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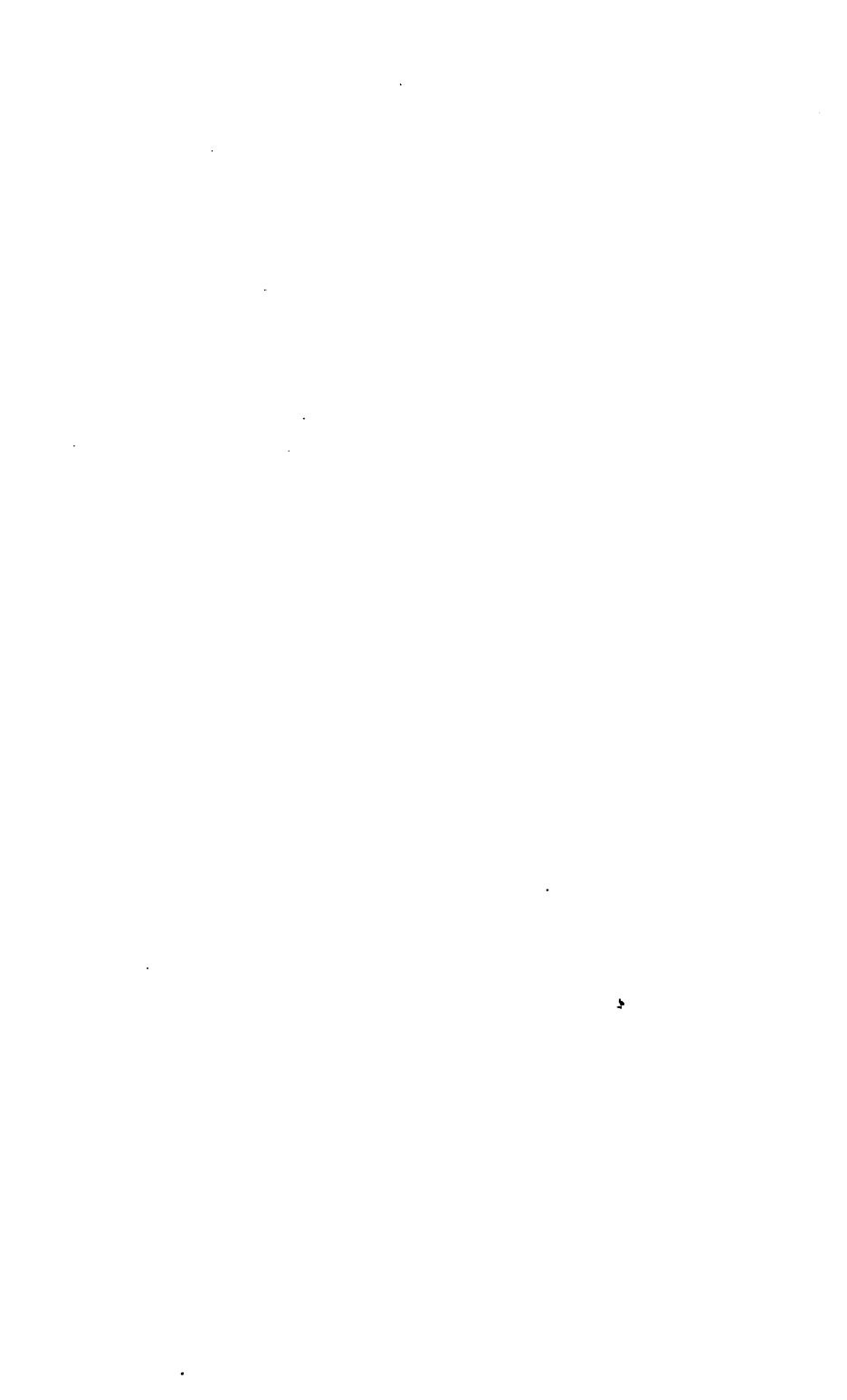
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**MODERN GREEK**  
**IN**  
**ASIA MINOR**

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# MODERN GREEK

IN

## ASIA MINOR

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

by

R. M. DAWKINS, M.A.,

Fellow of Emmanuel College, Cambridge, and late Director of the British  
School at Athens

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

by

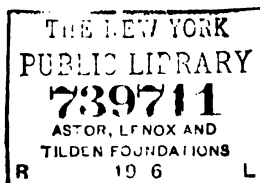
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## PREFACE

**T**HE 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<sup>1</sup> 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

<sup>1</sup> *Classical Quarterly*, viii, 1914, p. 200.



of these strokes, τὰ πλήγματα τοῦ ἀγωνιῶντος τέρατος, I witnessed 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 1910<sup>1</sup>, 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 Phárasa.

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 inflexions 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

<sup>1</sup> *J. H. S.*, xxx, pp. 109, 287.

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 Aryirópolis 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, Súrmena, Sánta, Krómni 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 Papayoryú 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 Silli, Mr George Khondalídhis; to the son of

my host at Silli, Mr Stephen Erisalis, 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 Telémakhos Aravanópulos; to the Ferték schoolmaster, Mr Tsóngas; to Mr Nikólaos Kekhayópulos of Araván, whose account of the Araván dialect to which I incited him has since won a prize from the Γλασσαιή Έταιρεία of Athens; to the doctor at Ghúrzonó, Raphaél Mayópulos; to Khrístos, 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 Arkhélaos, 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 unremunerative book.

R. M. DAWKINS.

Oct. 24th, 1915.

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## ABBREVIATIONS<sup>1</sup>

<b>Afa.</b> —Afsjár-küi 34	<b>Lev.</b> —Levidhis 3
<b>Alekt.</b> —Alektoridhis 11	<b>Mal.</b> —Malakopí 23
<b>An.</b> —Anakú 27	<b>Mia.</b> —Mistí 19
<b>Ar.</b> —Araván 15	<b>N.K.</b> —Nikólaos Kekhayópulos 17
<b>Arkh.</b> —Arkhélaos 3	<b>Oeconomídes</b> 8
<b>Az.</b> —Azó 22	<b>Pakhtíkos</b> 12
<b>B.C.H.</b> — <i>Bulletin de Correspondance</i> <i>Hellénique</i>	<b>Par.</b> —Parnassós 3
<b>Βαρραιοί</b> 38	<b>Ph.</b> —Phárasa 30
<b>Bedrossian</b> 196 <sub>1</sub>	<b>Pharasop.</b> —Pharasópulos 12
<b>Del.</b> —Delmesó 13	<b>Phl.</b> —Phlorá 25
<b>Eleft.</b> —Eleftheriádhis 12	<b>Pot.</b> —Potámia 29
<b>Fer.</b> —Fertók 14	<b>Rízos</b> 12
<b>Gh.</b> —Ghúrzonó 17	<b>Ronzevalle</b> 197 <sub>1</sub>
<b>Giese, Qonjah</b> 4	<b>Sem.</b> —Semenderé 18
<b>Hübschmann</b> 196 <sub>1</sub>	<b>Sil.</b> —Sílata 26
<b>Kar.</b> —Karolídhis 30	<b>Sin.</b> —Sinasós 27
<b>Kholop.</b> —Kholópulos 12	<b>Σύλλ.</b> —Ὁ ἐν Κωνσταντινουπόλει Ἑλ- ληνικὸς Φιλολογικὸς Σύλλογος, σύγ- γραμμα περιοδικόν
<b>Kia.</b> —Kíaka 34	<b>Tsh.</b> —Tshukúri 25
<b>Krinop.</b> —Krinópulos 12	<b>Ul.</b> —Ulaghátsh 18
<b>Kúnos, Adakale</b> 4	<b>Val.</b> —Valavánis 12
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<sup>1</sup> The numbers refer to the pages concerned. For the references in Ch. III, v. p. 280.



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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 Phárasa 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, Sinasós, Araván, Ghúrzono, and Delmesó. In 1910 I went to Araván, Semenderé, Phárasa, Potámia, Díla, Malakopí, Sílata, Mistí, Ulaghátsh, Ferték, and Delmesó. Lastly in 1911, accompanied by Mr Halliday, I went to Delmesó, Ferték, Araván, Ghúrzono, Mistí, Axó, Phloítá, Malakopí, Tshukúri, Satí, Kíska, 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<sup>1</sup>. We have thus to do with a

<sup>1</sup> This disappearance of Greek in the face of Turkish began very early. Thus in a document of 1437 given in *Néoi Ἑλληνομνημον* vii, 1910, p. 866 we read: *Notandum est, quod in multis partibus Turcie reperiuntur clerici, episcopi et arceiepiscopi, qui portant vestimenta infidelium et locuntur linguam ipsorum et nihil aliud sciunt 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 Gypsy 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<sup>1</sup>.

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

as the Church has been everywhere the chief bulwark of the Greek language. It means that Greek as a vernacular had already entirely disappeared by the middle of the fifteenth century in some parts of Asia Minor (for this is the meaning of Turoia in a document dating before the taking of Constantinople). For the earliest appearance of Turks in Asia Minor, v. Vambéry's *Alt-osmanische Sprachstudien*, pp. 24, 29, 30.

<sup>1</sup> 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<sup>1</sup>. These are:

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

*Αἱ ἐν μονολίθοις μοναὶ τῆς Καππαδοκίας καὶ Λυκαονίας ὑπὸ Ἀναστασίου Μ. Λεβίδου,* Constantinople, 1899, pp. α—ζ, 1—191, α—ζ. The author, now blind, was long a professor at the Greek school (*Μονὴ τοῦ Τιμίου Προδρόμου*) at Zindjî Deré, near Talas; his local knowledge is valuable. To his unpublished MS collections I refer below. Quoted as *Levidhis* (*Lev.*).

*Παρνασσός, περιοδικὸν σύγγραμμα τοῦ ἐν Ἀθήναις ὁμωνύμου συλλόγου,* XV, 1892, *Καππαδοκικά*, pp. 368—379, 445—458, 600—615. A series of articles on Cappadocia, ancient and modern, by B. A. M(*ουστακίδης*). Quoted as *Parnassós* (*Par.*).

*Ἡ Σινασός, κ.τ.λ., ὑπὸ Ἰ. Σαραντίδου Ἀρχελάου,* Athens, 1899, pp. 287. Quoted below as *Arkhélaos* (*Ark.*).

The author is a doctor, a native of Sinasós, where he received me in 1909 with great kindness. His book gives a good account of Sinasós in especial, and in general of all the Greek-speaking communities of Cappadocia, together with Phárasa and Sílili, including short samples of their dialects and a fuller study of that of Sinasós. 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<sup>2</sup>.

*Ἱστορικὴ περιγραφὴ τοῦ ἐν Βιένῃ προεκδοθέντος χωρογραφικοῦ πίνακος τῆς μεγάλης ἀρχισατραπείας Ἰκονίου,* Constantinople, 1815, pp. 73. The author is Kyrillos the Metropolitan of Adrianople and

<sup>1</sup> 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: Arkhélaos has, I think, used Karolidhis and Krinópulos, and the last named has certainly copied from Karolidhis. Kyrillos also has been largely used as a source by later writers.

<sup>2</sup> Hatzidákis has reprinted his valuable review of this book in his *Μεσαιωνικά καὶ Νέα Ἑλληνικά*, II, pp. 582—644. It first appeared in *Ἀθηνᾶ*, XII, 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 Phárasa and on Silli. The map in question is reproduced in Kiepert's *Memoir zur Karte von Kleinasien*. 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.

Band II. *Materialien zur Kenntnis des Rumelischen Türkisch: Teil I, Türkische Volksmärchen aus Adakale, u. s. w.* von Dr Ignaz Kúnos. Quoted as Kúnos, Adakale. *Teil II, Deutsche Uebersetzung*, 1907.

Also Kúnos' earlier work: *Oszman-török népköltési gyűjtemény*, 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.

Šejx 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 Sîmi (Σύμη) and other islands; in the same way the coast opposite Lesbos has been largely colonised by Lesbians<sup>1</sup>, 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, Domátia, Kulibásh, Bagarás and Yení-köi 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 language<sup>2</sup>, and Ross in 1844 heard hardly anything else but Albanian spoken there<sup>3</sup>. 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. Phárasa. V. Silli. VI. Livísi. VII. Bithynia. VIII. Gyölde in Lydia—of which this book deals with III, IV and V only.

<sup>1</sup> Kretschmer, *Der heutige lesbische Dialekt*, p. 17.

<sup>2</sup> This information I owe to the travel-notes of Mr F. W. Hasluck, 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 Mylassa: *Many flying from Cyprus, Rhodes and Cos and other islands, where they are fleeced and oppressed, take refuge there, as the government is milder*.

<sup>3</sup> Ludvig Ross, *Kleinasien 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<sup>1</sup>, and a good statistical and geographical account of the Greek population as it was in the middle of the last century is given by Triandaphillidhis<sup>2</sup>. 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 Piksit 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 Aryirópolis (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 Lazí (Λαζοί)<sup>3</sup>.

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 Dagħ (White Mountain) on the north side of the Halys south of Tokat. Two songs are given by Lagarde<sup>4</sup>. For these Arkhélaos (p. 120) records the villages of Τσατμά with 300 inhabitants, Καριπλέρ with 500 and Ἀβδουλ-ραχμανή with 800, all having churches and schools. He says that they lie round the Ak Dagħ near Yozgad, a very vague description. He also tells us that at Ak Dagħ-Maden itself the people speak Greek<sup>5</sup>. In another passage, however (p. 133), he gives Καριμπλέρ and Ἀβδουλραχμάν amongst the Phárasa group

<sup>1</sup> H. Kiepert, *Die Verbreitung der Griechischen Sprache im Pontischen Küstengebirge. Zeitsch. der Gesellschaft für Erdkunde*, xxv, 817—880, 1890 (with map). A list of 102 villages is given in *Xenophánis*, iii, pp. 470—481.

<sup>2</sup> Ἡ ἐν Πόντῳ Ἑλληνικὴ φυλὴ, ἦτοι τὰ Πορτικὰ, κ.τ.λ., ὑπὸ Περικλέους Τριανταφυλλίδου, Athens, 1866.

<sup>3</sup> Apparently from some confusion with the real Lazes, their neighbours to the east, who speak a Caucasian language akin to Georgian.

<sup>4</sup> Lag. pp. 39, 40; v. also Kar. p. 81.

<sup>5</sup> According to *Xenophánis*, iii, p. 476, it is a large place with 2500 Greeks, 1000 Turks, and 600 ξέροι.

of villages, as does also Mustakídhis (*v. note* on p. 30), and there is also an Abdurrahman near Ariyropolis. 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 Dagħ I have the authority of their metropolitan, the Archbishop of Khaldhía (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 Sándá, south-west of Trebizond, near Krómni<sup>1</sup>. The population is given as 700<sup>2</sup>. The name, he tells us, is a corruption of Μπουγά Μαδενή, the Taurus mine, bugħa being Turkish for bull (Ταῦρος). He also says that twenty-five years before his date of writing (1891) the place sent a colony to Κουβουκλοῦ, between Nigde and the Taurus<sup>3</sup>. This is perhaps Kiepert's Kavukui. With Bulgar Maden Karolídhis (p. 31) mentions also Σολουτζόβασι, 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 Bereketlí Maden in the Taurus, but they are said to have lost their language. The population is given as 500<sup>4</sup>.

(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<sup>5</sup>: Νεάπολις = Nevshehir (10,000†, 14,000~), Προκόπιον = Ürgüp (5000†, 10,000~), Ἰνδξέ-σοῦ = Indjé-su (4000†, 6000~), Ἀγ. Κωνσταντῖνος (550†, 100~), Καρὰ-στορέν (225† and 300 ξένοι), Ζήλια (350†, 2250~), Ἀπδουρραχμανλή (450†), Κέργκιεμε (450†), Ἀρσάρ-κιοῖ, ? Afshár-köi (110†), Ποστ-καράκιοῖ (250†), Κοτποϊμούλ (125†), Καρίπλερ (300†), Τζάν

<sup>1</sup> *v. Παπαμαχαλόπουλος, Περιήγησις εἰς τὸν Πόντον*, Athens, 1908, p. 189, note.

<sup>2</sup> *Xen.* III, p. 476.

<sup>3</sup> Βαλαβάνης, *Μικρασιατικά*, pp. 184—189. For this book see p. 12 below.

<sup>4</sup> *Ibid.*

<sup>5</sup> In these, as in the statistics below, the cross (+) marks the Christian, the crescent (~) the Turkish population.



(110†), Ἀκγαρ (450†), Τσαρσι Δερελι (125†), Κουρπαζλή (125†), Τσαλικλή, ?Tsharaklý, v. p. 21, (125†), Πελλαβάκ (100†), Πουκλάν (100†), Γενίκιοι (80†), Παράκ (90†), Καριστιράν (80†).

In some of these, Nevsehir, 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) Arkhélaos 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<sup>1</sup>. 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<sup>2</sup>. Triandaphillídhis<sup>3</sup> (1866) records a more flourishing period; he says that Pontic colonies went to these places from the diocese of Khaldhía, 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<sup>4</sup>.

On Pontic much has been written, but not well; there is a bibliography up to 1894 in Gustav Meyer's *Neugriechische Studien*, I, p. 88<sup>5</sup>. To this must now be added D. E. Oeconomides,

<sup>1</sup> Arkh. p. 134.

<sup>2</sup> H. F. Tozer, *Turkish Armenia and Eastern Asia Minor*, p. 212.

<sup>3</sup> Ἡ ἐν Πόντῳ Ἑλλ. φυλή, p. 109. Cp. also *ibid.* p. 94 bis.

<sup>4</sup> *A Ride through Asia Minor and Armenia*, 1891, p. 290.

<sup>5</sup> Reprinted from *Sitzungsberichte d. Kais. Akad. d. Wissensch. in Wien, Phil.-Hist. Classe*, cxxx, 1894.

*Lautlehre des Pontischen*, Leipzig, 1908, and two papers by Hatzidakis. These are:

Γ. Ν. Χατζιδάκι, *Φιλολογικαὶ Ἑρεῦναι* (ἀνατύπωσις ἐκ τῆς ἐπετηρίδος τοῦ πανεπιστημίου, 1911—1912), ἐν Ἀθήναις, 1911. This contains (pp. 1—35) a paper, *Περὶ τῆς Ποντικοῦ διαλέκτου καὶ ἰδία περὶ τῶν ἐν αὐτῇ ἀταλόγικῶν σχηματισμῶν*, which gives an account of the Pontic system of declensions. It is quoted below as *Φιλ. Ἑρ.*

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<sup>1</sup>. Kiepert<sup>2</sup> and Cuinet<sup>3</sup> mention several of these, Triandaphillidhis gives a list with populations<sup>4</sup>, 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<sup>5</sup>. Although Shabin-Kara-Hissar itself is a large place of 3000 houses, the Greek-speaking families in it are only 150 or less<sup>6</sup>. Karolidhis tells us that their language differs very little from that of Cappadocia<sup>7</sup>. 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

<sup>1</sup> Identified by Ramsay with Colonia (*Historical Geogr. of Asia Minor*, pp. 57, 267).

<sup>2</sup> *Op. cit.* on p. 6, note 1.

<sup>3</sup> Cuinet, *La Turquie d'Asie*, 1890, I, p. 794; he mentions as remarkable for their dialect the small villages (about 60 houses each) of Mousséli and Améli on the Koila-Hissar river, and Hassan-Tehamitch and Haizoul on the Melanthios (Mélet-Irmak). Also (p. 792) the village of Hamidié or Mélet (Mélek).

<sup>4</sup> *Ἡ ἐν Πόντῳ Ἑλλ. φυλή*, pp. 117, sqq. For villages in the upper Lykos valley, see also his account on pp. 105, 106.

<sup>5</sup> *Ἡ ἑν Ἐπαρχίᾳ Κολωνίας ὑπὸ Σκυρίδωνος Ζουμπουλίδου*, in *Xenophanis*, vii, pp. 273 sqq.

<sup>6</sup> Cumont, *Studia Pontica*, II, p. 296, says 150, Zumbulidhis, *loc. cit.*, says 120—180.

<sup>7</sup> Kar. p. 32. He notes (p. 126) that *di* is prefixed to all the verbs.

speak the Pontic dialect<sup>1</sup>, and Triandaphillídhis 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 little<sup>2</sup>.

Between Zara and Nikopolis is a village called Shar-Yeri mentioned by Grégoire as possessing a curious Greek dialect<sup>3</sup>. 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, Ürgüp to the north and Nazianzos (Nenizt) to the west. Their names are: Delmesó, Ferték, Araván, Ghúrzono, Ulaghátsh, Semenderé, Mistí, with its colonies Dila, Tsharaklý, and Jeklék<sup>4</sup>, Axó, Trokhó, Malakopí, Phloítá, Síлата, Anakú, Sinasós, 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 Sinasós, it appears that he appreciated the distinction drawn between them in § 397 below, where however Delmesó is classed with the Sinasós group.

<sup>1</sup> *Xen.* vii, p. 282.

<sup>2</sup> *Lag.* pp. 25, 26. The song however has the 1st pl. act. and dep. in *-mes* (*φεύγουμες, καταβαίνομες, έρχομες, έβγαίνομες*) and this suggests Pontic or a dialect akin to that of Phárasa; v. §§ 821, 891. Lagarde calls the place Nikopolis: this is a false identification commonly made by the Greeks; the real site of Nikopolis is Purkh, near Enderes.

<sup>3</sup> *B. C. H.* xxxiii, p. 89.

<sup>4</sup> 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 Límnos (Turkish Göljük<sup>1</sup>) a little way east of Axó. Andavál is a village of some 2000 inhabitants, all Christian; Karolídhis says that Greek was recently spoken but had then (1884) almost disappeared<sup>2</sup>. 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<sup>3</sup>. The population is estimated thus:

750†, 200~, Pharasop. 1895;  
800†, 200~, Arkh. 1899;  
2000†, 650~, at present<sup>4</sup>.

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:

‘*Ἡ Συνασός*, the book by Arkhélaos described above. This is the best of the books on Cappadocian Greek; the full glossary is particularly useful.

*Τὰ Φερτάκαινα ἀπὸ ἐθνολογικὴν καὶ φιλολογικὴν ἔποψιν ἐξεταζόμενα*, ὑπὸ Σωκ. Κρινουπούλου. 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 Karolídhis, p. 31, and has no independent value.

‘*Ἀλεκτορίδης, Δελτίον τῆς Ἱστορικῆς καὶ Ἐθνολογικῆς Ἑταιρείας τῆς Ἑλλάδος*, I, Athens, 1883, pp. 480—508, 712—728. Quoted below as Alekt. Grammatical notes and glossary of the dialect of Ferték, and (pp. 712—728) ‘*Ἀίσματα Καππαδοκικά*. Of these the author says that one is from Anakú, and, to judge from the occasional change of *τι* to *τσι* = *τσι* (§ 83), and aorists

<sup>1</sup> With *j* as in English.

<sup>2</sup> Kar. p. 87.

<sup>3</sup> Arkh. p. 126.

<sup>4</sup> In all these statistics the cross (+) marks the Christian, and the crescent (˘) the Turkish population.

passive ending in *-σκη* instead of *-στη* (§ 85)<sup>1</sup>, the rest are probably from Delmesó. From the phonetic point of view the transcription of the words is a good deal inferior to that of Krinópolis, 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 Sílata with a short glossary and a few songs, which have also been published with a few variants by Kholópulos in his monograph on Sílata in *Xenophánis*, II, pp. 322 ff., 1905.

Συλλογὴ λέξεων λαϊκῶν ἐν Ζήλῃ Ἰκονίου τῆς Μ. Ἀσίας ὑπὸ Σάββα Βασιλειάδου is a glossary of the dialect of Sílata which appeared in *Xenophánis* I (α—ξ), pp. 190, 285, 382, 430, 479. A useful collection. Quoted as *Vasil*.

Μονογραφικὴ Ἱστορία Ζήλης ἢ Σύλατας ὑπὸ Σάββα Χωλοπούλου. This appeared in *Xenophánis*, II, 1905<sup>2</sup>. 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, Καππαδοκικά, ἦτοι 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 *Rízos*. The age of the book makes it especially valuable.

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

Ρίζος Ἐλευθεριάδης, Συνασός, ἦτοι 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 Δημῶδη Ἑλληνικά ᾄσματα, κ.τ.λ., ὑπὸ Γεωργίου Δ. Παχτίκου, Athens, 1905. Quoted as *Pakhtíkos*. This gives some songs from Cappadocia, 3 from Anakú, 14 from Malakopí, 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.

<sup>1</sup> E.g. *σφαλισκη* (p. 717), *ἐπρόσκη* (p. 719), *ἐξώσκη* (p. 728). pp. 92, 140, 205, 284, 322, 343.

In the course of my three journeys, I have visited all of these villages excepting Tsharaklý, Jeklék, Zaléla and Arabisón, 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, Tsharaklý 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 Arabisón 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†, 150~, at present.

This is the village north-west of Nigde on the slopes of the Melendiz Dagħ, 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, Ghúrzonoz 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<sup>1</sup>. 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, Yoakím Okeanídhis, 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).

‡†, ‡~, Alekt. (1884).

2500†, 300~, Pharasop. (1895).

2700†, 300~, Arkh. (1899).

1500†, 2500~, *Xen.* III, p. 44 (1905).

1100†, 2000~, at present.

Ferték, Grecised as Φερτέκι, is the Turkish name of the village; in the dialect it is called τὰ Βαρτάκαινα, and in literary Greek τὰ Φερτάκαινα.

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

<sup>1</sup> v. § 897.







**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.

#### ARAVÁN.

##### Population :

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

900†, —, at present.

Araván is the official Turkish name of this village, which is Grecised as 'Αραβάνιον, the dialect name being 'Αραβανί. 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, Araván and Ghúrzono 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 ('Αγι Νικόλα) from a sacred well (ἁγιασμα) 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<sup>1</sup>. 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 mill-stone 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

<sup>1</sup> 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)<sup>1</sup>. 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 Malakopí, 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 Malakopí is about seventy metres. This example at Araván has two of these disc-doors in succession: the one at Malakopí described below has five. In some villages at all events the galleries, the entrances of which are always inside the houses, used

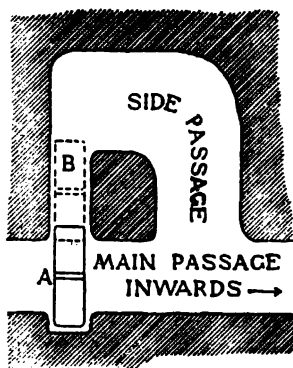


Fig. 2. Diagrammatic Plan of Stone Door in an underground gallery in Cappadocia.

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 *καταφύγια*, 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<sup>2</sup>. It appears to be only at Mistí that until recently the people lived entirely in these subterranean dwellings, without any houses above ground.

<sup>1</sup> Fig. from *J.H.S.* xxx, p. 286.

<sup>2</sup> 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<sup>1</sup>. Earlier still at the time of the wars of the Saracens with the Byzantines we hear of underground abodes and strongholds in this region<sup>2</sup>.

Valavánis, who is a native, gives an account of Araván with a glossary and a number of interesting details<sup>3</sup>. 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 Ghúrzone (Γούρζονο); the Greeks themselves vary; I find Γούρδονος, Κούρδονος, Γόρδονος and Κούρδονους<sup>4</sup>. In Kiepert's map it is written Kayr Dunus.

<sup>1</sup> 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.

<sup>2</sup> Bury, *A History of the Eastern Roman Empire*, p. 473, note 6.

<sup>3</sup> In *Μικρασιατικά*, v. p. 12 above.

<sup>4</sup> 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.

#### ULAGHÁTSH.

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<sup>1</sup>. 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<sup>2</sup>. The texts were recorded from boys at the village school.

#### SEMENDERÉ.

Population:

1800†, 400~, Pharasop. (1895) and Arkh. (1899).

1300†, 700~, *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 Kekhayópulos, 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<sup>3</sup>. Arkhélaos reports (in 1899) that it had no school; it now has one with a master from Bor.

<sup>1</sup> *Xen.* III, p. 44.

<sup>2</sup> Such a sentence as *και με το μouxabér geéláwvδgav το ömúpé τ* (v. p. 382, l. 8) could hardly be found anywhere else.

<sup>3</sup> v. §§ 136, 236.



**Fig. 3. View in Semenderé.**



**Fig. 4. View of Misti from the roof of the Church.**



## MISTİ.

## Population :

200 houses†,	Kyrrillos (1815) <sup>1</sup> .
200—300 houses†,	Hamilton (1837) <sup>2</sup> .
300 houses, presumably Christian,	Rízos (1856).
4800†, —, —,	Pharasop. (1895).
8000†, —, —,	Ark. (1899).
3500†, —, —,	<i>Xen.</i> 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 but 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 Dagħ 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<sup>3</sup>. 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

<sup>1</sup> p. 21.

<sup>2</sup> W. J. Hamilton, *Researches in Asia Minor, etc.*, 1842, vol. II, p. 296. He writes the name Misli, as do also Carsten Niebuhr, *Reisebeschreibungen*, III, p. 120, and J. M. Kinneir, *Journey through Asia Minor in 1813, 1814*, p. 111. The ancient name is probably Mustilia.

<sup>3</sup> Hamilton, *ibid.*







**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 Malakopí on the road to Básh-köi. The Greeks call it Dílos (Δῖλος), probably because they think it has some connexion with the island. Its population according to Pharasópulos (1895) is 200, all Christians. The statistics in *Xenophánis* (1905) give 150 Christians<sup>1</sup>. 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 Levídhis<sup>2</sup>.

(2) Tsharaklý, N.E. of Mistí near Arably. 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 *Xenophánis* for 1905<sup>3</sup>. 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.

<sup>1</sup> *Xen.* III, p. 46.

<sup>2</sup> Levídhis, p. 176; *B.C.H.*, XXXIII, p. 92; Rott, *Kleinasiat. Denkmäler*, p. 287.

<sup>3</sup> *Xen.* III, p. 46; Levídhis, p. 175. The name is written Τσαρικλή or Τζαρηχλή.

(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 *Φόρμυξ*, Nos. 17, 18, Dec. 1908, p. 8, and a similar fragment in Pakhtíkos, p. 8.

### Αxό.

#### Population :

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

The Greeks write the name Αxός or Naxός; 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<sup>1</sup>. 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 Αxό, 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 (*šündü*) from being choked by the ashes. The bigger pieces take several days to make, the pot being

<sup>1</sup> It is hard to see why Arkhélaos, p. 126, should say that there is danger of the Greek dialect disappearing at Αxό.



**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 *κάρχονια* and *μαλάζω* in the glossary. Fig. 6 shews the making, and Fig. 7 the burning of this pottery.

### ΤΡΟΚΗΟ.

#### Population :

1500†, —~, Pharasop. (1895), Arkh. (1899) and *Xen.* III, p. 46 (1905).

400†, —~, at present.

This is a small Greek-speaking village about a mile from Αχό on the road to Μαλακοπή. 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 Αχό<sup>1</sup>.

### ΜΑΛΑΚΟΠΙ.

#### Population :

Christians and Turks, Rízos (1856).

1600†, 400~, Pharasop. (1895).

2000†, 400~, Arkh. (1899).

1700†, 800~, *Xen.* III, p. 46 (1905).

2000†, 800~, at present.

This is a flourishing village, but with an increasing Turkish element. Levidhis calls it *ἡ Μαλακοπαία*, but the Greeks generally call it *Μαλακοπή* or *Μαλακοπιά*; the Turkish form is Melegob. The people are more advanced than at Αχό and Μιστί 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

<sup>1</sup> Pharasop. p. 78.



years yet. The subterranean galleries of Malakopí 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<sup>1</sup>. 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<sup>2</sup>. 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 Phloítá. 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 Malakopí.

The large new church stands on the site of an old church founded by John Tzimiskes (A.D. 970). Its destruction is recorded by Levídhis<sup>3</sup>.

My notes on the dialect are almost entirely derived from a blind man named Khrístos, 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.

<sup>1</sup> 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.

<sup>2</sup> The name for these troughs is *λακκί* (q.v.).

<sup>3</sup> p. 163.



**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  $\gamma$  and  $\chi$  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 Malakopí have some interest from their variety. A local derivation is from *μάλα κοπιῶ*, because of the labour required to draw the water from the deep wells; Ainsworth<sup>1</sup>, 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 *καλαμοκοπεῖον*, with the sense of *καλαμών*, supporting the metathesis by the Phloῖτά word *μαλάκια· γαῖαι μὴ 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 Grégoire<sup>2</sup> quotes Ibn Hordadbeh<sup>3</sup>, 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 *Μαλακοπαία* is mentioned by Theophanes<sup>4</sup>.

#### PHLOÏΤÁ.

##### 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 Malakopí. The Greeks write the name generally Φλογητά: in Turkish the village is called Suvermez, *i.e.*, it does

<sup>1</sup> *Travels and researches in Asia Minor, etc.*, 1842, I, p. 205.

<sup>2</sup> *B. C. H.* xxxiii, p. 180.

<sup>3</sup> Who wrote in the ninth century. He mentions Malakoubia amongst the strong places in the country of the Matámyr (souterrains) of Cappadocia in his book of Itineraries; v. Goeje, *Bibl. Geogr. Arab.* vi, p. 80 of the French translation.

<sup>4</sup> *Χρονογραφία*, edit. Paris, p. 407.

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 Malakopí. The dialect is in no special danger; the school is not so efficient as at Malakopí. The texts I print were partly taken down from the school children, but the best were given me by a blind man called Avraám (Abraham), a famous story-teller.

#### SÍLATA.

Population :

1000†, 1000~, Arkh. (1899).

800†, 300~, Kholop.<sup>1</sup> and *Xen.* III, p. 46 (1905).

750†, 300~, at present.

I suspect that Arkhélaos' 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 or Zila: Kiepert's map gives a Djuvarzile, but marks it too far south it should be nearer Anakú and further from Malakopí<sup>2</sup>.

My texts are derived from the children at the school. The dialect is in common use. The village is the subject of Pharassópulos' book *Τὰ Σύλατα* and Kholópulos' monograph published in *Xenophánis* II. For these and the glossary of the dialect by Sávvvas 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. Kholópulos 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.

<sup>1</sup> *Xen.* II, p. 96. His actual figures are 160 Christian and 60 Turkish houses.

<sup>2</sup> 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<sup>1</sup>.

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.

#### ΑΝΑΚΥ.

##### Population:

1000†, 1800~, Pharasop. (1895) and Arkh. (1899).

1250†, 1500~, *Xen.* III, p. 46 (1905).

750†, 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<sup>2</sup>. I was only there for a few hours in 1909, so that I do not know in what condition the dialect is.

#### ΣΙΝΑΣΟΣ.

##### Population:

400†, 100~ houses, Rízos (1856), which means about

2000†, 500~.

4000†, 1000~, Pharasop. (1895) and Ioannídhis (1896)<sup>3</sup>.

4500†, 600~, Arkh. (1899).

3000†, 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

<sup>1</sup> Pharasop. p. 16 and *Xen.* II, p. 94.

<sup>2</sup> I.e. it is a *κωμόπολις* rather than a *χωρὶς*.

<sup>3</sup> In *Xen.* I, p. 324.

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 *κοινή*, 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 Sinasós. 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<sup>1</sup>.

The Turkish name of the village is Sinasún, and Levídhis suggests that this is for σ(τ)ήν *Ἀσούνα*, Asuna being the name of an ancient bishopric<sup>2</sup>.

#### ZALÉLA.

Population :

800†, 300~, Pharasop. (1895).

700†, 400~, Arkh. (1899).

600†, 300~, *Xen.* II, p. 230 (1905).

700—750†, 300~, at present.

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

<sup>1</sup> Just as the Armenians write Turkish in Armenian characters. Cf. also Valavánis' *Ἡ ἀλληλογραφία παρὰ τοῖς Μικρασιατοῖς*, in *Μικρασιατικά*, pp. 56—87.

<sup>2</sup> For Levídhis v. *Xenophónis*, v, p. 184. The derivation is supported by Grégoire in *B. C. H.* xxxiii, p. 142.

## ΠΟΤΑΜΙΑ.

## Population :

800†,	100~,	Pharasop. (1895).
900†,	—~,	Arkh. (1899).
600†,	—~,	<i>Xen.</i> II, p. 230 (1905).
600—700†,	—~,	at present.

This is marked in Kiepert as Ortá-köi (*the middle village*), being between the Turkish villages of Básh-köi and Mavrodján. Mustakídhis calls it Ποτάμια or 'Οπρά-κιοί<sup>1</sup>. 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 Soghanlý-Deré, which is famous for its rock-cut dwellings and churches.

## ΑΡΑΒΙΣÓN.

## Population :

6000†,	14000~,	Pharasop. (1895).
2500†,	1500~,	<i>Xen.</i> III, p. 46 (1905).
8000†,	4000~,	Arkh. (1899).

This is Kiepert's Arebsun, a town near the Halys, N.W. of Nevsshehir. 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 Mistí. Kyrillos<sup>2</sup>, copied by Rízos, 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

<sup>1</sup> *Parnassós*, xv, p. 457.<sup>2</sup> 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 Phárasa I have grouped the almost identical idioms spoken at the six villages of Phárasa, Afshár-köi, Kíska, Satí, Tshukúri and Giaúr-köi<sup>1</sup>. They all lie in the region of the Anti-Taurus mountains that is drained by the Zamánti-Su. My linguistic notes are mainly from Phárasa, which may be called the metropolis of the group, with supplementary material from Afshár-köi, Kíska and Tshukúri.

The books published on the subject are:

Γλωσσάριον συγκριτικὸν Ἑλληνοκαππαδοκικῶν λέξεων ἦτοι ἡ ἐν Καππαδοκίᾳ λαλουμένη Ἑλληνικὴ διάλεκτος καὶ τὰ ἐν αὐτῇ σωζόμενα ἔχνη τῆς ἀρχαίας Καππαδοκικῆς γλώσσης, ὑπὸ Π. Κ. Καρολίδου, Δ.Φ., ἐν Σμύρνῃ, 1885<sup>2</sup>; pp. 221. Quoted as Kar.

This book of Professor Karolídhis I believe first called attention to these dialects. It deals mainly with the language of Phárasa. The author quotes a suggestion of Kiepert<sup>3</sup> based on place-names, and again of Perrot<sup>4</sup>, that possibly these dialects preserve relics of the old Cappadocian language, and of Niebuhr<sup>5</sup> that Lycaonian has left its mark upon the dialect of Silli<sup>6</sup>, and seeks to identify remains of Cappadocian by means of lists of words mainly from the dialect of Phárasa. 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

<sup>1</sup> B. A. Μ(ουστακίδης), *Parnassós*, xv, p. 458, gives as Greek-speaking villages on the "right branch" of the Zamánti-Su not only Τσουκουργούρτ, Κίσκε, Ἀφσάρκια and Φάρασα, but also Καριπλέρ and Ἀπτουραχυμάν. 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 Vorderasienspedition*, 1906 u. 1907, is a good geographical monograph on the Anti-Taurus, with accounts of the inhabitants.

<sup>2</sup> First published as Ἡ ἐν Καππαδοκίᾳ λαλουμένη Ἑλληνικὴ διάλεκτος, κ.τ.λ., Μουσείον καὶ Βιβλιοθήκη τῆς Εὐαγγελικῆς 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.

<sup>3</sup> *Memoire über die Construction der Karte von Kleinasien*, p. 185.

<sup>4</sup> Georges Perrot, *Souvenir d'un Voyage en Asie Mineure*, 1867, p. 185.

<sup>5</sup> V. p. 36 below.

<sup>6</sup> Kar. pp. 8—6.

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<sup>1</sup>.

*Neugriechisches aus Kleinasien, Mitgetheilt von Paul de Lagarde*, Göttingen, 1886. Aus dem 33en Bande d. *Abhandl. d. Königl. Gesellschaft d. Wissenschaften zu Göttingen*. (Quoted below as Lag.)

This is a publication of texts sent by Karolídhis 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 Delmesó, Sinasós, Ak Dagħ, and Nikopolis. It concludes with an index of all the words in Karolídhis' chaotic Γλωσσάριον Συγκριτικόν, which Lagarde had the happy idea of extracting and arranging alphabetically, with whatever information Karolídhis gives about them. This is so much more convenient for use than the original that in using Karolídhis' work I always refer to the pages of Lagarde<sup>2</sup>. 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

<sup>1</sup> As to Karolídhis' thesis I cannot do better than quote from Kretschmer, *Die Griech. Sprache*, p. 899: "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 Phrygischen verwandte Sprache erklärt, sind nichts weniger als zwingend." Hatzidákis has reviewed Karolídhis (in the Athenian periodical *Ἐβδομάς*, II, 1885, pp. 535—538), and shewn 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 Karolídhis. Cf. also Thumb, *Die Griech. Sprache im Zeitalter des Hellenismus*, p. 118.

<sup>2</sup> An occasional slip in Lagarde makes it desirable to check his book with the original. For Kar.'s *b*, *d*, *g* he uses *μπ*, *ντ*, *γκ*, and for Kar.'s *c'*, *g'*, *z'*, *sch* he writes *τς*, *ζς*, *τσ*, *σσ*, the sounds represented being with fair regularity *č*, *ž*, *ts*, *š*. That Kar. gives for his *g'* either the French *j* (*ž*) or *oy* (a slip for *gy*) and uses *sch* (*š*) where the true sound is *sch* must be put down to his indifference to phonetics. Unless for any special reason I have used Lagarde's transcription.

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 Karolídhis 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 Phárasa. 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 Phárasa dialect, but not well recorded, and Pakhtíkos prints a carol to St Basil and a short fragment of a song<sup>1</sup>. Lastly Mr Anastásios 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 Phárasa. I saw the MS in Mr Levídhis' house, and its publication is greatly to be desired.

Of all these six villages Phárasa is by far the most important; it lies in a central position and the others are all said to be colonies from it. Phárasa (τὰ Φάρασα) is the Greek literary form of the name; in the dialect it is called Varashós (Βαραῶς), in Turkish Farash, which is the name it has on Kiepert's map, and it appears with the name τὰ Φερέσια in Anna Comnena<sup>2</sup>. Kyrillos calls it Φάρασσα, κοινῶς Φαρασονί<sup>3</sup>. The population according to Arkhélaos is 1800, according to Grégoire and statistics in *Xenophánis* 1500<sup>4</sup>. They are all Christian except one or two families, and even these Turks habitually speak the Greek dialect.

Tschihatscheff's notice of Phárasa is interesting<sup>5</sup>. The place,

<sup>1</sup> pp. 17 and 42.

<sup>2</sup> II, p. 239, 11, Bonn (edit. Paris, p. 412). I owe the reference to M. Grégoire. In the Venice edition the accent is as at present, τὰ Φέρεσια.

<sup>3</sup> p. 15.

<sup>4</sup> Arkh. p. 121; Grégoire, *B. C. H.* xxxiii, p. 118; *Xen.* I, p. 232.

<sup>5</sup> The reference is to *Mittheilungen aus Justus Perthes' geographischer Anstalt über wichtige neue Erforschungen auf dem Gesamtgebiete der Geographie* von Dr A. Petermann. *Ergänzungsband* IV, no. 20. P. v. Tschihatscheff's *Reisen in Kleinasien und Armenien*, 1847—1863. Gotha, 1867, p. 14..





**Fig. 9. Phárasa 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<sup>1</sup>. Another trace of their presence in this region is the name of the village Afshár-köi.

The village of Phárasa lies on a spur of rock which runs out towards, and at the end precipitously overhangs, the west bank of the Zamánti-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

<sup>1</sup> This I quote from Murray's *Handbook to Asia Minor*, 1895, p. 68. The best account of the Afshars is that of Grothe, *op. cit.*, II, pp. 185—148. Cf. also Skene, *Anadol.*, p. 184.

of the Gospel, which Karolídhis sent to Lagarde, shews that not so very long ago Turkish was not generally understood, and this agrees very well with Tschihatscheff'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 Tschihatscheff says that Phárasa was subject<sup>1</sup>.

#### KÍSKA.

Kíska or Kíske lies in a valley north of Afshár-köi, of which it is a colony, and half way between it and Faracheddin. Arkhélaos gives the population as 400 Christians; the statistics in *Xenophánis*<sup>2</sup> 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

<sup>1</sup> v. under Phárasa, p. 33 above.

<sup>2</sup> *Xen.* II, p. 232.

Kiepert's map. Like Kíska it is a colony from Afshár-köi<sup>1</sup>. I have no dialect material from this place, but the dialect is said not to differ from that of Kíska and Tshukúri. The village is given as Turkophone by Arkhélaos, who assigns to it 200 inhabitants<sup>2</sup>. The statistics in *Xenophanis* give it 115<sup>3</sup>.

#### 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 *Τσουκουργούρτ* of Arkhélaos<sup>4</sup>, who gives its population as 400<sup>5</sup>. Another estimate is 250<sup>6</sup>, 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 Kíska 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<sup>7</sup> and Arkhélaos<sup>8</sup>. It lies about 1½ days S.S.W. from Phárasa. 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 Phárasa 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 Phárasa and are said to speak the same dialect.

#### V. SÍLLI.

The large village or small town of Silli, 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

<sup>1</sup> This is supported by Levidhis, p. 103.

<sup>2</sup> p. 121.

<sup>3</sup> *Xen.* II, p. 232.

<sup>4</sup> p. 121.

<sup>5</sup> The name seems to be from *çuqur*, چقور ditch, and yord, يورد dwelling-place, referring probably to the low-lying situation.

<sup>6</sup> p. 31.

<sup>7</sup> p. 133.



both sides of a narrow valley near the point where it debouches on the great plain of Konia. The population is given by Arkhélaos (writing in 1899) as 3500 Christians and 3500 Turks, a statistic of 1905 gave 3000 Christians and 4000 Turks<sup>1</sup>, 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-köi. Their language was a dialect of Greek hardly understood by other Greeks, and the common people spoke nothing else<sup>2</sup>. Kyrillos says that it contained 1500 houses, half Greek and half Turkish<sup>3</sup>.

Levidhis<sup>4</sup> 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. Levidhis' 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 Karolidhis<sup>5</sup>. 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.

<sup>1</sup> In *Xen.* III, p. 48.

<sup>2</sup> Carsten Niebuhr, *Reisebeschreibungen*, III (1837), pp. 128, *sqq.*

<sup>3</sup> pp. 44, 45.

<sup>4</sup> p. 158.

<sup>5</sup> Kar. p. 4. Niebuhr in fact says nothing about Lycaonian.

The hitherto published material is confined to a very few grammatical notes, an anecdote and a short folk-tale given by Arkhélaos (pp. 143—147) and a short sketch of the grammar and a folk-tale published by the present writer<sup>1</sup>. 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<sup>2</sup>; the dialect agrees quite well with this view. The imperfect passive in *-ταμαι* at Iráklion (Τερέ-κői) and Kóndze on the gulf of Ismid and the gen. plural in *-ρὸν* 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<sup>3</sup>. The published material is very slight<sup>4</sup>; I have made use of my notes of visits to Iráklion, Demirdásh and Abuliónd, and to Básh-kői (Βουλγαράτοι) 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

<sup>1</sup> *J. H. S.* xxx, pp. 121—132.

<sup>2</sup> Hasluck, *Cysicus*, pp. 148 *sqq.*

<sup>3</sup> *v.* §§ 185, 235.

<sup>4</sup> Twenty-one songs from Bithynia, with the names of the villages, are given by Pakhtikos. But, as the author very truly says (p. κζ'), songs do not give a faithful representation of the local dialect. I know of no other published material except proverbs in Politis (Παροιμίες) quoted by Kretschmer (*Der heut. lesb. 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 *Περὶ τῆς Λιβισιανῆς διαλέκτου*, ὑπὸ Ἰωσήφ X. Χαριτωνίδου, Trebizond, 1911, pp. 43. Until this publication the only information was contained in a short paper in the periodical *"Ὀμηρος"* and in *Βατταρισμοί, ἤτοι Λεξιλόγιον τῆς Λειβησιανῆς διαλέκτου*, ὑπὸ M. Ἰ. Μουσαίου, 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<sup>2</sup>.

## VIII. GYÖLDE.

A Greek dialect was spoken until recently in the village of Gyölde in Lydia, near Kula, in the Katakekaumene 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<sup>3</sup>.

<sup>1</sup> *"Ὀμηρος*, III, 1875, pp. 161—169, Smyrna. It contains a few grammatical notes (pp. 168, 169) and a short text.

<sup>2</sup> 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.

<sup>3</sup> The passage is in a note in the *Wochenschrift für klass. Philol.*, 1892, p. 1387. The words recorded are: *πατρίππα* horse, *ἄθος* ash, *παρασάμ* water-jar, *θοῖκος* (i.e. *τοῖχος*) water, *ραβδί*, *ἄντηρ* dress, *κόξη* (-ε) back, *οἱ ῥῆχοι* (?) shoulders, *κουπτίτζι*, *νησοῖδ* (i.e. *ἑστία*), *καῦμα* heat, *θ(ε)ωρῶ* I see, *ποιτῆς* do, *ἀναεῖρω*.

## 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<sup>1</sup>. 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) *b, d, g*, for the voiced stopped sounds, where Modern Greek uses *μπ, 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 *μπ* 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 *vg*.

(2) *č, ĵ, š* and *š, ž* for the English *ch* in *church, j, sh*, and *s* as in *measure*, respectively. With *š š* go *ž* (*ksh*) and *ž* (*psh*).

(3) The modified vowels *ä, ö, ü*.

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

<sup>1</sup> 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.

ü, ə, sounding, according to Redhouse, like the *i* in *girl*. Examples are qəz *girl*, aldəm *I took*.

(5) The velar nasal is expressed by *ν*; e.g. ἄγγελος is the transcription of the pronunciation of the Modern Greek ἄγγελος.

(6) *q* is used for the Turkish *qaf* (ق).

(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 *γ<sub>h</sub>* *χ'* or *χ<sub>h</sub>* 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 *av*, and *εβ* and *εφ* for *ev*, 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 εἶδα (εἶδα), ἦρτα (ἦλθα), but the circumflex in the endings of the contracted verbs (-ῶ, -ᾶς, ᾶ, 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 *ə*, has been noticed above. For the consonants it may be noted that *f* = ف, *č* = چ, *h* = both ح and ه, *kh* = خ, *š* = ش, *s* = both س and ص, *t* or *d* = ط according to its pronunciation, ' = ع, *gh* = غ, *q* = ق, *y* = the consonantal sound of ی.

§ 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* (ه) marks their confusion of these sounds; in the same way the varying renderings of *q* (ق) 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*, *ö*, *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 *ə*, with *u* after *u* or *o*, with *i* after *i* or *e* and with *ü* after *ü* or *ö*. Thus *-du*, *-də*, etc., the ending of the aor. 3rd sg., produces *al-də he took*, *qər-də 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 hard *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 palatals: *e.g.* the plural of *λαγός* with the velar *γ* is *λαγοί*, where the result of the *i* of the termination is to change the velar *γ* (*gh*) to a palatal *γ* (*y*). 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 Phärasa has pl. *ἀγέ* (*āghé*) and not *ἀγοί* (*āyí*), the velar acting like the Turkish *gh* (غ) and remaining unchanged, and the termination *oi*, 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* (*ε*, *αι*) and *o* (*ο*, *ω*) become *i* and *u* respectively, e.g. *ἔρχουμι* (*ἔρχομαι*), *ῆς του μύλου* (*εἰς τὸν μύλον*). The pl. in *-ες* is generally an exception, e.g. *τες βέργες* *the earrings*. In § 12 it is shewn that this is later than the change of *τι* to *ῑ* and *σι* to *ῥι*, 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 *-dō* and conjugated as verbs in *-άω*<sup>1</sup>. An example is *βαῶλαdō*, Turk. *başlamaq*, *to begin*.

Sg. *βαῶλα-dō*, *-dās*, *-dā*.

Pl. *βαῶλα-dōūmi*, *-dāti*, *-dōūš*.

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

<sup>1</sup> According to Miklosich's view of verbs in Bulgarian, Servian and Albanian borrowed from Turkish, the *d* in *-dō* would be from the ending (*-di*, *-ds*, etc.) of the Turkish aorist. V. his *Ueber 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 Hatzidákis (*Μεσ. καὶ Νέα Ἑλλ.* i, p. 308).

An example is the present from the Turkish *düşünmek* to consider, which runs:

Sg. *düşün-dû, -dés, -dé.*

Pl. *düşün-dûμι, -déte, -dûσι.*

So too the 3rd sg. *μελεδέ* and 3rd pl. *μελεδῶν* from Turkish *mellemek* to bleat, and 3 sg. *δόσעדé* from *döşemek* to furnish.

(2) The vowels of certain endings are affected in this way. Thus the pl. of *-os* nouns ends generally in *-ιρι*, but if the stem contains *a, o* or *u*, the ending is often *-ουρι*: e.g. *ζούχους* (τείχος), pl. *ζούχουρι, τόπους, pl. τόπουρι, ἄρτους, pl. ἄρτουρι, ἄρτουπους* (ἄνθρωπος), pl. *ἄρτουπουρι*, or even *ἄρτουπουρου* (v. § 18). In *μαναχó* for *μαναχή*, *i* after *a* becomes *ə*.

In the same way the endings of the imperfect *-ινόνῃσκα, -ινόςκα* become sometimes *-ουνόνῃσκα, -ουνόςκα* or *-ῖινόςκα*; v. § 42. The impf. of *κόφτου* *I cut, κοφξουνόςκα*, is interesting, as shewing that this working of vowel-harmony is later than the change of *τι* to *ει*, as only in *κοφτινόςκα*, and not in *κοφτουνόςκα*, could the *τ* have become *ει*. V. the impf. of *γουρουδῶ*, § 43.

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

The 1st sg. pres. pass. in *-μου* 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 *a* appear often as *-ə* and *-əs*: e.g. *ὀϊάqə* *hearth, pyre* (Turk. *oյaq*), *ἔπιλάχəs* *naked* (Turk. *çiplaq*). Also *μι* appears for *μου*, *my*, as in text on p. 300, l. 29.

#### Accent.

§ 10. A remarkable point is the strength of the accent on the negative *ρέ(ν)*, after which the verb often follows enclitically. E.g. *σαλῶ* (σφαλίζω) *I close*, aor. *σάχισα*, but after negative, *ρέ σαχισα*. So too *πουρῶ* *I can*, but *ρό πουρου* *I cannot*, *πουρούμι* *we can*, but *ρό πουρουμι*. The aorist of this verb is *πούρσα* or *πόρισα* but with the negative it runs:

Sg. *ρό πουρ-σα, -σις, -σι.*

Pl. *ρό πουρ-σαμι, -σιτι, -σασι.*



In these forms the *é* of *πέ* is assimilated to the following words; forms with *πέ* are also found; e.g. *πέ πουρει* *he cannot*. A secondary accent may sometimes be heard: *ὑρέβου* (*γυρεύω*) *I seek*, aor. *ῥριψα*, with neg. *ρὲν ῥριψα*. This phenomenon is not merely local; it occurs also in Cyprus<sup>1</sup> 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 *ι*. An explanation of this change is suggested in § 96. Examples are:

(1) for *θ*: *πεςερός* (*πενθερός*), *σέλου* (*θέλω*), *σύρα* (*θύρα*),

(2) for *δ*: *εῖρα* (*εἶδον*), *παιρί*, *ρόνι* (*δόντι*) *tooth*, *ρώκα* (*ἔδωκα*), *ρώρεκα* (*δῶδεκα*), *ρέκα*, *ρίννου* (*δένω*), *ράσκαλης* (*δάσκαλος*).

Note however that *δε* becomes *γε*: thus *γιά* for *διά* and *γνό* for *δγό* (*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* (*γάιδaros*), *dadi* (*δαδίον*) *kindling-chips*, *δομάδα* (*έβδομάδα*), *δούμα* (*δῶμα*) *flat house-roof*²,

(2) for *δ* as *ζ*: *ζαριά* *now* with adj. *ζαριανός* (cf. Capp. *άδαρά*), *Ζημήτρης* (*Δημήτριος*), *Σόζωρης* (*Θεόδωρος*), *ζουλιά* (*δουλειά*) with verb *ζουλιώ* (*δουλεύω*), *ζύναμι* (*δύναμις*).

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*, *άρτουπους* (*άνθρωπος*), *γιουρδώννου* (*ιδρώνω*), *άρδός* (*άδρός*).

Examples of *ρδ* are: *σκόρδους* (*σκόρδον*) *garlic*, *άρδέβγουν* (*άρδεύω*) but *καριά* (*καρδιά*), and of *γδ*, *γρύννουμον* or *γδύννουμον* (*γδύνομαι*) *I undress*. Of initial *θρ*, *δρ* no examples are recorded.

<sup>1</sup> v. Menardos, *Φωνητική τῆς διαλέκτου τῶν σημερινῶν Κυπρίων*, Ἀθηνᾶ, vi, p. 171.

<sup>2</sup> For *ρώννου* *I give* and *δώννου* *I strike*, *I fall*, v. glossary s.v. *δίνω*.

*Change of τ, νδ, σ to ċ, νċ, ō.*

§ 12. Before an original *i*, and probably also before every *i* in Turkish words, τ and νδ (ντ and νδ) are pronounced ċ and νċ, and σ (ξ, ψ) is pronounced ō (ξ̣, ψ̣). Examples are: ḍċi (ḍτι), ċis (tis), ρόνċi (ḍδόντιον), ḗχουσι, ḡήμερι, ξυπνῶ, ψυḡή. In the pronoun τιάς (v. § 29) it is often hard to be certain whether τιάς or ċιάς is the true form. Before an *i* which replaces an original unaccented *e* this change does not take place, e.g. τότι (τότε), ḗρḡιτι (ḗρχεται), ἄβῶψι (ἄπόψε).

The same change of τi to ċi is made for Turkish loan-words with final *t*. Thus γabēċi *stupidity*, Turk. ghabavet; γourbēċi *sojourn abroad*, Turk. ghurbet; ζaxmēċi *trouble*, Turk. zahmet; κιζmēċi *fate*, Turk. qasmet.

The chronology of this change is interesting. That it is not found before the new *i* 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 (ν̣, λ̣). E.g. βονί̣, σέ̣λει (θέ̣λει), ḗσικνί̣ (ḗσικνε) *he used to set*, impf. of σέ̣κνον (θέ̣τω). This law is now active, and, since it acts before the *i* which results from the vowel-weakening, which is itself later than the change of τi to ċi and σi to ōi, is the phenomenon in the dialect of most recent origin.

A few examples point to a change of μμ to μḡ. Thus ἄμβους (ἄμμος), καμḡῶ (καμμύω). Cf. λίμḡη (λίμνη).

*Change of χ to ō.*

§ 14. χ before *e* and *i* is pronounced ō. E.g. ḡέρι (χέρι) *hand*, εἰ̣ḡι (εἰ̣χε), βροḡή. χαιρετῶ *I salute* being a non-dialectic word is an exception.

*Prosthetic γ.*

§ 15. Prosthetic γ before *e* and *i* is common. Examples are, γέ̣λα *come*, γένδεκα *eleven*, γεννιά̣ *nine*, γέ̣ξι *six*, γε̣φτά̣ *seven*, γή̣μαρτον (ḡή̣μαρτον), γι̣ούλ̣ης (ḡι̣λιος), γι̣ουρḡῶννου (ιδρῶ̣ν̣ω), γεί̣πα (εἰ̣πα).

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 Silli it is not recorded.

## B. THE DIALECT OF SILLI.

### PART I. PHONETICS.

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An example is the present from the Turkish düşünmek *to consider*, which runs :

Sg. düşün-dô, -dés, -dé.

Pl. düşün-dûmi, -dête, -dûŝi.

So too the 3rd sg. μελεδέ and 3rd pl. μελεδῦν from Turkish mellemek *to bleat*, and 3 sg. döşedé from döşemek *to furnish*.

(2) The vowels of certain endings are affected in this way. Thus the pl. of -os nouns ends generally in -ιρι, but if the stem contains *a*, *o* or *u*, the ending is often -ουρι: e.g. εούχους (τείχος), pl. εούχουρι, τόπους, pl. τόπουρι, ἄρτους, pl. ἄρτουρι, ἄρτουπους (ἄνθρωπος), pl. ἄρτουπουρι, or even ἄρτουπουρου (v. § 18). In μαναχέ for μαναχή, *i* after *a* becomes *ə*.

In the same way the endings of the imperfect -ινόνῃσκα, -ινόσκα become sometimes -ουνόνῃσκα, -ουνόσκα or -ῖννόσκα; v. § 42. The impf. of κόφτου *I cut*, κοφχουνόσκα, is interesting, as shewing that this working of vowel-harmony is later than the change of *τι* to *ει*, as only in κοφτιννόσκα, and not in κοφτουννόσκα, could the *τ* have become *ε*. V. the impf. of γουρουνῶ, § 43.

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The endings -i of neuter substantives and -ης of adjectives added to Turkish stems with *a* appear often as -ə and -əs: e.g. ὀζάqə *hearth, pyre* (Turk. oĭaq), εἰπλάχəs *naked* (Turk. ĩplaq). Also *μι* appears for *μου, my*, as in text on p. 300, l. 29.

### Accent.

§ 10. A remarkable point is the strength of the accent on the negative ρέ(ν, after which the verb often follows enclitically. E.g. σαλῶ (σφαλίζω) *I close*, aor. σάλισα, but after negative, ρέ σαλιστα. So too πουρῶ *I can*, but ρό πουρου *I cannot*, πουρούμι *we can*, but ρό πουρουμι. The aorist of this verb is πούρσα or πόρισα but with the negative it runs:

Sg. ρό πουρ-σα, -σις, -σι.

Pl. ρό πουρ-σαμι, -σιτι, -σαῶι.

σκούνδους (σκύλλος), pl. σκούνηρι.

θήρους (χῆρος) *widower*, pl. ῥήριμι.

ζούχους (τείχος), pl. ζούχουρι.

For -ουρι instead of the usual -ιρι 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. κριτής, pl. n. κριτάδοι, acc. κριτάδους, gen. κριτάδουν<sup>1</sup>. An exact parallel to the Sílly forms is found at Καρδαμύλοι in Chios, e.g. οἱ τσοπάνουδοι, acc. τοὺς τσοπάνιδες, as the endings -δοι, -δες become, with the change of δ to ρ and the weakening of ε to ι, -ρι and -ρις respectively<sup>2</sup>. 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. ὄραμα *dream*, gen. ὀραμάτων, pl. ὀράματα.

### (c) ADJECTIVES.

§ 20. As an example of an -ος adjective, μούτικους *small* may be taken: sg. m. μούτικους, f. μούτικη, n. μούτικο; pl. m. μούτικουρι, f. μούτικες, n. μούτικα, with the rest of the cases as in the substantive decl. Adjectives of other forms have the feminine in -σσα; thus: παῦς *fat*, f. παῖσσα, n. παῦ, nom. pl. m. παῦρι; γαινούρης (καινούριος) *new*, f. γαινούρισσα, n. γαινούρη, with nom. pl. m. γαινούριμι.

So too adjectives borrowed from Turkish; e.g. χοῤάς, χοῤάσσα, χοῤά *beautiful* (Turk. khoš), ζουρλούς, ζουρλούσσα, ζουρλού *strong* (Turk. zorlu), δογρούς *straight* (Turk. doghru), χαστάς *sick* (Turk. khasta), βαῤqάς, -άσσα, -ά *other* (Turk. baṣqa).

§ 21. There is no special form for the comparative. It is expressed by ὅπ (ἀπό) *than* and κιάλλου or ἀκούμ *more*, the latter words answering to the Modern Greek πῶ. Examples are: τούτου του σπιῖι ὅπ τιά του σπιῖι κιάλλου μέγα νε *this house is larger than that house*; τιάξ ἄρτουπους ὅπ τιά του ἄρτουπου ἀκούμ ζεργιώης εἰ *that man is richer than that one*. In this disuse of the comparative form and the use of κιάλλου and ἀκούμ (the latter being exactly the Turkish *daha*) instead of the Greek πῶ, the influence of

<sup>1</sup> v. Βατταρισμοί, p. 5.

<sup>2</sup> v. Hatzidákis, Περὶ τῆς Ἰκαρίας διαλέκτου, reprinted in Μεσαιωνικά καὶ νέα Ἑλληνικά, II, pp. 396—460. The ref. is to p. 443.

Turkish is to be traced. This is still stronger in Cappadocia (v. § 169) and at Phárasa (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<sup>1</sup>.

(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 *σεξένια* and *δοξάνια* borrowed from the Turkish *seksen* and *doqsan*. For 2 γνó is used (v. § 11).

(e) PRONOUNS.

*Personal Pronouns.*

§ 23. The forms are:

		1st pers.	2nd pers.	3rd pers.
Sg.	N.	γώ	σύ	
	Acc.	μένα	σένα	
		(conj. μου, μ)	(conj. σου, s, ζ)	του(ν, ἔη(ν, του.
	Gen.	μου	σου	του, ἔης, του.
Pl.	N.	μεῖς	σεῖς	
	Acc.	μάς	σας	
		(conj. μας)	(conj. σας)	τους, τες, τα.
	Gen.	μας	σας	τους.

§ 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 ζρώσου* (*θα σου 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 ἦ, ἔγερ να σελήσῃ να πάρῃ πᾶτισαχοῦ τ παιρί. Τούῃ κι, "Παίρου τα," λαεῖ. They ask her if she will be willing to take the king's son. And she says, "I take him."*

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

*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) γὼ σέλου να ριῶ μέγα μου τ παιρί (ἐγὼ θέλω νὰ 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 κιζμέξι 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 τούτος (οὗτος), αὐτός and ἐκεῖνος are used. The first is declined:

Sg.	N.	τούτους	τούχη	τούτου.
	Acc.	τούτου(ν)	τούχη(ν)	τούτου.
	Gen.	τουτουνοῦ	τουχεινῆς	τουτουνοῦ.
Pl.	N.	τούχοι	τούτες	τούτα.
	Acc.	τούτους	τούτες	τούτα.
	Gen.		τουτουνών.	

Ἐκεῖνος appears as κείνους, κείνῃ, κείνου, etc.

§ 28. From ἀφτός (αὐτός), besides the usual forms, there is a curious fem. sg. ἀφτούχη in which the influence of τούτος 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 τούτος the form τιάς. It is declined:

		<i>m.</i>	<i>f.</i>	<i>n.</i>
Sg.	N.	τιάς	τιά	τιά.
	Acc.	τιά(ν)	τιά(ν)	τιά.
Pl.	N.	τιά	τεές	ταγμά.
	Acc.	τεές	τεές	ταγμά.

In the sg. forms and the nom. pl. m. it is hard to be sure between *τιάς* and *čias* (and, after *ν*, *ΰας*), etc., *v.* § 12. I give the paradigm as it generally sounded.

As in Modern Greek all these, *τούτους*, *ἀφτός*, *κείνους* 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 ἀρτουπους*, acc. *τιάν δουν ἀρτουπου*.

§ 30. Instead of *ἀφτός* forms based upon *ἐδῶ* (*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, *τούτους* 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 ἦν ὄρα* being the only example I have. *Ρώ* and *ρά* are however used quite indiscriminately for the masc. and neut. Examples are:

Masc. Acc. Sg. *ρώ (ρά) τουν ἀρτουπου* (*this man*).

Pl. *ρά τους ἀρτουπουι* (*these men*).

Fem. Acc. Sg. *ρά ἔην γόρη* (*this girl*).

Pl. *ρά τες κόρες* (*these girls*).

Neut. Nom. and Acc. Sg. *ρώ (ρά) τ παιρί* (*this boy*).

*ρά τ παρά* (*this money*).

*ρώ του σπίζι* (*this house*).

Nom. and Acc. Pl. *ρώ τα τέκνα* (*these children*).

Gen. Pl. *ρώ τ τεκνῶν*.

A corresponding substitute for *ἐκείνος* is made from *ἐκεῖ* and the article: *e.g.* *κεῖ τ χωριό* *that village*. It is not so common as *ρώ*, *ρά*. This adjectival use of an adverb is very common also in Cappadocia and at Phárasa. *v.* §§ 186, 317.

### *Reflexive Pronoun.*

§ 31. Forms from *ἐαυτός* are used for all persons. They are for the acc. sg. *του γιαφτό μου myself*, *του γιαφτού σου thyself*, etc., and for the acc. pl. *τουζ γιαφτούζ μας ourselves*, etc.



*Interrogative Pronoun.*

§ 32. The forms of *τίς* in use are all sg. They are, nom. *m.* and *f.* *τίς*, *n.* *τό*, acc. *m.* and *f.* *τίνα*, *n.* *τό*, gen. of all genders, *τίνους*. Of these *τό* seems for *τοῖό* (*τιό*), a mixture of *τί* and *ποῖό*(*ν*). For the rest and as an adjective the forms of *ποῖός* (*ποῖος*) are used.

For the indefinite *whoever*, *εἰσκήν* (*τίς καὶ ἄν*) with neuter *ὅργμάν* is used.

*Relative Pronoun.*

§ 33. As relative the undeclined word *κμάτ* is used, exactly as *ποῦ* in Modern Greek. Sometimes it is pronounced *ἐμάτ*.

## (f) THE VERB.

1. *The Present Stem.*

§ 34. Very many verbs have been taken over from the Turkish and these have the ending *-dō* or *-τῶ*, and are conjugated like verbs in *-άω* with the present endings *-dō*, *-dēs*, *-dē*, *-dōum*, *-dāti*, *-dōūsi* or *-dō*, *-dēs*, *-dē*, *-dōmi*, *-dēte*, *-dōsi*, according to the vowel of the stem; *v.* § 9 above.

Examples are:

*čalištō* from *čaləšmaq* to work; aor. *čalāīsa*.

*bašladō* from *bašlamaq* to begin; aor. *bašlāīsa*.

*qazandō* from *qazanmaq* to gain; aor. *qazānīsha*.

*qoʃakladō* from *quʃaqlamaq* to embrace; aor. *qoʃaklāīsa*.

*seβindō* from *sevinmek* to be pleased; partic. *seβinīhmenous*.

*šaštō* from *šašmaq* to be astonished; aor. *šāšīsha*.

*χazirladō* from *hazərlamaq* to make ready; aor. *χazirlāīsa*.

The examples shew that the aorist is formed exactly as in a Greek verb in *-τῶ*, *e.g.* *ρωτῶ*, aor. *ρώχησα* (for *ρώτησα*), and the *č* generally, if intervocalic or after *š*, lost by dissimilation with the *s* of the ending, for which compare the Cappadocian and Phárasa examples in §§ 103, 282. Thus *čalištō* would make *čalí(š)īsha* (*čalāīsa*), and in the same way *kötületmek* (Greek present unrecorded) has aor. subj. *kötüleyíōh* for *kötüλε(č)íōh* with *γ* filling the hiatus. The *ν* keeps the *j* of *qazānīsha*, but for *šāšīsha* would be expected. Dissimilation however appears to be always a tendency rather than a law.

§ 35. As in Modern Greek verbs in -έω tend to pass over into the -άω conjugation. Thus, παρακαλᾷ, τραγγᾷ (τραγουδεῖ), φοκαλᾷ he swears, φιλᾷ he kisses.

## 2. The Present Active.

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

Sg. σέλου, σέλεις, σέλει.

Pl. σέλουμ(ι, σέλιτι, σέλουσι or σέλουν.

Sg. ψοφαρ-ῶ, -ᾷς, -ᾷ.

Pl. ψοφαρ-οῦμ(ι, -ᾶτι, -οῦσι or -οῦν.

No full example of an -έω verb is recorded. The endings are probably -ῶ, -εῖς, -εῖ, -οῦμ(ι, -εῖτι, -οῦσι or -οῦν.

Of the two endings of the 3rd pl., -οῦν is used only if the pronominal object follows: e.g. παρακαλοῦν δούς they request them, but παρακαλοῦσι του παιρί 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<sup>1</sup>. The same distinction is naturally observed between the historic endings -ᾶσι and -αν<sup>2</sup>.

## 3. The Imperfect Active (and Passive).

§ 37. The imperfect has endings in -ινόνῃσκα or -ινόςκα which are quite peculiar to Silli. Forms in -ινα and -ισκα, akin to the Cappadocian, are found, but are quite rare. I record only ἀγάπινα, ἐμνιάζνα from μνιάζου (ὁμοιάζω) and ἡσιλνα, ἡσιλίσκα or ἡσιλ-νίσκα from σέλου (θέλω). It is remarkable that these endings -ινόνῃσκα and -ινόςκα are used also for the deponent and -ινόνῃσκα for the passive; the old passive endings are preserved only in the impf. of the substantive verb, (ἦτα), ἦσου, ἦτου, etc., v. § 58.

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

Sg. ἐρῶνόνῃ-σκα, -σκis, -σκι.

Pl. ἐρῶνόνῃ-σκαμι, -σκιτι, -σκαῖ.

<sup>1</sup> Xanthudhidhis, Ἐρωτόκριτος, p. clxxxviii.

<sup>2</sup> At Livisi also the two endings in -σι and -ν are preserved, v. Βατταρισμοί, p. 12 and for other resemblances between the dialects of Silli and Livisi v. § 387.

Examples are :

§ 38. (1) Imperfects in *-ινόνῃσκα* :

*κλαίγου* (*κλαίω*), impf. *κλαιῖνόνῃσκα*.  
*μάννου* or *μασαιννίσκου* (*μανθάνω*), impf. *μαννίνόνῃσκα*.  
*πεγαίννου* (*πηγαίνω*), impf. *πεγαιννίνόνῃσκα*.  
*ποιέει*, impf. *ποινόνῃσκι*.  
*πορπατῶ* (*περιπατῶ*), impf. *πορπαῖνόνῃσκα*.  
*τραγρῶ* (*τραγουδῶ*), impf. *τραγρινόνῃσκα*.  
*φῶάνου* (*φτειάνω*), impf. *φῶαννόνῃσκα*.  
*φυλάττου*, impf. *φυλαττινόνῃσκα*.

§ 39. (2) Imperfects in *-ινόςκα* :

*ξεβαίννου* (*βγαίνω*), impf. *ξεβινόςκα*.  
*πιέννου* (*πίνω*), impf. *πιννινόςκα*.  
*σέκνου* (*θέτω*), impf. *σεκνινόςκα* (also *ἔσικνα*).  
*σέλου* (*θέλω*), impf. *σελινόςκα* (also *ἤσιλνα* and *ἤσιλνίσκα*).  
*δώννου* (*I fall*), impf. *δωννινόςκα*.

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

*ἄλιδτῶ* (Turk. *çalışmaq*), impf. *ἄλινόνῃσκα* and *ἄλινόςκα*.  
*σωρῶ* (*θεωρῶ*), impf. *σωρινόνῃσκα* and *σωρινόςκα*.  
*τρανῶ I see*, impf. *τραννίνόνῃσκα* and *τραννινόςκα*.

§ 41. Stems in *-ννου* sometimes drop the *-ιν-* of *-ινόνῃσκα*. Thus :

*βιριάννου I call* (also *βιριούμου*), *βιριαννόνῃσκα*.  
*γμουκούγου* or *γμουκούννου* (*ἀκούω*), *γμουκουννόνῃσκα*.  
*πεγαίννου*, *πεγαιννόνῃσκα* as well as *πεγαιννίνόνῃσκα*.  
*χρίννου* (*χρίω*), *χριννόνῃσκα*.

Exceptional cases seem to be *ξουριζόνῃσκα* from *ξουρίζουμου* and, with only the *ι* dropped, *γαλαῖβεβνόνῃσκα* from *γαλαῖέβου I speak*.

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

*γουρουδῶ*, both act. and pass., v. § 43.  
*κόφτου* (*κόπτω*), *κοφῶουνόςκα*, v. § 9.  
*λούννουμου I wash myself*, *λουννουνόνῃσκα*.  
*πουρῶ I can*, *πουρουνόνῃσκα*.  
*düşündῶ* (Turk. *düşünmek*) *I consider*, *düşῠnnjünόςκα*.

§ 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 -ινόν]ισκα for the passive.

Examples are:

		Present	Imperfect
γουρουδῶ, Turk. qurut- maq to make dry	{ Act. Pass. or Mid.	γουρουδῶ γουρουδούμου	γουρουζουνόςκα <sup>1</sup> . γουρουζουνόν]ισκα.
κουράζω I fatigue, act. to M. Gr. κουράζομαι	{ Act. Mid.	κουράζου κουράζουμου	κουραζινόσκα. κουραζουνόν]ισκα.
δένω I bind	{ Act. Pass.	ρίννου ρίννουμου	ριννινόσκα. ριννίνόν]ισκα.
ταρανδῶ I comb, act., although from Turk. taranmaq to comb oneself	{ Act. Pass. or Mid.	ταρανδῶ ταρανδούμου I comb myself	ταραν]ινόσκα. ταραν]ινόν]ισκα.
δαγιαנדῶ I support, al- though from Turk. dayanmaq I support myself, endure	{ Act. Pass. or Mid.	δαγιαנדῶ δαγιαन्दούμου	δαγαν]ινόσκα. δαγαν]ινόν]ισκα.
φορτώνω I load	{ Act. Pass. or Mid.	φορτώννου φορτώννουμου	φορτωννινόσκα. φορτωννίνόν]ισκα.

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

έρχουμον, impf. έρσινόν]ισκα or έρσινόσκα.

κάσουμον (κάθομαι), impf. κασινόν]ισκα or κασινόσκα.

κοιμούμου, impf. κοιμινόν]ισκα.

δελλάννουμον (also δέλλουμον) I walk about, impf. δελλαννινόσκα.

φοβούμου, impf. φοβινόν]ισκα 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 -ινίσκα, λάλινίσκα, etc. This -ινίσκα is plainly the usual Cappadocian impf. ending of contracta -ινα with the addition of the -ίσκα ending of the barytone verbs. The Silli endings are the result of a somewhat similar piling up

<sup>1</sup> For ] , v. § 9.

of terminations. The *-νῖ-* of *-ινόνῃσκα* or *-όνῃσκα* corresponds by the phonetics of the dialect to *-ντι-*, 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. *ἤρχοντο*, 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 *-ούνταν*<sup>1</sup>. Granting a 3rd sg. and pl. of this type, e.g. *†ἔρχοντα(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 *-μαι*, *-σαι*, etc., to the 3rd person, for which v. §§ 233, 234. The *ι* in *-ισκα* accounts for the change of *-ντ-* (*-nd-*) to *-νῖ-*, and the addition of the ending for the shift of the accent. From this process forms like *ἐρχόνῃσκα*, *χριννόνῃσκα* would arise. The next step is the contamination of these endings with the active impf. ending *-ινα*, and again it is to be noted that, besides the remains of such forms at Sílli itself, the impf. of contracted verbs at Livísi has this ending (*-ηννα*)<sup>2</sup>. The combination of this with *-όνῃσκα* produces the usual Sílli ending *-ινόνῃσκα*. A trace and also an indication of the originally passive meaning of the *-νῖ-* is preserved in the use of *-ινόνῃσκα* 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 *-ινα* and the final syllables of the new passive *-ινόνῃσκα*. 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 Aorist 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, *ἐ-*. 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 *ἤβρι* we have *νάβρι τα*

<sup>1</sup> Βατταρισμοί, pp. 13, 14, where the examples given are *ἡγράφουνταν* and *ἡτιμηοῦνταν*.

<sup>2</sup> Βατταρισμοί, p. 14. The example given is *ἡτίμηνηνα* from *τιμῶ*.

(*he found it*), and so always in the subjunctive; e.g. *σε νάβρης* (*thou wilt find*), and the subj. of *ἤρτα* has always the *να*: e.g. *σε νάρτω* (*I will come*), *ὥς πού να νάρτη* (*until he come*). The same thing occurs, but more rarely, with *ἰνῶ* the aor. of *ἐνίσκουμι* (*γίνομαι*) and *ἔχου*. 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 *ἤρτα* (*ἦλθον*) may be taken:

Sg. *ἤρτα, ἤρτις, ἤρτι.*

Pl. *ἤρταμι, ἤρτιτι, ἤρτασι.*

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

Sg. *σάλι-σα, -σις, -σι.*

Pl. *σαλί-σαμι, -σιτι, -σασι.*

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

A paradigm with the pronominal object added is *ποίηκα τα* *I made* (present *φῶάνου*):

Sg. *ποίηκα τα, ποίκισ τα, ποίκιν da.*

Pl. *ποίηκαμ da, ποίκιτιν da, ποίκαν da.*

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 *ῥώκα* *I gave*, the aorist of *ῥώννου* (for *δώνω*, Modern Greek *δίνω*) runs:

Sg. *ῥώσου, ῥώης, ῥώῃ.*

Pl. *ῥώσουμι, ῥώσιτι, ῥώσουσι.*

## 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 *φίλῃς* and not *φίλει*. The Modern Greek ending in *-ε* (weakened to *-ι*) is rare; e.g. *κρίψι*. 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. *τον*, is generally added. Examples are:

δακώννου *I break*, aor. δάκουσα, impv. δάκους τα, pl. δακούσιν da.  
 βάννου (ἐμβάζω) *I put in*, aor. ἐμβασα, impv. βάς τα, pl. βάσιν da.  
 ροῖακλαδῶ (Turk. quşaqalamaq) *I embrace*, aor. ροῖακλαῖσα, impv.  
 ροῖακλαῖς του.

ρίννου (δένω) *I bind*, aor. ἔρισα, impv. ρίς τα, pl. ρίστιν da.  
 σέκνου (θέτω) *I place*, aor. ἔσκα, impv. σέκ τα or σέκα, pl. σέκτιν da.

χάννου (χάνω) *I lose*, aor. ἔχασα, impv. χάς τα or χάσα.

χρίννου (χρίω) *I anoint*, aor. ἔχρισα, impv. χρίς τα, pl. χρίστιν da.

Of these σέκα and χάσα either shew the -a ending not uncommon in Modern Greek, e.g. τρέχα, or, more probably, the -a is for τα and σέκα, χάσα are merely lightened forms for σέκ τα, χάς τα. Usual irregularities are ρόζ μου *give me*, and γέλα, pl. γελάτε *come*.

## 6. The Present Passive and Deponent.

§ 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 ἔρχομαι is an example. It runs:

Sg. ἔρχομαι or ἔρχουμι, ἔρσις or ἔρσισι, ἔρσιτι.

Pl. ἔρχομισταί or ἔρχομιστι, ἔρσισταί or ἔρσιστι, ἔρχομιν.

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

Sg. κοιμούμαι or κοιμῶμι, κοιμᾶσις, κοιμᾶτι.

Pl. κοιμούμιστι(νίς, κοιμάσσι(νίς, κοιμῶντι.

Sg. φησκύμαι or φησκῶμι, φησκέσις, φησκέτι.

Pl. φησκύμιστι(νίς, φησκάσσι(νίς, φησκῶντι.

Like κοιμούμαι are βιριεύμαι and φοβούμαι.

§ 52. The endings call for some remark. The -μαι of the 1st sg. is commoner than the -μι, the latter being -μαι with the vowel-weakening. The ending -μαι must I believe be considered in association with the optional -ς 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 -μαι ending occurs also at Livisi<sup>1</sup>. For examples of

<sup>1</sup> Βατταρισμοί, p. 18.

the 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 *-μου* ending as the result of the Turkish vowel-harmony, producing *-ουμου* for *-ουμι*. This explanation is always possible, and is supported by *εἰς σου*; (*τίς εἶσαι*;) for *εἰς σι*; and *τρανούσου* for *τρανούσι*, for which v. § 9. It fails however to explain the *-ς* of the 2nd person, the *-μου* ending is suspiciously common when compared with the slight part played by the vowel-harmony 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 *-ιζ* added to the endings of the 1st and 2nd pl. is from the Turkish endings of those persons, *-iz* and *-siniz*. 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 *-ήθηκα* or consonant + *τηκα*, e.g. *φοβήθηκα*, *γράφτηκα*, *γελάστηκα*. The *-ήθηκα* 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 *φοβούμουν* I fear the aor. is:

Sg. *φοβήσ-κα*, *-κισ*, *-κι*.

Pl. *φοβήσ-καμι*, *-κιτι*, *-κασι*.

The *-τηκα* ending has the *τ* changed to *ς* as always before an old *ι*. Thus *γρύννουμουν* I strip (Modern Greek *γδύνομαι*) has aorist *γρύσθηκα*, etc. The Modern Greek form is of the *-ήθηκα* type, *ἐγδύθηκα*.

§ 54. The subjunctive ends again as in Modern Greek in *-σῶ* (= *-θῶ*) for the former and in *-στῶ* for the latter type. Thus from *φοβούμουν*:

Sg. *φοβη-σῶ*, *-σῆς*, *-σῆ*.

Pl. *φοβη-σοῦμι*, *-σῆτι*, *σοῦσι*.

§ 55. The impv. endings are made by substituting the equivalents of *-θα*, pl. *-θάτε* for the *-θηκα*, *-τηκα* of the indicative.



Thus from *κοιμούμουν* *I sleep*, aor. *κοιμήσκα*, impv. *κοιμήσα*, pl. *κοιμησάτι*(ν, and from *γρύννουμουν* with aor. *γρύσθηκα*, impv. *γρύστα*, pl. *γρυστάτι*(ν.

The imperative of the 1st and 3rd persons is formed with *νας* and the subjunctive, like the Modern Greek *ἄς*, e.g. *νας κοιμησῇ* *let him sleep*. It is remarkable that the 3rd pl. of the impv. in both types of aorist has the ending *-στοῦσι* which belongs properly to the aorists in a consonant *+τηκα*, the ending *-σουσι* (Modern Greek *-θοῦσι*) being confined to the future. Thus *σε κοιμησουσι* *they will sleep*, but *νας κοιμηστοῦσι* *let them sleep*, like *σε* and *να γρυστοῦσι* *they will* and *let them undress*, the *-στοῦσι* being phonetically justified only in the latter form from indic. *γρύσθηκα* (= †*ἐγδύστηκα*). In many verbs this *τ* appears in the imperative 2nd person. Thus *φρηκούμουν* *I hear*, aor. *φρηκήσκα* (= *-κήθηκα*), subj. *φρηκησῶ*, impv. *φρηκήσα* but also *φρηκήστα*, pl. *φρηκησάτι*(ν, and *συμούμουν* (*ἐνθυμούμαι*) *I remember*, aor. *συμήσκα*, subj. *συμησῶ*, but impv. *συμήστα*, pl. *συμησάτι*(ν. 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 *γρυστοῦσι*, which have an etymologically justified *τ*. *-σα* will then be a lightened form of *-στα*, and e.g. *φρηκήσα* will have the same relation to *φρηκήστα* that *χάσα* has to *χάστα* (v. § 49).

Lastly *σκώνουμουν* (*σηκώνομαι*) *I arise* with aor. *σκώσκα* (*ἐσηκώθηκα*) has the irregular impv. *σούκου*, pl. *σουκώτι*(ν or *σουκούτι*(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 ἔλθει*, etc., a tense has been formed from the aorist active or passive and the 3rd sg. of the subst. verb: e.g. *ἦρτα ἦτου*, *ἦρτις ἦτου*, 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 *ἦτου* 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 *μί* (Turkish *mi*) is inserted.

Thus *ἔκλεψιζ μί τα ἦτου*; *hadst thou stolen it?* For a similar tense in Cappadocian, v. § 244.

*Καλαῖτον* *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 *καλᾶ ἦτου*.

### 9. Participles.

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

### 10. The Substantive Verb.

§ 58. The absolute forms are:

Present: Sg. *εἶμι* or *εἶμου*, *εἶσι* or *εἶσου*, *ἐνί*.

Pl. *εἴμιστι(νίζ)*, *εἴστι(νίζ)*, *εἴνου*.

Imperfect: Sg. *ἦτα*, *ἦσου*, *ἦτου*.

Pl. *ἦταμι*, *ἦτιτι*, *ἦταῖ*.

In the present *εἶσου* is on the analogy of *εἶμου*. The expected form *εἶσις* 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. *ἦτα* and the whole of the plural have the active historic endings added to the *ἦτ-* 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. *χαστάδμου*, *χαστάϊσου*, *χαστάσεινί*.

Pl. *χασταριμίστινίζ*, *χασταρίστινίζ*, *χαστάρινου*.

Imperfect: Sg. *χαστάδμιου* or *χαστάδτα*, *χαστάδισου*, *χαστάδτιου*.

Pl. *χασταρίταμι*, *χασταρίτιτι*, *χασταρίταῖ*.

In *χασταῖσου* the final *ς* (§) of *χαστάς* is dropped by dissimilation before the *ς* of *ισου*. 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. *ἔϊς* *ἰ*; *who is it?* *τῶς ἔϊ* *it is thus*, and after a proparoxytone or paroxytone word it has enough accent to prevent the final *ε* of the *ἔναι* (*ἔνε*), which is the base of the form, being weakened to *ι*. E.g. *κό μου νε* *it is mine*.

## C. THE DIALECT OF CAPPADOCIA.

### 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 σπῖτ*, but *το σπῖτι μ*, because the substantive and the enclitic count as one word; *ἄθρῶπ* for *ἄθρῶπου* gen. of *ἄθρουπος* *man* and also for *ἄθρῶποι* 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* *plough*, 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 Delmesó *ἀλέτιρ*, pl. *ἀλέτρια*, and at Mistí *φῶένδιρ* (*βουκέντρι*), *ἀλέτιρ*, 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 *aī* or *ε*, *ου* and *ο* becoming *οῖ* and *οῖ* respectively. The intermediate stage of the final *i* is probably *ι*; thus *κλαίει* → *κλαίι* → *κλαίχ*, Ax. Phl.

The  $\chi$  is often dropped. Occasionally, however, the final  $i$  is left unaltered. Examples are:

Turkish *šeī thing*; *ῥέχ* or *ῥέϊ*, Síl., *ῥέχ*, Gh. Ax. Phl., *ῥέ*, Phl. Mal. Ul.

Turkish *seraī palace*; *σεράϊχ* (pl. *σεράϊγια*), Del., *σεράχ*, Gh., *σεραϊ*, Mal.

Turkish *čai river*; *čách*, Gh.

*ποδάρι foot*; *πράχ*, *πράϊ τ*, Gh., *πρέϊ*, Ar.

*ἀκούει*; *ἀκούϊχ*, Phl.

*φčáω I do*; 3rd sg. *φčáϊ* or *φčé*, Del.

§ 62. In the cases like *τρώγει*, in which a  $\gamma$  or  $\chi$  intervenes between the accented vowel and the final  $i$ , the final  $\gamma i$  or  $\chi i$  generally run together into a final  $\chi$ , which is itself often dropped. A preceding vowel is affected as in the last case. Thus:

*ἀρνί lamb* from pl. *ἀρνί(γῆ)α* has sg. *ἀρνίχ*, Ul.

*κλαίχ* ( $\leftarrow$  *κλαίει*), Ax. Phl. and at Mis. *κλαί*.

*κλώθω* at Mistí has the present thus:

Sg. *κλώχου*, *κλώϊχεις*, *κλώϊχ*.

Pl. *κλώχουμ*, *κλώϊχητ*, *κλώχουνι*.

*λέγω* has 3rd sg. *λέχ* or *λέ*, v. glossary. *λέγ'* and *λέει* are very rare. 3rd sg. aor. subj. of *πηγαίνω*. This at Del. is *πάγη*, *παίχ*, *πέχ* or *πέ*, in which the change of  $\acute{\alpha}$  to  $\acute{\alpha}i$  and  $\acute{\epsilon}$  (§§ 66, 67) is seen as well as the dropping of the  $\chi$ . The tense runs:

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

The aor. subj. form from *πηγαίνω* at Del. *ᾰῥά(γ)ω* runs: Sg. 1st *ᾰῥά(γ)ω*, 3rd *ᾰῥέχ*, *ᾰῥέ*, *ᾰῥάϊχ* or *ᾰῥάϊ*, Pl. 1st *ᾰῥάμ*.

*τρέχει*  $\rightarrow$  *τρέχ* or *τρέ*, Ax.

*τρόχι*, a *wheel*, at Ax. is *τροίχ*, *τροϊ* or *τρόχ*. Pl. *τρόχια*. At Mistí, *τροϊ*, Pl. *τρόγια*.

*τρώγει τα*  $\rightarrow$  *τρώχ τα*, Síl. Ax., but *τρώει τα*, Síl.

*φάγη*  $\rightarrow$  *φάϊχ*, Ax. Phl., but *φάη*, Ul. Ar. Síl. Pot. Del.

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

§ 63. It is likely that the stage before this  $\chi$  is  $\iota$ ; e.g. that *φάγη* became *φάϊχ* by way of *φάι*. With this may be connected certain forms from Ghúrzono: pluperf. 1st sg. *πήγα χτουν*, 3rd sg. *πήγε χτουν*, instead of the *πήγα ἦτουν* used elsewhere (v. § 244), *νά το χπῶ* for *νά το εἰπῶ*, and *τουλουσουμλού χτου* was *enchanted*

(text on p. 340, l. 21), which is Turkish *tələsmələ* (*q.v.* in glossary) and ἡτου *was*. So too from Ἀχό, ἐκείνα *χτave they were* (text on p. 394, l. 7). In all these cases a diphthong consisting of a vowel + *z* becomes vowel + *χ*<sup>1</sup>.

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

According to N. K. this weakening occurs also at Semenderé; *e.g.* κέμι (κεῖμαι), κέτουννι (ἐκείμην), ἄρουπους (ἄνθρωπος) but pl. ἀρώπ, πρόπαππους, ἄνουμους (ἄνεμος 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:

ἄνομος (= ἄνεμος), Fer. Ar.

βολόν (= βελόνι) *needle*, Síl. Pot.

βορκόκ, Fer., etc., for βερύκοκκο(ν).

γιάλάτσιν *he sent*, aor. to Turk. yollamaq, Mal. But γιολάτσε,

Ax., γιολαδά, Phl.

ἐκτέτε *then*, Ax., but ἐκτότε, Ar.

ζολμονῶ (λησμονῶ), Fer., but at Sin. ζελμονῶ with *e* for *η* (§ 69).

κομόνο, Fer. for καὶ μόνο, *v.* in glossary *κιμόνου*.

κουώνω (= κενώνω) *I rour*, *v.* glossary.

λελαίνομαι, Sin. Cf. M. Gr. λωλός, *mad*.

μαναστήρ (= μοναστήρι), Síl. (*Xen.* i, p. 431).

μοθόπωρον, etc., for μεθόπωρον, *q.v.*

πορτακάλ (= πορτοκάλλι), Del.

<sup>1</sup> Parallels for this change of *α* to *αχ* are Ἀναστάχς ('Αναστάσις → 'Αναστάις → 'Αναστάχς) from the Πιστικὰ Χωριά in Bithynia, and examples given by Ronzevalle for Adrianople; — Θανάχς (← Θανά'ης ← Θανάσις), κατιβάχς (θα κατιβά'ης), διαβάχς (διαβά'εις)—in *Mélanges de la Faculté Orientale*, Université Saint-Joseph, Beyrouth, v, Fasc. 2, 1912, p. 585, with references.

σερέβω (= σωρεύω), Ax., but in σωρόβω, Ar. Phl. the assimilation goes the opposite way.

τρουδῶ, Ul., τρογωδῶ, Del., but generally in Capp. τραγωδῶ, *vel sim.*

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

§ 66. In all the villages an *i* tends to change *a* of the preceding syllable to *ε* or less often to *αι*. 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 *ι* being dropped. Thus:

δισάκκι *saddlebag* appears as δῦσέκ, Del., τσέκ (Krinopulos, p. 64) Fer. and pl. δισέκια, Pot.

εἰλέτ, Fer. for ἀγγελάδι, but pl. εἰλάγια. Krinopulos has ἐγίλέτ, pl. ἐγιλέα (p. 46).

ἰλάρι *halter*, elsewhere in Capp. always with *a*, is at Del. λέρ. κελέρ, the general form of κελλάριον (*q.v.* in gloss.). But for Sin.

Arkh. gives κελάρι (p. 243).

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

κουμάσι *henhouse*. At Ax. κουμέσ, which is however perhaps taken directly from the Turkish kütmes.

κριθάρι *barley*: κιθέρι, Sin., κσέρ, Bagdaonia, κιρτέρ, Fer. So Arkh. (p. 244), but also κράρ, Ar., κιγιάβ, Ul. etc. *v.* glossary.

γελεῖ word, Del. Ar. Cf. γαλαῖ, Silli and γαῖ, Ph.

λεχνέρι, Sin. (Arkh. p. 250) for λυχνάρι, *v.* λύχνος in glossary.

λιθάρι appears as λιθέρ, Del., νιθέρι, Sin., νιχέρ, Ar. Gh. and generally in Capp. as χ)τέρ. But also θιάρ, Pot. and θάλι, Sfl. *V.* glossary.

μαρμεριού, Phl., gen. of dimin. of μάρμαρον.

νέρ, Ar. for λινάριον (Val. p. 19).

πινέκ, Pot. Sin. (Arkh. p. 261) for πινάκιον.

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

ράχι *back*, at Ar. ρέχ, at Phl. Sfl. τρέξ but at Pot. ράξ.

σκιέτ *shadow*, Fer. (Krinop. p. 62), but Gh. σκιάρις. *I.e.* σκιαδίων.

σλέρ *lip*, Fer. (Krinop. p. 67), *i.e.* χειλάριον.

φκέρ, Fer. (Krinop. p. 66), φδέρ, Ar., but φτσάρ, Mis. *I.e.* πτυάριον *shovel*.

φσάχ *boy*, has pl. φσέα (for φσέγια) Ul. Ar. and gen. φσέγιου, Ul., the usual pl. being φσάχα.

χαντέκι *trench*, Sin. (Ark. p. 278), M. Gr. χανδάκι.  
 χινέρι, Sin. (Ark. p. 280), i.e. ιχνάρι dimin. of ἵχνος.  
 χουλέρ *spoon*, Fer. (Krin. p. 68), but χουλιάρ, Ar.

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

γερένια *friends*, Del. (yarane *friendly*).  
 κενέρ (kenar) *edge*, Del., but κενάρ, Fer.  
 čirék, Ar., čiré, Ul. *light* (čiraq), but čirák, Gh. and čiráč, Mis.  
 μεϊδέν (meïdan) *open space in a town*, Del., but μεϊδάν, Ul.  
 χοσέφια, Pot. pl. from khošaf *stewed plums*.  
 χεζμεκέρ (khəzmetkiar) *servant*, Del. but pl. -κάρια.

(2) Miscellaneous cases are:

ἀνεχτήρ *key*, Sil. (Xen. 1, p. 191), elsewhere ἀναχτήρ, q.v.  
 αὐλή is in Capp. generally νεβλή, but at Ar. ἀβλή.  
 καθέρσα, Del., aor. of M. Gr. καθαρίζω.  
 Κυριακή *Sunday*, and at Sil. Κεριακή, but at Mis. Čerečē, and  
 at Gh. Кеρεκή.  
 μυιάζω (ὁμοιάζω) at Del. has 3rd sg. μυιέ.  
 Turk. *rast* (q.v. in glossary) gives ἰράς Ul., ἰράστια Phl., but at  
 Del. ἰρέστια.

G. Meyer's<sup>1</sup> 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 *ι* precedes, but it would fail to explain e.g. μαρμεριού, 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 *a* to *aī* is rarer. It appears in the aor. subj. paradigms from πηγáινω at Del. (v. §§ 62, 221). Other examples, all from Delmesó, are:

γαῖρίπ, Turkish gharib.

φčáω *I do*, the present of which is:

Sg. φčá(γ)ω, φčáιεις or φčéεις, φčáī or φčé.

Pl. φčá(γ)ουμ, φčáιγете or φčéιτε, φčá(γ)ουν.

Here φčáιεις is for φčá(γ)εις, and φčáī for φčáιχ (φčá(γ)ει). The 2nd pls. are formed under the influence of the sg. forms.

<sup>1</sup> Türkische Studien, 1, p. 14

§ 68. Other instances of a vowel affecting the preceding vowel are rare. Recorded are:

Change of *o* to *oĩ* before *i* in κλώχου (κλώθω), κλώχεις, κλώιχ, Mis.

Change of *u* to *uĩ* before *i* in ακούιχ for ακούει, Phl.

Change of *a* to *aĩ* before *e* in the present of κάθομαι, Ul.:

Sg. κάγομαι, κáιγεσαι, κáιγεται.

Pl. κάγομεστε, κáιγεστε, κάγονται.

*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 (ύψηλός), Gh., πεγάδ, Del. Pot. and always so with *ε*, έλιος (ήλιος), Del., κρεμούς (κρημνοί), Pot., να κοιμερώ but κοιμήρα (έκοιμήθην), 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 -díζω borrowed from Turkish. When the present ending in its Greek form is -díζω this becomes after a stem with *a* or *ə*, -δέζω, with *o* or *u*, -δούζω, with *ō* or *ū*, -δűζω, and only after a stem with *i* or *e* is -díζω 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 yapəštərmaq below we have at Delmesó γαπου-στουρδούζω.

Examples are:

anlamaq *to understand*; anladéζω, Del.

aqmaq *to flow*; aχdéζω, Del.

aramaq *to seek*; apadéζω, Del. Ax.

bašlamaq *to begin*; bašladéζω, Ax.

batərmaq *to dip* (causal of batmaq); batəpdéζω, Del.

čalənmaq, pass. of čalmaq *to knock*; čaləndéζω, Gh.

düşünmek *to consider*; düšündűζω, Gh. Ar.

güvenmek *to trust*; impf. éğűndűza, Del.



istemek *to wish*; *ἰστέδιζω*, Del.

oturmaq *to sit down*. Valavánis (*Μικρασιατικά*, p. 29) gives  
*ὀτουρπδούζω*, Ar.

uçmaq *to fly*. The causal would be uçurmaq, and from this impl.  
*οὐχούρδουζα*, Ar.

yaghlamaq *to anoint*; *γαγλαδέζω*, Sil.

yapēštermaq causal of yapēšmaq *to adhere*; *γαπουστουρπούζω*, Del.

The full endings are, *e.g.* from *düšündüζου*, Mal.

Sg. *düšün-düζου*, -dūs, -dūš.

Pl. *düšün-dūζουμι*, -dūζιτι, dūζνι.

There are however many cases in which the harmony is not observed and -dīζω is used after all the Turkish vowels; thus:

*başlamaq to begin*; *bašladīζου*, Mal.

*yurulmaq to be tired*; *γουρουλδīζου*, Mal.

(2) In the presents in -dō, -dās, -dā, etc. derived from Turkish verbs, I only record that the 1st and 3rd pl. after stems with *ū* are -dūμ and -dūν rather than -dōūμ and -dōūν. Thus *döyüşmek to quarrel*, pres. *döγūtūšdō*, 3rd pl. *döγūtūšdūν*, Ul.

(3) The aor. at Mal. with its endings -α, -ις, -ι, etc., due to the local vowel-weakening, is affected, and we have for the aorist of *düšündüζου*:

Sg. *düšünd-σα*, σūs, σūι.

Pl. *düšünd-σαμι*, -σūιτι, -σανι.

(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 ι.*

§ 71. Before another vowel *ι* becomes a spirant, voiced or unvoiced according as the preceding consonant is voiced or

not. As usual in M. Gr. I write this  $\pi$ . Two points are to be noted:

(1) At Axó  $\pi\iota$  becomes  $\pi\sigma$ : thus  $\pi\sigma\acute{\alpha}\nu\omega$  for  $\pi\iota\acute{\alpha}\nu\omega$  and  $\epsilon\pi\sigma\alpha$  for  $\epsilon\pi\iota\alpha$ . v.  $\pi\acute{\iota}\nu\omega$  in glossary.

(2) In the combination  $-\rho\iota\alpha$  the spirantal  $\iota$  disappears at Malakopí and Phloítá. The examples are neut. plurals; thus  $\mu\alpha\chi\alpha\iota\rho\alpha$ ,  $\pi\alpha\nu\acute{\iota}\rho\alpha$ ,  $q\alpha\iota\delta\acute{o}\upsilon\rho\alpha$ , pls. of  $\mu\alpha\chi\alpha\iota\rho$ ,  $\pi\alpha\nu\acute{\iota}\rho$  *beetroot*, Turk. *panjar*,  $q\alpha\iota\delta\acute{o}\upsilon\rho$  *ass*, Malakopí, and  $q\omicron\mu\acute{\alpha}\rho\alpha$  *loads*,  $q\alpha\iota\delta\acute{o}\upsilon\rho\alpha$ ,  $\mu\alpha\chi\alpha\iota\rho\alpha$ ,  $\chi\acute{\epsilon}\rho\alpha$ , Phl. But  $\mu\alpha\chi\alpha\iota\rho\acute{\iota}\alpha$  *a cut*, Mal., and several other exceptions in the texts from Mal. and Phl.

### Accent.

§ 72. After the negative  $\delta\acute{\epsilon}\nu$  (*dén*) the verb often loses its accent. Examples are:

$\delta\acute{\epsilon}\ \mu\alpha\iota\nu$ ,  $\delta\acute{\epsilon}\mu\ \beta\alpha\iota\nu$  *he does not go in*, Phl.

$\delta\acute{\epsilon}\ \pi\iota\epsilon$  *he did not drink*, Phl.

$\delta\acute{\epsilon}\mu\ \beta\omicron\rho\sigma\epsilon(\nu)$  *he could not*, Ax.

$\delta\acute{\epsilon}\ \pi\alpha\iota\nu$  ( $\delta\acute{\epsilon}\nu\ \pi\eta\gamma\alpha\acute{\iota}\nu\epsilon\iota$ ), Ax.

$\delta\acute{\epsilon}\ \beta\omicron\rho\omega$  *I cannot*, Mis.

$\delta\acute{\epsilon}\ \rho\alpha\nu\omega$  *I do not see*, Mis.

For more examples v.  $\eta\mu\pi\omicron\rho\acute{\omega}$  in glossary, and cf. § 10.

§ 73. At Fer. and Ar.  $\omicron\upsilon\rho\alpha\nu\acute{o}\varsigma$  is accented  $\omicron\upsilon\rho\alpha\nu\omicron(\varsigma$  and at Semenderé  $\gamma\alpha\mu\beta\rho\acute{o}\varsigma$  is  $\gamma\acute{\alpha}\mu\beta\omicron\upsilon\varsigma$ , pl.  $\gamma\acute{\alpha}\mu\beta\omicron\upsilon\zeta\iota\alpha$ : for  $\mu\alpha\nu\alpha\sigma\kappa\epsilon\nu\acute{o}$  etc. for  $\delta\alpha\mu\acute{\iota}\sigma\kappa\eta\nu\omicron$  *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  $\pi$ ,  $\tau$ ,  $\kappa$  after a nasal become, as usual in Modern Greek, *b*, *d*, *g*. Besides this however the change seems sometimes to occur, especially with  $\tau$  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 understand<sup>1</sup>.

<sup>1</sup> According to Thumb, *Die griech. Sprache im Zeitalter des Hellenismus*, p. 134, the Asia Minor inscriptions confuse Tenuis, Mediae and Aspiratae; the phenomenon may therefore be old.

Thumb<sup>1</sup>, 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, t, k*) 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 *Αρό*; from *Μαλακοπί βόθ*, pl. *βόδια* (*βόιδι*) *οα*, and many others, for which see especially the declension of neuter substantives in *-ιον* (§§ 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 *ς* before possessives (§ 180), and regularly in the case of the agglutinative *-ια* plural of masculines, e.g. *διάκος*, pl. *διάκοζια*, *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 *Αρό* especially this tendency extends to other spirants; e.g., *σκέος* (*σκεύος*), *ἄζ να οὐμ* (*ἄς ἀναβοῦμεν*) *let us go up*, *παπάε* (*παπάδες*), *πε(χ)ερός* (*πενθερός*), *κάουμεστε* (*καθόμεθα*), *πήαμ* (*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 *ə* a back vowel. To emphasize this I write *ghə*, not *γə*, and *γū, γiū*, not *γō, γi*.

§ 78. For *κ* it only needs to be noted that at *Mistí*, especially N.K. notes amongst the younger generation, *κε, κι* are pronounced *čə, či*. E.g. *βραčí, Čερεčή* (*Κυριακή*), *čiráč* (Turk. *čirag lamp*), *λύč* (*λύκοι*), *φčéndip* (for *βουκέντρι*, dimin. of *βούκεντρον*). In the text from *Mistí* (p. 384) *κ* is as common as *č*.

<sup>1</sup> *Handbuch der neugriech. Volkssprache*, 2nd edition, 1910, p. 297.

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

§ 80. In paradigms however  $\gamma$  and  $\chi$  at Malakopí and Phloítá, and to a lesser extent at Sílata and Axó, are treated like the Turkish *gh* (غ) and *kh* (خ) 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  $\epsilon$  and  $e$  to  $a$ . The present of  $\xi\chi\omega$  therefore at Phloítá, where  $\chi i$  becomes  $\epsilon i$ , is not  $\xi\chi\omega$ ,  $\xi\epsilon\epsilon\iota\varsigma$ , etc., or even as in Modern Greek  $\xi\chi\omega$ ,  $\xi\chi'\epsilon\iota\varsigma$ , but  $\xi\chi\omega$ ,  $\xi k\eta\varsigma$ ,  $\xi k\eta$ ,  $\xi\chi\omicron\upsilon\mu\epsilon$ ,  $\xi k\eta\tau\epsilon$ ,  $\xi k\eta\upsilon\epsilon$ . I write *kh* for  $\chi$  to emphasize its velar character, the sound being the same as that of the  $\chi$  in  $\xi\chi\omega$ . In the same way the impf. at Phloítá is  $\epsilon\iota\chi a$ ,  $\epsilon\iota\chi a\varsigma$ ,  $\epsilon\iota\chi a$ ,  $\epsilon\iota\chi a\mu\epsilon$ ,  $\epsilon\iota\chi a\tau\epsilon$ ,  $\epsilon\iota\chi a\upsilon\epsilon$ . Here  $\chi a$  in the 2nd, 3rd sg. and 2nd pl. has taken the place of  $\chi\epsilon$ . So too at Sílata the pres. is  $\xi\chi\omega$ ,  $\xi k\eta\varsigma$ ,  $\xi k\eta$ .

In the texts I write *kh* for  $\chi$  only when it is necessary especially to point out the velar pronunciation; e.g. in the 3rd sg. pres. where  $\xi\chi$  would naturally mean  $\xi\chi'$ . Before  $\epsilon$  I have not thought *kh* necessary and write  $\chi$ : thus at Phloítá the alternative impf. of  $\xi\chi\omega$  is written  $\xi\chi\epsilon\theta\acute{\alpha}k a$  not  $\xi k\eta\theta\acute{\alpha}k a$ .

Examples with  $\gamma$  are numerous. At Malakopí the present of  $\epsilon\upsilon\rho\acute{\iota}\sigma k\omega$  is  $\beta\rho\acute{\iota}\gamma\omicron\upsilon$  (or  $\beta\rho\acute{\iota}\xi\omicron\upsilon$ )<sup>1</sup>, and the former is conjugated:

Sg.  $\beta\rho\acute{\iota}\gamma\omicron\upsilon$ ,  $\beta\rho\acute{\iota}k\eta\varsigma$ ,  $\beta\rho\acute{\iota}k\eta$ .

Pl.  $\beta\rho\acute{\iota}\gamma\omicron\upsilon\mu\epsilon$ ,  $\beta\rho\acute{\iota}\gamma\eta\tau\epsilon$ ,  $\beta\rho\acute{\iota}\gamma\eta\upsilon$  or  $\beta\rho\acute{\iota}k\eta\upsilon$ .

Here the  $\iota$  of the 2nd pl. (for the change of  $\epsilon$  to  $i$ , v. § 64) is changed to  $\epsilon$  to fit the velar  $\gamma$ , and the same has happened to the endings  $-\epsilon\iota\varsigma$  and  $-\epsilon\iota$  of the 2nd and 3rd sg., which are afterwards

<sup>1</sup>  $\beta\rho\acute{\iota}\xi\omicron\upsilon$  is conjugated, sg.  $\beta\rho\acute{\iota}\xi\omicron\upsilon$ ,  $\beta\rho\acute{\iota}\xi$ ,  $\beta\rho\acute{\iota}\xi$ , pl.  $\beta\rho\acute{\iota}\xi\omicron\upsilon\mu\epsilon$ ,  $\beta\rho\acute{\iota}\xi\tau\epsilon$ ,  $\beta\rho\acute{\iota}\xi\eta$ .

dropped. Γ has become χ in the 2nd sg. and 3rd pl. before ς and ν, and in the 3rd sg. because it is final (§ 75).

Φεύγω at Malakopí is conjugated like βρίγou :

Sg. φέγου, φέκῃς, φέκῃ.

Pl. φέγουμι, φέγηται, φέγῃν.

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

Sg. ἔφχα, ἔφκῃς, ἔφκῃ.

Pl. ἔφχαμι, ἔφκῃται, ἔφχαν.

The same tense at Phloità is :

Sg. ἔφχα, ἔφχας, ἔφχαν.

Pl. ἔφχαμε, ἔφχατε, ἔφχανε,

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

So too at Malakopí ρύγου<sup>1</sup> I dig runs :

Sg. ρύγου, ρύκῃς, ρύκῃ.

Pl. ρύγουμι, ρύγηται, ρύγῃν.

And ῥερίγου I throw :

Sg. ῥερί-γου, -κῃς, -κῃ.

Pl. ῥερί-γουμι, -γῃται, -γῃν.

And φερίγου (= φέρνω) has 3 sg. φερίκῃ.

The impf. of ῥερίγου is ῥέριγα, conjugated :

Sg. ῥέρι-γα, -γῃς, -γῃν.

Pl. ῥέρι-γαμι, -γῃται, -γῃν.

Here the endings are based upon -α, -ις (for -ες), -ω (for -εν), -αμι, -ιτι (for -ετι), -αν. Sometimes these imperfects in -ιγα at Malakopí run -ιγα, -ιγίς, -ιγιν etc., i.e. the γ is treated as usual and modified to γ' by the following ι.

At Sílata ἀλμέγω, I milk, has 2nd sg. ἀλμέγῃς.

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

<sup>1</sup> This is for ὀρύσσω, being a new present formed from the aorist, which at Malakopí is ἔρυξα.

always had the velar sound. The *ε* following it was probably modified towards *α*, 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 Síl. Phl. Ax. Ul. Fer. we have βghένω, at Mal. βghένου, aor. έβγα but 3rd sg. έβghε, Ul. Fer., and subj. βγῶ, βghές, βghé, βγούμε, βghέτε, βγούν, Síl., 2nd sg. βghές, Mis., 3rd sg. βghé, Fer. Phl. All these forms are due to the retention of *γ* as a velar and the consequent change of following *i* to *ε*. The present βghένω is therefore not for βγαίνω but for βγίνω, with which compare μίνω for ε)μβαίνω at Ul. It must be supposed that the velar sound in έβγα, έβγαμ, έβγαν and βγῶ, βγούμ, βγούν 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<sup>1</sup>.

§ 82. At Malakopí, Phloítá and Sílata the velar *γ* (i.e. *γ* before *α*, *ο*, *υ* and *ε*) is pronounced like the Turkish *qaf* ق. This probably occurs regularly. Examples are: qάλα (γάλα), Mal.; qάμος, Phl. and qάμους, Mal. (γάμος); qαμβρός (γαμβρός), Mal. Síl.; qαϊδούρ (γαϊδούρι), Mal. Phl.; qάλια (άγάλια), Phl.; qουλτώνω (γλυτώνω), Phl.; qομάρ (γομάρι), Phl.; qουργούρ (γουργούρ), throat, Síl.; qοράς, Phl., qόρασιν, Mal., from άγοράζω (*q. v.*); qερμά (γραιά), Mal., cf. ghεrμά, Del.

It may be noted that in the Turkish transliterated texts from the vilayet of Konia published by Giese *qaf* ق (excepting at the end of a syllable, where *q* is used) is transliterated, like *ghain* غ, 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 *ghain*<sup>2</sup>.

<sup>1</sup> Another set of examples of the influence of the aorist on the present is shewn by the newly formed presents of § 192.

<sup>2</sup> v. Giese, Qonjah, *passim*.

## Dental Stops.

§ 83. *Ti* and *νδι* (anc. *νδ*, *ντ*) are pronounced at Delmesó, Araván and Ghúrzono as *či* and *νji*. *E.g.* Delmesó: *παῖει*, *κουῖι* *box*, *τογάῖ buffet*, *ῥίς* ; *χῑνίῃκω* (*χτιῖζω*). Araván: *ἑνλιγάρ* (connected with *τυλίσσω*) *spider*, *γιορῑή* (*ἑορτή*) but pl. *γιορτάρες*, *χῑηνά*, *χαρῑί*, *χῑίῃσῑ* (*ἑχτίσῑη*), *ἀνγλάῑε* for *ἀνγλάῑισε* aor. of *ἀνγλαδέζω*, *v. anlamaq.* So too *γαπαῑα* from *γαπάμαq.* Ghúrzono: *κλέφῑς* but pl. *κλέφτε*, *φουῑύλ* (*σφονδύλι*), *νισῑά* (*ἑστία*).

The *f* if final is unvoiced to *č*. Thus at Del. *ζόνῑ* (*δόντι*) *tooth*, but *ζόνῑμ* and pl. *ζόνῑα*.

This pronunciation appears a little at Ferték; *e.g.* *ῥίς* by the side of *τίς*, but chiefly in a tendency to pronounce *τῑ*, *δῑ* as *čῑ* and *ji*. *E.g.* *μάτ*, pl. *μάτῑα* or *μάῑια*, *χαρτῑά* or *χαρῑῑά*. Here too belongs the Ferték pronunciation of *δῑ* as *f* or *ji*: *δ* becomes *d* locally and *δῑ* becomes *ji*, just as *τῑ* becomes *čῑ*. *v.* § 87.

§ 84. At Gh. and Ar. the *č* cannot stand as a final but is lightened to *š* (*tš* → *š*). Thus *μάῑ* (*μάτι*) *eye*, but pl. *μάῑια*, *σπιῑ*, but *σπιῑμ*, pl. *σπιῑῑα*, *κιρβῑš* (Turk. *kibrit*) *match*, Gh. At Del. the final *č* is generally kept, *e.g.* *σπιῑč*, the *š* forms such as *σπιῑš* being rare. Before *τ* however *č* is lightened to *š*, *e.g.* *σπιῑš τουν* *it was a house*.

§ 85. At Delmesó *ῑτι* changes to *ῑκι*. This appears commonly in the aor. pass. in *-ῑτα* (*-σῑην*). Thus from *λούζομαι* *I wash myself*, aor. *ἑλούῑτα* (*ἑλούσῑην*), which runs<sup>1</sup>:

Sg. *ἑ)λούῑτα*, *ἑ)λούῑκης*, *ἑ)λούῑκην*.

Pl. *ἑ)λούῑταμ*, *ἑ)λούῑτετε*, *ἑ)λούῑταν*.

So too *ῑρίῑτα*, *ῑρίῑκης* etc. from *γυρίζω*, with subj. *γ)υρι-ῑτῑ*, *-ῑκῑš*, *-ῑκῑῑ*, and *κυλιῑκῑš*, 2nd sg. aor. subj. pass. from *κυλῑ*. *Ἀνακρούζομαι* *I listen* has aor. 1st sg. *ἀνακρούῑκα*, in which the *κ* has passed by analogy into the 1st person, and 3rd sg. *ἀνακρούῑκην*. Another example is *νισῑῑά* *fire* (*ἑστία*), at Ax. *νισῑῑά*.

## Dental Spirants.

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

<sup>1</sup> For these aorists *v.* §§ 239, 242.

to  $\theta$  and  $\delta$  as initials or between vowels; in combination they appear as  $\tau$  and  $d$ , exceptions being the word *ἄνθρωπος*, for which see the glossary, and *ἱζρωσα* for *ἱδρωσα* at Misti. The details of these substituted sounds follow.

§ 87. Ferték:  $\theta$  is replaced by  $\tau$ ,  $\delta$  by  $d$  and  $\delta\chi$  by  $j$ . Thus:

$\theta$ : *τύρα*, *Τεό*, *τέκνω* (*θέτω*), *τῶρῶ*, *κλωτάρα* *spindle*, *ἔματα*, *ἀτάσα* (*v. θάσι*), *μοτόπωρο* (*μεθόπωρον*).

$\delta$ : *δώμα* *roof*, *δεσπόδης*, *δόν* (*δόντι*) *tooth*, *δάσκαλος*, *παιδί*, *πεγάτ* (*πηγάδι*, *v. § 69*), *ἀδελφό*, *δομάδα* (*ἐβδομάδα*), *εἶδα*, *δίνω*.

$\delta\chi$ : *ἰάβολος* (*διάβολος*), *ἰό* (*δύο*), *ἰάσκαλος* *priest* (other forms based on *διάσκαλος* appear at Gh. Ar. Ax.).

Exceptions:

$\delta$ : *ζουλειά* in phr. *δργο ζουλειά* (Alekt. p. 494).

$\delta\chi$ : *διάκος*.

§ 88. Araván: here  $\theta$  becomes initially  $\chi$ , medially  $\rho$ ,  $\delta$  initially  $d$ , medially  $\rho$ , and  $\delta\chi$  becomes  $\gamma\chi$ . There are a few exceptions. Thus:

Initial  $\theta$ : *χύρα*, *Χεός*, *χεία* *aunt*, *χέλω*, *χερμός*, *χεδίρα* (*θυρίδα*) *curbboard*.

Medial  $\theta$ : *κάρομαι*, *καρίζω*, *κοιμήρα* (*ἐκοιμήθην*), *λύρα* (*ἐλύθην*), *καλάρ* (*καλάθι*), *μαραίνισκα*, *ἔμαρα* (*μανθάνω*).

Initial  $\delta$ : *δέν*, *δεσπόδης* (*δεσπότης*), *δώμα*, *δεπᾶν]* (*δρεπᾶνι*), *δέκα*, *δίνω*, *δικιόσαν*, impf. 3rd pl. pass. to *δικίζω*, *q. v.*, *δαχῦλία* (*δαχτυλίδα*) *ring*.

Medial  $\delta$ : *βώρ*, *παιρί*, *Τετράρ* *Wednesday*, *κλαρεφθήρ* (*κλαδευτήρι*), *εἶρα*, *ὀξείρ*, *πεγάρ* (*πηγάδι*), *γιιορτάρες* (*ἐορτάδες*) and so all imparisyllabic plurals.

$\delta\chi$ : *γιάβολος*, *γιάκος*, *γιάσκαλος*.

Exceptions are:

Initial  $\theta$ : *τυνιάτός* *censer*. Also Val. gives (p. 17) *θέκνω*, *τέκνω* and *σέκνω* for *θέτω*.

Medial  $\theta$ : occasionally to  $\chi$ , once to  $\gamma$ , once reduced to  $h$ ; *κλουγάρα* (*κλωθάρα*) *spindle*, *πε(η)ερό* (*πεθερός*), *ὀρνίχ* (*ὀρνίθι*), *νιχέρ* *stone* (*v. λιθάρι*). It is to be noted that all these words have another  $\rho$ . This probably hinders the change of  $\theta$  to  $\rho$ .

Medial  $\delta$ : *ἀντίδερος* (*ἀντίδωρον*) *bread used in Church as a substitute for the Sacrament*, *ἀδελφό*, *dadí* (*δαδί*), *χεδίρα*



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

δ<sub>χ</sub>: ζάζω (διάζω) *I do*.

§ 89. Ghúrzono: θ initially and medially to χ, δ initially to *d*, medially to ρ, and δ<sub>χ</sub> to γ<sub>χ</sub>. Thus:

Initial θ: *χελικό* (θηλικός) *female*, *χύρα*, *χιωρῶ* (θεωρῶ).

Medial θ: *κλωχάρα*, *φοβήχα* (έφοβήθη), *χάχη* (έχαθη), *εμαχα*, *νιχέρ*, *στάχα*.

Initial δ: *dadí*, *dén*, *dénw*, aor. *édesa*, *Deftéra Monday*, *dάμα*, *dίνw* *I give*.

Medial δ: *βώρ σα*, *παιρί*, *άλαμαλίρ* (δάμαλις *q.v.*), *είρα*, *βδομάρα* (έβδομάδα), *έργó* (δύο), *λάρ*.

δ<sub>χ</sub>: *γιάσκαλος*.

Exceptions are:

Initial θ: *τέκνω* (θέτω), aor. *έτεκα*.

Medial θ: *φοβήρα* by the side of *φοβήχα*, *κάρουμαι*.

Medial δ: *Τετράχ Wednesday*.

δ<sub>χ</sub>: ζάζω, *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 *κάρουμαι* may be because the words already have a velar, the κ, and in the same way it may be the ρ in *τετράδη* 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 δ<sub>χ</sub> there is only one word. Thus:

Initial θ: *χερίζου* (θερίζω), *χιωρῶ* (θεωρῶ).

Medial θ: *κάχουμι*, and all aorists pass. in -χα for -θα.

Initial δ: *δαχτύλ*, *δάσκαλος*.

Medial δ: *λάζ* (λάδι) *oil*, *ιζού here*, *ιζά here*, *είζα* (είδα) and subj. *ιζῶ*, *φίζ*, pl. *φίζια snake*.

δ<sub>χ</sub>: *ιζγó* (δύο).

Exceptions are:

Initial θ: *τύρα*.

Medial θ: *κλωφάρα spindle*, *άυγάς* (άγκάθι) *thorn*.

§ 91. *Ulaghátsh*: initial  $\theta$  probably changes to  $\chi$  and medial to  $\gamma$ , initial  $\delta$  to  $d$ , medial to  $\gamma$ , and  $\delta$  to  $\gamma$  or  $\rho$ . The  $\gamma$  is often dropped. Thus:

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

Medial  $\theta$ :  $\mu\alpha\gamma\acute{\iota}\nu\omega$  ( $\mu\alpha\theta\acute{\alpha}\iota\nu\omega$ ) with aor.  $\xi\mu\alpha\alpha$ , subj.  $\mu\alpha\gamma\acute{\iota}\omega$ ,  $\acute{\epsilon}\sigma\tau\acute{\alpha}\gamma\iota\alpha$  ( $\acute{\epsilon}\sigma\tau\acute{\alpha}\theta\eta\nu$ ),  $\chi\acute{\alpha}(\gamma\acute{\iota})\alpha$ ,  $\sigma\eta\kappa\acute{\omega}(\gamma\acute{\iota})\alpha$ .

Initial  $\delta$ :  $d\acute{\epsilon}\nu$ ,  $d\acute{\alpha}\sigma\kappa\alpha\lambda\eta\varsigma$ ,  $d\acute{\iota}\nu\omega$ ,  $d\acute{\omega}\mu\alpha$ ,  $d\acute{\omega}\gamma\iota\omicron\kappa\alpha$  ( $d\acute{\omega}\delta\epsilon\kappa\alpha$ ).

Medial  $\delta$ :  $\epsilon\acute{\iota}\gamma\iota\alpha$ ,  $\iota\gamma\iota\acute{\upsilon}$  *here*,  $\psi\alpha\lambda\lambda\acute{\iota}\alpha$  *scissors*,  $\phi\acute{\iota}(\chi)$ , pl.  $\phi\acute{\iota}\gamma\iota\alpha$  *snake*,  $\pi\alpha\iota(\gamma)\acute{\iota}$ ,  $d\acute{\omega}\gamma\iota\omicron\kappa\alpha$ .

$\delta\acute{\iota}$ :  $\gamma\acute{\iota}\mu\beta\omicron\lambda\omicron\varsigma$ ,  $\acute{\epsilon}(\rho)\gamma\acute{\omicron}$  ( $d\acute{\upsilon}\omicron$ ), also  $\epsilon\acute{\iota}\gamma\iota\alpha$  ( $\epsilon\acute{\iota}\delta\alpha$ ) may belong here as a form  $\epsilon\acute{\iota}\delta\iota\alpha$  exists, *v. glossary*.

Exceptions are:

Initial  $\theta$ :  $\tau\acute{\upsilon}\rho\alpha$ ,  $\sigma\acute{\epsilon}\kappa\kappa\omega$  ( $\theta\acute{\epsilon}\tau\omega$ ).

Medial  $\theta$ :  $\kappa\acute{\alpha}\gamma\omicron\mu\alpha\iota$ ,  $\xi\sigma\tau\alpha\chi\alpha$  ( $\acute{\epsilon}\sigma\tau\acute{\alpha}\theta\eta\nu$ ).

Medial  $\delta$ :  $\tau\rho\omega\delta\omega$  ( $\tau\rho\alpha\gamma\omega\delta\omega$ ).

§ 92. *Mistí*:  $\theta$  appears initially and medially as  $\chi$ ,  $\delta$  initially and medially as  $d$ , and  $\delta$  as  $\gamma$ . Thus:

Initial  $\theta$ :  $\chi\epsilon\rho\acute{\iota}\zeta\omicron\upsilon$ ,  $\chi\omega\rho\acute{\eta}\sigma\omicron\upsilon$  (subj. aor. of  $\theta\epsilon\omega\rho\omega$ ),  $\chi\epsilon\acute{\omicron}\varsigma$ ,  $\chi\acute{\epsilon}\kappa\alpha$  =  $\xi\theta\eta\kappa\alpha$  (*Lag. p. 68*).

Medial  $\theta$ :  $\sigma\tau\acute{\alpha}\chi\alpha$  ( $\acute{\epsilon}\sigma\tau\acute{\alpha}\theta\eta\nu$ ),  $\pi\epsilon\chi\epsilon\rho\acute{\omicron}\varsigma$  ( $\pi\epsilon\nu\theta\epsilon\rho\acute{\omicron}\varsigma$ ),  $\kappa\lambda\omega\chi\acute{\alpha}\rho\alpha$ ,  $\kappa\acute{\alpha}\chi\omicron\upsilon\mu\iota$  ( $\kappa\acute{\alpha}\theta\omicron\mu\alpha\iota$ ),  $\xi\mu\alpha\chi\alpha$ .

Initial  $\delta$ :  $d\acute{\omega}\delta\epsilon\kappa\alpha$ ,  $d\acute{\epsilon}\nu$ ,  $d\acute{\iota}\nu\omega$  *I give*, aor.  $d\acute{\omega}\kappa\alpha$ ,  $d\epsilon\rho\pi\acute{\alpha}\nu$  ( $d\rho\epsilon\pi\acute{\alpha}\nu\iota$ ),  $d\alpha\chi\tau\upsilon\lambda\acute{\iota}\alpha$ .

Medial  $\delta$ :  $\epsilon\acute{\iota}\delta\alpha$ ,  $d\acute{\omega}\delta\epsilon\kappa\alpha$ ,  $\pi\tau\acute{\epsilon}\rho$  *foot* for  $\pi\delta\acute{\epsilon}\rho$  ( $\pi\omicron\delta\acute{\alpha}\rho\iota$ ).

$\delta\acute{\iota}$ :  $\gamma\gamma\acute{\omicron}$  ( $d\acute{\upsilon}\omicron$ ).

Exceptions are:

Initial  $\theta$ :  $\tau\acute{\upsilon}\rho\alpha$ ,  $\tau\upsilon\mu\upsilon\mu\acute{\alpha}\mu\alpha$  *censer*, words which are often exceptional.

Also  $\tau\epsilon\acute{\iota}\alpha$  *aunt* ( $\theta\epsilon\acute{\iota}\alpha$ ).

Initial  $\delta$ :  $\gamma\acute{\iota}\nu\omega$  *I give*, by the side of  $d\acute{\iota}\nu\omega$ .

Medial  $\delta$ : to  $\gamma$  and then dropped,  $\acute{\alpha}\epsilon\lambda\phi\acute{\omicron}\varsigma$ .

§ 93. *Axó*: here  $\theta$  changes to  $\chi$  initially and medially, initial  $\delta$  to  $d$ , medial  $\delta$  to  $\gamma$  (often dropped, § 76), and  $\delta$  to  $d$ . Thus:

Initial  $\theta$ :  $\chi\epsilon(\gamma)\acute{\omicron}\varsigma$  ( $\theta\epsilon\acute{\omicron}\varsigma$ ),  $\chi\acute{\epsilon}\kappa\omega$  ( $\theta\acute{\epsilon}\tau\omega$ ),  $\chi\acute{\omega}\rho\sigma\alpha$  ( $\acute{\epsilon}\theta\epsilon\acute{\omega}\rho\eta\sigma\alpha$ ).

Medial  $\theta$ :  $\pi\epsilon(\chi)\epsilon\rho\acute{\omicron}\varsigma$  ( $\pi\epsilon\nu\theta\epsilon\rho\acute{\omicron}\varsigma$ ),  $d\acute{\iota}\kappa\acute{\eta}(\chi)\alpha$ , aor. pass. of  $d\acute{\iota}\kappa\acute{\iota}\zeta\omega$ ,  $\phi\omicron\beta\acute{\eta}(\chi)\alpha$  and so all aorists passive,  $\xi\mu\alpha\chi\alpha$ .

Initial  $\delta$ : *δέκα, δέν, δένω, aor. έδεσα, δικάζω, δίνω, δώκα, δώμα, δαχτυλία.*

Medial  $\delta$ : *άελφή, δώ(γ)εκα, έώ (for έγιώ), εῡγια (είδα), πι(γι)άρ (ποδάρι), πο(γι)όρτ (ποδόρτ) stocking, γίχ (γίδι) goat with final γῑ unvoiced.*

$\delta_2$ : *δρό, διάσκαλος, διάβολος, διάκος, είδια (= είδον).*

Exceptions are :

Initial  $\theta$ : *τύρα, τυμνιατό and τυμνιάμα.*

Medial  $\delta$ : *άδελφή* as well as *άελφή.*

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

	$\theta$		$\delta$		
	Initial	Medial	Initial	Medial	$\delta_2$
Ferték .....	τ	τ	d (ζ)	d	j
Araván .....	χ (τ)	ρ (χ)	d	ρ (d)	γῑ
Ghúrzono .....	χ (τ)	χ (ρ)	d	ρ (χ)	γῑ
Semenderé ...	χ (τ)	χ (φ, ζ)	d	ζ	ζῑ
Ulaghátsh ...	χῑ (τ, σ)	γῑ (γ, χ)	d	γῑ (d)	γῑ ρῑ
Mistí.....	χ (τ)	χ	d (γῑ)	d (γῑ)	γῑ
Axó .....	χ (τ)	χ	d	γῑ (d)	dῑ

§ 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: *χινέρι* trace (Ark. p. 280) which is probably for *ιχνάδι* a dimin. of *ιχνος* which appears at Ph., although *ιχνάρι* is always a possible form.

Delmesó:  $\delta \rightarrow d$ : *δέν* and *δυσέκ saddlebag (δισάκι).*

$\delta \rightarrow \rho$ : *ινῑρία* pl. of *ινῑ* pearl (Turkish *inji*), *άδουρούμ* (ας *ιδούμ*) v. § 221.

$\delta \rightarrow \zeta$ : *ζέν το he binds it*, but aor. *έδεσα, ζόνῑ* (ζόνῑ μ, pl. ζόνῑα) tooth.

Síлата and Sinasós:  $\delta \rightarrow \rho$ : *παγούρ* ice (Pharasop. p. 122 and Ark. p. 258), dimin. of *πάγος*.

Phloítá:  $\delta \rightarrow d$ :  $\beta\acute{o}i\delta a$  *oxen*, sg.  $\beta\acute{o}i\tau$ , gen.  $\beta\acute{o}i\delta o\ddot{u}$ .

$\delta \rightarrow \rho$ :  $\pi\alpha\iota\rho\acute{\iota}$ ,  $\gamma\mu\alpha\zeta\acute{\epsilon}\rho\mu\alpha$  *writings*, pl. to Turkish *yazı*,  
 $q\alpha i\acute{\epsilon}\rho\mu\alpha$  *stones*, pl. to  $q\alpha\gamma\acute{\iota}d\acute{\alpha}$ , Turkish *qaya*.

Phloítá and Malakopí:  $\delta\acute{\iota} \rightarrow \gamma\acute{\iota}$ ,  $\sigma\ddot{o}b\ddot{u}(\gamma\acute{\iota})\acute{\alpha}$  *next day*, at Sin.  $\sigma\epsilon\pi\epsilon\delta\mu\acute{o}\ddot{u}$ .

Malakopí:  $\delta\acute{\iota} \rightarrow \zeta$ :  $\nu\acute{\alpha} \zeta\acute{\iota}o\ddot{u}\mu\epsilon = \acute{\iota}d\acute{o}\ddot{u}\mu\epsilon\nu$  (Pakhtíkos, p. 23).

Lastly in most villages the gen. pls. of  $\tau\acute{o}\ddot{u}\tau\acute{o}\varsigma$  and  $\acute{\epsilon}k\epsilon\acute{\iota}\nu\omicron\varsigma$  are in  $-\rho\acute{\omega}$  and  $-\rho\acute{o}\ddot{u}$  for  $-\delta\acute{\omega}$  and  $-\delta\acute{o}\ddot{u}$  (§§ 183, 184), the word  $\gamma\alpha\acute{\iota}d\acute{o}\ddot{u}\rho\iota$  *ass*, as at Sillí (§ 11), always has  $d$  for  $\delta$ , whatever the usual local treatment of  $\delta$  may be, and  $\chi\tau\acute{\epsilon}\rho$  for  $\lambda\iota\theta\acute{\alpha}\rho\iota$  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  $\phi\omicron\beta\acute{\eta}\rho\alpha$  at Gh., a form normal at the neighbouring Ar., is a clear example. Why  $\theta\acute{\upsilon}\rho\alpha$  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 pronouncing 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  $\gamma\acute{\iota}$ ,  $d$  or  $\zeta$ . The Ferték change of  $\delta\acute{\iota}$  to  $f$  is by way of  $d\acute{\iota}$ , which becomes  $f$  just as  $\tau\acute{\iota}$  at Ferték sometimes becomes  $\acute{e}$ .

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<sup>1</sup>. 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

<sup>1</sup> V. § 394.

gives another reason for supposing that this treatment of  $\theta$  and  $\delta$  is due to the same cause<sup>1</sup>.

### *Sibilants.*

§ 97.  $\Sigma\kappa\epsilon$ ,  $\sigma\kappa\iota$  become  $\delta\kappa\epsilon$  and  $\delta\kappa\iota$  everywhere except at Malakopí and Sílata.  $\Sigma\kappa\alpha$ ,  $\sigma\kappa\omicron$  and  $\sigma\kappa\upsilon$  are on the other hand preserved, except that in the impf. and present the  $\sigma$  of the endings in  $\delta\kappa\epsilon$ ,  $\delta\kappa\iota$  has been generalised, and produces for the present  $-\delta\kappa\omega$ ,  $-\delta\kappa\epsilon\iota\varsigma$ ,  $-\delta\kappa\epsilon\iota$ , etc. and for the impf.  $-\iota\delta\kappa\alpha$ ,  $-\iota\delta\kappa\epsilon\varsigma$ ,  $-\iota\delta\kappa\epsilon$ , etc. To this Malakopí and Sílata are naturally exceptions, and have the present and impf. in  $-\sigma\kappa\omega$  and  $-\iota\sigma\kappa\alpha$  respectively. In these two villages therefore the pronunciation  $\delta\kappa$  is not used at all.

$\Sigma\tau\iota$  becomes  $\delta\tau\iota$  everywhere, except probably at Malakopí and Sílata and possibly at Phloítá. Before other vowels, including  $\epsilon$ ,  $\sigma\tau$  is preserved. The aorists  $\lambdaού\delta\tau\alpha$  ( $\epsilon\lambdaού\sigma\theta\eta\nu$ ),  $\gammaυρί\delta\tau\alpha$  etc., at Delmesó owe the  $\delta$  to the analogy of the persons with  $\kappa$  (2nd sg.  $\lambdaού\delta\kappa\eta\varsigma$ , 3rd sg.  $\lambdaού\delta\kappa\eta\nu$ , v. § 85), and in the same way at other villages it is probably the persons (2nd, 3rd sg.) with  $\delta\tau\iota$  which have produced at least an occasional passive aorist in  $-\delta\tau\alpha$  (Gr.  $-\sigma\theta\eta\nu$ ). Examples from Ulaghátsh and Axó are:  $\beta\lambdaο\iota\delta\tau\alpha$  *I got married* (i.e.  $\dagger\eta\upsilon\lambdaο\gamma\iota\sigma\theta\eta\nu$  for  $\eta\upsilon\lambdaο\gamma\eta\theta\eta\nu$ ),  $\beta\rho\epsilon\iota\delta\tau\alpha$  from  $\beta\rho\epsilon\chiο\upsilon\mu\alpha\iota$  *I call*, Ax.,  $\kappa\rυ\beta\iota\delta\alpha$  from  $\kappa\rυ\phi\tau\omega$ , Ul.

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

### *Nasals and Liquids.*

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

<sup>1</sup> The suggestion made in *J. H. S.* xxx, p. 289 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 *ν* is known, although rare; thus *ἄρτηκα* as well as *νάρτηκα*, Síl. (Pharasop. p. 114)<sup>1</sup>.

Examples of the prosthetic *ν* are:

*ναγέλ* (*ἀγγέλη*), Fer. (Krinop. p. 56) and Síl. (Pharasop. p. 121).

*νάκρα*, Fer. (Krinop. p. 56).

*νεβλή* (*αὐλή*), generally in Capp.

*νεκλησά*, Síl., *νηκσά*, Ar., *νεκκλησά*, Fer. (Krinop. p. 56).

*νεφαλός*, Ar., *νοφαλός*, Sin. (Ark. p. 255), (*ὀμφαλός*).

*νιστή*, Ax. and other forms of *ἔστία*, *fire*.

*νινγκιά*, Del., pl. *νινγκιές*, Phl., *νίνγες*, Ul., *a weight*. At Sin. *οὐγγία*,

Ark. p. 250. For more forms *ν*. glossary.

*νῶμος* (*ὥμος*), Sin. (Ark. p. 256).

*νώρα* (*τώρα*), i.e. *τὴν ὥρα*, Fer. (*ibid.* p. 57).

In consonantal groups *λ* is generally preserved.

*λφ* is preserved and not as in M. Gr. changed to *ρφ*. Thus *ἀδελεφή*, *ἀδελεφό*<sup>2</sup>.

*λθ* becomes *ρτ*, e.g. *ἤρτα*, but at Axó and probably elsewhere *ἤλτα*.

*λμ* appears in *ἀλμέζω* *I milk*, Del., *ἀλμέγω*, Síl. (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 *έμα*, but *έμβα*, Ar. Gh. and *σέμβα*, Del.; *ἐμβάζω* becomes *μάζω*; *δέμ βορσεν* and *δέ μορσεν* *he could not*, Ax. (v. *ἡμπορώ* and § 72); *συμερό μ* (= *συμπεθερός μου*), Mis.; *Ἀἰ Μανδαλέμ*, Fer. (Krinop. p. 41) for *ἄγιον Παντελεήμονα*, where the *-ν Π-* sounded as *-μ b-* has become *M*.

*Ἑβλεμή* gen. *έβλεμῆς* *sun*, Pot., is from *εὐλαμπής* which, sounded *έβλαμβῆς*, produces *έβλαμῆς*, and then, with *ε* for *α* before the *η* (*i*) of the next syllable, *έβλεμῆς*. The *f*. subst. is formed from the acc. *έβλεμή*. Ark. (p. 235) suggests *εὐ λάμπω*.

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

<sup>1</sup> The fullest list of examples of both phenomena is in G. Meyer, *Zur neu-gr. Grammatik, Sonder-Abdruck aus Analecta Graecensia, Festschrift zum 42. Philologentag*, Graz, 1893, pp. 11—19.

<sup>2</sup> 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  $\beta$  and  $\mu$  are  $\mu\acute{o}\upsilon\kappa\alpha$ , Síl. (Pharasop. p. 121) and elsewhere for  $\beta\acute{o}\upsilon\kappa\alpha$ , and at Fer. (Krinop. p. 55)  $\mu\upsilon\zeta\acute{\alpha}\nu\omega$ ,  $\mu\acute{\omega}\lambda\omicron\varsigma$  for  $\beta\upsilon\zeta\acute{\alpha}\nu\omega$ ,  $\beta\acute{\omega}\lambda\omicron\varsigma$ , and, for  $\pi$  and  $\mu$ ,  $\mu\omicron\nu\chi\acute{\alpha}\nu\omega$  and  $\pi\iota\chi\acute{\alpha}\nu\omega$  (v.  $\mu\omicron\upsilon\lambda\acute{\alpha}\nu\omega$ ),  $\acute{\mu}\acute{\iota}\tau\rho\omicron\pi\omicron\varsigma$  for  $\acute{\epsilon}\pi\acute{\iota}\tau\rho\omicron\pi\omicron\varsigma$ ,  $\gamma\omicron\upsilon\lambda\mu\acute{\omega}$  (q.v.) against Pontic  $\gamma\lambda\omicron\upsilon\pi\acute{\iota}\zeta\omega$ ,  $\pi\alpha\gamma\kappa\lambda\acute{\alpha}\beta\iota$  for  $\mu\alpha\gamma\kappa\lambda\acute{\alpha}\beta\iota$  and  $\beta\omicron\rho\acute{o}\pi\omega\rho\omicron$ , Ar. for  $\mu\epsilon\theta\acute{o}\pi\omega\rho\omicron$  (q.v.). Cf. also  $\mu\omicron\nu\chi\acute{\tau}\acute{\alpha}\beta\omega$  in glossary.

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

Ulaghátsh,  $\sigma\phi$  and  $\phi$ :  $\sigma\phi\alpha\gamma\eta\omega$  or  $\phi\acute{\alpha}\gamma\eta\omega$  (=  $\sigma\phi\acute{\alpha}\zeta\omega$ ), aor.  $\acute{\epsilon}\phi\alpha\zeta\alpha$ .

Potámia, Phloítá, Mistí,  $\phi\sigma$  and  $\sigma$ :  $\acute{\epsilon}\phi\sigma\alpha\zeta\iota$ , and from  $\sigma\phi\alpha\lambda\acute{\omega}$ , aor.  $\sigma\acute{\alpha}\lambda\sigma\alpha$  impv.  $\sigma\acute{\alpha}\lambda$ , Pot.— $\acute{\epsilon}\phi\sigma\alpha\zeta\alpha$ , impv.  $\sigma\iota\zeta\epsilon$ , and from  $\sigma\phi\alpha\lambda\acute{\omega}$ , the impv.  $\phi\sigma\acute{\alpha}\lambda$ , Phl.— $\sigma\acute{\alpha}\gamma\omicron$ , aor.  $\acute{\epsilon}\phi\sigma\alpha\zeta\alpha$ , Mis.

Delmesó, Ferték,  $\sigma\phi$ ,  $\phi$ ,  $\sigma$ :  $\sigma\phi\acute{\alpha}\chi\eta\omega$  and  $\phi\acute{\alpha}\gamma\eta\omega$ , aor.  $\acute{\epsilon}\phi\alpha\zeta\alpha$ ,  $\sigma\phi\acute{o}\nu\eta\upsilon\lambda\omicron\varsigma$  and  $\sigma\acute{o}\nu\eta\upsilon\lambda\omicron\varsigma$ ,  $\sigma\omicron\iota\gamma\eta\gamma\alpha$ , impv. to  $\sigma\phi\omicron\gamma\gamma\acute{\iota}\zeta\omega$ ,  $\sigma\acute{\iota}\gamma\eta\omega$  (=  $\sigma\phi\acute{\iota}\gamma\eta\omega$ ), Del.— $\phi\acute{\alpha}\chi\eta\omega$ ,  $\sigma\phi\omicron\nu\delta\upsilon\lambda$  and  $\sigma\phi\acute{o}\nu\delta\upsilon\lambda\omicron$  (Krinop. p. 63),  $\sigma\acute{o}\nu\eta\gamma\acute{\iota}\alpha\rho$  (=  $\sigma\phi\omicron\nu\gamma\gamma\acute{\alpha}\rho\iota$ ), Fer.

Axó, only  $\sigma\phi$ :  $\sigma\phi\acute{\alpha}\gamma\eta\omega$ ,  $\sigma\phi\acute{\alpha}\lambda$ .

Araván, Ghúrzono, only  $\phi$ :  $\phi\acute{\alpha}\lambda$ ,  $\phi\acute{o}\nu\eta\upsilon\lambda\omicron$ ,  $\phi\omicron\nu\eta\upsilon\lambda$ , Ar.— $\acute{\epsilon}\phi\alpha\zeta\alpha$ , Gh.

Sinasós, Sílata, Anakú, only  $\sigma$ :  $\sigma\acute{o}\nu\tau\upsilon\lambda\omicron\varsigma$  and  $\sigma\omicron\nu\tau\acute{\iota}\lambda\iota$ ,  $\sigma\omicron\nu\gamma\kappa\acute{\alpha}\tau\omicron\varsigma$  *omelette*,  $\sigma\omicron\nu\gamma\kappa\acute{\omega}$  (=  $\sigma\phi\omicron\gamma\gamma\acute{\iota}\zeta\omega$ ), Sin. (Ark. p. 268).— $\sigma\acute{o}\nu\tau\epsilon\lambda\omicron$  (Pharasop. p. 123),  $\sigma\omicron\nu\eta\gamma\acute{\omega}$  and the impv.  $\sigma\acute{\alpha}\lambda$ , Síl.— $\sigma\acute{\alpha}\lambda$ , 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  $\sigma\phi$  implies the possibility of  $\phi$ , and the use of  $\phi$  the possibility of  $\sigma\phi$ , and that in the same way  $\phi\sigma$  and  $\sigma$  go together, the villages fall into three groups: (1) the northern villages: Sinasós, Potámia, Sílata, Anakú, Phloítá (? Malakopí), and Mistí with  $\phi\sigma$  and  $\sigma$ ; (2) the southern villages: Axó, Ulaghátsh (? Semenderé), Ghúrzono and Araván with  $\sigma\phi$  and  $\phi$ ; (3) Ferték and Delmesó with all four. For this v. § 396, and for the position of Delmesó, § 397.

§ 101. Miscellaneous cases are :

ἄλα, Ax., ἄνα, Gh. for ἄλ να (= ἄλλο ἔνα).

ἀλέφ flour, for ἀλέβρι, pl. ἀλέβια, Ax.

ἄρωπος, Ar. and similar forms for ἄθρωπος.

βροχός rain and βρακοζών belt, in which at Ax. the β is hardly audible.

βύνω, Del. Ul. for ζβύνω.

ἔρουμαι, common for ἔρχομαι.

κάσρο, Fer. (Krinop. p. 49), for κάστρο.

λαλῶ, aor. generally λάλσα, but at Ul. also λάσα.

λαχτῶ (= λαχτίζω), aor. λάχσα and λάσα, Ax., and many aorists like these two.

πόμα, πόνα for πόμνα, aor. of ἀπομένω, v. glossary.

ρανῶ, Del. Mis. for τρανῶ.

σῆστρο and σῆσρο σίεσε, Fer. (Krinop. p. 62).

στρεῖ and σρωῖ, Fer. (*ibid.* p. 63).

τάρσεν and ὅπ ἀρσεν, 3rd sg. aor. of ταβρῶ, for τάβρησε, Ax.

τραγῶσα, Phl. aor. of τραγωδῶ, but at Del. τραγῶδσα. Cf. λαχτῶ, above.

φέγου 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 Axó; elsewhere the τ is dropped and the forms are σο, pl. σα, and, where the article has the corresponding forms, σου, σην, etc., at Delmesó ὅην for εἰς ὅην. 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 σην, σίνα, and not ὅην, ὅίνα, 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



Hatzidákis<sup>1</sup> 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 *χάσης* type<sup>2</sup>. In the 2nd sg. pres. of verbs in -ζω and the 2nd sg. of aorist subjunctives in -ήσω, -ίσω, 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 *ś* in the aorist from Turkish verbs in -šmaq is, however, I believe invariable. Examples of this are:

ἐσάϊσεν, aor. to Turkish šašmaq to be astonished, for ἐσάῃσεν, Del.  
οὐλάϊσε, aor. to ulašmaq to be united, for οὐλάσισε, Ul.

qαμάϊσαν, aor. 3rd pl. to qamašmaq to be dazzled, for qαμάῃσαν, Ul.

γῆαποῦϊσαν, aor. 3rd pl. to yapəšmaq to adhere for γῆαποῦῃσαν, Ar. Ax. Mal.

οῦισεν, aor. to uçmaq to fly, for οὔçισεν, Phl. Also 3rd sg. οὔσεν, Del., οὔγισεν, Ul., 3rd pl. οὔσαν, Phl.

Miscellaneous instances are:

β: βάλ *passim*, for βουβαλι *buffalo*.

βά, Ul. Ax. Phl. for βαβά *futher*.

κ: ἀπτικός, Síl. (*Xen.* I, p. 192) as against καπτικός, Ph., secret name for a Turk.

θέϊγα for θέκιγα (§ 207), impf. of θέκου, Mal.

q: Possibly ὀβάχ *poplar*, Ar., by side of qαβάχ, Gh. Ax. Turk. qavaq.

π: πούγετα 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 π-ρστέρ.

ς: σρῶες for σρῶσες, pl. of σρῶῃ or στρῶῃ (στρῶσις) *bed*, Fer. (*Krinop.* p. 637).

<sup>1</sup> In *K.Z.*, xxxiii, and reprinted in *Μεσ. καὶ νέα Ἑλλ.*, I, pp. 323—331.

<sup>2</sup> Hubert Pernot, *Études de Linguistique Néo-Hellénique, I. Phonétique des Parlers de Chio*, 1907, pp. 442 *seqq.*, and especially pp. 454 *seqq.* on the dissimilation of *s*. This is treated, but less fully, also in *Rev. des Études Grecques*, xviii (1905), pp. 253 *seqq.*

The Turkish *sözlamaq* has two forms in Greek: (a) in -dâ, and thus *σῶζλαdâ* = *πανεῖ*, Fer. Mal., and (b) in -dîζω. Here the ζ of the ending causes the loss of the σῶζ- of the first syllable, and the result is *pres.* 3 *sg.* *λατῖς*, *imprf.* *λάδιζιν*, *aor.* *λάτσιν*, all from Mal., and other similar forms, for which *v.* *sözlamaq*.

τ: *ἄς ο τρανήσω* for *ἄς το τρανήσω*, Phl. text on p. 422, l. 6.

*ἀφένδης*, *vel sim.* for *ἀφτένδης*, i.e. *αὐθέντης*, *q.v.*

*ναχτή fever*, Fer., but *ἔναχῆς*, Ar. from *τινάσσω*<sup>1</sup>.

*ῶδε* (ὅτε) *then*, Mis. for *τότε*.

d: *daq lip*, Fer. (Turk. *dudaq*).

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

### Metathesis.

§ 104. Examples of various kinds of metathesis are:

*ἀγραστήρ* (ἐργαστήρι) *shop*, Pot.

*ἀλμεχῆρ* (ἀμελκτήριον) *milk-rail*, Ar.

*ἀπτάγω* (ἀποκάτω), Phl.

*βαλσικό* (βασιλικό), Sin. (Arkh. p. 227).

*βζέγω* (ζέβγω, ζεύγω), Phl.; *aor.* *ἔσβεξα*, Síl. (Pharasop. p. 117).

*γαμαρσία*, as well as *μαγαρισιά*, Sin. *V.* *μαγαρίζω*.

*ζολμονῶ* (λησμονῶ), Fer.; *aor.* *ζολμόνσα* or *ζομβόλσα*, Ar. The latter goes back to *†ζομλόνσα* (the result of a further metathesis of *ζολμόνσα*), whence *†ζομβλόνσα*, whence by metathesis *†ζομβόλνσα*, and finally *ζομβόλσα*.

*κόβλα* (κόλλυβα), Sin. (Arkh. p. 245).

*κρόπια* (κοπριά), Fer. (Krinop. p. 53).

*κυφράς* (κρυφά), Ax., *κουρφάς*, Síl. (Pharasop. p. 119).

*ἔυρπησα* (ἐτρύπησα), Ar. For *ῥ*, *v.* § 83.

*μαραῖσkenó* (δαμάσκηνο) *plum*, Ar. The *ρ* is for *δ* (§ 88). For other forms *v.* *δαμάσκηνο*.

*ξινίσκω* (= *σχίζω*), Del. *Σχίζω* becomes *σκίζω* and *ῥκίνω* (§§ 97, 192) and *ῥκινίσκω* (§ 193), and from this metathesis produces *ξινίσκω*.

*οὐῥτουρούεις*, Ar., *pres.* 2nd *sg.* as from *οὐῥτουρδούζω* *I make to fly*,

<sup>1</sup> Hatzidákis, *ibid.* p. 324, gives as an alternative explanation that perhaps the syllable *τι-* was regarded as the article and so dropped. This is possible, but can only have happened when *τη(ν)* was still in use at Ferték.

from Turk. *uçturmaq*, causal of *uçmaq* to fly. The impf. 3rd sg. being *οὐχούρδουζεν* for *οὐχτούρδουζεν*, with the *τ* lost by dissimilation from the *δ* following (§ 103), the present should be *οὐχούρδουζω*, and therefore the *τ* of *οὐχτουρούεις* is the *δ* shifted by metathesis rather than the *ι* of the Turk. causal suffix *tur*.

*περενῆ* window, Fer., Turk. *penjere*.

*πεστλείσανε* for *†πεσλέδισανε*, Del., 3rd pl. aor. from Turk. *peslemek* to nourish.

*πράϊ*, Sem., etc., forms based on *ποράδι*, for *ποδάρι*.

*σταβρό* (*στραβό*), Fer. (Krinop. p. 63).

*ταβρῶ* (*τραβῶ*), *passim*, except at Del. Síl.

*φκάλ*, Del. for *κεφάλι*.

*φούχτα*, by the side of *χούφτα*, Sin. (Ark. p. 277).

*φυστάνω*, by the side of *συφτάνω*, Fer. (Krinop. p. 63).

*φωσόν*, Sin. (Ark. p. 278), for *σιφώνι*.

### Turkish Consonants.

§ 105. In the numerous loan words the sounds of Turkish are generally simply taken over. Thus we have the new consonants *č*, *ǰ*, etc., and the vowels *ü*, *ö* and *ə*. The three consonants *ح*, *خ*, and *•* all sounded to me like the Greek *χ*.

The Turkish *q* (*qaf*, *ق*) medially and initially, except for an occasional confusion with *γ* (e.g. *γουζού*, Fer. = Turk. *quzu*), keeps its Turkish sound, a hard back *k*; finally it almost everywhere becomes *χ*. This final *qaf* before the *i* or *ia* of a Greek termination is still pronounced *χ*, e.g. *qonaq قوناك* palace becomes *qonάχ* and my palace is *qonάχι* *μ*, and palaces is *qonάχια*<sup>1</sup>. At Ulaghátsh and Malakopí however and to a less degree at Sílata, and probably also to some extent at Phloítá, final *q* is pronounced with its Turkish sound. Also at Ulaghátsh, Malakopí and Phloítá before the final *i* the Turkish treatment is recorded by which the *q* changes to *gh* (*غ*) and the *i* to *ə*; e.g. *πατισαχλέق* *پادشاهلىق* kingdom and *πατισαχλέghé* *μ* my kingdom, Ul., and *qapάghε* *τ* its cover, Phl., from *qapaq*. That the Turkish rule is followed at Ulaghátsh is part of the extremely Turkised character of the dialect. The fondness at Malakopí, Phloítá and Sílata for *q* goes with the pronunciation of *γ* as *q* at these three villages; v. § 82.

<sup>1</sup> This *χ* is palatal before *ι*, 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 *το φῶδχ the child*, but *ναίκα the woman* rather than *το ναίκα*, whilst *τ' ἀθροῖπ the men*, *το διάβολος* (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 Ul. and Fer.) the use of the article in the nom. is much commoner, especially when no possessive follows; e.g. *το βαβά* but *βαβά 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 *το* (do) for the sg. and *τα* (da) for the plural: at Malakopí and Mistí, the sg. is *του* (dov), v. § 64<sup>1</sup>. 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, Sinasós, Delmesó 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 -ov (§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:

	Sg.			Pl.		
	m.	f.	n.	m.	f.	n.
Nom.	(ὁ)	(ῆ)	το.	(οἱ)	τα	τα.
Acc.	το(ν)	τη(ν)	το.	του(ς)	τα	τα.
Gen.	του	του	του.	<hr/>		

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

<sup>1</sup> That the article has no accent is shewn by the fact that its vowel is subject to the changes which affect unaccented vowels.

acc. form  $\tau\eta(\nu$  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:

	Sg.			Pl.		
	m.	f.	n.	m.	f.	n.
Nom.	—	—	το.	—	—	τα.
Acc.	το(ν	τη(ν	το.	του(ς	τα	τα.
Gen.	του	του	του.	<hr/>		

(2) with nouns without personality:

	Sg.			Pl.		
	m.	f.	n.	m.	f.	n.
Nom.	το	το	το.	τα	τα	τα.
Acc.	το	τη(ν	το.	τα	τα	τα.
Gen.	του	του	του.	<hr/>		

*E.g. την γουμάσα, την γάτα.*

For Sinasós, Arkhélaos (p. 149) gives:

	Sg.			Pl.		
	m.	f.	n.	m.	f.	n.
Nom.	ό	ή	τό.	οί	ή	τά.
Acc.	τόν	τήν	τό.	τούς	τής	τά.
Gen.	τοῦ	τοῦ	τοῦ.	τῶν	τῶν	τῶν.

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:

	Sg.			Pl.		
	m.	f.	n.	m.	f.	n.
Nom.	—	—	το.	—	—	τα.
Acc.	το(ν	τη(ν	το.	του(ς	τα	τα.
Gen.	του	του	του.	<hr/>		

The fem.  $\tau\eta(\nu$  is only used with words that are formally feminine: with Turkish words  $\tau\omicron$  is used; *e.g.* acc.  $\tau\omicron$  *qapé* the woman. And for nouns without personality:

	Sg.			Pl.		
	m.	f.	n.	m.	f.	n.
Nom.	το	το	το.	<hr/>		
Acc.	το	τη(ν	το.	<hr/>		
Gen.	του	του	του.	<hr/>		

But for these nouns it should be noted that  $\epsilon\eta(\nu$  is not always used; thus acc.  $\epsilon\eta$   $\theta\acute{\upsilon}\rho\alpha$ , but  $\epsilon\eta$   $\sigma\tau\rho\acute{\alpha}\tau\alpha$  and  $\tau\omicron$   $\sigma\tau\rho\acute{\alpha}\tau\alpha$ .

Other remains of the fuller article are:

(1) The acc. sg. f.  $\tau\eta(\nu$  is used at Anakú and Sílata; at Axó, but only with nouns of personality, the fem. acc. sg.  $\tau$  for  $\tau\eta\nu$ , e.g.  $\tau$   $\nu\acute{\alpha}\iota\kappa\alpha$   $\acute{\epsilon}\kappa\epsilon\iota\upsilon\omicron$ , *that woman*; once as gen.,  $\acute{\epsilon}\kappa\epsilon\iota$   $\tau$   $\nu\acute{\alpha}\iota\kappa\alpha\varsigma$ .

(2) The acc. m. sg.  $\tau\omicron\nu$  ( $\tau\omicron\mu$ ,  $\tau\omicron\nu$ ) is used occasionally, especially with nouns of personality, at Síl. Phl. Mal. and Ax.

(3) Once at Axó in a text there is a trace of the gen. sg. f.  $\acute{\epsilon}\kappa\epsilon\iota$   $\zeta$   $\nu\acute{\alpha}\iota\kappa\alpha\varsigma$  of *that woman* (p. 398, l. 24). This is unique.

The only other traces of the inflected article are the words with prosthetic  $\nu$  in § 98, such as  $\nu\acute{\alpha}\kappa\rho\alpha$ , and a few phrases like  $\epsilon\eta\nu$   $\acute{\alpha}\lambda\lambda$  ( $\tau\eta\nu$   $\acute{\alpha}\lambda\lambda\eta\nu$   $\acute{\eta}\mu\epsilon\rho\alpha\nu$ ) Ar. and  $\Sigma\eta\mu\beta\acute{o}\lambda$  for Stamboul.

For the combinations of  $\epsilon\iota\varsigma$  with the article,  $\sigma\omicron$ ,  $\sigma\alpha$ ,  $\upsilon$ . § 102.

### (b) SUBSTANTIVES.

*φαίνεται ὡσεὶ τὸ ὅλον τῆς κλίσεως, ἐλεύθερον ἀπὸ παντὸς δεσμοῦ σχολειακῆς ἢ ἀλλης παραδόσεως, ἐξήλθεν εἰς νέον χυτήριον, ἐχωνεύθη καὶ ἐξήλθε μετὰ νεωτέρου σχήματος.*

HATZIDÁKIS<sup>1</sup>.

§ 108. These words of Hatzidákis, 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 $-\acute{\iota}(\omicron\nu$ and $-\acute{\iota}(\omicron\nu$ .              | §§ 109—113.  |
|                |   | (b) The neuters of the old 3rd decl.  | § 114.       |
| II. Masculines | { | (a) Substantives in $-\omicron\varsigma$ , and with them the neuters in $-\omicron(\nu$ .           | §§ 115—153.  |
|                |   | (b) The modern imparisyllabic decl.   | §§ 154—160.  |
|                |   | (c) Substantives belonging to the old first decl. in $-\eta\varsigma$ or $-\acute{\eta}\varsigma$ . | §§ 161—163.  |
| III. Feminines | { | (a) Substantives in $-\alpha$ .   | §§ 164, 165. |
|                |   | (b) Substantives in $-\acute{\iota}$ ( $-\acute{\iota}$ or $-\eta$ ).                               | § 166.       |

The most remarkable points in declension are the influence of the diminutives in  $-\acute{\iota}(\omicron\nu$  and  $-\acute{\iota}(\omicron\nu^2$ , placed for this reason first, the

<sup>1</sup> Φιλ. 'Ερ., p. 17.

<sup>2</sup> The arguments against this adduced for Pontic by Hatzidákis (Φιλ. 'Ερ. 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 *ἐμψυχὰ* and *ἄψυχὰ*)<sup>1</sup>.

On the cases in general two remarks may be made: (a) that the gen. pl. is rare, and has the sg. ending *-ιοῦ* (also *-ιοῦν*), rather than *-ῶν*, 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 -ί(ον) and -ι(ον).*

§ 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. <i>-ί, —.</i>	Pl. N. Acc. <i>-ιά, ια.</i>
Gen. <i>-ιοῦ.</i>	Gen. <i>-ιοῦν</i> (rare).

*E.g. from Ferték:*

Sg. N. Acc. <i>φρί (αὐτί) ear.</i>	<i>μέτ (ἱμάτιον) shirt.</i>
Gen. <i>φτιοῦ.</i>	<i>μετιοῦ.</i>
Pl. N. Acc. <i>φτιά.</i>	<i>μέτια.</i>

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. <i>δενγίζ.</i>	Pl. N. Acc. <i>δενγίζια.</i>
Gen. <i>δενγίζιοῦ.</i>	

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. *-ιά*, *v.* § 160.

<sup>1</sup> This appears to a less degree at Phárasa, and very markedly in Pontic, as is plain from Hatsidákis' remarks on the Pontic substantives in *Φιλ. Ἐρ.*, 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: *ἀπίθ* pear, but *ἀπίδι* μ, Mal.

*μάς* (ὀμμάτιον) eye, but *μάξι* μ, Ar.

*qapáq* (Turk. qapaq) cover, but *qapághē* τ according to Turkish rule for *q* and *gh*, Phl.

This loss of voice in the sg. before the dropped *i* reduces the types -*δι*, pl. -*δια*, -*γι*, pl. -*για*, -*βι*, pl. -*βια*, to -*θ*, pl. -*θια*, etc. Thus:

*ρόφ* (ὀρόβιον), pl. *ρόβια*, Ax.

*καλίχ* (καλίγι) shoe, pl. *καλίγια*, Ar.

*καταφύχ* (καταφύγιον), pl. *καταφύγια*, 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. *Βερκόγια*, Mis.

*κεράς* (κεράσιον) cherry, pl. *κεράζα*, Mal.

*čaróux* (τσαρούχι) a kind of shoe, pl. *čaróuyia*, Mis.

*ὀρνίχ* (ὀρνίθι), Gen. *ὀρνυγιού*, pl. *ὀρνίγια*, Ar.

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

In *δ(ι)*: *φακούθ* (dimin. of *φακός*) bean, pl. *φακούδια*, Mal.

*βόιθ* ox, pl. *βόιδια*, Síl.

In *θ(ι)*: *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 -*δ(ι)* words a sg. in -*ρ* and from this a pl. in -*ρια*. Thus from Ghúrzono:

*ἀπίρ* (ἀπίδι), pl. *ἀπίρια*, and Ar.

*ὀφίρ* (φίδι) snake, pl. *ὀφίρια*.

Of *θ(ι)* 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 *καλάνγι*, pl. *καλαΐγια* (καλάθι) basket.



§ 112. At Axó, Mistí and Ulaghátsh the changes of  $\theta$  and  $\delta$  to  $\chi$  and  $\gamma$  always appear, the change of medial  $\delta$  to  $d$  playing no part. We thus get, e.g.:

$\acute{\alpha}\pi\acute{\iota}\chi$  ( $\acute{\alpha}\pi\acute{\iota}\delta\iota$ ), pl.  $\acute{\alpha}\pi\acute{\iota}\gamma\mu\alpha$ , Ax. Mis.

$\kappa\alpha\rho\acute{\upsilon}$  ( $\kappa\alpha\rho\acute{\upsilon}\delta\iota$ ), pl.  $\kappa\alpha\rho\acute{\upsilon}\alpha$ , Ax.

$\delta\rho\nu\acute{\iota}\chi$  ( $\delta\rho\nu\acute{\iota}\theta\iota$ ), pl.  $\delta\rho\nu\acute{\iota}\gamma\mu\alpha$ , Ax.

$\pi\epsilon\gamma\acute{\alpha}\chi$  ( $\pi\eta\gamma\acute{\alpha}\delta\iota$ ), pl.  $\pi\epsilon\gamma\acute{\alpha}\gamma\mu\alpha$ , Ul.

$\phi\acute{\iota}\chi$  ( $\phi\acute{\iota}\delta\iota$ ) *snake*, pl.  $\phi\acute{\iota}\gamma\mu\alpha$ , Ul.

$\psi\acute{\iota}\chi$  ( $\psi\iota\chi\acute{\iota}\delta\iota\omicron\nu$ ), pl.  $\psi\acute{\iota}(\gamma\acute{\iota})\alpha$ , Ax.

This type in  $-\acute{\iota}(\chi)$ , pl.  $-\acute{\iota}(\gamma\acute{\iota})\alpha$  has spread beyond the ground on which it can be based in the usual changes of  $\theta$  and  $\delta$ . Thus at Ferték we have as the regular type for these words, sg.  $-\tau$ , pl.  $-\gamma\acute{\iota}\alpha$ , e.g.:

$\acute{\alpha}\pi\acute{\iota}\tau$ , pl.  $\acute{\alpha}\pi\acute{\iota}\gamma\mu\alpha$ .

$\kappa\alpha\rho\acute{\upsilon}\tau$ , pl.  $\kappa\alpha\rho\acute{\upsilon}\gamma\mu\alpha$ .

$\delta\rho\nu\acute{\iota}\tau$ , pl.  $\delta\rho\nu\acute{\iota}\gamma\mu\alpha$ .

$\pi\epsilon\gamma\acute{\alpha}\tau$ , pl.  $\pi\epsilon\gamma\acute{\alpha}\gamma\mu\alpha$ .

$\phi\rho\acute{\upsilon}\tau$ , pl.  $\phi\rho\acute{\upsilon}\gamma\mu\alpha$ .

$\psi\acute{\iota}\tau$  ( $\psi\iota\chi\acute{\iota}\delta\iota\omicron\nu$ ), pl.  $\psi\acute{\iota}\alpha$  (Krinop. p. 69).

Here the sg. is from  $\delta$  changed to  $d$  and in final position to  $\tau$ , whilst the pl. is due to the spread of the  $-\acute{\iota}(\chi)$ ,  $-\acute{\iota}(\gamma\acute{\iota})\alpha$  type, and has no connexion with the local treatment of  $\theta$  and  $\delta$ . It is in fact semantic and not phonetic in character,  $-\acute{\iota}(\gamma\acute{\iota})\alpha$  having become a fertile suffix.

Further examples of this are:

$\acute{\alpha}\pi\acute{\iota}$  *pear*, pl.  $\acute{\alpha}\pi\acute{\iota}(\gamma\acute{\iota})\alpha$  Sem., where however the effect of  $\theta \rightarrow \chi$  may be felt.

$\kappa\alpha\rho\acute{\upsilon}\chi$ , pl.  $\kappa\alpha\rho\acute{\upsilon}\gamma\mu\alpha$ , Ar.

$\kappa\rho\mu\acute{\upsilon}$  *onion*, pl.  $\kappa\rho\mu\acute{\upsilon}\gamma\mu\alpha$ , Gh.

$\pi\rho\acute{\alpha}\acute{\iota}$ , pl.  $\pi\rho\acute{\alpha}\acute{\iota}\gamma\mu\alpha$ , Sem., and similar forms, for  $\pi\rho\acute{\alpha}\delta\iota$  *foot*.

$\psi\alpha\lambda\acute{\iota}$  *song* (*sic*, but ? *scissors*), pl.  $\psi\alpha\lambda\iota\alpha$ . Sem.

The spread of this type is probably helped by the general Greek change of  $\delta\acute{\iota}$  to  $\gamma\acute{\iota}$ , which may be taken as older than the various local changes of  $\theta$  and  $\delta$ .

§ 113. The use of  $\varsigma$  to make a word indefinite appears once at Delmesó in  $\acute{\epsilon}\nu\alpha$   $\pi\epsilon\gamma\acute{\alpha}\delta\iota\varsigma$  *a well*. v. §§ 115, 289.

From the endings of this declension, gen. sg.  $-(\gamma)\acute{\iota}\omicron\upsilon$  and pl.  $-(\gamma)\acute{\iota}\alpha$ , 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 *πρῶμα*. The usual type followed is shewn by the decl. at Delmesó of *πούμα* (*πῶμα*) *cover*:

Sg. N. Acc. *πούμα*. Pl. N. Acc. *πούματα*.  
Gen. *πουμάτ*.

In which *πουμάτ* stands for *πουμάτου*.

So too *χώμα* *earth*, *κλήμα* *vine*.

At Ulaghátsh and Ferték the agglutinative declension with its endings *-γίου* and *-γία* (v. § 123) has invaded these words, and we have from Ulaghátsh:

Sg. N. Acc. *πούμα*. Pl. N. Acc. *πούματα*.  
Gen. *πούμαγιου*.

Similarly *χώμα*, gen. *χώμαγιου* and also *γάλα*, gen. *γάλαγιου*.

For Ferték Krinópulos (p. 51) gives *κόνισμα* (= *εἰκόνισμα*), gen. *κονισμαγιού*, pl. *κονίσματα*, and (p. 41) *ἄλειμμα*, gen. *ἄλειμμαγιού*.

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 *ἀρῶν* *seeking* from *ἀραδῶ*, Turk. *aramaq*; *δαρόν* *being angry*, Turkish *darəmaq*, Greek aor. *δαρόν*, pres. not recorded. Both are from Ulaghátsh.

*Κρέας* appears as *κιριάς*, with pl. *κιριάτα*, Gh. Phl. Mal., but *κιριάττα*, Ax. Like *κιριάτα* is the Ar. form *στομάτα* (Val. p. 21) *bones*. This, pronounced *σζιάτα*, is based upon *στέατα*, which becomes *στιάτα*, and then (§ 84) *σζιάτα*. The sg. is not recorded. v. *ὀστούν*.

IIa. Masculines in *-ος* and neuters in *-ο(ν)*.

§ 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. *το λαγὸ ἐσκότωσέν* *do he killed the hare*, but *δέκε ἓνα 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. *το γάμω*, and *το μύλο ἐν μακρείᾳ* *the mill is distant*, but *χτίνου ἀδará μύλος* *they are now building a mill*, and the same with this word at Mistí. 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 *σκιάρις* (*σκιαδι*) Gh., *πεγάδις* Del., *γουγγούς* 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 *το μύλο* and *το γάμω* above; a Pontic example is the sentence *τ' ἐμὸν ὁ σκίλον καλὸς σκύλος ἐν πηγῇ* *dog is a good dog*<sup>1</sup>. 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 -ον 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 Delmesó, where the words with personality are declined thus. For examples I take *ἄθρωπος*, *δίσκαλος* and *χερίφος* *a man* (Turkish *herif*):

<sup>1</sup> Oeconomides, p. 222. See too Thumb, *Neugr. Volksprache*, p. 42 (2nd edition), and, for the antiquity of the phenomenon, Thumb, *Prinzipienfragen d. Kory-Forschung*, *Neue Jahrbücher f. d. Kl. Alt.*, xvii, p. 258.

Sg. N.	ἄθρωπος	δάσκαλος	χερίφος.
Acc. def.	ἄθρωπο	δάσκαλο	χερίφο.
Acc. indef.	ἄθρῳπος	δάσκαλος	"
Gen.	ἄθρῳπ	δάσκαλ	χεριφιῶ.
Pl. N.	ἄθρῳπ	δασκάλ	χερίφ.
Acc.	ἄθρῳπους	δασκάλους	χεριφιῶς.
	or ἄθρῳπῶς or δασκαλῶς.		

With an oxytone word of course final -οι and -ου remain. Thus πονηικός (ποντικός) πουμε :

Sg. N.	πονηικός.
Acc. def. and indef.	πονηικό.
Gen.	πονηικοῦ (?).
Pl. N.	πονηικοί.
Acc.	πονηικούς.

Similarly declined are ἑοβάνος *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 -ιοῦ and the acc. pl. in -ιούς. These are based upon the decl. of diminutives in -ί and -ι, the gen. being taken direct, the acc. in -ιούς being a new analogical formation. The influence of this dimin. decl. is shewn in ἀδέλφια, the pl. of ἀδελφός.

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 *peg*, τόπος and μύλος :

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

So too ὄλμος *mortar for pounding*, with however the acc. always ὄλμο. Χρόνος has gen. pl. χρονού.

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.	λύκ	λαγοί	γέρους.

or *λαγούδες*

§ 119. At *Potámia* the substantives with personality only differ from the *Delmesó* type in the nom. pl. of oxytones, which is in *-ίδ*. This stands for *-ίδοι* and is a mixture of *-οι* and the *-ίδες* of the imparisyllabic declension. Examples are *διάβολος*, *δάσκαλος*, *πιστικός* *shepherd*, *πονδικός* and *λύκος*.

Sg. N.	διάβολος	δάσκαλος	πιστικός.
Acc. def.	διάβολο	δάσκαλο	πιστικό.
Acc. indef.	διάβολος	δάσκαλος	πιστικός.
Gen.	διαβόλ	δάσκαλ	πιστικιού.
Pl. N.	διαβόλ	δάσκαλ	πιστικίδ.
Acc.	διαβόλους	δάσκαλους	πιστικούς.

or *δάσκαλιούς* or *πιστικιούς*.

Sg. N.	πονδικός	λύκος.
Acc. def.	πονδικό	λύκο.
Acc. indef.	—	λύκος.
Gen.	πονδικού	λυκιού.
Pl. N.	πονδικίδ	λύκ.
Acc.	πονδικούς	λύκους.

Other examples are: *ἄθρωπος* like *διάβολος*, but with gen. *ἄθρῳπ* or *ἄθρῳπιού*. *ἄδελφός* and *σκορπιός* like *πονδικός*, except that *ἄδελφός* has pl. *ἀδέλφια*. *βούβος* *owl* and *ψύλος* *flsa* are like *λύκος*. *κοκινός* *cock* has a pl. *κοκινιάδια* as if from a neut. dimin. in *-άδι*.

§ 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 το γάμο, το μύλο for which v. § 115 above.

Other examples are: βρώμος *stink*, λάβος *handle*, μύλος, δλκος *pus*, σειμός (χειμών), τόπος, ύπνος, φόβος, ψόφος *corpee*.

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. πατοίς.

§ 121. Sílata, Phloítá and Malakopí closely resemble one another, although the vowel-weakening of *o* to *u* at Malakopí makes its forms look a little different. The frequent absence of a special form for the acc. pl. of words with personality is remarkable. At Sílata indeed it seems to be entirely absent, and this is also the case at Anakú; the two villages are not far apart. The material for Anakú 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 δασκαλιούς not being used, the system there seems to be the same as at Delmesó and Potámia.

§ 122. Examples from Sílata of substantives with personality are λύκος, πονδικός, ζοβάνος:

Sg. N.	λύκος	πονδικός	ζοβάνος.
Acc. def.	λύκο	πονδικό	ζοβάν.
Acc. indef.	λύκος	πονδικός	ζοβάνος.
Gen.	λυκιού	πονδικού	
Pl. N. Acc.	λύκ	πονδικοί	ζοβάν.

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

The pl. of neuter form appears in Τούρκος, pl. nom. acc. Τούρκια, as well as in ἀδέλφια.

Noticeable are sg. nom. acc. σκοροπιός, pl. nom. acc. σκοροπίδε and κοκονιός (*cock*), acc. def. -νιό, acc. indef. -νιός, pl. κοκονιάδια.

§ 123. Up to this point the semantic division has corresponded with the distinction between the old and the imperfect declensions. In the Sílata 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 Sílata decl. of μύλος is an example.

Sg. N.	μύλος.	Pl. N. Acc.	μύλους
Acc. def.	μύλο.		or μύλοζα.
Acc. indef.	μύλος.		
Gen.	μύλοζου.		

So too λαγός, pl. λαγόζα.

These forms in -ιον and -ια arise as follows. Paroxytone neuters of the 2nd decl. such as σπίτ are extremely common, and are swelled by the number of borrowed Turkish words declined in this way. Σπίτ then forms its plural σπít-ια and its gen. σπιτ-ιού, apparently, and thus to the consciousness of the speaker really, by adding -ια and -ιον 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 -ια and -ιον in the Turkish agglutinative way. Hence μύλοζα (for μύλοσια with the *s* voiced according to § 75), and masses of forms still more extraordinary<sup>1</sup>.

The Sílata 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 Phloítá the substantives of personality are exactly as at Sílata: the only special acc. pl. I have is δασκαλιούς with nom. δασκάλ. Examples are ἄθρωπος pl. ἀθρώπ or ἀρθώπ, τυῖάρος merchant (Turk. tuýfar), pl. τυῖάρ, λύκος, pl. λύκ. A full decl. is ἀράπος negro, for Modern Greek ἀράπη and properly an -ης word: for the remains of its decl. as such v. § 163.

Sg. N.	ἀράπος.	Pl. N. Acc.	ἀράπ.
Acc. def.	ἀράπο.		
Acc. indef.	ἀράπος.		
Gen.	ἀραπιού.		

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. ἀδέλφια, σκοροπιός, pl. σκοροπιά, ἰσάνος individual, pl. ἰσάνια.

The rare gen. pl. appears in χρονού and χριστιανού or χριστιανῶ.

<sup>1</sup> The endings are -ζα, -ζιον, not -ζα, -ζιον. v. § 97.

§ 125. Words without personality have not the agglutinative forms. *Μύλος* is an example:

Sg. N. Acc. *μύλος*.

Pl. N. Acc. *μύλους*.

Gen. *μυλιοῦ*.

§ 126. At *Malakopí* 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 *Sílate* and *Anakí*; in the licence to use either it is like the next village to the south, *Axó*. Examples are:

Sg. N.	<i>διάσκαλους</i>	<i>ἄθρουπους</i>	<i>διάβουλους</i> .
Acc. def.	<i>διάσκαλου</i>	<i>ἄθρουπου</i>	<i>διάβουλου</i> .
Acc. indef.	<i>διάσκαλους</i>	—	—
Gen.	<i>διασκαλιῦ</i>	<i>ἄθρουπιῦ</i> or <i>ἄθρώπ</i>	<i>διαβουλιῦ</i> or <i>διαβόλ</i> .
Pl. N.	<i>διασκάλ</i>	<i>ἄθρώπ</i>	<i>διαβόλ</i> .
Acc.	<i>διασκαλιούς</i>	<i>ἄθρουπιούς</i> or <i>ἄθρώπ</i>	<i>διαβουλιούς</i> or <i>διαβόλ</i> .

So too *ἄγγελους*, *διάκους* *deacon*, but for nom. acc. pl. only *διάκ* is recorded, and *ἐοβάνους* *shepherd*, of which the indef. acc. is *ἐοβάνους* or *ἐοβάνου*, but the def. only *ἐοβάνου*.

Plurals of neut. form are *ἀδελφία* and *ἰνσάνια*.

§ 127. As at *Potámia* oxytones have a pl. borrowed from the imparisyllabic decl. Thus *γαμβρός* (*γαμβρός*, v. § 82) has *γαμβρίδι*, in which the ending is for *-ίδε(ς)*. The acc. is *γαμβρίδας*<sup>1</sup>. So too *κοκονός* *cock* has *κοκονάδι* beside the common *κοκονάδια*. Also *σύνδιγρους* (*σύντεκνος*), pl. *σύνδιγνούδια*.

§ 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. *γάμους* (*γάμος*).

Pl. N. Acc. *γάμς* or

Acc. def. *γαμου*.

*γάμουζια*,

Acc. indef. *γάμους*.

in which *γάμς* is for *γάμους*. For the *q* v. § 82. Other examples are: *κόπανους* *pestle*, pl. *κοπάνς*, *σειμός* (*χειμών*), pl.

<sup>1</sup> The *-as* ending is very remarkable, and recalls Pontic.



ῥειμούς or ῥειμόζια, φόβους, pl. φόβουζια. Κόπανους is also neut. in form: κόπανου, pl. κόπανα. So also μύλος in the sg.; μύλου, pl. μύλους.

§ 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 Malakopí. Examples are λύκος, διάσκαλος, ἵππιανός *gyrgyz*, βιστικός *shepherd* and βασιλιός which last has come over from the imparisyllabic declension.

Sg.N.	λύκος	διάσκαλος	ἵππιανός	βιστικός	βασιλιός.
Acc. def.	λύκο	διάσκαλο	ἵππιανο	βιστικό	βασιλιό.
Acc. indef.	λύκος	—	ἵππιανός	—	—
Gen.	λυκιοῦ	διασκάλ or διασκαλιού	—	βιστικοῦ	βασιλιού.
Pl. N.	λύκ	διασκάλ	ἵππιαν	βιστικοί	βασιλιοί.
Acc.	λυκιοῦς	διασκαλιούς	ἵππιανιούς	βιστικόν	βασιλιόν.
	or λύκ	or διασκάλ	or ἵππιαν		

So too χριστιανός, σερνικός *male* and ἰνσάνος *individual*.

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

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

Sg. N.	φόβος	γάμος	τοίχος.
Acc. def.	φόβο	γάμο	τοίχο.
Pl. N. Acc.	φόβοζια	γάμοζια	τοίχοζια.

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

I record also the plurals γάμς and τοίχς, clearly for γάμους and τοίχους, and in this shortened form probably brought from Malakopí. 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 ο to ου (v. § 64) is to be noted, as also the change of κ' to č (v. § 78). Examples are:

Sg. N.	Τούρκους	πιῶτικός	ἄραπους (ἄνθρωπος)	λύκους.
Acc. def.	Τούρκου	πιῶτικό	ἄραπου	λύκου.
Acc. indef.		πιῶτικούς		
Gen.	Τουρκοῦ	πιῶτικοῦ	ἀραπιῶ	λύκοῦ.
Pl. N.	Τούρῃ	πιῶτιχοί	ἀρώπ	λύῃ.
Acc.	"	"	ἀραπιούς or ἀρώπ.	"

Τούρκος has also pl. nom. acc. Τούρκια.

The only recorded instance of the old gen. of a non-oxytone word is *μίτροπους* (*ἐπίτροπος*), gen. sg. *μιτρόπ*, pl. nom. acc. *μιτρόπ*.

The nouns in *-ης* like *κλέφτης* have gone over to this decl. becoming *κλέφτους*, etc. v. § 162.

§ 132. The survival of the old declension is however only partial. The agglutinative forms, until now confined to the words without personality<sup>1</sup>, 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*, *-οζία*, *-οζιον*. We now find a second class in *-ογία*, *-ογιου*, clearly based on the acc. in *-ο(ν* or the neuter nominative, just as the *-οζία*, *-οζιον* forms were based on the nominative in *-ος*. It is curious

<sup>1</sup> The agglutinative pl. of *διάκος*, *διάκοζία*, noted in § 129 above at Axó seems an unusual form.

that all the recorded examples of the -οζια decl. are paroxytona while the nouns with -ογια are all oxytone. Examples are :

(1) Forms in -οζια.

Sg. N.	τείχους	γάμους	κόμβους	κποτ.
Gen.	—	γάμουζιου	κόμβουζιου.	
Pl. N. Acc.	τείχουζια	γάμουζια	κόμβουζια.	

So also ψύλους *flca*, μύλους *mill*.

(2) Forms in -όγια.

Sg. N.	λαγός	ἀελφός	πεχερός (πενθερός)	καπνός.
Gen.	λαγογιού	—	—	καπνογιού.
Pl. N. Acc.	λαγόγια	ἀελφόγια or ἀέλφια	πεχερόγια	καπνόγια.

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 Ulaghátsh 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 -ια, naturally for both cases. The old forms are only found in substantives with personality. Thus:

Sg. N. Acc.	χερίφος (man)	δάσκαλις (διδάσκαλος).
Gen.	χεριφιού	δασκαλιού.
Pl. N. Acc.	χερίφια	δάσκαλια.

Δάσκαλις has also an acc. δάσκαλι.

Other examples are sg. nom. acc. γιάβολος (διάβολος), Τούρκο pl. nom. acc. γιάβολια, Τούρκια. Χριστιάν (nom. and acc.) has pl. χριστιάνια.

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

Sg.	λύκος	μίτροπος	γάμος	μύλο.
Pl.	λύκοζια	μίτροποζια	γάμοζια	μύλοζια.
	or λύκια			

Also φόος (φόβος), gen. φοογιού.

§ 136. For Semenderé my materials are very scanty. It is probably much the same as Ulaghátsh. The old decl. appears in ἄρουπους (ἄνθρωπος) and πινδικός *mouse* :

Sg. N. Acc.	ἄρουνους	πινδικός.
Gen.	ἄρουνιού	πινδικοζιού.
Pl. N. Acc.	ἄρώπ	πινδικοί.

And the agglutinative decl. in :

Sg. N. Acc.	βρεχός	λαγός	γάμβους (γαμβρός).
Gen.	—	λαγοζιού	—
Pl. N. Acc.	βρεχόγια	λαγόζια	γάμβουζια.

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

παιδάσκαλος, pl. δασκαλία.

§ 137. At Araván the old forms are comparatively rare outside substantives of personality, upon which also, as at Mistí and Ulaghátsh, the agglutinative decl. has largely encroached; at Araván 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 *-ονα*, a form hard to explain<sup>1</sup>. 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 *-ο* and no agglutinative forms seems to be confined to some oxytones. Thus :

Sg. N.	Χεός (Θεός)	σκορπιός	ρυμνιός	γαμβρός.
Acc.	Χεό	„	ρυμνιό	γαμβρό.
			or ρυμνιός	
Gen.	Χεού	σκορπιού	ρυμνιού	γαμβροῦ.
Pl. N. Acc.	—	σκορπιοί	ρυμνιοί	γαμβρίρε.

For γαμβρίρε see imparisyllabic decl. § 160.

Like ρυμνιός παρτω road are Ρωμνιός (Ρωμαίος) a Greek and ποιητικός mause. Of the same type but with pl. of neuter form are ἀδελφός and ἀνεψιός nephew. Thus :

<sup>1</sup> The Thracian acc. in *-να* (Psáltis, Θρακικά, p. 63), which is confined to adjectives, derives no doubt from the *-α* of *ένα, κανένα*, but if, as Hatzidákis thinks, the Pontic decl. *ὁ λύκων*, gen. *λύκωνος* is formed on *γελτων, γελτονος*, the relation to Cappadocian (§ 389) makes it possible that this acc. in *-ονα* may be from the old 3rd decl.

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

§ 139. Substantives of personality with the acc. in *-ονα* and generally some agglutinative forms are ἄρωπος (ἄνθρωπος), Τούρκος, λύκος. Thus:

Sg. N.	ἄρωπος	Τούρκος	λύκος.
Acc.	ἄρωπινα or ἄρωπο	Τούρκονα	λύκονα or λύκος.
Gen.	ἀρώπ or ἄρωποζιου	Τούρκ	λύκ or λύκοζιου.
Pl. N. Acc.	ἀρώπ or ἄρωποζια	Τούρκ	λύκ or λύκοζια.

Of similar type but with acc. in *-ο* are γιάκος (διάκος), γιάσκαλος (διδάσκαλος) etc. Thus:

Sg. N.	γιάκος	ῥοβάνος	γιάσκαλος.
Acc.	γιάκο	ῥοβάνο	γιάσκαλο.
Gen.	γιάκοζιου	ῥοβάν or ῥοβάνοζιου	γιάσκάλ or γιάσκαλοζιου.
Pl. N. Acc.	γιάκοζια	ῥοβάν	γιάσκαλ or γιάσκαλοζια.

Ῥοβάνος has gen. pl. ῥοβανῶν.

§ 140. The old forms are rare in words not involving personality. Examples are χειμός *winter*, ῥούχος (τείχος), ὄλμος *mortar for pounding*, and γάμος. Thus:

Sg. N.	χειμός	ῥούχος	ὄλμος	γάμος.
Acc.	χειμό	"	ὄλμο	γάμο(s).
Gen.	χειμοῦ	ῥούχ or ῥούχοζιου	ὄλμοῦ or ὄλμοζιου	γάμοζιου.
Pl. N. Acc.	χειμόζια	ῥούχοζια	ὄλμοζια	γάμοζια.

So too ἀγιαζμός, -μοῦ, -μόζια.

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

Sg. N.	ἄγγελος	ψύλος.
Acc.	—	"
Gen.	ἀγγελιοῦ	ψυλῖοῦ.
Pl. N. Acc.	ἀγγέλ or ἀγγελοζια.	ψύλ.

§ 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.	πόνοζια.
	Gen. πόνοζιου.		

Thus are declined: *άνομος* wind, *άνδίδερος*, *κιρχός* cold, *κόπανος*, *λάβος* handle, *λαγός*, *λαδερός* oil-flask, *λόγος*, *μύλος*, *πλερός* well, *ρύπος* dirt, *συλείτριος* memorial mass, *σταβρός*, *σιβίκος* conical hill, *τυνιατός* censer, *δεκανίκος* staff, *ήπνος*, *φέγγος* moon. The wide spread of agglutination is shewn by the fact that *γῆρος* old man, *δσιος* saint and *καλόγορος* monk all appear here. Only *καλόγορος* 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 τόπους* in other places. Sg. nom. *τόπος*, acc. *τόπο*.

§ 143. Lastly *ἄστρος* star, gen. *ἄστροζιου* has the curious pl. *ἄστροες*. Cf. *σκολιό* 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(ι, gen. -διού, v. § 111. Examples are:

(1) *νεμαδικός* (πνευματικός), *μίτροπος* (ἐπίτροπος), *κοκονιός* cock, *πεερό* (πενθερός) declined thus:

Sg. N.	νεμαδικός	μίτροπος	κοκονιός	πεερό.
Acc.	—	μίτροπο	„	„
Gen.	—	μίτροποζιου	κοκονιού	πεερού.
Pl. N. Acc.	νεμαδικίρε	μίτροπορε	κοκονιάρε	πεερόρε.

(2) *νεφαλός* (ὀμφαλός), *οὔρανο*, *μικρό* (as a substantive), *βρεχός* (βροχή).

Sg. N.	νεφαλός	οὔρανο	μικρό	βρεχός.
Acc.	„	„	„	βρεχό.
Gen.	νεφαλοριού	οὔρανοριου	μικροριού	βρεχού.
Pl. N. Acc.	νεφαλόρια	—	μικρά	βρεχόρια.

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

§ 145. For Ghürzono the material is more scanty, but the system appears not to differ materially from that of Araván. The

acc. in *-ona* is not recorded. *Γιάσκαλος* (*διδάσκαλος*) has old and new forms; *γαμβρός* has plurals old, agglutinated and impari-syllabic; *εολαχός* *spider* shews the regular agglutination. Thus:

Sg. N.	γιάσκαλος	γαμβρός	εολαχός.
Acc.	γιάσκαλο	γαμβρό	"
Gen.	γιάσκαλ or γιάσκαλοζιου	—	εολαχοζιού.
Pl. N. Acc.	γιάσκαλ or γιάσκαλοζια	γαμβροί γαμβρόζια, γαμβρίρες	εολαχοζια.

*Τόπος* and *χρόνος* have the *-ους* pl. of the imperfect declension, used at *Delmesó* etc. for impersonal words; *τόπους, χρόνους*.

§ 146. At *Ferték* the remains of the old decl. are scantier than anywhere else. Excepting *βρεχό 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:

*ἄτρωπο*, gen. *ἀτρωπιού*, pl. *ἀτρώπια*.  
*βρεχό rain*, pl. *βρεχά* (and *βρεχόζια*).  
*εοβάν shepherd*, gen. *εοβανιού*, pl. *εοβάνια*.  
*ἰάβολος* (*διάβολος*), pl. *ἰαβόλια*.  
*σερνικό male*, pl. *σερνικοί*.  
*Τούρκο*, pl. *Τούρκα*, gen. pl. *Τουρκοῦ*.

All the other words seem to be agglutinative.

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

Sg. N. Acc.	γέρος	ἀδελφό.
Gen.	γέροζιου	ἀδελφογιού.
Pl. N. Acc.	γέροζια	ἀδελφόγια.

§ 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 *βαφεικό godson*, *Ar.* Thus:

Sg. N. Acc. δεινρό	βαφξικό.
Gen. δεινροῦ	βαφξικοῦ.
Pl. N. Acc. δεινρά	βαφξικά.
Gen. —	βαφξικούν.

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

	Araván	Ferték	
Sg. N. Acc.	λουτρό	λουτρό	σκόρτου.
Gen.	λουτροῦ	λουτρογιού	σκόρτουγιου.
Pl. N. Acc.	λουτρόζια	λουτρόγια	σκόρτα.

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

The agglutination of -για to the plural in -α has produced at Αχό κοϊκονάϊγια and βισκεφαλαϊγια as plurals of κοϊκονό *cock* and βισκέφαλο *pillow*.

§ 150. At Araván and Ghúrzono forms with ρ occur as in the -ος nouns. Thus from Araván :

Sg. N. Acc. φυτό vineyard	σκόλιο	μέταπο.
Gen. φυτοριού	σκόλιοριου	μέταποριου.
Pl. N. Acc. φυτόρια	σκόλιορια	μέταπορια.

From Ghúrzono are recorded φυτό, φυτόρια and σκόλιο, σκόλιορια.

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

§ 152. Like the masc. κόμβος above some nouns have taken the -τα ending of the πρᾶγμα decl. Thus for ἔργον we have generally sg. ὄργο, pl. ὄργατα, and ἄλογο *horse*, pl. ἀλόγατα, Mal. The pl. of κόσκινο *sieve* is κοσκίνατα at Araván, Delmesó and Potámia. I give its forms at Araván and the Malakopí decl. of ἄλογο.

Sg. N. Acc. κόσκινο	ἄλουγου.
Gen. κοσκινοριού	ἀλόχ or ἀλουγατιού.
Pl. N. Acc. κοσκίνατα	ἀλόγατα.

At Phl. gen. sg. and pl. ἀλογοῦ.

Newly formed singulars from old -τα plurals are κέρατο, pl. κέρατα at Phlōitá and γονατο, pl. γόνατα at Araván.

§ 153. The dimin. form appears in χτηνό *cow* (χτήνος), pl. χτηνιά, Αχό and gen. pl. χτηνιού, Potámia, and in γώλο (κῶλος), gen. κωλιού at Araván.



II b. *The modern imparisyllabic declension.*

§ 154. This declension, of which *παπᾶς*, 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 جى (=ji, etc.), Gr. -ῆης. Examples are:

*δεβεῖῆης* camel-driver, pl. *δεβεῖῆηρε*, Gh.

*ἀραβαῖῆης* coachman, pl. *ἀραβαῖῆηδι*, Mal.

*βαῶας* elder brother (Turk. *paşa*) pl. *βαῶάδε*, Phl. and *βαῶάες*, Axó.

*ὁμουῶούς* neighbour (qomşu), pl. *ὁμουῶούγες* or *qomouῶούγες*, Axó.

*qargās* crow (*qargha*), pl. *qargάδε*, Del.

The acc. sg. of these words would be formed by dropping the final -ς, and the gen. would probably be in -διού where δ is preserved, and in -γιού where it is not. At Ar. and Gh. there are probably genitives in both -γιου and -ριου. 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 *νύφ* (*νύμφη*) bride, pl. *νυφάδες*, Del. Pot. Phl., *νυφάδης*, Mal., *νυφάρες*, Ar., *νυφάες*, Axó, and *πееρά* (*πενθερά*) gen. *πееράς*, pl. *πееράρε*, 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 *παπᾶς* are *παπάδε*, Phl., *παπάδι*, Mal. The form *παπάθ* at Anakú would stand for *παπάδοι* → *παπάδ* → *παπάθ*. So too at Pot., where *ῥιφῆς* farmer (Turk. *çiftçi*) has a pl. in -ήδ(οι) declined like an -ος word; nom. *ῥιφῆδ*, acc. *ῥιφῆηδious*.

(2) The local treatment of δ as ρ produces at Ar. and Gh. the ending -άρε (*παπάρε*, etc.) and at Ax. it becomes a γῆ which easily drops and gives the ending -ά(γ)ες, e.g. *παπάε(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 *-os* nouns. Thus at Fer. we have *παπᾶς*, gen. *παπαζιοῦ*, pl. *παπάζια*, and at Ul. *παπᾶς*, gen. *παπαγιοῦ*, pl. *παπάγια*, and at Ax. the pl. is *παπάγια* by the side of *παπάες*. The Mistí forms like *παπάι* and *ζεβγαράι* from *ζεβγαράς* may be due to a phonetic change of medial *δ* to a subsequently dropped *γι* (cf. *ἄελφος*, § 92), although medial *δ* generally becomes *δ*, which would give an ending *-άδες* → *-άδι*. Possibly *-άδι* has combined with the agglutinative *-άγια* to produce *-άι*.

(4) The endings of the *-os* declension, and perhaps the old imparisyllabic declension in *-ας*, *-αδος* are responsible for the appearance of genitives in *-διοῦ* and even acc. plurals in *-διούς*, which produce a distinction between the nom. and acc. pl. quite unknown to the imparisyllabic plurals of Modern Greek<sup>1</sup>. Thus *παπᾶς* is declined:

	Delmesó	Potámia	Malakopí
Sg. N.	<i>παπᾶς</i>	<i>παπᾶς</i>	<i>παπᾶς.</i>
Acc.	<i>παπά</i>		<i>παπά.</i>
Gen.	<i>παπαδιοῦ</i>	<i>παπά</i>	<i>παπαδιοῦ.</i>
Pl. N.	<i>παπάδες</i>	<i>παπάδες</i>	<i>παπάδι.</i>
Acc.	„	<i>παπαδιούς</i> or <i>παπάδες</i>	<i>παπαδιούς</i> or <i>παπάδι.</i>

(5) The acc. form without *-ς* is used under exactly the same conditions as the *-ό(ν)* of the *-os* 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: *του παπάδες τα σπιῖζια* 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 *-άδι*, *-ίδι*, etc., has produced for the non-personal words a special type of the imparisyllabic decl.

<sup>1</sup> For other traces of the imparisyllabic decl. of ancient Greek *v.* §§ 137, note and 398.

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.	κεραταδιού.		

This type is very frequent at Phárasa, 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 *qarə* *woman* should appear here is curious. The nom. only rarely ends in -s, at least I only record *qaiγiás* *rock* from Delmesó, with gen. *qaiγiαδιού* and pl. *qaiγiédia* (Turkish *qaya*).

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

Sg. N. Acc.	Gen.	Pl. N. Acc.	Turkish
qaró	qarəδιού	qarəδία	qarə <i>woman</i> (Del.).
ταρλά	ταρλαδιού	ταρλάδια	tarla <i>field</i> (Pot.).
γιαρά	—	γιαράδια	yara <i>wound</i> (Phl.).
òdá	òdaδιού	òdάδια	oda <i>room</i> (Síl.).
qouγί	—	qouγiδία	quyu <i>well</i> (Del.).
παρά	παραδιού	παράδια	para <i>money</i> (Mal.).

At Araván, where medial δ has become ρ, we have forms with ρ, although δι generally becomes γι. Thus *áqουλού* *clever* (Turkish 'aqel), gen. *áqουλουριού*, at Del. *áqlουδιού*, *τενιμέ* *cooking-pot* (Turk. tenjire) pl. *τενιμέρια*, and *geçiriού*, gen. of *geçi* (Turk. keçi) *goat*. Probably such forms could be heard also at Ghúrzono.

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

At Ulaghátsh, where δι changes to γι, we have such a declension as, e.g. from Turkish *qarəñja* *ant*:

Sg. N. Acc.	qarəñjá.
Gen.	qarəñjaγιού.
Pl. N. Acc.	qarəñjáγια,

or *qarγá* *crow* (*qargha*), gen. *qarγaγιού*.

So too at Araván and Mistí, where also  $\delta\iota$  becomes  $\gamma\iota$ , the endings are  $(-\gamma\iota\upsilon\omicron\upsilon) -\gamma\iota\alpha^1$ . Thus:

*παρά money*, pl. *παράγῃα*, Ar.

At Axó where  $\delta\iota$  becomes  $d\iota$ , at Ferték where it becomes  $f$ , the endings are still  $(-\gamma\iota\upsilon\omicron\upsilon) -\gamma\iota\alpha$ , not  $(-d\iota\upsilon\omicron\upsilon) -d\iota\alpha$  and  $(-f\iota\upsilon\omicron\upsilon) -f\iota\alpha$ . This is probably due to the influence of the agglutinative decl. with its endings  $(-\gamma)\iota\upsilon\omicron\upsilon, (-\gamma)\iota\alpha$ . Examples are:

Sg. N. Acc. Gen.<sup>2</sup> *ὀδά*. Pl. N. Acc. *ὀδάγῃα* (Turk. *oda*), Ax.  
*μειβά*. *μειβάγῃα* (Turk. *meive*), Fer.

Words in  $-i$  or  $-ə$  without personality are occasionally declined as diminutives like *παιδί*, but this is quite exceptional. I record the plurals *λαϑερδιά* from *laϑerde word*, Fer., and *γουγιά* from *quyi, quyu well*, Pot. The usual system produces the plurals *λαϑερδόγῃα*, Ax., *γουγίδῃα*, Del.

§ 159. This form in  $-\gamma\iota\alpha$  is used also for Turkish words with personality where, and in proportion as, the semantic distinction between the two classes disappears. Thus:

*δεβεῖῃς camel-driver*, pl. *δεβεῖῃα* (i.e.  $-\jmath\eta\gamma\iota\alpha$ ), Ul.

*bašá elder brother* (Turk. *paša*), pl. *bašάγῃα* Mis. and Fer. but *bašάδε* at Phl. That the agglutinative  $-\gamma\iota\alpha$  plays a great part in this is suggested by such an example as *δελιανούγῃα youths* from *Síлата*, a village in which  $\delta$  is preserved.

§ 160. Lastly this decl. has affected the diminutives in  $-ί$  of § 109, and we find at Del. *πουλί*, gen. *πουλιδιού* (Phl. and Mistí *πουλιού*), and in Araván *γελεῖῃ* *word*, gen. *γελεῖῃριού*. This is because these words are indistinguishable in form from the Turkish words ending in a vowel (*ὀδά*, *παρά*, *καρῃ*, etc.). The pls. *λαγούδες* (§ 118) of *λαγός*, Del. and *γαμβρίρε* (§ 138) of *γαμβρός*, Ar. are examples of these forms in the  $-ος$  decl.

## II c. Substantives belonging to the old decl. in $-\eta\varsigma$ or $-\acute{\eta}\varsigma$ .

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

<sup>1</sup> No gen. is recorded.

<sup>2</sup> The gen. in  $-ά$  is like the Modern Greek decl. Forms with gen. in  $-\gamma\iota\upsilon\omicron\upsilon$  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 σπίτ (§ 109), examples being *qarḍáṣ* *brother*, *πατιῶάχ* *king*, Ul. 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 *κaveís* *person*, Fer. and Ul. Ἀφένδης *master*, Sem., has a mixed declension. The forms are:

Sg. N.	qarḍáṣ	πατιῶάχ	δεσπότ.
Acc.	"	"	"
Gen.	qarḍaṣiού	—	δεσποτιού.
Pl. N. Acc.	qarḍáṣ(i)a	πατιῶάχια	δεσπότια.
Sg. N.	μύλης	κaveís	ἀφένδης.
Acc.	"	"	ἀφένδη.
Gen.	μύληξιου	κaveixiou	ἀφενδιού.
Pl. N. Acc.	μύληξια	κaveíξια	ἀφένδηξια.

§ 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<sup>1</sup>. Thus the gen. sg. is always as from an -ος noun, the nom. pl. is in dropped -οι 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 -ους being the local vowel-weakened form of -ος (v. § 64). From Axó there is also a nom. ἀφένδος, 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., κλέφτης, Gh., κανδηλάφτης, Gh. and Ar., this last with imparisyllabic gen. and pl.

<sup>1</sup> For this in Pontic v. Hatzidakis, Φιλ. Ἐρ. p. 23.

Sg. N. κλέφτης κλέφτους δεσπότης κλέφτης κανδηλάφης.  
 Acc. κλέφτ — δεσπόδ κλέφθηνα κανδηλάφην.  
 Gen. κλεφτιού κλεφτιού δεσποδίου κλεφδίου κανδηλάφηνριου.  
 or δεσπόδ

Pl. N. κλέφτ κλέφτ or δεσπόδ or κλέφτε κανδηλάφηνρε.  
 κλέφτια δεσπότε

Acc. κλεφτιούς " " " "

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

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

	Potámia	Sílata	
Sg. N.	άσκήρης	άσκήρης	ιμάμης.
Acc.	άσκέρ	—	ιμάμ.
Gen.	άσκεριού	άσκεριού	ιμαμνιού.
Pl. N.	άσκέρ	άσκέρ	—
Acc.	άσκεριούς	άσκέρ or άσκέρτια.	—

Similar are άσλάνης (aslan) lion, Gh., καπλάνης, Gh., qaplános, Del. (qaplan) leopard, μισαφίρης (müsafir) stranger, guest, Ax., πατισάχης, Mis. Ar. (padišah) king (πατισάχος at Del. has passed to the -ος decl. and πατισάχ at Ul. is declined as a diminutive in -ι, v. § 161), qassab) butcher, Phl., σαραφής, also σαραφός (saraf) money-changer, Phl.

### III a. Feminines in -a.

§ 164. Under this head come old first decl. words in -a and old 3rd decl. feminines like γυναικα, ψαλίδα (ψαλίς). They generally shew the Modern Greek type. E.g. ναικα (γυναικα) at Delmesó:

Sg. N.	Acc. ναικα.	Pl. N.	Acc. ναικες.
	Gen. ναικας.		

The -ν of the acc. sg. occurs only occasionally before a vowel.

The Malakopí and Mistí vowel-weakening produces a pl. in *-is* (*ναίικis*, Mal.).

From Ar. a gen. pl. *ναικοῦν* is recorded.

The imparisyllabic pl. is used sometimes for oxytones. *E.g.* *ππερά* (*πενθερά*), pl. *ππεράρε*, Ar.

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

Sg. N. Acc. <i>ζίνα</i> .	Pl. N. Acc. <i>ζίνες</i> .
Gen. <i>ζίναγιου</i> .	

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

Sg. N. Acc. <i>ψαλία</i> .	Pl. N. Acc. <i>ψαλίγια</i> ,
Gen. <i>ψαλίαγιου</i> .	

where *ψαλίγια* is for *ψαλίαγια*.

The Ferték decl. of *ναίκα* shews the agglutinative character of this type so well, with its gen. pl. in which the case-sign (*-ιου*, *-γιου*) is added to the general mark of the pl. (*-ες*), that I give it with the Turkish decl. of *qəz* *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.	{ <i>qəz</i> . <i>ναίκα</i> .	Pl. N.	{ <i>qəz-lar</i> . <i>ναίκ-ες</i> .
Gen.	{ <i>qəz-ən</i> . <i>ναίκα-γιου</i> .	Gen.	{ <i>qəz-lar-ən</i> . <i>ναίκ-εζ-ιου</i> .

### III b. *Feminines in -i* (ι or η).

§ 166. These are either old 1st decl. words in *-η*, *e.g.* *νύ(μ)φη*, or old 3rd decl. words in *-is*, gen. *-ews*, *e.g.* *ράχis*, these latter in Modern Greek joining the 1st decl. and having as endings, nom. *-ι*, acc. *ι(ν)*, gen. *-is*, 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.* *νύφ* (*νύμφη*), *ρέχ* (*ράχis*), and are consequently indistinguishable from neuters like *σπίτ*, *μάτ* (*ὀμμάτιον*), 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: *νύφ* (*νύμφη*) *bride*, declined at Delmesó:

Sg. N. Acc. *νύφ*.

Gen. *νύφης* and

*νυφαδιού*.

Pl. N. Acc. *νυφάδες*.

Gen. *νυφίου*.

In the same way *νύφ*, pl. *νύφια* at Malakopí, where also the genitives *νυφαδιού* and *νυφιού* are loans from the neuter declensions.

*ράχis* at Araván is declined:

Sg. N. Acc. *ρέχ*.

Gen. *ρεχιού*.

Pl. N. Acc. *ρέχια*.

So too from Araván *στρώξ* (*στρώσις*) *bed*, gen. *στρωξιού* and *καλοσύν* (*καλοσύνη*), pl. *καλοσίγια*.

*Κόπνη* *smoke-hole* has a mixed declension. At Del. acc. sg. in fem. form, *ᾄση κάπιν* (for *κάπνην* → *κάπνη* → *κάπν* → *κάπιν*), but pl. *κάπινια*. So at Araván, fem. pl. *κάπνες*, but neut. gen. sg. *καπνιού*.

At Phl. *σεμαδεμέν* *betrothed* but gen. *σεμαδεμενιού*.

Usually however the Modern Greek type with gen. in *-is* and pl. in *-es* is followed.

The imparisyllabic pl. is common. *E.g.* *νύφ*, pl. *νυφάδες*, Pot., *νυφάρες*, 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 *-ια*, *e.g.* *ζεγγίν*, pl. *ζεγγίνια*. This invariability of the adjective is a Turkism. Genitive forms occur, but are rare and always neuter; *e.g.* *του καλού του ναίκας*, Pot.

An adjective used substantivally is however declined as a substantive. Thus the genitives *čanapιού*, Ar., *τσανουδιού*, Del. (*čanó* *foolish*), *μικροριού*, Ar., *μικρονού*, Síl. (*μικρό*), *γүзελидиού* (*гүзэл* *beautiful*), Del.

§ 168. For Sinasós Arkhélaos (p. 150) says that with masc. and fem. substantives without personality the adjective is neuter;



e.g. τὸ καλὸ ὁ λόγος<sup>1</sup> *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 Sinasós dialect is an important point, because this is the condition in Pontic, where adjectives have the masc. and fem. endings before ἔμψυχα, whilst before ἄψυχα, whatever be the grammatical gender, the adj. is always neuter in form. We learn therefore from Arkhélaos 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.* adjectival endings before ἄψυχα, but not before ἔμψυχα, 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 ἔμψυχα 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 Phárasa, 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 ἀπ or ἀς (*q.v.*). Thus: ἐτά ἀπ ἐτό μέγα *ve that is bigger than this*, Ax.; ἄσον ἐτό γύζειλ *fairer than she (or he)*, Del.; ἄστ ἄλο *than the other*, Gh. In this the Turkish system is visible; the Greek ἀπ, ἀς replaces the Turkish abl. ending -dan. Thus the Axó sentence above is in Turkish *bu bundan büyük dür*. Arkhélaos says that πειό (*i.e.* πῶ) may be added at will, which of course makes it like the common Greek method with ἀπό for *than* and πῶ for *more*. His example however ἐτός ἐν ἀς ἐμέν 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 πειό or κιάλλο are used; e.g. πειό or κιάλλο ἄσπρος *whiter*<sup>2</sup>.

<sup>1</sup> 'Ἐπὶ ἀψύχων ἀρσ. καὶ θηλ. τὸ ἐπίθετ. τίθεται κατ' οὐδέτερον γένος.

