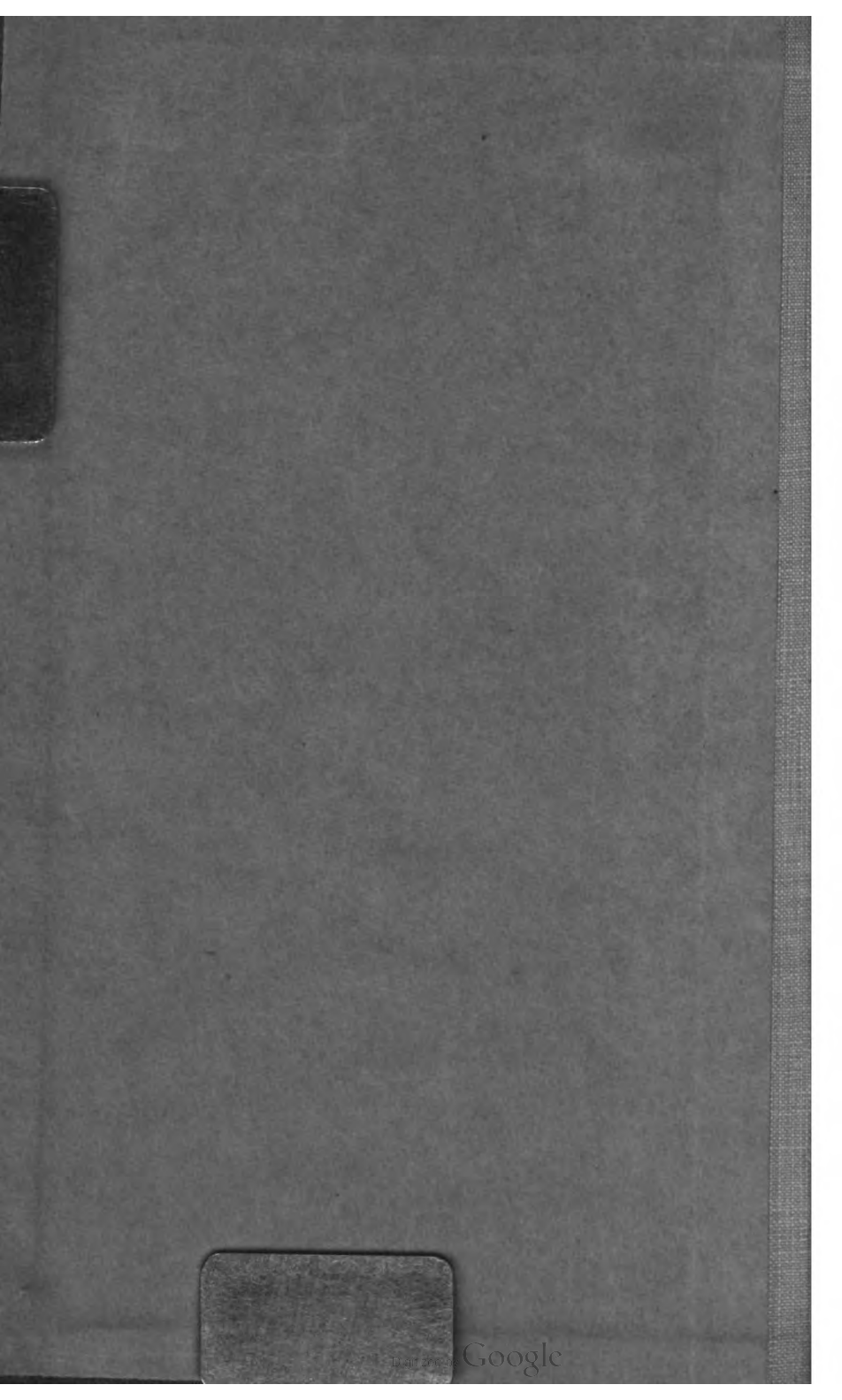


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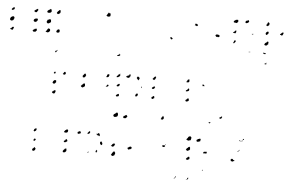


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MODERN GREEK
IN
ASIA MINOR



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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

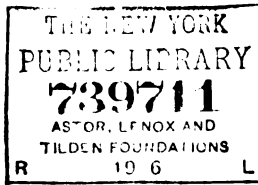
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PREFACE

THE numerous and important works which have appeared in recent years in the field of modern Greek dialectology have for the most part been confined to the Greek of the mainland and of the islands. With the exception of Pontic the dialects of Asia Minor have been almost entirely passed over: in spite of the pleas of Hatzidákis and Thumb¹ 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

¹ *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 1910¹, was the precursor of this book. The primary object of both paper and book is to describe the language of some of the Greek-speaking Christians of Asia Minor; but this is now done on a much larger scale than was then possible, and the scope has been widened by the addition of the dialect of 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

¹ *J. H. S.*, xxx, pp. 109, 267.

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 Γλωσσική 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. B. 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.

CONTENTS

	PAGE
PREFACE	v
CHAPTER I. INTRODUCTION	1
CHAPTER II. GRAMMATICAL	
A. Introductory	39
B. The Dialect of Silli	42
C. The Dialect of Cappadocia	62
D. The Dialect of Phárasa	149
E. General Conclusions	192
CHAPTER III. THE SUBJECT-MATTER OF THE FOLK-TALES	215
CHAPTER IV. DIALECT FOLK-TALE TEXTS AND TRANSLATIONS	
A. Texts from Silli :—	
1. The Princess who married the Ash-seller	284
2. It is not my own but our own	286
3. Three Words of Advice	292
4. The Goldsmith's Wife	296
5. The Lazy Man	298
6. The Stepdaughter	300
7. The Magic Apple of the Faithful Wife	302
B. Texts from Cappadocia :—	
From Delmesó	
1. The Three Oranges	304
2. The Two Sisters who envied their Cadette	316
3. The Mad Brother	326
From Ferték	
The Cat and Dog and the Talisman	328

	PAGE
From Araván	
1. The Mad Brother	330
2. The Two Daughters	334
3. The Ungrateful Snake, the Fox and the Man	334
From Ghúrzono	
1. Sophía and Konstandín	338
2. The Frog Bride	340
3. The Robber and the Princess	342
4. The Two Brides	346
From Ulaghátsh	
1. Little Snow-white	346
2. The King's Son and his Treacherous Servant	352
3. The Magic Brothers-in-law	354
4. The Dream	358
5. The Beautiful Girl Sweetmeat-maker	360
6. The Forty Thieves	362
7. Master and Pupil	364
8. The Bargain with the Hairless Man	370
9. The Underworld Adventure	370
10. The Girl who married a Snake	374
11. The Magic Brothers-in-law	378
12. The Magic Horses	382
From Mistí	
The Grateful Animals and the Tasks	384
From Axó	
1. Justice and Injustice	388
2. The Cat	390
3. The Lionkiller and the King	394
4. The Gypsy	396
5. The Two Women and the Twelve Apostles	398
6. The Cock and his Friends	400
7. The Guest	402
From Malakopí	
The Mad Brother	404
From Phlottá	
1. The Magic Bird	410
2. The Cunning Ox-driver	418
3. The Ungrateful Snake, the Fox and the Man	428
4. The Moneychanger and the Pasha's Wife	432
5. The Old Songs and the New	436
6. Konstandín	436
7. The Stupid Dev	436
8. The Faithful Wife	438

	PAGE
From Sílata	
1. Little Snow-white	440
2. The Dog's Skin	444
3. The Forty Thieves	446
4. The Underworld Adventure	448
5. The Monkey Husband	452
From Potámia	
1. Puss in Boots	454
2. The Grateful Snake, Cat and Dog and the Talisman	456
C. Texts from Phárasa etc. :—	
From Phárasa	
1. The Carpenter, the Goldsmith, the Tailor and the Priest	464
2. The King's Son and his Treacherous Servant	468
3. The Son who feigned Blindness	474
4. The Magic Bird	478
5. Justice and Injustice	482
6. The little Boy and the Markáltsa	484
7. The twin Brothers and the Water-Fairy	488
8. Born to be King	492
9. The Fox who lost his Tail	500
10. The Noodles and the Calf	502
11. The Blacksmith and the Devil	502
12. Sophia and Konstandín	504
13. The Snake and the Magic Wallet, Staff and Ring	506
14. The Girl whose Father wished to marry her	510
15. The Forty Thieves	514
16. The Sharpers fooled	518
17. The Cock	520
18. Gratitude rewarded	522
19. Arslan Bey	526
20. "I ask boons of God"	528
21. The Lying Match	534
22. The Dream	536
23. The Son of the Magic Head	540
24. The Talismans and the Golden Boy	544
25. The Cyclops	550
26. The Coward and the Markáltsas	550
27. The Snake who married the Princess	554
28. The Lion and the Hare	557
29. The Stupid Markáltsa	557
30. Murad the Hunter	558
31. The Girl who married a Dev	560
32. The Eagle, the Dungbeetle and the Prophet Elias	564

	PAGE
From Tshukúri	
1. The Foreign Bride	566
2. The Harvesting	566
3. The Goatherd	568
4. The Tasks	568
From Kíska	
The Conscript	568
From Afshár-köi	
1. The Enchanted Mill	570
2 a. The Prince and his Animal Friends	572
2 b. How the Companions rescued the Princess	572
3. The Bargain with the Beardless Man	574
GLOSSARY, Dialects	580
Loan-Words from Turkish	664
Addendum	695
INDEX	689

ABBREVIATIONS¹

Afa.—Afhár-köi 34	Lev.—Levídhis 3
Alekt.—Alektorídhis 11	Mal.—Malakopí 23
An.—Anakú 27	Mia.—Mistí 19
Ar.—Araván 15	N.K.—Nikólaos Kekhayópulos 17
Arkh.—Arkhélaos 3	Oeconomídes 8
Ax.—Axó 22	Pakhtíkos 12
B.C.H.— <i>Bulletin de Correspondance Hellenique</i>	Par.—Parnassós 3
Barrarismoi 38	Ph.—Phárasa 30
Bedrossian 196,	Pharasop.—Pharasópulos 12
Del.—Delmesó 13	Phl.—Phlottá 25
Eleft.—Eleftheriádhis 12	Pot.—Potámia 29
Fer.—Ferték 14	Rízos 12
Gh.—Ghúrzonó 17	Ronzevalle 197,
Giese, Qonjah 4	Sem.—Semenderé 18
Hübschmann 196,	Sil.—Sílata 26
Kar.—Karolídhis 30	Sin.—Sinásós 27
Kholop.—Kholópulos 12	Σύλλ.—'Ο ἐν Κωνσταντινουπόλει Ἑλ- ληνικὸς Φιλολογικὸς Σύλλογος, σύγ- γραμμα περιοδικόν
Kia.—Kíaka 34	Tsh.—Tshukári 35
Krinop.—Krinópulos 12	Ul.—Ulaghátsh 18
Kúnos, Adakale 4	Val.—Valánanis 12
Kúnos, Stambul 4	Vasil.—Vasiliádhis 12
Kyriilos 3	Φιλ. Ἐρ.—Φιλολογικαὶ Ἐρεῦναι 9
Čag. Osm. Wörterbuch 4	Xen.—Xenophanis 3
Lag.—Lagarde 31	

¹ The numbers refer to the pages concerned. For the references in Ch. III, v. p. 280.

LIST OF ILLUSTRATIONS

FIG.	PAGE
1. View in Araván	<i>To face</i> 15
2. Diagrammatic Plan of Stone Door in an underground gallery in Cappadocia	16
3. View in Semenderé	<i>To face</i> 18
4. View of Mistí from the roof of the Church	„ 18
5. Graveyard at Límna	„ 20
6. Women making pottery at Axó	„ 22
7. Burning the pottery at Axó	„ 22
8. Well at Malakopí, with windlass and cisterns	„ 24
9. Phárasa from the South	„ 33

- 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, Ghúrzonó, 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, Ghúrzonó, 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 altogether¹. We have thus to do with a

¹ This disappearance of Greek in the face of Turkish began very early. Thus in a document of 1437 given in *Néos Ἑλληνομνημων* vii, 1910, p. 366 we read: *Notandum est, quod in multis partibus Turcie reperiuntur clerici, episcopi et arciepiscopi, qui portant vestimenta infidelium et locuntur iingua 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 disappeared¹.

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 Turcia in a document dating before the taking of Constantinople). For the earliest appearance of Turks in Asia Minor, v. Vambéry's *All-osmanische Sprachstudien*, pp. 24, 29, 30.

¹ Ordinary Turkish of course contains not a few words borrowed from Greek, but it is said locally that in the Greek-speaking villages of Cappadocia the language of the Turks has a far greater number of these words than is found elsewhere.

workers by collecting and arranging this already published material according to the districts to which it refers. The descriptions of such books as deal with one village only find their proper places below: before coming to these it is convenient to give a list of the more important books which bear upon the subject as a whole¹. These are:

Ξενοφάνης, Σύγγραμμα περιοδικὸν τοῦ Συλλόγου τῶν Μικρασιατῶν "Ἀνατολῆς," Athens, I, 1896, II—VII, 1905—1910. A good deal of linguistic and local information. Quoted as *Χενοφάνης* (*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 *Λεβίδης* (*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. Μ(*ουστακίδης*). Quoted as *Parnassós* (*Par.*).

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

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 Sílli, 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 Constantinople².

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

¹ 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.

² *Hatzidákis* has reprinted his valuable review of this book in his *Μεσαιωνικά καὶ Νέα Ἑλληνικά*, II, pp. 532—544. It first appeared in *Ἀθηνα*, 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 Sími (Σύμη) and other islands; in the same way the coast opposite Lesbos has been largely colonised by Lesbians¹, and the inhabitants of the barren rock of Kastellórizo have fields on the adjacent coast. To the second class belong the Greek villages of the Mæander 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 language², and Ross in 1844 heard hardly anything else but Albanian spoken there³. None of these Greek-speaking areas enter into the scheme of this book, which deals only with dialects of populations which are apparently native to Asia, or have at least been settled there since pre-Turkish times.

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

¹ Kretschmer, *Der heutige lesbische Dialekt*, p. 17.

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

³ Ludwig Ross, *Kleinasiens und Deutschland*, p. 130. 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. Kiepert¹, and a good statistical and geographical account of the Greek population as it was in the middle of the last century is given by Triandaphillídhis². 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 Píksit 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 Gümüsh-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)³.

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

(a) Settlements in the Ak Dagh (White Mountain) on the north side of the Halys south of Tokat. Two songs are given by Lagarde⁴. For these Arkhélaos (p. 120) records the villages of Τσατμά with 300 inhabitants, Καριμπλέρ with 500 and Ἀβδουλαρχμανή with 800, all having churches and schools. He says that they lie round the Ak Dagh near Yozgad, a very vague description. He also tells us that at Ak Dagh-Maden itself the people speak Greek⁵. In another passage, however (p. 133), he gives Καριμπλέρ and Ἀβδουλαρχμάν amongst the Phárasa group

¹ H. Kiepert, *Die Verbreitung der Griechischen Sprache im Pontischen Küstengebirge. Zeitsch. der Gesellschaft für Erdkunde*, xxv, 317—330, 1890 (with map). A list of 102 villages is given in *Xenophánis*, iii, pp. 470—481.

² Ἡ ἐν Πόντῳ Ἑλληνικὴ φυλὴ, ἦτοι τὰ Ποντικά, κ.τ.λ., ὑπὸ Περικλέους Τριανταφυλλίδου, Athens, 1866.

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

⁴ *Lag.* pp. 39, 40; v. also *Kar.* p. 31.

⁵ According to *Xenophánis*, iii, p. 476, it is a large place with 2500 Greeks, 1000 Turks, and 600 ξένοι.

of villages, as does also Mustakídhis (*v. note* on p. 30), and there is also an Abdurrahman near Aryiropolis. In *Xenophánis* (*v. d* below) these two villages are given as in the province of Kaisariyeh. For saying that they are really in the Ak Dagh I have the authority of their metropolitan, the Archbishop of Khaldhía (1914).

(b) The mining settlement of ~~Bulgaria~~ 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 Krómni¹. The population is given as 700². The name, he tells us, is a corruption of Μπουγά Μαδενή, the *Taurus mine*, *bugha* being Turkish for bull (Ταύρος). He also says that twenty-five years before his date of writing (1891) the place sent a colony to Κουβουκλου, between Nigde and the Taurus³. 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 500⁴.

(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 is⁵: Νεάπολις = Nevshehir (10,000†, 14,000~), Προκόπιον = Ürgüp (5000†, 10,000~), Ἰνδζέ-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

¹ *v. Παπαμχαλόπουλος, Περιήγησις εἰς τὸν Πόντον*, Athens, 1903, p. 189, note.

² *Xen.* III, p. 476.

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

⁴ *Ibid.*

⁵ In these, as in the statistics below, the cross (†) marks the Christian, the crescent (˘) the Turkish population.

(110†), **Ακγαρ* (450†), *Τσαρσι Δερελι* (125†), *Κουρπαζλή* (125†), *Τσαλικλή*, ?*Tsharakly*, 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 *Xenophanis* 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 Mesopotamia¹. 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 Trebizond². Triandaphillidhis³ (1866) records a more flourishing period; he says that Pontic colonies went to these places from the diocese of Khaldhia, 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 Greeks⁴.

On Pontic much has been written, but not well; there is a bibliography up to 1894 in Gustav Meyer's *Neugriechische Studien*, I, p. 88⁵. To this must now be added D. E. Oeconomides,

¹ Arkh. p. 134.

² H. F. Tozer, *Turkish Armenia and Eastern Asia Minor*, p. 212.

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

⁴ *A Ride through Asia Minor and Armenia*, 1891, p. 290.

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

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

G. N. Χατζιδάκι, *Φιλολογικαὶ Ἐρεῦναι (ἀνατύπωσις ἐκ τῆς ἐπετηρίδος τοῦ πανεπιστημίου)*, 1911—1912), ἐν Ἀθήναις, 1911. This contains (pp. 1—35) a paper, *Περὶ τῆς Ποντικῆς διαλέκτου καὶ ἰδίᾳ περὶ τῶν ἐν αὐτῇ ἀναλόγικῶν σχηματισμῶν*, which gives an account of the Pontic system of declensions. It is quoted below as Φιλ. Ἐρ.

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

II. BETWEEN PONTOS AND CAPPADOCIA.

A certain number of Greek-speaking communities centre around Shabin-Kara-Hissar¹. Kiepert² and Cuinet³ mention several of these, Triandaphillídhis gives a list with populations⁴, and the names of 21 are given by Zumbulídhis, who also gives the names of 63 more places in the province of Colonia as Greek-speaking⁵. Although Shabin-Kara-Hissar itself is a large place of 3000 houses, the Greek-speaking families in it are only 150 or less⁶. Karolídhis tells us that their language differs very little from that of Cappadocia⁷. 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. Zumbulídhis on the other hand says that all these places

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

² *Op. cit.* on p. 6, note 1.

³ 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-Tchamitch and Haizoul on the Melanthios (Mélet-Irmak). Also (p. 792) the village of Hamidié or Mélet (Mélek).

⁴ Ἡ ἐν Πόντῳ Ἑλλ. φυλῆ, pp. 117, sqq. For villages in the upper Lykos valley, see also his account on pp. 105, 106.

⁵ Ἡ Ἐπαρχία Κολωνίας ὑπὸ Σπυρίδωνος Ζουμπουλίδου, in *Χερσὸν*, vii, pp. 273 sqq.

⁶ Cumont, *Studia Pontica*, II, p. 296, says 150, Zumbulidhis, *loc. cit.*, says 120—130.

⁷ Kar. p. 32. He notes (p. 126) that *ai* is prefixed to all the verbs.

speak the Pontic dialect¹, 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 little².

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

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

III. CAPPADOCIA. Map on Pl. II.

The villages, the Christian inhabitants of which speak the dialect or group of allied dialects called in this book Cappadocian, are twenty in number, all, except Arabisón, lying inside a lozenge-shaped area, at the four angles of which are Tyana to the south, Develi-Kara-Hissar to the east, Ürgüp to the north and Nazianzos (Nenizt) to the west. Their names are: Delmesó, Ferték, Araván, Ghúrzono, Ulaghátsh, Semenderé, Mistí, with its colonies Díla, Tsharaklý, and Jeklék⁴, Axó, Trokhó, Malakopí, Phloítá, Sílata, 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.

¹ *Xen.* vii, p. 282.

² *Lag.* pp. 25, 26. The song however has the 1st pl. act. and dep. in *-μεν* (*φεύγομεν, καταβαίνομεν, έρχομεν, έβγαίνομεν*) and this suggests Pontic or a dialect akin to that of Phárasa; v. §§ 321, 391. Lagarde calls the place Nikopolis: this is a false identification commonly made by the Greeks; the real site of Nikopolis is Purkh, near Enderes.

³ *B. C. H.* xxxiii, p. 89.

⁴ With *j* as in English.

Two other villages have quite recently given up Greek in favour of Turkish; these are Andavál, not far from Semenderé and near the road from Nigde to Mistí, and Límna or Límnos (Turkish Göljük¹) 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 disappeared². 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 1880³. The population is estimated thus:

750†,	200˘,	Pharasop.	1895;
800†,	200˘,	Arkh.	1899;
2000†,	650˘,	at present	⁴ .

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

Ἀλεκτορίδης, Δελτίον τῆς Ἱστορικῆς καὶ Ἐθνολογικῆς Ἐταιρείας 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) Ἄσματα 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

¹ With *j* as in English.

² Kar. p. 37.

³ Arkh. p. 126.

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

passive ending in *-σκη* instead of *-στη* (§ 85)¹, the rest are probably from 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 Kholópolis in his monograph on Sílata in *Χενορήνις*, 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 *Χενορήνις* 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 *Χενορήνις*, II, 1905². It contains much interesting material and the author is a native. The songs which he gives are almost identical with those printed by Pharasópolis 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 ἠθῶν καὶ ἐθίμων αὐτῆς, Athens, 1879, pp. 111. Quoted as Elef. 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 Ἑλληνικὰ ᾄσματα, κ.τ.λ., ὑπὸ Γεωργίου Δ. Παχτίκου*, Athens, 1905. Quoted as Pakhtikos. 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.

¹ *Ε.γ. σφαλισκη* (p. 717), *ἐπρούσκη* (p. 719), *ἐζώσκη* (p. 723). 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, Ghúrzonon 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 Potámia¹. 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

¹ *v.* § 397.



Fig 1. View in Araván.

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

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 Ghúrzonο are less out of the world than Delmesό, 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 (*ἄγιασμα*) which it contains. An account given me by Mr Nikόlaos Kekhayόpulos of the life of the village speaks of the way in which the people used them as places of refuge¹. 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

¹ Published in full in *J. H. S.* xxx, p. 284. Kekhayόpulos has published a more detailed account in *Xen.* vi, pp. 444, 445.

passage (marked A) and its rolled back position in dotted lines (B)¹. 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

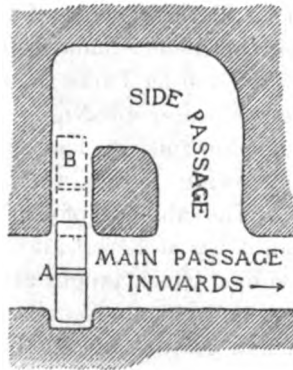


Fig. 2. Diagrammatic Plan of Stone Door in an underground gallery in Cappadocia.

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 ground². It appears to be only at Mistí that until recently the people lived entirely in these subterranean dwellings, without any houses above ground.

¹ Fig. from *J.H.S.* xxx, p. 286.

² The massacre of 1909.

Apart from the mention of such underground villages by Xenophon, these excavations are referred to as long ago as the campaigns of Timour Beg, one of whose captains was sent to hunt out the inhabitants of Kaisariyeh, who had taken refuge in their underground dwellings, and was killed by an arrow shot through "le trou d'une caverne," by which is probably meant the hole in one of these doors¹. Earlier still at the time of the wars of the Saracens with the Byzantines we hear of underground abodes and strongholds in this region².

Valavánis, who is a native, gives an account of Araván with a glossary and a number of interesting details³. 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 Κούρδονους⁴. In Kiepert's map it is written Kayr Dunus.

¹ The reference, which I owe to Mr F. W. Hasluck, is to Cherefeddin Ali's *Histoire de Timour-Bec*, translated by Petis de la Croix, Paris, 1722, iv, p. 80. For Xenophon v. note 2, p. 20, below.

² Bury, *A History of the Eastern Roman Empire*, p. 478, note 6.

³ In *Μικρασιατικά*, v. p. 12 above.

⁴ Arkh. p. 127. For δ and ζ v. § 89.

The general condition of the village is the same as that of Araván and the dialect also is almost identical. The texts were recorded in the village school.

ULAGHÁTSH.

I have no information or notes as to the population of this village. It is said in *Xenophanis* (1905) to have 1000 Christian and 250 Turkish inhabitants¹. 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 Turkish². 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 Kekháyópulos, who visited it with me in 1910. The extremes to which the Turkish influence has gone may be seen from the paradigms of the noun and still more of the verb³. Arkhélaos reports (in 1899) that it had no school; it now has one with a master from Bor.

¹ *Xen.* III, p. 44.

² Such a sentence as *και με το μουχαβέτ γερίρδινιδαν το ομίρρά τ* (*v.* p. 382, l. 8) could hardly be found anywhere else.

³ *v.* §§ 136, 236.



Fig. 3. View in Semenderé.



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

MISTİ.

Population :

200 houses †,		Kyrrilos (1815) ¹ .
200—300 houses †,		Hamilton (1837) ² .
300 houses, presumably Christian,		Rızos (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 Dagh lead mine, distant five or six hours to the E.S.E., but that when he went there, this had ceased, and they never left the village in search of employment, nor ever married strangers³. Now some few of them go away, generally employing themselves in the making of cotton quilts, but the great majority live an agricultural and pastoral life at home.

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

¹ p. 21.

² W. J. Hamilton, *Researches in Asia Minor, etc.*, 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.

³ Hamilton, *ibid.*

are excavated galleries and chambers, and until recently the people lived in these, and there were no houses above ground at all. This underground village, consisting according to Levidhis¹ of 400 houses, apparently lay round about the present big church; the crowns of the vaults of some of the houses may still be seen rising just flush with the surface². That the village was until lately much smaller is seen from the estimates given by Hamilton and Rízos.

In this old part of the village rises the great church, famous all over Cappadocia for its size and its twelve domes. The central line of the roof and three domes of the north side form the foreground of the view in Fig. 4. This was built in 1844 and was, it seems, the first of the large churches now found in all these villages. It is a great barn-like building with a semicircular apse and on each side of the ridge of the roof six small domes. At the west-end there is an open narthex. The two sets of domes cover galleries for the women, and the side aisles beneath these galleries are separated from the body of the church by two ranges of columns. The whole interior of the church, as well as the narthex, is covered with frescoes, which are dated by an inscription over the door;—*Beautiful paintings executed by the painter Symeon the son of the schoolmaster Dimitrios of Zindji Deré, 1868, April 29*³. The building of such a church is a remarkable achievement for such a place as Mistí, but as the new school at Axó shews, the Cappadocians are capable of great public efforts⁴.

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

¹ Levidhis, p. 174.

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

³ As an example of the practice of writing Turkish in Greek characters (καρμαβλίκια) I transcribe this inscription:—'Αξιζ ιστορίαλαρη ισόλητη Ζωτζίτερελή Δημήτρι δασκαλοσούν μαχτσουμι ζωγράφος Συμεών αωξη 1868 άπριλιου καθ 29 29. The practice is described at length by Valavánis, *Μικρασιατικά*, pp. 56, 599.

⁴ For the church and its frescoes, v. Levidhis, p. 174.



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

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

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

¹ *Xen.* III, p. 46.

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

³ *Xen.* III, p. 46; Levídhis, p. 175. The name is written Τσαρικλή or Γζαρηχλή.

(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 †,	Kyrrilos (1815).
300 houses, <i>i.e.</i> 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 Greek¹. A fine schoolroom has indeed been built since my first visit in 1909, but there seemed in 1911 to be no money to pay a master. Most of the texts were taken down from the dictation of a young man named *Khrístos*, who was a neighbour of the man in whose house we put up in 1911.

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

¹ It is hard to see why *Arkhélaos*, p. 126, should say that there is danger of the Greek dialect disappearing at *Axó*.



Fig. 6. Women making pottery at Axó.



Fig. 7. Burning the pottery at Axó.

gradually built up, and each addition being left to dry in the sun. No kiln is used: the pots are burned in an open fire, being half buried in a heap of the dung and straw cakes commonly used as fuel, such as are seen plastered on the walls in the view at Semenderé (Fig. 3). The pottery is thick and clumsy, dark brown in colour, being much blackened in the fire, and quite undecorated. For the technical terms used by the potters see *κάρχωνια* and *μαλάζω* in the glossary. Fig. 6 shews the making, and Fig. 7 the burning of this pottery.

ΤΡΟΚΗΘÓ.

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 Μαλακοπί. 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 Αχό¹.

ΜΑΛΑΚΟΠÍ.

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

¹ 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 windlasses¹. 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 lids². 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 Levídhis³.

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.

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

² The name for these troughs is *λακκί* (*q.v.*).

³ 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 γ and χ described in §§ 80—82. The folk-tale I print was dictated to me by a boy at his request.

The derivations suggested for the name Malakopí have some interest from their variety. A local derivation is from $\mu\acute{\alpha}\lambda\alpha$ $\kappa\omicron\pi\iota\acute{\omega}$, because of the labour required to draw the water from the deep wells; Ainsworth¹, adding that the usual, it would be better to say the usual Turkish, name is Malakob, always calls the place Mar Yakub, which is the Armenian transcription of St James, the idea probably being due to some over-clever Armenian; Grégoire proposes $\kappa\alpha\lambda\alpha\mu\omicron\kappa\omicron\pi\epsilon\iota\omicron\nu$, with the sense of $\kappa\alpha\lambda\alpha\mu\acute{\omega}\nu$, supporting the metathesis by the Phloítá word $\mu\alpha\lambda\acute{\alpha}\kappa\iota\alpha$ $\gamma\alpha\iota\alpha\iota$ $\mu\grave{\eta}$ $\kappa\alpha\lambda\lambda\iota\epsilon\rho\gamma\acute{o}\mu\epsilon\nu\alpha\iota$, which is he says certainly a metathesis for $\kappa\alpha\lambda\acute{\alpha}\mu\iota\alpha$, *terres en friche, terres dévastées, où l'on n'a rien laissé que le chaume*; lastly Grégoire² quotes Ibn Hordadbeh³, who gives the form Malakoubia and the derivation *place where mill-stones are quarried*, as if from $\mu\upsilon\lambda\omicron\kappa\omicron\pi\acute{\alpha}$. It may be added that the name is by no means a new one, and in the form Μαλακοπαία is mentioned by Theophanes⁴.

PHLOÍTÁ.

Population :

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

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

1500†, 650~, at present.

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

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

² *B. C. H.* xxxiii, p. 160.

³ 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.

⁴ *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.¹ 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 Malakopí².

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

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

² It is marked in Kiepert with a square and not a circle to indicate that he is uncertain of its exact position.

surviving: it is more likely that the tree itself was always the sacred object¹.

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.

ΑΝΑΚÚ.

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 Nevshehir. 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 lanes². I was only there for a few hours in 1909, so that I do not know in what condition the dialect is.

ΣΙΝΑΣÓΣ.

Population:

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

2000†, 500~.

4000†, 1000~, Pharasop. (1895) and Ioannídhis (1896)³.

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 Úrgüp, 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

¹ Pharasop. p. 16 and *Xen.* II, p. 94.

² *I.e.* it is a *κωμόπολις* rather than a *χωριό*.

³ 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 correspondence¹.

The Turkish name of the village is Sinasún, and Levídhis suggests that this is for *σ(τ)ήν Ἀσουνα*, Asuna being the name of an ancient bishopric².

ZALÉLA.

Population :

800†, 300˘,	Pharasop. (1895).
700†, 400˘,	Arkh. (1899).
600†, 300˘,	<i>Xen.</i> 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 Jemil (*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.

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

² For Levídhis v. *Xenophánis*, 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 'Ορτά-κιοί¹. 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 Nevshahir. 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. Kyrillos², 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

¹ *Parnassós*, xv, p. 457.² p. 10.

can say nothing of the dialect, but it seems likely under such urban conditions to have lost a good deal of its Cappadocian character.

IV. PHARASA. Map on Pl. II.

Under the general name of the dialect of Phárasa I have grouped the almost identical idioms spoken at the six villages of Phárasa, Afshár-köi, Kíska, Satí, Tshukúri and Giaúr-köi¹. 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 ἧτοι ἡ ἐν Καππαδοκίᾳ λαλουμένη Ἑλληνικὴ διάλεκτος καὶ τὰ ἐν αὐτῇ σωζόμενα ἔχνη τῆς ἀρχαίας Καππαδοκικῆς γλώσσης, ὑπὸ Π. Κ. Καρολίδου, Δ.Φ., ἐν Σμύρνῃ, 1885²; 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 Kiepert³ based on place-names, and again of Perrot⁴, that possibly these dialects preserve relics of the old Cappadocian language, and of Niebuhr⁵ that Lycaonian has left its mark upon the dialect of Sílili⁶, 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

¹ B. A. Μ(ουστακίδης), *Parnassós*, xv, p. 458, gives as Greek-speaking villages on the "right branch" of the Zamánti-Su not only Τσουκουργιούργι, Κίσκα, Ἀφσάρκια and Φάρασα, but also Καρεκλέρ and Ἀππουραχμάν. 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.

² First published as Ἡ ἐν Καππαδοκίᾳ λαλουμένη Ἑλληνικὴ διάλεκτος, κ.τ.λ., Μουσεῖον 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.

³ *Memoire über die Construction der Karte von Kleinasien*, p. 185.

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

⁵ V. p. 36 below.

⁶ Kar. pp. 3—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 page¹.

Neugriechisches aus Kleinasien, Mitgetheilt von Paul de Lagarde, Göttingen, 1886. Aus dem 33ten Bande d. Abhandl. d. König. 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 Lagarde². 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

¹ As to Karolídhis' thesis I cannot do better than quote from Kretschmer, *Die Griech. Sprache*, p. 399: "Karolidis hat in dem heute nördlich des Tauros gesprochenen griechischen Dialekt eine Reihe von Elementen entdeckt, welche sich aus dem Griechischen nicht deuten lassen, und die er deshalb auf die alt-Kappadokische Landessprache zurückführt: das ist möglich, jedenfalls nicht widerlegbar, aber seine Etymologien, auf Grund deren er das Kappadokische für eine arische, dem 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.

² 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* (*ǰ*) or *oy* (a slip for *gy*) and uses *sch* (*š*) where the true sound is *sč* 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 Karolidhis sent Lagarde, for this only covers the Betrayal, the trial of St Peter and the doubting of St Thomas.

H. Grégoire, *B. C. H.* xxxiii, 1909, pp. 148—159. Grammatical notes and a folk-tale from 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 song¹. 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 (Βαραῖός), in Turkish Farash, which is the name it has on Kiepert's map, and it appears with the name τὰ Φερέσια in Anna Comnena². Kyrillos calls it Φάρασσα, κοινῶς Φαρασονί³. The population according to Arkhélaos is 1800, according to Grégoire and statistics in *Xenophánis* 1500⁴. They are all Christian except one or two families, and even these Turks habitually speak the Greek dialect.

Tschihatscheff's notice of Phárasa is interesting⁵. The place,

¹ pp. 17 and 42.

² 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 Φερέσια.

³ p. 15.

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

⁵ 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 immigrants¹. 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

¹ 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. 135—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 subject¹.

KÍSKA.

Kíska or Kíske lies in a valley north of Afshár-köi, of which it is a colony, and half way between it and Faracheddin. Arkhélaos gives the population as 400 Christians; the statistics in *Xenophánis*² as 200 Christians and 100 Turks. Owing to the number of Turks the Greek dialect is said to contain more Turkish words than in the other villages of this group, where the population is entirely Greek. The short text was given me at the village guest-house.

SATÍ.

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

¹ v. under Phárasa, p. 33 above.

² *Xen. II*, p. 232.

Kiepert's map. Like Kíska it is a colony from Afshár-köi¹. 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 inhabitants². The statistics in *Xenophónis* give it 115³.

TSHUKÚRI.

This is the local name of the Christian village on the left bank of the Zamánti-Su south-east of Faracheddin, the Tshukur-Jurt of Kiepert's map and the *Τσουκουργιούρτ* of Arkhélaos⁴, who gives its population as 400⁵. Another estimate is 250⁶, 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 Karoldhis⁶ and Arkhélaos⁷. 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

¹ This is supported by Levidhis, p. 103.

² p. 121.

³ *Xen.* II, p. 232.

⁴ p. 121.

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

⁶ p. 31.

⁷ 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 Turks¹, 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 else². Kyrillos says that it contained 1500 houses, half Greek and half Turkish³.

Levidhis⁴ 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 Karolidhis⁵. 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.

¹ In *Xen.* iii, p. 43.

² Carsten Niebuhr, *Reisebeschreibungen*, iii (1837), pp. 126, *sqq.*

³ pp. 44, 45.

⁴ p. 156.

⁵ 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 writer¹. 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 Europe²; the dialect agrees quite well with this view. The imperfect passive in *-ταμαι* at Iráklion (Τεπέ-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 elements³. The published material is very slight⁴; 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 (Πιστικὰ χωριὰ) near Brusa.

VII. LIVÍSI.

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

¹ *J. H. S.* xxx, pp. 121—132.

² Hasluck, *Cyzicus*, pp. 148 *sqq.*

³ *v.* §§ 185, 285.

⁴ 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 (Παροιμίαι) 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 Χ. Χαριτωνίδου, Trebizond, 1911, pp. 43. Until this publication the only information was contained in a short paper in the periodical "Ὀμηρος¹ and in *Βατταρισμοί, ἤτοι Λεξιλόγιον τῆς Λειβησιανῆς διαλέκτου*, ὑπὸ Μ. 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 language².

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 place³.

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

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

³ The passage is in a note in the *Wochenschrift für klass. Philol.*, 1892, p. 1387. The words recorded are: *παρίππα* horse, *ἄθος* ash, *παρασάμ* water-jar, *θόικος* (i. e. *τοίχος*), *νηρό* water, *ραβδί*, *ἀρτηρί* dress, *κόξη* (-ε) back, *οὐ ἤτχοι* (?) shoulders, *κουρίτζι*, *νησιδ* (i. e. *έστια*), *καῖμα* heat, *θ(ε)ωρῶ* I see, *ποιτίζε* do, *ἀνασείρω*.

CHAPTER II

GRAMMATICAL

A. INTRODUCTORY.

Transcription.

§ 1. IN order not to give the words a stranger aspect than is absolutely necessary, it seemed better to use Greek rather than Latin characters for the transcription of these dialects, despite some good precedents for the contrary practice¹. 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 $\mu\pi$, $\nu\tau$, $\gamma\kappa$. To avoid the ambiguity produced by β 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 $\mu\pi$ and $\nu\tau$ occur they are to be pronounced as *mp* and *nt*, not as *mb* and *nd*, and $\nu\kappa$ represents *nk* and not *ng*, which is written *ng*.

(2) *č, j, 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 *š* (*psh*).

(3) The modified vowels *ä, ö, ü*.

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

¹ Thus Pernot for Chian (*Phonétique de Chio*) and Kretschmer often for Lesbian (*Der heutige lesbische Dialekt*) use the Latin character, which is also generally used for the Greek of Southern Italy.

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 *γʹ*, *χ'* or *χʹ* for the palatal sounds of *γ* and *χ* respectively. Before the Turkish *ə* the pronunciation is velar.

§ 3. Further deviations from the Modern Greek orthography are the use of *αβ* and *αφ* for *αυ*, and *εβ* and *εφ* for *ευ*, with *β* of course before a vowel or voiced consonant and *φ* before an unvoiced consonant, as representing most easily the modern pronunciation, and the use as far as possible of only the acute accent. It is well known that in Modern Greek the acute, grave and circumflex accents have all the same value: I have therefore used only the acute, excepting in terminations where the use of the circumflex is a help to their easier recognition. Thus *εἶδα* (*εἶδα*), *ἦρα* (*ἦρα*), 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 *j* = ج, *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, düš-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 Phárasa has pl. *ἀγός* (*ághá*) and not *ἀγοί* (*áyí*), 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), ἴς του μύλου (εἰς τὸν μύλον). The pl. in *-es* 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 *ῥι* 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*¹. An example is *baṣladō*, Turk. *başlamaq*, *to begin*.

Sg. *baṣla-dō*, *-dās*, *-dā*.

Pl. *baṣla-dōūmi*, *-dāti*, *-dōūsi*.

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*.

¹ 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, -de, 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 (*Μετ. καὶ Νέα Ἑλλ.* 1, p. 303).

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

Sg. düşün-dâ, -dés, -dé.

Pl. düşün-dûmi, -dête, -dûsi.

So too the 3rd sg. μελεδέ and 3rd pl. μελεδῦν from Turkish hellemek 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. ζούχους (τείχος), pl. ζούχουρι, 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 -ῖνόςκα; v. § 42. The impf. of κόπτου I cut, κοφδουνόςκα, is interesting, as shewing that this working of vowel-harmony is later than the change of τι to εῖ, as only in κοφτινόςκα, and not in κοφτουνόςκα, could the τ have become ε. V. the impf. of ρουρουδῶ, § 43.

The same point is proved for the change of σι to ῖι by τρανούσου for τρανούσι (3rd pl. pres. of τρανώ): τρανούσι must have become τρανούῖι 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. ὀζάq hearth, pyre (Turk. ojaq), εἰπλάχας naked (Turk. eiplaq). 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, -σαῖι.

In these forms the $\acute{\epsilon}$ of $\rho\acute{\epsilon}$ is assimilated to the following words; forms with $\rho\acute{\epsilon}$ are also found; e.g. $\rho\acute{\epsilon}$ *πουρει* *he cannot*. A secondary accent may sometimes be heard: $\acute{\upsilon}\rho\acute{\epsilon}\beta\omicron\upsilon$ (*γυρεύω*) *I seek*, aor. $\acute{\upsilon}\rho\iota\psi\alpha$, with neg. $\rho\acute{\epsilon}\nu$ $\acute{\upsilon}\rho\iota\psi\alpha$. This phenomenon is not merely local; it occurs also in Cyprus¹ and in Cappadocia, v. § 72.

(b) CONSONANTS.

Pronunciation of θ and δ .

§ 11. Initial and intervocalic θ , including θ from $\nu\theta$, 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 : *εΐρα* (*είδον*), *παιρί*, *ρόνι* (*δόντι*) *tooth*, *ρώκα* (*ἔδωκα*), *ρώρεκα* (*δώδεκα*), *ρέκα*, *ρίννου* (*δένω*), *ράσκαλης* (*δάσκαλος*).

Note however that $\delta\acute{\iota}$ becomes $\gamma\acute{\iota}$: thus $\gamma\acute{\iota}\alpha$ for $\delta\acute{\iota}\alpha$ and $\gamma\acute{\upsilon}\omicron$ for $\delta\gamma\omicron$ (*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*), *γαΐδουρος* (*γαΐδαρος*), *dadí* (*δαδίον*) *kindling-chirps*, *δομάδα* (*έβδομάδα*), *δούμα* (*δῶμα*) *flat house-roof*²,

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

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

The groups $\rho\theta$, $\rho\delta$ become $\rho\tau$, $\rho\delta$, and $\theta\rho$, $\delta\rho$ also become $\rho\tau$, $\rho\delta$, respectively. E.g., *ἤρτα*, *ἄρτουπος* (*ἄνθρωπος*), *γιορδῶννου* (*ιδρώνω*), *ἀρδός* (*ἀδρός*).

Examples of $\rho\delta$ are: *σκόρδους* (*σκόρδον*) *garlic*, *ἀρδέβγω* (*ἀρδεύω*) but *καριά* (*καρδία*), and of $\gamma\delta$, *γρύννουμου* or *γδύννουμου* (*γδύννομαι*) *I undress*. Of initial $\theta\rho$, $\delta\rho$ no examples are recorded.

¹ v. Menardos, *Φωνητική τῆς διαλέκτου τῶν σημερινῶν Κυπρίων*, Ἐθνη, vi, p. 171.

² For *ρῶννου* *I give* and *δῶννου* *I strike, I fall*, v. glossary s.v. *δῶνω*.

Change of τ, νδ, σ to ε, νζ, δ.

§ 12. Before an original *i*, and probably also before every *i* in Turkish words, τ and νδ (ντ and νδ) are pronounced ε and νζ, and σ (ξ, ψ) is pronounced δ (ξ̣, ψ̣). Examples are: ὄχι (ὄτι), εἰς (τίς), ρόνι (ὀδόντιον), ἔχουσι, σήμερι, ξυπνῶ, ψυσή. In the pronoun τιάς (v. § 29) it is often hard to be certain whether τιάς or εἰάς is the true form. Before an *i* which replaces an original unaccented *e* this change does not take place, e.g. τότε (τότε), ἔρῃτι (ἔρχεται), ἀπόψι (ἀπόψε).

The same change of τ*i* to εἰ is made for Turkish loan-words with final *t*. Thus γαβέε*ci* *stupidity*, Turk. ghabavet; γουβέε*ci* *sojourn abroad*, Turk. ghurbet; ζαχμέε*ci* *trouble*, Turk. zahmet; κιζμέε*ci* *fate*, Turk. qəsmet.

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 (ύ, λ̣). E.g. βονί, σέλει (θέλει), ἔσκνί (ἔθεκνε) *he used to set*, impf. of σέκνου (θέτω). 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 τ*i* to εἰ and σ*i* to ὀ*i*, is the phenomenon in the dialect of most recent origin.

A few examples point to a change of μμ to μβ. Thus ἄμβους (ἄμμος), καμβῶ (καμμύω). Cf. λίμβη (λίμνη).

Change of χ to δ.

§ 14. χ before *e* and *i* is pronounced δ. E.g. ὄερι (χέρι) *hand*, εἶσι (εἶχε), βροσῆ. χαιρετῶ *I salute* being a non-dialectic word is an exception.

Prosthetic γ.

§ 15. Prosthetic γ before *e* and *i* is common. Examples are, γέλα *come*, γένδεκα *eleven*, γεννιά *nine*, γέξι *six*, γεφτά *seven*, γήμαρτον (ἡμαρτον), γιούλης (ἡλιος), γιουρδώννου (ιδρώνω), γείπα (εἶπα).

PART II. MORPHOLOGY.

(a) THE ARTICLES.

§ 16. The definite article only survives in the accusative, with the forms: sg. *m.* τουν, *f.* ἕην, *n.* του: pl. *m.* τους, *f.* τες, *n.* τα, or after a nasal, δουν, ῖην, etc. Having no accent it is subject to the vowel-weakening of § 8. In this appears the influence of Turkish, which has no definite article. Definiteness can be marked in the Turkish substantive only in the accusative, which has then a special termination, and it is for this reason that the article has survived at Silli in the accusative, the influence of Turkish having left the dialect exactly as much power of making the substantive definite as it has itself, and no more.

To its disuse in the nominative there are two exceptions:

(1) It is used occasionally before neuters.

(2) When the possessive genitive is followed by a neuter noun, a τ is placed between them. This is locally regarded as the genitive of the article postfixed¹, but as in all the examples the following noun is neuter and there is no Greek precedent for the postfixing of the article, it is more reasonable to regard it as the nom. or acc. of the neuter article. *E.g.* πατιῶαχιού τ παιρί (τὸ παιδί τοῦ βασιλέα) *the king's son*; Γιάννη τ παιρί *John's son*, but Γιάννη κόρη *John's daughter*.

In these relics of the nom. of the article the dialect agrees with Cappadocian, in which however the disuse of the article does not go so far (v. § 106).

§ 17. The indefinite article is declined:

	<i>m.</i>	<i>f.</i>	<i>n.</i>
Nom.	εἷς, εἷζ	μνιά	ἕνα.
Acc.	τένα	ἕημνιά	τένα.

It will be noticed that the acc. forms are the usual ἕνα, μνιά(ν), ἕνα with the def. article prefixed. Apparently the use of the def. article before the acc. of the noun and its disuse in the nom. produce the idea that every acc. should be marked by its use.

¹ Thus Arkhélaos (p. 144) gives the genitive of ἀρτουπου (ἄνθρωπος) as ἀρτουπουτ, and the gen. pl. as ἀρτουπουρουτ, the latter being really the acc. pl. ἀρτουπουρου (for ἀρτουπουρι, v. § 9) used as often in Modern Greek for the genitive, with the τ of the article of the following word added to it.

Examples are: *πήγι 'ς τένα χωριό* he went to a village; *σε γεβή* *ὄπ ἔημνιά σύρα* he will pass through a door. "Ένα, μνιά, ἔνα are also used.

This same use of the article occurs with *χέρ every* (Turkish her), the acc. *m.* being *χερτένα*, the *f.* *χερῆμνιά* and the nom. *χέρ* only. An example of its use is *ρόζ ἔνα γρούσι χερῆμνιά έναίκα* give every woman a piastre. There is a genitive pl. *χερτοίνῶν* *dous* of every one of them.

With this goes *γάνεις no one* (Modern Greek *κανείς*). It is declined:

N.	<i>m.f.</i>	<i>γάνεις</i>	<i>n.</i>	<i>γανείνα.</i>
Acc.	<i>m.f.n.</i>	<i>γανείνα</i>		
Gen.	<i>m.n.</i>	<i>γανείνός</i>	<i>f.</i>	<i>γανείνῆς.</i>

There is also a gen. pl. *γανείνῶ.*

(b) SUBSTANTIVES.

§ 18. The declension of substantives differs from the usual standard chiefly in that the pl. of nearly all masculines is an imparisyllabic form in *-ρι*, acc. *-ρις* or *-ρι*. Examples are: for *-ος* nouns, *ἄρτουπους* (*ἄνθρωπος*), *ἵουβάνους* a youth; for *-ης* nouns, *κλέφτης* thief; for imparisyllabic nouns, *παπάς* priest.

Sg.	N.	<i>ἄρτουπους</i>	<i>ἵουβάνους</i>	<i>κλέφτης</i>	<i>παπάς.</i>
	Acc.	<i>ἄρτουπου(ν)</i>	<i>ἵουβάνου(ν)</i>	<i>κλέφτη(ν)</i>	<i>παπά.</i>
	Gen.	<i>ἄρτουπιῶ</i>	—	<i>κλεφτιῶ</i>	„
Pl.	N.	<i>ἄρτουπουρι</i>	<i>ἵουβάνιρι</i>	<i>κλέφτηρι</i>	<i>παπάρι.</i>
	Acc.	<i>ἄρτουπουρις</i>	<i>ἵουβάνιρις</i>	<i>κλέφτηρις</i>	<i>παπάρις.</i>
	Gen.	<i>ἄρτουπουριῶ</i>	—	<i>κλεφτηριῶ</i>	—

or ἄρτουπιῶ

For *ἄρτουπους* Arkhélaos (p. 144) gives nom. pl. *ἀρτέπ* (*ἀνθρώποι*) or *ἄρτουπουρον*, a slip for *ἄρτουπουρου*, acc. pl. *ἄρτουπουρουν*, gen. pl. *ἄρτουπουρουτ¹*.

Other examples are:

ἄνδρας, pl. *ἄνδραρι.*

ἀλεφρός (*ἀδερφός*), pl. *ἀλεφρίρι.*

γάβλους (*διάβολος*), pl. *γάβλουρι.*

¹ For *ἄρτουπουρου* v. § 9 and for *ἄρτουπουρουτ* § 16, 2, note. The final *ν* of *ἄρτουπουρουν* can hardly be correct.

σκούνδους (σκύλλος), pl. σκούνջιρι.
 ῥήρους (χῆρος) *widower*, pl. ῥήριρι.
 ζούχους (τείχος), pl. ζούχουρι.

For *-ουρι* instead of the usual *-ρι* 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. κριτάδων¹. An exact parallel to the Silli forms is found at Καρδαμύλοι in Chios, e.g. οί 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* respectively². 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. ὄραμάτου, pl. ὄραματα.

(c) ADJECTIVES.

§ 20. As an example of an *-ος* adjective, *μούζικος small* may be taken: sg. m. μούζικος, f. μούζικη, n. μούζικο; pl. m. μούζικουρι, f. μούζικες, n. μούζικα, with the rest of the cases as in the substantive decl. Adjectives of other forms have the feminine in *-σσα*; thus: παῦς *fat*, f. παῦσσα, n. παῦ, nom. pl. m. παῦρι; γαιούρης (καινούριος) *new*, f. γαιούρισσα, n. γαιούρη, with nom. pl. m. γαιούριρι.

So too adjectives borrowed from Turkish; e.g. χοῤάς, χοῤάσσα, χοῤά *beautiful* (Turk. khoṣ), ζουρλούς, ζουρλούσσα, ζουρλού *strong* (Turk. zorlu), δογρούς *straight* (Turk. dogru), χαστάς *sick* (Turk. khasta), βαῤάς, -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 πμό. Examples are: τούτου του σπιῖ ὅπ τιά του σπιῖ κιάλλου μέγα νε *this house is larger than that house*; τιάζ ἄρτουπος ὅπ τιά του ἄρτουπου ἀκούμ ζεργίνης εἶ *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 πμό, the influence of

¹ v. Βατταρισμοί, p. 5.

² v. Hatzidákis, Περὶ τῆς Ἰκαρίας διαλέκτου, reprinted in Μεσαιωνικά καὶ νέα Ἑλληνικά, II, pp. 396—460. The ref. is to p. 448.

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 Turkish¹.

(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 *γγό* 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, σ, ζ)	του(ν, ἔη(ν, του.
	Gen.	μου	σου	του, ἔης, του.
Pl.	N.	μεῖς	σείς	
	Acc.	μᾶς	σᾶς	
		(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 (θά 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 ἦη, ἔγερ να σελήση να πάρη πᾶτισαχλιού 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."*

¹ 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) γώ 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 κιζμέλι 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	τούτῃ	τούτου.
	Acc.	τούτου(ν)	τούτῃ(ν)	τούτου.
	Gen.	τουτουνοῦ	τουτῆνῃς	τουτουνοῦ.
Pl.	N.	τούττοι	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. ἀφτούτῃ 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 *ΐιάς* (and, after *ν*, *ΐιάς*), 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 ἄρτουπους*, acc. *τιάν δουν ἄρτουπου*.

§ 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. *Πώ* and *ρά* are however used quite indiscriminately for the masc. and neut. Examples are:

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

Pl. *ρά τους ἄρτουπουρι* (*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 *ἐκεῖνος* is made from *ἐκεῖ* and the article: *e.g.* *κεῖ τ χωρζό* *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 γαφτό μου myself*, *του γαφτού σου thyself*, etc., and for the acc. pl. *τουζ γαφτούζ 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, *τίνου*. Of these *τό* seems for *τομό* (*τιμό*), a mixture of *τί* and *πομό*(*ν*). For the rest and as an adjective the forms of *πομός* (*ποιός*) are used.

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

Relative Pronoun.

§ 33. As relative the undeclined word *κιάτ* is used, exactly as *ποιῦ* in Modern Greek. Sometimes it is pronounced *εἰιάτ*.

(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*, *-dās*, *-dā*, *-δούμι*, *-dāti*, *-δούσι* or *-dō*, *-δέ*, *-δέ*, *-dūμι*, *-δέτε*, *-dūσι*, according to the vowel of the stem; *v.* § 9 above.

Examples are:

εαλιῶτῶ from *εαλεΰμακ* to *work*; aor. *εαλείσα*.

βαῶλαδῶ from *βαΰламаκ* to *begin*; aor. *βαῶλαίσα*.

ραζανδῶ from *ραζαnмаκ* to *gain*; aor. *ραζάνησα*.

ροΰακλαδῶ from *ροΰαqlamaκ* to *embrace*; aor. *ροΰακλαίσα*.

σεβινδῶ from *sevinmek* to *be pleased*; partic. *σεβινῆμενους*.

ῶαῶτῶ from *ῶαΰмаκ* to *be astonished*; aor. *ῶαῶησα*.

ραζιρλαδῶ from *hazərlamaκ* to *make ready*; aor. *ραζιρλαίσα*.

The examples shew that the aorist is formed exactly as in a Greek verb in *-τῶ*, e.g. *ρωτῶ*, aor. *ρώησα* (for *ρώτησα*), and the *ε* generally, if intervocalic or after *δ*, lost by dissimilation with the *s* of the ending, for which compare the Cappadocian and Phārasa examples in §§ 103, 282. Thus *εαλιῶτῶ* would make *εαλί(εῶ)ησα* (*εαλείσα*), and in the same way *κῶtületmek* (Greek present unrecorded) has aor. subj. *κῶtüλεγιῶη* for *κῶtüλε(εῶ)ῶη* with *γ* filling the hiatus. The *ν* keeps the *ῃ* of *ραζάνησα*, but for *ῶαῶησα* *ῶαίσα* 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, *παρακαλά, τραγγά* (*τραγουδεῖ*), *φοκαλά* *he sweeps*, *φιλά* *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, -ᾶς, -ᾶ.*

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 Crete¹. The same distinction is naturally observed between the historic endings *-ᾶσι* and *-αν²*.

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, ἔμνιαζνα* from *μνιαζου* (*ὀμοιάζω*) and *ἡσιλνα, ἡσιλίσκα* or *ἡσιλίνισκα* 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. *ἐρῶνόνῃσκα, -σκis, -σκι.*

Pl. *ἐρῶνόνῃσκαμι, -σκιτι, -σκασι.*

¹ *Kanthudhídhis, Ἐρωτόκριτος*, p. clxxxviii.

² 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 *μασαινίσκου* (*μανθάνω*), impf. *μαννίνόνῃσκα*.
πεγαίννου (*πηγαίνω*), impf. *πεγαῖνόνῃσκα*.
ποῖεῖ, impf. *ποῖνόνῃσκι*.
πορπατῶ (*περιπατῶ*), impf. *πορπαδῖνόνῃσκα*.
τραγρῶ (*τραγουδῶ*), impf. *τραγρινόνῃσκα*.
φῶάνου (*φτειάνω*), impf. *φῶάνῖνόνῃσκα*.
φυλάττου, impf. *φυλαττῖνόνῃσκα*.

§ 39. (2) Imperfects in *-ινόςκα* :

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

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

ἄλιδῶ (Turk. *çalışmaq*), impf. *ἄλινόνῃσκα* and *ἄλινόςκα*.
σωρῶ (*θεωρῶ*), impf. *σωρινόνῃσκα* and *σωρινόςκα*.
τρανῶ I see, impf. *τρανῖνόνῃσκα* and *τρανῖνόςκα*.

§ 41. Stems in *-νου* sometimes drop the *-ιν-* of *-ινόνῃσκα*.

Thus :

βιριάννου I call (also *βιριούμου*), *βιριαννόνῃσκα*.
γζουκούγου or *γζουκούννου* (*ἀκούω*), *γζουκουννόνῃσκα*.
πεγαίννου, *πεγαῖνόνῃσκα* as well as *πεγαῖνῖνόνῃσκα*.
χρίννου (*χρίω*), *χριννόνῃσκα*.

Exceptional cases seem to be *ξουριζόνῃσκα* from *ξουρίζουμου* and, with only the *ι* dropped, *γαλαξεβνόνῃσκα* from *γαλαξέβου 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 *ῖ* after *ῖ* ; v. § 9. Thus :

γουρουδῶ, both act. and pass., v. § 43.
κόφτου (*κόπτω*), *κοφῶννόςκα*, v. § 9.
λουννουμου I wash myself, *λουννουνόνῃσκα*.
πουρῶ I can, *πουρουνόνῃσκα*.
δῦῶνδῶ (Turk. *düşünmek*) *I consider*, *δῦῶνδῖνῖνόςκα*.

§ 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 *-ινόνῃσκα* for the passive.

Examples are :

		Present	Imperfect
γουρουδῶ, Turk. qurut- maq <i>to make dry</i>	Act.	γουρουδῶ	γουρουῃνονόσκα ¹ .
	Pass. or	γουρουδούμου	γουρουῃνονόῃσκα.
	Mid.		
κουράζω <i>I fatigue</i> , act. to M. Gr. κουράζομαι	Act.	κουράζου	κουραζινόσκα.
	Mid.	κουράζουμου	κουραζουνόῃσκα.
	Act.	ρίννου	ριννινόσκα.
δένω <i>I bind</i>	Pass.	ρίννουμου	ριννινόῃσκα.
	Act.	ταρανδῶ	ταρανῃνόσκα.
ταρανδῶ <i>I comb</i> , act., although from Turk. taranmaq <i>to comb</i> oneself	Pass. or	ταρανδούμου	ταρανῃνόῃσκα.
	Mid.	<i>I comb myself</i>	
	Act.	δαγιαנדῶ	δαγιανῃνόσκα.
δαγιαנדῶ <i>I support</i> , al- though from Turk. dayanmaq <i>I support</i> myself, endure	Pass. or	δαγιανδούμου	δαγιανῃνόῃσκα.
	Mid.		
	Act.	φορτώννου	φορτωννινόσκα.
φορτώνω <i>I load</i>	Pass. or	φορτώννουμου	φορτωννινόῃσκα.
	Mid.		

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

ἔρχομαι, impf. ἐρῃνονόῃσκα or ἐρῃνόσκα.

κάσσομαι (κάθομαι), impf. κασινόνῃσκα or κασινόσκα.

κοιμούμαι, impf. κοιμινόῃσκα.

δελλάννομαι (also δέλλομαι) *I walk about*, impf. δελλαννινόσκα.

φοβούμαι, impf. φοβινόῃσκα 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 *-ινῖσκα*, *λάλινῖσκα*, etc. This *-ινῖσκα* is plainly the usual Cappadocian impf. ending of contracta *-ινα* with the addition of the *-ῖσκα* ending of the barytone verbs. The Silli endings are the result of a somewhat similar piling up

¹ For J, v. § 9.

of terminations. The *-ν̄ι-* of *-ινόν̄ισκα* or *-όν̄ισκα* 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*¹. 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 *-ν̄ι-*, and the addition of the ending for the shift of the accent. From this process forms like *ἐρχόν̄ισκα*, *χριννόν̄ισκα* 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*)². The combination of this with *-όν̄ισκα* produces the usual Sílli ending *-ινόν̄ισκα*. A trace and also an indication of the originally passive meaning of the *-ν̄ι-* is preserved in the use of *-ινόν̄ισκα* 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 *-ινόν̄ισκα*. 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, *ἔ-*. 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*

¹ Βατταρισμοί, pp. 13, 14, where the examples given are *ἡγράφουνταν* and *ἡτιμηούνταν*.

² Βατταρισμοί, p. 14. The example given is *ἡτίμηεννα* from *τιμῶ*.

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

Sg. *ἦρτα, ἦρτις, ἦρτι.*

Pl. *ἦρταμι, ἦρτιτι, ἦρτασι.*

In forms of three or more syllables the pl. is accented as generally in Modern Greek. Thus *σάλισα* aor. of *σαλω* (*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 *έμασα* (*έμαθον*), pl. *έμασαμι*.

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

Sg. *ποίκα τα, ποίκις τα, ποίκιν da.*

Pl. *ποίκαμ 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 *ρώκα* I gave, the aorist of *ρώννου* (for *δώνω*, Modern Greek *δίνω*) runs:

Sg. *ρώσου, ρώης, ρώση.*

Pl. *ρώσουμι, ρώσιτι, ρώσουσι.*

5. The Imperative Active.

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

ἄκωννου *I break*, aor. ἄκουσα, impv. ἄκουσ τα, pl. ἄκούστιν da
 βάννου (ἐμβάζω) *I put in*, aor. ἔμβασα, impv. βάσ τα, pl. βάστιν da
 ροῖακλαδῶ (Turk. qujaqlamaq) *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 un-
 common in Modern Greek, e.g. τρέχα, or, more probably, the -i
 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 ἔρχομι, ἔρῃσις or ἔρῃσι, ἔρῃτι.

Pl. ἔρχομιστινίξ or ἔρχομιστι, ἔρῃστινίξ or ἔρῃστι, ἔρχομινδι.

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

Sg. κοιμούμαι or κοιμοῦμι, κοιμᾶσις, κοιμᾶτι.

Pl. κοιμούμιστινίξ, κοιμᾶστινίξ, κοιμοῦνδι.

Sg. φρηκούμαι or φρηκοῦμι, φρηκέσις, φρηκέτι.

Pl. φρηκούμιστινίξ, φρηκάστινίξ, φρηκοῦνδι.

Like κοιμούμαι are βιριζοῦμαι and φοβούμαι.

§ 52. The endings call for some remark. The -μου of the
 1st sg. is commoner than the -μι, the latter being -μαι with the
 vowel-weakening. The ending -μου must I believe be considered
 in association with the optional -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 -μου ending occurs also at Livísi¹. For examples of

¹ Βατταρισμοί, p. 13.

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 *είς σου*; (*τίς είσαι*;) for *είς 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 Livisi 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 *φοβούμου* 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 *i*. Thus *γρύννουμου* I strip (Modern Greek *γδύνομαι*) has aorist *γρυσόκηκα*, etc. The Modern Greek form is of the *-ήθηκα* type, *έγδύθηκα*.

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

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 *κοιμούμου* *I sleep*, aor. *κοιμήσκα*, impv. *κοιμήσα*, pl. *κοιμησάτι*(ν, and from *γρύννουμου* with aor. *γρύσσηκα*, 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 κοιμησῆ* *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 *-θουσι*) 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. *γρύσσηκα* (= †*ἐγδύστηκα*). In many verbs this τ appears in the imperative 2nd person. Thus *φρηκούμου* *I hear*, aor. *φρηκήσκα* (= *-κήθηκα*), subj. *φρηκησῶ*, impv. *φρηκήσα* but also *φρηκήστα*, pl. *φρηκησάτι*(ν, and *συμούμου* (*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 *σκώνουμου* (*σηκώνομαι*) *I arise* with aor. *σκώσκα* (*ἐσηκώθηκα*) has the irregular impv. *σούκου*, pl. *σουκῶτι*(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. *ἦρα 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 *καλαῖ 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 *γουργουμένους* (*ιδρωμένος*), *βιτισιμένους* (*v. Turkish bitmek*). It is sometimes based on the stem of the aorist active, *e.g. γραψιμένα, κλεψιμένα*, forms used in sentences like *εἴσις 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*, *εἶνι*.
Pl. *εἶμιστι(νί)ζ*, *εἶστι(νί)ζ*, *εἶνου*.

Imperfect: Sg. *ἦτα*, *ἦσου*, *ἦτου*.
Pl. *ἦταμι*, *ἦτιτι*, *ἦτασι*.

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. *χαστάσμου*, *χαστάισου*, *χαστάσενι*.
Pl. *χασταριμιστινίζ*, *χασταριστινίζ*, *χαστάρινου*.

Imperfect: Sg. *χαστάσιμου* or *χαστάσδα*, *χαστάσισου*, *χαστάσιτου*.
Pl. *χασταρίταμι*, *χασταρίτιτι*, *χασταρίτασι*.

In *χαστάϊσου* the final *ς* (ξ) 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?* *τσά νῖ* *it is thus*, and after a proparoxytone or paroxytone word it has enough accent to prevent the final *e* 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 *ἄθρουπους 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 *ἀλέτριρ*, pl. *ἀλέτριῖα*, and at Mistí *φῆέντριρ* (*βουκέντρι*), *ἀλέτριρ*, pl. *ἀλέτριῖα*. 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*, *ou* and *o* becoming *oui* and *oi* respectively. The intermediate stage of the final *i* is probably *ι̇*; thus *κλαίει* → *κλαίι̇* → *κλαίχ*, Ax. Phl.

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

Turkish *šeī thing*; *σέχ* or *σέι*, Síl., *σέχ*, Gh. Ax. Phl., *σέ*, Phl. Mal. Ul.

Turkish *serai palace*; *σεράιχ* (pl. *σεράιγια*), Del., *σεράχ*, Gh., *σεράι*, Mal.

Turkish *čai river*; *čáχ*, Gh.

ποδάρι foot; *πράχ*, *πράι τ*, Gh., *πρέι*, Ar.

ἀκούει; *ἀκούιχ*, Phl.

φάω I do; 3rd sg. *φάι* or *φέε*, Del.

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

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

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

κλώθω at Mistí has the present thus:

Sg. *κλώχου*, *κλώιχεις*, *κλώιχ*.

Pl. *κλώχουμ*, *κλώιχητ*, *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*, *πάιχ*, *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 χ . The tense runs:

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

The aor. subj. form from *πηγαίνω* at Del. *ἄσά(γ)ω* runs: Sg. 1st *ἄσά(γ)ω*, 3rd *ἄσέχ*, *ἄσέ*, *ἄσάιχ* or *ἄσάι*, Pl. 1st *ἄσᾶμ*.

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

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

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

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

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

§ 63. It is likely that the stage before this χ is ι ; *e.g.* that *φάγη* became *φάιχ* 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 ήτουν* used elsewhere (*v.* § 244), *νά το χπῶ* for *νά το ειπῶ*, and *τουλουσουμλού χτου* was *enchanted*

(text on p. 340, l. 21), which is Turkish *tələsəmlə* (*q.v.* in glossary) and ἤτου *was*. So too from Ἀχό, ἐκείνα χτανε *they were* (text on p. 394, l. 7). In all these cases a diphthong consisting of a vowel + ε becomes vowel + χ¹.

§ 64. At Malakopí and Mistí unaccented *e* and *o*, always finally and often medially, are weakened to *i* and *u*. *E.g.* ἄλογου *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 (κείμαι), κέτουνμι (έκειμην), 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).

γλαλάτσιν *he sent*, aor. to Turk. yollamaq, Mal. But γιολάτσε, Ax., γιολαδᾶ, 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.

κονώνω (= 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.

¹ Parallels for this change of *αι* to *αχ* are Ἀναστάχς (Ἀναστάσις → Ἀναστάδης → Ἀναστάχς) from the Πιστικά Χωριά in Bithynia, and examples given by Ronzevalle for Adrianople;—Θανάχς (← Θανά'ης ← Θανάσης), 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.

τροωδῶ, 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 *-i*, the *i* being dropped. Thus:

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

εἰλέτ, Fer. for ἀγελάδι, but pl. εἰλάγια. Krinopulos has ἐγιλέτ, pl. ἐγιλέα (p. 46).

ἰλᾶρι *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 κελᾶρι (p. 243).

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

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

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

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

λεχνῆρι, Sin. (Arkh. p. 250) for λυχνᾶρι, *v.* λύχνος in glossary.

λιθᾶρι appears as λιθέρ, Del., νιθῆρι, Sin., νιχέρ, Ar. Gh. and generally in Capp. as χ)τέρ. But also θῖάρ, Pot. and θάλι, Síl. *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. Síl. τρέσ but at Pot. ρᾶ.

σκιέτ *shadow*, Fer. (Krinop. p. 62), but Gh. σκιᾶρις. *I.e.* σκιαδιον.

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

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

φσάχ *boy*, has pl. φσᾶα (for φσᾶγια) Ul. Ar. and gen. φσᾶγιού, Ul., the usual pl. being φσᾶχα.

χαντέκι *trench*, Sin. (Arkh. p. 278), M. Gr. χανδάκι.
 χινέρι, Sin. (Arkh. p. 280), i.e. ιχνάρι dimin. of ἴχνος.
 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.

ἔιρέκ, Ar., ἔιρέ, Ul. *light* (ἔιραq), but ἔιράκ, Gh. and ἔιράζ, Mis.

μεϊδέν (meidan) *open space in a town*, Del., but μεϊδάν, Ul.

χοσέφια, Pot. pl. from khoşaf *stewed plums*.

χῶζμεκέρ (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.

καθήρσα, Del., aor. of M. Gr. καθαρίζω.

Κυριακή *Sunday*, and at Sil. Κεριακή, but at Mis. Ὀρεσῆ, and at Gh. Κερεκή.

μυιάζω (ὀμοιάζω) at Del. has 3rd sg. μυιέῖ.

Turk. *rast* (*q.v.* in glossary) gives ἰράς Ul., ἰράστια Phl., but at Del. ἰρέσια.

G. Meyer's¹ view of the influence of the Turkish vowel-harmony on Greek loan-words in Turkish might suggest such an explanation here, and it would cover some cases, e.g. λιθέρ, πινέκ, χινέρι, where an *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 πηγαίνω at Del. (*v.* §§ 62, 221). Other examples, all from Delmesó, are:

γαίριπ, Turkish gharib.

φῶάω *I do*, the present of which is:

Sg. φῶά(γ)ω, φῶάιεις or φῶέεις, φῶάι or φῶέ.

Pl. φῶά(γ)ουμ, φῶάιγετε or φῶέιτε, φῶά(γ)ουν.

Here φῶάιεις is for φῶά(γ)εις, and φῶάι for φῶάιχ (φῶά(γ)ει). The 2nd pls. are formed under the influence of the sg. forms.

¹ *Türkische Studien*, 1, p. 14

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

Change of *o* to *oï* before *i* in κλώχου (κλώθω), κλώϊχεις, κλώϊχ, Mis.

Change of *u* to *uï* before *i* in ἀκούϊχ for ἀκούει, Phl.

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

Sg. κάγομαι, κἀϊγεσαι, κἀϊγεται.

Pl. κάγομεστε, κἀϊγεστε, 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*, ἔλιος (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 -δίζω borrowed from Turkish. When the present ending in its Greek form is -δίζω this becomes after a stem with *a* or *ə*, -δέζω, with *o* or *u*, -δούζω, with *ō* or *ü*, -δύζω, and only after a stem with *i* or *e* is -δίζω in place. It should be noted that the Turkish stem as borrowed in Cappadocia has often a different vocalisation from what it has in pure Turkish: the Greek ending follows naturally the actual vocalisation; e.g. from yapəštərmaq below we have at Delmesó γιαπου-στουρπούζω.

Examples are:

anlamaq *to understand*; ἀνλαδέζω, Del.

aqmaq *to flow*; ἀχδέζω, Del.

aramaq *to seek*; ἀραδέζω, Del. Ax.

başlamaq *to begin*; βασλαδέζω, Ax.

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

çalənmaq, pass. of çalmaq *to knock*; çaləndέζω, Gh.

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

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

istemek *to wish*; *ιστεδίζω*, Del.

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

uçmaq *to fly*. The causal would be uçurmaq, and from this impf.
ούχούρδουζα, Ar.

yaghlamaq *to anoint*; *γιαγλαδέζω*, Síl.

yapəštərmaq causal of yapəšmaq *to adhere*; *γιαπουστουρπούζω*, Del.

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

Sg. *düšün-dűζου*, -dűs, -dűš.

Pl. *düšün-dűζουμ*, -dűζιτι, *dűζνι*.

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

bašlamaq to begin; *bašladíζου*, Mal.

yurulmaq to be tired; *γυρουρλδίζου*, Mal.

(2) In the presents in *-dŵ*, *-dâs*, *-dâ*, etc. derived from Turkish verbs, I only record that the 1st and 3rd pl. after stems with *ü* are *-dűμ* and *-dűν* rather than *-dούμ* and *-dούν*. Thus *döyüşmek to quarrel*, pres. *döγűšdŵ*, 3rd pl. *döγűšdűν*, Ul.

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

Sg. *düšünd-σα*, *σűs*, *σű*.

Pl. *düšünd-σαμι*, *-σűτι*, *-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 ı.

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

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

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

(2) In the combination $-\rho\xi\alpha$ the spirantal ξ disappears at Malakopí and Phloítá. The examples are neut. plurals; thus $\mu\alpha\chi\acute{\alpha}\iota\rho\alpha$, $\pi\alpha\upsilon\acute{\iota}\rho\alpha$, $\rho\alpha\acute{\iota}\delta\acute{\omicron}\upsilon\rho\alpha$, pls. of $\mu\alpha\chi\acute{\alpha}\iota\rho$, $\pi\alpha\upsilon\acute{\iota}\rho$ *beetroot*, Turk. panjar, $\rho\alpha\acute{\iota}\delta\acute{\omicron}\upsilon\rho$ *ass*, Malakopí, and $\rho\omicron\mu\acute{\alpha}\rho\alpha$ *loads*, $\rho\alpha\acute{\iota}\delta\acute{\omicron}\upsilon\rho\alpha$, $\mu\alpha\chi\acute{\alpha}\iota\rho\alpha$, $\chi\acute{\epsilon}\rho\alpha$, Phl. But $\mu\alpha\chi\alpha\iota\rho\acute{\iota}\acute{\alpha}$ *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.

$\delta\acute{\epsilon}$ $\pi\mu\epsilon$ *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. $\omicron\upsilon\rho\alpha\nu\acute{\omicron}\varsigma$ is accented $\omicron\upsilon\rho\alpha\nu\omicron(\varsigma)$ and at Sementeré $\gamma\alpha\mu\beta\rho\acute{\omicron}\varsigma$ is $\gamma\acute{\alpha}\mu\beta\omicron\upsilon\varsigma$, pl. $\gamma\acute{\alpha}\mu\beta\omicron\upsilon\zeta\iota\alpha$: for $\mu\alpha\nu\alpha\sigma\kappa\epsilon\nu\acute{\omicron}$ 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 π , τ , κ after a nasal become, as usual in Modern Greek, *b*, *d*, *g*. Besides this however the change seems sometimes to occur, especially with τ of the article and pronominal object, when there is no nasal, although it may be that this variation is an illusion, and that the real sounds are voiceless mediae, whose true nature I failed to understand¹.

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

Thumb¹, 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, j, d*), if they become final, are pronounced unvoiced (as *p, t, d*) 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 *Αχό*; from *Μαλακοπί βόθ*, pl. *βόδια (βόιδι) οα*, and many others, for which see especially the declension of neuter substantives in *-ι(ον)* (§§ 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. *διάκοξια, 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 *Αχό* especially this tendency extends to other spirants; e.g., *σκέος (σκεύος), ἄξ να οὐμ (ἄς ἀναβουμέν)* 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 *ü* are forward vowels and *ə* a back vowel. To emphasize this I write *ghə*, not *γə*, and *γü, γüü*, not *γō, γü*.

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

¹ *Handbuch der neugriech. Volkssprache*, 2nd edition, 1910, p. 297.

§ 79. The spirant χ , instead of having its usual palatal pronunciation, is often pronounced δ before e and i . This δ for χ 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, χ before e and i has its usual Greek forward pronunciation. The χ for θ is therefore unaffected by this change, as it is not found at any village where the change from χ to δ occurs.

§ 80. In paradigms however γ and χ 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 ϑ and e to a . The present of $\acute{\epsilon}\chi\omega$ therefore at Phloítá, where χi becomes $\acute{\sigma}i$, is not $\acute{\epsilon}\chi\omega$, $\acute{\epsilon}\acute{\sigma}eis$, etc., or even as in Modern Greek $\acute{\epsilon}\chi\omega$, $\acute{\epsilon}\chi' eis$, but $\acute{\epsilon}\chi\omega$, $\acute{\epsilon}kh\acute{\sigma}$, $\acute{\epsilon}kh$, $\acute{\epsilon}\chi\omega\mu e$, $\acute{\epsilon}kh\acute{\sigma}t e$, $\acute{\epsilon}kh\upsilon e$. I write *kh* for χ to emphasize its velar character, the sound being the same as that of the χ in $\acute{\epsilon}\chi\omega$. In the same way the impf. at Phloítá is $\acute{\epsilon}\acute{\iota}\chi a$, $\acute{\epsilon}\acute{\iota}\chi a\acute{\sigma}$, $\acute{\epsilon}\acute{\iota}\chi a$, $\acute{\epsilon}\acute{\iota}\chi a\mu e$, $\acute{\epsilon}\acute{\iota}\chi a\tau e$, $\acute{\epsilon}\acute{\iota}\chi a\upsilon e$. Here χa in the 2nd, 3rd sg. and 2nd pl. has taken the place of $\chi' e$. So too at Sílata the pres. is $\acute{\epsilon}\chi\omega$, $\acute{\epsilon}kh\acute{\sigma}$, $\acute{\epsilon}kh$.

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

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

Sg. $\beta\rho\acute{\iota}\gamma\upsilon$, $\beta\rho\acute{\iota}khs$, $\beta\rho\acute{\iota}kh$.

Pl. $\beta\rho\acute{\iota}\gamma\upsilon\mu i$, $\beta\rho\acute{\iota}\gamma h\acute{\sigma}t i$, $\beta\rho\acute{\iota}\gamma h\upsilon i$ or $\beta\rho\acute{\iota}kh\upsilon i$.

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

¹ $\beta\rho\acute{\iota}\xi\upsilon$ is conjugated, sg. $\beta\rho\acute{\iota}\xi\upsilon$, $\beta\rho\acute{\iota}\xi$, $\beta\rho\acute{\iota}\xi'$, pl. $\beta\rho\acute{\iota}\xi\upsilon\mu i$, $\beta\rho\acute{\iota}\xi\tau i$, $\beta\rho\acute{\iota}\xi\upsilon i$.

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 βρίγου :

Sg. φέγου, φέκης, φέκη.

Pl. φέγουμι, φέγηται, φέγηνι.

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

Sg. ἔφχα, ἔφκης, ἔφκη.

Pl. ἔφχαμι, ἔφκηται, ἔφχαν.

The same tense at Phloítá is :

Sg. ἔφχα, ἔφχας, ἔφχαν.

Pl. ἔφχαμε, ἔφχατε, ἔφχανε,

the difference between Phloítá and Malakopí being that at the former the endings are based upon *-a*, *-es*, *-en*, etc., and have *a* as the hard vowel corresponding to *ε*, whilst at Malakopí the vowel weakening would produce endings *-a*, *-is*, *-in*, and the hard vowel corresponding to the *ι* is *ə*.

So too at Malakopí ρύγου¹ *I dig* runs :

Sg. ρύγου, ρύκης, ρύκη.

Pl. ρύγουμι, ρύγηται, ρύγηνι.

And ᾄερίγου *I throw* :

Sg. ᾄερί-γου, -κης, -κή.

Pl. ᾄερί-γουμι, -γηται, -γηνι.

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

The impf. of ᾄερίγου is ᾄερίγα, conjugated :

Sg. ᾄέρι-γα, -γης, -γην.

Pl. ᾄέρι-γαμι, -γηται, -γαν.

Here the endings are based upon *-a*, *-is* (for *-es*), *-in* (for *-en*), *-αμι*, *-ιτι* (for *-ετι*), *-αν*. Sometimes these imperfects in *-ιγα* at Malakopí run *-ιγα*, *-ιγισ*, *-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. ἀλμέγης.

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

¹ This is for ὀρόσω, being a new present formed from the aorist, which at Malakopí is ἐρῶα.

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, βghés, βghés, βγούμε, βghéτε, βγούν, Síl., 2nd sg. βghés, Mis., 3rd sg. βghés, 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 έμβαίνω 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 followed¹.

§ 82. At Malakopí, Phloítá and Sílata the velar γ (i.e. γ before a, o, u and ϵ) is pronounced like the Turkish *qaf* ق. This probably occurs regularly. Examples are: *γάλα* (γάλα), Mal.; *γάμος*, Phl. and *γάμους*, Mal. (*γάμος*); *γαμβρός* (γαμβρός), Mal. Síl.; *γαϊδούρι* (γαϊδούρι), Mal. Phl.; *γάλα* (άγάλια), Phl.; *γουλτώνω* (γλυτώνω), Phl.; *γομάρι* (γομάρι), Phl.; *γουργούρι* (γουργούρι), *throat*, Síl.; *γοράς*, Phl., *γόρασιν*, Mal., from *άγοράζω* (*q. v.*); *γαριά* (γραιά), Mal., cf. *gharíá*, 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*².

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

² v. Giese, Qonjah, *passim*.

Dental Stops.

§ 83. *Ti* and *ndi* (anc. *νδ*, *ντ*) are pronounced at Delmesó, Araván and Ghúrzoño as *çi* and *νji*. *E.g.* Delmesó: *παçεῖ*, *ρουçí* *boxa*, *τοqač buffet*, *çís* ; *χçινῖσκω* (*χτίζω*). Araván: *çυλιγάρ* (connected with *τυλίσσω*) *spider*, *γιορçῆ* (*έορτή*) but pl. *γιορτάρες*, *χçηνά*, *χαρçí*, *χçίσçῆ* (*έχτίσθη*), *αγγλάçε* for *αγγλάçισε* aor. of *αγγλαδέζω*, *v. anlamaq*. So too *qaπαça* from *qapamaq*. Ghúrzoño: *κλέφçῆς* but pl. *κλέφτε*, *φουñύλ* (*σφονδύλι*), *νισçá* (*έστία*).

The *j* if final is invoiced to *ç*. Thus at Del. *çόνç* (*δόντι*) *tooth*, but *çόνji μ* and pl. *çόνjiα*.

This pronunciation appears a little at Ferték; *e.g.* *çís* by the side of *τίς*, but chiefly in a tendency to pronounce *τi*, *δi* as *çi* and *ji*. *E.g.* *μάτ*, pl. *μάτjα* or *μάçjα*, *χαρτjά* or *χαρçjά*. Here too belongs the Ferték pronunciation of *δi* as *j* or *ji*: *δ* becomes *d* locally and *dj* becomes *ji*, just as *τi* becomes *çi*. *v.* § 87.

§ 84. At Gh. and Ar. the *ç* cannot stand as a final but is lightened to *ç̣* (*tç̣* → *ç̣*). Thus *μάç̣* (*μάτι*) *eye*, but pl. *μάçjα*, *σπιç̣*, but *σπιçi μ*, pl. *σπιçjα*, *κιρβίç̣* (Turk. *kibrit*) *match*, Gh. At Del. the final *ç* is generally kept, *e.g.* *σπιç*, the *ç̣* forms such as *σπιç̣* being rare. Before *τ* however *ç* is lightened to *ç̣*, *e.g.* *σπιç̣ τουν* *it was a house*.

§ 85. At Delmesó *çti* changes to *çki*. This appears commonly in the aor. pass. in *-çτα* (*-σθην*). Thus from *λούçομαι* *I wash myself*, aor. *έλούçτα* (*έλούσθην*), which runs¹:

Sg. *έλούçτα*, *έλούçκης*, *έλούçκην*.

Pl. *έλούçταμ*, *έλούçτετε*, *έλούçταν*.

So too *ύριçτα*, *ύριçκης* etc. from *γυριçω*, with subj. *γ)υρι-çτῶ*, *-çκῆς*, *-çκῆ*, and *κυλιçκῆς*, 2nd sg. aor. subj. pass. from *κυλῶ*. *Ἐνακρούçομαι* *I listen* has aor. 1st sg. *ανακρούçκα*, in which the *κ* has passed by analogy into the 1st person, and 3rd sg. *ανακρούçκην*. Another example is *νισçκῖ* *five* (*έστία*), at Ax. *νισçτῖά*.

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

¹ For these aorists *v.* §§ 239, 242.

to *θ* and *δ* as initials or between vowels; in combination they appear as *τ* and *d*, exceptions being the word *ἄνθρωπος*, for which see the glossary, and *ἴζρωσα* for *ἴδρωσα* at Mistí. The details of these substituted sounds follow.

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

θ : *τύρα*, *Τεός*, *τέκνω* (*θέτω*), *τωρῶ*, *κλωτάρα* *spindle*, *ἔματα*, *ἀτάσα* (*v. θάσι*), *μοτόπωρο* (*μεθόπωρον*).

δ : *δώμα* *roof*, *δεσπόζης*, *δόν* (*δόντι*) *tooth*, *δάσκαλος*, *παιδί*, *πεγάτ* (*πηγάδι*, *v. § 69*), *ἀδελφό*, *δομάδα* (*ἑβδομάδα*), *εἶδα*, *δίνω*.

δι : *Ἰάβολος* (*διάβολος*), *Ἰό* (*δύο*), *Ἰάσκαλος* *priest* (other forms based on *διάσκαλος* appear at Gh. Ar. Ax.).

Exceptions :

δ : *ζουλειά* in phr. *ὄργο ζουλειά* (Alekt. p. 494).

δι : *διάκος*.

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

Initial *θ* : *χύρα*, *Χεός*, *χεία* *aunt*, *χέλω*, *χερμός*, *χεδίρα* (*θυρίδα*) *cupboard*.

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

Initial *δ* : *δέν*, *δεσπόζης* (*δεσπότης*), *δώμα*, *δερπάν]* (*δρεπάνι*), *δέκα*, *δίνω*, *δικίσαν*, *impf. 3rd pl. pass. to δικίζω*, *q. v.*, *δαχῦλία* (*δαχτυλίδα*) *ring*.

Medial *δ* : *βῶρ*, *παιρί*, *Τετράρ* *Wednesday*, *κλαρεφζήρ* (*κλαδευτήρι*), *εἶρα*, *ὄξειρ*, *πεγάρ* (*πηγάδι*), *γιορτάρες* (*ἑορτάδες*) and so all *imparisyllabic plurals*.

δι : *γιάβολος*, *γιάκος*, *γιάσκαλος*.

Exceptions are :

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

Medial *θ* : occasionally to *χ*, once to *γ*, once reduced to *h*; *κλουγάρα* (*κλωθάρα*) *spindle*, *πε(η)ερό* (*πεθερός*), *ὀρνίχ* (*ὀρνίθι*), *νιχέρ* *stone* (*v. λιθίρι*). It is to be noted that all these words have another *ρ*. This probably hinders the change of *θ* to *ρ*.

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

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

δι: ζάζω (διάζω) *I do*.

§ 89. Ghúrzono: *θ* initially and medially to *χ*, *δ* initially to *d*, medially to *ρ*, and *δ*_ζ to *γ*_ζ. Thus:

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

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

Initial *δ*: *dadí*, *dén*, *dénw*, aor. *έδεσα*, *Deφτέρα Monday*, *dóμα*,
dínw I give.

Medial *δ*: *βόρ οα*, *παιρί*, *άλαμαλίρ* (*δάμαλις q.v.*), *είρα*, *βδομάρα*
(έβδομάδα), *έργό* (δύο), *λάρ*.

δι: *γιάσκαλος*.

Exceptions are:

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

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

Medial *δ*: *Τετράχ Wednesday*.

δι: 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*_ζ there is only one word. Thus:

Initial *θ*: *χερίζου* (θερίζω), *χωρῶ* (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. *φίζζια snake*.

δι: *ιζγό* (δύο).

Exceptions are:

Initial *θ*: *τύρα*.

Medial *θ*: *κλωφάρα spindle*, *αυγάζ* (*αγκάθι*) *thorn*.

§ 91. *Ulaghátsh*: initial *θ* probably changes to *χ*_z and medial to *γ*_z, initial *δ* to *d*, medial to *γ*_z, and *δ*_z to *γ*_z or *ρ*_z. The *γ*_z is often dropped. Thus:

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

Medial *θ*: *μαγίνω* (*μαθαίνω*) with aor. *ἔμαα*, subj. *μαγιῶ*, *ἐστάγια* (*ἐστάθην*), *χά(γ_z)α*, *σηκῶ(γ_z)α*.

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

Medial *δ*: *εἴγια*, *ιγιού* here, *ψαλία* scissors, *φί(χ)*, pl. *φίγια* snake, *παι(γ)ί*, *δώγιοκα*.

δ_z: *γμίβολος*, *ἐργό* (*δύο*), also *εἴγια* (*εἶδα*) may belong here as a form *εἶδια* exists, v. glossary.

Exceptions are:

Initial *θ*: *τύρα*, *σέκνω* (*θέτω*).

Medial *θ*: *κάγομαι*, *ἔσταχα* (*ἐστάθην*).

Medial *δ*: *τρωδῶ* (*τραγωδῶ*).

§ 92. *Mistí*: *θ* appears initially and medially as *χ*, *δ* initially and medially as *d*, and *δ_z* as *γ_z*. Thus:

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

Medial *θ*: *στάχα* (*ἐστάθην*), *πεχερός* (*πενθερός*), *κλωχάρα*, *κάχουμι* (*κάθομαι*), *ἔμαχα*.

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

Medial *δ*: *εἶδα*, *δώδεκα*, *πτέρ* foot for *πδέρ* (*ποδάρι*).

δ_z: *γνό* (*δύο*).

Exceptions are:

Initial *θ*: *τύρα*, *τυμνιάμα* censer, words which are often exceptional.

Also *τειά* aunt (*θεία*).

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

Medial *δ*: to *γ_z* and then dropped, *ἀελφός*.

§ 93. *Axó*: here *θ* changes to *χ* initially and medially, initial *δ* to *d*, medial *δ* to *γ_z* (often dropped, § 76), and *δ_z* to *d_z*. Thus:

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

Medial *θ*: *πε(χ)ερός* (*πενθερός*), *δική(χ)α*, aor. pass. of *δικίζω*, *φοβή(χ)α* and so all aorists passive, *ἔμαχα*.

Initial δ : *δέκα, δέν, δένω, aor. έδεσα, δικίζω, δίνω, δώκα, δώμα, δαχτυλία.*

Medial δ : *άεληφή, δά(γ)εκα, έώ (for έγώ), είγμα (είδα), πι(γι)άρ (ποδάρι), πο(γι)όρτ (ποδόρτ) stocking, γίχ (γίδι) goat with final γι unvoiced.*

δ_2 : *δγό, διάσκαλος, διάβολος, διάκος, είδια (= είδον).*

Exceptions are :

Initial θ : *τύρα, τυμνιατό* and *τυμνιαμα.*

Medial δ : *άδελφή* as well as *άεληφή.*

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

	θ		δ		
	Initial	Medial	Initial	Medial	δ_2
Ferték	τ	τ	d (ζ)	d	j
Araván	χ (τ)	ρ (χ)	d	ρ (d)	γ ₂
Ghúrzone	χ (τ)	χ (ρ)	d	ρ (χ)	γ ₂
Semenderé ...	χ (τ)	χ (φ, ζ)	d	ζ	ζ ₂
Ulaghátsh ...	χ ₂ (τ, σ)	γ ₂ (γ, χ)	d	γ ₂ (d)	γ ₂ ρ ₂
Mistí	χ (τ)	χ	d (γ ₂)	d (γ ₂)	γ ₂
Axó	χ (τ)	χ	d	γ ₂ (d)	d ₂

§ 95. At all the other villages θ and δ are as a rule preserved as dental spirants. Here again there are a few exceptions:

Sinasós: *χινέρι* trace (Arkh. 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 (δισάκκι).*

$\delta \rightarrow \rho$: *ινίρια* pl. of *ινί pearl* (Turkish inji), *άσουροϋμ (ας ιδουμ) v. § 221.*

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

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

Phloítá: $\delta \rightarrow d$: *βóida oxen*, sg. *βóιτ*, gen. *βοῖδοῦ*.

$\delta \rightarrow \rho$: *παιρί, γιαζόρια writings*, pl. to Turkish *yaz*,
qaíēria stones, pl. to *qayía*, Turkish *qaya*.

Phloítá and Malakópí: $\delta\iota \rightarrow \gamma\iota$, *σöbü(γῆ)ü next day*, at Sin. *σεπεδιού*.

Malakópí: $\delta\iota \rightarrow \zeta$: *νὰ ζιοῦμε = ἰδοῦμεν* (Pakhtíkos, p. 23).

Lastly in most villages the gen. pls. of *τοῦτος* and *ἐκείνος* are in *-ρῶ* and *-ροῦ* for *-δῶ* and *-δοῦ* (§§ 183, 184), the word *γαῖδοῦρι ass*, as at Sillí (§ 11), always has *d* for δ , whatever the usual local treatment of δ may be, and *χ)τέρ* for *λιθάρι* extends beyond the limits of τ for θ .

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 *φοβήρα* at Gh., a form normal at the neighbouring Ar., is a clear example. Why *θύρα* should so often be treated exceptionally it is hard to see.

§ 96. The general explanation of these phenomena is that the people, from constantly talking Turkish, found a difficulty in pronouncing these non-Turkish sounds, and these substitutions are the results of their efforts. Except ρ for δ they are all in the neighbourhood of the original sound: θ by changing its place but not its mode of articulation becomes χ , by changing the mode but not the place τ , and by another slight change ς . In the same way δ becomes $\gamma\iota$, *d* or ζ . The Ferték change of $\delta\iota$ to *j* is by way of *dῆ*, which becomes *j* just as $\tau\iota$ at Ferték sometimes becomes *é*.

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 Malakópí, where there are so many Turks? One point however is clear: the failure to pronounce θ and δ goes *pari passu* with the corruption of the declensions¹. Here Delmesó with its well preserved system of declension and use of θ and δ together is very instructive. The breakdown of the declensions being due to the influence of Turkish

¹ V. § 394.

gives another reason for supposing that this treatment of θ and δ is due to the same cause¹.

Sibilants.

§ 97. $\Sigma\kappa\epsilon$, $\sigma\kappa\iota$ become $\check{\sigma}\kappa\epsilon$ and $\check{\sigma}\kappa\iota$ 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 $\check{\sigma}$ of the endings in $\check{\sigma}\kappa\epsilon$, $\check{\sigma}\kappa\iota$ has been generalised, and produces for the present $-\check{\sigma}\kappa\omega$, $-\check{\sigma}\kappa\epsilon\iota\varsigma$, $-\check{\sigma}\kappa\epsilon\iota$, etc. and for the impf. $-i\check{\sigma}\kappa\alpha$, $-i\check{\sigma}\kappa\epsilon\varsigma$, $-i\check{\sigma}\kappa\epsilon$, etc. To this Malakopí and Sílata are naturally exceptions, and have the present and impf. in $-\sigma\kappa\omega$ and $-\sigma\kappa\alpha$ respectively. In these two villages therefore the pronunciation $\check{\sigma}\kappa$ is not used at all.

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

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

Nasals and Liquids.

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

¹ The suggestion made in *J. H. S.* 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 δ , θ , and the velar γ .

Greek. As also in Modern Greek, the loss of *ν* is known, although rare; thus *ἄρτηκα* as well as *νάρτηκα*, Síl. (Pharasop. p. 114)¹.

Examples of the prosthetic *ν* are:

ναγέλ (*ἀγέλη*), 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. (Arkh. p. 255), (*ὀμφαλός*).

νιστία, Ax. and other forms of *ἔστια*, *fire*.

νιργιά, Del., pl. *νιργιές*, Phl., *νίργες*, Ul., *a weight*. At Sin. *οὐγγία*,

Arkh. p. 250. For more forms *v.* glossary.

νώμος (*ὄμος*), Sin. (Arkh. 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 *ἀδελφή*, *ἀδελφό*².

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

λμ appears in *ἀλμέξω 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 *ἔμα*, but *ἔμβα*, Ar. Gh. and *σέμβα*, Del.; *ἐμβάξω* becomes *μάξω*; *δέμ βορσεν* and *δέ μορσεν* *he could not*, Ax. (*v.* *ἤμπορῶ* and § 72); *συμερό μ* (= *συμπεθερός μου*), Mis.; *Ἄϊ Μανδαλέμ*, Fer. (Krinop. p. 41) for *ἄγιον Παντελεήμονα*, where the *-ν Π-* sounded as *-μ b-* has become *M*.

Ἐσλεμή gen. *ἐβλεμῆς sun*, Pot., is from *εὐλαμπής* which, sounded *ἐβλαμβής*, produces *ἐβλαμῆς*, and then, with *ε* for *a* before the *η* (*i*) of the next syllable, *ἐβλεμῆς*. The *f. subst.* is formed from the acc. *ἐβλεμή*. Arkh. (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

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

² For *λφ* in Pontic and the possibility that *λφ* and *ρφ* belong to different areas of the *κοινή*, *v.* Thumb, *Die griech. Sprache im Zeitalter d. Hellenismus*, p. 192.

point to a series of changes amongst the labials, which the material is insufficient to distinguish. The examples for β and μ are *μούκα*, Síl. (Pharasop. p. 121) and elsewhere for *βούκα*, and at Fer. (Krinop. p. 55) *μυζάνω*, *μῶλος* for *βυζάνω*, *βῶλος*, and, for π and μ , *μουχώνω* and *πιχώνω* (*v. μουλάνω*), *μίτροπος* for *ἐπίτροπος*, *γουλμῶ* (*q.v.*) against Pontic *γλουπιζω*, *παγκλάβι* for *μαγκλάβι* and *βορόπωρο*, Ar. for *μεθόπωρον* (*q.v.*). Cf. also *μουχτάβω* in glossary.

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

Ulaghátsh, *σφ* and *φ*: *σφαγνώ* or *φάγνώ* (= *σφάζω*), aor. *ἔφαξα*.

Potámia, Phloítá, Mistí, *φσ* and *σ*: *ἔφσαξι*, and from *σφαλω*, aor. *σάλσα* impv. *σάλ*, Pot.—*ἔφσαξι*, impv. *σιξι*, and from *σφαλω*, the impv. *φσάλ*, Phl.—*σάγου*, aor. *ἔφσαξα*, Mis.

Delmesó, Ferték, *σφ*, *φ*, *σ*: *σφάχνω* and *φάγνώ*, aor. *ἔφαξα*, *σφόνυλος* and *σόνυλος*, *σοιγνα*, impv. *το σφογγίζω*, *σίγγω* (= *σφίγγω*), Del.—*φάχνω*, *σφονδύλ* and *σφόνδυλο* (Krinop. p. 63), *σῆγγάρ* (= *σφουγγάρι*), Fer.

Axó, only *σφ*: *σφάγγω*, *σφάλ*.

Araván, Ghúrzono, only *φ*: *φάλ*, *φόνυλο*, *φονύλ*, Ar.—*ἔφαξα*, Gh.

Sinasós, Sílata, Anakú, only *σ*: *σόντυλος* and *σοντύλι*, *σουγκάτος omelette*, *σουγκῶ* (= *σφογγίζω*), Sin. (Arkh. p. 268).—*σόντελο* (Pharasop. p. 123), *σουγγῶ* and the impv. *σάλ*, Síl.—*σάλ*, An.

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

§ 101. Miscellaneous cases are :

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.

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

λαχτώ (= 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 sive, Fer. (Krinop. p. 62).

στρώξ and σρώξ, Fer. (*ibid.* p. 63).

τάρσεν and ὀπ ἄρσεν, 3rd sg. aor. of ταβρῶ, for τάβρησε, Ax.

τραγώσα, Phl. aor. of τραγωδῶ, but at Del. τραγώδσα. Cf. λαχτώ, 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 ᾽σν for εἰς ᾽σν. 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 ᾽σν, ᾽ίνα, 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

Hatzidákis¹ 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* type². 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 ἐσάῶσεν, Del.
οὐλάϊσε, aor. to ulašmaq *to be united*, for οὐλάῶσε, Ul.

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

γιαπούϊσαν, aor. 3rd pl. to yapəšmaq *to adhere* for γιαπούῶσαν, Ar. Ax. Mal.

οὔισεν, aor. to ušmaq *to fly*, for οὔῆσεν, 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.

θέϊγυ for θέκιγυ (§ 207), impf. of θέκου, Mal.

q: Possibly δβάχ *roplar*, 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 περστέρ.

ς: σρώες for σρώσες, pl. of σρώῶ or στρώῶ (στρώσις) *bed*, Fer. (*Krinop.* p. 637).

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

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

The Turkish *səzlamaq* has two forms in Greek: (a) in *-dō*, and thus *σəζλαdā = πονει*, Fer. Mal., and (b) in *-dίζω*. Here the ζ of the ending causes the loss of the *σəζ-* of the first syllable, and the result is *pres. 3 sg. λατις, impf. λάδιζιν, aor. λάτσω*, all from Mal., and other similar forms, for which *v. səzlamaq*.

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

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

ναχτή fever, Fer., but *διναχτής*, Ar. from *τινάσσω*¹.

ἔδε (δτε) then, Mis. for *τίτε*.

d: *δάq 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 *ħb* lightened to *b*.

Metathesis.

§ 104. Examples of various kinds of metathesis are:

ἀγραστήρ (ἐργαστήρι) shop, Pot.

ἀλμεχτήρ (ἀμελκτήριον) milk-pail, Ar.

ἀπτάγω (ἀποκάτω), Phl.

βαλσικό (βασιλικό), Sin. (Ark. p. 227).

βξέγω (ξέβγω, ξεύγω), 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. (Ark. p. 245).

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

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

ἔυρησα (ἐτρύπησα), Ar. For *ε*, *v. § 83*.

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

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

οὔττουρούεις, Ar., *pres. 2nd sg. as from οὔττουρδούζω I make to fly*,

¹ 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 *τῆ(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 *d* following (§ 103), the present should be οὐχουρδούζω, and therefore the τ of οὐχτουρούεις is the *d* shifted by metathesis rather than the *t* of the Turk. causal suffix *tur*.

περενῆ window, Fer., Turk. penjere.

πεσπλέϊσανε for †πεσπλέδισανε, 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. (Arkh. p. 277).

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

φωσόν, Sin. (Arkh. 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 چ, خ, and ء 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 قوناق palace becomes qonάχ and my palace is qonάχι μ, and palaces is qonάχια¹. 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. πατιśαχλέق پادشاهلى kingdom and πατιśαχλەghé μ my kingdom, Ul., and qapάghə 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.

¹ 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 φῶαχ* the child, but *ναίκα* the woman rather than *το ναίκα*, whilst *τ' ἀθρῶπ* the men, *το δικάβολος* (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* (dou), v. § 64¹. This disappearance of gender is another Turkism; it affects also the adjectives and pronouns and is one of the most pronounced features of the dialect; v. §§ 167, 168 for adjectives and §§ 181—188 for the pronouns.

§ 107. In the villages where the dialect is least corrupted, 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 *-ου* (§60) suggests that, as far as it is truly dialectic, it belongs to an older stage of the dialect than that reached in the other villages. One of these fuller paradigms is from Potámia:

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

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

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

acc. form *την* 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.		
	<i>m.</i>	<i>f.</i>	<i>n.</i>	<i>m.</i>	<i>f.</i>	<i>n.</i>
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.		
	<i>m.</i>	<i>f.</i>	<i>n.</i>	<i>m.</i>	<i>f.</i>	<i>n.</i>
Nom.	το	το	το.	τα	τα	τα.
Acc.	το	τη(ν	το.	τα	τα	τα.
Gen.	του	του	του.	<hr/>		

E.g. τημ γουμάσα, τημ γάτα.

For Sinasós, Arkhélaos (p. 149) gives :

	Sg.			Pl.		
	<i>m.</i>	<i>f.</i>	<i>n.</i>	<i>m.</i>	<i>f.</i>	<i>n.</i>
Nom.	ὁ	ἡ	τό.	οἱ	ἡ	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.		
	<i>m.</i>	<i>f.</i>	<i>n.</i>	<i>m.</i>	<i>f.</i>	<i>n.</i>
Nom.	—	—	το.	—	—	τα.
Acc.	το(ν	ἔη(ν	το.	του(ς	τα	τα.
Gen.	του	του	του.	<hr/>		

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

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

But for these nouns it should be noted that $\epsilon\eta(\nu)$ is not always used; thus acc. $\epsilon\eta$ *θύρα*, but $\epsilon\eta$ *στράτα* and *το στράτα*.

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. τ for $\tau\eta\eta$, e.g. τ *ναίκα* *ἐκείνο*, *that woman*; once as gen., *ἐκεί τ ναίκας*.

(2) The acc. m. sg. *τον* (*τομ, του*) 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. *ἐκεί ζ ναίκας* of *that woman* (p. 398, l. 24). This is unique.

The only other traces of the inflected article are the words with prosthetic ν in § 98, such as *νάκρα*, and a few phrases like $\epsilon\eta\eta$ *ἄλλ* (*τὴν ἄλλην ἡμέραν*) Ar. and *Ὶημβόλ* for Stamboul.

