—Aor. qarəwa, aor. pers.
3 sg. qarədəmə, Ph. Impv. qarə-
ra, Afs.—From the past. qapanmac,
to be shut, comes at Ar. qarədəmə
and Turkish impv. qasər
qaparmox, دِقْمَر، blood-red.—
qarparmox, Az.
qaplan, قَلْب، leopard.—Capp. qavla-
pus, Del., καβλαγης, Gh. Decl. § 168
qel, چ، poop of a ship, hind part of
anything. At Phl., in the text on
p. 412, l. 84, the thieves leave the door, so qēdā τ ḏārw, which seems to mean on its back on the ground, i.e. they pulled it off its hinges and left it lying qahbe, قحبه, harlot.—Capp. ḏbēr, gen. ḏbēras (§ 108), Del.—qāḥbērā, ḏbērā (§ 203), ḏqāḥbērā, Ph.—The -ā is the Gr. fam. ending -ānā.

qadar, قدر, as much as; as prep., until, up to.—Capp. qadā, Del., ḏā qadā = ḏā, Del. At Ul. it appears in ṣadāq, so much (i.e. 8 qadāp = 6 o in Turkish glossary)

qadar, قدر, destiny.—qadēp, Ph.

qurabiya, قراحية, a kind of small sweet cake.—Pl. qurabāyās, Silli

qurben, قربن, adv., close by.—At Ul.

followed by the possessive of the 3rd pers., ḏr do qurēbē ṣ, from where she was, in text on p. 370, l. 26

qarps, قاربس, water-melon.—Capp. karpōq, pl. -ōqā, Ax., karpōq, pl. -ūqā, Silli. Pl. at Ax. also gabwūqīa
quīn, قين, a casting lot.—γώπα, Gh.

qardāš, قرداش, brother.—Capp. qar- dāš, Ax. Sili, and especially at Ul. where ḏē.sulōs (rel sim.) is used only by the older people. Decal at Ul. § 161

germes, germes, red.—qurpūq, Ar.

garunja, قرنجة, ant.—qarwāj, Ul. Decal. § 158

qasān, قسن, cauldron.—Capp. qasā, Del. Ul. Māl. Phl.—qasāw, Ph. qasānmaq, قسنماق, to gain.—Capp. aor. qasāndū, Ax., qasāwā, Phl. Pot., aor. subj. qasāndēw, Phl. Pot.—qasāndēpā, Ar. is for qasāndēpā, impf. of the causal of qasānmaq.—Aor. subj. qasāndōw, Phl.—Pres. qasāndō, -dē, aor. qasāndōwa, wa qasāndōw, Silli, § 24 qasānmaq, قسنماق, to enev.—Capp. aor. qasāndōwa, Del. (why ḏ?); qasānwa, Gh.

qassēr, قسبر, fate, that which God sends to each man.—Capp. pl. qasērē, Silli, kifūr, Pot.—qasērā, Ph.—kifūrā (§ 12), Silli

qelqēq, قلقل, winter provisions.—qellīχī, Ph.

qassāb, قصاب, butcher.—qasāwī, Phl.

Decl. § 163. qasār baḏīs is properly head of the butchers, butcher to the Sūltan, but actually means no more than butcher.—Pl. qasāwōs and sg. qasārī, Ph.

qesāq, قساق, mare.—Pl. ra qesāyāx, Ph.

qesur, قسور, fault.—qowwūs, Ph.

qaf, قاف, head.—Capp. qafē, pl. qafēs and phrase ḏr ṣ ṣ qafē ṣ, he went away (§ 381), Ul., qafē, Fer.—qafēs, Ph.

qafes, قفس, cage.—qafēs, Del. qafēs and dimin. qafēšēku or qafēšēkē, Ph.

qale, قلء, castle.—qalē, Mis.

qalam, قلم, pen.—qalēm, Kīs. qalēm, Ph., v. for dissim. § 282

qalēj, قلیج, sword.—Capp. qalēj, Ul.

Mal.—qelīdē, Ph.

qanad, قناد, wing.—qarūr, Ul.

qantar, قنطار, weight of 44 okes.—Capp. pl. qarāQA, Ar.

qawas, قواس, gendarmer, guard.—qasās, qasās, Ph.

qaveq, قاوق, poplar.—Capp. qaceq, Gh. Ax.—qaceq, (§ 288) and dimin. qaceq, Ph. The Ar. ḏēqē is probably this word, with the initial q lost by dissimilation. v. § 108

qaval, قول, shawab’s pipe.—qāš, Tah.

qovalamaq, قوللامةق, to drive away.