<sup>2</sup> p. 150.

§ 170. The superlative is formed by prefixing *ἐν*, Ul., or more usually *ἄν*, Del. Ax. Síl. Thus *ἐν* do μέα *the greatest*, Ul. This is the Turkish en. Arkhélaos says that πολύ is used at Sinasós. 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, *δυσάκσια*, etc., a pl. or the sg. of *ἐκατόν* is sometimes used. Thus at Phl. *κατό* (100), *δύο κατόδες* (200), etc.<sup>1</sup>, at Ul. *ἐρμό κατό* (200). Turkish forms tend to appear: in the texts are γήζ (100), Ul., p. 360, l. 3, and üçyü (3rd), Ar., p. 336, l. 11.

§ 172. Karolídhis<sup>2</sup> records some curious numerals from 1—10 used at Phárasa and Malakopí by children playing certain games, and Arkhélaos<sup>3</sup> gives similar forms from Phárasa, Malakopí and Sinasós. I transcribe them exactly in tabular form:

Phárasa		Malakopí		Sinasós
Karolídhis	Arkhélaos	Karolídhis	Arkhélaos	Arkhélaos
ἐνα	ἐνα	ἐνα	ἐνα	ἐνα μα
δίσι <sup>4</sup>	δέτζι	δίσι	δίτζι	δύο μα
τρίσι <sup>4</sup>	τρίτζι	τρίσι	τρίτζι	τρίκακα
κόνκαρ	κόνκαρ	κόγι	κόνζι	σούσουρα
φένκαρ	φέγκαρ	πέγι	πέγγι	πλέγκα
ἐανκαρ	τζάγκαρ	λίνγιρ	λίνγγιρ	κάγκα
τάτλι	τάτλι	τούτλι	τούτλι	τίγγιρ
μάτλι	μάτλι	μούτλι	μούτλι	μύγγιρ
λίνγιρ	λίνγγερ			τάλιαμ
δάγγιαρ	δάγκιαρ	δάνγια	θάνγια	
δέκα	δέκα	δέκα ή	δέκα	δέκα
		deca		

It will be noticed that 11 forms are given for Phárasa, so that it is impossible to be certain of all the numerical values. The

<sup>1</sup> Cf. §§ 307, 308.

<sup>2</sup> p. 151.

<sup>3</sup> Kar. p. 116.

<sup>4</sup> Λέγονται καὶ δίσι, τρῖσι.

phonetic value of the signs used is also nowhere clearly given. I did not record them at all myself.

Karolídhis gives also for Phárasa the ordinals *έναμο*, *δίκιμο*, *τρίκιμο*, *κογιμο* (a slip no doubt for *κόγιμο*), *πέγιμο*, adding that these are the only forms in use.

§ 173. These forms are regarded by Karolídhis as remnants of the old Cappadocian language. They are taken seriously by Hatzidákis<sup>1</sup> and Kretschmer<sup>2</sup>, and the survival of Celtic numerals in England for counting sheep certainly affords a parallel<sup>3</sup>. On the other hand Tomaschek holds that such forms as *lingir*, *tatli*, etc., can be explained from no language on earth, and Grégoire<sup>4</sup> regards them as mere jingles, considering that *tatli matli*, for all that they mean *seven eight*, can hardly but be connected with the Turkish *altı* (six). In recognising their jingling character he is, I think, on the right lines, but logically his objection to Karolídhis' 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: *ένα μου*, *δίβολο*, *σούσουλο*, *πέγκα*, *λέγκα*, *σούρδου*, *μούρδου*, *τάλια*, *δέκα και του Παντελή* (ή) *γυναίκα*, in which *πέγκα* *λέγκα* are clearly akin to the Cappadocian *φένκαρ λίνκιρ* and *πέγι λίνκιρ*, and by a series which I recorded at Súrmena in Pontos: *ένα μι*, *δίδι μι*, *τρίκαλι*, *κόκαλι*, *σέντελι*, *μέντελι*, *τάλι*, *τούλι*, *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 *του Παντελή ή γυναίκα* falls is clearly the "it" of some game. Pandélis 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*,

<sup>1</sup> Ἀθηνᾶ, xii, p. 480.

<sup>2</sup> *Die Griech. Sprache*, p. 399, quoting Tomaschek from *Mitt. d. Wien. Anthropol. Ges.* xxii (1892), *Sitzgsber.*, p. 8.

<sup>3</sup> 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 Simpson's *Lincolnshire* (Cambridge County Geographies), 1918, p. 63.

<sup>4</sup> *B.C.H.* xxxiii, p. 148.

Kastellórizo Mastellórizo, *Castellórizo* and places in the same direction. Τάτλι, μάτλι, τίνγγιρ μίγγιρ,—is τίνγγιρ a misprint for λίγγιρ?—are clearly examples of this. The same line of thought suggests that as *tatle* 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.

Karolídhis' *έναμο, δίκιμο, τρίκιμο* etc. shew the ending of the *Sinasós ένα μα, δύο μα* and the Chian *ένα 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 *prathamās*, etc.

### (e) PRONOUNS.

#### *Personal Pronouns.*

§ 174. The usual forms for the 1st person are :

Sg. N. <i>ἐγώ.</i>	Pl. N. <i>ἐμεῖς.</i>
Acc. <i>ἐμένα.</i>	Acc. <i>ἐμᾶς.</i>

And the unemphatic forms for acc. and dat. : sg. *με*, pl. *μας*.

Local peculiarities are :

Nom. sg. Instead of *ἐγώ* at Mis. *ὀγώ* or *ὀγῶνα*, at Ul. *ὀγώ, ὀγῶνα, γῶνα, ᾠνα, γῶ, ᾠν, ὀῶ, ᾶ*. In addition to *ἐγώ*, at Pot. and Mal. *ἐγῶνα*, at Axó *ἐῶ* and *ἐγμῶ*.

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. <i>ἐ)σύ.</i>	Pl. N. <i>ἐ)σείς.</i>
Acc. <i>ἐ)σένα.</i>	Acc. <i>ἐ)σᾶς,</i>

and the unemphatic forms, sg. *σε*, pl. *σας*. These are the usual forms. There are also, as a rule side by side with them, the following :

(1) Forms with initial *ι*, *ισύ, ισείς*, etc., Mal. Phl. Ul.

(2) Nom. pl. ἐθεῖτ or ἰθεῖτ, Pot. Phl. Mis. Ul. Gh. Fer.<sup>1</sup> These exclude ἐθεῖς.

(3) Acc. sg. ἐθύνα, ἰθύνα, Phl. Síl. Ul. Ar., with *ύ* for *έ* on the analogy of ἐθύ.

§ 176. For the 3rd person the usual forms are ἐτό or ἐτά, pl. ἐτιά, in sense of Modern Greek αὐτός. There are no distinctions of gender<sup>2</sup>, and the same forms are used for nom. and acc. As gen. ἐτό, etc., are used adjectivally only; for the substantive forms v. § 183. For the nom. and acc. they may be used either substantivally or adjectivally, in which case the order is ἐτό + article (within the limits of its use) + substantive. Local details of use are:

'Ετό used everywhere except at Ul. and Mis. where ἰτό is used: ἰτό also at Ar. At Mis. also ἰτός and ἰτού. 'Ετά also *passim*, but at Ul. Mis. and Phl. ἰτά. For the pl., the singulars ἰτό and ἰτά carry a plural ἰτιά with them; at Pot. besides ἐτιά there are ἐτόγῃα and ταγῃά; at Fer. ἐθά and at Ul. ἰθά or ἰθῃά are used for ἐτιά and ἰτιά. Lastly forms with *d*, ἐδό etc. may be used (v. § 74). For ἰθιαρῶ, Ul., v. § 183. 'Ετό is for ἐφτό (§ 101), i.e. αὐτός with the ἐ- of ἐκεῖνος.

§ 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 ἐτό (subject) + verb. Cases like εἰς το ἔπκεν; *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

<sup>1</sup> A plausible explanation of ἐθεῖτ is that the τ is from the 2nd pl. ending of the verb. Against this are ἐσεῖτες and ἐμεῖτες for ἐσεῖς and ἐμεῖς from Elata (τὰ Ἑλάτα) in Ohios: 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 -es. These Chian forms are recorded by Paspátis, *Χιακὸν Γλωσσάριον*, pp. 147 and 156.

<sup>2</sup> The suggestion of gender distinction given by Arkhélaos' forms (p. 235) at Sin., ἐτός, ἐτιά, ἐτό, pl. ἐταγῃά, is I believe baseless.

pronouns. The loss of final unaccented *u* produces the following forms: Sg. 1, *μ*, 2, *ς*, 3, *τ*. Pl. 1, *μας*, 2, *σας*, 3, *τνε*. 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 *νύφ* (*νύμφη*) at *Αρό* with the poss. runs:

Sg. 1, <i>νύφη μ</i> ,	2, <i>νύφη ς</i> ,	3, <i>νύφη τ</i> .
Pl. 1, <i>νύφ μας</i> ,	2, <i>νύφ σας</i> ,	3, <i>νύφη τνε</i> .

Other examples are:

*ρέχ* (*ράχης*) *back*, but *ρέι μ*, etc. *Ar*.  
*πράχ* (*ποδάρι*) *foot*, but *πράι 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 *πατιῶαχλάς* *kingdom* but *πατιῶαχλῆς μ*, *Ul*. (for *Turk. q, v. § 105*); *μάς* *eye* but *μάι μ*, *Ar*. See also § 84.

§ 180. (2) If the subst. ends in *ς*, either this is dropped, or pronunciation is facilitated by the development of a vowel between it and the possessive<sup>1</sup>. The *ς*, 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 *-ς*. Thus at *Αρό* *βαβάς* *father* gives with the possessive the forms *βαβά μ*, *ς*, *τ*, *μας*, *σας*, *τνε*. So too *βαῶάς* *elder brother*. On the other hand *ῶμουῶούς* (*Turk. qomsu*) *neighbour* has *ῶμουῶούζ ουμ* and 3rd sg. *ῶμουῶούζ ουτ*. So too at *Ul*. *τοπούζ* (*Turk. topuz*) *club* has *τοπούζ ουμ*.

Paroxytone words generally develope a vowel before the sg. possessive and drop the *-ς* before the plural. Thus at *Αρό* from *ἀραβά* *carriage*, *ἀραβάεζ ουμ* but *ἀραβάε μας*. Also *βαῶάεζ ουμ*, *ους*, *ουτ*, but 3rd pl. *βαῶάε τνε*, *Ax.*; *λίρεζ ουμ*, *Ax.*; *ῶμουῶίγεζ ουτ*, *his neighbours*, *Ax.*; *γάμος* *ῶτ*, *Ul.*; *χερίφος ιτ* *her husband* (*Turk. herif*), *Ul.*; *σάβῶσῶ τ* *his master* (*Turk. sahib*), *Ul.*; *ἀδελφάδες ιμ*, *κουνῶίρες ιμ* *my boots*, *Fer*. Examples before the pl. are: *βαβάε*

<sup>1</sup> Hatzidakis (*Φιλ. Ἐρ.*, p. 84) explains similar phenomena in Pontos differently. According to him such cases as *χέρι μ* by the side of *χέρ* make people feel *ιμ* as the possessive, and thus arise cases like *ἀδελφάδες ιμ* below. It is always possible that both this and the explanation given in the text work side by side.

μας, σας, τνε, Αχ., βαῶάδε μας, Phl. But against this there are cases in which -ς is dropped before the sg. poss.; thus μάνις, pl. of μάννα, has μάνι μ, ς, τ, μας, σας, τνε, Mal. and also βαῶάδι μ, ς, τ, from the same village. Two examples from Ferték, φυλάδες ιτνε *their books* and κουνδίρες ιτνε *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 Velvendó<sup>1</sup>.

The quality of the developed vowel varies; one determining factor is no doubt the Turkish vowel-harmony.

Δάσκαλος *schoolmaster* at Ferték has δάσκαλε μ, ς, τ, forms which I cannot explain, unless they are derived from the vocative (v. § 108). At Ulaghátsh in text on p. 376, l. 19 σάβες, the Turk. *sahab master*, is used with the Turkish possessive 3rd sg. ε: χαμαμιού do σάβεσε *the owner of the bath*. For σάβεσε τ v. 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 οὗτος and ἐκεῖνος, for which v. § 183.

These forms from ἐμός etc. are used either predicatively, or adjectivally followed by the article, e.g. το μόν το σπίτ *my own house*<sup>2</sup>. 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 Delmesó:

Sg. το μόν, το μέτερο, Pl. τα μόννα, τα μέτερα,

in which the ancient τὸ ἐμόν, τὸ ἡμέτερον and τὰ ἡμέτερα are well preserved, τὰ ἐμά only having given way to τα μόννα, which

<sup>1</sup> Μπουτῶνας, Μελέτη περὶ τ. γλωσσ. ἰδιώματος Βελβεντοῦ, p. 19. Cf. also Kretschmer, *Der heut. lesbisch. Dialekt*, p. 109.

<sup>2</sup> 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 Sinasós form given by Arkhélaos (p. 151) is identical with this. The form τα μέτερα according to N. K. is used also at Trokhó.

Ghúrzono and Potámia drop the endings of the ἡμέτερος forms:

Sg. το μό, το μέτερ. Pl. τα μό, τα μέτερ.

Ghúrzono has also sg. and pl. τ' ἐμέτερ, for which see below.

Axó resembles Ghúrzono and Potámia with the forms:

Sg. το μόν, το μέτερ. Pl. τα μόν, τα μέτερ.

It has also sg. and pl. τ' ἐμέτερ. Besides this there are the forms, sg. το μέδορ, pl. τα μέδορ, for the -ορ of which I cannot account. This syllable indeed varies a good deal; e.g. at Anakú we find:

Sg. το μό, το μέτουρ. Pl. τα μό, τα μέτουρ.

At Araván the ο of ἐμός has passed to the corresponding syllable of ἡμέτερος. Thus:

Sg. το μόν(υ, το μότουρ. Pl. τα μόν(υ, τα μότουρ.

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 μότηρ.

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' ἄμόν, τ' ἄμότουρ for Fer.

In another type ἡμέτερος has produced τ' ἐμέτερ, *vel sim.*, either by vowel-assimilation or more likely by the substitution of ε 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 μόν(υ, τ' ἐμέτορ.

These forms τ' ἐμέτορ, τ' ἐσέτορ are given by Karolídis<sup>1</sup> as μέορ, σέορ, probably a result of a tendency to drop intervocalic consonants (*cf.* § 76). The same dropping occurs at Semenderé:

Sg. and Pl. το μόν, τ' ἐμέϊρ.

<sup>1</sup> Lag. p. 57.



The Malakopí forms have the local vowel-weakening (v. § 64) with the sg. ending of *ἡμέτερος*, as at Delmesó and Sinasós:

Sg. and Pl. *του μό, τ' ἐμέτρου*.

At Phloità and Sílata the *ἡμέτερος* form is still more shortened:

Phloità: Sg. and Pl. *το μό(ν, τ' ἐμέτ*.

Sílata: 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 *ἐτό*, are used. These are:

	From <i>οὗτος</i>		From <i>ἐκεῖνος</i>	
	Sg.	Pl.	Sg.	Pl.
Delmesó	{ <i>τουτούτ</i>	<i>τουτουναροῦ</i> <i>τουτουναδιῶ</i>	<i>τουκιοῦν</i>	<i>τικτιναροῦ</i> <i>τικτιναδιῶ</i> <i>ἐκειναροῦ</i>
Ghúrzono	<i>τουτούτ</i>	<i>τουτουνιῶ(ν</i>	<i>τουκούν</i>	<i>τουκουνιῶ(ν</i>
Araván <sup>1</sup>			<i>τούκειοῦν'</i>	<i>τούκειουνιῶν</i>
Ferték	{ <i>τιῦτίτ</i> <i>τιῦτιά</i>	<i>τιῦτσαροῦ</i>	<i>τικτιῖν</i>	<i>τικτινιῶ(ν</i>
<i>ibid.</i> (Alekt. pp. 487, 488)				
	{ <i>τουτουνου</i> <i>του</i>	<i>τουτιαροῦ</i> <i>τούτου</i>	<i>τουκιοῦννου</i>	<i>τουκινιαροῦ</i> <i>τουκιουνιαροῦ</i>
Axó	<i>τουτούτ</i>	<i>νειτούτα</i>	<i>τουκούν</i>	<i>νεϊκείνα</i>
Semenderé	<i>τιῦτίτ</i>			<i>τουκουνιαροῦν</i>
Mistí <sup>2</sup>	{		<i>κικτιῶ</i>	<i>κεινιῶ(ν</i> <i>κιτιῶ(ν</i>
Ulaghátsh	<i>ἰῶ(ν</i>	<i>ἰῶ(ν</i>	<i>ἐκεινιῶ(ν</i>	<i>ἐκεινιῶ(ν</i>
Malakopí	<i>τουτιῶ</i>	[ <i>τουτιαροῦ</i> ]	<i>τικεινιῶ</i>	<i>τικεινιαροῦ</i>
Phloità	{ <i>τουτουγιῶ</i> <i>τουτουνιῶ</i>		<i>τουκουγιῶ</i> <i>τεκτινιῶ</i>	<i>τουκουνιῶ</i>
Sílata			<i>τουκουνιῶ(ν</i>	<i>τουκουνιῶ(ν</i>
Potámia	<i>τουτιῶ</i>	<i>τουτιῶ</i>	<i>τουκεινιῶ</i>	<i>τουκεινιῶ</i>
Sinasós <sup>3</sup>			<i>του νεκεινιῶ</i>	<i>τῶν νεκεινιῶν</i>

Other forms given by Karolídhis (p. 120) for the Cappadocian

<sup>1</sup> v. Val. p. 22.

<sup>2</sup> v. Arkh. p. 152.

<sup>3</sup> v. Arkh. pp. 151, 152.

villages except Mistí are sg. τὸ ἐθεῖνόν, τὸ κεινόν, τοκοῦν, τὸ νενεκεινόν, pl. τακεινόν, τακοῦν. Of these ἐθεῖνόν resembles the Pontic ἐθε, ἀθε, the 3rd sg. enclitic possessive used for diminutives and neuters.

§ 184. All these forms arise from the gen. sg. and pl. of οὗτος and ἐκεῖνος. Thus τουτούτ is for τούτου τ(ο, e.g. πράμα, with the accent on the ending as e.g. Τουρκοῦ, the gen. of Τούρκος. With τουτούτ and τίτῃτ go τουκοῦν, τουκεινόν and τῃκῇν, combinations of τουτούτ and ἐκεῖνου. Τουτουγιά is τουτού with the deictic γιά (for δά), and with it go τουτιγιά and the Ferték form τῃγιά (v. § 83). Corresponding forms from ἐκεῖνος are τικεινιά, τουκεινιά and τουκουγιά. Τεκῇνου is τ + ἐκεῖνου. Κικῇου looks like an assimilated form for τικῇου. The plurals in -ρῶ, -ροῦ are gen. plurals with ρ for δ (v. §§ 86—96); τῃκῇναδῇου from Delmesó points to this. The forms with initial ν have got it from the article. The Αχό νειτούτα and νεῖκεινα are accusatives used for the genitive. Lastly τῃδαροῦ at Ferték and ἰζῃαρῶ at Ulaghátsh are gen. pls. from ἰτό (τίτῃαρῶ). The curious use at Ulaghátsh of the pl. forms in -αρῶ 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. τῃγιά at Ferték seems to be formed from the pl. τῃδαροῦ 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 ἀφτοναροῦ (αὐτῶν), ἐχειναροῦ (ἐκείνων) and ἀλλουναροῦ (ἄλλων), and at Abuliónδ τουτουναροῦ (τούτων), χειναροῦ (ἐκείνων) and ἀλλουναροῦ (ἄλλων), with τουτουνοῦ and ἀλλουνοῦ 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. Ax., *ιτούτα*, Mal. Mis., of all genders. From *ἐκεῖνος* the usual form is *ἐ)κεῖνο*, pl. *ἐ)κεῖνα*, of all genders. These are recorded at Ax. Phl. Síl. 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. *ἐ)κεῖνου* and pl. *ἐ)κεῖνα*. In some villages the *ἐκεῖνος* forms have been influenced by the oxytone accent of *ἐτό*, and in the pl. by the *-ιά* ending of its pl. *ἐτιά*. Thus arise *ἐκεῖνο*, pl. *ἐκεῖνιά*, Fer. Gh., *ἐ)κεινό*, pl. *ἐκεινά*, *ἐκεινιά*, Ul., pl. *ἐκεινιά*, Síl. The influence of *ἐτά* appears in the sg. forms from Phl. *ἐκεινά* or *ἰγεινά*, used by the side of *ἐκεῖνο*.

Forms of the gen. are used for the emphatic possessive of the 3rd sg., for which v. §§ 183, 184.

As at Silli and Phérasa the demonstrative adverbs are often used adjectivally; e.g. *ἐκά το δεπέ that valley*, Ul., and v. in glossary *ἀπιδά, ἐδά, ἐκά, ἐκεῖ, ἐκιού, ἐκού, ἑαού* and *δεεκά*.

#### *Reflexive Pronouns.*

§ 187. From *ἐμavτός* and *ἐavτός* come *μαφτό* and *γιαφτό* used with the possessives *μ, σ, τ, μας, σας, τve*, to express the reflexive of all three persons, e.g. *το γιαφτό τ himself, herself or itself*. *Μαφτό* is the rarer form, recorded only from Phloítá, Sílata and Malakopí; all the other villages use *γιαφτό*.

Occasionally genitives from these are used predicatively followed by the enclitic possessive with the meaning *my own* etc. In this way *το γιαφτοῦ μ* supplants *το μόν, το γιαφτοῦ μας, το μέτερο*, and so on. Both *το γιαφτοῦ* and *το μαφτοῦ* are used for all three persons and both numbers, e.g. *το μαφτοῦ σ thine own, το μαφτοῦ τve their own*.

#### *Interrogative Pronouns.*

§ 188. The adjectival interrogative is *ποιό*, pl. *ποιά*, the substantival *τίς, τί*, acc. *τίνα*, gen. *τινος, τίνους* or *τινός*. At Del. Ar. and Gh. the forms are *ἑίς, ἑί*, etc., v. § 83. The only pl. form I record is from Axó, where it is the same as the sg. *τίς*; thus: *ἐτιά τίς εἶναι; who are these?* So too at Ferték, 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. *σίνα* 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 glossary<sup>1</sup>. The indecl. *ποῦ* of Modern Greek is not used. Note accent of *τά εἶπεν*, 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 *-ουμ*, *-αμ*, and the 2nd pl. in *-ιτ*, *-ετ*, without final *-εν* and *-ε* respectively, may be supposed to have been shortened on the analogy of the 3rd pl. in *-ουν*, *-αν*<sup>2</sup>. 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 *-ουμ*, *-ετε*, *-ουν*.

(2) At Sílata, Phloítá and Malakopí analogy has worked the other way, and all three persons end in *-ε* (or *-ι*)<sup>3</sup>.

§ 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 *-μ(ε)*. Thus from *Αρό* the 1st pl. aor. of *τρᾶνω* is *τράνσαμ* or *τράνσαμεστε*. This applies equally to the pres., impf. and aor. act. and also to the aor. passive. Examples are:

From *Αρό*. *ἔχουμεστε*, pres. of *ἔχω*.

*εἰδιουμεστε* we saw, the full tense being:

Sg. *εἶδια*, *εἶδες*, *εἶδε*.

Pl. *εἶδιαμ* or *εἰδιουμεστε*, *εἶδιετ*, *εἶδιαν*.

*ἦρταμεστε* we came.

<sup>1</sup> 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.

<sup>2</sup> Cf. Hatzidakis' similar explanation of the *-ουμ*, *-αμ* endings in Pontic, *Indog. Forsch.*, xxxi, p. 245.

<sup>3</sup> At Malakopí in : because of the local change of final unaccented *ε* to *ι*, for which v. § 64,

λάχσαμεστε, aor. of λαχτῶ.

πῶσταμεστε, aor. pass. of πῶάνω (πιάνω).

σύχσαμεστε, aor. of σύχτῶ (v. Turk. sarmaq).

From Malakopí. γενήθαμιστι, aor. pass. to M. Gr. γεννώ.

ἤρταμιστι.

παίνιξαμιστι, impf. of παίνω I go.

πήγαμιστι, aor. of the same.

τρανούμιστι, pres. of τρανῶ I see.

φοβήθαμιστι, aor. to M. Gr. φοβούμαι.

From Phloitá. ζούμεστε *we live*.

βορούμεστε *we can*.

The same from Ferték.

From Sílata. πήγαμεστε *we went*.

From N. K. I have such forms as λέμεστε *we say* from Trokhú near Axó, and πιούμεστε *we drank* from a now obsolete song from Ghúrzono in honour of St Basil. From a similar song from Mistí are φάσμετε (for φάμεστε) and πιούμεαστε<sup>1</sup>.

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<sup>2</sup>.

## 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<sup>3</sup>. Thus for example ὤμασα has pro-

<sup>1</sup> Λεογραφία, I, p. 144 and p. 22 above.

<sup>2</sup> A parallel is afforded by the -μεσ ending of the 1st pl. act. at Pháram, which appears in Pontos as passive, and so as a by-form of -μεστε, 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 ag. impf. act. of contracta, which in some islands has the pass. ending in -οιμουν, or derivatives of it. It is found in Sikinos and Pholeghandros (ἐμιλιουμουν, from aor. ἐμίλεω), Naxos (ἐγαπούμουν), Paros (ἐγάπτω), and Kretschmer gives similar forms from Lesbos (ρότιμ, ἀγάρτω) and from Lemnos (ρότιμνε, i.e. the north Greek form of ἐρώτιμνουμεν). v. Kretschmer, *Der heut. lesbische Dial.*, p. 330. Dieterich (*Sprache... der südl. Sporaden*, p. 128) gives for Mykonos ἐπεινουμε etc., and from Καινούριο Χωριό (Neapolis) in Crete I record ἐθάρουμε etc.

<sup>3</sup> Hatzidákis, *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. 13.

duced *ὀμάζω* instead of *ὀμνύω* (Sin.), *ὄρυξα* *ρύγου* instead of *ὀρύσσω* (Mal.), *ἐπῶ* *πῶν* instead of *πίνω* (Ax.), *χάλασα* *χαλάνω* instead of *χαλνῶ* (Del.), *ἤρμοσα* *ἀρμώνω* instead of *ἀρμόζω* (v. also *ἱλακτῶ* in glossary). The number of presents in *-νω*, the result of the same process, is noticeable. Thus we have for *φυλάττω*, *φυλάγνω*, Ul. Phl., for *σφάζω*, *σφάγνω*, Ax., *φάχνω*, Fer., etc., for *βρέχει*, *βρέχνει*, Ar., for *χτίζω*, *χτίνω*, Ax., etc., for *θέτω*, *θέχνω*, Phl., for *φεύγω*, *φέγνω*, Del., for *κλώθω*, *κλώνω*, Ul., and others.

§ 193. Many presents have become altered by taking the *σκ* of the impf., thus e.g. *φέρω*, impf. *φέρεισκα* becomes *φερίσσω*, impf. *φερίσκα*, Fer. Examples are: *πεινανίσσω* (*πεινῶ*), Ar., *βγαλίσσω* (*βγάξω*), Ar., *σαλίσσω* (*σφαλῶ*), Phl., *χενίσσω* (*χτίζω*), Del., elsewhere *χτίνω*, *πομίσκου*, *πομίζου* or *πομήγου* (*ἀπομένω*), Mal., and so generally in this verb (v. glossary), *ψαλίσσω*, Gh., *πλυνίσσω*, Sil., *ψαλνίσκου*, Mis. So too for Aravan, Valavanis<sup>1</sup> says, *συνήθης ἡ κατάληξις ἴσσω*. The passage of the *-ανα*, *-ινα* ending of the impf. of contracta to the present is rarer. An example is *πετάνω*, Gh., *I throw*, instead of *πετῶ*, from the impf. *πέτανα*.

§ 194. Here may be noticed the great number of verbs borrowed from Turkish. They are formed by adding (1) *-δῶ*, *-ᾱς*, *-ᾱ*, etc. or (2) *-δίζω* to the Turkish verb-stem<sup>2</sup>. The *-δίζω* ending is often modified to suit the Turkish vowel-harmony; a stem in *a* or *ə* demands *-δέζω*, in *ü* or *ö*, *-δῦζω*, in *u* or *o*, *-δούζω*. So too the contracted endings *-δούμ*, *-δούν* become *-δῦμ*, *-δύν* after *ü* or *ö*; *-δέμ* and *-δίμ*, although theoretically demanded, the former for stems in *a* and *ə*, 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:

*ἔσghəpdῶ*, Gh. Ul. Fer., from *ἔsghəрмаq*.

*ἵδῖδιζον*, Mal. from *ἔzmaq*.

*χαζərlanδίζω*, Ar. from *hazərlanmaq*.

*χαβladῶ*, Fer. from *havlamaq*.

For others see in Turkish glossary under *khastalanmaq*, *khəslanmaq*, *dilemek*, *düzülmek*, *düşünmek*, *doghramaq*, *döyüsmek*, and many others.

The pres. of *δύσῶνδύζω* in § 198 below shews in full the working of the vowel-harmony.

<sup>1</sup> *Μικρασιατικά*, p. 18.

<sup>2</sup> 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* *he became ill*, Fer., from *ἀστενάρ* (= *ἀσθενής*) and Turkish *lan* used to make an intransitive verb in *lanmaq* from an adjective; *χουλάνσω* *became angry*, Mal., a similar formation from *χουλή* (= *χολή*) *wrath*; *ψοφάτσαν* *do they killed him*, Ul., a causal form from *ψοφῶ* 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 *-έω* have the usual Modern Greek tendency to pass over to the *-άω* class. For details, see glossary. At Mistí however *ἀγαπῶ* has passed into the *-έω* class. The *-όω* verbs as usual have the ending in *-ώνω*: only in the passive, where they end in *-οῦμαι*, is the old contracted form preserved.

### 3. The Present Active.

§ 197. A typical paradigm of the pres. act. is *γράφω* *I desire*, Fer., which runs:

Sg. *γράφω, γράβεις, γρέφ.*

Pl. *γράφουμ, γρέβιτ, 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, ράφχεις, ράφχει.* Pl. *ράφτουμ, ράφχειτ, ράφτουν.*

Sg. *γιάφτω, γιάφτεις, γιάφτ.* Pl. *γιάφτουμ, γιάφτιτ, γιάφτουν.*

This 2nd pl. in *-ιτ* for *-ετε* has its vowel from the 2nd sg. For its loss of the final *-ε* see § 190. At Del. where *-ετε* 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. *-ι* 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

to -ι). Thus at Axó düšün-düžω I meditate, 3rd pl. düšündüžνε, and at Mistí κλώχου (κλώθω), 3rd pl. κλώχ(ου)νι.

At Semenderé the vowel-weakening produces in the sg. such forms as e.g. λύνου, 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 -ζω often lose the ζ in the 2nd sg. by dissimilation with the ς 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 παίζω at Fer. Gh. and Mal., ζάζω I do at Ghúrzono, θερίζω at Del.:

Sg. παίζω, παίεις, παίζ.	Pl. παίζουμ, παίιτ, παίζουν (Fer. Gh.).
παίζου, παίς, παίζ.	παίζουμ, παίζιτι, παίζνι (Mal.).
ζάζω, ζα(γ)εις, ζάζ.	ζάζουμ, ζάγιτ, ζάζουν (Gh.).
θερίζω, θερίεις, θερίζ.	θερίζουμ, θερίζετε, θερίζουν (Del.).

Araván is like Ferték and Ghúrzono. From Mistí also we have sg. παίζου, παίεις, παίζ. For Axó take düšündüžω I meditate (Turk. düšünmek; v. § 194):

Sg. düšün-düžω, -düžεις or -düς, -düž.

Pl. düšün-düžουμ, -düžετ, -düžνε.

The ξ in the 3rd pl. at Axó and Mal. instead of ζ is probably from the ς 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<sup>1</sup>; 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 ι of the ending. See for Mistí, κλώχου in § 68 and for Delmesó φčάω in § 67.

(3) At Mal, Síl. and Phl. presents ending in -γω (-γou) and -χω (-χou) preserve the velar sound of the γ and χ throughout

<sup>1</sup> At Ulağhátah σ 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.



the paradigm and modify the forward vowels *i* and *e* to suit. For this *v.* §§ 80, 81.

§ 200. The contracta follow the lines of the barytone verbs. Thus for an *-άω* verb take *τραγωῶ* (*τραγωδῶ*) from Ghúrzon and for *-έω*, *βρωμῶ* from Delmesó:

Sg. <i>τραγω-ρῶ, -ρᾶς, ρᾶ.</i>	Pl. <i>τραγω-ροῦμ, -ρᾶτ, -ροῦν.</i>
<i>βρω-μῶ, -μεῖς, -μεῖ.</i>	<i>βρω-μοῦμ, -μεῖτε, -μοῦν.</i>

#### 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 verbs in *-ώνω, -αίνω, -ζω* and *-έβω* (*-εύω*), 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. *γάνωνα*, Gh.

*καμαρώνω* *I wear fine clothes*, *καμάρωνα*, Sil.

*φοραίνω* *I wear*, *φώραινα*, Ul.

*ἀγοράζω, ἀγόραζα*, Ar.

[*παρλαδῶ* *I shine*, Turk. *parlamaq*], *παρλάδιζα*, Del.

*διλέβω* *I nourish*, *δίλεβα*, Ar.

[*παίζω*], *ἔπαιζα*, Gh., but *παίιῃσκα*, Phl. and *παίιῃσγα*, Ul.

From *φορτώνω* only *φορτώνιῃσκα*, Ar., is recorded.

And from the semi-contracta:

*κλαίω, ἔκλαιγα, passim*, but *κλαίιῃσκα*, Fer.

*τρώγω, ἔτρωγα*, Del., but generally *τρώιῃσκα*.

*κρούγω* *I strike* (M. Gr. *κρούω*) at Gh. runs:

Sg. *ἔκρουγα, ἔκρουγες, ἔκρουγε*, Pl. *ἔκρουγαμ, —, ἔκρουγαν.*

It has also forms with metathesis of *ρ*:

Sg. 2, *ἔκουριες*, 3, *ἔκουριε*. Pl. 2, *ἔκουριετ*.

\**Ἐχω* always has *εἶχα* except at Ul., where *ἔγιῃσγα* is used. At Phl. *ἔχᾶσκα* (§ 80) is used as well as *εἶχα*.

§ 202. In general, however, a new system has been developed, by which barytone verbs have the impf. in *-ιῃσκα vel sim.* (for other forms see Sil. Mal. Ul. below), which is noted occasionally in the verbs in the section above, and contracta in *-ανα* for *-άω*

verbs, and -(ι)να for -έω verbs; these latter are sometimes (at Fer. and Ul.) combined with the -ίσκα ending, and often confused, the -ινα ending tending to usurp the room of -ανα, and be used for -άω verbs as well as -έω, at some villages even to the exclusion of -ανα altogether. The ι of -ινα is sometimes lost, e.g. πάτινα and πάτνα.

Local details and examples are:

§ 203. Delmesó. ἀφήνισκα (ἀφήνω), δίνισκα (δίνω), πίνισκα (πίνω), σίγνισκα (σίγνω = σφίγγω). Ράφζινισκα (pres. probably ράφτω) is like the Fer. contracta. Examples of contracta are: (1) in -άω, γέλανα (γελῶ), and others with -ινα, ἀγάπινα, τράβινα (τραβῶ); (2) in -έω, θώρινα and θώρισκα (θωρῶ), πάδινα (πατῶ), βόρινα (βορῶ).

§ 204. Potámia. As at Del. in -ίσκα. E.g. γράφισκα, παγαίνισκα, τρέϊσκα (τρέχω), τρώϊσκα. For the contracta the -ινα ending often appears in the -άω verbs. E.g. κόλανα (κολῶ, -ᾶ I drive), τράνινα (but τρανᾶ), πατούρινα (but πατουρᾶ, causal of Turk. batmaq, q.v.), πορπάτινα.

§ 205. Anakú. I record only τράνανα (τρανῶ).

§ 206. Sílata. Here the barytone verbs have impf. in -ιξα, less often in -ισκα<sup>1</sup>, and the contracta in -ανα and -ινα. Again the -άω verbs often take the -ινα ending, but not *vice versa*. Examples are: θέλιξα or θέλισκα (θέλω), βghόνιξα (βghόνω, i.e. βγαίνω), λέιξα (λέγω), τρώϊξα (τρώγω), πλύνιξα (πλυνίσκω), σούγνισκα (v. σφογγίζω), φέγνισκα (φέγγω = φεύγω), ψήνιξα (ψήνω). Contracta are: (1) -άω verbs; τράνανα and τράνινα, γέλανα, κένδανα, λίψανα (M. Gr. διψῶ), κόλινα (κολῶ I drive), ρώτινα, ινάνδανα (Turk. inanmaq to believe), χαλόδτινα (Turk. çalœmaq to work); (2) -έω verbs; θώρινα, φόρ(ι)να.

§ 207. Malakopí. As at Sílata the barytones end in -ισκα, -ιξα, but also in -ιγα, -ια. For the conjugation of the -ιγα form, v. § 80. Thus from γράφτου (γράφω) we have γράφτισκα, γράφτιξα, γράφτιγα or γράφτια. Other forms within this range are: θέκια and θείγα (θέκου I place) where θείγα is for θέκνγα, v. § 103, σκάφτισκα (σκάφτου), κλέφτιγα (κλέφτου), λέιξα (λέγου), παίνισκα, παίνιξα, παίνια, παίνισκα (παίνου = πηγαίνω), βghόνιγα (βghόνου = βγαίνω), ράφτι-σκα, -ξα, -γα (ράφτου).

Examples of contracta are ἀγάπανα, ρώτανα, πάτ(ι)να.

<sup>1</sup> For -ισκα not -ίσκα here and at Malakopí, v. § 97.

§ 208. Phloïtá. Here the barytones have the usual -ῖσκα, and the peculiar Sílata and Malakopí endings are not found. Thus: βρίσκισκα (βρίσκω *I find*), ξέβρισκα (ξέβρω *I know*), πιάνισκα (πιάνω), σάνισκα (σάνω *I do*), γράφισκα (γράφω), λείσκα (λέγω). Examples of contracta are: τραγώδανα, κουβάλλα, σάλδανα (Turkish salmaq *to send*), γεχίνδανα or γεχίνδινα (Turkish gečinmek *to pass one's life*). Rare examples of impfs. in -να from barytone verbs are σωρόβνα from σωρόβω (= σωρεύω) *I collect*, and 3rd pl. φυλάγνανε from φυλάγω.

§ 209. Axó. The barytones are in -ῖσκα. Thus: ἄφτισκα, γράφισκα, παῖσκα (παίνω *I go*), πλύνισκα, πῶισκα (πῶνω *I drink*, § 71), phonetically the same as ψήσκα (ψήνω *I cook*), φέρισκα, λείσκα, τρώισκα. The contracta in -ανα and -(ι)να: ἀγάπανα, πούλανα, πούλινα (πουλῶ being conjugated both as an -άω and as an -έω verb), λάλλα, πάτνα, ρώτνα, πορπάτνα. A few contracta have the barytone form: τράνισκα (τρανῶ), τάβρισκα (ταβρῶ = τραβῶ).

§ 210. Ulaghátsh. The barytone verbs end in -ῖσγα, the contracta, -άω and -έω verbs alike, in -ινῖσγα, an ending formed from -ινα + ῖσγα. Forms in -ινα alone are very scarce. Examples are: ἔγισγα (ἔχω), κόφτισγα, σέκνισγα (σέκνω = θέτω), ὀκέ(β)ῖσγα (ὀκέβω *I make*), ἀλμείσγα (Modern Greek ἀρμέγω), πινισγα, ψήνισγα, μίνισγα (μίνω = ἐμβαίνω), βghένισγα (βghένω = βγαίνω). Contracta are πάτινισγα, τράνινισγα, πούλινισγα, λάλινισγα, τροώδινισγα (τροωδῶ = τραγoudῶ), φκάλινισγα (φκαλῶ, -λεῖς, *I sweep*). From Turkish are düšündinῖσγα (düšünmek *I consider*), séβdinῖσγα (pres. σεβdā, sevmek *to love*), gečirdinῖσγα (from gečirmek *to make to pass*, v. gečmek), beslétinῖσγα (besletmek *to cause to nourish*, v. beslemek). Forms in -ινα are σάρδινα (σαρδῶ, -dā, sarmaq *to tie up*), döğmῖsdina (pres. döğmῖsdῶ, döğüşmek *to fight*).

§ 211. Mistí. Barytones have impf. in -ῖσκα, e.g. ψάλνισκα, and contracta in -ανα or -ινα. Thus ἀ)γάπινα, ἀγαπῶ being conjugated as an -έω verb, πάτνα, ρώτνα, ράνα (ρανῶ *I see*, elsewhere τρανῶ). The use of -ανα for an -έω verb like πατῶ is remarkable.

§ 212. Semenderé. The records are scanty, but πλύνισκα, ἀγάπανα and χιώρινα (χιωρῶ = θεωρῶ) suggest nothing unusual.

§ 213. Araván. The barytones have the ending -ῖσκα,

e.g. ζάῖσκα (ζάζω *I do*), λείσκα, πίνισκα, ράφξισκα (ράφτω). The contracta have -ανα or -ινα, e.g. πέτανα, but I do not know how the -αω and -έω verbs share these endings.

§ 214. Ghúrzono. The barytone ending is as at Araván, e.g. γρέβισκα (γρέβω *I desire*), παίνισκα, ῥήνισκα. The contracta all have -ινα, -άω and -έω verbs alike. Thus: (1) -άω verbs, ἀγάπινα, τραγώρινα (τραγωρῶ, -ρᾶ, = τραγουδῶ), ρώζινα (ρωτῶ); (2) -έω verbs, πᾶζινα (πατῶ), χιῶρινα (χιωρῶ = θεωρῶ), φουκάλινα.

§ 215. Ferték.—The barytones are as usual in -ίσκα, but the contracta almost always in -ινίσκα, like the Ulaghátsh -ινίσγα. Forms in -ινα also occur. Both serve for -άω and -έω verbs alike. Thus for barytones:—παίνισκα, καλαίνισκα (καλαίνω = καλῶ), τέκνισκα (τέκνω = θέτω). Contracta are:—λάλινισκα, δράνινισκα (δρανῶ = τρανῶ), πορπάδινισκα or πορπάδινα (πορπαδῶ, -dâs = περιπατῶ), ρώτινισκα, and from Turkish čaləšmaq *to work* and παρλάδινισκα or παρλάδινα (παρλαδῶ, -dâ, parlamaq *to shine*).

Examples of the passage of the -ίσκα and -ανα 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 *i* of the penult is generally dropped, but reappears in the subj. under the accent. Cf. § 60. Thus:

Present.	Aor. indic.	Aor. subj.
λαλῶ <i>I speak</i>	λά(λ)σα	λαλήσω, Ul.
ψοφῶ <i>I die</i>	ψόφσα	ψοφήσω, Pot.
σαλδῶ <i>I send</i>	σάλ(τ)σα	σαλδήσω, Phl.
μετρῶ <i>I measure</i>	μέρτσα	probably μετρήσω, Ul.

Note that σάλτσα and μέρτσα both have τ inserted as a glide between the liquid and the σ, μέρτσα being for the unpronounceable μέτρτσα (§ 101). The present μετρῶ is against a metathesis.

The vowels other than *i* are however preserved :

ράφτω, ἔραψα, Ar.  
 κάγομαι (κάθομαι), ἔκαθα, Ul.  
 κόφτω, ἔκοψα, *passim*.  
 γανώνω (διψῶ), γάνωσα, Ar.

§ 217. (2) From Turkish verbs many examples are in the glossary. They are formed as from presents in -dō or -díζω (-δέζω, etc.), which are however often not recorded. Examples are :

	Present.	Aorist.
ajëmaq to pity	ajëndō, Ul.	ajítσα, Fer.
aramaq to seek	aradō, Ul.	arátσα, Ul., etc.
aqmaq to flow	axdézō, Del.	axσα, Del.
anlamaq to understand	anladézō, Del.	anlásσα, Del. Mis. anγλάδισα, Gh. and other similar forms.

For other examples see glossary under inanmaq, uçmaq, uzanmaq, osanmaq, oghdurmaq, ulaşmaq, ölmek, evlenmek, oyanmaq, oımaq, batmaq, başlamaq, bagħermaq, bayelmaq, beslemek, bogħmaq, etc., etc.

§ 218. The following paradigms are sufficient to shew the endings :

Delmesó ; ἔδεκα or δέκα from δίνω *I give* :

Sg. δέκα, δέκες, δέκε. Pl. δέκαμ, δέκετε, δέκαν.

Malakopí ; ἦρτα (ἦλθον) :

Sg. ἦρτα, ἦρτις, ἦρτι. Pl. ἦρταμ, ἦρτιτι, ἦρτανι.

Ulaghátsh ; ἔμαα (ἔμαθα), the pres. being μαγίνω :

Sg. ἔμαα, ἔμαες, ἔμαε. Pl. ἔμααμ, ἔμαετ, ἔμααν.

There is also at Ulaghátsh a 2nd pl. in -ιτ. Thus πήγα :

Sg. πήγα, πήγες, πήγε. Pl. πήγαμ, πήγιτ, πήγξαν.

Araván ; ἔραψα from ράφτω :

Sg. ἔραψ-α, -ες, -ε. Pl. ἔραψ-αμ, -ετ, -αν.

For the augment only the accented syllabic form *ě*- 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 Ulaghátsh *ἔργα I made* (= ποίκα) with pres. *ῥκέβω* has as subjunctive:

Sg. *πκῶ, πκῆς, πκῆ*. Pl. *πκούμ, πκῆτ, πκούν*.

So too from *λέγω* at Delmesó:

Sg. *πῶ, πῆς, πῆ*. Pl. *πούμ, πῆτε, πούν*.

§ 220. (2) The subj. from the sigmatic 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. *ρωδήσω* is conjugated:

Sg. *ρωδήσω, ρωδήης, ρωδής*.

Pl. *ρωδήσουμ, ρωδήσετε, ρωδήσουν*.

At Ulaghátsh from *πιάνω*, aor. *ἔπιασα*, the subj. is:

Sg. *πιάσω, πιάης, πιᾶς*.

Pl. *πιάσουμ, πιάητ, πιάσουν*.

At Malakopí from *κουνώνω I pour*, aor. *κόνουσα*, the subj. drops the *ς* and contracts:

Sg. *κουνώσου, κουνώς, κουνῶς*.

Pl. *κουνώσουμι* or *κουνώσουμιστι* (v. § 191), *κουνώσητι, κουνώζνι*.

§ 221. The aorists from *πηγαίνω* and *εἶδα* require some notice:

*πηγαίνω*, with aor. ind. *πή(γ)α*, has subj. forms of various types. The usual are:

Sg. *πά(γ)ω* or *πῶ, πᾶς, πά(γ)η* or *πάιχ*.

Pl. *πάγωμ(ε)* or *πᾶμ(ε, πᾶτ(ε, πᾶν(ε*.

For 3rd sg. v. § 67.

The Delmesó forms shew *α* → *ε* before *i*, and this carried by analogy through all the paradigm. Thus:

Sg. *πέγω, 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 *ᾶς* and a subj. without *π*, formed on the analogy of the impv. *ᾶμε, ᾶμέτ(ε*, which naturally serve for the 2nd persons. These are:

Sg. *ᾶῥάω, —, ᾶῥάιχ, ᾶῥάι* or *ῥέ*.

Pl. *ᾶῥᾶμ, —, ᾶῥᾶν*.

Also at Fer. and Ul., *ᾶῥᾶμ let me go*, at Del. *παῥᾶω*, etc., from

παιρπαίνω, and for Fer. Alekt. (p. 501) gives *ἀς ἄγω*, *ἀς ἄγῃ*, *ἀς ἄμε*, *ἀς ἄνε*.

*Εἶδα* (*εἶδον*) has some curious forms. *Εἶδα*, Mis., *εἶρα*, Ar. Gh., and *εἶζα*, Sem., depend on the local treatment of *δ* (v. §§ 88, 89, 90, 92). *Εἶδῃα*, subj. *ἰγῶ*, Ax. and *εἶγῃα*, Ul. like the subj. *᾿δῶ*, Phl., presuppose a form *εἶδῃα*. The ease with which intervocalic *γ* is dropped appears from the subj. at Ul. *νε ὦ το*; i.e. *να ἰγῶ το*; meaning *Shall I do it?* *θωρῶ ἔργον* having the meaning *I work*; v. in gloss. *θεωρῶ*. 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, *ἀς το δείξω σε* (p. 308, l. 20), Del., and *να γῶμῃσουν* do (p. 350, l. 21), Ul. The different persons are:

Sg. *νε ὦ το*, *νε γῆς το*, *νε γῆ το*,

Pl. *νε ὦ τομ*, *νε γῆ το*, *νε γῆν* do,

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 *ιδῶ*, *ιδῆς*, *ιδῆ*, etc. but the 1st pl. with *ἄς*, *let us see*, is not *ἄς* (→ *ἄς*) *ιδούμ* but *ἄδουρούμ*, in which *ρ* is for *δ*, as at Ar. and Fer., and *ἄς ἱρούμ* has become by assimilation *ἄδουρούμ*. In the phrase *να μέ τί ἔκῃ* *let us see what he has* from Sílata (p. 444, l. 5), *μέ* is probably a fragment of this tense.

Other remarkable forms will be found in the glossary under *ἀπομένω*, *ἀφήνω*, *γίνομαι*, *δίνω*, *ἔρχομαι*, *εὐρίσκω*, *παίρνω*, *ποιῶ*.

§ 222. Aorists of three (or more) syllables, such as *ἔδωκα*, *ἔπιασα*, *σκότωσα*, when followed by a pronominal object adjust the accent, and that in two ways. Either a second accent appears as in *ἔπιασέν* do, *κόνωσέν* do *he poured it*, *ἔβυσέν* do, aor. of *βύνω* the Ul. form of *σβύνω*, or else the accent is brought forward to the penultimate, as in *πιάσεν* da, *ἐδέκεν* do *he gave it*, Del., *φκιωρῶσεν* da (*εὐκαιρώνω*), Ax. The type *ἔπιασέν* do with the second accent is responsible for the Delmesó *εἰδέν ἔην* *he saw her*, in the text on p. 304, l. 21.

The two types have exerted some analogical influence. Thus *ἐδέκεν* do at Delmesó has produced *δέκα*, *δέκες*, etc. even without the obj., and these are used alongside of *ἔδεκα*. So also *κόψα* from *κόπτω* at Phl. by the side of the usual *ἔκοψα*. This process is helped by aorists like *πήγα*, *ἤρτα*, *ποίηκα*, etc. In the opposite direction the type *ἔδωκέν* do has at Ul. produced *ἔπηρα*, *ἔπερα*,

with *ἐπηρά το*, etc. by the side of *ἐπήρα*. So too at Ulaghátsh the *ἔδωκα* type has changed *ἐστάχα* (*ἐστάθην*) into *ἔσταχα*.  
v. § 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 Ferték and Araván only the first are recorded, at Delmesó, 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 both in the sg. and the pl., e.g.:

*βαίνω* (*ἀφήνω*), aor. *βάφκα*, impv. *βάης το*, Ar.

*ἡβρίσκω* (*εὐρίσκω*), aor. *ἡβρα*, impv. pl. *έβρέτ τα*, Fer.

*πῶνω* (*πίνω*), aor. *ἔπῶα*, impv. v. *πῶέ*, Ax.

[M. Gr. *σύρω*], impv. v. *σύρε*, pl. *σύρετ*, Fer.

*δίνω* (*δίνω*), aor. *ἔδεκα*, impv. *δές*, pl. *δέσετ*, Ul.

*δίνω* (*δίνω*), aor. *ἔδωκα*, impv. *δός*, pl. *δόσετ*, Gh.

*δίνω* (*δίνω*), aor. *ἔδεκα*, impv. *δέμ*, pl. *δεμέτ*, both meaning only *give me*, Fer. The pl. *δεμέτ* is a new analogical formation from the sg. *δέμ*<sup>1</sup>, which is itself for *δέ(ς μου)*, and the accent, like that of *έβρέτ*, is on the pattern of *ἄμε*, pl. *ἄμέτ(ε, go)*. For more forms v. glossary, s.v. *δίνω*.

For the -ώνω verbs v. (3) below.

§ 224. (2) The contracta have the impv. sg. in -α, for both -άω and -έω verbs. The -έω ending -ει, of course dropped, is recorded only for *λαλῶ*, impv. *λάλ*. Examples are:

*κολῶ*, impv. *κόλα*, Ul. Ax. Ar.

*λαχτῶ*, impv. *λάχτα*, Ax.

*πορπατῶ*, impv. *πορπάτα*, Síl.

*φιλῶ*, impv. *φίλα*, Del.

No plurals are recorded: they would no doubt have -ᾶτ, -εῖτ as their ending.

<sup>1</sup> Like *δόμ*, pl. *δόμετε*, Psáltis, *Θρακικά*, p. 81.



§ 225. (3) The -ώνω verbs (anc. -όω) have impv. endings in -ο, pl. -ότ, analogous with those of the contracta, e.g.:

ἀρμώνω, impv. sg. ἄρμω, pl. ἀρμότ, Ul.

κονώνω, impv. sg. κόνω, Gh., pl. κονότ τα, Ax.

σκοτώνω, impv. σκότο, Pot. Síl.

§ 226. Quite irregular are ἄμε, ἀμέτ(ε and ἔλα, ἐλάτε, used as impvs. of πηγαίνω and ἔρχομαι. At Potámia the accent of ἔλα has changed ἐλάτε to ἔλατε.

### 7. The Present Passive and Deponent.

§ 227. Examples of the barytone verbs are ἔρουμει (ἔρχομαι), Ax., κάγο(υ)μαι (κάθομαι), Ul., and with the local vowel-weakening (v. § 64) στέκουμι, Mis. They run:

Sg. ἔρουμει, ἔρεσαι, ἔρεται.

Pl. ἐρούμεστε, ἔρεστε, ἔρουνται.

Sg. κάγο(υ)μαι, καίγεςαι, καίγεται.

Pl. κάγο(υ)μεστε, καίγεστε, κάγο(υ)νται.

Sg. στέκουμι, στέκισι, στέκιτι.

Pl. στέκουμσιν, στέκισι, στέκουνται.

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. -ουνται, but -ομαι and -ονται 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 Malakopí. They run:

Sg. καταρούμαι, -ᾶσαι, -ᾶται.

Pl. καταρούμεστε, -ᾶστε, -οῦνται.

Sg. φοβούμι, -ᾶσι, -ᾶτι.

Pl. φοβούμσιν, -ᾶσιν, -οῦνται.

At Ulaghátsh φοβούμι is conjugated thus:

Sg. φόομαι, φοᾶσαι, φοᾶται.

Pl. φοόμσιν, φοᾶτε, φοᾶνται.

The curious ending *-ᾶττε* instead of *-ᾶστε* in *φοᾶττε* is probably due to the active ending *-ᾶτ*. The endings of the active plural being *-οῦμ*, *-ᾶτ*, *-οῦν*, their most striking difference from the passive is the absence of *-τε* or *-δαι*, and the ending *-ᾶττε* looks like an attempt to convert the active *-ᾶτ* 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 *φιλειοῦμαι* at Sílata. Thus:

Sg. *φιλ-ειοῦμαι*, *-ιέσαι*, *-ιέται*.

Pl. *φιλ-ειέμαστε*, *-ιέστε*, *-ιένδαι*.

In this the *-έ* of the 2nd and 3rd sg. is carried into the plural, which in Modern Greek ends in *-ιούμαστε*, *-ιούσαστε*, *-ιούνδαι*.

§ 230. The further spread of this *έ* has led to a conjugation of which examples are *δικέμι* from *δικίζω* *I marry*, Mal., and *κέμι* (*κεῖμαι*) from Semenderé. They run:

Sg. *δικ-έμι*, *-έσι*, *-έτι*.

Pl. *δικ-έμιστι*, *-έστι*, *-ένδι*.

Sg. *κέμι*, *κέσι*, *κέτι*.

Pl. *κέμιστι*, *κέστι*, *κένδι*.

So too probably *καυκέμαι* (= *καυχῶμαι*) given by Arkh. (p. 243) for Sin. and *συντιχιέμαι* *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 *σηκοῦμαι* (*σηκώνομαι*) which at Del. Pot. and Phl. runs:

Sg. *σηκ-οῦμαι*, *-οῦσαι*, *-οῦται*.

Pl. *σηκ-ούμεστέ*, *-οῦστε*, *-οῦνδαι*.

At Ul. *σηκ-όμαι* and probably *σηκόσαι*, *σηκόται*, κ.τ.λ.

This same *-οῦμαι* form appears also at Phárasa, v. § 353. My notes are not sufficient to give local limits for most of these conjugations, but *φοβόμαι* and *σηκόμαι* and the use of *-ομαι* beside the usual *-ουμαι* at Ulaghátsh, suggest that *-ομαι* and *-όμαι*, *-ουμαι* and *-οῦμαι*, 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 *κάρουμαι* (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<sup>1</sup>. 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 ( <i>ἐρχομαι</i> ).	Sg. <i>ἐρχού-τομαι, -τοσαι, -τονε.</i> Pl. <i>ἐρχού-τομεστε, -τοστε, -σαν.</i>
Anakú ( <i>ἐρχομαι</i> ).	Sg. <i>ἐρχούταμαι</i> , the rest unrecorded.
Sílata ( <i>ἐρχομαι</i> ).	Sg. <i>ἐρ(χ)ού-ταμαι, -τασαι, -ταν.</i> Pl. <i>ἐρ(χ)ού-ταμεστε, -ταστε, -τανδαι.</i>
Phloità ( <i>κεῖμαι</i> ).	Sg. <i>κεῖό-τομαι, -τοσαι, -του(ε).</i> Pl. <i>κεῖό-τομεστε, -τοστε, -ταν(ε).</i>
Malakopí ( <i>δικέμι</i> ).	Sg. <i>δικιό-ταμι, -τασι, -ταμι.</i> Pl. <i>δικιό-ταμιστι, -ταστι, -σανι or -σανδι.</i>
Mistí ( <i>ἐρχομαι</i> ).	Sg. <i>ἐρό-δομι, -δοσι, -δονι.</i> Pl. <i>ἐρό-δομιστι, -δοστι, -δαν.</i>
Axó ( <i>ἐρχομαι</i> ).	Sg. <i>ερού-δονμαι, -δονσαι, -δονε or δαν(ε).</i> Pl. <i>ερού-δονμεστε, -δονστε, -δανε.</i>
Ulaghátsh ( <i>σηκώνω</i> , local pres. pass. <i>σηκόμαι</i> ).	Sg. <i>σηκό-τομαι, -τοσαι, -τον.</i> Pl. <i>σηκό-ταμεστε, -τατδε, -τανδαι.</i>
Semenderé ( <i>κεῖμαι</i> , local pres. <i>κέμι</i> ).	Sg. <i>κέτουνμι, κέτουνσι, κέτουν.</i> Pl. <i>κέτουνμιστικ, κέτουνστινιζ, κέ-ταν.</i>

<sup>1</sup> I recorded locally *ἐρχού-μουν, -σουν, -τουν*. Arkh. (p. 154) gives *ἐκείμουν, ἐκείσο, ἐκειτο, ἐκείμεθα, ἐκείσθε, ἐκειντο*. Pakhtikos has (p. 19) the 3 pl. *σειόσαν* from *σεῖω*.

Ferték (φοβούμαι).

Sg. φοβό-τομαι, -τοσαι, -τονε or  
-τανε.

Pl. φοβό-τομεστε, -τοστε, -τανε.

§ 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. ἐρούδον, 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 ἐρχούταμαι or ἐρχούτομαι, according as the 3rd person is in -ταν or -τον, result.

The 2nd pl. at Ulaghátsh ὀηκότατε is like the pres. φοάττε in § 228 above. The accent at this village sometimes differs from the usual type; e.g. sg. ἔροτομαι, etc., with pl. ἔροταμιστι, ἔροτατε, ἔροταν.

Hatzidakis has given the same explanation of these agglutinative forms, without, however, making the comparison with Turkish<sup>1</sup>.

§ 235. It is remarkable that similar forms are found in the Greek-speaking villages on the Gulf of Ismid. I record from Iráklion (Ἡράκλειον, Turk. Tepe-köi) from εἶμαι, ἔρχομαι and κοιμούμαι, the following imperfects:

Sg.	ἦδαμαι	ἔρχουδαμαι	κοιμούδαμαι.
	ἦδασαι	ἔρχουδασαι	κοιμούδασαι.
	ἦδανε	ἔρχουδανε	κοιμούδανε.
Pl.	ἦδαμαστε	ἔρχουδαμαστε	κοιμούδαμαστε.
	ἦδασαστε	ἔρχουδαστε	κοιμούδασαστε.
	ἦδανανε	ἔρχουδανανε	κοιμούδανανε.

From Kondzé (Κοντζέ) on the north side of the gulf Pakhtíkos has ἦταμαι (p. 148), ἔχτενίζούνταμαι, ἔφακιολίζταμαι (p. 154), and

<sup>1</sup> Ἀθηνα, xii, p. 477.

'κοιμούνται (p. 161). 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 *κέτουνμιστικ* being the ending of the 1st pl. past and the *-νιζ* of *κέτουνστινιζ* 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 *έρχομαι* (at Sem. *άέρουμι*) we have either *άέρουντυμ* or *άέρνιῶκα, -κες, -κε*, etc.<sup>1</sup>

### 9. The Aorist Passive.

§ 238. The basis of this tense is always the old form in *-ν*, *-ης, -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, -ης, -ην* (*χτυπήθην, -θης, -θην*), but he gives also the endings *-α, -ης, -η* (*γράφα, γράφης, γράφη*), the 1st sg. being taken from the active. He omits the plural; it was probably in *-αμ, -ητ* or *-ετ, -αν*.

§ 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, Ghúrzono and Ferték with act. endings in the 1st sg. and 1st and 3rd pl., thus: sg. *-α, -ης, -ην*, pl. *-αμ, -ητ, -αν*. Examples are *φοβήχα* (*έφοβήθην*), Mistí, and *κοιμήτα* (*έκοιμήθην*), Ferték:

Sg. *φοβ-ήχα, -ήης, -ήχην*.

Pl. *φοβ-ήχαμ, -ήητ, -ήχαν*.

Sg. *κοιμή-τα, -της, -την*.

Pl. *κοιμή-ταμ, -τητ, -ταν*.

<sup>1</sup> 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.

Malakopí is the same but with the final *ι* (← *ε*) in the pl. which marks all the act. endings of Phloítá, Sílata and this village. Thus from *γεννώ* we have :

Sg. *γενή-θα, -θης, -θην*. Pl. *γενή-θαμι, -θιτι, -θανι*.

Sílata and Delmesó have active endings all through the pl. Thus at Sílata 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, -αμ, -ετε, -αν*. Examples from Delmesó are *ἐλύθα* (*ἐλύθην*) and *ὕρίῳτα* from *γυρίζω* :

Sg. *ἐλύ-θα, -θης, -θην*.

Pl. *ἐλύ-θαμ, -θετε, -θαν*.

Sg. *ὕρί-ῳτα, -ῳκης, -ῳκην*.

Pl. *ὕρί-ῳταμ, -ῳτετε, -ῳταν*.

For the *κ* in 2nd and 3rd sg. v. § 85.

Phloítá probably agrees with Sílata or, without the vowel-weakening, with Malakopí.

At Axó and Ulaghátsh the 2nd and 3rd sg. have joined the rest, and the whole tense has act. endings<sup>1</sup>. A 2nd pl. in *-ητ* 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 *βρεῖῳτα* from *βρεχούμαι* *I call*, Axó, and *χάγια* (*ἐχάθην*) from Ulaghátsh :

Sg. *βρεῖῳ-τα, -τες, -τε*(v. Pl. *βρεῖῳ-ταμ, -τετ, -ταν*.

Sg. *χάγια, χάγες, χάγε*(v. Pl. *χάγιαμ, χάγет, 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 *ἔγραψα, ἤφερα*, etc. It is thus *ἔσταχα* or *ἔσταγια*, and runs :

Sg. *ἔστα-χα, -χες, -χε*. Pl. *ἔστα-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. *ἔμα, ἔμης, ἔμη*, Pl. *ἔμαμ, ἔμητ, ἔμαν*,

<sup>1</sup> The 3rd sg. *κρυβίστη* by the side of *κρυβίστε*, v. *κρίπτω* in glossary, is exceptional. So too *χάη* as well as *χάγε*.

in which the preservation of the pass. endings is remarkable. In these βαίνω forms the 3rd sg. in -η(ν especially is often used, when in the passives it has given way to -ε(ν).

§ 242. The subj. endings are those of the pres. act. of the contracta. Thus μαίνω (ἐμβαίνω) Síl. has aor. σέμα, subj. sg. μῶ, μῆς, μῇ, pl. μοῦμε, μῆτε, μούνε, and the same verb at Ulaghátsh, μίνω with aor. έμα, has subj. sg. μοῦ, μῆς, μῇ, pl. μοῦμ, μῆτ, μούν, in which μοῦ for μῶ is probably due to μοῦμ and μούν. So too at Del.; ὑρίῤῥτα the aor. pass. of γυρίζω, and ἐλύθα of λύνω, have subjunctives:

Sg. ὑρι-ῥτῶ, -ῥκῆς, -ῥκῇ.

Pl. ὑρι-ῥτοῦμ, -ῥκῆτε, -ῥτοῦν.

Sg. λυ-θῶ, -θῆς, -θῇ.

Pl. λυ-θοῦμ, -θῆτε, -θοῦν.

For the κ in ὑρίῤῥκῆς, etc. v. § 85. The keeping of the back sound of γ in paradigms accounts for such forms as βγῶ, βghés, βghé, etc. from Ulaghátsh; v. § 81.

#### 10. *The Imperative, Passive and Deponent.*

§ 243. The examples are all aorist, the endings being (-ου for the sg. and -άτ(ε for the pl.; substituted for the -α, -ης, -ην of the indic. Examples are:

κοιμῶμαι, aor. κοιμήτα, impv. κοιμήτ, pl. κοιμητάτ(ε, Fer.

κοιμῶμαι, aor. κοιμήθα, impv. κοιμήθ, pl. κοιμηθάτε, Pot.

σηκοῦμαι, aor. ῥκῶχα, impv. pl. ῥηκωχάτ, Ax.

The universal sg. ῥήκο is active in form, but middle in meaning.

ὑρίζουμαι, aor. ὑρίῤῥτα, impv. sg. ὑρίῤῥτου, pl. ὑρίῤῥάτε, Del. Note final -ου in spite of § 60.

νίβουμαι, aor. νίφτα, impv. νίφτ, with pl. νίφτετ, formed from νίφτ like the pl. impv. active, Ax.

Turk. daneřmaq *to consult* is conjugated as a deponent with aor. daníῤῥta, but the impv. daníσα, Phl., is on the model of the act. -άω verbs.

The impv. of στέκουμαι, aor. έστάθα, vel sim., is generally (Pot. Ax. Fer. Síl.) στά, pl. στατέτ. The Modern Greek στάσου appears at Mistí as στάς. Other forms are στάσ(ε, pl. στασέτ, Cl., στάτι, pl. στατέτι or στατέστι, Mal., and άστά, pl. άστάτε, Del.

11. *The Pluperfect and Past Conditional, Active and Passive.*

§ 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 *έρχομαι*, *παίνω* (*πηγαίνω*) and *λύνω* (*λύω*):

Delmesó :	Sg. <i>πήγα τον, πήγες τον, πήγε τον.</i> Pl. <i>πήγαμ τον, πήγατε τον, πήγαν τον.</i>
Ferték :	Sg. <i>πήγα ήτον, πήγες τον, πήγε ήτον.</i> Pl. <i>πήγαμ τουε, πήγεται τουε, πήγαν τουε<sup>1</sup>.</i>
Ghúrzono :	Sg. <i>πήγα χτουν, πήγες τουν, πήγε χτουν<sup>2</sup>.</i> <i>πήγαμ τουν, πήγεται τουν, πήγαν τουν<sup>1</sup>.</i>
Araván (N.K.) :	<i>λύρα ήτουν, etc. (λύρα = ελύθην).</i>
Malakopí :	<i>ήρτα ήτανι, etc., or ήρτα τανι, etc.</i>
Ασό :	<i>ήρτα έδον, etc.</i>
Mistí :	<i>ήρτα ήδον, etc.</i>
Anakú :	<i>ήρτα ήτανε, etc.</i>
Ulaghátsh :	<i>ήρτα τον, or ήρτα ήτον, etc.</i>

§ 245. As the place of the Modern Greek pluperfect of the type *είχα έλθει* is supplied by this *ήρτα (ήλθα) ήτον* form, so instead of the Modern Greek past conditional of the type *θα είχα έλθει* I should have come the corresponding form *να ήρτα ήτον* 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: *Πάγωσαν ήτουε*, Síl. (text on p. 446, l. 26), *they had grown cold*. *Κουνδά μ να ήτσουαι, το άρνί νά το πιάσουμ τον, και νά 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*. *γορωνιάσιν 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.

<sup>1</sup> Not *πήγαν* dove, etc.

<sup>2</sup> For the *χ* in *πήγαχ τουν* etc. v. § 68.



13. *The Substantive Verb.*

§ 247. This is generally enclitic after a noun or the negative, like *dır* in Turkish. Cf. Silli forms in § 59. For the absolute forms the Delmesó conj. is typical. It runs in the present:

Sg. *εἶμαι, εἶσαι, ἔν(ε)*. Pl. *εἴμεστε, εἴστε, εἶνδαι*<sup>1</sup>.

The impf. follows the deponent verb. Thus at Ferték *ἤτομαι, ἤτοσαι*, etc., and at Axó *ἔδουμαι, ἔδουσαι*, etc.

At Phloítá and Axó it is generally superseded by *κεῖμαι* (q.v.).

§ 248. Of the enclitic forms examples are:

(1) Present:

With τυφλός, Axó:

Sg. *τυφλόζμαι* or *τυφλόμαι, τυφλόσαι, τυφλόζνε*.

Pl. *τυφλάμεστε, τυφλάστε, τυφλάνδαι*.

With *ἀστενάρ* (*ἀσθενής*) at Araván, where in the pl. the adj. sometimes keeps its sg. form<sup>2</sup>. Thus:

Sg. *ἀστενάρ-μαι, -σαι, -νε*.

Pl. *ἀστενάριαμεστε* or *ἀστενάρμεστε, ἀστενάριαστε* or *ἀστενάροστε, ἀστενάριανδαι*.

(2) Imperfect:

With *ἀστενάρ*, from Ghúrzono:

Sg. *ἀστενάρ-μουν, -σουν, -τουν*.

Pl. *ἀστενάρια-μεστε, -στε, -σαν*.

Or at Ferték:

Sg. *ἀστενάρ-τομαι, -τοσαι, -τον(ε)*, etc.

With *καλό*, from Semenderé (N. K.):

Sg. *καλότουνμι, καλότουνσι, καλότουν*.

Pl. *καλάμιστικ, καλάστινιζ, καλάταν*.

For this pl. with Turkish endings v. § 236.

<sup>1</sup> For Ferték, Krinópulos (p. 88) gives an agglutinative conj.: sg. *ἐνμαι, ἐνσαι, ἐν*; pl. *ἐνμεστε, ἐνστε, ἐν*. I doubt this 3rd pl.; *ἐνδαι* is more likely.

<sup>2</sup> So too for Ferték Alektorídhis (Δελτ. I, p. 489) gives *τυφλό-εμεσθε, τυφλό-σκε, τυφλό-νται*, but Krinópulos (p. 89) *τυφλά εἶμαστε, τυφλά 'στε, τυφλά 'νται*.

D. THE DIALECT OF PHÁRASA<sup>1</sup>.

## 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 *μύους* (*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*, *ῶξου*, *κάτου*, *πάνου*, *πέσου*, etc., are, like the Pontic forms explained by Hatzidákis, the result of the analogy of *ποῦ*, *αὐτοῦ*, *ἄλλου*, *παντοῦ*<sup>2</sup>.

For the general relations of these phenomena, v. § 368.

§ 250. In the post-tonic syllable *i* is dropped before *s*; e.g. *βούτσε* (*βούτσησε*), *γένσε* (*γέννησε*) but subj. *γενήση*, *γαῖρίτ σου* but *γαῖρίδι ass*, *το ἰζίν σου* but *ἰζίνι* (Turk. *izin*) *permission*, *ὁ νομάτς* († *ὀνομάτης*) *the person*, *μὴ φρουκαλαίνς* (from *φρουκαλαίνω*) *do not sweep*.

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 *νομάτς* and *φρουκαλαίνς* above being quite exceptional. The cases fall under three heads: (a) 2nd singulars in *-εις* (*-ης*), (β) the nom. of nouns in *-ης*, (γ) the gen. of feminine nouns in *-ι* (*-ι* or *-η*).

<sup>1</sup> Unless a ref. is given to any other village of this group, all the forms quoted are from Phárasa itself.

<sup>2</sup> v. *Νεοελλην. Μελ.*, 1911, p. 45.

(α) Indicatives in *-εις* (§ 327); e.g. ὑρέφ for γυρεύεις, φορεῖν for φορεῖνεις. Subjunctives in *-ης*; e.g. ἃ μας πιτάκ (θα μᾶς ἐπιτάξῃς) 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. ἃ γλυτώσ (θα γλυτώσῃς), τὰ κατεβᾶς (νὰ τὰ καταβάσῃς) Tsh., ἃ πνώσ (θα ὑπνώσῃς). 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. ἄσλάν for ἄσλάνης (Turk. aslan) lion, νομάτ for ἱνομάτης, χωρώτ for ἱχωριώτης, ὀκνιέρ for ἱὸκνιέρης.

(γ). An example is σ κόρ 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: ἀφτέν for ἱἀφτένδης (i.e. αὐθέντης), but acc. ἀφτένδη, κλέφ for ἱκλέφτης, but acc. κλέφτη, Tsh. (§ 298). Πιτάκ for ἱἐπιτάξῃς 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.: ζουφά σου for κεφάλι σου (p. 540, l. 28).

σῶεσεν da (ἐσκέλισε) he strode over it, with subj. να σῶελίσουνε. σκόσευ da by the side of σκότσεν da he killed it, formed as if the aor. of σκοτώνω were ἱἐσκότισα: v. § 341.

§ 253. 2. Examples of the insertion of *t* or *p* are:

(α) In *s*-aorists:

γ)έντσε (γέννησε) by the side of γ)ένσε.

ζελμόντσε (ἐλησμόνησε).

γάντσε, aor. of κανίζω (κλάω) I break.

κρέμπσε by the side of κρέμσε, aor. to M. Gr. κρημνίζω.

ῥρτσεν da (τὸ γύρισε).

ψόφτσε (ἐψόφησε).

(β) Before the possessive σου, pl. σας:

το ῥέρ τ σου (τὸ χέρι σου).

την γόρ τ σου (τὴν κόρην σου), but την γόρην δου.

*Rts*, *lts* are sometimes reduced to *ts* and even *s*. Thus from μουλᾶνω, aor. μούτσα for μούλτις, and from γουργούρι throat we have for τὸ γουργούρι σου both τὸ γουργού τ σου and το γουργού σου.

(γ) With the fem. ending -ι)σσα :

γουζέλτσα (Turk. güzel) *Fair One.*

μαρκάλτσα *ogress.*

τιλβέρτσα *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 βροσό(νι) (βραχιόνι) *arm*, Afs., νανοῦμαι *I ponder*. but aor. subj. να νονοστῶ.

§ 255. In a few words *a, e* have become *αι, ει* under the influence of *i* in the following syllable. The instances are :

ισθαῖδι (σκιᾶδι) *shadow.*

ζουβαῖδι (κοιλάδι) *stream, v. gloss.*

ζελαῖτη(ν, acc. of ζελάτ *executioner* (Turk. jellad).

πεγαῖδι, *a well.* M. Gr. πηγάδι.

βεῖγίρι, *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 :

διέχνω (δείχνω) *I shew.*

λιέγο (ὀλίγος) and with it λιεγώνω.

-λιέχι, the Ph. equivalent of the Turkish ending *lik, luq*, etc.,

e.g. in χαπῶσλιέχι *prison.*

λιέχνος (λύχνος) *lamp.*

νιέχτα (νύχτα) *night.*

διέῶι (τειχοι) *walls.*

*Change of η to ε.*

§ 257. Unaccented η is at least in a great many cases replaced by ε. Thus : βρόνδεμα, ἐκλεσία, θελικό, μάθεμα, μεχάνι, ψεό (ὑψηλός).

This recalls Pontic, where, although the change is always more frequent, it is still much commoner in unaccented than in accented syllables<sup>1</sup>.

<sup>1</sup> The cases in which ε for η occurs in Pontic are given by Oeconomides, pp. 11—16.

## Synizesis.

§ 258. Under this heading are brought the treatment of the vowel-groups *i, é, i, e + a, o, u*. These may be divided:

- (1) *i + a, o, u*. These in Modern Greek become *ιά, ό, ύ*. 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: *τία (αὐτία) ears, μερία thighs, μαλία hair*, etc. Grégoire however says that this *-ia* of the pl. becomes *ίε*, giving as examples *τὰ τίε, τὰ djavdjié*. I record only *-ia*. Other examples are *νιστία, ἐκλεσία*, to which Grégoire adds *σκοτεινία* and *ξαστρία starlight*<sup>1</sup>.

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 *-οῦ*; e.g. *ίματοῦ, ποταμοῦ, πουλοῦ*, etc. They are probably not for *-ίου*, but formed on the analogy of the gen. of *-ός* 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 Euboea, and, most significantly, with Pontic.

## § 259.

- (2) *i + a, o, u*. The common case is *-ia* in the pl. of 2nd decl. neuters. This becomes *-ε* 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 *δεβάζω (διαβιβάζω)*, *δεβαίνω*, *δεβοσύνα († διαβολοσύνη)*, *δεβοοῦ* and *δεβόλου (διαβόλου)*, *Ἰερεΐή (Κυριακή)*, *Χριστενός*. Against these is *ἔπα (ἔπια)* 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 *ο*, e.g. *δίλος (ήλιος)*.

- (3) *i + á, ó, ύ*. Of these *i + á* becomes *ά*, e.g. *πιλάρ (Capp. πιλιάρ)*, *ισθάίδι (σκιάδι, for αί v. § 255)*, *i + ó* becomes *ό*, e.g. *χωρώτ* for *χωριώτης*, and *i + ύ* becomes *ύ*, as in *σκοῦνδαι* for *σκιοῦνδαι* (v. glossary).

<sup>1</sup> B.C.H. xxxiii, p. 151.

§ 260.

- (4)  $\acute{e} + a, o, u$ . Of these  $\acute{e} + a$  becomes  $\acute{a}$ , e.g.  $\gamma\rho\acute{a}$  ( $\gamma\rho\acute{\alpha}i\alpha$ ), pl.  $\gamma\rho\acute{\alpha}\delta\epsilon\varsigma$ ,  $\acute{\epsilon}\nu\acute{a}$  ( $\acute{\epsilon}\nu\acute{\nu}\epsilon\alpha$ ),  $\kappa\rho\acute{\alpha}\varsigma$  ( $\kappa\rho\acute{\epsilon}\alpha\varsigma$ ),  $\mu\alpha\acute{\sigma}\alpha\iota\rho\acute{a}$  ( $\mu\alpha\chi\alpha\iota\rho\acute{\epsilon}\alpha$ ),  $\phi\omega\lambda\acute{a}$  ( $\phi\omega\lambda\acute{\epsilon}\alpha$ ). But at Tsh. and Afs.  $\acute{e}a$  is common; e.g.  $\acute{\epsilon}\nu\epsilon\alpha$  and  $\gamma\rho\acute{\alpha}i\alpha$  as well as  $\gamma\rho\acute{a}$ , Tsh., and  $\phi\omicron\upsilon\gamma\alpha\rho\acute{\epsilon}\alpha\varsigma$  *roor man*, Afs., against  $\phi\omicron\upsilon\gamma\alpha\rho\acute{\alpha}\varsigma$ , Ph.  $\acute{E} + o$  becomes  $\acute{o}$ , e.g.  $\sigma\acute{o}$  *bone*, pl.  $\sigma\acute{\tau}\epsilon\alpha$ , Tsh., and  $\acute{e} + u$  becomes  $\acute{u}$ , e.g.  $\sigma\pi\eta\lambda\omicron\upsilon$  ( $\sigma\pi\eta\lambda\alpha\iota\omicron\upsilon$ ).

§ 261.

- (5)  $e + a, o, u$ . My only example is of  $e + o$  which becomes  $o$ ;  $\sigma\pi\eta\lambda\omicron\varsigma$  ( $\sigma\pi\eta\lambda\alpha\iota\omicron\upsilon$ ) *cave*.  
 (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  $\pi\alpha\lambda\acute{a}$  ( $\pi\alpha\lambda\alpha\iota\acute{\alpha}$ ) and  $\pi\alpha\lambda\acute{o}$  ( $\pi\alpha\lambda\alpha\iota\acute{o}\nu$ ). For  $e + \acute{u}$  I have no example.

§ 262. These phenomena may be tabulated thus, the unrecorded cases being bracketed:

	Before <i>a</i>	<i>o</i>	<i>u</i>	<i>\acute{a}</i>	<i>\acute{o}</i>	<i>\acute{u}</i>
<i>\acute{e}</i>	<i>\acute{ia}</i>	<i>\acute{io}</i>	<i>\acute{iu}</i>			
<i>i</i>	At Ph. <i>e</i> elsewhere <i>a</i>	<i>o</i>	[ <i>u</i> ]	<i>\acute{a}</i>	<i>\acute{o}</i>	<i>u</i>
<i>\acute{e}</i>	<i>\acute{a}</i>	<i>\acute{o}</i>	<i>\acute{u}</i>			
<i>e</i>	[ <i>\acute{a}</i> ]	<i>o</i>	[ <i>u</i> ]	<i>\acute{a}</i>	<i>\acute{o}</i>	[ <i>\acute{u}</i> ]

The vowel  $\acute{a}$  is a link with Pontic, which has also  $\acute{o}$  and  $\acute{u}$  for  $e + o$  and  $e + u$  respectively<sup>1</sup>.

(b) CONSONANTS.

*Voiced and unvoiced Consonants.*

§ 263. Where  $\acute{c}$  and the voiceless stops  $\pi, \tau, \kappa$  occur there is a difficulty in deciding whether the sound is  $\acute{c}$  or  $\acute{j}$ ,  $\pi$  or  $b$ ,  $\tau$  or  $d$ ,  $\kappa$  or  $g$ <sup>2</sup>. 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.

<sup>1</sup> Thumb, *Handbuch d. neuogr. Volkssprache*, 2nd ed. p. 6. Cf. Oeconomides, for  $\acute{a}$  (p. 9) and  $\acute{o}$  (p. 237): he does not support Thumb as to  $\acute{u}$ .

<sup>2</sup> The same difficulty was felt by Grégoire, *B.C.H.* xxxiii, p. 153.

## Velars.

§ 264. Before *e* and *i*, *κ* (*g*) and *χ*, palatal in this position in Modern Greek, suffer a further change to *ε* (*f*) and *ε̃* respectively, and *σκ* becomes *σε̃*<sup>1</sup>. Examples are :

- (1) for *κ*: *ζερί wax*, *εισόδε* (*κισσός*), *ζόγα* (*κμόλα*) *αίσο*.
- (2) for *χ*: *θείλι λίρ*, *θώρα* (*χελώνα*), *θέρι*.
- (3) for *σκ*: *ισθάιδι* (*σκιάδι*), *σε̃ίζω*, *σε̃ιᾶ* (*σκελίζει*), *βοσε̃ίζει*.  
*ασε̃ί*.

Exceptions for *χ* are *χιτάω*, *έάχιν* and *ιφλάχι*, 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 *ε* is later than the dropping of the post-tonic *i* before *s* is shewn by the form *ποικ*, the 2nd sg. aor. subj. to the indic. *ποίηκα*. *Ποίκτης* has become *ποιίς* and then *ποικ* (v. § 251); if the stage *ποιίς* had not been reached before *κι* became *ε̃ι*, we should have not *ποικ*, but *ποιέ̃*. The tense runs in the sg. *ποιίκω*, *ποιίκ*, *ποιίῃ*.

§ 265. It is to be noted that both *γ* and *χ* before the nominal ending *-os* keep their velar sound in the plural and modify the final *-oi* to *ə*. Thus *ἀγός*, *hare*, has pl. *άghə* not *άγοί* (pron. *ayí*), and *πουρτσούχος*, *badger*, has *πουρτσούχə* (pron. *πουρτσουήkə*) with velar *χ* and not *πουρτσούσσοι*. With *κ* the velar sound is apparently not preserved; thus *λύκος* and from Tshukúri *λύκους*, both with the pl. *λύσοι*. 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 *βg*. Thus *βγάλω*, *βγαίνω*, aor. *έβga* subj. *βgῶ* (but at Tsh. *βγῆ*), *ζεβγάρι*.

But this is only true for old *βγ*: there is no present objection to the group, and it is found in *άβγο* for *άλγο*, where the treatment of *λ* has produced it. This suggests that the change of *βγ* to *βg* is older than the peculiar treatment of *λ*.

For *βg* becoming *g*, 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* (*βg*).

<sup>1</sup> Grégoire records that *σκ* becomes *σε̃* (*shtch*) giving *shtchí* (*άσκι*), *shtchulí* (*σκυλί*), *βoshtchép* (*βοσκερή*) and *Πapashcheví* (*Πapασκενή*), B.C.H. xxxiii, 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 γ*w*, χ*w* 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 ἄλλος in use, ἄγου, ἄβου, ἄου, suggest that the γ and β are later fillings of the hiatus, as they certainly are in the ending of the -άω verbs, which appears generally as -άγω, but sometimes as -άβω as well as -άω<sup>1</sup>. 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. δεβοοῦ, δεβόγου or δεβόβου the gen. to διάβολος, ψεό or ψεγό for ὑψηλός 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<sup>2</sup>. The γι (not γ) of ἡγγιασα (ἡλασα) the aorist of ἀμναίνω (λάμνω), 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.

ἀγός (λαγός) *hare* with ἀγόκας *big hare* and dimin. ἀγόκκος.

ἀλία (λαλία), with impf. ἀλίγκα, aor. ἄλτσα, belonging to Greek λαλῶ. Pres. 3 sg. ἀλεῖ.

ἀμναίνω (λάμνω) *I plough*, aor. ἡγγιασα, but subj. να νάσω (v. § 281).

<sup>1</sup> v. § 333.

<sup>2</sup> Examples are βούβος or βούγος (βύας) and γουβέλι for βουβάλι.



ἀμνί (λαμνί) *knife*.

ἀρό *healthy* with dimin. adj. ἀρούσκο, verb ἀρώνω *I care* and subst. ἀρωσύνη *health*. Connected with Capp. λιμρό, q.v. ἀχδῶ, -δεῖς (λαχτίζω) *I kick*, aor. ἄχτσα. Kar. (Lag. p. 68) gives pres. χτίζω.

οὐλίξει *it flames up*. V. glossary and Capp. λούλα.

ῶρί (M. Gr. λουρί, anc. λῶρον) *strap*. Grégoire, *B.C.H.* xxix, p. 154.

wáši *wafer-bread*. For lawash.

§ 269. (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 (βγάωσα, δεβόγου, θέγω, jóγα, ψεγό) or the vowels coalesce (ἀπός, ἀφός, σεριδάχτα, ὥνα, ὶνι).

The recorded examples are :

ἄζω (ἀλλάζω) *I change*. Aor. ἤαξα, subj. ἄζω.

ἀπός (ἀλωπός) *fox*, with dimin. ἀπόκκος. At Afs. ἄωπός.

ἄς (ἄλας) *salt*.

ἀφός (ὀμφαλός) *navel*.

ἀφρίκα *lightly*, dimin. adv. from ἐλαφρός. At Kfs. adj. ἀφλίκο.

ἄωνι, ὶνι (ἄλῶνι) *threshing-floor*; ἄγῶνι, Tsh. The verb for M. Gr. ἀλωνίζω is ὶνω, impf. ὶγκα.

βίονι (βελόνη) *needle* (Grégoire, *B.C.H.* xxix, p. 154). Βελόνη, keeping the λ as in a non-dialect word, is used as a substitute for Athens, v. glossary.

βγαλαίνω (βγάζω) *I take out*, aor. ἔβγαά da (ἔβγαλα), subj. βγάου, Tsh. At Ph. pres. βγάλω with λ kept by the analogy of forms with λι, λε. Grégoire (*B.C.H.* xxix, p. 153) gives βγαλώνω, and I record aor. βγάγωσα.

γά (γάλα) *milk*, and γαουχώ for γαλουχώ (Lag. p. 48).

γιάγω (γελῶ) *I laugh*, impf. γιάγκα, aor. γιάσα.

γιάδι (ἀγελάδι) *cow*.

γιάτος (ἐλάτη) *fir-tree* (Lag. p. 48).

γλουκάχανα, a kind of plant, Kar. (Lag. p. 48). From γλυκό and λάχανα.

διέβος (διάβολος) *devil*, gen. δεβοοῦ (odd accent) or (Lag. p. 49) δεβόγου or δεβόβου. Pl. δεβόλοι. There is also a new decl. based on διέβος without regard for the λ. Thus acc. διέβο, gen. διέβου, pl. nom. and acc. διέβοι. Kar.

(Lag. p. 49) gives also δεβοσύνη (διαβολοσύνη), δεβοσυνάτς and δεβοσυνούτικος (q.v.).

ἐα (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.

θεό (θολός) *turbid.* Grégoire, *B.C.H.* xxxiii, p. 154.

καό (καλός) *good*, pl. κά, dimin. adv. καούσκα.

κοάγω (v. κολῶ) *I drive, spur on.* Aor. κόλτσα. Kar. (Lag. p. 54) gives κολάω, which can hardly stand.

κοῦθι (κολοκύθι) *flask.*

κουθύ(γ)ω (ἀκολουθῶ) *I follow.* Aor. κούτσα.

κούρι (κουλλούρι) *ring-shaped biscuits.* Dimin. κουρόκκο.

τογ γῶ (τὸν κῶλον) *tumpr.*

γαῖι (γαλαῖι) *word*, and verb γαῖέβω.

ῖογα (κιόλα) *also.*

μήο (μήλον) *apple.*

μουώνω (cf. Capp. μουλώνω) *I hide myself.* Aor. μούασα.

το μύο (τὸ μύλον) *mill*, pl. μύλοι. At Afs. μύγους.

Νικόας (Νικόλας) *Nicholas.*

ξύο (ξύλον) *wood.*

πουά (πολλά) *many*, but adv. πολύ.

πουά(γ)ω (πουλῶ) *I sell.* Aor. πούλτσα.

προσέφα, *f. pillow.* Cf. προσκέφαλον.

στύος (στύλος) *pillar.* Grégoire, *B.C.H.* xxxiii, p. 154.

ἔριδάχτα *wooden finger-stalls for reapers*, Tsh. Afs. The sg. is formed from the pl. ἔριδάχτα which is for χεριδάχτυλα, with -τυλα → τυα → τια → τα. For loss of *z* v. § 259.

σῆῖ (†σκελῖ) *he strides.* V. in gloss. σῆῖ.

ῶνα (χελῶνα) *tortoise.* The steps are χελῶνα → ῥεῶνα → ῥῶνα → ῶνα.

τσάκα *bosom of dress.* The same as σαλάκα given for Sin. by Arkhélaos (p. 265).

φσαό (ἀσφαλός) *hard.* Grégoire, *B.C.H.* xxxiii, p. 158.

φ)σαώνω *I close*, a -ώνω (-ώω) verb from φσαό (ἀσφαλός) v. σφαλώνω.

φσόνδνος (σφόνδυλος) *neck.* Gen. φσονδύου, pl. nom. acc. φσόνδοι.

φυάγω (φυλάσσω) *I guard.*

φύο (φύλλον) *leaf.*

ψέο (ὑψηλός) *high.* Kar. (Lag. p. 68) ψεγό.

§ 270. (c) Medially after κ(g) or φ.

κανίζω *I break*. M. Gr. κλάνω. Grégoire (*B.C.H.* xxxiii, p. 154) suggests κλονίζω.

έκούτσανε, aor. 3rd pl., *they kicked*. M. Gr. κλωτσώ.

κώθω *I walk about* (Capp. κλώθω). With this go κώσμα (v. κλώσιμο) and the compounds νεργώθω and νέργωζμα *a walk*.

κωστή (κλωστή) *thread*.

τον γόφα, *the bosom*, for τὸν κόλπον, q.v.

τσέφοι, nom. acc. pl., *nutshells*. The same as τσέφλον *eggshells*, *apple peel*, etc., given for Sin. by Arkhélaos, p. 273.

§ 271. (2) In which λ is changed to w.

γwάνι *acorn*. Cf. βαλάνι.

γwάσα or γwάσα (γλwάσσα) *tongue*.

κwάδεφτήρι (κλαδευτήρι) *pruning-hook*.

έκwαψα (έκλαψε) *he wept*; pres. κλαίω. έκούαψε in Ph. Gospel, St Luke, xxii, 62 (Lag. p. 13).

χwώρτσανε, aor. 3rd pl. to χλωρίζω, *they grew yellow*. Grégoire (*B.C.H.* xxxiii, p. 154) gives χwωρό *yellow*.

§ 272. (3) In which λ is changed to γ.

βγοστάρι (βλαστάρι) *sprout*. Kar. gives γοστάρι (Lag. p. 48).

γουμπίζω· λάμπω, Kar. (Lag. p. 48), with γουμπισία· διάρτων άστήρ ή φάλαινα.

στάβγο (σταῦλος) *stable*.

δοβγάτι *kingdom*. Turkish devlet.

άγου, cf. άβου, § 273.

§ 273. (4) In which λ is changed to β.

άβγο (άλογο) *horse*.

άβου, άγου, άου (άλλος) *other*.

Άχιαβοῦδες a place-name, a pl. from a sg. with the Turkish ending -lu.

βουλίζει (†λουλίζει): v. gloss. s.v. οὐλίζει.

βούνομαι (λούομαι) *I wash*.

ζαρδαβουδε, n. pl., *bitter kernelled apricots*. Turkish zerdalə.

ιβάρι or γιουβάρι *halter*. Turkish yular, q.v.

§ 274. (5) In which πλ changes to φκ (βγ).

γαί *stone, rock*. Kar. (Lag. p. 67) has φακτζέ· πλάξ, which looks like the same word, consonantal groups being often

lightened (§ 279), in which case *gaǰí* is a dimin. of *πλάξ*. V. glossary.

*φκακκούδες cakes*. Pl. to *πλακούς*.

*φκανδάζω (πλαντάζω) I am vexed*.

*φκάτανος (πλάτανος) plane-tree*, Kar. (Lag. p. 67). I record dimin. *φκαδάνι*.

*φκώνω (άπλώνω) I stretch out*.

For Kar.'s *πούδι veil*, which corresponds to the Del. form *πλού*, v. gloss. s.v. *πλού*.

§ 275. The words in which λ is sounded before *a*, *o* or *u* may be classed thus:

(1) Cases in which a more recent sound change may be presumed, as in the words where *λιω* has become *λο* (§ 259), e.g. *βασιλός*, *δῖλος* (*ήλιος*), *παλό* (*παλαιός*), *σπήλος*, or *λιά* has become *λά*, e.g. *πιλάρ* *rye* beside Capp. *πιλιάρ*, 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 *γλουκάχανα* for *γλυκάχανα* (v. § 269), or *λαχτόρι* (*άλέκτωρ*) *cock* where the *λα* for *λε* is probably due to *λαλώ* a verb used especially for the cries of animals<sup>1</sup>. *Πιλάρ* also may be for *πιράρ*, a Capp. form given by Kar., with a derivation from *πυρός*. V. gloss. s.v. *πιλιάρ*.

§ 276. (2) Examples of the action of analogy in paradigms, or where there is a grammatical relation, are:

*κουβαλώ I transport* and 1st pl. *κουβαλούμε* with the λ from *κουβαλεῖς*, -εῖ and from the aor. *κουβάλτσα*, subj. *κουβαλήσω*.

*πουλόκκο* as dimin. of *πουλί bird*, as well as *βουόκκο* and *βωόκκο*.

*θέλω* as well as *θέ(γ)ω* because of 2nd, 3rd sg. *θελ*, *θέλει*.

*πουλάου I sell* at Tsh. as well as *πουάου*, the λ being due to the aor. *πούλτσα*, subj. *πουλήσου*.

§ 277. (3) It is preserved in foreign or non-dialectic words. Examples are *Γελάδα* (*Έλλάς*), *Σίλατα* the village in Cappadocia, words on which the Church or learning have acted such as *Λάζαρος*, *δάσκαλος*, *ψήλω*, and finally the numerous words borrowed from Turkish, examples being *άλάς*, *βαχλάς*, *ταχταλούς*, *χαμαμβλαδίζω*, *έάλο*, *καλαργούζα*, and many others, for which see in the glossary.

<sup>1</sup> Cf. *σάφορα έλησε τὸ λαχτόρι at once the cock crew*. Ph. Gospel, St Luke, xxii, 60 (Lag. p. 13), and glossary, s.v. *λαλώ*.

There are however a few Turkish words in which λ is dropped or altered; they are *gaʃi* from old Osmanli *keleʃi* (§ 269), *δοβγάτι* (§ 272), *Ἀχιαβούδες*, *ζαρδαβούδε*, *ιβάρι* (§ 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 *ghəṣkaláki gourd*, *ἰφλάχι knife*, *πούλουδο flower*, and Karolldhis has *καλακόνι*, *καλακονίζω*, *κιλαλάτζι*, *λουκρίζω*, *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.*:  
 ς κόρη μου of my daughter, Tsh. (but ς κόρ of the daughter, § 251).  
 ó dadá μου my father, but ó dadás.  
 jó bouā μες τα; (δέν μās τὰ πουλᾶς;) Dost thou not sell it (or them) to us? In text on p. 510, l. 2.  
 jóυπε με δά; (δέν μου τὸ εἶπες;) Didst thou not say it to me? In text on p. 540, l. 25.  
 jó ταβρεῖ μιν; (δέν μās τραβᾶς;) Dost thou not (wilt thou not) pull us out? In text on p. 468, l. 15.

Grégoire<sup>1</sup> gives *Djò παίρεμες μισαφούρ*; which I would translate, *Dost thou not take us in as strangers?* reading *παίρει μες* (= μās παίρνεις) instead of *παίρεμες*.

Also a final before an initial *s* is not sounded. The texts provide numerous examples, such as *το κρᾶ(ς) σου*, etc.

<sup>1</sup> B.C.H. xxxiii, p. 158.

§ 281. (2) Miscellaneous examples are :

βγαίνω (βγαίνω), impf. γαίγκα.

βξάγω or more often ξάγω (αὐξάνω, q.v.), aor. ἤβξησα, ἤφξησα or ἤξησα.

βγάλω, impf. γαλίγκα.

βρουκανίζω I weep, aor. βρουκάνσα or ρουκάνσα.

δίκᾱ as impf. of δίδω I give, as well as δίνκα. V. § 335.

ἐφξοῦμαι or ἐξοῦμαι (εὐχομαι).

ξέζουν they yoke, Tsh. by the side of aor. 3rd sg. ἐβξιν, Afs.

ζίνω (ζβύνω).

τειρίθεται, pres. pass. to Greek φθειρίζω.

νάσω, aor. subj. from ἀμναίνω (λάμνω) is for μνάσω as from an aor. indic. †έμνασα, the indic. in use being ἡγλασα (ἤλασα, v. § 267). So too the impv. νάσι at Afs.

τα the pronominal object occasionally appears after ν as α: e.g. σκότσεν α 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:

πεήνδα fifty, for πενήνδα.

κράει da for κράτει da, impv. of κρατῶ.

π' ἄν da οἶκ; what wilt thou do? for πό ἄν da ποίκ; For ποίκ v. § 251. In text, p. 470, l. 10.

έκοφέε da, 2nd pl. aor. of κόπτω followed by the obj. For έκοφέτε da. This is probably regular in this part of the verb.

βρυσέλινες, f. pl., brook-parsley, for βρυσοσέλινες.

σοτίπο ἃ σταθῶ; why shall I stand? For σοτίπος ἃ σ. In text on p. 470, l. 31.

σεδεμένο *betrothed*. For σεμαδεμένο, part. pass. of Μ. Gr. σημαδεύω (q.v.).  
 οὐτιέγω *I seize, I hold* from Turkish *tutmaq*.  
 ξέσεν *da* for ξέσυσεν *da* aor. of ξεχύνω *I pour out*.  
 ἐὼ 'δέ *come here!* for ἐδὼ ἀδέ.

μού φυαγνίγκε σο χαπασλιέχι *I would not have kept you in the prison*. For μού φυαγνίγκα σε σο χ. Φυαγνίγκα is the imperf. to Gr. φυλάττω. From text on p. 540, l. 25.

ταμάν for the Turkish *tamaman completely*.

γαλέ μου *my pen* for γαλέμι μου. V. in glossary Turkish *qalem*.  
 αἰχβέσα by the side of γαχβέσα, ἀγαχβέσα *harlot*, Turk. *qahba*, the second velar causing the first to drop.

νοῖδι *cradle*, by the side of νανούδι.

δομαίνο for δομαινεμένο. V. δομαινέφτη.

§ 283. The 2nd sg. subj. of *s*-aorists, such as σκοτός for σκοτώσης, 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 ποίικ, ὑρέφ, etc. Otherwise σκοτός 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 (n. § 279). Examples are:

φσάγνω or σάγνω (σφάζω), aor. ἔφσαξα.

φσαώνω or σαώνω (ἀσφαλώνω), Ph., and aor. σάλσιν, Kís.

φσαό (ἀσφαλός).

σίννου (σφίγγω), Kís., aor. ἔφσινξα, Ph. Kís., imprv. σίγκ τα, Ph. Kís.

φσόνδυος (σφόνδυλος).

φσοργάτος (σφογγᾶτο) *omelette*.

Other examples of metathesis are not common. I record:

ζελμονῶ for λησμονῶ.

ζέζουν, pres. 3rd pl. Tsh. and ἔβζιξιν, aor. 3rd sg. Afs., which point to a pres. β)ζέζω *I yoke*, a metathesised form of ζείγω (ζέβγω).

γαῖρίδι as well as γαιδίρι (γαῖδούρι) *ass*.

ποράδι *foot* (ποδάρι).

PART II. MORPHOLOGY.

(a) THE ARTICLES.

§ 285. The forms of the definite article are :

	Sg.			Pl.		
	m.	f.	n.	m.	f.	n.
N.	ὁ,	ἡ,	το.	οἱ,		τα.
Acc.	το(ν,	τη(ν,	το.	τα(ς or τη(ζ,		τα.
Gen.	του,	ς, ζ,	του.	—		—

For gen. pl. v. § 303.

The same forms are used at Tsh. Kís. 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 *ἀν* (*ἀμ*, *ἀν*, *ἀ*) 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 <i>-ι(ον</i> and <i>-ι(ον</i> .<br>§§ 288, 289.                  |
|      |             | { | (b) The neuters in <i>-α</i> of the old 3rd decl.<br>§ 290.                             |
| II   | Masculines. | { | (a) Substantives in <i>-ος</i> and with them the<br>neuters in <i>-ον</i> . §§ 291—293. |
|      |             | { | (b) The modern imparisyllabic decl. §§ 294,<br>295.                                     |
|      |             | { | (c) Substantives belonging to the old 1st<br>decl. in <i>-ης</i> . §§ 296—299.          |
| III. | Feminines.  | { | (a) Substantives in <i>-α</i> and <i>-ᾶ</i> . §§ 300, 301.                              |
|      |             | { | (b) Substantives in <i>-ι</i> ( <i>-ι</i> or <i>-η</i> ). § 302.                        |



I a. *The diminutives in -ι(ον) and -ι(ον).*

§ 288. These shew two peculiarities, the pl. in -ε at Phárasa and -α at the other villages (v. § 259), and the genitive in -ού (v. § 258). Examples are for Phárasa, *ιμάτι shirt, κορίτζι girl, πουλί bird*, for Tshukúri *λαχτύλι finger* and for Kíska *πράδι foot*. Thus:

Sg.	N. Acc.	<i>ιμάτι</i>	<i>κορίτζι</i>	<i>πουλί</i>	<i>λαχτύλι</i>	<i>πράδι.</i>
	Gen.	<i>ιματοῦ</i>	<i>κοριτζοῦ</i>	<i>πουλοῦ</i>	<i>λαχτυλοῦ</i>	<i>πραδοῦ.</i>
			or <i>κορ(δ)ζοῦ</i>			

Pl.	N. Acc.	<i>ιμάτε</i>	<i>κοριτζε</i>	<i>πουλία</i>	<i>λαχτύλα</i>	<i>πράδα.</i>
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Further examples are *γαϊδίρι, καρῦδι, goǵí corn, gaǵí rock, μεράπι pear, λαχτόρι cock, ρουσί mountain, τί ear, ψάρι*, and many others.

Turkish names of things ending in a consonant are declined in this way. Examples are *ιζίνι (izin) permission, qabáχι (qanaq) poplar, χαπῶσλιέχι (hapesleq) prison*, and so all words with the ending *ləq, lik*, etc.

§ 289. The use of -ς as a termination to express indefiniteness appears here occasionally. Thus *το κονέǵι the reaping hook*, but *ἀν γονέǵις 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 *πρᾶγμα*. An example is *δώμα flat house-roof*:

Sg.	N. Acc.	<i>δώμα.</i>	Pl.	N. Acc.	<i>δώματα.</i>
	Gen.	<i>δωμάτων.</i>			

*Κράς (κρέας)* besides *κράτα* has pl. *κράτε (= κρεάτια)* as from a dimin. † *κρεάτι*.

II a. *Masculines in -ος and neuters in -ον.*

§ 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.<sup>1</sup> Examples are ἀπός (ἀλωπός) fox, ἀγός (λαγός) hare, Ζίφος Turk, δάσκαλος, declined thus:

Sg. N.	ἀπός	ἀγός	Ζίφος	δάσκαλος.
Acc. def.	ἀπό(ν)	ἀγό(ν)	Ζίφο(ν)	δάσκαλο(ν).
Acc. indef.	ἀπός	ἀγός	Ζίφος	δάσκαλος.
Gen.	ἀποῦ	ἀγοῦ	Ζίφου	δάσκαλου.
Pl. N. Acc.	ἀποί	ἀghέ	Ζίφοι	δάσκαλοι.

For ἀghέ v. § 265. The voc. is in -ε, as in the decl. of βασιλός, voc. βασιλέ, acc. def. βασιλό(ν), gen. βασιλό. This genitive is remarkable.

Ἀδελφός has a dimin. pl. ἀδέλφε, and at Afs. ἀ)δέρφα. Χρόνος has nom. and acc. pl. χρόνες or rarely χρόνους, gen. pl. χρονώ. Χρόνες probably owes its ending to ἡμέρες.

§ 292. When the ending is not accented the vowel-weakening at Tshukúri and Kíska changes it to -ους and the forms are, e.g. for λύκος:

Sg. N.	λύκους.	Pl. N. Acc.	λύχοι.
Acc. def.	λύκου(ν).		
Acc. indef.	λύκους.		
Gen.	λύκου or λυκοῦ.		

Irregularities are νίός, voc. νιό, pl. νιόδες, and τόπας (τόπος), acc. τόπα(ν), pl. τοπία. Another acc. in -α(ν) is τογ γόφα for τόν κόλφον, q.v.

§ 293. (2) Neuters in -ο(ν). Examples are ἄβγο (ἄλογον) horse, μήο (μῆλον) apple, χωρίο village.

Sg. N. Acc.	ἄβγο(ν)	μήο(ν)	χωρίο(ν).
Gen.	ἄβγοῦ	μήου	—
Pl. N. Acc.	ἄβγα	μήα	χωρία.

Here too -ς is used to express indefiniteness (v. §§ 113, 115, 289). Thus σο χωρίο(ν) to the village, but 'ς ἄ 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 Kíska vowel-weakening are χωρίου, pl. χωρία and μύου mill, gen. μυοῦ, pl. μύα, both from Kíska. At Phárasa also μύλος tends to be neuter.

<sup>1</sup> Lagarde's ἀτφεινοῦς in Ph. Gospel is possibly gen. pl. V. note on § 317, and § 308.

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 *-έας*, *-ιάς* ancient *-εύς*), *δελιγανούς* (Turk. *deliqanlō*) *young man*:

Sg. N.	}	<i>παπάς</i>	<i>φοβάς</i>	<i>δελιγανούς</i> .
Acc. indef.				
Acc. def.	}	<i>παπά</i>	<i>φοβά</i>	<i>δελιγανού</i> .
Gen.				
Pl. N. Acc.		<i>παπάδες</i>	<i>φοβάδες</i>	<i>δελιγανούδες</i> .

For the *ā* in *φοβάς* v. § 260. It has also a pl. *φοβέου*. A similar word is *φουγαράς* *poor man* from Turk. *fugara*.

At Kíska and Tshukúri the final *-ς* of the pl. is dropped and the *ε* becomes by the vowel-weakening *ι*. Thus *παπάς* Tsh., *ἀμís* (Turk. 'ammi) *uncle*, Kís.:

Sg. N.	}	<i>παπάς</i>	<i>ἀμís</i> .
Acc. indef.			
Acc. def.	}	<i>παπά</i>	<i>ἀμί</i> .
Gen.			
Pl. N. Acc.		<i>παπάδι</i>	<i>ἀμίδι</i> .

Other examples are *qadής* (Turk. *qadē*) *judge*, *qomšούς* (Turk. *qomšū*), *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*, *ὀδás* (Turk. *oda*) *room*:

Sg. N.	}	<i>πρακανάς</i>	<i>ὀδás</i> .
Acc. indef.			
Acc. def.	}	<i>πρακανά</i>	<i>ὀδά</i> .
Gen.			
Pl. N. Acc.		<i>πρακανάδε</i>	<i>ὀδάδε</i> .

At the other villages, where the *-ia* of the neut. pl., which at Phárasa becomes *-e*, becomes *-a*, the pl. is naturally in *-áda*. Thus *ὁ παράς* (Turk. *para*), pl. *τα παράδα*, Afs. Other examples are *ἀραβάς* (Turk. 'araba) *waggon*, *ἰμβζάς* (Turk. *imza*) *signature*, *ἐαλοῦς* (Turk. *cale*) *bush*, *μεῖβας* (Turk. *meive*) *fruit-tree*, *σαδαγάς* (Turk. *sadaqa*) *alms*, *δογμές* (Turk. *döime*) *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 *νομάτς* a person, *χωρώτ* (i.e. *χωριώτης*), peasant, Tsh., *ἀράπ* negro. These are declined:

Sg. N.	}			
Acc. indef.		<i>νομάτς</i>	<i>χωρώτ</i>	<i>ἀράπ.</i>
Acc. def.		<i>νομάτη</i>	<i>χωρώτη</i>	<i>ἀράπη.</i>
Gen.		<i>νοματοῦ</i>	<i>χωρώτη</i>	—
Pl. N. Acc.		<i>νομάτοι</i>	<i>χωρώτοι</i>	<i>ἀράποι.</i>

The vocative of *νομάτς* 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 Phárasa 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 *-οι* of the pl. ending often disappears, so that the sg. and pl. are alike. Examples are *ἵυνογάρ* (*κυνηγάρης*) eagle, and *μαλιέρ* a hairy monster. The Afs. forms of *ἵυνογάρ* are added:

	Ph.	Afs.	Ph.
Sg. N.	}		
Acc. indef.		<i>ἵυνογάρ</i>	<i>μαλιέρ.</i>
Acc. def.		<i>ἵυνογάρη</i>	<i>μαλιέρη.</i>
Gen.		<i>ἵυνογάρη</i>	<i>μαλιέρη.</i>
Pl. N. Acc.		<i>ἵυνογάρ(οι)</i>	<i>μαλιέρ(οι).</i>

Other examples are *βοσδέρ* shepherd, *ὀκνιέρ* idle, *κοφτέρ* (cf. *κόφτω*) executioner, *στανιέρ* (ἀσθενής), and from Turkish *βεζίρ* vizier.

The corresponding Pontic words have as type *ὀκνέας*, pl. *ὀκνεάρ*, and Hatzidákis<sup>1</sup> shews how this *-αρ* pl. has attached itself to the *-έας* nouns, which at Ph. seem to have gone over altogether to the *-άρης* decl. Compare also Cypriote *ὀκνιάρης*<sup>2</sup>.

§ 298. When *-ης* follows two consonants, and the latter of these is dropped, a declension arises like that of *κλέφ* (*κλέφτης*) and *ἀφτέν* (*αὐθέντης*) at Tshukúri, which are as follows, *κλέφ* having the article to shew the change of *κ* to *γ*:

Sg. N.	ὁ κλέφ	ἀφτέν.
Acc. indef.	ἄν γλέφ	"
Acc. def.	τοῦ γλέφτη	ἀφτένδῃ.
Gen.	τοῦ κλέφτη	"
Pl. N.	οἱ κλέφτοι	ἀφτένδοι.
Acc.	τι κλέφτοι	"

§ 299. To this decl. belong the Turkish names of persons which end in a consonant. Thus besides *βεζίρ* there are *ἄσλαν* (*aslan*) *lion*, *jelát* (*jellad*) *executioner*, *μισαφούρ* (*müsafir*) *stranger*, *guest*, *ταμβέλ* (*tembel*) *lazy*, *δερβίς* or *δερβιῶνης* (*derviş*) *dervish*, *χεκίμ* (*hekim*) *doctor*, and many others. These are all declined like e.g. *χεκίμ*:

Sg. N.	} χεκίμ.	Pl. N. Acc. χεκίμοι.
Acc. indef.		
Acc. def.	} χεκίμῃ.	
Gen.		

### III a. *Feminines in -α (and -ᾱ).*

§ 300. The decl. of these is as in Modern Greek. e.g. *ναίκα* *woman*:

Sg. N.	ναίκα.	Pl. N. Acc. ναιῖς.
Acc.	ναίκα(ν).	
Gen.	ναίκας.	

At Tsh. the *-ς* of the pl. is generally dropped, as in the imparisyllabic nouns, and the pl. of *ναίκα* is *ναιῖ*. The decl. of *μά* *mother* at Tsh. is:

Sg. N.	μά.	Pl. N. Acc. μάνις.
Acc.	μά(ν).	
Gen.	μάς.	

<sup>1</sup> Φιλ. 'Ερ. p. 17.

<sup>2</sup> Sakellarios, *Κυπριακά*, II, p. 700.

§ 301. The imparisyllabic pl. is used often for oxytones and here the words in *á* appear (v. § 260). Thus *γρά* pl. *γράδες*, Ph., *γράδι*, Tsh. The final *ς* disappears, according to § 280, before the *μ* of the possessive; thus *ζ μά μου* of my mother.

### III b. *Feminines in -i (-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.	την γόρη(ν)	ἀδελφή(ν).
Gen.	σ κόρ, v. § 251	ἀδελφῆς.
Pl. N. Acc.	οἱ, τις κόρες	ἀδελφάδες.

The forms, nom. *ἡ κόρ τ σου*, thy daughter, acc. *την γόρ τ σου*, gen. *σ κόρ τ σου* 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, *του παλαζού* (p. 470, l. 5) 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 *του Ἐρκέζοι* and *τις μσαφούροι*, in form acc. pl., are used in the texts in the place of the genitive<sup>1</sup>. There are however endings in *-(ι)οῦν* and *-(ι)οῦς*, Grégoire giving *τοῦ νοματιοῦν* and *ἡ ναιδιιοῦς* (*τῶν γυναικῶν*), the article in both examples having the same form as in the sg.<sup>2</sup> Both these endings occur in the Pharasa gospels; the examples are (with references to Lagarde):

(1) in *-(ι)οῦς*.

*του νοματοῦς τοῦ νιού of the Son of men* (p. 8).

*σ Γιοδεοῦς τὸ φόβε from fear of the Jews* (p. 13).

*ὠντονοῦς of whomesoever* (p. 13).

*ἀτζεινοῦς*, from *ἐκείνος*, may be acc. or gen. (pp. 8, 13). V. § 317 with the gen. *τουν ἔγεινῶ*.

(2) in *-οῦν*.

*κριματιοῦν, of sleepers*, as from a nom. *κριμάτ(ης)*, like *νομάτ* (p. 9).

*τοῦ προφητιοῦν* (p. 10).

<sup>1</sup> p. 516, l. 7, and p. 520, l. 4.

<sup>2</sup> B.C.H. xxxiii, pp. 155, 156.

σὰ δώδεκα τοῦ Ἰσραηλιῶν τῆς τάξης *to the twelve tribes of Israel*,  
or rather *of the Israelites* (p. 11).

τ' ὠτιῶν *of ears* (p. 12).

τοῦ Τξιφουτιῶν *of the Jews* (p. 13).

μουχαριῶν (? μουσχαριῶν) 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 -οὺς an attempt to pluralise -οῦ 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. δρό. 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 ναίκα *the good woman*, σὰ δρὰ τοῖς ψαλτέρι *to the chief priests*<sup>1</sup>. 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 substantively shews both gender and, as in Cappadocia, case. A noticeable example is περιῶνε in the text on p. 540, l. 35, which is for †περιῶνία (for ια to ε v. § 259) the nom. fem. sg. from Turkish perišan *troubled* as from a masc. †περιῶνιος.

§ 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. ἐνε ψεό ἄστ ἐμένα *he is taller than I*; εἶνδαι 'στ ἐμένα μέγα *they are bigger than I*. Corresponding to Modern Greek περὶ *more*, ἴαβ (= καὶ ἄλλο) is used, like the Capp. κιάλλο. Thus Arkhélaos (p. 137) gives for Phárasa ἄτ' ἐνι ζάβ καὸ ἄστ ἐτζεῖνο, which is better written ἄτ' ἐνε ἴ ἄβ καὸ ἄστ εἵεῖνο *this is better than that*. See also § 21 for the comparative at Silli.

§ 306. The superlative is expressed by ζάλ, a compound of ἄς = ἀπό and ἄλλος e.g. το ζάλ ψεό *the highest*.

<sup>1</sup> The latter phrase from the Phárasa Gospel, St Matt. xxvi, 14 (Lag. p. 8).

## (d) NUMERALS.

§ 307. The numerals in use at Phárasa and at its colonies are almost the same. At Tshukúri they are:

1, <i>ένα</i>	11, <i>ένδεκα</i>	30, <i>τριάνδα</i>
2, <i>δύου</i>	12, <i>δώδεκα</i>	40, <i>σεράνδα</i>
3, <i>τρία</i>	13, <i>δεκατρία</i>	50, <i>πενήνδα</i>
4, <i>τέσερα</i>	14, <i>δεκατέσερα</i>	60, <i>ξήνδα</i>
5, <i>πένδα</i>	15, <i>δεκαπένδα</i>	70, <i>γετμίσα</i>
6, <i>έξι</i>	16, <i>δεκαέξι</i>	80, <i>σεξένα</i>
7, <i>όφτά</i>	17, <i>δεκοφτά</i>	90, <i>δοξάνα</i>
8, <i>όχτώ</i>	18, <i>δεκοχτώ</i>	100, <i>κατό</i>
9, <i>ένέα</i>	19, <i>δεκαενέα</i>	200, <i>δύου κατό</i>
10, <i>δέκα</i>	20, <i>είκοσι</i>	300, <i>τρία κατό</i>
		etc.

1000, *σίλα*

2000, *δύου σίλα*

etc.

*Σίλα* (i.e. *χίλια*) is used with the nom. e.g. *σίλε λίρι a thousand pounds*, Ph.; *πένδα σίλα νομάτοι five thousand men*, Tsh.

The words for 70, 80, 90, are the Turkish *yetmiş*, *seksen*, *doqsan*, with apparently the *-a* of *τριάνδα* etc., although the Ph. *γετμίσε* suggests that the ending is allied to the dimin. neut. pl. *-ia*, which is *ε* at Ph. and *-a* at the other villages (§ 288).

The Greek forms *δυνακόσιοι*, etc. are not used. Noticeable are *πένδα* with the final *a* of *τέσερα* and *όφτά* with the initial of *όχτώ*.

§ 308. The numerals at Phárasa only differ from these phonetically<sup>1</sup>. Thus the vowel-weakening not being used *δύο* and *έξε* appear for *δύου* and *έξι*; as *έα* produces *ά* we have *ένά* for 9 and not *ένέα*; and as *-ια* produces *-ε* and not *-a*, the form for *χίλια* is *σίλε* and not *σίλα*. *Πένδε* takes the place of *πένδα*. *Σεξένδα*, *δοξάνδα* for 80 and 90 are interesting, being the Turkish *seksen*, *doqsan*, with the *-da* ending of the Greek *όγδοήνδα*, *έννεήνδα*. For *γετμίσε* *seventy* v. the remarks on the Tshukúri *γετμίσα*, for *πεήνδα* instead of *πενήνδα* v. § 282, and for the supposed "Cappadocian" numerals, v. §§ 172, 173.

<sup>1</sup> Grégoire gives for Ph., *ά*, *δύο*, *τρία*, *τέσσαρα*, *όφτά*, *όχτώ*, *έννέ* (les deux *v* se prononcent), *δεκαίφτά*, *δεκαίννέ*, *είκοσι*, *τριαντα* (*sic*), *σεράντα*, *πεήντα*, *ξήντα*, *jetmishe*, *seksenta*, *dokadanta*, *κατό*, *σίλε*. B.C.H. xxxiii, p. 156.



## (e) PRONOUNS.

*Personal Pronouns.*

§ 309. 1st person :

Sg. N. ἐ)γά, ᾶ.  
Acc. ἐ)μένα.Pl. N. ἐ)μεῖς.  
Acc. ἐ)μᾶς.

§ 310. 2nd person :

Sg. N. ἐ)σύ.  
Acc. ἐ)σένα.Pl. N. ἐ)σεῖς.  
Acc. ἐ)σᾶς.

These are the absolute forms; the conjunct forms are 1st sg. *με*, pl. *μες* or *μῖς*, 2nd sg. *σε*, pl. *σες* or *σις*. The vowel-weakening at Tsh. Kís. 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 *αὐτός*. For its decl. v. § 315. The conjunct forms are sg. *το* (*του* at Tsh. and Kís.), 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. *ἔχω τα* and also *ἔδω τα* *I have it not*; *ἔδω βοῦᾶ 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 *καὶ θὰ λέγω σε* *I will tell thee something*<sup>1</sup> are not found.

<sup>1</sup> Oeconomidis, p. 141.

Possessive Pronouns.

§ 313. The unemphatic forms are :

	1st pers.	2nd pers.	3rd pers.
Sg.	μου	σου	m. του, δου. f. τς, δζ.
Pl.	μας	σας	τουνε, δουνε.

The 3rd pl. with the vowel-weakening is *τουνε, δουνε*. Also the 3rd sg. masc. *του, δου* is sometimes used for the fem.

§ 314. The emphatic forms for the 1st and 2nd persons, as in appadocia, preserve forms from *ἐμός, σός* and *ἡμέτερος*.

These are : for a single possessor :

1st pers. sg.	το μόν(α,	pl. τα μάνα.
2nd pers. sg.	το σόν(α,	pl. τα σάνα.

And for plural possessors :

1st pers.	το μέτρο(ν,	pl. τα μέτρα.
2nd pers.	το σέτρο(ν,	pl. τα σέτρα.

At Afs. *τα μέτρε* and *τα σέτρε* are used for *τα μέτρα*, etc. With the vowel-weakening *το μέτρο, το σέτρο* become *το μέτρον, το σέτρον*.

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 σόν ὁ υἱός, το ὄνα την γόρη, το μέτρον δο σπίτι, τα μέτρα τα σπίτε*. There is no 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 *αὐτός* this the usual form is sg. *ἀτέ* (ἀδέ), pl. *ἀτιά*, in all genders and cases. For the plural *ἀτέ* and *ἀντιά* occur in the texts, but very rarely. The other forms recorded are *ἀτιά* and, more rarely, *ἀτένα* for the nom. fem. sg., *ἀτένα* for acc. sg. of all genders, and *ἀτιάς* for the acc. pl. masc. and fem.<sup>1</sup> For derivation, v. § 176.

<sup>1</sup> The *-ιά* in *ἀτιά* etc. forms an exception to § 259, 8.

The decl. given by Karolídhis (Lag. p. 44) is as follows :

	Sg.	Pl.
N.	ἀτέ	ἄτιας.
Gen.	ἄτιας	τῶν ἄτια.
Dat.	ἀτένα	ἀτιάνες.
Acc.	ἀτένα	ἀτιάνα.
Abl.	ἄστ ἀτένα	ἄστ ἀτιάνα.

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 ἀτιάνα is a likely pl. to ἀτένα, bearing the same relation to ἀτιά that ἀτένα does to ἀτέ. Karolídhis' accentuation of ἄτιας and ἄτια is noticeable.

Besides ἀτέ there are some masc. and neut. forms nearer to αὐτός. These are ἀτός for the nom. sg. masc. and ἀτό for all cases masc. and neut. sg. and even pl. For the acc. masc. sg. ἀτόνα (ἀδόνα) is used. In one instance ἀδόνα is, p. 474, l. 6, nom. masc. sg. These forms are not used for the fem.

When ἀτέ and ἀτός are used adjectivally they are followed by the article.

§ 316. From οὗτος I noted only the gen. sg. masc. and neut. τουτοῦ. The fem. is probably τουτῆς. They are used as possessives. For Kíska, the acc. pl. in ἀρούρα τι νομάτοι *these men*.

§ 317. For the remote demonstrative, forms belonging to ἐκείνος are used. The recorded forms are :

	m.	f.	n.	m.
Sg. N.	ᾄείνος	ᾄείνη	ᾄείνο	Pl. ᾄείνοι.
Acc.	ᾄείνου	ᾄείνη(ν)α	ᾄείνο	—

The fem. and neut. pl. nom. and acc. are no doubt ᾄείνες<sup>1</sup>, ᾄείνα, and the acc. masc. ᾄείνοι like the nom.

Besides these ἰείνος etc. are used, but so generally after *jai* (=καί), that it is impossible to know if *jai ἰείνος* is correct, or *ῖ ἰείνος*. 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. του ἰείου, fem. ῖ ἰείνς, pl. τουν ἰείνω. They are used as emphatic possessives.

<sup>1</sup> Unless indeed, as so commonly in Pontic, the fem. pl. demonstratives and pronouns have masc. forms.

Corresponding to *ἀρέ* with its pl. *ἀτιά* and no doubt influenced by them, are the forms *ᾶῖνε* and *ᾶῖνέ* for the nom. and acc. sg. and *ᾶῖνιά* for the nom. and acc. pl. They are of all genders. *ᾶῖνα* and *ᾶῖνιά* are also used like *ᾶῖνε* and *ᾶῖνέ*.

In the same way *ἀρό* has as its counterpart *ᾶῖνó* 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., *ἀτζεινούς*<sup>1</sup>.

It is noticeable that *ε* is quite rare in all these forms; *ι* is almost invariably used.

As at Silli and in Cappadocia adverbs of locality are often used as adjectival demonstratives: e.g. *ἀπιδέ στα φατά* of those foods; *ἔβγη ᾶῖεί σο πίδι* he climbed up that pear-tree. See also in the glossary *ἀδέ*, *ᾶῖέ*, *ᾶῖεί*, *ᾶῖεῖ*, *ἀπιδέ*, *ἀπιδού*, *ἀδά*, *ἀδού*, *ἐκεῖ*.

### 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 *ἐκείνος* is used. Thus in text on p. 546, l. 24, *ἤφαρεν του ῖνιου το γαῖριδι*, he brought his own donkey, where at Silli *κό του* would be used (§ 26) and in Cappadocia *το γαφτού τ* or *το μαφτού τ* (§ 187). This use recalls the Pontic use of *ἐκείνος* as a reflexive; e.g., *ἐξέπκεν το ρεβόλ και ἐντώκεν ἐκείνος ἐκείνον*, he took out the revolver and shot himself<sup>2</sup>. V. § 391.

### Interrogatives.

§ 319. The interrogative pronoun is declined thus:

Sg. N. *τίς*.

Acc. *τίνα* or *τούνα*.

Gen. *τούνους*.

These forms are for masc. and fem. The neuter sg. nom. acc. is *τίπο*. For the pl. masc. and fem. *τίς* is used, at least for the nom., e.g. *ἀδά τίς εἶνδαι*; who are these<sup>3</sup>? For *ὅστις* whoever, v. glossary.

<sup>1</sup> The examples are *ἀτζεινούς δόκεν τα* he was giving it to them (Lag. p. 8) and *ἀπὸτι ἀτζεινούς* he said to them (Lag. p. 18). For gen. v. § 308.

<sup>2</sup> From an unpublished text from Imera.

<sup>3</sup> As in Cappadocia, v. § 188, and Pontic. V. also § 389.

The interrogative adjective is the indeclinable *τούς* (*τούς*). Thus: *τούς νομάς ἐνι*; *what man is it?* *τούς νομάς θέλ*; *what man dost thou want?* *τούς ὅσα εἶναι*; *what things are they?* *Τούς* is also used in the sense of *how?* e.g. *τούς ἄν da ποίkw*; *how shall I do it?* especially where *τί* would be used in Modern Greek.

### Relative Pronoun.

§ 320. The relative pronoun is the indeclinable *τού*, used exactly like the Modern Greek *πού*.

## (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 Phárasa gospel texts use generally, though not always, *-μες* for the ending of the 1st pl. active. Thus: *ἄς τὸ σὸν τὴν ἄκρα τοῦς ἀφάμες τὸ Πάσχα, σὸ ποιὸν τόπα ταῖρέφ ν' αἰπάμες τὰ φκώσομες*; *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, ἀφάμες, ibid. p. 10, ἔχομες, ibid. p. 12, εἶδαμες, ibid. p. 13*. There is even a 2nd pl. in *-τες*; *τζὸ πιανκατές με* *You did not take Me*, St Matt. xxvi, 55, and *τζὲ χέρι τζὲ μακρυένκατες* *And you did not put forth your hand*, St Luke xxii, 53. Also in a tale given by Lag. (p. 7), *νὰ ἰδῶμες τοῦς ἀνταποίκομες, let us see what we shall do*. Karolídhis (p. 124) even says that *-μες* takes the place of *-μεν*, giving as examples *πούγομες=ποιοῦμεν* and *βγαίνομες*. Of this I found no trace at Phárasa, and it would seem to be obsolete. It is to be compared with the ending *-μες* in Pontic which is a shortening of *-μεστιν*, and so passive. It is however carried over to the active in one place in Pontos, Trípolis, and the Phárasa examples must be explained in the same way<sup>1</sup>.

At Tshukúri the ending *-σι* is recorded for the 3rd pl. present, and probably used for all 3rd plurals, by the side of *-ν*. V. § 326.

<sup>1</sup> For the Pontic explanation and reference v. Hatzidákis in *Indog. Forsch.* xxxi, p. 246. For the same ending at Nikópolis (Shabin-Kara-Hisar) 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 *ψαλαίνω* (*ψάλλω*), *καμναίνω* (*κάμνω*), *ἀμναίνω* (*λάμνω*), *βγαλαίνου* (*βγάζω*), Tsh., and others. These new presents sometimes have a strange appearance. Thus *ἐ(φ)ξοῦμαι* for *εὐχομαι*, *ξυμναίνω* for *ἐκγυμνῶ*, the *ξ* in both cases having come from the aorist; *ἡῤῥησα* (*ἡφῆξα*) 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 *πλέω*.

§ 323. Of the contracta many in *-έω* have, as in Modern Greek, gone over wholly or in part to the *-άω* conjugation, thus *πουνά(γ)ω* (*πουλάω*), *κενδά(γ)ω* (*κεντάω*), *ψοφᾶ* (*ψοφεῖ*). Still belonging to the *-έω* conjugation are *θωρῶ*, *βορῶ*, *κουβαλῶ*, *κρατῶ*, *πορπαδῶ* (*περιπατῶ*), *ζελμονῶ* (*λησμονῶ*), but also *ζελμονάγω*, and *ταβρῶ* (*τραβῶ*). The *-όω* verbs end as usual in *-ώνω*, but the isolated example *πνοῦνε*, 3rd pl. pres. from *ὑπνώνω*, 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 :

*γιασάδῶ*, *-deîs* or *-dâs* (*yaşamaq*), *I live*, Afs.

*γεῦνδά(γ)ω* (*geçinmek*), *I pass my life*, aor. *γεῦνσα*.

*βιτιέγω* (*bitmek*), *I finish*, aor. *βιτίεσα*.

*διλεδιζω* (*dilemek*), *I request*, aor. *διλέτσα*.

*δυσῶνδά(γ)ω* (*düşünmek*), *I consider*, but at Tsh. *düstündίζου* and aor. *δυσῶντσα*.

The form in *-έγω* is almost confined to verbs formed from Turkish stems by the addition of *-τιέγω*; other examples of its use are :

*σαῶττιέγω* (*şaşmaq*) *I am astonished*, aor. *σαῶττιέσα*.

*δικτιέσες*, aor. 2nd sg., from *dikmek* to *place, set*. Grégoire, *B.C.H.* xxxiii, p. 159.

*οὐρκτιέσε*, aor. 3rd sg., from *örkmek* to *be afraid*.

Also *tutmaq*, *qormaq*, *çatmaq*, in the glossary.

One verb is recorded in *-έζω*: *γιορδιέζω* *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 *ὑρέφ*, *ὑρέβει*.

Pl. *ὑρέβ-ομε* or *-οιμε*, *-ετε*, *-ουνε*.

The subj. has the same endings. The 2nd sg. *ὑρέφ* 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<sup>1</sup>. Thus *ἀγροικῶ* runs:

Sg. *γροι-κῶ*, *-κᾶς*, *-κᾶ*.

Pl. *γροι-κᾶμι*, *-κᾶτι*, *-κοῦν* or *-κοῦσι*.

§ 327. Further examples of the sg. are:

*γρέβω* *I look*, *γρέβεις* or *γρέφ*, *γρέβει*.

*θέλω* or *θέγω*, *θέλ*, *θέλει*.

*φορεῖνω* *I wear*, *φορεῖν*, *φορεῖνει*.

From *φρουκαλαίνω* *I swear* is the 2nd sg. *φρουκαλαίνς*, and forms in *-εις* are quite common; e.g. *πιτᾶζεις*, *σεῖνεις* (*σεῖω*) *thou shakest*, and from Tsh. *παίζεις*.

§ 328. The present of *ἔχω* is: Sg. *ἔχω*, *ἔς* or before a vowel or voiced consonant *ἔξ*, *ἔσσει*. Pl. *ἔχομε*, *ἔσσετε*, *ἔχουνε*. *Ἔς* probably results from contraction after dissimilatory dropping of the first sibilant (*σ*) in *έσσεις*, v. § 282.

The 2nd sg. of *γιορδιέζω* may have arisen in the same way, or may be due to the *i* dropped before *ς*. It runs:

Sg. *γιορδι-έζω*, *-ές*, *-έζει*.

Pl. *γιορδι-έζομε*, *-έζετε*, *-έζουνε*.

§ 329. For the villages with vowel-weakening (v. § 249) we have such forms as these for *κλέπτω* from Tsh.:

Sg. *κλέφ-του*, *-τεις*, *-τει*.

Pl. *κλέφ-τουμι*, *-τιτι*, *-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*):

<sup>1</sup> No aor. 3rd pl. in *-σι* is recorded.

Sg. *φερίνω da, φερίν da, φερίνει da.*

Pl. *φερίνομ da or φερίνομέν da, [φερίνec da], φερίνουν da.*

Of the 2nd pl. I have no example. Equally likely is *φερίνε da* with the final *-τε* lost by dissimilation (v. § 282).

An example from Tsh. is *πουλῶ*, which before the object *τα* runs :

Sg. *πουῶω τα, πουᾶς τα, πουᾶ τα.*

Pl. *πουᾶμ da, [πουᾶτ da], πουᾶν da.*

The 1st sg. without *τα* is *πουᾶου*.

§ 331. As examples of the so-called semi-contracta we may take *λέγω* at Ph. and *ἀκούου* at Tsh. They run :

Sg. *λέ(γ)ω, λές, λέ.*

Pl. *λέμε, λέτε, λένε.*

And

Sg. *κούου, κούς, κού.*

Pl. *κούμι, κούδι, κούνι.*

§ 332. The verbs in *-έγω* have a present like that of the semi-contracta. *E.g. ὁᾶῶτιέγω* (Turkish *şaşmaq*) *I am astonished* runs :

Sg. *ὁᾶῶτι-έγω, -ές, έ.*

Pl. *ὁᾶῶτι-έμε, -έτε, -ένε.*

And so too *βιτιέγω* *I come to an end* from *bitmek*, except that a 1st pl. *βιτιέγομε* is recorded.

§ 333. The contracted verbs are in *-ᾶω* or *-έω*. The *-όω* verbs have, as in Modern Greek, taken the barytone ending *-ώνω* though in the active only (§ 353), the *-ᾶω* verbs end in *-ᾶγω, -ᾶω* or, but far less commonly, *-ᾶβω* (*e.g. μouxτάβω*), and the *-έω* verbs in *-ῶ*. An example of the *-ᾶω* verbs is *πουᾶ(γ)ω* (*πουλῶ*) :

Sg. *πουᾶ(γ)ω, πουᾶς, πουᾶ.*

Pl. *πουᾶμε, πουᾶτε, πουᾶνε.*

And of the *-έω* verbs is *παρπαῶ* (*περιπατῶ*) :

Sg. *παρπα-dῶ, -deῖς, -deῖ.*

Pl. *παρπα-dούμε, -deῖτε, -dούνε.*

Or from Tsh. :

Sg. *bo-ρῶ, -peῖς, -peῖ.*

Pl. *bo-ροῦμι, -peῖτι, -ροῦσι.*



4. *The Imperfect Active.*

§ 334. Imperfects of the usual Modern Greek type are very rare. I record only *εἶχα*, *βράδυνε* (*βραδύνει it becomes evening*), *κούθενε* from *κουθάγω* (= *ἀκολουθῶ*), *πανδέχα*, impf. to Modern Greek *ἀπαντέχω*, *τινάγανε*, 3rd pl. impf. to Modern Greek *τινάσσω*, *ἔχανε*, 3rd sg. impf. of the unrecorded *χάσκω*, *κοριαίνε*, 3rd sg. impf. of *κοριαίνω* *I am blind*, *ἔβσαζα* from *σφάζω*.

The accent on the penult of *πανδέχα* and *κοριαίνε* is probably due to the influence of the forms in *-έγκα*.

The place of this formation is taken by a type peculiar to this dialect, the endings being *-ν)κα*, *-ν)κες*, etc. with the accent on the penult<sup>1</sup>. Thus the impf. of *ψαλαίνω* (*ψάλλω*) runs:

Sg. *ψαλ-αίγκα*, *-αίγκες*, *-αίγκεν*.

Pl. *ψαλ-αίγκαμεν*, *-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-άγκα da*, *-άγκις τα*, *-άγκιν da*.

Pl. *γαβ-άγκαμ da*, *-άγκιτ da*, *-άγκαν da*.

Without the obj. the Afs. and Tsh. endings appear in the impf. of *παίζου* (v. § 339) from Tsh.:

Sg. *παί-σκα*, *-σκis*, *-σκινι*.

Pl. *παί-σκαμι*, *-σκιτι*, *-σκανι*.

§ 335. In barytone verbs, excepting those in *-ζω* and *-βω*, for which v. § 339, the tense is formed by substituting the endings *-γκα*, etc. for the last syllable of the present. Thus:

*ἀμναίνω* (*λάμνω*) *I plough*, *ἀμναίγκα*, and so many others in *-αίνω*. *βγαίνω*, *β)γαίγκα*.

*βγαλαίνου* (*βγάζω*), *βγαλαίγκα*, Tsh.

*δίτω* *I give*, *δίγκα*, rarely *δίκα*. v. § 281.

*κλαίω*, *κλαίγκα*.

*κούου* (*ἀκούω*), *κούγκα*, Tsh.

*λέγω*, *λέγκα*.

<sup>1</sup> Modern Greek readers may be reminded that the endings are *-γκα*, etc., not *nga*.

μαρκαώνω *I quarrel*, μαργαώνκα or rarely μαργαώνα. *I give*  
recorded forms; the pronunciation varies between κ, γ  
and γ. So many others in -ώνω.

νεργώθω *I walk*, νεργώνκα.

σηκώνου, σηκώνκα, Tsh.

συραίνω (σύρω), συραίνκα.

τρώγω, τρώγκα.

ώνω (άλωνίζω) *I thresh*, ώγκα.

§ 336. There are some irregular forms, which use the -ίγκα  
ending of the -έω verbs (v. § 338):

βγάλω (βγάζω), γαλίγκα.

βρίσκω (εύρίσκω), βρισκίγκα.

[γράφω], γραφτίγκα, Tsh.

γρέβω *I look*, γρεφτίγκα.

πλέφω *I swim*, πλεφτίγκα.

φυάγγω (φυλάσσω), φυαγνίγκα, φυαγανίγκα.

A few, with which the forms in § 339 may be compared, are  
formed with -κα only:

θέγω (θέλω), θέλκα, Tsh.

βορώ, βόρκα as well as the regular βορίγκα.

πρέφκε, from πρέπει (Lag. p. 10).

§ 337. Of contracted verbs the presents in -άω (Ph. -ά(γ)ω),  
have the impf. in -άγκα, and those in -έω (Ph. -ώ) in -ίγκα.  
Examples are:

(1) Of -άω verbs:

βροντά, βροντάγκα.

γιάγω (γελώ), γιάγκα.

κουθά(γ)ω (άκολουθώ), κουθάγκα.

čevdágw (κεντώ), čevdágka.

μεθάγω (μεθώ), μεθάγκα.

ξά(γ)ω (αύξάνω), ξάγκα.

πουά(γ)ω (πουλώ), πουάγκα, but also πουλίγκα like an -έω verb,  
although the pres. is always πουᾶς, πουᾶ.

And with these some verbs borrowed from Turkish, e.g.:

gečindágw (gečinmek) *to live*, gečindágka.

## § 338. (2) Of -έω verbs:

ἀλεῖ (λαλεῖ), ἀλίγκε.

ἄχδῶ (λακτίζω) *I kick*, ἀχδίγκα.

ζελμονῶ (λησμονῶ), ζελμονίγκα.

θωρῶ, θωρίγκα.

κρατῶ, κρατίγκα.

παρπαδῶ (περιπατῶ), παρπαδίγκα.

πονῶ, πονίγκα.

φρουκαλῶ (also φρουκαλαίνω) *I sweep*, φρουκαλίγκα.

§ 339. Certain classes of verbs form the impf. differently, with -κα instead of -γκα. Thus verbs in -ζω, -βω substitute -κα for the -ω of the present, -ζκα and -βκα changing to -σκα and -φκα. Thus:

βινεύω (Lag. p. 47) *I throw*, impf. βινεῦκα, whilst for the form

βινέω he gives impf. βινέγκα, like κλαίω, κλαίγκα.

βρουκανίζω *I cry*, βρουκανίσκα.

θερίζω *I reap*, θερίσκα.

κανίζω *I break*, κανίσκα (Lag. p. 52).

καρμανίζω, περιφέρομαι (Lag. p. 53), καρμανίσκα, Afs.

γαῖέβω *I talk*, γαῖέφκα.

λιμέζω (ἀλμέγω) *I milk*, λιμέσκα.

λιτεύω· δέω, λιτεῦκα (Lag. p. 55).

Also some words from Turkish in -ίζω come here:

düšündüρίζου (düşünmek) *I ponder*, Tsh., impf. düşündürίσκα, Afs.

But at Ph. düşündürάνκα as from düşündürάγω.

χαμαμβλαδίζω (hammamlamaq) *I give a bath to*, χαμαμβλαδίσκα.

Akin to this are βορῶ, βόρκα and θέλω, θέλκα in § 336. The κ in the pres. 2nd sg. πιστέφκεις (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., θέλίσκα, παίζίσκα, γαῖέβισκα, ψαλαίνισκα. In all of these the -ι of -ισκα being post-tonic and between a consonant and ς would drop (§ 250), and then the resultant group of consonant + ς + κ would lose the ς, both if it were treated like the consonant + ς left as the result of dropping an ι in the final syllables of § 251, and also if it followed the Pontic

middle ending -εύσκουμαι (i.e. -έφσκουμαι) which becomes -εύκουμαι (-έφκουμαι)<sup>1</sup>. This would give for our examples θέλκα, παίζκα, γαῖέβκα, ψαλαίνκα, 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, παίσκα, γαῖέφκα, ψαλαίνκα. With regard to the verbs in -νω it may be remarked that the fact that the ending is -ρκα and not -ργα 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, -ινα, and added to this the -ισκα ending, just as at Ulaghátsh and Ferték (§§ 210, 215). This gives e.g. for -άω verbs, *θενδάνισκα*, and for -έω verbs, *κρατίνισκα*, forms which treated like the barytone verbs would ultimately produce the actually used *θενδάγκα* and *κρατίγκα*, the steps being *θενδάνισκα* → *θενδάνσκα* → *θενδάνκα* → *θενδάγκα*.

Lastly it would appear that the semi-contracta λέγω, κλαίω, etc. took the ending of the contracta at some stage of its development from -νισκα to -ρκα.

### 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 ι before ς (v. §§ 250, 253), which has changed e.g. *ἐπούλησα* to *πούλ(τ)σα*, and by a frequent analogical extension *ἐσκότῳσα* to *σκότσα*, *σάλῳσα* (= *ἐσφάλῳσα*) to *σάλσα*, etc.<sup>2</sup> The endings appear in the examples below. Thus *ποίηκα* I made:

Sg. *ποίηκα*, *ποίης*, *ποίηε*.

Pl. *ποίηκαμε*, *ποιήετε*, *ποίηανε*.

For *κε* → *je* (ζε) v. § 264.

An example from the villages where the unaccented vowels are weakened (v. § 249) is the aorist of *έρχουμι* from Tsh.:

Sg. *ήρτα*, *ήρτις*, *ήρτινι*.

Pl. *ήρταμι*, *ήρτιτι*, *ήρτανι*.

<sup>1</sup> Cf. Hatzidákis, *Indog. Forsch.* xxxi, pp. 245 and 250, explaining the Pontic middle ending in -εύκουμαι, corresponding to the active -έω, as due to the spread of the suffix -σκουμαι.

<sup>2</sup> v. *σφαλύνω* and *μουλύνω* in glossary.

The ending of the 3rd sg. *-ινι* is sometimes *-ιν* or even *-ι*, e.g. *πή(γ)α*, *πή(γ)ις*, *πήνι* or *πήν* (← *πήγιν*) or *πή* (← *πήγι*).

§ 342. When the pronoun *τα* follows, the 1st pl. is of the type *ποίκαμ da* or less commonly *ποίκαμέν da*, the 3rd pl. *ποίκαν da* and the 2nd pl. *ποιῖετε da*, and probably also *ποιῖε da* with the *-τε* lost by dissimilation (§ 282).

Trisyllabic aorists followed by *τα* (*da*) develop a second accent. E.g. from *φέρινω* (*φέρω*):

Sg. *ἡφαρά da*, *ἡφαρές τα*, *ἡφαρέν da*.

Pl. *ἡφαράμ da* or less commonly *ἡφαραμέν da*, *ἡφαρέτε da*, *ἡφαράν da*.

The 2nd pl. is also *ἡφαρέε da* with dissimilatory dropping of the *τ* before the following dental *τα* (*da*).

In a paradigm from Tsh., the aor. of *βγαλαίνου* (*βγάζω*), the second accent is not always developed. Thus:

Sg. *ἔβγαί da*, *ἔβγαλις τα*, *ἔβγαλιν da*.

Pl. *ἔβγααμι da*, [*ἔβγαλιτι da*], *ἔβγαγάν da*.

For the *λ* in this paradigm v. §§ 267, 269.

Forms accented like *ἐθύρε με*, *ξεθύε da* (for *ξεθύσε da* from *ξεχύνω*) common in Cappadocia (v. § 222), are extremely rare at Phárasa.

§ 343. The aor. subj. act. runs thus: e.g. from *ποίκα I made*:

Sg. *ποίκω*, *ποίκ*, *ποιῖη*.

Pl. *ποίκωμε* or *ποίκουμε*, *ποιῖετε*, *ποίκουνε*.

At Afs. *ποιέσου*, etc.

From *ἔρχομαι*:

Sg. *νάρ-τω*, *-της*, *-τη*.

Pl. *νάρ-τώμε* or *-τουμε*, *-τετε*, *-τουνε*.

From *ἵνομαι* (*γίνομαι*), aor. indic. *ἔννα*:

Sg. *ινῶ*, *ινῆς*, *ινῇ*.

Pl. *ινούμε*, *ινῆτε*, *ινούνε*.

*Ποίκ* above is for *ποίκης* with *i* dropped before *s* (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. *σκο-τάσω*, *-τάς*, *-τάση*.

Pl. *σκο-τάσωμε*, *-τάσετε*, *-τάσουνε*.

For the possibility that these forms are to be explained by a dissimilatory dropping *v*. § 283.

Other such forms are:

Present	Aorist	Aor. subj. sg.
[γνωρίζω]	νώρτσα	γνωρ-ίσω, -ίς, -ίση.
γρέβω <i>I look</i>	ήγρεψα	γρέψω, γρέπ, γρέψη.
δίτω <i>I give</i>	δώκα	δώσω, δώς, δώση.
παίρω <i>I take</i>	πήρα	πάρω, πάρ, πάρη.
πιτάζω <i>I send</i>	πίταξα	πιτάξω, πιτάκ, πιτάξη.
πνώνω <i>I sleep</i>	ύπνωσα	πνώσω, πνώς, πνώση.
πουά(γ)ω <i>I sell</i>	πούλτσα	πουλ-ήσω, ής, ήση.

The accented syllabic is the only form of the augment in common use; it is either *ε*- or *η*-.

## 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 contracta, the verbs in -ώνω (the modern form of the -όω 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.

Present	Aorist	Imperative
ατιέγω <i>I pursue</i>	ατιέσα	ατιές τα.
αφήνω <i>I leave</i>	φήκα	ἄφ, ἄφτσε με (i.e. ἄφησε, § 253), pl. ἀφέδε τα.
βγαλαίνω (βγάζω), Tsh.	ἔβγαδ τα, Tsh.	ἔβγαλ τα, Ph.
θέκνω <i>I place</i>	ἔθακα	θέκ τα.
κρεμῶ <i>I hang</i>	—	κρέμας τα.
— <i>I bring</i>	πά(γ)ασα	πάγας, πάς.
— <i>I make</i>	ποίηκα	ποίη το, pl. ποιήετε τα, Ph. ποιήε με, Afs.
γορδιέγω (Turk. qormağ, § 324)	γορδιέσα	γορδιέσε, pl. γορδιέστετε.
ψένω <i>I cook</i>	ἔψησα	ψής τα.

§ 346. If however the aor. is in *-ξα* or *-ψα* the *ς* 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:

<i>Present</i>	<i>Aorist</i>	<i>Imperative</i>
ἄφτω <i>I kindle</i>	ἥψα	ἄπ (τη νιστία) <i>light the fire.</i>
γραφίγκα, impf., Tsh.	ἔγραψα	γράφ τα, Tsh. Kfs., pl. (with dissimilation of τ) γράψε τα, Tsh.
γρέβω <i>I look</i>	ἤγρεψα	γρέπ.
γυρέβω <i>I seek</i>	ἔρεψα	ἔρεπ, ὕρεπ με da, but also ὕρέψα.
διέχνω <i>I shew</i>	ἤδειξα	δείκ με, Ph. δείξε με da, Afs.
κόφτω <i>I cut</i>	ἔκοψα	κόπ τα, Ph. κόφ του, Tsh.
[κυττάζω] <i>I look</i>		κύτακ.
γαλῆέβω (καβαλλικεύω)	γαλῆεψα	γαλῆεπ τα.
νοίζω <i>I open</i>	ἤνοιξα	νοίκ τα, and once νέχ τα.
πιτάζω <i>I send</i>	πίταξα	πίτακ τα, pl. πιτάξετε.
σίννου (σφίγγω)	ἔσφιγξα	σίγκ τα, Kfs.
φ)σάγνω (σφάζω)	ἔφσαξα	σάκ τα, σάξε.
φυάγνω (φυλάσσω)	φύαξα	φυάχ τα, Tsh., φύαξε τα, Afs.

§ 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<sup>1</sup>. The Phárasa forms κόπ τα, σάκ τα shew the intermediate stage not, so far as I know, preserved elsewhere.

§ 348. (b) From contracta and verbs in *-ώνω* and *-ίζω*. Although the examples shew that the endings are not always kept distinct, the regular system is that the *-άω* verbs have the impv. in *-α*, the *-έω* 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<sup>2</sup>. The verbs in *-ίζω* range with the *-έω* verbs, as the similarity in form of their aorists has produced a similar imperative, the process being that the type κρατῶ, aor. κράτσα, impv. κράτει acts on the type τιλετίζω (Turk. dilemek) *I desire*, aor. τιλέτσα, and gives

<sup>1</sup> Hatzidakis, *Μεσ. καὶ νέα Ἑλλην.* i, p. 255.

<sup>2</sup> v. νοίζω in § 362.

it an impv. *τιλέτει* instead of its natural form *†τιλέτισε*. The alternative ending *-ε* is also recorded for this verb in the form *διλάιτε*. So too impv. sg. *χαζιρλάτε* *da* from the Turkish *hazır-lamaq*, to make ready, the present being presumably *χαζιρλατίζω*.

§ 349. Examples are :

(1) Verbs in *-άω* :

Present	Aorist	Imperative
[ἀγαπῶ]	—	Pl. γαβήσα <i>da</i> (v. § 352).
βουδά(γ)ω (βουτῶ)	βούτσα	Pl. βουτήσεδε.
κουθάγω (ἀκολουθῶ)	κούτσα	κούθα, pl. κουθήσεδε <i>da</i> .
πουά(γ)ω (πουλῶ)	πούλτσα	πούα <i>da</i> , pl. πουάδε <i>da</i> .
χιτάω <i>I hasten</i>	χίτσα	χίτα, pl. χιτάτε.
[ψοφῶ] <i>I die</i>	ψόφτσα	ψόφα.

§ 350. (2) Verbs in *-έω* :

Present	Aorist	Imperative
κρατῶ	κράτσα	κράει τα (v. § 282).
[παρακαλῶ]	παρακάλτσα	παρακάλε.
παρπαδῶ (περιπατῶ)	παρπάτσα	παρπάδει, Ph., pl. παρπα- τείτι, Afs.
ταβρῶ (τραβῶ)	τάβρησα	τάβρει, τάβρε με.

(3) Verbs in *-ώνω* :

Present	Aorist	Imperative
ἐμώνω (γεμίζω) <i>I fill</i>	ἐμωσα	ἐμο or ἐμου, pl. ἐμώσετε.
καρακώνω <i>I shut</i>	καράκωσα	καράγο, pl. καρακώσετε.
μαργαώνω <i>I quarrel</i>	μαργάωσα	μαργάο or μαργάου.
ξύμνωνω <i>I strip</i>	ξύμνωσα	ξύμνου.
σκοτώνω <i>I kill</i>	σκό(τ)σα	σκότα τα, pl. σκοτώσε <i>da</i> .
φ)σαώνω (σφαλώνω)	σάλσα	σάου for <i>†σάλου</i> (§ 269), but at Kís. the aor. form σάλ.

(4) Verbs in *-ίζω* :

Present	Aorist	Imperative
ταχλαδίζω <i>I throw down</i> (v. Turk. taqlah).	ταχλαδίσα	ταχλαδέι τα.

§ 351. A few irregular cases follow :

Present	Aorist	Imperative
βρίσκω <i>I find</i>	ἤβρα	ἔβρου, but pl. βράδε με <sup>1</sup> .
μ)βαίνω	ἔμβα	ἔμβα.

<sup>1</sup> B. C. H. xxxiii, p. 158.



έρχομαι *I come*

ήρα

έα, pl. γιάδε, from which latter, regarded as a sg., is formed the doubly plural form γιάδεστε.

λέγω *I say*

είπα

πέ τα, pl. πέδε κι say that.

τρώγω *I eat*

έφαγα

φά.

δίτω *I give*

δώκα

δός τα, pl. δώσε da, or δώσεδέ da. But give me is sg. νόμας, pl. νομάτε. From Tsh. sg. δός τα μένα give them me, and νόμους τα give us them.

§ 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 γαπήσα da is for γαπήσατε da, σκοτώσε da for σκοτώσετε da, so too δώσε da by the side of δώσεδέ da in § 351.

## 7. The Passive.

§ 353. The passive, as generally in spoken Greek, is rare, with the natural exception of that of the causals in -ώνω (anc. -όω). These preserve the old -όω conjugation and end in -ούμαι, etc. instead of the Modern Greek -ώνομαι. That of the barytone verbs is conjugated like the deponents, e.g. θερμαίνουμαι, pass. of θερμαίνω, like έρχουμαι. For the contracta, the -έω deponent conjugation exists, but for the -άω verbs I record only pres. 3rd sg. πουάται, 3rd pl. πουάνδαι, and impf. 3rd pl. πουούσανδαι from πουά(γ)ω *I sell*. There is also at Kís. Afs. and Tsh. a new conjugation in -άμι.

I have no examples of the Modern Greek endings -ειοῦμαι, -εῖσαι, etc., and to judge from κεροῦμαι (ἀφηκροῦμαι) *I listen* the -άω deponents have passed over to the -όω conjugation in -ούμαι.

## 8. The Present Passive and Deponent.

§ 354. For the barytone verbs an example is έρχουμαι :

Sg. έρχουμαι, έρῃσαι, έρῃται.

Pl. έρχομέστε, έρῃστε, έρχουνδαι.

Or with vowel-weakening from Tsh.:

Sg. ἔρχουμι, ἔρξισι, ἔρξιτι.

Pl. ἔρχουμιστι, ἔρξιστι, ἔρχουνδι.

§ 355. For the -έω conjugation we have from φοβοῦμαι at Kíska:

Sg. φοεῖμι, φοεῖσι, φοεῖτι.

Pl. φοεῖμιστι, φοεῖστι, φοεῖνδι.

And at Tsh. φοβεῖμι, etc.

§ 356. The passive of the -όω verbs, taking as an example φορτώνω (anc. φορτώω), runs:

Sg. φορτ-οῦμαι, -οῦσαι, -οῦται.

Pl. φορτ-οῦμεστε, -οῦστε, -οῦνδαι.

This form from its commonness has spread, first to -άω verbs (κεροῦμαι *I listen*) and then to the barytones, so that we find ἐ(φ)ξοῦμαι instead of εὐχομαι and μαρένομαι (Lag. p. 57) *I strive* and μαρενοῦμαι side by side.

§ 357. The -ᾶμι form is only recorded from Tsh. Kís. and Afs. for a present *I stand* newly formed from the aorist ἰστάθα (ἐστάθην) and so taking the place of στέκομαι (Ph. στήγνουμεναι). At Kís. it runs:

Sg. ἰστᾶ-μι, -σι, -τι.

Pl. ἰστά-μιστι, -στι, -νδι.

### 9. The Imperfect Passive and Deponent.

§ 358. Here the forms all end in -οῦμοννε, whether the present be barytone like ἔρχουμαι, an -έω contractum like φοβοῦμαι or a passive to -όω in -οῦμαι. That is to say, the last of these types through its commonness has superseded all the others. Thus we have:

ἔρχουμαι, impf. ἐρχοῦμοννε.

δρέπουμαι *I am ashamed*, δρεπούμοννε.

θερμαίνουμαι, θερμαινούμοννε.

φοβεῖμι, φοβούμοννι, Tsh.

φορτοῦμαι, φορτούμοννε.

The impf. however of ἰστᾶμι is not recorded. It is probably ἰστάμοννι. A further exception is formed by γίνομαι, at Ph.

ἵνουμει, which has an impf. ἐνόμουνε, etc., with *ό* instead of *ο* throughout. Its 3rd pl. is ἐνόσαν as well as ἐνόσανδαι, and for the 3rd sg. it has the alternatives ἐνότουνε and ἐνδουνε. The third persons of the Tsh. paradigm of φοβούμουνι below preserve the *ει* of the present, which is swamped in the other persons by *ο*.

§ 359. Examples are from ἔρχομαι, Ph. and from φοβεῖμ Tsh.:

Sg. ἐρχού-μουνε, ' ' ουνε, -τουνε (δουνε).

Pl. ἐρχού-μεστε, -στε, -ούσανδαι.

The Tsh. paradigm with the *ει* of the present in the third persons:

Sg. φοβ-ούμουνι, -ούσουνι, -είδουνι.

Pl. φοβ-ούμιστι, -ούστι, -είσανδι.

# 10. The Aorist Passive, Indicative, Subjunctive and Imperative.

§ 360. In the indic. the old endings -ην, -ης, -η, etc. have given way to those of the aor. active, excepting in the 2nd and 3rd persons<sup>1</sup>. The subj. endings are -ῶ, -ῆς, -ῇ, -οῦμε, -ῆτε, -οῦνε, and the impv. sg. -ου, pl. -ήτε. An example is from βούνομαι (λοιύμαι) *I wash*:

Indic. sg. βούστα, βούστης, βούστη(ν<sup>2</sup>,

pl. βούσταμε, βούστατε, βούστανε.

Subj. βουστῶ, βουστής, etc.

Impv. sg. βούστου, pl. βουστήτε.

§ 361. Aorists in -γα generally keep the velar *γ* through and modify the vowel of the ending to suit. Thus νοίξω *I open*, aor. νοίγα, 3rd sg. νοίγη, subj. νοιγῶ, 3rd sg. νοιγή. V. § 265.

§ 362. Further examples are:

## Present

ῥω *I cure*

βρίσκω *I find*

γλυτώνω *I escape*

## Aorist, etc. passive

ἄραθα.

βράθα, but subj. βρεθῶ.

subj. γουλτουθῶ. Also act. aor.

γλύτωσα.

<sup>1</sup> It may be noted that Kar. in giving these aorists always writes them with the aor. ending of the 1st pers. in -ην. Thus ραντίσθην, ἐμαρέθην, νεκρώθην, κ.τ.λ. This is no more than inaccuracy.

<sup>2</sup> The 3rd sg. occasionally ends also in -ηνε.

## Present

## Aorist, etc. passive

μῶνω (γεμίζω) <i>I fill</i>	ἐμῶθα and ἤμα.
(φ)ξοῦμαι (εὔχομαι)	ἐφξῶθα.
ἐρμαίνομαι <i>I warm myself</i>	θερμάθα.
στᾶμι <i>I stand</i> , Tsh.	ιστάχα or ιστάθα, Kis., στάθα, Ph. Impv. ιστάχου, ισταθῆτι, Tsh. The χ is no more than a variant for θ.
ἀνίζω <i>I break</i> (trans.)	κανίθ-α (intrans.).
όφτω <i>I cut</i>	κόπα.
μαρένομαι, μαρενοῦμαι <i>I strive</i>	ἐμαρέθην, Kar. (Lag. p. 57), which I would correct to μαρέθα.
νανοῦμαι <i>I ponder</i>	νανόστα.
ἐκροῦμαι <i>I hear</i>	νεγρόστα, impv. νεγρόστου.
ῥίφτομαι <i>I wash myself</i>	νίφτα.
νοίζω <i>I open</i>	νοίγα (v. §§ 265, 361). Impv. νοίγου and νοίγο, the latter affected by the act. of the -ώνω verbs, v. § 348.
ξυμνοῦμαι <i>I strip myself</i>	ξυμνώθα.
σηκώνω <i>I lift</i>	σηκῶθα. Impv. σήκο, Ph. an' σήκου, act. in form only (v. § 243), pl. σηκωθῆτι, Tsh.
σωρέβω <i>I collect</i>	σωρέφτα, impv. σωρέφτου.
ῥαιρομαι (χαίρομαι)	χάρα.
τομαι <i>I am ashamed</i>	ἐνδράπα or τράπα. Impv. δράπου.
εἶμι <i>I fear</i>	φοβήθα, Tsh.
μαι <i>I die</i> (pass. of χάνω)	χάθα.
χ. ἴζω <i>I separate</i>	χωρίστα. Impv. χωρίστου.
ψένω <i>I cook</i>	ψήθη (3rd sg.).

§ 363. A few act. aorists follow this type. Thus μ)βαίνω has ἔμβα, βγαίνω has ἔβγα, with 3rd sg. ἔβγα or ἔβγη, and the aor. to the Modern Greek ἀπομένω, πόμεινα or πέμεινα has 3rd sg. πέμεινη like ἔμβη and ἔβγη as well as the regular act. form πέμεινε. Cf. the Capp. forms of the βαίνω verbs in § 241.

## 11. The Pluperfect.

§ 364. The pluperfect of the type ἦρτα ἦτον used at Sifli (§ 56) and in Cappadocia (§§ 244, 245) is not recorded at Phárasa.

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. *εἶμαι, εἶσαι, ἔνε, ἐνι, ἐν* or enclitic *νε*.

Pl. *εἶμεστε, εἴστε, εἶνδαι*.

Imperfect :

Sg. *ἤμουνε, ἤσουνε, ἤτου(ν)ε* or *ἤδου(ν)ε*.

Pl. *ἤμεστε, ἤστε, ἤσανδαι* or *ἤσαν*.

At Tsh. Afs. (and Kíska) the vowel-weakening produces forms with final *-ι* instead of *-ε*, *εἶμι, εἴσι*, 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 Bosphoros, all these dialects, Pontic, Cappadocian, the dialects of Phárasa, Sílili and Livísi alike, stand outside the general division of Modern Greek dialects into Northern and Southern<sup>1</sup>.

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.

<sup>1</sup> For Bithynian Greek and its superficial but probably not significant resemblances to Cappadocian, v. §§ 185, 235.

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 Silli and Livísi, at Malakopí, Mistí and Semenderé in Cappadocia and at Tshukúri, Kíska and Afshár-köi in the Phárasa group, cannot claim any connexion with that of Northern Greek<sup>1</sup>. The local restrictions of the vowel-weakening in Asia warn us that it is in fact comparatively recent. Thus it appears at Tshukúri, Kíska 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 Ulaghátsh. At Silli it is certainly more recent than the change of *tí* to *či*, as this only takes place before original *i* and not before the *i* produced by unaccented *e*. But *tí* was still changing to *či* 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 Silli 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<sup>2</sup>. 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.

<sup>1</sup> 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.

<sup>2</sup> For a study of these and the Latin words, see Meyer's *Neugr. Studien*, III, IV, and Triandaphyllidis' *Die Lehnwörter der mittelhellenischen Litteratur*, Strassburg, 1909.

Of such loan-words I find only *λίρα* used everywhere, *βέργα*, *μόβελλα*, *σκρόφα*, used at Silli, *ἀγάλια* at Silli, Phloïtá, Axó and Sinasós, *βαπόρ* at Dalmesó, *καριόλα* at Delmesó and Phloïtá, *ρόκα* at Araván and Ghúrzone, *ζβόν* at Ferték and *ζηπούνα* at Sinasós, *φλορί* and its derivative *φλοριόνας* at Sílata, Potámia and Malakopí, *φεργαντί* at Malakopí, *κογιόνια* at Mistí, *μάτσα* (or *ματσάκα*), *γαϊτάνι*, *γαράφιλι*, *κάντιο*, *καντούνι*, *μασκαράς*, *πουντάνα* and *τιρμόνι* at Sinasós, and *μάρκα* and *μασκαράς*, but no others recorded, at Phárasa. Even this short list needs qualification: the garment called *ζβόν* at Ferték is said to be of recent introduction, *σκρόφα* (*scrofa*) and *τιρμόνι* (*terminus*) may well be Latin words, for which opinion indeed their presence here is some evidence, and the connexion of *ἀγάλια* with *eguale*, although generally accepted, is not very clear, and indeed Doctor Xanthudhídis in his edition of *Erotókritos* gives good reason for deriving it from *γαληνός*<sup>1</sup>. Many of these words also have been taken directly, not from Italian, but from Turkish, where they exist as loan-words. Thus *lira*, *ferqatin*, *frigate*, whence *φεργαντί*, and *maskara*, *buffoon*, are used in Turkish, and Gustav Meyer<sup>2</sup> 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 *βαπόρ*, *καριόλα*, *φλορί*, *γαράφιλι*. *Τοχτόρ(η)*, *doctor*, at Kíska, and the French *πόστι*, *post*, *post-office*, at Afshár-köi and *κονφεράσου*, *conference*, at Silli come in the same way from the Turkish *doktor*, *post* and *konferans*, 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 Arkhélaos' 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 Arkhélaos says in his glossary that instead of the Italian *καντούνι* used at Sinasós the Greek

<sup>1</sup> Βεζζέντζου Κορνάρου 'Ερωτόκριτος, ἐν 'Ηρακλείῳ Κρήτης, 1915, p. 406.

<sup>2</sup> *Türkische Studien*, I.

*ἀκρόδωμα* 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 shew that there is no lack. These, together with such Byzantine words as *τζαγγί*, *ταρός*, 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<sup>1</sup>.

§ 371. Silli: *βίλγα* (*βίγλα*), *γούλα*, *κάμβους* (*κάμπος*), *κάστουρου* (*κάστρον*), *κατλέβγου* (*καβαλλικεύω*), *κούπα*, *λημόρι* (*μνημόρι*), *ναλári* (*λανίρι*), *σπίτι*, *στράτα*.

§ 372. Cappadocia: *ἀκουμπίζω*, *ἄμπουλα*, *ἄσπρο*, *βαρβάτος*, *βένετος*, *βορκόκ* (*βερύκοκκον*), *βορδόν*, *βούλα*, *βρακί*, *γούλα*, *γουργούρ*, *δεκανίκι*, *δισάκκι*, *κάλαντα*, *καλέβω* etc. (*καβαλλικεύω*), *καλίκια*, *κάμαρη*, *κανδήλα* (*κανδηλάφτης*), *καρβόν*, *κάστρο*, *κελέρ* (*κελλάριον*), *κούπα*, *γάτα*, *λαμνί*, *λανári*, *λίτρα*, *μάγουλο*, *μανάλι*, *μορμούρ* (*μνημόρι*), *μούκα*, *οὔγγια*, *παγκλάβι*, *πάλος*, *πλουμίζω*, *σαλκάμ*, *σιτίλι*(?), *σκετέλ* (*σκουτέλλι*), *σουγλί* (*σουβλί*), *σπίτι*, *στάβλο* (*σταῦλος*), *στράτα*, *τσίτα* (*γκίτα*) = *sagitta*, *φασκιώνω*, *φοσί*(?).

§ 373. Phárasa: *ἄβούκα*, *ἄμνι* (*λαμνί*), *ἄσπρο*, *βουρδόνι* (*βορδόν*), *βροσόλι* (*βραχιόλι*), *γκίτα* = *sagitta*, *γουργούρι*, *κάλαντα*, *κούπα*, *γαλῆβω* (*καβαλλικεύω*), *μανίχι*, *μνημόρι*, *παγάνι*, *σκαλί*, *σογλι* (*σουβλί*), *σπίτι*, *στάβγο* (*σταῦλος*), *στράτα*, *φκιόρε*, *φούρνος*, *ωρί*.

§ 374. Like the Italian, the Slavonic element in the vocabulary is very small. I record only *κούρβα* from Silli, *κότζι* (*s.v. κόξιλο*) from Sinasós, *λόγγος* from Ferték, *qούρκα* 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

<sup>1</sup> 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<sup>1</sup>, 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 Phárasa vocabulary there is certainly a considerable Armenian element, and this is present also, but to a less extent, in Cappadocian<sup>2</sup>. Karolídhis 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 Karolídhis, as are supported by Hübschmann's Grammar and Bedrossian's Dictionary. Some of his derivations are plainly no more than random shots<sup>3</sup>, 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<sup>4</sup>.

The geographical position of Phárasa and the other Greek-speaking villages of its group is here important. The district is thinly populated, but there is an Armenian village near Tshukúri and many others I believe exist to the north of Phárasa, and Hajjin is also a great Armenian centre<sup>5</sup>.

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 Phárasa 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. Phárasa: ἀγῆουβέγι, βάρτι, βέκι, βδόκκο, δζίκα, καγκάρι, καϊτσάρι, κάμο, καρά, καράκι, καρβουλιέκ, κασκάρα, κουρά, ζουγρουδούμι, μακάρτι, μάσκα, πείσάχι, σάβι, τάνι, ταράχι, χανοῦτε, wáσι.

<sup>1</sup> *Neugr. Studien*, II, p. 8.

<sup>2</sup> For Armenian I have used and refer to Hübschmann, *Armenische Grammatik, Erste Theil, Armenische Etymologie*, 1897, and Bedrossian, *New Dictionary, Armenian-English*, Venice, 1875—79. My obligations to Dr F. C. Conybeare I have expressed in the preface.

<sup>3</sup> Such as his suggestion for ἀβ· ἐρι, πλέον (Lag. p. 41) which is certainly from ἄλλος, v. § 273, and ζάρι, ζάρι· γάρ (Kar. p. 50) which is Turkish زار *zira*.

<sup>4</sup> Kar. pp. 62—65.

<sup>5</sup> H. Grothe, *Meine Vorderasiens Expedition*, II, pp. 166—173, has an account of the Armenians in the Anti-Taurus.

§ 377. Cappadocia: δζίκα, καγκάρι, καράκι, κάτζιν, κότιμο, μακάρτι, μαρικό, σκουρά, τζάκρι, φός, χασεύω(?), χερισκί. Of these words Karolídhis leaves some doubt as to whether καγκάρι, κότιμο 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 shews, 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<sup>1</sup>.

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<sup>2</sup>.

<sup>1</sup> For the Afshars v. pp. 33, 34.

<sup>2</sup> 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*, *başlamaq*, *çaghərməq*, *hazərləmaq*, *düşünmek*, *şəşmaq*, *salmaq*, *qapamaq*, *qazanmaq*, *yapəşmaq*, have entirely superseded the corresponding Greek verbs, and in other cases the Greek word appears only at Sinasós and Potámia, where the dialect has been more exposed to outside influence. At Phárasa 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 Phárasa.

§ 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 *ó ἴδιος himself* is superseded in Silli by a phrase with *χέρι* borrowed from Turkish. *E.g. he did it himself* is not *τὸ ἔκανε ὁ ἴδιος* but *ὅπ' ἔπειν δου τα ποίκι*, literally *he did it with his hand*, the Turkish *kendi elile yapdı*.

*To happen to a person* is expressed at Silli by a literal translation of the Turkish phrase *başəna gelmek*. Thus the sentence in the text on p. 286, l. 4, *κόρη κι λαεῖ του χογγιάν ἔφκι ὅπ κεφάλιν ἦς* and *the girl tells him all that had happened to her*, is exactly the Turkish *qaz-da başəna gelenleri anlattırər*.

At Silli *νοῦς* is used in the sense of Turkish *'aqəl عقل*. Thus *νοῦς του ἐρῶτι 'ς κεφάλιν δου* *he comes to his senses (again)*, in the text on p. 292, l. 17, corresponds to *'aqə başəna gelir*, and the sentence on p. 294, l. 30, *νοῦς του παγαίννει βασκάν δόπου*, suggests a Turkish equivalent use of *'aqəl*.

par le P. Louis Ronzevalle, S. J. (quoted as Ronsevalle), and a review of it by the present writer in *J.H.S.* xxxii, 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, ἔπεραν δὲ κεφάλι τ καὶ ἄφηκαν, πῆγξαν, *they went away*, literally *they took their head and left, they went*, is the Turkish *qafalarəna aldalar braqdalar gittiler*, an idiom common in Kúnos' texts. There is a similar use of ἀφήνω πηγαίνω = *braqmaq gitmek* at Silli, e.g. ἀφήνῃ παγαίνῃ *he leaves, he goes, i.e. he goes off*, and in Cappadocia at Del. in the phrase ἄφκεν καὶ πῆγεν (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 Phárasa κάθομαι takes the place of *durmaq* in such a sentence as ἀῖεὶ κλαίῃ ἵαι κάται το μαχτσούμι *there the baby stays crying* (text on p. 494, l. 6), which is the Turkish *durada makhsım aghlayıp durıyor*. Κάσουμου (κάθομαι) is used in the same way at Silli; e.g. ἔρχουμου κι κάσουμου (or ἔρχουμι κ.τ.λ.) *I am continually coming*, and the impf. is ἐρσινόνῃσκα κι κασινόνῃσκα *I was continually coming*, which are the Turkish *gelip duruyor* and *gelip duruyor uđum* respectively. An example for the use of the same verb at Ulaghátsh is in the text on p. 358, l. 18, düđüñdünöğge cáğoton. In Capp. κείμει is used in the same way as the equivalent of *yatmaq* to *lie*. Thus for Sinasós Arkhélaos gives (p. 243) λαλεῖ καὶ κεῖται = λαλεῖ συνεχῶς, for Ferték Krinópulos (p. 50) has the same, and for Sílata we have (*Xen.* 1, p. 383) καλατσεύ καὶ κεῖται with the same meaning. At Araván στέκομαι is used in this way; for an example v. text on p. 334, l. 26, ὥς τα σωρόφ καὶ στέκεται<sup>1</sup>.

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: ποίεν ἔμψε *he commanded* for *emr etdi*, Ph., φαίνει φέτι *he is getting the better of* for *fet-h ediyor*, Ph., φῶνον qabούλι *I accept* for *qabul ederim*, Silli, ἐνδουε καρδίας

<sup>1</sup> For the Turkish v. Redhouse's *Turkish Grammar*, in Trübner's collection of simplified grammars, p. 143. Hatzidákis (Φιλ. 'Ερ. 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 κείμει 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 *razi oldu*, Ph. V. also in glossary *da'vet* (ταβέτι), *sitr*, *zarar*, *mu'ayene*.

Θωρῶ ἔργον *I work*; literally *I see work*, the Turkish is *görmek*, Capp. and Phárasa. E.g. *να χωρήσου ὄργου I will work*, Mis.—τί ὄργο *να διήτε*; *what work will you do?* Phl.—ἂ ἰδῶ του πεθεροῦ μου τ' ὄργου, *I will work for my father-in-law*, Tsh. (text on p. 566, l. 6). Also p. 568, l. 27.

Κόπτω has the uses of *kesmek to cut*. Thus *fiat kesmek, to fix a price* has produced at Ph. *ἐκοψανε τ τιμῆς* (text on p. 492, l. 23), and at Mal. *κόπτει τὴν τιμὴν του* (Pakhtikos, p. 30), and from the meaning of the pass. *kesilmek, to be changed into*, the pass. of *κόπτω* gets the same meaning at Delmesó and Phárasa. V. in glossary *κόπτω*.

Μετά *with*, or its equivalents, are used instead of *καί* like the Turkish *ile*. Thus at Phárasa, *του πουλου το σугάτι μό do ζουφάλι* *the bird's liver and head* (text on p. 480, l. 13), instead of *τὸ συκῶτι καὶ τὸ κεφάλι τοῦ πουλιού*. The pl. verb is used, as in Turkish, after a singular subject if another noun is coupled to it. Thus from Phloità (p. 434, l. 11), *μέ το χανέμ σέμανε σο βαχδά* *he went into the garden with the lady*, the Turkish *khanem ile bakhçeye gittiler*. It must be added however that this last usage is not unknown in Modern Greek<sup>1</sup>.

At Phárasa *ἄκρα* *edge* is used also to mean *reason, account*, in such phrases as *ἀβιβεί στην ἄκρα* *for that reason, on that account*, or from the Phárasa Gospel, St Matt. xxvi, 31, 33, *ὅτὸ μὸν τὴν ἄκρα, ὅτὸ σὸν τὴν ἄκρα, on my, thy account*<sup>2</sup>. The explanation seems to be that as Turkish *uç* اوج means both *extremity* and, in old Turkish<sup>3</sup>, *reason*, so *ἄκρα* 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 δόπο* *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

<sup>1</sup> Other examples are in Sil. 2 (p. 444, l. 27) and Ph. 3 (p. 474, l. 25).

<sup>2</sup> Lag. pp. 8, 9.

<sup>3</sup> V. Vambéry, *Alt-osmanische Sprachstudien*, p. 218.

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 *κουγιουμή έναίκας* *ὁδὰ* *the room of the jeweller's wife*, from Silli (text on p. 296, l. 18), and *ἦρτε'να δεβιού μαναγιού τ το σπίτ* *he came to the house of a mother of a Dev*, from Ulaghátsh (text on p. 378, l. 29), would be impossible in Greek, where *τὸ δομάτιον τῆς γυναικας τοῦ χρυσοχόου* and *ἦρθε εἰς τὸ σπίτι τῆς μάνας ἐνὸς δράκου* would be used, the dialect phrases being modelled on the Turkish equivalents, *quyumjunun qarəsen odasə* and *devin anasənənt evine geldi*. Even more Turkish is the Ulaghátsh example (text on p. 380, l. 1) in which no genitive ending is used: *κaveís qoqousού* *the smell of a man*, literally, *a man his smell*. Sometimes the possessive of the third person, *τ*, is added to the second word like the Turkish possessive *-sı*; e.g. in the Phlōitá text on p. 422, l. 3, *qasáp baðή σεμαδεμενιού τ τα τσόλια*, *the clothes of the butcher's betrothed*, which is the Turkish *qassab-başən nišanləsənən rubalarə*, 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: *κιát εἶρα παιρί* *the boy whom I saw*, Silli, which is in word-order the equivalent of *gördüğüm oğlan* and not of the Greek *τὸ παιδί ποῦ τὸ εἶδα*.—*Πήν τού jó 'σει γένα νομάτ* *bró του* *the man who has no beard appeared before him*, from Afshár-köi (text on p. 576, l. 22).—*Τούς τα κατέσσει τού εἶδε ὁ βασιλός του ὕπνο*; *how does he know the dream which the king saw?* from Phárasa (text on p. 542, l. 30) and from the same village *να σκοτώσουνε τού ἔσει σο χωρίον δου τα θελικά τ' ἄβγα* *to kill the mares that are in their village* (text on p. 538, l. 26). The Phárasa texts contain a number of similar sentences, in which the relative clause precedes the antecedent. The following examples all come from Tale 8: *τού γενήθη, κ.τ.λ.*, p. 492, l. 11.—*ἄεινο τού jένσε, κ.τ.λ.*, p. 494, l. 20.—*ἄεινο τού κόντσε, κ.τ.λ.*, p. 496, l. 1.—*ἄεινο τού ἦτουνε, κ.τ.λ.*, p. 498, l. 24.—*σε τ' ἄβου, τού, κ.τ.λ.*, p. 498, l. 26.—*γώ τού πίταξα, 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.

*Και του πουλιδιού τ' δίμα τ' ἄχσεν δου δόπο, ἐφύτρωσεν ένα*

μειβά 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 quđun qanə aqdağhə yerdə* and exactly the opposite of the Greek *καὶ εἰς τὸν τόπον ποῦ ἔτρεχε τὸ αἷμα τοῦ πουλιού*.

Και το κορίτς qάψενε ἀζ βασιλέγα παιδιού σο ὅερ όπου εἶχαν 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 *qaz-de padişahən oghlunun elindeki yuzeği aldə*, impossible in Greek, which has the opposite order: ἄρπαξε το δαχτυλίδι ποῦ ἦτον εἰς το χέρι τοῦ παιδιού τοῦ βασιλέα. The ἀζ (= *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*.

βήγεν να κόψῃ ἐκεῖνα τὰ ξέβαλαν τα κέρατα 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 νὰ κόψῃ ἐκεῖνα τὰ κέρατα ποῦ ἔβγαλαν*, but instead of this it follows the Turkish *onların sürtdükler boynuzları (kesmek içün gitdi)*.

Και τό ἔπκε do ἰφτιρά λάλσεν 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 Delmesó, Phloità and Sílata texts is probably because their style is a little less bald than that of the other tales. The references are:

Delmesó 1, p. 314, l. 11, εἰν' ἄλογο κ.τ.λ.

Phloità 1, p. 410, l. 26, δά ἔφαγανε κ.τ.λ.

„ 1, p. 416, l. 33, κ' ἐκείνο, τό κ.τ.λ.

„ 1, p. 416, l. 37, πῆρεν ἐκεῖ κ.τ.λ.

„ 2, p. 426, l. 16, σάγγουν da κ.τ.λ.

„ 4, p. 432, l. 19, κ' ἐγώνα τὰ κ.τ.λ.

„ 4, p. 434, l. 23, και δέν ἔμαθεν κ.τ.λ.

Sílata 2, p. 444, l. 21, ὅπου να ἔκῃ κ.τ.λ.

Lastly it may be noted that the position of *κι* (= *καί*) second in the sentence at Sílli 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 Phárasa; 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 Phárasa.

§ 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.

Borrowing of Turkish idioms.	Silli § 381.	Capp. § 381.	Ph. § 381.
Use of Turkish word-order.	(Silli § 382.)	Capp. § 382.	Ph. § 382.
Effects of Turkish vowel-harmony.	Silli § 9.	Capp. §§ 70, 194.	—
Final consonants unvoiced.	—	Capp. § 75.	—
Velars kept unaltered in paradigms.	—	Capp. §§ 80, 81.	Ph. §§ 265, 361.
γ sounded like <i>qaf</i> .	—	Capp. § 82.	—
Failure to pronounce θ and δ.	Silli § 11.	Capp. §§ 86—96.	—
Loss of genders (§ 168).	(Silli § 26.)	Capp. §§ 106, 167, 181—188.	Ph. §§ 304, 314, 315.
Partial disuse of the article.	Silli § 16.	Capp. § 106.	—
Accusative ending in -ω used only after the article and use of -ς to generalise.	—	Capp. § 115.	Ph. §§ 289, 291, 293.
Agglutinative declension.	—	Capp. § 123.	—
Comparative of adjectives on Turkish model.	Silli § 21.	Capp. § 169.	Ph. § 305.
Use of Turkish numerals.	Silli § 22.	(Capp. § 171.)	Ph. § 307.
Turkish derivative verbal suffixes used in Greek.	—	Capp. § 195.	—
The personal endings of Turkish added to the Greek verb.	Silli § 52.	Capp. § 236.	—
Imperfect passive formed agglutinatively.	—	Capp. §§ 232—235.	—
Pluperfect on Turkish model.	Silli § 56.	Capp. §§ 244, 245.	—
Position of enclitic substantive verb.	Silli § 59.	Capp. § 248.	—



§ 385. The conclusion to be drawn is that the dialect of Phárasa is least affected by Turkish and that of Cappadocia most, Silli 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 Silli, at Phárasa 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 Silli. 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, Silli, Cappadocia, Phárasa, Pontos and Livísi, bear to one another. In this connexion Turkisms must be excluded; all the dialects, excepting possibly that of Livísi<sup>1</sup>, 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 Silli 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, Silli going rather with Livísi, and the dialect of Cappadocia with that of Phárasa and Pontos.

§ 387. To begin with Silli and Livísi: 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 ἐμός, σός, etc. The vowel-weakening common to both cannot be pressed in this

<sup>1</sup> That the vocabulary at Livísi is full of Turkish words appears from the article in "Ομηρος" mentioned on p. 38 above. This says: Τὰ ἄλλα ἰδιώματα τῆς Λειβισιακῆ γλώσσης εἰσὶ βαρβαρισμοὶ καὶ τουρκισμοί. 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 *-ουμου* 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 *ti* alike at Delmesó, Araván and Ghúrzono, and at Silli, becomes *çi*, a change which at Silli at least is of some antiquity<sup>1</sup>, 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 *καβαλλικεύω* with a dental, *κατλέβγου*, can be paralleled in Cappadocia only at Delmesó and Ferték with the forms *καλδέβω* 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 dialect<sup>2</sup>, 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

<sup>1</sup> v. § 9.

<sup>2</sup> The reference, which I owe to Mr F. W. Hasluck, is, P. Belon, *Observationes*, Antwerp, 1589, p. 391: *Amplius 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<sup>1</sup>, the use of the old possessives *ἐμός, σός*, etc., *τίς* used for both singular and plural, the aorist passive without *-κα*, the position of the pronominal object after the verb, the ending *μεσ*(τε used in the active, the old contracted passive of *-όω* (mod. *-ώνω*) verbs, the use of the names of fruits for both the fruit and the tree<sup>2</sup>, the diminutive ending in *-όπρον*<sup>3</sup>, and a number of peculiar words, amongst which is the use of a negative derived from *οὐκ* in place of the usual *δέν* of Modern Greek, although this is rare in Cappadocian<sup>4</sup>. In this list I omit the breakdown of the endings marking gender, of which the beginnings are seen at Phárasa 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 shew 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 Phárasa. 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 Phárasa. 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 *χωρίζο*),

<sup>1</sup> A comparative account of the Cappadocian and Pontic declensions would be most interesting; on the Pontic side, however, the material is still deficient.

<sup>2</sup> v. for Pontic, Hatzidákis, Φιλ. Έρ. p. 6, and in the glossary e.g. *ἀντίδα, μήλον*. Turk. *tut* (τάβι), *καρόδι, μεράρι, σικιά*.

<sup>3</sup> For Cappadocian this is recorded at Ferték by Krinópulos; v. in glossary *τσιδ*.

<sup>4</sup> v. glossary s.v. *κί*.

the use of the vowel *ä*, the position of the pronominal object after the verb even in negative sentences, the reflexive use of *ἐκείνος*, the regular use of a negative derived from *οὐκ*, which is only rare in Cappadocian, to the complete exclusion of *δέν*.

This is borne out by further examples from the vocabulary. There are a number of words common to Pontic and the dialect of Phárasa, for which another word is used in Cappadocian. Examples are: *γατιαίνω* (Capp. *κολῶ*), *καρακώνω* (Capp. *σφαλῶ*), *καρμάνα* (Capp. *κλωθάρα*), *λαχτόρι* (Capp. *κοκονιός*), *ρουσί* (Pont. *ρασί*, Capp. *βουνί*), *σίδι* (Capp. *ιτέα*), *τατίς* (Pont. *τᾱτάς*, Capp. *βαβᾱς*). To these may be added the use at Phárasa of *πάλιν* in the Pontic sense to continue a narrative, where in Cappadocian *ὑστερις*, 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 Phárasa which in Cappadocian (*a*) are replaced by a Turkish word, or (*b*) have no corresponding word recorded. Of these examples are (*a*) *Jobί*, i.e. *κηπί* (Capp. *baghçe*), *κλιβάνι* (Capp. *tandur*), *πλέω* (Capp. *yüzmek*), (*b*) *ελίδι*, *λωρί*, *παργαμίνα*. Again in some words the Pontic and Phárasa forms agree as against the Cappadocian. Examples are: *νίσκομαι*, the Cappadocian form of *γίγνομαι*, but at Phárasa *ίνομαι* and in Pontos *γίνομαι*; *κρέβω*, Capp., but *γυρέβω*, Ph. and I believe in Pontos; *συλώνω*, Capp., but *στυσιώνω* (*q.v.* in glossary), Ph. and Pontic *σουσουλίζω*. This reduplication is, according to Valavánis, characteristic of Pontic<sup>1</sup>.

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 Phárasa in their dialect would be a step forward, as it is not impossible that Phárasa 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<sup>2</sup>, Kyrillos says that the inhabitants, as well as those of Afshár-köi, are iron-workers<sup>3</sup>, 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

<sup>1</sup> *Ζῶντα Μνημεία τῆς ἀπὸ Πόντον ἰδιωτικῆς*, 1892, p. 204.

<sup>2</sup> *Guide to Asia Minor*, p. 274.

<sup>3</sup> pp. 14, 15.

to that of Phárasa. The 1st pl. in *-μες* found in the Gospel texts from Phárasa appears in Lagarde's songs from Nikopolis<sup>1</sup>, and is also recorded by Hatzidákis from Tripolis (Tirebolu) on the coast to the north. Parallels also to the disappearance of *λ* or its change to *γ* at Phárasa are given by Valavánis from Ovatsuk and other villages near Shabin-Kara-Hissar<sup>2</sup>. 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 Phárasa, Tshukúri and the other villages of the group, but here the tradition, which there is no reason to doubt, that they are settlements from Phárasa, 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:

<sup>1</sup> Lag. pp. 25, 26 and § 321. For the false identification of Nikopolis with Shabin-Kara-Hissar, v. p. 10, note 2 above.

<sup>2</sup> Ζώρτα Μνημεία τῆς ἀπὸ Πόντου ἰδιωτικῆς, 1892, p. 84. The words are: *ἀ(γ)έρων*, *ἀ(γ)έρων*, *μω(ι)άπων*, *ἀνάπων*.

I. Sinasós (and Zaléla), Potámia and Delmesó, which preserve the Greek pronunciation of  $\delta$  and  $\theta$ , and, at least for words of personality, the old declension of  $-os$  nouns and the distinction of genders.

II. Sílata (and Anakú), Phloítá and Malakopí, where  $\delta$  and  $\theta$  and the old declension are preserved, but of gender no more than a trace remains (§ 107), whilst the pronunciation of the velar  $\gamma$  like *qaf* (§ 82) and the preservation of the velar sound of  $\gamma$  and  $\chi$  in paradigms at Sílata, Phloítá 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  $\delta$  and  $\theta$ , and almost all distinction of genders, have been lost<sup>1</sup>, and the old declension is beginning to give way to the agglutinative endings (§ 123).

IV. Ghúrzono, Araván and Ferték, where  $\delta$  and  $\theta$  are lost, there is no gender and the agglutinative endings have almost destroyed the old  $-os$ ,  $-ov$  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

<sup>1</sup> Except a trace at Axó (§ 107).

	Del.	Per.	Ar.	Gh.	Ul.	Mis.	Ax.	Mal.	Phl.	Su.	Pot.	Sin.
$\chi i$ becoming	(a) $\chi i$ (b) $\delta i$											
$\chi e$ becoming	(a) $\chi e$ (b) $\delta e$											
$\sigma \phi$ becoming	(a) $\sigma \phi$ or $\phi$ (b) $\phi \sigma$ or $\sigma$											
Aor. of $\beta \gamma \alpha \iota \nu \omega$	(a) of type $\xi \beta \gamma \alpha$ (b) of type $\xi \beta \alpha$											
Aor. of $\delta \iota \nu \omega$	(a) of proparox. type $\xi \delta \epsilon \alpha$ (b) of parox. type $\delta \acute{\epsilon} \alpha$											
Aor. of $\epsilon \mu \beta \alpha \iota \nu \omega$	(a) of type $\epsilon \mu \alpha$ without $\sigma$ (b) of type $\sigma \epsilon \mu \alpha$ with $\sigma$											
Aor. of $\pi \omicron \omega \delta$	(a) of proparox. type $\epsilon \pi \alpha$ (b) of parox. type $\pi \acute{\omicron} \epsilon \alpha$											
$\kappa \alpha \beta \alpha \lambda \lambda \upsilon \kappa \epsilon \iota \nu \omega$	(a) type with $d$ (b) type without $d$											
$\pi \omicron \delta \acute{\epsilon} \mu \iota$	(a) type $\pi \omicron \delta \acute{\epsilon} \mu \iota$ (b) type with metathesis, $\pi \omicron \delta \acute{\epsilon} \mu \iota$											

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 *pta* to *pa* (§ 71), Phloítá and Malakopí by the *-ε* ending of the three persons of the plural active (§ 190), Malakopí and Mistí by the change of unaccented *e* and *o* to *i* and *u* respectively (§ 64), and Delmesó, Araván and Ghúrzono by the change *τι* to *çi* (§ 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, (Anakú), Phloítá and Malakopí, with Axó, (Trokhó) and Mistí on the border between the two groups, and the latter of Ulaghátsh, (Semenderé), Ghúrzono, 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, Malakopí 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. Delmesó 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 comparatively 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 characteristics 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 imparisyllabic declension (§ 108).

(2) The use of the old possessives ἐμός, σός, ἡμέτερος (§§ 181, 182) and ἐτό (← εὐτός) in place of αὐτός (§ 176).

(3) The imperfect active in -ισκα for barytone verbs and in -ανα, -ινα for contracta (§§ 202—215).

(4) The passive of the -όω contracta, now verbs in -ώνω (§ 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 imparisyllabic declension (§§ 137, note, and 156). For this in Pontic see Hatzidákis' remarks on the type ὁ λύκον, gen. λύκονος, and the plurals in -ντοι, -ντων in Φιλ. Ἐρ. 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 Phárasa and in Pontic, and we are bound therefore 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 *κοινή 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 *ἐμείς*, *ἐσεῖς*, *ἐμόν*, *ἐσόν* from Chios<sup>1</sup>, the use of *τό*, *τά* as a relative in Cyprus, Rhodes and Chios<sup>2</sup>, 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<sup>3</sup>. I have noted:

*ἄλωπός*, *fox*.—Cypriote *ἄλουπός*.

*βινεύω*, *I throw*.—Cypriote *βουννίζω*.

*ἱμάτι*, *shirt*.—Cypriote *ἰμάτιν*, but also in Terra d' Otranto.

*κλώθω*, with the meaning *I walk about*, as well as *I spin*.

*κοκουῖός*, *cock*.—Cypriote *κικινός*.

*λιάζω*, *I bark* (s.v. *ὑλακῶ*).—Cypriote *λάσσω*.

*ὄραμα*, *dream*.—Cypriote *ὄρωμαν*, but also in the Cretan Erotokritos.

*σιπιδό*, *day after to-morrow*.—Cypriote *πιθάρκον*. Cf. glossary.

*σφαλώνω*, *I close*, v. gloss.

<sup>1</sup> For these v. Πασπάτης, *Χιακὸν Γλωσσάριον*, pp. 147, 156, and for *ἐμείς* the note on § 175 above.

<sup>2</sup> v. note on § 189.

<sup>3</sup> The Cypriote words are taken from the glossary in Sakellários' *Κυπριακά*, II. 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

mythology and modern 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 Phárasa, No. 25, p. 551, *The Cyclops*, as an heritage from the *Odyssey* in the direct line. Without pressing the different setting of the Phárasa story, the Turkish name of the one-eyed giant, or the difference between an Odysseus and seven priests, the fact that the story of Polyphemos is by no means an unique narrative found only in Homer<sup>1</sup> 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

<sup>1</sup> Merry and Riddell quote eight other versions of the Polyphemos story from different countries, *Odyssey*, I-XII, App. ii, p. 550. Another Modern Greek variant occurs in *Δελτιον*, I, p. 147 [Garnett, *G.F.P.* II, p. 80]. It forms an incident in the *Tale of Sayf-al-Muluk and Badia-al-Jamal* in the Arabian Nights. Campbell has recorded a Highland version, Campbell, I, p. 111; two from Sicily are given in Crane, pp. 89, 90. Hackman, *Die Polyphemosage 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, Mœurs et Légendes*, p. 155.

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 Cherokees<sup>1</sup> 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 nameh*, 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

<sup>1</sup> Mooney, *Myths of the Cherokee*, XIXth Annual Report of the American Bureau of Ethnology, pp. 325, 471.

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 *ἦθος*. In such a group Greek folk-tales can, I believe, be placed, and it is not within that represented by Teutonic *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 *Tatós* of Magyar tales<sup>1</sup>, so marked a feature here as in some of the Balkan States. But, in spite of such variation, the main *corpus* of the stories is singularly consistent and the same combinations of incidents are constantly repeated. The stories for example, which I have called *The Underworld Adventure*, *The Magic Brothers-in-law*, and *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 *dhrákos* (*δράκος*) is the Turkish *dev*. The character however of *dev* and *dhrákos*<sup>2</sup> is identical. The second is a question of style. The Greek narrator tends to indulge

<sup>1</sup> v. Jones and Kropf, p. 345.

<sup>2</sup> A *dhrákos* is of course an ogre, not a dragon. Von Hahn's use of *Drache* as a translation is unfortunate.

a characteristic garrulity with endless repetitions and fatuous "asides" to his audience<sup>1</sup>. 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<sup>2</sup> 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.<sup>3</sup>

of our own nurseries, or the conclusion of Hänsel and Gretel<sup>4</sup>; "Mein Märchen ist aus, dort läuft eine Maus, wer sie fängt darf sich eine grosse Pelzkappe daraus machen." MacDougall speaks of them as a feature in Gaelic stories<sup>5</sup>. 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<sup>6</sup>.

<sup>1</sup> Good examples of the Greek manner are the Syme stories collected by Καβάρης in *Συρραπάρητος Ἀγών*, i, pp. 223-265.

<sup>2</sup> Ralston, p. 70, note 1, implies that the nonsense conclusion is the rule in Russian *skazas*.

<sup>3</sup> For English and Scotch opening formulae see Jacobs, *E.F.T.* ii, p. 217.

<sup>4</sup> Grimm, No. 15.

<sup>5</sup> 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 neatherd not tend me?"—"Why, O neatherd, 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.

<sup>6</sup> Compare the examples Kúnos (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<sup>1</sup>. The nonsense prelude is sometimes though not often found<sup>2</sup>. As a rule the story opens with the simple "Good evening to you, ladies and gentlemen," or the pretty

Κόκκινη κλωστή κλωσμένη  
 'ς τὴν ἀνέμη τυλιγμένη,  
 δὲς τῇ κλωτσοὺς νὰ γυρίσῃ,  
 παραμῦθι ν' ἀρχινήσῃ<sup>3</sup>,

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".

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 Phloità, 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

<sup>1</sup> Phárasa, 21, p. 535. Cf. von Hahn, No. 59; Serbian, Mijatovitch, p. 103.

<sup>2</sup> *τερερέν πετετέν*  
 κατζίκα γέννησαν τ' αἰγά καὶ ὄρνιθα τὰ ρίφια,  
 'στὸν πιτεινὸς ἐφοῦρτωσαν σεράντα κολοκύθια,  
 σουτσὰ βγάλεν τραντάφυλλα, τραντάφυλλα τὰ λύθια,  
 ἄς φήκουμεν τὰ ψέματα νὰ πιάσουμεν τ' ἀλήθεια.

"Tererén Petetén

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."

Δελτίον, IV, p. 696 (Kastellorizo); cf. Σακελλάριος, p. 854.

<sup>3</sup> "A red thread spun, wound upon the reel; kick the reel to make it wind and let the tale begin."

<sup>4</sup> E.g. Pio, p. 150: καὶ ζήσανε πλεῖα ὑστερινὰ καλὰ, περίκαλα, κ' ἐμεῖς ἰδῶ καλλίτερα.  
 καὶ μήτε 'γὼ' μουν ἐκεῖ μήτε σεῖς νὰ τὸ πιστέψετε. Σταματιάδης, p. 537: Πάρτε σεῖς τὰ  
 τίτουρα καὶ ἐγὼ τ' ἀλεύθρια.



merely with the set phrase "they ate, they drank, they attained their desires<sup>1</sup>," or "may it please both me and you." From Silli comes the pleasing touch of adding the narrator's name, "Remember Stephen Erisalis." 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 (πῆγε καὶ πῆγε)<sup>2</sup>. 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 σπανός) and the bald man or scald-head (ὁ κασίδης). 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 *Herr Lazarus* or the *Brave Little Tailor*<sup>3</sup> 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<sup>4</sup>. In most cases the beardless man,

<sup>1</sup> This formula is common at the end of Kúnos' tales: onlar ermiş müradına. v. Kúnos, Stambul (Turkish text), I, pp. 25, 118, etc.

<sup>2</sup> Stories in Pontic dialect sometimes have a similar beginning. E.g. Παρχαρίδη, *Ἱστορία τῆς Κρώμνης* (Trebizond, 1912), p. 101: ἐπῆγαν, ἐπῆγαν, ἔσαν δύο ἀρκαδίται καὶ ὁ ἐπέγναε σὺν ζευγηταῖς, "They went, they went, there were two companions, and they were going abroad"; ib. p. 105: ἐπῆγ, ἐπῆγ, ἔρωε ἕνας ἀρκαίος καὶ εἶχεν τρεῖς ἀγούρια παῖδιά, "He went, he went, there was a man and he had three male children."

<sup>3</sup> E.g. Pio, p. 224 (Syrá); Paton, No. 7, *Folk-Lore*, XI, p. 117 (Lesbos).

<sup>4</sup> See below, pp. 269, 371, 575; von Hahn, Nos. 87, 59; Ζωγραφείος Ἀγών, XII, p. 69; Νεοελληνικά Ἀνάλεκτα, I, p. 46. 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 *kasídhis*, 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<sup>1</sup> 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<sup>2</sup>,

the first thing in the morning than to meet a man who has naturally a hairless face," Hanauer, *Folklore of the Holy Land*, p. 810.

<sup>1</sup> Ulaghátsh 5, p. 363. Cf. von Hahn, Nos. 26, 50, 59; Στραυριόδης, p. 545; Pio, p. 159 [Geldart, p. 154]; Kínos (Stambul) pp. 147, xix; *id.* (Adakale), pp. 30, 338; Wingate, No. 6, *Folklore*, xxii, p. 355; Roumanian F. T. p. 63; Cosquin, *Contes de Lorraine*, i, pp. 133 foll.

<sup>2</sup> Phárasa 27, p. 555. The well-known story of the money-giving snake who kills his friend's avaricious son, Benfey, i, p. 359, *ib.* ii, 244, is known in Greece, Ζερραφεύς 'Αγίου, Σόλλογος, xxx, p. 28 (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<sup>1</sup>, sometimes as the result of the encounter he learns, like Polyidos, the property of the healing grass which restores the dead to life<sup>2</sup>, 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<sup>3</sup>.

The boy who buys the snake, dog and cat from their persecutors is similarly rewarded<sup>4</sup>. 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<sup>5</sup>. 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<sup>6</sup>.

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

<sup>1</sup> v. p. 559, and cf. the story of *The Ungrateful Snake, the Fox and the Man*.

<sup>2</sup> Von Hahn, No. 64, variants 1 and 3.

<sup>3</sup> Von Hahn, No. 26; Kúnos (Stambul), p. 298.

<sup>4</sup> v. pp. 458, 507.

<sup>5</sup> Mijatovitch, p. 245 f.

<sup>6</sup> Von Hahn, No. 43.

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 *dhráki* 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<sup>1</sup>. 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. *Dhráki*, *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 *dhráki* in another. I am inclined to think that the place-name "Forty" (*Σαράντα*) in Greece and Asia Minor is in some cases to be connected with supposed castles of forty *dhráki* or robbers<sup>2</sup>. A further characteristic of this band of forty ruffians is that they cook their meals in an immense iron cauldron with forty handles<sup>3</sup>.

In one story, Ulaghátsh, 11, p. 381, forty *ežderhas* 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 (*τεψί*) used by the Moslems of Crete; it is like a snake with a very large head and jaws. The *ežderha* also appears among the figures used in the *Kara-göz* marionette play. In the

<sup>1</sup> Von Hahn, 32, variant; *Δελτιον*, I, p. 158 foll.; Turkish, Kúnos (Stambul), pp. 19 [Bain, p. 15], 68 [Bain, p. 61], 236, 269, 308, 353; *id.* (Adakale), p. 73. The hero thus can claim the relationship of foster-son. Cf. the Celtic story of *The Leeching of Kayn'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. 136) and in Northern Africa (Cosquin, "Le Lait de la Mère," pp. 48 foll.). In the passage quoted, Cosquin 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.

<sup>2</sup> See *Folk-Lore*, xxiii, 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." Kúnos (Adakale), pp. 84, 90. The whole question of "The Forty" is exhaustively discussed by Haaluck, *Annual of the British School at Athens*, xix.

<sup>3</sup> Von Hahn, Nos. 52 and 64, variant 2; *Παπασσός*, x, p. 517; *Στρατιώτης*, p. 562.

Herzegovina the *aždaha* is said to be distinguished from the winged dragon (*smaj*), by the fact that it has no wings and lives in lakes<sup>1</sup>. This aquatic character of the *ežderha* must account for our storyteller'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 *ežderha* here seems to represent a similar shifting of sense from that of "dragon" to "fabulous monster" not necessarily of serpent form.

A peculiarity of *devs* or *dhráki* is that when their eyes are open they are asleep, and when their eyes appear shut, they are really awake. And topsy-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 wheedled 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-Jamal*<sup>2</sup>, 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 life<sup>3</sup>. 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<sup>4</sup>. 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

<sup>1</sup> Grgjić-Bjelokosić, "Volks Glaube und Volksbräuche in der Hercegovina." *Wissenschaftliche Mittheilungen aus Bosnien und der Hercegovina*, vi, p. 628.

<sup>2</sup> *Arabian Nights*, vi, p. 145. The same incident occurs in Armenian tales, Macler, *Contes de l'Arménie*, p. 162, and in Kabyle and Berber stories, Rivière, p. 241, 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.

<sup>3</sup> Ralston, p. 239; Curtin, p. 8.

<sup>4</sup> Ralston, p. 324.

"the speech of the hero is single<sup>1</sup>." 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<sup>2</sup>." 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 Varvaragharúsa, Markáltsa, Karchuliégi and Hairy Monsters.

With regard to the Lady of the Lake (the *Tilbertsa*, v. Phárasa, 7, p. 491), Mr F. W. Hasluck has drawn my attention to a passage in the journal of Gedoyñ, a French consul at Aleppo in the xviii century<sup>3</sup>. On August 1st, 1624, Gedoyñ 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

<sup>1</sup> Lerch, 1, p. 57 [Garnett, *Women of Turkey, Jewish and Moslem*, p. 160].

<sup>2</sup> Kúnos (Stambul), pp. 99 [Bain, p. 90], 117, 126 [Bain, p. 118], 165 [Bain, p. 145], 315, 345; *id.* (Adakale), pp. 91, 327; Carnoy, p. 78 [Garnett, *Women of Turkey, Christian*, p. 168]; von Hahn, No. 70; Ζωγραφείος Ἀγών, 1, p. 241; Paton, No. 1, *Folk-Lore*, x, p. 496; Λαογραφία, II, p. 697.

<sup>3</sup> The story is to be found in Boppe, *Journal et Correspondance de Gedoyñ*, "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 "ὦφ!" or "ἄχ 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 Pupil*<sup>1</sup>, but occurs also in other stories<sup>2</sup>.

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 quest<sup>3</sup>.

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<sup>4</sup>." It is interesting to notice that in Kurdish warfare this seems actually to be the arrangement often made between a chief and his

<sup>1</sup> Ulaghâtsh, 7, p. 367; Δελτιον, 1, p. 321, and in Russian, Cossack, Turkish and Georgian variants. Further variants and a discussion of the significance of the incident are to be found in Cosquin, *Les Mongols* etc. pp. 39-50.

<sup>2</sup> Von Hahn, No. 73, *Filek Zelebi* (Crete); a variant from Melos, *Νεοελληνικά Ἀνδλεκτα*, 1, p. 7; von Hahn, No. 110 (Euboea), *Hänschen, dem ein Mohr in den Mund spiet*; Ζωγραφείος Ἀγών, Σύλλογος, xxx, p. 20, a Lesbian version of *The Man with the Pea*; *ib.* p. 63, the Cretan story of *The Midwife to the Snake's Wife*; Kúnos (Stambul), *Der Schlangengeri*, p. 326; *id.* (Adakale), *Märchen vom Holzhacker*, p. 44; *Grünenussvogel*, p. 100; *Märchen vom Mattenflechter*, p. 207.

<sup>3</sup> *Greek stories*: von Hahn, No. 49 (Asia Minor); Ζωγραφείος Ἀγών, Σύλλογος, xxx, p. 55 (Crete); Δελτιον, 1, 158 (Athens); *Deffner's Archiv*, 1, p. 129 (Thera). Here the old woman's speech is a blessing on receiving charity; Παρωσσός, 1, p. 370 (Thera); Ζωγραφείος Ἀγών, 1, p. 224 (Syme). *Other stories*: Turkish, Kúnos (Stambul), pp. 18, 45, 140; *id.* (Adakale), p. 48; Georgian, Wardrop, pp. 72, 118. An analogous incident occurs in a Kabyle story, *Rivière*, p. 209, and in a Moroccan variant of *Master and Pupil* quoted by Cosquin (*op. cit.* p. 64) who promises us a study of the distribution of this incident. It is found also in a Sicilian story from Pitre'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 Rája Rasálu see Swynnerton, p. 58.

<sup>4</sup> Cf. Carnoy, pp. 44, 99; Σακελλάριος, p. 318; Hanauer, p. 225.

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

<sup>1</sup> Lerch, I, p. 67.

<sup>2</sup> Kúnos (Stambul), pp. 183, 386; *id.* (Adakale), pp. 85, 340. In the Stambul stories the translation on p. 166 "*Bist du ein Mensch? Bist du ein Dschin?*" corresponds to "*in-mi-sin zin-mi-sin*" of the Turkish text (I, 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 gezmez jin gezmez, adam oglany-da hiç gezmez* (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 Nicolaïdes, p. 44, "*Es-tu un bon génie ou un djin?*" and *ibid.* p. 119, "*Serais-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*.

Phloità 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*.

Kíska 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<sup>1</sup> 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 Viziers*<sup>2</sup>. 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<sup>3</sup>. For the second, reference may be made to Clouston's *Book of Noodles*, p. 89.

#### *The Sharpers 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); 'Ανάγνωστος, No. 5 (Lesbos); Νεοελληνικά 'Ανάλεκτα, 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.*

Araván 1, p. 331. Delmesó 3, p. 327. Malakopí 1, p. 405.

*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,

<sup>1</sup> E.g. Pio, p. 111 (Astypaliá).

<sup>2</sup> Gibb, p. 171.

<sup>3</sup> Cf. his *Book of Noodles*, p. 107 foll.

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<sup>1</sup>.

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. Malakopí 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 Malakopí 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<sup>2</sup>.

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

<sup>1</sup> v. Clouston, *Book of Noodles*, p. 149.

<sup>2</sup> 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 him<sup>1</sup>. 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 fright was justified and flee away as far and fast as possible.

In Malakopí 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 Phloítá 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 unobserved<sup>2</sup>. I fancy that here the

<sup>1</sup> 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, Mijatovitch, p. 245.

<sup>2</sup> In the Adakale version of *The Master Thief* for example, the pitch shoes incident is immediately followed by the camel stealing. Kúnos (Adakale), No. 39, 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.*

Ulaghátsh 8, p. 371. Afshár-köi 3, p. 575.

*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. XVI, XXX, LXXXVI. Appendix 19; Highland, *Mac-a-Rusgaich*, Campbell, No. XLV, II, p. 318; Irish, Jacobs, *Celtic Fairy Tales*, I, p. 182. Cosquin, *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 Phárasa 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 front<sup>1</sup>.

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

<sup>1</sup> E.g. Paton, No. 6, *Folk-Lore*, XI, p. 116 (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.*

Phloità 2, p. 419.

To this story I know of no exact parallels. The Naxian *οἱ ῥεῖς σπανοί* contains the successful persecution of his enemies by the hero motivated by the incident of revenge for being tricked into selling geese as chickens<sup>1</sup>. 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*<sup>2</sup>, and the successful persecution of his enemy by the cunning ox-driver has of course many analogies<sup>3</sup>. 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.*

Phloità 4, p. 433.

*Variants.* Georgian, *The Book of Wisdom and Lies*, CLXII, p. 253. *The Tale of Aziz and Azizah, Arabian Nights*, II, p. 193,

<sup>1</sup> Νεοελληνικά Ἀνδλεκτα, II, p. 108. This form of the story is well known in Europe; v. Pineau, p. 49, Cosquin, *Contes de Lorraine*, II, p. 338. Usually the hero is "the seller of pigs."

<sup>2</sup> v. Clouston, *Pop. Tales*, II, pp. 115-165.

<sup>3</sup> Clouston, *op. cit.* II, p. 27 foll.; Georgian, *Book of Wisdom and Lies*, xxxv, p. 66.

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-stories<sup>1</sup>, 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 Palestine<sup>2</sup>.

(ii) *The Goldsmith's Wife*.

Silli 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*.

Phárasa 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

<sup>1</sup> For example in the Armenian story, Macler, *Contes Arméniens*, p. 10.

<sup>2</sup> Hanauer, p. 221, 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 Kohlän 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.

The device of answering from behind the statue occurs in a different story from the Kalmuck *Siddhi Kur*. Cosquin, *Contes de Lorraine*, II, p. 210.