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

(b) SUBSTANTIVES.

φαίνεται ὡσεὶ τὸ δλον τῆς κλίσεως, ἐλεύθερον ἀπὸ παντὸς δεσμοῦ σχολειακῆς ἢ ἄλλης παραδόσεως, εἰσῆλθεν εἰς νέον χυτήριον, ἐχωνεύθη καὶ ἐξῆλθε μετὰ νεωτέρου σχήματος.

HATZIDÁKIS¹.

§ 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 <i>-ί(ον</i> and <i>-ι(ον</i> . | §§ 109—113. |
| | | (b) The neuters of the old 3rd decl. | § 114. |
| II. Masculines | { | (a) Substantives in <i>-ος</i> , and with them the neuters in <i>-ο(ν</i> . | §§ 115—153. |
| | | (b) The modern imparisyllabic decl. | §§ 154—160. |
| | | (c) Substantives belonging to the old first decl. in <i>-ης</i> or <i>-ής</i> . | §§ 161—163. |
| III. Feminines | { | (a) Substantives in <i>-α</i> . | §§ 164, 165. |
| | | (b) Substantives in <i>-ι</i> (<i>-ι</i> or <i>-η</i>). | § 166. |

The most remarkable points in declension are the influence of the diminutives in *-ί(ον* and *-ι(ον*², placed for this reason first, the

¹ Φιλ. Ἐρ., p. 17.

² The arguments against this adduced for Pontic by Hatzidákis (Φιλ. Ἐρ. 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 *ἔμψυχα* and *ἄψυχα*)¹.

On the cases in general two remarks may be made: (a) that the gen. pl. is rare, and has the sg. ending *-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 (rare).</i>

E.g. from Ferték:

Sg. N. Acc. <i>φτί (αὐτί) ear.</i>	<i>μέτ (ιμάτιον) 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>δενγίς.</i>	Pl. N. Acc. <i>δενγίτζια.</i>
Gen. <i>δενγίτζιοῦ.</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.

¹ 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, 23, 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.

μᾶς (ὀμμάτιον) eye, but *μάξι μ*, Ar.

qapάq (Turk. qaraq) cover, but *qapάghē τ* according to Turkish rule for *q* and *gh*, Phl.

This loss of voice in the sg. before the dropped *i* reduces the types *-δi*, pl. *-δiα*, *-γι*, pl. *-γiα*, *-βi*, pl. *-βiα*, to *-θ*, pl. *-θiα*, etc. Thus:

ρόφ (ὀρόβιον), pl. *ρόβiα*, Ax.

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

καταφύχ (καταφύγιον), pl. *καταφύγiα*, 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.*:

Βερκόϛ (Βερικόκκιον) apricot, pl. *Βερκόϛiα*, Mis.

κεράϛ (κεράσιον) cherry, pl. *κεράϛiα*, Mal.

ῥαρούχ (τσαρούχι) a kind of shoe, pl. *ῥαρούγiα*, Mis.

ὀρνίχ (ὀρνίθι), Gen. *ὀρνιγιού*, pl. *ὀρνίγiα*, Ar.

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

In *δ(i)*: *φακούθ (dimin. of φακός) bean*, pl. *φακούθiα*, Mal.

βόιθ ox, pl. *βόιθiα*, Sil.

In *θ(i)*: *καλάθ basket*, pl. *καλάθiα*, Phl.

λουλούθ flower, pl. *λουλούθiα*, 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(i)* words a sg. in *-ρ* and from this a pl. in *-ρiα*. Thus from Ghúrzoño:

ἀπίρ (ἀπίδι), pl. *ἀπίρiα*, and Ar.

ὀφίρ (φίδι) snake, pl. *ὀφίρiα*.

Of *θ(i)* nouns I have no example.

So too at Semenderé the change of *δ* to *ζ* produces *λάζ (λάδι)*, pl. *λάζiα*, *φίζ snake*, pl. *φίζiα*, and that of *θ* to the often dropped *χ*, *καλάι* or *καλάγι*, pl. *καλάιγiα (καλάθι) basket*.

§ 112. At Axó, Mistí and Ulaghátsh the changes of θ and δ to χ and γ_{ξ} always appear, the change of medial δ to d playing no part. We thus get, e.g.:

ἀπίχ (*ἀπίδι*), pl. *ἀπίγια*, Ax. Mis.
καρύ (*καρύδι*), pl. *καρύα*, Ax.
ὀρνίχ (*ὀρνίθι*), pl. *ὀρνίγια*, Ax.
πεγάχ (*πηγάδι*), pl. *πεγάγια*, Ul.
φίχ (*φίδι*) *snake*, pl. *φίγια*, Ul.
ψίχ (*ψιχίδιον*), pl. *ψί(γξ)α*, Ax.

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

ἀπίτ, pl. *ἀπίγια*.
καρύτ, pl. *καρύγια*.
ὀρνίτ, pl. *ὀρνίγια*.
πεγάτ, pl. *πεγάγια*.
φρύτ, pl. *φρύγια*.
ψίτ (*ψιχίδιον*), pl. *ψία* (Krinop. p. 69).

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

Further examples of this are:

ἀπί pear, pl. *ἀπί(γξ)α* Sem., where however the effect of $\theta \rightarrow \chi$ may be felt.

καρύχ, pl. *καρύγια*, Ar.

κρομύ οπίον, pl. *κρομύγια*, Gh.

πράί, pl. *πράγια*, Sem., and similar forms, for *ποράδι foot*.

ψαλί song (sic, but ? scissors), pl. *ψαλια*. Sem.

The spread of this type is probably helped by the general Greek change of δ_{ξ} to γ_{ξ} , which may be taken as older than the various local changes of θ and δ .

§ 113. The use of ς to make a word indefinite appears once at Delmesó in *ένα πεγάδισ α well*. v. §§ 115, 289.

From the endings of this declension, gen. sg. *-(γ)ξου* and pl. *-(γ)για*, the agglutinative declension has arisen in the way described below in § 123.

I b. Neuters of the old third declension.

§ 114. Of these the most important are the words in *-a* which follow *πρᾶγμα*. 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 *-γιου* and *-για* (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* (= *εϊκόνισμα*), 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 *ἀρῖδᾶμα seeking* from *ἀραδῶ*, Turk. *aramaq*; *δαρόδιμα being angry*, Turkish *darəlmaq*, Greek aor. *δαρόλσα*, pres. not recorded. Both are from Ulaghátsh.

Κρέες appears as *κιριῖς*, with pl. *κιριῖτα*, Gh. Phl. Mal., but *κιριῖσῖα*, Ax. Like *κιριῖτα* is the Ar. form *στοιῖατα* (Val. p. 21) *bones*. This, pronounced *σῖατα*, is based upon *σῖεατα*, which becomes *σιῖατα*, and then (§ 84) *σῖῖατα*. The sg. is not recorded. v. *ὀστούν*.

II a. 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 -o) always after the article, whether the case be nom. or acc. Thus at Pot., the nom. *το γάμο*, and *το μύλο ἔν μακρεῖι* the mill is distant, but *χτίνου ἀδαρί 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., *κουγγιούς* 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 γάμο* above; a Pontic example is the sentence *τ' ἐμόν ὁ ἴκι λον καλὸς ἴκύλος ἔν πυ dog is a good dog*¹. 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 -ο(ν) 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):

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

Sg. N.	ἄθρωπος	δάσκαλος	χερίφος.
Acc. def.	ἄθρωπο	δάσκαλο	χερίφο.
Acc. indef.	ἄθρωπος	δάσκαλος	„
Gen.	ἄθρώπ	δάσκαλ	χεριφιοῦ.
Pl. N.	ἄθρώπ	δασκάλ	χερίφ.
Acc.	ἄθρώπους	δασκάλους	χεριφιοῦς.
	or ἄθρωπιούς	or δασκαλιούς.	

With an oxytone word of course final *-οι* and *-ου* remain. Thus *πυλῖκός (πουντικός) ποισσ* :

Sg. N.	πυλῖκός.
Acc. def. and indef.	πυλῖκό.
Gen.	πυλῖκοῦ (?).
Pl. N.	πυλῖκοί.
Acc.	πυλῖκοῦς.

Similarly declined are *ζοβάνος 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 rounding*, with however the acc. always *ὄλμο*. *Χρόνος* has gen. pl. *χρονοῦ*.

In this decl. there is the same general distinction in the sg. between the def. and indef. acc., but the pl. differs entirely in having only one form for nom. and acc., and that the old acc.

This type may be conveniently called from its defective character the imperfect declension.

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

Sg. N.	λύκος	λαγός	γέρος.
Acc. def.	λύκο	λαγό	γέρο.
Acc. indef.	λύκος	λαγός	γέρος.
Pl. N. Acc.	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*, *πιϋτικός shepherd*, *πονδικός* and *λύκος*.

Sg. N.	διάβολος	δάσκαλος	πιϋτικός.
Acc. def.	διάβολο	δάσκαλο	πιϋτικό.
Acc. indef.	διάβολος	δάσκαλος	πιϋτικός.
Gen.	διαβόλ	δάσκαλ	πιϋτικιού.
Pl. N.	διαβόλ	δάσκαλ	πιϋτικίδ.
Acc.	διαβόλους	δάσκαλους	πιϋτικούς.

or δασκαλιούς or πιϋτικιούς.

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*. *ἄδελφος* and *σκορπίός* like *πονδικός*, except that *ἄδελφος* has pl. *ἀδέλφια*. *βούβος owl* and *ψύλος flea* 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 rus, σειμός (χειμών), τόπος, ὕπνος, φόβος, ψόφος corpse.*

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

§ 121. Sílata, Phloítá and Malakopí closely resemble one another, although the vowel-weakening of *ο* to *υ* 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, ἔοβάνος*:

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

So too *ἄθρωπος, δάσκαλος, ἀετός.* The acc. *ἔοβάν* is probably for *ἔοβάνη* from a byform *ἔοβάνης.*

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. *κοκονιόδια.*

§ 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 μύλοζια.
Acc. indef.	μύλος.		
Gen.	μύλοζιου.		

So too λαγός, pl. λαγόζια.

These forms in *-ιου* 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 *σπίτ-ια* and its gen. *σπιτ-ιου*, apparently, and thus to the consciousness of the speaker really, by adding *-ια* and *-ιου* 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 *-ιου* in the Turkish agglutinative way. Hence *μύλοζια* (for *μύλοσια* with the *s* voiced according to § 75), and masses of forms still more extraordinary¹.

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. *ἄθρῶπ* or *ἄρθῶπ*, *τυῖῆρος* merchant (Turk. *tuĵar*), pl. *τυῖῆρ*, *λύκος*, pl. *λύκ*. A full decl. is *ἄράπος negro*, for Modern Greek *ἀράπη*s and properly an *-ης* word: for the remains of its decl. as such *v.* § 163.

Sg. N.	ἄράπος.	Pl. N. Acc.	ἀράπ.
Acc. def.	ἀράπο.		
Acc. indef.	ἄράπος.		
Gen.	ἀραπιου.		

This is of interest, as at Místí 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 *χρονοῦ* and *χριστιανοῦ* or *χριστιανῶ*.

¹ The endings are *-ζια*, *-ζιου*, not *-ζια*, *-ζιου*. *v.* § 97.

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

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

§ 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 Sílata and Anakú; in the licence to use either it is like the next village to the south, Axó. Examples are:

Sg. N.	διάσκαλους	ἄθρουπους	διάβουλους.
Acc. def.	δίσκαλου	ἄθρουπου	διάβουλου.
Acc. indef.	διάσκαλους	—	—
Gen.	διασκαλιού	ἰθρουπιού or ἄθρώπ	διαβουλιού or διαβόλ.
Pl. N.	διασκάλ	ἄθρώπ	διαβόλ.
Acc.	διασκαλιούς	ἄθρουπιούς or ἄθρώπ	διαβουλιούς or διαβόλ.

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 ἀδέλφια 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 γαμβρίδας¹. So too κοκονός *cock* has κοκονάδι beside the common κοκονάδια. Also σύνδιγνους (σύντεκνος), pl. συνδιγνούδια.

§ 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. γάμους or
Acc. def.	γαμου.	γάμουζια,
Acc. indef.	γάμους.	

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

¹ The -ας ending is very remarkable, and recalls Pontic.

σειμούς or *σειμόζια*, 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*, *ΰνγξιάνος gypsy*, *βιῥτικός shepherd* and *βασιλιός* which last has come over from the imparisyllabic declension.

Sg. N.	<i>λύκος</i>	<i>διάσκαλος</i>	<i>ΰνγξιάνος</i>	<i>βιῥτικός</i>	<i>βασιλιός</i> .
Acc. def.	<i>λύκο</i>	<i>διάσκαλο</i>	<i>ΰνγξιάνο</i>	<i>βιῥτικό</i>	<i>βασιλιό</i> .
Acc. indef.	<i>λύκος</i>	—	<i>ΰνγξιάνος</i>	—	—
Gen.	<i>λυκιού</i>	<i>διασκάλ or</i> <i>διασκαλιού</i>	—	<i>βιῥτικού</i>	<i>βασιλιού</i> .
Pl. N.	<i>λύκ</i>	<i>διασκάλ</i>	<i>ΰνγξιάν</i>	<i>βιῥτικοί</i>	<i>βασιλιόι</i> .
Acc.	<i>λυκιούς</i>	<i>διασκαλιούς</i>	<i>ΰνγξιανιούς</i>	<i>βιῥτικούς</i>	<i>βασιλιούς</i> .
	<i>or λύκ</i>	<i>or διασκάλ</i>	<i>or ΰνγξιάν</i>		

So too *χοιστιανός*, *σερνικός male* and *ινσάνος 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.	<i>φόβος</i>	<i>γάμος</i>	<i>τοίχος</i> .
Acc. def.	<i>φόβο</i>	<i>γάμο</i>	<i>τοίχο</i> .
Pl. N. Acc.	<i>φόβοζια</i>	<i>γάμοζια</i>	<i>τοίχοζια</i> .

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	πιστικός	ἄραπους (ἄνθρωπος)	λύκους.
Acc. def.	Τούρκου	πιστικό	ἄραπου	λύκου.
Acc. indef.		πιστικός		
Gen.	Τουρκοῦ	πιστικοῦ	ἀραπιοῦ	λύκοῦ.
Pl. N.	Τούρϛ	πιστιϛοί	ἀρώπ	λύϛ.
Acc.	”	”	ἀραπιούς στ 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 personality¹, have at Mistí begun the invasion of the other class, and thus distinction between substantives with and substantives without personality begins to disappear. Here we see the beginning of that complete victory of the agglutinative system which appears at Ferték. The next set of examples from Mistí will therefore be of the agglutinative declension, and will contain substantives of both classes of meaning: henceforth in this account of the development of these forms the spread of the agglutinative decl. will force us to drop the semantic division and to divide the *-ος* words into agglutinative and non-agglutinative; the semantic division hitherto followed into nouns with and without personality and the external division into declensions with the old and declensions with the defective or agglutinative forms, will no longer correspond with one another, and the latter must naturally be used in an exposition of grammatical forms.

§ 133. Further we here meet with a division in the agglutinative forms. Those hitherto described have been in *-ος*, *-οζια*, *-οζιου*. We now find a second class in *-ογια*, *-ογιου*, clearly based on the acc. in *-ο(ν)* or the neuter nominative, just as the *-οζια*, *-οζιου* forms were based on the nominative in *-ος*. It is curious

¹ The agglutinative pl. of *διάκος*, *διάκοζια*, noted in § 129 above at Axó seems an unusual form.

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

(1) Forms in -οζια.

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

So also ψύλους *flea*, 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 (παπ)	δάσκαλις (διδάσκαλος).
Gen.	χεριφιού	δασκαλιού.
Pl. N. Acc.	χερίφια	δάσκαλια.

Δάσκαλις has also an acc. δάσκαλι.

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

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

Sg.	λύκος	μίτροπος	γάμος	μύλο.
Pl.	λύκοζια	μίτροποζια	γάμοζια	μύλογια.
	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.	ἄρουπους	πινδικός.
Gen.	ἀρουπιού	πινδικοζιού.
Pl. N. Acc.	ἀρώπ	πινδικοί.

And the agglutinative decl. in :

Sg. N. Acc.	βρεχός	λαγός	γάμβους (γαμβρός).
Gen.	—	λαγοζιού	—
Pl. N. Acc.	βρεχόγια	λαγόγια	γάμβουγια.

The pl. of neuter form, but with odd accent, appears in δάσκαλος, 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 *-ona*, a form hard to explain¹. The acc. in *-o* is rare outside the nouns of personality. Both are probably used only when the noun is defined by the article, but I have no evidence on the point. The acc. pl. is here distinguished by a separate form.

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

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

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

For γαμβρίρε see imparisyllabic decl. § 160.

Like ρυμνιός narrow road are Ρωμνιός (Ρωμαίος) a Greek and πονζικός mouse. Of the same type but with pl. of neuter form are ἀδελφός and ἀνεψός nephew. Thus :

¹ The Thracian acc. in *-ra* (Psáltis, Θρακικά, p. 63), which is confined to adjectives, derives no doubt from the *-a* of *ένα, κατέρα*, but if, as Hatzidákis thinks, the Pontic decl. *ὁ λύκος*, gen. *λύκος* is formed on *γείτων, γείτονος*, the relation to Cappadocian (§ 389) makes it possible that this acc. in *-ona* may be from the old 3rd decl.

Sg. N.	ἀδελφός	ἀνεψός.
Acc.	ἀδελφό	ἀνεψό.
Gen.	ἀδελφοῦ	ἀνεψοῦ.
Pl. N. Acc.	ἀδέλφια	ἀνεψία.

§ 139. Substantives of personality with the acc. in *-ona* 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.	ἄρωπ or ἄρωποζιου	Τούρκ	λύκ or λύκοζιου.
Pl. N. Acc.	ἄρωπ or ἄρωποζια	Τούρκ	λύκ or λύκοζια.

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

Sg. N.	γιάκος	ἔοβάνος	γιάσκαλος.
Acc.	γιάκο	ἔοβάνο	γιάσκαλο.
Gen.	γιάκοζιου	ἔοβάν or ἔοβάνοζιου	γιάσκαλ or γιάσκαλοζιου.
Pl. N. Acc.	γιάκοζια	ἔοβάν	γιάσκαλ or γιάσκαλοζια.

Ἐοβάνος has gen. pl. ἔοβανῶν.

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

Sg. N.	χειμός	εὐχός	ὄλμος	γάμος.
Acc.	χειμό	”	ὄλμο	γάμος.
Gen.	χειμοῦ	εὐχ or εὐχοζιου	ὄλμοῦ or ὄλμοζιου	γάμοζιου.
Pl. N. Acc.	χειμόζια	εὐχοζια	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	ψυλιου.
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*, *κιργός* cold, *κόπανος*, *λάβος* handle, *λαγός*, *λαδερός* oil-flask, *λόγος*, *μύλος*, *πλερός* well, *ρύπος* dirt, *συλείτριος* memorial mass, *σταβρός*, *σίβικος* conical hill, *τυνιατός* censer, *δεκανίκος* staff, *ύπνος*, *φέγγος* moon. The wide spread of agglutination is shewn by the fact that *γόρος* old man, *όσιος* saint and *καλόγιμος* monk all appear here. Only *καλόγιμος* has acc. sometimes in -o.

The only recorded appearance of the -ους pl. of words without personality, the imperfect declension (§ 118), is the phrase *σε άλλα τόπους* in other places. Sg. nom. *τόπος*, acc. *τόπο*.

§ 143. Lastly *άστρος* star, gen. *άστροζιου* has the curious pl. *άστρος*. Cf. *σκολιό* and *σκορδο* 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* (έπίτροπος), *κοκονιός* cock, *πεερό* (πενθερός) declined thus:

Sg. N.	<i>νεμαδικός</i>	<i>μίτροπος</i>	<i>κοκονιός</i>	<i>πεερό</i> .
Acc.	—	<i>μίτροπο</i>	”	”
Gen.	—	<i>μίτροποζιου</i>	<i>κοκονιού</i>	<i>πεερού</i> .
Pl. N. Acc.	<i>νεμαδικίρε</i>	<i>μίτροπορε</i>	<i>κοκονιάρε</i>	<i>πεερόρε</i> .

(2) *νεφαλός* (όμφαλός), *ούρανο*, *μικρό* (as a substantive), *βρεχός* (βροχή).

Sg. N.	<i>νεφαλός</i>	<i>ούρανο</i>	<i>μικρό</i>	<i>βρεχός</i> .
Acc.	”	”	”	<i>βρεχό</i> .
Gen.	<i>νεφαλοριού</i>	<i>ούρανοριου</i>	<i>μικροριού</i>	<i>βρεχού</i> .
Pl. N. Acc.	<i>νεφαλόρια</i>	—	<i>μικρά</i>	<i>βρεχόρια</i> .

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

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

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

Sg. N.	<i>γιάσκαλος</i>	<i>γαμβρός</i>	<i>ζολαχός.</i>
Acc.	<i>γιάσκαλο</i>	<i>γαμβρό</i>	"
Gen.	<i>γιάσκαλ ορ</i> <i>γιάσκαλοξιου</i>	—	<i>ζολαχοξιού.</i>
Pl. N. Acc.	<i>γιάσκαλ ορ</i> <i>γιάσκαλοξια</i>	<i>γαμβροί</i> <i>γαμβρόξια,</i> <i>γαμβρίρες</i>	<i>ζολαχοξια.</i>

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 ραιν* 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:

άνθρωπο, gen. *άνθρωπιού*, pl. *άνθρώπια.*
βρεχό ραιν, pl. *βρεχά* (and *βρεχόγια*).
ζοβάν shepherd, gen. *ζοβανιού*, pl. *ζοβάνια.*
ιάβολος (*διάβολος*), pl. *ιαβόλια.*
σερνικό male, pl. *σερνικοί.*
Τούρκο, pl. *Τούρκα*, gen. pl. *Τουρκού.*

All the other words seem to be agglutinative.

§ 147. The same division of the agglutinative decl. into forms in *-οξια* 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 *-οξια* forms only four out of 41 recorded. The *-οξια* forms are in this way by far the commoner. The declensions run thus:

Sg. N. Acc.	<i>γέρος</i>	<i>άδελφό.</i>
Gen.	<i>γέροξιου</i>	<i>άδελφογιού.</i>
Pl. N. Acc.	<i>γέροξια</i>	<i>άδελφόγια.</i>

§ 148. Neuters in *-ο(ν)*. 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 *βαφτικó godson*, Ar. Thus:

Sg. N. Acc. δενδρό	βαφξικό.
Gen. δενδροῦ	βαφξικοῦ.
Pl. N. Acc. δενδρά	βαφξικά.
Gen. —	βαφξικοῦν.

§ 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	λουτρογιῦ	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 Ακό κοϊκοναῖγια and βισκεφαλαῖγια as plurals of κοϊκονό *cock* and βισκέφαλο *pillow*.

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

Sg. N. Acc. φυτό νιπεγαδ	σκόλιο	μέταπο.
Gen. φυτοριῦ	σκόλιοριου	μέταποριου.
Pl. N. Acc. φυτόρια	σκόλιορια	μέταπορια.

From Ghúrzero 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 *siene* 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. κοσκινοριῦ	ἀλόχοι ἀλουγατιοῦ.
Pl. N. Acc. κοσκίνατα	ἀλόγατα.

At Phl. gen. sg. and pl. ἀλογοῦ.

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

§ 153. The dimin. form appears in χτηνό *cow* (χτηῆνος), pl. χτηνιά, Ακό and gen. pl. χτηνιῶν, Potámia, and in γῶλο (κῶλος), gen. κωλιῶν at Araván.

II b. *The modern imparisyllabic declension.*

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

In the villages in which the distinction in declension is observed between substantives whose meaning involves the idea of personality and those without this idea, Turkish words of the former kind, which end in a vowel, are declined in this way. Especially common are the words in جى (=ji, etc.), Gr. -ῆς. Examples are: *δεβεῖῆς camel-driver*, pl. *δεβεῖῆρε*, Gh. *ἀραβαῖῆς coachman*, pl. *ἀραβαῖῆδι*, Mal. *βαῶάς elder brother* (Turk. paşa) pl. *βαῶάδε*, Phl. and *βαῶάες*, Axó. *ὀμουῶούς neighbour* (qomşu), pl. *ὀμουῶούγες* or *qomouῶούγες*, Axó. *qargάς crow* (qargha), pl. *qargάδε*, Del.

The acc. sg. of these words would be formed by dropping the final -s, and the gen. would probably be in -διου where δ is preserved, and in -γιου 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., *νυφάδεις*, Mal., *νυφάρες*, Ar., *νυφάες*, Axó, and *πεερά* (*πενθερά*) gen. *πεεράς*, pl. *πεεράρε*, Ar.

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

(1) The -s of the pl. ending is often dropped. This seems to be almost the rule at Phl. Mal. Mis. Ar. and Gh. It probably began before the possessive (v. § 180) and was then generalised. Examples from *παπάς* are *παπάδε*, Phl., *παπάδι*, Mal. The form *παπάθ* at Anakú would stand for *παπάδοι* → *παπάδ* → *παπάθ*. So too at Pot., where *ἔιφῆς farmer* (Turk. çiftçi) has a pl. in -ῆδ(οι) declined like an -ος word; nom. *ἔιφῆδ*, acc. *ἔιφῆδιους*.

(2) The local treatment of δ as ρ produces at Ar. and Gh. the ending -άρε (*παπάρε*, etc.) and at Ax. it becomes a γι which easily drops and gives the ending -ά(γ)ε(ς, 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 *παπάϊ* and *ζεβγαράϊ* from *ζεβγαράς* may be due to a phonetic change of medial *δ* to a subsequently dropped *γ* (cf. *ἀελφός*, § 92), although medial *δ* generally becomes *d*, which would give an ending *-άδες* → *-άδι*. Possibly *-άδι* has combined with the agglutinative *-άγια* to produce *-άϊ*.

(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 Greek¹. 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 *-όν* 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.

¹ 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 *-ς*, at least I only record *qaiγιάς rock* from Delmesó, with gen. *qaiγιαδιού* and pl. *qaiγέδια* (Turkish *qaya*).

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

Sg. N. Acc.	Gen.	Pl. N. Acc.	Turkish
qarə	qarəδιού	qarəδια	qarə woman (Del.).
tarlá	tarladιού	tarláδια	tarla field (Pot.).
γiαρά	—	γiαράδια	yara wound (Phl.).
ódá	ódadιού	ódάδια	oda room (Síl.).
qouγί	—	qouγiδια	quyu well (Del.).
pará	paradιού	paráδια	para money (Mal.).

At Araván, where medial *δ* has become *ρ*, we have forms with *ρ*, although *δ* generally becomes *γ*. Thus *áqoulou clever* (Turkish 'aqəl), gen. *áqoulouriou*, at Del. *áqloudiou*, *tenjiré cooking-pot* (Turk. tenjire) pl. *tenjiréria*, and *geçiriou*, 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 *injiria pearls* (Turk. inji) at Del. and *qaiéria stones* (Turk. qaya) at Phl.

At Ulaghátsh, where *δ* changes to *γ*, we have such a declension as, *e.g.* from Turkish *qarənja ant*:

Sg. N. Acc.	qarənjá.
Gen.	qarənjagiou.
Pl. N. Acc.	qarənjáγια,

or *qargá crow* (qargha), gen. *qargagiou*.

So too at Araván and Mistí, where also $\delta\iota$ becomes $\gamma\iota$, the endings are $(-\gamma\iota\omicron\upsilon)$ $-\gamma\iota\alpha$ ¹. Thus:

παρά ποoney, pl. *παράγια*, Ar.

At Axó where $\delta\iota$ becomes $d\iota$, at Ferték where it becomes j , the endings are still $(-\gamma\iota\omicron\upsilon)$ $-\gamma\iota\alpha$, not $(-d\iota\omicron\upsilon)$ $-d\iota\alpha$ and $(-j\omicron\upsilon)$ $-j\alpha$. This is probably due to the influence of the agglutinative decl. with its endings $(-\gamma)\iota\omicron\upsilon$, $(-\gamma)\iota\alpha$. Examples are:

Sg. N. Acc. Gen.² *ὀδά*. Pl. N. Acc. *ὀδάγια* (Turk. *oda*), Ax.
μειβά *μειβάγια* (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 *λαϕερδιά* from *laϕerdə word*, Fer., and *ϑουγιά* from *quyi, quyu well*, Pot. The usual system produces the plurals *λαϕερδέγια*, Ax., *ϑουγίδια*, 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:

δεβεής camel-driver, pl. *δεβεήα* (i.e. $-j\eta\gamma\iota\alpha$), Ul.

βαῶά elder brother (Turk. *paša*), pl. *βαῶάγια* Mis. and Fer. but *βαῶάδε* at Phl. That the agglutinative $-\gamma\iota\alpha$ plays a great part in this is suggested by such an example as *δελιϑανούγια youths* from *Sílata*, a village in which δ is preserved.

§ 160. Lastly this decl. has affected the diminutives in $-ί$ of § 109, and we find at Del. *πουλί*, gen. *πουλιδιῶ* (Phl. and Mistí *πουλιῶ*), and in Araván *γελεζί word*, gen. *γελεζιριῶ*. This is because these words are indistinguishable in form from the Turkish words ending in a vowel (*ὀδά*, *παρά*, *ϑαρό*, 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 -ης or -ής.*

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

¹ No gen. is recorded.

² The gen. in $-ά$ is like the Modern Greek decl. Forms with gen. in $-\gamma\iota\omicron\upsilon$ 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. Sfl. (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 *γαρδάς* *brother*, *πατισάχ* *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 *δεσπότη* (for *δεσπότης*) at Ferték, or are swallowed up by the agglutinative declension which grows in strength as the semantic distinction disappears, and add its endings to their nominative, like *μύλης* *sand*, Ar. and *κανείς* *person*, Fer. and Ul. *Ἀφένδης* *master*, Sem., has a mixed declension. The forms are :

Sg. N.	<i>γαρδάς</i>	<i>πατισάχ</i>	<i>δεσπότη</i> .
Acc.	"	"	"
Gen.	<i>γαρδασιού</i>	—	<i>δεσποτιού</i> .
Pl. N. Acc.	<i>γαρδάσ(ι)α</i>	<i>πατισάχια</i>	<i>δεσπότηια</i> .
Sg. N.	<i>μύλης</i>	<i>κανείς</i>	<i>ἀφένδης</i> .
Acc.	"	"	<i>ἀφένδη</i> .
Gen.	<i>μύληξιού</i>	<i>κανειξιού</i>	<i>ἀφενδιού</i> .
Pl. N. Acc.	<i>μύληξια</i>	<i>κανείξια</i>	<i>ἀφένδηξια</i> .

§ 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* nouns¹. 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., *δεσποτής*, Ar., *κλέφτης*, Gh., *κανηλάφτης*, Gh. and Ar., this last with imparisyllabic gen. and pl.

¹ For this in Pontic *v.* Hatzidákis, Φιλ. Ἔρ. p. 23.

Sg. N. κλέφτης κλέφτους δεσπόχης κλέφχης κανδηλάφχης.
 Acc. κλέφτ — δεσπόχ κλέφχηνα κανδηλάφχη.
 Gen. κλεφτιού κλεφτιού δεσποχίου κλεφχίου κανδηλάφχηριου.
 or δεσπόχ

Pl. N. κλέφτ κλέφτ or δεσπόχ or κλέφτε κανδηλάφχηρε.
 κλέφτια δεσπότε

Acc. κλεφτιούς " " " "

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

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

	Potámia	Sílata	
Sg. N.	ἀσκέρης	ἀσκέρης	ιμάμης.
Acc.	ἀσκέρ	—	ιμάμ.
Gen.	ἀσκεριού	ἀσκεριού	ιμαμνιού.
Pl. N.	ἀσκέρ	ἀσκέρ	—
Acc.	ἀσκεριούς	ἀσκέρ or ἀσκέρια.	—

Similar are ἀσλάνης (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.* ναίκα (γυναίκα) at Delmesó:

Sg. N. Acc. ναίκα. Pl. N. Acc. ναίκες.
 Gen. ναίκας.

The -ν of the acc. sg. occurs only occasionally before a vowel.

The Malakopí and Mistí vowel-weakening produces a pl. in *-is* (*ναίκis*, 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 *είνα sparrow* (?) is declined :

Sg. N. Acc. <i>είνα.</i>	Pl. N. Acc. <i>είνες.</i>
Gen. <i>είναγιου.</i>	

So too *μάνα mother*, gen. *μάναγιου*, 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 (*-γιου*, *-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.	{	qəz. <i>ναίκα.</i>		Pl. N.	{	qəz-lar. <i>ναίκ-ες.</i>
Gen.	{	qəz-ən. <i>ναίκα-γιου.</i>		Gen.	{	qəz-lar-ən. <i>ναίκ-εξ-γιου.</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. <i>νύφ</i> .	Pl. N. Acc. <i>νυφάδες</i> .
Gen. <i>νύφης</i> and <i>νυφαδιού</i> .	Gen. <i>νυφιού</i> .

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. <i>ρέχ</i> .	Pl. N. Acc. <i>ρέχια</i> .
Gen. <i>ρεχιού</i> .	

So too from Araván *στρώς* (*στρώσις*) *bed*, gen. *στρωσιού* and *καλοσύν* (*καλοσύνη*), pl. *καλοσύνια*.

Κόπνη *stoke-hole* has a mixed declension. At Del. acc. sg. in fem. form, *ἄση 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 *ἄναριού*, Ar., *τσανουδιού*, Del. (*ἄνό foolish*), *μικροριού*, Ar., *μικρονού*, Síl. (*μικρό*), *γүзелидиού* (*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 λόγος¹ fair speech. This implies that before substantives of personality the adj. has the masc. and fem. endings. As far as I know these endings are not found in any other village, and that they existed in the old 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 νε 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 *ðu bundan büyükdür*. Arkhélaos says that *πειό* (i.e. *πρό*) may be added at will, which of course makes it like the common Greek method with ἀπό for *than* and πρό for *more*. His example however ἐτός ἔν 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*².

¹ Ἐπὶ ἀψύχων ἀρσ. καὶ θηλ. τὸ ἐπιθετ. τίθεται κατ' οὐδέτερον γένος.

² p. 150.

§ 170. The superlative is formed by prefixing *ἔν*, Ul., or more usually *ἄν*, Del. Ax. Síl. Thus *ἔν* *δο 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, *δυσάκοντα*, etc., a pl. or the sg. of *ἑκατόν* is sometimes used. Thus at Phl. *κατό* (100), *δύο κατόδες* (200), etc.¹, at Ul. *ἔργό κατό* (200). Turkish forms tend to appear: in the texts are *γιάζ* (100), Ul., p. 360, l. 3, and *üçünjü* (3rd), Ar., p. 336, l. 11.

§ 172. Karolídhis² records some curious numerals from 1—10 used at Phárasa and Malakopí by children playing certain games, and Arkhélaos³ gives similar forms from Phárasa, Malakopí and Sinasós. I transcribe them exactly in tabular form:

Phárasa		Malakopí		Sinasós
Karolídhis	Arkhélaos	Karolídhis	Arkhélaos	Arkhélaos
ἔνα	ἔνα	ἔνα	ἔνα	ἔνα μα
δίσι ⁴	δέτζι	δίσι	δίτζι	δύο μα
τρίσι ⁴	τρίτζι	τρίσι	τρίτζι	τρίκακα
κόνκαρ	κόνκαρ	κόζι	κόνζι	σούσουρα
φένκαρ	φέγκαρ	πέγι	πέγγι	πλέγκα
ἄνκαρ	τζάγκαρ	λίνγιρ	λίνγγιρ	κάγκα
τάτλι	τάτλι	τούτλι	τούτλι	τίγγιρ
μάτλι	μάτλι	μούτλι	μούτλι	μίγγιρ
λίνγιρ	λίνγγερ			τάλιαμ
δάγγιαρ	δάγγιαρ	δάγγια	θάνγγια	
δέκα	δέκα	δέκα ἠ	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

¹ Cf. §§ 307, 308.³ p. 151.² Kar. p. 116.⁴ Λέγονται καὶ δίκι, τρίκι.

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 Hatzidákis¹ and Kretschmer², and the survival of Celtic numerals in England for counting sheep certainly affords a parallel³. On the other hand Tomaschêk holds that such forms as *lingir*, *tatli*, etc., can be explained from no language on earth, and Grégoire⁴ regards them as mere jingles, considering that *tatli matli*, for all that they mean *seven eight*, can hardly but be connected with the Turkish *altə* (*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 Παντελη (ή) γυναικα*, in which *πέγκα λέγκα* are clearly akin to the Cappadocian *φένκαρ λίνγυρ* and *πέγι λίνγυρ*, and by a series which I recorded at Súrmena in Pontos: *ένα μι*, *δίδι μι*, *τρίκαλι*, *κόκαλι*, *έντελι*, *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 Παντελη ή γυναικα* falls is clearly the "it" of some game. Pandelís is the typical boy's name in Chios. If we regard them therefore as counting-out rhymes, it may be remembered that Turkish often repeats a word with the initial changed to *m* to give the idea of *and such like*; e.g. *antika mantika antiquities and such things*,

¹ 'Αθηνά, XII, p. 480.

² *Die Griech. Sprache*, p. 399, quoting Tomaschek from *Mitt. d. Wien. Anthropol. Ges.* XXII (1892), *Sitzgsber.*, p. 3.

³ To the Master of Emmanuel I owe references to Ferguson's *History of Cumberland* (1896), p. 18, and, for a sheep-count in Lincolnshire, to E. Mansel Simpson's *Lincolnshire* (Cambridge County Geographies), 1918, p. 63.

⁴ *B.C.H.* XXXIII, p. 148.

Kastellórizo Mastellórizo, Castellórizo and places in the same direction. Τάτλι, μάτλι, τίνγγιρ μίγγιρ,—is τίνγγιρ a misprint for λίνγγιρ?—are clearly examples of this. The same line of thought suggests that as *tatlē* 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 *prathamā*, etc.

(e) PRONOUNS.

Personal Pronouns.

§ 174. The usual forms for the 1st person are :

Sg. N.	ἐγώ.	Pl. N.	ἐμεῖς.
Acc.	ἐμένα.	Acc.	ἐμᾶς.

And the unemphatic forms for acc. and dat. : sg. *με*, pl. *μας*.

Local peculiarities are :

Nom. sg. Instead of *ἐγώ* at Mis. *ὀγώ* or *ὀγώνα*, at Ul. *ὀγώ, ὀγώνα, γώνα, ᾠνα, γώ, ᾠν, ὀώ, ᾠ*. In addition to *ἐγώ*, at Pot. and Mal. *ἐγώνα*, at Axó *έώ* and *έγώ*.

Acc. sg. By the side of *ἐμένα* there are recorded *ἐμέ*, Pot. Ul., *μένα*, Mal. Ul. At Mal. and Mis. *με* becomes *μ*.

Pl. nom. At Ul. *ἡμεῖς* instead of *ἐμεῖς*.

§ 175. The 2nd person :

Sg. N.	ἐ)σύ.	Pl. N.	ἐ)σείς.
Acc.	ἐ)σένα.	Acc.	ἐ)σᾶς,

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. *ἑῶν* or *ἰῶν*, Pot. Phl. Mis. Ul. Gh. Fer.¹ These exclude *ἑῶν*.

(3) Acc. sg. *ἑῶνα*, *ἰῶνα*, Phl. Síl. Ul. Ar., with *ύ* for *έ* on the analogy of *ἑῶν*.

§ 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 gender², 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 *ιτό* is used: *ιτό* also at Ar. At Mis. also *ιτός* and *ιτού*. '*Ετά* also *passim*, but at Ul. Mis. and Phl. *ιτά*. For the pl., the singulars *ιτό* and *ιτά* carry a plural *ιτιά* with them; at Pot. besides *ἐτιά* there are *ἐτάγμα* and *ταγιά*; at Fer. *ἑά* and at Ul. *ἰά* or *ἰγιά* are used for *ἐτιά* and *ιτιά*. Lastly forms with *d*, *édó* etc. may be used (v. § 74). For *ἰγίανω*, Ul., v. § 183. '*Ετό* is for *ἑφτό* (§ 101), i.e. *αὐτός* with the *έ-* 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 *ἕως το ἔπικεν*; *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

¹ A plausible explanation of *ἑῶν* is that the *τ* is from the 2nd pl. ending of the verb. Against this are *ἑῶντες* and *ἰῶντες* for *ἑῶν* and *ἰῶν* from Elata (τὰ Ἐλάτα) in Chios: 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.

² The suggestion of gender distinction given by Arkhélaos' forms (p. 235) at Sin., *ἐτός*, *ἐτιά*, *ἐτό*, pl. *ἐταγιά*, 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 *Αχό* 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 *ρέϊ μ*, etc. Ar.
πράχ (*ποδάρι*) *foot*, but *πράϊ 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 *πατιῶαχλάε* *kingdom* but *πατιῶαχλάε μ*, Ul. (for Turk. *q, v.* § 105); *μάς* *eye* but *μάϊ 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 possessive¹. 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 *Αχό* *βαβάς* *father* gives with the possessive the forms *βαβά μ, ς, τ, μας, σας, τνε*. So too *βαῶς* *elder brother*. On the other hand *ὀμουῶούς* (Turk. *qomsu*) *neighbour* has *ὀμουῶούς ουμ* and 3rd sg. *ὀμουῶούζ ουτ*. So too at Ul. *τοπούζ* (Turk. *topuz*) *club* has *τοπούζ ουμ*.

Paroxytone words generally develop a vowel before the sg. possessive and drop the *-ς* before the plural. Thus at *Αχό* from *ἀραβά* *carriage*, *ἀραβάεζ ουμ* but *ἀραβάε μας*. Also *βαῶεζ ουμ, ους, ουτ*, but 3rd pl. *βαῶε τνε*, Ax.; *λίρεζ ουμ*, Ax.; *ὀμουῶίγεζ ουτ*, *his neighbours*, Ax.; *γάμος* *στ*, Ul.; *χερίφος ιτ* *her husband* (Turk. *herif*), Ul.; *σάβωσθ τ* *his master* (Turk. *sahab*), Ul.; *ἀδελφάδες ιμ, κουνίρες ιμ* *my boots*, Fer. Examples before the pl. are: *βαβάε*

¹ Hatzidakis (Φιλ. Ἐρ., p. 34) 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 μάνα, 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 Velvendó¹.

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 σάβας, the Turk. *sahab master*, is used with the Turkish possessive 3rd sg. ε: χαμαμιού *do σάβασε the owner of the bath*. For σάβασε τ ε. 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 ἐκείνος, for which *v.* § 183.

These forms from ἐμός etc. are used either predicatively, or adjectivally followed by the article, e.g. το μόν το σπít *my own house*². 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 μόνα, τα μέτερα,

in which the ancient τὸ ἐμόν, τὸ ἡμέτερον and τὰ ἡμέτερα are well preserved, τὰ ἐμά only having given way to τα μόνα, which

¹ Μπουτῶνας, Μελέτη περὶ τ. γλωσσ. ἰδιώματος Βελβεντού, p. 19. Cf. also Kretschmer, *Der heut. lesbisch. Dialekt*, p. 109.

² The article is of course used only within the limits given in § 106.

has been formed by giving *το μόν* the pl. ending of *τα μέτερα*. The Sinasós form given by Arkhélaos (p. 151) is identical with this. The form *τα μέτερα* according to N. K. is used also at Trokhó.

Ghúrzonο and Potámia drop the endings of the *ἡμέτερος* forms:

Sg. *το μόν, το μέτερ.* Pl. *τα μόν, τα μέτερ.*

Ghúrzonο has also sg. and pl. *τ' ἐμέτερ*, for which see below.

Axó resembles Ghúrzonο 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 μέτερ*, pl. *τα μέτερ*, for the *-ορ* of which I cannot account. This syllable indeed varies a good deal; e.g. at Anakú we find:

Sg. *το μόν, το μέτερ.* Pl. *τα μόν, τα μέτερ.*

At Araván the *ο* of *ἐμός* has passed to the corresponding syllable of *ἡμέτερος*. Thus:

Sg. *το μόν(ν), το μόντερ.* Pl. *τα μόν(ν), τα μόντερ.*

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 μόν, το μόντερ.*

And at Ferték the plural:

Sg. and Pl. *τα μόν, τα μόντερ.*

It would be perhaps better to write *τ' ὀμό, τ' ὀμότερ* for Ul. and *τ' ἀμόν, τ' ἀμότερ* 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(ν), τ' ἐμέτερ.*

These forms *τ' ἐμέτερ, τ' ἐσέτερ* are given by Karolídhis¹ as *μέτερ, σέτερ*, probably a result of a tendency to drop intervocalic consonants (*cf. § 76*). The same dropping occurs at Semenderé:

Sg. and Pl. *το μόν, τ' ἐμέτερ.*

¹ 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' ἐμέτρον.

At Phloítá and Sílata the *ἡμέτερος* form is still more shortened :

Phloítá: 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*, *ἐκείνος*, and sometimes from *ιτό*, are used. These are :

	From οὗτος		From ἐκείνος	
	Sg.	Pl.	Sg.	Pl.
Delmesó	{ τουτούτ	τουτουναροῦ τουτουναδιού	τουκιούν	τικίυναροῦ τικίυναδιού ἐκειναροῦ
Ghúrzono	τουτούτ	τουτουνηῶ(ν)	τουκούν	τουκουνηῶ(ν)
Araván ¹			τούκειούν'	τούκειουνηῶν
Ferték	{ τῦτῦτ τῦτῦά	τῦτῦαροῦ	τῦκῦν	τῦκῦνῦαροῦ
<i>ibid.</i> (Alekt. pp. 487, 488)				
	{ τουτουνοῦ τοῦ τούτου	τουτιαροῦ	τουκιούνου	τουκινιαροῦ τουκιουνιαροῦ
Axó	τουτούτ	νεϊτούτα	τουκούν	νεϊκείνα
Semenderé	τῦτῦτ			τουκουνηαροῦν
Mistí ²	{		κικιού	κεινιάρω κιτιάρω
Ulaghátsh	ἰτῦαροῦ	ἰτῦαροῦ	ἐκεινιάρῶ	ἐκεινιάρῶ
Malakopí	τουτῦά	[τουτῦαροῦ]	τικεινιῦά	τικεινιαροῦ
Phloítá	{ τουτουνηῦά	τουτουνηῦά	τουκουνηῦά τεκῦνῦαροῦ	τουκουνηῦά
Sílata			τουκουνηαροῦ	τουκουνηαροῦ
Potámia	τουτῦά	τουτῦά	τουκεινιῦά	τουκεινιῦά
Sinasós ³			τοῦ νεκεινιού	τῶν νεκεινιῶν

Other forms given by Karolídhis (p. 120) for the Cappadocian

¹ v. Val. p. 22.

² v. Arkh. p. 152.

³ v. Arkh. pp. 151, 152.

villages except Mistí are sg. τὸ ἐθεινόν, τὸ κεινόν, τοκοῦν, τὸ νεκεκινό, pl. τακεινόν, τακοῦν. Of these ἐθεινόν resembles the Pontic ἐθε, ἄθε, 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 τῆτῆτ go τουκοῦν, τουκεινόν and τῆκῆν, combinations of τουτούτ and ἐκείνου. Τουτουγιά is τουτού with the deictic γιά (for δά), and with it go τουτιά and the Ferték form τυῦά (v. § 83). Corresponding forms from ἐκεῖνος are τικεινιά, τουκεινιά and τουκουγιά. Τεκῆνιου is τ + ἐκείνου. Κικιοῦ looks like an assimilated form for τικιοῦ. The plurals in -ρῶ, -ροῦ are gen. plurals with ρ for δ (v. §§ 86—96); τῆκῆναδιοῦ from Delmesó points to this. The forms with initial ν have got it from the article. The Αχό νεϊτούτα and νεϊκείνα are accusatives used for the genitive. Lastly τῆαροῦ at Ferték and ἰῆαρῶ at Ulaghátsh are gen. pls. from ἰτό (τῆταρῶ). 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 Sflata. The sg. τυῦά at Ferték seems to be formed from the pl. τῆαροῦ 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), ἔχειναροῦ (ἐκείνων) and ἀλλουναροῦ (ἄλλων), and at Abulíond τουτουναροῦ (τούτων), ἔχειναροῦ (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 *ἐκείνο*, pl. *ἐκείνα*, of all genders. These are recorded at Ax. Phl. Síl. Pot. The preservation of the fem. gender at Del. produces also *ἐκείν* for the fem. sg., and the vowel-weakening at Mal. and Mis. a sg. *ἐκείνου* and pl. *ἐκείνα*. 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 *ἐκείνο*, pl. *ἐκείνια*, Fer. Gh., *ἐκεινό*, pl. *ἐκείνά*, *ἐκεινιά*, Ul., pl. *ἐκεινιά*, Síl. The influence of *ἐτά* appears in the sg. forms from Phl. *ἐκεινά* or *ιγεινά*, used by the side of *ἐκείνο*.

Forms of the gen. are used for the emphatic possessive of the 3rd sg., for which *v.* §§ 183, 184.

As at Silli and Phárasa the demonstrative adverbs are often used adjectivally; *e.g.* *ἐκά το δεπέ that valley*, Ul., and *v.* in glossary *ἀπιδά, ἐδά, ἐκά, ἐκεῖ, ἐκειού, ἐκού, δαού* and *δεεκά*.

Reflexive Pronouns.

§ 187. From *ἐμαντός* and *ἐαυτός* come *μαφτό* and *γιαφτό* used with the possessives *μ, σ, τ, μας, σας, τνε*, 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 γιαφτού μ* supplants *το μόν, το γιαφτού μας, το μέτερο*, and so on. Both *το γιαφτού* and *το μαφτού* are used for all three persons and both numbers, *e.g.* *το μαφτού σ thine own, το μαφτού τνε 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 *είς, έί*, 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 glossary¹. 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*². 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*, *-ερε*, *-ουν*.

(2) At Sílata, Phloítá and Malakopí analogy has worked the other way, and all three persons end in *-ε* (or *-ι*)³.

§ 191. In many villages the 1st pl. of the active is allowed to take the passive ending in *-μεστε*, as well as the usual act. ending in *-μ(ε)*. Thus from *Αχό* the 1st pl. aor. of *τρανώ* is *τράνσαμ* or *τράνσαμεστε*. This applies equally to the pres., impf. and aor. act. and also to the aor. passive. Examples are:

From *Αχό*.

ἔχουμεστε, pres. of *ἔχω*.

εἶδιαμεστε *we saw*, the full tense being:

Sg. *εἶδια*, *εἶδες*, *εἶδε*.

Pl. *εἶδιαμ* or *εἶδιαμεστε*, *εἶδιετ*, *εἶδιαν*.

ἤρταμεστε *we came*.

¹ According to Thumb (*Griech. Sprache im Zeitalter d. Hellenismus*, p. 87) the pedigree of this use, naturally with genders, is 4th century Attic, papyri, Middle Greek and the modern dialects of Cyprus, Rhodes and Cos.

² Cf. Hatzidákis' similar explanation of the *-ουμ*, *-αμ* endings in Pontic, *Indog. Forsch.*, xxxi, p. 245.

³ At Malakopi in *ι* because of the local change of final unaccented *ε* to *ι*, for which v. § 64.

λάχσαμεστε, aor. of λαχτώ.

πῶσταμεστε, aor. pass. of πᾶνω (πιᾶνω).

σῆχσαμεστε, aor. of σῆχτώ (v. Turk. s̄eqmaq).

From Malakopí. γενήθαμιστι, aor. pass. to M. Gr. γεννώ.

ἤρταμιστι.

παίνιξαμιστι, impf. of παίνω I go.

πήγαμιστι, aor. of the same.

τρανούμιστι, pres. of τρανώ I see.

φοβήθαμιστι, aor. to M. Gr. φοβοῦμαι.

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 Trokhó 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 πιούμαστε¹.

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 passive².

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 presents³. Thus for example ᾠμασα has pro-

¹ Λαογραφία, I, p. 144 and p. 22 above.

² A parallel is afforded by the -μεσ ending of the 1st pl. act. at Phárasa, 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 sg. impf. act. of contracta, which in some islands has the pass. ending in -ουμουν, or derivatives of it. It is found in Sikinos and Pholeghandros (ἐμιλιουμουν, from anc. ὀμιλέω), Naxos (ἐγαπούμουμε), Paros (ἐγάπτρ), and Kretschmer gives similar forms from Lesbos (ρότυμ, ἀγέρμ) and from Lemnos (ρότυμνε, i.e. the north Greek form of ἐρώτουμνε). v. Kretschmer, *Der heut. lesbische Dial.*, p. 330. Dieterich (*Sprache...der südl. Sporaden*, p. 128) gives for Mykonos ἐπειλούμε etc., and from Καινούργιο Χωριό (Neapolis) in Crete I record ἐθάρουμε etc.

³ 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.), *ἔψα* *πίνω* instead of *πίνω* (Ax.), *χάλασα* *χαλάνω* instead of *χαλνῶ* (Del.), *ἤρμοσα* *ἀρμώνω* instead of *ἀρμόζω* (v. also *ὕλακτῶ* in glossary). The number of presents in *-νω*, the result of the same process, is noticeable. Thus we have for *φυλάττω*, *φυλάγγω*, Ul. Phl., for *σφάζω*, *σφάγγω*, Ax., *φάχγω*, Fer., etc., for *βρέχει*, *βρέχγει*, Ar., for *χτίζω*, *χτίνω*, Ax., etc., for *θέτω*, *θέχγω*, Phl., for *φεύγω*, *φέγγω*, 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. *φέρισκα* becomes *φερίσκω*, impf. *φέρισκα*, Fer. Examples are: *πεινανίσκω* (*πεινῶ*), Ar., *βγαλίσκω* (*βγάζω*), Ar., *σαλίσκω* (*σφαλῶ*), Phl., *χενίίσκω* (*χτίζω*), Del., elsewhere *χτίνω*, *πομίσκου*, *πομίξου* or *πομίγου* (*ἀπομένω*), Mal., and so generally in this verb (v. glossary), *ψαλίσκω*, Gh., *πλυνίσκω*, Sil., *ψαλιίσκου*, Mis. So too for Araván, Valavánis¹ says, *συνήθης ἡ κατάληξις ἴσκω*. 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) *-dῶ*, *-dās*, *-dā*, etc. or (2) *-dίζω* to the Turkish verb-stem². The *-dίζω* ending is often modified to suit the Turkish vowel-harmony; a stem in *a* or *ə* demands *-dézω*, in *ü* or *ō*, *-dūζω*, in *u* or *o*, *-dούζω*. So too the contracted endings *-dούμ*, *-dούν* become *-dūμ*, *-dūν* after *ü* or *ō*; *-dém* and *-díμ*, 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:

ἔghēpdῶ, Gh. Ul. Fer., from *ḗghēрмаq*.

ἵzdízου, Mal. from *ḗzmaq*.

χαζερλανdίζω, Ar. from *hazərlanmaq*.

χαβладῶ, Fer. from *havlamaq*.

For others see in Turkish glossary under *khastalanmaq*, *khošlanmaq*, *dilemek*, *düzülmek*, *düşünmek*, *doghramaq*, *döyüšmek*, and many others.

The pres. of *düšündūζω* in § 198 below shews in full the working of the vowel-harmony.

¹ *Μικρασιατικά*, p. 18.

² Cf. note on § 9.

§ 195. The suffixes which make the various derived verbal forms of Turkish occasionally find their way into Greek words. Thus I record *ἀσθενάρλανσε* *he became ill*, Fer., from *ἀσθενάρ* (= *ἀσθενής*) and Turkish *lan* used to make an intransitive verb in *lanmaq* from an adjective; *χουλάνσιν* *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 *γρέβω* *I desire*, Fer., which runs:

Sg. *γρέβω, γρέβεις, γρέφ.*

Pl. *γρέβουμ, 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* (*ἄπτω*) at Ul.:

Sg. *ράφτω, ράφεις, ράφ(ει).* Pl. *ράφτουμ, ράφ(ι)τ, ράφτουν.*

Sg. *γιάφτω, γιάφτεις, γιάφτ.* Pl. *γιάφτουμ, γιάφ(ι)τ, 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 Sílata, Phl. and Mal. where all the pl. ends in *-ε* (at Mal. *-ε* through the vowel-weakening), the forms are, *e.g.* at Mal. from *καλέβω* (*καβαλλικεύω*) *I ride*:

Sg. *καλέβου, καλέφς, καλέφ.*

Pl. *καλεβουμι, 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 *düštündüζω I meditate*, 3rd pl. *düštündüζνε*, 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. <i>παίζω, παίεις, παῖς.</i>	Pl. <i>παίζουμ, παίιτ, παίζουν</i> (Fer. Gh.).
<i>παιζου, παίς, παῖς.</i>	<i>παίζουμι, παίζιτι, παιζιμι</i> (Mal.).
<i>ζάζω, ζά(γ)εις, ζάς.</i>	<i>ζάζουμ, ζάγιτ, ζάζουν</i> (Gh.).
<i>θερίζω, θερίεις, θερίς.</i>	<i>θερίζουμ, θερίζετε, θερίζουν</i> (Del.).

Araván is like Ferték and Ghúrzono. From Mistí also we have sg. *παίζου, παίεις, παῖς*. For Axó take *düštündüζω I meditate* (Turk. *düşünmek*; v. § 194):

Sg. *düštün-düζω, -düζεις or -düs, -düš.*

Pl. *düštün-düζουμ, -düζετ, -düšνε.*

The ζ in the 3rd pl. at Axó and Mal. instead of ζ is probably from the š 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. group¹; that its loss is the rule in the 2nd sg. and that the treatment of the resulting hiatus probably varies quite as much with the *sprachtempo* as with the locality.

For the dissimilation v. § 103.

§ 199. (2) Paradigms are recorded from Del. and Mistí shewing infection of the penultimate syllable by the i of the ending. See for Mistí, *κλώχου* in § 68 and for Delmesó *φčάω* in § 67.

(3) At Mal., Síl. and Phl. presents ending in -γω (-γου) and -χω (-χου) preserve the velar sound of the γ and χ throughout

¹ At Ulaghátsh 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 § 397.

the paradigm and modify the forward vowels *i* and *e* to *ui*. For this *v.* §§ 80, 81.

§ 200. The contracta follow the lines of the barytone verb. 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, -μείς, -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 verb 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.

καμαράνω *I wear fine clothes*, *καμάρωνα*, Sil.

φοραίνω *I wear*, *φώραйна*, Ul.

ἀγοράζω, ἀγόραζα, Ar.

[*παρλαδῶ* *I shine*, Turk. *parlamaq*], *παρλάδιζα*, Del.

διλέβω *I nourish*, *δίλεβα*, Ar.

[*παίζω*], *ἔπαιζα*, Gh., but *παίιῶκα*, Phl. and *παίιῶγα*, Ul.

From *φορτώνω* only *φορτώνιῶκα*, Ar., is recorded.

And from the semi-contracta:

κλαίω, ἔκλαιγα, passim, but *κλαίιῶκα*, Fer.

τρώγω, ἔτρωγα, Del., but generally *τρώιῶκα*.

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 *ἔγιῶγα* is used. At Phl. *ἔχῶῶκα* (§ 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 *-ιῶκα 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 *-ισκα* 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*). *Ράφδινισκα* (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 *-ισκα*. E.g. *γράφιςκα*, *παγαίνισκα*, *τρέϊςκα* (*τρέχω*), *τρώϊςκα*. For the contracta the *-ινα* ending often appears in the *-άω* verbs. E.g. *κόλινα* (*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*¹, 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*), *βghónιξα* (*βghónω*, i.e. *βγαίνω*), *λείξα* (*λέγω*), *τρώϊξα* (*τρώγω*), *πλύνιξα* (*πλύνισκω*), *σούγγισκα* (v. *σφογγίζω*), *φέγγισκα* (*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*), *χαλόττινα* (Turk. *çaləḡmaq 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 *γράφου* (*γράφω*) we have *γράφτισκα*, *γράφτιξα*, *γράφτιγα* or *γράφτια*. Other forms within this range are: *θέκια* and *θείγα* (*θέκου I place*) where *θείγα* is for *θέκιγα*, v. § 103, *σκάφτισκα* (*σκάφτου*), *κλέφτιγα* (*κλέφτου*), *λείξα* (*λέγου*), *παίνισκα*, *παίνιξα*, *παίνια*, *παίνισκα* (*παίνου = πηγαίνω*), *βghónιγα* (*βghónου = βγαίνω*), *ράφτι-σκα*, *-ξα*, *-γα* (*ράφτου*).

Examples of contracta are *ἀγάπανα*, *ρώπανα*, *πάτ(ι)να*.

¹ For *-ισκα* not *-ισκα* 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: βριῖσκα (βρίσκω *I find*), ξέβρισκα (ξέβρω *I know*), πιάνισκα (πιάνω), σάνισκα (σάνω *I do*), γραφίσκα (γράφω), λείισκα (λέγω). Examples of contracta are: τραγῶδανα, κουβάλνα, σαλδανα (Turkish salmaq *to send*), γεῖνδανα or γεῖνδινα (Turkish geçinmek *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, γραφίσκα, παῖσκα (παίνω *I go*), πλύνισκα, πῖσκα (πῖνω *I drink*, § 71), phonetically the same as ψήσκα (ψήνω *I cook*), φέρισκα, λείσκα, τρώισκα. The contracta in -ανα and -(ι)να: ἀγάπανα, πούλανα, πούλινα (πουλώ being conjugated both as an -άω and as an -έω verb), λάλνα, πάτνα, ρώτανα, πορκπάτνα. A few contracta have the barytone form: τράνισκα (τρανώ), 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)μισγα (ὀκέβω *I make*), ἀλμείσγα (Modern Greek ἀρμέγω), πινῖσγα, ψήνισγα, μίνισγα (μίνω = ἐμβαίνω), βghένισγα (βghένω = βγαίνω). Contracta are πάτινισγα, τράνινισγα, πούλινισγα, λάλινισγα, τρωῶνινισγα (τρωῶν = τραγουῶν), φκάλινισγα (φκαλῶ, -λεῖς, *I sweep*). From Turkish are düšündinῖσγα (düšünmek *I consider*), séβdinῖσγα (pres. σεβδᾶ, sevmek *to love*), γεῖρдинῖσγα (from geçirmek *to make to pass*, v. geçmek), besletdinῖσγα (besletmek *to cause to nourish*, v. beslemek). Forms in -*ινα* are σάρδινα (σαρδῶ, -δᾶ, sarmaq *to tie up*), döyüšdina (pres. döyüšdᾶ, döyüşmek *to fight*).

§ 211. Mistí. Barytones have impf. in -*ῖσκα*, e.g. ψάλνισκα, and contracta in -ανα or -ινα. Thus ἀγάπινα, ἀγαπῶ being conjugated as an -έω verb, πάτανα, ρώτανα, ράνανα (ρανῶ *I see*, elsewhere τρανώ). 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. ζαῖῶκα (ζάζω I do), λείῶκα, πίνιῶκα, ράφξιῶκα (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. Ghúrzonο. The barytone ending is as at Aravan, e.g. γρέβιῶκα (γρέβω I desire), παίνιῶκα, ψήνιῶκα. The contracta all have -ινα, -άω and -έω verbs alike. Thus: (1) -άω verbs, ἀγάπινα, τραγώρινα (τραγωρῶ, -ρα̂, = τραγουδῶ), ρώδινα (ρωτῶ); (2) -έω verbs, πᾶδινα (πατῶ), χιῶρινα (χιωρῶ = θεωρῶ), φουκάλινα.

§ 215. Ferték.—The barytones are as usual in -ιῶκα, but the contracta almost always in -ινιῶκα, like the Ulaghátsh -ινιῶγα. Forms in -ινα also occur. Both serve for -άω and -έω verbs alike. Thus for barytones:—παίνιῶκα, καλαίνιῶκα (καλαίνω = καλῶ), τέκνιῶκα (τέκνω = θέτω). Contracta are:—λάλινιῶκα, δρᾶνινιῶκα (δρανῶ = τρανῶ), πορπάδινιῶκα or πορπάδινα (πορπαδῶ, -δα̂ς = περιπατῶ), ρῶτινιῶκα, and from Turkish čalḡṣma to work and παρλάδινιῶκα or παρλάδινα (παρλαδῶ, -δα̂, parlamak to shine).

Examples of the passage of the -ιῶκα 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 speak	λά(λ)σα	λαλήσω, Ul.
ψοφῶ I die	ψόφσα	ψοφήσω, Pot.
σαλδῶ I send	σάλ(τ)σα	σαλδήσω, Phl.
μετρῶ I measure	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, έραψα, Αρ.
κάγομαι (κάθομαι), έκαça, ΥΙ.
κόφτω, έκοψα, passim.
γανώνω (διψώ), γάνωσα, Αρ.

§ 217. (2) From Turkish verbs many examples are in the glossary. They are formed as from presents in *-dō* or *-díζω* (*-dózō*, etc.), which are however often not recorded. Examples are :

	Present.	Aorist.
<i>aĵemaq to pity</i>	<i>aĵendō, ΥΙ.</i>	<i>áĵίτσα, Fer.</i>
<i>aramaq to seek</i>	<i>áradō, ΥΙ.</i>	<i>áράτσα, ΥΙ., etc.</i>
<i>aqmaq to flow</i>	<i>áχdózō, Del.</i>	<i>áχσα, Del.</i>
<i>anlamaq to understand</i>	<i>áνλαdózō, Del.</i>	<i>áνλάσσα, Del. Mis.</i> <i>áγγλάδισα, Gh. and</i> <i>other similar</i> <i>forms.</i>

For other examples see glossary under *inanmaq, ućmaq, uzanmaq, osanmaq, oghdurmaq, ulařmaq, ölmek, evlenmek, oyanmaq, oımaq, batmaq, bařlamaq, bagħermaq, bayelmaq, beslemek, bogħmaq, etc., etc.*

§ 218. The following paradigms are sufficient to shew the endings :

Delmesó ; *έδεκα* or *δέκα* from *δίνω I give* :

Sg. *δέκα, δέκες, δέκε.* Pl. *δέκαμ, δέκετε, δέκαν.*

Malakopí ; *ήρτα (ήλθον)* :

Sg. *ήρτα, ήρτις, ήρτι.* Pl. *ήρταμ, ήρτιτι, ήρτανι.*

Ulagħátsh ; *έμαα (έμαθα)*, the pres. being *μαγίνω* :

Sg. *έμαα, έμαες, έμαε.* Pl. *έμααμ, έμαετ, έμααν.*

There is also at *Ulagħátsh* a 2nd pl. in *-ιτ*. Thus *πήγα* :

Sg. *πήγα, πήγες, πήγε.* Pl. *πήγιαμ, πήγιτ, πήγιαν.*

Araván ; *έραψα* from *ράφτω* :

Sg. *έραψ-α, -ες, -ε.* Pl. *έραψ-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* (= *ποίη*) with pres. *ἔκείβω* 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. *ρωθήσω* is conjugated :

Sg. *ρωθήσω, ρωθήης, ρωθής*.

Pl. *ρωθήσουμ, ρωθήσετε, ρωθήσουν*.

At Ulaghátsh from *πιάνω*, aor. *ἔπιασα*, the subj. is :

Sg. *πιάσω, πιάης, πιάς*.

Pl. *πιάσουμ, πιάητ, πιάσουν*.

At Malakopí from *κουνώνω I roue*, aor. *κόνουσα*, the subj. drops the *s* and contracts :

Sg. *κουνώσου, κουνώς, κουνῶς*.

Pl. *κουνώσουμι οἱ κουνώσουμιστι* (*v.* § 191), *κουνώσητι, κουνῶζνι*.

§ 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 οἱ πῶ, πᾶς, πά(γ)ῆ οἱ πᾶίχ*.

Pl. *πάγωμ(ε) οἱ πᾶμ(ε), πᾶτ(ε), πᾶν(ε)*.

For 3rd sg. *v.* § 67.

The Delmesó forms shew *a* → *ε* before *i*, and this carried by analogy through all the paradigm. Thus :

Sg. *πέγω, πές, πέ οἱ πέίχ*. 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, ἀμέτ(ε)*, which naturally serve for the 2nd persons. These are :

Sg. *ᾶᾶω, —, ᾶᾶίχ, ᾶᾶί οἱ ᾶέ*.

Pl. *ᾶᾶμ, —, ᾶᾶν*.

Also at Fer. and Ul., *ᾶᾶμ let me go*, at Del. *παρᾶάω*, etc., from

παιρπαίνω, and for Fer. Alekt. (p. 501) gives ἄς ἄγω, ἄς ἄγη, ἄς ἄμε, ἄς 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). Εἶδία, subj. ἰγῶ, Ax. and εἶγια, Ul. like the subj. ἴδῶ, Phl., presuppose a form εἶδία. The ease with which intervocalic γζ is dropped appears from the subj. at Ul. νε ὦ το; i.e. να ἰγῶ το; meaning *Shall I do it?* θεωρῶ 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, ἄς το δείξω σε (p. 308, l. 20), Del., and να γῶμῦσον 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 ἰδῶ, ἰδῆς, ἰδῆ, etc. but the 1st pl. with ἄς, *let us see*, is not ἄς (→ ἄς) ἰδοῦμ but ἄσουροῦμ, in which ρ is for δ, as at Ar. and Fer., and ἄς ἰροῦμ has become by assimilation ἄσουροῦμ. 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., φκιωρώσεν da (εὐκαιρώνω), Ax. The type ἔπιασέν do with the second accent is responsible for the Delmesó εἶδέν 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, ἦρτα, ποίκα, etc. In the opposite direction the type ἔδωκέν do has at Ul. produced ἔπηρα, ἔπερα,

with *ἐπὶ τὸ*, etc. by the side of *ἐπὶ ῥα*. So too at Ulaghátsh the *ἔδωκα* type has changed *ἑστάχα* (*ἑστάθην*) 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. *βάφα*, impv. *βάης το*, Ar.

ἠβρίσκω (*εὐρίσκω*), aor. *ἦβρα*, impv. pl. *ἔβρέτ τα*, Fer.

πῶίνω (*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*¹, which is itself for *δέ(ς μου)*, and the accent, like that of *ἔβρέτ*, is on the pattern of *ἄμε*, pl. *ἀμέτ(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 *λαλώ*, 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.

¹ Like *δομ*, pl. *δομτε*, 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. *ἄρμο*, pl. *ἀρμότ*, Ul.
κονώνω, impv. sg. *κόνο*, Gh., pl. *κονότ τα*, Ax.
σκοτώνω, impv. *σκότο*, Pot. Sil.

§ 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 *ἔrouμαι* (*ἔρχομαι*), Ax., *κάγο(υ)μαι* (*κάθομαι*), Ul., and with the local vowel-weakening (v. § 64) *στέκουμι*, Mis. They run :

Sg. *ἔrouμαι*, *ἔρεσαι*, *ἔρεται*.
 Pl. *ἐρούμεστε*, *ἔρεστε*, *ἔρουνδαι*.
 Sg. *κάγο(υ)μαι*, *καῖγεςαι*, *καῖγεται*.
 Pl. *κάγο(υ)μεστε*, *καῖγεστε*, *κάγο(υ)νδαι*.
 Sg. *στέκουμι*, *στέκισι*, *στέκιτι*.
 Pl. *στέκουμιστι*, *στέκιστι*, *στέκουνδι*.

So too at Ghúrzono and Araván.

It will be noticed that the common Modern Greek 2nd pl. forms in *-όσαστε* are not found. The 1st sg. ending is generally *-ουμαι* and the 3rd pl. *-ουνδαι*, but *-ομαι* and *-οιδαι* 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 *φοβοῦμι* at Malakopí. They run :

Sg. *καταρ-οῦμαι*, *-ᾶσαι*, *-ᾶται*.
 Pl. *καταρ-οῦμεστε*, *-ᾶστε*, *-οῦνδαι*.
 Sg. *φοβ-οῦμι*, *-ᾶσι*, *-ᾶτι*.
 Pl. *φοβ-οῦμιστι*, *-ᾶστι*, *-οῦνδι*.

At Ulaghátsh *φοβοῦμι* is conjugated thus :

Sg. *φόομαι*, *φοῦσαι*, *φοῦται*.
 Pl. *φoóμστε*, *φοῦττε*, *φoóνδαι*.

The curious ending *-âττε* instead of *-âστε* in *φοâττε* is probably due to the active ending *-âτ*. The endings of the active plural being *-οûμ*, *-âτ*, *-οûν*, their most striking difference from the passive is the absence of *-τε* or *-δαι*, and the ending *-âττε* looks like an attempt to convert the active *-âτ* 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 *φιλειούμαι* at Sîlata. Thus:

Sg. *φιλ-ειούμαι*, *-εἰέσαι*, *-εἰέται*.

Pl. *φιλ-ειέμαστε*, *-εἰέστε*, *-εἰένδαι*.

In this the *-έ* of the 2nd and 3rd sg. is carried into the plural, which in Modern Greek ends in *-ειούμαστε*, *-ειούσαστε*, *-ειούνδαι*.

§ 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-έμοστι*, *-έστι*, *-ένδι*.

Sg. *κέμι*, *κέσι*, *κέτι*.

Pl. *κέμοστι*, *κέστι*, *κένδι*.

So too probably *καυκέμαι* (= *καυχώμαι*) given by Arkh. (p. 243) for Sin. and *συντιχιέμαι* *I speak with*, Mal. An. (Pakhtîkos pp. 21, 22).

§ 231. Of the *-ώνω* verbs (anc. *-όω*) the passive preserves the old contracted form. An example is *σηκούμαι* (*σηκώνομαι*) which at Del. Pot. and Phl. runs:

Sg. *σηκ-ούμαι*, *-ούσαι*, *-ούται*.

Pl. *σηκ-ούμαστε*, *-ούστε*, *-ούνδαι*.

At Ul. *σηκ-όμαι* and probably *σηκόσαι*, *σηκόται*, κ.τ.λ.

This same *-ούμαι* 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 *-ούμαι*, 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 *έρχόμεουν* at Del. and Gh. A 3rd pl. in *-νδουν* (e.g. *έρχόνδουν*) is recorded at Gh. The Sinasós type is the same, at least for the sg., the pl. being doubtful¹. 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>έρχομαι</i>).	Sg. <i>έρχού-τομαι, -τοσαι, -τονε.</i> Pl. <i>έρχού-τομεστε, -τοστε, -σαν.</i>
Anakú (<i>έρχομαι</i>).	Sg. <i>έρχούταμαι</i> , the rest unrecorded.
Sílata (<i>έρχομαι</i>).	Sg. <i>έρ(χ)ού-ταμαι, -τασαι, -ταν.</i> Pl. <i>έρ(χ)ού-ταμεστε, -ταστε, -τανδαι.</i>
Phloítá (<i>κείμαι</i>).	Sg. <i>κειό-τομαι, -τοσαι, -του(ε).</i> Pl. <i>κειό-τομεστε, -τοστε, -ταν(ε).</i>
Malakopí (<i>δικέμι</i>).	Sg. <i>δικιό-ταμι, -τασι, -τανι.</i> Pl. <i>δικιό-ταμιστι, -ταστι, -σανι or -σανδι.</i>
Mistí (<i>έρχομαι</i>).	Sg. <i>έρó-δομι, -δοσι, -δονι.</i> Pl. <i>έρó-δομιστι, -δοστι, -δαν.</i>
Axó (<i>έρχομαι</i>).	Sg. <i>έρού-δονμαι, -δονσαι, -δονε or -δαν(ε).</i> Pl. <i>έρού-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>κείμαι</i> , local pres. <i>κέμι</i>).	Sg. <i>κέτουνμι, κέτουνσι, κέτουν.</i> Pl. <i>κέτουνμιστικ, κέτουνστινιζ, κέταν.</i>

¹ I recorded locally *έρχού-μουν, -σουν, -τουν*. Arkh. (p. 154) gives *έκειμουν, έκεισω, έκειτο, έκειμεθα, έκεισθε, έκειντο*. Pakhtíkos has (p. 18) the 3 pl. *σειόσαν* from *σειω*.

Ferték (φοβούμαι).

Sg. φοβό-τομαι, -τοσαι, -τουε 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. *έρούδον*, 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 *έρχούταμαι* or *έρχούτομαι*, according as the 3rd person is in -ταν or -τον, result.

The 2nd pl. at Ulaghátsh *σηκότατε* is like the pres. *φοάττε* in § 228 above. The accent at this village sometimes differs from the usual type; e.g. sg. *έροτομαι*, etc., with pl. *έροταμιστι, έροταττε, έροταν*.

Hatzidákis has given the same explanation of these agglutinative forms, without, however, making the comparison with Turkish¹.

§ 235. It is remarkable that similar forms are found in the Greek-speaking villages on the Gulf of Ismid. I record from Iráklion ('*Ηράκλειον*, Turk. Tepe-köi) from *είμαι, έρχομαι* and *κοιμούμαι*, the following imperfects:

Sg. ήδαμαι	έρχουδαμαι	κοιμούδαμαι.
ήδασαι	έρχουδασαι	κοιμούδασαι.
ήδανε	έρχουδανε	κοιμούδανε.
Pl. ήδαμαστε	έρχουδαμαστε	κοιμούδαμαστε.
ήδασαστε	έρχουδαστε	κοιμούδασαστε.
ήδανανε	έρχουδανανε	κοιμούδανανε.

From Kondzé (*Κοντζέ*) on the north side of the gulf Pakhtskos has *ήταμαι* (p. 148), *χτενιζούνταμαι, φακιολίζταμαι* (p. 154), and

¹ *Ἄθηνά*, 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 *-ωνιζ* of *κέτουνστινιζ* being the general 2nd pl. ending of Turkish. For a similar phenomenon at Sílli, 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 *άέρουμμ* or *άέρινιςκα, -κες, -κε*, etc.¹

9. The Aorist Passive.

§ 238. The basis of this tense is always the old form in *-ην, -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 *-ην, -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, Ghúrzonο 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.*

¹ Besides the aor. pass. with its act. endings, we may compare the passive and especially the deponent verbs at Bova which sometimes take active endings. Cf. Morosi, *Arch. Glottologico Ital.*, iv, p. 57.

Malakopí is the same but with the final ι ($\leftarrow \epsilon$) in the pl. which marks all the act. endings of Phloità, 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, pl. -αμ, -ετε, -αν. Examples from Delmesó are ἐ)λύθα (ἐλύθην) and ὑρίστα from γυρίζω :

Sg. ἐ)λύ-θα, -θης, -θην.

Pl. ἐ)λύ-θαμ, -θετε, -θαν.

Sg. ὑρί-στα, -σκης, -σκην.

Pl. ὑρί-σταμ, -στετε, -σταν.

For the κ in 2nd and 3rd sg. v. § 85.

Phloità 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. endings¹. 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 βρεῖστα from βρεχοῦμαι I call, Axó, and χάγμα (ἐχάθην) from Ulaghátsh :

Sg. βρεῖσ-τα, -τες, -τε(v. Pl. βρεῖσ-ταμ, -τετ, -ταν.

Sg. χάγμα, χάγες, χάγε(v. Pl. χάγμαμ, χάγερ, 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 ἔσταγμα, 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,

¹ The 3rd sg. κρυβίδτη by the side of κρυβίδτε, v. κρύφτω 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* (*έμβαίνω*) Síl. has aor. *σέμα*, subj. sg. *μῶ, μῆς, μῆ*, pl. *μοῦμε, μῆτε, μούνε*, and the same verb at Ulaghátsh, *μίνω* with aor. *έμα*, has subj. sg. *μοῦ, μῆς, μῆ*, pl. *μοῦμ, μῆτ, μούν*, in which *μοῦ* for *μῶ* is probably due to *μοῦμ* and *μούν*. So too at Del.; *ύρίστα* the aor. pass. of *γυρίζω*, and *έλίθα* of *λύνω*, have subjunctives:

Sg. *ύρι-ῶ, -ῶκῆς, -ῶκῆ*.

Pl. *ύρι-ῶτούμ, -ῶκῆτε, -ῶτούν*.

Sg. *λυ-θῶ, -θῆς, -θῆ*.

Pl. *λυ-θούμ, -θῆτε, -θούν*.

For the *κ* in *ύρίῶκῆς*, etc. v. § 85. The keeping of the back sound of *γ* in paradigms accounts for such forms as *βγῶ, βγῆς, βγῆ*, 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:

κοιμοῦμαι, aor. *κοιμήτα*, impv. *κοιμήτ*, pl. *κοιμητάτ(ε)*, Fer.

κοιμοῦμαι, aor. *κοιμήθα*, impv. *κοιμήθ*, pl. *κοιμηθάτε*, Pot.

σηκοῦμαι, aor. *σκόχα*, impv. pl. *σηκωχάτ*, Ax.

The universal sg. *θήκο* is active in form, but middle in meaning.

ύρίζομαι, aor. *ύρίστα*, impv. sg. *ύρίστου*, pl. *ύριστάτε*, 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. *daněmaq to consult* is conjugated as a deponent with aor. *danίστα*, but the impv. *danίσα*, Phl., is on the model of the act. *-άω* verbs.

The impv. of *στέκομαι*, 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*, Ul., *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, πήγет τουε, πήγαν τουε¹.</i>
Ghúrzono:	Sg. <i>πήγα χτουυ, πήγες τουυ, πήγε χτουυ².</i> <i>πήγαμ τουυ, πήγет τουυ, πήγαν τουυ¹.</i>
Araván (N.K.):	<i>λύρα ήτουυ, etc. (λύρα = έλύθηυ).</i>
Malakopí:	<i>ήρτα ήτανι, etc., or ήρτα τανι, etc.</i>
Αχó:	<i>ήρτα έδου, etc.</i>
Mistí:	<i>ήρτα ήδου, 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*, Sil. (text on p. 446, l. 26), *they had grown cold*. *Κουινά μ να ήτοσαι, 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*. *γιορωνιάσιυ τανι*, Mal. (text on p. 408, l. 30), *he had grown old*. There are several examples in the texts Ul. 7 and Ul. 8.

12. *The Participles.*

§ 246. Of the Modern Greek indeclinable active participle I record no examples. The perf. participle passive is in use, but requires no special remark.

¹ Not *πήγαν* dove, etc.

² For the *χ* in *πήγαχ τουυ* etc. v. § 63.

13. *The Substantive Verb.*

§ 247. This is generally enclitic after a noun or the negative, like *dür* 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. *εἶμεστε, εἶστε, εἶνδαι*¹.

The impf. follows the deponent verb. Thus at Ferték *ἤτομαι, ἤτοσαι*, etc., and at Axó *ἔδονμαι, ἔδονσαι*, 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. form². Thus:

Sg. *ἀστενάρ-μαι, -σαι, -νε*.

Pl. *ἀστενάριαμεστε* or *ἀστενάρμεστε, ἀστενάριαστε* or *ἀστενάρστε, ἀστενάριανδαι*.

(2) Imperfect:

With *ἀστενάρ*, from Ghúrzono:

Sg. *ἀστενάρ-μουν, -σουν, -τουν*.

Pl. *ἀστενάρια-μεστε, -στε, -σαν*.

Or at Ferték:

Sg. *ἀστενάρ-τομαι, -τοσαι, -του(ε)*, etc.

With *καλό*, from Semenderé (N. K.):

Sg. *καλότουνμι, καλότουνσι, καλότουν*.

Pl. *καλάμιστικ, καλάστινιζ, καλάταν*.

For this pl. with Turkish endings v. § 236.

¹ For Ferték, Krinópulos (p. 38) gives an agglutinative conj.: sg. *εἶμαι, εἶσαι, ἐν*; pl. *εἶμεστε, εἶστε, ἐν*. I doubt this 3rd pl.; *εἶνδαι* is more likely.

² So too for Ferték Alektorídhis (Δελτ. ι, p. 489) gives *τυφλό-εἶμεσθε, τυφλό-εσθε, τυφλό-νται*, but Krinópulos (p. 39) *τυφλά εἶμαστε, τυφλά 'στε, τυφλά 'νται*.

D. THE DIALECT OF PHÁRASA¹.

PART I. PHONETICS.

(a) VOWELS.

Unaccented Vowels.

§ 249. At Tshukúri, Kíska and Afshár-köi, and no doubt also at Satí, there is in unaccented final syllables a weakening of *e* to *i* and to a lesser degree of *o* to *u*.

The change of *e* to *i* is found in all these four villages, but the area of the change of *o* to *u* is limited. It is heard at Tshukúri and Kíska in all syllables except the article, where I did not notice it, but at Afshár-köi it is hardly heard outside the 1st sg. act. of the verb, where it is the rule. The text on p. 570 shews it regularly also in the word *μούους* (*μούλος*).

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 *πού*, *αὐτοῦ*, *ἄλλοῦ*, *παντοῦ*².

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*, *γαίρίτ σου* but *γαίρίδι ass*, *το ἰζίν σου* but *ἰζίνι* (Turk. *izin*) *permission*, *ὁ νομάτς* († *ὀνομάτης*) *the person*, *μή 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*).

¹ Unless a ref. is given to any other village of this group, all the forms quoted are from Phárasa itself.

² v. *Νεοελλην. Μελ.*, 1911, p. 45.

(α) Indicatives in *-εις* (§ 327); e.g. *ὕρέφ* for *γυρεύεις, φορέιν* for *φορέινεις*. Subjunctives in *-ης*; e.g. *ἄ μας πιτάκ* (*θα μᾶς ἐπιτάξης*) *θου* *wilt send us*, *ποιίκ* for *ποιίκης*, subj. to indie. *ποιίκα* (§ 264). But forms in *-εις* are also found.

In the same way the subj. of the *s*-aorist: e.g. *ἄ γλυτώίς* (*θα γλυτώσης*), *τά κατεβᾶς* (*να τὰ καταβάσης*) Tsh., *ἄ πνώίς* (*θα ὑπνώσης*). 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*) *λιον*, *νομάτ* for *†νομάτης*, *χωρώτ* for *†χωριώτης*, *ὀκνιέρ* for *†ὀκνιέρης*.

(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: *ἄφτέν* for *†ἄφτένδης* (i.e. *αὐθέντης*), but acc. *ἄφτένδη*, *κλέφ* for *†κλέφτης*, but acc. *κλέφτη*, Tsh. (§ 298). *Πιτάκ* for *†ἐπιτάξης* 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.: *jouφά σου* for *κεφάλι σου* (p. 540, l. 28).

σῶσεν da (*ἐσκέλισε*) *he strode over it*, with subj. *να σῶελίσουνε*. *σκόσεν da* by the side of *σκότσεν da* *he killed it*, formed as if the aor. of *σκοτώνω* were *†ἐσκότισα*: v. § 341.

§ 253. 2. Examples of the insertion of *t* or *p* are:

(α) In *s*-aorists:

γέντσε (*γέννησε*) by the side of *γένσε*.

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 *μουλώνω*, aor. *μούτσα* for *μούλτσα*, and from *γουργούρι* *throat* we have for *τὸ γουργούρι σου* both *το 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 βροσόυι (βραχιόνι) *arm, Afs., νανοῦμαι I ponder.* but aor. subj. να νοουστῶ.

§ 255. In a few words *a, e* have become *aï, eï* under the influence of *i* in the following syllable. The instances are :

ἰσδαῖδι (σκιᾶδι) *shadow.*

ἔουβαῖδι (κοιλᾶδι) *stream, v. gloss.*

Ἰελαῖτη(ν, acc. of Ἰελάτ *executioner (Turk. jellad).*

πεγαῖδι, *a well. M. Gr. πηγᾶδι.*

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 :

δέχνω (δείχνω) *I shew.*

λίεγο (ὀλίγος) and with it λιεγώνω.

-λιέχι, the Ph. equivalent of the Turkish ending *lik, luq, etc.,*

e.g. in χαπασλιέχι prison.

λίχνος (λύχνος) *lamp.*

νιέχτα (νύχτα) *night.*

διέσοι (τείχοι) *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 syllables¹.

¹ The cases in which ε for η occurs in Pontic are given by Oeconomides, pp. 11—15.

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, ίό, ύύ*. 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*, *μαλλία* *hair*, etc. Grégoire however says that this *-ía* of the pl. becomes *ίε*, giving as examples *τὰ τίε, τὰ djavdjίε*. I record only *-ía*. Other examples are *νιστία, ἐκκλησία*, to which Grégoire adds *σκοτεινία* and *ξαστρία* *starlight*¹.

Of *i + o* we have *χαρτίο, χωρίο*. For *i + u* I find only *τίου* the gen. of *τί ear* at Tsh.; no doubt this does not stand alone at Tsh., but such genitives at Ph. end in *-ού*; e.g. *ίματού, ποταμού, πουλού*, 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 *-ία* 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*), *δεβοού* and *δεβόλου* (*διαβόλου*), *Ίερεΐή* (*Κυριακή*), *Χριστενός*. Against these is *έπα* (*έπια*) aor. of *πίνω*, where however the analogy of other first persons may be a factor.

Of *i + u* I have no examples: *i + o* becomes *o*, e.g. *δύλος* (*ήλιος*).

- (3) *i + á, ó, ύύ*. Of these *i + á* becomes *ά*, e.g. *πιλάρ* (*Cap. πιλιάρ*), *ισκάϊδι* (*σκιάδι*, for *άί* v. § 255), *i + ó* becomes *ó*, e.g. *χωρώτ* for *χωριώτης*, and *i + ύύ* becomes *ύύ*, as in *σκούνδαι* for *σκιούνδαι* (v. glossary).

¹ B.C.H. xxxiii, p. 151.

§ 260.

- (4) *é + a, o, u.* Of these *é + a* becomes *ǎ*, e.g. *γρǎ* (*γραιά*), pl. *γρǎδες*, *ένǎ* (*έννέα*), *κρǎς* (*κρέας*), *μασǎιρǎ* (*μαχαιρέα*), *φωλǎ* (*φωλέα*). But at Tsh. and Afs. *έα* is common; e.g. *ένέα* and *γραιά* as well as *γρǎ*, Tsh., and *φουγαρέας* *ροορ* *μαν*, Afs., against *φουγαράς*, Ph. *É + o* becomes *ó*, e.g. *στό βοπε*, pl. *στέα*, Tsh., and *é + u* becomes *ύ*, e.g. *σπηλου* (*σπηλαιίου*).

§ 261.

- (5) *e + a, o, u.* My only example is of *e + o* which becomes *o*; *σπήλος* (*σπήλαιον*) *cave*.
 (6) *e + á, ó, ú.* Of these *e + á* and *e + ó* become *ǎ* and *ó* respectively. Thus *παλǎ* (*παλαιά*) and *παλό* (*παλαιόν*). For *e + ú* 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>á</i>	<i>ó</i>	<i>ú</i>
<i>i</i>	<i>ia</i>	<i>io</i>	<i>iu</i>			
<i>i</i>	At Ph. <i>e</i> elsewhere <i>a</i>	<i>o</i>	[<i>u</i>]	<i>á</i>	<i>ó</i>	<i>u</i>
<i>é</i>	<i>ǎ</i>	<i>ó</i>	<i>ú</i>			
<i>e</i>	[<i>ǎ</i>]	<i>o</i>	[<i>u</i>]	<i>á</i>	<i>ó</i>	[<i>ú</i>]

The vowel *ǎ* is a link with Pontic, which has also *õ* and *ü* for *e + o* and *e + u* respectively¹.

(b) CONSONANTS.

Voiced and unvoiced Consonants.

§ 263. Where *č* and the voiceless stops *π, τ, κ* occur there is a difficulty in deciding whether the sound is *č* or *ǰ*, *π* or *b*, *τ* or *d*, *κ* or *g*². I have written them as I recorded them at the time. When a nasal follows, *π, τ, κ* 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 *medias*, a sound not easy for an English ear to catch.

¹ Thumb, *Handbuch d. neugr. Volkssprache*, 2nd ed. p. 6. Cf. Oeconomides, for *ǎ* (p. 9) and *õ* (p. 237): he does not support Thumb as to *ü*.

² 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 *τζ* (*j*) and *τς* respectively, and *σκ* becomes *στζ*¹. Examples are:

- (1) for *κ*: *χερί waχ*, *εισόδε (κισσός)*, *ζόγα (κζόλα)* also.
- (2) for *χ*: *σειλι λιρ*, *σώνα (χελώνα)*, *σέρι*.
- (3) for *σκ*: *ιστζάιδι (σκιάδι)*, *στζίζω*, *στζιᾶ (σκελίζει)*, *βοστζίζει*, *ἄστζι*.

Exceptions for *χ* are *χιτάω*, *δάχυν* 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 *τζ* 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. *ποικα*. *Ποίκης* has become *ποικς* and then *ποικ* (v. § 251); if the stage *ποικς* had not been reached before *κι* became *τσι*, we should have not *ποικ*, but *ποιτζ*. The tense runs in the sg. *ποικω*, *ποικ*, *ποιζην*.

§ 265. It is to be noted that both *γ* and *χ* before the nominal ending *-ος* keep their velar sound in the plural and modify the final *-οι* to *ᾶ*. Thus *ἀγός*, *hare*, has pl. *ἀghé* not *ἀγοί* (pron. *ayí*), and *πουρτσούχος*, *badger*, has *πουρτσούχᾶ* (pron. *πουρτσουkhᾶ*) with velar *χ* and not *πουρτσούσοι*. 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. *ἔβga* 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 *ἄβγο* for *ἄλογο*, 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*).

¹ Grégoire records that *σκ* becomes *στζ* (*shtch*) giving *shtchí* (*ἄσαι*), *shtchulí* (*σκυλί*), *βoshtchép* (*βοσκέρης*) and *Πarashtheví* (*Παρασκευή*), *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 $\gamma\lambda$, $\chi\lambda$ and $\beta\lambda$ with their changes into γw , χw and $\beta\gamma$ 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 $\pi\lambda$ to $\phi\kappa$ before the same vowels. For the few cases of intervocalic γ and β the forms of $\alpha\lambda\lambda\omicron\varsigma$ in use, $\alpha\gamma\omicron\upsilon$, $\alpha\beta\omicron\upsilon$, $\alpha\omicron\upsilon$, suggest that the γ and β are later fillings of the hiatus, as they certainly are in the ending of the $-\acute{\alpha}\omega$ verbs, which appears generally as $-\acute{\alpha}\gamma\omega$, but sometimes as $-\acute{\alpha}\beta\omega$ as well as $-\acute{\alpha}\omega$ ¹. 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. $\delta\epsilon\beta\omicron\omicron\upsilon$, $\delta\epsilon\beta\omicron\gamma\omicron\upsilon$ or $\delta\epsilon\beta\omicron\beta\omicron\upsilon$ the gen. to $\delta\iota\acute{\alpha}\beta\omicron\lambda\omicron\varsigma$, $\psi\epsilon\acute{\omicron}$ or $\psi\epsilon\gamma\acute{\omicron}$ for $\acute{\upsilon}\psi\eta\lambda\omicron\varsigma$ 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 here². The $\gamma\acute{\iota}$ (not γ) of $\acute{\eta}\gamma\gamma\iota\alpha\varsigma\alpha$ ($\acute{\eta}\lambda\alpha\varsigma\alpha$) the aorist of $\acute{\alpha}\mu\upsilon\alpha\acute{\iota}\nu\omega$ ($\lambda\acute{\alpha}\mu\upsilon\omega$), 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.

$\acute{\alpha}\gamma\omicron\varsigma$ ($\lambda\alpha\gamma\omicron\varsigma$) *hare* with $\acute{\alpha}\gamma\omicron\kappa\alpha\varsigma$ *big hare* and dimin. $\acute{\alpha}\gamma\omicron\kappa\omicron\varsigma$.

$\acute{\alpha}\lambda\iota\alpha$ ($\lambda\alpha\lambda\iota\alpha$), with impf. $\acute{\alpha}\lambda\iota\gamma\kappa\alpha$, aor. $\acute{\alpha}\lambda\tau\alpha$, belonging to Greek $\lambda\alpha\lambda\acute{\omega}$. Pres. 3 sg. $\acute{\alpha}\lambda\epsilon\acute{\iota}$.

$\acute{\alpha}\mu\upsilon\alpha\acute{\iota}\nu\omega$ ($\lambda\acute{\alpha}\mu\upsilon\omega$) *I plough*, aor. $\acute{\eta}\gamma\gamma\iota\alpha\varsigma\alpha$, but subj. $\nu\alpha$ $\nu\acute{\alpha}\sigma\omega$ (v. § 281).

¹ v. § 333.

² Examples are $\beta\omicron\acute{\omicron}\beta\omicron\varsigma$ or $\beta\omicron\acute{\omicron}\gamma\omicron\varsigma$ ($\beta\acute{\omicron}\alpha\varsigma$) and $\gamma\omicron\upsilon\beta\acute{\alpha}\lambda\iota$ for $\beta\omicron\upsilon\beta\acute{\alpha}\lambda\iota$.

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.* xxiii, p. 154.

βάσι *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 (βγάγωσα, δεβόγου, θέγω, ἵογα, ψεγό) or the vowels coalesce (ἀπός, ἀφός, ἔεριδάχτα, ὄνα, ὄνι).

The recorded examples are :

ἄζω (ἀλλάζω) *I change*. Aor. ἤαξα, subj. ἄξω.

ἀπός (ἀλωπός) *fox*, with dimin. ἀπόκκος. At Afs. ἄωπός.

ἄς (ἄλας) *salt*.

ἀφός (ὀμφαλός) *navel*.

ἀφρίκα *lightly*, dimin. adv. from ἐλαφρός. At Kís. adj. ἀφλίκο.

ἄωνι, ὄνι (ἄλώνι) *threshing-floor*; ἄγώνι, Tsh. The verb for M. Gr. ἀλωνίζω is ὄνω, impf. ὄγκα.

βιόνι (βελόνη) *needle* (Grégoire, *B.C.H.* xxiii, 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.* xxiii, p. 153) gives βγαλώνω, and I record aor. βγάγωσα.

γά (γάλα) *milk*, and γαουχῶ for γαλουχῶ (Lag. p. 48).

γιάγω (γελῶ) *I laugh*, impf. γιάγκα, aor. γιάσα.

γιάδι (ἄγελάδι) *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. δεβσοῦ (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.).

ἔα (*ἔλα*) *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, spru on*. Aor. *κόλτσα*. Kar. (Lag. p. 54) gives *κολάω*, which can hardly stand.

κοῦθι (*κολοκύθι*) *flask*.

κουθί(γ)ω (*ἀκολουθῶ*) *I follow*. Aor. *κούτσα*.

κούρι (*κουλλούρι*) *ring-shaped biscuits*. Dimin. *κουρόκκο*.

τοῖ γῶ (*τὸν κῶλον*) *turnp.*

gaḯi (*γαλαḯi*) *word*, and verb *gaḯéβω*.

ḯoga (*κιόλα*) *also*.

μῆο (*μῆλον*) *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*.

πουα (*πολλά*) *many*, but adv. *πολύ*.

πονά(γ)ω (*πουλῶ*) *I sell*. Aor. *πούλτσα*.

προσδέφα, 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 *ι* v. § 259.

σῆῖα (*†σκελῖα*) *he strides*. V. in gloss. *σῆῖα*.

ḯάνα (*χελῶνα*) *tortoise*. The steps are *χελῶνα* → *ḯεῶνα* → *ḯῖῶνα* → *ḯάνα*.

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* (*-όω*) verb from *φσαό* (*ἀσφαλός*) v. *σφαλώνω*.

φσόνδους (*σφόνδυλος*) *neck*. Gen. *φσονδύου*, pl. nom. acc. *φσόνδοι*.

φυάγνω (*φυλάσσω*) *I guard*.

φύο (*φύλλον*) *leaf*.

ψεό (*ύψηλός*) *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. κλωτσῶ.

κῶθω *I walk about* (Capp. κλώθω). With this go κῶσμα (*v. κλώσιμο*) and the compounds νεργῶθω and νέργωζμα *a walk*.

κωστή (κλωστή) *thread*.

τον γόφα, *the bosom*, for τὸν κόλφον, *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 ω.

γῶάνι *acorn*. Cf. βαλίτι.

γῶῶσα or γῶῶσα (γλῶσσα) *tongue*.

κῶᾰδεφτήρι (κλαδευτήρι) *pruning-hook*.

έκῶᾰψα (έκλαψε) *he wept*; pres. κλαίω. έκούᾰψε in Ph. Gospel, St Luke, xxii, 62 (*Lag.* p. 13).

χῶῶρτσανε, aor. 3rd pl. to χλωρίζω, *they grew yellow*. Grégoire (*B.C.H.* xxxiii, p. 154) gives χῶῶρό *yellow*.

§ 272. (3) In which λ is changed to γ.

βγοςτᾰρί (βλαστᾰρί) *sprout*. Kar. gives γοςτᾰρί (*Lag.* p. 48).

γουμπίζω· λάμπω, Kar. (*Lag.* p. 48), with γουμπισία· διάττων ἄστηρ ἢ φάλαινα.

στάβγο (σταῦλος) *stable*.

δοβγάτι *kingdom*. Turkish *devlet*.

ἄγου, cf. ἄβου, § 273.

§ 273. (4) In which λ is changed to β.

ἄβγο (ἄλογο) *horse*.

ἄβου, ἄγου, ἄου (ἄλλος) *other*.

ᾰχῶᾰβουᾰδες a place-name, a pl. from a sg. with the Turkish ending -lu.

βουλίζει (†λουλίζει): *v. gloss. s.v. οὐλίξει*.

βούνομαι (λούομαι) *I wash*.

ζαρδαβουδε, n. pl., *bitter kernelled apricots*. Turkish *zerdalᾰ*.

ιβᾰρί or γιουβᾰρί *halter*. Turkish *yular*, *q.v.*

§ 274. (5) In which πλ changes to φκ (βg).

gaǰí *stone, rock*. Kar. (*Lag.* p. 67) has φκατζέ· πλάξ, which looks like the same word, consonantal groups being often

lightened (§ 279), in which case *γαῖ* is a dimin. of *πλάξ*. *V.* glossary.

φακκούδες cakes. Pl. to *πλακοῦς*.

φκαντάζω (πλαντάζω) I am vexed.

φκάτανος (πλάτανος) plane-tree, Kar. (*Lag.* p. 67). *I* record dimin. *φκαδάνι*.

φκάνω (ἀπλώνω) 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 *λιο* has become *λο* (§ 259), *e.g.* *βασιλός*, *δῖλος* (*ἥλιος*), *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* (*ἀλέκτωρ*) *cock* where the *λα* for *λε* is probably due to *λαλώ* a verb used especially for the cries of animals¹. *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 *κουβαλείς*, *-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* (*Ἑλλάς*), *Σίλατα* the village in Cappadocia, words on which the Church or learning have acted such as *Λάζαρος*, *δάσκαλος*, *ψάλω*, and finally the numerous words borrowed from Turkish, examples being *ἀλάς*, *βαχλάς*, *ταχταλούς*, *χαμαμβλαδίζω*, *ἄλο*, *καλαγούζα*, and many others, for which see in the glossary.

¹ Cf. *σάφορα ἔλθε 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 *gaǰí* from old Osmanli *keleǰi* (§ 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 *ghəǰkaláki gourd*, *ífláchi knife*, *πούλουδο flower*, and Karolídhis has *καλακόνι*, *καλακονίζω*, *κιλαλάτζι*, *λουκρίζω*, *τζούλα* (v. gloss. s.v. *καρμána*). 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 bouâ mes τα; (δέν μās τὰ πουλᾶς;) *Dost thou not sell it (or them) to us?* In text on p. 510, l. 2.
 jóυπε μέ dá; (δέν μου τὸ εἶπες;) *Didst thou not say it to me?* In text on p. 540, l. 25.
 jó ταβρεῖ μισ; (δεν μās τραβᾶς;) *Dost thou not (wilt thou not) pull us out?* In text on p. 468, l. 15.

Grégoire¹ 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.

¹ B.C.H. xxxiii, p. 158.

§ 281. (2) Miscellaneous examples are :

βγαίνω (βγαιίνω), impf. γαίγκα.

βξάγω or more often ξάγω (αύξάνω, *q.v.*), aor. ἤβξεσα, ἤφξεσα or ἤξεσα.

βγάλω, impf. γαλίγκα.

βρουκανίζω *I weep*, aor. βρουκάνσα or ρουκάνσα.

δίκα as impf. of δίτω *I give*, as well as δίγκα. V. § 335.

έφξούμαι or έξούμαι (εύχομαι).

ξέζουν *they yoke*, Tsh. by the side of aor. 3rd sg. έβξιξιν, Afs.

ζύνω (ζβύνω).

τειρίθεται, pres. pass. to Greek φθειρίζω.

νάσω, aor. subj. from άμναίνω (λίμνω) is for μνάσω as from an aor. indic. †έμνασα, the indic. in use being ἤγμισα (ήλασα, *v.* § 267). So too the impv. νάσι at Afs.

τα the pronominal object occasionally appears after ν as a : e.g. σκότσεν *a he killed him*.

See also § 252 for examples in the aor. active.

Dropping of Consonants by Dissimilation.

§ 282. When a consonant occurs twice in a word or phrase, one of them, almost always the former of the two, frequently disappears. This phenomenon is not a law; it is no more than a tendency, and I have noted that, as would naturally be expected, the more rapid is the speech the more frequently it occurs. We must therefore suppose that the dropped consonant, although lost in pronunciation, is still present to the consciousness of the speaker. The examples I have collected are :

πεήνδα *fifty*, for πενήνδα.

κράει da for κράτει da, impv. of κρατῶ.

π' άν da οίκ; *what wilt thou do?* for πό άν da ποίκ; For ποίκ *v.* § 251. In text, p. 470, l. 10.

έκοψέε da, 2nd pl. aor. of κόπτω followed by the obj. For έκοψέτε da. This is probably regular in this part of the verb.

βρουσέλινες, f. pl., *brook-parsley*, for βρουσοσέλινες.

σοτίπο ά σταθῶ; *why shall I stand?* For σοτίπος ά σ. In text on p. 470, l. 31.

σεδεμένο *betrothed*. For σεμαδεμένο, part. pass. of M. Gr. σημαδεύω (q.v.).

οὔτιέγω *I seize, I hold* from Turkish *tutmaq*.

ξέσεν *da* for ξέσυσεν *da* aor. of ξεχύνω *I pour out*.

έώ 'δέ *come here!* for έδώ άδέ.

μού φυαγνίγκε σο χαπασλιέχι *I would not have kept you in the prison*. For μου 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*.

αίχβέσα by the side of γαχβέσα, άγαχβέσα *harlot*, Turk. qahba, the second velar causing the first to drop.

νοίδι *cradle*, by the side of νανούδι.

δομáινο for δομáινεμένο. *V.* δομáινέφτη.

§ 283. The 2nd sg. subj. of *s*-aorists, such as σκοτώς 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 ποίκ, ύρέφ, etc. Otherwise σκοτώς and its like could perhaps be explained as the result of a dissimilatory dropping of the first *s* and a following contraction of the vowels.

Metathesis.

§ 284. The group σφ regularly undergoes metathesis, and the resulting φσ is very often lightened to σ (*v.* § 279). Examples are:

φσάγνω or σάγνω (σφάζω), aor. έφσαξα.

φσαώνω or σαώνω (άσφαλώνω), Ph., and aor. σάλσιν, Kís.

φσαό (άσφαλός).

σίννου (σφίγγω), Kís., aor. έφσιωξα, Ph. Kís., impv. σίγκ τα, Ph. Kís.

φσόνδυος (σφόνδυλος).

φσοργάτος (σφογγάτο) *omelette*.

Other examples of metathesis are not common. I record:

ζελμονώ for λησμονώ.