Used in Capp. for ḏwēṣa.—Aor. qo-balwē, Del., qo-balwēw do, Ul., qo-balwēw do, Phl.

qvvet, قوت, strength.—qowšēd, Ul.

qvvetlemmek, قوتطلمِك, to become strong.—Aor. 3 sg. qvvetlēw, Ax. qutō, قوتو, box.—Capp. qvvet, Ul. Ar., qowē (§ 88), Del. Arīk. (p. 232) gives qowē, qowē, Silli

qwājāq, قوامِج, boom.—qowē, Fer.

qowjamaq, قوجمِامِق, to embrace.—qowjamaq, -qowjamaq (§ 34), impv. qowjamaq, Ph. (§ 49), Silli

qowjamaq, قوجمِامِق, to become old.—Aor. 3 sg. qowjamaq, Ul.
qoja, old.—Capp. qalj, Del. UU.
qojaman, old.—qojamær, Sil.
qoč, ram.—Capp. qoč, pl. qoča,
Ul., qoč, Aa.
qorqumaq, to frighten (causal of qorqumaq).—Aor. qorqumaq, UU.
qormaq, to dispose, set up.—
Aor. qorqume, impv. qorqume, pl. qorqudaık (§ 845), Ph., § 824
qurutzmaq, to make dry.—
qorvud, impf. act. and mid. § 48, Silli
quzu, lamb.—Capp. yovsf, pl.
yovsfva, Fer. For γ v. § 105.—
yovf, Ph.
qoç, cultivated field, given by
Pavet de Courteille, Dict. Turc-Orien-
tal, p. 480.—xovd or xovd, as κ, Ph.,
in tiaot on p. 510, l. 18
qoqu, smell.—In UU. text on p. 580,
1.1, xareis qorquv, the smell of a man,
where qorquv is pure Turkish, his
smell. v. § 382
qomu, neighbour.—Capp. qor-
quu, or qoruvu (decl. § 154, with
poses. § 180), Aa., qoruð, Mal.—qoruð, pl. qoruðler, Ph., § 294.
—At Silli the f. form qoruð
qav, saying.—ro qav, Ph.
qolat, easy.—At Ph. qelld, and
the subst. qolat (ro qolat-dev), solution,
to do anything, which
answers to the Turkish use in such
a phrase as anen qolays var, there is
a way to do it
qolu, street policeman.—Nom.
pl. qolłd, Phl.
qonmaq, big house, palace. All
over Capp. qonmaq or qonmc, according to
the sound given to q (§ 105).—At
Ph., etc. qonmc.—The usual M. Gr.
qonmc is not used; at Silli qonmc takes
its place
qonjcus, used in qar-
qonjcus, ghost, bogy.—qonjcus, Fer.
qonmaq, to place oneself, perch.
—Impf. qonmadar, aor. qonmar, aor.
subj. 3 sg. qonmadar, Phl.
qonvermaq, to fold.—From the
reflexive form of this comes the aorist
3 sg. qonmadar, himself up (of a
snake), Ar.
qoyquin, tail.—Capp. qoyquin, Phl.,
qoyquin, Fer., qoyquin, Ul.—
qoyquin, Phl.
qyutma, jeweller.—At Ph.
and Silli, qyutmaq, Phl.
qyut, well.—Capp. qyut, Del.
Ul. Phl. Pot. For acc. eva qyut, Del.
v. § 115. Also qyul, Sil. Del.
The pl. qyul, Pot., is from this, as
also pl. qyut, Del. § 158.—qyul,
Phl. Aa.
qyvermek, qyvermek, to let loose.—
Aor. qyvermek, Phl.
qahve, coffee, coffee-house.—Capp.
qahve, Mal., qahveis, Phl.—qahveis, Phl.
decl. probably as in § 295.—qahveis,
Silli
qahvej, coffee-house keeper.—
qahvej, Phl.—qahvej, Silli
qayamet, qayamet, Resurrection, Last
Judgment. The Turkish abl. qyama-
mér, Del.
qermaq, to destroy.—Aor. qermaq,
Ul.—Aor. qermaq, subj. qermaq, Phl.,
aor. pass. 3 sg. qermaq, Aa.
—From the pass. qermaq is aor.
qermaq, Del.
qalmaq, to make.—Impf. 3 sg.
qalmai, Phl.
gemetil, qalmai, valuable.—qametil,
Mal.
qanmatmaq, qanmatmaq, to make boil
(caus. of qanmatmaq).—Pres. 3 sg.
qanmat, Ul.