(iv) *The Faithful Wife.*

Phlořtá 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. 33. 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 world<sup>1</sup>. The token is usually a flower or a shirt. Both are found in Oriental versions<sup>2</sup>.

<sup>1</sup> *Popular Tales*, II, p. 289.

<sup>2</sup> Cosquin, *Romania*, XL, pp. 501-506.



### 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.

*Greek variant.* Pio, p. 222 [Garnett, *G.F.P.* II, p. 374] (Old Syra).

*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 Uilix Maicc Leirtis*, p. 22 foll., and it is known in Cornwall, Scotland and Ireland. The version in Lluyd's *Archæologia 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 Beaully," *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 Nisyrus 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<sup>1</sup>," would be inexhaustible. Some types of this large family are examined in Clouston<sup>2</sup>. After the variants above quoted, the Kashmiri Tale, *A lac of rupees for a bit of advice!*<sup>3</sup> 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. He escapes

<sup>1</sup> Ζωγγραφείος Ἀγών, I, p. 419.

<sup>2</sup> *Popular Tales*, II, p. 450.

<sup>3</sup> 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*<sup>1</sup>, 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<sup>2</sup>.

The analogy seemed just plausible enough but falls of course

<sup>1</sup> *Popular Romances of the West of England*, Second Series, 1865, p. 115.

<sup>2</sup> Balston, 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.*"

Phárasa 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<sup>1</sup>. His master sends to slay him. In obedience to his father's word of advice to go to church at the proper time whatever 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<sup>2</sup>.

<sup>1</sup> *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.

<sup>2</sup> Kúnos (Stambul), p. 189. Cf. *Arabian Nights*, XI, p. 7.

Another and defective version of this tale was collected at Phárasa. 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*<sup>1</sup>.

(v) *The Forty Thieves.*

Phárasa 15, p. 515. Sílata 3, p. 447. Ulaghátsh 6, p. 363.

*Greek variants.* 'Αρχέλαος, p. 211 (Sinásós in Cappadocia); Ζωγράφειος 'Αγών, I, p. 418 (Nisyros); Παρνασσός, IV, p. 228 [Geldart, p. 9] (Syra); Σταματιάδης, p. 598 (Samos).

*Other variants.* *Ali Baba and the Forty Thieves*, *Arabian Nights*, x, p. 211; Turkish, Kúnos (Stambul), p. 231; Kashmiri, Knowles, p. 267; Grimm, No. 142, with Polish variant, vol. III, p. 359, No. 6.

Few versions of the story contain all the incidents. Ulaghátsh 6 gives the miscounting incident common to *Ali Baba* and the Syra version. Phárasa 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<sup>2</sup>. Here the robbers' hoard is actually located in a tree which magically opens at the word of command. Sílata 3 omits the miscounting and the pass-words but contains the cobbler episode. Phárasa 15 alone of our versions contains the jar episode, which is found in the stories from Sinásós, Samos and Syra, and

<sup>1</sup> On pp. 81 *sqq.* Translated by E. J. W. Gibb from the Turkish of 'Alí 'Aziz Efendi the Cretan, who died 1798-9. Glasgow, 1884.

<sup>2</sup> 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 "Tað 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 f for t, pronouncing 'sefam'." Not all Gypsy echoes are of the Orient.

in a different setting as an episode in a Cypriote tale<sup>1</sup>. The peculiarity of Phárasa 15 and Sílata 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 *παραμύθια* 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<sup>2</sup>.

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*<sup>3</sup>, where a dog tries to imitate a bear and gets kicked for his pains, or *The Sparrow and the Eagle* in the *Arabian Nights*<sup>4</sup>.

Phárasa 32, p. 565, *The Eagle, the Dung-beetle, and the Prophet Elias*, except for the substitution of the Christian saint for Zeus, is identical with Aesop, No. 7. The fable is referred to in Aristophanes, *Peace*, 133, *Lysistrata*, 695. See further Jacobs' edition of Caxton's *Fables of Aesop*, Text p. 193, History p. 256.

#### (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.

<sup>1</sup> Ζακελλάριος, p. 801.

<sup>2</sup> Hanauer, p. 277; cf. the Nuri variant, *J.G.L.S.* iv, p. 286.

<sup>3</sup> Leger, p. 187.

<sup>4</sup> *Arabian Nights*, II, 876.

In one of the Kabyle stories the hero is a jackal<sup>1</sup>, in the other a child; both open their career of speculation by asking an old woman to extract a thorn<sup>2</sup> (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<sup>3</sup>. 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<sup>4</sup>.

(iii) *The Cock and his Friends.*

Ax6 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).

*Other variants.* Berber, Basset, *Contes Berbères*, p. 83; French and South Slav versions, *ib.* p. 187; French, Pineau, p. 169.

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

<sup>1</sup> In Russian, Portuguese and Indian variants an animal is the hero.

<sup>2</sup> 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 Esthonian 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, a wolf and the Seine and demands his money, a trait reminiscent of Phárasa 17.

(iv) *Puss in Boots.*

Potámia 1, p. 455.

*Greek variants.* Παρνασσός, IX, 366 (Thera); Νεοελληνικά 'Ανάλεκτα, I, p. 14 [Legrand, p. 15] (Melos); Νεοελληνικά 'Ανάλεκτα, II, p. 66 (Naxos).

*Other variants.* Armenian, Macler, *Contes de l'Arménie*, p. 85; Kurdish, Lerch, I, p. 83 [Garnett, *Women of Turkey, Jewish and Moslem*, p. 163]; Magyar, Jones, p. 1; Kabyle, Rivière, p. 99; Kashmiri, Knowles, p. 186; Bengal, Day, p. 226; Santal Parganas, Bompas, No. LV; Norse, Dasent, p. 340; Grimm, III, pp. 280, 360; Italy, Crane, pp. 127, 347; Perrault, *Le Maître Chat*. In Perrault, p. lxiv, Lang gives references to additional variants from England, Sweden, Norway, Straparola, Sicily, the Avars, Russia, Swahili. Further variants are referred to in Knowles' note *ad loc.*

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<sup>1</sup>. The bones are placed

<sup>1</sup> Not a folk-practice peculiar to Lesbos, as M. Dussaud (*Les Civilisations Préhelléniques*, p. 25) 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; Phloità 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 Bakawali*, Clouston, *Romances*, p. 254; Indian, Frere, p. 198, Stokes, p. 17, *Wide-Awake Stories*, p. 116, Swynnerton, p. 303, Bompas, 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.* I, 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 ingratitude 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 Füchsin*. 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 instigation 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 instance, as far afield as in Mexico, where in a Tarahumare tale the Grey Fox dupes the Coyote in this way<sup>1</sup>.

The incident of the fox's imprecation being answered occurs in a Highland fable, *The Fox and the little Bonnach*<sup>2</sup>. 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 Phloità 3.

(vi a) *The Prince and his Animal Friends.*

Afshâr-köi 2 a, p. 573.

Greek variant. Carnoy, p. 1 (Indje Su).

Other variants. Armenian, Wingate, No. 10, MacIer, *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

<sup>1</sup> Lumholtz, *Unknown Mexico*, i, p. 306.

<sup>2</sup> 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.*

Afshár-köi 2 b, p. 573.

*Greek variants.* Pio, p. 93 [Geldart, p. 106] (Astypaliá); Ζωγραφεῖος Ἀγών, I, p. 426 (Nisyros); Δελτίον, I, p. 296 [Garnett, G.F.P. II, p. 99] (Athens); Νεοελληνικά Ἀνάλεκτα, 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 Straparola and the *Pentamerone*, cf. Grimm, *Frag.* 2, vol. III, p. 279; Tyrol, Crane, p. 67; Gaelic, MacDougall, p. 1, *How Finn kept his children for the Big Young Hero of the Ship*. Clouston, *Pop. Tales*, I, 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 (Phárasa 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.***

Ghúrzono 3, p. 343.

*Greek variant.* Σακελλάριος, p. 301 [Legrand, p. 115] (Cyprus).

*Polish-Gypsy variant.* Groome, No. 47, *The Brigands and the Miller's Daughter*.

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.* Axó 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*.

Axó 2, p. 391.

*Variants.* Turkish, 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<sup>1</sup>.

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.*

Phárasa 6, p. 485.

Greek variant. Ζωγραφείος 'Αγών, 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 Phárasa 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

<sup>1</sup> 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 Phárasa 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.*

Phárasa 29, p. 557. Phloítá 7, p. 436.

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 Soudanese<sup>1</sup>, Avar<sup>2</sup> and West Indian negro variants of these tales<sup>3</sup>. 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 escape<sup>4</sup>. 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 leaves<sup>5</sup>.

(iii) *The Coward and the Markáltsas.*

Phárasa 26, p. 551.

*Greek variants.* Von Hahn 23 [Geldart, p. 47] (Epirus); Pio, p. 224 (Syra); 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,

<sup>1</sup> Monteil, p. 115.

<sup>2</sup> Cosquin, *Le Conte de la Chaudière bouillante*, p. 51.

<sup>3</sup> Dasent, Appendix, p. 497.

<sup>4</sup> Politis, *Παραδόσεις*, I, p. 596.

<sup>5</sup> Sir Rennell Rodd, *Customs and Lore of Modern Greece*, p. 200.

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*, I, p. 133, Cosquin, *Contes de Lorraine*, I, p. 95, and Benfey, I, p. 504.

The story is very familiar. The opening of the Phárasa 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-köi 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 *fossati* and *fumicelli* were the selected places for making compacts with the devil, and the devil often appears in the form of a miller<sup>1</sup>.

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<sup>2</sup>.

*Justice and Injustice.*

Axó 1, p. 389. Phárasa 5, p. 483.

*Greek variants.* Dawkins, *J.H.S.* xxx, p. 128 (Silli); von Hahn, No. 30 (Epirus); Pio, p. 227 [Garnett, *G.F.P.* II, p. 283] (Old Syra). Παρχαρίδης, p. 101, gives a somewhat thin version from Pontos.

<sup>1</sup> v. Heywood, *Ensamples of Fra Filippo*, p. 818.

<sup>2</sup> 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 Niyyah and Abu Niyyatayn*, *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.*

Phárasa 18, p. 523.

*Greek variant.* Σαματιάδης, 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 Euboia), is perhaps the more common species. The Serbian variant omits the killing of the children for the angel in disguise. The Samian and Bulgarian parallels are very close. 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<sup>1</sup>.

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

<sup>1</sup> *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 *Encyclopædia 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 marse. 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 païens, 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.*

Ghúrzono 4, p. 347: *The Two Brides*.

Axó 5, p. 399; *The Two Women and the Twelve Apostles*.

Araván 2, p. 335; *The Two Daughters*.

*Greek variants.* Δελτίον, I, p. 335 [Garnett, *G.F.P.* II, p. 351] (Athens); Νεοελληνικά Ἀνάλεκτα, I, p. 12 [Garnett, *G.F.P.* II, p. 348] (Melos); Ζωγραφείου Ἀγών, Σύλλογος, 1896, p. 58 (Crete).

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<sup>1</sup>. 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.*

Phárasa 8, p. 493.

*Greek variants.* Von Hahn 20 (Epirus); Λαογραφία, I, p. 107 foll. (Smyrna, Μύκονος); 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

<sup>1</sup> Wardrop, p. 63.

medieval European variants is to be found in Cosquin, "La Légende 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.*

Ulaghátsh 4, p. 359. Phárasa 22, p. 537.

*Greek variants.* Pio, p. 159 [Geldart, p. 154] (Astypaliá); von Hahn, No. 45 (Epirus); Ζωργαφείος Ἀγών, I, p. 421 (Nisyros); Carnoy, p. 43 (Indje Su).

*Other variants.* Armenian, Wingate No. 7; Turkish, Kúnos (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 Ulaghátsh 4 it is the unpopularity produced by the nature of the dream that makes the boy an outcast; in Phárasa 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 *Kasidhis*, puts his haughty brothers-in-law to shame and as a great prince is served by his parents.

As regards the sparrows of the Ulaghátsh story, in the Russian variant the hero rides the king of two jackdaws.

*The Animal who marries the Princess.*

Phárasa 27, p. 555. *The Snake who married the Princess.*

Sílata 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 Phárasa 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 Síлата 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 Hog*<sup>1</sup>, 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.*

Phárasa 31, p. 561. *The Girl who married a Dev.*

Ulaghátsh 10, p. 257. *The Girl who married a Snake.*

These stories belong to the common type in which the marriage

<sup>1</sup> 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 Ulaghátsh 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.*

(i) Sílata 2, p. 445. *The Dog's Skin.*

*Greek variants.* Von Hahn, No. 14 [Geldart, p. 81], *Das Ziegenkind* (Epirus); *ib.* No. 57, *Das Dohlenkind* (N. Euboea); *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, ἡ Μυρσινιώ ἡ τοῦ καλουγηρέλλ' (Lesbos).

As a rule the Greek versions of this excessively common type begin with von Hahn's *Thierkindformel*<sup>1</sup>. 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 tragical 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.

<sup>1</sup> Von Hahn, Vol. I, p. 47.

(ii) Ghúrzono 2, p. 341: *The Frog Bride*.

*Greek variants.* Von Hahn, No. 67 (Syra); Δελτίον, I, p. 330 [Garnett, *G.F.P.* II, p. 46] (Athens); Ζωγραφείος Ἀγών, 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 (Ζωγραφείος Ἀγών, 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.

*The Girl whose Father wished to marry her.*

Phárasa 14, p. 511.

*Greek variants.* Von Hahn, No. 27 and notes (Epirus and Smyrna) [Legrand, p. 217].

*Other variants.* Albanian, Dozon, No. 6, *Λαογραφία*, I, 100; Turkish, Kúnos (Adakale), No. 38, p. 250. Russian, Ralston, p. 159; Portuguese, Pedroso, p. 66; Grimm, No. 65; Campbell, I, p. 226, No. XIV; Perrault, *Peau d'Asne*. In *Λαογραφία*, I, 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<sup>2</sup> 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<sup>3</sup>, 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<sup>4</sup>, in which the lantern incident is quoted verbatim as an interesting parallel to the Morocco version. It would appear

<sup>1</sup> This parable incident comes from the East, Leclère, p. 225, Cosquin, *Les Contes Populaires et leur Origine*, p. 10.

<sup>2</sup> v. p. 258, *supra*.

<sup>3</sup> "Folk-lore from Tangier, No. 2: Tale of a Lantern," *Folk-Lore*, xix, p. 443.

<sup>4</sup> 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<sup>1</sup>.

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<sup>2</sup>. 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*<sup>3</sup>.

*Sophía and Konstandín.*

Phárasa 12, p. 505. Ghúrzono 1, p. 339.

*Greek variants.* Von Hahn, No. 1 [Geldart, p. 31] (Epirus); Παπασσός, IX, p. 233 (Crete).

*Other variants.* Armenian, Wingate, *Folk-Lore*, XXI, p. 365 [Macler, *Contes et Legendes de l'Arménie*, p. 10]; Turkish, Kúnos (Stambul), p. 3 [Bain, p. 1]; Magyar and Finnish, Jones, pp. 220, 402; Sicily, Crane, p. 331; Grimm, Nos. 11, 141.

I have given this story the name of *Sophía 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.

<sup>1</sup> The same explanation must hold good for the candlesticks in the Albanian and Roman variants.

<sup>2</sup> E.g. von Hahn, Nos. 2, 8.

<sup>3</sup> 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<sup>1</sup>. 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 Phárasa 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 Phárasa 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 Phárasa 6, also from Phárasa, contains the family of four who live on the daily catch of four fish.

<sup>1</sup> Bent, "The Yourouks of Asia Minor," *Journal of the Royal Anthropological Institute*, **xx**, p. 275.

*Konstandín.*

Phloítá 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. Phloítá 1, p. 411.

*Greek variants.* Von Hahn, No. 36 (Epirus); Ζωγραφεῖος Ἀγών, 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. Phloítá 1 is the better and completer 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 (καρδιογνώστης). 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<sup>1</sup>.

<sup>1</sup> Cf. Bompas, pp. 184-239; Clouston, *Pop. Tales*, I, p. 465; Knowles, pp. 17, 159, 309; Day, p. 99.

*The grateful Snake, Cat and Dog and the Talisman.*

Potámia 2, p. 457. Ferték 1, p. 329.

*Greek variants.* Von Hahn, No. 9 and variants (Epirus and Euboea); Ζωγραφείος 'Αγών, Σύλλογος, xxx, p. 54 (Crete) Carnoy, p. 56 (Mytilene); Paton, No. 20, *Folk-Lore*, xii, p. 20 (Mytilene).

*Other variants.* Albanian, Dozon, Nos. 9, 10; Armenian MacIer, *Contes Arméniens*, p. 57; Bohemian, Leger, xv, p. 129 Bulgarian-Gypsy, *J.G.L.S.*, vii, p. 111; Turkish, Kúnos (Stambul) p. 295 ff. [Bain, p. 185], *id.* (Adakale), p. 281, Gibb, p. 214 Russian, Curtin, p. 137; Berber, Basset, *Nouveaux Contes Berbères* 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. xxii, xxxiii; Burmah, Vossion 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<sup>1</sup> 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 στρίγγλα type<sup>2</sup>. 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

<sup>1</sup> This is to my mind proven. V. Cosquin, *Contes de Lorraine*, p. xi and Jacobs, *I.F.T.* i, pp. 244, 245.

<sup>2</sup> 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<sup>1</sup>." And actually in Turkey it is a regular practice to buy birds in order to obtain merit by letting them free<sup>2</sup>. 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.*

Phárasa 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, of 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.*

Ulaghátsh 7, p. 365.

*Greek variants.* Von Hahn, No. 68 and variant (Syra and Epirus); *Δελτίον*, I, p. 321 [Garnett, *G.F.P.* II, p. 143] (Athens).

*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,

<sup>1</sup> Kúnos, Adakale, p. 191.

<sup>2</sup> Meyer's *Reisebücher, Türkei*, etc. p. 161. Cf. Sandys, *A Relation of a Journey begun An. Dom. 1610* (London 1637), p. 57. "They extend their charitie to Christians, and Iewes, 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; Straparola, Kalmuk 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<sup>1</sup>. Schenkl and Zielinski have maintained that this implies that *The Master and Pupil* was known to antiquity, but M. Cosquin<sup>2</sup> 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.

<sup>1</sup> Ovid, *Metamorphoses*, VIII, 871.

<sup>2</sup> *Op. cit.* p. 115 foll.

.....But these swyne mowe not be i-kept by no manner of craft for to dure in likeness of over thre days<sup>1</sup>."

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*<sup>2</sup>.

*The Beautiful Girl Sweetmeat-Maker.*

Ulaghátsh 5, p. 361.

*Greek variants.* Pio, p. 143 (Astypaliá); Δελτίον, I, p. 540 [Garnett, *G.F.P.* II, p. 368] (Athens).

*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<sup>3</sup>. 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 *ὁ γκιουζέλ χαλβαντζής*, 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

<sup>1</sup> Elworthy, *The Evil Eye*, p. 29, quoting Higden, *Polychron.*, Rolls Series, I, p. 360.

<sup>2</sup> *Arabian Nights*, I, p. 128.

<sup>3</sup> 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.*

Ulaghátsh 2, p. 353. Phárasa 2, p. 469.

*Greek variants.* Von Hahn, No. 37 (Epirus); Σύλλογος, xiv, p. 255 (Zagori); 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 magic 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 Ulaghátsh 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<sup>1</sup>, the warning against beardless millers in the *Lügenwette* type of story<sup>2</sup> and the incidents of the *Bargain with the Hairless Man* type<sup>3</sup>.

*The Grateful Animals and the Tasks.*

Mistí 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. Mistí 1 has the grateful animals who perform the tasks; Tshukúri 4, which is a mere fragment, has only the tasks performed.

*The Stepdaughter.*

Silli 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.*

Ulaghátsh 1, p. 347. Sílata 1, p. 441.

*Greek variants.* Carnoy, p. 91 (Chios); Legrand, p. 133; Schmidt, No. 17 (Zakynthos); 'Ανάγνωστος, p. 183 (Lesbos); Σταματιάδης, p. 580 (Samos).

*Other variants.* Albanian, von Hahn, No. 134, Dozon, No. 1;

<sup>1</sup> Ζηγραφάιος 'Αγών, Σύλλογος, 1896, p. 69.

<sup>2</sup> Von Hahn, No. 59; Mijatovitch, p. 103.

<sup>3</sup> P. 234, above.



Magyar, Jones, p. 163; Turkish, Kúnos (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 *Schneewittchen* 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 Kurwe* (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.*

Delmesó 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); *Ζωγραφείος Ἀγών*, I, p. 425 (Nisyros); *Νεοελληνικά 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, Kúnos (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.*

Delmesó 1, p. 305.

*Greek variants.* Von Hahn, No. 49 (Kydonia); *Δελτίον*, I, p. 158 [Garnett, *G.F.P.* II, p. 14] (Athens); *Ζωγραφείος Ἀγών*, *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<sup>1</sup>, *Folklore Journal*, vi, p. 199; Turkish, Kúnos (Stambul),

<sup>1</sup> The translation is by the Rev. A. H. Wratislaw from the Slovenish of J. Rimarski's *Slovenckje Povesi*, I, 37. It is quite an interesting version. The assimilation of other stock incidents has modified the narrative. It contains the pin episode.

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. 338<sup>1</sup>.

I am inclined to think that the home of this story is the Levant. The compiler of the *Pentamerone* spent his youth in Crete<sup>2</sup> 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. Euboea); Παρνασσός, x, p. 517 (Thera); Legrand, p. 145.

• *Other variants.* Turkish, Kúnos (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

<sup>1</sup> 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.

<sup>2</sup> I find that the significance of Basile's sojourn in Crete has been noted by French students of folklore, Cosquin, *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 *Ulaghátsh* 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-handed 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 Éleusinienne* 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.*

Ulaghátsh 9, p. 371. Síлата 4, p. 449.

*Greek variants.* Von Hahn, No. 70 (Syra); Ζηργραφεῖος Ἀγών, I, p. 196 (Epirus); Ζηργραφεῖος Ἀγών, I, p. 241 (Syme); Παρνασσός, 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, Kúnos (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 Síлата 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 of

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 Phárasa 2 and in a *Grateful Animal* story, von Hahn, No. 61. It seems to be an Oriental *motif*<sup>1</sup>.

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 Tyrolese stories as well as in Russian, Bosnian, Bukowina-Gypsy, Transylvanian, Avar, Siberian Tatar and Kabyle variants. This latter group of versions has

<sup>1</sup> V. Stokes, p. 182; Frere, p. 13; Bompas, p. 239; Swynnerton, p. 32; Day, p. 134; Clouston, *Pop. Tales*, I, p. 469; Groome, 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<sup>1</sup>.

*Variant.* Day, p. 187, *The Man who wished to be Perfect.*

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

<sup>1</sup> Another version has been published in the text from Phárasa 'H Kouλeπpύpa, 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.

*Greek variants.* Pio, p. 93 [Geldart, 106] (Astypaliá); *ib.* p. 231 [Garnett, *G.F.P.* II, p. 138] (Old Syra); Paton, No. 23, *Folk-Lore*, XII, p. 317 (Budrúm). Another version was collected at Phárasa.

*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 feebler prince Phósis, slays Shakh-yarshimshirtsa<sup>1</sup>, marries a bear-girl, is killed by the king and restored to life by an enchanted maiden. He evidently

<sup>1</sup> By the ending (-tsa for Greek -ισσα, cf. Markáltsa) 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.*

Phárasa 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*<sup>1</sup>. 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.*

Phárasa 23, p. 541.

Another version of this tale was taken down at Phárasa, 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<sup>2</sup>. He cursed the king, and the king asked him to distinguish between male and female fish. Maskarás said

<sup>1</sup> V. Jones, p. 59; Curtin, p. 434; Leger, p. 165.

<sup>2</sup> 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<sup>1</sup>." The same story is given in Knowles, p. 484, 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<sup>2</sup>.

### *Murad the Hunter.*

Phárasa 30, p. 559.

This curious tale is obviously fragmentary and incomplete. It opens with two imprecations, which come literally true, and would serve to point the moral of *Gesta Romanorum*, CLXII, "*Of avoiding imprecations*." 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.*

Phárasa 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

<sup>1</sup> Bompas, No. XVIII.

<sup>2</sup> *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 (Zagori), von Hahn, No. 45 (Epirus), in which the hero becomes resident in a *dhrákos*' 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 immersed. He escapes from the *dhrákos* with his magic horse, disguises himself as a *kasídhis* 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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<sup>1</sup> 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.

Ζωγραφείος Ἀγών. (This is published in or as supplements to the Σύλλογος volumes.)

Λαογραφία.

Παρασός.

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## CHAPTER IV

### DIALECT FOLK-TALE TEXTS AND TRANSLATIONS

Kyza derler-ki : be ðoban, sen-de hið birşej bilmezmisin bize annattyrasyn?  
Kyz-da : ne bilegem, ðoban adam ne bilir, lâkin anamdan bir masal iýtmiştım,  
istersiniz ony size anladaşym.

Kúnos, *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 SÍLLI<sup>1</sup>.

##### SÍLLI. 1.

Ἦτου εἰς πατισάχης· εἴσι μνιά μαναχό κόρη. Πολύ χοσάσσα ἦτου χέμκει πολύ ἀγαλούσσα ἦτου. Τούτῃ κόρη ἔμασι πολλέξ γλώσσες. Βαβάς ἔης μνιά μέρα παγαίννει να ρωδήσῃ του μάνδι ὄχι, "Να ριοῦμ," κόρη του ἔйна σε πάρῃ; Μάνδισ κι λαεῖ του ὄχι, "Κό σου κόρη σε πάρῃ του σταχτηῃ." Πατισάχης κι,—πιάννει του χολή. Ἐρσῖτι σπίζιν δου. Παίρει ἔην γόρην δου· παγαίννει ἔη 'ς τένα βεράνι τόπου, κι σέκνει ἔη. Ἐρίζιτι να φέρῃ πολλά ξύλα, ὄχι να νάψῃ, να σκοτώσῃ ἔην γόρην δου, κι σταχτηῃς μή ἔημ βάρῃ. Κόρη του βαβάν ἵης βλέπει του, ὡς πού να νάρτῃ. Βαβάς ἔης μι τα ξύλα ἔρσῖτι· ὅπ ἔην ἱρέαν δου dadí ζηρμουnnā τα. Κόρη ποτιωγιάν τα σωρεῖ, γροικᾷ τα. Ἄμμά ὄο να ποίσῃ, ρέν da ξέρει. Βαβάς ἔης ἔην γόρῃ σέκνει ἔη 'ς τα ξύλα ἀνάμσα, να ἔη νάψῃ. Τρανᾶ, σωρεῖ ὄχι dadí ζηρμόνῃσιν da. Ἀψουδκανάς ὑρίζιτι να φέρῃ dadí. Ἄμμί ὡς πού να νάρτῃ, κόρη χαλάννει του ὀζάφῃ. Φέβγει· παγαίννει πολύ μακρά 'ς τένα χουριό. Βαβάς ἔης ἔρσῖτι· νάφχει τα ξύλα ὅπ ἔην ἱρέαν ὄχι κόρη ἀπέσ' τουν ἐνί deyí. Ἐστεργιάς ἔρσῖτι σπίζιν δου· ἐνίσκιτι πολύ ἰσμάνῃς.

<sup>1</sup> 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 SILLI

##### 1. *The Princess who married the Ash-seller*<sup>1</sup>.

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.

<sup>1</sup> *V.* p. 240.



Κόρη παγαίννει δογρού σταχτηή 'ς του σπίζι. Βραδύ σταχτηή's έρσιτι όπ έην ζουλιάν δου. Τρανᾶ, σωρεῖ δει έη σύραν δου άμβρός ένι μιιά χοσάσσα κόρη. Ρωτᾶ έη, "Νά'ς ήρτις ρώ;" Κόρη κι λαει του δογχιάν έφκι όπ κεφάλιν ή's<sup>1</sup>. Κι τότε σταχτηή's λαει δει, "Σύ έγερ να μ βάρης, γώ σένα φυλάττου σου." Κι τότε κόρη παίρει του σταχτηή· ένίσκιτι γάιρι ένάικα του. Γεννᾶ γυό τέκνα. Τουτουών τα όνόματα σέκνει τα, τέναν δου, "Ταϋτιρδέ Γιαζιλάν," κιτινου, "Τεπιτιλδέ Γιζιλμάς."

Ρώ τα τέκνα σινίσκουινδι· ενίσκουινδι όπ τριώ χρονώ. Μιιά ήμέρα μάνα τους άφτά τα τέκνα βέμβει τα 'ς τ' άμβέλια να φέρουσι μικρά ξύλα, έιρπί. Ρώ τα τέκνα ώς τα σωρόβγουσι, σωρουσι έναν άρτουπου. Τούτους άρτουπους ιγχιάν δου έαννό λαειννό'ισκι μυριολόγια. Τούτους ποτιγχιάν γιουκούννει ρώ τ τέκνων τα όνόματα, βιριάτι τα κοντά του, να μάση τουτουών όνομα καλά. Ποτιγχιάν γιουκούννει δει, "Γραπτό σου δογχιάν ενί ρέμ δουζουλδᾶ," κι τότε ενίσκιτι πολύ πέζμάνης:—"Κέσγε έην γόρη μου μή έη σκότισα, κι να έημ βάρη σταχτηή's." Τούτους παρακαλᾶ τα παιριά να του υπάγουσι σπίζιν δους, να ριή μιιά έη μάναν δους κι του βαβάν δους. Παγαίννουσι μι τα τέκνα του σπίζιν δους<sup>2</sup>. Μάνα τους ποτιγχιάν του σωρεῖ, γροικᾶ τα δει τούτους τουκεινης βαβάς ι. Άμμά φοβήσκι νά τα ειπή του βαβάν ή's όπ έην ιρέαν δει μή έη σκοτώση.

Ώστεριάς βαβάς έης ποτιγχιάν πικρά πικρά μυριολογίσκι, τότε κόρη ειπιν da 'ς του βαβάν ή's δει τούτουνου κόρη νε. Βαβάς έης τότε ρο'ιακλαδᾶ έη κι φιλᾶ έη. Έρσιτι, "Γήμαρτον· όσι Σεγός δογχιάν σέλη, άρτουπους ρέ πουμε να τα χαλάση." Κι τότε παίρει έην γόρη δου, τα τέκνα έης, του γαμβρούν δου· παγαίννει του σπίζιν δου. Φέάνουσι ένα γαινούρη γάμου του σταχτηή, κι σέκνει του τουν δόπουν δου. Ένίσκιτι εις πατισάχης.

Να χαρίση κι σένα κι μένα.

## ΣΙΛΛΙ. 2.

"Ητου άρσή εις πατισάχης· ει'σι τριά παιριά. Τούτα χέρ ήμέρα κασινόν'ισκασι χωρίζ ζουλιά. Μιιά μέρα μέγας τους λαει δει, "Ός πότι σε κάτσουμι δόσα; Να τα γειπούμι 'ς του βαβά μας,

<sup>1</sup> V. § 381.

<sup>2</sup> For the pl. verb and the use of μι (= μερά) 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<sup>1</sup>.

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

<sup>1</sup> Texts 1—5 are from the dictation of Stéphanos Erisalis.

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κι νάζ μαζ ρείξη μνιά ζουλιά.” Λαλά τους λαεῖ τα του βαβάν δους ὄξι, “Τα παιριά σου σέλουσι μνιά ζουλιά.” Βαβάς τους κι, —πιάννει του χολή,—λαεῖ ὄξι, “Γώ να νάχου τούτα οὔλα τα παρά κι· ἀφδοί ναζ ὑρέψουσι ζουλιά.” Τα παιριά πάλι παρακαλοῦσι του βαβάν δους ὄξι να τουζ ρείξη μνιά ζουλιά. Κ’ ὑστέρ βαβάς τους ἐνίσκιτι καριά του<sup>1</sup>. Ρώννι χειρτέναν δους ὅπ ρέκα σιλιάραζ γρούσα.

Τούτοι τρεῖς τους παγαίννουσι να ραζανήσουσι παρά. Μέγας τους ἐνίσκιτι τουτουνωὶν κιατίπης· χειρτοῖνωὶν δους κῆρι ἐσικνίν da χώρια. Μνιά μέρα τούτους λαεῖ ὄξι, “Γελάτι να ριούμ ἓνα χισάδι.” Τρανοῦσι ὄξι μέγα ἀλεφρού τα παρά ἐξίλῃσασι· κιτινωὶν τα παρά ραζανήσασι πολύ. Μέγας λαεῖ ὄξι, “Γώ σε ὑπάγου να ραζανήσου ὅπ βασγά ταράφι· σε ὑπάγου να διρλέφου κιζμέξι μου.” Ἀφήννει, παγαίννει. Του βαβάν δου, ἔη μάναν δου, χιζ χαδὰρι ρέ ρώννι.

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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 Paraskeví<sup>2</sup>; 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<sup>3</sup>; 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,

<sup>1</sup> *I.e.* Let him set us up in business.

<sup>2</sup> Probably a place with a church dedicated to St Paraskeví.

<sup>3</sup> The actual finding of the old man in the palace is omitted.

κι νάζ μαζ ρείξη μνιά ζουλιά.” Λαλά τους λαεῖ τα του βαβάν δους ὄξι, “Τα παιριά σου σέλουσι μνιά ζουλιά.” Βαβάς τους κι, —πιάννει του χολή,—λαεῖ ὄξι, “Γώ να νάχου τούτα οὔλα τα παρά κι· ἀφδοῖ νάζ ὑρέψουσι ζουλιά.” Τα παιριά πάλι παρακαλοῦσι του βαβάν δους ὄξι να τουζ ρείξη μνιά ζουλιά. Κ’ ὑστέρ βαβάς τους ἐνίσκιτι καρδιά του¹. Ρώννει χερτέναν δους ὅπ ρέκα σιλιάραζ γρούσα.

Τούτοι τρεῖς τους παγαίννουσι να ραζαῖνῆσουσι παρά. Μέγας τους ἐνίσκιτι τουτουνῶν κιατίπης· χερτοῖνῶν δους κιάρι ἔσικύν da χώρα. Μνιά μέρα τούτους λαεῖ ὄξι, “Γελάτι να ριούμ ἕνα χισάβι.” Τρανοῦσι ὄξι μέγα ἀλεφρού τα παρά ἐξιλῆσασι· κιτινῶν τα παρά ραζαῖνῆσασι πολύ. Μέγας λαεῖ ὄξι, “Γώ σε ὑπάγου να ραζαῖνῆσου ὅπ βαῶγά ταραφι· σε ὑπάγου να διρλέψου κιζμέξι μου.” Ἀφήννει, παγαίννει. Του βαβάν δου, ἔη μάναν δου, χιῖ χαβάρι ρέ ρώννει.

Ὡς παγαίννει, χαρσού του ἔρσιτι εἰς χιζῖρης. Ρωτᾶ του ὄξι, “Πού σε ὑπάγης;” “Σε ὑπάγου να διρλέψου κιζμέξι μου.” Τούτους χιζῖρης λαεῖ του ὄξι, “Σε ὑπάγης ἔημ βαρασκεβγή· σε γεβῆς ὅπ τένα κοπού. Σογγρα σ’ ἔμβρης ’ς τένα μέγα σεράι, κι σε νάβρης ἕνα ἀξαγαλού γεραζμένουν ἄρτουπου. Σε του ρώης σελάμι. Σογγρα σε βλέπης, κείνους ὡς πού να σ’ γαλαῖῆψη. Ὅπ κεί σε μάσης κιζμέξι σου.”

Ρώ τ παιρί παγαίννει· νάβρι τ κοπού. Ὅχτώ ἡμέρες ὅπ κοπού ρέ πουρσι να γεβῆ. Σογγρα ὅπ του Σεγοῦ ἔνῃκι κι γέβκι. Ὡβρι τα σεράια, κιάτ του εἴπι χιζῖρης· βαίννει ἀπέσου. Χαῖβάνιν δου ἀφήννει τα ὄξου. Χαιρετίζει του· κιανδά κάσιτι. Τρεῖς μέρες χιῖ χιζῖρης ρέν γαλαῖῆβγει. Τούτους κι ἀμβρός του τουτσά κάσιτι. Σογγρα χιζῖρης ρωτᾶ του, “Νάξι ἤρτες; πέ τα, να τα γιουκούσου.” Τούτους ὀγογιάν γέβκι ὅπ κεφάχιν δου, λαεῖ τα². Χιζῖρης κι λαεῖ του ὄξι, “Σύ σε ὑπάγης ’ς τένα χουριό, κι σε νάβρης ἕνα φοκαλουῖ ἄρτουπου. Ἐγερ να πάρης τουτουνου ἔην γόρη ὡς ἐναῖκα, τότε δύ σε να ὕῃς πολύ ζευγίνης. Ἀμμά τράνης ὅπ του στόμα σου μή πῆς ὄξι ρώ τ ζευγινί, ‘κό μου νε,’ γιά, ‘κό μας ἐνι,’ πέ.”

Σογγρα τούτους βαίννει κεί τ χουριό, κιάτ του εἴπι χιζῖρης. Κεί νάβρι του φοκαλουῖ πολύ φογαρά, νήσκου, λιψαζμένου.

¹ For idiom, cf. p. 414, l. 7.

² For the idiom, v. § 381.

some work<sup>1</sup>. 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 Paraskeví<sup>2</sup>; 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<sup>3</sup>; 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,

<sup>1</sup> *I.e.* Let him set us up in business.

<sup>2</sup> Probably a place with a church dedicated to St Paraskevi.

<sup>3</sup> The actual finding of the old man in the palace is omitted.

δαίννει κοντά του. Ρωτᾷ του ὄχι, "Νάξι διῶσινδές τουτσά πικρά;" Τούτους κι λαεῖ του ὄχι, "Χίξ να φάγου ψωμί ρέν ἔχου, να φορώσου ρούχα ρέν ἔχου· νάχαλα μή διῶσινδῇσου;" Πατιῶαχιού τ παιρί λαεῖ του ὄχι, "Μά ρά τ παρά, κι γοράς ὀυγζιάν σέλῃς. Ἀβόψι κι γώ σε νάρτου· σέ σας ἰνῶ μισαφίρης." Φοκαλουῇς παίρει παρά· παγαίννει, γοράννει ὀυγζιάν ἡσιλίσκι. Ἀμμά να γοράσῃ κομούρια ληζμονᾷ τα. Παγαίννει σπίζιν δου· οὔλα ρώννει τα ἔην γόρη δου. Κόρη του κι, ποτιγζιάν σωρεῖ ὄχι κομούρια ρέ ἴνου, παγαίννει ὅπ βουνί· ἀψουκικανάς φέρνει νῦα ξύλα, ψήνει φάϊμα, φέρνει τα ἔς του μισαφίρη. Σαβρινή μέρα μισαφίρης γοράννει νῦα μόδελλα· doṣedé τ ὀδάν δους. Λαεῖ του ὄχι, "Γώ σε πάρου ἔην γόρη σας· σε να ἰνῶ γαμβρός σας." Ὅπ κεί ἔην μέρα κ' ὕστέρ τουτουνοῦ ζουλιᾷ παγαίννει πολύ ράσα. Qaṣandᾷ πολλά παρά. Χζίννει νῦα σε·ράια, ἀμμά πολύ ζουρλού. Τούτα τα σεράια ἔμνιαζνασι βαβά του τα σεράια. Ἀφηκι ὅπ βαβά του τα σεράια ἔνα ἔξίγι, ὅπ του φόβουν δου μή του σκοτώσουσι. Ραχάδιν δου πέκ πολύ καλό ἦτου. Ἰγζιάν τούτου ζεργζίνης κανεῖς ρέ ἦτου.

Μνιά μέρα μάνα του λαεῖ ἔς τουν ἀνδραν ἷης ὄχι, "Γώ σέλου να ριῶ μέγα μου τ παιρί." Τούτοι γγὼ τους κατλέβγουσι ὅπ ἔνα χαῖβάνι· παγαίννουσι ἔην μνιά στράτα. Ὡς παγαίννουσι, ἐνίσκιτι μνιά βροσῇ· καλά καλά ἰσλανδοῦσι. Ὅπ χαρσοῦ σωροῦσι παιριοῦ τους τα σεράια. Παρακαλοῦν δους ὄχι, "Ἀβόψι να πομνοῦμι ρῶ, κι ἄβρι να ὑᾱμι." Φῶάνουν δους qabouli. Καλά καλά ραχατλαν·δουρδοῦν δους. Σαβρινή ἀβόπουρμα ρωτοῦν δους ὄχι, "Τούτα τα σεράια ἔίνους νου; Diṣṣgḍ μνιάζουσι κό μας τα σεράια. Ἐισκιάν ἔνι σαάβης του, σε του σκοτώσουμι, ἔδῃκι μνιάζουσι κό μας τα σεράια." Βιριούνδι πατιῶαχιού τ παιρί ὄχι, "Ἰψεῶνός μισαφίρης σε σου σκοτώσῃ." Τούτους ἔρσιῖτε ἀμβρός του, λαεῖ του ὄχι, "Ἀφτά τα σεράια κό μου ἴνου. Ἐῶσι ἔνα νοξάνι· ρέν da σωρεῖξ μί;" Για τούτου κιμόνῃ ρέν δου σκοτώννει, ἀμμά ἡσιλίσκι να πάρη οὔλα του τα παρά. Μάνα του κι λαῖννει ἔς τουν ἀνδραν ἷης ὄχι, "Να τα πάρουμι, κι να τα ρώσουμι μέγα μας παιρί." Πατι·ῶαχιού υῖός λαεῖ τους ὄχι, "Γώ ὥς πού να τα νάβρου, εἰς Σεγός τα ξέρει. Μένα τούτα οὔλα εἰς χιζῶρης μου τα ρῶκι." Πατιῶάχης πάλ ρέν δου φρηκέτι.

Σογγρά πατιῶαχιού τ παιρί λαεῖ του ὄχι, "Γώ ἔνα πατιῶαχιού τ παιρί ἦτα. Εἶχα γγὼ ἀλεφρίρις. Τρεῖξ μας ποίκαμι ἄρλδκῶ·

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 ραζάνησα. Ξέφκα να διρλέψου κιζμέξι μου. Εἰς χιζίρης εἶπι μου ὄξι, “Σύ κιάτ να νήης ζεργίνης, μή πῆς ὄξι, ‘κό μου νε,’ μά, ‘κό μας ἰνου,’ πέ, κι Σεός σε σου τα ἀφήση.” Σὺ νάχαλα σε τα πάρης ὅπ μένα;” Κι τότε βαβάς του γροῖξι ὄξι γιαφτοῦ τ παίρι του. *Qoḵakladā* του, *filā* του, παίρει του παίρι *kondā* του.

Να χαρίση κι σένα κι μένα.

### ΣΪΛΛΙ. 3.

“Ἦτου εἰς ἄρτουπους. Τούτους ἄρτουπους βλοῆσκι. Παρά ρέν εἶσι. “Ἡσιλνίσκι σαβρινή μέρα να πάγη ’ς τουμ γάμβου. Χαιρετᾶ ἔην ἐναίκαν δου· ἀφήννει, παγαίννει. Στέκιτι ’ς ἓνα μέγαν κιζμεκιάρης. Μηνιάτικον δου ρέν *da* γαλαῖβεγει. Ρεκατέσσαρις χρόνους κάσιτι γουρβετλί· ἔην ἐναίκαν δου χιζ νε παρά νε χαρῖ ἔη βέμνει. ‘Ἐναίκα του γεννᾶ ὅπ τούτου ἔναμ δαιρί. ‘Ἐνίσκιτι ρεκατριῶ χρονῶ.

Μνιά μέρα ὅπ χουριόν δου ἔρσιτι εἰς ἄρτουπους. Λαεῖ του ὄξι, “Νᾶζ κάσισιζ ρώ μείμανα; ‘Ἐναίκα σου ζαβαλί· ὄο να πολῶ’ χωρίς παρά;” Ποτιργιάν τούτους ἄρτουπους λαεῖ του *da*, τουτσαῖ νοῦς του ἔρσιτι ’ς κεφάλιν δου.<sup>1</sup> μεγέρ ζηρμόνησιν *da* βλόημαν δου. Τούτους παγαίννει ’ς τουν ἀγάν δου, ὄξι, “Γώ,—ἔνῃκι ρεκατέσσαρις χρόνους ὅπ τ’ ἦρτα κό σου *kondā*. Σὺ μένα χιζ παρά ρέ μου ρώκις. Γώ σε ὑπάγου ’ς χουρχό μου. Γώ ἔχου ἐναίκα. Ρόξ μου νᾶ παρά.” Ἀγᾶς του λαεῖ του ὄξι, “Μαδέμκι σύ ὥς ζαριᾶ χιζ παρά ρέν ὑριψις, ἄπαρ ρα τ κῦρέι, κι σκάμα κάτου χαζνά· βάς τα τρεῖς φορές. Ὀργιάν ἔρσιτι παρά κῦρέι τουμ βρόσπου, κείνου κό σου τ κιζμέξι νε.” Τούτους κατιβαίννει κάτου χαζνάν *kondā*· δάννει τρεῖς φορές κῦρέι. Ἐρχουνδι τρεῖς μαναχῆς λίρες. Παγαίννει· λαεῖ ’ς τουν ἀγάν δου ὄξι, “Τούτου κό μου κιζμέξι νε.” Χαιρετᾶ του, κ’ ὑστεριανᾶς ἀφήννει, παγαίννει.

‘Ὡς παγαίννει ἔη στράτα, γρατᾶ τένα γαιβέ. Κεῖ κάσιτι Φρηκέτι εἰς γαλαῖβεγει. ‘Ὡς φρηκέτι, τρανᾶ, σωρεῖ ὄξι εἰς ἱμάμης χιζ ρέν γαλαῖβεγει. Ρωτᾶ του ὄξι, “Νᾶζ ρέν γαλαῖβεγεις;” Χόῖας κι λαεῖ του ὄξι, “Κό μου ἔναγ γαλαῖ μου μνιά λίρα νε.” Τούτους λαεῖ του ὄξι, “Μά ρά ἔη λίρα, κι πέ μνιά γαλαῖ σου.” Ἰμάμης κι

<sup>1</sup> 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*<sup>1</sup>.

There was a man. This man got married. He had no money. He was minded on the morrow to go abroad<sup>2</sup>. 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,

<sup>1</sup> V. p. 288.

<sup>2</sup> The word, which I have translated "abroad," is *καμπος*. 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 ἔη λίρα, κ' ὕστερ λαεῖ του ἕνα μαναχό γαλαζί, "Γανεινῶ γαλαζί μή φρηκησῆς." Κ' ὕστερ στέκιτι· σαλαῖ του στόμαν δου, ἵπ' ρέν γαλαζέβγει. Κ' ὕστερ ρωτᾶ του ὄξι, "Νάξ ρέν γαλαζέβγεις;" "Ρόξ μου ἄλλη μνιά λίρα, κι να σου εἰπῶ ἄλλου ἕνα γαλαζί." "Καλά," του λαεῖ. Ρώννει του ἄλλη μνιά λίρα. Κι τούτους λαεῖ του ὄξι, "Ὅπ δογρούσσα ἔη στράτα μή ᾄσῆης." Κ' ὕστερ πάλ στέκιτι· ρέν γαλαζέβγει. Ρωτᾶ του, "Νάξ ρέν γαλαζέβγεις;" Ρώννει του μνιά ἄλλη λίρα. Λαεῖ του ἄλλη μνιά γαλαζί, "Ποῖς σάβρι πολύ, να νάβρης καλοσύνια πολλά." Κ' ὕστερ πάλ ρέν γαλαζέβγει.

Τες λίρες ὡς τες ρώννει, σωροῦν δου βασκάρι ἄρτουπουρι, κι ἀπανδέχουσι, "Τούτους ἔσει πολλά παρά κι· για τένα γαλαζί κιμόνη ρώκι μνιά λίρα." Σαβρινή ἀβόπουρμα οὔλοι σκώνουνδι να ὑπάγουσι στράτα δους. Ὡς παγαίννουσι, πατᾶ μνιά βροσή. Λαλοῦν δου ὄξι, "Γέλα, ὅπ ἀφτούῃ στράτα μή πᾶς κι· να ὑπᾶμι ὅπ βασκάσσα στράτα." Τούτους κι διῶνδῆ ὄξι, "Γώ για τένα γαλαζί κιμόνη ρώκα μνιά λίρα· ὅπ δογρούσσα ἔη στράτα ρέ ᾄσῶ." Κ' ὕστερ χωρίζουνται. Τούτοι ἄρτουπουρι εἶχασ' ἔην ἱρέα νά τον σκοτώσουσι, κι να πάρουσι τ παρὰν δου. Ὅπ σκότιμα γούλτισι.

Παγαίννει 'ς τάλλου ἕνα ραῖβε. Ραῖβεῖς λαεῖ του ὄξι, "Ρώ ἔισκιάγ γοιμάτι, ἀβόπουρμα πεσανίσκιτι." Τούτους ρέν ἀφρηκέτι. Κοιμάτι ρώ. Ὡς κοιμάτι ἔην νύχτα, γιουκούννει μνιά λαλιὰ ὄξι, "Σε νάρτου, να νάρτου μί;" Κι τούτους ξυπνᾶ· λαεῖ ὄξι, "Γέλα να ριούμ εἰς σου." Ποτιγχιὰν da λαεῖ τουτσα, ὅπ δουλαδι ξεβαίννει εἰς ἄρτουπους μι τένα ἔουβάλι ἀλτούνια. Σογγρά ἄρτουπους πεσανίσκιτι. Ἀβόπουρμα ἔρκανδα, ραῖβεῖς ὡς κοιμάτι, τὰ παρὰ οὔλα γεμώννει τα τερκίν δου ἀπέσου· ἀφήννει, παγαίννει.

Κατιβαίννει χουριόν δου. Τρανᾶ, σωρεῖ ὄξι ἐνάικα του μι τένα δελιγάνου παίρι γαλαζέβγει. Τούτους ποτιγχιὰν τους σωρεῖ, νοῦς του παγαίννει βασκάν δόπου<sup>1</sup>· ἀπανδέσ' ὄξι ἐνάικα του ἀγαπᾶ γανείνα. Ἡσιόισκι να σκοτώσῃ ρώ τ παίριν δου. Σογγρά λαεῖ ὄξι, "Γώ για τένα γαλαζί κιμόνη ρώκα μνιά λίρα· νάξ να του

<sup>1</sup> For idiom v. § 381.

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<sup>1</sup>. 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<sup>2</sup>; he thinks that his wife is in love with some one. He wanted to kill that lad. Afterwards he says, "I for one

<sup>1</sup> The *περὶ λίκου* of the text is clearly a variant for *χάσκω* (= *ἐχάθη*), 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 *χάσκω* has carelessly taken its wrong meaning. The *περὶ λίκου* at the beginning of the paragraph perhaps led to the blunder.

<sup>2</sup> Literally: "his mind goes to another place."

σκοτώσου; Σουγρὰ να τα μάσου, κ' ὑστέρ σκοτώνου του." βαίννει ἀπέσου ἐναίκα του. Ποτινγκιάν του σωρεῖ, λαεῖ 'ς παριν ἵης ὄξι, "Ἦρτι βαβάς σου· ὄουκου, ροῖακλαῖς του, φίλης ὄριν δου." Κι τότε τούτους ἀρτουπους λαεῖ ὄξι, "Καλά ρέν δου σκότιστα. Τούτους κό μου τ παρί του." Τουτσά ὅπ ρώ τες τρεῖς λίρες χέμ ραζάνῃσι ὀμβρίν δου, χέμ ραζάνῃσι πολλά παρά, χέμ παριν δου ρέν σκότισι.

Να χαρίσ' κι μένα, να χαρίσ' κι σένα.

#### ΣΪΛΛ. 4.

Ἦτου εἰς ρουγιουμῃῃς. Εἶσι μυιά χοσάσσα ἐναίκα. Τούξη ἔην ἐναίκα σάλισιν ἵη ὀχτώ σύρες ἀπέσου· κεί μαναχό σάλισιν ἵη. Ρουγιουμῃῃς ποίκιν ἵη μυιά ζγάζ βέργες πολύ χοσάσσις. Τούτο γιούκσιν da πατιδαχιού τ παρί. Παίρει ἕνα τερκί ἀλτούνη. Ἦρτι ρουγιουμῃῃ τ χουριό. Δερὰ δεκιά ρώῃσι ρουγιουμῃῃ του σπῖξι. Κ' ὕστερα ἔμασι ὄξι ρουγιουμῃῃ του σπῖξι ὅπ τένα βασκά σπῖξι βιτιδιμένου νε. Παγαίννει· ρώ του σπῖξι νάβρι τα. Κάσιτι ρώ 'ς του σπῖξι.

Ρώ του σπῖξι κι εἶσι ἕνα δουλάβι· ὅπ ρουγιουμῃῃ ἐναίκας ὀδὰ κολλημένου του. Ὅπ ρώ 'ς δουλάβι ρουγιουμῃῃ ἐναίκα ὅπ ἔην ρουσίνα ἵης γαλαβεβνόνῃσκι. Ρωτοῦν ἵη, ἔγερ να σελήσῃ να πάρη πατιδαχιού τ παρί. Τούξη κι, "Παίρου τα," λαεῖ, "ἀμμά ἔγερ να μ βοῖσῃ μυιά ζγάζ βέργες ἱνγκιάν γατέχω." Πατιδαχιού τ παρί, "Ἦρτιν λαεῖς χέμ ὀνγκιάν γυρέβγης, σέ τα ποῖσω," λαεῖ. Τούξη ρώννει ἔη βέργαν ἵης ρώ τ πατιδαχιού τ παρί. Τούτους κι παγαίννει ρουγιουμῃῃ τ τῃκιάνο· λαεῖ του ὄξι, "Σε ζ ρώσου μυιά χούφτα παρά, ἔγερ να μ βοῖσῃς ἱνγκιάν ἵα μυιά ζγάζ βέργες." Ρουγιουμῃῃς ποτινγκιάν σωρεῖ ἔη βέργα, γροικᾶ ὄξι ἐναίκα του κρυφὰς ὅπ ρώ του ἵουβάνου ἐγλενδά. Ἀψουῖκανὰς σαλα τῃκιάνο δου, παγαίννει σπῖξιν δου. Σωρεῖ ὄξι ἐναίκας του βέργες στέκουνδαι 'ς τουν δόπουν δους, κι τότε καριὰ του ραχατλανδά. Παγαίννει 'ς τῃκιάνο δου. Ἰαλιστᾶ τες βέργες· γουλταννέι τες. Ἐρῃτι πατιδαχιού τ παρί. Ρώννει του μυιά 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*<sup>1</sup>.

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 cupboard.) He goes to his shop. He makes the earrings and finishes them. The king's son comes. He gives him a handful of money,

<sup>1</sup> V. p. 236.

παίρει τες βέργες· παγαίννει. Φουγιουμής σεβινδά πολύ, ὅς  
 ραζάνησι πολύ παρά. Βράδυ ἔρσιτι ἔην ἐναίκαν δου κονδά  
 σεβινημένους.

Ἵστριγιάς πατισαχιού τ παιρί του φουγιουμής καλαίτου μυιά  
 'ς του σπίζιν δου. Ἀμμά φουγιουμής πρίν να νάρτη, ἐναίκα του  
 φορώνιτι, σάνιτι, ὅπ δουλάβι βαίννει· πατισαχιού τ παιρί κονδά  
 κάσιτι. Φουγιουμής ποτιγχιάν ἦ σωρεῖ, ὁσῶτᾶ. Ἀψουρικανάς  
 παγαίννει σπίζιν δου να τρανήσῃ, "Να ριούμ," ἐναίκα του ἐνί μί;  
 Ἐναίκα του ἀψουρικανάς ὅπ του φουγιουμής ἀμθρός βαίννει σπίζι·  
 κάσιτι ζουλᾶς ἔης κεφάλι. Φουγιουμής ποτιγχιάν ἦ σωρεῖ,  
 σεβινδά ὅς ἐναίκα του στέκιτι. Πάχ φουγιουμής παγαίννει ὅπ  
 ἔη σύρα· ἐναίκα του παγαίννει ὅπ ἔην γάπη. Φουγιουμής ὦραν  
 ἦ ὦρα κάσιτι· ἑαλδοῦσι, χορέβγουσι, τραγοῦσι, φῆάνουσι μυιά  
 χοσάσσα παρέα. Σογγρά ἔρσιτι σπίζιν δου. Ἐναίκα του πάλ  
 ἔρσιτι ὅπ τούτου ἀμθρός· κοιμάτι. Φουγιουμής σωρεῖ ἔην ἐναίκαν  
 δου κοιμιζμένη ζουλᾶς ἔης δεπέ.

Μυιά δομάδα κιανδά πατισαχιού τ παιρί λαεῖ του ὅς, "Γώ σε  
 ὑπάγου χουριό μου." Φουγιουμής ἔρσιτι σπίζιν δου· λαεῖ ἔην  
 ἐναίκαν δου, "Χαζιρλαῖς ἕνα μέγα ρουῖ ρουραβῆς, να τα ρώσουμ  
 τέναν δόπου." Ἐναίκα φῆάνει νῆες ρουραβῆς, ἀμμά ζουρλούσσις.  
 Σαβρινή μέρα φουγιουμής παίρει τες· παγαίννει πατισαχιού τ  
 παιρί κονδά. Ἐναίκα του κι βαίννει ὅπ δουλάβι πατισαχιού τ  
 παιρί κονδά. Του φουγιουμής λαεῖ ὅς, "Μή ποίκης ζαχμέι." Σογγρά  
 πατισαχιού τ παιρί φιλά φουγιουμής τ ὅερι. Κατλέβγει  
 χαῖβάνιν δου· παίρει ἔην ἐναίκα κι πίσου του. Ἀφήννουσι· πα-  
 γαίννουσι. Φουγιουμής ἔρσιτι σπίζιν δου. Τρανᾶ· σωρεῖ, ὅς  
 ρέν ἐνί ἐναίκα. Κλαίει, κουπώννει, ἀμμά φαῖδά ρέ φῆάνει.

Συμῆστα του Στέφανι.

#### SILLI. 5.

Ἦτου εἰς ἄνδρας, μυιά ἐναίκα. Εἶχασι σπίζιν δους ἕνα δανά.  
 Ἄνδρας πολύ δεμδέλης του. Χέρ ἡμέρα ἐφῆάνασι ραβγά ὅς,  
 "Δανά σύ σέ τα ρίσῃς." "Γώ σέ τα ρίσου."

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<sup>1</sup>.

### 5. *The Lazy Man*<sup>2</sup>.

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!”

<sup>1</sup> 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.

<sup>2</sup> V. p. 231, under *Noodle Stories*.

Μνιάν ἡμέρα ἐναίκα λαεῖ ὄξι, “Ἀβρι ἀβόπουρμα ἔισκάνι σκάνιτι ἔρκανδα κι γαλαῖβεγει, κείνους σε ρίσση δανά.” Ἐναίκα πολὺ ἔρκανδα σκάνιτι· παγαίννει να ποίση ρούχα. Ἀνδρας τρανᾶ· σωρεῖ ὄξι ἐναίκα ρέ νι. Κοιμᾶτι· χιῖ ρέ σκάνιτι ὅπ του φόβουν δου δανά μὴ τα ρίσση δεγι. Ἀνδρας ὡς κοιμᾶτι, δανά τρώγει οὖλουν δους του ψωμί. Πάλλ ἄνδρας ρέ σκάνιτι· τουτσά τρανᾶ. Ὡς τρανᾶ, ἔρσιτι ἐναίκας ἀλεφρός. Λαεῖ του ὄξι, “Ἐναίκα σου πού πήγι;” Ἀνδρας χιῖ ρέ λαεῖ. Ἐναίκας ἀλεφρός ἀπαιδέσ· ὄξι σκῶτισι ἔην ἀλεφρὴν δου, κι πιῶσκι τ’ δῖμαν δου. Παίρει του· παγαίννει βερβέρ τῦκιανῶ. Βγάλνει οὖλα του τα ρούχα. Πάλλ ρέ γαλαῖβεγει. Πιάννει του χολή. Παίρει του· παγαίννει ἔην γρεμάλα. Πάλλ ρέ γαλαῖβεγει. Ἐναίκα του γιουκούννει ὄξι του ἀνδραν ἦς κρεμᾶν δουν. Ἀψουρικανὰς τρέσει· παγαίννει ἔην γρεμάλα κονδά· bagherdā ὄξι, “Τουν ἄνδρα μου μὴ του γρεμάστι· κρεμάστι δανά, κι νάζ γουλτώσῃ ὅπ ἔη ζουλιά. Γαβεῖξι τουτουνοῦ ρέ νι· δανά τ γαβεῖξι νι.” Ἀνδρας ποτιωσχάν τα γιουκούννει, ὅπ ἔην γρεμάλα bagherdā· λαεῖ ὄξι, “Δανά σὺ σέ τα ρίσσης· σὺ γαλά-ἰεψις ἀμβρός,” δεγι. Γουλτώσκι.

Συμήστα Στέφανουν Ἐρίσαλῃ.

#### ΣΙΛΛΙ. 6.

Ἦτου εἰς πατισάχης· εἶσι μνιά ἐναίκα. Ἐναίκα του πέσανι. Σουγρὰ βλογήσκι. Ὅπ ἀρσινὴ του ἐναίκα εἶσι μνιάν γόρη. Τοῖτῃ ἔην γόρη ζαριανὴ του ἐναίκα ρέν ἦν ἀγάπησι. Μέρα νύχτα ἡσιλνὶ τουτῃ ἔην γόρη νά ἔη σκοτώσῃ. Μνιά μέρα ἔη γιατούχα ἀπέσου σέκνει ἓνα φίρι. Βιριάννει ἔην γόρην δου· “Μαρία, Μαρία.” Μαρία κι λαγεῖ, “Ὅρσι.” “Ὅπ ἔιά ἔη γιατούχα πῆ ἓνα κιριό νιαρό.” Μαρία κι εἶπι ὄξι, “Κόνις τα ἔην γούπα ἀπέσου κι πιέννου τα.” Μάνα ἔης εἶπι ὄξι, “Μαρί, Μαρί, ὦ Μαρία, χάτρι μι νὰς τα χαλάσσης;” Μαρία κι πήρι ἔη γιατούχα, ἦπι ἓνα νιαρό. Φίρι ἔμδηκι κόρης ἔην γουλιᾶ. Ἐν γουλιάν ἦς ἀπέσου φίρι γέννῃσι· νύγου νύγου κόρης κοιλιᾶ προυντου.

Ἐναίκα γράφει του βαβάν ἦς κι<sup>1</sup>, “Κόρη σου καλὴ κόρη ρέ νι· σκρόφα νε· γαστουρώσκι γεννιά μηνῶ νι.” Βαβὰς ἔης βέπνει ἓνα χιζματκιάρη του, να πάρη ἔην γόρη, νὰς ἔην βάρη τα βουνά, νὰς ἔη σκοτώσῃ.

<sup>1</sup> V. ki in Turk. glossary, p. 685.

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*<sup>1</sup>.

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.

<sup>1</sup> V. p. 269.



Παιρί ἔρσιτι νύχτα κόρης του σπιῖ· δώννει ὅη σύρα. Κόρη ἀνοίξει του. Πόταν εἶρι την γόρη, σεβδαλάνησι. Ρώχησι ὅην γόρη νάχαλα ἐνήκασι τούτα. Κίρη κι οὔλα εἶπιν da. Παίρει ὅην γόρη κρυφά· βαίνουσι τένα ἀραδά. Πεγαίννουσι του βαβάν ἵης κονιά. Κεῖ οὔλα ἀνλαδοῦν da. "Ὡς τα ἀνλαδοῦσι, ἔρσιτι εἰς χιζῆρης· ρώννει ὅην γόρη ἕνα ἰλάῃ. Ξεβαίννουσι τα φίρμα. Κόρη ἐνίσκιτι καλά. Βαβάς ὅης πόταν εἶρι τούτα, βοσαδά ὅην ἐναίκα του. Ρώννει ὅην γόρην δου του χιζματκῆάρη του. Φῶάνουσι γάμου, βόγου· κονώννουσι πολλά πιλάβια. Ἐναίκα του κι πόταν γιουκούγει τούτα, ὅπ ὅη χολῆν ἵης πέσανι.

Taken with revision from the Schoolmaster's MS.

# SÍLLI. 7.

Μυῖά φορά ἦτον εἰς ἄρτουπους· εἶσι μυῖά ἐναίκα πολύ πολύ χοσάσσα. Γουρβέει ρέν πεγαίννινόνῃσκι· φοβινόσκι ὅην ἐναίκα. Ἐναίκα του κι γροίσκιν da. Νάβρι ἕνα μήλου· ρώννει τα του ἄνδραν ἵης· λαεῖ του ὅει, "Μά τιά τ μήλου· σκάμα πούταν σέλης· μή φοβησῇς. Πόταν τούτου μήλου ὅουρουδά, τότε σουπελένης, ἀψά γέλα σπιῖ σου." Ἄνδρας ὅης παίρει μήλου, πεγαίννει τένα βαῶκά χουρμῶ· διρλέβει μυῖά ζουλιά. Κεῖ τ χουρμῶ ἦβρι χόκιουμέε, μυῖά καλή ζουλιά· ἐνῆκι χόκιουμεῶου μέγας. Ἄψά ἀψά, ὅπ κασινόνῃσκασι τ' ὀδά, ξεβινόσκι ὅξου, τρανίνόσκι μήλου, πάλῃ βαιννίνόσκι ἀπέσου. Ἀρκαδάῶης του εἰς σουπελένης, νάῶ ξεβαίννει τούτους ἀψά ἀψά ὅξου. Κρυφάς ἀφήννει ἕνα ἄρτουπου ὅξου νάς του τανωγίῶ. Τούτους ἄρτουπους γροικᾷ τα· λαεῖ τα του ἀρκαδάῶην δου. Ἀρκαδάῶης λαεῖ του ὅει, "Γροῖξα τα νάῶ ξεβαίννεις ὅξου. Τρανᾶς ἕνα μήλου. Ὅπ τουν γόλφου σου ξεβάννεις τα, τρανᾶς τα μυῖά, πάλῃ βάννεις τα." Κέινους κι οὔλα ἀνλαδᾷ τα.

Βέπνει σογγρά ἕνα χοσά ἄρτουπου ὅπ πολλά φλουριά νάς κῶτιλεγίῶ ὅην ἐναίκα του δεγί. Πόταν τούτους ἄρτουπους παιγαίννει, ὅαβαλαδᾷ να γανδουρῃῃ ὅην ἐναίκα. Ἐναίκα του κι φῶάνει μυῖά χρώστα πολύ δερίνισσα, γαπάχιν ἵης βελουσουῃ. Τούτου του χοσά ἄρτουπου λαεῖ ὅει, "Δερά γρύστα κι, να πέσουμι." Ὡς γρύννιτι, δώννει ὅη χρώστα ἀπέσου. Κεῖ παρακαλᾷ ὅην 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.

### 7. *The Magic Apple of the Faithful Wife*<sup>1</sup>.

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,

<sup>1</sup> V. p. 287.

“Ἡμαρτον, ἡμαρτον.” Ἐναίκα κι λαεῖ ὄχι, “Κεῖ σε κατόης, ἀμμά βοῦά μή στασῆς. Νά ζ ρώσου μαλὶ ποῖς τα ὄργου. Ἐγερ να στασῆς βοῦά, φάγιμα ρέ σε ζ ρώσου· σε πομύης νησκός, σε πεσανῆς. Κεῖνους κι ποίκιν da qabouli· εἶπι, “Ἰναί.”

Γέβκασι ἐπεγί μέρες. Σουγρὰ ἔρσιτι ὅπ χουρμιό ἀνδρας ἔης ὅπ του ἀρqaδάσην δου δάμα. Ἐναίκα του ρεῖχνεί ἔη χρώστα ἀπέσου. Φδύνουν δου ὅπ ρώρεκα φοράς ἀνδρας κι ἐναίκα: Ἀρqaδάσης του φοβήσκι να γειπῇ δογρού. Πόταν ἔνυκι νύχτα, ἤρτι γζούπιους τους· ἀνδρας κι ἐναίκα ἔπισασι τένα ὀδά, ἀρqaδάσης κι τένα βασκά τ ὀδά. Ρώκασι του ἀρqaδάσην δου κύνου τ μήλου. Ἐη νύχτα κύνῃ μήλου ζουρίγισι. Ἀβόπουρμα πόταν εἶρασι μήλου ζουρον-ζιμένου, ὁάδῃσασι.

Taken with revision from the Schoolmaster's MS.

## B. TEXTS FROM CAPPADOCIA.

### DELMESÓ. 1.

Ἦτο ἓνα πατισάχος. Εἶχεν ἓνα παιδί. Το παιδί τ ἦτο σανί. Και σο βαβά τ και λέχ, “Ὶ θύρα μας ἐμβρό νά με βγάλης ἓνα πεγάδισ, και σαδάχλαινά ὄχis κ' ἔρῃ γαι ἐμῶς το λαήνι, νά το πάρῃ.” Ὶκῶθην σαδάχλαινά· πήρεν ἓνα σανδάλια και ἔκασεν σο πεγάδιν ἐμβρό. Και ἤρτεν ἓνα qojá qaró, να γεμῶς το λαήνι τ. Το παιδί ὄσον g' εἰδέν ἔην, ἐπήρεν ἔην μέ τα qaiγέδζα. K' ἐκείν γαι λέχ, “Ὀί νά σε πῶ; ἀδερé να ἔρῃς σα τρία gūzeliou σο χεῶίμ ἰρέσζα.” Και το παιδί ἔτρεξεν και παρακάλσεν το qojá qaró, και λέχ, “Ἐκεῖ τα τρία gūzéliα πούθε νδαι;” G' ἐκείν γαι λέχ, “Κεῖνδαι σο φιλάν σου δόπο.” Γαι το παιδί ἤρτεν σο σπιζ τουν, ἔθεκεν ἓνα στρωῖ, και κοιμήθην. Ἦρτεν και μάνα τ, γαι λέχ, “Ἀμά, εἰ κοιμᾶσαι; ἄν εἶσαι ἀστενάρ, ἄς φέρουμ το χεκίμ.” K' ἐκεῖνο και λέχ, “Ἀστενάρ δέ εἶμαι· μαναχό πέ τα σο βαβά μ, ἄς με ποίκ ἓνα δεμιρῶνας ραβζί και ἓνα ζηγάς δεμιρῶνας ἔζιμέδζα, και να βγῶ να πέγω, να βρῶ τα τρία gūzéliα, τά εἶπεν το qojá qaró.” Και βαβά τ ἐποίκεν do. Και ἔξέβην και πήγεν σα βουνζιά.

"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:

### DELMESÓ.

#### 1. *The Three Oranges*<sup>1</sup>.

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<sup>2</sup>." 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.

<sup>1</sup> V. p. 271.

<sup>2</sup> V. p. 228.

Μί το παίνισκεν, ἤρτεν 'ς ἓνα σπιῖ ἱρέσια. Σέμβην ἀπέσω, και εἶδεν ἓνα ναίκα. Ναίκα ὅσον γαι εἶδεν δο, γαι λέχ, "Παιδί μ," λέχ, "ἔσύ ὀίχαλο ἤρτες ἐδού;" Κ' ἐκείνο και λέχ, "Ἦρτα νᾶβρω τα τρία γυζέλια." Κ' ἐκεῖν γαι λέχ, "Ἀδερὲ ἔχω ἕξ παιδιά. 'Αν ἔρτουν το σόν το ἐσέρ, δέν δ' ἀφήνουν· τρών σε." Κ' ἐκείνο και λέχ, "Ἀμάν, γιαβρού μ, ὄχι και ποίκης, ποίκε, ἐμένα νά με γουλτώης." Κ' ἐκεῖν φάϊσεν δο ἓνα τογαῶ, και γέννεν μῆλο. Κ' ἔθεκέν δο σο ράφ. Ἦρταν δο βραδύ τα παιδιά ὄης. Και ὄη μάνα τουν και λέν, "Ἐδού βρωμὲ ἰνσανιοῦ κιριάς." Κ' ἐκεῖν και λέχ, "Γιαβρούδια μ, πλόμα ἐγώ. Φάτε κ' ἐμένα, και ἄζ γουλτώσω." Κ' ἐκείνα και λέν, "Φέρ ἓνα ὀόπ." Κ' ἐκεῖν ἤφερεν ἓνα ὀόπ. Και γλούμσαν τα ζόνῃα τουν. Κ' ἐξέβην ἓνα νύγιά qadár κιριάς. Κ' ἐφάγαν δο. Και μάνα τουν γαι λέχ, "Νά σας πῶ ἓνα γελεῖ· ἀμά νά το πιάσετε." Κ' ἐκείνα και λέν, "Πέ τα· ἄσουρούμ ὀ ἔν." Κ' ἐκεῖν γαι λέχ, "Ἐδού ἤρτεν ἓνα γαιρίπ, γαι ἀραδῶς τα τρία γυζέλια. Ἐσείς φώσκι κλώθετε, το πού εἶναι νούτλακα ξέβρετέ το." Κ' ἐκείνα και λέν, "Ἄς ἔρῶ, ἄσουρούμ, ὀίχαλο ἄθρωπὸς νε." Και ναίκα κατέβασεν το μῆλο ἄσο ράφ, και δέκεν δο ἓνα τογαῶ. Και γέννεν πάλ ἄθρωπος. Και ἤφερεν δο σα παιδιά ὄης ἐμβρό. Κ' ἐκείνα του μάνα τουν το χατὸρ δέν δο χάλασαν· και ἔγραψαν ἓνα πούσλα. και δέκαν δο σο φσάχ, και λέν, "Ἐμεῖς ἐκεῖ τα τρία γυζέλια το πούθε νῆαι δέν da ξέβρουμ. Ἐπαρέ τα τὸ πούσλα, και ὄυρε ἓνα σπιῖ· ἐκεῖ σο σπιῖ εἶναι δώδεκα παιδιά. Ἐτό το πούσλα δές το 'ς ἐκείνα· κ' ἐκείνα δείχνουν σε τό." Και πήρεν δο, και πήγεν.

Μί το παίνισκεν ὄη στράτα, ἤνοιξέν δο, κ' ἔψαλέν δο. Και το χαρὲί λείσκειν, "Ἐτό τὸρχεται το παιδί, ἐμεῖς δόμουσκαμ νά το φᾶμ· ἐσεῖς φάτε το." Και το παιδί ξινίσκει το χαρὲί, και λέχ, "Ἐτό το γαιρίπ ἀραδῶς τα τρία γυζέλια· κ' ἐμεῖς το πούθε νῆαι δέν δο ξέβρουμ. Κρίμα, ἐτά το ζαβαλῶ· ἐσεῖς ξέβρετέ το· δείξετέ το, και 'ῶάι ἄς τᾶβρη." Και πήγεν, και σέμβην σο σπιῖ, και ἤβρεν ἓνα ναίκα. Κ' ἐκεῖν γαι λέχ, "Βάχ, γιαβρού μ, ὀίχαλο ἤρτες ἐδού; Ἐγὼ ἔχω δώδεκα παιδιά· ἂν ἔρτουν το σόν το ἐσέρι ς, δέν δ' ἀφήνουν." Κ' ἐκείνο και λέχ, "Ἀμάν, γιαβρού μ τετέ, ὄχι γαι ποίκης ποίκε· ἐμένα γούλτο με." Κ' ἐκεῖν φάϊσεν δο μνιά, και γέννεν φερκάλ. Κ' ἔθεκέν δο ὄη θύρα ὀπίσω. Το βραδύ ἤρταν τα παιδιά ὄης. Και λέν, "Ἐδού βρωμὲ ἰνσανιοῦ κιριάς." Κ' ἐκεῖν γαι

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. Ἄν θέλετε, ἐμβάτε ἀπέσω και ὀξω· και ἄν ἔβρετε κανείνα, φάτε κ' ἐκείνο κ' ἐμένα." Κ' ἐκείνα και λέν, "Φέρ ἓνα ὀδπ, και ἄζ γουλμίσουμ τα ζόνζια μας." Κ' ἐκείν ἤφερεν ἓνα ὀδπ· και γλῦμσαν τα ζόνζια τουν. Και ἐξέβην ἓνα νῦνγιά qadār κιριάς. Κ' ἔφαγάν do.

Και μάνα τουν και λέχ, "Γιαβρούδια μ, νά σας πῶ ἓνα γελεῖ· ἀμά νά το πιάσετε." Κ' ἐκείνα και λέν, "Πέ τα· ἄσουρουμ ἄ γελεῖ νε." Κ' ἐκείν γαι λέχ, "Ἐδά ὁήμερα ἤρτεν ἓνα γαιρίπ, γαι ἀραδόξ τα τρία γῦζέλια." Κ' ἐκείνα και λέν, "Φέρ το, ἄσουρουμ ὀίχαλο ἄθρωπόξ νε." Κ' ἐκείν δέκεν ἰμά το φικράλ· και γέννεν πάλ ἄθρωπος. Και ἤφερεν do σα παιδιὰ ὅης ἐμβρό. Κ' ἐκείνα ρώσαν do, "Ἀπαπού ἤρδες, και ὀί ἀραδόεις;" Κ' ἐκείνο και λέχ, "Ἡρτα ἄσο φιλάν σον δόπο, και ἀραδόξω τα τρία γῦζέλια. Ἀντά, ἔχω γ' ἓνα πούσλα." Κ' ἐκείνα πήραν, γ' ἔψαλάν do· και λέν, "Σύρε, και νᾶβρης ἓνα μύλος· ἐκεί ἓν ἓνα χίλια χρονοῦ πουλί. Ἐκείνα ρώτα το, και λέ σε τα."

Και πήγεν, και ἤβρεν το μύλος, και σέμβην ἀπέσω, και ἤβρεν το πουλί. Και λέχ, "Τα τρία γῦζέλια πούθε νδαι;" Κ' ἐκείνο και λέχ, "Ἐμένα ἄν με βατάρδῃς τρία φορές, και βγάληξ με σο μύλου σο ὀιφών, και γέννω δώδεκα χρονοῦ, ἄσάω, και ἄς το δείξω σε." Κ' ἐκείνο ἐπήγεν· πήρεν do πουλί, και βατάρσεν do τρία φορές, και ξέβαλέν do σο μύλου σο ὀιφών· Και γέννεν δώδεκα χρονοῦ. Και λέχ, "Χάϊδε ὁᾶμ· ἄ σε το δείξω." Και πήρεν το παιδί, και ἤρτεν ὅς ἓνα δεργιζιού κενέρ.

Σο δεργιζι μέσα ἦτο ἓνα μεϊβά. Και το πουλί σο παιδί και λέχ, "Ἀντά, ἔδά σο μεϊβά ἀπάνω νδαι." Γ' ἄφκεν, γ' ἔφγεν. Γαι το παιδί ἐστάθην ὁασῥόν ὁασῥόν σο δεργιζιού σο κενέρ. Και παρακάσεν σο Θεό, και λέχ, "Παναγία μ, να γέννεν ἐτά το δεργιζιού το πρόσωπο ταχτά, και να πήγα και ἀνέβα σο μεϊβάν ἀπάνω." Γαι ἄνιδε, γέννεν ταχτά. Και πήγεν, και ἀνέβην σο μεϊβάν ἀπάνω. Και ἤβρεν τρία πορτακάλια. Κ' ἄς τό qanόχσεν, ἔκοψεν τ' ἄν μέγα, και νά το φάη. Ράνσεν, και ὀί να ἰδῇ; Ἐξέβην ἓνα Δουνιά Güzelή. "Νερό, νερό," λέχ. Και πήγεν. Ἄσο να φέρ ἄσο δεργιζι λίγο νερό,—ἤρτεν, γαι ἤβρεν το Δουνιά Güzelή πεθαμένο.

δου σεφέρ γέμωσεν το φέσι τ νερό, κ' ἔθεκέν do κοντά τ. Και

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' να Δουνιά Güζελή, και, "Νερό, νερό," λέχ. Ράνσεν σο φές, και νερό δέν ἤβρεν· ὕδνκι ἄσο να το καθερίξ, το νερό ἄσο πύσγυλίξ σο τυρπί σύζήλσεν. Ἐξέβαλεν ἄσο πύσγυλίξ τ' ἓνα τρόθ, κ' ἔσιζεν και το τυρπί· ἔναυ γαλό ἔδεσέν δο. Και πήγεν, ἐγέμωσέν δο ἄσο δεργίξ νερό, και ἤφερεν δο, γ' ἔθεκεν δο κονιά τ.

Και καθέρσεν και τ' ἄλο το πορτακάλ. Και ἐξέβην ἓνα Δουνιά Güζελή· και ἄσ' ἄλα' σα δχό daχά güζέλ του. Και, "Νερό, νερό," λέχ. Κ' ἔδέκεν δο λίο νερό ἄσο φές. Κ' ἔπιεν, και διρίλσεν. Και γελέψεψεν μέ το παιδί.

Το παιδί και λέχ, "Νά σε πάρω, να πέγω σο βαβά μ." Και το κοριῖ και λέχ, "Ἐμένα ἂν με παρῶς, μί το παίουνμ, νά με πάρουν ἄσα χέρια ς." Και το παιδί και λέχ, "Ἐσὺ κάσε ἐδόυ, και ἐγὼ ἄσάγω, ἄσο βαβά μ ἄς πάρω ἄσκέρια, κ' ἄς ἔρτω, κ' ἄ σε παρῶ." Και το παιδί ἄφκεν το κοριῖ ἐκεί, και πήγεν σο βαβά τ, και λέχ, "Ἐπήγα, και τα τρία güζέλια ἤβρα τα· και ἂν δῶφερα, να το πάρουν ἄσα χέρια μ. Και ἄφκα το ἐκεί, κ' ἤρ-α να πάρω ἄσκέρια, και να πέγω νά το φέρω." Και βαβά τ δέκεν δο ἄσκέρια. Και πήγεν, πήγεν και πέρνασεν.

Το κοριῖ μί το καθότουν σο μειβάν ἀπάνω, ἤρτεν ἓνα ὕφλό χαζμεκέρ, να ἐμῶξ λαήνια. Ράνσεν σο δεργίξ, και εἶδεν ἓνα ὄαφκ· ἂν δο ἔλιο παρλάδιζεν. Και το κοριῖ, ἄς πανδέχ του γιαφτού τ το ὄαφκ του, κ' ἔδέκεν τα λαήνια ὅη γή, και σάκωσέν da· και λέχ, "Ἐγὼ να ἤμαι ἄσον ἐτό güζέλ, και να γεννῶ χαζμεκέρ." Μεγέρ το ὀαφκό του Δουνιά Güζελιδιού του, τού καθότουν σο μειβάν ἀπάνω. Και πήγεν σου οὐσταδιού ὅη ναίκα, και λέχ, "Ἐγὼ να ἤμαι ἄσον ἐτό güζέλ, και να γεννῶ το σόν χαζμεκέρ." Κ' ἐκεῖνο γαι λέχ, "Σο ὕφλό σο μάξ güβένσες κ' εἶπες τα." Και πήγεν το κοριῖ 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<sup>1</sup>. 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<sup>2</sup>. 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<sup>3</sup> went to the shore of the lake, and says, "See up in the

<sup>1</sup> 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 Nevsehir carrying water in this way to make mud pies.

<sup>2</sup> As the story shews that she sees, at least to some extent, purblind would be a better word.

<sup>3</sup> The mistress of the blind servant.

δενγιζιού σο φκάλ, και λέχ, "Ράνα το σο μειβάν άπάνω το Δουνιά Γιύζελη." Και κουβαλάσεν το χαζμεκέρ. Και άφκεν και πήγεν.

Και το χαζμεκέρ άνέβην σο μειβά σο Δουνιά Γιύζελη κοντά, κ' έκασεν. Και γελέψεν τα δυό. Και το ευφλό και λέχ σο Δουνιά Γιύζελη, "Το σόν το γιύζελίχ πούθε νε;" Κ' εκείνο και λέχ, "Σο φκάλι μ έχω ένα\*, και το μόν το γιύζελίχ εκεί νε." Γελέψεν καλό. Και το ευφλό και λέχ σο Δουνιά Γιύζελη, "Πέσε, άζ ρανήσω σο φκάλι ς." Και τράφσεν κ' εξέβαλεν άσο Δουνιά Γιύζελιδιού σο φκάλ το\*. Και το Δουνιά Γιύζελη έγέννευ πουλί, και ούσεν, και άνέβην σου μειβαδιού ση μύτα.

Και του πατισάχου το παιδί, φώσκι πήρεν άσο βαβά τ άσκέρια, ήρτεν εκεί σον δόπο. Άνέβην σο μειβάν άπάνω, και ήβρεν εκεί το ευφλό. Και λέχ, "Ϊί έννες;" Και το κοριϋ και λέχ, "Άφκεζ με μαναχό μ και πήγες· καργάδε εξέβαλαν τα μάδια μ, κ' ελως μάβρωσεν το πρόσωπο." Και το παιδί επήρεν εκεί το ευφλό, και ήρτεν σο βαβά τ. Και βαβά τ και λέχ, "Τό εγδνδϋζες το κοριϋ, έτό νε;" Και το παιδί και λέχ, "Έτό δέ νε· άμά ϊί να ποίκω; έτό ήβρα." Και έπκαν το γάμο. Και το κοριϋ γαστρώθην.

Μί το έρχόσαν, το πουλί ήρτεν, και σέμβην σο παιδιού σο χούφτα. Και το παιδί πήρεν το πουλί, κ' ήρτεν σο σπιζ τουν, και σέμασέν do ς ένα ραφές. Και το ναίκα τ έγένησεν ένα παιδί. Πούρμι να ένής, και λέχ, "Να φάξης το ραφεσζιού το πουλί, και νά το φάγω." Κ' εκείνο έφαξέν do· κ' έφαέν do ναίκα τ. Και του πουλιδιού τ' οϊμα τ' άχσεν don δόπο, έφύτρωσεν ένα μειβά<sup>1</sup>. Το μειβά βόϊσεν. Ναίκα φώσκι γένησεν, και λέχ, "Το μειβά νά το κόψης, νά το βγάλης ταχτάδια, και άσα ταχτάδια να ποίκης σο φσάχ μ ένα νανούδ." Και ήφερεν παλταής. Έκοψέν do και ση θύραν έμβρό. Παλταής άνδο και δογράδεξέν do, πέρνανεν ένα ροζά ραρό. Και μί το πέρνανεν, σθεράσεν σου ροζά ραροδιού σό παράφτερο ένα γιουνγά. Και ναίκα επήεν σο σπιζι ςης· και ξέβαλέν τα κύντρη

<sup>1</sup> For order v. § 382.

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 wood-cutter. 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

<sup>1</sup> 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.* Kúnos, 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*, 1, pp. 234, 235.

ῥης τα καβάδια, και φόρεσεν τα παλιά. Και τα κύνδρια ἔθεκέν da  
σο σανδούχ. Ἄνδο και πήγεν, νά το φορώῃ ἀλαμνιά, ράνσεν, γαι  
ἄσο γμουργά τό πέτασεν το παραφτερό ῥης, ἐγένενεν σο σανδούχην  
ἐμέσα ἓνα Δουνιά Güζελή.

Ναίκα ὅσον γ' εἶδεν do, ἐδάϊσεν. Και το κορίθ γαι λέχ, "Μή  
φοβᾶσαι· ἐγὼ σένα διλέβω σε." Και ἐκεί σα σθράδια πατισᾶχος  
daghḗzizen ἀλόγατα· ἄνδο να σερανδῶς το ὕγόνι τ, θά τα φέρουν,  
και να βγοῦν σο διζγίν. Και το Δουνιά Güζελή και λέχ ῥη ναίκα,  
"Σύρε και σύ, και ἔπαρ ἓνα ἄλογο, και ἔλα· και ἄς το βεσλαδᾶσούμε  
κ' ἐμεῖς." Και το ροῖά γαρὸ πήγεν· και δέκαν ῥην ἓνα γεραζμένιο  
ἄλογο. Και ἦρτεν. Και το κορίθ ἐδίλεψέν do, και ἔπκεν do ἔν'  
ἄλογο σ' ἐκείνο κονδά ἄσο κορίθ μεδέ κανεῖνα δέν ἀφήνισκεν<sup>1</sup>. Και  
ἄνδο κ' ἦρταν να παρσᾶν τ' ἄλογο, δόμουσκαν νά το πάρουν. Και  
πήγαν σο πατισᾶχο, και λέν, "Δόμουσκαμ νά το πιάσουμε." Και  
πατισᾶχος δέν εἰνάνυσεν. Και πήγεν γιαφτό τ, και ράνσεν do.  
Και ἀφτό τ δόμουσκειν νά το πιάῃ. Και σὸ ροῖά γαρὸ ῥη ναίκα  
γαι λέχ, "Ἐτο το βεῖρ εἰς το ἔπκεν<sup>2</sup> αούδα;" Κ' ἐκείν και λέχ,  
"Ἐχω ἓνα κορίθ, κ' ἐκείνο τῶπκεν," λέχ. Και το κορίθ πέτασεν  
σο πρόσωπό τ ἓνα πλού, και ἦρτεν. Και μί το ἐρχότου το σάφκα  
τ ἂν d' ὄλιο ἔπεφτεν ῥη γή. Και πιάσεν τ' ἄλογο, και δέκεν do σο  
πατισᾶχο.

Και πατισᾶχος πήρεν το κορίθ, και πήγεν σο σπίζι τ, και  
λέχ, "Ράψε του ὕργοιού μ τα μέζια και τα βρακιά." Και το κορίθ  
σέμβην 'ς ἔν' ὁδά. Και μί το ράφζινισκεν da, τραγῶδιεν και  
λέϊσκειν, "Ἐτούτα μέζια και τα βρακιά το μόν το φσᾶχου να ἐνοῦν  
δουν." Και το πατισᾶχος ἀνακρούσκειν ῥη θύρα. Και daghḗrse  
το παιδί τ, και λέχ, "Ἐσύ τό ἦβρες το κορίθ, ἐτί δέ νε;" Κ' ἐκείνο  
και λέχ, "Ἐτό νε," λέχ. Ἐκεί τότες πήγεν ῥη ναίκα τ, και λέχ,  
"Σεράνδα μαχαίρια γρέβεις, γιόξα σεράνδα ἀλόγατα γρέβεις;"  
Και ναίκα τ και λέχ, "Τα μαχαίρια εἰ νά τα πκῶ; ἐγὼ σεράνδα  
ἀλόγατα γρέβω." Και ἔδεσεν ῥη ναίκα τ και το φσᾶχ τ σε σεράνδα  
ἀλόγου πρᾶδια, και δέκεν τ' ἀλόγατα σο διζγίν. Και παρδαλάσαν  
ῥη ναίκα τ και το φσᾶχ τ. Κ' ἐκείνο πήρεν το Δουνιά Güζελή.

Ἰωακείμ Κ. Ὁκεανίδης.

<sup>1</sup> For order v. § 382.

<sup>2</sup> 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.

YOAΚÍM K. OKEANÍDHIS.

## DELMESÓ. 2.

“Ήτουν ἓνα ναίκα· εἶχε τρία κοριῖζα· ἤραφταν ράψες. “Ἄχ· να πήρα του πατισᾶχου το παιδί, και να ποίκα ἓνα χαλί και κόζμος να ἔκασεν, και πλόμην το ἥμσο τ.” Και το ὀρτανῆ και λέχ, “Να πήρα γώ του πατισᾶχου το παιδί, και να ποίκα ἓνα ταντέλλα, και κόζμος να ἔκασεν, και πλόμην το ἥμσο τ.” Και το μικρό και λέχ, “Να πάρ και σάς το διάβολος. Του πατισᾶχου το παιδί ἐγὼ νά το πήρα, και τόνγι πᾶν ἐνιά μήνες, να ποίκα ἓνα παιδί και ἓνα κοριῖ, και ἄνδο ἔκλαιαν, να κουπόσαν ἰνῆρια, και ἄνδο γέλαναν, να κουπόσαν γῆλια.”

Και του πατισᾶχου το παιδί, ἄνδο πέρνανεν, γιούκσεν του κοριῖου το γελεῖ, και ἀνέβην ἀπάνω σο σπιῖ, και ὄη ναίκα και λέχ, “Ἐτό το γελεῖ ὅς τα εἶπεν;” Και ἐκεῖν γαι λέχ, “Ἐτά το μικρό το κοριῖ εἶπεν da. Ἐπ να ἔρῃ σο ἰμουρῆαχ ἰράσια.” Και του πατισᾶχου το παιδί και λέχ, “Ἐτό το κοριῖ νά το πάρω γώ,” λέχ. Και πήγε σο βαβά τ, και εἶπεν da. Και βαβά τ και λέχ, “Ἐπαρ το,” λέχ. Και σεράνδα μέρες και σεράνδα νύχτες ἔάλσαν ἔαλghόγια, και το κοριῖ πήρεν da. Και του κοριῖου τα ἀδέλφια δέκεν da σα πασάδες.

Του κοριῖου τ' ἀδέλφια ρασῶσαν· “Βάχ, ἀπ ἐμᾶς το μικρό το κοριῖ να πάρ του πατισᾶχου το παιδί, και μεῖς μή το πάρουμ.” Και ἀπεκεῖ πήγαν ὄη μαμή, και λέν, “Ὅχι ραδάρ λίρες και ἄν θέλῃς, ἄ σε δέκουμ. Ἄνδο και γενῆς ἀδελφή μας, να πές να πάρῃς ἐδνὸ ὄκυλιῖ γαβρούδια, πούρμι να νοῖξουν τα μάζια τουν, και ἄν γενῆς ἀδελφή μας, τα φσάχα νά το κρύψῃς, και να πῆς κι σο πατισᾶχο, ‘Ναίκα ς γένησε ἐδνὸ ὄκυλιῖ κουλάκια.’” Και ἀβέσε πήγεν σο πατισᾶχο, και λέχ, “Ναίκα ς γένησε ἐδνὸ ὄκυλιῖ κουλάκια.” Και πατισᾶχος ὄη ναίκα τ πήρεν da, και πήγεν da σο μεῖδέν γερί, και ράσεν ἓνα ρουγιούς, και ὄη ναίκα τ ἄσα μέσα κάτω πίχωσέν da σο χῶμα μέσα. Και δείξεν ἐδνὸ ζαπτῆδες, και γελέν γελέν ἐφῶνῖσκεν ἦν ἓνα βαχλίμ.

Και τα μικρά τα φσάχα σέμασέν da ς ἓνα ρουζί, και ἔριψέν da σο δεργῖς μέσα. Ἐκεῖ το ρουζί ὕζέ ὕζέ πήγεν ς ἓνα μικρό χωριός· και ἐκεῖ χωριό σο δεργῖς κουνᾶ τουν. Ἐκεῖ σο χωριό ἦτουν ἓνα χερίφος, και το σπιῖ τ σο δεργῖς ἐμβρό τουν. Και εἶχεν ἓνα μικρό φσάχ· και ναίκα τ πέθανεν. Και εἶχεν ἓνα πρόβατο, και ἤλμεξέν

2. *The Two Sisters who envied their Cadette*<sup>1</sup>.

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

<sup>1</sup> V. p. 271.



do και δινιῶκέν do σο φῶάχ, και πίνιῶκέν do. "Ένα μέρα ξέβην ὃ θύρα τ ἐμβρό, και ράνσεν σο δευγιζιού σο κενέρ ἓνα ρουζί. "Ηνοιξέν do και ράνσεν, ὃ μεσού τ ἦσαν ἐδχό φῶάχα, και ἀγλατ ἀγλατ το ρουζί γιομώθην ινίρμα. Και χερίφος τα φῶάχα πήρεν da, και, "Παναγία μ," λέχ, "ναίκα μ πέθανεν, και ἐγώ ἔχω ἵνα φῶάχ, και ἔχω κ' ἓνα πρόβατο, και ἀλμέζω και δίνω το και τρώγει το. "Ετό τα φῶάχα οἱ νά τα ποίκω;" Και πέρασε ἓνα μέρα, και το γιαφτό τ το παιδί πέθανεν, και πλόμαν do τα δχό φῶάχα. Και ἤλμεζεν do πρόβατο, και δινιῶκέν da και ἔτρωγαν. "Αγοῦα ἀγοῦα biygi-dūρσεν da, και ἐποίκεν da ἀπο δέκα πένδε χρόνω.

Και ἦρτε να πεθάν, και σα φῶάχα τ και λέχ, "Παιδιά μ, ἐγώ ἄλο να πεθάνω. "Εγώ φώσκι πεθάνω, σο ἀμδαριού σο κενέρ ἓν ἓνα ἀλόγου λέρ. "Επαρέτε το, και ἴμετε σο δευγιζ, και βατάρδεσέτε το τρία φοράς, και ἐβγαλέτε το, και να βγιῇ ἓνα γάρ ἄλογο. Και ἄς το καλδέψ ἀδελφό ς, και ἄσείχ σο πατισάχου σο βαχδά, και ἄς φέρ λαγούδια και βερδίκια, και ὅ ῥήσε τα, και φατέστε τα." Φώσκι πέθανεν βαβά τουν, ἐπήγαν τα δχό φῶάχα, και πίχωςάν do σα μορμούρια, και ἦρταν. Και ἔκασαν και ἔκλαιάν do. Και το κοριζ και λέχ, "Μαρό ἀδελφέ,"—ἐκλαψάν do ἓνα μέρα, ἐδχό μέρες,— "γογιαμέτδεν σογγραδάν νά το κλάψουμ γιά;" "Ανδο ἔκλαψάν do ἓνα μέρα, ἐδχό μέρες, "Σών ἄλο· ἄς ρανήσουμ το γεζί μας. Και ἐσῷ κάλδεψε το ἄλογο μας, και ὅύρε σο πατισάχου το βαχδά, και, ὀχιχαλο μάς τα εἶπεν βαβά μας, ἄμε, φέρε λαγούδια και βερδίκια, και ἄς τα ῥήσουμ, και ἄς τα φᾶμ. "Αν εἶχαμ γαι λίγο γονιά, τέλειοςάμ do." Και το παιδί παίνιῶκεν και φέριῶκεν λαγούδια και βερδίκια, και ἔτρωγαν.

"Ένα μέρα, ἐδχό μέρες, ἐκεί jādóσες το παιδί ἀγλάσαν do. Πήγαν ὃ μαμή, και λέν, "Ἐπ να λέξῃ μάνα μας και βαβά μας. "Εκεί του ἀδέσας τα ἀνίκια ἐβόισαν, και ἐγέναν μέ το βόι μ βαραδάρι. "Αμε, ἐτά τα φῶάχα ἔπκε τα ἓνα χάλ. Και ἄδεμεν ἐβίσεν το χάλ μας." Και ἐκεί το jādó ἀδέσε ἐπήγε, ἐπήρεν ἓνα φουζί, και κάλεψεν ὃ μεσού τ, και πήγεν σα φῶάχα, και ἦβρεν da, και λέχ, "Ἄμε, γιαβρού μ, ἀδελφό ς βγαίν και παίν, και ἄσο νά βραδύν, δέν ἔρχεται. Και ἐδού εἶσαι μαναχό ς σο βουνιού σο φκάλ, και κανείς ραδούλις δέ νε· και ἐδού μαναχό ς δέ φοβᾶσαι; ὀνκι το σόν τ ἀρῶλ δέ

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

γερεῖς; δέ λές κι, ἔρχεται ἕνα λύκος και τρώει σε, γιαχούτ ἔρχονται  
γιαθανούδια χαῖβάνια και τρών σε. Το βραδύ ἄνδο και ἔρ᾽ ἀδελφό  
ς, και πέ, 'Εγώ ἐδού σο βουνί σο φκάλ μαναχό μ φοβούμαι, και  
δέ στέκνω. Φέρ με ἕνα ἀρκαδιᾶς και ἄζ γενοῦμ γερένια, και ἄς  
κάσουμ." Και αούδα ἐξαντέρσεν δο κοριῖ, και ἄφκεν και πήγεν.

Και το βραδύ ἄνδο και ἦρτεν ἀδελφό τ, δέν ἐπήγεν και qarṣlāsεν  
δο. "Ἦρτεν σο σπιῖ, και ἔάλσεν ἕη θύρα, και δέν ἐπήγεν και ἦνοιξε.  
Και φώσκι ἔάλσεν δο ἐδύο τρία φορές, ἐπήγεν και ἦνοιξεν. Και  
ἦρτεν ἀδελφό ἕης· και λέχ, "Εγώ ἐδού σο βουνί σο φκάλ ἀφήνειζ  
με μαναχή μ, και κανεῖνα δέ θωρῶ, και μαναχό μ φοβούμαι. Φέρ  
με ἕνα ἀρκαδιᾶς, και ἄζ γενοῦμ γερένια, και ἄς κύσουμ." Και ἀδελφό  
τ και λέχ, "Ἦίνα νά σε φέρω;" Και κείν γαι λέχ, "Σο φιλάν σο  
χωριό ἐν ἕνα κοριῖ, και ἀγαῖγιατδάν πολύ gūzél νε."

Και ἀδελφό τ ξέβην να πείχ νά το φέρ. Και τ' ἄλογο και λέχ,  
"Ἀδελφέ, πού νε πέμ;" λέχ. Και το παιδί και λέχ, "Νε πέμ να  
φέρω ὅην ἀδελφή μ ἕνα ἀρκαδιᾶς, να κάσουν βαρὰβάρι και να  
σηκωθοῦν." Και τ' ἄλογο και λέχ, "Εἰ, ἀδελφέ, ἐσένα σαλδοῦν  
σε σα τεχλικαλόδια σα τόπους, νά σε ὀλδιῦρδίσουν. Ἐκεῖ ἄν βές,  
σο κοριῖξοῦ ὅη θύραν ἐμβρό ἐν ἕνα μέγα ἔαθρ, και γούλο ξουράφια  
και μαχαίρια νε. Ἐκεῖνο το ἔαθρ ξουράφια και μαχαίρια δέ εἶνδαι·  
σα μάξις αούδα φαίνονται. Νε πές σο ἔαθρ, και να κυλιῶκῆς τρία  
φορές, και να πῆς, 'Όἷαλα ἔαθρ σαι.' Και ἐν ἕνα πεγαῖδ, και γούλο  
διμα και ὀλκοζ νε. Ἐκεῖνο διμα και ὀλκος δέ νε, ἀμά αούδα φαίνεται.  
Ἄμ πές σο πεγαῖδ, πήγε τρία χούφτιες νερό. Και ἄνδο κι πᾶς ὅη  
θύραν ἐμβρό, ἐν ἕνα ἀσλάνος και ἕνα qaplános, και στέκουν ὅη  
θύραν ἐμβρό. Και σο ἀσλάνον ἐμβρό εἶνδαι λίγα δικένια, και σο  
qaplános ἐμβρό εἶνδαι λίγα γαλγάνια. Και ἔπαρ ἄσο ἀσλάνον  
ἐμβρό τα δικένια, και θές τα σο qaplános ἐμβρό, και ἔπαρ τα  
γαλγάνια ἄσο qaplános ἐμβρό, και θές τα σο ἀσλάνον ἐμβρό, και  
ἔμβα και ὅυρε. Και το κοριῖ σο καρῖόλαν ἐμέσα κοιμᾶται, και τα  
μεγάλα τ τα μαλιά κρεμοῦνδαι κατακέφαλα. Πιάσ' το ἄσα μαλια,  
και ἔβγαλ το ὄξω και κάλδεψε με, και ἔπαρ και το κοριῖ ἐπίσως,  
και ἄσᾶμ." Και το παιδί, ὅχι και εἶπεν δο το ἄλογο, αούδα ποῖκεν  
δο. Και πήρεν το κοριῖ ἄσα μαλιά, και ἔθεκέν δο το ἄλογο ἀπάνω,  
και κάλδεψεν και γαφτό τ, και πήρεν δο, κ' ἦρτεν ὅη 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.

Και πέρασαν ἐδὸς τρία μέρες, και πήγεν πάλ σο πατισάχου σο βαχχά. Και φέρισκεν λαγούδια και herdίκια.

Και ἐκεί jadósες πάλ το εἶδαν, και πήγαν ὅη μαμή, και λέν, "Πάλ ἐκεί το παιδί ἔρχεται και παίν. Σύρε και ρίψε το σ' ἓνα καλὸ δουζάχ, και ἄλο μὴ πορῇ να ἔρῃ. Και ἄδεμεν, τ' ὄργο μας βίσεν." Και πάλ ἡ μαμή ἐπήγεν, ἐκάλεψεν σ' ἓνα φουδί, και ὀαλγατ ὀαλγατ ἐπήγεν σα κορίτζα κοντά, και λέχ, "Βάχ, γιαβρούδια μ, ἄμε, ἐσεῖς ἐδού σο βουνί σο φκάλ εἴχαλο στέκνυτε; δέ φοβᾶστε; το σέτερο d' ἀγὸλ de γερδίς; ἀκόμα ἀξेमίδια στε, και ἄσο κόζμος σο χιλέσι δεν ἀνλαδάζετε; Το βραδύ ἂν ἔρῃ ἀδελφό σας, πέτε τα, και ἄσείχ, και σο φιλάν σον δόπο ἔν ἓνα κορίτ. Και το σπίζι τ γούλο ἄσο jám νε, και ἔχ ἔν' αἰνάς, και ἂν do γυριῖ, τον γόζμος δείχνει σε το. Πέτε τα, και ἄσείχ, και ἄς το φέρ, και τα τρία σας γενᾶτε γερένια και κάσετε. Και ἐκείνο γυριῖ το αἰνάσῃ τ και δείχνει σας το ἰστέδίζετε το χωριό, και αούτσα ἀνλαδερδί σας<sup>1</sup>, και δέν μουνγαλδούετε." Και αούτσα πάλι γανδάρσεν da, και ἄφκεν και πήγεν.

Και το βραδύ ἄνδο ἤρτε ἀδελφός τουν, δέν ἐπήγαν σο γαρσλά-δᾶζμα τ. Και ἤρτεν σο σπίζ. Και ἄνδο να φᾶν, δέν ἔφαγαν. Και ἀδελφό τουν γαι λέχ, "Ἀμαζί δέν δρώτε;" Και ἐκείνα και λέν, "Γρέβουμ το φιλάν το κορίτ." Και ἀδελφό τουν γαι λέχ, "Ἄς φωτῖς, και ἄσάγω, ἄς το φέρω."

Και ἐφώσεν· και πήρεν το ἄλογο, και πήγεν νά το φέρ. Και το ἄλογο και λέχ, "Πού νε πές;" λέχ. Και ἐκείνο και λέχ, "Να πέγω και ἄσο φιλάν σο χωριό να φέρω ἓνα κορίτ." Και το ἄλογο και λέχ, "Ἐἰ, ἀδελφέ, ἐσένα πάλ σε σάλσαν σ' ἓνα βατάχ τόπος, και ἄλο δέ να πορόης νᾶρῃς." Και το παιδί και λέχ, "Ὁξι κ' ἔν, ἄς ἔν. Να πέγω νά το φέρω. Ἐγὼ ἄσα δερé του ἀδελφή μ το χατέρ δέν do χάλασα, και δερé δέν do χαλάνω." Και πήγαν. Μί το παίνισκεν ὅη στράτα, το ἄλογο και λέχ, "Ἀμ βέμ ἐκεί σο σπίζ κοντά, λέω σε τα. Το σπίζι τ γούλο jám νε, και ἂν γυριῶκῃ και ρανήῃ μας, να κοποῦμ γαιγέδια. Ἀμ βέμ ἐκεί, γιαβάσα γιαβάσα ἔπαρ ἓνα γαιγιά, και πάτ ἀπάνω, και πέτα το χερσλάν, και ἂν βορόης να σακῶης το jám, παίρεις το. Και ἄδεμεν, και γυριῶκῃ και ρανήῃ μας, να κοποῦμ γαιγέδια."

<sup>1</sup> For ἀνλαδερδί σας.

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."

Και ἄνδο και πήγαν σο σπιῖ κοντά, πήρην ἓνα ραιῖγιά, και ἄνδο δέκεν σο σπιῖ χερσλάν, του σπιῖου το ἥμσο ραρόλσεν, και κατέβην και φανέθην το κοριῖ. Ἐδγὸ χῶζμεκάρια χτένιζαν τα μαλιὰ τ. Και το κοριῖ και λέχ, "Φῶσκι σάκωσες το ἵάμ και δέ σε εῖδα, ἐγὼ να ἠὼ μετ' ἐσένα." Και ἐπήρην το αἰνάσθ τ, και κάλδεψεν το παιδί ὀπίσω, και ἦρταν σο σπιῖ.

Ἐκεῖ σο σπιῖ ἓνα μέρα ὕρσεν το αἰνάς, και ἔδειξεν σο παιδί ἔη μάνα τ σο μεῖδέν γερὶ ἄσο μέσα γῶμῦλμῦδ, και λέχ, "Ἀμε ἐδά ἔη ναίκα, και ἔπαρ δέκα παραδιῶ δερὶ και δέκα παραδιῶ ψωμί, και δές το ἄς φάη· και μέ το γιαλῶχ ὁ σόνγρὰ το πρόσωπο ἔης σόνγρὰ το, και φίλα ἔην ἱμῖ." Το παιδί πήγεν, και ὄχιχαλο το κοριῖ εἶπεν da, ἔπκεν da. Και ἐκεῖ ἦσαν ἐδγὸ ζαπτῖέδε. Και ὅσον κ' εἶδεν το παιδί, τό νὰ το φῶς σου δόπο<sup>1</sup>, χέμ δέκεν do κ' ἔφαγεν, χέμ φίλσεν ἦην.

Πιάσαν do, και πήραν do, και πήγαν σο πατιῶάχο. Πατιῶάχας ὅσον g' εἶδεν do, ὁ ἀγῶλα τ μέσα και λέχ, "Ἐτό το παιδί μνῖῆ πατιῶάχου παιδί." Και δέκεν do ἓνα τορᾶῖ, και ἔκλαψεν, και κουπόσαν ἱνῖρία· και εἶπεν ἓνα τοχαῖφ γελεῖ, και γέλασεν, και κουπόσαν γῦλια. Ἐκουτότες ἀνλάσεν do κι του γιαφτοῦ τ το παιδί τουν, και ρώσεν do· και το παιδί ὄχι και τράβσε, εἶπεν da. Και ἐκουτότες και λέχ, "Σύρε," λέχ, "και τ' ἀδέλφια ὁ γούλα φέρτα." Και ἠφερέν da, και ἀνλάσεν da. Και ταῖσαν da φῶάχα τ. Και το παιδί πήρε τ' ἀδέλφια τ, και ἠφερέν da σο σπιῖ τουν.

Και ἐκεῖ το κοριῖ διλέσε ἄσο Θεό, και γένναν λίγα σεράῖγια. Και σου γόζμο ἐπάνω αούῶα σεράῖγια δέν ἐβρισκόσαν. Ἐκουτότες σάλσεν do παιδί, και πήγεν σο πατιῶάχο, και λέχ, "Ἐγὼ σο σόνα σο σεράῖχ ἦρτα· ἔλα και ἠμνῖα ἐσύ σο μόνα." Και πατιῶάχας και λέχ, "Να ἔρτω, γιαβρού μ. Ἀμά ἔν δεργῖς." Και πήγεν σο κοριῖ, και εἶπεν da. Και το κοριῖ πάλ ἐσάλσεν do παιδί, και πήγεν, και λεχ, "Γυρίστου, και ράνα σο δεργῖς." Και πατιῶάχας γυρίσκην και ράνσεν, και γούλο το δεργῖς γεμῶθην ραῶχια και βαπόρια. Και σο πατιῶάχο και λέχ, "Κάλδεψε ἐσύ, και γούλα τα πασάδες, και ὁσᾶμ σο μέτερο σο σεράῖχ." Και πατιῶάχος ἐπήγεν, και ὅσον εἶδεν το σεράῖχ, ἐσάῖσεν.

Και ἐπήγεν, και ἔη ναίκα τ ἄσο μεῖδέν γερὶ ἄσο ρουγὶ ξέβαλεν ἦη, και πήρην ἔην, και πήγεν σο χαμάμ, και λούσεν ἔην, και ἔπλυνέν

<sup>1</sup> For use of *tótes*, 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



ὄην, και ποίκεν ὄην πάλ ναίκα τ. Και ἐκεί τα βαλδάζες του και ὄη μαμή ἔσκαψεν σο μεϊδέν γερί τρία ρουγίδια, και πίχωσέν da ἄσα μέσα κάτω, και ἔστεισεν ἐδγὸ ζαπτμέδες, και γελέν γεζέν ἐφζύνισκεν ἕνα βαχλάμ.

Ἰωακείμ Κ. Ὠκεανίδης.

### DELMESÓ. 3.

Ἦσανε δύο ἀδελφία· τὸνα τσανό τον, και τὸνα ἀγλού τον. Εἶχαν λίγα παλιά σπίζια και λίγα κύνδρια. Εἶχαν ἕνα σῦρῦ πρόβατα και δγὸ βόδια. Το ἀγλού και λέχ, “Ἀς κολήσουμε τα πρόβατα· ἂν μούν σα κύνδρια σα σπίζια, ἄζ γενοῦν τα μόνα. Ἀς κολήσουμε και τα βόδια· ἂν μούν σα παλιά, ἄζ γεννοῦν τα σόνα.” Κόνσαν τα πρόβατα· σέμαν σου ἀγλουδιού σο σπίζ. Κόνσαν και τα βόδια· σέμαν σου τσανουδιού.

Σαβαχδάν το τσανό κόφζει τὸνα το βόιδ· bagħarḏā λίγα ἔκυλιά· γούλο daγουζίς το σα ἔκυλιά. Σαβαχδάν παίρ τ' ἄλο το βόιδ, και παίν σο βουνί. Μί το παίν, ἄσο ραιγιαδιού ὄη ρίζα βγαίν ἕνα νυφίτσα, μεζελεδῖς το. Το τσανό ἵνενδῖς. Ζέν το ἐκίου, και ἀφήν, κ' ἔρχεται. Σαβαχδάν παίν ἐκίου σον δόπον. Πάλ βγαίν νυφίτσα ἐμβρό τ, και πάλ μεζελεδῖς το. Το τσανό γρέβ τα παράδια. Νυφίτσα δέν da δίν. Τρέχον ἀπαπάνω. Γυλῖς ἕνα ραιγιά· ρανῆ και ἕνα ραζάν λίρες. Το τσανό γομών ὄην ἀβλά τ· ραπαδῖς τα. Μί τὸρχεται, ρίφζει ἕνα και λέχ, “Dögüldük,” και ἀφήν do, και ρίφῃ ἄλο ἄνα, κ' ἐκείνο παίρ το. Ἀούῤα αούῤα ἐπήεν σο σπίζ. Δείχνει τα σο ἀδελφό τ.

Ἰηκοῦνται σαβαχδάν· παίρουν ἕνα beṭr και düsék. Παίρνουν ἐκίου da λίρες· γεμώνουν da σο düsék. Και τ' ἀπάνω τ γεμώνουν do χώμα. Ἐρχοῦνται σο σπίζ. Το ἀγλού σαλḏā το τσανό σου ὀλḗṭjā σο σπίζ, να φέρ το ὀλḗṭ. Παίν. Ὀλḗṭjās ἀπέσω για-πουστουρδοῖς λίγο μέλ σο ὀλḗṭδιού ὄη ρίζα. Δίν το σο τσανό. Και φέρ το σο σπίζ. Ἀπαπίσω τ ἔρχεται και ὀλḗṭjās, και ρανῆ ἄση κάπιν, και μετροῦν λίρες. Το ἀγλού, σόν και διῆ 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.

YOAKÍM K. OKEANÍDHIS.

### 3. *The Mad Brother*<sup>1</sup>.

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.

<sup>1</sup> V. p. 231.

ναυγιά· πετᾶ το ἄσθ κάπιν. Δέκεν do σο μετάπό τ. Και ἔπεςεν. Βγαίνει δξω το ἀγλού το παιδί· παίρ το ὀλῆϊῖ· ρίφει το 'ς ἓνα ρουγιούς. Φάγθην και λίγα πρόβατα· ρίφει τα σο ὀλῆϊῖ ἀπάνω. Ἔρχεται του ὀλῆϊῖ ναίκα· ἀραδῶ το· δέν do βρίσκ. Κατεβάζουν το τσανό σο ρουγί. Παίρ ἓνα πόστ· πετᾶ το ἀπάνω, και λέχ, "Του ὀλῆϊῖ τα σαράλια ἄσπρα νδαι γιόξα μάβρα νδαι;" Ἐκεῖνα ἀργλάτσαν do τό ἓν τσανό, και ξέβαλάν do ἄσο ρουγί. Ἀφκεν και πήγεν σο σπιῶ του ὀλῆϊῖ ναίκα.

Πρόδρομος Μερκουρίου Καγκεϊσίδης.

### FERTÉK. 1.

Ἦτουν ἓνα παιδί κ' ἓνα ναίκα. Δέν εἶχαν ψωμί να φᾶν. Εἶχανε κ' ἓνα πισίκα κ' ἓνα ὄκυλί. Και το παιδί παίνισκε, ἄλῶστινε, και φέρισκε ψωμνιά, και τρώισκαν. Ἐνα μέρα δέν πήγε σ' ὄργο. Πήγε 'ς ἓνα γιγῶχ· ἤβρε ἓνα μῶχῖρ. Γαλάτσεν do· ἔβγθην ἓνα ἄτρωπο ὀμβρό τ, και εἶπεν do, "Τί κρέβεις;" Κ' ἐκεῖνο εἶπε, "Κρέβω παράϊγμα." Ἐδεκέν do παράϊγμα. Και πήγε σο σπίτ, και ἔδεκε τα παράϊγμα σο μάνα τ· και μάνα τ ἀγόρασε κιριάς· ἔπιασέν do. Κ' ἔφαγάν do.

Ἐνα μέρα το μάνα τ πήγε σο πατιῶάχ, σο παιδί τ να δέκ το κορίδι τ. Και το πατιῶάχ εἶπε, "Ζέν γιαφτοῦ τα σπίτια ἄν κῆ σπίτια, να δέκω το κορίδι μ." Και μητέρα τ κλαίισκε, και ἤρτε σο σπίτι τ, και εἶπε σο παιδί τ, "Ἄν κῆ σπίτια ζέν γιαφτοῦ τα σπίτια, να δέκω το κορίδι μ." Κ' ἐκεῖνο, "Καλό," εἶπε. Κ' ἐκεῖνο ἔκε ζάμ πατιῶαχιού τα σπίτια. Και ἔδεκε το κορίδι τ το μῶχῖρ. Γαλάτσεν do· ὀμβρό τ ἔβγθην ἓνα δεβρίς, και εἶπε, "Τί γρέβεις;" Κ' ἐκεῖνο εἶπε, "Το σπίτ νά το ὄκώσω· νά το κῶ εἰκοσι ρονάχια." Νύχτα do παιδί και μάνα τ πάλ πόμαν ἐκεῖ σα σπίτια. Πατιῶάχου το κορίς πήγε σα βαῶκάγια τα σπίτια. Το πατιῶάχ σαβαχδάν ὄκώτην· τράνσε· δέν da ἤβρε da ρονάχια. Ὀγθαῖρῶ παιγιού do μάνα και λέχ σ' ἐτό, "Τί ἔνναν da ρονάχια;" Κ' ἐκεῖνο λέχ σ' ἐτό "Δέν do ξέβρω."

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.

PRÓDHRÓMOS MERKURÍU KAYEKEÍSÍDHIS.

FERTÉK.

1. *The Cat and Dog and the Talisman*<sup>1</sup>.

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."

<sup>1</sup> V. p. 264.

Δο πισίκα και το ὄκυλί παίουνε· ἡβρίσκουνε ἱπτάχνου τνε τα σπίτια, και ἐκεῖ πομίσκουν· μαίνουν ἄπ το περενῆ. Και νύχτα πατισάχου το κορίζ πότε κοιμάτουν, το πισίκα ἔπιασε ἕνα πινδικό, και εἶπε 'ς ἐτό, "Γιὰ νά σε φάγω, γιὰ το γουριούχο ς νά το μάσης σο μύτα τ." Κ' ἐκείνο, σάν δο εἶπεν, οὐῶα ἔπκεν δο. Πατισάχου δο κορίζ ἔβηχσε, και το μῶχῦρ ἄπ το στόμα τ σῶῶράτσε. Το πισίκα πήρεν δο, και ἔφυγε μέ δο ὄκυλί. Ἦρταν 'ς ἕνα δεριζιού δο κενάρ. Κ' ἐκεῖ δο πισίκα και δο ὄκυλί ἔπκαν ραβγά· "'Ογώ νά το πάρω το μῶχῦρ," δεῖ. Και το πισίκα εἶπεν σο ὄκυλί, "'Εσύ τωρεῖς τα ὄκυλιὰ και χαβλαδᾶς, και το μῶχῦρ ἄπ το στόμα ς ρίφτεις το σο δερίς, και δέν βοροῦμ νά το πάρουμ." Και δο ὄκυλί δέν ἔπιασε da λάρφιδιὰ τ, και πήρεν δο δο μῶχῦρ δο ὄκυλί. Πότε παίουν ἄπ το δερίς, το ὄκυλί χαβλάτσε, και το μῶχῦρ ἔπεσε σο δερίς. Και ἐκεῖ ἔκαζαν da ἵό. Κ' ἐκεῖ ἦρτε ἕνα ἄτρωπο, και ἀζίτσεν da. Και ἄπ το δερίς ἔβγαλε ἕνα ψάρ, και βέλεσεν δο, κ' ἔδεκέν δο σο πισίκα και σο ὄκυλί. Δο πισίκα εἶπε σο ὄκυλί, "'Ελα, ἀῶᾶμ· δο μῶχῦρ ἦβρα το." Το πισίκα και δο ὄκυλί πήγανε σα σπίτια τνε, κ' ἐκεῖ το μῶχῦρ ἔριψάν δο παιγιού δο ροῖάχ. Και σόγνα το παιδί γιαλάτσε το μῶχῦρ· και ἔβghεν ἕνα δεβριῖ, και εἶπε, "Τί γρέβεις;" Και το παιδί εἶπε, "Κρέβω ἱπτάχνου τα σπίτια." Και σόγνα τα σπίτια τ ἦρταν πάλ σο τόποσι τ.

Ἰωακεῖμ Ἀβραάμ Ἰωακειμίδης.

Πηνελόπη Κωνσταντίνου.

#### ΑΡΑΒΙΑΝ. 1.

"Ἦσανε ργὸ φῶσα, ἀδελφία, τῶνα ἄνὸ και τῶνα ἀγουλού. Εἶχαν ἕνα βαβά, και πέρανε. Ἰτό βαβά τουν ζεῖν τουν. Εἶχαν και πολὰ πρόβατα και ἕνα τανά. Εἶχαν και ργὸ ἀχέρια, τῶνα τεζέ και τᾶλο παλιό.

"Ἐνα μέρα τ' ἀγουλού σο ἄνὸ ἔ εἶπε, "'Ὅσα πρόβατα βοῦν σο τεζέ σο ἀχέρ ταμόν dai· ὅσα μβοῦν σο παλιό τασόν dai." Σόγγρα οὔλα τα πρόβατα ἔμβαν σο τεζέ σο ἀχέρ, και το τανά ἔμβη σο παλιό σ' ἀχέρ. Σόγγρα οὔλα τα πρόβατα ἔνδαν ἀγουλουριού, και το τανά ἔνδον ἄναριού.

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.

YOAKÍM AVRAÁM YOAKIMÍDHIS AND PINELÓPI KONSTANDÍNU.

#### ARAVÁN.

##### 1. *The Mad Brother*<sup>1</sup>.

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.

<sup>1</sup> *V.* p. 281.



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.

KONSTANDÍNOS A. YEORYÁDHIS KINEZÓPULOS.



## ΑΡΑΒΛΝ. 2.

Ἰμνιά ἓνα πατισάχος εἶχε ἱρχό κορίτζι.

Ἐνα μέρα τὸνα τ το κορίζ πήγε σο βουνί. Ἐκεῖ εἶρε ἓνα ναίκα. Καὶ ναίκα κ' εἶπε, "Ἰμιά φδέirse με." Φδέirseν do. Σόνγρα κ' εἶπε, "Ἀς κοιμερῶ λίγο, καὶ ὄνδεν ἔρῃ το θαρμιζί το λερό, γονῶσι με." Ἦρτε το θαρμιζί το λερό, καὶ ἔγνωσέν do. βατίρσεν do σο λερό μέσα, καὶ ἔννε θῶπ-θαρμιζί. Καὶ ἀπεκεί σόνγρα πήγε σο σπιῖ do.

Τότε πατισάχος σάλσε καὶ τ' ἄλο το κορίζ, νά το βοίκ θαρμιζί δεγί. Σόνγρα πήγε σο βουνί· εἶρε το ναίκα. Καὶ ναίκα κ' εἶπε "Φδέirse με." Κ' ἐκείνο φδέirseν do. Ναίκα κ' εἶπε, "Ἀς κοιμερῶ λίγο, καὶ γνώσε με, ὄνδε ἔρῃ το μάβρο το λερό." Καὶ ἔγνωσέν do βατίρσεν do σο μάβρο σο λερό, καὶ ἔπκεν do μας-μάβρο. Καὶ πήγ σο σπιῖ do. Πατισάχος κ' εἶπε, "Ὀίς σ' ἔπκε μάβρο;" Ἐκείνο κ' εἶπε, "Πήγα σο βουνί· εἶρα ἓνα ναίκα. Ἐφδέirse με," εἶπε, "καὶ ὄνδεν ἔρῃ το μάβρο το λερό, γνώσε με," εἶπε. Καὶ ἦρτε το μάβρο το λερό, καὶ ἔγνωσά το. βατίρσε με σο μάβρο σο λερό, καὶ ἔννε μας-μάβρο."

Ἐκείνο ναίκα σόνγρα ἔννε διλενῆς. Ἦρτε καὶ πατισαχοῦ το σπιῖ, καὶ ἠγγρεψε λίσκο ψωμί. Καὶ το κορίζ κ' εἶπε, "Ἐτά μ' ἔπκε μάβρο," εἶπε. Καὶ ἔμβασέν do σο χάπης. Ἐκείνο ἔύρπισέν do καὶ ἔφυγε. Ἀπεκεί σόνγρα πάλ τ' ἔμβασε πατισάχος σο χάπης.

Κωνσταντῖνος Χ. Κυριακίδης.

## ΑΡΑΒΛΝ. 3.

Ἰμιά ἦτουν ἓνα ναίκα καὶ ἓνα ἄνδρα. Ἐτό ἄνδρα πήγε σο βουνί να σωρόψῃ ῥόπια, να τ' ἄψουν δεῖ. Ὡς τα σωρόφ καὶ στέκεται<sup>1</sup>, ἦβρεν ἓνα γουτί. Ἦνοιξέν do, καὶ σο γουτί ἀπέσω ἦβρε ἓνα ὀφίρ. Το ὀφίρ ῥ' εἶπε σο χερίφονα, "Νά σε φάω." Καὶ ἄρωπος ῥ' εἶπε, "Ἀπερά ἄς περάσουν τρία χαϊβάνια, καὶ τα τρία ἄμ ποῦν, φᾶ με," καὶ ὄνα ἐκτότε φᾶ με."

<sup>1</sup> V. § 381.

2. *The Two Daughters*<sup>1</sup>.

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<sup>2</sup>. 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.

KONSTANDÍNOS KH. KIRIAKÍDHIS.

3. *The Ungrateful Snake, the Fox and the Man*<sup>3</sup>.

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."

<sup>1</sup> V. p. 255, under the heading *Virtue Rewarded*.

<sup>2</sup> I.e. a religious mendicant, the female counterpart to the wandering dervish. It is the favourite disguise in the *Arabian Nights* of old procuresses who obtain an entry into respectable houses by means of the reverence paid to their assumed character.

<sup>3</sup> V. p. 245.

## GHÚRZONO. 1.

Ἦτον ἓνα φίνικα. Ἦσαν τρία παιριὰ κ' ἓνα μητέρα κ' ἓνα πατέρα. Ἐνα μέρα πήρε ἓνα ἱέρ. Ἐφαέν do το πισίκα. Ἦ<sup>1</sup> μητέρα ἔκοψε το βυζί τ, και το ἔπιασε. Πατέρα εἶπε, “Ὀί καλό ἦταν· ἄς πάρουμ ἄνα, κ' ἥς το φᾶμ” Μητέρα λέγει, “Ἐγώ ἔκοψα το βυζί μ, και εἰ καλό ἦταν λές. Ἄν βοίκουμ ἓνα φσάχ, μέ το εἰ νά το διλέψουμ;” Πατέρα λέχ, “Ἐσύ κόψε το κοριῖ, κ' † ἐγώ να κόψω† το παιρί.”

Φίνικος ἀνγλάδισε. Πήγε, εἶπε σα φσάχια, “Δώσσετ με λίγο ψωμί και λίγο καράκ· ἄ σας πῶ ἓνα λόγος.” Τα φσάγια ἔδωκάν da. Κ' ἐκείνο εἶπεν, “Μητέρα ς να φάξη το κοριῖ, και πατέρα το παιρί.” Τα φσάγια σάκωσαν τα λαύνια, και το ράβα ἔδεκάν do ἐπάνω σο ὅκυλί. Το ὅκυλί πήγε τα φσάγια. Ὅν παίνιῃσαν, το παιρί γάνωνε. Ἦβρε ἓνα λερό· ἐπάνω τ ἦσαν γαιχιοῦ πράγια. Το παιρί, “Ἄς πιζούμ,” εἶπε, και ἔπλε. Ἐνε γαίχ. Πήγαν· ἦβραν ἓνα ραβάχ. Το κοριῖ νανέβη σο ραβάχ. Πατιῃσαχιοῦ το παιρί πήγε να ποῖῖς τ' ἀλόγατα. Τ' ἀλόγα<sup>2</sup> δέν ἔπλε· ἦτον ἓνα ὀκιάρης. Τράνσε ἐπάνω· σο ραβάχ ἦτον ἓνα κοριῖ. “Κατέβα,” εἶπε. Και δέν κατέβη.

Τότε πιᾶσαν βουδαχῃήρε να κόψουν το ραβάχ. Κόφτουν το ραβάχ. Δέν πλερούται· πλεμνίῃκει λιγόῃικο. Το παλτά σακοῦται. Τότε πιάνουν ἓνα ἱαδῃ ραρά· ἔδωκάν do ἓνα πολά σταφίρες νά τα πλύν. Τα καλά ἐπέτανέν da, και τα κῃτία βαήνεν da. Το κοριῖ λέχ το, “Ὀί ζάεις; τα καλά πετάνεις τα, και τα κῃτία στέγγουν.” “Ὀί να ποίκω; Δέ χῃωῃ.” Σῃγγρα πιάνουν ἓνα βαῃκά ἱαδῃ ραρά, και δίνουν do, να ζυμῃῃ ζυμάρ. Ζύμῃνέν do μέ το πράι τ. Ὀί ζάεις;” λέχ το κοριῖ. “Μέ το πράχ ζυμῃται ζυμάρ μί;” λέχ. Τότε το κοριῖ κατέβη και ζύμῃσέν do. Σῃγγρα νανέβη. Δέν do βάκε· πιᾶσεν da ἄς τα μαλιᾶ τ. Τότε ἦρτε πατιῃσαχιοῦ το παιρί· πήρεν do. Και σεράν da μέρες ἔπκαν γάμος.

<sup>1</sup> The ἦ is non-dialectic; v. § 106.

<sup>2</sup> The -τα of ἀλόγατα dissimilated with the following d (§ 103). The sg. 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<sup>1</sup>. 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.

THEOKHÁRIS N. PERSÍDHIS.

<sup>1</sup> 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.

Σόνγγρα ἔμαχέν do μάνα τ, και ἦρτε και λέχ, “Ἐλα, ἃ σε λούσω.” Παιρπαίν do κουνιά σο δειῖ. Ρίφχει το κάτω. Σόνγγρα δίν γιαφτου τ το κοριῖ σο πατιῶαχιού το παιρί. Σόνγγρα πατιῶαχιού το παιρί πιάσε το γαῖχ· παιρπαίν do ὅς το σπῖ. Σόνγγρα νά το φάξῃ τουν. Σόνγγρα το γαῖχ εἶπε πατιῶαχιού σο παιρί “Βάηζ με ἱμά, ἃς πάγω και ἃς ἔρτω.” Βαήν do. Παίν σο δανῖ και λέχ, “Ἀδελφή, τα μαχαίριμα ἄλαινδῶουν, νά με φάξουν.” Σόνγγρα το κοριῖ λέχ, “Ὀί να ποίκω; κούρρε με το ψάρ.” Σόνγγρα πήγε πατιῶαχιού το παιρί· “Βάηζ με, ἃς πάγω και ἃς ἔρτω.” Πάλ το βαήν. Και λέχ, “Τα μαχαίριμα ἄλαινδῶουν νά με φάξουν.” Σόνγγρα πατιῶαχιού το παιρί εἶρεν do, και λέχ, “Ὀί ἔν ἐκεῖ, και λές οὔα;” Δέν da εἶπε. Σόνγγρα πατιῶαχιού το παιρί εἶπε, “Νά σε φάξω, ἂν δέν da εἰπῆς.” Σόνγγρα το γαῖχ εἶπε, “Ἐν ἀδελφή μ.” “Ὀίγαλ ἀδελφή ἔχεις;” εἶπε. “Το σό ναίκα ς.” Σόνγγρα πατιῶαχιού το παιρί πιάσε βαλεθῶῃρε, να πιάσουν το ψάρ. Ἐπιασαν το ψάρ, και ἔβγαλαν το κοριῖ.

Ἀναστάσιος Ἀζαρίου.

## GHÚRZONO. 2.

Ἐνα πατιῶάχος εἶχε τρία παιριά. Τα ργὸ δίκισέν da. Ἄν το μικρό νά το δικῖ. Πέτασαν ἕνα γούρα· ἔπесе ὅς ἕνα βάρτλακα. Το βάρτλακα τουλουσουμλού χτου. Πατιῶαχιού το παιρί παίνσκε σο σεράχ. Το βάρτλακα βγαίνισκε ἃς το γαδί τ· νίσκοτουν ἕνα Δουνιά Güžél. Φουκάλινε, ψήνισκε, ἔμδη σο γαδί τ. Πατιῶαχιού το παιρί γείρεν do, και εἶπεν σο πατέρα τ. Πατέρα τ ροσқансен do και γρέβισκε νά το πάρ.

Πατιῶάχος εἶπε σο παιρί τ, “Ἐχω τρία τεκλίφιμα. Ἄν da φέρηζ με, νά σε δώκω ς ἐσέ. Ἄσο ἄαῃρ να βγάλης τρία χιάρια.” Το παιρί παίν σο ἄαχ, και ἄαgherdâ, “Βάκ, βάκ, ἀνά. Ὀῦ χιάρ ιστέρ.” Ἐκεῖνο δίν do. Παιρπαίν da σο πατέρα τ.

Ἦγρεψε ἕνα μικρό ἄαῃρ· “Γούλο μ το ἄσκέρ να χωρῖ, και να πλεμνῇ ἡμποσο μέρος.” Το παιρί παίν σο ἄαχ, και ἄαgherdâ. “Βάκ, βάκ, ἀνά. Γρέβω ἕνα μικρό ἄαῃρ.” Ἐκεῖνο δίν do. Παιρπαίν do σο πατέρα τ.

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 AZARÍU.

## 2. *The Frog Bride*<sup>1</sup>.

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.

<sup>1</sup> V. p. 259.

Εἶπε, “Ἄνα τεκλίφ· ἕνα σουφρά, νά το χπῶ, και να ἀνοιγῇ.” Το παριρί παίν σο δάχ, και ὀghorđā, “Βάκ, βάκ, ἀνά. Γρέβω ἕνα σουφρά.” Ἐκεῖνο ἔδωκέν do. Πηρπήεν do σο πατέρα τ.

Πατέρα τ πέρανε. Το κορίζ ἔκαψε το γαδί τ και ἔννε ἕνα Δουνιά Γύζέλ. Ὀάλσαν, ἔπαιζαν, και ἔπκαν πάλ γάμος.

Ἄβραάμ Θεολόγου.

### GHÚRZONO. 3.

Ἵ ἕνα μάγαρα ἦσαν σεράνδα κλέφτε. Ἐτιά παίνιῶκαν κ' ἐρχόσαν· σόιδουζαν νομάτε. Και ἐτιά νομάτε πήγαν σο πατι-ῶάχο, και λείῶκαν da. “Ἡμεῖς ὅι να ποίκουμ;” Τότε πατιῶάχος σάλσε ἕνα πολύ ἀσκέρ, να σκοτώσουν τα σεράνδα κλέφτε. Ἐτιά ἀσκέρ πήγαν, κι οὔλα κλέφτε σκότωσάν da. Τότε πατιῶάχος σάλσε ἕνα ταβούρ ἀσκέρ, γιά να σκοτώσουν τα σεράνδα κλέφτε. Τότε σκοτώχαν κ' ἐτιά ἀσκέρ. Τότε πατιῶάχος εἶχε τρία κορίτζια. Το πατιῶάχος ἔκαδε, διῶῶνδιζε, ὅγαλ να σκοτωῷ τα κλέφτε.

Τότε ἦρτε τῶνα το κορίζ σο πατέρα τ. “Ὅι διῶῶνδιεις, πατέρα;” Τότε πατέρα εἶπε σο κορίκι τ. Τότε το κορίκι τ πήρε· εἶπεν da σο πατέρα τ, “Δόξ με σεράνδα κορίτζια και σεράνδα ἀλόγατα και σεράνδα σατούρμα.” Τότε το κορίζ πήρεν da, και πήγε γιά να σκοτωῷ τα κλέφτε. Σύφτασαν σο βουνί, κ' ἐκεῖ σάλσαν τ' ἀλόγατα σο βουνί. Πατιῶαχιού το κορίζ ἦρτε. Στάγη σο τυρπί ὀμβρό, και ὅσα ἔβγαιναν, σκότωνέν da. Τότε πλέμμη ἕνα μαναχό, κ' ἐτό ξέβη γιά να τρανῆς ὅι ἔνναν d' ἄλα τ' ἀρqaδάσα τ. Ἐτό ὦξ ἦτουν σο τυρπί, ἔκουριε και τουτοῦ τ το κεφάλι τ. Πλέμμη ἕνα χατρά να κοπῇ. Τότε ἐτό σῶρινιῦ σῶρινιῦ ἐπήγε ἐκεῖ σο σπίζι τ· και ἐκεῖ ἦβρε ἕνα σῶῶ μαῶλζιμ. Γκαβλάζεν do σο γουργούι τ, και γιάρωσε. Και ἦρτε,—φόρσε ἕνα ῶάλ σο γουργούι τ,—και να σκοτωῷ πατιῶαχιού το κορίζ. Ξέβην ὀξω, και δέν do ἦβρε. Πήγε σο πατιῶάχο, και εἶπεν, “Να πάρω το κορίκι ς.” Τότε πατιῶάχος ἔδωκε το κορίκι τ, και σάλσε ἐργό ταβούρμα ἀσκέρ, γιά να μῆ ἔννουν ἕνα σέχ. Τότε ἦρταν στρατοῦ σ' ὀλταλόχ, κ' ἐτό κλέφδης τῶνα το ταβούρ σάλσεν do ὀπίσω. Πλέμμη τῶνα το ταβούρ. Ἄμα σύφτασαν σο μαγαρά, σάλσε και τ' ἄλο 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*<sup>1</sup>.

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.

<sup>1</sup> V. p. 248.



Τότε σόνγρα έτό κλέφδης πήρε το κορίζ· έδεσέν do ᾶς τα μαλιά τ σα χαϊάρια. Τότε έτό κλέφδης πήγε σο Κάστρο, νά φέρ ένα σίς. Πήγε, και ήφερε το σίς. Τότε τράνσε σο βαπούλα τ, να έβρη ένα κερδίζ, για να κάψη το κορίζ. Τότε είπε σο κορίζ να σωρόψη ξύλα. Τότε το κορίζ σώροψε τα ξύλα. Ἀπεκεί πέρνασε δεβεϊήρε, και είραν το κορίζ. Τῶνα δεβεϊής ήτου κουφός και τῶνα ευφλό. Το ευφλό είπε σο κορίζ, “Ἐρά έν ένα цаγλάχ.” Και τότε πήγαν, και τράνσαν· ήβραν ένα κορίζ, Дουνιά Güзελή. Τότε το ευφλό πήρε το κορίζ, έμασέν do σο ευβάλ, πηρηπέν do σο χωριό.

“Ως το παιρπαίνισκε, qarçouláçe το κλέφδης. Ρώцен do, άπαπού έρχονται. Τότε κλέφδης πήγε, τράνσε do μάγαρα· το κορίζ δέν τουν. Πήγε πάλι όπίσω· ρώце са δεβεϊήρε. Τότε δεβεϊήρε πάρ πήγαν. Ἐτό κλέφδης цагһәрсе. Σταλιγό τ πήγε· τράνσε са ευβάλια. Και το κουφό το καμήλ дурландуртизан do σ' ᾶλα са καμήλ μέσα. Ἐτό κλέφδης πήγε, τράνσε· пάλ το κορίζ δέν τουн. Пάλ цагһәрсе са δεβεϊήρε. Σταλιγό τ δεβεϊήρε πάρ στάχαν. Και τράνσε паса ευβάλια, και δέν το ήβρε.

Ἐτιά δεβεϊήρε пηρηпгав do το κορίζ 'ς ένα jadé qará. Ἐτό jadé qará έκρυψέν do το κορίζ σο σπίδι τ μέσα. Σόνγραдан ήρταν δεβεϊήρε· пηρηпгав do σο πατισάχο. Και πατιсάχος έδωκεν da πολά παράγια. Σόνγραдан πατιсάχος дикисέν do 'ς ένα бацка патисачиу пайрі. Το κορίζ είπε σο βαβά τ, “Ἐν με δικίης, со спіз кунда να βαήκης έν' άσλάνης και каплάνης.” Το κορίζ και άνδρα τ ως κοιμόσαν, ήрте το κλέφδης, για να пάρ το κορίζ. Кунда τ ήφερε και ёлүѣ χώμα. Πέτασέν do со άνδρα τ άπάνω, και πήρε το κορίζ να ύπάη. “Ἐ πήγαινε, το κορίζ άνσε το άνδρα τ, για να σηκωχῇ να σκοτώῃ το κλέφδην. Τότε το κορίζ, ως пήгαιναν,—со χύра кунда ήтουν ένα саτέρ, και πήρε са χέρια τ, к' έκουριε κλεφδίου το κεφάλ. Και έδώκεν do со άσλάν και со каплάν· και ёфаάν do.

Κυριακός Νικολάου Τουρσουνίδης.

Then afterwards that robber took the girl; he tied her by her hair to the rafters. Then the robber went to the Castle<sup>1</sup> 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<sup>2</sup>. 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.

<sup>1</sup> In all the neighbouring villages the Castle (τὸ Κάστρο) means Nigde, which is the market town and administrative centre of the district.

<sup>2</sup> 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 ἐρχό συνύσες, τὸνα ζεγγίν και τὸνα φουγαράς. "Ενα μέρα ἠνέβη σο δῶμα, και κάμνιῶκε κλωχάρα. 'Απο καρσού σε Μουχαήρ 'Αρχάγγελο εἶρε ἓνα ὀιράκ. Και πήρε το κλωχάρα τ, και πήγε, και ἔκατσε σο ὀιράκ καρσού, και κάμνιῶκε ρόκα. Σόνγγρα daghélσαν ἀγιόζια· και εἶπαν σ' ἐτό σο ναίκα, "Ὀί κάρεσαι ἐρού;" "Να κάμω κλωχάρα, και νά το πουλήσω σο Κάστρο, και να πάρω σα φσάχια λίγο ψωμί." Σόνγγρα εἶπαν σ' ἐτό σο ναίκα, "'Ανοιξε τογ γόφλο ς." Σόνγγρα ἀνοιξε τογ γόφλο τ. Και εἶπε, "'Ὅσο να ὑπᾶς, μή τα τρανᾶς· κόνο τα ἄς το καπνί κάτω, και ὡς ταχύ σαβαχδάν μή τα τρανᾶς." Ταχύ σαβαχδάν σθηκώχη, και ἤβρε λήρες.

Ζήλεψε και τ' ἄλο συνύφσα. Πήγε κ' ἐτό σο δῶμα, και κάμνιῶκε κλωχάρα. Σόνγγρα δράνσε καρσού σο Μουχαήρ 'Αρχάγγελο, και εἶρε ἓνα ὀιράκ. Πήγε ἐτό ἐκεί, και ἔκαδε σο ὀιράκ καρσού. Σόνγγρα daghélσαν ἀγιόζια. Και εἶπαν σ' ἐτό σο ναίκα, "Ὀί κάρεσαι ἐρού;" "'Ἡρτα να κάμω κλωχάρα, και νά το πουλήσω σο Κάστρο, και να πάρω ψωμί σα φσάχια." Σόνγγρα εἶπαν, "'Ανοιξε τογ γόφλο ς." "Ἡνοιξεν τογ γόφλο τ. Και εἶπε, "'Ὅσο να ὑπᾶς, μή τα τρανᾶς· κόνο τα ἄς το καπνί ς κάτω. Ταχύ σαβαχδάν δράνα τα." Κόνωσέν da ἄς το καπνί τ κάτω, και ταχύ σαβαχδάν πήγε, και τράνσεν da· οὔλα βαρτλάκες, σίγρες, ὀφίρμα, χελώνες και ἄλα.

Σοφία 'Ελεφθερίου.

## ULAGHÁTSH. 1.

"Ἀνδρα ναίκα ἔγιῶσαν δώγιοκα φσάγχα. Da φσέα τ ἔπαν κι, "Βαβά, ἐμεῖς να πάρουμ το κεφάλ μας, να πᾶμ τα πλάγχα." Ἐπαν

4. *The Two Brides*<sup>1</sup>.

One day there were two brides, one was rich and one poor. One day she went up on the roof and was spinning<sup>2</sup>. Opposite her at Michael the Archangel<sup>3</sup> 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<sup>4</sup>, 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 ELEFTHERÍU.

## ULAGHÁTSH.

1. *Little Snow-white*<sup>5</sup>.

A man and his wife had twelve sons. His sons said, "Father, we will take ourselves off; we will go to the mountain." They

<sup>1</sup> V. p. 254.

<sup>2</sup> The text here is "spinning with the *klokhára*," the cross-shaped spindle used for spinning wool and cotton. The distaff (*róka*) mentioned below is used in spinning flax, the spindle used with it being the ordinary type (*adhrákhti*) 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 *κλωθára* and *ρόκα*.

<sup>3</sup> An old church on the hill which rises to the east behind the village.

<sup>4</sup> I.e. Nigde. See note above, p. 345.

<sup>5</sup> V. p. 269.

κι, “Έγερ, ὄν γενήης, ἕνα κορίζ [νε], δίκ da ἕνα βαριά, να ἔρτουμ.  
 “Έγερ, ὄν γενήης, ἕνα παί [νε], να ἔρτουμ δέ νε. Ἐπαπέρα να  
 τρανήσουμ. Έγερ τιφέκ \*, να ἔρτουμ δέ νε.” Ἐπαπέρα τράνσα  
 κι do τιφέκ \*, να ἔρτουμ δέ νε. Do πλάϊ ἔπκαν ἕνα πολά qonάκια.  
 Έκού τρωϊόσαν, ψήνιόσαν.

Σόνα do κορίζ ἔπε κι, “Μάνα,” ἔπε κι, “qαρδάσα δέν ἔχω μου;”  
 ἔπε. Μάνα τ ἔπε κι, “Έγιόδες δώγοκα qαρδάσα· ἔπεραν do κεφάλι  
 τ, και ἄφθηκαν, πήγχαν.” Do κορίζ ἔπε κι, “Γώνα να πάρω το κεφάλι  
 μ, να πῶ γώ το πλάϊ.” Έπερεν do κεφάλι τ, και πήγε do πλάϊ.  
 Έκού τράνσ’, ἐκεῖ ἕν ἕνα πολά qonάκια. Έμη τα qonάκια μέσα·  
 κινύσδε το γιασδέκ πίσω. Τράνσε κι το μέιδαν ἕν ἄβια. Έψήσέν  
 da, γιάρσθε τ ἔφαεν da, d’ ἄλα ἄφhekén da, σίλσε, σὺπῆρσε, ἔμη μέσα  
 το γιασδέκ. Ἦρταν, τράνσαν da qαρδάσα τ σὺπῆρμιῦσα. Έπα  
 κι, “Τίς do φκάλσε;” Τῶνα το qαρδάς ἔπε κι, “Άς πᾶμ, βαqαλέμ  
 τίς νε ’τό.” Πήγχαν τ’ ἄβια πάλι. Έφεραν ἄβια. Do κορίζ ἄπ  
 το γιασδέκ πίσω ἔβghε. D’ ἄβια ἔψήσέν da, ἔφαέν da, γαι γιάρσθε  
 τ ἄφhekén da.

Ἦρταν da qαρδάσα, γαι ἔπαν, “Τίς νε ἰτό; τῶνα μας ἄ σταῖ  
 ἰγιού.” Έν do μέα do qαρδάς ἔσταγε. Γύπνωσε. Σόνα do κορίζ  
 ἔβghε, σίλσε, σὺπῆρσε, d’ ἄβια γιάρσθε τ πάλ ἔφαέν da, ἔμη do  
 γιασδέκ πίσω. Σόνα ἦρταν da qαρδάσα. Οὐγιάνδερσαν το qαρδάσι  
 τ· ἔπα κι, “Τίς τον ἰτό;” ἐκεῖνό ἔπε κι, “Χαbάρ δέν ἔγιόga, ὅῦκι  
 γύπνωσα.” Σόνα da qαρδάσα ἔπα κι, “Ά σταγῇ do ὀρτανῆά”  
 Έκεῖνό γαι γύπνωσε. Do κορίζ πάλι ἔβghε, σίλσε, σὺπῆρσε, d’  
 ἄβια ἔφαέν da γιάρσθε τ, ἄφhekén da. Σόνα ἦρταν da qαρδάσα,  
 και ἔπαν, “Τίς τον ἐκεῖνό;” Έκεῖνό ἔπε κι, “Χαbάρ δέν ἔχω, ὅῦκι  
 γύπνωσα.” Σόνα ἔστάγε do μικρό. Ἐπ da ψέματα γύπνωσε· τα  
 μάτια τ τράνινιόσαν. Do κορίζ ἔβghε· να ψήσ τ’ ἄβια ἦτον. Ὁ  
 ψήνιόγε τ’ ἄβια, do παί ὀγκώγε, ἔπχασέν do ἄπ τα μαλιά 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<sup>1</sup>, 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,

<sup>1</sup> 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.

ἔπε κι, “Ἰν μι σιν, Ἰίν μι σιν;” Ἐκεινό ἔπε κι, “Νέ Ἰν μαι, νέ Ἰίν μαι. Ἐσέ ὅτι σε γιαράτσε, γ’ ἐκεινό γιαράτσε με.” Σόγα ἤρταν da qarḁáṣa τ. Ἐπαν κι, “Ἰού τί σαι;” ἔπαν. Ἐκεινό ἔπε κι, “Ἐσᾶς ὅτι σας γένσε, γ’ ἐκεινό γένσε ἐμέ. Ὅγῳ το σότιρ do qarḁáṣ μαι.” Σόγα οὔλα ἔφααν, ἔπιαν.

Ἰᾶ παίνισθαν τ’ ἀβια. Ἰτό το κορίζ ῥήνισγε· τρώισθαν. Ἐγισθαν γαι ἓνα \* \* \* \* \*. Πήγε· ἔπε κι do ναίκα, “Δές με λίο νιστά· σόγα, ὅν ἔρτης το σπίτ, ὅτι κρές νά σε δέκω.” Do κορίζ ἔφερε do νιστά. Ἐῤῥησε da γεμέκια και ἔφααν. Ἦρτε do ναίκα και ἔπε, “Ἀνοιξε do τύρα. Ὅν κλάσω, σακῶνω το.” Το κορίζ φόγε· πααίνσε. Ἦρταν da qarḁáṣa τ, και ἔπαν, “Ἀτί το βενίζι ς σαράρσε;” Ἐκεινό ἔπε κι, “Ἦρτε ἓνα ναίκα και qorqóutse με.” Da qarḁáṣa τ κρυβίσθαν. Ἦρτε do ναίκα, γαι ἔπε, “Ὅν κλάσω, do τύρα ς σακῶνω το.” Da qarḁáṣa ἔβγαν· Το ναίκα ἔπιασάν do· gebértσαν do.

Το κορίζ ἓνα μέρα ὅπ φκάλινισγε το νεβλή, πάτσεν ἓνα κεμίκ, και πααίνσε. Τα qarḁáṣa σάνσαν, χάγε. Ἐδεκάν do da δεβεῖḡḡᾶ· ἔπαν κι, “Ἀς το δέκουμ ἐσᾶς· δέσετ μας γένημα.” Το κορίζ ἔπηραν do· πήγχαν. Τα δεβεῖḡḡᾶ ἔπαν κι, “Ἀς ἔρτουγ γαι το γένημα ἄς το δέκουμ.” Σόγα το κορίζ πάασέν do. Ὅτλα do πάασαν na gōmḁḁsoun do, τράνσαν κι το qḁí τ ἔν ἓνα κεμίκ. Ἐβγαλάν do· do κορίζ ἀγίκε. Ἦρταν da qarḁáṣa τ, na pároun γένημα. Do κορίζ, ὅτλα da χώρσε da qarḁáṣa τ, ἔμαέν da. Σόγα τα qarḁáṣa τ το κορίζ δέμ βορσα νά το μαγιούν. Το δεβέ ἀπκάτω πέτασε ἓνα κόδιλο, γαι ἔπε, “ῤέκ, ἰνέι μ, ὅεκ! Ὅγῳ da qarḁáṣa μ ἔμαγχα τα· ἐκεινιά ἐμέ δέμ βορσαν νά με μαγιούν.” Σόγα τα δεβεῖḡḡᾶ λάλσαν, και ἔμαάν do. Ἐφεραν το qarḁáṣi τ. Ἐφααν, τράνσαν το κέφι τ.

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<sup>1</sup> 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<sup>1</sup>?" 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<sup>2</sup>.]...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<sup>3</sup>, 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<sup>4</sup>, 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.

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<sup>1</sup> V. p. 229, note 2, and *lv* in glossary.

<sup>2</sup> Cf. the Kabyle variant cited p. 270.

<sup>3</sup> The translation is modified.

<sup>4</sup> The translation is uncertain, but the words would seem to be something said by children playing a game.



## ULAGHÁTSH. 2.

Ἀνδρα ναίκα ἔγιῶσαν ἓνα παιί. Do παιί τ ἔγιῶγε ἓνα ἑορά. Μέ do ἑορά κλώνισγε. Μάνα τ ἔπε κι, “Παιί μ,” ἔπε κι, “ἄμε το βαβά ς κουνδά.” Ἰά ὅπ da λείῶγε, το ἑορά τασλάτσε. Μάνα τ ἔπε κι, “Μά ἰτά do χατέμ γιουσούκ, γαι ἄμε do βαβά ς.”

Do παιί ὅπ παίνισγε, ἀπαπίσω τ ἦρτε γαι do ἑορά. Το παιί ἔπε κι, “Πούγι να πᾶς;” Do ἑορά ἔπε κι, “Να πῶ γώ, ἰσύ ὀπούγι παίνεις.” Ἐκεινό ἔπε κι, “Να πῶ γώ do βαβά μ.” Do ἑορά ἔπε κι, “Γώ να πῶ,” ἔπε.

Ὅπ παίνισαν, λίψασαν. Do παιί ἔπε κι, “Καδέβα do ρουγιού μέσα, γαι φέρ λερό, και να πιούμ.” Ἐπε κι, “Ὦνα δέμ βορῶ. Ἰσύ καδέβα.” “Ἀμά, να καδεβῶ γιά, πάλ νά με βγάλης.” Το παιί καδέβη. Ἐβγαλε λερό· ἔπιαν. Do ἑορά δέν do ἔβγαλε. “Do χατέμ γιουσούκ ὅν do δέκης ἐμέ, νά σε βγάλω. Ἀμά, ὅμ πᾶς do βαβά ς, ‘Το μό νε,’ δεγί, μέ λαλής. Πγέ ἓνα γεμίν.” Πήγγαν do βαβά τ κουνδά. Ἐπε κι το ἑορά, “Βαβά,” ἔπε, “ἰτά do ἑορά μας νε,” ἔπε. “Ἀς σταγηῇ κουνδά μας.” ὕλκι ἰτό do ἑορά do παιί τ τον.

Ἦτον ἓνα Δουνιά Güζελή. Κρείῶσγειν do ἰτό. Do βαβά τ ἔπε κι, “Ὦς δερέ κανεῖς δέμ βόρσε νο πάρ, γ’ ἰσύ νο πάρης μί;” Do παιί ἔπε κι do βαβά τ, “Do ἑορά μας βορεῖ νο φέρ.” Ἀπεκού δίνσε do ἄλογο, και πήγε.

Ὅπ παίνισγε, ἦταν ἓνα πολὰ ραρευῆα. Ἐπε κι, “Τιλέδα ὅτι κρές· νά σε δέκω.” Do παιί ἔπε κι, “Ἐνα ὅέ δέ κρέω.” Do ραρευῆα ἔπε κι, “Ἀπ do ρανάτ μ ἔπαρ ἓνα ρανάτ. Ἐσέ νῖῶσεται ἰλαζόμ.” (Πήγε, πήγε γ’ ἄλο λίο τόπος, γαι ἐκού χάη.)

Πήγε ἓνα χωρὶό να πάρ το Δουνιά Güζελή. Do ἰχδιάρ ἔπε κι, “Ἰτό,” ἔπε, “ἔχ ἓνα δεστάν. Ἀν do πκῆς, νά το πάρης. Ἀν δέν do πκῆς, do γουργούρι ς do ἰελάτ νά do κόψῃ.” Ἐπε κι do ἰχδιάρ, “Ἐνα μιθόρπο πιλιάρ και ἓνα μιθόρπο ἰζγόν.” Ἰτό ἔπγεν do. Ραρευῆαγιού το ρανάτ πέτασέν do ἰζιάρῶ μέσα, γαι πεκλένσε. Το Δουνιά Güζελή ἔπερέν do. Ἐφερέν do do σπίτι τ. Ἐδεκέν do do

2. *The King's Son and his Treacherous Servant*<sup>1</sup>.

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<sup>2</sup>. You will need it." (He went, he went a little space further, and there he died<sup>3</sup>.)

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

<sup>1</sup> V. p. 268.<sup>2</sup> *Lit.* from my wing take a wing.<sup>3</sup> The narrator grew tired and wanted to end the tale.

βαβά τ. Do βαβά τ ἔπε κι, “Βαβά,” ἔπε, “ὀγῶνα,” ἔπε, “το παῖς  
μαι, και ἐκεινά do ἔρα ζ νε.” Σόγα το Δουνιά Güζελή ἔπερέν  
do ἰτό, γαι σῦρσαν σεφά.

Ἀντόνιος Παπα-Λαζάρου.

### ULAGHÁTSH. 3.

Ἐνα βαρότ ἦταν τρία παιδιά και τρία κορίτσια και ἓνα βαβά.  
Ἰτό το βαβά ἓνα μέρα χασταλάνσε, και ἔσθῃρσε το μικρό τ το  
παῖ, γαι ἔπε, “Ὅτῃα χάνομαι,” ἐγίπ, “ὅτις ἔρεται, δές το da  
κορίτσια· πούλ da.”

Ἐμ βάς ἦρτε ἓνα δεβρίξ. Ἰτό ἔπε κι, “Do μέας το καρδάσις  
κρέω το.” Ἰτό ἔδεκέν do. Σόγα ἦρτε κ’ ἄλνα δεβρίξ. Ἐδεκε το  
ὀρτανῆα καρδάσθ τ. Σόγα ἦρτε κ’ ἄλνα δεβρίξ. Ἐδεκε και το μικρό  
το κορίξ. Ἐννε το βραῦ. Τ’ ἄλλα da καρδάσα τ ἔσθῃρσαν το μικρό  
το παῖ. Ἐπε κι, “Da καρδάσα πούγι εῖνδαι;” ἔπε. Γ’ ἐκεινό  
ἔπε κι, “Πούλσα τα,” ἔπε. Ἰῶ ὑρκελάνσαν, γαι φάισαν do.

Σόγαδαν βίνσαν d’ ἀλόγατα, και πήγαν. Ἦρταν ἓνα ρονάκ  
ἐκού. Τα ἐρχό da καρδάσα ἔβγαν do ρονάκ, και το μικρό το καρδάς  
ἔμασάν do do στάβλο, και να φυλάξ τα ἀλόγατα. Ἰῶ ἔφασαν d’  
ὀδά ψωμί. Το καρδάσι τ δέν do ἔσθῃρσαν. Ἐννε γιάρω γεῖε,  
και ἦρτε ἓνα δέβ. Το δέβ ἔμη το στάβλο, ἀλά το παῖ φύγε.  
Σόγα μέ το ραμά τ σκότωσέν do ἐκού το δέβ. Ἐννε σαβαχδάν·  
πάλ πήγαν ἓνα ρονάκ. Ἐκού πάλι ἔβγαν καρδάσα τ d’ ὀδά.  
Ἐκού ἔφαγαν, ἔπιαν, και το καρδάσι τ δέν do ἔσθῃρσαν. Σόγα  
πάλι ἔννε γιάρω γεῖε, και ἦρτε ἱκιδάσθλ δέβ. Do παιγί ἰτό  
σκότωσέν do. Σόγα ἔννε πάλι σαβαχδάν, και πάλι πήγαν ἓνα  
ρονάκ. Ἐκού ἔφαγαν, ἔπιαν· το καρδάσι τ δέν do ἔσθῃρσαν·  
βου σείλ ἦρτε ὑκιδάσθλ δέβ. Ἐκεινό πάλ do παῖ γεβέρτσεν do.

Ἐκού το κεφάλ πήγε το ἔιρέ, κ’ ἔβυσέν do. Σόγα ἰτό do παιγί  
ἔπε κι, “Deré ἄν βγοῦ,” ἔπε, “τα καρδάσα μ, ὑρκελενδούν,” ἔπε.  
Ἰτό ἔβγῃ το δώμα, γαι χώρσε ἓνα νιστά. Σόγα ἰτό το παιγί  
πήγε· τράνσε ἐκεῖ, ἓνα ναῖκα ραῖνατᾶ ραζάν ἐγίπ. Ἰτό το παιγί  
ἔπε κι, “Δές με ἓνα νιστά,” ἔπε. Ἰτό do ναῖκα ἔπε κι, “Ἰτό do  
ραζάν,” ἔπε, “ἄν do ὀγκῶης, και ἄν do σέκης ἐκά,” ἔπε, “ἔπαρ,” ἔπε,

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.

### 3. *The Magic Brothers-in-law*<sup>1</sup>.

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

<sup>1</sup> V. p. 272.

“νιῶτά.” Ἰτό το παιγί ὀήκωσέν δο, γαι ἔαψε δο ὀιρέι τ. Σόνα ἄπ δο ραζάν μέσα ἔπηρε ἓνα διρέμ κιριάς, και ἔφαεν.

Σόνα ἀπεκού ἦρτε ἓνα ρονάq. Ἐκού ἔμη· τράνσε ἦτον, ἓνα κορίζ κοιμᾶται. Ἐκού δο ὁαμδάν ἔπηρέν δο ἄπ το κεφάλι τ, ἔσεκέν δο κάτ δεδέ da ρεζιά τ κουνδά. Σόνα ἔφαι και το μέλι τ, ἔπξε και το ὀερβετί τ, κ' ἐκεινό το μέταπο τ γιάσε, “Ἰτό μέα ραρδάῶ μ δο νιῶάνῶ νε.”

Σόνα τράνσεν· ἓνα ροιά χερίφος κοιμᾶται ἐγίπ, και το στόμα τ ἄχσε γιλάν.

Σόνα πήγε βαῶqά ἓνα ρονάq. Ἐκού και τράνσε, κοιμᾶται ἓνα κορίζ. Κ' ἐκεινιαρῶ δο ὁαμδάν ἔσεκέν δο da ρεζιά τ κουνδά. Σόνα γιάσε δο μέταπο τ δο ὄνομα, “Ἰτό ὀρτανιά ραρδάῶ μ δο ναίκα νε.”

Σόνα πάλι πήγε ἓνα ρονάq. Ἐκού και πάλι το ὁαμδάν γύρσεν δο da ρεζιά τ κουνδά. Σόναδαν πήγε.

“Ὅπ παίνιῶγε, χώρσε ἓνα ναίκα· ἐκεινό σάρδινε ράμα. Δο παιγί ἔπε κι, “Ἰτό δο ράμα ἀτί δο σαρδᾶς;” Δο ναίκα ἔπε κι, “Να φωτιῷ,” δεγί, “το σαρδῶ,” ἔπε. Το παιγί γαλβάρσεν το ναίκα, “Ἄς με φωτιῷ λίγο,” δεγί. Σόνα ἰτό δο παιί ἔπηρέν δο, και ἦρτε δο σπίτι τ.

Σόναδαν σαβαχδάν ἔννε. Σῆκῶαν, πήγιαν, ἦρταν ἐκού δο τόπος. Δο βαβά τ ἔπε κι, “Τα ὁαμδάνια τίς τ' ἄλαξε;” ἔπε. Γαι το μικρό δο παιί ἔπε κι, “Ὅγῶ d' ἄλαξα,” ἔπε. Γαι σόνα νιῶανάνσαν, γαι πήραν da ναίκα τνε. Σόνα πήγιαν δο χωριό τνε, και σῶρσαν 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<sup>1</sup>.

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<sup>2</sup>. 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<sup>3</sup>.

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<sup>4</sup>." 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.

ΕΦΘΪΜΙΟΣ ΠΑΠΑ-ΥΟΣΪΦΗ.

<sup>1</sup> 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.

<sup>2</sup> 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.

<sup>3</sup> 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.

<sup>4</sup> V. note 1.

## ULAGHÁTSH. 4.

"Ἀνδρα ναίκα· ἔγι᾽γε ἓνα φ᾽άχ. Ἰτό do παιγί ἔπε κι, "Ὡνα," ἔπε, "να ἐννῶ πατι᾽άχ," ἔπε. "Βαβά μ," ἔπε, "να κονῶς," ἔπε, "τα χέρια μ λερό, και μᾶνα μ," ἔπε, "να δέκ το πε᾽σκίρ." Ἰᾷ ὅτλαα ἄκουσαν, ὑρκελένσαν. Και do ναίκα ἔπε κι, "Ἄς φέρουμ ἓνα σανδ᾽όχ· ἄς το μάσουμ ἰτό do παιγί ἰγιού, και το πετάσουμ το δαρίς."

Σόραδαν ἰτό ὑζερέκδεν ὑζερέκδεν ἦρτε δεριζιού το στόμα. Σόραδαν ἑκού χώρσεν do ἓνα χαλαγι᾽όχ, και πήγε, λάλσε do ἀγά τ. Ἀγά τ και ἔπε κι, "Ἐγερ ἰτό ἄν ἓν κανεῖς," ἔπε, "να γέν το μό. Ἄν ἓν μάλ," ἔπε, "ἄς ἓν το σότιρ," ἔπε. Ἀνοιζάν do· τράνσεν ἓνα μῦζικο φ᾽άχ, ὑζ᾽ά και καίγεται<sup>1</sup>. Ἰτό το παιγί ἔπηρέν do ἀγά τ, και ἔπγεν do ἐβλάδι τ.

Ἰτό do παιγί παίνισγε ἔροτον d' ἰσκόλιον. Σόρα do πατι᾽αχιού do σπít ἦρταν ἐρχό ὄινες. Ἰᾷ da ὄινες δῶγ᾽ῦ᾽δῖναν. Ἰτό do πατι᾽άχ ὀσθῆῆρσε κ' οὔλα da χαλαγιούκια τ, και ἔπε κι, "Ἰᾷ da ὄινες ἀτί δῶγ᾽ῦ᾽δῖν;" ἐγίπ, ἔπε. Ἐκεινιά δέν d' ἔμααν. Ἰτό ἔπε κι, "Τρία μέρες ἓν μουσαδέ," ἔπε.

Σόραδαν ἰτό do χερίφος ἦρτε do σπítι τ. Dῶ᾽ῦ᾽νδῖνισγε κάγοτον<sup>1</sup>. Σόραδαν το παιγί ἦρτε ἀπ d' ἰσκόλιον. Ἐμ βάς το πατι᾽άχ ἔπε κι, "Ὅτις do μαγίν ἰτό," ἔπε, "να δέκω το πατι᾽αχλῶghé μ," ἔπε. Ἰτό do παιί ἔπε κι, "Ἀτί dῶ᾽ῦ᾽νδῖς;" ἔπε. Do βαβά τ λέ κι, "Νε γῆς το ἰ᾽ύνα;" ἔπε. Do παιγί λέ κι, "Τί γέν; Ἰ᾽ύ ἰμ᾽ῶς λάλ," ἔπε. Βαβά τ λέ κι, "Παιί μ," λέ, "ἓνα μέρα πατι᾽αχιού το σπít ἦρταν ἐρχό ὄινες, και δῶγ᾽ῦ᾽δῖναν." Do παιί λέ κι, "Ἐμέ πάαζ με, βαβά," λέ. Do βαβά τ πάασεν do. Ἐμη πατι᾽αχιού do ρονάχ· ἔπε τεμενάχ. Ἐπε κι το πατι᾽άχ, "Ἀτί δῶγ᾽ῦ᾽δῖν;" ἐγίπ, ἔπε. Do παιγί λέ κι, "Τῶνα νε βαβά, γαι τῶνα νε μᾶνα. Ἰᾷ δῶγ᾽ῦ᾽δῖν ἐγίπ, ὀῦγκι χάσαν do παιγί τ." Ἰτό do παιί ὀτλαγα λάλσε οὔ᾽ᾷ, da ὄινες οὔσαν. Σόραδαν ἰτό το πατι᾽άχ ἔδεκε το πατι᾽αχλῶχ ἰτό do παιί. Ἰτό do παιί ἔδεκε γαι do κορίτσι τ Ἐφααν, ἔπιαν, σύρσαν μιράτια.

Εὐθύμιος Παπα-Ἰωσήφ.

<sup>1</sup> For idiom v. § 381.

4. *The Dream*<sup>1</sup>.

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<sup>2</sup>. 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.

ΕΦΘΙΜΙΟΣ ΠΑΠΑ-ΥΟΣΙΦ.

<sup>1</sup> V. p. 256.

<sup>2</sup> V. p. 228.



## ULAGHÁTSH. 5.

Ἦτον ἓνα ἄνδρα ναίκα· ἐγιῶσαν ἓνα παιὶ καὶ ἓνα κοριῶ. Ἴδον πολὺ φιγαρέα. Ἐγιῶσαν κ' ἓνα πρόατο. Χέρ δο μέρα ἀλμειῶσαν do, καὶ παίριῶσαν γιῶζ διρέμ γάλα. Σέκνιῶσαν da ἰτό do τεῖρι. Χέρ δο μέρα ἔροτον ἓνα φίχ· πίνιῶσε το γάλα, γαι σέκνιῶσε ἔν λίρα. Οὐῶ οὐῶ ζευγινέτσε, καὶ ἔκρεψεν na πᾶν do χαῖλῶ. Do παιὶ ἔπερέν do κουνιά τ, καὶ το κοριῶ ἀφηκέν do do κῶι χαῖασ κουνιά. Ἴδον πῆγαν do χαῖλῶ.

Do χῶι γιάσε κι, “Το κοριῶ s σεβδῶ γιουρούκ.” Βαβά i ἀπεκού δέν ἰνάνσε. Σόγα πάλι το χῶι σάλσε χαρτί. Do χερίφον σόγα σάλσε do παιὶ τ, καὶ ἔπε κι, na πῶ na φέρ κοριῶν τ τι διμαλῶ το μέτι τ. Το παιὶ ἦρτε το χωρῶ τ. Τράνσε το κοριῶ, καὶ γιουρούκ σεβδῶ. Ἐγῆρσε ν' ἀνοιῶ do τύρα, γαι δέν do ἀνοιξε. Do παιὶ λάλσε κι, “Ὡ καρδάσι s μαι. Ἀνοιξε το τύρα.” Το κοριῶ πάλι δέν d' ἀνοιξε. Σόγα το παιὶ λάλσε κι, “Ἐμέ γιού βαβά μ με σάλσε· ἀνοιξε do τύρα.” Το κοριῶ σόγα ἀνοιξε do τύρα. Το παιὶ ἔπε κι, “Ἰσύ μέρμησε· ἰσύ σεβδῶς γιουρούκ. Νά σε κόψω, γαι νά πάσω διμαλῶ s το μέτ.” Το κοριῶ γιαλβάρσε. Καὶ το παιὶ ἔπηρεν· πῆγεν ἓνα βινάρ. Ἐκού do κοριῶ ἔπε, “Μέ το τῖφέγι s φάισε ἓνα καργά, βάτῶρα το μέτι μ, καὶ πᾶς το το βαβά μ.” Οὐῶ ἔπεν da, γαι γύπνωσε. Do παιὶ ἔπηρε do μέτι τ· βατόρσεν do καργαγιού do δίμα, καὶ ἀφηκε· πῆγε. Do κοριῶ δτλαα ὀγῶνσε, δέμ νόρσε na γήβρη το καρδάσῶ τ, καὶ ἔκλαψε. Σόγα ἔβghῶ ἓνα σῶτιχου κεφάλ, καὶ ἐκού κοιμήγε.

Σαβαχδάν πατιῶαχιού do παιγί ἦρτε na φαῖζ ἄβghα. Ἀπατίσω χώρσε do κοριῶ ἦτον. Da ἀρκαδάσα τ ἔπε κι, “Ἐγερ ὄν ἔν μάλ, ἄς ἔν το σῶτιρ· ἔγερ ῥή ἄν ἔν, ἄς ἔν το μό.” Do πατιῶαχιού do παιὶ ἔπερέν do, γαι πῆγε do χωρῶ τ.

5. *The Beautiful Girl Sweetmeat-maker*<sup>1</sup>.

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<sup>2</sup>.

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 she 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<sup>3</sup>." The king's son took her, and went to his village<sup>4</sup>.

<sup>1</sup> V. p. 267.

<sup>2</sup> Here is a lacuna omitting the cause of the schoolmaster's calumny, viz. his unsuccessful attempts to seduce the girl.

<sup>3</sup> V. above, p. 228.

<sup>4</sup> 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.

Ἐκού ἀπ ἓνα ἐρχό μέρες σόνα ἔφυγε. Πήγεν ἓνα δοβάν κουινιά, και ἔπε κι, “Da φορρές μας ἄς τ’ ἀλάξω.” Μέ το δοβάν ἀλαξί da. Ἐπηρε κ’ ἓνα ριφιού βογλουγαριά, και φόρσεν do το ραφά τ. Σόνα πήγε βαβά τ do χωριό. Ἀπεκού πήγε και ἐστάγε ἓνα ἔραυ και λείδγε μετέλῃα. Ἐκού do χωριό ἤρτεν βαβά τ τον· ἔαγθέρσαι do να λαλήῃ μετέλῃα. “Ὦνα λαλῶ μετέλῃα, ἀμά να ζανδῶητ da τύρες.” Ἐκού ἤτον χόῃας και πατισάχ το παιί. “Ὀπ λάλινιῶγε do μετέλ, χόῃας λέ κι, “Δερέ χέζω ἀπάνω.” Το παιί λέ κι, “Ὦν ὅπ δέν do βιτιριῶ do μετέλ, do τύρα δέν do ἀνοίῃ.” Το χόῃα πάλι λέ κι, “Δερέ χέζω ἀπάνω.” Do κέλ ὀγλάν λέ κι, “Γύρσε do ράς· ἔραψές το.” Σόνα do οὔζβαῖο λέ κι, “Δερέ σακονδῶ ἀπάνω.” Do παιί λέ κι, “Ἰστέρ ἔατλαδᾶτ· Ὦ do τύρα δέν do ἀνοίζω. Ἄς βιτιρίσω do μετέλ, και ὀπούχ να πᾶτ, ἀμέτ.”

βιτίρσε do μετέλ· ἄπ το ραφά τ ἔβγαλεν do βογλουγαριά, και φάϊσεν do εἷς τη γή. Και γῆστέρσε ἐνιπδέ το βαβά τ, σόνα το μάνα τ, σόνα do οὔζβαῖο, σόνα το χόῃα. Και τό ἔπκε do ἰφτιρά λάλσεν do. Και βαβά τ ὀγκῶγε· do χόῃα σκότωσέν do. Ἀπ ἐκεῖνο σόνα το κορίτσι τ ἔδεκέν do πατισάχ do παιί. Και ἔπγαν σεράνδα μέρες γάμος. Ἀπ δεκεῖνό σόνα ἔπερέν do· πήγε do χωριό τ.

Σάββας Κωνσταντίνου Δξιμόγλους.

#### ULAGHÁTSH. 6.

Ἦτον ἓνα δούλ ναίκα. Ἐγιῶγε ἐρχό φῶέα. Ἰῶά δίνιῶγέν da ἔραυ, και φέριῶγαν ἔρακιού τ da παράγῃα, γαι βεσλέτδινιῶγαν. Σόνα do μέα τ do παιί ἔπε κι, “Ἐμέ κόλα με ἐρχό τρία ὀπέα, και να πάρω το κεφάλι μ να πάω.” Πήγε, πήγε.

Ἦρτε ἓνα χτέρ ἰράς, και ἐκού κοιμήγε. Σόνα τράνσ’ ἐκεί, ἀπ ἓνα κελέρ ἔβγαν ἓνα πολά ἀσκέρια. Μέρτσεν da ὁ βγῆνιῶγαν· σεράνδα ἦταν. Ὀπ μίνιῶγαν, πάλι μέρτσεν da· σεράνδα ἦταν. Σόνα πάλι ἔβγαν d’ ἀσκέρια· πήγαν. Γιαβᾶς γιαβᾶσα πήγε, ἔμη

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<sup>1</sup>. 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<sup>2</sup>."] 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<sup>2</sup>."] The hairless youth says, "Return the goose; you stole it." Afterwards the police-officer says, ["I want to go out<sup>2</sup>."] 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*<sup>3</sup>.

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<sup>4</sup>. 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.

<sup>1</sup> V. p. 228.

<sup>2</sup> The translation is a little modified.

<sup>3</sup> V. p. 241.

<sup>4</sup> Clearly one of the Cappadocian artificial caves or rock-cut dwellings.

do κελέρ. Τράνσε, ἦτον ἓνα νιστά και ἓνα ἵγαρά ἀγζό. Σόνα τράνσε ἐκού ἐδέ. Τράνσε, ἦτον ἓνα μάζα, και ἦταν ἓνα πολά μάλζα και παράγζα. Σόνα ἔπερε λία παράγζα· γίμωσε da ζουβλέ τ, και ἄφηκε· πήγε. Πήγε ἓνα χωριό· ἔπερε σεράνδα φατούρια, και ἦρτε πάλι ἐκού do χτέρ κουνδά. "Οπ μίνιῶσαν, μέρτσεν da· πάλ ἦταν σεράνδα. "Οφ βγθόνιῶσαν, μέρτσεν da· πάλ ἦταν σεράνδα. "Ἐφερεν da φατούρια· γιουκλάτσεν da· ἔπερέν da· πήγε. Σόνα πήγε 'να χωριό. 'Εκού ἐβλένσε. 'Εκού ἔπκε ἓνα πολά φονάκζα. Κάϊοτον.

"Οπ κάϊοτον, διῶῦνσε τ' ἄλο do φαρδάῶ τ, και ἔπε κι, "Τί χιωρεί<sup>1</sup>;" δεγί. Do ναίκα τ ἔπε κι, "'Ατί διῶῦνδῶς;" 'Ἐκεινό ἔπε κι, "'Ἐχω ἓνα φιαρέ φαρδάῶ, και διῶῦνδῶ κεινό." Σόνα φαρδάῶ τ ἦρτε γιού, και ρώτσε do φαρδάῶ τ, "Κλά ζεγινέτσες;" 'Ιτό ἔπε κι, "Πήγα ἓνα φαγιαγιού κουνδά, μέρτσα d' ἄσκερία· σεράνδα ἦταν ὁφ βγθόνιῶσαν και μίνιῶσαν. 'Ισύ οὔδα πγέ τα. Καλά ὅπ δέν da μετρῶς, μέ μῆς."

'Ιτό πήγε. Τράνσε· μέρτσεν da τριάνδα ἐνιά. "Οφ βγθόνιῶσαν, πάλι ἦταν τριάνδα ἐνιά. 'Αμά da μάτζα τ φαμαΐσαν· τία σεράνδα νδαι. "Ἐμη. "Ἐπιασάν do, και ἔφαζάν do. Τ' ἄλό τ do φαρδάῶ φυλάγνει να ἔρτ, και δέν ἔρεται. Σόνα πήγε. Τράνσε κεί, το φαρδάῶ τ φαΐσαν do. Σόνα ὀτιαδακ μάλζα ἦταν, ἔπερέν da· πήγε. Σόνα da χερσόζζα ἔβγαν. Παράτσαν da, ἀράτσαν da, και δέν βόρσαν να τα ἦβρου.

Σάββας Κωνσταντίνου Δξιμρόγλους.

#### ULAGHÁTSH. 7.

"Ἐνα χεριφός ἔγιῶγε ἓνα φῶάχ. 'Ιτό do φῶάχ ἔδεκέν do να δουλέψ το ὅαπφαλό. "Οπ δέν do μάχε το ὅαπφαλό, ἦρτε πίσω. Βαβά τ ρώτσε do, "Ἐμαχές το μί;" δεί. Γαι do φῶάχ ἔπε κι, "Καλά ἔμαχά το." Do χεριφός ρώτσε do ἐφένδη τ, g' ἐκεινό ἔπε κι, "Δέν do ἔμαχε." Το χεριφός ἔρκελένσε. "Ἐδεκέν do βαῶγά ὄργο. 'Ιτό πάλι ἔφυγε. Σόναδαν ἔπε κι, "'Ἀς το δέκω οὔζαζ τόπος, μέ πορίζ να φύγη."

<sup>1</sup> "Οργο (= ἔργον) understood. For phrase θεωρῶ ἔργον, 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 DZIMRÓGHUS.

### 7. *Master and Pupil*<sup>1</sup>.

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."

<sup>1</sup> V. p. 265.

“Οπ το παῖῶγε, ἦρτε ἓνα βινάρ κουνδά. “Ἐπξε ἓνα λερό, γαι  
 “Οφ!” ἔπε. Οὐῶα ὀτλαγα λάλσε, ἦρτε ἓνα κανεῖς, και ἔπε κι.  
 “Ἀτί με ὀαγῆρσε;” Γαι το χερίφος ἔπε κι, “Ὅγῶ δέν σε  
 ὀαγῆρσα.” Κ’ ἐκεινό, “Το μὸ do ὄνομα Ὅφ νε,” ἔπε. Σόναδαν  
 ρώτσε κι, “Πού παῖνεῖς;” “Παῖνω να δέκω το φῶάχ do ὀρααγλάε.”  
 Κ’ ἐκεινό ἔπε κι, “Ἐμέ δίνεις το μί το ὀράα;” “Δίνω το,” ἔπε.  
 “Ἐνα χρόνος ἄ σταῆ. “Ἐλα· ἄν do ἡβρης γιαρό, ἔπαρ το και ἄμε.  
 “Ἀν δέν do ἡβρης, τί να πκῶ;”

Ἰτό do παῖ στάχη ὀράα, και ἄπ d’ ἐφένδη τ ἔμαε πολὰ ὀέα.  
 Γέτσε do χρόνοσι τ. “Ἦρτε βαβά τ· νά do παῶς τον. Ὅφζου do  
 κορίζ ὀαγῆρσε το παῖ,—πολύ do σέβδινιῶγε,—γαι ἔπε κι ἄπ το  
 σεβδούσι ἰῶν, “Δερέ βαβά μ να ἔρτ, γαι νά σε ρωτῆς, ‘βαααλῶμ  
 ἔμαῆς μι,’ det. “Ἐμαχα,’ ἄν πῆς, το κεφάλι ς νά do κόψ, γαι νά  
 το σέκ ἰῶ da αααῶα μῆσα. “Ἀν σε ρωτῆς, ‘δέν ἔμαχα,’ πέ, γαι  
 νά σε πετάς ὀῶω νά σε παῶς.”

Σόνα ἦρτε βαβά τ. Ρώτσε do φῶάχ, g’ ἐκεινό, “δέν ἔμαχα,”  
 ἔπε. Και αουβαλάτσεν do. Βαβά τ πήρεν do, γαι πήγε. “Οπ  
 παῖνιῶγε, το φῶάχ πόμνε πίσω. “Ἐννε ἓνα καλό ἄρνι. “Ἦρτε το  
 βαβά τ κουνδά, γαι βαβά τ ἔπε κι, “Ἀς το πιάσω, ἄς το κόψω,  
 και καλά ἄς το φύγω.” Γαι δέν βόρσε νά το πιάς. Σόνα ἔννε φῶάχ·  
 ἦρτε do βαβά τ κουνδά. Και βαβά τ ἔπε κι, “Κουνδά μ να ἡτοσαι,  
 το ἄρνι νά το πιάσουμ τον, και νά το φᾶμ τον.”

Σόνα do φῶάχ πόμνε πίσω· ἔννε ἓνα καλό ααῶούρ. “Ἦρτε do  
 βαβά τ κουνδά. Βαβά τ νά το πιάς τον, νά το βινδίς, και να πάη  
 το σπῖτ, πολύ αοῶἶ ἄπ το ἡτον. Σόνα δέμ βόρσε νά το πιάς. Πήγε  
 πίσω· γέτσε· ἔννε φῶάχ. “Ἦρτε do βαβά τ κουνδά. Βαβά τ ἔπε  
 κι, “Να ἡτοσαι κουνδά μ, το ααῶούρ νά το πιάσουμ τον, νά το  
 πουλήσουμ τον, να πάρουμ λίο κερῶς. Πολύ φικαρέγῶα μιστι.  
 Νά το ἔααῶμ 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<sup>1</sup>."

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."

<sup>1</sup> 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 Künos, p. 238, *Der Zauberspiegel*, *ib.* p. 77, *Der Zauberer Dervisch*, and Grimm, vol. III, p. 127.



Do φῶάχ ἔπε κι, “Ἄν κρέψῃς κιριάς, ἄς ἔννω ἓνα καλό δεβέ. Πάας με, πούλ με, ἀμά το γιλάρι μ μέ το δέκης. Το ψή μ ἐκού νε.” Ἐννε ἓνα καλό δεβέ. Το χερίφος πάασέν do. Τα δεβεϊήα ἦρταν και ἔπαυ κι, “Πούλ do ἐμένα.” Do χερίφος ἔκρεψε ἐρχό κατό λίραγια. Ἐκεινιά ἔδεκάν do, και πήραν do δεβέ. Do δεβέ ἔννε γαρωνιά. Ἦρτε do σπίτι τ· ἔννε φῶάχ. Το δεβεϊή ὀηκώγε, τράνσ· ἐκέι· το δεβέ δέ νε. Ἐκλαψε, ἔκλαψε, πήγε.

Τ' ἄλο τ do μέρα ἔπε κι, “Ἄς ἔνμαι ἓνα χοράς· πούλ με, ἔπαυ da παράγια τ. Ἄς ἔνω ἓνα χαμάμ· πούλ do· ὅτι σε δίν παράγια, δές το.” Δεκεινό do Ὅφ ἔβγῃ δξω, και τράνσε το παιί· ἔμαέν do. Πήγε do βαβά τ· ἔπε κι, “Ἰτό πούλ do ἐμένα.” Κ' ἐκεινό ἔπε κι, “Δές ἐρχό κατό λίραγια, και ἄς το δέκω.” Γαι το Ὅφ πήρεν do.

Σόγα ἔννε ἓνα δεβέ. Ὅπ το πούλινιῶγε, ἦρτε do Ὅφ, και ἔπε κι, “Δές το ἐμένα.” Γαι το χερίφος ἔπε κι, “Do γιλάρι τ δέν do δίνω.” Γ' ἐκεινό, “Ἐδεκα δαδαρ παράγια· γαι το γιλάρι τ δέν do δίνεις μί;” δεί. Ἀπ τα χέρια τ πήρεν do. Ἐφερέν do· ἦρτε do σπίτι τ. Γαι το κορίτσι τ ἔπε κι, “Φέρ da μαχαίρια. Ἄς το κόψω, και ἄς το φᾶμ.” Και το κορίτσι τ, το παιί ἄπ το σέβδινιῶγε, “Τα μαχαίρια δέν da ἦβρα,” ἔπε. Σόγα βαβά τ, “Ἐλα, πιάς το δεβέ. Ἄς πῶ ὦ, ἄς φέρω τα μαχαίρια. Σάφθνα μέ το σαλδᾶς.” Do κορίτσι τ το δεβέ ἔπε κι, “Ὅτλα ἔρεται βαβά μ, do γλώσα s ἔβγαλ do· ἄς φοογιού ἄ σε σαλδήσω· φύγε.” Σάλσεν do. Ἐφυγε.

Βαβά τ ἔννε daφῶάν, νά το πιάς δεί. Το δεβέ ἔννε ὀίνα· οὔγισε. Do daφῶάν ἔννε ἀλιζί, νά το πιάς δεί. Το ὀίνα ἔννε ἓνα γῦλ. Ἐπεσε πατιῶαχιοῦ το κορίζ ἀπάνω. Do ἀλιζί ἔννε ἓνα δεβριῖ. Ἦρτε do σπít, και ἔπε κι, “Πατιῶάχθ μ, γιά ἰτά do γῦλ νά το δέκης, γιά νά σε κατεβάσω ἄπ το πατιῶαχλόγ.” Το κορίτσι τ ὑρκελάνσε. Το γῦλ πέτασέν do κάτ δεδέ, γαι ἔννε ἓνα πολύ κιγιάρ. Το δεβριῖ ἔννε κολόκκα μέ τα πουλιά τ· βαδλάτσαν να φᾶν το κιγιάρ. Τῶναν do δενέ ἔννε δίλκι· ἔφαε do κολόκκα. Πήγε· πήρε Ὅφιοῦ το κορίζ, και σῦρδινιῶγαν σεφά.

Σωκράτης Στεφάνου Κιομουρζόγλου.

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.

"Ἀνδρα ναίκα ἐγιῶσαν τρία παιγιά. Βαβὰ τνε τό να χαῖ ἔμαχέι do. Ὄσθέρσε da παιγιά τ, γαι ἔπε κι, "Φῶέα μ, ἔχω ἓνα τεμβίχ. "Ἀν πᾶτ do ὄραqlόq, da κῦσέα μέ σταῖτ."

Το μέα do παίι πήγε ἓνα χωριό. Qαρσί τ ἦρτεν ἓνα κῦσέ. "Πού παίνεις;" ἔπε. G' ἐκεινό, "Παίνω do ὄραqlόq," ἔπε. "Στάς ἐμένα<sup>1</sup>," ἔπε do κῦσέ. Do φῶάχ ἔπε κι, "Ὅγώ ἄπ do βαβὰ μ τεμβιῶλί μαι· da κῦσέα δέ στέχνω." Σόνα ἦρτε πάλι do κῦσέ. Φῶεγιοῦ do ψῆχ σαqάλε. Ἐστάγε ἐκεινό do κῦσέ. Do κῦσέ ἔπε κι, "Ἐμᾶς daρῶλδιμα δέ νιῶσεται." Ἰτό do φῶάχ πήγε do ζεβγάρ, να λάμνη. Ἀβλά τ ἔφερεν do,—"Φατ νε," deγί,—λίγο ζεστό λερό. Do φῶάχ πολύ πειναζμένο ἦτον. Ἦρτε· τράνσε, λερό νε. Ἐνα ὀέ δέ λάλε. Ἀβλά τ, "Daρῶλες μί;" ἔπε. Γαι ἰτό "Daρῶλα," ἔπε. Γαι ψοφάτσαν do.

Do ὀρτανῶν do παίι g' ἐκεινό ἔννε οὔδα.

"Ἐν do μικρό do παιγί ἀqαλό ἦτον. Ἦρτε g' ἐκεινό· ἔσταχε do κῦσέ. Ἐνα μέρα πήγε do ζεβγάρ. Ἐφεραν do λερό· δέ daρῶλε. T' ἄλο τ do μέρα πήγε· πήρε ἀγά τ do φῶάχ, γαι ὀατλάτσεν do. T' ἄλο τ do μέρα τα βόύγια νά τα ταίς τον. Οὔλα ἔκοψεν da τα qαφάγια τνε. Σόqσεν da do<sup>2</sup> αῖγερα μέσα.

T' ἄλο τ do μέρα ἀβλά τ do dῶῶέγι τ ἔσεκέν do do πεῖέ ἀπκάτω· να ρίψ ἓνα χτέρ νο σκοτωῶ τον. Do φῶάχ do dῶῶέγι τ τάβρησέν do ἐκού ἔδέ· χεριφιῶ do στρώῶ ἔσεκεν do do πεῖέ ἀπκάτω. Do χερίφος κοιμήγε· γαι do ναίκα ἔριψεν ἓνα χτέρ· σάνσε do ὀράq νε. Γαι σκότωσε do ἄνδρα τ. Γαι do ναίκα ἔπηρεν do do παίι. Ἀπ do qουρβέ τ ἔφερε γαι do μάνα τ. Ἐφααν, ἔπιαν και τράννιῶσαν το κέϊφι τνε.

Σωκράτης Στεφάνου Κιομουρζόγλου.

## ULAGHÁTSH. 9.

"Ἐνα πατιῶάχ ἐγιῶγε τρία παιά. Ἐν do μικρό τ το παίι κέλ ὀγλάν. Ἰτό πατιῶάχ ἐγιῶγε ἓνα βαχῶά. Ἰτό το βαχῶά μέσα ἦτον ἓνα μήλο. Ἰτό μήλο ἔβγαλε χέρ do χρόνος τα μήλα. Τρώῶσεν

<sup>1</sup> For omission of σε, v. § 102.

<sup>2</sup> ? da.

8. *The Bargain with the Hairless Man*<sup>1</sup>.

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<sup>2</sup>. 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*<sup>3</sup>.

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

<sup>1</sup> V. p. 234.

<sup>2</sup> I.e. in marriage.

<sup>3</sup> V. p. 274.

da το δέφ. 'Ιτό το δέφ κλάγα νά το φάίσουν δεγί· düðündünisgan.  
 'Ιτό το κέλ όγλάν λάλσε do βαβά τ, "Έμε πκέ με ένα τυφέκ, γαι  
 'να ρολό· όγώ σκοτώνω το," έπε. 'Ιτό βαβά τ έπκεν da. 'Ιτό κέλ  
 όγλάν πήγε do βαχδά τ. Τράνσε do δέφ· ουζάνσε να φάη do μήλο.  
 Φάισε do. 'Ιτό do δέφ λάλσε do κέλ όγλάν, "Φάισε με κ' αλ  
 ιμιάς." 'Ιτό κέλ όγλάν δέν do φάισε. "Το μό μάνα μ ιμιάς με  
 γένσε." 'Ιτό do δέφ σύριππερέκεν πήγε do δέλικα. 'Ιτό κέλ όγλάν  
 πήγε αποπίσω τ, "bām πού παίν," δεγί.

'Ιτό κέλ όγλάν όπ παίνισγε, ραρσολάτσε ένα ναίκα. Το ναίκα  
 έπε κι, "Δεκά άμ πās," έπε, "ένε έργό ρόζια, ένα μάβρο κ' ένα άσπρο.  
 "Αν βινδής το άσπρο το ρόζ, να βγής έπάν δεξέ, έγερ να βινδής  
 το μάβρο do ρόζ, καδεβήνεις κάτ δεξέ." 'Ιτό κέλ όγλάν να χοτλαίς  
 το άσπρο ήτον, χοτλάτσε do μάβρο το ρόζ. Καδέβη κάτ δεξέ.

Πήγε· τράνσε ήτον, κουνδά τ ήτον ένα πελίτ αγαά. 'Ιτό κέλ  
 όγλάν κοιμήγε το πελίτ αγαά άπκάτω. Τράνσε do πελίτ αγαά  
 άπάν, ήταν γιαβρία. 'Ιά da γιαβρία χέρ do χρόνος τρώϊζε do  
 do φίχ. 'Ιτό φίχ ήρτε να φάη το γιαβρία τ ήτον. 'Ιτό κέλ όγλάν  
 φάισε do. 'Ιτό γιαβριγιού το μάνα δολάνδιωϊζε άπάν δεξέ.  
 Τράνσε, κάτ δεξέ έν do κέλ όγλάν. Χώρσεν, να φάη τα γιαβρία  
 τ τον. 'Ιά da γιαβρία σεβιλιάτσαν. "Μέ το σκοτός," δεγί.  
 'Ιτό μάνα τ καδέβη κάτ δεξέ, γέρσε da ρανάτια τ, και κοιμήγε.

'Ιτό do κέλ όγλάν λάλσε do μάνα τνε, "Έβγαλ με άπάν δεξέ,"  
 δεγί. 'Ιτό do μάνα τ, "Έπαρ με έβδομήνδα νίγκες κιριάς, γ'  
 έβδομήνδα νίγκες λερό." 'Ιτό do κέλ όγλάν πήγε do πατισάχ·  
 έπερε έβδομήνδα νίγκες κιριάς και έβδομήνδα νίγκες λερό. Έφερε  
 γιαβριγιού το μάνα τ κουνδά. Το λερό έσεκέν do τδνα τ το ρανάτ  
 άπάν, και το κιριάς έσεκέν do τδνα τ το ρανάτ άπάν. 'Ιτό γιαβριγιού  
 do μάνα λάλσε do κέλ όγλάν, "‘Λάκ,' όπ λέω, δές με λερό. ‘Λάκ,'  
 όπ λέω, δές με κιριάς. Ούχα νά σε έβγάλω το γέρ γιιζι."

'Ιτό κέλ όγλάν το κιριάς έσεκέν do το ρανάτ άπάν, do λερό  
 έσεκέν do τ' άλλο τ το ρανάτ άπάν. Και το κέλ όγλάν βίνσε άπάνω  
 τ. "Λάκ," όπ λέ, δίν do κιριάς· "Λάκ," όπ λέ, δίν do λερό. Ούχα

them. They pondered how they shall slay this Dev. The scald-head 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<sup>1</sup>!" 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<sup>2</sup>.

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

<sup>1</sup> V. p. 226.

<sup>2</sup> He fell asleep in the shade, which the grateful bird made with her wings.

gai ἔπεν do, "Τί διῶσῶνδᾶς;" ἐγίπ. "Ἡρτ' ἓνα φί και κρέβ σε." "Χάδε, ἀσᾶμ." Do φί ἤρτε πάλ ὁμβρό τ, και πάασέν do ἓνα φυγιού σπίτ.

"Ο παίνιδγε τῶνα φυγιού το σπίτ, ἤρταν ἓνα πολά φύγια. "Ἐνα φί \* \* \* \*¹. "Μέ φοῶσαι," ἔπε. "Πᾶτ da φύγια, ἄμε." Πάτσε da φύγια. "Ἐβγαν ἓνα σπίτ. Τράνσε κεί ἓνα φί· ὡς το μέσα τ κανεῖς νε, και ἄπ το μέσα τ κάτ δεδέ φί του. "Ἐκού do κορίτσι τ ἔδεκέν do do φί. Do φί ἔπε, "Τί διλιαδᾶς ἀπ ἐμέ;" "Ἐνα κίρίκα." "Ἀμά, ὡς να πᾶς το σπίτ, ἓνα σέ μέ λαλής. "Ἐκού ἄμ πᾶς, λάλ." Ἰτό πήγε do στράτα· λάλσε, "Χέζε, κίρίκα μ, χέζε." Και ἔχεσε ἓνα πολά ἀλτούνια. Ἰτό, "Στάς," ἔπε, "με χέης." Da λίραγια τοπλάτσειν da, και πάασέν do do σπίτι τ. "Ἐδεκέν da do ναίκα τ, και ἔπε, "Σέρ da da χαλιά, και do κίρίκα σέκ d' ὀδά." Το κίρίκα πάασάν do d' ὀδά, κ' ἐκού ἔπε, "Χέσε, κίρίκα μ, χέσε." Το σπίτ οὔλο γίμωσέν do ἀλτούνια.

Ἀπεκού do ναίκα τ χώρσε τ' ἄλα ξεγνίμα da ναίκες· παίνουν do χαμάμ και λούζονδαι. "Να πῶ γώ," ἔπεν da do χερίφοσι τ. "Ἀμε, ἔπαρ το κίρίκα, και ἄμε." Ἐπηρε do κίρίκα, και πήγε do χαμάμ. Χαμαμιού do σάβθσθ ἔδεκε do κίρίκα τ, και λάλσε, "Το κίρίκα πᾶς το, ἁμά 'Χέσε, κίρίκα μ, χέσε,' μέ πῆς." Το ναίκα ἔμη do χαμάμ, και το σάβθσθ τ ἔπε, "Χέσε, κίρίκα μ, χέσε." Τράνσε· χέζ ἀλτούνια ἐγίπ. Ἐπηρε το κίρίκα, και ἔσεκε ἓνα βαδῆα κίρίκα. Ἰτό κίρίκα ἔπηρέν do και ἔδεκέν do do σάβθσθ τ, και πάασέν do το σπίτι τ.

Το χερίφος ἔμαέν do το κίρίκα τ, και πάλ πήγε da κιῦτύκια. Το φί πάλ ἔβghθ ὁμβρό τ, και πάασέν do do κορίτσι τ. Do κορίτσι τ ἔδεκέν do ἓνα σάghην, και λάλσε, "Το σάghην πᾶς το σπίτ." Πάασέν do do σπίτ, και λάλσε, "Düζῦλda, σάghην μ, düζῦλda." Το σάghην düζῦλσε ἓνα πολά γεμέκια. Πάλι ξεγνιέσαν. Ἐπερε do σάghην, και πήγε do χαμάμ, να λουστῇ. "Ἐδεκέν do χαμαμιού do σάβθσθ και ἔπε, "'Düζῦλ, σάghην μ, düζῦλ,' μέ πῆς." Ἰτό ἔμη το χαμάμ, να λουστῇ. Και το χαμαμῆ, "Düζῦλ, σάghην μ, düζῦλ," ἔπε. Τράνσε, da γεμέκια οὔλα düζῦλσαν. Ἐπερε do σάghην, και ἔσεκε ἓνα βαδῆα σάghην. Το ναίκα ἔβghθ ἀπ το χαμάμ, και το

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, "*Khese*, my donkey, *khese*!" 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, "*Khese*, my donkey, *khese*!" 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, '*Khese*, my donkey, *khese*!'" The woman went into the bath, and the owner of the bath said, "*Khese*, my donkey, *khese*!" 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



σάghηθῶ τ πάασέν δο το σπίτι τ. Do χερίφος ἔμαεν do σάghηθῶ τ. Φιγαρελένσε.

Πάλι πήγε da κῦτῦκια. Πάλι do φί ἤρτε ὀμβρό τ, και πάασέν do πάλι το κορίτσι τ. Ἦρτεν do κορίτσι τ· ἔδεκέν do ἓνα τοπούζ, και λάλσε, “Το στράτα ‘Ἀῶλ, τοπούζου μ, ἁῶλ,’ μέ πῆς.” Ἰτό πήγε do γιαργιῶλ, και ἔπε, “Ἀῶλ, τοπούζου μ, ἁῶλ.” Ἐβghῆ απ μέση τ ἓνα ἀράπ, και ἓνα καλά μέ το τῦφέκ φαῖσεν do. Ἐπερεν do τοπούζι τ, κ’ ἤρτε do σπίτ. Πάλι ζεγγινέσαν. Ἐπερε do τοπούζ, και πήγε do χαμάμ, να λουστῇ. Ἐδεκέν do do χαμαμῆ, και ἔπε, “‘Ἀῶλ, τοπούζου μ, ἁῶλ,’ μέ πῆς.” Το χαμαμῆ, “Ἀῶλ, τοπούζου μ, ἁῶλ,” ἔπε. Ἐβghῆ απ μέση τ ἓνα ἀράπ· φαῖσεν do. Ἐπερε do κιρίκα, το σάghῆν, και ἤρτεν do σπίτι τ. Και καλά καλά γιασάτσε.

Ἐλευθέριος Βασιλείου.

#### ΥΛΑGHÁΤSH. 11.

Ἐνα πατισῶχ ἔγιῶγε τρία παιά και τρία κορίτσια. Το πατισῶχ qoḡátse και χάγε. “Ο χάνετον, τα τρία τ τα παιά ἔδεκε το βασιέδι τ. Το μέα ἔπε κι, “Ἰσύ να ἔνης πατισῶχ.” Και τ’ ὀρτανῆά ἔπε κι, “Ἰσύ και να πουλῆς τα κορίτσια.” Σόνα ἤρτεν ἓνα δέβ, γαι πήγε το πατισῶχ· “Να πάρω τῶνα σας το κοριῶ,” deḡ. Ἐκείνο qou-baλάτσεν do.

Σόνα ἤρτε το ὀρτανῆά, g’ ἐκείνο ἔδεκε το μέα το qapdaḡ.

Σόνα ἤρτε κ’ ἄλνα δέβ. Ἐδεκε και το ὀρτανῆά τ το qapdaḡ. Σόνα ἤρτε κ’ ἄλνα. Ἐδεκε και το μικρό τ το qapdaḡ.

Σόναdan ιδά τα ρῶ do qapdaḡ ἤρταν ἓνα τόπος, και ἔπε κι το μέα τ το qapdaḡ, “Da κορίτσια πούλσεσ τα μί;” G’ ἐκείνο ἔπε κι, “Πούλσα τα τα δέβια.” Σόνα το μέα τ το qapdaḡ τ’ ὀρτανῆά qo-baλάτσεν do. G’ ἐκείνο ἐπήρε το qafá τ, και πήγε.

“Ο παίνιῶγε, πολύ πείνασε. Ἦρτε ἓνα δεβιῶ μαναγιῶ τ το σπίτ. G’ ἐκείνο λάσε το χάλι τ. G’ ἐκείνο ἔδεκέν do ἓνα ψωμί, και ἔφαγε και χόρτασε. Σόνα ἰτό ἔκρυψέν do το dolaḡp μεῡ. Σόνα ἤρταν da δέβια, και ἔπηραν το qoqoḡ τ. Γαι ἔπαν do μάννα 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.

ELEFTHÉRIOS VASILFU.

### 11. *The Magic Brothers-in-law*<sup>1</sup>.

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 Devs." 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 Devs came, and noticed the smell of him. And they said to their

<sup>1</sup> V. p. 272.

“Γιού ἔν κανείς ρορουσού.” Σόνα δο μάνα τ ἔπε κι, “Γιού ἔν ’ν κανείς· κρίμα, μέ το φᾶτ,” ἔπε. Γ’ ἐκεινιά ἔπαν κι, “Ἡμεῖς δὲ δο τρῶμ.” Σόνα ἔβγαλέν δο ἀπ το δολάπ δεβιού το μάνα, γα λάσε ἰδιά, “Ἀμέτ, ἰτά δο φῶάχ σαβδερᾶτ το καρδαῶιού τ το σπίτ Γ’ ἰδιά, “Ἐχ,” ἔπαν, γαι σαβδόρσαν δο. “Ἀλε τα δέβια πήγμα πίσω.

“Οἱ παίνισγε, ἦρτε ἱράς σεράνδα ἰῶδαχάρια. Γ’ ἐκού ἦτον ἔν ρονάχ· γ’ ἐκού κοιμότουν ἓνα πατισαχιού κορίῶ. Δουνιά Γιῶζελ ἦτον. Γ’ ἰτό το παιί, “Τί ἀραδᾶτ;” ἔπε. Γ’ ἐκεινιά ἔπαν κ “Για ἓνα Δουνιά Γιῶζελη· γ’ ἐκείνο ἀραδοῦμ νά το πάρουμ.” Γ’ ἰτό το παιί ἔπε κι, “Ὀγῶνα ἄς βγῶ το μερδουβάν ἀπάνω, γ’ ἰῶεί ἓνα ἓνα ἐλᾶτ· ἄ σας μάσω πατισαχιού το ρονάχ.” Σόνα ἰτό ἔβγῃ το μερδουβάν ἀπάνω, γ’ ἐκεινιά ἓνα ἓνα ἦρταν. “Ὀπ ἔροταν, γ’ ἰτ το παιί ἓνα ἓνα κόφτισγε τα ραφάγια τ. Σόνα ἔμη ἐκού το ρονάχ. Καὶ ἐκού του Δουνιά Γιῶζελιού το ραφά τ ἦταν διῶέκια, γαι τα ρῶῶ τ κουνδά ἦτο ῶεριβέτ. Σόνα ἰτό το παιί δο ῶεριβέτ ἔφερέν δο τ ραφά τ κουνδά, γαι τα διῶέκια ἔφερέν δα τα ρῶῶ τ κουνδά. Σόνα οῦγιάνσε το κορίῶ, γαι ἔναν ἰῶ τα ρῶ ἓνα. Σόνα ἰτό το παιί παίνισγε τα ἄβια. Ψήνισγαν τα ρῶ· τρώισγαν.

Ἰτό ἓνα μέρα φαίσε ἓνα χαῖβάν. Σόνα ἰῶ ὅπ κοιμόταν, ἐκού το χαῖβάν ἔπηρε το κορίῶ· ἔφυγε. Σαβαχδάν ὄγκῶε· τράνσε το κορίῶ δέ νε. Γαι πήγε δο ἀράδιμα. “Ὀἱ παίνισγε, ἦρτε μέι καρδαῶιού τ το σπίτ κουνδά. Ἐμη· τράνσε, ἔν δο καρδάσι τ. Γαι ἀπεκού ἔπηρε λία ψωμιά. Γαι ρῶτσε, “Ἀπ γιού ἓνα Δουνιά Γιῶζελη χῶρσετ μί;” Γ’ ἐκεινιά ἔπαν κι, “Χῶρσαμ,” ἔπαν. “Δεεκι το δερέ κουνδά ἵναι.” Γαι ἀπεκού πήε, τράνσε, ἐκού ἵναι. Σόνα ἦρτε ἓνα ρονάχ, γ’ ἐκού ἔμη· τράνσε, ἔν δο Δουνιά Γιῶζελη. Γ’ ἰτ το παιί ἔπε κι, “Ἐκεινό το βραῦ, ὄν ἔρτ ἐκού το χαῖβάν, πέ κι ‘Το ρουβέδι ς πού εῖνε;” Γ’ ἐκεινό το βραῦ ἦρτε, και το Δουνιά Γιῶζελη ἔπε κι, “Το ρουβέδι ς πού εῖνε;” Γ’ ἐκεινό ἔπε κι, “Ἐκά τι δερέ ἓνα βάλ. Ἐκεινιάρῶ δα βοῖνούζια μέσα ἔν ἓνα ρουτί. Ἐκού το ρουτί μέσα ἔν τρία εῖνε. Ἐκού δα εῖνε ἄν δα σκοτώητ, κ’ ὀγῶνα χάνουμαι.” Σόνα ἰτό δο χαῖβάν πάλι πήγε τα ἄβια. Γ’ ἐκού το

<sup>1</sup> Ὁ before initial π is for δπ.

hupther, "Here is the smell of a man." Afterwards their mother thd, "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, "Go, 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 dragons<sup>1</sup>. 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 feet<sup>2</sup>. 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

<sup>1</sup> V. p. 225 and Turk. ežderha in glossary, p. 664.

<sup>2</sup> V. Ulaghātah 3, note 2, p. 357.

παί ἦρτε, και ἄπ το Δουνιά Γύζελή ἔμαέν do πού εἶνε το ρουβ<sup>α</sup>  
 τ. Γ' ἐκεινό ἔπε κι, "Τα ὅινες μέσα ἐν do ρουβέδι τ," ἔπε. Σι<sup>ε</sup>  
 ἰτό do παί ἔπηρε ἓνα πάχρι κραδί, και πήγεν βαλιού το τόπαι  
 Κουωσέν do. Και το βάλ ἔπμε· σερχοσλάνσε. Γαι το παί ἔφαξί,  
 do, και το βοῖνούζι τ μέσα γήβρε τα ὅινες. Γαι τῶνα σκότωσέν do,  
 κ' ἐκού το χαῖβάν χασταλάνσε. Σόνα τα ργό σκότωσε, γ' ἐκού το  
 χαῖβάν χάη.

Σόνα ἰτό do παί ἔπηρε το Δουνιά Γύζελή, και μέ το μουχαδέτ  
 γεῖρδινιόσαν το ὁμῦρῦ τ.

Εὐγένιος Ἐλευθερίου.

#### ULAGHÁTSH. 12.

"Ἄνδρα ναίκα ἔγισαν τρία παιά. Ἰτό do χερίφος χέρ do μέρα  
 düšündünisge. "Ἐνα μέρα ἦρτε do μέα τ do παί, και ἔπε, "Ἀτί  
 düšündâs;" Βαβά τ ἔπε κι, "Do ὀέξ το βραῦ τίς νά ο φυλάξ;"  
 Ἐκεινό ἔπε κι, "Ὁώ ἄς το φυλάξω," ἔπε. Γαι κοιμήγε το βραῦ  
 το ὀέξ κουνιά. "Ὅπ γύπνωσε, ἦρτε ἓνα πολλά ἀλόγατα, γαι γιάρωσ  
 τ do ὀέξ ἔφααν do. Σαβαχδάν ἦρτε βαβά τ, και χώρσε do ὀέξ,  
 ἔφαάν do, και πάλ düšündünisge. Ἦρτε d' ὀρταιτζά do παί, γαι  
 ἔπε, "Ἀτί düšündâs;" Βαβά τ λέ κι, "Do ὀεξ τίς νό φυλάξ;"  
 Ἐκεινό ἔπε κι, "Ἦνα ἄς το φυλάξω," ἔπε. Γαι κοιμήγε το ὀέξ  
 κουνιά. Το βραγύ πάλι γύπνωσε. Ἦρταν πάλι τ' ἀλόγατα, γαι  
 γιάρωσ τ το ὀέξ ἔφαάν da. Ἦρτε πάλι βαβά τ· düšündünisge.  
 Ἦρτε do μικρό do παί, και ἔπε κι, "Ἀτί düšündâs;" ἔπε. Γαι  
 δεκεινό ἔπε κι, "Το ὀέξ το βραῦ φύλαξε το," ἔπε. Και φύλαξέν  
 do. Το βραῦ ἰτό δέ ὕπνωσε. Ἦρτε ἐν ἄλογο. Χεμέ βίνσεν do·  
 ὀβδούρσεν do, ὀβδούρσεν do. Και το ἄλογο ἔπε κι, "Καδέβα ἄπ"

hunting. And that boy came, and learned from the Fair One of the World, where its strength lies. And she said, "In the sparrows its 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.

EVYÉNIOΣ ELEFTHÉRIU.

## 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<sup>1</sup>. 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,"

<sup>1</sup> 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. muhur* in Turkish gloss. p. 686.

ἀπάνω," ἔπε. "Το γουριούα μ ἔπαρ ἓνα τέλ," ἔπε. Πήγε πάλι να κοιμηγῇ. Ἦρτε κ' ἄλν' ἄλογο. Και δεκεινό βίνσεν do· ὀβδούρσεν do, ὀβδούρσεν do. Και ἔπε κι, "Καδέβα ἀπ' ἀπάνω," ἔπε. "Ἐπάρ ἀπ το γουριούα μ ἓνα τέλ," ἔπε. Πήγε πάλι να κοιμηγῇ. Ἦρτε κ' ἄλν' ἄλογο. Και δεκεινό βίνσε· ὀβδούρσεν do, ὀβδούρσεν da. Γαι ἔπε κι, "Καδέβα ἀπ' ἀπάνω," ἔπε, "κ' ἔπαρ ἀπ το γουριούα μ ἓνα τέλ," ἔπε.