ζέζουν, pres. 3rd pl. Tsh. and έβξιξιν, aor. 3rd sg. Afs., which point to a pres. β)ζέζω *I yoke*, a metathesised form of ζεύγω (ζέβγω).

γαιρίδι as well as γαιδίρι (γαιδούρι) *ass*.

ποράδι *foot* (ποδάρι).

PART II. MORPHOLOGY.

(a) THE ARTICLES.

§ 285. The forms of the definite article are :

	Sg.			Pl.		
	<i>m.</i>	<i>f.</i>	<i>n.</i>	<i>m.</i>	<i>f.</i>	<i>n.</i>
N.	ὁ,	ἡ,	το.	οἱ,		τα.
Acc.	το(ν,	τη(ν,	το.	τι(ς or τι(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>-ί(ον</i> and <i>-ι(ον</i> .
§§ 288, 289. |
| | | | (b) The neuters in <i>-α</i> of the old 3rd decl.
§ 290. |
| II | Masculines. | { | (a) Substantives in <i>-ος</i> and with them the
neuters in <i>-ον</i> . §§ 291—293. |
| | | | (b) The modern imparisyllabic decl. §§ 294,
295. |
| | | | (c) Substantives belonging to the old 1st
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>ιματού</i>	<i>κοριτζού</i>	<i>πουλού</i>	<i>λαχτυλού</i>	<i>πραδού.</i>
			<i>or κορ(d)ζού</i>			
Pl.	N. Acc.	<i>ιμάτε</i>	<i>κορίτζε</i>	<i>πουλία</i>	<i>λαχτύλα</i>	<i>πράδα.</i>

Further examples are *γαιδίρι, καρύδι, γοΐ corn, γαΐ rock, μεράπι pear, λαχτόρι cock, ρουσί μουνταιν, τί ear, ψάρι*, and many others.

Turkish names of things ending in a consonant are declined in this way. Examples are *ιζίνι (izin) permission, ραβάχι (ρανα) poplar, χαπέσλιέχι (hapēsleq) prison*, and so all words with the ending *leq, lik, etc.*

§ 289. The use of *-ς* as a termination to express indefiniteness appears here occasionally. Thus *το κονέϊ the rearing hook*, but *ἄν γονέϊς a rearing 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.¹ 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	ἀγή	Ζίφοι	δάσκαλοι.

For ἀγή 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.

Ἄδελφός has a dimin. pl. ἀδέλφε, and at Afs. ἀ)δέρφα. Χρόνος has nom. and acc. pl. χρόνες or rarely χρόνους, gen. pl. χρονῶ. 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 υῖός, voc. υῖό, pl. υῖόδες, and τόπας (τόπος), acc. τόπα(ν), pl. τοπία. Another acc. in -α(ν) is τομ γόφα for τόν κόλφον, q.v.

§ 293. (2) Neuters in -ο(ν). Examples are ἄβγο (ἄλογον) horse, μήο (μήλον) 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.

¹ Lagarde's ἀττεινοῦς in Ph. Gospel is possibly gen. pl. V. note on § 317, and § 303.

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*), *δελιανούς* (Turk. *deliqanlō*) *young man*:

Sg. N.	}	<i>παπάς</i>	<i>φοβάς</i>	<i>δελιανούς.</i>
Acc. indef.				
Acc. def.	}	<i>παπά</i>	<i>φοβά</i>	<i>δελιανού.</i>
Gen.				
Pl. N. Acc.		<i>παπάδες</i>	<i>φοβάδες</i>	<i>δελιανούδες.</i>

For the *ā* in *φοβάς* v. § 260. It has also a pl. *φοβέοι*. A similar word is *φονγαράς* *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., *άμίς* (Turk. 'ammi) *uncle*, Kís.:

Sg. N.	}	<i>παπάς</i>	<i>άμίς.</i>
Acc. indef.			
Acc. def.	}	<i>παπά</i>	<i>άμί.</i>
Gen.			
Pl. N. Acc.		<i>παπάδι</i>	<i>άμιδι.</i>

Other examples are *qadhής* (Turk. *qadhē*) *judge*, *qonşούς* (Turk. *qonşu*), *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*, *οδάς* (Turk. *oda*) *room*:

Sg. N.	}	<i>πρακανάς</i>	<i>οδάς.</i>
Acc. indef.			
Acc. def.	}	<i>πρακανά</i>	<i>οδά.</i>
Gen.			
Pl. N. Acc.		<i>πρακανάδε</i>	<i>οδάδε.</i>

At the other villages, where the *-ia* of the neut. pl., which at Phárasa becomes *-ε*, becomes *-α*, the pl. is naturally in *-άδα*. Thus *ὁ παράς* (Turk. *para*), pl. *τα παράδα*, Afs. Other examples are *ἄραβας* (Turk. *'araba*) *waggon*, *ἰμβζάς* (Turk. *imza*) *signature*, *ἔαλούς* (Turk. *calə*) *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., *ἄράπ* *negro*. These are declined:

Sg. N.	} <i>νομάτς</i>	<i>χωρώτ</i>	<i>ἄράπ.</i>
Acc. indef.			
Acc. def.	<i>νομάτη</i>	<i>χωρώτη</i>	<i>ἄράπη.</i>
Gen.	<i>νοματοῦ</i>	<i>χωρώτη</i>	—
Pl. N. Acc.	<i>νομάτοι</i>	<i>χωρώτοι</i>	<i>ἄράποι.</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 *hairly monster*. The Afs. forms of *ἵυνογάρ* are added:

	Ph.	Afs.	Ph.
Sg. N.	} <i>ἵυνογάρ</i>	<i>ἕυνογάρ</i>	<i>μαλιέρ.</i>
Acc. indef.			
Acc. def.	<i>ἵυνογάρη</i>	<i>ἕυνογάρη</i>	<i>μαλιέρη.</i>
Gen.	<i>ἵυνογάρη</i>	<i>ἕυνογαροῦ</i>	<i>μαλιέρη.</i>
Pl. N. Acc.	<i>ἵυνογάρ(οι)</i>	<i>ἕυνογάρ(οι)</i>	<i>μαλιέρ(οι).</i>

Other examples are *βοσζέρ* *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 Hatzidákis¹ 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*².

§ 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	ἀφτένῃ.
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 *ἄσλάν* (*aslan*) *lion*, *ζελάτ* (*jellad*) *executioner*, *μισαφούρ* (*müsafir*) *stranger, guest*, *τομβέλ* (*tembel*) *lazy*, *δερβίς* or *δερβιῖς* (*derviş*) *derwish*, *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 -a (and -ᾶ).*

§ 300. The decl. of these is as in Modern Greek. *e.g.* *ναίκα* *woman*:

Sg. N.	ναίκα.	Pl. N. Acc.	ναίῃες.
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 *ναίῃι*. The decl. of *μά* *mother* at Tsh. is:

Sg. N.	μά.	Pl. N. Acc.	μάνι(ς).
Acc.	μά(ν).		
Gen.	μάς.		

¹ Φιλ. Ἐρ. p. 17.

² Sakellarios, *Κυπριακά*, II, p. 700.

§ 301. The imparisyllabic pl. is used often for oxytones and here the words in *á* appear (v. § 260). Thus *γράφ* 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.	<i>ἡ κόρη</i>	<i>ἀδελφή.</i>
Acc.	<i>την γόρη(ν)</i>	<i>ἀδελφή(ν).</i>
Gen.	<i>σ κόρ, v. § 251</i>	<i>ἀδελφῆς.</i>
Pl. N. Acc.	<i>οί, τις κόρες</i>	<i>ἀδελφάδες.</i>

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 genitive¹. There are however endings in *-ιούν* and *-ιούς*, Grégoire giving *τοῦ νοματιούν* and *ἡ ναιδιούς* (*τῶν γυναικῶν*), the article in both examples having the same form as in the sg.² Both these endings occur in the *Pharasa* gospels; the examples are (with references to Lagarde):

(1) in *-ιούς*.

του νοματοῦς τοῦ υιοῦ of the Son of men (p. 8).

σ Γιουδεοῦς τὸ φόβε from fear of the Jews (p. 13).

όντονοῦς of whosoever (p. 13).

ἀτζεινοῦς, from *ἐκεῖνος*, may be acc. or gen. (pp. 8, 13). V. § 317

with the gen. *τουν ἔξεινω*.

(2) in *-οῦν*.

κριματιούν, of sinners, as from a nom. *κριμάτ(ης)*, like *νομάτ* (p. 9).

τοῦ προφητιούν (p. 10).

¹ p. 516, l. 7, and p. 520, l. 4.

² 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 (?μοσχαριῶν) 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 -οῦς 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. δρά. Of forms outside this declension, I record only στυφί *bitter*, pl. στυφέ. The article is used twice as in Pontic, once before the adj. and again before the subst., thus, το καλό ἡ ναίκα *the good woman*, σὰ δρὰ τοῖς ψαλτέρι *to the chief priests*¹. 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 †περιῶνια (for *ia* to *ε v.* § 259) the nom. fem. sg. from Turkish *perişan 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. ἔνε ψεό ἄστ ἐμένα *he is taller than I*; εῖνδαι ἔμένα μέγα *they are bigger than I*. Corresponding to Modern Greek *πεῖο more*, ἴᾶβ (= καὶ ἄλλο) is used, like the Capp. κιάλλο. Thus Arkhélaos (p. 137) gives for Phárasa ἄτ' ἐνι ζάβ καὶ ἄστ ἐτζεῖνο, which is better written ἄτ' ἐνε ἴᾶβ καὶ ἄστ ἐῖνε *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*.

¹ 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. *γeτμίσε* suggests that the ending is allied to the dimin. neut. pl. *-ια*, 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 phonetically¹. 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 *-α*, 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 *saksen, doqsan*, with the *-da* ending of the Greek *όγδοήνδα, έννενήνδα*. For *γeτμίσε seventy v.* the remarks on the Tshukúri *γeτμίσα*, for *πενήνδα* instead of *πενήνδα v.* § 282, and for the supposed "Cappadocian" numerals, *v.* §§ 172, 173.

¹ Grégoire gives for Ph., *ά, δύο, τρία, τέσσαρα, όφτά, όχτώ, έννέ* (les deux *v* se prononcent), *δεκαίφτά, δεκαίντέ, είκοσι, τριάντα (sic), σεράντα, πεήντα, ξήντα, jctmishe, sekséta, doksánta, κατό, σίλε. B.C.H. xxxiii, p. 156.*

(e) PRONOUNS.

Personal Pronouns.

§ 309. 1st person :

Sg. N. ἐ)γώ, 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 *μῆς*, 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 *ἀτέ* 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 *ἰδῶ τα* *I have it not*; *ἰό 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 *κα' θὰ λέγω σε* *I will tell thee something*¹ are not found.

¹ Oeconomides, p. 141.

Possessive Pronouns.

§ 313. The unemphatic forms are :

	1st pers.	2nd pers.	3rd pers.
Sg.	<i>μου</i>	<i>σου</i>	<i>τ. του, δου.</i> <i>φ. τς, δξ.</i>
Pl.	<i>μας</i>	<i>σας</i>	<i>τουνε, δουνε.</i>

The 3rd pl. with the vowel-weakening is *τουνι, δουνι*. 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 Cappadocia, preserve forms from *ἐμός, σός* and *ἡμέτερος*.

These are : for a single possessor :

1st pers. sg.	<i>το μόν(α,</i>	pl. <i>τα μάνα.</i>
2nd pers. sg.	<i>το σόν(α,</i>	pl. <i>τα σάνα.</i>

And for plural possessors :

1st pers.	<i>το μέτρο(ν,</i>	pl. <i>τα μέτρα.</i>
2nd pers.	<i>το σέτρο(ν,</i>	pl. <i>τα σέτρα.</i>

At Afs. *τα μέτρε* and *τα σέτρε* are used for *τα μέτρα*, etc. With the vowel-weakening *το μέτρο, το σέτρο* become *το μέτρου, το σέτρου*.

These forms are all used both adjectivally and predicatively. Like other adjectives they are always neuter in form, and the article is repeated with the substantive. Thus: *το σόν ὁ υἱός, τὸ νόνα τῆν γόρη, τὸ μέτρον δὸ σπίτι, τὰ μέτρα τὰ 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*, for 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.¹ For derivation, *v.* § 176.

¹ 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 ἀτούτα τι νομάτοι these men.

§ 317. For the remote demonstrative, forms belonging to ἐκεῖνος are used. The recorded forms are :

	m.	f.	n.	m.
Sg. N.	ἄῖείνος	ἄῖείνη	ἄῖείνο	Pl. ἄῖείνοι.
Acc.	ἄῖείνο(ν)	ἄῖείνη(ν)α	ἄῖείνο	—

The fem. and neut. pl. nom. and acc. are no doubt ἄῖείνες¹, ἄῖείνα, and the acc. masc. ἄῖείνοι like the nom.

Besides these ῖείνος etc. are used, but so generally after *jai* (= καί), that it is impossible to know if *jai* ῖείνος is correct, or *j' ῖείνος*. All these forms shewing distinction of gender are used only substantivally: no adjective in the dialect distinguished gender.

The gen. forms recorded are sg. masc. του ῖείνου, fem. ς ῖείνως, pl. τουν ῖείνω. They are used as emphatic possessives.

¹ Unless indeed, as so commonly in Pontic, the fem. pl. demonstratives and pronouns have masc. forms.

Corresponding to *ἀτέ* with its pl. *ἀτιά* and no doubt influenced by them, are the forms *ἄζεινε* and *ἄζεινέ* for the nom. and acc. sg. and *ἄζεινιά* for the nom. and acc. pl. They are of all genders. *Ἄζεινα* and *ἄζεινά* are also used like *ἄζεινε* and *ἄζεινέ*.

In the same way *ἀτό* has as its counterpart *ἄζεινό* 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*¹.

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 φατα of those foods; ἔβγη ἄζει σο πίδι he climbed up that pear-tree*. See also in the glossary *ἀδέ, ἄζέ, ἄζέι, ἀβιζέι, ἀπιδέ, ἀπιδού, ἀδά, ἀδού, ἐκεί*.

Reflexive Pronouns.

§ 318. None of the usual forms based on *ἐμαντός* and *ἐαντός* 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 ζέινου το γαιρίδι, he brought his own donkey*, where at Silli *κό του* would be used (§ 26) and in Cappadocia *το γμαφτού τ or το μαφτού τ* (§ 187). This use recalls the Pontic use of *ἐκείνος* as a reflexive; e.g., *ἐξέγκεν το ρεβόλ και ἐντώκεν ἐκείνος ἐκείνον, he took out the revolver and shot himself*². V. § 391.

Interrogatives.

§ 319. The interrogative pronoun is declined thus:

Sg. N.	<i>τίς.</i>
Acc.	<i>τίνα or τούνα.</i>
Gen.	<i>τούνους.</i>

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. *ἀδιά τίς εἶνδαι; who are these?* For *ὅστις whoever*, v. glossary.

¹ The examples are *ἀτζεινούς δίγκεν τα he was giving it to them* (Lag. p. 8) and *ἀτρεπ ἀτζεινούς he said to them* (Lag. p. 13). For gen. v. § 308.

² From an unpublished text from Imera.

³ As in Cappadocia, v. § 188, and Pontic. V. also § 389.

The interrogative adjective is the indeclinable *τούς* (*τούζ*). Thus: *τούζ νομάτς ἐνι*; *what man is it?* *τούζ νομάτς θέλ*; *what man dost thou want?* *τούς ὅεα εἶνδαι*; *what things are they?* *Τούς* is also used in the sense of *how?* e.g. *τούζ ἄν da ποίκω*; *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 τήν ἄκρα τούς 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*; *τζὲ πιανκατές με* *You did not take Me*, St Matt. xxvi, 55, and *τζὲ χέρι τζὸ μακρυνένκατες* *And you did not put forth your hand*, St Luke xxii, 53. Also in a tale given by Lag. (p. 7), *νὰ ἰδῶμες τούς ἀνταποίκομες, let us see what we shall do*. Karolídhis (p. 124) even says that *-μες* takes the place of *-μεν*, giving as examples *πούγομες=ποιούμεν* 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 *-μίστιν*, 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 way¹.

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.

¹ 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*, *ξυμνάω* for *ἐκγυμνάω*, the *ξ* in both cases having come from the aorist; *ἠῦξεσα* (*ἠφέξεσα*) 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 *πουά(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 :

γασαδῶ, *-deīs* or *-dâs* (*yaşamaq*), *I live*, Afs.

γεῦνδά(γ)ω (*geçinmek*), *I pass my life*, aor. *γεῦνσα*.

βιτιέγω (*bitmek*), *I finish*, aor. *βιτιέσα*.

διλεδιζω (*dilemek*), *I request*, aor. *διλέτσα*.

δυσῦνδά(γ)ω (*düşünmek*), *I consider*, but at Tsh. *düşündίζου* and aor. *δυσῦντσα*.

The form in *-έγω* is almost confined to verbs formed from Turkish stems by the addition of *-τιέγω*; other examples of its use are :

σαῶτιέγω (*şaşmaq*) *I am astonished*, aor. *σαῶτιέσα*.

δικτιέσες, aor. 2nd sg., from *dikmek* to *place, set*. Grégoire, *B.C.H.* xxxiii, p. 159.

οὔρκτιέσε, 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 *-ουμε*, *-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 used¹. 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*.

φορέινω I wear, *φορέίν*, *φορέινει*.

From *φρουκαλαίνω* I sweep is the 2nd sg. *φρουκαλαίνς*, and forms in *-εις* are quite common; e.g. *πιτᾶζεις*, *σείνεις* (*σείω*) *thou shakest*, and from Tsh. *παίζεις*.

§ 328. The present of *ἔχω* is: Sg. *ἔχω*, *ἔς* or before a vowel or voiced consonant *ἔζ*, *ἔσει*. Pl. *ἔχομε*, *ἔσετε*, *ἔχουνε*. *Es probably results from contraction after dissimilatory dropping of the first sibilant (*σ*) in *ἔσεις*, 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 *κλέφτω* 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 *φέρινω* (*φέρω*):

¹ No aor. 3rd pl. in *-σι* is recorded.

Sg. φερίνω da, φερίν da, φερίνει da.

Pl. φερίνομ da or φερίνομέν da, [φερίνεν da], φερίνου 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 πουλω̄, which before the object τα runs :

Sg. πουάω τα, πουᾶς τα, πουᾶ τα.

Pl. πουᾶμ da, [πουᾶτ da], πουᾶν da.

The 1st sg. without τα is πουάου.

§ 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. ᾠαῖτιέγω (Turkish *şaşmaq*) *I am astonished* runs :

Sg. ᾠαῖτι-έγω, -ές, έ.

Pl. ᾠαῖτι-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 -άω or -έω. The -όω verbs have, as in Modern Greek, taken the barytone ending -ώνω though in the active only (§ 353), the -άω verbs end in -άγω, -άω or, but far less commonly, -άβω (e.g. μουχτάβω), and the -έω verbs in -ῶ. An example of the -άω verbs is πουά(γ)ω (πουλω̄) :

Sg. πουά(γ)ω, πουᾶς, πουᾶ.

Pl. πουᾶμε, πουᾶτε, πουᾶνε.

And of the -έω verbs is παρπαδῶ (περιπατῶ) :

Sg. παρπα-dῶ, -δείς, -δεί.

Pl. παρπα-dούμε, -δείτε, -δούνε.

Or from Tsh. :

Sg. βο-ρῶ, -ρεῖς, -ρεῖ.

Pl. βο-ρούμι, -ρεῖτι, -ρούσι.

4. *The Imperfect Active.*

§ 334. Imperfects of the usual Modern Greek type are very rare. I record only *είχα, 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 *-γκα, -γκες*, etc. with the accent on the penult¹. 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.

¹ Modern Greek readers may be reminded that the endings are *-γκα*, etc., not *ngα*.

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, *νεργώγκα*.

σηκώνου, *σηκώγκα*, Tsh.

συραίνω (σύρω), *συραιγκα*.

τρώγω, *τρώγκα*.

ώνω (άλωνίζω) I thresh, *ώνκα*.

§ 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*.

φυάγνω (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. -ῶ) in -ίγκα. Examples are:

(1) Of -άω verbs:

βροντά, *βροντάγκε*.

γιάγω (γελάω), *γιάγκα*.

κουθά(γ)ω (άκολουθῶ), *κουθάγκα*.

ἔεντάγω (κεντῶ), *ἔεντάγκα*.

μεθάγω (μεθῶ), *μεθάγκα*.

ξά(γ)ω (αύξάνω), *ξάγκα*.

πουά(γ)ω (πουλάω), *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.:

γεῦντάγω (geçinmek) to live, *γεῦντάγκα*.

§ 338. (2) Of -έω verbs:

ἀλεῖ (λαλεῖ), ἀλίγκε.

ἀχδῶ (λακτίζω) *I kick*, ἀχδίγκα.

ζελμονῶ (λησμονῶ), ζελμονίγκα.

θωρῶ, θωρίγκα.

κρατῶ, κρατίγκα.

παρπαδῶ (περιπατῶ), παρπαδίγκα.

πονῶ, πονίγκα.

φρουκαλῶ (also φρουκαλαίνω) *I swear*, 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. βινεύκα, 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, λιτεύκα (Lag. p. 55).

Also some words from Turkish in -ίζω come here:

düşündüζου (düşünmek) *I ponder*, Tsh., impf. düşündüσκα, Afs.

But at Ph. düşündüάγκα as from düşündüάγω.

χαμambuλadίζω (hammamlamaq) *I give a bath to*, χαμambuλadίσκα.

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, γαῖέβίσκα, ψαλαίνίσκα. 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)¹. This would give for our examples θέλκα, παίζκα, γαζέβκα, 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, γαζέφκα, ψαλαίνκα. With regard to the verbs in -νω it may be remarked that the fact that the ending is -γκα 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, ζενδάνισκα, and for -έω verbs, κρατίνισκα, forms which treated like the barytone verbs would ultimately produce the actually used ζενδάγκα and κρατίγκα, the steps being ζενδάνισκα → ζενδάνσκα → ζενδάνκα → ζενδάγκα.

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 -γκα.

5. The Aorist Active.

§ 341. The stem of the aorist is generally as in Modern Greek, the chief difference being due to the dropping of unaccented *i* before *ς* (v. §§ 250, 253), which has changed e.g. ἐπούλησα to πούλ(τ)σα, and by a frequent analogical extension ἐσκοτώσα to σκότσα, σάλωσα (= ἐσφάλωσα) to σάλσα, etc.² The endings appear in the examples below. Thus ποίκα I made:

Sg. ποίκα, ποιῆς, ποιῆ.

Pl. ποίκαμε, ποιῆτε, ποίκανε.

For κε → ῖε (ῑε) v. § 264.

An example from the villages where the unaccented vowels are weakened (v. § 249) is the aorist of ἔρχουμι from Tsh.:

Sg. ἦρτα, ἦρτις, ἦρτινι.

Pl. ἦρταμι, ἦρτιτι, ἦρτανι.

¹ Cf. Hatzidákis, *Indog. Forsch.* xxxi, pp. 245 and 250, explaining the Pontic middle ending in -εύκουμαι, corresponding to the active -εύω, as due to the spread of the suffix -σκουμαι.

² v. σφαλώνω and μουλώνω in glossary.

The ending of the 3rd sg. *-νι* is sometimes *-ν* 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 *ποικάμ da* or less commonly *ποικάμέν da*, the 3rd pl. *ποικάν da* and the 2nd pl. *ποιζετε dá*, and probably also *ποιζε da* with the *-τε* lost by dissimilation (§ 282).

Trisyllabic aorists followed by *τα* (*da*) develop a second accent. E.g. from *φέρνω* (*φέρω*):

Sg. *ἤφαρά da*, *ἤφαρές τα*, *ἤφαρέν da*.

Pl. *ἤφυράμ da* or less commonly *ἤφαραμέν da*, *ἤφαρέτε da*, *ἤφαράν da*.

The 2nd pl. is also *ἤφαρέε da* with dissimilatory dropping of the *τ* before the following dental *τα* (*da*).

In a paradigm from Tsh., the aor. of *βγαλίνου* (*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 *έσύρε με*, *ξεσύε da* (for *ξεσύσε da* from *ξεχύνω*) common in Cappadocia (v. § 222), are extremely rare at Phárasa.

§ 343. The aor. subj. act. runs thus: e.g. from *ποικα I made*:

Sg. *ποικω*, *ποικ*, *ποιζη*.

Pl. *ποικωμε* or *ποικουμε*, *ποιζετε*, *ποικουνε*.

At Afs. *ποιέσου*, etc.

From *έρχομαι*:

Sg. *νάρ-τω*, *-της*, *-τη*.

Pl. *νάρ-τωμε* or *-τουμε*, *-τετε*, *-τουνε*.

From *ίνομαι* (*γίνομαι*), aor. indic. *έννα*:

Sg. *ινώ*, *ινής*, *ινῆ*.

Pl. *ινούμε*, *ινῆτε*, *ινούνε*.

Ποίκ above is for *ποικής* 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-τώσω*, *-τώς*, *-τώση*.

Pl. *σκο-τώσωμε*, *-τώσετε*, *-τώσουνε*.

For the possibility that these forms are to be explained by a dissimilatory dropping *v.* § 283.

Other such forms are :

<i>Present</i>	<i>Aorist</i>	<i>Aor. subj. sg.</i>
[γνωρίζω]	νώρτσα	γνωρ-ίσω, -ίς, -ίση.
γρέβω <i>I look</i>	ἡγρεψα	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>	ὑπνώσα	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 *ε̂*- or *η̂*-.

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.

<i>Present</i>	<i>Aorist</i>	<i>Imperative</i>
ἀτιέγω <i>I pursue</i>	ἀτιέσα	ἀτιές τα.
ἀφήνω <i>I leave</i>	φήκα	ἄφ, ἄφτσεμε (i.e. ἄφησε, § 253), pl. ἀφέδε τα.
βγαλαίνω (βγάζω), Tsh.	ἔβγαδά 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. ποιίετε τα, Ph. ποιίε με, Afs.
γορδιέγω (Turk. qormağ, § 324)	γορδιέσα	γορδιέσε, pl. γορδιέσετε.
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>
ἀφτω <i>I kindle</i>	ἤψα	ἄπ (τη νιστία) <i>light the fire.</i>
γραφτίγκα, impf., Tsh.	ἔγραψα	γράπ τα, Tsh. Kís., pl. (with dissimilation of τ) γράψε τα, Tsh.
γρέβω <i>I look</i>	ἤγρεψα	γρέπ.
γυρέβω <i>I seek</i>	ἔρεψα	ἔρεπ, ἔρεπ με da, but also ὑρέψα.
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)	γαλίψεψα	γαλίψεπ 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)	ἔφσιψεξα	σίγκ τα, Kís.
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 το¹. 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 active². 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 κρατώ, aor. κράτσα, impv. κράτει acts on the type τιλετίζω (Turk. dilemek) *I desire*, aor. τιλέτσα, and gives

¹ Hatzidákis, Μεσ. και νέα Έλλην. I, p. 255.

² 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 *hazırlamaq*, to make ready, the present being presumably *χαζιρλατίζω*.

§ 349. Examples are :

(1) Verbs in *-άω* :

<i>Present</i>	<i>Aorist</i>	<i>Imperative</i>
[ἀγαπῶ]	—	Pl. γαθήσα da (v. § 352).
βουδά(γ)ω (βουτῶ)	βούτσα	Pl. βουτήσεde.
κουθάγω (ἀκολουθῶ)	κούτσα	κούθα, pl. κουθήσεde da.
πουά(γ)ω (πουλῶ)	πούλτσα	πούα da, pl. πουάde da.
χιτάω <i>I hasten</i>	χίτσα	χίτα, pl. χιτάτε.
[ψοφῶ] <i>I die</i>	ψόφτσα	ψόφα.

§ 350. (2) Verbs in *-έω* :

<i>Present</i>	<i>Aorist</i>	<i>Imperative</i>
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* :

<i>Present</i>	<i>Aorist</i>	<i>Imperative</i>
έμόνω (γεμίζω) <i>I fill</i>	έμωσα	έμο ορ έμου, pl. έμώσετε.
καρικώνω <i>I shut</i>	καράκωσα	καράγο, pl. καρakówετε.
μαργιώνω <i>I quarrel</i>	μαργάωσα	μαργάο ορ μαργάου.
ξυμώνω <i>I strip</i>	ξύμωσα	ξύμνου.
σκοτώνω <i>I kill</i>	σκό(τ)σα	σκότα τα, pl. σκοτώσε da.
φσαώνω (σφαλώνω)	σάλσα	σάου for †σάλου (§ 269), but at Kfs. the aor. form σάλ.

(4) Verbs in *-ίζω* :

<i>Present</i>	<i>Aorist</i>	<i>Imperative</i>
ταχλαδίζω <i>I throw</i> down (v. Turk. taqlah).	ταχλάδισα	ταχλάδει τα.

§ 351. A few irregular cases follow :

<i>Present</i>	<i>Aorist</i>	<i>Imperative</i>
βρίσκω <i>I find</i>	ήβρα	έβρου, but pl. βράde με ¹ .
μ)βαίνω	έμβα	έμβα.

¹ B. C. H. xxxiii, p. 158.

ἔρχομαι <i>I come</i>	ἦρτα	ἔα, pl. γιάδε, from which latter, regarded as a sg., is formed the doubly plural form γιάδεστε.
λέγω <i>I say</i>	εἶπα	πέ τα, pl. πέδε κι <i>say that</i> .
τρώγω <i>I eat</i>	ἔφαγα	φᾶ.
δίτω <i>I give</i>	δῶκα	δός τα, pl. δῶσε da, or δῶσεδέ da. But <i>give me</i> is sg. νόμας, pl. νομάτε. From Tsh. sg. δός τα μένα <i>give them me</i> , and νόμους τα <i>give us them</i> .

§ 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 δῶσε da by the side of δῶσεδέ 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 -οῦμαι, etc. instead of the Modern Greek -ώνομαι. That of the barytone verbs is conjugated like the deponents, e.g. θερμαίνουμαι, pass. of θερμαίνω, like ἔρχουμαι. For the contracta, the -έω deponent conjugation exists, but for the -άω verbs I record only pres. 3rd sg. πουᾶται, 3rd pl. πουᾶνδαι, and impf. 3rd pl. πουούσανδαι from πουά(γ)ω *I sell*. There is also at Kís. Afs. and Tsh. a new conjugation in -ᾶμι.

I have no examples of the Modern Greek endings -εἰοῦμαι, -εἰέσαι, etc., and to judge from κερουῦμαι (ἀφηκρουῦμαι) *I listen* the -άω deponents have passed over to the -όω conjugation in -οῦμαι.

8. The Present Passive and Deponent.

§ 354. For the barytone verbs an example is ἔρχουμαι :

Sg. ἔρχουμαι, ἔρξεσαι, ἔρχεται.

Pl. ἔρχομέστε, ἔρξεστε, ἔρχουνδαι.

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 εὔχομαι 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 (ἑστάθην) and so taking the place of στέκομαι (Ph. στήγνουμαι). 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.

ίνουμαι, which has an impf. ἐνόμουνε, etc., with *ó* instead of *σ* 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 *αι*.

§ 359. Examples are from ἔρχουμαι, Ph. and from φοβεῖμ Tsh.:

Sg. ἐρχού-μουνε, ἔδουνε, -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 persons¹. The subj. endings are -ῶ, -ῆς, -ῆ, -οῦμε, -ῆτε, -οῦνε, and the impv. sg. -ου, pl. -ῆτε. An example is from βούνομαι (λοῖόμαι) I wash:

Indic. sg. βούστα, βούστης, βούστη²,

pl. βούσταμε, βούστατε, βούστανε.

Subj. βουστῶ, βουστῆς, etc.

Impv. sg. βούστου, pl. βουστῆτε.

§ 361. Aorists in -γα generally keep the velar *γ* through and modify the vowel of the ending to suit. Thus νοίζω I open, aor. νοίγα, 3rd sg. νοίγη, subj. νοιγῶ, 3rd sg. νοιγή. V. § 265.

§ 362. Further examples are:

<i>Present</i>	<i>Aorist, etc. passive</i>
ἰρω I cure	ἄρωθα.
βρίσκω I find	βράθα, but subj. βρεθῶ.
γλυτώνω I escape	subj. γουλτουθῶ. Also act. aor. γλύτωσα.

¹ 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.

² The 3rd sg. occasionally ends also in -ητε.

Present

υώνω (γεμίζω) I fill
(φ)ξοῦμαι (εὔχομαι)
ερμαίνομαι I warm myself
πᾶμι I stand, Tsh.

ανίζω I break (trans.)
όπτω I cut
ἀρένομαι, μαρενοῦμαι I
strive
ανούμαι I ponder
εκρούμαι I hear
ίφτομαι I wash myself
οίζω I open

ξυμνούμαι I strip myself
τηκώνω I lift

σωρέβω I collect
θαίρομαι (χαίρομαι)
τομαι I am ashamed
είμι I fear
ομαι I die (pass. of χάνω)
χ. ἴζω I separate
ψένω I cook

Aorist, etc. passive

έμώθα and ήμα.
έφξώθα.
θερμάθα.
ιστάχα or ιστάθα, Kís., στάθα, Ph.
Imprv. ιστάχου, ισταθήτι, Tsh. The
χ is $\lambda\omega$ more than a variant for θ.
κανίσθα (intrans.).
κόπα.
έμαρέθην, Kar. (Lag. p. 57), which
I would correct to μαρέθα.
νανόστα.
νεγρόστα, imprv. νεγρόστου.
νίφτα.
νοίγα (v. §§ 265, 361). Imprv. νοίγου
and νοίγο, the latter affected by
the act. of the -ώνω verbs, v. § 348.
ξυμνώθα.
σηκώθα. Imprv. σήκο, Ph. an.¹ σήκου,
act. in form only (v. § 243), pl.
σηκωθήτι, Tsh.
σωρέφτα, imprv. σωρέφτου.
χάρα.
ένδράπα or τράπα. Imprv. δράπου.
φοβήθα, Tsh.
χάθα.
χωρίστα. Imprv. χωρίστου.
ψήθη (3rd sg.).

§ 363. A few act. aorists follow this type. Thus μ βαίνω has έμβα, βγυίνω has έβγα, with 3rd sg. έβγε or έβγη, and the aor. to the Modern Greek απομένω, πόμεινα or πέμεινα has 3rd sg. πέμεινγ like έμβη and έβγη 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 ήρτα ήτον used at Sífilí (§ 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, ἔνι, ἔν* or enclitic *νε*.

Pl. *εἴμεστε, εἴστε, εἴνδαι*.

Imperfect :

Sg. *ἤμουνε, ἤσουνε, ἤτου(νε or ἤδου(νε*.

Pl. *ἤμεστε, ἤστε, ἤσανδαι or ἤσαν*.

At Tsh. Afs. (and Kiska) the vowel-weakening produces forms with final *-ι* instead of *-ε*, *εἶμι, εἶσι*, 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, Silli and Livísi alike, stand outside the general division of Modern Greek dialects into Northern and Southern¹.

This division is based on the fact that the dialects of the Greek mainland north of Attica and of the northern Aegean islands in all unaccented syllables drop *i* and *u* and weaken *e* and *o* to *i* and *u*, whilst the southern dialects preserve all these vowels unaltered.

¹ For Bithynian Greek and its superficial but probably not significant resemblances to Cappadocian, v. §§ 185, 285.

Although this affection of the unaccented vowels is not everywhere carried through with the same consistency, it remains a real ground of division of the dialects of Greece proper, but it is plain that the vowel-dropping of Cappadocia, which hardly goes beyond final syllables, or that of Pontos, touching only the post-tonic syllable, can have no connexion with this thorough-going system; and in the same way the vowel-weakening found at Sílli and Livísi, at Malakopí, Mistí and Semenderé in Cappadocia and at Tshukúri, Kíska and Afshár-köi in the Phárasa group, cannot claim any connexion with that of Northern Greek¹. 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 Sílli it is certainly more recent than the change of *ti* to *či*, as this only takes place before original *i* and not before the *i* produced by unaccented *e*. But *ti* 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 Sílli and Livísi; an independent development in both cases is more probable.

§ 369. This separation from the rest of Modern Greek is borne out by the rarity of Italian words in the vocabulary². Such words, the frequency of which in Modern Greek is very striking, began to work themselves into the language in the long period of Italian domination beginning with the Fourth Crusade, and their absence from these dialects points to a separation from the rest of Greek, cultural as well as geographical, during that long period.

¹ The best general account of the North-Greek dialects is in the introductory pages (pp. 6—24) of Kretschmer's *Der heutige lesbische Dialekt*, 1905. He discusses the date of this affection of the unaccented vowels, but finds the evidence insufficient to allow him to arrive at any conclusion.

² For a study of these and the Latin words, see Meyer's *Neugr. Studien*, III, IV, and Triandaphyllidhis' *Die Lehnwörter der mittelgriechischen Litteratur*, Strassburg, 1909.

Of such loan-words I find only *λίρα* used everywhere, *βέργα*, *μόβελλα*, *σκρόφα*, used at Silli, *ἀγάλια* at Silli, Phloïtá, *Από* and *Sinasós*, *βαπόρ* at *Dalmesó*, *καριόλα* at *Delmesó* and *Phloïtá*, *ρόκα* at *Araván* and *Ghúrzono*, *ζβόν* at *Ferték* and *ζηπούνα* at *Sinasós*, *φλορί* and its derivative *φλοριόνας* at *Sílata*, *Potámia* and *Malakopí*, *φεργαντί* at *Malakopí*, *κογιόνια* at *Mistí*, *μάτσα* (σ *ματσάκα*), *γαϊτάνι*, *γαράφιλι*, *κάντιο*, *καντούνι*, *μασκαράς*, *πουτάνια* 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 Xanthudhídhis in his edition of *Erotókritos* gives good reason for deriving it from *γαληνός*¹. Many of these words also have been taken directly, not from Italian, but from Turkish, where they exist as loan-words. Thus *lira*, *fərqatin*, *frigate*, whence *φεργαντί*, and *maskara*, *buffoon*, are used in Turkish, and Gustav Meyer² 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

¹ Βετζέντζου Κορνάρου 'Ερωτόκριτος, ἐν 'Ηρακλείῳ Κρήτης, 1915, p. 406.

² 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 lists¹.

§ 371. Silli: *βίλγα (βίγλα), γούλα, κάμβους (κάμπος), κάστουρου (κάστρου), κατλέβγου (καβαλλικεύω), κούπα, λημόρι (μνημόρι), ναλάρι (λανίρι), σπίτι, στράτα*.

§ 372. Cappadocia: *ἀκουμπίζω, ἄμπουλα, ἄσπρο, βαρβάτος, βένετος, βορκόκ (βερούκοκκον), βορδόν, βούλα, βρακί, γούλα, γουργούρ, δεκανίκι, δισάκκι, κάλαντα, καλέβω* etc. (*καβαλλικεύω*), *καλίκια, κάμαρη, κωνδήλα (κωνδηλάφτης), καρβόν, κάστρο, κελέρ (κελλάριον), κούπα, γάτα, λαμνί, λανάρι, λίτρα, μάγουλο, μανάλι, μορμούρ (μνημόρι), μούκα, ούγγία, παγκλάβι, πάλος, πλουμίζω, σαλκάμ, σιτίλι (?), σκετέλ (σκουτέλλι), σουγλί (σουβλί), σπίτι, στάβλο (σταύλος), στράτα, τσίτα (γκίτα) = sagitta, φασκιώνω, φοσί (?)*.

§ 373. Phárasa: *ἄβουκα, ἄμνί (λαμνί), ἄσπρο, βουρδόνι (βορδόν), βροσόλι (βραχιόλι), γκίτα = sagitta, γουργούρι, κάλαντα, κούπα, γαλζέβω (καβαλλικεύω), μανίτσι, μνημόρι, παγάνι, σκαλί, σογλί (σουβλί), σπίτι, στάβγο (σταύλος), στράτα, φκιόρε, φούρνο:, ὠρί*.

§ 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, *γούρκα* from Malakopí, and *ρούχα* from Phárasa and Silli. It may be observed that all the words in question are found in the list of Slavonic loan-words given by Gustav Meyer as most widely distributed over the whole

¹ Where two forms are given, one bracketed and one not, the latter is the dialect form, and the former the one under which the various forms are printed in the glossary, where also details and references will be found.

field of the Greek dialects¹, 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 Cappadocian². 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 shots³, 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, illusory⁴.

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 centre⁵.

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: ἀγίουβέγι, βάρτι, βέκι, βδόκκο, δζίκα, καγκάρι, καϊτσάρι, κάμο, καρά, καράκι, καρϋουλιέκ, κασκάρα, κουρά, ζουγρουδούμι, μακάρτι, μάσκα, πείσάχι, σάβι, τάνι, ταράχι, χανοῦτε, wáσι.

¹ *Neugr. Studien*, II, p. 8.

² 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.

³ Such as his suggestion for ἄβ· ἔτι, πλέον (Lag. p. 41) which is certainly from ἄλλοι, v. § 273, and ζαῖρ, ζάρι, ζάρ· γάρ (Kar. p. 50) which is Turkish زيرا zira.

⁴ Kar. pp. 62—65.

⁵ H. Grothe, *Meine Vorderasiens-Expedition*, II, pp. 166—178, has an account of the Armenians in the Anti-Taurus.

§ 377. Cappadocia: *δζικά, καγκάρι, καράκι, κάτζιν, κότιμο, μακάρτι, μαρικό, σκουρά, τζάκρι, φός, χασεύω(?), χερισκί*. Of these words Karolidhis 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 them¹.

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 fusion².

¹ For the Afshars v. pp. 33, 34.

² For this point see the book on the Turkish element in the Greek of Adrianople, *Les Emprunts Turcs dans le Grec vulgaire de Roumélie et spécialement d'Adrianople*,

Thus in Cappadocia we find that forms from, for example, *aramaq*, *anlamaq*, *başlamaq*, *çaghərmaq*, *hazərlamaq*, *düşünmek*, *şaşmaq*, *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 *ὅτι 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 λαεὶ του κογγιάν ἔφκι ὅπ κεφάλιν ἦς* and *the girl tells him all that had happened to her*, is exactly the Turkish *qəz-du başəna gelenleri anlattərər*.

At Silli *νοῦς* is used in the sense of Turkish *'aqəl عقل*. Thus *νοῦς του ἔρῶιτι 'ς κεφάλιν δου* *he comes to his senses (again)*, in the text on p. 292, l. 17, corresponds to *'aqlə başəna gelir*, and the sentence on p. 294, l. 30, *νοῦς του παγαίννει βαῤκάν δόπου*, suggests a Turkish equivalent use of *'aqəl*.

par le P. Louis Ronzevalle, S. J. (quoted as Ronzevalle), 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 δο κεφάλι τ και ἄφηκαν, πήγμαν, *they went away*, literally *they took their head and left, they went*, is the Turkish *qafalarənə aldələr braqdələr giddiler*, an idiom common in Kúnos' texts. There is a similar use of ἀφήνω πηγαινω = *braqmaq gitmek* at Silli, e.g. ἀφήννει παγαιννει *he leaves, he goes, i.e. he goes off*, and in Cappadocia at Del. in the phrase ἄφκεν και πήγεν (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 ἀζει κλαί ἴαι κάται το μαχτσούμι *there the baby stays crying* (text on p. 494, l. 6), which is the Turkish *šurada maksum aghlayər duriyor*. 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 duruyorum* and *gelip duruyor udum* respectively. An example for the use of the same verb at Ulaghátsh is in the text on p. 358, l. 18, düšündünöge kágoton. In Capp. κείμαι is used in the same way as the equivalent of *yatmaq to lie*. Thus for Sinasós Arkhélaos gives (p. 243) λαλεῖ και κείται = *λαλεῖ συνεχῶς*, for Ferték Krinópulos (p. 50) has the same, and for Sílata we have (*Xen.* 1, p. 383) καλατσεύ και κείται with the same meaning. At Araván στέκομαι is used in this way; for an example *v.* text on p. 334, l. 26, ὡς τα σωρόφ και στέκεται¹.

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: ποιῆεν ἔμβρε *he commanded for emr etdi*, Ph., φταίνει φέτι *he is getting the better of for fet-h ediyor*, Ph., φέανου qabouli *I accept for qabul ederim*, Silli, ἔνδουνε καρδίας

¹ For the Turkish *v.* Redhouse's *Turkish Grammar*, in Trübner's collection of simplified grammars, p. 143. Hatzidákis (Φιλ. Ἐρ. p. 5) quotes the same idiom in Pontic with στέκω, and gives authority for deriving the use with this verb from a Greek source. The Turkish idiom and the absence of any evidence that Greek used κάθομαι and κείμαι in this way, makes the Turkish origin of the Cappadocian phrases, I think, certain; in the use of στέκω I would see a Greek germ developing into a fixed idiom under Turkish influence.

consented probably for *razi oldu*, Ph. V. also in glossary da'vet (ταβέτι), sitr, zarar, mu'ayene.

Θωρῶ ἔργον *I work*; literally *I see work*, the Turkish *iş görmek*, Capp. and Phárasa. E.g. να χωρήσου ὄργον *I will work*, Mis.—τί ὄργο να διῆτε; *what work will you do?* Phl.—ἰ 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.

Κόφτω has the uses of *kesmek to cut*. Thus *fiat kesmek, to fix a price* has produced at Ph. ἔκοψανε σ τιμῆς (text on p. 492, l. 23), and at Mal. κόφτει τὴν τιμὴν του (Pakhtíkos, p. 30), and from the meaning of the pass. *kesilmek, to be changed into*, the pass. of κόφτω gets the same meaning at Delmesó and Phárasa. V. in glossary κόφτω.

Μετά *with*, or its equivalent, are used instead of *καί* like the Turkish *ile*. Thus at Phárasa, του πουλου το συγῶτι 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 Phloítá (p. 434, l. 11), μέ το χανέμ σέμανε σο βαχχά *he went into the garden with the lady*, the Turkish *khanem ile bakhchéye gıtdiler*. It must be added however that this last usage is not unknown in Modern Greek¹.

At Phárasa ἄκρα *edge* is used also to mean *reason, account*, in such phrases as ἀβίξεί στην ἄκρα *for that reason, on that account*, or from the Phárasa Gospel, St Matt. xxvi, 31, 33, 'στὸ μὸν τὴν ἄκρα, 'στὸ σὸν τὴν ἄκρα, *on my, thy account*². The explanation seems to be that as Turkish *uj* وج means both *extremity* and, in old Turkish³, *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

¹ Other examples are in Sil. 2 (p. 444, l. 27) and Ph. 3 (p. 474, l. 25).

² Lag. pp. 8, 9.

³ V. Vambéry, *Alt-osmanische Sprachstudien*, p. 213.

qualified. In this way the genitive in all these dialects always precedes the noun upon which it depends, whilst in ordinary Greek either position is allowed. Examples however with two genitives of possession one after the other and both preceding, such as *qouyγiouμῆ ἐναίικας ὀδά* the room of the jeweller's wife, from Silli (text on p. 296, l. 18), and *ἤρτε '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 χρυσοχοῦ* 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 Phloítá text on p. 422, l. 3, *qasáp βαδῆ 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 παρὶ* the boy whom I saw, Silli, which is in word-order the equivalent of *gördüghüm oghlan* and not of the Greek *τὸ παιδί πού 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 κατέσει τού εἶδε ὁ βασιλός τον 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.—*ἄϊένο τού ἴένσε, κ.τ.λ.*, p. 494, l. 20.—*ἄϊένο τού κόντσε, κ.τ.λ.*, p. 496, l. 1.—*ἄϊένο τού ἦτουνε, κ.τ.λ.*, p. 498, l. 24.—*σε τ' ἄβου, τού, κ.τ.λ.*, p. 498, l. 26.—*γῶ 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' ὄιμα τ' ἄχσεν δου δόπο, ἐφύτρωσεν ἕνα

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 aqđaghə yerdə* and exactly the opposite of the Greek *καὶ εἰς τὸν τόπον ποῦ ἔτρεχε τὸ αἷμα τοῦ πουλιού*.

Και το κορίτς ράψενε ἀξ βασιλέγα παιδιού σο ὄερ όπου εἶχαν το λαχτυλίδα and the girl seized the ring which the king's son had on his hand, Síl. (text on p. 444, l. 30). Here the order of the words, the ring which etc., is that of the Turkish *qəz-de padişahən oghlunun elindeki yuzeyi aldə*, impossible in Greek, which has the opposite order: *ἄρπαξε το δαχτυλίδι ποῦ ἦτον εἰς το χέρι τοῦ παιδιού τοῦ βασιλέα*. The ἀξ (= *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 κόψη 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 να κόψη ἐκεῖνα τὰ κέρατα ποῦ ἔβγαλαν*, but instead of this it follows the Turkish *onlarən sürtdükler boynuzlarə (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, Phloítá 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, *ἐν' ἄλογο κ.τ.λ.*
 Phloítá 1, p. 410, l. 26, *δά ἔφαγανε κ.τ.λ.*
 „ 1, p. 416, l. 33, *κ' ἐκεῖνο, τό κ.τ.λ.*
 „ 1, p. 416, l. 37, *πήρεν ἐκεί 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, *ὄπου να ἔκη 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 <i>θ</i> and <i>ð</i> .	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 <i>-os</i> used only after the article and use of <i>-s</i> to generalise.	—	Capp. § 115.	Ph. §§ 289, 291, 298.
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, Sílli 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 Sílli, 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 Sílli. 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, Sílli, Cappadocia, Phárasa, Pontos and Livísi, bear to one another. In this connexion Turkisms must be excluded; all the dialects, excepting possibly that of Livísi¹, 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 Sílli 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, Sílli going rather with Livísi, and the dialect of Cappadocia with that of Phárasa and Pontos.

§ 387. To begin with Sílli 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 *έμός, σός*, etc. The vowel-weakening common to both cannot be pressed in this

¹ That the vocabulary at Livisi is full of Turkish words appears from the article in "Όμηρος mentioned on p. 38 above. This says: *Τά άλλα ιδιώματα τῆς Λειβισιακῆς γλώσσης εἰσι 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 Ghúrzoño, and at Silli, becomes *εί*, a change which at Silli at least is of some antiquity¹, and the substitutes for *δ* have some resemblance, *δ* becoming *ρ* at Silli and partially at Araván and Ghúrzoño, but nowhere else in Cappadocia. So too the Silli form of *καβαλλικεύω* with a dental, *κατλέβγουν*, 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 dialect², just as at present the traveller is often told that, at some village where a marked dialect is used, the people speak ancient Greek: at Semenderé the schoolmaster told me that the people spoke ancient Doric; what they really speak may be seen from the grammar in this book.

§ 389. When we come to the dialects of Cappadocia, Phárasa and Pontos, the case becomes much plainer. The resemblances are so striking that there is no doubt that they must be regarded as having at one time formed a continuous linguistic area. The main features which they have in common are the tendency to distinguish in declension between substantives whose meaning

¹ v. § 9.

² The reference, which I owe to Mr F. W. Haaluck, 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 idea¹, 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 tree², the diminutive ending in *-όπρον*³, 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 Cappadocian⁴. 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 *χωριό*),

¹ A comparative account of the Cappadocian and Pontic declensions would be most interesting; on the Pontic side, however, the material is still deficient.

² *v.* for Pontic, Hatzidákis, *Φιλ. Ἐρ.* p. 6, and in the glossary *e.g.* *ἀπίδα, μῆλον*. Turk. *tut* (τούτι), *καρόδι, μεράκι, σικιά*.

³ For Cappadocian this is recorded at Ferték by Krinópulos; *v.* in glossary *τειδ*.

⁴ *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 *ἐκεῖνος*, 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: *γατταῖνω* (Capp. *κολῶ*), *καρακώνω* (Capp. *σφαλῶ*), *καρμάνα* (Capp. *κλωθάρα*), *λαχτόρι* (Capp. *κοκονιός*), *ρουσί* (Pont. *ρασί*, Capp. *βουνί*), *σίδι* (Capp. *ίτέα*), *τατίς* (Pont. *τᾱτᾱς*, 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*) *ἰοβί*, *i.e.* *κηπί* (Capp. *baghçe*), *κλιβάνι* (Capp. *tandur*), *πλέω* (Capp. *yüzmek*), (*b*) *ἐλίδι*, *λωρί*, *παργαμίνα*. Again in some words the Pontic and Phárasa forms agree as against the Cappadocian. Examples are: *νῖσκομαι*, the Cappadocian form of *γίγνομαι*, but at Phárasa *ἴνομαι* and in Pontos *γίνομαι*; *κρέβω*, Capp., but *γυρέβω*, Ph. and I believe in Pontos; *συλώνω*, Capp., but *στῖστῖώνω* (*q.v.* in glossary), Ph. and Pontic *σουσουλίζω*. This reduplication is, according to Valavánis, characteristic of Pontic¹.

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 neighbourhood², Kyrillos says that the inhabitants, as well as those of Afshár-köi, are iron-workers³, and abundance of fragments of iron ore are to be seen on the slopes round the village. Two features of the dialect perhaps point to the Greek of Shabin-Kara-Hissar as the nearest

¹ *Ζῶνα Μνημεῖα τῆς ἀπὸ Πόντου Ἰδιωτικῆς*, 1892, p. 204.

² *Guide to Asia Minor*, p. 274.

³ 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 Nikopolis¹, 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-Hissar². 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:

¹ Lag. pp. 25, 26 and § 321. For the false identification of Nikopolis with Shabin-Kara-Hissar, v. p. 10, note 2 above.

² Ζώντα Μνημεία τῆς ἀπὸ Πόντου ἰδιωτικῆς, 1892, p. 34. The words are: *ἀ(γ)έτρω*, *ἀ(γ)έρω*, *μυ(ι)άρω*, *ἀνάρω*.

I. Sinasós (and Zaléla), Potámia and Delmesó, which preserve the Greek pronunciation of δ and θ , and, at least for words of personality, the old declension of $-os$ nouns and the distinction of genders.

II. Sílata (and Anakú), Phloítá and Malakopí, where δ and θ and the old declension are preserved, but of gender no more than a trace remains (§ 107), whilst the pronunciation of the velar γ like qaf (§ 82) and the preservation of the velar sound of γ and χ in paradigms at Sílata, 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 δ and θ , and almost all distinction of genders, have been lost¹, and the old declension is beginning to give way to the agglutinative endings (§ 123).

IV. Ghúrzonó, Araván and Ferték, where δ and θ 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

¹ Except a trace at Axó (§ 107).

	Del.	Per.	Ar.	Gh.	Ul.	Mis.	Ax.	Mal.	Phl.	Sll.	Pot.	Sim.
χ <i>i</i> becoming	(a) χ <i>i</i>											
	(b) δ <i>i</i>	x	x	x	x	x	x	x	x	x	x	x
χ <i>e</i> becoming	(a) χ <i>e</i>											
	(b) δ <i>e</i>	x	x	x	x	x	x	x	x	x	x	x
σφ becoming	(a) σφ or φ											
	(b) φσ or σ	x	x	x	x	x	x	x	x	x ¹	x	x
Aor. of β <i>γ</i> α <i>ι</i> ρ <i>ω</i>	(a) of type ξβ <i>γ</i> α											
	(b) of type ξβ <i>β</i> α	x	x	x	x	x	x	x	x	x	x	x
Aor. of δ <i>ι</i> ρ <i>ω</i>	(a) of proparox. type εδ <i>ε</i> α											
	(b) of parox. type δ <i>ι</i> α	x	x	x	x	x	x	x	x	x	x	x
Aor. of ε <i>ι</i> μ <i>β</i> α <i>ι</i> ρ <i>ω</i>	(a) of type ε <i>ι</i> μ <i>α</i> without σ											
	(b) of type σ <i>ε</i> μ <i>α</i> with σ	x	x	x	x	x	x	x	x	x	x	x
Aor. of π <i>ο</i> ί <i>ω</i>	(a) of proparox. type ε <i>π</i> α											
	(b) of parox. type π <i>ο</i> α	x	x	x	x	x	x	x	x	x	x	x
καβ <i>α</i> λλ <i>ι</i> κε <i>ί</i> ω	(a) type with <i>d</i>											
	(b) type without <i>d</i>	x	x	x	x	x	x	x	x	x	x	x
π <i>ο</i> δ <i>ι</i> ρ <i>ι</i>	(a) type π <i>ο</i> δ <i>ι</i> ρ <i>ι</i>											
	(b) type with metathesis, π <i>ο</i> δ <i>ι</i> ρ <i>ι</i>	x	x	x	x	x	x	x	x	x	x	x

¹ And Anakt.

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 $\rho\iota\alpha$ to $\rho\alpha$ (§ 71), Phloítá and Malakopí by the $-\epsilon$ 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 Ghúrzonó by the change τi to ξi (§ 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), Ghúrzonó, 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 *ἐμεῖτες, ἐσεῖτες, ἐμόν, ἐσόν* from Chios¹, the use of *τό, τά* as a relative in Cyprus, Rhodes and Chios², 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 number³. I have noted:

άλωπός, fox.—Cypriote *άλουπός*.

βινεύω, I throw.—Cypriote *βουννίζω*.

ίμάτι, shirt.—Cypriote *ίμάτιν*, but also in Terra d' Otranto.

κλώθω, with the meaning *I walk about*, as well as *I spin*.

κοκονιός, cock.—Cypriote *κικινός*.

λιάζω, I bark (s.v. *ύλακτώ*).—Cypriote *λάσσω*.

δραμα, dream.—Cypriote *δρωμαν*, but also in the Cretan Erotokritos.

σιπιδό, day after to-morrow.—Cypriote *πιθάρκον*. Cf. glossary.

σφαλώνω, I close, v. gloss.

¹ For these v. Πασπάτης, *Χιακόν Γλωσσάριον*, pp. 147, 156, and for *ἐμεῖτες* the note on § 175 above.

² v. note on § 189.

³ 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.

ἵπνώνω, *I sleep*.—Cf. Cypriote ἀφυπνωθήτε (from a song).
 φτεῖρι, *louse* (s.v. φθείρ).—Cypriote φτεῖρα, but also in Paros and
 Terra d' Otranto.

This list, as far as it goes, suggests that there was a connexion between Cyprus and Asia Minor in the period when the modern language was in process of formation, and if the idea of an Eastern *κοινή* is to be accepted, it is this form of Greek which must be regarded as the basis of the modern dialects of Asia Minor¹.

¹ Thumb in *Prinzipienfragen der Koine-Forschung* (*Neue Jahrbücher*, xvi, 1906, p. 258), has pointed out that 3rd century A.D. imprecatory inscriptions from Cyprus contain features now found in the Asiatic dialects; he mentions the use of ρά for ᾶ, and the Pontic use of the acc. ending of the substantives in -οι when the article is prefixed. In the *Classical Quarterly*, viii, 1914, p. 199, he speaks of the reconstruction of an Eastern *κοινή* from the dialects of Pontus, Cappadocia and Cyprus, and the importance of this for the study of Hellenistic Greek.

CHAPTER III

THE SUBJECT-MATTER OF THE FOLK-TALES

BROKEN down as some of them are, the stories in this book form a collection which is fairly representative of the main types of Greek folk-tale. The most obvious deficiencies are a *Cinderella*¹, a *Beauty and the Beast*², a *Strigla*³, and a *Skandalos*⁴. There are naturally other Greek folk-stories not to be found in this collection, but with the exceptions above mentioned, I think it is fair to claim that the most characteristic and important types are here represented in whole or in part.

The most important collection of Greek folk-tales hitherto published in English is that of the twenty-five *Folk-tales from the Aegean* collected by W. R. Paton and published in *Folk-Lore* x-xii (1899-1901). In 1884 Geldart published his *Folk-lore of Modern Greece*, but it consists only of translations of some of von Hahn's texts already published by Pio in his *Νεοελληνικά Παραμύθια*, with the addition of three stories taken from the philological periodicals. Further, the second volume of Miss Garnett's *Greek Folk Poesy* published in 1896 contains translations from Greek texts and the fantastic comments of Stuart-Glennie. Sixty-two of these stories are germane to the study of Greek folk-tale⁵. There is, so far as I know, no other col-

¹ Von Hahn, No. 2 [Geldart, p. 27]; Σακελλάριος, p. 309; Παρνασσός, ix, p. 235; Paton, No. 19.

² Schmidt, No. 10; Παρνασσός, ix, p. 364; Σακελλάριος, p. 325; Ζηργαφείος 'Αγών, i, p. 420.

³ Von Hahn, No. 65; Λαογραφία, ii, p. 385 ff.

⁴ Von Hahn, No. 3; Παρνασσός, ix, p. 358; Δελτίον, i, p. 699; Paton, No. 17.

⁵ The 62 consist of 25 from Δελτίον i, 18 from Νεοελληνικά 'Ανάλεκτα, 7 from Σακελλάριος, 7 from Νεοελληνικά Παραμύθια, 1 from Σύλλογος, 1 from Pashley, *Travels in Crete*, 1 from Carnoy et Nicolaïdes, and 2 from the writings of Lenormant, one of the latter being the alleged Demeter story from Eleusis—a tale of very doubtful authenticity.

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 Homer¹ and indeed must have been current as a folk-tale before Homer turned it to literary uses, renders it in the highest degree unlikely that the story is a relic of ancient Greek literature preserved by Anatolian peasants. That the claim will, however, be made by "classical" enthusiasts, no one, who has studied the folk-lore of Modern Greece, can doubt. *Credat Judaeus Apella, non ego.*

To dogmatise on so difficult a subject as the distribution of folk-tales demands a wider knowledge than any to which I can lay claim. To the more detached observer indeed the experts appear each to be too engrossed with their own particular aspect of a

¹ Merry and Riddell quote eight other versions of the 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 Legendes*, p. 135.

complex truth. Most seem to have reason on their side, until they push their claims to the extent of maintaining that their particular solution is exclusive and covers by itself the whole field of possibility. Folk-tales are spread in a great many different ways, which it is extremely difficult to trace, particularly where there is no literary element in which to detect the symptoms of the process of imitation or plagiarism. Those, who insist on the possibility of coincidence in invention, are rightly emphasizing an actual fact. At least, to take a fairly clear case, it is difficult to account for the similarity of the legends about the warfare between pigmies and cranes in classical antiquity and among the Cherokees¹ by any theory of transference. On the other hand independent invention cannot cover all the facts of many detailed and complex similarities, and in many cases there is more or less substantial evidence to support a different explanation. Benfey and his successors, of whom M. Cosquin is the most distinguished representative, are indubitably right in insisting on the debt of European folk-tales to the Orient, an influence exerted chiefly through literary collections like the *Panchatantra*, the *Tuti 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

¹ 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 tales¹, 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*² is identical. The second is a question of style. The Greek narrator tends to indulge

¹ v. Jones and Kropf, p. 345.

² 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 audience¹. 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 Russian² 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.³

of our own nurseries, or the conclusion of Hänsel and Gretel⁴; "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 stories⁵. 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 story⁶.

¹ Good examples of the Greek manner are the Syme stories collected by Καββαρής in *Zographētos 'Aγών*, I, pp. 223-265.

² Ralston, p. 70, note 1, implies that the nonsense conclusion is the rule in Russian *skazas*.

³ For English and Scotch opening formulæ see Jacobs, *E.F.T.* II, p. 217.

⁴ Grimm, No. 15.

⁵ MacDougall, *Folk and Hero Tales from Argyllshire*, pp. 112, 285. In Bengal the concluding formula appears to be stereotyped in form and an invariable addition to the story. It consists of a cumulative string of the *Wee Wee Mannis* 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.

⁶ 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 miller¹. The nonsense prelude is sometimes though not often found². 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,
δός τῆ κλώτσο νὰ γυρίσῃ,
παραμῦθι ν' ἀρχινήσῃ³,

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 corn⁴."

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 Phloïtá, 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

¹ Phárasa, 21, p. 535. Cf. von Hahn, No. 59; Serbian, Mijatovitch, p. 108.

² *τερερὲν πετετέν*
κατζίκα γένησεν τ' αὐγά και ὀρνιθα τὰ ρίφια,
'στὸν πιτειὸς ἐφούρτωσαν σεράντα κολοκύθια,
σουτσὰ βγάλεν τραντάφυλλα, τραντάφυλλα τὰ λύθια,
ὡς 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 (Kastellórizo); cf. Σακελλάριος, p. 354.

³ "A red thread spun, wound upon the reel; kick the reel to make it wind and let the tale begin."

⁴ E.g. Pio, p. 150: και ζήσανε πλειὰ ὑστερινὰ καλά, περικαλα, κ' ἐμεῖς ἐδῶ καλλίτερα. και μήτε 'γώ' μουν ἐκεί μήτε σείς νὰ τὸ πιστέψετε. Σταματιάδης, p. 587: Πάρτε σείς τὰ τίτουρα κη ἐγὼ τ' ἀλεύρια.

merely with the set phrase "they ate, they drank, they attained their desires¹," 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)². 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 κασιδής). 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*³ 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 master⁴. In most cases the beardless man,

¹ This formula is common at the end of Kúnos' tales: onlar ermiş müradına. v. Kúnos, Stambul (Turkish text), I, pp. 25, 113, etc.

² Stories in Pontic dialect sometimes have a similar beginning. E.g. Παρχαρίδης, *Ἱστορία τῆς Κρώμνης* (Trebizond, 1912), p. 101: ἐπῆγαν, ἐπῆγαν, ἔσαν δύο ἀρκατῶδες καὶ θ' ἐπέγνανε σὴν ξερητεῖαν, "They went, they went, there were two companions, and they were going abroad"; *ib.* p. 105: ἐπῆεν, ἐπῆεν, εἶπε εἷνας ἐαρίφης καὶ εἶχεν τρία ἀγούρια παιδιά, "He went, he went, there was a man and he had three male children."

³ E.g. Pio, p. 224 (Syracuse); Paton, No. 7, *Folk-Lore*, XI, p. 117 (Lesbos).

⁴ See below, pp. 269, 371, 575; von Hahn, Nos. 37, 59; Ζηγογραφείος Ἀγών, III, 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 locks¹ 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 snake²,

the first thing in the morning than to meet a man who has naturally a hairless face," Hanauer, *Folklore of the Holy Land*, p. 310.

¹ *Ulaghátah* 5, p. 363. Cf. von Hahn, Nos. 26, 50, 59; *Σταματιάδης*, p. 545; *Pio*, p. 159 [*Geldart*, p. 154]; *Kános* (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.

² *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, *Ζηγγραφείος Ἀγών, Σύλλογος*, xxx, p. 23 (Lesbos).

who is doubtless thought of as guardian of the buried treasure which looms so large in the imagination of every native of the Levant. The wayfarer often meets a white and black snake fighting, sometimes he reaps ingratitude for his interference¹, sometimes as the result of the encounter he learns, like Polyidos, the property of the healing grass which restores the dead to life², 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 treasure³.

The boy who buys the snake, dog and cat from their persecutors is similarly rewarded⁴. 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 language⁵. 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 father⁶.

Where they are not bestowed by the King of the Snakes, these magic talismans are usually acquired from dervishes or monks, and the hero gets possession of them in one of three ways. He may ask to try their virtues and under cover of this make off with them by means of the cap of darkness or the wishing talisman. Again he may acquire one honestly, then meeting the owner of the club effect an exchange, afterwards dispatching the club to hit the dervish on the head and bring back the talisman he has given away. The third method is where he finds the heirs disputing over the division of this valuable inheritance. As

¹ v. p. 559, and cf. the story of *The Ungrateful Snake, the Fox and the Man*.

² Von Hahn, No. 64, variants 1 and 3.

³ Von Hahn, No. 26; Kános (Stambul), p. 298.

⁴ v. pp. 458, 507.

⁵ Mijatovitch, p. 245 f.

⁶ 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 breast¹. 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 robbers². A further characteristic of this band of forty ruffians is that they cook their meals in an immense iron cauldron with forty handles³.

In one story, *Ulaghátsh*, II, 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

¹ 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.

² 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 Hasluck, *Annual of the British School at Athens*, XIX.

³ Von Hahn, Nos. 52 and 64, variant 2; *Παρωσσός*, X, p. 517; *Στραματιάδης*, 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 lakes¹. 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 topsey-turveydom is characteristic of their régime. The hero will find, for example, bones in front of the horse and hay in front of the lion; and his good offices in changing their fodder, in opening the closed door, and shutting the open door etc. etc., procure him the gratitude of these creatures and objects and secure a safe retreat.

Like other ogres the *dev* has often an external soul whose whereabouts must be 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*², where the hero is warned, "Smite him not a second time, for then he will not die, but live and destroy us." In Russian stories voices are heard bidding the hero strike a second time; if he complies his enemy returns again to life³. More interesting still is the Russian belief that the stake must be driven through a supposed vampire's body by a single blow, for a second will restore it to life⁴. In Russian tales the retort of the hero is "a hero's hand does not strike twice but finishes its work with a single blow"; in Kurdish stories it is

¹ Grgjić-Bjelokosić, "Volks Glaube und Volksbräuche in der Hercegovina," *Wissenschaftliche Mittheilungen aus Bosnien und der Hercegovina*, vi, p. 628.

² *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.

³ Ralston, p. 239; Curtin, p. 8.

⁴ Ralston, p. 324.

"the speech of the hero is single¹." 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 once²." 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, Markálsa, 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 Gedoyn, a French consul at Aleppo in the xviiith century². On August 1st, 1624, Gedoyn was at Sigajik on the Erythraean peninsula where he was told a very curious story. It was locally believed, he informs us, that an old woman periodically emerged from a lake situated in the mountains and carried off young men between the ages of eighteen and twenty-two. None of these were seen again until three years before (i.e. in 1621) one of the victims had actually reappeared. He stated that he was taken to the lake and there clad in a fish skin which enabled him to breathe under water. In the depths of the lake was a magic palace adorned with every costly and beautiful work of art imaginable and inhabited by a lady of surpassing loveliness. She displayed a passionate affection for the young man and had at length consented to his temporary return home. But he might not stay away longer than a fortnight on pain of being strangled in his bed. When he had told his strange story the young man returned, apparently with considerable eagerness, to the delights of the magic palace and the society of the complaisant and beautiful lady of the lake.

Another familiar character is the "Arab" or black giant, regularly described in Greek and Turkish fairy-tales as so huge, that while his upper lip stretches to the heavens, his lower lip

¹ Lerch, 1, p. 57 [Garnett, *Women of Turkey, Jewish and Moslem*, p. 160].

² Kúnos (Stambul), pp. 99 [Bain, p. 90], 117, 126 [Bain, p. 113], 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' *Αγών*, 1, p. 241; Paton, No. 1, *Folk-Lore*, x, p. 496; Λαογραφία, II, p. 697.

³ The story is to be found in Boppe, *Journal et Correspondance de Gedoyn*, "Le Turc" (*Société d'histoire diplomatique*, 1909), p. 149.

touches the earth. He is often summoned from his home in a well by the ejaculation of some tired or despondent person, who sighs "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*¹, but occurs also in other stories².

Another incident which frequently forms the introduction to a story in Turkish or Greek folk-tales is that of the old woman, who comes to fill her pot with oil or water. The young prince mischievously throws stones at her pot and breaks it. "Ah," says she, "may you desire the Three Fair Ones (or some other inaccessible heroine, or talisman), as I desired that oil." Her wish bears fruit and the prince falls sick of longing, until he sets out upon the hazardous quest³.

Two other incidents which occur in the course of these stories deserve a mention here. Both are connected with the finding of the hero or heroine when deserted or exposed to die. When the king or prince sees some object perched in a tree or floating on the waves, he says to his followers, "If it be a thing of value it shall be yours, if it be a human being it shall be mine⁴." It is interesting to notice that in Kurdish warfare this seems actually to be the arrangement often made between a chief and his

¹ Ulaghátsh, 7, p. 367; Δελτίον, 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.

² 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; *Grünenvussvogel*, p. 100; *Märchen vom Mattenflechter*, p. 207.

³ *Greek stories*: von Hahn, No. 49 (Asia Minor); Ζωγραφείος Ἀγών, Σύλλογος, xxx, p. 55 (Crete); Δελτίον, 1, 158 (Athens); *Deffner's Archiv*, 1, p. 129 (Thera). Here the old woman's speech is a blessing on receiving charity; Παρωασός, 11, 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, 338. For the breaking of the old woman's pots by the young Râja Rasâlu see Swynnerton, p. 58.

⁴ Cf. Carnoy, pp. 44, 99; Σακελλάριος, p. 313; 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

¹ Lerch, I, p. 67.

² 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 ğin 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 Nicolaides, 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*.

Phloítá 5, p. 437; *The Old Songs and the New*.

Tshukúri 1, p. 567; *The Foreign Bride*.

„ 2, p. 567; *The Harvesting*.

„ 3, p. 567; *The Goatherd*.

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 Nur 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, *Sílli* 5, p. 299, and *Phárasa* 10, p. 503. This genus of folk-tale is familiar everywhere, in Greece¹ 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*². 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 West³. 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,

¹ *E.g.* *Pio*, p. 111 (*Astypaliá*).

² *Gibb*, p. 171.

³ *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 quashed¹.

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 above².

It is perhaps worth mentioning *à propos* of Araván 1, p. 333, "They cut off the heads of all the sheep," that in the variant collected by von Hahn and in the Nuri story the Fool is left to watch the flocks by his brother. He climbs up a tree and throws down the fruit, telling the sheep not to touch the ripe ones. When he comes down and finds that the sheep have eaten them, he cuts off their heads to punish them. It is for this that he is put in

¹ v. Clouston, *Book of Noodles*, p. 149.

² Cf. the similar incident in Straparola and a droll from the Albanian colony of Piano de' Greci, Crane, p. 298.

prison. In von Hahn's variant too the contamination of this *motif* with the clever brother's ruse has caused confusion and the imam drops out of the story without being accounted for.

The episode in Araván 1 where the fool carries off the prison door betrays also a confusion of two *motifs*. He does so partly in virtue of his great strength, as in the Epirote variant, though in his note von Hahn over-emphasises the importance of the physical strength of fools in folk-tale. The command of the clever brother betrays that another incident is latent in our somewhat broken story, the familiar tale of the fool who is left in charge of the house and told "to mind the door" and obeys by carrying off the door with him¹. This is regularly the prelude to the incident of frightening the robbers by dropping objects on them from the tree, a story in one form or other of universal distribution in East and West. The cutting off the tongue of the survivor is rather badly stated in our version. The usual narrative runs that one of the robbers regains courage and goes back to investigate the true cause of their alarm. The Fool persuades him to show him his tongue and cuts it off. When the man rejoins his companions, bleeding and unable to speak, they are more convinced than ever that their 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 unobserved². I fancy that here the

¹ E.g. Grimm, No. 59; a *Little Fairly* variant from Burgundy, Clouston, *Pop. Tales*, II, p. 255; Welsh Gypsy, *J.G.L.S.* I, p. 314; Kashmiri, Knowles, p. 99; Serbian, Mijatovitch, p. 245.

² In the Adakale version of *The Master Thief* for example, the pitch shoes incident is immediately followed by the camel stealing. Kúnos (Adakale), No. 89, p. 261.

Scald-head is thought of as making his donkey brush past the camel so that the coins, with which it is laden, stick in the pitch smeared on the donkey.

The Bargain with the Hairless Man.

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 front¹.

An unpublished and broken down version collected at Araván contains one incident which perhaps deserves mention. The master tries in vain to kill the boy, "afterwards they took their

¹ E.g. Paton, No. 6, *Folk-Lore*, xi, p. 115 (Lesbos); Kúnos (Stambul), p. 91.

possessions and went for a journey to escape from the boy. Afterwards the boy went into the chest. He poured out the must-syrup and was drinking it." Evidently this is the familiar episode in which the family plagued with a boggart packs up to flee; at the first halt however a voice is heard "Aye, Georgey, we're flitting you see," which reveals the presence of their unwelcome guest in the luggage, and in despair of shaking him off they return home again. See Crofton Croker, *Fairy Legends and Traditions of the South of Ireland*, I, p. 140 foll.; Kúnos (Stambul), p. 41; Naaké, p. 260.

The Cunning Ox-driver.

Phloítá 2, p. 419.

To this story I know of no exact parallels. The Naxian *οἱ τρεῖς σπανοί* contains the successful persecution of his enemies by the hero motivated by the incident of revenge for being tricked into selling geese as chickens¹. Our story opens in the style of a tale of Oriental intrigue; the camel and the camel-flesh incidents are to be found in many of the variants of *The Master Thief, who robs the King's Treasury*², and the successful persecution of his enemy by the cunning ox-driver has of course many analogies³. Fortunately the tale is clear and well told and is by itself easily intelligible.

Tales of Intrigue.

Next to be considered are the tales of intrigue. In Oriental literature, as in the European novelists, who derived so much of their material from Eastern sources, the cunning and wickedness of women is a never-failing topic of the story-teller.

(i) *The Money-changer and the Pasha's Wife.*

Phloítá 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,

¹ Νεοελληνικά Ἀνάλεκτα, 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."

² v. Clouston, *Pop. Tales*, II, pp. 115-165.

³ 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-stories¹, and to most readers it will probably be familiar through Mr Kipling's fine story *Beyond the Pale*. The ruse by which the guilty pair turn the tables on the innocent police occurs in a story from Palestine².

(ii) *The Goldsmith's Wife*.

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

¹ For example in the Armenian story, Macler, *Contes Arméniens*, p. 10.

² 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.*

Phloitä 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 world¹. The token is usually a flower or a shirt. Both are found in Oriental versions².

¹ *Popular Tales*, II, p. 289.

² 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 Nísyros 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 criminal¹," would be inexhaustible. Some types of this large family are examined in Clouston². After the variants above quoted, the Kashmiri Tale, *A lac of rupees for a bit of advice!*³ 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

¹ Ζωγραφείως Ἀγών, I, p. 419.

² *Popular Tales*, II, p. 450.

³ Knowles, p. 32.

from being robbed and from killing his own son correspond with the narrative in the version from Silli. The Cornish tale begins with the purchase of the advice but the master puts the money in a cake which he gives the man to take to his wife. The hero escapes the robbers by keeping to the old road; in obedience to the advice, "Don't stop in a house where an old man has a young wife," he exposes the murder of an old innkeeper by his young wife and her lover, with which the criminals had charged his travelling companions, who put up in the inn. The third precept prevents the slaughter of his own son and in conclusion he divides the cake with his wife and finds the money in it.

A more modern Cornish version published by Hunt, *The Tinner of Chyannon*¹, 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 saved².

The analogy seemed just plausible enough but falls of course

¹ *Popular Romances of the West of England*, Second Series, 1865, p. 115.

² Ralston, 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* type¹. 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 story².

¹ *The Book of Wisdom and Lies*, XIII, p. 26. For the episode of the escape through the performance of religious duties see Cosquin, "La Légende du Page de Sainte Élisabeth," pp. 13 foll.

² 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*¹.

(v) *The Forty Thieves.*

Phárasa 15, p. 515. Sílata 3, p. 447. Ulaghátsh 6, p. 363.

Greek variants. Ἀρχέλαος, p. 211 (Sinásós in Cappadocia); Ζωγραφεῖος Ἀγών, 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; Káshmiri, 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 version². 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

¹ On pp. 81 *sqq.* Translated by E. J. W. Gibb from the Turkish of 'Ali 'Aziz Efendi the Cretan, who died 1798-9. Glasgow, 1884.

² A curious instance of a mistake originating in the misunderstanding of the pass-word has been communicated to me by Dr John Sampson. Its intrinsic interest to collectors of folk-tales and students of their dissemination makes me doubly grateful to him for his permission to publish it here. In an unpublished Welsh Gypsy version of *The Forty Thieves* collected by him, "Sesame" is rendered "Taóó Yek'," lit. "safe'un." He points out "that the story must have been read aloud to the ancestors of our Welsh Gypsies in an English version of the eighteenth century by some kindly illiterate who misread the old long f for f, pronouncing 'sefam'." Not all Gypsy echoes are of the Orient.

in a different setting as an episode in a Cypriote tale¹. 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 vines².

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*³, where a dog tries to imitate a bear and gets kicked for his pains, or *The Sparrow and the Eagle* in the *Arabian Nights*⁴.

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. lxxvi. The story is known to the Hottentots; *v.* Bleek, *Reynard the Fox in South Africa*, No. 42. Further references are given in Cosquin, *Contes de Lorraine*, II, pp. 202 foll.

¹ Σακελλάριος, p. 301.

² Hanauer, p. 277; *cf.* the Nuri variant, *J.G.L.S.* iv, p. 296.

³ Leger, p. 187.

⁴ *Arabian Nights*, II, 876.

In one of the Kabyle stories the hero is a jackal¹, in the other a child; both open their career of speculation by asking an old woman to extract a thorn² (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 return³. 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 greyhound⁴.

(iii) *The Cock and his Friends.*

Azó 6, p. 401.

Greek variants. Von Hahn, No. 85 (Epirus, a variant from Euboia 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

¹ In Russian, Portuguese and Indian variants an animal is the hero.

² Two Indian stories open with the extraction of a thorn from a mouse's (Stokes, No. 17) or a monkey's tail (Kingscote, p. 187); a third (*Wide-Awake Stories*, p. 17) opens with a root for fuel and ends with the burning off of the rat's tail.

This trait is common to the 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 general¹. The bones are placed

¹ 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 investigation 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 way¹.

The incident of the fox's imprecation being answered occurs in a Highland fable, *The Fox and the little Bonnach*². The fox, after decoying and eating the little bonnach and a duck, went up to the top of a hill and stroked his sides. "Oh King! how finely the bullet would spank upon my belly just now." Who was listening but a hunter? "It will be tried upon thee directly," said the hunter. "Bad luck to the place that is here," quoth the fox, "in which a creature dares not say a word in fun that is not taken in earnest." The hunter put a bullet in his gun and he fired at him and killed him. Campbell refers to a Scandinavian tale where a wolf prays to Odin that an axe may fall on his head and a man throws one. None of these however can boast the delicious satire of Phloità 3.

(vi a) *The Prince and his Animal Friends.*

Afshár-köi 2 a, p. 573.

Greek variant. Carnoy, p. 1 (Indje Su).

Other variants. Armenian, Wingate, No. 10, Macler, *Contes de l'Arménie*, p. 35; Serbian, Mijatovich, p. 295; Georgian, Wardrop, p. 97.

The story should end on p. 573. The narrator has tacked quite a different story on to the end of the first. He begins, "How shall we take our daughter out of the hands of the eagle?"; a little further on we see that the villain from whom the princess is to be rescued is the snake. It is quite a good example of how folk-tales get confused in the telling.

The story should run more or less as follows. A young man is living in a wild country; every day he shoots a bird. One day he shoots two. "I may expect a guest to-night," he says to himself, goes home and finds a fox. The next day he shoots three birds, and another animal is joined to the company. (This correspondence of

¹ Lumholtz, *Unknown Mexico*, I, p. 306.

² Campbell, III, p. 113.

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 heel¹.

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

¹ Grimm, Vol. III, p. 79.

directions which he can interpret as orders to eat the bread himself). The curious incident of his thinking his shadow a wolf (in one version a devil), and throwing the bread to it, is a constant feature in the 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 Soudanese¹, Avar² and West Indian negro variants of these tales³. Ogres are always stupid folk. If you meet a Kallikántzaros and give him a sieve, he will try to count the holes. As no Kallikántzaros can count more than two, you will have ample time to escape⁴. Similarly if you meet a witch on St John's Eve, give her an onion-flower or a red carnation and you may escape while she is trying to count the leaves⁵.

(iii) *The Coward and the Markáltsas.*

Phárasa 26, p. 551.

Greek variants. Von Hahn 23 [Geldart, p. 47] (Epirus); Pio, p. 224 (Syra); Σακελλίριος, p. 345 (Cyprus).

Other variants. Albanian, Dozon No. 3; Armenian, Macler, *Contes Arméniens*, p. 120; Slovak-Gypsy, Groome, Nos. 21, 22; Georgian, Wardrop, pp. 129, 147; Turkish, Kúnos (Stambul), 56, *id.* (Adakale), p. 230; Grimm, Nos. 20, 183; Norse, Dasent,

¹ Monteil, p. 115.

² Cosquin, *Le Conte de la Chaudière bouillante*, p. 51.

³ Dasent, Appendix, p. 497.

⁴ Politis, *Παραδόσεις*, I, p. 596.

⁵ 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 miller¹.

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 sand².

Justice and Injustice.

Axó 1, p. 389. Phárasa 5, p. 483.

Greek variants. Dawkins, *J.H.S.* xxx, p. 128 (Sílli); 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.

¹ v. Heywood, *Ensamles of Fra Filippo*, p. 313.

² Scott, *Lay of the Last Minstrel*, note 18.

Other variants. Serbian, Mijatovitch, p. 80, Naaké, p. 130; Magyar, Jones, p. 36; Bukowina-Gypsy, Groome, No. 30; Hungarian-Gypsy, *ib.* No. 31; Armenian, Macler, *Contes Arméniens*, p. 92; Georgian, Wardrop, p. 49; *Arabian Nights*, xi, p. 133, *Abu Niyjah 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. Σταματιάδης, No. 4 (Samos).

Other variants. Armenian, Macler, *Contes de l'Arménie*, p. 71; Serbian, Mijatovitch, p. 74, Naaké, p. 250; Bulgarian, Schischmanoff, p. 255; Berber, Basset, *Nouveaux Contes Berbères*, p. 59.

The story belongs to a wider group, of which von Hahn, No. 53 (North Euboa), 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 story¹.

One is naturally reminded of the restoration to life of *Faithful John* by the sacrifice of the hero's children who miraculously come to life again (Grimm, No. 6). It is a constant feature of the story

¹ *Book of Wisdom and Lies*, cxxv, p. 197.

and appears in almost all variants. In the early French romance of *Amis and Amile*, a tale immediately derived from a Latin source but probably hailing ultimately from the East via Byzantium, Amis is smitten with leprosy and can only be cured with the blood of his friend's children. Amile sacrifices his children who are miraculously restored to life (see *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 marseis. C'est pourquoi il s'adressa à Tiridate pour lui demander des devins perses et indiens, qui ne parvinrent pas à le guérir. Quelques prêtres 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 Cinderella¹. 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, Mýkonos); Λαογραφία, II, p. 655, Schmidt, No. 2 (Kerkyra); Abbot, p. 347, Λαογραφία, II, p. 575 [three variants] (Macedonia).

Other variants. Albanian, Λαογραφία, I, p. 92, Dozon, No. 13; Transylvanian-Gypsy, Groome, No. 38; Norse, Dasent, p. 229; Slav, Harding, p. 31; Grimm, No. 29; Jacobs, *E.F.T.* I, p. 190. In Λαογραφία, I, p. 107 foll., II, p. 655, Politis refers to Bulgar, Slav, Vlach, Finnish and Bohemian versions. Clouston, *Pop. Tales*, II, pp. 458-465, adds references to the *Gesta Romanorum* and Indian tales. An illuminating examination of Oriental and

¹ Wardrop, p. 63.

medieval European variants is to be found in Cosquin, "La 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); Ζηργραφείος Ἀγών, 1, 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 *Kastdhis*, 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 Sílata 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*¹, 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

¹ Bain, *Turkish Fairy Tales*, p. 222.

of a daughter to an animal or supernatural being undertaken with not unnatural misgiving turns out for the benefit of the bride and her family. To Phárasa 31 the Indian story of the girl who married a crocodile (*Wide-Awake Stories*, p. 120) is a close parallel. In 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. Euboia); *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*¹. 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 unmotived appearance in our version suggests that it may originally have possessed the *Cinderella* element and that it has dropped out.

¹ Von Hahn, Vol. 1, 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 dresses² 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-tale³, 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 tale⁴, in which the lantern incident is quoted verbatim as an interesting parallel to the Morocco version. It would appear

¹ This parable incident comes from the East, Leclère, p. 225, Cosquin, *Les Contes Populaires et leur Origine*, p. 10.

² v. p. 258, *supra*.

³ "Folk-lore from Tangier, No. 2: Tale of a Lantern," *Folk-Lore*, XIX, p. 443.

⁴ Quoted in a review of Harris, *Hausa Stories and Riddles*, by G. Merrick, *Folk-Lore*, XX, p. 375.

probable that the lamp incident is drawn eventually from some common Mohammedan source. It has passed up into Cappadocia where quite obviously the incident has not been understood¹.

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 light². 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*³.

Sophía and Konstandín.

Phárasa 12, p. 505. Ghúzono 1, p. 339.

Greek variants. Von Hahn, No. 1 [Geldart, p. 31] (Epirus); Παρνασσός, 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.

¹ The same explanation must hold good for the candlesticks in the Albanian and Roman variants.

² *E.g.* von Hahn, Nos. 2, 8.

³ Campbell, I, p. 348.

The version from Ghúrzone 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 Yourouks¹. 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 Ghúrzone 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.

¹ 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); Ζωγραφείου 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 trait¹.

¹ 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 Euboeia); Ζωγραφείος Ἀγών, Σύλλογος, xxx, p. 54 (Crete); Carnoy, p. 56 (Mytilene); Paton, No. 20, *Folk-Lore*, xii, p. 201 (Mytilene).

Other variants. Albanian, Dozon, Nos. 9, 10; Armenian, Macler, *Contes Arméniens*, p. 57; Bohemian, Leger, xv, p. 129; Bulgarian-Gypsy, *J.G.L.S.*, vii, p. 111; Turkish, 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, Vossiov, p. 126; Welsh-Gypsy, Groome, No. 54; further references to Oriental versions in Groome, pp. 196–208, 219, Benfey, i, pp. 211–216, Clouston, *Pop. Tales*, i, pp. 335, 337, 476. To the same type belongs the Gypsy story, Jacobs, *E.F.T.* i, pp. 81, 238. Dähnhardt, *Natursagen*, ii, *Tiersagen*, 2te Teil, p. 144, gives further references and three versions, one of them from Korea.

The tradition of the Korean version appears to differ entirely from that of the variants west of India, and this suggests not merely that India is the home of the story¹ 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* type². It has a special significance in Moslem countries, where such an act is regarded as of high religious value and as conferring great merit. Thus the good dervish in a Turkish story obtains possession of a bird that

¹ This is to my mind proven. V. Cosquin, *Contes de Lorraine*, p. xi and Jacobs, *I.F.T.* i, pp. 244, 245.

² Mijatovitch, p. 245.

ys 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; must let him go free¹." And actually in Turkey it is a regular practice to buy birds in order to obtain merit by letting them free². 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 of unessential detail, which is characteristic of the examples I have noted 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, *J.G.L.S.* IV, p. 111; Russian, Ralston, p. 228; Cossack, Bain,

¹ Kúnos, Adakale, p. 191.

² Meyer's *Reisebücher, Türkei*, etc. p. 161. Cf. Sandys, *A Relation of a Journey begun An. Dom. 1610* (London 1637), p. 57. "They extend their charity to Christians, and Jewes, 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, 1, pp. 411-412; Straparola, Kalmuk and Tamil; Clouston, *Pop. Tales*, 1, 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 Erysichthon¹. Schenkl and Zielinski have maintained that this implies that *The Master and Pupil* was known to antiquity, but M. Cosquin² 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.

¹ Ovid, *Metamorphoses*, VIII, 871.

² *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 days¹."

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*².

The Beautiful Girl Sweetmeat-Maker.

Ulughátsh 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 Turkish³. 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

¹ Elworthy, *The Evil Eye*, p. 29, quoting Higden, *Polychron.*, Rolls Series, I, p. 360.

² *Arabian Nights*, I, p. 123.

³ The European versions known to me are all extremely thin and poor with the exception of the Roman. This appears to have preserved all the essential points of the original including the pilgrimage of the parents, the shrine of St James of Galicia being substituted for the goal of Mahometan pilgrimage.

to kill her and her children. The vizier kills her children, but the heroine manages to escape. The vizier then goes home and tells his master that the queen was really a vampire, who one night killed her children and fled. Meanwhile the queen dresses as a boy and becomes a maker of *helwa*, a popular kind of Turkish sweetmeat, in a café, and eventually gets the opportunity of telling her story to all the principal persons concerned within closed doors.

The first lacuna puts the narrator in difficulties as his heroine is guilty. The refusal to open the door to her brother, p. 361, is, I think, a displaced reminiscence of her rejection of the overtures of the wicked schoolmaster.

"The boy" in the last part of our tale is the girl in disguise. The "police-officer" who appears in the last scene must I think have played the part of the vizier in the complete story.

For the disguise of the goat's stomach see p. 223.

The King's Son and his treacherous Servant.

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 service¹, the warning against beardless millers in the *Lügenwette* type of story² and the incidents of the *Bargain with the Hairless Man* type³.

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.

Sílli 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. Sflata 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;

¹ Ζωγραφείος 'Αγών, Σύλλογος, 1896, p. 69.

² Von Hahn, No. 59; Mijatovitch, p. 103.

³ 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.* I, 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 Sílata 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 Hungary¹, *Folklore Journal*, vi, p. 199; Turkish, Kúnos (Stambul),

¹ The translation is by the Rev. A. H. Wratislaw from the Slovenish of J. Rimarski's *Slovenckje Povesti*, 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. 338¹.

I am inclined to think that the home of this story is the Levant. The compiler of the *Pentamerone* spent his youth in Crete² and in the Portuguese stories generally the Eastern element is strong. In any case it is remarkable that in Greek collections the story is repeated over and over again, whilst Grimm knows of no parallel in European märchen to the story he has traced in literary works. *The Belbati Princess* (Bompas, Appendix, No. 8) and *The Bél-Princess* (Stokes, p. 138) are very near relatives of *The Three Oranges*.

The Magic Brothers-in-law.

Ulaghátsh 3, p. 355, and 11, p. 379.

Greek variants. Von Hahn, No. 25 [Geldart, p. 50] (Epirus); von Hahn, No. 52 (N. Euböia); 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

¹ Crane speaks of other European versions, but the books to which he refers are inaccessible to me. The Italian version may well be derived from the *Pentamerone*. The prologue has become much distorted from its original form.

² I find that the significance of Basile's sojourn in Crete has been noted by French students of folklore, Cosquin, *Les Mongols*, p. 48, note (1).

first three suitors who ask for them. Three *devs*, 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-handled cauldron and takes a light. He is detected or reveals himself, and the robbers are so impressed with his strength that they invite him to go with them in a raid on the king's palace. The hero gets inside and makes the robbers come one by one through the hole and cuts off their heads. He finds three princesses sleeping, drinks the sherbet that is by them and changes their candlesticks. He next hews off the head of a large snake which is crawling into the palace and leaves his sword sticking in the wall. He then returns to his camp after releasing the agent of Day without telling his brothers. The king is much astonished next morning, and discovers his benefactor by building an inn where the payment for a night's lodging is the narration of the strangest adventure the guest has experienced. The princes when thus detected marry the princesses. But an ogre carries off the wife of the youngest prince. In his search after her he comes to his brothers-in-law, in each case his sister hides him, metamorphosed as some natural object or utensil, until she learns from her husband that he will not harm her youngest brother who gave him his bride. The magic brothers-in-law assist the prince to get his wife back. He tries twice to elope but is caught by the ogre, cut to pieces and only brought to life by the good offices of his brothers-in-law. The third time, he persuades his wife to wheedle from the ogre the secret of his external soul and after acquiring and destroying it lives happily ever after.

The story seems to be characteristic of the Balkan States and the Near East. Grimm, No. 111, is a variant version of the first part of the story.

The alleged Demeter story narrated by Lenormant in his *Monographie de la voie sacrée 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. Sílata 4, p. 449.

Greek variants. Von Hahn, No. 70 (Syrus); Ζωγραφεΐος Ἀγών, I, p. 196 (Epirus); Ζωγραφεΐος 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 Sílata 4) the companions call to be pulled up directly they are lowered. From that point the story follows the main type which runs as follows. An ogre robs the king's apple tree, which the two elder princes try in vain to guard. The youngest wounds the ogre and the trail of blood shews him the well. The hero is let down and kills the three ogres and rescues the three princesses. His companions play him false. He finds the two rams and by mistake or

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*¹.

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

¹ V. Stokes, p. 182; Frere, p. 13; Bompas, p. 289; 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. 489¹.

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

¹ Another version has been published in the text from Phárasa 'H Kouλνεπίρα, 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 1, 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 (Budrám). 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-yarshimshirtsá¹, marries a bear-girl, is killed by the king and restored to life by an enchanted maiden. He evidently

¹ 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*¹. 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.* Buffoon². He cursed the king, and the king asked him to distinguish between male and female fish. Maskarás said

¹ V. Jones, p. 59; Curtin, p. 434; Leger, p. 165.

² Maskarás is the name given to anyone dressed up in a comic way, *e.g.* carnival revellers.

that he could do so, and informed the king that forty of his harem slaves were really males.

The story is a variant of the Oriental tale of *Why the fish laughed*. The giver of the laughing fish is threatened with death unless he discovers the cause of their merriment. One of his sons, who marries the princess, discovers that only the eldest Ranee is a woman. "When enquiry was made it was found that the wives had really become men, and the Raja was put to shame before all his people¹." 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 recalled².

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

¹ Bompas, No. XVIII.

² *Arabian Nights*, I, p. 5.

a different story belonging to the type represented by Pio, p. 159 [Geldart, p. 154] (Astypaliá), von Hahn, No. 6, variant 2 (Zagon), 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*, 1, p. 203.

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¹ The method of quoting *op. cit.* often entails on the reader a tedious hunt for the last reference in which the title of the work was mentioned, and it seemed possibly more convenient to make use of author's names and abbreviated titles in the text, and to add a bibliographical list by which the references might be traced. Quotations in square brackets indicate translations of the variant with which they are associated or translations from the same original.

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CHAPTER IV

DIALECT FOLK-TALE TEXTS AND TRANSLATIONS

Kyza derler-ki: be doban, sen-de hič biršej bilmezmisin bize annattyrasyn?
Kyz-da: ne bilegem, doban adam ne bilir, lākin anamdan bir masal ištmištīm,
istersiniz ony size anladajym.

Kános, *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 SÍLLI¹.

SÍLLI. 1.

Ἦτου εἰς πατισάχης· εἴσι μνιά μαναχέ κόρη. Πολύ χοσάσσα ἦτου χέμκι πολύ ἀγαλούσσα ἦτου. Τουῆη κόρη ἔμασι πολλῆς γλώσσες. Βαβάς ἔης μνιά μέρα παγαίννει να ρωδήση του μάνδι δέι, "Να ριούμ," κόρη του εἶνα σε πάρη; Μάνδισ κι λαεῖ του δέι, "Κό σου κόρη σε πάρη του σταχτηῆ." Πατισάχης κι,—πιάννει του χολή. Ἐρῶιτι σπίζν δου. Παίρει ἔην γόρην δου· παγαίννει ἔη ᾽ς τένα βεράνι τόπου, κι σέκνει ἔη. Ἐτρίζιτι να φέρη πολλὰ ξύλα, δέι να νάψη, να σκοτώση ἔην γόρην δου, κι σταχτηῆς μή ἔην βάρη. Κόρη του βαβάν ἦης βλέπει του, ὡς πού να νάρτη. Βαβάς ἔης μι τα ξύλα ἔρῶιτι· ὅπ ἔην ἱρέαν δου dadí ζηρμουνῶ τα. Κόρη ποτινγιάν τα σωρεῖ, γροικῶ τα. Ἄμμά ἔο να ποῖση, ρέν δα ξέρει. Βαβάς ἔης ἔην γόρη σέκνει ἔη ᾽ς τα ξύλα ἀνάμσα, να ἔη νάψη. Τρανῶ, σωρεῖ δέι dadí ζηρμόνησιν δα. Ἄψουϊκανάς ὑρίζιτι να φέρη dadí. Ἄμμά ὡς πού να νάρτη, κόρη χαλάννει του ὀιάφ. Φέβγει· παγαίννει πολύ μακρά ᾽ς τένα χουριῶ. Βαβάς ἔης ἔρῶιτι· νάφδει τα ξύλα ὅπ ἔην ἱρέαν δέι κόρη ἀπέσ' τουν ἐνί δεγί. Ἐστεριάς ἔρῶιτι σπίζν δου· ἐνίσκιτι πολύ ἰσμάνης.

¹ 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*¹.

THERE was a king. He had an only daughter. She was very beautiful and very clever. This daughter learned many languages. Her father one day goes to ask the prophet,—“Let us see,”—Whom will his daughter marry? And the prophet says to him, “Your daughter will marry the man who sells ashes.” And the king,—anger seizes him. He comes to his house. He takes his daughter; leads her to a desert place and sets her there. He returns to bring much wood, (saying) that he will make a fire to kill his daughter, and the ash-seller shall not marry her. His daughter waits for her father until he comes. Her father comes with the wood; he lets the kindling slip from his mind. When the girl sees this, she understands. But what to do she does not know. Her father sets the girl in the midst of the wood to set fire to her. He looks, he sees that he has forgotten the kindling. Immediately he goes back to bring kindling. But before he comes, the girl breaks down the pyre. She flees; she goes to a village far away. Her father comes, he sets light to the wood, thinking that his daughter is inside. Afterwards he comes to his house; he becomes very repentant.

¹ V. p. 240.

Κόρη παγαίννει δογρού σταχτηῆ ἴς του σπίζι. Βραδύ σταχτηῆς ἔρσιτι ὅπ ἔην ζουλιάν δου. Τρανᾶ, σωρεῖ ὄδι ἔη σύραν δου ἀμβρός ἐνί μυιά χοῤάσσα κόρη. Ρωτᾶ ἔη, “Νάῤ ἤρτις ρώ;” Κόρη κι λαεῖ του ἔογξιάν ἔφκι ὅπ κεφάλιν ἦς¹. Κι τότε σταχτηῆς λαεῖ ὄδι, “Σύ ἔγερ να μ βάρης, γώ σένα φυλάττου σου.” Κι τότε κόρη παίρει του σταχτηῆ· ἐνίσκιτι γάῖρι ἐναίκα του. Γενᾶ γγὼ τέκνα. Τουτουῶν τα ὀνόματα σέκνει τα, τέναν δου, “Ταϋτιρδέ Γιαξιλιάν,” κιτινοῦ, “Τεπιτιδέ Γυζιυμάς.”

Ρώ τα τέκνα σὺνίσκουνδι· ἐνίσκουνδι ὅπ τριῶ χρονῶ. Μνιά ἡμέρα μᾶνα τους ἀφτά τα τέκνα βέμδει τα ἴς τ' ἀμβέλια να φέρουσι μικρά ξύλα, ἔριπί. Ρώ τα τέκνα ὡς τα σωρόβγουσι, σωροῦσι ἔναν ἄρτουπου. Τούτους ἄρτουπους ἰγξιάν δου ἔαννό λαειννόνῃσκι μυριολόγια. Τούτους ποτιγξιάν γιουκούννει ρώ τ τέκνων τα ὀνόματα, βιριᾶτι τα κονδά του, να μάση τουτουῶν ὄνομα καλά. Ποτιγξιάν γιουκούννει ὄδι, “Γραπτό σου ἔογξιάν ἐνί ρέμ βουζουλαῤ,” κι τότε ἐνίσκιτι πολύ πεζμάνης:—“Κέῤγε ἔην γόρη μου μή ἔη σκότισα, κι να ἔημ βάρη σταχτηῆς.” Τούτους παρακαλᾶ τα παιριά να του ὑπάγουσι σπίζιν δους, να ρῆ μνιά ἔη μᾶναν δους κι του βαβάν δους. Παγαίννουσι μι τα τέκνα του σπίζιν δους². Μᾶνα τους ποτιγξιάν του σωρεῖ, γροικᾶ τα ὄδι τούτους τουῤεινῆς βαβάς ἰ. Ἄμμά φοβήσκι νά τα εῖπῆ του βαβάν ἦς ὅπ ἔην ἰρέαν ὄδι μή ἔη σκοτώσῃ.

Ἐστεριάς βαβάς ἔης ποτιγξιάν πικρά πικρά μυριολογίσκι, τότε κόρη εῖπιν da ἴς του βαβάν ἦς ὄδι τούτουνο κόρη νε. Βαβάς ἔης τότε ροῤακλαδαῤ ἔη κι φιλαῤ ἔη. Ἐρσιτι, “Γῆμαρτον· ὄσι Σεγὼς ἔογξιάν σέλη, ἄρτουπους ρέ πουρει να τα χαλιάσῃ.” Κι τότε παίρει ἔην γόρην δου, τα τέκνα ἔης, του γαμβρούν δου· παγαίννει του σπίζιν δου. Φῤάνουσι ἔνα γαινούρη γάμου του σταχτηῆ, κι σέκνει του τουν δόπουν δου. Ἐνίσκιτι εῖς πατισάχης.

Να χαρίσῃ κι σένα κι μένα.

ΣΙΛΛΙ. 2.

Ἦτου ἀρσῆ εῖς πατισάχης· εῖσι τριά παιριά. Τούτα χέρ ἡμέρα κασινόνῃσκασι χωρίζ ζουλιᾶ. Μνιά μέρα μέγας τους λαεῖ ὄδι, “Ὄς πότι σε κάτσουμι βόσα; Να τα γειπούμι ἴς του βαβά μας,

¹ V. § 381.

² For the pl. verb and the use of μι (= μετά) v. § 381.

The girl goes straight to the house of the ash-seller. In the evening the ash-seller comes from his work. He looks, he sees that in front of his door is a beautiful girl. He asks her, "Why hast thou come hither?" And the girl says to him all that had happened to her. And then the ash-seller says, "If you will marry me, I will keep you safe." And then the girl marries the ash-seller; henceforth she becomes his wife. She bears two children. She makes their names, the one "In predestination that which is written," of the other "In mutability is hardly found."

These children grow big; become of the age of three years. One day their mother sends the children to the vineyard to fetch little sticks, twigs. As the children are gathering them, they see a man. This man, like a madman, was uttering lamentations. When he hears the names of those children, he calls them near him to learn their name well. When he hears them say, "Whatsoever is written for thee is not done away," then he becomes very repentant:—"Would that I had not killed my daughter and that the ash-seller had married her!" He asks the children to take him to their house, that he may just see their mother and their father. They go, children and all, to their house. When their mother sees him, she understands that this is her father. But she was afraid to tell it to her father because of the thought that he may kill her.

Afterwards when her father was lamenting very bitterly, then the daughter said to her father that she is his daughter. Her father then embraces her and kisses her. He comes; "I have sinned, in that whatsoever God wishes man cannot do away." And then he takes his daughter, her children, his son-in-law; he goes to his house. They make the ash-seller a fresh wedding, and he sets him in his place. He becomes king.

May it please both you and me¹.

2. "*It is not my own but our own.*"

There was of old a king. He had three sons. These sat every day without work. One day the eldest of them says, "How long shall we sit idle? Let us tell our father and let him shew us

¹ Texts 1—5 are from the dictation of Stéphanos Erisalis.

² V. p. 239.

κι νάζ μαζ ρείξη μιγά ζουλιά.” Λαλά τους λαεὶ τα του βαβάν δους ὄξι, “Τα παιριά σου σέλουσι μιγά ζουλιά.” Βαβάς τους κι —πιάννει του χολή,—λαεὶ ὄξι, “Γώ να νάχου τούτα οὔλα τα παρά κι ἀφδοὶ ναζ ὑρέφουσι ζουλιά.” Τα παιριά πάλι παρακαλοῦσι του βαβάν δους ὄξι να τουζ ρείξη μιγά ζουλιά. Κ’ ὑστέρ βαβάς τους ἐνίσκιτι καριά του¹. Ρώννει χερτέναν δους ὅπ ρέκα σιλιάραζ γρούσα.