A
beprəve, do, he dealt him the death of a dog, Ul. It supersedes the Gr. γονάτισμα.

kibrit, lucifer match.—κιμβρίτς, Gh. For the f v. § 84

kepek, brân.—κεφακ, Ph.
geje, night.—gejé, Ul.
gel, lately.—koba, Sil.—geja, Silli

gelmek, to pass (trans.).—Hence the Turk. phrase gelmez gelir passing by (text on p. 326, l. 3), Del.—The reflex. gelinmek, to pass one's life, gives impf. gelirdi or gelirdiwa (§ 206), Phl., and pres. gelirdi. In § 18, aor. geliver, aor. subj. geliver, Phl. Aor. 8 sg. geliver, Afs. From the causal gelirmek, to make to pass, is impf. gelirdiwa (§ 210), Ul.—With this are connected the subst. gele, Del., and gelī, Phl., a livelihood geki, goat.—Capp. gen. gelıgəo, Ar. § 158.—gelı, Phl.

ceder, shame.—kelepa, Afs.
kirej, time.—kędź, plastic, Phl.

gerden, neck, necklace.—Neut. pl. kepdava, necklaces, Phl.
germe, to stretch out (the arms).—Aor. 3 sg. gépe, Ul.
kervan, a caravan. From kervan to Ph. kepsenf, a caravan driver
kerre, time (foias)—so rıko kep r, at the third time, Pot.

gesmek, to walk.—Capp. pres. gağıḍa, aor. subj. 1 pl. gağıḍaym, Az. 8 sg. gağıḍay, Mal. The latter might be pres. subj. from an indie. "gağıḍay

tgezgın, sharp.—From this at
Ph. a verb I sharpen: pres. kəzuvi-də, aor. 3 sg. kəzuvi-də da kəzuvi-də, Phl.
kel, scurf in the head.—Capp. kəl
köldəgə, scalp-headed boy, Ul. Mal.—At Ph. kaləgə and dimin. kaləkəs, at Afs. kəl, with the same meaning güll, Rose.—Capp. göll, Del. Ul.—

göll, pl. göllə, Kid. Voc. gölləi μ (Turkish form), Phl.
külah, Persian cap.—koulax explained as a dervish's head-dress, Phl. kelej, word. v. galəj, p. 616 gelmek, to come.—Turkish phrase gelmiş gelir, coming and passing by, Del. in text on p. 326, l. 3

ekella, head.—kella, acc. kella, Phl. Pl. ta kella, Afs.

kemik, bone.—Capp. kemik, Phl. Ul. kamık, Pot.
kümür, charcoal.—Capp. kümɛ, Fer., pl. kümə, Phl. Sil.—kumıfə, Silli.—kumıfnə, a place in which to keep charcoal, Sill.

kenar, edge, shore.—Capp. kina.

Fer., keñîr (§ 66), Del.
günah, shame, fault, sin.—gınahax, Phl.
köprü, bridge.—korpor, Silli kötü, bad.—Capp. kort, Pot. Phl., pl. kurṭ, Pot., korg, Gh. korga, Sil.—From the abstr. körțük comes körțük, a bad time, Sil.—From körtülmek, to say evil of, or do evil to anyone, comes aor. subj. 8 sg. körțülşi, Silli, § 84

kültük, club.—Capp. pl. kürtɛ, loga, Ul.—körtɛk, kordəka or kordək (pl. -xe), club, Phl.
görde, trunk (of a tree or of a man).—kordəx, Axs.—rev. gorgə, body, Phl.

kör, blind.—Acc. pl. köṛəs, and the verb kəməla, I go blind, once used transitively, Phl. Impf. § 334 kürk, wooden shoe.—kəpə, pl. kəpa, Silli
gürlemek, to thunder.—Aor. 8 sg. kərpəletər da, it overwhelmed him with thunder, Phl.
güzel, beautiful.—Capp. Doğru Gufetik, Fair One of the World, Del. (deel. § 167), Ul., D. Gaf, Gh.—gufetika (§ 558), f., pretty girl, Phl.—From güzelik is güfelik, beauty, Del. gütermek, to show.—Av. 8 sg. guterrəs, Ul.