Τ' ἄλο τ do μέρα παίνιῳγε do ἀσκερλέῳ ἐγίπ. Ἐαψεν τῶνα do τέλ· ἦρτε τῶνα τ' ἄλογο, γαι πατιῶαχιού τ' ἀσκέρια γόρσε, γαῶόρσεν da. Τ' ἄλο τ do μέρα ἔαψεν τ' ἄλο τ do τέλ. Πατιῶαχιού τ δ' ἀσκέρια πάλι γόρσε, γαῶόρσεν da. Τ' ἄλο τ do μέρα do πατιῶάχ δίκσε τρία μῆλα. Ἰτό ἔαψε τ' ἄλο do τέλ· γαι ἦρτε τ' ἄλο τ' ἄλογο, γαι γάψε και ἔφυγε. Ἰτό πατιῶάχ σάλσε δ' ἀσκέρια τ, να ἦβρουν δεκεινώ do κανεῖς. Δέμ βόρσαν να ἦβρουν. Γαι σόρα, ὅπ βghένιῳγε τ' οῳά, τα μῆλα πατόρ γῳτίρ ἔπесαν. Σόγα το πατιῶάχ ἔπιασέν do, και ἔδεκεν do κορίτζι τ, και σῳrdῳνιῳγε σεφά.

Ἰορδάνης Θεοδώρου.

#### Mistí. 1.

"Ἐνα πατιῶάχως εῖχιν ἓνα βαιί. Ξέβαλέν δου πιῳτικῳς. Πήγι σα πρόβατα. Δέν ἀνλάσε da πρόατα. Ἀφήκιν da· ἦρτιν παρέμ· σέμη ἀπές σ' οῳά. Ράνσιν· ἀπάν ἔχ ἓνα ταφσίρ γαιέτ ὤμορφου. Κείνου του ταφσίρ τῳν ράνσι, "Να πάου νά του βρίῳκου," λέ. Του παιί λέ da του πατιῶάχῳ. Πατιῶάχως λέ, "Ὅγῳ σάλτσα γγῳ ταβούρῳα ἀσκέρ. Ἐσαζάν da· τα ζουβάλῳα τνε ποίκαν da γαλέ. Ἰῳύ ἄμ βάης δεζού, παίρουν δου ἵουβάλι ς."

Ξέβην δου παιί. Πήγιν ἓνα σαάτ. Ράνσ' στράτ' ἀπάν, ἔ εῖνδι μουρμουῳζῳ· κουβαλοῳν τάγαλ. ὚ εῖδι ἓνα τοπάλ μουρμουῳ, πέφτει ὅηγοῳδι. Φέρ ἵαι κείνου τάγαλ. Του παιί ράνσιν δου· φόρτῳέν δου· ἦβριν δου σου τυρπί τ. Εῖπιν ἐκείνου, "Ἰτό καλοῳύν ποίκις του ἐμένα, να ποίκου ἵ' ἓνα καλοῳύν ἐσένα. 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<sup>1</sup>.*

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 their heads they made a castle. If you go there, they will take the sea-head."

The boy went out. He walked for an hour. He saw on the road ants carrying corn. And he saw a lame ant, falling and getting up again. It too is bringing corn. The boy saw it, put it on 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

<sup>1</sup> V. p. 269.



ιτά του τέρι μ. Να σθαελδís, νά του κάψης, ἴ' δε ὀγώ να βρεχῶ  
κουνδάς."

Πήγι ἄλ' να σαάτ. Πήγι σο δαρίς κουνδά. Ράνσι da ψάρμ  
ἦρταν, ξέβαν ὄξου. Οὔλα πήγαν ἀπές. Πόμη ἔνα ὄξου να ψοφῇ.  
Ἰτό του παιί πήριν δου ψάρ, ἔσινέν δου σου δαρίς. Ξέβην δου  
ψάρ· εἶπιν δου παιί, "Ἐπαρ ιτά δου πούλ, μούλου δου. Ἄν  
σθαελδís, νά δου κάψης· ὀγώ δεζού να βρεχῶ. Ἰτό ἐλίκ ποίκις  
του· να ποίκου ὅ' ἔνα ἐλίκ ἐσένα."

Πήγιν δου παιί ἔνα σαάτ. Στράτα ἀπάν ράνσι ἴ' εἶδι ἔνα  
πουλί. Ἄνοῖς δου στόμα τ να ψοῆς ἀπ λίψα. Πήριν δου πουλί·  
κόνωσε λερό σου στόμα τ· γιάρωσεν. "Ἐπαρ ιτά δου φτερό μ  
Να πᾶς. Ἄν σθαελδís, νά το κάψης, να βρεχῶ δεζού. Ἰτό ἐλίκ  
ποίκις του· να ποίκου ἴ' ἔνα ἐλίκ ἐσένα."

Ἐπιζού του παιί πήγιν σου ρονάχ. Ἡβριν δου ὁμορφου το  
κοριζ. Το κοριζ εἶπιν, "Ἐχου ἔνα λόγος νά σι πῶ. Του γέλμα,  
δου ρόφ, δου φακού, του πιλιάρ, νά του μίξου· νά τα χωρίης ἔνα  
σαάτ. Ἄν δέν da χωρίης, νά σι σάξου." Πήγιν δου παιί  
düšündĩs. Τί να ποίκ; Δέμ ὀρεῖ νά da χωρίς. Ἐκαψιν δου  
μουρμούζ. Ἡρτιν ἐκείνου τοπάλ του μουρμούζ· δάλσι düdũga.  
Οὔλα τα μουρμούζα ἠρίκσαν. Γήμσου ὦρα χώρσαν da μεριάς  
μεριάς, ὅι d' ἄχυρου χώρσαν δου μεριάς. Ὅ' ἔνα περσό πήγιν δου  
παιί σου ρονάχ. Σου κοριζ, "Χώρσα da," εἶπιν.

Ράνσι. Ἐκλωσε τουν δείχο μέ da ζουβάλια χτιζμένου. Εἶπιν  
του κοριζ, "Δαχτυλία μ ἐπισι σου δαρίς. Ἄν δου βγάλης, νά μ  
τῶρης. Ἄν δέν δου βγάλης, νά σ' ποίκου ἵελέτ." Πήγιν του  
ταβοί· düšündĩs. "Τίαν νά δου βγάλου ἀπ του δαρίς;" Κλαί  
Ἰζύ ἄ, να σίρ του γιαφτό τ να βατήῃ. Φοᾶδι. Δέν δου ὅερ. Ξέβαλι.

Ξέι ψαριού δου πούλ. Ξέβην δου ψάρ ἀπ του δαρίς. Εἶπιν  
εἶνδ· παιί, "Ὀγώ νά του βγάλου." Βούτσιν δου ζουφάλε τ σου  
ααρίς· ξέβαλιν δου κοριζοῦ δαχτυλία· δώκιν δου του παιί. Πήριν  
δου· πῆασιν δου του κοριζ. Εἶπιν, "Νά σι πάρου."

"Ἐχου ἄλ' να λόγος νά σι πῶ. Ἄμ βοίκης ἴ' ἐκείνου, νά μ  
πάρης." "Τί εἶν;" εἶπιν δου παιί. Πού τ κλώιχ, ἔχ ἔνα ἑιράχ.

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<sup>1</sup>. 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

<sup>1</sup> This should be the ant's foot.

Του κορίτ μί δου μαχαίρ ἔκοψέν δου. Πήριν ἓνα σιδέ. Του λερό τ ἔσκιρεν δου. Τού ἔκοψι του ἑιράχ, γιάρωσιν. Εἶπιν του κορίτ του παιί, “Ἄπ’ ἰτά δου σιδέ δου λερό νά μι φέρης, ὅ’ ὅδε νά μι πάρης.” Ἐπιού του παιί ὁγκώη· dūšwndĩš. Ἐκαψι πουλιού δου πτέρ. Ἦρτιν δου πουλί. “Ὅγωνα να πάου νά σι φέρου ἀπ’ ἰτό του λερό, εἰκοῦμέρνου στράδα.” Πήγι. Ἐνα σαάτ ἦρτι· ἦβρι του λερό. Πόμη ἓνα σαάτ νά δου σάξουν. Ἦρτιν του λερό. Πήριν δου του παιί. Πήγι σου κορίτ· δώκιν δου λερό σου κορίτ. Του κορίτ μί δου μαχαίρ ἔκοψι του ἑιράχ τ. Μί δου λερό,— ἔσκιρεν δου ἀπάνου τ,—γιάρωσι.

Ἐπιού, “Ἰσύ ἀγλό σαι,” του κορίτ λέ da του παιί, “μί δου μελό s ἐμένα κύριουζ μι. Οὔδα πήριζ μι. Βαβά s πατισάχας. ὀφτά ταβούρια ἀσκέρ ἦρταν, οὔλα ἔσαξάν da· ἑουβάλια τικ ποίκαν da δου γαλέ. Ἰσύ ξέβης ἀγλό· πήριζ μι. Να πᾶμ σου βαβά s.” Πήγι σου βαβά τ. Βαβά τ εἶπι, “Ὅγώ δόμ βουρσα νά του πάρου. Ἐσύ τίαλα δου πήρις; Μί δου μελό s του πήρις.

Told by a young man.

#### ΑΧΟ. 1.

βίρ βαγέτ κειοτάν δχό ἀρqaδάσα. Πήγαν, πήγαν, ξέβαν, πήγαν. Τῶνα εἶπεν, “Πείνασαμ· ἀς φᾶμ το σόν το χρειά, κ’ ὕστερα το μόν.” “Χάϊδε, ἀς φᾶμ το μόν.” Ἐφασαν χρειά τ. Σκοτιάνεν. “Ἀς κοιμηχοῦμ λίγο.” Κοιμήχανε. Τῶνα κειόταν γιagθήρ. Κοιμήχαν. Ἀφήκεν do, ξέβεν, πήγεν. Ἦρτεν σο σπίτι τ. Ἐκείνο τ’ ἄλο τ’ ἀρqaδάσι τ ἐκεί ὕπνωσεν. Σκώχεν· τρανᾶ, κανεῖς δέ νεν.

Πήγεν, πήγεν. Ἐκεῖ ἦβρεν ἓνα μύλος. Ἐκεῖ κειόταν διαδλ. Ἐκεῖ κοιμήχε σο ταγνέ. Ἦρταν διαβόλ. Το μέγα και εἶπεν. “Ἐώ μύρισε ἰνσάνος.” Τ’ ἄλα τα μικρά εἶπαν, “Δέ ν’ ἐώ κανεῖς.”

walk; 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<sup>1</sup>. 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<sup>2</sup> 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.

## ΑΧΟ.

### 1. *Justice and Injustice*<sup>3</sup>.

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<sup>4</sup>. 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;

<sup>1</sup> The word in the text means *foot*, from a confusion with the episode of the ant.

<sup>2</sup> *V. εὐπλοκω.*

<sup>3</sup> *V. p. 252.*

<sup>4</sup> So too in a Georgian story. Wardrop, *Georgian Folk-tales*, p. 49.

Κάτσαν ἐκεῖ· ὅτι εἶχαν σο μελό τνε, εἶπαν δο. Ἐκείνο χριστιανό· οὐλ' ἄκουσέν da. Φώτισεν. Ἦρτεν σο χωριό.

Λερό δέν εἶχαν σο χωριό. Σκώχεν, πήγεν 'ς το ραβάχ ἀπὸ κάτω· ξέβαλεν λερό. Ἄλο δέν δεῖσαν χριστιανοί. Ὅποτε ραζάντισε πολὰ παράγια, και πολὰ βαχέϊζια πήρεν.

Ἐκεῖ τ' ἄλο τ' ἀρραδάσι τ, “Ἀπαπού τα πήρε ἐτούτα τα παράγια;” Κ' ἐκείνο εἶπεν, “Ἐκεῖ το βραῦ ἐσύ πού μ' ἀφήκες, κ' ἤλτες παρέμεις, ἐγὼ πήγα, ἤβρα ἓνα μύλο· κ' ἐκεῖ τά εἶπαν, οὐλα ἄκουσά τα. Ἄς τα ραβάχια ἀποκάτω ξέβαλα το λερό, και δέν ἐδεῖσαν ἄλο.”

Κ' ἐκείνο τ' ἄλο τ' ἀρραδάσι τ εἶπεν, “Να πάω κ' ἐγώ.” Και πήγεν· κάτσε ἐκεῖ σο ταγνέ μέσα. Και διαβόλ οὐλα εἶπανε, “Ἐχτές εἶπα σας ἐώ, κ' ἤρτε κανεῖς. Κ' ἐσεῖς δέν τράνσετε. Σήμερα πάλι σηκωχᾶτ, τρανᾶτε.” Διαβόλ σκώχαν, τράνσαν. Ἦβραν σο ταγνέ μέσα το ἀρραδάσι τ. Τρ' διαόλ ἔμαχάν δο, σκώχανε, ἔκλωσαν δο τέρ, σκότωσάν δο ἐκεῖ το ἰνσάν.

Χρήστος Ἰορδάνου Ἀδξενόπουλος Ταμρζόπουλος.

## ΑΧΟ. 2.

Ἰὴρ βαρὸτ κειόταν ἓνα ναίκα. Εἶχεν δρία κορίζια. Πήγαν να σερέφουνε γαλίνες. Τράνσαν ἓνα πσίκα· οὐλα ἀλτύνια παρπαρέτσαν. Το μέγα το κοριῖ, “Μάνα, να πῶ νά το πσάσω,” εἶπεν. Πήγεν νά το πσᾶς. Φέχ πσίκα, και το κοριῖ κατόψα τ. Πήγαν, πήγαν· ἤβραν τέσερα πένδε σπίτια. Σέμεν πσίκα· σέμεν και το κοριῖ κατόψα τ. Τράνσεν· εἶχε ἔξ δαῖγια μέσι τ. Ἐκτέτε δώκεν δ' ἀναχτήρια· δώκεν da το κοριῖ. “Ἐπὰ το σπὶτ ἀνοιξε, τράνα το. Ἀνοιξε, τράνα κ' ἐτά. Τα πένδε σπίτια ἀνοιξε, τράνα τα. Τδνα μὴ τ' ἀνοιζης, τρανᾶς το.”

“Λάχτα το μικρό σ το δαχτύλ 'ς τ' ὄιμα.”

Το κοριῖ ἀνοιξεν, τράνσεν τα σπίτια οὐλα. Πσίκα τό εἶπεν “μὴ ἀνοιγης” το σπὶτ, ἀνοιξεν, τράνσεν γ' ἐκείνο το σπὶτ.

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*<sup>1</sup>.

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<sup>2</sup>."

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.

<sup>1</sup> V. p. 249.

<sup>2</sup> 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 ἤρτεν 'ς τ' ἄλ τα δὺο κορίδια τ' ἀέλφια τ. Ἦρταν τὸ κορίθ, "Μάνα, να πῶ πσίκα νά το πᾶσω," εἶπα. Πήγεν νά το πᾶς. Φέχ πσίκα· τρέχ το κορίθ κατόψα τ. Πήγεν ἐκεῖ πσίκας 'ς τα σπίτια πάλι. Δώκεν κ' ἐκεῖ το κορίθ τ' ἀναχτήρια πάλι. "Οὔλα τράνα τα, και τῶνα το σπὶτ μέ το τρανᾶς." Ἀνοῖξεν, οὔλα τράνσεν δα το κορίθ. Σκότωσεν γ' ἐκεῖ το κορίθ· ἔσυρέν δο 'ς τ' ἄλλον ἀελφή τ κονδά.

Πάλι πσίκα ἤρτεν σο χωριό κονδά. Ἐτό πόνεν δο μικρό το κορίθ μέ τ μάνα τ<sup>1</sup>. Πήγαν να σερέψουνε γαλίνες πάλι. "Μάνα, να πάω, να τρέξω, να συφτάσω πσίκα, και να πάρω τ' ἀλτόνια τ." "Ἀμάν, ἃ γαβρού μ, κ' ἐσύ. Πήγαν δ' ἄλ τ' ἀέλφια ς· τί βοίκαν; Κ' ἐσύ να πᾶς, τί να βοίκης;" Ἀμὰ ἐτό ἄν δο μικρό το κορίθ ἦταμ βολύ ἀγουλού. Τρέ ἐκεῖνο το κορίθ· τρέχ και πσίκα. Δέν μορσεν νά το πᾶς πσίκα. Δώκεν τ' ἀναχτήρια πάλι το μικρό το κορίθ. "Οὔλα ἀνοῖξε τα, τράνα τα," εἶπεν. "Ἐτά τύρα μέ τ' ἀνοῖξης." Ἐκεῖνο οὔλα ἀνοῖξεν δα· ἀνοῖξεν κ' ἐκεῖνο τύρα. Τράνσε, κείναι τ' ἀελφῆς οὐτ. Σκότωσέν δα. Πήρεν δα κεφάλια τνε, και χέκεν δα 'ς το κουβδέ τνε. Και λῆάρωσαν.

Ἐκτέτε, "Ἐλᾶτ, νά σε πάρω," εἶπεν· πσίκα εἶπεν δο το κορίθ. Κ' ἐκεῖνο, "Δερέ μάνα μ νηστκό νε," εἶπεν. "Ἐὼ τρώγω, ῥήνω," εἶπεν. "Μάνα μ ἐκεῖ 'ς το χωριό μας τί θάν;" εἶπεν. "Ἀζ γιομῶσω ἓνα σανδόχ λίρες, και ἃς παρπάμε τα, και ἐκτέτε ἔλα, ἃ σε πάρω." Χέκεν σο σανδόχ μέσαν ἀελφή τ το μέγα· χέκεν και λίγα λίρες· πήγεν. "Παρπάμε τα 'ς μάνα μ," εἶπεν. "Κ' ἔλα ἐκτέτε ἔλα, ἃ σε πάρω," εἶπεν. "Ἀμὰ γάλι ἀνοῖξης το, και τρανᾶς σο σανδόχν ἐμέσα. Ἐγὼ ἀπεὼ bagħarḍō σε." Πήρεν δα, και πήγεν. Τράνσε, κείται βαρύ το σανδόχ. Πσίκα δέ μορσεν νά το φορτωχῇ το σανδόχ. Πήγεν, πήγεν. Κάτσεν λίγο, να τ' ἀνοῖξ και να τρανής το σανδόχ. Ἐκεῖν ἀελφή τ, τό ἔν σο σανδόχν ἐμέση τ, bagħarḍose, "Ἐὼ τρανῶ σε· μέ τ' ἀνοῖξης το σανδόχ." Δέν δ' ἀνοῖξεν· πήρεν δο, και πήγεν. Δώκεν δο μάνα τ.

Ἐστερα ἤρτεν πάλι πσίκα. "Νά σε πάρω." Εἶπεν το κορίθ, "Νά με πάρης γιὰ· ἃς γιομῶσω το σανδόχ ἄλα σεφέρ λίρες, και παρπάμε δα· κ' ἐκτέτε ἔλ', ἃ σε πάρω." Ὀρτώσεν και τ' ἄλ' ἀελφή τ· χέκεν δο σο σανδόχ μέσα, και, "Παρπάμε τα, κ' ἔλα," εἶπεν. Πηρπήγεν ἐκεῖ το σανδόχ, τα λίρες. Κ' ἔχεκεν και τ' ἄλον ἀελφή τ μέσι τ.

<sup>1</sup> 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.



"Τότερα ἦρτεν πσίκα πάλι. Ἐτό ἂν δο μικρό το κοριῖ, " Πάμε ἄλο σανδόχ λίρες, κ' ἔλα· ἐκτέτε ἃ σε πάρω." Νίσκουκα τρία σανδόχια λίρες. Χέκε και το γιαφτό τ' ἔ μέση τ το σαικῖ. Ἦφερεν, δώκεν γ' ἐκεῖνο το σανδόχ, δώκεν da τ μάνα τ<sup>1</sup>.

Πσίκα πήγεν· τράνσε, κανείς δέν ἐν ἐκεί σο σπίτ. Ἐκτέπ εἶπεν, "Μέ το σανδόχ, τό παρέμασα, ἐκεῖνα τα κοριῖα ἐκεῖ χτανε." Ἐκτέτε τα κοριῖα ἔφααν, ἔπσαν ἐώ 'ς το χωριό τῆ Γιωρωνιάσαν πολύ.

Ἐκεῖνο πσίκα γέννευ ἓνα σερνικός. Ἦφερεν να πουλήῃ ζαρζαβάτια. Ἦρτεν ἐκεῖ κοριῖου το σπίτ. Ἐμαχέν da κοριῖα Ἐκτέτε το βράυ ἄς κάπ ἦρτεν, να κατεβῇ να πάρ το κοριῖ Χέκαν ρόφ· και σίρῖλσεν, ἔπесе. Το κοριῖ ὅκων· πήρεν τα παλτά· δώκεν· ἔκοψεν το κεφάλι τ. "Dilidi dilidi," deĩ, bagheria τα μάτια ἀνοιζμένα. Το κεφάλι τ πήρεν κοριῖου το χέρ σε στόμα τ. Ἐκτέτε πήγαν 'ς το χεκίμ. Δώκαν do σανδόχ τα παράγια. Κ' ἔκοψεν κοριῖου το χέρ, και ὀρτωσεν. Πόνεν χώρς χέρ.

Χρήστος Ἰορδάνου Ἀδξενόπουλος Ταμιρζόπουλος.

### ΑΧΟ. 3.

"Ἐνα ναίκα εἶχεν ἓνα παιί. Και τα κρασά το πσίσιμο γέντε γιασάχ· βασιλιός εἶπεν, "Νά μή πῶήτ ἄλο κρασί. Ἐτό ναίκα εἶχεν ἑφτά παγριά κρασί. Ἐκρυψέν da ἑφτά χρόνια· το κρασί ρουβετλένσε. Ἐτό ναίκα γόρασεν ἓνα χτήνο. Το χτήνο ἓνα μέρα χάεν. Πήγεν το παιί, νά τ' ἀραδέῃ.

Ζαρσλάτσεν το ἀσλάν. Πῶάσεν το ἀσλάν ἄς τ' ὀρταλέχ· βοίκεν do δύο παρδαίγια. "Τστερις ὁκώχαν σαβαχδάν· τράνσασε 'ς τῶνα το σογάχ, κείται βασιλιού το ἀσλάν δύο τρία παρδαίγια.

Βασιλιός bagherien ταλάλ, "Οτις το σκότωσεν ἐτό το ἀσλάν, να δώκω το κοριῖ μ." "βελέ παίνω ἐγώ, λέγω ἐγώ, το σκότωσα." Λέ, "Πῶάς τα γένια μ· ἃ ἰγιούμ, ἐσύ τα σκότωσες· βελού νίσκετα. Τάβρα da." Τάρσεν da. "Χῶ," εἶπεν. Ἐκεῖνο ἰνσάνος, "birde birde να φύγω," deĩ. Ἐριψεν, σάκωσεν τα γαδέρφια.

Ἦρτεν ἓναν ἄλο ἰνσάνος. "Ἐγώ το σκότωσα," εἶπεν. "Πῶά

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.

KHRÍSTOS YORDÁNU ADZENÓPULOS DAMIRZÓPULOS.

### 3. *The Lionkiller and the King*<sup>1</sup>.

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

<sup>1</sup> V. p. 278.

τα βᾶτχια μ· ἃ ἰγιούμ· βελού νίσκεται.” Πῶσεν da βᾶτχια :  
 “Χό,” εἶπεν ὁ βασιλιός. “Να φύγω,” δει. Σάκωσεν το ἕρεκ.

“Ἦρτεν ἐκεῖ τ ναίका<sup>1</sup> το παί· ὀρφανό ἦτονε. “Πῶς τα ἔνα μ,” εἶπεν ὁ βασιλιός. Πῶσεν του βασιλιού τα ἔνα· τάρσεν da· Βασιλιός, “Τάβρα τα· ἃ ἰγιούμ,” εἶπεν. “Τό σκότωσες, βελού νίσκεται.” “Χό,” εἶπεν. Ἐκείνο τάρσεν do βαρειά, ὅπ ἄρσεν λίγα γένια. “Ἐσύ το σκότωσες,” εἶπεν. Δώκεν το κορίτ ἐκεῖ ἔς το παιγί, τό δέν ἔχ βαβά.

Χρήστος Ἰορδάνου Ἀδξενόπουλος Ταμιρζόπουλος.

#### ΑΧΟ. 4.

“Ἐνα σεβέρ κειόταν ἓνα νύφ. Πήγεν ἰνγχιάνος να κρέψ ψωμί. Σέμεν να φέρ ναίκα ψωμί, νά το δώκ το ἰνγχιάνο. Ἰνγχιάνος σέμεν ἀπέσω· κρύβισθεν ἔς το κελέρ. “Ἦρτεν ναίκα· δέν do ἦβρεν do ἰνγχιάνο. Σέμεν ναίκα ἀπέσω να κοιμηχῇ. Σκοτιάνεν. “Ἦρτεν· ξέβεν ὀξω. “Νά σε πάρω,” εἶπεν τα τ ναίκα· ἐκείνο. “Ἄν με πάρης,” εἶπεν, “ἄς φέρ· ἐβγά, ἄς φέρω κ’ ἄλα ὄεα, κι ἄς φᾶμ,” εἶπεν, “κ’ ὕστερις ἄ σε πάρω.” Σέμεν ἔς το κελέρ να κρυβιστῇ. Δώκεν do τρούιχ, και κρυβίστεν. “Ἦφεραν, κόνωσαν ἐκεῖ κάτω λίο ρόφ. Σῦρῶλσεν· πάτσεν ἐκεῖ· ἔπεσεν. Πήγαμ, πῶσαν do· ἔδεσαν do· ἦφαράν do ὀξω. “Ἐκεῖ γιὰτί κρυβιστεις;” εἶπαν. “Κρυβίστα γιά να πάρω ναίκα,” εἶπεν.

Δέν do σάλτσανε· βόσκησεν da πρόβατά τνε. Παῖσκειν, ἐρότουν ἔς το γιᾶζό. Πάν μέρα ἔτρωεν ἓνα πρόβατο. Ρώτσαν do, “Ἐσύ τα πρόβατα τί τα ὀάνεις και χάνεις τα οὔλα;” Κ’ ἐκείνο εἶπεν, “Τί νά τα βοίκω; δέ νά τα φάγω γιά. Παῖνω νά τα βοσκήσω· ἐκεῖ ἅμα τρανήζνε το λύκο, κυλίζουνται· παίνου ἔς το λύκο ἐμβρό· και λύκος τρώχ τα.”

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 DAMIRZÓPULOS.

#### 4. *The Gypsy*<sup>1</sup>.

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<sup>2</sup>. 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<sup>3</sup>. 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."

<sup>1</sup> V. p. 230.

<sup>2</sup> This cellar is one of the subterranean refuges beneath the houses described on p. 15.

<sup>3</sup> 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.

"Ένα μέρα δέν ἐγινάνσεν προβατιού ἀφένδος. Πήγε 'ς τὰ πρόβατα κοντά. Τα πρόβατα πήγαν σο δεσμέ, νά τα ποτίξῃ. Τράνσαν δο λύκο. "Ένα γίχ κ' ένα πρόβατο ἔτρεξαν, πήγαν· το λυκο ἐμβρό. Και λύκο ἔφαέν da. "Εκτέτε ἤρτεν 'ς το χωρὶς, κ' εἶπεν da, "Πήγα· τράνσα τα πρόβατα· ἀπε δύο τρέγνε, παῖ de 'ς το λύκο ἐμβρό, και λύκο τρώει τα. "Αλά το βιστικό μέ το λαλῆτε. Εἶδα μέ τα μάτχα μ, και γινάνσα."

Χρήστος Ἰορδάνου Ἀδζενόπουλος Ταμιρζόπουλος.

#### ΑΧΟ. 5.

βίρ βαρόττα κειόταν ένα ναίκα. Εἶχεν τρία φσάχα. Δέν εἶχεν ένα σέχ να φαῖχ. Κειόταν κοντά τ ὀμουσίγιεζ ουτ. "Εκεῖνα εἶχαν πολύ ἀλέφ. Πάν μέρα παῖσκει· κόλνεν το ζυμάρι τ. Τα χέρια δέν da πλύνισκεν. Μέ το ζυμάρ 'ς τα χέρια τ ἐρχούτον συ σπίτι τ· πλύνισκεν τα χέρια· ψήσκει ένα γεμέκ· και τρώϊσκει da φσάχα τ.

Πάλι ένα μέρα πήγεν να κολήσ το ζυμάρι τ. Δέν d' ἀφήκει ὀμουσούζ ουτ. "Εκεῖνα ἤρτεν· πήγεν να φέρ γιαραζάχια ἄς το γιαζό. Πήγεν ἐκεῖ· ἤβρεν τα δώγεκα ἀπόστολ. "Απόστολ ἄμα τράνσαν ναίκα, "Έλα γιό, ναίκα," εἶπαν. "Τί με βρεῖστέτ, γιαβρουλάρ θμ;" "Τί σερέβεις;" εἶπαν. "Ἦρτα να σερέψω λίγα χορτάρια και λίγα γιαραζάχια· και νά τα ψήσω, και να φᾶνε τα φσάχα μ."

"Εκεῖ δώγεκα ἀπόστολ ἔτρωγαμ<sup>1</sup> ψωμί. Σέρεψαν κρομγοῦ τα φύλα και τα ψίγια· οὔλα σερέψαν da. Γιόμωσαν da ἐκεῖ ζ ναίκας το τοβρά. "Ὦζ να παραμῆς, μέ κλώης και τρανᾶς τα." Δεν ἐκλωσεν πίσω τ και τράνσεν da, ὡς να παραμῆ σο σπίτι τ.

Παρέμη σο σπίτι τ· φκιωρώσεν da 'ς τῶνα το κῦσά. Γιολάτσε το φσάχ τ, "Άμε, κρέψε κ' ἔλα το σαμσέκ," να μετρήσ τα λίρες. "Εκεῖνο ναίκα ρώτσεν do, "Τί να ἔννε το σαμσέκ;" Γιαπουστούρσεν λίγο πῖς. "Ἦφερεν να μετρήσ ναίκα. Γιαπούϊσαν δύο λίρες σαμσεκιού 'ς τογ γῶλο. "Τστερα γιολάτσεν πάλι το φσάχ τ,

<sup>1</sup> "Ἐτρωγαμ before ψ for ἔτρωγαν.

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."

KHBÍSTOS YORDÁNU ADZENÓPULOS DAMIRZÓPULOS.

### 5. *The Two Women and the Twelve Apostles*<sup>1</sup>.

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

<sup>1</sup> V. p. 254.

“Ἀμε, δός το ὁαμῶέκ, κ' ἔλα.” Πήγεν, δώκεν δο. Τράνσεν, κ' δαι δύο λίρες ὁαμῶεκιοῦ τοῦ γῶλο.

Ἐκτέτε ἤρτεν, ρώτσεν δο, “Πούγετα ἤβρες ἐσύ ἐτούτα ἰ παράγια;” “Πήγα ἴς το γιαζέ να σερέψω κεμῶρέα· κειῶτ' δώεκα ἀπόστολ, κ' ἐκεῖνα βαγθῶρσαν με. Κ' ἐγὼ πήγα κοντνε. ‘Τί με βαγθῶρσεν;’ εἶπα. ‘Τί σερέβεις ἐώ;’ ἐκεῖνα ρώτσεν ἐμένα. Κ' ἐγὼ εἶπα, “Ἦρτα να ὀερέψω γιακαῶάγια.” Κ' ἐκεῖ σέρεψανε τά ἔφαγαν ψωμιοῦ τα ψία, και δώκαν με τά. “Ἦ να παραμῆς σο σπίτι ς, μέ κλώης, τρανῶς πίσω ς.” Κ' ἐγὼ δ τράνσα πίσω. Ἦρτα ἐώ σο σπὶτ· φκιῶρσά τα σο σπὶτ. Τράνσ κειῶνδαι λίρες.”

Ἐκτέτε τ' ἄλο ναίκα, “Να πάω κ' ἐγὼ,” εἶπεν. “Ἀμ βά ἄμε.” Πήγε ἐκεῖ· βαγθῶρσαν δο πάλι δώεκα ἀπόστολ. “Ἄραδῶεις ἐώ;” εἶπαν. “Ἄραδῶζ γιακαῶάγια,” εἶπεν. “Ἐλα ἐἰ ἄζ γιομῶσους τοβρά ς ψία,” εἶπαν. Γιῶμῶσέν δο. “Ἦζ να πὶ σο σπὶτ, μέ κλώης, τρανῶς ὀπίσω ς,” εἶπαν.

Ἦζ να παραμῆ, δέν τράνσεν πίσω τ. Παρέμεν· φκιῶρσέν δα σο σπὶτ μέσα. Ἐκλώσαν οὔλα φία. Τα φία τυλίχαν σ πιῶρια, ἴς το γουργούρι τ, ἴς τα μέσα τ. Σῶχσαν τα φία ἄ ὀρταλόχ· βοῖκαν δύο παρῶάγια.

Ἐκεῖνο τ' ἄλο ναίκα φουκαρές ἔφαεν, ἔπσεν ἐκεῖ τα παρῶαγια Γιασῶάτσεν.

Χρήστος Ἰορδάνου Ἀδζενόπουλος Ταμρζόπουλος.

#### ΑΧΟ. 6.

Κεῖτον ἓνα κοῖκονό, κ' ἔξεμ βήγεν. Εἶδε ἓνα πσίκα. “Ἄ πάω κ' ἐγὼ δάμα ς,” εἶπεν. Κ' ἐκεῖνο, “Πού να πᾶς;” εἶπε “Να βγῶ να πάω,” εἶπεν. Πσίκα πήγεν δάμα τ. Γιουρούλτσεν “Ἐλα, ἄζ λαχτηχῶ ἴς τοῦ κῶλο ς.” Λαχτήχεν, λαχτήχεν.

Πήγεν ἄλο λίγο. Ἐέβεν ἓνα ταζῶ. Πήγεν, πήγεν. Γιουρούλτσεν κ' ἐτό. “Ἄζ λαχτηχῶ ἴς τοῦ κῶλο ς.”

Πήγεν ἄλο λίγο. Ἦβρεν ἓνα ὄκυλί. Ἐκεῖνο πήγεν, πήγεν κῶζμος· γιουρούλτσεν. “Ἐλα, ἄζ λαχτηχῶ ἴς τοῦ κῶλο ς.”

"Come again." He went and gave it back. She saw, there are 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 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).

KHRÍSTOS YORDÁNU ADZENÓPULOS DAMIRZÓPULOS.

## 6. *The Cock and his Friends*<sup>1</sup>.

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."

<sup>1</sup> V. p. 248.



Πήγεν, πήγεν. "Ἦβρεν δέκα λίρες. "Ἦβρεν ἓνα λύκος. Πήγε κόσμος. Λύκος γιουρούλτσεν. "Ἀξ λαχτηχῶ. Λαχτήχεν ἐκεῖνο.

Πήγεν, πήγεν. "Ἦβρεν ἓνα σέλ. Λαχτήεν 'ς τουτούτ το κῶλο.

Ἐτό πήγεν, πήγεν. "Ἦβρεν ἓνα βοῖχ το κοῖκονό. Πήγε Γιουρούλτσεν. Λαχτήεν 'ς τοῦ κῶλο τ.

Πήγεν, πήγεν. "Ἦβρεν ἓνα ροῖζ. Γιουρούλτσεν.

Πήγαν, πήγαν· ἤβραν ἓνα χτηνό.

Πήγαν ἄλο λίγο· ἤλτεν ἓνα ρατούρ. "Πού να πᾶτ;" εἶπε "Ἐλα, ἄς πᾶμε, κ' ἐσύ," εἶπεν. Πήγαν δάμα. "Ἦβραν ἓνα πρόβατο. 'Σ το πρόβατο μέση τ ἤβρεν δέκα λίρες.

Πήγαν 'ς ἓνα σπῖτ, τό 'να ναίκα εἶχεν κόσμος χτηνιά. Ἐτό π κοῖκονό σέμασέν da 'ς το κουμέ. Ξέβαλεν το κοῖκονό το λύκο ἔφαν da ὀρνία τ. Ἐδύρεν do 'ς τα χτηνιά μέσα. Ξέβαλεν τα ταξό· ἔφαεν da χτηνιά. Σέμασέν da 'ς το τουνδούρ ἐτό γιaghørnedí· ἐδύρεν do 'ς το τουνδούρ. Ξέβεν το λερό· ἔζβυσε νιστῆ.

"Κρέβω τα λίρες ουμ." Ἦφερεν ἐκεῖ τα λίρες. "Ἐτούτα τα μόν δέ νδαι," εἶπε. Ἦφερεν do ἄλα λίρες. "Κ' ἐτούτα τα μόν δέ νδαι," εἶπεν. "Σέμα, χώρσε τα λίρες ους." Ἐτό σέμεν· βούλα πήρεν da. Ἀπεὼ βghón· παίν 'ς τα γάξο τ. Παίνουν ἐκεῖ· βγαλ τα λίρες. Ἐκεῖνο μέρα τ δίν do ἓνα σαμσέκ κσάρ.

Ἀθανάσιος Ἰορδάνου.

#### ΑΧΨ. 7.

βίρ βαγόντ κειόται δύο ἀχπάπια· τῶνα καστερνός και τῶνα χωριάτς. Καστερνός πήγε σο χωριό σο ἀχπάπι τ· γέννεν μισαφίρης. Και ἀπκάτω ἀπλωσεν τρία τέσερα μινδάρια, και γεμέκια πέντ' ἔξ ἔρουνδαι. Στέκεται δέκα μέρες· δέ παιν. Εἵκοσι μέρες· δέ παιν. Τα μινδάρια ἀποκάτω παίρ τα· πάλι δέ παιν. Τα γεμέκια λῆφεν da· πάλι δέ παιν. Και ἓνα μέρα γράφ πούσουλα ὀδά σααβός. "Ἀπκάτω ς χέκα ὀύλ· τῶναν do πρόσωπο τ πάλωσεν,

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*<sup>1</sup>.

Once there were two friends; one lived in the Castle<sup>2</sup> 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.

<sup>1</sup> V. p. 280.

<sup>2</sup> *I.e.* Nigde, v. note, p. 345.

ἐκλωσεν και τ' ἄλο το πρόσωπο τ· πάλωσεν γ' ἐκείνο. "Ἄλο δὲ τροπιάζεσαι;" εἶπεν.

Σκώεν σαδαχδάν να παραμῆ κ' ἐκείνο μισαφίρης. "Εγγραψε κ' ἐκείνο μισαφίρης ἓνα πούσουλα. "Μισαφίριου το τ' κείφ 'ς ἐμέτ. Τρία μήνες, τέσερα μήνες κοιμᾶται. 'Εσῆεν ὀγλού φατέρ, χιῆ ζαμάτ μί χατέρ;" 'Αούδα λέ τα· ἀφήμ, βαίν.

Told by an old man.

#### ΜΑΛΑΚΟΠΙ 1.

"Ἦσαν δύο ἀδελφία· τῶνα ἦταν ἀγουλού, κι τ' ἄλου ἦταν ἰασρόν· κι τ' ὄνομα τ λείξαν του Κέλ ὀγλάν. 'Ἰτο του ἀγουλού λέ σου Κέλ ὀγλάν, "Του μάνα μ καλά νά του τρανής, νά του φαγίς, νά του κοιμής, νά του νίψ· νά του τρανής πολύ καλά." 'Ἰτό του Κέλ ὀγλάν λέχ, "Καλό· σάνου τα."

"Εβρασιν ἓνα φαζάν παϊζάρα. 'Ἰτό μάνα δόνια δέν εἶχαν. βασιλάτσιν Κέλ ὀγλάν νά τα λαχτιῖ σου στόμα τ. 'Ἰτό μάνα τ πέθανι. Θάριψιν κοιμᾶτι δέτ. 'Εστρωσιν δου στρώσι τ· κοιμῶσιν δου.

"Ἦρτιν το ἀγουλού του παιδί Ρωτᾶ του, "Του μάνα μ τί του βοίκις; Πού εἶπα σι τα λόγια, βοίκις τα μί;" "βοίκα τα," λέ. "Φαῖσα του, ἔστρωσα του. Κοιμᾶτι ἀκόμα." 'Εκείνου ἄμα τ' ἀκουσιν ἀβούδα, εἶπι, "Του μάνα μ σκότουςις του," δαγί. Πήγιν· τράνσιπ γι μάνα πέθανι.

βασιλάτσιν να μοιραστοῦν του πράμα. Κι του πράμα τνε ἦταν λίγα ὀρνίθια. 'Ἰτό Κέλ ὀγλάνς πήριν ἓνα ὀρνίθ. Πήγιν σα γιαζῶδια· ὄσghorðā, "Σουνού ἀλάρμασσανῶς γιαρὸν μεϊδιέ;" Παῖν του πρώτου μέρα· κανεῖς δέν δου πήριν. Παῖν σὸδῶγιῖ τ μέρα. "Ἦταν ἓνα βουβουβού. 'Ἰτό, "Πάρου του," λέ. "Ερχιτι σου σπῖτι τ Κέλ ὀγλάνς· λέ σου ἀδελφό τ, "Εγῶνα τῶνα τ' ὀρνίθι μ πούλσα του." Παῖν τ' ἄλ δου μέρα, να πάρ τα παράδια τ. 'Ἰτό βουβουβού φέκῃ ἄσου δεινρό. 'Ἰτό παίρ ἓνα χτέρ· σερῖκῃ του σου φουλιά τ. Πέφνει ἓνα κεσέ λίρις μί τα μεϊδιέδια. 'Ἰτό παίρ ἓνα μεϊδιέ· σακὼν δου· παίρ του μισό τ. Παῖν. Λέ σου ἀδελφό τ, "Εγῶνα του μισό του μεϊδιέν πήρα του." Ρωτᾶ 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.

### MALAKOPÍ.

#### *The Mad Brother<sup>1</sup>.*

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 medjid?" He goes the first day; no one bought it. He goes the next day. There was a hoopoe. "I take it," 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

<sup>1</sup> V. p. 231.

<sup>2</sup> A medjid is about 3s. 6d.

<sup>3</sup> The Greek words *πάπου του* (páru tu) bear a resemblance to the hoopoe's note which almost everywhere has given the bird its name, e.g. *ερωψ*, *upupa*, hoopoe and in this story *boubouboué*.

ἀδελφό τ, “Τίαλ δου πήρις;” “Ἐῶιρα ἓνα χτέρ. Ἐπισιν ἔκα κεσέ λίρις μί τα μεϊδιέδια. Πήρα τῶνα του μεϊδιέ, τσάκουσα τα πήρα τα ἀβούα.”

Ρωτᾶ του πάλι, “Πάλ’ εἶνδι τα παράδια μί;” “Εἶνδι,” λέ του. Παίνι του ἀδελφό τ μί του Κέλ ὀγλάν δάμα. Δείχ του του δόπου τ. Παίρ τα ἰτό του ἀγουλού. Ἐρουνδι σου σπít νά τα μοιραστοῦνι. Παίνι σου ρομουσού τνε, να πάρνι του ρούπ, γιὰ να τα μοιραστοῦνι δεγί.

Ἰτό του ρομουσού τ γιαπουστούρσιν λίγου πίσα σου ρουπιῶ τουν γώλου. Ρώτσιν da, “Τί να μοιραστήτ;” Εἶπαν gi, “Να μοιραστοῦμι φακούθ.” Δώκιν του ρούπ. Μοιράσαν da τα παράδια. Σου ρουπιῶ τουν γώλου γιαπουῖσιν ἓνα λίρα. Ἰτό το ρομουσού τ παίν· τρανᾶ κι γιαπουῖσιν ἓνα λίρα. Ἰτό λέ κι, “Να πάγου νά το πῶ του βασιλέγα, γιόξα δώσεται κι μένα.” Ἰτούτα τ’ ἀδέλφια ἔφγανι ἀπικιού, κι πήγαν ἔς ἓνα ἄλου τόπους, ποῦ καθοῦτανι βασιλέγας.

Ἰτό Κέλ ὀγλάνς παίρ πάλι τ’ ὀρνίθια τ. Παίν σου βασιλέγα. Λέχ, “Φουγαρέζ μι· ὅτι νά μι δώκς, δόξ μι. Ἐπαρ ἰτό τ’ ὀρνίθ, σα θέλς, bedaβᾶ.” Ἰτό βασιλέγας παίρ του· δίν δου ἓνα πενδάρ. Ἰτό Κέλ ὀγλάνς παίρ του πενδάρ· κι πότι παίν, κλέφτ ἓνα πουτήρ. Ἰτό βασιλέγας τ’ ἄλ δου μέρα ὀγθηρδᾶ του ἀχχῆ τ· λέ, νά του φέρ κραδί. Ἰτό ἀχχῆς βρίκη του ἐν’ ἄλου πουτήρ. Ἰτό βασιλέγας λέχ, “Ἰτό δέ νι.” βρίκη του κι τ’ ἄλα τα πουτήρα, κι κείνα δέ νδι. Ὅστερα του βασιλέγα βιάσιν δου χουλή. Ὄγθηρσιν του ἱελάτ τ, νά του σκοτώξ. Ἐρχιτι ἱελάτ σαχέρ σαχέρ μί τα μαχαίρα. Ἐρχιτι σου βασιλέγα κοντά. Βρίκηνι του ἀχχῆ. Δίν δου ἓνα μαχαιριά· σκοτών δου. Κ’ ἰτό ἱελάτ του μαχαίρ σηνιάφρα σά δέν δου κόψ, νά του σκοτώξ βασιλέγας.

Ἐρχιτι τ’ ἄλ δου μέρα Κέλ ὀγλάνς. Πάλι βρίκη του ἓνα γούρκα. Δίν δου πάλι ἓνα μεϊδιέ. Κι πότι ἔριτι, παραμαίν, κλέφτ παλι ἓνα του φέσι τ. Ἰτό βασιλέγας νά πάη να γεζινδῆς. Λέ, να φέρνι του φέσι τ του καλό τ. Ἰτό πάλι δέν δου βρίγηνι. Πάλι σκοτών ἐν’ ἄλου ἑιράκ. Ἰτό Κέλ ὀγλάνς ἰτούτα τα πράματα βούλα τά πήριν. Ρύκη πολύ βαθικό ἓνα τόπους· ἰτούτα βούλα λαχτᾶ τα ἔς ἱκείου μέσα.

Ἰτό βασιλέγας γιὰ να μάθ ποιός να παίρ ἰτούτα, βοίκιν ἓνα καμβήλ σέδε ἄσου φλουρί, κι ἔθικιν ἄσκέρ, νά του φυλάξνι δεγί. Ἰτό Κέλ ὀγλάνς ἄμα τ’ ἄκουσιν, πήριν του ραϊδούρι τ, γιγαλάτσιν

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 πῖσα· κι πότι παῖν, περάν ἀπικιού, κι παίρ του κι παῖν. Τ ἄσκέρ εἶδαν δου γιά· δέν δου βοῖκαν ἕνα σέ. Ἰτό βασιλέγας ρωτᾷ, ποιός του πήριν. Ἰτό τ' ἄσκέρι τ λένι, "Ἐνα Κέλ ὀγλάνς πήριν δου, κι πήγιν." Βασιλέγας ἀκουσιν da, κι ἀγγλάτσιw gi, τα πράματά τ ἱκείνου τα πήριν.

Ὅρις να ἰζιδίξνι το θύρα τ. Ἰτό Κέλ ὀγλάνς σῃκοῦται· τρανᾷ κι το θύρα τ ἰζιδιμένου. Ἀγγλάτσιν δου. Ἰτό βασιλέγας να ἰζιδίξ βούλα τα θύρια. Ἰτό βασιλέγας παῖν, τρανᾷ κι τα θύρια βούλα ἰζιδιμένα. Πιάσιν δου χουλή· ἔβσαξιν βούλα τ' ἄσκέρια τ. Ἀφήκιν ἕνα μανάχου. Πήγιν, ἔδειξιν του σπίτι τ. Γιολάτσιν ἄσκέρ. βιάσαν δου, νά του φσάξνι. Ἰτό Κέλ ὀγλάνς φοβήθην, κι ἔδειξιν του τόπου πού ἦσαν δι τα πράματα. βασιλέγας τ' ἄσκέρι τ να ρύξνι πολύ. Ἐρυξαν, ἔρυξαν, κόνιδισαν να φέρνι<sup>1</sup> τα πράματα. Ἰτό Κέλ ὀγλάνς βασιλέγας να κουνίξ του χώμα ἀπάνου τνι· βούλα ραπάτσιν da μί του χώμα. Δεκιού δύο τρία μέρις στεκούσαν δι.

Κι Κέλ ὀγλάνς ἕνα μέρα φόρσιν καλά τσόλια· πήριν gi του ρολόζ. Κατέβην βασιλέγα του σεράι. Ἦρτιν βασιλέγα του ὀδα. Ὄκοσιν ἀπάνου τ, κ' εἶπιν δου, "Ἰσύ ποιός ἰ<sup>2</sup>, κι σκοτώνς τα ἰνσάνια;" βιάν, σκοτών δου. Φορών da τσόλια τ· κοιμάτι βασιλέγα του στρώς. Νίγιτι βασιλέγας.

Zabávan cəghərdə βασιλέγα ναίκα τ, κι λέ του, "Ἀστενάρ μι" Βρίγουν δου ἕνα ραῖβε. Πύν δου· νίγιτι ἐπεῖ καλά. Ναίκα τ χουλάνσιν, ἀμά πάλ δέν εἶπιν ἕνα σέ.

Ἰτό τ' ἀγουλού ἀδελφό τ τράνσιw gi ἀδελφό τ δέ νι. Πήγιν g' ἰτό· πηρπήγιν ἕνα ὀρνίθ. Πήριν ἕνα πενιάρ. Κι πότι βγῆν, ἔκλιψιν ἕνα ρεματλό πράμα. Ἰτό πάλι κάθ' ἡμέρα παιρπαίνιγιν ἕνα ὀρνίθ, κι πότι βγῆνιγιν, κλέφτιγιν ἕνα πράμα. Κ' ἰτό Κέλ ὀγλάνς κάθι φράς σκότωνιν ἀπ' ἕνα ξιράq. Ἰελάτη τ βιάσιν δου χουλή. Πήριν του μαχαίρ· — κι βασιλέγας τότε γιωρωνιάσιν τανι· — "Ἰσύ ποιός ἰ," δεγί, "κι σκοτώνς τ' ἀθρόπ;" Σκότωσιν δου, κι γέννιν μαφτό τ βασιλέγας.

Ἀνάργυρος Ἀ. Φωκίδης.

<sup>1</sup> Perhaps to be translated *find*, owing to the confusion between εὐρίσκω and φέρω, for which v. εὐρίσκω in glossary.

<sup>2</sup> I.e. σαι = εἶσαι.

and as he is going, passes that way, takes it and goes off<sup>1</sup>. 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.

<sup>1</sup> V. p. 233.



## PHILOÏTÁ. 1.

Κειόταν ἓνα ἄνδρα και ναίκα, και ψάχα δέν εἶχανε. Ἄνδρα τ κουβάλνεν ξύλα ἄσο βουϊνί. Φέρισκειν ἓνα ρομάρ ξύλα· πούλνεν da ἐξήντα παράδια. Χαούδα γεϊνδινανε· πᾶν μέρα αούδα.

Κουβάλνεν ἓνα μέρα πάλι ἓνα ρομάρ ξύλα, και ἤβρεν ἓνα ἱγάρ. Πήγεν σο ἄρσί. Εἶδεν το ἓνα Γιαχουδής· “Ἄ σε δώκω σεράντα παράδια το ἱγάρ.” “Δός το με,” εἶπεν. Κ’ ἐκείνο δώκεν do, και εἶπεν, “Πᾶν μέρα να φέρης αούδα ἓνα ἱγάρ.” Κ’ ἐκείνο πάλ πήγε σο βουϊνί· πάλ ἤβρε ἓνα ἱγάρ. Σεράντα μέρες ἤβρεν da ἱγάρα. “Ὑστερα ἐκείνο do ἱγάρ ὅς ἓνα μεϊνιέ πούλσε da.

Κ’ ὕστερα εἶπεν da Γιαχουδής, “Ἐδώ, πουλιού το ὀβγό νά μου το φέρης,” εἶπεν. Και ὕστερα πήγεν σο βουϊνί· ἀράτσεν· ἤβρεν d’ ὀβγό. Ἦβρεν do το Γιαχουδής· πένδε λίρες πούλσεν do. Και Γιαχουδής εἶπει, “Φέρε με δου γούν do πουλί.” Και Γιαχουδής ὕστερα εἶπεν do, “Φέρ το πουλί.” Κ’ ἐκείνο ἤβρεν do<sup>1</sup>. Δώκεν do δέκα λίρες το ναίκα τ. “Ἄνδρα ς ἂν φέρ το πουλί, σάξε το και ἄς το φᾶμε,” εἶπεν Γιαχουδής. Και ὕστερα ἔφσαξάν do το πουλί, νά το φᾶνε. Ἐθεκάν do σο δουλάπ. Ναίκα πήγεν να ὀσθηρδῖς το Γιαχουδή.

Τα ψάχα ἤρτανε ἄσο σκόλιω. Τράνσανε, μᾶνα τνε δέ νε. Ἐφαγάν da τῶνα το ἱέρι τ, και τῶνα το κιφάλι τ, και τῶνα το γαρμά τ. Ἀφήκανε τα ψάχα· πήανε σο σκόλιω. “Ὑστερα ἤρτεν Γιαχουδής μέ το ναίκα να φᾶν το πουλί. Γιαχουδής τράνσεν· ἐκεῖ πουλιού το κιφάλι, το ἱέρ, το γαρμά δέ νε. Δέν d’ ἔφαεν Γιαχουδής. “Ὑστερα εἶπεν Γιαχουδής, “Ἄ σκοτώσουμε τα ψάχα· ἄ βγάλουμε αούδα τα, da ἔφαγανε τα ψάχα τα ὅεα<sup>2</sup>.” Ὑστερα daγθέλσανε τα ψάχα ἄσο σκόλιω. Ἐκεῖ da ψάχα δέν παρέμανε· κοιμήθανε σο σκόλιω. Και σῶθυτ μέρα πάλ δέν παρέμανε. “Ὑστερα τ ψάχα οὐσάνσανε. Το μέγα ἀδελφός εἶπεν, “Μᾶνα μας νά μας σκοτώῃ. Ἀπιδά ἄζ βγοῦμε, και ἄς πᾶμε ὅς ἓνα χωριό.”

Τα ψάχα πήγανε ἐκεῖ σο χωριό. Κειότونه ἓνα μέγα qαλαβαλέχ. Πήγανε τα ψάχα ἐκεῖ ὅς το qαλαβαλέχ. Ρώτσανε τα

<sup>1</sup> For meaning v. εὐρίσκω.<sup>2</sup> For the order v. § 382.

## PHLOÏTÁ.

1. *The Magic Bird*<sup>1</sup>.

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 parás<sup>2</sup>. 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 parás 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<sup>3</sup>.

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

<sup>1</sup> V. p. 263.<sup>2</sup> About 3d.<sup>3</sup> About 8s. 6d.

φῶάχα, "Τί γαλαβαλόχ νε ἐδό;" Κ' ἐκείνα εἶβανε, "Πέθανε βασιλιό μας· και να βοίκουμε ἕνα βασιλιός." Εἶχανε ἕνα πουλί· και τό σάλδαναν, ὅστινος κιφάλ γόνδανε, ἐγείνο σάνισκαναν δο βασιλιός. Και τα φῶάχα στάθανε ἐκεῖ πέρα. "Τότερα σάλσαν το πουλί. Και οὔισεν, και γόνσεν ἐγεί παιδιοῦ δο κιφάλ. Και πάλι εἶπανε, "Ἐτό δέ νίσκεται, νά το ποίκουμε βασιλιός. "Ἄς τὸ σαλδήσουμε ἀλάγμια." Κ' ἐτό σάλσανε ἀλάγμια. "Τότερα πάλι σάλσαν δο, και γόνσεν πάλι ἐγεί σο φῶαχοῦ δο κιφάλ. Πάλι εἶβανε, "Δέ νίσκεται." Και δέν εἶχανε ἐδέτ· ἐκεῖ το πουλί ἄν και γονδῖς σο κιφάλ, ἐκεῖνο δέν το σάνισκανε βασιλιός. "Τότερα ἕνα μέγα χερίφος εἶβεν, "Ἐτό το παιδί το φῶάχ ἄς το βοίκουμε βασιλιός. Ἐτό το φῶάχ ἄν γι<sup>1</sup> ξέβρισκεν το πουλί, δέν γόνδανε σο κιφάλι τ." Και ὕστερα το φῶάχ ποίκαν δο βασιλιός, γαι τ' ἄλο το μικρό ἀδελφό τ ποίκαν δο βεζίρης κοντά τ. Πόμεν δο μικρούτσικο φῶάχ.

"Τότερα ἐγεί δο φῶάχ ξέβεν ἀβεγεί σο χωριό· πήγεν 'ς ἕνα ἄλο χωριό, και στάθεν 'ς ἕνα ραῖφεῖς ἑράχ. Ἐγεί δο φῶάχ τό στάθεν σο ραῖφεῖς ἑράχ παρῖ, ραῖφεῖς πολύ ζεγνιένσεν. "Τότερα Γιαχουδῆς ἀκουσέν da. Πήγεν ἐγεί να ἔβρη το φῶάχ, και νά το σκοτωῷ. Το φῶάχ ὀδιωγι εἶδεν το Γιαχουδή, ἀφήκεν, ἔφγα· πήγεν 'ς ἕνα ἄλο χωριό. Και στάθε ἐγεί σο χωριό 'ς ἕνα ραβαδῆς τῦκμανό ἑράχ. Κ' ἐκεῖνο ραβαδῆς ζεγνιένσεν γι ἄλο πολύ.

"Τότερα Γιαχουδῆς πάλι ἀκουσέν da, και πήγεν πάλι ἐγεί, να σκοτωῷ το φῶάχ. Γιαχουδῆς πήγεν 'ς ἕνα ρασάπης· παρένγειλεν το ρασάπ· εἶδεν, "Τότερα να ἔρτη ἕνα φῶάχ, να βάρ κιριάς." Γιαχουδῆς ἀβεγεί πήγεν σο ραβαδῆ· παρένγειλεν το ραβαδῆ. "Ψήσε με ἔξε ἱργες ραβάβ, λάκιν ἄσο φιλάν δο ρασάπ να φέρης το κιριάς." "Πέκ ἔχ," εἶδεν ραβαδῆς. "Τότερα σάλσεν το φῶάχ. ἄσο ρασάπ να φέρ το κιριάς. Πήγεν το φῶάχ, κίρεψεν το κιριάς. Ρασάπης, "Ἐλα ἀδέσω, και ἄζ δώκω το κιριάς," λέχ. Και το φῶάχ μαῖν ἀδέσω. "Οδιωγι βαίρ το φῶάχ, κουνδᾶ το κάτω νάγħηλα. Ἐκεῖ το φῶάχ κοιμᾶται. Νύχτα ἔρχουνδαι κλέφτ, ἄς το νάγħηλα να βγάλνε ἕνα πρόβατο. Βγάλουνε το πρόβατο, και ἀφήνουνε το θύρα σο γόξι τ ἀδάνω, και φέγγουνε. "Τότερα φέγγει και το φῶάχ.

<sup>1</sup> For γι, 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<sup>1</sup> 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.

<sup>1</sup> For the weight v. *obryla* in glossary.

‘Αβεγεί παίν ’ς ἓνα ἄλο τόπος. Παίν ’ς ἓνα χωριό· ἀδέσω εἰ μαιν, και φυλάγγει χωριού νάκρα. “Τοτερα θωρεῖ ἓνα δεβρέε. Και το δεβρέε λέει το, “Έβαρ με κονδά ς· ἄζ γενῶ το παιδί ς. Και δεβρέης δέν δο βαίρ· και λέχ, “Δαρά σαδαχάτια· χαργές εἰ μαφτοῦ τ τα παιδιὰ χαίρ δέν θωρεῖ; Κ’ ἐγῶνα ἀβ’ ἐσέ τί χαίρ π διῶ;” Κ’ ἐκεῖ το παιδί λέχ, “Δέ σε τρώγω γιά. Κονδά ς π κοιμηθῶ, να ὀγκωθῶ.” Δεβρέης νίεται καριά τ, και το βαίρ κονδά τ. Και νίσκεται το παιδί τ.

“Τοτερα δεβρέης λέχ το παιδί, “Έλα, νά σε δείξω τα διζένια μ.” Μαίννε ἀδέσω. ‘Ανοίχ ἓνα δολάπ· βγάλ ἓνα κουλάχ. “Εἶδε μί ἐτό το κουλάχ; ‘Αν δο φορώης σο κιφάλι ς, δέ φάνεσαι. “Έλα ἀκούμα νά σε δείξω κι ἄλα διζένια.” Και βαίννε ἀδέσω· και το δείχνει ἓνα διδῦκ. Φουσᾶ ἄσο διδῦκ, και βghόν ἓνα ἀράπος· φουσᾶ κ’ ἱμνιά ἄς τ’ ἄλο το τараφ· χύνεται ἀράπος. “Έλα, λέχ, “ἀκούμα νά σε δείξω κι ἄλα διζένια.” Καταβαίννε ’ς ἓνα βαχιά. Και εἶνε ἓνα δεσμέ· “‘Αβεγεί σο δεσμέ ἄμ πῆης νερέ, νίεσαι γαῖδούρ. Και ἀπιδά σο σύκα ἄμ φᾶς ἓνα σύκα, βγάλεις ἐπ κέρατο. “Αμ φᾶς δύο, βγάλεις δύο κέρατα.” Κεῖτόν κ’ ἓνα ἄλο δεσμέ, κ’ ἐκεῖνο κεῖτόνε καλό δεσμέ. “Και ἀδεκεῖ σο δεσμέ ἄν πῆης, τα κέρατα παίννε.” ‘Εδειξέν da τα διζένια. “Τοτερα δεβρέης ψόφσεν. Σῆκωσέν δο δο δεβρέε· μούχωσέν δο. Και μαφτό τ κοιμόδον, ὀγκοῦδον· βρίσκισκεν ἓνα τορβά παράδια σο κιφάλι τ ἀπτάγω. ‘Αούδα πάν μέρα ζεργινένσεν.

“Τοτερα σέμεν να δελαστή το χωριό μέσα. Και βῆγεν ’ς ἓνα δαταλό σοράχ. ‘Εγεῖ σο σοράχ κεῖτόνε ἓνα μαρμεριού χτέρ. ‘Αδάνω τ κράβισκεν λίγα γιαζόρια. ‘Εψαλέν da γιαζόρια. Λέν, “Σ τα δεξιά τό βαίν, λιαρό ἔρεται· σα ζεργιά, λιαρό δέν ἔρεται.” ‘Εκεῖνο φσάχ λέχ, “‘Εῶνα σα ζεβριά να πῶ.” Και πῆγεν ὀμβρό. Εἶδεν πολύ γαλαβαλόχ. Και ρώτσεν ἀβεγεί ’ς το γαλαβαλόχ. Και ἐκεῖνα εἶβανε, “‘Εδῶ πέρα εἶνε ἓνα κορίτ, και εἶνε πολὺ γιαγοῦθλου. Τό θωρεῖ τα μάτια τ, να δώκ τρία γομάρα παράδια· και τό θωρεῖ τα βυζιά τ, να δώκ ὀχτώ γομάρα παράδια· τό θωρεῖ ἱβλάχ, να δώκ σεράνδα γομάρα λίρες.” “Τοτερα ἐτό εἶδεν, “‘Εῶ παράδια πολὰ ἔχω. “Ας πῶ, ἄς τα φέρω.” “Τοτερα πῆγεν, φου κάλτσεν τα ὀδάδια τ· οὔλα γόμωσεν σεράνδα γομάρα λίρες. Και

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

πηρπήγεν ἐκεῖ σο κορίζ· δώκεν da λίρες. Και το κορίζ ἔσθῃρσε do ἀβάνω· “Ἀξ ἔρτη ἐδώ,” εἶπεν. Το φῶάχ ἀνέβεν ἀπάνω σε κορίζ κοντά.

“Τότερα το κορίζ λέχ, “Ἐτά da παράδια ἀπού da ραζάνσες;” λέχ. Και το παιδί λέχ, “Ἐγὼ ἔφαγα ἓνα πουλιόυ ἱέρ, και δαρὶ κοιμοῦμαι, ὡγοῦμαι, βρίσκω ἓνα τορβά παράδια.” Και το κορίζ “Καλό,” λέχ. “Τότερα ποδὶς το ἱραχὲ και κρασί. Μεθύς το παιδί, και ὕστερα κονστᾶ, και βγάλ το ἱέρ. Και βαίρ το το κορίζ, και θέκνει το ὅς ἓνα ποδὴρ μέσα. Και το παιδί κονστᾶ το ἄσο πενῃερέ κάτω σο σοράχ. Πομνίσκε ἱπλάχ.

Σηκοῦδαι· κλαίχ. Και βαίν δεβρεσού το σπὶτ, σο τεκέ. βαίρ ἐγεί do κουλάχ, και do φορών σο κιφάλι τ, και βαίν κοριζιού το σπὶτ. Μαίν κοριζιού το στρώς. “Τότερα το κορίζ ξυπνᾶ. Ἐσθῃρδᾶ τα ζαπτμάδε, και το δὶν ζαπτμαδιού τα χέρα. Ἀμὰ τε κουλάχ παίρ το το κορίζ.

“Τότερα ἐκεῖνο το παιδί βghέν· βαίν πάλι σο τεκέ, και βαίρ ἐκεῖ το düdük. Bghén σα γιαζέρια. Φουσᾶ το düdük· βghέντε ἀράπ· βίρικδιρδᾶ πολὰ ἀράπ. Γιολαδᾶ σο βασιλιό ἓνα χαβάρ, “Και να βοίκω, να δὲογῃῶδῖσω.” Και βασιλιός τρανᾶ κ' ἄλλα πολὰ ἀράπ. Φοβᾶται να δὲογῃῶδῖς.

“Τότερα το κορίζ φορών do κουλάχ· χάν· δὲ φάνεται. βαίν σο παιδί κοντά, και βγάλ το κουλάχ ἄσο κιφάλι τ. Και λέχ το παιδί, “Ἐδὶά τα ἀράπ daghēda da· και νὰ σε πάρω,” λέχ. Το παιδί τα ἀράπ daghēdᾶ da. βαίρ και το düdük ἄς παιδιού τα χέρα το κορίζ.

“Τότερα το παιδί βαίν ἀβεγεί σο βαχᾶ. Γιομών, ξομών ἓνα καλάθ ὄυκες· βαίρ κ' ἓνα ζὶ σα χέρα τ. βαίν κοριζιού το σοράχ, να βουλής ὄυκες. Το κορίζ ἔσθῃρδᾶ το ἀβάνω· ἀναβαίν. Το κορίζ ροράς τα ὄυκες. “Τότερα το παιδί παίρ τα παράδια τ' ἀφήν, βghέν. Ἐγεί da ὄυκες κειότανε μεγάλη. Κειότανε και σεράνδα κοριζῖα ὅς ἐκεῖνο κοντά. Πήρανε ἀπ' ἓνα ὄυκα, κ' ἔφαγανε. Κ' ἐκεῖ το κορίζ ἔφαεν δύο ὄυκες. Οὔλα ξέβαλαν ἀπ' ἓνα κέρατο, κ' ἐκεῖνο, τό ἔφαεν δύο ὄυκες, το κορίζ ξέβαλεν δύο κέρατα<sup>1</sup>.

“Τότερα το παιδί γέννεν χεκίμης, και ἡήγεν να κόψῃ ἐκεῖνα τὰ ξέβαλαν τα κέρατα<sup>1</sup>. Το παιδί ὀδιγχι τα εἶδεν, “Ἐγὼ ἐτά σάνω da καλά,” εἶπεν. “Ἰδεῖτ νὰ μὴ στέκνητε κοντά μ.” Ἐκεῖνα κοντά τ δὲ στάθανε. Ἐπὸ το παιδί πήρην ἐκεῖ τό ξέβαλεν δύο κέρατα το κορίζ<sup>1</sup>. πήρην do· σέμεν ἀδέσω. Και λέχ το κορίζ, “Ἰσὺ

<sup>1</sup> 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." Afterwards 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 ἔχως πολλά, και ξέβαλες δύο κέρατα. Να μέ τα εἶπης ὡς τίνα πήρες πράματα. Ἐκεῖνα τα πράματα νά τα δώκης σου δόπο τνε.” Και το κορίζ δώκεν τα πράματα σο δόπο τ. “Τστερα το παιδί πήρεν da ἐκεῖ τα σερίνδα κορίζια· πήρεν da· πήγεν σο βαχδιά, να κόψῃ τα κέρατα. Πήρεν ἓνα σῖσέ νερό ἀβεγεί σο καλοδο χεσμέ, κ’ ἓνα σῖσέ πήρεν ἀβεγεί σο κουτί το χεσμέ. Κούνσεν da ἀπάνω τνε σα κορίζια· τα κέρατα τνε πήγανε. Γέννανε qaϊδούρα. Ἐτό το παιδί πήρεν da ἐγεί τα qaϊδούρα· ξέβεν ἀβεγεί ’σο χωριό. Ξέβεν· πήγεν σο ἀδελφό τ. Γέννεν βασιλιός του.

Πήγεν ἐγεί σο χωριό. Τρίνσεν· ἀδελφό τ χτίν σπίτια, και κουβαλοῦνε qaϊέρια. Σῶγάνσεν να κουβαλῆς κ’ ἐτό qaϊέρια. Κουβάλσεν· ἔχτισεν ἀδελφοῦ τ τα σπίτια. Φύτρωσανε τα σπίτια. Τό ἔμαθεν ἀδελφό τ, εἶδεν ἀδελφό τ, “Δέν do σάνεις ἐτό το ὄργο καλό. Νά τα παρπᾶς ἔτα τα qaϊδούρα βά τνε το χωριό, και πάλι νά τα βοίκης χάν da παλιά τνε τ’ ἀρθώπ.” “Τστερα πηρπήεν da ἔγεί σο βαχδιά, και κούνσεν ἀδάνω τνε λίγο ἀβεγεί ᾶς το καλόν do νερό· και γέννανε πάλ ἀθρώπ, και πήγανε βασιλιού το qονάχια.

Ἀβραάμ Ἀνέστη Κυριάνου.

## PHILOTTA. 2.

“Ἐνα βασιλιός εἶχαν τρία παιδιά. Το μέγα το παιδί εἶπεν σο βά τ, “Βά, δόξ με ἑκατόν λίρες, και να πάγω να qaζανδίσω.” “Τστερα βαβά τ δώκεν do ἑκατόν λίρες· και πήγεν ’ς ἓνα ἄλο χωριό. Ἐκεῖ σο χωριό ἀνοιξεν ἓνα τουκάν. Γλόμωσεν σο τουκάν κ’ ἄλα πολλά ρόζγο, και πουλεῖ.

“Τστερα ἦρταν δύο ναῖκες να qοράσνε ἀντέρια. Κατέβασεν ὅλα τα ραζγόνια και δέμ πήρανε. “Τστερα τυῖᾶρος qολιάσταν, και τράνσεν σο πρόσωπό τ. Κ’ ὕστερα εἶπεν ναῖκα, “Σο πρόσωπό τ μή τρανᾶς· ἀργά ἔλα σο σπít, και τράνα.” Ἀργά νίεται, και σηκούδαι· baín σο σπít. Ναῖκα δίν do κρασί και ἱραχά, και το μεθύς και baír τα παράδια τ, κ’ ὕστερα κουνᾶ 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 *thère*, 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.

AVRAÁM ANÉSTI KIRIÁNU.

## 2. *The Cunning Ox-driver*<sup>1</sup>.

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<sup>2</sup>. 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

<sup>1</sup> V. p. 235.

<sup>2</sup> 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*, I, p. 246.

σογάχ. Το παιδί ξυπνᾷ ζαβάχαν· βαίν σο ραιφεῖή· στέχνε·  
 ξιράχ.

Ἐκεῖνο ἀκιοῦ ἄ σταθῇ· ἄζ ἔρτουμε ἔς τ' ἄλο ἔς το παιδί  
 "Ἵστερα τ' ἄλ δο παιδί λέχ το βά τ, " βάβα, δός με ἑκατόν λίρες,  
 και να πάγω νά ξβρω το ἀδελφό μ." Βά τ δίν δο ἑκατόν λίρες  
 παράδια. Και βαίν ἐξιού σο χωριό. Ἀνοίχ κ' ἐτό ἕνα τουκάν·  
 πουλᾷ.

"Ἵστερα ἔρουνδαι πάλι ἐκιοῦ τα ναίκες, και να πάρνε ρόζγα.  
 Σάν ικεί το παιδί χάην ικεί το παιδί το ἀδελφό τ. Κ' ἐκεῖνο  
 ἀδελφό τ παίν· στέχνει ἔς το χαμαῖή ξιράχ. "Οἶμισο παρά το  
 μέρα τ.

"Ἵστερα βασιλῖός τρανᾷ, και τα παιδιμά τ δέν ἤρτανε· ἄϊνδᾷ.  
 Το μικρό τ το παιδί λέχ, " βάβα, δός με κ' ἐμέ παράδια, και να βάω  
 να ξβρω τ' ἀδέλφια μ." "Ἵστερα βά τ δίν δο ἑκατό λίρες παράδια.  
 Και βαίν κ' ἐτό ἐκεῖ σο Κάστρο. Ἀνοίχ κ' ἐτό ἕνα τουκάν.  
 Ἐρουνδαι πάλι ἐκεῖ τα ναίκες. Το παιδί ρανθορδούν δο, και  
 παιρπαίνουν δο σο σπίτι τνε, και φέρουνε να το μεθύσνε. Κ' ἐτό  
 το παιδί δέ πιε.

"Ἵστερα δίν δο ἕνα βόιτ, νά το παρπαίχ σο ἄρσί, νά το  
 πουλήῃ. Ἐγεί σο ἄρσί εἶνε ρασάπ βαῖής. Ρασάπ βαῖής εἶνε  
 ἐγεί κοριτζοῦ σεμαδεμέν. Το παιδί παίρ το βόιτ ἀβεγεί σο τουκάνι  
 τ ὀμβρό. Τόμ βάιχ, θωρεῖ το βόιτ. " Τί κρέβεις;" Κ' ἐκεῖνο,  
 " Πεντακόσα γρούσα κρέβω," λέχ. "Ε, χάϊδε· ἄς πᾶμε σο σπίτ,  
 και ἄζ δώκω τα παράδια," λέχ. Ἄν δο παρπαίχ σο σπίτ, νά δο  
 σκοτώῃ. Δέν δο ξέβρει το παιδί. Ἐπεσεν κατόψα τ· βαίν.

Μότ παίν σο σογάχ, τα φῥάχα παλῖσκαν κόδιλα. Ἐάρπσεν το  
 κόδιλο τ. Και το φῥάχ, "Τί κρέβεις; Ἄς το κόδιλο μ," λέχ.  
 "Ἄν σε παρπαίχ σο σπίτ, νά σε σκοτώῃ. Ἄμᾳ καλό σάν δο."  
 Ἵστερα ἀκούιχ το παιδί ἐτό το λόγο, και φέγνει ὀδίσω. Δέμ βαιν  
 ἐγεί 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 *pará* for his day's work<sup>1</sup>.

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<sup>2</sup>. 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<sup>3</sup>." "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<sup>4</sup>." Then the boy hears this word, and starts to go back. He does not go to that house.

<sup>1</sup> A *pará* is about  $\frac{1}{16}$  of a penny.

<sup>2</sup> *I.e.* Nigde, v. p. 845.

<sup>3</sup> A little more than £4 of our money.

<sup>4</sup> 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 f. Cf. the mysterious boy's voice St Augustine heard, *Aug. Conf.* viii, 12, 29. In Germany in the xvth century "Wann man die jungen kinder auff der gassen

Παίν· βρίσκει ἓνα ναίκα. Καὶ λέχ το ναίκα, "Δόξ με λίγ κοριῶνι ὅς τα τσόλια, καὶ να πάγω σο χαμῆμ." "Τότερα ἐγείνο ναίκα παίν, φέρ ρασάπ βαθὴ σεμαδεμενιού τ τα τσόλια<sup>1</sup>. Καὶ δε φορών ἐτό το παιδί, καὶ βαίν σο ρασάπ βαθὴ. Γαλαῖβε. "Τότερα λέχ το ρασάπ βαθὴ, "Ποῦ νε ἐδώ ἔχας ἓνα, τὰ σκοτών τ ἄνθρωπ; Δεῖξε με το. "Ἀς ο<sup>2</sup> τρανήσω ἱμνιά." Κ' ἐκεῖνο λέχ, "Ἐκεῖνο ἄς το τρανήσνε δουῶμάν· ἰσύ μέ το τρανῆς." "Τότερα σέμεν· ἔδειξέν δο. "Ἄξ μῶ ἱμνιά μέση τ, καὶ σοκουῶδούρτα με ἱμνιά." "Τότερα ξέβεν ἂν ἐγείνο σο ἵανγερε μέσα. "Τότερα εἶπε το κορίζ, "Σέμα κ' ἱμνιά ἰσύ," εἶπεν. Σέμεν καὶ ρασάπ βαθὴς ἐκεῖ σο ἵανγερε μέσα. Το κορίζ ροῖβέρσεν, καὶ καλὰ σοκουῶδούρσεν δο, καὶ φήκεν δο γιάρθ ραμνῶ. Ἀφήκεν· ξέβεν. Πήγεν ἐκεῖ ὅς το ναίκα δὲ φόρσεν τα τσόλια. Ξέβαλέν δα· ἀφήκεν δα ἐκεῖ ὅς το ναίκα.

"Τότερα το παιδί γέννεν χεκίμης. Πήρεν λίγα ξουράφια καὶ λίγο ἄλας καὶ λίγο ὀξύθ σο ὀόπλα τ, καὶ βαγθερῶ, "Ἐγὼ εἶμαι χεκίμης." Ἀμὰ φονδά ἄκουσεν, εἶδεν, "Ἐκεῖνά το χεκίμ ἐαγθερῶ το· ἄξ ἔρτη, ἄξ με τρανῆς ἱμνιά." Ἐαγθερῶσανε το χεκίμ. Ἀνέβεν ἀπάνω, καὶ το τράνσεν. Εἶχαν πολὰ γιαράδια. Καὶ εἶδεν, "Ἐγὼ ἐτό σάνω το καλὰ." Καὶ το πήρεν, καὶ πήγεν ὅς το χαμῆμ. Καὶ πήρεν ἄς το χαμαμῆ τ' ἀναχτήρια. Καὶ σο χαμῆμ κανεῖς δὲ σέμεν. "Τότερα ἐτά σέμανε σο χαμῆμ μέσα. Καὶ γιαιῶάτσεν καλὰ καλὰ. Καὶ ὕστερα πήρεν ἓνα μαχαῖρ, καὶ το πήγεν διλίμνια, καὶ βοίκεν ἄλας καὶ ὀξύθ. "Τότερα ἀφήκεν δο σο χαμῆμ μέσα. Ἀνοιξεν το θύρα, καὶ ἀφήκεν, ἔφχαν. "Τότερα ἦρτανε δ' ἄνθρωπ τ· ξέβαλανε καὶ το ἀστενάρ ἄσο χαμῆμ μέσα. Οἱ εἶδεν, "Ἐμὲν ἀβούσα τό με ποίκεν, ἐκουῶς νε." "Τότερα ἀράτσαν, καὶ δέμ βορσαν νὰ το ἔβρουνε.

"Τότερα βήγεν ὅς ἓνα ραιφέ να κατῷ. Μότ κάδαι ἐγεί σο ραιφέ, ἄκουσεν, ἀραδοῦν το ἐκουῶ. Σηκώθεν, ξέβεν ἄσο χωριό δξω. Κ' ἐκεῖ το χωριό εἶχαν τρία θύρια. Φυλάγγανε τα θύρια, καὶ κανεῖς μὲν ἄσο κάστρο, κανεῖς. Ἐδὼ ξέβεν ἄς οὔλα ὀμβρό. "Τότερα

<sup>1</sup> V. § 382.<sup>2</sup> For ο instead of το, v. § 103.

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<sup>1</sup>. 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 oxdriver. 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 spiessen und fähnlein sieht reiten und streiten, das ist ein wahrhaftiges zeichen des kriegs und zwittracht, so über das landt kommen werden," u.s.w. *Der Alten Weiber Philosophie, Zeitschrift für deutsch. Mythologie und Sittenkunde*, III, p. 310.

<sup>1</sup> The word in the text means gallows, but the exact nature of the "machine" is obscure.

βήγεν τρία σαβάτια ὁμβρό. Καὶ ἤρτεν ἓνα δεβεῆς, νὰ βαίχ σι κάστρο· ἔκῃ καὶ τρία καμβήλια φορτωμένα ρομάρα. Το ρομάρι τὸνα εἶνε κομίρια, καὶ τὸνα το ρομάρι τ εἶνε κρασί, καὶ τὸνα το ρομάρι τ εἶνε πίσα. "Τστερα το δεβεῆ λέ do, "Ποῦ νὰ πᾶς;" Κ' ἐκεῖνο λέχ, "Νὰ πάγω σο κάστρο." "Ἰού," λέχ, "σο κάστρο μὲ παίνης· ἄς ροράσω καὶ τα καμβήλια ς καὶ τα ρομάρα ς καὶ τα τσόλια ς." Δεβεῆς δὴν τα ἐγείνο. Ροράς τα. Φορών καὶ da τσόλια τ, παίρ τα καμβήλια τ 'ς το γεδέγι τ, καὶ βαίν 'ς το καστρου θύρα. Καὶ ἐγεί τά φυλάγγουν γιασαχῆδε λένε, "Γιασάχ νε, μὴ νὰ μῆς σο κάστρο. 'Ημεῖς τα ζάτια ς ροράζουμε τα." Νύχτα πίννε το κρασί, καὶ μεθύζνε. Φέρ τα τρία 'ς ἓνα τόπος, καὶ το ἐριττᾶ το πίσα καὶ το κουών ἀπάνω τνε. Καὶ τα τρία νίγουνται ἓνα. Φέρ το μαχαίρ· τὸνανοῦ κόφτει το μύδα τ, καὶ τὸνανοῦ κόφτει τ' ὠδί τ καὶ τὸνανοῦ ξουριῖ τα βεῖχια. "Τστερα φωῖα· 'Ανοῖνε καστρου τα θύρια, καὶ τρανοῦνε τα τρία ζαπτιάδε· εἶναι μὲ το πίσα πιαζμένα τα τρία. Καὶ τα ρωδοῦνε, "Ποῶ σας ποίκεν ἀβούδα;" Κ' ἐκεῖνα λένε, "'Εκουῆς."

"Τστερα ἐκουῆς μαῖν 'ς το χωριό μέσα. Κανείς δέν do θωρεῖ Παῖν 'ς ἓνα ραῖφέ· κάδαι. Καὶ λένε σο ραῖφέ, "Σήμερο βασιλιός ξέβαλεν σεράνδα jaδῶραδῶ. "Οστινος σπὶτ βριῶκεται καπνηλιού κιριάς, ἐγείνο εἶνε ἐκουῆς." 'Εδό το λόγο ἀκούει da· ὁηκοῦνται ἔρεται σο σπὶτ. Τρανᾶ, ναίικας 'ς τα χέρα θωρεῖ καμνηλιού κιριάς. Κ' ἐτό ρωδᾶ το ναίικα, "Τί νὰ ποίκης ἐτό το κιριάς;" Κ' ἐκεῖνο ναίικα λέχ, "Βασιλιός ἀστενάρ νε, καὶ κίρεψεν καμνηλιού κιριάς· καὶ νὰ do παρπάω." Το παιδί λέχ, "'Εδό λίγο νε. 'Ελα, ἀζ μοῦμε, καὶ νὰ σε δώκω πολὺ κιριάς." "Τστερα ναίικα μαῖν ἀδέσω, καὶ ἐκουῆς σκοτών το ναίικα. 'Αχσάμαναν παίιννε da ναίικες σο ρονάχ. Μετροῦνε τα ναίικες. Τα ναίικες κεῖνται τριάντα ἰνιά. Ναίικα τὸνα δέ νε. "Κ' ἐτό πάλι ἐκουῆς το ποίκεν," λένε.

"Τστερα βασιλιός κρεμᾶ δύο σκολιού ταραλᾶχ το μῶχῶρι τ, καὶ λέχ, "'Εδό το μῶχῶρ ὅποιος το βαίρ, ἐκεῖνο εἶνε ἐκουῆς." 'Εδό

11. 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 your clothes." The camel-driver gives him them. He buys them. He puts on his clothes, takes the camels by their leading-rope, 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 mous-aches. 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 woman<sup>1</sup>, "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 schools<sup>2</sup>, and says, "Whoever takes this signet, he is the

<sup>1</sup> 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.

<sup>2</sup> 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.



έκουής παίν, παρενγειλίσκει Τουρκού σκολιού τα φσάχα, κα λέχ, "Χριστιανού τα παιδιά γιομώσανε τα έτεγιά τνε στάχτ, και να έρτουνε να κουνδήσνε στάχτ σα μάτια σας." "Τοτερα παι παρενγειλίσκει και χριστιανώ σχολιού τα φσάχα. Σηκούνται γιομώννε κ' εκείνα τα έτεγιά τνε στάχτ. Παίννε, να κουνδίσκ Τουρκού φσαχού τα μάτια στάχτ. Σηκούνται και Τουρκού τι φσάχα. Σηκούνται και έτά. 'Αβ' έναν d' άλλο κουνδούνε σα μάτια τνε στάχτ. Βghén ένα τός σο όρταλάχ. 'Εγείνο χέμεν έρελαι άσο τός μέσα παίρ το μōχdρ' άφήν, φέγγει. 'Ερουνται δασκαλ daghəldoun τα φσάχα. Τα φσάχα παίννε σο σκόλιο. Τρανούν και το μōχdρ, δέ νε' και λένε, "Έδό πάλι έκουής το ποίκειν," λένε.

"Ένας μέγας λέχ, "Έτο ήμείς δέν βορούμε νά το πιάσουμε. 'Α' βγούμε ίκιού qarşou 'ς το βουινί· άς ποίκουμε ένα τοβά, και άι παρακάλέσουμε το Θεγό, και άς το πιάσουμε το έκουή." "Τοτερα σηκούνται, παιρπαίννε βόιδα, καμδήλια, βάλια, όρνίθια, πρόβατα και παίννε σο βουινί. Σάγγουν da dá παιρπαίννε τα πράματα ούλα<sup>1</sup>, και ψήνουν da μέ da μεγάλα τα qazdñia γεμέκια, και σάντε δοβά. Κ' έκουής είνε πάλι κουνά τνε' και δέν δο ξέβρουν. 'Απο qarşou είδεν έκουής, έρουνται δύο άλογάτ' και βghw qarşou τνε, και λέχ, "'Α σας δώκω πενήντα λίρες, και άμέδε ίγι σο qalabaləx μέσα· είδέτε, 'Ημείς είμεστε έκουής.' Κ' έκειν αν σας πιάσνε, νά σας σκοτώσνε. "Αμ βορέσετε, να φύγετε· άούτα άμέδε. "Αρ gi<sup>2</sup> βορέσετε να φύγετε, μέ παίνετε." Κ' έτά λέπ. "Ίσύ δός μας πενήντα λίρες, και ήμείς φέγγουμε." "Τοτερα παικ σο qalabaləx όμβρό, και λένε, "'Ημείς είμεστε έκουής." Και λένε έτό το λόγο και φέγγουνε. "Τοτερα ίγεί τό βρίσκειται το qalabaləx, ούλα τρέχνε κατόψα τ. 'Απομβρό παιρπαίννε και έγει το άστενίρ. "Τοτερα έδό πομνίσκει μαναχό τ. Πομνίσκει κ' έτό άστενίρ' τα δύο μαναχά τνε. Ταγρā άατοριού το ξύλο και καλά καλά κοπανίς το άστενάρ. "Τοτερα κουνdā το ξύλο, και φέγγει. Μαίν σο qalabaləx. Deβirdā τα γεμέκια τνε. Κ' ύστερα έρουνται· τρανούνε και τα γεμέκια τνε δεβριλμού. Παίννε, τρανούνε και το άστενάρ ψοφā.

"Τοτερα έρουνται 'ς το χωριό. Και λέχ βασιλιός, "Έδό ά' βghé σο μεϊδανλəx, και νά το δώκω πολύ βαχdίς, να φέρ και το μōχdρι μ." "Τοτερα έτό θέχνει 'ς ένα ταβάχ άπάνω το μōχdρ, και baίν, δείχνει το βασιλιό. "Δεχά, έγώ 'μαι έκουής." Και λέχ

<sup>1</sup> For order v. § 882.

<sup>2</sup> For gi, v. κί, not.

ox-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, leaves 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 over 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

βασιλιός, "Γιάττα ποίκες ἐτά da ἔργατα;" Κ' ἐκείνο λέχ, "Κ' ἐγώ ἔνα βασιλιού παιδί ἤδαμαι. Ἄδελφό μ' ἔαλασδᾶ σο θαϊφέη ἔνα παρά το μεριγό τ. Ἐτό καλό νε μί; Τ' ἄλο ἄδελφό μ' ἔαλασδᾶ ἔς το χαμαμῆ· δῖμισα παρά το μεριγό τ. Ἐτό αούδα καλό νε μί;" Κ' ἐκείνο βασιλιός, "Δέ νε καλό," λέχ. "Ἐγώ ποίκα ἐτά τα ἔργατα, και να γουλτώσω τα ἀδέλφια μ." "Τότερα βασιλιός δώκεν do ἰζίν, και δώκεν ρασάπ βασῆ το σεμαδεμέν· και πήρεν ἐκουής. "Τότερα πήρεν και τ' ἀδέλφια τ, και πήγεν βαβά τ το χωριό. Και εἶδεν βασιλιός· ἔρουνται τα παιδιὰ τ. Και σεβίνσαι πολύ. Και ὕστερα ποίκανε γάμος· και πήρεν ρασάπ βασῆ το σεμαδεμέν.

Ἄβραάμ Ἀνέστη Κυριάνου.

### PHLOÏTÁ. 3.

Ἦ ἔνα χωριό κειότανε ἔνα ἄνδρα κ' ἔνα ναίκα. Κειότανε πολύ φουγαρές. Ἄνδρα πήρεν δεγάξε νιγχιές νήματα, και πήγεν νά τα μεταλάξ μέ do βαμβάκ, και πάλι νά τα φέρ, νά τα ποίκα νήματα. Αούδα γεζίνδανανε.

"Τότερα ἄνδρα τ πήρεν da νήματα· πήγεν να πάιχ σο Κάστρο. Μότ παίν στράτα, ἤρτεν ἔνα δεβρέσης ἱράστια. Δεβρέσης λέχ, "Πού να πές;" Κ' ἐκείνο λέχ, "Να πάγω σο Κάστρο, να μεταλάξω τα νήματα μέ το βαμβάκ." "Τότερα δεβρέσης λέχ, "Ἄς το μεταλάξουμε μ' ἱτά do δεχμεῖ." Γ' ἐκείνο λέχ, "Τί ἔκῃ το δεχμεῖές μέσι τ;" Και δεβρέσης λέχ, "Ἐκῃ παράδια." Κ' ἐκείνο. "Ἄν ἔκῃ παράδια, ἄς το μεταλάξουμε." "Τότερα δύν τα νήματα· βαίρ το δεχμεῖ. Ἐρεδαι σο σπίτ· ἀνοί do δεχμεῖ. Ἄς μέσι τ βghάν ἔνα φίθ. Και λέχ το φίθ, "Νά σε κενδήσω." Κ' ἐκείνο ἄθρωπος λέχ, "Νά με κενδήσης γιά; Ἄς πᾶμε ἄς δανιστούμε ἰγεινά το ἱρμάχ. Και το ἱρμάχ ὅτι λέχ, ποίκε τα." "Τότερα παίννε σο ἱρμάχ, και λένε το ἱρμάχ, "Ἰδά ἄθρωπος, γέννεν ἐφτά χρόνος, ραπάτσε με ἰδά σο δεχμεῖ· και δαρά ξέβα σοι γόζμο. Να κενδήσω ἱτά το ἄθρωπο;" Και το ἱρμάχ λέχ, "Κέντα το ἰνσάνος δέ νε μί; ἔρεται ἀπ' ἐμέν ζαδάχναν· νίβεται τα χέρα τ και το πρόσωπό τ, και ὕστερα φτύν 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 *zfé*-keeper; one *pará* for his day's work; is this well? My other brother works with the bath-keeper; half a *pará* for his day'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 ox-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.

AVRAÁM ANÉSTI KIRIÁNU.

### 3. *The Ungrateful Snake, the Fox, and the Man*<sup>1</sup>.

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<sup>2</sup>. 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<sup>3</sup>, and goes his way."

<sup>1</sup> V. p. 245.

<sup>2</sup> I.e. Nigde, v. note, p. 845.

<sup>3</sup> The oriental seldom washes his face without also rinsing his mouth.

Το φίθ ἀδεγεί βρίζκει πρόσωπο. Και τ' ἄλο το παιδί λέχ  
 “Ἄλο νά με κενδήης γιά; Ἄς πᾶμε, ἄς δανιστοῦμε κ' ἐκεῖνά το βόιτ  
 Κ' ἐκεῖνο το βόιτ ὅτι λέχ, ἀούχα ποίκε το.” Και το βόιτ λέχ  
 “Κένδα το. Ἐγὼ τόν κειότομαι τρία χρονοῦ ταβρί, πιάνωκω  
 με ἄς τ' ὠδί μ, και βζέγισκαν με σο ζί, και λάμνισκα. Δαρ  
 γιωρωνιάσα, και κόλτσαν με ἐδώ σο βουινί, και να βοσκηθῶ και η  
 ζαρλανδίσω, και ταχύ νά με σάξουνε, και νά με μάσνε σα ραδῆχα  
 μέσα, και νά με φᾶνε.” Δο φίθ ἤβρεν και ἀδεγεί πρόσωπο.

“Τστοτερα πήγανε· ἤβρανε ἓνα ἀλιθήκα. “Δανίσα ς' ἐτό π  
 ἀλιθήκα.” Και τ' ἀλιθήκα εἶπεν το φίθ, “Ἰσύνα ἐδώ σο δεχμεῖ  
 μέσα δέν χωρίς.” Και δο φίθ εἶπεν, “Ἐφτά χρόνος ἐδώ πέρα  
 ραπαλά κειότομαι.” Και το ἀλιθήκα εἶπεν, “Σέμα μυιά ἐδώ πέρα.  
 Και το φίθ σέμεν σο δεχμεῖ. “Τστοτερα το ἀλιθήκα εἶπεν, “Ραπάτα  
 το ραπαγῆ τ, και ἄμε, κούνδα το ἰγιά σο ἰρμάχ.” Κ' ἐγείνο πήρει  
 δο· πήγεν· κούνσεν δο σο ἰρμάχ.

“Ἦρτεν σο ἀλιθήκα κοντά, και εἶδεν δο το ἀλιθήκα, “Ἰσύνα  
 ποίκεζ με ἐίλικ. Ἰσύ στά ἐδώ πέρα, και νί σε φέρω ἐγὼ δέκα  
 ὀρνίθια, και φᾶ da.” “Τστοτερα ἦρτεν σο σπίτ να βάρ τα ὀρνίθια.  
 Και ναίκα τ δέν da δώκεν. Χερίφος εἶπεν, “Ναίκα, το ἀλιθήκα  
 ποίκεν μας ἐίλικ· ἄς παρπάω τα ὀρνίθια, και ἄς τα φάιχ.” Τε  
 χρεδέν ναίκα εἶπεν, “Ἰσύνα δέ ξέβρεις. Φέρ το δουβάλ, και ἐξ  
 μάσουμε σο δουβάλ μέσα ἓνα ταζό. Και τόν βᾶς ἐκεῖ πέρα, λῦσε  
 δουβαλιού το στόμα, και ξέβαλ το ταζό· δείξε το το ἀλιθήκα  
 Κ' ἐκεῖνο το ἀλιθήκα ἅμα το δεῖ το ταζό, φέγνει· κ' ἰσύνα  
 ρουλτῶνεῖς.” “Τστοτερα σέμασεν το ταζό σο δουβάλ μέσα, και π  
 πήρεν σον ἀρέσι τ, και πήγεν σο ἀλιθήκα κοντά. Εἶδεν, “Ἐλε  
 ἤβρα σε τα ὀρνίθια· φᾶ da.” Και ἀλιθήκα εἶπεν, “Ἰσύνα ἰσάτω  
 σαι· ς' ἐσένα κουβενιλμές. Ἰσύνα ἀδεκιού ἀπ' ἓνα σάλδα τα, ἔ  
 ἐγῶνα τρώγω da.” “Τστοτερα ἔλυσεν δουβαλιού το στόμα, και  
 σάλσεν το ταζό. Το ταζό ὀδιγχι εἶδεν το ἀλιθήκα, ἔτρεξεν κατόψε  
 τ. Ροβαλάτσεν δο ἀδεγεί.

“Τστοτερα ἔφγαν· σέμεν ς' ἓνα μυλχοῦ ρουγιού. Ἰγεί σο ρουγιού  
 μέσα λέχ ἀπο δο νοῦ τ, λέχ, “Δέ νε ἰδᾶ πέρα κανεῖς, και νά με  
 πάρ ἄς ρουιρούχα μ, και νά με δώκ ἰγιά σο δουβάρ;” Κ' ἐγε  
 πέρα κειότονε δεῖρμενής. Ἀκουσέν da ἐτό το λόγο. Χέμεν το  
 ἀλιθήκα δώκεν δο σο δουβάρ. “Τστοτερα κόψεν ρουιρούχα τ. Και  
 ἀφήκεν χωρίς ρουιρούχα. Ἐφχαν.

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 the 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 to 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 inside, 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 fowls, 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.

Μότ φέγνει σο δαῖρ ἀπάνω, τῶνα γόλδανεν ναμάς. Και λέχτ' αἰλιθήκα, "Ἐδὼ πέρα τογάς γαβούλ δέν γίνεται. Ἄμε σο μύλι σο γουγιού, κ' ἐκεῖ πέρα ἀκούγεται." Και ὕστερα ἀφήκεν δ αἰλιθήκα· ἔφχαν.

Ἀβραάμ Ἀνέστη Κυριάνου.

#### PHILOÏTÁ. 4.

"Ἐνα γαιρό 'ς τομ βόλ κειότονε ἓνα σαράφης. Ἦτονε Ἑρμένικ. Ἐνα μέρα ἦρτεν ἓνα χανόμ· δώκεν το σαράφ δύο μετελίκια, κα. πήρεν δεκαῖνιὰ παράδια. Σαράφος σο χαρτί μέσα τὰ πήρεν τα δύο μετελίκια, τράνσεν κ' εἶνε ἓνα εἰκοσάρχιου ἀλτάν. Σαράφος εἶβεν, "Ἐτό δο χανόμ γιὰτ με δώκεν ἓνα ἀλτάν; Ἄς το θέκω ἰδὸ μεριά, και ἂν ἔρτη, ἂν δο κρέψῃ, ἂς το δώκω." Το χανόμ ἄλο δέν ἦρτεν. Σοῦβιγλιτ μέρα πάλι ἀνοιξεν το τουκάνι τ. Πάλι ἦρτεν ἐκεῖ το χανόμ· πήρε δεκαῖνιὰ παράδια· πάλι δώκεν δο ἓνα εἰκοσάρ ἀλτάν. Ἀφήκεν· πήγεν. Τρία μέρες ἀουῖα δώκεν δο τρία ἀλτάνια.

"Ἐστερα σαράφος πήγεν σο σπίτι τ. Εἶπεν δα σο ναίκα τ. Και ναίκα τ εἶπεν, "Ἀδό το χανόμ 'ς ἐσένα ἐκῆ μάτ." Και σαράφος εἶπεν, "Ἄς πάωμε." Και ναίκα τ εἶπεν, "Στά, και ζαβαχδά ἀκούμα νά σε φέρ ἄλνα ὅέχ. Ἐβαρ κ' ἐκείνο, κ' ἐγώνα τὰ να πᾶς τα βαγότηζα λέω σε δα<sup>1</sup>."

"Ἐστερα σαράφος πάλι πήγεν σο τουκάνι τ. Μότ κάδα σαράφος, το χανόμ πάλι ἦρτεν· 'ς ἓνα χαρτί μέσα δώκεν δο λίγο ὅέχ. Σαράφος ἀνοιξεν το χαρτί, τράνσεν δο. Εἶνε μέσι τ λίγο ἀλέβρι, και λίγο κινεῖ, κ' ἓνα ἀμβελιού φύλο. Ἐνα ὅέχ δέν ἀνλάτσεν. Ἀχσάμθαν πήγεν σο σπίτι τ· εἶπεν δα το ναίκα τ. Και ναίκα τ εἶβεν, "Το χανόμ κρέφ σε. Ἰτά το ἀλέβρι, 'Σ το Οὐρ Γαπανέ ἔχουμε σπít." Και το κινεῖ, 'Το σπít μας δμδρό μέ το

<sup>1</sup> For order v. § 382.

Whilst she is going over the land, a man was making his rayer. And the fox says, "Prayer here has no acceptance. Go to the well of the mill; it is heard there." And afterwards the fox left. She went away.

AVRAÁM ANÉSTI KIRIÁNU.

#### 4. *The Moneychanger and the Pasha's Wife*<sup>1</sup>.

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 parás<sup>2</sup>. 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 parás. 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'<sup>3</sup>; and the plaster, 'They are

<sup>1</sup> V. p. 235.

<sup>2</sup> In Turkey small change is sold by the moneychangers. A metelik is worth ten parás, but in buying change the lady only gets nine and a half. A metelik is worth about a halfpenny.

<sup>3</sup> Un Kapan, i.e. Flour Market, is the part of Stambul at the end of the inner bridge over the Golden Horn.



κιρῆ σουβαλοῦνε.' Και το φύλο, 'Σο νεβλή μας εἶνε μέγα κλήμα.  
'Ετά φανερώννε ἐτά τα ἔργατα."

Σὸβῦγιῦτ μέρα σαράφος παῖν ἰγεῖ σο σπῖτ. Και νά. τι  
χανόμ ἀνοί το πένjερε' τρανᾶ κι ἦρτεν σαράφος. Βγάλ ἄσι  
πένjερε ὀξορτα· δείχνει το αἰνί, ἰμνιά τ' ὀρτό τ γιάν, και ὕστερα  
κλαῖθ το δεβρέ τ το γιάν. Σαλιῶκει το πένjερε, καταβαῶ και τα  
περδάδια τ. "Αλο σές δέ βγαλ. Σαράφος ἔρεδαι πάλι σο τουκάν.  
τ. 'Αχσάμωναν βαῖν σο σπῖτι τ. Λέει da do ναῖκα τ. Και ναῖκα  
τ λέχ, "Ἐρκευδέ πήγες. 'Ἄς καταβῇ ὄλιος, και ἔλα,' εἶπεν."

"Ἵστερα σαράφος,—κατέβεν ὄλιος,—και βῆγεν. Δώκεν το θύρα  
'Ανοίγεν το θύρα, και σαράφος σέμεν ἀδέσω. "Ἵστερα μέ το  
χανόμ σέμανε σο βαχδά', σα δενδρά ἀπκάτω να κοιμηθοῦνε.  
"Ἡψανε το φενέρ, και ὕστερα σέμανε σο καριόλα μέσα, και  
κοιμήθανε. Νύχτα γολῆδε τράνσανε· πασά το βαχδά μέσα  
ἦφτει ἓνα ἑρέκ. Τράνσανε ἰς βαχσαδιού το δουβάρ σο βαχδά  
μέσα, και εἶδανε ἓνα καριόλα. "Ἵστερα γυῖβασῆς δερμίνσεν  
ἀνέβεν σο δουβίρ ἀπάνω. "Ἵστερα κούνοεν do μαφτό τ ἄσο  
δουβάρ κάδω. Qάλια qάλια πήγεν σο καριόλα κοντά. Τράνσε  
κοιμᾶται σαράφος μέ το χανόμ. "Ἵστερα ἀνοιξεν το θύρα  
ἔσghόρσεν και το ἄσκέρ. Πήγανε, ἦβρανε τέσερα δενέδια ἀθρώπ.  
'Εκείνα ἀθρώπ ἦτανε χαμάλ. Πήρανε το κριφάδι σα τρέσα τνε.  
Πήγανε· ἔθεκάν do σο χαπίς.

"Ἵστερα ξύπνησεν σαράφης, και δέν ἔμαθεν τό εἶναι τον δόπο'.  
Ἐύπνησεν και το χανόμ. Εἶδεν, "Χανόμ, ἐδώ πέρα πού εἴμεστε;"  
Και το χανόμ εἶδεν, "Σο χαπίζ μεστε." "Ἵστερα σαράφος ἔστειλε  
χαδάρ s το ναῖκα τ. Και ναῖκα τ φόρσεν χανθμνιού τσόλια.  
"Ἡρτεν σο χαπός. Ξέβαλεν Τουρκού το χανόμ· πήγεν. Πόμεν  
σαραφιού ναῖκα σο σαράφο κοντά. Ζαδάχναν φώτσεν. "Ἡρτεν  
το χανόμ· ρώτσεν τα βεζίρ, και λέχ, "Ἐψές σπῖτ μας ἦρτεν  
σαράφος μέ το ναῖκα τ μισαφίρ, και σο βαχδά κοίμσα τα. Δαρά  
σο βαχδά δέ νδαι. Πού πήγανε; Ἐβρέτ da." Κ' ἐκείνα βεζίρ  
εἶπανε, "Σο χαπίς οὐνδαι." Το χανόμ εἶδεν, "Το μόν da μισαφίρ  
τί χάχ ἔχατε νά τα φέρετε σο χαπίς;" Ἐγεῖ do γυῖβασῆ κούνοεν  
do σο θάλασσα. "Ἵστερα ξέβαλεν τα μισαφίροι τ, σάλσεν da σα  
σπίτια τνε. Και το χανόμ πήγεν σο σπῖτι τ.

'Αβραάμ Ἀνέστη Κυριάνου.

<sup>1</sup> V. § 381.

<sup>2</sup> 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 back to his shop. In the evening he goes to his house. He tells 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, 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 opened the door; he called for the soldiers. They went; they found four men. Those men were porters. They took the bed on their 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, where are we?" And the lady said, "We are in the prison." Afterwards the moneychanger sent a message to his wife. And his wife put on a Turkish lady's dress. She came to the prison. She took the Turk's wife out. She went away. The moneychanger's wife remained there with the moneychanger. In the morning it dawned. The Turkish lady came, questioned the viziers, 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 them." And the viziers said, "They are in the prison." The lady said, "What right have you to take my guests to the prison?" That sergeant she threw into the sea. Afterwards she took her guests out, sent them to their house. And the lady went to her house.

AVRAÁM ANÉSTI KIRIÁNU.

## PHLOÏTÁ. 5.

Κειότον ένα γιορόν χερίφος· είχαν γένια. Σο σπίτι καθούτοκε και τραγώδανε· λείσκειν παλιά τραώδια. Και τα νυφάδε τ' ἄς το παλιάν<sup>1</sup> τα τραγώδια δέ χοσλάνδαναν. “βαδά, εἶπε μας λία καλά καινούρια τραγώδια.” βασλάτσειν και το γιορόν· εἶπε λία οὐσῆοι<sup>2</sup> ραδασέρια. Και τα νυφάδε τ' βασλάτσαν να γελάσνε. Και το γιορόν εἶπεν, “Γελάς, κουλάκ, γελάς· ἀὖ' ἐδώ 'σα τραγώδια χοσλάνσετε.”

Παπᾶ Εὐστάθιος.

## PHLOÏTÁ. 6.

“Ένα ναίκα εἶχα δύο φσάχα. Και τῶνα παίνισκεν σο σκόλιμ και τῶνα κειόταν σο σπίτ. “Ένα μέρα το παιδί γυρίσταν ἄς το σκόλιμ· “Πείνισα,” εἶπε. Και μάνα τ' εἶπεν γι, “Σέμα σο φσῆ και φᾶ λόρος.” Παίν. Και το παιδί σέμε σο φσῆ. “Έφσαξεν το παιδί.

Βά τ' κειότον 'ς τ' ἄλ da χωριά. “Αμα γυρίσταν, λέ κι σο ναίκα τ,—και παιδιού τ' ὄνομα λείσκαν do Κωστανδῆν,—“Το Κωστανδῆνε, τί το ποίκες;” Κ' ἐκείνο λέ κι, “Πήγεν σο σκόλιμ.” “Ἀψά ἔαghῆρda τ<sup>2</sup>· ἔαghῆρda και το κορις.” Το κορις ἤρτεν. Και το παιδί μάνα τ' ἔφσαξέν do, και τα κιριάτα τ' ποίκεν da σο ἄνδρα τ' ἕνα γεμέκ. βουν σερίμ ὄτλαγα τρώϊσκειν, τα κιριάτα λάλσανε, και εἶπαν γι, “Βά, με ποῶ χέρι s με βαίρεις, και με ποῶ χέρι s με τρώς;” βουν σερίμ ἄνδρα τ' πήρεν το ναίκα τ, και ἔδεσέν do σ' ἄλογο τ το ρονιρούχα. βουν σερίμ φτέρνισεν το ἄλογο, και ναίκα ἔγεινε πουρξίμια.

Γρηγόριος Νικολάου.

## PHLOÏTÁ. 7.

“Ένα ναίκα κ' ἕνα ἄνδρα εἶσκαν ἕνα παιδί, πολά κορίτσια. Πιρούκσαν να πᾶνε σα γαγαζάχια. Πήγανε· σωρόψανε· φορτώσανε· νόμανε νύχτα. Πήγανε δεβζιού το σπίτ. “Έφαγαν, ἔπιναν, τραγώσαν, κοιμήθαν. Το δέφ ξέβεν δξω. “Ἦρτεν. Εἶπεν, “Κίμινι οὐγιουγιούρ;” Οὔλα ὑπνωσανε. “Έχασκαμ ἕνα μάνα· σο

The final *ν* of παλιά is unusual.

<sup>2</sup> το would be expected.

5. *The Old Songs and the New*<sup>1</sup>.

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 daughters-in-law had no pleasure in the old songs. "Father, sing us 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.

6. *Kostandín*<sup>2</sup>.

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<sup>3</sup>. 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 Kostandín,—"What have you done with Kostandín?" 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.

GHRIGHÓRIOS NIKOLÁU.

7. *The Stupid Dev*<sup>4</sup>.

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

<sup>1</sup> V. p. 230.

<sup>2</sup> V. p. 263.

<sup>3</sup> Literally a rock-cut bin, in the subterranean rooms below the house. V. in glossary *ποτ.*

<sup>4</sup> V. p. 251.

στάβλο βόϊδια δέν ἀφήκεν· οὐλα σάγνισκεν. Φάζεν da ἐμᾶς·  
Ξέβεν το δέφ ὅξω.

Ἦρτεν· εἶπεν, “Ποιό σας ὑπνωσεν; ποιό σας δέν ὑπνωσεν;  
“Ἐχῶσκαμ ἓνα μᾶνα· σο στάβλο δέν ἀφήνισκεν βάλμα· οὐλα  
φάζεν da ἐμᾶς.” Το δέφ ξέβεν ὅξω.

Ἦρτεν· εἶπεν, “Ποιό σας ὑπνωσεν; ποιό σας δέν ὑπνωσεν;  
“Οὐλα μας ὑπνωσαμ. Ἐχῶσκαμ ἓνα μᾶνα· σο στάβλο [δέν]  
ἀφήνισκε χτηνά. Οὐλα φάζεν da ἐμᾶς.” Το δέφ ξέβεν ὅξω.

Ἦρτεν· εἶπεν, “Ποιό σας ὑπνωσεν; ποιό σας δέν ὑπνωσεν;  
“Ἐχῶσκαμ ἓνα μᾶνα· μέ το κόσκινο ἄσο ρουγιού κουβάλνι  
νερό.”

Πήγεν το παιδί· τα κορίτζα φόρτωσε τα σελέγια τνε. Το παιδί  
ἀνέβεν σο δώμα· κούνσεν χώματα σο κάπνο. Το δέφ ξέβεν  
πιάσεν do, σέμασέν do ᾽ς ἓνα ὄουβάλ. Ἐδεσέν do στόμα τ. Πήγω  
να λαλήτ τ' ἀελφή τ. Το παιδί ξέβεν ἄσο ὄουβάλ. Σο στάβλο τ  
ἔχῶσκεν ἓνα τανά. Σέμασέν do σο ὄουβάλ μέσα. Το παιδί ἀνέβει  
σο δώμα. Το τανά πηρπήαν do σο βαχτά· φάϊσαν do, σκότωσάν  
do. Ξέβαλάν do ἄσο ὄουβάλ ὅξω. Το παιδί πήρεν ἓνα κεμίκ·  
γένυνεν ἄλογο. Πήγεν σο σπίτι τνε.

Ἀναστάσιος Χρυσοστόμου.

#### ΡΗΛΟΪΤΑ. 8.

Ἦνα βασιλῆός εἶχαν ἓνα παιδί. Εἶδεν ἓνα κορίτ· σα κορου-  
φιές σωρόφ πιλινῶ. Βά τ σωρόβνεν τουρσιά. Ἐτό βασιλιού το  
παιδί εἶδεν ἐκεῖ το κορίτ· εἶπεν da το βά τ, “Νά με σεμαδέψης.”  
Βά τ δέν da σεμάδεψεν. Ἐτό το παιδί, “Να κουνήσω μαφτόν  
σο ρουγιού.” Παῖν. Βά τ σεμαδέψεν το. Το παιδί πήγεν σομ  
βόλ.

Ἦνα ἀράβης πεστλείσανε. “Το ναίκα ς πήραν do και ἔφυγαν.”  
“Ἐκεῖνο σο ναίκα μ εἶνε σο γουργούρι τ ἓνα ἄλτάν. Ἦν do φέρης,  
νά με μάης ἔξε χρόνους σο χαπός. Ἦν δέν το φέρης, ἐγώ ἐσέ 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 Dev went out<sup>1</sup>.

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 Dev 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 Dev 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 Dev 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 bag. 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*<sup>2</sup>.

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<sup>3</sup>.

<sup>1</sup> In each case, of course, the Dev does or tries to do what the children's mother is said to do.

<sup>2</sup> V. p. 287.

<sup>3</sup> Here there is an obvious lacuna. The villain must go to the wife and obtain

Ἐκραψεν ἓνα χαρτί σο ναίκα τ. Ἐπὸ το χαρτί πήρεν da ναίκα τ· ἔψαλέν do. Και βοίκεν ἓνα βασιλιού τσόλμα. Πήρεν ἓνα ἄλογο· πήγεν σο χαπός. Τράνσεν ἐκεί σο χαπός· δέν do. Πήγεν ἔς ἓν ἄλο χαπός· τράνσεν. Οὐλα ξέβαλέν da· “Ἀμέτ σε χαμάμ, να λουστῆτε και να ἔρτητ.” Τόν ἤρταν, οὐλα τράνσεν da. Εἶδεν το ἄνδρα τ ἐκεί μέσα· και ρώτσεν do, “Ἐσύ τί βοίκες;” Ἐκεῖνο ὀρτά εἶπεν da. Ἐμαθέν do τό κεῖόντον ἄνδρα τ. Σάλτσεν da να πάη σο σπίτ. Και μαφτό τ ἤρτε ἀπ’ οὐλα ἐμβρό σο σπίτ. Μετάλαξεν τα τσόλμα τ. Τόν ἤρτεν ἄνδρα τ, ρώτσεν do, “Ἐσί ποός σε ξέβαλεν ἄσο χαπός;” Ἐκεῖνο εἶπεν, “Ἐνα βασιλιού παιδί.” Το κορίτς εἶπεν, “Ἐγώ σε ξέβαλα.” Το παιδί εἶπεν, “Ἐσύ δέν doσαι.” Το κορίτς, “Ἀζ γενῶ πάλι.” Φόρσεν ἐκεῖ τα τσόλμα τ, και γέννεν πάλι χάν βασιλιού παιδί. Το ἄνδρα τ. “Ἐσύ τοσαι.” Παίν.

Δημοσθένης Ἰορδάνου Τσεκλίδης.

#### ΣΙΛΑΤΑ. 1.

Ἐνα βασιλέγας εἶχα ἓνα ναίκα, και φῶάχα δέμ βοίκεν. Ἐπὸ ναίκα τ ἓνα μέρα πότε κένδανεν, το βολόν σέμην σο χέρι τ, και ρανάτσεν δῖμα. Κ’ ἐτό εἶπεν γι, “Θεός νά με δώκεν ἓνα κορίτς, και να εἶχαν σαν ἐτό γιανάχμα.” Ἀς ἓνα χρόνο ὕστερα<sup>1</sup> ναίκα τ γένσεν ἓνα κορίτς, και εἶχαν γιανάχμα σαν do δῖμα.

Ναίκα τ πέθανεν, και βασιλέγας πήρεν ἓνα ἄλο ναίκα. Ἐπὸ ναίκα ἐτό το κορίτς δέν do θέλιξεν. Ἐνα μέρα εἶπεν σε δύο ἱελάτ, και παρέγγειλεν da νά το πηγάσουν ἔς ἓνα βουϊνί, και παρέγγειλεν da να φέρουν da μάτμα τ. Ἐτιά πηάσαν da, και ἅμα το πηάσαν. σέμασαν do ἔς ἓνα ἄρδαχ. Και πόνεσαν do να βγάλουν τα μάτμα τ. Εἶχαν ἓνα σκυλί κοντά τνε, και ξέβαλαν τούκουνημαρού τα μάτμα, και ἤφερεν da βασιλέγα ση ναίκα.

Ἐπὸ ναίκα φόρινεν, καμάρωνεν και τράνανεν σο αἰνά. Ἀς το αἰνά μέσα θώρινεν το κορίτς, και δέν ἰνάνδανεν ὅπου το σκότωσαν.

<sup>1</sup> 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.

DHIMOSTHÉNIS YORDÁNU TSEKLÍDHIS.

## SÍLATA.

### I. *Little Snow-white*<sup>1</sup>.

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.

<sup>1</sup> V. p. 269.



Ἐτό το κοριῖ ἐκεῖ σο ἄρδαχ τόν σέμνηνε, ἤβρενε ἐφτά σκετέλια. Καὶ ἔφαεν ἄσο μικρό, καὶ ἔπιε νε ἄσο μικρό το ποτήρ κρασί, καὶ κοιμήθηκεν ἄν μικρονού σο στρώς. Ἀπού ἄργας ἦσαν δα ἐφτά το ἄθρώπ, καὶ τράνσανε τα γεμέκια νε, ἦτανδαι κῦτια. Τόν γοιμήθανε, τράνσαν γαι κοιμάται ἓνα κοριῖ. Ἐτό ρώσαν δο, “Ἀπούθε ἴσαι;” Καὶ εἶπεν δα το κοριῖ ἀπούθε νε. “Ὅστερα παρένγειλαι δο, νά το τρανήσουν ἐτιά το κοριῖ, καὶ το κοριῖ νά γένη σάν μίμνε νε.

Ἐτό κοριῖού μάνα φόρινεν, καμάρωνεν, τράνινεν σο αἰνά. Ἐτο πάλι δέν ἰνάνδανεν ὅπου το σκοτώσανε. Παίρ ἓνα μέρα ζωνάρι, καὶ παγαίν νά τα πουλήῃ. Ἐτό παγαίν ἐκεῖ σο ἄρδαχ, καὶ θωρεῖ ἐτό το κοριῖ ἄσα πένηρες, καὶ ἄσθηρδα, “Πουλῶ ζωνάρι.” Ἐτό το κοριῖ τόν δᾶκουσεν, πήρεν ἓνα ζωνάρ καὶ φόρσεν δα. Τόν δα φόρσεν, βαγίνσεν. Ἀπού ἄργας τόν ἦσαν ἐκεῖνι τα παληκάρι τα δελιανούγια, τράνσαν το κοριῖ, βαῖνσεν. Ἐτό δο κοριῖ δώκω δο ἰλάδια, νά ξυπνήῃ δε. Δέ ξύπσεν. “Ὅστερα ἄν δο μένε τράνσενε σα μέσα τ καὶ φορών ἓνα ζωνάρ. Τόν δο ξέβαλεν το κοριῖ ξύπσεν. “Ὅστερα παρένγειλάν δο νά μή βγῇ ἄσο σπὶ δξω.

Ἐτό μάνα τ φορών, καμαρών, τρανᾶ σ’ αἰνά. Πάλι θωρεῖ το κοριῖ. “Ὅστερα δέν ἰνάνσεν ὅπου το σκότωσαν. Παίρ λαχτυλίδες· πααίν, πουλᾶ τα. Πάλι παγαίν ἐκεῖ σο ἄρδαχ. “Πουλῶ λαχτυλίδες,” δε, ἄσθηρδα. Ἐτά το κοριῖ πάλι πήρεν ἓνα λαχτυλίδα. Ἐτό φόρσεν δο· πάλι βαῖνσεν. Ἀπού ἄργας ἦσαν τα ἐφτά τα παληκάρι. Τράνσανε· θύρα εἶνε ραπαδιμένο. “Ὅστερα ἀνέβανε ἄσα δουβάρια, καὶ τράνσανε το κοριῖ πάλι βαγινιμένο. Πάλι τράνσαν ἀπάνω κάτω· δέν ἤβραν ἓνα ὄχ. “Ἄν δο μικρο τράνσεν γαι σο ὅρι τ εἶδεν<sup>1</sup> φορεμένο ἓνα λαχτυλίδα. Ξέβαλεν δο λαχτυλίδα, καὶ το κοριῖ ξύπσεν. “Ὅστερα παρένγειλάν δο, ὅποιος νά ἔρτ, νά μή ἀνοίξ τη θύρα. Τ’ ἡμέρα τα παληκάρι πήγαν σο ὄργο νε.

Ἐτό ναίκα φορών, καμαρών, τρανᾶ σο αἰνά. Πάλι θωρεῖ το κοριῖ. “Ὅστερα παίρ μήλα· ἀλείφ τα με φαρμάκ· πααίν νά τα πουλήῃ. Πααίν πάλ ἐκεῖ σο ἄρδαχ. “Πουλῶ μήλα,” δε, ἄσθηρδα. Ἐτό το κοριῖ τόν τα εἶδεν, τη θύρα δέν δ’ ἀνοίξεν.

<sup>1</sup> 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

Κρέμασεν ἓνα κλωστή, και πήρεν ἓνα μήλο. Τόν δο ἔφαγεν, πόμπη σο γουργούρι τ. Ἄπου ἀργάς τόν ἦρταν τα ἑφτά παληκίρια πάλι το θύρα ἦβραν δο ραπαδιμένο. "Τστερα ἀνοιξάν δο, και ἦβραν δο κοριζ̃ βαϊνδιμένο. Ἀράτσαν da ἀπάνω κάτω· δέν ἦβραν ἓνα ὀεί. "Τστερα ἀνοιξαν το στόμα τ, "Να μέ τί ἔκῃ," δει "Τστερα τράνσανε, σο γουργούρι τ ἔκῃ ἔγα παρζά μήλο. Τόν δο ξέβαλαν, το κοριζ̃ ξύπσεν. Ἄπου μέρες το κοριζ̃ φοβήθαν, νά τε ἀφήκουν σο σπίτ· πέγασαν δο σο ὄργο τνε.

"Τστερα μέτα ἓνα χρόνο το κοριζ̃ πέθανεν. Σέμασάν δο ὅς ἔνα σανδέξ ἀπο φλοριονάς. Ἐτό εἶχαν δο σον δόπο, ὅπου ἑαλόστινα. Ἐτό ἓνα φορές εἶδεν δο ἓνα βασιλέγα παιδί. Εἶπεν σ' ἑτιζ̃, "Να το γοράσω." Και ἑτιζ̃ πούλσαν δο. Τόν δο πεάσεν σο σπίτι τνε σέμασέν δο σο οδά τ. Ἐτό θέλισκεν να μάθ σο σανδέξ ἀπέσω τι ἔκῃ. Ἄνοιξεν δο και ἦβρεν ἓνα κοριζ̃. Ἐτό τόν το εἶδεν, εἰδειν δο συμ βαπά τ. Ἐτιζ̃ ὕστερα ποίκαν το γάμο τ, και ἑαγήρσαν και κοριζοῦ τομ βαπά.

Δημήτριος Λαζάρου Ἐξαράκος.

## ΣΙΛΑΤΑ. 2.

"Ἐνα ναίκα και ἀνδρας εἶχαν ἓνα κοριζ̃. Ἐτό το κοριζ̃ ἔνα φορές ἄσομ βαπά τ κόρεψεν ἓνα φιστάν, ὅπου να ἔκῃ βούλα τα ἄστρα σον οὐρανόν ὅπου εἶνδαι, και ἓνα ἄλο φιστάν, ὅπου να ἔκῃ ση θάλασσα ὅπου εἶνδαι οὐλα τα ψάριζ̃<sup>1</sup>. Ἐτό παπά τ ποίκεν δο.

"Ἐνα φορές φόρσεν το φιστάνι τ, και πότε ἑκλωθεν σο χωριζ̃, ἦβρεν ἓνα σκυλιζοῦ δερί. Ἐτό φόρνεν δο και κλώθιζεν και θώρινεν ἑρατα. Ἐνα φορές εἶδεν δο ἓνα βασιλέγα παιδί. Ἐτό πήρεν δο σο σπίτι τνε, και σάν ἄθρωπος θώρινεν ἑρατα.

"Ἐνα φορές βασιλέγας μέ το παιδί τ ποίκανε ἓνα βοχζά σο βαχζά τνε. Ἐνα φορές ἦτον Μεγάλ Κεριακή. Ἐτό βασιλέγα το παιδί πότε βγηόνιζεν, τράνσενε ἄς νεκλήσας το θύρα· εἶδεν ἓνα κοριζ̃. Ἐτό πολύ τ ἄγαψενε. Και το κοριζ̃ γάψενε ἄς βασιλέγα παιδιζοῦ σο ὅερ ὅπου εἶχαν το λαχτυλίδι<sup>1</sup>. Τόν δο εἶδεν, βασιλέγα το παιδί τανότσεν δο. Τόν ἦρτεν σο σπίτ, εἶπεν da συμ βαπά τ. Ἐτιζ̃ τόν ἦθελαν να φάμ<sup>2</sup> βοχζά σο βαχζά τνε, εἶπεν δο μάνα τ, νά τα ψήξ βασιλόπητες. Μάνα τ βασιλάτσεν νά τα ψήξ. Πότε τα

<sup>1</sup> For order v. § 382.

<sup>2</sup> Φάμ before initial b instead of φάν.

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*<sup>1</sup>.

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

<sup>1</sup> V. p. 258.

Ψήνιξεν, ἤρτεν και το σκυλί· πήρεν λίγο ξυμάρ, και σέμασεν βέσω τ το λαχτυλίδα, και γιμπουστούρσεν δο σο τουνδούρ. Τόν Ψήθη, ξέβαλέν da. Γιόμωσέν da σο δοχδά, και πέρασέν da σο βασιλέγα. Πότε τρώϊξανε, τόν ἔκοψεν το ψωμί, εἶδεν το λαχτυλίδα τ. Τόν ἤρτεν σο σπίτ, ρώτινεν το μάνα τ, "Το λαχτυλίδα μ πού το ἤβρες;" deí. "Γιά νά τα εἴπης, γιά νά σε σκοτώσω." Τότες μάνα τ εἶπε γι, "Γιάβρου μ, πότε κόλινα, ἤρτεν και το σκυλί· ποίκεν ἕνα πιδέ· και ἄν do ἔθεκεν ἐκείνο, δέν do ξέβρω."

Τότες ἐτό, γιά να μίθ το σκυλί τί ἦτανε, μούλωσεν ἕνα μέρα ὀδαδιού σο γιγκλῆκ. Ἀπού ἀργάς τόν ἤρτεν να κοιμηθῇ το σκυλί, ξέβαλεν το δερί τ. Τόν do ξέβαλεν, χεμέν βασιλέγα το παιῖ πιάσεν do. Τότες εἶπεν da και σομ βαπά τ, και ἤθελεν νά το πάρ. Τότες ποίκαν το qάmo τνε, και πήρεν do.

Δημήτριος Λαζάρου Ἐξαράκος.

### ΣΙΛΑΤΑ. 3.

Δύο ἀδελφία· τὸνα ἦτανε ζεργίν και τὸνα φουγαρές. Ἐτό το ζεργίν ἕνα μέρα πήγεν σο βουινί. Ἀπεκεί τράνσεν γι ἕνα μέγα σαράϊ. Πήγεν σ' ἐκείνο, και ἤβρεν do γιομούμενο με φλοριά. Ἐκεῖ σο σαράϊ καθοῦτανδαι σεράνδα κλέφτ. Ἐτιῖ δέν ἦτανδαι Γιόμωσεν τα δουβάλῃα με φλοριά, και πήγεν σο σπίτι τ. "Τστερα εἶπεν da και σο φουγαρέ σον ἀδελφό τ. "Τστερα ἦρταν και τα δύο τνε ἐκεῖ σο σαράϊ. Πάλι γιόμωσαν τα δουβάλῃα τνε, και πήγαν σο σπίτι τνε.

"Τστερα ἤρτεν μόνο το ζεργίν. Το φουγαρές δέν ἤρτεν. Τόν ἤρτενε ἐκεῖνα, σέμη σο σαράϊ πάλι, να ἐμούζ τα δουβάλῃα τ. Πότε τα γιομών, ἦρταν ἀπάνω τ και τα σεράνδα τα κλέφτ. Πάγωσαν ἦτονε, και σέμην ἄν do μικρό σο κομιρμόνα. Ἐκεῖ τράνσενε, ἦτον ἕνα ἄθρωπος· μούλωνεν σα κομίρῃα ἀποκάτω. Τόν το εἶδενε, ξέβαλέν do 'ς ἀρκαδάδα τ. Ἐκεινῃά τότες στάβρωσάν το. "Τστερα τα σεράνδα τα κλέφτε ξέβανε δξω.

"Τστερα τόν ἤρτεν το φουγαρές τ ἀδελφό τ, τράνσενε, το ἀδελφό τ κρέμασάν do. Τότες πήρεν do ἀδελφό τ, κατέβασέν do, και πεγάσεν do σο σπίτι τ. Δώκεν do 'ς ἕνα κῶσκέρ· ἔραψέν do. Και μούχωσέν do, και δώκεν do παράδῃα.

me. It took a little dough, and put the ring into it, and clapped on [the wall of] the oven [to bake]<sup>1</sup>. 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 oven, the dog also came; it made a loaf, and whether it put it in, I don't know."

Then he, in order to learn who the dog was, hid one day in the recess of the room. In the evening when the dog came to go to sleep, it put off the skin. When it put it off, at once the king's son 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 Thieves*<sup>2</sup>.

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.

<sup>1</sup> For a description of these ovens see *tandur* in the Turkish glossary, p. 670.

<sup>2</sup> V. p. 241.

Ἄπου ἀργάς τόν ἦρταν τα σεράνδα τα κλέφτ, τράνσαν αἰθροπος δέν νε. Ἐμαθάν δο, ὅπου ἔρεται ἐδῶ αἰθροπος. Πάλιν σεν τούνανου το κουνδούρα. Ἐτῆ σο κῶσκέρ εἶπαν γι, “Ἐπορεῖς; ῥάφτεις το μί;” Κ' ἐκείνο εἶπε γι, “Ὁφ! κῶσα εἰ αἰθροπος ἔραψά το, κ' ἐτά το κουνδούρα νά μή το ράψω. Δώκε με και παρὰδῆ.” Ἐδειξαν δα κιόλα. Ἐκεινῆ τόν τα εἶδαν τα παρὰδῆ, ρώτσαν δο, “Ἐτῆ ποιός σέ τα δώκεν;” Και ἐκείνο εἶπε γι, “Ἐνα αἰθροπος ἤφερεν με ἕνα παρὰαλανμῶ αἰθροπος ἔραψά το, και δώκε με τα παρὰδῆ.” Τότες πήγεν, ἔδειξεν δα σπῖτι τ. Ἐκεινῆ, τόν το εἶδαν, κατέβαν ἀπο νύχτες σο σπῖτι τ και σκότῶσαν δο.

Δημήτριος Λαζάρου Ἐξαράκος.

#### ΣΪΛΑΤΑ. 4.

Ἐνα βασιλέγας εἶχαν τρία φῶάγα. Και το χρόνο ἦταν κῶτλῆκῆ. Ἐτά τα φῶάγα λίψασαν. Πήγαν· ἤβραν ἕνα ρογι. Ἐτά τα παιδιῆ δέν βόρσαν να κατεβοῦν. Ἐτό το πρῶτο το φῶάχ εἶπε γι, “Κρέμασέτ με, και ἄς κατεβῶ. Και τόν ἔαγħερδίσω.” “ῤά, ῤά, τραβᾶτ με.” Ἐτά τα φῶάχα, “Καλό,” εἶπαν. Κρέμασάν το πρῶτο το φῶάχ. Ἐτό φοβήθην να κατεβῆ. Κατέβην ὡς το μισό τ· ἔαγħέρσεν, “ῤά, ῤά.” Τράψαν δο.

Κρέμασαν και τ' ἄλο το φῶάχ. Κ' ἐκείνο εἶπε γι, “Τόν κατεβῶ σο μισό τ, τόν ἔαγħερδίσω, ‘ῤά, ῤά,’ τραβᾶτ με.”

Κρέμασαν και τ' ἄλο το φῶάχ. Κ' ἐκείνο εἶπε γι, “Ἐγῶ ἂν εἶπω, ‘ῤά, ῤά,’ κατέβασέτ με.” Ἐτό ὅσο λείξεν, “ῤά, ῤά,” κατέβασάν δο. Κατέβην ἐκεῖ· εἶδεν τρία κορίτσα. Ἐτούτα κορίτσα εἶπαν γι, “Γιάβρου μ, ἐδῶ πού ἦρτες, ἐδῶ εἶνε ἕνα δέφ· τόν ἔρτ, τρώει σε.” Ἐτό το παιδί εἶπε γι, “Πούδ' ἔνε;” Ἐτό το κορίτ εἶχα ἕνα ραλά· δώκεν δο ἔς ἐκείνο το παιδί· ἐτό πήρεν δο. Τόν ἦρτε το δέφ, φάῖσεν δο ἕνα, και ψόφσεν. Και το<sup>1</sup> δέφ εἶπε γι, “Ἐμέ μάνα μ ἕνα φοράς με γένσεν· δύο φοράς δέν με γένσεν.”

Ἐτό το παιδί εἶπε σα ἀδέλφῆ τ, “Ἡβρετ τα ραζμέτῆ σας· ἤβρα τα και ἐγῶ.” Το βαῖττανλέχ το κορίτ δώκεν δο σο πρῶτο το ἀδελφό τ· τ' ἄλο το κορίτ δώκεν δο σο ὀρτανῆ το παιδί· το τρίτο

<sup>1</sup> The sense demands so δέφ.

In the evening when the forty thieves came, they saw that the man is gone. They found out that a man comes there. The boot of one of them had become old. They said to the obbler, "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 the 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*<sup>1</sup>.

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, is 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<sup>2</sup>."

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

<sup>1</sup> V. p. 274.

<sup>2</sup> 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.



ἀφήκεν δο σο μαφτό τ. Ἐτό το κοριῖ εἶπεν γι, “Ἐλα, πρώτα ἄ σε τραβήσουν ἐσέ τ’ ἀδελφία ς, και ὕστερα, τόν ἀνεβῆς ἐσύνα, τραβᾷς κ’ ἐμένα.” Ἐτό το παιδί δέν ἤθελεν.

Ἐτό το κοριῖ εἶπεν γι, “Ἐλ’, ἀξ μοῦμ ἐκεῖά σ’ ὁδά.” Σέμακ Τό σέμανε, τράνσαν, ἐκεῖ εἶνδαι κ’ ἄλα πολά τέλμα¹. Τράφσσο ἀπεκεί σα τέλμα πολά, και δώκεν da σο παιδί.

Σέμα σ’ ἐν’ ἄλ’ ὁδά. Ἐκεῖ ἦταν ἕνα διρέκ. Κονδά τ κλώδιζαν δύο πρόγατα, ἕνα ἄσπρο και ἕνα μάβρο. Ἐτό κοριῖ εἶπεν γι. “Ἀν γαλέψης σο ἄσπρο σο πρόγατο, ν’ ἀνεβῆς σ’ ἀπάνω σου γόζμα. Ἀν γαλέψης σο μάβρο, να κατεβῆς σο κάτω σου γόζμο.” Ἐτό το παιδί πίταξεν το κοριῖ ν’ ἀνεβῇ ἀπάνω. Ἐτό το παιδί σέμψ ἐκεῖ σ’ ὁδά. Τράνσεν δύο πρόγατα. Πότε λέει, “Να καλέψω σο ἄσπρο σο πρόγατο,” κάλεψεν σο μάβρο σο πρόγατο. Κάλεψεν κατέβην σο κάτω σο κόζμο.

Ἐκεῖ πήγεν. Πήγε ᾽ς ἕνα ναίκα. Κόρεψεν λίο νερό. Ἐτό το ναίκα εἶπεν γι, “Σο ζεσμέ κονδά εἶν’ ἕνα δέφ, και ἐμεῖς καθ’ ἡμέρα με νερό και ὄιμα πάρουμ λιγούικο νερό.” Ἐτό το παιδί εἶπεν γι. “Πούδ’ ἐν’ ἐτό;” Ἐτό ναίκα πήγε· ἔδειξέν δο. Κ’ ἐκεῖ τ’ ἡμέρα να φῆη τον βασιλέγα το κοριῖ. Ἐτό το κοριῖ, τόν ἤρτεν το παιδί. πιάσεν δο ἄσα μαλιά τ. Ἦρτε το δέφ, νά τα φάη. Τόν ἤρτεν, δώκεν δο ἕνα, και ψόφσεν. Εἶπεν γι, “Φάῖσε με ἄλ’ ἕνα.” Κ’ ἐκεῖνο το παιδί εἶπεν γι, “Ἐμέ μάνα μ ἕνα φοράς γένσε με· δύο φοράς δέ με γένσεν.” Ἐτό το κοριῖ πήρεν, βούτσεν το σέρι τ δεφιοῦ σ’ ὄιμα· φαῖσεν δο παιδιοῦ σο τρέξ. Ἐτό βασιλέγας ἔστρωσεν το στράτα με χαλιά γιὰ να περάς το παιδί. Ἐτό το παιδί δέν πέρασεν.

Πήγεν· κοιμήθην ᾽ς ἕνα ζινάρ ἀγαζί ἀπκάτω. Βασιλέγας δώκεν φερμάν να περάσουν και βούλα, μικρά και μεγάλη. Πέρασθ γ’ ἐτό το παιδί. Τόν το εἶδεν, εἶπε σο παπά τ, “Ἐτό νε.” Χεμετέν ὀσghόρσεν δο παπά τ. Εἶπεν γι, “Κόρεψε ἄς μένα τί καρέβεις.” Και παιδί εἶπεν γι, “Καρέβω σεράνδα τουλούμα νερό και σεράνδα τουλούμα κιρκάς.” Ἐτό δώκεν da.

<sup>1</sup> 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 rothers 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, many of them, and gave them to the boy<sup>1</sup>.

They went into another room. In it there was a pillar. Near it 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. The boy 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 a 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<sup>2</sup>." 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.

<sup>1</sup> 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.

<sup>2</sup> V. p. 226.

Πήγεν· κοιμήθην πάλι 'ς ένα δινάρ ἀγαζί ἀπκάτω. Ἐκὰ σι δινάρ ἀγαζί ἀπάνω ἦταν ένα φωλιά αἰετοῦ. Καί κάθε χρόνο ἐκ φίθ ἀνεβαίνιζεν· τρώϊζεν τα γιμβρούδια τ. Ἐτό το παιδί, τὸ το εἶδεν, δώκεν δο ένα· σκότωσέν δο. Ἦρτεν αἰτός· τράνσεν το δινάρ ἀγαζί ἀπκάτω. Εἶπεν γι, “Ἐσύ μή τα σκοτώνης τα γιμβρούδια μ.” Ἐτό μάνα τ ἀγνάδινεν ἄσα γιμβρούδια τ. “Μή τ σκοτώνης.” Ἐτό χεμετέν κατέβην· εἶπεν γι, “Κόρεψε ἀπ' ἐμένα τί καρέβεις.” Ἐτό εἶπεν γι, “Νά με ἀνεβάσης σο ἀπάνω σοι γόζμο.” Ἐτό το παιδί κούνησεν δα τουλούμια ἀπάνω σο αἰτό· κάλεψεν και μαφτό τ, και ἀνέβαν. Ἐτό αἰτός τὸν λείζεν, “Ὤά νερό, γι κιριάς,” σὺφτασαν ν' ἀνεβούν σο ἀπάνω σοι γόζμο.

Πότε ἀνεβαίνιζαν, το κιριάς πλερώθην. Τότε ἔκοψεν ἄσι βαλδέρι τ το παῦ το κιριάς, και δώκεν δο σο αἰτό. Ἀετός δὲ δο ἔφαεν. Τὸν ἀνέβαν, εἶπεν γι, “Σῆκο· πορπάτα.” Κ' ἐκεῖν εἶπεν γι, “Ἀμε σῦνα, κ' ἐγὼ πορπατῶ;” Ἐκεῖνο σηκώθην να πορπατιῇ. Δέν βόρσεν. Χεμετέν δώκεν ἄσο στόμα τ το κιριάς. Γιαγλάτσεν δο σο βαλδέρι τ. Χεμετέν σηκώθην, πορπάτσεν.

Told by a boy at the school.

#### ΣΙΛΑΤΑ. 5.

Ἐνα βασιλέγας εἶχαν ένα κορίτζ. Σοι γόζμο χιζ δέ γέλακ. Ἐτό βασιλέγας εἶπεν γι, “Ὅποιος νά το γελαῖ ἐτό το κορίτζ, νά το ποίκω γαμβρό.” Ἐτό το κορίτζ, τὸν γάθουταν σο πένηρε και τράνινεν ση θάλασσα, εἶδεν ένα γαίτ· ἀπέσω τ ἦταν δαι κ' ἄλε πολὰ μαϊμούνγια. Χεμετέν βαδλάτσεν να γελάξ. Ἐτό βασιλέγας ἦρτεν· ρώτσεν δο· εἶπεν γι, “Ἐσέ ποιός σε ποίκεν να γελάσῃ;” Κ' ἐκεῖνο εἶπεν γι, “Ἐνα μαϊμούν με γέλασεν.” Ἐτό το μαϊμούν ποίκεν δο γαμβρό τ. Ἐτό ἀπέσω τ ἦταν ἄγγελος. Εἶχαν κ' ἄλε πολὰ γαρδάσα.

Ἐνα φορές ένα βασιλέγας ποίκεν σέ το ἀπάνω πόλεμος. Ἐτά τα μαϊμούνγια εἶπαν γι, “Ποίκετ κ' ἐμάς ἀσκέρια.” Κ' ἐκεῖνο βασιλέγας εἶπεν γι, “Καλό.” Πήγαν σο βόλεμο. Ποίκαν πόλεμος, και τα μαϊμούνγια σκότωσαν τα ἄλα.

Ἐτό ναίκα τ, τὸν ἦρτεν ἄσοι βόλεμον ἄνδρα τ, ἔκοψεν το γαβούγου τ. Ἐτό τ ἄνδρα τ εἶπεν γι, “Ἐσύ ἂν ἔκαψες το γαβούγου μ, κ' ἐγὼ ἄλ ἱμάς να μή φανεθῶ 'ς 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 the 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*<sup>1</sup>.

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."

<sup>1</sup> V. p. 257.

Ἐτό το κορίτζ ἄσο χολή τ πήγε να κόψ ὀρμανιού τα δεινρά. Πήγε να κόψ κ' ἓνα μέγα δεινρό. Τόν το φάισεν μέ το παλ-τῆ ἐκεῖνο ἀπ μέσα τ ὄσθῆρσεν, “Ἐτό ποιός νε;” εἶπεν. Ὑάκωσεν το δεινρό· σέμην ἀπέσω τ. Τράνσεν, εἶνε ἄνδρα τ. Τόν εἶδεν το ναίκα τ, φιλήθανε. Χεμετέν πεγάσεν δο σο σπίτ. Γιάσῶσα ἀγαπωμένα.

Told by a boy at the school.

#### ΡΟΤΑΜΙΑ. 1.

Ἐνα δειρμενής εἶσεν σο μύλο του ἓνα κουμάσα και ἐφτά ὀρνίθια σην γουμάσα. Και ἤρτεν ἀλιπήκα· ἔφαεν τῶνα.

Μιά φορά ἤρτεν δειρμενής· μούλωσεν σην γουμάσα. Ἄμα ἤρτεν ἀλιπήκα, πιάσεν το και νά το πογοδιῷ ἦτονε. Και ἀλιπήκα εἶπεν, “Μή με πογοδιῶς, και ἐγώ θιάνω σε καλό.” Και ἐκεῖνος ἀφήκεν δο.

Ἀλιπήκα πήγεν σομ βασιλέα και εἶπεν, “Δόξ μοι ἀλτὸν ὄοινιγί.” Και ὁ βασιλέας εἶπεν, “Τι νά το ποίικης;” Κ' ἐκεῖνο εἶπεν, “Να μετρήσω λίρες.” Και βασιλέας εἶπεν, “Ἀπαπού πήρες τα;” Και ἀλιπήκα εἶπεν, “Ἐχω ἔν' ἀδελφό, κ' ἐκεῖνο ἔς τα.” Και ὁ βασιλέας δώκεν δο. Πήγε και ἄλειψεν πίσσα σο ὄοινίκ, και γκαπουδτούρσεν ἓνα λίρα, και πήρεν δο και πήγεν σο βασιλέα.

Και ἄσα δύο ἡμέρες ὕστερα ἀλιπήκα πήγεν πάλι σο βασιλέα και εἶπεν, “Ἐγώ ἤρτα να πανδρέψω το κορίτζι σον ἀδελφό μ.” Και βασιλέας εἶπεν, “Ἄν ἦναι κιζμέτ, δίνω το.” Και ἀλιπήκα πήγε σο σπίτ. Κάλιψεν το δειρμενὴ σ' ἄλογο. Και ἄμα πήγεν σο ποτάμ κοντά, λάχσεν το δειρμενὴ ἄσ' ἄλογο ἀπάνω σο ποτάμ. Και ἀλιπήκα παγθέρσεν, “Γαμβρός ἔπесе σο ποτάμ. Φέρε το τσόλῃα.” Και ὁ βασιλέας ἤφερεν da. Και πήγαν σο σπίτ. Και ὁ δειρμενής ὄλο τράνινεν σα δισώμῃα τ. Και βασιλέας εἶπεν σην ἀλιπήκα, “Γιατί τρανῆ ἀβούζα;” Και ἀλιπήκα εἶπεν, “Δέν d' ἄρεσεν, και γιὰ κείνο.” Και ὁ βασιλέας ἤφερεν δο και ἄλα καλά τσόλῃα. Και ἤρχισε πάλι να τρανή. Και ἀλιπήκα πήρεν βολόνῃα, και τα ἔπηξεν σα δισώμῃα τ.

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, he 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*<sup>1</sup>.

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.

<sup>1</sup> V. p. 244.

"Τότερα ποίκαν γάμος, και βασιλέας πίταξεν κατόψα του ασκεριούς. Και αλιπήκα πήγεν ὁμβρό, και εἶδεν ἓν ἀγέλ πρόβατα, και εἶπεν, "Ἄν ἔρτουν, ἂν σε ρωτήσουν ἐκεῖνα ἀσκέρ, εἶπε, 'Εἶναι του ἀθρώπ ὅπου πήγεν να πανδρεφτῇ σο βασιλέα σην γόρη.'"

Πήγε κι ἄλλα ὁμβροστά. Εἶδεν ἓνα χτηνηοῦ ἀγέλ, και παρήγγειλεν κ' ἐκεῖνα ἀβούδα.

"Τότερα πήγεν σα δεβέδια, και εἶπεν, "Ἐκεῖνα ἔρχουνται ἀσκέρ νά σε σκοτώσουνε. Ἐλατε· ἃ σας κατεβάσω ἐδά σο ρουγμού, και ἄς ἔρτουν, ἄς περάσουν, και μή σας σκοτώσουνε." Κ' ἐκεῖνα κατέβανε, και αλιπήκα σάλσεν ἓνα θιάρ ἀπάνω του, και πόμναν ἐκεῖ. Κ' ἦρταν ἀσκέρ. Κατέβαν ἐκεῖ.

Και αλιπήκα εἶπεν τον δεῖρμενιή, "Εἶδες ἐγώ τί καλό σε ποίκα. Ἐδύ ἐμέ τί νά με ποίκης;" Κ' ἐκεῖνο εἶπεν, "Ὅταν ψοφήῃς, νά σε μάσω ἔς ἓνα φλουριόνα σανδούχ." Και αλιπήκα ἄσα μάσουσταν ψόφσεν. Και ναίκα τ ἐκλαιγεν. Και δεῖρμενιής εἶπεν, "Ψόφσεν τί ἓν; κούντα το ἐκιά δξω." Και αλιπήκα ἔς ἓνα μιάς ὀγκώθη, και εἶπεν, "Ἀβούδα νά με το ποίκης ἦτονε;" Κ' ἐκεῖνο εἶπεν, "Ἡμαρτον, ἦμαρτον. Ἀλαgh ἰμιά δέν do θιάνω."

"Τότερα ψόφσεν ἄς ἀλήθεια, και σέμασέν do σο φλουριόνα σανδούχ. Ἐπότερα πόμναν μόνο τα καμούκια τ, και κούπσεν da δξω.

Told by a boy at the school.

## ΡΟΤΑΜΙΑ. 2.

"Ἐνα ναίκα εἶσεν ἓνα παιδί, και το παιδί πήγεν, να ραζανδί παράδια. Ραζάνσεν τρία λίρες. Και πότ' ἔρσεται, εἶδεν δύο παιδιά· σκοτώνουν ἓνα ὀκυλί. Και ἐκεῖνο εἶπεν, "Μή το σκοτώνετε, και ἐγώ ἃ σας δώκω ἓνα 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<sup>1</sup>, 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<sup>2</sup>.

Told by a boy at the school.

## 2. *The Grateful Snake, Cat, and Dog and the Talisman*<sup>3</sup>.

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."

<sup>1</sup> Obviously 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.

<sup>2</sup> 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.

<sup>3</sup> V. p. 264.



“Τότερα πήγε λίγο ὀμβρό. Εἶδεν δύο παιδιὰ· σκοτώνουν ἕνα γάτα. Εἶπεν, “Μή δο σκοτώνετε· ἅ σας δώκω ἕνα λίρα.”

“Τότερα πήγεν ἄλο λίγο ὀμβρό. Εἶδεν δύο παιδιὰ· σκοτώνουν ἕνα φίδ. Εἶπεν, “Μη δο σκοτώνετε, και ἅ σας δώκω ἕνα λίρα.”

Και το φίδ εἶπεν ἐκμοῦ το παιδί, “Ἄς πᾶμ σο σπít μας. Και νά σε πῆ μάνα μου, “Τρεφε ἀπ’ ἐμένα τί κιρέβεις.” Και το φίδ εἶπεν, “Κ’ ἐσύ να κιρέψης, ὅπου εἶναι ση θύρα ὀπίσω, το γουδά.” Και το παιδί πήγεν μέ το φίδ δάμα. Και εἶπεν το φίδ, “Κίρεφε ἀπ’ ἐμένα τί κιρέβεις.” Κ’ ἐκεῖνο εἶπεν, “Ὅπου εἶναι ση θύρα ὀπίσω, το γουδά.” Κ’ ἐκεῖνο εἶπεν, “Κίρεφε ἕνα ἄλο πράμα.” “Ἐτό κιρέβω.” Και δώκεν δο, και εἶπεν, “Πότε παγαίνεις ση στράτα, ἂν πεινάσῃς, να πῆς, ‘Ἀῶλ, σουφραγί μ, ἁῶλ.’”

Και πότε παγαίνει ση στράτα, πείνασε, και εἶπε, “Ἀῶλ, σουφραγί μ, ἁῶλ.” Και το γουδά ἀνοίγηκε και ἀπάνω του βγήκανε εἰδῶν εἰδῶν φαγητά. Και κάθισε να φάῃ. Και πότε τρώγει, ἤρτεν ἕνα δεβρίσῃς, και εἶπεν, “Ἀπαπού τα πήρες ταῖμα τα γεμέκια, ἐν ᾧ δέν ἔσεις τανδούρ ἢ ἄλο πράμα νά τα ζεστάνῃς;” Κ’ ἐκεῖνος εἶπεν, “Τα ξέβαλα ἀπ το γουδά μου.” Και δεβρίσῃς εἶπεν, “Ἄ σε δώκω ἐτά το ὅπ, και το γουδί δίνεις με το.” Και το παιδί εἶπεν, “Ὀπούν ἀδετί νάσθλ δέρ;” Και δεβρίσῃς εἶπε. “Ὀπουμούν ἀδετί βόιλε δέρ, ‘Λεββέ, ὀπούμ.’ ‘Σέν βουγιούρ, βένδ’ ἐδέγιμ.’” Και το παιδί, “Καλά,” εἶπε. Και δεβρίσῃς πήρε το γουδά και πήγε. Και το παιδί πήγεν λίγο μακρεμί, και εἶπεν. “Λεββέ, ὀπούμ.” “Σέν βουγιούρ, βένδ’ ἐδέγιμ.” “Γίτ, δεβριῶν γαφασσάνό κές, σουφραγιά ἁλ-da γέλ.” Και το ὅπ πήρεν δο, και ἤρτε.

Και πάλι πότε παγαίν ση στράτα, εἶδεν ἕνα ἄλο δεβρίσῃ. Και δεβρίσῃς εἶπεν, “Ἀπαπού τα πήρες ἐκεῖνο το γουδά;” Εἶπεν ἐτούτα τα λόγια δεβρίσῃς, ἅμα εἶδεν γεμέκια να τρώγῃ το παιδί. Και το παιδί εἶπεν, “Ἀπο το γουδά μου ἤρταν.” Και ὁ δεβρίσῃς εἶπεν, “Ἐγώ ἔχω ἕνα γαδάχ· το ἀλίζεις μέ το γουδά σου;” Κ’ ἐκεῖνο εἶπεν, “Qabaghén ἀδετί νάσθλ δέρ;” Και δεβρίσῃς εἶπε, “Qabaghomén ἀδετί βόιλε δέρ. ‘Ἀῶλ, qabaghém, ἁῶλ,’ δέρσει,

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<sup>1</sup> 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

<sup>1</sup> For *napkin*, v. note on Phárasa 13, p. 509.

βίρ σῆρῃ ἄσκέρ τοπλανογιόρ ὄνῆνέ.” Καὶ το παιδί εἶπεν, “Καλὰ καὶ πήρην δο ραβᾶχ καὶ πήγεν. Καὶ δεβρίσῃς πήρην το γουζά καὶ πήγεν. Δεβρίσῃς ὅταν βήγεν μακρειά, το παιδί εἶπεν, “Λεβὲ ὁπούμ.” “Σέν βουγιούρ, βένδ’ ἐδέγιμ.” “Γίτ, δεβρεῖν ραφασαί κές. Σουφραγιό ἄλ-δα γέλ.” Καὶ το ὅπ πήρην δο καὶ ἤρτεν.

Καὶ πήγε σο σπίτ του μητέρα τ. Καὶ ὅταν ἤρτεν βράδ, εἶπε “Ἀζάλ, σουφραγιόμ, ἀζάλ.” Καὶ βγήκαν εἰδῶν εἰδῶν φαγητ. Καὶ κάτσεν μέ τη μητέρα τ δάμα, καὶ ἔφαγαν. Ἐπειδὴ ἦσαν ὀφτωχὰ καὶ στρώματα δέν εἶχανε να κοιμηθοῦνε, εἶπεν, “Ἀζάλ σουφραγιόμ, ἀζάλ.” Καὶ ξέβαν στρώματα, καὶ κοιμήθανε.

Καὶ ἀποταῦς το παιδί εἶπεν, “Μητέρα, να πᾶς σομ βασιλέα νά με πανδρεῖῃς το κοριῖ του.” Καὶ μητέρα τ εἶπεν, “Παῖδί μ ἐν ᾧ ἐμεῖς εἴμεστε ὀφτωχὰ, βασιλέας το κοριῖ του το δίνεις; Καὶ το παιδί εἶπεν, “Πήγαινε ἰμᾶ να ἰδοῦμε.” Καὶ μητέρα πήγεν σο βασιλέα σο παλάτ ἀποκάτω, καὶ δέν ὀρσεν να πάη σο βασιλέα κονιά. Ἀπο το βράδυ ἤρτεν σο σπίτι. Καὶ ρώτηξεν το παιδί, “Πήγες;” Καὶ μητέρα τ εἶπεν, “Δέν πήγα.” Καὶ το παιδί τ εἶπε, “Γιατί δέν πήγες;” Καὶ μητέρα τ εἶπεν, “Πήγμ σου βασιλέα το παλάτι ἀποκάτω, καὶ δέν ὀρσα να μοῦ μέσα.” Ἀποταῦς πάλι πήγεν· πάλι δέν ὀρσεν να μῇ. Καὶ σο τρίτῃ κερὲ τ, πήγεν πάλι σο παλάτι ἀποκάτω, καὶ βασιλέας εἶδεν το. Καὶ εἶπεν σ’ ἄσκερούς, “Πηγαίνετε· ἐκεῖνο τη ναίκα φερέτ το ἔδα πέρα. Ἐτῆς δύο τρία ἡμέρες δέλεται σο παλάτι ἀποκάτω.” Καὶ ἄσκέρ πήγαν, καὶ ἔφεραν δο.

Καὶ βασιλέας ρώτηξεν, “Γιατί δέλεσαι ἀποκάτω, καὶ δὲ ἔρσεσαι μέσα;” Καὶ ναίκα εἶπεν, “Το παιδί μ εἶπεν, ‘Ἀμε σομ βασιλέα, νά με πανδρεῖῃς την γόρη του.’” Καὶ ὁ βασιλέας εἶπεν “Ἄν χορτάσῃ το ἄσκέρι μ ὅλο, γὰ το δίνω.” Καὶ ναίκα ἤρτεν σο σπίτ. Καὶ ρώτηξεν το παιδί, “Πήγες;” Κ’ ἐκεῖνο εἶπεν, “Πήγα.” “Τί εἶπεν;” εἶπεν το παιδί. Καὶ μητέρα τ εἶπεν, “Ὁ βασιλέας εἶπεν, ‘Ἄν χορτάσῃ τ’ ἄσκέρι μου ὅλο, το δίνω.’” Καὶ το παιδί πίταξεν χαδάρ, “Την Παρασκεβή ἄς βγῇ ἐπάνω σο γιαζί μέ το ἄσκέρι τ. Να βγῶ καὶ ἐγῶνα, νά το χορτάσω.” Καὶ ὁ βασιλέας πήρην το ἄσκέρι τ, καὶ πήγεν σο γιαζί. Καὶ το παιδί πήρην το γουζά, καὶ πήγεν σο γιαζί. Καὶ κάτσαν ἄσκέρ σο γιαζί. Καὶ

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, she 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!"

εἶπεν το παιδί, “Ἄῥάλ, σουφραγίμ, ἄῥάλ” Καὶ ξέβανε εἰδῶν εἰδῶν φαγητά, καὶ χορτάσαν του βασιλέα τ’ ἄσκέρ.

Καὶ εἶπεν το παιδί σομ βασιλέα, “Κ’ ἐγὼ την τάδεν ἡμέρα γα βγῶ καὶ ἐγὼ σο γιαζί μέ το ἄσκέρι μου, νά το χορτάσῃς.” Καὶ ὁ βασιλέας εἶπεν, “Το δικό σου το ἄσκέρ τί θα ᾔνε; Ἄς το χορτάσω.” Καὶ ὁ βασιλέας ἔφσαξε χτηνά καὶ ἄλλα πράματα, καὶ ἐξέβην σο γιαζί. Καὶ το παιδί πήρεν το ραβδίχι τ, καὶ πήγεν. Καὶ εἶπεν, “Ἄῥάλ, ραδαγῆμ, ἄῥάλ.” Καὶ το ραδάχι ἀνοίγην. καὶ ἐξέβαν καλὰ πολὰ ἄσκέρ. Καὶ ἄσκέρ τα μισὰ ἀρπάζαν ἅπ τα χαρανά, τα μισὰ ἅπ τα τεϊερις· δέν βόρσαν να χορτίσουν. Καὶ ὁ βασιλέας κάλεψεν σο ἄλογο τ ἀπάνω· ἔφυγεν.

Καὶ μέσα δύο τρία ἡμέρες βοίκαν γάμος. Καὶ βασιλέας παρήνγειλε το κορίτζι τ, ὅταν φᾶν, το φατ να μὴ φάη, να φουμίση. Καὶ το κορίτζι δέν ἔφαεν. Καὶ το παιδί ρώτσεν δο, γιὰτί δέν τρώγει. Καὶ το κορίτζι εἶπεν, “Γιὰ σουφρανόν ἀδετινί βενί γῶστερμενδέ ὀνούν ἰῶν.” Καὶ το παιδί εἶπεν, “Ἐσένα να μὴ το δείξω, καὶ εἰς ποῖον θά το δείξω;” Καὶ το παιδί τα εἶπε. Καὶ το κορίτζι μέτα δύο ἡμέρες πήρεν το γουῶ, καὶ ἔφυγεν. Καὶ το παιδί εἶπεν το ὅπι του, “Λεββέ, ὀπούμ.” “Σέν βουγιούρ, βενδ’ ἐδέγιμ.” “Γίτ, πατισαχόν ρεζανό βέ σουφραγῆ ἄλ-da γέλ.” Καὶ το ὅπ πήρεν da, καὶ ἦρτε.

Καὶ πάλιν ὅταν κάτσανε σο γουῶ, του βασιλέα το κορίτζ πάλι δέν ἔφαι φατ. Καὶ το παιδί εἶπεν, “Γιὰτί δέν τρῶς;” Καὶ το κορίτζι εἶπεν, “Ραδαγῆν ἀδετινί βενί οἶρενμενδέ.” Καὶ το παιδί εἶπεν, “Εἰς ἐσένα μὴ το μάθω, καὶ σίνα νά το μάθω;” Καὶ εἶπεν. “Ραδαγῆμόν ἀδετί βού δούρ. ‘Ἄῥάλ, ραδαγῆμ, ἄῥάλ,’ δερσέν, βίρ σῆρῆ ἄσκέρ ἔσῆρ.” Καὶ το κορίτζι πήρεν δο γουῶ καὶ το ραδάχ, καὶ πήγεν σου πατέρα τ σο σπίτ. Το παιδί εἶπεν, “Λεββέ, ὀπούμ.” “Σέν βουγιούρ, βενδ’ ἐδέγιμ.” “Γίτ ρεζό μ σουφραγῆμ ραδαγῆ ἄλ-da γέλ.” Καὶ το ὅπι πήγε· πήρεν da κ’ ἦρτε.

Πάλι ὅταν κάτσαν να φᾶν ψωμί, δέν ἔφαγεν βάλη. Καὶ το παιδί εἶπεν, “Γιὰτί δέν δρῶς;” Κ’ ἐκεῖνο το κορίτζ εἶπεν, “Ὀπούν ἀδετινί βενί οἶρενμενδέ.” Καὶ το παιδί εἶπεν, “Ὀπονουμόν ἀδετί βού δούρ. ‘Λεββέ, ὀπούμ,’ ‘Σέν βουγιούρ, βενδ’ ἐδέγιμ,’ δερσέν,

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

ἑαράρ, ἑαράρ, οἰνάρ.” Καὶ το κορίδι πήρεν το γουδά, το γαδάχ κα το ὅπ· πήγεν σου πατέρα τ σο σπίτ.

Καὶ ὁ βασιλέας πίταξεν δύο ἀσκεριούς, να πάρουν του παιδιὰ το κεφάλ, νά το φσάξουν. Καὶ ἀσκέρ ἦρταν, να φσάξουν το παιδί. Καὶ πόνεσαν δο το παιδί, καὶ δέν δο ἔφσαξαν. Καὶ πήγαν, ἔριψαν δο ᾽ ἓνα γουγιού μέσα. Καὶ ἀφήκαν καὶ πήγανε. Καὶ εἶπαν το βασιλέα, ἔφσαξαν δο.

Καὶ το ὅκυλί καὶ το πισίκα παγαίνισκαν, ἔκλεφταν ἄσων ὀϊφῶιδιγούς σα δισέκμα τα ψωμικά, καὶ ἤφεραν δα ᾽ κεί σο γουγιού· καὶ τρώϊσκειν δα το παιδί. Καὶ ὀϊφῶιδὶ πήραν τῦφέκμα, καὶ πήγαν να σκοτώσουν την γάτα μέ το ὅκυλί.

Καὶ το ὅκυλί εἶπεν δην γάτα, “Ἐγὼ εἶμαι ὅκυλί, καὶ δέν με ἀφήνουν σου βασιλέα σο σπίτ. Ἐσύ εἶσαι γάτα, καὶ ἀφήνουν σε. Καὶ ἐγὼ μέ το ὀεφάλι μ ἄξ λαχτίσω το θύρ, κ' ἐσύ σέμα, ἔπαρ το ὅπ, καὶ φέρ το σο θύρ ὀμδρό. Καὶ τα δύο μας ἄς το πιάσουμ, καὶ ἄς το παγάσουμ σο παιδί, καὶ ἄς το κουνδήσουμ σο γουγιού.” Καὶ πήγαν· κούσαν δα σο γουγιού. Καὶ το παιδί εἶπεν, “Λεββέ, ὀσπούμ.” “Σέν βουγιούρ, βένδ' ἐδέγιμ.” “Σέν βενί βουρδάν ἑαράρ.” Καὶ ξέβαλέν δο ἄσο γουγιού.

Καὶ το παιδί εἶπεν το ὅπ, “Ἄμε σου βασιλέα σο σπίτ· ἔπαρ το γουδά, το γαδάχ καὶ το κορίδ· ξέβαλ δα ὀξω, καὶ χάλας του βασιλέα το σπίτ. Πάρε το γουδά, το γαδάχ καὶ το κορίδ κ' ἔλα.”

Told by a boy at the school.

## C. TEXTS FROM PHÁRASA, ETC.

### PHÁRASA. 1.

Σηκώθην ἴαι βά σηκώθθ. ᾽Σ ἄμ βρώτο ζαμάνι ἤτουνε τέσερα νομάτοι. Τ' ἓνα ἤτουνε γουγιουμῆς, ἴαι τ' ἓνα τερζής, ἴαι τ' ἓνα καὶ Θεοῦ νομάτ. Πηγάγανε ᾽ς ἃ ὀρμάνι. ᾽Αἴε σ' ὀρμάνι ἤσανδαι

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 threw 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.

### PHÁRASA.

#### 1. *The Carpenter, the Goldsmith, the Tailor and the Priest*<sup>1</sup>.

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

<sup>1</sup> V. p. 277.



πουά λύκοι. Ἰαι σκοῦνται. Εἶπαν δι κι, "Να πνάσωμε μό νοβάτι."

"Ἐπνωσανε τα τρία. Ὁ δουλγάρ φύαξε. Εἶδεν ἃ μέγα ξι Σηκώθην· ἔκοψεν το ξύο. Ἦφαρέν da· ποῖζεν da ἃ νομάτ, τίπ νομάτ. Ἐπνωσε. Σηκώθην ὁ τερζής. Ἦγρεψέν κι, ἐνι ἄϊά ξύο. Πήρεν da· Ἦγρεψέν δι κι ἐνι τίπκε νομάτ. Δέβασέν da ὁ ρουγιουμής βροσάλε jαι κερδάνε. Ἐπνωσεν j ὁ ρουγιουμής Σηκώθην j ὁ τερζής. Ποῖζεν da ἃ ζι ρούχα. Ἐπνωσεν ὁ τερζής Σηκώθην jαι του Θεοῦ το καὸ ὁ νομάτ. Ἦγρεψέν κι ἐνι ἄϊά ἄν ξι στον διέχο τευδεμένο. Πήρεν da. Ἦγρεψέν da κι ἐν' ἃ σουράτ. Εἶπεν δι κι, "Ἀλλάχ, Παναγία μου, ἀδέ το κορίτζι δὸς τα ἃ ψυσή." Δῶζεν da ὁ Θεός ἃμ ψυσή.

Σηκώθανε τηνεβίδζα. Ξημέρεψε. Μαργιάωσεν ὁ δουλγάρ. Εἶπεν δι κι, "Ἀδέ ποίκα da γώ." Εἶπεν δι κι jαι ὁ ρουγιουμής "Χαῖρ. Γώ πάλι δέβασά da γουμουσόνα βροσάλε jαι ἄλτούν. Ἄν da πάρω γώ." Εἶπεν δι κι jαι ὁ τερζής κι, "Χαῖρ. Ἄν δι πάρω γώ. Φόρεσά da ρούχα." Μαργιάωσανε πενευδάβου τουνε.

Εἶπαν δι κι, "Ἄ ὑπᾶμε να δανισεφτοῦμε." Πηάγανε, πηάγαγε Φοδές πααίλκανε, ἦρταν 'ς ἃ δερβίζ ἱράστα. Εἶπαν δι κι, "Ἄδὸ ποίκα da γώ. Ἄδέ πάλι φόρεσεν τα ρούχα, ἀδέ πάλι δέβασέν τα βροσάλε, ἀδέ πάλι δῶζεν da ψυσή." Εἶπεν δι κι ὁ δερβίσης "Σεῖς πό λέτε; ἄδὸ ἦδουνε το μόνα ἢ κόρη. Σεῖς πού da ἦβρετε;" Εἶπαν δι κι jαι jεῖνοι, "Ἐ χοjά, δομαῖνο μὴ ἵνεσαι;" Εἶπαν δι κι, "Χίδα, να ὑπᾶμε· jαι σύ." Σο ὅρεχατί ἐνόσανται πένδι πίλενε.

Πηάγανε. Ἦρτανε 'ς ἃν δερβίσης ἱράστα. Εἶπεν δι κι ὁ δερβίσης, "Ἄδὸ εἶνε το μόνα ἢ ναίκα. Σεῖς πού τα ἦβρετε;" "Ὀλάν, δομαῖνο μὴ ἵνεσαι; ἄδὸ ποίκαμ da μεῖς." Ἐνόσανται ἔξ πύλενε.

Πηάγανε σο qαdή. Εἶπεν δι κι j ὁ qαdής, "Ἐνι do μόνα ἢ ναίκα." Εἶπεν δι κι, "Σεῖς πού da ἦβρετε;"

Σωρέφτανε το μεjουλίσι· τον ἄρεν δου jό βόρκανε da νάβ ρουνε. Εἶπαν δι κι, "Ἄμε jά σο ξύο." Πηάγανε σο ξύο. Δένσε το κορίτζι ἄjεί σο ξύο. Κανίστη το ξύο. Ἐμβη το κορίτζι πέσσα Qαπαδίστη πάλι το ξύο.

Ἰουσοῦφ.

wood. In that wood there were many wolves. And they are afraid. 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 the 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 rose 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<sup>1</sup>, 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.

YUSUF.

<sup>1</sup> The teller of the tale was a Moslem.

## PHÁRASA. 2.

Σηκώθην γαι βά σηκώθην. 'Σ άμ βρώτο ζαμάνι ήτουνε βασιλός γ' ά ναίκα. Πήγεν ό βασιλός 'ς έν' άβου σεχέρι. Είπει δι κι τη ναίκα του, "Να ίνῆ άν γόρη, κράει τα σύ· να ίνῆ ά υίός δέβας τη λαχτυλίδα μου σο δαχτύλιν δου· πιτάκ τα μένα. Είμα σο φιλάνι το χωρίο." Στέρου ένδουνε ά υίός. Δέβασεν τη λαχτυλίδα σο δαχτύλιν δου. Πιέσεν σο κάχιν δου άν έιράχος. Γαλιΐψε da σ' άβγο.

Φοτές τα παγάμκε, δίψασανε. Πηάγανε 'ς ά ρουγιού ζουφάλι Είπεν δι κι το φσόκκο, "Έβγαλ νερό να πώ." Είπεν δι κι γ' ό έιράχος του, "Γώ είμαι μέγο· σύ είσαι μοντζούκο. Κατεβάσσ σένα σο ρουγί, έαι πάλι ά σε βγάλω." Κατέβασεν το φσόκκο σο ρουγί. Είπεν δι κι, "Α βῆς έαι σύ." Είπεν δι κι, "Α πώ." Δωΐεν da μό δη φέσαν δου νερό. Έπε. Είπεν δι, "Τάβρει με." Είπεν δι, "Ίό ταβρώ σε." Είπεν δι κι, "Σοτίπος γό ταβρεί μις." Είπεν δι, "Νά με δώς του dadá σου τη λαχτυλίδα, ά σε βγάλω." Είπεν δι κι, "Α σε τα δώσω." Είπεν δι κι, "Νόμας τα." Δωΐεν τη λαχτυλίδα. Είπεν δι, "Τάβρει με." Είπεν δι, "Ίό ταβρώ σε." "Σοτίπος γό ταβρεί μις;" Είπεν δι κι, "Να ίνώ του βασιλό ό υίός γώ· ίνου γαι σύ ό έιράχο<sup>3</sup> μου." "Τάβρει με." Είπεν δι κι, "Ίό ταβρώ σε." "Σοτίπος;" είπεν. Είπεν δι κι, "Έβαρ άμασία τού γ' άν da είπῆς του dadá σου." Πήρεν το φσόκκο άμασία Έβγαλέν da στο ρουγί. Γαλιΐψεν ό νομάτ σ' άβγο. Γαλιΐψε γαι το φσόκκο σο άβγοϋ το σαγρί.

Πηάγανε σου dadá του το μεμλεκέτι. Πηάγανε son dadán δου κονδά. Γρέβει da ό dadás του· λέ δι κι, "Να ήδουνε άξεινά το μόν ό υίός; ή καρδιά μου χίξ γό ύρέβει da." Ένεκε πολύ κάμικο. Πάλι δωΐεν da ά χωρίς σπίτι. Φοδές καθόσανται, πάλι φοοϋδουνε ό νομάτ, μή da είπῆ det.

"Ηδουνε σο φιλάνι το χωρίο άν γουζέλτσα, πού 'δέ γουδουνε. Άξει τού βααίμκε, βαίμκε το βραδύ· γαίμκε τηνεβίδζα ό ψόφος του. Πήγεν άξει σην γουζέλτσα. Πήρεν σο κάχιν δου δύο σίλα άσκέροι. Φόδες πααίμκε, πήγεν 'ς ά ραβαχοϋ ρίζα. Είπεν δι κι τιξ άσκέροι, "Ρανδιστήτε. Να πνώσω άν γούδι άδέ σ' ισθάϊδι. Γιαδε τα

2. *The King's Son and his Treacherous Servant*<sup>1</sup>.

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 said to 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

<sup>1</sup> V. p. 268.

‘πιτόβραδα.” “Τπνωσε ἄϊεί σο ραβαχοῦ τη ρίζα. Σον ὕπνον· δου πέσου ἦρτε ἂν ζουγηθλοῦς. “Ἦνοιξεν τα φτάλμε του· ἤγρεψεν σο ραβάχι, ὀλλαδι ἂ μέγο φίδι. “Ἦγρεψεν ἂ φωλά. Παγαίνει να φᾶ τα παλάζε. “Ἔσυρεν το φίδι· κρέμσεν da στο ραβάχι. “Ἦρτε του παλαζοῦ ἡ μύνα. “Ἦγρεψέν κι σου ραβαχοῦ τη ρίζα πνώνει ἂ νομάτ. Εἶπεν δι κι, δεμέκ, “Ἄτιά da μάνα τα παλάζε κάδα χρόνο φταίνει da ἁδέ ὁ νομάτ φέτι.” Κάδα χρόνο τρώσκεν da ἄϊέινο το φίδι. Πήγεν σου δερé το μύο· δέβασεν του μύου το θάλι σο γουργούριν δου. “Ἦφαρέν da, da κρεμίση σο νομάτμημ βάνου da σκοτώση. Τσίριξανε da πουλόκκα, “Π’ ἂν da οίκ’ ἁδό τι θάλι;” Εἶπεν δι κι ἵ ἡ μύ δου κι, “Ἦρτεν ὁ δουῶμένο σας· da σκοτώσω.” Εἶπαν δι κι ἔαι da παλάζε, “Πού ἔνι;” Εἶπεν δι κι ἵαι ἡ μύ του, “Ἰδού σου ραβαχοῦ τη ρίζα πνώνει.” Εἶπαν δι κι τα παλάζε κι, “Στο Θεό ἵό φοβεῖσαι; μούν da σκοτώς. Ἐρχοῦ· δουνε ἂ φίδι νά μες φᾶ, ἵαι κρέμσεν το φίδι στο ραβάχι.” Πήγεν πάγυσεν το θάλι ξοπίσου. Σο φῶόκκομ βάνου πάλι<sup>1</sup> ἦρτε ὀηλος. Ἐκωσεν του ραβαχοῦ ἱσῶάιδι. “Ἦρτεν, καρδιέσε τα φτερά δου· ποῖγεν da ὀσῶάιδι. Σηκώθη το φῶόκκο· ἤγρεψεν κι σο ἵουφάλιν δου πάνου ἔνι ἂ μέγο πουλί.

Σηκώθην do φῶόκκο· γαλῆψεν σ’ ἄβγον δου. Φοδές πααίγκε, τσίριξεν do πουλί δου ἵ ἁλία. Εἶπεν δι κι, “Ἐδῶ δέ, ἔβαρ στο φτερό μου ἂ φτερού, ἵαι στ’ ἄλειμά μου ἂν γόμα.” Εἶπεν δι κι ἔαι το φῶόκκο, “Ἄμάνι χεγιδί πουλί, ἐγώ π’ ἂν da οίκω<sup>2</sup>;” Εἶπεν δι κι, “Σύ ἵό κατές τα. Γῶ ἂ βρεθῶ ὅς ἔνα σου το δάρτι.” Πήρεν ἂ φτερού ἵ ἂν γόμα ἄλειμα.

Φοδές πααίγκε, ἤγρεψεν ἂμ ποτάμι βρόν δου. Εἵνδαι λία μερμήῃα σ’ ἄγνενδα το μέρου, ἔαι σ’ ἁπαρδό το μέρου λ’ ἄβ λιέγα. Ἦφαρεν τιζ ἁσκέροι. Μάκρυνανε δύο δό, ἵαι δέβανε ἄϊείνα τα μερμήῃα ἁδέ το μέρου ἔαι do ἄϊεί do μέρου. Φοδές πααίγκεν, δῶῃεν ἂν ζολάχος μερμήῃι ἁλία· εἶπεν δι κι, “Στάθου.” Εἶπεν δι κι, “Σοτίπο<sup>3</sup> ἂ σταθῶ;” Εἶπεν δι κι, “Ἐβαρ ἁδέ το φτερό μου.” Πήρεν do φτερόν δου.

Ἐβσῃην παράνου. Ἐνι ἵ ἂ μέγο ψάρι· ἵό βόρκε ναμ βῆ σο ποτάμι. Ἦφαρεν da· εἶπεν διζ ἁσκέροι, “Δώσετε τα τάθε σας. Ἄδέ το ψάρι μουχτᾶτε da σο ποτάμι.” Φοτές πααίγκε, ἔβγαλεν το ψάρι το ἵουφάλιν δου. “Πού πααίνεις; στάθου,” εἶπεν. Εἶπεν

<sup>1</sup> V. §§ 282, 283.

<sup>2</sup> For use of πάλω, v. gloss. and § 391.

<sup>3</sup> V. § 282.

<sup>4</sup> 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?"

δι κι, "Π' ἄ με βοίκα;" Εἶπεν δι, "Σύ ἔβαρ στο φτερό μου ἄ φτερού." Πήρεν το φτερού· πήγε.

"Σο ποτάμι σ' ἀβάνου το μέρου," εἶπαν δι κι,—ἤδειξανε του κορζοῦ το ρονάχι. Πηάγανε σο ρονάχι ἔμβρό. Εἶπεν δι κι τις ἀσκέροι, "Σεῖς σταθῆτε ἀδέ· να μβῶ γώ πέσου." Ἐμβρη πέσου το φσάχι. Εἶπεν δι κι το κορίδζι, "Ἐβγου. Γώ σ' ἐσένα πονῶ καρδιά. Ἄ ινῆς τελέφι." Εἶπεν δι κι, "Ἦρτα νά σε πάρω σοι ἀδελφό μου." Εἶπεν δι κι το κορίδζι, "Ἐχω τρία τεκλίφε." "Πότς ἐν ἴαι πότς ἐνι;" εἶπεν δι κι. Ἦφαρεν δύο γομάρε νάμμε ἴαι δύο γομάρε ψεῖκο ἰάχρι. Εἶπεν δι κι, "Ἀδέ νάν da χωρίς." Καράκωσεν το θύρι. Πήγεν το κορίδζι. Το φσόκκο φοδές διῦσῦν-δάγκε, δῶγεν του μερμηῆοῦ το φτερό σο νοῦ του. Πύρσε το μερμηῆοῦ το φτερό. Σωρέφτανε τα μερμηῆα· σῶς τηνεβή χώρσανε το ἰάχρι σόινα το μέρο ἴαι σ' ἄβ do μέρο do νάμο. Ἦρτεν do κορίδζι. Ἦγρεψε κι χωρίστη. Εἶπεν δι κι, "Ἀδέ χώρτσες τα γιά! Ἐχω λέν τεκλίφι."

Εἶπεν δι κι, "Ἄ κονδίσω τη λαχτυλίδα μου σο δερίζ πέσου· da νάβρης." Κόνσεν τη λαχτυλίδα σο δερίζιμ βέσου. Φοδές διῦσῦν-δάγκε, δῶγεν του ψαροῦ το φτερό σο νοῦ του. Πύρσεν το φτερό την ἄκρα. Ἐβγαλεν το ψάρι τη λαχτυλίδα· δῶγεν da. Ἦφαρεν τη λαχτυλίδα σο κορίδζι.

Ἦφαρεν ἴ αν ἀράπ. Δῶγεν do κελέν του. Εἶπεν δι κι, "Ἄρο ἴαι don ἀράπη." Φοδές διῦσῦν-δάγκε, δῶγεν του πουλοῦ τ' ἄλειμα σο νοῦν του. Ἦφαρεν του πουλοῦ d' ἄλειμα· ἔάλσεν da σο γουργούριν του. Ἀρώθη ἀράπ· σηκῶθη. Ἦρτεν do κορίδζι. Ἦβρεν don ἀράπη· ἤφαρέν da.

Πήρεν do κορίδζι do φσάχι. Ἦφαρέν da, φόρτωσανε εἴκοσι καμηλοῦ γομάρε ἀλτούνε. Ἦφαρέν da σο dadá του. Πάλι ὁ ἑυράχος σαῦτιέσε. Φοβεῖται μή da εἰπῇ τον dadá του. Ἦφαρέν da· ἔκοψεν του φσόκκου τον κελέ. Ἀβιῆι μβρό δῶγεν του πουλοῦ τ' ἄλειμα το κορίδζι. Ἦφαρεν το κορίδζι του πουλοῦ τ' ἄλειμα· ἔάλσεν da αἶει σο φσάχου τον κελέ. Ἀρώθη το φσάχι.

Πήγε son dadán του κονδά· πήρεν αν τεμενέχι· εἶπεν δι κι, "Ἐφένδη μ, ἄ νομάτ σαμού χάνεδαι ἴαι ἀροῦδαι, ἡ ἴμασία δεβαίνει;" "Δεβαίνει," εἶπεν δι κι. "Γώ ἀρέδζα ἡμουνε το σόν ὁ υἱός. Ἦρταμε 'ς ἄ ρουγί. Εἶπα δι κι τον ἑυράχο μου, 'Δίψασα, νόμαζ

He said, "Take a spine from my fin<sup>1</sup>." 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;

<sup>1</sup> 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."



νερό.' Εἶπεν δι κι ἔαι ἑένος, 'Γώ εἶμαι μέγο. 'Α κατεβάσω σένα.' Κατέβασε μένα. Εἶπα δι κι, 'Τάβρει με.' Ἰό τάβρηται με. Εἶπεν δι κι, 'Νόμας του dadá σου τη λαχτυλίδα.' Δώκα τα ἔαι τη λαχτυλίδα. Εἶπεν δι κι, 'Ἐπαρ ἔ' ἀμασία.' Πήρα ἔ' ἀμασία. Ἦρταμε ἀδέ. Πήγα· ἤφερα ἔαι το φιλάει το κορίτζι. Ἀδόνα πάλι ἔκοψεν ἔαι το κελέ μου. Χάχ παραφονδάν ἀρώθα. Ἀρέ γώ εἶμαι το σόν ὁ υἱός." Πήρεν ἀείνει το κορίτζι. Ἐφαγαει ἔβανε, ἔφτασανε σα μουράδε τουνε.

Ἰουσούφ.

### PHARASA. 3.

Σηκώθη ἔαι βά σηκώθη. Ἦς ἀμ βρώτο ζαμάνι ἦτουνε ἀ νομάτς Εἶσε ἀ ναίκα. Μαχτσούμι ἰό φταίγκανε. Εἶπεν δι κ' ἡ ναίκα κι "Ἐ νομάτῃ, να ὑπάγω να παρακαλέσω τον Θεό, νά μεζ δώσῃ μαχσούμι." Εἶπεν δι κι ἔ' ὁ νομάτ, "Ἀμε." Πήγε ἡ ναίκα ἔς ἀ θάλι. Παρακάλεσε. Δώξεν da ὁ Θεός ἀ μαχσούμι.

Εἶδεν ἔαι ἡ ναίκα ἀ gheρίχος. Ὁ νομάτ πααίγκε, ἀμναίγκε. Ἦξεσεν ἔαι do φσόκκο· ἔνδουνε ἔαι ἔρι. Ἦρτεν το φσόκκο στο σκόλειο, κι ἔννε ση μάν dou κονδά ὁ gheρίχος. Λέ δι κι, "Ἄς ἔμωσω ἀ γάζα· da φέρω σου δόπα." Εἶπεν δι κι ἔαι ὁ νομάτ. "Φέρ da σου φιλάει τον δόπα. Το βόιδι μου ἔν' ἔν ἀλάς βόιδι." Εἶπεν δι κι ἔ' ὁ νομάτ, "Ἐμο da ἀρέδξα τη γάζα." Εἶπεν δι κι ἔαι ἡ ναίκα, "Ἀρέ νάρτη το φσόκκο στο σκόλειο· ἄν da εἶδῃ." Μέρισαμ το φσόκκο νεκρούδουνε στημ πένῃερα. Ἐβγην ὁ gheρίχος του πήγε σο σπῖτιν dou. Τέ τηνεβίδξα πήγε το φιλάει σου δόπα na νάση ζεβγάρι. Ἐμωσεν ἔαι ἡ ναίκα τη γάζα μό do πιρίνῃ. Πήγε ἔαι το φσόκκο· λῖδεψεν το ἰμάτιν dou σου βοῖδοῦ dουνε την ἰοιλία. Ἐνδουνε ἀλάς. Πήγεν ἔαι το φσόκκο. Πήγε ἔ' ἡ ναίκα κονδά κι, ἔνι το βόιδι ἀλάς. Πήγεν· πάγασεν τη γάζα κι, πήγε σο υἱό τς κονδά. Ἐφαγαει, ἔβανε. Στέρου εἶπεν δι κι, "Ἄ ναίκα, τί κι ἀδέ τη γάζα ἔμωσές τα μό do πιρίνῃ, ἔαι ἤφαρές τα μας." Εἶπεν δι κι ἔαι ἡ ναίκα, "Ἦβρα ἀ φτηνούσκο γάζα· ἔμωσά τα, ἤφαρ σεις τα." Εἶπεν δι κι, "Ἄβ να ὑπάγω." Εἶπεν δι κι ἔ' ὁ νομάτ, "Ἀμε. Ἀδέ π' ἄ ποίκ;" Εἶπεν δι κι ἡ ναίκα, "Ἐ υἱό μου, ἀ ὑπᾶς ἔαι σύ," σώς τού να σκοτώσῃ το υἱόν dou. Εἶπεν δι κι ὁ υἱό

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*<sup>1</sup>.

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,

<sup>1</sup> V. p. 236.

τς, “Γὼ π’ ἄ ποίκω σο σπίτι; Ἄδέ ὁ dadá μου ἐνι μαναχό. Γὼ θέλ να νάσω το ξεβγάρι.”

Εἶδεν ὁ għaríchos τη ναίκα. “Σοτίπος,” εἶπεν δι κι, “ἵουφαρε τη qázα;” Εἶπεν δι κι ἵαι ἡ ναίκα, “Μ’ ἔχω ἀμ βίσι υἱός. Ἄδόδε, σαμού φταίνκαμε το gājί, ταμάν,—εἶπα δι, ‘Ἄ φέρω τι qázα,’—νεκρούδουνε ὁ υἱό μου ὄξου.”

Εἶπεν δι κι, “Να ὑπάγω να παρακαλέσω το Θεό· να ἰδοῦμε, ἵ ἀ κοριαίνουने τα φτάλμε του.” Ἦκσεν da ἵαι ὁ υἱό τς, φοδές τα λένκε αούτσι. Εἶπεν δι κι, “Ὀλάν· da κουθήσω ἀδέ τη μά μου, να ἰδοῦμ πού ἀ ὑπᾶ. Ὁ Θεός ἵό βρισκεῖται. Ἄδέ ἡ μά μου δομαῖνο ἐνι.” Κούτσεν da. Πήγεν ᾽ ἀ μέγο gājί. Πήγε ἄῖεἵ ἵαι do φσόκκο σου gājού τ’ ὀβίσου το μέρου. Δῶῖεν ἡ μά του ἀλία. Εἶπεν δι κι, “Ἀλάχ δῶῖε μες ἀν ἰσούζη υἱός.” Εἶπεν δι κι, “Ποίε da φτάλμε δου κόρε.” Εἶπεν δι κι ἵαι το φσόκκο, “Ἄ γρά” Εἶπεν δι κι ἵαι ἡ ναίκα, “Πό λές;” Εἶπεν δι κι το φσόκκο. “Ἐῶτε ὀφτά χρονῶ ἀ στεῖρο γμάδι. Σάξετέ τα· ποῖζετέ τα qαβουρμάς. Φαῖσede da· ἄ κοριαίνη το φσόκκο.”

Ἦρτεν· εἶπεν δι κι τον ἄνδρα τς, “Ἦβρα, ἔ νομάτη, το qολαῖν δου.” Εἶπεν δι κι ἵ ὁ νομάτ, “Τούς τα ἡβρες;” Εἶπεν δι κι, “Πηάγα, παρακάλτσα το Θεό. ἵαι εἶπεν δι κι, ‘Ἐῶτε ὀφτά χρονῶ ἀ στεῖρο γμάδι. Σάξετέ τα, ποῖζετέ τα qαβουρμάς· φαῖσετέ τα.’” Ἐφσαξαν το γμάδι· ποίκαν da qαβουρμάς. Φαῖσαν το qαβουρμά. Πέμειναν στο τεκέρι ἀμ βοῖῖ. Εἶπεν δι κι το φσόκκο, “Ἦ νιμά, τα φτάλμε μου· ὀό βορῶ να ἰδῶ ἄν do παλό.” Εἶπεν δι κι ἡ μά δου, “Σοτίπος;” Εἶπεν δι κι, “Γὼ τί καδέ;” Ψέματα κοριαῖνε το φσόκκο. Ἐστρωσέν da ἡ μά δου ἀ στρώσι. Ὀυλίστη.

Σαῖpedai ἡ ναίκα κι, “Κοριαῖνε ὁ υἱό μου. Ἀβ ἀ φέρω το għarícho μου.” Ἦφαρεν το għaríchon δου. Ποῖξε μέ da εἴκοσι βᾶ ἀ φσονγᾶτος. Λιέδουने τ’ ἄλειμα. Γρέβει ἵαι το φσόκκο. Πήγεν πέσου, να φέρη ἄλειμα. Σηκῶθην ἵαι το φσόκκο. Ὁ għaríchos προσδύνσε σημ παργαμίνα· ἔχανε το στόμαν δου. Σηκῶθην ἵαι

"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<sup>1</sup>. 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

<sup>1</sup> 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 Candia to Retimo in Crete, so that travellers can perform their ablutions and pray towards Mecca.

το φσόκκο· το καμένο τ' ἄλειμα το γιαιρού κούδασέν da σο gθeρίχου το στόμα. Ἐβgην του gθeρίχου ἡ ψυσή. Ποῖjen ἡ ναίκα το φσουγάτο. Εἶπεν δι κι do gθeρίχο, "Σήκο, να φᾶς." Ἰό σηκῶθη ὁ gθeρίχος. Ἦγρεψέν δι κι, χάθη. Πήγεν σο νῖό τς κουλά. Εἶπεν δι κι, "Ἐ, νῖό μου, ἤρτε ἂ μισαφούρ σο σπίτι μας. Ποῖκα τα ἂ φσουγάτος. Εἶπα δι κι, 'Σήκο,' Ἰό σηκῶθη. Ἦγρεψά da κι, χάθη." Εἶπεν δι κι do φσόκκο, "Ὡ νιμά, φέρ da το φσουγάτο· da φάγω ἂ ζόρι φάίμα." Εἶπεν δι κι, "Ἀδό ἔσει ρολαῖ." Ἐφασε το φσουγάτο. Εἶπεν δι κι, "Ὡ νιμά, νοίγαν da φτάλμε μου."

Σηκῶθην· καλῖεψεν da 'ς a γαιρίδι. Ἰατιέσεν do μό do κανάβι. Πάγασέν da 'ς ἂ ζόρι ὦνι. Γιαναστούρσεν da το γαιρίδι σο ἔξι. Μούασεν. Δῶjen da σο νομαδοῦ da ὅερε το γαλιόνι. Μούασεν jαι jείνος σου διέχο βίσου. Εἶδεν da jαι δου gojοῦ ἂφτέν. Εἶπεν δι κι, "Ἐ νομάτη, τάβρει το γαιρίτ σου στο gojί." Ὁ νομάτ πάλι τίν jό κρού. Εἶπεν δι κι, "Ἐ νομάτη, μή νάρτω δού, μή σε σκοτώσω." Πάλι τίν jό δῶje. Ἦφαρεν του gojοῦ ἂφτέν ἂ ζόρι κοτέκι· δῶjen το ψοφιζμένο το νομάτη· ποῖjen da χαβjάρι. Ἦρτεν jαι do φσόκκο· εἶπεν δι κι, "Ἀδέ το νομάτη πός τα σκότσες;" Εἶπεν δι κι jαι jείνος κι, "Μό σύ da εἶδες;" Εἶπεν δι κι, "Οὔμα." "Νά σε δώσω ἂ χαβιγά ἄλτουνε, κανεῖνα μή da λές." Δῶjen da ἂ χαβιγά ἄλτουνε. Ἐφαγανε μό δη μάν δου, ἔβανε, ἔφτασαν σα μουράδε τουνε.

Ἰουσουφ.

#### PHARASA. 4.

Σηκῶθη jαι βά σηκῶθη. Ὡ ἂμ βρώτο ζαμάνι ἤτουνε ἂ ναίκα j' ἂ νομάτ, ἂ φσόκκο j' ἂν goρdζόκκο. Ἦσανδαι φουγαράδες. Πααῖνκανε· φερίνκανε [τα] βεσάκόκκα ξύα· πουάνκαν da· παίρκανε δεκάρε· τρώνκανε.

Πηάγανε· ἤβρανε ἂ φωλά. Εἶδε ἂμ βουόκου βόκκο. Ἦφαραν da 'ς ἂ Γιαχουδής. Δῶκαν da σο Γιαχουδή. Εἶβεν δι κι, "Νόμας φκακκούδες, να φᾶμε." Δῶjen da ἂ λίρα. Εἶπεν δι κι, "Νά σε δώσω πένδε λίρες." Εἶπεν δι κι jαι do φσόκκο, "Ἀμάνι χεγιδί νομάτ, νόμας λεῖκα φκακκούδες, να φάω." Δῶjen da δέκα λίρες. Πήρεν da. Πήγεν· δῶjen da τη μάν δου. Πήγεν πάλι σα ξύα.

mouth was gaping. And the little boy rose up; he poured half the scalded butter into the lover's mouth. The lover's soul departed. 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 himself 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*<sup>1</sup>.

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

<sup>1</sup> V. p. 263,

“Ἦβρανε λ' ἂ βόκκο. Ἦφαρέν da· δῶξεν da. Σήκωσε λίρες. Ἦφ ζεργινάτσεν. Ἦφαρανε जai τη μάν δου σο σπίτιν δουτε. Γενάγκε κάδα ἡμέρα πέ βόκκο.

Εἶπεν जai ἡ μά του ἂ gheρίχος. Ἦρτεν· τοπλάτσεν do πουλί. Εἶπεν di κι, “Ἄ σε da ψήσω.” Εἶπεν di κι j ὁ gheρίχος “Γυρέβω da τούμι,” εἶπεν di κι. Το κορζόκκο जai το φσόκκο πααίγκανε σο σκόλειο. Ἦρτανε· ἡβρανε ση νιστία δάνου ti πουλόκκο ψημένο. Πήρην το κορδζόκκο το συγῶτι, ἔαι το φσόκκο το ζουφάλι. Ἦφαγάν da. Ἦρτεν ὁ gheρίχος. Ἦμβασαν ἂ πουλί. Ἦφαρέν da σο τραπέξι. Ἦγρεψεν ὁ gheρίχος το πουλί· τούμι jό `νι. Ἦχτσεν το τραπέξι· ὕρσεν da ἂβίς. Φῆξε· σηκῶθη. Ἦρταν το φσόκκο μό do κορδζόκκο σο σπίτι. Κουδάνσεν da Εἶπεν di κι, “Πός τα ἔφαγετε του πουλοῦ το συγῶτι μό do ζουφάλι;” Κουπάνσεν da. Φῆξεν.

Ἦφυγανε· πηάγανε `ς ἂ γράς σπίτι. Πνώγκαν ἄξει. Τηνεβίδζα σηκούσανδαι, βρισκίγκανε πένδε λίρες σο ζουφάλιν δου ποκάτου.

Ἦδουने जai जै σο χωρίο ἂ ραχδέσα. Πήγεν ἄξει ση ραχδέσα· δῶξεν κατό λίρες να ἰδῇ το γερού του γοβδά τς. Στέρου να ἰδῇ ἔλπ, πένδ' ἑκατό λίρες. Στέρου πότσεν da κρασί· ποῖξεν da σερχόσης. Νεβολίστη το φσόκκο· ἔβγην του πουλόκκου το ζουφάλι· βίνεψεν του φσόκκου το ἱλέσι σο ὀράνι. Τηνεβίδζα ξημέρεψε. Ἦρτεν τ' ἄχλι σο ζουφάλιν δου κι, ἔνι σο ὀράνι. Εἶπεν di κι, “Ἄδέ ἡ ραχδέσα μένα πού με κόνσε;” Πήρην do ζουφάλιν δου· πήγε.

Φοδές πααίγκε, ἦρτεν `ς ἂμ ποταμοῦ κάχι. Ἦτουμε ἂμ βαχκάς. Ἦμβημ βέσου. Χέρ στον τουλού τα μειβάδε εἶσε. Πήρην πό ἔνα, ἔφαεν. Πήγεν जai σα μέγα τα μήα· πήρην जai ἂδξεί ἔνα. Ἦνδουке γαιρίδι. Πήρην जai στε τ' ἄβου ἔνα· ἔνδουने ἰνσάνι. Πήρην ἂδξεί στα μήα· πήγεν ση ραχδέσα κονδά. Πήγεν ἄξει· εἶπεν di κι τη ραχδέσα, “Μῆα jό παίρετε;” Εἶπεν di κι, “Ἄ βάρωμε.” Δῶξεν ἂ μέγο μήο. Ἦνδουने γαιρίδι. Δέβασεν ἂ ἱβάρι· καλῖεψεν da. Πήγεν σο γράς το σπίτι. Πήρην ἔαι την ἀδελφήν δου, ἔαι πήγεν σο dadá τς. Δῶξεν τη μάν δου ἂ μήο· ἔνδουने γαιρίδι. Πήγεν σον dadán δου κονδά. Ἦάλσεν σα φτάλμε δου. Νοίγανε τα φτάλμε δου. Ἦνδουने δέκα πένδε χρονῶ ἂν δελιγανούς.

egg. 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 in 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 looked 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 find 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.



Εἶπεν δι κι, “Ἐ, υἱό μου, τίνα ἀ πάρ;” Εἶπεν δι κι. “Ἐ, πάρω το γαῖριδι μας.” Εἶπεν δι κι ὁ dadás του, “Ἐ, υἱό μου δομαῖνο εἶσαι· το γαῖριδι πάλι ναίκαας τόπας παίρνουν da;” Εἶπε δι κι ἔαι ὁ υἱός του, “Γὼ ἂν da πάρω.” Πήρεν το γαῖριδι· φάῖσε da ἀ μῆο. Ἐνδουνε ἀν γουζέλτσα. Ἐχσεν ἀ ζόρι ρονάχι. Ἐφαγα ἔφανε, ἔπανε, ἔφτασαν σα μουράδε τουνε.

Ἰουσοῦφ.

#### PHÁRASA. 5.

Σηκώθη ἔαι βά σηκώθη. Ἵς ἀμ βρώτο ζαμάνι ἦτουν ἀ φσάχι· βάγκε νᾶβρη ἀ ρασμάτι. Φόδες βάγκε, ἦρτε λέν ἄβου φσάχι. Φόδες βάγκαν ση στράτα, πείνασαν. Εἶπεν δι τοῖνα το φσάχι. “Ἐβγαλ τη χρεια σου· da, φᾶμε, ἔαι στέρου να φᾶμ το μόνα.” Ἐφαγαν του φσάχοῦ το ψωμί. Στέρου πείνασαν βάλι. Εἶπεν δι κι, “Ἐβγαλ τη χρεια σου, da φᾶμε.” Εἶπεν δι ἔαι το φσάχι. “Ἦσουν ἀχμάχος· ἔβγαλες τη χρεια σου· ἔφαμ da. Γὼ πάλι ἂνδ' ἐσέν εἶμαι να βγάλω τη χρεια μου, da φᾶς;” Εἶπεν δι ἔαι τ' ἄβου το φσάχι, “Μέτ' ἐμένα να μὴ ἔρξεσαι. Χωρίστου.”

Χωρίστη. Πήγε do φσάχι. Πήγε, ἦβρε ἀ σπήλος. Ἐμβη σο σπήλομ βέσου. Εἶδεν δι κι, ἔνι νιστία. Χτάραξε τη νιστία· θερμάθη. Κάτσε ἀδεί σῶς τού να βραδύνη. Σαμού βράδυκε, στέρου εἶδεν δι κι ξείλσαν λιέγα κουτούκε. Το φσάχι φοήθη. Ἦτουν λέ σπήλος πέσου. Ἐμβημ βέσου. Στάθη λείκο· εἶδεν δι κι ἐμώθαν οἱ μαλιέροι, οἱ καρδουλιέγοι, οἱ ἀghά, οἱ ἀποί, οἱ πουρτσοῦχα. Κάδζανε· θερμάθαν. Φοτές καθούσανδαι, εἶπεν δι κι ἀσλάν, “Σήμερο σεῖς πὸς ἔφαγετε;” Εἶπεν δι ἔ' ἀπόκος, “Ἐγὼ πηγάγα σο χωρίο· ἔμβα ἔς ἀν κουμάσι βέσου· ἦβρα λιεμ ρνίθε. Ἐφαγα τα. Ἐχω ἔαι σο Καβάνι σο λιθοθώρι ἀν ἵουζάκ λιρες. Πάγω· γρέβω ἄβεινο· ὁαίρομαι· ἔρχομαι.”

Ξημέρεψε. Στέρου σηκώθην do φσάχι· πήγε σο Καβάνι σο λιθοθώρι. Ἦγρεψε· ἦβρε τ' ἀλτούνε. Ἐβγαλεν do το ἱτέρω δου· ἔμασέν da· φορτώθην da. Φότες ἐρχότουν ση στράτα, ἦρτε ὁ γιολδάδης του· βέν δι κι, “Ἀτσονδο λίρες πού τα ἦβρες; νόμος

He said, "My son, whom will you marry?" He said, "I will marry our donkey." His father said, "My son, you are mad. Do men 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.

YUSUF.

### 5. *Justice and Injustice*<sup>1</sup>.

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 Kabáni. 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 Kabáni. 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."

<sup>1</sup> V. p. 252.

τ' ἐμένα λιέγα." Εἶπεν δι ᾧ ὁ γκολδαῶς του, "Ἄμε σο φιλάει σε σπήλο. Νά σε δείξουν ᾧ ἐσένα λίρες."

Πήγε ἔαι σο σπήλο. Σαμού βράδυνε, πήγε σο σπήλο. Πήρεν ᾧ ἂ σακοράφι· πήγε σο σπήλο. Εἶδεν δι κι, ἦρταν οἱ μαλιέροι, οἱ ἀσλάνοι, οἱ καρῶουλιέγοι· κάδζανε σο σπήλομ βέσου. Εἶπεν δι πάλι, "Σήμερο βόζ ἔφαγετε, ἔαι βόζ ἔφαγετε;" Εἶπαν da πιτούει, ἔφαγαν ἀδέ ἔαι ᾧδέ. Ἀπόκκος μάβρωσε· ὕρτσε τον γῶν δου ἡῖ το μέρο. Εἶπαν δι κι ἔαι οἱ ἀσλάνοι, "Σοτίπος εἶσαι τασαλούς σήμερο;" Εἶπεν δι κι ἀπόκκος, "Εἶπα σε ψά¹, τιζ λίρε μοι πήρετέ da." Εἶπαν δι κι οἱ καρῶουλιέγοι, "Μεῖς ᾧό πήραμ da ᾧ μούν να ἦτουν ἀδέ πέσου ἂ νομάτ. Σήκο· ἄμ, παραμύρα, να ἰδοῦμε, νομάτ ἔνι." ᾧ ἀπού πήγε ἀπόκκος να παραμυρίση, ᾧέντσει da ὁ νομάτ μό do σακοράφι. Τσίριξε ἀπόκκος, "Ὀλάν ᾧενῑᾧ. ὀλάν ᾧενῑᾧ." Στέρου πήγε ὁ μαλιέρ πέσου· ᾧ ἀπού τα πιέσε στο ποράδι, τσίριξε ὁ μαλιέρ, "Σαῑκι ᾧενῑᾧ." Εἶπεν δι κι ᾧ ἀσλάν. "Ἀτό τίς ἔνι; ἔν α νομάτ." ᾧ ἀπού σηκῶθη ἀσλάν, ἔμδῃ πέσου. πιέσεν da στο ᾧέρι. ᾧ ἀπού τα τάβρησε, ᾧέντσεν ὁ νομάτ. Εἶπεν δι ᾧ ἀσλάν, "ᾧένδα, ᾧένδα." ᾧεφαρεν da, μούχσεν da ση νιστία· ψήθη. ᾧεφαγαν da. ᾧεφαγαν, ἔπαν, ἔφτασαν σα μουράτε του.

ᾧωάννης Κυριακού.

#### PHÁRASA. 6.

Σηκῶθη ἔαι βά σηκῶθη. ᾧ ἄμ ᾧρώτο ζαμάνι ἦτουν ἂ νομάτ, ἂ ναίκα, ᾧ ἂ φῶόκκο, ᾧ ἂν γορδζόκκο. Πήγε ὁ dadás του ν' ἂμναίη. Φκαγῶγκεν ἔαι ᾧ ναίκα. Εἶπεν δι κι την γόρην δου, "ᾧ κόρη μου. νόμας ἀδῑᾧά δύο ξύα, ναν ἄψω τη νιστία." Εἶπεν δι κι, "Κόρ μοι σου; σε φέρη ὁ υῑό σου." Εἶπεν d' ὁ υῑός του, "Κόρ μου σου; σε φέρη ᾧ κόρ σου." "ᾧ κόρη μου, νόμας ἀπιᾧά δύο ξύα ναν ἄψω τη νιστία." Εἶπεν δι κι ἔαι το κορζόκκο, "Κόρ μου σου; σε φέρη ὁ υῑό σου." Πιέσεν το κορζόκκο· μούχτσεν da σο ᾧᾧῑ ποκάτου. Φκάγωσε· σηκῶθη.

<sup>1</sup> 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.

YOÁNNIS KIRIAKÚ.

### 6. *The Little Boy and the Markáltsa*<sup>1</sup>.

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<sup>2</sup>. She made the bread; she rose up.

<sup>1</sup> V. p. 250.

<sup>2</sup> For this v. saj in Turkish glossary, p. 677.

Εἶπεν δι, “Ἀρέδζα να ἤτουνε το φσόκκο μου ζαι το κορζόκκο μου· χα πάση τον dadán δου ψωμί.” Ἐβγ’ ὁ υἱός του στη θύρα ποπίσου· “Ὡ νιμά, εἶμαι ἀδέ.” “Γιαβρού μου, πās τον δάδε σου ψωμί.” Ἰ’ ἀπού ἔμβασε το φατ σο σιτίλιμ βέσου ζαι ψωμί πήγε. Φοτές βάγκε το ψωμί, εἶδε τ’ ἰσάϊδι του. Εἶπεν δι κι “Ἀΐε ἔνι λύκος.” Δώδε da το ψωμί, “Νά, ζαι μή με δάκνης.” Ἀβούτσι, ἀβούτσι πλέρωσε το ψωμί. Ἐθαῖεν ζαι τὸ φατ ἔς ἃ θάλιμ βάνου, ἵ’ ἔσεν da.

Στέρου πήγε son dadán δου κοντά. Εἶπεν δι κι ζαι ὁ dadás του, “Κάν do ψωμι;” Εἶπεν δι ζαι το φσόκκο, “Ἐρχοῦδουνε ποπίσου μου ἃ λύκος. Δώκα τα πιτούνι το ψωμί· πλερώθη. Πάλι ἔρζεται ἀποπίσου μου.” Εἶπεν δι ἵ’ ὁ dadás του, “Γαμῶ τον dadá σου. Ἀτό ἔνι ἰσάϊδι σου. Ἀμ, σῶρεπ το ψωμί. Φέρ με da, da φάω.” Τρίστην ζαι το φσόκκο· σῶρεψε πιτούνι· ἤφαρέν da. Ἐφαέν da.

Στέρου εἶπεν δι το φσόκκο, “Τατά, δίψασα.” Εἶπεν δι κι ζαι ἰείνος, “Γιαβρού μου, ἀρέδζα ἃ κατουρήση το βόϊδι· να πῆς.” Στάθη λείκο· πάλι ἵό κατούρσε. Εἶπεν δι, “Ὡ dadá, δίψασα.” Εἶπεν δι ἵ’ ὁ dadás του, “Νά σε δείξω ἀμ πεγαῖδι. Ἀμε, πήγε· πάνου φόρου μή γρέφ.” Ἦρτεν ζαι το φσόκκο. Ἐπε στο πεγαῖδι. Ἦγρεψε ζαι πάνου φόρου· εἶδεν δι κι, εἶναι λιέγα μήα. Ὀλάτσει do φσόκκο· ἔβγη σο μήομ βάνου. Ἐφαιε. Στέρου ἤρτεν ἡ μερκάλτσα. Εἶπεν δι κι, “Πού πάτσε, ζαι πού ἔβγης;” “Ὡ μαμουκα, πάτσα ἔδε, ἔβγα.” Εἶπεν δι κι, † “Ἐδώ, κατέβα.” Εἶπεν δι κι, “Γὼ † ἵό κατέβω.” Ἐσεισε το μήο ἡ μερκάλτσα. Ξείλτσει κάτου. Ἐμβασέν da σο daγαρῶχι πέσου· φορτώθην da· πήγε.

Φοδές βαγαίγκε ση στράτα, ἔβγη κατούρμα τς. Φήῃεν da ἀδέ· πήγε σην Ἐνγεφσέ να κατουρήση. Ἐβγην do φσόκκο στο daγαρῶχι πέσου. Ἐμωσέν da σῦλοκάκε, θάλε ζαι λιέγ’ ἀργάθε. Ἦρτε ἡ μερκάλτσα στέρου· φορτώθην do το daγαρῶχι· πάκε. Ὀενδάγκαν da d’ ἀργάθε ση ράσην δου. Λένκεν δι ζαι ἡ μερκάλτσα. “Μή με δενδᾶς. Ἀρέ σε φάω.” Πήγε σο σπίτι ἡ μερκάλτσα. Εἶπεν δι κι, “Ἀῶ qαπουγιού. Σανά βίρ παῖ γετιρδίμ.” Ἦνοιξεν ζαι ἡ βαρβαργαρούσα. Φδαίρσε το daγαρῶχι ση μέση· κι ἔβγαν λιέγα σῦλοκάκε ζαι λιέγ’ ἀργάθε.

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 Engesé 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 pricking 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 Varvaragharúsa opened. She emptied the wallet in the midst; (they saw) that some dog's dung and some thorns came out of it.

<sup>1</sup> A short incident omitted; the father tells his son to drink the ox's water, cf. stories of the *Hundskopf* type (Hahn, No. 19).

Ἐπίστην πάλι ἡ μερκάλτσα. Ἦρτε σο μὴο βάνου. Φορτώθη da πάλι· πάσεν da σο σπίτι. Εἶπεν δι κι ἵτη μά τς τηἱ βαρβαργαρού, “Νοίκ το θύρι· ἤφαρά σε ἀμ πᾶϊ, να φᾶς.” Ἦνοιξεν da ἵ ἡ βαρβαργαρούσα. Ἐμβασέν da πέσου. Εἶπεν δι κι, “Ἀδένα φσάκ τα, ψῆς τα. Να υπάγω πάλι, να νάρτω, da φάω.” Πήγε ἡ μερκάλτσα σο μήομ βάλι.

Εἶπεν δι ἵ ἡ βαρβαργαρούσα, να φσάξη το φσόκκο· να νάρτη, da φᾶ ἡ μερκάλτσα. Εἶπεν δι, “Μαμούκα, ἐξ ἀδέ ἀν ἄσπρον τσάρι· νάν da κόψω.” Ἦφαρεν do ἱφλάχι· κεσκινάτσεν da. Εἶπεν δι κι, “Ἐδώ, να πάρω το τσάρι.” Ἐφσαξε τη βαρβαργαρούσα. Ἐμβασέν da σο χαριένι· ψήθη. Φήῃε. Ἐφυεν ἵαι το φσόκκο. Ἦρτε στέρου μερκάλτσα· ἔφεν το κράς. Ἐφαε, ἔπε, ἔφτασε σα μουράδε του.

Ἰωάννης Κυριακοῦ.

#### PHÁRASA. 7.

Σηκώθη ἵαι βά σηκώθη. Ἵ ἀμ βρώτο ζαμάνι ἦτουν ἀ νομάτ. Ἱεῖν ἵ α ναίκα. Ζουριέτι ἵοῦχανε. Εἶπεν δι κ' ἀ ἡμέρα ἡ ναίκα του νομάτη, “Ἀμ, ἔβρου το Θεό· μαργάο νά μεξ δώση ἀ υἱός.” Ποῖεν da χρεία ἡ ναίκα του. Πήγε να νάβρη το Θεό.

Φοδές βάγκε ση στράτα ὁ νομάτ, ἦρτ' ἀν δερβιῖσῃς γνένδα του. Εἶπεν δι κι, “Πού πααίν;” Εἶπεν δι κι ἵ ὁ νομάτ, “Πάγω να νάβρω το Θεό, νά με δώσ' ἀ μαχσούμι.” Ἐβγαλε ὁ δερβιῖσῃς στην τσάκαν δου ἀ μῆο· εἶπεν δι κι, “Ἀτιά ποίκ da τέσερα τιλίμε. Φᾶ σύ τόйна το τιλίμι· δός ἕαι τ' ἄβγο σου ἀν τιλίμι, ἕαι το τάι σου.” Ἦρτε σο σπίτι· ποῖεν d' ἀβούτσι ἕας τα ποῖε ὁ δερβιῖσῃς ἔμβρε. Στάθη ἐνᾶ μήνες ἵ ἐνᾶ μέρες. Ποῖε ἡ ναίκα του ἀ μαχσούμι, ἕαι τ' ἄβγον δου ἀν τάι, ἕαι το τάι ποῖε ἀν ταῖόκκο. Ποῖε ἵαι δύο φσόκκα. Ἠξησαν da φσόκκα· ἐνόσαν μέγα.