Τούτοι τρεῖς τους παγαίνουσι να ραζανήσουσι παρά. Μέγας τους ἐνίσκιτι τουτουων κιατίπης· χερτοίνων δους κίαρι ἔσικίνιν da χώρια. Μιγά μέρα τούτους λαεὶ ὄξι, “Γελάτι να ριούμ ἕνα χισιάβι.” Τρανοῦσι ἔξι μέγα ἀλεφρού τα παρά ἐξίλῃσασι· κιτινὼν τα παρά ραζανήσασι πολύ. Μέγας λαεὶ ὄξι, “Γώ σε ὑπάγου να ραζανήσου ὅπ βασγά ταράφι· σε ὑπάγου να διρλέψου κιζμέξι μου.” Ἀφήννει, παγαίννει. Του βαβάν δου, ἔη μάναν δου, χιζ χανάρι ρέ ρώννει.

Ἦς παγαίννει, χαρσού του ἔρσιτι εἰς χιζῆρης. Ρωτᾶ του ὄξι, “Πού σε ὑπάγης;” “Σε ὑπάγου να διρλέψου κιζμέξι μου.” Τούτους χιζῆρης λαεὶ του ὄξι, “Σε ὑπάγης ἔημ βαρασκεβγή· σε γεβῆς ὅπ τένα κοπρού. Σογγρά σ’ ἔμβης ἔς τένα μέγα σεράι, κι σε νάβρης ἕνα ἀξααλού γεραζμένουν ἄρτουπου. Σε του ρώης σελάμι Σογγρά σε βλέπης, κείνους ὡς πού να σ’ γαλαζέψη. Ὅπ κεί σε μάσης κιζμέξι σου.”

Ρώ τ παίρι παγαίννει· νάβρι τ κοπρού. Ὅχτώ ἡμέρες ὅπ κοπρού ρέ πουρσι να γεβῆ. Σογγρά ὅπ του Σεγοῦ ἔνηκι κι γέβκι. Ἦβρι τα σεράια, κιάτ του εἶπι χιζῆρης· βαίννει ἀπέσου. Χαῖβάνιν δου ἀφήννει τα ὄξου. Χαιρετίζει του· κιανδά κάσιτι. Τρεῖς μέρες χιζ χιζῆρης ρέν γαλαζέβγει. Τούτους κι ἀμβρός του τουτσά κάσιτι. Σογγρά χιζῆρης ρωτᾶ του, “Νάξι ἦρτες; πέ τα, να τα γιουκούσου.” Τούτους ἔογχιάν γέβκι ὅπ κεφάλιν δου, λαεὶ τα². Χιζῆρης κι λαεὶ του ὄξι, “Σύ σε ὑπάγης ἔς τένα χουριό, κι σε νάβρης ἕνα φοκαλουῖ ἄρτουπου. Ἐγερ να πάρης τουτουνοῦ ἔημ γόρη ὡς ἐνάικα, τότε σύ σε να νῆς πολύ ζεργίνης. Ἀμμά τράνης ὅπ του στόμα σου μή πῆς ὄξι ρώ τ ζεργινί, ‘κό μου νε, γιά, ‘κό μας ἔνι, πέ.”

Σογγρά τούτους βαίννει κεί τ χουριό, κιάτ του εἶπι χιζῆρης. Κεί νάβρι του φοκαλουῖ πολύ φογαρά, νῆσκου, λιψαζμένου.

¹ For idiom, cf. p. 414, l. 7.

² For the idiom, v. § 381.

some work¹." 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 Paraskevi²; 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 him³; then sits down. For three days the holy man says nothing. The youth sits thus before him. Afterwards the holy man asks him, "Why hast thou come? Tell it, that I may hear." The youth says what had happened to him. And the holy man says to him, "You will go to a village, and you will find a man who makes brooms. If you take this man's daughter as wife, then you shall become very rich. But look that you say not with your mouth 'this wealth is my own,' but say, 'it is our own.'"

Afterwards the youth enters that village, of which the holy man had told him. There he found the broom-maker, very poor,

¹ *I. e.* Let him set us up in business.

² Probably a place with a church dedicated to St Paraskevi.

³ The actual finding of the old man in the palace is omitted.

βαίννει κονδά του. Ρωτᾶ του ὄξι, "Νάξι διῶσῦνδές τουτσά πικρά;" Τούτους κι λαεῖ του ὄξι, "Χίξ να φάγου ψωμί ρέν ἔχου, να φορώσου ρούχα ρέν ἔχου· νάχαλα μή διῶσῦνῆσου;" Πατιῶσαχιού τ παιρί λαεῖ του ὄξι, "Μά ρά τ παρά, κι γοράς ζουγκιάν σέλης. Ἄβόψι κι γώ σε νάρτου· σέ σας ἰνῶ μισαφίρης." Φοκαλουῆς παίρει παρά· παγαίννει, γοράννει ζουγκιάν ἡσιλίσκι. Ἄμμά να γοράση κομούρια ληζμονᾶ τα. Παγαίννει σπίξιν δου· οὔλα ρώννει τα ζην γόρη δου. Κόρη του κι, ποτιγζιάν σωρεῖ ὄξι κομούρια ρέ ἴνου, παγαίννει ὄπ βονί· ἀψουκικανάς φέρνει νῦα ξύλα, ψήνει φάιμα, φέρνει τα ἔς του μισαφίρη. Σαβρινῆ μέρα μισαφίρης γοράννει νῦα μόδελλα· δοσεδέ τ ὀδιάν τους. Λαεῖ του ὄξι, "Γώ σε πάρου ζην γόρη σας· σε να ἰνῶ γαμβρός σας." Ὅπ κεί ζη μέρα κ' ὑστέρ τουτουνοῦ ζουλιᾶ παγαίννει πολύ ράσα. Ραζανδᾶ πολλά παρά. Χδίννει νῦα σεράια, ἀμμά πολύ ζουρλού. Τούτα τα σεράια ἔμνιαζασι βαβά του τα σεράια. Ἄφηκε ὄπ βαβά του τα σεράια ἔνα ἔξίγι, ὄπ του φόβουν δου μή του σκοτώσουσι. Ραχάξιν δου πέκ πολύ καλό ἦτου. Ἰγζιάν τούτου ζεγκιῆς κανεῖς ρέ ἦτου.

Μνιά μέρα μάνα του λαεῖ ἔς τουν ἀνδραν ἴης ὄξι, "Γώ σέλου να ριῶ μέγα μου τ παιρί." Τούτοι γγὼ τους κατλέβγουσι ὄπ ἔνα χαϊβάνι· παγαίννουσι ζη μνιά στράτα. Ὡς παγαίννουσι, ἐνίσκιτε μνιά βροσή· καλά καλά ἰσλανδοῦσι. Ὅπ χαρσού σωροῦσι παιριού τους τα σεράια. Παρακαλοῦν τους ὄξι, "Ἄβόψι να πομνοῦμι ρώ, κι ἄβρι να ὑπάμι." Φδάνουν τους ραβούλι. Καλά καλά ραχατλανδουρδοῦν τους. Σαβρινῆ ἀβόπουρμα ρωτοῦν τους ὄξι, "Τούτα τα σεράια εἶνους νου; Διῶπγῶ μνιάζουσι κό μας τα σεράια. Ἐσικιάν ἐνί σαάβης του, σε του σκοτώσουμι, ἔβγκι μνιάζουσι κό μας τα σεράια." Βιριοῦνδι πατιῶσαχιού τ παιρί ὄξι, "Ἰψεσινός μισαφίρης σε σου σκοτώση." Τούτους ἔρσιτε ἀμβρός του, λαεῖ του ὄξι, "Ἄφτά τα σεράια κό μου ἴνου. Ἐσσει ἔνα νοξάνι· ρέν da σωρεῖξ μί;" Για τούτου κιμόνη ρέν δου σκοτώννει, ἀμμά ἡσιλίσκι να πάρη οὔλα του τα παρά. Μάνα του κι λαῖννει ἔς τουν ἀνδραν ἴης ὄξι, "Να τα πάρουμι, κι να τα ρώσουμι μέγα μας παιρί." Πατιῶσαχιού υἱός λαεῖ τους ὄξι, "Γώ ὡς πού να τα νάβρου, εἰς Σεγός τα ξέρει. Μένα τούτα οὔλα εἰς χιζῖρης μου τα ρώκι." Πατιῶσᾶχης πάχ ρέν δου φρηκέτι.

Σουγκρά πατιῶσαχιού τ παιρί λαεῖ του ὄξι, "Γώ ἔνα πατιῶσαχιού 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 κιζμέι μου. Εἰς χιζύρης εἶπι μου ὄξι, “Σύ κιὰτ να νῆς ζεργίνης, μὴ πῆς ὄξι, ‘κό μου νε, μά, ‘κό μας ἰνου, πέ, κι Σεός σε σου τα ἀφήση.” Σὺ νάχαλα σε τα πάρης ὄπ μένα;” Κι τότε βαβὰς του γροῖξι ὄξι γιαφτοῦ τ παίρι του. *Qoʒakladā* του, *filā* του, παίρει του παίρι κοντά του.

Να χαρίση κι σένα κι μένα.

SĪLLI. 3.

Ἦτου εἰς ἄρτουπους. Τούτους ἄρτουπους βλοήσκι. Παρά ρέν εἶσι. Ἦσιλνίσκι σαβρινή μέρα να πάγη ἴς τουν γάμδου. Χαιρετᾶ ἔην ἐναίκαν δου· ἀφήννει, παγαίννει. Στέκιτι ἴς ἕνα μέγαν κιζμεκιάρης. Μηνιάτικον δου ρέν da γαλαζέβγει. Ρεκατέσσαρις χρόνους κάσιτι γουρβετλί· ἔην ἐναίκαν δου χιζ νε παρά νε χαρῖ ἔη βέμνει. Ἐναίκα του γεννᾶ ὄπ τούτου ἕναμ βαιρί. Ἐνίσκιτι ρεκατριῶ χρόνῶ.

Μνιᾶ μέρα ὄπ χουριόν δου ἔρσιτι εἰς ἄρτουπους. Λαεῖ του ὄξι, “Νᾶζ κάσισιζ ρώ μειμάνα; Ἐναίκα σου ζαβαλί· ὄο να ποῖῶ χώρι παρά;” Ποτιργιάν τούτους ἄρτουπους λαεῖ του da, τουτσά νοῖς του ἔρσιτι ἴς κεφάλιν δου·¹ μεγέρ ζηρμόνησιν da βλόημαν δου. Τούτους παγαίννει ἴς τουν ἀγάν δου, ὄξι, “Γῶ,—ἔνηκι ρεκατέσσαρις χρόνους ὄπ τ’ ἦρτα κό σου κοντά. Σὺ μένα χιζ παρά ρέ μου ρώκις. Γῶ σε ὑπάγου ἴς χουρῶ μου. Γῶ ἔχου ἐναίκα. Ρῶζ μου νῆ παρά.” Ἄγας του λαεῖ του ὄξι, “Μαδέμκι σύ ὡς ζαριᾶ χιζ παρά ρέν ὑριψις, ἄπαρ ρα τ κῦρέι, κι σκάμα κάτου χαζνά· βάς τα τρεῖς φορές. Ὀυργιάν ἔρσιτι παρά κῦρέι τουμ ἠρόσπου, κείνου κό σου τ κιζμέι νε.” Τούτους κατιβαίννει κάτου χαζνά κοντά· βάννει τρεῖς φορές κῦρέι. Ἐρχουνδι τρεῖς μαναχές λίρες. Παγαίννει· λαεῖ ἴς τουν ἀγάν δου ὄξι, “Τούτου κό μου κιζμέι νε.” Χαιρετᾶ του, κ’ ὑστεριανὰς ἀφήννει, παγαίννει.

Ἦς παγαίννει ἔη στράτα, γρατᾶ τένα ραῖβε. Κεῖ κάσιτι Φρηκέτι ὄις γαλαζέβγει. Ἦς φρηκέτι, τρανᾶ, σωρεῖ ὄξι εἰς ἰμάτης χιζ ρέν γαλαζέβγει. Ρωτᾶ του ὄξι, “Νᾶζ ρέν γαλαζέβγεις;” Χῶζας κι λαεῖ του ὄξι, “Κό μου ἕναγ γαλαζῖ μου μνιᾶ λίρα νε.” Τούτους λαεῖ του ὄξι, “Μά ρά ἔη λίρα, κι πέ μνιᾶ γαλαζῖ σου.” Ἰμάτης κι

¹ V. § 881.

I went forth to seek my fortune. A holy man said to me, 'When you become rich say not, *It is my own*, but say, *They are our own*, and God will leave it to you.' Why will you take it from me?' And then his father understood that he was his own son. He embraces him; he kisses him; he takes the youth to himself. May it please both you and me.

3. *Three Words of Advice*¹.

There was a man. This man got married. He had no money. He was minded on the morrow to go abroad². He says farewell to his wife, leaves, goes his way. He lives with a great man as servant. Of his monthly wage he says nothing. Fourteen years he remains abroad; to his wife he sends neither money nor letter. His wife bears him a son. He becomes thirteen years old.

One day a man comes from his village. He says to him, "Why do you stop here at your ease? Your wife is in trouble. What will she do without money?" As this man says this to him, straightway his sense comes into his head:—for he had forgotten his marriage. He goes to his master, says, "For me, it is fourteen years since I came to your house. You have never given me any money at all. I will go to my village. I have a wife. Give me some money." His master says to him, "Because until now you have never asked for any money, take this shovel and go down to the treasury. Put in the shovel three times; whatsoever money comes against the edge of the shovel, that shall be thy luck." The man goes down to the place of the treasury. He puts in the shovel three times; only three pounds come up. He goes; he says to his master, "This is my luck." He says farewell to him and afterwards leaves him, goes his way.

As he goes on the road, he comes to a *café*. There he sits down. He listens to the people speaking. As he listens, he looks, he sees that an imam says not a word. He asks him, "Why do you say nothing?" And the learned man says to him, "One word of mine is a pound." The man says to him, "Take this pound,

¹ V. p. 238.

² The word, which I have translated "abroad," is *κάμπος*. 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 ἕη λίρα, κ' ὕστερ λαεὶ του ἕνα μαναχό γαλαζί, "Γανεινῶ γαλαζί μὴ φρηκησῆς." Κ' ὕστερ στέκιτι· σαλᾶ του στόμαν δου, ἵπὶ ρέν γαλαζέβγει. Κ' ὕστερ ρωτᾶ του ὄξι, "Νᾶζ ρέν γαλαζέβγεις;" "Ρὸς μου ἄλλη μνιά λίρα, κι να σου εἰπῶ ἄλλου ἕνα γαλαζί." "Καλά," του λαεὶ. Ρώννει του ἄλλη μνιά λίρα. Κι τούτους λαεὶ του ὄξι, "Ὅπ δογρούσσα ἕη στράτα μὴ σασῆης." Κ' ὕστερ πάλ στέκιτι· ρέν γαλαζέβγει. Ρωτᾶ του, "Νᾶζ ρέν γαλαζέβγεις;" Ρώννει του μνιά ἄλλη λίρα. Λαεὶ 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 ἔδει πολλά παρά κι· γμα τένα γαλαζί κιμόνη ρῶκι μνιά λίρα." Σαβρινή ἀβόπουρμα οὔλοι σκῶνουνδι να ὑπάγουσι στράτα δους. Ὡς παγαίνουσι, πατᾶ μνιά βροσῆ. Λαλοῦν δου ὄξι, "Γέλα, ὄπ ἀφτούση στράτα μὴ πᾶς κι· να ὑπᾶμι ὄπ βασκίσσα στράτα." Τούτους κι διῶσινδέ ὄξι, "Γὼ γμα τένα γαλαζί κιμόνη ρῶκα μνιά λίρα· ὄπ δογρούσσα ἕη στράτα ρέ σασῶ." Κ' ὕστερ χωρίζουνδι. Τούτοι ἄρτουπουρι εἶχασ' ἕην ἱρέα νά του σκοτώσουσι, κι να πάρουσι τ παράν δου. Ὅπ σκότιμα γούλτισι.

Παγαίννει ἕς τᾶλλου ἕνα ραῖβε. Ραῖβεῖς λαεὶ του ὄξι, "Ρὼ δισκιάν γοιμάτι, ἀβόπουρμα πεσανίσκιτι." Τούτους ρέν ἀφρηκέτι Κοιμάτι ρῶ. Ὡς κοιμάτι ἕην νύχτα, γιουκούννει μνιά λαλιᾶ ὄξι, "Σε νάρτου, να νάρτου μί;" Κι τούτους ξυπνᾶ· λαεὶ ὄξι, "Γέλα να ριούμ εἰς σου." Ποτιγχιάν da λαεὶ τουτσά, ὄπ δουλάδι ξεβαίννει εἰς ἄρτουπους μι τένα ἔουβάλι ἀλτούνια. Σογγρά ἄρτουπους πεσανίσκιτι. Ἀβόπουρμα ἔρκανδα, ραῖβεῖς ὡς κοιμάτι, τα παρά οὔλα γεμώννει τα τερκίν δου ἀπέσου· ἀφήννει, παγαίννει.

Κατιβαίννει χουριόν δου. Τρανᾶ, σωρεὶ ὄξι ἐνάικα του μι τένα δελιγάνου παίρι γαλαζέβγει. Τούτους ποτιγχιάν τους σωρεὶ, νους του παγαίννει βασκάν δόπου¹· ἀπανδέσ' ὄξι ἐνάικα του ἀγαπᾶ γανείνα. Ἡσιλίσκι να σκοτώση ρῶ τ παίριν δου. Σογγρά λαεὶ ὄξι, "Γὼ γμα τένα γαλαζί κιμόνη ρῶκα μνιά λίρα· νᾶζ να του

¹ 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 dies¹. 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 head²; he thinks that his wife is in love with some one. He wanted to kill that lad. Afterwards he says, "I for one

¹ The *πεσάλοικτι* of the text is clearly a variant for *χάσκι* (= *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 *χάσκι* has carelessly taken its wrong meaning. The *πεσάλοικτι* at the beginning of the paragraph perhaps led to the blunder.

² Literally: "his mind goes to another place."

σκοτώσου; Σουγρά να τα μάσου, κ' ύστέρ σκοτώνου του." βαίννει απέσου έναίκα του. Ποτιγξιάν του σωρεί, λαεὶ 'ς παιρίν ἴης ὄϊ, "Ἡρτι βαβάς σου· ὄουκου, ροῖακλάις του, φίλης ὄεριν δου." Κι τότε τούτους ἄρτουπους λαεὶ ὄϊ, "Καλά ρέν δου σκότιστα. Τούτους κό μου τ παίρι του." Τουτσά ὄπ ρώ τες τρεῖς λίρες χέμ ραζάνῃσι ὄμβριν δου, χέμ ραζάνῃσι πολλά παρά, χέμ παιρίν δου ρέν σκότиси.

Να χαρίῶ' κι μένα, να χαρίῶ' κι σένα.

ΣΪΛΛΙ. 4.

Ἡτου εἶξ ρουγιουμῃῆς. Εἶσι μιὰ χοῦάσσα έναίκα. Τούτῃ ἔην έναίκα σάλισιν ἴη ὄχτώ σύρες ἀπέσου· κεί μαναχὸ σάλισιν ἴη. Ρουγιουμῃῆς ποίκιν ἴη μιὰ ζγάξ βέργες πολὺ χοῦάσσις. Τούτο γιούκσιν da πατιῶαχιού τ παίρι. Παίρει ἕνα τερκί ἀλτουνια. Ἡρτι ρουγιουμῃῆ τ χουριό. Δερὰ δεκιά ρωῖτῃσι ρουγιουμῃῆ του σπιῖ. Κ' ὕστερα ἔμασι ὄϊ ρουγιουμῃῆ του σπιῖ ὄπ τένα βαῶκά σπιῖ βιτισιμένου νε. Παγαίννει· ρώ του σπιῖ νάβρι τα. Κάσιτι ρώ 'ς του σπιῖ.

Ρώ του σπιῖ κι εἶσι ἕνα δουλάβι· ὄπ ρουγιουμῃῆ έναίκα ὄδα κολλημένου του. Ὅπ ρώ 'ς δουλάβι ρουγιουμῃῆ έναίκα ὄπ ἔην ροῖσίνα ἴης γαλαῖβινούῃσκι. Ρωτοῦν ἴη, ἔγερ να σελήτῃ να πάρη πατιῶαχιού τ παίρι. Τούτῃ κι, "Παίρου τα," λαεὶ, "ἀμμά ἔγερ να μ βοῖῃ μιὰ ζγάξ βέργες ἴγξιάν γατέχω." Πατιῶαχιού τ παίρι, "Ἐογξιάν λαεῖς χέμ ἔογξιάν γυρέβγης, σέ τα ποῖσω," λαεὶ. Τούτῃ ρώννει ἔη βέργαν ἴης ρώ τ πατιῶαχιού τ παίρι. Τούτους κι παγαίννει ρουγιουμῃῆ τ τῖκλιάν· λαεὶ του ὄϊ, "Σε ζ ρώσου μιὰ χούφτα παρά, ἔγερ να μ βοῖῃς ἴγξιάν ἴιά μιὰ ζγάξ βέργες." Ρουγιουμῃῆς ποτιγξιάν σωρεί ἔη βέργα, γροικᾶ ὄϊ έναίκα του κρυφᾶς ὄπ ρώ του ἴουβάνου ἔγλενδᾶ. Ἀψουδικανᾶς σαλα τῖκλιάνον δου, παγαίννει σπιῖν δου. Σωρεί ὄϊ έναίκα του βέργες στέκουνδαι 'ς τουν δόπουν δους, κι τότε καρμά του ραχατλανδᾶ. Παγαίννει 'ς τῖκλιάνον δου. Ἐαλιστᾶ τες βέργες· γουλιτώννει τες. Ἐρῶιτι πατιῶαχιού τ παίρι. Ρώννει του μιὰ χούφτα παρί·

word only gave a pound; why should I kill him? Presently I will find out, and afterwards I will kill him." His wife goes in. When she sees him, she says to her son, "Thy father has come. Rise up, embrace him, kiss his hand." And then the man says, "It is well that I did not kill him. This was my own son." Thus with these three pounds he gained his life and he gained much money and he did not kill his son.

May it both please me and please you.

4. *The goldsmith's wife*¹.

There was a goldsmith. He had a beautiful wife. This wife he shut up inside eight doors; there all alone he shut her up. The goldsmith made her a pair of very beautiful earrings. The king's son heard of this. He takes a saddle-bag full of gold. He went to the village of the goldsmith. He asked on this side and on that for the house of the goldsmith. Afterwards he learned that the goldsmith's house is joined on to another house. He goes, he found that house. He stays in that house.

Now that house had a cupboard; it was over against the room of the goldsmith's wife. By means of that cupboard the goldsmith's wife used to talk with her neighbour. They ask her if she is willing to receive the king's son. "I receive him," says she, "but on condition that he makes me a pair of earrings such as I purpose." The king's son says, "Whatsoever thou sayest and whatsoever thou seekest, I will perform it for thee." She gives her earring to the king's son. Now he goes to the goldsmith's shop. He says to him, "I will give you a handful of money, if you will make me a pair of earrings like this." When the goldsmith sees the earring, he perceives that his wife is secretly taking her pleasure with the young man. Immediately he shuts his shop; he goes to his house. He sees that his wife's earrings are in their place, and then his heart is at rest. (Another version of the tale here explains:—The prince had got to his house before the goldsmith and restored the earring to the wife by means of the communication between the two houses afforded by the 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,

¹ V. p. 236.

παίρει τες βέργες· παγαίννει. Φουγιουμής σεβινδᾶ πολύ, ὄχι
 ραζάνησι πολύ παρά. Βράδυ ἔρσιτι ἔην ἐναίκαν δου κοντά
 σεβινῆμένους.

Ἐστριάς πατιῶαχιού τ παιρί του ρουγιουμῆ καλαῖτου μυιά
 'ς του σπίζιν δου. Ἄμμά ρουγιουμῆς πρίν να νάρτη, ἐναίκα του
 φορώνιτι, σάνιτι, ὅπ δουλάβι βαίννει· πατιῶαχιού τ παιρί κοντά
 κάσιτι. Φουγιουμῆς ποτιπγιάν ἦ σωρεῖ, σαδτᾶ. Ἄψουϊκανός
 παγαίννει σπίζιν δου να τρανήση, "Να ριούμ," ἐναίκα του ἐνί μί;
 Ἐναίκα του ἄψουϊκανός ὅπ του ρουγιουμῆ ἀμβρός βαίννει σπίζι
 κάσιτι ζουλιᾶς ἔης κεφάλι. Φουγιουμῆς ποτιπγιάν ἦ σωρεῖ
 σεβινδᾶ ὄχι ἐναίκα του στέκιτι. Πάλ ρουγιουμῆς παγαίννει ὅπ
 ἔη σύρα· ἐναίκα του παγαίννει ὅπ ἔην γάπηνη. Φουγιουμῆς ὦραν
 ἦ ὦρα κάσιτι· ἔαλδουσι, χορέβγουσι, τραγοῦσι, φῆάνουσι μυιά
 χοδάσσα παρέα. Σουγρᾶ ἔρσιτι σπίζιν δου. Ἐναίκα του πάλ
 ἔρσιτι ὅπ τούτου ἀμβρός· κοιμάτι. Φουγιουμῆς σωρεῖ ἔην ἐναίκαν
 δου κοιμιζμένη ζουλιᾶς ἔης δεπέ.

Μυιά δομάδα κιαντά πατιῶαχιού τ παιρί λαεῖ του ὄχι, "Γώ σε
 ὑπάγου χουριό μου." Φουγιουμῆς ἔρσιτι σπίζιν δου· λαεῖ ἔην
 ἐναίκαν δου, "Χαζιρλάις ἔνα μέγα ρουδί ρουραδιές, να τα ρώσουμι
 τέναν δόπου." Ἐναίκα φῆάνει νῆες ρουραδιές, ἀμμά ζουρλούσσις.
 Σαβρινῆ μέρα ρουγιουμῆς· παίρει τες· παγαίννει πατιῶαχιού τ
 παιρί κοντά. Ἐναίκα του κι βαίννει ὅπ δουλάβι πατιῶαχιού τ
 παιρί κοντά. Του ρουγιουμῆ λαεῖ ὄχι, "Μή ποίκης ζαχμέτι."
 Σουγρᾶ πατιῶαχιού τ παιρί φιλᾶ ρουγιουμῆ τ ὄερι. Κατλέβγει
 χαϊβάνιν δου· παίρει ἔην ἐναίκα κι πίσου του. Ἄφήνουσι· πα-
 γαίννουσι. Φουγιουμῆς ἔρσιτι σπίζιν δου. Τρανᾶ· σωρεῖ, ὄχι
 ρέν ἐνί ἐναίκα. Κλαίει, κουπώννει, ἀμμά φαιδά ρέ φῆάνει.

Συμῆστα του Στέφανι.

ΣΙΛΛΙ. 5.

"Ἦτου εἰξ ἄνδρας, μυιά ἐναίκα. Εἶχασι σπίζιν δους ἔνα δανά
 ἄνδρας πολύ δεμδέλης του. Χέρ ἡμέρα ἐφῆάνασι ραβγά ὄχι
 "Δανά σύ σέ τα ρίσης." "Γώ σέ τα ρίσῶν."

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 Stephen¹.

5. *The Lazy Man*².

There was a man and his wife. They had in their house a calf. The man was very lazy. Every day they used to have a dispute; “You shall tie up the calf!” “I shall tie it up!”

¹ In the unpublished but fuller version of the tale, when the goldsmith is puzzled by the resemblance of the earrings which the king's son has to his wife's, and I think also by the resemblance of his wife to the woman in the prince's house, his wife soothes him by expounding the theory that in the creation God made everything in pairs.

² V. p. 231, under *Noodle Stories*.

Μνιάν ἡμέρα ἐναίκα λαεὶ ὄξι, "Ἄβρι ἀβόπουρμα δισκιά σκώνιτι ἔρκανδα κι γαλαῖβγει, κείνους σε ρίσση δανά." Ἐναίκα πολὺ ἔρκανδα σκώνιτι· παγαίννει να ποίση ρούχα. Ἄνδρας τρανᾶ· σωρεὶ ὄξι ἐναίκα ρέ νι. Κοιμᾶτι· χιῖ ρέ σκώνιτι ὅπ του φόβουν δου δανά μὴ τα ρίσση δεγί. Ἄνδρας ὡς κοιμᾶτι, δανά τρώγει οὖλουν δους του ψωμί. Πάλλ ἄνδρας ρέ σκώνιτι· τουτσά τρανᾶ. Ὡς τρανᾶ, ἔρῃτι ἐναίκα ἀλεφρός. Λαεὶ του ὄξι, "Ἐναίκα σου πού πήγι;" Ἄνδρας χιῖ ρέ λαεὶ. Ἐναίκα ἀλεφρός ἀπαιδέ' ὄξι σκώτισι ἔην ἀλεφρὴν δου, κι πιάσκι τ' ὄξι δου. Παίρει του παγαίννει ἑρβέρ τῦκιάνθ. Βγάλνει οὖλα του τα ρούχα. Πάλλ ρέ γαλαῖβγει. Πιάννει του χολή. Παίρει του· παγαίννει ἔην γρεμάλα. Πάλλ ρέ γαλαῖβγει. Ἐναίκα του γιουκούννει ὄξι του ἀνδραν ἴης κρεμᾶν δου. Ἄψουρικανᾶς τρέσει· παγαίννει ἔην γρεμάλα κονδά· βαγθερᾶ ὄξι, "Του ἀνδρα μου μὴ του γρεμάστι· κρεμάστι δανά, κι νάζ γουλτώση ὅπ ἔην ζουλιά. Γαβεῖτι τουτουσι ρέ νι· δανά τ γαβεῖτι νι." Ἄνδρας ποτιγιάν τα γιουκούννει, ὅπ ἔην γρεμάλα βαγθερᾶ· λαεὶ ὄξι, "Δανά σὺ σέ τα ρίσσης· σὺ γαλαῖβεις ἀμβρός," δεγί. Γουλτώσκι.

Συμῆστα Στέφανουν Ἐρίσαλη.

ΣΤΙΛΛ. 6.

Ἦτου εἰς πατισάχης· εἶσι μνιά ἐναίκα. Ἐναίκα του πέσανι. Σουγρᾶ βλογήσκι. Ὅπ ἀρσινή του ἐναίκα εἶσι μνιά γόρη. Τοῦτη ἔην γόρη ζαριανή του ἐναίκα ρέν ἴην ἀγάπησι. Μέρα νύχτα ἡσιλνί τουῦτη ἔην γόρη νά ἔην σκοτώση. Μνιά μέρα ἔην γιατούχα ἀπέσου σέκνει ἕνα φίρι. Βιριάννει ἔην γόρη δου· "Μαρία, Μαρία· Μαρία κι λαγεῖ, "Ὅρσι." "Ὅπ εἰά ἔην γιατούχα πιεῖ ἕνα κερὶ νιαρό." Μαρία κι εἶπι ὄξι, "Κόνις τα ἔην γούπα ἀπέσου κι πιέννου τα." Μάνα ἔης εἶπι ὄξι, "Μαρί, Μαρί, ὦ Μαρία, χάτρι μι νάς τα χαλάσης;" Μαρία κι πῆρι ἔην γιατούχα, ἦπι ἕνα νιαρό. Φίρι ἔμβηκε κόρης ἔην γοιλιά. Ἐην γοιλιάν ἴης ἀπέσου φίρι γέννησι· νύγου νύγου κόρης κοιλιὰ προύζουτι.

Ἐναίκα γράφει του βαβάν ἴης κι¹, "Κόρη σου καλή κόρη ρέ νι· σκρόφα νε· γαστουρώσκι γεννιά μνηῶ νι." Βαβάς ἔης βέπνει ἕνα χιζματκιάρη του, να πάρη ἔην γόρη, νάς ἔην βάρη τα βουνά, νάς ἔην σκοτώση.

¹ 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*¹.

There was a king; he had a wife. His wife died. Afterwards he got married. By his first wife he had a daughter. This daughter his present wife did not love. Day and night she wished to kill this daughter. One day she puts a snake into the bottle. She calls her (step)daughter; "Maria, Maria!" And Maria says, "Please." "Drink some fresh water out of this bottle." And Maria said, "Pour it into the cup and I will drink it." Her mother said, "Maria, Maria, O Maria, will you cross my wishes?" And Maria took the bottle; she drank a draught of water. The snake entered into the girl's womb. The snake produced young inside her womb. Little by little the girl's womb swells.

The woman writes to the girl's father, "Your girl is not a good girl; she is a harlot; she is nine months with child." Her father sends one of his servants to take the girl, to take her to the mountain, to kill her.

¹ V. p. 269.

Παιρί ἔρσιτι νύχτα κόρης του σπιῖ· δώννει ἔη σύρα. Κόρη ἀνοίξει του. Πόταν εἶρι την γόρη, σεβδαλάνησι. Ρώχησι ἔη γόρη νάχαλα ἐνήκασι τούτα. Κόρη κι οὔλα εἶπιν da. Παίρει ἔη γόρη κρυφά· βαίνουσι τένα ἀραβά. Παγαίνουσι του βαβάν ἴης κονδά. Κεῖ οὔλα ἀνλαδοῦν da. "Ὡς τα ἀνλαδοῦσι, ἔρσιτι εἰζ χιζῆρης· ρώννει ἔη γόρη ἕνα ἰλάῖ. Ξεβαίνουσι τα φίριμα. Κόρη ἐνίσικι καλά. Βαβάς ἔης πόταν εἶρι τούτα, βοσαδᾶ ἔη ἐναίκα του. Ρώννει ἔη γόρη δου του χιζματκιάρη του. Φδάνουσι γάμου, βόγου· κονώννουσι πολλά πιλάβια. Ἐναίκα του κι πόταν γιουκούγει τούτα, ὅπ ἔη χολήν ἴης πέσανι.

Taken with revision from the Schoolmaster's MS.

SÍLLI. 7.

Μνιά φορά ἦτου εἰζ ἄρτουπους· εἶσι μνιά ἐναίκα πολύ πολύ χοσάσσα. Γουρβέκι ρέν πεγαίννόνῃσικι· φοβινόσκι ἔη ἐναίκα. Ἐναίκα του κι γροίσκιν da. Νάβρι ἕνα μήλου· ρώννει τα του ἀνδραν ἴης· λαεῖ του ὄκι, "Μά τιά τ μήλου· σκάμα πούταν σέλης· μή φοβησῆς. Πόταν τούτου μήλου ἔουρουδᾶ, τότε σουπελένης, ἀψά γέλα σπιῖ σου." "Ἀνδρας ἔης παίρει μήλου, πεγαίννει τένα βασκά χουριό· διρλέβει μνιά ζουλιά. Κεῖ τ χουριό ἦβρι χόκιουμέκι, μνιά καλή ζουλιά· ἐνῆκι χόκιουμεσού μίγας. Ἄψά ἀψά, ὅπ κασινόνῃσικασι τ' ὀδά, ξεβινόσκι ὄξου, τρανίνόσκι μήλου, πάλ βαιννίνόσκι ἀπέσου. Ἀρραδάσῃς του εἰς σουπελένησι, νά ξεβαίννει τούτους ἀψά ἀψά ὄξου. Κρυφάς ἀφήννει ἕνα ἄρτουπου ὄξου νάς του ταυαγίση. Τούτους ἄρτουπους γροικᾶ τα· λαεῖ τα του ἀρραδάσην δου. Ἀρραδάσῃς λαεῖ του ὄκι, "Γροίξα τα νά ξεβαίννεις ὄξου. Τρανᾶς ἕνα μήλου. "Ὅπ τουμ γόλφου σου ξεβάννεις τα, τρανᾶς τα μνιά, πάλ βάννεις τα." Κεῖνους κι οὔλα ἀνλαδᾶ τα.

Βέπνει σογγρά ἕνα χοσά ἄρτουπου ὅπ πολλά φλουριά νάς κῶτιλεγίση ἔη ἐναίκα του δεγί. Πόταν τούτους ἄρτουπους παιγαίννει, ἔαβαλαδᾶ να γανδουρῆση ἔη ἐναίκα. Ἐναίκα του κι φδάνει μνιά χρώστα πολύ δερίνισσα, γαπάχιν ἴης βελουσουῆ. Τούτου του χοσά ἄρτουπου λαεῖ ὄκι, "Δερᾶ γρύφτα κι, να πέσουμι." "Ὡς γρύννιτι, δώννει ἔη χρώστα ἀπέσου. Κεῖ παρακαλᾶ ἔη 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*¹.

Once there was a man; he had a very beautiful wife. He used not to go away from home; he was afraid for his wife. And his wife became aware of this. She got an apple; she gives it to her husband; she says to him, "Take this apple; go wherever you please; do not be afraid. When this apple rots, then be alarmed; come at once to your house." Her husband takes the apple; he goes to another village; he looks for work. In that village he found a court of justice, a fine occupation; he became the head of the court. Immediately, whilst they were sitting in the room, he used to go outside, look at the apple, come inside again. A companion of his wondered why he goes outside immediately. He secretly sets a man outside to find him out. The man discovers the matter; he tells it to his companion. His companion says to him, "I have discovered why you go outside. You look at an apple. You take it out of your bosom; you look at it once; you put it back again." And he explains to him the whole matter.

Afterwards he sends a handsome man with plenty of money with the intent that he should do evil to the man's wife. When this man goes, he tries to seduce the woman. And the woman makes for a snare a very deep pit, the cover of which is concealed. To this handsome man she says, "Now undress, that we may go to bed." Whilst he is undressing, he falls into the pit. There he intreats the woman, "Pardon, pardon!" And the woman says,

¹ V. p. 237.

"Ἡμαρτον, ἡμαρτον." Ἐναίκα κι λαεῖ ὄχι, "Κεῖ σε κάτσης, ἀμμι βοῦά μή στασῆς. Νά ζ ρώσου μαλί ποῖς τα ὄργου. Ἐγερ να στασῆς βοῦά, φάγιμα ρέ σε ζ ρώσου· σε πορνῆς νησκός, σε πεσάνης." Κείνους κι ποίκιν da ραβούλι· εἶπι, "Ἰναί."

Γέβκασι ἐπεγί μέρες. Σουγρά ἔρσιτι ὅπ χουριό ἄνδρας ἔης ὅπ του ἀρραδάσην δου δάμα. Ἐναίκα του ρεῖχνει ἔη χρώστα ἀπέσου. Φῦνουν δου ὅπ ρώρεκα φοράς ἄνδρας κι ἐναίκα. Ἀρραδάσης του φοβήσκι να γειπῆ δογρού. Πόταν ἔνήκι νύχτα, ἤρτι γιούπνους τους· ἄνδρας κι ἐναίκα ἐπισασι τένα ὀδά, ἀρραδάσης κι τένα βασκά τ ὀδά. Ρώκασι του ἀρραδάσην δου κείνου τ μήλου. Ἐη νύχτα κείνη μήλου ἔουρίγισι. Ἀβόπουρμα πόταν εἶρασι μήλου ἔουρου-Ἰμένου, ἰάσῃσασι.

Taken with revision from the Schoolmaster's MS.

B. TEXTS FROM CAPPADOCIA.

DELMESÓ. 1.

Ἦτο ἓνα πατισάχος. Εἶχεν ἓνα παιδί. Το παιδί τ ἦτο σανό. Και σο βαβά τ και λέχ, "Ἐθύρα μας ἐμβρό νά με βγάλης ἓνα πεγάδι, και σαδάχλαινά ὄχισ κ' ἔρῃ γαι ἐμῶς το λαήνι, νά το πάρω." Ἐκώθην σαδάχλαινά· πήρεν ἓνα σανδάλια και ἔκασεν σο πεγάδι ἐμβρό. Και ἤρτεν ἓνα ροῖά ραρό, να γεμῶς το λαήνι τ. Το παιδί ὄσον γ' εἰδέν ἔην, ἐπήρεν ἔην μέ τα ραῖνέδια. Κ' ἐκεῖν γαι λέχ, "Ὅτι νά σε πῶ; ἀδερὲ να ἔρῃς σα τρία γυζελιού σο χασίμ ἰρέσι." Και το παιδί ἔτρεξεν και παρακάλεσεν το ροῖά ραρό, και λέχ, "Ἐκεῖ τα τρία γυζέλια πούθε νδαι;" Γ' ἐκεῖν γαι λέχ, "Κεῖνδαι σο φιλάν σου δόπο." Γαι το παιδί ἤρτεν σο σπιῖ του, ἔθεκεν ἓνα στρώ, και κοιμήθην. Ἦρτεν και μάνα τ, γαι λέχ, "Ἀμά, ὄι κοιμᾶσαι; ἄν εἶσαι ἀστενάρ, ἄς φέρομ το χεκίμ." Κ' ἐκεῖνο και λέχ, "Ἀστενάρ δέ εἶμαι· μαναχό πέ τα σο βαβά μ, ἄς με ποίκ ἓνα δεμιριόνας ραβζί και ἓνα Ἰγιάς δεμιριόνας ἔιζμέδια, και να βγῶ να πέγω, να βρῶ τα τρία γυζέλια, τά εἶπεν το ροῖά ραρό." Και βαβά τ ἐποίκεν do. Και ἐξέβην και πήγεν σα βουνιά.

"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*¹.

There was a king; he had a son. His son was mad. And he says to his father, "Dig me a well in front of our door, and in the morning whoever comes and fills her pitcher, I will marry her." He rose up in the morning, took a chair and sat down in front of the well. And an old woman came to fill her pitcher. When the boy saw her, he threw stones at her. And she says, "What shall I say to you? Now may you fall into infatuated desire for the three Fair Ones²." And the youth ran, and besought the old woman, and says, "Where are those three Fair Ones?" And she says, "They are in such and such a place." And the boy came home, laid down a mattress, and went to bed. And his mother came and says, "Come, why are you abed? If you are ill, let us fetch the doctor." And he says, "I am not ill. Only tell my father to make me an iron rod and a pair of iron boots, and I will go forth to travel, to find the three Fair Ones, of whom the old woman spoke." And his father did it. And he went forth, and went to the mountains.

¹ V. p. 271.

² V. p. 228.

Μί το παίνισκεν, ἤρτεν 'ς ἓνα σπιῖ ἰρέσια. Σέμδην ἀπέσω, και εἶδεν ἓνα ναίκα. Ναίκα ὄσον γαι εἶδεν δο, γαι λέχ, "Παιδί μ, λέχ, "ἔσύ ὀίχαλο ἤρτες ἐδού;" Κ' ἐκείνο και λέχ, "Ἦρτα νᾶβρω τα τρία γυζέλια." Κ' ἐκείν γαι λέχ, "Ἀδερὲ ἔχω ἕξ παιδιᾶ. Ἄν ἔρτουν το σόν το ἐσέρ, δέν δ' ἀφήνουν· τρών σε." Κ' ἐκείνο και λέχ, "Ἀμάν, γιαβρού μ, ὄσι και ποίκης, ποίκε, ἐμένα νά με γουλτώης." Κ' ἐκείν φάισεν δο ἓνα τογάῶ, και γέννεν μῆλο. Κ' ἔθεκέν δο σο ράφ. Ἦρταν δο βραδύ τα παιδιᾶ ἄης. Και ὄη μάνα τουν και λέν, "Ἐδού βρωμεί ἰνσανιοῦ κιριάς." Κ' ἐκείν και λέχ, "Γιαβρούδια μ, πλόμα ἐγώ. Φάτε κ' ἐμένα, και ἄξ γουλτώσω." Κ' ἐκείνα και λέν, "Φέρ ἓνα ὄπ." Κ' ἐκείν ἤφερεν ἓνα ὄπ. Και γλούμσαν τα ζόνῃα τουν. Κ' ἐξέβην ἓνα νύβγιά ραδάρ 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 ὄ ἔν." Κ' ἐκείν γαι λέχ, "Ἐδού ἤρτεν ἓνα γαιρίπ, γαι ἀραδῶς τα τρία γυζέλια. Ἐσῆις φῶσκι κλώθετε, το πού εἶνδαι νούτλακα ξέβρετέ το." Κ' ἐκείνα και λέν, "Ἄς ἔρῶ, ἄσουρούμ, ὀίχαλο ἄθρωπὸς νε." Και ναίκα κατέβασεν το μῆλο ἄσο ράφ, και δέκεν δο ἓνα τογάῶ. Και γέννεν πάλ ἄθρωπος. Και ἤφερεν δο σα παιδιᾶ ἄης ἐμβρό. Κ' ἐκείνα του μάνα τουν το χατῆρ δέν δο χάλασαν· και ἔγραψαν ἓνα πούσλα, και δέκαν δο σο φῶᾶχ, και λέν, "Ἐμεῖς ἐκεί τα τρία γυζέλια το πούθε νδαι δέν δα ξέβρουμ. Ἐπαρέ τα τὸ πούσλα, και ὄυρε ἓνα σπιῖ· ἐκεί σο σπιῖ εἶνδαι δώδεκα παιδιᾶ. 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 χαρῆι λείῶσκεν, "Ἐτό τῶρχεται το παιδί, ἐμεῖς δόμουσκαμ νά το φᾶμ· ἐσεῖς φᾶτε το." Και το παιδί ξινῶσκει το χαρῆι, και λέχ, "Ἐτό το γαιρίπ ἀραδῶς τα τρία γυζέλια· κ' ἐμεῖς το πούθε νδαι δέν δο ξέβρουμ. Κρίμα, ἐτά το ζαβαλῶ· ἐσεῖς ξέβρετέ το· δείξετέ το, και ὄσᾶ ἄς τᾶβρη." Και πήγεν, και σέμδην σο σπιῖ, και ἤβρεν ἓνα ναίκα. Κ' ἐκείν γαι λέχ, "Βᾶχ, γιαβρού μ, ὀίχαλο ἤρτες ἐδού; Ἐγώ ἔχω δώδεκα παιδιᾶ· ἄν ἔρτουν το σόν το ἐσέρι ς, δέν δ' ἀφήνουν." Κ' ἐκείνο και λέχ, "Ἀμάν, γιαβρού μ τετέ, ὄσι γαι ποίκης ποίκε· ἐμένα γούλτο με." Κ' ἐκείν φάισεν δο μνιά, και γέννεν φερκάλ. Κ' ἔθεκέν δο ὄη θύρα ὀπίσω. Το βραδύ ἤρταν τα παιδιᾶ ἄης. Και λέν, "Ἐδού βρωμεί ἰνσανιοῦ κιριάς." Κ' ἐκείν 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 δξω· και ἄν ἔβρετε κανείνα, φάτε κ' ἐκείνο κ' ἐμένα." Κ' ἐκείνα και λέν, "Φέρ ἕνα ἔδπ, και ἄξ γουλμίσουμ τα ζόνζια μας." Κ' ἐκείν ἤφερεν ἕνα ἔδπ· και γλῦμσαν τα ζόνζια τουν. Και ἐξέβην ἕνα ντινγιά qadār κιριάς. Κ' ἔφαγάν do.

Και μάνα τουν και λέχ, "Γιαβρούδια μ, νά σας πῶ ἕνα γελεζί· ἀμά νά το πιάσετε." Κ' ἐκείνα και λέν, "Πέ τα· ἄσουρούμ ἕ γελεζί νε." Κ' ἐκείν γαι λέχ, "Ἐδά σῆμερα ἤρτεν ἕνα γαιρίπ, γαι ἀραδόξ τα τρία γυζέλια." Κ' ἐκείνα και λέν, "Φέρ το, ἄσουρούμ ἕιχαλο ἄθρωπόξ νε." Κ' ἐκείν δέκεν ἱμιά το φιρκάλ· και γέννεν πάλ ἄθρωπος. Και ἤφερεν do σα παιδιά ἕης ἐμβρό. Κ' ἐκείνα ρώσαν do, "Ἀπαπού ἤρτες, και ἕί ἀραθέεις;" Κ' ἐκείνο και λέχ, "Ἡρτα ἄσο φιλάν σουν δόπο, και ἀραδόξω τα τρία γυζέλια. Ἄνδά, ἔχω γ' ἕνα πούσλα." Κ' ἐκείνα πήραν, γ' ἔψαλάν do· και λέν, "Σύρε, και νάβρης ἕνα μύλος· ἐκεί ἕν ἕνα χίλιμ 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 γυζέλια πούθε νδαι;" Κ' ἐκείνο και λέχ, "Ἐμένα ἄν με βατάρδῆς τρία φοράς, και βγάλης με σο μύλου σο σιφών, και γέννω δώδεκα χρονοῦ, ἄσάω, και ἄς το δείξω σε." Κ' ἐκείνο ἐπήγεν· πήρεν do πουλί, και βατάρσεν do τρία φοράς, και ξέβαλέν do σο μύλου σο σιφών· Και γέννεν δώδεκα χρονοῦ. Και λέχ, "Χάϊδε ἔσᾶμ· ἄ σε το δείξω." Και πήρεν το παιδί, και ἤρτεν ἕς ἕνα δεργιζιού κενέρ.

Σο δεργιζί μέσα ἤτο ἕνα μείβά. Και το πουλί σο παιδί και λέχ, "Ἄνδά, ἐδά σο μείβά ἀπάνω νδαι." Γ' ἄφκεν, γ' ἔφγεν. Γαι το παιδί ἐστάθην ἄσῶν ἄσῶν 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 μείβάν ἀπάνω." Γαι ἄνιδε, γέννεν ταχτά. Και πήγεν, και ἀνέβην σο μείβάν ἀπάνω. Και ἤβρεν τρία πορτακάλια. Κ' ἄς τό qanóχσεν, ἔκοψεν τ' ἄν μέγα, και νά το φάη. Ράνσεν, και ἕί να ἰδῆ; Ἐξέβην ἕνα Δουνιά Γιζελή. "Νερό, νερό," λέχ. Και πήγεν. Ἄσο να φέρ ἄσο δεργιζί λίγο νερό,—ἤρτεν, γαι ἤβρεν το Δουνιά Γιζελή πεθαμένο.

βου σεφέρ γέμωσεν το φέσι τ νερό, κ' ἔθεκέν do κουνιά 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 Γιζέλη, και, "Νερό, νερό," λέχ. Ράνσεν σο φές, και νερό δέν ἤβρεν· ἔβρεν ἄσο να το καθερίσ, το νερό ἄσο πύσγυλίτ σο τυρπί σῆζῆσεν. Ἐξέβαλεν ἄσο πύσγυλίτ τ' ἕνα τρόθ, κ' ἔσιξεν και το τυρπί· ἕνα γαλό ἔδεσέν δο. Και πήγεν, ἐγέμωσέν δο ἄσο δεργίς νερό, και ἤφερεν δο, γ' ἔθεκεν δο κοντά τ.

Και καθέρσεν και τ' ἄλο το πορτακάλ. Και ἐξέβην ἕνα Δουνιά Γιζέλη· και ἄσ' ἄλα 'σα δγὸ δαχά γιζέλ του. Και, "Νερό, νερό," λέχ. Κ' ἐδέκεν δο λίο νερό ἄσο φές. Κ' ἔπιεν, και διρίλσεν. Και γελέψεν μέ το παιδί.

Το παιδί και λέχ, "Νά σε πάρω, να πέγω σο βαβά μ." Και το κοριὺ και λέχ, "Ἐμένα ἄν με παρῶς, μί το παίνομ, νά με πάρουν ἄσα χέριμ." Και το παιδί και λέχ, "Ἐσὺ κάσε ἐδού, και ἐγὼ ἄσάγω, ἄσο βαβά μ ἄς πάρω ἄσκέριμ, κ' ἄς ἔρω, κ' ἄ σε παρῶ." Και το παιδί ἄφκεν το κοριὺ ἐκεί, και πήγεν σο βαβά τ, και λέχ, "Ἐπήγα, και τα τρία γιζέλια ἤβρα τα· και ἄν δῶφερα, να το πάρουν ἄσα χέριμ. Και ἄφκα το ἐκεί, κ' ἤρ-α να πάρω ἄσκέριμ, και να πέγω νά το φέρω." Και βαβά τ δέκεν δο ἄσκέριμ. Και πήγεν, πήγεν και πέρνασεν.

Το κοριὺ μί το καθότου σο μείβάν ἄπάνω, ἤρτεν ἕνα ἔυφλό χαζμεκέρ, να ἐμῶς λαήνια. Ράνσεν σο δεργίς, και εἶδεν ἕνα σάφκ· ἄν δο ἔλιο παρλάιζεν. Και το κοριὺ, ἄς πανδέχ του γιαφτοῦ τ το σάφκ του, κ' ἐδέκεν τα λαήνια ἄ γή, και σάκωσέν da· και λέχ, "Ἐγὼ να ἤμαι ἄσον ἐτό γιζέλ, και να γεννῶ χαζμεκέρ." Μεγέρ το σαφκὸ του Δουνιά Γιζελιδιου του, τού καθότου σο μείβάν ἄπάνω. Και πήγεν σου οὔσταδιου ἄ ναίκα, και λέχ, "Ἐγὼ να ἤμαι ἄσον ἐτό γιζέλ, και να γεννῶ το σόν χαζμεκέρ." Κ' ἐκέινο γαι λέχ, "Σο ἔυφλό σο μᾶλ γιβένσες κ' εἶπες τα." Και πήγεν το κοριὺ 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 tight¹. 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 pitchers². 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 girl³ went to the shore of the lake, and says, "See up in the

¹ The tassel of a Turkish fez is fastened into a short tube which comes from the centre of the crown, and, unless this tube be tied up, the fez is naturally not watertight. I saw a little Turkish boy at Nevshehir carrying water in this way to make mud pies.

² As the story shews that she sees, at least to some extent, purblind would be a better word.

³ The mistress of the blind servant.

δευγιζιού σο φκάλ, και λέχ, “Ράνα το σο μείβάν άπάνω το Δουνιά Γύζελη.” Και ρουβαλάσεν το χάζμεκέρ. Και άφκεν και πήγεν.

Και το χάζμεκέρ άνέβην σο μείβά σο Δουνια Γύζελη κουνιά, κ' έκασεν. Και γελέψεν τα δυό. Και το ύφλό και λέχ σο Δουνιά Γύζελη, “Το σόν το γύζεληχ πούθε νε;” Κ' εκείνο και λέχ, “Σο φκάλι μ έχω ένα*, και το μόν το γύζεληχ εκεί νε.” Γελέψεν καλό. Και το ύφλό και λέχ σο Δουνιά Γύζελη, “Πέσε, άζ ρανήσω σο φκάλι ς.” Και τράψεν κ' εξέβαλεν άσο Δουνιά Γύζεληδιού σο φκάλ το*. Και το Δουνιά Γύζελη έγέννεν πουλί, και ούσεν, και άνέβην σου μείβαδιού ση μύτα.

Και του πατισάχου το παιδί, φώσκι πήρεν άσο βαβά τ άσκέρια, ήρτεν εκεί στον δόπο. Άνέβην σο μείβάν άπίνω, και ήβρεν εκεί το ύφλό. Και λέχ, “Όί έννες;” Και το κοριζ και λέχ, “Αφκεζ με μαναχό μ και πήγες· ραργάδε εξέβαλαν τα μάξια μ, κ' έλιος μάβρωσεν το πρόσωπο.” Και το παιδί έπήρεν εκεί το ύφλό, και ήρτεν σο βαβά τ. Και βαβά τ και λέχ, “Τό έγυνδιζες το κοριζ, έτό νε;” Και το παιδί και λέχ, “Έτό δέ νε· άμά όί να ποίκω; έτό ήβρα.” Και έπκαν το γάμο. Και το κοριζ γαστρώθην.

Μί το έρχόσαν, το πουλί ήρτεν, και σέμδην σο παιδιού σο χούφτα. Και το παιδί πήρεν το πουλί, κ' ήρτεν σο σπις τουν, και σέμασέν δο 'ς ένα ραφές. Και το ναίκα τ έγένησεν ένα παιδί. Πούρμι να ένής, και λέχ, “Να φάξης το ραφεσιού το πουλί, και νί το φάγω.” Κ' εκείνο έφαξέν δο· κ' έφαέν δο ναίκα τ. Και του πουλιδιού τ' όιμα τ' άχσεν don δόπο, έφύτρωσεν ένα μείβά¹. Το μείβά βόισεν. Ναίκα φώσκι γένησεν, και λέχ, “Το μείβά νά το κόψης, νά το βγάλης ταχτάδια, και άσα ταχτάδια να ποίκης σο φσίχθ μ ένα νανούδ.” Και ήφερεν παλταής. Έκοψέν δο και ση θύραν έμβρό. Παλταής άνδο και δογραδέξέν δο, πέρνανεν ένα ροζά ραρό. Και μί το πέρνανεν, σαθάράσεν σου ροζά ραροδιού σο παράφτερο ένα γιουνγά. Και ναίκα έπήεν σο σπιζιού ςης· και εξέβαλέν τα κύνδρια

¹ 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 *¹, 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

¹ The teller of the story could not remember the word. It was probably some kind of pin, for the incident of the heroine turning into a bird owing to the pushing in or drawing out of a pin in her hair is common in variants of this tale, e.g. 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*, I, pp. 234, 235.

ᾶς τα καβάδια, και φόρεσεν τα παλιά. Και τα κύνδρια ἔθεκέν da σο σαντούχ. "Ἄνδο και πήγεν, νά το φορώς ἀλαμνιά, ράνσεν, γαι ἄσο γμουγγά τό πέτασεν το παραφτερό ᾶς, ἐγέννευ σο σαντούχν ἐμέσα ἕνα Δουνιά Güζελή.

Ναίκα ὄσον γ' εἶδεν do, ἐσάϊσεν. Και το κοριῖ γαι λέχ, "Μή φοβᾶσαι· ἐγώ σένα διλέβω σε." Και ἐκεί σα σθαράδια πατισᾶχος daghḗζιζεν ἀλόγατα· ἄνδο να σερανδῶς το ἔγρονι τ, θά τα φέρουν, και να βγοῦν σο διζγίν. Και το Δουνιά Güζελή και λέχ ἔη ναίκα, "Σύρε και σύ, και ἔπαρ ἕνα ἄλογο, και ἔλα· και ἄς το βεσλαδέσουμ κ' ἐμεῖς." Και το ροῖά ραρό πήγεν· και δέκαν ἔην ἕνα γεραζμένο ἄλογο. Και ἦρτεν. Και το κοριῖ ἐδίλεψέν do, και ἔπκεν do ἐν ἄλογο σ' ἐκείνο κονδά ἄσο κοριῖ μεδέ κανεῖνα δέν ἀφήνισκεν¹. Και ἄνδο κ' ἦρταν να παρσᾶν τ' ἄλογο, δόμουσκαν νά το πάρουν. Και πήγαν σο πατισᾶχο, και λέν, "Δόμουσκαμ νά το πιάσουμ." Και πατισᾶχος δέν εἰνάνσεν. Και πήγεν γαφτό τ, και ράνσεν do. Και ἀφτό τ δόμουσκεν νά το πιάς. Και σὸ ροῖά ραρό ἔη ναίκα γαι λέχ, "Ἐτο το βεῖρ εἰς το ἔπκεν² αούδα;" Κ' ἐκείν και λέχ, "Ἐχω ἕνα κοριῖ, κ' ἐκείνο τῶπκεν," λέχ. Και το κοριῖ πέτασεν σο πρόσωπό τ ἕνα πλού, και ἦρτεν. Και μί το ἐρχότουν το σᾶφκα τ ἄν δ' ὄλιο ἔπεφτεν ἔη γή. Και πιάσεν τ' ἄλογο, και δέκεν do σο πατισᾶχο.

Και πατισᾶχος πήρεν το κοριῖ, και πήγεν σο σπιῖ τ, και λέχ, "Ράψε του ἔγρονιού μ τα μέζια και τα βρακιά." Και το κοριῖ σέμβην 'ς ἐν ὀδά. Και μί το ράφξινισκεν da, τραγῶδινεν και λέϊσκεν, "Ἐτούτα μέζια και τα βρακιά το μόν το φσᾶχου να ἐνοῦν δουν." Και το πατισᾶχος ἀνακρούσκην ἔη θύρα. Και baghḗρσε το παιδί τ, και λέχ, "Ἐσύ τό ἦβρες το κοριῖ, ἐτί δέ νε;" Κ' ἐκείνο και λέχ, "Ἐτό νε," λέχ. Ἐκεί τότες πήγεν ἔη ναίκα τ, και λέχ, "Σεράνδα μαχαίρια γρέβεις, γιόξα σεράνδα ἀλόγατα γρέβεις;" Και ναίκα τ και λέχ, "Τα μαχαίρια εἰ νί τα πκῶ; ἐγώ σεράνδα ἀλόγατα γρέβω." Και ἔδεσεν ἔη ναίκα τ και το φσᾶχ τ σε σεράνδα ἀλόγου πράδια, και δέκεν τ' ἀλόγατα σο διζγίν. Και παρδαλάσαν ἔη ναίκα τ και το φσᾶχ τ. Κ' ἐκείνο πήρεν το Δουνιά Güζελή.

Ἰωακείμ Κ. Ὀκεανίδης.

¹ For order v. § 382.

² V. § 177.

put on her old ones. And she put the new ones into the chest. And when she went to put them on another time, she saw that from the chip, which had fallen on her skirt, there had come inside the chest a Fair One of the World.

When the woman saw her, she was amazed. And the girl says, "Do not be afraid; I will find you food." And on that occasion the king was distributing his horses; when his grandson should be forty days old, they will bring them, and they will go out led by the bridle. And the Fair One of the World says to the woman, "Go you, and get a horse, and come again. And let us train it up ourselves." And the old woman went; and they gave her an old horse. And she came back. And the girl fed the horse, and made it a horse which would allow no one near it except the girl. And when they came to lead off the horse, they could not take it. And they went to the king and say, "We could not catch it." And the king did not believe it. And he went himself, and saw it, and was himself unable to catch it. And he says to the old woman, "Who made this stallion like this?" And she says, "I have a girl, and she did it," says she. And the girl threw a veil over her face, and came. And whilst she was coming, her brightness fell upon the earth like the sun. And she caught the horse, and gave it to the king.

And the king took the girl, and went to his house, and says, "Sew my grandson's shirts and trousers." And the girl went into a room. And whilst she was sewing them, she was singing and saying, "These shirts and trousers would have been my child's." And the king was listening at the door. And he called his son, and says, "Is not this the girl you found?" And he says, "It is," says he. Then he went to his wife, and says, "Do you wish forty knives, or do you wish forty horses?" And his wife says, "What shall I do with the knives? I wish forty horses." And he tied his wife and her child to the hooves of forty horses, and he gave the horses their heads. And they tore his wife and her child in pieces. And he married the Fair One of the World.

YOAKFM K. OKEANÍDHIS.

DELMESÓ. 2.

Ἦτουν ἓνα ναίκα· εἶχε τρία κοριῖζια· ἤραφταν ράψες. “Ἄχ· να πήρα του πατιῶαχου το παιδί, και να ποίκα ἓνα χαλί και κόζμος να ἔκασεν, και πλόμην το ἤμσο τ.” Και το ὀρτανῆ και λέχ, “Να πήρα γώ του πατιῶαχου το παιδί, και να ποίκα ἓνα ταυτέλλα, και κόζμος να ἔκασεν, και πλόμην το ἤμσο τ.” Και το μικρό και λέχ, “Να πάρ και σάς το διάβολος. Του πατιῶαχου το παιδί ἐγώ νά το πήρα, και τούγι πᾶν ἐνιά μήνες, να ποίκα ἓνα παιδί και ἓνα κοριῖ, και ἄνδο ἔκλαιαν, να κουπόσαν ἰνῆρια, και ἄνδο γέλαναν, να κουπόσαν γῆλια.”

Και του πατιῶαχου 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 ἐκείν γαι λέχ, “Ἐτά το μικρό το κοριῖ εἶπεν da. Ἐπ να ἔρῃ σο ἰμουρῆαχ ἰράσια.” Και του πατιῶαχου 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 ἔαλγηθῆμα, και το κοριῖ πήρεν do. Και του κοριῖου τα ἀδέλφια δέκεν da σα πασάδες.

Του κοριῖου τ' ἀδέλφια ρασῶσαν· “Βάχ, ἀπ ἐμᾶς το μικρό το κοριῖ να πάρ του πατιῶαχου το παιδί, και μεῖς μή το πάρουμ.” Και ἀπεκεί πήγαν ὄη μαμή, και λέν, “Ὅσι ραδάρ λίρες και ἄν θέλης, ἄ σε δέκουμ. Ἄνδο και γενῆς ἀδελφή μας, να πές να πάρης ἐδγὸ ὄκυλιῖ γαβρουῖα, πούρμι να νοῖξουν τα μάζια τουν, και ἄν γενῆς ἀδελφή μας, τα φῶαχα νά το κρύψης, και να πῆς κι σο πατιῶαχο, ‘Ναίκα ς γένησε ἐδγὸ ὄκυλιῖ κουλάκια.’” Και ἀβέσε πήγεν σο πατιῶαχο, και λέχ, “Ναίκα ς γένησε ἐδγὸ ὄκυλιῖ κουλάκια.” Και πατιῶαχος ὄη ναίκα τ πήρεν do, και πήγεν do σο μεῖδέν γερί, και ράσεν ἓνα ρουγιούς, και ὄη ναίκα τ ἄσα μέσα κάτω πίχωσέν do σο χῶμα μέσα. Και δείξεν ἐδγὸ ζαπτῆδες, και γελέν γεῖν ἐφῶνῖσκεν ῆην ἓνα βαχλίμ.

Και τα μικρά τα φῶαχα σέμασέν da ς ἓνα ρουῖ, και ἔριψέν da σο δεργῖς μέσα. Ἐκεί το ρουῖ ἰζέ ἰζέ πήγεν ς ἓνα μικρό χωριός· και ἐκεί χωριό σο δεργῖς κουνά τουν. Ἐκεί σο χωριό ἦτουν ἓνα χεριφός, και το σπιῖ τ σο δεργῖς ἐμβρό τουν. Και εἶχεν ἓνα μικρό φῶαχ· και ναίκα τ πέθανεν. Και εἶχεν ἓνα πρόβατο, και ἤλμεξέν

2. *The Two Sisters who envied their Cadette*¹.

There was a woman. She had three daughters. They used to sew seams. "Ah! I would marry the king's son, and make a carpet for the world to sit upon, and half of it to remain over!" And the middle daughter says, "I would marry the king's son, and make a piece of lace for the world to sit upon, and half of it to remain over!" And the youngest says, "May the devil take you! The king's son, I would marry him, and when nine months pass, bear a son and a daughter, and, when they cried, pearls should pour out, and when they laughed, roses should pour out."

And the king's son, as he was passing, heard the girl's words, and he went up to the house, and says to the woman, "Who spoke this word?" And she says, "The youngest girl said it. May she come to the plague!" And the king's son says, "I will marry this girl," says he. And he went to his father, and told it. And his father says, "Take her," says he. And for forty days and forty nights they played upon instruments of music, and he took the girl in marriage. And he gave the girl's sisters to the pashas.

The girl's sisters envied her. "Alas, that the youngest girl of us should marry the king's son, and we not to marry him." And then they went to the midwife and say, "As many pounds as you want we will give you. When our sister is delivered, go and take two dog's pups, before they open their eyes, and when our sister is delivered, do you hide the children and say to the king, 'Your wife has given birth to two puppies.'" And the vile woman went to the king, and says, "Your wife has given birth to two puppies." And the king took his wife, and led her to the public place, and dug a pit, and buried his wife in the ground from her middle downwards. And he appointed two policemen, and coming and passing by he used to spit upon her.

And the little children she put into a box, and threw them into the sea. That box by floating and floating came to a little village; and that village was by the sea. In that village there was a man, and his house was on the sea. And he had a little boy; and his wife was dead. And he had a sheep, and he milked

¹ V. p. 271.

δο και δινισκέν δο σο φσάχ, και πινισκέν δο. "Ένα μέρα ξέβην ση θύρα τ έμβρό, και ράνσεν σο δευγιζιού σο κενέρ ένα ρουζί. "Ηνοιξέν δο και ράνσεν, ση μεσού τ ησαν έδγό φσάχα, και άγλατ άγλατ το ρουζί γιομώθην ινίριμα. Και χεριφος τα φσάχα πήρεν da, και, "Παναγία μ," λέχ, "ναίκα μ πέθανεν, και έγώ έχω 'να φσάχ, και έχω κ' ένα πρόβατο, και αλμέζω και δίνω το και τρώγει το. "Έτό τα φσάχα οι νά τα ποίκω;" Και πέρασε ένα μέρα, και το γιαφτό τ το παιδί πέθανεν, και πλόμαν δο τα δυό φσάχα. Και ηλμεζεν δο πρόβατο, και δινισκέν da και έτρωγαν. "Αγουζα άγουζα βυγιυ-δύρσεν da, και έποίκεν da άπο δέκα πένδε χρόνοι.

Και ηρτε να πεθάν, και σα φσάχα τ και λέχ, "Παιδιά μ, έγώ άλλο να πεθάνω. "Εγώ φώσκι πεθάνω, σο άμβαριού σο κενέρ εν ένα αλόγου λέρ. "Επαρέτε το, και 'μέτε σο δευγιζ, και βατάρδασέτε το τρία φορές, και έβγαλέτε το, και να βγη ένα γάρ άλογο. Και ας το καλδέψ άδελφό ς, και άσείχ σο πατισάχου σο βαχκά, και ας φέρ λαγούδια και βερδίκια, και σύ ψήσε τα, και φατέστε τα." Φώσκι πέθανεν βαβά τουν, έπήγαν τα δυό φσάχα, και πίχωσαν δο σα μορμούρια, και ηρταν. Και εκασαν και εκλαιάν δο. Και το κοριζ και λέχ, "Μαρό άδελφέ,"—έκλαψάν δο εινα μέρα, έδγό μέρες,— "γαγιαμέτδεν σονγραδάν νά το κλάψουμ για;" "Ανδο εκλαψάν δο ένα μέρα, έδγό μέρες, "Σών άλλο· ας ρανήσουμ το γεζί μας. Και έσύ κάλδεψε το άλογό μας, και σύρε σο πατισάχου το βαχκά, και, δζιχαλο μάς τα είπεν βαβά μας, άμε, φέρε λαγούδια και βερδίκια, και ας τα ψήσουμ, και ας τα φάμ. "Αν είχαμ γαι λίγο γονιά, τέλειοσάμ δο." Και το παιδί παίνισκεν και φέρισκεν λαγούδια και βερδίκια, και έτρωγαν.

"Ένα μέρα, έδγό μέρες, εκεί jaδόσες το παιδί άγλάσαν δο. Πήγαν ση μαμή, και λέν, "Έπ να λέξη μάνα μας και βαβά μας. "Εκεί του άδέσας τα άνικια έδούσαν, και έγέναν μέ το βόι μ βαραδάρι. "Άμε, έτά τα φσάχα έπκε τα ένα χάλ. Και άδεμεν έδύσεν το χάλ μας." Και εκεί το jaδó άδέσε έπήγε, έπήρεν ένα φουζί, και κάλεψεν ση μεσού τ, και πήγεν σα φσάχα, και ηβρεν da, και λέχ, "Άμε, γιαβρού μ, άδελφό ς βγαίν και παίν, και άσο νά βραδύν, δέν έρχετα. Και έδού είσαι μαναχό ς σο βουνιού σο φκάλ, και κανείς ραδούλις dé νε· και έδού μαναχό ς dé φοβάσαι; έυκι το σόν τ άφάλ dé

t, 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

γεραδίς; δέ λές κι, ἔρχεται ἕνα λύκος και τρώει σε, γιαχούτ ἔρχονται
γιαθανούδια χαϊβάνια και τρών σε. Το βραδύ ἄνδο και ἔρῃ ἀδελφό
ς, και πέ, 'Εγώ ἐδού σο βουνί σο φκάλ μαναχό μ φοβοῦμαι, και
δέ στέκνω. Φέρ με ἕνα ἀρκαδίς και ἄζ γενουῦμ γερένια, και ἄς
κάσουμ.'" Και αούδα ἐσανδάρσεν δο κοριῖ, και ἄφκεν και πήγεν.

Και το βραδύ ἄνδο και ἤρτεν ἀδελφό τ, δέν ἐπήγεν και γαρτλίσεν
δο. ἤρτεν σο σπιῖ, και δάλσεν ἕη θύρα, και δέν ἐπήγεν και ἤνοιξε.
Και φώσκι δάλσεν δο ἐδγό τρία φοράς, ἐπήγεν και ἤνοιξεν. Και
ἤρτεν ἀδελφό ἕης· και λέχ, "Εγώ ἐδού σο βουνί σο φκάλ ἀφήνειζ
με μαναχή μ, και κανεῖνα δέ θωρῶ, και μαναχό μ φοβοῦμαι. Φέρ
με ἕνα ἀρκαδάς, και ἄζ γενουῦμ γερένια, και ἄς κίσουμ." Και ἀδελφό
τ και λέχ, "Όίνα νά σε φέρω;" Και κείν γαι λέχ, "Σο φιλάν σο
χωριῖ ἔν ἕνα κοριῖ, και ἀγαῖγιατδάν πολύ γιῖζέλ νε."

Και ἀδελφό τ ξέβην να πείχ νά το φέρ. Και τ' ἄλογο και λέχ,
"Ἄδελφέ, πού νε πέμ;" λέχ. Και το παιδί και λέχ, "Νε πέμ να
φέρω ὄην ἀδελφή μ ἕνα ἀρκαδάς, να κάσουν βαραβάρι και να
σηκωθοῦν." Και τ' ἄλογο και λέχ, "Εἶ, ἀδελφέ, ἐσένα σαλδοῦν
σε σα τεχλικαλόδια σα τόπους, νά σε ὀλδῦρδίσουν. Ἐκεῖ ἄν βές,
σο κοριῖμοῦ ὄη θύραν ἐμβρό ἔν ἕνα μέγα ῥαῥ, και γούλο ξουράφια
και μαχαίρια νε. Ἐκεῖνο το ῥαῥ ξουράφια και μαχαίρια δέ εἶνδαι·
σα μάξια ς αούδα φαίνονται. Νε πές σο ῥαῥ, και να κυλιῖσκῆς τρία
φοράς, και να πῆς, 'Όίαλα ῥαῥ σαι.' Και ἔν 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 ὄη
θύραν ἐμβρό, ἔν ἕνα ἀσλάνος και ἕνα ραπλάνος, και στέκνουν ὄη
θύραν ἐμβρό. Και σο ἀσλάνον ἐμβρό εἶνδαι λίγα δικένια, και σο
ραπλάνον ἐμβρό εἶνδαι λίγα γαλγάνια. Και ἔπαρ ἄσο ἀσλάνον
ἐμβρό τα δικένια, και θές τα σο ραπλάνον ἐμβρό, και ἔπαρ τα
γαλγάνια ἄσο ραπλάνον ἐμβρό, και θές τα σο ἀσλάνον ἐμβρό, και
ἔμδα και σύρε. Και το κοριῖ σο καριῖόλαν 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 ἄῶμ." Και το παιδί, ὄξι και εἶπεν δο το ἄλογο, αούδα ποῖκεν
δο. Και πήρεν το κοριῖ ἄσα μαλιά, και ἔθεκέν δο το ἄλογο ἀπάνω,
και κάλδεψεν και γιαφτό τ, και πήρεν δο, κ' ἤρτεν ὄη 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 ἑδγὸ τρία μέρες, και πήγεν πάλ σο πατισάχου σο βαχσά. Και φέρισκεν λαγούδια και θερδίκια.

Και ἐκεί ἰαδόσες πάλ το εἶδαν, και πήγαν ὄη μαμή, και λέν, "Πάλ ἐκεί το παιδί ἔρχεται και παίν. Σύρε και ρίψε το σ·ἔνα καλό δουζάχ, και ἄλο μή πορῆ να ἔρῃ. Και ἄδεμεν, τ' ὄργο μας βίσειν." Και πάλ ἡ μαμή ἐπήγεν, ἐκάλεψεν σ ἔνα φουδί, και ἄλαρατ ἄλαρατ ἐπήγεν σα κοριζία κονδιά, και λέχ, "Βάχ, γιαβρούδια μ, ἄμε, ἔσεῖς ἔδου σο βουνί σο φκάλ ἔιχαλο στέκνυτε; δέ φοβᾶστε; το σέτερο δ' ἀρῆλ δε γερδίς; ἀκόμα ἀξεμῖδια στε, και ἄσο κόζμος σο χιλῆσι δεν ἀπλαδόζετε; Το βραδύ ἄν ἔρῃ ἀδελφό σας, πέτε τα, και ἄσείχ, και σο φιλάν στον δόπο ἔν ἔνα κοριζ. Και το σπιζι τ γούλο ἄσο ἰάμ νε, και ἔχ ἔν' αἰνάς, και ἄν δο γυριζ, του γόζμος δείχνει σε το. Πέτε τα, και ἄσείχ, και ἄς το φέρ, και τα τρία σας γενᾶτε γερένια και κάσετε. Και ἐκείνο γυριζ το αἰνάσθ τ και δείχνει σας το ἰστεδίζετε το χωριό, και αούσα ἀπλαθερδί σας¹, και δέν μουνγαλδούζετε." Και αούσα πάλι ρανδῶρσεν δα, και ἄφκεν και πήγεν.

Και το βραδύ ἄνδο ἦρτε ἀδελφός τουν, δέν ἐπήγαν σο ραρσλά-δοζμα τ. Και ἦρτεν σο σπιζ. Και ἄνδο να φᾶν, δέν ἔφαγαν. Και ἀδελφό τουν γαι λέχ, "Ἀμαζι δέν ἀρώτε;" Και ἐκείνα και λέν, "Γρέβουμ το φιλάν το κοριζ." Και ἀδελφό τουν γαι λέχ, "Ἄς φωζιζ, 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 ἔνα κοριζ." Και το ἄλογο και λέχ, "Ἐῖ, ἀδελφέ, ἔσένα πάλ σε σάλσαν σ ἔνα βατάχ τόπος, και ἄλο δέ να πορόης νᾶρῆς." Και το παιδί και λέχ, "Ὀζι κ' ἔν, ἄς ἔν. Να πέγω νά το φέρω. Ἐγώ ἄσα δερῆ του ἀδελφή μ το χατέρ δέν δο χάλασα, και δερῆ δέν δο χαλάνω." Και πήγαν. Μί το παίνισκαν ὄη στράτα, το ἄλογο και λέχ, "Ἄμ δέμ ἐκεί σο σπιζ κονδιά, λέω σε τα. Το σπιζι τ γούλο ἰάμ νε, και ἄν γυρισκῆ και ρανῆς μας, να κοποῦμ ραιγέδια. Ἄμ δέμ ἐκεί, γιαβάσα γιαβάσα ἔπαρ ἔνα ραιγιά, και πάζ ἄπάνω, και πέτα το χερσλάν, και ἄν βορόης να σακῶης το ἰάμ, παίρεις το. Και ἄδεμεν, και γυρισκῆ και ρανῆς μας, να κοποῦμ ραιγέδια."

¹ For ἀπλαθερδί 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 σπιζ̄ κοντά, πήρεν ἕνα ραϊγιά, και ἄνδο δέκεν σο σπιζ̄ χερσλάν, του σπιζ̄ιου το ἤμσο ραρόλσεν, και κατέβην και φανέθην το κοριζ̄. Ἐδγὸ χῶζμεκάρια χτένιζαν τα μαλιά τ. Και το κοριζ̄ και λέχ, “Φῶσκι σάκωσες το γάμ και δέ σε εἶδα, ἐγὼ να ἴω μετ' ἔσένα.” Και ἐπήρεν το αἰνάσθ τ, και κάλδεψεν το παιδί ὀπίσω, και ἦρταν σο σπιζ̄.

Ἐκεῖ σο σπιζ̄ ἕνα μέρα ὕρσεν το αἰνάς, και ἔδειξεν σο παιδί ἕη μάνα τ σο μεῖδέν γερι ἄσο μέσα γῶμυλμῦς, και λέχ, “Ἀμε ἐδά ἕη ναίκα, και ἔπαρ δέκα παραδιοῡ δερὶ και δέκα παραδιοῡ ψωμί, και δές το ἄς φάη· και μέ το γαλῶχθ σ σόνγρα το πρόσωπο ἕης σούγγα το, και φίλα ἕην ἰμιά.” Το παιδί πήγεν, και ὄχιχαλο το κοριζ̄ εἶπεν δα, ἔπκεν δα. Και ἐκεῖ ἦσαν ἐδγὸ ζαπτιέδε. Και ὅσον κ' εἶδεν το παιδί, τό νά το φῶζ̄ῑ στον δόπο¹, χέμ δέκεν δο κ' ἔφαγεν, χέμ φίλσεν ἕην.

Πιάσαν δο, και πήραν δο, και πήγαν σο πατισάχο. Πατισάχος ὅσον γ' εἶδεν δο, σ ἀγῶλθ τ μέσα και λέχ, “Ἐτό το παιδί μνιζ̄ πατισάχου παιδί.” Και δέκεν δο ἕνα τογάζ, και ἔκλαψεν, και κουπόσαν ἰνῆριζ̄· και εἶπεν ἕνα τοχάφ γελεζ̄ί, και γέλασεν, και κουπόσαν γῦλια. Ἐκουτότες ἀγλάσεν δο κι του γαφτοῡ τ το παιδί τουν, και ρώσεν δο· και το παιδί ὄχι και τράβσε, εἶπεν δα. Και ἔκουτότες και λέχ, “Σύρε,” λέχ, “και τ' ἀδέλφια σ γούλα φέρτα.” Και ἤφερέν δα, και ἀγλάσεν δα. Και ταῖσαν δα φσάχα τ. Και το παιδί πήρε τ' ἀδέλφια τ, και ἤφερέν δα σο σπιζ̄ τουν.

Και ἐκεῖ το κοριζ̄ διλέσε ἄσο Θεό, και γένναν λίγα σεραῖγμ. Και σογ γόζμο ἐπάνω αούδα σεραῖγμ δέν ἐβρισκόσαν. Ἐκουτότες σάλσεν δο παιδί, και πήγεν σο πατισάχο, και λέχ, “Ἐγὼ σο σόνα σο σεραῖχ ἦρτα· ἔλα και ἴμνιά ἐσύ σο μόνα.” Και πατισάχος και λέχ, “Να ἔρτω, γαβρού μ. Ἀμά ἕν δεργίς.” Και πήγεν σο κοριζ̄, και εἶπεν δα. Και το κοριζ̄ πάλ ἐσάλσεν δο παιδί, και πήγεν, και λεχ, “Γυρίστου, και ράνα σο δεργίς.” Και πατισάχος γυρίσκην και ράνσεν, και γούλο το δεργίς γεμῶθην ραῶχια και βαπόρμια. Και σο πατισάχο και λέχ, “Κάλδεψε ἐσύ, και γούλα τα πασάδες, και ἴσᾶμ σο μέτερο σο σεραῖχ.” Και πατισάχος ἐπήγεν, και ὅσον εἶδεν το σεραῖχ, ἐσάίσειν.

Και ἐπήγεν, και ἕη ναίκα τ ἄσο μεῖδέν γερι ἄσο ρουγί ξέβαλεν ἕην, και πήρεν ἕην, και πήγεν σο χαμάμ, και λούσεν ἕην, και ἔπλυνέν

¹ For use of *τόπος*. 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

ἔην, και ποίκεν ἔην πάλ ναίκα τ. Και ἐκεί τα βαλδῶζες του και ἔη μαμή ἔσκαψεν σο μεϊδέν γερί τρία ρουγίδια, και πίχωσέν da ἄσο μέσα κάτω, και ἔσπεσεν ἐδγὸ ζαπτιέδες, και γελέν γεδέν ἐφῶνιύσκεν ἔνα βαχλάμ.

Ἰωακείμ Κ. Ὀκεανίδης.

DELMESÓ. 3.

Ἦσανε δύο ἀδέλφια· τῶνα τσανό του, και τῶνα ἀγλού του. Εἶχαν λίγα παλιά σπιῆζια και λίγα κύνθρια. Εἶχαν ἔνα σῆρῆ πρόβατα και δγὸ βόδια. Το ἀγλού και λέχ, “Ἄς κολήσουμ τα πρόβατα· ἄν μούν σα κύνθρια σα σπιῆζια, ἄζ γενουὺν τα μόνα. Ἄς κολήσουμ και τα βόδια· ἄν μούν σα παλιά, ἄζ γεννουὺν τα σόνα.” Κόνσαν τα πρόβατα· σέμαν σου ἀγλουδιού σο σπιῆ. Κόνσαν και τα βόδια· σέμαν σου τσανουδιού.

Σαβαχδάν το τσανό κόφζει τῶνα το βόιδ· bagehdā λίγα ἔκυλιά· γούλο daγουῆς το σα ἔκυλιά. Σαβαχδάν παίρ τ' ἄλο το βόιδ, και παίν σο βουνί. Μί το παίν, ἄσο ραῖγιαδιού ἔη ρίζα βγαίν ἔνα νυφίτσα, μεζελεδῆς το. Το τσανό ἵνευδῆς. Ζέν το ἐκιού, και ἀφήν, κ' ἔρχεται. Σαβαχδάν παίν ἐκιού σον δόπον. Πάλ βγαίν νυφίτσα ἐμβρό τ, και πάλ μεζελεδῆς το. Το τσανό γρέβ τα παράδια. Νυφίτσα δέν da δίν. Τρέχον ἀπαπάνω. Γυλῆς ἔνα ραῖγιά· ρανῆ και ἔνα ραζάν λίρες. Το τσανό γομών ἔην ἀβλά τ· ραπαδῆς τα. Μί τῶρχεται, ρίφζει ἔνα και λέχ, “Dögüldük,” και ἀφήν do, και ρίφῆ ἄλο ἔνα, κ' ἐκείνο παίρ το. Ἄουῆα ἄουῆα ἐπήεν σο σπιῆ. Δείχνει τα σο ἀδελφό τ.

Ἐσκούναι σαβαχδάν· παίρουν ἔνα βεῖρ και διῆσεκ. Παίρουν ἐκιού da λίρες· γεμώνουν da σο διῆσεκ. Και τ' ἀπάνω τ γεμώνουν do χῶμα. Ἐρχουνται σο σπιῆ. Το ἀγλού σαλδῆ το τσανό σου ὄλῆιῆ σο σπιῆ, να φέρ το ὄλῆι. Παίν. Ὄλῆιῆς ἀπέσω γαπουῆτουρδουῆς λίγο μέλ σο ὄλῆιδιού ἔη ρίζα. Δίν το σο τσανό. Και φέρ το σο σπιῆ. Ἄπαπίσω τ ἔρχεται και ὄλῆιῆς, και ρανῆ ἄση κάπιν, και μετρούν 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*¹.

There were two brothers; one was foolish, and one was clever. They had a few old houses and a few new ones. They had a flock of sheep and two oxen. The clever brother says, "Let us drive the sheep; if they go into the new houses, let them be mine. Let us drive the oxen also; if they go into the old houses, let them be yours." They drove the sheep; they went into the house of the clever brother. They drove the oxen also; they went into that of the foolish brother.

In the morning the foolish brother kills one of the oxen. He calls some dogs; he divides the whole ox among the dogs. In the morning he takes the other ox, and goes to the mountain. Whilst he is on his way, a marten comes out from the foot of the rock. It mocks him. The foolish brother is angry. He ties the ox up there; and goes away and comes back. In the morning he goes to that place. The marten appears again, and again mocks him. The fool asks for the money; the marten gives him none. He runs up the hill. He turns a stone over; sees a pot of gold coins. The fool fills his pocket; covers it up again. On his way, he throws down one coin, and says, "Down with them!" and leaves it, and throws down another, and picks it up. Thus he went home. He shews them to his brother.

They rise in the morning; they take a horse and a saddle-bag; they take those gold coins; they fill the saddle-bag with them. And they fill in the earth above it. They come to the house. The clever brother sends the fool to the scale-maker's house, to fetch the scales. He goes. The scale-maker smears a little honey in the bottom of the scale. He gives it to the fool. And he takes it home. Behind him comes the scale-maker as well, and sees through the chimney that they are measuring gold coins.

¹ V. p. 231.

νύργιά· πετᾶ το ἄση κάπιν. Δέκεν do σο μέταπό τ. Και ἔπεσεν. Βγαίνει ὄξω το ἀγλού το παιδί· παίρ το ὀλϋύϊ· ρίφει το 'ς ἓνα ρουγιούς. Φάγηθον και λίγα πρόβατα· ρίφει τα σο ὀλϋύϊ ἀπάνω. Ἔρχεται του ὀλϋύϊ ναίκα· ἀραδᾶς το· δέν do βρισκ. Κατεβάζουν το τσανό σο ρουγι. Παίρ ἓνα πόστ· πετᾶ το ἀπάνω, και λέχ, "Του ὀλϋύϊ τα σαγάλια ἄσπρα νδαι γιόξα μάβρα νδαι;" Ἐκεῖνα ἀργλάτσαν do τό ἓν τσανό, και ξέβαλάν do ἄσο ρουγι. Ἄφκεν και πήγεν σο σπιῖ του ὀλϋύϊ ναίκα.

Πρόδρομος Μερκουρίου Καγκεκείσιδης.

FERTÉK. 1.

Ἦτουν ἓνα παιδί κ' ἓνα ναίκα. Δέν εἶχαν ψωμί να φᾶν. Εἶχανε κ' ἓνα πισίκα κ' ἓνα ὄκυλί. Και το παιδί παίνισκε, ἀλάδστινε, και φέρισκε ψωμυιά, και τρώϊσκαν. Ἔνα μέρα δέν πήγε σ' ὄργο. Πήγε 'ς ἓνα γιγᾶχ· ἤβρε ἓνα μῶχῆρ. Γυαλάτσεν do· ἔβγηθον ἓνα ἄτρωπο ὀμβρό τ, και εἶπεν do, "Τί κρέβεις;" Κ' ἐκεῖνο εἶπε, "Κρέβω παράϊγια." Ἐδεκέν do παράϊγια. Και πήγε σο σπίτ, και ἔδεκε τα παράϊγια σο μάνα τ· και μάνα τ ἀγόρασε κιριάς· ἔπιασέν do. Κ' ἔφαγάν do.

Ἔνα μέρα το μάνα τ πήγε σο πατισᾶχ, σο παιδί τ να δέκ το κορίτσι τ. Και το πατισᾶχ εἶπε, "Ζέν γυαφτοῦ τα σπίτια ἄν κῆ σπίτια, να δέκω το κορίτσι μ." Και μητέρα τ κλαίϊσκε, και ἤρτε σο σπίτι τ, και εἶπε σο παιδί τ, "Ἄν κῆ σπίτια ζέν γυαφτοῦ τα σπίτια, να δέκω το κορίτσι μ." Κ' ἐκεῖνο, "Καλό," εἶπε. Κ' ἐκεῖνο ἔκε ζάμ πατισαχιού τα σπίτια. Και ἔδεκε το κορίτσι τ το μῶχῆρ. Γυαλάτσεν do· ὀμβρό τ ἔβγηθον ἓνα δεβρις, 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. Πατισᾶχου το κορίς πήγε σα βαδκάγια τα σπίτια. Το πατισᾶχ σαβαχδάν ὄκώτην· τράνσε· δέν da ἤβρε da ρονάχια. Ὀghεῖρδᾶ 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.

PRÓDHROMOS MERKURÍU KAYEKEÍSÍDHIS.

FERTÉK.

1. *The Cat and Dog and the Talisman*¹.

There were a boy and a woman. They had not bread to eat. They had also a cat and dog. And the boy used to go and work and bring bread, and they would eat. One day he did not go to work. He went to a ruined house. He found a signet-ring. He licked it. A man appeared before him, and said, "What do you wish?" And he said, "I wish for money." He gave him money. And he went to his house, and gave the money to his mother. And his mother bought meat. She took it. And they ate it.

One day his mother went to the king, for him to give his daughter to her son. And the king said, "If he makes houses like my own houses, I will give him my daughter." And his mother came home weeping, and said to her son, "If he makes houses like my own houses, I will give him my daughter." And he said, "Good." And he made houses like the king's. And he gave his girl the signet-ring. She licked it. A dervish appeared before her, and said, "What do you wish?" And she said, "To carry away the house; to make twenty palaces." At night the boy and his mother still remained in the houses there. The king's daughter went to the other houses. The king in the morning rose up. He looked; he did not find the palaces. He calls the boy's mother, and says to her, "What has become of the palaces?" And she says to him, "I do not know."

¹ V. p. 264.

Do πισίκα και το ὄκυλί παίνουνε· ἠβρίσκουνε ἰπτάχνου τνε τα σπίτια, και ἐκεὶ πομιῶκουν· μαίνουν ἄπ το περευῆ. Και νύχτα πατιῶάχου το κοριῶ πότε κοιμάτουν, το πισίκα ἔπιασε ἕνα πινδικό, και εἶπε ᾽ς ἐτό, “Γιά νά σε φάγω, γιατί το γουριούχο ς νά το μάσης σο μύτα τ.” Κ’ ἐκείνο, σάν δο εἶπεν, οὔδα ἔπκεν δο. Πατιῶάχου δο κοριῶ ἔβηχσε, και το μῶχῦρ ἄπ το στόμα τ σῶῶράτσε. Το πισίκα πήρεν δο, και ἔφυγε μέ δο ὄκυλί. Ἦρταν ᾽ς ἕνα δεριζιῶ δο κενάρ. Κ’ ἐκεὶ δο πισίκα και δο ὄκυλί ἔπκαν ραβγά· “Ὅγῶ νά το πάρω το μῶχῦρ,” δεῖ. Και το πισίκα εἶπεν σο ὄκυλί, “Ἐῶ τωρεῖς τα ὄκυλιά 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 λάφερδιά τ, και πήρεν δο δο μῶχῦρ δο ὄκυλί. Πότε παίνουν ἄπ το δερίς, το ὄκυλί χαβλάτσε, και το μῶχῦρ ἔπεσε σο δερίς. Και ἐκεὶ ἔκαζαν da ἵό. Κ’ ἐκεὶ ἦρτε ἕνα ἄτρωπο, και ἀῖτσειν da. Και ἄπ το δερίς ἔβγαλε ἕνα ψάρ, και βέλσεν δο, κ’ ἔδεκέν δο σο πισίκα και σο ὄκυλί. Do πισίκα εἶπε σο ὄκυλί, “Ἐλα, ἀῶμ· δο μῶχῦρ ἦβρα το.” Το πισίκα και δο ὄκυλί πήγανε σα σπίτια τνε, κ’ ἐκεὶ το μῶχῦρ ἔριψάν δο παιγιῶ δο ροῶάχ. Και σόγνα το παιδί γαλάτσε το μῶχῦρ· και ἔβγηθον ἕνα δεβρίς, και εἶπε, “Τί γρέβεις;” Και το παιδί εἶπε, “Κρέβω ἰπτάχνου τα σπίτια.” Και σόγνα τα σπίτια τ ἦρταν πάλ σο τόποσι τ.

Ἰωακείμ Ἀβραάμ Ἰωακειμίδης.

Πηνελόπη Κωνσταντίνου.

ΑΒΑΝ. 1.

Ἦσανε ργῶ φῶέα, ἀδέλφια, τῶνα ζανό και τῶνα ἀγουλού. Εἶχαν ἕνα βαβά, και πέρανε. Ἰτό βαβά τουν ζεμίν τουν. Εἶχαν και πολά πρόβατα και ἕνα τανά. Εἶχαν και ργῶ ἀχῶρια, τῶνα τεζέ και τᾶλο παλιό.

Ἦνα μέρα τ’ ἀγουλού σο ζανό ᾽ εἶπε, “Ὅσα πρόβατα βοῦν σο τεζέ σο ἀχῶρ ταμόν dai· ὄσα μβοῦν σο παλιό τασόν dai.” Σόγγρα οὔλα τα πρόβατα ἔμβαν σο τεζέ σο ἀχῶρ, και το τανά ἔμβη σο παλιό σ’ ἀχῶρ. Σόγγρα οὔλα τα πρόβατα ἔνδαν ἀγουλουριῶ, και το τανά ἔνδον ζαναριῶ.

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 laughter 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*¹.

There were two boys, brothers, one stupid and one clever. They had a father, and he died. This father of theirs was rich. They had also many sheep and one calf. They had also two stables, one new and the other old.

One day the clever brother said to the stupid one; "As many sheep as go into the new stable shall be mine; as many as go into the old stable shall be yours." Afterwards all the sheep went into the new stable, and the calf went into the old stable. Afterwards all the sheep fell to the clever brother, and the calf fell to the foolish one.

¹ *V.* p. 231.

Ἐτιὰ ἤγγρεψαν να μοιραστοῦν βαβά τουν τα παρέα. Ἐτό το ἀγουλού σάλσεν το ἄνο σο ἰμάμ, να γρεψῆ ἓνα ὄινικ. Και ἔτο ἔ εἶπε, “Μή τα λές,” τό να μοιραστοῦν τα παρέα. Το ἄνο πήγε σο ἰμάμ, και ἤγγρεψε το ὄινικ. Και ἰμάμης ἔτο ἔ εἶπε, “Ὅ να το νοϊκήτ;” εἶπε. Και το ἄνο ἔ εἶπε, “Να μοιραστοῦμ βαβά μας τα παρέα.” Και σο ὄινικ μέσα βάφε μέλ. Σόνγρα ἔδωκεν δο, και ἤφερεν δο. Σόνγρα μοιράσταν da παρέα, και το ὄινικ ἔδωκάν δο σο ἰμάμ. Ἄλά το ὄινικ ἄς το εἶχε μέλ, τα παρέα γιμποῦσαν σο ὄινικ, και πήρεν da ἰμάμης.

Σόνγρα ἐτιὰ ἔμαράν δο τό πήρε παρέα. Βρεῖσταν δο και ἔκοψαν το κεφάλι τ, και ρίψαν δο ἔ ἓνα πλερός. Σόνγρα ἔκοψαν τα κεφάλια ὄλα προβατιοῦν, και ρίψαν da σο πλερός. Ἄργα τ ἤρτε κανεῖς να βρεῖσῶη το ἰμάμ, και να ψάλ σο ἰαμί. Και το ἀγουλού σο ἄνο ἔ εἶπε, “Κανεῖνα μή το λές,” τό ἔφαξαν το ἰμάμ. Σόνγρα ἤρταν ζαπτιάρε, και ἀράδζαν το ἰμάμ. Και το ἄνο ἔ εἶπε, “Ἰμάμης σο μότουρ το πλερόζ νε.” Σόνγρα ἤφεραν κανεῖνα να κατεβῆ σο πλερός και να βγάλ ἰμαμνιζοῦ το κιφάλ. Σόνγρα ἐκείνο κατέβη, και ἤρχεψε να βγάλ κιφάλια. Ἐβγαλ ἓνα κιφάλ· ἀράνσε, γεῖριμου. Ἐβγαλε κ ἓνα ἄλο· ἀράνσε, προβάτ. Σόνγρα ἐτιὰ ζαπτιάρε ἐτιὰ πηρπήαν da σο χάπις. Και το ἀγουλού ἔ εἶπε σο ἄνο, “Χαιδέ, φάλ τα χύρες, κ ἔλα.” Κ ἐκείνο πήγε, φόρτωσε τα χύρες σο ρεῖ τ, και ἤρτε. Σόνγρα ἐτιὰ ζαπτιάρε σάλσεν da.

Κ ἐτιὰ πήγαν, ἀνέβαν ἔ ἓνα ὀβάχ. Νύχτα ἤρταν σεράνδα κλέφτε. Εἶχαν ἓνα δουβάλ λίρες, και γρέβισσαν να τα μοιραστοῦν. Ἐτό τ ἀγουλού σο ἄνο ἔ εἶπε, “Τα χύρες ρίψε τα και ἀνέβα,” εἶπε. Κ ἐκείνο ἔριψεν da, και ἔπεσαν σα κλέφτε ἀπάνω. Σόνγρα οὔλα βάφκαν τα λίρες, και ἔφυγαν. Ἐνα μαναχό πόμνε σα χύρες ἀπκάτω. Σόνγρα κατέβαν, κ ἔκοψαν το γλώσα τ. Πήραν και τα παρέα και πήγαν.

Κωνσταντῖνος Ἄ. Γεωργιάδης Κινεζόπουλος.

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.

ΑΡΑΒΑΝ. 2.

Ἴμνιά ἓνα πατισάχος εἶχε ἰργό κορίζια.

Ἔνα μέρα τῶνα τ το κορίζ πήγε σο βουνί. Ἐκεῖ εἶρε ἓνα ναίκα. Και ναίκα κ' εἶπε, "Ἴμιά φδέίρσε με." Φδέίρσεν do. Σόνγγρα κ' εἶπε, "Ἄς κοιμερῶ λίγο, και ὄνδεν ἔρῃ το φαρμιζί το λερό, γονῶσ με." Ἦρτε το φαρμιζί το λερό, και ἔγνωσέν do. βατίρσεν do σο λερό μέσα, και ἔννε φαρ-φαρμιζί. Και ἀπεκεί σόνγγρα πήγε σο σπιῖ do.

Τότε πατισάχος σάλσε και τ' ἄλο το κορίζ, νά το βοίκ φαρμιζ δεγί. Σόνγγρα πήγε σο βουνί· εἶρε το ναίκα. Και ναίκα κ' εἶπε "Φδέίρσε με." Κ' ἐκείνο φδέίρσεν do. Ναίκα κ' εἶπε, "Ἄς κοιμερι λίγο, και γνώσε με, ὄνδε ἔρῃ το μάβρο το λερό." Και ἔγνωσέν do βατίρσεν do σο μάβρο σο λερό, και ἔπκεν do μας-μάβρο. Και πήγε σο σπιῖ do. Πατισάχος κ' εἶπε, "Ὀίς σ' ἔπκε μάβρο;" Ἐκείν κ' εἶπε, "Πήγα σο βουνί· εἶρα ἓνα ναίκα. Ἐδέίρσε με," εἶπε, 'κα ὄνδεν ἔρῃ το μάβρο το λερό, γνώσε με,' εἶπε. Και ἦρτε το μάβρο το λερό, και ἔγνωσά το. βατίρσε με σο μάβρο σο λερό, και ἔννε μας-μάβρο."

Ἐκείνο ναίκα σόνγγρα ἔννε διλενῆς. Ἦρτε και πατισαχιού τ σπιῖ, και ἦνγρεψε λίσκο ψωμί. Και το κορίζ κ' εἶπε, "Ἐτά μ' ἔπκε μάβρο," εἶπε. Και ἔμβασέν do σο χάπισ. Ἐκείνο ἔρπισέν do κα ἔφυγε. Ἐπεκεί σόνγγρα πάλ τ' ἔμβασε πατισάχος σο χάπισ.

Κωνσταντῖνος Χ. Κυριακίδης.

ΑΡΑΒΑΝ. 3.

Ἴμνιά ἦτουν ἓνα ναίκα και ἓνα ἄνδρα. Ἐπό ἄνδρα πήγε σο βουνί να σωρόψη ἔδπια, να τ' ἄψουν δεῖ. "Ὡς τα σωρόφ κα στέκεται¹, ἦβρεν ἓνα ρουτί. Ἦνοιξέν do, και σο ρουτί ἀπέσω ἦβρε ἓνα ὀφίρ. Το ὀφίρ ἔ' εἶπε σο χερίφονα, "Νά σε φάω." Και ἄρωπο ἔ' εἶπε, "Ἄπερά ἄς περάσουν τρία χαϊβάνια, και τα τρία ἄμ ποῦν 'φᾶ με,' και ὄνα ἐκτότε φᾶ με."

¹ V. § 381.

2. *The Two Daughters*¹.

Once a king had two daughters.

One day one of his daughters went to the mountain. There she saw a woman. And the woman said; "Just louse my head." She loused it. Afterwards she said; "Let me sleep a little and when the red water comes, wake me." The red water came, and she woke her up. She dipped her in the water and she became all red. And after that she went to her house.

Then the king sent his other daughter also to make her red, he thought. Afterwards she went to the mountain. She saw the woman. And the woman said; "Louse my head," and she loused it. The woman said; "Let me sleep a little, and wake me, when the black water comes." And she woke her. She dipped her into the black water, and made her jet black. And she went to her house. The king said; "Who made you black?" She said; "I went to the mountain. I saw a woman. 'Louse my head,' she said, 'and when the black water comes, wake me,' she said. And the black water came, and I woke her. She dipped me into the black water, and I became jet black."

That woman afterwards became a beggar². 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*³.

Once there were a woman and a man. The man went to the mountain to gather sticks for them to burn. Whilst he is gathering them, he found a box. He opened it, and inside the box he found a snake. The snake said to the man; "I will eat you." And the man said; "Let three animals pass by here, and if three say, 'eat me,' then eat me."

¹ V. p. 255, under the heading *Virtue Rewarded*.

² 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.

³ V. p. 245.

Ἄνομβρό πέρασε ἓνα καμήλ. Ἐὐφίρ ἔ' εἶπε σο καμήλ, "Ἐγώ ἐρά σο ρουτί μέσα ἤμου· ἐτό χερίφος ἤνοιξέ με. Ἄς το φάγω· μή το φάγω;" Το καμήλ ἔι λέχ, "Ἐγ' ὡς ἤμου δελίκανου, ἀφένῆς μου φορτώνισκε με μέ τα γουμάρια, μέ τα ρανδάρια. Φᾶ το, και ἄς πάιχ."

Σόνγρα πέρασε κ' ἓνα βάλ. Ἐὐφίρ ἔι λέχ σο βάλ, "Ἐγώ ἐρά σο ρουτί μέσα ἤμου· ἐτό ἄρωπος ἐμέ ἤνοιξέ με. Ἄς το φάγω μ; μή το φάγω μ;" Το βάλ ἔι λέχ, "Σο ἄρωπονα γμαραδόξ ἐίλικ μί; ἐγ' ὡς ἤμου δελίκανου, το ἀφένῆς μου ραζανδάρια το παρέα. Φᾶ το, και ἄς πάιχ."

Δεριά ἤρτε το ἰδιύνῆ χαιβάν, διλκίς. Το διλκίς ὄνδεν ἤρτε ἐκεί, δείχνει τα τρία τ da daχῦλία, και χερίφος ἀνγλάξε τρία ὄρνια. Και χερίφος ἔδειξε τα δέκα τ τα daχῦλία τ, δεμέκ δέκα ὄρνια. Ἐὐφίρ ἔι λέχ σο διλκίς, "Ἐγώ ἐρά σο ρουτί μέσα ἤμου· ἐτό χερίφος ἤνοιξέ με. Ἄς το φάγω μ; μή το φάγω μ;" Και το διλκίς λέχ, "Ἐσὺ ἀδού σο ρουτί μέσα δέμ βορεῖς να χωρέης." Και τ' ὄφίρ ρουβράνσε· ἔμβη σο ρουτί μέσα. Και το διλκίς εἶπε σο χερίφωνα, "Ραπάξε ρουτιοῦ το ραπάχ." Κ' ἐκείνο ραπάξεν da. Ἐὐφίρ ἄλο δέμ βόρσε να βγῆ.

Και χερίφος πήγε να φέρ τα ὄρνια. Πήγε σο ἀβλή τουν. Τα ὄρνια οὐδούρδουζεν da και στεκότου¹. Ἐπὸ ναίκα τ ἔ' εἶπε, "Ἐὐφίρ ὄρνια ἔι τα οὐστουρούεις και στέκεσαι;" Κ' ἐκείνο οὐλα τά ἔνδαν εἶπεν da. Και το ναίκα τ ἔ' εἶπε, "Τό να παρπᾶς δέκα ὄρνια και διλκίς τό να τα φάη, γιούμου ἓνα ἔουβάλ ἔκιλιά, και ἐτιά τα ἔκιλιά ἄς φᾶν ἐκείνο." Και ἐτό χερίφος γιούμωσε 'ς ἓνα ἔουβάλ ἔκιλιά, και πηρπήγεν da σο διλκίς. Χερίφος ἔι λέχ σο διλκίς, "Ἐλα και φᾶ τα." Και το διλκίς ἔι λέχ, "Σάλδα τα, και ἐγὼ τρώγω τα." Και χερίφος σάλσεν da, και τα ἔκιλιά τράνσαν 'ς ἀδιμερί τουν, και εἶραν το διλκίς. Ἐτρεξαν κατόψα τ. Το διλκίς ἔφυγε, και τα ἔκιλιά δέμ βόρσαν νά το πιάσουν. Διλκίς πήγε 'ς ἓνα μέρος, και ἐκεί διῦσῦνδῦξε ἔι τάβρησε.