tusa, beardless man, Greek orveis.—Capp. təsə, Ar. Ul., pl. təsə, Ul.—təst, Afs.
madam, as long as.—μα-
δέμια, because, Silli
mal, μάλ, thing, goods.—Capp. μάλ, Ul.
Ar.—μάλ, Ph.
metelik, μετελικ, a coin worth
10 paras, ¼ piastre.—Pl. μετελικά, Ph.
Ph.
mesel, مسل, tale, story.—Capp. مسل, Mis. Sil. Pot., but at Ul. Fer. مسل. This latter would seem to be rather from the Arabic, where the 32 is pronounced 3 or t, than from the Turkish where it becomes 3.—مسل, Ph.
mellia, مجلس, council.—رو مجهولین, Ph.
melidiye, مجهیده, coin worth
about 8s. 6d. or 20 piastres.—Capp. مجيدیه, Ph. Mal., pl. مجيدیه, Mal.
—Pl. را مجيدیه, Ph.
makhsus, مخصوص, particular, ex-
pressly.—In the phrase لا مخصوص
فیل, he pretended to die, Pot., in
text on p. 456, l. 14
mahabbet, محبیت, love.—مجهبت, Ul.
mahbus, محاصر, imprisoned.—Nom.
pl. محاصرین, prisoners, and را م-
حاصرین, prison, Ph.
medeniyet, مدنیت, the civilised life
of towns. From a verb medeniyle-
lemek comes at Ar. the aor. 3 pl.
medeniylemiş, they became civilised
(N. E.)
murad, مرا, desire, wish.—Pl. مراد, Ul.
—Pl. مرادیه, Ph., مرادیا, Afs.
both used in the phrase at the end of
a tale, they fulfilled their desires.
v. texts, pp. 474, 478, 574, etc.
merdiven, مردیون, ladder.—مروش, Ul.
mesalemek, موژلید, to mock.—Pres.
3 sg. موژلیدی روا Del., as from موژ-
لیدیف
musa'ade, مساعده, permission.—موج-
sadé, Ul.
müşafir, مسافر, stranger, guest.—Capp.
میسفیر, Az., pl. میسفیر, Phl. Decl.
§ 168.—میسفیر, Phl. Decl. §§ 299,
308.—میسفیر, Silli
müsbil, مسيل, purgative.—At Gh. 

muđaḏbún, explained as medicine. It may be said that, after quinine, a purgative is the typical medicine to the Anatolian

mutlaqan, مطلقًا, absolutely.—voi-

mu'ayene, mu'ayne, inspection.—bela μεμαθώ ν, he examined us, Kis., the Turkish 

ma'sum, محمود, innocent.—μαχ(τ)-

μαγκα, magka, Ph.—Cf. M. Gr. use of 

maga, maga, Afs.

maghaza, مغازة, shop.—μάγαζα, Ul.

mektūb, مكتوب, letter.—μεκτοπτόν, Ph.

meyer, مكر, but.—μεγαρόπε, Del. and Silli.

Cf. μέγαραν 

mellemek, ميللیک, to beat.—Pres. 3 sg. 

μελέδ, 3 pl. μελέδαν (§ 9), Silli.—For Capp. Pharaon. (p. 120) has for Sili. 

μέλετον, μέλετον, for Fer., and for Sin. 

Arkh. (p. 253) μελέτον, -τον 

memleket, مملکت, country, kingdom. 

μέλετον, Ph.

minder, مشری, mattress.—Pl. μυδάρα, 

Akh.—Pl. μυδέρα, Ph.

munkalmaq, منكالموت, to be afflicted, 

troubled, a Çağatai word given by Vambery, Çağataische Sprachstudien, 
p. 340.—Pres. 2 pl. μυκαλδόβερε, 

Del., in text on p. 322, l. 15 

muhur, منی, seal.—Capp. μυχαρό, Fer. 

Phl., μυχάρο, Mis., used for the wooden 

box seal impressed upon heaps of 

grain at harvest to prevent robbery. 

v. note on p. 385.—μυκόφορον, Ph.

mi, می, Turkish interrogative particle. 

—μι, Capp. passim and Silli. Also 

μι, Ul., μ, Ar.—μου in phrase κόρο 

μου σου; are you mad? Ph., in text on 
p. 424, l. 26 

melkhane, میخانه, wine-shop.—μεϊξαρέ, 

Ph.

melkhor, میخور, wine-drinking.—μεϊ-

χόρ, drunkard, Ph.

meden, میدان, open space in a town. 