Σαμού ἐνόσαν μέγα, εἶπεν δι το μέγον d' ὁ υἱός, “Γώ α υπάω σο νέγγοζμα.” Γαλιῖεψεν d' ἄβγον δου· πήρεν ἵαι το τάιν δου. Πήγεν ση Ἄνα πάνου φόρου. Ὡ ἀπού ἦγγρεψε ση λίμβλη γνένδα,

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 † Varvaragharúsa, "Open the door; I have brought you a morsel to eat." And the Varvaragharúsa opened. She brought him in. She said, "Kill this boy; eat him. I will go away again; I will return and eat him." The Markáltsa went back again to the apple-tree.

And the Varvaragharúsa said she would kill the boy; the Markáltsa 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 Varvaragharúsa. He put her into the cauldron; she was 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 KIRIAKÚ.

### 7. *The Twin Brothers and the Water-Fairy*<sup>1</sup>.

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 to 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<sup>2</sup>. And when he looked at the lake in front of him, he saw

<sup>1</sup> V. p. 276, and for the word translated *Water-Fairy*, glossary, s.v. *τιλβέρσα*, p. 650.

<sup>2</sup> The name of a spring and camping-ground on the mountains above Phárasa on the way to Bársama and Adana. "Ána" is the *'γίδα* of Levidhis (Lev. p. 104), standing for *'Αγία Άνα*, although this seems to be a different St Anne.



είδε ἃ γαρνὸ. Ἰ' ἀπού τάβρησεν το τουφάνκι, δώδεκ το γαρνὸ. Εἶπεν δι, "Ἰούμ." Ση λίμβλη πέσου ξείλτσε. Ἐβγη ση λίμβλη ποπέσου ἂν Διληβέρτσα. Εἶπεν δι κι το φῥάχι κι, "Τού ἔρδετα συραίνει το μόν το γαρνὸ, πό ὑρέβετε στ' ἐμένα; ἐδώ, να παίξω σα βέκια." Ἐμνη ἔαι το φῥάχι ση λίμβλημ βέσου· βαῤλάτσαν ν παίξουν σα βέκια. Εἶπεν δι το κορίτσι, "Σ ἄβγο σου να ὑπάγω." Εἶπεν δι ἔαι το φῥόκκο κι, "Ἀμε." Πήγε σ' ἄβγο. Ἐφαεν ἃ ἄβγο. Πέν δι, "Να ὑπάγω ἔαι σο ταιόκκο σου." Εἶπεν δι ἃ "Ἀμε." Ὁ' ἀπού πήγε σο τᾶϊ, ἔφαεν ἔαι το τᾶϊ. Εἶπεν δι, "Ν ὑπάγω ἔαι σ' ἐσένα." Πέν δι ἔαι το φῥόκκο κι, "Ἀμε." Πήρεν ἔαι το φῥάχι.

Στάθαν πένδ' ἔξε ἡμέρες· ἵοῦρτε. Ἀδελφός εἶπεν δι κι το dadán του, "Ὡ τατά, ἀδελφὸ μου ἵοῦρτε· ἃ ὑπάγω Ἰ' ἐγὼ, νᾶν δ νάβρω." Εἶπεν δι, "Γιαβρού μου, πήγεν δόινα σας· ἔφεν da ἃἔις ἢ γαχδέσα. Ἀ σε φάγη Ἰ' ἐσένα." Εἶπεν δι, "Φοδές πήγε ἀδελφ μου, 'ς πάγω Ἰ' ἐγὼ." Ὁ' ἀπού γαλῖψεγεν δ' ἄβγον δου, ἔαι τ τᾶιν δου κουθάγκεν da. Ζώστη τα σιλάχε δου. Πήγε. Ὁ' ἀπού ἔβγη ση λίμβλη, ἤγρεψε γνένδα κι ἔν' ἃ γαρνὸ· βοσδεῖετα Ἐσυρέν da· ξείλσε ση λίμβλημ πέσου. Ἐβγη πάλι ἵεῖνο· Τιληβέρτσα· εἶπεν δι κι, "Στο μόν do γαρνὸ πό ὑρέβετε, ἔα συραίνετε τα. Ἐδώ, να παίξωμε σα βέκια." Ὁ' ἀπού πήγε ἔαι το φῥάχι, εἶπεν δι κι ἢ Τιληβέρτσα, "Να πάω σ' ἄβγο σου." "Σ τίς εἶσαι να κονδής βρό; νόμας τα 'δέ το βέκι." Ὁ' ἀπού τα πήρ σα ὅρε του τα βέκε, εἶπεν δι κι, "Να ὑπάγω, τού εἶνδα πέσου σ χαπούσι." Εἶπεν δι κι ἢ γουζέλτσα, "Ἀμε." Πήγε· ἔφαέν da. Εἶπεν δι το φῥάχι, "Ἀφ πού ἃ ὑπάγω;" Εἶπεν δι, "Ἐχω πέσου λία γουζέλτσες, ἔαι λία ἄβγα· ἄμε ἃἔι." Ὁ' ἀπού πήγε ἔαι ἔφαεν ἔαι ἵεῖνο. Εἶπεν δι το φῥάχι, "Ἀφ πού ἃ ὑπάγω;" Εἶπεν δι ἔαι ἢ γουζέλτσα, "Ἀφ τίπος μά ἔχω. Ἀμ 'ς ἐμέ ἔαι σο γαρν μου." Ὁ' ἀπού πήγεν ἔαι ἵεῖ, ἔφαεν ἔαι ἵεῖνηνα.

Ἦρτε σο σπίτι το φῥάχι. Σώρεψε πένδ' ἔξε ἀραβάδε ἔαι πένδ' ἔξε βουρτόνε. Πηγάνε. Φόρτωσάν da τα γουμάρε πιτούτι. Ἦφαρέν da σου dadá του το σπίτι. Ποίκανε ὀφτά ἡμέρες ἔαι ὀφτά νιέχτες γάμος. Στέρου ἔφαγανε, ἔβανε, ἔφτασανε σα μουράδ τουνε.

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 too 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.

## PHÁRASA. 8.

Ὁ ἄμ βρώδο ζαμάνι ἦσαν αὐ βασιλός ἢ ὁ βεζίρ δάμα τοι Σηκώθανε, να νεργώσουν σο τεγθέρι. Ἦσαν ἡσανδαι ὅς αὐ φουγαρά χωρίος. Σάν ἦσαν αἰεὶ σο χωρίος<sup>1</sup>, ἀράτσαν αὐ σπιτι, να ἰνεῦνε μισαφούρ. Κανείς ἰό πήρεν δα μισαφούρ. Ἦσανδαι ἀπὸ δερβίσοι. Ἦσαν αὐ φουγαράς νομάτς. Πήρεν δα μισαφούρ Ὀδὰς πάλι ἰούσε· ὑπνωσε αἰεὶ κοντά τουνε, εἶπ' ὅς ἂν δόπα.

Ἀεὶ ἡ ναίκα του, του φουγαρά, ἔνσε αὐ φσόκκο. Εἶπεν δὲ βασιλός κι το βεζίρ, "Ἐβγ' ὄξου· γρέπ τ' ἄστρο· να ἰδοῦμε τσίωσε στην ἀνατολή." Ἐβγη ὁ βεζίρ· ἡγρεψέν κι τ' ἄστρο τσίωσε, του φσαχοῦ τ' ἄστρο. Εἶπεν δ' ὁ βασιλός κρυφά κι "Ἀδέ το φσόκκο αὐ ἰνῆ βασιλός, τού γενήθη το μαχτσούμι. Πι τα," εἶπεν δὲ κι, "τον dadán δου· να δοῦμε ἢ ἂν δα πουλήσῃ το μαχτσούμι." Εἶπεν δὲ τον dadán δου, "Ἄν δα πουλῆς τό μαχτσούμι." Εἶπεν δὲ ἰαι ἰεῖνο ὁ φουγαράς κι, "Να δανιδεφτῶ τη ναίκα μου, να δοῦμ ἂν δα πουλήσῃ. Ἐρ δα πουλήσῃ, νά σές τα δώσω." Εἶπεν δὲ τη ναίκαν δου, "Τού ἔνδουνε το μαχτσούμι ταζά ὑρέβουν δα οἱ μισαφούροι να πουλήσουμε." Εἶπεν ἢ ἡ ναίκα δου κι, "Γώ ἰό πουάγω τα." Εἶπεν δ' ὁ βασιλός κι το βεζίρ, "Ἀδέ το μαχτσούμι σά μή τα πάρ, ἰού ἰνεται." Πήγε ὁ βεζίρ, παρακάλεσεν δα τη ναίκαν δου· εἶπεν δὲ κι, "Ἀδέ το μαχτσούμι ἂ μὴ τα δώς, νά σε δώσω ὅιλε λίρες." Ἡ ναίκα πάλι ἔνδουνε καρδίας τα δώση, εἰσέκι ἡσανδαι φουγαράδες. Ἀεὶ ἔκοψαν εἰς τιμῆς το μαχτσούμι<sup>2</sup>. Δώξεν δα τρία ὅιλε λίρες ὁ βασιλός. ἰό δώξεν δα το μαχτσούμι. Ἦρεψ' ἔξε ὅιλε λίρες. Ἀεὶ ἔβγαλε ὁ βασιλός ἔξε ὅιλε λίρες. Δώξεν δα· πήρεν δα μαχτσούμι. ἰό βουάκεν δα γιά; Εἶσε ἢ ἄου πονά μαχτσούμι. Ἀεὶ στήν ἄκρα ἦσαν ἰαι φουγαράς. Δώξεν δα ἔξε ὅιλε λίρες, να γευνδήσουν δα. Πήρεν ὁ βασιλός ἢ ὁ βεζίρ το μαχτσούμι ὅς ἀβγοῦ το τέρκι. Πααίνουκε σο μεμλεκέτιν δουνε.

Πιέσε αὐ βρεσῆ· βρέσει. Κουπώνει δα ἀνδὶ πεγάδι ἡ βρεσῆ. Εἶπεν δ' ὁ βεζίρ το βασιλό, "Ἀδέ το μαχτσούμι ἂν δα κονδησῇ ἰνεται γαλαβαλίχι το μαχτσούμι σ' ἀγγάλε μου." Εἶπεν ἢ ὁ βασιλός, "Νόμας τα μένα το μαχτσούμι." Πήρεν δ' αἰεῖνο ὅς ἀβγον πάνου σ' ἀγγάλε του ὁ βασιλός. Ἦγρεψε, ἡ βρεσῆ βρεσῆ πολύ. Ἐνδουνε γαλαβαλίχι σου βασιλό τ' ἀγγάλε. Ἐβγαλέν δα

<sup>1</sup> χωρίο would be expected. V. § 293.

<sup>2</sup> For idiom, v. § 381.

8. *Born to be King*<sup>1</sup>.

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 as guests. They were like dervishes. There was a poor man. He received them as guests. But he had no room. He slept elsewhere 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 she 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 this 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,

<sup>1</sup> F. p. 255.

το γαμάν δου, το γελίζιν δου· jένσεν δο μαχτσούμι να πεθάν;  
 'Αjεί 'Αλλάχ ταραφονδάν το γελίzi πήγε στραβά· το παιδί jε  
 πέθανε. Κόνσεν da στη ό βασιλός. "Αχτσεν d' άβγα. Γλύτω  
 σανε· πηάγανε ση πατρίδα τουνε. Γλύτωσε στη βρεσή.

Το μαχτσούμι πάλι πήρεν δο το σέλι· πάσεν δο 's ά λίμβλη.  
 'Αjεί κλαί jαι κάτω' το μαχτσούμι. "Ηρτεν j' αν δοβάνος, π  
 βοσδήση τα πρόβατα. "Ηγρεψεν κι ά μαχτσούμι ση λίμβλη  
 κλαίει έαι κάτω. Πήγε ό δοβάνος· πήρεν δο μαχτσούμι σ' ανγάι  
 του· ήφαρέν da σο σπίτι. 'Αjείνοι πάλι μαχτσούμι jούχανε.  
 "Ητουνε μό δοβάνος jαι ή ναίκα του. "Ηφαρεν δο μαχτσούμι  
 δώjεν da τη ναίκαν δου. Είπεν δι, "Ο Θεός δώjεν μες ά μαχ-  
 τσούμι." 'Αβjεί μhρό πάλι λέγκεν δι ή ναίκα του το δοβάνο, "Μεϊκ  
 μαχτσούμι jό 'χομε. Τούz ά ινή;" Λέγκεν δι jαι ό δοβάνος κι  
 "Ο Θεός ά μεz δώση ά μαχτσούμι." 'Αρέδza λέ δι ό δοβάνος.  
 "Είδες τα, ά ναίκα; ό Θεός δώjε μες ά μαχτσούμι. "Ω λέγκα δι, 'Ο  
 Θεός ά μεz δώση ά μαχτσούμι, έαι σύ jό πιστέφκεις. 'Αρέδza το  
 μαχτσούμι γρέπ τα κά." "Ηγρεψεν το μαχτσούμι.

Δέβη δέκα πένδε χρόνες. Το μαχτσούμι ήφξησε· ένδουνε άμ  
 παλικάρι. "Εβγανε σον αϊλά. 'Ο δοβάνος πάλι ένδουν πολί  
 ζεργίni. "Εβγη σον αϊλά· qορδιέσε το έαδίρι. 'Αjείνο τού jένσε ό  
 βασιλός σο μαχτσούμι το γελίzi, είσεν da ό δοβάνος. Δέβασέν  
 da σο έαδίρι σην ανόκοσι.

Πάλι άjείν' ό βασιλός, τού κόνσεν το μαχτσούμι, μό δο βεζήρη  
 δάμα, νεργώθουνε πάλι σο τεghήρι. 'Αjεί ήρτανε σο δοβάνου το  
 έαδίρι. 'Ενόσανдай μισαφούρ. Σηκώθη δοβάνος· έψησε qαφιά·  
 να πούνε ό βασιλός έαι ό βεζήρ. "Ηφαρεν δο qαφιά. Φοδές τε  
 πίγκε ό βασιλός, ήγρεψε πάνου φόρου· τικτιέσε το φιλjόνι· είδε  
 σο έαδίρι πάνου το γελίzi. Νώρτσεν da, τού ήτουνε το γελίzi τοι  
 βασιλό. Είπεν δι ό βασιλός, "Ατέ το γελίzi πού da ήβρες;"  
 Είπεν δι ε' ό δοβάνος, "Εϊνε του νιού μου." Είπεν j' ό βασιλό:  
 "Ο νιό σου πού τα ήβρε;" Είπεν δι κι j' ό δοβάνος, "Ατέ το  
 φσάχι δώjε μες τα ό Θεός. Εϊσε jαι το γελίzi δάμα του. "Ηβρα  
 τα σαμού ήτουνε μαχτσούμι· 's ά λίμβλη πέσου σο νερό κλαίκε.  
 Πήρα da, ήφαρα da σο σπίτι μου, ζούλεψα τα. "Ηφξησε, ένόδουκε  
 άμ παλικάρι." Είπεν δι ό βασιλός, "Πού ένι," πέν δι κι, "ό νιό  
 σου;" Είπεν δι j' ό δοβάνος, "Βοσείζει τα πρόβατα ό νιό μου."  
 Είπεν δι j' ό βασιλός, "Στρίγγα da. 'Σ έρτη ό νιό σου, da ίδα."  
 Στρίγγεν δο φσάχι. "Ηρτε. "Ηγρεψεν da ό βασιλός, κι ένότουνε

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 threw 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 looked 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 shepherd'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.

ἂ ζόρι παλικάρι, ἀγέινο τού κόντσε ἴαι ἐντσε το μαχτσούμι, π χαθῆ δετ. Εἶπεν δι ὁ βασιλός, “Ἄδέ το παλικάρι ἰό πουᾶς τι μένα;” Εἶπεν ἴ ὁ ᾠδάνος, “Χαῖρ· ἰό πουᾶω τα. Ἄτό τι μαχτσούμι μένα δῶξε με da ὁ Θεός. Ἠφξῆσε da· ἀρέδζα ἐνότουκ ἂμ παλικάρι. Γῶ ἰό πουᾶω τα.” Εἶπεν δι κι ὁ βασιλός, “Ἄ σε δώσω ἀδέ το μόν τ’ ἄβγο· ὲ τα γαλῆψη ὁ υἱό σου.” Εἶπεν δι το φῶάχι κι, “Ἐβαρ με ἂν ἄβγο, να γαλῆψω.” Ὁ ᾠδάνος παλι ἄβγο ἰούσε, να γαλῆψη ὁ υἱός του. Εἶπεν δι ὁ υἱός του, “Γῶ το σόνα ὁ υἱός ἰούνομαι.” Εἶπεν δι ὁ βασιλός το φῶάχι, “Ἐβαρ τα υἱό μου, το μόν τ’ ἄβγο· γαλῆεπ τα.” Σηκῶθηκε το παλικάρι. Κατέβασεν το ρολῆι· ζώστην da. Πήγε· πῆσε τ’ ἄβγο. Γαλῆ-  
 ἰεψέν da του βασιλό τ’ ἄβγο.

Ἀγεί εἶπεν δι τον ᾠδάνο ὁ βασιλός, “Μή φκανδάξης. Πό ὑρέφ σο υἱό σου νά σε δώσω;” Εἶπεν ἴ ὁ ᾠδάνος, “Να δανιδεφτώ τη ναίκα μου. Ἐγερ da πουλήση, νά σε τα δώσω.” Πήγε ὁ ᾠδάνος· στρίψε τη ναίκαν δου· εἶπεν δι, “Ἄ ναίκα, ὁ βασιλός ὑρέβει το υἱό μας, να γοράση. Πόσα ὶλε λίρες να ὑρέψωμε;” Εἶπεν δι ἴαι δου ᾠδάνου ἡ ναίκα κι, “Γῶ το υἱό μου καθ’ ὄλου ἰό πουᾶω τα.” Εἶπεν δι ὁ βασιλός τον ᾠδάνο, “Ἐρεπ σο υἱό σοι ἂν διμή, να ἰδοῦμε πόσα ὶλε λίρες ἂ ὑρέπ.” Πήγε ὁ ᾠδάνος παλι ση ναίκαν δου· εἶπεν δι κι, “Ἄ ναίκα, ἐδώ, να δώσωμε το υἱό μας, da πουλήσωμε;” Εἶπεν δι ἴαι ἡ ναίκα, “Κατές τα σύ.” Ἠρτε ὁ ᾠδάνος σο βασιλό κονιά. Εἶπεν δι, “Π’ ἂ δῶς σο υἱό μου; πόσα ὶλε λίρες νά σε τα δώσω;” Εἶπεν ἴαι ὁ βασιλός, “Ἄ σε δώσω δώδεκα ὶλε λίρες.” Εἶπεν δι ὁ ᾠδάνος, “Νόμας εἴκοσι ὶλε λίρες· νά σε τα δώσω.” Ἐβγαλε ὁ βασιλός εἴκοσι ὶλε λίρες· δῶξεν da σο ᾠδάνο. Πήρεν το υἱόν δου. Δῶξε ὁ βασιλός τ’ ἄβγον δου· ἀγέινο τού γόρασε το υἱό γαλῆψεν da.

Εἶπεν δι ὁ βασιλός, “Ἄφ σύ ἐνόσουνε το μόνα ὁ υἱός. Νά σε πιτάξω σο ὁχερί· ἂ ὑπᾶς;” Εἶπεν δι ἴ ὁ υἱός του, “Ἄ ὑπᾶγω.” Σηκῶθη, ὁ βασιλός· στρίψε κρυφά το βεζίρη. Εἶπεν δι, “Γῶ ἀδέ του φῶαχού του παλικαροῦ τογ κελé ἂν da κεστουρδίσω.” Εἶπεν δι ἴ ὁ βεζίρ, “Κατές τα σύ.” Ἀγεί ὁ βασιλός ἔγραψε ἂ χαρτίο κι, να πιτάξη σο βασιλό το σπίτι το παλικάρι. Ἐγραψε χαρτίο κι, “Γῶ ἀπιδέ πιτάξω ἂμ παλικάρι νᾶρητ· ἀδού κόψετε το ἰουφάλιν δου.” Δῶξεν το χαρτίο ὁ βασιλός το φῶάχι. Εἶπεν δι, “Ἄμε, δός τα σο μέτρο το σπίτι ἀδέ το χαρτίο.” Σηκῶθη ἴαι το φῶάχι

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, nor 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 παλικάρι, γαλίζεψεν του βασιλό τ' ἄβγο, πααίνει. Πήρεν ja το χαρτίο, τού ἔγραψε ὁ βασιλός. Πήρεν da το φῶάχι· πααίνει.

Πήγε σου βασιλό τη θύρα· στάθη μό τ' ἄβγο. "Ηγρεψε εα του βασιλό ἡ κόρη στημ πάνηρα κι, ἐνι ἀμ παλικάρι, μόντ' ἄβγο γαλζέβει, στήκει σο βασιλό τη θύρα μῦρό. "Ηνοιξε του βασιλό ἡ κόρη τη θύρα· στρίνξεν da πέσου. Πήγεν πέσου da φῶάχι. Κατέβη στ' ἄβγο· ἔβγη πάνου σο κορίτζι κονιά. Εἶπεν δι το κορίτζι, "Καὼς ἦρτες." Εἶπεν δι το φῶάχι, "Καὼς ἦβραμε." Εἶπεν δι, "Σύ πῶς ἦρτες ἀδέ;" Εἶπεν jai το φῶάχι κι, "Μένα πίταξέ με ὁ βασιλός, να φέρω ἀδέ το χαρτίο." Εἶπεν δι εαι το κορίτζι, "Να ἰδοῦμε τούς χαρτίο ἐνι ἀδό· πό λέ;" Εἶπεν δι το φῶάχι κι, "Γώ σένα ζοῦφαρα da ἀτό το χαρτίο· πίταξέν da ὁ βασιλός τον jελέτη." Εἶπεν jai το κορίτζι, "Ἀρέ ὕστερα να παγάσης το χαρτίο τον jελέτη." Σηκώθη το κορίτζι· ἤφαρε ραχί· πότσεν da το φῶάχι. Ἔπε το φῶάχι ραχί. Μέτσε, ἐυλίστη.

Φοδές πνώνκε, το κορίτζι ἦρτε· χλάτσε σου φῶαχοῦ την τσάκα. "Ηβρε τού πίταξε ὁ βασιλός το χαρτίο. "Ηνοιξεν da, ἔψαλέν da το κορίτζι κι, λέ δι κι το χαρτίο, "Ἀδέ το παλικάρι εἰς ἀ νάρτη ἀδού σο jελέτη κονιά, να κόψετε το jουφάλεν δου. Μῆ τα πιτάξετε jοπίσου." Ἀρεί το κορίτζι ἤγρεψε, το παλικάρι ἐνι ζόρι παλικάρι· εἰς gηατδιέσε να κόψη του φῶαχοῦ το jουφάλι. Σηκώθη το κορίτζι· ἤφαρεν ἀν διβίτι j' ἀ χαρτίο. Ἐγραψε ἀ μεχτούπι κι, "Ἀτέ το φῶάχι jᾶς ἀ νάρτη, να δώσετε του βασιλο την γόρη, να πανδρέψετε." Ἐγραψέν da ἀτσέ. Σηκώθη. Ἀjεῖν, τού ἦτουνε σε τ' ἄβου το μεχτούπι, του βασιλό το μουχούρι· ἤφαρεν da το κορίτζι ἀφρίκα, ἀφρίκα. Πήρεν da το μουχούρι σε τ' ἄβου, τού ἔγραψε το κορίτζι, το μεχτούπι.

Σηκώθη, στρίνξε τιζ νομάτοι, τη δωδεκάδα, τιζ ὀνικιλέροι. Ἐβγαλεν το χαρτίο το κορίτζι· δῶjεν da το φῶάχι. Εἶπεν δι, "Ἀδέ το χαρτίο δός τα τιζ νομάτοι, τιζ ὀνικιλέροι· ἔς τα ψάλουνε." Ἐβγαλέν da εαι da φῶάχι· δῶjεν da τιζ νομάτοι, τιζ ὀνικιλέροι. Ἐψαλάν δι κι, λέ δι κι, "Ἀδέ το φῶάχι εἰς ἀ νάρτη ἀδού, να δώσετε την γόρη μου, να στεφανώσετε." Σηκώθανε. "Ηγρεψάν

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<sup>1</sup> 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<sup>2</sup>. 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<sup>3</sup>." They rose up. They

<sup>1</sup> These consist of a metal case for the reed-pens, with an ink-pot riveted on it at the open end.

<sup>2</sup> In Greek folktales the king has invariably an advisory council of twelve.

<sup>3</sup> The central feature of the marriage ritual of the Orthodox Church is the crowning of the bride and bridegroom.

κι ἔνι του βασιλό ὁ ἰμβζάς. Σηκώθανε ἤφαραν το φῶάχι μέ τι κορίτζι· στεφάνωσαν da. Ἀῖεί ποίκαν da ὀφτά ἡμέρες γάμος. Παρεδώσαν da.

Ἦρτεν ὁ βασιλός. Ρώτσε, εἶπεν δι, “Γώ τού πίταξα το παλικάρι, πού πήγε; του κελέν δου ἔκοψέε da;” Εἶπαν δι ja οἱ ὀνικιλέροι, “Σύ, βασιλέ, ἔγραψές τα κι, να δώσωμε την γόρη σου ἄῖεί σο παλικάρι. Μεῖς πάλι σηκώθαμε, παρεδώσαμεν da δώκαμέν da την γόρη σου ἄῖεί σο παλικάρι.” Εἶπεν δι ὁ βασιλός “Στριγγάδε τα· ἔς ἔρτη ἀδέ ἡ κόρη μου j ὁ γαμβρό μου.” Ἦρτε ἡ κόρη του ἔαι ὁ γαμβρός του σου βασιλό το χουζούρι. Ἐβγαλε τα πομεινά τιζ νομάτοι εἶπ ὀξου. Ρώτσε την γόρην δου κι, “Γώ ἀτέ το παλικάρι πίταξά da ἀδέ, να κόψετε τον κελέν δου. Σύ, ἡ κόρη μου, σοτίπος το ποῖζες ἀτσέ;” Εἶπεν δι κι ja το κορίτζι. “Ἀ dadá, δόσε με τ’ ἰζίνι να γαῖέψω.” Εἶπεν δι j ὁ βασιλός, “Σ’ ἐσένα ἰζίνι.” βασιλάτσε το κορίτζι, γαῖεψε. Εἶπεν δι κι, “Σύ, ὦ dadá βασιλέ, σύ πίταξές τα ἀτέ το παλικάρι, να κόψωμε το ζουφάλιν δου. Γώ πάλι ἡγρεψά da το φῶάχι· ἔνι καὸ παλικάρι. Ἦγρεψά τα, πήρα τα. Ἀμά, ὦ dadá, σο ρουσούρι μὴ γρέβ· ὦ πήρα τα.” Ἀῖεί ὁ βασιλός γένιδεν ποῖζεν da γάμος ὀφτά ἡμέρες. ὀφτά νιέχτες.

Σηκώθη ὁ βασιλός στο τάχτι. Ἐβγαλε ἄῖεῖνο το παλικάρι το γαμβρόν δου· κάθινέν da σου δόπαν δου σο τάχτι. Ἐνότουνε ὁ γαμβρός του βασιλός. Ἐφαγανε, ἔπανε, ἔφτασανε σα μουράδε τουνε.

Βαραχίσιος Ἐλευθερίου.

#### PHÁRASA. 9.

Ἦσαν daὶ ὀφτά ἄποῖ. Ἦτουνε ἔαι το ἕνα κονδούρα. Λέγκαν δι κι τα πομεινά, “Κονδούρα, κονδούρα.” Εἶπεν δι ἡ κονδούρα, “Τούζ ἄν da ποίκω, να ποίκω ἔαι ἀτιάς κονδούρα;” Εἶπεν δι κι, “Να ὑπᾶμε ἔς ἡ μεράπι κάτου. Γώ να τρίσω· σεῖς να σωρέψετε.” Σαμού πηάγανε, ἔτρισε. Εἶπεν δι κι, “Τρώτε da.” Κατέβη· λίδεψεν ἀτιάς σου μεραποῦ τη ρίζα στα βράδε. Στέρου ἔβγη πάνου. Κατέβη ταρνά· εἶπεν δι κι, “Ἐρᾶται ἀφτέν του. Φύετε.” Ἀδεῖνοι πάλι τάβρησανε. Κόπανε τα βράδε τουνε. Στέρου εἶπεν δι κι, “Ἀφ ἄ 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 ELEFTHÉRIU.

9. *The Fox who lost his Tail*<sup>1</sup>.

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?"

THEÓDHOROS PÁVLU.

<sup>1</sup> V. p. 242.

## PHÁRASA. 10.

Ὶ ἂ βρώτο δαρό ἔνδουν ἔργο. Ἀῖεί Ὶ ἂ μέρος ἦσανδαι τέσσαρα νομάτοι. Σ' ἀπίσου το κόμα εἶχαν ἂ μουσκάρι. Τι μουσκάρι εἶπεν, "Ἀ φάγω το κεπέκι." Μούχτισεν δα το δουφάλιν δου σο πιθάρι. ἔφαεν δα το κεπέκι. Στέρου ῖό βόρκε να βγάλη δο δουφάλιν δου. Σωρέφταν δου σπιτουῖ οἱ νομάτοι. "Να ἰδοῦμε τούς ἄν δα ποίκωμε." ῖό πόρκαν να ποίκουν ἄν γαῖ. Το ἡμεροῖ οἱ νομάτοι, "Νά κόψωμ' το δουφάλιν δου, να γλυτωῶμε το πιθάρι." Ἀτότες, σαμ' ἔκοψαν δο δουφάλιν δου, πόμεινε το δουφάλιν δου σο πιθάρι πέσου, τού ῖό γροικάγκανε. Κάντσαν δο πιθάρι. ἔβγααν δο δουφάλι.

Revised locally from Lagarde, p. 7.

## PHÁRASA. 11.

Σηκώθη ῖαι βά σηκώθη. Ἦτουνε ἂ νομάτς ἔ ἂ ναίκα. Ὁ νομάτς ἦτουνε κουραῖῃς. Ἀ φορά φοτές ἦτουνε σου κουρά, ἦρτε ἂ φσόκκο. Δο φσόκκο ἦτουνε διέβος. Βράδυνε ἔρεψέν δα ὁ νομάτς να ὑπάη σο σπίτιν δου, να φᾶ ψωμί. Ὁ πῆγε δο φσόκκα Στέρου ἦρτανε δύο νομάτοι σο φσόκκο. Ἦσανδαι δεβόλοι. Εἶπαν δι κι, "Τηνεβῖ μείς ἂ νάρτουμε ἀδέ. Ἀ εἰδοῦμ δι κι, Δέβας ἀδέ σο νομάτη ἂ δανδάρι." Στέρου πηάγανε, ῖαι ξημέρεψε.

Ἦρτε ὁ νομάτς σου κουρά. Ἦβρεν το φσόκκο. Ἦψεν δ' ὀῖαῖ. Στέρου ἦρτανε τά δύο νομάτοι μόδ ἂ χαβιγᾶς λίρε. Εἶβαν δι κι, "Δέβας ἀδέ σο γέρο ἂ δανδάρι." Εἶπεν δι κι, "Ἐ βορῶ." Πηάγανε ἄν γόμα στράτα. Εἶβεν δι κι το φσόκκο. "Σύ σύγγοπ τα. γῶ ἂν δα δεβάσω." Στέρου στρίψεν δα δο φσόκκο. Ἦρτανε. Δέβασεν το δανδάρι. Στέκνου. πῆραν ἂ χαβιγᾶς λίρες. Γούβασάν δα σο πιθάρι.

Πάλι βράδυνε. Ἦρτανε οἱ δεβόλοι. εἶβαν δι κι, "Ἀδέ δο γέρο βοίκ δα δέκα πένδε χρονῶ δελιγανούς." Ἐαι στέρου εἶβε δι κι, "ῖό βορῶ." Στέρου εἶβεν δι κι δο φσόκκο, "Φέρ με ἂ χαλῖ χαριένι ῖ ἂν δάῖτι. Ἐμου δα το χαριένι νερό. θέκ ῖαι το δάῖτι σο στομαν δου." Στέρου ἦφαρέν δα το δάῖτι ἔαι το χαριένι. Ἐμβασεν το γέρο σο νερό. Ἐθακαν δα σ' ὀῖαῖ.

10. *The Noodles and the Calf*<sup>1</sup>.

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.

11. *The Blacksmith and the Devil*<sup>2</sup>.

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

<sup>1</sup> V. p. 281.

<sup>2</sup> V. p. 276.

Ἔσυρε το φσόκκο το μεχάνι. Ἐβρασε το νερό· βρουκανίζει ἰ γέρος πέσου. Βρουκάντσε λιέγο. Εἶπεν δι κι, “Πόσα χρονὶ εἶσαι;” Εἶπεν δι κι, “Εἶμαι δύο χρονῶ.” Ἔσυρε το μεχάνι ἰ ἄβ λιέγο. Εἶθεν δι κι βάλι, “Πόσα χρονῶ εἶσαι;” Εἶθεν δι κι “Εἶμαι δέκα χρονῶ.” Πάλι ἔσυρε το μεχάνι. Ρώτσεν da. Εἶθε δι κι, “Εἶμαι δέκα πένδε χρονῶ.” Ἐβγαγανέν da το γέρο· ἐνὶ δουνε δελιγανούς. Πηάγανε.

Στέρου ἦκσανέν da ἀβίεί στο χωρίο νομάτοι. Ἄ γέρος ἦτουνε κατό χρονῶ· πήγε να νῆ δελιγανούς. Πήγε· ἔμβασει δαι ἰείνο σο χαριένι· ἔσυρε το μεχάνι. Στέρου βρουκάντσε ὁ νομάτς. Ψήθη. Σήκωσαν do χαριένι· κι λύθη. Στέρου εἶθεν δι κι, “Μέ διέβος ἦσουνε.” Ὡς ἂ φορά ἔφυγε το φσόκκο· ἰό φάνη.

Πήγε σο σπίτι του. Ἠγρεψε· ἰοῦνδαι τα πιθάρε. Οἱ λίρες κόπανε στάχτη. Κουβάνσε τη ναίκαν δου· σκότσεν da. Στέρου δομαινέφτη ὁ νομάτς· χάθη. Δημήτριος Ἰωάννου.

#### PHÁRASA. 12.

Σομ βρώτο ζαμάνι ἦτουνε ἂ νομάτς ἔ· ἂ ναίκα ἰ ἂ φσόχι ἰ ἂ γόρη. Ἀλείνοι ἦσανδαι φουκαράδε, δαι δάνκε ὁ νομάτς, φερίκε τέσσαρα ψάρε.

Στέρου δέβη πένδ' ἔξε ἡμέρες. Εἶπεν d' ἡ ναίκα του ἄνδρα τς, “Ἀτιά τα φσόκκα ντζάλ τα, ἰαι δού ἂ φέρ da ψάρε, ἂν da φᾶμ ἐμεῖς.” Στέρου οὔτιέσε ζ ναίκας τα γαῖα, δαι πήγε, δζάλτσε do φσόκκο δαι do κορδζόκκο. Εἶπεν δι κι τον νζόν δου δαι τη γόρη δου, “Χιτᾶτε, να ὑπᾶμε να νεργώσωμε.” Στέρου πηάγανε μό τον dadán δου σο νέγγοζμα. Πηάγανε σάμ σο ρουσί. ἰαι εἶπαν δι το φσόκκο δαι το κορδζόκκο, “Πείνασαμε.”

Στέρου εἶπεν δι ἔ· ὁ τατύς του, “Να ὑπᾶμε ἂῖά σα ρουσία. Στέρου πηάγανε, δαι ζεί ἔβγαλεν ὁ τατάς τουν το κούρι· το δύλτσε, δαι εἶπεν δι, “Ἀφ,—το κουρόκκο, πιές το κουρόκκο.” Στέρου χίτσεν do φσόκκο δαι το κορδζόκκο να πάρουν do κούρι. Στέρου ὁ τατάς τουν ἔβγαλεν do σάκκον δου· φίνεψεν da σον δάλο βάνου. Στέρου το φσόκκο δαι το κορδζόκκο ἔφαγαν do κούρι.

blew the bellows. He boiled the water. The old man inside cries. 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.

DHMÍTRIOS YOÁNNU.

## 12. *Sophia and Konstandín<sup>1</sup>*

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<sup>2</sup>.

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<sup>3</sup>. 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<sup>4</sup>. Afterwards the little boy and the little girl ate the loaf.

<sup>1</sup> V. p. 261.

<sup>2</sup> V. p. 246.

<sup>3</sup> The ring-shaped biscuit (κουλλούρι) of the Greek world. V. *κούρι* in glossary.

<sup>4</sup> The point is explained by analogous incidents. The father hangs up his bag,—



Δίψασαν· δοῦβραν νερό να ποῦνε. Στέρου εἶπεν δι, “Χίπε ἃ ὑπᾶμε να κουθήσουμ ἀδέ τη στρατά, ὅ ἀπού ἃ ὑπᾶ να ὑπᾶμ! ἐμεῖς.” Πηάγανε, πηάγανε. Δίψασε το φσόκκο, ἵαι εἶπεν δι “Κουρούκα, δίψασα. Να κλίνω να πῶ ἀπιδέ.” Εἶπεν δι ε δαι το κορδζόκκο, “Ἀγά· να πῆζ ἀπιδού, ἃ ἰνῆς ἀγόκας.” Στέρα πήε ζ λέ μέρος· εἶπεν δι, “Κουρούκα, δίψασα.” Στέρου ἔκλινε· ἔπει ἀπεδεί, δαι ἐνότουν ἀπός.

Στέρου πηάγαν σο χωρίο· πήαν ὅς ἀμ πεγαίδι. Ἀΐεί ἦτουν ἱ αβαάχι. ἵαι εἶπεν δι, “Κλίνε, αβααζόκκο μου, να βγῶ ἀπάνου.” Ἐκλινε το αβααζόκκο· ἔβγη πάνου. Στέρου βάκε ἀπόκκος· φερίκε ρνίθε ἵαι ξεράδε. Τρώκε ἡ δελφή του· χορτανισκού· τουνε.

Ἄ ἡμέρα ἦρτε του βασιλό ὁ υἱός, να ποτίση τ ἄβγον δου. Ἡγρεψέν δι κι ἀν γορίτσι σο αβαάχιμ βάνου. ἵαι ὑρίστη· πήγε Πιέσε δύο κατό ἀργάτοι. Ἡρτανε σο βραδύ· ἔκοψαν δο αβαάχι. Ὅαι πόμενε λ ἃμ βοῦζι. “Ἄ νάρτη τόινα μας· ἂν da δώση ἃ κοπή.” Στέρου ἦρτε ἀπόκκος· εἶπεν δι κι το πελεκαδόκκο. “Πάνου.” Στέρου ἔνδουν σο παλό μασούρι. Ἐφαγαν, ἔπαν ἔφτασαν σα μουράδε τουν.

Told by a boy.

### PHARASA. 13.

Ὅς ἀμ βρώτο ζαμάνι ἦτουν ἃ ναίκα· εἶσεν ἵ ἂν υἱός. Ἡσανδαι φουγαράδες. Πααίκε σο σκόλειο. Ἄ ἡμέρα φόδες πααίκε σο σκόλειο, εἶχαν δύο φσόκκα ἀν γουλαζόκκο· σκοτώγκαν α. Πῆρεν δο γουλαζόκκο· ἦφαρέν da σο σπίτι του. Εἶπεν δη ἵ ἡ μά δου κι. “Ἀδό π ἂν da ποίκωμε; ἃ μεζ δώση.” Εἶπεν δι ἵ ὁ υἱός του κι. “Σύ ἵό κατές τα. Σκοτώγκαν da αἵα, ἵαι πήρα da στα ὅρε του. Πόνεσα καρδιά.”

Ἡσανδαι ἵαι φουγαράδες. Ἡγρεψεν δο κουλαζόκκο, εἶναι φουγαράδες. Εἶπεν δι το κουλαζόκκο κι, “Εἴστε φουγαράδες.” Εἶπεν δι κι, “Χίδα· να ὑπᾶμε σον dadá μου, νά σεζ δώση ἃ σαδαγᾶς.” Το φσόκκο γούτσε δο κουλαζόκκο. Ἀΐέινο δο κουλαζόκκο ἦτουνε δου βασιλό ἡ κόρη.

They grew thirsty, they did not find water to drink. Afterwards she said, "Come, let us go and follow this road, and where it goes we too will go." They went and went. The little boy grew thirsty and said, "Sister, I am thirsty. Let me stoop down and drink here." And the little girl said, "No. If you drink 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*<sup>1</sup>.

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.

<sup>1</sup> V. p. 265.

Πηάγανε σο βασιλό. Πηάγανε d' άσκέρι δου. Da φίδε εἶ-  
 δαι ἄνδι ράματα. Ἰά πού πηάγανε, ἔμβαν σο θύρι. Χίτσανε :  
 άσκέρι δου· ζίριξαν το κουλαζόκκο. Εἶπεν δι κι, “'Αδό μέε  
 γλύτωσέ με.” Πηάγανε σο βασιλό. Εἶπεν δι κι do κουλαζόκκα  
 κι do φσόκκο, “Na, εἰδῆ δι κι ό dadá μου κι, ‘Πός τιλαδίξεις;  
 πέ δι κι, ‘Διλαδίζω την άροσύνη σου.’ Πάλι να εἰδῆ δι κι, ‘Πός  
 τιλαδίξεις;’ πέ δι κι, ‘Διλαδίζω την άροσύνη σου.’ Σα δρία πι  
 δι κι, ‘Έξ αν daγαρζόχι· διλαδίζω da.’ Na βάρης αἰείνο do  
 daγαρζόχι. Πέ δι κι σαμ’ ά βεινᾶς, ‘Νοίγου, τραπεζόκκο μου.  
 'Α νοιghό το τραπεζόκκο. 'Α σε δώσω το daγαρζοxόκκα  
 'Α ύπᾶς.”

Πηάγανε σο βασιλό. Εἶπε, “Πός διλαδίξεις;” Εἶπεν δι κι  
 do φσόκκο κι, ‘Διλεδίζω την άροσύνη σου.” Εἶπε δι κι πάλι  
 “Πός διλεδίξεις;” Εἶπεν δι κι, “Διλεδίζω την άροσύνη σου.”  
 Σα δρία εἶπεν δι κι, “Έξ αν daγαρζόχο· διλεδίζω da.” Πήρεν  
 da το daγαρζόχι. 'Ηρτεν.

Φόδεξ έρχόδουνε, πείνασε. Εἶβεν δι κι, “Νοίγου, τραπεζόκκο.”  
 Νοίghό το τραπεζόκκο· ἔφαεν ψωμί. Εἶπεν δι κι, “Σωρέφτου,  
 τραπεζόκκο.” Σωρέφτη το τραπεζόκκο.

Φόδες πααίγκε, ἦρτε 'ς αν derβίσῃς ιράστα. Εἶπεν δι κι.  
 “Πείνασα.” 'Ηνοιξεν, κατέβασεν do φσόκκο do daγαρζόχι. Εἶπεν  
 δι κι, “Νοίγου, τραπεζόκκο.” Νοίghεν το τραπεζόκκο. Έφαεν  
 ό derβίσῃς. Εἶπεν δι κι, “Σωρέφτου, τραπεζόκκο.” Σωρέφτη το  
 τραπεζόκκο. Εἶπεν δι κι ό derβίσῃς, “Μένα ἰό bouᾶ μες τα ἄδε  
 το τραπεζόκκο;” Εἶπεν δι κι jαι το φσόκκο κι, “Δούζ ᾶ σέ τα  
 πουλήσω;” Εἶπεν δι κι j' ό derβίσῃς κι, “'Α σε δώσω ἄδέ το  
 ραβδί μου· ᾶ με τα δώς;” Εἶπεν δι κι čαι το φσόκκο κι, “Του  
 ραβδοῦ σου το τιλισίμε βότς ἔνι;” Εἶπεν δι κι j' ό derβίσῃς κι,  
 “Του ραβδοῦ μου do τιλισίμε ἔνι, να εἰδῆς δι κι, “'Ε, ραβδί μου.  
 ἄμε· αἰεινά do νομάτη δός τα, σκότα τα.” Δῶjen do φσόκκο το  
 daγαρζόχι· πήρεν da το ραβδί. Εἶπεν δι το ραβδί κι, “'Αμε·  
 αἰεινά τον derβίσῃ δός τα, σκόδα τα.” Πήγεν do ραβδί· δῶjen  
 don derβίσῃ· σκότσεν da. Πήρεν do τραπέξι δαι το ραβδί.  
 Πήγεν.

Φόδες πααίγκε, ἦρτε 'ς αν derβίσῃς ιράστα. Εἶπεν δι κι,  
 “Πείνασα.” Εἶπεν δι το φσόκκο κι, “Νοίγου, τραπεζόκκο.”

They went to the king. His army went out. The snakes are the ropes. As they went there, they entered at the door. His army hastened; they hissed at the little snake. It said, "This boy 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 to 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. It 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 his 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.

<sup>1</sup> 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, x, p. 472). *V. sofra* in Turkish glossary, p. 676. Cf. also Potámia 2, p. 459, where I translate *sovpep* by *napkin*.

Νοίγηθεν do τραπεζόκκο· ἔφαεν ὁ δερβίσσης. Εἶβεν δι ὁ δερβίσσης κι, “Ἰό πουᾶ ἴμες τα ἀδέ το τραπέξι;” Εἶβεν δι τι φσόκκο κι, “Τούζ ἄ σέ da πουλήσω;” Εἶπεν δι κι ὁ δερβίσσης “Ἄ σε δώσω ἀδέ τη λαχτυλίδα.” Δῶξεν δη λαχτυλίδα· πήρην δι τραπέξι. Εἶβεν δι κι το ραβδί κι, “Ἄμε· ἄγεινά τον δερβίσσης δός τα, σκότα τα.” Πήγεν do ραβδί· δῶξεν τον δερβίσσης· σκότσεν τα. Πήρην ja το τραπέξι· πήγεν.

Πήγε σο σπίτι του. Εἶπεν δι τη μά του κι, “Ἐπαρ με του βασιλό δην γόρη.” Εἶπεν δι κ' ἡ μά του κι, “Ἐμεῖς εἴμεστε φουγαράδες.” Εἶπεν δι j' ὁ υἱός του κι, “Ἄμε· ὕρεπ με da.” Πήγεν j' ἡ μά του do βασιλό. Εἶπεν δι κι, “Του Θεοῦ do ἔμρι, πεγαμβροῦ do ράβλι. Νόμας την γόρ τ σου σου υἱό μου.” Εἶπεν δι κι j' ὁ βασιλός κι, “Ἄ κορτάση ὁ υἱός σου d' ἄσκέρι μου να δώσω την γόρη μου.” Πήγεν ἡ μά του· εἶπεν da το υἱόν da. Εἶπεν δι κι ὁ υἱός του, “Ἄν da χορτάσω.”

Πηάγανε σο κοῦά. Πήρην ὁ βασιλός d' ἄσκέριν του. Γαλί-ψεφεν do φσόκκο ἄμ βεῖγίρι. Φορτώθη το δαγαρjόχι ση ράσιν του. Πήγεν σο κοῦά· γατέβην στο βεῖγίρι. Εἶβεν δι κι, “Νά-γου τραβέξι.” Νοίγηθεν το τραπέξι. Ἐφαεν του βασιλό τ' ἄσκέρι Χόρτασανε. Πέρσεψεν jόγα. “Σωρέφτου, τραπεζόκκο μου.” Σωρέφτη do τραπεζόκκο. Ἦρτανε σο σπίτι.

Πήγεν του φσόκκου ἡ μά do βασιλό. Εἶβεν δι κι, “Νόμας την γόρ τ σου do υἱό μου.” Εἶβεν δι κι, “Ὁ υἱό σου ἔ βγῆ μο d' ἄσκέρι μου· ἔ ποῖγουνε jέγγι.” Πηάγανε σο κοῦά. Γαλί-ψεφεν do φσόκκο do βεῖγίρι. Πήρην do ραβδί. Πήγεν. Εἶπε δι do ραβδί κι, “Ἀλείνα τ' ἄσκέρι δός τα ἔπο ἔνα ἔπο ἔνα· σκότα τα.” Πήγεν το ραβδί· δῶξεν d' ἄσκέρι ἔπο ἔνα ἔπο ἔνα· σκότσεν da. Δάημισα ἔφυγανε· δάημισα πάλι σκότσεν da. Ἦρτανε σο σπίτι.

Εἶπεν δι κι του φσόκκου ἡ μά do βασιλό κι, “Νόμας την γόρ τ σου do υἱό μου.” Δῶξεν τα δην γόρην do υἱό π. Σεράνδα ἡμέρες da σεράνδα νιέχτες ποίκανε γάμος. Ἐφαγαν. ἔδανε, ἔφτασανε σα μουράδε done.

Ἰουσοῦφ.

#### PHÁRASA. 14.

Ἦτουνε ἄ νομάτς j' ἄ ναίκα j' ἄν γόρη. Πόνεσε ἡ ναίκα da εἶπεν δι, “Ἀδιά τα παπούτσα μου κρέμας τα σην ἀνδόκοσι. Γώ ἔρ να χαθῶ, ἀδιά τα παπούτσα μου ὀδεις ἄν da φορέση, ἔπαρ

he dervish ate. The dervish said, "Will you not sell us that table?" The little boy said, "For what shall I sell it to you?" The 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<sup>1</sup>! 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.

YUSÚF.

#### 14. *The Girl whose Father wished to marry her<sup>2</sup>.*

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."

<sup>1</sup> The teller of the tale, Yusúf, was a Moslem boy.

<sup>2</sup> V. p. 259.

αἰνέο." Χάθη ἡ ναίκα. Πάγασαν da. Ἰαι στέρου da παπούτσι φορεσέν da ἡ κόρη του. Εἶπεν δι κι ὁ τατά τς, "Ἄ σε πάρε σένα." Εἶπεν δι ἴ ἡ κόρη του, "Ἀβούδζι ἐνι γουνάχι." Εἶπε δι ἴ ὁ dadá τς, "Ἀνά· ἄ σε πάρω." Εἶπεν δι ἔ ἡ κόρη του, "Ἄ με κόψε ρούχα." Εἶπεν δι κι, "Σα πόσα ἡμέρες ἂ νάρτης;" Εἶπε δι ἔ ὁ dadá τς, "Σα δέκα πένδε." Πήγε ὁ dadá τς· ἔκοψε ρούχα.

Ἐνότουνε δέκα πένδε ἡμέρες. Ἡ κόρη του βύρτσε το κλιβάνι γόντσε το ζουῖ ση νιστία. Ἦρτε ὁ dadá τς. Ἀλείνη πάλι· ἔμυθε σο λιέχνο. Ἦρτεν ὁ dadá τς ποπόξου. Εἶπεν δι κι, "Βάχ! γαῖν ἡ κόρη μου." Σηκώθη αἰνέο ὁ νομάτς· πούλτσε το μάλι του. Πέμεινε ὁ λιέχνος.

Πούλτσε ἔαι ἰεῖνο του βασιλό το υῖό. Πήρεν da του βασιλό ὁ υῖός· ἔθαῖν da σον ὁδά του. Ἀλείνος πααίκε σο ρουσί· συναίκε περδίδια. Ἐρχοῦδουνε σο σπίτι μό da περδίδια. Πααίκε αἰνέη βάλι· γαίκε στο λιέχνο· ψέγκε τα περδίδια. Ἐρχοῦδουν ἰαι ἰεῖνος του βασιλό ὁ υῖός· βρισκίκεν da ψημένα. Ἀἰάνος πάλι θεγμαζοῦτουν. Ἄ φορά ὑπνωσε ψέματα. Γόντσε το μανδηλί σο πρόσωπο του. Ἐβγη ἰαι ἰεῖνη στο λιέχνο· ἔψησε τα περδίδια. Στέρου, φόδες μβαίκε σο λιέχνο, σηγώθη αἰεῖνος του βασιλό ὁ υῖός· πίεςεν da στα μαλία, ἔαι εἶπεν da, "Σύ τίς εἶσαι; διέβος εἶσαι γιόσα ἰσάανι;" Ἀλείνη βάλι εἶπεν δι κι, "Εἶμαι ἰσάανι." Εἶπεν δι κι του βασιλό ὁ υῖός, "Ἄ με πάρ;" Εἶπεν δι κι ἔαι ἰεῖνη, "Ἄ σε πάρω." Πήρεν da· πήε σο σπῖτιν δουνε. Στέρου βοίκανε do γάμο, ἔαι στέρου διτιέσε ὁ γάμος. Στέρου βοίκανε ἂ φδόκκο.

Στέρου ἦκεν da ὁ dadá τς σημ βόλι. Ἦρτε. Εἶπεν δι κι του βασιλό ὁ υῖός, "Πού ἂ πνώς;" Εἶπεν δι κι ἰαι ἡ κόρη του, "Ἄδέ μή da φήνης να πνώση σον ὁδά· ἂ βοῖη το μαχτσούμι αἰρέγγι. Εἶπεν δι κι ἔαι του βασιλό ὁ υῖός, "Ἀνά· ἔς πνώση σον ὁδά." Στέρου ὑπνωσανε σον ὁδά. Σηκώθη· πήρε ζ μάς του το μασαίρι· ἔψαξε το φδόκκο. Σηκώθανε τηνεβιάζα. Πηάγανε αἰεῖνοι σο σπίτι. Πήεν ἔ ὁ dadá τς σημ βόλι. Φήκανε το μαχτσούμι σο νανούδι. Κρέβουνε να σηκωθῇ. Ὁ σσηκώθη.

<sup>1</sup> 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<sup>1</sup>. 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.

<sup>1</sup> 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. 258).

<sup>2</sup> 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.



Στέρου πηγάγανε· ἤνοιξαν το νανούδι. Στέρου εἶπεν δι κι ὁ dadás του, “Τίς τ’ ἔβσαξε το μαχτσούμι;” Εἶπεν δι κι ἔαι जैन्η, “Ἐβσαξεν da ὁ dadá μου.” Εἶπεν δι κι ὁ βασιλό ὁ υἱός, “Ἀνά· ἔβσαξές τα σύ.” Στέρου ὅτσαν da φτάλμε τς, ἔαι πήρανε το μαχτσούμι ἔαι το μήο. Πηγάγανε· γόντσαν da ἔς ἃ ζιῶάνι.

Στέρου ἔγρωψε ἡ ναίκα. Ἦρτε στο Θεό ἃμ βουλί, जαι εἶπεν δι, “Ἐβαρ ἃ φύο जαι θέκ τα σο φτάλμι σου· ἃ ἰνῆ καό.” Στέρου πάλι πήγε το πουλί. Στέρου πάλι πίδαξέν da ὁ Θεός. Στέρου ἔθαजे ἔαι d’ ἄβο τς do φτάλμι· βάλε ἐνόδουνε गाό. Στέρου πάλι ἦρτε το πουλί. Εἶπεν δι κι, “Ἐβαρ δύο τρία φύα, जαι θέκ da μό do μαχτσουμού σου do जुοफ़ाली· στέρου ἃ ἰνῆ καό.” Στέρου ἀρώθη ἔαι το μαχτσούμι ἔαι जैन्η. Στέρου σηκώθη· ἔπλυνε το ζούλι जαι το μαχτσούμι जαι το μήο.

Στέρου πηγάγανε ἔς ἃ μύος. Ἐμβανε πέσου μό do μαχτσούμι. Στέρου ἔβρεξε. Ἦρτεν του βασιλό ὁ υἱός. Εἶπεν δι κι, “Νοίξε τη θύρα. Ἀδέ βρέσσει.” Στέρου εἶπεν δι κι जαι जैन्η, “Γώ ὅο νοίζω.” Στέρου εἶπεν δι κι, “Ἀμάνι· ἃ γλυτώς δύο ψυῶές.” Στέρου σηκώθη ἔαι जैन्η· ἤνοιξε dh θύρα. Στέρου ἔμβανε πέσου. Στέρου ἀνώρτσεν da το σεδεμένο τς. Ἀजेῖνος ἃजेῖन्ना ज़ो ἠώρτσενε.

Στέρου πήγε το φσόκκο· γόντσεν το μήο dou σου dadá του το गून्दुरा. Στέρου ज़ेलमोंत्सेन do φσόκκο το μήο του. Στέρου ἔγρωψε το φσόκκο. Στέρου σηγώθανε, तिऩागाने· ὅο νι το μήο. Στέρου तिऩागाने του βασιλό του υἱού το गून्दुरा. Στέρου ἔβγη το μήο στο βασιλό του υἱού το गून्दुरा. Στέρου εἶπεν δι κι, “Ἀδέ πάλι· ὅο φῆजे μες.” Στέρου εἶπεν δι κι, “Χίτα· ना ὑपामे सो स्पिति.” Στέρου प़नागान सो स्पिति. Ἐφαγαν ὃ ἔδαν· ἔφτασαν सा मुरादे तूने.

Χρυσόστομος Παναγιώτου Χατινόγλου.

#### PHARASA. 15.

Ἦ ἃμ ὁρώτο जामानि ἦτου ἃ νομάτς. Εἶσε δύο κόρες. Ἦτου फून्कारास. Παίρκεν do ग़ा़ैरिदोक्को· पा़ा़ींके ना सवरेफ़्फ़े ख़ोर्तारोक्का.

They bid him to rise. He did not rise. Afterwards they went; they opened the cradle. Afterwards the father said, "Who has killed 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 leaves 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 KHATINÓGHLU.

### 15. *The Forty Thieves*<sup>1</sup>.

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.

<sup>1</sup> V. p. 241.

Ἡ ἡμέρα εἶδεν σεράνδα Ἰερκέες. Ἐρχοῦσανται στὴν Ἐργεφσί. Εἶδεν τι Ἰερκέζοι· φοβήθη· ἔβγη ᾧ αὐτῷ αὐτῷ. Ἦρταν οἱ Ἰερκέζοι. Κάτσαν σο πεγαῖδι· ἔφαγαν, ἔπα νερό· σηκώσαν. Πῆν ᾧ αὐτῷ αὐτῷ κοντά. Εἶπαν δι, “Ἀεῖλ, ζεμβίλ.” Νοίγη το γάι. Ἐμῶνε πέσου. Στέρου εἶπαν δι κι, “Ὀρτοῦλ ζεμβίλ.” Σδετάθην το γάι. Στέρου κατέβη ὁ φουγαράς στο αὐτῷ αὐτῷ, ὅ ἔφαγε τα περτσέματα του Ἰερκέζοι. Στέρου πάλι μούασε. Ἐβγαῖ Ἰερκέζοι. Σδεπάθην το γάι. Φήκαν, πηάγαν.

Στέρου σηκώθη ὁ φουγαράς. Εἶπεν δι κι, “Ἀεῖλ, ζεμβίλ.” Νοίγη το γάι· ἔμῶνε πέσου. Ἦγρεψε κι εἶναι τα μετελίκια, τα γρούσε, τα μεξιδιάδε, οἱ λίρες, γαῖρι. Εἶσε ἂν πῖσι ὁ αὐτῷ αὐτῷ. Σέν ὁ αὐτῷ αὐτῷ. Πο μία σέν ὁ αὐτῷ αὐτῷ. Ἐμασεν δι λίρες· φήκεν, πῆγεν. Ἦρτεν σο χωρίο. Πῆρε κρᾶς, πῆρε λέβρι· ἔφαγαν οἱ κόρες του.

Τὴν Ἰερεῖν ῥώτσεν δι ὁ αὐτῷ αὐτῷ· εἶπεν δι κι, “Σὺ βρό ἦσουν φουγαράς· ἵπαπὺ ζεγνιέτσες;” Εἶπεν δι κι ἵπαι ἵεῖνος κι, “Σὺ πάλι ἦσουν φουγαράς· πέ μου τα ἵπαπὺ ἐνόσουν ζεγνί.” Πέν ἵπαι ἵεῖνος κι, “Ἐχω δύο μελίσσε, ἵπαι πούαγω ἂμ βούε μελι, εἰ γεῖνδάγω. Σὺ ἵπαπὺ ζεγνιέτσες;” “Γὼ ἦβρα λίρες, εἰ γεῖνδάγω.” “Ποῦ εἶναι; να ὑπάω ὅ ἔγὼ νᾶβρω.” “Σ ἦνε ἵπαι Ἰερεῖν. Σου Μουρμούτη το πεγαῖδι ἐν ἂν αὐτῷ αὐτῷ· να εἰπῆς το. “Ἀεῖλ, ζεμβίλ,” νοίζεται· να εἰπῆς το, “Ὀρτοῦλ, ζεμβίλ,” φσαοῦνται.” “Να ὑπάμε.”

Σηκώθη ὁ αὐτῷ αὐτῷ πῆγεν. Εἶπεν δι κι, “Ἀεῖλ, ζεμβίλ.” Νοίγη. Ἐμῶνε πέσου. Ἐμῶσε ἂν διᾶ λίρες. Ἦρτε ση θύρα. Ζελμόνσε πᾶ εἰπῆ, να νοιγῆ ἡ θύρα. Λέ δι κι, “Ἀεῖλ γουλού μ.” Ἰό νοίζεται. Ἰό ὁ αὐτῷ αὐτῷ να εἰπῆ δι κι, “Ἀεῖλ, ζεμβίλ,” να νοιγῆ.

Στέρου ἦρταν οἱ Ἰερκέζοι. Ἦνοιξαν το θύρι. Ἐμῶνε τα τριάντα ὁ αὐτῷ αὐτῷ. ὅ ἂν ἔμῶνε εἰ το σεράνδα, σάλσε δι θύρι. Εἶδαν το γλέφτη. Δώδε δι· ἔκοψεν δι το ζουφάλιν δι. Στέρου πηάγαν οἱ Ἰερκέζοι.

Ἦρτεν τᾶ αὐτῷ αὐτῷ ἔμῶνε πέσου. Εἶδε το γέλε. Στέρου ἔμῶνε ἔμῶσε το διᾶ λίρες· πῆγε. Στέρου ἦρταν Ἰερκέζοι. Ἦγρεψαν κι οἱ λίρες ζοῦνται. Πηάγαν.

Ἦσαν δι κι ὁ αὐτῷ αὐτῷ ζεγνιέτσε. Ἐμῶσαν ᾧ αὐτῷ αὐτῷ δύο

One day he saw forty Circassians. They were coming from Engefsé. 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<sup>1</sup>.) 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

<sup>1</sup> The general sense. One or two of the words of the text are obscure.

Έρκεζοι. Πήαν σο ζείνου το σπίτι να πουλήσουν άλειμα. Το βραδύ όδες πνώγκαν, έβγαν οί Έρκεζοι· σκότσαν άζείνο· πήραν τίς λίρες. Έφαγαν, έπαν, έφτασαν σα μουράδε τ.

Ίωάννης Θεοδώρου.

PHARASA. 16.

Σηκώθη έαι βά σηκώθη. Ές άμ βρώτο ζαμάνι ήτουν ά νομάτ· λένκαν da Άστρατίν Χοΐά. Φταίκε αλιςβερισί.

Είπεν δι κι ή ναίκα του, "Πίταξε έαι do υίό σου, να μάθη." Πίταξεν da μό d' ά γουμάρι καρύδε. Σο υιόν του κοντά ήσαν δύο νομάτοι. Είπαν δι κι, "Αδέ το βουρδόνι, να ήδουνε το τίν του κομένο, χα βοίη είκοσι λίρες." Πήγεν do φσόκκο, έκοψεν το τίν του· έφαρεν da σο βαζάρι. "Na ήτουν ζαι d' άβου του το τίν του κομένο, χα βοίη τριάντα λίρες." Πήγεν, έκοψεν έαι d' άβου του το τί. Έφαρεν do σο βαζάρι. Είπαν δι κι, "Na ήδουνε έαι d' άβου το βράδιν του κομένο, χα βοίην πεήντα λίρες." Έκοψεν ζαι το βράδιν του· έβγαλεν da σο βαζάρι. Ές ά λίρα jó πήραν da.

Έφαρεν da σο σπίτι. Είπεν δι κι ό dadάς του, "Πός τ' έκοψες του βουριλονού το βράδι;" Είπεν δι κι "Έκοψεν da το φιλάni ό νομάτ." Πήγεν ό dadάς του άζει σις νομάτοι. Μούχτισεν σο γαιριδού του γώ πένδε λίρες. Πήγεν άεί. Είπεν δι κι άζείνο τι δύο νομάτοι, "Το μόν do γαιρίδι έν' αλτούνε." Έσεσεν τα δύο αλτούνε. Είπαν δι κι οί νομάτοι, "Νόμας τα μένα άδέ το γαιρίδι." Είπεν δι κι, "Α σε da δώσω." Δώξεν do γαιρίδι 'ς πένδ' έκατό λίρες.

Έρταν. Είπεν δι κι, "βάσεδέ da 'ς ά σπίτι. Ά έές' αλτούνε. Είκοσι μέρες άφέδε da." Φήκαν da είκοσι μέρες. Ψόφσε το γαιρίδι.

Πηάγανε son Άστραδίν Χοΐά. Είπεν δι τη ναίκα του, "Αδά το γεμέκι χαζιρλάτε da." Πήρεν ζαι δύο άγόκκοι. D' ένα πήρεν da σο ζεβγάρι. Έρτανε οί νομάτοι. Είπεν δι τον άγόκκο, "Άμε, πέ da την απλά σου, αδά do γεμέκι 'ς τα χαζιρλαδήση." Πήγεν άγόκκος, έφυγε. Πήαν σο σπίτι· πάλ άγόκκος λυτεμένο. Είπαν δι κι, "Ώ πουάς τα μας;" Είπεν δι κι, "Α σε da πουλήσω." Δώξεν da 'ς όχτώ κατό λίρες. Πήραν do· πηάγανε. Πίταξαν do 'ς ά μέρος. Ώυρτεν άγόκκος.

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 THEODHÓRU.

16. *The Sharpers fooled<sup>1</sup>.*

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 pieces<sup>2</sup>. 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.

<sup>1</sup> V. p. 231.

<sup>2</sup> The text is more explicit.

Πηγάγανε στον 'Αστρατίν Χοϊά. Είπεν δι κι τη ναίκα του. "Νά σε φσάξω ψέματα· ψόφα ψέματα." "Εφαρεν da, ἔμωσι ἃ γένδερο αἶμα. Δέβασέν da ζ ναίκας του το γουργούρι. "Ἦρταν οἱ νομάτοι. Είπεν δι κι, "Ἰδψες ἀδά do γεμέκι τις μισαφούροι." "Εφσαξεν τη ναίκα στο γένδερο. Ψέματα πιδέβη ναίκα. Εἶπαν δι κι, "Τη ναίκα πός τα ἔφσαξες;" Εἶπεν δι κι, "Ἐνι ρολαί." "Ἦφαρεν ἂν ἔερι· φύσησεν τη ναίκα στο μύτι. Εἶπεν δι κι, "Ἄδέ do ραμίσι πούα da μένα." Πούλσεν da το νομάτη 'ζ ἔν' ἑκατό λίρες. Πούλσεν, πήγεν.

"Εφσαξαν τη ναίκα του ἔαι da δύο. Φύσησέν da· ἵό ἀρώθη. Πηγάγανε στον 'Αστρατίν Χοϊά. Ποῖζεν το ραδὴ ταβέτι. "Ἦρταν οἱ νομάτοι. "Εφσαξεν ὁ ραδὴς τιζ νομάτοι. "Εφαγαν, ἔβαν, ἐρδίασαν σα μουράτε τουνε.

Told by a boy.

#### ΡΗΛΑΣΑ. 17.

Σηκώθη ἴαι βά σηκώθη. 'Σ ἀμ ἠρώτο ζαμάνι ἦτουν ἓνα λαχτόρι. Πήγε 'ς ἃ ὀράνι· ἦβρεν ἂν καθόκκο. Πάγασέν da σο φουρουνῆ· δώδεκ da τομ γαθόκκο. Στέρου πήγεν το λαχτόρι· νέγκωσε. Πήγεν σα ρουσία. Στέρου ἦρτε· εἶπεν δι κι, "Νόμας τ' ἀργάθι μου." Εἶπεν δι κι ὁ φουρουνῆς, "Κόνσα τα σο φουρούνι· κἀη." Εἶπεν δι κι το λαχτόρι, "Ἄ κόσω ἀῖά ἴαι ἴά· ἂν da τανδίσω το δάσδι μό το ζυμάρι δάμα· ἃ φῶ." Στέρου τάνσεν da· πήγεν.

"Ἦβρε ἃ ρασαπῆς· φήζεν da ἀΐεί. Στέρου πήγεν λαχτόρι. Στέρου ἦρτε· ὕρεψε το ζυμάρι μέ το δάσδι. Εἶπεν δι κι, "Φαῖσα τα το πρόβατο." Στέρου εἶπεν δι κι, "Ἄ κόσω ἀῖά ἴαι ἴά· ἃ τανδίσω το πρόβατο. Στέρου τάνσε το πρόβατο. Στέρου τάνσε da· ἔφυγε.

Πήγεν 'ς ἃ γάμος. Ἄ παραδοθῇ ἀΐεῖνο το φσάχι. Φῆζεν da ἴεί. Εἶπεν δι κι, "Ἄ σταθῶ τέσερα μέρες· στέρου ἃ νάρτω." Ἀΐεί ποίκαν do γάμο. Στέρου ἔσαζάν da το πρόβατο. "Εφαγάν da οἱ νομάτοι. Στέρου ἦρτε το λαχτόρι. Εἶπεν δι κι, "Νόμας το πρόβατό μου." Στέρου εἶπαν δι κι, "Το πρόβατό σου φαῖσαν da σο γάμο. Π' ἃ ποίκωμε ἀρέ; Ἄ 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 away. 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 pounds. 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 drank, they attained their desires.

Told by a boy.

### 17. *The Cock*<sup>1</sup>.

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 thorn-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 the 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.

<sup>1</sup> V. p. 242.



Πέν δι κι το λαχτόρι, “Εγώ ῥό θέλω. Ἄ κόσω ἀγά ἔαι ῥέ ε  
τανδίσω τη νύφη· ἀ φώ.” Στέρου εἶπεν δι κι ὁ γαμβρός, “Ἰ  
βορεῖς.” Εἶπεν δι κι στέρου το λαχτόρι, “Ἄ βορέσω· ἀν ὀ  
τανδίσω.” Στέρου εἶπεν δι κι ὁ γαμβρός, “Παπού ἀν da τανδῖς;  
“Στην πένῃερα ἀν da τανδίσω· ἀ φώ.” Στέρου τάνσεν da τε  
λαχτόρι· ἔφυγε. Πήγε ᾽ς ἀ μακρά ρουσί. Πήγε ᾽ς ἀ σπήλο.  
Εμβανε ἀῖε πέσου· κάτσανε. Τσίριξε το λαχτόρι· ἔπαιξε ἔαι ῥ  
νύφη. Αἰμώθαν τα νύσε τς κάτου.

Στέρου ὁ γαμβρός πήγεν μό do τουφάκι. Ἀράτσεν σα ρουσί  
πέσου. Γιούβρεν da. Στέρου πήγε σο σπίτιν δουνε· ὑπνωσε.  
Στέρου σηκώθη. Ἦρτε ὁ γαμβρός μό τον dadάν dou. Πηγάγε  
σα ρουσία πέσου. Στέρου ἤβραν da ἀῖε σο σπήλο πέσου.  
Ἀλίκε το λαχτόρι· παίσκεν ἡ νύφη. Ἐβγανε αἵματα σε  
δαχτύλε τς. Στέρου ὁ γαμβρός μό τον dadάν dou ἔσυράν da το  
λαχτόρι. Ἐμβανε πέσου. Το λαχτόρι ψόφτσε. Πήραν da  
πηγάγε. Πηγάγε σο σπίτιν δουνε. Ἐψαν da· ἔφαγαν da.  
Εἶπεν δι κι ὁ γαμβρός, “Ἀφτσε με το ῥουφάκι· γώ ἀν da φάγω.”  
Στέρου ἔφαέν da ὁ γαμβρός. Στέρου πήγε να ὀέση. Ἐξῆ  
στον γών dou το λαχτόρι· εἶπεν δι κι, “Ἀγά μ’, ῥ ἀ γουλτωθῶῥ.”

Στέρου πάλι πήγεν· τάνσε τη νύφη. Πήγεν σο σπήλο. Στέρα  
πήγεν ὁ γαμβρός. Τάνσεν da· πίεςεν τη νύφη. Στέρου πηγάγε  
σο σπίτιν δουνε. Ἐφσαξανε το λαχτόρι· ἔκοψανε το ῥουφάκι  
dou· βίνεψάν da σα ὀράνε. Στέρου το κράς του ἔψησάν da  
ἔφαγάν da. Ἐφαγανε, ἔπανε, ἔφτασανε σα μουράδε τουνε.

Ἀναστάσιος Ἰωάννου.

#### ΡΗΛΑΣΑ. 18.

Σηκώθη ῥαι ὀά σηκώθη· ᾽ς ἀμ ὀρώτο ζαμάνι ἦτουν ἀ ρομά.  
Εἶσε τρία φῶάχε. Ὁ dadάς τουνε ῥρι μά ᾽τουνε. Ἦσαν da  
γέροι. Στα δύο ἡμέρες χάθη ὁ dadάς τουνε. Στέρου χάθη ῥ ῥ  
μά τουνε.

will pitch your gear all about the place. I will carry off the bride; I will go away." Then the bridegroom said, "You cannot." Then the cock said, "I can; I will carry her off." Afterwards the bridegroom said, "By what way will you carry her off?" "By the window I will carry her off. I will go away." Afterwards the cock carried her off; he went away. He went to a distant mountain. He went to a cave. They went inside it; they stayed there. The cock crew; the girl played. Her nails filled with blood<sup>1</sup>.

Afterwards the bridegroom went with his gun. He searched in the mountains. He did not find them. Afterwards he went to their house; he went to sleep. Afterwards he rose up. The bridegroom came with his father. They went into the mountains. Afterwards they found them there inside the cave. The cock was crowing; 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 bridegroom said, "Leave me the head: I will eat it." Afterwards the bridegroom ate it. It reappeared and said, "My master, I shall escape you"<sup>2</sup>.

Afterwards again he (the cock) went off; he carried away the bride. 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*<sup>3</sup>.

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.

<sup>1</sup> She was evidently playing some kind of guitar, and her fingers grew sore from continually striking the strings.

<sup>2</sup> The translation softens the crudeness of the text. The obelised words are corrupt, but fairly certain in sense.

<sup>3</sup> V. p. 253.



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 have 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 Ána<sup>1</sup>; 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<sup>2</sup>." 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, he who had the threshing-floor. He said, "Give me a little straw, for my horse to eat." And that man said to him, "You are not mad! Go, take as much as you need." Afterwards the little old man turned away again from there. A torrent and a tempest arose. They carried away that man; it overwhelmed him with thunder<sup>3</sup>.

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

<sup>1</sup> V. note on p. 489.

<sup>2</sup> 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 thinks throws light on the matter. "Donne-moi un peu de lait à boire." "Quoi de 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 ne saurait pas mettre bas trois agneaux. "Pas de celle-là, mais des autres, si tu veux." Macler, *Contes de l'Arménie*, p. 78.

<sup>3</sup> For this destruction by water and thunder compare the story of 'Ád and 'Thamúd, "two idolatrous tribes of the ancient Arabs to whom were sent respectively the prophets Húd and Sálîh, and who for their obstinate unbelief were destroyed, the one by a violent tempest, and the other by a terrible noise from heaven."

<sup>3</sup> G. Browne, *A Literary History of Persia*, I, p. 480.

ἔαι δις θύρες νέχ τα· κούθα με." Φήjen da jai το φσόκεν· κούτσεν da. Πηάγανε· ἤβρεν τού ὕρεψε το κορίτζι. Ἦφαρέν da σο σπίτιν δου. Στα δύο τρία χρόνες ποῖje ἡ νύφη του εἰς μαχτσούμε.

Ἦρτεν jai jεῖνο γέρος. Ἦτουνε j' ἃ βρεσῆ. Ἦρτε· στάθη ση θύρα μῆρό. Σοδρᾶ το σόδρι πάνου του. Ἔβγη ἡ νύφη ἀjείνου του νοματοῦ· ἤγρεψέν κι ὁ γερόκκος στήκειν σημ βρεσῆ πέσου. Εἶπεν δι κι, "Ἐδῶ πέσου,"—πήρανέν da, πάγασέν da σημ παργαμίνα,—"Κάδξε," να ξερώση. Εἶπεν δι κι ἀjείν ὁ νομάτς, "Να· ἄξωμε τα ρούχα σου· φούσκωσανε." Εἶπεν δι j' ὁ γέρος, "Γῶ j' ἄξω τα· ἔχω ἰλέτι." Εἶπεν δι κι, "Νᾶβρωμε τον ἔρεν δου, νᾶ da ἄρώσωμε." Εἶπεν δι κι ἀδό, "Το μόνα ὁ ἔρες, σεῖς jό βορείτι νάν da ποῖzετε." Εἶπεν δι κι, "bότς ἐνι;" Εἶπεν δι ὁ γέρος "Ναν ἄψετε το κλιβάνι, να κονδήσετε ἀτιά τα μαχτσούμε πέσου να καγοῦνε." Στέρου ἤψανε το κλιβάνι· κόντσαν da πέσου ση νιστία πέσου. Χαπάτσανε το στόμαν δου. Jai πού ἤγρεψαν, ὁ γέρος jό' νε. Ἦγρεψανε ὄξου, ἀράτσαν da· jό bόρκανε da νάβρουνε. Ἦγρεψανε σο κλιβάνι πέσου κι, da φσόκκα ἐνόσανδαι δρά· ψέλουνε· ἔχουνε λία χαρτία· ψέλουνε. Ἐβγαγάν da. Στέρου ἔφαγανε, ἔπανε, ἔφτασανε σα μουράδε τουνε.

Ἰωάννης Παρασκεβᾶ.

#### PHÁRASA. 19.

Ἦ μ bρώδο ζαμάνι ἤτουν ἃ βασιλός. Ἦδουν j' ἃ φουγαρέ. Ἐρχοῦδουνε κάτω ἡμέρα σο βασιλό την γάπη· λέγκεν δι κι, "Ἐ βασιλέ, σήμερο ἃ ἰνῆ ἃ φσόκκο, ἃ σε κατεβάση στο τάχτι." Ὁ βασιλός δῶjen δελάλι· εἶπεν δι κι, "Τῖz γέντσε σήμερο;" Νέγκωσανε. Κανείς δό γέντσε. Στέρου τηνεβῆ πάλι ἤρτε ἡ γρά. Εἶπεν δι κι, "Ἐνότουν ἃ φσόκκο, ἃ σε κατεβάση στο τάχτι." Ὁ βασιλός ἀράτσε. Ἐντσε ἃ ὀήρο ναίκα. Ἦφαράν da το φσόκκο σο βασιλό. Εἶπεν d' ὁ βασιλός, "Ἀδέ το φσόκκο νάν da φσάzετε. Να βουδήσετε το ἱμάτιν δου σ' ὀίμαν δου· νάν da φέρετε."

Στέρου πήραν do φσόκκο. Πηάγανε, τα φσάzουνε. Ἐγωναψε

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.

YOÁNNIS PARASKEVÁ.

### 19. *Arslan Bey and the Markáltsa*<sup>1</sup>.

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.

<sup>1</sup> *V.* p. 278.

ή γρά· εἶπεν δι κι, “Μή da φσάγνετε. Φσάξεδε ἀδέ το στυλί·  
βουτήσεδε το ἰμάτιν δου σ’ διμαν δου, ἔαι παγάσεδε da το βασιλιά.  
Πέδε δι κι, ἔφσαξαν da.” Στέρου εἶβαν δι ἵαι ἵεῖνοι, “Ἄφ ἄῖεῖ σε  
χωρίο μή ἔρδεσαι.” Εἶπεν δι κι ἵαι ἵεῖνη, “Ἰό ῥχομαι.” Στέρου  
πήρεν do φσόκκο. Πήγε· πάγασέν da σου μαλιέρη το σπήλο.  
Πήγεν ἵαι ἵεῖνη να ζηδήση ψωμί, να ζουλέψη το μαχσούμι.  
Ἦρτεν στέρου ἄῖεῖνο ή μαρκάλτσα. Εἶβεν δι κι, “Ἐρ ἀδέ do  
φσόκκο, ἔρ να μέγα βξήση, ἔό τρώγω τα.” Στέρου ἔό πτιέσε σε  
φσόκκο πάνου.

Qαβούσισέν da τη μαρκάλτσα. Ἰαι να πάη ή μαρκάλτσα.  
Στέρου ποῖζεν da μαχτσούμι. Πήρεν d’ ἀβῖεῖ· πάγασέν da σοι  
ἵεῖνου<sup>1</sup> το σπήλο. Στέρου πααίψκανε μό do φσόκκο ῥς ἀβλίχι.

Στέρου ἦρτανε του βασιλό οἱ ἀσκέροι. Εἶδαν da· εἶπαν δι κι.  
“Ἀδέ ἔν’ ἃ φσόκκου ποράδι, ἵ’ ἔν’ ἃ μαρκάλτσας χνάδι.” Στέρου  
πηάγαν βαρδεῖ· εἶδαν το φσόκκο μό δη μαρκάλτσα. Στέρου  
ἦρτανε· εἶβαν da το βασιλό. Εἶπεν δι ὁ βασιλός, “Qορδιέσετε  
ἃ μάγχανο, ἵαι πιέσεδε da.” Στέρου ποίκαν ἃ μάγχανο. Πηάγανε.  
qορδιέσαν da. Πιέσανε το φσόκκο. Ἦφαράν da σο σπῖτι.  
Κόνσαν da σο μαπουσλιέχι.

Στέρου εἶπεν δι ὁ νῖός του, “Ἰαχζαδές, ἀδένα σαμ’ ἄν da  
κοδιῆς<sup>2</sup>, γροικᾶ· ἔνι ρουσοῦ νομάτ.” Στέρου ἔβγαλέν da το φσόκκο.  
ἄῖεῖνο τού κοδιῆσανε το νομάτη. Πάγασέν da ῥς ἄν βερβέρη·  
ξούρσεν da. Φόρεσέν da ἃ ζῖ ρούχα. Κάτσανε σο σκόλειο·  
ἔμαθανε να γαῖέψη, ἵαι να ψάλη. Στέρου εἶπαν δι κι, “Π’ ἄν da  
εἰποῦμε τ’ ὄνομαν δου; Ἄν da εἰποῦμε Ἀσλαμβέγος.” Στέρου  
ἔφαγανε, ἔβανε, ἔφτασανε σα μουράδε τουνε.

Ἰωάννης Παρασκεβᾶ.

## PHÁRASA. 20.

Ὶ ἃμ βρώτο ζαμάνι ἦσανδαι τρία νομάτοι. Πηάγανε σημ  
βόλι, να qαξανδίσουν. Κανείνα ἵό gadέγκαν. Πηάγανε ση  
κάδζανε ἄῖεῖ. Πείνασανε.

<sup>1</sup> For refl. use v. § 818.

<sup>2</sup> MS. κοδιῆς, v. κοδιῆσανε 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<sup>1</sup>. 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<sup>2</sup>; there they sat. They grew hungry.

<sup>1</sup> The man of the mountains is thought of as covered with hair all over like a wild beast.

<sup>2</sup> V. p. 240.

<sup>3</sup> Stone benches are commonly found at the door of a church.



Πηγάγανε σο βασιλό να διλεδίσουν. Πήγε τόινα· εἶπεν δι, “Βασιλέ μου, ὁ Θεός να φξήση το δοβγάτι σου.” Εἶπεν δι ὅ βασιλός, “Τιλέδει, να ἰδοῦμε πός τιλεδίξεις.” Εἶπεν δι κι ὅ νομάτς, “Διλεδίξω την ἀροσύνη σου.” Εἶπεν δι ὅ βασιλός, “Τιλέδει. Ἡ ἀροσύνη μου σ’ ἐσένα ἂ χαῖρι ἰό ’σει.” Εἶπεν δι, “Διλεδίξω ἂ χασιλιέχι. Πείνασαμε.” Εἶπεν δι ὅ βασιλός, “Δώσεδε da ἂ ἱλεγγέρι λίρες.” Εἶπεν δι, “Σήκ’ ἄμ.” Ἐβγην ὄξου.

Ἐμνη και d’ ἄβ<sup>1</sup>. Εἶπεν δι, “Βασιλέ μου, ὁ Θεός να φξήση το δοβγάτι σου.” Εἶπεν δι ὅ βασιλός, “Ἐρεπ, να ἰδοῦμε τι ὑρέβεις.” Εἶπεν δι ὅ νομάτς, “Ἐρέβω την ἀροσύνη σου.” Εἶπεν δι, “Ἐρέψα, να ἰδοῦμε πό ὑρέβεις.” Εἶπεν δι, “Ἐρέβω τη γόρ τ σου.” Εἶπεν δι ὅ βασιλός, “Ἐρεψες μέγο ὕρεμα. Γιά· ὕρεψές τα· ἄβ ἄ σε τα δώσω.” Εἶπεν δι ὅ βασιλός, “Δώσετε την γόρη μου. Ἐ τα βάρη· ’ς πα̃.” Εἶπεν δι, “Ἐβγου και σύ· ἄμε.” Ἐβγη ὄξου.

Ἦρτε και τ’ ἄβου. Εἶπεν δι, “Πό ὑρέφ;” Εἶπεν δι, “Ἐρέβω στο Θεό.” Εἶπεν δι, “Ἐρέψα.” Εἶπεν δι, “Ἐρέβω στο Θεό.” Εἶπεν δι, “Ἐρέψα, να ἰδοῦμε πό ὑρέβεις.” Εἶπεν δι, “Ἐρέβω στο Θεό.” Γατιέσεν da ὁ βασιλός. Ἦρτε σην ἐκλεσία βρό.

Πίταξε ὁ βασιλός τον κοφτέρη. Εἶπεν δι, “Τού ὕρεψε στο Θεό, κόπ το το ἰουφάλιν δου.” Δῶξεν και τού πήρε ὁ νομάτ τα παράδε, τού ὕρεψε στο Θεό το νομάτη<sup>2</sup>. Εἶπεν δι, “Κράει da, να ὑπάγω να γεϊνδίσω.” Πήρεν da και ἰεῖνο τού ὕρεψε στο Θεό ὁ νομάτ τα παράδε· γραδίνκεν da. Ἦρτε ὁ κοφτέρ. Ἦγρεψε τού ἰουῦσε το νομάτη τα παράδε· δῶξεν da· ἔκοψε το ἰουφάλιν δου. Τού ὕρεψε την γόρη δου ὁ νομάτ παλι φῆξε το κορίδι· ἔφνε. Πόμεινε τού ὕρεψε στο Θεό σο νομάτη τα παράδε και το κορίδι.

Πήρεν ὁ νομάτς το κορίδι, να ὑπᾶ σο χωρίον δου. Ἦρτε ’ς ἂ μεμλεκέτι πέσου· ἰό πήραν da. Εἶπαν δι, “Μεῖς πέσου ἰό παίρουμε.” Εἶπαν δι, τού ἔρχουνται οἱ μισαφούροι, πέσου ἰό παίρουν da. Πνώνουνε ἄῃα σο σπήλο. Πηγάγανε σο σπήλο, να πνώσουνε. Ἐπνωσανε. Το βραδύ σκοτεινά γᾶψε στο σπήλο ἂ νομάτς. Ἀῖενο ὁ νομάτς τού πνώγκανε ἄῃε οἱ μουσαφίροι, ἔπ τρώγκεν da. Σκοτεινά ἤρτε ἄῖενο ὁ νομάτς· γᾶψε στο σπήλο ποπέσου· εἶπεν δι, “Να νάρτω.” Εἶπεν δι ὅ νομάτς, “Το qadéri ἐν δου Θεοῦ. Ἐδῶ,” εἶπεν δι. Ἐς τα εἶπε αὐνίδι, φῆξε, πήγε ἄῖενο τού γᾶψε στο σπήλο το ἰαναβάρη. Ρανδίστη ὁ

<sup>1</sup> For ἄβου.

<sup>2</sup> For the order of words, v. § 382.

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

σπήλος ποπέσου. Χωώρτσανε οί λήρες "Αἰ Εἰρήνη πέσου. Στέρου σηκώθη ὁ νομάτς· ἔχτσεν δὸ σπήλο τίξ λήρες.

Στέρου ἦρτανε τηνεβή ἀδιεί στο χωρίο. "Ἦρτε ὁ γιζήρ· χλάτσε, "να ἰδοῦμε, οἱ νομάτοι χάθανε;" Εἶπεν δι, "Εἶνδαι ἀρά" Στέρου εἶπεν δι τοῦ γιζήρη "Ἄμε, πέ τα τιξ χωρώδοι σας, 'ς ἔρτουνε ἀδέ." Στέρου ἦρτανε οἱ χωρώδοι ἀδού. Στέρου εἶπεν δι, "bouāde da μένα ἀδιά τα τοπία σας, να χτίσω χάνε ἔαι ρονάχι, τού ἂ νάρτουνε οἱ μισαφούροι να κάδζουνε." Στέρου πούλτσαν da ἀείνο το νομάτη. "Ἦφαρε μαστόροι· ἔχτσε χάνε ἔαι ρονάχι, τού χα νάρτουνε οἱ μισαφούροι. Παίρκεν da. Πνώγκανε. Χαμαμ-βλαδίσκεν da· φορέγκεν da 'πέ ζῖ ρούχα.

Στέρου ἦκσεν da ὁ βασιλός, σο φιλάει το χωρίο τουράτσε ἂ ξεργίνη νομάτς. Τού ἔρδετα ὁ μισαφούρ, χαμαμβλαδίζει da, παίρει da, φοραίνει da ἔαι πέ ζῖ ρούχα. Στέρου εἶπεν δι ὁ βασιλός, "Γῶ ἂ ὑπάγω, ἂν da ἰδῶ ἀείνο το νομάτη, να ἰδοῦμε τούξ νομάτς ἔνι." Στέρου εἶπεν δι το ραβάζην δου, "Ἄμε, σο μόνα το ὁάχσι ἔβρου ἂ νομάτς, τ' ἂ καθίνω σο τάχτι, να ὑπάγω να ἰδῶ ἀείνο το νομάτη." Πήγε ὁ ραβάζης του· ἦβρε ἂ σοκουγῆς, ἂ μεῖχόρ. Εἶπεν δι, "Ἐδώ, να πῆς ραχί." Εἶπεν δι, "Χίδα, να ποῦμε ραχί." Πηάγανε σο μεῖχανέ. Πότσεν da ἱραχί. Μέτσε. "Ἦφαρέν da σο βασιλό το ρονάχι. Ξυμνωθή ὁ βασιλός· φόρεσέν da σο σοκουγῆ τα ρούχα δου. Κάθινέν da σο ταχτί. Πήρεν ἔ' ὁ βασιλός το ραβάζην δου· πήγε ἀεί σο νομάτ. "Εμβασέν da σο χαμάμι, χαμαμβλάτσεν da, φόρεσέν da ἔαι πέ ζῖ ρούχα. Στέρου εἶπεν δι, "Μεῖς ρούχα ἔο ὑρέβομε. "Ἦρταμε να ἰδοῦμε το χαβαῖά." Στέρου ἔβγανε σο χαβαῖά πάνου. Εἶπεν δι ὁ βασιλός, "Σύ παπού ξεργινέτσες;" Εἶπεν δι ἔαι ἔείνο ὁ χαβαῖάς, "Γῶ,—ἦμεστε τρία γκολδάσ'. "Τρεψ' ἔνα παράδε στο βασιλό. "Τρεψε ἔαι τ' ἄβον την γόρην δου. "Τρεψα ἔ' ἐγῶ στο Θεό. Στέρου ἀείνος ἔκοψε τοῦ γελέν δου. Στέρου πόμεινε 'ς ἐμένα ἢ κόρη ἔαι τα παράδε. Στέρου ἀείνοι ἔφυγανε. Μένα πάλι,—ἦρτα ἀδέ σο σπήλο. Δῶῖε με ὁ Θεός."

Σηκώθη ὁ βασιλός· πήγεν σο σπῖτιν δου. 'Ο σοκουγῆς πάλι ἔχτσεν ἂ ρονάχι. Δῶῖε ἔαι δη ναίκαν δου ἂν τοπρά παράδε.

cave inside fell down. The gold pieces shone yellow inside St Irene<sup>1</sup>. 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-

<sup>1</sup> St Irene is evidently a haunted rock-cut church. V. pp. 15, 241.

Στέρου κατέβασανε το σοκουρή στο τάχτι. Πάλι ἔβγη το παλό  
ὁ βασιλός. "Εφαγανε, ἔβανε, ἔφτασανε τα μουράδε τουνε.

Ἀνέστης τοῦ Κωνσταντίνου.

## PHARASA. 21.

Σηκώθη ἴαι βά σηκώθη. Ἦσανδαι τρία ἀδέλφε. Πήγεν τοῖνα  
να σωρέψη κελέρ. Ἦσανδαι φουκαράδες. Σώρεψε ἂν τοπρά  
κελέρ. Ἦρτε· ἔριψε τα κελére· ἔβγαλε ἂ μισέ τόχτο γοῖ.  
Ἦρτε σο μύο· ἔλεσέν da. Εἶπεν δι ὁ δεῖρμενής, "Να βοίκωμε  
ἂν γουρόκκο." Ἦφαρέν da. Ζύμωσαν da ἂν γούρι. Το λέβρι  
ἔιπ πλέρωσάν da· ἔιπ ποίκαν da ἂν γούρι. Εἶπεν δι το φσόκκο,  
"Ἄ με γουπανίσση ἀδελφό μου." Εἶπεν δι ὁ δεῖρμενής, "Ὅπου  
ἂ εἰπῇ ἂν τεκελεμές, ἂ νᾶνι του ἰέινου το κούρι."

Εἶπεν δι ἔ ὁ δεῖρμενής, "Να εἰπῶ ἂν τεκελεμές." Εἶπεν δι,  
"Πηάγα σην Ἄδανα. Ἐφαγα ὁ αμανικά. Ξείλτσε σα διέχα μου  
ἂν γούδι· φύδεψε da· ἔβγ' ἂ φύτρος· βοῖξε ὁ αμανικά. Ἦβξησε,  
ἦβξησε· ἔνδουε ἂ μέγο ὁ αμανικό. Δέβη ὁ φύτρος σο ποτάμι  
γνένδα. Ἐνδουε ἂ μέγο ὁ αμανικό. Πηάγα, πηάγα μό do πελῆι·  
ἰό νόρκα να κόψω ἂν γόμα. Ἦρτε ἂν κερβευήης· εἶπεν δι, "Γῶ  
ἔχασα σεράνδα καμήλοι ἀδού πέσου."

Εἶπεν δι ὁ καλόκκος κι, "Στάθου, να εἰπῶ ὁ ἐγὼ ἂν τεκε-  
λεμές." Εἶπεν δι, "Εἴχαμε ἂ μελισσόκκο· χάσαμεν da. Εἴχαμε  
ἔ ἂ λαχτόρι. Γαλίξεψά da· πηάγα νᾶβρω το μελισσόκκο.  
Πηάγα· ἦβρα το μελισσόκκο. Ἐβγαλε το λαχτόρι ἂ γιάρας  
σο ἰουφάλιν δου. Εἶπαμ δι, 'Παθέγομε.' Εἶπαν δι, 'Φέξετε  
καρυδοῦ μέσα.' Ἐφαγαμ καρυδοῦ μέσα. Ἐβγη ἂν γαρύδι.  
ἔνεψανε τα φσόκκα θάλε ἔαι καμδράδε· ἐνόδουε ἂν δόπας.  
Ἐβγα μόδ ἂ βόιδι ἔαι ἦγλασα da. Πηάγα να θερίσω το χωράφι.  
Ἐβγη ἂν ἀγός. ἔνεψα το δερπάνι· καρφώθη σου ἀγό. Θέρτσε  
ἀγός το χωράφι. Πίεσα τον ἀγό· κάμσα την ἰουλίαν δου. Ἐβγη  
ἂ χαρτίο. Ἐψαλα da· εἶπεν δι, "Ὁ καλόκκος ἔς φᾶ το γούρι, ὁ  
δεῖρμενής ἔς φᾶ κάκι." ἔνιέσε.

Ἀνέστης τοῦ 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 KONSTANDÍNU.

21. *The Lying Match*<sup>1</sup>.

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 KONSTANDÍNU.

<sup>1</sup> V. p. 234.

## PHÁRASA. 22.

Σηκώθη γαι βά σηκώθη. 'Σ ἀμ βρώτο ζαμάνι ἦτουν ἀ ναίκα j' ἀν ἀνδρας. Εἶχαν ἀ υἱός. Το φσόκκο εἶδεν ἀν ὕπνος. Εἶπεν δι, "Γώ εἶδα ἀν ὕπνος." Εἶπεν ἡ μά του, "Πέ με da." "Ἰό λέγω da." Γά κατακόλτσεν da. "Σοτίπος ἰό λές τον ὕπνο;" "Ἐφυγε το φσόκκο. Βράδυνε, βράδυνε. Ἦρτε του φσόκκου ὁ dadás. "Ἄ ναίκα, πού πήγε το φσόκκο;" "Ἱ ἦνε του δεβοῦ το φσόκκο! εἶδε ἀν ὕπνος. Εἶπα δι, 'Πέ με τον ὕπνο.' Ἰοῦπε με dá. Ἰ' ὁγώ πάλι κατακόλτσα τα." Εἶπεν δι ὁ τατάς, "Πέ τα να νάρτη το φσόκκο, νά με εἰπῇ τον ὕπνο." Ἦρτε το φσόκκο. Εἶπεν δι, "Πέ με τα τού εἶδες τον ὕπνο." Εἶπεν δι το φσόκκο, "Ἱ τατά, ἰό λέω σε τα." Κά κατακόλτσεν da ὁ τατάς το φσόκκο. Πέμεινανε ἀνδρας δαι ἡ ναίκα μαναχά τουνε.

Ἐφυγε το φσόκκο. Πήγε 'ς ἀ χωρίος. Στάθη ἀΐεί σο χωρίο 'ς ἀ νομάτς ἑράχος. Ἄ χρόνο ἑκαμε σο θύριν δου ἑραχλιέχι. Ρώτσεν da ἀγás του, "Σύ τατάς δαι μάνα ἑς;" Εἶπεν δι το φσόκκο, "Ἰό 'χω." Στάθη λα χρόνο. Πάλι σά τα ρώτσε, εἶπεν δι, "Τατάς πάλ ἑχω, γαι μάνα πάλ ἑχω." "Σοτίπος ἰό πᾶς σον dadá σου κονδά;" Εἶπεν δι, "Γώ εἶδα ἀν ὕπνος. 'Πέ με τά.' Ἰοῦπα τα. Ἰαι κατακόλτσαν με." "Πέ με τα μένα τον ὕπνο σου." Εἶπεν δι, "Γώ χέῃ ἰό λέγω τα." Κατακόλτσεν da.

Ἐφυγε το φσόκκο. Πήγε 'ς ἀν ἄγου χωρίος. Στάθη ἀ νομάτς κονδά. Στάθη ἀ χρόνο. Ἄΐεί ἀγás του κάτ χρόνο φερίνει το βασιλό,—φταίνει da,—τα \* το βασιλό. Ἐρῶεται ὁ βασιλός σο σπίτιν δου. Θωρεῖ το φσόκκο. Λέ δι κι ὁ βασιλός, "Ἄδέ το φσόκκο πρέπει σε μένα." Δρέπεται ἰό λέ τα. Φήνει, πααίνει ὁ βασιλός.

Λέ δι ἀγás του, "Τατάς δαι μάνα ἑς;" Λέ δι κι, "Ἐχω," λέ δι. "Σοτίπος ἰό κρού ὁ dadá σου γαι ἡ μά σου σο νοῦ σου;" "Μένα ὁ dadá μου γαι ἡ μά μου κατακόλτσαν με. Γώ ἰό πᾶω σον dadá μου κονδά." "Σοτίπος κατακοῖ σε ὁ τατά σου στο σπίτι σας;" "Εἶδα ἀν ὕπνος· δαι εἶπεν δι, 'Πέ τα.' Ἰαι ἰοῦπα τα· δαι κατακόλτσαν με." Εἶπεν ἀγás του, "Πέ με da μένα τον ὕπνο σου." "Ἰό λέγω σε τά," εἶπεν δι. Κατακόλτσεν da το φσόκκο.

22. *The Dream*<sup>1</sup>.

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.

<sup>1</sup> V. p. 256.



Ἐκωσε ἃ χρόνος. Πάλι ἦρτε ὁ βασιλός. Ἐρέβει ὁ βασιλός ἵό ἔνε το φῶοκκο. "Πέρσι εἶδες ἃ φῶοκκο· πός τα ποῖjes π φῶοκκο;" "Το φῶοκκο εἶδε ἃν ὕπνος. Εἶπα δι κι, Ἐμέ με da ἵοῦπε με da. Ἀβῆεῖ στην ἄκρα κατακόλτσα da." Εἶπεν δι βασιλός, "Φερέτε da μένα. Ἀ με τα εἰπῇ τον ὕπνο." Ἡβρανε π φῶοκκο· ἡφαράν da. "Σύ εἶδες ἃν ὕπνος· ἐδώ, πέ με da." "Γε ἵό λέγω τα." Εἶπεν d' ὁ βασιλός κι, "Πιέσεde da το φῶοκκο κονδᾶτε da σο χαπθσλιέχι." Κόνσανε το φῶοκκο σο χαπθσλιέχι

Δέβη ὀφτά χρόνους. Φυνάγνε το φῶοκκο σο χαπθσλιέχι. Πι τάξει τσίνα ὁ βασιλός ἃ νομάτς. Λέ δι κι, "Ἀ φέρω δύο ἄβγα· τ ἀποίο ἔν ἄβγο, τ' ἀποίο ἔν αἰγήρη, νά τα νάβρετε." Σαῶτιέ βασιλός· νανούται. Πααίνει σην γόρην δου κονδά. Λέ τι α "Κόρη μου, γώ ἔχω πολύ τάρτι." Λέ τ' ἡ κόρη δου, "Ἦ dadá ἔβγαλ τιξ μαπούσοι στο χαπθσλιέχι· βέλκι να νάβρουνε το γιόνι δου." "Ἐ, χάιδε! ἔξ γοῦν οἱ μαπούσοι." Βγαίνει το φῶοκκο Ἐρῶεται σο κορίdζι κονδά· τρώ dαι πίνει. Λέ τι το φῶοκκο, "Γε ἃdó ἃ νάβρω τη qολαήν δου." Λέ το κορίdζι, "Ἦ dadá, πέσου d ἃ φῶοκκο. Ἐβγαλ τα· βέλκι ἃ νάβρη τη qολαήν δου." Βγάλε το φῶοκκο· φερίνει da. Λέ δι κι το φῶοκκο, "Γώ ἃ νάβρω τη qολαή δου." Σηκοῦdαι το φῶοκκο. Νοῖζει ἃ μέγο χενδέκι. Γαλῆβει τσίνα· κονᾶ τα. Ἰό βορεῖ να σdιέση το χενδέκι. Γαλῆβει τ ἄβου· ἀχτεῖ τα. Σdῖα το χενδέκι. Κρού τη μάρκα σ' ἄβγ' ἀπάνου Πιτάζει τα ἄῖενο το βασιλό. Λέ τ' ὁ βασιλός, "Ἀφεριμ· ἡβρε da τού πίταξα τ' ἄβγα."

Πιτάζει ὁ βασιλός τα qαστράχα τουνε· πιτάζει χαdάρι π σκοτώσουνε, τού ἔdει σο χωρίον δου τα θελικά τ' ἄβγα<sup>1</sup>. ἔς π σκοτώσουνε. Πάλι dαῶτιέ ὁ βασιλός. "Γώ τούξ ἃν da ποῖκα ἄτσονdο τ' ἄβγα τούς θέλει τα σκοτώσω;" Σαῶτιέ. Λέ δι κόρη του, "Ἦ dadá, πάλι ἔβγαλ το φῶοκκο· να νάβρη τη qολαήν δου." Βγαίνει το φῶοκκο. Λέ δι κι, "Ἐβρου με σεράνdα κόρdοι ἔβρου με σεράνdα σαghέροι." Βρίσκει τα. Παίρει τα ἄῖεῖ σα βασιλό το χωρίο. Καθιναίνει da τις κόρdοι ση στράτα πέσου καθιναίνει τις σαghέροι ση στράτα πέσου. Λέ δι κι το φῶοκκο "Ἦ ἃπ' ἃ ἰdῆτε ἃ σdυλί, dῶσε da, σκοτώσε da." Ἦ ἃπου ἡβρανε ἃ σdυλί, dῶκαν da, σκότσαν da. Ἡκσεν da ὁ βασιλός. "Ἀd πότης ἔνι; Σκοτώνουνε τα σdυλία." Πιέσαν da τις κόρdοι dαι π

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 brought 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. The other 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. She 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. Bring 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 sends 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 horses 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."

σαγήροι· πάγασάν da σο βασιλό. Εἶπεν δι ὁ βασιλός, “Σοτίπ σκοτώνετε τα στυλία;” Εἶπεν δι το φσόκκο, “Ἐρχουνδα ε χωρίο μας, τρῶνε τού φσάγνουνε τὰ κράτε. Ἐμεῖς ἵό βοροῖμ να πάρουμε στις ρασάποι κράς. Τρῶν da τα σέτρα τα στυλία Ἐπιδού στην ἄκρα κροῦμε τα στυλία, ἵαι σκοτώνομέν da.” Σᾶστ ὁ βασιλός. “Μέ πότε πᾶνε σο χωρίο σας, ἕαι τρῶνε τα κράτε σᾶ ἕαι σκοτώνετε τα στυλία μας;” Λέ τι το φσόκκο, “Μέ τα σέτρα τα σερνικά τ’ ἄβγα,—τούς παίρουνε μουρουδία, ἕαι πᾶνε ᾽ς ἄβγα μας;” Πάλι ᾶστυιέ ὁ βασιλός κι, “Ἄδέ το φσόκκο, τούς π γροῖξε ἄδέ το χίλι;”

Λέ δι ὁ βασιλός, “Ἄδέ το φσόκκο δώσετέ da το μουντσούκο π χαζνά.” Λέ δι το φσόκκο, “Γώ χαζνάς ἵό ὑρέβω, μά ὑρέβω τ ἄροσύνη σου.” “Τρεπ. Ἄροσύνη μου ᾽ς ἑσένα χαῖρι ἵό ᾽α. “Ἐρέβω,” λέ δι το φσόκκο, “το μουντσούκο σου την γόρη.” Παίρε τα. Φερίνει τα σε τ’ ἄβου του βασιλό την γόρη κοιτά. Κού π ὁ βασιλός. Ἦρτε το φσόκκο. Πιτάζει ἁ ζαπτιάς. Ἐρᾶεται· παίρε το φσόκκο, νά τα μδάση σο χαπᾶσλιέχι.

Γαῖβει τού ἦφαρε το κορίτζι· λέ δι κι, “Σοτίπος σένα βάζου σε σο χαπᾶσλιέχι;” Λέ δι το φσόκκο, “Εἶδα ἂν ὕπνος. Εἶπε δι, ‘Πέ με τα.’ Ἰούπα τα· βάζει με σο χαπᾶσλιέχι.” Λέ ὁ στέρου τού ἦφαρεν το κορίτζι, “Χαῖρ ὀλά· πέ το τον ὕπνο σου. “Σον ὕπνο μου δάλσε δηλος ᾽ς τόινα μου τη μερά· δάλσε ἵαι σ ἄβου μου τη μερά ὁ φέγγος. Κρεμάστη στο ζουφάλι μου ἁ ἄστρο.” Ἦκσεν da ὁ βασιλός. Εἶπεν δι κι, “Σοτίπος ἀπιδ’ ἐμὲρ ἵούπε<sup>1</sup> με δά; μού φυαγνίνκε σο<sup>2</sup> χαπᾶσλιέχι.”

Σηκώθη το φσόκκο. Ποῖξε γάμος. Πήρε ἕαι τα δύο κορίτζι. Εἶπεν δι κι τού ἦφαρε στέρου το κορίτζι, “Ὁ φέγγος εἶμαι ᾽γ Ὁηλος ἐνι το σιφτενό το κορίτζι. Τού κρεμάστη στο ζουφά σᾶ ἐνι το φσόκκο.” βόικανε γάμος. Ἐφαγανε, ἔβανε, ἔφτασανε σ μουράδε τουνε.

Χρήστος.

#### ΡΗΜΑΣΑ. 23.

Σηκώθη ἵαι βά σηκώθη. ᾽Σ ἁμ βρώτο ζαμάνι ἦτουν ἁ νομάτ σημ βόλι· κάτσ’ ὀφτά χρόνους. Εἶσε σο σπῖτι ἁ ναίκα ᾽ ἂν γόρη Ἐγραψε ἡ ναίκα ἁ χαρτίο· πιτάξέν da σημ βόλι σον ἄνδρα τ Εἶπεν δι κι, “Ἐδώ. Γώ ᾽δέ ἐνόμουνε περιᾶνε.”

<sup>1</sup> V. § 280.

<sup>2</sup> V. § 282.

<sup>3</sup> V. § 252.

they 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 health." "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 nigh to the other king's daughter. The king hears 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 they 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*<sup>1</sup>.

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."

<sup>1</sup> V. p. 278.

Σηκώθη· γαλῖεψε· ἔρχεται ση στράτα. Σκοτεινά ἦγρε ἂ ξε  
 δουφάλι. Ἦσπρισε ση στράτα πέσου. Πή ἂν γόμα στράτ  
 'Τρίστη· εἶπεν δι κι, "Ἀτέ το δουφάλι πότες ἐνι;" Εἶσε ἂ γράμ  
 σο μετώπιν δου. "Μένα σκότσε με ἕνα· γώ ἂ σκοτώσω ἐνῖ  
 'Εβγαλεν το μασαίρι· \* του μετωποῦ το γράμα. Λίτεψέν da σα  
 γλεχοῦ την ἄκρα. Μούτσεν da σα μέσε του.

"Ἦρτε σο σπίτιν δου. "Εβγαλε τα ρούχα του. Πήγρε ἡ κόα  
 του σο δουβάιδι· ἔπλυνε του τατά s τα ρούχα. Πέμεινη το γλέχ  
 "Ἀτέ πότες ἐνι;" Δώξεν da ση γωῶσα ts. Το πομεινὸ ξέξεν da  
 "Ἦρτε σο σπίτι. Στάθη πένδε μήνες· φορτώθη το κορίτζι. Γροῖξε  
 da ὁ dada ts ἔαι ἡ μά ts. Στρίνξε ἄνδρας τη ναίκα· εἶπεν ὁ  
 "Ἄ ναίκα, ἀδέ πότες ἐνι s κόρ τ σου τ' ὄργο; ἡ κόρ τ σου ἔ  
 φορτωμένο." Νανόστη. Εἶπεν δι ἀτέ, "Πρέπει να σκοτώσωμ  
 μεῖς· δράπαμε πολὺ ἀπιδέ στ' ὄργο. Στρίνξε τη γόρ τ σου· ράτα  
 τα, να ἰδοῦμε, μόδε δίνα φιλήθη." Στρίνξε δη κόρη. "Σύ, κόρη  
 μου, σύ μόδε δίνα κάδξες και σηκώθης; εἶσαι φορτωμένο." · "Ἄ  
 dadá, γώ κανεῖνα ὁὐ γάψεσα. Γώ 'παπού 'δέ' χαδάρι ἵό 'χω."  
 'Εμωσε ὁ τατάs το τουφάνκι, νά τα σκοτώσῃ· κι, "Τράπα πολὺ.  
 "Ἦφαρε ἂ γρά· ἔμβασέν da πέσου. Τιμάρεψε το κορίτζι, σῶς τοῖ  
 να γενήση. Ποῖξε ἂ φσόκκο.

Εἶδε ὁ βασιλὸς ἂν ὕπνος. Σον ὕπνο ἦφαρνε το τραπέξι, να  
 φᾶ ὁ βασιλὸς ψωμί. "Ερχουνδαι ἐνῖ λύοι. Πήρνε στο βασιλό  
 ὀμβρό τα κρύτε· ἔφαγαν da. "Ἐγὼ θέγω να νάβρουνε τον ὕπν  
 μου. Πιτάξετε νομάτοι να νάβρουνε τον ὕπνο μου." Ἦρτε τοῖκα  
 σο χαῖζι. Τσανεούσανδαι ση στράτα τα φσόκκα. Εἶπεν δι ὁ  
 ζαπτιάς κι, "Φύτετε, φσόκκα, μή σεs δεγναδήση τ' ἄβγο." Εἶπεν δι  
 κι ἔαι το φσόκκο, "Ἀμε πό παρδεῖκο." Τα φσόκκα ἔφυγαν·  
 πέμεινε ἄγεινο του κορδζοῦ το πῆόκκο. "Σύ,—εἶδε ὁ βασιλὸς ἂν  
 ὕπνος,—ἦρτες να νάβρης νομάτοι να γιορδιέσουνε δου βασιλό τον  
 ὕπνο." Σᾶστῖεσε ἔαι ὁ ζαπτιάς, κι, "Ἀδέ το φσόκκο τοῦs τα  
 κατέσσει, τού εἶδε ὁ βασιλὸς τον ὕπνο;" Ρώτσε ὁ ζαπτιάς τα  
 φσόκκα, "Ἀτέ τούνους υἱὸς ἐνι;" Εἶπαν da τα φσόκκα. Πήγε ὁ  
 ζαπτιάς σου φσόκκου το σπίτι. Εἶπεν τομ βαδούκαν δου, "Σύ ἔs

<sup>1</sup> For ἄδέ.

<sup>2</sup> 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 mine." 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<sup>1</sup>. 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

<sup>1</sup> The other version explains why. "She put it into her mouth in order to wring out the clothes."

ἀ υἱός. Ὑρέβει τα ὁ βασιλός. Εἶδε ἀν ὕπνος· νά τα γιορδιέση. Εἶπεν δι ὁ βαβούκας του, “Ἐγὼ υἱός ἰό ἔχω.” Εἶπεν δι ὁ ζαπτιάς: “Χαῖρ· ἔς υἱός. Γὼ εἶδα το.” Βράδυνε· ἦρτε το φσόκκο. Εἶπε δι, “Ὡ υἱό μου, σύ θέλ να ὑπάς; ὑρέβει σε ὁ βασιλός.” Εἶπεν δι “Ὡ dadá, γὼ ἀ ὑπάω.” Ὑπνωσανε.

Ξημέρεψε. Γαλῆεψε ὁ ζαπτιάς ὲς ἄβγο. Εἶπεν δι, “Παρ πάδει, ἔ φσόκκο!” Εἶπεν δι το φσόκκο, “Χαῖρ. Γὼ ἀ γαλῆέψω σύ ἀ παρπατής.” Ἐκπαψε ὁ ζαπτιάς, κι, “Γὼ ἰό βορῶ να παρπατήσω.” Γαλῆεψε το φσόκκο. Παρπάτσε ὁ ζαπτιάς. Πηγάγκασο βασιλό. Εἶπεν δι ὁ βασιλός, “Σύ θέλ να νάβρης τον ὕπκο μου;” Εἶπεν δι το φσόκκο, “Γὼ πείνασα· φερέτε να φάω.” Εἶπεν δι ὁ βασιλός, “Παγάσετέ τα σο σπίτι· ἐμώσετε τη ἰοιλίαν δου.” Ἦφαρνε το ψωμί. Εἶπεν δι το φσόκκο, “Φερέτε μ’ ἰ’ ἀ ὁαμανικό.” Ἐφαε το φσόκκο το ὁαμανικό. Σήκωσαν το τραπέζι.

Εἶπεν δι το φσόκκο, “Νομάτε το μαθαίρι μου.” Εἶπανε τοι εἶνδαι σο σπίτι πέσου, “Το μαθαίρι ἦτουνε το μέτρο.” Λέει δι το φσόκκο κι, “Χαῖρ. Το μαθαίρι ἦτουνε το μόνα.” Το φσόκκο. πάλι το μαθαίρι του ἰείνου μά ἦτουνε. Λέγκε το φσόκκο ψέματα. ἰό ὁρκανε να σηκώσουνε το φσόκκο. “Γὼ τ’ ἰ ἀ μὴ πάρω το μαθαίρι μου, τον ὕπκο ἰό λέγω τα.” Παρακάλεσανε πολὺ, “Ἐδὼ γκαβρού μου, πέ τον ὕπκο.” Εἶπεν δι το φσόκκο, “Γὼ ἀ φσαώσω το θύρι. Σο σπίτι σου πέσου ἔς ἐνὰ νομάτοι. Ἄν da ταχλαδίσω ἀ νάβρω το μαθαίρι μου.” Εἶπεν δι ὁ βασιλός, “Πιέσ’ ταχλάδει τα.” Ἦφαρε το φσόκκο τα ἐνὰ γορίδζε. Ξύμνωσέν da. Ὀἶπ ἔβγανε σερνιχολί· εἶχανε πουρζούκα. “Τεδέ ὁ ὕπκο σου ἦτουνε. Τρώγκανε ἀτζί οἱ νομάτοι το κρᾶ σου<sup>1</sup>. Πνώγκανε μό δη ναίκα σου. Ἄκριβά καμούσανδαι.” Ἦφαρε ἰελάτοι· ἔκοψε τα ἰουφάλματα. Εἶπεν δι ὁ βασιλός, “Πό ὑρέβεις βαχσίῖσι, κι τον ὕπκο μου γιορδιέσες τα;” Το φσόκκο εἶπεν δι, “Γὼ ὑρέβω την ἀροσύνη σου.” Δῶξεν da ὁ βασιλός το φσόκκο ἀ χωρίος. Ἐφαέν da. Ἐφτασαν σα μουράδε του.

Χρήστος.

#### PHÁRASA. 24.

Σηκώθη ἰαι βά σηκώθη. Ὑς ἀμ ἡρώτο ζαμάνι ἦτουνε ἀ νομάτς ὲ ἀ ναίκα. Εἶχανε ἀ φσόκκο. Ἐνδουνε πένδε χρονῶ. Ἀράτσανε

<sup>1</sup> τ’ = τοῦ.

<sup>2</sup> V. § 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.

KHRISTOS.

#### 24. *The Talismans and the Golden Boy*<sup>1</sup>.

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

<sup>1</sup> V. p. 279.



ἀ σκόλειες, νάν da καθίνουνε, να μάθη γράματα. Ἐράτσανε· ἵ  
 βόρκανε να νάβρουνε. Στέρου ἤβρανε ἀ σκόλειες. Ἦδουνε ἱ  
 νομάτς· λέγκαν δι τ' ὄνομάν δου Γιώργη. Κάθινάν da ἀΐει το  
 σκόλειο, ἀΐει σο δάσκαλο.

Στέρου, στα πένδε χρόνες στέρου, ἦρτε ὁ dadάς του ἔαι ἡ μα  
 του. Εἶπαν δι, “Μεῖς εἴμεστε νηστικά. Ἰό'χομε ψωμί να φᾶμε.”  
 Δῶξεν da ἀνδραπέξι. Πάγασάν da σο σπίτι τουνε. Εἶπεν δι ὁ  
 δάσκαλος, “Σαμού ἂν da παγᾶσετε σο σπίτι σας, πέδε δι, ‘Νοίγο,  
 ἔ τραπέξι.’ Ἀδόδε ἀ βγούνε da φατα. Ἐ φᾶτε.” Στέρου πάγα-  
 σάν da σο σπίτι τουνε. Ἐφαγανε δύο τρία χρόνες. Στέρου  
 φοδές δεβαίσκε ὁ βασιλός, εἶπαν δι, “Ὅρισε, να φᾶμε.” Σαμού  
 πήγε ὁ βασιλός σο σπίτι τουνε, μινδέρε, νιστία ἰούχαν. Ἦφαρνε  
 ἀνδραπέξι· ψωμί ἰούσε. Εἶπαν δι, “Νοίγο, ἔ τραπέξι.” Νοίγη  
 το τραπέξι· ἔβγανε φατα ἔαι ψωμία. Ἐφαγε ὁ βασιλός. Σηκάθη·  
 πήγε σο σπίτι του. Πίδαξε τοῦ γοφτέρη· εἶπεν δι κι, “Ἀΐεινο το  
 τραπέξι νάν da πάρετε, νάν da φέρετε.” Πήγε ὁ κοφτέρ· πήρεν το  
 τραπέξι· ἦφαρέν da σου βασιλό το σπίτι.

Στέρου στα πένδ' ἔξε ἡμέρες πείνασεν ὁ γέρος ἔαι ἡ γρά.  
 Στέρου πηγάγανε πάλι σο δάσκαλο· εἶπαν δι, “Ἦρτε ὁ βασιλός·  
 πήρεν το τραπέξι. Μεῖς πείνασαμε. Νά μαζ δώσης ἀν ψωμί να  
 φᾶμε.” Στέρου δῶξεν da ἀ γαιδίρι· ἔνεκε λίρες. Πάγασάν da σο  
 σπίτι τουνε. Τοπλάτσανε λιέγα λίρες. Ποίκανε δύο τρία κδαίγια.  
 Στέρου κόλτσαν da σου ὀδάνο. Πήγεν ὁ ὀδάνος· μούασέν da σο  
 ρουσί. Ἦφαρεν τοῦ ἰείνου το γαιρέδι· δῶξεν da ἀΐεινο το νομάτη.  
 Εἶπεν δι κι, “Το σόνα το γαιδίρι ξείλτσε στο γᾶϊ· ψόφτσε.”  
 Στέρου ἔφαγανε ἀΐεινο τις λίρες, τού σώρεψανε, τού ἔμδασανε ἔς ἀν  
 δαί. Στέρου σαμού da ἔφαγανε, ἔιπ πλερώθανε. Πείνασανε.

Πηγάγανε πάλι σο δάσκαλο. “Πείνασαμε.” Στέρου δῶξεν da  
 ἀ γηθῶγελέγι· εἶπεν δι, “Ἀμέδε, καρακώσετε τα θύρε σας, μδάδε  
 πέσου, κανίσετε το γηθῶγελέκι.” Στέρου πάγασάν da. Ἐάς τα  
 εἶπε, κάνσαν da. Ἐβγη δύο ἀράποι μό da κουτέκια· κουδάνσανε  
 το γέρο ἔαι τη γρά. Στέρου εἶπανε, “Πάαζ μες σου βασιλό το  
 σπίτι.” Πάγασέν da σου βασιλό. Πήρεν da τοῦ βασιλό ἡ ναίκα,  
 νάν da ψήση. Σαμού da κάνσανε, ἔβγανε δύο ἀράποι. Κουδάν-

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<sup>1</sup> 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<sup>1</sup> 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;

<sup>1</sup> Or *broth*. Cf. *φayí* in glossary.

σανε το βασιλό· δι· δη ναίκα· δου· πήρανε το τραπέζι· πάγασάν·  
 da σου γέρου το σπίτι. Στέρου πήρανε το γθεσγελέγι· πάγασάν· da  
 σου δοβάνου το σπίτι. Πήρεν da του δοβάνου ή ναίκα. Έ· άπο  
 da κάντσανε, έβγανε δύο άράποι. Κουβάντσανε δου δοβάνο· jai τ·  
 ναίκαν· δου. Πήρανε το γαιδίρι· δώκαν da το γέρο. Πάγασέν· da  
 σο σπίτι του.

Στέρου άζεινο ό δάσκαλος πααίκε· 'ς ά χωρίος. "Ήσαν· dai δύο  
 χαριένε· ήρανε λίρες jai γουμούσι. Στέρου είπεν δι, "Μή βουλιās  
 τα έρε σου αδέ sa χαριένε." [Στέρου do φσόκκο, σαμού πήγε ό  
 νομάτς, βούτσε μουντούκο το δαχτύλιν· δου. Έάλτσεν do σο  
 δουφάλιν· δου. Στέρου ένδουνε do jουφάλιν· δου μό αλτούνι.  
 Λίδεψεν do δαχτύλιν· δου μό d' έν έαπούτι. Σάμου ήρτε ό νομάτς,  
 είδεν δι κι, "Έότς ένόσουνε σε δαχτύλι σου;" Είπεν δι κι, "Φαίέ  
 φταιίγκα qαλέ μου, άβι έκοφέ da." Στέρου do φσόκκο έφυνε.

"Εβσαζανε ά ίδι. Πήγε· πήρεν dην jοιλίαν· δου· δέβασέν· do  
 σο jουφάλιν· δου. Πήγε· πέτασε σο ποτάμι. "Ένδουνε το ποτάμι  
 μό αλτούνι.] Κόπη του βασιλό το χαμάμι αλτούνι<sup>1</sup>. "Ήτουνε ή  
 κόρη του· πλυναίκε. Πήγε· είπεν δι, "Γώ ά βάρω άζεινέ το  
 φσάχι." Είπεν δι ό βασιλός, "Άζεινο έν κάμι. "Α σε δώσω· 'ς  
 άν gaό φσάχι." Στέρου είπεν δι ή κόρη· δου, "Γώ άν da βάρω  
 αδό το φσάχι." Πήρεν da· χωρίστη στον dadá τς.

Φταιίκε ό dadá τς qαβγάς μόδ έν· άγου βασιλός. Πήγε  
 jai jείνο το φσάχι σο qαβγά, να γρέψη. Πήγε, καλίζεψε αϊghάρι  
 άβγο. Πήγε, qέρσε τ' άσκέρι. "Ήρτε σο σπίτι του. Στέρου  
 σαsτιέσε ό βασιλός. Είπεν δι, "Τίς ένι αδέ το φσάχι;" Παλι  
 ποιζε qαβγάς. Πήγε το φσάχι· qέρτσε τ' άσκέρ. Πήγε γνάs·  
 qέρτσε έαι το πομεινό τ' άσκέρι. "Έκοψε το μουντούκον· δου το  
 δαχτύλι. Δώξεν do ό βασιλός ά γλέχι το μουντούκον· δου s' κόρ.  
 Στέρου πήγε ή πεθερά του άζει σο φσάχι, "Να ιδούμε τίς έν."  
 Είδεν δι κι, ένι ό γαμβρός. Πήγε· qορδιέσε γάμος σεράν· da μέρες.  
 σεράν· da νιέχτες. "Εφαγανε, έπανε, έφτασανε σα μουράδε τουνε.

Θωμάs Στεφάνου.

<sup>1</sup> For the use of κόφτω, v. § 381.

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.<sup>1</sup> 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.<sup>2</sup> She went; she made a wedding forty days, forty nights. They ate, they drank, they attained their desires.

THOMÁS STEPHÁNU.

<sup>1</sup> 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.

<sup>2</sup> 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.

## PHÁRASA. 25.

Σομ βρώδο ζαμάνι ἤτουνε ἀμ παπάς. Πήγε να νάβρω ἀν γεῖ. Πήγε 'ς ἃ χωρίος. "Ἦτουνε λέμ babás· εἶπεν δι κι, "Πού παίνεις; Εἶπεν δι ὁ babás, "Πααίνω να νάβρω ἀν γεῖ." Εἶπεν δι, "Σ πάγω ὧ ἐγώ, να νάβρω ἔαι γώ ἀν γεῖ." Σηκώθανε, πηάγανε 'ς ἐν' ἄγου χωρίος. "Ἦτουν ἀϊεὶ λέμ babás. Πηάγανε ἔαι da τρία 'ς ἐν' ἄγου χωρίος. "Ἦβρανε λέμ babás. Πήρανε ἔαι ἵεῖνο τομ babá· πηάγανε. Ἐνόσανδαι ὀφτά παπάδες.

Φοδές πααίγκανε 'ς ἃ χωρίος, ἤτουνε ἃ ναίκα· φταίγκε ξία. "Ἦδουνε ἔαι ἀν τεπεκόξης. Χίτσε ὁ τεπεκόξης· πίεςε τα ὀφτά παπάδες· ἤφαρέν da σο σπίτι του. Το βραδύ ἔψησε τόϊνα τομ βαπά· ἔφαέν do. "Ἦτουνε ἀλειμαδιέρη· ἔφαέν da· μέτσε.

Σηκώθανε τα ἔξε παπάδες. Ἐξεσανε το σογλί. Μούχτσαν da σο τεπεκόξη το φτάλμι. Κοριαίινανε don τεπεκόξη. Ἐφυγανε. Πέσου σο στάβγο εἶδεν ὁ τεπεκόξης ὀφτά κατό πρόβατα. Ἐμβανε σο στάβγο. Ξεγδείρανε τα ἔξε πρόβατα. Φήγανε τα ἵουφάλε ἔαι da ρουϊρούχε. Ἐμβανε σα δέρματα πέσου. Τηνεβίδζα σηκώθη ὁ τεπεκόξης· ἔβγαλε τα πρόβατα· πίεςεν da στο ἵουφάλι ἔαι στο ρουϊρούχι. Ἐβγαλέν da τα ὀφτά κατό πρόβατα δξου. Καράκωσε da θύρε. Ἐμβη πέσου· ἀράτσε τα ἔξε παπάδες. Ἰό βόρκε da νάβρη. "Ἦβρε da ἔξε πρόβατα φσαγμένα.

Πήρανε τα ἔξε παπάδες τα ὀφτά κατό πρόβατα· πηάγανε σο σπίτε τουν. Δώκανε ἔαι τού ἔφαγε ὁ τεπεκόξης το babá τη ναίκα κατό πρόβατα. Εἶπεν δι κι ἡ ναίκα, "Κάνκε το μόνα ὁ babás; Εἶπαν δι, "Στάθη να ραζανδίσση ἵ' ἄβου." Πήρανε ἔαι da ἔξε παπάδες 'πο κατό πρόβατα. Πηάγανε σα σπίτε τουνε. Ἐφαγανε, ἔπανε, ἔφτασανε σα μουράτε τουνε.

Θωμῶς Στεφάνου.

## PHÁRASA. 26.

Σηκώθη ἔαι βά σηκώθη. 'Σ ἀμ βρώδο ζαμάνι ἤτουνε ἃ γρά ἵ' ἃ νομάτ. "Ἦτουνε φοβᾶς. Γαλίγκεν da δξου· κατουράγκε. Ἐνότουνε ἃ φεργούσκος. Ἐβγαλέν da δξου. Εἶπεν δι κι ἀϊάνο ὁ

25. *The Cyclops*<sup>1</sup>.

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 Markáltsas*<sup>2</sup>.

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).

<sup>1</sup> V. p. 217.

<sup>2</sup> V. p. 251.

φοβάς κι, “Ἄν. μ’ ἐνότουνε<sup>1</sup> φεργούσκος, μό τούνα ἃ ὑπᾶς σε γηθηρχλιέχι;” Εἶπεν δι κι ᾿ ἡ ναίκα του, “\*\*\*.” Καράκωσε δη θύρα· κόνσεν da ὄξου. Εἶπεν δι κι ᾿ ἄνδρας της, “Ἀμάν νόμας ἂν γούτι λέβρι, ἵαι δύο βά, ἵαι να ὑπάγω γώ.”

Πήγε, πήγε. Ἦρτε ᾿ς ἂν πίδι ἱράστα. Ἐβγη αἶεί σο πίδι. Ἦσαν δύο μαρκάλτσες· ἦρτανε δύο μαρκάλτσες. Εἶπαν δι κι “Κατέβα κάτου· ἀρέ σε φάμε.” Βίνεψαν θάλε. Εἶπαν δι κι, “Ποίκ ἀδέ τα θάλε λέβρι.” Κνίστη ψέματα· μούχτσεν do θάλι σην τσάκαν δου. Φῆζεν do θάλι· ἔβγαλεν το λέβρι ση χούφταν δου· ἔτριψεν da ψέματα. Εἶπεν δι κι, “Νά ᾿δέ το λέβρι.” Εἶπεν δι ὁ νομάτ κι, “Ποῖζετε και σεῖς λέβρι.” Πήραν το θάλι οἱ μαρκάλτσες· ἔτριψαν το θάλι· ᾿ό βόρκανε da βοίκουνε λέβρι. Ποίκαν da κορκότ. Βίνεψαν ἃ θάλι πάλι. Εἶπαν δι κι τ’ ἀρκούδε, “Ποίκ το θάλι νερό.” Κνίστη ψέματα πάλι. Φῆζεν do θάλι σην τσάκαν δου· πήρεν το βό σα ὄερε του· ἔφσινξε da. Εἶπεν δι κι, “Νά το νερό.”

Εἶπαν δι τ’ ἀρκούδε κι, “Ἐδώ, να ὑπᾶμε. Να ἰνῆς το μέγο μας.” Πήγεν ἵαι χείνος. Ἐστρωσάν do ἃ στρώσι στον ὀδά· πνοῦνε. Ἦπνωσε. Εἶπαν δι τ’ ἀρκούδε κι, “Μεῖς τούζ ἂν da ποίκωμε, da σκοτώσωμε;” Εἶπαν δι κι τ’ ἀρκούδε κι, “Να ζέσωμε δύο τρία χαριένε νερό· τα κουπώσωμε ση στρώσιν δου, τα κάψωμε.” Ἐξεσανε το νερό. Χαζιρλάτσανε ἐνᾶ δέκα κουτέκε. Πηάγανε, da κουπώσουνε το νερό. Σηκώθην ᾿ ὁ νομάτ· ἔθαξε ση στρώσιν δου ἃ μέγα ξύο. Ἦρτανε τ’ ἀρκούδε· κούπασανε το νερό ση στρώσιν δου. Χεμέν δώκαν do μό da κουτέκε. Ἐφυγανε χεμέν. Ξημέρεψε. Ἦρτ’ ὁ νομάτ· κάτσε ση στρώσι. Κνίθεται ἵαι τειρίθεται. Ἦρτανε πουά ἀρκούδε. Εἶπαν δι κι, “Πός κνίθεται;” Εἶπεν δι κι ἵαι ἵείνος, “Ἰδρωσα· ἐμώθανε τα φτέρε σα ρούχα μου.” Εἶπαν δι κι ἵαι ἵείνοι κι, “Τούζ ἂν da ποίκωμε να σκοτώσωμε; Τού τα κουπάνσαμε, ἐνόσανδαι φτεῖρε· ἔαι τού κουπάσαμε το νερό, ἐνότουνε ἴδρος.” Πηάγανε οἱ μαρκάλτσες.

Εἶπαν δι κι πάλι, “Νά ζέσωμε νερό.” Ἐξεσανε τρία χαλῆια νερό. Γρεφτίγκε ᾿ ὁ νομάτ σην πένῆρα. Εἶπεν δι κι ὁ νομάτ, “᾿Σ πάγω, στέκω το ξύο.” Πήγε· ἔθαξεν do. Ἦρτανε πάλι τ’

<sup>1</sup> μ’ is for μά, not, q.v.

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, \* \* \*.<sup>1</sup> 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

<sup>1</sup> The speech was omitted by the narrator.



ἀρκούδε. Κούπασανε το νερό ζεστό. Δώκαν da· ψόφτσε  
Ἐφαγανε, ἔβανε, ἔφτασανε σα μουράδε τουνε.

Πρόδρομος Παύλου.

PHÁRASA. 27.

Σηκώθη jai bá σηκώθη. Ὅ αμ βρώτο ζαμάνι ἃ γρά εἶσε ἃ  
φσόκκο. Εἶσε δ' ἃ γαιδαρόκκο. Πήγε σο ρουσί σα ξύα. Ποῖjen  
da ξύα· φόρτωσέν da σο γαιδίρι. Ἦρτε ἃ μέγα φίδι. Ὅλατσε  
ἔβγη σο γαιδιροῦ τη μέση. Γᾶψεjen το φίδι, "Θέκ τα ξύα πάνω  
μου." Ρουκάνσε ἄι το φσόκκο, φοβήθη. Εἶπεν δι, "Θέκ τα ξύα  
πάνου μου." Ἐθαῖjen da ξύα πάνου του. Ἦρτε σο σπίτι.

Κατέβην το φίδι· πήγε, κάτσε. Εἶπεν d' ἡ μάν δου κι, "Π' ἃ  
ποίκωμε μέ το φίδι; ἃ με ἐκνήση." Γᾶψε το φίδι, "Γώ σᾶς  
ζαράρι jό φταίνω. Ἐχω φαῖδά ὅς ἐσᾶς." Ρώτσεν do φίδι το  
φσόκκο, "Σύ π' ἃ φᾶς;" Γᾶψε το φίδι, "Γώ ἃ φάω γλυζύ γά." Ἐμωσεν ἃ  
ζουλμέ γά. Ἐπεν da το φίδι, δ' ἐβουλίστην da. Ἐμωσεν da ἄλτουνε.

Εἶσεν j' ὁ βασιλός ἄν γόρη. Εἶπεν δι το φίδι κι, "Ἄμε, ὕρετ  
βασιλό την γόρη. Πέ τι, 'Βασιλέα μου, ὁ Θεός να ξήση το  
δοβγάτι σου. Ἐχομε ἃ φίδι. Να ινῇ το ἰζίν σου· να δῶς την  
γόρ τ σου σο φίδι.'" Εἶπεν δι j' ὁ βασιλός, "Γώ ὕρέβω ἃ qονάχι  
στο μόνα ζόρι, να μβῇ ἡ κόρη μου να κάτση." Ἦρτε ἡ γρά σο  
φίδι. "Γλαβρού μ," εἶπεν δι κι, "bότς εἶπε ὁ βασιλός;" "Εἶπεν  
δι κι, 'Ἄ δῶσω την γόρη μου, να ποιῇ ἃ ζόρι qονάχι, στο μόνα  
ζόρι, να μβῇ κόρη μου να κάτση.'" Ἦγλεψεν το μονχούριν δου  
ἐνδουν ἃ ζόρι qονάχι. "Ἄμε," εἶπεν δι κι, "σο βασιλό πάλι· να  
ιδούμ π' ἃ εἶπη." Πήγεν. "Βασιλέα μου," εἶπεν δι κι, "ὁ Θεός  
να ξήση το δοβγάτι σου. Τού εἶπες, ποίκαμέν da· το qονάχι  
ἔκσαμεν da." "Ἄμε, qορδιέσε το γάμο." Ἦρτανε· ποίκαν το  
γάμο. Ἦφαρανε τη νύφη, του βασιλό την γόρη. Ξυμνώθη το  
φίδι· ἐνδουνε παλικάρι. Ἐφαγανε, ἔβανε, ἔφτασανε σα μουράδε  
τουνε.

Πρόδρομος.

<sup>1</sup> For comparative, v. § 805.

rent; he placed it. The bears came again. They poured out the hot water. They beat him. He died. They ate, they drank, they attained their desires.

PRÓDHROMOS PÁVLU.

27. *The Snake who married the Princess*<sup>1</sup>.

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.

<sup>1</sup> V. p. 257.

## PHÁRASA. 28.

Σηκώθην ςαι βά σηκώθην. 'Σ ἀμ βρώτο ζαμάνι ἀν ἀσλὰ πααίρκε να νάβρη ἀ ραζμάτι. 'Ηρτεν ἀν ἀγόκας ποπίσου του, "Ω βουσάκα, πού πααίν;" "Πααίνω 'ς ἀ ραζμάτι." "Να ὑπάγω ἔ' ἐγώ," εἶπεν δι κι. Κούθενε. Πήγεν· ἔβγη ση 'Ανα. 'Ηρτε Λιέγα γαιρίδε παρπάτσανε. Πήγεν. Πάλι ἤρτε. Λέ σιπάδε Πέν d' ἀσλάν κι, "'Ακόμου βαίνει ἔαι βγαίν', ὃ βουσάκα, βαίνα ἔαι βγαίν'." 'Ελάνσε ἀσλάν· πέτασε· ἔσισε το σιπά. 'Ηρτε ἀγός. "Φᾶ," εἶπεν δι. 'Εφαεν, σηκώθην· σηκώθην, πήγεν.

'Ηρτεν λιέγα ἀγὴ ἰράστα. 'Ισάζει τα πιέχα τ'. Εἶπεν δι α οὶ ἀγὴ, "Πόζ ἰσάζεις τα πιέχα σου;" "'Εφαγα ἀν γρά." Πάν δι κι, "'Α παγὰς ἔ' ἐμᾶς;" Πέν δι κι, "'Α σεσ παγᾶσω." Πάγεσεν da. Εἶπεν δι διζ ἀγὴ, "'Ακόμ βαίνει ἔαι βγαίν'." 'Ελάνσε ἀγός. Ἐ' ἀβού πέτασεν σο γαιρίδι πάνου, κατάσεν da το γαιρίδι. Μέτα ὑρίστη ἀγός.

Δημήτριος 'Αναστασίου.

## PHÁRASA. 29.

Σηκώθη ςαι βά σηκώθη. 'Σ ἀμ βρώτο ζαμάνι ἤτουν ἀ γρά. Εἶσε ἀ υἱός. 'Ητονε τομβέλ. βααίρκανε δου ρομσού δουne da φσόκκα σα ξύα. Εἶπεν δι κι ἡ γρά, "Παρέδε ςαι 'δέ do υἱό μου don τομβέλη· 'ς πᾶ ςαι 'δό σα ξύα." Πηάγανε· φορτώθαν da· πάγασάν da.

Φόδες πααίρκανε, ἤδουne ἀν γρού· χιζ πού 'δέ ἰοῦδουne. Πηάγανε 'ς α σπιτόκκο. 'Ηδουne αἰεί βέσου ἀ μερκάλτσα. Στέρου πηάγαν ςαι da φσόκκα· ἔμβανε αἰεί βέσου· γάδζανε. "Τρεψεν ἡ μερκάλτσα νά da φᾶ. Γροίξαν da da φσόκκα. Εἶπεν δι δόνα. "'Αδέ son δαρό ἡ μά μου ρίρκε με γερεμάδε." Πήγεν ἀποπέσου ἡ μερκάλτσα· ἤφαρεν da γερεμάδε. Εἶπεν τι ἔαι d' ἄβου το φσόκκο, "'Αδέ son δαρό ἡ μά μου ρίρκε με σιζούχα." Εἶπεν δι ἔαι d' ἄβου, "'Αδέ son δαρό ἡ μά μου φερίρκε με μό do γόσσινο νερό.

28. *The Lion and the Hare*<sup>1</sup>.

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 that fortune may send." "I will come too," he said. He followed he lion. He went on; he came to Ána<sup>2</sup>. He came. Some asses went by. He went away. Again he came. (There are) some other ounge asses. The lion said, "He is still coming and going, master, coming and going." The lion leaped on its back, sprang, tore the ounge ass to pieces. The hare came. "Eat," said he. He ate. He rose up, rose up, went his way.

He met some hares. He is trimming his moustaches. The hares said, "Why are you trimming your moustaches?" "I have eaten 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 he sprang upon the ass, the ass kicked him down. Afterwards the hares returned.

DHIMÍTRIOS ANASTASÍU.

29. *The Stupid Markáltsa*<sup>3</sup>.

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 this 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

<sup>1</sup> V. p. 242.

<sup>2</sup> V. note on p. 489 above.

<sup>3</sup> V. p. 251.

Ἡ μερκάλτσα σηχώθη· πήρεν do γόσσινο. Πήγε ἔς ἃ πεγαίῃ  
Ἐμώνει νερό. Ξεσύε da παπουκάτου. Στέρου ἔφυγαν, ἔφυγα  
da φσόκκα.

Πηάγανε μακρά. Στέρου ἃ δόйна do φσόκκο ζελμόντσε do  
ἀμνίν δου. Ὑρίστην ξοπίσου. Ἦρτε μερκάλτσας da σπίτε. Σπε  
ρου ἦρτεν ἡ μερκάλτσα· ἔφαέν da. Ἦρτανε ἄι da φσόκκα sa  
σπίτι. Ἐφαγανε, ἔδανε, ἔφτασανε sa μουράδε.

Ἰωάννης Μιχαήλ.

PHÁRASA. 30.

Σηκώθη jai bá σηκώθη. Ἵ ἃμ βρώτο ζαμάνι ἦτουνε ἂν ἀββη  
Μουράτ. Κάτε ἡμέρα πααίλκε· φερίκε πέ γαρνó. Ἦδουνε ἄι  
ἂν γορίτσι· εἶσε λιέγα γαρνά· λιμέσκεν da. Στέρου ἦρτεν ἔς ἂν  
δεπισόκκο. Γάτσε. Φόδες da λιμέσκε, ἄχτσεν do σιτίλι· ὕρτσεν  
da σένδα κούπα. Εἶπεν δι το κορίτσι, “Να νάρτης σο ἀββη-  
Μουράτη do χίσμ.” Στέρου ἔσυρεν da ἀββη-Μουράτ· σκότσεν  
da. Εἶπεν δι, “Εἰ ἀββη-Μουράτη, να δζακωθούνε τα ἔερε σου.”  
Στέρου ξέρασανε δου ἀββη-Μουράτη da ἔερε· jó βόρκε να σηκώσῃ  
τουφάγκι sa δισώμε του.

Πήγε σο σπίτι. Ἦρτεν τηνεβίδζα· πήρεν το τουφάγκι· πήγε  
σο νέγγοζμον. Ἦρτε sa δύο φίδε ἱράστα· ἦδουνε ἃ μάβρο, ἔ ἃμ  
βόζι. Το μάβρο δεκανίγκεν da το πόζι. Εἶδεν da ἀββη-Μουράτ·  
πόνεσεν καρδιά. Ἐσυρέν da το πόζι το φίδι· σκόσεν da. Ἐφυνε  
do μάβρο do φίδι.

Στέρου πήγεν do μάβρο do φίδι son dadán δου. Ἦτουνε του  
βασιλό ἡ κόρη. Εἶπεν δι j’ ó βασιλός, “Ἀτιά da αἵματα τίς da  
ποῖζε;” Εἶπεν δι, “Ἦτουν ἀββη-Μουράτ· δώδεκ με· ἐσύρε με μό  
do τουφάγκι. Ἐφυγα ἔ ἐγώ.” Πίδαξεν δύο φίδε να σκοτώσουνε  
τον ἀββη-Μουράτη. Ἐμβανε sa jανῖία δου πέσου.

Ἦρτανε ἄι δύο νομάτοι· καθούσανδαι μό don ἀββη-Μουράτη.  
Εἶπαν δι ἄξεינו τα δύο νομάτοι, “Ἀτσονδιά χρόνες νεργώθεις,  
εἶδες ἄι φίδι;” Εἶπεν jai ἀββη-Μουράτ, “Εἶδα ἃ μάβρο ἔ ἂν  
βόζι· μαργαώνκανε.” Εἶπεν δι, “Πόνεσα καρδιά, ἄι ἔσυρα da.”  
Ἦκσαν da ἄι ἀξείνο da δύο φίδε. Φύγανε· πηάγανε σο βασιλό.  
Εἶπεν δι τα φίδε, “Σκόσες da;” Εἶπαν δι ἄι τα φίδε, “Ἡ 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 Markáltsa's houses. Afterwards the Markáltsa came; she ate him. And the little boys came home. They ate, they drank, they fulfilled their destinies.

YOÁNNIS MIKHAIL.

### 30. *Murad the Hunter*<sup>1</sup>.

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 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

<sup>1</sup> V. p. 279.

σου ἀγαχδέσα. Τεδέ μαργαώκανε. Μό d' ἐν ἄγου φᾶάχι κα σου ἀγαχδέσα."

Στέρου ἔβγη ἀββη-Μουράτ ση στράτα. Πααίκε. "Ἐβγαῖσαι τα φίδε ση στράταν δου. Εἶπεν δι κι, "Ἐδώ, να ὑπᾶμε σ βασιλό." Πηάγανε. Εἶπεν δι κι ὁ βασιλός, "Πὸς τιλετίξεις; Εἶπεν δι, "Τιλετίζω την ἀροσύνη σου." Δώθεν da ἂν ἀχίλε· εἶπε δι κι, "Κανεῖνα μή da λές." Ἐφαγανε, j' ἔβανε j' ἔφτασε μουράδε τουνε. Να φτᾶς καί σύ.

Λάζαρος.

### PHÁRASA. 31.

Σηκῶθη jαι βά σηκῶθη. 'Σ ἄμ βρώτο ζαμάνι ἤτουνε ἂ ναίκα μὸδ' ἂ νομάτ. Εἶσεν jαι δώδεκα κόρες. Ἦσανδαι φουκαράδες. Πααίκε κατά ἡμέρα σα χαρταρόκκα. Φερίκε ἀβέινο ἢ ναίκα χορτάρε· δίκεν da τιζ ρομζίδες τουνε. Παίρκε βαζλαμάδε· τρώγκανε. "Ἐξ ὀφτά ἡμέρες πααίκε κατά ἡμέρα, φερίκε φουκάλε κα χορτάρε· δίκεν da· baίρκε βαζλαμάδε· τρώγκανε.

Πήγε τ' ἔνα τη μία. Ἦρτε 'ς ἂν δέβ' ἱράστα. Πήρεν γράς το ράμα. Εἶπεν δι κι ἡ γρά κι, "Σοτίπος τα παίρ το ράμα;" Εἶπε δι κι το δέβι κι, "Ἐξ δώδεκα κόρες. Ἄμε, φέρ με τ' ἔνα σου τη γόρη. Νά σε δώσω το ράμα. Ἐρ νά μή da φέρ, ἂ ὑπάγω ἀβέι, εἶπ σας ἂ σεσ φάγω." Εἶπεν δι κι ε' ἡ γρά κι, "Ἄ ὑπάγω, ἂν da εἰπῶ το μέγα μου τη γόρη. Ἐρ να νάρτη, νά σε τα εἰπῶ. Πήγε. Εἶπεν da το μέγα τς τη γόρη. Εἶπεν δι κι,—κατουρῶ j' ἂν j' δέβι,—" Πανδέχα 'ς ἂ δέκα πένδε χρονῶ ἂ φᾶάχι νά με δῶς." Ἦρτε ἡ γρά· εἶπεν da το δέβι. Εἶπεν δι κι το δέβι κι, "Κατουρῶ j' ἂν δέβι j' ἂν j' da πάρω." Φῆξε. Ἦρτε ἡ γρά· εἶπεν da καί τ' ἄβου τς τη γόρη. Εἶπεν δι καί τ' ἄβου τς ἡ γόρη ἄβούτσι. Ἦρτε πάλι ἡ γρά· εἶπεν da το δέβι. Εἶπεν δι κι το δέβι, "Ἀρὲ ὑπάγω· εἶπ σας ἂ σεσ φάγω." Πάλι ἤρτε ἡ γρά· Εἶπεν da καί τ' ἄβου τη γόρη τς. Εἶπεν δι κι, "Κατουρῶ j' ἂν δέβι j' ἂν j' da πάρω." Πάλι πήγε ἡ γρά· εἶπεν da σο δέβι.

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 Dev*<sup>1</sup>.

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 rope<sup>2</sup>. 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

<sup>1</sup> V. p. 257.

<sup>2</sup> The rope with which she tied up her bundles of twigs for brooms.



Χολιέστη το δέβι. Ἦρτε ἡ γρά. Πάλι εἶπεν δι κι ζαι τ' ἄβου τς την γόρη. Εἶπεν da ζαι ζέινο ἄβούτσι. Πάλι πήγε ἡ γρά,—ἐκωψε,—σο δέβι. “Εἶπεν δι κι, ‘Ἰό βαίρω τα.’” Ἐκωψ' ἡ γρά. Ἦρτε· εἶπεν δι κι ζαι τ' ἄβου τς την γόρη, “Πήρεν ἀβεινα το δέβι το ράμα μου. Κόρη μου, ἐδώ, να ὑπᾶμε. Νά da βάρ, νά μεζ δώση το ράμα.” Εἶπεν δι κι ζαι ζέινο τς ἡ κόρη ἄβούτσι. Ἦρτε ἡ γρά πάλι,—ἐκωψε,—πάλι σο δέβι. Εἶπεν δι κι, “Ἀρε ἂ ὑπάγω, εἰπ σας ἃ σεσ κουρδίσω, εἰπ σας ἃ σεσ βγάλω στον γῶ μου γαροῦ ἵανούς.” Ἦρτε ἡ γρά πάλι· εἶπεν da ζαι τ' ἄβου τς την γόρη. Πάλι ἰό πήγε. Πάλι πήγε· εἶπεν da σο δέβι. Εἶπεν δι κι, “Ἀρέδζα ἂ ὑπάγω, ἃ σεσ φάγω.” Ἦρτε πάλι· εἶπεν da ζαι τ' ἄβου τς την γόρη τς. Εἶπεν δι ζαι d' ἄβου ἄβούτσι. Πάλι κλαί' ἡ γρά, ζαι πααίνει πάλι. Εἶπεν δι κι, “Ταρνά ἄμε, πέ τα ζαι το μιτσικό σου την γόρη. Ἐρ νά μὴ νάρτη, ἂ ὑπάγω, ἃ σεσ φάγω.” Πήγεμ βάλι ἡ γρά σο σπίτι. Πάλι εἶπεν da ζαι το μιτσικό τς να \*. Ζαι ζέινο ἡ κόρη τς εἶπεν δι κι, “Ἄ ὑπάγω, ὦ νιμά.” Πήρεν da ἡ μά τς. Ἦρτε· εἶπεν da το δέβι, “Νά da την γόρη μου.” Πήρεν da ζαι το δέβι· δαζε da το ράμα.

Πήρεν da το δέβι μό το dadá τς δάμα. Πάγασέν da πολὺ μακρά. Πηγάανε σο σπίτι. Ἐφαγανε γεμέκια. Ἐφαγανε ζαι ὁ τωτά τς ζαι ἡ κόρη τς. Εἶπεν δι κι το μιτσικό το κορδζόκκο κι, “Χαί, να ἤβρανε ζαι τα πομεινά μου οἱ ἀδελφάδες ἀπιδέ στα φαίτα.” Κάδζε ὁ dadá τς πένδ' ἔξε ἡμέρες· βγαίνει ζαι μβαίνει. Γρέβει ὄξου. Εἶπεν δι κι το δέβι το κορίτσι, “Ὁ dadá σου, κατέχω, σις κόρες του ἂ ὑπᾶ.” Εἶπεν το δέβι, “Ποία τω dadá σου ἂ χρεια.” Ποῖεν da ἂν δάγι χρεια.

Πήγε. Σηκώθη. Πήγε ζαι πήγε. Ἦρτε σο σπίτι. Εἶπαν δι κι οἱ κόρες του, “Ἰό πηγάμε μεῖς να φᾶμε ζαι μεῖς ἀβωδέ στα ὄγχα.” Δέν δι οἱ κόρες του, “Dadá, ὦ dadá, πάγασ' ζαι μᾶς ἀβεί, να φᾶμε ἵ ἐμεῖς ἀνδιά ὄγχα.” Ἦρτε ζαι ἡ γρά· εἶπεν δι κι τον ἄνδρα τς, “Ἄμε πάλι σου γαμβροῦ μας· φέρε ὄγχα, να φᾶε τα κορίτσια.” Σηκώθη πάλι ὁ γέρος· πήγεν ζαι πήγεν· πήγε σο σπίτι. Ἐθαζε ἡ κόρη του γεμέκια· ἔφε. Κάδζε δύο, τρία ἡμέρες. Εἶπεν δι κι, “Γῶ ἂ ὑπάγω σι κόρε<sup>1</sup> μου.” Εἶπεν δι κι ζαι το δέβι, “Ποία da το dadá σου ἂ χρεια.” Ποῖεν da ζαι ἡ κόρη τς κούρε. Ἐμβᾶσε πέσου ζαι μέλι ζαι ἄλειμα. Πάλι φήζε. Ἦρτε.

<sup>1</sup> κόρε before μ, for κόρες. My MS has the sg. σην γόρη 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

<sup>1</sup> The text does not bear literal translation.

—πήγεν ἴαι πήγεν,—σο σπῖτι τουνε. Χίτσανε τα κορίτσα γνέκτα του. “Ἀμάνι, ὦ dadά, φέρ da, να ὑπᾶμε, να φᾶμε.” Πήγεν ὁ dadάς τουνε· φῶαίρτσεν τον dái τα κούρε. “Ἐφαγανε πέντ’ ἔξε μέρες.

Εἶπεν δι κι το μέγα ἡ κόρη του, “Γῶ ἂ πάρω του βασιλό το υῖό.” Νῖσανατίστη σου βασιλό το υῖό. Στα δύο τρία ἡμέρες στέρου ποίκανε το γάμο δέκα μέρες ἔαι δέκα νιέχτες. Βάσαν da σου βασιλό το σπῖτι το κορίτζι. “Ἐμωσανε ζ μέσης του κοριτσουῦ τη χούφτα λίρες. Πάγασέν da το κορίτσι σο σπῖτιν δουνε. Χάρανε τα κορίτσα τουνε. Εἶπεν δι κι, “Κουρούκα μας ἤφαρε μες ἂμ παιχά λίρες.” Στέρου ἔφαγανε, ἔπανε, ἔφτασαν σα μουράδε τουνε.

Πρόδρομος Παύλου.

### PHÁBASA. 32.

Μό d’ ἂν darός ἂ ἵυνοάρ γατιέσε ἂν ἀγός. Ἐφυγε ἵ’ ὁ ἀγός· ξείλτσεν σου πραγανά δη φωλά. Ἦρτ’ ὁ ἵυνογάρ να πάρη τον ἀγός. Σωρέφταν τα πραγανάδε· ἵό δῶκαν da σα ὅερε. Χολιέστη ἵ’ ὁ ἑυνογάρ. Τάβρησε τον ἀγός· πήγε ἵαι ἔφαγέν da. Χολιέσταν τα πραγανάδε. Πήγεν ἵ’ ὁ ἑυνογάρ· ἔντσε ση φωλά δύο βά. Πηάγανε τα πραγανάδε· ὕλτσανε τα βά· κάντσαν da. Ὅφτά χρόνες πουλία ἵό βόρκε να βγάλη. Στα ὀφτά χρόνες στέρου πήγε ὁ ἵυνογάρ· ἤβρε τομ βροφήτη Ἦλία σα σύνεφα πέσου. Ρῶτσεν τα, ἔαι ἔφκωσε τον γόφαν δου ὁ προφήτ Ἦλίας. “Ἐδῶ, γέννα σογ γόφα μου· ἐδῶ, νά νδα γροῖήσω να ἰδοῦμε τούς ἵό βόρκες να βγάλης τα πουλία.” Ἦρτε· ἔντσε σογ γόφα του δύο βά. Πήγε να βοσῶθηθῇ ὁ ἵυνογάρ. Πήγε ἵ’ ὁ πραγανάς· ποιῖ’ ἂν κιλαλάτζι· ξείλτσεν σου προφήτ Ἦλία τον γόφα. “Να κρεμίσω, να γονδίσω την dζελέ στον γόφα μου.” Ὑλίσταν τα βά· κανίστανε. Ἦρτ’ ὁ ἵυνογάρ· ρῶτσε, “Μό do τίνα εἶσαι μαβρομένο;” Εἶπεν ἵαι ἵέινος, “Μό do πραγανά. Στρίλξε· γαπήσα da,” εἶπεν ὁ προφήτ Ἦλίας.

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.

PRÓDHRMOS PÁVLU.

### 32. *The Eagle, the Dungbeetle and the Prophet Elias*<sup>1</sup>.

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 Elias<sup>2</sup> 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.

<sup>1</sup> V. p. 242.

<sup>2</sup> Elias appears here as the equivalent of the Moslem Khizir (v. khezer in Turk. gloss. p. 678). He is amongst the clouds because his eikon always shews his ascent to heaven in the chariot.

## TSHUKÚRI. 1.

‘Ο Σάβας ἔριψινι ἀν γορίδι. Ἰό δώκαν da. Εἶβιν δι jaι ἀτός, “Ἄν da πάρου· ἀφ φυγῶ.” Εἶπιν δι ό dadás του, “Ἄ σι κουπανίσου· χώρας το κορίδι μού τα παίρ.” Εἶπιν jaι ἀτός, “Ἄν da πάρου· ἀ χωριστῶ. Σι σένα κοντά Ἰό κάθομι. Ἄ υπάγου, ἀ ιδῶ του πεθεροῦ μου τ’ ὄργου. Ἄ φάου του πεθεροῦ μου το λεπέ.” “Σο χωρίου μας ἀ ναίκα ἐλδιψαν da μί το κανάβι.” Πάλι εἶπιν da, “Ἄjεί ἀ υπάμι. Γῶ Ἰό ιστάμι. Ἄ υπάγου σε ρουσία.” Εἶπαν δι jaι οἱ χωράδοι, “Ἄ σι κοννῆσουμι σο ποτάμι.”

Told by a little boy.

## TSHUKÚRI. 2.

Ἐνόσαν da κθάρα. Πααίνόνν να μαδήσουν. Στον τεμίσι Ἰό βόρκαν να μαδήσουν. \* Μεῖς ἄν da φήκουμι. Ἄς πᾶμι σ’ ισ-  
δαίδι. Στέρου σαμού ἀ βgῆ ό κρούσκους, ἀ υπάμι, ἀ μαδήσουμι.” Εἶπιν da την γόρην δου, “Σύ ἄμι σο σπίτι. Γρέψε,—πείνασα γῶ,—να ιδουμι το ψωμί, ἔψησιν da. Ταρνά ’ς τα φέρη. Γῶ βείνασα. Να φᾶμι.”

Ἡ χώρα θέρσιν τα χωράφα. Πόμειναμι μεῖς ση μέση. Ἰό βόρκαμι να μαδήσουμι. Χᾶς τα μαδήση ἡ χώρα. Γῶ πάλι ἀ υπάου σ’ ισδαίδι· ἀ κάτσου μό δη χανίμα· ἀ βοίκου κείφι. Ἐ πάη ἡ χώρα, μαδήση σον τεμίσι· μεῖς πάλι ἀ κάτσουμι σ’ ισδαίδι.

Told by a little boy.

## TSHUKÚRI. 3.

Ἄν δοβάνους βοσᾷζει τα ἰδα. Πήν σα ρουσία. Φυσᾶ το qaβάλι. Ὁ λύγους πήριν το ἰδι. Ἐφιν σο γᾶji πῖσου. Ἐφαῖν do ἰδι. Ἡρτιν σο σπίτι. Το ἰδι ἀφτέν του νέγγουσιν da. Ἰό βόρκιν τά νάβρη. Εἶπιν τον δοβάνου, “Κάνδι το ἰδι;” Ὁ δοβάνους εἶπιν “Γρέπ το ἰδι.”

Ὁ δοβάνους λίμιξιν το γά. Τα ἰδα γρανδλίστανι σα ρουσία. Ὁ δοβάνους τρώγκινι ψωμί. Ἡρτιν ἀν γλέφ· πήριν το ἰδι. Στέρου

## TSHUKÚRI.

1. *The Foreign Bride*<sup>1</sup>.

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*<sup>2</sup>.

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*<sup>3</sup>.

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

<sup>1</sup> V. p. 230.

<sup>2</sup> V. p. 230.

<sup>3</sup> V. p. 230.

σηκώθην ὁ δοβάνους, να νάβρη τα ἴδα. Πή σο χωρίου να ποῖῃ τραχάτι†. Πήγανι οἱ χωρώδοι σα ἴδα· ὁδὸ βόρκαν τὰ νάβρουνι.

Told by a little boy.

TSHUKÚRI. 4.

Ἦτουν ἀν δούλη γραία. Εἶσιν ἂ υἱός. Ἦτουν ῥ ἄμ πατισάχους. Ἦρέβει του πατισάχου την γόρη. Ἰό βόρκειν να νάβρη ὁ νομάτ. Πήγιν ἡ μά του σο τουνουρβουλούκι. Εἶπιν ὁ πατισάχους κι, “Ἐγὼ την γόρη μου ἀΐει τα σπῖτα Ἰό δέτου τα. Χέν δά ποῖκ ἂ ρονάχι, ἔαι δεστέρου τὰ δώκω.” Πήγιν ἡ γραία. “Να φέρ ἔξι ἵεβαχέρα, ἔαι δεστέρου τὰ δώκω.” Πήγιν ἡ γραία. “Το ρονάχι χαζορλάτσαν da. Να δάξ ἱζῖνι, να ποῖκουμι το γάμου.” Εἶπιν ῥ ὁ πατισάχους κι, “Σου γόξμου πάνου τα κοῖία, τα κθάρα, τα ἱζγῆνα, ἔπ τὰ ραριστουρδῖς, τὰ βοῖκ ἀν ἀγώνι, ἔαι δεστέρου τὰ χωρίς, ἔαι δεστέρου να ποῖκ το γάμου.” Ἦφαριν τιζ δεβόλοι· χώρτσιν da τα κοῖία.

“Στο μόν do ρονάχι σο σόν do ρονάχι χαλίδα να dōsedῖς· σο ρονάχιμ ἡρό s κόρη μου τ’ ἄβγου να ὑπᾶ στα χαλίδα πάνου. ἔαι δεστέρου σα κάχα δου ἴπο τρία ἵεβαχέρα. ἔαι δεστέρου να ποῖκ το γάμου, τὰ βάρ, τὰ κατεβᾶς τη νύφη σο ρονάχι.”

Πασκάλης.

Κίσκα. 1.

Πήαμ ση Φέρκα· βοῖκαν μῖς ἀσκέρ. “Ἀμί μου νά μι γλυτώσῃ.” Στέρου ἔμδαμ σο ρονάχι. Δώκαν ἂ χαρτίου. Πίταξαν μῖς σο Χαῖῖνι στον τοχτόρη. βοῖκι μῖς μοαῖνι. Ἦτρισταμι. Ἦρταμι ση Φέρκα. Ἀΐει Ἰό γλύτωσαν μῖς. Πάλι βήρκαν μῖς. Στέρου γλύτωσι ἀμί μου. Ἀβῖεῖ ἤρταμ σο Ξένιτι. Ἀβῖεῖ πάλι ἤρταμ σο χωρίου, ση Κίσκα. Εἶδαμ τ’ ὄργου μας. βήαμ σα ξύα· ἤφαραμ da· ἔγαψαμ da.

Βασίλιος Ἀνανία.

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 Tasks*<sup>1</sup>.

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."

PASKÁLIS.

KÍSKA.

#### *The Conscript*<sup>2</sup>.

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 Kíska. We did our work; we went to cut wood; we brought it, we burned it.

VASÍLIOS ANANÍA.

<sup>1</sup> V. p. 269.

<sup>2</sup> V. p. 280. The conscription, only imposed on Christians since the Constitution, is now (1914) rapidly driving the people from these villages.



## AFSHAR-KÖI. 1.

Ἦτουν ἂ νομάτ σο παλό σο ζαμάνι. Εἴσω ἂ μύγου. Ἄδα σο μύγου ἴνου βαχτήδι, ἵαι γιασδειέγκανι.

Στέρου ἤδουνι χαράπι. Ἄ φουγαρέας πῆνι ἀΐεί σο νομάτ σου μυοῦ don ἀφτένδη. "Τριψιν το μύου. "Δά φυάξου γὰ." Εἴπιν δι δου μυοῦ ἀφτέν, "Σύ βάλι ἂ ψοφῆς, ἵό δίδου τα." Τοῦ παγαίγκινι ἀΐεί, σῶς τηνεβίδζα ψοφάγκινι. Εἴπιν δι κι, "Σύ πάλ ἂ ψοφῆς, ἵό δίδου τα." Στέρου δῶξιν da. Ἦρτιν σο σπίτι δου ὁ δειρμεϊζῆς. Πῆνι· το μισημέρι ἤφαριν da.

Ἔγουσινι το μύου. Φύαξιν da σῶς το βραδύ ὁ νομάτ. Το βραδύ πῆνι ναίκα του. "Σῶς τηνεβίδζα τά φυάξου," def. Φοδῖς τα φυαγνίγκινι, το σαχάτι σα τρία δῶξιν ἂν ἀλία κανεῖς. "Να ὑπάου;" def. Ἡ ναίκα χῖζ ἵό γάξινινι. Πάλι φύαξιν do μύου. Το σαχάτι σα τέσερα πάλι δῶξιν ἂν γανεῖς ἂν ἀλία. "Να ὑπάου;" def. Πάλι ἵο γάξινινι ἡ ναίκα. Το σαχάτι σά πῆν da, πάλι, "Να ὑπάου;" Εἴπιν δι ἡ ναίκα, "Ἐδώ, να ἰδοῦμι πό θέλ να ποίκ." Ἦρτινι ἂ μάβρο ἀράπ, το σαχάτι σά πῆν da. "Σύ βουγγούρδα γῶ ἂ da ποιέσου." Εἴπιν δι ἡ ναίκα, "Ἄδέ την ἀσῶδα ποίκ da τόλι." Πῆνι ἀράπ. Ἄνιδεν· ποῖξιν da τόλι. Στέρου εἴπιν da, "Χανίμα, εἰπέ da βότσι ἔς λειψάδα· δείξε με da· δά ποιέσου." Στέρου εἴπιν d' ἡ ναίκα, "Το μύγου ποίκ da τόλι." Πῆνι ἀΐεί ἔς ἂ σαχάτι· ἄνιδεν ποῖξινι το μύου τόλι. Σῶστινι ἡ ναίκα.

Χαρδάουσιν ἡ ναίκα. Καδέβασι το διέρι του. Εἴπιν δι, "Γέλ, φίλει τα ἀτέα το τρυπί, σῶς τηνεβίδζα ἀτέα το τρυπί γαπάτ τα." Πῆνι το φρουκάλι ἀράπ· σαλάτσιν da. ἵό βόρκινι να σῶεπάσῃ το τρυπί. Σαλαδεῖ da, σαλαδεῖ da· ἵό βόρκινι να σῶεπάσῃ το τρυπί.

Στέρου ξημέριψιν. Εἴπεν d' ἀράπ, "Χανίμ ἐφένδη, μένα ποῖε μι ἀζάτι." Ἀΐείνος πάλι ἵό ποῖξιν da ἀζάτι. Παρακάλτσιν da ἀράπ τη ναίκα πάλι, "Ποῖε μ' ἀζάτι." Στέρου εἴπιν d' ἡ ναίκα, "Σο σινσιλέα σου σο σινσιλέα σου ποίκ μασία." Σῶδλάτσιν da. "Ἄου ἀδού σο μύου ἵό ῥχομι."

Ἄου φῆξιν da· φῆξιν, πῆνι ἀράπ. Ἄου ἵοῦρτινι σο μύου. Πῆνι ἀΐείνου ἂ φουγαρέας. Γεζίνσινι ἀποδιζεί· ἐφαῖνι, ἔπινι. γερδιέσινι σα μουράζα του. Σεῖς πάλι να φᾶτι, να πῆτι, να γερδιέσινι σα σέτρε da μουράζα.

Χρυσόστομος.

## AFSHÁR-KÖL

1. *The Enchanted Mill*<sup>1</sup>.

There was a man in the old time. He had a mill. For this mill there are gardens, and they used to make their living.

Afterwards the land was devastated. A poor man went to that man, to the owner of the mill. He asked for the mill. [shall keep it myself." The owner of the mill said, "Even if you are to die, I will not give it." By the morning the man who was going to him was dying. He said, "Even if you are to die, I will not give it." Afterwards he gave it. The miller came to his house. He went; at midday he brought the man.

The mill started working. The man looked after it until evening. In the evening his wife went. "Until morning, I will look after it," she says. Whilst she was looking after it, at the third hour some one uttered a cry; "Shall I go?" it said. The woman said not a word. Again she looked after the mill. At the fourth hour someone again uttered a cry; "Shall I go?" it said. Again the woman said not a word. When the hour went, again "Shall I go?" The woman said, "Come, let us see what you want to do." A black negro came, as the hour went. "Give our commands; I will do them." The woman said, "Make this channel full." The negro went. Behold, he made it full. Afterwards he said, "My lady, tell me whatever need you have. Disclose it to me; I will do it." Afterwards the woman said, "Make the mill full." He went away for an hour. Behold, he made the mill full. 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 besought 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.

KHRISÓSTOMOS.

## AFSHAR-KÖI. 2 a.

Σο παλό σο ζαμάν ἤτουν ἀν πατισάχος. Εἴσιν ἃ υἱός. Φεά-  
δαξιν. Ἐβγην σα ρουσία. Ἡβρινι ἃ μαγαράς. Κάτσινι πέσω  
του· dūšūndίσκινι. Πααίκι σα ρουσία. Φταίκινι ἄβι σα ρουσία.  
Μαναχό του ψέγκινι· τρώγκινι μαναχό του.

Ἦρτιν ἀν ἔννογάρ κονδά του. Ἦρτιν ἀν ἄωπός· ἦρτιν Ἰ  
ἀρκούδι. Εἶπιν d' ἄωπός,—το λύκο ἔαι το ἀρκούδι εἶπιν του πατι-  
σάχου τ' υἱό, “Σένα νά σι παραδώσωμι.” Εἶπιν ἔαι του πατισάχου  
ὁ υἱός, “Ἰό παραδοῦμι.”

Πήνι ἄωπός σο ἔετρι. Ἐβζιξιν το ἀρκούδι· ἔβζιξιν ἔαι το  
λύκο σο ζεβγάρι. Ἐβγηνι στο ἔετρι ὁ ἔννογάρ. Στο οὐρανέ  
καρμανίσκινι. Ἐβγηνι του πατισάχου ἡ κόρη στο ἔετρι. Πήρυν  
ὁ ἔννογάρ του πατισάχου τη γόρη· ἦφαριν da σο μαγαρά.  
Εἶπιν di το ἔετρι “Ἀτό τ' ἄωπού ἡ δεβοσύνα, τού πήρυν το  
κορίτσι.”

Ἦρτιν του πατισάχου ὁ υἱός. Το βραδύ παρλατίζει ὁ  
μαγαράς. Του πατισάχου ὁ υἱός χαδάρι ἰοῦσινι. Ἦγρεψινι·  
ἔνι ἃ \*.

Ὁ πατισάχος εἶπινι, “Γώ να ἦμι ἀν πατισάχος, το μόνα τη  
γόρη τά πάρη ὁ ἔννογάρ, σε μένα ἔνι μέγα κεδέρι.” Σηκώθητι  
πάγασινι ἀν ταβούρι ἐσκέρ σο μαγαρά. Πήνι ἄωπός, τσίριξινι·  
ἦφαρινι του κόζμου τιζ ἄωποί σο ἰουφάλι του. Ἐβγην το ἀρκούδι  
σα ρουσία· παghέρσιν· σώριψινι του κόζμου τ' ἀρκούδα κοντά  
του. Ἐβγην ὁ ἔννογάρ· πήρυν να ὑλέδθ. Ὀίπ σωρέφτανι ἔννο-  
γάροι. Φταίνουνι μό το πατισάχο qabγάς. Qarthίστηνι το  
πατισάχου τ' ἐσκέρι. Οἱ ἔννογάροι πήρυν πόστι· θάλα κρέ-  
πσανι στο οὐρανό του πατισάχου τ' ἐσκεροῦ τα δουφάλα  
Qarthίστηνι. Σαῶτiasανι.

## AFSHAR-KÖI. 2 b.

Ἦριψινι τιζ ὀνικιλέροι. “Μεῖς τούζ ἄν da πάρουμε το κορίτσι  
στου ἔννογαρού τα ἔερα;” Εἶπαν di οἱ ὀνικιλέροι, “Ἀτό εἶνδ  
ὀφτά δέρφα.” Ρώτσεν ὁ πατισάχος, “Το σέτρο το ζεναάτι πότι  
ἔνι;” Εἶπιν di το μιτσικό, “Το μόνα το ζεναάτι, ἃ βινέψω ἃ

2, a. *The Prince and his Animal Friends*<sup>1</sup>.

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 by himself. He used to eat by himself.

An eagle came to him. A fox came. A bear also came. The king 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. The eagle seized the king's daughter; he carried her to the cave. The 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  
\*.

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 made 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*<sup>2</sup>.

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

<sup>1</sup> V. p. 246.<sup>2</sup> V. p. 247.

φιλάνοι νερό σο οὐρανό· ἂν δαμβλάς πέρμι κρεμίσω, ἂν δα σωρέψω σο φιλάνοι πέσου.” Εἶπιν δι το μέγα, “Το μόνα το ζεναάτι ἐνι νεκροστῶ σο χώμα, τον γόζμο ὅτι πότες ἐνι κατέχω τα.” Εἶπιν ζι μέσης ἀδελφός, “Το μόνα το ζεναάτι πότες ἐνι; Στου οὐραν το δεβένι τον δουσμένο ἂν δα σύρω, ἂν δα κρεμίσω.” Εἶπιν ἔλαι τ’ ἄου, “Το μόνα το ζεναάτι μου, να σαλέψω σο βροσόνι μου ὀφτά ρουσία, ἂν τα μετερίσω σέφφαρα.” “Το μόνα την γόρη τα φέριτι, ἐνι σε σᾶς ἃ χαπικὰς λίρι.” Σηκώθανι· ποίκανι τα πατισάχο ἂν τεμενάχι· “Ἀλλάχ σάν ἱράς γετίρσω.”

Σηκώθανι· πήγανι σο πατισάχου την γόρη κοντά. Το μέγα ἀδελφός νεκρόστηνι σο χώμα· το φίδι πνώνει. “Παρπατεῖτι Σηκώθανι· παρπάτσανι. Γιαναστιάσανι σο μαγαρά κοντά τα Πάλι νεκρόστηνι· το φίδι πνώνει. Πήγαν οἱ δορβαῖοι. Το φίδι σηκώθηνι· πήν σα ρουσία· βοσείετι. Ἦρτινι, νεκρόστηνι το μέγα ἀδελφός· το φίδι πνώνει. Γιαναστιάσινι το μέγα ἀδελφός Πίεσιν το γᾶζι· μετεῖρσιν da ἔς ἂν κάχι. Ἦγρεψιν ἐξεί το κορίτζι μό το φίδι πνώνουνι. Πίεσιν da. Τείνα το φίδι δαι τένα το κορίτζι, πήραν da. Ἐφθυγανι. Ἦφαρσαν da τομ πατισάχο. Δώξι da ὁ πατισάχος ἃ χαπικὰς ἀλτούνα.

Εἶπιν δι την γόρην δου, “Σύ ἀποσιδέα το ποιού το νομάτη πάρης;” Εἶπιν δι το κορίτσι, “Ὅτιπ τουνι ποίκανι χαῖρι. Τι μιτσικό τουνι ἀδελφός γλύτωση μι.” Σηκώθανι, ποίκαν το γάμο Ἐφαγανι, ἔπανι, γεργιάσανι σα μουράζα τουνι.

Βασίλης.

### AFSHAR-KÖI. 3.

Ἄ νομάτ εἴσιν τρία φῶαχα. Ὁ νομάτ πόνισινι. Εἶπιν δι κι, “Ὁγλού μου, σείς σο κῦσέ σαχαλού ἑράχος μή στάστι.” Ψόφσινι ὁ νομάτ.

Το μέγα του νῆός πήν να σταθῇ ἑράχος. Πήν ἔς ἃ χωρίους. Ἦρτιν ἂν κῦσέ γενάτ. Τού ἰούσι γένα ὁ νομάτ<sup>1</sup>, “Σι μένα ἑράχος ἰό ἰσῆσι;” Εἶβιν δι, “Ἰό ἰσῆμι σου ἰό ἔει γένα το νομάτη.”

Πάλ πήν τού ἰούσι γένα ὁ νομάτ. “Σι μέν ἑράχος ἰό ἰσῆσι;”

<sup>1</sup> V. § 382 for the word-order.

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<sup>1</sup> 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 fling 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 fluted 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 there sleeping with the snake. He seized them. They took them, one 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.

VASILIS.

### 3. *The Bargain with the Beardless Man*<sup>2</sup>.

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

<sup>1</sup> So I translate, but the Greek seems to mean, the brother of the middle woman.

<sup>2</sup> in gloss. μένος.

<sup>3</sup> V. p. 284.

"*Ἰό ἱστᾶμι*," εἶπιν δι. Πάλι πὴν ὁμβρό του· πάλ' εἶπιν δι, "*Ἰό ἱστᾶσι* ἑιράχος;" Εἶπιν δι, "*Ἄδου οἱ χωρώτοι* εἵπ γένα *Ἰό* ἔχουν." εἶπιν δι. "*Ἐα, ἂ ἱσταθῶ*," εἶπιν δι.

Πήγασιν da σο σπίτι δου. Εἶπιν δι, "*Ἄ κόψω* το αἰλίχι σοι. *ἂ κόψουμ* τα παράδα σου. *Ταναμαζούκα. Ἄμι σο ξεβγάρι.*" Ἡ ναίκα πάσι το ψωμί. "*Φᾶ* τα *πάσα*, το τουρούμι μού da ποζιδιές. ἄπαρ σύ γά, *φᾶ* da· τη *χαραή* του μού da ποζιδιές." Ἄ ἡμέρα δύο μέρι ἤφαριν da. *Ἰό* ποζιδιέσιν da. Εἶπιν δι, "*Γιαβρού μου* χολιέστης. \* \* \* \* \*." Πήριν da σκότσιν da ἄῖενο το φῶάχι. Εἶνι ξυναγωγή· κόνσιν da πέσσον του.

Ἄτε d' ἄου τ' ἀδελφός πήνι. Πάλι τού *Ἰό* ἔει γένα νομάτ. "*Σι μένα ἑιράχος Ἰό ἱστᾶσι*;" "*Ἰό ἱστᾶμι*," εἶπιν δι. Πήμ βρό δου. Πάλι φήῖν, πήνι. Πάλι πήμ βρό δου, τού *Ἰό* ἔει γένα νομάτ, "*Σι μένα ἑιράχος Ἰό ἱστᾶσι*; ἀτέ οἱ χωρώτοι εἵπ γένα *Ἰό* ἔχουν," εἶπιν δι. "*Ἐα, ἂ σταθῶ*." "*Χάϊδε, σο σπίτι ἂ ὑπᾶμι*. Να κόψουμ το αἰλίχι σου, να κόψουμ τα παράδα σου. *Ταναμαζούκα. Ἄ ὑπᾶμι σο ξεβγάρι.*" Ἡ ναίκα πάσι *πάσα*. "*Φᾶ* τα *πάσα*· το τουρούμι μού da ποζιδιές. Ἄπαρ σύ γά, τη *χαρεή* του μού da ποζιδιές." Ἄ ἡμέρα, δύο μέρι ἤφαριν da ξοπίσου. Σκότσιν *Ἰαι* τόνα<sup>1</sup>· κόνσιν da *Ἰαι* σο ρουγί.

Το μιτσίκο το ἀδελφός εἶνι κάλ. Πήν *Ἰαι* Ἰέινος. Πήν τού *Ἰό* ἔει γένα νομάτ βρό του. "*Σι μέν ἑιράχος Ἰό ἱστᾶσι*;" Πάλι φήῖν, πήνι. Πάλι κατέβηνι βρό δου. "*Σι μέν ἑιράχος Ἰό ἱστᾶσι*;" "*Ἰό ἱστᾶμι*." Πάλι φήῖν, πήνι. Πάλι κατέβην βρό δου, "*Ἐίπ [κῦσέ]<sup>2</sup> γενάτοι ἔναι*." "*Ἄ ἱσταθῶ*," εἶπιν δι. "*Ἐ, χάϊδε σο σπίτι. Να κόψουμ το αἰλίχι σου*," εἶπιν δι. "*Ταναμαζούκα. Ἄμι σο ξεβγάρι. Το ταζί ἂ ὑπᾶ· ἂ ἔοιμηθῇ· ἄῖεί νάσι*." Ἡ ναίκα πάσι *πάσι*. "*Φᾶ* τα· το τουρούμι μού ta ποζιδιές. Το γά, *φᾶ* ta· τη *χαραή* του μού da ποζιδιές." Σηκώθηνι, ἤφαριν da. Στο τουρούμι ἔβγαλιν δύο *πάσα*· ἔβγαλιν το γά στη *χαραή*.

<sup>1</sup> I. e. ἄρνα, v. § 815.

<sup>2</sup> The addition of *κῦσέ* 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," he 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. \* \* \* \* \*". 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.

<sup>1</sup> The probable sense of the 12 words which I have had to omit here is: *anger is not allowed here.*



Ἐφαῖν το γά. Ἦφαριν da· ἔσισινι πέσου do, σο τάσι. Πάασιν da το βραδύ. Ἐφαῖν do, τού jό ὅει γένα ὁ νομάτ.

“Ἄμι, γρέπ τα βόϊδα μας.” Πήνι, ἔφσαξιν τα βόϊδα. Ἐμβα-  
σιν τα κελέδα σημ βαθινή· κούπωσιν ἄσυρα ὀμβρό του. Πήνι  
πέσου. “Χολιέστης;” Εἶπιν τού jό ὅει γένα ὁ νομάτ, “Χολιέστα”  
Σκότσιν da· κόνσιν da σο ρουγί. Σκότσιν jαι τη ναίκα του.

Ἄου ὅό ἔνι.

Told by a man of middle age.

He fetched the cup. In poculum 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 ã β γ gh δ ε ζ ξ η θ ι κ ð  
g j λ μ ν ξ ξ ο ð π b q ρ σ ð τ δ υ ü φ χ ψ ψ ω w.

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 itself 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 δ and θ, the confusion between voiced and unvoiced sounds, the use of ð for σ, of ξ for ζ and of ð for τ, and that χ appears sometimes as ð and κ as ð or even at Phárasa as j.

α

α, vocative particle; recorded at Ax. and Ph.

α.—At Ph. the pronominal object τα after ν occasionally appears as α. *E.g.* σκόττειν α, he killed him. v. § 281

α, particle followed by subj. to express the future, like θα.—Capp. and Ph. At Ph. sometimes αν

αα, no.—Capp. Fer. Gh. τ, Ul. Arkh. (p. 218) gives for Sin. δγα and for Sil. and Bagdaonia νκα. Vasil. (Xen. 1, p. 479) gives for Sin. χάνκα and for Sil. νάκε.—δγν, Ph.

αβ, Ph. v. άλλος

αβγο, Ph. v. αλογο

αβι, 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, λαβι(ον), would produce at Ph. αβι, the λ being lost (§ 269) and the name of the part being used for the whole

αβι, Ul. Afs. v. Turk. av

αβις, adv., upside down, Ph.

αβιδζα, morning, in the morning, Ph. It is a dimin. from the local form of αυγή, which by Arkh. (p. 226) is given as έβη. Cf. τηνεβιδζα

αβιη, Gh. v. Turk. av

αβλα, f., pocket. Del.

αβλχι, Ph. v. Turk. av

αβόπουμα, adv., in the morning, Sil.

αβου, Ph. v. άλλος

αβούκα· πάμπος, Lag. p. 41. This, presumably a Phárasa word, Karolidhis derives (p. 51) from Latin avus, probably rightly; v. §§ 370, 373. For the ending cf. άγόκας, a big hare

αβούδα, thus. This and allied forms replace ετσι in Capp.; αβούδα, Mal. Phl. Pot., άγούδα, Del., ούδα, Fer. Gh. Ul. Mis., αούδα, χασούδα, Phl. For Fer. Krinop. (p. 58) gives ούτσα, for Sil. Pharasop. (p. 113) αβούτζα, and for Sin. Arkh. (p. 217) αβούτζα and άτζά, comparing Pontic αβούτω and άούτω.—The Ph. forms are α(β)ούτσι, α(β)ούδζι. Arkh. (p. 217) and Lag. (p. 41) give αβουσι

αβούτσι, Ph. v. αβούδα

αβόψι, to-night, Silli, § 12

αβρι, Silli. v. αβριον

αγαγγιάρδαν, Del. v. Turk. ghayet

αγάδ, αγάτζ, Ul. v. Turk. aghaj

αγάλια, gently, quietly. Capp. αγάλια, Sin. (Arkh. p. 217), γάλια (§ 82), Phl. and at Ax. γάλια, which is used with subj. to mean beware lest.—γάλια, Silli. For its origin v. § 369

αγαπώ, I love.—Capp. αγαπώ, -ς, Gh., γαπώ, -ς (§ 196), Mis., impf. §§ 203, 207, 209, 211, 212, 214. Aor. άγάπη, Gh. Sil., part. pass. αγαπουμένα, Mal.,

ἀγαπημένα, Sil. — Impf. γαδάγκα (§ 334), Ph. Tsh., impv. 2 pl. γαπήσα da (§§ 349, 352), part. pass. ἀγαπημένα, Ph. — ἀγαπῆ (§ 37), Silli

ἀγδ(ς, *passim*). v. Turk. agha

ἀγαχβέσα, Ph. v. Turk. qahbe

[ἀγγεῖον, vase.] — Pl. ἀγγεῖα, Ax.

ἀγγελος, angel. — Capp. ἀγγελος, Fer. Ar. Sil., ἀγγελοῦ, Mal. Mis. At Ferték especially the angel of death, Χάρος, cf. ἀγγελικτυπημένος ὁ ψυχωραγῶν κ.τ.λ., Sin. (Arkh. p. 217). For decl. v. §§ 141 (Ar.), 126 (Mal.)

[ἀγγούρι, cucumber.] — ἐργιρίωνα, Ax. — ἀγγούρι, garden of cucumbers, vegetable garden (Ph.)

[ἀγγελάδα, cow.] — A diminutive of this, ἀγγελάδα, has produced ἐϊλέτ, pl. ἐϊλάγια, Fer., and Krinop. gives (p. 46) for Ferték ἐϊλέτ, pl. ἐϊλίδα. For the α → ε, § 66. — The same ἀγγελάδα produces at Ph. and Tsh. γάδι, pl. γιάδε (§ 269)

[ἀγέλη, flock.] — Capp. ἀγελ, Pot., ναγελ, Fer. (Krinop. p. 56) and Sil. (Xen. 1, p. 499). For the ν v. § 98

ἀγζό, Ul. v. Turk. aghz

ἀγήλα, Capp. v. Turk. aghel

ἀγιασμός, sacred spring. — ἀγιαζμός, Ar. For decl. v. § 140

ἀγίασε, Ul. v. Turk. ayog

[ἀγιος, saint.] — Pl. ἀγιοῖα, Gh.

ἀγκάθι, thorn. — ἀγκάξ (§ 90), Sem., ἀγκάρ, Fer. (Krinop. p. 41). — ἀγκάθι, pl. -θε, and dimin. γαθόκκο, καθόκκο, Ph.

[ἀγκάλη, embracing arms.] — ἀγκάλε, Ph., the pl. of a dimin. form \*ἀγκάλι

ἀγζουβέκι, vetch, Ph. Kar. (Lag. p. 41) has ἀγζιουπέκα. In the second part of this word the Armenian vign, vetch, itself from βικίον, from Lat. vicia (Hübschmann, p. 383), is to be recognised. v. § 376

ἀγλαζ, Del. v. Turk. aghlamaq

ἀγνάδιεν, 3 sg. impf., he was perceiving, Sil.

ἀγρενδα, Ph. v. γ)νένδα

ἀγόκας, a big hare, Ph. v. λαγός

ἀγόκκος, a little hare, Ph. Dimin. of λαγός, q.v.

ἀγοράζω, I buy. — Capp. ἀγοράζω, Ar. Aor. ἀγόρασε, Fer., γόρασειν, Ax. The other recorded forms have q for γ (§ 82). Thus pres. 3 sg. qoráξ, Phl., aor. 3 sg. qóρασιν and subj. 1 sg. qorάσω, Mal., aor. subj. 1 sg. qorάσω, Phl. Sil. Impf. § 201. — Aor. 3 sg. γόρασε, Ph. — Pres. 3 sg. γοράννει, impv. γόρας, aor. subj. 3 sg. γοράδω, Silli

ἀγός, Ph. v. λαγός

ἀγοῦδα, Del. v. ἀβοῦδα

[ἀγοικῶ, understand.] The form γροικῶ, aor. γροῖτα, is used in Capp., Ph. (§ 826) and Silli. Aor. subj. γροῖήσω, Ph. At Silli aor. also γροῖσκα

[ἀγρωστis, a kind of grass.] — In Capp. the dimin. is used for a grass with creeping roots. Thus for Sin. ἀγρῶστι τὸ γρωστὸν δημητριακὸν μισθόβλον φυτὸν (Arkh. p. 219), and at Ar. ἀγρῶχῶ is a root (no doubt of this grass) used for scouring out pots. At Sil. the pl. ἀγρόστια with the same meaning (Pharasop. p. 114)

ἀγῶσι, Tsh. v. δῶσι

ἀθή, Ph. v. λαγός

Ἄδανα, the town of Adana, Ph.

ἀδαρά, now. — Capp. at Mal. Sil. Arkh. (p. 219) gives it for Sin. and ἀτάρα for Bagdaonia. — ἀαρά, Phl. — ζαριά, now, with adj. ζαριανός, Silli, is the same word with ζ for δ (§ 11)

ἀδέ, 'δέ, here. Used also as an indecl. demonstrative, Ph. § 317

[ἀδελφή, sister.] — The Capp. forms vary with the treatment of δ (§§ 86—96). ἀδελφή, Fer. Gh., pl. ἀδελφάδες, Fer., δ(δ)ελφή, pl. δ(δ)ελφῆς, Ax., ἀελφή, Phl. Decl. § 166, with possess. § 180, λφ § 98. — δ)δελφή (§ 302), Ph. — ἀλεφρή, pl. -ήρες, Silli

[ἀδελφός, brother.] — Used everywhere in Capp. except at Ul. where, except with old people, it has given place to qorάξ. The forms, varying with the treatment of δ (§§ 86—96), are: ἀδελφός, Del. Mal. Phl. Sil. Pot., ἀελφός, Mis., ἀδελφός, Fer. Ar. The pl. everywhere of the type of ἀδέλφια (§§ 117, 119, 122, 124, 126), except at Fer. and Mis., where it is ἀδελφόγια. For decl. v. § 133 (Mis.), § 138 (Ar.), § 147 (Fer.). For λφ v. § 98. — ἀδελφός, Ph. Afs., with pl. ἀδέλφε, Ph., δέρφα, Afs. — ἀλεφρός, pl. ἀλεφρόρι (§18), Silli

ἀδοῦ, there, then. Ph. etc.

ἀδράχτι, spindle, Sin. (Arkh. p. 219). ἀράχχι and ἀργάχχι, Ar.

ἀδρός, dig, stout. — For Sin. given by Arkh. (p. 219), and ἀδρό, Sil. (Pharasop. p. 113), Ar. (Val. p. 15). — ἀρόδς (§ 11), Silli. — For Ph. v. δρό

ἀελφή, ἀελφός, Capp. v. ἀδελφή, ἀδελφός

ἀερός, eagle, Sil. § 122

ἀζάτι, Afs. v. Turk. azad

ἀζω, Ph. v. ἀλλάζω

Ἄι Εἰρήνη, St Irene. In a tale from Ph. (p. 583, l. 2) where the context points to a rock-out cave-church

ἀίγερα, Ul. v. ἀχυροῦ

dīghōri, Ph. v. Turk. aigher

dīlād, Ph. v. Turk. yalla

dīlīchi, Afs. v. Turk. alleq

[*āima*, blood.]—Capp. *δῖμα*, Del. Ar. (Val. p. 19), Az. Sil. Ul. Sin., and also at Silli.—*δῖμα*, but once (text on p. 526, l. 31) *σ' δῖμα* *dou*, Ph.—The adj. *δῖμαλε*, *bloody*, Ul., is formed with the Turkish ending

*αἰμαῖον*, *aor. pass. 8 pl., they became bloody*, Ph., text on p. 522, l. 8. This implies a present *αἰμῶνω*, *anc. αἰμῶω*, explained by Liddell and Scott as = *αἰματώω*; they quote Hesychius for this very aorist: *αἰμαῖον ἡματώθη*. For Sin. Arkh. (p. 218) gives *ἀγματοῶν αἰματοῶν*

*dīrād*(s), Phl. Sil. Ph. v. Turk. aīna.

*dīpērgi*, Ph. The sense of *d boīn d.* in the text on p. 512, l. 80 is *he will do an injury*. I cannot trace the word.

*δκιού*, *there*, Phl.

[*ἀκολοθῶ*, *I follow*.] Used at Ph. as an *-aw verb*. Pres. *κουθά(γ)ω*, *impf. § 337*, *aor. καύσα*, *κούσα*, *aor. subj. κουθήσω*. The *aor. 8 sg. κούθησε* occurring once in an unpublished text seems affected by the pure form. At Tsh. *κουθάου*, *aor. κούτσα*. *κούθευε* occurs once at Ph.; it appears to be *3 sg. impf.* and so a variant for *κουθάγκε*, v. § 334. *Impv. § 349*. For λ, § 269.—That the word is used in Capp. also appears from Arkh. (p. 220) *ἀκλουθῶ*

[*ἀκόμη*, *yet*.]—The Capp. forms vary: *ἀκόμα*, Mal., *ἀκούμα*, Phl.—*ἀκόμ*, *ἀκόμου*, Ph.—*ἀκούμ* (§ 21), Silli

*ἀκονίζω*, v. *κῶνωσε*

*ἀκούμα*, Phl., etc. v. *ἀκόμη*

*ἀκουμπίζω* and *ἀκουμπιστήρι*, Sin. (Arkh. p. 220). Latin *acumbo*. v. G. Meyer, *Neugr. Stud.* III, p. 9 and § 372

[*ἀκούω*, *I hear*.]—Capp. *ἀκούγω*, Pot., *3 sg. ἀκούει da*, *ἀκούῃς* (§§ 61, 68), Phl. *Aor. ἀκουσα*, Ul. Az. Mal. Phl., *ἀκσα*, Sill., *ἤκσα*, Pot., *γικούσα*, Del. *Pass. pres. 3 sg. ἀκούγεται*, Phl.—*κούγω*, *3 sg. κού τα*, *aor. 3 sg. ἤκσεν da*, *ἤκσανέν da*, Ph. *Pres. κούον* (§ 331), *impf. § 335*, *aor. ἤκσα*, Tsh.—*γικουκούγω* or *γικουκούννω*, *impf. § 41*, *aor. γικούσα*, *aor. subj. γικουκούσον*, Silli

*ἀκρα*, *edge*. In Capp. *νάκρα* (§ 98), used adverbially, *at the edge*, Phl. Also at Fer. (Krinop. p. 56).—At Ph. *ἀκρα*, *edge*, *tip*, and commonly in the phrases *δὲκελ στην ἀκρα*, *for that reason*, etc., for which v. § 381

[*ἀκριβής*, *exact*.]—At Ph. pl. *ἀκριβά*, *true*, *faithful* (of servants), as if from *ἀκριβός*, *expensive*

[*ἀκρίδα* (*ἀκρίς*), *grasshopper*]

*κρίδι*, *gen. κριδοῦ*, Ph.

*Ἄδ qawouyōō*. *Zarā bē*

Turkish phrase in text: from Ph. In Turkish,

سکا بر پای کتوردم

*ādā*, *there*, Ul.

*ādōū*, *here*, Ar.

*ādōl*, Ar. Ul. Pot., *ādōl*, P

*adalmag*

*ādōl*, *qabaghēm*, *ādōl*, *ἄδρα*

*ἀσκέρ τωλασγῶρ ὄνυ*

phrases in Pot. text on

In Turkish it is

آجل قیامت آجل دیوایسه ک بر سورو  
عکس طور الة پلانور اوکنه

Also on p. 462, l. 26 with *ἄδ* instead of *τω*. *ὄνυ*

*ādōl*, *σουφραγί μ*, *ādōl*. Turkish phrase in Pot. text, p. 458, l. 12. In Turkish it is

آجل سفروم آجل it

*djā*, *ἴά*, *there*, Ph. (= *εἰ δά*)

*djē*, *there*, Ph. Used generally as indecl. demonstrative (§ 317); *djē* *σ'* in that wood

*djēl*, *there*; used also as indecl. demonstrative, Ph. etc. § 317

*djēlōs*, Ph. v. *ἐκεῖνος*

*djēmōda*, Del. v. Turk. *ajem*

*djēndā*, Phl., *djēndō*, Ul. *djēnser da*, Fer. v. Turk. *ajemag*

*dlād*, Capp. v. *dlād*

*dlādγμια*, Phl., etc. v. *dlalos*

*dlādγω*, Capp. v. *dlādγω*

*dlās*, Ph. v. Turk. *als*

*dlās*, *salt*. So in Capp., Ar. Phl., and given by Arkh. for Sin. (p. 220).—At Ph., § 269.—The usual M. Gr. *dlān* is not used at all

*dlāterō*, *salt-cellar*. Given by Arkh. for Sin. (p. 221). *dlāterō*, Ar.

*dlātōsa*, Kis. v. Turk. *aramag*

*Ἄλᾶχ*, Ph. v. Turk. *Allah*

*Ἄλᾶχ ὁδ' ἱράς gerīson*. Turkish phrase in Afs. text, p. 574, l. 9. In Turkish it is

الاه سکا راست کتورسون  
Cf. *rast*

*Ἄλαχόν ἱζνλε παρισάχον qabaldē*, Turkish phrase in Ph. text, *with the leave of God, with the word of the King*. In Turkish it is

اللهك ازینله پادشاهك قوليله

*dlē*, in a row (?), Ul. In text on p. 380, l. 5

[*dlēthō*, *I grind*.]—Capp. *aor. subj. 1 pl. va dlēsōum*, Pot.—*Aor. 3 sg. dlēsō da*. Ph.

ἀμέτω, Capp. v. ἀμέτω  
ἀμειχτήρ, *milk pail*, Fer. (Krinop. p. 42),  
Sil. (Pharasp. p. 114) and Sin. (Ark.  
p. 222). ἀμειχτήρ, Ar. v. § 104 and  
ἀμέτω  
ἀλο, etc. v. ἄλλος  
ἀλογάτης, *ridger*, given for Sin. by Arkh.  
(p. 222). ἀλογάτους, Mis. Mal., pl.  
ἀλογάτ, Mal. Phl. For decl. § 162  
ἀλογο, *horse*, pl. ἀλόγατα. So generally  
in Capp., Del. Gh. Ar. Ul. Ax. Sg.  
ἀλογο, Phl. Pot., ἀλουγου (§ 64), gen.  
ἀλόχ, ἀλογατιοῦ, pl. ἀλόγατα (§ 152),  
Mal.—ἀβγο, gen. ἀβγοῦ, pl. ἀβγα, Ph.  
ἀβγου, Tsh. For λ, §§ 266, 278.  
Decl. § 293  
ἀλτουνί, ἀλτάν, etc., Capp. Ph. Silli.  
v. Turk. altan  
ἀλτσε, Ph. v. λαλῶ  
[ἀλώνι, *threshing-floor*.]—ἀώνι, ὄσι, Ph.  
ἀγώνι, Tsh. For λ, § 269  
[ἀλωνίζω, *I thresh corn on the threshing-*  
*floor*.]—Capp. ἀλωνίζου, Sem.—ἄνω  
(§ 269), inf. ὄνω (§ 835), Ph.  
[ἀλώπηξ, *fox*.]—M. Gr. ἀλεπού. Despite  
the accent the ancient form is the  
source of the Capp. ἀλιπήκα, ἡ, Pot.,  
ἀλιθήκα, Phl., ἀληπάκα, Sil. (Pharasp.  
p. 114).—ἀλωπός is the parent of  
αωπός, Afs. and ἀπός (decl. § 291),  
dimin. ἀπόκος, Ph. For λ, § 269.—  
For Sin. Arkh. (p. 221) has the M. Gr.  
ἀλεπού. v. § 400  
ἄμα, *when*. Everywhere in Capp.  
ἄμά, Capp. v. Turk. amma  
ἄμαδί; *why?* Del.  
ἄμάν, *interj.*, Del. Ax.—ἄμάνι, Ph.  
[ἄμαξι, *cart*.]—Capp. ἀμάξ, pl. ἀμάξια,  
Ax. Mis., used for the native ox-carts  
with wooden discs for wheels. These  
wheels are generally painted black  
and decorated with small pieces of  
egg-shell pressed at random into the  
still tacky paint  
ἀμασία, Ph. v. ὁμασά  
ἄμε, Capp. Ph. v. πηγαινῶ  
ἄμις, Kis. v. Turk. 'ammi  
ἄμμα, Silli. v. Turk. amma  
[ἄμμος, *sand*.]—νάμος, Ph.—ἄμβους (§ 13),  
Silli  
ἄμναινω, Ph. v. λαίμνω  
ἄμνι, Ph. v. λαμνί  
ἄμοῦν va, *perhaps*, Ph.  
[ἀμπελί, *vine*.]—In Capp. gen. sg. ἄμ-  
βελροῦ, Phl.—Pl. ἀμβέλα, Kis.—ἄμ-  
βέλια, Silli  
ἄμπουλα· *φάλη*, Sin. (Ark. p. 222).  
Latin *ampulla*; v. G. Meyer, *Neugr.*  
*Stud.* iii, p. 10, and § 372  
ἄμβάρ, Del. v. Turk. ambar  
ἄμβου, Silli. v. ἄμμος  
ἄμβοτός, Silli. v. ἐμπρός

ἀν (ἀμ, ἀν, ἀ), indef. article, Ph. (§ 266)  
 ἀν (ἀμ, ἀν, ἀ), *if*, Capp. and Ph. If the first syllable of the following verb is accented it sometimes loses its accent, e.g. ἀν ἔρουν, Del. At Ph. it expresses also the future; *cf.* ἀ  
 ἀν, *prep.*, *like*, Del. and at Ph. ἀν do παλὸν, *as formerly*, Ph.  
 ἀν, Capp., forming superl. v. Turk. en 'Ava, Ph. a place-name; v. note on p. 489  
 ἀνα, Gh. v. ἄλλος  
 [ἀναβάδω, *I lift up*.]—Aor. subj. 2 sg. ἀνεβάσῃς, Sil.  
 ἀναβαίνω, *I go up*.—Capp. pres. at Phl., imperf. ἀνεβαίνεια, Sil., aor. ἀνέβα, Del. Ar. Sil. Phl., 3 sg. ἠνέβη, Gh., subj. 3 sg. ἀναβῇ, 1 pl. ἀνέβα οὐμ (§ 76), Ax. ἀνακρούομαι, *I listen*. In Capp. thus at Del. Ax., and ἀνακρούομαι, Mal. For Sin. Arkh. (p. 223) gives ἀνακρούμαι. Aor. ἀνακρούεκα (§ 85), Del.—νεκρούμαι, aor. νεκρόστα, imper. νεκρόστου (§ 362), Ph. Aor. 3 sg. νεκρόστην, Afs. Presumably for Ph. Kar. (Lag. p. 58) gives νεκρούς, νεκρούμαι, and Arkh. (p. 223) νεκρούμαι, νεκρέθην ἀνάμεσα, adv., *in the midst* (i.e. ἀνάμεσα), Silli  
 ἀνατολή, east, Ph.  
 ἀνακτήρ, pl. -τήρια, key.—Capp. at Ax. Phl. and Sin. (Arkh. p. 223); ἀνακτήρ, Ar., ἀνεκτήρ (§ 66), Sil. (Xen. i, p. 191). The word has been borrowed by the Cappadocian Turks, v. p. 2, note 2. The -τήρ shews that the word comes straight from ἀνοικτήριον, and not from it by way of Turk. anakhtar, انختار, the usual Turkish word for a key  
 [ἀνδρας, man.]—Capp. nom. ἀνδρας, Sil. Ax., ἀνδρα, Ul. Ar. Gh., acc. ἀνδρα, Phl.—ἀνδρας (§ 18), Silli.—ἀνδρας is rare at Ph., where its place is taken by νομάτ, q.v.  
 ἀνεμος, wind. So at Ph. Elsewhere the ε is assimilated to the following ο (§ 65); thus Capp. ἀνομος, Fer. Ar. (§ 142), ἀνομουν (§ 64), Sem. For Sin. (Pharasop. p. 114) gives ἀνεμος· διάβολος.—ἀνομουν, Silli  
 [ἀνθρωπος, man.]—At Ph. this is replaced by νομάτ (s q.v.), but it is used in Capp. and at Silli.—Capp. ἄθρωπος, Del. Phl. Sil. An. Pot., ἄθρουπος (§ 64), Mal., ἄρχωπος, Gh. Ax., ἄθρωπο, Fer., ἄρωπος (§ 101), Ar., ἄρουπος (§ 64), Sem., ἄραβους, Mis. For decl. § 117 (Del.), § 119 (Pot.), § 122 (Sil.), § 124 (Phl.), § 126 (Mal.), § 136 (Sem.), § 139 (Ar.), § 146 (Fer.). For θ § 86.—ἄρουπου (§§ 9, 11, 16, 18), Silli

[ἀνεψίος, nephew.]—ἀνεψίος, Ar. Decl. § 138  
 ἀνίκη, Del. v. Turk. enik  
 ἀνιδε, behold! Del.—ἀνιδεν, Afs.  
 ἀνλαδῶ, Silli. v. Turk. anlamaq  
 [ἀνολίγω, *I open*.]—Capp. pres. ἀνολίγω, Ar. Ul. Ax. Mis.; but 3 sg. ἀνολίχ, pl. ἀνολίχε at Phl. point to ἀνολίγω, as also 2 sg. subj. ἀνολίγῃς, Ax. and 3 sg. imperf. pass. ἀνολιγόσθω at Ar. Aor. ἤνολε, Del. Gh. Ar., ἤνολε, Ul. Ax. Sil. Phl. Aor. pass. 3 sg. ἀνολίγη, Ar. Pot., ἀνολίγῃ, Phl., ἀνολίγηκε, Pot., is not dialectic.—νολίγω, aor. ἤνολε, imper. νολε τα and once νέχε τα (§ 846), pass. aor. 3 sg. νολίγη, subj. νολίγῃ (§ 361), imper. νολίγε or νολίγου (§ 362).—ἀνολίγω, Silli  
 ἀνομος, ἀνουμος, Capp. Silli. v. ἀνεμος ἀνομβρό, in front, Ar.  
 [ἀντάμα.]—v. δάμα  
 ἀντέρια, Phl. v. ἰτέρι  
 [ἀντίδωρον, bread eaten at Mass instead of the consecrated elements.]—ἀντίδερος, Ar. For δ § 88, decl. § 142  
 ἀνδᾶ, behold! Del.  
 ἀνδῖ, *prep.*, *like*, Ph. Accented also ἀνδ. Arkh. (p. 223) says that at Ph. ἀντί ἐμένα = ὡς περ ἐγώ  
 ἀνδο, conj., Del. ἀνδο καὶ and aor. or imperf., *when, whilst*. ἀνδο καὶ and aor. subj., *when* (in the future)  
 ἀνδόκοσι, f., *rafter of a house, roof-pole of a tent*, Ph. Cf. δοκός and δόξ, Tah.  
 ἀνδρα(s), Capp. Silli. v. ἀνδρας  
 ἀνώρσεν, Ph. v. γουρίσω  
 ἀρά, Ph. v. ἄα  
 ἀργάθι, Ph. v. ἀγκάθι  
 ἀργάλε, Ph. v. ἀγκάλη  
 ἀγγελος, Capp. v. ἀγγελοῖς  
 ἀργλάδιον, ἀργλάτιον, etc., Capp. v. Turk. anlamaq  
 ἀργουρά, Ph. v. ἀγγούρι  
 ἀρλαδέω, ἀρλά(τ)σα, etc., Capp. v. Turk. anlamaq  
 ἀξινάρι, heavy hoe used for digging.—Capp. Arkh. (p. 223) gives ἀξινάρι (but used only by old women), Sin., ἀξινάρι and (p. 226) ἀξινάρι, Del. This last given also for Del. by Krinop. (p. 63). For Sil. ἀξινάρι (Pharasop. p. 114). Akin are Arkh. ἑσάτουμάρι, Sin., στικμάρι, Fer., τσιμάρι, Gh., clearly the same word as the στικμάρι I record from Ar.  
 ἀζαλαού, Silli. v. Turk. az and saql  
 ἄου, Ph. v. ἄλλος  
 ἀούτσι, Ph. v. ἀβούδα  
 ἀπαδός, hence, Ul.  
 [ἀπαυτέχω, *I expect*.]—Capp. παυτέχω, Del. and at Ul. imper. ἀπανάδεσθ, look out, be careful. παυτέχω, Sin. (Arkh. p. 269).—Imperf. παυτέχω, Ph., § 334

—Pres. 3 sg. ἀνὰ δὲ, pl. ἀνὰ δέχουσι, Silli  
 ἀνάω, adv., above, up.—So in Capp. except at Mal. Mis., where ἀνάνου is used or, at Mis., ἀνά.—ἀ)νάου, ἀ)νάου (§ 249), Ph., πάνου, Tsh.  
 ἀνάνω, adv., from up. In Capp. at Del. Ax.  
 ἀνάνερα, from yonder, Ul.  
 ἀνάνω, Capp. v. ἀνάνω  
 ἀναπό; whence? In Capp. at Del. Gh.  
 Pot. Ax.—παπό, Ph.  
 ἀναρ, Silli, Afs. v. παρ  
 ἀναρδῶ, Ph. σ' d. το μέρο, on the other side. Possibly from Turk. o-bir, the other of the two  
 ἀνέ, Capp. v. ἀνέ  
 [ἀνέδ, by this way.]-ἀνέδ, Ar.  
 [ἀνέδω, hence.]-ἀνέδ, Ax.  
 ἀνεκί, thence.—Capp. at Ar. Gh., ἀβεγέ, Del.—ἀβίε, Ph. Kis. Used also as indecl. demonstrative, over there (§ 317)  
 ἀνεκί, thence, Ax.—ἀνέκ, ἀβίε, Ph. Cf. ἐκί  
 ἀνεκί, ἀβεκί, thence, Phl.  
 ἀνεκί, thence, from then, Ul. Mal.  
 ἀνέω, adv., inside, the common Capp. form, Del. Ar. Ax. Phl. Sill., βέω, Sll., ἀνέ, Mis.—πένου, Ph. (§ 249), Afs.—ἀνέου, ἀνέ, Silli  
 ἀνέω, Ax. v. ἀνέω  
 ἀνιδά, adv., yonder, Phl. Used also as indecl. demonstrative, § 186  
 ἀνιδά, ἀβιδά, adv., hence, Ph. Used also as indecl. demonstrative, this; e.g. ἀνιδέ οὐα δέγνα, these things, § 317  
 [ἀνιδί, pear, the fruit and the tree (§ 389).]  
 —In Capp. the forms vary with the treatment of δ (§§ 86—96). Thus ἀνιδί, pl. ἀνιδία (§ 110), Mal., ἀνίχ, pl. ἀνίχια, Mis., ἀβίχ, pl. ἀβίχια (§ 112), Ax., ἀνί, pl. ἀνί(γ)ια (§ 112), Sem., ἀνίτ, pl. ἀνί(γ)ια (§ 112), Fer., ἀνίτ, pl. ἀνίτια (§ 111), Gh. Ar.—πιδί (αμ βίδι), pl. πιδε, Ph.  
 ἀνιδού, adv., from here, here, now, Ph. Also ἀνιδί' ἐμπρό, before now. For ἀνιδού στην άκρα, for this reason, v. άκρα, and for the use as indecl. demonstrative, § 317  
 ἀνιδά, ἀβιδά, Ph. v. ἀνεκί  
 ἀνίσου, adv., behind, Ph. Variant of ότίσου, q.v.  
 ἀνλά, Ph. v. Turk. abla  
 [ἀνλώνω, I stretch out.]-Capp. aor. ἀνλώσα, Ax.—φκώσω, aor. έφκώσα, aor. subj. 1 pl. φκώσωμε (§ 321), Ph. For φκ, v. § 274  
 από, prep., from, etc.—The Capp. forms are ἀνέ, πό, άπου, άτ followed by the article, ἀνέ, πέ, άπού, all also unac-

cented, άπ' and άβ'. With the article άς (q.v.) is commonly used for άπό.  
 § 169.—At Ph. πό, το is used, mostly with numerals distributively, e.g. το τρία, three apiece; otherwise άς. In text πέ=άπό ένα (p. 480, l. 3 and p. 532, l. 11).—άτ (§ 21), Silli  
 άπολο, τ' d., relative pronoun, which (nom. sg.), Ph.  
 άποκάνω, adv., below.—In Capp. Ax. Sill. Pot., ποκάνω, Ul., άπκάνω, Ar. Ul. Ax. Phl. and with metathesis, άνράγω (§ 104), Phl.—ποκάνου, Ph.  
 [άπομένω, I remain.]-Capp. pres. πομίδω, Fer., πομνίδω, Phl., πομνίδου, πομνίζω or πομνίζω (§ 193), Mal. Aor. πόμνα, Ar. Ul. Pot., πόμα, Fer. Mis. Mal. Sill. Phl., πόνα, Ax. § 101. There are also forms in πλ., thus pres. πλεμνίδω, Gh., aor. πλέμνα or πλέμμα, Gh., πλόμα, Del.—Aor. πόμνα or πέμνα (§ 363), Ph., 1 pl. πόμναμα, Tsh.—Pres. mid. πομνίσκουμου, aor. 3 sg. πόμνι, subj. 2 sg. πομνίτ, 1 pl. πομνούμε, Silli  
 άπομυρό, in front, Phl.  
 [άποπένω, adv., from inside.]-ποπένου, Pot.—άποπένου, Ph.  
 άποπίνω, adv., behind, Ul. Also άναπίσω, Ul. Del.—ποπίσου, Ph.  
 άποπιέ, thence, Afs. Compound of άπό and άπεκί  
 άπός, άπόκοι, Ph. v. δλώπηξ  
 άπόστολ, nom. acc. pl., apostles, Ax.  
 άποταδός, adv., in the morning, Pot.  
 άπού, when, Ph.  
 άπού; whence? Phl. v. άναπού  
 άπούθε; whence? Sill.  
 άποψάς, with child, Ax., άποψίς, Mal.—Kar. (Lag. p. 42) gives, but without locality, άμβοψυχής ή άμβοψής γυνή έγγυος. Hatzidákis (Meer. και νέα Έλλ. 1, p. 325) derives it from έπάνω and ψυχή.  
 άπτάξω, Phl. v. άποκάνω  
 άβ', rel., who. Recorded once at Ph. It is άπό, for which v. ποό  
 άβεκί, Phl. v. άπεκί  
 άβέσε, Del. v. Turk. qahbe  
 άβίε, Ph. v. άπεκί  
 άβλά, Ul. v. Turk. abla  
 άβλοούσα, Silli. v. Turk. 'aqelle  
 άβλό, Mis., άβλού, Del. v. Turk. 'aqelle  
 άβλό τ, Fer. v. Turk. 'aqel  
 άβουλού, Capp. v. Turk. 'aqelle  
 άβήλ, Del. v. Turk. 'aqel  
 άβήλό, Ul. v. Turk. 'aqelle  
 άραβάζ, thus, Ph., given by Kar. (Lag. p. 43) and Arkh. (p. 317). Also άβάζ (Lag. p. 41) and άβάζ, Arkh. l.c.  
 [άράδα, rank, line.]-μό άη ράδα, in turns, Ph.