Θεοχάρης Ν. Περσίδης.

¹ V. § 381.

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 fowls¹. 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.

¹ The numbers in the text, three and ten, should be transposed. The fox opened the bargain with the suggestion of ten fowls; the man beat her down to three, and the fox then closed at his price.

GHÚRZONO. I.

Ἦτου ἓνα φίνικα. Ἦσαν τρία παιριά κ' ἓνα μητέρα κ' ἓνα πατέρα. Ἐνα μέρα πήρε ἓνα ἰέρ. Ἐφαέν δο το πισίκα. Ἦ μητέρα ἔκοψε το βυζί τ, και το ἔπιασε. Πατέρα εἶπε, “Ὀί καλό ἦταν· ἄς πάρουμ ἄνα, κ' ἄς το φᾶμ.” Μητέρα λέγει, “Ἐγὼ ἔκοψα το βυζί μ, και οἰ καλό ἦταν λές. Ἐν βοίκουμ ἓνα φσᾶχ, μέ το οἰ νά το διλέψουμ;” Πατέρα λέχ, “Ἐσὺ κόψε το κορις, κ' τῆγὼ να κόψω† το παιρί.”

Φίνικος ἀργλάδισε. Πήγε, εἶπε σα φσᾶχια, “Δώσσε με λίγο ψωμί και λίγο καράκ· ἄ σας πῶ ἓνα λόγος.” Τα φσᾶγια ἔδωκάν da. Κ' ἐκεῖνο εἶπεν, “Μητέρα ς να φάξῃ το κορις, και πατέρα το παιρί.” Τα φσᾶγια σάκωσαν τα λαύνια, και το ράμα ἔδεκάν δο ἐπάνω σο σκυλί. Το σκυλί πήγε τα φσᾶγια. Ὀν παίνισκαν, το παιρί γάνωνε. Ἦβρε ἓνα λερό· ἐπάνω τ ἦσαν γαιχιου πράγια. Το παιρί, “Ἐς πιουμ,” εἶπε, και ἔπιε. Ἐνε γαίχ. Πήγαν· ἦβραν ἓνα ραβάχ. Το κορις νανέβη σο ραβάχ. Πατισαχιου το παιρί πήγε να ποδῖς τ' ἀλόγατα. Τ' ἀλόγα² δέν ἔπιε· ἦτου ἓνα σκιάρης. Τράνσε ἐπάνω· σο ραβάχ ἦτου ἓνα κορις. “Κατέβα,” εἶπε. Και δέν κατέβη.

Τότε πιάσαν βουδαχχῆρε να κόψουν το ραβάχ. Κόφτου το ραβάχ. Δέν πλεροῦται· πλεμνῖσκει λιγοδικο. Το παλτά σακουῦται. Τότε πᾶνουν ἓνα ἰαδῶ ραρά· ἔδωκάν δο ἓνα πολά σταφίρες νά τα πλύν. Τα καλά ἐπέτανέν da, και τα κῶτια βαήνεν da. Το κορις λέχ το, “Ὀί ζάεις; τα καλά πετάνεις τα, και τα κῶτια στέγνουμ.” “Ὀί να ποίκω; Δέ χιωρῶ.” Σόνγρα πᾶνουν ἓνα βασκά ἰαδῶ ραρά, και δίνουμ δο, να ζυμοῶ ζυμάρ. Ζύμωνέν δο μέ το πρᾶί τ. Ὀί ζάεις;” λέχ το κορις. “Μέ το πρᾶχ ζυμοῦται ζυμάρ μί;” λέχ. Τότε το κορις κατέβη και ζύμωσέν δο. Σόνγρα νανέβη. Δέν δο βάκε· πᾶσεν da ἄς τα μαλιά τ. Τότε ἦρτε πατισαχιου το παιρί· πήρεν δο. Και σεράνδα μέρες ἔπκαν γάμος.

¹ The ἦ is non-dialectic; v. § 106.

² The -ra of ἀλόγατα dissimilated with the following d (§ 103). The ag. verb may be a Turkism.

GHÚRZONO.

1. *Sophía and Konstandín*¹.

There was a puppy. There were three children and a mother and a father. One day he got a liver; the cat ate it. The mother cut off her breast, and took it instead. The father said, "How good it was! Let us get another, and eat it." The mother says, "I cut off my breast, and you say, 'How good it was!' If we have a child, with what shall we feed it?" The father says, "You kill the girl, and † I will kill † the boy²."

The puppy understood them. He went, he said to the children, "Give me a little bread and a little butter, and I will tell you something." The children gave it. And he said, "Your mother will kill the girl, and the father the boy." The children broke the water-pots, and laid the rope upon the dog. The dog took the children away. Whilst they were on the way, the boy was thirsty. He found a water; by it were the foot-marks of a stag. The boy said, "Let us drink," and he drank. He became a stag. They went on; they found a poplar-tree. The girl climbed up the poplar. The king's son went to water his horses. The horses did not drink; there was a shadow. He looked up; in the poplar there was a girl. "Come down," he said. And she did not come down.

Then they took wood-cutters to cut down the poplar. They are cutting down the poplar. It is not cut through; there remains a little. The axe breaks. Then they take a witch-wife. They gave her a great many raisins to clean. She was throwing away the good ones, and leaving the bad ones. The girl says, "What are you doing? You are throwing away the good ones, and the bad ones remain." "What can I do? I cannot see." Afterwards they take another witch-wife, and give her dough to leaven. She was leavening it with her foot. "What are you doing?" says the girl. "Is dough leavened with the foot?" says she. Then the girl came down, and leavened it. Afterwards she climbed up. She did not allow her; she caught her by the hair. Then the king's son came. He took her. And for forty days they kept the wedding.

¹ V. p. 261.

² The teller said, "you kill the boy." The text is an emendation.

Σόνγρα ἔμαχέν δο μάνα τ, και ἦρτε και λέχ, “Ἐλα, ἄ σε λούσω.” Παιρπαίν δο κουνδά σο δειῖς. Ρίφχει το κάτω. Σόνγρα δίν γιαφτοῦ τ το κορίζ σο πατιῶαχιού το παιρί. Σόνγρα πατιῶαχιού το παιρί πιάσε το γαῖχ· παιρπαίν δο ἴς το σπῖ. Σόνγρα νά το φάξη τουν. Σόνγρα το γαῖχ εἶπε πατιῶαχιού σο παιρί. “Βάηξ με ἰμιά, ἄς πάγω και ἄς ἔρτω.” Βαήν δο. Παίν σο δανῖς και λέχ, “Ἀδελφή, τα μαχαίρια ἄλαυνδῶζουν, νά με φάξουν.” Σόνγρα το κορίζ λέχ, “Ὀί να ποίκω; κούρδε με το ψάρ.” Σόνγρα πήγε πατιῶαχιού το παιρί· “Βάηξ με, ἄς πάγω και ἄς ἔρτω.” Πάλ το βαήν. Και λέχ, “Τα μαχαίρια ἄλαυνδῶζουν νά με φάξουν.” Σόνγρα πατιῶαχιού το παιρί εἶρεν δο, και λέχ, “Ὀί ἐν ἐκεῖ, και λές οὔα;” Δέν da εἶπε. Σόνγρα πατιῶαχιού το παιρί εἶπε, “Νά σε φάξω, ἄν δέν da εἰπῆς.” Σόνγρα το γαῖχ εἶπε, “Ἐν ἀδελφή μ.” “Ὀίγαλ ἀδελφή ἔχεις;” εἶπε. “Το σό ναίκα s.” Σόνγρα πατιῶαχιού το παιρί πιάσε βαλαρῶήρε, να πιάσουν το ψάρ. Ἐπιασαν το ψάρ, και ἔβγαλαν το κορίζ.

Ἄναστασιος Ἀζαρίου.

GHÚRZONO. 2.

Ἐνα πατιῶάχος εἶχε τρία παιριά. Τα ργῶ δίκισέν da. Ἄν το μικρό νά το δικῖς. Πέτασαν ἕνα γούρα· ἔπεσε ἴς ἕνα βάρτλακα. Το βάρτλακα τουλουσουμλού χτου. Πατιῶαχιού το παιρί παινῖσκε σο σεράχ. Το βάρτλακα βγαίνῖσκε ἄς το γαδί τ· νῖσκοτουν ἕνα Δουνιά Güζέλ. Φουκάλινε, ψήνῖσκε, ἔμδη σο γαδί τ. Πατιῶαχιού το παιρί γείρεν δο, και εἶπεν σο πατέρα τ. Πατέρα τ ρεσῶάνσεν δο και γρέβῖσκε νά το πάρ.

Πατιῶάχος εἶπε σο παιρί τ, “Ἐχω τρία τεκλίφια. Ἄν da φέρηξ με, νά σε δώκω s' ἐσέ. Ἄσο ἄδρ να βγάλῃς τρία χιάρια.” Το παιρί παίν σο ἄχ, και ἔσgherdā, “Βάκ, βάκ, ἀνά. Ὀἔ χιάρ ἰστέρ.” Ἐκεῖνο δίν δο. Παιρπαίν da σο πατέρα τ.

Ἦγρεψε ἕνα μικρό ἄδέρ. “Γούλο μ το ἄσκέρ να χωρῖς, και να πλεμνῆ ἤμπσο μέρος.” Το παιρί παίν σο ἄχ, και ἔσgherdā. “Βάκ, βάκ, ἀνά. Γρέβω ἕνα μικρό ἄδέρ.” Ἐκεῖνο δίν δο. Παιρπαίν δο 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*¹.

A king had three sons. He married two of them. He will marry the youngest. They threw a lot. It fell on a frog. The frog was enchanted. The king's son used to go to the palace. The frog used to come out of her skin, and become a Fair One of the World. She used to sweep, to cook, go into her skin again. The king's son saw her, and told his father. His father was jealous that he wanted to marry her.

The king said to his son, "I have three matters. If you bring me them, I will give her to you. From the meadow you must bring three cucumbers." The boy goes to the river and cries, "Quack, Quack! He wants three cucumbers." She gives them. He takes them to his father.

He asked for a little tent. "All my army must find space in it, and the half of it must be left to spare." The boy goes to the river, and cries, "Quack, Quack! I want a little tent." She gives it. He takes it to his father.

¹ V. p. 259.

Εἶπε, “Ἄνα τεκλίφ’ ἕνα σουφρά, νά το χπῶ, και να ἀνοιγῆ.” Το παிரί παίν σο ἔάχ, και ἔσghθordā, “Βάκ, βάκ, ἀνά. Γρέβω ἕνα σουφρά.” Ἐκεῖνο ἔδωκέν do. Πηρηπῆεν do σο πατέρα τ.

Πατέρα τ πέρανε. Το κορίζ ἔκαψε το γαδί τ και ἔννε ἕνα Δουνιά Γιζέλ. Ἐάλσαν, ἔπαιζαν, και ἔπκαν πάλ γάμος.

Ἄβραάμ Θεολόγου.

GHÚRZONO. 3.

Ἦ ἕνα μάγαρα ἦσαν σεράνδα κλέφτε. Ἐτιά παίνιῶσαν κ’ ἐρχόσαν· σόιδουζαν νομάτε. Και ἐτιά νομάτε πήγαν σο πατι-ῶάχο, και λέϊῶσαν da. “Ἡμεῖς εἶ να ποίκουμ;” Τότε πατιῶάχος σάλσε ἕνα πολύ ἀσκέρ, να σκοτώσουν τα σεράνδα κλέφτε. Ἐτιά ἀσκέρ πήγαν, κι οὔλα κλέφτε σκότωσάν da. Τότε πατιῶάχος σάλσε ἄνα ταβούρ ἀσκέρ, γιά να σκοτώσουν τα σεράνδα κλέφτε. Τότε σκοτώχαν κ’ ἐτιά ἀσκέρ. Τότε πατιῶάχος εἶχε τρία κορίτζια. Το πατιῶάχος ἔκαε, διῶῶνδιῶζε, ἔγαλ να σκοτωῶ τα κλέφτε.

Τότε ἦρτε τῶνα το κορίζ σο πατέρα τ. “Ἐί διῶῶνδιῶεις, πατέρα;” Τότε πατέρα εἶπε σο κορίτζι τ. Τότε το κορίτζι τ πήρε· εἶπεν da σο πατέρα τ, “Δός με σεράνδα κορίτζια και σεράνδα ἀλόγατα και σεράνδα σατούρμα.” Τότε το κορίζ πήρεν da, και πήγε γιά να σκοτωῶ τα κλέφτε. Σύφτασαν σο βουνί, κ’ ἐκεῖ σάλσαν τ’ ἀλόγατα σο βουνί. Πατιῶαχιῶ το κορίζ ἦρτε. Στάγη σο τυρπί ὀμβρό, και ὄσα ἔβγαϊναν, σκότωνέν da. Τότε πλέμμη ἕνα μαναχό, κ’ ἐτό ξέβη γιά να τρανῆς εἶ ἔνναν d’ ἄλα τ’ ἀρqaδάσα τ. Ἐτό ὄζ ἦτουν σο τυρπί, ἔκουριε και τουτοῦ τ το κεφάλι τ. Πλέμμη ἕνα χατρά να κοπῆ. Τότε ἐτό σῶρινιῶ σῶρινιῶ ἐπήγε ἐκεῖ σο σπιῶι τ· και ἐκεῖ ἦβρε ἕνα σῶιῶε μαῶλιάμ. Γραβλάεσν do σο γουργούι τ, και γιάρωσε. Και ἦρτε,—φόρσε ἕνα ῶάλ σο γουργούι τ,—και να σκοτωῶ πατιῶαχιῶ το κορίζ. Ἐέβην ὄξω, και δέν do ἦβρε. Πήγε σο πατιῶάχο, και εἶπεν, “Να πάρω το κορίτζι s.” Τότε πατιῶάχος ἔδωκε το κορίτζι τ, και σάλσε ἐργό ταβούρμα ἀσκέρ, γιά να μή ἔννουν ἕνα σέχ. Τότε ἦρταν στρατοῦ σ’ ὀλταλόχ, κ’ ἐτό κλέφτης 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*¹.

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.

¹ V. p. 248.

Τότε σόνγρα έτό κλέφδης πήρε το κορίζ· έδεσέν δο *ās* 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 κινδής, γιά να κάψη το κορίζ. Τότε είπε σο κορίζ να σωρόψη ξύλα. Τότε το κορίζ σώροψε τα ξύλα. Άπεκεί πέρνασε δεβεϊήρε, και είραν το κορίζ. Τόνα δεβεϊής ήτου κουφός και τόνα ευφλό. Το ευφλό είπε σο κορίζ, “Έρά έν ένα εαγλάχ.” Και τότε πήγαν, και τράνσαν· ήβραν ένα κορίζ, Δουνιά Güζελή. Τότε το ευφλό πήρε το κορίζ, έμασέν δο σο εουβάλ, πηρηθέν δο σο χωριό.

“Ως το παιρπαίνισκε, γαρσουλάζε το κλέφδης. Ρώξεν δο, άπαπού έρχονδαι. Τότε κλέφδης πήγε, τράνσε δο μάγαρα· το κορίζ δέν τουν. Πήγε πάλι όπισω· ρώξε σα δεβεϊήρε. Τότε δεβεϊήρε πάρ πήγαν. Έτό κλέφδης εαγθήρσε. Σταλιγό τ πήγε· τράνσε σα εουβάλια. Και το κουφό το καμήλ δουρλανδούρτιζαν δο σ’ άλα σα καμήλ μέσα. Έτό κλέφδης πήγε, τράνσε· πάλ το κορίζ δέν τουν. Πάλ εαγθήρσε σα δεβεϊήρε. Σταλιγό τ δεβεϊήρε πάρ στάχαν. Και τράνσε πάσα εουβάλια, και δέν το ήβρε.

Έτιά δεβεϊήρε πηρηπήγαν δο το κορίζ ’ς ένα *jadé* γαρά. Έτό *jadé* γαρά έκρυψέν δο το κορίζ σο σπιόι τ μέσα. Σόνγραδαν ήρταν δεβεϊήρε· πηρηπήγαν δο σο πατισάχο. Και πατισάχος έδωκεν da πολά παράγια. Σόνγραδαν πατισάχος δίκισέν δο ’ς ένα βασκά πατισαχιού παιρί. Το κορίζ είπε σο βαβά τ, “Αν με δικής, σο σπις κουνδά να βαήκης έν’ ασλάνης και καπλάνης.” Το κορίζ και άνδρα τ ως κοιμόσαν, ήρτε το κλέφδης, γιά να πάρ το κορίζ. Κουνδά τ ήφερε και ελιύι χώμα. Πέτασέν δο σο άνδρα τ άπάνω, και πήρε το κορίζ να ύπάη. “Ω πήγαινε, το κορίζ ένισε το άνδρα τ, γιά να σηκωχη να σκοτώς το κλέφδηνα. Τότε το κορίζ, ως πήγαιναν,—σο χύρα κουνδά ήτουν ένα σατόρ, και πήρε σα χέρια τ. κ’ έκουριε κλεφδιού το κεφάλ. Και έδώκεν δο σο ασλάν και σο καπλάν· και εφαάν δο.

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 Castle¹ 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 earth². He cast it upon her husband, and seized the girl to go away. As she was going, the girl nudged her husband, for him to get up to kill the robber. Then, as they were going, near the door there was a knife, and the girl took it in her hands, and cut off the robber's head. And she gave it to the lion and the panther. And they ate it.

KIRIAKÓS NIKOLÁU TURSUNÍDHIS.

¹ In all the neighbouring villages the Castle (τὸ Κάστρο) means Nigde, which is the market town and administrative centre of the district.

² The earth from the grave of a dead man, which plays a part also in the story from Cyprus, quoted p. 249, is the Levantine equivalent of the "Hand of Glory." It does not open doors, as far as I know, but it is supposed to produce the same effect of throwing the victim into a deep sleep.

GHÚRZONO. 4.

“Ένα μέρα ἦσαν ἐρχό σνύνυσες, τὸνα ζευγίν και τὸνα φουγαράς.
 “Ένα μέρα ἠνέβη σο δῶμα, και κάμνισκε κλωχάρα. Ἐπο φαροῦ
 σε Μουχαήρ Ἐρχάγγελο εἶρε ἕνα ἑιράκ. Και πήρε το κλωχάρα τ,
 και πήγε, και ἔκατσε σο ἑιράκ φαροῦ, και κάμνισκε ρόκα. Σόνγρα
 daghélσαν ἄγιοζία· 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.” Σόνγρα εἶπαν σ' ἐτό σο ναίκα, “Ἐνοιξε
 τογ γόφλο ς.” Σόνγρα ἄνοιξε τογ γόφλο τ. Και εἶπε, “Ὀσο να
 ὑπᾶς, μή τα τρανᾶς· κόνο τα ἄς το καπνί κάτω, και ὠς ταχύ
 σαβαχδάν μή τα τρανᾶς.” Ταχύ σαβαχδάν σηκώχη, και ἦβρε
 λίρες.

Ζήλεψε και τ' ἄλο σνύνυφσα. Πήγε κ' ἐτό σο δῶμα, και
 κάμνισκε κλωχάρα. Σόνγρα δράνσε φαροῦ σο Μουχαήρ Ἐρχά-
 γελο, και εἶρε ἕνα ἑιράκ. Πήγε ἐτό ἐκεί, και ἔκαθε σο ἑιράκ
 φαροῦ. Σόνγρα daghélσαν ἄγιοζία. Και εἶπαν σ' ἐτό σο ναίκα,
 “Ὀί κάρεσαι ἐρού;” “Ἐρτα να κάμω κλωχάρα, και νά το που-
 λήσω σο Κάστρο, και να πάρω ψωμί σα φσάχια.” Σόνγρα εἶπαν,
 “Ἐνοιξε τογ γόφλο ς.” Ἐνοιξεν τογ γόφλο τ. Και εἶπε, “Ὀσο
 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, ὀφίρια,
 χελώνες και ἄλα.

Σοφία Ἐλεφθερίου.

ULAGHÁTSH. 1.

Ἐνδρα ναίκα ἐγισσαν δώγμοκα φσάγια. Da φσέα τ ἔπαν κι,
 “Βαβά, ἐμεῖς να πάρουμ το κεφάλ μας, να πᾶμ τα πλάγια.” Ἐπαν

4. *The Two Brides*¹.

One day there were two brides, one was rich and one poor. One day she went up on the roof and was spinning². Opposite her at Michael the Archangel³ 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 Castle⁴, 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*⁵.

A man and his wife had twelve sons. His sons said, "Father, we will take ourselves off; we will go to the mountain." They

¹ V. p. 254.² The text here is "spinning with the *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 *κλωθάρια* and *ρόκα*.³ An old church on the hill which rises to the east behind the village.⁴ I.e. Nigde. See note above, p. 345.⁵ V. p. 269.

κι, "Έγερ, ὄν γενήης, ἕνα κορίζ [νε], δίκ da ἕνα βαριά, να ἔρτουμ.
 "Έγερ, ὄν γενήης, ἕνα παιί [νε], να ἔρτουμ δέ νε. Ἄπαπέρα να
 τρανήσουμ. "Έγερ τυφέκ *, να ἔρτουμ δέ νε." Ἄπαπέρα τράνσα
 κι do τυφέκ *, να ἔρτουμ δέ νε. Do πλαί ἔπκαν ἕνα πολά ρονάκια.
 Ἐκού τρώϊσσαν, ψήνισσαν.

Σόγα do κορίζ ἔπε κι, "Μάνα," ἔπε κι, "γαρδάσα δέν ἔχω μού;"
 ἔπε. Μάνα τ ἔπε κι, "Έγιῶδες δώγιοκα γαρδάσα· ἔπεραν do κεφάλι
 τ, και ἄφηκαν, πήγχαν." Do κορίζ ἔπε κι, "Γώνα να πάρω το κεφάλι
 μ, να πῶ γώ το πλαί." Ἐπερεν do κεφάλι τ, και πήγε do πλαί.
 Ἐκού τράνσ', ἐκεί ἔν ἕνα πολά ρονάκια. Ἐμη τα ρονάκια μέσα·
 κιρύσδε το γιασδέχ πίσω. Τράνσε κι το μείδαν ἔν ἄβια. Ἐψήσέν
 da, γιάρσθ τ ἔφαεν da, d' ἄλα ἄφηκέν da, σίλσε, σὺπῦρσε, ἔμη μέσα
 το γιασδέχ. Ἦρταν, τράνσαν da γαρδάσα τ σὺπῦρμῦσα. Ἐπαν
 κι, "Τίς do φκάλσε;" Τόνα το γαρδάς ἔπε κι, "Ἄς πᾶμ, βαγαλὸμ
 τίς νε τό." Πήγχαν τ' ἄβια πάλι. Ἐφεραν ἄβια. Do κορίζ ἄπ
 το γιασδέχ πίσω ἔβghθ. D' ἄβια ἔψήσέν da, ἔφαέν da, γαι γιάρσθ
 τ ἄφηκέν da.

Ἦρταν da γαρδάσα, γαι ἔπαν, "Τίς νε ἰτό; τόνα μας ἄ σταῖ
 ἰγιού." Ἐν do μέα do γαρδάς ἔσταγε. Γύπνωσε. Σόγα do κορίζ
 ἔβghθ, σίλσε, σὺπῦρσε, d' ἄβια γιάρσθ τ πάλ ἔφαέν da, ἔμη do
 γιασδέχ πίσω. Σόγα ἦρταν da γαρδάσα. Οὐγιάνθρσαν το γαρδάσι
 τ· ἔπαν κι, "Τίς τον ἰτό;" ἐκεινό ἔπε κι, "Χαδάρ δέν ἔγιῶσα, εἴκι
 γύπνωσα." Σόγα da γαρδάσα ἔπαν κι, "Ἄ σταγῆ do ὀρτανῆ."
 Ἐκεινό γαι γύπνωσε. Do κορίζ πάλι ἔβghθ, σίλσε, σὺπῦρσε, d'
 ἄβια ἔφαέν da γιάρσθ τ, ἄφηκέν da. Σόγα ἦρταν da γαρδάσα,
 και ἔπαν, "Τίς τον ἐκεινό;" Ἐκεινό ἔπε κι, "Χαδάρ δέν ἔχω, εἴκι
 γύπνωσα." Σόγα ἔστάγε do μικρό. Ἄπ da ψέματα γύπνωσε· τα
 μάτια τ τράνιισσαν. Do κορίζ ἔβghθ· να ψήσ τ' ἄβια ἦτον. "Ο
 ψήνισσε τ' ἄβια, do παιί ὀγκώγε, ἔπιασέν 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 gun¹, we would not come." From over there they saw that [the sign was given with] a gun, for them not to come. In the mountain they made many houses. There they used to eat and cook.

Afterwards the girl said, "Mother," said she, "have I no brothers?" said she. Her mother said, "You used to have twelve brothers. They took themselves off, and left us, went away." The girl said, "I too will take myself off; I too will go to the mountain." She took herself off, and went to the mountain. There she looked; there are a great many houses. She went into the houses. She hid behind the cushions. She saw that in the yard is some game. She cooked it, ate half of it, left the rest, cleaned up, swept, went in again among the cushions. Her brothers came. They saw that the place had been swept. They said, "Who has swept it?" One brother said, "Let us go, let us see who this is." They went hunting again. They brought back game. The girl came out from behind the cushions. She cooked the game, ate it and left half of it.

The brothers came and said, "Who is this? Let one of us remain here." The eldest brother remained. He went to sleep. Afterwards the girl came out, cleaned up, swept, again ate half the game, went in again behind the cushions. Afterwards the brothers came. They woke up their brother. They said, "Who was this?" He said, "I had no knowledge, because I went to sleep." Afterwards the brothers said, "Let the middle brother remain." He too went to sleep. The girl again came out, cleaned up, swept, ate the half, left it. Afterwards the brothers came and said, "Who was it?" He said, "I have no knowledge, because I went to sleep." Afterwards the youngest brother remained. He pretended to go to sleep; his eyes were on the watch. The girl came out; she would have cooked the game. Whilst she was cooking the game,

¹ It is a common practice in the Levant to let off firearms on occasions of rejoicing, and the birth of a son is often thus heralded (see Bent, *The Cyclades*, p. 180; Ferriman, *Home Life in Hellas*, p. 139). Although women do most of the work both out-of-doors and in, the birth of a girl is not an occasion of rejoicing, for when she reaches the early marriageable age of these regions she must be provided with a dowry and then works of course for her husband's family. She is thus an expense without being any considerable economic asset to her parents.

ἔπε κι, “Ἴν μι σιν, Ἰίν μι σιν;” Ἐκεινό ἔπε κι, “Νέ Ἴν μαι, νέ Ἰίν μαι. Ἐσέ ὄτι σε γιαράτσε, γ' ἔκεινό γιαράτσε με.” Σόγα ἤρταν da καρδάσα τ. Ἐπαυ κι, “Ἰού τί σαι;” ἔπαν. Ἐκεινό ἔπε κι, “Ἐσᾶς ὄτι σας γένσε, γ' ἔκεινό γένσε ἐμέ. Ὅγῳ το σότιρ do καρδάσ μαι.” Σόγα οὔλα ἔφααν, ἔπιαν.

Ἰεά παίνιῶσαν τ' ἀβια. Ἰτό το κορίζ ῥήνιῶγε· τρώῶσαν. Ἐγιῶσαν γαι ἓνα * * * * *. Πήγε· ἔπε κι do ναίκα, “Δές με λίο νιῶτά· σόγα, ὄν ἔρτης το σπίτ, ὄτι κρές νά σε δέκω.” Do κορίζ ἔφερε do νιῶτά. Ἐῤῥησε da γεμέκια και ἔφααν. Ἦρτε do ναίκα και ἔπε, “Ἄνοιξε do τύρα. Ὅν κλάσω, σακῶνω το.” Το κορίζ φόγε· πααίνσε. Ἦρταν da καρδάσα τ, και ἔπαν, “Ἄτί το βενίξι s σαράρσε;” Ἐκεινό ἔπε κι, “Ἦρτε ἓνα ναίκα και φορρούτσε με.” Da καρδάσα τ κρυβίῶσαν. Ἦρτε do ναίκα, γαι ἔπε, “Ὅν κλάσω, do τύρα s σακῶνω το.” Da καρδάσα ἔβγαν· Το ναίκα ἔπιασάν do· γεδέρτσαν do.

Το κορίζ ἓνα μέρα ὄπ φκάλινιῶγε το νεβλή, πάτσεν ἓνα κεμίκ, και πααίνσε. Τα καρδάσα σάνσαν, χάγε. Ἐδεκάν do da δεβεῖῥα· ἔπαυ κι, “Ἄς το δέκουμ ἐσᾶς· δέσσετ μας γένημα.” Το κορίζ ἔπρηαν do· πήγιαν. Τα δεβεῖῥα ἔπαυ κι, “Ἄς ἔρτουγ γαι το γένημα ἄς το δέκουμ.” Σόγα το κορίζ πάασέν do. Ὅτλα do πάασαν na γῶμδιῶσουν do, τράνσαν κι το ρεζί τ ἓν ἓνα κεμίκ. Ἐβγαλάν do· do κορίζ ἀγίκσε. Ἦρταν da καρδάσα τ, na πάρουν γένημα. Do κορίζ, ὄτλα da χώρσε da καρδάσα τ, ἔμαέν da. Σόγα τα καρδάσα τ το κορίζ δέμ βορσα νά το μαγιῶν. Το δεβέ ἀπκάτω πέτασε ἓνα κόξιλο, γαι ἔπε, “Σέκ, ἰνεί μ, σέκ! Ὅγῳ da καρδάσα μ ἔμαγμα τα· ἔκεινιά ἐμέ δέμ βορσαν νά με μαγιῶν.” Σόγα τα δεβεῖῥα λάλσαν, και ἔμαάν do. Ἐφεραν το καρδάσι τ. Ἐφααν, τράνσαν το κέφι τ.

Ἄντόνιος Παπα-Λαζάρου.

¹ 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 Jin¹?" 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 fire².]...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't³, 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, "Beware³, 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!⁴ I recognised my brothers; they could not recognise me." Afterwards the camel-drivers told them, and they recognised her. They took their sister away. They ate; they enjoyed their health.

ANDÓNIOS PAPA-LAZÁRU.

¹ V. p. 229, note 2, and *lv* in glossary.

² Cf. the Kabyle variant cited p. 270.

³ The translation is modified.

⁴ The translation is uncertain, but the words would seem to be something said by children playing a game.

ΥΙΛΑΓΗΆΤΣΗ. 2.

Ἄνδρα ναίκα ἔγιῶσαν ἓνα παιί. Δο παιί τ ἔγιῶσε ἓνα ἔραρά. Μέ δο ἔραρά κλώνιῶσε. Μάνα τ ἔπε κι, “Παιί μ,” ἔπε κι, “ἄμε το βαβά ς κουνδά.” Ἰτά ὅπ δα λείῶσε, το ἔραρά τασλάτσε. Μάνα τ ἔπε κι, “Μά ἰτά δο χατέμ γιουσούκ, γαι ἄμε δο βαβά ς.”

Δο παιί ὅπ παίνιῶσε, ἀπαπίσω τ ἦρτε γαι δο ἔραρά. Το παιί ἔπε κι, “Πούγι να πᾶς;” Δο ἔραρά ἔπε κι, “Να πῶ γῶ, ἰῶύ ὀπούγι παίνεις.” Ἐκεινό ἔπε κι, “Να πῶ γῶ δο βαβά μ.” Δο ἔραρά ἔπε κι, “Γῶ να πῶ,” ἔπε.

Ἦοπ παίνιῶσαν, λίψασαν. Δο παιί ἔπε κι, “Καδέβα δο ρουγιού μέσα, γαι φέρ λερό, και να πιῶμ.” Ἐπε κι, “Ἦνα δέμ βορῶ. Ἰῶύ καδέβα.” “Ἄμά, να καδεβῶ γιά, πάλ νά με βγάλης.” Το παιί καδέβη. Ἐβγαλε λερό· ἔπιαν. Δο ἔραρά δέν δο ἔβγαλε. “Δο χατέμ γιουσούκ ὄν δο δέκης ἐμέ, νά σε βγάλω. Ἄμά, ὄμ πᾶς δο βαβά ς, ‘Το μό νε,’ δεγί, μέ λαλής. Πιγέ ἓνα γεμίν.” Πήγιαν δο βαβά τ κουνδά. Ἐπε κι το ἔραρά, “Βαβά,” ἔπε, “ἰτά δο ἔραρά μας νε,” ἔπε. “Ἄς σταγη κουνδά μας·” ἔπικι ἰτό δο ἔραρά δο παιί τ τον.

Ἦτον ἓνα Δουνιά Γιζελή. Κρέιῶγεν δο ἰτό. Δο βαβά τ ἔπε κι, “Ἦς δερέ κανεῖς δέμ βόρσε νο πάρ, γ’ ἰῶύ νο πάρης μί;” Δο παιί ἔπε κι δο βαβά τ, “Δο ἔραρά μας βορεῖ νο φέρ.” Ἄπεκοῦ βίνσε δο ἄλογο, και πήγε.

Ἦοπ παίνιῶσε, ἦταν ἓνα πολά ραρευιάγια. Ἐπε κι, “Τιλέδα ὄτι κρές· νά σε δέκω.” Δο παιί ἔπε κι, “Ἦνα ὄε δέ κρέω.” Δο ραρευιά ἔπε κι, “Ἄπ δο ρανάτ μ ἔπαρ ἓνα ρανάτ. Ἐσέ νίῶγετα ἰλαζῶμ.” {Πήγε, πήγε γ’ ἄλο λίο τόπος, γαι ἐκού χάη.}

Πήγε ἓνα χωριό να πάρ το Δουνιά Γιζελή. Δο ἰχδιάρ ἔπε κι, “Ἰτό,” ἔπε, “ἔχ ἓνα δεστάν. Ἄν δο πκῆς, νά το πάρης. Ἄν δέν δο πκῆς, δο γουργούρι ς δο ἰελάτ νά δο κόψη.” Ἐπε κι δο ἰχδιάρ, “Ἦνα μισῶρπο πιλιάρ και ἓνα μισῶρπο ἰζγόν.” Ἰτό ἔπγεν δο. Ραρευιάγιου το ρανάτ πέτασέν δο ἰζιάρῶ μέσα, γαι πεκλένσε. Το Δουνιά Γιζελή ἔπερέν δο. Ἐφερέν δο δο σπίτι τ. Ἐδεκέν δο δο

2. *The King's Son and his Treacherous Servant*¹.

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 feather². You will need it." (He went, he went a little space further, and there he died³.)

He went to a village to take the Fair One of the World. The elder said, "Here," said he, "is a trial (?). If you perform it, you shall take her. If you don't perform it, the executioner shall cleave your neck." The elder said, "A half-measure of rye and a half-measure of *." He performed it. He threw the ant's wing into the middle of it, and it was set in order. He took the Fair One of the World. He brought her to his house. He gave her to his

¹ V. p. 268.² *Lit.* from my wing take a wing.³ The narrator grew tired and wanted to end the tale.

βαβά τ. Do βαβά τ ἔπε κι, “Βαβά,” ἔπε, “ὄγωνα,” ἔπε, “το παιί ς μαι, και ἐκεινά do ἔρα ζ νε.” Σόγα το Δουνιά Γιζελή ἔπερέν do ἰτό, γαι σῦρσαν σεφά.

Ἄντόνιος Παπα-Λαζάρου.

ULAGHÁTSH. 3.

Ἐνα βαρῆτ ἦταν τρία παιά και τρία κοριῖζια και ἓνα βαβά. Ἰτό το βαβά ἓνα μέρα χασταλάνσε, και ἔσθῆρσε το μικρό τ το παιί, γαι ἔπε, “Ὅτια χάνομαι,” ἐγίπ, “ὅτις ἔρεται, δές το da κοριῖζια· πούλ da.”

Ἐμ βάς ἦρτε ἓνα δεβριῖς. Ἰτό ἔπε κι, “Do μέα ς το καρδάσι ς κρέω το.” Ἰτό ἔδεκέν do. Σόγα ἦρτε κ’ ἄλνα δεβριῖς. Ἐδεκε το ὀρτανζά καρδάσῶ τ. Σόγα ἦρτε κ’ ἄλνα δεβριῖς. Ἐδεκε και το μικρό το κοριῖς. Ἐννε το βραῦ. Τ’ ἄλα da καρδάσα τ ἔσθῆρσαν το μικρό το παιί. Ἐπε κι, “Da καρδάσα πούγι εῖνδαι;” ἔπε. Γ’ ἐκεινό ἔπε κι, “Πούλσα τα,” ἔπε. Ἰκά ὑρκελάνσαν, γαι φάισαν do.

Σόγαδαν βίνσαν d’ ἄλόγατα, και πήγγαν. Ἦρταν ἓνα ρονάκ ἐκού. Τα ἐργό da καρδάσα ἔβγαν do ρονάκ, και το μικρό το καρδάς ἔμασάν do do στάβλο, και να φυλάξ τα ἄλόγατα. Ἰκά ἔφασαν d’ ὀδά ψωμί. Το καρδάσι τ δέν do ἔσθῆρσαν. Ἐννε γιάρῶ γεῖέ, και ἦρτε ἓνα δέβ. Το δέβ ἔμη το στάβλο, ἀλά το παιί φύγε. Σόγα μέ το γαμά τ σκότωσέν do ἐκού το δέβ. Ἐννε σαβαχδάν· πάλ πήγγαν ἓνα ρονάκ. Ἐκού πάλι ἔβγαν καρδάσα τ d’ ὀδά. Ἐκού ἔφαγαν, ἔπιαν, και το καρδάσι τ δέν do ἔσθῆρσαν. Σόγα πάλι ἔννε γιάρῶ γεῖέ, και ἦρτε ἰκιβάσῶ δέβ. Do παιγί ἰτό σκότωσέν do. Σόγα ἔννε πάλι σαβαχδάν, και πάλι πήγγαν ἓνα ρονάκ. Ἐκού ἔφαγαν, ἔπιαν· το καρδάσι τ δέν do ἔσθῆρσαν· του σείλ ἦρτε ὑἔβάσῶ δέβ. Ἐκεινό πάλ do παιί γεδέρτσεν do.

Ἐκού το κεφάλ πήγε το ἔιρέ, κ’ ἔβυσέν do. Σόγα ἰτό do παιγί ἔπε κι, “Deré ἄν βγοῦ,” ἔπε, “τα καρδάσα μ, ὑρκελενδοῦν,” ἔπε. Ἰτό ἔβγῆ το δώμα, γαι χώρσε ἓνα νιστά. Σόγα ἰτό το παιγί πήγε· τράνσε ἐκεί, ἓνα ναίκα ραῖνατᾶ ραζάν ἐγίπ. Ἰτό το παιγί ἔπε κι, “Dés με ἓνα νιστά,” ἔπε. Ἰτό do ναίκα 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*¹.

Once there were three boys and three girls and a father. The father one day fell ill, and called his youngest son and said, "My son, when I die, whosoever comes, give him the girls; sell them."

First came a dervish. He said, "I ask for your eldest sister." He gave her. Afterwards came yet another dervish. He gave him his second sister. Afterwards came yet another dervish. He gave away also the youngest girl. It became evening. His other brothers called the youngest boy. He said, "Where are the sisters?" said he. And he said, "I have sold them," said he. They became angry, and struck him.

Afterwards they mounted the horses and went away. They came to a house in that place. The two brothers went forward to the house, and they put the youngest brother into the stable, to look after the horses. They ate bread in the room. They did not call their brother. It drew to midnight, and a Dev came. The Dev went into the stable, but the boy took fright. Afterwards with his dagger he killed that Dev. It became morning. Again they went to a house. There again his brothers went to the room. There they ate, they drank, and did not call their brother. Afterwards again it drew to midnight, and there came a Dev with two heads. The boy killed him. Afterwards it became again morning, and again they went to a house. There they ate, they drank; they did not call their brother. This time a three-headed Dev came. To that one again the boy dealt a dog's death.

The head there went to the light and put it out. Afterwards the boy said, "Now if my brothers come forward," said he, "they will be angry," said he. He came out on the flat roof, and perceived a fire. Afterwards the boy went; he looked there; a woman is boiling a cauldron. The boy says, "Give me some fire," said he. The woman said, "This cauldron," she said, "if you lift it up, and if you put it over there," said she, "take," said she, "some

¹ V. p. 272.

“νιστά.” Ἰτό το παιγί ὀήκωσέν do, γαι ἔαψε do ἄριέ τ. Σόγα ἄτ do ραζάν μέσα ἔπηρε ἓνα διρέμ κιριάς, και ἔφαεν.

Σόγα ἀπεκού ἦρτε ἓνα ρονάq. Ἐκού ἔμη· τράνσε ἦτον, ἔνα κορίζ κοιμᾶται. Ἐκού do ὄαμδάν ἔπηρέν do ἄπ το κεφάλι τ, ἔσεκέν do κάτ δεδέ da ρεζιά τ κουνδά. Σόγα ἔφαε και το μέλι τ, ἔπτε και το ἄερβέτι τ, κ' ἐκεινό το μέταπο τ γιάσε, “Ἰτό μία ραρδάσθ μ do νισάνθ νε.”

Σόγα τράνσεν· ἓνα ροῖά χεριφός κοιμᾶται ἐγίπ, και το στόμα τ ἄχσε γιλάν.

Σόγα πήγε βαῶqά ἓνα ρονάq. Ἐκού και τράνσε, κοιμᾶται ἔνα κορίζ. Κ' ἐκεινιάρῶ do ὄαμδάν ἔσεκέν do da ρεζιά τ κουνδά. Σόγα γιάσε do μέταπο τ do ὄνομα, “Ἰτό ὀρταυῖά ραρδάσθ μ do ναίκα νε.”

Σόγα πάλι πήγε ἓνα ρονάq. Ἐκού και πάλι το ὄαμδάν γύρσεν do da ρεζιά τ κουνδά. Σόγαδαν πήγε.

“Ὅπ παίνισζε, χώρσε ἓνα ναίκα· ἐκεινό σάρδινε ράμα. Do παιγί ἔπε κι, “Ἰτό do ράμα ἀτί do σαρδᾶς;” Do ναίκα ἔπε κι, “Να φωτιῖς,” δεγί, “το σαρδῶ,” ἔπε. Το παιγί γαλβάρσεν το ναίκα, “Ἄς με φωτιῖς λίγο,” δεγί. Σόγα ἰτό do παιί ἔπηρέν do, και ἦρτε do σπίτι τ.

Σόγαδαν σαβαχδάν ἔννε. Σῆκῶαν, πήγγαν, ἦρταν ἐκού do τόπος. Do βαβά τ ἔπε κι, “Τα ὄαμδάνια τίς τ' ἄλαξε;” ἔπε. Γαι το μικρό do παιί ἔπε κι, “Ὅγῶ d' ἄλαξα,” ἔπε. Γαι σόγα νισανάνσαν, γαι πήραν da ναίκα τνε. Σόγα πήγγαν do χωρῖό τνε, και σῖρσαν σεφέ

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 ate¹.

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 feet². 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 mouth³.

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 light⁴." 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.

¹ Evidently the incidents of the old woman who spins out the day and that of the robbers with the forty-handled cauldron (see p. 273) have been telescoped into one. The release of the woman who makes the day is narrated in the sequel, but has become muddled with the hero's search for a light. He should meet the old woman, tie her up to prevent Day breaking before his adventures are over, then meet the robbers with the cauldron who take him off to the palace, and release the old woman on his way back.

² To change the candlesticks and to drink up the drink by the princess's side is the regular mode of procedure and one of the tokens of their presence that heroes under these circumstances leave behind, *e.g.* Paton, No. 5, *Folk-Lore*, xi, p. 113; Groome, No. 26. In an Indian story the moving of sticks from head to feet or from feet to head of the princess brings her to life or sends her into a death-like trance, Stokes, p. 186.

³ In some of the stories the hero kills a big snake which he sees crawling up the wall of the king's palace and leaves his sword sticking in the wall. This obscure sentence may be a reminiscence of the incident.

⁴ V. note 1.

ULAGHÁTSH. 4.

Ἄνδρα ναίκα· ἔγιψε ἓνα φῶάχ. Ἴτό do παιγί ἔπε κι, “Ὦνα,” ἔπε, “να ἐνῶ πατιῶάχ,” ἔπε. “Βαβά μ,” ἔπε, “να κουνῶς,” ἔπε, “τα χέρια μ λερό, και μάνα μ,” ἔπε, “να δέκ το πεῶκίρ.” Ἰῶά ὄτλαα ἄκουσαν, ὑρκελένσαν. Και do ναίκα ἔπε κι, “Ἄς φέρουμ ἓνα σανδῶφ· ἄς το μάσουμ ἰτό do παιγί ἰγιού, και το πετάσουμ το δαρίς.”

Σόναδαν ἰτό ὑζερέκδεν ὑζερέκδεν ἦρτε δεμιζιού το στόμα. Σόναδαν ἐκού χώρσεν do ἓνα χαλαγιῶφ, και πήγε, λάλσε do ἀγά τ. Ἰγά τ και ἔπε κι, “Ἐγερ ἰτό ἄν ἔν κανεῖς,” ἔπε, “να γέν το μό. Ἄν ἔν μάλ,” ἔπε, “ἄς ἔν το σότιρ,” ἔπε. Ἄνοιξάν do· τράνσει ἓνα μίχικο φῶάχ, ὑζῖdḗ και κáιγεται¹. Ἴτό το παιγί ἔπηρέν do ἀγά τ, και ἔπγεν do ἐβλάδι τ.

Ἴτό do παιγί παίινιῶγε ἔροτον d' ἰσκόλιον. Σόνα do πατιῶαχιού do σπίτ ἦρταν ἐργό ἔινες. Ἰῶά da ἔινες dῶγιῶῶδιαν. Ἴτό do πατιῶάχ ἔσghῶρσε κ' οὔλα da χαλαγιούκια τ, και ἔπε κι, “Ἰῶά da ἔινες ἀτί dῶγιῶῶδῖν;” ἐγίπ, ἔπε. Ἐκεινιά δέν d' ἔμααν. Ἴτό ἔπε κι, “Τρία μέρες ἔν μουσαδέ,” ἔπε.

Σόναδαν ἰτό do χεριφός ἦρτε do σπίτι τ. Dῶῶῖνῶνῖῶγε κάγοτον¹. Σόναδαν το παιγί ἦρτε ἀπ d' ἰσκόλιον. Ἐμ βῶς το πατιῶάχ ἔπε κι, “Ὅτις do μαγίν ἰτό,” ἔπε, “να δέκω το πατιῶαχλῶghῶ μ,” ἔπε. Ἴτό do παιί ἔπε κι, “Ἀτί dῶῶῖνῶdḗs;” ἔπε. Do βαβά τ λέ κι. “Νε γῆs το ἰῶύνα;” ἔπε. Do παιγί λέ κι, “Τί γέν; Ἰῶῶ ἰμῶs λάλ,” ἔπε. Βαβά τ λέ κι, “Παιί μ,” λέ, “ἓνα μέρα πατιῶαχιού το σπίτ ἦρταν ἐργό ἔινες, και dῶγιῶῶδιαν.” Do παιί λέ κι, “Ἐμῖ πάαζ με, βαβά,” λέ. Do βαβά τ πάασεν do. Ἐμη πατιῶαχιῶ do ρονάφ· ἔπγε τεμενάχ. Ἐπε κι το πατιῶάχ, “Ἀτί dῶγιῶῶδῖν;” ἐγίπ, ἔπε. Do παιγί λέ κι, “Τῶνα νε βαβά, γαι τῶνα νε μάνα. Ἰῶά dῶγιῶῶδῖν ἐγίπ, ἔῶνκι χάσαν do παιγί τ.” Ἴτό do παιί ὄτλαγα λάλσε οὔῶά, da ἔινες οὔσαν. Σόναδαν ἰτό το πατιῶάχ ἔδεκε το πατιῶαχλῶφ ἰτό do παιί. Ἴτό do παιί ἔδεκε γαι do κοριῶ τ. Ἐφασαν, ἔπιαν, σῦρσαν μιλῶτῖα.

Εὐθύμιος Παπα-Ἰωσήφ.

¹ For idiom v. § 381.

4. *The Dream*¹.

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 he². 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.

ΕΦΘΪΜΙΟΣ ΠΑΡΑ-ΥΟΪΦΗ.

¹ V. p. 256.

² V. p. 228.

ULAGHÁTSH. 5.

Ἦτον ἓνα ἄνδρα ναίκα· ἔγιῶσαν ἓνα παῖ και ἓνα κοριῶ. Ἴδ πολύ φικαρέα. Ἐγιῶσαν κ' ἓνα πρόατο. Χέρ do μέρα ἀλμειῶσα do, και παίρισαν γιῶξ διρέμ γάλα. Σέκνιῶσάν da ἰτό do τευῆρι Χέρ do μέρα ἔροτον ἓνα φίχ· πίνιῶσε το γάλα, γαι σέκνιῶσε ἔπ λίρα. Οὔδα οὔδα ζευγιέτσε, και ἔκρεψεν να πᾶν do χαῖθλόσ. Do παῖ ἔπερέν do κουνδά τ, και το κοριῶ ἄφηκέν do do κῶι χοῖασ κουνδά. Ἴδα πήγιαν do χαῖθλόσ.

Do χῶῖα γῶσε κ, "Το κοριῶ ῖ σεβδᾶ γιουρούκ." Βαβά ῖ ἀπεκού δέν ἰνάνσε. Σῶγα πάλι το χῶῖα σάλσε χαρτί. Do χερίφοι σῶγα σάλσε do παῖ τ, και ἔπε κ, να πᾶ να φέρ κοριῶιού τ το διμαλῶ το μέτι τ. Το παῖ ἦρτε το χωριῶ τ. Τράνσε το κοριῶ, και γιουρούκ σεβδᾶ. Ἐσῆθήρσε ν' ἀνοιῶ do τύρα, γαι δέν do ἀνοιξε. Do παῖ λάλσε κ, "Ὡ καρδάσι ῖ μαι. Ἐνοιξε το τύρα." Το κοριῶ πάλι δέν ἰ ἀνοιξε. Σῶγα το παῖ λάλσε κ, "Ἐμέ γιῶ βαβά μ με σάλσε· ἀνοιξε do τύρα." Το κοριῶ σῶγα ἀνοιξε do τύρα. Το παῖ ἔπε κ, "Ἰῶ μέρμησε· ἰῶ σεβδᾶς γιουρούκ. Νά σε κόψω, γαι νά πάσω διμαλῶ ῖ το μέτ." Το κοριῶ γιαλβάρσε. Και το παῖ ἔπηρεν· πήγεν ἓνα δινάρ. Ἐκού do κοριῶ ἔπε, "Μέ το τῖφέγι ῖ φάῖσε ἓνα καργά, βάτῶρα το μέτι μ, και πᾶς το το βαβά μ." Οὔδα ἔπεν da, γαι γύπνωσε. Do παῖ ἔπηρε do μέτι τ· βατόρσεν do καργαγιῶ do διμα, και ἄφηκε· πήγε. Do κοριῶ δτλαα ὀγιάνσε, δέμ ἰόρσε να γήβρη το καρδάσῶ τ, και ἔκλαψε. Σῶγα ἔβγη ἓνα σοῦτιῶιού κεφάλ, και ἔκού κοιμήγε.

Σαβαχδάν πατιῶσαχιῶ do παιγι ἦρτε να φαῖς ἄβια. Ἐπαπίσω χῶρσε do κοριῶ ἦτον. Da ἀρκαδάσα τ ἔπε κ, "Ἐγερ ὀν ἔν μάλ, ἄς ἔν το σῶτιρ· ἔγερ ῖψή ἄν ἔν, ἄς ἔν το μό." Do πατιῶσαχιῶ do παῖ ἔπερέν do, γαι πήγε do χωριῶ τ.

5. *The Beautiful Girl Sweetmeat-maker*¹.

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 pilgrimage².

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 mine³." The king's son took her, and went to his village⁴.

¹ V. p. 267.

² Here is a lacuna omitting the cause of the schoolmaster's calumny, viz. his unsuccessful attempts to seduce the girl.

³ V. above, p. 228.

⁴ Here occurs a further lacuna. The married life of the girl, her journey to visit her parents and the treachery of the official escorting her (? the police-officer of the sequel; police in Turkey are of course military police), have dropped out of the story. See p. 267.

Ἐκού ἀπ ἓνα ἐργό μέρες σόγα ἔφυγε. Πήγεν ἓνα ἄοβάν κουνιά, και ἔπε κι, “Da φορδες μας ἄς τ’ ἀλάξω.” Μέ το ἄοβάν ἄλαξέν da. Ἐπηρε κ’ ἓνα ριφιού βογλουγαριά, και φόρσεν do το ραφά τ. Σόγα πήγε βαβά τ do χωριό. Ἀπεκού πήγε και ἐστάγε ἓνα ἔραγ και λέϊσγε μετέλια. Ἐκού do χωριό ἤρτεν βαβά τ τον· ἔαηέρσαν do να λαλῆς μετέλια. “Ἦνα λαλῶ μετέλια, ἀμά να ζανδῶητ da τύρες.” Ἐκού ἤτον χόῖας και πατισᾶχ το παιί. “Οπ λάλινισγε do μετέλ, χόῖας λέ κι, “Δερέ χέξω ἀπάνω.” Το παιί λέ κι, “Ἦν ὅπ δέν do βιτιρῶ do μετέλ, do τύρα δέν do ἀνοίξ.” Το χόῖα πάλι λέ κι, “Δερέ χέξω ἀπάνω.” Do κέλ ὀγλάν λέ κι, “Γύρσε do ράς· ἔραψές το.” Σόγα do οὔζβασῶ λέ κι, “Δερέ σακονδῶ ἀπάνω.” Do παιί λέ κι, “Ἰστέρ ἔατλαδᾶτ· Ἦ do τύρα δέν do ἀνοίξω. Ἄς βιτιρίσω do μετέλ, και ὀπούχ να πᾶτ, ἀμέτ.”

βιτίρσε do μετέλ· ἄπ το ραφά τ ἔβγαλεν do βογλουγαριά, και φάϊσεν do εἶς τη γῆ. Και γῆστέρσε ἐνιπδέ το βαβά τ, σόγα το μάνα τ, σόγα do οὔζβασῶ, σόγα το χόῖα. Και τό ἔπκε do ἴφτιρά λάλσεν do. Και βαβά τ ἄηκῶγε· do χόῖα σκότωσέν do. Ἀπ ἐκεινό σόγα το κορίτσι τ ἔδεκέν do πατισᾶχ do παιί. Και ἔπραν σεράνδα μέρες γάμος. Ἀπ δεκεινό σόγα ἔπερέν do· πήγε do χωριό τ.

Σάββας Κωνσταντίνου Δξιμρόγλους.

ΥΛΑΓΗΆΤSH. 6.

Ἦτον ἓνα δούλ ναίκα. Ἐγισγε ἐργό φῶέα. Ἰῶά δίνισγέν da ἔραγ, και φέρισγαν ἔρακιού τ da παράγια, γαι βεσλέτδινισγαν. Σόγα do μέα τ do παιί ἔπε κι, “Ἐμέ κόλα με ἐργό τρία ἄπεέα, και να πάρω το κεφάλι μ να πάω.” Πήγε, πήγε.

Ἦρτε ἓνα χτέρ ἰράς, και ἐκού κοιμήγε. Σόγα τράνσ’ ἐκεί, ἀπ ἓνα κελέρ ἔβγαν ἓνα πολά ἄσκέρια. Μέρτσεν da ὁ βηθόνισγαν· σεράνδα ἤταν. “Οπ μίνισγαν, πάλι μέρτσεν da· σεράνδα ἤταν. Σόγα πάλι ἔβγαν d’ ἄσκέρια· 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 head¹. 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 out²."] 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 out²."] The hairless youth says, "Return the goose; you stole it." Afterwards the police-officer says, ["I want to go out²."] 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*³.

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 cave⁴. 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.

¹ V. p. 228.

² The translation is a little modified.

³ V. p. 241.

⁴ Clearly one of the Cappadocian artificial caves or rock-cut dwellings.

do κελέρ. Τράνσε, ἦτον ἓνα νιστά και ἓνα ἵγαρά ἀγζό. Σόνα τράνσε ἐκού ἐδέ. Τράνσε, ἦτον ἓνα μάαζα, και ἦταν ἓνα πολά μάλια και παράγια. Σόνα ἔπερε λία παράγια· γίμωσε da ζουβλέ τ, και ἄφηκε· πήγε. Πήγε ἓνα χωριό· ἔπερε σεράνδα φατούρια, και ἦρτε πάλι ἐκού do χτέρ κουνδά. "Οπ μίνισγαν, μέρτσεν da· πάλ ἦταν σεράνδα. "Οφ βghόνισγαν, μέρτσεν da· πάλ ἦταν σεράνδα. "Ἐφερεν da φατούρια· γιουκλάτσεν da· ἔπερέν da· πήγε. Σόνα πήγε 'να χωριό. 'Ἐκού ἐβλένσε. 'Ἐκού ἔπκε ἓνα πολά φονάκια. Κάϊστον.

"Οπ κάϊστον, διῶσινσε τ' ἄλο do φαρδάσθ τ, και ἔπε κι, "Τί χιωρεῖ¹;" δεγί. Do ναίκα τ ἔπε κι, "Ἀτί διῶσινδῶς;" 'Ἐκεινό ἔπε κι, "Ἐχω ἓνα φαφαρέ φαρδάσθ, και διῶσινδῶ κεινό." Σόνα φαρδάσθ τ ἦρτε γιού, και ρώτσσε do φαρδάσθ τ, "Κλά ζεργινέτσες;" 'Ἰτό ἔπε κι, "Πήγα ἓνα φαγαγιού κουνδά, μέρτσα d' ἀσκέρια· σεράνδα ἦταν ὄφ βghόνισγαν και μίνισγαν. 'Ἰσύ οὔδα πγέ τα. Καλά ὄπ δέν da μετρῶς, μέ μῆς."

'Ἰτό πήγε. Τράνσε· μέρτσεν da τριάνδα ἐνά. "Οφ βghόνισγαν, πάλι ἦταν τριάνδα ἐνά. Ἀμά da μάτια τ φαμαίσαν· τία σεράνδα νδαι. "Ἐμη. "Ἐπιασάν do, και ἔφαξάν do. Τ' ἀλό τ do φαρδάσθ φαλάγγει να ἔρτ, και δέν ἔρεται. Σόνα πήγε. Τράνσε κεί, do φαρδάσθ τ φαίσαν do. Σόνα ὄτιαδακ μάλια ἦταν, ἔπερέν da· πήγε. Σόνα da χερσόςζια ἔβγαν. Παράτσαν da, ἀράτσαν da, και δέν βόρσαν νά τα ἦβρου.

Σάββας Κωνσταντίνου Δζιμρόγλου.

ΥΛΑΓΗΆΤSH. 7.

"Ἐνα χεριφός ἐγιῶσε ἓνα φῶάχ. 'Ἰτό do φῶάχ ἔδεκέν do να δουλέψ το ὄαπηαλό. "Οπ δέν do μάχε το ὄαπηαλό, ἦρτε πίσω. Βαβά τ ρώτσεν do, "Ἐμαχές το μί;" δετ. Γαι do φῶάχ ἔπε κι, "Καλά ἔμαχά το." Do χεριφός ρώτσσε do ἐφένη τ, g' ἐκεινό ἔπε κι, "Δέν do ἔμαχε." Το χεριφός ἔρκελένσε. "Ἐδεκέν do βασῆά ὄργο. 'Ἰτό πάλι ἔφυγε. Σόναδαν ἔπε κι, "Ἀς το δέκω οὔζά τ ὄπος, μέ πορίζ να φύγη."

¹ Ὀργο (= ἔργο) understood. For phrase θεωρῶ ἔργον, v. § 881.

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 DZIMRÓGHLUS.

7. *Master and Pupil*¹.

A man had a son. He put the boy to work at hat-making. Since he failed to learn hat-making, he came back. His father asked him, "Have you learned it?" And the boy said, "I have learned it well." The man asked his master, and he said, "He did not learn it." The man grew angry. He put him to another trade. The boy again went away. Afterwards the man said, "Let us send him to a distant place, that he may not be able to go away."

¹ V. p. 265.

“Οπ το παϊῶγε, ἦρτε ἓνα βινάρ κουνιά. Ἐπιε ἓνα λερό, γαι
 “Ὅφ!” ἔπε. Οὔχα ὄτλαγα λάλσε, ἦρτε ἓνα κανεῖς, και ἔπε κι.
 “Ἀτί με ἔαγθέρσε;” Γαι το χερίφος ἔπε κι, “Ὅγω δέν σε
 ἔαγθέρσα.” Κ’ ἐκεινό, “Το μό δο ὄνομα Ὅφ νε,” ἔπε. Σόναδαν
 ρώτσε κι, “Πού παίνεις;” “Παίνω να δέκω το φῶάχ δο ἔρααγλάφ.”
 Κ’ ἐκεινό ἔπε κι, “Ἐμέ δίνεις το μί το ἔραά;” “Δίνω το,” ἔπε.
 “Ἐνα χρόνος ἄ σταῆ. Ἐλα· ἄν δο ἦβρησ γιαρό, ἔπαρ το και ἄμε.
 Ἐν δέν δο ἦβρησ, τί να πκῶ;”

Ἰτό δο παῖ στάχη ἔραά, και ἄπ δ’ ἐφέινη τ ἔμαε πολά ὄεα.
 Γέτσε δο χρόνοσι τ. Ἦρτε βαβά τ· νά δο παῶς τον. Ὅφιοῦ δο
 κορίζ ἔαγθέρσε το παῖ,—πολύ δο σέβδινιῶγε,—γαι ἔπε κι ἄπ το
 σεβδούσι ἰῶν, “Δερέ βαβά μ να ἔρτ, γαι νά σε ρωτήῶ, ‘βαγαλῆμ
 ἔμαῆξ μι, δεῖ. Ἐμαχα, ἄν πῆς, το κεφάλι ς νά δο κόψ, γαι νά
 το σέκ ἰῶ da ραφάγια μέσα. Ἐν σε ρωτήῶ, ‘δέν ἔμαχα, πέ, γαι
 νά σε πετάῶ ὄξω νά σε παῶς.”

Σόνα ἦρτε βαβά τ. Ρώτσε δο φῶάχ, γ’ ἐκεινό, “δέν ἔμαχα,”
 ἔπε. Και ρουβαλάτσεν δο. Βαβά τ πήρεν δο, γαι πήγε. Ὅπ
 παῖνιῶγε, το φῶάχ πόμνε πίσω. Ἐννε ἓνα καλό ἄρνι. Ἦρτε το
 βαβά τ κουνιά, γαι βαβά τ ἔπε κι, “Ἄς το πιάσω, ἄς το κόψω,
 και καλά ἄς το φόγω.” Γαι δέν βόρσε νά το πιάῶ. Σόνα ἔννε φῶάχ·
 ἦρτε δο βαβά τ κουνιά. Και βαβά τ ἔπε κι, “Κουνιά μ να ἦτοσαι,
 το ἄρνι νά το πιάσουμ τον, και νά το φᾶμ τον.”

Σόνα δο φῶάχ πόμνε πίσω· ἔννε ἓνα καλό γαῖδούρ. Ἦρτε δο
 βαβά τ κουνιά. Βαβά τ νά το πιάῶ τον, νά το βινδῖς, και να πάη
 το σπίτ, πολύ ροῶ ἄπ το ἦτον. Σόνα δέμ βόρσε νά το πιάῶ. Πήγε
 πίσω· γέτσε· ἔννε φῶάχ. Ἦρτε δο βαβά τ κουνιά. Βαβά τ ἔπε
 κι, “Να ἦτοσαι κουνιά μ, το γαῖδούρ νά το πιάσουμ τον, νά το
 πουλήσουμ τον, να πάρουμ λίο κεριᾶς. Πολύ φικαρέγια μιστι
 Νά το ἔφαγάμ 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 away¹."

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."

¹ The pupil must always make this reply to the magician until he has really mastered the whole of his master's book by heart. Besides the variants of the *Master and Pupil* story, see Künos, p. 238, *Der Zauberspiegel*, *ib.* p. 77, *Der Zauberer Dervisch*, and Grimm, vol. III, p. 127.

Do φῶάχ ἔπε κι, “Ἄν κρέψης κιριάς, ἄς ἔνω ἓνα καλό δεβέ. Πάας με, πούλ με, ἀμά το γιλάρι μ μέ το δέκης. Το ψή μ ἔκου νε.” Ἐνε ἓνα καλό δεβέ. Το χερίφος πάασέν do. Τα δεβεῖῃ ἤρταν και ἔπαν κι, “Πούλ do ἐμένα.” Do χερίφος ἔκρεψε ἐργό κατό λίραγια. Ἐκεινιά ἔδεκάν do, και πήραν do δεβέ. Do δεβέ ἔνε qaroujá. Ἦρτε do σπίτι τ· ἔνε φῶάχ. Το δεβεῖῃ ὀκώγε, τράνσ’ ἐκεί· το δεβέ δέ νε. Ἐκλαψε, ἔκλαψε, πήγε.

Τ’ ἄλο τ do μέρα ἔπε κι, “Ἄς ἔνμαι ἓνα χοράς· πούλ με, ἔπαρ da παράγια τ. Ἄς ἔνω ἓνα χαμάμ· πούλ do· ὅτι σε δίν παράγια, δές το.” Δεκεινό do Ὅφ ἔβγη ὄξω, και τράνσε το παιί· ἔμαέν do. Πήγε do βαβά τ· ἔπε κι, “Ἰτό πούλ do ἐμένα.” Κ’ ἐκεινό ἔπε κι, “Δές ἐργό κατό λίραγια, και ἄς το δέκω.” Γαι το Ὅφ πήρεν do.

Σόγα ἔνε ἓνα δεβέ. Ὅπ το πούλινιῶγε, ἤρτε 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;” δεῖ. Ἄπ τα χέρια τ πήρεν do. Ἐφερέν do· ἤρτε do σπίτι τ. Γαι το κορίδι τ ἔπε κι, “Φέρ da μαχαίρια. Ἄς το κόψω, και ἄς το φᾶμ.” Και το κορίδι τ, το παιί ἄπ το σέβδινιῶγε, “Τα μαχαίρια δέν da ἤβρα,” ἔπε. Σόγα βαβά τ, “Ἐλα, πιάς το δεβέ. Ἄς πῶ ὦ, ἄς φέρω τα μαχαίρια. Σάφθνα μέ το σαλδᾶς.” Do κορίδι τ το δεβέ ἔπε κι, “Ὅτλα ἔρεται βαβά μ, do γλώσα ς ἔβγαλ do· ἄς φοογοῦ ἄ σε σαλδήσω· φύγε.” Σάλσεν do. Ἐφυγε.

Βαβά τ ἔνε daφῶάν, νά το πιάς δεῖ. Το δεβέ ἔνε ἔνα· οὔγισε. Do daφῶάν ἔνε ἀλιζί, νά το πιάς δεῖ. Το ἔνα ἔνε ἓνα γῦλ. Ἐπεσε πατιῶαχιού το κορίῶ ἀπάνω. Do ἀλιζί ἔνε ἓνα δεβριῶ. Ἦρτε do σπίτ, και ἔπε κι, “Πατιῶάχθ μ, γιά ἰτά do γῦλ νά το δέκης, γιά νά σε κατεβάσω ἄπ το πατιῶαχλόγ.” Το κορίδι τ ἔρκελάνσε. Το γῦλ πέτασέν do κάτ δεῖ, γαι ἔνε ἓνα πολύ κιγιάρ. Το δεβριῶ ἔνε κολόκκα μέ τα πουλιά τ· βαῶλάτσαν να φᾶν το κιγιάρ. Τῶναν do δενέ ἔνε δίλκι· ἔφαε do κολόκκα. Πήγε· πήρε Ὅφιού το κορίῶ, και σύρδινιῶσαν 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.

Ἄνδρα ναίκα ἔγιῶσαν τρία παιγιά. Βαβά τνε τό να χαῖ ἔμαχί do. Ὄσθῆρσε da παιγιά τ, γαι ἔπε κι, “Φῶέα μ, ἔχω ἕνα τεμβίχ. Ἄν pāt do ἔραραλῶq, da κῦσέα μέ σταῖτ.”

Το μέα do παιί πήγε ἕνα χωριό. Φαρσί τ ἦρτεν ἕνα κῦσί. “Πού παίνεις;” ἔπε. Γ’ ἐκεινό, “Παίνω do ἔραραλῶq,” ἔπε. “Στάς ἐμένα¹,” ἔπε do κῦσέ. Do φῶάχ ἔπε κι, “Ὀγώ ἄπ do βαβά μ τεμβισλί μαι· da κῦσέα dé στέχνω.” Σόνα ἦρτε πάλι do κῦσί Φῶεγίου do ψήχ σαθῶλσε. Ἐστάγε ἐκεινό do κῦσέ. Do κῦσέ ἔπε κι, “Ἐμᾶς δαρῶλδιμα dé νῖσζεται.” Ἰτό do φῶάχ πήγε do ζεβγάρ, να λάμνη. Ἄβλά τ ἔφερεν do,—“Φαί νε,” δεγί,—λίγο ζεστό λερό. Do φῶάχ πολύ πειναζμένο ἦτον. Ἦρτε· τράνσε, λερό νε. Ἐνα ὄε dé λάλσε. Ἄβλά τ, “Δαρῶλσεσ μί;” ἔπε. Γαι ἰτό “Δαρῶλσα,” ἔπε. Γαι ψοφάτσαν do.

Do ὀρτανῶν do παιί g’ ἐκεινό ἔννε οὔσα.

Ἐν do μικρό do παιγί ἀθλό ἦτον. Ἦρτε g’ ἐκεινό· ἔσταχε do κῦσέ. Ἐνα μέρα πήγε do ζεβγάρ. Ἐφεραν do λερό· dé δαρῶλσε. T’ ἄλο τ do μέρα πήγε· πήρε ἀγά τ do φῶάχ, γαι ἔατλάτσεν do. T’ ἄλο τ do μέρα τα βούγια νά τα ταῖς τον. Οὔλα ἔκοψεν da τα ραφάγια τνε. Σόρσεν da do² αἶγερα μέσα.

T’ ἄλο τ do μέρα ἀβλά τ do δῶσέγι τ ἔσεκέν do do πεῖ ἄπκάτω· να ρίψ ἕνα χτέρ νο σκοτώῳ τον. Do φῶάχ do δῶσέγι τ τάβρησέν do ἐκού ἐδέ· χεριφίου do στρώῳ ἔσεκεν do do πεῖ ἄπκάτω. Do χεριφός κοιμήγε· γαι do ναίκα ἔριψεν ἕνα χτέρ· σάνσε do ἔραρά νε. Γαι σκότωσε do ἄνδρα τ. Γαι do ναίκα ἔπηρεν do do παιί Ἄπ do γουρδέ τ ἔφερε γαι do μάνα τ. Ἐφασαν, ἔπιαν και τράννισῶσαν το κείφι τνε.

Σωκράτης Στεφάνου Κιομουρζόγλου.

ULAGHÁTSH. 9.

Ἐνα πατισάχ ἔγιῶσε τρία παιά. Ἐν do μικρό τ το παιί κέλ ὀγλάν. Ἰτό πατισάχ ἔγιῶσε ἕνα βαχάι. Ἰτό το βαχάι μέσα ἦτον ἕνα μήλο. Ἰτό μήλο ἔβγαλε χέρ do χρόνος τα μήλα. Τρώισῶγεν

¹ For omission of *σε*, v. § 102.

² ? *da*.

8. *The Bargain with the Hairless Man*¹.

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 woman². 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*³.

A king had three sons. The youngest was a scaldhead. The king had a garden. In the garden was an apple-tree. The apple-tree produced its apples every year. The Dev used to eat

¹ V. p. 234.

² I.e. in marriage.

³ V. p. 274.

da το δέφ. Ἰτό το δέφ κλάγα νά το φάϊσουν δεγί· düðündünisgan. Ἰτό το κέλ ὀγλάν λάλσε do βαβά τ, “Ἐμε πκέ με ἕνα τίφέκ, γαι ἕνα ραλό· ὀγώ σκοτάνω το,” ἔπε. Ἰτό βαβά τ ἔπκεν da. Ἰτό κέλ ὀγλάν πήγε do βαχχά τ. Τράνσε do δέφ· οὐζάνσε να φάη do μήλο. Φάϊσεν do. Ἰτό do δέφ λάλσε do κέλ ὀγλάν, “Φάϊσε με κ’ ἄλ ἱμάς.” Ἰτό κέλ ὀγλάν δέν do φάϊσε. “Το μό μάνα μ ἱμάς με γένσε.” Ἰτό do δέφ σῦριπυερέκεδεν πήγε do δέλικα. Ἰτό κέλ ὀγλάν πήγε ἀποπίσω τ, “bām πού παίν,” δεγί.

Ἰτό κέλ ὀγλάν ὄπ παίνιῶσε, ραρῶλάτσε ἕνα ναίκα. Το ναίκα ἔπε κι, “Δεκά ἄμ πᾶς,” ἔπε, “ἕνε ἐργό ρόζια, ἕνα μάβρο κ’ ἕνα ἄσπρο. Ἄν βινδίης το ἄσπρο το ρόζ, να βγῆός ἐπάν δεξέ, ἔγερ να βινδίης το μάβρο do ρόζ, καδεβήνεϊς κάτ δεξέ.” Ἰτό κέλ ὀγλάν να χοτλαίς το ἄσπρο ἦτον, χοτλάτσε do μάβρο το ρόζ. Καδέβη κάτ δεξέ.

Πήγε· τράνσε ἦτον, κουνιά τ ἦτον ἕνα πελίτ ἀγά·. Ἰτό κέλ ὀγλάν κοιμήγε το πελίτ ἀγά· ἀπκάτω. Τράνσε do πελίτ ἀγαῶ ἀπάν, ἦταν γιαβρία. Ἰθά da γιαβρία χέρ do χρόνος τρώϊῶσεν da do φίχ. Ἰτό φίχ ἦρτε να φάη το γιαβρία τ ἦτον. Ἰτό κέλ ὀγλάν φάϊσεν do. Ἰτό γιαβριγιού το μάνα δολάνδιωῶσε ἀπάν δεξέ. Τράνσε, κάτ δεξέ ἕν do κέλ ὀγλάν. Χώρσεν, να φάγ τα γιαβρία τ τον. Ἰθά da γιαβρία ἔβελιδάτσαν. “Μέ το σκοτῶης,” δεγί. Ἰτό μάνα τ καδέβη κάτ δεξέ, γέρσε da ρανάτια τ, και κοιμήγε.

Ἰτό do κέλ ὀγλάν λάλσε do μάνα τνε, “Ἐβγαλ με ἀπάν δεξέ,” δεγί. Ἰτό do μάνα τ, “Ἐπαρ με ἐβδομήνδα νύγκες κιριζάς, γ’ ἐβδομήνδα νύγκες λερό.” Ἰτό do κέλ ὀγλάν πήγε do πατισάχ· ἔπερε ἐβδομήνδα νύγκες κιριζάς και ἐβδομήνδα νύγκες λερό. Ἐφερε γιαβριγιού το μάνα τ κουνιά. Το λερό ἔσεκέν do τῶνα τ το ρανάτ ἀπάν, και το κιριζάς ἔσεκέν do τῶνα τ το ρανάτ ἀπάν. Ἰτό γιαβριγιού do μάνα λάλσε do κέλ ὀγλάν, “‘Λάκ,’ ὄπ λέω, δές με λερό· ‘Λάκ,’ ὄπ λέω, δές με κιριζάς. Οὐῶα νά σε ἐβγάλω το γέρ γιῶζῦ.”

Ἰτό κέλ ὀγλάν το κιριζάς ἔσεκέν do το ρανάτ ἀπάν, do λερό ἔσεκέν do τ’ ἄλο τ το ρανάτ ἀπάν. Και το κέλ ὀγλάν βίνσε ἀπάνω τ. “Λάκ,” ὄπ λέ, δίν do κιριζάς· “Λάκ,” ὄπ λέ, δίν do λερό. Οὐῶα

them. They pondered how they shall slay this Dev. The scaldhead said to his father, "Make me a gun and a sword. I will kill him," said he. His father made them. The scaldhead went to the garden. He saw the Dev. He reached out to eat the apple. He struck him. The Dev said to the scaldhead, "Strike me yet once more!" The scaldhead did not strike him. "My mother bare me once¹!" 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 asleep².

The scaldhead said to their mother, "Take me up from here!" The mother-bird said, "Bring me seventy measures of meat and seventy measures of water." The scaldhead went to the king; he took seventy measures of meat and seventy measures of water. He brought them to the mother of the chicks. The water he put on one of her wings, and the meat he put on her other wing. The mother of the chicks said to the scaldhead, "When I say 'Lak!' give me water, when I say 'Lyk!' give me meat. In this way I will take you out to the surface of the earth."

The scaldhead put the meat on her wing; the water he put on her other wing. And the scaldhead mounted on her. When she says, "Lak!" he gives her meat; when she says, "Lyk!" he gives

¹ V. p. 226.

² He fell asleep in the shade, which the grateful bird made with her wings.

οὐδα ἔβγαλέν δο το γιάρθ γιόλ. Το κιριάς και το λερό πλερώε
 “Λάκ,” λέ· λερό δέ νε. “Λόκ,” λέ· κιριάς δέ νε. Ἴτό δο κέλ
 ὀγλάν μέ δο μαγαίρι τ ἄπ το ροζί τ ἔπηρε λίο κιριάς· ἔδεκέν δο·
 γαι δεκεινό ἀρνάψεν δο· δέν δο ἔφαιε. Ἐβγαλέν δο δο γέρ γζιζι.

Γιαβριγιού δο μάνα δο κέλ ὀγλάν ἔπε κι; “Σήκο ιμιάς,
 πορπάδα.” Ἐκεινό ἔπε κι ἰτό κέλ ὀγλάν, “Ἰού ἄμε, γαι ὀ
 πορπαδῶ;” Ἐκεινό ἔπε κι, “Πορπάδα ιμιάς.” Ἐκεινό σηκώγε
 να πορπαδῆς. Τοπαλαδᾶ. Γιαβριγιού δο μάνα τράνσε, τοπαλαδᾶ.
 Δο κιριάς ἄπ το γλώσα τ ἀπκάτω ἔβγαλέν δο· ἔσεκέν δο το γιάρ
 τ ἀπάν, και γιαλάτσαν δο. “Σήκο ιμιάς, πορπάδα,” ἔπεν. Ἐκεινό
 σηκώγε· πορπάτσε.

Χρήστος Ἰωάννου Ταρός.

ΥΛΑΓΗΆΤΣΗ. 10.

Ἄνδρα ναίκα· ἔγιῶγε τρία κορίτζια. Ἰά φικαρέ ἦταν. Βά τ
 παίνιῶγε da κιτύκια. Ἦρτε πασκαλιά· da κορίτζια κρέβιῶζαν
 φορτές. Βά τ ἕνα μέρα παίνιῶγε τα κιτύκια· ἦρτ' ὀμβρό τ ἕνα
 φί. Ἐκρεψεν τῶνα το κορίζ. Ἦρτε δο σπίτι τ, και διῶδινδιῶζε.
 Ἦρτε δο μέα τ το κορίζ, και ἔπεν δο, “Τί διῶδινδιῶς;” “Ἦρτεν ἕνα
 φί, και κρέβ σε.” Ἴτό το κορίζ τ ὑρκελάνσεν δο, και ἔπε δο,
 “Οὐλανους τα βαβάγια,—ἦρτε πασκαλιά,—παίρουν da βιλεζίκια,
 και ὄύ πάεις μέ το φί.” Κ' ἄλο το μέρα πάλι πήγε da κιτύκια.
 Ἦρτε το φί πάλι ὀμβρό τ. Κιτύκια δέν δο διῶδιρτσε. “Το κορί
 ς δέν δο ἔφερες μί;” δου σείλ ἔκρεψε το ὀρτανιά τ το κορίζ. Ἦρτε
 πάλι σο σπίτι τ, και διῶδινδιῶζε. Ἦρτε δου σείλ τ' ὀρτανιά το
 κορίζ. “Οπ διῶδινδιῶζε, λάλσε, “Τί διῶδινδιῶς;” “Τί να διῶδινδιῶσω;
 Ἰού ἕνα ὀέ δέμ βορείς να πκῆς.” “Λάλ γι, ἄς το πκῶ.” “Κρέβ
 σε ἕνα φί.” Ὑρκελάνσεν δο και λάλσε, “Οὐλανος τα βαβάγια,—
 ἦρτε πασκαλιά,—παίρουν da βιλεζίκια, και ὄύ πάεις μέ το φί.”
 Τ' ἄλ το μέρα το χεριφός πήγε πάλι τα κιτύκια. Ἦρτε πάλι το
 φί, γαι ἔπεν δο, “Χάδε, φέρ δο μικρό ς το κορίζ.” Ἴτό το χεριφός
 πήγε δο σπίτι τ. Ἦρτε· διῶδινδιῶζε. Ἦρτε δο μικρό δο κορίζ,

er water. Thus and thus she brought him half way. The neat and the water came to an end. "Lak!" says she; there is no water. "Lyk!" says she; there is no meat. The scaldhead with his knife took a little flesh from his leg. He gave it to her; and she refused it. She did not eat it. She brought him out to the surface of the earth.

The mother of the chicks said to the scaldhead, "Just rise up and walk!" That scaldhead said, "Out upon you: can I walk?" She said, "Just walk!" He rose up to walk. He is lame. The mother of the chicks saw he is lame. She brought out the flesh from underneath her tongue. She put it on the wound and licked it. "Just rise up and walk!" she said. He rose up; he walked.

KHRISTOS YOANNU TARÓS.

10. *The Girl who married a Snake*¹.

A man: a woman: he had three daughters. They were poor. Their father used to go to fetch wood. Easter came. The daughters were wanting clothes. Their father one day was going to fetch wood; a snake appeared before him. It asked for one of his daughters. He came to his house, and was pondering. His eldest daughter came, and said to him, "Why are you pondering?" "A snake came and is asking you in marriage." The girl was frightened, and said to him, "Everyone else's father,—Easter has come,—is getting bracelets, and you are going about with the snake." And the next day again he went to fetch wood. The snake again appeared in front of him. He cut down no wood. "You have not brought your daughter?" This time he asked for his second daughter. He came again to his house, and was pondering. This time his second daughter came. Whilst he was pondering, she said, "Why are you pondering?" "Why must I ponder? You can't do anything." "Tell me what it is; let me do it." "A snake is asking you in marriage." She was frightened, and said, "Everyone else's father,—Easter has come,—is getting bracelets, and you are going about with the snake." The next day the man went again to fetch wood. The snake came again and said, "Come! bring your youngest daughter." The man went to his house. He came there; he was pondering. His youngest daughter

¹ V. p. 257.

γαί ἔπεν δο, “Τί διῶσινδᾶς;” ἐγίπ. “Ἡρτ’ ἔνα φί και κρέβ σε.” “Χάδε, ἀῶᾶμ.” Δο φί ἦρτε πάλ ὀμβρό τ, και πάασέν δο ἔνα φγιού σπίτ.

“Ο παίινισγε τῶνα φγιού το σπίτ, ἦρταν ἔνα πολά φίγια. “Ἐνα φί * * * *¹. “Μέ φοῶσαι,” ἔπε. “Πᾶτ da φίγια, ἄμε.” Πάτσε da φίγια. “Ἐβγαν ἔνα σπίτ. Τράνσε κεί ἔνα φί· ὡς το μέσα τ κανεῖς νε, και ἄπ το μέσα τ κᾶτ δεδέ φί τον. Ἐκού δο κορίτσι τ ἔδεκέν δο δο φί. Δο φί ἔπε, “Τί διλιαδᾶς ἀπ ἐμέ;” “Ἐνα κίρικα.” “Ἄμά, ὡς να πᾶς το σπίτ, ἔνα σέ μέ λαλής. Ἐκού ἄμ πᾶς, λάλ.” Ἰτό πήγε δο στράτα· λάλσε, “Χέξε, κίρικα μ, χέξε.” Και ἔχεσε ἔνα πολά ἀλτούνια. Ἰτό, “Στάς,” ἔπε, “με χέης.” Δα λίραγια τοπλάτσην da, και πάασέν δο δο σπίτι τ. Ἐδεκέν da δο ναίκα τ, και ἔπε, “Σέρ da da χαλιά, και δο κίρικα σέκ d’ ὀδά.” Το κίρικα πάασάν δο d’ ὀδά, κ’ ἐκού ἔπε, “Χέσε, κίρικα μ, χέσε.” Το σπίτ οὔλο γίμωσέν δο ἀλτούνια.

Ἄπεκού δο ναίκα τ χῶρσε τ’ ἄλα ζεγγίγια da ναίκες· παιουνν δο χαμάμ και λούζονδαι. “Να πῶ γῶ,” ἔπεν da δο χερίφοσι τ. “Ἄμε, ἔπαρ το κίρικα, και ἄμε.” Ἐπηρε δο κίρικα, και πήγε δο χαμάμ. Χαμαμοῦ δο σάβθσθ ἔδεκε δο κίρικα τ, και λάλσε, “Το κίρικα πῖας το, ἀμά ‘Χέσε, κίρικα μ, χέσε,’ μέ πῆς.” Το ναίκα ἔμη δο χαμάμ, και το σάβθσθ τ ἔπε, “Χέσε, κίρικα μ, χέσε.” Τράνσε· χέξ ἀλτούνια ἐγίπ. Ἐπηρε το κίρικα, και ἔσεκε ἔνα βαῶρά κίρικα. Ἰτό κίρικα ἔπηρεν δο και ἔδεκέν δο δο σάβθσθ τ, και πάασέν δο το σπίτι τ.

Το χερίφος ἔμαέν δο το κίρικα τ, και πάλ πήγε da κῦτῦκια. Το φί πάλ ἔβγη ὀμβρό τ, και πάασέν δο δο κορίτσι τ. Δο κορίτσι τ ἔδεκέν δο ἔνα σάghην, και λάλσε, “Το σάghην πᾶς το σπίτ.” Πάασέν δο δο σπίτ, και λάλσε, “Düζῦλδα, σάghηνῶ μ, düζῦλδα.” Το σάghην düζῦλσε ἔνα πολά γεμέκια. Πάλι ζεγγινέσαν. Ἐπερε δο σάghην, και πήγε δο χαμάμ, να λουῶτῆ. Ἐδεκέν δο χαμαμοῦ δο σάβθσθ και ἔπε, “Düζῦλ, σάghηνῶ μ, düζῦλ, μέ πῆς.” Ἰτό ἔμη το χαμάμ, να λουῶτῆ. Και το χαμαμῆ, “Düζῦλ, σάghηνῶ μ, düζῦλ,” ἔπε. Τράνσε, da γεμέκια οὔλα düζῦλσαν. Ἐπερε δο σάghην, και ἔσεκε ἔνα βαῶρά σάghην. Το ναίκα ἔβγη ἄπ το χαμάμ, και το

¹ 3 or 4 words omitted.

came, and said to him, "Why are you pondering?" "A snake came and asks you in marriage." "Come, let us go." The snake appeared again before him, and took him to a snake's house.

As he was on his way to the house of a snake, a great many snakes came. A snake * * * *. "Don't be afraid," he said, "walk over the snakes; go." He walked over the snakes. They came out to a house. He saw there a snake: down to his middle he is a man, and from his middle downwards he was a snake. That daughter of his, he gave her to the snake. The snake said, "What do you ask of me?" "A donkey." "But until you reach your house, don't say a thing. When you get there, speak." The man started on the road. He said, "*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 do το σπίτι τ. Do χερίφος ἔμαεν do σάghηθῶ τ. Φιγαρελένσε.

Πάλι πήγε da κῦτῦκῖα. Πάλι do φί ἤρτε ὀμβρό τ, και πάασέν do πάλι το κορίτσι τ. Ἦρτεν do κορίτσι τ· ἔδεκέν do ἕνα τοπούζ, και λάλσε, “Το στράτα ‘Αἰῶλ, τοπούζου μ, ἀἰῶλ, μέ πῆς.” Ἰτό πήγε do γμαργιόλ, και ἔπε, “Αἰῶλ, τοπούζου μ, ἀἰῶλ.” Ἔβghῆ ἀπ μέση τ ἕνα ἀράπ, και ἕνα καλά μέ το τῦφέκ φαίσειν do. Ἔπερεν do τοπούζι τ, κ' ἤρτε do σπίτ. Πάλι ζεργινέσαν. Ἔπερε do τοπούζ, και πήγε do χαμάμ, να λουστῆ. Ἔδεκέν do do χαμαμῆ, και ἔπε, “Αἰῶλ, τοπούζου μ, ἀἰῶλ, μέ πῆς.” Το χαμαμῆ, “Αἰῶλ, τοπούζου μ, ἀἰῶλ,” ἔπε. Ἔβghῆ ἀπ μέση τ ἕνα ἀράπ· φαίσειν do. Ἔπερε do κιρίκα, το σάghηθ, και ἤρτεν do σπίτι τ. Και καλά καλά γιαῖάτσε.

Ἐλευθέριος Βασιλείου.

ULAGHÁTSH. 11.

Ἔνα πατιῶάχ ἔγιῶge τρία παιά και τρία κορίτζια. Το πατιῶάχ ροῖάτσε και χάγε. “Ο χάνετον, τα τρία τ τα παιά ἔδεκε το βασιέλι τ. Το μέα ἔπε κι, “Ἰσύ να ἔνης πατιῶάχ.” Και τ' ὀρταυῖά ἔπε κι. “Ἰσύ και να πουλῆς τα κορίτζια.” Σόγα ἤρτεν ἕνα δέβ, γαι πήγε το πατιῶάχ. “Να πάρω τῶνα σας το κορίτς,” δετ. Ἐκείνο ρουβαλάτσειν do.

Σόγα ἤρτε το ὀρταυῖά, γ' ἐκείνο ἔδεκε το μέα το καρδάῶ.

Σογα ἤρτε κ' ἄλνα δέβ. Ἔδεκε και το ὀρταυῖά τ το καρδάῶ. Σόγα ἤρτε κ' ἄλνα. Ἔδεκε και το μικρό τ το καρδάῶ.

Σόγαδαν ἰῶά τα ρχό da καρδάῶα ἤρταν ἕνα τόπος, και ἔπε κι το μέα τ το καρδάῶ, “Da κορίτζια πούλσεσ τα μί;” Γ' ἐκείνο ἔπε κι, “Πούλσα τα τα δέβια.” Σόγα το μέα τ το καρδάῶ τ' ὀρταυῖά ροβαλάτσειν do. Γ' ἐκείνο ἐπήρε το ραφά τ, και πήγε.

Ἦο παίνιῶge, πολύ πείνασε. Ἦρτε ἕνα δεβιού μαναγιού τ το σπίτ. Γ' ἐκείνο λάσε το χάλι τ. Γ' ἐκείνο ἔδεκέν do ἕνα ψωμί, και ἔφαγε και χόρτασε. Σόγα ἰτό ἔκρυψέν do το δολάπ μῆ. Σόγα ἤρταν da δέβια, και ἔπηραν το ρορού τ. Γαι ἔπαν do μάνα τ κι,

came out of the bath, and took the dish to her house. The man learned about his dish. He became poor.

Again he went to fetch wood. Again the snake appeared before him, and took him again to his daughter. His daughter came; she gave him a club, and said, "On the road don't say, 'Open, my club, open!'" He went half his journey and said; "Open, my club, open." There came out from inside it a negro and gave him a sore wound with his gun. He took his club and came to his house. Again they became rich. She took the club and went to the bath to bathe. She gave it to the bath-man, and said, "Don't say, 'Open, my club, open!'" The bath-man said, "Open, my club, open!" There came out from inside a negro. He shot him. She took the donkey and the dish, and came to their house. And she lived in great prosperity.

ELEFTHÉRIOS VASILÍU.

11. *The Magic Brothers-in-law*¹.

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

¹ V. p. 272.

“Γιού ἔν κανείς ροφουσου.” Σόγα δο μάνα τ ἔπε κι, “Γιού ἔν ἔν κανείς· κρίμα, μέ το φᾶτ,” ἔπε. Γ’ ἐκεινιά ἔπαν κι, “Ἡμεῖς δέ δο τρῶμ.” Σόγα ἔβγαλέν δο ἀπ το δολάπ δεβλιού το μάνα, γα λάσε ἰζιά, “Ἀμέτ, ἰτά δο φᾶχ σαβδερᾶτ το καρδασιού τ το σπίτ Γ’ ἰζιά, “Ἐχ,” ἔπαν, γαι σαβδέρσαν δο. Ἄλε τα δέβια πήγμα πίσω.

“Οἱ παίνοιςγε, ἦρτε ἰράς σεράνδα ἰζδαχάρια. Γ’ ἐκού ἦτον ἔν ρονάχ· γ’ ἐκού κοιμότουν ἔνα πατισαχιού κοριῖ· Δουνιά Γιζελ ἦτον. Γ’ ἰτό το παιί, “Τί ἀραδᾶτ;” ἔπε. Γ’ ἐκεινιά ἔπαν κ “Για ἔνα Δουνιά Γιζελή· γ’ ἐκείνο ἀραδοῦμ νά το πάρουμ.” Οἱ ἰτό το παιί ἔπε κι, “Ογῶνα ἄς βγῶ το μερδουβάν ἀπάνω, γ’ ἰσεί ἔνα ἔνα ἐλάτ· ἄ σας μάσω πατισαχιού το ρονάχ.” Σόγα ἰτό ἔβγῃ το μερδουβάν ἀπάνω, γ’ ἐκεινιά ἔνα ἔνα ἦρταν. “Οπ ἔροταν, γ’ ἰτ το παιί ἔνα ἔνα κόφτιςγε τα ραφάγια τ. Σόγα ἔμη ἐκού το ρονάχ. Και ἐκού του Δουνιά Γιζελιού το ραφά τ ἦταν ἰκέκια, γαι τα ρᾶξ τ κουνδά ἦτο σεριδέτ. Σόγα ἰτό το παιί δο σεριδέτ ἔφερέν δο τ ραφά τ κουνδά, γαι τα ἰκέκια ἔφερέν δα τα ρᾶξ τ κουνδά. Σόν οὔγιάνσε το κοριῖ, γαι ἔναν ἰδά τα ρῶ ἔνα. Σόγα ἰτό το παιί παίνοιςγε τα ἄβια. Ψήνιςγαν τα ρῶ· τρώισγαν.

Ἰτό ἔνα μέρα φαίσε ἔνα χαιβάν. Σόγα ἰδά ὅπ κοιμόταν, ἐκο το χαιβάν ἔπηρε το κοριῖ· ἔφυγε. Σαβαχδάν σῆκῶε· τράνσι το κοριῖ δέ νε. Γαι πήγε δο ἀράδιμα. “Οἱ παίνοιςγε, ἦρτε μέτ καρδασιού τ το σπίτ κουνδά. Ἐμη· τράνσε, ἔν δο καρδάσι τ. Γαι ἀπεκού ἔπηρε λία ψωμιά. Γαι ρώτσε, “Ἀπ γιού ἔνα Δουνιά Γιζελή χῶρσσετ μί;” Γ’ ἐκεινιά ἔπαν κι, “Χῶρσαμ,” ἔπαν. “Δεεκι το δερé κουνδά ἴνδαι.” Γαι ἀπεκού πήε, τράνσε, ἐκού ἴνδαι. Σόνι ἦρτε ἔνα ρονάχ, γ’ ἐκού ἔμη· τράνσε, ἔν δο Δουνιά Γιζελή. Γ’ ἰτ το παιί ἔπε κι, “Ἐκεινό το βραῦ, ὄν ἔρτ ἐκού το χαιβάν, πέ κι ‘Το ρουβέδι ς πού εἶνε;” Γ’ ἐκεινό το βραῦ ἦρτε, και το Δουνιά Γιζελή ἔπε κι, “Το ρουβέδι ς πού εἶνε;” Γ’ ἐκεινό ἔπε κι, “Ἐκά τι δερé ἔνα βάλ. Ἐκεινιάρῶ δα βοϊνούζια μέσα ἔν ἔνα ρουτί. Ἐκοῖ το ρουτί μέσα ἔν τρία ζίνεσ. Ἐκού δα ζίνεσ ἄν δα σκοτώητ, κ’ ὄγῶνα χάνουμαί.” Σόγα ἰτό δο χαιβάν πάλι πήγε τα ἄβια. Γ’ ἐκού το

¹ Ο before initial τ is for στ.

hurther, "Here is the smell of a man." Afterwards their mother thid, "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 dragons¹. And there was a house there, and in it a king's daughter was sleeping; she was the Fair One of the World. And that boy said, "What do you seek?" And they said, "For a Fair One of the World; and her we seek to take her in marriage." And the boy said, "Let me go up on the ladder, and you come one by one. I will put you into the king's palace." Afterwards he went up on the ladder, and they came one by one. As they were coming, the boy cut off their heads. Afterwards he went into the palace there. And there at the head of the Fair One of the World were flowers, and near her feet was sherbet. Afterwards the boy put the sherbet close to her head, and the flowers he put close to her feet². Afterwards the girl woke up, and those two became one. Afterwards the boy used to go out hunting. The two used to cook and eat.

One day he hit an animal. Afterwards whilst they were sleeping, the animal took the girl; it went off. In the morning he got up; he saw the girl is missing. And he went to seek for her. As he was on his way, he came close to the house of his eldest brother. He went in; he saw it is his brother. And he took a little bread from there. And he asked, "Have you seen here a Fair One of the World?" And they said, "We have seen her," they said. "They are near yonder valley." And he went there; he saw they are there. Afterwards he came to a palace, and there he went in. He saw, there is the Fair One of the World. And the boy said, "That evening, when the beast there comes, say, 'Where does your strength lie?'" And that evening it came, and the Fair One of the World said, "Where does your strength lie?" And it said, "In yonder valley is a buffalo. Between that buffalo's horns is a box. Inside that box are three sparrows. If you kill those sparrows, I too die." Afterwards that beast again went

¹ V. p. 225 and Turk. ežderha in glossary, p. 664.

² V. Ulaghátsh 3, note 2, p. 357.



παί ἦρτε, και ἄπ το Δουνιά Γιζελή ἔμαέν δο πού εἶνε το ρουβ^{κα} τ. Γ' ἐκεινό ἔπε κι, "Τα ὕινες μέσα ἔν δο ρουβέδι τ," ἔπε. Σι^{εν} ιτό δο παί ἔπηρε ἕνα πάχρι κρασί, και πήγεν βαλιού το τόπαι Κουωσέν δο. Και το βάλ ἔπμε· σερχοσλάνσε. Γαι το παί ἔφαξέ^ι δο, και το βοινούζι τ μέσα γήβρε τα ὕινες. Γαι τῶνα σκότωσέν δο, κ' ἐκού το χαϊβάν χασταλάνσε. Σόγα τα ργὸ σκότωσε, γ' ἐκού το χαϊβάν χάη.

Σόγα ιτό δο παί ἔπηρε το Δουνιά Γιζελή, και μέ το μουχαδέτ γεῖρδινιῶσαν το ὁμιρῦ τ.

Εὐγένιος Ἐλευθερίου.

ULAGHÁTSH. 12.

Ἄνδρα ναίκα ἔγιῶσαν τρία παιά. Ἴτό δο χερίφος χέρ δο μέρα διῶσῦνδι^νιῶσε. Ἐνα μέρα ἦρτε δο μέα τ δο παί, και ἔπε, "Ἄτί διῶσῦνδῆς;" Βαβά τ ἔπε κι, "Δο ἔξ το βραῦ τίς νά ο φυλάξ;" Ἐκεινό ἔπε κι, "Ὅω ἄς το φυλάξω," ἔπε. Γαι κοιμήγε το βραῦ το ἔξ κουνιά. Ὅπ γύπνωσε, ἦρτε ἕνα πολὰ ἀλόγατα, γαι γιάρωσῶ τ δο ἔξ ἔφααν δο. Σαβαχδάν ἦρτε βαβά τ, και χῶρσε δο ἔξ, ἔφαάν δο, και πάλ διῶσῦνδι^νιῶσε. Ἦρτε δ' ὀρτανιά δο παί, γαι ἔπε, "Ἄτί διῶσῦνδῆς;" Βαβά τ λέ κι, "Δο ἔξ τίς νό φυλάξ;" Ἐκεινό ἔπε κι, "Ὅνα ἄς το φυλάξω," ἔπε. Γαι κοιμήγε το ἔξ κουνιά. Το βραγύ πάλι γύπνωσε. Ἦρταν πάλι τ' ἀλόγατα, γαι γιάρωσῶ τ το ἔξ ἔφαάν da. Ἦρτε πάλι βαβά τ· διῶσῦνδι^νιῶσε. Ἦρτε δο μικρό δο παί, και ἔπε κι, "Ἄτί διῶσῦνδῆς;" ἔπε. Γαι δεκεινό ἔπε κι, "Το ἔξ το βραῦ φύλαξε το," ἔπε. Και φύλαξέν δο. Το βραῦ ιτό δέ ὕπνωσε. Ἦρτε ἔν ἄλογο. Χεμέ βίνσεν δο· ὀβδούρσεν δο, ὀβδούρσεν δο. Και το ἄλογο ἔπε κι, "Καδέβα ἀπ"

ning. 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.

EVYÉNIOS ELEFTHERÍU.

12. *The Magic Horses.*

A man and his wife had three sons. The man used to ponder every day. One day his eldest son came, and said, "Why are you pondering?" His father said, "Who will guard the heap of grain in the evening?" He said, "I will guard it," said he. And he lay down in the evening by the heap of grain¹. 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,"

¹ The threshed grain has to wait on the threshing-floor for the tax-collector to come to take the government tax in kind. There is often a good deal of delay, and the heap must be guarded against robbery. At present it is generally secured by being sealed with a kind of wooden stamp. This consists of a shallow, lidless box, perhaps a foot square, with partitions forming an arbitrary pattern, which is impressed upon the heap of corn; if the corn is touched, the channels left in it by the edges and partitions of the box are at once obliterated. *V. muhur* in Turkish gloss. p. 686.

ἀπάνω," ἔπε. "Το ρουριούα μ ἔπαρ ἕνα τέλ," ἔπε. Πήγγε πάλι κοιμηγῆ. Ἦρτε κ' ἄλν' ἄλογο. Και δεκεινό βίνσεν δο· ὀβδούρσεν δο, ὀβδούρσεν δο. Και ἔπε κι, "Καδέβα ἀπ' ἀπάνω," ἔπε. "Ἐπαρ ἄπ το ρουριούα μ ἕνα τέλ," ἔπε. Πήγγε πάλι να κοιμηγῆ. Ἦρτε κ' ἄλν' ἄλογο. Και δεκεινό βίνσε· ὀβδούρσεν δο, ὀβδούρσεν δο. Γαι ἔπε κι, "Καδέβα ἀπ' ἀπάνω," ἔπε, "κ' ἔπαρ ἄπ το ρουριούα μ ἕνα τέλ," ἔπε.

Τ' ἄλο τ δο μέρα παίνοιςγε δο ἀσκερλέγ ἐγίπ. Ἐαψεν τῶνα δο τέλ· ἦρτε τῶνα τ' ἄλογο, γαι πατιῶαχιού τ' ἀσκέρια γέρσε, ραῶέρσεν da. Τ' ἄλο τ δο μέρα ἔαψεν τ' ἄλο τ δο τέλ. Πατιῶαχιού τ δ' ἀσκέρια πάλι γέρσε, ραῶέρσεν da. Τ' ἄλο τ δο μέρα δο πατιῶαχ δίκσε τρία μήλα. Ἰτό ἔαψε τ' ἄλο δο τέλ· γαι ἦρτε τ' ἄλο τ' ἄλογο, γαι γάψε και ἔφυγε. Ἰτό πατιῶαχ σάλσε δ' ἀσκέρια τ, να ἦβρουν δεκεινό δο κανεῖς. Δέμ νόρσαν να ἦβρουν. Γαι σόφα, ὅπ βγῆνούιςγε τ' οδά, τα μήλα πατόρ γοῦῖρ ἔπεσαν. Σόφα το πατιῶαχ ἔπιασέν δο, και ἔδεκεν δο κοριῖι τ, και σῖρδῖνιῶιςγε σεφά.

Ἰορδάνης Θεοδώρου.

MISTÍ. 1.

"Ἐνα πατιῶαχῶς εἶχιν ἕνα βαί. Ξέβαλέν δου πιῶτικῶς. Πήγγε σα πρόβατα. Δέν ἀγλάσε da πρόατα. Ἀφήκιν da· ἦρτιν παρέμ· σέμη ἀπές σ' οδά. Ράνσιν· ἀπάν ἔχ ἕνα ταφσίρ γαιέτ ὤμορφου. Κείνου του ταφσίρ τόν ράνσι, "Να πάου νά του βρίσκου," λέ. Του παιί λέ da του πατιῶαχῶ. Πατιῶαχῶς λέ, "'Ογῶ σάλτσα γῆ ταδούρια ἀσκέρ. Ἐσαζάν da· τα δουβάλια τνε ποίκαν da γαλέ. Ἰσύ ἄμ βάης δεζού, παίρουν δου ἵουβάλι ς."

Ξέβην δου παιί. Πήγγιν ἕνα σαάτ. Ράνσ' στράτ' ἀπάν, ἔ εἶνδι μουρμούζια· κουβαλοῦν τάραλ. Ὡ εἶνδι ἕνα τοπάλ μουρμού, πέφτει σῆγοῦδι. Φέρ ςαι κείνου τάραλ. Του παιί ράνσιν δου· φόρτῶέν δου· ἦβριν δου σου τυρπί τ. Εἶπιν ἐκείνου, "Ἰτό καλοῦν ποίκις του ἐμένα, να ποίκου ἵ' ἕνα καλοῦν 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 Tasks¹.

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 is a very beautiful picture. When he saw that picture, "I will go to find her," he says. The boy tells the king. The king says, "I sent two regiments of soldiers. They killed them. Of those 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

¹ V. p. 269.

ιτά του τέρι μ. Να σαθαλδής, νά του κάψης, ἴ' ὄδε ὀγῶ να βρεχῶ
κουνδά σ."

Πήγι ἄλ' να σαάτ. Πήγι σο δαρίς κουνδά. Ράνσι da ψάρμ
ἤρταν, ξέβαν ὄξου. Οὐλα πήγαν ἀπέσ. Πόμη ἔνα ὄξου να ψοφῆ.
Ἰτό του παιί πήριν δου ψάρ, ἔσπιν δου σου δαρίς. Ξέβην δου
ψάρ· εἶπιν δου παιί, "Ἐπαρ ιτά δου πούλ, μούλου δου. Ἄν
σαθαλδής, νά δου κάψης· ὀγῶ δεζού να βρεχῶ. Ἰτό ἐλικ ποίκις
του· να ποίκου ἔ' ἔνα ἐλικ ἔσένα."