—Capp. میدان, Ul., میدان (§ 66), Del. 

With the same meaning میدان, Phl. 

mīmnun, میمون, monkey.—μαϊμουδόν, pl. 

-ν, Sili.

mīmnun, میمون, happy.—Hence pro-

bably μίμησαν, at ease, Silli 

mēve, میو, fruit tree.—Capp. میثا. 

Del. Fer., pl. میثيا (§ 158), Fer. 

—μεἵσσα, pl. -άδε (§ 295), Ph.

ن

nilsan, نیسان, mark, pledge of betrothal. 

—νυφάρι, Ul.—Hence aor. 3 pl. νυ-

φαρτήσαν, they were betrothed, Ul.—Aor. 

pass. 3 sg. νυφάρτησαν with same 

meaning, Ph.

noqsan, نوشان, fault, lack.—ναχά. 

Silli 

nīmas, نیماس, prayer.—rāds, Phl.

nine, نین, mother.—νυνί, pl. νυνίδες, 

Pot. 

nōbet, نوبت, action of following on in 

turn.—μο do νοβά, in turn, Ph.
Glossary (Turkish) 687

sg. m. ἕρπετας, f. ἕρπημα, gen. pl. ἕρπετων δως. v. § 17

insab, reckoning.—χαράσι, Silli 

yebbe,シェビキ, double saddlebag.—From this with native ending, χαβάς, pl. χαβίγιας, Ph., χανώς, Afs.

ıem, ıe, also.—χελι and χέπι, Silli

ıeman, heman, فيه من, in that very time.

—In Capp. χεμέρ, Sil. Phl. Ul., χεμέ, Ul., χεμέρες, Sil.—χεμέρ, Ph.

γαρσαμαq, to adhere.—Capp. aor. γαρσαρώνει, Ar. Ax. Mal., § 108. aor. mid. 3 sg. γαρσαρώθηκεν, Mal.—

From the causal yapoštermaq, to make to adhere, come in Capp. pres. 3 sg. γαρσαρωνσώλον (§ 70), Del., and aor. γαρσαρωνσέρα, Ax. Mal. Sil.

retoq, roq, big bottle (Pavet de Courtille, Dict. Turk-Oriental, p. 519.—

γαρσάγχα, f., Silli

rakhd, yakob, or.—γαρσάq, Del.

yaramaq, יאראמה, to create.—Capp. aor. γαράρεις, Mal., and at Ul. where it means beget in text on p. 360, 1. 2

yaramaq, יאראמה, to be sitting.—Pres. 3 sg. γαραρές, Ar.

yaran, יאראנה, adj., friendly.—Pl. γερένη (§ 60), friends, or possibly friendly, Del.

yaram, יאראם, half.—Capp. γαράμ: γαράμ gejê, midnight, Ul., γαράμ jasîm, half alert, Ul. Also with Turkish possessive ending γαράμα τ, the half, Ul. γαράμ, half way, Ul., v. yol. 

γαράμ, yepq, Ph.

yara, yara, wound.—Capp. γαρά, Ul., pl. γαράδα (§ 158), Phl.—γαράς, Ph.

yazmaq, יאצמא, to write.—Aor. 3 sg. γαζία, he wrote, Ul.

yakm, יאצמי, inscription.—Pl. γαζיו(u)la (§ 96), Phl.

yaz, יאצ, plain. v. γαצ

yagšamak, יאצמה, to live.—Capp. γαצמâk, Fer., aor. γαצמânâ, Ul. Ax., γαצמâl, Sil.—γαצמâł, ġelî or -dâs (§ 324), impf. 3 pl. γαצמâl, ulam, aor. suq. 2 sg. we γαζμâtlâne kýcây, Afs.

yazmanq, יאצמאק, woman’s veil.—γαצםâk, Ar.

yazdq, יאצד, cushion.—γαζδήq, Ul.

yaghlamaq, יאגלמה, to anoint.—Capp. γαγλάδâv (§ 70), Sil., aor. γαγλάδsâ, Mal. Sil., γαγλâsâ, Fer. Ul., 3 sg. γαγλâdâv da, Gh.

yaghloq, יאגלוq, kerchief.—Capp. γαγλâç, Del. and for Capp. probably Del. Alekt. has pl. γαγλâçqâx (p. 717).—