ἀράτης, Capp., etc. v. Turk. 'arap  
 ἀραβά, ἀραβαίης, Capp. v. Turk. 'araba  
 ἀραβους, Mis. v. ἄνθρωπος  
 ἀράδιμα, Ul. v. Turk. aramaq  
 ἀραδέζω, ἀράσσα, Capp. Ph. v. Turk.  
 aramaq  
 ἀργά, adv., late.—In Capp., Ar. Phl.—  
 ἀργάς, Silli  
 ἀργάχι, Ar. v. ἀδράχι  
 [ἀρδεύω, *I water*.]—ἀρδέβου (§ 11), Silli.  
 —For Sin. Arkh. (p. 219) gives ἀρδεύω.  
 —With metathesis δρέβω, aor. subj. *να*  
 δρέψωμε, Ph.  
 ἀρέ, ἀρέζα, πέζα, now, Ph. Kar. gives  
 (Lag. p. 48) ἀρέ, ἀρεσού, ἀρεσούκα,  
 ἀρεσούκα, with the meanings *vũn*,  
*vunl* or *taxéws*  
 [ἀρέσκω, *I please*.]—Capp. aor. 3 *sg.*  
 ἀρεσεν, Pot. The pres. ἀρέθω is given  
 by Arkh. for Sin. (p. 224)  
 ἀρκουδι, bear, Ph. Afs.  
 ἀρκουδῶ, -δῆς, *I crawl (on all fours like a*  
*bear (ἀρκουδι))*, Sil. (Xen. i, p. 192),  
 ἀρκουρῶ, Gh. For δ, § 89  
 ἀργάτοι, Ph. v. ἐργάτης  
 [ἀρμέγω, *I milk*.]—Capp. ἀλμέγω (§ 80),  
 Sil., ἀλμέζω, Del. and (Krinop. p. 41)  
 Fer., impf. ἀλμείδω (§ 210), Ul.,  
 ἡλμεζα, Del., aor. ἡλμεζα, Del. For  
 the λ v. § 98.—λμέζω, impf. λμέσκεν  
 da (§ 389), aor. subj. λμέζω, Ph. Aor.  
 λμίζα, Tsh.—Cf. ἀλμειχτήρ  
 [ἀρμόζω, *I fit together*.]—Capp. pres.  
 ἀρμώνω (§ 192), impv. ἀρμο, pl. ἀρμόρ  
 (§ 225), Ul. One of its meanings is  
*to shut a door*  
 [ἀρρί, *lamb*.]—ἀρρίχ (§ 62), Ul.  
 [ἀρνούμαι, *I refuse*.]—From an active  
 form, aor. 3 *sg.* ἀρνάφεν do, Ul.  
 ἀρό, pl. ἀρά, adj. well, in good health,  
 Ph. v. λαρό, λαρώνω  
 ἀροσύνη, health, Ph. v. λαρό  
 ἀρούσκα, adv., in good health, Ph. Kar.  
 (Lag. p. 48) gives the adj. ἀρούσκο=  
 ἀρό. v. λάρο  
 [ἀρπάζω, *I seize*.]—Impf. 3 pl. ἀρπάζω,  
 Pot.  
 ἀρqadaš, Capp. Silli. v. Turk. arqadaš  
 ἄρσεν, Ax. v. τραβῶ  
 [ἀρσενικός, *male*.]—Capp. σερνικός, Del.  
 Ax. (§ 129) Pot., σερνικό, Fer. (decl.  
 § 146) Gh.—σερνικό, Ph.  
 ἀρδή, ἀρδώνος, Silli. v. ἀρχή  
 [ἀρτος, *the loaf used in the Mass*.]—  
 ἄρτους (§ 9), Silli  
 ἀρτουπος, Silli. v. ἄνθρωπος  
 [ἀρχή, *beginning*.]—At Silli ἀρδή used  
 adverbially, and adj. ἀρδώνος  
 [ἀρχίζω, *I begin*.]—Capp. aor. 3 *sg.*  
 ἤρχεψε, Ar., and ἤρχισε, Pot. This  
 last probably non-dialectic. v. p. 29  
 ἀρχιωτος, Gh. Ax. v. ἄνθρωπος

ἀρώω, *I cure*, Ph. v. λάρωω and λάρω  
 ἄρωτος, Ar. v. ἄνθρωπος  
 ἄς, particle used with the subj. to ex-  
 press the 1st and 3rd pers. impv.—In  
 Capp. ἄς, ἄς, ἄζ, ἄζ, or, before initia  
 σ, δ, ἄ. This ἄ, δ may be confused  
 with the δ which expresses the future  
 q.v. It is used, but rarely, with the  
 true impv., ἄς παρῶμε, *take thou an-*  
*go*, Ax.—Also at Ph.  
 ἄς (ἄζ, ἄς, ἄζ), prep., from.—Used al-  
 over Capp. With the article it gene-  
 rally gives the form ἄσο, pl. ἄσα, but  
 at Ax. and Gh. more commonly ἄς το  
 At Phl. ἄς το occurs but is rare. At Del  
 and Pot., where the article is better  
 preserved, there are also f. *sg.* ἄστη  
 Del., ἄστη, Pot., and m. pl. ἄσων. Befor  
 the relative τό it produces at Del. ἄς  
 (rarely ἄς το or ἄς), because. So a  
 Ar.—At Ph. στο, στης, etc. according  
 to the forms of the article. To expres  
 the comparative ἄς is used (§ 305  
 and for most ἄλ, i.e. ἄς ἄλ, for which  
 v. § 306.—At Tsh. Afs. the vowel  
 weakening produces στον, pl. στα, etc.  
 ἄσα, prep. and conj., until, Del. ἄς  
 βραδύν, until evening, ἄσα δεπé, until  
 now  
 [ἄσημ, *silver*.]—ἄσημ, Ar.  
 [ἄσθενής, *sick*.] A form ἄσθενάρης is  
 at the bottom of the Capp. and Ph.  
 forms.—Capp. ἄσθενάρ, pl. -άρια, Del.  
 Fer. Gh. Ax. Phl. Mal. and (Val. p. 15)  
 Ar. With subst. verb, § 248. For aor.  
 ἄσθενάρησεν, he fell ill, Fer., v. § 195  
 —στανιέρ, pl. -έροι, Ph., § 297  
 ἄσκέρ, etc., Capp. Ph., ἄσπερῶ, Ul.  
 v. Turk. 'asker  
 [ἄσκημος, *ugly*.]—ἄσκημο, Ar.  
 ἄσκι, leather bag.—ἄσκι, pl. ἄσκια, Ph.  
 Grégoire gives shtchi (B.C.H. xxviii.  
 p. 158), § 264  
 Ἀσλαμβέγος, Ph. v. Turk. aralan  
 ἄσλάν, ἄσλάνος, Ph. Capp. v. Turk.  
 aralan  
 [ἄσπρίζω, *I am white*.]—Aor. ἤσπρισεν,  
 Ph.  
 ἄσπρο, white, Capp. and Ph. Latin  
 asper; v. G. Meyer, Neugr. Stud. iii.  
 p. 12, and §§ 372, 373  
 Ἀσπροκέφαλος, white-head, Ax. One of  
 the derisive but secret names for  
 Turks  
 ἄστερῆρ, Capp. v. ἄσθετης  
 ἄστερα, Ax. v. ἄστρον  
 Ἀσπρατίν Κοῦδ, Ph. The Turkish rustic  
 wit Nasreddin Khoja. For dropped *ν*,  
 § 98  
 [ἄστρο(ν), *star*.]—Capp. ἄστρο, Sil., ἄστερα,  
 pl. ἄστερες, Ax., ἄστρος (decl. § 143).  
 Ar.—ἄστρο, Ph.

ισφαλός, *sure*.]—φασά (§§ 269, 284) quoted from Kar. by Grégoire (B.C.H. xxiii, p. 155) for Ph. v. σφαλώνω

δάω, etc., Del. Fer. v. πηγαίνω

δήμ, Ar. v. ἀσήμε

δκημο, Ar. v. δσκημος

δόδα, *water-channel*, Afs. Arkh. gives for Sin. (p. 226) ἀχλώτα as artificial channel for irrigation. Eleft. (p. 91) suggests derivation from δχετός. Cf. the Karpathian χιοτάρι = δχετός (Μανω-λακάκης, Καρπαθιακά, p. 218)

δουρούμ, Del. v. εἶδα

δύρο, Ph. v. δχυρο(ν)

δύρια, Phl. v. Turk. akher

ιτέ, ἀδέ, pl. ἀτάδ, *this*, Ph., etc. For forms, §§ 311, 315

ιτι, Capp. v. γιαιτί

ιτιέγω, Ph. v. γατιαίνω

ιτός, ἀδός, ἀρό, ἀδό, *this*, Ph., etc. For forms, § 315

ιτότε, ἀδόδε, *then*, Ph.

ιτόε, *thus*, Ph.

ἀποίγγανος, *gypsy*.]—Capp. γιγάνος, Phl., γιγγάνος (decl. § 129), Ax. Ar. Sin. κατσειγκάνης (Arkh. p. 248).—γιγάνους, Silli

ἴσσανδο, *so many*, Ph., with pl. ἀσσονδία. Kar. (Lag. p. 44) gives ἀσσαν· τόσον, ἀτσόνπωο· τόσον, ἀτσόντε, ἀτσόντο· τσο-οῦτον

ἀδά, *here, now*, Ph. Used also as indecl. demonstrative; ἀδό το γεμέκι, *this food here*

ἀδελφή, ἀδελφός, Capp. v. ἀδελφή, ἀδελφός ἀδεμεν, *otherwise*, Del.

ἀδερέ, *now*, Del. Cf. ἀδαρά

ἀδιμερί, Ar. 's d. τουν, *around them*

ἀδό, *this*, Phl. ἀδό το χαρόμ, *this lady*

ἀδού, *here*, Afs., used as indecl. demon-

strative, § 317

ἀδράχτι, Ar. v. ἀδράχτι

[αὐθέντης, *master*.]—ἀφτέν (§ 251 and decl. § 298), Ph. Tuh. Afs. The Turkish form ἐφένδη occurs only as a title of address (at Ph. and Afs.).—The Capp. forms all have the τ after the φ dropped by dissimilation with the d (§ 103): ἀφένδης, Del., Sem. (decl. § 161), ἀφένδη, Ul., ἀφέντης, Ar., ἀφένδος (§ 162), Ax. The initial α- makes it less likely that they come from the Turkish form efendi

[αὐλή, *courtyard*.]—At Ar. ἀβλή, but generally in Capp. with ν of the f. art. prefixed (v. § 98). Thus νεβλή, Fer. Ul. Mal. Phl. and (Pharasp. p. 121) Sil. For the ε v. § 66.—ναβλή, Silli

[αὐξάνω, *I increase*.]—At Ph. the old aor. ἡξήσα, ἡβήσα or ἡξήσα (i.e. ἡξήσα) has produced a new present

βξά(γ)ω or more often ξά(γ)ω, ξᾶς, ξῆ, with impf. ξάγκα, §§ 281, 322, 337.—At Silli, pres. middle, ξίσισκουμου or δινίσκουμου

[αἰριο(ν, *tomorrow*.]—ἀβρι or ἀβρι, Silli [αἰρί (ἀφρί), *ear*.]—In Capp. φρί, pl. φρία, Fer. (§ 109) Ul. Ax., ἀφρί, pl. ἀφρία, Mis., ἀφρί, pl. ἀφρία, Sem. and pl. φρία at Fer., τ' ὠδρί, Phl., ὠρί (Pharasp. p. 126), Sll.—τί, pl. τία, Ph. Tah., §§ 258, 288, 303

αὐτός, *this*.—ἀφτός (§ 28), Silli. Cf. §§ 176, 315

ἀφ, Ph. v. ἄλλος

ἀφένδης, etc., Capp. v. αὐθέντης

ἀφεριμ, Ph. v. Turk. afezin

[ἀφηκρούμαι, *I listen*.]—κερούμαι, -οῦσαι, etc. (§§ 353, 356), Ph.—(ἀ)φηκρούμου (§ 51), aor. φηκρήσα (§ 55), Silli

ἀφήνω, *I leave*.—Capp. ἀφήνω, Del. Phl. Pot., 3 sg. ἀφήμ βαλ, Ax., βαήνω, Gh. Ar., impf. § 203, aor. δφήκα, Ul., δφκα, Del., ἀφήκα, Mis. Mal. Ax. Phl. Pot., βάφκα, Ar., βάκα, Gh., subj. βαήκω, Gh., impv. § 223.—φήνω, aor. φήκα, 3 sg. φήεν, φήεν, impv. § 345, Ph.—ἀφήννου, aor. ἀφήκα, aor. subj. ἀφήσου, Silli

ἀφδολ, Silli. v. αὐτός

ἀφλικο, Kis. v. ελαφρός

ἀφρίκα, Ph. v. ελαφρός

ἀφτέν, Ph., etc. v. αὐθέντης

αφρί, Mis., ἀφρί, Sem. v. αἰρί

ἀφτω (ἀπτω), *I kindle*.—Capp. ἴφτω, Ar.

Ax., γιάφτω (§ 197), Ul., impf. § 209,

aor. ἦφα, Ar. Ax. Phl., ταφα, Ul.,

ᾶφα, Fer.—ᾶφτω, aor. ἦφα, aor. subj.

ᾶψω, impv. § 346, Ph.—Pres. 3 sg.

νάφει, aor. subj. 3 sg. νάψη, Silli

ἄχ, ejaculation, Ah! Ul.

ἄχιαβοῦδες, Ph. A place-name. For β, § 273

ἄχλα, Ph. v. Turk. hile

ἄχδής, Mal. v. Turk. ađji

ἄχμάχος, Ph. v. Turk. ahmaq

ἄχπάπ, Phl. v. Turk. ahabab

ἄχβέσα, Ph. v. Turk. qahbe

ἄχσα, Del. Ul. v. Turk. aqmaq

ἄχδάμωαν, Phl. v. Turk. akhšam

ἄχτίζω, *I take out*, Pot.

ἄχδω, ἄχσσα, Ph. v. λακτίζω

ἄχδέζω, Del. v. Turk. aqmaq

ἄχυρο(ν, *straw, chaff*.—Capp. ἄχυρου,

Mis., pl. δίγερα, Ul. ἄχυρο and (place

for straw) ἄχυρώνα, Sin. (Arkh. p. 226).

—ἄδυρο, Ph., pl. ἄδυρα, Afs.

ἄχέρ, Ar. v. Turk. akher

ἄψά, *at once, quickly*.—In Capp., Fer.

(Krinop. p. 48), Ar. Ax. Phl. and at

Silli. For Sin. Arkh. (p. 227) gives ἀψός

and ἀψός, *lively, quick*. Also a Pontic

word, v. Hatsidákis in Ἀθηναίων, i. p. 6

ἀψίδια, *quickly*, Ar. (N.K.), ἀψίδια (Krinop. p. 43), Fer.  
 ἀψοῦδικανός, *immediately*, Silli  
 ἀψοῦδικα, *immediately*, Ax.  
 αἰώνι, Ph. v. αἰώνι  
 αἰωτός, Afs. v. αἰωπηξ

## ξ

ἄλιθῆκα, Phl. v. ἀλῶπηξ  
 ἄσκερ, Mal. v. Turk. 'asker

## β

βάα, no, Silli  
 βαβάς, *father*. So at Silli. In Capp.  
 βαβῆ, the -s almost always disappearing  
 before the poss. pron., § 180.  
 By-form βά (§ 108) Ul. Ax. Phl.—  
 At Ph. πατάς is the word used;  
 πατέρα is everywhere quite lost

βατρω, Capp. v. ἀφτρω  
 βαδικό, adj., *deep*, Mal.  
 βάκ βάκ ἀνδ, imitation of frogs croaking,  
 Gh., p. 840. V. addendum, p. 695

βάκα, Gh. v. ἀφτρω  
 βάλ, Capp. v. βουβάλι  
 βαμβάκ, cotton, Phl.

βαπόρια, n. pl., *steamers*, Del. v. § 369  
 βαγέρ, etc., Capp. v. Turk. vaqet  
 βαρβαρ(α)γαρούσα, βαρβαργαρού, *ogress*,  
 Ph. The derivation is probably βάρ-  
 βαρος + Turkish qare, *woman*, with  
 the occasional addition of the fem.  
 ending -ωσα

βαρβάτος: μέγας, ἐν Ἰκπου συνήθως, Sin.  
 (Arkh. p. 227). Latin barbatus. v.  
 G. Meyer, *Neugr. Stud.* III, p. 13  
 and § 372

βαρεῖα, adv., *heavily*, Ax.  
 βάρος, *weight*, Ar.  
 βάρι, pl. βάριε, *rose*, Ph. Armenian  
 vard. v. § 376

βάριλακα, Gh. v. βάτραχος  
 βαρό, *heavy*, Ax.  
 βασιέτι, τ, Ul. v. Turk. vasiyet

[Βασιλεύς, *king*.]—Capp. βασιλέας, Pot.,  
 βασιλέγας, Mal., both with σ and not  
 ε, possibly because not a dialect word.  
 βασιλέγας, Sil. Elsewhere it has gone  
 over to the -ος decl.; βασιλῆος, Ax.  
 (decl. § 129), Phl. Elsewhere, as at  
 Silli, supplanted by padišah.—βασιλός  
 (§§ 275, 291), Ph. The voc. βασιλέα μου,  
 in text on p. 554, l. 18) is not dialectic.

[βασιλικό, *herb basil*.]—εσδικό, Mal.,  
 βλαστικό, Fer., by contamination with  
 βλαστός, *sprout*. βασιτικό, Sin. (Arkh.  
 p. 227) § 104

βασιλόπτες, f. pl., *king-cakes*, Sil.  
 βαδλικό, Mal. v. βασιλικό  
 [βάτος, *bramble*.]—pl. βάδοι, Ph.  
 [βάτραχος, *frog*.]—In Capp. generally a  
 f. form; βάρλακα, Gh., βαρχάκα, Ax.,

βατράκα (Krinop. p. 44), Fer. Arkh.  
 gives μαθράκα, and for Sil. βοθρίε  
 (p. 251). Pharasor for Sil. βαθρίε  
 and βοθράκα (p. 114).—μαθράκα, Ph.  
 —φάρλακα, Silli

βάφα, Ar. v. ἀφτρω  
 [βαφτιστικός, *godson*.]—βαφδικό (decl.  
 § 148), Ar.

βάχ, interjection. Del.  
 [βγάξω (ἐκβαλλω), *I take out*.] Used  
 everywhere.—Capp. pres. βγάλω, Ax.  
 Phl., βγαλίσκω (§ 198), Ar. Aor. ἐξέ-  
 βαλα, Del., ξέβαλα, Mis. Ax. Sil. Phl.  
 Pot., εβγαλα, Fer. Ar. Ul. Subj.  
 probably always βγάω.—βγάω, imperf.  
 γαλίκα (§§ 281, 336), aor. 3 sg. εβγαλε.  
 εβγαγανέ da, imperf. § 345, Ph. For  
 βg v. § 286. Grégoire (B.C.H. xxxiii  
 p. 158) gives βγαλώνω = βγάλλω, and  
 from this come imperf. φκαγώωκα, aor.  
 φκάγωσα, βgάγωσα, aor. subj. βγαγώω  
 used in the sense of *taking bread out*  
*of the oven*, i.e. *baking*, Ph. Pres.  
 βγαλίνου (§ 322), imperf. § 335, aor.  
 εβγαά da (§ 342), aor. subj. βγάον,  
 Tah.—βγάλουν and ξεβάλουν, Silli

βγαίνω (ἐκβαίνω), *I go out*. Used every-  
 where. Capp. pres. βγαίνω, Del. Gh.  
 βghéw, Fer. Ul. Ax. Sil. Phl., βghéw.  
 Mal. For ghe v. § 81. Imperf. §§ 206,  
 207, 210. Aor. βγήκα recorded only  
 at Pot. and probably not dialectic.  
 The usual form is ξέβα, Fer. Gh. Ar.  
 Mis. Ax. Phl., ἐξέβα, Del. Pot., ξέβα.  
 Mis. Rarer are εβγα, Fer. Ar. Ul.,  
 3 sg. εβghe, Ul. Fer., ξεα, Ax. Aor.  
 subj. always βγῶ (§ 242).—βγαίνω, 1 pl.  
 βγαίνομε (§ 321), imperf. βγαίκα (§§ 291,  
 335), aor. εβga (§ 368), aor. subj. βgῶ.  
 Ph. Afs. Kis., but subj. 3 sg. ε βγῆ  
 (§ 266), Tah.—ξεβαίνου. imperf. § 39,  
 aor. ξέφα or έφα, Silli

βγό, Capp. v. φόν  
 βghéw, Capp. v. βγαίνω  
 βεῖτρ, Ph., etc. v. Turk. vezir  
 βέκι, pl. βέκε, neut., *die, dice*, Ph. Karo-  
 lidhis (Lag. p. 46) gives βέκας, *a game*  
*with knucklebones* or the *knucklebone*  
*itself*, comparing the Armenian vōg  
 which Bedrossian gives with the  
 meaning *knucklebone*. In the text  
 (p. 490, ll. 5, etc.) the non-dialectic pl.  
 βέκια is used. v. § 376

[βελόνη, *needle*.]—The Capp. form is  
 βολῶ, pl. -ῶκα, Ar. Sil. Pot. and  
 also Fer. (Krinop. p. 44), and Sin.  
 (Arkh. p. 228). v. § 65.—At Ph. βελῶνη  
 is used as a secret name for Athens  
 to mislead any Turks who may be  
 present as to the subject of the con-  
 versation. 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. xxxiii, p. 164) gives βόνι, § 269

βέμβου, Silli. v. πέμπω

βένετος κυανούς, with the verb βενεώνω, to go black and blue (of a sprain or bruise), Sin., given by Arkh. p. 237. Latin venetus, and Byzantine word; v. Ducange, both Greek and Latin, and § 872

βέππου, Silli. v. πέμπω

βεράνι, Silli. v. Turk. virane

βέργα, f., ear-ring, Silli

[βερύκοκκον, apricot.]—Capp. βορκόκ, pl. βορκόκια, Fer. Ar. Ax. Mal. Sil. Pot., βερκόδ (§ 110), Mis. At Mal. βορκόκ is said to mean a dried apricot, whilst for the fresh fruit δαγλός is used. The Capp. form βορκόκ comes from a dimin. βερ(υ)κόκκιον with ε assimilated to o. Cf. Thumb, *Griech. Sprache im Zeitalter d. Hellenismus*, p. 19, and § 65 above. For the Latin source, v. G. Meyer, *Neugr. Stud.* iii, p. 14, and § 872

βζέγω, Capp. v. ζεύγω

βήχω, I cough, and aor. έβηχσε, Fer.

[βτζλα, watch.] Often used as a name for high hills in Greece and thus for a hill near Silli in the form βλαγ. Latin vigilare for vigilare; v. Meyer, *Neugr. Stud.* iii, p. 14 and § 871

βλι, membrum virile, Ax. and given for Sin. by Arkh. (p. 228)

βινεψα, aor., I threw, Ph. Afs. impf. § 889. The pres. is given by Kar. (Lag. p. 47) as βινέω, βινέω. At Ph. also βινεψα and φινεψα. Cf. βουνίζω, I throw, Cyprus (Sakellários, *Κυπριακά*, ii, p. 494). Hatzidakis (*Einleitung*, p. 417) derives from δινεύω, δινέω, v. § 400

[βιός, richness, substance.]—το βιό, Pot.

βιρξούμου, βιρξάνου, Silli. v. βρεχούμαι

βγάγωσα, Ph. v. βγάζω

βγαίνω, Ph. v. βγαίνω

βγάλω, Ph., βγαλαίνω, Tsh. v. βγάζω [βλαστάρι, sprout.]—βγοστάρι or (Lag. p. 48) γοστάρι, Ph. § 272

βλαστικό, Fer. v. βασιλικό

[βλέπω, I see.]—βλέτου, Silli. In Capp. its place is taken by θεωρώ and τρανώ

βλοήσκα, Silli, etc. v. ελλογώ

βλά(γ)ω, Ph. v. αυξάνω

βό, Ph. v. εόν

βόϊδ, Del., βόϊδ, Sil., etc. v. βώδι

βόακο, Ph. v. ψόν

βολόν, Capp. v. βελόνι

βορίζω, I winnow, Ph. Given also by Arkh. for Sin. (p. 228), and (βορρίζω) by Val. for Ar. (p. 16). The deriv. is from βορράς as the winnowing is done

by throwing the chaff and grain against the wind

βορδόν, mule, Del. Arkh. gives for Sin. (p. 228) βορτόν, and Krinop. (p. 44) for Fer. βουρδόν.—βουρδόνι, βουρτόνι, Ph.—It is Latin burdo. v. Ducange, *Gloss. med. Graec. s.v. βορδόνιον*, and *Gloss. med. Latin. s.v. burdo*. §§ 372, 373

βοσκός, given for Sin. by Arkh. (p. 228) as subst. to βοσκίζω

[βοσκώ, I graze.]—Capp. pres. βοσκίζω, Sin. (Arkh. p. 228); βοσκίνου, Mis., aor. 3 sg. subj. βοσκήσθ, Ax. The b in aor. βόσκησα, Ax., is taken from βιστιάς, a shepherd. All these are transitive. Intrants. is mid. aor. 1 sg. subj. να βοσκήθω, Ph.—Trans. βοσδίζε, Ph. Tsh., aor. subj. να βοσδήσθ, Ph. Intrants. mid. 3 sg. βοσδείεται, Ph., βοδείεται, Afs., aor. subj. βοσδήθω, Ph. For σδ v. § 264

βοσδέρ, acc. -έρη (§ 297), shepherd, Ph. I take it from Grégoire (B.C.H. xxxiii, p. 151), who has βοσδετήρ: for σδ v. § 264, note. It occurs in the Ph. Gospel: αναδώσω τὸ βοσδετήρ, I will smite the shepherd (Lag. p. 9)

[βουβάλι, buffalo.]—Capp. βάλ (§ 108), Ar. Ul. Phl. and (Arkh. p. 227) Sin.—Pl. γουβάλει (§ 267) given for Ph. by Grégoire (B.C.H. xxxiii, p. 151)

βούβος, owl.—Capp., Pot. and (Arkh. p. 228) Sin.—βούγος (§ 267), Ph. given by Kar. (Lag. p. 47)

βούζα, pl. -ζες, grasshopper, Ph.

βουίλ, Capp. v. βουίλ

[βούκεντρον, ox-goad.]—At Misti the dimin. βουκέντρι has produced by the steps βαινδρ, φαίνδρ, the form φένδρ, pl. φένδριπα (N.K.), §§ 60, 78. βωρ-κέντρι (pron. βωρκέντρι), Ar. (Val. p. 16). The metathesis of the ρ is helped by βώρ, the local form of βώδι (§ 88).—For Ph. Kar. (Lag. p. 47) gives the dimin. βουζέντρι, βουζέντρι, i.e. βουδέντρι

βούλα, seal, and verb βουλάω, Sin. (Arkh. p. 228). Latin bulla, bullare. v. Meyer, *Neugr. Stud.* iii, p. 17 and § 872

βούλα, Capp. v. δλος

βουλιάζω, I flow down, given for Sin. by Arkh. p. 228.—Aor. 3 sg. έβουλιστην da, he swallowed it, Ph. Cf. νεβολίζομαι

βουνί, mountain.—Capp. at Del. Gh. Ar. and (Krinop. p. 44) Fer. βουνί, Phl. Sil. and (Arkh. p. 228) Sin.—Gen. βουνού, Ph., where βουνί is the common word.—βουνί (§ 13), Silli

βούνουμαι, Ph. v. λούω

βούνω, Del. v. σβένω

*βουρδόνι*, Ph. v. *βερδόν*  
*[βουτῶ, I dip.]*—Capp. *αορ. βούτσα*, Mis.  
 Sil. Arkh. (p. 228) gives *βουτῶ καὶ*  
*βουτίζω· βαπτίζω, δύω. Φρ. ὁ δλιος*  
*βούτ'εν.*—*βουδάγω, αορ. βούτσα* (§ 250),  
*ιμπρ. § 849, Ph.*  
*βράδι*, Ph. v. *οὐρά*  
*βράδυ, evening.*—*βράδν, βράδ, Pot., βράν,*  
*Ακ., βράδν, Silli.*—An oxytone form  
 is commoner; *βραδύ, Del., βραδύ, Fer.,*  
*βρα(γ)ύ, Ul., βραδύ, Silli, βραδύ, Ph.,*  
*etc.*  
*βραδύνει, it becomes evening, impf. βράδννε*  
*(§ 384), Ph.*—In M. Gr. *βραδνάζει* is  
 used, and *βραδύνω* means *I am late*  
*[βράζω, I boil.]*—*Αορ. 3 εγ. έβρασν, Mal.*  
*—έβρασε, Ph.*  
*[βρακί, trousers.]*—Capp. *βρακί* (§ 78),  
 Mis., pl. *βρακιά, Del.* Latin *braca*;  
 v. Meyer, *Neugr. Stud.* III, p. 19, and  
 § 373  
*[βρακοζώνι, waistcord of trousers.]*—Capp.  
*βρακοζών, Ar. and Ακ.,* where the *β* is  
 scarcely heard (§ 101)  
*[βραχιόλι, bracelet.]*—*βροδάλι, pl. -λε* or  
*-λα, Ph.* Latin *brachiale*, affected by  
*βραχιόνιος*. v. Triandaphyllidis, *Lehn-*  
*wörter der Mittelgriech. Vulgärlite-*  
*ratur*, p. 103, and § 373  
*βραχιόνι, the dim. of βραχίων* occurs at  
 Ph. Kis. and Afs. in the form *βροδώνι*  
 meaning *arm, not bracelet*, § 254.  
*Gen. βροδονώ, Ph.*  
*βραχνάς, evil spirit, incubus, Silli*  
*βρείζουμαι, Gh. v. βρεχούμαι*  
*βρεθή, Ph. v. βροχή*  
*[βρέχει, it rains.]*—Capp. *βρέχ, Mis.,*  
*βρέχνει (§ 192), Ar.—βρέσει, Ph.*  
*βρεχός, Capp. v. βροχή*  
*βρεχούμαι, I call.*—Arkh. (p. 229) says,  
 “*Βρεχούμαι· καλῶ, φωνάζω, αορ. βρε-*  
*χύστα, ιμπρ. βρεχύστ.* Used in nearly  
 all the Capp. dialects, but not at Ph.  
 In Bagdaonia they say *βρετζω, αορ.*  
*έβρεϊσα, ιμπρ. βρέτ.* At Silli *βριάσκω,*  
*αορ. βρέσα, ιμπρ. βρέτ.*” I record  
 from Capp. *pres. βρεχούμαι, αορ.*  
*βρετῶτα (§§ 97, 289), Ακ., βρέχουμι,*  
*Mis., βρετζουμαι, Gh., αορ. 3 pl. βρετσαν*  
*do, Ar.—βριόμου (§ 51) and βιχάννου,*  
*impf. § 41, αορ. βιριδάκα, Silli.*—  
*Hatzidakis* suggests a derivation from  
*βρυχώμαι* (*ἸΑθηνά*, XII, p. 481)  
*βρεχώ, Mis. v. εύρισκω*  
*βρίδκω, Capp. v. εύρισκω*  
*[βροντῆ, it thunders.]*—*Impf. βροντάκε,*  
*Ph., § 337*  
*[βρόντημα, clap of thunder.]*—*βρόνδεμα,*  
*Ph., § 257*  
*βροδάλι, Ph. v. βραχιόλι*  
*βροδώνι, Ph. etc. v. βραχιόνι*  
*βρουκανίζω, I weep (of children), Ph.*

*Impf. § 339, αορ. βρουκάντσε, ρουκάνει*  
*(§ 281).* Arkh. (p. 228) gives for Sin.  
*βουρκανίζω. μηκώνμαι επί άγγελάδοι, and*  
*for Ph. βρακανίζω· κλάλει επί βρεφῶν.*  
 So too Kar., *βρακανίζω* (Lang. p. 47)  
*[βροχή, rain.]*—Capp. *βρεχός, Ar. (decl.*  
*§ 144), Sem. (decl. § 136), Ακ. Mis*  
*(decl. § 133), Pot., βρεχό, Fer. (decl.*  
*§ 146), βροχός (§ 101) Ακ. For Sin*  
*βρεχός and βροχός* (Arkh. p. 229).—  
*βρεθή, Ph.—βροθή (§ 14), Silli.*—The  
 forms with *ε* for *ο* have been affected  
 by *βρέχει*  
*βρουέλινες, f. pl., water-parsley, Ph. A*  
*compound of βρόσι and σέλινον.* § 263  
*βρώμος, stink, Pot. § 120*  
*βρωμῶ, -εῖς, I stink, Del. § 200*  
*βώδικο, wooden bottle, Ph.—Kar. (Lang*  
*p. 47) gives βορόκκο and βουδίκκο,*  
 referring to Arm. *povtovk, pivok,*  
 which means *a small pot or saucepan*  
 (Bedrossian). v. § 376. The Phárasa  
*βόδκκα* are made by the Moslems at  
*Bársama on the way to Adana*  
*[βυζί, breast.]*—Capp. *βυζί, pl. βυζία,*  
*Gh. Ar. Phl.*  
*βύνω, Ul. Del. v. εβύνω*  
*[βώδι, βούδι, ox.]*—The Capp. forms vary  
 with the treatment of *δ* (§§ 86-96)  
 and the *-ιδι* stems, and some belong to  
*βώδι, some to βούδι.* Thus: *βώδ* or  
*βόδ, pl. βόδια, Del., βούδ, pl. βούδια*  
*(§ 111), Sil., βόδ, pl. βόδια (§ 75), Mal.*  
*βού, pl. βούγα, Mis. Ul. Ακ., eg. also*  
*βόιχ, gen. βούιοι, Ακ., βώρ, Ar. Gh.,*  
*βούρ, Fer. (Krinop. p. 44), βούρ, gen.*  
*βούδοι, pl. βούδια, Phl. (§ 95), pl. βούδια.*  
*Pot.—βούδι, Ph. etc.*  
*[βώλος, clod.]—μώλος, Fer. (Krinop.*  
*p. 55), § 99*

γ

*γά, Ph. etc. v. γάλα*  
*γάζε, Ακ. v. Turk. qazmaq*  
*[γαϊδούρι, ass.]*—In Capp. and Silli always  
 with *δ* instead of *γ* (§ 95): *γαϊδούρι.*  
 Fer., *qaïdour, pl. qaïdoura, Phl. Mal.*  
*(§§ 71, 82), qaïdour, Ul. Ar. The*  
*form γαϊτούρι, Sin. (Arkh. p. 229)*  
*shews the same d for γ.—γαϊδί or*  
*γαϊρίδι (§ 288), το γαϊρίτ σου (§ 250),*  
*and dimin. γαϊδαρόκκο or γαϊμαρόκκο*  
*Ph. For metathesis, § 284.—γαϊδού-*  
*ρους (§ 11), Silli*  
*γαϊέρ, Mis. v. Turk. ghayet*  
*γαϊρίδι, Ph. v. γαϊδούρι*  
*γαϊρίτ, Del. v. Turk. gharib*  
*γαϊρού, Silli. v. Turk. ghaïra*  
*γαϊράνι, a kind of ribbon, Sin. (Arkh.*  
*p. 230). The name is from Gaeta, in*  
*Italy. v. § 369*  
*γάλα, milk.—Capp., γάλα (decl. § 114).*

Ul., *qāla* (§ 82), Mal.—*γά*, Ph., etc. § 269

*αλγάμα*, *neut. pl.*, Del., in text on p. 390, l. 27. Explained as *thistles* *αλέ*, *pl. γαλέ*, *epider*, Ph. Kar. (Lag. p. 48) gives *γκαλέ* or *γκαλλέ*, *epider's web*, and *γκαλιέ* or *γκαλλιέ*, *epider αλίμα*, Ax. Silli. v. *αγάλια* *αλίνας*, *pl.*, Ax. Explained in text on p. 390, l. 21 as *λάχανα*, *herbs, vegetables*.

Ghalle in Turkish (غلة) means *fruits of the earth in general*, but any connexion is very doubtful *γαλιόν*, Ph., apparently *the rope by which a donkey is led*. In text on p. 478, l. 12

*γαμβρός*, *γαμπρός*, *bridegroom, son-in-law*.—Used everywhere in Capp. Ph. and Silli generally in form *γαμβρός*. But *γαμβρός* (§ 82), Mal. Sil., *γάμβρος* (§ 73), Sem. Decl. § 127 (Mal.), § 186 (Sem.), § 188 (Ar.), § 145 (Gh.)

*γάμος*, *marriage*.—Capp. generally *γάμος*, but *qámos*, Phl., *qámos*, Mal. (§ 82), *γάμου*, Mis., *γάμος*, Del. Decl. § 120 (Pot.), § 128 (Mal.), § 180 (Ax.), § 188 (Mis.), § 185 (Ul.), § 140 (Ar.). With possess. § 180, Ul.—*γάμος*, Ph.—*γάμου*, Silli

*γαμῶ*, *stupro*, Ph.

*γανῶσω*, *I am thirsty*, *aor. γάρωσα* (§ 216), Ar. *impf. γάρωε* (§ 201), Gh. For Sin. Arkh. gives (p. 280) *γανωμένοι· ἀπυθδικῶς ἐκ δίψης*, and *γανίξω*=(1) *I speak loudly*, (2) *I thirst*. This word can have no connexion with *γανῶσω*, *I smear*, but must be allied to *γανίξω*, *I do a thing with difficulty*, Imbros (*Ζωγραφεῖος Ἀγών*, 1896, p. 16) and possibly the Pontic *γαναχῶ*, *I am tired* (v. *qanóχew*), and Ophite *ἀγανάχτετος*, *untired* (Deffner's *Archiv*, p. 189). For *ἀγαναχῶ* elsewhere, v. *Xanthudhidhis*, *Ἐρωτόκριτος*, p. 478

*γαδάγκα*, *γαθήσα* da, Ph. v. *αγαπῶ* *γαβεῦ*, Silli. v. Turk. *ghabavet* *gabı*, Gh. v. Turk. *qabug* *γαράφι*, *carnation*, Sin. (Arkh. p. 280). Italian *garofalo*. v. G. Meyer, *Neugr. Stud.* iv, p. 22, and § 369

*γάρα*, cat. v. *gára*

*γατῖαι*, *I drive away*, and *aor. 8 sg. γατίσεν* da, Ph. Also without *γ*, *pres. ἀτιέγω*, *aor. ἀτίεσα*, *impv. § 845*. Kar. (Lag. p. 49) gives for Ph. *γκατιέγω* and *κατεῶ* (i.e. *γατέω*) and I record the *aor. γατίσεν* da or *κατίσεν* da. A Pontic word, v. § 891

*γαδέρφα*, Ax., text on p. 394, l. 32. Explained as *small glasses*. It is the pl. of a dimin. of *καθρέφτης* with metathesis of

the *-pē-*, the initial *γ* being probably an error for *g*.

[*γδέρω*, *I stay*.]—*Aor. 3 pl. ξεγδέραρε*, Ph.

*γδυμένος*. v. *ξυμῶ*

[*γδύω* (*ἐκδύω*), *I strip*.]—Capp. forms are: *γδύω*, *pass. γδύομαι*, *aor. γδύσα*, Sil., *γδύομαι*, *aor. γδύστα*, Ax., *γδύομαι*, *aor. γδύστα*, Fer., *ghedúroumai*, *aor. ghedústa*, Gh., *ghedúroumai*, *aor. éghedústa*, Del., with which cf. *γνύζω*, *γνύομαι*, Sin. (Arkh. p. 281).—*γρόνον· μου* or *γρόνον· μου*, *aor. γρόσθηκα* (§ 53), *impv. γρόστα* (§ 55), Silli. For *γρ* v. § 11.—At Ph. *ξυμῶσω* is used, q.v.

*γέβκα*, *γεβῶ*, Silli. v. *διαβαίω*

*γείρεν*, Gh. v. *εἶδα*

*γέλα*, Silli. v. *ἐρχομαι*

*γέλμα*, Mis. v. *γέννημα*

[*γελῶ*, *I laugh*.]—Capp. *pres. 2 sg. γελῆς*, *aor. subj. 3 pl. γελᾶνε*, Phl. *Impf. γέλανα*, *aor. γέλασα*, Sil., meaning also to make laugh. *Impf. §§ 208, 206*.—*γιάγω*, *impv. γιάγκα*, *aor. γιάσα*, Ph. For *λ* v. § 269

*γеміс*(і), Capp. Ph. v. Turk. *yemek*

*γеміс*, Ph. v. Turk. *yemeni*

[*γемі́ξω*, *I fill*.]—Always in Asia with *pres. in -ῶσω*. Thus in Capp. *γемі́σω*, *aor. γемі́σσα*, *subj. 3 sg. γемі́ξі* or *εμῶξ*, *aor. pass. 3 sg. γемі́σθη*, Del., *γемі́σω*, Del. Gh. and *aor. γόμωσα*, Ar., *γιομῶσα*, Phl. Sil. with *aor. γιόμωσα*, Phl. Sil. Ar. Ax. *γιομῶσα*, *impv. γιομῶμον*, Ar. At Ax. *aor. subj. also γемі́σω*. *Aor. γιμῶσεν* do, Ul., *subj. 3 sg. εμῶξ*, Sil. Participles, *γемі́το*, *γιομῶμενον*, Ax., *γιομῶμενον*, Sil.—*εμῶσω*, *aor. εμῶσα*, *impv. εμῶ* or *εμο* (§ 850), *aor. pass. εμῶθα* or *ημα* (§ 862), Ph.—*γемі́σσω*, Silli

*γеміс*, Ul. v. Turk. *yemin*

*γενάτ*, bearded, pl. *γενάτοι*, Afs. The phrase *κῦσέ γενάτ* means *a man hairless as to his beard*, and is used synonymously with *κῦσέ σακαλῶ*, q.v. *γένεα*, n. pl. *beard*.—Capp., *γένεα*, Ax. Phl., *ἐγία*, Ax.—*γένεα*, *τα*, Ph. Afs.

*γениден*, Ph. v. Turk. *yeniden*

*γέννα*, Capp. v. *γίνομαι*

*γέννημα*, used in Capp. with the special meaning of *wheat*. Thus *γέννημα· σίτος*, Sin. (Arkh. p. 280), Ar. (Val. p. 16) and for Sil. *γέννημα*, pl. *γεννήματα· σίτος* (Pharaseop. p. 115). *γέννημα*, Ul., *γέλμα*, Mis., *γέρμα*, Ax. The pls. of these forms are unrecorded, but are no doubt in *-ατα*

[*γεννώ*, *I give birth*.]—Capp. *aor. ἐγέννη· σεν*, and *subj. 3 sg. ἐνήξ*, Del., *γένεσε*, Ul. Sil., *subj. 2 sg. γενήης*, Ul., *aor. pass. γενήθα* (§§ 191, 259), Mal.—*Impf.*

3 sg. γενάρκα, aor. 3 sg. γέν(τ)σε, ἐν(τ)σε (§§ 250, 253), subj. 3 sg. γενήσῃ, aor. pass. 3 sg. γενήσῃ, Ph. Pres. γεννᾷ, Tsh.—Pres. 3 sg. γεννᾷ, aor. γέννησι, Silli

γένδερο, Ph. v. ἐντερο

γεραζμένο, Del., etc. v. γηράζω

γερεμάδε, neut. pl., a sweet made of grapes, Ph. Probably from a Turkish word and sg. γερεμάς

γερένια, Del. v. Turk. yarane

γερῖ, Del., γέρ, Ul. v. Turk. yer

γέρμα, Ax. v. γέννημα

γέρος, old man.—Capp., Del. (decl. § 118),

Fer. (decl. § 147), γήρος, Ar. (decl.

§ 142). Elsewhere γιρῶν, pl. γιρῶνια,

Mal. Ax. Phl. Also γερῶν, Ax.—γέρος

and dimin. γεράκκο, Ph.—The Capp.

γιρῶν produces the aor. γιρῶνισα,

Ax. Phl. and (as plur. γιρῶνισαν ταν)

Mal. § 244

γερού, Ph. v. Turk. yarem

γερούεινι, etc., Afs. v. Turk. ermek

γερδί, Del. v. Turk. yermek

γερμίδε, Ph., etc. v. Turk. yetmiş

γέτσε, Ul. v. Turk. yetmek

yedéy, τ, Phl. v. Turk. yedek

[Γεώργιος, George.]-Γεώργης, Ph.

[γῆ, earth.]-Used in Capp. and Ph. only

in phrase εἰς τὴν γῆν, on the ground.

Thus δὴ γῆ, Ar., δὴ γῆ, Del., εἰς τὴν γῆ,

Ul., στῆ, Ph. Also at Fer., ἐπάνω ἀπ

δτῆ νε, it is above the ground

γήμαρτον, Silli. v. ἡμαρτον

γῆμου, Mal. v. ἡμουν

[γηράζω, I grow old.]-Partic. γεραζμένο,

Del.—γεραζμένον, Silli

γιά, indeed, particle giving emphasis.

Capp., Ul. Mal. Ax. Phl. and Ph.

γιά (διά), prep. for. Recorded at Ul. Pot.

and Silli (§ 11)

[γιά (διά) νά, in order to.] Capp. γιά να,

recorded from Gh. Ax. Mal. Sill.

γιά... γιά, either...or. Ul., Fer.—γιά

apparently means but in the Silli text

on p. 288, l. 38

γιαβάζι, γιαβάζα, Capp. v. Turk. yavađ

γιαβλάδεν, do, Gh. v. Turk. yaghla-

maq

γιαβλου, Silli, γιάβολος, Capp. v. διά-

βολος

γιαβρού, γιαβρία, Capp., Ph. v. Turk.

yavru

γιαγλαδέζω, Sil., etc. v. Turk. yaghla-

maq

γιάγω, Ph. v. γελώ

γιαγλιέρ, Ax. Explained as κακός. It

reappears in γαγθερεδί, also Ax.

(p. 402, l. 16), which I translate

rascal. Possibly γιαγφρ

γιάδε, Ph. Tsh. v. ἀγελάδα

γιαζμά, Ar. v. Turk. yađmaq

γιαζό, a Turkish word used in Capp. to mean open country; Ax. Mis. Mal. γιαζί, Pot. Pl. γιαζόδα, Mal. C. such village-names as Aq-yazi in Bithynia and Tekir-yazi between Gökşün and Marash. Also jaz, *desert*

without grass or plants, Čag. Osm. Wörterbuch, p. 104, and Turki yazibı countryman, H. Whitaker, Eastern

Turki, II, p. 30. Vambéry gives

(Etym. Wörterbuch, p. 127) osm.

jaz = grosse Ebene, and (Čagataische

Sprachstudien, p. 346) يازى, jazi

inhabited country or plain

γιαζόρα, Phl. v. Turk. yazo

γιαζάσεν, Phl. v. Turk. yađamaq

γιαλάσα, Capp. v. Turk. yaghlamaq

γιαλάτων, Mal. v. Turk. yollamaq

γιαλβάρσεν, Ul. v. Turk. yalvarmaq

γιαλόχ, Del. v. Turk. yaghleq

γαναδτίαςωι, Afs., etc. v. Turk. yan

γινάχιμα, Sil. v. Turk. yanaq

γιατούσα, etc., Capp. v. Turk. yapı-

maq

γιαβανούδα, Del. v. Turk. yabano

γιαqajdχια, Ax. v. Turk. yaqmaq

γιαqəəəəəəə, Phl. v. Turk. yaqəəə

γιαρά, Capp., etc. v. Turk. yara

γιαράσα, Capp. v. Turk. yaratmaq

γιαραδέξ, Ar. v. Turk. yaramaq

γιαργόλ, Ul. v. Turk. yarem

γιαρού, Ph. v. Turk. yarem

γιάρωσα, γιάρό, Capp. v. λαρώνω, λαρ

γάρω, Capp. v. Turk. yarem

γιάσέχ, γιάσəχjəəə, Capp. v. Turk.

yasaq

γιάσε, Ul. v. Turk. yazmaq

γιάσκαλος, Capp. v. δάσκαλος

γιάσδέq, Ul. v. Turk. yaśəq

γιάσάδω, Capp. Afs. v. Turk. yaśamaq

γιάσədiəəəəə, Afs. v. Turk. yaśamaq

γιάτί; why?—Capp. Ax. Pot., γιάτί,

Gh., γιάτ, γιάδα, Phl. With the γ

dropped, άτί, Ax. Ul.

γιατούχα, f., Silli. v. Turk. yatoq

γιατρός, Mal. v. ιατρός

γιάδε, Ph. v. έρχομαι

γιαφρό, Capp. Silli. v. έαυτός

γιάφτω, Ul. v. άφτω

γιάχούτ, Del. v. Turk. yakhod

Γιάχουδέξ, Phl. Ph. v. Turk. yehudi

γιάγι, Ph. v. Turk. yigit

[γιά, goat.]-Capp. γύχ, Ax. (§ 93), άγία

(Ark. p. 257), Sin.—άε, Ph. Tsh. Kis.

γιάρ, Ul. v. Turk. yalan

γιάρ, Ul. v. Turk. yular

γιάμι, Ph. v. έμείνον

γιάδα, Ph. v. Turk. 'onad

[γίνομαι, I become.]-In Capp. the com-

mon pres. is νίσκομαι, Del. Gh. Phl.

Ax., νίσκομαι, Ul., νίσκουμαι (Pharasp.

p. 121), Sil. From a form *νι(γ)ομαι* come *νιεται*, *νιγουνται*, Phl., *νιγνι* (§ 64), Mal. Aor. *εννα*, Gh. Fer. Ar. Ul., *γεννα*, Del. Mal. Ax. Phl. Mal.; *εγενα* is rare, Ax. Phl. Aor. subj. *γε(ν)ω*, Del., *γενω*, Pot. Phl., *εννα*, Gh. Ul., *να νω*, Del., *ενω*, Pot., *γενω*, Sil. Remarkable forms are *εγμαι* (probably impf.), Ul., aor. 3 pl. *ενδω*, Ar., impv. 2 pl. *ενάτι*, Mal. *γινεται*, Phl., in text on p. 432, l. 2 is probably not dialectic. —Pres. 3 sg. *βεται*, impf. *ενόμουνε* (§ 358), aor. *εννα*, 3 sg. *εννε* or *ενδουνε* (e, aor. subj. *ινω* (§ 348), Ph.—*ενίσκουμι*, aor. 3 sg. *ένηκτι*, aor. subj. *ινω* (§ 46), Silli. v. § 391

*γινου*, Mis. v. *δινω*  
Γιοδεούς, Ph. v. *Ιουδαίος*  
γώλ, Ul. v. Turk. *yol*  
γιολαδᾶ, Phl., etc. v. Turk. *yollamaq*  
γιολζουλί, Ph. v. Turk. *yolju*  
γιολδάδης, Ph. v. Turk. *yoldaş*  
γιομῶνω, Capp. v. γεμίζω  
γιόνιν, Ph. v. Turk. *yon*  
γιόξα, Capp. Silli. v. Turk. *yokhsa*  
γιορδή, Ar. v. *εορτή*  
γίρος, γιορῶνισα, Capp. v. *γέρος*  
γιορουλᾶζου, Mal. v. Turk. *yurulmaq*  
γιορδιᾶζω, I interpret (a dream), Ph. Pres. § 324, 328. Aor. 2 sg. *γιορδιᾶσες τα*, aor. subj. 3 sg. *γιορδιᾶσθ*. The form betrays its Turkish origin; the word appears in Turki as *yurumaq*, to interpret a dream, Whitaker, *Eastern Turki*, II, p. 22

γίόξα, Ph. v. Turk. *yokhsa*  
γιού, here, Ul.  
γιουβάρ, Ph. v. Turk. *yular*  
γιουκλάσεν da, Ul. v. Turk. *yükletmek*

γιουκούγου, Silli. γιούκσα, Del. Silli. v. *άκούω*

γιούλης, Silli. v. *ήλιος*  
γιουγᾶ, Del. v. Turk. *yongha*  
γιούππου, Silli. v. *δπνος*  
γιουρούκ, Ul. v. Turk. *yürük*  
γιουρουλᾶω, Capp. v. Turk. *yurulmaq*  
γιουρῶννον, Silli. v. *ιδρώσω*  
γιουσούκ, Ul. v. Turk. *yüzük*  
γιόφχ, Fer. v. Turk. *yiqiq*  
γιῶς, Ul., γιῶςβαδής, Phl. v. Turk. *yüs*  
γιῶςιῶ, Fer. v. Turk. *yüzmek*  
γιῶςιῶ, Ul. v. Turk. *yüs*  
γιῶκλᾶκ, Sil. v. Turk. *yük*  
γίχ, Ax. v. *γίδι*  
γιῶ, here, Ax.  
γιῶθῆναι, Ar. v. Turk. *yighin*  
γίτρα (also *gitra*), wooden toy arrow, Ph., given by Kar. (Lag. p. 49). Arkh. (p. 273) for Ph. gives *gita* with same meaning, and for Sin. (p. 274), *τῆτρα*, arrow. Hatsidákis sees in this the

Latin *sagitta* (Ἑβδομάς, II, p. 537). v. §§ 372, 373 and s.v. *δῖκα*  
[γλειῶω, I lick.].—Aor. *ήγλειφα*, Ph. γλέχι, Ph. v. Turk. *yaghliq*  
γλουκάνα, a kind of plant, Ph. Given by Kar. (Lag. p. 48). v. §§ 269, 275  
γλῶσσα, γλῶμσα, Del. v. *γουλῶ*  
[γλυκός, sweet.].—ghelakó γάλα, fresh milk, as opposed to *yiaourt*, Ar.—γλυῶ, Ph. [γλυτῶω, I set free, I escape.].—Capp. γουλτῶω, Del., γουλτῶω (§ 82), Phl., γουλῶω, Sil. Aor. subj. γουλτῶω, impv. γούλο το με, Del.—Aor. γλῶτῶσα (§ 251), Ph., etc., pass. aor. subj. γουλτῶθῶ, part. λυτεμένο, Ph.—γουλτῶωνον, aor. 3 sg. γούλῆσαι, aor. subj. 3 sg. γουλτῶσθ, pass. aor. 3 sg. γουλτῶσκι, Silli  
γλῶσσα, tongue.—Capp. γλῶσα, Ar. Ul.—γῶσῶσα or γῶσῶσα, Ph., § 271.—γλῶσσα, Silli  
γνῆς, Ph. v. *γνῆς*  
γνῆντα, adv., opposite, in front, Ph. Also, ε' *ἀγνῆντα το μέρου*, on the one side, with which cf. γνῆς  
γνῆς, one time, Ph. Kar. (Lag. p. 48) gives also γνῆς γνῆς, sometimes, ἀγνῆς, once, σάγνῆς, at another time, γνῆς τὸ δεύτερον, again. I record γνᾶς meaning again, which it is tempting to derive from *ἐκ νέας*  
[γνῶριζω, I recognise.].—Aor. 3 sg. *νῶρῆσεν* da, *ἀνῶρῆσεν*, aor. subj. *ἀν da γνῶρῆσω* (§ 348), Ph.  
γομάρι, load.—Generally in Capp. γομάρ, Ax. Ar., and for Sin. γομάρι· φορτίον (Arkh. p. 232). γομάρ, pl. γομάρα (§§ 71, 82), Phl.—γομάρι and γομάρι, Ph.  
γομῶνω, Capp. v. γεμίζω  
γονιᾶ, Del. *λίγο γ*. in text p. 318, l. 24, explained as a little food  
[γόνυ, knee.].—γόννατο (§ 152), Ar. Also at Ph.  
γόρασεν, Capp., γοράννει, Silli. v. *άγοράζω*  
γουζού, Fer., γουζι, Ph. v. Turk. *quzu*  
γουδά, napkin in which food is tied up and upon which it may be eaten, Pot.  
γούλα, throat, Sin. (Arkh. p. 232) and Silli. Latin *gula*; v. G. Meyer's *Neugr. Stud.* III, p. 19, and §§ 371, 372.—The dimin. γουλί, Sin., means the socket in which the pivot of a door turns, and γουλί, Fer. (Krinop. p. 45), is the hole for the bolt of a door  
γουλασάβρα, lizard, Silli  
γουλῶ, ᾶς or ghūlῶ, Del., with aor. γλούμσα or γλῆμσα, subj. γουλμῶσω meaning to pick the teeth. It is the word given by Arkh. for Sin. (p. 231) as γλιμῶσω· ἐξεδάξω τι μετὰ περιεργίας.



It seems to be the Pontic 'γλουπίσω (Oeconomides, *Lautil. d. Pont.*, p. 194) which is anc. *ἐλευπίσω*, *I free from shell or rind*. v. § 99 for π and μ

γούλο, Capp. v. *δλος*  
γουλτώνω, Capp., etc. v. *γλυτώνω*  
γουμερί, Capp., Ph. v. *γουμερί*  
γουμερίσω· λάμπω, Kar. (Lag. p. 48), and with this γουμερία· διέπνω δούτηρ ἢ φάλανα, Ph. For the connexion with λάμπω, v. § 272

γούρα, Gh. v. Turk. qur'a  
γουργίω, Ph. v. *κουρῶ*  
γουργούρι, vel sim., theat.—Capp. γουργού τ, Gh., γουργούρι τ (§ 82), Sil., γουργούρι (Ark. p. 252), Sin., γουργούρι (Krinop. p. 45), Fer., γκουρκούρι (Pharasop. p. 115), Sil.—γουργού τ σου (§ 253), Ph.—Latin gurgulio; v. G. Meyer, *Neugr. Stud.* III, p. 20, and §§ 372, 378

[γουρούι, pig.].—γουρούι, Ax. Owing to Moslem feeling the pig is not kept in Cappadocia even by Christians

γουρβέτι, Ph., etc. v. Turk. ghurbet  
γραιά, γριά, old woman.—Capp., γριά, Pot. Del., gheriá, Del., qeríá (§ 82), Mal., pl. γριάδες, Pot. Del.—γριά (§ 260), Ph., γραιά or γριά, pl. γριάδι (§ 801), Tah.—Dimin. at Ph. γριάδικο

[γράμμα, letter.].—γράμμα, pl. γράματα, Ph.

γραιδίω, Tah. v. *παντίω*  
γραιδί, fields near the village, Ax.  
γραιῖ, 8 sg. pres., Silli. v. Turk. oghramaq

γράφω, *I write*.—In Capp. so at Ax. Pot., γράβω, Fer., γράφω, Pot., γράφου, Mal. *Aor. ἔγραφα*, Del. Ax. At Phl. with κ instead of γ: *imprf. κράβιδκα*, *aor. ἔκραφα*. This is to be connected with the pronunciation of γ as q at Phl. and Mal., for which v. § 82. *Imprf.* §§ 204, 207, 208, 209. *Aor. pass.* § 238.—*Aor. ἔγραφα*, Ph., *imprf. γραφόνικαν da* (§ 336), Tah., *imprv.* § 346.—At Silli the participles *γραφτό* (? dialectic) and *γραφνίμενα* (§ 57)

γραφνίμο, writing, Ar.  
γρίβω, *I look*, Ph., etc. *Pres.* § 327, *imprf.* § 336, *aor. ἔγριβα* (§ 343), *imprv.* γρέπ (§ 346)

γροκῶ, *passim*. v. *ἀγροικῶ*  
γροῦδα, Phl. Silli, etc. v. Turk. ghurud  
γρόννουμου, Silli. v. γδόνω  
γρόδω, Capp. v. γδύνω  
γυμνός. v. *ξυμνός*

[γυναικα, woman.].—γαικα, Capp. *passim*. Decl. §§ 164, 165.—γαικα, Ph. Decl. §§ 300, 303.—ἐναικα, Silli

γυί, Capp. v. *ὄνι*  
γύπνωσα, Ul. v. *ὕπνωσα*

[γυρεύω, *I seek*.]—In Capp. κρέβω (q.v.) is generally used. From γυρεύω I record only the *imprv. ὄρεψε*, Pot. (possibly not dialectic). κρέβω, *aor. κρέβα*, Phl. Pot. and κρέβω, *aor. κρέβα*, Sil. (with back κ), are rather from κρέβω changed to κρέβω than from γυρεύω. Cf. κρέας for κρέας (κρέας). For Sin. Arkh. (p. 247) gives γυρεύω by the side of κρέας. v. § 75.—γυρεύω (§§ 251, 325), *aor. ὄρεβα*, *imprv.* § 346, Ph. Tah. Afa.—γυρέβω, *aor. ὄρεβα* (§ 10), *aor. subj. ὄρεβου*, Silli.—The verbal subst. at Ph. is ὄρεμα seeking

[γυρίω, *I turn* (transit.).]—Capp. *aor. γύρσα*, Ul., *ὄρσα*, Del. *Pass. pres. ὀρίσμαι*, Del., *aor. γυρίστα* (§§ 85, 97, 239), Del., γυρίστα, Phl., *aor. subj. ὀρίσται*, *imprv. γυρίσται*, γυρίσται (§ 243), Del.—*Aor. act. ὀρίσται* (§ 253), *aor. pass. ὀρίσται*, Ph.—*Pres. pass. 3 sg. ὀρίσται*, Silli  
γῶνι, acorn, Ph. Kar. gives (Lag. p. 48) γῶνι, § 271

γῶσα, γῶσα, Ph. v. γλῶσσα

## gh

ghūlmō, Del. v. γουλμῶ  
ghelak, Ar. v. γλῆκός  
gherá, Del. v. γραιά  
gherichos, adulterer, Ph., with the abstract subst. το gherichléxi, adultery. ? Persian گه, ghar, debauched person.  
ghedgēlgi, ghedkalaki, gourd, Ph. Kar. (Lag. p. 43) gives γισκαλάκι. v. § 278  
gherdise, *aor. 8 sg., he wished*, Ph.  
ghedósumai, Gh., etc. v. γδύνω

## δ

δάγκια, Ph., § 172

[δὰδ, pine-splinters, used for kindling or to give light.].—δὰδ, Ar. (§ 88), Gh. (§ 89), Silli (§ 11)

δάκνω, *I bite*.—Capp. δάκνω, *aor. ἔδανω*, Ar. (Val. p. 16).—*Subj. 2 sg. δάκνη* and *imprf. 3 sg. δεκαίνικεν da*, Ph.

[δάμαλις, heifer.].—ἀλαμαλίρ at Gh. is for τ(δ)ραμαλίρ, i.e. τ(δ)ραμαλίς (for δ→ρ, v. § 89) the dimin. of δάμαλις, which also appears in the Sin. form δαμαλίς (Arkh. p. 222), and at Sil. (Xen. I, p. 191) as ἀλαμαλίς, or (Pharasop. p. 114) ἀλαμαλή.—For Ph. Kar. (Lag. p. 58) gives νεμαλιδόκα, which he explains as (a dimin. of) νεμαλίς, δάμαλις

[δαμάσκηνο, plum.].—This word is used in Capp. in the following forms: *μανάσκηνο*, Fer. (but Krinop. for Fer. gives *μανασκενός*, p. 54), *μαράσκηνο*,

Pot. Oxytone forms are *μαραδκενό*, Ar., *μαραδκενό*, Del., *μαρασκενό*, Sin. (Ark. p. 252), *μαλασκενό*, Sil. (Phar. sop. p. 120). For accent *v*, § 73, for metathesis § 104

*άγγαρ*, Ph., *άάνγας*, Mal., § 172

*αδάρι*, Ph. *v*. *άάτι*

*αρά*, Phl. *v*. *άδάρ*

*άσκαλος*, *schoolmaster*.—The Capp. forms vary with the treatment of *δ* and *δι* (§§ 86—96). *άσκαλος*, Del. Pot. Phl. An., *άσκαλους*, Mal., *άσκαλος* (§ 90), Sem. Fer., *άσκαλος* (§ 91), Ul. The rest of the Capp. forms go back to *δράσκαλος*, the initial *δι* of which is probably influenced by *δράκος*, especially as in the old days the schoolmaster was always the priest or deacon. The forms based on *άσκαλος* are possibly all comparatively modern; at Férték at any rate *άσκαλος* is the name for the newly come schoolmaster, but the priest, the old institution, is *ιάσκαλος* (= *διάσκαλος*, § 87). Similar are *δράσκαλος*, Sil. (Xen. i, p. 286), *δράσκαλους*, Mal., *γιάσκαλος* (§ 88), Ar., *γιάσκαλος* (§ 89), Gh., *διάσκαλος* (§ 98), Az. For decl. § 117 (Del.), § 119 (Pot.), § 121 (An.), § 122 (Sil.), § 124 (Phl.), § 126 (Mal.), § 129 (Az.), § 134 (Ul.), § 136 (Sem.), § 139 (Ar.), § 145 (Gh.). With possessa. § 180.—*άσκαλος*, Ph., §§ 277, 291.—*ράσκαλος* (*δ*→*ρ*, § 11) and with metathesis *λάσκαρος*, pl. *λάσκαροι*, Silli

[*δαχτυλίδα*, *ring*.]—Capp. *λαχτυλίδα*, Sil., and forms affected by change of *δ* to *d* (§§ 86—96): *δαχτυλία*, Mis. (§ 92), Az. (§ 98), *δαχτύλια* (§ 98), Ar., *δαχτυλίδα*, Sil. (Phar. sop. p. 116).—*λαχτυλίδα* (§ 275), Ph.

[*δάχτυλον*, *finger*.]—The dim. form *†δαχτύλι* is used. Capp. forms, *δαχτύλ*, pl. *δαχτύλια* (§ 90), Sem. Az., *δαχόλ*, Ar., *λαχτύλ*, Mal. and (Ark. p. 248) Sin.—*δαχτύλι*, pl. *-λε*, Ph. Pl. *δαχτύλα*, Tah. Kis. Afs., *λαχτύλι*, Tah. and Afs. §§ 259, 288.—*λαχούρι*, Silli

*άέ*, Ph. *v*. *άά*

*άββάζω*, Ph. *v*. *διαβιάζω*

*άβαίνω*, Ph. *v*. *διαβαίνω*

*άβοσάνα*, *f*, *devilry*, Afs., as from a form *†διαβελοσάνα*. For Ph. Kar. (Lag. p. 49) gives *άβελοσάνα*, *άβελοσάνας* (*πανούργος*) and *άβελοσάνατικός* (*διαβολικός*). For *ia v*. § 259

*άειχω*, *I shew*.—Capp. *pres. άειχω*, Del. Phl., *άειχω*, Ar., 3 *sg.* *άειχ του*, Mal. Aor. *άδειξα*, Del. Mal. Phl. Sil.—*άείχω* (§ 256), aor. *ήδειξα*, *impr.* *άεικα με*, Ph. *impr.* *άεικα με* *da* (§ 346), Afs.—*άειχου*, aor. *subj.* 3 *sg.* *άειξη*, Silli

*άεκα*, *ten*.—Capp. *άεκα*, but *άεκα* Ar. (§ 88), Az. (§ 98).—*άεκα*, Tah. § 307.—*άεκα*, Silli, § 11

*άεκαλίκα*, *staff, old man's staff for walking*. So at Sin. (Ark. p. 235) and at Fer., where Krinop. (p. 46) gives *άεκαλίκα*. At Ar. *άεκαλίκος*, decl. § 142. Properly the staff of a *άεκαλός*, *beadle*, Latin *decanus*; v. G. Meyer, *Neugr. Stud.* iii, p. 20, and § 372

[*άεκαονιά*, *nineteen*.]—*άεκαίνιά*, Phl.—*άεκαονία*, Tah., § 307

[*άεκάξε*, *sixteen*.]—*άεγάξε*, Phl.—*άεκάξι*, Tah., § 307

[*άεκαπέντε*, *fifteen*.]—*άεκαπέντα*, Tah., § 307

[*άεκατέσσαρες*, *fourteen*.] *άεκατέσσερα*, Tah., § 307.—*άεκατέσσαρις*, Silli

[*άεκατρείς*, *thirteen*.]—*Gen. άεκατρίω*, Silli.—*άεκατρία*, Tah., § 307

[*άεκαφρά*, *seventeen*.]—*άεκοφρά*, Tah., § 307

*άεκοχτώ*, *eighteen*, Tah., § 307

*άελφή*, Ph., *άέρφα*, Afs. *v*. *άδελφή*, *άδελφός*

*άέν*, *not*.—Capp. *άέν*, *άέμ*, *άέρ*, at Pot. Phl. Sil. Mal., where *δ* is preserved. Elsewhere *άέν*, and also at Del. § 95. For the verb enclitic after *άέν v*. § 72; for *άόμ βουρσα*, Mis., *v*. *ήμπορώ*.—*άέν*, *άέρμ*, *άέρ* (§ 10 for encl. verb), Silli. Also § 24

[*άένδρον*, *tree*.]—Capp., always oxytone, *άένδρδ*, pl. *άένδρδ*, Mal. (decl. § 148), Phl. Sil.

[*άένω*, *I bind*.]—Capp. *pres. άένω*, (§ 89) Gh., (§ 98) Az., 3 *sg.* *άέν το* (§ 95), Del., aor. *άέσα*, Phl., *άέσα*, Gh., and (§ 98) Az.—*άένου* (§ 11), *impr. act. and pass.* § 48, aor. *έμισα*, aor. *subj.* *άένου*, *impr.* § 49, Silli

[*άεξιά*, *the right*.]—*άεξιά*, Phl.—*άεξία*, Ph.

[*άέρμα*, *skin*.]—Pl. *άέρματα*, Ph.

[*άεσπότης*, *bishop*.]—Capp., *άεσπότη* (decl. § 161), Fer., *άεσπότης* (decl. § 162), Ar. For *d*, §§ 87, 88

[*άευτέρα*, *Monday*.]—*άευτέρα* (§ 89), Gh. *άίτκα*, *toy bow*, given with *άίτκας όρθιος* by Arkh. (p. 273), both apparently for Ph. and Bagdaonia. Kar. (Lag. p. 51) gives for Ph. *ίίτκα*, *toy bow*, and says that at Phl. Mis. and elsewhere in Cappadocia *gika* means the wooden arrow, called at Ph. *gita* (*v*. *γίτα*). Lagarde, correcting Kar., gives as derivation Armenian *dzig*, *bowstring*. *v*. §§ 376, 377

[*άημήτρις*, *Demetrios*.]—*άημήτρις*, Silli. For *δ*→*ζ* *v*. § 11

*άιαβάζω*, Sin. *v*. *διαβιάζω*

[*άιαβαίνω*, *I pass by*.]—*Pres. άβαίνω*

(§ 259), *impf.* δειβαίκα, *aor.* δέβα, Ph.—*Aor.* γέβκα, γέβγα, *aor. subj.* γεβῶ, Silli

[διαβιβάζω, *I make pass over*.]—In Capp. διαβιβάζω ἐκτινύσκειν, ἀποβάλλειν τὸ ἐμβρυον, Fer. (Krinop. p. 46). By § 87 the pronunciation will be ἱεβάζω. —So too at Sin. (Ark. p. 233) where διαβάζω has this meaning when for διαβιβάζω, and means also as usual *I read*.—At Ph. *aor.* δέβαορ da, *impv.* δέβας, pointing to a *pres.* δειβάζω, *I put on (clothes, etc.)*. § 259

[διάβολος, *devil*.]—The Capp. forms vary with the treatment of initial δ (§§ 86—96). διάβολος (decl. § 119), Pot., διάβουλος (decl. § 126), Mal., γιάβολος, Ar. Ul. (decl. § 134), διάβολος, pl. δια(β)όλ, Ax., ἰάβολος (decl. § 146), Fer.—διέβος (§§ 259, 269), Ph.—γιάβλους (§ 18), Silli

[διάκος, *deacon*.]—Capp., διάκος, Pot., διάκουτος (decl. § 126), Mal., and with substitutes for δ (§§ 86—96), διάκος, Fer. Ax. (decl. § 139), γιάκος (decl. § 139), Ar.

διέβος, Ph. v. διάβολος

δικίω, *I marry*, transit. (i.e. *I make a marriage*), *aor.* δίξα, Sin. (Ark. p. 234). *I record aor.* 3 sg. δικισέν da, *aor. subj.* 2 sg. δικίης, 3 sg. δικίς, Gh.—For the middle, *I get married*, Ark. (loc. cit.) gives δικιοῦμαι, saying that it is used specially of the man, the word for the woman being παντρεύομαι, and that it occurs all over Capp., but not at Ph. where βαπαδῶ (v. παραδῶ) is used. Of this middle *I record pres.* δικέμι (§ 230), *impf.* § 233, *aor.* δικήθα, Mal., δική(χ)α (§ 98), Ax., *impf.* 3 pl. δικήσαν, Ar. For the δ v. §§ 86—96

δικίμο, Ph., § 172

δικό, το δικό σου, *thine own*, Pot. Non-dialectic; το σόν is the dialect word. In these dialects it only appears at Silli in the form κό μου, κ.τ.λ. v. § 26

[δικράνι, *pitchfork*, *winnowing fork*.]—Capp. δεκράντι, Ar. (Val. p. 16).—δεγράνι, Ph.

δίνω, *I give*.—Capp. (for the δ v. §§ 86—96), *pres.* δίνω, Del. (§ 197), Phl. Pot., δίνω, Fer. Gh. Ar. Ul. Ax., δίνω, Mal., δίνω, Mis. At Mis. also *pres.* γίνω (§ 92). *Impf.* Del., § 203. *Aor.* έδέκα (§§ 218, 222), Del., έδεκα, Ul. Fer., έδεκα, Fer. Gh. Ar., δάκα, Ax. Mis., δάκα, Mal. Sill. Phl. *Impv.* δές (το), Del., δέμ, pl. δεμέτ, Fer., δές, pl. δέσετ, Ul., δός, Phl. Mal., δός, pl. δόσετ, Gh., δώσε μί, Mis. v. § 223. For Sin. Ark. gives δίνω· δίδωμι και κινῶ (p. 238) and probably all the above forms

can bear both meanings, except at Mal. Phl. Sill., where the forms meaning *strike* have d as against those with δ meaning *give*. Thus δάκα, *I struck*, δάκα, *I gave*, a distinction which can of course hold only where δ is preserved. At Del. forms with δ 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 latter meaning is recorded for the *aor. only*. *Pres.* δίτω, *impf.* δίγκα, δίκα (§§ 281, 335), *aor.* δάκα, § sg. δώδε, δώδε. *subj.* δώσω (§ 343), *impv.* δός τα. pl. δώσε(δε) da (§§ 351, 352), but for *give me*, νόμας, pl. νομάτε are used. Ph. *Pres.* δίδου, Δίς., δίττω, Τάτ. *impv.* νόμου τα, *give me them*, Τάτ.—At Silli ρώνου is *I give*, with *aor.* ράκα, *aor. subj.* ράσω (§ 48) and *impv.* ρός μου (§ 49), and δώνου, *impf.* § 39. and *aor.* δάκα, *I strike* and also *I fall*. For ρ and δ v. § 11

[δισάκκι, *double saddlebag*.]—Capp., δισέκι (§ 95), Del., pl. δισέκια, Pot., τσέκι, Fer. (Krinop. p. 64). For a—e v. § 66. and for connexion with Latin bisaculum v. G. Meyer, *Neugr. Stud.* III. p. 15, and § 372

δισώμμα, Pot., δισώμε, Ph. v. ώμοι

δίψα, *thirst*.—λίψα, Mis.

[διψά, *I am thirsty*.]—*Pres.* not recorded, but *impf.* 3 pl. λίψανεν (§ 306), Sill., *aor.* λίψασα, Ul. Ax. Sill. The same λ occurs in the partic. λιψαζέμεν, Silli (M. Gr. διψασμένον), and is possibly due to the influence of λιμάω, *I am hungry*, given by Ark. (p. 249) for Sin.—*Aor.* λίψασα, Ph.

[δοκός, *beam*, *rafter*.]—Dimin. δόκι (as from δόκιον), Tsh. Cf. ἀνδόκοι

δομαινέφτη, *aor. mid.* 3 sg., *he went mad*, and partic. δομαίνο, *mad*, Ph. Kar. (Lag. p. 49) gives *pres.* δομαινέω· δαμονίζομαι, but the *aor.* form is not so likely as the middle. *I spell* with α, taking it as a case of vowel-metathesis from δαμονεῖομαι. The partic. δομαίνο is for δομαινεμένο, dropping the first *men-* (§ 282)

[δόντι, *tooth*.]—In Capp. the forms vary with the treatment of δ (§§ 86—96): pl. δόνια, Mal., δόν, pl. δόνα, Fer., δόνδ, δόνι μ, δόνια (§§ 83, 95), Del.—δανδάρι, Ph., pl. δανδάρα, Tsh. Kis.—ρόρj: (§§ 11, 12), Silli

[δουλετά, *work*.]—ζουλετά (§ 87) given for Fer. by Alekt. (p. 494), but only in phr. έργο (= έργον) ζουλετά.—ζουλετά (§ 11), Silli

[*δουλεύω*, I work.].—Capp. aor. subj. 3 sg. *δουλέῃ*, Ul.—*ζουλώ*, -λῆς, -λῆ, Silli (§ 11)

*δρέβω*, Ph. v. *ἀρδεύω*

[*δρεπάνι*, sickle, reaping-hook.].—Capp., *δερπάν*, Sin. (Arkh. p. 233), Sil. (Pharaseop. p. 116), *δερεπάν* (§ 92), Mis., *δερεπάν* (§ 88), Ar. (N.K.).—*δερπάνι*, Ph., etc.

*δρό*, pl. *δρά*, big, great, Ph., § 304. Used also in the Ph. Gospels: *σά δρά τοῖς ψαλτέρι*, to the high priests, St Matt. xxi, 14 (Lag. p. 8). The word is probably a shortened form of *ἀδρός*, q. v.

[*δουκόσια*, two hundred.].—Capp., *έδγκακόσα*, Del., *έργακόσα*, Gh.

[*δύναμι*, power.].—*ζύναμι* (§ 11), Silli

*δύο*, two.—Capp. *δύο*, Del. Phl. Sil. Pot., *δύον*, Mal. Also *δυό*, Del. Mal. Elsewhere the forms vary with the treatment of *δ* (§§ 86—96), and are all based upon *δυό*. Thus *ρυό*, Ar. Gh. Ul., *γυό*, Mis., *δυό* (and *δύο*), Ax., *յո*, Fer. With a prosthetic *e* or *i*: *έδυό*, Del., *έργύ*, Gh. Ul., *ιρυό*, Ar., *ιζυό*, Sem.—*δύο* (§ 308), Ph., the only case of *δυό* being in the phrase *δύο δύο*, two and two. *δύον* (§ 307), Tsh.—*γυό* (§§ 11, 22), Silli

*δώδεκα*, twelve.—In Capp. varying with the treatment of *δ* (§§ 86—96): *δώδεκα*, Del., *δώδεκα* (§ 92), Mis., *δώγιοκα*, *δέδεκα* (§ 91), Ul., *δώ(γ)εκα* (§ 98), Ax.—*δώδεκα* (§ 307), Ph.—*ρώρεκα* (§ 11), Silli

*δωδεκάδα*, *ή*, the twelve, Ph.

*δώμα*, pl. *δώματα*, flat roof.—Capp. *δώμα*, Phl., and with *δ* changed to *δ* (§§ 86—96), *δώμα*, Fer. Ar. Gh. Ul. Ax.—*δώμα* (§ 290), Ph., etc.—*δούμα* (§ 11), Silli

*ε*, interj., Ph. Used before *χαῖτε*, *ε* χ.

[*εαυτός*, self.].—Capp. and Silli as *γαφτό*, etc. For usage, § 187 for Capp., and § 31 for Silli

*έβγύ*, Ax. v. *ψόν*

[*έβδομάδα*, week.].—Capp. *βδομάρα* (§ 89), Gh., *δομάδα* (§ 87) Fer., but Krinop. gives (p. 57) *δυδομάδα*, like the Sin. *όβδομάδα* (Arkh. p. 257). Cf. *όφρά* at Mis. for *έφρά*.—*δομάδα*, Silli

[*έβδομήνδα*, seventy.].—*έβδομηνδα*, Ul.—*δομηνδα*, Silli

*έβλαδι* τ, Ul. v. Turk. *evlad*

*έβλεμή*, *ευν*, gen. *τ' έβλεμής*, Pot. For Sin. Arkh. (p. 235) gives *εϋλεμή*· *δ ήλιος*, *ιως εκ του εϋ λάμπω*. § 99

*έβλενε*, Ul. v. Turk. *evlenmek*

*έβσαξα*, Mis. v. *σφάξω*

[*έγγαστρώνομαι*, be with child.].—Capp.

aor. pass. 3 sg. *γαστρώθη*, Del.—*γαστρώσκι* or *γαστουρώσκι*, Silli

[*έγγόνι*, grandchild.].—Capp., *το' ργόι* μ, gen. του 'ργονιοῦ μ, Del. *γόν*, pl. *γόνια*, Ar.

*έγερ*, Ul. Ph. Silli. v. Turk. *eyer*

*έγινάσσα*, Ax. v. Turk. *inanmaq*

*έγιτ*, word used at Ul. after a directly quoted speech, generally just before *ετε* (= *εἰπε*). The pronunciation varies, *έγιτ*, *έγιτ*, *έττ*. For examples v. texts on p. 358, l. 16, p. 376, l. 1

*έγλειν*, Silli. v. Turk. *ellenmek*

*έγώ*, I.—For Capp. forms § 174, for Ph. § 309, for Silli § 23

*έδά*, here.—Capp., Del. Sin. (Arkh. p. 235). *έπά*, Ar. Gh. Used also as an indecl. demonstrative, § 186

*έδοῦ*, here.—Capp., Del. *έπου*, Gh.

*έδω*, here.—Capp. *έδω*, Phl. Sil. Pot., *έώ* (§ 98), Ax.—At Ph. and Afs. *έδω* is used with an *impr.* practically in the sense of *Come!* In the phrase *έώ δέ*, come here, the *δ* has been lost by dissimilation, § 282.—For Silli v. *ρώ*

*εἰ*, Phl. v. Turk. *eyi*

*είδα* (*είδον*), I saw, aor. used to the presents *θεωρώ*, vel *sim.* in Capp. Ph. and Silli, and *τρανώ* in Capp. and Silli.—The Capp. forms vary with the treatment of *δ*, for which v. §§ 86—96. They are: *είδα*, Del. Mal. Phl. Sil. Pot., *είρα*, Ar. Gh., *γείρα*, Gh., *εἰρα*, Sem., *είδα*, Fer. Mis., *είδια* (§ 191), Ax., *έγία*, Ul. Ax., aor. subj. *ιδώ*, Del. Pot., *διδώ*, Phl., *ιγιδώ*, Ax., *ιζώ*, Sem. vā *ζιοῦμε*, Mal. (Pakhitkos, p. 23), § 95. For forms with *δι* (*δι*, *γλ*) v. § 221. For *είδεν* *δην*, Del., v. § 222. Also the phrases *ve ὦ το*, etc. (§ 221), Ul., *va μέ τί έκκ* (§ 221), let us see what he has, Sil., and the 1 pl. *άδουραῖ* (§§ 95, 221), Del.—*είδα*, subj. *va δώ*, Ph. For 1 pl. *άδαμε* v. § 321.—*είρα* (§ 11), subj. *va ριδώ*, Silli

[*είδος*, kind, sort.].—Phrase, probably not dialectic, *είδων είδων*, of all sorts, Pot. [*είκονισμα*, sacred picture.].—*κόνισμα*, Fer. (Krinop. p. 51), § 114

[*είκοσάρι*, a set or piece of twenty.].—*είκοσάρ* *άλτόν*, a gold piece of twenty († *piastres*), Phl. Gen. *είκοσάρι* *είκοσι*, twenty.—*είκοσ*, Fer.—*είκοσι*, Ph., § 307

*είκοσμέρου*, adj., lasting twenty days (*είκοσι*, *ήμέρα*), Mis.

*είλέρ*, Fer. v. *άγελάδα*

*είλικι*, Ar. Phl. Afs. v. Turk. *eyi*

[*είμαι*, I am.].—Capp. §§ 247, 248, Ph. § 366, Silli §§ 37, 52, 58, 59

*έωάσσα*, Del. v. Turk. *inanmaq*

*εἰς*, prep., to, at. In Capp. without the

article more commonly *σε* or '*ς*, '*ς*. With the article it combines to form *σο* (*σου*, Mal. Mis.), *πλ. σε*, and where the article has the required forms it produces also *acc. sg. m. σο(ν, f. ση(ν, gen. m.f.n. σου, Pot., acc. sg. f. δη(ν, Del. At Axó 'ς το, 'ς τα* are also used, and these forms tend to appear elsewhere, probably owing to the influence of common Greek. They seem really native at Axó. For all these forms *v. § 102. At Ul.* it is not in use.—*At Ph.* etc. '*ς*, '*ς*, and with the article *σο(ν, ση(ν, σο, pl. σις, σα. Also σόνα* from *eis τὸ ἔνα. At Afs. σου* for *σο* and *σι* for *σε*.—'*ς*, Silli

*eis, μία, ἕνα, one. v. ἔνα* and *μία*  
*ἐκά, there, or as indecl. demonstr. that, Ul., § 186*

[*ἐκατό(ν, hundred.*)]—The initial *ε* is often dropped. Thus in Capp. *κατό, Ul., and pl. κατόδες, Phl. (§ 171), ἐκατό, Phl.*—*At Ph. κατό, δύο κατό, etc., as also at Kis. and Tsh., § 807*

*ἐκγυμῶ, v. § 822*

*ἐκεῖ, there.*—Capp. *ἐκεῖ, passim.*—*jel* (generally *jai jai, i.e. kal ἐκεῖ*), *Ph.—kel, Silli.*—Used everywhere also as an indecl. demonstrative, §§ 80, 186, 817

[*ἐκείνος, that.*—In Capp. used in *nom.* and *acc.*, the common forms being *sg. ἐκεῖνο, pl. ἐκεῖνα. For details, § 186. Genitive forms are used as possessives, § 188.*—*At Ph. etc., d)jελνος, d)δελνος, fully declined, and the indecl. forms sg. d)jελνο, d)jελνα, d)jελνά, d)jελνε, d)jελνέ, and pl. a)jελνιά, §§ 308, 817, 818.*—*kelvous (§ 27), Silli*

*ἐκμά, there, Pot.*

*ἐκρού, there, or as an indecl. demon. pron. that, § 186. Capp., Del. Pot. Phl., ἐγκρού, Phl. Cf. ἀτσού (Val. p. 15), Ar. ἔκκα, Fer. v. κωῶ*

[*ἐκκλησία, church.*—Capp. *ἐκκλησά, Pot., but generally with the prefixed ν from the article (§ 98); νεκλησά, Sill., νηκσά and (Val. p. 19) νηκκλησιά, Ar., νεκκλησά, Fer. (Krinop. p. 66), νεκκλησιά, Sin. (Arkh. p. 255)—ἐκκλησία (§§ 257, 258), Ph.*

*ἐκού, there, or as indecl. demonstrative, that, Ul., § 186*

*ἐκουός, Phl. v. Turk. öküz*

*ἐκουρία, Gh. v. κρούς*

*ἐκουτόρες, then, Del.*

*ἐκούσανε, Ph. v. κλωτσῶ*

*ἐκσπάνω, ἐκσπῶ. v. ξεσπᾶνομαι*

*ἐκτόρε, then, Ar. With assimilated o,*

*ἐκτέρε, Ax., § 65*

*ἐκπαφα, Ph. v. κλαῖω*

*ἐδέ, there, Ul.*

[*ἐλάτη, fir-tree.*—For *Ph. Kar. (Lag. p. 48)* gives *γάτος. For λ, § 269*

[*ἐλαφρός, light.*—*Dimin. adv. ἀφρίτα, lightly, gently. Ph. Adj., ἀφλικο, Kis. For λ, § 269*

*ἐλνσε, Ph. v. Turk. atlanmaq*

*ἐλδισαν, Tah. v. λυτός*

*ἐλεσεν da, Ph. v. δλέθω*

*ἐλδῖ, pipe, Ph. Kar. (Lag. p. 51)* gives *δλδῖ· σύριγγ. At Kis. δλδα, neut. pl., means vine twigs. Cf. ελδιδῖ, supple twig, at Ophis in Pontos (Σελ. xviij, p. 188). v. § 391*

*ἐλκ, Mis. v. Turk. eyi*

*ἐλκε, neut. pl., wooden finger-stalls for enlarging the grasp worn by harvesters. Ph. Cf. δερμάχτι, Probably the Çagatai elig (چلیچ), hand (Vambéry, Çagataische Sprachstudien, p. 238)*

*ελος, Del. v. ἧλιος*

[*έλκος, ulcer.*—Capp. *δλος, pus, matter, Del. Fer. Ar. Fer. Pot. (decl. § 120), and (Pharasop. p. 122) Síl.*

[*Ἑλλάς, Greece.*—Γελάδα, Ph., § 277

*ἐλῦδ, Gh. v. Turk. ölü*

*ἐμ βάς, Ul. v. Turk. en and baś*

*ἐμασα, Capp. v. ἐμβάζω*

*ἐματα, Fer. v. μαθαίνω*

[*ἐμαυτός, myself.*—In Capp. *μαφτό, Mal. Phl. Síl. used for all 3 persons, § 187*

[*ἐμβάζω (pron. ἐμ)βάζω, I put in.*—The Capp. form is *μάζω, given for Sin. by Arkh. p. 251, for Síl. by Pharasop. p. 120, and for Fer., where it stands also for μαζέτω, by Krinop. p. 54. I record μάζου, Mal., aor. σμάσα, Del. Ax. Mal. Phl. Síl. Pot., ἐμασα, Gh. Ul., ἐμβασα, Ar. The subj. to σμάσα, as well as to ἐμασα, is μάσω, Fer. Ul. Phl. Pot. and probably everywhere.—βάζω, aor. ἐμ(β)ασα, Ph.—δάνου, aor. ἐμβασα, imprv. § 49, Silli*

[*ἐμβαίνω (pron. ἐμ)βαίνω, I enter.*—The usual Capp. form is *μαίνω (§ 99), Del. Fer. Síl. Phl. Pot., μαίνου, Mis. Also μίνω (§ 81 and imprv. § 210), Ul. aor. σέμα, Del. Mis. Ax. Phl. Síl. Pot. An. Sin., but ἐμβα, Ar. Gh., ἐμα, Ul., and at Del. also σέμβα (§ 241). The impr. to σέμα is σέμα, but at Del. ἐμβα, and so probably at Ar. and Gh. Subj. always μῶ, μῆς, etc., but at Pot. and Ul. 1 *sg. να μου (§ 242).*—*μ)βαίνω, imprv. μ(βαί)κα, aor. ἐμβα (§ 368), aor. subj. μ(β)ῶ, imprv. ἐμβα (§ 351), Ph.—μ(βαί)νον, aor. ἐμ(β)ηκα, Silli**

*ἐμέσα, Del. v. μέσα*

*ἐμνηστῆς, Silli. v. θυμωδίζω*

[*ἐμός, my.*—Forms from this in Capp. §§ 181, 182, at Ph. § 314

[ἐμπρός, in front.]-Capp. ἐμπρό, Del. Ax., elsewhere ὀμπρό.—ἑρό(ν, μῦρό(ν, rarely ἐμπρό(ν, Ph., ὀμπρό, Afs.—ἀμπρός, Silli

[ἐμπροσθά, forward.]-ὀμπροσθά, Pot.  
[ἐμπροσθενός, adj., that which is in front.]  
—τα ὀμπροθενά, the men of former times, Ar. (N.K.)

ἐμῶρε, Ph. v. Turk. emr  
ἐμρι, Ph. v. Turk. emr  
ἐμῶρε, Ph. v. γεμῶρε  
ἐν, superlative particle, Ul. v. Turk. en

ἐν ᾧ, whereas, Pot. Not dialectic  
ἐνα, one, a (indef. art.). This, the neuter of εἷς, is used all over Capp. for n. acc. of all genders: τόνα=το ἐνα. As a subst. genitive forms exist: τοῖνανού, Sil., τόνανού, Phl., δόνου, Ax. "Ενας μέγας at Phl. (text on p. 426, l. 12) is prob. non-dialectic, and ἐνα γαυρό, ibid. a phrase.—ἐνα (§ 807), one, with art. τόνα, Ph., τόνα, τῶνα, Afs., the indef. art. being ἄ(ν, q.v.—εἷς, μιά, ἐνα, Silli, § 17

ἐναλκα, Silli. v. γυαλκα  
ἐναμο, Ph. § 172  
[ἐνδεκα, eleven.]-ἐνδεκα, Tah., § 307.—  
γένδεκα, Silli, § 15

ἐνῆς, Del. v. γενῶ  
[ἐνθυμούμαι, I remember.]-At Silli, pres. συμῶμαι, aor. συμῆκα (§ 55), impv. συμῆστα, pl. συμῆστέ

ἐντα, Ax. v. γένεα  
ἐντῆδε, ? first, Ul. In text on p. 362, l. 15. It appears to be the locative of a Turkish word

ἐντοκουμ, Silli. v. γίνουμαι  
ἐννα, Capp. Ph. v. γίνουμαι  
[ἐννέα, nine.]-In Capp. the usual M. Gr. ἐννιά (or ἐνιά) is used.—ἐννιά (§§ 260, 308), Ph. Kis., ἐνέα (§ 307), Tah.—γεννιά (§ 15), Silli

[ἐντερον, intestine.]-γένδεπο, Ph.  
[ἐντῆπουμαι, I am ashamed.]-Capp. pres. 2 sg. τροπύζεσαι, Ax.—Pres. 8 sg. ἀπέρταται, impf. ἀπερούμουν (§ 358), aor. ἐνδράτα, τράτα (§ 362), Ph.

ἐν(τ)σε, Ph. v. γενῶ  
Εργεφού, f., a place-name, Ph.  
ἐνγαρώνα, Ax. v. ἀγγούρι  
ἐξε, six.—Capp. ἐξε, Phl., ἐξ, Ax. Del.—  
ἐξε (§ 308), Ph., ἐξι (§ 307), Tah.—  
γέξι (§ 15), Silli

[ἐξήντα, sixty.]-ἐξήντα, Phl.—ξήντα, Ph. Tah., § 307

ἐξίγι, Silli. v. Turk. eksik  
ἐξῶγισαδι, Silli. v. Turk. eksalmek  
[ἐσθρῆ, feast.]-γχορδή, pl. γχορδάρες, Ax., §§ 83, 88

ἐπ ra + aor. subj., would that, Del.  
ἐπρω, adv., above, up.—In Capp. at Gh.,

and ἐπρω δεδῆ, up there, at Ul.—At Ph. πᾶν φόρον, a mixture of ἐπρω and ἀρφόρος.—The usual form in Capp. and Ph. is ἀπρω, q.v.

ἐπαρ, Capp. Ph. v. παρῶ  
ἐπεί, Ar., ἐπεί, Mal. Phl., ἐπεί, Silli. v. Turk. ep eyi

ἐπειδή, when, since, Pot. Not dialectic  
ἐπερα, Ul. v. παρῶ  
[ἐπιδιαιτῶν.]-Aor. 8 sg. πιδέθη, he died, Ph.

ἐπιδού, then, thereupon, Mis.  
[ἐπιπῶν, I cast out, also metaph., I throw out opinions.] To the latter sense, for which L. and S. quote Aristotle, the aor. pass. πιδέθηκα, I understood, Silli, is akin. In Pontos πιδέθη means, I put bread into the oven, Oeconomides, Lautl. d. Pont. p. 194

ἐπίσω, likewise, Del.  
[ἐπιδάσω, I order.]-Used in Capp. and Ph. meaning I send. In Capp. rare: aor. πιδάσεν, Pot., and Arkh. for Sin. has pres. πιδάσω (p. 261).—At Ph. common; pres. πιδάσω (§ 327), aor. πιδάξα (§§ 251, 343), impv. sg. πιδάξ τα (§ 346), partic. πιδάμενο. Also at Kis.

ἐπίτροπος, Capp. v. μίτροπος  
ἐπκα, Capp. v. πωῶ  
ἐβλέν, Del. v. Turk. bitmek  
ἐβῶσα, Del. v. Turk. boi  
ἐρ, Ph. Afs. v. Turk. eyer  
ἐρά, Ar. Gh. v. ἔρα  
[ἐργαστήριον, workshop.]-ἀργαστήρ, Pot., § 104, and at Sil. (Pharaseop. p. 118)

[ἐργάτης, workman.]-Capp. ἐργάτης, Ar. (Val. p. 16).—Acc. pl. ἀργάται, Ph.—ἐργάτης, pl. ἐργάτης, Silli  
[ἐργον, work.]-Capp. ἐργο, Del., pl. ἐργατα, Phl., ἐρατα, Sil. The common form is ὄργο; Del. Fer. Ar. Ul. Sil. Phl., pl. ὄργατα, Ar. § 152.—ὄργο, Ph., ὄργου, Tah. Kis.—ὄργου, Silli.—For the Capp. and Ph. phrase θεωρῶ ἐργον, v. § 381

ἐριτῆ, Phl. v. Turk. eritmek  
[ἐρίφι, kid.]-Gen. ριφίος, Ul.—ρίφι, Ph. ἐρκεδέ, Phl., -δα, Silli. v. Turk. erken  
Ερμενίς, Armenian, Phl.

ἐρδλασων, Ph. v. Turk. ermek  
ερύξα, Mal. v. ὀρύσσω  
[ἐρχομαι, I come.]-Capp. pres. ἐρχομαι, Del. Gh. Fer. Ax. Phl. Pot., ἐρχομαι, Mal., ἐρνομαι (§ 101), Ax. Ul. (§ 227), Sil. Phl. Pot., ἐρνομι, Mal. Mis., ἀέρνομι, Sem. Impf. §§ 232—237. Aor. ἦρα (§ 218) with subj. ἐρνω everywhere, except ἦρα (§ 98) at Ax. and probably elsewhere by the side of ἦρα. Aor. 1 pl. in -μσσι, § 191. Impv. ἔλα, pl.

ἐλάτ, ἐλάτε, and at Pot. ἐλατε (§ 226), *rikersef.* § 244.—ἐρχομαι (§ 854), *impf.* §§ 358, 359, *aor.* ἦρα (§ 841), *aor. subj.* ἔρω, νάρτω (§ 843), *impv.* ἔα, *pl. γάδε* (←ἐλάτε, § 269) and γάδεστε (§ 851), Ph. *Pres.* ἐρχομαι, Tsh., § 354, and the rest at Tsh. and Afs. as at Ph.—*Pres.* ἐρχομαι or ἐρχομου (§§ 12, 50), *impf.* §§ 87, 44, *aor.* ἦρα (§§ 11, 46, 56), *aor. subj.* νάρτω (§ 46), *impv.* γέλα, *pl. γελάτι* (§§ 15, 49), Silli

ἔσαφα, Capp. *v. σφάζω*

ἔσέρ, Del. *v. Turk. esser*

ἔσέρε, Afs. *v. Turk. 'aker*

ἔσταγε, ἔσταχα, Ul. *v. στέκω*

[ἔστια, *fire*.]—Capp. with prosthetic *v* (§ 98): νιδιά (§ 85), Del., νιδά, Fer., νισά (§ 88), Gh., νιστιά (Val. p. 19), Ar., νιστά, Ul., νιδιά, Mis., νιστιά, Ax., νιστιά, Sil. (Pharaseop. p. 121).—νιστιά (§ 258), Ph., etc.—ιδά, Silli.—φωτιά is unknown

ἔσθ, thou. For Capp. forms, § 175, for Ph. § 310, for Silli § 23

ἔσθαισεν, Del. *v. Turk. ışımaq*

ἔσθω ὁλοῦσ' αὐτόν, χιὸ ζαμάν μί χατόρ. Turkish in text from Axó on p. 404, l. 5. For meaning see translation

ἔσεν da, Ph. *v. χένω*

ἔσιρα, Capp. *v. ἔρουν*

ἔσιρα, Ph. *v. σκίζω*

ἔσregιά, Phl. *v. Turk. etak*

ἔρό or ἐρά, *pl. ἐρά*, this, with byforms ἔδό, etc., *trá, trá, pl. tríd, idá, idá, idá, ἐτάγια, ταγιά*, Capp. For details, § 176.—*Neut. pl. ἐρά*, Ph.

ἔδέρ, Phl. *v. Turk. 'adet*

[εὐκαιρώνω, *I empty*.]—Capp. *pres.* φκορώνω, Sin. (Ark. p. 277, who gives also ὀφκαίρος, *empty*), *aor.* φκίρωσα (§ 222), Ax.—*Pres.* φδαιρώνω, *aor.* φδαίρω(τ)σα, Ph.

εὐλογεῖν. This form is presupposed by βλογεῖν: γεννώ given for Sil. by Vasilíadhis (Xen. i. p. 192) with the phrase νόφ μας βλόγεψεν, *our bride (or sister-in-law or daughter-in-law) has had a child*

[εὐλόγημα, *blessing*, and so the *marriage blessing, marriage*.] βλόγημα, Silli

[εὐλογώ, *I bless*.]—From the meaning of *bless the wedding sacrament*, the verb comes to mean to *celebrate a marriage*. Capp. *pres.* ὀβλογώ (Ark. p. 257), Sin., βλογίζω (Krinop. p. 44), Fer., *pass. aor.* βλοήστα, Ax.—*Pass. aor.* βλοήσκα or βλογήσκα (M. Gr. εὐλογήσκα), Silli

[εὐμορφος, *beautiful*.] M. Gr. often ὡμορφος, and so in Capp., ὡμορφο, Ar., ὡμορφον, Mis.

[εὐρίσκω, *I find*.]—Capp. βρίσκω, Del.

Phl., βρίσκω, ἡβρίσκω, Fer., Mis., βρίσκω (§ 80), Mal. *impf.* Phl., § 208. *Aor.* everywhere ἦρα. *Impv.* Fer. § 223, *impf. pass.* 3 *pl. ἐβρίσκεσθω*. Del., *aor. pass. subj.* 1 *sg. να βρεχί*. Mis. At Mis. and Phl. ἦρα means *I brought*, and at Mal. βρίσκω means *I bring* and φέρου *I find*. This interchange of meanings is probably due to a phonetic confusion between ἦρα and ἡφερα.—βρίσκω, *impf.* § 336, *aor.* ἦρα (once ἡγαρα), *aor. subj.* να νάβρω, *impv.* § 351, *pass. pres.* 3 *sg. βρισκεῖται*, *aor.* βράβα, *subj.* βρεθῶ (§ 362), Ph.—*Aor.* ἦρα or νάβρω. *subj.* να νάβρω (§ 46), Silli

[εὐχομαι, *I pray*.]—At Ph. in sense of *I worship*; *pres.* ἐ(φ)εῖμαι (§§ 281, 322, 356), *aor.* ἐφέωθα (§ 362)

ἔφαγα, *pass. v. τρώγω*

ἔφανω, Kis. *v. ὀφαινω*

ἔφαφα, Capp. *v. σφάζω*

ἔφεν da, Ph. *v. τρώγω*

ἔφενδν, Ph. Afs. *v. αὐθέντης*

ἔφκωσα, Ph. *v. ἀπλώνω*

ἐ(φ)εῖμαι, Ph. *v. εὐχομαι*

ἔφαφα, Phl., etc. *v. σφάζω*

ἔφωξα, Ph., etc. *v. σφέγγω*

ἔφτά, *seventeen*.—So in Capp., but ἄφτά, Mis.

and also at Ph. Kis. and Afs., § 307.

—γεφτά (§ 15), Silli

ἔφα, Capp. *v. φεῖγω*

ἔφωσεν, Del. *v. φωτίζει*

ἐχ, Ul. *v. Turk. eyi*

[ἐχθές, *yesterday*.]—ἐχτές, Ax.

Ἐχριστιόσταμα, *son 'E*, at or to St John Chrysostom, a sacred well and chapel in the valley below Phárasa. The form is from 'Αἰ (ἄγιος) Χρυσόστατος. Altered apparently by confusion with Χριστός

ἔχσα, ἔχτσα, Ph. *v. χτίζω*

ἔχω, *I have*.—Capp. ἔχω (ἔχον, Mis. Mal.).

For conj. at Mal. Phl. Sil. *v.* §§ 60, 191. *Impf.* §§ 80, 201, 210.—ἔχω, *ti* (ἔτ), ἔδει (§ 328), 1 *pl. ἔχομεν* (§ 321).

*impf. ἔτχα* (§ 334), 3 *sg. ἔδε*, Ph. In the text on p. 488, l. 17 δειν ἴδ' αὐτά, *he had also a wife*. *Impf.* 3 *sg. εἶν*, ἰοδδ(ν), Afs.—ἔχον, *subj.* να νάχον, Silli, §§ 12, 14

ἐψές, *yesterday*, Phl.

ἔω 'δέ, Ph. *v. ἔδω*

ῥ

ῥάβ. *v. ἄλλος* and § 305

ῥαβαλό, Del., etc. *v. Turk. zavallo*

ῥάζω, *I do*, Ar. Gh., §§ 88, 89, 198. Arkh.

(p. 237) gives for Gh. δάζω, an impossible form, probably a slip for διάζω. It serves as *pres.* for *relata*.

*Impf.* Ar. § 213. The word is from

- δεῖλιν (§ 88), for which v. Xanthudhi-  
chhis, Ἐρωτόκριτος, p. 539. v. τοῦ  
ῥάλ, particle forming superlative, Ph.  
v. § 306
- ζαμάνι, Capp. Ph. v. Turk. zaman  
ζάν, ζέν, with assimilation ζάν, prep.  
like, Fer.—M. Gr. δάν
- ζάνδωμα, bar to fasten a door, Ar. and  
also Sil. (Xen. i, p. 286, and Pharasop.  
p. 117)
- ζάνδωνω, I shut.—Capp. pres. Ul., ζαν-  
τώνω, Fer. (Krinop. p. 47), Sil. (Pha-  
rasop. p. 117 and Xen. i, p. 286),  
aor. ζάνδωσα, Ul., impv. ζάν το ῥάρα,  
shut the door, Mis.
- ζαπτιάς, Ph., etc. v. Turk. zabteye
- ζαβά(χ)αν, ζαβαχδά, Capp. v. Turk.  
sabab
- ζαράρι, Ph. v. Turk. zarar
- ζαρζαβάτια, Ax. v. Turk. zarzavat  
(sebzavat)
- ζαριά, ζαριανός, Silli. v. δαρά
- ζαριανδίσω, aor. subj., in a Phl. text  
(p. 480, l. 7) where the context requires  
the meaning *grow fat*. Clearly from  
a Turkish verb in -lanmaq, possibly  
zorlanmaq, to grow strong, with the  
o assimilated (§ 65) to the following a
- ζαρδαβούδε, Ph. v. Turk. zerdale
- ζάτια, Phl. v. Turk. sad
- ζαχμέτι, Silli. v. Turk. zahmet
- ζβόννου, Silli, etc. v. σβύνω
- ζγάς, ζγάς, pair, Silli
- ζεβγάρ, Capp., etc. v. ζευγάρι
- ζεβριά, ζευριά, Phl. v. ζερβός
- ζέζουν, Tah. v. ζέγω
- ζελμωνώ, Ph. v. λησμωνώ
- ζεμβόλι, Ph. v. Turk. sümbül
- ζέν, Fer. v. ζαν
- ζέν το, Del. v. δένω
- ζεναάτι, Afs. v. Turk. san'at
- ζενίθι, bead, Ph.—Kar. (Lag. p. 50) gives  
for Ph. ζενίθι· κόμπος, and for Sin.  
Ark. (p. 236) has ζινίθι explained  
as (1) *sulphate of copper*, (2) *glass  
bead*
- ζεργίλ, ζερίλ, Capp., etc. ζεργωέω, Capp.,  
etc. v. Turk. zengin
- ζερβός, left.—So at Ph., where ζερβός as  
subst., perhaps because the west is on  
the left-hand side of the map, is a  
name for America, which is used in  
conversation to conceal the subject  
from any Turks present.—In Capp.  
n. pl. ζεβριά, ζευριά, Phl.
- [ζεστρίνω, I heat.]—Capp. aor. subj. 2 sg.  
ζεστάνης, Pot.
- [ζεστός, hot.]—ζεστό recorded at Ul. and  
Ph.
- [ζεργάρι, pair, yoke of oxen for plough-  
ing.]—Capp. ζεβγάρ, Ul. Mis.—ζεβγάρι,  
Ph. Afs., § 286.—From this, ζεβγαράς,
- pl. -ράι (§ 156), ploughman, Mis. for  
M. Gr. ζευγάς
- [ζεργίλη, collar by which oxen are attached  
to the yoke.]—Capp. dimin. ζεβλί,  
pl. ζεβλιά, Ar. ζιγλόρ, pl. ζιγλόρρα,  
Mis.—The oord or withy which ties  
its two sides together beneath the  
neck of the ox is called at Ar. ζεβλο-  
ρόν
- [ζεργώ, I yoke.]—In Capp. with meta-  
thesis (§ 104), pres. βζέγω, Phl., aor.  
impv. βζέγε, Ax. For Sil. Pharasop.  
(p. 117) gives aor. έσβεξα, and for Ar.  
Val. (p. 20) pres. έσβέγω, aor. έσβεξα.—  
Aor. 3 sg. έσβέγω, Afs. Pres. 3 pl.  
ζέζουν, Tah. §§ 281, 284
- [ζέω, I boil.]—Capp. ζένω, trans. and  
intrans. Fer. (Krinop. p. 47), Sil.  
(Pharasop. p. 117), Sin. (Ark. p.  
235), Ar. (Val. p. 17).—Aor. έζεσα, Ph.  
[ζηλεύω, I am jealous.]—At Gh. aor.  
ζήλεψα
- ζηρμουνών, Silli. v. λησμωνών
- [ζητώ, I seek.]—Pres. ζητάγω, -τῆς, aor.  
ζητσα, subj. ζητήσω, Ph.—In Capp.  
ζητώ seems to have been supplanted  
by aramag, q.v.
- ζι, Ph. v. ζύγι
- ζίβανα, Mis. v. Turk. zivane
- ζινζάνι, Ph. v. Turk. zindan
- ζινγάουσι, Silli. v. άστίγγανος
- ζιρίξα, Ph. v. τειρίξω
- ζιφος, Turk, Ph., § 291
- ζολμωνώ, Capp. v. λησμωνώ
- ζουβόλσα, Ax. v. λησμωνώ
- ζούδ, Del. v. δόντι
- ζόρι, Ph. v. Turk. zor
- ζορλόγχα, Mis. v. Turk. zor
- ζουλεύω, given by Kar. (Lag. p. 50) as  
the Ph. equivalent for the Capp.  
τιλέω· τρέφω. I record aor. ζούλεψα,  
Ph. v. διλέω
- ζουλώ, ζουλιά, Silli. v. δουλεύω, δουλειά
- ζουάρισι, Mis. Ph. v. ζωάρι
- ζουριέτι, Ph. v. Turk. zürriyet
- ζουρλοῦσι, Silli. v. Turk. zor
- ζόν, Fer., the long gown reaching to  
the feet worn by boys in Cappadocia.  
Italian giuppone, § 869. For Fer.  
Krinop. (p. 47) has ζών, and for Sin.  
Ark. (p. 235) and Elef. (p. 94) give  
ζηποῦνα
- ζύγι· ό ζυγός. ζύγα· ό πῆχυς τοῦ άστε-  
ρισμοῦ Ταύρου, Sin. (Ark. p. 236).—  
I record ζι, Ar. Phl., balance, pair of  
scales, ji, pl. ζία, Mis., ζίς, pl. ζίδια,  
Del., a yoke of oxen.—ζι ρούχα, a suit  
of clothes, i.e., shirt and trousers, Ph.
- ζυμάρι, dough. Thus at Ph.—In Capp.  
ζυμάρι, Gh. Ax. Sil., ζυμάρι, Fer.
- [ζυμώνω, I knead.]—Capp. ζυμώνω, Gh.,  
ζυμώνω Fer., aor. ζύμωσα, Gh. Ax.,



*pass. pres. 3 sg.* ζυμύεται, Gh.—*Aor.*  
3 pl. ζύμισαν da, Ph.  
ζύνω, Ph. *v.* σβύνω  
[ζῶ, *I live.*]—In Capp. 1 pl. ζούμεστε,  
Phl. § 191  
ζωγράφος, painter.—Capp., Fer. Ar.  
[ζωνάρι, *del.*]—Capp., ζωνάφ, Sil., ζωνάφ,  
Mis.—ζωνάρι, Ph.  
[ζώνω, *I gird.*]—*Aor. pass.* ζώσθα, Ph.

## ζ

ζῆ, title given by girls to an elder sister  
or elder female relative, Ax. 'Iζῆ,  
Iζῆ, Ul. For Sin. Arkh. (p. 233)  
gives δζῆ as the title given by a  
younger woman to an older, or by  
a bride to her husband's sisters, and  
also (p. 273) τσαζῆ and τζῆ. For  
Fer. Krinop. (p. 46) has δζεῖδ. Extra-  
ordinary 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 his sisters σεκερίσσα  
and his brothers τεσελεμπῆ, both titles  
of respect. This custom is called at  
Ferték νυφῶτι (Alekt. p. 500)

ζῆ, ζῆς, Capp. *v.* ζῆγι  
ζυμάφ, ζυμύνω, Capp. *v.* ζυμάφ, ζυ-  
μύνω

## η

η, or, Pot.  
ηαφα, Ph. *v.* ἀλλάζω  
ήβρι, Mis. *v.* εὐρίσκω  
ήγασα, Ph. *v.* λάμνω  
ήγρα, Ph. *v.* εὐρίσκω  
[ήλιος, *sun.*]—Capp. δλιος, Fer. Phl. Mis.  
and for Ar. by Val. (p. 19) and for Sin.  
by Arkh. (p. 257); ελιος (§ 69), Del.,  
but ἀνδ' ἔλιο, like the *sun.*—εἶλος  
(§§ 259, 275), Ph., but *gen.* ἡλού.—  
γιοῦχης (§ 15), Silli, *gen.* γιουλχού  
ήμανε, Ph. *v.* γεμίζω  
ήμαρτον, used as an exclamation, pardon,  
peccavi, Pot. and Silli, where γήμαρτον  
(§ 15) also occurs  
[ήμέρα, *day.*]—In Capp. generally μέρα,  
but ήμέρα noted at Ax. Mal. and  
Pot.—ήμέρα, Ph. and Silli. Pl. δύο  
μέρι, Afs.  
[ήμέτεροι, *our.*]—Forms from this in  
Capp. §§ 181, 182, at Ph. § 814  
[ήμισι, *half.*]—Capp. ήμισο, Gh., γήμ-  
σου, Mal., διμισο, διμισα, Phl. with the  
ο of the article. So for Fer. δημισο,  
δόημισο, pl. δάημισα, Krinop. p. 57.—  
Pl. with article, τάημισα, δάημισα of  
all genders, and the *sg.* δ μισέ, a half,  
Ph.  
[ήμπορώ (pron. commonly βορώ), -ρεῖς,

*I can, am able.*]—Capp. *pres.* βορέ.  
rarely πορώ, -ρεῖς, etc. 1 pl. in -μεστι,  
§ 191, *impf.* Del. § 203, *aor.* βόρεα.  
*subj.* βορέσω, Ar. Phl., πορίσω, Ul.,  
2 *sg.* πορίης, Del. After the neg. the  
verb is sometimes enclitic (§ 72) and  
the β may be dropped (§ 99): δόμβορα,  
*impf.* δόμβουκα, Del., where the *impf.*  
of βορώ is βόρωα. *Aor. 3 sg.* δέμ βορε(ν).  
δέ μορε(ν), δέρ μορε(ν), Ax., *pres.* δέ  
βορω, but 3 *sg.* δέμ ορεῖ and *aor.* δέρ  
βορσα, Mis.—βορώ, -ρεῖς (§§ 323, 333),  
*impf.* βόρκα or βορίκα (§ 336), *aor.*  
*subj.* βορέσω, Ph. *impf.* βόρκα, Tab.  
Afs.—πορώ, -ρεῖς, *impf.* § 42, *aor.*  
πούρσα or πόρσα, Silli. Here too the  
verb is enclitic after the negative; for  
forms *v.* § 10

ήμισο, Gh. *v.* ήμισι  
ήγρεψα, Ar. *v.* κρέβω

## θ

θα, particle expressing future in M.  
Greek.—σέ, σε (§ 24) Silli.—In Capp.  
occasionally at Pot. and Del., but  
probably not dialectic. The Capp. is  
να (q. v.)

θάλασσα, sea.—Capp., Sil. Phl. Probably  
not a dialect word but of recent intro-  
duction. So far inland the Gr. word  
would be likely to be lost. In general  
the Turkish deniz is used

θαλί, Ph. *v.* λιθάρι

θάνγα, Mal. § 172

θαρεύω, *I think, opine.*—Given for Sin.  
by Arkh. (p. 286). Also *aor. 3 sg.*  
θάρψιν, Mal.

θάσι, almond, Ph.—For Fer. Krinop.  
(p. 43) gives ἀνάσα· τὰ ἀμύδαλα.  
For θ, § 87.—For other forms of this  
word, which is not given by Vlákhoz,  
used in Cyprus, Smyrna, Lívissi and  
Crete, v. Sakellários, Κυπριακά, π,  
p. 433

[θαύμα, *wonder.*]—For Fer. Krinop.  
(p. 64) has τάγμα and ταγματερό·  
ὁ θαυματουργός ἅγιος. So for Sin.,  
θάγμα (Arkh. p. 286). For θ, § 87,  
for γ cf. καθύμα

[θαυμάζω, *I wonder.*]—At Ph. as depo-  
nent, the *impf.* 3 *sg.* θεγμαζούται  
being recorded

θεγμαζούτων, Ph. *v.* θαυμάζω

[θελα, *aunt.*]—Capp. χεία (§ 88), Ar., τερέ  
(§ 92), Mis.

[θέκλα, *Thecla.*]—The *dimin.* Σεκλώ,  
Silli

θέκνω, Ph. Capp., θέκω, Mal. *v.* θέτω  
θέλω, *I wish.*—In Capp. the forms vary  
with the treatment of θ (§§ 86—96).  
Thus *pres.* χέλω, Ar., *impf.* τέλιδα,  
Ax., θέλιζα or θέλιζκα (§ 206), Sil.—

Θέ(γ)ω or θέλω (§§ 269, 276, 327), Ph. Impf. θέλα (§ 386), Tah.—σέλου (§§ 11, 13, 86), impf. §§ 37, 39, Silli Θεόδωρος, Theodore.]—Σόζωρης (§ 11), Silli

Θεός, God.—The forms in Capp. and Silli vary with the treatment of θ (§§ 11, 86—96), and at both there are forms with and without a γ inserted in the hiatus.—Capp. Θεός, Del. Mal. Phl. Sil., Θεός(ς, Phl., Xέος, Ar. (decl. § 138), Sem. Mis. Ax., Xεγός, Ax., Τεό, gen. Τεογγιού, Fer.—Θεός, Ph.—Zeús, Σεγός or Σογός, Silli

Θερίζω, I gather the harvest.—Capp. pres. thus at Del. (§ 198), Phl. With local change of θ, χερρίζω, Sem. (§ 90), Mis. (§ 92), χερρίζω (Val. p. 28), Ar. (§ 88).—θερίζω, impf. θερρίσκα (§ 339), aor. θέρσα, Ph. Aor. 3 sg. θέρ(τ)ειν, Tah.—Φερίτης, July, Silli, is the not uncommon M. Gr. Φεριστής, the Harvest Month, with φ for θ and σσι → σδι → δι (§ 12)

[Θερμαίνω, I warm.]—Middle, θερμαίνουμαι, I warm myself (§ 353), impf. § 358, aor. § 362, Ph.

Θερμός.—Surviving in Capp. in the special sense of water heated for kneading dough, recorded for Sin. by Arkh. (p. 237), for Fer. by Krinop. (p. 48), and for Sil. by Pharasop. (p. 117). I note χερμού κουρί, vessel of hot water for this purpose, Ar. For χ v. § 88

θέτω, I place, used in Capp. at Ph. and Silli instead of βάζω. The form varies with the treatment of θ (§§ 11, 86—96).—Capp. pres. θέκνω, θέχνω, Phl., τέκνω, Fer. Gh., σέκνω, Ul. (for -νω pres. v. § 192), θέκου, Mal., χέκνω, Ax. For Ar. Val. (p. 17) gives θέκνω, τέκνω and σέκνω. Impf. Mal. §§ 103, 207, Ul. § 210, Fer. § 215. Aor. where θ is preserved έθεκα, but έδεκα, Gh., έσεκα Ul., χέκα, Ax. Mis.—θέκνω, impv. § 345, aor. έθεκα, Ph.—σέκνου, impf. §§ 13, 89, impv. § 49, Silli

[Θωπρώ, I see.] In the form θωπώ, which varies according to the treatment of θ (§§ 11, 86—96), it serves, like τρανώ, q.v., in Capp. and at Ph. and Silli as a present to εἶδα.—Capp. pres. θωπώ, Del. Phl. Sil., τωπώ, Fer., χωπώ, Gh. Ul. Sem. and (Val. p. 23) Ar., impf. Del. § 208, Sil. § 206, Sem. § 212, Gh. § 214. It occasionally has an aorist of its own: χώρσα, Ul. Ax., χώρσα, Ul., subj. χωρήσου, Mis.—θωπώ (§ 323), impf. § 338, Ph.—σωπώ, impf. § 40, Silli.—For the phrase θωπώ εργον, I do work, v. § 381

[θηλικός, feminine.].—Capp. χελικό (§ 89), Gh. For Sin. Arkh. (p. 237) gives θελυκός, the dimin. θελυκι, buttonhole, and the verb θελυκάνω, I button. So at Sil., θελιά = κουμβότρικα (Xen. i, p. 287). Cf. "female" screw, but θηλιά = κόμβος, Sil. (Pharasop. p. 117), and θελειά, hook for a cord, buttonhole and button, Sin. (Arkh. p. 237). For e, v. § 69.—θελικό, pl. -κά, Ph. For e, v. § 257

θιάνω, Pot. v. φτεάνω

θιάρ, Pot. v. λιθάρ

[θολός, turbid.].—θεό (Grégoire, B.C.H. xxxiii, p. 154), Ph. For λ, v. § 269

[θρόνος, throne.].—τρώνος, Ar.

[θυμίαμα, τό, incensing.].—Capp. τυμνίαμα, Mis. Ax. For θ, v. §§ 92, 93

[θυμιατόν, censer.].—Capp. τυμνιατό, Ax., τυμιατό (decl. § 142), Ar. For θ, v. §§ 88, 93

θύρα, door. Used everywhere, πόρτα being unknown.—Capp. The forms vary with the treatment of θ (§§ 86—96). Thus θύρα, Del. Mal. Phl. Sil. An. Pot., χώρα, Ar. Gh., τύρα, Ul. Sem. Ax. Mis. Used with f. art. at Del. (§ 107), Pot. and (?) An. Dimin. θύρ, pl. θύρα, Mal. Phl. Pot.—θύρα, but more often the dimin. θύρι, pl. θύρι, Ph.—σύρα (§ 11), Silli θωρώ, Ph. Del. v. θεωρώ

[ιατρός, doctor.].—γιατρός, Mal.

ιβάρ, Ph. v. Turk. yular

ιδά, here, Phl., ιδά (§ 90), Sem. Both are a mixture of εἶδω and the deictic δά

[ιδέα, idea, thought.].—ιρέα, Silli

ιδά, Ph. etc. v. γίδι

ιδού, here, Ph.—Capp. ιγού (§ 91), Ul., ιζού (§ 90), Sem.

[ιδρώω, I sweat.].—Capp. aor. ιζρωσα (§ 86), Mis.—Aor. ιδρωσα, Ph.—Pres. γιουράωννου (§§ 11, 15), aor. γιουράδουσα, partic. γιουράομενους (§ 57), Silli

[ιδρωσ, sweat.].—ιδρος, Ph., and (Arkh. p. 237) Sin.

ιζν(ι, Phl. Ph. Tah. v. Turk. izin

ιζόν, a kind of grain, Ul.—Pl. τα ιζήονα, Tah.

ιζρωσα, Mis. v. ιδρώω

ιζά, ιζιά, Ul. v. ζά

ιζδαχάρια, Ul. v. Turk. ezderha

ικελ, igel, there, Phl.

ικιβάσλε, Ul. v. Turk. ikibaşle

ιδά, Ul. v. ετό

ιδέν, Ul. v. Turk. idin

ιδιάρω, Ul. v. § 183

ιδάν, Ul. v. Turk. idin

lgid, there, Phl. A compound of lgei, *ikel* (g.v.) and the deictic δά without the δ

lad̄em, Ul. v. Turk. lazem

lad̄ji, Ph. Silli, lad̄ma, Sil. v. Turk. *ola*

lad̄p, Ar. v. Turk. yular

lae va, Ax. v. Turk. eylemek

laeḡer̄i, Ph. v. Turk. lenger

lad̄i, Ph. v. Turk. laze

lad̄ri, Ph. v. Turk. 'illet

lad̄m̄i, Ar. Silli. v. Turk. imam

[lad̄m̄ion, shirt.]—Capp. *met̄*, pl. *met̄ia* (§ 109), *passim*. *med̄*, pl. *med̄ia*, Del., *imet̄*, *ymet̄* (Krinop. p. 48), Fer.—*lad̄m̄i*, *ymad̄m̄i* (decl. §§ 258, 288), Ph.—*lad̄m̄i*, Silli.—The M. Gr. *ὀκαμῖσο* is unknown. v. § 400

lad̄m̄, lad̄m̄a, Capp. v. *ula*

lad̄m̄j̄ex̄, Del. v. Turk. yämrt̄jaq

lad̄m̄as̄, Ph. v. Turk. imza

la, used in the Turkish phrase *la mi sw*, *j̄in mi sw*, Ul., in text on p. 350, l. 1. Cf. p. 229 and note

laal, lual, yes, Silli

lad̄asa, Ul., lad̄ad̄ava, Sil. v. Turk. inanmaq

laerai, Ph. v. *γινομαι*

lad̄l̄ra, Del. v. Turk. inji

lad̄anos, lad̄ani, Capp. Ph. v. Turk. insan

lages, Phl. v. *οὐγγία*

lad̄an or lad̄gia, prep., like, Silli

[Ioudaios, Jew.]—At Ph. in the Gospel text, gen. pl. Γιοδεούς (§ 803), Lag. p. 13. The word in common use is Γιαχουδής, v. Turk. yehudi

lad̄ax̄rou t̄re, Fer. In text on p. 320, l. 20 I translate *newly made*, taking the word as an adj. in -(i)nos from the Turkish *ibda'*, *إبداع*, production

lad̄as, Ul. Afs., lad̄asta, Ph., etc. v. Turk. rast

lad̄ax̄i, Phl. and Ph. v. Turk. raqo

lad̄a, Silli. v. *ldeā*

lad̄sia, Del. v. Turk. rast

lari, Ph. v. Turk. iri

lad̄m̄ax̄, Ax. Phl. v. Turk. irmaq

lroo (? nom. l̄roos), pl. l̄rouos, a kind of tree, Pot. Possibly *εἰρενός*, the wild fig-trees

lad̄iz̄w, I set in order, Ph.

lad̄k̄l̄o, Ul. v. *σκολείον*

lad̄aid̄i, Ph. Tah. v. *σκιδδιον*

lad̄an̄ad̄od̄i, Silli. v. Turk. eslanmaq

lad̄oz̄ji, Ph. v. Turk. isüs

'Israh̄lioūn, gen. pl. (§ 808), of the Israelites, Ph. In Gospel text (Lag. p. 11)

lad̄ani, Ph. v. Turk. insan

lad̄am̄i, Tah. etc. v. *στέκω*

lad̄ax̄a, Kis., lad̄ax̄ou, Tah. v. *στέκω*

lad̄ep̄, Gh. Ul. v. Turk. istemek

lad̄ed̄iz̄w, Del. v. Turk. istemek

lad̄a, Silli. v. *έστια*

lad̄m̄as̄is̄, Silli. v. Turk. pişman

[lad̄a, willow-tree.]—Capp. *γιδέα*, Mia, but *lad̄a*, pl. *lad̄ia*, Pot., and *lad̄a* given for Sin. by Arkh. (p. 237).—At Ph. *lad̄i*, q.v.

lad̄ri, lad̄ri, neut., Ph., *lad̄ri*, Afs.—*lad̄ri*, Phl., is the same word with initial *a* of the article.—Although the word generally means a coat shaped like a dressing-gown, the Afs. text (p. 570, l. 28) and an unpublished text from Ph. shew that, at least at these villages, it means *trousers*

lad̄o, lad̄a, Capp. v. *έρό*

lad̄os or lad̄o, demonstr. sg. of all genders. *this*, Mia., § 176

lad̄o, demonstr. sg. of all genders, *this*, Mia., § 176

lad̄a, *this*, sg. indecl., Phl., § 176

lad̄ep̄a, willow, Silli. The word seems to be *lad̄a* with the ending of *λυγαρχή*, *agnus castus*. Both are bushes which grow in river-beds and are used for making baskets

lad̄ax̄i, knife, Ph. Kar. (Lag. p. 51) also gives for Ph. *lad̄ax̄i*: *ξυρός*. For *la*, § 278, for *x*, § 264

lad̄ip̄ad̄, Ul. v. Turk. iftira

[*εχνος*, trace.]—The forms are from dimin. *lad̄adios*: *lad̄adi* (§§ 66, 95) Sin. given by Arkh. (p. 280) and *lad̄adi*, Ph. *lad̄adi*, Ul. v. Turk. ihtiyar

lad̄ed̄ios, *lad̄i*, of yesterday, Silli. Formed from *lad̄es* as *χθεςνός* is from *εχθες*

[Iωάννης, John.]—Γιοβὰς, acc., Γιοβάνι (decl. § 296) Ph.—Γιοβάνης, Silli. Γιωνάνης in § 16 is not the dialect form

κ

kad̄a, Ph. v. *καλός*

kad̄ad̄a, given by Arkh. (p. 238) as meaning *εἰσπρόσθης* and used at Sin. but only by old women and in a song. The pl. *kad̄ad̄ia*, *clothes*, occurs at Del. v. Ducange, s.v. *kad̄ad̄is*, *kad̄ad̄ion*, *vestimenti virilis species*, and Tzetzes, *Chiliades*, κπ, 791, 792: *εσθημα ἐνυδριον, στρατιωτῶν τὸ εἶμα, ὅπερ kad̄ad̄is λεγεται ἀπὸ Kad̄ad̄ion Πέρσου*. Legrand (*Hist. de Ptocholoan*, p. 36) says: *kad̄ad̄ion*, *long manteau*, *capote*. v. note in Hesseling and Pernot, *Poèmes Prodromiques*, p. 173 *kad̄ad̄as*, pl. *-kad̄as* (§ 296), *some kind of soft stone*, Ph. Possibly connected with *καυβάκι*, *pumice*, Sin. (Arkh. p. 247)

[καβαλλικεύω, *I ride*.]—The Capp. form nearest to this is the aor. κάλγεψα, Ax. The usual type is represented by pres. καλέβω (§ 197), Mal., γαλέω, Sin. (Ark. p. 280), γαλγέω, Sin. (Krinop. p. 49), καλέβω, Mis., and aor. κάλεψα, Sil. Pot. Nearer to the Silli form are pres. καλδέβω, Fer. (Krinop. p. 49) and aor. κάλδεψα, Del. —γαλγέβω, aor. γαλγέψα, impr. § 846, Ph., belongs, like κάλγεψα, to the καλλικεύω type of this verb noticed by Legrand, *Recueil de Poèmes historiques*, p. 841.—καλέβγω, Silli. For derivation from caballus and caballicare v. G. Meyer, *Neugr. Stud.* III, p. 22, and §§ 870-873

κάγα, Fer. v. κάλω

κάγκα, Sin. § 172

καγκάρι, given by Kar. (Lag. p. 51) as the Cappadocian name of a plant, whose root yields mastic and whose fruit is used, especially at Phárasa, as a substitute for coffee. Arkh. (p. 244) gives for Ph. κικκάρι. Kar. compares Armenian kankar, *artichoke*, a mod. Persian word, but in Capp. taken from Armenian and not from Persian via Turkish, as the Turkish for *artichoke* is enginara (αγκινάρα). v. § 876 καθ' ὅλου, not at all, Ph.

[καθαρίζω, *I clean*.]—Capp. pres. καθαίρω, Sin. (Ark. p. 288), aor. 3 sg. καθέρσεν, subj. 3 sg. καθέρῃ (for α-ε v. § 66), Del. in text on p. 810, l. 1 meaning *to peel* (an orange), and Arkh. (l.c.) confines the word to such meanings. So, too, does Krinop., giving for Fer. (p. 49) καταίρω; for θ, § 87

κάθε, indeel. each, every. καθ' ἡμέρα, Mal. Sil. καθί φράς, Mal., should perhaps be written κάθη φράς, κάθη coming from καθ' ἡμέρα.—κάτα, κάδα, κάρε, Ph.

[καθίζω, *I sit*.]—καρίζω (§ 88), Ar.

καθινάινω, *I set*, aor. κάθινα, Ph.

καθόκκο, Ph. v. ἀγκάθι

κάθομαι, *I sit*.—The Capp. forms vary with the treatment of θ (§§ 96-96). Thus, pres. κάθομαι, Del., κάρομαι, Gh. Ar., κάχουμι, Sem. Mis., κάγομαι (§§ 68, 227), Ul., 1 pl. κάουμαστε (§ 76) Ax., imprf. καρόμουν (§ 282), Ar., 3 sg. καθούστω, Phl., καθούται, Mal., 3 pl. καθούστανται, Sil. Aor. κάτσα, Ax. Mal. Phl. Pot., έκασα, Del., έκασα, Gh., έκασα, Fer. Gh. Ul. (§ 216).—κάθομαι, 3 pl. κάδαι, aor. κάτσα, κάδζα, Ph. Aor. 3 sg. κάτσιν, Afs.—Pres. κάσουμου, imprf. § 44, Silli. For its use to translate the Turkish durmaç v. § 881

[καί, and.].—Capp. και, κ' and before back

initial vowels κί, or γαι, γ', γί. κί, Mal., δι, Mis. In the Del. and Ar. texts it is always inserted before λέγω. Thus at Del. και λέχ, and at Ar., where δι is in this use much commoner than κί, and και not found, δι λέχ, δι έπε, κ' έπε.—δαι, δ', jai, j', Ph. etc.—κί, κ', Silli. At Silli κί is constantly used enclitically, e.g. τούτους κί λαεί του δδαι, and this man says to him that, for which v. § 382

[καινούριος, new.].—Capp. pl. καινούρια, Phl., κινύρια, Del.—γαιούρης (§ 20), Silli

καιρός, time.—Capp. ένα καιρός, Pot., έναρ γαιρό, once, Phl.

καϊτόρα, tongs, Ph.—Kar. gives καϊζάρ (Lag. p. 51) and καϊζάρ (p. 54) with a derivation from Armenian kayo, a coal, and ai-novl, to take. v. § 876 καίφε, Ph. v. Turk. keif, keif

[καίω, *I burn*.]—Capp. pres. 3 sg. κάφτ, Fer., as from κάφτω the form given for Fer. by Krinop. (p. 50) and 3 pl. κάβνε, Ax., as from κάβω, both new formations from the aor. έκαψα, which is recorded from Gh. Mis. Sil.: aor. pass. κάγα, Fer.—Aor. έκαψα, Ph. Kis., pass. pres. κάφτεται, Tsh., aor. 3 sg. κήν, subj. 3 pl. καγούνε, Ph., partic. καμένα, Ph.

κάκα, grandmother, Fer. For Fer. Krinop. gives (p. 49) κάκα και πρόκακα' ή έσχατόγηρος προμήτωρ, and for Ar. Val. (p. 17) has, κάκα και μέγα μάνα, ή μάμμη

κακά, dung, Fer.—κάκι, Ph.

κάλ, Afs. v. Turk. kel

[καλάθι, basket.].—Capp. καλάθ (§ 111), Phl., καλάθι or καλάγθ pl. καλάθιγα (§ 111), Sem., κάλαρ (§ 88), Ar.

καλακόνι' τέρετρον, τρέπανον. Given by Kar. (Lag. p. 52) for Ph. Cf. καλακονίζω and § 278

καλακονίζω' προσκορώ εις τι, given by Kar. (Lag. p. 52) for Ph. The λ before α is a phonetic difficulty (§ 267), and Grégoire (*B.C.H.* xxxiii, p. 155) suggests the derivation κατακονίζω → καλακονίζω → καλακονίζω. This does not get over the difficulty of the λ, which cannot stand before ο either, and is also put out of court by the existence of καλακόνι' τέρετρον, from which the verb is clearly derived

καλαντα' ή πρώτη του Ιανουαρίου, Sin. (Arkh. p. 239), the New Year feast. Kar. (Lag. p. 52) gives κά(λα)ντα, which points to a Ph. κάδα with λ dropped, § 269. Latin calendae; v. G. Meyer, *Neugr. Stud.* III, p. 28, and §§ 872, 873

καλαγοῦσα, Ph. Some small animal, and the entry for Sin., καλαγός· ἀρουαῖος μῦς (Arkh. p. 239), shews that it is a mouse of some sort. Kar. gives for Ph. καλαγοῦσι, καλακοῦσι· εἶδος παιγνίου διὰ λίθων παιζομένου καὶ ἀπολήγοντος εἰς ἐφεδρισμὸν (Lag. p. 52), which looks like the same word. Arkh. (L.c.) says that it is a Turkish word, but I cannot trace it; qelaghuz means a guide

καλλικία, women's shoes, Sin. (Eleft. p. 96 and Arkh. p. 239). καλλικ, Fer. (Krinop. p. 50); for e, § 66. I record καλῆχ (§ 110), Ar. Latin caliga; v. G. Meyer, *Neugr. Stud.*, iii, p. 23 and § 872

καλέβου, Mal., etc. v. καβαλλικεύω

καλεῖης, Ph. v. Turk. kel

κάλγεψα, Ax. v. καβαλλικεύω

[καλόγερος, monk.]—καλόγερος (decl. § 142), Ar.—καλαγέρος, Ph.

καλόκος, Ph. v. Turk. kel

[καλός, good.]—Capp. καλό, pl. καλά (§ 167).

Gen. sg. του καλοῦ του ταίκα, Pot.—ἀδν. καλᾶ. With subst. verb, § 248.—καό, pl. κά (§ 804), ἀδν. κά, gá. Dimin. form of ἀδν. γαούσκα. καῶς (for καλῶς) in the phrases καῶς ἦρες, καῶς ἐβρομε, Ph. For λ, § 269.—καλός, Silli

[καλοσύνη, kindness.]—In Capp. as a neut. (§ 166): καλοῦσν, Ar. Mis., pl. καλοῦσνμα, Ar.—Neut. pl. καλοῦσνμα, Silli

καλοῦσνικαῶς, ἀδν., very well, Silli

καλέβω, Capp. v. καβαλλικεύω

[καλῶ, I call.]—Capp. pres. καλαίνω, Fer. Krinop. (p. 49) has also καλῶ. Impf. § 215. καλαῖτου, he had called (text, p. 298, l. 4) Silli, § 56

κάμερη, ἡ· δωμάτιον, Sin. (Arkh. p. 240). Latin camera; v. G. Meyer, *Neugr. Stud.* iii, p. 24, and § 872

καμαρώνω, I dress myself in fine clothes, shew myself off, impf. καμαρώνω (§ 201), Silli. Given for Sil. also by Vasil. (Xen. i, p. 382), and for Sin. by Arkh. (p. 240)

κάματος, trouble, fatigue, Fer. Ar. and (Arkh. p. 240) Sin.

[κάμηλος, camel.]—Capp. dimin. καμήλ, Gh. Ar. Ax., καμβήλ, Mal. Phl.—Acc. pl. καμήλοι, Ph.

κάμν, pl. κάμε, adj., bad, Ph. Kar. (Lag. p. 52) gives κάμν· κακός and κάμε· ἀμαρτία, and Arkh. (p. 240) has κ(χ)άμη (μὴ ἀκουμένου τοῦ χ) = σκυθρωπότης, δυστροπία, ἀμαρτία, Φαρος. κάμε = ἀμάρτημα. κάμκο, sad, is a derivative. Probably from Turkish kem

☞, bad

[καμύνω, I close the eyes.]—For Capp.

κάμνω is given for Ar. by N.K. in Xen. vi, p. 445.—καμβῶ (§ 18), Silli [κάμνω, κάνω, I work, do.].—In Capp. apparently always meaning I toil rather than as in M. Greek merely I do. Thus at Ar. (N.K.) and at Sin. (Arkh. p. 240) the meaning is κατώ, and Arkh. says that for τοῦ κατώ at Sin. φκάνω is used, not κάμνω. So for Ar. Val. (p. 17) says, κάμνω, ἐργάζομαι μόνον· τὸ τῆς νεοελληνικῆς κάμνω = τοῦ κατώ, πράττω, λέγομαι γὰρ. I record impf. κάμνισκα, aor. τούβ. κάμνω, Gh. For Sil. Pharasop. (p. 118) has κάμνω. κάμνω· ἐργάζομαι, κάμω μαλλὰ, κλάθω, and Arkh. gives κλάθω as a secondary meaning.—Pres. καμναίω (§ 522), aor. ἔκαμα, Ph.

κάμο· εἶθ' ὤφελον, βουλομένη, Ph. Given by Arkh. (p. 240) and by Kar. (Lag. p. 52), who compares Armenian kamil, to will. Obviously a good deal of the validity of this depends upon the form, if any, of kamil used to express would that. v. § 376

καμούκ, Pot. v. Turk. kemik

[κάμπος, plain.]—At Silli κάμβω 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 § 871

καμβήλ, Capp. v. κάμηλος

καμβράδε, neut. pl., clods, Ph. Kar. (Lag. p. 52) gives the sg. καμπᾶς. For Sin. Eleft. (p. 95) gives καμπράδι, dried dung in the fields, and Arkh. (p. 240) καμπρό or καμ(π)ράς, ὁ, dung mixed with straw or cinders and used for fuel. Hatsidákis (Ἀδωπᾶ, xii, p. 188) gives καμπρός = καπνός.—καμβρό, pl. καμβράς, translated fuel in Ax. text on p. 400, l. 4, is the same word

[καμῶνομαι, I pretend.]—Impf. 3 pl. καμῶσανται, Ph.

κανάβι, rope, Tsh.

[κανδηλάφτης, candle-lighter, sacristan.]

—Capp. κανδηλάφτης, Ar. Gh., καντηλάφτης, Sem., κανδηλάφτους (decl. § 162), Mis.—κανθῆλα, not itself recorded, is Latin candela; v. G. Meyer, *Neugr. Stud.* iii, p. 26 and § 372

καρείς with neg., no one, passim.—In Capp. at Ul. and Fer. it means a person (decl. § 161).—So at Afs. ἄν γαρείς.—γαρείς (decl. § 17), Silli

κανίζω, Ph. v. κλάω

[καννάβι, hemp.]—κανάβι, rope, Ph. Tsh.

κάντιω, crystallised sugar, Sin. (Arkh. p. 241). Italian candi; v. G. Meyer, *Neugr. Stud.* iv, p. 32 and v. § 369

καυτοῦν· το κατόφλιον, ὄριον τῆς οἰκίας, Sin. (Ark. p. 241). Italian cantone. v. G. Meyer, *Neugr. Stud.* iv, p. 82 and § 369

κάσδε, κά, Ph. κάδε, Tah. v. Turk. qanda

κάσ, Ph. v. καλός

κάπιν, Del. Mis. v. κάπη

καπλάνη, Gh. v. Turk. qaplan

κάπη, hole in the roof to let out the smoke. So Ph. and Silli.—For Sin. we have κάπη, ἡ ἡ καπνοδόχη (Ark. p. 241), and κάπη (?), pl. κάπες (N.K.), Ar. and Sil. (Pharaoep. p. 118). In Capp. the -η is regularly dropped, and κάπιν results, δὲ κάπιν, Del., κάπιν, pl. κάπιν, Mis. κάπιν is treated as a neut. dim. with pl. κάπινια, Del., for which v. § 166. Other forms are καπνί, Gh., so κάπνο, Phl., δὲ κάπ, Ax. The covering of these chimneys is called at Sin. κακάπη (Ark. p. 241)

καπνός, smoke, Mis. (N.K.), § 133

Καπτικός, Turk. Ph. A secret word used to disguise the meaning from any Turks present. For Sil. ἀπτικός is given by Vasil. (*Xen.* i, p. 192), which is clearly the same word with the initial κ dropped by dissim. v. § 103

Καβάνι, a place-name, Ph.

καρά· λίθος μικρός χρησιμεύων εἰς στερεάν καὶ ἐν ἱσορροπία στέδιν μεγάλων λίθων, "σφόνιν τὸ καρά," Ph. So Karolidhis (*Lag.* p. 52) comparing Armenian k'ar, stone (Bedrossian). v. § 376

καράκι, Gh., and given by Arkh. (p. 241) as used all over Cappadocia. He explains: ἀνθόγαλα ἐκ τοῦ γάλακτος ἢ ὀνυγλάκτος.—Given for Ph. (καράκι) by Kar. (*Lag.* p. 52).—Armenian karak, butter. v. §§ 376, 377

καράκων, I shut, Ph., with aor. καράκωσα, ἱππο. καράγω, pl. καράκωστε (§ 350). Grégoire gives καράγι: (pour καράκι), le verrou, B.C.H. xxiii, p. 156. It is a Pontic word; v. § 391. For Sin. Arkh. (p. 276) gives φαράκων I close hermetically

καραμνί, Ph. v. λαμνί

καρβόν, charcoal, Sin. (Ark. p. 241). Latin carbo. v. G. Meyer, *Neugr. Stud.* iii, p. 27, and § 372

[καρδιά, heart].—καριά, Phl. and Silli (§ 11).—καρία, Ph.

καριόλα, bedstead, Del. Phl. Italian carriola, v. § 369

καρδουλέκ, pl. -λέγοι, Ph. Explained as meaning a man-eating ogre in the mountains. Kar. (*Lag.* p. 52) gives καρδουλιέκ· πάθηρα καὶ ἐν γένει αἰμοβόρον θηρίον. Cf. Armenian garšelik',

abomination, idols, and garšeli, abominable, ugly, filthy (Bedrossian). v. § 376

καρμάν, spindle, Ph. This is the spindle with two pieces of wood set crosswise instead of a whorl, which is called in Capp. κλωθάρα (q.v.). The shaft of the καρμάν is called τζούλα (*Lag.* p. 66) = βούλα (Kar. p. 185). For λ, § 278. For Sin. Arkh. (p. 244) gives the form κερμέν, § 68. It is a Pontic word: at Imera καρμενέσα. v. also Σόλλ. xviii, p. 139, and § 391

καρμανίζω· στρέφω, περιφέρωμαι, πλανῶμαι and καρμανίζομαι· πλανῶμαι are given for Ph. by Kar. (*Lag.* p. 58). So at Afa. *impr.* 3 sg. καρμανισκινί (§ 339), was soaring, floating (of an eagle), in text on p. 572, l. 12. The word is derived from καρμάν, 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).

κάρουμαι, Gh. Ar. v. κάθομαι

καρούς, Ax. v. Turk. qarpuz

[καρόδι, walnut].—The Capp. forms vary with the treatment of δ (§§ 86—96): καρόδ, pl. καρόδια, Del. Pot., καρόθ, Sil., καρό, pl. καρά, Ax., καρόχ, pl. καρόγια, Ar., καρότ, pl. καρόγια, Fer. Decl. § 112.—καρόδι (§ 288), Ph.—The same word is used for the fruit and the tree (§ 399)

[καρφών, I nail.] Aor. pass. 3 sg. καρφώθη, Ph.

καρχύνια, the heaps of pots and fuel which are burned together to bake the pottery, no kiln being used, Ax. Phrase κάβρε τα κ. v. p. 23

κάσιτι, Silli. v. κάδομαι

κασκάρι, flint for striking fire, Ph. Kar. (*Lag.* p. 58) gives κασκάρα· λίθος πυρίτης, Ph. and the derivation from Armenian kayokar, which means flint (Bedrossian). v. § 376. This is better than to resort to G. Meyer's (*Neugr. Stud.* ii, p. 30) Slav derivation of the Epeirote κασκάρι, pebble.

καστερνός, Ax. As κάστρο (q.v.) means city or capital, as opposed to the villages, so καστερνός means townsman as opposed to villager or peasant

κάστρον, castle. Used in Capp. for the local capital; thus at Gh. Phl. and Ul. (and no doubt in all the neighbouring villages) κάστρο means Nigde. So, too, at Silli, where κάστρον means Konia. At Fer. (Krinop. p. 45) κάστρο (§ 101). Latin castrum. v. G. Meyer, *Neugr. Stud.* iii, p. 28 and § 372

κάτα, κάδα, κάτε, Ph. v. κάθε

καταβάξω (καταβάλλω), *I take down*.—Capp. καταβάξω, Phl., κατεβάξω, Del., aor. κατέβασα, Del. Ar. Ul. Phl. Sil. Pot.—Aor. κατέβασα, Ph. Tah. Afa. τὰ κατεβάς at Tah. is aor. subj. 3 sg. (M. Gr. τὰ τὰ καταβάσας), v. § 251

[καταβαίνω, *I come down*.]—Capp. pres. καταβήνω, καδεβήνω, Ul., 3 pl. καταβαίνε, Phl., aor. 3 sg. κατέβη, Ar. Gh. Ul., κατέβην, Ax. Mal. Sil., κατέβην, Phl., 3 pl. κατέβαν(ε, Pot., subj. 1 pl. να καταούμε, Ax.—Pres. κατέβω, Ph., aor. 3 sg. κατέβην(ι, Afa.—κατιβαίνου, Silli

κατακέφαλα, adv., *down from the head*, Del.

κατακολῶ, *I chase away, pursue*.—Capp. pres. at Pot. Ar. An. 3 sg. κατακολῆ, Pot. impv. κατακόλα, Ar., aor. κατακόλτσα, Pot.—κατακόγω, aor. κατακόλτσα, Ph.—Cf. κολῶ

[κατακόφτω, *I cut up*.]—Aor. 3 sg. κατέκοψεν da, impv. κατέκοψ τα, Ph. Pres. not recorded

[καταρεϊοῦμαι, *I curse*.]—Capp. pres. καταροῦμαι (§ 228), Pot., καταροῦμι, Mal., 3 sg. καταράται, Ax. Aor. καταράστα, Pot.

κατῶσ da or καδέχσεν da, aor. 3 sg., *he kicked him down*, Ph. This is the aor. of the compound of ἀγῶ, the Ph. form of λαγνίζω, (q.v.) with κατέ. The Ph. aor. of the simple verb is ἀγῶσ, and so of the compound κατέγῶσ, whence (v. § 252) κατέγῶσ, κατῶσ

κατασταφύλι, *wild vine*, Ph.

καταφύγι, *place of refuge*. Used in Capp. for the rock-out galleries below the houses (see p. 15). Forms are καταφύχ, pl. -φύγια (§ 110), Ax., καταφύθ, pl. -φύθια, Phl. Mal. An., καταφύδ, Sil. (Xen. i, p. 382)

κατάψα, *feast after a wedding*, Silli.

κατέχω. At Ph., etc., κατέχω means *I understand*, 2 sg. κατές, 3 sg. κατέδες. kadé (katé) occurs once in a text as 1 sg. for †κατέω formed from κατές. Impf. 3 pl. gadékan.—At Silli κατέχου

κάτζω· κοῦς. Given by Kar. (Lag. p. 53) and for Sin. (κατῶνι) by Arkh. p. 243, and further explained as the pick used for excavating the rock in the rock-villages of troglodytic Cappadocia. Hübschmann (p. 307) gives amongst the Syriac words in Armenian kaçin aze, a derivation suggested by Kar. and Lag. v. § 377

κατιέσεν da, Ph. v. γατιάλω

κατλέβου, Silli. v. καβαλλικέω

κατό, Capp. Ph. v. ἐκατό(ν

κάτο, every, Ph. Used like M. Gr. καθέ. Κατούκι, place-name near Ph.

[κατουρόν, *urinator*.]—Capp. aor. subj. 3 sg. νά το κατουροῖ, transit.—κατουρά, -ρά, aor. κατούρσε, subj. κατουρήσῃ. Ph.—Noun of action κατούρμα (M. Gr. κατούρημα), Ph.

κατόψα, *after, behind*. Used with the poss. pronouns. Ar. Ax. Phl. Pot.

κάτω, *down*.—Capp. passim. κατῶ δέδω, Ul.—κάτου, Ph. (§ 249) and Silli καυκέμαι=καυχῶμαι, Sin. (Arkh. p. 243), § 230

[καύμα, *burning*.]—In Capp. κάγμα, Fer. (Krinop. p. 49), Sin. (Arkh. p. 238).

For γ, cf. s.v. θαῦμα

κάφτω, Capp. v. καίω

κάχι, *side*. Ph. Tah. Afa., σο κάχιν δου, at his side, Ph.; σα κάχα δου, at its edges, Tah. Kar. (Lag. p. 54) gives κάχε· πλεῖρον κ.τ.λ.

καψιμῶν, *place for storing fuel*, καψιματα. For Sin. by Elef. p. 96, and (καψιμῶν) for Fer. (Krinop. p. 50) and Ar. (Val. p. 17)

κείμει, *I lie*.—Capp. pres. thus at Del. Phl. Ax. Sin. (Arkh. p. 243), Fer. (Krinop. p. 50), κέμι (§§ 64, 230), Sem., impf. Sem. §§ 233, 236.—This verb is especially common at Phl. and Ax., where the pres. and impf. (3 sg. κείμεν, κείμεν, κείμεν) supersede εἶμαι in the sense of *exist*. See texts pp. 436, seq. It is also used in Capp. like κάσσωμι at Silli to translate the Turkish durmaq, for which v. § 381

κέιφ, etc., Capp. Tah. v. Turk. keif, keif

κέλ ὄγλαν, Capp. v. Turk. kel

κέλερ, Ph. Some sort of crop, possibly rye. Pl. κελέρε

κέλερ, Capp. v. κελλάριον

κέλες, Ph., κελέδα, Afa. v. Turk. kelle

κελλάριον, *cellar*. This Byz. word (v. Ducange, s.v.) is used in Capp. for the common rock-out dwellings and storehouses. So Arkh. for Sin. (p. 243) gives κελάρι· ἀποθήκη τροφίμων, and for Sil. Pharasor. (p. 118) κελάρη with the same meaning, and also κεράρι for the rock-out chambers under the houses. I record κερέρ, Ax. and κελέρ, pl., -ρα, Mls. Ul. Ax. For α→ε, § 66.—Latin cellarium; v. G. Meyer, *Neogr. Stud.* iii, p. 30, and § 372

κεμίκ, Phl. v. Turk. kemik

κευρό, Ax. v. καυράδε

κενάρ, κερέρ, Capp. v. Turk. kenar

[κενῶ, *I prick*.]—Used in Capp. and at Ph. as an -dw verb.—Capp. pres. not recorded, impf. κένδανε, Sil. (§ 206), impv. κένδα το, aor. subj. κενάψω, Phl.

—Pres. 2 sg. *δενδᾶς*, 3 sg. *jenḍā*, pointing to 1 sg. *δενδάγω* (§ 823), *impf.* § 337, *aor.* 3 sg. *δέντσε*, *ἵεντσαν* *da*, *ἵένσεν*, Ph.

*κεπέκι*, Ph. v. Turk. *kepek* [*κέρας*, horn.]—*κέρατο* (§ 152), Phl. [*κεράσι*, cherry.]—Capp. *κεράς*, pl. *κεράζα* (§ 110), Mal., pl. *κεράδα*, Ax. *κερατάς*, snail; Del. Decl. § 157 *κερβετήης*, Ph. v. Turk. *kervan* *keré*, Pot. v. Turk. *kerre* *kerér*, Ax. v. *κελλάριον* [*κερί*, wax candle.]—*δερί* (§ 264), Mis. and Ph.

*κερούμαι*, Ph. v. *ἀφηκερούμαι* *κερδάνε*, Ph. v. Turk. *gerden* *κεσέ*, Capp. v. Turk. *kise* *κεσκινάσεν* *da*, Ph. v. Turk. *keskin* *κεστουρδίσω*, Ph. v. Turk. *kesmek* *κέσγε*, Silli. v. Turk. *keške* *κεδέρν*, Afa. v. Turk. *kedér* *κέφ*, Ul. v. Turk. *kef*, *keif* [*κεφάλι*, head.]—Capp. *κεφάλ*, Gh. Ar. Ul.

Ax. Pot., *κιφάλ*, Gh. Ar. Phl., *φκάλ* (§ 104), Del., *δουβάλ*, *ἰουβάλ*, Mis. The *δ* in *δεβάλι* *μ*, Pot., is probably non-dialectic.—*ἰουβάλι*, Ph., pl. *δουβάλια* (? dial.), Afs., but forms with *δ* are rare.—*κεφάλι*, Silli. Turkisms are the Ul. phrase *ἔπερεν* *do κεφάλι τ* (*γαρά τ*), *he departed*, and its use at Silli like *başına gelmek*. v. § 381

*κεφαλόδωλο*, pillow, Phl. The ending *-δωλο* is probably from *-χλω* and taken over from *τραχηλιά*

*κθάρα*, Tsh. v. *κριθάρι* *κι*.—Capp. Silli, v. *καί*.—Capp. Silli, Ph. v. Turk. *ki*, and for Ph. v. also *λέγω* *κί*, *not*. Used in Pontos instead of *δέν*. Arkh. (Sin. p. 237) says that *κ'* and *κι* are used in Capp. by the side of *δέν*, *ἀδιαφόρως*. I could never hear anything 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 *δ* *gi* unless

*κιάλλο*, forming comparative at Sin. (§ 169), and (*κιάλλου*) at Silli (§ 21) *κιανδά*, when, *whilst*, Silli *κίαρι*, Silli. v. Turk. *kiar* *κιάτ*, indeel. rel. pronoun, Silli. Sometimes pronounced *όιάτ*. v. § 33

*κιαιτίπη*, Silli. v. Turk. *kiatib* *κιγάρ*, Ul. v. *κριθάρι* *κιμέτ*, Pot., *κιμιά*, Silli. v. Turk. *qosmet*

*κιλαδάς*, Ph. a form of *κιλαλίζ*, a round mass of dough, Kar. (Lag. p. 54), § 278

*κίμυριζ* *σύνιουγούρ*; Turkish phrase in Phl. text on p. 486, l. 31. In Turkish

کیمیریز

*κιμιά*, once more, Phl. I.e. *καί μία φορά*

*κιμόνου*, only, Silli. This is for *και μόνο* (as is shown by the *f.* *κιμόνη* and the pl. *m.* *κιμόνα*). But *κιμόνη* is used where *κιμόνου* would be expected, e.g. in text p. 294, l. 33. It is used most commonly after *γιά*, *γιατί*, *γιά να*, e.g. *γιά να πορπατούμι κιμόνα*.—In Capp. at Sil., where Vasil. (Xen. I, p. 383) gives *κεμόνο* *ἔνεκα τούτου*, and Pharasop. (p. 118) *ἀς ἴσενα κεμόνο* *σου ἔνεκα*, and at Fer. (*ἀπ' ἐτό κομόνο*), Krinop. p. 51, Arkh. p. 238. v. § 65 *κίολα*, also, Sil.—*ἵόγα* (§§ 264, 269), Ph.

*κιρέβω*, Phl. Pot. v. *γυρεῖω*

*κιρέξ*, Phl. v. Turk. *kirej*

*κιράς*, Capp. v. *κράας*

*κίρικα*, Ul., I translate *ass*. According to Arkh., who gives for Sin. (p. 244) *κίρικα* *πῶλος ἑνού*, it means *young ass*. For Sil. Pharasop. (p. 118) gives *κουρίκα*, *colt*. It is the dimin. of *κουρί*, *colt*, given for Fer. by Krinop. (p. 52), and by Arkh. for Bagdaonia

*κίρός*, Capp. v. *κρύος*

*κιρβίξ*, Gh. v. Turk. *kibrit*

*κιρόσδα*, Ul. v. *κρόστω*

[*κισσός*, ivy.]—Pl. *τα δισόδε* (§ 264), representing a Greek dimin. *†κισσόδιον*, Ph.

*κιτινός*, other, Silli. Synonym of *ἄλλος*

*κιφάλ*, Capp. v. *κεφάλι*

*κλάγα*, κλά, *how!* Ul.

[*κλαδευτήρι*, pruning-hook.]—Capp., *κλαρεφόρη* (§ 88), Ar., *κλαυτήρ*, Fer. (Krinop. p. 51). *καλδευτήρ*, given by Val. (p. 17) for Ar., is probably to be pronounced *καλδεφόρη*.—*κωάδεφτήρι* (§ 271), Ph., *κολεφτήρι*, Tsh. Cf. *κολεφτούν* *da*

[*κλαδεύω*, I prune.] v. *κολεφτούν* *da*

[*κλαίω*, I weep.]—Capp. *pres.* 3 sg. *κλαί*, Mis., *κλαίχ*, Ax. Phl., § 62. *κλαίει*, Pot. is perhaps non-dialectic. *Impf.* *ἐκλαίγα* *passim*, but *κλαίῃσκα*, Fer., § 201. *Aor.* *ἐκλαψα*, Ul.—*κλαίω*, 3 sg. *κλαίει*, *glaí*, *impf.* § 335, *aor.* *ἐκπαψα*, *ἐγπαψα*, Ph. Lag. (p. 18) has *aor.* 3 sg. *ἐκούαψε*, § 271. *Pres.* *κλαίγω*, *κλαίς*, *κλαί*, *aor.* *ἐκπαψα*, Tsh.—*Pres.* *κλαίγω*, *impf.* § 38, *aor.* *ἐκλαψα*, Silli

*κλάκ*, Ax. Sil. v. *κουλάκ*

[*κλάω*, I break.]—The M. Gr. form *κλάω* means only *pedo*, and this occurs in Capp.; *aor.* *συβή*, *κλάσω*, Ul.—At Ph. the meaning *break* is kept; *pres.* *κλαίω*, *impf.* § 339 (Lag. p. 52), *aor.* *κάν(τ)σα*, *γάν(τ)σα* (§ 253), *impv.* pl. *κανίστετε*, *aor.* *pass.* *κανίστα* (§ 362). For loss of *λ*, v. § 270

[*κλειδί*, key.]—*κλει*, pl. *κλειγιά*, Ax.



κλέφτης, *thief*.—Capp. at Ax. Phl. Sil. Pot., κλέφτης (§ 88), Gh. Ar., κλέφτους, *Mis.* At Sin. κλέφτης (Ark. p. 244). Deol. § 162.—δ κλέφ, Tah. Kis., acc. του κλέφτη, Ph., etc., §§ 251, 298.—κλέφτης (§ 18), Silli

κλέφτης, *I steal*.—Capp. pres. at Ar. Gh. Pot., κλέφτου, Mal., *impf.* Mal. § 207, aor. έκλεψα, Gh., έκλεψα, Mal.—Pres. κλέφτου (§ 829), Tah., aor. έγλεψα, Ph.—Pres. κλέφτου, aor. έκλεψα, *partic. pass.* κλειψιμένα (§ 57), Silli

κλήμα, *vine*.—Capp., Del. (§ 114), Phl. [κληματίδα (-tis), *vine shoot*].—κλημαδία, Silli

κλιάνι, *oven*, Ph.—In Capp. the Turk. *tandur* is used, *q.v.* In Pontos, κλιβάνι (Σύλλ. xviii, p. 140). v. § 891 κλίω, *I bow down*, aor. έκλιω, Ph.

κλόκα, Ax. v. κολόκκα

κλωθάρα, *spindle*, formed of three pieces of wood, two set at right angles, and a third perpendicular to them, acting as the axis of the spindle. Where θ is preserved κλωθάρα is doubtless used, though I have not recorded it. From the southern villages, where θ is lost (§§ 86—96): κλωτάρα, Fer., κλωχάρα, Gh. Mis., κλωφάρα, Sem., κλουγάρα (N.K.), Ar.—At Ph. καρμύνα, *q.v.*

κλώθω, *I walk about*.—The Capp. forms vary with the treatment of θ (§§ 86—96). Thus κλώθω, Del. Sil. and for Sin. (Ark. p. 245), κλώρω, Ar., κλώτω, Fer., κλώχου (for conj. §§ 62, 68, 197, 199), *Mis.* At Ul. a -τω present, κλώνω (§ 192). *Impf.* κλώθξα and έκλωθα (§ 201), Sil. Aor. έκλωσα, Ar. *Mis.*—Pres. 3 sg. κώθει, Kis. and Kar. (Lag. p. 55) gives κώθω for Ph. Aor. 3 sg. έκωσε, Ph., έγουσιν, Afs. For λ v. § 270. But at Ph. and Tah. the compound περικλώω (*q.v.*) is commoner.—Ark. (l.c.) gives first the usual meaning of κλώθω, *I spin*, which I do not record,—in a Gh. text (p. 346, l. 3) κάμνω κλωχάρα is used for *I spin*,—and for the second περιστρέφομαι, γυρίζω, adding the subst. κλωθοῦ, *a strolling woman*. So too for Ar. Val. (p. 17) has κλώρω=νήθω και περιπατώ. v. § 400

κλώρω, Ar. v. κλώθω  
κλώσιμο, *walking*, Fer., and for Ar. (Ark. p. 245) κλώσιμον. Substantive from κλώθω, *q.v.*—For Ph. Kar. (Lag. p. 55) gives κώμα: περιτροφική επί των όρων όδός, which is similarly from κώω, the Ph. form of the verb κλώω (§ 270)

[κλωστή, *thread*].—Capp., κλωστή, Sil., κλωστή, Ar.—κωστή (§ 270), Ph.

[κλωτώ, *I kick*].—Aor. 3 pl. έκαστω, Ph., § 270. Pres. not recorded

κλώτω, κλωτέρα, Capp. v. κλώθω, κλωθρα  
κλώχου, κλωχάρα, Capp. v. κλώθω, κλωθάρα

κνίρ, Ph. v. όκνίρ

[κνίζω, *I scratch*].—At Ph. in the middle.

Pres. 3 sg. κνίθεται, aor. 3 sg. κνίστη. The form κνίθουαι occurs in Ρυθμοί Προδρομικούς (Hesseling and Pernot) i, 106; iii, 47, 404 k

κό μου, κ.τ.λ., *mine*, etc. Emphatic possessive at Silli. v. § 26

κοάγω, Ph. v. κολώ

κογιόνια, κουνία, *testicles*, *Mis.* Italian coglione; v. § 896

κοδίζησω, Ph. v. κοδίζανε

κοδίζανε, aor. 3 pl., explained as they put

into prison, Ph. Of this verb are

recorded also aor. subj. 1 sg. κοδίζτω.

2 sg. κοδίζης. The pres. would therefore

seem to be κοδικάζω or κοδικάζω. In text

on p. 526, ll. 21, 22. If the θ be taken

as arising from the uncertainty between

voiced and unvoiced sounds (§ 263),

the form κοδικάζω admits of explanation.

As the ending -άγω at Ph.

represents -ω (=άω), and in M. Greek

-άω often interchanges with -άγω (v.

Hatzidakis, *Einleitung*, p. 394). it

appears that κοδικάζω may represent

καταδικάζω, *I condemn*, with the α

changed under the influence of the

meaning to κακο-, and this reduced by

dissimilatory dropping to κο-. The

meaning suits the text very well, and

for such compounds v. Hatzidakis,

*Μεσ. και νέα Έλλ.*, i, p. 478, and

Ἰθηνά, xxv, p. 224

κόβιστος, Capp. Afs. v. κόσμος

[κοιλία, *belly*].—Joula, Ph.—κυλά, Silli

[κοιμίζω, *I put to sleep*].—Capp. pres.

κοιμίζου, Mal., aor. κοιμω τα, Phl. and

3 sg. κοιμω da, Mal., aor. subj. 2 sg.

νά του κοιμή, Mal.

[κοιμοῦμαι, *I sleep*].—Used all over Capp.

and at Silli, but at Ph. its place is

taken by πνώω (v. όπνώω).—Pres. not

recorded. *Impf.* Del. (§ 282). Aor.

varies according to the treatment of

θ (§§ 86—96), thus κοιμήτα (§ 239).

Fer., κοιμήρα (§ 69), Ar., τα κοιμηγγ, Ul.

*impf.* Fer. Pot. § 243.—Pres. κοιμάρον

(§ 50), *impf.* § 55, aor. κοιμήσατα (§ 44).

Silli.—Although apparently unknown

at Ph., the aor. subj. 3 sg. κοιμηθή was

heard at Afs.

κοκκί, Sin., κολλα, Tah. v. gojt

κοκοκός, cock.—Capp. κοκοκός, Sil. Ar.,

κοκωλό, Fer., κοκινός, Pot., κοκοτός,

Mal. Sem., κοϊκοκό, Ul. Ax., κοκωλό.

Mis. Decl. § 119 (Pot.), § 123 (Sil.), § 127 (Mal.), § 144 (Ar.), § 149 (Ax.). For Sin. Arkh. (p. 245) has *κοκκι-νός*, giving for Bagdaonia *περεωάρ*. Thumb (*Griech. Sprache im Zeitalter d. Hellenismus*, p. 91) quotes from Capp. the dimin. *κοικουνοῦσθ* (= -ούσθι). — *κουκουνός*, Silli. — Cf. *Οὔριστε κικινός*, Sakellários, *Κνριακά*, II, p. 591 and § 400. — At Ph. *λαχτόρι* *κοκοῦτ*, *hail*, Fer. For Sin. Arkh. (p. 246) gives *κουκουός*: *κόδα*, Sil. v. Turk. *geḍ* *κόδα*, *kumcklebone*, Ul. Phl. For Sin. Arkh. (p. 246) gives *κόρτζι*, the M. Gr. *κότσι*, a Slav word; v. G. Meyer's *Neugr. Stud.* II, p. 35, and § 374 *κοῖμιο*, Ph. § 173 *κοῖθι*, Ph. v. *κολοκῖθι* *κολεφτόν* *da*, *pres.* 8 pl. *they prune*, Tah. M. Gr. *κλαδεύω*. Cf. *κολεφτήρι*, a *pruning-hook*. The word is clearly a corrupt form of *κλαδεύω*, altered perhaps by some false analogy [*κόλυβα*, *boiled corn offered in church in memory of the dead*]. — In Capp. with metathesis (§ 104) *κόβλα*, Sin. (Arkh. p. 245), Fer. (Krinop. p. 51) *κολλῶ*. — Used in Capp. to mean *I bake bread*, because in Capp. the loaves are plastered on the sides of the oven. v. Turk. *tandur*. Thus *ἔμπρ. κόλα*, Ul. Ax., *aor. ευβζ. να κολήσω*, Ax., *ἔμπρ. κόλωνα*, Sil., *κόλωνα*, Ax. — At Silli the full phrase *ζυμώ κολλῶ*, -ῶς, -ῆ, *I bake bread*, and *partic. pass. κολλ' ἡμένου* meaning *adjacent* *κολόκα*, *hen*, Ul., *κλόκα*, Ax. For Sin. Arkh. (p. 246) gives *κουλούκα κλώσσα* [*κολοκῖθι*, *gourd*]. The Ph. form is *κοῖθι* (§ 269), recorded with the meaning *ask*, for which a gourd is often used *κόλφος ὁ κόλπος* 2) *οἱ μαστοὶ τῆς γυναίκος*, Sin. (Arkh. p. 245). — *τοῦ γόφου* 3, Gh. — *Acc. τοῦ γόφου*, Ph. § 270, 292. — *τοῦ γόφου σου*, Silli, *bosom of dress, pocket*. For the *φ* in this word v. Kretschmer, *Byz. Zeitsch.* x, p. 581 *κολῶ*, *I drive (flocks, etc.)*. Used according to Arkh. (Sin. p. 245) all over Capp. He gives *ἔμπρ. κόλανα*, *ἔμπρ. κόλα*, so that it is an -*ω* verb. I record *pres. κολῶ*, *ἔμπρ. κόλανα* (§ 204), Pot., *κόλανα* (§ 206), Sil., *ἔμπρ. κόλα* (§ 224), Ar. Ul. Ax., *aor. 3 pl. κόλτσαν* *με*, Phl., *κῶσαν* (? error for *κόλσαν*) and *ευβζ. 1 pl. κολήσονται*, Del. — *κῶγω*, 3 *sg. κοῦῶ τα*, *he prunes (a horse)*, *aor. 3 pl. κόλτσαν* *δα*, Ph. For *λ* v. § 269. Kar. gives (Lag. p. 54) *κολάω*, *ἔμπρ. κολάγω* for Ph. — Hatsidákis (*Ἰαθηνᾶ*, XI, p. 482) quotes *κολῶ* (= *τόπτω*) from

Crete and suggests that it is a form of *κολάζω* *κομῆρα*, *κομῆρα*, Capp. v. Turk. *kömür* [*κόμμα*, *piece*]. — In Ph. *κόμα* has this sense; *ἀν γόμα*, a *little while, way, etc.* — In Capp. a *piece of land*, hence a *field*, Ax. Mal. *κομῆρα*, Silli. v. Turk. *kömür* [*κομπαστής*, *boaster*]. — *κομῆρής*, pl. — *ῶρ*, Ar. For Sin. Arkh. (p. 246) gives *κομπῶνω* = *ἀπαρῶ*, with a ref. to *Κοραῖς*, *Ἀτακτα*, II, p. 195, where the word is discussed [*κόμπω*, *knót*]. — Capp. *κόμβος*, Ar. (decl. § 144), Fer., *κόμβου*, Mis. (decl. § 183), Mal. *κοράρα*, *kernel*, Silli *κορέι*, pl. *κορέα*, *pruning-hook*, Ph., § 289. Kar. (Lag. p. 54) and Arkh. (p. 261) give *κορέτζι*. A form *ἰκορέϊ*, which is near *κορέα*, would answer to a Greek *κλωνάκι* (for *λ*, § 270, for *αῖ*, § 255, for *ι*, § 264), and as *κλωνίζω* means *I prune*, the derivation may be from this source. The difficulty is that *κλωνάκι* means a *twig* *κόντζι*, Mal. § 173 *κῶνις*, *eggs of lice, nits*. The M. Greek form is *κόνιδα* (*κόνις*), but the Silli form keeps the old accent, *κῶνις*. In Capp. the dimin.; at Sin. *κωνίδι* (Arkh. p. 245) and at Fer. *κωνίτ*, pl. (Krinop. p. 51) *κῶνις* *κῶνκαρ*, Ph. § 173 *κῶσαν*, Del. v. *κολῶ* [*κωνά*, *near*]. — *κωνδά*, Capp. Ph. and Silli. *κουνδά*, Gh. Mis. Both forms at Ul. [*κοντεύω* (*κωνδέβω*), *I approach*]. — *Aor. 3 pl. κόνειψαν*, Mal. *Pres.* not recorded *κωνδάβω*, Ph. v. *κουνδῶ* *Κωνδούρα*, *Short-tail* (a nickname), Ph. *κονφεράσου*, *ἐνα κ.*, *acc. sg.*, *conference*, Silli. For the source of this word v. § 369 *κονῶν*, *I pour*. — In Capp. this *pres.* at Phl. and Sin. (Arkh. p. 245), Ar. (Val. p. 17) and Fer. (Krinop. p. 51), *κωνῶν*, Mis. *Aor. κῶνωσα*, Gh. Ul. Mis. Ax., *κῶνισα*, Phl., *κῶνισα* with *ευβζ. κωνῶσου* (§ 220), Mal., *κῶνωσα*, *ευβζ. κωνῶσω*, Ar., § 223. *ἔμπρ. § 225*. — *Pres. κωνῶνται*, *aor. ἐκῶνσα*, *ευβζ. probably κωνίσου*, *ἔμπρ. κῶνις τα*, Silli. — The word is probably for *ἰκωνῶν*, *anc. κενῶ*, *I empty*, with the *ε* assimilated to the following *ω* (§ 362) *κῶνωσε*, *aor. 3 sg.*, *he sharpened*, Ph. Probably belonging to *ἀκονίζω* *κῶργαλα*, *preserved meat*, Silli *κωνανίζω*, *I pound with a pestle* (*κῶπανος*),

- I beat*.—Capp., pres. Phl. Pot., aor. κοπάνω, Pot. At Pot. also pres. κουπανίζω.—κουπαρίζω (goubanízō), aor. κουπά(τ)σα, subj. κουπανίσω, Ph. For aor. κουβάν(τ)σα, Ph. and pres. κουβάσει, Pot. v. κουβάσει.—κουπανώ, Silli
- κόπανος, pestle, Ar. (decl. § 142), κόπανου(s), Mal. (decl. § 128)
- [κοπριά, dunghill].—κουπουριά, Ax., κροπιά (§ 104), Fer. (Krinop. p. 53, who gives also κρόπια· ἡ κόπρος)
- κοπρού, Silli. v. Turk. köprü
- κόρε, Ph. In Grégoire's text (*B.C.H.* xxxiv, p. 159) is found τὰ κόρε σου, *thine eyes*. κόρε was explained to him as the Turkish kör, *blind*, so that τὰ κ. σου=τὰ τυφλά σου, and is an ironical way of saying *your eyes*. It seems to me more likely that it is the classical use of κόρη meaning *the pupil of the eye*, preserved perhaps in an old tale. The form is the pl. of τὸ κόρι
- κόρη, girl, daughter.—Capp., κόρ, Ar., κόρη μ, pl. τὰ κόρι τνε, Mal., and with f. gender acc. τῇ γόρῃ, Pot., δὴν γόρῃ τ, Del. Decl. § 164.—κόρη, ἡ κόρ τ σου (§ 253), Ph., etc., § 302.—κόρη (§ 16), Silli
- κόρι(ι, Ph. The Pontic κόρροι, κόρρ, mad, recorded at Sánta, is more likely than the Turk. kör, *blind*
- κοριανῶ, Ph. v. Turk. kör
- [κορίτσι, girl].—Capp. κορίδ, Del. Mis. Phl. Ax. Sil. In some villages the δ lightened to ζ (§ 84); thus κορίζ but κορίδε μ and pl. κορίδα, Gh. Ul. Ar., and occasionally at Del. Phl.—κορίτσι, κορίδζι, Ph. etc., pl. κορίδζε, Ph., § 288. The forms κορίτσια, κορίτσα, used occasionally in the texts, are non-dialectic. Dimin. κορίδζοκκο, Ph.
- κορκότ, Ph. For Sin. Arkh. gives (p. 245) κορκότι· Χωνδραλεσμένους σίτες, δι' οὗ ψήνουνσι ζωμόν. It is a Pontic word and given for Ophis by Παρχαρίδης, Σύλλ. 18, p. 141, as κορκότj (τὸ)
- κορτάσ, Ph. v. χορταίνω
- κορδζοκκο, Ph. v. κορίτσι
- κόρδοι, Ph. v. Turk. kör
- [κορυφή, summit, hill-top].—Pl. κορυφίξες, Phl.
- [κοσκινίζω, I sift].—Pres. subj. 3 pl. v. α. κοσκινίζουνε, Ph.
- [κόσκινο, sieve].—Capp. κόσκινο, pl. κοσκίνατα, Del. Ar. Pot. Phl. § 152—κόσῳο, pl. κοσῳάτα, Ph.
- [κόσμος, world].—κόζμος, Fer. Phl. Sil. κόσμο χτηνικά, many cows, Ax.—κόζμους, Afs. Tsh.
- κοδά (or κοσά), Ph. v. Turk. qođ
- κοτιμο· κάρδαμον, Kar. (Lag. p. 54) comparing Armenian kotimn, cress (Bedrossian). Apparently Cappadocian v. § 377
- κοῦά τα, Ph. v. κολῶ
- κουβαλῶ, I transport.—Capp. pres. at Mis. Phl., imperf. Phl. § 208, aor. κουβάλα, subj. 3 sg. κουβαλέξ, Phl., subj. 2 sg. κουβαλίης, Ar.—κουβαλῶ, -λέϊ (§§ 276, 323), aor. κουβάλεσα or κουβάλτσα, Ph.
- κουβάρι, ball of yarn, Ph.
- κουβάσει, pres. 3 sg., he beats, Pot.—Aor. κουβάν(τ)σα, Ph.
- κουβενιμέτ, Phl. v. Turk. güvenmek
- κουβδέ, Ax. v. Turk. güvde
- κούγω, Ph. v. ἀκούω
- κούδά(γ)ω, Ph., etc. v. ἀκολουθῶ
- κουκουράνω, Ph. v. κρυώνω
- κούλάκ, whelp. 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., Τούρκ(ων) κούλάκ, σκυλιού κούλάκ. At Sil. and Phl. it is used even for Christian children. The form κούλακ at Gh. Fer. Ul. Del. Phl., κλάκ, Ax. Sil. Krinop. (p. 52) suggests a derivation from σκυλάκιον. The usual word for puppy is κουλοῦκι
- κουλαζόκκο, κουλαζόκκο, Ph. In text on p. 506, l. 24 where it was explained as snake. The ending contains the Turk. dimin. jōq
- κουλάχ, Phl. v. Turk. külah
- [κουμάσι, hen-house].—κουμέξ (for α→ε. § 66), Ax., κουμάσα with acc. σὺ γουμάσα (§ 107), Pot.—κουμάσι, Ph.
- κουπῖ, vessel for water, cup, Ar.
- [κουπτοῦρα, slipper].—Capp., κουπτοῦρα. Sil. and (Arkh. p. 246) Sin., κουπῖρα, Fer. § 180, κουπτοῦρα, Mis.—κουπτοῦρας, pl. -άδε, Ph.—Cf. *Byz. Zeitschr.* II, p. 303
- κουνδά, Capp. v. κοινά
- κούνδε, Phl. v. Turk. gün
- κουνδῶ, I throw (down).—Capp. pres. κουντῶ, Sin. (Arkh. p. 246), Fer. (Krinop. p. 52), 3 sg. κουνδῶ τα, Phl. imperf. κούνδα το, Phl. Pot., aor. κούσα, Phl. Sil. Pot., κούσα, Pot., aor. subj. κουνδήσω, Phl. Pot.—Pres. κουνδάσω, -άς, aor. κόν(τ)σα, γόν(τ)σα, subj. κωδήσω, and once κῶσω, Ph. Aor. subj. 1 pl. δ σι κουνδήσουμε, Tsh. Aor. 3 sg. κῶσω da, Afs.
- κουώνου, Mis., etc. v. κοιώνω
- κούπα, cup, Silli, Ph. and given by Arkh. for Sin. (p. 246). Latin cuppa; v. G. Meyer, *Neugr. Stud.* III, p. 35 and §§ 870-878
- κούπα, adv., on the ground. In Capp. at Sil. (*Xen.* I, p. 431), at An. and

Mal. (Pakhtikos, p. 87), and at Sin. (Arkh. p. 246) in the phrase πέφτω κούπα.—So too at Silli, κούπα πέφτει, *he falls prone*.—In the Ph. Gospel *ἔπεσε κουτοῦ* (Lag. p. 9) renders *He fell on His face*.—Hatzidakis ('Αθηναί, xi, p. 485) connects with κύπη, κυπύω

κουπαρίζω, Ph. v. *κουπαρίζω*

κουκουριά, Ax. v. *κουριά*

κουπώνω, *I pour out (κούπα)*.—Capp. pres. Ar. and Sin. (Arkh. p. 246), Fer. (Krinop. p. 52). Aor. *κούπωσα*, Ar., impf. pass. 3 pl. *κούπασα*, Del.—*κούπώνω*, aor. *κούπασα*, *κούβασα*, subj. *κούπώσω*, pass. pres. *κουπιέται*, aor. *κουπώθα*, Ph. Aor. 3 sg. *κούπωσιν* da, Afs.—*κουπώνων*, Silli

κουρά, *smithy*, Ph., with *κουραῖης*, *smith*. Kar. (Lag. p. 55) gives *κουρά σιδηρουργείων* for Ph. and gives the derivation from the Armenian k'ouray. Hübschmann (p. 319) has *k'uray schmelzofen* amongst the Syriac words in Armenian. v. § 376

[*κουράζω*, *I fatigue*.]—Used at Silli; pres. *κουράζου*, pass. *κουράζουμον*, *I grow tired*. Impf. § 43

κουραβιές, Silli. v. Turk. *qurabiye*

κούρβα, *harlot*, Silli. Given by G. Meyer, *Neugr. Stud.* II, p. 86, with many references as a Slav word. v. § 874

κουρελέτσεν da, Ph. v. Turk. *gürlemek*

κούρι, pl. *-pe*, *bread, loaf*, Ph. Tsh. Dimin. *κουράκκο*, Ph. I take it, as it was explained to me, as the Ph. form of *κουλλάρι* (§ 269), the ring-shaped biscuit of the Greek world. But Kar. (Lag. p. 54) gives *κουράκκο*, *honeycomb* or *honeycake*

κουρούκα, Ph. Used as term of address to a sister by younger brother or sister. Kar. gives *κουρούκα κυρία*, *δέσποινα* (Lag. p. 55)

κουρτώ καταπίνω, Sin. (Arkh. p. 246), and *κουρτώ*, Fer. (Alekt. p. 497). Aor. *κούρδε*, Gh.—For Ph. Arkh., p. 232, gives *γουργίζω*, *γουρτάγω*, *καταπίνω*. I record the aor. 3 sg. *κούρτσειν* and aor. subj. *κουρδίσω*

κούσκος, a kind of food for cattle, Pot. Arkh. gives for Sin. (p. 247) *κούσπος*, the refuse of flax-seed after the oil has been expressed, used for feeding cattle

κουστῆ, pres. 3 sg., *he vomits*, Phl.

κούστα, ἡ, *the worm of the clothes-moth*, Sin. (Arkh. p. 247). *κούσθη*, pl. *κούστες*, Ar.—*κούση*, pl. *-δες*, Silli

κούδι, pl. *-δα*, *stone basin*, Kis. Kar. (Lag. p. 55) gives for Ph. *κούσσι*, *δοχείων μέγα σκάφη*. Cf. *κουῖ*, *hollow*, Cag. Osm. *Wörterbuch*, p. 135

κουδκούρια, *dried masses of cow-dung kneaded up with straw and used as fuel*, Ax. The second part of the word seems to be the east Turk. *qur*, *burning coals* (Pavet de Courteille, *Dict. Turc-Oriental*, p. 425)

κουτέκι, κουτούκι, Ph. v. Turk. *kütäk*

κουτί, Capp. v. Turk. *kötü*

κούτσα, γούτσα, Ph. v. *ἀκολουθῶ*

κουφός, *deaf*, Gh.

κοφτέρ, *goφτέρ*, *executioner*, Ph., § 297.

Formed from *κόφτω* (*κόπτω*)

κόφτω, *I cut*.—Capp. pres. at Gh. Del.

Phl., impf. *κόφτιδα* (§ 210), Ul., aor.

*έκοβα* (§ 216) everywhere in Capp., but *κόφει* (§ 222), Phl., aor. pass.

*έκόπα*, Del.—*κόφτω*, aor. *έκοπα*, 2 pl.

*έκοψτε* da (for dissim. v. § 283),

impv. § 346, pass. aor. *κόπα* (§ 362),

Ph. The pass. partic. *κόμμενος*, *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 κοπούμ φαίγέδια*, *we shall be*

*turned into stones*, Del. (p. 322, l. 81),

*κόπανε στάχτη*, *they became ashes*, Ph.

(p. 504, l. 13). For this use and for

the Ph. *έκοψανε τὴν τιμὴν τοῦ μαχτισοῦ*,

*they bargained for the child* (p. 492,

l. 22), from Turkish *fat kesmek*, *to*

*fix a price*, v. § 381.—*κόφτου*, impf.

§§ 9, 42, Silli

κοῖ, Ul. v. Turk. *köi*

κομάρι, Fer. v. Turk. *kömür*

κοδόκέρ, *cobbler*, Sil.

κοτιά, Gh., *κοτλῦκιά*, Sil., *κοτῦλεγιδη*,

Silli. v. Turk. *kötü*

κράβιδικα, Phl. v. *γράφω*

κράει τα, Ph. v. *κρατῶ*

[*κράζω*, *I cry*.]—Pres. 3 sg. *κράῖ*, 3 pl.

*κράζνε*, Ax., both as from a pres.

*κράζω*

κράρ, Ar. v. *κριθάρι*

κράς, Ph. v. *κρέας*

[*κρασί*, *wine*.]—In form *κραδί*. All over

Capp. Pl. *κραδά*, Ax.

κρατῶ, *I hold*, Ph., pres. as *-έω* verb

(§ 323), impf. § 338, aor. *κράτσα*,

*γράφω*, impv. *κράει τα* (§§ 282, 348,

350). Used also in the sense of pre-

venting a miscarriage. In an un-

published story a woman troubled in

this way goes to the church for help,

but nothing could be done: *οἱ παπάδες*

*jó gadíkan* da. Cf. *κρατητήρας*, the

name in Melos for a seal-stone used

for this purpose, the Cretan *βαστα-*

*χτήρας*

[*κρέας*, *flesh*.]—Capp. *κριάς*, *passim*,

§ 114.—*κράς* (§ 260), *pl.* *κράτα* or *κράτε* (§ 290), *Ph.*  
*κρεββάτι.* *v.* *κρεβάδι.*  
*κρέβω, I seek, desire.* In Capp. this generally supersedes *γυρεύω* (q.v.).  
 Thus *κρέβω*, *Fer. Ax. Phil. Pot.* and (*Arkh.* p. 247) *Sin.*, *κρέ(β)ου*, *Mis.*, *γρέβω*, *Ar. Del. Fer.* (§ 197) *Gh.*, *κρέ(β)ω*, 2 *sg.* *κρέγεις* or *κρές*, *Ul.*, *impf.* *Gh.* § 214. *Δορ.* *έκρεψα*, *Ul.*, *ήγκρεψα*, *Ar. Gh.*, *subj.* *κρέψω*, *Ax. Phil.*, *γρέψω*, *Ar.* For *κρέβω*, *καρέβω* and *γκυρεύω*, *v.* *γυρεύω*, and also § 391  
*κρέγεις, κρές, Ul. v. κρέβω*  
*κρεμάλα, f., gallows, Silli*  
*κρεμούς.* *Pot. v. κρημνός*  
*κρέμ(π)σα, Ph. Afs. v. κρημιζώ*  
*κρεμώ, I hang (transit.).—Capp. pres.*  
 3 *sg.* *κρεμῶ*, *Phil.*, *aor.* *κρέμασα*, *Sil.*—*Impv.* *κρέμας τα* (§ 345), *aor. pass.*  
 3 *sg.* *κρεμάστη*, *Ph.*—*κρεμώ, aor. subj.*,  
 and *impv.* 2 *pl.* *κρεμάσθι*, *Silli*  
*[κρημιζώ, I throw down.]—Δορ. κρέμασα,*  
*γρέμψα (§ 258), subj. κρεμίσω, Ph.*  
*Afs.*  
*[κρημνός, precipice.]—Pl. nom. acc. τα*  
*κρεμούς, Pot., § 69*  
*κρίδι, Ph. v. άκριδα*  
*[κρεβάρι, barley.]—In Capp. various*  
*forms. Arkh. gives (p. 244) for Sin.*  
*κυθέρι, for Bagdaonia κέρε and for*  
*Fer. κυτρέρ, all of which shew a → e*  
*(§ 66). Other forms: κράρ, Ar.,*  
*κινιάρ, Ul., κάρ, Ax. Mis., κυτρέρ, Fer.*  
*(Krinop. p. 50), κθάρ, Sil. (Pharasop.*  
*p. 118).—Pl. κθάρ, Tah.*  
*κρίμα, sin.—Capp. κρίμα, Ul. Phil. As*  
*in M. Gr. it is also used as an excla-*  
*mation, What a pity! Del. Ul.*  
*κριματιούν, gen. pl., of sinners. In the*  
*Ph. Gospel, St Matt. xxvi, 45 (Lag.*  
*p. 9), δίδεται σά τούτα τὰ κριματιούν τὰ*  
*χέρε, is given into the hands of many*  
*sinner. As from a nom. sg. κριμάτ(ης)*  
*decl. like νομάτ(ης), §§ 296, 308*  
*κριφάδι, bed, Phil. Probably to be con-*  
*necting with κρεββάτι*  
*[κρόκος, yolk of egg.]—κορόκος, Sin. (Arkh.*  
*p. 245)*  
*[κρομμύδι, onion.]—Capp. κρομύ, pl. κρο-*  
*μύγα (§ 112), Gh., κρομύ, gen. κρομυού,*  
*pl. κρομύα, Ax., κρομύχ, pl. κρομύγα,*  
*Ar.*  
*κρούσκου, δ, coolness, Tah. For the form*  
*and relation to κρός cf. φέγγος and*  
*the Ph. form φεργούσκος*  
*κρούω, I strike.—Capp. κρού(γ)ω, Fer.*  
*Gh., κρούω, Ar. (Val. p. 17), κρούγω,*  
*Sil. (Pharasop. p. 119), impf. κρού-*  
*γίσκα, έκρουγα, 3 sg. έκουρχε, Gh.*  
*§ 201.—Pres. 3 sg. κρού, and phrase*  
*τίς τό κρού, he does not apply his ear,*

*he does not hear. Also κρού άλμα εν*  
*νομάτη, he calls the man, Ph.*  
*κρόβγου, Silli, eta. v. κρόβγω*  
*[κρός, subs., cold.]—Capp. κροός, Fer.*  
*Ar. (§ 142), Mis. At Misti it means*  
*wind.—κροό, το, Silli*  
*κρυφά, secretly, Ph.—κρυφάς, Ax., κου-*  
*φάς, Sil. (Pharasop. p. 119), κρυφάς,*  
*Fer. (Krinop. p. 53), § 104.—κρυφάς,*  
*Silli*  
*κρυφάγγωμα, Ph. The layer of straw in*  
*a flat roof below the clay*  
*κρύφτω, I hide.—Capp. pres. Fer., aor.*  
*έκρυψα, Gh. Ax., pass. impf. 1 pl.*  
*κριβίζεσθε, Ar. (N.K.), pass. aor.*  
*κριβίδα, κινίδα, Ul., κριβίδα, Ax.,*  
*3 sg. κριβίδα by the side of the usual*  
*κριβίστε (or -de), Ul (§§ 97 and 239,*  
*foot-note).—κρύφτου or κρύβγου, aor.*  
*έκρυψα, impv. § 49, Silli, where the*  
*meaning is sometimes that of φυλάσσω.*  
*I keep, guard*  
*κρυφίμα, hiding-place in the wall of a*  
*house for valuables, Ar. (N.K.). But*  
*Val. (p. 17) says it means the rock-cut*  
*chambers (καταφύγια) beneath the*  
*houses*  
*[κρύωνω, I make or become cold.]—κε-*  
*κουρώνω, aor. κουκούρεσα, Ph.*  
*κρύωνω, given for Sin. by Arkh. (p. 248)*  
*with meaning I conquer at wrestling.*  
*It is plainly for κυρώνω, I master,*  
*M. Gr. κυρεύω, and the form κύρουις*  
*μ, Mis., in text on p. 388, l. 12,*  
*explained as you have mastered me, is*  
*its 2 sg. aor. This would be κύρουεις,*  
*or at Mis. κύρουεις (§ 64), which, with*  
*the first s dropped by dissimilation*  
*(§ 103) and the final s to z before n,*  
*gives κύρουις*  
*κσάρ, Ax. Mis. v. κρεθάρ*  
*[κυδώνι, quince.]—Capp. κυδών, Fer.,*  
*κυρών, pl. -ώμα, Ar. For δ, §§ 86—*  
*96*  
*[κύλινδρος, cylinder.]—The dimin. κυλινδρά*  
*at Ph. for the stone rollers used for*  
*rolling the mud roofs flat. For Sin.*  
*Arkh. (p. 248) gives κυλωνήρα, and*  
*for Ar. Val. (p. 16) has κυλωντήρ*  
*[κυλώ, I roll.]—Capp. aor. subj. 3 sg.*  
*κυλῖ, Del., pass. pres. 3 pl. κυλ-*  
*ίζουσα, Ax., pass. aor. subj. 2 sg.*  
*κυλιδκῆς (§ 85), Del., all as from*  
*κυλίζω.—κυλώ, -είς, aor. έδλτσε, pass.*  
*aor. έδλιστα, Ph.*  
*[κυνηγός, hunter.]—This word appears*  
*at Ph. Afs. as κυνογάρ, [υνογάρ, eagle*  
*(i.e. the hunting bird). Decl. § 297*  
*[Κυριακή, Sunday.]—Capp. Κερκακή, Sil.,*  
*Κερεκῆ, Gh. Mis., έρερεδῆ (§ 78), Mis.,*  
*§ 66.—την έρερεῆ, Ph., § 269*  
*κύρουις μ, Mis. v. κρύωνω*

[κυντάζω, *I look*.]—At Ph. *ἰμρν. κόντακ*, § 346  
 κυφράς, Ax. v. κρυφά  
 κύνημα, Del. v. καινούριος  
 κύρεϊ, Silli. v. Turk. kürek  
 κύσε, Capp. Afs. v. Turk. küse  
 κύδα, Ax. v. Turk. köde  
 κύτμα, Sil. v. Turk. köti  
 κύτύκμα, Ul. v. Turk. kütük  
 κύω, Fer. v. ποιῶ  
 κύθω, Ph. v. κλώθω  
 κυλοκέϊ, pl. -κάδια, stool, Ar.  
 [κύλος, *rumor*.]—Capp. γώλο (§ 153), Ar.;  
 acc. κύλο, Ax., *τοῦ γώλου*, Mal.—Acc.  
 τοῦ γώλ(υ), Ph., § 269  
 [Κω(ς)στάντινος, *Constantine*.] In Capp.  
 Κωστάντινο, acc., also Κωστάντην, Ax.  
 and acc. Κωστάντην(e, Phl.  
 κωστή, Ph. v. κλωστή  
 κρέβω, Sil. v. γορεύω

δ

δάβρω, Mis. v. Turk. देंवरे  
 δαγρά, *here*, Mis.  
 δαγλό, pl. δαγλά, *apricot (fresh)*, Mal.  
 Form of τράγαλο, *green almond*  
 δακύνω, Capp., δακύνου, Silli. v. τσα-  
 κύνω  
 δαλghόγια, Del. v. Turk. dalgho  
 δαλ'ιτῶ, Silli. v. Turk. dalaşmağ  
 δάλο, δαλούς, Ph. v. Turk. dale  
 δαλαφ, Del. v. Turk. dalqamağ  
 δάλ(τ)σα, Capp. Ph. v. Turk. dalaşmağ  
 δαλδοῦδτι, Silli. v. Turk. dalaşmağ  
 δαλαπδόρου, Gh. v. Turk. dalaşmağ  
 δαλαδῶδ, Phl., etc. v. Turk. dalaşmağ  
 δάμ, Ph. v. Turk. dam  
 δανκαρ, Ph., § 172  
 δανί, Ph. v. jani  
 δαντίβγουν, δανός, Silli. v. τσανεύω,  
 τσανό  
 δαού, *here*, Mis. Used also as indecl.  
 demonstrative, § 186; δα δαού δου  
 χωρίο, *from this village*  
 δαπούτι, Ph. v. Turk. daput  
 δαβαλαδῶ, Silli. v. Turk. dabalamağ  
 δαρές, Ph. v. Turk. dare  
 δαρδάφι, Ph. v. Turk. darsaf  
 δαρλδῶ, Silli. v. Turk. kiar  
 δαρούχ, Capp. v. Turk. daroğ  
 δάρπασεν, Phl. v. Turk. darpmağ  
 δαρσί, Phl. v. Turk. darsı  
 δαρδάχ, Sil. v. Turk. dardağ  
 δās, jās, conj., *when, as, that* (to intro-  
 duce indirect statement), Ph. The word  
 is seen in Kar.'s τῆς τῆς τῆς τῆς τῆς, Lag.  
 p. 65, and ἰδὲ δ, δ, τι, ὡς, δπως,  
 ἐπειδάν, etc., *ibid.* p. 50  
 δαταλό, Phl. v. Turk. datal  
 δατίδεν, Ph. v. Turk. datmağ  
 δατλαδῶ, Ul., etc. v. Turk. datlamağ

δανόρ, Capp., etc. v. Turk. dader  
 δάχ, Gh. v. Turk. daf  
 δάχιν, Tsh., in phrase δ. da νάβρω, *I*  
*nearly found*. Kar. (p. 155) gives  
 ἰάκι· σχεδόν for Ph., the ἰῆκι of Lag.  
 p. 50. For χ, v. § 264  
 δαχτῶ, pres. 3 sg., *he strikes*, Mis. ? *strikes*  
*fire*, from Turk. dağmaq  
 δαῖρ, Capp. v. Turk. dayor  
 δειλιδάσαν, Ul. v. Turk. देंविरilmek  
 δεινιδήσιν, Ph. v. Turk. देंnemek  
 δέϊ, *heap of grain (on the threshing-floor)*,  
 Ul.—δῆϊ, Ph.—Probably eastern Turk.  
 δαῖ, چاش, *heap, multitude* (Pavet de  
 Courteille, *Dict. Turc-Oriental*, p. 276)  
 δεκμεῖ, Phl. v. Turk. देंkmeje  
 δεινάγω, δέν(τ)σε, ἰέν(τ)σε, Ph. v. *κεντῶ*  
 δειπδόκκο, *kid, small goat*, Ph.  
 ἔρεσῆ, Mis. v. Κυριακή  
 ἔρετς, Ph. v. Turk. çare  
 ἔρι, pipe, Ph. Cf. çer, *name of a*  
*musical instrument*, Çag. Osm. Wörter-  
 buch, p. 42.—At Axó, *kerl*  
 ἔρι, Mis. Ph. v. *kerl*  
 ἔρεκῆτοι, *Circassians*, Ph. In acc. *se-*  
*ránda Çepkés* (text on p. 516, l. 1), Çepkés  
 is probably simply the Turkish form  
 undeclined, § 308  
 δεδμέ, Capp. v. Turk. देंme  
 δη(ν, Silli. v. δ, ἡ, τό  
 διά, *já, this*, Silli. v. *tiás* and §§ 12, 29  
 διάλα, Del. v. *τίχαλο*  
 δίγαλ, Gh. v. *τίχαλο*  
 δίμῆδία, Del. v. Turk. dize  
 δίενα, Gh. Mis. v. *τσίενα*  
 διέκκα, Capp., etc. v. Turk. देंek  
 διγαλόκου, *some preparation of milk*,  
 Mis.  
 διλί, Ax. v. Turk. dirpi  
 δίνα, *sparrow (?)*, Ul. Ax. Decl. § 165.  
 ? from jénah, چنا, *wing*

δινάρ ἀγαί, Sil. v. Turk. dinar aghaje  
 διναχῆς, *fever*, Ar. *I.e.* *τιναχῆς, the*  
*shaking disease*, from *τινάσσω*. For  
 Fer. Krinop. (p. 56) gives *ναχτή*. v.  
 § 108  
 διλί, *blue*, Pot., *δινάρ*, pl. *δινάρια*, Mal.,  
 τσιωῆ (Krinop. p. 65), Fer., *τσιώ* (Ark.  
 p. 274), Sin.  
 δίωσε, aor. 3 sg., *nudged, vel sim.*, Gh.,  
 in text on p. 344, l. 27. Probably aor.  
 to *τινάζω, I shake*. A form *τινώ* would  
 give aor. *τίενα* (for *τίενα*), and τ  
 before ι becomes α at Gh. ε, § 88  
 δίρ, Ph. v. Turk. derp  
 δίρπς, *needle*, Mis.  
 διράκ, διρέκ, Capp. v. Turk. diraq  
 διρέκ, διράχ, Capp., *διράχος, διαχλίχι*,  
 Ph. v. Turk. diraq  
 διρί, Silli. v. Turk. dirpi

ὅς, ὅ, Capp., ὅς, Silli. v. τίς  
 ὁσκάμ, *neut.* ὁργιάν, *whosoever, what-soever*, Silli (§ 82)  
 ὁφός, Pot. v. Turk. dıftji  
 ὁχάλο, Del. Gh. v. τίχαλο  
 ὁδ, Ph. v. jó  
 ὁδ, Silli. v. τίς  
 ὁβλέτ, Ul. v. Turk. duval  
 ὁκσω, Mal. v. Turk. dokmek  
 ὁόγι, Mal. § 172  
 ὁφούκι, Tsh., etc. v. Turk. dojuq  
 ὁλαχός, *epider*, Gh. Deol. § 145  
 ὁλαχός, Ph. v. Turk. dolaq  
 ὁργιάν, Silli. v. διακίμν  
 ὁπ, Pot. v. Turk. dör  
 ὁπάλα, Phl. v. τσάλα  
 ὁπουμούν ἀδέρι βού δούρ. Turkish phrase in Pot. text, p. 462, l. 33. Cf. qabaghmún d. b. d.  
 ὁπουμούν ἀδέρι βούλε δόρ. Turkish phrase in Pot. text on p. 458, l. 21. In Turkish, **چوپك عادتى بويله در**  
 ὁπουόν ἀδέρι νάσολ δόρ. Turkish phrase in Pot. text on p. 458, l. 20. In Turkish, **چوپك عادتى نصل در**  
 ὁπουόν ἀδέρι νελ ὄρενμενδέ. Turkish phrase in Pot. text, p. 462, l. 32. Cf. qabaghón d. b. ö.  
 ὁβάνος, Capp., etc. v. Turk. doban  
 ὁρβαζοί, Afs. v. Turk. dorbaže  
 ὁρβαζίδι, *stream*, Ph. Kar. (Lag. p. 67) gives for Ph. τσουβαζίδι or τσουβαζίδι· ρεϊθρον. Derivation is probably κοιλάδι with κοί → δοί (§ 264), λα → βα (§ 278) and á before ι to άι (§ 255), and lastly δοιβαζίδι to ὁρβαζίδι under the influence of the labial β. Cf. at Ph. ὁρβαζίδι for κεφάλι. For the meaning, *valley* and *stream* are very close as is shewn by the use of Turkish dere and Gr. ρυάκι, often heard in Crete, for both  
 ὁρβαζάλ, Mis., ὁρβαζάλα, Afs. v. κεφάλι  
 ὁρβαζάλ, Capp., etc. v. Turk. duval  
 ὁουρουδούμι, *water veronica*, Ph. The plant I saw so called was *veronica anagallis*. The word is Armenian, jrkotemn, given by Bedrossian for *meadow cress, lady's smock*. v. § 376  
 ὁουρθελτούς, Ph. v. Turk. daghalde  
 ὁούλι, Ph. v. Turk. öl  
 ὁουλμέ, Ph. v. Turk. ölmek  
 ὁούρκι, Ph. v. Turk. öunki  
 ὁουρουδῶ, ὁουργύσα, Silli. v. Turk. öürmek  
 ὁούχος, Ar., ὁούχους, Silli. v. τείχος  
 ὁπ, Capp. v. Turk. dör  
 ὁυλιγάρ, pl. -άρις, *epider*, Ar. It stands for τυλιγάρ (§ 88) and is from τυλίξω meaning therefore *the wrapper* or *spinner*

ὁυλῶ, Ph. v. κυλῶ  
 ὁυνογάρ, ἰουνογάρ, Ph. Afs. v. κυνογάρ  
 ὁύρπιέν δο, Ar. v. τρυπῶ  
 ὁυφλό, Del. Gh. v. τυφλός  
 ὅύλ, Ax. v. Turk. öl  
 ὅύρκι, Capp. Silli. v. Turk. öunki  
 ὁυγλόχ, *voice, sound*, Gh. Probably connected with daghermaq, چاغرمق, *to cry out*  
 ὁεθερδῶ, Capp. v. Turk. daghermaq  
 ὁεγάρ, ὁεγάρ, ὁνάρ. Turkish phrase in Pot. text, p. 464, l. 1. In Turkish, **چقار چقار اوینار**  
 ὁεργ, Ul. v. Turk. öirag

## g

γαζινδῶ, Ax. v. Turk. gezmek  
 γαθόκκο, Ph. v. ἀγκάθι  
 γαίρκα, Ph. v. βγαίνω  
 γαίχ, Gh. v. Turk. geyik  
 γαίέβω, gajl, Ph. v. galaíéβω, galaíi  
 γαί, *stone, rock*, Ph. Pl. gajla and gen. gajou. Pl. gajla, Tsh. Rarer forms are φαί and γαί, or γάδι. Φαί, from which καί, γαί by lightening the consonants,—is Karolidhis' φαίγέ (Lag. p. 67); they look like Ph. forms of πλάκω, a dimin. of πλάξ, §§ 274, 286  
 galaíéw, *I speak, talk*. Used in different forms in Capp. Ph. and Silli.—Capp. pres. 3 sg. galaíéφ, Mis., 3 pl. galaíéβω, Phl. Corresponding to geleji is the pres. geleíéw, Ax., keleíéw (Krinop. p. 50), Fer., and aor. geleíéψα, Del.—γαίέβω, *impf.* § 339, aor. gajéψa, Ph. Aor. 3 sg. gajéψι, Afs. For the λ v. § 269.—Grégoire (*B. C. H.* xxxiii, p. 154) would derive from colloquor by way of a Byzantine colloquew; Hatzidakis (*Εβδόμος*, ii, p. 537) has suggested κολακείω, κολακεία. Neither derivation explains the j in Capp. and Silli, where κε does not become je; it is in fact old Turkish, being the verb corresponding to galaíi, q. v.  
 galaíi, *word*, corresponding to the verb galaíéw.—The form galaíi occurs at Silli and the Ph. gajl, pl. gajla is the same with the λ dropped (§§ 269, 277).—Capp. geleíi, Del. Ar. (§ 160), with α → ε according to § 66. This is the old Turk. kelezi, **كلجى**, *word, speech*, given by Vambéry, *Alt-osmanische Sprachstudien*, p. 189  
 γαίρκα, Ph. v. βγάίω  
 γαίέβω, Ph. v. καβαλλικέω  
 γάν, Ph. v. Turk. qanda  
 γαούσκα, Ph. v. καλός  
 γαρό, *wild deer*, Ph. Kar. (Lag. p. 53)

gives καρρό· ελαφος and the dimin.  
καρρόσκο  
γαρθούδα, Az. v. Turk. qarpuz  
γαστριώσκη, γαστριώσκη, Silli. v. εγ-  
γαστριώνομαι  
γάτα, cat, Pot., with acc. shewing f.  
gender, τηρ γάτα, § 107. Latin cattus;  
v. G. Meyer, *Neogr. Stud.* III, p. 29 and  
§ 372. M. Greek γάτα  
γατίσε, Ph. v. γατιανω  
γαδέρκαν, Ph. v. κατέχω  
γεζινδής, Mal. v. Turk. gezmek  
geř, Az. Imitation of the cry of a goat  
geř, Ar. v. Turk. geyik  
geřen, Del. v. Turk. geřmek  
geř, Ph., γερίου, Ar. v. Turk. keři  
geř, Del., geřim, Ph. v. Turk. geřmek  
geřindάγω, Ph., etc., geřindana, Phl.  
v. Turk. geřmek  
geřindinifga, Ul. v. Turk. geřmek  
geřa, Silli. v. Turk. geř  
geře, Ul. v. Turk. geře  
geřeřeřow, geřeřeř, Capp. v. γαλαřέβω,  
γαλαři  
gelén, Del. v. Turk. gelmek  
geberřen do, Ul. v. Turk. gebenmek  
gerse, Ul. v. Turk. germek  
gizř, acc. gizřin, Ph. In text on p. 582, l. 3,  
explained as *servant*. Possibly from  
Turk. esir, اسير, *slave*, the vulgar  
pronunciation of which is yesir  
gır qeřé μ σουφραγέ μ qabaghé δλ-da  
gél. Turkish phrase in Pot. text,  
p. 462, l. 29. In Turkish,  
کت قیزمر سفرهمر قباغی آلدہ کل  
gır, πατισάχον qeřenó βέ σουφραγέ δλ-da  
gél. Turkish phrase in Pot. text,  
p. 462, l. 19. In Turkish,  
کت پادشہ کیزی و سفرهیی  
آلدہ کل  
gır, δεβριδін qafasasó kés, σουφραγέ δλ-  
da gél. Turkish phrases in Pot. text  
on p. 460, l. 4. In Turkish,  
کت درويشك قفاسنی كس  
سفرهیی آلدہ کل  
gořdā, Ph. v. Turk. güvde  
gořl, neut., wheat, Ph. Tah. Kis., pl. kořla,  
Tah. § 288. Kar. (Lag. p. 64) gives  
for Ph. κότρε or κοτέ· σίτος and κότρε·  
άρτος λευκός εκ σίτου. It is the same  
as κοκκί=σίτος, Sin. (Ark. p. 245),  
dimin. of κόκκος. Cf. κοκ' l from Ophis  
in Pontos (Σόλλ. XVII, p. 141)  
gón, Ar. v. εγγόνι  
gówose, γνώσε, impv. and aor. εγνωσα,  
I aroused, Ar. (in text on p. 834)  
goriřeř, Ph. v. κορίτσι  
gouřlntsa, Ph. v. Turk. güzel  
gouřli, Kis., etc. v. Turk. gül

gouμοδι, etc., Ph. v. Turk. gümtü  
gořn, Phl. v. Turk. gün  
gounāchi, Ph. v. Turk. günah  
gouřti, gořdi, Ph.; dy gořti, a little while,  
a little piece  
góřlo, Gh. góřa, Ph. v. κολφοř  
gómūřoun do, Ul., gómūlūř, Del. v.  
Turk. gömmek  
góřow, Capp. v. κρέβω  
góřowmai, Fer. v. γόřνω  
güřevdiřw, Del. v. Turk. güvenmek  
güřelēř, güřelēř, Capp. v. Turk. güzel  
gül, Capp. v. Turk. gül  
güřterse, Ul. v. Turk. göstermek  
gów, Ph. v. κώλος

J

ja, J, Ph. v. kař  
jām, Del. v. Turk. jam  
jamı, Ar. v. Turk. jami'  
jařbi, Silli. v. τσαμπι  
janó, Phl. v. Turk. jan  
janavarā, Ph. v. Turk. janavar  
jařli (less commonly đawřli), pl. jařlia  
(§ 258), high boots. The name at Ph.  
for the high boots worn locally. In  
Lag. (p. 67) they are described s.o.  
τσόχρες, the Ph. word for low shoes.  
For Capp. τά τσαγκιά, Sin., in a song  
(Pakhtikos, p. 7). Cf. also Ducange  
s.v. τζαγγια, Hatzidákis (Φιλ. 'Ep. p. 6)  
who gives for Pontos τσαντζια=τσαγ-  
κια (μεσαιωνικόν), and *Pořmes Prodro-  
miques*, Hesselung and Pernot, 1910,  
p. 51, ll. 68, 69, which run: Σó περι-  
τρέχεις τὰς ὁδοὺς περὶ μετὰ τσαγγίων,  
Αὐτὸς δὲ καβαλλάριος διηνεκῶς ὁδεύει.  
In M. Greek only τσαγγάρης, shoe-  
maker, is used.  
janóř, Ph. v. Turk. jan  
jágepe, Phl., in text on p. 422, l. 9.  
Explained as meaning *gallows*; cf.  
τζιγκελέř, gallows, Legrand, *Recueil  
de Pořmes historiques*, p. 263  
jadó, Capp. v. Turk. jade  
jářa, Ph. v. Turk. jehri  
jeřaxéř, Tsh. v. Turk. jevahir  
jel, Ph. v. ékeř  
jelér, etc., Capp. Ph. v. Turk. jellad  
jéřgi, Ph. v. Turk. jenk  
jé, Mis. v. řygi  
jā, Silli. v. řas  
jāřa, feather, Phl.  
jāřa, Ul. v. Turk. őghara  
jāřas, pair. éna j., Del.  
jéř, Capp. v. Turk. jiyer  
jéřdiřow, Mal. v. Turk. őezmař  
jēarıřowmai, I am tired, aor. jēarıřota,  
Ph. Kar. (Lag. p. 51) gives the form  
jēarıřowmai (jē=ř) for all the Cappa-  
docians, except at Sin. where jēarıř-  
owmai is used. This last is Arkh.'s



(p. 279) *χαριζομαι· ἀδικουμαι, καταλειπομαι, χηρευμαι*, a word which he says is preserved at Sin. by a few old women. Arkh. quotes for Ph. *σχαριζομαι· καταπονουμαι, απανωδω*, which is clearly akin to Kar.'s *ιχαριζομαι*  
*ιν*, Ul., *juerdā*, Del. v. Turk. *jin*  
*ιεργανος*, Phl., etc. v. *ασιγγανος*  
*ιεργ(λ)ια*, pl., *grapes*, Fer. For Sin. Arkh.  
 (p. 273) gives *ταιγγη· βότρως*, and  
 (p. 244) *τζιγκι* and *κωτζι*  
*ι(ε)*, Silli. v. Turk. *dep*  
*ιελάγ*, *jibláγ*, Phl. v. Turk. *diplaq*  
*ιερτ*, Ul. v. Turk. *jerid*  
*ιό* (rarely *δó*), not, Ph., etc. Before hiatus sometimes *ιού*, e.g. *ιού ινεται*. In orasia, *ιούδε* (*ιό εφε*), *ιός* (*ιό ες, εχας*). For usage v. § 812. Allied to Pontic *κί*, v. § 891

*ιό*, Fer. v. *δó*  
*ιόγα*, Ph. v. *κίολα*  
*ιούβι*, neut., *garden*, Ph. Kar. gives (Lag. p. 66) *τζουβί· κήπος* and quotes Pontic *κενί*. Derived from *κηνί(ον)* a dimin. of *κήπος*, although *joubí* would be expected. v. § 891

*ιουβάνους*, Silli. v. Turk. *jüvan*  
*ιούβαρι*, f., a place-name, Ph.  
*ιουβδία*, *terebinth tree*, Ph. Kar. (Lag. p. 51) gives *τζιουβδία· τερεβινθος*, *σχίνος* as confined to Ph. Note that *τζ* (Kar.'s *g*) = *j*. Either Turk. *jeviz* *جوج*, *walnut*, or,—the terebinth bears an edible berry,—for *κεράσι* (→ *κελάσι* → *ζεβάσι*, §§ 264, 273, → *ιουβδία*)  
*ιουβί*, dimin. *ιουβόκκο*, Ph. v. *τσικί*  
*ιούμ*, Ph. Possibly for *ιό εμαι*, in text on p. 490, l. 2  
*ιουφάδι*, Ph. v. *κεφάλι*

## λ

*λ'*, Ph. v. *λλος*  
*λάβος*, *handle*, Capp., Del. Ar. (decl. § 142), Pot. (decl. § 120), and at Sin. (Arkh. p. 248)  
*λαβούμνια*, Mis. v. Turk. *laghem*  
*λαγός*, *hare*, Capp. *passim*. For decl. § 118 (Del.), § 128 (Sill.), § 133 (Mis.), § 136 (Sem.).—*αγός* (§ 268), pl. *αγθό* (§§ 7, 265), Ph. Decl. § 291. Also *αγόκας*, *big hare*, and dimin. *αγόκκος*  
*λαγούδια*, *hares*, Del. Pl. of a diminutive of *λαγός*

[*λαγόν*, *bottle, flask*.]—*λαγόν*, Ar. (N.K.), *λαθν*, Del., and pl. *λαθνια*, Gh.  
 [*λαδερόν*, *oil-jar*.]—Capp. *λαδερός*, Ar. (N.K.), decl. § 142, and *λαδερό*, Sin. (Arkh. p. 248)

[*λάδι*, *oil*.]—Capp. varying with the treatment of *δ* (§§ 86—96): *λάρ* (§ 89), Gh., *λάς* (§ 90), pl. *λάζια* (§ 111), Sem.