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· γιάρωσε. "Ἐπαρ ιτά δου φτερό μ
Να πᾶς. Ἄν σαθαλδής, νά το κάψης, να βρεχῶ δεζού. Ἰτό ἐλικ
ποίκις του· να ποίκου ἴ' ἔνα ἐλικ ἔσένα."

Ἐπιζού του παιί πήγιν σου ρονάχ. Ἡβριν δου ὄμορφου 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·
düšündiž. Τί να ποίκ; Δέμ ὄρεῖ νά da χωρίς. Ἐκαψιν δου
μουρμουζ. Ἡρτιν ἐκείνου τοπάλ του μουρμουζ· δάλσι düdūga.
Οὐλα τα μουρμουζα ἠρίκσαν. Γήμσου ὄρα χώρσαν da μεριάζ
μεριάζ, ἔι d' ἄχυρου χώρσαν δου μεριάζ. Ἐ' 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 ἔπισι σου δαρίς. Ἄν δου βγάλης, νά μ
τῶρρη. Ἄν δέν δου βγάλης, νά σ' ποίκου ἰελέτ." Πήγιν του
ταβοῖ· düšündiž. "Τίαν νά δου βγάλου ἄπ του δαρίς;" Κλαι
Ἰσύ ἄ, να σίρ του γιαφτό τ να βατήῆ. Φοᾶδι. Δέν δου ὄέρ. Ξέβαλι.
Ξέβ ψαριού δου πούλ. Ξέβην δου ψάρ ἄπ του δαρίς. Εἶπιν
εἶνδ· παιί, "Ὄγῶ νά του βγάλου." Βούτσιν δου ζουφάλι τ σου
ααρίς· ξέβαλιν δου κοριζού δαχτυλία· δώκιν δου του παιί. Πήριν
δου· πᾶσιν 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 ἔραχ.

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 ant¹. 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

¹ This should be the ant's foot.

Του κοριῖ μί δου μαχαίρ ἔκοψέν δου. Πήριν ἓνα ὄισέ. Του λερῶ
 τ ἔσφιρεν δου. Τού ἔκοψι του ἔιράχ, γιάρωσι. Εἶπιν του κῆρῆ
 του παιί, “Ἄπ’ ἰτά δου ὄισέ δου λερῶ νά μι φέρης, ἔ’ ὄδε νά μι
 πάρης.” Ἐπιού του παιί ἄκῶη· dūšūndīš. Ἐκαψι πουλιού
 δου πτέρ. Ἦρτιν δου πουλί. “Ὀγῶνα να πάου νά σι φέρου ἀτ’
 ἰτό του λερῶ, εἰκοσμέρνου στράδα.” Πήγι. Ἐνα σαάτ ἦρτι· ἦβρι
 του λερῶ. Πόμη ἓνα σαάτ νά δου σάξουν. Ἦρτιν του λερῶ.
 Πήριν δου του παιί. Πήγι σου κοριῖ· δῶκιν δου λερῶ σου κοριῖ
 Του κοριῖ μί δου μαχαίρ ἔκοψι του ἔιράχῃ τ. Μί δου λερῶ,—
 ἔσφιρεν δου ἀπάνου τ,—γιάρωσι.

Ἐπιού, “Ἰσῦ ἀγλά σαι,” του κοριῖ λέ da του παιί, “μί δου
 μελό s ἐμένα κύριουις μι. Οὔδα πήριξ μι. Βαβά s πατισάχας.
 ὄφτά ταδούρια ἀσκέρ ἦρταν, οὔλα ἔσαξάν da· ἔουβάλια τικ
 ποίκαν da δου γαλέ. Ἰσῦ ξέβης ἀγλά· πήριξ μι. Να πᾶμ σου
 βαβά s.” Πήγι σου βαβά τ. Βαβά τ εἶπι, “Ὀγῶ δόμ βουρσα
 νά του πάρου. Ἐσῦ τίαλα δου πήρις; Μί δου μελό s του
 πήρις.

Told by a young man.

Αχό. 1.

βίρ βαγῆτ κειοτάν δῆ ἄρκαδάσα. Πήγαν, πήγαν, ξέβαν.
 πήγαν. Τῶνα εἶπεν, “Πείνασαμ· ἀς φᾶμ το σόν το χρειά, ἔ
 ὕστερα το μόν.” “Χαίιτε, ἀς φᾶμ το μόν.” Ἐφααν χρειά τ.
 Σκοτιάνεν. “Ἄς κοιμηχοῦμ λίγο.” Κοιμήχανε. Τῶνα κειόταν
 γιαγῆρ. Κοιμήχαν. Ἄφήκεν do, ξέβεν, πήγεν. Ἦρτεν σο σπῆτι
 τ. Ἐκεῖνο τ’ ἄλο τ’ ἄρκαδάσι τ ἐκεῖ ὕπνωσεν. Σκῶχεν· τραῖ,
 κανεῖς δέ νεν.

Πήγεν, πήγεν. Ἐκεῖ ἦβρεν ἓνα μύλος. Ἐκεῖ κειόταν διαῶλ.
 Ἐκεῖ κοιμήχε σο ταγνέ. Ἦρταν διαβόλ. Το μέγα και εἶπεν,
 “Ἐῶ μύρισε ἰνσάνος.” Τ’ ἄλα τα μικρά εἶπαν, “Δέ ν’ ἐῶ κανεῖς.”

walking, 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 feather¹. 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 bringing² 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.

ΑΧÓ.

1. *Justice and Injustice*³.

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 hopper⁴. The devils came. The eldest said, "There is a smell of man here." The other young ones said, "There is no one here." They sat there;

¹ The word in the text means *foot*, from a confusion with the episode of the ant.

² *V. εὐπλάκω.*

³ *V. p. 252.*

⁴ So too in a Georgian story. Wardrop, *Georgian Folk-tales*, p. 49.

Κάτσαν εκεί· ὅτι εἶχαν σο μελό τνε, εἶπαν δο. Ἐκείνο χριστιανό οὐλ' ἄκουσέν da. Φώτσεν. Ἦρτεν σο χωριό.

Λερό δέν εἶχαν σο χωριό. Σκώχεν, πήγεν 'ς το ραβάχ ἀπὸ κάτω· ξέβαλεν λερό. Ἄλο δέν δεῖσαν χριστιανοί. Ὅστερ ραζάνδισε πολὰ παράγια, και πολὰ βαχδιζία πήρεν.

Ἐκεί τ' ἄλο τ' ἀρκαδάσι τ, "Ἀπαπού τα πήρε ἐτούτα τα παράγια;" Κ' ἐκείνο εἶπεν, "Ἐκεί το βραῦ ἐσύ πού μ' ἀφήκες, κ' ἤλτες παρέμισ, ἐγὼ πήγα, ἦβρα ἓνα μύλο· κ' ἐκεί τά εἶπαν, οὐλα ἄκουσά τα. Ἄς τα ραβάχια ἀποκάτω ξέβαλα το λερό, και δέν ἐδεῖσαν ἄλο."

Κ' ἐκείνο τ' ἄλο τ' ἀρκαδάσι τ εἶπεν, "Να πάω κ' ἐγώ." Και πήγεν· κάτσε ἐκεί σο ταγνέ μέσα. Και διαβόλ οὐλα εἶπανε, "Ἐχτές εἶπα σας ἐώ, κ' ἦρτε κανεῖς. Κ' ἐσεῖς δέν τράνσετε. Σήμερα πάλι σηκωχᾶτ, τρανᾶτε." Διαβόλ σκώχαν, τράνσαν. Ἦβραν σο ταγνέ μέσα το ἀρκαδάσι τ. Τὸ διαβόλ ἔμαχάν δο, σκώχανε, ἔκλωσαν δο τέρ, σκότωσάν δο ἐκεί το ἰνσάν.

Χρήστος Ἰορδάνου Ἀδξενόπουλος Ταμιρζόπουλος.

ΑΧΟ. 2.

Ἦρ βαρὸτ κειόταν ἓνα ναίκα. Εἶχεν ὀρία κοριζία. Πήγαν να σερέψουνε γαλίνας. Τράνσαν ἓνα πσίκα· οὐλα ἀλτόνια παρπαρέτσαν. Το μέγα το κοριζ, "Μάνα, να πῶ νά το πῶσῶ," εἶπεν. Πήγεν νά το πῶσῶ. Φέχ πσίκα, και το κοριζ κατόψα τ. Πήγαν, πήγαν· ἦβραν τέσερα πένδε σπίτια. Σέμεν πσίκα· σέμεν και το κοριζ κατόψα τ. Τράνσεν· εἶχε ἕξ δαίγια μέσι τ. Ἐκτέτε δώκεν δ' ἀναχτήρια· δώκεν da το κοριζ. "Ἐτά το σπίτ ἄνοιξε, τράνα το. Ἄνοιξε, τράνα κ' ἐτά. Τα πένδε σπίτια ἄνοιξε, τράνα τα. Τῶνα μὴ τ' ἀνοιζης, τρανᾶς το."

"Λάχτα το μικρό 'ς το δαχτύλ 'ς τ' ὀϊμα."

Το κοριζ ἄνοιξεν, τράνσεν τα σπίτια οὐλα. Πσίκα τὸ εἶπεν "μὴ ἀνοίγης" το σπίτ, ἄνοιξεν, τράνσεν γ' ἐκείνο το σπίτ.

They 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*¹.

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 blood²."

The girl opened and looked at all the houses. The house of which the cat said, "Do not open it," she opened, and looked at that house also.

¹ *V.* p. 249.

² The story here has become confused. Probably the result of her going into the forbidden house is a stain of blood on her finger which reveals her action to the cat.

Πάλι πσίκα ἤρτεν ἔς τ' ἄλ τα δυό κοριῖζια τ' ἀέλφια τ. Πὸρταυῖά το κοριῖ, "Μάνα, να πῶ πσίκα νά το πῶάσω," εἶπε. Πήγεν νά το πῶά. Φέχ πσίκα· τρέχ το κοριῖ κατόψα τ. Πήγε ἐκεῖ πσίκα ἔς τα σπίτια πάλι. Δώκεν κ' ἐκεῖ το κοριῖ τ' ἀναχτήρια πάλι. "Οὔλα τράνα τα, και τῶνα το σπὶτ μέ το τραυῖ," ἄνοιξεν, οὔλα τράνσεν da το κοριῖ. Σκότωσεν γ' ἐκεῖ το κοριῖ· ἔσυρέν do ἔς τ' ἄλον ἀελφή τ κονδά.

Πάλι πσίκα ἤρτεν σο χωριό κονδά. Ἐτό πόνεν do μικρό το κοριῖ μέ τ μάνα τ¹. Πήγαν να σερέψουνε γαλίνας πάλι. "Μάνα, να πάω, να τρέξω, να συφτάσω πσίκα, και να πάρω τ' ἀλτόνια τ." "Ἀμάν, ἄ γιανβρού μ, κ' ἔσῦ. Πήγαν d' ἄλ τ' ἀέλφια ἔς τί βοίκαν; Κ' ἔσῦ να πᾶς, τί να βοίκης;" Ἀμά ἐτό ἄν do μικρό το κοριῖ ἦταμ βολύ ἀγουλού. Τρέ ἐκεῖνο το κοριῖ· τρέχ και πσίκα. Δέν μορσεν νά το πῶά πσίκα. Δώκεν τ' ἀναχτήρια πάλι το μικρό το κοριῖ. "Οὔλα ἄνοιξε τα, τράνα τα," εἶπεν. "Ἐτά τύρα μέ τ' ἀνοίξης." Ἐκεῖνο οὔλα ἄνοιξεν da· ἄνοιξεν κ' ἐκεῖνο τύρα. Τράνσε, κείναι τ' ἀελφῆς οὔτ. Σκότωσέν da. Πήρεν da κεφάλια τνε, και χέκεν da ἔς το κουβδέ τνε. Και λιάρωσαν.

Ἐκτέτε, "Ἐλάτ, νά σε πάρω," εἶπεν· πσίκα εἶπεν do το κοριῖ. Κ' ἐκεῖνο, "Δερέ μάνα μ νηῶτκό νε," εἶπεν. "Ἐὼ τρώγω, ψῆνω," εἶπεν. "Μάνα μ ἐκεῖ ἔς το χωριό μας τί ὄάν;" εἶπεν. "Ἄζ γιομώσω ἕνα σανδέχ λίρες, και ἄς παρπάμε τα, και ἐκτέτε ἔλα, ἄ σε πάρω." Χέκεν σο σανδέχ μέσαν ἀελφή τ το μέγα· χέκεν και λίγα λίρες· πήγεν. "Παρπάμε τα ἔς μάνα μ," εἶπεν. "Κ' ἔλα ἐκτέτε ἔλα, ἄ σε πάρω," εἶπεν. "Ἀμά γάλι' ἀνοίξης το, και τραυῖ σο σανδέχν ἐμέσα. Ἐγὼ ἀπεὼ bagherdō σε." Πήρεν da, και πήγεν. Τράνσε, κείται βαρύ το σανδέχ. Πσίκα δέ μορσεν νά το φορτωχῆ το σανδέχ. Πήγεν, πήγεν. Κάτσεν λίγο, να τ' ἀνοίξ και να τρανής το σανδέχ. Ἐκεῖν' ἀελφή τ, τό ἔν σο σανδέχν ἐμέση τ, bagherσε, "Ἐὼ τρανῶ σε· μέ τ' ἀνοίξης το σανδέχ." Δέν d' ἄνοιξεν· πήρεν do, και πήγεν. Δώκεν do μάνα τ.

"Ἐστερα ἤρτεν πάλι πσίκα· "Νά σε πάρω." Εἶπεν το κοριῖ. "Νά με πάρης γιά· ἄζ γιομώσω το σανδέχ ἄλα σεφέρ λίρες, και παρπάμε da· κ' ἐκτέτε ἔλ, ἄ σε πάρω." Ὀρτωσεν και τ' ἄλ' ἀελφή τ· χέκεν do σο σανδέχ μέσα, και, "Παρπάμε τα, κ' ἔλα," εἶπεν. Πηρπήγεν ἐκεῖ το σανδέχ, τα λίρες. Κ' ἔχεκεν και τ' ἄλον ἀελφή τ μέσι τ.

¹ V. § 107.

Again the cat came to the other two girls, her sisters. The second daughter said, "Mother, I will go to catch the cat." She went to catch him. The cat runs away; the girl runs after him. They went again to the cat's houses there. Again he gave the keys to that girl. "Look at all of them, but at the one house do not look." The girl opened and looked at all of them. He killed that girl also; he dragged her off with her other sister.

Again the cat came near the village. The youngest daughter was left with her mother. Again they went to gather herbs. Mother, I will go and run and catch the cat, and will get the gold from it." "Ah, my darling, you also! Your other sisters went; what did they avail? And if you go, what will you avail?" Now this youngest daughter was very clever. The girl runs; the cat also runs. She could not catch the cat. He gave the keys again to the youngest daughter. "Open and look at all of them," he said, "do not open this door. She opened all of them; she opened that door also. She looked; there are her sisters. He had killed them. She took their heads, and set them on their bodies. And they became well.

Then he said, "Come, I will take you (in marriage)." The cat said it to the girl. And she said, "Even now my mother is without food; here I eat and cook," said she. "How is my mother living 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 some 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 was 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 full of gold. She had put also her second sister into it.

"Τότερα ἤρτεν πσίκα πάλι. Ἐτό ἄν δο μικρό το κοριζ, "Για πάμε ἄλο σανδέχ λιρες, κ' ἔλα· ἐκτέτε ἄ σε πάρω." Νίσκουε τρία σανδέχια λιρες. Χέκε και το γιαφτό τ' ζ μέση τ το σακῆ. Ἦφερεν, δώκεν γ' ἐκεῖνο το σανδέχ, δώκεν da τ μάνα τ¹.

Πσίκα πήγεν· τράνσε, κανείς δέν ἐν ἐκεί σο σπίτ. Ἐκτέτε εἶπεν, "Μέ το σανδέχ, τό παρέμασα, ἐκείνα τα κοριζία ἐκεί χτανε." Ἐκτέτε τα κοριζία ἔφααν, ἔψαν ἐώ 'ς το χωριό τε. Γιρωνιάσαν πολύ.

Ἐκεῖνο πσίκα γέννεν ἓνα σερνικός. Ἦφερεν να πουλιῆ ζαρζαβάτια. Ἦρτεν ἐκεῖ κοριζιού το σπίτ. Ἐμαχέν da κοριζία. Ἐκτέτε το βράυ ἄς κάπ ἤρτεν, να κατεβῆ να πάρ το κοριζ. Χέκαν ρόφ· και σῆρῖλσεν, ἔπεσε. Το κοριζ ἔκων· πήρεν τα παλτά· δώκεν· ἔκοψεν το κεφάλι τ. "Διλιδί διλιδί," δεῖ, bagherdā τα μάτια ἀνοιζμένα. Το κεφάλι τ πήρεν κοριζιού το χέρ σο στόμα τ. Ἐκτέτε πήγαν 'ς το χεκίμ. Δώκαν do σανδέχ τα παράγια. Κ' ἔκοψεν κοριζιού το χέρ, και ὄρτωσεν. Πόνεν χερ χέρ.

Χρήστος Ἰορδάνου Ἀδξενόπουλος Ταμιρζόπουλος.

ΑΧΟ. 3.

"Ἐνα ναίκα εἶχεν ἓνα παιί. Και τα κραδά το πσίσιμο γέτε γιασάχ· βασιλιός εἶπεν, "Νά μή πῆτ ἄλο κρασί. Ἐτό ναίκα εἶχεν ἐφτά παγριά κρασί. Ἐκρυψέν da ἐφτά χρόνια· το κρασί ρουβητέλνσε. Ἐτό ναίκα γόρασεν ἓνα χτήνο. Το χτήνο ἓνα μέρε χάεν. Πήγεν το παιί, νά τ' ἀραδέ.

Φαρῶλάτσεν το ἄσλάν. Πῶσεν το ἄσλάν ἄς τ' ὀρταλέχ· βοίκεν do δύο παρδαίγια. Ἦστερις ἔκωχαν σαβαχδάν· τράνσαν 'ς τῶνα το σογάχ, κείται βασιλιού το ἄσλάν δύο τρία παρδαίγια.

Βασιλιός bagherdā ταλάλ, "Ὅτις το σκότωσεν ἐτό το ἄσλάν, να δώκω το κοριζι μ." "βελέ παίνω ἐγώ, λέγω ἐγώ, το σκότωσα." Λέ, "Πῶς τα γένια μ· ἄ ἰγιούμ, ἐσύ τα σκότωσες· βελού νίσκετα. Τάβρα da." Τάρσεν da. "Χό," εἶπεν. Ἐκεῖνο ἰνσάνος, "βιρέ βιρέ να φύγω," δεῖ. Ἐριψεν, σάκωσεν τα γατέρφια.

Ἦρτεν ἓναν ἄλο ἰνσάνος. "Ἐγώ το σκότωσα," εἶπεν. "Πῶς

¹ V. § 107.

Afterwards the cat came again. This youngest daughter (said), "Take another chest of gold pieces, and come back. Then I will marry you." The chests of gold come to three. She put herself also into the chest. He brought and gave that chest also; he gave it to her mother.

The cat went back. He saw there was no one in the house. Then he said, "Those girls were with the box, which I took away." Then the girls ate and drank here in their village. They reached a great age.

The cat became a man. He brought herbs to sell. He came to those girls' house. He recognized the girls. Then in the evening he came by the smoke-hole, to go down it to take the girl. They laid down peas; and he slipped; he fell. The girl rose up; she took the axe, struck, cut off his head. "Dildi, dildi," he cries, with his eyes open. His head seized the girl's hand in its mouth. Then they went to the doctor. They gave him the chest of money. And he cut off the girl's hand, and cured her. She remained without a hand.

KHRISTOS YORDÁNU ADZENÓPULOS DAMIRZÓPULOS.

3. *The Lionkiller and the King*¹.

A woman had a son. And the drinking of wine was made unlawful. The king said, "Do not drink wine any more." This woman had seven jars of wine. She hid them for seven years. The wine grew strong. The woman bought a cow. The cow one day was lost. Her son went to look for it.

He met the lion. He seized the lion by the middle; he tore him into two pieces. Afterwards they rose up in the morning; they saw, in a lane is the king's lion in two or three pieces.

The king made a proclamation, "Whoever killed this lion, to him I will give my daughter." "I will go withal, I will say, I killed it." He (the king) says, "Take hold of my beard; let us see, whether you killed him; it will in this way be proved. Pull it." He pulled it. "Huh!" said he (the king). That man said, "At once I will flee away." He threw down and broke the looking-glasses.

Another man came. "I killed him," said he. "Take hold of

¹ V. p. 278.



τα βούτσια μ' ἂ ἰγιοῦμ· βελού νίσκεται." Πῶσεν da βούτσια :
 "Χῶ," εἶπεν ὁ βασιλιός. "Να φύγω," δεῖ. Σάκωσεν το ξιρέκ.

"Ἦρτεν ἐκεῖ τ ναίκα¹ το παιί· ὀρφανό ἦτονε. "Πῶσ τα ἔνα
 μ," εἶπεν ὁ βασιλιός. Πῶσεν του βασιλιού τα ἔνα· τάρσεν da·
 Βασιλιός, "Τάβρα τα· ἂ ἰγιοῦμ," εἶπεν. "Τό σκότωσες, βελού
 νίσκεται." "Χῶ," εἶπεν. Ἐκεῖνο τάρσεν do βαρειά, ὅπ ἄρσεν
 λίγα γένια. "Ἐσύ το σκότωσες," εἶπεν. Δώκεν το κοριζ ἐκεῖ ἔς
 το παυγί, τό δέν ἔχ βαβά.

Χρήστος Ἰορδάνου Ἀδξενόπουλος Ταμιρζόπουλος.

ΑΧΟ. 4.

"Ἐνα σεβέρ κειόταν ἕνα νύφ. Πήγεν Ἰωγιάνος να κρέψ ψωμί.
 Σέμεν να φέρ ναίκα ψωμί, νά το δώκ το Ἰωγιάνο. Ἰωγιάνος σέμεν
 ἀπέσω· κρύβισθεν ἔς το κελέρ. Ἦρτεν ναίκα· δέν do ἦβρεν do
 Ἰωγιάνο. Σέμεν ναίκα ἀπέσω να κοιμηχῆ. Σκοτιάνεν. Ἦρτεν·
 ξέβεν δξω. "Νά σε πάρω," εἶπεν τα τ ναίκα¹ ἐκεῖνο. "Ἄν με
 πάρης," εἶπεν, "ἄς φέρ' ἐβγά, ἄς φέρω κ' ἄλα ὄεα, κῆ ἄς φᾶμ,"
 εἶπεν, "κ' ὕστερις ἄ σε πάρω." Σέμεν ἔς το κελέρ να κρυβιστή.
 Δώκεν do τρούχ, και κρυβίσθεν. Ἦφεραν, κόνωσαν ἐκεῖ κάτω
 λίο ρόφ. Σύρῆλσεν· πάτσεν ἐκεῖ· ἔπεσεν. Πήγαμ, πῶσσαν do·
 ἔδεσάν do· ἦφαράν do δξω. "Ἐκεῖ γιατί κρυβιστες;" εἶπαν.
 "Κρυβιστά γιά να πάρω ναίκα," εἶπεν.

Δέν do σάλτσανε· βόσκησεν da πρόβατά τνε. Παίσκεν, ἐρό-
 τουν ἔς το γμαζό. Πάν μέρα ἔτρωνεν ἕνα πρόβατο. Ρώτσαν do,
 "Ἐσύ τα πρόβατα τί τα ὄανεις και χάνεις τα οὔλα;" Κ' ἐκεῖνο
 εἶπεν, "Τί νά τα βοίκω; δέ νά τα φάγω γιά. Παίνω νά τα
 βοσκήσω· ἐκεῖ ἄμα τρανήζνε το λύκο, κυλίζουσαι· παίνου ἔς το
 λύκο ἐμδρό· και λύκος τρώχ τα."

¹ V. § 107.

my moustaches. We will see. This will prove it." He took hold of his moustaches. "Huh!" said the king. "I will run away," said he. He broke the lamp.

That woman's son came. He was an orphan. "Take hold of my beard," said the king. He took hold of the king's beard; he pulled it. The king said, "Pull it. We will see. If you killed it, this will prove it." "Huh!" said he. He (the boy) pulled it hard, so that he pulled out some of the beard. "You killed it," said he. He gave his daughter to that boy, who has no father.

KHRÍSTOS YORDÁNU ADZENÓPULOS DAMIRZÓPULOS.

4. *The Gypsy*¹.

Once there was a bride. A gypsy went to ask for bread. The woman went in, to bring bread, to give to the gypsy. The gypsy went in; he hid in the cellar². 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 sheep³. He used to go to and fro to the open country. Every day he would eat a sheep. They asked him, "What are you doing with the sheep, that you lose them all?" And he said, "What can I do? I do not eat them indeed. I go to feed them. As soon as they see the wolf yonder, they run in confusion up to where the wolf is, and the wolf eats them."

¹ V. p. 230.

² This cellar is one of the subterranean refuges beneath the houses described on p. 15.

³ It is the common practice for the small owners of the village to employ a common shepherd to keep their flocks, bringing the animals back every evening to the village, where they are shut up each in the courtyard of the owner's house.

“Ένα μέρα δέν ἐγινάνσεν προβατιού ἀφένδος. Πήγε ἔς τὰ πρόβατα κονδά. Τα πρόβατα πήγαν σο δεσμέ, νά τα ποτίζῃ. Τράνσαν δο λύκο. “Ένα γίχ κ’ ένα πρόβατο ἔτρεξαν, πήγαν ἔς το λυκο ἐμβρό. Και λύκο ἔφαέν da. Ἐκτέτε ἤρτεν ἔς το χωριό. κ’ εἶπεν da, “Πήγα· τράνσα τα πρόβατα· ἀπε δύο τρέγγε, παί δε ἔς το λύκο ἐμβρό, και λύκο τρώει τα. Ἀλλά το διστικὸ μέ το λαλήτε. Εἶδα μέ τα μάτια μ, και γινάνσα.”

Χρήστος Ἰορδάνου Ἀδζενόπουλος Ταμιρζόπουλος.

ΑΧΟ. 5.

βίρ βαγέττα κειόταν ένα ναίκα. Εἶχεν τρία φσάχα. Δέν εἶχεν ένα σέχ να φαίχ. Κειόταν κονδά τ ὀμουσίγεξ ουτ. Ἐκεῖνα εἶχαν πολύ ἀλέφ. Πάν μέρα παῖσκειν· κόλνεν το ζυμάρι τ. Τα χέρια δέν da πλύνισκειν. Μέ το ζυμάρ ἔς τα χέρια τ ἐρχούτον σο σπίτι τ· πλύνισκειν τα χέρια· ψήσκειν ένα γεμέκ· και τρώϊσκειν da φσάχα τ.

Πάλι ένα μέρα πήγεν να κολήῃ το ζυμάρι τ. Δέν δ’ ἀφήκειν ὀμουσοῦξ ουτ. Ἐκεῖνα ἤρτεν· πήγεν να φέρ γιαραζάχια ἄς το γιαζό. Πήγεν ἐκεῖ ἤβρεν τα δώγκεκα ἀπόστολ. Ἀπόστολ ἄμα τράνσαν ναίκα, “Ἐλα γζώ, 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.”

Ἐκεῖ δώγκεκα ἀπόστολ ἔτρωγαμ¹ ψωμί. Σέρεψαν κρομχοῦ τα φύλα και τα ψίγια· οὔλα σερέψαν da. Γιόμωσαν da ἐκεῖ ζ ναίκας το τοβρά. “Ὡξ να παραμῆς, μέ κλώης και τρανῆς τα.” Δεν ἔκλωσεν πίσω τ και τράνσεν da, ὡξ να παραμῆ σο σπίτι τ.

Παρέμη σο σπίτι τ· φκιωρώσεν da ἔς τῶνα το κίϊσά. Γιολάτσε το φσάχ τ, “Ἄμε, κρέψε κ’ ἔλα το σαμσέκ,” να μετρήῃ τα λίρες. Ἐκεῖνο ναίκα ρώτσην do, “Τί να ἔννε το σαμσέκ;” Γιαπουστούρσην λίγο πῆς. Ἦφευεν να μετρήῃ ναίκα. Γιαπούϊσαν δύο λίρες σαμσέκιοῦ ἔς το γζόλο. Ἦστερα γιολάτσην πάλι το φσάχ τ.

¹ 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."

KHRÍSTOS YORDÁNU ADZENÓPULOS DAMIRZÓPULOS.

5. *The Two Women and the Twelve Apostles*¹.

Once upon a time there was a woman. She had three children. She had nothing to eat. Near her were her neighbours. They had plenty of flour. Every day she used to go and bake bread for them. She used not to wash her hands. With the dough on her hands she used to go to her house, wash her hands, bake a loaf, and her children would eat.

One day again she went to bake her bread. Her neighbour did not allow her. The woman came back; she went to fetch fuel from the open country. She went there; she found the twelve Apostles. When the Apostles saw the woman, they said, "Come here, woman." "Why did you call me, my children?" "What are you gathering?" said they. "I came to gather a few herbs and a little firewood; and I will cook them for my children to eat."

The twelve Apostles there were eating bread. They gathered up the leaves of the onions, and gathered up all the fragments. They filled that woman's bag with them. "Until you have gone away, do not turn round and look." She did not turn round and look, until she had gone away to her house.

She went away to her house. She emptied them out into one of the corners. She sent her child, "Go, ask for the measure and come back," that she might measure the gold pieces. The woman asked him, "For what is the measure?" She smeared a little pitch on it. He brought it for the woman to measure the money. Two gold pieces stuck on the bottom of the measure. Afterwards she sent the boy again, "Go, give back the measure

¹ V. p. 254.

“Άμε, δός το σαμσέκ, κ' έλα.” Πήγεν, δώκεν δο. Τράνσεν, δαι δύο λίρες σαμσεκιού του γώλο.

Έκτέτε ήρτεν, ρώτσεν δο, “Πούγετα ήβρες έσύ έτούτα παράγμα;” “Πήγα 'ς το γιαζό να σερέψω κεμδρέα· κειότ' δώεκα απόστολ, κ' εκείνα βαγηόρσαν με. Κ' εγώ πήγα κοντε. ‘Τί με βαγηόρσεν;’ είπα. ‘Τί σερέβεις έώ;’ εκείνα ρώτσεν έμένα. Κ' εγώ είπα, “Ηρτα να σερέψω γιαραζάχια.” Κ' εκεί σερέψανε τά έφαγαν ψωμιού τα ψία, και δώκαν με τά. “Ώ να παραμής σο σπίτι ς, μέ κλώης, τρανᾶς πίσω ς.” Κ' εγώ δ τράνσα πίσω. “Ηρτα έώ σο σπίτ· φκιόρωσά τα σο σπίτ. Τράνσεν κείνδαι λίρες.”

Έκτέτε τ' άλλο ναίκα, “Να πάω κ' εγώ,” είπεν. “Άμ βά άμε.” Πήγε εκεί· βαγηόρσαν δο πάλι δώεκα απόστολ. “Ώ άραδός έώ;” είπαν. “Άραδόςω γιαραζάχια,” είπεν. “Έλα έί άζ γιομώσουμ τοβρά ς ψία,” είπαν. Γζόμωσέν δο. “Ώζ να πά σο σπίτ, μέ κλώης, τρανᾶς όπίσω ς,” είπαν.

“Ώζ να παραμῆ, δέν τράνσεν πίσω τ. Παρέμεν· φκιόρωσέ δα σο σπίτ μέσα. Έκλωσαν ούλα φία. Τα φία τυλίχαν σο πιάρια, 'ς το γουργούρι τ, 'ς τα μέσα τ. Σήχσαν τα φία άς όρταλέχ· βοίκαν δύο παρδαίγια.

Έκείνο τ' άλλο ναίκα φουγαρές έφαεν, έψσεν εκεί τα παρδαίγια Γιασάτσεν.

Χρήστος Ίορδάνου Άδξενόπουλος Ταμρζόπουλος.

ΑΧΎ. 6.

Κείτον ένα κοϊκονό, κ' έξεμ βήγεν. Είδιε ένα πσίκα. “Ά πάω κ' εγώ δάμα ς,” είπεν. Κ' εκείνο, “Πού να πᾶς;” είπεν “Να βγώ να πάω,” είπεν. Πσίκα πήγεν δάμα τ. Γιουρούλτσεν. “Έλα, άζ λαχτηχώ 'ς τον κώλο ς.” Λαχτήχεν, λαχτήχεν.

Πήγεν άλλο λίγο. Ξέβεν ένα ταζό. Πήγεν, πήγεν. Γιουρούλτσεν κ' έτό. “Άζ λαχτηχώ 'ς τον κώλο ς.”

Πήγεν άλλο λίγο. “Ηβρεν ένα σκυλί. Έκείνο πήγεν, πήγεν κόζμος· γιουρούλτσεν. “Έλα, άζ λαχτηχώ 'ς τον κώλο 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 up to them. 'Why did you call me?' I said. 'What are you gathering here?' they asked me. And I said, 'I came to gather firewood.' And they gathered the fragments of the food, which they had eaten, and gave them to me. 'Until you have gone away to your house, do not turn and look behind you.' And I did not look behind. I came here to the house, I emptied them out of 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*¹.

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, and 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."

¹ V. p. 248.

Πήγεν, πήγεν. "Ἦβρεν δέκα λίρες. "Ἦβρεν ἓνα λύκος. Πήγε κόςμος. Λύκος γιουρούλτσεν. "Ἄξ λαχτηχῶ." Λαχτήχεν ἑκείνο.

Πήγεν, πήγεν. "Ἦβρεν ἓνα σέλ. Λαχτήεν 'ς τουτούτ τα κῶλο.

'Ετό πήγεν, πήγεν. "Ἦβρεν ἓνα βόϊχ το κοϊκονό. Πήγε Γιουρούλτσεν. Λαχτήεν 'ς του κῶλο τ.

Πήγεν, πήγεν. "Ἦβρεν ἓνα ροῦζ. Γιουρούλτσεν.

Πήγαν, πήγαν· ἤβραν ἓνα χτηνό.

Πήγαν ἄλο λίγο· ἤλτεν ἓνα ρατούρ. "Πού να πᾶτ;" εἶπε "Ἐλα, ἄς πᾶμε, κ' ἔσ'ύ," εἶπεν. Πήγαν δάμα. "Ἦβραν ἓνα πρόβατο. 'Σ το πρόβατο μέση τ ἤβρεν δέκα λίρες.

Πήγαν 'ς ἓνα σπίτ, τό 'να ναίκα εἶχεν κόςμο χτηνιά. 'Ετό το κοϊκονό σέμασέν da 'ς το κουμές. Ξέβαλεν το κοϊκονό το λύκο ἔφαν da ὀρνία τ. 'Ἐσ'υρέν do 'ς τα χτηνιά μέσα. Ξέβαλεν τα ταξό· ἔφαεν da χτηνιά. Σέμασέν da 'ς το τουνδούρ ἔτο γι-ghərnədí· ἔσ'υρέν do 'ς το τουνδούρ. Ξέβεν το λερό· ἔζβυσει νιστιά.

"Κρέβω τα λίρες ουμ." Ἦφερεν ἐκεῖ τα λίρες. "'Ετούτα τα μόν δέ νδαι," εἶπε. Ἦφερεν do ἄλα λίρες. "Κ' ἔτούτα τα μόν δέ νδαι," εἶπεν. "Σέμα, χῶρσε τα λίρες ους." 'Ετό σέμεν· βούλα πήρεν da. 'Ἀπεῶ βghón· παίν 'ς τα γάζο τ. Παίνουν ἐκεῖ· βγάλ τα λίρες. 'Ἐκείνο μέρα τ δίν do ἓνα σαμσέκ κσάρ.

'Αθανάσιος 'Ιορδάνου.

ΑΧΎ. 7.

βίρ βαφάτ κειόταν δύο ἀχπάπι· τῶνα καστερνός και τῶνα χωριάτς. Καστερνός πήγε σο χωριό σο ἀχπάπι τ· γέννεν μισαφίρης. Και ἀπκάτω ἀπλωσεν τρία τέσερα μινδάρια, και γεμέκια πένδ' ἔξ ἔρουνδαι. Στέκεται δέκα μέρες· δέ παιν. Εἴκοσι μέρες· δέ παιν. Τα μινδάρια ἀποκάτω παίρ τα· πάλι δέ παιν. Τα γεμέκια λιεψεν da· πάλι δέ παιν. Και ἓνα μέρα γράφ πούσουλα ὀδά σααβός, "'Ἀπκάτω ς χέκα ἔδλ· τῶναν do πρόσωπο τ πάλιωσεν,

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*¹.

Once there were two friends; one lived in the Castle² 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.

¹ V. p. 230.

² I.e. Nigde, v. note, p. 345.

ἔκλωσεν και τ' ἄλο το πρόσωπο τ' πάλωσεν γ' ἐκείνο. "Ἄλο ἄ τροπιμάζεσαι;" εἶπεν.

Σκῶεν σαβαχδάν να παραμῆ κ' ἐκείνο μισαφίρης. "Ἐγραψ κ' ἐκείνο μισαφίρης ἓνα πούσουλα. "Μισαφίριου το τρεῖς ἔμέτ Τρία μῆνες, τέσερα μῆνες κοιμάται. 'Ἐσέιν ὄγλου ρατέρ, χιζ ζαμά μί χατέρ;" 'Αούδα λέ τα· ἀφήμ, βαίν.

Told by an old man.

ΜΑΛΑΚΟΡΪ. 1.

"Ἦσαν δύο ἀδελφια· τῶνα ἦταν ἀρουλού, κι τ' ἄλου ἦταν ὄσῶρῶν· κι τ' ὄνομα τ λέϊξαν του Κέλ ὄγλάν. 'Ἰτο του ἀρουλού λέ σου Κέλ ὄγλάν, "Του μάνα μ καλά νά του τρανῆς, νά του φαγίς, νά του κοιμῆς, νά του νίψ· νά του τρανῆς πολύ καλά." 'Ἰτό του Κέλ ὄγλάν λέχ, "Καλό· σάνου τα."

"Ἐβρασιν ἓνα ραζάν παϊάρα. 'Ἰτό μάνα δόνια δέν εἶχαν βασλάτσιν Κέλ ὄγλάν νά τα λαχτιῖς σου στόμα τ. 'Ἰτό μάνα τ πέθανι. Θάριψιν κοιμάτι δεῖ. "Ἐστρωσιν δου στρώσι τ· κοιμῶν δου.

"Ἦρτιν το ἀρουλού του παιδί. Ρωτῶ του, "Του μάνα μ τί του βοίκις; Πού εἶπα σι τα λόγια, βοίκις τα μί;" "βοίκα τα," λέ "Φάϊσα του, ἔστρωσα του. Κοιμάτι ἀκόμα." 'Ἐκείνου ἄμα τ' ἄκουσιν ἀβούδα, εἶπι, "Του μάνα μ σκότουςις του," δεγι. Πήγιν τράνσιγ γι μάνα πέθανι.

βασλάτσιν να μοιραστοῦν του πράμα. Κι του πράμα τ κ ἦτανι λίγα ὄρνιθια. 'Ἰτό Κέλ ὄγλάνς πήριν ἓνα ὄρνιθ. Πήγιν σε γιαζέδια· ὄσῆθῶρῶ, "Σουνού ἀλέρμῶσῶνθζ γιάρῶν μεϊδιέ;" Παίν του πρώτου μέρα· κανεῖς δέν δου πήριν. Παίν σῶθῆγιτῶ τ μέρα. "Ἦταν ἓνα βουβουού. 'Ἰτό, "Πάρου του," λέ. "Ἐρχιτι σου σπίτι τ Κέλ ὄγλάνς· λέ σου ἀδελφό τ, "Ἐγῶνα τῶνα τ' ὄρνιθι μ πούλσα του." Παίν τ' ἄλ δου μέρα, να πάρ τα παράδια τ. 'Ἰτό βουβουού φέκῆ ἄσου δενδρό. 'Ἰτό παίρ ἓνα χτέρ· ὄσῆρικῆ του σου φουλῶ τ. Πέφνει ἓνα κισέ λίρις μί τα μεϊδιέδια. 'Ἰτό παίρ ἓνα μεϊδιέ· σακῶν δου· παίρ του μισό τ. Παίν. Λέ σου ἀδελφό τ, "Ἐγῶνα του μισό του μεϊδιέν πήρα του." Ρωτῶ 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.

MALAKOPI.

*The Mad Brother*¹.

There were two brothers; one was clever and the other was foolish. And they called him Scaldhead. The clever one said to Scaldhead, "See well to my mother, feed her, lodge her, wash her, look after her very well." The Scaldhead says, "Good. I will do so."

He boiled a pot of beetroots. The mother had no teeth. The Scaldhead began to shove them into her mouth. His mother died. He thought she was asleep. He prepared her bed; he put her to bed.

The clever boy came. He asks him, "My mother, what have you done with her? Have you done as I told you?" "I have," says he. "I fed her, I put her to bed. She is still asleep." When he heard this, he said, "You have killed my mother." He went; he saw his mother was dead.

They began to divide the property. And their property was a few fowls. The Scaldhead took a fowl. He went to the open country. He cries, "Will you buy this for half a medjid²?" He goes the first day; no one bought it. He goes the next day. There was a hoopoe. "I take it³," says the hoopoe. The Scaldhead comes to his house. He says to his brother, "I have sold one of my fowls." He goes the next day, to get the money. The hoopoe flies off the tree. He takes a stone; throws it at his nest. A bag of money falls down with the medjids (in it). He takes a medjid, breaks it, takes one half of it. He goes off. He says to his brother, "I have got the half medjid." His brother

¹ V. p. 231.

² A medjid is about 3s. 6d.

³ The Greek words *πάπου του* (*pápu tu*) bear a resemblance to the hoopoe's note which almost everywhere has given the bird its name, e.g. *τρωψ*, *upupa*, hoopoe and in this story *bouboubouó*.

ἀδελφό τ, “Τίαλ δου πήρις;” “Ἐῶρα ἕνα χτέρ. Ἐπισιν ἔκα κεσέ λίρις μί τα μεϊδιέδια. Πήρα τῶνα του μεϊμιέ, τσάκουσα τα πήρα τα ἀβούχα.”

Ρωτῶ του πάλι, “Πάλ’ εἶνδι τα παράδια μί;” “Εἶνδι,” λέ του. Παῖνι του ἀδελφό τ μί του Κέλ ὀγλάν δάμα. Δείχ του του δόπου τ. Παίρ τα ἰτό του ἀγουλού. Ἐρουνδι σου σπὶτ νά τα μοιραστοῦνι. Παῖνι σου ρομουσού τνε, να πάρνι του ρούπ, γιὰ να τα μοιραστοῦνι δεγι.

Ἰτό του ρομουσού τ γιαπουστούρσιν λίγου πίσσα σου ρουπιού του γῶλου. Ρώτσιν da, “Τί να μοιραστήτη;” Εἶπαγ γι, “Να μοιραστοῦμι φακούθ.” Δώκιν του ρούπ. Μοιράσαν da τα παράδια. Σου ρουπιού του γῶλου γιαπούϊσιν ἕνα λίρα. Ἰτό το ρομουσού τ παῖν τρανᾶ κι γιαπούϊσιν ἕνα λίρα. Ἰτό λέ κι, “Να πάγου νά το πῶ του βασιλέγα, γιόξα δώσεται κι μένα.” Ἰτούτα τ’ ἀδέλφια ἔφγανι ἀπικιού, κι πήγαν ’ς ἕνα ἄλου τόπους, ποῦ καθοῦτανι βασιλέγας.

Ἰτό Κέλ ὀγλάνσ παίρ πάλι τ’ ὀρνίθια τ. Παῖν σου βασιλέγα. Λέχ, “Φουγαρέζ μι· ὄτι νά μι δώκς, δόζ μι. Ἐπαρ ἰτό τ’ ὀρνίθ, σα θέλς, bedaβᾶ.” Ἰτό βασιλέγας παίρ του· δίν δου ἕνα πενδάρ. Ἰτό Κέλ ὀγλάνσ παίρ του πενδάρ· κι πότι παῖν, κλέφτ ἕνα πουτήρ. Ἰτό βασιλέγας τ’ ἄλ δου μέρα ἔσθηρδᾶ του ἀχχῆ τ· λέ, νά του φέρ κρασί. Ἰτό ἀχχῆς βρίκη του ἐν’ ἄλου πουτήρ. Ἰτό βασιλέγας λέχ, “Ἰτό δέ νι.” βρίκη του κι τ’ ἄλα τα πουτήρα, κι κείνα δέ ’νδι. Ἦστοτερα του βασιλέγα βιάσιν δου χουλή. Ἐσθηρσιν του ἰελάτη τ, νά του σκοτωῶ. Ἐρχιτι ἰελάτ ὄσαχέρ ὄσαχέρ μί τα μαχαίρα. Ἐρχιτι σου βασιλέγα κοντά. Βρίκηι του ἀχχῆ. Δίν δου ἕνα μαχαιριά· σκοτών δου. Κ’ ἰτό ἰελάτ του μαχαίρ σηνιάφρα σά δέν δου κόψ, νά του σκοτωῶ βασιλέγας.

Ἐρχιτι τ’ ἄλ δου μέρα Κέλ ὀγλάνσ. Πάλι βρίκη του ἕνα γούρκα. Δίν δου πάλι ἕνα μεϊμιέ. Κι πότι ἔριτι, παραμαῖν, κλέφτ παλι ἕνα του φέσι τ. Ἰτό βασιλέγας νά πάη να γεζιωνῆ. Λέ, να φέρνι του φέσι τ του καλό τ. Ἰτό πάλι δέν δου βριγήνι. Πάλι σκοτών ἐν’ ἄλου ἑιράγ. Ἰτό Κέλ ὀγλάνσ ἰτούτα τα πράματα βούλα τᾶ πήριν. Ρύκη πολύ βαθικό ἕνα τόπους· ἰτούτα βούλα λαχτᾶ τα ’ς ἰκείνου μέσα.

Ἰτό βασιλέγας γιὰ να μάθ ποιός να παίρ ἰτούτα, βοίκιν ἕνα καμνήλ σέδε ἄσου φλουρί, κι ἔθικιν ἄσκέρ, νά του φυλάξνι δεγι. Ἰτό Κέλ ὀγλάνσ ἄμα τ’ ἄκουσιν, πήριν του ραϊδούρι τ, γιὰ γλάτσιν

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 πίσσα· κι πότι παίν, περάν ἀπικιού, κι παίρ του κι παίν. Γ' ἄσκέρ εἶδαν δου γιά· δέν δου βοίκαν ἕνα ὄέ. Ἰτό βασιλέγας ρωτᾶ, ποιός του πήριν. Ἰτό τ' ἄσκέρι τ λένι, "Ἐνα Κέλ ὀγλάνς πήριν δου, κι πήγιν." Βασιλέγας ἄκουσιν da, κι ἀγγλάτσιw γι, τε πράματα τ ἰκείνου τα πήριν.

ἽΟρις να ζιζιδίξνι το θύρα τ. Ἰτό Κέλ ὀγλάνς ὀηκοῦται· τρανᾶ, κι το θύρα τ ζιζιδιμένου. Ἀγγλάτσιw δου. Ἰτό βασιλάτσιw να ζιζιδίς βούλα τα θύρια. Ἰτό βασιλέγας παίν, τρανᾶ κι τα θύρια βούλα ζιζιδιμένα. Πιάσιν δου χουλή· ἔβσαξιν βούλα τ' ἄσκέρια τ. Ἀφήκιν ἕνα μανάχου. Πήγιν, ἔδειξιν του σπίτι τ. Γιολάτσιw ἄσκέρ. βιάσαν δου, νά του φσάξνι. Ἰτό Κέλ ὀγλάνς φοβήθην, κι ἔδειξιν του τόπου πού ἦσανδι τα πράματα. βασιλάτσιw τ' ἄσκέρι τ να ρύξνι πολύ. Ἐρυξαν, ἔρυξαν, κόνιδιψαν να φέρνι¹ τα πράματα. Ἰτό Κέλ ὀγλάνς βασιλάτσιw να κουνδίς του χώμα ἀπάνου τνι· βούλα ραπάτσιw da μί του χώμα. Δεκιού δύο τρία μέρις στεκούσανδι.

Κι Κέλ ὀγλάνς ἕνα μέρα φόρσιν καλά τσόλια· πήριν γι του ρολάξ. Κατέβην βασιλέγα του σεράι. Ἦρτιw βασιλέγα του ὀδα. Ὄόκσιν ἀπάνου τ, κ' εἶπιν δου, "Ἰσύ ποιός ἰ², κι σκοτώως τα ἰνσάνια;" βιάν, σκοτών δου. Φορών da τσόλια τ· κοιμάτι βασιλέγα του στρώξ. Νίγιτι βασιλέγας.

Ζαβάναν ὀαghαρῶ βασιλέγα ναίκα τ, κι λέ του, "Ἀστενάρ μι" Βρίγουν δου ἕνα ραιβέ. Πύν δου· νίγιτι ἐπέτ καλά. Ναίκα τ χουλάνσιν, ἀμά πάλ δέν εἶπιν ἕνα ὄέ.

Ἰτό τ' ἄγουλού ἀδελφό τ τράνσιw γι ἀδελφό τ δέ νι. Πήγιν γ' ἰτό· πηρηπήγιν ἕνα ὀρνίθ. Πήριν ἕνα πενιάρ. Κι πότι βghέν, ἔκλιψιν ἕνα ραματλό πράμα. Ἰτό πάλι κάθ' ἡμέρα παιρπαίνιγιν ἕνα ὀρνίθ, κι πότι βghόνιγιν, κλέφτιγιν ἕνα πράμα. Κ' ἰτό Κέλ ὀγλάνς κάθι φράς σκότωνιν ἀπ' ἕνα ἔιράq. Ἰελάτη τ βιάσιν δου χουλή. Πήριν του μαχαίρ· — κι βασιλέγας τότε γιορρωνιάσιw τανι· — "Ἰσύ ποιός ἰ," δεγί, "κι σκοτώως τ' ἀθρώπ;" Σκότωσιν δου, κι γέννιν μαφτό τ βασιλέγας.

Ἀνάργυρος Ἀ. Φωκίδης.

¹ Perhaps to be translated *find*, owing to the confusion between *εὐρίσκω* and *φέρνω*, for which v. *εὐρίσκω* in glossary.

² I.e. *σαι* = *εἶσαι*.

and as he is going, passes that way, takes it and goes off¹. The soldiers saw him indeed. They availed nothing at all. The king asks, "Who took it?" The soldiers say, "A Scaldhead took it, and went away." The king heard this, and understood that it was he who had taken the things.

He orders them to mark his door. The Scaldhead rises up; he sees that his door is marked. He understood the matter. He began to mark all the doors. The king goes; he sees, all the doors are marked. Anger seized him. He slew all his soldiers; he spared only one. He went; he pointed out the house. He sent soldiers. They seized him, to kill him. The Scaldhead grew afraid, and shewed the place, where the things were. The soldiers began to dig deep. They dug, they dug, they came near to getting the things. The Scaldhead began to throw the earth in upon them. He covered them all up with the earth. There they remained two or three days.

And the Scaldhead one day put on fine clothes. He took also his sword. He went down to the king's palace. He came to the king's room. He knelt upon him, and said, "Who are you, that you kill men?" He seizes him, he kills him. He puts on his clothes. He sleeps in the king's bed. He becomes king.

In the morning the king calls his wife, and says to her, "I am ill." They bring him a cup of coffee. He drinks it. He becomes quite well. His wife was angry, but she did not say anything.

The clever brother saw that his brother is missing. He too went. He took with him a fowl. He received a halfpenny. And as he was going out, he stole an object of value. Every day again he used to bring a fowl, and as he was going out, used to steal something. And the Scaldhead every time used to slay a servant. His executioner was seized with anger. He took his sword. And the king had then grown old. "Who are you, that you kill men?" says he. He killed him, and became king himself.

ANÁRYIROS A. PHOKÍDHIS.

¹ V. p. 233.

ΡΗΛΟΪΤΑ. 1.

Κειόταν ἕνα ἄνδρα και ναίκα, και φσάχα δέν εἶχανε. Ἄνδρα τ κουβάλνεν ξύλα ἄσο βουϊνί. Φέρισκεν ἕνα ρομάρ ξύλα· πούλνεν da ἐξήνδα παράδια. Χαούδα γεϊνδινανε· πᾶν μέρα αούδα.

Κουβάλνεν ἕνα μέρα πάλι ἕνα ρομάρ ξύλα, και ἤβρεν ἕνα Ἰυγάρ. Πήγεν σο ἄρσί. Εἶδεν το ἕνα Γιαχουδής· “Ἄ σε δώκω σεράνδα παράδια το Ἰυγάρ.” “Δός το με,” εἶπεν. Κ' ἐκεῖνο δώκεν do, και εἶπεν, “Πᾶν μέρα να φέρης αούδα ἕνα Ἰυγάρ.” Κ' ἐκεῖνο πάλ πήγε σο βουϊνί· πάλ ἤβρε ἕνα Ἰυγάρ. Σεράνδα μέρες ἤβρεν da Ἰυγάρα. “Ἔστερα ἐκεῖνο do Ἰυγάρ ἔνα μεϊδιέ πούλσε da.

Κ' ἔστερα εἶπεν da Γιαχουδής, “Ἐδώ, πουλιού το ὀβγό νά μου το φέρης,” εἶπεν. Και ἔστερα πήγεν σο βουϊνί· ἀράτσεν· ἤβρεν d' ὀβγό. “ἤβρεν do το Γιαχουδή· πένδε λίρες πούλσεν do. Και Γιαχουδής εἶπει, “Φέρε με του γούν do πουλί.” Και Γιαχουδής ἔστερα εἶπεν do, “Φέρ το πουλί.” Κ' ἐκεῖνο ἤβρεν do¹. Δώκεν do δέκα λίρες το ναίκα τ. “Ἄνδρα ς ἂν φέρ το πουλί, σάξε το και ἄς το φᾶμε,” εἶπεν Γιαχουδής. Και ἔστερα ἔφσαξάν do το πουλί, νά το φᾶνε. Ἐθεκάν do σο δουλάπ. Ναίκα πήγεν να ἔσghηrdίς το Γιαχουδή.

Τα φσάχα ἤρτανε ἄσο σκόλιο. Τράνσανε, μάνα τνε δέ νε. Ἐφαγάν da τῶνα το Ἰέρι τ, και τῶνα το κιφάλι τ, και τῶνα το γαρμά τ. Ἄφήκανε τα φσάχα· πήανε σο σκόλιο. “Ἔστερα ἤρτεν Γιαχουδής μέ το ναίκα να φᾶν το πουλί. Γιαχουδής τράνσεν· ἐκεῖ πουλιού το κιφιύλ, το Ἰέρ, το γαρμά δέ νε. Δέν d' ἔφαεν Γιαχουδής. “Ἔστερα εἶπεν Γιαχουδής, “Ἄ σκοτώσουμε τα φσάχα· ἄ βγάλουμε αούδα τα, dá ἔφαγανε τα φσάχα τα ἔεα².” Ἔστερα daghḗλσανε τα φσάχα ἄσο σκόλιο. Ἐκεῖ da φσάχα δέν παρέμανε· κοιμήθανε σο σκόλιο. Και σῶbūτ μέρα πάλ δέν παρέμανε. “Ἔστερα τ φσάχα οὐσάνσανε. Το μέγα ἀδελφός εἶπεν, “Μάνα μας νά μας σκοτώῃ. Ἄπιδά ἄξ βγοῦμε, και ἄς πᾶμε ἔνα χωριό.”

Τα φσάχα πήγανε ἐκεῖ σο χωριό. Κειότουε ἕνα μέγα ραλαβαλόχ. Πήγανε τα φσάχα ἐκεῖ ἔς το ραλαβαλόχ. Ρώτσανε τα

¹ For meaning v. *εὐρίσκω*.

² For the order v. § 382.

PHLOÏTÁ.

1. *The Magic Bird*¹.

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 parás². 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 medjid³.

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

¹ V. p. 263.² About 3d.³ About 3s. 6d.

φσάχα, “Τί γαλαβαλόχ νε ἐδό;” Κ’ ἐκείνα εἶβανε, “Πέθανε βασιλιό μας· και να βοίκουμε ἕνα βασιλιός.” Εἶχανε ἕνα πουλί· και τό σάλδαναν, ὄστινος κιφάλ γόνδανε, ἐγείνο σάνιῶκαναν δο βασιλιός. Και τα φσάχα στάθανε ἐκεῖ πέρα. “Τστοτερα σάλσανε το πουλί. Και οὔισεν, και γόνσεν ἐγεί παιδιού δο κιφάλ. Και πάλι εἶβανε, “Ἐτό δέ νίσκεται, νά το ποίκουμε βασιλιός. “Ἄς το σαλδήσουμε ἀλάγμια.” Κ’ ἐτό σάλσανε ἀλάγμια. “Τστοτερα πάλι σάλσαν δο, και γόνσεν πάλι ἐγεί σο φσαχοῦ δο κιφάλ. Πάλι εἶβανε, “Δέ νίσκεται.” Και δέν εἶχανε ἐδέτ· ἐκεῖ το πουλί ἄν και γονδίς σο κιφάλ, ἐκείνο δέν το σάνιῶκανε βασιλιός. “Τστοτερα ἕνα μέγα χεριφός εἶβεν, “Ἐτό το παιδί το φσάχ ἄς το βοίκουμε βασιλιός. Ἐτό το φσάχ ἄν γι¹ ξέβρισκεν το πουλί, δέν γόνδανε σο κιφάλι τ.” Και ὕστερα το φσάχ ποίκαν δο βασιλιός, γαι τ’ ἄλο το μικρό ἀδελφό τ ποίκαν δο βεζίρης κοντά τ. Πόμεν δο μικρούτσικο φσάχ.

“Τστοτερα ἐγεί δο φσάχ ξέβεν ἀβεγεί σο χωριό· πήγεν ἴς ἕνα ἄλο χωριό, και στάθεν ἴς ἕνα ραιφεῖῆς ἑιράχ. Ἐγεί δο φσάχ τό στάθεν σο ραιφεῖῆ ἑιράχ παιρί, ραιφεῖῆς πολύ ζεργιένσεν. “Τστοτερα Γιαχουδῆς ἄκουσέν da. Πήγεν ἐγεί να ἔβρη το φσάχ, και νά το σκοτώῃ. Το φσάχ ὄδιγχι εἶδεν το Γιαχουδή, ἀφήκεν, ἔφγα· πήγεν ἴς ἕνα ἄλο χωριό. Και στάθε ἐγεί σο χωριό ἴς ἕνα ραβαδῆς τῦκιανό ἑιράχ. Κ’ ἐκείνο ραβαδῆς ζεργιένσεν γι ἄλο πολύ.

“Τστοτερα Γιαχουδῆς πάλι ἄκουσέν da, και πήγεν πάλι ἐγεί, να σκοτώῃ το φσάχ. Γιαχουδῆς πήγεν ἴς ἕνα ρασάπης· παρένγειλεν το ρασάπ· εἶδεν, ““Τστοτερα να ἔρτη ἕνα φσάχ, να βάρ κιριάς.” Γιαχουδῆς ἀβεγεί πήγεν σο ραβαδῆ· παρένγειλεν το ραβαδῆ, “Ψήσε με ἔξε ἴγες ραβᾶβ, λάκιν ἄσο φιλάν δο ρασάπ να φέρης το κιριάς.” “Πέκ ἔι,” εἶδεν ραβαδῆς. “Τστοτερα σάλσεν το φσάχ, ἄσο ρασάπ να φέρ το κιριάς. Πήγεν το φσάχ, κίρεψεν το κιριάς. Ρασάπης, “Ἐλα ἀδέσω, και ἄζ δώκω το κιριάς,” λέχ. Και το φσάχ μαίν ἀδέσω. “Οδιγχι βαίρ το φσάχ, κουνᾶ το κάτω νάγθαλα. Ἐκεῖ το φσάχ κοιμᾶται. Νύχτα ἔρχουνᾶι κλέφτ, ἄς το νάγθαλα να βγάλνε ἕνα πρόβατο. Βγάλουνε το πρόβατο, και ἀφήνουνε το θύρα σο γόκι τ ἀδάνω, και φέγγουνε. “Τστοτερα φέγγει και το φσάχ.

¹ For gi, v. κί, ποί.

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 pounds¹ 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.

¹ For the weight *v. ούγγια* in glossary.

Ἄβεγεί παῖν ἔνα ἄλο τόπος. Παῖν ἔνα χωριό· ἀβέσω δὲ μαιν, και φυλάγγει χωριού νάκρα. "Τοτερα θωρεῖ ἔνα δεβρέσ· Και το δεβρέσ λέει το, "Ἐβαρ με κονδά ς· ἄζ γενώ το παιδί ς· Και δεβρέης δέν δο βαίρ· και λέχ, "Δαρά σαδαχάτια· χαργέσ ἔ· μαφτοῦ τ τα παιδιὰ χαίρ δέν θωρεῖ; Κ' ἐγώνα ἀν' ἐσέ τί χαίρ ς· διῶ;" Κ' ἐκεί το παιδί λέχ, "Δέ σε τρώγω γιά. Κονδά ς ς· κοιμηθῶ, να ὀγκωθῶ." Δεβρέης νίεται καρμά τ, και το βαίρ κονδά τ. Και νίσκεται το παιδί τ.

"Τοτερα δεβρέης λέχ το παιδί, "Ἐλα, νά σε δείξω τα διζένια μ." Μαίννε ἀβέσω. Ἄνοιχ ἔνα δολάπ· βγάλ ἔνα κουλάχ. "Εἶδεξ μί ἐτό το κουλάχ; Ἄν δο φορώης σο κιφάλι ς, δέ φάνεσαι. Ἐλα· ἀκούμα νά σε δείξω κι ἄλα διζένια." Και βαίννε ἀβέσω· και το δείχνει ἔνα διδύκ. Φουσαῖ ἄσο διδύκ, και βghέν ἔια ἀράπος· φουσαῖ κ' ἰμνιά ἄς τ' ἄλο το ταραφ· χάνεται ἀράπος. "Ἐλα, λέχ, "ἀκούμα νά σε δείξω κι ἄλα διζένια." Καταβαίννε ἔνα βαχδιά. Και εἶνε ἔνα δεσμέ· "Ἄβεγεί σο δεσμέ ἄμ πῆης νερό. νίεσαι γαιδούρ. Και ἀπιδά σο ὄυκα ἄμ φῆς ἔνα ὄυκα, βγάλεις ἔνα κέρατο. Ἄμ φῆς δύο, βγάλεις δύο κέρατα." Κειότον κ' ἔνα ἄλο δεσμέ, κ' ἐκείνο κειότονε καλό δεσμέ. "Και ἀβεκεί σο δεσμέ ἄν πῆης, τα κέρατα παίιννε." Ἐδειξέν da τα διζένια. "Τοτερα δεβρέης ψόφσεν. Σῆκωσέν δο δο δεβρέσ· μούχωσέν δο. Και μαφτό τ κοιμόδον, ὀηγούδονε· βρίσκισκεν ἔνα τορβά παράδια σο κιφάλι τ ἀπτάγω. Ἄουδα πάν μέρα ζευγινένσεν.

"Τοτερα σέμεν να δελαστή το χωριό μέσα. Και βήγεν ἔνα ἄταλό σογάχ. Ἐγεί σο σογάχ κειότονε ἔνα μαρμεριού χτέρ. Ἄβάνω τ κράβισκεν λίγα γιαζόρια. Ἐψαλέν da γιαζόρια. Λέε. "Ἄς τα δεξιά τό βαίν, λιαρό ἔρεται· σα ζεγριά, λιαρό δέν ἔρεται." Ἐκείνο φῶαχ λέχ, "Ἐώνα σα ζεβριά να πῶ." Και πῆγεν ὀμδρά. Εἶδεν πολύ γαλαβαλόχ. Και ρώτσεν ἀβεγεί ἔς το γαλαβαλόχ. Και ἐκείνα εἶθανε, "Ἐδώ πέρα εἶνε ἔνα κοριῖ, και εἶνε πολύ γιαρῶθῶλού. Τό θωρεῖ τα μάτια τ, να δώκ τρία γομάρα παράδια· και τό θωρεῖ τα βυζιά τ, να δώκ ὀχτώ γομάρα παράδια· τό θωρεῖ ἰβλάχ, να δώκ σεράνδα γομάρα λίρες." "Τοτερα ἐτό εἶδεν, "Ἐὸ παράδια πολά ἔχω. Ἄς πῶ, ἄς τα φέρω." "Τοτερα πῆγεν, φουκάλτσεν τα ὀδάδια τ· οὔλα γῶμωσεν 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

πηρητήγεν ἐκεῖ σο κορίζ· δώκεν da λίρες. Και το κορίζ ἔσghήρσε do ἀβάνω· “Ἄς ἔρτη ἐδώ,” εἶβεν. Το φῶαχ ἀνέβεν ἀπάνω σο κορίζ κοντά.

“Ἦστερα το κορίζ λέχ, “Ἐτά da παράδια ἀπού da ραζίνες;” λέχ. Και το παιδί λέχ, “Ἐγώ ἔφαγα ἕνα πουλιού ἰέρ, και δαρὶ κοιμούμαι, ὄηγοῦμαι, βρίσκω ἕνα τορβά παράδια.” Και το κορίζ “Καλό,” λέχ. “Ἦστερα ποδίζ το ἰραχὲ και κρασί. Μεθῦς το παιδί, και ὕστερα κουστᾶ, και βγάλ το ἰέρ. Και βαίρ το το κορίζ, και θέκνει το ἔ ἕνα ποδήρ μέσα. Και το παιδί κουνᾶ το ἄσο πεῦἰερέ κάτω σο σογάχ. Πομνίσκεῖ ἰπλάχ.

Ἰηκούδαι· κλαίχ. Και βαίν δεβρεῶού το σπῖτ, σο τεκέ. βαίρ ἔγει do κουλάχ, και do φορών σο κιφάλι τ, και βαίν κοριζιού το σπῖτ. Μαίν κοριζιού το στρώῶ. “Ἦστερα το κορίζ ξυπνᾶ. Ἐσghηρᾶ τα ζαπτιᾶδε, και το δίν ζαπτιᾶδιού τα χέρα. Ἄμᾶ το κουλάχ παίρ το το κορίζ.

“Ἦστερα ἐκεῖνο το παιδί βghόν· βαίν πάλι σο τεκέ, και βαίρ ἐκεῖ το dūdūk. Bghόν σα γιαζόρμα. Φουσαῶ το dūdūk· βghόννε ἀράπ· βίρικιδιρᾶ πολά ἀράπ. Γιολαᾶ do βασιλιό ἕνα χαβάρ, “Και να βοίκω, να dōγιῦᾶδῖσω.” Και βασιλιός τρανᾶ κ' ἄλα πολά ἀράπ. Φοβᾶται να dōγιῦᾶδῖς.

“Ἦστερα το κορίζ φορών do κουλάχ· χάν· δέ φάνεται. βαίν σο παιδί κοντά, και βγάλ το κουλάχ ἄσο κιφάλι τ. Και λέχ το παιδί, “Ἐδῖά τα ἀράπ daghēda da· και να σε πάρω,” λέχ. Το παιδί τα ἀράπ daghēdā da. βαίρ και το dūdūk ἄς παιδιού τα χέρα το κορίζ.

“Ἦστερα το παιδί βαίν ἀβεγεί σο βαχῶά. Γιωμών, ξομών ἕνα καλάθ ὄυκες· βαίρ κ' ἕνα ζῖ σα χέρα τ. βαίν κοριζιού το σογάχ. να βουλήῶ ὄυκες. Το κορίζ ἔσghηρᾶ το ἀβάνω· ἀναβαίν. Το κορίζ ροράῶ τα ὄυκες. “Ἦστερα το παιδί παίρ τα παράδια τ ἀφήν, βghόν. Ἐγει da ὄυκες κειότανε μεγάλα. Κειότανε και σεράνδα κοριζῖα ἔ ἐκεῖνο κοντά. Πήρανε ἀπ' ἕνα ὄυκα, κ' ἔφαγανε. Κ' ἐκεῖ το κορίζ ἔφαεν δύο ὄυκες. Οὔλα ξέβαλαν ἀπ' ἕνα κέρατο, κ' ἐκεῖνο, τό ἔφαεν δύο ὄυκες, το κορίζ ξέβαλεν δύο κέρατα¹.

“Ἦστερα το παιδί γέννεν χεκίμης, και βήγεν να κόψῃ ἐκεῖνα τά ξέβαλαν τα κέρατα¹. Το παιδί ὄδιγχι τα εἶδεν, “Ἐγώ ἔτά σάνω da καλά,” εἶπεν. “Ἰσῆτ να μῆ στέκνηδε κοντά μ.” Ἐκεῖνα κοντά τ δέ στάθανε. Ἐπό το παιδί πήρεν ἐκεῖ τό ξέβαλεν δύο κέρατα το κορίζ¹. πήρεν do· σέμεν ἀβέσω. Και λέχ το κορίζ, “Ἰσῦ

¹ For order v. § 382.

filled up full forty loads with gold pieces. And he took them to the girl there; gave her the gold pieces. And the girl called him up, "Let him come here," said she. The boy went up to the girl.

Afterwards the girl says, "Where did you gain this money?" And the boy says, "I ate a bird's liver. And now I sleep, I rise up, I find a bag of money." And the girl says, "Good." 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 ἔχθς πολά, και ξέβαλες δύο κέρατα. Να μέ τα εἶπης ἄς τίνα πήρες πράματα. Ἐκείνα τα πράματα νά τα δώκης στον δόπντε.” Και το κοριῖ δώκεν τα πράματα σο δόπο τ. “Ἐστερα το παιδί πήρεν da ἐκεί τα σερίνδα κοριῖα· πήρεν da· πήγεν σο βαχῆ, να κόψη τα κέρατα. Πήρεν ἕνα σῖσέ νερό ἀβεγεί σο καλό δο δεσμέ, κ’ ἕνα σῖσέ πήρεν ἀβεγεί σο κουτί το δεσμέ. Κούνσεν da ἀπάνω τνε σα κοριῖα· τα κέρατα τνε πήγανε. Γέννανε ραιδούρα. Ἐτό το παιδί πήρεν da ἐγεί τα ραιδούρα· ξέβεν ἀβεγεί ἴσο χωριό. Ξέβεν· πήγεν σο ἀδελφό τ. Γέννεν βασιλιός του.

Πήγεν ἐγεί σο χωριό. Τρίνσεν· ἀδελφό τ χτίν σπίτια, και κουβαλοῦνε ραιτέρια. Σῶγάνσεν να κουβαλές κ’ ἐτό ραιτέρια. Κουβάλσεν· ἔχτισεν ἀδελφού τ τα σπίτια. Φύτρωσανε τα σπίτια. Τό ἔμαθεν ἀδελφό τ, εἶδεν ἀδελφό τ, “Δέν δο σάνεις ἐτό το δργο καλό. Νά τα παρπᾶς ἔτα τα ραιδούρα βά τνε το χωριό, και πάλν νά τα βοίκης χάν da παλά τνε τ’ ἀρθώπ.” “Ἐστερα πηρηπῆεν da ἐγεί σο βαχῆ, και κούνσεν ἀδάνω τνε λίγο ἀβεγεί ἄς το καλόν δο νερό· και γέννανε πάλ ἀθρώπ, και πήγανε βασιλιού τα ροιάχια.

Ἄβραάμ Ἄνέστη Κυριάνου.

PHILOÏTÁ. 2.

Ἐνα βασιλιός εἶχαν τρία παιδιά. Το μέγα το παιδί εἶπεν σο βά τ, “Βά, δόξ με ἕκατόν λίρες, και να πάγω να ραζανδίσω.” “Ἐστερα βαβά τ δώκεν δο ἕκατόν λίρες· και πήγεν ἴς ἕνα ἄλο χωριό. Ἐκεί σο χωριό ἄνοιξεν ἕνα τουκάν. Γιόμωσεν σο τουκάν κ’ ἄλα πολά ρόξγα, και πουλεῖ.

Ἐστερα ἦρταν δύο ναῖκες να ροράσνε ἀντέρια. Κατέβασεν ὄλα τα ρεζγόνια και δέμ πήρανε. “Ἐστερα τυῖδάρος χολιάσταν, και τράνσεν σο πρόσωπό τ. Κ’ ἔστερα εἶπεν ναῖκα, “Σο πρόσωπό τ μή τρανᾶς· ἀργά ἔλα σο σπῖτ, και τράνα.” Ἄργα νιέται, και ὄηκούδαι· βαίν σο σπῖτ. Ναῖκα δίν δο κραδί και ἴραχό, και το μεθύς και βαῖρ τα παράδια τ, κ’ ἔστερα κουνῆ το το παιδί σο

the girl, "You have many sins, and have grown two horns. Tell me from whom you have taken things; those things you must put back in their place." And the girl put the things back in their place. Afterwards the boy took the forty girls there. He took them; he went into the garden, to remove the horns. He took a bottle of water from the good fountain there, and he took a bottle from the bad fountain. He poured it over the girls. Their horns disappeared; they became asses. The boy took those asses; he went away from that village. He went out to his brother. He had become king.

He went to that village. He saw, his brother is building houses, and they are carrying stones. He too girt himself up to carry stones. He brought stones; he built his brother's houses. The houses sprang up. When his brother heard of it, his brother said, "You are not doing well in this matter. You must take those asses to their father's village, and make them human again, as they were before." Afterwards he took them to that garden, and poured over them a little of the good water there. And they became human again, and went to the king's palaces.

AVRAÁM ANÉSTI KIRIÁNU.

2. *The Cunning Ox-driver*¹.

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 face². And afterwards the woman said, "Do not look at her face. Come late to my house, and look (at it)." It grows late, and he rises up. He goes to the house. The woman gives him wine and raki, and makes him drunk, and takes his money, and afterwards throws the boy into

¹ V. p. 235.

² I.e. he insulted her in his anger by lifting her veil. The woman pretends to understand it as a request for her love. The lifting of the veil as the first step in an intrigue occurs often in the *Arabian Nights*, e.g. *The Nazarene Broker's Story*, *Arabian Nights*, I, p. 246.

σοράχ. Το παιδί ξυπνᾷ ζαβάχναν· βαίν σο ραιφεϊή· στέχρα
 ξιράχ.

Ἐκείνο ἀκιοῦ ἄ σταθῆ· ἄξ ἔρτουμε ἴ τ ἄλο ἴ το παιῖ
 "Ἔστερα τ ἄλ do παιδί λέχ το βά τ, "βάβα, δός με ἑκατόν λίρες
 και να πάγω νὰ ἔβρω το ἀδελφό μ." Βά τ δίν do ἑκατόν λίρες
 παράδια. Και βαίν ἐγιοῦ σο χωριό. Ἄνοιχ κ' ἐτό ἕνα τουκάν
 πουλᾷ.

"Ἔστερα ἔρουνται πάλι ἐκιοῦ τα ναίκες, και να πάρνε ρόζγα
 Σάν ικεί το παιδί χάνη ικεί το παιδί το ἀδελφό τ. Κ' ἐκείνο
 ἀδελφό τ παίν· στέχνει ἴ το χαμαμῆ ξιράχ. Ὅϊμισο παρά το
 μέρα τ.

"Ἔστερα βασιλιός τρανᾷ, και τα παιδιᾶ τ δέν ἤρτανε· ἄϊνῆ.
 Το μικρό τ το παιδί λέχ, "βάβα, δός με κ' ἐμέ παράδια, και να βᾶω
 να ἔβρω τ ἀδέλφια μ." Ἔστερα βά τ δίν do ἑκατό λίρες παράδια.
 Και βαίν κ' ἐτό ἐκεί σο Κάστρο. Ἄνοιχ κ' ἐτό ἕνα τουκάν.
 Ἐρουνται πάλι ἐκεί τα ναίκες. Το παιδί ρανθαρδούν do, και
 παιρπαίνουν do σο σπίτι τνε, και φέρουε να το μεθύσνε. Κ' ἐτό
 το παιδί δέ πιε.

"Ἔστερα δίν do ἕνα βόιτ, νά το παρπαίχ σο ἄρσί, νά το
 πουλήξ. Ἐγεί σο ἄρσί εἶνε ρασάπ βασῆς. Ρασάπ βασῆς εἶνε
 ἐγεί κοριῦζοῦ σεμαδεμέν. Το παιδί παίρ το βόιτ ἀβεγεί σο τουκάνι
 τ ὀμυρό. Τόμ βαίχ, θωρεῖ το βόιτ. "Τί κρέβεις;" Κ' ἐκείνο,
 "Πενδακόσα γρούσα κρέβω," λέχ. "Ἐ, χάϊδε· ἄς πᾶμε σο σπίτ,
 και ἄξ δώκω τα παράδια," λέχ. Ἄν do παρπαίχ σο σπίτ, νά do
 σκοτώξ. Δέν do ξέβρει το παιδί. Ἐπεσεν κατόψα τ· βαίν.

Μότ παίν σο σοράχ, τα φσάχα παϊῦσκαν κόξιλα. Ἐάρπσεν το
 κόξιλο τ. Και το φσάχ, "Τί κρέβεις; Ἄς το κόξιλο μ," λέχ.
 "Ἄν σε παρπαίχ σο σπίτ, νά σε σκοτώξ. Ἄμᾶ καλό σάν do."
 Ἔστερα ἀκούιχ το παιδί ἐτό το λόγο, και φέγγει ὀδίσω. Δέμ δαι
 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 work¹.

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 Castle². 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 piastres³." "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 will⁴." Then the boy hears this word, and starts to go back. He does not go to that house.

¹ A *pará* is about $\frac{1}{16}$ of a penny.

² *I.e.* Nigde, *v.* p. 345.

³ A little more than £4 of our money.

⁴ Oriental tales are full of the intelligence of children playing in the streets whose words and games often teach kings and viziers wisdom and solve knotty problems. Divination from the chance utterances or games of children is common over a wide area. The Egyptians, according to Plutarch, paid particular attention to the chance utterances of children playing in the temples, *Plut. de Is. et Os.* 14, 356 *r.* *Cf.* the mysterious boy's voice St Augustine heard, *Aug. Conf.* viii, 12, 29. In Germany in the xvth century "Wann man die jungen kinder auff der gassen

Παίν· βρῖσκει ἓνα ναίκα. Και λέχ το ναίκα, “Δόζ με λίρ κοριζιού ς τα τσόλια, και να πάγω σο χαμήμ.” “Τστερα ἐγείνο ναίκα παίν, φέρ ρασάπ βασή σεμαδεμενιού τ τα τσόλια¹. Και da φορών ἐτό το παιδί, και βαιν σο ρασάπ βασή. Γαλαζέβρε. “Τστερα λέχ το ρασάπ βασή, “Πού νε ἐδώ ἔχας ἓνα, τὰ σκοτών τ ἀθρώπ; Δείξε με το. “Ἄς ο² τρανήσω ἱμνιά.” Κ’ ἐκείνο λέχ, “Ἐκείνο ἄς το τρανήσνε δουῶμάν· ἰσύ μέ το τρανᾶς.” “Τστερα σέμεν· ἰδειξέν do. “Ἄς μῶ ἱμνιά μέση τ, και σοφουῶδούρτα με ἱμνιά.” “Τστερα ξέβεν ἀβ’ ἐγείνο σο ἰάυγερε μέσα. “Τστερα εἶπε το κορίζ, “Σέμα κ’ ἱμνιά ἰσύ,” εἶπεν. Σέμεν και ρασάπ βασή ἐκεί σο ἰάυγερε μέσα. Το κορίζ ροῖβέρσεν, και καλά σοφουῶδούρσεν do, και φήκεν do γιάρᾶ ἰαμνῶ. Ἐφήκεν· ξέβεν. Πήγεν ἐκεί ’ς το ναίκα da φόρσεν τα τσόλια. Ἐέβαλέν da· ἀφήκεν da ἐκεί ’ς το ναίκα.

“Τστερα το παιδί γέννεν χεκίμης. Πήρεν λίγα ξουράφια και λίγο ἄλας και λίγο ὀξύθ σο ὄπλα τ, και βαγηθῶρᾶ, “Ἐγώ εἶμαι χεκίμης.” Ἄμὰ φουδά ἄκουσεν, εἶβεν, “Ἐκεινά το χεκίμ ἐσγηθῶρᾶ το· ἄς ἔρτη, ἄς με τρανής ἱμνιά.” Ὀσγηθῶρσανε το χεκίμ· Ἄνεβεν ἀπάνω, και το τράνσεν. Εἶχαν πολὰ γιαράδια. Και εἶβεν, “Ἐγώ ἐτό σάνω το καλά.” Και το πήρεν, και πήγεν ’ς το χαμάμ. Και πήρεν ἄς το χαμαμῆ τ’ ἀναχτήρια. Και σο χαμάμ κανεῖς δέ σέμεν. “Τστερα ἐτά σέμανε σο χαμάμ μέσα. Και γιαιῶρτσεν καλά καλά. Και ὕστερα πήρεν ἓνα μαχαίρ, και το πήγεν διλίμνια, και βοίκεν ἄλας και ὀξύθ. “Τστερα ἀφήκεν do σο χαμάμ μέσα. Ἄνοιξεν το θύρα, και ἀφήκεν, ἔφχαν. “Τστερα ἤρτανε d’ ἀθρώπου τ· ξέβαλανε και το ἀστενάρ ἄσο χαμάμ μέσα. Γαι εἶβεν, “Ἐμένα ἀβούα τό με ποίκεν, ἐκουζής νε.” “Τστερα ἀράτσαν, και δέμ βορσαν νὰ το ἔβρουνε.

“Τστερα βήγεν ’ς ἓνα ραιφέ να κατῆ. Μότ κάδαι ἐγεί σο ραιφέ, ἄκουσεν, ἀραδοῦν το ἐκουζή. Σῆκῶθεν, ξέβεν ἄσο χωριῶ ὀξω. Κ’ ἐκεί το χωριῶ εἶχαν τρία θύρια. Φυλάγνανε τα θύρια, και κανεῖς μίν ἄσο κάστρο, κανεῖς. Ἐδό ξέβεν ἄς’ οὔλα ὀμδρό. “Τστερα

¹ V. § 382.

² 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 machine¹. 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 sihet reiten und streiten, das ist ein warhaftiges zeichen des kriegs und zwitracht, so über das landt kommen werden," u.s.w. *Der Alten Weiber Philosophie, Zeitschrift für deutsch. Mythologie und Sittenkunde*, III, p. 310.

¹ The word in the text means *gallows*, but the exact nature of the "machine" is obscure.

βήγεν τρία σαβάτια ὀμβρό. Και ἤρτεν ἓνα δεβεῆής, να βάιχ σι κάστρο· ἔκκ και τρία καμβήλια φορτωμένα γομάρα. Το γομάρι τ ὄνα εἶνε κομίρια, και τ ὄνα το γομάρι τ εἶνε κρασί, και τ ὄνα το γομάρι τ εἶνε πίσα. "Ἔστερα το δεβεῆή λέε do, "Πού να πᾶς;" Κ' ἐκείνο λέχ, "Να πάγω συ κάστρο." "Ἰθύ," λέχ, "σο κάστρο μέ παίνης· ἀς γοράσω και τα καμβήλια ς και τα γομάρα ς και τα τσόλια ς." Δεβεῆής δίν τα ἔγεινο. Γοράς τα. Φορών και da τσόλια τ, παίρ τα καμβήλια τ 'ς το γεδέγι τ, και δαίν 'ς το καστροῦ θύρα. Και ἔγει τά φυλάγγουν γιασαχῆδε λένε, "Γιασάχ νε, μή να μῆς σο κάστρο. 'Ημεῖς τα ζᾶτια ς γοράζουμε τα." Νύχτα πίννε το κρασί, και μεθύζνε. Φέρ τα τρία 'ς ἓνα τόπος, και το ἔριτῆ το πίσα και το κωνών ἀπάνω τνε. Και τα τρία νίγουνται ἓνα. Φέρ το μαχαίρ· τ ὄνα το κόφτει το μύδα τ, και τ ὄνα το κόφτει τ' ὠδί τ και τ ὄνα το ξουρίζ τα βῆχια. "Ἔστερα φωδῆ. 'Ανοίνε καστροῦ τα θύρια, και τρανοῦνε τα τρία ζαπτιάδε· εἶναι μέ το πίσα πιαζμένα τα τρία. Και τα ρωδοῦνε, "Ποιό σας ποίκε ἀβούσα;" Κ' ἐκείνα λένε, "'Εκουῆς."

"Ἔστερα ἐκουῆς μαίν 'ς το χωριό μέσα. Κανείς δέν do θωρεῖ Παίν 'ς ἓνα γαιφέ· κάλαι. Και λένε σο γαιφέ, "Σῆμερο βασιλιός ξέβαλεν σεράνδα jaδ ὀγαρόδμα. "Ὅστινος σπῖτ βριῶκεται καπνηλιού κιριάς, ἔγεινο εἶνε ἐκουῆς." 'Ἐδό το λόγο ἀκούει da· ὀηκοῦναι ἔρεται σο σπῖτ. Τρανᾶ, ναίκα ς τα χέρα θωρεῖ καμνηλιού κιριάς. Κ' ἐτό ρωδᾶ το ναίκα, "Τί να ποίκες ἐτό το κιριάς;" Κ' ἐκείνο ναίκα λέχ, "Βασιλιός ἄστενάρ νε, και κίρεφεν καμνηλιού κιριάς· και να do παρπάω." Το παιδί λέχ, "Ἐδό λίγο νε. 'Ἐλα, ἀζ μούμε, και να σε δώκω πολύ κιριάς." "Ἔστερα ναίκα μαίν ἀδέσω, και ἐκουῆς σκοτών το ναίκα. 'Αχσάμαναν παίνε da ναίκες σο γονάχ. Μετροῦνε τα ναίκες. Τα ναίκες κείναι τριάντα ινιά. Ναίκα τ ὄνα δέ νε. "Κ' ἐτό πάλι ἐκουῆς το ποίκεν," λένε.

"Ἔστερα βασιλιός κρεμᾶ δύο σκολιού ταραλάχ το μῶχῆρι τ, και λέχ, "Ἐδό το μῶχῆρ ὀποιος το βαίρ, ἐκείνο εἶνε ἐκουῆς." 'Ἐδό

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 moustaches. Afterwards it dawns. They open the gates of the castle, and see the three policemen caught all three in the pitch. And they ask, "Who treated you thus?" And they say, "The ox-driver."

Afterwards the ox-driver goes into the village. No one sees him. He goes to a *café*; he sits down. And they say in the *café*, "The king has sent out today forty witch-wives. In whomsoever's house camel-flesh is found, he is the ox-driver." He hears this saying. He rises up, he comes to his house. He looks, in the woman's hands he sees camel-flesh. And he asks the woman¹, "What are you going to do with this flesh?" And the woman says, "The king is ill, and has asked for camel-flesh, and I will make it (to him)." The boy says, "This is but little. Come, let us go inside, and I will give you plenty of flesh." Afterwards the woman goes inside, and the ox-driver kills the woman. Towards evening the women go to the palace. They count the women. The women are thirty-nine. One woman is missing. "And this again the ox-driver has done," they say.

Afterwards the king hangs up his signet ring between the two schools², and says, "Whoever takes this signet, he is the

¹ This is one of the witch-wives who has persuaded someone in the ox-driver's house to give her the incriminating camel's flesh. The ox-driver decoys her in and murders her to destroy the evidence against him.

² In villages where Christians and Turks live together, there are naturally two schools, one Moslem, where the instruction is in Turkish, and one Christian, where it is as much in Greek as possible.

έκουής παίν, παρεργειλίσκει Τουρκού σκολιού τα φσάχα, και λέχ, "Χριστιανού τα παιδιά γιομώνσανε τα έτεγιά τνε στάχτ, και να έρτουνε να κουνιήσνε στάχτ σα μάτια σας." "Τοτερα πά παρεργειλίσκει και χριστιανώ σχολιού τα φσάχα. Σηγούνει γιομώννε κ' εκείνα τα έτεγιά τνε στάχτ. Παίννε, να κουνιήσ Τουρκού φσραχού τα μάτια στάχτ. Σηκούνει και Τουρκού τα φσάχα. Σηκούνει και έτά. 'Αβ' έναν d' άλλο κουνιούνε σα μάτια τνε στάχτ. Βghón ένα τός σο όρταλόχ. Έγεινο χέμεν έρειω άσο τός μέσα παίρ το μόχϋρ' άφήν, φέγγει. Έρουνει δασκαλ daghaldoun τα φσάχα. Τα φσάχα παίννε σο σκόλιο. Τρανούν και το μόχϋρ, δέ νε' και λένε, "Έδό πάλι έκουής το ποίκεν," λένε.

"Ένας μέγας λέχ, "Έτο ήμεις δέν βορούμε νά το πιάσουμε. Άβγούμε ικιού qarşou 'ς το βουινί' άς ποίκουμε ένα τοβά, και άς παρακαλέσουμε το Θεγό, και άς το πιάσουμε το έκουή." "Τοτερα σηκούνει, παιρπαίννε βόιδα, καμνήλια, βάλια, όρνιθια, πρόβατα, και παίννε σο βουινί. Σάγγουν da dá παιρπαίννε τα πράματα ούλα¹, και ψήνουν da μέ da μεγάλα τα ραζάνια γεμέκια, και σάνε δοβά. Κ' έκουής είνε πάλι κουνιά τνε' και δέν do ξεβρονε. Άπο qarşou είδεν έκουής, έρουνει δύο άλογάτ' και βghón qarşou τνε, και λέχ, "Ά σας δάκω πενήντα λίρες, και άμέδε ίγί σο ραλαβαλόχ μέσα' είβέδε, "Ημεις είμεστε έκουής." Κ' έκειν άν σας πιασνε, νά σας σκοτώσνε. "Άμ βορέσετε, να φύγετε' άούτα άμέδε. "Άν γι² βορέσετε να φύγετε, μέ παίνετε." Κ' έτά λέκ. "Ίσύ δόζ μας πενήντα λίρες, και ήμεις φέγγουμε." "Τοτερα παιρ σο ραλαβαλόχ όμδρό, και λένε, "Ημεις είμεστε έκουής." Και λένε έτό το λόγο και φέγγουνε. "Τοτερα ίγί τό βρίσκειται το ραλαβαλόχ, ούλα τρέχνε κατόψα τ. Άπομδρό παιρπαίννε και έγει το άστενίρ. "Τοτερα έδό πομνίσκει μαναχό τ. Πομνίσκει κ' έτό άστενίρ' τα δύο μαναχά τνε. Ταγρā άαθαριού το ξύλο, και καλά καλά κοπανίς το άστενάρ. "Τοτερα κουνιā το ξύλο, και φέγγει. Μαιν σο ραλαβαλόχ. Deβirdā τα γεμέκια τνε. Κ' ύστερα έρουνει' τρανούνε και τα γεμέκια τνε δεβριελμούσα. Παίννε, τρανούνε και το άστενάρ ψοφā.

"Τοτερα έρουνει 'ς το χωριό. Και λέχ βασιλιός, "Έδό άβ βghé σο μεϊδανλόχ, και νά το δάκω πολύ βαχδίζ, να φέρ και το μόχϋρ μ." "Τοτερα έτό θέχνει 'ς ένα ταβάχ άπάνω το μόχϋρ, και δαίν, δείχνει το βασιλιό. "Δεχά, έγώ 'μαι έκουής." Και λέχ

¹ For order v. § 382.

² 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, saves and goes away. The schoolmasters come; the children separate. The children go to the school. They see the ring is missing, and say, "This again the ox-driver has done," say they.

A great man says, "We cannot catch this man. Let us go out 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, "Ἐ ἐγώ ἕνα βασιλιού παιδί ἦδαμαι. Ἄδελφό μ' ἄλασδᾶ σο ραίφετ ἕνα παρά το μεριγό τ. Ἐτό καλό νε μί; Τ' ἄλο ἄδελφό μ' ἄλασσί 'ς το χαμαρῆ· ὀμισα παρά το μεριγό τ. Ἐτό αούδα καλό νε μί;" Κ' ἐκείνο βασιλιός, "Δέ νε καλό," λέχ. "Ἐγώ ποίκα ἐτα τα ἔργατα, και να ρουλτώσω τα ἀδέλφια μ." "Ἐστερα βασιλιός δώκεν do ἰζίν, και δώκεν ρασάπ βασῆ το σεμαδεμέν· και πήρε ἐκουχῆς. "Ἐστερα πήρεν και τ' ἀδέλφια τ, και πήγεν βαβά τ το χωριό. Και εἶδεν βασιλιός· ἔρουνται τα παιδιὰ τ. Και σεβίνσσι πολύ. Και ἕστερα ποίκανε ράμος· και πήρεν ρασάπ βασῆ το σεμαδεμέν.

Ἄβραάμ Ἀνέστη Κυριάνου.

PHLOÏTÁ. 3.

Ἐ ἕνα χωριό κειότανε ἕνα ἄνδρα κ' ἕνα ναίκα. Κειότανε πολύ φουγαρές. Ἄνδρα πήρεν δεγάξε νιγξές νήματα, και πήγεν νά τα μεταλάξ μέ do βαμβάκ, και πάλι νά τα φέρ, νά τα ποίκ νήματα Ἄουδα γεζίνδανανε.

"Ἐστερα ἄνδρα τ πήρεν da νήματα· πήγεν να πάιχ σο Κάστρο. Μότ παίν στρατά, ἦρτεν ἕνα δεβρέσῆς ἱράστια. Δεβρέης λέχ, "Πού να πές;" Κ' ἐκείνο λέχ, "Να πάγω σο Κάστρο, να μεταλάξω τα νήματα μέ το βαμβάκ." "Ἐστερα δεβρέης λέχ, "Ἄς το μεταλάξουμε μ' ἰτά do ἄεχμεῆ." Ἐ ἐκείνο λέχ, "Τί ἔκη το ἄεχμεῆς μέσι τ;" Και δεβρέης λέχ, "Ἐκη παράδια." Κ' ἐκείνο "Ἄν ἔκη παράδια, ἄς το μεταλάξουμε." "Ἐστερα δίν τα νήματα· βαίρ το ἄεχμεῆ. Ἐρεται σο σπít· ἀνοί do ἄεχμεῆ. Ἄς μέσι· βγηόν να φίθ. Και λέχ το φίθ, "Νά σε κενδήσω." Κ' ἐκείνο ἄθρωπος λέχ, "Νά με κενδήης γιά; Ἄς πᾶμε ἄς δανιστοῦμε ἰγεινά το ἰρμάχ. Και το ἰρμάχ ὅτι λέχ, ποίκε τα." "Ἐστερα παίννε σο ἰρμάχ, και λένε το ἰρμάχ, "Ἰδά ἄθρωπος, γέννεν ἐφτά χρόνος, ραπάτσε με ἰδά σο ἄεχμεῆ· και δαρά ξέβα σοι γόγμα. Να κενδήσω ἰτά το ἄθρωπο;" Και το ἰρμάχ λέχ, "Κέντα το ἰνσάνος δέ νε μί; ἔρεται ἀπ' ἑμέν ζαδάχταν· νίβεται τα χέρα τ και το πρόσωπό τ, και ἕστερα 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*¹.

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 Castle². 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 me³, and goes his way."

¹ V. p. 245.

² I.e. Nigde, v. note, p. 345.

³ The oriental seldom washes his face without also rinsing his mouth.

Το φίθ ἀβεγεί βρίζκει πρόσωπο. Και τ' ἄλο το παιδί λέχ
 “Ἄλο νά με κενδήης γιά; Ἄς πᾶμε, ἄς δανιστοῦμε κ' ἐκεινά το βόιτ
 Κ' ἐκεῖνο το βόιτ ὅτι λέχ, ἀούχα ποίκε το.” Και το βόιτ λέχ
 “Κένδα το. Ἐγώ τόν κειότομαι τρία χρονού ταβρί, πιάνισκα
 με ἄς τ' ὠδί μ, και βξέγισκαν με σο ζί, και λάμνισκα. Δαρ
 γορωνιάσα, και κόλτσαν με ἐδώ σο βουινί, και να βοσκηθῶ και η
 ζαρλαντίσω, και ταχύ νά με σάξουνε, και νά με μάσνε σα ραβίχα
 μέσα, και νά με φᾶνε.” Δο φίθ ἤβρεν και ἀβεγεί πρόσωπο.

“Ἐστερα πήγανε· ἤβρανε ἓνα ἀλιθήκα. “Δανίσα σ' ἐτό π
 ἀλιθήκα.” Και τ' ἀλιθήκα εἶπεν το φίθ, “Ἰσύνα ἐδώ σο δεχημέ
 μέσα δέν χωρίς.” Και δο φίθ εἶπεν, “Ἐφτά χρόνος ἐδώ πέρι
 ραπαλά κειότομαι.” Και το ἀλιθήκα εἶπεν, “Σέμα μνιά ἐδώ πέρα.
 Και το φίθ σέμεν σο δεχημέ. “Ἐστερα το ἀλιθήκα εἶπεν, “Ραπάτα
 το ραπαγή τ, και ἄμε, κούνδα το ἰγιά σο ἰρμάχ.” Κ' ἐγείνο πήρεν
 δο· πήγεν· κούνσεν δο σο ἰρμάχ.

Ἦρτεν σο ἀλιθήκα κουνά, και εἶδεν δο το ἀλιθήκα, “Ἰσύνα
 ποίκεζ με εἰλικ. Ἰσύ στα ἐδώ πέρα, και νί σε φέρω ἐγώ δέκα
 ὀρνίθια, και φᾶ da.” Ἐστερα ἤρτεν σο σπῖτ να βάρ τα ὀρνίθια.
 Και ναίκα τ δέν da δώκεν. Χερίφος εἶπεν, “Ναίκα, το ἀλιθήκα
 ποίκεν μας εἰλικ· ἄς παρπάω τα ὀρνίθια, και ἄς τα φάιχ.” Τε
 χρεδέν ναίκα εἶπεν, “Ἰσύνα δέ ξέβρεις. Φέρ το ζουβάλ, και ἄς
 μάσουμε σο ζουβάλ μέσα ἓνα ταζῶ. Και τόν βᾶς ἐκεῖ πέρα, λύσε
 ζουβαλιού το στόμα, και ξέβαλ το ταζῶ· δείξε το το ἀλιθήκα
 Κ' ἐκεῖνο το ἀλιθήκα ἄμα το διῆ το ταζῶ, φέγγει· κ' ἰσύνα
 ρουλτώνεις.” Ἐστερα σέμασεν το ταζῶ σο ζουβάλ μέσα, και το
 πήρεν σον ἀρέσι τ, και πήγεν σο ἀλιθήκα κουνά. Εἶδεν, “Ἐλα·
 ἤβρα σε τα ὀρνίθια· φᾶ da.” Και ἀλιθήκα εἶπεν, “Ἰσύνα ἰσοάνο
 σαι· ἄς ἐσένα κουβενιλμές. Ἰσύνα ἀβεκιού ἀπ' ἓνα σάλδα τα, κ'
 ἐγῶνα τρώγω da.” Ἐστερα ἔλυσεν ζουβαλιού το στόμα, και
 σάλσεν το ταζῶ. Το ταζῶ ὀδιγγε εἶδεν το ἀλιθήκα, ἔτρεξεν κατόψα
 τ. Ροβαλάτσεν δο ἀβεγεί.

Ἐστερα ἔφγαν· σέμεν ἄς ἓνα μυλιού ρουγιού. Ἰγεί σο ρουγιού
 μέσα λέχ ἀπο δο νοῦ τ, λέχ, “Δέ νε ἰδά πέρα κανεῖς, και νά με
 πάρ ἄς ρουιρούχα μ, και νά με δώκ ἰγιά σο δουβάρ;” Κ' ἐγεί
 πέρα κειότονε δειρμευῆς. Ἀκουσέν da ἐτό το λόγο. Χέμεν το
 ἀλιθήκα δώκεν δο σο δουβάρ. Ἐστερα 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 of the mountain here, and I shall feed and grow fat, and presently they will kill me, and stuff cucumbers with me, and eat me." The snake took countenance from this also.

Afterwards they went; they found a fox. "Ask the advice of the fox." And the fox said to the snake, "You cannot find room inside this box." And the snake said, "For seven years I was shut up inside it." And the fox said, "Just get inside it." And the snake went into the box. Then the fox said, "Shut up inside it, and go, throw it into the river there." And he took it, went, and 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 σαθρ άπάνω, τ'όνα ρόλδανεν ναμάς. Και λέχτ' αλιθήκα, "Έδω πέρα τογάς ραβούλ δέν γίνεται. Άμε σο μύλο σο ρουγιού, κ' έκει πέρα άκούγεται." Και ύστερα άφήκεν d αλιθήκα· έφχαν.

'Αβραάμ 'Ανέστη Κυριάνου.

PHILOÏTÁ. 4.

"Έναγ γαιρό 'ς τομ βόλ κειότονε ένα σαράφης. Ήτονε 'Ερμένι. "Ένα μέρα ήρτεν ένα χανόμ· δώκεν το σαράφ δύο μετελίκια, και πήρεν δεκαϊνιά παράδια. Σαράφος σο χαρτί μέσα τά πήρεν τα δύο μετελίκια, τράνσεν κ' είνε ένα εικοσάριου άλτόν. Σαράφος είδεν, "Έτό δο χανόμ γιάτ με δώκεν ένα άλτόν; Άς το θέκω ιδα μεριά, και αν έρτη, αν δο κρέψη, άς το δώκω." Το χανόμ αλο δέν ήρτεν. Σοδύγιγίτ μέρα πάλι άνοιξεν το τουκάκι τ. Πάλι ήρτεν εκεί το χανόμ· πήρε δεκαϊνιά παράδια· πάλι δώκεν δο ένα εικοσάρ άλτόν. Άφήκεν· πήγεν. Τρία μέρες αούσα δώκεν δο τρία άλτόνια.

"Ώστερα σαράφος πήγεν σο σπίτι τ. Είπεν da σο ναίκα τ. Και ναίκα τ είπεν, "Αδό το χανόμ 'ς έσένα έκη μάτ." Και σαράφος είπεν, "Άς πάωμε." Και ναίκα τ είπεν, "Στά, και ζαβαχδά άκούμα νά σε φέρ άλνα σέχ. Έβαρ κ' εκείνο, κ' έγώνα τα να πῆς τα βαρότζια λέω σε da¹."

"Ώστερα σαρίφος πάλι πήγεν σο τουκάκι τ. Μότ κάλι σαρίφος, το χανόμ πάλι ήρτεν· 'ς ένα χαρτί μέσα δώκεν δο λίγιο σέχ. Σαράφος άνοιξεν το χαρτί, τράνσεν δο. Είνε μέσι τ λίγιο αλέβρι, και λίγιο κιρές, κ' ένα άμβελιου φύλο. "Ένα σέχ δέν άγλάτσεν. Άχσάμθοναν πήγεν σο σπίτι τ· είπεν da το ναίκα τ. Και ναίκα τ είδεν, "Το χανόμ κρέφ σε. Ίτά το αλέβρι, 'Σ το Ούγ Γαπανέ έχουμε σπίτ.' Και το κιρές, 'Το σπίτ μας δμυρό μέ το

¹ For order v. § 382.

Whilst she is going over the land, a man was making his prayer. And the fox says, "Prayer here has no acceptance. Go to the well of the mill; it is heard there." And afterwards the fox left. She went away.

AVRAÁM ANÉSTI KIRIÁNU.

4. *The Moneychanger and the Pasha's Wife*¹.

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 parás². 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'³; and the plaster, 'They are

¹ V. p. 235.

² 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.

³ Un Kapan, i.e. Flour Market, is the part of Stambul at the end of the inner bridge over the Golden Horn.

κιρές σουβαλουίνε.' Και το φύλο, 'Σο νεβλή μας είνε μέγα κλήμα.
'Ετά φανερώυννε ἐτά τα ἔργατα."

Σοδύηγῆτ μέρα σαράφος παίν ἰζει σο σπίτ. Και νά, το
χανόμ ανοί το πένjερε· τρανᾶ κι ἦρτεν σαράφος. Βγάλ ἄσο
πένjερε δξορτα· δείχνει το αἰνιά, ἰμνιά τ' ὀρτό τ γιάν, και ὕστερα
κλώθ το δεβρέ τ το γιάν. Σαλίῶκει το πένjερε, καταβιάς και τε
περδίδια τ. "Αλο σές δέ βγαλ. Σαράφος ἔρεδαι πάλι σο τουκάν.
τ. 'Αχσάμωαν δαίν σο σπίτι τ. Λέει da do ναίκα τ. Και ναίκα
τ λέχ, "Ἐρκευδέ πήγες. 'Ἄς καταβῆ ὄλιος, και ἔλα,' εἶπεν."

"Ἦστερα σαράφος,—κατέβεν ὄλιος,—και βῆγεν. Δώκεν το θύρα.
'Ανοίγεν το θύρα, και σαράφος σέμεν ἀβέσω. "Ἦστερα μέ το
χανόμ σέμανε σο βαχδά', σα δενδρά ἀπκάτω να κοιμηθούνε.
"Ἦσανε το φενέρ, και ὕστερα σέμανε σο καριόλα μέσα, και
κοιμήθανε. Νύχτα ρολῆδε τρίνσανε· πασιά το βαχδά μέσα
ἦφτει ἔνα ἕιρέκ. Τράνσανε ἰς βαχδαδιού το δουβάρ σο βαχδά
μέσα, και εἶδανε ἔνα καριόλα. "Ἦστερα γύζβασῆς δερμάνου,
ἀνέβεν σο δουβίρ ἀπάνω. "Ἦστερα κούνοεν do μαφτό τ ἄσο
δουβίρ κάδω. Qάλια qάλια πήγεν σο καριόλα κοντά. Τράνε·
κοιμᾶται σαράφος μέ το χανόμ. "Ἦστερα ἀνοιξεν το θύρα·
ἔσghάρσεν και το ἄσκέρ. Πήγανε, ἦβρανε τέσερα δενέδια ἀθρόπ.
'Ἐκεῖνα ἀθρόπ ἦτανε χαμάλ. Πήρανε το κριφάδι σα τρέσα τνε.
Πήγανε· ἔθεκάν do σο χαπίς.

"Ἦστερα ξύπνησεν σαράφης, και δέν ἔμαθεν τό εἶνδαι τον δόπο'.
Ἐύπνησεν και το χανόμ. Εἶδεν, "Χανόμ, ἐδώ πέρα πού εἴμεστε;"
Και το χανόμ εἶδεν, "Σο χαπίζ μεστε." "Ἦστερα σαράφος ἔστειλε
χαδάρ ς το ναίκα τ. Και ναίκα τ φόρσεν χανθμνιού τσόλια.
Ἦρτεν σο χαπός. Ξέβαλεν Τουρκού το χανόμ· πήγεν. Πόμεν
σαραφιού ναίκα σο σαράφο κοντά. Ζαδάχναν φώτσεν. Ἦρτεν
το χανόμ· ρώτσεν τα βεζίρ, και λέχ, "Ἐψές σπίτ μας ἦρτεν
σαράφος μέ το ναίκα τ μισαφίρ, και σο βαχδά κούμσα τα. Δαρά
σο βαχδά δέ νδαι. Πού πήγανε; 'Ἐβρέτ da." Κ' ἐκεῖνα βεζίρ
εἶπανε, "Σο χαπίς οὐνδαι." Το χανόμ εἶδεν, "Το μόν da μισαφίρ
τί χάχ ἔχθε νά τα φέρετε σο χαπίς;" 'Ἐγεἰ do γύζβασῆ κούνοεν
do σο θάλασσα. "Ἦστερα ξέβαλεν τα μισαφίροι τ, σάλσεν da σα
σπίτια τνε. Και το χανόμ πήγεν σο σπίτι τ.