γâç, especially the kerchief tied round the fez, Ph. Tab.

yagmaq, יאגמה, to burn.—From the Turk. future yagêjaq comes the pl. subst. γαγξάκχα, firewood, Ax.

yagmâq, יאגמâq, beauty.—γαζמâqâ, beautiful, Phl.

yalvarmaq, יאלפרמהq, to entreat.—Aor. 3 sg. γαβλάפδρ, Ul.

yan, יאנ, side.—γâr, Phl. —From yamaşmaq, to approach, comes aor. 3 sg. γαρδâqιας, 3 pl. γαρδâqιας, Afs., and from the causal yanaštarmaq the aor. 3 sg. γαρδâqιας τον τον, he made it approach, Ph.

yâvâq, יאואש, gentle.—Capp. γαβâq, 

γαβâqâ, gradually, Del. Ul.

yana, יאנו, yeow, the young of an animal.—Capp. γαβרâî, Del. Ax. Sil., pl. γαβרâûqâ, Del. Sil., gen. γαβרâqîqû, pl. γαβרâûqâ, Ul., voc. γâbâqû, S, Turkish pl. γαβρουλά 

הון, my chicks, Ax.—γαβâqû, Phl., etc.

yalqamaq, יאלקמהq, to wash (trans.)—

Aor. 3 sg. γαλqâç, he washed, Phl.

yalla, יALLED, a, summer encampment of shepherds in high mountain pastures.—Acc. 

טומד, Ph.

yabane, יאבאני, wild, savage.—Pl. γαבאבוûqâ, Del.


yestmek, יסטמק, to suffice, arrive.—Aor. 3 sg. γέρνε, Ul., superseding 6ôpûlây 

yedek, leading rope.—With possessive, yedêq τ, Phl.

yer, יër, place, earth.—Capp. yerî, Del., יër gûûqû, surface of the earth, Ul.

yermek, יירמק, to long for.—Pres. 3 sg. yerîôt, Del.

yasak, יסאאק, prohibition.—Capp. γα-

σâx, forbidden, Ax. Phl. From this
pl. γόβους, gowns, Phil., the Turkish yassakli
yigbin, πελάγη, heap.—Pl. γύμνα, Ar.
yigit, ¯ηγιτ, young man.—γιγκι, Ph.
yeniden, εγκίδι, Ph.
yemek, πεδίκι, food.—Capp. passim, γε-
μέκ, pl. γεμέκκα, —γιμέκ, Ph.
yemeni; γιμέκ, Ph.
yimin, πεδίκι, oath.—γκεμ, Ul.
yanak, ενίκα, cheek.—Pl. γεμέκκα, Sil.
yoksha, πιστόκ, or.—Capp. γιμέκ, Del.
Mal.—γικύα, Ph.—γικύα, Silli
yürük, πορτέκ, nomad, vagabond.—γου-
ρούκ, Ul.
yurulmaq, πορτέκλι, to be tired.—Capp.
pres. γουρουλμέκ (§ 70), γουλουλό, Mis., aor. γουρουλκέκ, Εμ. Mis., partic. γουρουλκελόν, Mis.
γις, πούς, hundred.—γις (§ 171), Ul.—
yūvbâša, ¯ηγιςβάθα, captain of 100
men, appears as γιςβάθα, Phil., εις-
βάθα, Ul.
γις, πούς, face.—The Turk. form with the
possess. of the 3 sg. γιςβάθα appears in
Ul. text (p. 584, l. 4)
yūzəmek, πορτέκλι, to play.—Pres. γιςβάθα,
Fer.
yūzəmek, πορτέκλι, to swim.—Capp. pres.
3 sg. γιςβάθα, Ul.—The Turkish form
δεκαδέκα, by swimming, in Ul. text
on p. 588, l. 7, and at Del. (text on
p. 516, l. 33) δεκάδεκα
yūstık, πορτοκάλι, ring.—γιςβάθα, Ul.
yūk, πορτοκάλι, closet or cupboard where the
beds are put during the day.—γιςβάθα, Sil.
yüklemek, πορτεκάλικ, to load.—for
3 sg. γουλύκλακεν da, Ul.
yol, πορτοκάλι, journey.—At Ul. γολ, journey.
and γαργγείλα, half way, v. yareım
yular, πορτοκάλι, halter, bridle.—Capp. γαλά.
Ul., ιαπ, Ar., and so by Vasil. for Sil.
(Δημ. Ταύρ., p. 287), ιαπ, Αχ., ιαπ, Del.
(for a→ε v. § 66), ιαπα for Sin. by Arkh.
(p. 285).—ιαπα or γουλάβα, Ph.
for λ v. § 278
yolum, πορτοκάλι, traveller.—σο γουλάβα, on
the journey, Ph.
yolda, πορτοκάλι, travelling companion.
γολάδας, μιλ. γολάδας, Ph.
yolamaq, πορτοκάλι, to send.—Capp.
pres. 3 sg. γολάδα, Ph., aor. 3 sg.
γολάδες, Aχ., γολάδες (§ 65), Mal.
yümürjaq, πορτοκάλι, plague.—Pro-
nounced also yümürjaq (Redhouse).
γολάδα, Del.
yon, πούς, reason, cause.—το γιςβάθα
dov in the sense of the solution of a problem.
Ph.
yongha, πούνγκα, Del.
yehudi, πορτοκάλι, Jew.—Γολόκοκας, Ph.
and at Ph.
yiqis, πορτοκάλι, ruined, fallen to the ground.
γολάκ, Ul., rain or ruined house, Fer.
yulan, πορτοκάλι, snake.—γολάκ, Ul.