*λαείνου*, Silli. v. *λέγω*

[*λάθουρος, pulse*.]—In M. Gr. the dimin. *λαθούρι* is used. Arkh. (p. 248) records the unaltered form *λαθόρι*: *λαθόρι· είδες όσπριου όμοιάζοντος τοις πύσας*  
*λαζκο*, Ph. v. *όλίγος*  
*λάκ*, cry of a bird, Ul., in text on p. 372, l. 28

*λάκω*, Phl. v. Turk. *lakın*  
*λακκί*, *stone trough*, Sil. Mal. (v. p. 34). Given by Pharasop. p. 119

*λαλά*, Silli. v. Turk. *lala*

*λαλία*, *voice, cry*, Capp., Gh. and given by Arkh. p. 248.—*άλία* (§ 268), Ph. Afa

*λαλώ*, *I speak, cry*. Used in Capp. Ph. and Silli, always as an *-έω verb*.—Capp. *pres.* *λαλώ*, Del. Fer. Ul. Ar. Ax. and (Val. p. 18) Ar. *Impf.* Ax. § 209, Ul. § 210, Fer. § 215. *Aor.* *άλσα*, Ul. (§ 216), Ax. Phl. and at Ul. also *άσα*. *Impv.* § 224.—*Pres.* 3 *sg.* *άλεϊ*, *impf.* § 338, *aor.* *άλσε*, Ph. *pres.* 3 pl. *άλουτι*, Kis. Tah. *Impf.* 3 pl. *άλρικανι*, *aor.* 3 pl. *άσσαι*, Tah. For the λ v. § 268. Kar. says (Lag. p. 42) for Ph., *πρός όθλωσιν φυσικώς βοής, ούδέποτε δέ έτι άσθρωνικώς λαλίας*. This fits all the Pharasa, although not the Capp. instances. Thus in the Ph. Gospel, *Before the cock crows* (St Luke xxii, 61), is *πάρω άλσων τή λαχτόν* (Lag. p. 13).—*Pres.* 3 pl. *λαλουν* *den*, Silli, where the 2 and 3 *sg.* *λαεϊ* and *λαεϊ* suggest a confusion of *λαλώ* and *λέγω*

*λαμνί*. Given for Sin. Elef. (p. 96) as a *thin piece of metal, wood, etc.*, and by Arkh. (p. 248) as a *knife-blade without a handle*. It is given in exactly the latter sense for Ophis in Pontos by Παρχαρίτης, Σύλλ. viii, p. 146. Also *λαμνί* = *ή λερνί*, Ar. (Val. p. 18). Without the λ (§ 268) *άμνί* (*acc.* *δω άμνιν* *den*) occurs at Ph. in a text. Also *καρμνίς*, *indef. acc.* The decl. is probably that of § 295. The *καρ* is obscure, unless it is the use of Turk. *qara* *αγθ*, *black*, in the sense of *big*, mentioned by Vambery (*Die primitive Cultur d. Turko-Tatarischen Volkes*, p. 232).—Latin lamina, v. G. Meyer, *Neugr. Stud.* iii, p. 37 and §§ 372, 373

*λάμνω*, *I plough*.—Capp. *pres.* *λάμνω* is given by Arkh. (p. 249) for Bagdaonia, and *λάμνω*, *impf.* *έλαμνα* or *λάμνωκε* for Sin., *λάμνω*, Sill. (Pharasop. p. 119) and *impv.* *λάμω*, Ar. (Val. p. 18). I record *pres.* *λάμνω*, Mis., *impf.* *λάμνισκα*, Phl., *aor.* *εμψ*. 1 pl. *λάσσωκε*, Ax.—*άμναινω* (§§ 268, 322), *impf.* § 335, *aor.* *ήμναα* (§ 267), *aor.* *εμψ*. *κα τανω* (§ 281), Ph. *impv.* *νείει*, Afa.

**λάμπω**, *I shine*. For this word *v. γομπίσω* and *ἐβλεμή*  
**λανάρι**, wooden instrument with long iron nails for carding wool, and verb *λαναρίζω*, Sin. (Ark. p. 248).—**ναλάρι**, Silli.—Latin *lanaria*, v. G. Meyer, *Neogr. Stud.* III, p. 88, and §§ 370-2  
**λαρράδω**, Capp. v. Turk. *laqrerde*  
**λαρώνω**, *I cure*. The verb occurs in Pontic and its forms run parallel with those of the *adj. λαρό*, *q.v.* Thus in Capp. where *λαρό* and *γιαρό* are found, we have *aor. λάρωσα*, *Αλ.*, *γιδάρωσα*, *Γκ. Μισ.*—At *Ph.*, with *adj. άρό* (§ 268), the *pres. άρώνω*, *imperf. άρώνκα*, *aor. άρώσα*, *pass. pres. άρούμαι*, *aor. άρώθα* (§ 362).—**λαρώνου**, Silli, where the *adj.* is not recorded

**λάσα**, Ul. v. *λαλώ*  
**λάσα**, *Αλ.* v. *λαχτίσω*  
**λάσκαρης**, Silli. v. *δάσκαλος*  
**λάσουμε**, *Αλ.* v. *λάμνω*  
**λατί**, **λαδί**, **λάτσιν**, Capp. v. Turk. *sazlismaq*

**λαύν**, Capp. v. *λαγύνι*  
**λαύρα**, *heat*, given by Arkh. for Sin. (p. 248) with this sense (φλόξ, κ.τ.λ.), means at Silli pain, discomfort

[**λαχτίσω**, *I kick*.] In Capp. the meaning is *push*, *knock*. *Pres. λαχτίσου*, *Μαλ.*, but generally *λαχτώ*, -*της*, *Φερ.* *Αλ.* *Μαλ.* and given for Sin. by Arkh. (p. 249) and by Val. (p. 18) for *Αλ.* *Imprv. λάχτα* (§ 224), *Αλ.*, *aor. λάχσα*, *Ροτ. Αλ.*, *λάσα* (§ 101) and 1 *pl. λάχσαμεστε* (§ 191), *Αλ.* *Pass. aor. λαχτήχα* (§ 98), *Αλ.*—*άχδω*, -*δεΐς*, *imperf. § 338*, *aor. άχτσα*, *Ph.* For *λ* v. § 268. *Kar.* (Lag. p. 68) gives *pres. χτίσω*, which is for *άχτίσω*, like *πνώνω* for *όπνώνω*

**λαχτόρι**, *cock*, *Ph. Tah.*, §§ 259, 275, 288. Dimin. of *άλέκτωρ*, for which Capp. and Silli have *κοκωνός* *vel sim.* and *Μ. Gr. κόκκορας*. It is also Pontic (§ 391); cf. *δλαχτόριον*, Oeconomides, p. 4

**λαχτύλι**, Capp. *Tah.*, **λαχτόρι**, Silli. v. *δάχτυλω*

**λαχτυλίδα**, Sil. *Ph.* v. *δαχτυλίδα*

**λαχτώ**, Capp. v. *λαχτίσω*

**λέ**, *Ph.* v. *άλλος*

**λέβρι**, *Ph.* v. *δέυρι*

**λεγάμενος**, *he of whom we are speaking*. Secret word for Turk at *Ασό*

**λέγω**, *I say*. Used everywhere.—Capp. *pres. λέ(γ)ω*, *Αλ.*, *λέω*, *Phl.*, 2 *sg. λές*, *Γκ.*, 3 *sg. (§ 62) λέ*, *Del. Ul. Αλ. Μία. Μάλ. Phl.*, *λέχ*, *Del. Φερ. Αλ. Γκ. Αλ. Μάλ.*, *λέγ*, *Αλ.*, *λέει*, *Phl.*, 1 *pl. λέμεστε* (§ 191), *Trokhd.*, 3 *pl. λένι*, *Μάλ.*, *λέν*, *Del. Αλ.*, *λέουν*, *Αλ.*, *imperf. Sil*

§ 206, *Μαλ.* § 207, *Phl.* § 208, *Αλ.* § 209, *Αρ.* § 213. *Aor. έτω* everywhere except at Ul. where *ετα* is used. *Subj. ε(ι)πώ*, *Del.* (§ 219), *Γκ. Αρ. Αλ. Μία. Ροτ.* For *νά το χτώ*, *Γκ.*, v. § 63, *ετω*, *Phl. Sil. Imprv. τέ*, *Del. Ul.*—*λέ(γ)ω*, *λές*, *λέ (§ 331)*, *imperf. λέγκα* (§ 335), *aor. ετα* (§ 280), *aor. 3 sg. έτεν* *δι κι*, *he said that*, less often *τέν* or *βέν* *δι κι* with 3 *pl. τών* *δι κι*. For *κι* v. Turk. *ki. Aor. subj. ε(ι)πώ*, *imprv. τέ*, *pl. πέδε* (§ 351), *Ph.* The same forms at *Tah.* and *Afs.*—*Pres. λαείνου*, *aor. γείπα* (§ 15), *subj. ε(ι)πώ*, *imprv. τέ*, Silli

**λέζω**, *Del.* v. *όλακτώ*

**λέκω**, *Ph.* v. *όλίγος*

**λειψάδα**, *lack* (*λείπω*), *Afs.*

**λειψό**, *adj.*, defective. Capp., *Αρ. Sem.* (N.K.) and given for Sin. by Arkh. (p. 249), who gives also *λειψός* = *ό γεννηθείς προύρω*

**λεκλετήρ**, *winnowing fork*, *Γκ.* A form of *λικμητήριον*

**λελαινομαι**, *I become madly in love with*. Given by Arkh. for Sin. (p. 249) as preserved only in the phrase *νά σ' αγαπώ και νά σέ λελαινομαι*. He quotes Pontic *λελεώ*. It is the mid. of the *Μ. Gr. λωλαινω*, *I make mad* from *λωλός*, *mad*

**λέμ**, **λέν**, **λέ**, *Ph.* v. *άλλος*

**λέξης**, *Del.* v. *όλακτώ*

**λεπέ**, *Tsh.* v. Turk. *lapa*

'*Lebbe, δοπούμ*'. '*Έέν bouγχούρ, βένδ' έδέγυμ*'. Turkish phrases in *Pot.* text on pp. 468-484. In Turkish,

بیک چویر. سن بور بن ایدهدیر

**λέρ**, *Del.* v. Turk. *yular*

**λερό**, Capp. v. *νερό*

[**λεχώ**, *woman in childbirth*.]—Capp. *λουχούσα*, *Μαλ.*, and for Sin. Arkh. gives *λοχούσα*

**ληνός**, *wine-press*.—Pharasp. (p. 122) gives *λυνός* for *Μαλ.*, but for *Sil. πατός*, *q.v.* Also *λενό*, *Φερ.* (*Alekt.* p. 498)

[**λησμονώ**, *I forget*.] This verb always appears with metathesis of *λ* and *ς* (the mod. pronunciation is *λησμονώ*), v. §§ 104, 284.—Capp. *pres. ζολμονώ*, *Φερ.* and (Pharasp. p. 117) *Sil.*, *ζελμονώ*, *Sin.* (Ark. p. 235), *aor. ζολμόνσα*, *ζεμβόλσα* (§ 104), *Αρ.* For *α*, § 65.—*ζελμονώ*, -*νείς* and *ζελμονάγω* (§ 328), *imperf. § 338*, *aor. ζελμόντσα*, § 253, *Ph.*—*ζηρμουπνώ*, *aor. ζηρμόντσα*, Silli, where the form *λησμονέ* is probably non-dialectic

**λιαρό**, *adj.*, *well*, in good health.—In Capp. at *Phl.* and *γιαρό*, *Φερ. Ul. Arkh.* (p. 249) gives *λιαρός* for Sin. and *γιαρός* for *Φερ. Sil. Pharasp.*

gives for Sil. γιάρó (p. 115) and λιάρó (p. 120).—άρό, *pl.* άρά (§ 268), Ph., and the *adj.* άρούσκο, the *adv.* άρούσκα, the *subst.* άρούστη and the *verb* άρώνω, *I cure*, *q. v.*—For the derivation Hatsidákis ('Αθήνα, xii, p. 485) supports Arkh.'s ύγιής, but λιάρó and still more the Pontic λάρώνω, λάρωμα (ν and Epeirote λάρώνω 'ήσυχάζω (II. 'Αραβαντύς, 'Ηπειρ. Γλωσσ., 1909) point to Ιαρός

λί(γ)ο, Capp. *v.* όλίγος

λιγώνω, *I make short*, Ph., with *aor.* λιέγωσα, *I am tired*, and *pass.* λιγούμαι. *Partic.* λιγωσμένος, Grégoire, B.C.H. xxxiii, p. 152. It is the local form of †όλιγώνω (§ 256), for which M. Gr. uses ελαττώνω or όλιγοστεύω. *Cf.* λειπέν da, Ax.

λίχνος, Ph. *v.* λόχνος

λιχέν da, *he reduced them*, Ax. *Aor.* to probably †όλι(γ)έβω, the M. Gr. όλιγοστεύω

[λιθάρι, a stone.] In Capp. much deformed: λιθέρι, *pl.* -έρια, Del. (for *e* v. § 66), νιθέρι, Sin. (Arkh. p. 255), νιχέρι, Ar. (§ 88), Gh. (§ 89), θιάρι, Pot. The commonest form is χτέρ, Ul. Mis. Phl. Mal., or τέρι, Ar. Ax. An. Arkh. gives also χτέρ, Fer., τέρι, Bagdaonia, and θάλη, Sil. Pharsop. gives for Sil. θάλη (p. 117) and φτέρ, λτέρ (p. 126).—θάλη, *pl.* θάλε, once θάρε, Ph., *pl.* θάλα, Tah. Afs.—λιθάρι, Silli λιθοθάρι, *heap of stones*, Ph. Used as a place-name

λιμίζω, Ph. *v.* άρμίζω

[λίμνη, lake.]—λίμβλη, Ph.—λίμβη, Silli, § 18.—Grégoire has for Ph. λίμλη (B.C.H. xxxiii, p. 158)

λιμόρι, Silli. *v.* μημηόρι

[λινάριον, linen.]—νέρ, Ar. (Val. p. 19). §§ 66, 108

λίγγιρι, λίγγιρι, Mal. § 173

λίγγιρι, λίγγιρι, Ph., § 172

λίο, Capp. *v.* όλίγος

λίλιγο, *very little*, Fer. (Krinop. p. 54). Clearly formed with a reduplicating jingling syllable to strengthen the meaning, on such Turkish models as mas-mavo, *very blue*, sky-blue, qor-qormeze, *very red*

λίρα, *pound (money)*. Capp. Ph. and Silli, *pl.* λίρες (§ 180), but λίρις, Mal., λίρι, Afs., and λίραγια (§ 165), Ul. The word is common in M. Greek from Italian lira; in Asia Minor however it is probably taken directly from Turkish, which has also borrowed it as lira, ليرة. *v.* § 369

λισάρι, Silli. *v.* λιθάρι

λίσκε, Ar. *v.* όλίγος

λιτεύω· θέω, *impf.* λιτεύκα (*i. e.* λιτέφεκα, *v.* § 889), *aor.* λιτέφα is given for Ph. by Kar. (Lag. p. 55). I record with same meaning to bind, *aor.* λιτέφα, λιτέφα, Ph., and *pres.* λδέβου, *aor.* 3 *pl.* έλδιδαν da, Tah. Hatsidákis (Μεσ. και νέα Έλλά, i, p. 301) has derived it from ελιγνός, ελιγνείν, whence also ελιγνάρ, *rope*

λίτρα, a measure of weight, six okas, Sin. (Arkh. p. 250), Sil. (Pharsop. p. 120) and Fer. (Krinop. p. 54). Latin libra or Italic libra; *v.* G. Meyer, *Neugr. Stud.* iii, p. 38, and § 372

λίψασα, Capp. *v.* άψώ

λόγγος, wood, Fer. (Alekt. p. 498). *v.* G. Meyer, *Neugr. Stud.* ii, p. 33, and § 374

λόγος, word. All over Capp. unless replaced by Turk. laqerde (*q. v.*). *Pl.* λόγια as in M. Gr., Mal. Mis. Pot. Gh. Aggl. *pl.* λόγογια, Fer. Ax. Ar., § 142

λόρος, explained by Arkh. (p. 250) as τυρός έξ όβυνάλακτος. Recorded, as *acc. indef.*, at Phl.

λούβα, maternal or paternal uncle, Mal. Recorded for Sil. by Vasil. (Xca. i, p. 481)

λουκρίζω· καταβιβρίζω (περι θηρίων). Ph., in Kar. (Lag. p. 56). For λ. *v.* § 278

[λουλούδι, flower.]—λουλούθ, *pl.* λουλούθια (§ 111), Mal.—πούλουδο, *pl.* πούλουδα, Ph. For λ, § 278. It is probably a form of λούλουδο

λουτρόν, bath.—λουτρό, at Fer. Ar. Decl. § 149. The word is often supplanted by χαμάι, Turk. hammam, *q. v.*

[λούω, I wash.]—Capp. λούω, Ax. *Aor.* λούσα, Del., *subj.* λούσω, Gh., *pass. pres.* λούβομαι, 3 *pl.* λούβονται, Ul. *Aor.* λούσθαι (§§ 85, 97), Del., *subj.* 3 *sg.* λουσθή, Ul., 2 *pl.* λουστήτε, Phl.—*Pass. pres.* βούνομαι, *aor.* βούνα (§ 360) Ph. For λ, *v.* § 273.—λούονον, *pass.* λούνονονον, *impf.* § 42, Silli

λόκος, wolf.—Capp. *passim*, λόκος, *pl.* λόέ (§ 78), Mis., λόκος or λόκα, Fer. For decl. § 118 (Del.), § 119 (Pot.), § 122 (Sil.), § 124 (Phl.), § 129 (Ax.), § 181 (Mis.), § 185 (Ul.), § 139 (Ar.).—λόκος, Ph., λόγου (§ 292), Tah. *Neut.* at Afs., *nom.* το λόκο. *v.* also § 265

λόκου, yolk of egg, Silli

λόνω, I loose.—Capp. *pres.* λόνω, Ar., λόνου (§ 197), Sem. *Aor.* έλωσα, Phl., *pluperf.* § 244, *pass. pres.* λύνομαι, Del., *aor.* varying with the treatment of θ (§§ 86—96), έλύθα (§ 239), Del., λίρα, Ar., 3 *sg.* λύχη, Sem., *subj.* Del. § 242.

—*Aor. subj.* 3 *sg.* λύση, Ph.

λυτεμένο, Ph. *v.* γλυτώνω

**ύχνος, lamp.**—In Capp. **λεχνέρι**, Sin. (Ark. p. 250), which is **λυχνάρι** with  $\alpha \rightarrow \epsilon$  (§ 66) and the  $\nu$  assimilated (§ 65), and **λυχνί· λύχνος ἀρχαιοπερητής** (N.K.), Ar., which is for **λυχνίον**. For such changes as  $\chi \nu \rightarrow \chi \mu$  v. Hatzidákis, *Neοελλ. Μελ.*, pp. 3–5.—**λέχνος** (§ 256), Ph.

**ωρίον** (popular form **λωρί**), *strap.*—**ωρί**, pl. **ώρια** (§ 268), Ph. Latin *lorum*; v. G. Meyer, *Neugr. Stud.* III, p. 39 and § 373. The  $\omega$  is preserved also in Pontos; v. **λωρί** from Ophis in Σόλλ. **χνπι**, p. 148 and § 391

**άκ**, *cry of a bird*, Ul., in text on p. 372, 1. 28

## μ

**ι**, possessive, Capp. § 178

**ι**, Ar. v. Turk. **mi**

**ιά**, *but*, Ph. Silli

**ιά**, *not*, Ph. Hardly used except with the subst. verb. Thus, **μά έτι, μά ήθουνε** or **μά ήτουνε, μά ήσουνε**, although **ήό** is used equally, e.g. **ήούνι, ήότουνε**, etc. **Μά έχω** and **μά έδει** are also used

**ιά**, Mis. Ar. Silli. v. **παίρω**

**ιά**, Ph. v. **μάνα**

**ιάφα**, Ul. v. Turk. **maghaza**

**ιάβρο**, **μάβρωσα**, Capp. etc. v. **μαύρος**, **μαυρώνω**

**μαγαίρι τ**, Ul. v. **μαχαίρι**

**μαγαράς**, Afs., etc. v. Turk. **maghara** **μαγαρίω· άποπατείν έπi ζωών**, whence **μαγαρισιά** and (§ 104) **γαμαρισιά**, Sin. (Ark. p. 250)

**[μάγανον, press.]**—**μάγγανον**, *olive-press*, Sil. (Pharasop. p. 120) and Sin. (Ark. p. 251).—*Acc.* **ά μάγγανο**, *a trap*, Ph.

**μαγάω**, Ul. v. **μανθάω**

**[μάγουλο(ν, cheek.)]**—**μάγλο**, *the inside of the cheek*, Del. Latin *magulum*; v. G. Meyer, *Neugr. Stud.* III, p. 40, and § 372

**[μαδώ, I pluck, peel.]**—*Aor. subj.* 3 *sg.*, **να μαδήσῃ**, Tsh. with the meaning *reap.*—In Capp. **μαδίζω**, Sin. (Ark. p. 251)

**[μάθημα, lesson.]**—**μάθεμα** (§ 257), Ph.

**μαϊμούν**, Sil. v. Turk. **maimun**

**μαίνω**, Capp. v. **εμβαίνω**

**μακάρτι**, *rennet*, Ph. and Capp., Kar. (Lag. p. 56) and Arkh. (p. 251). Kar. compares Armenian *makard*, *rennet* (Bedrossian). v. §§ 376, 377

**μακρειά**, *adv.*, *far off*, Pot., **μακρά**, Del. Phl. and at Ph. and Silli.—At Ph. also used adjectivally: **ά μακρά ρουδί**, *a distant mountain*

**[μακρόνω, I lengthen, trans. and intrans.]**—Hence *aor.* 3 *pl.* **μακρόνωμε** (intrans.) Ph. and in the Ph. gospel (Lag. p. 12) the *impf.* 2 *pl.* **μακρυνένκατες** (§ 321)

**μάδ**, Del. v. **μάτ**

**μάλ(ι, Capp. Ph. v. Turk. mal**

**μαλάζω**.—Arkh. (p. 251) gives this word (= **μαλάσσω**) for Sin. and adds **μαλαχτό** (= **μεμαλαγμένον**) *έν Φερρ. και Σιλατ. ή πρός καθών άπεξηραμένη κόπρος*. So, too, at Sil. (*Xen.* I, p. 431), and Fer. (Krinop. p. 54). At **Από μαλάζω** is used also of kneading the clay for the handmade pottery made there by the women, v. p. 23

**μαλάκια· γαίαι μη καλλιεργούμεναι**, Phl. Given by Kar. (Lag. p. 57). v. p. 25

**μαλιέρ**, *a kind of woodland monster*, probably connected with **μαλλιάρος** and so *a hairy monster*, Ph. Kar. (Lag. p. 57) has **μαλιέρ· οι έν τοίς σκοτεινοίς άστροις οκούντες και τούς εισερχομένους πνίγοντες δαίμονες**. Decl. § 297

**[μαλλί, wool, hair.]**—Capp., **μαλιά**, *hair*, Gh. Ul. Sil.—**μαλία** (§ 258), Ph.—**μαλί**, *wool*, Silli

**[μαμμή, midwife.]**—**μαμή**, Del.

**μαμούκα**, **μαμούγα**, *granary*, Ph.

**μάνα**, *mother*, Capp. (decl. § 165 and with possess. § 180) and Silli.—**μάνα** is rare at Ph. where **μά** is used, *pl.* ? **μά, pl. μάκς** (decl. §§ 300, 301), Tsh.

**μανάτι· λαμπάς**, Sin. (Ark. p. 252), and Fer. (Krinop. p. 54). Latin *manuale*; v. G. Meyer, *Neugr. Stud.* III, p. 41, and § 372

**μαναθήρι**, Silli. v. **μοναστήρι**

**μανάδκρη**, Fer. v. **δαμάσκηνο**

**μαναχός**, *pass.* v. **μοναχός**

**[μάνδαλος, bolt.]**—Capp. dimin. **μανδάλ**, Ar. Ax., **μαντάλι**, Sin. (Ark. p. 252). It is properly the bolt of the local wooden lock called **χελώνα**, *q.v.* So **μαντάλ**, Sil. (Pharasop. p. 120)

**[μανδαλώνω, I lock.]**—Hence *pass. pres.* 3 *sg.* **μανδαλούται**, Ar.

**[μανθάνω, I learn.]**—The forms everywhere belong to the mod. **μαθαίνω**, and in Capp. vary with the treatment of  $\theta$  (§§ 86–96).—Capp. *pres.* **μαχαίνω**, Ax., **μαχαίνω**, Mis., **μαγίνω**, Ul., **μαραινίσκω** (Val. p. 18), Ar. *impf.* **μαραινίσκα** (N.K.), Ar. *Aor.* **εμαθα**, Mal. Pot. Phl., **εματα**, Fer., **εμαρα**, Ar., **εμαχα**, Gh. Ul. Ax. Mis., **εμαα** (§ 218) with *subj.* **μαγίω**, Ul.—**μαθαίνω**, *aor.* **εμαθα**, Ph.—*Pres.* **μασαινίσκου** or **μάννου**, *impf.* § 88, *aor.* **εμασα** (§ 47), Silli. For  $\theta$  v. § 11

**[μανίκι, sleeve.]**—**μανίδι**, Ph. Latin *manica*, v. G. Meyer, *Neugr. Stud.* III, p. 41, and § 373

**μάννου**, Silli. v. **μανθάνω**

**[μάντις, prophet.]**—**μάνδις**, Silli

**μανδάλ**, **μανδαλούται**, Capp. v. **μάνδαλος**, **μανδαλώνω**

*Mandalém*, \**Āi Mandalém*, St Pandeímon

Fer. (Krinop. p. 41), § 99

*márgano*, Ph. v. *μάργανον*  
*μαρούσαι*, etc., Ph. v. Turk. mahbus

*μαραινίδια*, Ar. v. *μαρθαίνω*

*μαργαίων*, Ph. v. *μαρκαίων*

*μαρενούμαι*, I seek, strive, Ph.—Kar. (Lag.

p. 57) gives pres. *μαρένομαι* (§ 356),

aor. *ἐμαρέθην* (§ 362). The impf. 3 sg.

*μαρένοτον* occurs in the Ph. Gospel, St

Matt. xvi, 16 (Lag. p. 8). The deri-

vation is probably *μαραινόμεναι*, I faint

(with desire to do). Cf. Hatzidákis in

\**Ἐβδομάς*, II, p. 587

*μαρκό*, vessel for wine or water, Mal.,

given by Pharasop. p. 119. Kar. (Lag.

p. 57) gives without provenance *μάριχο*

*ὕδρια* *ἑλαχίστου μεγέθους*, comparing

Armenian mar, a fluid measure (Be-

drossian). v. § 377

*μάρκα*, mark, Ph. Ital. marca, v.

G. Meyer, *Neugr. Stud.* iv, p. 50, and

§ 369

*μαρκάλτσα*, *μερκάλτσα*, ogress, Ph. Kar.

(Lag. p. 57) gives for Ph. *μαρκάλτζα*,

described as a male monster and

identical with the Dev and Tepegōz

or Cyclops. For Sin. Arkh. gives *f.*

*μαρκάλα*, and for Ph. *μαρκάλτζα*.

Grégoire (B.C.H. xxxiii, p. 150) says

that *μαρκάλτζα* is used at Zaléla.

*Μαρκάλτσα* is dialect for a fem.

*μαρκάλισσα*, § 258

*μαρκαίων* καὶ *μαργαίων*· *μαλλών* (I

quarrel), Arkh. p. 252, and *μαρκαίων*,

*μαργαίων* or *μαργαίων* with the same

meaning, Kar. (Lag. p. 57), always

as a Ph. word. I record from Ph. the

impf. 3 pl. *μαργαώκατε* or *μαργαώ-*

*κατε* (§ 335), aor. 3 sg. *μαργάωσε*, 3 pl.

*μαργάωσατε*, impv. *μαργάο*, *μαργάο*

(§ 350). The hiatus suggests a lost

λ (§ 269), and *μαρκαίων* looks as if it

were connected with *μαρκάλισσα*, the

form at the base of *μαρκάλτσα*, q.v.

Grégoire (B.C.H. xxiii, p. 150),

noting the lost λ, admits the possi-

bility of Kar.'s derivation (p. 92) from

the Armenian *maqarel*, to strive. I

note as an objection to this that the λ

is not part of the root, but only the

termination of the Armenian infinitive.

Inspired, however, by Payne-

Smith's and Bury's Syriac derivation

of *μαγαρίω* (cf. Bury, *Hist. of the*

*Later Roman Empire*, II, p. 267),

Grégoire proposes the Syriac *maqrāwā*,

infin. of the aphel of *qrew*, to fight.

Hatzidákis (\**Ἐβδομάς*, II, p. 587) refers

it to *Μελικέρης*. If it were not for

the hiatus, and the probability of a

connexion with *μαρκάλτσα*, it might

be a form of *μαργίω*, *μαργίω*, *μαργίω*.

I am furious, insult. I suggest that

the words are Greek, and connect

with the Epeirote *μαρκάδες*, rams;

period of rams and goats, and *μαρ-*

*λίω* = *ὄχειω* (\**Δραβαντινός*, \**Ἡρα*

*Γλωσσ.* p. 60 and Hatzidákis, \**Ἀθρι*

*xxv*, p. 296), and the Lacedaemonian

*μαρκάδων* = *ἐπιβαίων*, *ἐπὶ ἱφῶν* (Ka-

*κούλῃς*, *Ὀθωντιακά*, p. 282). The

Cretan *θυμίζει* (Hatzidákis, *ibid.*) and

our use of *rage*, *fury* in this sense

show that there is no semantic diffi-

culty in this derivation. Owing to the

rarity of Slav words in these dialects,

G. Meyer's Slav derivation of *μα-*

*καλίω* (*Neugr. Stud.* II, p. 39) would

be against this view, but for the fact

that it is very uncertain, as the Slav

words he refers to (slov. *mrkati* z.

etc.) have no l

*μαργαίων*, Ph. v. *μαρκαίων*

*μαρμεριού*, gen. sg., of marble, Phl. The

nom. would be *μαρμέρ* for *μαρμέρι*, dim.

of *μάμαρον*. For α→ε v. § 66

*μαρό* = M. Gr. *βρό*, Del.

*μας*, possessive, §§ 23, 176, 313

*μασαντίσκου*, Silli. v. *μαρθαίνω*

*μασία*, Afa. v. *μασά*

*μασκαράς*, buffalo, Sin. (Pakhtikos, p. 29)

and Ph.—An Italian word (G. Meyer,

*Neugr. Stud.* IV, p. 74), but it has

reached the dialects by way of Turkish;

v. § 369

*μάσκι*, Ph., given by Kar. (p. 191) as

membrane covering the meat of a

slaughtered beast, lean meat, weak

skinny man, comparing Armenian

*mask*, skin, which Hübschmann gives

among the Syriac words in Armenian.

v. § 376. Lag. (p. 57) copies the word

wrongly as *μάσκα*

*μας-μάβρο*, Ar. v. *μαύρος*

*μάσουσαν*, Pot. v. Turk. mahsus

[*μάστορης*, workman, craftsman].—Acc.

pl. *μαστόροι*, Ph.

*μάσω*, Capp. v. *ἐμβάω*

*μαδαίρι*(, *μαδαίρι*, Capp., Ph. v. *μαχίρι*

*μαχίρι*

*μαδλίμ*, Gh. v. Turk. *müshil*

*μαδούρι*, Ph. Used in the phrase, *ἐδω-*

*σο παλὸ μαδούρι*, he turned into his old

form, in text on p. 506, l. 18. Possibly

Turk. masor *جاء*, place of being,

abode

*μάτ*, pl. *μάτια*, eye.—Capp. passim, but

*μάδ*, pl. *μάδια*, Del., *μάτ*, pl. *μάτια*

(§§ 110, 179), Ar., pl. *μάτια* or *μάτια*

(§ 83), Fer.—At Ph. *φράμι*, q.v.

*μάτλι*, Ph. § 172

*μάτσα*, *ματσάκα*, handful, Sin. (Arkh.

p. 253). Italian *maszo*. v. § 369

**αδέμκι**, Silli. v. Turk. *madamki*  
**αἰῶρος**, black.]—Capp. **μάβρο**, *passim*.  
**μας-μάβρο**, jet-black, Ar., cf. Turk. *mas*  
*mave*, sky blue, and *qep-qermese*,  
*blood red*, q.v.—**μάβρο**, Afs.  
**αυρώνω**, I look black, angry.]—Capp.  
**αορ**. 3 sg. **μάβρωνε**, Del.—**μαβρώνω**,  
**αορ**. **μάβρωσα**, *partic.* **μαβρόμενο**, Ph.  
**αφτό**, Capp. v. **εμαντός**  
**αχαίνω**, Capp. v. **μανθώνω**  
**μαχαίρη**, knife.]—Capp. **μαχαίρη**, pl. -**ραι**,  
Del. Gh. Ul. Mis., pl. -**ρα** (§ 71), Mal.  
and presumably Phl., **μαδαίρη** (§ 79),  
Pot., **μογαίρη**, Ul.—**μαδαίρη**, Ph.  
**αχαίριζω**, cut with a knife.—**Ένα μ.**, Mal.  
At Ar. **μα(χ)αίρις** is used metaphorically  
for money (Val. p. 18).—**μαδαίριζω**,  
pl. -**ραι**, Ph., § 360  
**αχαίνω**, I point. Given by Arkh.  
(p. 253) with **αορ**. **μαχάνωσα** for Sin.  
and Ph. Also for Sin. **λαχαίνω** (*ibid.*  
p. 249), the result of a contamination  
with M. Gr. **λαχανιάζω**. Kar. (Lag.  
p. 57) has **μεχάνωσα**. **ἐπνευστίδα**  
apparently from Ph. This is the  
original form of the word, which is  
derived from **μεχάνη**, bellows (q.v.),  
by a natural metaphor. Hatsidákis  
gives a different derivation from **μηχα-**  
**νάω** ('Αθηνᾶ κτ, p. 485)  
**μαχ(τ)σοῦμι**, Ph. v. Turk. *ma'sum*  
**μέ**, prep., with.—Capp. *passim*, and at  
Ph., where also **μετ' ἐμένα**.—**μ**, Silli  
**μέ**, **να μέ τι** ékh, Sil. v. **εἶθα**  
**μέτα**, Capp. v. **μέγας**  
**Μεγάλ Κεριακή**, Easter, Sil.  
**[μεγαλύνω, I make big.]—Aor.** **μεγάλωσα**,  
Ax.  
**[μέγας, great.]—Capp.** 3g. **μέγα** (**μέτα**, Ul.  
Ax.), pl. **μεγάλα**. In Phl. text on p. 426,  
l. 12, **μέγας** is a subst. not an adj.—**Sg.**  
**μέγας**, sometimes **μέγα**, pl. **μέγα**, Ph.—  
**μέγας**, acc. **μέγα(ν)**, neut. **μέγα**, Silli.  
No other forms recorded  
**μεγέρ**, Del. Silli. v. Turk. *meyer*  
**μεζελεδίω**, Del. v. Turk. *mezelemek*  
**[μεθύνωρον, autumn.]—In Capp.** forms of  
this take the place of M. Greek **φθινό-**  
**πωρο**. Thus, **βορόπωρο** (§ 99) and (Val.  
p. 18) **μορόπωρο**, Ar., **μορόπωρο** (Krinop.  
p. 55), **For.**, **μορόπωρον**, Sin. (Arkh.  
p. 254) and Sil. (Xen. i, p. 479). Also  
Pontic: for Samsun Thumb (*Griech.*  
*Sprache im Zeitalter d. Hellenismus*,  
p. 19) gives **μορόπωρον**. For assimila-  
tion of ε, v. § 65, for θ, §§ 87, 88  
**[μεθύω, I am or I make drunk.]—Capp.**  
pres. 3 sg. **μεθύει**, 3 pl. **μεθύειν** or  
**μεθύειν**, Phl., as from a form **μεθύω**.  
—Pres. **μεθάγω**, -**θῆς**, impf. § 337,  
**αορ**. **μέτσα**, Ph.  
**μειβά**, Capp., etc. v. Turk. *meive*

**μεϊμένα**, Silli. v. Turk. *meimun*  
**μεϊδαν**, etc., Capp. v. Turk. *meidan*  
**μεϊχανέ**, Ph. v. Turk. *meikhane*  
**μεϊχόρ**, Ph. v. Turk. *meikhor*  
**μεϊδίει**, Capp., etc. v. Turk. *mejidiye*  
**μελεδέ**, Silli. v. Turk. *mellemek*  
**[μέλι, honey.]—Capp.**, **μέλ**, Del. Ar. Ul.—  
**μέλι**, Ph.  
**μελισσι**, bee-hive, Ph.  
**μελισσοέκκο**, bee, Ph. Dimin. of **μέλισσα**  
**μελό**, Capp. v. **μυαλό(ν)**  
**μεμλεκέτι**, Ph. v. Turk. *memleket*  
**μετζουλίσι**, Ph. v. Turk. *mejlis*  
**μέρα**, *passim*. v. **ημέρα**  
**μεράτι**, **μεράβι**, cultivated pear or pear-  
tree (§ 389), Ph. Compound of **ήμερος**  
and **ἀπ(ι)ον** (§ 288)  
**μερέ**, τη, the side, Ph.—**μερέ** implies  
a form **μερέα**, whereas the M. Gr. form  
is **μερία**, **μεριά**  
**μερί**, thigh. Ph., § 258  
**μεριά**, adv., aside, apart, Phl. **μεριάς**,  
Mis.  
**μεριγό**, day's wage, Phl., i.e. **ήμεριό**  
**μέρισσα**, Ph. This word is given by  
Bonsevalle, p. (164) [448] as **مكروسة**  
(**مكرواية**), **μέρισσα**, *comme si*. Parti-  
cule dubitative ou ironique très usitée.  
It is the Turk. phrase *meyer ise*, but  
if it be, plus an unexplained **μ**  
**μερκάλτσα**, Ph. v. **μαρκάλτσα**  
**μερμήη**, Ph. v. **μύρμηξ**  
**μέρμησε**, Ul. From the word **μερίμω**  
(= **μερίμωσε**) from Ainos (Σύλλ ix,  
p. 352), used instead of **φαντάσου**,  
*imagine! just fancy!* this **μέρμησε** may  
be explained as also **αορ**. **imprv.** of  
**μεριμνῶ** with the same meaning.  
From a form **μεριμνῶ** would come the  
**αορ**. **μέρμησσα** and its **imprv.** **μέρμησε**,  
whence **μέρμησε**. In text on p. 360,  
l. 16  
**μεριμνῶ**, Gh. v. **μημνῶ**  
**μέρος**, part, side.—Capp., Gh. Ar.—At  
Ph. only the acc. is recorded, **μέρο** or  
**μέρον**, or undefined **μέρος** ('s d *μέρος*),  
so that it looks like a maso. in -**ος**  
**μέρτσα**, Ul. v. **μετρώ**  
**μερδουβάν**, Ul. v. Turk. *merdiven*  
**μέσα**, adv., inside, Capp. *passim*. **έμέσα**,  
Del. Used once at Ul. as 3g. *subet.*  
**ὡς το μέσα τ.** As pl. *subet.* **τα μέσα**  
means the waist, Del. Ax. Sil.—At Ph.  
as adv. inside  
**μεσακός**, adj., that which is in the middle,  
Silli  
**μεσέδ**, Capp. v. Turk. *mesel*  
**[μέση, subst., the middle part of anything.]**  
In Capp. **μέση τ** is used adverbially  
with the value of **μέσα**, Ul. Ax. (**έμέση**)  
Phl. **Μέη** in the same way, **το δολέη μέη**,

Ul.—At Ph. Tab., *μῆση* means the middle part or the waist [*μῆσημέρι*, mid-day].—*μῆσημέρι*, Afs. The *ε* for *ε* may be due to the influence of τὸ μῶδον, half  
[*μέσος*, adj., that which is in the middle.] The gen. sg. f. *ἐς μέσης* occurs at Ph. and Afs., in *ἐς μέσης ὁ υἱός*, Ph. and *ἐς μέσης ἀδελφός*, 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  
*μεδού*, the midst. Used at Del. as a fem. subst., *ὅτη μεδού τ*  
*μέτ*, Capp. v. *ιμάτιον*  
[*μετά*, prep., after.]—*μέτα*, Sil. Pot.—*μέτα*, afterwards, Ph.  
[*μεταλλάσσω*, I change.]—Pres. *μεταλάζω*, aor. *μετάλαξα*, Phl.  
*μέταπο*, Capp. v. *μέτωπον*  
*μέτρε*, Del. *Ἰμτρο*. of *πηγαῖον*  
*μετῆλ*, Capp. v. Turk. *mesel*  
*μετελίκμα*, Phl. Ph. v. Turk. *metelik*  
[*μετεωρίσω*, I lift up into the air.]—Hence aor. 3 sg. *μετεῖρσεν* da, and aor. subj. 1 sg. *μετεῖρσω*, Afs. Pres. not recorded  
[*μετρώ*, I measure.]—Capp. pres. 2 sg. *μετράς*, Ul. 3 pl. *μετροῖν*, Del., *μετροῖνε*, Phl., aor. *μέτρεα* (§ 216), Ul., aor. subj. *μετρήσω*, Pot., 3 sg. *μετρήῃ*, Ax.—Pass. partic. *μετρεμένο*, Ph.  
*μέτρεα*, Ph. v. *μεθώ*  
[*μέτωπον*, forehead.]—Capp. *μέταπο*, Del. Ar. Fer. Ul. Mis. Ax. and (Ark. p. 254) Sin. Decl. §§ 149, 150.—*μετώπι*, Ph.  
*μεδέ*, except, Del. *δοσ κορίδ μεδέ*, except the girl  
*medeniētleiras*, Ar. v. Turk. *medeniyet*  
*μεχάνι*, bellows, Ph. Kar. (Lag. p. 57) gives also for Ph. *μουχάνι* and *μουγάνι*. It is a dimin. of *μηχανή* with *ε* for *η* (§ 257). v. *μαχανίζω*  
*μεχτούπι*, Ph. v. Turk. *mektub*  
*μή*, neg. particle.—Capp. *μή*, but *μέ* and *μή*, Phl. and *μέ* alone for Ax. Ul.—*μή*, *μέ* and, commonest of all, *μού*(ν), Ph., etc.—*μή*, Silli  
*μήλο*(ν), apple.—Capp. *μήλο*, pl. *μήλα*, Del. Ul. Sil.—*μφο*, pl. *μφα* (§§ 269, 298), Ph. All these are for both the fruit and the tree, § 389.—*μήλου*, Silli  
[*μήν*, month.]—Acc. pl. *μήνες*, Ax. and Ph.—Nom. sg. *μήνας*, pl. *μήναρι*, gen. pl. *μηνῶν*, Silli  
*μηνιάτικο*, monthly wage, Silli  
*μφο*, *μφα*, Ph. v. *μήλον*  
*μητέρα*, mother. In texts from Gh. and Pot., but non-dialectic; the dialect word is *μύνα*. The schools make a great set against the word *μύνα*; thus

*Mousaios*, in speaking of the “purification” of the language at Livisi, says that *ἀφέντης* and *μύνα* are now supplanted by the “noble” words *πατέρα* and *μητέρα*. v. *Βατταρισμοί*, p. 48  
*μῆ*, prep., with.—Capp. at *Mis. Mal.*, and also at *Tsh.*  
*μῆ το*, whilst, Del.  
*μῆ*, Capp. Silli. v. Turk. *mi*  
*μῆ*, used at Silli, in text on p. 300, l. 29, instead of *μῶν*, in accordance with the Turkish vowel-harmony (§ 9)  
[*μία*, f., one.]—In Capp. various forms of this are used for *once*, *φορά*(ν) being omitted. Thus: *μῆς*, Del., *ιμά*, Del. Gh. Ar. Ul. Pot., *ιμιά*, Ar. Phl., *ιμάς*, Ul. From this comes such a use as *ἓνα μῆς*, at once, Pot. For Fer. *Krinop.* (p. 47) gives *ἐναγας* and *ἐναγάτης*, once, once upon a time, with which cf. *δλλαγας* (s.v. *δλλος*).—*τ’ ἐνα τη μία*, at a certain time, Ph., where *μία* is used like *φορά*.—*μῆς*, Silli  
*μῆγγιρ*, Sin., § 172  
[*μῆγγω*, I mix.]—Aor. subj. 1 sg. *μῆζω*, *Mis.*  
*μικράνω*, I decrease, Ax.—Cf. *M. Gr.* *μικραίνω*  
[*μικρός*, small.]—Capp. *μικρό*, pl. *μικρά*. Gh. Ar. Ul. Ax. Phl. Sil. Decl. as subst. at Ar. (§ 144) and Sil. (§ 167).—Neut. pl. *μικρά*, Silli  
*μικροτόνικο*, small, Phl. Sil.  
*μίδικο*, adj., very small, Ul.  
*μυδάρια*, Ax., *μυδάρε*, Ph. v. Turk. *minder*  
*μῆνω*, Ul. v. *ἐμβάλνω*  
*μυράρια*, Ul. v. Turk. *mürad*  
*μυσαφίρης*, Capp. Silli, *μυσαφούρ*, Ph. v. Turk. *müsafir*  
*μυδίθ*, pl. *μυδίθια*, cheek, Sil. Derived by *Pharasp.* (p. 120) from *ἡμισυδίον*. So, too, *μυδίρ*, pl. *μυδία* (*Krinop.* p. 55), Fer., and *μυεῖδι*, Sin. (Ark. p. 254)  
*μυδῶ*, subst., the half, Sil. and Mal. At Pot. the plural in the phrase *ἀσπέρ τα μυδῶ*, half the soldiers  
*μυδρόπο*, a measure of capacity, Ul. Cf. at Sin., *μυδρόπο*, τό δοχεῖον εἶναι ἢ ὀδατος... ἡμισέας λίτρας ἦτοι τριῶν ὀκταδων (Ark. p. 254). This *μυδρόπο* seems to be for *μυδῶ*(ι)τρο  
*μῆτροπος*, superintendent of church or school, Capp. at Ar. (decl. § 144), Fer. Ul. (decl. § 185), *Mis.* (decl. § 131). A form of *ἐπίτροπος*, § 99  
*μυτῆκο*, adj., very small, youngest, Ph. Afs.  
[*μνημονεύω*, I remember.]—*μνηέβου*, Mal.  
*μνημήρι*, tomb, Ph. given also by Kar. (Lag. p. 58). The connexion with

*μῆμα* is further obscured in the Capp. forms: *μορμόρ*, Del., *μορμόρ* given for Sil. by Pharasop. (p. 121), for Fer. by Krinop. (p. 55), and as Capp. by Kar. *μερμίδι*, pl. *μερμίδιγα*, Gh.—*λημόρι*, Silli.—These forms all result from a contamination of *μῆμα* with the Latin memor. Cf. Thumb, *Griech. Sprache im Zeitalter d. Hellenismus*, p. 155, with ref. to Hatzidákis, K. Z. xxxiii, p. 123. v. §§ 372, 373

*μιάζω*, Del., etc. v. *ομιάζω*  
*μδ*, prep., with, Ph. Tsh. Afs. Once at Ph. *μδδ* in phrase *μδδ δνα*; with whom? in text on p. 542, l. 15

*μδ*, adv. only, Ph.

*μοατι*, Kis. v. Turk. *mu'ayene*

*μοιράζω*, I divide.—Capp. aor. 3 pl. *μοιράσαν* da, Mal. Elsewhere always middle; aor. 3 pl. *μοιράσταν*, Ar., aor. subj. *μοιραστώ*, Mal. Ar.

[*μοναστήρι*, monastery, church].—*μνασστήρ* (§ 55), Sil. (Xen. i, p. 481), Sin. (Ark. p. 252).—*μνασθήρι*, Silli.—At Fer. Krinop. (p. 55) says *μνασστήρ* means the molar teeth, being a corruption of *μασσητήρι*

[*μοναχός*, alone].—Capp. *μναχό*, Del. Gh. Ar. Phl., *μναχόν*, Mal.—*μναχό του*, Afs., *μναχά του*, Ph. Once at Ph. *μναχός του*, but marked as non-dialectic both by the o and the -ός ending.—*μναχός*, f. *μναχό* (§ 9), Silli *μονέβου*, Mal. v. *μημονεύω*  
*μόνο*, adv., only, Sil. Pot.

*μόβελλα*, 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

*μορμόρ*, Del. v. *μημόρι*

[*μοσχάρι*, calf].—*μουςκάρι*, Ph. Gen. pl., § 303

*μότ*, conj., whilst, Phl.

*μου*, possessive, §§ 23, 318

*μού*, Ul., *κέρ μου σου*; Ph. v. Turk. *mi*

*μού*\*, Ph. etc. v. *μή*

*μούαα*, Ph. v. *μουλώνω*

*μούγια*, Capp. v. *μύγα*

*μούκα*, cheek, Sin. (Ark. p. 255), Sil. (Pharasop. p. 121), Fer. (Krinop. p. 55).

M. Gr. *βοῦκα*, Latin *buoca*. v. G. Meyer, *Neugr. Stud.* iii, p. 16, and §§ 99, 372

*μούδίκου*, adj., small, Silli. v. § 20

*μουλώνω*, I hide.—Capp. pres. at Sil., trans. and intrans., and for Sin. Arkh. gives (p. 254) *μουλώνω* κρύπτομαι. *Μουλώνου* trans. and *μουλούμι* intrans., Mis., aor. *μούλωσα*, Sil. Pot.—With λ dropped (§ 269) pres. *μουώνω*, aor. *μούαα*, and the 3 sg. *μούττεν* da

for *μούλτρων* (§§ 253, 341), Ph.—Allied to this, and probably due to the influence of *χώνω*, is the form *μουχώνω*, I bury, hide. I record it at Sil. and the aor. 3 sg. *μούχωσέν* da at Sil. and Phl. For Ar. and Gh. Kar. (p. 112) gives *μουχώνω* as the local form of *μουλώνω*, and for Sin. Arkh. (p. 280) gives *χουμώνω* καὶ *μουχώνω* κρύπτω τι ἐντὸς τῆς γῆς. A further development is shewn by forms with τ for μ (§ 99). Thus for Fer. Krinop. (p. 60) gives *πουχώνω*, and from Del. I record aor. *πύχωσα*, unless these are compounds with *ἐντ*

*μουνδάρι*, Ph. The phr. το μ. το πρόβατο, the dead sheep. Probably the Turk. *murdar*, *mundar*, مردار, dirty, unclean, and so *carriion*

*μουγκαλδούσε*, pres. ind. 2 pl., Del.

v. Turk. *mungalmaq*

*μουράδε*, Ph., *μουράφα*, Afs. v. Turk.

*mürad*

*μουρμούκ*, Gh., etc. v. *μύρμηξ*

*Μουρμούτι*, proper name, Ph.

*μουρουδιά*, Ph. v. *μυρωδιά*

*μουσαλέ*, Ul. v. Turk. *musa'ade*

*μουςκάρι*, Ph. v. *μοσχάρι*

*μουςούγγι*, a measure of weight, 100

*δράμα*,  $\frac{1}{2}$  oke, Sin. (Ark. p. 250) and

*μύσάγγι*, Fer. (Krinop. p. 55). Cf.

*ούγγια*

*μούτλι*, Mal. § 172

*μούττεν* da, Ph. v. *μουλώνω*

*μουτσούκα*, *μούτζούκα*, adj., very small, Ph.

*Μουχαήρ* Ἀρχάγγελος, acc., *Michael* the

*Archangel*, the name of a church (i.e.

*Μιχαήλ* Ἀρχάγγελος), Gh. For Ar.

Val. (p. 25) gives *Μουχαήλ*, *Michael*

*μουχαβέτ*, Ul. v. Turk. *muhabbet*

*μουχόρι*, Ph. v. Turk. *muhar*

*μουχτάβω* (§ 333), -ᾶς, I rush, aor.

*μούχ*(τ)α, Ph. So, too, Kar. (Lag.

p. 58), with aor. subj. *μουχτήσω*.—

Hatzidákis (*Einleitung*, p. 417) derives

from *μουχτεῖω* = *πυκτεῖω*. For τ and

μ, v. § 99

*μουχώνω*, Sil. Phl. v. *μουλώνω*

*μουώνω*, Ph. v. *μουλώνω*

*μῶχῖρ*, Capp. v. Turk. *muhur*

[*μυαλό*(s), brains].—Capp. *μελό*, Ar. Ax.

*Mis*, (Pharasop. p. 120) Sil. and

Krinop. p. 55) Fer. *μελός*, Sin. (Ark.

p. 253)

*μύγου*, Afs. v. *μύλος*

[*μύγα*, fly].—Capp., *μούγια*, Fer. Mal.

*μύλης*, sand, Ar. (N.K.). Decl. § 161

*μύλος*, mill.—Capp. *passim*. With reff.

to decl., Del. (§ 118), Ar. (§ 142), Ax.

Phl. (§ 125), Sil. (§ 123), An. Pot.

(§ 120), *μύλους* (§ 133), *Mis*, *μύλο*(s) (§ 134),



Ul., μύλου (§ 128), Mal.—*Acc.* το μύο, Ph., *nom.* μύγους, Afs. As a neut. μύου, pl. μύα, Kis., and so sometimes at Afs., e.g. *ἔγουναι το μύου* (p. 570, l. 10) *the mill started working*. For λ, v. § 269

μύο, μύου, Ph. Afs. v. μύλος  
[μυρίζω, *I smell*, (*intrans.*).]—Capp. aor. 3 *sg.*, μύρισε, μύρσεν, Ax.—*Pres.* 3 *sg.* μυρά, Kis.

μυριολογήσκει, 3 *sg.* aor. as from a middle form of μυρολόγω, *I lament*, with the popular etymology from μυρίοι, for which v. μυριολόγια, Silli  
μυριολόγια, n. pl., *laments*, Silli. The form is produced from μυρολόγι by a popular etymology from μυρίοι as if it meant *countless words*

[μύρμηξ, *ant.*].—The forms, from Capp. and Ph., are from a dim. μυρμήκι, whilst M. Gr. has a dim. form μυρμήγκι. Thus μουρμούκι, Sin. (Ark. p. 255), μουρμούκ, Gh. and (Krinop. p. 55) Fer., μουρμούδ, pl. μουρμούγια, Mis.—μερμήξ, Ph.

[μυρωδιά, *scent.*].—μουρουδιά, Ph.

[μύτη, *nose.*].—μύτα, δη μύτα, *at the top (of a tree)*, Del. μύδα, Phl.—το μύτι, Ph.

μυχάρ, Mis. v. Turk. muhur  
μώ, Capp. v. έμβάλω

νά, *conj.*—Besides its ordinary uses νά (να) in Capp. is used before the subj. to express the future. This use is found also at Ph., Afs. and Kis. At Del. νε πέμ, *we will go*, etc. At Ul. νά to becomes sometimes νά ο, νό ο or νο, and at Ph. νά τα often becomes τά ο or dá. The same at Tsh. Also at Ph. before a vowel *van* is used, and even νά τα becomes νάν da.—At Silli as in M. Greek (§ 24)

νά, *interj.*, behold! Fer. and Ph. Νά da την κόρη μου, *behold my daughter*, Ph.

ναβλή, Silli. v. αύλη  
νάghαλα, Phl. v. Turk. aghel

νάξ, Silli, for νά σου

νάξ, νάς, *conj.*, Silli. Used with the subj. meaning for 3 pers., *let him*, like *ds.*

Used also with 2 pers. to express *will*.

ναλκα, Capp. Ph. v. γυναλκα

νακόπουλο, woman, Ax.

νάκρα, Capp. v. άκρα

νάδ; *why?* Mal., and Silli, where νάδ; also occurs

ναμς, Phl. v. Turk. namaz

νάμος, Ph. v. άμμος

νανούδι, *cradle.*—Capp. νανούδ, Del. and (Pharasop. p. 121) Sil., νανούτ' (Krinop. p. 56), Fer., νανούδι, Sin. (Ark.

p. 255), νανούρ, Ar. (Val. p. 19).—νανούδι and νούδι (§ 282), Ph.

νανούμαι, *I ponder*, aor. νανόστα (§ 362).

aor. ευθ. να νανοστῶ (§ 254), Ph.—

For Sin. Arkh. (p. 222) gives *ανανέμαι* *διανοούμαι*, *σκέπτομαι*. Otherwise

the word is recorded from Ph. only.

It is for *ανανοούμαι*, which is given by

Korais ("Ar. iv, p. 12) with the derivation from *ανανού*, a word used in

the proverbial phrase, *εχει ρουῖν και*

*ανανού*

νάρ, Ax. v. Turk. yular

[νάρθηξ, *parthex.*].—άρηκα and νάρηκα

(§ 98), Sil. (Pharasop. p. 114). άρηκα,

Fer. (Krinop. p. 42)

νάσω, Ph. v. λάμω

νάφδει, Silli. v. άφτω

νάχαλα; or νάχαλ; *how?* Silli

νε, Del. v. νά

νεβλή, Capp. v. αύλη

νεβολίζομαι, *I vomit*, aor. 3 *sg.* νεβολίστη.

Ph.—Recorded in Capp. also: for

Sin. Arkh. (p. 222) gives *αναγουλίζω*.

ναιτώ, τὸ δλλαχού *αναβολίζομαι*, for

Sil. Vasil. gives *αναγουλίζομαι* (Xcp.

i, p. 191) and for Fer. Krinop. (p. 42)

*αναβολίζομαι*, *αναγουλίζομαι*. Cf. *βου-*

*λάζω*

νεκρούμαι, Ph. v. *ανακρούζομαι*

νελικμά, νελιδά, *cart-pole*, Mis. (N.K.).

For κ and δ, § 78

νεμαδικός, Ar. v. *πνευματικός*

νέγγωμι, and νέγγωμι(v), *walking*, Ph.

Neut. *subst.* formed from *νεργάωμι*, q.v.

νεργάωμι, *I walk about*. This compound

of κλώω (q.v.) takes the place of the

simple verb at Ph. and Tah. *Impf.*

§ 385, aor. νέγγωσα, Ph., νέγγωσα,

Tah.

νερό, *water*.—Capp., Del. Phl. Sil., λερό,

Gh. Ar. Ul. Sem. Ax. Mis. and given

by Krinop. (p. 54) for Fer.—νιμρό,

Silli. The λ is due to the series of

words given by Arkh. (p. 249): λέμε,

Sin., λεμρό, Bagdaonia, *moisture*, and

λενώ=βρέχω. For λενώ at Nikopolis

etc., v. Kar. (Lag. p. 55)

νηκός, Ar. v. *έκκλησία*

[νήμα, *thread.*].—Pl. νήματα, Phl.

[νηστικός, *fasting.*].—νηστικός, Ax.—Pl. νη-

στικός, Ph.—νηστικός, Silli

νιμρό, Silli. v. νερό

νίβεται, Phl., etc. v. νίφτω

νίγνι, Mal., etc. v. γίνομαι

νιέχτα, Ph. v. νύχτα

[Νικόλαος, *Nicholas.*].—Νικός (§ 269),

Ph.

νιμά, Ph., used in voc. *ω νιμά, mother!*

The word seems to be a mixture of

μά (v. μάνα) and the Turkish nine,

mother

ωέ, Pot. v. Turk. nine  
 ιργες, Ul., νυγγές, Phl. v. ούγγια  
 ιδάνω, Ul., etc. v. Turk. nišan  
 ιδκομαι, Capp. v. γήνομαι  
 ιδτιά, Ax., etc. v. έστια  
 νίφτω (νίπτω), I wash. —Capp. aor. subj. 2 sg. νίψ, Mal., as from an indic. επιψα, pass. pres. 3 sg. νίβεται, Phl., 1 pl. νίβουμεστε, Ax., imperf. νίβω-  
 δομαι, Ax., aor. νίβτα, Sem. Ax.,  
 imprv. Ax., § 248. —Pass. pres. νίφο-  
 μαι, aor. νίβτα (§ 362), Ph.  
 νιχέρ, Ar. Gh. v. λιθάρι  
 νιχθε, Ph. v. ανολίζω  
 νολίζω, νολίκα τα, Ph. v. ανολίζω  
 νόμας, Ph. v. δίνω  
 νομάτης, petson, man. —In Capp. pl.  
 νομάτε, Gh. and (Krinop. p. 56) Fer.,  
 νομάτ, Sin. (Ark. p. 255), Sil. (Phara-  
 sop. p. 121). But χερίφος is commoner  
 in Capp. —Very common at Ph., etc.  
 Sg. νομάτς (§§ 250, 251), pl. νομάτοι.  
 Decl. §§ 296, 303. —Pl. νομάδιρι, Silli  
 νόμος, law, Capp. Fer. Ar.  
 νονοστῶ, Ph. v. νανούμαι  
 νοξάνι, Silli. v. Turk. noqsan  
 νοβάτι, Ph. v. Turk. nōbet  
 νοῦδι, Ph. v. νανούδι  
 [νούς, mind.] —Capp., nom. του νοῦ μ,  
 νοῦ s, etc., Mal., acc. το νοῦ τ, Phl. —  
 Acc. νοῦ, Ph. —νοῦς, Silli  
 νοούτακα, Del. v. Turk. mutlaqan  
 νούγγια, Ph. v. dāi  
 νούζαλ τα, Ph. v. dīzālta  
 νούδι, Ph. v. νύχι  
 [νύφη (νύμφη), bride.] —The Capp. type is  
 νύφ, pl. νυφάδες, Del. Pot. Phl., νυφάδης,  
 Mal. Forms of the pl. varying with  
 the treatment of δ (§§ 86—96) are:  
 νυφάρες, Ar., νυφάες, Ax. Decl. §§ 155,  
 166, and with possess. § 179. —νύφη,  
 Ph.  
 νυφίτσα, marten, Del. For Sin. Arkh.  
 (p. 256) gives νυφίτσα· ή ικτίς  
 [νύχι, nail.] —Capp. νύχι, pl. νύχια, Mis.  
 At Ar. νύχια is used metaphorically  
 for money (Val. p. 19). —νύδι, Ph.  
 νύχτα, night. So in Capp. —νιέχτα, Ph.,  
 § 256. —νύχτα, Silli  
 νά, m. acc. sg., and νάα, neut. pl., some,  
 Silli  
 νάγού νάγού, little by little, Silli. Cf.  
 νά. Also νάγου  
 νύργιά, Del. v. ούγγια  
 νώρα· τώρα, now, Fer. (Krinop. p. 57),  
 § 98. v. ώρα  
 ώρτσεν da, Ph. v. γνωρίζω

ξ

ξά(γ)ω, Ph. v. αυξάνω  
 ξαστρία, ή, starlight, Ph., given by

Grégoire, B.C.H. xxxiii, p. 151. v.  
 § 256. So also ξαστερία, Sin. (Ark.  
 p. 256)

ξέβα, Capp. v. βγαίνω  
 ξεβαίνου, ξέφκα, Silli. v. βγαίνω  
 ξέβρω, Capp. v. ξεύρω  
 ξεγδέραινε, Ph. v. γδέρω  
 ξείαγω, I fall, Ph., etc. This pres. is  
 indicated by Kar.'s form ξιλιά, imperf.  
 ξιλάγκα (Lag. p. 59). I record aor.  
 ξείλσα, ξείλτσα, and from Kis. 3 sg.  
 ξείλσινι, 3 pl. ξείλσαν. Grégoire (B.C.H.  
 xxxiii, p. 149) refers to Byz. ε)ξείλσω, -ω,  
 échapper, hence my spelling  
 ξείλ(τ)σα, Ph. Kis. v. ξείαγω  
 Ξενίτι, a place-name, Kis.  
 [ξεπετώ, I fly off.] —Capp. pres. 3 sg.  
 ξεπετῶ, Ax.  
 ξεράδε, neut. pl., dry provisions, Ph.  
 [ξερός, ξηρός, dry.] —ξερό, Ph.  
 ξερώνω, I dry. —Capp. pres. Ar. (Val.  
 p. 19). —aor. subj. 3 sg. ξερώσῃ, Ph.  
 ξεσπάνομαι, aor. ξεσπάστα· έξαφνίζομαι,  
 τρομάζω, ξεπτάζομαι, given for Sin.  
 by Arkh. (p. 256). At Ax. pres.  
 3 sg. σπάνεται, aor. 3 pl. σπάσταν(ε.  
 The derivation is from εκσπάνω,  
 εκσπῶ

ξέθεν da, ξέθε da, Ph. v. ξεχύνω  
 ξεύρω, I know. —Capp. pres. ξέβρω, Del.  
 Fer. Phl. Sil. Pot., imperf. ξέβριδκα  
 (§ 208), Phl. —ξέρου, Silli. —For ξεύρω  
 έγω at Sin. the forms ξεργω and ψέργω  
 are used (Arkh. p. 256)  
 [ξεχύνω, I pour out.] —Aor. 3 sg. ξέθεν da  
 (§ 282) and ξέθε da (§ 342), Ph.  
 ξεμερέβει, it dawps, Ph. The pres. is  
 not recorded, but is pointed to by  
 imperf. ξεμερέφεκε (§ 839), aor. ξεμέρεψε  
 or ξεμερέψε. At Afs. aor. ξεμέρεψιν. —  
 M. Gr. ξεμερώνει

ξήσῃ, Ph. v. αυξάνω  
 ξεμώνω, I fill again, Phl.  
 ξεπίσου, adv., back again, Ph. Afs.  
 [ξύλο, wood.] —Capp. ξύλο, pl. ξύλα, Gh.  
 Phl., ξύλου, Mal. Mis. —ξύο, pl. ξύα,  
 Ph., etc., § 269. —ξύλου, pl. ξύλα, Silli  
 ξυμό, naked, Ph. This has the same  
 relation to ξυμοῦμαι that M. Gr.  
 γδυμός for γυμός has to γδύνομαι.  
 As γδυμένος has changed γυμός to  
 γδυμός, so ξυμώνω, ξυμοῦμαι has  
 changed it, or γδυμός, to ξυμό  
 ξυμώνω, I strip naked, transit., aor.  
 ξύμνωσα, imperf. § 350, pass. pres. ξυ-  
 νοῦμαι, aor. § 362, Ph. For formation  
 of pres. v. § 322. Cf. also γδύνω  
 ξυναγωγῇ, dráin, Afs. This remarkable  
 form occurs once in a text on p. 576,  
 l. 10

ξύο, Ph. v. ξύλο  
 [ξυπνῶ, I awake.] —Capp. pres. ξυπνῶ,

αορ. ξύπνησα, Phl., ξύπσα, Sil. — ξυπνώ (§ 12), Silli  
[ξυράφι, ξουράφι, razor.] — Pl. ξουράφιχα, Phl. ξουράφια, Del. The verb ξουράφιζω at Aχ.  
[ξυρίζω, I shave.] — Capp. pres. ξουρίζω, Aχ. Phl., pass. pres. ξουρούσονται, Phl. — Aορ. 3 sg. ξούρσεν da, Ph. — Pass. ξουρίζουμου, imperf. § 41, Silli  
[ξύστρο(v), scraper.] — Capp., ξύστρο, Del. Ar. Gh.

## ξ

ξίσκουμου, Silli. v. αύξάνω  
ξινδίκω, Del. v. σκίζω  
ξουράφιχα, Del. v. ξυράφι  
ξύλο, Capp., etc. v. ξύλο  
ξυπνώ, Capp. Silli. v. ξυπνώ

## ο

δ, Ul. v. Turk. o  
δ, ή, τό, the. For Capp. v. §§ 102, 106, 107, for Ph. § 285, for Silli § 16  
ο in δς ο τρανήσω, Phl., in text on p. 422, l. 6. v. the pronominal object το and § 108  
δαδαρ, Ul. v. Turk. o and qadar  
δβάχ, Ar. v. Turk. qavaq  
δβγό, δβό, Capp. v. ών  
δβδούρσεν, Ul. v. Turk. oghdurmaq  
δγμάσσε, Ul. v. Turk. oyanmaq  
δγλάν, Ul. v. Turk. oghlan  
δγλού, Afs. v. Turk. oghl  
δγώ, δγώνα, I. Capp. v. έγώ and § 174  
οκ, Ph. v. ποιώ  
ολλος, Ph. v. ήλιος  
οίμα, Capp. Silli. v. αιμα  
οίμισο, Phl. v. ήμισυ  
οίτσαν, Ul. v. Turk. oīmaq  
οκ, Ar. v. Turk. oq  
[όκνηρός, idle.] — όκρός, Sin. (Ark. p. 257). — όκνιέρ or κνιέρ, Ph. §§ 250, 251 and decl. § 297  
οδ, Silli. v. οτι  
οδχαλο, how (in indirect question), Del.  
It is for οτι χαλο; v. τήχαλο  
οδέχ, οδέγhe, Ph., οδέγε, Silli. v. Turk. ojaq  
οδά, ολάν, interj., Hallo! Ph.  
ολάντε(v, 3 sg. aor., he climbed up, jumped up υρον, Ph. This is a Greek aor. formed from the Turkish equivalent to the Turki verb örlamaq, to climb (v. H. Whitaker, *Eastern Turki*, part II, p. 9). The Turkish past tense appears in ολλαδι, Ph.  
[ολίγος, few.] — Capp. always λι(γ)ο, pl. λι(γ)α, and adv. λι(γ)ο. Λιγου, Mal. In use everywhere. Derived subst. are λιγόδικο, Gh. Sil. and λιέκο, Ar. — λιέγο, pl. λιέγα (§ 256), is common at

Ph., where λια is also used and η λαικο, λεικο, pl. λαικα, the sg. form being always used for the adv. — λιεφεν da and λιεγένω  
ολιμεριός, midday, Aχ.  
ολμος, Capp. v. ήλιος  
ολκος, Capp. v. ελκος  
ολλαδι, Ph. v. ολάντε(v  
ολμος, mortar for pounding grain, Del. (decl. § 118), Ar. (decl. § 140) and given (with alternative ή ολιμη) to Sin. by Arkh. (p. 257), who says the grain is often first boiled slightly and then pounded soft and used for pilaf, being called πληγούρε, which is the Turkish bulghur, بولجور. ολκο Fer. (Krinop. p. 57)  
[ολος, all.] — Capp. ολο, pl. ολλα. With prosthetic γ, γούλο, Del. Gh., or β βούλα, Sil. Mal. At Ul. gen. pl. ολλανος or ολλανους. — ολλους, Silli. — ολλος for ολος is common in M. Greek  
ολλαλέχ, Gh. v. Turk. ortaləq  
ομασά, oath, Aχ. — αμασια, Ph., masia Afs. These all come from a form ομοσια  
[ομνύν, I swear.] — Arkh. (p. 257) gives ομάζω. ομνύν with aορ. ώμασσα, and I record ώμασσα, and subj. 3 sg. ω ομμά, Gh. The pres. ομάζω is a new formation from the aορ. ώμασσα, § 192  
[ομοιάζω, I resemble.] — Capp. pres. 1 sg. μιμάζω, 3 sg. μιμέτ (§ 66), Del. — Pres. 3 pl. μιμάτουσι, imperf. 3 pl. εμμιματίζε (§ 37), Silli  
ομουδούς, Aχ. v. Turk. qoməu  
ομυρό, Capp. Afs. v. έμπρός  
[ομφαλός, navel.] — Capp., νεφαλός (decl. § 144), Ar. (N.K.) and for Sin. Arkh. (p. 255) gives νοφαλός or ναφαλός, v. § 98. — άφός, pl. ?, Ph. For λ, § 269. — νιφαλός, Silli, where Arkh. gives νεφάλ. — The M. Gr. ναφάλι is not recorded  
δ(v, when, whilst, Gh. Ul. With assimilation to π, δμ πές, Ul.  
δν, Ul. v. Turk. o  
δνικιλέρε, Afs. v. Turk. on iki  
δνομα, name, pl. δνόματα. Capp. Ph. Silli  
δνδε(v, conj., when, whilst, Ar.  
[όξειδιον, vinegar.] — Capp. όξειδ, gen. όξειδιού, Phl., όξειρ (§ 88), Ar., άξιρ. Fer. (Krinop. p. 57). The M. Gr. form is ξειδ  
δξορτα, adv., straight, Phl. From ξ, όρθός  
δξυος, sour. — Capp., given for Sin. by Arkh. (p. 257); δξυο and δξωίζω, Fer. (Krinop. p. 57), δξυο γαλα yiaourtī, Ar.  
δξω, outside, Capp. — But at Mis. Ph. (§ 249) and Silli, δξου

; *prep.*, = *ἀντί*, Silli. For use in comparison, § 21  
 . conj. followed by *impf.*, whilst, Ul. Before β, δφ in δφ βγδζηθσγ  
*πίσω*, behind.]—Capp. ὁπίσσω, *passim*, but ὀπίσσω, Del.—ὀπίσσω, ὀπίσθεν, Ph., πίσσω, Tsh.—πίσω, Silli  
 οὐτος, *whoever*, Phl. Sil.  
 ου, ὅπου, *where*, or as *indef.* or *rel.* pron. *he who*, Capp. and Ph. At Ul. ὅπουγk, ὅπουχ. 'Οὐ ὅπου, *so that he pulled*, Ax., text on p. 896, l. 6 seems to be for ὅπου τάρῃσεν. v. τραβῶ  
 ἰά, *passim* v. Turk. oqa  
 ἄμα, *dream*, pl. ὀράματα (§ 19), Silli.—In Capp. ὄρμα, Fer. (Alekt. p. 590), ὄραμα, Ar. (Val. p. 20) and ὄρμα, Sin. (Ark. p. 258). v. § 400  
 ὀνι, Ph. v. Turk. virane  
 ογο, Capp. Ph. v. ἔργον  
 οἷ, Mis. v. ἡμωρῶ  
 ὀρθός, *straight*.]—In Capp. at Phl., where ὀρῶ is used for the "right" side of a mirror (text on p. 484, l. 5), and the pl. ὀρῶ as an *adv.* Also Sin. (Ark. p. 257).—ὀρῶνικα, *adv.*, *straight*, Mal., is a *dimin.* form  
 ὀρθῶ, ὀρθῶσα, *I lift up straight*.]—Capp. *acc.* ὀρῶσα, Ax.  
 ὀρίζω, *I limit, order*.]—Thus in Capp. ὀρίξ, *he orders*, Mal. Generally *impr.* in the usual M. Gr. use, *please, be so good*; thus ὀρίστε, Ax., ὄρσε, Ph., ὄρσι, Silli  
 ὀρμάνι, Sil. Ph. v. Turk. orman  
 ὀρῖθι, *fowl*.—Capp. ὀρῖθ, pl. -θια, and variants according to the treatment of θ (§§ 86—96): ὀρῖχ, pl. ὀρῖ(γk)α, Ar. (§ 110), Ul. Ax. (§ 112), ὀρῖτ, pl. ὀρῖτγα (§ 112), Fer.—ῥῖθι, pl. -θε, Ph. Pl. ῥῖθα, Tsh.—ὀρῖσα, Silli  
 ὀρταλέχ, Phl. Ax. v. Turk. ortaleq  
 ὀρτανῖά, Capp. v. Turk. ortanja  
 ὀρῶ, Phl., ὀρῶνικα, Mal. v. ὀρθός  
 ὀρῶνικα, Ph. v. Turk. örtmek  
 ὀρῶσα, Ax. v. ὀρθῶ  
 [ὀρύσσω, *I dig*.]—Used at Mal. with a *pres.* ῥύγου, § *sg.* ῥῖkh (§ 80), newly formed from the aorist (§ 192). *Aor.* ῥύξα, *subj.* 3 pl. *va* ῥῖξνι. 'Ορύγω is a Byzantine form found in Theophanes. Cf. Psalter, *Gram. d. Bys. Chroniken*, p. 244  
 [ὀρφανός, *orphan*.]—As *adj.* ὀρφανέ, Ax. and Ph.  
 ὀσανσα, Ph. v. Turk. osanmaq  
 ὁσιος, *holy person*, Fer. Ar. Decl. § 142  
 [ὁσιος, *as many, as much as*.]—Pl. ὁσα, Gh. Ar. *Neut.* ὁσο as *conj.* *as long as*, Gh. Sil. ὁσον γαι, ὁσον γι, *as soon as*, Del.  
 [ὁστις, *whoever*.]—Capp., ὁτις, *whoever*,

Ax. Ul., ὅτις, Del., ὁτι, *whatever*, Ul.  
 Ax. Mal. Phl., ὅτις, Del. *Gen.* ὁστις, Phl.—ὁτις, *whoever*, Ph., ὁτι, *what- ever*, Afs., *gen. pl.* ὁστωνός, § 308  
 [ὁστωνός, *bone*.]—Capp., Ark. (p. 268) gives for Sin. the *dimin.* ὁσῶδι, and Val. (p. 21) for Ar. the pl. σσιῶτα (pronounced σῶῖτα), § 114.—σῶ (ῶ) (§ 260), pl. σῶ (probably an error for σῶδ, § 260), Ph. and σῶ, pl. σῶα, Tsh.  
 Kis. Afs. That these forms, σῶ, σῶῖτα, go back to ὁσῶν, not to ὁσῶν, has been shewn by Thumb, *Griech. Sprache im Zeitalter d. Hellenismus*, p. 68  
 ὅταν, *conj.*, *when*, Pot.  
 [ὅτι, *that*, introducing reported speech.] At Silli ὅτι (§ 12). v. d.  
 ὅτις, *when*, Ul.  
 ὅτις, *when*, Ul. v. Turk. dek  
 ὅτις, ὅτι, Capp. Ph. v. ὁστις  
 ὅτλαγ, *conj.*, *when*. In Capp. once at Phl., text on p. 486, l. 21, but very common at Ul., where ὅτλαγ, ὅτλαα and ὅτλα are used  
 ὀδῶς, Capp. Ph. Silli. v. Turk. oda  
 ὀδε, *then*, Mis. Probably for  *τότε* with first *τ* dropped by dissimilation, § 168  
 ὀδες, whilst, Ph.  
 ὀδῶγ, *when*, Phl.  
 ὀγγία, or ὀγγία, a measure of weight, 200 δράμια, ½ oke, Sin. (Ark. p. 258). Pl. *tyges*, Phl. The other forms all have the prefixed *ν* (§ 98): νῶγγιά, Del., pl. νῶγγίς, Phl., νῶγγε, Ul., νῶγγιά, Sil. (Pharasp. p. 122), νῶγγιά, Fer. (Krinop. p. 57), νῶγγιά, Ar. (Val. p. 19). Latin uncia, v. G. Meyer, *Neugr. Stud.* III, p. 50, and § 372  
 ὀγγῖνδρα, Ul. v. Turk. oyanmaq  
 ὀγγῖνδρ, Phl. v. Turk. uyumaq  
 ὀγγισ, Ul. v. Turk. uōmaq  
 ὀγγισ, Ul. v. Turk. usanmaq  
 ὀγγῖ, Ul. v. Turk. uzaq  
 ὀγγῖσθ, Ul. v. Turk. yūs = *hundred*  
 ὀγγισ, Phl. v. Turk. uōmaq  
 ὀδῶ, Capp. v. ὀδῶα  
 ὀδῶνδρ, Ar. v. Turk. uōmaq  
 ὀδῶνδρ, Ar. v. Turk. uōmaq  
 ὀδῶν, Ul. v. Turk. ulašmaq  
 ὀδῶν, *it flames up, aor.* ὀδῶσθ, Ph. Kar. (Lag. p. 47) gives βουλῖσι, *aor.* βουλῶσθ. Whatever relation these words may have to βουλῶα = φλῶξ and βρουλῖω = φλέγομαι at Trebizond (Σύλλ. XVIII, p. 146), the form λουλῶα = φλῶξ given by Ark. (p. 250) for Sin. and Bagdaonia makes it plain that the Ph. ὀδῶν, βουλῖσι are for φλουλῖσι with the λ lost or changed to β (§§ 268, 273)  
 ὀλο, Capp., etc. v. ὀλεσ

οἶμα, *yes*, Ph.

οὐδαί, Phl. Enclitic 3 *pl. pres.* of εἶμαι. *v.* § 248

Ὀθγῶνα, Un Kapan, the name of the part of Constantinople at the Stambul end of the inner bridge over the Golden Horn, Phl.

[οὐρά, *tail*.]—βράδι, *pl. βράδε*, Ph., which seems to be from a dim. †οὐράδιον. This with the *τ* of the article gives τούραδι, given for Sin. by Arkh. (p. 271), *tail or locks of hair*. He gives βεράδι for Ph. Τράσσα, *tail*, Mis., given by Kar. (Lag. p. 66), seems to be for τ(ου)ράδ(ι)σσα. Τούραδι is also Pontic; *v.* I. Γ. Βαλαβάνης, Ζῶντα Μνημεῖα τῆς ἀπὸ Πόντου ἰδιωτικῆς, p. 10

[οὐρανός, *heaven, sky*.]—*Acc. sg.* οὐρανόν, Sil., but there is also in Capp. a proparoxyton form οὐρανος (but Krinop. gives, p. 49, ἱρανο), Fer., οὐρανο, Ar. § 78. For decl., § 144.—*Acc.* οὐρανό, Afs.

οὐρκιέσε, Ph. *v.* Turk. örkmek  
οὐραν(τ)σα, Phl. Ph. *v.* Turk. osanmaq  
οὐρε, Del. Ul. *v.* Turk. uşmaq  
οὐσταδιού, Del. *v.* Turk. usta  
οὐσούρ, Phl. *v.* Turk. uşur  
οὐτίγω, Ph. *v.* Turk. tutmaq  
ὀφ, an exclamation, Sil. Used as a proper name, with *gen.* Ὀφιοῦ, Ul.

ὀφ, Ul. *v.* ὀπ.

[ὀφθαλμός, *eye*.]—Survives at Ph., etc. in the diminutive form φτάλμι, *pl. -με* (*pl.* at Tsh. Kis. Afs. -μα)

ὀφρυχός, Pot. *v.* φρυχός

ὀχτώ, *eight*, Capp. Ph. Tsh. (§ 807), Silli

### δ

δλδδ, δλδδύδς, Del. *v.* Turk. dldd

δλδδρδδισουν, Del. *v.* Turk. dlmek

δμβρ, Silli. *v.* Turk. 'ömr

δμυρά τ, Ul. *v.* Turk. 'ömr

δρενδίζω, Tsh. *v.* Turk. dörenmek

### π

παλινσα, Ul. *v.* Turk. bayelmaq

παλινω, Ph., etc. *v.* πηγαινω

πάσσα, Capp. Ph. *v.* πάσσα

παγαίνω, Pot., Ph., etc. *v.* πηγαινω

παγάιν, *ravine or water-course in the mountains*, Ph. (Lag. 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, *Neugr. Stud.* ii, p. 49, *s.v.* παγανία

πé(γ)ασα, *aor.*, I took, carried off. This is used in Capp. and Ph. instead of the transit. use of πηγαινω. It is

formed on the model of έμασα. As παλινω (=εμπαλινω), I go in, has παλίνω. *aor.* έμασα or έεμασα, I put in, so παγαίνω, I go, go away, has made for itself an *aor.* πάσσα with the corresponding causal sense I took, took away. The *pres.*, which would presumably be παγάω, is not recorded, but πάωζε, Ul. is the *impf.*, as from πάω, for παγάω, the ζ being dropped by dissimilation with the δ of the ending. *v.* § 201. The recorded forms are: 3 *sg.* πάσσε, *subj.* 1 *sg.* πάσω, 3 *sg.* παάξ, *impv.* πάς, πάας με, πάαξ με, Ul., *subj.* 1 *pl.* παγάσσω, Pot. πάσσα, Mis. Sil. and πé(γ)ασα, Sil. recall πηγαινω and παγαίνω.—At Ph. the *impf.* παγάκα or βάγκα suggests a *pres.* παγάω (§ 337), *aor.* πé(γ)ασα, πάσα, Ph. 3 *sg.* πάγασσι, πάσων δα, τάσει, πήγασσιν δα, Afs. *aor. subj.* παγάσω, πάσω, 2 *sg.* παγάς, 3 *sg.* πάσθ, 2 *pl.* παάξετε, *impv.* πάγας, πάς, πάαξ μες (§ 345), Ph.

παγίνα, Sil. *v.* Turk. bayelmaq  
παγκλάβι καὶ μπαγκλάβι (ββρις). So Arkh. (p. 259) for Sin., adding the derivation from the Latin manu-clavium. M. Greek μαγκλάβα. For μ and π or β, *v.* § 99. *v.* G. Meyer, *Neugr. Stud.* iii, p. 40, and § 373  
πάγος, ice, Ar. Fer. At Sil. παγούρ (Pharasp. p. 122); for ρ, § 95. At Sin. (Arkh. p. 258) both forms

παγγιδ, Ax. *v.* πάχη

[παγώνω, I freeze].—From this *pluperf.* 3 *pl.* πάγωνσαν θηrove, they had grown cold, Sil.

παγήσρα, Pot. Afs. *v.* Turk. baghermaq  
[παθαίνω, I suffer].—*Pres.* 1 *pl.* παθέγομε, Ph.

παί, Ph. *v.* Turk. paí

παί(γ)ι, Capp. *v.* παιδί

παίδι, boy.—Capp. The word is affected by the treatment of δ (§§ 86—96).  
παίδι, Del. Mal. Phl. Sil. Pot., παίρι, Ar. Gh. and once by exception at Phl. (§ 95), παίδι, *gen.* παίγιο, Fer., παί(γ)ι, Ul. Ax., *pl.* παί(γ)ιδ Ul.—παίρι (§§ 11, 16), Silli.—Not used at Ph.

παίζω, I play.—Capp. *pres.* Fer. Pot., παίζου, Mis. Mal., § 198. *Impf.* (§ 201), παίδωκα, Phl., παίδωγα, Ul., έπαίζα, Gh. point to the same *pres.*, but at Del. *pres.* παίζω.—*Pres.* παίζου, *impf.* παίδωκα (§ 334), Tsh., *aor.* έπαίζα, Ph.

παίδωκα, Phl., etc. *v.* παίζω

παίω, Capp. *v.* πηγαινω

παίρ, Ar. Gh. Silli. *v.* παίδι

[παίρω, I take].—Capp. *pres.* παίρω, Del. Ul. Sil. Ax. Phl., παίρων, Mis.

**Mal.** *Aor.* πῆρα everywhere except Ul., where ἐπῆρα, ἐπηρα and ἐπερα are used (§ 222); ἐπῆρα also at Del. *Subj.* always πάω. *Impv.* ἐταρ, Del. Ul. *Ax. Mis. Mal. Phl. Pot., μά, Mis. Ar.*—παίρω, less often παίρων, *aor.* πῆρα, once πῆρανέν da, *subj.* πάω (§ 348), *impv.* ἐταρ, ἐταρ, Ph., *impv.* ἄταρ, Afs., *impf.* βήρα, Kis.—*Pres.* παίρου, *aor.* *subj.* πάρου, *impv.* ἄταρ or μά, Silli

*ταιρπαίνω, I take away.*—Capp. *pres.* recorded from Gh. Phl. and *impf.* 3 *sg.* ταιρπαίνω from Mal. *Aor.* πηρητή(γ)α, Gh. Ar. Ax. Phl. Mal., *aor.* *subj.* να παρῆς, Ar., παρῶω, παρῆς, παρῶω, Phl., παρῶω, παρῶς, 3 *pl.* παρῶν, Del., for which forms v. πηγαίνω and § 221. *Impv.* 3 *sg.* παρῶω, Ax. Krinop. (p. 59) for Fer. and Pharasop. (p. 122) for Phl. give περπαίνω, seeing in it περιπηγαίνω. Quite apart from the considerable semantic difficulty, this is phonetically possible only if we suppose that in all the *aor.* forms the *e* of *περ* has been assimilated to the *a* or *i* of the following syllable. The word is much more likely to be a compound of παίρω and παίνω in its transitive sense, *I take and carry off*, like such words as μαινοβγαίνω, ἀνογοκλείνω, etc., with the -ο- after ταιρ- missing owing to the influence of the use of the Turkish almaq, *to take*, in such compound verbal expressions as e.g. Turkish alıp gel, *bring* (i.e. *taking come*), or, still closer, the Turki alıp barmaq (→ aparmaq), *to take away*, i.e., *alip, having taken*, and barmaq, *to go* (R. B. Shaw, *Turki Language*, I, p. 78), and apkitmak (= Turkish alıp gitmek) with the same meaning (Whitaker, *Eastern Turki*, p. 18)

παδεῖ, πᾶδινα, Del. v. πατώ  
παλάζε, Ph. v. Turk. palas  
[παλαιός, old.]—Capp. παλός, *pl.* -λῶ, Del. Ar. Phl.—παλός, *pl.* παλᾶ, Ph., § 261, 275

[παλαιώνω, *I grow old.*]—Capp. *aor.* 3 *sg.* πάλωσεν, Ax. Sil.

[παλάτι, *palace.*]—παλάτ, Pot. Generally qonaq or sersa (qg. v.) are used  
παληκάρ, Gh. Sil. v. παλληκάρι  
[πάλιν, *again.*]—In Capp. as πάλι, but πάλ in the southern villages Del. Fer. Gh., and at Ar. and Ul. both forms occur. At Gh. before an initial consonant sometimes πάρ, πάρ πῆγαν, πάρ σῆγαν.—πάλι, βάμι at Ph., etc., and bá in the phrase σηκῶθη jaí bá σηκῶθη, which introduces a story,

v. p. 222. The jaí bá often sounds ja bá by assimilation. This phrase is akin to the use of πάλιν 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. § 391.—πάλι, πάλ, Silli

[παλληκάρ, *youth, young warrior.*]—παληκάρ, *pl.* -ρια, Gh. and Sil. Instead of this word δελιμανός is often used in Capp. and γουβάνου at Silli.—παληκαρότε, ἡ, *youthfulness*, the abstract from the above at Ph.

πᾶλος, *stake, peg.*—πᾶλος or βάλος, Del. (decl. § 118), Ar. Latin palus; v. G. Meyer, *Neugr. Stud.* III, p. 51, and § 372

παλτά, παλταζής, Capp. v. Turk. balta tın, Capp. v. pās

Παναγία, *the Virgin.* Recorded at Del. and Ph., but of course used everywhere

πανόα, Ph. v. Turk. penös

πανῆρα, Mal. v. Turk. panjar

πανῆρα, Ph. v. Turk. penjere

πάνου, Tsh., etc. v. ἀπάνω

πανδέχα, Ph. v. ἀπαντέχω

πανδρέψω, Pot. Ph. v. ὑπανδρεύω

πάγκα, Ph. v. πηγαίνω

πατά, Sil. v. Turk. baba

παπάς, *priest.* Used everywhere.—Capp.

§ 76 and decl. §§ 154, 156.—Ph. § 294.

—Silli, § 18

παποκάτου, *from below*, Ph.

παπού, Ph. v. ἀπαπού

παπούδα, Ul., παπούτσα, Ph. v. Turk. papuç

παπούλα, *pocket*, Fer. (Krinop. p. 58).

I record παπούλα, Gh. For Phl. and

Ax. Arkh. (p. 274) gives πάπλα. The

meaning is a difficulty in the way of the derivation, which Arkh. gives, from

Latin papula

πάρ, Gh. v. πάλω

παρά, *pass*, v. Turk. para

[παραγγέλλω, *I order.*]—Capp. *pres.*

παραγγελλέκω, Phl., *aor.* παρῆγγεila,

Phl. Sil., παρήγγεila, Pot.

παραγοικῶ, *I misunderstand*, Silli

παραδῶ, *I give in marriage*, *aor.* 3 *pl.*

παρεδῶσαν da, Ph. Not recorded for

Capp. or Silli and given by Arkh.

(p. 284), whose παραδῶ is probably

a slip for παραδῶ, as an exclusively

Ph. word. The *pass.* means *I am*

*married*; *pres.* παραδοῦμι, Afs., *aor.*

*subj.* 3 *sg.* παραδῶθῃ and *partic.* παρ-

δωμένα, Ph. Cf. δικίω

[παρακαλῶ, *I request.*]—Capp. *aor.* παρα-

κάλ(τ)σα, παρακάσα, Del., *aor.* *subj.* 1

*pl.* παρακαλέσουμι, Phl.—*Aor.* παρα-

κάλεσα or παρακλή(σ)α, Ph., 3 *sg.* παρακλήσων da, Afs., *impv.* Ph. § 350.  
 —παρακαλώ, -λῆς (§ 35), Silli  
 παραμαίνω, I go away. A compound of παρα and μάλιν (*i.e.* ἐμβαλίνω) used in Capp.—Pres. παραμαίνου, Mis. Mal., aor. παρέμα, Ax. Mal. Ph., subj. παραμῶ, Mis. Ax.  
 παραμύθι, tale.—At Tah. with pl. παραμύθα  
 παραμύρα, *impv.*, smell here and there. Aor. subj. 3 *sg.* παραμυρίσθω, Ph.  
 παρώνω, forward, Ph. From παρὰ, ἄνω [Παρασκευή, Friday].—Παρασκευή, Gh. Pot.—Παρασθενή, Ph., § 264, note.  
 —Παρασκεύη, Silli  
 [παραστῆς (?), pilaster].—Neut. pl. παρασταῖς, door-jambs, Ph.  
 παρόντων da, aor. 8 pl., Ul., in the phrase π. da, ἀρόντων da, they sought it. Perhaps a nonsense word to jingle with ἀρόντων. In text on p. 362, l. 22  
 παρόφρερο, hem of a skirt, Del. Arkh. (p. 259) gives for Sin. παρόφρερο and for Fer. πρῶφρο. So too for Fer. (Krinop. p. 61) with meaning apron. Pl. πρῶφρερα, hems, Ax. (Val. p. 20)  
 παρέα, festal gathering, Silli.—Given also for Sin. (Arkh. p. 259)  
 [παρεκεῖ, over there.].—παρόει, Ph.  
 παρέμα, Capp. v. παραμαίνω  
 παρέμασα, aor., I took away, Ax. As from a pres. παραμάω with the same relation to παραμαίνω that μάω has to μάλιν. v. ἐμβαλίνω and ἐμβάλινω  
 παρέμι, adv., away, Mis., παρέμις, Ax. The formation is not clear, but a connexion with παραμαίνω (*q.v.*) is certain  
 παρόα, and παρόαλανμῶ, Capp. v. Turk. parça  
 παρόεικο, Ph. A dimin. of παρόει (παρεκεῖ, *q.v.*), used in the phrase πὸ παρόεικο, a little over that way  
 παρκαμίνω, f., fire-place, Ph. and παρακμίνω, Kis. The Pontic form παρακμίν (*i.e.* παρὰ + καμίνω) given by Joannidhis, 'Ιστορία καὶ στατιστικὴ Τραπεζούντος, p. κοτ', shews the derivation. v. § 391  
 παρλαδῆ, Fer., etc., παρλατίζε, Afs. v. Turk. parlamag  
 παρπαρόντων, aor. 3 pl., they shone, Ax.  
 παρπαδῶ, Ph. v. περιπατῶ  
 παρπάω, Phl., etc. v. παρπαλῶ  
 παρπάω, Del. v. παρπαλῶ  
 [πᾶς, all.].—In Capp. the indecl. πάσα of M. Gr. recorded at Gh., but with the pl. Also πᾶν μέρα, every day, Ax.

Phil. and (Val. p. 20) τῶν καὶς, every one, Ax.  
 πᾶς, Ul. Phl., etc. v. πάσσα  
 πασῆς, Capp. v. βασίς  
 πασκαλῆ, *sg.*, Easter, Ul.  
 πατός, Silli. v. παχός  
 [πατέρας, father.].—In Capp. acc. and gen. πατέρας, Gh. and Pot., but non-dialectic. The dialect word is βατός (*q.v.*). v. also note on μητέρα  
 πατιδαχλόα, Ul. v. Turk. padişahlaq  
 πατιδάχοι, etc., Capp. Silli, Afa. Tah. v. Turk. padişah  
 πατός, wine-press. So Arkh. (p. 260) for Sin. and Pharasop. (p. 122) for Sil. At Pot. πατός, pl. πατόσι, § 120.—*sg.* badō, in the wine-press, Ph.  
 πατούρα, πατούρεν, Pot. v. Turk. batmaq  
 πατίδα, fatherland.—At Ph., but probably not a dialect word  
 πατέρ gorōp, Ul. v. Turk. pater kütür  
 πατοχμή, footprint, Ax. For Sin. Arkh. (p. 260) gives πατίχρα, ἢ πῶμα ποδός  
 πατώ, I step, tread.—Capp. pres. πατώ, -τεῖς, Ul. Mal. Ax., παδέις, παδέι (§ 83), Del. Gh. *Impf.* § 202, and Del. § 203, Mal. § 207, Ax. § 209, Ul. § 210, Mis. § 211, Gh. § 214. Aor. πάσσα, passim.—Aor. πάσα, Ph.—Pres. 3 *sg.* πατῆ, (rain) falls, Silli  
 παῦ, Sil. v. παχός  
 πᾶρα, flask, Ul. Pl. παγγρά, Ax., jar, and Pharasop. for Sil. (p. 122) gives παγγρῆ πῶτος. Cf. M. Gr. παγοῦρ, flask  
 [παχός, fat.].—Capp. παῦ, Sil.—*radī* (§ 20), Silli  
 πᾶ, Capp. Ph. v. ἀπὸ  
 παγάδ, Capp., etc. v. παγγάδ  
 παγαμπερού, Ph. v. Turk. peighamber  
 πέ(γ)ασα, Sil. v. πάσσα  
 πέγγι, Mal. § 172  
 πέγω, Del. v. πηγαινῶ  
 πεερά, πεερός, Ax. v. πε(ν)θερά, πε(ν)θερός  
 πεζμάνη, Silli. v. Turk. pişman  
 πέηδα, Ph. v. πενήτα  
 [πεθαίνω, I die.].—Capp. pres. πεθαίνω, Del., aor. 3 *sg.* πέθανεν, Phl. Sil., πέθανι, Mal., πέθανε, Ar. Gh. Partic. πεθαμένο, Del.—Aor. πέθανε, Ph.—Pres. πεθαίνωσκον, aor. πέθανε, Silli  
 πείνα, hunger, Ph.  
 [πεινώ, I am hungry.].—Capp. pres. πεινῶν, (p. 193), Ar., aor. πείνασα, Ar. Ul. Ax. Pot., partic. πειναζόμενο, Ul.  
 —Aor. πείνασα, Ph. βείνασα, Tah.  
 πειός, forming comparative at Sin., § 169  
 πεισάχι· σπλήν, Ph. Kar. (Lag. p. 60)

- suggests Armenian *p'aycatn*, *eplean* (Bedrossian). Lagarde supports this. *v.* § 876
- πέιχ*, Del. *v.* *πηγαῖνω*  
*πέκ*, Phl. Silli. *v.* Turk. *pek*  
*πεκλίνω*, Ul. *v.* Turk. *paklamaq*  
*πέγι*, Mal. § 172  
*πέγμο*, Ph. § 172  
*πεῖε*, trap-door in the roof, Ul.  
*πελέκι*, *ase*.—In Capp. preserved at Sin. by old women, Arkh. p. 260.—*πελέξ*, and dimin. *πελεκάδωκκο*, Ph.  
*πελεκῶ*, *I hew*, given for Sin. by Arkh. (p. 260).—*Aor.* *πελέκα*, Ph.  
*πελίτ ἀγάδ*, Ul., some kind of tree, in text on p. 872, l. 14. It looks so much like *πλάτανος* in a Turkish dress that I venture to translate *plane-tree*  
*[πέμπω, I send.]*—At Silli this appears as *βέμβου*, *βέμβου* or *βέβνου*, *aor. subj.* 1 *sg.* *βέβου*. This last demands an indic. *έβεβα* (for *επε(μ)ψα*), and the pres. *βέβνου* is formed from this with the common *-νω* ending. *βέμβου* is the old *πέμπω* with *β* for *τ* (why?)  
*πέν δι κι*, Ph. *v.* *λέγω*  
*πενωδάβου*, one another, Ph. This substitute for *ἄλλωλος* is not inflected; it is from *ἀπὸ ἑνα τὸν ἄλλον*. *Πενωδάβου τῶνε* is also used for the 3rd pers.  
*[πενήντα, fifty.]*—Capp. *πενήντα*, Phl.—*πενήντα* (§§ 282, 308), Ph., *πνήντα* (§ 307), Tsh.  
*[πε(ν)θερά, mother-in-law.]*—Capp. forms with *θ* altered according to §§ 86—96 are:—*πετερά*, Fer., *πεερά* (§ 155), Ar. decl. § 164.—*πεθερά*, Ph.—*πεσερά* (§ 11), Silli  
*[πε(ν)θερός, father-in-law.]*—Capp. forms with *θ* altered according to §§ 86—96 are:—*πεχερός* (deol. § 138), Mis., *πε(χ)ερός* (§§ 76, 98), Ax., *πετερά*, Fer., *τε(η)ερός* (§ 88) given by N. K. for Ar.—*πεθερός*, Ph.—*πεσερός* (§ 11), Silli  
*πενέκισες*, Ph. *v.* Turk. *bendegi*  
*πένπε*, Sil., *πενπέ*, Phl. *πένπε*, Ph. *v.* Turk. *penjere*  
*[πεντακόσιοι, five hundred.]*—*πεντακόδα*, Phl.  
*[πεντάρα, halfpenny.]*—Dimin. *πενδάρ*, Mal.  
*πέντε*, *five*. The M. Gr. *πέντε* recorded for Capp. (Ax.) and Ph., but *πέντα* at Tsh. and Kis., § 307  
*πέρα*, *yonder*, Phl. Pot.  
*πέρανε*, Ar. Gh. *v.* *πεθαίνω*  
*[περδίκι, partridge.]*—Capp. pl. *περδίκια*, Del.—*περδίστι*, *περδίστι*, Ph.  
*περενῖε*, Fer. *v.* Turk. *penjere*  
*[περιπατῶ, I walk.]*—Capp. pres. *πορ*
- παδῶ*, -*dēs*, Fer. Ul. Ax. Sil. Pot., *impf.* Pot. § 204, Ax. § 209, Fer. § 215, *aor.* *πορπάσα*, Ul. Sil., *impv.* § 224.—*παρπαδῶ*, -*deis* (§§ 828, 338), *impf.* § 338, *aor.* *παρπάσα*, Ph. *Aor.* 3 pl. *παρπάσανι*, *impv.* 2 pl. *παρπαταῖτι* (§ 850), *Δελ.*—*πορπατῶ*, *impf.* § 88, Silli  
*[περισσεύω, that which is left over.]*—*πέρσσεμα*, pl. *περτσέματα*, Ph.  
*[περισσεύω, I am in excess.]*—*Aor.* 3 *sg.* *πέρσεν*, Ph.  
*[περισσός, superfluous.]*—*ἐνα περσό*, once more, *φορά(ν)* being omitted, Mis.  
*[περιστέρη, pigeon.]*—Capp. *πεστέρι*, Sin. (Arkh. p. 261), *πεστέρι*, Sil. (Pharassop. p. 123), *πιστέρι*, Fer. (Krinop. p. 60). For loss of *ρ*, § 103  
*περιῶνε*, Ph. *v.* Turk. *perişan*  
*περνῶ, I pass by.*—The M. Gr. type pres. *περνῶ*, *aor.* *ἐπέρασα* has produced in Capp. two sets of forms: (1) *περνῶ*, *aor.* *πέρασα*, (2) *περάνω*, *aor.* *πέρασα*. For the first are recorded *impf.* *πέρωνε*, Del., *aor.* *πέρασα*, Del. Gh. Ar., and for the second pres. *περάνω*, Phl., *περάνου*, Mis. Mal. *Aor.* *πέρασα*, Sil. (used as transit.), *subj.* *περάσω*, Ar.  
*πέρσεν*, Ph. *v.* *περισσεύω*  
*πέρσι*, Ph. *v.* *πέρνει*  
*περσό*, Mis. *v.* *περισσός*  
*πέρσσεμα*, Ph. *v.* *περτσέματα*  
*περδάδι*, Phl. *v.* Turk. *perde*  
*[πέρνι, last year.]*—*πέρσι*, Ph.  
*πεσαινίσκου*, Silli. *v.* *πεθαίνω*  
*πεσερά*, *πεσερός*, Silli. *v.* *πε(ν)θερά*, *πε(ν)θερός*  
*πέσου*, Ph. *v.* *ἀπέσου*  
*πεσπλέσανε*, Del. *v.* Turk. *bealesmek*  
*πεσκιρ*, Ul. *v.* Turk. *peşkir*  
*πετερά*, *πετερά*, Fer. *v.* *πε(ν)θερά*, *πε(ν)θερός*  
*[πετῶ, I throw, shoot, or (intrans.) I jump.]*—Capp. pres. *πετάνω* (§ 193), Gh. 2 *sg.* *πετῶς*, Ax., 3 *sg.* *πετῶ*, Del. *impf.* *πέτανα* (§ 213), Ar. Gh. *aor.*, *πέτασα*, Del. Gh. Ul. Ax.—*Aor.* *πέτασα*, Ph.  
*[Πέμπτη (Πέμπτη), Thursday.]*—*Πέφδης*, Gh.  
*πέφτω, I fall.*—Capp. pres. *πέφτω*, Del., *πέφτω*, Mis., *πέφνω*, Mal. *Aor.* *έπεσα*, everywhere in Capp. As the verb usually 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. *έπεσασι*, Silli  
*πή*, Tsh. *v.* *πηγαῖνω*  
*πήγα*, Ph. *v.* *πηγαῖνω*  
*πήσα*, Capp. *v.* *πάσσα*  
*[πηγάδι, spring of water.]*—In Capp. and Ph. always with *ε* for *η* (§§ 69, 257), and in Capp. with *δ* according to



§§ 86—96. *πεγάδ*, Pot. Del., *πεγάδ*, Del., *ἐνα πεγάδ* (§§ 118, 115), Del., *πεγάρ*, pl. -*ρα* (§ 88), Ar., *πεγάτ*, pl. *πεγάττα* (§§ 87, 119), Fer., *πεγάχ*, pl. *πεγάχια*, Ul.—*πεγάδι* (§ 255), Ph.  
 [πηγαίνω, *I go*.]—Used everywhere.—Capp. pres. *παίνω*, Del. Fer. Ar. Gh. Ul. Ax. Sil. Phil., *παίνου*, Mis. Mal. *παγαίνω*, possibly not dialectic, Pot. Impf. Pot. § 204, Mal. § 207, Ax. § 209, Gh. § 214, Fer. § 215. Aor. *πήγα* (§§ 68, 76, 218) used everywhere, aor. subj. generally *πᾶ(γ)ω*, *πᾶς*, etc. Also *ὕπαρ*, *ὕπαγγ*, Gh., and for Del. *πέγω*, etc. and Del. Fer. *ἄδω*, *ἴδω*, etc. (§§ 62, 221). For 1 pl. in -*μεστε*, § 191. Impv. *ἄμε*, Del. Ul. Ax. Phl. Pot., pl. *ἄμέτ*, Ul. Phl., *ἄμέτε*, Del., *ἄμέτε*, Phl. § 226, plurperf. § 244.—Pres. *πα(γ)αίνω*, *παίνω* or rarely *πάγω*, Ph., *πααίνου*, Tah. Kis. Impf. *πα(γ)αίρκα*, *παίρκα*, Ph., 8 sg. *παγαίρκει*, *πααίρκει*, Afs. Aor. *πηγάγ*, *πῆ(γ)α*, Ph. *πῆ(γ)α*, 3 sg. *πῆ(ν)* (§ 841), Tah., 3 sg. *πῆν*, *πῆν*(ι), Afs., 1 pl. *πήγαμ*, 3 pl. *πήγαν*, *πηγάγαν*, Kis., aor. subj. *ὕπαδ(γ)ω*, Ph. For 1 pl. *διπάμεν*, Ph. v. § 821. Impv. *ἄμε*, Ph., *ἄμ*, Tah. Afs.—*παγαίνου*, *παγαίνου*, Impf. §§ 88, 41, aor. *πήγα*, subj. *ὕπαγου*, 2 sg. *πᾶς*, 3 sg. *πάγγ*, Impv. *σκάμα*, Silli  
 [πηγύνω, *I stir*.]—Aor. *ἐπηξεν*, Pot. *πῆν*, Tah. Afs. v. *πηγαίνω*  
 [πηροπή(γ)α, Capp. v. *παρπαίνω*  
 [πιάνω, *I take, seize*.]—Capp. pres. *πιάνω*, Gh., *πᾶνω* (§ 71), Ax., 3 sg. *βᾶν*, Mal., Impf. *πιανόσκα* (§ 208), Phl., aor. *ἐπιασα*, Gh. Fer. Ul., *ἐπᾶσα*, Ax., followed by object, *πᾶσα* do, Del. Gh. Phl. Sil. Pot. Mal. At Ul. and Fer. only the type with two accents, *ἐπιασέν* do, is recorded, § 222. Aor. pass. 1 pl. *πᾶσταμεστε*, we quarrelled (§ 191), Ax.—*πιένω*, aor. *πῖσα* or *πῖσα*, Ph., aor. 3 sg. *πῖσιν*, Afs. The pres. in -*άνω* is seen in the 2 pl. Impf. *πιανκατέ* με in Ph. Gospel text, Lag. p. 10. For ending, v. § 821 and Impf. § 885.—*πιάνου*, aor. pass. 3 sg. *πᾶσκι*, Silli  
*πιάρ*, Ax. v. *ποδάρι*  
*πῖδα*, Afs. ἀπο π., from these. Perhaps better in one word  
*πιδέθη*, Ph. v. *ἐπιδαβαίνω*  
*πιδί*, Ph. v. *ἀριδί*  
*πιένου*, Silli. v. *πῖν*  
*πιένω*, Ph. v. *πᾶν*  
*πιέχα*, Ph. v. Turk. *beyeq*  
*πιθάρι*, Jar. Pl. -*ρε*, Ph.  
*πῖλιν*, Mis. v. *πῖν*  
 [πικρός, bitter.]=adv. *πικρά*, Silli  
*πιόκακο*, Ph. v. Turk. *piô*

*πιδάρι*, Ph., *πιδάβια*, Silli. v. Turk. *pillat*  
*πῖλεν*, *πῖλεν*, Ph. In text on p. 466. ll. 25, 29 where the context suggests after this, for the future, *πῖλεν*  
*πιδάρ*, rye.—Capp., Ul. Ax. Mis. Arkh for Sin. gives *πιδάρ* ἡ βρίζα, *σῖκαλος*, and for Ph. *πιδάρ* (p. 261). Kar. (Lag. p. 60) gives *πιδάρ* for Ph., and for other dialects *πιδάρ* or *πιδάρ*. For λ, §§ 259, 275  
*πιδῶδ*, Phl. v. Turk. *pirinj*  
 [πιδάκιον, tablet.]=Capp. *πιδέκ*, *plate*, Pot., by Arkh. for Sin. (p. 261) and by Krinop. for Fer. (p. 59). For α=ε, § 66  
*πιδάκις*, Capp. v. *πιδάκ*  
 [πῖν, *I drink*.]—Capp. pres. 3 pl. *πῖν*, Phl. Impf. *πιδάσκα*, Ar. (§ 218), Del. (§ 208), *πιδάσκα*, Ul. (§ 210). Aor. *ἐπια*, Del. Gh. Ul. Phl., *ἐπᾶ* (§ 71). Impv. *πᾶ*, Ax. 1 pl. in -*μεστε*, Gh. Mis., § 191. This *πῖ*, πᾶ of the aor. has sometimes passed into the pres. (§ 192). Thus *πῖν* with Impf. *πιδάσκα* (§ 209), Ax., *πῖν*, 3 sg. *πῖν*, Mis.—*πῖν*, Impf. *πῖρκα*, aor. *ἐπᾶ*, *ἐπᾶ* (§ 259), Ph., aor. 3 sg. *ἐπῖν*, 8 pl. *ἐπᾶν*, Afs.—*πῖν*, Impf. § 39, aor. *ἐπῖα*, Silli  
*πῖδ*, more, Capp., § 169  
*πιδέν*, Ph. v. *πῖν*  
*πιδέν*, Ph. v. Turk. *pirinj*  
*πιδόσκα*, aor., Silli. v. *ἐπιρρίπτω*  
*πῖμα*, conj., before, Afs. Given also for Ph. by Kar. (Lag. p. 60).—*πιδόρι*, Del.—*βῖρμ*, Silli  
*πιδόσκα*, Phl. v. Turk. *bir*  
*πῖσι*, Ph. v. Turk. *pis*  
*πῖσκα*, Gh. Pot. v. Turk. *pisik*  
*πῖσιν*, Capp., etc. v. *ὀπῖν*  
 [πῖσιν, pitch.]=Capp. *πῖσιν*, Mal. Phl. Pot., *πῖ*, Ax.  
 [πιστεύω, *I believe*.]—Pres. 2 sg. *πιστέφεις* (§ 389), Ph.—In Capp. the Turk. *inanmaq* is used  
 [πιστικός, shepherd.]=Capp. *πιδτικός*, Mis. (decl. § 181), Pot. (decl. § 119), *βιδτικός*, Ax. (decl. § 129)  
*πιδόμ*, 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 Axó (v. p. 22) make hand-made earthenware discs with a handle on one side for this purpose. The word is of course *ἐπι-στόμιον*  
*πιδῶν*, Ph. Pot. v. *ἐπιδῶσιν*  
*πιδόβραδα*, ra, Ph. Explained as late in the evening  
*πιδῶν*, Ph. v. Turk. *bütün*  
 [πῖν, pine-tree.]=At Kis. the derived form *βιδέν*, pl. -*ρα*. For Ph. Grégoire (B.C.H. xxxiii, p. 156) gives *πιδέν*

**ιδέ, Sil.** v. Turk. pide  
**ιδόρτ, Fer.** v. ποδόρτ  
**ἰχῶσα, Del.** v. μουλῶσα  
**κῶ, Ul.** v. τοῶ  
**λάγ, side, hill-side.]—πλάι, pl. πλάγια,**  
*hill-sides, mountains, Ul.*  
**λαῖ, Silli.** v. ποδάρι  
**λακοῦς, cake.]—Acc. pl. φακκούδες,**  
**Ph.** For **πλ=φκ**, § 274  
**λαυτάρι, πλαταγέω, σκάνω, Sin.** (Ark. p. 262), *I burst with rage. Cf. Κοράης, Ατ. π.*, p. 802. At Fer. in course, *να πλαυτάρι* (Krinop. p. 60).—*Pres. subj. 2 sg. φκαντάρι, Ph., aor. 3 sg. φκάνδαρι, Afs.* For **πλ=φκ**, § 274  
**λάρ, Mal.** v. τουλάρι  
**ελατάρι, plane-tree.]—φακάνι, Ph. Kar.**  
**(Lag. p. 67) gives φακάνος: πλάτανος.**  
**§ 274**  
**λεβρό, well, Capp.** at Ax. Mal. At Ar. **πλερός**, and (N.K.) **πλε(η)ρός**. Decl. § 142. Kar. (Lag. 60, 61) gives **πλεβρό** for **Μιστί** and elsewhere, but not for Ph., whilst Arkh. (p. 262) gives for Ph. **πλευρή-πηγή δάτος**. ? connexion with **φλετρώ**, Rhodes (Βενετόκλης, Βραχέϊα Παπατηρήσει) and **φετρώ**, Syme (National Lexicon), both meaning *well*  
**γλέγχα, Sin., § 172**  
**γλεμνίδκω, Gh., etc. v. ἀπομένω**  
**πλεξίδα, tress or plait of hair.]—πλεξίρα,**  
**Silli**  
**πλερός, Ar.** v. πλεβρό  
**πλερώνω, Ph. Capp.** v. πληρώνω  
**πλέφω, Ph. v. πλέω**  
**πλέω, I sail, swim.]—At Ph. the aor. ἐπλευσα (ἐπλεψα) has produced a new present, πλέφω, I swim, impf. πλεφτίγκα (§ 886), aor. πλέψα. v. § 822.** For the same phenomenon in Pontic, v. Hatzidakis, *Μεσ. καὶ νέα Ἑλλ.* i, p. 284, and § 391. The word replaces **κολυμβῶ**  
**πληρώνω.**—In M. Gr. *I pay*, but in these dialects the meaning is *I fill*, closely following **πλήρης**, and so in the pass. *to be filled*, and from this *to be finished*, as in the phrase given by Arkh. (p. 262) *τὸ κρασί πλερώθη*, *the wine has come to an end.*—The forms are:—Capp. aor. *subj. 3 pl. πλερώσω*, Ax., *pass. pres. πλεροῦμαι*, Gh. and Fer. (Krinop. p. 60). *Aor. 3 sg. πλερώ(γ)ε*, Ul.—*Aor. act. πλερώσα*, aor. *pass. πλερώθα*, Ph.—*Aor. pass. πλερώθη*, Silli  
**πλοῦ, veil, Del.** For Ph. Kar. gives (Lag. p. 61) **ποῦδε**, *a bride's veil*, which seems a relation of this **πλοῦ**, with the **λ** dropped (§ 269), and this, as at Ph. **πλ** as a rule becomes **φκ** (§ 274), suggests that the **πλ** is not original,

but the result of the loss of a vowel, *i* or *u*. It is clearly the same word as the Pontic **πουλλοῦ**, which I find in a tale from Kerasúnda 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 apranges, the small discs of gilt metal called in Turkish pul, پۇل*. v. **pul** in Turk. gloss. p. 669

**πλουμίω, ζωγραφέω, Sin.** (Eleft. p. 99), and **πλουμί κόσμημα, Sin.** (Ark. p. 262). Usually in M. Greek it means *to embroider*. Latin *plumare*; v. G. Meyer, *Neugr. Stud.* iii, p. 54, and § 373

**[πλύνω, I wash.]—Capp. pres. πλυνίσκω (§ 193), Sil., 3 sg. πλύν, Gh., impf. Sil. § 206, Ax. § 209, Sem. § 212, aor. (?), ἐπλυνε, Del.—Impf. πλυναίγκα, pointing to pres. πλυναίω (§ 322), aor. ἐπλυνα, Ph.**

**[πνευματικός, confessor.]—νεμαδικός, vl. -κίρε, Ar. v. § 144.** At Fer. the verb **πλεματιζομαι, I confess my sins** (Krinop. p. 60).

**[πνίγω, I strangle.]—Aor. ἐπνίξα, Ph.**

**πνώω, Ph. v. ὑπνώω**

**πό, το, Capp., Ph. v. ἀπό**

**πό, Ph. v. ποίος and τίς;**

**πο(γ)όρτ, Ax. v. ποδόρτ**

**πογοῶ, Pot. v. Turk. boghmaq**

**[ποδάρι, foot.]—In Capp. the treatment of δ (§§ 86—96) affects this word: ποδάρι, Del. and (Pharasop. p. 123) Sil. πουδάρι, Sin. (Ark. p. 262), τι(γ)ίάρ (§ 93), Ax., τάρτ, Fer., and with **α** affected by following **i** (§ 66), ττέρ or τέρ, pl. ττέρια (§ 92), Mis. Generally, as at Ph., **ρ** and **δ** have changed places (§ 104): pl. πράδια, Del., πράϊ, pl. πράϊγια, Sem., πρέϊ, pl. πρέϊγια, Ar. (N.K.), πράχ, πράϊ τ (§§ 61, 179), pl. πράγια, Gh., πράγια, Ul.—**ποράδι** (§ 284), pl. -δε, Ph. πράδι, pl. -δα, Tsh. Kis. Afs., § 288.—**πλάι, pl. πλάγια, Silli.**—Grégoire (B.C.H. xxiii, p. 155) says that at Ph. **το ποραδικό** means *woman*, not as elsewhere *augure favorable, heureux pronostic tiré de l'entrée d'une personne*. The Capp. **πουδαρικό** (Sin. Arkh. p. 263) has the latter meaning, but for an unfavourable as well as for a favourable entry**

**[ποδά, apron.]—πορά, Silli**

**[ποδόρτ, stocking.]—In Capp. varying with the treatment of δ (§§ 86—96): ποδόρτ, An., ποδόρτ, Sin. (Ark. p. 262), who gives also **πογέρκι** for **Μιστί**, **πιδόρτ, pl. -για, Fer., πο(γ)όρτ (§ 93), Ax., pl. βορόφκια, Sem.** whence N.K.**

gives πορόφαι, pl. -φαι, bū(γ)άφ, pl. -φά, Mis. This Mis. form has the local changes of intervocalic δ to γ (§ 92) and of ιι to ει (§ 78).—πόρ, pl. -φαι, Silli, for πορόφαι, the local form of πορόφαι.—A medieval word from πόδι and ἀρτήρ, Hes., ἀρτάρια, Suid., modern Pontic ὀρτόρ, *stocking*. v. Hatsidákis, *Μεσ. καὶ νέα Ἑλλ.* I, p. 325 and *Glotta*, III, p. 71

πότ, Ph. v. Turk. box  
ποτρίεω da, aor. 3 sg., he emptied it, and aor. subj. 2 sg. ποτρίετ, Afs.

Probably from Turk. boş *بوش* empty, q.v.

ποκα, Capp. Ph. Silli. v. ποιῶ  
[ποιός, who?].—In Capp. ποιός at Mal. Sil. Phl. ποιός; *what?* Phl. Εἰς ποῖον at Pot. (p. 462, l. 17) is non-dialectic for σῖνα (l. 25).—πό; *what? why?* at Ph. is the neut. ποῖο with the ι dropped (§ 259). By the side of ποῖο is πότις (bóti) with the same meaning, and from πότις comes πότις (bóti, πότι). The same at Tah. Afs. To be noted are μέ ποτε, *with whatever*, Ph., πότις, *whatever*, Afs., το ποίου το πομάτη, *which man*, Afs.—ποιός, Silli

πολκα, Capp. Ph. Silli. v. ποιῶ  
[ποιῶ, I make].—This survives in the aorist in Capp. Ph. and Silli, the present being supplied variously by σάνω, Fer. Phl. Sil., δάνω, Ax., δάνω, Mis. Sem., σάνω, Mis., φκάνω, Sin., χάνω, Pot., φά(γ)ω, Del., ζάω, Gh. Ar., δκίβω, Ul., φράνω, Ph., φράνω, Silli, qq.v. Kar. (Lag. p. 61) gives πούγωμεν = ποιούμεν, Ph. v. § 321.—The Capp. aor. forms are: ποκα (bol-ka), Del. Ax. Mis. Mal. Sil. Pot. and (Ark. p. 262) Sin., έκα, Del. Fer. Gh. Ar. Ul., έκα, Del. Ul., έκα, Fer. The subj. is everywhere ποκα except at Ul. and Fer., where έκα (Ul.) and έκα (Fer.) have produced respectively πκῶ (πγῶ) and κῶ (§ 219). So, too, the impv. seems to be always ποκα, excepting at Ul., where πκέ and πγέ are recorded.—ποκα, 2 sg. ποκάς or ποκάς, etc. (§§ 341, 342), subj. ποκω (§§ 261, 264, 343), impv. § 345, Ph. and similarly at Tah., etc. Also subj. 1 pl. ἀναποκαμες (§ 321), Ph., 2 sg. in phrase π'ά da οίκα; (§ 282), Ph. in text on p. 470, l. 10, 1 sg. ποίσεω, Afs.—ποκα τα (§ 47), subj. πολκα, impv. πολκα, Silli

πόλεμος, war, Sil.

[πόλις].—Used for Constantinople. In Capp. σομ βάλ to C., Phl., σε Σημβόλ (i.e. εις τὸ εις τὴν Πόλιν with doubled article), Ar. For Fer. Krinop. (p.

63) has σημετά (§ 107).—σημ βάλ Ph.

[πολίτης, citizen].—Pl. nom. acc. πολίτ. Mal.

[πολύς, many].—Capp. sg. πολὺ, rare, pl. πολά, adv. πολὺ.—Pl. ποιά (§ 269), adv. πολὺ, Ph.—Pl. πολλοί, πολλοί, πολλή, etc., adv. πολὺ, Silli

πομενὸ, adj., the remaining, Ph. T πομενὸ τ' ἀσκέρι, the rest of the army. Τα πομενὸ μου οἱ ἀδελφάδες, the rest of my sisters

πομίδω, Fer., etc. v. ἀπομένω

πῶεν, Ax. v. ἀπομένω  
πόνος, pain.—In Capp. at Del. Fer. Ar. (decl. § 142), Sil.

[πορτικός, mouse].—In Capp. πορτικός, Pot. (decl. § 119), Sil. (decl. § 122). πορ-κός, Del. (decl. § 117), Ar. (decl. § 138). Also the form πορτικός, Fer. Ul. Mis. Sem. (decl. § 136), and recorded by Pharaeop. (p. 128) for Sil.—πορτικός, Silli

ποῶ, I have pain, am ill, am sorry for. Used in Capp. and at Ph. Aor. πῶσα, Sil.—At Ph. an -έω verb: pres. 2 sg. πῶεις, impf. πορίκα (§ 338), aor. πῶσα, Ph. aor. 3 sg. πῶσιμι, Afs.—Pres. πῶει, impf. § 38, Silli

πορύζω, from outside, Ph. (ἀπὸ + ἐν + δζω)

ποράδ, Ph. v. ποράρι  
πορτάδ, Capp. v. περιπατῶ  
[πορτοκάλι, orange].—πορτακά, pl. -κα-λα, Del., § 65

πός, πότ, Ph. v. ποῖος  
πόσα, pl., how many? In Capp. at Del. Pot. and at Ph.

πόσκιαν, conj., since, Silli  
πόστ, Del. v. Turk. post  
πόστι, Afs. v. Turk. post. At Ph. Grégoire gives it (B.C.H. xxix, p. 153) meaning door-post

ποτάμ, river.—Ph. (§ 258) and Tah.—In Capp. ποτάμ, Pot.

πόταν, when, Silli  
πότε, when, whilst.—Capp. at Fer. Ax.

Pot. ποτέ or ποτέ, Sil. ποτέ, Mal.

πότε, when? Ph.—πότι, Silli  
πότε, Ph. v. ποῖος

ποτιγιά, when, Silli  
πότις, πότις, Ph. v. ποῖος

[ποτήρι, cup].—In Capp. ποτήρι, Sil., ποτήρι, Phl., ποτήρι, pl. -ήρα, Mal.

ποτίσω, I give to drink.—Capp. ποτίσω, Ax., ποτίσω, Phl., ποτίσω, Mis., ποτίσω, Gh. Ar.—Aor. ποτίσα, subj. ποτίσω, Ph.

ποτισμέω, I express the juice of anything, wring out (clothes), Ph. Aor. subj. ποτισμέω

πού, interrog. where? Capp. Ph. and Silli. ποῦγ, Ul.

τού, conj., *when, as and rel. who, which, where*, Capp. Ph. and Silli  
 τού(γ)ω, Ph. *v. πουλιῶ*  
 τούγετα; *where?* Ax., § 108  
 τούδ' Silli. *v. τούθε*  
 τούθε; *where?* Del., *πότε*, Fer. with  
 τ for θ (§ 87).—*πούδ'*, Silli.  
 πούλ, Mis. *v. Turk. pul*  
 [πουλάρι, *young ass.*]—πλάρ, Mal. and  
 (Val. p. 20) Ar.  
 πουλί, διάδ.—In Capp. at Del. (§ 160),  
 Ul. Ax. Phl. Mis. At Ar. πουλί means  
 also the peg that falls into and secures  
 the bolt of a wooden lock (χελῶνα).—  
 πουλί (§§ 258, 288) and dimin. πουλόκκο,  
 πουόκκο or πωόκκο (§ 276), Ph. Also  
 πουλί, etc.  
 πουλίτ, Mal. *v. πολιτῆς*  
 πουλούδο, Ph. *v. λουλούδι*  
 πουλώ, I sell.—In Capp. generally, as in  
 M. Gr., an -άω verb, but -έω forms  
 occur. Pres. 3 sg. πουλᾷ and πουλεῖ,  
 Phl., *impf. πουλάνα and πουλίνα* (§ 209),  
 Ax. At Ul. § 210. *Impv. πουλ με*, Ul.,  
 aor. πουλσα with subj. πουλήσω, Gh.  
 Ul. Ax. Mal. Phl. Silli.—At Ph. pres.  
 πουά(γ)ω (§§ 328, 380, 383), *impf. § 337*,  
*impv. § 349*, aor. πουλάτσα (§ 341), subj.  
 πουλήσω (§ 343), pass. pres. and *impf.*,  
 § 353. All forms may have δ instead  
 of τ. Note pres. 2 sg. in phr. *ἴδ' βούγ*  
*μετ' τα* in text on p. 508, l. 24 (§ 280).  
 Pres. βουάου, Kis., πουλάου or πουάου  
 (§ 276), Tsh. For the λ *v. § 269*  
 τούμα, Capp. *v. πώμα*  
 τούόκκο, Ph. *v. πουλί*  
 πουρδύμα, pl., *fragments*, Phl.  
 πουρδούκα, neut. pl., *membra virilia*, Ph.  
 πούρμα, Del. *v. πύρμα*  
 πουρτσούχε, ol, nom. pl. Ph. *v. Turk.*  
 porcuq  
 πουρῶ, Silli. *v. ἡμπορῶ*  
 πούσ(ου)λα, Capp. *v. Turk. pus(u)la*  
 πούδάκα, βουδάκα, voc., *Master*, Ph. Kar.  
 (Lag. p. 61) gives πούδάκα as a title of  
 respect used at Ph. to older men, and  
 the corresponding fem. form κουρούκα  
 πούτα, *whithersoever*, Silli  
 πούτανα, *harlot*, Sin. (Pakhtikos, p. 82).  
 From the Italian; *v. § 369*  
 πουραδίζου, Kis. *v. Turk. budamaq*  
 πουτήρ, Mal. *v. ποτήρι*  
 πράγχα, Gh. Ul. *v. ποδάρι*  
 [πρά(γ)μα, *thing.*]—In Capp. πράμα, re-  
 corded at Ar. (where it means also  
 animal, as at Sill., *Pharacop.* p. 123),  
 Mal. Phl. Pot., pl. πράματα, § 114. The  
 Turk. şey tends to supplant it in Capp.  
 and at Ph.  
 πράδι, Tsh., etc. *v. ποδάρι*  
 πρακαμίνα, Kis. *v. παγκαμίνα*  
 πρακανάς, beetle, Ph. Decl. § 295

πράχ, Gh. *v. ποδάρι*  
 πρέπει, *it is fitting*, *impf. § 336*, Ph.  
 πριν, conj., *before*, Silli  
 [πρίον, *saw.*]—πρίονι, Ph.  
 [πρίσκομαι, *I swell.*]—Capp. προύω, πρού-  
 ζομαι, Fer. (Krinop. p. 61), but πρίσκω,  
 -κομαι, Sin. (Ark. p. 264).—Pres. 3  
 sg. προύζονται, Silli  
 πρόατο, Capp. *v. πρόβατο*  
 πρόβατο, *sheep*, Capp. and Ph.—In Capp.  
 also πρόατο, Ul., Mis., πρόγατο, Silli.  
 and at Ph. dimin. προβαδόκκο  
 πρόγατο, Silli. *v. πρόβατο*  
 πρόδι, Silli. *v. ποδῆρ*  
 [πρόπαππος, *great-grandfather.*]—Capp.  
 πιρόπατος, Ar., πρόπατοι (§ 64), Sem.  
 Cf. πιρόκακα, *great-grandmother*, Ar.  
 (Val. p. 20)  
 [προπέρουσι, *πρόπερσι*, adv., *two years ago.*]  
 —πρόπερδι, Ar.  
 [προσκέφαλον, *pillow.*]—Capp. βισκέφαλο,  
 pl. -λάγχα (§ 149), Ax., *πιακεφάλα*, Sin.  
 (Ark. p. 261).—προσδέφα, f. (§ 269),  
 Ph.  
 προσκυνῶ.—This word, meaning gener-  
 ally *I salute, pay my respects to*, means  
 at Ph. *I sleep*. I record only the aor.  
 προσδύνσε. For Sin. Ark. (p. 264)  
 gives προσκυνῶ π. τινα. τοῦ μετανοῶς  
*ἐπὶ νεοθύμου*, (p. 62) *νυστάζω*, and for Fer.  
 Krinop. (p. 61) has *to doze and nod the*  
*head*, so that this sense is known also  
 in Cappadocia. I am told that at  
 Saránda Ekkliastes in Thrace προσκυνῶ  
 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  
 προσόδι, Gh. *v. πυροστιά*  
 προσδέφα, Ph. *v. προσκέφαλον*  
 πρόσωτο, *face.*—In Capp. at Del. Ar. Ax.  
 Phl., also with the M. Gr. meaning  
 person. Pl. προσώπατα, Ar.—At Silli  
 used adverbially to mean *up against*:  
*δογχιὰν ἐρδῖτι παρὰ κηρέϊ τουμ βρόσπον*,  
*whatssoever money meets the shovel*, text  
 on p. 292, l. 24  
 προύζονται, Silli. *v. πρίσκομαι*  
 [προφήτης, *prophet.*]—At Ph. nom. προφήτ  
 (§ 251, β) and gen. pl. τοῦ προφητιῶν  
 in Gospel text (Lag. p. 10), § 308  
 προχάγκι, προυχάγκι, *the air-tube which*  
*ventilates the oven*, Ph. (Kar. apud Lag.  
 p. 61), called in Capp. *ῥάυδι*, q.v.  
 [πρώτος, *first.*]—Capp. πρώτο, Silli., πρώτου,  
 Mal.—πρώτο, βρώδε, Ph.  
 πσίκα, Ax. *v. Turk. pisik*  
 πδάνω, Ax. *v. πιδνω*  
 πδίνω, Ax. *v. πίνω*  
 πδίδωμ, *drinking*, Ax. Subst. from πίνω,  
 at Ax. πδίνω



*luse*, *budluse*, *budpluse*, Ul. v. Turk. *binmek*  
*lp*, *bupdén bipé*, Ax. v. Turk. *bir*  
*φίκαν*, Mis., *birikupdē*, Phl. v. Turk. *bir*  
*lsen*, Del. v. Turk. *bitmek*  
*lσι*, Ph. v. Turk. *pis*  
*ιδκέφαλο*, Ax. v. *προσκέφαλον*  
*ιτιέγω*, Ph. v. Turk. *bitmek*  
*ιτιρώ*, Ul. v. Turk. *bitmek*  
*ιτιδιμένου*, Silli. v. Turk. *bitmek*  
*όγους*, Silli. v. Turk. *bogh*  
*όγι*, Ph. v. Turk. *bos*  
*οίνους*, Ul. v. Turk. *boínus*  
*όλι*, Capp. Ph. v. *πόλις*  
*οqlouqarā*, Ul. v. Turk. *boqluq*  
*όρ* (*pron. bōr*), town near Nigde. In the local dialects of Del. Fer. Gh. and Ar. *bopbatōr* means Tuesday, that being the day of the weekly market at Bor

*όρσα*, Capp., etc. v. *ήμπορώ*  
*ορώ*, *passim*. v. *ήμπορώ*  
*ός*, Ph. v. *ποίος*  
*όδα*, *bośd*, Silli. v. Turk. *boś*  
*οδαδē*, Silli. v. Turk. *bośamaq*  
*όδκησα*, Ax. v. *βοσκω*  
*ότσι*, Afs. v. *ποίος*  
*ου*, Phl. Del. v. Turk. *bu*  
*ουq*, Ph. v. *πυλw*  
*ουγιούρδα*, Afs. v. Turk. *buyurmaq*  
*ουβουλq*, Silli. v. Turk. *bozmaq*  
*ουχί*, *bouji*, Ph. *αμ βούδι μέλι*, a little honey, etc.  
*ουβουβούδ*, Mal. A bird, apparently a hoopoe. The word is explained as *δαλοπετερώς* from *δαλο*, چالی, a bush  
*ουδακα*, Ph. v. *badās*  
*ουδαχόρpe*, Gh. v. Turk. *budaq*  
*ουχά*, Sil. v. Turk. *boghda*  
*ουουσιq*, Mis. v. *πυροσιq*  
*ūyūk*, Ph., *būyūddōsen*, Del. v. Turk. *bōyūk*  
*ū(γi)ūpō*, Mis. v. *ποδόρp*  
*ūtūni*, Silli. v. Turk. *būtūn*  
*ωχίq*, Phl. Ax. v. Turk. *bōyēq*

## q

*qá*, onomatopoeic cry, Sil., in text on p. 452, l. 10  
*qabaqόkko*, Ph. v. Turk. *qavaq*  
*qabāli*, Tsh. v. Turk. *qaval*  
*qabās*, *qabāzēs*, Ph. v. Turk. *qavvas*  
*qabasόkko*, Ph. v. Turk. *qafes*  
*qabāx(i)*, Capp. Ph. v. Turk. *qavaq*  
*qabqā*, Fer. Silli, etc. v. Turk. *ghavgha*  
*qābāli*, Ph. v. Turk. *qavl*  
*qabourmās*, Ph. v. Turk. *qavurma*  
*qaboudsién* *da*, Ph. v. Turk. *qavūšmaq*  
*qayayyōū*, Ul. v. Turk. *qaya*  
*qāfa*, Ph. v. Turk. *qaz*  
*qāfān*, Capp. v. Turk. *qazan*

*qāzandō*, Silli, etc. v. Turk. *qazanmaq*  
*qāzōw*, Fer. v. Turk. *qazmaq*  
*qāzē*, Capp. Silli. v. Turk. *qahve*  
*qāzējēs*, Silli. v. Turk. *qahveji*  
*qāzīās*, Del., *qāzēra*, Phl. v. Turk. *qaya*  
*qāz*, Sil. v. Turk. *qayēq*  
*qāzātē*, Ul. v. Turk. *qainatmaq*  
*qāzōūra*, Mal. v. *γαϊδούρι*  
*qāzē*, Phl. v. Turk. *qahve*  
*qāzējēs*, Phl. v. Turk. *qahveji*  
*qāzōrsen* *da*, Ul. v. Turk. *qadermaq*  
*qāla*, Mal. v. *γάλα*  
*qalabalīxi*, Ph., etc. v. Turk. *ghala-balēq*  
*qalē*, Mis. v. Turk. *qal'e*  
*qalēmi*, Kis., *qalē mou*, Ph. v. Turk. *qalem*  
*qāliā*, Phl. v. *γάλια*  
*qamā*, Capp. Ph. v. Turk. *qama*  
*qamūšsan*, Ul. v. Turk. *qamašmaq*  
*qamēdi*, Ph. v. Turk. *qameš*  
*qāmos*, Capp. v. *γάμος*  
*qambrōs*, Mal. Sil. v. *γαμβρός*  
*qanāt*, Ul. v. Turk. *qanad*  
*qanātser*, Sil. v. Turk. *qanamaq*  
*qanddāra*, Ar. v. Turk. *qantar*  
*qandoupdō*, Silli, *qandepdōūn* *de*, Phl., etc. v. Turk. *qandermāq*  
*qanōxser*, *ac.* 3 *eg.*, *be thirsty*, Del. Probably acorist to the Pontic *qanaxōw*, I am tired, given by Ioannidhis for Samsún and Súrmena in 'Ιστ. καὶ Στατιστικῇ Τραπεζοῦντος, p. 7'. Cf. *qanōw*  
*qapalō*, Phl. v. Turk. *qapale*  
*qapān*, *qapandōw*, Ar. v. Turk. *qapamaq*  
*qapātō*, Phl., *qaradō*, Fer., etc. v. Turk. *qapamaq*  
*qapāxi*, Silli, *qapāx*, Ar. v. Turk. *qapaq*  
*qapādos*, Del. v. Turk. *qaplan*  
*qapw*, Capp., etc. v. Turk. *qapmaq*  
*qabaghēmōn* *āderi* *boū* *dōp*. Turkish phrase in Pot. text, p. 462, l. 26. In Turkish it is,

## قباغك عادتي بو در

*qabaghēmōn* *āderi* *bōile* *dōp*. Turkish phrase in Pot. text on p. 458, l. 38. In Turkish,

## قباغك عادتي بويله در

*qabaghēmōn* *āderi* *nasōl* *dōp*. Turkish phrase in Pot. text, p. 458, l. 32. In Turkish,

## قباغك عادتي ناصل در

*qabaghēmōn* *āderi* *be* *dōp* *ēpermarde*. Turkish phrase in Pot. text, p. 462, l. 24. In Turkish,

قباغك عادتي بني اوكونمينده

qabáb, Phl. v. Turk. kebab  
 qababjís, Phl. v. Turk. kebabje  
 qabasóma, Phl. v. Turk. qaba  
 qabách, Capp. v. Turk. qabaq  
 qabóyov, Sil. v. Turk. qabuq  
 qabóulis, Del., etc. v. Turk. qabul  
 qáqov, Ul. v. Turk. qaqmaq  
 qár, Del. v. Turk. qar  
 qará, Gh. v. Turk. qare  
 qarás, Del., etc. v. Turk. qarsha  
 qaríotouplis, Tsh. v. Turk. qaróider-  
 maq  
 qaróov, qaróí, Capp. v. Turk. qaróe  
 qaróuláde, qarólátsen, etc., Capp. v.  
 Turk. qaróelamaq  
 qaróáf, Capp. v. Turk. qaróaf  
 qaróúse, aor. 3 *sg.*, stretched out, Ph.  
 The form points to a *pres.* qaróútyw  
 from a Turkish verb, and, in spite of  
 the *q*, it is probably from *germek*, to  
 stretch  
 qaró, Capp. v. Turk. qare  
 qarónjá, Ul. v. Turk. qarenja  
 qár, Ul. v. Turk. qaz  
 qásca, Del., qásca, Fer. v. Turk. qas-  
 maq  
 qasápoi, qasavjís, Ph., etc. v. Turk.  
 qassab  
 qatour, Capp. v. Turk. qater  
 qaddár, Capp. v. Turk. qadar  
 qadér, Ph. v. Turk. qader  
 qadís, Ph. v. Turk. qade  
 qafá, Capp. Ph. v. Turk. qafa  
 qafés, Del., qafés, qafesósko, Ph. v.  
 Turk. qafes  
 qafías, Ph. v. Turk. qahve  
 qahbása, Ph. v. Turk. qahbe  
 qáchia, Del. v. Turk. qaysq  
 qobalátsen do, Phl. v. Turk. qovalamaq  
 qoibérsen, Phl. v. Turk. qoivermek  
 qóó, Ax. v. Turk. qod  
 qód, Ul. v. Turk. qod  
 qód r, Phl. v. Turk. qod  
 qojá, Capp. v. Turk. qoja  
 qojakladó, Silli. v. Turk. qujaqlamaq  
 qojátse, Ul. v. Turk. qojamaq  
 qojáman, Sil. v. Turk. qojaman  
 qojách, Fer. v. Turk. qujaq  
 qolav dou, Ph. v. Turk. qolai  
 qoljód, Phl. v. Turk. qolju  
 qomár, Ph. v. Turk. qomari  
 qomóides, Ph. v. Turk. qomáu  
 qomouóou, Capp. v. Turk. qomáu  
 qonáq, qonách, Capp. Ph. v. Turk.  
 qonaq  
 qónjolos, Fer. v. Turk. qonjolos  
 qóndaven, qóssen, Phl. v. Turk. qonmaq  
 qoróús, Ph., qoróiva, Silli. v. Turk.  
 qomáu  
 qeqousoó, Ul. v. Turk. qoqu  
 qoráow, etc., Capp. v. Turk. qoráow  
 qorqóssa, Ul. v. Turk. qorqutmaq

qorúsa, Ph. v. Turk. qormaş  
 qovbalátsen, Del., etc. v. Turk. qovale-  
 maq  
 qouvetlénse, Ax. v. Turk. qunvetlen-  
 mek  
 qouvéti s, Ul. v. Turk. qunvet  
 qoubránsse, Ar. v. Turk. qeværmaq  
 qouvi, qouvió, Capp. Ph. v. Turk. qunv  
 qouvioumji, Ph. Silli. v. Turk. quyamji  
 qouiróus, Phl., etc. v. Turk. qulruq  
 qouvi, Silli, Del. v. Turk. qutu  
 qoulátow, Phl. v. Turk. qulátow  
 qouráou, Mal. v. Turk. qoráow  
 qourgour, Sil. v. Turk. qorqutmaq  
 qourqóxo, Fer., qourqósa, Ul. v. Turk.  
 qulruq  
 qóuka, turkey, Mal. A Slav word; v.  
 G. Meyer, *Neugr. Stud.* II, p. 36, s.c.  
 kóurkos, and § 574  
 qoupbé, Ul. v. Turk. qurben  
 qousour, Ph. v. Turk. qusur  
 qouvi, Capp. v. Turk. qutu  
 qorhamétsen, Del. v. Turk. qoyamet  
 qorjémia, Sil., qorjémia, Ph. v. Turk.  
 qesmet  
 qodí, pl. qodí, foot, Ul.  
 qolá, Ph., qelá, Capp. v. Turk. qelaj  
 qóldaven, Phl. v. Turk. qelmaq  
 qomarló, Mal. v. Turk. qemetli  
 qorqorumi, Ar. v. Turk. qorqormez  
 qorjá, Mal. v. Turk. qorja  
 qorumi, Ar. v. Turk. qormez  
 qórsse, Ul. v. Turk. qormaş  
 qór(r)se, Ph., qorrtstani, Afs. v. Turk.  
 qormaş  
 qorótsen, Del. v. Turk. qormaş  
 qorótsen, Del. v. Turk. qorqanmaq  
 qorqássa, Gh. v. Turk. qorqanmaq  
 qorrtáxa, Ph. v. Turk. qorraq  
 qoróilici, Ph. v. Turk. qoróilic

p

rá, indecl. demonstr., this, Silli. § 30  
 [raβdi, rod.]—raβí, Del.—raβdi, Ph.  
 ráda, Ph. v. ráda  
 rádi, pl. rádes, husband's sister, Silli.  
 By a native written also *patéa* (i.e.  
 ráda)  
 [ráma, rope, yarn.]—ráma, Capp. and  
 Ph.  
 ravtíw, I scatter, with the two meanings  
 sprinkle and destroy, Ph. Tsh. Kis.  
 The *pres.* ravtíw (conjugated *ravtiaw*,  
*ravtiwa*, *ravtiow*, § 360, note) is given  
 by Kar. (Lag. p. 62) and for Sis.  
*ravtíw*, *ravtíw* or *ravw* by Arkh. (p. 266)  
 with *raivw* as the Ph. form. For Ar.  
 Val. (p. 20) has *ravtíw*. I record *pas*.  
*aor.* 3 *sg.* *ravdiow*, *impr.* pl. *ravti-*  
*stíw*, Ph., *pass.* *aor.* 3 *sg.* *ravdiow*,  
 3 pl. *ravdiow*, Kis., and *γραβίω*,  
*aor.* *pass.* 3 pl. *γραβίω*, Tsh. In

the Gospel from Ph. *I will smite the shepherd and the sheep shall be scattered* is rendered, 'Ανταδῶσω τὸ βοσκήμα, τῇ ἀπαρτισθοῦν τὰ προβατόκα. St Matt. xxvi, 31 (Lag. p. 8)

ανῶ, Del. Mis. v. τραῶ

ἄδα, Silli. v. Turk. rast

ἄδω, Ph. v. ῥάχis

ἄδω, Del. v. Turk. raf

ραφάνι, radish. —Ατ Ph. ῥοφάν, Ax.

ραφίδι, yarn, Ph.

ῥάφω, *I sew*.—Capp. pres. thus at Ar.

(§ 197), Silli. impf. Del. § 203, Ar.

§ 213, Mal. § 207. Aor. ῥάφα (§§ 216,

218), passim.—Aor. ῥάφα, Ph.

ραχάδιν, Silli.—ραχάτι, Tah. v. Turk.

rahat

ραχάση (ή), marjoram, Kis.—M. Gr.

δρίγανω

ραχατλανδῆ, Silli. v. Turk. rahatlanmaq

ραχι, Ph. v. Turk. rage

[ῥάχis, back.]—In Capp. it has become

a 2nd decl. neut. (§ 166) often with

change of α→ε (§ 66). Thus ῥεχ (so

ῥεῖ τ, § 179), gen. ῥεχίου, pl. ῥεχια, Ar.,

ῥάφ, Pot. A prosthetic τ (?) the article

appears in ῥεῖ (so ῥεῖ τ), pl. ῥεῖα,

Phil. and Silli. and ῥάφ, Mis. For Fer.

Alekt. (p. 494) gives ῥεχis and Krinop.

(p. 46) ῥεχ. —At Ph. the fem. decl.

is preserved: acc. ση ῥάδιν δου, στη

ῥάδιν δου

ῥάφα, seam, Del.

[ῥεβίθi, chick-pea, anc. ἐρέβινθος.]—In M.

Gr. generally ῥεβίθi. In Capp. ῥεβίχ,

pl. ῥεβίγια, Ax. ῥιφια, Ul., *pease*, is

probably pl. of ῥιφίχ ← ῥιφίθi, a

form of ῥεβίθi. For θ, §§ 86—96

ῥεχρον, Silli. v. δελχρον

ῥέν, etc., Silli. v. δέν

ῥέδῆα, Ph. v. ἀρέ

ῥέχ, Ar. v. ῥάχis

ῥεχάμα, arithmetic, Ph. Possibly neut.

pl. of ῥεχάμα, a metathesis (with χ for

θ) of ῥάβιθi diminutive of ἀριθμός

ῥέγιο, το, fever, Ph. Cf. ῥέγος

ῥίζα, root, Ph. and Del., where it means

also the bottom of a measure, and keeps

its fem. gender

ῥιζμένος, Turk, Ph. One of the secret

names used to prevent any Turk

present from knowing that he is

being spoken of. ? for ἀφορισμένος

ῥιγκε με, Ph. v. φέρω

ῥίσου, Silli. v. δένω

ῥίφι, Ph. Capp. v. ἐρίφι(ov

ῥιφια, Ul. v. ῥεβίθi

ῥίφω, *I throw*.—Capp. pres. Del. Gh.

Fer., 3 sg. ῥίφει, Del. Gh., aor. ῥίφα,

Fer. Ar. Ul. Ax. Pot., impv. ῥίψε, Del.

The parox. form occurs at Ar., ῥίφαν

do, 3 pl., by the side of ῥιφάν do

ῥίθi, Ph. v. ῥίθi

ῥόβi, *pease*.—In Capp. given by Arkh.

(p. 285) for Sin. ῥόφ, pl. ῥόβια, Ax.

(§ 110), Mis. Silli.

ῥόβι, pomegranate, Ph.

ῥόκα, distaff, Ar. Gh. At Ar. it is a tall

distaff fixed on a stand on the ground

used for flax. As flax is no longer

grown at Ar. the object is now out of

use; I saw an old one. For spinning

wool no distaff is used; the wool is

held in a rough twist slipped over the

arm.

ῥόρjι, Silli. v. δόρτι

ῥουκάντσε, Ph. v. βρουκανίζω

ῥούτ, Mal. v. Turk. rup'

ῥουτάρη, it became dirty, Mis. 3 sg. aor.

pass. as from ῥουτάρω, ῥουτάρω, Mis.,

being the pass. partic.—The M. Gr.

verb, to make dirty, is ῥυαίνω

ῥουῖ, mountain, Ph., with pl. ῥουῖα,

gen. sg. ῥουῖου, § 288. Deriv. ? Grégoire

(B. C. H. xxxiii, p. 158) suggests ῥαχίω,

and in Σόλλ. xviii, p. 161 ῥαχί is given

for Ophis in Pontos as meaning wood,

and at Trebizond mountain. M. Greek

has ῥάχis = ridge of a mountain. v. § 391

ῥούχα, neut. pl., clothes, Ph. and Silli,

but not recorded in Capp., where

ῥούλια (q.v.) is used. ῥούχα is a Slav

word; v. G. Meyer, Neugr. Stud. ii,

p. 56, and § 374

ῥοφάν, Ax. v. ῥαφάνi

ῥόγου, Mal. v. ὀρόσσω

ῥόκh, Mal. v. ὀρόσσω

ῥυμῖός, a narrow road, Ar., § 138. The

ancient ῥύμη, road

ῥυό, Ar. v. δύο

ῥύπος, dirt, Ar. Decl., § 142

ῥώ, here, Silli, the M. Gr. ῥῶ (q.v.) with

ρ for δ

ῥώ, indecl. demonstr., this, Silli. v. § 30

and s.v. ἰδῶ

ῤωμῖός (ῤωμῖός), Greek. In Capp. re-

corded from Ar. (§ 138), and Pot.

ῤαγῖός generally covers the same

ground

ῤώνου, Silli. v. δένω

ῤωτῶ, *I ask*, so in Capp. Ph. and Silli.—

Capp. impf. Silli. § 206, Mal. § 207, Ax.

§ 209, Mis. § 211, Gh. § 214, Fer.

§ 215. Aor. ῤώσα, at Del. Phil. ῤώσα,

but at Phil. ῤώγησα, aor. subj. § 220.—

Pres. ῤωτῶ, aor. ῤώσα, Ph.—Aor.

ῤώγησα, Silli

ῤώγη, Phil., in text on p. 418, l. 25, ex-

plained as cloth. Pl. ῤώγησα. The

accentuation is uncertain

σ

s, possessive, Capp. § 178

σααβός, Ax., σαάβης, Silli. v. Turk. sahab



σαάτ, Mis. v. Turk. sa'at  
 Σάβας, proper name, *Savas*, very common in Asia Minor  
 σαβάτμα, Phl. v. Turk. sa'at  
 σαβρινή (μέρα), the following day, Silli. Probably for μεσαβρινή, i.e. μεθαυρινή with s for θ. Σαβρινή βράδυ, next evening, is also used  
 σαβδόρμα, Ul. v. Turk. savdermaq  
 σάγρω, Phl., etc. v. σφάζω  
 σαγρί, Ph. v. Turk. saghrə  
 σάghw, Ul. v. Turk. sahn  
 σαghόροι, Ph. v. Turk. saghor  
 σαίγιάς, Ph. v. Turk. saya  
 σακι, indeed, Ph. Apparently Turk. sahih ki = true that. In text on p. 484, l. 15  
 [σακί, bag.]-σέκ, pl. σέκια, saddle-bag, Sil., is this word accented on the first syllable. For the ε see § 66  
 σακκοράφα, packing-needle, Sin. (Arkh. p. 265). The dimin. σακράφ, Fer. (Krinop. p. 61) and σακοράφι, Ph.  
 σακονδώ, Ul. Explained by τσακοντώ = ούρω and the subst. τσακοντούρι, given by Arkh. (p. 272) for Sin. He compares εξακοντώ, εξακοντίζω  
 σακώνω, Capp. v. τσακώνω  
 σαλάκα, bosom of dress used as pocket, Sin. (Arkh. p. 265), Fer. (Krinop. p. 61), Sil. (Pharasop. p. 128). With the λ dropped this becomes at Ph. τσάκα, § 269. Kar. gives (Lag. p. 62) σαλάκα and σαλάχι, as well as τσάκα for Ph.  
 σαλαδέι, Afs. v. Turk. sallamaq  
 [σαλεύω, I shake.]-Aor. subj. σαλέψω, Afs.—Pres. σαλέβγου, I move, intrans., Silli. This sense is common in M. Gr. where σάλεψε means Hurry up!  
 σαλίσκω, Phl. v. σφαλῶ  
 σαλκάμ', seller of vegetables, Fer. (Krinop. p. 61). Latin salgamarius; v. Ducange, G. Meyer, Neugr. Stud. III, p. 58, who gives σαλγάμι, (pickled) turnips, Κοραΐς, 'Ar. I, p. 241, and § 372  
 σάλσα, Capp. Ph. Kis. v. σφαλῶ  
 σάλτα, pl. σάλτες, short jacket, Ph.  
 σαλδῶ, σάλ(τ)σα, Capp. v. Turk. salmaq  
 σαλῶ, Silli. v. σφαλῶ  
 σάμ, as far as, Ph. I.e. ἵσα μέ  
 σαμού, conj., as soon as, when, Ph. Tsh. Sometimes accented σάμου. Kar. gives (Lag. p. 62) σαμού, σάμα' ἄμα ὡς, εἰδείν  
 Σάμβας, Saturday, Gh. and Ph.  
 σά(ν, σα(ν, conj., as, when, if. In Capp. at Fer. Mal. and at Ph. and Afs.  
 σαν, prep., like, Sil. σέν, Fer. (Krinop. p. 62)  
 σάνα bīr πᾶί γέτιρδιμ. Turkish phrase in Ph. text on p. 486, l. 83. In Turkish, سکا بر پای کتوردر

σανό, Del. v. τσανό  
 σάνσα, Ul. v. Turk. sanmaq  
 σανδάλια, Del. v. Turk. sandaliya  
 σανδούχ, σανδέγ, σανδέχ, Capp. v. Turk. sandeq  
 σάνω, Ul. do. Used in Capp. as pres. to έπouκα, etc., in place of ποιῶ, q. r. Forms recorded are: pres. σάνω, Fer. Phl. and (Pharasop. p. 123) Sil. δάνω, Ax., δάνω, Mis. Sem. σάνον. Mis. Impf. § 208.—Pass. pres. sg. 3 σάνιτι, Silli  
 σατζέρι, Ph. v. Turk. sansar  
 σαβαχάτια, Phl. v. Turk. sabahat  
 σαβαχιάδ, σαβάχλας, σαβάχλαϊνά, Capp. v. Turk. sabah  
 σάβρι, Silli. v. Turk. sabr  
 σάβωσα, Ul. v. Turk. sahab  
 σαγαλῶ, Afs., σαγάλα, Del. v. Turk. saqal  
 σάqawa, Ul. v. Turk. saqanmaq  
 σαράι, Sil. v. Turk. serai  
 [σαράντα, forty.]-In Capp. always σεράνδα, and so too the verb: aor. σαρή. 3 sg. να σερανδώ, attain the age of 40 days, Del.—σεράνδα, Tsh., § 307  
 σαράρσε, Ul. v. Turk. sararmaq  
 σαράφης, -φοι, Phl. v. Turk. sarraf  
 σαρδώ, Ul. v. Turk. sarmaq  
 sas, possessive, §§ 23, 178, 253, 313  
 σατόρ, σατούρια, Gh. v. Turk. sator  
 σαδαγάς, Ph. v. Turk. sadaqa  
 σαχάτι, Afs. v. Turk. sa'at  
 σαχτώ, given with χαχτώ by Arkh. (p. 249) as synonym in Bagdaonia for λαχτώ' ὠδῶ, σπρώχνω  
 σαώνω, Ph., etc. v. σφαλῶνω  
 [σβύνω, σβήνω, I extinguish.]-Capp. aor. έξβυσεν, Ax., but elsewhere without § (§ 101). Thus pres. βύνω, Ul. Del., βούνω, Del., αορ. έβυσα, Del. Ul. § 222.—Pres. ζύνω, impr. ζύσε, Ph. § 281.—ζβύνου, aor. έξβυσα, Silli  
 σε, Silli. v. θά  
 σεβέρ, Ax. v. Turk. sefer  
 σεβινάβ, Silli, etc. v. Turk. sevmek  
 σεβδῶ, σεβδινώδε, Ul. v. Turk. sevmek  
 σεβδούσι, Ul., σεβδαλάν]ησι, Silli. v. Turk. sevdā  
 σεγός, Silli. v. θεός  
 σεδεμένο, Ph. v. σημαδεύω  
 σέτλ, Ul. v. Turk. bu  
 [σείω, I shake.]-3 pl. impf. πασε σείσαν, Sin. (Pakhitikos, p. 13), § 232.—At Ph. pres. σείνω (§ 327), aor. έσεισα  
 σέκ, Sil. v. σακί  
 σέκνω, Ar., Ul. v. θέτω  
 σέλ, Capp., etc. v. Turk. sel  
 σελάμι, Silli. v. Turk. selam  
 σέλου, Silli. v. θέλω  
 σέμα, σέμβα, Capp. v. έμβαίνω  
 σεμαδέβω, Capp. Ph. v. σημαδεύω

μασα, Capp. v. ἐμβαίνω  
 ἐν βερί βουράν ἐσθάρ. Turkish phrase  
 in Pot. text, p. 464, l. 18. In Turkish,

سن بني بورادن چقار

έρδα κούπα, *upside down*, Ph. v. κούπα  
 ἔξενα. Tsh., etc. v. Turk. seksen

εός, Silli. v. θεός

έρ da, Ul. v. Turk. sermek

εράι, etc., Capp. Silli. v. Turk. serai

εράνδα, etc., Capp. Tsh. v. σαράνδα

ερέβω, Ax. v. σερβών

ερέψεν, aor. 3 sg., *defouled*, Ph. Arkh.

(p. 266) gives for Sin. σεργίω· βδελύσσομαι, for Bagdadia σεριάω, and for Ph. σεργαίνω. So too Kar. (Lag. p. 62). Also at Ph. τέρεψε, and Kar. (Lag. p. 66) gives τέρεψω with the same meaning ἐκκρίνω, *περί ἐκκρίσεως περιττωμάτων ἀνθρώπου*. Hatzidakis ('Εβδομάς, II, p. 537) derives from ἐξερρεῖω, *to flow out, of water, pus, etc.*, of which ἐξέρρεψα is a possible aorist, although the usual form is ἐξέρρεα.

ερίμ, Phl., *bou serim* in text on p. 486, l. 21 means from the context at *this time, then*. The phrase is Turkish, but I cannot trace *serim*, unless it is *sürüm*, *interval*

ερινικός, Capp. Ph. v. ἀρσενικός

τερχοδλάνσε, Ul., etc. v. Turk. serkhoş

τές, Phl. v. Turk. ses

ἄτερος, *vel sim., your.*—In Capp.

§§ 181, 182, at Ph. § 314

τέδε, Mal. v. Turk. sitir

σεφά, Ul. v. Turk. sefa

σεφέρ, Ax. v. Turk. sefer

σέφφαρα, Afs. v. φορά

[σηκώνω, *I lift up.*]—The middle, *I rise up*, is everywhere commoner than the active, of which the pres. is recorded only at Tsh.—Capp. aor. 3 sg. *δηκωσέν* do, Ul., *subj.* δκώσω, Fer., 2 sg. *δηκώης*, Ul., *middle pres.* δηκούμαι (§ 231), Del. Phl. Sil., *δηκούμι*, Mis. Mal., *δηκόμαι* (§ 231), Ul., *impf.* § 233, *aor.*, varying with the treatment of θ (§§ 86—96), *δηκώθα* Mal. Phl. Sil. Pot., *δηκώχα*, Mis. Gh., *δηκώρα*, Ar., *δηκώ(γ)α*, Ul., *δκώχα* (§ 243), 3 sg. *δκών*, Ax., *δκώτα*, Fer., *impv.* δήκο, Ar. Ul. Sil. and I believe *passim*, pl. *δκωχάτ* (§ 243), Ax.—Pres. *σηκώνου*, *impf.* § 335, Tsh., *aor.* σήκωσα, Ph., *mid. pres.* σηκούμαι, Ph., *σηκούμι*, Tsh., *aor.* σηκώθα (§ 362), Ph., etc., *impv.* (§ 362) σήκο, Ph., σήκου, Tsh.—*Mid. pres.* 3 sg. σκώνιτι, *aor.* σκώσκα, *impv.* δούκου, pl. δουκούτιν, § 55, Silli

[σημαδεύω, *I mark*, is used to mean *I betroth.*]—The Capp. form is *σεμαδέβω*. Thus *σεμαδέβου*, 3 sg. *σεμαδέφ*,

Mal., and *σεμαδεύω· ἀρραβωνίζω*, given for Ar. by Val. (p. 21) and for Sin. by Arkh. (266), who points out that the meaning *betroth* is a Turkism, due to *nisan* meaning both *mark* and *token of betrothal* (§ 381). *Aor.* *σεμαδέψα*, Phl. *aor. pass.* *σεμαδέφτα*, Ax. Mal. *Partic.* *σεμαδεμέν* (for *σεμαδεμένη*), *betrothed girl*, Phl. with *gen.* *σεμαδεμενίου* (text on p. 422, l. 8), like *νύφ*, *gen.* *νυφίου*, etc., in § 166.—*Aor. pass.* *σεμαδέφτα*, Ph., and *partic.* *το σεδεμένο τς*, *her husband*, with loss of *μα* by dissimilation, § 282

[*σήμερον, to-day.*]—The true Capp. form seems to be *σήμερα*, Del. Ax. Sil. Pot. Also *σήμερα*, Del. *σήμερο*, Phl., is possibly influenced by the common form.—*σήμερο*, Ph.—*σήμερι* (§ 12), Silli.—Connected with this is the *adj.* *σημελδικο*, pl. -κα, *contemporary*, Del.

σημάφρα, Mal. v. φορά

[σῆστρον, *sieve.*]—Capp. *σῆστρο*, Gh., *σῆστρο*, *σῆσρο* (§ 101), Fer. (Krinop. p. 62) and *σῆστρο*, Sil. (Pharasp. p. 128) and Ar. (Val. p. 21)

σι, Afs. v. eis

σίγνω, Del. v. σφιγγω

[σίδερο, *iron.*]—*σίηρο* (? *δiero*), Mis.

σίδα, pl. *σίδα*, *willow tree*, Tsh. Kar. (Lag. p. 62) gives for Ph. *σίδη*. It is a Pontic word; Hatzidakis, Φιλ. 'Ερ. p. 4, gives *σίδη*=*lra*. The ancient *σίδη* means a pomegranate or some kind of water-plant, perhaps a *water-lily*

σικτώ, Silli. v. Turk. seqmaq

σιζόχα, Ph. v. Turk. süziq

σιλάχε, Ph. v. Turk. silah

σίλσε, Ul. v. Turk. silmek

σίνα, Pot. v. tis

σίνοου, Kis. v. σφιγγω

σινσίλεα, Afs. v. Turk. silsile

σίκα τα, Ph. Kis. v. σφιγγω

σιπά, Ph. v. Turk. sepa

σιπιδό, *the day after to-morrow*, Ph. Kar.

(Lag. p. 62) gives *σεπιδά*, *σιπιδά* and *σιπιδό*.—In Capp. Arkh. (p. 266) gives for Sin. *σεπεδιού*, *the next day*, and in the texts for Phl. and Mal. (p. 410, l. 28, p. 404, l. 26) is the form *σδβū* (γk) ὃ τ μέρα, *next day*; for δ v. § 95. The first syllable of all these forms is probably for *so* (= *eis τό*), and -*πιδό*, etc. are the Aeolic *pedá* for *μετά*, which seems to survive also in the Cypriote *πηθαρκόν*=*μεθαύριον* (Sakellários, Κυπριακά, II, p. 731). For Cypriote and the Asiatic dialects, v. § 400

σιργαδίω, *I am grieved, sorry*, Ph.

σιτίλι, *milk-pail*, Ph. For Sin. Arkh.

(p. 267) gives *σιτήλι*, *small bronze*

- waterpot, with a Turk. sitil. Also *σιτλη*, Kar. (Lag. p. 62). Sitil I cannot trace; it looks like *σιτλι* taken into Turkish. The derivation may be Lat. *situla*, whose Greek offspring however are of the types *σικλα*, *σικλί*, etc.; v. G. Meyer, *Neugr. Stud.* iii, p. 59, and § 372
- σιφράχι*, *σιφρασιό*, Ph. v. Turk. sifrah [*σιφω*, tube].—At Del. the dimin. *σιφών*, pipe carrying water to a mill; M. Gr. *σιφούνι*.—For Sin. Arkh. (p. 278) gives *φωσών*, with metathesis, § 104
- σιχτιόζομαι*, aor. *σιχτιόστα*, Ph. v. Turk. *seqmaq*
- σιχτώ*, Fer. v. Turk. *seqmaq*
- σκαλί*, ladder, Ph. Latin *scala*; v. Meyer, *Neugr. Stud.* iii, p. 60, and § 373
- σκάμα*, Silli. v. *πηγαίνω*
- σκαμβόλια*, pl., a game of cards, Mis.
- [*σκαφιότι*, bowl].—In Capp. varying with the treatment of *δ* (§§ 88—96). *σκαφίρ*, Gh., *σκαφίτ*, pl. *σκαφίμα*, Fer. (Krinop. p. 62)
- [*σκάφρω*, I dig].—Capp. pres. *σκάφρον*, impf. § 207, Mal., aor. *ἐσκαφον*, Del.
- [*σκεπάζω*, I cover].—Pres. *δεβάρω* da, Kis., aor. subj. *να σδεράσθω*, Afs., aor. pass. 3 sg. *σδεράσθω*, Ph.
- [*σκεπάρνι*, adse].—Capp. *σκεπάρ*, Mis. Ar., pl. *σκεπάρμα*, Mis.
- σκετέλ*, Sil. v. *σκουτέλλι*
- [*σκεύος*, utensil].—Capp. *δέκβος* or *δέκος* (§ 76), pl. *δέκβια*, Az., *δέκβ*, pl. *δέκβια*, Ph., cooking utensil. Pl. *σκεύια*, Fer. (Krinop. p. 62), *σκεύια*, Ar. (Val. p. 21), *σκετή*, Sin. (Arkh. p. 267)
- [*σκιάδιον*]. This dimin. of *σκιά*, 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): *σκιάρις* (§§ 89, 115), Gh., *σκίετ* (§ 66), Fer. (Krinop. 62), *δσκιάδι* and verb *δσκιάδιζε*, Sin. (Arkh. p. 258). Arkh. gives also for Bagdaonia *σκέβ* and Kar. (Lag. p. 68) *σκάβο*, Mis. Phl. —*ισκάδι* (§§ 255, 259, 264), Ph. Tah.
- [*σκίζω*, I tear].—Capp. *σκίνω*, Az., *ξινίζω*, Del. with metathesis of *σκ* → *ξ*, v. § 104. —*σδίζω* or *σδίνω*, aor. *ἐσδισα*, *ἐδισα*, Ph. For *σδ*, § 264
- σκολειών* (commonly *σκολιό*), school.—In Capp. *σκολιό* recorded only at Pot. and Sil. § 151. Elsewhere *σκόλιο*, Del. Ar. § 150), Gh. Phl., *ισκόλιο*(s), Ul.—*σκόλειο* and indef. acc. *σκόλειες*, Ph.
- [*σκόρδο*(s), garlic].—Capp. *σκόρδο*, Del. Ul. (pl. § 151), *σκόρδον* (decl. § 149), Sam. (N.K.).—*σκόρδου*, m. (§ 11), Silli
- σκορπιός*, scorpion. In Capp. at Fer. Gh. Ar. (decl. § 188), Pot. (decl. § 119).
- σκοροπιός*, Phl. (decl. § 124), Sil. (decl. § 122).
- σκουρουπιός*, Mal.
- σκοτεινά*, adv., in the dark, Ph.
- σκοτεινία*, ἡ, darkness, Ph. Grégoire. B.C.H. xxxiii, p. 151. v. § 258
- σκοτίζω*, impf., it was dark, Az.
- σκότιμα*, neut., killing, Silli
- σκοτώνω*, I kill.—Capp. pres. *Δε* (where it means I beat) Ar. Gh. Ul. Phl. Sil. Pot., *σκοτώνω*, Mal. Aor. *σκότωσα*, Gh. Ar. Ul. Phl. Sil. Az. *σκότσα*, Pot., *σκότουσα*, Mal., v. § 222, impv. 225, aor. pass., varying with the treatment of *θ* (§§ 86—96), *σκοτώχα*, Gh.—*σκοτώνω*, aor. *εσκό(τ)ου* (§§ 252, 341), subj. *σκοτώσω* (§§ 263, 343), Ph.—*σκοτώνω*, aor. *εσκότσα*, subj. *εσκότσω*, Silli
- σκούνδαι*, pres. 3 pl., they are afraid, Ph. As from a pres. *σκοῦμαι* (for *σκοῖμαι*, § 259) = *σκιάζομαι*
- σκούνδου*, Silli. v. *σκόλλοι*
- σκουρά* κόλις, ποτήριον, Del. Given by Kar. (Lag. p. 63) comparing Armenian *skavarak*, dish. The mod. Armenian *uakura*, copper bowl, given by Hübschmann (p. 287) amongst the Persian words in Armenian is much closer and more likely. v. § 377
- [*σκουτέλλι*, plate].—Capp. *σκετέλ*, Sil. and for Sin. Arkh. (p. 266) gives *σκετέλι*. Latin *scutella*; v. G. Meyer. *Neugr. Stud.* iii, p. 61, and § 373
- σκόρφα*, sou, harlot, Silli. Italian *scrofa*: v. G. Meyer, *Neugr. Stud.* iv, p. 83, and § 369
- [*σκυλί*, dog].—Capp. *σκυλί*, Del. Fer. Mis. Phl. Pot. *σκυλί*, Sil. Forms with *σ* are pl. *δκυλίμα*, Ar., gen. *δκυλίου*, Del. —*σκυλί*, pl. *σκυλία*, Ph., § 264
- [*σκόλλος*, dog].—*σκοῦνδους* (§ 18), Silli *σκυλίμα*, Ar., etc. v. *σκυλί*
- σκώνιτι*, Silli. v. *σηκώνω*
- σδελτσεν*, Ph. v. *σδίζ*
- σδεράσθω*, Afs., etc. v. *σκεπάζω*
- σδέσεν*, Ph. v. *σδίζ*
- σδίζ*, he strides, Ph., pres. 3 sg., as from a verb *σδάζω*, which would correspond to a Greek *†σκέλω*, *†σκελίζω* from *σέλος* (§ 269). Aor. 3 sg. *σδέλτσεν* or *σδέσεν* (§ 262), subj. 3 sg. *σδέσθω*, 3 pl. *σδελίσουνε*, § 264.—*δκελιζμα*, pl. *δκελιζματα*, stride, Az., is the subst. from the same verb
- σδίζω*, Ph. v. *σκίζω*
- σδυλί*, Ph. v. *σκυλί*
- σδυλοκάκε*, neut. pl., dogs' dung, Ph. so, sa, etc., Capp. Ph. v. *εἰς*
- σογλί*, Ph. v. *σουβλί*
- σόγνα*, at once, Fer. I.e. *εἰς τὸ ἔνα*
- σογός*, Silli. v. *θεός*
- σδίδουζω*, Gh. v. Turk. *sofmaq*

κατα, *when*, Del.  
 ὤνυλος, Del. v. σφόνδυλος  
 τ(ζ)ρα, σφ(ζ)ραδαν, Capp. v. Turk. sonra  
 ραχ, Capp. v. Turk. soqaaq  
 ρουαίης, Ph. v. Turk. soqaaq  
 ρουφδορρεν do, Phl. v. Turk. soqmaa  
 ιρρεν, Ul. v. Turk. soqmaa  
 ός, *thy*.]—Forms from this in Capp., §§ 181, 182, at Ph. § 314  
 τί; *why*? Ax.  
 τίποσ, σοδβος; *why*? Ph. In text on p. 470, l. 81 in phrase σοτίπο d σταθώ; the final σ is dropped by dissimilation, § 282  
 ου, possessive, §§ 28, 258, 318  
 ου, Ul. v. Turk. su  
 ουβαλω, Phl. v. Turk. sava  
 ουβαλ, spit.]-Capp. ουγιλ, Sin. (Arkh. p. 268), ουγουλ, Fer. (Krinop. p. 68).  
 —ουγλ, Ph.—Lat. subula; v. G. Meyer, *Neugr. Stud.* iii, p. 61, and § 372  
 ουλοότσε, Ph. v. Turk. sulumaq  
 ουργα το, Del. v. σφογγίω  
 ουργάρ, Sil. v. σφουγγάρι  
 ουργώ, Sil. v. σφιγγω  
 ουπελενδώ, Silli. v. Turk. sübhalemmek  
 ουράτι, Ph. v. Turk. suret  
 ουροσ, Ph. v. Turk. stürü  
 ουσουρα, Sin. § 179  
 ουφρά, Capp. v. Turk. sofra  
 ουφρανέν άδεριά beñ gōstermāndē άουν  
 ιδών. Turkish sentence in Pot. text, p. 462, l. 15. In Turkish,  
 سفره نك عادتني بنی كوستر  
 مینده انك ایچون  
 ὀγάνσεν, Phl. v. Turk. soghamaq  
 ὀβῖ(γλ)ά τ μέρα, Phl. Mal. v. σιπιδό  
 ὀυτίου, Ul. v. Turk. sōyūt  
 ὀάνεται, σπάδτανε, Ax. v. ξεσπάνομαι  
 σπέρνω (σπείρω), I sow.]-Capp. pres.  
 σπερίσκω (Val. p. 21), aor. σπειρα, Ar.  
 σπήλαιον, cave.]-σπήλος, mass. (§§ 260, 261, 275), Ph.  
 σπιθαμύς, span, Ph. M. Gr. σπιθαμή  
 σπίδα, Silli. v. σπίτι  
 σπίτι, house. So at Ph., etc. with dimin.  
 σπιτόκκο.—In Capp. σπίτ, pl. σπίτμα, but (τι becoming όι) σπίτ, σπιδί μ, pl. σπιδίμα, Ar. Gh., σπιδ ό σπίτ, Del., §§ 88, 84, 179.—σπίδι, Silli. Latin hospitium; v. G. Meyer, *Neugr. Stud.* iii, p. 68, and §§ 371—378  
 [σπλήνα, spleen.]-Capp. σπλήνα, Fer. (Krinop. p. 62), σελήνα, Sin. (Arkh. p. 266), σουλήνα, Ar. (Val. p. 31).—σπιλήνα, Silli  
 σπόρος, seed, Fer. Ar. Mal.  
 στάβγο, Ph., στάβλο, Capp. v. σταβλος  
 σταβρός, σταβρώσω. v. σταυρός, σταυρώσω

στάγη, Gh. v. στέκω  
 στά(γλ)α, Ax. v. στάχι  
 σταλιγό τ, presently, Gh.  
 στάμα, pl. στάματα, a measure of land, Mal. ? connexion with στρέμμα  
 στανιέρ, Ph. v. δσθενής  
 στάσσι, Afs., στασώ, Silli. v. στέκω  
 [σταβλος, stable.]-Capp. στάβλο, Ul. Phl.  
 —στάβγο (§ 272), Ph.—Latin stabulum; v. G. Meyer, *Neugr. Stud.* iii, p. 68, and § 372  
 σταυρός, cross. In Capp. σταβρός, noted at Fer. and Ar. The word is of course universal  
 [σταυρώσω, I crucify.]-Aor. 3 pl. στάβρωσαν το, Sil.  
 [σταφίδα (σταφίς), raisin.]-Pl. σταφίδες, Gh.  
 [σταφύλα, grapes.]-σταφύλε, Ph., σταφύλα, Kis.  
 στάχα, Gh. v. στέκω  
 [στάχι, ear of corn.]-Pl. στά(γλ)α, Ax.  
 [στάχη, ashes.]-Capp. στχχδ, Ar., στχχτ, Phl.—σταχτιής, ash-seller, Silli  
 σταχτόνα, Ph., adj. from στάχη. Thus d σ.κούρι, a loaf baked in the ashes  
 στε, Ph. σ. τ' άβου, from the other.  
 στ. άπό and άς  
 στέ, Ph., στέα, Tsh. etc. v. άστούν  
 στέγνω, Gh. v. στέκω  
 στεθύρα, hole to receive the bolt of a door, Del.  
 [στειρος, barren.]-στειρο, Ph.  
 [στέκω, I stand.]-Capp. pres. στέκου, Mal., στέκνω, Sil., στέχνω, Ul. Phl., στέγνω, Gh. Mid. pres. στέκουμαι, Ar. Ax., στέκουμαι, Mis. (§ 227), Mal., aor. varying with the treatment of θ (§§ 86—96): έστάθα, Del., στάθα, Phl., έσταχα, 3 sg. έσταχε, έσταγε (§§ 222, 240), rarely έστάγε, Ul., στάχα, Gh. Mis., 3 sg. στάγη, Gh., aor. ευδj. σταθώ, etc., impv., § 248.—Pres. στήκνω, στέκνω (once στέκω), mid. στήγνυμαι, aor. στάθα, impv. στάθου, σταθήτε, Ph. Pres. ιστάμι (§§ 357, 358), Tsh. Kis. Afs., aor. ιστάθα or ιστάχα, Kis., aor. ευδj. ησταθώ, Afs., impv. ιστάχου, ισταθήτι, Tsh., pl. στάσσι, Afs. v. § 362.—στέκουμαι, aor. ευδj. στασώ (for σταθώ, § 11), Silli.—For use in Turkish idiom, v. § 380  
 [στέλλω, I send.]-Capp. aor. έστειλα, Phl. στέρου, afterwards, Ph. Tsh. Kis. Afs.  
 [στεφανώνω, I crown, i.e. put the marriage-crowns on someone.]-Aor. στεφάνωσα, Ph.  
 στέγνω, Ul. Phl. v. στέκω  
 στή, Ph. v. γή  
 στήκνω, Ph. v. στέκω  
 [στήνω, I make to stand.]-Aor. έστεσα, Del.

στό, Ph. v. ὁστοῦν

στο, στα, etc., Ph. v. ἄς

στόμα, mouth. In Capp. at Fer. Ul. Mis.

Phl. Sil. —στόμα(ν, Ph. and Silli

[στραβός, crooked.] —σταβρό, Fer. (Krinop. p. 63). For metathesis, § 104. —ἄδν.

στραβά, Ph.

στράτα (σπάδα), road, Capp., Ph. Silli.

The fem. gender is preserved at Del. and Pot., v. § 107. Latin strata; v. G. Meyer, *Neugr. Stud.* III, p. 63, and §§ 371—373

[στράτος, army.] —Gen. στρατοῦ, Gh.

στρίξα, aor. I called, summoned, and

imprv. στρίξα da, pl. στρίξαδε, Ph. The pres. is probably στρίγγω, -γῆς,

etc. Cf. Ducange, s.v. στρίγγειν

[στρώμα, mattress, bed.] —Pl. στρώματα, Pot.

[στρώνω, I spread.] —Aor. ἔστρωσα, Mal. Sil. and at Ph.

[στρώσις, mattress.] —In Capp. στρώς is general, declined as a neut. dimin. v. § 166. At Fer. Krinop. (p. 63) gives sg. στρώς or σρώς (§ 101), and f. pl. σρώες (§ 108). —στρώσι, f., as in M. Gr. with acc. στρώσι, Ph.

[στυλός, pillar.] —στυλός (§ 269), Ph. given by Grégoire, *B.C.H.* XXXIII, p. 154. —

δοῦλου, Silli

[στυράξ, the bush styrax.] —Dimin. στυράξ, Ph. The pounded berries make

a soapy lather and are used for washing

[στυφός, bitter.] —στυφέ, pl. στυφέ (§ 304), Ph.

σύ, thou. For Capp. forms, § 175, for Ph. § 310, for Silli, § 28

[συγκόφτω.] Used at Ph. and Kis. in sense of cut out and make (clothes),

shape (an artificial tooth). Recorded forms are: aor. 3 sg. σύγγοψω, Kis.,

imprv. σύγγοτ τα, Ph. Kis. In the meaning of this word may be traced,

perhaps owing to a similarity in sound, the influence of the Čagatai soqmaq,

which means (Vambéry, *Čagataische Sprachstudien*, p. 298) formen, schnit-

zen, anfertigen

συκώτι, Ph. v. συκώτι

[συκιά, fig-tree.] —Capp. δύκα, pl. δύκες, Phl., meaning also fig, v. § 389

[συκώτι, liver.] —δκώτ, Fer. (Krinop. p. 62). —συκώτι, Ph.

συλειτουργός, Ar. (N. K.). Explained as

μνημόσυνον, celebration of mass for the dead. It must be a corruption of

συλλειτουργόν, which is properly a mass in which several priests take part.

Decl. § 142

συμμοῖνον, Silli. v. ἐνθυμοῖμαι

[συμπέ(ν)θερος. Men whose children have

married one another are called συμπε(ν)θεροί.] —Capp. nom. συμπερό μ, my s., Mis. For μτ, § 99

[συμφθάνω.] —Used in Capp. to mean I reach, arrive at, instead of M. Gr.

προφθάνω. Forms are: pres. συμφθάνα, Sil., aor. σύφτασα, Gh. Ax. Sil. For

Fer. Krinop. (p. 63) gives συφτάνω and with metathesis φυστάνω, § 104

[σύννεφον, cloud.] —Pl. σύννεφα, Pot. —

σύννεφα, Ph.

συννόφα (i.e. συννόφισσα), in the pl. the wives of two brothers, Sin. (Ark. p. 269) and Ar. (Val. p. 21). —

σύν(φ)σα, Gh.

σύντεκος. The godfather as spiritual

father and the natural father of a child are called σύντεκοι, as sharing the

child between them. Thus Arkh. (Sin. p. 269) gives σύντεκος. Ὁ

καλεῖ δὲ πατέριμος τὸν γαμβρόν, because the πατέριμος, our best man, is the

godfather of the first child. The usage and word are not confined to Asia.

The forms are: σύντεκος, Ar. Ax., σύντεκος, Fer., σύντεγουσι (§ 127), Mal. —

σύντεκος, Silli. —The fem. form is σύντεκα, Ax. and Silli, contracted from +σύντεκισσα. So Val. for Ar. (p. 21) gives συντέκα

[συντυχάλω, I speak with.] —Capp. συντιχίμαι, Mal. An. (Pakhtikos, pp. 21, 22), § 280

σύνγοτ τα, Ph. Kis., etc. v. συγκόφτω

σύρα, Silli. v. θύρα

[σύρω, I drag, I go.] —Capp. imprv. σύρω, Del. Fer., pl. σύρετ, Fer. (§ 223).

Aor. ἔδωρην δα, dragged, drew, Ax. —Pres. συρῶμαι, I shoot, imperf. § 335,

aor. ἔσυρα, ἔδωρε με (§ 342), Ph.

σῦζῦλσεν, Del. v. Turk. sözölmekek

σῦγγιρά, Fer. v. σφουγγίρι

σῦπῦρετής, Silli. v. Turk. süpürücü

σῦπῦρεσε, etc., Ul. v. Turk. süpürmek

σῦρῦ, Gh. v. Turk. sürmek

σῦρσα, Ul. v. Turk. sürmek

σῦρδινιόγα, Ul. v. Turk. sürmek

σῦρῦ, Del. v. Turk. sür

σῦρῦλσεν, Ax. v. Turk. sürmek

σῦρῦνερέκεν, Ul. v. Turk. sürmek

σῦχῦ, aor. σῦχσα, Ax. v. Turk. soqmaq

σφάγω, Ul. v. σφάζω

[σφάζω, I kill.] —The forms vary with the treatment of σφ (Capp. § 100, Ph. § 284). The pres. is newly formed in

ἔσαξα, ἔβσαξα, *Mis.*, ἔψαξα, *Pot.*—*φσάγω*, *σάγω*, *impf.* ἔβσαξα (§ 334), *as from a pres. φσάγω*, *aor.* ἔψαξα, *impv.* §§ 346, 347, *Ph.* *Pres.* 3 *pl.* σάγων *da*, *Tsh.*

**σφαλῶ, I close.**—The forms everywhere vary with the treatment of σφ (*Capp.* § 100).—*Capp. pres.* σφαλῶ, *Sin.* (*Arkh.* p. 269), σαλῶ (p. 193), *Phl.*, *aor.* σάλασα, *Pot.*, *impv.* σφάλ, *Az.*, σάλ, *Sil.* *Pot. An.*, φάλ, *Fer. Ar.*, φσάλ, *Phl.*—σαλῶ, -λῆς, *aor.* σάλισα (§ 47), *Silli.* *Enclitic after πέν*, § 10

**σφαλῶνω, I close.** The form φσαῶνω (*for σφ v.* § 284, *for λ v.* § 269) is used at *Ph.* instead of σφαλῶ. The forms are: *pres.* φσαῶνω, σαῶνω, *impv.* § 350, *aor.* σάλασα, *aor. subj.* φσαῶσω, *Ph.*, *pres.* σαῶναι, *aor.* σάλοισι, *impv.* σάλ (§ 350), *Kis.*—Σφαλῶνω occurs in *Cypriote*, and *Hatsidákis* (*Ἀθηνᾶ*, xxv, p. 280) sees in it a mixture (*συμφυρμός*) of σφαλίζω and κλειδώνω or μαρδαλῶνω. The *Ph.* form may however be directly from φσαο-, the local form of σφαλός (*g.v.*). The *aor.* σάλασα looks as if it belonged to σφαλῶ, but the *Ph.* paradigm σκαῶνω, *aor.* σκῆτσα, *aor. subj.* σκαῶσω, shews that there is no difficulty in attaching it to φσαῶνω

**[σφάγγω, I press.]**—The forms everywhere vary with the treatment of σφ (*Capp.* § 100, *Ph.* § 284).—*Capp. pres.* σίγω, *aor.* ἔσιξα, *Del.*—*Pres.* σίνου, *Kis.*, *aor.* ἔφουξα, *Ph. Kis.*, *impv.* σίκατα (§ 346), *Ph.*

**[σφογγάτο, omelette.]**—σουργάτος, *δ.* *Sin.* (*Arkh.* p. 268).—φουργάτος, *Ph.*—*For σφ*, §§ 100, 284

**[σουργίζω, I wipe.]**—*Capp. pres.* σουργῶ, but *impf.* σούργισκα as if from σουργίζω (§ 206), *aor.* σούργα, *Sil.*, *impv.* σούργατο, *Del.*, as from *pres.* σουργῶ, which (*σουργῶ*) is given by *Arkh.* (p. 268) for *Sin.* and by *Pharasop.* (p. 124) for *Sil.*

**[σφονδύλι, spindle-whorl.]**—*Capp.* φον]ύλ (§ 83), *Ar.*, σον]ύλι, *Sin.* (*Arkh.* p. 268). At *Fer.* σφονδύλ, according to *Krinop.* (p. 63), means neck. For σφ, § 100

**[σφόνδυλος, vertebra.]**—In *Capp.* and at *Ph.* the form in σφ is preserved in the sense of neck-vertebra, where *M. Gr.* uses σπόνδυλος. Thus: σόν]υλος or σφόν]υλος, *Del.*, φόν]υλο, *Ar.*, σόν]υλος, *Sin.* (*Arkh.* p. 268), σφόνδυλο and σφονδύλ, *Fer.* (*Krinop.* p. 63), σόντελο, *Sil.* (*Pharasop.* p. 123). For σφ, § 100.—φσόνδυλος (§§ 269, 284), *Ph.*

**[σφουγγάρι, sponge.]**—*Capp.* σουργάρ, *Sil.*, σουργάρ, *Fer.* For σφ, § 100.—σουργάρ, *Silli.* Sūng'ar is given by

*G. Meyer* (*Türk. Stud.* i, p. 10) as the Turkish form of this word.

[σῶνω, I arrive, suffice.]—*Capp. pres.* 3 *sg.* σῶν, it suffices, *Del.*

σωρεύω, I collect.—*Capp. pres.* σωρεύω (*σωρέβω*) is given for *Sin.* by *Arkh.* (p. 269) and σωρόβω for elsewhere in *Capp.* So σωρόβω, *Sil.* (*Pharasop.* p. 124), *Ar.* (*Val.* p. 21) and *Fer.* (*Krinop.* p. 64). To the latter belong *pres.* 3 *sg.* σωρόβ, and *aor.* σώροβα, *Phl. Ar.*, *impf.* σωρόβω (§ 208), *Phl.* At *Az.* *pres.* σερέβω, *aor.* σέρεψα. v. § 65 for assimilation.—σωρέβω, *aor.* σώρεψα, *aor. pass.* σωρέφρα (§ 362), *Ph.*, *pres.* σωρέβου, *Kis.* *Aor.* 3 *pl.* σώριψιμι, *Afs.*—σωρέβου, *Silli.*

σωρώ, *Silli.* v. θεωρώ

σῶς, *prep.*, until, before, *Ph. Afs.*

σεζλαμά, *Capp.* v. *Turk.* sezlamaq  
σεζαράτσε, *Fer.*, etc. v. *Turk.* sežera-  
maq

σεζόλσε, *Ul.*, etc. v. *Turk.* sežmaq

σεράς, *Del.* v. *Turk.* sera

δ

δάβι, δάγι, dew, *Ph.* Given by *Kar.* (*Lag.* p. 68) and connected with *Armenian* šat, which *Bedrossian* gives as evening dew. v. § 876

δάγε, neut. pl., crops, *Ph.*

δάι, *Del.* v. πηγάλω

δαίρομαι, *Ph.* v. χαίρομαι

δάι, pl. δάγε, load of wood, vel sim., *Ph.* Dimin. δαγόκκο. Probably the Turkish šakh شَاخ branch

δάι or σάι, *Ph.* v. *Turk.* saj

δάλ, *Gh.* v. *Turk.* šal

δαλβάρια, *Ph.* v. *Turk.* šalvar

δαμανικό, pl. -ρά, a kind of melon, *Ph.* *Pharasop.* (p. 123) gives σιαμανικό καρπούρι, as a *Ph.* word, with derivation from χειμών. It is the χειμωνικόν mentioned by *Leake* (*Researches in Greece*, p. 423), a musk-melon, which can be kept right into the winter

δαμδέκ, a dry measure, *Az.*

δαμδάν, *Ul.* v. *Turk.* šamdan

δάνω, *Az.*, etc. v. σῶνω

δαπγαλόκ, *Ul.* v. *Turk.* šapqaleq

δαδής, *Silli.* v. *Turk.* šašmaq

δαδῆσαδῆ, *Silli.* v. *Turk.* šašmaq

δαδλάτσιν do, *Afs.* v. *Turk.* šašmaq

δαδῆγ, *Capp.* v. *Turk.* šašgen

δαδτιέγ, *Ph.*, δαδῶ, *Silli.*, etc. v. *Turk.* šašmaq

δαφάχι, *Ph.* v. *Turk.* šafaq

δάφκα, *Del.* v. *Turk.* šafq

δάφτη, δαφτιέι, *Ph.* v. *Turk.* šafq

δαχζαδές, *Ph.* v. *Turk.* šakhzade

δάχς, *Ph.* v. *Turk.* šakhs

δαχόρ δαχόρ, Mal. It means *right off*, in a trice, and is probably Turkish. ? onomatopoeic; cf. šar šar شار شار noise of something falling

δέ, δέα, Capp. v. Turk. dei

δέγια, Ph. v. Turk. dei

δέι, Sil. v. Turk. dei

δείλι, Ph. v. χέλι

δειμός, Capp. v. χειμός

δείν, Ph. v. έγω

δείρι, Afs. v. Turk. šehir

δέκ, ίνέι μ, δέκ, Ul. Obscure words in text on p. 360, l. 25 used by children when playing knucklebones. Alekt. (p. 491) gives δνάκα· δ ασπράγαλος, and so for Fer. Krinop. (p. 42) δνάκα, and ašeq, اشقى, also means a knucklebone.

I translate accordingly

δεκάρε, Ph. v. Turk. šeker

δελέκ, Ul., pl. δελέγια, Phl. Some kind of burden, possibly faggot

δένω, Ph. v. χέσω

δεπέ, pl. δεπέα, little loaf, Ul.

δεβάνου, Kis. v. σκεπάζω

δερεχάτι, Ph. v. Turk. širket

δέρι, Capp. Ph. Silli. v. χέρι

δεριδάχτι, pl. -ra, long wooden finger-stalls worn by reapers to enable them to grasp a larger quantity of corn, Tah. Afs. For the form v. § 269. At Ph. έλκε is used

δεριδέτ, Ul. v. Turk. šerbet

δέρου, Mis., δερίγουν (§ 80), Mal., I throw. Aor. έδίρα, Mis.

δέχ, Capp. v. Turk. dei

δεχέρι, Ph. v. Turk. šehir

δηκούμαι, Capp. v. σηκώνω

δήμερα, Capp. v. σήμεραν

δήμερα, Del. v. σήμεραν

Σημβόλ, Ar. v. πόλις

δηρ, Del. For εις την, § 102

δήρο, Ph., δήρου, Silli. v. χήρος

δίγρες, pl., frogs or toads, Gh. So I understood the explanation of the text on p. 346, l. 22 in which it occurs. But for Sin. Eleft. (p. 108) gives σίγρια, thorns, and Arkh. (p. 266), σίγρι, tragacanth bush

δίηρο, Mis. v. σίδερο

δίλε, δίλα, Ph. v. χίλιοι

Σιλλελής, a native of Silli

δίλάρα, Silli. v. χιλιάδα

δινίσκουμου, Silli. v. αβάνω

δίβκος, conical hill, Ar. (N.K.). Decl. § 142

δίś, Gh. v. Turk. diś

διśέ, Capp., διśάς, Ph. v. Turk. diśe

διφών, Del. v. σίφων

δέκβος, Az. v. σκεβος

δέβω, I do, make, Ul., serving as pres. to aor. έπαγα, v. ποιώ. Impf. δέ(β)ι-σγα (§ 210)

δέσθι, pin, Phl. Pl. δέσθι. Cf. Ducange,

σκέθθω, aculeus, stimulus

δέλιγμα, Az. v. σδάρ

δέκμρι, Gh. v. σκιάδιον

δένω, Az. v. σκίζω

δέυλι, Capp. v. σκυλί

δέκχα, Az., δκώτα, Fer. v. σηκώνω

δουικ, Capp. v. χουίξ

δουριδι, Ph. v. χουριδι(σ)

δολώσα, Silli. v. χελώσα

δόν, Fer. v. χώνι

δωδρά, drips, Ph. Of the water dripping from the water-spout on a house (δωδρ. q.v.). Kar. (Lag. p. 64) gives σουτραν or σουτραν· ρεύ, εκχέεισθαι. If this word δωδρά came by metathesis from τροχάς as Hatridákis has suggested (Έβδομός, II, p. 536), the initial would be χ, not δ. I prefer Grégoire's suggestion (B.C.H. xxxiii, p. 149) that it is a form of χυτράν from χύτρα

δωδρι, ro, stone water-spout of a house. Ph.

δούκου, Silli. v. σηκώνω

δουουδ άλφουσσου· γιάρου μεϊνιέ; Turkish phrase in Mal. text, p. 404, l. 25. In Turkish

شونی آلیر میسکز یارین مجیدی

δ-ή, Fer. v. γή

δύκα, Phl. v. σκυιά

δύνεφα, Pot. v. σύννεφον

δύνδεκον, etc., δυνδέκσα, Capp. Silli.

v. σύντεκνος

δυνύ(φ)σα, Gh. v. συννύφσα

δύρε, Capp. v. σύρω

δυσφτάνω, Capp. v. συμφθάνω

δύρδύ, Az., 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 σουρνάι. Sin., σουρνα, Bagdaonia. For Fer. Krinop. (p. 63) has δουνδού.—For derivation Arkh. quotes Byzantios· σούδα, long, narrow, underground passage, but in Ducange this word means the ditch of a fortress. The vd is also a difficulty.—At Ph. προχάγκι, q.v.

δύδυνω, I am wetted, aor. δύδυνασα, Ph.

Kar. (Lag. p. 64) and Arkh. (p. 281) give for Ph. schouschouśw, and there is a Pontic form σουσουλιζω, I am drenched (Σόλλ. xiv, p. 287). v. § 391. In spite of the reduplication the derivation is given by Capp. δυλάνω· βράχω, Krinop. (p. 68) for Fer. and Arkh. (p. 281) for Sin., with also schouschouśw for Ph. Both refer to χυλῶ, χυλούμαι. For Ar. Val. (p. 21) has ουλάνω = ύγραινω (εκ τοῦ χυλάνω), where σ is clearly for δ. For λ, § 269

δώνα, Ph. v. χελώνα

τ, possessive, Capp. § 178  
 ταβέρν, Ph. v. Turk. da'vert  
 ταβρί, Capp. v. ταβρος  
 ταβρώ, Capp. Ph. v. τραβῶ  
 ταγαρλόχι, Ph. v. Turk. dogharloq  
 ταγμά, n. pl., *these*, Silli. From τιάς, § 29  
 ταγμά, nom. pl., *these*, Pot. § 178  
 τάχα, Ph. v. Turk. tai  
 ταγρέ, hopper of a mill, Afs. v. Turk. takne  
 ταγρῆ, Phl. v. τραβῶ  
 τάδε, *such and such*, την τάδεν ἡμέρα, Pot. Probably not dialectic  
 τατζέ, Ph. v. Turk. taze  
 τατζί, Afs., τατζό, Ax. Phl. v. Turk. taze  
 [τάζω, I make a vow.]—Pres. τάγου, aor. έταξα, Mal.  
 τάημσα, Ph. v. ἡμους  
 τάθε, neut. pl., explained as *soles of the feet*, Ph.  
 τάτ, Ph. v. Turk. tai  
 [ταίζω, I give food to.]—Capp. aor. τάισα, Ar., aor. subj. 3 sg. νά τα ταίξ τον, Ul.  
 ταϊόκκο, Ph. v. Turk. tai  
 τακάς, Ph. v. Turk. teke  
 ταλέλ, Ax. v. Turk. dellal  
 τάλιαμ, Sin. § 172  
 ταμάν, Ph. v. Turk. tamaman  
 τανά, Capp. v. Turk. dana  
 ταναμαζούκα, Afs. (p. 576). Perhaps τανρ' έμ' άζού (= άδού) κά (= κάτω), *quickly go down there*  
 τάνι, a drink made of sour curd stirred up with water, Ph. Kar. (Lag. p. 64) gives the word, comparing Armenian t'an, *soup, broth, porridge* (Bedrossian). v. § 376. It is used also (τό τάνι) in Ophis and at Trebizond (Σόλλ. xviii, p. 167)  
 ταντζρέ, Ul. v. Turk. tenjire  
 ταντέλλα, lace, Del. French dentelle; v. § 369  
 τανδάγω, I snatch, carry off, aor. τάνσα, δάνσα, subj. τανδίσω, Ph. Kar. (Lag. p. 64) gives τανδῶ, τανδίσω  
 τανδούρ, Pot. v. Turk. tandur  
 τανεδῶ, etc., Silli, τανέτσειν, Sil. v. Turk. tanemaq  
 [τάξις, class.]—At Ph. acc. pl. τῆς τάξης, *the tribes*, in Gospel text (Lag. p. 11)  
 τανέχ, Phl. v. Turk. tabaq  
 τανέυρ(ι, Capp. Afs. v. Turk. tabur  
 τάρκαλ, wheat, Mis.  
 ταγτινέ γαζιάν τεπιλδέ γυζιμάς, *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  
 ταραλόχ, Phl. v. Turk. ortaleq

ταρόφ(ι, Capp. Silli, etc. v. Turk. taraf  
 ταράχι· έμπνον, Ph. Given by Kar. (Lag. p. 64) comparing Armenian t'arax, *sanies, matter* (Bedrossian). v. § 376  
 таралá, Capp. v. Turk. tarla  
 тарна́, аав., *quickly, immediately*, Ph. Tsh. Besides тарна́, Kar. (Lag. p. 64) gives from Ph. тарно́с· таху́с and тарне́ω· таху́νω. Тарна́ regarded as an impv. has produced the pl. тарна́те, дарна́де. Grégoire suggests a metathesis from тарно́с, B.C.H. xxxiii, p. 155  
 таро́с (о), *time*, Ph. The word takes the place of καιρός. It is used in the Ph. Gospel: e.g. St Matt. xxvi, 31, έδоте τον таро́с ο Χριστός έπειτι (Lag. p. 8), and occurs in the xixth century Poèmes Prodomiques (Hesseling and Pernot). The passage (p. 46) runs:—αν τόχη ως υπαγαλόμεν, αν ού κρατήση εὐδία, αν ούκ αλλάξουν ο таро́с, κ.τ.λ. For a note on the word, *ibid.*, p. 250.—In Crete таро́с means a violent wind; φυσῶ таро́с, it blows a gale, and this and the Byz. use of the word make the Armenian tari, *year*, suggested by Kar., most unlikely. Kar. gives also (Lag. p. 64) тарίσμαι· χρονίζω, βραδύνω.—The words διαν-таро́с, Sin., τσανтаро́с, тсентара́, Del., at this hour, given by Arkh. (p. 233), and Kar.'s тзентаро́с, тзантаро́с (Lag. p. 65) for Del. seem to contain this word, the first part being akin to the Silli τιάς, *this*. The initial τ would become at Del. ά, transcribed τσ by Arkh. and ε by Kar. (= Lag.'s τζ), and the δ of the Sin. form is probably an error for d (= τ). For the derivation of таро́с and references, v. Thumb, *Griech. Sprache im Zeitalter d. Hellenismus*, p. 91  
 тарсен, Ax. v. τραβῶ  
 тарти, Ph. v. Turk. derd  
 тасало́с, Ph. v. Turk. tassale  
 тас(ι, Ul. Afs. v. Turk. tas  
 тасла́тсе, Ul., тасла́десен da, Ar. v. Turk. tasalanmaq  
 тадо́, Capp. v. таχό  
 тада́с, dadás, *father*, Ph.—dadás, Tsh. § 280. A Pontic word, v. § 391  
 татли, Ph. § 172  
 [таύρος, bull.]—In Capp. the dimin. таβρί, Ph. Phl. and (Val. p. 21) Ar. тафсир, Gh., etc. v. Turk. tasvir  
 таχладі́зω, Ph.—v. Turk. taqlah  
 тахта́, Del., тахта́ло́с, Ph. v. Turk. takhta  
 тахти, Ph. v. Turk. takht



ταχύ. At Phl. soon, but generally in Capp. it means *to-morrow*; Gh. and ταδύ, Fer. Sil. So at Sin. (Arkh. p. 270), who gives also τ' ἀλλ' ταχύ, *the day after to-morrow*

teghóri, Ph. v. Turk. daire  
tebé, *this, or in this way*, Ph.  
teés, *these*, Silli. From τιάς, § 29

teíte, Ar. v. Turk. taze

teĩbos, Ul. v. τείχος


τειριθεται, Ph. v. φθειρίζω

teĩssa, *to-morrow*, Ul. Probably τα(χ)ύ (q.v.) + the dimin. ending seen in λίσκο (=όλιγος). For a changing to ε, v. § 66

τείχος, wall.—In Capp. τείχος, Fer. Ax. (decl. 180), delchos, Pot., τείχους (decl. § 133), Mis., tolous, Sem. (N. K.), teĩbos, Ul., δούχος (decl. § 140), Ar.—duchos (§ 256), Ph., and δούχους (§§ 9, 18), Silli, both masc. like τείχος in M. Gr.

teké, Phl. v. Turk. tekke

τεκελεμές, Ph. v. Turk. tekellum

τεκέρι, Ph. In text on p. 476, l. 23 explained as *dish* (either *food* or *plate*). Possibly Turk. taker, , wheel,

from the circular form of a dish

τεκλίφ(ι), Gh. Ph. v. Turk. tekliif


[τέκνον, child.].—τέκνους, gen. sg. τεκνοῦ, pl. τέκνα, gen. pl. τεκνώ, Silli

τεόά, such, Silli. τεόά καιρί. M. Gr. τέτοιος

τέλ, Capp. v. Turk. tel

τελέφι, Ph. v. Turk. telef

τεμενάχ, τεμάναχ, τεμαλάχ, Ul., etc. v. Turk. temenna

τεμύσι, heat, Tsh. Probably Turk. tem-muz, , July

τεμβίχ, τεμβιδίλ, Ul. v. Turk. tembih

tenjeris, Pot., etc. v. Turk. tenjire

tendeμένο, Ph. v. devdāgaw

τεό, Fer. v. θεός

τεπέ, Ph. v. Turk. tepe

τεπεκόζη, one-eyed giant, Cyclops, Ph. Kar. (Lag. p. 57) says that τεπεκόζ (tepe, head, göz, eye) is Turkish for Cyclops

τέρ, Mis. v. ποδάρι

τέρ, Capp. v. λιθάρι

[τέρετρον, auger.].—From the dimin. τέρετριον comes at Mis. τελέτρι

τέρκι, Ph., τερκί, Silli. v. Turk. terki

τερ(δ)ής, Ph. v. Turk. terzi

τέσερα, Capp. Ph. v. τέσσαρα

[τέσσαρα, four.].—In Capp. and Ph. τέσερα, § 307. v. Thumb, Griech. Sprache im Zeitalter d. Hellenismus, p. 72. Like other adj. the neut. form is always used

τετέ. Voc. γαβρού μ τετέ, mother dear, Del.

[Τετράδη, Wednesday.].—In Capp. Τετράχ. Gh., Τετράρ (§ 88), Ar.

τεχλικαλόδια, Del. v. Turk. tahlíkeli  
teχpedén, at once(?), Phl. Clearly Turkish, used in text on p. 430, l. 20

τζάγκαρ, Ph. § 172

τζάκρι, τζαχρα, τζακρό τροχός, κάβου.

Kar., spelling with initial c', gives this apparently as Cappadocian (Lag. p. 65, who changes the initial to τ, the sound being probably ε). Probably the Armenian շախր, turning, which is Persian darkh. چرخ (Hübner-

mann, page 186). This appears in Turkish, but the Capp. word is from շախ rather than from darkh. v. § 377

Τιφουνοιῶν, gen. pl., of the Jews, in Ph. Gospel (Lag. p. 13), § 303. Tahifut. Turk. چفوت, is a vulgar term for

Jew in Turkey

τηρεβή, dawn, or adv. in the morning.

Ph. It would seem to be from τή αὐγήη, but v. ἀβίδζα

τηρεβίδζα, dawn, or more usually adv. in the morning, Ph. Afs. Τέ τρεβίδζα, next morning, Ph. For derivation from τήν αὐγήησα, v. ἀβίδζα

τί, Ph. v. αὐτί

τι, Ph., etc. v. δι

τία, Ul. v. τίχαλο


τίαλα, Mis., etc. v. τίχαλο

τίαν, Mis. v. τίχαλο

τιάς, this, Silli. v. § 12, and for decl. § 29

τίγαλα, Ax. v. τίχαλο

τίγγυρ, Sin. § 172

τικτίσε, aor. 3 sg., he emptied, Ph. The ending points to a Turkish loan-word in -τιέγω (§ 324), and there is probably a connexion with tehi, , empty.