'Αβραάμ Ἀνέστη Κυριάνου.

¹ V. § 381.

² For order v. § 382.

plastering in front of our house'; and the leaf, 'There is a big pine 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 it to his wife. And his wife says, "You went in the morning. Let the sun set, and come again," said the lady."

Afterwards the moneychanger,—the sun set, and he went off. He knocked at the door. The door opened, and the moneychanger went in. Afterwards he went into the garden with the lady, 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 ἓνα γιορόν χερίφος· εἶχαν γένια. Σο σπίτι καθούτοκ και τραγώδανε· λείσκειν παλιά τραώδια. Και τα νυφάδε τ ἄς τα παλιάν¹ τα τραγώδια δέ χουσλάνδαναν. “βαβά, εἶπε μας λία καλε καινούρια τραγώδια.” βαδλάτσειν και το γιορόν· εἶπε λία ούσφαρ ραδασέρια. Και τα νυφάδε τ βαδλάτσαν να γελάσνε. Και το γιορόν εἶπεν, “Γελᾶς, κουλλάκ, γελᾶς· ἀβ' ἐδώ 'σα τραγώδια χουσλάνσετε.”

Παπᾶ Εὐστάθιος.

PHLOÏTÁ. 6.

“Ἐνα ναίκα εἶχα δύο φσάχα. Και τῶνα παίινισκεν σο σκόλιο. και τῶνα κειόταν σο σπίτ. “Ἐνα μέρα το παιδί γυρίστην ἄς το σκόλιο. “Πεῖνσα,” εἶπε. Και μάνα τ εἶπεν γι, “Σέμα σο φοσί, και φᾶ λόρος.” Παίν. Και το παιδί σέμε σο φοσί. “Ἐφσαξεν το παιδί.

Βά τ κειότον 'ς τ' ἄλ da χωριά. “Ἄμα γυρίστην, λέ κι σο ναίκα τ,—και παιδιοῦ τ' ὄνομα λείσκαν do Κωστανδήν,—“Το Κωστανδήνε, τί το ποίκες;” Κ' ἐκείνο λέ κι, “Πήγεν σο σκόλιο.” “'Αψά ἔσghάρδα τ²· ἔσghάρδα και το κοριζ.” Το κοριζ ἦρτεν. Και το παιδί μάνα τ ἔφσαξέν do, και τα κιριάτα τ ποίκεν da σο ἄνδρα τ ἓνα γεμέκ. βου σερίμ ὄτλαγα τρώϊσκειν, τα κιριάτα λάλσανε, και εἶπαν γι, “Βά, με ποζό χέρι ς με βαίρεις, και με ποζό χέρι ς με τρώς;” βου σερίμ ἄνδρα τ πήρεν το ναίκα τ, και ἔδεσεί do σ' ἄλογο τ το ρουϊρούχα. βου σερίμ φτέρνισεν το ἄλογο, και ναίκα ἔγεινε πουρζίμια.

Γρηγόριος Νικολάου.

PHLOÏTÁ. 7.

“Ἐνα ναίκα κ' ἓνα ἄνδρα εἶσκαν ἓνα παιδί, πολά κοριζία. Πιρούκσαν να πᾶνε σα γμαραζάχια. Πήγανε· σωρόψανε· φορτώσανε· βόμανε νύχτα. Πήγανε δεβιοῦ το σπίτ. “Ἐφαγαν, ἔπιαν. τραγώσαν, κοιμήθαν. Το δέφ ξέβεν δξω. “Ἦρτεν. Εἶπεν, “Κίμιφιζ ούγιουγιούρ;” Οὔλα ὑπνωσανε. “'Εχᾶσκαμ ἓνα μάνα· σο

The final *v* of παλιά is unusual.

² το would be expected.

5. *The Old Songs and the New*¹.

There was an old man; he had a beard. He used to sit in his house and sing. He used to repeat old songs. And his laughters-in-law had no pleasure in the old songs. "Father, sing 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*².

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 cellar³. 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*⁴.

A woman and a man had a son, and many daughters. They met together to go for firewood. They went, gathered it, made up the loads. They remained the night. They went to a Dev's house. They ate, drank, sang, went to sleep. The Dev had gone out. He came. He said, "Who of you is asleep?" They

¹ V. p. 230.

² V. p. 263.

³ Literally a *rock-cut bin*, in the subterranean rooms below the house. V. in glossary φοδί.

⁴ V. p. 251.

στάβλο βόϊδια δέν ἀφήκεν· οὔλα σάγνισκεν. Φάζεν da ἐμάς·
Ξέβεν το δέφ ὄξω.

Ἦρτεν· εἶπεν, “ Ποιό σας ὑπνωσεν; ποιό σας δέν ὑπνωσεν;
“Ἐχῶσκαμ ἓνα μάνα· σο στάβλο δέν ἀφήνισκεν βάλια· οὔλα
φάζεν da ἐμάς.” Το δέφ ξέβεν ὄξω.

Ἦρτεν· εἶπεν, “ Ποιό σας ὑπνωσεν; ποιό σας δέν ὑπνωσεν;
“Οὔλα μας ὑπνωσαμ. Ἐχῶσκαμ ἓνα μάνα· σο στάβλο [δέν]
ἀφήνισκε χτηνά. Οὔλα φάζεν da ἐμάς.” Το δέφ ξέβεν ὄξω.

Ἦρτεν· εἶπεν, “ Ποιό σας ὑπνωσεν; ποιό σας δέν ὑπνωσεν;
“Ἐχῶσκαμ ἓνα μάνα· μέ το κόσκινο ἄσο ρουγιού κουβάλεν
νερό.”

Πήγεν το παιδί· τα κορίτζια φόρτωσε τα σελέτζια τνε. Το παιδί
ἀνέβεν σο δώμα· κούνσεν χώματα σο κάπνο. Το δέφ ξέβεν
πιάσεν do, σέμασέν do ἔς ἓνα ζουβάλ. Ἐδεσέν do στόμα τ. Πήγη
να λαλής τ' ἀελφή τ. Το παιδί ξέβεν ἄσο ζουβάλ. Σο στάβλο τ
ἔχῶσκεν ἓνα τανά. Σέμασέν do σο ζουβάλ μέσα. Το παιδί ἀνέβεν
σο δώμα. Το τανά πηρηπάν do σο βαχχά· φάισαν do, σκότωσάν
do. Ξέβαλάν do ἄσο ζουβάλ ὄξω. Το παιδί πήρεν ἓνα κερμά
γέννεν ἄλογο. Πήγεν σο σπίτι τνε.

Ἄναστάσιος Χρυσοστόμου.

PHILOITÁ. 8.

Ἔνα βασιλιός εἶχαν ἓνα παιδί. Εἶδεν ἓνα κοριζ· σα κορο-
φιές σωρόφ πιλινζ. Βά τ σωρόβνεν τουρσιά. Ἐτό βασιλιού το
παιδί εἶδεν ἐκεῖ το κοριζ· εἶπεν da το βά τ, “ Νά με σεμαδέψης.”
Βά τ δέν da σεμαδέψεν. Ἐτό το παιδί, “ Να κουνδήσω μαφτόν
σο ρουγιού.” Παίν. Βά τ σεμαδέψεν το. Το παιδί πήγεν σο
βόλ.

Ἔνα ἀράβης πεστλέισανε. “ Το ναίκα ς πήραν do και ἔφυγαν.”
“ Ἐκεῖνο σο ναίκα μ εἶνε σο γουργούρι τ ἓνα ἀλτάν. Ἄν do φέρης,
νά με μάης ξεε χρόνους σο χαπάς. Ἄν 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 out¹.

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*².

A king had a son. This son saw a girl gathering rice on the mountain-tops. Her father was gathering herbs for pickling. The king's son saw that girl. He said to his father, "You must betroth me to her." His father did not betroth him. The boy said, "I will throw myself into the well." He goes off. His father betrothed him. The boy went to Stambul.

They had a negro in the house. "They have taken your wife and fled." "On my wife's neck there is a gold coin. If you bring it, you may put me into prison for six years. If you do not bring it, I will kill you³."

¹ In each case, of course, the Dev does or tries to do what the children's mother is said to do.

² V. p. 287.

³ Here there is an obvious lacuna. The villain must go to the wife and obtain

Ἐκραψεν ἓνα χαρτί σο ναίκα τ. Ἐτό το χαρτί πήρεν da ναίκα τ' ἔψαλέν do. Και βοίκεν ἓνα βασιλιού τσόλια. Πήρεν ἓνα ἄλογο· πήγεν σο χαπός. Τράνσεν ἐκεί σο χαπός· δέν do. Πήγεν 'ς ἓν' ἄλο χαπός· τράνσεν. Οὔλα ξέβαλέν da· "Ἄμέτ σο χαμάμ, να λουστῆτε και να ἔρτητ." Τόν ἤρταν, οὔλα τράνσεν da. Εἶδεν το ἄνδρα τ ἐκεί μέσα· και ρώτσεν do, "Ἐσύ τί βοίκες;" Ἐκείνο ὀρτά εἶπεν da. Ἐμαθέν do τό κειότον ἄνδρα τ. Σάλτσεν da να πάη σο σπίτ. Και μαφτό τ ἤρτε ἀπ' οὔλα ἐμβρό σο σπίτ. Μετάλαξεν τα τσόλια τ. Τόν ἤρτεν ἄνδρα τ, ρώτσεν do, "Ἐσέ ποιός σε ξέβαλεν ἄσο χαπός;" Ἐκείνο εἶπεν, "Ἐνα βασιλιού παιδί." Το κοριῖ εἶπεν, "Ἐγώ σε ξέβαλα." Το παιδί εἶπεν, "Ἐσύ δέν doσαι." Το κοριῖ, "Ἄζ γενῶ πάλι." Φόρσεν ἐκεί τα τσόλια 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. Ἐτό ναίκα τ ἓνα μέρα πότε κένδανεν, το βολόν σέμην σο χέρι τ, και ρανάτσεν δίμα. Κ' ἐτό εἶπεν γι, "Θεός νά με δώκεν ἓνα κοριῖ, και να εἶχαν σαν ἐτό γιανάχια." Ἄς ἓνα χρόνο ὕστερα¹ ναίκα τ γένσεν ἓνα κοριῖ, και εἶχαν γιανάχια σαν do δίμα.

Ναίκα τ πέθανεν, και βασιλέγας πήρεν ἓνα ἄλο ναίκα. Ἐτό ναίκα ἐτό το κοριῖ δέν do θέλιξεν. "Ἐνα μέρα εἶπεν σε δύο ἰελάτ, και παρέγγειλεν da νά το πηγάσουν 'ς ἓνα βουϊνί, και παρέγγειλεν da να φέρουν da μάτια τ. Ἐτιά πηγάσαν da, και ἄμα το πηγάσανε σέμασαν do 'ς ἓνα ἄρδαχ. Και πόνεσαν do να βγάλουν τα μάτια τ. Εἶχαν ἓνα σκυλί κοντά τνε, και ξέβαλαν τούκουμπιροῦ τα μάτια, και ἤφερεν da βασιλέγα ση ναίκα.

Ἐτό ναίκα φόρινεν, καμάρωνεν και τράνανεν σο αἰνά. Ἄς το αἰνά μέσα θώρινεν το κοριῖ, και δέν ἰνάνδανεν ὅπου το σκότωσαν.

¹ A literal translation of Turkish *bir seneden 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.

1. *Little Snow-white*¹.

A king had a wife, and she did not bear children. One day when his wife was sewing, the needle went into her hand, and the blood flowed. And she said, "Would that God had given me a daughter, and that she had cheeks like this!" A year later his wife gave birth to a daughter, and she had cheeks like blood.

His wife died, and the king took another wife. This wife had no liking for the daughter. One day she spoke to two executioners, and ordered them to take her to a mountain, and ordered them to bring back her eyes. They led her away, and when they took her away, they put her into a cave. And they were grieved to take out her eyes. They had a dog by them, and they took out its eyes, and brought them to the king's wife.

This woman was wearing her fine clothes, dressed beautifully and gazing into the looking-glass. In the looking-glass she saw the girl, and did not believe that they had killed her.

the coin with which he deceives the husband into believing in her infidelity. Then the husband writes the letter, the purport of which is that he will have no more to do with her.

¹ V. p. 269.

Ἐτό το κοριῦ ἐκεῖ σο ἄαρδάχ τόν σέμνηνε, ἤβρενε ἐφτά σκετέλια. Και ἔφαεν ἄσο μικρό, και ἐπιενε ἄσο μικρό το ποτήρ κρασί, και κοιμήθηνε ἄν μικρονοῦ σο στρώς. Ἄποῦ ἀργάις ἤρταν da ἐφτά τε ἀθρώπ, και τράνσανε τα γεμέκια τνε, ἤτανδαι κῦτια. Τόν γοιμήθανε, τράνσαν γαι κοιμᾶται ἕνα κοριῦ. Ἐτό ρώσαν do, “Ἄποῦθε ἴσαι;” Και εἶπεν da το κοριῦ ἀποῦθε νε. “Ἐστερα παρέγγειλαν do, νά το τρανήσουν ἐτίμ το κοριῦ, και το κοριῦ να γένη σάν μίπε τνε.

Ἐτό κοριζοῦ μάνα φόρινεν, καμάρωνεν, τράνινεν σο αἰνά. Ἐτό πάλι δέν ἰνάνδανεν ὅπου το σκοτώσανε. Παίρ ἕνα μέρα ζωνάρι, και παγαίν νά τα πουλής. Ἐτό παγαίν ἐκεῖ σο ἄαρδάχ, και θωρεῖ ἐτό το κοριῦ ἄσα πένηρες, και ἔσghαρδᾶ, “Πουλῶ ζωνάρι.” Ἐτό το κοριῦ τόν δᾶκουσεν, πήρεν ἕνα ζωνάρ και φόρσεν da. Τόν do φόρσεν, βαγίνσεν. Ἄποῦ ἀργάις τόν ἤρταν ἐκεινιά τα παληκάρια τα δελιανούγα, τράνσαν το κοριῦ, βαίνσεν. Ἐτό do κοριῦ δᾶκαν do ἰλάξια, να ξυπνής δετ. Δέ ξύπσεν. “Ἐστερα ἄν do μέγε τράνσενε σα μέσα τ και φορών ἕνα ζωνάρ. Τόν do ξέβαλεν, το κοριῦ ξύπσεν. “Ἐστερα παρέγγειλάν do νά μή βγηῖ ἄσο σπιτ ὄξω.

Ἐτό μάνα τ φορών, καμαρών, τρανᾶ σ' αἰνά. Πάλι θωρεῖ το κοριῦ. “Ἐστερα δέν ἰνάνσεν ὅπου το σκότωσαν. Παίρ λαχτυλίδες· πααίν, πουλᾶ τα. Πάλι παγαίν ἐκεῖ σο ἄαρδάχ. “Πουλῶ λαχτυλίδες,” δετ, ἔσghαρδᾶ. Ἐτά το κοριῦ πάλι πήρεν ἕνα λαχτυλίδα. Ἐτό φόρσεν do· πάλι βαίνσεν. Ἄποῦ ἀργάις ἤρταν τα ἐφτά τα παληκάρια. Τράνσανε· θύρα εἶνε ραπαδιμένο. “Ἐστερα ἀνέβανε ἄσα δουβάρια, και τράνσανε το κοριῦ πάλι βαγινδιμένο. Πάλι τράνσαν ἀπάνω κάτω· δέν ἤβραν ἕνα ὄσχ. Ἄν do μικρό τράνσεν γαι σο ὄερι τ εἶδεν¹ φορεμένο ἕνα λαχτυλίδα. Ξέβαλεν do λαχτυλίδα, και το κοριῦ ξύπσεν. “Ἐστερα παρέγγειλάν do, ὅποιος να ἔρτ, νά μή ἀνοιξῖ τη θύρα. Ἐ ἡμέρα τα παληκάρια πήγαν σο ὄργο τνε.

Ἐτό ναίκα φορών, καμαρών, τρανᾶ σο αἰνά. Πάλι θωρεῖ το κοριῦ. “Ἐστερα παίρ μήλα· ἀλείφ τα με φαρμάκ· πααίν νά τα πουλής. Πααίν πάλ ἐκεῖ σο ἄαρδάχ. “Πουλῶ μήλα,” δετ, ἔσghαρδᾶ. Ἐτό το κοριῦ τόν τα εἶδεν, τη θύρα δέν d' ἀνοιξεν.

¹ More usually εἶχαν. V. § 80.

That girl, when she had gone into the cave there, found seven plates. And she ate from the smallest, and drank wine from the smallest cup, and went to sleep on the smallest one's bed. Late in the evening the seven men came, and saw that their food was missing. When they went to bed, they looked, and there is a girl asleep. They asked her, "Whence are you?" and the girl told them from whence she is. Afterwards they arranged that they should care for the girl, and that the girl should become like their mother.

The girl's mother was wearing her fine clothes, dressed beautifully and gazing into the looking-glass. Again she did not believe that they had killed her. One day she takes belts, and goes to sell them. She goes there to the cave, and sees that girl at the windows, and cries, "I sell belts." When the girl heard her, she took a belt, and put it on. When she put it on, she fainted. Late in the evening, when those young lads came, they saw the girl in a faint. They gave her medicines with the intent that she should wake. She did not wake. Afterwards the eldest saw that at her waist she is wearing a belt. When he took it off, the girl woke up. Afterwards they ordered her not to go out of the house.

The mother wears her fine clothes, dresses herself beautifully and gazes into the looking-glass. Again she sees the girl. Then she did not believe that they had killed her. She takes rings, goes off, and is selling them. Again she goes there to the cave. "I sell rings!" she cries. Again the girl took a ring. She put it on. Again she fainted. Late in the evening the seven youths came. They looked; the door is closed. Afterwards they climbed up by the walls, and saw the girl again in a swoon. Again they looked up and down. They did not find anything. The youngest saw that on her hand she was wearing a ring. He took off the ring, and the girl woke up. Afterwards they ordered her, whoever should come, not to open the door. When day came the youths went to their work.

The woman wears her fine clothes, dresses herself beautifully and gazes into the looking-glass. Again she sees the girl. Afterwards she takes apples, smears them with poison, goes to sell them. She goes again there to the cave. "I sell apples!" she cries. When the girl saw her, she did not open the door. She let down

Κρέμασεν ένα κλωστή, και πήρεν ένα μήλο. Τόν δο έφαγεν, πόμη σο γουργούρι τ. 'Απού άργάς τόν ήρταν τα έφτά παληκίρμα πάλι το θύρα ήβραν δο ραπαδιμένο. "Τοτερα άνοιξάν δο, και ήβραν δο κοριζ έβαινιμένο. 'Αράτσαν da άπάνω κάτω· δέν ήβρω ένα σεί. "Τοτερα άνοιξαν το στόμα τ, "Να μέ τί έκη," δά "Τοτερα τράνσανε, σο γουργούρι τ έκη έγα παρζά μήλο. Τόν δο ξέβαλαν, το κοριζ ξύπσεν. 'Απου μέρες το κοριζ φοβήθαν, νά το άφήκουν σο σπίτ· πέγασαν δο σο όργο τνε.

"Τοτερα μέτα ένα χρόνο το κοριζ πέθανεν. Σέμασάν δο 'ς έκ σαυδέθ άπο φλοριονάς. 'Ετό είχαν δο σον δόπο, όπου χαλαστίνας. 'Ετό ένα φορές είδεν δο ένα βασιλέγα παιδί. Είπεν σ' έτιά, "Νά το ροράσω." Και έτιά πούλσαν δο. Τόν δο πεάσεν σο σπίτι τνε, σέμασέν δο σο οδά τ. 'Ετό θέλισκεν να μάθ σο σαυδέθ απέσω τί έκη. 'Ανοιξεν δο και ήβρεν ένα κοριζ. 'Ετό τόν το είδεν, έδειξεν δο σομ βαπά τ. 'Ετιά ύστερα ποίκαν το γάμο τ, και έαghόρσαν και κοριζού τομ βαπά.

Δημήτριος Λαζάρου 'Εξαράκος.

ΣΙΛΑΤΑ. 2.

"Ενα ναίκα και άνδρας είχαν ένα κοριζ. 'Ετό το κοριζ ένα φορές άσομ βαπά τ κέρεψεν ένα φιστάν, όπου να έκη βούλα τα άστρα σον ούρανόν όπου είνδαι, και ένα άλλο φιστάν, όπου να έκη ση θάλασσα όπου είνδαι ούλα τα ψάρια¹. 'Ετό παπά τ ποίκεν δο.

"Ενα φορές φόρσεν το φιστάνι τ, και πότε εκλωθεν σο χωριό, ήβρεν ένα σκυλιού δερί. 'Ετό φόρνεν δο και κλώθιξεν και θώρινεν έρατα. "Ενα φορές είδεν δο ένα βασιλέγα παιδί. 'Ετό πήρεν δο σο σπίτι τνε, και σάν άθρωπος θώρινεν έρατα.

"Ενα φορές βασιλέγας μέ το παιδί τ ποίκανε ένα βοχζά σο βαχζά τνε. "Ενα φορές ήτου Μεγάλ Κεριακή. 'Ετό βασιλέγα το παιδί πότε βγηνίξεν, τράνσενε άς νεκλήσάς το θύρα· είδεν ένα κοριζ. 'Ετό πολύ τ' άγαψενε. Και το κοριζ ράψενε άς βασιλέγα παιδιού σο σέρ όπου είχαν το λαχτυλίδα¹. Τόν δο είδεν, βασιλέγα το παιδί τανότσεν δο. Τόν ήρτεν σο σπίτ, είπεν da σομ βαπά τ. 'Ετιά τόν ήθελαν να φάμ² βοχζά σο βαχζά τνε, είπεν δο μάνα τ, νά τα ψήξ βασιλόπητες. Μάνα τ βασλάτσεν νά τα ψήξ. Πότε τα

¹ For order v. § 382.

² Φάμ before initial b instead of φάμ.

a 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*¹.

A woman and a man had a daughter. This girl once asked her father for a skirt, which should have on it all the stars which are in the sky, and another skirt which should have all the fish that are in the sea. Her father did it.

Once she put on her skirt, and, as she was walking to the village, she found a dog's skin. She wore it, and was going her way and doing her work. One day a king's son saw her. He took her to their house and had his will of her.

One day the king and his son made up a bundle of food to take to their garden. One day it was Easter Sunday. As the king's son was going out, he looked from the door of the church; he saw a girl. He fell deeply in love with her. And the girl took the ring which was on the hand of the king's son. When he saw her, the king's son recognised her. When he came home, he told it to his father. When they were going to eat some food in their garden, he told his mother to bake king-cakes. His mother began to bake them. When she was baking them, the dog also

¹ V. p. 258.

ψήνιξεν, ἤρτεν και το σκυλί· πήρεν λίγο ζυμάρ, και σέμασεν βέου τ το λαχτυλίδα, και γαπουστούρσεν δο σο τουνδούρ. Τόν ψήθην. ξέβαλέν da. Γιόμωσέν da σο βοχζά, και πέρασέν da σο βασιλέγα. Πότε τρώίξανε, τόν έκοψεν το ψωμί, είδεν το λαχτυλίδα τ. Τόν ἤρτεν σο σπίτ, ρώτινεν το μάνα τ, "Το λαχτυλίδα μ πού το ἤβρες;" δεί. "Γιά νά τα είπης, για νά σε σκοτώσω." Τότες μάνα τ είπερ γι, "Γιάβρου μ, πότε κόλινα, ἤρτεν και το σκυλί· ποίκεν ένα πιδέ· και αν δο έθεκεν εκείνο, δέν δο ξέβρω."

Τότες έτό, για να μίθ το σκυλί τί ἤτανε, μούλωσεν ένα μέρα όδαδιού σο γιέικλίκ. 'Απού άργάς τόν ἤρτεν να κοιμηθῆ το σκυλί, ξέβαλεν το δερί τ. Τόν δο ξέβαλεν, χεμέν βασιλέγα το παιδί πιάσεν δο. Τότες είπεν da και σομ βαπά τ, και ἤθελεν νά το πάρ. Τότες ποίκαν το ράμο τνε, και πήρεν δο.

Δημήτριος Λαζάρου 'Εξαράκος.

ΣΙΛΑΤΑ. 3.

Δύο αδελφία· τόνα ἤτανε ζευγίν και τόνα φουγαρές. 'Ετό το ζευγίν ένα μέρα πήγεν σο βουινί. 'Απεκεί τράνσεν γι ένα μέγα σαράϊ. Πήγεν σ' εκείνο, και ἤβρεν δο γιομούμενο με φλοριά. 'Εκεί σο σαράϊ καθούτανδαι σεράνδα κλέφτ. 'Ετιμύ δέν ἤτανδαι. Γιόμωσεν τα ζουβάλια με φλοριά, και πήγεν σο σπίτι τ. "Τστερα είπεν da και σο φουγαρέ σον αδελφό τ. "Τστερα ἤρταν και τα δύο τνε εκεί σο σαράϊ. Πάλι γιόμωσαν τα ζουβάλια τνε, και πήγαν σο σπίτι τνε.

"Τστερα ἤρτεν μόνο το ζευγίν. Το φουγαρές δέν ἤρτεν. Τόν ἤρτενε εκείνα, σέμη σο σαράϊ πάλι, να έμούς τα ζουβάλια τ. Πότε τα γιομών, ἤρταν άπάνω τ και τα σεράνδα τα κλέφτ. Πάγωσαν ἤτονε, και σέμην αν δο μικρό σο κομιρίονα. 'Εκεί τράνσενε, ἤτον ένα ἄθρωπος· μούλωνεν σα κομίρια άποκάτω. Τόν το είδενε, ξέβαλέν δο 'ς άρκαδάσα τ. 'Εκείνιμύ τότες στάβρωσαν το. "Τστερα τα σεράνδα τα κλέφτε ξέβανε δξω.

"Τστερα τόν ἤρτεν το φουγαρές τ αδελφό τ, τράνσενε, το αδελφό τ κρέμασάν δο. Τότες πήρεν δο αδελφό τ, κατέβασέν δο, και πεγάσεν δο σο σπίτι τ. Δώκεν δο 'ς ένα κοσκέρ· έραψέν δο. Και μούχωσέν δο, και δώκεν δο παράδια.

ame. It took a little dough, and put the ring into it, and clapped it on [the wall of] the oven [to bake]¹. 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*².

There were two brothers. One was rich and one was poor. The rich brother one day went to the mountain. There he saw a great palace. He went to it, and found it full of money. There in the palace lived forty thieves. They were away. He filled the sacks with money, and went to his house. Afterwards he told it to his poor brother also. Afterwards the two of them went there to the palace. Again they filled their sacks and went to their house.

Afterwards the rich one came alone. The poor one did not come. When he arrived, he went into the palace again, to fill his sacks. While he is filling them, the forty thieves came upon him. They had become cold, and the youngest one went into the coal-hole. There he saw there was a man. He was hiding under the charcoal. When he saw him, he took him out to his companions. There they hanged him upon a cross. Afterwards the forty thieves went out.

Afterwards when his poor brother came, he saw that they had hanged his brother. Then he took his brother, took him down, and brought him to his house. He gave him to a cobbler. He sewed him up. And he buried him, and gave him money.

¹ For a description of these ovens see *tandır* in the Turkish glossary, p. 670.

² V. p. 241.

Ἄπου ἀργὰς τὸν ἦρταν τα σεράνδα τα κλέφτ, τράνσακ. ἄθρωπος δέν νε. Ἐμαθάν δο, ὅπου ἔρεται ἐδώ ἄθρωπος. Πάλμ-
 σεν τούνανου το κουνδούρα. Ἐτιὰ σο κῶσκέρ εἶπαν γι, “Ἐτό
 πορεῖς; ράφτεις το μί;” Κ' ἐκείνο εἶπεν γι, “Ὀφ! κόσα ἐε
 ἄθρωπος ἔραψά το, κ' ἐτά το κουνδούρα νά μὴ το ράψω. Δώκε
 με και παρίδια.” Ἐδειξαν da κιόλα. Ἐκεινιά τόν τα εἶδαν τα
 παράδια, ρώτσαν δο, “Ἐτιὰ ποιός σέ τα δώκεν;” Και ἐκείνο
 εἶπεν γι, “Ἐνα ἄθρωπος ἤφερεν με ἕνα παρσαλανμῶς ἄθρωπος
 ἔραψά το, και δώκε με τα παράδια.” Τότες πήγεν, ἔδειξεν do
 σπίτι τ. Ἐκεινιά, τόν το εἶδαν, κατέβαν ἀπο νύχτες σο σπίτι τ.
 και σκότωσάν do.

Δημήτριος Λαζάρου Ἐξαρακος.

ΣΙΛΑΤΑ. 4.

Ἐνα βασιλέγας εἶχαν τρία φσάγα. Και το χρόνο ἦτορ
 κῶτλικιά. Ἐτά τα φσάγα λῖψασαν. Πήγαν ἤβραν ἕνα ρουγί.
 Ἐτά τα παιδιὰ δέν ὄρσαν να κατεβοῦν. Ἐτό το πρώτο το
 φσάχ εἶπεν γι, “Κρέμισέτ με, και ἄς κατεβῶ. Και τόν ἔσghαρδίσω.
 ‘γά, γά,’ τραβᾶτ με.” Ἐτά τα φσάχα, “Καλό,” εἶπαν. Κρέμασαν
 το πρώτο το φσάχ. Ἐτό φοβήθην να κατεβῆ. Κατέβην ὡς το
 μισό τ· ἔσghήρσεν, “Γά, γά.” Τράψαν do.

Κρέμασαν και τ' ἄλο το φσάχ. Κ' ἐκείνο εἶπεν, “Τόν κατεβῶ
 σο μισό τ, τόν ἔσghαρδίσω, ‘γά, γά,’ τραβᾶτ με.”

Κρέμασαν και τ' ἄλο το φσάχ. Κ' ἐκείνο εἶπεν γι, “Ἐγὼ ἂν
 εἶπω, ‘γά, γά,’ κατέβασέτ με.” Ἐτό ὅσο λείξεν, “Γά, γά,” κατέ-
 βασάν do. Κατέβην ἐκεῖ· εἶδεν τρία κορίθα. Ἐτούτα κορίθα
 εἶπαν γι, “Γιάβρου μ, ἐδώ πού ἦρτες, ἐδώ εἶνε ἕνα δέφ· τόν ἔρτ,
 τρώει σε.” Ἐτό το παιδί εἶπεν γι, “Ποῦδ' ἔνε;” Ἐτό το κορί
 εἶχα ἕνα ρολᾶς· δώκεν do ἔς ἐκείνο το παιδί· ἐτό πήρεν do. Τόν
 ἦρτε το δέφ, φάῖσεν do ἕνα, και ψόφσεν. Και το¹ δέφ εἶπεν γι,
 “Ἐμέ μάνα μ ἕνα φοράς με γένσεν· δύο φοράς δέν με γένσεν.”

Ἐτό το παιδί εἶπεν σα ἀδέλφιμα τ, “Ἦβρετ τα ραζμέτια σας·
 ἦβρα τα και ἐγώ.” Το βαστανλάχ το κορίθ δώκεν do σο πρώτο το
 ἀδελφό τ· τ' ἄλο το κορίθ δώκεν do σο ὀρτανιά το παιδί· το τρίτο

¹ The sense demands σο 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 cobbler, "Can you do this? Will you sew it up?" And he said, "Bah! Lately I sewed up a man, and can't I sew up the boot? He gave me money too." He shewed it too. When they saw 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*¹.

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 me²."

The boy said to his brothers, "You have found your fortunes; I also have found mine." The eldest girl he gave to his first brother; the second girl he gave to the middle brother; the

¹ V. p. 274.

² V. p. 226. There is an obvious omission in the telling; the incident is given fully in the next encounter with a Dev in this story.

ἀφήκεν δο σο μαφτό τ. Ἐτό το κοριῖ εἶπευ γι, “Ἐλα, πρώτα ἄσε τραβήσουν ἐσέ τ’ ἀδέλφια σ, και ὕστερα, τόν ἀνεβῆς ἐσύνα, τραβῆς κ’ ἐμένα.” Ἐτό το παιδί δέν ἤθελεν.

Ἐτό το κοριῖ εἶπευ γι, “Ἐλ’, ἀξ μουμ ἐκειά σ’ ὀδά.” Σέμανε Τό σέμανε, τράνσαν, ἐκεί εἶναι κ’ ἄλα πολά τέλια¹. Τράφσο ἀπεκεί σα τέλια πολά, και δώκεν da σο παιδί.

Σέμα σ’ ἐν’ ἄλ’ ὀδά. Ἐκεί ἦταν ἓνα διρέκ. Κονδά τ κλώθιζεν δύο πρόγατα, ἓνα ἄσπρο και ἓνα μάβρο. Ἐτό κοριῖ εἶπευ γι “Ἀν γαλέψης σο ἄσπρο σο πρόγατο, ν’ ἀνεβῆς σ’ ἀπάνω σοι γόζμο. Ἀν γαλέψης σο μάβρο, να κατεβῆς σο κάτω σοι γόζμο.” Ἐτό το παιδί πίταξεν το κοριῖ ν’ ἀνεβῆ ἀπάνω. Ἐτό το παιδί σέμνε ἐκεί σ’ ὀδά. Τράνσεν δύο πρόγατα. Πότε λέει, “Να καλέψω σο ἄσπρο σο πρόγατο,” κάλεψεν σο μάβρο σο πρόγατο. Κάλεψεν κατέβην σο κάτω σο κόζμο.

Ἐκεί πήγεν. Πήγε ἓ ἓνα ναίκα. Κάρεψεν λίο νερό. Ἐτό το ναίκα εἶπευ γι, “Σο ἔσῳμέ κονδά εἶν’ ἓνα δέφ, και ἐμεῖς καθ’ ἡμέρε με νερό και δίμα πάρουμ λιγοῖκο νερό.” Ἐτό το παιδί εἶπευ γι “Ποῦδ’ ἐν ἐτό;” Ἐτό ναίκα πήγε· ἔδειξέν δο. Κ’ ἐκεί 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 ἓνα, και ψόφσεν. Εἶπευ γι, “Φάῖσε με ἄλ’ ἓνα.” Κ’ ἐκεῖνο το παιδί εἶπευ γι, “Ἐμέ μάνα μ ἓνα φοράς γένσε με· δύο φοράς δέ με γένσεν.” Ἐτό το κοριῖ πήρεν, βούτσεν το ἔρι τ δεφιοῦ σ’ δίμα· φαῖσεν δο παιδιοῦ σο τρέξ. Ἐτό βασιλέγα ἔστρωσεν το στράτα με χαλιά γιά να περάς το παιδί. Ἐτό το παιδί δέν πέρασεν.

Πήγεν· κοιμήτην ἓ ἓνα ἔινάρ ἀγαζί ἀπκάτω. Βασιλέγα δώκεν φερμάν να περάσουν και βούλα, μικρά και μεγάλη. Πέρασεν γ’ ἐτό το παιδί. Τόν το εἶδεν, εἶπε σο παπά τ, “Ἐτό νε.” Χεμετέν ἔσghόρσεν δο παπά τ. Εἶπευ γι, “Κόρεψε ἄς μένα τί κερέβεικ.” Και παιδί εἶπευ γι, “Κερέβω σεράνδα τουλούμια νερό και σεράνδα τουλούμια κιριάζ.” Ἐτό δώκεν da.

¹ Πολά τέλια, 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 τέλια πολά.

bird he left for himself. That girl said, "Come, first let your brothers pull you up, and afterwards, when you have gone up yourself, pull me up too." The boy was unwilling.

The girl said, "Come, let us go into that room." They went on. 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 boy¹.

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 died. He said, "Strike me yet again." And the boy said, "My mother bore me once; twice she did not bear me²." The girl took and dipped her hand into the Dev's blood. She struck it on the boy's back. The king strewed the road with carpets for the boy to pass over. The boy did not pass.

He went his way. He fell asleep under a plane-tree. The king gave an order that all should pass in front of him, little and big. That boy also passed by. When she saw him, she said to her father, "That is he." At once her father called him. He said, "Ask of me what you wish." And the boy said, "I wish forty skins full of water and forty skins full of meat." He gave them.

¹ As a rule the hero is given some nuts containing dresses etc. which play a part in the *anagnorisis* omitted in our version. The girls refuse to marry the treacherous brothers until they are given dresses such as they wore in their palaces in middle earth. The hero, disguised as a scaldhead tailor's apprentice, supplies them by cracking the nuts and so the recognition is eventually brought about.

² V. p. 226.

Πήγεν· κοιμήθην πάλι ἔς ἓνα ἑνάρ ἀγαζί ἀπκάτω. Ἐκαί σο ἑνάρ ἀγαζί ἀπάνω ἦταν ἓνα φωλιά ἀετοῦ. Καί κάθε χρόνο ἐπιφίθ ἀνεβαίνιζεν· τρώιζεν τα γιανβρούδια τ. Ἐτό το παιδί, τὸ το εἶδεν, δώκεν δο ἓνα· σκότωσέν δο. Ἦρτεν ἀετός· τράνσεν το ἑνάρ ἀγαζί ἀπκάτω. Εἶπευ γι, “Ἐσύ μή τα σκοτώνης τα γιανβρούδια μ.” Ἐτό μάνα τ ἀγνάδινεν ἄσα γιανβρούδια τ. “Μή τα σκοτώνης.” Ἐτό χεμετέν κατέβην· εἶπευ γι, “Κόρεψε ἀπ’ ἐμάς τί κερέβεις.” Ἐτό εἶπευ γι, “Νά με ἀνεβάσης σο ἀπάνω σου γόζμο.” Ἐτό το παιδί κούσεν δα τουλούμια ἀπάνω σο ἀετό· κάλεψο και μαφτό τ, και ἀνέβαν. Ἐτό ἀετός τόν λείξεν, “Ὤ νερό, κε κιριάς,” σύφτασαν ν’ ἀνεβοῦν σο ἀπάνω σου γόζμο.

Πότε ἀνεβαίνιζαν, το κιριάς πλερώθην. Τότε ἔκοψεν ἄσι βαλδέρι τ το παῦ το κιριάς, και δώκεν δο σο ἀετό. Ἀετός δὲ δο ἔφαεν. Τόν ἀνέβαν, εἶπευ γι, “Ἰήκο· πορπάτα.” Κ’ ἐκεῖ εἶπευ γι, “Ἀμε σύνα, κ’ ἐγὼ πορπατῶ;” Ἐκεῖνο σηκώθην να πορπατήῃ. Δέν βόρσεν. Χεμετέν δώκεν ἄσο στόμα τ το κιριάς. Γιαγλάτσεν δο σο βαλδέρι τ. Χεμετέν σηκώθην, πορπάτσεν.

Told by a boy at the school

ΣΪΛΑΤΑ. 5.

“Ἐνα βασιλέγας εἶχαν ἓνα κοριῖ. Σου γόζμο χιῖ δέ γέλακ. Ἐτό βασιλέγας εἶπευ γι, “Ὅποιος νά το γελάς ἐτό το κοριῖ, νά τι ποίκω γαμβρό.” Ἐτό το κοριῖ, τόν γάθουταν σο πένηρε και τράνινεν ση θάλασσα, εἶδεν ἓνα γαίτκ· ἀπέσω τ ἦτανδαι κ’ ἄλα πολά μαῖμούνια. Χεμετέν βασιλάτσεν να γελάῃ. Ἐτό βασιλέγας ἦρτεν· ρώτσεν δο· εἶπευ γι, “Ἐσέ ποιός σε ποίκεν να γελάῃς;” Κ’ ἐκεῖνο εἶπευ γι, “Ἐνα μαῖμούν με γέλασεν.” Ἐτό το μαῖμούν ποίκεν δο γαμβρό τ. Ἐτό ἀπέσω τ ἦταν ἄγγελος. Εἶχαν κ’ ἄλα πολά γαρδάσα.

“Ἐνα φοράς ἓνα βασιλέγας ποίκεν σέ το ἀπάνω πόλεμος. Ἐτό τα μαῖμούνια εἶπαυ γι, “Ποίκετ κ’ ἐμάς ἄσκέρια.” Κ’ ἐκεῖνο βασιλέγας εἶπευ γι, “Καλό.” Πήγαν σο βόλεμο. Ποίκαν πόλεμος, και τα μαῖμούνια σκότωσαν τα ἄλα.

Ἐτό ναίκα τ, τόν ἦρτεν ἄσομ βόλεμον ἄνδρα τ, ἔκαψεν το γαβούγου τ. Ἐτό τ ἄνδρα τ εἶπευ γι, “Ἐσύ ἄν ἔκαψες το γαβούγου μ, κ’ ἐγὼ ἄλ ἰμιάς να μή φανεθῶ ἔς 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*¹.

A king had a daughter. Nothing in the world made her laugh. The king said, "Whoever shall make this girl laugh, I will make him my son-in-law." As she was sitting at the window and looking at the sea, she saw a boat. In it were a great number of monkeys. At once she began to laugh. The king came. He questioned her; he said, "Who made you laugh?" And she said, "A monkey made me laugh." That monkey he made his son-in-law. Inside he was an angel. He had a great number of brothers.

One time a king made war upon the above king. The monkeys said, "Make us too soldiers." And the king said, "Well." They went to the war. They made war, and the monkeys killed the others.

That woman, when her husband came from the war, had burned his skin. Her husband said, "If you have burned my skin, I shall never again shew myself to you."

¹ *V.* p. 257.

Ἐτό το κοριῶ ἄσο χολή τ πήγε να κόψ ὀρμανιού τα δεινρά. Πήγε να κόψ κ' ἓνα μέγα δεινρό. Τόν το φαῖσεν μέ το παλτά ἐκείνο ἀπ μέσα τ ὀσθέρσεν, “Ἐτό ποιός νε;” εἶπεν. Ἐάκωσεν το δεινρό· σέμην ἀπέσω τ. Τράνσεν, εἶνε ἄνδρα τ. Τόν εἶδεν το ναῖκα τ, φιλήθανε. Χεμετέν πεγάσεν δο σο σπίτ. Γιαῶσάσω ἀγαπωμένα.

Told by a boy at the school.

ΡΟΤΑΜΙΑ. 1.

Ἐνα δεῖρμενῆς εἶσεν σο μύλο του ἓνα κουμάσα και ἐφτά ὀρνίθια σην γουμάσα. Και ἤρτεν ἀλιπήκα· ἔφαεν τῶνα.

Μιά φορά ἤρτεν δεῖρμενῆς· μούλωσεν σην γουμάσα. Ἄμα ἤρτεν ἀλιπήκα, πιάσεν το και νύ το πογοδιῶ ἦτονε. Και ἀλιπήκα εἶπεν, “Μή με πογοδιῶς, και ἐγώ θιάνω σε καλό.” Και ἐκείνος ἀφήκεν δο.

Ἄλιπήκα πήγεν σομ βασιλέα και εἶπεν, “Δόξ μοι ἀλτῶν ὀνοιγι.” Και ὁ βασιλέας εἶπεν, “Τι νά το ποιίκης;” Κ' ἐκείνο εἶπεν, “Να μετρήσω λίρες.” Και βασιλέας εἶπεν, “Ἄπαπόι πήρες τα;” Και ἀλιπήκα εἶπεν, “Ἐχω ἓν ἀδελφό, κ' ἐκείνο ἔς τα.” Και ὁ βασιλέας δώκεν δο. Πήγε και ἀλειψεν πίσσα σο ὀνοίικ, και γιαπουῶτούρσεν 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 κοριῶι ς στον ἀδελφό μ.” Και βασιλέας εἶπεν, “Ἄν ἦναι κιζμέτ, δίνω το.” Και ἀλιπήκα πήγε σο σπίτ. Κάλιψεν το δεῖρμενῆ σ' ἄλογο. Και ἄμα πήγεν σο ποτάμ κοντά, λάχσεν το δεῖρμενῆ ἄσ' ἄλογο ἀπάνω σο ποτάμ. Και ἀλιπήκα παγήρσεν, “Γαμβρός ἔπεσε σο ποτάμ. Φέρε το τσόλια.” Και ὁ βασιλέας ἤφερεν da. Και πήγαν σο σπίτ. Και ὁ δεῖρμενῆς ὄλο τράνινεν σα δισώμα τ. Και βασιλέας εἶπεν σην ἀλιπήκα, “Γιατί τρανῆ ἀβούδα;” Και ἀλιπήκα εἶπεν, “Δέν δ' ἄρεσεν, και για κείνο.” Και ὁ βασιλέας ἤφερεν δο και ἄλα καλά τσόλια. Και ἤρχισε πάλι να τρανής. Και ἀλιπήκα πήρεν βολόνια, και τα ἔπηξεν σα δισώμα 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, the man 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*¹.

A miller had at his mill a hen-house, and seven fowls in the hen-house. And a fox came; she ate one.

One time the miller came; he hid himself in the hen-house. When the fox came, he seized her and would have strangled her. And the fox said, "Do not strangle me, and I will do you a good turn." And he let her go.

The fox went to the king and said, "Give me the measure for gold." And the king said, "What will you do with it?" And she said, "I will measure gold pieces." And the king said, "Where did you get them?" And the fox said, "I have a brother, and he has them." And the king gave it. She went off and smeared pitch on the measure, and stuck a gold piece to it, and took it and went to the king.

And two days afterwards the fox went again to the king, and said, "I have come to marry your daughter to my brother." And the king said, "If it be fated, I give her." And the fox went home. She set the miller on the horse. And when she came near the river, she pushed the miller off the horse over into the river. And the fox cried out, "The bridegroom has fallen into the river. Bring him clothes." And the king brought them. And they went to the house. And the miller was always looking at his shoulders. And the king said to the fox, "Why does he look thus?" And the fox said, "He was displeased, and that is the reason." And the king brought him other fine clothes. And he began again to look at them. And the fox took needles and stuck them into his shoulders.

¹ V. p. 244.

"Τότερα ποίκαν γάμος, και βασιλέας πίταξεν κατόψα του ασκεριούς. Και αλιπήκα πήγεν όμβρό, και είδεν έν' άγέλ πρόβατα, και είπεν, "Αν έρτουν, αν σε ρωτήσουν εκείνα ασκέρ, είπε, 'Είμαι του άθρώπ όπου πήγεν να πανδρεφτή σο βασιλέα σην γόρη.'"

Πήγε κι άλα όμβροστά. Είδεν ένα χτηνηού άγέλ, και παρήγειλεν κ' εκείνα άβούδα.

"Τότερα πήγεν σα δεβέδια, και είπεν, "Εκείνα έρχονται ασκέρ νά σε σκοτώσουνε. Έλατε· ά σας κατεβάσω έδά σο ρουγιού, και άς έρτουν, άς περάσουν, και μή σας σκοτώσουνε." Κ' εκείνα κατέβανε, και αλιπήκα σάλσεν ένα θιάρ άπάνω του, και πόμναν εκεί. Κ' ήρταν ασκέρ. Κατέβαν εκεί.

Και αλιπήκα είπεν τον δειρμενή, "Είδες έγώ τί καλό σε ποίκα. Έσύ έμέ τί νά με ποίκης;" Κ' εκείνο είπεν, "Όταν ψοφήσρης, νά σε μάσω 'ς ένα φλουριόνα σανδούχ." Και αλιπήκα άσα μάσουσαν ψόφσεν. Και ναίκα τ έκλαιγεν. Και δειρμενής είπεν, "Ψόφσεν· τί έν; κούνδα το εκιά δξω." Και αλιπήκα 'ς ένα μιás σηκώθη, και είπεν, "Αβούδα νά με το ποίκης ήτουμε;" Κ' εκείνο είπεν, "Ημαρτον, ήμαρτον. Άλαgh ιμιά δέν δο θιάνω."

"Τότερα ψόφσεν άς αλήθεια, και σέμασέν δο σο φλουριόνα σανδούχ. "Τότερα πόμναν μόνο τα καμούκια τ, και κούψεν da δξω.

Told by a boy at the school.

ΡΟΤΑΜΙΑ. 2.

"Ένα ναίκα είσεν ένα παιδί, και το παιδί πήγεν, να ραζανδί παράδια. Ραζάνσεν τρία λίρες. Και πότ' έρσεται, είδεν δύο παιδιά· σκοτώνουν ένα σκυλί. Και εκείνο είπεν, "Μή το σκοτώνετε, και έγώ ά σας δώκω ένα 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 camels¹, 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 out².

Told by a boy at the school.

2. *The Grateful Snake, Cat, and Dog and the Talisman*³.

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."

¹ 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.

² 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.

³ *V.* p. 264.

"Τοτερα πήγε λίγο όμυρό. Είδεν δύο παιδιμά· σκοτώνουν ένα γάτα. Είπεν, "Μή δο σκοτώνετε· ἄ σας δώκω ένα λίρα."

"Τοτερα πήγεν ἄλο λίγο όμυρό. Είδεν δύο παιδιμά· σκοτώνουν ένα φίδ. Είπεν, "Μη δο σκοτώνετε, και ἄ σας δώκω ένα λίρα."

Και το φίδ είπεν έκμύ το παιδί, "Άσ πᾶμ σο σπίτ μας. Και νά σε πῆ μάνα μου, "Τρεψε ἄπ' έμένα τί κιρέβεις." Και το φίδ είπεν, "Κ' έσύ να κιρέψης, όπου είναι ση θύρα όπίσω, το γουδά." Και το παιδί πήγεν μέ το φίδ δάμα. Και είπεν το φίδ, "Κίρεψε ἄπ' έμένα τί κιρέβεις." Κ' εκείνο είπεν, "Όπου είναι ση θύρα όπίσω, το γουδά." Κ' εκείνο είπεν, "Κίρεψε ένα ἄλο πράμα. 'Ετό κιρέβω." Και δώκεν δο, και είπεν, "Πότε παγαίνεις ση στράτα, ἄν πεινάσῃς, να πῆς, 'Άδέλ, σουφραγί μ, ἄδέλ.'"

Και πότε παγαίνει ση στράτα, πείνασε, και είπε, "Άδέλ, σουφραγί μ, ἄδέλ." Και το γουδά άνοιγήκε και άπάνω του βγήκανε ειδών ειδών φαγητά. Και κάθισε να φάη. Και πότε τρώγει, ἤρτεν ένα δεβρίσῃς, και είπεν, "Άπαπού τα πήρες ταγιά τα γεμέκια, εν φ' δέν ἔσεις τανδούρ ἢ ἄλο πράμα νά τα ζεστάνῃς;" Κ' εκείνος είπεν, "Τα ξέβαλα ἄπ το γουδά μου." Και δεβρίσῃς είπεν, "Ά σε δώκω έτά το όοπ, και το γουδί δίνεις με το." Και το παιδί είπεν, "Όπούν άδετί νάσθαλ δέρ;" Και δεβρίσῃς είπε. "Όπουμούν άδετί βόιλε δίρ, 'Λεbbέ, όπούμ.' 'Σέν bouγiούρ, βένδ' έδέγιμ.'" Και το παιδί, "Καλί," είπε. Και δεβρίσῃς πήρε το γουδά και πήγε. Και το παιδί πήγεν λίγο μακρεμί, και είπεν. "Λεbbέ, όπούμ." "Σέν bouγiούρ, βένδ' έδέγιμ." "Γίτ, δεβρισίν qaφασθνό κές, σουφραγί ἄλ-da γέλ." Και το όοπ πήρεν δο, και ἤρτε.

Και πάλι πότε παγαίν ση στράτα, είδεν ένα ἄλο δεβρίσῃ. Και δεβρίσῃς είπεν, "Άπαπού τα πήρες εκείνο το γουδά;" Είπεν έτούτα τα λόγια δεβρίσῃς, ἄμα είδεν γεμέκια να τρώγη το παιδί. Και το παιδί είπεν, "Άπο το γουδί μου ἤρταν." Και ό δεβρίσῃς είπεν, "Έγώ ἔχω ένα qaβάχ· το ἄλίξεις μέ το γουδά σου;" Κ' εκείνο είπεν, "Qabaghón άδετί νάσθαλ δέρ;" Και δεβρίσῃς είπεν. "Qabaghθμόν άδετί βόιλε δίρ. 'Άδέλ, qabaghέμ, ἄδέλ,' 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 napkin¹ 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

¹ For *napkin*, v. note on Phárasa 18, p. 509.

βίρ σίρῃ ἄσκέρ τοπλανθγιώρ ὄντινέ." Και το παιδί εἶπεν, "Καλά, και πήρεν do qabάx και πήγεν. Και δεβρίσης πήρεν το γουδά και πήγεν. Δεβρίσης ὅταν βήγεν μακρειά, το παιδί εἶπεν, "Λεββέ, ὄποούμ." "Σέν βουγιούρ, βένδ' ἐδέγιμ." "Γίτ, δεβρεσίν ραφασσάνί κές. Σουφραγιῶ ἄλ-da γέλ." Και το ὄπ πήρεν do και ἤρτεν.

Και πήγε σο σπίτ του μητέρα τ. Και ὅταν ἤρτεν βράδ, εἶπεν, "Ἄδέλ, σουφραγιμ, ἀδέλ." Και βγήκαν εἰδῶν εἰδῶν φαγητά. Και κάτσειν μέ τη μητέρα τ δάμα, και ἔφαγαν. Ἐπειδή ἦσῶ ὀφτωχά και στρώματα δέν εἶχανε να κοιμηθῶνε, εἶπεν, "Ἄδέλ, σουφραγιμ, ἀδέλ." Και ξέβαν στρώματα, και κοιμήθανε.

Και ἀποτασύς το παιδί εἶπεν, "Μητέρα, να πᾶς σομ βασιλέα, νά με πανδρέψῃς το κορίτσι του." Και μητέρα τ εἶπεν, "Παιδί μ ἐν ᾧ ἐμεῖς εἴμεστε ὀφτωχά, βασιλέας το κορίτσι του το δίνει;" Και το παιδί εἶπεν, "Πήγαινε ἰμά να ἰδοῦμε." Και μητέρα τ πήγεν σο βασιλέα σο παλάτ ἀποκάτω, και δέν βόρσειν να πᾶη σο βασιλέα κοντά. Ἄπο το βράδου ἤρτεν σο σπίτι. Και ρώτηξεν το παιδί, "Πήγες;" Και μητέρα τ εἶπεν, "Δέν πήγα." Και το παιδί τ εἶπε, "Γιὰτί δέν πήγες;" Και μητέρα τ εἶπεν, "Πήγες σου βασιλέα το παλάτι ἀποκάτω, και δέν βόρσα να μοῦ μέσα." Ἄποτασύς πάλι πήγεν· πάλι δέν βόρσειν να μῆ. Και σο τρίτο κερé τ, πήγεν πάλι σο παλάτι ἀποκάτω, και βασιλέας εἶδεν το. Και εἶπεν σ' ἄσκεριούς, "Πηγαίνετε· ἐκεῖνο τη ναίκα φερέτ το ἐδῶ πέρα. Ἐτιᾶ δύο τρία ἡμέρες δέλεται σο παλάτι ἀποκάτω." Και ἄσκέρ πήγαν, και ἔφεραν do.

Και βασιλέας ρώτηξεν, "Γιὰτί δέλεσαι ἀποκάτω, και δέν ἔρσεισαι μέσα;" Και ναίκα εἶπεν, "Το παιδί μ εἶπεν, 'Ἄμε σομ βασιλέα, νά με πανδρέψῃς τη γόρη του.'" Και ὁ βασιλέας εἶπε, "Ἄν χορτάση το ἄσκέρι μ ὄλο, γῶ το δίνω." Και ναίκα ἤρτεν σο σπίτ. Και ρώτηξεν το παιδί, "Πήγες;" Κ' ἐκεῖνο εἶπεν, "Πήγα." "Τί εἶπεν;" εἶπεν το παιδί. Και μητέρα τ εἶπεν, "Ὁ βασιλέας εἶπεν, 'Ἄν χορτάση τ' ἄσκέρι μου ὄλο, το δίνω.'" Και το παιδί πίταξεν χαδάρ, "Την Παρασκέβῃ ἄς βγῆ ἔπάνω σο γιὰζι μέ το ἄσκέρι τ. Να βγῶ και ἐγῶνα, νά το χορτάσω." Και ὁ βασιλέας πήρεν το ἄσκέρι τ, και πήγεν σο γιὰζι. Και το παιδί πήρεν το γουδά, και πήγεν σο γιὰζι. Και κάτσειν ἄσκέρ σο γιὰζι. Και

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 some." And the club took it and came.

And he went to his mother's house, and when evening came, he said, "Open, my napkin, open!" And there came out food of all sorts. And he sat down together with his mother, and they ate. Since they were poor and had no beds to sleep upon, he said, "Open, my napkin, open!" And there came out beds, and they went to sleep.

And in the morning the boy said, "Mother, go to the king and arrange my marriage with his daughter." And his mother said, "My boy, since we are poor, will the king give us his daughter?" And the boy said, "Just go and let us see." And his mother went below the king's palace, and she could not go near to the king. In the evening she came to the house. And the boy asked, "Did you go?" And his mother said, "I did not go." And her son said, "Why did you not go?" And his mother said, "I went below the king's palace, and I was not able to go in." In the morning she went again; again she could not get in. And the third time she went again below the palace, and the king saw her. And he said to the soldiers, "Go, bring that woman here. For two or three days she has been walking about below the palace." And the soldiers went and brought her.

And the king asked, "Why do you walk about below, and don't come inside?" And the woman said, "My son said, 'Go to the king, to marry me to his daughter.'" And the king said, "If he will satisfy all my army with food, I will give her." And the woman came to the house. And the boy asked, "Did you go?" And she said, "I went." "What did he say?" said the boy. And his mother said, "The king said, 'If you satisfy all my army with food, I give her.'" And the boy sent word, "On Friday let him go up on the open country with his army. I too will go and will satisfy them with food." And the king took his army, and went to the open country. And the boy took the napkin and went to the open country. And the soldiers sat down in the open country. And the boy said, "Open, my napkin, open!"

εἶπεν το παιδί, “Ἀῶλ, σουφραγίμ, ἄῶλ.” Καὶ ξέβανε εἰδῶν εἰδῶν φαγητά, καὶ χορτάσαν του βασιλέα τ’ ἄσκέρ.

Καὶ εἶπεν το παιδί σομ βασιλέα, “Κ’ ἐγὼ την τάδεν ἡμέρα να βγῶ καὶ ἐγὼ σο γιζι μέ το ἄσκέρι μου, νά το χορτάσῃς.” Καὶ ὁ βασιλέας εἶπεν, “Το δικό σου το ἄσκέρ τί θα ἦνε; Ἄς το χορτάσω.” Καὶ ὁ βασιλέας ἔφσαξε χτηνά καὶ ἄλα πράματα, καὶ ἐξέβην σο γιζι. Καὶ το παιδί πήρεν το ραδίχι τ, καὶ πήγεν. Καὶ εἶπεν, “Ἀῶλ, ραδαγῆμ, ἄῶλ.” Καὶ το ραδάχι ἀνοίγην. καὶ ἐξέβαν καλὰ πολὰ ἄσκέρ. Καὶ ἄσκέρ τα μισὰ ἀρπάξαν ἄπ τα χαραινὰ, τα μισὰ ἄπ τα τευῆρις· δέν βόρσαν να χορτίσουν. Καὶ ὁ βασιλέας κάλεψεν σο ἄλογο τ ἄπάνω· ἔφυγεν.

Καὶ μέσα δύο τρία ἡμέρες βοίκαν γάμος. Καὶ βασιλέας παρήνγειλε το κορίτσι τ, ὅταν φᾶν, το φατ να μὴ φάη, να φουμίση. Καὶ το κορίτσι δέν ἔφαεν. Καὶ το παιδί ρώτησεν δο, γιατί δέν τρώγει. Καὶ το κορίτσι εἶπεν, “Γιὰ σουφρανάν 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 κορίτσι μέσα δύο ἡμέρες πήρεν το γουῶ, καὶ ἔφυγεν. Καὶ το παιδί εἶπεν το ὄπι του, “Λεβδέ, ὄπούμ.” “Σέν βουγιούρ, βένδ’ ἐδέγιμ.” “Γίτ, πατισαχόν ραζῶν βέ σουφραγιῶ ἄλ-da γέλ.” Καὶ το ὄπ πήρεν da, καὶ ἦρτε.

Καὶ πάλιν ὅταν κάτσανε σο γουῶ, του βασιλέα το κορίτ πάλι δέν ἔφαε φατ. Καὶ το παιδί εἶπεν, “Γιατί δέν τρῶς;” Καὶ το κορίτσι εἶπεν, “Ραδαγῆν ἀδετινί βενί οἶρενμενδέ.” Καὶ το παιδί εἶπεν, “Εἰς ἐσένα μὴ το μάθω, καὶ σίνα νά το μάθω;” Καὶ εἶπεν, “Ραδαγῆμὸν ἀδετι βού δούρ. ‘Ἀῶλ, ραδαγῆμ, ἄῶλ,’ δερσέν, βίρ σῆρῆ ἄσκέρ ἔαγάρ.” Καὶ το κορίτσι πήρεν δο γουῶ καὶ το ραδάχ, καὶ πήγεν σου πατέρα τ σο σπίτ. Το παιδί εἶπεν, “Λεβδέ, ὄπούμ.” “Σέν βουγιούρ, βένδ’ ἐδέγιμ.” “Γίτ ραζῶ μ σουφραγιῶμ ραδαγῆ ἄλ-da γέλ.” Καὶ το ὄπι πήγε· πήρεν da κ’ ἦρτε.

Πάλι ὅταν κάτσαν να φᾶν ψωμί, δέν ἔφαγεν βάλι. Καὶ το παιδί εἶπεν, “Γιατί δέν δρῶς;” Κ’ ἐκεῖνο το κορίτ εἶπεν, “Ἐπούν ἀδετινί βενί οἶρενμενδέ.” Καὶ το παιδί εἶπεν, “Ἐποουμὸν ἀδετι βού δούρ. ‘Λεβδέ, ὄπούμ, ‘Σέν βουγιούρ, βένδ’ 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

ἔαράρ, ἔαράρ, οἰνάρ.” Και το κορίτσι πήρεν το γουδά, το ραδάχ και το δόπ· πήγεν σου πατέρα τ σο σπίτ.

Και ὁ βασιλέας πίταξεν δύο ἀσκεριούς, να πάρουν του παιδιοῦ το κεφάλ, νά το φσάξουν. Και ἀσκέρ ἦρταν, να φσάξουν το παιδί. Και πόνεσαν δο το παιδί, και δέν δο ἔφσαξαν. Και πήγαν, ἔριψαν δο ἴς ἓνα ρουγιού μέσα. Και ἀφήκαν και πήγανε. Και εἶπαν το βασιλέα, ἔφσαξαν δο.

Και το ἄκυλί και το πισίκα παγαίνιῖσκαν, ἔκλεφταν ἄσου ἔιφῆιδιγούς σα δισέκμα τα ψωμικά, και ἤφεραν da ἴκει σο ρουγιού· και τρώιῖσκεν da το παιδί. Και ἔιφῆιδ πήραν τυφέκμα, και πήγαν να σκοτώσουν την γάτα μέ το ἄκυλί.

Και το ἄκυλί εἶπεν δην γάτα, “Ἐγώ εἶμαι ἄκυλί, και δέν με ἀφήνουν σου βασιλέα σο σπίτ. Ἐσύ εἶσαι γάτα, και ἀφήνουν σε. Και ἐγώ μέ το κεφάλι μ ἄζ λαχτίσω το θύρ, κ' ἐσύ σέμα, ἔπαρ το δόπ, και φέρ το σο θύρ ὀμβρό. Και τα δύο μας ἄς το πιάσουμ, και ἄς το παγάσουμ σο παιδί, και ἄς το κουνδήσουμ σο ρουγιού.” Και πήγαν· κούσαν da σο ρουγιού. Και το παιδί εἶπεν, “Λεββέ, ἔσοπούμ.” “Σέν βουγιούρ, βένδ' ἐδέγιμ.” “Σέν βενί βουρδάν ἔαράρ.” Και ξέβαλέν δο ἄσο ρουγιού.

Και το παιδί εἶπεν το δόπ, “Ἄμε σου βασιλέα σο σπίτ· ἔπαρ το γουδά, το ραδάχ και το κορίτ· ξέβαλ da δξω, και χάλας του βασιλέα το σπίτ. Πάρε το γουδά, το ραδάχ και το κορίτ κ' ἔλα.”

Told by a boy at the school.

C. TEXTS FROM PHÁRASA, ETC.

PHÁRASA. 1.

Σηκώθην γαι βά σηκώθη. Ἵ ἄμ βρώτο ζαμάνι ἦτουνε τέσερα νομάτοι. Ἵ ἓνα ἦτουνε ρουγιουμῆς, γαι τ' ἓνα τερζής, γαι τ' ἓνα καὸ Θεοῦ νομάτ. Πηγάγανε ἴς ἄ ὀρμάνι. Ἰ Ἄῆ σ' ὀρμάνι ἦσαντα

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 middle-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*¹.

He rose up and again he rose up. In a time of old there were four men. [One was a carpenter], one was a goldsmith, and one a tailor and one a good man of God. They went to a

¹ V. p. 277.

πουά λύχοι. Ὄαι σκούνδαι. Εἶπαν δι κι, “Να πνάσωμε μό δ νοδάτι.”

“Τπνωσανε τα τρία. Ὁ δουλγάρ φύαξε. Εἶδεν ἄ μέγα ξί Σηκώθην· ἔκοψεν το ξύο. Ἦφαρέν da· ποιῆεν da ἄ νομάτ, τίπε νομάτ. “Τπνωσε. Σηκώθη ὁ τερζής. Ἦγρεψέν κι, ἐνι ἄῖά ἄ ξύο. Πήρεν da· Ἦγρεψέν δι κι ἐνι τίπε νομάτ. Δέβασέν da] ὁ ρουγιουμής βροσάλε ῖαι κερδάνε. “Τπνωσεν] ὁ ρουγιουμής Σηκώθην] ὁ τερζής. Ποῖεν da ἄ ζι ρούχα. “Τπνωσεν ὁ τερζής Σηκώθην ῖαι του Θεοῦ το καὸ ὁ νομάτ. Ἦγρεψέν κι ἐνι ἄῖά ἄν ξί στον διέχο τευδεμένο. Πήρεν da. Ἦγρεψέν da κι ἐν’ ἄ σουράτι. Εἶπεν δι κι, “Ἀλλάχ, Παναγία μου, ἀδέ το κορίτζι δός τα ἄμ ψυσή.” Δῶξεν da ὁ Θεός ἄμ ψυσή.

Σηκώθανε τηνεβίδζα. Ξημέρεψε. Μαργίωσεν ὁ δουλγάρ. Εἶπεν δι κι, “Ἀδέ ποίκα da γώ.” Εἶπεν δι κι ῖαι ὁ ρουγιουμής, “Χαῖρ. Γώ πάλι δέβασά da γουμουσόνα βροσάλε ῖαι ἄλτουνε. Ἄν da πάρω γώ.” Εἶπεν δι κι ῖαι ὁ τερζής κι, “Χαῖρ. Ἄν da πάρω γώ. Φόρεσά da ρούχα.” Μαργίωσανε πευενδάβου τουνε.

Εἶπαν δι κι, “Ἄ ὑπᾶμε να δανισεφτοῦμε.” Πηάγανε, πηάγανε Φοδές πααίγκανε, ἤρταν ’ς ἄ δερβίς ἱράστα. Εἶπαν δι κι, “Ἀδέ ποίκα da γώ. Ἄδέ πάλι φόρεσεν τα ρούχα, ἀδέ πάλι δέβασέν τα βροσάλε, ἀδέ πάλι δῶξεν da ψυσή.” Εἶπεν δι κι ὁ δερβίσης, “Σεῖς πό λέτε; ἀδό ἤδουνε το μόνα ἢ κόρη. Σεῖς πού da ἤβρετε;” Εἶπαν δι κι ῖαι ῖεῖνοι, “Ἐ χοῖά, δομαῖνο μῆ ἴνεσαι;” Εἶπαν δι κι, “Χίδα, να ὑπᾶμε· ῖαι σύ.” Σο ὄρεχάτι ἐνόσανδαι πέλε πίλενε.

Πηάγανε. Ἦρτανε ’ς ἄν δερβίσης ἱράστα. Εἶπεν δι κι ὁ δερβίσης, “Ἀδό εἶνε το μόνα ἢ ναίκα. Σεῖς πού τα ἤβρετε;” “Ὀλάν, δομαῖνο μῆ ἴνεσαι; ἀδό ποίκαμ da μεῖς.” Ἐνόσανδαι ἐξέ πίλενε.

Πηάγανε σο qadh. Εἶπεν δι κι] ὁ qadh, “Ἐνι do μόνα ἢ ναίκα.” Εἶπεν δι κι, “Σεῖς πού da ἤβρετε;”

Σωρέφτανε το μειῖουλίσι· τον ἄρεν δου ῖό νόρκανε da νάβρουνε. Εἶπαν δι κι, “Ἄμε ῖά σο ξύο.” Πηάγανε σο ξύο. Δένσεν το κορίτζι ἄῖεί σο ξύο. Κανίστη το ξύο. Ἐμβη το κορίτζι πέσου. 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 Virgin¹, 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.

¹ The teller of the tale was a Moslem.

PHÁRASA. 2.

Σηκώθην ςαι βά σηκώθην. Ύς άμ βρώτο ζαμάνι ήτουνε ά βασιλός ς' ά ναίκα. Πήγεν ό βασιλός 'ς έν' άβου σεχέρι. Είπε δι κι τη ναίκα του, "Να ινή άμ γόρη, κράει τα σύ' να ινή ά υίός. Δέβας τη λαχτυλίδα μου σο δαχτύλιν δου· πιτάκ τα μένα. Είμαι σο φιλάνι το χωρίο." Στέρου ένδουνε ά υίός. Δέβασεν τη λαχτυλίδα σο δαχτύλιν δου. Πιέσεν σο κάχιν δου άν έιράχος. Γαλιζεψεν da σ' άβγο.

Φοτές τα παγάμκε, δίψασανε. Πηάγανε 'ς ά ρουγιού έουφάλι. Είπεν δι κι το φσόκκο, "Έβγαλ νερό να πώ." Είπεν δι κι ς' ό έιράχος του, "Γώ είμαι μέγο· σύ είσαι μουτζούκο. Κατεβάσο σένα σο ρουγι, έαι πάλι ά σε βγάλω." Κατέβασεν το φσόκκο σο ρουγι. Είπεν δι κι, "Ά βής έαι σύ." Είπεν δι κι, "Ά πώ." Δώξεν da μό δη φέσαν δου νερό. Έπε. Είπεν δι, "Τάβρει με." Είπεν δι, "Ίό ταβρώ σε." Είπεν δι κι, "Σοτίπος ςό ταβρεί μισ'." Είπεν δι, "Νά με δώς του dadá σου τη λαχτυλίδα, ά σε βγάλω." Είπεν δι κι, "Ά σε τα δώσω." Είπεν δι κι, "Νόμας τα." Δέξεν τη λαχτυλίδα. Είπεν δι, "Τάβρει με." Είπεν δι, "Ίό ταβρώ σε." "Σοτίπος ςό ταβρεί μισ;" Είπεν δι κι, "Να ινώ του βασιλό ό υίός γώ· ίνου ςαι σύ ό έιράχο³ μου." "Τάβρει με." Είπεν δι κι, "Ίό ταβρώ σε." "Σοτίπος;" είπεν. Είπεν δι κι, "Έβαρ άμασία τού ς' άν da είπής του dadá σου." Πήρεν το φσόκκο άμασία. Έβγαλέν da στο ρουγι. Γαλιζεψεν ό νομάτ σ' άβγο. Γαλιζεψεν ςαι το φσόκκο σο άβγοϋ το σαγρί.

Πηάγανε σου dadá του το μεμλεκέτι. Πηάγανε σου dadán des κονδά. Γρέβει da ό dadás του· λέ δι κι, "Να ήδουνε άξεινά τώ μόν ό υίός; ή καρδιά μου χιζ ςό ύρέβει da." Ένε πολύ κάμικο. Πάλι δώξεν da ά χωρίς σπιτι. Φοτές καθόσανδαι, πάλι φοούδουνε ό νομάτ, μή da είπή det.

Ήδουνε σο φιλάνι το χωρίο άν γουζέλτσα, πού 'δέ ςούδουνε. 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 ραβαχού ρίζα. Είπεν δι κι τιζ άσκέροι. "Ρανδιστήτε. Να πνώσω άν γούδι άδέ σ' ίσχαίδι. Γιάδε τα

1 V. § 280.

2 V. § 280.

2. *The King's Son and his Treacherous Servant*¹.

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

¹ *V.* p. 268.

ἵπιτόβραδα.” Ἔπνωσε ἀΐει σο ραβαχοῦ τη ρίζα. Σου ὕπνον δοπέσου ἦρτε ἀν ἔουγηλτούς. Ἦνοιξεν τα φτάλμε του· ἦγρεψεν σο ραβάχι, ἄλλαδι ἀ μέγο φίδι. Ἦγρεψεν ἀ φωλά. Παγαίνει να φά τα παλάζε. Ἔσυρεν το φίδι· κρέμσεν da στο ραβάχι. Ἦρτε του παλαζοῦ ἠ μάνα. Ἦγρεψέν κι σου ραβαχοῦ τη ρίζα πνώνει ἀ νομάτ. Εἶπεν δι κι, δεμέκ, “Ἀτιά da μάνα τα παλάζε κάδε χρόνο φταίνει da ἀδέ ὁ νομάτ φέτι.” Κάδα χρόνο τρώγκεν da ἀΐεινο το φίδι. Πήγεν σου δερέ το μύο· δέβασεν του μύου το θάλι σο γουργούριν δου. Ἦφαρέν da, da κρεμίση σο νομάτημ βάνου, da σκοτώση. Τσίριξανε da πουλόκκα, “Π’ ἄν da οἰκ¹ ἀδό το θάλι;” Εἶπεν δι κι ἵ ἠ μά δου κι, “Ἦρτεν ὁ δουῶμένο σας· δε σκοτώσω.” Εἶπαν δι κι ἔαι da παλάζε. “Πού ἔνι;” Εἶπεν δι κι ἵαι ἠ μά του, “Ἰδού σου ραβαχοῦ τη ρίζα πνώνει.” Εἶπαν δι κι τα παλάζε κι, “Στο Θεό ἵό φοβεῖσαι; μούν da σκοτώς. Ἐρχοῦδουε ἀ φίδι νά μες φᾶ, ἵαι κρέμσεν το φίδι στο ραβάχι.” Πήγεν πάγμσεν το θάλι ξοπίσου. Σο φσόκκομ βάνου πάλι² ἦρτε ὄηλος. Ἐκωσεν του ραβαχοῦ ἰσάϊδι. Ἦρτεν, ραρδιέσε τα φτερά δου· ποῖζεν da ἰσάϊδι. Σηκώθη το φσόκκο· ἦγρεψεν κι σο ἵουφάλιν δου πάνου ἔνι ἀ μέγο πουλί.

Σηκώθην do φσόκκο· γαλιῆψεν σ’ ἄβγον δου. Φοδές πααίγκε, τσίριξεν do πουλί δου ἵ ἄλια. Εἶπεν δι κι, “Ἐδώ δέ, ἔβαρ στο φτερό μου ἀ φτερού, ἵαι στ’ ἄλειμά μου ἀν γόμα.” Εἶπεν δι κι ἔαι το φσόκκο, “Ἀμάνι χεγιδί πουλί, ἐγώ π’ ἄν da οἰκω³;” Εἶπεν δι κι, “Σύ ἵό κατές τα. Γώ ἀ βρεθῶ ἴ ἔνα σου το δάρτι.” Πήρην ἀ φτερού ἵ ἄν γόμα ἄλειμα.

Φοδές πααίγκε, ἦγρεψεν ἀμ ποτάμι βρόν δου. Εἶνδαι λιε μερμηῆα σ’ ἄγνευδα το μέρου, ἔαι σ’ ἀπαρδό το μέρου λ’ ἄβ λιέγα· Ἦφαρην τιζ ἀσκέροι. Μάκρυνανε δύο δό, ἵαι δέβανε ἀΐεινα τα μερμηῆα ἀδέ το μέρου ἔαι do ἀΐει do μέρου. Φοδές πααίγκεν, δώζεν ἀν ἔουλάχος μερμηῆι ἄλια· εἶπεν δι κι, “Στάθου.” Εἶπεν δι κι, “Σοτίπο⁴ ἀ σταθῶ;” Εἶπεν δι κι, “Ἐβαρ ἀδέ το φτερό μου.” Πήρην do φτερόν δου.

Ἐβγην παράνου. Ἐνι ἵ ἀ μέγο ψάρι· ἵό βόρκε ναμ βῆ σο ποτάμι. Ἦφαρην da· εἶπεν διζ ἀσκέροι, “Δώστετε τα τάθε σας. Ἀδέ το ψάρι μουχτᾶτε da σο ποτάμι.” Φοτές πααίγκε, ἔβγαλεν το ψάρι το ἵουφάλιν δου. “Πού πααίνεις; στάθου,” εἶπεν. Εἶπεν

¹ V. §§ 282, 283.

² For use of πάλω, v. gloss. and § 391.

³ V. § 282.

⁴ V. § 282.

for a little here in the shade. Come towards the evening." He went to sleep there at the root of the poplar-tree. In his dream a murmur came. He opened his eyes; he saw a great snake had climbed up the poplar. He saw a nest. It is going to eat the chicks. He shot the snake; he made it fall down from the poplar. The mother of the chicks came. She saw that a man is sleeping at the root of the poplar. She said, "Every year this man gets the better of these chicks of mine." Every year that snake used to eat them. She went to the mill in the valley; she passed the mill-stone over her neck. She brought it, to dash it down upon the man, to kill him. The little birds piped, "What are you going to do with this stone?" And their mother said, "Your enemy has come; I will kill him." And the chicks said, "Where is he?" And their mother said, "He is sleeping here at the root of the poplar." And the chicks said, "Do you not fear God? do not kill him. A snake was coming to eat us, and he dashed the snake down from the poplar-tree." She went; she took the stone back again. The sun again fell upon the little boy; the shadow of the poplar had moved round. She came, she spread out her wings; she made a shade. The little boy rose up; he saw that above his head there is a big bird.

The little boy rose up; he mounted his horse. Whilst he was on his way, the bird cried to him. She said, "Come here, take a feather from my wing, and a little of my fat." And the little boy said, "Well, my bird, what will I do with it?" She said, "You do not understand. I will be with you at a time of your trouble." He took a feather and a little fat.

Whilst he was going, he saw a river before him. There are some ants on one side, and on the other also a few. He brought the soldiers. They fell into a long line, two and two, and they passed by the ants on this side and on that. As they were passing by, an ant who had lost a leg gave voice; it said, "Stop." He said, "Why shall I stop?" It said, "Take this wing of mine." He took its wing.

He went on forward. There is also a big fish; it could not get into the river. He brought them up, and said to his soldiers, "Put your feet to it; push this fish into the river." As he was passing by, the fish put out its head. "Where are you going? Stop," it said. He said, "What will you do to me?"

δι κι, “Π’ ἄ με βοίκ;” Εἶπεν δι, “Σύ ἔβαρ στο φτερό μου ἄ φτερού.” Πήρεν το φτερού· πήγε.

“Σο ποτάμι σ’ ἀδάνου το μέρου,” εἶπαν δι κι,—ἤδειξανε του κορζοῦ το ρονάχι. Πηγάναε σο ρονάχι ἄμβρό. Εἶπεν δι κι τὶς ἄσκέροι, “Σεῖς σταθῆτε ἀδέ· να μῶ γώ πέσου.” Ἐμβη πέσου τε φῶάχι. Εἶπεν δι κι το κορίτζι, “Ἐβγου. Γώ σ’ ἐσένα πονῶ καρδιά. Ἄ ινῆς τελέφι.” Εἶπεν δι κι, “Ἦρτα νά σε πάρω σοι ἀδελφό μου.” Εἶπεν δι κι το κορίτζι, “Ἐχω τρία τεκλίφε.” “Πότς ἔν जαι πότς ἔνι;” εἶπεν δι κι. Ἦφαρεν δύο γομάρε νάμς जαι δύο γομάρε ψεῖκο जάχρι. Εἶπεν δι κι, “Ἄδέ νάν da χωρίς.” Καρακῶσεν το θύρι. Πήγεν το κορίτζι. Το φῶόκκο φοδές διῶῶν-δάγκε, δῶξεν του μερμηῆοῦ το φτερό σο νοῦ του. Πύρσε το μερμηῆοῦ το φτερό. Σωρέφτανε τα μερμηῆα· σῶς τηνεβῆ χώρσανε το जάχρι σόινα το μέρο जαι σ’ ἄβ do μέρο do νάμο. Ἦρτεν do κορίτζι. Ἦγρεψε κι χωρίστη. Εἶπεν δι κι, “Ἄδέ 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 διῶῶν-δάγκε, δῶξεν του ψαροῦ το φτερό σο νοῦ δου. Πύρσεν το φτερό την ἄκρα. Ἐβγαλεν το ψάρι τη λαχτυλίδα· δῶξεν da. Ἦφαρεν τη λαχτυλίδα σο κορίτζι.

Ἦφαρεν ज’ ἄν ἀράπ. Δῶξεν do κελέν δου. Εἶπεν δι κι, “Ἄρο जαι don ἀράπη.” Φοδές διῶῶν-δάγκε, δῶξεν του πουλοῦ τ’ ἄλειμα σο νοῦν δου. Ἦφαρεν του πουλοῦ d’ ἄλειμα· ἔάλσεν da σο γουργούριν δου. Ἄρῶθη ἀράπ· σηκῶθη. Ἦρτεν do κορίτζι. Ἦβρεν don ἀράπη· ἤφαρέν da.

Πήρεν do κορίτζι do φῶάχι. Ἦφαρέν da, φόρτωσανε εἴκοσι καμηλοῦ γομάρε ἀλτούνε. Ἦφαρέν da σο daδά του. Πάιμ ὁ ἔιράχος ἄσῶτιέσε. Φοβεῖται μῆ da εἰπῆ τον daδά του. Ἦφαρέν da· ἔκοψεν δου φῶόκκου του κελέ. Ἄβιεί μῆρό δῶξεν του πουλοῦ τ’ ἄλειμα το κορίτζι. Ἦφαρεν το κορίτζι του πουλοῦ τ’ ἄλειμα· ἔάλσεν da ἄξεί σο φῶαχοῦ του κελέ. Ἄρῶθη το φῶάχι.

Πήγε son daδάν του κονδά· πήρεν ἄν τεμενέχι· εἶπεν δι κι, “Ἐφένδη μ, ἄ νομάτ σαμού χάνεδαι जαι ἀροῦδαι, ἢ ἄμασία δεβαῖνει;” “Δεβαῖνει,” εἶπεν δι κι. “Γώ ἀρέδζα ἤμουνε το σόν ὁ νῖος. Ἦρταμε ἴς ἄ ρουγί. Εἶπα δι κι τον ἔιράχο μου, ‘Δίψασα, τόμαξ

It said, "Take a spine from my fin¹." He took the spine. He went.

"At the upper part of the river," they said—they pointed out the girl's palace. They went in front of the palace. He said to the soldiers, "You stop here; I will go in." The boy went in. The girl said, "Go out. I am grieved at heart for you. You will be destroyed." He said, "I have come to take you for my brother." The girl said, "I have three tasks to impose." "What is it, and what is it?" he said. She brought two loads of sand, and two loads of fine grain. She said, "You shall separate these." She shut the door. The girl went away. As the little boy was pondering, the ant's wing came to his mind. He burned the ant's wing. The ants gathered together; by the morning they had separated the corn on one side and on the other side the sand. The girl came. She saw that it was separated. She said, "You have separated it then? I have another task to impose."

She said, "I will throw my ring into the sea. You shall find it." She threw the ring into the sea. Whilst he was pondering, the fish's fin came into his mind. He burned the tip of the fin. The fish brought out the ring; it gave it to him. He carried the ring to the girl.

She brought also a negro. She struck off his head. She said, "Make the negro whole also." Whilst he was pondering, the bird's fat came into his mind. He brought the bird's fat; he anointed his neck with it. The negro was made whole; he rose up. The girl came. She found the negro; she brought him (with her).

The boy took the girl. He brought, he loaded twenty camel-loads of gold pieces. He brought them to his father. But the servant was astonished. He is afraid lest he should tell his father. He brought the boy; he cut off his head. Before that he had given the bird's fat to the girl. She anointed that boy's head with it. The boy was made whole.

He went near to his father. He made a reverence; he said, "Sir, when a man dies and is made whole again, is his oath annulled?" "It is annulled," he said. "I now was your own son. We came to a well. I said to my servant, 'I am thirsty;

¹ By a confusion the text here is the same as in the incident with the bird, and the actual words are, "Take a feather from my wing."

νερό.' Εἶπεν δι κι जαι जείνος, 'Γώ εἶμαι μέγο. 'Α κατεβάσω σένα.' Κατέβασε μένα. Εἶπα δι κι, 'Τάβρει με.' Ἰό τάβρησι με. Εἶπεν δι κι, 'Νόμας του dadά σου τη λαχτυλίδα.' Δώκα τα जαι τη λαχτυλίδα. Εἶπεν δι κι, "'Επαρ ј' ἀμασία.' Πήρα ј ἀμασία. "Ἡρταμε ἀδέ. Πηάγα· ἤφερα δαι το φιλάни το κοριδίξι. 'Αδόνα πάλι ἔκοψεν जαι το κελέ μου. Χάq παραφενδιάν ἀρώβα. 'Αρέ γώ εἶμαι το σόν ό υἱός." Πήρεν ἀχείνο το κοριδίξι. "Εφαγατε ἔβανε, ἔφτασανε σα μουράδε τουνε.

Ἰουσοῦφ.

PHARASA. 3.

Σηκώθη जαι βά σηκώθη. 'Σ ἀμ βρώτο ζαμάνι ἤτουμε ἀ νομάτ. Εἶσε ἀ ναίκα. Μαχτσούμι јό φταιύκατε. Εἶπεν δι κ' ἡ ναίκα κι, "'Ε νομίτη, να υπάγω να παρακαλέσω τον Θεό, νί μεξ δώση μαχσούμι." Εἶπεν δι κι ἔ' ό νομάτ, "'Αμε." Πήγε ἡ ναίκα 'ς ἀ θάλι. Παρακάλεσε. Δῶξεν da ό Θεός ἀ μαχσούμι.

Εἶσεν जαι ἡ ναίκα ἀ gηερίχος. 'Ο νομίτ πααύκε, ἀμνύκε. "Ἡξησεν जαι do φσόκκο· ἔνδουने जαι ἴρι. "Ἡρτεν το φσόκκο στο σκόλειο, κι ἔννε ση μάν δου κονδά ό gηερίχος. Λέ δι κι, "'Ας ἐμώσω ἀ ράζα· da φέρω σου δόπα." Εἶπεν δι κι जαι ό νομάτ. "Φέρ da σου φιλάни τον δόπι. Το βόιδι μου ἔν' ἀν ἀλάς βόιδι." Εἶπεν δι κι јό νομάτ, "'Εμο da ἀρέδζα τη ράζα." Εἶπεν δι κι जαι ἡ ναίκα, "'Αρέ νᾶρτη το φσόκκο στο σκόλειο· ἀν da εἶδη." Μέρισαν το φσόκκο νεκρούδουने στημ πένjερα. "Εβγην ό gηερίχος του πήγε σο σπίτιν δου. "Τέ τηνεβίδζα πήγε το φιλάни σου δόπα να νάση ζεβγάρι. "Εμωσεν जαι ἡ ναίκα τη ράζα μό do περινjι. Πήγε जαι το φσόκκο· λίδεψεν το ἰμίτιν δου σου βοἰδοῦ δουने την јοιλία. "Ἐνδουने ἀλάς. Πήγεν δαι το φσόκκο. Πήγε ἔ' ἡ ναίκα κονδά κι, ἔνι το βόιδι ἀλάς. Πήγεν· πάγασεν τη ράζα κι, πήγε σο υἱό τς κονδά. "Εφαγατε, ἔπανε. Στέρου εἶπεν δι κι, "'Α ναίκα, τί κἰ ἀδέ τη ράζα ἐμωσές τα μό do περινjι, δαι ἤφαρές τα μας." Εἶπεν δι κι जαι ἡ ναίκα, "'Ἡβρα ἀ φτηνούσκο ράζα· ἐμωσά τα, ἤφαρά σεις τα." Εἶπεν δι κι, "'Αβ να υπάγω." Εἶπεν δι κι јό νομάτ. "'Αμε. 'Αδέ π' ἄ ποίκ;" Εἶπεν δι κι ἡ ναίκα, "'Ε υἱό μου, ἀ υπᾶς जαι σύ," σῶς τού να σκοτώση το υἱόν δου. Εἶπεν δι κι ό 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*¹.

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,

¹ V. p. 236.

τς, “Γώ π’ ἄ ποίκω σο σπίτι; Ἐδέ ὁ dadá μου ἔνι μοναχό. Γὼ θέλ να νάσω το ζεβγάρι.”

Εἶδεν ὁ γθερίχος τη ναίκα. “Σοτίπος,” εἶπεν δι κι, “Ἰούφαρε τη ράζα;” Εἶπεν δι κι ἡ ναίκα, “Μ’ ἔχω ἀμ βίσι υἱός. Ἐδόδε, σαμού φταίγκαμε το γαῖ, ταμάν,—εἶπα δι, ‘Ἐ φέρω τη ράζα,’—νεκρούδουνε ὁ υἱό μου δξου.”

Εἶπεν δι κι, “Να ὑπάγω να παρακαλέσω το Θεό· να ἰδοῦμε, Ἰ ἀ κοριαίνουνε τα φτάλμε του.” Ἦκσεν da ἡ ο υἱό τς, φοδές τα λέγκε αούτσι. Εἶπεν δι κι, “Ἐλάν· da κουθήσω ἀδέ τη μά μου, να ἰδοῦμ πού ἀ ὑπᾶ. Ἐ Θεός Ἰό βρισκείται. Ἐδέ ἡ μά μου δομαίνο ἔνι.” Κούτσεν da. Πήγεν Ἰ ἀ μέγο γαῖ. Πήγε ἀῖεἰ ἡ do φσόκκο σου γαῖου τ’ ὀβίσου το μέρου. Δώῖεν ἡ μά του ἀλία. Εἶπεν δι κι, “Ἐλάχ δώῖε μες ἀν ἰσούζη υἱός.” Εἶπεν δι κι, “Ποῖ da φτάλμε δου κόρε.” Εἶπεν δι κι ἡ το φσόκκο, “Ἐ γρά” Εἶπεν δι κι ἡ ναίκα, “Πό λές;” Εἶπεν δι κι το φσόκκο. “Ἐῖτε ὀφτά χρονῶ ἀ στείρο γιάδι. Σάξετέ τα· ποῖτετέ τα ραβουρμάς. Φαῖσεδέ da· ἄ κοριαίνη το φσόκκο.”

Ἦρτεν· εἶπεν δι κι τον ἄνδρα τς, “Ἐβρα, ἔ νομάτη, το ρολαῖν δου.” Εἶπεν δι κι Ἰ ὁ νομάτ, “Τούς τα ἦβρες;” Εἶπεν δι κι. “Πηάγα, παρακάλτσα το Θεό. Ἰαι εἶπεν δι κι, ‘Ἐῖτε ὀφτά χρονῶ ἀ στείρο γιάδι. Σάξετέ τα, ποῖτετέ τα ραβουρμάς· φαῖσετέ τα.’” Ἐφσαξαν το γιάδι· ποῖκαν da ραβουρμάς. Φαῖσαν το ραβουρμά. Πέμειναν στο τεκέρη ἀμ βούῖ. Εἶπεν δι κι το φσόκκο, “Ἐ νιμά, τα φτάλμε μου· ἔ ὀρω να ἰδῶ ἄν do παλό.” Εἶπεν δι κι ἡ μά δου, “Σοτίπος;” Εἶπεν δι κι, “Γὼ τί καδέ;” Ἐμέματε κοριαίνε το φσόκκο. Ἐστρωσέν da ἡ μά δου ἀ στρώσι. Ἐλύστη.

Σαῖρεδαἰ ἡ ναίκα κι, “Κοριαίνε ὁ υἱό μου. Ἐβ ἀ φέρω το γθερίχο μου.” Ἐφαρεν το γθερίχον δου. Ποῖε μέ da εἰκοσι βᾶ ἀ φσοργάτος. Λιέδουνε τ’ ἄλειμα. Γρέβει ἡ το φσόκκο. Πήγεν πέσου, να φέρη ἄλειμα. Σηκώθην ἡ το φσόκκο. Ἐ γθερίχος προσδύνσε σημ παργαμίνα· ἔχανε το στόμαν δου. Σηκώθην ἡ

"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 rock¹. His mother cried aloud. She said, "God has given us a savage son." She said, "Make his eyes blind." And the little boy said, "Old woman!" And the woman said, "What are you saying?" The little boy said, "You have a seven year old barren cow. Kill it. Make it into dried meat. Give it to him to eat. The little boy will become blind."

She returned. She said to her man, "Man, I have discovered what to do." And the man said, "How did you find it?" She said, "I went, I prayed to God. And he said, 'You have a seven year old barren cow. Kill it, make it into dried meat; give it to him to eat.'" They killed the cow; they made it into dried meat. They gave him the dried meat to eat. There remained a little of the dish. The little boy said, "Mother, my eyes! I cannot see as before." His mother said, "Why?" He said, "How do I know?" The little boy was pretending to be blind. His mother made him a bed. He rolled on to it.

The woman is pleased; "My son is blind. Henceforward I shall be bringing my lover." She brought her lover. She made an omelette with twenty eggs. There is not enough fat. And the little boy is watching. She went inside to bring fat. And the little boy rose up. The lover slept by the hearth; his

¹ In parallel (Indian) versions she prays before a shrine or an image. The teller of the tale was a Moslem boy, and it looks as if his tradition, both here and in the first paragraph of the tale, had referred to one of the Mecca-facing niches which are found by the road-side in Moslem lands. There is one by a fountain on the old road from Candia to Retimo in Crete, so that travellers can perform their ablutions and pray towards Mecca.

το φσόκκο· το καμένο τ' ἄλειμα το γιάρου κούδασέν da σο gθαρίχου το στόμα. "Έβγην του gθαρίχου ἢ ψυσή. Ποῖεν ἢ ναίκα το φσουργάτο. Εἶπεν δι κι do gθαρίχο, "Σήκο, να φᾶς." Ἰό σηκώθη ὁ gθαρίχος. "Ηγρεψέν δι κι, χάθη. Πήγεν σο νιό τς κοκιά. Εἶπεν δι κι, "Έ, νιό μου, ἦρτε ἄ μισαφούρ σο σπίτι μας. Ποίκα τα ἄ φσουργάτος. Εἶπα δι κι, 'Σήκο,' Ἰό σηκώθη. "Ηγρεψά da κι, χάθη." Εἶπεν δι κι do φσόκκο, "Ω νιμά, φέρ da το φσουργάτο· da φάγω ἄ ζόρι φάιμα." Εἶπεν δι κι, "Ἄδὸ ἔσει ρολαί." "Έφαεν το φσουργάτο. Εἶπεν δι κι, "Ω νιμά, νοίγαν da φτάλμε μου."

Σηκώθην· καλίψεψεν da 'ς a γαιρίδι. Ἰατιέσεν do μό do κανάβι. Πάγασέν da 'ς ἄ ζόρι ὦνι. Γιαναστούρσεν da το γαιρίδι σο ἔξι. Μούασεν. Δώξεν da σο νομαδοῦ da ἔρε το γαλιόνι. Μούασεν jai jείνος σου διέχο βίσου. Εἶδεν da jai δου γοῖου ἄφτέν. Εἶπεν δι κι, "Έ νομάτη, τάβρει το γαιρίτ σου στο γοῖ." 'Ο νομάτ πάλι τίν jό κρού. Εἶπεν δι κι, "Έ νομάτη, μή νάρτω δού, μή σε σκοτώσω." Πάλι τίν jό δώξε. "Ηφαρεν του γοῖου ἄφτέν ἄ ζόρι κοτέκι· δώξεν το ψοφιζμένο το νομάτη· ποῖεν da χαβζάρι. "Ηρτεν ἔαι do φσόκκο· εἶπεν δι κι, "Ἄδέ το νομάτη πός τα σκόττες;" Εἶπεν δι κι jai jείνος κι, "Μό σύ da εἶδες;" Εἶπεν δι κι, "Οὔμα." "Νά σε δώσω ἄ χαβιγά ἄλτουνε, κανεῖνα μή da λές." Δῶξεν da ἄ χαβιγά ἄλτουνε. Έφαγανε μό δη μάν δου, ἔβανε, ἔφτασαν σα μουράδε τουνε.

Ἰουσοῦφ.

PHÁRASA. 4.

Σηκώθη jai βά σηκώθη. 'Σ ἄμ βρώτο ζαμάνι ἦτουνε ἄ ναίκα j' ἄ νομάτ, ἄ φσόκκο j' ἄν γορδζόκκο. "Ησανδαι φουγαράδες. Πααίπκανε· φερίγκανε [τα] βεῖακόκκα ξύα· πουάγκαν da· παίρκανε δεκάρε· τρώγκανε.

Πηγάγανε· ἦβρανε ἄ φωλά. Εἶσε ἄμ βουόκκου βόκκο. "Ηφαραν da 'ς ἄ Γιαχουδής. Δώκαν da σο Γιαχουδή. Εἶβεν δι κι, "Νόμας φκακκούδες, να φᾶμε." Δώξεν da ἄ λίρα. Εἶπεν δι κι, "Νά σε δώσω πένδε λίρες." Εἶπεν δι κι jai do φσόκκο, "Ἄμάνι χεγιδί νομάτ, νόμας λεῖκα φκακκούδες, να φάω." Δώξεν da δέκα λίρες. Πήρεν da. Πήγεν· δώξεν 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*¹.

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

¹ *V.* p. 263,

"Ἡβρανε λ' ἃ βόκκο. "Ἡφαρέν da· δῶξεν da. Σήκωσε λίρες.
"Ἀφ ζεργινάτσεν. "Ἡφαρανε जαι τη μάν δου σο σπίτιν δουε.
Γενάνκε κάδα ἡμέρα πέ βόκκο.

Εἶσεν जαι ἡ μά του ἃ γηαρίχος. "Ἡρτεν· τοπλάτσεν do πουλί.
Εἶπεν δι κι, "Ἄ σε da ψήσω." Εἶπεν δι κι j' ὁ γηαρίχος.
"Γυρέβω da τούμι," εἶπεν δι κι. Το κορζόκκο जαι το φσόκκο
πααίγκανε σο σκόλειο. "Ἡρτανε· ἡβρανε ση νιστία βάνου το
πουλόκκο ψημένο. Πήρεν το κορζόκκο το συγῶτι, ζαι το φσόκκο
το ζουφάλι. "Ἐφαγάν da. "Ἡρτεν ὁ γηαρίχος. "Ἐμδασαν do
πουλί. "Ἡφαρέν da σο τραπέζι. "Ἡγρεψεν ὁ γηαρίχος το πουλί.
τούμι j' ὀνι. "Ἀχτσεν το τραπέζι· ὕρσεν da ἄβις. Φῆξε· σηκῶθη.
"Ἡρταν το φσόκκο μό do κορζόκκο σο σπίτι. Κουβάνσεν da.
Εἶπεν δι κι, "Πός τα ἔφαγετε του πουλοῦ το συγῶτι μό do
ζουφάλι;" Κουπάνσεν da. Φῆξεν.

"Ἐφυγανε· πηάγανε 'ς ἃ γράς σπίτι. Πνώγκαν ἀξεί Τηνεβίδζα
σηκούσανδαι, βρισκίγκανε πένδε λίρες σο ζουφάλιν δου ποκάτου.

"Ἡδουνε जαι जεί σο χωρίο ἃ ραχδέσα. Πήγεν ἀξεί ση ραχδέσα·
δῶξεν κατό λίρες να ἰδῆ το γερού του γοβδά τς. Στέρου να ἰδῆ
εἶπ, πένδ' ἑκατό λίρες. Στέρου πότσεν da κρασί· ποῖξεν da
σερχόσης. Νεβολίστη το φσόκκο· ἔβγην του πουλόκκου το
ζουφάλι· βίνεψεν του φσόκκου το ἰλέσι σο ὀράνι. Τηνεβίδζα ξημέ-
ρεψε. "Ἡρτεν τ' ἀχίλι σο ζουφάλιν δου κι, ἔνι σο ὀράνι. Εἶπεν
δι κι, "Ἄδέ ἡ ραχδέσα μένα πού με κόνσε;" Πήρεν do ζουφάλιν
δου· πήγε.

Φοδές πααίγκε, ἡρτεν 'ς ἃμ ποταμοῦ κάχι. "Ἡτουνε ἃμ βαχζάς.
"Ἐμβημ βέσου. Χέρ στον τουλού τα μεϊβάδε εἶδε. Πήρεν πό ἕνα
ἔφαεν. Πήγεν जαι σα μέγα τα μήα· πήρεν जαι ἀδιξεί ἕνα. "Ἐνδουκε
γαϊρίδι. Πήρεν जαι στε τ' ἄβου ἕνα· ἔνδουκε ἰσάνι. Πήρεν ἀδιξεί
στα μήα· πήγεν ση ραχδέσα κουδά. Πήγεν ἀξεί· εἶπεν δι κι τη
ραχδέσα, "Μῆα j' παίρετε;" Εἶπεν δι κι, "Ἄ βάρωμε." Δῶξεν
ἃ μέγο μήο. "Ἐνδουκε γαϊρίδι. Δέβασεν ἃ ἰβάρι· καλιῖεψεν da.
Πήγεν σο γράς το σπίτι. Πήρεν ζαι την ἀδελφήν δου, ζαι πήγεν
σο dadά τς. Δῶξεν τη μάν δου ἃ μήο· ἔνδουκε γαϊρίδι. Πήγεν
σον dadάν δου κουδά. Ὀάλσεν σα φτάλμε δου. Νούγακε τα
φτάλμε δου. "Ἐνδουκε δέκq 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. “Ἄ πάρω το γαιῖριδι μας.” Εἶπεν δι κι ὁ dadás του, “Ἐ, υἱό μου. δομαίνο εἶσαι· το γαιῖριδι πάλι ναίκακ τόπας παίρνουν da;” Εἶπε δι κι jaί ὁ υἱός του, “Γώ ἄν da πάρω.” Πήρεν το γαιῖριδι· φάῖσε da ἀ μήο. Ἐνδουνε ἀν γουζέλτσα. Ἐχσεν ἀ ζόρι ρονάχι. Ἐφαγα. ἔφανε, ἔπανε, ἔφτασαν σα μουράδε τουνε.

Ἰουσοῦφ.

PHÁRASA. 5.

Σηκώθη jaί βά σηκώθη. Ἐ ἀμ ἠρώτο ζαμάνι ἦτον ἀ φῶάχι· βάγκε νᾶβρη ἀ ρασμάτι. Φόδες βάγκε, ἦρτε λέν ἄβου φῶάχι. Φόδες βάγκαν ση στράτα, πείνασαν. Εἶπεν δι τῶινα το φῶάχι. “Ἐβγαλ τη χρεία σου· da φᾶμε, jaί στέρου να φᾶμ το μόνα.” Ἐφαγαν του φῶαχού το ψωμί. Στέρου πείνασαν βάλι. Εἶπεν δι κι, “Ἐβγαλ τη χρεία σου, da φᾶμε.” Εἶπεν δι jaί το φῶάχι. “Ἦσουν ἀχμάχος· ἔβγαλες τη χρεία σου· ἔφαμ da. Γώ πάλι ἄνδ’ ἐσέν εἶμαι να βγάλω τη χρεία μου, da φᾶς;” Εἶπεν δι jaί τ’ ἄβου το φῶάχι, “Μέτ’ ἐμένα να μή ἔρξεσαι. Χωρίστου.”

Χωρίστη. Πήγε do φῶάχι. Πήγε, ἦβρε ἀ σπήλος. Ἐμνη σο σπήλομ βέσου. Εἶδεν δι κι, ἐνι νιστία. Χτάραξε τη νιστία· θερμάθη. Κάτσε ἀδεί σῶς τού να βραδύνη. Σαμού βραδύνε, στέρου εἶδεν δι κι ξείλσαν λιέγα κουτούκε. Το φῶάχι φῶθη. Ἦτον λέ σπήλος πέσου. Ἐμνημ βέσου. Στάθη λείκο· εἶδεν δι κι ἐμῶθαν οἱ μαλιέροι, οἱ καρῶουλιέγοι, οἱ ἀθή, οἱ ἀποί, οἱ πουρτσούχα. Κάδζανε· θερμάθαν. Φοτές καθούσανδαι, εἶπεν δι κι ἀσλάν, “Σήμερο σεῖς πόζ ἔφαγετε;” Εἶπεν δι ε’ ἀπόκος. “Ἐγώ πηγά σο χωρίο· ἐμδα ἔς ἀν κουμάσι βέσου· ἦβρα λέγα ρνίθε. Ἐφαγα τα. Ἐχω jaί σο Καβάνι σο λιθοθῶρι ἀν jουζάκο λίρες. Πάγω· γρέβω ἄξεινο· ἄairoμαι· ἔρχομαι.”

Ξημέρεψε. Στέρου σηκώθη do φῶάχι· πήγε σο Καβάνι σο λιθοθῶρι. Ἦγρεψε· ἦβρε τ’ ἀλτούνε. Ἐβγαλεν do το ἰτέρυ δου· ἔμασέν da· φορτώθη da. Φότες ἐρχότου ση στράτα, ἦρτε ὁ γιολδάσης του· βέν δι κι, “Ἄτσονdo λίρες πού τα ἦβρες; νόμας

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.

YUSÚF.

5. *Justice and Injustice*¹.

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."

¹ *V.* p. 252.

τ' έμένα λιέγα." Είπεν δι ε' ό γιολδασής του, "Άμε σο φιλάμ σο σπήλο. Νά σε δείξουν ε' έσένα λίρες."

Πήγε εαι σο σπήλο. Σαμού βράδυνε, πήγε σο σπήλο. Πήρεν j' ά σακοράφι· πήγε σο σπήλο. Είδεν δι κι, ήρταν οί μαλιέροι, οί ασλάνοι, οί καρδουλιέγοι· κιάζανε σο σπήλομ βέσου. Είπεν δι πάλι, "Σήμερο βός έφαγετε, εαι βός έφαγετε;" Είπαν da πιτούνη, έφαγαν αδέ εαι 'δέ. Άπόκκος μάβρωσε· υρτσε τογ γών δου αιά το μέρο. Είπαν δι κι jαι οί ασλάνοι, "Σοτίπος είσαι τασαλοός σήμερο;" Είπεν δι κι απόκκος, "Είπα σες ψά', τιζ λίρε μον πήρετέ da." Είπαν δι κι οί καρδουλιέγοι, "Μείς jό πήραμ da. Άμούν να ήτουν αδέ πέσου ά νομάτ. Σήκο· άμ, παραμύρα, να ιδουμe, νομάτ ένι." Έ' απόυ πήγε απόκκος να παραμυρίση, jέντσεν da ό νομάτ μό do σακοράφι. Τσίριξε απόκκος, "Όλάν jενdā, όλάν jενdā." Στέρου πήγε ό μαλιέρ πέσου· j' απόύ τα πιέσε στο ποράδι, τσίριξε ό μαλιέρ, "Σαίκι jενdā." Είπεν δι κι j' ασλάν, "Άτό τίς ένι; έν a νομάτ." J' απόύ σηκώθη ασλάν, έμνη πέσου. πιέσεν da στο έερι. Έ' απόύ τα τάβρησε, jέντσεν ό νομάτ. Είπεν δι j' ασλάν, "Jένda, jένda." Έφαρεν da, μούχσεν da ση νιστία· ψήθη. Έφαγαν da. Έφαγαν, έπαν, έφτασαν σα μουράτε του.