Notes.—The Turkish phrases found here and there in the texts cannot be
regarded as loan-words, and are omitted from this list. There are on the other
hand some words in the Greek glossary which, although they cannot all be clearly
traced, are more or less certainly of Turkish origin. These are: γολήστιον,
γόβους, γολήστι, γολίκε, γολανάδε, γιςβάθα, γιςβάθα, γιςβάθα, γιςβάθα,
γαργγείλα, γαργουρά, μόρομα, μουδάρη, πληγούρα (μ. δυμος), πλεον, πολιέζων, ποτεντά, ποτεντά, ποτεντά, ποτεντά, ποτεντά, ποτεντά, ποτεντά, ποτεντά, ποτεντά, ποτεντά, ποτεντά, ποτεντά, ποτεντά, ποτεντά, ποτεντά, ποτεντά, ποτεντά, ποτεντά, ποτεντά, ποτεντά, ποτεντά, ποτεντά, ποτεντά, ποτεντά, ποτεντά, ποτεντά, ποτεντά, ποτεντά, ποτεντά, ποτεντά, ποτεντά, ποτεντά, ποτεντά, ποτεντά, ποτεντά, ποτεντά, ποτεντά, ποτεντά, ποτεντά, ποτεντά, ποτεντά, ποτεντά, ποτεντά, ποτεντά, ποτεντά, ποτεντά, ποτεντά, ποτεντά, ποτεντά, ποτεντά, ποτεντά, ποτεντά, ποτεντά, ποτεντά, ποτεντά, ποτεντά, ποτεντά, ποτεντά, ποτεντά, ποτεντά, ποτεντά, ποτεντά, ποτεντά, ποτεντά, ποτεντά, ποτεντά, ποτεντά, ποτεντά, ποτεντά, ποτεντά, ποτεντά, ποτεντά, ποτεντά, ποτεντά, ποτεντά, ποτεντά, ποτεντά, ποτεντά, ποτεντά, ποτεντά, ποτεντά, ποτεντά, ποτεντά, ποτεντά, ποτεντά, ποτεντά, ποτεντά, ποτεντά, ποτεντά, ποτεντά, ποτεντά, ποτεντά, ποτεντά, ποτεντά, ποτεντά, ποτεντά, ποτεντά, ποτεντά, ποτεντά, ποτεντά, ποτεντά, ποτεντά, ποτεντά, ποτεντά, ποτεντά, ποτεντά, ποτεντά, ποτεντά, ποτεντά, ποτεντά, ποτεντά, ποτεντά, ποτεντά, ποτεντά, ποτεντά, ποτεντά, ποτε

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Addenda

To p. 340, l. 32, "Báx, báx, árā," and glossary (p. 588) s.v. báx. In a parallel tale from Trebizond (Ἀστήρ τοῦ Πώτου, I, p. 249) the boy has to cry, "Ἀνά καὶ
κύρ Ἄννα καὶ τοῦ βραδινὸς ἡ μανᾶ," and then make his request. This suggests that Ana in the Ghúrzono text is the name of the father of the Frog Bride.
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