(? τιχτίσε)


τιλαδίω, Ph., etc. v. Turk. dilemek

τιλερίω, Ph., etc. v. Turk. dilemek

τιλίμ, Ph. v. Turk. dilim

τιλισίμε, Ph. v. Turk. telâsem

τιλβέρσα, διλβέρσα, water-fairy, Ph.

in text on p. 490, l. 3. The ending is the Greek -ισσα (§ 253) and the word is almost certainly a corruption of, or error for, gól-peri-ισσα, from Turk. گول, gól, lake, and , peri, fairy, especially as the heroine of the similar tale given by Grégoire (B.C.H. xxiii, p. 158) is a water-fairy called Κουλέρσα or Κουλερίτσα

τιμάρι, care, attention, generally to horses and animals. So Arkh. for Sin. (p. 270). Ducange gives τιμάριον, honorarium, and says that the Turkish

timar, تیمار, comes from it. At Ph. aor. τιμάρενα, *tended, nursed*. The pres. τιμαρεύω is given by Arkh. τιμή, *price*, Ph. [τινάσσω, *I shake*.]—Impf. 3 pl. τινάγαν (§ 334), aor. 3 pl. τινάξαν, Ph.—Cf. δυναχός τίνκε, Ph. v. Turk. tēbqe τίπο, subst., *what?* Ph. Tsh., § 318. Μέ το τίπο ά νός; *with what will you plough?* Ph. τίπο τούης; *what do you sell?* Tsh. τίπος, dibos, *nothing*, Ph. τίς; *who?* In Capp. τίς (τίς), neut. τί, but ός, άι at Ar. Del. Gh. At Fer. ός and τίς are both used, § 88. Decl. § 188. For σίνα = *eis tíνα*, Pot., § 102.—At Ph. τίς, τίς, m. f., but πό is used instead of τί. Decl. § 319.—At Silli ός, neut. όό (§§ 12, 32) τίχαλο, τίχала; *how? what sort of?* Sin. (Arkh. p. 271), τίχαλ, Fer. (Krinop. p. 68). τίγαλα, άγαλα, Ax., τίαλα, Mis., τίαλ, Mal., άαλα, άχαλο, Del., άγαλ, Gh. Of the τίχαρο which Arkh. (l.c.) says is used in Capp. except at Sin. I heard no trace. Tίar, Mis., in the sentence τίαν νά δου βγάλου; is τίαλ with the λ assimilated to the ν following. At Ul. τίa σεράνδα νδαι (text on p. 364, l. 18) means *for they are 40*, and τίa may be for τί(χ)αλ, with the λ assimilated.—Krinop. derives from τί, *what*, and Turk. hal, حال, *condition* τνε, possessive, Capp. § 178 τό, pl. τά, relative pron. In Capp. Del. Ar. Ax. Phl. At Ul. no pl. recorded. It is used often unaccented after άπ, άπ το ήτον, *since he was*. So too μί το, *whilst*, Del., § 189.—At Silli ότ τ ήπα, *since I came* το (do), 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. όην is preserved, as also probably at Sin. and Pot. At Mis. and Mal. ag. του (dov). For the sg. also τα is sometimes, but rarely, used. In άς ο τραήσω, Phl., text on p. 422, l. 6, τ is lost, § 103.—τα (da) for both sg. and pl. at Ph., etc., §§ 311, 312.—At Silli, by the side of του(ν, etc.), τα (da) is used for all genders and numbers, §§ 23, 24 τοβά, Phl. v. Turk. du'a τοβρά, Ax. v. Turk. torba τογας, Phl. v. Turk. du'a τόλι, Afs. v. Turk. dolu τομβέλ, Ph. v. Turk. tembēl τόν, (τόν, τόμ, τό), *when*.—Capp., Mis. Sll. Ax. Ar. Phl. τόργι, *when*, Del. I.e. τόν + Turk. ki

τοπάλ, Mis., τοπαλαδᾶ, Ul. v. Turk. topal τοπλάτσα, Capp. Ph. v. Turk. topламаq τόπος, *place*.—Capp., Del. (decl. § 118), Pot. (decl. § 120), Ar. (decl. § 142), Gh. (decl. § 145) and *passim*.—τόπους, pl. τόποι, Kis., but at Ph. ό τόπας, pl. τα τοπία, § 292.—τόπους (§ 9), Silli.—Used at Del. (text on p. 324, l. 13) for *instead*, like the Turk. yerina. v. § 381 τοπούς, Ul. v. Turk. topuz τοπρά, Ph. v. Turk. torba τογάδ, Del. v. Turk. toqat τορβά, Phl. v. Turk. torba τός, Capp. v. Turk. toz τότε, *then*. Capp., Gh., τότες, Del. Ax. Sill., τότε, Mal.—τότι (§ 12), Silli τού, indecl. relative like M. Gr. τοῦ, Del. and Ph. Afs. § 320 τουκάνι, Ph., etc. v. Turk. dukkian τουκανής, Ph. v. Turk. dukkianji τουλοσ, Ph. v. Turk. dolu τουλούμα, Sil. v. Turk. tulum τουλουσουμλου χτου, Gh. v. Turk. telesem τούμ, *whole, complete*, Ph. ? Turk. tamm, تامر τουνε, *doune*, possessive, Ph. § 313 τουνουρβουλούκι, so τ., *with a proposal of marriage*, Tsh., text on p. 568, l. 7. Probably to be written τούν ούρβουλούκι, and from Turk. dūyūn, دوگون wedding, and arzu, آرزو, *desire* + loq, لقى τουνδούρ, Capp. v. Turk. tandur τουράτσε, aor. 3 sg., *was dwelling*, Ph. Probably connected with durmaq, دورمق, *to remain* Τούρκος, Turk.—In Capp. *passim*. Decl. § 117 (Del.), § 122 (Sll.), § 131 (Mis. Τούρκου), § 134 (Ul.), § 139 (Ar.), § 146 (Fer. Τούρκο).—άν Δούρκος, Ph. τουρούμι, Afs. v. Turk. tulum τουρχά, Phl. v. Turk. türşü τούς, τούς, δούς, δούς, *what?* Ph. Afs. Indecidable adjectival relative, meaning also *how?* § 319 τους, possessive, Silli, § 23 τούτι, Ph. v. Turk. tut τουτλι, Mal. § 172 τούτος, *this*. Only at Silli in any fulness, § 27.—In Capp. only pl. έτούτα, Del. Ax. Pot., έτούτα, Mal. Mis. of all genders (§ 186), and the genitive forms used as possessives, § 183.—At Ph. genitive used as possessive, and at Kis. άτούτα τι νομάτοι, acc. pl. masc., § 316

roussá, *thus*, Silli

τουφάκι, Ph. v. Turk. tüfenk

τουάφ, Del. v. Turk. tuhaf

τόχο, a dry measure used for corn, Ph.

Kar. (Lag. p. 65) gives τόχτι and for the half, μιστόχτι

τοχτόρη, acc. sg., doctor, Kis. § 869

τραβῶ, I pull.—In Capp. an -άω verb.

Pres. τραβῶ, aor. τράβσα, aor. subj.

τραβήσω, Del. Sil., τράβσα, Del. Impf.

Del. § 203. Elsewhere a form with

metathesis (§ 104) recorded. Pres.

ταβρῶ, Gh. Ax., 3 sg. ταγρῆ, Phl., impf.

Ax. § 209. Aor. τάβρησα, Ar. Gh. Ul.

3 sg. τάρσεν, ὅπ ἄρσεν (§ 101) in text

on p. 396, l. 8, Ax., pass. aor. 3 pl.

ταβρίσαν (§ 88), Ar.—Pres. ταβρῶ, -εις

(§ 828), 2 sg. ἵδ ταβρῆι μιν (§ 280),

impv. τάρβει (§ 350), aor. τάβρησα,

Ph.—For ταυρῶ v. Hatzidákis in

'Αθηναίων, I, p. 424

[τραγουῖα, song].—The classical form with

ω, where M. Gr. has ου, is preserved;

Capp. τραγῶ, Gh., pl. τραγῶδια,

Phl.—τραγῶδι, Ph., meaning a flute.

[τραγουδῶ, I sing].—In Capp. generally

(the only recorded instance of the

contrary is the aor. subj. 3 pl. τραγου-

διονε, Ax.) the ω of the anc. form is

preserved. The forms vary with the

treatment of δ (§§ 86–96).—Pres.

τραγυδῶ or τραγουδῶ (§ 65), Del.,

τραγυρῶ (§ 200) Gh., τραυδῶ (§§ 65,

91) Ul., all as -άω verb. Impf. Phl.

§ 208, Ul. § 210, Gh. § 214. Aor. τρα-

γύδσα, Del., τραγύρσα, Gh., τραύτσα,

Ul., τραυόσα (§ 101), Phl.—τραγρῶ,

-ῆς (§ 35), impf. § 38, aor. τράγρησα,

Silli

τραγρῶ, Silli. v. τραγουδῶ

τράϊ, Mis. v. ράχισ

τρανῶ, I see. Used, as an -άω verb, all

over Capp. and at Silli as pres. to

εἶδα. Not at Ph.—Capp. The usual

pres. is τρανῶ, Ul. Gh. Ax. Mal. (§ 191),

Phl. Sil. An. Pot. δρανῶ is commoner

at Fer. Ar. Sem. ρανῶ (§ 101), Del.

Mis., rare at Ar. Impf. Pot. § 204,

An. § 205, Sil. § 208, Ax. § 209, Ul.

§ 210, Mis. § 211, Fer. § 215. Aor.

passim, τράνσα, subj. τρανήσω.—τρανῶ,

-ῆς, 3 pl. τρανοῦδου (§ 9), impf. § 40,

aor. subj. 3 sg. τρανήσῃ, Silli.—For

derivation Hatzidákis ('Αθηναί, xii,

p. 486) connects it with τρανός, τρανίζω

and quotes the Cretan ἀναντρανίζω

= ἀναβλέπω

[τραπέζι, table].—Capp. τραπέζι, Mal.—

τραπέζι, δραπέζι and dimin. τραπε-

ζόκκο, Ph.

τραχαμύρ, hairy, Ph. Given by Grégoire,

B. C. H. xxxiii, p. 151

τραχηλιά, collar, Sin. (Ark. p. 271).—

τραδῆλι, Silli

τρέψ, Phl. Sil. v. ράχισ

τρέχω, I run.—Capp. pres. at Ax. (§ 62),

Phl. Pot. 3 sg. τρέχον, Del. as from

pres. τρέχων. Cf. φάγῃον from φάγω

(= σφάζω). 3 pl. τρέγνε, Ax., impf.

Pot. § 204, aor. έτρεξα, Ar. Ax.—

Pres. τρέχου, impv. τρέχε, Silli

τρελα, three. In Capp. and Ph. only the

neut. τρελα is used, as adj. have no

difference of gender, § 307.—At Silli

τρεῖς, τριά, gen. τριῶ

[τριάντα, thirty].—τριάντα, Capp. Ph.,

§ 307

[τρίβω, I rub, thresh grain].—Aor.

έτριψα, έδριψα, Ph.

τρίκακα, Sin. § 172

τρίκαμο, Ph. § 172

τρίω, va and έτρισε, Ph. Aorist, mean-

ing shake (a tree)

τρίττι, τρίτι, Ph. Mal. § 173

[τρίτος, third].—In Capp. τρίτρο, Sil.

Pot.

τρογυδῶ, Del. v. τραγυδῶ

τρόβ, pl. τρόβια, thread of a tassel, Del.

τρώϊ, Mis. v. τροχός

τροτιάξεσαι, Ax. v. έντρέτομαι

τρώδα, Phl. v. τροχός

[τροχός, wheel].—In Capp. the dim.

τρόχι is used, often meaning the stone

wheel-shaped doors used in the out-

combs below the houses (v. p. 15).

Forms are: τρώχ, τρώχι, τρώϊ, pl.

τρώχια, Ax., τρώϊ, pl. τρώγια, Mis. (§ 62)

and pl. τρώδα, Phl.

τρουδῶ, Ul. v. τραγουδῶ

[τρυτί, hole].—In Capp. τρυτί, Del. Gh.

Mis. Pot., τρυτή (Krinop. p. 65),

Fer., ρυτί, pl. ρυτιά, Mal. The

word is used of the rock-cut dwellings.

—τρυτί (doubt), Ph. As.

[τρυτί, I pierce].—Capp. aor. 3 sg.

δύπτισεν δο, Ar. with metathesis of

ρυ (§ 104) and ε for τ (§ 83).

[τρυφερός, delicate].—τρυφερό (N. K.), Ar.

and (Krinop. p. 65), Fer. § 103. Kar.

(Lag. 64) has for Mis. and Phl. τεφερό-

βεβεργμύτος, which the Phárasa use

of τρυφερός: ύγρός, ρευστός leads him

to connect with this word. So Arkh.

(p. 275) has τρυφερός: τρυφερός, Sin.

and τεφερός: έδαφος μαλακόν ύγρόν,

Bagdaonia

τρώγω, I eat.—Capp. pres. τρώγω, passim.

3 sg. τρώει τα, τρώχ τα (§ 62), Ax.,

impf. Del. § 201, Pot. § 204, Sil. § 206,

Ax. § 209. Aor. έφα(γ)α, passim, aor.

subj. φά(γ)ω, φῆς, φάγ, φῆα, φῆγ,

φῆν(ε), passim. 3 sg. φάγχ (§ 62), Ax.

Phl., 1 sg. ές το φάγω (§ 65), Ul.—τρώγ,

impf. τρώγκα (§ 335), aor. έφαγα, 3 sg.

ἐφαίν da, ἔφω da, Ph. ἐφαίν, Tab., ἐφαίν, Afs. Aor. subj. φά(γ)ω, Ph., φάου, Kis. 1 pl. ἀφάμες (§ 821), Ph., ἱμπερ. Ph. § 851.—τρώγου, aor. subj. φάγου, Silli  
 τσά, thus, Silli  
 τσάκα, Ph. v. σαλάκα  
 τσακώνω, used in Asia Minor to mean *I break*, whilst in M. Gr. τσακώνω means *I seize* and τσακίζω *I break*. The Capp. forms have as initial τσ, σ or δ. Pres. τσακώνω (Ark. p. 272), Sin., δακώνω, Del., σακώνω, Ul., 3 sg. σακόν δου, Mal., aor. τσάκωσα, Mal., σάκωσα, Gh. Del. Ax., δάκωσα, Del. Sil. Pot., aor. subj. 2 sg. σακάγης, Del., pass. pres. 3 sg. σακούται, Gh., aor. 3 sg. τσακώθη, Del., partic. τσακωμένο, Del.—Pres. τσακώνει, aor. τσάξεν da, Ph.—Pres. δακώννου, aor. δάκονσα (§ 49), Silli  
 [τσαμτί, grape.]=Jamti, bunch of grapes, Silli  
 τσανεύν, *I become mad*. Quoted for Fer. (Krin. p. 64), Sil. (Pharasp. p. 125) and with τσανίζω for Sin. (Ark. p. 272).—τσανέβομαι, *I play (as a child)*, imperf. 3 pl. τσανεούσανται, Ph. Kar. gives for Ph. τσανίζω μωραίνομαι and τσανεύν εύθυμώ (Lag. p. 67).—δανέβρου, Silli  
 τσανό, mad. In Capp. τσανό or σανό, Del., τσανός, Fer. (Krinop. p. 64), τσανός, Sil. (Pharasp. p. 125), τσανός, Sin. (Ark. p. 272, who says that in Pontos and elsewhere in Capp. *σαντός* is used). With initial δ, δανό, Ar. Fer. § 167.—τσανός, Ph. (Lag. p. 67).—δανός, Silli  
 τσάρι, pl. τσάρες, hair, Ph. Also, δν σάρι, a hair. Kar. (Lag. p. 65) gives δάρες, τσάρες, τζάρες· ἔριον, μαλλός  
 τσέρεψε; Ph. v. σέρεψεν  
 τσέφλον, shell of eggs, peel of apples, etc. Sin. given by Ark. (p. 278) who derives from ἐξέφλοον.—Acc. pl. τις τσέφοι (§ 270), nutshells, Ph.  
 τσίκνα (ano. κνίσα), smell of burning, smoke, Sin. (Ark. p. 278), Sil. (Pharasp. p. 125). I record δίκνα, smoke, Gh. Mis. Sil.  
 τσιλί, clay cooking pot, Sin. (Ark. p. 278), τσηλί, Fer. (Krinop. p. 64). This is probably pronounced δικί, which at Ph. would be δίδι or jǐjǐ, and therefore this word may be taken as the origin of the Ph. jǐjǐ, dimin. jǐjǐkko, clay cooking-pot. With the dimin. ending -όων (§ 889) there are the Capp. forms τσικόπο and, with metathesis, τσιπόκο (Fer. Krinop. p. 64, and Sin. Ark. p. 278). This form

with metathesis appears in Arkh.'s cibok=ποτήριον for Bagdaonia, and Kar.'s τζιβόκ (pronounced δβόκ) for Mis. Phl. Gh. and elsewhere in Capp., but not Phárasa (Lag. p. 66)

[τσιριζώ, *I cry*, generally of animals' noises.]=For Sin. Arkh. (p. 274) gives τζιριζώ· συριζώ, κραγγάζω, and τσιρικτής· τέττιξ.—Pres. τσιράγω, δζιράγω, imperf. τσιράγκα, aor. τσιρίξα, ζίριξα, Ph., aor. 3 sg. τσιρίξει, Afs.

τσιτσιζώ, *I swallow, suck down*, Sin. (Ark. p. 274).—At Ph. aor. subj. 3 sg. δζιδίζω (of ox grazing)

τσιώσε, 3 sg. aor., rose up (of a star, sun, etc.), Ph. Kar. (Lag. p. 66) gives the pres. τζιόσω (τζ=δ), and the phrase τζιόσεν δηλος, stating that it is used also for plants growing. The hiatus suggests a lost λ, and it is possible that the word is a corruption of ύψηλώνω, which at Ph. would appear as pres. ψηώνω, aor. ψήωσα, with ts for ps τσόλα, neut. pl., clothes.—In Capp. at Mal. Phl. Pot. and Arkh. says (Sin. p. 275) that it, or τσόλα, is used everywhere except at Ph. It takes the place of M. Gr. ρούχα, q.v. ? Turk. öül, q.v.

τσόπλα, pocket, Mal., δόπλα, Phl. Arkh. (p. 274) gives τσιόπα, Sin., and τζάπλα, Bagdaonia, and Kar. (Lag. p. 65) has τζάπλα, Mis. This word seems combined from παπούλα (q.v.) and Turk. jeb

[τυλίζω, *I roll up*.]—In Capp. aor. pass. 3 pl. τυλίχων, Ax. v. δυλεγάρ, spider, Ar.

τύρα, Capp. v. θύρα  
 τυρί, Capp. v. τρυπί

[τυφλός, blind.]=Capp. τυφλό, Ax., δυφλό, Del. Gh. Before subst. verb, § 248

τύκμανο, Silli, etc. v. Turk. dukkan

τύδαρος, Phl. v. Turk. tǔjjar

τύπί, Mal. v. τρυπί

τύφέκ, Capp. v. Turk. tüfenk

τωρώ, Fer. v. θεωρώ

## d

dá for dá τα, Ph., etc.

δαγαρjόχι, Ph. v. Turk. dogharjeq

δαγούδι, Del. v. Turk. daghetmaq

daghetádeon, etc., Capp. v. Turk. daghetmaq

daghetáw, etc., Capp. v. Turk. daghetmaq

dáz, dáγι, dag, Ph. Pl. τρία δάγιχα. v. Turk. tai

dázγχα, Ax. v. Turk. oda

dáμα, adv., together, also as prep. followed by the poss. pron., e.g. dáμα του, Ph. with him. Capp. and Ph.

δαμνός, Afs. v. Turk. damla  
 δανά, Silli. v. Turk. dans  
 δανιστοῦμε, Phl., etc. v. Turk. daneš-  
 maq  
 δαρίζ, Gh., etc. v. Turk. deniz  
 δάq, Fer. v. Turk. dudaq  
 δαρνάδε, Ph. v. *ταρνά*  
 δάρτι, Ph. v. Turk. derd  
 δαρρόσα, δαρρόλιμα, Ul. v. Turk. darel-  
 maq  
 δάσκαλος, Capp. v. δάσκαλος  
 δαδλῆσθό τ, Phl. v. Turk. tašleq  
 δάδτι, δάδδι, Ph. v. Turk. tašt  
 dadás, Ph. Tsh. v. *ταράς*  
 dadí, Gh. Ar. Silli. v. *δαδί*  
 δαφάν, Ul. v. Turk. tavšan  
 δαχά, Del. v. Turk. daha  
 δαχτύλ, Capp. v. δάχτυλον  
 de, Ax. v. Turk. de  
 δεβέ, Capp. v. Turk. deve  
 δεβεΐης, Capp. v. Turk. deveji  
 δεβένι, Afs. v. Turk. tavan  
 δέβ(ι, Capp. Ph. v. Turk. dev  
 δεβιρδῆ, Phl. v. Turk. devirmek  
 δεβρέ, Phl. v. Turk. devr  
 δεβρλμούσα, Phl. v. Turk. devirmek  
 δεβρίξ, Capp., etc. v. Turk. derviş  
 deyí, Capp. Silli. v. Turk. deyi  
 deeká, indecl. demonstr., that, Ul. deeká  
 to *depe*, that valley. v. § 186  
 det, Capp. Ph. v. Turk. deyi  
 δειρμενΐης, Capp. Ph. v. Turk. deyr-  
 menji  
 δειραν, aor. 3 pl. In an Ax. text (p. 390,  
 l. 4) explained as ἐμδλλωσαν, com-  
 plained  
 δεκυνό, demonstr., that, Ul.  
 δεκιά, then, Silli  
 δεκίω, these, Mal. With softened κ,  
 δεκού, Mis. v. § 78  
 δεδέ, there, Ul. *κάρ δεδέ, ἐπάν δεδέ*  
 δελάλι, Ph. v. Turk. dellal  
 δέλικα, Ul. v. Turk. delik  
 δελίqανου, Ar., δελιqανού, Ph., etc. v.  
 Turk. deliqanle  
 δέλουμαι, I walk about. Recorded at  
 Pot. and aor. subj. 3 sg. δελαστή, Phl.  
 For Sin. τελάζω· περιφέρω (Ark.  
 p. 270).—δέλλουμου or δελλάνουμου,  
 with the same meaning, *impf.* § 44,  
 Silli  
 δεμέκ, Capp. Ph. v. Turk. demek  
 δεμιρόνας, Del. v. Turk. demir  
 δεμβέλης, Silli. v. Turk. tembel  
 dené, Capp. v. Turk. dane  
 denóγω, -dḡs, I lean, trans. and intrans.  
 aor. δένσα, partic. pass. *τενδεμένο*, Ph.  
 denḡξ, deyls, etc., Capp. v. Turk. deniz  
 deπé, Silli. v. Turk. tepe  
 deπά, here, Silli  
 δερβίδης, Ph. v. Turk. derviş  
 deπé, now. In Capp. Del. Ul. Ax.

deπé, Capp. v. Turk. dere  
 deπl, Capp. v. Turk. deri  
 deπά, then, Ar.  
 deπόςης, Silli. v. Turk. derin  
 deπoύσκαμ, adv., this moment, Ax.  
 deσtán, Ul. From the context (p. 351  
 l. 28) it means trial, test  
 deσtέpov, afterwards, Ph. Tsh.  
 déφ, Capp. v. Turk. dev  
 deχά, interj., behold! Phl.  
 δῡλῡτα, aor., Ph., in text (p. 504, l. 22  
 meaning I exposed (a child). *Impf.*  
 δῡλῡ τα, aor. subj. δῡλῡσω. In  
 Arkhélaos Ph. text (p. 137) is γάλσα,  
*την στράτα, we lost the way*, which  
 Thumb (*Handbuch*, 2nd ed. p. 298  
 reprints, giving γάλσω, I perplex  
 confuse  
 dḡelé, την, dirt, Ph. Kar. (Lag. p. 66  
 gives τῡelé, Ph. and elsewhere τῡίλα  
 the droppings of birds  
 dḡrḡγω, Ph. v. τσιρῡγω  
 dḡidḡσḡr, Ph. v. τσιρῡσω  
 di (rarely ti), particle used after the  
 verb λέγω (q.v.) at Ph., etc., to in-  
 troduce reported speech, generally  
 followed by κί (v. Turk. ki). It is  
 probably from δι  
 διβίτι, Ph. v. Turk. divit  
 διβλέκμα, melons, Ax.  
 διβόλ, large sack for carrying chaff, Ar.  
 διέpa, Afs. v. *ιτέpa*  
 διγḡν, Del. v. Turk. digin  
 dik, dikce, Ul. v. Turk. dikmek  
 δικένμα, Del. v. Turk. diken  
 διλαιδίγω, Ph. v. Turk. dilemek  
 διλέσω, I nourish.—Capp. pres. Del.,  
*impf.* δῡλεβα, Ar., aor. ἐδῡλεπέν do,  
 Del. Ar., aor. subj. 1 pl. διλέφουμ.  
 Gh.—Aor. 3 sg. διλάσσε, he fed sheep.  
 Ph.—Kar. (Lag. p. 64) gives τιλέσω  
 and for Ph. ζουλέσω  
 διλενΐης, Ar. v. Turk. dilenji  
 διλεδίζω, Ph., etc. v. Turk. dilemek  
 διλιμḡμα, Phl. v. Turk. dilim  
 διλκίς, Ar., δῡλκι, Ul. v. Turk. tilki  
 διλδι, διλδι, Ax. Unknown word in text  
 on p. 394, l. 13  
 δίνω, Capp. v. δίνω  
 διρέκ, Sil. v. Turk. direk  
 διρέμ, Ul. v. Turk. dirhem  
 διρῡσεν, Del. v. Turk. dirilmek  
 δι(ρ)λέβου, Silli. v. Turk. dilemek  
 δίτḡι, Mal., δῡί, Ph. § 172  
 do, da, passim. v. το, τα  
 δοβá, Phl. v. Turk. du'a  
 δοβḡγáτι, Ph. v. Turk. devlet  
 δογμέτς, Ph. v. Turk. dōime  
 δογḡράδερν, Del. v. Turk. doghramaq  
 δογροῦ, Silli. v. Turk. doghru  
 δολάνδινδḡge, Ul. v. Turk. dolanmaq  
 δολάw, Capp. v. Turk. dolap

ιμφορω, Del., etc. *v.* ἡμπορῶ  
 ξάνα, Tsh., etc., δοξάνα, Ph., etc.  
*v.* Turk. dogsan  
 ιστη, Ph. *v.* Turk. dost  
 υβάρο, Capp. *v.* Turk. duvar  
 υλᾶχ, Del. *v.* Turk. duzaq  
 υλ, Ul., δούλη, Tsh. *v.* Turk. dul  
 υλάπ, Phl., δουλάβι, Silli. *v.* Turk.  
 dolap  
 υλγέρ, etc., Ph. *v.* Turk. dulger  
 ουκιά, Capp. *v.* Turk. dünýa  
 ουρλανδούριζαν *do*, *impf.* 3 *pl.*, they  
 placed it, Gh. It is from a Turkish  
 causal verb in -landermaq, ultimately  
 derived probably from durmaq,  
 دورمق, to remain  
 ούς, δούξ, Ph. *v.* τούς  
 ουδμάνο, Ph., etc. *v.* Turk. düşman  
 ογυῦδδάν, Ul., etc. *v.* Turk. döyüşmek  
 ögüldük, Del. *v.* Turk. dökülmek  
 öðé-γi, Ul. *v.* Turk. düšek  
 öðedís, Tsh., etc. *v.* Turk. dōsemek  
 ρανῶ, Capp. *v.* τρανῶ  
 ράση, Ph. *v.* ράχis  
 ριβιόνα, Ph. Unknown word, p. 516,  
 l. 12  
 üξένια, Phl. *v.* Turk. düzen  
 üzülda, etc., Ul. *v.* Turk. düzülmek  
 üπγδ, Silli. *v.* Turk. tēbqe  
 üðüñdō, Capp. Silli, etc. *v.* Turk.  
 düşünmek  
 üðüörtse, Ul. *v.* Turk. düşürmek  
 üdñk, Phl., etc. *v.* Turk. düdñk  
 ýωνου, Silli. *v.* δινω  
 ιερμάνσεν, Phl. *v.* Turk. dermaşmaq

υ

ιός, son.—At Ph. (§ 292) and Silli υίός.  
 In Capp. the word is supplanted by  
 παιδί  
 [υλακτῶ, *I bark*.]—Arkh. (p. 249) gives  
 λιᾶζω· υλακτῶ, and from Del. I record  
 λέξω, *impf.* ὀλεξα, *aor. subj.* 2 *sg.* να  
 λέξῃς. This -ζω pres. is a new forma-  
 tion from the *aor.* in -ξα (§ 192).—At  
 Afs. να ὀλέθῃ, *aor. subj.* 3 *sg.*, of an  
 eagle's cry. *v.* § 400  
 υλιστήρ, strainer, Sil. Arkh. (p. 276) gives  
 υλιστήρι for Sin. M. Gr. υλιστήριον  
 [υλι, ploughshare.].—In Capp. γυνί, Gh.  
 Ar. Ul. Mis.  
 υπά(γω), Ph. *v.* πηγαινω  
 [υπανδρεύω, *I give in marriage*.]—Only  
 recorded at Pot., να πανδρέψω and  
*aor. pass.* να πανδρέφτη, and once at  
 Ph., να πανδρέψετε. The usual word  
 at Ph. is παραδῶ, *q.v.*  
 ύπνος, sleep.—Capp. and Ph. For Capp.  
 decl. *v.* §§ 120 (Pot.) and 142 (Ar.).—  
 γιούπνους, Silli. Cf. ύπνώω  
 [ύπνώω, *I sleep*.]—Capp. only *aor.*  
 ύπνωσα, Ax., Phl., γ)ύπνωσα, Ul. re-

corded, and ύπνωσε=άπέθανεν (*ἐπι*  
*λερωμένον*), given for Ar. by Val.  
 (p. 22). The Ul. text on p. 382 shews  
 a contrast in meaning between ύπνώω  
 and κοιμῶμαι.—At Ph. it takes the  
 place of κοιμῶμαι. Pres. πνώω, 3 *pl.*  
 πνώνε (§ 823), *impf.* πνώγκα, *aor.*  
 ύπνωσα, *aor. subj.* §§ 251, 348. *v.* § 400  
 ύρέβω, όρεμα, Ph., etc. *v.* γυρεῖω  
 ύρίζομαι, Del., etc. *v.* γυρίζω  
 [όστερα, afterwards.].—In Capp. only όστε-  
 ρis, Ax., the Turk. sonra being used.  
 —At Ph. rare, στέρον (*q.v.*) being the  
 common word.—ύστέρ, ύστεράς, όστε-  
 ριανός, Silli  
 [ύφαίνω, *I weave*.]—Pres. 3 *pl.* φαφαίνου  
*da*, *aor.* 3 *sg.* έφανν, Kis.  
 [ύψηλός, high.].—Capp., ψελό (§ 69), Gh.  
 —ψεδ, Ph., §§ 257, 269

## α

αῖερέκκεν, Ul., αῖρέ, Del. *v.* Turk.  
 yüzmek, to swim  
 αῖζά, Ul. *v.* Turk. yüz, face  
 άκᾶξ, Fer. *v.* Turk. öklüz  
 άῖ, Gh. *v.* Turk. üd  
 αῖβαδλό, Ul. *v.* Turk. üd  
 αῖδύñjü, Ar. *v.* Turk. üdünjü  
 άκελερδᾶ, Ul. *v.* Turk. örkemek

## φ

φαγητά, victuals, Pot.  
 [φαγί, food.].—In Capp. φατ, Ul. Pot.  
 Krinop. for Fer. (p. 65) says that φαγί  
 means not food but broth (ζωμός,  
 σούπα). Arkh. for Sin. gives both  
 meanings (p. 276).—φατ, *pl.* φατα,  
 Ph. The beginning of Ph. 6 (p. 486,  
 l. 4) shews that here too it means  
 something liquid. Cf. also φατα και  
 ψωμί in Ph. 24 (p. 546, l. 14)  
 φαγίζω, *I give to eat*, a word made on  
 the model of πορίζω and ταγίζω and  
 quoted by Hatzidákis (Φιλ. Έρ.  
 p. 5) for Thrace. For Pontos Oeco-  
 nomides (Lautl. d. Pont. p. 91) gives  
 φάζω.—In Capp. pres. φαγίζω, Sin.  
 (Arkh. p. 276) and Ar. (Val. p. 22).  
*Impf.* 3 *sg.* φάζειν *da* έμάς, gave them  
 to us to eat, Phl., text on p. 498,  
 l. 1, where φάζειν is for †φάγιζεν, *aor.*  
 φάισα *ra*, *subj.* 2 *sg.* φαγίς, Mal., in  
 text on p. 404, ll. 12, 20  
 φάγμα, Silli. *v.* φάιμα  
 φάγγω, Del. Ul. *v.* σφάζω  
 φάζειν *da*, Phl. *v.* φαγίζω  
 φατ, Capp. Ph. *v.* φαγί  
 φατῶ, *I strike*. Capp. pres. at Del. Fer.  
 Sil., and Arkh. (Sin. p. 276) gives it  
 as general in Capp. *Aor.* φάισα, Del.  
 Fer. Ul. Sil. Phl.—*Aor.* φάισα, φαῖσα  
*da*, *impv. pl.* φατεδέ *da*, Ph.—Pro-

bably the word is the same as φαγίζω, *I give to eat*, and the common expression τρώγω ξύλο, *I am beaten*, has led to the new meaning

φάιμα, neut., *food*, Ph. and Silli. At Silli also φάγυμα

[φαίνομαι, *I appear*.]—Capp. pres. φάνε-ται, Phl. Sll., 3 pl. φαίνονται, Del., aor. 3 sg. φανέθη, Del., φανέρη, Ar., aor. subj. φανεθῶ, Sll.

φάισα τα, Mal. v. φαγίζω  
φάισα, Ph. Silli. v. Turk. faıda

[φακός, *lentil*.]—In Capp. the dim. φακούδα, Sin. (Ark. p. 276), φακούδ, pl. -δα (§ 111), Mal., φακού, Mis., φακούτ (Krinop. p. 66), Fer. For δ, §§ 86—96

φάλ, Fer. Ar. v. σφαλῶ  
φαναίνων, Kis. v. ὑφαίνω

φανερώνω, *I shew*.—In Capp. at Phl.

φάνεται, φανεθῶ, Capp. v. φαίνομαι [φαρμάκι, *poison*.]—φαρμάκ, Sll.

φασκιώνω, *I wrap in swaddling-clothes*, Sin. (Ark. p. 276). Latin fascia. v. G. Meyer, *Neugr. Stud.* III, p. 68, and § 372

[φασούλι, *haricot bean*.]—φασούρ, Ar.

[φάρνη, *manger*.]—For Capp. Arkh. (p. 258) gives for Sin. τὸ παθινὴ and for Fer. παρινή. For Sll. Pharasop. (p. 122) has παθαινί.—σημ βαθινή, Afs.—Similar forms in Pontic are παθινί, παθινί, παθινί. v. Thumb, *Griech. Sprache im Zeitalter d. Hellenismus*, p. 81

φέβρου, Silli. v. φεύγω

[φέγγος (τό), *light*.]—In Capp. and Ph. used for the moon. Capp. φέγγος, Fer. Ar. (deol. § 142), Ax. Pot., φέγγου, Mis.—At Ph. δ φέγγος, and dim. φεργούσκος, moon, moonlight, like κρούσκος (q.v.) and κρύος

φέγκαρ, Ph. § 172

φέγου, Mal., φέγνω, Capp. v. φεύγω  
φέγεν da, aor. 3 sg., he stabbed him, impv. 2 pl. φέγετε, cut, Ph.

φενέρ, Phl. v. Turk. fener

φένκαρ, Ph. § 172

φέγγος, Capp. Ph. v. φέγγος

φεργούσκος, Ph. v. φέγγος

φεργαυτί, *frigate*, Mal., in a song given by Pakhtikos, p. 27. Its form shews that it comes directly from the Turk. *fergatin*, and not from the Italian *fregata*. v. § 369

φέρα, name of a place. Kis.

φερμάν, Sll. v. Turk. ferman

[φέρω, *I carry*.]—Capp. pres. φέρω, Mis. Phl. But the usual form is in -ίσκω (§ 198). So φερίσκω, Fer., φερίσκου or φερίγου, 3 sg. φερίκω, Mal., and (Val. p. 22) φερίσκω, Ar. Impf. Ax. § 209,

aor. ήφερα, passim, but έφερα, Ul. For Mis. Mal. and Phl. v. also εφρίσκω.—φερίνω (§ 380), impf. φερίσκω, and in text on p. 556, l. 29, φέρω με, aor. ήφερα (§ 342), Ph.—φερέω. Silli

φές, Capp., φέσα, Ph. v. Turk. fes

φέτι, Ph. v. Turk. fet-h

[φεύγω, *I depart*.]—Capp. pres. φέγω (§ 192), Del. Phl. Sll., φόνγω (Alekt. p. 506), Fer., φέγω (§ 80), Mal., 3 sg. φέχ, Ax., both to a form: †φέγω (§ 101), impf. Sll. § 206, aor. έφονγα is recorded, but έφγα, Del. Ax. Sll., έφχα (§ 80), Mal. Phl., έφγα, Phl.—Aor. έφον(γ)α, 1 sg. subj. ε φώ, Ph.—φεβγον, 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, σηκούμαι* and ταινῶ being used for *I depart*

φήνω, Ph. v. άφήνω

[φθερ, *louse*.]—The dimin. is used in Capp.; φτειρ, Sin. (Ark. p. 277), φτειρ, Fer., φθερ, pl. φθερία, Gh.—Also at Ph., φτειρ, pl. -ρε.—At Silli φθερία, formed directly, in spite of its fem. gender, from φθερ.—In M. Gr. only ψερα is used, in which the ψ comes from a contamination with ψύλλος. v. § 400

[φθειρίζω, M. Gr. ψευρίζω, *I louse*.]—Capp. aor. φθείρεα, Ar., pass. pres. φτειρίζομαι (Ark. p. 277), Sin.—Pass. pres. 3 sg. τειρίζεται (§ 281), Ph.

φθινόπωρο(ν, autumn. v. μεθόπωρον

[φίδι, *snake*.]—In Capp. the form varies with the treatment of δ (§§ 86—96): φιδ, pl. φιδια, Pot., φιδ, pl. probably φιδια, Phl. Sll., φ(ι)χ, pl. φέγγα (§§ 91, 112), Ul., φέχ, pl. φια (§ 62), Ax., φέζ. pl. φέζια (§§ 90, 111), Sem. In άφίρ, pl. άφίρια (§ 111), Gh. Ar. the δ of άφ is preserved.—φίδι, Ph. Afs.—φίρι, pl. φίρια, Silli

φιλάν(ι, Capp. Ph. v. Turk. filan

φιλ]άνι, Ph., φιλδάν, Afs. v. Turk. fil-jan, filjan

φιλύρα, *lime-tree*, Silli

[φιλώ, *I kiss*.]—Capp. aor. φιλσα, impv. φιλσ (§ 224), Del. Pass. pres. φιλεῖμαι (§ 229), aor. φιλήθα, Sll.—Impv. φιλσ, Afs. Pass. aor. φιλήθα, Ph.—Pres. 3 sg. φιλεῖ (§ 85), impv. φιλτ (§ 49), Silli

φινεψα, Ph. v. βινεψα

φινικος or φινικα, pl. φινικοζια, rummy, Gh.

φιγαρέ, etc., Ul. v. Turk. fugara

φικαδλ, Del. v. φρόκαλο(ν

φιστάν, Sll. v. Turk. fistan

φκαγώρα, Ph. v. βράζω  
 φκακούδες, Ph. v. πλακούτ  
 φκαί, Ph. v. γαί  
 φκαλ, Mis. v. φρόκαλο  
 φκαλ, Del. v. κεφάλι  
 φκαλω, Ul., etc. v. φροκαλώ  
 φκαυδάγν, Ph., etc. v. πλαυτάγν  
 φκαδάνι, Ph. v. πλατάνος  
 φκίβε or φκίβες (the grammatical form is uncertain), pine leaves, Kar. (Lag. p. 67). This Phárasa word Kar. derives from Latin *flos* with some probability: § 373. Cf. φκώνω for άπλώνω, etc. and § 274

φκίρωσα, Ax. v. εύκαιρώνω  
 φκώνω, Ph. v. άπλώνω  
 φδά(γ)ω, Del. v. φτειδώνω  
 φδαιρώνω, Ph. v. εύκαιρώνω  
 φδάνου, Silli. v. φτειδώνω  
 φθειρ, φθειρα, Capp. v. φθειρ, φθειρίζω  
 φθένειρ, Mis. v. βούκεντρον  
 φθύννου, Silli, εφύσα, Del. v. φτύνω  
 φλοιδι, bark, skin of fruit, Ph. It is the dimin. of φλαός, the M. Gr. φλούδι  
 φλορί, gold coin, Sil. φλουρί, Mal.  
 φλοριανάς, άπο, made of gold, Sil. Adj.  
 φλουριόνα, Pot.

φέησν, Ph. v. αϊζώνω  
 φοβας, toward, Ph. Pl. φοβάδες or φοβέος, §§ 260, 294  
 φοβος, fear. In Capp. *passim*. Deol. § 120 (Pot.), § 128 (Mal.), § 130 (Ax.), § 135 (Ul. φόος, gen. φοογιού).—το φόβε, Ph., in Gospel text (Lag. p. 18).  
 —φόβου, Silli

φοβοῦμαι, I am afraid.—Capp. *pres.* usually φοβοῦμαι, -άσαι, but φοόμαι, -άσαι (§ 228), Ul., *impf.* §§ 233, 234, *aor.*, varying according to the treatment of θ (§§ 86—96). Where θ is preserved it is φοβήθα, but φοβήχα (§ 239), Mis. Ax. Gh., φόγμα, Ul.—φοβοῦμαι, -είσαι, Ph., φοβεῖμ, Tsh., φοεῖμ (§ 355), Kis., *impf.* Tsh. (§§ 358, 359), *aor.* φοβήθα (§ 362), Tsh., φοήθα, Kis.—φοβοῦμ or φοβοῦμον, -άσι (§ 51), *impf.* § 44, *aor.* φοβήσκα (§ 53), *aor.* ευβ. § 54, Silli

φοεῖμαι, Kis. v. φοβοῦμαι  
 φοκαλούης, broom-maker, Silli. Cf. φρόκαλο, broom  
 φοκαλώ, Silli. v. φροκαλώ  
 φονῖλ, φόνυλο, Ar. v. σφονδύλι, σφόνδυλος  
 φονδά, when, Phl.  
 φοόμαι, Ul. v. φοβοῦμαι  
 φόος, Ul. v. φόβος  
 φοαρά, Silli. v. Turk. fuqara  
 φορά, time (three times, four times, etc.).  
 So at Pot. and Phl. For the acc. pl.

the old form φώρας is preserved, e.g. τρία φώρας, Del. From this, φώρας is used for the sg.; ένα φώρας, Sil., ένα φώρας και ένα καιρός, once upon a time, Pot., κάθε φώρας, Mal. At Mal. σηνάφρα and at Afs. σέφφαρα, at one time, at one effort; both stand for εἰς τὴν μιαν φώρας. So too 's á φώρα, immediately, Ph. and in Ph. Gospel, St Luke xxii, 60 (Lag. p. 13) σάφφα.—At Silli, acc. pl. φώρας

[φορεσιά, dress].—In Capp. the pl. φορδες at Fer. Ul. Mis. Arkh. (p. 276) says that at Fer. φορεμέι means unwashed clothes

φόρου, Ph., in πάνου φόρου, upwards. v. έπάνω

φορτώνω, I load.—Capp. *pres.* thus at Ax., *impf.* φορτώνωκα (§ 201), Ar., *aor.* φόρτωσα, Ar. Phl. The middle means to load oneself, take up on one's back; *aor.*, varying with the treatment of θ (§§ 86—96), 3 sg. φόρτωνεν dou, Mis., subj. 3 sg. φορτωνχῖ, Ax.—*aor.* φόρτωσα, mid. *pres.* φορτοῦμαι (§ 356), *impf.* § 358, *aor.* φορτώθα, partic. φορτωμένο, with child, Ph.—φορτώννου, *impf.* act. and pass. § 43, Silli

[φορώ, I wear].—Capp. The *pres.* φορώ is not recorded but may be presumed from the *impf.* φόρ(ι)να (§ 206) at Sil. φοραίνω, Ar. Ul. 3 sg. φορών, Mal. Phl. Sil., *impf.* φόραυα (§ 201), Ul., *aor.* φόρσα, Gh. Ul. Mal. Sil., φόρεσα, Del., *aor.* subj. φορώσω, Del. Phl., φορέσω, Ar.—φοραίνω, φορείνω (§§ 251, 327), *aor.* φόρεσα, Ph.—*aor.* subj. φορώσου, mid. *pres.* 3 sg. φορώνιτι, Silli

φός· κονιορτός, Del., recorded by Kar. (Lag. p. 67), who connects it with Armenian p'osi, dust, an old Armenian word according to Hübschmann (p. 501). v. § 377

φόςι, receptacle or bin cut in the rock in the rock-cut cellars (καταφύγμα) of Capp. Recorded at Phl. For Sin. Arkh. (p. 277) has φωσί· λάκκοι πρὸς έναποθήκευσιν σίτου, Lat. fossa. So Oeconomides for Pontic (Lauth. d. Pont. p. 189) gives φωσί=fossa and φωσίω. The derivation is doubtful. φόσσα however is Byzantine, v. G. Meyer, *Neugr. Stud.* III, p. 72 and § 372

φοτές, φότες, but generally with d, φόδες, whilst, Ph.—φoδis, Afs.

φόδες, Ph. v. φοτές  
 φουκάλι, Ph. v. φρόκαλο  
 φουκάλω, Gh., etc. v. φροκαλώ  
 φουά, Del. v. Turk. feče



φουλανδύρα, pl. -ρες, Mal. The yellow asphodel, the dried stalks of which are used as fuel

φουλιά, Mal. v. φωλεά

φουμίζω. Verb given by Arkh. (p. 277) as in use all over Capp. and meaning διαταρασσοῦμαι, θυμοῦμαι, μῆνιω, σιωπῶ, i.e. I keep sullen silence. So too φουμίζω = κακιόω (Val. p. 22), Ar. Krinop. (p. 66) derives from θυμοῦσθαι. I prefer to see in it χουμίζω, I am angry, the Oretan ἀνεχουμίζω, -ομαι (v. Xanthudhidhis, Byz. Zeits. 1907, p. 471), unless its primary meaning be to be silent, and it come from anc. εὐφημῶ. For Ph. Arkh. gives φουμάω.—I record aor. subj. 3 sg. να φουμίσῃ, Pot. Pernot, Études, I, p. 318 deals with a totally different φουμίζω φουγαρές, Capp., etc. v. Turk. fugara [φοῦρνος, oven].—Acc. φοῦρνο and φουρούνη, the latter being the Turkish form furun (q.v.), Ph.—Φούρνος is the Latin furnus; v. G. Meyer, Neugr. Stud. III, p. 71, and § 873

φουρούνη, Ph. v. Turk. furun

φουρουντζή, Ph. v. Turk. furanju

φουσῆ, Phl. v. φυσῶ

φουσκῶν, 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 φουσκῶν βρέχω, and at Ph. I record aor. φούσκωσα, they became wet

φράς, Mal. v. φορά

φορηήσκα, Silli. v. ἀφηκρούμαι

[φρόκαλο(ν, broom).]—All the forms are from the dimin. φροκάδι. Thus φερκάλ, Del., φκάλ, Mis., and Arkh. (p. 276) gives for Sin. φκάλι and for Bagdaonia φορκάλ. For Sil. Pharasop. (p. 126) has φορκάλ.—φρουκάλι, Afs., φουκάλι, Ph.

[φροκαλῶ, I sweep.]—In Capp. pres. φκαλῶ given for Sin. by Arkh. (p. 276) who adds for Bagdaonia φορκάλῶ. I record pres. φκαλῶ, -εις, Ul., imperf. φουκάλινα, Gh. § 214, φκάλινισσα, Ul. § 210, aor. 3 sg. φκάλσε, Ul., φουκάλτσεν, Phl., subj. 2 sg. φκαλῆς, Ar. (N.K.), imper. φκάλισε, Mis.—φρουκαλῶν (§§ 250, 251, 327) and φρουκαλῶ, -εις, imperf. § 338, aor. φρουκάλτσα, Ph.—φκαλῶ, -εις (§ 85), Silli

φρουκαλῶ, Ph. v. φροκαλῶ

φρύδι, eye-brow.—So at Ph. with pl. φρύδε.—In Capp. affected by the treatment of δ (§§ 86–96): φρύτ, pl. φρύγα (§ 112), Fer., pl. φφύγα, Ar.

φσάλ, Phl. v. σφαλῶ

φσαώνω, Ph. v. σφαλῶ

φσόνδυος, Ph. v. σφόνδυλος

φσоргátos, Ph. v. σφоргátos

φδᾶχ, boy, everywhere in Capp. Pl.

φδέα, Ul. Ar., φδάγα, Sil., gen. σφδεγού, Ul. § 66.—φδᾶχι, dimin.

φδᾶκο, Ph.—Perhaps from Turk.

uṣaq, اوשאق, boy, although the parallel

use of this word, pointed out by Arkh.

(p. 277), is against this. It may be a

singular formed from the Turk.

plural ev-uṣaq-lare, the household,

the boys of the house

φδᾶκο, Ph. v. φδᾶχ

φταίνω, Ph. Afs. v. φτειάνω

φτάλμι, Ph. v. φθαλάμι

[φτάνω (φθάνω), I reach].—Aor. ἐφτασα.

Ph.

φταρμί, pocket of a saddle-bag, Ph.

[φτειάνω, I do].—Capp. θμάνω, Pot..

φδᾶ(γ)ω (§§ 61, 67), Del. Arkh. gives

for Sin. (p. 236) θεμάνω, φμάνω, and

Pharasop. (p. 126) for Sil. φκᾶνω.—

φταίνω, Ph. Afs., imperf. φταίνα, Ph.

—φδᾶνω, imperf. § 38, Silli.—All used

as pres. in place of πῶν, q.v.

φτείρ(ι), Capp. Ph. v. φθείρ

[φτερίζω, I spur].—Aor. φτέρνισα, Phl.

φτερό, feather. In Capp. at Mis.—At

Ph. φτερό means wing, and is opposed

to φτερού, feather

φτερού, feather, Ph. Decl.?

φτηνούσκο, adj., cheap and small, Ph.

Dimin. of φτηνός (εὐθηρός)

φτί, Capp. v. αὐτί

[φτύνω (anc. πτύω), I spit].—Capp. pres.

3 sg. φτύνω, Phl., imperf. 3 sg. ἐφτυ-

νίσκεν ἦν and aor. subj. 3 sg. φτύνῃ

(indic. therefore ἐφτύσα), Del.—φτύν-

νουν, Silli. Instead of φτύμα the subst.

is φτύσμα (i.e. τπτύσμα) at Silli

[φτωχός, πτωχός, poor].—ὀφτωχέ, Pot.

φυάγγω, Ph. v. φυλάττω

[φυλάττω, I guard].—The old form only

at Silli: pres. φυλάττων, imperf. § 38.

aor. φυάλας.—In Capp. and Ph. the

pres. is in -άγω or -άχω (§ 192).—

Capp. φυάχω, I wait for, Gh.

φυάγω, Ul. Phl., φυάκω, Fer.

(Krinop. p. 67), imperf. 3 pl. φυάγωμεν.

Phl. § 208, aor. subj. φυάξω, Ul.—

Pres. φυάγω, imperf. φυαγίνα, φαγα-

νίνα (§§ 282, 336), aor. φυάλα, Ph.

Afs., imper. (§ 346) φυάχ τα, Tsh..

φυάλα τα, Kis. For λ v. § 269

[φυλλάδα (φυλλάς), f., leafage, pile of

leaves].—φυλάδα, pl. -des, book, Gh.

Fer., § 180

[φύλλο(ν, leaf).]—In Capp. φύλο, A. Phl.

—φύο, Ph., § 269

[φυσῶ (-ᾶς), I blow].—Capp. pres. 3 sg.

φουσῆ, Phl.—Aor. φύσησα, Ph., pres.

3 sg. φυσῆ, Tsh.

[*φυνεύω*, *I plant*.]—*Aor.* φύεψα, Ph.  
 [*φυνρό* (*v. plant*).]—In Capp. the meaning  
 is *vineyard*: thus *φυνρό* (§ 150), Ar.  
 Gh. and for Fer. Alekt. (p. 500) and  
 Krinop. (p. 58) give *φυνρώ* ὁ ἀμπε-  
 λών, and for Sin. Arkh. (p. 258) has  
*φυνρός*, ὁ = *νεόφυτος ἀμπελών*

[*φύτρο* (*v. bud*).]—*φύτρος*, *branch*, Ph.  
 [*φυντρώνω*, *I grow up*.]—Capp. *aor.* 3 *sg.*  
*ἐφύτρωσεν*, Del., 3 *pl.* *φύτρωσανε*, Phl.  
*φωδίζ*, Del. *v.* *φωτίζει*  
 [*φωλεά*, *φωλιά*, *nest*.]—Capp. *φωλιά*, Phl.  
 Sil., *φουλιά*, Mal.—*φωλά*, Ph., § 260  
*φωδίζ*, *whilst*, *when*, Del.  
 [*φωτίζει*, *it becomes light*, *it gives light*.]  
 —Capp. *pres.* *φωτίζ*, Ul. Phl., *φωδίζ*,  
 Del., *aor.* *ἐφώσεν*, Del. *φώτσει*, Ax.  
 Phl.

*φωδῆτε*, *pres.* 2 *pl.*, *baptise*, Ph. Cf.  
*ἐφώτ'ετε*, *Sie taufeten*, Oeconomidēs,  
 (*Lautil. d. Pont.* p. 81), the Pontic *φω-  
 τίζω*, *I baptise*, with derivatives *φώτισι*,  
*φωτισία*, *φώτισμα*, *φώτος*, *φωτιστικόν*  
 (Σελ. xiv, p. 289) and *φώτμα* *al*  
*ἐνδυμασίαι τοῦ βαπτισμένου βρέφους*.  
*Φωτισματα* ἡ τελετὴ τοῦ βαπτίσματος,  
 Sin. (Arkh. p. 278). These words are  
 a survival of the patristic use of  
*φωτισμός* and *φώτισμα* for *baptism*.  
 The connexion of baptism with light  
 is to be found in the popular Greek  
 name for the feast of the Epiphany,  
 when Christ was baptised, τὰ Φῶτα

## X

*χα*, particle used before the subj. at Ph.  
 to express the apodosis of an unfulfilled  
 condition

*χαβαῖας*, Ph. *v.* Turk. *khoja*  
*χαβῖδρα*, Ph. The phrase in the text on  
 p. 478, l. 17 *ποῖον δα χ.* means *he*  
*killed him*. I translate *made mince-*  
*meat of him*

*χαβλαδῶ*, Fer. *v.* Turk. *havlamaq*  
*χάγια*, Ul. *v.* *χάνω*  
*χάεν*, Ax. *v.* *χάνω*  
*χαζιρλάνσανε*, Ph., *χαζιρλάνδιζε*, Ar., etc.  
*v.* Turk. *hazerlanmaq*

*χαζνός*, Ph. Silli. *v.* Turk. *Khazine*  
*χάι*, interjection, *Ah!* Ph.  
*χαϊβάν* (*v.* Capp., etc.) *v.* Turk. *haivan*  
*χαϊζ*, Ph. *v.* Turk. *hayiz*  
*χαϊζ*, place-name, *Hajjin*, Kis.  
*χαῖρ*, Ph. *v.* Turk. *khaïr*  
*χαῖρ*, Ph., etc. *v.* Turk. *khaïr*  
*χαίρετώ*, *I salute in greeting or farewell*.  
 At Silli *χαίρετώ*, *χαίρετίζου*. For *χ* *v.*  
 § 14

[*χαίρομαι*, *I am pleased*.]—Capp. *χαίρά-*  
*ζουμαι*, Ar. (Val. p. 28).—*δαίρομαι*, *aor.*  
*χάρα* (§ 862), Ph.  
*χάιτε*, Capp. Ph. *v.* Turk. *haïde*

*χαῖλεχ*, Ul., etc. *v.* Turk. *haji*  
*χάλ*, Capp. *v.* Turk. *hal*  
*χάλα*, Silli. *v.* Turk. *khale*  
*χалаχъ*, Ul. *v.* Turk. *khalayeq*  
*χάλια*, Del., *χαλίδα*, Tsh. *v.* Turk.  
*khale*

[*χαλκίον*, *cauldron*.]—*χαλῖ*, *pl.* *χαλῖα*,  
 Ph. Also *ἀ χαλδί χαρίενι*, *a brass*  
*cauldron*

*χαῖρα*, *pl.*, Gh. Explained as *roof*  
 [*χαλνῶ*, *I destroy*.]—Capp. *pres.* *χαλάνω*  
 (§ 192), Del., *aor.* *χάλασα*, Del. Ax.  
 Pot.—*Pres.* *χαλάννου*, *aor.* *subj.* 3 *sg.*  
*χαλασῇ*, Silli

*χαμάλ*, Phl. *v.* Turk. *hammal*  
*χαμάμι* (*v.* Capp. Ph. *v.* Turk. *hammam*  
*χαμαμί*), Capp. *v.* Turk. *hammamje*  
*χαμαμβλάδιζε*, Ph. *v.* Turk. *hammam-*  
*lamaq*

*χάν*, *prep.*, *like*, Phl. M. Gr. *σαν*. As  
 a conjunction, *if*, *when*, *as*, *χάν* is used  
 for *σαν* also at Livisi. Examples  
 occur in a text in *Ὁμηρος*, iii (1875),  
 pp. 161-169

[*χανδάκι*, *trench*.]—In Capp. *χαντέκι*,  
 Sin. (Arkh. p. 278), § 66.—*χενδέκι*,  
 Ph.

*χάνε*, Ph. *v.* Turk. *khan*  
*χανίμα* (*v.* Afs., Tsh. *v.* Turk. *khanem*  
*χανῖης*, Gh. *v.* Turk. *khan*  
*χανούμσα*, Ph. *v.* Turk. *khanem*  
*χανούτε*, *iron stone-mason's tool*, and  
 verb *χανοντεύω*, Ph., given by Kar.  
 (Lag. p. 68). Kar., in *Bemerkungen zu*  
*den kleinasiat. Sprachen und Mythen*,  
 1913, p. 188, compares Armenian  
*hanut'*, *workshop*; *v.* § 376

[*χάνω*, *I lose*.]—*Aor.* *ἐχασα*, Ph.—*Pres.*  
*χάννου*, *aor.* *ἐχασα* and *impr.* § 49,  
 Silli.—The *pass.*, meaning *I die*, is  
 common in the aorist. In Capp. it  
 varies with the treatment of *θ* (§§ 86—  
 96): *χάγα* (§§ 91, 239), Ul., 3 *sg.* *χάεν*,  
 Ax., *χάν*, *χάην*, Phl., *χάτη* (*v.* and *subj.*  
*χάτη*, Fer., *χάχη* (§ 89), Gh.—*Aor.*  
*χάθα* (§ 362), Ph.

*χάνωμ*, Phl. *v.* Turk. *khanem*  
*χαργές*, Phl. *v.* Turk. *hangis*  
*χαρούδα*, Phl. *v.* *αβρούδα*  
*χαπκάς*, Afs. *v.* Turk. *heibe*  
*χάπς*, Capp., *χαπούσι*, *χαπσολέχι*, Ph.  
*v.* Turk. *hapēs*

*χάβρα* (*v.* *pass.* *v.* Turk. *khaber*  
*χάβγας*, Ph. *v.* Turk. *heibe*  
*χάρα*, Ph. *v.* *χάιρομαι*  
*χαρανί*, *cauldron*, Sin. (Arkh. p. 278),  
*χαρανή*, Sil. (Pharasop. p. 126), Fer.  
 (Krinop. p. 67). *Pl.* *χαρανιά*, Pot.—  
*χαρίενι*, *pl.* *-ετι*, Ph., ἡ *χαραή*, Afs.  
*χαραπάρα*, *neut. pl.*, *gourd*, *κολοκύνθια*,  
 Ar. (N.K.).—Arkh. (p. 278) gives for  
 Sin. *χαπαῖς*, ὁ *πράγματα ἐχρηστα*, for

Fer. χαράς, and for Ar. χαράμωδον, both meaning *gourd*, and finally for Mis. χάρωνας, *vintage*, and χαράωνας *κρασί*, *good wine*. For the Sin. meaning *useless objects*, it should be remembered that in M. Gr. καλοκόττα means *nonsense* as well as *gourds*.

χαράπι, Afs. v. Turk. kharab

χαριέμι, Ph. v. χαράνι

[χαρίζω, *I give, I please*.]—Aor. subj. 3 sg. να χαρίῃς, Silli

χαρόδουσι, aor. 3 sg., (she) *leaped*, Afs.

Kar. for Ph. gives the pres. χαρίζεσθω (Lag. p. 68)

Χάρος, Charon, *spirit of death*. Recorded at Ar. and given by Arkh. (p. 279)

χαρδόσι, Silli. v. Turk. qaršo

χαρτί, pl. -τιά, *paper*.—In Capp. *passim*, χαρτί, Del. Ar., § 88.—χαρτίο, pl. -τια (§ 258), Ph., χαρτίου, Kis.—χαρτί, Silli

χάς, Tah. Used like *ds* before the subj. to express the 1st and 3rd pers. of the impv.

χασεσώ-δωτω, βράζω (ἐπι φαγητῶν). Given by Kar. for Zaléla (Lag. p. 68), and by Arkh. (p. 279) for Sin. They suggest the Armenian *χασέλ*, to *boil*, *stew* (Bedrossian), and the Turkish *haşlamaq* حاشلاماق, to *boil*. There appears to be also a form *haşmaq*. For the Armenian derivation the *r* is a difficulty; for the Turkish, that such verbs end in -dō or -dīw, the ending -εσω being Pontic. v. § 377

[χάσσω, *I yawn*.]—Impf. 3 sg. *εχάρε*, Ph. § 384

χασταλανδίζεις, Ax., etc. v. Turk. khas-talanmaq

χαστάς, Silli. v. Turk. khasta

χασλίεχι, Ph. v. Turk. kharjleq

χατάρ, afterwards, after a little, given by Arkh. (p. 279) for Sil. and Bagdaonia

χατέμ, Ul. v. Turk. khatem

χατίλι, *timber used in walls*, Ph.

χατρά, a little (*piece, while, way*).—Capp., Gh., Fer. (Krinop. p. 67), Sil. (Pharasp. p. 126), Sin. (Arkh. p. 279)

χάτρι μ, Silli. v. Turk. khater

χατέρ, Del. v. Turk. khater

χάδε, Ul. v. Turk. haide

χάφτ, *wine-press*, Pot.

χάχ, Phl., χάα, Ph. v. Turk. haq

χαχτώ, given with σαχτώ by Arkh. (p. 249) as synonym in Bagdaonia for λαχτώ-ώσω, σπρώχω. At Ar. aor. *pass.* 3 sg. χαχθήρη, the local form for χαχθήρη (§§ 88, 88).

χεγός, Ax. v. θεός

χέζω, *caco*.—Capp. χέζω, aor. *εχεσα*, Ul.,

impv. χέσε, Ar.—δένω, aor. *εδεσα*, Ph. aor. 3 sg. *έδισον*, Afs.

[χεῖλι, *lip*.]—For Fer. Krinop. (p. 67) gives *δλέρ*, pl. *δλέρα*, i.e. *χειλάριον* (§ 66).—δεόλι (§ 264), Ph.

χειμός, *winter*. This is the form used *passim* in Capp. for *χειμῶνας*, appearing where *χι*→*ε* (§ 79), as *δειμός*. For decl. § 120 (Pot.), § 128 (Mal.), § 140 (Ar.)

χεκίμη, Capp. Ph. v. Turk. bekim

χέτω, Ax. v. *θέτω*

χεῖ, Ph. v. Turk. hið

χεγιδί, Ph. (p. 478, l. 82). Cf. *Έκάρη* = καίμυνη, Treb. (Ασθηρ τ. Πόντου, 1. 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 Arkh. (p. 280) 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 *κουλούκα* (Kar. in Lag. p. 55), and the peg which falls into and holds the bolt in position *βαλέν* (Arkh. p. 227).—*δώνω* (§§ 264, 269), Ph.—*δολώνα*, Silli

χέμ, χέμκι, Silli. v. Turk. hem

χεμέν, χεμέ, χεμετέν, Capp., and χεμέν,

Ph. v. Turk. heman

χέν, particle used before the subj. as Kis. and Tah. to express futurity or rather necessity. E.g. *χέν δα δός. thou must give it*, Tah. In Tah. text, p. 568, l. 8

χερδέκι, Ph. v. χανδέκι

χέος, Capp. v. *θεός*

χέρ, Ul. Ph. Silli. v. Turk. her

χεράστα, Ul. Explained as *κάρσε φονχε*

[χέρη, *hand*.]—In Capp. *passim* as χέρ, pl. χέρη, or, where *χε*→*ε* (§ 79), *έέρ*. Pl. at Phl. χέρα (§ 71).—At Mal. I record χέρ as a measure of land (σπρέμμα). So too Arkh. (p. 279).—*δέρι*, pl. *δέρε*, Ph., but at Tah. Kis. Afs. pl. *δέρα* (§ 264).—*δέρι*, Silli, where also *δ ίδιος*, *he himself*, is supplanted by *επ δέρι* *don*, e.g. *δ. δ. d. να γεία*, *he did it himself*. This is a Turkism, v. § 381

† χεριδάχτυλα, v. *σπεριδάχτι*

χερίζω, Capp. v. *θερίζω*

χερσκι, *sausage*, Bagdaonia, and *λεόν*, Sin. (Arkh. p. 250). Kar. gives (Lag. p. 50) *χερσκι*, apparently for Capp. the Turkophone Cappadocians using *έρσκι*. He compares Armenian *yerik sausage* (Bedrossian). v. § 377

χερίφορ, Capp. v. Turk. herif

χερολάν, Del. v. Turk. khers

χερτέων, etc., Silli. v. Turk. her  
χεδίρα, cupboard, Ar. (N.E.), § 88. For  
Fer. Krinop. (p. 48) gives (but ? θ)  
θετίρα· εἶδος ἀρμαρίου ἀνευ κλειδός. He  
derives the word from θυρίδα (θύρις),  
but Val. (p. 23) sees that it is for  
θετήρα, ἡ θέτις

χῆ, Ar. v. γῆ

χῆρος, widower.—In Capp. χῆρος, pl.  
χῆροῖα, Gh.—At Ph. δῆρο as adj.,  
δ δῆρο ναῖκα, a widow.—δῆρους (§ 18),  
Silli

χῆρ, Gh. v. Turk. kheyar

χῆματκήρης, Silli. v. Turk. khezmet-  
kiar

χῆζης, Silli. v. Turk. khezer

χῆδ, Capp. Ph. Silli. v. Turk. hiḥ

χῆα, Ph., χῆέσι, Del. v. Turk. hile

[χῆλιάδα (χῆλιάς), subst. a thousand.]-  
Acc. pl. δὶ χῆλιάς γρούδα, thousands of  
piastres, Silli

[χῆλια, thousand.]-The neut. form only  
is used. Thus for Capp. χῆλια, Del.,  
and at Ph. δῆα (§ 808) and at Tah.,  
etc. δῆα (§ 807). For endings, § 288

[χῆνι, snow.]-Capp. χῆν, Ax., δῶν, Fer.  
χῆσδῆ, Silli. v. Turk. hisab

χῆδμ, Ph. v. Turk. khoḥm

χῆτάω, I hasten, given for Ph. by Kar.  
(Lag. p. 68).—I record aor. χῆτσα and  
impr. sg. χῆτα, χῆτα, χῆτ' ἄμε, go in  
haste, pl. χῆτατε, § 849. For derivation  
Hatzidakis says, ἐκ τοῦ χυτός καὶ  
ὀρμῶ (Mec. καὶ νέα Ἑλλ. I, p. 301).  
For χ v. § 264

χῆρω, χῆρσα, Capp. v. θεωρῶ

χῆρῆδ, Ar. v. χῆρῆος

χῆνῆκω, Del., χῆνῆσθ, Ar., χῆνῆου, Silli.  
v. χῆνῆω

χῆάτσε, aor. 3 sg., searched, Ph.

[χῆλιός, warm.]-Capp. χῆλιό, Ar. and so at  
Fer. with χῆλιώνω, I warm (Krinop.  
p. 67). For Sin. χ(ο)υλός, meaning  
also feeble, pale (Arkh. p. 279), a  
meaning which points to confusion  
with χλωρός, q.v.

[χλωρίζω, verb to χλωρός, quoted by  
Liddell and Scott from LXX.]-At  
Ph. in text on p. 532, l. 1 aor. 3 pl.  
χλωρίσσαν, i.e. ἐχλωρίσαν. For λ v.  
§ 271

[χλωρός.]-In anc. Gr. yellow or pale and  
also green or fresh, in mod. only  
green and of vegetation fresh, χλωμός  
being used for pale.—In Capp. the  
meaning green occurs in τὰ χλωρά,  
green gardens, Ar., χλερό· βρεγμένος,  
Fer. (Arkh. p. 280), χλερό· χλωρός, μὴ  
ξηρός, with verb χλερώνω, Fer. (Krinop.  
p. 67). The meaning yellow is re-  
corded at Sin., where Arkh. (l.c.)  
gives χλωρός as both wet and yellow,

and at Ph., where Grégoire (B.C.H.  
xxxiii, p. 154) has χῆωρό, yellow. Kar.  
(p. 61) gives a Capp. (? Ph.) word  
χωρός, green, yellow, and χόγορος, gold.  
v. also χλωρίζω, and for etymology  
Hatzidakis, Neoeλλ. Mel. 1911, p. 9

χῆάδῆ, Ph. v. ἔχνοσ

[χῆνιξ, a dry measure.]-In Capp. the  
dimin. δανίκ, Ar. Pot. With Turk.  
possess., δλόν δανικί, Pot. The word  
is not in Vlachos' dictionary, and the  
Capp. δανικ is more likely to come  
direct from the Turk, šinik شينيك

[χουρίδι(ov, pig.]-δουρίδῆ, pl. -δε, Ph.

χόβας, Capp. Silli, χοβός, Ph. v. Turk.  
khoja

χολή, bile, anger.—In Capp. Sil. Also  
Sin. (Arkh. p. 280), Ar. (Val. p. 23)  
and Fer. (Krinop. p. 68). χουλή, Mal.  
—χολή, Silli

[χολιάζω, I am angry.]-Capp. χολιά-  
ζομαι, Fer. (Krinop. p. 68), Ar. (Val.  
p. 23), χολιάζομαι, Sin. (Arkh. p. 280).  
aor. 3 sg. χολιάσταν. Phl.—χολιέζομαι,  
Ph., aor. χολιέστα, Ph. Afs.

χουλάδω, I jump, Pot. v. Turk. kho-  
plamaq

χοράς, Ul. v. Turk. khoros

[χορεύω, I dance.]-χορέβγουν, Silli

χορταίνω, I satisfy.—Capp. pres. χορταί-  
νω, Ar., aor. χόρτασα, Ar. Ul. Pot.—  
Aor. χόρτασα, trans. and intrans.,  
and pass. imprf. 3 sg. χορτανισκούσιν.  
Ph. Note in text p. 510, l. 18 'ς κορ-  
τάση with σκ for σχ even in external  
Sandhi

χορτάρη, herb, grass.—So at Ph. with pl.  
-pe, and dimin. χορταρόκκο.—In Capp.  
pl. χορτάρια, Ax., and a sg. χορταριά,  
piles of corn on the threshing floor, Ax.,  
a collective noun corresponding to a  
M. Gr. †χορταρέα

χορταρίδ, Ax. v. χορτάρη

χοδός, Silli. v. Turk. khoḥ

χοδέφια, Pot. v. Turk. khoḥaf

χοδλάνδαν, etc., Phl. v. Turk. khoḥ-  
lanmaq

χοτλάτσε, aor. 3 sg. and aor. subj. 3 sg.  
να χοτλαḥ, Ul. The context, in text  
on p. 372, l. 12, demands a meaning  
ride or mount on. It is from a Turkish  
verb; ? atlanmaq, q.v.

χουḥόρ, Ph. v. Turk. huzur

χουλάνειν, aor. 3 sg., Mal., text on p. 408,  
l. 24, she became angry. For con-  
nexion with χολή, v. § 195

χουλή, Mal. v. χολή

[χουλιάρη, spoon.]-Capp. χουλιάρ, Ax.,  
χουλέρ, Fer. (Krinop. p. 68), § 66

χουρίό, Silli. v. χουρίο(v

χούφρα (ῆ), palm of the hand, handful.  
At Del. (το χούφρα), Ph. and Silli.

For Sin. Arkh. (p. 277) gives *φούχτα* and *χοῦφτα*, with verb *φουκρίζω* and (p. 280) *χοιτίζω δρόπτομαι*. v. § 104 *χοῦφτες*, pl., *handfuls*, Del.

χῶ, interjection, Ax.

χῶκιμουμέα, Silli. v. Turk. hūkiümet

χπῶ, Gh. v. λέγω

χρεῖα, *provisions for a journey*, Ax. Also *χρεῖα*, Sin. (Arkh. p. 280) and *χρεῖα*, *χειρῖα*, Fer. (Krinop. p. 68).—*χρεῖα*, ἡ, Ph.

Χριστιανός, *Christian*.—Capp., Ax. (decl. § 129), Phl. (decl. § 124). Χριστιαν, pl. -άνια (§ 184), Ul.—Χριστιανός, Ph., v. B.C.H. xxxiii, p. 161 and § 259

[*χρίω*, I anoint.].—Capp. *χρίνω*, Fer. (Krinop. p. 68).—*χρίνω*, *impr.* § 41, aor. *ἐχρίσα* and *impr.* § 49, Silli

χρόνος, *year*.—In Capp. with *gen.* pl. *χρονού* at Del. (§ 118), Gh. (§ 145), Phl. (§ 124). Pl. *χρόνια*, Ax.—*χρόνος* (§§ 291, 308).—*χρόνους*, pl. *χρόνιμα*, Silli

χρώστα, Silli. v. χῶστρα

χταρε, Ax. v. § 63

χτράφε, aor. 3 sg., *he stirred (the fire)*, Ph.

[*χτενίζω*, I comb.].—Aor. 3 pl. *χτένιζαν*, Del.

χτέρ, Capp. v. λιθάρι

[*χτήνος* (κτήνος) τὸ, *animal*].—This in Capp. means *cow*; *χτήνο*, Ax. For Sin. Arkh. gives *χτήνιο* ἀγέλας (p. 280), and for Sil. Pharasop. (p. 126), *χτήνο*, pl. τὰ *χτηνά* ἀγέλας. The common Capp. form is *oxytone*; *χτηνό*, pl. -ιά, Ax., pl. *χτηνά*, Phl. Pot., *χτηνά* (§ 83), Ar., *gen. pl.* *χτηνιού*, Pot. This accentuation is probably the result of a dim. form *χτηνίον*. Decl. § 153

[*χτίζω* (κτίζω), I build.].—Capp. (also with the meaning common in Pontos of I make), *pres.* *χτίνω* (§ 192), Ax. Phl. Sil. Pot., *χῶνιδνω* (§§ 83, 193), Del. Aor. *ἐχτισα*, Phl., *ἐχῶσα*, Ar., *ἐχσα*, Sil., *pass. aor.* 3 sg. *χῶσθη* (§ 83), Ar., *partic.* *χτισμένο*, Mis.—Aor. *ἐχ(τ)σα*, Ph.—*χῶνινου*, Silli

χτου, Gh. v. Turk. töləsem

[*χτυπῶ*, I strike.].—Arkh. (p. 154) for Sin. gives aor. *pass.* *χτυπήθην*, § 238

[*χύνω*, I pour.].—At Ph. aor. 3 sg. *ἔθεν* da. The aor. *ἐχυνε*—*ἔδυνε* (§ 264) → *ἔδυνε* (§ 282) → *ἔδειε* → *ἔδε*

χώρα, Capp. v. θύρα

χῶτια, yes, Ul.

χῶμα, *earth*.—In Capp. at Del. Gh. Ul. Mal. Phl. For decl. v. § 114.—Recorded at Afs.

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. 281), *χώρα*· ἡ πόλις, οἱ ξένοι. φρ. τοῦτο εἶνε χώρας = εἶνε ξένων. For Mal. Pakhtikos, p. 24. For Fer. Krinop. (p. 68) has *χωρανοῦ καὶ δαλῆτος χώρας* = τὸ τῶν ξένων. At Ph. and Tah. *χώρα* is used: ἡ χώρα, *the strange girl*, Tah.—Also Pontic; v. Hataidákis, Φλ. 'Er. p. 5

[*χωράφι*, *field*].—*χωράφ*, Ar.—*χωράφι*, Ph. Pl. *χωράφα*, Tah.

χώρα, adv., *apart*, Silli

[*χωριάτης*, *villager*].—*χωριάτς*, Ax.—At Ph., etc., a form is used based on †*χωριάτης* (§ 251). Thus *sg.* *χωριάτ*. Tah., pl. *χωριάδοι*, *χωριάτοι*, Ph. Afs., § 259, and decl. § 296

[*χωρίζω*, I separate.].—Capp. aor. *χωρῶσα*. aor. subj. *χωρίζου*, -ης, -ῆς, Mis., *impr.* *χωρῶσε*, Ax.—*Pres.* *χωρίζω*, aor. *χωρί(τ)σα*, aor. *pass.* *χωρίσθαι*, *impr.* *χωρίσθαι*. Ph. Tah. § 362.—*Pres. pass.* 3 pl. *χωρίζονται*, Silli

*χωρίον*, *χωρόν*, *village*.—In Capp. *χωρίον*.—*χωρίον*, but after the indecl. article *χωρίος*, Ph. So too at Kis., *σο χωρίον*. 's d *χωρίους*. Also at Tah. and Afs., §§ 258, 293.—*χωμρό*, Silli

[*χωρίς*, *without*].—*χωρίς*, Ax.—d *χωρίς* στήρι, *a separate house*, Ph.—*χωρίς* or *χωρίς*, Silli

χώρσα, Capp. v. θεωρώ

[*χωρῶ*, I find room in a place, I contain.].—Capp. *χωρίζω*, Gh. Also at Ph.

Aor. subj. 2 sg. *χωρήεις*, Ar.

*χωρώτ*, Ph., etc. v. *χωριάτης*

*χῶστρα*, ἡ ἐνδρα, Cyprus (Sakellários, Κυπριακά, II, p. 869). This appears at Silli as *χῶστρα*, the ambuscade being a concealed pit into which the victim falls (text on p. 302, l. 82)

*χῶστρσσανε*, Ph. v. *χλωρίζω*

*χῶςμεκέρ*, Del. v. Turk. khesmetkier

*χῶρσῆμα*, Ul. v. Turk. kheres

*χῶδμ*, Del. v. Turk. khesm

ψ

ψά, adv., *last night*, Ph. Cf. M. Gr.

ψέτς, *yesterday*

ψαλί, pl. *ψαλία*, *song*, Sem., § 112

*ψαλίδα*, *scissors*.—Capp. *ψαλίδα*, Del., *ψαλίδα* (§ 88), Ar., *ψαλία* (§ 91), Ul. Decl. §§ 164, 165

[*ψάλλω*].—In Capp. and at Ph. the usual word for I read is *ψάλλω*, and not *διαβάω* or *αναγιγνώσκω*, the reason being that the only reading known was the chanting in church. Thus at Fer. even he reads to himself is *ἀν το ἀγλί τ ψάλ*. The forms are: *pres.* *ψάλλω*, Fer. (Krinop. p. 69), Sil. (Pharasop. p. 126), *ψαλίδω*, Gh.

ψαλνίδου, Mis., ψαλλισκω, Fer. (Ark. p. 281) Ar. (Val. p. 23), for which v. § 193. Aor. ἐψαλα, Del. Ar. Phl.—ψαλαίνω or ψέ(λ)ω, impf. §§ 334, 340, aor. 3 sg. ἐψαλε, Ph.

ψάλμα, reading, Ph. Subst. to ψάλλω ψάλλμα, reading, Ar. Subst. to ψάλλω ψαλτέρε, acc. pl., priests. In Ph. Gospel text (Lag. p. 8), § 304. Lit. singer or reader; the nom. sg. would be ψαλτέρ declined as in § 297

[ψάρι, fish.]—Capp. ψάρ, Gh. Fer. Mis. Síl.—ψάρ, Ph., § 288

ψέικα, adj., fine (of grain), Ph. Kar. (Lag. p. 68) gives ψέικο μικρός

ψελό, Gh. v. ὑψηλός

ψένω, Ph. v. ψήνω

ψέο, Ph. v. ὑψηλός

[ψεύμα (ψέμα), lie.]—Απ da ψέματα, falsely, Ul.—At Ph. ψέμα, lie, and the pl. ψέματα used as an adv. falsely.—ψέμα, Silli

[ψεύτης, liar.]—ψέφτους (decl. § 162), Mis.

[ψήνω, I cook.]—Capp. pres. ψήνω, Ax. Phl., ψήνου, Mis., impf. ψήνιζα (§ 206), Síl., ψήσκα (§ 209), Ax., ψήνισκα (§ 210), Ul., ψήνισκα (§ 214), Gh., aor. ἐψήσα, Ul. Phl., subj. 2 sg. ψήης, Ar., aor. pass. 3 sg. ψήθη, Síl.—Pres. ψένω, Ph., impf. 3 sg. ψέγκω, Afs. Aor. ἐψήσα, Ph. Tsh., 2 sg. ἴδες, 3 pl. ἔσαν da and ἐψησάν da, impv. § 345. Pass. pres. 3 sg. ψένεται, Ph., ψέεται, Tsh., aor. 3 sg. ψήθη (§ 362), Ph., partic. ψημένο, Ph.—ψήνου, Silli

[ψυχίδω, crumb.]—To this, and not to ψυχίον, belong the Capp. forms: pl. ψίδια, Sin. (Ark. p. 281), ψίδια, Ar. (Val. p. 23), ψιτ, pl. ψια, Fer. (Krinop. p. 69), ψιχ, pl. ψι(γ)α, Ax. For these forms v. §§ 111, 112

ψοφάριζω, I kill, properly of animals, v. ψοφώ. Capp. given by Arkh. (p. 281) for Sin. and by Pharasop. (p. 126) for Síl. For aor. 3 pl. ψοφάσαν do, Ul. (text on p. 370, l. 14), v. § 195.—Aor. ψοφάρσα, Ph.—ψοφαρῶ, -ρᾶς (§ 36), Silli ψόφες, dead body. In Capp. only of an animal or a Turk (τῶν ζώων καὶ τῶν ἀλλοφύλων, Arkh. p. 281). Recorded at Fer. Ar. Pot. Decl. v. § 120.—Also at Ph.

ψοφῶ, I die. In M. Gr. only of animals; in Capp. and Ph. also of men, especially of Turks.—Capp. pres. 3 sg. ψοφᾷ (as an -άω verb), aor. 3 sg. ψόφσεν, Phl. Síl. Pot. (§ 216), aor. subj. 2 sg. ψοφῆς, Pot., 3 sg. ψοφῆι, ψοφῆι, Mis.—As an -άω verb, pres. 3 sg. ψοφᾷ (§ 323), impf. ψοφάκω, impv. § 349, aor. ψόφτε (§ 253),

Ph. Impf. 3 sg. ψοφάκω, aor. ψοφ-σιν, Afs. Partic. ψοφίζμενο, Ph.

[ψύλλος, flea.]—Capp. ψύλος, Del. Fer. Ar. (decl. § 141), Gh. Mis. (decl. § 133), Pot. (decl. § 119)

[ψυχή, soul.]—Capp. forms: ψυχή, Del., ψή, Fer. Ul. Mal., ψήχ, Ul. Pl. at Mal. ψύς.—ψυδή, Ph.—ψυδή (§ 12), Silli ψωμί, bread.—Thus all over Capp. and at Ph., etc., where the pl. is ψωμια ψωμικά, victuals, Pot.

ψ

ψή, ψήχ, Capp. v. ψυχή

ψήνω, Capp. v. ψήνω

ψιχ, pl. ψι(γ)α, Ax. v. ψυχίδιον

ψύλος, Capp. v. ψύλλος

ψυδή, Silli. v. ψυχή

ψυχή, Del. v. ψυχή

ω

ώ, ών, ώ, I, Ul. v. έγώ and § 174

ώ, prefixed to the vocative, Ph.

ώ, νε ώ το, Ul. v. είδα and § 221

[ώμος, shoulder.]—In Capp. I record the Turk. form omuz (اوز) at Fer.; ώμούς, pl. ώμούξια.—So too at Silli: ώμου, pl. ώμούξια.—A form δισώμι occurs in the pl. at Pot., τα δισώμια, and is the regular form at Ph., δισώμια.—At Sin. the common Greek form νώμος (Arkh. p. 256), § 98

ώνι, Ph. v. δλωνι

ώνω, Ph. v. δλωνίζω

[ώον, egg.]—The usual M. Gr. αυγό (άβγό) is unknown. The forms are in Capp. όβγό, Ar. Mis. Phl., βγό, Ax., όβό, Phl. Pot., έβγό, Ax., ωγό (pron. όβγό), Fer. (Krinop. p. 69) Síl. (Pharasop. p. 126).—βό, pl. βά, Ph., βά, Tsh. Diminutive at Ph. βόκκο

ώρα, hour. Recorded at Mis. and Silli. At Ar. τήν ώρα = πρό δλίγου (Val. p. 22).

v. νώρα

ωρl, Ph. v. λωρl(ov

ωs, conj., whilst, until. Used at Silli and in Capp., where it is often accented, ώs, ώς. It is also used as a preposition, until

w

wádi, pl. wáda, Ph. Afs., wádi or bádi, Tsh., circular unleavened cakes as thin as wafer, 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 λ dropped (§ 268)

## LOAN-WORDS FROM TURKISH

- 1
- abla, **ابله**, *elder sister*.—**ἀβλά**, Ul.—**ἀπλά**, *dame, mistress*, Ph.
- ep eyi, **اپ ايوي**, *good enough*.—Capp. *ēpet*, Ar., *ἐπέι*, Mal.—*ἐπέι*, Ph.—*ἐπει*, Silli
- etek, **اتك**, *skirt*.—Pl. *ἐτεγιά*, Phl.
- atlanmaq, **اتلنيق**, *to mount on horseback*.—Aor. 3 sg. *ἐλῶσε*, Ph.
- esser, **اثر**, *trace*.—*ἐσέρ*, Del.
- ajəmaq, **آجيقي**, *to have pity upon*.—Capp. pres. *ājərdō*, Ul., 3 sg. *ājərdā*, Phl., aor. *ājtrəen da* (§ 217), Fer.
- aðəlmaq, **آچليق**, *to be open*.—Turkish impv. *dəşā*, Ar. Ul. Pot., *dəā*, Ph.
- ahbab, **احباب**, *friend*.—*ἀχπάπ*, pl. *ἀχπάπια*, Phl.
- ihtiyar, **احتيار**, *elder*.—*ιχδιαρ*, Ul.
- ahmaq, **احمي**, *adj., foolish*.—*ἀχμάχος*, *fool*, Ph.
- akhšam, **آخسام**, *evening*.—*ἀχσάμανα*, *adv., in the evening*, Phl.
- akhor, **اخور**, *stable*.—Capp. *ἀχόρ*, pl. *ἀχόρια*, Ar., pl. *ἀδύρια*, Phl.
- aramaq, **آرامق**, *to seek*.—In Capp. it has supplanted *ζητῶ*. Pres. *ἀραδόξω* (§ 70), Del. Ax., *ἀραδίξου*, Mal., *ἀραδῶ*, Ul. Phl., aor. *ἀράτσα* (§ 217), Ul. Mal. Sill., *ἀράδξα*, Ar., subj. 3 sg. *ἀραδόξ*, Ax.—Aor. *ἀράτσα*, Ph., *ἀλάτσα da*, Kis.—From *aramaq* comes also the verbal subst. *ἀράδιμα*, *seeking*, Ul. § 114
- erismek, **ارتيك**, *to dissolve (transit.)*.—Pres. 3 sg. *ἐριττῶ*, Phl.
- arslan, **ارسلان**, *lion*.—Capp. *ἀσλάνος*, Del., *ἀσλάνης*, Gh., *ἀσλάν*, Ax. Decl. § 163.—*ἀσλάν*, pl. *ἀσλάνοι* (§§ 251, 299), and in the proper name *Ἀσλαμ-βέγος*, *Arslan-Bey, Sir Lion*, Ph.
- arqadaş, **ارقداش**, *companion*.—Capp. *ἀρκαδάξ*, Phl., pl. *ἀρκαδάδα*, Gh. Sil. Phl.—Nom. *ἀρκαδάδης*, Silli
- erken, **اركن**, *early morning*.—Used with locat. ending; *ἐρκενδέ*, Phl., *ἐρκενδα*, Silli
- azad, **آزاد**, *free*.—*ἀζάρι*, Afs.
- izin, **ازن**, *permission*.—*ιζίν*, Phl.—*ιζίν*, (§§ 250, 288), Ph. Tsh.
- ežderha, **آژدرها**, *dragon*.—The pl. *ιζδ-χάρια* is used in a text (p. 380, l. 7) from Ul. Ežderha or ažderha is not uncommon in Kínos' texts; he translates by *Drache*. v. p. 225
- istemek, **استيمك**, *to desire*.—Capp. *ιστέπ* (Turkish form) at Gh. Ul. and *ιστε-δίξω* (§ 70), *I desire*, at Del.
- isüz, **اسز**. Vambéry (*Alt-osmanische Sprachstudien*, p. 175) gives this word and from the context translates it by *unwegsam, wild*, and the subst. *isüzlük* by *Wildniss*, suggesting as a derivation *iz, footprint*, and *süz, without*.—*ισούζη* occurs in the Ph. text on p. 476, l. 13, and, as it refers to a boy, may be rendered by *savage*
- aşji, **آشجي**, *cook*.—*ἀχθής*, Mal.
- eslanmaq, **اصلانتيق**, *to get wet*.—Pres. 3 pl. *εσλανδοῦσι*, Silli
- agha, **اغا**, *master*.—*ἀγα τ*, Ul.—*ἀγας*, Ph. and Silli
- aghaş, **اگاج**, *tree*.—*ἀγάς* and with Turk. possessive ending *ἀγαş*, Ul.
- aghz, **اغز**, *mouth*.—*ιγαράς ἀγζός*, *cigar mouth-piece*, Ul.
- aghel, **اغل**, *enclosure for animals*.—Hence in Capp. for *sheep-fold*, *ἀγέλα*, ἡ, Sin. (Ark. p. 218), *ἀγέλη*, Sin. (Eleft. p. 89), *ἀγέλα* or *παγέλα*, Sil. (Xen. i, pp. 191, 479). I record *νέγθελα*, Phl. The initial *ν* is derived from *νεβλή* (*αὐλή*), the words sounding something alike and meaning much the same thing. Arkh. would derive *ἀγέλα* from *ἀγέλη*, but the meaning supports the Turkish origin
- aghlamaq, **اغلامق**, *to weep*.—Turkish participle *ἀγλατ ἀγλατ*, Del.
- iftira, **افترا**, *calumny*.—*ιφτιρά*, Ul.

aferin, **افرين**, *interj.*, bravo!—**ἀφεριμ**, Ph.  
 efendi, **افندی**, *Efendi*, honorary title.  
 v. **αδδέντης**  
 aq, **اق**, *white*.—At Silli **ἀφαλαού**, *adj.*,  
 with a white beard, comp. of aq and  
 aqal, **صقال**, *beard*  
 aqmaq, **اقمق**, *to flow*.—Capp. *pres.*  
**ἀχδός** (§ 70), Del., *aor.* **ἀχσα**, Del.  
 Ul., § 217  
 en, **اك**, particle used to form the super-  
 lative in Turkish. Used in Capp. at  
 Ul. Generally the form is *dr*, which  
 is recorded at Del. Ax. Sil. At Ul. **ἐμ**  
**βάξ**, *first*, § 170  
 eyer, **اكر**, *if*.—**ἐγερ**, Ul.—**ἐρ**, Ph. Afs.,  
**ἐγερ**, Ph.—**ἐγερ**, Silli  
 eksik, **اكسيك**, *lack, fault*.—**ἐξιγ**, Silli  
 eksilmek, **اكسilmek**, *to become less*.—  
*Aor.* 3 pl. **ἐξήγησας** as from a *pres.*  
**ἐξήλω**, Silli  
 anlamaq, **اكرامق**, *to understand*.—  
 Capp. *pres.* **ἀνλάδω** (§ 70), Del.  
*aor.* 3 sg. **ἀνλάσεν** do, Del., **ἀνγλάδω**,  
 Gh., **ἀνγλάδε** (§ 88), Ar., **ἀνλάσι**, Mis.,  
**ἀνγλάτω**, Mal., **ἀνλάσεν**, Phl. 3 pl.  
**ἀνγλάσαν**, Del. § 217.—*Pres.* **ἀνλάδω**,  
**-δῶς**, Silli.—From the causal of an-  
 lamaq is the *aor. subj.* 3 sg. **ἀνλάσῃ**-  
**δῃ** (f, Del. in text on p. 822, l. 15  
 eilenmek, **اكلكمك**, *to amuse oneself*.—  
**ἐλκεδῶ**, Silli  
 ala, **الي**, *spotted (with bright spots on*  
*a dark ground)*.—**ἀν δλās βόιδι**, Ph.,  
 in text on p. 474, l. 20, *a white-*  
*spotted ox*. For λ, § 277  
 aldatmaq, **الداتق**, *to deceive*.—*Aor.*  
**ἀλδᾶδῃσα**, Silli  
 Allah, **الله**, *God*.—**Ἀλάχ**, Ph.  
 alten, **الون**, *gold piece*.—Capp. **ἀλτόν**,  
 pl. **-δνια**, Ax. Phl. Pot., **ἀλτρίνια**, Ul.  
**-ἀλτρίνι**, pl. **-νε**, Ph. Pl. **ἀλτρίνια**,  
 Afs.—**ἀλτρίνια**, Silli  
 aləş veriş, **آلش ویرش**, *taking and*  
*giving, i.e., commerce*.—At Ph. **φρατρικε**  
**ἀλδβερίδι**, *he used to buy and sell, the*  
*Turkish aləş veriş etmek*  
 amma, **اما**, *but*.—Capp. **ἀμά**, *passim*.—  
**ἀμμά**, Silli  
 imam, **امام**, *imam, Moslem ecclesiastic*.  
**-ιμάμης** (§ 168), Ar. and at Silli

emr, **امر**, *command*.—At Ph. **του Θεού** do  
**ἐμρι**. Also **ωρσεν ἐμρι**, *he commanded*,  
 a phrase taken over from emr etmek,  
 to command, § 381  
 imza, **امضا**, *signature*.—**ιμβζας**, δ (§ 295),  
 Ph.  
 inanmaq, **انانتي**, *to believe*.—Capp.  
*impf.* **ινάνδαρα** (§ 206), Sil., *aor.* **ἐ-**  
**νάνσα**, Del. **ινάνσα**, Ul., **ἐγνάνσα**, Ax.  
 § 217  
 ambar, **انبار**, *granary*.—**ἀμβάρ**, Del.  
 inji, **انجي**, *pearl*.—Pl. **ινίλρια**, Del.  
 §§ 95, 158  
 insan, **انسان**, *man*.—Capp. **ινσάνος**, Ax.  
 Phl., **ινσάνους**, Mis., *gen.* **ινσανιοῦ**, Del.,  
 pl. **ινσάνια**, Mal. (§ 126), Ax. (*decl.*  
 § 129), Phl. § 124.—**ινσάνι**, **ισσάνι**,  
 Ph.  
 enik, **انك**, *young of an animal*.—**ἐνικια**,  
*puppies*, Del.  
 o, **او**, *this*.—At Ul. **δ** or **δν**, also **δαδαρ**,  
*so many*, which is **ο** qadar, **او قدر**.  
 v. qadar  
 av, **او**, *hunting, game*.—Pl. **ἀβια**, Ul.—  
**ἀβι**, Afs.—From the abstract noun  
 avleq is **ἀβλχι**, Ph., and from **avje**,  
*hunter*, is **ἀβής**, Gh.  
 uş, **اوج**, *extremity, reason*. v. § 381  
 oşaq, **اوجاق**, *hearth*.—**ὀψάγῃ**, **ὀψάχι**, Ph.  
**-ὀψάγῃ** (§ 9), Silli  
 üç, **اوج**, *three*.—Gh. **üç** (in Turkish  
 phrase in text on p. 840, l. 28). An  
 adj. compounded of this and **baş**, *a*  
*head*, is **üçbaşlı**, *three-headed*, Ul.  
 uşqur, **اوجقور**, *Turkish trousers*.—**οὐδ-**  
**qούρ**, Phl.  
 uşmaq, **اوجمق**, *to fly*.—Capp. *aor.*  
 3 sg. **οὐγισε**, 3 pl. **οὐσαν**, Ul., **οὐσεν**,  
 Phl., **οὐσεν**, Del., §§ 103, 217. From  
 the causal come *impf.* 3 sg. **οὐδούρ-**  
**δουζεν** (§ 70), Ar., and *pres.* 2 sg.  
**οὐδουρούεις** (§ 104), Ar.  
 üdünjü, **اوجنجی**, *third*.—**üdüñjü**, Ar.  
 § 171  
 oda, **اوده**, *room*.—Capp. **ὀδά**, pl. **ὀδάγια**,  
 Fer. Ax. (also **δάγια**, Ax.), but where  
 δ is preserved, pl. **ὀδάδια**, Ph. Sil. and  
*gen.* **ὀδαδίου**, Sil. For *decl. v.* § 158.  
**-ὀδός**, m. with *neut. pl.* **ὀδάδε** (§ 295),  
 Ph.—*Acc. sg.* **ὀδά**(ν, Silli



ortalıq, اورتالى, *subst., that which is in the midst.*—Capp. *ὀρθαλόχ*, the midst, Phl., the waist, Ax., *ὀρθαλόχ*, the midst, Gh.—The adv. *παρὰλόχ*, between, Phl., is probably from this word

ortanja, اورتانه, *adj., in the middle.*

—Capp. *ὀρταντζά*, Ul. Ax. Sil.

örtmek, اورتمك, *to cover.*—At Ph. *ὀρτούλ*, shut, the Turkish *impv.* from the *pass.* *örtülme*k

örkmek, اوركمك, *to be afraid.*—Capp. *ὀρκελενδῶ*, *aor.* *ὀρκελένσα* or *ὀρκελάνσα*, Ul.—*Aor.* 3 *sg.* *ὀρκετίεσε*, Ph. § 824

orman, اورمان, *forest.*—Gen. *ὀρμανιοῦ*, Sil.—*ὀρμάνι*, Ph.—The word occurs in M. Gr. as *ρονμάνι*

uzaq, اوزاق, *distant.*—*ὀυζάq*, Ul.

uzanmaq, اوزنيق, *to extend (intrans.).*

—*Aor.* 3 *sg.* *ὀυζάνσε*, Ul. § 217

usta, اوستا, *master.* Gen. *ὀυσταδικοῦ*, Del. v. § 158

osanmaq, اوصانيق, *to be annoyed.*—

Capp. *aor.* *ὀσανάσα*, Phl. § 217.—*Aor.* *ὀσανάσα*, Ph.

oturmaq, اوطورمق, *to sit down.*—*ὀτουρδούω* (§ 70) given by Val. (p. 29) for Ar.

oghdurmaq, ovdurmaq, اوغديرمق, *to cause to trot.*—*Aor.* 3 *sg.* *ὀφδούρσεν* do, Ul. § 217

oghramaq, اوغرامتي, *to come to.*—Pres. 3 *sg.* *γπατῆ*, Silli

oghl, اوغل, *son.*—*ὀγλού μου*, Afs.

oghlán, اوغلان, *boy.*—At Ul. *ὀγλάν*, and *κέλ ὀγλάν*, *scald-headed boy.* Nom. once *κ. ὀγλάν*

oqa, اوقة, *oka*, a Turkish measure of weight. Used everywhere; recorded at Fer. *ὀqá*, pl. *ὀqáqia*

oq, اوق, *arrow.*—“Ok (or perhaps better *δq*), the pole of a plough, Ar., is possibly from this word

öirenmek, اوكرنمك, *to learn.*—Pres. *ὀπειρίζω*, *aor.* *ὀπέρσασα*, Tsh.

öküz, اوکوز, *ox.*—*ὀκῆς*, pl. *ὀκῆξια*, Fer.—From this *ἐκουῆς*, Phl., *ox-driver*, the Greek form of the Turkish *ὀκῆζῆ*

evlad, اولاد, *child.*—*ἐβλάδι* τ, Ul.

ulađmaq, اولاشمق, *to arrive, be united.*

—*Aor.* 3 *sg.* *ὀυλάσε* (§§ 103, 217), *he met, joined*, Ul.

ölđü, اولجو, *measure.*—*ὀλδῦ*, gen. *ὀλδῦ-δικοῦ* and *ὀλδῦζῆς*, a maker of measures, Del.

ölmek, اولمك, *to die.* From the causal

*öldürmek* comes *aor. subj.* 3 pl. *ὀλδῦρδισουν*, that they kill, Del. § 217

evlenmek, اولنمك, *to get married.*—

*Aor.* 3 *sg.* *ἐβλένσε*, Ul. § 217

ölü, اولو, *dead.*—*ἐλθὺ χῶμα*, dust of the dead, churchyard earth, Gh.

omuz, اوموز, *shoulder.* v. *ὀμος*

on iki, اون ايكي, *twelve.*—At Ph. and Afs. pl. nom. and acc. *ὀνικέλεροι*, the twelve, answering to the Greek *δωδεκάδα*

oyanmaq, اويانيق, *to awake (intrans.).*

—*Aor.* 3 *sg.* *ὀγνάνσε* (§ 217), Ul. From the causal *oyandarmaq* comes *aor.* *ὀγνάνδωρσα*, Ul.

oımaq, اوييقت, *to carve, cut.*—*Aor.* 3 pl.

*ὀτσαν*, they put out (her eyes), Ul. § 217

uyumaq, اويومتق, *to sleep.*—At Phl.

Turkish form *ὀγχοιγχοῦρ*, is sleeping idin, ايچون, *postpos., because of.*—*idiv* or *idiv*, Ul.

irmaq, ايرمق, *river.*—Capp. *ιρμάχ*, Ax. Phl.

ermek, ايرمك, *to arrive.*—*Aor.* 3 pl.

*ἐρδισαν*, Ph., used occasionally as a synonym for *ἐφρασαν* in the phrase at the end of a story, they attained their desires. v. text on p. 520, l. 13. Many of Kúnos' tales end in this way. *Aor.* 3 *sg.* *γερδέσωνι*, 2 pl. *γερδέσωντι*, 3 pl. *γερδισαντι*, Afs.

iri, ايرى, *big.*—*ιρι*, *adj. sg.,* Ph.

ałghar, айغر, *stallion.*—*αλghόρ*, wild or savage horse, Ph.

ayeq, ايقي, *sober.*—*Aor.* 3 *sg.* *ἀγίκεσε*, she came to her senses, Ul.

iki başlı, ايكي باشلو, *two-headed.*—*ικιβάσλο*, Ul.

alıeq, آيلق, *monthly wage.*—*αίλιχι*, Afs.

eylemek, ايلمك, *to cause to become.*—

*Γλε νά με τα πῆς*, you must tell me, Ax.

aina, آينه, *mirror.*—Capp. acc. *αἰνά*, Phl.

Sil.—*αἰνάς*, Ph.

**eyi**, **ايو**, *good*.—**τίς ἐῖ**, *very good*, Phl.  
**ἐχ**, *very well, yes*, Ul.—The abstract  
**eyilik**, **ايولك**, *kindness*, gives in Capp.  
**ἐτλκ**, Ar. Phl., **ελκ**, Mis., and at Afs.  
**ετλκ**

## ب

**baba**, **بابا**, *father*.—Capp. **babá**, *voc.*  
**bába**, Phl., **πατά**, Sil.

**batmaq**, **باتمق**, *to be immersed*.—Capp.  
*aor. subj. 3 sg. va batıřı*, *to drown him-*  
*self*, Mis. § 217.—From the causal  
**batarmaq**, *to dip, come pres. 3 sg.*  
*πατορῶ*, *impf. § 204 and aor. πατού-*  
*σεν*, Pot., **batérpa**, Del. Ul., **βαίρpa**,  
 Ar., *impv. báropa*, Ul. Also, as from  
 a *pres. batépdéřw* (§ 70), *aor. subj. 2 sg.*  
**batépdéřs** and *impv. pl. batépdéřete*  
 do, Del.

**badihava**, **بادهوا**, *gratis, for nothing*.—  
**bedaβá**, Mal.

**baréřmaq**, **بارشيق**, *to make peace*.—  
*Aor. 3 sg. baréřtiase*, Ph.

**bazar**, **بازار**, *market*.—**βαζάρ**, Ph.

**bař**, **باش**, *head*.—Capp. **εμ bář**, Ul.,  
**bařtanlók**, Sil. *first*

**bařqa**, **باشقه**, *other*.—Capp. **bařqd**, Del.  
 Ul., **bařká**, Gh., *pl. bařkářia*, Fer.  
 But in Capp. **δλο** (**δλλος**) is used  
 except where the dialect is most  
 Turkised.—**bařkás** (§ 20) has almost  
 ousted **δλλος** at Silli

**bařlamag**, **باشلامق**, *to begin*.—Capp.  
*pres. bařladéřw* (§ 70), Ax., **bařladé-**  
**řou**, Mal., *aor. bařlářsa*, Ul. Mal. Sil.  
 Phl. § 217.—*Aor. bařlářsa*, Ph.—*Pres.*  
**bařladéřw** (§§ 9, 84), *aor. bařlářsa*, Silli  
**baghde**, **باغه**, *garden*.—**bařdá**, Ul. Sil.  
 and Phl., *gen. bařdádēř*, Phl.—**bařdás**,  
 Ph., *pl. bařdédē*, Afs.

**baghermaq**, **باغمرق**, *to cry out*.—Capp.  
*pres. bagheréřw*, **-dēř**, Del. Phl. Ax.,  
*aor. baghérpa*, Del. Ax., **řaghérpa**,  
 Pot. § 217. *Aor. 3 sg. řaghérsew*, Afs.  
 —*Pres. 3 sg. bagheréřē*, Silli

**baghēřiř**, **باغشش**, *present*.—Capp. **bařdēř**,  
 Phl., *pl. bařdēřia*, Ax.—**bařdēřē**, Ph.  
**baqla**, **باقله**, *broad bean*.—Capp. *acc.*  
*pl. řa bařlás*, Ax.—*Nom. bařlás*, Ph.  
 For **λ v. § 277**

**baqmaq**, **باقمق**, *to see*.—Capp. The  
 Turkish form **baqalóř**, *let us see*, Ul.

—From the causal **baqdermaq** comes  
 at Ph. *aor. 3 sg. bařtóřsew* **da**, *he*  
*had them examined (by the doctor)*  
**balta**, **بالته**, *axe*.—Capp. *acc. řalrá*, Ax.  
 Sil., *nom. řalrá*, Gh.—From **baltaři**,  
*worker with an axe*, comes **řaltařis**,  
 Del.

**balder**, **بالدر**, *calf of the leg*.—**baldéři**, **ř**,  
 Sil.

**baldez**, **بالدز**, *sister-in-law*.—Pl. **bal-**  
**déřeř**, Del.

**baléř**, **بالی**, *fish*.—Pl. **baléřdēře**, *fisher-*  
*men*, Gh.

**bayelmaq**, **بايلمق**, *to faint*.—Capp. *pres.*  
**bayéřw**, **-dēř**, Sil., *aor. bađsa*, Sil.  
 Ax., **řayřsa**, Sil., **řađsa**, Ul., *partic.*  
**ba(ř)wđméřno**, Sil. § 217

**bitmek**, **بتمك**, *to come to an end*.—  
 Capp. *aor. 3 sg. ébřsew*, **břsew**, Del.—  
**bitéřw** (§§ 324, 332), *aor. bitéřsa*,  
**bitéřsa**, Ph.—The causal **bitirmek**, *to*  
*bring to an end*, gives **bitéřw**, *aor.*  
**bitéřsa**, *subj. bitéřřw*, Ul.—The re-  
 ciprocal **bitiřmek**, *to be contiguous*,  
 gives at Silli **bitiřméřnouř**, *adjacent*,  
 with the Greek participial ending,  
 § 57

**bütün**, **بتون**, *whole*.—**pitóřni**, *e.g. pitóřni*  
*to řwmi*, *all the bread*, **pitóřni**, *all*  
*the men*, Ph.—**bürřni řou**, *your whole*  
*person*, Silli

**bir**, **بر**, *one*.—Capp. **břř**, Ax.—**břdēř**  
**břé**, *at once*, Ax.—From **birikmek**,  
**بريكمك**, *to come together*, is formed  
 the *aor. 3 pl. břiřsew*, Mis., **piřóřsew**,  
 Phl. and from **birikdirmek** the causal  
 of **birikmek** is the *pres. 3 sg. břiř-*  
**đéřē**, *he brings together*, Phl.

**beraber**, **برابر**, *together*.—**řapabári**, Del.

**berber**, **بربر**, *barber*.—*Acc. řeřbēřē*, Ph.

—**řeřbēř**, probably not inflected, Silli  
**beslemek**, **بسlemek**, *to nourish*.—Capp.

*aor. 3 pl. řeřléřsew* (metathesis for  
 řeřléřsew, § 104), *aor. subj. 1 pl.*  
**řeřladéřsew**, Del. § 217.—From the  
 causal **beslemek** is the *impf. 3 pl.*  
**řeřléřđiniřgar**, Ul. § 210

**batag**, **بطاق**, *mud, marsh*.—**batář**, Del.

**bunar**, **بنار**, *spring of water*.—**büvár**, Ul.

**bekđi**, **بکچی**, *guardian, policeman*.—  
**bařdēř**, Pot.

**benz**, **بنز**, *face*.—*řo řeřři ř*, Ul.

- bilezik, **بلازك**, bracelet.—Pl. **bilezikia**, Ul.
- balgham, **بلغم**, phlegm.—Capp. acc. sg. **baqlám**, Del.
- bulghur, **بلغور**, pounded wheat.—**πληγοῦρι**, Sin. v. **δλμος**
- belki, **بلکه**, perhaps.—**βέλκι** or **δέρκι**, Ph.
- belli, **بللو**, certain, known.—Capp. **belού**, Ax.
- bellisiz, **بللوسز**, uncertain, not clear.—Adj. **belουσούζη**, Silli
- bendegi, **بندگی**, service.—Fem. pl. **πενδικες**, female servants, Ph. The ending is Gr. **-ισσα**
- binmek, **بنمک**, to mount.—Capp. aor. 3 sg. **bl̄se**, aor. subj. **bw̄dl̄ow**, Ul.—From the causal **bindirmek** comes the aor. subj. **bw̄dpl̄ow**, Ul.
- bu, **بو**, this. Used in Capp. with Turkish words: e.g. **bou goun**, today, Phl., **bou sefép**, this time, Del. At Ul. **bou séil**, this time, where **séil** may be **sal**, **سال**, year, with **e** for **a** before the (dropped) ending **-i**. v. § 66
- budaq; **بوداق**, branch.—Hence pl. **boudaxd̄hpe**, Gh., from **budaqje**, wood-cutter
- budamaq, **بودامق**, to prune (a tree or a vine).—**πουταδίζου**, aor. **πουτάρσα** **τα**, Kis.
- boz, **بوز**, grey.—**πόζι**, **βόζι**, Ph.
- bozmaq, **بوزمق**, to destroy.—From the pass. **bozulmaq** comes pres. 3 sg. **bou-ζουλḡḡ**, Silli
- boš, **بوش**, empty, idle, vain.—**βόδα**, **bošd**, adv., Silli.—Cf. **ποιδύσεν** **τα**, Afs.
- bošamaq, **בוšامق**, to divorce.—Pres. 3 sg. **bošadḡḡ**, Silli
- bog, **بوغ**, bundle. An old Turkish word given by Vambéry, *Alt-osmanische Sprachstudien*, p. 152.—**βόγους**, acc. **βόγου**, Silli
- boghda, **بوغچه**, bundle made with a square piece of cloth.—**βοχḡḡ**, Sil.
- boghmaq, **بوغمق**, to suffocate, strangle.—Pres. **πογοḡḡ**, **-ḡḡs**, aor. subj. **πογοḡḡow**, Pot. § 217
- boqluq, **بوقلق**, dungheap, that which contains dung.—**βογλουqap̄a**, stomach, Ul.
- boi, **بوی**, stature. From a verb to grow up, not in the Turkish dictionary, comes the aor. at Del. **δ)βόισα**
- bolnuz, **بوینوز**, horn.—**βοινούζ**, pl. **-ίζα**, Ul.
- baīraq, **بیراق**, flag.—**βαρίq**, Ul.
- bəyeq, **بیق**, moustache.—Capp. **boçq̄a**, Phl. Ax.—**βύq̄a**, **πίq̄a**, neut. pl., Ph. Tsh.
- begir, **بیکیر**, horse.—Capp. **beḡp**, Del.—**beḡl̄p̄i** (§ 255), Ph.
- bile, **بيله**, with, together.—**βελé**, withal, Ax.
- buyurmaq, **بیورمق**, to order.—Greek impv. **boyx̄oūp̄da** as from **boyx̄oūp̄d̄a**, Afs.
- böyük, **بیوک**, big.—**büȳḡḡ**, Ph.—Aor. 3 sg. **büȳḡḡd̄ǖs̄en**, he made big, Del., formed from **böȳḡḡdürmek**, the causal of **böȳḡḡmek**, to become big
- پ
- papuđ, **پاپوج**, slipper.—Pl. **παπούq̄a**, Ul.—**παπούσα**, Ph.
- pater kütür, **پاتیر کوتیر**, with a loud noise, with a clatter.—**πατέp ḡǖḡḡp̄**, Ul.
- padišah, **پادشاه**, king. In Capp. used for **βασιλεύς**, as an **-os** noun; **πατιδ̄ḡḡos**, Del. Ax., as an **-ης** noun, **πατιδ̄ḡḡos**, Del. Mis. Ax., or as a dim. in **-i**, **πατιδ̄ḡḡ**, Ul. Decl. § 161.—**πατιδ̄ḡḡḡi** (§ 16), Silli.—**πατιδ̄ḡḡos**, gen. **-ḡḡou**, Afs., **πατιδ̄ḡḡous**, Tsh. At Ph. **Βασίλ̄os** is used
- padišahleq, **پادشاهلق**, kingdom.—**πατιδ̄ḡḡleq**, **-laghḡḡ** **μ**, Ul. §§ 106, 179
- parḡa, **پارچه**, piece.—Capp. **παρḡḡ**, Sil., pl. **παρḡḡḡḡa**, Ax. From **parḡalamaq**, to cut in pieces, comes aor. 3 pl. **παρḡalḡḡas**, Del., and from the pass. **parḡalanmaq** the Turkish form **παρḡalanm̄ḡḡ**, cut in pieces, Sil.
- parlamaq, **پارلامق**, to shine.—Capp. pres. 3 sg. **parlad̄ḡḡ**, Fer., impf. Del. § 201, Fer. § 216, aor. **παρḡl̄ḡḡe**, Fer.—Pres. **παρḡlat̄ḡḡi**, Afs.
- parmaq, **پارمق**, finger.—**παρḡḡḡḡ**, Del.
- para, **پاره**, a fortieth of a piastre, e

- para*. In pl. money.—Capp. παρά, pl. παράγῃ, Gh. Ar. (§ 158) Ul. Aχ., or with a affected by the following : (§ 66), παρά, Ar., παράγῃ, Aχ. Fer. Where δ is kept the pl. is παράδῃ, Mal. Phl. Del. Sil., and gen. παραδῶ, Mal. Del. § 158.—παράς, δ, pl. παράδα (§ 295), Afs. Pl. παράδε, Ph.—παρά, acc. sg. παρά, Silli
- pastirma*, پاسطرمه, smoked meat.—baourmáda (neut. pl.), sun-dried slices of meat, Kis. The sg. would be baourmáds, masc. v. § 295
- paşa*, پاشا, pasha. v. bašás
- paklamaq*, پاکلامق, to clean.—In Capp. from refl. paklanmaq, to clean oneself, the aor. 3 sg. πεκλένσε, Ul.
- panjar*, پانچار, beetroot.—Nom. pl. πανζάρῃ, Mal. § 71
- paí*, پای, portion.—ἀμ πᾶί, a portion (to eat), Ph.
- perde*, پرده, curtain.—Pl. περδάδῃ, Phl.
- perišan*, پېرشان, adj., troubled.—Fem. sg. περιδάνε (§ 804), Ph.
- pirin*, پېرنج, rice.—πιλινδ, Phl.—πιρινδῃ (ro), Ph.
- pisik*, پيسك, cat.—Capp. πισικα, Gh. Pot., ποικα, Aχ.
- püşkül*, پۈسكۈل, tassell.—πüşgüld, gen. -λῆδ, Del.
- peşkir*, پېشكېر, towel.—πεδκίρ, Ul.
- pişman*, پېشمان, peşiman, pişman, repentant.—πεξμάνῃς and in text on p. 284, l. 28 πούλύ λῆμάνῃς, where the π may be lost by dissimilation, Silli
- pek*, پېك, very.—πέκ εἰ, very well, Phl.—πέκ, very, Silli
- pekmez*, پېكمز, grape juice boiled to a thick syrup.—Pl. bekμέζῃ, Ar.
- palaz*, پالاز, chick.—Neut. pl. παλάδε and gen. pl. (§ 808) παλαζού, Ph.
- penjere*, پنجره, window.—πένjere, pl. πένjeres, Sil., πένjerd, Phl. By metathesis πεpenjé, Fer.—πένjera or πάνjera, ἡ, Ph.
- pende*, پنجه, fist, the five fingers.—ἀμ πανδᾶ λpes, a handful of gold coins, Ph.
- porsuq*, پورسوق, badger.—Nom. pl. πορυσσοῦχα, Ph. The sg. is πορυσσοῦχος, v. § 265
- post*, پوست, post, post-office (French, poste).—πόστι, Afs. v. § 369
- post*, پوست, untanned skin of an animal.—πόστ, Del.
- pusula*, pusula, پوشله, note, letter.—Capp. πούσουλα, Aχ., πούσλα (ro), Del.
- pul*, پول, scale of a fish (among other meanings).—πούλ, Mis.
- pič*, پېچ, urchin.—πιjόκκο, Ph., with dimin. ending.—The pl. βεζακόκκα, Ph. (q.v.), is probably from the same
- pide*, پېده, loaf.—πιδέ, Sil.—The Turkish comes itself from πiτα
- pis*, پيس, dirty.—πίσι, βίσι, Ph.
- peïghamber*, پېغامبر, prophet. Gen. πεγαμπερού, Ph.
- pilaf*, پيلاو, cooked rice.—πιλάφι, Ph.—Pl. πιλάβῃ, Silli
- ن
- tarla*, تارلا, cultivated field.—Capp. тарлᾶ, Ar. and at Fer. as a fem., тарла, pl. тарлес. тарлᾶ (decl. § 158), Pot.
- taze*, تازه, new.—τεζέ, Ar.—ταζᾶ, lately, Ph.
- taze*, تازی, greyhound.—Capp. ταζέ, Aχ. Phl.—ταζί, Afs.
- tasalanmaq*, تاسالانمق, to be vexed.—Aor. 3 sg. таслᾶтсе, Ul., таслᾶδεν da, Ar.
- taí*. Vambéry (Čagataische Sprachstudien, p. 257) gives تای, taj, from Azerbaijan, meaning amongst other things a bale of merchandise.—dái, dáγῃ, Ph., bag
- tepe*, تپه, small hill, summit.—τεπέ, Ph.—At Silli τεπέ is used adverbially, at the height of (her work), in text on p. 298, l. 16, as a variant to κεφάλι
- tüjjar*, تجار, merchant.—түдjарos, pl. -áp, Phl. Decl. § 124
- tuhaf*, تحف, curious, remarkable.—тохᾶф, Del.
- takht*, تخت, throne.—τάχτι, Ph.
- takhta*, تخته, plank.—ταχτά, pl. таχтᾶ-δῃ, Del.—At Ph. таχталоῦs is the name of the raised wooden sleeping

platforms on the flat roofs, which are used in summer. For λ v. § 277  
 terzi, **ترزی**, *tailor*.—**τερ(δ)ής**, Ph.  
 türşü, **ترشی**, *vegetables pickled in vinegar*.—Pl. **τουρσιά**, Phl.  
 terki, **ترکی**, *saddle-bag*. A Çagatai word given by Vambéry (*Çagataische Sprachstudien*, p. 258) and used also by Kinos, *Adakale*, p. 163, l. 18, but not in Redhouse or Mallouf.—**τέρκι**, Ph.—**τερκι**, Silli  
 tassale, **تاسالو**, *sad*.—**τασαλούς**, Ph.  
 tasvir, **تصوير**, *picture*.—**ταφείρ**, Mis.—**ταφείρ**, Ph.  
 tüfenk, **تүфенк**, *gun*.—Capp. **түфөк**, Ul. Pot., **түфөк** s, Ul.—**τουφάκι**, Ph.  
 tekellum, **تكلم**, *conversation*.—**αν τεκελεμές**, a story, Ph.  
 tekliif, **تكليف**, *ceremony, imposition of a charge, proposition*.—**τεκλιφ**, pl. **-ίφα**, Gh.—**τεκλιφι**, pl. **-ίφε**, Ph.  
 tekne, **تكنه**, *trough*.—**ταγνέ**, *hopper of a mill*, Afs.  
 tekke, **تكه**, *convent of dervishes*.—**τεκέ**, Phl.  
 teke, **تكه**, *he-goat*.—**τακάς**, Ph.  
 tel, **تل**, *wire*.—Capp. **τέλ**, *hair*, Ul. For **πολά τέλμα**, Sil., v. note ad loc., p. 450  
 telef, **تلف**, *destruction*.—**τελέφι**, Ph.  
 tamamen, **تماماً**, *completely*.—**ταμάν** (§ 282), Ph.  
 temenna, **تمنا**, *salutation, especially that made by bowing and bringing the right hand to or near the earth, the breast and the forehead*.—**τεμενάχ**, **τεμάναχ**, **τεμαλάχ**, Ul., with which cf. Adrianople, **τεμελλιάχι**, Ronzevalle, *op. cit.* (p. 197, note 2, *sup.*), p. 67.—**τεμενέχι**, Ph., **τεμεναχι**, Afs.  
 tembel, **تنبيل**, *lazy*.—**τομβέλ** (decl. § 299), Ph.—**δεμβέλης**, Silli  
 tembih, **تنبيه**, *order, command*.—**τεμβίχ** and the adj. **τεμβίχλι**, *under an order*, Ul.  
 tenjire, **تنجيره**, *cooking pot*.—Capp. **ταν-ιρέ**, Ul., pl. **τενιρέμα** (§ 158), Ar., acc. pl. **τενιρέψ** (? decl.), Pot.  
 tandur, **تندور**, *oven*.—In Capp. **τουन्दούρ**, Ul. Sil. Az. Phl., but **τανδούρ** at Pot., and given by Arkhélaos as well as

**τουन्दούρ**. 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 (**σουन्दούν** or **σύνδυν**, q.v.) 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. **κόλλω**, and p. 447. Cf. Burton, *Arabian Nights* (Libr. Edit.), ix, p. 8, note, and better J. T. Bent, *On the Nomad Tribes of Asia Minor*, Brit. Ass., 1889, p. 8  
 tut, **توت**, *mulberry*.—**τούτι** for the fruit and the tree (§ 389), Ph.  
 tehlikeli, **تهلكهلى**, *dangerous*.—Pl. **τεχλικαλός**, Del.  
 timar, **تيمار**, v. **τιμάρι**

## ج

jade, **جادو**, *witch*.—Capp. **ιάδó**. Thus at Del. with pl. **ιάδóες**. At Gh. **ιάδó** **qapó**, *witch-wife*, of which **ιάδó** **qapódχα**, Phl., is the pl.  
 jam, **جام**, *glass*.—**ιάμ**, Del.  
 jami', **جامع**, *mosque*.—**ιάμι**, Ar.  
 jan, **جان**, *soul*, **jánlo**, **جانلى**, *alive*.—Connected with these seem to be **γιάμο** **ιάμορ**, Phl. and **γιάρορ** **ιάρορ**, Ph., *half alive*  
 janavar, **جاناوار**, *wild beast*.—**ιάναβάρ**, pl. **-pe**, *wild beast or wild man*, Ph.  
 jerid, **جيريد**, *javelin*.—**ιάρίτ**, *javelin-throwing game*, Ul. Cf. Kinos, *Volksmärchen 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, **چكر**, *liver*.—Capp. **ιάέρ**, Gh. Phl.  
 jellad, **جلاد**, *executioner*.—Capp. nom. **ιάλάρ**, Del. Mal., acc. pl. **ιάλάρ**, Sil. **νάσι** **τολκου** **ιάλέτ**, *I will cut off your head*, Mis.—**ό** **ιάλάρ**, **τω** **ιάλέτ** or **ιάλέτρη** (§ 255), Ph. Decl., § 299  
 jin, **جن**, *genie*, **jin**.—At Ul. **յն** in the phrase, **Ին ւ ար, յն ւ ար**; *art thou an in, art thou a jin?* in text on p. 350. l. 1. V. note on p. 229. At Del. the

*pres. sg. 3, jwerdîk, he is angry, must be from a Turkish jinenmek, to act like a jin, that is with fury. Cf. jinn-mad, in Burton's Arabian Nights, passim*  
**jenk, جنك, war.**—jérg, Ph.  
**jūvan, جوان, a youth.**—jouβárouv (§ 18), Silli  
**jevahir, جواهر, precious stones.**—jεβα-  
 χέρη, pl. -ρη, Tsh.  
**jehri, جهري, yellow berries, so the dictionaries.**—jáχρη, Ph., in text on p. 472, l. 10, where the sense demands the meaning given me, *grain*

## ج

**čaput, چاپوت, fragment of cloth.**—  
 čapouti, Ph.  
**čatal, چاتال, fork.**—Hence at Phl. the  
 adj. čatalós, *forked*  
**čatlamaq, چاتلامق, to break (intrans.).**  
 —From this *impr. 2 pl. čatladâr, Ul.*  
 From the causal čatlatmaq, *to break*  
 (trans.), come *aor. 3 sg. čatlátseu do,*  
*Ul., and 3 pl. čatládav, Ar.*  
**čatmaq, چاتمق, to join (intrans.).**—*Aor.*  
*3 sg. čatiéseu do, he tied him on, Ph.*  
 This would come from a *pres. čatiéγω*  
 (v. § 324), with the sense of the Turk.  
 causal  
**čadər, چادر, tent.**—Capp. čadər, Gh.,  
*gen. čatərou, Phl.*—čadiri, Ph.  
**čarpmaq, چارمق, to strike violently.**—  
*Aor. čəpseu, Phl.*  
**čardaq, چارداق, balcony.**—čəpdáχ, Sil.  
**čaršaf, چارشاف, sheet for a bed.**—čəp-  
 šəfi, Ph.  
**čaršə, چارشی, market-place.**—čəpši,  
 Phl.  
**čarəq, چارق, shoe.**—Capp. čərouχ, pl.  
 čərouχa, Mis. (§ 110), Ax.  
**čare, چاره, remedy.**—čəpəs, čepés, Ph.  
**čəghərmaq, چاغرمق, to call.**—Capp.  
*pres. čəghərdə, -dēs, Gh. Ul. Phl. Sil.*  
 (§ 194), *aor. čəghərsə, Ul. Mal. Phl.*  
*Sil., aor. subj. čəghərdəw, Phl. Sil.*  
**čəghəldə, چاغلدی, murmur of water.**  
 —*av čəughəltous, a murmur (a voice*  
*heard in a dream), Ph.*  
**čələšmaq, چالشمق, to work.**—Capp.  
*pres. 3 sg. čələšdē, Phl., imprf. čələ-*  
*štuw, Sil. (§ 206) Fer. (§ 215).*—

*čəlištəw, imprf. § 40, aor. čələšə (§ 34),*  
 Silli  
**čəlghe, چالغی, instrument of music.**—  
 Pl. čəlgəhəyca, Del.  
**čəlqamaq, چالقامق, to move violently.**  
 —čəlqat čəlqat (Turkish form), Del.  
**čəlmaq, چالمق, to knock, steal, play an**  
*instrument of music.*—Capp. *aor. čəlsə,*  
*Del. Gh. Mis.*—*Aor. čəlsə or čəltə,*  
*Ph.*—*Pres. 3 pl. čəldəšē, Silli.*—From  
 the pass. čəlenmaq comes *pres. 3 pl.*  
*čələrdəšəu (§ 70) used at Gh. in text*  
*on p. 340, l. 7 of knives to mean are*  
*being sharpened*  
**čəle, چالی, bush.**—*Acc. čəlo (! accent),*  
*indef. acc. 's av čəlous, Ph. For λ*  
*§ 277. Decl. § 295*  
**čəm, چام, pine tree.**—*to čəmu, Ph.*  
**čəi, چای, river.**—čəχ (§ 61), Gh.  
**čəyər, چایر, meadow.**—Capp. čəšə, Del.  
 Gh. Phl.  
**čəbalamaq, چالامق, to endeavour.**—  
*Pres. 3 sg. čəbaladē, Silli*  
**čəp, چپ, particle used to strengthen the**  
 meaning of a word. At Ph. čit, *all;*  
*čit da šitē, all the houses, čit touni,*  
*all of them, Afs. Also at Tsh.*—čit,  
*at all, in neg. sentence, Silli, is more*  
 likely to be the Greek *vr̥tr*  
**čiplaq, چپلاق, naked.**—čitplāq, jibplāq,  
 Phl.—čitplāχs (§ 9), Silli  
**čičək, چيچك, flower.**—Capp. pl. čičəkca,  
 Ul. Ar.—čičəgi, pl. -ge, Ph.  
**čiraq, چراق, pupil, apprentice.**—Capp.  
 čirāq, Mal., čirāχ, Del., čəpāq, Ul., *του*  
*čirāγə τ, his apprentice, Mis.*—čirāχos,  
 Ph., where the Turkish čiraqləq gives  
*čiraχlēχi, apprenticeship*  
**čiraq, چراق, lamp, light.**—Capp. čirāq,  
 Gh., čirāš (§ 78), Mis., čirək, Ax., čirē  
 (čirēi τ), Ul. § 66  
**čizme, چيزمه, boot.**—Pl. čizməšca, Del.  
**čəšme, چشمه, fountain.**—Capp. čəšmə,  
 Ax. Phl. Sil.  
**čiftji, چفتجي, cultivator of the soil**  
 (čift), *farmer.*—Capp. čifšə, Pot.  
 Decl. § 156  
**čifut, چفوت, Jew.** v. Třifountiouv  
**čekmeje, چكجه, small box.**—čekmeje,  
 Phl.

- dinar aghaḡa, چنار اغاچي, *plane tree*.  
—δνάρ ἀγαχί, Sil.
- duval, چوال, *sack*.—Capp. δουβάλ, Ar. Gh. Ph. Sil., δοβλέ τ, Ul. This last seems to be from δουβέλι τ, with metathesis; for α→ε v. § 66.—δουβάλι, Silli
- doban, چوبان, *shepherd*.—Capp. δοβάνος, Del. (§ 117), Ar. (§ 139), Sil. (§ 122), δοβάνους (§ 126), Mal. δοβάν (§ 146), Fer. Without ending, δοβάν, Ul. Refs. are to decl.—δοβάνος, Ph., δοβάνους, Tsh.
- đop, چوپ, *rod, club*.—At Pot. όσ, a club used as a talisman. The Turkish forms δοπούν, *of the club*, and δοπουμούν, *of my club*, occur in the text
- đop, چوپ, *twig, small stick*.—Capp. όσ, Del., pl. όσχα, Ar.
- đojuq, چوقق, *child*.—đojuóki, pl. -κα, Tsh. Pl. dojuócha, Kis.—At Ph. φδάχι, φδóκko are used
- đorbaḡa, چورباچي, *head of a house*.—Pl. đorbaḡol, *leaders, village notables*, Afs. For derivation from đorba, *soup*, v. Turkish dictionary. It used to mean also the *commander of a body of janissaries*
- đürmek, چورمك, *to rot*.—đoupoudō, aor. δουπύσα, partic. δουπουμένου, rotten, Silli
- đevre, چوره, *a turn; muslin kerchief*.—đáβpo, *kerchief twisted round the fez*, Mis.
- đokmek, چوكمك, *to kneel*.—Aor. 3 sg. đókσιν, Mal.
- đül, چول, *horse-cloth*.—đúl, *rug to lie upon, bed*, Ax.—đóδι, *cloth*, Ph.
- đolaq, چولاق, *a man who has lost an arm*.—đoláχos, Ph., used in text on p. 470, l. 30 for an ant who has lost a leg
- đölmek, چولمك, *earthen pot*.—đoulmé, Ph.
- đunki, đünki, چونكه, *because*.—Capp. đúnki, Del. Ul. and at Silli.—đóγκι, Ph.
- đevirilmek, چويرلمك, *to be turned over* (pass. of đevirmek). From this comes the aor. 3 pl. đevirldáσαν, Ul.
- đezmaq, چيزمق, *to trace a line*.—Pres. jizdizou (§ 194), partic. pass. jizdipérou. Mal.
- đighara, چيغارہ, *cigar*.—j-γapά άγγá, *cigar mouthpiece*, Ul.
- đirpi, چيري, *twig, branch*. A Ŗagatai word given by Vambéry, *Ŗagataische Sprachstudien*, p. 283.—đúρι, Ax.—đúρι, Silli
- đinemek, چينمك, *to trample upon*.—At Ph. pres. 3 pl. đigradeún da (probably an error for đιγρ..., or đεγρ...), *they tread (the grapes)*, and in text on p. 542, l. 26, aor. subj. 3 sg. đεγpάδoσγ. *trample*

## ح

hajj, حاج, *pilgrim*; hajleq, حاجليق.

*pilgrimage*.—Capp. χαιλόq, Ul., χαιλόq, Phl.

hazerlamaq, حاضرلماق, *to make ready*.

—From this aor. χαιpλάpσane, aor. subj. χαιpλάdσoσγ and imperf. sg. χαιpλάpe da (§ 348), Ph. Aor. 3 pl. χαιpλάpσan da, Tsh.—χαιpλάdō, aor. χαιpλάdι (§ 34), Silli.—From the refl. hazerlanmaq, *to make oneself ready*, is the imperf. χαιpλάpáδιq (§ 194), Ar.

hal, حال, *condition*.—Capp. χάλ, Del. Ul.

hapes, هابس, *prison*.—Capp. χάpis, Ul.

Phl. so χαpίς μεpe, *we are in the prison*, Phl., χάpis, Ar.—χapóσι, Ph. χapóσλχι, *prison*, Ph., is hapas + leq (§§ 256, 288)

herif, حريف, *man, person*.—χεpίpoc, used in Capp. generally when the vocabulary is very Turkish in place of άδpωpoc or the Phárasa vómá. Quoted from Del. (decl. § 117), Ul. (decl. § 184), Ar. Phl. with poss. pron. § 180

huzur, حضور, *presence*.—χουζóδo, Ph.

haqq, حق, *truth, justice*.—χάχ, Phl.—χάq, Ph.

hükümet, حكومت, *power, jurisdiction*.

—χóκkoυμέti, gen. -đioú, *court of justice*, Silli

hekim, حكيم, *doctor*.—Capp. χεκιμγ.

Phl., acc. χεκιμ, Del. Phl. Ax.—χεκι (decl. § 299), Ph.

hammal, حمال, *porter*.—Capp. nom. pl. χαμάλ, Phl.

hammam, **حمام**, bath.—**χαμάμ**, Ul.  
Phl., gen. **χαμαμοῦ**, Ul.—**χαμέμ**, Ph.  
hammamje, **حمامچی**, bath-keeper.—  
Capp. **χαματζή**, Ul. (nom.), Phl. (acc.)  
hammamlamaq, **حماملماق**, to give a  
bath to.—From this at Ph. pres. 3 sg.  
**χαμαμbladize** ra, impf. **χαμαμbladise-**  
ken da (§ 389), aor. **χαμαμblátse** da.  
For λ § 277  
havlamaq, **حواملاق**, to bark.—Pres.  
**χαβladō** (§ 194), aor. **χαβladtca**, Fer.  
hayiz, **حيز**, enclosed space, court.—  
**χαϊζι**, Ph., explained as **τόπας**, place,  
and Kar. (Lag. p. 68) has **χαϊζι**  
**πεδιον**  
hile, **حيله**, ruse, fraud.—With Turk.  
possess. of 3rd sg., **χιλέδι**, Del.—**χίλι**,  
**αχίλι**, Ph.  
halvan, **حيوان**, animal.—Capp. **χαϊβάν**,  
pl. **άνια**, passim.—Pl. **χαϊβάνα**, Kis.—  
**χαϊβάνι**, Silli  
**خ**  
khatem, **خاتم**, signet ring.—**χατέμ**  
**γχιουούκ**, signet ring, Ul.  
khatōr, **خاطر**, health, favour.—**χατόρ**,  
Del.—**χάτρι μ**, my pleasure, Silli  
khale, **خاله**, paternal aunt.—**χάλα**, Silli  
khale, **خالي**, carpet.—Capp. pl. **χαλάχ**,  
Ul. Sil.—Pl. **χαλίδα**, Tsh.  
khan, **خان**, inn, khan.—Pl. **χάνε**, Ph.  
—khanje, innkeeper, whence **χατζής**,  
pl. **ήπε**, Gh.  
khanem, **خانم**, Turkish lady.—**χανόμ**,  
gen. **χανομνοῦ**, Phl.—**χανούμτσα**, Ph.,  
**χανίμα**, Tsh. Afs., **χαρίμ**, Afs.  
khaber, **خبر**, news, message.—Every-  
where in Capp., as in Mod. Gr., in  
the form **xabár**.—**xabári**, Ph. and  
Silli  
khēzmetkīar, **خدمتکار**, servant.—**χοζ-**  
**μεκέρ** (§ 66), pl. **-κάρκα**, Del.—**χιζμα-**  
**κίρης**, Silli  
kharab, **خراب**, destruction.—**χαράπι**,  
Afs.  
kharjloq, **خارجلق**, pocket-money.—  
**χαδλιέχι**, Ph.  
khersēs, **خرسز**, robber.—Pl. **χερσόξκα**,  
Ul.

khers, **خرص**, violence.—**χερολάν**, vio-  
lently, Del.  
khoros, **خروس**, cock.—**χορός**, Ul.  
khazine, **خزينة**, treasury.—**χαζνάς**, Ph.  
—**χαζνάς**(r, acc., Silli  
khasta, **خسته**, sick.—**χαστάς** (§§ 20, 59),  
Silli  
khastalanmaq, **خسته لئيق**, to be ill.—  
Capp. pres. 2 sg. **χασταλανdizeis**, Ax.,  
aor. 3 sg. **χασταλάνσε**, Ul. § 194  
kheēm, **خشم**, anger, fury.—**χίδμι**, Ph.  
—At Del. **χέδιμ**, infatuated desire for  
Khezer, **خضر**, Khizir, the prophet Elias,  
who is believed by Turks to appear and  
come to the aid of mortals.—**εἰς χιζήρης**,  
a holy man, Silli (text on p. 288,  
l. 16)  
khalayōq, **خلاتقي**, female servant.—  
**χαλαγίξ**, pl. **χαλαγίξικα**, Ul.  
khoja, **خواجه**, schoolmaster.—**χόjas**,  
χόja or with Turkish possess. of 3rd  
pers. sg. **χοjasó**, Ul.—**χοjás**, Ph.—  
**χόjas**, Silli.—At Ph. also the Arabic  
form hawaja with nom. **χαβαjás**  
khoplamaq, **خوپلاماق**, to jump.—  
Capp. pres. **χοπladō**, Pot. and for Sin.  
Ark. (p. 257) gives **όπλατω**· **πηδω**  
and **όπλαμει**· **χορds** **πηδηκτός**  
khoš, **خوش**, beautiful.—**χοδás** (§ 20),  
Silli  
khošaf, **خوشاف**, plums stewed with  
sugar.—Capp. pl. **χοδέφκα**, Pot., with  
a → ε (§ 66). For Sin. **χοσdφι** (Ark.  
p. 280)  
khošlanmaq, **خوشلانمق**, to be pleased.  
—Impf. 3 pl. **χοδλάνdavan**, aor. 2 pl.  
**χοδλάνσετε**, Phl. The pres. would be  
**χοδλандō**. § 194  
kheyar, **خيار**, cucumber.—**χίάρ**, pl.  
**χίάρκα**, Gh.  
khaīr, **خير**, no.—**χαίρ**, Ph.  
khaīr, **خير**, good action.—**χαίρ**, Phl.—  
**χαίρι**, Ph. Afs.

## د

damla, **دامله**, drop.—**άν** **дамблás** (acc.  
indef.), Afs.  
dane, **دانه**, piece, head, used in counting.  
—Capp. **τέσера** **денéδja** **дөрөн**, four  
men, Phl. **deré**, a grain (of corn),  
Ul.



- daire, **دائرة**, *circle, department*.—*teghârî* used to mean *district*, Ph.
- derd, **درد**, *pain, sorrow*.—*dârdî, rârdî*, Ph.
- dervîş, **درویش**, *dervish*.—Capp. *de-βpé(ð)îs*, Phl., *deβpîðîs*, Pot., *deβpîð*, Fer. Ul.—*deβpîðîs*, pl. *-ðoi* (§ 299), Ph.
- dere, **دره**, *valley, stream*.—*depe*, Ul. and Ph.
- dirhem, **درهم**, *a measure of weight*.—*dirém*, Ul.
- deri, **دری**, *skin*.—Capp. *depi*, Fer. Sil. At Del. it is used for the cheese kept in a skin
- derin, **درین**, *deep*.—*deplîns*, f. *deplînsa*, Silli
- düşman, **دشمن**, *enemy*.—*ð doudmânos*, Ph., acc. *doudmânô*, Afs.
- du'a, **دعا**, *prayer*.—*toğás*, acc. *doβá*, *roβá*, Phl.
- da'vet, **دعوت**, *invitation, summons*. *Da'vet etmek*, to invite, hence *toğev raβetî*, Phl. § 881
- dek, **دک**, *as far as, until*.—*ðriadak*, *as many as*, Ul., where *dax* is added to the Greek *ðria*, which is probably a pl. of *ð,τι*
- dukkian, **دكان**, *shop*.—*roukân*, Phl., *rûkianó deph*, *shop boy*, Phl.—*roukânî*, Ph.—*rûkianô*, Silli
- dukkianji, **دكانجی**, *shopkeeper*.—*roukavjîs*, Ph.
- deirmenji, **دکرومنجی**, *millar*.—Capp. *deirmenjîs*, Phl. Pot. and also Ph. Afs.
- deniz, **دکز**, *sea*. It has taken the place of *θάλασσα* in Capp. and Ph.—The Capp. forms vary as to *de-* or *da-*, *-p-*, *-pg-* or *-v-* and *-îf* or *-îs*. Thus *depgîf*, Del., *deplîs*, Fer. Ul., *dapîs*, Ul. Mis., *deplî* or *dapîf*, Gh., *devîf* or *davîf*, Ar.—*deplîf*, Ph. Decl. § 109
- dikmek, **دکمه**, *to plant, set up*. Aor. 3 sg. *dîkse* and Turkish *imprv. dîk*, Ul.—Aor. 2 sg. *dîktîses* (§ 324), Ph. (B.C.H. xxxiii, p. 159)
- dellal, **دلال**, *public crier*.—*talál*, Ax.—*dâjén deláli*, *he made a proclamation*, Ph.
- delik, **دلك**, *hole*.—*delika*, Ul.
- tilki, **دکلی**, *fox*.—Capp. *dîklîs*, Ar., *dîlki*, Ul.
- dilemek, **دلیک**, *to desire*.—Capp. *pres. 2 sg. dilâdîs*, aor. *dîlêse*, Del., *imprv. tilêda*, Ul. § 194.—Pres. *tilerîf*, *dîledîf*, *dîlâdîf*, *tiladîf* (§ 324), aor. *dîlêtsa*, *dîlâdîtsa*, *imprv. tilêdei*, *tilâdei*, *dîlâde* (§ 348), Ph.—Kar. (Lag. p. 64) gives *τηλεώ* for Silli. I record *pres. dîlêvon*, aor. subj. *dîlêvou*, and forms with *p*: *pres. diplêvon*, etc.
- deliqañle, **دلیقانلو**, *young man (he whose blood is mad)*, borrowed without the ending.—Capp. *deliqanov*, Ar., pl. *deliqanovîga* (§ 159), Sill.—*deliqanovî*, pl. *-rovdes* (§ 294), Ph.—Adj. acc. sg. *deliqanov*, Silli
- demir, **دیر**, *iron*.—Adj. *demirôvas*, Del.
- daneşmaq, **دانیشقی**, *to consult*, borrowed as a mid. verb.—Aor. subj. 1 pl. *davîtoûme*, *imprv. davîra* (§ 248), Phl.—Aor. 3 pl. *davîdêftave*, aor. subj. *davîdêftû*, Ph.
- dünya, **دنیا**, *world*.—Capp. *Douyâ Güzelî*, *Fair One of the World*, Del. Ul., D. Güşâ, Gh.
- divit, **دوات**, *ink-case*.—*diβtî*, Ph.
- dudaq, **دوداق**, *lip*.—*dâq*, pl. *dâqqa*, Fer. § 108
- düdük, **دودک**, *pipe, flute*.—Capp. *düdûk*, Phl., pl. *düdûga*, Mis.
- devr, **دور**, *a revolving*.—*deβpé*, *the reverse side of a mirror*, Phl.
- dusaq, **دوزاق**, *snare*.—*dovîdîx*, Del.
- düşülmek, **دوزلیمک**, *to be arranged, set in order*.—*imprv. düşûlda*, aor. 3 sg. *düşûlse* as from *düşûldâ*, § 194, Ul. *imprv. düşûl*, also at Ul., is the Turkish form
- düzen, **دوزن**, *agreement, arrangement*.—At Phl. *düşênra* (text on p. 414, l. 9), where the text demands the sense *enchancements*, which is given for this word by Vambéry, *Alt-osmanische Sprachstudien*, p. 163. Künos translates the word as *Beguemlichkeit*
- dost, **دوست**, *friend*.—Voc. *dôstî*, Ph.
- düşürmek, **دوشورمک**, *to cause to fall*.—Aor. 3 sg. *düşûrse*, Ul.
- düşek, **دوشک**, *mattress*.—*döşê*, Ul.
- düşünmek, **دوشنمک**, *to meditate*.—Capp. *pres. düşûndûg*, Gh. Ar. Ar. (§§ 197, 198), *düşûndûgou*, Mal., *düşûndû*, *-dê* (§ 194), Ul., aor. *düşûndûra*.

- Mal., δῦδῦρα, Ul., *impf.* Ul. § 210. For vowel-harmony *v.* § 70.—*Impf.* δῦδῦ-  
δάρα (§ 849), Ph., points to a *pres.*  
δῦδῦράγω (§ 824). *Pres.* δῦδῦράδου,  
*aor.* δῦδῦρα, Tsh. *Impf.* 3 *sg.* δῦδῦ-  
δῶκει (§ 839), Afs.—δῦδῦράδω, -δέι  
(§ 9), *impf.* § 42, *aor. subj.* δῦδῦ-  
ῖῃσου, Silli
- döðemek, دوشمك, to lay down (a  
carpet, etc.).—*Aor. subj.* 2 *sg.* va dö-  
ðedis, Tsh. Also to furnish, carpets  
being the chief furniture of a house.  
*Pres.* 3 *sg.* döðedé, Silli (§ 9)
- doghramaq, دوغراماق, to cut in pieces.  
—*Impf.* 3 *sg.* dogradózer do, Del.  
§ 194
- doghru, دوغرو, straight.—At Silli dogrou,  
*adv. straight*, and *adj.* dogrouv, *v.* § 20
- döyüşmek, دوگوشمك, to fight.—Capp.  
*Pres.* döyüşdö, 3 *pl.* döyüşdöu (§ 70),  
*impf.* 3 *pl.* döyüşdöu (§ 210), Ul.  
*aor. subj.* 1 *sg.* döyüşdöu, 3 *sg.* dö-  
yüşdöu, Phl. § 194
- dökülmek, دوكلmek, to be thrown down.  
—dögüldük 1 *pl.* of the Turkish past  
tense used as an exclamation (in text  
on p. 326, l. 22), Del.
- döime, دوكمه, button.—dogmés, *pl.*  
dogmés (§ 395), Ph.
- devlet, دولت, kingdom.—dogyári (§ 272),  
Ph.
- dulger, دولگر, carpenter.—ó doulgér or  
doulgér, Ph.
- deve, دوه, camel.—Capp. deβé, Ul., *pl.*  
deβédia, Pot.
- develji, دوهجي, camel-driver.—Capp. de-  
βejís, Gh. (§ 154), Phl., *pl.* deβejíta  
(§ 159), Ul.
- devirmek, دويرمك, to turn upside down.  
—Hence *pres.* 3 *sg.* deβirdé, and, from  
the *pass.* devrilmek, the Turkish par-  
ticipio with Greek neut. *pl.* ending  
deβirilmóða, turned upside down, Phl.
- de, ده, and.—In Ax. text (p. 398, l. 6)  
pair de, and they go
- daha, دها, more.—daxá, Del.
- direk, ديرك, pillar.—dipék, Sil.
- dirilmek, ديرلمك, to be revived.—*Aor.*  
3 *sg.* dipáser, Del.
- dizgin, ديزگين, rein.—dişgin, Del.
- diken, ديكين, thorn.—Pl. dikéna, Del.
- dilim, ديلم, slice.—Pl. dilimna, Phl.—  
dilim, *pl.* -me, Ph.
- dilenji, ديننجي, beggar (from dilemek).  
—dilejís, Ar. and Silli
- demek, ديمك, to say.—demék, that  
is to say, in text on p. 336, l. 13,  
Ar.—Also at Ph.
- deyi, ديو, a gerund of demek, to say.  
This appears as deyí or deí, Capp.,  
deí, Ph., deyí, Silli. From the mean-  
ing saying it has come to be used after  
any speech, or especially reported  
thought or purpose. For examples in  
texts *v.* p. 800, l. 5, p. 364, l. 11, p. 468,  
l. 29, etc.
- dev, ديو, Dev, giant.—Capp. déφ, Sil.  
Phl. (for φ, *v.* § 75), but déφ, Ul. Pl.  
déβia.—déβi, rō, Ph.
- duvar, دیوار, wall.—Capp. douβár, Phl.  
Sil.
- zürriyet, ذريت, descendants, posterity.  
—zourítri, Ph.
- rahat, راحت, ease, peaceful pleasure.—  
raχáti, Tsh.—raχáti dou, Silli
- rahatlanmaq, راحتلنمق, to repose.—  
From this at Silli raχatlardé, he  
reposes, and raχatlardoudou douv,  
they make them take rest, 3 *pl. pres.*  
of raχatlardoudóv from the causal of  
rahatlanmaq
- rast, راست, meeting.—Capp. *adv. oppo-  
site, facing*: rapéna, Del. (for a → ε,  
*v.* § 66), rapés, Ul., rapésia, Phl.—  
rapésra, Ph. and at Afs. rapés in a  
Turkish sentence in text on p. 574,  
l. 9.—ráða, Silli
- raf, راف, shelf.—Commonly used in  
M. Gr. (rō rapé) and rapé recorded at  
Del.
- raqe, راقی, spirits.—rapáti, Phl. and Ph.  
rapáti, Ph.
- rup', روبع (Arab. رُبْع), quarter, small  
piece of money.—róv, a measure of  
capacity, Mal.
- zad, زاد, provisions for the journey.—  
Pl. zátia, Phl.

zahmet, زحمت, trouble.—ζαχμέτι (§ 12), Silli  
 zerdale, زردالو, bitter kernelled apricot.  
 —Pl. ζαρδαβοόδε (§ 273), Ph.  
 zaman, زمان, time.—ζαμάν, Ul.—ζαμάνι, Ph. Afa  
 zindan, زندان, prison.—ζινδάνι, Ph.  
 zengin, زنگین, rich. This has everywhere supplanted πλούσιος.—Capp. ζεργίν, Gh. Sil., ζερν, Ar., pl. ζεργίνια (§ 187), Ar. Ul.—ζεργίν, acc. ζεργίνη, a rich man (§ 299), Ph.—ζεργίνης, Silli.—From this comes a verb I am rich. Capp. pres. ζεργινωῶ, -deis, aor. ζεργινέ(τ)σα, Ul., aor. 3 sg. ζεργινένσεν, Phl.—Aor. ζεργινέσσα, ζεργινίσσα, Ph.—Also neut. subj. ζεργινί, wealth, Silli  
 zavallo, زواللو, unfortunate.—ζαβαλό, Del.—ζαβαλί, Silli  
 zivane, زوانه, pipe.—ζιβανα, Mis.  
 zira, زیر, for, because.—ζήρ, Sin. (Arkh. p. 285).—ζαίρ, ζήρ, ζήρ γάρ, διότι, Ph. in Kar. (Lag. p. 50). V. § 375 note  
 zor, زور, force.—At Ph. ζόρ is used as an adj. to mean *fine*.—The adj. zorlu, زورلو, strong, is used at Mis. (nom. pl. ζορλούγια) and at Silli (ζορλούε, -λούσσα, -λού), v. § 20

## س

sater, ساطور, large kitchen knife.—σατέρ, pl. σατούρια, Gh.  
 sa'at, ساعت, hour.—Capp. σαάτ, Mis., pl. σαβάτια, Phl.—το σαχάτι, Afs.  
 sarzavat (sebzavat), سبزوات, herbs, vegetables.—Pl. ζαρζαβάτια, Ax.  
 sitr, ستر, veil, cover.—At Silli να ινῶ εἰσῆρξαι, that I be covered, εἰσῆρξαι ἐλίσκουμαι (= γίνουμαι) being passive to the Turkish sitr etmek, to cover. v. § 381. At Mal. (text on p. 406, l. 37) séde in bolκιν séde, he covered, is probably a careless recording of sitr  
 süfûq, سوجوق, dried sausage.—σίουχα, Ph., in text on p. 556, l. 29 explained as a sweet made of grapes. Probably the jelly made of must, which in Greece and Turkey is formed into long sausage-like rolls, made by repeatedly dipping the string, which serves as

a core, into the sticky liquid, exactly as a tallow dip-candle is made.  
 serai, سراي, palace.—Capp. σεράϊ, Mal., sarai, Sil., σεράιχ, pl. σεράιγια, Del., σεράχ, Gh. For ending v. § 61.—σεράϊ, pl. σεράια, Silli  
 serkhoš, سرخوش, drunk.—Aor. σερχοσ-λάνσε, he got drunk, Ul., as from a verb serkhošlanmaq.—σερχόδης, drunk, Ph.  
 sermek, سرمك, to spread on the ground.—Impv. σέρ da, Ul.  
 ses, سس, voice.—σές, Phl.  
 siftah, سفتاح, beginning.—At Ph. adv. σιφτάχι, first, and adj. to σιφτενέ, the first, which is siftah + νό(ς)  
 sefer, سفر, journey, time (fois).—Αλε σεφέρ, σεφέρ, Ax.  
 sofr, سفره, table or anything (cloth, napkin or leather bag) upon which to spread food.—Capp. σουφρά, Gh. Pot. With possessive, ? Gr. or Turk., σουφραγι μ, σουφραγιχ μ, Pot.—v. note on p. 509  
 sekse, سکسان, eighty.—σεξένδα (§ 306), Ph., σεξένια (§ 307), Tsh. Kia. Afa.—σεξένια (§ 22), Silli  
 silah, سلاح, weapon.—Pl. τα σιλάχε, Ph.  
 selam, سلام, greeting, salutation.—σελάμι, Silli  
 silsile, سلسله, race, family.—σιουσιλέτα, Afa., in text on p. 570, l. 31  
 sünbül, سنبل, hyacinth.—ζαμβύλα, Ph.  
 sansar, سنسار, marten.—σαρζάρι, Ph.—For Sin. Arkhelaos (p. 265) gives σαγζάρος  
 süpürmek, سويرمك, to sweep.—Aor. 3 sg. süpürse, and Turk. form with Greek ending -α, süpürmede, swept, Ul.  
 süpürücü, سويرجى, sweeper or broom-maker.—σüpürejiş, Silli  
 sevda, سودا, the passion of love.—ἐπ το σεβδούσι ιδί, because of her love, Ul., σεβδούσι being σεβδώ (for σεβδί) and the Turkish possessive.—At Silli aor. σεβδάλάνησι, he fell in love, which implies a pres. σεβδalanῶ and a Turkish sevdalanmaq  
 sürmek, سورمك, to rub, push, lead (a life).—Aor. sürσα, impf. sürδυνέγα,

- Ul.—From the refl. sürünmek come the Turkish participial forms sürünenekden, Ul., and sürünen sürünen, Gh.  
—From the pass. sürülmek, the aor. sürüldüsen, he pushed forward, intrans., Ax.  
sürü, سوری, troop, flock.—sürü, Del.—ή σουρού, Ph.  
sözülmek, سوزلمك, to filter (intrans.), to trickle, pass. of sözmek.—Aor. 3 sg. sözüldüsen, Del.  
söyüt, سوكت, willow-tree.—Gen. sg. södüğü, Ul.  
sevmek, سومك, to love.—Pres. sebdâ, imperf. sebdâvîde (§ 210), Ul.—The reflexive sevinmek, to be pleased, gives aor. sevinisen, Phl., and at Silli pres. sevinidü, -dâs (§ 34), and partic. sevinjüménous  
sel, seil, سيل, torrent.—Capp. sel, Ax. Pot.—séla, Ph.  
silmek, سيلمك, to wipe clean.—Aor. 3 sg. silise, Ul.

## ش

- şapqaleq, شاپقعلق, hat-making.—şapqaleq, Ul.  
şadqan, شاشقين, fool.—Capp. şadqan, Del. Mal.  
şadma, شاشق, to be astonished.—Capp. aor. 3 sg. şadâsen, Del. For loss of ş, § 103.—Pres. şadtişw (§§ 324, 332), aor. şadtişsa, Ph., aor. 3 sg. şadtişisui, 3 pl. şadtişsani, Afs.—şadlâtisw do, she terrified him, at Afs. is the aor. from the causal of şaşalama, to be astonished.—şadlâw, -râs, aor. şadlâsa (§ 34), 3 pl. şadlâsaşdi, subj. 2 sg. şadlâşs, Silli  
şal, شال, shawl, shawl cloth.—şal, Gh.  
şamdan, شامدان, candlestick.—şamdan, pl. -dâna, Ul.  
şakhzade, شاهزاده, prince.—şaxızdâs, Ph.  
şühhelenmek, شبهه لئمك, to suspect.—sounkelendû, aor. sounkelênjisa, Silli  
şakhs, شخص, individual.—Phrase, so móna to dáxsi, to personate me, Ph.  
şerbet, شربت, sherbet.—şeribér, Ul.  
şirket, شركت, company.—şereçâti, Ph.

- şafq, شفق, light.—Capp. şáfki, το δάφκι τ, Del.—ή δάφκη, Ph.—şáfki, γιουλιού τ δάφκι, the light of the sun, Silli.—At Ph. also the verb şafkızei, it shines  
şafaq, شفق, dawn.—şafâxi, Ph.  
şeker, شكر, sugar.—Neut. pl. şekâre, Ph.  
şalvar, شالوار, loose trousers.—Pl. şalvarı, Ph. The true dialect form would be şalvâre, v. § 288  
şehir, شهر, city.—şexémi, Ph., şetmi, Afs.  
şey, شی, thing.—Capp. şeî, Sil., şeç, Gh. Ax. Phl. Sil., şe, Ul. Mal. Sil. Pl. şea, Ul. Ax. Phl. For endings v. § 61.—Pl. şeçia, Ph.  
şid, شيش, spit.—şif, Gh.  
şise, شیشه, bottle.—Capp. şidê, Gh. Mis. Phl.—â şidâs, acc., Ph.  
şinik, شينيك, dry measure. v. xōwiz

## ص

- sahab, صاحب, owner, master.—Capp. saabós, Ax. At Ul. with Turk. poss. ending xamamı do sâbâsa, and with Gr. possessive to sâbâsa τ (§ 180).—sâbâşs, Silli  
saj, صاج, sheet iron. At Ph. sâj or şâj, the convex iron plate upon which the flat cakes called wâda (q.v.) are baked  
sararma, صارارمق, to turn yellow.—Aor. 3 sg. sarârsse, Ul.  
sarma, صارمق, to tie up.—sarâw, -dâs, I spin, imperf. sarâvna (§ 210), Ul.  
saghar, صاغر, deaf.—Acc. pl. saghéro, Ph.  
saqonmaq, صاقنمق, to be careful.—Impr. saqora, Ul.  
sallama, صاللامق, to shake.—Pres. 3 sg. saladei da and aor. 3 sg. salâtsu da, Afs.  
salma, صالمق, to send.—Capp. pres. salâw, -dâs, Del. Ar. Ul. Mis. Ax. Phl., imperf. (§ 208), Phl., aor. sâlisa, Mis., sâlisa, Del. Gh. Ar. Ul. Ax. Phl., aor. subj. salâşw, Phl. Ul., § 216.—At Ph. pitâw is used (q.v.)  
sanmaq, صانمق, to believe, suppose.—Aor. sânsa, Ul.

savdermaq, **صاودرمق**, to send away, causal of *savmaq*, to pass.—Aor. 3 pl. *σαβδέρσας* *de*, impv. 2 pl. *σαβδέρσας*, Ul.

saya, **صايا**. G. Meyer, *Neugr. Studien*, III, p. 57, gives this as the source of Greek *sayiās*. So at Ph. *σαῖγιάς*, boy's gown. For decl. v. § 295

sabah, **صباح**, morning.—Capp. Turkish abl. *sabaχdáv*, Del. Gh. Fer. Ul. Ax., *ῥαβάχραν*, Phl., *ῥαβάναν*, Mis.; Turkish loc. *ῥαβάχdáv*, Phl. in the morning.—The adv. *sabahleyin*, early, produces *sabáχlao*, Phl., and *sabáχλαϊνά*, Del.—At Ph. the Greek *τηρεβί(τ)τα* is used and at Silli *ἄβδουρμα*

sabahat, **صباحت**, ornament.—Pl. *saba-χdávta*, Phl.

sabr, **صبر**, patience.—*σάβρι*, Silli

sopa, **صپا**, young ass.—Acc. *σιπά*, nom. presumably *σιπάς*, pl. *σιπάδε*, Ph.

sahn, **صحن**, metal dish for food.—*σάghen* and with possess. pron. *σάgheno* *μ*, Ul.

sadaqa, **صدقه**, alms.—*σαδαqás* (§ 295), Ph.

sarraí, **صراف**, money-changer.—*σαρά-φης*, *σαράφος*, Phl. Decl. § 168

sara, **صره**, row, rank, occasion.—*σάρde*, pl. *σάρdija*, Del., occasion

saghre, **صغرى**, hind quarters.—*σαγρί*, horses' hind quarters, Ph.

sefa, **صفا**, pleasure.—*σεfά*, Ul.

saqal, **صقال**, beard.—Pl. *σαqάλja*, Del.—At Afs. in phrase *küse saqalou*, beardless man, where *saqalou* means bearded. v. γενάτ

seqmaq, **صقيق**, to press.—Capp. *σῦχτω*, aor. *σῦχsa*, Ax., *σιχτῶ*, Fer.—*σικτῶ*, aor. subj. 2 sg. *σικτίδης*, Silli.—Pass. pres. *σιχτιέσμαι*, aor. *σιχτιέστα*, to be in need, Ph.—From the pass. *seqelmaq* come in Capp. aor. 3 sg. *σεqálse*, Ul., and aor. subj. 2 sg. *σεqaldís*, Mis.

sonra, **صكره**, afterwards.—Capp. *σόνgrsa*, Gh. Ar., *σόνja*, Ul. *σόνgrpadan*, Gh., *σόνpadan*, Ul., *σόνgrpadán*, Del.—*σόνgrsa*, Silli. Used generally to continue the narrative, like the *and afterwards* of the *Arabian Nights*. At Ph. *στέρου* (q.v.)

sandaliya, **صنداليه**, chair.—*σανdάλja*, pl. *-άλjcs*, Del.

sandeq, **صنديق**, box, chest.—Capp. *σανdég*, Ul. Ar. Sil., *σανdách*, Ax., *σανdóuχ*, Del. Pot. In the phrases *σο σανdóuχην έμέσα*, Del. (in text on p. 814, l. 8), *σο σανdóuχην έμέσῃ τ*, Ax. (in text on p. 392, l. 26), inside the chest, the *ν* is perhaps for the ending *-ων* *san'at*, **صنعت**, art, profession.—*ῥεναát*. Afs.

su, **صو**, water.—*σοú*, Ul.

sova, **صوا**, plaster.—Pres. *σουβαλώ*, I apply plaster, Phl.

suret, **صورت**, figure, image.—*σουράτι*, Ph.

soqmaq, **صوقاق**, street.—Capp. *σοqách*, Ax. Phl.—*σοqουqáti*, street loafer, Ph.

soqmaq, **صوقمق**, to introduce.—Aor. 3 sg. *σόqsen*, Ul.—From the causal of the reciprocal of this verb, *soquš-turmaq*, to make people slip themselves inside, come aor. 3 sg. *σοqουšdóuρsen* *de*, and impv. pres. *σοqουšdóuρta* *με*, Phl.

sulumaq, **صولومق**, to pant.—Aor. 3 sg. *σουλούτσε*, Ph.

soímaq, **صويمق**, to undress.—Impf. 3 pl. *σúιδουζαν*, Gh.

soðeramaq, **صیچرامق**, to jump.—Capp. aor. 3 sg. *σοðérátσε*, Fer., *σοðérátce*, Del.

sozlamaq, **صیزلامق**, to give pain.—Capp. *σεζladé=ποεí*, Fer. Mal. and with the first syllable lost by dissimilation (§ 108) the pres. *λατίf*, *ladíf*, Sil. Pot. Mal., and from Mal. pres. 3 pl. *ladífni*, impf. 3 sg. *ládizun* and aor. *ládizun*

soghamaq, **صیغامق**, to tuck up (skirts, sleeves, etc.).—Hence, or perhaps from *soghanmaq*, aor. 3 sg. *σóghasen*, he girt himself (for work), Phl.

## ض

zabtaye, **ضبطيه**, police.—The Greeks all over Turkey use the word.—Pl. *ῥαπτιáδε*, gen. (? pl.) *ῥαπτιáδου*, Phl., pl. *ῥαπτιáρε*, Ar., *ῥαπτιáδες*, Del.—*ῥαπτιáds*, Ph.

zarar, ضرر, wound, and zarar etmek, to wound, harm.—This phrase appears at Ph. as *zararı φταίνω*, I wound, harm (§ 381). Also the phrase *zararı jâdeî* (= *dên êχει*), it does not matter, *dên weiðjêi*

## ط

tabur, طابور, regiment of soldiers.—Capp. *tabûr*, pl. *tabûrça*, Gh. Mis.—*tabûri*, Afs.

darelmaq, طارلتي, to be angry.—Aor. *darêlma* and the subst. *darêldima* (§ 114), a getting angry, Ul.

tas, طاس, cup.—*tâs*, Ul.—*tâsi*, Afs.

taşlaq, طاشلق, gizzard (from *taş*, a stone).—*daðlağbê r*, Phl.

daghetmaq, طاغيتي, to distribute.—Capp. pres. 3 sg. *dağoudîş*, Del., *daghêdê*, Phl., aor. *daghêdusen*, Del., *imprv. daghêda*, Phl.

daghelmaq, طاغلتی, to disperse (intrans.).—Capp. pres. 3 pl. *daghêldoun*, Phl. Aor. 3 pl. *daghêlсан*, Gh., *daghêlsane*, Phl.

taqlah, طاقله, a throwing or falling over.—Hence at Ph. *taqladîş*, *imprv. taqlâdei* (§ 350), aor. subj. *taqladîşw*, to throw down and examine a person, in text on p. 544, l. 23

dana, طانه, calf.—Capp. *tauâ*, Ar., and as acc. Phl.—*daud* (acc. and gen. masc.), Silli

tanemaq, طانيمي, to recognise.—Aor. 3 sg. *tauâtesen*, Silli.—*tauêdê*, aor. *tauêsa*, subj. 3 sg. *tauêgêdê*, Silli *taušan*, طاشان, hare. *daðêdân*, Ul.

taî, طای, coll.—*tâi*, pl. *tâya* and *dimin. tauôkko*, Ph.

tabaq, طباق, plate.—*tabâç*, Phl.

têbqe, طبقي, quite like.—Phrase, in text on p. 466, l. 6, *tiñke roumât*, quite like a person, Ph.—*dûrgê*, Silli

taramaq, طارامي, to comb.—*tauandê*, *imprf. act. and mid.* § 43, Silli

taraf, طرف, direction, region.—*tauâf*, Phl.—*tauafêrdân*, from his direction (an entirely Turkish form), Ph.—*tauâf*, Silli

dermaşmaq, طوماشيتي, to climb up.—Aor. 3 sg. *dermaşsen*, Phl.

taşt, طشت, large basin.—*dâdî*, *dâdî*, kneading trough, Ph.

dogharjêq, طغرجي, wallet.—*dağarjêchi*, *tağarjêchi* and *dimin. dağarjêchêkko*, Ph. In Ph. Gospel: *dikous machaimiô tîzê dikous tağarjêchou pitâgka sas*, St Luke xxii, 35 (Lag. p. 11)

doqsan, طقسان, ninety.—*dağanda* (§ 308), Ph., *dağana* (§ 307), Tah. Kis. Afs.—*dağana* (§ 22), Silli

telesem, طلسم, talisman.—Ph. *to tilasime*, Ph.—From the adj. *telesemle*, provided with a talisman, comes at Gh. *τουλουσουμλου χτου*, was enchanted, § 63

tulum, طلوم, leather bag formed of an animal's skin.—Pl. *τουλούμα*, Silli.—*τουρούμ*, Afs.

tavan, طوان, ceiling.—*deβêni*, Afs.

topal, طوپال, lame.—*topâl*, Mis. and verb *topaladê*, he goes lame, Ul.

toplamaq, طوپلامي, to bring together.—Capp. aor. *toplâtσα*, Ul. Phl.—Also at Ph.

topuz, طوپوز, club.—*topoûş*, Ul. With possess. § 180

tutmaq, طوتمي, to seize, hold, accomplish.—Pres. *oûtîew* (§ 324), aor. *oûtîesa*, Ph. The initial *τ* is lost by dissimilation, § 282

torba, طوريه, bag.—Capp. *torbâ*, Phl., *torbâ*, pl. *torbâya*, Ax.—Acc. *torpâ*, Ph.

toz, طوز, dust.—Capp. *tôs*, pl. *tôzîa*, Mal., *tôs*, Phl.

toqat, طوقات, blow, buffet.—*toqâd*, Del. § 83

dul, طول, widow.—*doul*, Ul.—*doulê*, Tah.

dolap, طولاب, cupboard.—Capp. *dolâp*, Ul. Phl., *doulâp*, Phl.—*doulâbi*, Silli *dolanmaq*, طولانمي, to go round.—*imprf. 3 sg. dolârdunîşge*, Ul.

dolu, طولو, full.—*têli*, Afs. *çêrê ston rouloû*, in all abundance, Ph.

dayanmaq, طيانمي, to support oneself, endure (intrans.).—*dağandê*, I support, the intrans. meaning belonging to the mid. *dağandêdûmou*, *imprf. act. and mid.* § 43, Silli

## ع

- 'adet, عادت, *usage, custom*.—*édér*, Phl.  
 'ajem, عجم, *novice*.—Pl. *ájemída*, Del.  
 'arap, عرب, *negro*.—Capp. *ἀράρης*, Ax. *ἀράρος*, *ἀράρος* (decl. § 163), and, as *-os* noun, *ἀράρος* (decl. § 124), Phl.—*ἀράρ*, acc. *-τη* (§ 296), Ph. Afs.  
 'araba, عرب, *carriage*.—Capp. *ἀράβα*, Ax. Pot., pl. *ἀράβάδια*, Pot., *ἀράβδες* (§ 180), Ax.—*ἀράβάς* (§ 295), Ph.—Hence 'arabájé, *driver*, from which *ἀράβατης*, pl. *-ήδη* (§ 154), Mal., and pl. *ἀράβαίγχα*, Fer.  
 'aker, عسكر, *army*.—Capp. *ἀσκέρ*, pl. *-έρχα*, Del. Gh. Mis. Phl. Pot., *ἀσκέρ*, Mal. The pl. means *soldiers*. In the phr. *ταβούρ ἀσκέρ*, *regiment*, it is not declined.—*ἀσκέρι*, Ph., *ἐσκέρι*, gen. *ἐσκερού*, Afs. Also undeclined, Afs. Kis.—*ἀσκεράδ*, *the place of the army*, Ul.—With the meaning *soldier* in Capp., *ἀσκέρης* (§ 168), Sil. Pot. and at Ph. nom. acc. pl. *ἀσκέροι*  
 'aqel, عقل, *intelligence*.—Capp. *ἀκόλ*, Del. and the phrase *ἀκ το ἀκόλ τ ψάλ*, *he reads to himself*, Fer.  
 'aqelle, عقلى, *clever*.—Capp. *ἀκούλο*, Ar. Mal. Ax., gen. *ἀκούλουριού*, Ar., *ἀκόλ*, Ul., *ἀκόλ*, Mis., *ἀκού*, gen. *ἀκούδιού*, Del. § 158.—Fem. *sg. ἀκαλούσσα*, Silli  
 'olaj, علاج, *remedy*.—Pl. *ὀλάδια*, Sil.—*ὀλάι*, Ph. and Silli  
 'illet, علت, *infirmity*.—*ὀλέτι*, Ph.  
 'ömr, عمر, *life*.—*ὀμύρ* τ, *his life*, Ul.—*ὀμύρ*, Silli  
 'ammi, عمى, *paternal uncle*.—*ἀμς*, Kis. Decl. § 294  
 'onad, عناد, *obstinacy*.—*ἐθέκανε γινάδι*, *they were obstinate*, Ph.

## غ

- ghayet, غایت, *extremity*, or as adv., *very*.—Capp. *γαίερ*, Mis. *very*, *ἀγαίγχα-τάν πολὺ γαίελ νε*, *she is beyond the extremity of beauty* (text on p. 320, l. 13), Del.  
 ghabavet, غباوت, *weakness of mind, stupidity*.—*γابهέδι* (§ 12), Silli

- ghurbet, غربت, *sojourning abroad*.—*γυρβέτι*, Ph.—At Silli *γυρβέτι* (§ 12) supplants *ξενιτιά*. Adj. *γυρβερλί*, *abroad*  
 ghurná, غروش, *piastre*.—Pl. *γρούδα*, Phl. and Silli, *γρούδε*, Ph.  
 gharib, غريب, *stranger*.—*γαίριπ* (§ 67), Del.  
 ghavgha, غوغا, *quarrel*. The vulgar pronunciation *qavva* appears in *qavvá*, Fer. and Silli.—*qavváς*, m., Ph.  
 ghalabaleq, qalabaleq, غلبه لى, *crowd; baggage*.—*qalabalólχ*, Phl.—*qalabalólχ*, Ph.  
 ghalre, غبرى, *other*.—*γαίρι*, meaning *etc.*, Ph.—At Silli *γαίρι* is used like *πλέον*, for *the rest, for the future*

## ف

- faida, فائدة, *benefit, profit*.—*φαιδέ*, Ph. Silli  
 fet-h, فتح, *triumph*.—At Ph. *φέτι* in phr. *φταίνει φέτι*, *he gets the better of*, a transl. of *fet-h etmek*, § 381  
 ferman, فرمان, *command, order*.—*φερμάν*, Silli  
 furun, فرون, *oven*.—*φουρούτι*, Ph. r. *φούρνος*  
 furunjü, فرونجى, *baker*.—*φουρουγής*, Ph.  
 fes, فس, *ses*.—Capp. *φές*, Del. Mal.—*φέσα*, f., Ph.  
 fistan, فستان, *woman's dress or skirt*.—This is a Turkish borrowing of the Italian *fustagno*, which M. Greek has taken over as *φουστάνι*. The Turk. form *fistan* appears in Capp. as *φιστάν*, Sil. § 369  
 fuqara, فقرا, *poor*. This word has generally supplanted *φτωχός* (q.v.).—Capp. *φουκαρές*, Ax. Mal. Phl. Sil., *φουκαράς*, Gh., *φικαρέ*, pl. *φικαρέ* (γίκα), Ul.—*φουκαράς* (§ 294); pl. *-ράδες*, Ph., *φουκαρέας* (§ 260), Afs.—Acc. *sg. n. φουκαρά*, Silli.—Aor. 3 *sg. φικαρελέντε*, *he became poor*, Ul., is from a Turk. verb *fuqaralanmaq*  
 filan, فلان, *adj., a certain, such and such*.—*φιλάν*, Del. Phl.—*φιλάν*, Ph.  
 filjan, finjan, فنجان, *cup*.—*φιλζάν*, Ph. *φιλζάν*, Afs.

fener, **فَنَر**, *lantern*, from Gr. **φανάρι**.—**φενέρ**, Phl.  
fəḥḥ, **فُوحِي**, *barrel*.—**φουḥl**, Del.

## ق

qabuq, **قَابُوق**, *skin, husk*.—Capp. qaboú-  
γou τ, *his skin*, Sil. γabi, Gh.  
qapmaq, **قَابَقْتِ**, *to seize*.—Capp. pres.  
qapwō, Sil., **καπwō** (Krinop. p. 49),  
Fer., aor. **qáψa**, Ul. Sil., **ἐqáψa**, Ul.  
—Aor. **ἐqáψa**, Ph.  
qadōrmaq, **قَادِرْمَق**, *to put to flight*,  
causal of qadōmaq, *to flee*.—Aor. 3 sg.  
qadōrseu da, Ul.  
qar, **قَار**, *snow*.—qáφ, Del.  
qarēdōrmaq, **قَارَشَدِيرْمَق**, *to mix*.—Pres.  
2 sg. qarēdōruidis, Tsh.  
qarēḥ, **قَارَشِي**, *opposite*.—Capp. qarēḥi,  
Ul., qarēḥō, Phl., **ἀπο qarēḥō**, Gh.—  
**χαρḥḥḥ** τou, **ὅτ qarēḥḥ**, Silli. —Ark.  
(p. 279) gives for Sin. **χαρḥḥḥ** and for  
Ph., as also Kar. (Lag. p. 68), **χαρḥḥḥ**,  
but the meaning is *étrore*  
qarēḥolamaq, **قَارَشِيلَامَق**, *to meet*.—Capp.  
aor. qarēḥoláτse, Ul., qarēḥoláτseu, Ax.,  
qarēḥoláde, Gh., qarēḥoláseu do, Del.—  
From a pres. qarēḥoládeḥ or -dō is  
formed the *subst.* qarēḥoládeḥma, *meeting*,  
Del.  
qargha, **قَارْغَه**, *crow*.—Capp. qarγás, pl.  
-áde (154), Del., qarγá, gen. qarγaγḥḥō  
(158), Ul.  
qare, **قَارِي**, *woman*.—Capp. qarē, Del.  
(§ 158), pl. qarēḥma, Phl. Qarē at Gh.  
seems a mixture of qarē and γarḥma  
qaz, **قَاز**, *goose*.—qás, Ul.—qáza, ḥ, Ph.  
qazmaq, **قَازْمَق**, *to dig*.—Capp. qazḥḥ,  
impf. qázḥḥma, aor. qázsa, Fer., qázsa,  
Del. γázḥ translated *cache*, Ax.  
(p. 402, l. 22), may belong here  
qade, **قَاضِي**, *judge*.—ō qadḥe (§ 294),  
Ph.  
qatē, **قَاطِر**, *mule*.—Capp. qatōúφ, Ul.  
Ax.  
qaqmaq, **قَاقْمَق**, *to push*.—Aor. 3 sg.  
qáqseu, da, Ul.  
qama, **قَاقَا**, *dagger*.—Capp. qamá, Ar.  
Ul. Ax. For Sin. Arkh. (p. 280) has  
γámma.—to qamáḥ dou, Ph.  
qameḥ, **قَاقَمَش**, *reed*.—qamḥḥ, Ph.  
qamaḥmaq, **قَاقَمَشْمَق**, *to be dazzled*.—

Aor. 3 pl. qamáḥseu, Ul. For the  
dropped ḥ v. § 103  
qanamaq, **قَانَامَق**, *to flow (of blood)*.—  
Aor. 3 sg. qanátseu, ran with blood,  
Sil.  
qandermaq, **قَانْدَرْمَق**, *to persuade*.—  
Capp. pres. 3 pl. qandēpōu do, Phl.,  
aor. 3 sg. qandēpseu do, Del.—Pres.  
qandēpōu, aor. subj. 3 sg. qandēp-  
ḥḥḥ, Silli  
qanda, **قَانْدَه**, *where?*—kánde, kán, gán,  
Ph. kánde, Tah.  
qavurma, **قَاوُرمَه**, *dried meat*.—qavōu-  
má, Ph.  
qavūšmaq, **قَاوُشْمَق**, *to meet*.—Aor. 3 sg.  
qavūšḥḥḥ da, Ph.  
qaya, **قَايَا**, *rock*.—Capp. qayḥḥḥ (decl.  
§ 158), Del., pl. qayḥḥḥa (§§ 95, 158),  
Phl., gen. qayḥḥḥḥ, Ul.  
qaisi, **قَايْسِي**, *apricot*.—qáisi, Silli  
qayeq, **قَايَق**, *boat*.—Capp. qayx, Sil., pl.  
qayḥḥḥ, Del.  
qaba, **قَبَا**, *coarse, vulgar*.—ōḥqōuφ qaba-  
sḥḥḥ, *coarse love-songs* (?), Phl. In  
text on p. 436, l. 5  
qabaq, **قَبَاق**, *gherkin, small cucumber*.—  
Capp. qabáḥ, Ax. Phl. Pot.  
qabul, **قَبُول**, *acceptation*.—qabōul, Phl.  
—qabōulḥi, Silli, where **φḥḥḥḥ** dou  
qabōulḥi represents the Turkish qabul  
ederim, § 381.—At Del., in text on  
p. 318, l. 34 **qabōulḥi** de ve  
qapaq, **قَبَاق**, *cover*.—Capp. qapáḥ, Ar.,  
to qapáḥḥe τ (§§ 105, 110), Phl.—  
qapáḥḥi, Silli  
qapale, **قَبَالَه**, *enclosed*.—qapalé, Phl.  
qapamaq, **قَبَامَق**, *to shut, cover*.—Capp.  
pres. qapadō, Fer., qapadō, Phl.,  
qapadḥḥ, Del., aor. qapátse, Mal.  
Phl., qapátse (§ 83), Ar., *partic.* qapa-  
diméno, Sil.—Aor. qapátse, aor. pers.  
3 sg. qapadḥḥḥ, Ph. Impv. qapát-  
ta, Afs.—From the pass. qapanmaq,  
to be shut, comes at Ar. qapadḥḥḥ  
and Turkish impv. qapád  
qəpərməze, **قَبَرْمَزِي**, *blood-red*.—  
qəpərmḥḥḥ, Ar.  
qaplan, **قَبْلَان**, *leopard*.—Capp. qaplá-  
nos, Del., **καπλάνης**, Gh. Decl. § 163  
qəḥ, **قَبْج**, *poop of a ship, hind part of*  
*anything*. At Phl., in the text on



- p. 412, l. 84, the thieves leave the door, *so qóti τ abárw*, which seems to mean *on its back on the ground*, i.e. they pulled it off its hinges and left it lying
- qahbe, *قهقهه*, harlot.—Capp. *abéce*, *gen. abéceas* (§ 108), Del.—*qaxbéca*, *axbéca* (§ 282), *axaxbéca*, Ph.—The -*ca* is the Gr. fem. ending -*σα*
- qadar, *قدر*, *as much as*; *as prep., until, up to*.—Capp. *qaddp*, Del., *δδ qaddp=δσα*, Del. At Ul. it appears in *δadap*, *so much* (i.e. *δ qadap*, *v. o* in Turkish glossary)
- qader, *قدر*, *destiny*.—*qadépi*, Ph.
- qurabiye, *قورابه*, *a kind of small sweet cake*.—Pl. *qoupabýct*, Silli
- qurben, *قربا*, *adv., close by*.—At Ul. followed by the possessive of the 3rd pers., *ár do qoupbé τ, from where she was*, in text on p. 370, l. 26
- qarpus, *قريبوز*, *water-melon*.—Capp. *kaprous*, pl. -*ούζια*, Ax., *καρπούξ*, pl. -*ούζια*, Sil. Pl. at Ax. also *garbouδία*
- qur'a, *قرعه*, *a casting lot*.—*γούρα*, Gh.
- qardaš, *قونداش*, *brother*.—Capp. *qap-dax*, Ax. Sil. and especially at Ul. where *δδελφός* (vel *sim.*) is used only by the older people. Decl. at Ul. § 161
- qerməze, *قرمزی*, *red*.—*qərmızı*, Ar.
- qarəñja, *قرنجه*, *ant.*—*qəpəñjá*, Ul. Decl. § 158
- qazan, *قزغان*, *cauldron*.—Capp. *qazw*, Del. Ul. Mal. Phl.—*qazw*, Ph.
- qazanmaq, *قزانیق*, *to gain*.—Capp. *aor. qazwduca*, Ax., *qazwca*, Phl. Pot., *aor. subj. qazwardw*, Phl. Pot.—*qazwardəpca*, Ar. is for *qazwardəpca*, *impf. of the causal of qazanmaq*.—*Aor. subj. qazwardw*, Ph.—*Pres. qazwardw*, -*dəp*, *aor. qazwñca*, *va qazwñca*, Silli, § 34
- qəzqanmaq, *قزقانیق*, *to envy*.—Capp. *aor. qəzəwca*, Del. (why *ə*?); *qəz-qəwca*, Gh.
- qəsmet, *قسمت*, *fate, that which God sends to each man*.—Capp. pl. *qəsmətiya*, Sil., *κισμέτ*, Pot.—*qəsməti*, Ph.—*κισμέτι* (§ 12), Silli
- qəšleq, *قشلق*, *winter provisions*.—*qəšləxi*, Ph.
- qassab, *قصاب*, *butcher*.—*qasāpis*, Phl. Decl. § 163. *qasāp badış* is properly *head of the butchers, butcher to the Sultan*, but actually means no more than *butcher*.—Pl. *qasāpca* and *eg. qasapñca*, Ph.
- qəstraq, *قصرای*, *mare*.—Pl. *ta qəstraqca*, Ph.
- qusur, *قصور*, *fault*.—*qousoupi*, Ph.
- qafa, *قفا*, *head*.—Capp. *qafá*, pl. *qafétiya* and phrase *éphe τo qafá τ, he went away* (§ 381), Ul., *qafá*, Fer.—*qafáti*, Ph.
- qafes, *قفس*, *cage*.—*qaféti*, Del.—*qaféti* and *dimin. qafesəkkə* or *qafasəkkə*, Ph.
- qal'e, *قلعه*, *castle*.—*qalé*, Min.
- qalem, *قلم*, *pen*.—*qalém*, Kis. *qalé mou*, Ph., *v. for dissim.* § 282
- qələj, *قلاچ*, *sword*.—Capp. *qələc*, Ul. Mal.—*qələci*, Ph.
- qanad, *قناد*, *wing*.—*qanár*, Ul.
- qantar, *قنطار*, *weight of 44 okes*.—Capp. pl. *qandəpca*, Ar.
- qanvas, *قواص*, *gendarme, guard*.—*qabás*, *qabáñca*, Ph.
- qavaq, *قواق*, *poplar*.—Capp. *qabəx*, Gh. Ax.—*qabəx* (§ 288) and *dimin. qabə-qəkkə*, Ph.—The Ar. *əbāx* is probably this word, with the initial *q* lost by dissimilation. *v.* § 103
- qaval, *قوال*, *shepherd's pipe*.—*qabəli*, Tah.
- qovalamaq, *قوالامق*, *to drive away*. Used in Capp. for *διώκω*.—*Aor. qəvbaləwca*, Del., *qəvbaləwca* do, Ul., *qəvbaləwca* do, Phl.
- quvvət, *قوت*, *strength*.—*qəvbedi* s, Ul.
- quvvətlənmək, *قوتلنمک*, *to become strong*.—*Aor. 3 eg. qəvberləwca*, Ax.
- qutu, *قوتو*, *box*.—Capp. *qəvri*, Ul. Ar., *qəvri* (§ 83), Del. Arkh. (p. 232) gives *qəvri*.—*qəvri*, Silli
- qujaq, *قوجاق*, *boom*.—*qəjəx*, Fer.
- qujaqlamaq, *قوجاقلیق*, *to embrace*.—*qəjəqləwca*, -*dəp* (§ 34), *impv. qəjəqləwca* tou (§ 49), Silli
- qojamaq, *قوجامق*, *to become old*.—*Aor. 8 eg. qəjəwca*, Ul.

qoʒa, قوجه, *old*.—Capp. qoʒá, Del. Ul.  
qoʒaman, قوجهمان, *old*.—qoʒaman, Sil.  
qoç, قوچ, *ram*.—Capp. qóç, *pl.* qóçta,

Ul., qóç, Ax.

qorqutmaq, قورقتىق, *to frighten (causal of qorqmaq)*.—*Aor.* qorqúťse, Ul.

qormať, قورمتى, *to dispose, set up*.—*Aor.* qorđíťsa, *impv.* qorđíťse, *pl.* qorđíťseťe (§ 845), Ph. § 824

qurutmaq, قوروتتىق, *to make dry*.—*qourpudá, impf. act. and mid.* § 48, Silli

quzu, قوزى, *lamb*.—Capp. yuzú, *pl.* yuzúťya, Fer. For  $\gamma$  v. § 105.—yuzú, Ph.

qođ, قوش, *cultivated field*, given by Pavet de Courteille, *Diet. Turc-Oriental*, p. 480.—*kosá* or *kosá, so k.*, Ph., in text on p. 510, l. 16

qoqu, قوقو, *smell*.—In Ul. text on p. 380, l. 1, *kaveis qoqousú, the smell of a man*, where *qoqousú* is pure Turkish, *his smell*. v. § 382

qomđu, قوگشو, *neighbour*.—Capp. qomusúťs or ómufusúťs (*decl.* § 154, with *poss.* § 180), Ax., qomufusúťs, qomufusúťs, Mal.—*qorđusúť, pl.* qomđides, Ph. § 294.—At Silli the *f.* form qorđiva

qaví, قول, *saying*.—*ro* qáđla, Ph.

qolať, قولاي, *easy*.—At Ph. qoladı, and the *subst.* qolať (*ro* qolaťs *don*), *solution, means to do anything, which answers to the Turkish use in such a phrase as anen qolaye var, there is a way to do it*

qolju, قولجى, *street policeman*.—*Nom.* *pl.* qoljýđe, Phl.

qonať, قوناق, *big house, palace*. All over Capp. qonáť or qonáť, according to the sound given to q (§ 105).—At Ph., etc. qonáť.—The usual M. Gr. *καλῶτι* is not used; at Silli *serai* takes its place

qonjolos, قونجلوس, *used in qara-qonjolos, ghost, boggy*.—qonjolos, Fer. qonmaq, قونىق, *to place oneself, perch*.—*Impf.* qorđaver, *aor.* qorđese, *aor.* *subj.* § 8 *qorđis*, Phl.

qovermaq, قويرتىق, *to fold*.—From the reflexive form of this comes the *aorist*

3 *sg.* qoubáťse, *coiled himself up (of a snake)*, Ar.

quťruť, قويروق, *tail*.—Capp. qouťrouťa, Phl., qourmúťse, Fer., qourmúťa, Ul.—qouťrouťu, Ph.

quyumju, قويمجى, *jeweller*.—At Ph. and Silli, quyumjuťs

quyu, قيوو, *well*.—Capp. quyuí, Del. Ul. Phl. Pot. For *acc.* *ťva* quyuíťs, Del. v. § 115. Also quyuí, Sil. Del. The *pl.* quyuíť, Pot., is from this, as also *pl.* quyuíđia, Del. § 158.—quyuí, Ph. Afs.

qolvermek, قويريرمك, *to let loose*.—*Aor.* qoiťéťseť, Phl.

qahve, قهوه, *coffee, coffee-house*.—Capp. qaiťé, Mal., qaiťé, Phl.—qafías, Ph. (*decl.* probably as in § 295).—qaiťé, Silli

qahvejí, قهوهجى, *coffee-house keeper*.—qaiťejíťs, Phl.—qaiťejíťs, Silli

qayamet, قيامت, *Resurrection, Last Judgment*. The Turkish *abl.* qayaméťder, Del.

qarmať, قيرمىق, *to destroy*.—*Aor.* qorťse, Ul.—*Aor.* qorť(ť)se, *subj.* qorđíťsa, Ph., *aor. pass.* 3 *sg.* qorđíťseťni, Afs.—From the *pass.* qorđelmaq is *aor.* qorđéťseť, Del.

qelmaq, قيلمىق, *to make*.—*Impf.* 3 *sg.* qéłđaver, Phl.

qemetli, قيمتلى, *valuable*.—qamaráđ, Mal.

qalnatmaq, قيناتىق, *to make boil (caus. of qalnamať)*.—*Pres.* 3 *sg.* qaiťvatá, Ul.

## ك

kiatib, كاتب, *writer, secretary*.—*κιατινῆς*, Silli

kiar, كار, *work, trade, profit*.—*κιάρε*, *profit*, and from the abstract *kiarłeq* possibly *καρλόκος*, *trade*, Silli

keťke, كاشكه, *particle introducing a wish*.—Ark. gives for Sin. (p. 244) *kéťke*.—*kéťge*, *kéťki*, Silli

kebab, كباب, *roast meat*.—qabáb, Phl. kebabjé, كبابجى, *seller of roast meat*.—qababjýťs, Phl.

gebermek, كبرمك, *to die like a dog*.—From the causal the *aor.* 3 *sg.* ge-

béptsen do, he dealt him the death of a dog, Ul. It supersedes the Gr. ψοφαρίζω  
 kibrit, **كبريت**, lucifer match.—κίβριτ, Gh. For the *ξ* v. § 84  
 kepek, **ككك**, bran.—κεπέκι, Ph.  
 geje, **كجه**, night.—gejé, Ul.  
 geđ, **كج**, late.—kóda, lately, Sil.—gétja, Silli  
 geđmek, **كچمك**, to pass (trans.).—  
 Hence the Turk. phrase gelén geđén, coming and passing by (text on p. 326, l. 3), Del.—The reflex. geđinmek, to pass one's life, gives imperf. geđirdava or geđirdıva (§ 208), Phl., and pres. geđırdıyáw, -dés (§ 324), imperf. § 337, aor. geđirdısa, aor. subj. geđırdısw, Ph. Aor. 3 sg. geđırsunı, Afs.—From the causal geđirmek, to make to pass, is imperf. geđırdırdıga (§ 210), Ul.—With this are connected the subst. geđı, Del., and geđım, Ph., a livelihood  
 keđi, **كچی**, goat.—Capp. gen. geđırhoú, Ar. § 158.—geđı, Ph.  
 keder, **كدر**, shame.—kedéri, Afs.  
 kirej, **كرج**, lime.—kıpét, plaster, Phl.  
 gerden, **كردن**, neck, necklace.—Neut. pl. kepđáve, necklaces, Ph.  
 germek, **كرمك**, to stretch out (the arms).—Aor. 3 sg. gépse, Ul.  
 kervan, **كروان**, caravan. From kervan-je at Ph. kerberşéř, caravan driver  
 kerre, **كرة**, time (fois).—σο τριτο κερέ τ, at the third time, Pot.  
 gezmek, **كزمك**, to walk.—Capp. pres. gařwıdó, aor. subj. 1 pl. gařwıdışoum, Ax. 3 sg. geřwıdışı, Mal. The latter might be pres. subj. from an indic. †geřwıdışıvı  
 keakin, **كسكين**, sharp.—From this at Ph. a verb I sharpen: pres. keakın-đıyáw, aor. 3 sg. keakınátsen da  
 kesmek, **كسمك**, to cut.—From the causal comes aor. subj. *án* da keştıvırdısw, Ph.  
 kel, **كل**, scurf in the head.—Capp. kel óyáđv, scald-headed boy, Ul. Mal.—At Ph. kalıřıř and dimin. kalókkos, at Afs. kál, with the same meaning  
 gül, **كل**, rose.—Capp. gúl, Del. Ul.—

gúla, pl. gúla, Kis. Voc. gúlaó v (Turkish form), Ph.  
 kúlah, **كلاه**, Persian cap.—kouláç explained as a dervish's head-dress, Phl  
 keleji, **كلجی**, word. v. galađı, p. 616  
 gelmek, **كلمك**, to come.—Turkish phrase gelén geđén, coming and passing by, Del. in text on p. 326, l. 3  
 kalle, **كله**, head.—kelés, acc. kelén, Ph. Pl. ta keléda, Afs.  
 kemik, **ككمك**, bone.—Capp. kemık, Phl. Ul., kamúık, Pot.  
 kómür, **كمور**, charcoal.—Capp. kómür, Fer., pl. komırıga, Phl. Sill.—komúrdıga, a place in which to keep charcoal, Sil.  
 kenar, **كنار**, edge, shore.—Capp. kenár, Fer., kenér (§ 66), Del.  
 günah, **كناه**, fault, sin.—gounáçı, Ph.  
 köprü, **كوبری**, bridge.—koprob, Silli  
 kótü, **كوتی**, bad.—Capp. kourtı, Pot. Phl., pl. kourtıá, Pot., kótıá, Gh., kátıga, Sil.—From the abstr. kótülük comes kótülükıga, a bad time, Sil.—From kótületmek, to say evil of, or do evil to anyone, comes aor. subj. 3 sg. kótüleyıřı, Silli, § 34  
 kütük, **كوتوك**, club.—Capp. pl. kütükıga, logs, Ul.—kourtéki, kourtóki or kótéki (pl. -ke), club, Ph.  
 güvde, **كوده**, trunk (of a tree or of a man).—koubdé, Ax.—ton geřbdé, body, Ph.  
 kör, **كور**, blind.—Acc. pl. kórdos, and the verb korıalsw, I go blind, once used transitively, Ph. Imperf. § 334  
 kürek, **كورك**, wooden shovel.—küpe, pl. küpeá, Silli  
 gürlmek, **گورلمك**, to thunder.—Aor. 3 sg. kouráletsen da, it overwhelmed him with thunder, Ph.  
 güzel, **گوزل**, beautiful.—Capp. Dowıá Güřelá, Fair One of the World, Del. (decl. § 167), Ul., D. Güřel, Gh.—geuřelısa (§ 253), f., pretty girl, Ph.—From güzelik is güřelıç, beauty, Del.  
 güstermek, **گوسترمك**, to shew.—Aor. 3 sg. güřtépse, Ul.  
 küse, **كوسه**, beardless man, Greek στανός.—Capp. küsé, Ar. Ul., pl. küsıa, Ul.—küsé, Afs.

- köşe, گوشه, *corner, angle*.—küçük, *Δx*.  
 gümüş, گومش, *silver*.—goumoussî, *silver*,  
*pl. -de, silver pieces*, and *adj. pl. gou-*  
*moussîna, made of silver*, Ph.  
 gömmek, گومك, *to bury*.—Capp. *aor.*  
*subj. 3 pl. va gömüdsoun de*, Ul., and  
 Turkish form gömülürsü, *buried*, Del.  
 gün, گون, *day*.—bou goür, *to-day*, and  
 kounde, *every day*, Phl.  
 güvenmek, گونيك, *to trust*.—Capp.  
*pres. güberdişw, impf. 2 sg. egübdüşes*  
 (§ 70), *aor. 2 sg. gübéses*, Del.—  
 kouvenilmes, *there is no belief*, Phl., is  
 the 3 *sg. pres. negative* of the passive  
 of this verb  
 köi, كوي, *village*.—küi, Ul.  
 ki, كه, *conj., that*. In Capp. *ki, gi* used  
 like *oti* after verbs of *saying, seeing,*  
*thinking*; recorded at Del. Ul. Mal. Sil.  
 Phl.—At Ph. *ki* is used with *di* after  
 λέγω to introduce reported speech.  
 Thus λέ di ki, *he says that, εἶπεν di ki*,  
*etc. v. di*.—At Silli δει (= *oti*) is  
 generally used, but sometimes *ki, e.g.*  
*in text on p. 800, l. 32*  
 kise, كيسه, *bag*.—Capp. *kesé, Ar.*  
*Mal.*  
 kef, keff, كيف, *health, good humour,*  
*state of comfort*.—Capp. *kéφ, kéφ,*  
*Ul., kéφ, Δx.—küfi, Tsh., pl. káfφ,*  
*Ph.*  
 geyik, گيك, *stag*.—Capp. *gafç, gen.*  
*gafçıou, Gh., getk, gen. geïxıou, Ar.*

## ل

- lapa, لاپه, *porridge*.—lépe, *to*, Tsh.  
 lazem, لازم, *necessary*.—ladžem, Ul.  
 laše, leš, لاشه, *carcase, carrion*.—*to*  
*létci, Ph.*  
 laqerda, لاقردي, *word*.—Capp. *laqerdé,*  
*Ul., pl. laqerdéa, Fer., laqerdéyca, Δx.*  
 § 158  
 lala, لالا, *tutor*.—lala, Silli  
 laghem, لاجر, *sewer, tunnel*.—Pl. *la-*  
*βούμνα, Mis., used of the underground*  
*houses, v. p. 20*  
 lakin, لكن, *but*.—lákun, Phl.  
 lenger, لنكر, *copper or brass bowl or plate*.  
 —Capp. *legkép, brass plate*, Sil.  
 (Pharasep. p. 119), Sin. (Ark. p. 249).  
 —Δεργέρι, Phl.

- madamki, مادامكه, *as long as*.—ma-  
 déuki, *because*, Silli  
 mal, مال, *thing, goods*.—Capp. *mal, Ul.*  
*Ar.—máli, Ph.*  
 metelik, متلك, *metelik, a coin worth*  
*10 paras, ½ piastre*.—Pl. *metelikca,*  
*Phl. Ph.*  
 mesel, مثل, *tale, story*.—Capp. *mesél,*  
*Mis. Sil. Pot., but at Ul. Fer. metél.*  
 This latter would seem to be rather  
 from the Arabic, where the ث is  
 pronounced θ or t, than from the  
 Turkish where it becomes s.—*meséli,*  
*Ph.*  
 mejlis, مجلس, *council*.—*to mejsoulsı,*  
*Ph.*  
 mejidiye, مجيديه, *mejid, coin worth*  
*about 8s. 6d. or 20 piastres*.—Capp.  
*mejidié, Phl. Mal., pl. mejidiéca, Mal.*  
*—Pl. ta mejidiáde, Ph.*  
 makhsus, مخصوص, *particular, ex-*  
*pressly*.—In the phrase *δσα μάσουσαν*  
*ψόφσεν, he pretended to die*, Pot., in  
*text on p. 456, l. 14*  
 muhabbet, محبت, *love*.—*μουχαβét,*  
*Ul.*  
 mahbus, محبوس, *imprisoned*.—*Nom.*  
*pl. μαρόσοι, prisoners, and to μα-*  
*τουσλέχι, prison, Ph.*  
 medeniyet, مدنيت, *the civilised life*  
*of towns*. From a verb *medeniyet-*  
*lemek* comes at Ar. the *aor. 3 pl.*  
*medenitéleisan, they became civilised*  
*(N. K.)*  
 mürad, مراد, *desire, wish*.—Pl. *muráca,*  
*Ul.—Pl. muráde, Ph., muráca, Δfs.,*  
*both used in the phrase at the end*  
*of a tale, they fulfilled their desires.*  
*v. texts, pp. 474, 478, 574, etc.*  
 merdiven, مرديون, *ladder*.—*μερδουβάν,*  
*Ul.*  
 mezelemek, مزهليك, *to mock*.—*Pres.*  
*3 sg. mezeledif to, Del., as from meze-*  
*ledifw*  
 musa'ade, مساعده, *permission*.—*μου-*  
*sadé, Ul.*  
 müsafir, مسافر, *stranger, guest*.—Capp.  
*musafırsı, Δx., pl. musafır, Phl. Deol.*  
 § 163.—*musafırsı, Ph. Deol. §§ 299,*  
*308.—musafırsı, Silli*

müşhil, **مسهل**, *purgative*.—At Gh. **μασλήμ**, explained as *medicine*. It may be said that, after quinine, a purgative is the typical medicine to the Anatolian

mutlaqan, **مطلقاً**, *absolutely*.—**νού-πλακα**, *certainly*, Del., is probably this word

mu'ayene, **معاینه**, *inspection*.—**βολκι μς μοατι**, *he examined us*, Kis., the Turkish mu'ayene etdi, § 881

ma'sum, **معصوم**, *innocent*.—**μαχ(τ)-σούμι**, *baby*, Ph. Cf. M. Gr. use of **μωρό**.—Dieterich (*Byz. Zeit.*, 1910, p. 188) apparently connects this word, which is of course Arabic, with Latin maximus

maghara, **مغارة**, *cave*.—**μαγαρά**, Gh.—**ὁ μαγαράς**, Afs.

maghaza, **مغازه**, *shop*.—**μάαζα**, Ul.

mektub, **مکتوب**, *letter*.—**μεχτρούπι**, Ph.

meyer, **مکر**, *but*.—**μεγέρ**, Del. and Silli.

Cf. **μέρισμα**

mellemek, **مللک**, *to bleat*.—Pres. 3 sg. **μελεδέ**, 3 pl. **μελεδόν** (§ 9), Silli.—For Capp. Pharasop. (p. 120) has for Sil. **μελετέ**· *ἐπὶ ζώων βελάζει*, Krinop. (p. 55) **μελεδῶ**, for Fer., and for Sin. Arkh. (p. 253) **μελεϊτῶ**, **-τιζω**

memleket, **مملکت**, *country, kingdom*.—**μεμλεκέτι**, Ph.

minder, **مندر**, *mattress*.—Pl. **μινδάρια**, Ax.—Pl. **μινδέρε**, Ph.

munkalmaq, **مونکالمق**, *to be afflicted, troubled*, a Ćagatai word given by Vambéry, *Ćagataische Sprachstudien*, p. 340.—Pres. 3 pl. **μουνγαλδούστε**, Del., in text on p. 322, l. 15

muhur, **مهر**, *seal*.—Capp. **μῶχῦρ**, Fer. Phl., **μῦχῦρ**, Mis., used for the wooden box seal impressed upon heaps of grain at harvest to prevent robbery. v. note on p. 383.—**μονχούρι**, Ph.

mi, **می**, Turkish interrogative particle. —**μί**, Capp. *passim* and Silli. Also **μού**, Ul., **μ**, Ar.—**μουν** in phrase **κόρ μου σου**; *are you mad?* Ph., in text on p. 424, l. 26

meikhane, **میخانه**, *wine-shop*.—**μεϊχανέ**, Ph.

meikhor, **میخور**, *wine-drinking*.—**μεϊ-χόρ**, *drunkard*, Ph.

meidan, **میدان**, *open space in a town*.—Capp. **μεΐδαν**, Ul., **μεΐδέν** (§ 66), Del. With the same meaning **μεΐδανλόχ**, Phl.

maimun, **میمون**, *monkey*.—**μαϊμούν**, pl. **-ρια**, Sil.

meimun, **میمون**, *happy*.—Hence probably **μεΐμωνα**, *at ease*, Silli

meive, **میوه**, *fruit tree*.—Capp. **μεΐβα**, Del. Fer., pl. **μεΐβάγια** (§ 158), Fer.—**μεΐβάς**, pl. **-άδε** (§ 295), Ph.

## ن

nišan, **نشان**, *mark, pledge of betrothal*.—**νιδάνο**, Ul.—Hence aor. 3 pl. **νιδά-νάνσαν**, *they were betrothed*, Ul.—Aor. pass. 3 sg. **νιδαναστη** with same meaning, Ph.

noqsan, **نقصان**, *fault, lack*.—**νοξάνι**, Silli

namaz, **نماز**, *prayer*.—**ναμς**, Phl.

nine, **ننه**, *mother*.—**ννέ**, pl. **ννέδες**, Pot.

nöbet, **نوبت**, *action of following on in turn*.—**νό δο νοβάρτι**, *in turn*, Ph.

## و

vezir, **وزیر**, *visier*.—**βεζίρης**, Phl.—**βεζίρ** (deol. § 297), Ph.

vasiyet, **وصیت**, *will, testament*.—**βασιέτι τ**, Ul.

vaqet, **وقت**, *time*.—Capp. **βαqót**, Ul., pl. **βαqótια**, Phl., Turk. loc. **βαqótia**, Ax.

virane, **ویرانه**, *the ruins of a house*.—**ὄρνι**, pl. **-ρε**, *deserted place, dunghill* (a ruined house being generally used for this purpose), Ph.—**βεράνι**, *adj.*, *deserted, ruined*, Silli

## •

hangis, **هانکیس**, *who?*—**χαγγίς**, Phl.

haide, **هایده**, *interj., forward!* **ω!** In Capp. and Ph. **χάιτε**. At Ul. **χάδε**

hič, **هیچ**, *nothing*, used with negative.

—**χίς** is used in place of **τίποτε** in Capp. Silli and Ph. At Ph. once **χέ** her, **هر**, *every*.—Supplying the place of **κάθε**, **χέρ** occurs at Ul., Ph. and Silli.—At Silli compounded with **ε**, *acc.*

*sg. m.* χερτέων, *f.* χερτέωνιά, *gen. pl.* χερτέωνων *dous. v.* § 17  
isab, حساب, *reckoning.*—χισάβι, Silli  
eybe, هكبه, *double saddlebag.*—From  
this with native ending, xabigás, *pl.*  
xabígou, Ph., χαυκάς, Afs.  
iem, هم, *also.*—χέμ and χέμκι, Silli  
iemán, hemen, همان, *in that very time.*  
—In Capp. χεμέν, Sil. Phl. Ul., χεμέ,  
Ul., χεμερέν, Sil.—χεμέν, Ph.

## Υ

ypaśmaq, ياپشيق, *to adhere.*—Capp.  
*aor.* γιπαούσα, Ar. Ax. Mal., § 108,  
*aor. mid.* 3 *sg.* γιπαουθήν, Mal.—  
From the causal yapaśtermaq, *to make*  
*to adhere, come in Capp. pres.* 3 *sg.*  
γιπαουδτουπόω (§ 70), Del., and *aor.*  
γιπαουδτούρα, Ax. Mal. Sil.  
yateq, ياتوق, *big bottle* (Pavet de Cour-  
teille, *Dict. Turc-Oriental*, p. 519.—  
γυατούχα, f., Silli  
fakhod, ياخود, *or.*—γυαχούτ, Del.  
yaratmaq, ياراتيق, *to create.*—Capp.  
*aor.* γυαράσα, Mal., and at Ul. where  
it means *beget* in text on p. 350, l. 2  
yaramaq, ياراميق, *to be fitting.*—Pres. 3  
*sg.* γυαπαδέω, Ar.  
yarane, يارانه, *adj., friendly.*—Pl. γερέ-  
νια (§ 66), *friends, or possibly friendly,*  
Del.  
yarem, يارم, *half.*—Capp. γιάρω: γιάρω  
gejé, *midnight*, Ul., γιάρω γαμω, *half*  
*alive*, Phl. Also with Turkish posses-  
sive ending γιάρωσα τ, *the half*, Ul.  
γυαργιόλ, *half way*, Ul., *v.* γολ.—  
γυαρού, γερού, Ph.  
yara, ياره, *wound.*—Capp. γυαρά, Ul., *pl.*  
γυαράδια (§ 158), Phl.—γυαράς, Ph.  
yazmaq, يازميق, *to write.*—Aor. 3 *sg.*  
γυάσε, *he wrote*, Ul.  
yaze, يازی, *inscription.*—Pl. γυαζέρια  
(§ 95), Phl.  
yazə, يازی, *plain.* *v.* γυαζ  
yaśamaq, ياشاميق, *to live.*—Capp. γυα-  
śadāw, Fer., *aor.* γυαśάσα, Ul. Ax.,  
γυαśάσα, Sil.—γυαśadāw, -deis or -dās  
(§ 324), *impf.* 3 *pl.* γυαśedidékani, *aor.*  
*subj.* 2 *sg.* va γυαśadāh = va γήσης, Afs.  
yaśmaq, ياشميق, *woman's veil.*—γυαζιμά,  
Ar.

yaśdaq, ياصديق, *cushion.*—γυαśdāq,  
Ul.  
yaghlamaq, ياغلماق, *to anoint.*—Capp.  
γυαγλαδέω (§ 70), Sil., *aor.* γυαγλάσα,  
Mal. Sil., γυαλάσα, Fer. Ul., 3 *sg.*  
γυαβλάδεν da, Gh.  
yaghleq, ياغلقي, *kerchief.*—Capp. γυα-  
λέχ, Del. and for Capp. probably Del.  
Alekt. has *pl.* γυαγλήχια (p. 717).—  
γλέχι, especially the kerchief tied  
round the fez, Ph. Tah.  
yagmaq, ياقميق, *to burn.*—From the  
Turk. future yaqaşaq comes the *pl.*  
*subst.* γυαqaşάχια, *firewood*, Ax.  
yaqəśaq, ياقشيق, *beauty.*—γυαqəśaq-  
λού, *beautiful*, Phl.  
yalvarmaq, يالوارميق, *to entreat.*—Aor.  
3 *sg.* γυαλβάρσεν, Ul.  
yan, يان, *side.*—γύν, Phl.—From  
yanaśmaq, *to approach, comes aor.* 3  
*sg.* γυαναśτίαςινι, 3 *pl.* -τίαςανι, Afs.,  
and from the causal yanaśtermaq the  
*aor.* 3 *sg.* γυαναδτούρσεν da, *he made it*  
*approach*, Ph.  
yavaś, يواش, *gentle.*—Capp. γυαβáš,  
γυαβáδα, *gradually*, Del. Ul.  
yavru, yavri, ياورى, ياورو, *the young*  
*of an animal.*—Capp. γυαβρού, Del. Ax.  
Sil., *pl.* γυαβρούδια, Del. Sil., *gen.*  
γυαβρυγιού, *pl.* γυαβρία, Ul., *voc.* γυά-  
βρου μ, Sil. Turkish *pl.* γυαβρουλάρ  
ομ, *my chicks*, Ax.—γυαβρού, Ph., *etc.*  
yalqamaq, يايقميق, *to wash* (trans.)—  
Aor. 3 *sg.* γυαιqάτρεν, *he washed*, Phl.  
yalla, يايلا, *summer encampment of shep-*  
*herds in high mountain pastures.*—Acc.  
σον διλά, Ph.  
yabano, يابانى, *wild, savage.*—Pl. γυα-  
banoúδια, Del.  
yetmiş, يَتَمِش, *seventy.*—γερμίδε (§ 308),  
Ph., γερμίδα (§ 307), Tah. Kis. Afs.  
yetmek, يَتَمَك, *to suffice, arrive.*—Aor.  
3 *sg.* γέτσε, Ul., *superseding εφρασε*  
yedek, يَدَك, *leading rope.*—With posses-  
sive, γεδέγι τ, Phl.  
yer, ير, *place, earth.*—Capp. γερí, Del.,  
γέρ γυíúú, *surface of the earth*, Ul.  
yermek, يَرَمَك, *to long for.*—Pres. 3 *sg.*  
γερpíξ, Del.  
yasaq, يساق, *prohibition.*—Capp. γυα-  
śάχ, *forbidden*, Ax. Phl. From this



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 Zila, Zile 26.

#### ADDENDUM

To p. 340, l. 32, "*Βάκ, βάκ, άνδ,*" and glossary (p. 588) *s.v.* *βάκ*. In a parallel tale from Trebizond (*Ἀσθήρ τοῦ Πότρου*, I, p. 249) the boy has to cry, "*Ἄνα καὶ κύρ Ἄνα καὶ τοῦ βροθακίτς ἡ μάνα,*" 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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