Ίωάννης Κυριακού.

PHÁRASA. 6.

Σηκώθη jαι βά σηκώθη. Έ' άμ βρώτο ζαμάνι ήτουν ά νομάτ, ά ναίκα, j' ά φσόκκο, j' άγ γορτζόκκο. Πήγε ό dadás του ν' άμναίνη. Φκαγώνκεν jαι ή ναίκα. Είπεν δι κι την γόρην δου, "Ά κόρη μου. νόμας άδειjά δύο ξύα, ναν άψω τη νιστία." Είπεν δι κι, "Κόρ μου σου; σε φέρη ό υιό σου." Είπεν d' ό υιός του, "Κόρ μου σου; σε φέρη ή κόρ σου." "Ά κόρη μου, νόμας άπιjά δύο ξύα ναν άψω τη νιστία." Είπεν δι κι jαι το κορζόκκο, "Κόρ μου σου; σε φέρη ό υιό σου." Πιέσεν το κορζόκκο· μούχτσεν da σο έάji ποκάτου. Φκάγωσε· σηκώθη.

¹ For the word-order, with the relative clause preceding, v. § 382.

And his companion said, "Go to such and such a cave. They will tell you also of gold pieces."

And he went to the cave. When it was evening, he went to the cave. He took also a packing-needle. He went to the cave. He saw that the hairy monsters, the lions, the ogres had come. They sat down inside the cave. Again he said, "What have you eaten to-day, and what have you eaten?" They all said they had eaten this and this. The little fox looked black; he turned his back to them. And the lions said, "Why are you sad to-day?" The little fox said, "You have taken from me the gold pieces I told you of last night." The ogres said, "We have not taken them. Perhaps there was a man in here. Rise; go, smell about, that we may see if there is a man." And when the little fox went to smell about, the man pricked him with the packing-needle. The little fox cried out, "Hallo! he is pricking, hallo! he is pricking." Then the hairy monster went inside. And when he caught the man by the foot, the hairy monster cried, "True it is that he is pricking." And the lion said, "Who is this? It is a man." And when the lion rose up, he went inside, caught him by the hand. And when he pulled at him, the man pricked him. And the lion said, "Prick away." He brought him out, pushed him into the fire. He was cooked; they ate him. They ate, they drank, they attained their desires.

YOÁNNIS KIRIAKÚ.

6. *The Little Boy and the Markáltsa*¹.

He rose up and again he rose up. In a time of old there were a man, a wife, and a little boy and a little girl. Their father went to plough. And the wife was making bread. She said to her daughter, "Daughter, give me two bits of wood from yonder, that I may light the fire." She said, "Are you mad? Let your son bring them." Her son said, "Are you mad? Let your daughter bring them." "My daughter, give me two bits of wood from yonder, that I may light the fire." And the little girl said, "Are you mad? Let your son bring them." She caught the little girl; she pushed her underneath the baking-plate². She made the bread; she rose up.

¹ V. p. 250.

² For this v. sa] 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, πὰς τον δάδε σου ψωμί.” Ἰ’ ἀπού ἔμβασε το φαί σο σιτίλιμ βέσου ζαι ψωμί πήγε. Φοτές βάγκε το ψωμί, εἶδε τ’ ισζάϊδι του. Εἶπεν δι κι “Ἀζεί ἐνι λύκος.” Δώκεν da το ψωμί, “Νά, ζαι μὴ με δάκνης.” Ἀβούτσι, ἀβούτσι πλέρωσε το ψωμί. Ἐθαγεν ζαι τὸ φαί ’ς ἰ θάλιμ βάνου, Ἰ’ ἔσεν da.

Στέρου πήγε σου dadán δου κονδί. Εἶπεν δι κι ζαι ὁ dadás του, “Κάν do ψωμι;” Εἶπεν δι ζαι το φσόκκο, “Ἐρχούδουκε ποπίσου μου ἂ λύκος. Δώκα τα πιτούνι το ψωμί· πλερώθη. Πάλι ἔρδετα ἀποπίσου μου.” Εἶπεν δι Ἰ’ ὁ dadás του, “Γαμῶ τον dadá σου. Ἀτό ἐνι ισζάϊδι σου. Ἀμ, σώρεπ το ψωμί. Φέρ με da, da φάω.” Ἐρίστην ζαι το φσόκκο· σώρεψε πιτούνι· ἤφαρέν da. Ἐφαέν da.

Στέρου εἶπεν δι το φσόκκο, “Τατά, δίψασα.” Εἶπεν δι κι ζαι ζείνος, “Γιαβρού μου, ἀρέδζα ἂ κατουρήση το βόϊδι να πῆς.” Στάθη λείκο· πάλι ἰό κατούρσε. Εἶπεν δι, “Ὡ dadá, δίψασα.” Εἶπεν δι Ἰ’ ὁ dadás του, “Νά σε δεῖζω ἂμ πεγαῖδι. Ἀμε, πήγε· πάνου φόρου μὴ γρέφ.” Ἦρτεν ζαι το φσόκκο. Ἐπε στο πεγαῖδι. Ἦγρεψε ζαι πάνου φόρου· εἶδεν δι κι, εἶνδαι λιέγα μῆα. Ὀλάτσει do φσόκκο· ἔβγη σο μῆομ βάνου. Ἐφαε. Στέρου ἤρτεν ἡ μερκάλτσα. Εἶπεν δι κι, “Πού πάτσε, ζαι πού ἔβγης;” “Ὡ μαμούκα, πάτσα ’δέ, ἔβγα.” Εἶπεν δι κι, †“Ἐδώ, κατέβα.” Εἶπεν δι κι, “Γὼ † ἰό κατέβω.” Ἐσεισε το μῆο ἡ μερκάλτσα. Ξεῖλτσει κάτου. Ἐμβασέν da σο daγαρζόχι πέσου· φορτώθην da· πήγε.

Φοδές βαγαῖγκε ση στράτα, ἔβγη κατούρμα τς. Φήζεν da ἀδέ· πήγε σην Ἐυγεφσέ να κατουρήση. Ἐβγην do φσόκκο στο daγαρζόχι πέσου. Ἐμωσέν da στυλοκάκε, θάλε ζαι λιέγ’ ἀργάθε. Ἦρτε ἡ μερκάλτσα στέρου· φορτώθην do το daγαρζόχι· πάγκε. Ἐνδάνκαν da d’ ἀργάθε ση ράσην δου. Λένκεν δι ζαι ἡ μερκάλτσα. “Μὴ με ζενδᾶς. Ἀρέ σε φάω.” Πήγε σο σπιτι ἡ μερκάλτσα. Εἶπεν δι κι, “Ἀζ γαπουγιού. Σανά βίρ πᾶι γετιρδίμ.” Ἦνοιζεν ζαι ἡ βαρβαργαρούσα. Φδαίρσε το daγαρζόχι ση μέση· κι ἔβγαν λιέγα στυλοκάκε 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 Engesfé 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.

¹ 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 μῆο βάνου. Φορτώθη da πάλι· πάσεν da σο σπίτι. Εἶπεν δι κι ἴτη μά τς τη ἴ βαρβαργαρού, “Νοίκ το θύρι· ἤφαρά σε ἀμ πᾶϊ, να φᾶς.” Ἦνοιξεν da ἴ ἡ βαρβαργαρούσα. Ἐμβασέν da πέσου. Εἶπεν δι κι, “Ἄδενά φσάκ τα, ψῆς τα. Να υπάγω πάλι, να νάρτω, da φᾶω.” Πῆγε ἡ μερκάλτσα σο μῆομ βάλι.

Εἶπεν δι ἴ ἡ βαρβαργαρούσα, να φσάξη το φσόκκο· να νάρτη, da φᾶ ἡ μαρκάλτσα. Εἶπεν δι, “Μαμούκα, ἔξ ἀδέ ἀν ἄσπρο τσάρι· νάν da κόψω.” Ἦφαρεν do ἰφλάχι· κεσκινιάτσεν da. Εἶπεν δι κι, “Ἐδώ, να πάρω το τσάρι.” Ἐφσαξε τη βαρβαργαρούσα. Ἐμβασέν da σο χαριένι· ψήθη. Φήξε. Ἐφυνεν ἴαι το φσόκκο. Ἦρτε στέρου μαρκάλτσα· ἔφεν το κρᾶς. Ἐφαιε, ἔπε, ἔφτασε σα μουράδε του.

Ἰωάννης Κυριακοῦ.

PHARASA. 7.

Σηκώθη ἴαι βά σηκώθη. Ἦμ βρώτο ζαμάνι ἦτον ἀ νομάτ. Ἰέν ἴ α ναίκα. Ζουριέτι ἴουχανε. Εἶπεν δι κ' ἀ ἡμέρα ἡ ναίκα του νομάτη, “Ἄμ, ἔβρου το Θεό· μαργάο νά μεξ δώση ἀ υἱός.” Ποῖεν da χρεία ἡ ναίκα του. Πῆγε να νάβρη το Θεό.

Φοδές βάυκε ση στράτα ὁ νομάτ, ἦρτ' ἀν δερβίσης γνένδα του. Εἶπεν δι κι, “Πού πααίν;” Εἶπεν δι κι ἴ ὁ νομάτ, “Πάγω να νάβρω το Θεό, νά με δώσ' ἀ μαχσοῦμι.” Ἐβγαλε ὁ δερβίσης στην τσάκαν δου ἀ μῆο· εἶπεν δι κι, “Ἄτιὰ ποίκ da τέσερα τιλίμε. Φᾶ σύ τόινα το τιλίμι· δός ἴαι τ' ἄβγο σου ἀν τιλίμι, ἴαι το τάι σου.” Ἦρτε σο σπίτι· ποῖεν d' ἀβούτσι ἴας τα ποῖξε ὁ δερβίσης ἔμδρε. Στάθη ἐνά μήνες ἴ ἐνά μέρες. Ποῖξε ἡ ναίκα του ἀ μαχσοῦμι, ἴαι τ' ἄβγον δου ἀν τάι, ἴαι το τάι ποῖξε ἀν ταϊόκκο. Ποῖξέ ἴαι δύο φσόκκα. Ἦξησαν da φσόκκα· ἐνόσαν μέγα.

Σαμού ἐνόσαν μέγα, εἶπεν δι το μέγον d' ὁ υἱός, “Γώ α υπάω σο νέμγοζμα.” Γαλιῖεψεν d' ἄβγον δου· πήρην ἴαι το τάιν δου. Πῆγεν ση Ἄνα πάνου φόρου. Ἐ 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 ouse. †She said to her mother the † Varvaragharúsa, "Open the oor; I have brought you a morsel to eat." And the Varvara-harúsa opened. She brought him in. She said, "Kill this boy; ook 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 ave here a white hair; I will cut it." He brought the knife; he harpened it. He said, "Come let me pluck out the hair." He illed the Varvaragharúsa. He put her into the cauldron; she as boiled. He left her. And the little boy ran away. After-rards the Markáltsa came; she ate the meat. He ate, he drank, e attained his desires.

ΥΟΆΝΝΙΣ ΚΙΡΙΑΚΎ.

7. *The Twin Brothers and the Water-Fairy*¹.

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 ay the wife said to the man, "Go, find God; strive with him hat he give us a son." His wife made him provisions. He went o 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 oing to find God, for him to give me a baby." The dervish ook an apple out of his bosom. He said, "Cut this into four ieeces. You eat one piece; give a piece also to your horse, and o your colt." He came to his house. He did as the dervish had ommanded him. He waited nine months and nine days. His ife had a baby, and his horse a colt, and the colt had a little colt. he bore two little boys. The little boys grew; they became big.

When they had become big, his elder son said, "I will go on our journey." He mounted his horse; he took also his colt. He went up to Ána². And when he looked at the lake in front of him, he saw

¹ V. p. 276, and for the word translated *Water-Fairy*, glossary, s. v. τιλβέρσα, p. 650.

² The name of a spring and camping-ground on the mountains above Phárasa on he way to Bárama and Adana. "Ána is the γιλάννα of Levídhis (Lev. p. 104), tanding for 'Αγία Άννα, although his seems to be a different St Anne.

εἶδε ἃ γαρνὸ. Ἰ' ἀπού τάβρησεν το τουφάνκι, δώξεν το γαρνὸ.
Εἶπεν δι, "Ἰούμ." Ση λίμβλη πέσου ξείλτσε. "Ἐβγη ση λίμβλη
ποπέσου ἂν Διλβέρτσα. Εἶπεν δι κι το φῶάχι κι, "Τοῦ ἔρζεται
συραινει το μόν το γαρνὸ, πό ὑρέβετε στ' ἐμένα; ἐδώ, να παίξω
σα βέκια." Ἐμβη ἔαι το φῶάχι ση λίμβλημ βέσου· βαδλάτσαν π
παίξουν σα βέκια. Εἶπεν δι το κορίτσι, "Σ ἄβγο σου να ὑπάγω."
Εἶπεν δι και το φῶόκκο κι, "Ἄμε." Πήγε σ' ἄβγο. Ἐφαεν δ
ἄβγο. Πέν δι, "Να ὑπάγω και σο ταϊόκκο σου." Εἶπεν δι
"Ἄμε." Ὁ ἀπού πήγε σο τᾶι, ἔφαεν και το τᾶι. Εἶπεν δι, "Να
ὑπάγω και σ' ἐσένα." Πέν δι και το φῶόκκο κι, "Ἄμε." Πήρεν και
το φῶάχι.

Στάθαν πένδ' ἔξε ἡμέρες· ἰούρτε. Ἄδελφός εἶπεν δι κι το
dadán του, "Ὡ τατά, ἀδελφὸ μου ἰούρτε· ἃ ὑπάγω Ἰ' ἐγὼ, νὰν δὲ
νάβρω." Εἶπεν δι, "Γιαβρού μου, πήγεν δόινα σας· ἔφεν δα ἄξει
ἡ ραχδέσα. Ἄ σε φάγη Ἰ' ἐσένα." Εἶπεν δι, "Φοδὲς πήγε ἀδελφὸ
μου, ἴς πάγω Ἰ' ἐγὼ." Ὁ ἀπού γαλίψεφεν δ' ἄβγον δου, ἔαι το
ταίν δου κουθάρκεν δα. Ζώστη τα σιλάχε δου. Πήγε. Ὁ ἀπού
ἔβγη ση λίμβλη, ἤγρεψε γνένδα κι ἐν' ἃ γαρνὸ· βοσδεῖεται.
Ἐσυρέν δα· ξείλσε ση λίμβλημ πέσου. Ἐβγη πάλι και ἰεῖνο ἡ
Τιλβέρτσα· εἶπεν δι κι, "Στο μόν δὲ γαρνὸ πό ὑρέβετε, και
συραινειτε τα. Ἐδώ, να παίξωμε σα βέκια." Ὁ ἀπού πήγε και
το φῶάχι, εἶπεν δι κι ἡ Τιλβέρτσα, "Να πάω σ' ἄβγο σου." "Σὲ
τίς εἶσαι να κουδῆς βρό; νόμας τα ἴδέ το βέκι." Ὁ ἀπού τα πήρε
σα ὄρε του τα βέκε, εἶπεν δι κι, "Να ὑπάγω, τοῦ εἶνδαι πέσου σο
χαπούσι." Εἶπεν δι κι ἡ γουζέλτσα, "Ἄμε." Πήγε· ἔφαέν δα.
Εἶπεν δι το φῶάχι, "Ἄφ πού ἃ ὑπάγω;" Εἶπεν δι, "Ἐχω πέσου
λία γουζέλτσες, και λία ἄβγα· ἄμε ἄξει." Ὁ ἀπού πήγε και και
ἔφαεν και και ἰεῖνο. Εἶπεν δι το φῶάχι, "Ἄφ πού ἃ ὑπάγω;" Εἶπεν
δι και ἡ γουζέλτσα, "Ἄφ τίπος μά ἔχω. Ἄμ ἴς ἐμέ και σο γαρνὸ
μου." Ὁ ἀπού πήγεν και και και, ἔφαεν και και και.

Ἦρτε σο σπίτι το φῶάχι. Σώρεψε πένδ' ἔξε ἀραδάδε και
πένδ' ἔξε βουρτόνε. Πηγάνε. Φόρτωσαν δα τα γουμάρε και τοῦτι.
Ἦφαρέν δα σου dadá του το σπίτι. Ποίκανε ὀφτά ἡμέρες και
ὀφτά νιέχτες γάμος. Στέρου ἔφαγανε, ἔβανε, ἔφτασανε σα μουράδε
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.

Ἐάν ἄμ βρώδο ζαμάνι ἦτουν ἂ βασιλός ἢ ὁ βεζίρ δάμα του Σηκώθανε, να κενγώσουν σο τεγθήρι. Ἦρταν ἤσανδαι ἔς ἂ φουγαρά χωρίος. Σάν ἦρταν ἀΐει σο χωρίος¹, ἀράτσαν ἂ σπιτί, να ἰνοῦνε μισαφούρ. Κανείς ἰό πήρεν da μισαφούρ. Ἦσανδαι ἀνδὲ δερβίσοι. Ἦτουν ἂ φουγαράς νομάτς. Πήρεν da μισαφούρ. Ὅδὰς πάλι ἰοῦσε· ἔπρωσε ἀΐει κουνά τουνε, εἶπ ἔς ἂν δότα.

Ἀΐει ἡ ναίκα του, του φουγαρά, ἔνσε ἂ φσόκκο. Εἶπεν da ὁ βασιλός κι το βεζίρη, “Ἐβγ ὄξου γρέπ τ’ ἄστρο να ἰδοῦμε τσίωσε στην ἀνατολή.” Ἐβγη ὁ βεζίρ ἤγρεψέν κι τ’ ἄστρο τσίωσε, του φσαχοῦ τ’ ἄστρο. Εἶπεν δ’ ὁ βασιλός κρυφά κι, “Ἀδέ το φσόκκο ἂ ἰνῆ βασιλός, τού γενῆθη το μαχτσούμι. Πέτα,” εἶπεν δι κι, “τον dadán δου να δοῦμε ἢ ἂν da πουλήση το μαχτσούμι.” Εἶπεν δι τον dadán δου, “Ἄν da πουλῆς τό μαχτσούμι.” Εἶπεν δι ἰαι ἰεῖνο ὁ φουγαράς κι, “Να δανῶεφτῶ τη ναίκα μου, να δοῦμ ἂν da πουλήση. Ἐρ da πουλήση, νά σές τα δώσω.” Εἶπεν δι τη ναίκαν δου, “Τού ἔνδουνε το μαχτσούμι ταζά, ὑρέβουν da οἱ μισαφούροι να πουλήσουμε.” Εἶπεν ἢ ἡ ναίκα δου κι, “Γώ ἰό πουάγω τα.” Εἶπεν δ’ ὁ βασιλός κι το βεζίρη, “Ἀδέ το μαχτσούμι σά μή τα πάρ, ἰού ἰνεται.” Πῆγε ὁ βεζίρ, παρεκάλεσεν da τη ναίκαν δου· εἶπεν δι κι, “Ἀδέ το μαχτσούμι ἂ μὴ τα δώς, νά σε δώσω σῖλε λίρες.” Ἡ ναίκα πάλι ἔνδουνε καρδίας τα δώση, εἰνούκι ἦσανδαι φουγαράδες. Ἀΐει ἔκοψανε ἔ τιμῆς το μαχτσούμι². Δώῖεν da τρία σῖλε λίρες ὁ βασιλός. ἰό δώῖεν da το μαχτσούμι. Ἐρεψ’ ἔξε σῖλε λίρες. Ἀΐει ἔβγαλε ὁ βασιλός ἔξε σῖλε λίρες. Δώῖεν da· πήρεν do μαχτσούμι. ἰό βουάνκεν do γμά; Εἶσε ἢ ἄου πουά μαχτσούμι. Ἀβῆει στην ἄκρα ἦτουν ἰαι φουγαράς. Δώῖεν da ἔξε σῖλε λίρες, να γεῖνδῆσουν δεῖ. Πήρεν ὁ βασιλός ἢ ὁ βεζίρ το μαχτσούμι ἔς ἂβγοῦ το τέрки. Πααῖνουκε σο μεμλεκέτιν δουνε.

Πῆσε ἂ βρεσῆ· βρέσει. Κουπώνει da ἀνδὲ πεγαῖδι ἡ βρεσῆ. Εἶπεν δ’ ὁ βεζίρ το βασιλό, “Ἀδέ το μαχτσούμι ἂν da κουνῆσω ἰνεται φαλαβαλίχι το μαχτσούμι σ’ ἀργάλε μου.” Εἶπεν ἢ ὁ βασιλός, “Νόμας τα μένα το μαχτσούμι.” Πήρεν δ’ ἀΐεινο ἔς ἂβγον πάνου σ’ ἀργάλε του ὁ βασιλός. Ἦγρεψε, ἡ βρεσῆ βρεσει πολύ. Ἐνδουνε φαλαβαλίχι σου βασιλό τ’ ἀργάλε. Ἐβγαλέν do

¹ χωρίο would be expected. V. § 293.

² For idiom, v. § 381.

8. *Born to be King*¹.

In a time of old there was a king, and his vizier with him. They rose up to make a journey in the district. They came; they were in a poor village. When they came to that village, they sought for a house, in which to be guests. No one received them as guests. They were like dervishes. There was a poor man. He received them as guests. But he had no room. He slept there 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 his baby." The vizier went; he besought the woman; he said, "If you will give us this baby, I will give you a thousand pounds." The woman now was of a mind to sell it, because they were poor. Then they bargained for the price of the baby. The king gave three thousand pounds. She did not give the baby; she asked six thousand pounds. At that the king brought out six thousand pounds. He gave them; he took the baby. Would she not sell him indeed! She had many other children. For that reason she was poor. He gave six thousand pounds, for them to live, he said. The king and the vizier took the baby in the horse's saddle-bag. They go to their kingdom.

It began to rain. It rains. The rain pours down like a fountain. The vizier said to the king, "I will throw down the baby. The baby is becoming a burden to my arms." And the king said, "Give me the baby." The king took him in his arms on his horse. He looked; the rain is falling very heavily. He became a burden in the king's arms. He took out his knife,

¹ F. p. 255.

το γαμάν δου, το γαλίξιν δου· ἴνενσεν δο μαχτσούμι να πεθαί; 'Αἰεὶ 'Αλλάχ ταραφουδάν το γαλίξι πήγε στραβά· το παιδί μ πέθανε. Κόνσεν da στη ὁ βασιλός. "Αχτσεν d' ἄβγα. Γλύτσαυε· πηάγανε ση πατρίδα τουνε. Γλύτωσε στη βρεστή.

Το μαχτσούμι πάλι πήρεν do το σέλι· πάσεν do 'ς ἄ λίμβλη. 'Αἰεὶ κλαί ἔαι κάτω¹ το μαχτσούμι. "Ἦρτεν ἴ' ἄν ἔοδάνος, γε βοσούση τα πρόβατα. "Ἦγρεψεν κι ἄ μαχτσούμι ση λίμβλη κλαίει ἔαι κάτω. Πήγε ὁ ἔοδάνος· πήρεν do μαχτσούμι σ' ἄργάλε του· ἦφαρέν da σο σπίτι. 'Αἰεῖνοι πάλι μαχτσούμι ἴουχανε. "Ἦτουμε μό ἔοδάνος ἔαι ἡ ναίκα του. "Ἦφαρεν do μαχτσούμι δώῃεν da τη ναίκαν δου. Εἶπεν δι, "Ὁ Θεός δώῃεν μες ἄ μαχτσούμι." 'Αἰεὶ μῆρο πάλι λέγκεν δι ἡ ναίκα του το ἔοδάνο, "Μεῖς μαχτσούμι ἴό 'χομε. Τούξ ἄ ἰνῆ;" Λέγκεν δι ἔαι ὁ ἔοδάνος κι, "Ὁ Θεός ἄ μεξ δώση ἄ μαχτσούμι." 'Αρέῃα λέ δι ὁ ἔοδάνος. "Εἶδες τα, ἄ ναίκα; ὁ Θεός δώῃε μες ἄ μαχτσούμι. "Ὡ λέγκα δι, 'Ὁ Θεός ἄ μεξ δώση ἄ μαχτσούμι, ἔαι σύ ἴό πιστέφκεις. 'Αρέῃα τα μαχτσούμι γρέπ τα κά." "Ἦγρεψεν το μαχτσούμι.

Δέβη δέκα πέντε χρόνες. Το μαχτσούμι ἦφξεσε· ἔνδουε ἄμ παλικάρι. "Ἐβγανε σον αἰλά. Ὁ ἔοδάνος πάλι ἔνδουε πολέ ζεργίσι. "Ἐβγη σον αἰλά· γορδιέσε το ἔαδῆρι. 'Αἰεῖνο τού ἴνενσε ὁ βασιλός σο μαχτσούμι το γαλίξι, εἶσεν da ὁ ἔοδάνος. Δέβασε da σο ἔαδῆρι σην ἀνδόκοσι.

Πάλι ἄἰεῖν¹ ὁ βασιλός, τού κόνσεν το μαχτσούμι, μό do βεζῆρη δάμα, νεργώθουε πάλι σο τεγῆρι. 'Αἰεὶ ἦρτανε σο ἔοδάνου το ἔαδῆρι. 'Ἐνόσανται μισαφούρ. Σηκώθη ἔοδάνος· ἔψησε ραφιάς, να πούνε ὁ βασιλός ἔαι ὁ βεζῆρ. "Ἦφαρεν do ραφιά. Φοδές τα πῆκε ὁ βασιλός, ἦγρεψε πάνου φόρου· τικτιέσε το φιλιῃνι· εἶδε σο ἔαδῆρι πάνου το γαλίξι. Νώρτσεν da, τού ἦτουμε το γαλίξι του βασιλό. Εἶπεν δι ὁ βασιλός, "Ἀτέ το γαλίξι πού da ἦβρες; Εἶπεν δι ἔ' ὁ ἔοδάνος, "Εἶνε του υἱοῦ μου." Εἶπεν ἴ' ὁ βασιλός, "Ὁ υἱό σου πού τα ἦβρε;" Εἶπεν δι κι ἴ' ὁ ἔοδάνος, "Ἀτέ το φῃάχι δώῃε μες τα ὁ Θεός. Εἶσε ἔαι το γαλίξι δάμα του. "Ἦβρα τα σαμού ἦτουμε μαχτσούμι· 'ς ἄ λίμβλη πέσου σο νερό κλαίμε. Πῆρα da, ἦφαρα da σο σπίτι μου, ζούλεψα τα. "Ἦφξεσε, ἔνόδουε ἄμ παλικάρι." Εἶπεν δι ὁ βασιλός, "Πού ἔνι," πέν δι κι, "ὁ υἱό σου;" Εἶπεν δι ἴ' ὁ ἔοδάνος, "Βοσούζει τα πρόβατα ὁ υἱό μου." Εἶπεν δι ἴ' ὁ βασιλός, "Στρίγγα da. 'Σ ἔρη το υἱό σου, da ἰδῶ." Στρίγγεν do φῃάχι. "Ἦρτε. "Ἦγρεψεν da ὁ βασιλός, κι ἔνότουμε

¹ V. § 381.

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, ἀγείνο τού κόντσε ζαι ἐέντσε το μαχτσούμι, να χαθῆ δετ. Εἶπεν δι ὁ βασιλός, “Ἄδέ το παλικάρι γό πουᾶς τα μένα;” Εἶπεν ἣ ὁ ἑοβάνος, “Χατρ· γό πουάω τα. Ἄτό το μαχτσούμι μένα δώζε με da ὁ Θεός. Ἠφῆξε da ἀρέζα ἐνότουκ ἀμ παλικάρι. Γώ γό πουάω τα.” Εἶπεν δι κι ὁ βασιλός, “Ἄ σε δώσω ἀδέ το μόν τ’ ἄβγο· ἔς τα γαλῆψη ὁ υἱό σου.” Εἶπεν δι το φῥάχι κι, “Ἐβαρ με ἂν ἄβγο, να γαλῆψω.” Ὁ ἑοβάνος πάλι ἄβγο γοῦσε, να γαλῆψη ὁ υἱός του. Εἶπεν δι ὁ υἱός του, “Γώ το σόνα ὁ υἱός γοῦνομαι.” Εἶπεν δι ὁ βασιλός το φῥάχι, “Ἐβαρ τα υἱό μου, το μόν τ’ ἄβγο· γαλίξεπ τα.” Σηκώθηκε το παλικάρι. Κατέβασεν το ρολῆμι· ζώστην da. Πήγε· πιέσε τ’ ἄβγο. Γαλίξεψέν da του βασιλό τ’ ἄβγο.

Ἄξει εἶπεν δι τον ἑοβάνο ὁ βασιλός, “Μή φκανδάξης. Πό ὑρέφ σο υἱό σου νά σε δώσω;” Εἶπεν ἣ ὁ ἑοβάνος, “Να δανισεφτώ τη ναίκα μου. Ἐγερ da πουλήση, νά σε τα δώσω.” Πήγε ὁ ἑοβάνος· στρίγξε τη ναίκαν δου· εἶπεν δι, “Ἄ ναίκα, ὁ βασιλός ὑρέβει το υἱό μας, να γοράση. Πόσα ὄιλε λίρες να ὑρέψωμε;” Εἶπεν δι ζαι δου ἑοβάνου ἢ ναίκα κι, “Γώ το υἱό μου καθ’ ὄλου γό πουάω τα.” Εἶπεν δι ὁ βασιλός τον ἑοβάνο, “Ἐρεπ σο υἱό σου ἂν διμή, να ἰδοῦμε πόσα ὄιλε λίρες ἂ ὑρέπ.” Πήγε ὁ ἑοβάνος πάλι ση ναίκαν δου· εἶπεν δι κι, “Ἄ ναίκα, ἐδώ, να δώσωμε το υἱό μας, da πουλήσωμε;” Εἶπεν δι ζαι ἢ ναίκα, “Κατές τα σύ.” Ἠρτε ὁ ἑοβάνος σο βασιλό κοντά. Εἶπεν δι, “Π’ ἄ δός σο υἱό μου; πόσα ὄιλε λίρες νά σε τα δώσω;” Εἶπεν ἑαι ὁ βασιλός, “Ἄ σε δώσω δώδεκα ὄιλε λίρες.” Εἶπεν δι ὁ ἑοβάνος, “Νόμας εἴκοσι ὄιλε λίρες, νά σε τα δώσω.” Ἐβγαλε ὁ βασιλός εἴκοσι ὄιλε λίρες· δώξεν da σο ἑοβάνο. Πήρεν το υἱόν δου. Δώζε ὁ βασιλός τ’ ἄβγον δου· ἀγείνο τού γόρασε το υἱό γαλίξεψεν da.

Εἶπεν δι ὁ βασιλός, “Ἄφ σύ ἐνόσουνε το μόνα ὁ υἱός. Νά σε πιτάξω σο ἑχερί· ἂ ὑπᾶς;” Εἶπεν δι ἣ ὁ υἱός του, “Ἄ ὑπάγω.” Σηκώθη ὁ βασιλός· στρίγξε κρυφά το βεζίρη. Εἶπεν δι, “Γώ ἀδέ του φῥαχοῦ του παλικαροῦ τογ κελέ ἂν da κεστουρδίσω.” Εἶπεν δι ἣ ὁ βεζίρ, “Κατές τα σύ.” Ἄξει ὁ βασιλός ἔγραψε ἂ χαρτίο κι, να πιτάξη σο βασιλό το σπίτι το παλικάρι. Ἐγραψε χαρτίο κι, “Γώ ἀπιδέ πιτάξω ἀμ παλικάρι νᾶρτη· ἀδού κόψετε το γουφάλιν δου.” Δώξεν το χαρτίο ὁ βασιλός το φῥάχι. Εἶπεν δι, “Ἄρε, δός τα σο μέτρο το σπίτι ἀδέ το χαρτίο.” Σηκώθη ζαι το φῥάχι

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 this 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, for 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, γαλίψεψεν του βασιλό τ' ἄβγο, πααίνει. Πήρεν ἅ το χαρτίο, τού ἔγραψε ὁ βασιλός. Πήρεν da το φῶάχι· πααίνει.

Πήγε σου βασιλό τη θύρα· στάθη μό τ' ἄβγο. Ἦγρεψε ἔαι του βασιλό ἡ κόρη στημ πάϊνερα κι, ἔνι ἄμ παλικάρι, μότ' ἄβγο γαλῆβει, στήκει σο βασιλό τη θύρα μβρό. Ἦνοιξε του βασιλό ἡ κόρη τη θύρα· στρίνξε da πέσου. Πήγεν πέσου do φῶάχι. Κατέβη στ' ἄβγο· ἔβγη πάνου σο κορίτζι κονιά. Εἶπεν δι το κορίτζι, “Καῶς ἦρτες.” Εἶπεν δι το φῶάχι, “Καῶς ἦβραμε.” Εἶπεν δι, “Σύ πῶς ἦρτες ἀδέ;” Εἶπεν ἅι το φῶάχι κι, “Μένα πίταξέ με ὁ βασιλός, να φέρω ἀδέ το χαρτίο.” Εἶπεν δι ἔαι το κορίτζι, “Να ἰδοῦμε τούς χαρτίο ἔνι ἀδό· πό λέ;” Εἶπεν δι το φῶάχι κι, “Γώ σένα ἰοῦφαρα da ἀτό το χαρτίο· πίταξέν da ὁ βασιλός τον ἰελέτη.” Εἶπεν ἅι το κορίτζι, “Ἀρέ ὕστερα να παγάσης το χαρτίο τον ἰελέτη.” Σηκῶθη το κορίτζι· ἦφαρε ραχί. πότσεν da το φῶάχι. Ἐπε το φῶάχι ραχί. Μέτσε, ἔυλίσθη.

Φοδές πνώκε, το κορίτζι ἦρτε· χλάτσε σου φῶαχού τη τσάκα. Ἦβρε τού πίταξε ὁ βασιλός το χαρτίο. Ἦνοιξεν da, ἔψαλέν da το κορίτζι κι, λέ δι κι το χαρτίο, “Ἀδέ το παλικάρι ἔας ἄ νάρτη ἀδού σο ἰελέτη κονιά, να κόψετε το ἰουφάλιν δου. Μῆ τα πιτάξετε ἰοπίσου.” Ἀἰεί το κορίτζι ἦγρεψε, το παλικάρι ἐπι ζόρι παλικάρι· ἔό γηαδιέσε να κόψη του φῶαχού το ἰουφάλιν. Σηκῶθη το κορίτζι· ἦφαρεν ἄν διβίτι ἰ' ἄ χαρτίο. Ἐγραψε ἄ μεχτούπι κι, “Ἀτέ το φῶάχι ἰάς ἄ νάρτη, να δώσετε του βασιλό τη γόρη, να παντρέψετε.” Ἐγραψέν da ἀτσέ. Σηκῶθη. Ἀἰεῖνο, τού ἦτουνε σε τ' ἄβου το μεχτούπι, του βασιλό το μουχούρι, ἦφαρεν da το κορίτζι ἀφρίκα, ἀφρίκα. Πήρεν da το μουχούρι σε τ' ἄβου, τού ἔγραψε το κορίτζι, το μεχτούπι.

Σηκῶθη, στρίνξε τις νομάτοι, τη δωδεκάδα, τις ὀνικιλέροι. Ἐβγαλεν το χαρτίο το κορίτζι· δῶἰεν da το φῶάχι. Εἶπεν δι, “Ἀδέ το χαρτίο δός τα τις νομάτοι, τις ὀνικιλέροι· ἰς τα ψάλουνε.” Ἐβγαλέν da ἔαι do φῶάχι· δῶἰεν da τις νομάτοι, τις ὀνικιλέροι. Ἐψαλάν δι κι, λέ δι κι, “Ἀδέ το φῶάχι ἔας ἄ νάρτη ἀδού, να δώσετε τη γόρη μου, να στεφανώσετε.” Σηκῶθαν. Ἦγρεψάν

the 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-case¹ 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 Twelve². 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 marriage³." They rose up. They

¹ These consist of a metal case for the reed-pens, with an ink-pot riveted on it at the open end.

² In Greek folktales the king has invariably an advisory council of twelve.

³ The central feature of the marriage ritual of the Orthodox Church is the crowning of the bride and bridegroom.

κι ἔνι του βασιλό ὁ ἰμδζάς. Σηκώθανε ἤφαραν το φῶάχι μέ τι κορίτζι· στεφάνωσαν da. Ἄζει ποίκαν da ὀφτά ἡμέρες γάμο. Παρεδώσαν da.

Ἦρτεν ὁ βασιλός. Ρώτσε, εἶπεν δι, “Γώ τού πίταξα το παλικάρι, πού πήγε; του κελέν δου ἔκοφέε da;” Εἶπαν δι μι οἱ ὀνικιλέροι, “Σύ, βασιλέ, ἔγραψές τα κι, να δώσωμε την γόρη σου ἀζει σο παλικάρι. Μεῖς πάλι σηκώθαμε, παρεδώσαμεν da δώκαμέν da την γόρ τ σου ἀζει σο παλικάρι.” Εἶπεν δι ὁ βασιλός, “Στριωγάδε τα· ἔ ἔρτη ἀδέ ἡ κόρη μου Ἧ ὁ γαμβρό μου.” Ἦρτε ἡ κόρη του ἔαι ὁ γαμβρός του σου βασιλό το χουζούρι. Ἐβγαλε τα πομεινά τιζ νομάτοι ἔιπ δξου. Ρώτσε την γόρην δου κι, “Γω ἰτέ το παλικάρι πίταξά da ἀδέ, να κόψετε τον κελέν δου. Σύ, ἡ κόρη μου, σοτίπος το ποῖζες ἀτσέ;” Εἶπεν δι κι ἔαι το κορίτζι, “Ἄ da da, δόσε με τ’ ἰζίνι να γαῖψω.” Εἶπεν δι Ἧ ὁ βασιλός, “Σ’ ἔσένα ἰζίνι.” βαδλάτσε το κορίτζι, γαῖψε. Εἶπεν δι κι, “Σύ ὦ da da βασιλέ, σύ πίταξές τα ἀτέ το παλικάρι, να κόψωμε το ἴουφάλιν δου. Γώ πάλι ἠγρεψά da το φῶάχι· ἔνι καὸ παλικάρι. ἠγρεψά τα, πήρα τα. Ἄμά, ὦ da da, σο ρουσουρί μή γρέβ· ἄφ πήρα τα.” Ἄζει ὁ βασιλός γένιδεν ποῖζεν da γάμος ὀφτά ἡμέρες. ὀφτά νιέχτες.

Σηκώθη ὁ βασιλός στο τάχτι. Ἐβγαλε ἀγέينو το παλικάρι το γαμβρόν δου· κάθινέν da σου δόπαν δου σο τάχτι. Ἐνότουκε ὁ γαμβρός του βασιλός. Ἐφαγανε, ἔπανε, ἔφτασανε σα μουράδε τουνε.

Βαραχίσιος Ἐλευθερίου.

PHARASA. 9.

Ἦσαν da ὀφτά ἀποί. Ἦτουνε ἔαι το ἔνα κονδούρα. Λέγκω δι κι τα πομεινά, “Κονδούρα, κονδούρα.” Εἶπεν δι ἡ κονδούρα, “Τούζ ἄν da ποίκω, να ποίκω ἔαι ἀτιάς κονδούρα;” Εἶπεν δι κι, “Να ὑπάμε ἔς ἡ μεράπι κάτου. Γώ να τρίσω· σεῖς να σωρέψετε.” Σαμού πήγαγε, ἔτρισε. Εἶπεν δι κι, “Τρώτε da.” Κατέβη· λίδεψεν ἀτιάς σου μεραποῦ τη ρίζα στα βράδε. Στέρου ἔβγη πάνου. Κατέβη ταρνά· εἶπεν δι κι, “Ἐρῆεται ἀφτέν του Φύετε.” Ἄσεινοι πάλι τάβρησανε. Κόπανε τα βράδε τουνε. Στέρου εἶπεν δι κι, “Ἄφ 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 ELEFTHÉRÚ.

9. *The Fox who lost his Tail*¹.

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.

¹ V. p. 242.

PHÁRASΑ. 10.

Ἐὰν βρώτο δαρό ἔνδουν ἔργο. Ἄξει ἔς ἃ μέρος ἤσανται τέσσαρα νομάτοι. Σ' ἀπίσου το κόμα εἶχαν ἃ μουσκάρι. Το μουσκάρι εἶπεν, "Ἄ φάγω το κεπέκι." Μούχτσην δα το ζουφάλιν δου σο πιθάρι· ἔφαεν δα το κεπέκι. Στέρου ἰό βόρκε να βγάλῃ δο ζουφάλιν δου. Σωρέφταν δου σπιτουῖ οἱ νομάτοι. "Να ἰδοῦμε τούς ἄν δα ποίκωμε." Ἰό πόρκαν να ποίκουν ἄν γαῖ. Το ἡμεροῖ οἱ νομάτοι, "Νά κόψωμ' το ζουφάλιν δου, να γλυτώσωμε το πιθάρι." Ἄτότες, σαμ' ἔκοψαν δο ζουφάλιν δου, πόμεινε το ζουφάλιν δου σο πιθάρι πέσου, τού ἰό γροικάμκανε. Κάντσαν δο πιθάρι· ἔβγααν δο ζουφάλι.

Revised locally from Lagarde, p. 7.

PHÁRASΑ. 11.

Σηκώθη ἰαι βά σηκώθη. Ἦτουνε ἃ νομάτς ἔ' ἃ ναίκα. Ὁ νομάτς ἦτουνε κουραῖῆς. Ἄ φορά φοτές ἦτουνε σου κουρά, ἦρτε ἃ φσόκκο. Δο φσόκκο ἦτουνε διέβος. Βράδυνε· ὑρεψέν δα ὁ νομάτς να ὑπάῃ σο σπίτιν δου, να φᾶ ψωμί. Ἐό πήγε δο φσόκκο. Στέρου ἦρτανε δύο νομάτοι σο φσόκκο. Ἦσανται δεβόλοι. Εἶπαν δι κι, "Ἰηνεβῆ μεῖς ἃ νάρτωμε ἀδέ. Ἄ εἰδοῦμ δι κι, 'Δέβας ἀδέ σο νομάτῃ ἃ δανδάρι.'" Στέρου πηάγανε, ἰαι ξημέρεψε.

Ἦρτε ὁ νομάτς σου κουρά. Ἦβρεν το φσόκκο. Ἦψεν δ' ὀζάγη. Στέρου ἦρτανε τά δύο νομάτοι μόδ ἃ χαβιγᾶς λίρες. Εἶβαν δι κι, "Δέβας ἀδέ σο γέρο ἃ δανδάρι." Εἶπεν δι κι, "Ἐό βορῶ." Πηάγανε ἄν γόμα στράτα. Εἶβεν δι κι το φσόκκο. "Σύ σύγγοπ τα· γώ ἔν δα δεβάσω." Στέρου στρίψεν δα δο φσόκκο. Ἦρτανε. Δέβασεν το δανδάρι. Στέκνου· πήραν ἃ χαβιγᾶς λίρες. Γούβασάν δα σο πιθάρι.

Πάλι βράδυνε. Ἦρτανε οἱ δεβόλοι· εἶβαν δι κι, "Ἄδέ δο γέρο βοῖκ δα δέκα πένδε χρονῶ δελιγανούς." Ἐαι στέρου εἶβεν δι κι, "Ἰό βορῶ." Στέρου εἶβεν δι κι δο φσόκκο, "Φέρ με ἃ χαλῖ χαριένι ἰ' ἄν δάῃτι. Ἐμου δα το χαριένι νερό· θέκ ἰαι το δάῃτι σο στομαν δου." Στέρου ἦφαρέν δα το δάῃτι ἔαι το χαριένι. Ἐμβασεν το γέρο σο νερό. Ἐθακαν δα σ' ὀζάγη.

10. *The Noodles and the Calf*¹.

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*².

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

¹ V. p. 281.

² V. p. 276.

Ἔσυρε το φσόκκο το μεχάνι. Ἔβρασε το νερό· βρουκανίζεῖ ἰ γέρος πέσου. Βρουκάντσε λιέγο. Εἶπεν δι κι, “Πόσα χρονῶ εἶσαι;” Εἶπεν δι κι, “Εἶμαι δύο χρονῶ.” Ἔσυρε το μεχάνι λ ἄβ λιέγο. Εἶβεν δι κι βάλι, “Πόσα χρονῶ εἶσαι;” Εἶβεν δι κι “Εἶμαι δέκα χρονῶ.” Πάλι ἔσυρε το μεχάνι. Ρώτσεν da. Εἶβε δι κι, “Εἶμαι δέκα πένδε χρονῶ.” Ἔβγαγανέν da το γέρο· ἐνὸ δουνε δελιγανούς. Πηάγανε.

Στέρου ἤκσανέν da ἀβιζεί στο χωρίο νομάτοι. Ἄ γέρος ἦτουμε κατό χρονῶ· πήγε να νῆ δελιγανούς. Πήγε· ἔμβασει ἔαι ἰείνο σο χαριένι· ἔσυρε το μεχάνι. Στέρου βρουκάντσε ὀ νομάτς. Ψήθη. Σήκωσαν do χαριένι· κι λύθη. Στέρου εἶβεν δι κι, “Μέ διέβος ἦσουμε.” Ἵ ἄ φορά ἔφυγε το φσόκκο· ἰό φάνη.

Πήγε σο σπίτι του. Ἦγρεψε· ἰοῦνδαι τα πιθάρε. Οἱ λίρες κόπανε στάχτη. Κουβάνυσε τη ναίκαν δου· σκότσεν da. Στέρου δομαινέφτη ὀ νομάτς· χάθη. Δημήτριος Ἰωάννου.

ΡΗΛΑΣΑ. 12.

Σομ βρώτο ζαμάνι ἦτουμε ἄ νομάτς ἔ ἄ ναίκα ἰ ἄ φσόχι ἰ ἄ ἄ γόρη. Ἄἰείνοι ἦσανδαι φουκαράδε, ἔαι βάνκε ὀ νομάτς, φερίσκε τέσσαρα ψάρε.

Στέρου δέβη πένδ' ἔξε ἡμέρες. Εἶπεν d' ἠ ναίκα τον ἀνδρα τς, “Ἀτιά τα φσόκκα υδζάλ τα, ἰαι δού ἄ φέρ da ψάρε, ἄν da φᾶμ ἔμεις.” Στέρου οὔτιέσε ζ ναίκας τα γαῖα, ἔαι πήγε, δζάλτσε do φσόκκο ἔαι do κορτζόκκο. Εἶπεν δι κι τον υἱόν δου ἔαι τη γόρην δου, “Χιτᾶτε, να ὑπᾶμε να νεργώσωμε.” Στέρου πηάγακ μό τον dadán δου σο νέργοζμα. Πηάγανε σᾶμ σο ρουσί. ἰαι εἶπαν δι το φσόκκο ἔαι το κορτζόκκο, “Πείνασαμε.”

Στέρου εἶπεν δι ἔ ὀ τατάς του, “Να ὑπᾶμε ἄἰά σα ρουσία. Στέρου πηάγανε, ἔαι ζεί ἔβγαλεν ὀ τατάς τουν το κούρι· το ὕλτσε, ἔαι εἶπεν δι, “Ἀφ,—το κουρόκκο, πίες το κουρόκκο.” Στέρου χίτσεν do φσόκκο ἔαι το κορτζόκκο να πάρουν do κούρι. Στέρου ὀ τατάς τουν ἔβγαλεν do σάκκον δου· φίνεψεν da σον ἔαλο βάνου. Στέρου το φσόκκο ἔαι το κορτζόκκο 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.

DHIMÍTRIOS YOÁNNU.

12. *Sophía and Konstandín*¹.

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 fish².

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 loaf³. 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 bush⁴. Afterwards the little boy and the little girl ate the loaf.

¹ V. p. 261.

² V. p. 246.

³ The ring-shaped biscuit (*κουλλούρι*) of the Greek world. V. *κούρι* in glossary.

⁴ The point is explained by analogous incidents. The father hangs up his bag,—

Δίψασαν· δοῦβραν νερό να ποῦνε. Στέρου εἶπεν δι, "Χίτα ἀ ὑπάμε να κουθήσουμ ἀδέ τη στράτα, εἴ ἀπού ἀ ὑπά να ὑπάμ] ἐμεῖς." Πηάγανε, πηάγανε. Δίψασε το φσόκκο, ζαι εἶπεν δι, "Κουρούκα, δίψασα. Να κλίνω να πῶ ἀπιδέ." Εἶπεν δι ε ζαι το κορτζόκκο, "Ἀγά· να πῆζ ἀπιδού, ἀ ἰνῆς ἀγόκας." Στέρα πήε ζ λέ μέρος· εἶπεν δι, "Κουρούκα, δίψασα." Στέρου ἔκλινε· ἐπὶ ἀπεχεί, ζαι ἐνότουν ἀπόσ.

Στέρου πηάγαν σο χωρίο· πήαν ᾽ς ἀμ πεγαῖδι. Ἄζει ἦτουν ἰ φαβάχι. Ζαι εἶπεν δι, "Κλίνε, φαβαρόκκο μου, να βγῶ ἀπάνου." Ἐκλινε το φαβαρόκκο· ἔβγη πάνου. Στέρου βάνκε ἀπόκκος· φερίγκε ρνίθε ζαι ξεράδε. Τρώνκε ἡ δελφή του· χορτανισκοῦ τουνε.

Ἄ ἡμέρα ἦρτε του βασιλό ὁ υἱός, να ποτίση τ ἄβγον δου. Ἦγρεψέν δι κι ἀν γορίτσι σο φαβάχιμ βάνου. Ζαι ὑρίστη· πήε Πιέσε δύο κατό ἀργάτοι. Ἦρτανε σο βραδύ· ἔκοψαν δο φαβάχι. Ἐζαι πόμενε λ' ἀμ βούξι. "Ἄ νάρτη τόινα μας· ἄν da δώση· ἀ κοπή." Στέρου ἦρτε ἀπόκκος· εἶπεν δι κι το πελεκαδόκκο "Πάνου." Στέρου ἔνδουν σο παλό μασοῦρι. Ἐφαγαν, ἔπει ἔφτασαν σα μουράδε τουν.

Told by a boy.

PHARASA. 13.

Ἄ ἀμ βρώτο ζαμάνι ἦτουν ἀ ναίκα· εἶδεν ἦ ἀν υἱός. Ἦσαναι φαφαράδες. Πααίγκε σο σκόλειο. Ἄ ἡμέρα φόδες πααίγκε σο σκόλειο, εἶχαν δύο φσόκκα ἀν γουλαζόκκο· σκοτώγκαν α. Πήρεν δο γουλαζόκκο· ἦφαρέν da σο σπίτι του. Εἶπεν δι ἦ ἡ μά δου κι, "Ἀδό π' ἄν da ποίκωμε; ἄ μεζ δώση." Εἶπεν δι ἦ ὁ υἱός του κι, "Σύ ἰό κατέσ τα. Σκοτώγκαν da ἀζά, ζαι πήρα da στα ὄρε του. Πόνεσα καρδία."

Ἦσαναι ζαι φαφαράδες. Ἦγρεψεν δο κουλαζόκκο, εἶδαι φαφαράδες. Εἶπεν δι το κουλαζόκκο κι, "Εἶστε φαφαράδες." Εἶπεν δι κι, "Χίδα· να ὑπάμε στον daδὰ μου, να σεζ δώση ὁ σαδαγάς." Το φσόκκο γούτσε δο κουλαζόκκο. Ἄζεινο 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*¹.

In a time of old there was a woman. She had also a son. They were poor. He used to go to school. One day, whilst he was going to school, two little boys had a little snake. They were killing it. He took the little snake; he carried it to his house. And his mother said, "What shall we do with it? It will bite us." And her son said, "You don't understand. They were killing it there, and I took it out of their hands. I was grieved at heart."

And they were poor. The little snake saw, they are poor. The little snake said, "You are poor." He said, "Hasten! let us go to my father, that he may give you an alms." The little boy followed the little snake. That little snake was the king's daughter.

it would be clearer if the text had water-gourd,—which taps in the wind against the tree. The children hear the tapping, and think it is their father cutting wood, and do not realise that he has gone away.

¹ V. p. 265.

Πηγάγανε σο βασιλό. Πηγάγανε d' άσκέρι δου. Da φίδε είν
 δαι άνδι ράματα. Ίά πού πηγάγανε, έμβαν σο θύρι. Χίτσανε ι
 άσκέρι δου· ζίριξαν το κουλαζόκκο. Είπεν δι κι, “'Αδό μέε
 γλύτωσέ με.” Πηγάγανε σο βασιλό. Είπεν δι κι do κουλαζόκα
 κι do φσόκκο, “Na, εϊβή δι κι ό dadá μου κι, ‘Πός τιλαδίσεις;
 πέ δι κι, ‘Διλαδίζω την άροσύνη σου.’ Πάλι να εϊβή δι κι, ‘Πός
 τιλαδίσεις;’ πέ δι κι, ‘Διλαδίζω την άροσύνη σου.’ Σα άρία τι
 δι κι, ‘Εξ άν daγαρζόχι· διλαδίζω da.’ Na βάρης άείινο do
 daγαρζόχι. Πέ δι κι sam' á βεινᾶς, ‘Νοίγου, τραπεζόκκο μου.
 'Α νοιγή το τραπεζόκκο. 'Α σε δώσω το daγαρζοχόκκο
 'Α ύπᾶς.”

Πηγάγανε σο βασιλό. Είπε, “Πός διλαδίσεις;” Είπεν δι κι
 do φσόκκο κι, ‘Διλεδίζω την άροσύνη σου.” Είπε δι κι πάλι
 “Πός διλεδίσεις;” Είπεν δι κι, “Διλεδίζω την άροσύνη σου.”
 Σα άρία εϊπεν δι κι, “'Εξ άν daγαρζόχο· διλεδίζω da.” Πήρε
 da το daγαρζόχι. Ήρτεν.

Φόδεξ έρχόδουνε, πείνασε. Εϊβεν δι κι, “Νοίγου, τραπεζόκκο.”
 Νοίγη το τραπεζόκκο· έφαεν ψωμί. Είπεν δι κι, “Σωρέφτου,
 τραπεζόκκο.” Σωρέφτη το τραπεζόκκο.

Φόδες πααίνκε, ήρτε 'ς άν derβίσης ίράστα. Είπεν δι κι
 “Πείνασα.” Ήνοιξεν, κατέβασεν do φσόκκο do daγαρζόχι. Είπεν
 δι κι, “Νοίγου, τραπεζόκκο.” Νοίγηθον το τραπεζόκκο. Έφαεν
 ό derβίσης. Είπεν δι κι, “Σωρέφτου, τραπεζόκκο.” Σωρέφτη το
 τραπεζόκκο. Είπεν δι κι ό derβίσης, “Μένα jó bouᾶ μες τα άδέ
 το τραπεζόκκο;” Είπεν δι κι jai το φσόκκο κι, “Dούζ ᾶ σέ τε
 πουλήσω;” Είπεν δι κι j' ό derβίσης κι, “'Α σε δώσω άδέ το
 ραβδί μου· ᾶ με τα δός;” Είπεν δι κι έαι το φσόκκο κι, “Του
 ραβδοῦ σου το τιλισίμε βότς ένι;” Είπεν δι κι j' ό derβίσης κι,
 “Του ραβδοῦ μου do τιλισίμε ένι, να εϊβής δι κι, “'Ε, ραβδί μου.
 ᾶμε· άεινά do νομάτη δός τα, σκότα τα.” Δώjen do φσόκκο το
 daγαρζόχι· πήρεν da το ραβδί. Είπεν δι το ραβδί κι, “'Αμε·
 άεινά τον derβίση δός τα, σκόδα τα.” Πήγεν do ραβδί· δωjen
 don derβίση· σκότσεν da. Πήρεν do τραπέζι έαι το ραβδί.
 Πήγεν.

Φόδες πααίνκε, ήρτεν 'ς άν derβίσης ίράστα. Είπεν δι κι,
 “Πείνασα.” Είπεν δι το φσόκκο κι, “Νοίγου, τραπεζόκκο.”

They went to the king. His army went out. The snakes are like 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. I 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 away.

Whilst he was coming, he became hungry. He said, "Open, little table." The little table opened; he ate bread. He said, "Shut yourself up, little table." The little table shut itself up.

As he was on his way, he met a dervish. He said, "I am hungry." The little boy opened and took down the wallet. He said, "Open, little table." The little table opened. The dervish ate. He said, "Shut yourself up, little table." The little table shut itself up. The dervish said, "Will you not sell me this little table?" And the little boy said, "For what shall I sell it to you?" And the dervish said, "I will give you this staff of mine; will you give it to me?" And the little boy said, "What is the magic power of your staff?" And the dervish said, "The magic power of my staff is, that you say, 'Eh, staff! go, strike that man, kill him!'" The little boy gave the wallet; he took the staff. He said to the staff, "Go, strike that dervish, kill him." The staff went; it struck the dervish; it killed him. He took the table and the staff. He went his way.

As he was going, he met a dervish. He said, "I am hungry." The little boy said, "Open, little table." The little table opened.

¹ The use of "table" and "wallet" indifferently in this story for the magic object is explained by the fact that the leather bag used for carrying food in the Levant is spread out on the ground and used as a table or napkin. Thus Burton in his note on *sufrah* speaks of "the circular leather which acts alternately as provision bag and tablecloth" (*Arabian Nights*, Library Edition, x, p. 472). *V. sofras* in Turkish glossary, p. 676. Cf. also *Potamia* 2, p. 459, where I translate *sovφpd* by *napkin*.

Νοίγηθον δο τραπεζόκκο· ἔφαεν ὁ δερβίσης. Εἶβεν δι ὁ δερβίσης κι, “Ἰό πουᾶ ἴμες τα ἀδέ το τραπέξι;” Εἶβεν δι π φσόκκο κι, “Τούζ ἄ σέ da πουλήσω;” Εἶπεν δι κι ὁ δερβίσης. “Ἄ σε δώσω ἀδέ τη λαχτυλίδα.” Δώξεν δη λαχτυλίδα· πήρην δι τραπέξι. Εἶβεν δι κι το ραβδί κι, “Ἄμε· ἀζεινά τον δερβίση δός τα, σκότα τα.” Πήγεν δο ραβδί· δώξεν τον δερβίση· σκότση τα. Πήρην ζαι 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, “Ἐμεῖ εἴμεστε φουγαράδες.” Εἶπεν δι ἴ' ὁ υἱός του κι, “Ἄμε· ὕρεπ με da.” Πήγεν ἴ' ἡ μά του σο βασιλό. Εἶπεν δι κι, “Του Θεοῦ δε ἔμρι, πεγαμβερού δο γάβλι. Νόμας την γόρ τ σου σου υἱό μου.” Εἶπεν δι κι ἴ' ὁ βασιλός κι, “Ἄ κορτάση ὁ υἱός σου d' ἀσκέρι μου. να δώσω την γόρη μου.” Πήγεν ἡ μά του· εἶπεν da το υἱόν του. Εἶπεν δι κι ὁ υἱός του, “Ἄν da χορτάσω.”

Πηάγανε σο κοσά. Πήρην ὁ βασιλός d' ἀσκέριν του. Γαλί-ξεψεν δο φσόκκο ἀμ βειγίρι. Φορτώθη το δαγαρῶχι ση ράσιν του. Πήγεν σο κοσά· γατέβην στο βειγίρι. Εἶβεν δι κι, “Ναί-γου τραδέξι.” Νοίγηθον το τραπέξι. Ἐφαεν του βασιλό τ' ἀσκέρι. Χόρτασανε. Πέρσεψεν ἵόγα. “Σωρέφτου, τραπεζόκκο μου.” Σωρέφτη δο τραπεζόκκο. Ἦρτανε σο σπίτι.

Πήγεν του φσόκκου ἡ μά σο βασιλό. Εἶβεν δι κι, “Νόμας την γόρ τ σου σο υἱό μου.” Εἶβεν δι κι, “Ὁ υἱό σου ἔξ βγημό d' ἀσκέρι μου· ἔς ποίγουνε ἴεγγι.” Πηάγανε σο κοσά. Γαλί-ξεψεν δο φσόκκο σο βειγίρι. Πήρην δο ραβδί. Πήγεν. Εἶπεν δι δο ραβδί κι, “Ἄζεινα τ' ἀσκέρι δός τα ἴπο ἔνα ἴπο ἔνα· σκότα τα.” Πήγεν το ραβδί· δώξεν d' ἀσκέρι ἴπο ἔνα ἴπο ἔνα· σκότση da. Δάημισα ἔφυγανε· δάημισα πάλι σκότση da. Ἦρταν σο σπίτι.

Εἶπεν δι κι του φσόκκου ἡ μά δο βασιλό κι, “Νόμας την γόρ τ σου σο υἱό μου.” Δώξεν τα δην γόρη του σο υἱό π Σεράνδα ἡμέρες δαι σεράνδα νιέχτες ποίκανε γάμος. Ἐφαγακ, ἔβανε, ἔφτασανε σα μουράδε δουνε.

Ἰουσοῦφ.

PHÁRASA. 14.

Ἦτουνε ἄ νομάτς ἴ' ἄ ναίκα ἴ' ἄν γόρη. Πόνεσε ἡ ναίκα δαι εἶπεν δι, “Ἄδιά τα παπούτσα μου κρέμας τα στην ἀνδόκοσι. Γώ ἔρ να χαθῶ, ἀδιά τα παπούτσα μου ὀδεις ἄν da φορέση, ἔπαρ

¹ V. § 280.

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! 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*².

There were a man and a woman and a girl. The woman fell ill and said, "These shoes of mine, hang them up on the rafter. If I die, whoever shall put on these shoes of mine, marry her."

¹ The teller of the tale, Yusúf, was a Moslem boy.

² V. p. 259.

αἰεῖνο.” Χάθη ἡ ναίκα. Πάγασαν da. Ἰαι στέρου da παπούτσα φορεσέν da ἡ κόρη του. Εἶπεν δι κι ὁ τατά τς, “Ἄ σε πάρω σένα.” Εἶπεν δι ἵ ἡ κόρη του, “Ἀβούδζι ἐνι γουνάχι.” Εἶπε δι ἵ ὁ dadá τς, “Ἀγά· ἄ σε πάρω.” Εἶπεν δι ἶ ἡ κόρη του, “Ἄ με κόψε ρούχα.” Εἶπεν δι κι, “Σα πόσα ἡμέρες ἂ νάρτης;” Εἶπε δι ἶ ὁ dadá τς, “Σα δέκα πένδε.” Πήγε ὁ dadá τς· ἔκοψε ρούχα.

Ἐνότουνε δέκα πένδε ἡμέρες. Ἡ κόρη του βύρτσε το κλιβάνι γόντσε το ἵουῖ ση νιστία. Ἦρτε ὁ dadá τς. Ἀἰεῖνη πάλι ἔμνη σο λιέχνο. Ἦρτεν ὁ dadá τς ποπόξου. Εἶπεν δι κι, “Βάχ! γάη ἡ κόρη μου.” Σηκώθη αἰεῖνο ὁ νομάιτς· πούλτσε το μάλι του. Πέμεινε ὁ λιέχνος.

Πούλτσε ἔαι ἵεῖνο του βασιλό το υἱό. Πήρεν da του βασιλό ὁ υἱός· ἔθαῖεν da σου ὀδά του. Ἀἰεῖνος πααῖκε σο ρουδί· συραῖκε περδίδια. Ἐρχοῦδουνε σο σπίτι μό da περδίδια. Πααῖκε αἰεῖνη βάλι· γαῖκε στο λιέχνο· ψέμκε τα περδίδια. Ἐρχοῦδουν ἵαι ἵεῖνος του βασιλό ὁ υἱός· βρισκίκεν da ψημένα. Ἀἰεῖνος πάλι θεγμαζούτου. Ἄ φορά ἕπνωσε ψέματα. Γόντσε το μανδήλι σο πρόσωπο του. Ἐβγη ἵαι ἵεῖνη στο λιέχνο· ἔψησε τα περδίδια. Στέρου, φόδες μβαῖκε σο λιέχνο, σηγώθη αἰεῖνος του βασιλό ὁ υἱός· πίεςεν da στα μαλία, ἔαι εἶπεν da, “Σύ τίς εἶσαι; διέβος εἶσαι γῆσσα ἰσάνι;” Ἀἰεῖνη βάλι εἶπεν δι κι, “Εἶμαι ἰσάνι.” Εἶπεν δι κι του βασιλό ὁ υἱός, “Ἄ με πάρ;” Εἶπεν δι κι ἔαι ἵεῖνη, “Ἄ σε πάρω.” Πήρεν da· πήε σο σπίτι δουνε. Στέρου βοῖκανε do γάμο, ἔαι στέρου βιτιέσε ὁ γάμος. Στέρου βοῖκανε ἂ φσόκκο.

Στέρου ἦκεν da ὁ dadá τς σημ βόλι. Ἦρτε. Εἶπεν δι κι του βασιλ ὁ οὐῖός, “Πού ἂ πνώς;” Εἶπεν δι κι ἵαι ἡ κόρη του. “Ἄδέ μή da φήνης na πνώση σου ὀδά· ἂ βοῖη το μαχτσούμι αἰρένγι. Εἶπεν δι κι ἔαι του βασιλό ὁ υἱός, “Ἀγά· ἔς πνώση σου ὀδά.” Στέρου ἕπνωσανε σου ὀδά. Σηκώθη· πήρε ζ μάς του το μαδαίρι· ἔφσαξε το φσόκκο. Σηκώθανε τηνεβίδζα. Πηάγανε αἰεῖνοι σο σπίτι. Πήεν ἶ ὁ dadá τς σημ βόλι. Φήκανε το μαχτσούμι σο νανούδι. Κρέβουνε na σηκωθῆ. Ὁό σηκώθη.

¹ For use of πάλιν, v. gloss. and § 391.

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 clothes¹." 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 room². He will do the baby some harm." And the king's son said, "No, let him sleep in the room." Afterwards they went to sleep in the room. He rose up; he took his mother's knife; he killed the little boy. They rose up in the morning. The people went to the house, and her father went to Stambul. They left the baby in the cradle.

¹ The clothes in question are the familiar three dresses, which the heroine demands as a condition of consent to the proposed marriage. One is to have the sky and stars on it, one the sea and fish, and the third the earth and flowers (see *Silata* 2 and p. 258).

² The *oda* is the main room of the house, in which are the divans and cushions, used for living in by day and at night as a general bedroom.

Στέρου πηγάγανε· ἤνοιξαν το νανούδι. Στέρου εἶπεν δι κι ὁ dadós του, “Τίς τ’ ἔβσαξε το μαχτσούμι;” Εἶπεν δι κι ἔαι जैिνη, “Ἐβσαξεν da ὁ dadá μου.” Εἶπεν δι κι ὁ βασιλό ὁ υἱός, “Ἄρα· ἔβσαξές τα σύ.” Στέρου ὄτσαν da φτάλμε τς, ἔαι πήρανε το μαχτσούμι ἔαι το μήο. Πηγάγανε· γόντσαν da ἔς ἃ ζιζάνι.

Στέρου ἔγwaψε ἡ ναίκα. Ἦρτε στο Θεό ἄμ βουλί, जαι εἶπεν δι, “Ἐβαρ ἃ φύο जαι θέκ τα σο φτάλμι σου· ἃ ἰνῆ καό.” Στέρου πάλι πήγε το πουλί. Στέρου πάλι πίδαξεν da ὁ Θεός. Στέρου ἔθαξε ἔαι d’ ἄβο τς do φτάλμι· βάλι ἐνόδουνε गाό. Στέρου πάλι ἤρτε το πουλί. Εἶπεν δι κι, “Ἐβαρ δύο τρία φύα, जαι θέκ da μὸ do μαχτσουμὸ σου do जुofάλι· στέρου ἃ ἰνῆ καό.” Στέρου ἀρώθη ἔαι το μαχτσούμι ἔαι जैिνη. Στέρου σηκώθη· ἔπλυνε το ζούλι जαι το μαχτσούμι जαι το μήο.

Στέρου πηγάγανε ἔς ἃ μύος. Ἐμδανε πέσου μὸ do μαχτσούμι Στέρου ἔβρεξε. Ἦρτεν του βασιλό ὁ υἱός. Εἶπεν δι κι, “Νοῖξε τη θύρα. Ἄδέ βρέσει.” Στέρου εἶπεν δι κι जαι जैिνη, “Γὼ ἔο νοῖζω.” Στέρου εἶπεν δι κι, “Ἀμάνι· ἃ γλυτώς δύο ψυῶές.” Στέρου σηκώθη ἔαι जैिνη· ἤνοιξε δη θύρα. Στέρου ἔμδανε πέσου. Στέρου ἀνώρτσεν da το σεδεμένο τς. Ἄजेῖνος ἀजेῖινηνα जे ἔνώρτσενε.

Στέρου πήγε το φσόκκο· γόντσεν το μήο dou σου dadá του το γουνδουρά. Στέρου ζελμόντσεν do φσόκκο το μήο του. Στέρου ἔγwaψε το φσόκκο. Στέρου σηγώθανε, τινάγανε· ἔό νι το μήο. Στέρου τινάξανε του βασιλό του υἱοῦ το γουνδουρά. Στέρου ἔβγη το μήο στο βασιλό του υἱοῦ το γουνδουρά. Στέρου εἶπεν δι κι, “Ἄδέ πάλι· ἔό φῆξε μες.” Στέρου εἶπεν δι κι, “Χίτα· να ὑπάμμο σο σπίτι.” Στέρου πηγάγαν σο σπίτι. Ἐφαγαν ἔ’ ἔθαν· ἔφτασαν σα μουράδε τουνε.

Χρυσόστομος Παναγιώτου Χατινόγλου.

PHARASA. 15.

Ἦ ἄμ βρώτο ζαμάνι ἤτου ἃ νομάτς. Εἶσε δύο κόρες. Ἦτον φουγαράς. Παίρκεν do γαιριδόκκο· πααίγκε να σωρέψη χορτερόκκα.

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*¹.

In a time of old there was a man. He had two daughters. He was poor. He used to take the little donkey; he used to go to collect grass.

¹ V. p. 241.

Ἡ ἡμέρα εἶδεν σεράνδα Ἰερκέζοι. Ἐρχόσανται στὴν Ἐυγεφσί. Εἶδεν τι Ἰερκέζοι φοβήθη· ἔβγη ἴσ ἀ ραβάχι. Ἦρταν οἱ Ἰερκέζοι. Κάτσαν σο πεγαίδι· ἔφαγαν, ἔπα νερό· σηκώθαν. Πῆ ἴσ ἀν γάϊ κονδά. Εἶπαν δι, “Ἀδίλ, ζεμβίλι.” Νοίγηθ το γάϊ Ἐμβανε πέσου. Στέρου εἶπαν δι κι, “Ὀρτούλ ζεμβίλι.” Σζεπάθην το γάϊ. Στέρου κατέβη ὁ φουγαράς στο ραβάχι, ἔ ἔφαγε τα περτσέματα τοῦ Ἰερκέζοι. Στέρου πάλι μούασε. Ἐβγακε Ἰερκέζοι. Σζεπάθην το γάϊ. Φήκαν, πηάγαν.

Στέρου σηκώθη ὁ φουγαράς. Εἶπεν δι κι, “Ἀδίλ, ζεμβίλι.” Νοίγηθ το γάϊ· ἔμνη πέσου. Ἦγρεψε κι εἶναι τα μετελίκια τα γρούσε, τα μεϊνιάδε, οἱ λίρες, γάτρι. Εἶσε ἀν πίσι ὄαλβάρι. Ἰέν ἴῃ ἀν δριβιόναῖ. Πο μία ὄέν do ὄαλβάρι. Ἐμασεν da λίρες· φήζεν, πήγεν. Ἦρτεν σο χωρίο. Πήρε κρᾶς, πήρε λέβου· ἔφαγαν οἱ κόρες τοῦ.

Τὴν Ἰερεῖή ρώτσεν da ἰ νομάτς· εἶπεν δι κι, “Σύ βρό ἦσουκε φουγαράς· ἵπαπού ζεγνιέτσες;” Εἶπεν δι κι ἵαι ἵείνος κι, “Σύ πάλι ἦσουν φουγαράς· πέ μου τα ἵπαπού ἐνόσουν ζεγνί.” Πέν ἵαι ἵείνος κι, “Ἐχω δύο μελίσε, ἵαι πουάγω ἀμ βούκι μελι, ἴαι γεϋνδάγω. Σύ ἵπαπού ζεγνιέτσες;” “Γώ ἦβρα λίρες, ἴαι γεϋνδάγω.” “Πού εἶναι; να ὑπάω ἔ ἐγώ νάβρω.” “Σ ἦνε ἵν Ἰερεῖή. Σου Μουρμούτη το πεγαίδι ἐν ἀν γάϊ· να εἶπῆς το. Ἰ’ Ἀδίλ, ζεμβίλι, νοίζεται· να εἶπῆς το, Ἰ’ Ὀρτούλ, ζεμβίλι, φσαοῦται.” “Να ὑπάμε.”

Σηκώθην ἵτέ τηνεβίδζα· πήγεν. Εἶπεν δι κι, “Ἀδίλ, ζεμβίλι.” Νοίγηθ. Ἐμνη πέσου. Ἐμωσε ἀν daῖ λίρες. Ἦρτε ση θύρα. Ζελμόνε π’ ἄ εἶπῆ, να νοιγη ἦ θύρα. Λέ δι κι, “Ἀδίλ γουλού μ.” Ἰό νοίζεται. Ἰό βόρκε da νάβρη να εἶπῆ δι κι, “Ἀδίλ, ζεμβίλι,” να νοιγη.

Στέρου ἦρτανε οἱ Ἰερκέζοι. Ἦνοιζαν το θύρι. Ἐμβανε τα τριάνδα ὄχτώ. Ἐ ἀπ’ ἔμνη ἴαι το σεράνδα, σάλσε do θύρι. Εἶδαν τομ γλέφτη. Δώζεν da· ἔκοψεν do το ἵουφάλιν dou. Στέρου πηάγανε οἱ Ἰερκέζοι.

Ἦρτεν τ’ ἄβου νομάτς· ἔμνη πέσου. Εἶδε τομ γελέ. Στέρου ἔμνη· ἔμωσε τον daῖ λίρες· πήγε. Στέρου ἦρτανε Ἰερκέζοι. Ἦγρεψαν κι οἱ λίρες ἵοῦναι. Πηάγανε.

Ἦκσαν da κι ἰ φουγαράς ζεγνιέτσε. Ἐμβασαν ἴσ ἀσῖα 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 amazement¹.) 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

¹ The general sense. One or two of the words of the text are obscure.

Ψερκέζοι. Πήγαν σο ζείνου το σπίτι να πουλήσουν ἄλειμα. Το βραδύ ὀδέσ πνώγκαν, ἔβγαν οἱ Ψερκέζοι· σκότσαν ἄζεινο· πήραν τίξ λίρες. Ἐφαγαν, ἔπαν, ἔφτασαν σα μουράδε τ.

Ἰωάννης Θεοδώρου.

PHARASA. 16.

Σηκώθη ἔαι βά σηκώθη. Ἵ ἀμ βρώτο ζαμάνι ἦτουν ἂ νομάτς· λέγκαν da Ἄστρατίν Χοῖά. Φταίγκε ἀλῶβεριῖσι.

Εἶπεν δι κι ἡ ναίκα του, “Πίταξε ἔαι δο υἱό σου, να μάθῃ.” Πίταξεν da μό d’ ἂ γουμάρι καρύδε. Σο υἱόν του κοντά ἦσαν δύο νομάτοι. Εἶπαν δι κι, “Ἀδέ το βουρδόνι, να ἦδουνε το τίν του κομένο, χα βοῖῃ εἴκοσι λίρες.” Πήγεν δο φσόκκο, ἔκοψεν το τίν του· ἔφαρην da σο βαζάρι. “Να ἦτουν ἔαι d’ ἄβου του το τίν του κομένο, χα βοῖῃ τριάντα λίρες.” Πήγεν, ἔκοψεν ἔαι d’ ἄβου του το τί. Ἐφαρην da σο βαζάρι. Εἶπαν δι κι, “Να ἦδουνε ἔαι d’ ἄβου το βράδιν του κομένο, χα βοῖῃ πενήντα λίρες.” Ἐκοψεν ἔαι το βράδιν του· ἔβγαλεν da σο βαζάρι. Ἵ ἂ λίρα ἰό πήραν da.

Ἐφαρην da σο σπίτι. Εἶπεν δι κι ὁ dadás του, “Πός τ’ ἔκοψες του βουρδονοῦ το βράδι;” Εἶπεν δι κι “Ἐκοψεν da το φιλάμι ὁ νομάτ.” Πήγεν ὁ dadás του ἄζει σιξ νομίτοι. Μούχτσεν σο γαιριδοῦ του γῶ πένδε λίρες. Πήγεν ἄεεί. Εἶπεν δι κι ἄζεινο τι δύο νομάτοι, “Το μόν το γαιρίδι ἔέν’ ἄλτουνε.” Ἐἔσεσεν τα δύο ἄλτουνε. Εἶπαν δι κι οἱ νομάτοι, “Νόμας τα μένα ἄδέ το γαιρίδι.” Εἶπεν δι κι, “Ἄ σε da δώσω.” Δῶξεν do γαιρίδι ἔς πένδ’ ἔκατό λίρες.

Ἐρταν. Εἶπεν δι κι, “βάσεδέ da ἔς ἂ σπίτι. Ἄ ἔσ’ ἄλτουνε. Εἴκοσι μέρες ἀφέδε da.” Φῆκαν da εἴκοσι μέρες. Ψόφσε το γαιρίδι.

Πηγάγανε σου Ἄστρατίν Χοῖά. Εἶπεν δι τη ναίκα του, “Ἀδά το γεμέκι χαζιρλάτε da.” Πῆρην ἔαι δύο ἀγόκκοι. D’ ἔνα πῆρην da σο ζεβγάρι. Ἐρτανε οἱ νομάτοι. Εἶπεν δι του ἀγόκκο, “Ἄμε, πέ da την ἀπλά σου, ἀδά do γεμέκι ἔς τα χαζιρλαδήση.” Πήγεν ἀγόκκος, ἔφυγε. Πῆγαν σο σπίτι· πάλ ἀγόκκος λυτεμένο. Εἶπαν δι κι, “Ἰό πουᾶς τα μας;” Εἶπεν δι κι, “Ἄ σε da πουλήσω.” Δῶξεν da ἔς ὀχτώ κατό λίρες. Πῆραν do· πηγάγαν. Πίταξαν do ἔς ἂ μέρος. Ἰούρτεν ἀγόκκος.

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*¹.

He rose up and again he rose up. In a time of old there was a man. They called him Nasr-ed-din Khoja. He used to buy and sell.

His wife said, "Send your son to be taught." He sent him with a load of walnuts. Near by his son there were two men. They said, "This mule, if its ear were cut off, would fetch twenty pounds." The boy went; he cut off its ear. He took it to the bazaar. "If its other ear as well were cut off, it would fetch thirty pounds." He went; he cut off its other ear also. He brought it to the bazaar. They said, "If its tail as well were cut off, it would fetch fifty pounds." He cut off its tail as well. He took it out to the bazaar. They did not buy it even for a pound.

He took it home. His father said to him, "Why have you cut off the mule's tail?" He said, "Such and such a man cut it off." His father went to those men. He prepared a trick with five gold pieces². He went there. He said to the two men, "My donkey drops gold coins." The donkey dropped the two gold pieces. The men said, "Give me this donkey." He said, "I will give it you." He gave them the donkey for five hundred pounds.

They returned. He said, "Put it into a house. It will drop gold coins. Leave it for twenty days." They left it for twenty days. The donkey died.

They went to Nasr-ed-din Khoja. He said to his wife, "Prepare the food here." He took also two little hares. He took one of them to the ploughing. The men came. He said to the little hare, "Go, tell your mistress, to get ready now the food." The little hare went; it ran away. They went to the house; there was the little hare (as they thought) that had been let loose. They said, "Will you not sell it to us?" He said, "I will sell it to you." He gave it for eight hundred pounds. They took it; they went away. They sent it to a place. The little hare did not come there.

¹ V. p. 231.

² The text is more explicit.

Πηγάγανε σου Ἀστρατίν Χοδιά. Εἶπεν δι κι τη ναίκα του. "Νά σε φσάξω ψέματα· ψόφα ψέματα." Ἐφαρην da, ἔμωσε ἃ γένδερὸ αἶμα. Δέβασέν da ζ ναίκας του το γουργούρι. Ἦρταν οἱ νομάτοι. Εἶπεν δι κι, "Ἰδψες ἀδά do γεμέκι τις μισαφούροι." Ἐφσαξεν τη ναίκα στο γένδερὸ. Ψέματα πιδέβη ναίκα. Εἶπεν δι κι, "Τη ναίκα πός τα ἔφσαξες;" Εἶπεν δι κι, "Ἐνι ρολαί." Ἦφαρην ἂν ἔερι· φύσησεν τη ναίκα στο μύτι. Εἶπεν δι κι, "Ἀδέ do ραμίσι πούα da μένα." Πούλσεν da το νομάτη 'ζ ἔν' ἑκατό λίρες. Πούλσεν, πήγεν.

Ἐφσαξαν τη ναίκα του ἔαι da δύο. Φύσησέν da· ἰό ἀρώθη. Πηγάγανε σου Ἀστρατίν Χοδιά. Ποῖζεν το ραδή ταβέτι. Ἦρταν οἱ νομάτοι. Ἐφσαξεν ὁ ραδής τιζ νομάτοι. Ἐφαγαν, ἔβαν, ἐρδίασαν σα μουράτε τουνε.

Told by a boy.

ΡΗΛΑΣΑ. 17.

Σηκώθη ζαι βά σηκώθη. Ἵ αμ βρώτο ζαμάνι ἦτουν ἕνα λαχτόρι. Πήγε Ἵ ἃ ὀράνι· ἦβρεν ἂν καθόκκο. Πάγασέν da σο φουρουνηή· δώδεκ da του γαθόκκο. Στέρου πήγεν το λαχτόρι· νέγγωσε. Πήγεν σα ρουσιά. Στέρου ἦρτε· εἶπεν δι κι, "Νόμας τ' ἀργάθι μου." Εἶπεν δι κι ὁ φουρουνηής, "Κόνσα τα σο φουρούνη· κή." Εἶπεν δι κι το λαχτόρι, "Ἄ κόσω ἄῖα ζαι ἴά· ἂν da τανδίσω το δάσδι μό το ζυμάρι δάμα· ἃ φῶ." Στέρου τάνσεν da· πήγεν.

Ἦβρε ἃ ρασαπήής· φήζεν da ἄῖεί. Στέρου πήγεν λαχτόρι. Στέρου ἦρτε· ὕρεψε το ζυμάρι μέ το δάσδι. Εἶπεν δι κι, "Φαῖσα τα το πρόβατο." Στέρου εἶπεν δι κι, "Ἄ κόσω ἄῖα ζαι ἴά· ἃ τανδίσω το πρόβατο. Στέρου τάνσε το πρόβατο. Στέρου τάνσε da· ἔφυγε.

Πήγεν Ἵ ἃ γάμος. Ἄ παραδοθῆ ἄῖεῖνο το φσάχι. Φῆζεν da ἴῖεί. Εἶπεν δι κι, "Ἄ σταθῶ τέσερα μέρες· στέρου ἃ νάρτω." Ἄῖεί ποίκαν do γάμο. Στέρου ἔσαξάν da το πρόβατο. Ἐφαγάν 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' ἄ 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 the 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*¹.

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 horn-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 heep. Afterwards he seized it. He went off.

He went to a wedding. The boy there will be married. He left it (the sheep) there. He said, "I will be four days; then I will return." They made the marriage there. Afterwards they killed the sheep. The people ate it. Afterwards the cock came. He said, "Give me my sheep." Afterwards they said, "They used your sheep for the wedding-feast. What can we do now? We will give you its price." The cock said, "I refuse it.

¹ V. p. 242.

Πέν δι κι το λαχτόρι, “Έγώ ἴό θέλω. Ἄ κόσω ἀῖά ἔαι ἴά ἰ
τανδίσω τη νύφη· ἀ φῶ.” Στέρου εἶπεν δι κι ὁ γαμβρός, “Ἢ
βορεῖς.” Εἶπεν δι κι στέρου το λαχτόρι, “Ἄ βορέσω· ἄν ἀ
τανδίσω.” Στέρου εἶπεν δι κι ὁ γαμβρός, “Παπού ἄν da τανδί·
“Στην πένῃερα ἄν da τανδίσω· ἀ φῶ.” Στέρου τάνσεν da π
λαχτόρι· ἔφυγε. Πήγε ἔς ἀ μακρά ρουσί. Πήγε ἔς ἀ σπήλο
Ἐμβανε ἀῖεί πέσου· κάτσανε. Τσίριξε το λαχτόρι· ἔπαιξε ἔαι
νύφη. Αἰμώθαν τα νύσε τς κάτου.

Στέρου ὁ γαμβρός πήγεν μό do τουφάνκι. Ἄράτσεν σα ρουσία
πέσου. Γιῶβρεν da. Στέρου πήγε σο σπίτιν δουνε· ὑπνωσε
Στέρου σηκώθη. ἤρτε ὁ γαμβρός μό τον dadán dou. Πηγάκε
σα ρουσία πέσου. Στέρου ἤβραν da ἀῖεί σο σπήλο πέσου.
Ἄλίπκε το λαχτόρι· παίσκεν ἠ νύφη. Ἐβγανε αἵματα στα
δαχτύλε τς. Στέρου ὁ γαμβρός μό τον dadán dou ἔσυράν da το
λαχτόρι. Ἐμβανε πέσου. Το λαχτόρι ψόφτσε. Πήραν da
πηάγανε. Πηάγανε σο σπίτιν δουνε. Ἐψαν da· ἔφαγαν da
Εἶπεν δι κι ὁ γαμβρός, “Ἀφτσε με το ἴουφάλι· γῶ ἄν da φέγε.”
Στέρου ἔφαέν da ὁ γαμβρός. Στέρου πήγε να ὀέση. Ἐβρε
στον γῶν dou το λαχτόρι· εἶπεν δι κι, “Ἀγά μ’, ἴ ἀ γουλτωθῶἴ.”

Στέρου πάλι πήγεν· τάνσε τη νύφη. Πήγεν σο σπήλο. Στέρου
πήγεν ὁ γαμβρός. Τάνσεν da· πιέσεν τη νύφη. Στέρου πηάγκε
σο σπίτιν δουνε. Ἐφσαξανε το λαχτόρι· ἔκοψανε το ἴουφάλι
dou· βίνεψάν da σα ὀράνε. Στέρου το κρίς του ἔψησάν da
ἔφαγάν da. Ἐφαγανε, ἔπανε, ἔφτασανε σα μουράλε τουνε.

Ἄναστάσιος Ἰωάννου.

PHÁRASA. 18.

Σηκώθη ἴαι ἠά σηκώθη· Ἐ ἀμ ἠρώτο ζαμάνι ἦτον ἀ ρομά·
Εἶσε τρία φῶάχε. Ὁ dadás τουνε ἴρι μά ἴτουνε. ἤσαν da
γέροι. Στα δύο ἡμέρες χάθη ὁ dadás τουνε. Στέρου χάθη ἴ
μά τουνε.

will pitch your gear all about the place. I will carry off the ride; I will go away." Then the bridegroom said, "You cannot." 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 blood¹.

Afterwards the bridegroom went with his gun. He searched the mountains. He did not find them. Afterwards he went to their house; he went to sleep. Afterwards he rose up. The bridegroom came with his father. They went into the mountains. Afterwards they found them there inside the cave. The cock was rowing; the bride was playing. Blood came out of her fingers. Afterwards the bridegroom with his father shot the cock. They went inside. The cock died. They took it. They went away. They went to their house. They roasted it; they ate it. The bridegroom said, "Leave me the head: I will eat it." Afterwards the bridegroom ate it. It reappeared and said, "My master, I shall escape you²†."

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*³.

He rose up and again he rose up. In a time of old there was a man. He had three sons. Their father was not a great man. They were old folk. In two days their father died. Afterwards their mother also died.

¹ She was evidently playing some kind of guitar, and her fingers grew sore from continually striking the strings.

² The translation softens the crudeness of the text. The obelised words are corrupt, but fairly certain in sense.

³ V. p. 253.

Πηγάγανε αἰεῖνοι σο πεγάιδι· νανούσανλαι. Εἶπεν δι το μέγα
 “Ἀρέδζα νά με δώῃε ἀ σουρού πρόβατα.” Εἶπεν δι και και δ’ ἄγου
 “Νά με δώῃε ὁ Θεός και μένα ἀ ὦνι· ’ς τ’ ἕνα μέρα· να ἄνουν, ’ς τ’
 ἄγου τη μέρα να βορίζουν, ’ς τ’ ἄγου τη μέρα να κροσσιάζουνε τὶ
 γοῖ.” Εἶπεν δι και και το μουτσούκο, “Νά με δώῃε και μένα ἰ
 Θεός ἀν γαὸ νύφη, να ὑπάγω σο σπίτι μου να γευιδῶ ἡσόμε.”

Ἦρτε στέρου στο Θεό πιταγμένο ἀ γερόκκος. Εἶπεν δι το
 μέγα, “Χίδ’ ἄμε ση Ἄνα· ἀ νάβρης τα πρόβατα.” Εἶπεν δι και
 και τ’ ἄγου, “Ἄμε σο πεγάιδι· ἀ νάρτης σε ὦνι ἰρ^{οι} ἄστα.” Εἶπε
 δι και και το μουτσούκο, “Ἄμε και σύ σο σπίτι σου.”

Στέρου στα δύο τρία χρόνες ἦρτε ὁ γερόκκος αἰεῖν ἰρ^{οι} ἔσει τη
 σουρού τα πρόβατα. Ἦγρεψέν και δᾶς τα διλέτσε. “Τρεψε ὁ
 γερόκκος λαῖκο τάνι. Ἰό δώῃεν da και και ἰεῖνο ὁ νομάτς. Εἶπεν δι
 και, “Κόρ εἶσαι; ἄμε· ἄτσονδο ὑρέφ.” Πήγε. Στέρου ὑρίστη ὁ
 γερόκκος. Ἀἰεῖνου τα πρόβατα,—ἐνότουνε ἀ μέγα σέλι· πήρεν
 da τα πρόβατα· σκότσην da.

Ὁ γερόκκος πήγε και σε τ’ ἄγου, αἰεῖνος τού ἔσει τ’ ἄνι.
 Εἶπεν δι και, “Νόμας λαῖκο ἄσυρο, να φαῖ τ’ ἄβγο μου.” Εἶπε
 δι και και και ἰεῖνο νομάτ, “Κόρι ἰούσαι· ἄμε· ἔδαρ ἄτσονδο ὑρέφ.”
 Στέρου αἰεῖν βάλι ὑρίστη ὁ γερόκκος. Ἔβγη ἀ σέλι, ἀν ἰνεμος·
 πήραν da αἰεῖνο το νομάτη· κουρελέτσην da.

Πήγεν και σο μουτσούκο. Ἦγρεψέν και το μουτσούκο κάβεται
 μοναχός του. Ἔσει ἀμ βερδίῃ ση νιστία πάνου. Ψένεται. Εἶπε
 δι ὁ γέρος, “Σήκ’ ἀπιδού σα ποράδε σου πάνου. Ἄφ το περδίῃ,

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 Ána¹; 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 your 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 please²." 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 thunder³.

And he went to the youngest. He saw that the youngest is sitting by himself. There is a partridge on the fire. It is roasting. The old man said, "Rise up from here on your feet. Leave

¹ V. note on p. 489.

² The man's words do not seem to bear out his refusal, but the incident is perhaps mutilated in the telling. The parallel passage in the Armenian version think throws light on the matter. "Donne-moi un peu de lait à boire." "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 enait précisément de mettre bas trois agneaux. "Pas de celle-la, mais des autres, si tu veux." Macler, *Contes de l'Arménie*, p. 78.

³ For this destruction by water and thunder compare the story of 'Ad 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." S. G. Browne, *A Literary History of Persia*, I, p. 430.

και δις θύρες νέχ τα· κούθα με.” Φήξεν da ζαι το φσόκκο κούτσεν da. Πηάγανε· ήβρεν τού ύρεψε το κορίτζι. Ήφαρέν da σο σπίτιν δου. Στα δύο τρία χρόνες ποιζε ή νύφη του δι μαχτσούμε.

Ήρτεν ζαι ζέινο γέρος. Ήτουνε j à βρεσή. Ήρτε· στάθη ση θύρα μδρό. Σοδρά το σόδρι πάνου του. Ήβγη ή νύφη άξέου του νοματού· ήγρεψέν κι ό γερόκκος στήκειν σημ βρεσή πέσου. Είπεν δι κι, “Έδώ πέσου,”—πήρανέν da, πάγασέν da σημ παγαμίνα,—“Κάτζε,” να ξερώση. Είπεν δι κι άξέιν ό νομάτς, “Να άξωμε τα ρούχα σου· φούσκωσανε.” Είπεν δι j ό γέρος, “Γώ jό άζω τα· έχω ιλέτι.” Είπεν δι κι, “Νάβρωμε τον σερέν δου, να da άρώσωμε.” Είπεν δι κι άδό, “Το μόνα ό σερές, σείς jό βορείτε νάν da ποιόετε.” Είπεν δι κι, “βότς ένι;” Είπεν δι ό γέρος, “Να άψετε το κλιβάνι, να κονδήσετε άτιά τα μαχτσούμε πέσου να καγούνε.” Στέρου ήψανε το κλιβάνι· κόντσαν da πέσου ση νιστία πέσου. Χαπάτσανε το στόμαν δου. Jαι πού ήγρεψαν, ό γέρος jό νε. Ήγρεψανε όξου, άράτσαν da· jό βόρκανε da νάβρωκε. Ήγρεψανε σο κλιβάνι πέσου κι, da φσόκκα ένόσανδαι δρό ψέλουνε· έχουνε λία χαρτία· ψέλουνε. Ήβγαγάν da. Στέρου έφαγανε, έπανε, έφτασανε σα μουράδε τουνε.

Ίωάννης Παρασκεβά.

PHÁRASA. 19.

Ή άμ βρώδο ζαμάνι ήτουν ά βασιλός. Ήδουν j à φουγαρά· Έρχούδουνε κάτα ήμέρα σο βασιλό την γάπη· λέγκεν δι κι, “Έ βασιλέ, σήμερο ά ινή ά φσόκκο, ά σε κατεβάση στο τάχτι.” Ό βασιλός δάψεν δελάλι· είπεν δι κι, “Τιζ γέντσε σήμερο; Νέγγωσανε. Κανείς δό γέντσε. Στέρου τηνεβή πάλι ήρτε ή γρά. Είπεν δι κι, “Ένότουν ά φσόκκο, ά σε κατεβάση στο τάχτι.” Ό βασιλός άράτσε. Έντσε ά όήρο ναίκα. Ήφαράν da το φσόκκο σο βασιλό. Είπεν d' ό βασιλός, “Άδέ το φσόκκο νάν da φσάξετε. Να βουδήσετε το ιμάτιν δου σ' όιμαν δου· νάν da φέρετε.”

Στέρου πήραν do φσόκκο. Πηάγανε, τα φσάξουνε. Έγρεψε

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*¹.

In a time of old there was a king. There was also a poor person. She used to come every day to the smoke-hole (of the king's house); she used to say, "King, to-day will be born a little boy; he will bring you down from the throne." The king made a proclamation; he said, "Who has borne a child to-day?" They (the criers) went their rounds. No one had borne a child. Afterwards in the morning again the old woman came. She said, "A child was born, who will bring you down from your throne." The king made search. A widow woman had been delivered. They brought the little boy to the king. The king said, "You must kill this little boy. Dip his shirt in his blood; bring it."

Afterwards they took the little boy. They went to kill him.

¹ V. p. 278.

ή γρά· εἶπεν δι κι, “Μή da φσάγνετε. Φσάξεδε ἀδέ το στυλί·
βουτήσεδε το ἰμάτιν δου σ' ὄιμαν δου, ζαι παγάσεδε da το βασιλό.
Πέλε δι κι, ἔφσαξαν da.” Στέρου εἶδαν δι ζαι ζείνοι, “Ἄφ ἀΐεί σι
χωρίο μή ἔρδεσαι.” Εἶπεν δι κι ζαι ζείνη, “Ἰό ἴρχομαι.” Στέρου
πήρεν do φσόκκο. Πήγγε· πάγασέν da σου μαλιέρη το σπήλο.
Πήγγεν ζαι ζείνη να ζηδήση ψωμί, να ζουλέψη το μαχσούμι.
Ἦρτεν στέρου ἀΐείνο ή μαρκάλτσα. Εἶβεν δι κι, “Ἐρ ἀδέ do
φσόκκο, ἔρ να μέγα βξήση, ὄό τρώγω τα.” Στέρου ὄό πτίσεε σι
φσόκκο πάνου.

Qαβούσισέν da τη μαρκάλτσα. Ζαι να πάη ή μαρκάλτσα
Στέρου ποιζεν da μαχτσούμι. Πήρεν d' ἀβίεί· πάγασέν da σοι
ζείνου¹ το σπήλο. Στέρου πααίψκανε μό do φσόκκο ἴς ἀβλίχι.

Στέρου ἤρτανε του βασιλό οἱ ἀσκέροι. Εἶδαν da· εἶπαν δι κι.
“Ἄδέ ἔν' ἀ φσόκκου ποράδι, ἴ' ἔν' ἀ μαρκάλτσας χιάδι.” Στέρου
πηάγαν βαρρεί· εἶδαν το φσόκκο μό δη μαρκάλτσα. Στέρου
ἤρτανε· εἶδαν da το βασιλό. Εἶπεν δι ὁ βασιλό, “Qορδιέσετε
ἀ μάγγανο, ζαι πιέσεδε da.” Στέρου ποίκαν ἀ μάγγανο. Πηάγαν
qορδιέσαν da. Πιέσανε το φσόκκο. Ἦφαράν da σο σπίτι
Κόνσαν da σο μαπουσλιέχι.

Στέρου εἶπεν δι ὁ υἱός του, “Ἰαχζαδέ, ἀδένα σαμ' ἀν da
κοδιής², γροικᾶ· ἔνι ρουσοῦ νομάτ.” Στέρου ἔβγαλέν da το φσόκκο.
ἀΐείνο τού κοδιζανε το νομάτη. Πάγασέν da ἴς ἀν βερβέρη·
ξούρσεν da. Φόρεσέν da ἀ ζί ρούχα. Κάτσανε σο σκόλειο·
ἔμαθανε να γαζέψη, ζαι να ψάλη. Στέρου εἶπαν δι κι, “Π' ἀν da
εἰποῦμε τ' ὄνομαν δου; Ἦν da εἰποῦμε Ἄσλαμδέγος.” Στέρου
ἔφαγανε, ἔβανε, ἔφτασανε σα μουράδε τουνε.

Ἰωάννης Παρασκεβᾶ.

PHÁRASA. 20.

Ἰς ἀμ βρώτο ζαμάνι ἤσανδαι τρία νομάτοι. Πηάγανε σημ
βόλι, να qαζανδίσουν. Κανείνα ἴό γαδέγκαν. Πηάγανε ση
κάδζανε ἀΐεί. Πείναςανε.

¹ For refl. use v. § 318.

² MS. κοδιής, v. κοδιζανε 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 him¹. 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 God²."

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 church³; there they sat. They grew hungry.

¹ The man of the mountains is thought of as covered with hair all over like a wild beast.

² *V.* p. 240.

³ Stone benches are commonly found at the door of a church.

Πηγάγανε σο βασιλό να διλεδίσουν. Πήγε τόινα· εἶπεν δι, “Βασιλέ μου, ὁ Θεός να φξήση το δοβγάτι σου.” Εἶπεν δι ὁ βασιλός, “Τιλέει, να ἰδοῦμε πός τιλεδίξεις.” Εἶπεν δι κι ὁ νομάτς, “Διλεδίζω την ἀροσύνη σου.” Εἶπεν δι ὁ βασιλός, “Τιλέει. Ἡ ἀροσύνη μου σ’ ἔσένα ἀ χαῖρι ἰό ἔει.” Εἶπεν δι, “Διλεδίζω ἀ χαῖλιέχι. Πείνασαμε.” Εἶπεν δι ὁ βασιλός, “Δώσεδε da ἀ ἰλεγγέρι λίρες.” Εἶπεν δι, “Σήκ’ ἄμ.” Ἐβγην ὄξου.

Ἐμνη και δ’ ἄβ¹. Εἶπεν δι, “Βασιλέ μου, ὁ Θεός να φξήση το δοβγάτι σου.” Εἶπεν δι ὁ βασιλός, “Ἐρεπ, να ἰδοῦμε τι ὑρέβεις.” Εἶπεν δι ὁ νομάτς, “Ἐρέβω την ἀροσύνη σου.” Εἶπεν δι, “Ἐρέψα, να ἰδοῦμε πό ὑρέβεις.” Εἶπεν δι, “Ἐρέβω την γόρ τ σου.” Εἶπεν δι ὁ βασιλός, “Ἐρεψες μέγο ὑρεμα. Γιά ὑρεψές τα· ἄβ ἄ σε τα δώσω.” Εἶπεν δι ὁ βασιλός, “Δώσετε την γόρη μου. Ἐ τα βάρη· ἔ πᾱ.” 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.” Γιατίεσεν da ὁ βασιλός. Ἦρτε την ἐκλεσία βρό.

Πίταξε ὁ βασιλός του κοφτέρη. Εἶπεν δι, “Τού ὑρεψε στο Θεό, κόπ το το ζουφάλιν δου.” Δώξεν και τού πήρε ὁ νομάτ τα παράδε, τού ὑρεψε στο Θεό το νομάτη². Εἶπεν δι, “Κράει da, να ὑπάγω να γεδικνίσω.” Πήρεν da και ζεῖνο τού ὑρεψε στο Θεό ὁ νομάτ τα παράδε· γραδίκεν da. Ἦρτε ὁ κοφτέρ. Ἦγρεψε τού ζουῖσε το νομάτη τα παράδε· δώξεν da· ἔκοψε το ζουφάλιν δου. Τού ὑρεψε την γόρην δου ὁ νομάτ παλι φῆξε το κορίτζι· ἔφνε. Πόμεινε τού ὑρεψε στο Θεό σο νομάτη τα παράδε και το κορίτζι.

Πήρεν ὁ νομάτς το κορίτζι, να ὑπᾱ σο χωρίον δου. Ἦρτε ἔ ἀ μεμλεκέτι πέσου· ἰό πήραν da. Εἶπαν δι, “Μεῖς πέσου ἰό παίρουμε.” Εἶπαν δι, τού ἔρχουνται οἱ μισαφούροι, πέσου ἰό παίρουν da. Πνώνουνε ἀῖά σο σπήλο. Πηγάγανε σο σπήλο, να πνώσουνε. Ἐπνωσανε. Το βραδύ σκοτεινά γάψε στο σπήλο ἀ νομάτς. Ἄζεινο ὁ νομάτς τού πνώκανε ἀῖεῖ οἱ μουσαφίροι, ἔπ τρώνκεν da. Σκοτεινά ἦρτε ἀῖεῖνο ὁ νομάτς· γάψε στο σπήλο ποπέσου· εἶπεν δι, “Να νάρτω.” Εἶπεν δι ὁ νομάτς, “Το ραδέρη ἐν δου Θεού. Ἐδώ,” εἶπεν δι. Ἐς τα εἶπε αούτζι, φῆξε, πήγε ἀῖεῖνο τού γάψε στο σπήλο το ἰαναβάρι. Ρακίση ὁ

¹ For ἄβου.

² 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 λίρες "Αϊ Ειρήνη πέσου. Στέρου σηκώθη ό νομάτς· έχτσεν δο σπήλο τίξ λίρες.

Στέρου ήρτανε τηνεβή άδιζεί στο χωρίο. "Ηρτε ό γιζίρ· χλάτσε, "να ιδούμε, οί νομάτοι χάθανε;" Είπεν δι, "Εϊνδαι άρά." Στέρου είπεν δι τογ γιζίρη "Άμε, πέ τα τιξ χωρώδοι σας, 'ς έρτουνε άδέ." Στέρου ήρτανε οί χωρώδοι άδού. Στέρου είπεν δι, "βουάδε da μένα άδιά τα τοπία σας, να χτίσω χάνε ζαι γονάχι, τού ά νάρτουνε οί μισαφούροι να κάδζουνε." Στέρου πούλτσαν da άξείνο το νομάτη. "Ηφαρε μαστόροι· έχτσε χάνε ζαι γονάχι, τού χα νάρτουνε οί μισαφούροι. Παίρκεν da. Πνώγκανε. Χαμαμβλαδίσκεν da· φορένκεν da 'πέ ζι ρούχα.

Στέρου ήκσεν da ε' ό βασιλός, σο φιλάνι το χωρίο τουράτσε ά ζεργίγη νομάτς. Τού έρδεταί ό μισαφούρ, χαμαμβλαδίξει da, παίρει da, φοραίνει da ζαι πέ ζι ρούχα. Στέρου είπεν δι ό βασιλός, "Γώ ά υπάγω, άν da ιδώ άξείνο το νομάτη, να ιδούμε τούζ νομάτς ένι." Στέρου είπεν δι το ραβάζην δου, "Άμε, σο μόνα το δάχσι έβρου ά νομάτς, τ' ά καθίνω σο τάχτι, να υπάγω να ιδώ άξείνο το νομάτη." Πήγε ό ραβάζης του· ήβρε ά σοκουηής, ά μειχώρ. Είπεν δι, "Έδώ, να πής ραχί." Είπεν δι, "Χίδα, να πούμε ραχί." Πηάγανε σο μείχανέ. Πότσεν da ίραχί. Μέτσε. "Ηφαρέν da σο βασιλό το γονάχι. Ξυμνώθη ό βασιλός· φόρεσέν da σο σοκουηή τα ρούχα δου. Κάθινέν da σο ταχτί. Πήρεν j' ό βασιλός το ραβάζην δου· πήγε άξεί σο νομάτ. "Έμβασέν da σο χαμάμι, χαμαμβλάτσεν da, φόρεσέν da ζαι πέ ζι ρούχα. Στέρου είπεν δι, "Μείς ρούχα jό ύρέβομε. "Ηρταμε να ιδούμε το χαβαζά" Στέρου έβγανε σο χαβαζά πάνου. Είπεν δι ό βασιλός, "Σύ παπού ζεργινέτσες;" Είπεν δι ζαι ζείνο ό χαβαζάς, "Γώ,—ήμεστε τρία γκολδάσ'. "Τρεψ' ένα παράδε στο βασιλό. "Τρεψε ζαι τ' άβου την γόρην δου. "Τρεψα j' έγώ στο Θεό. Στέρου άξείνος έκοψε τογ γελέν δου. Στέρου πόμεινε 'ς έμένα ή κόρη ζαι τα παράδε. Στέρου άξείνοι έφυγανε. Μένα πάλι,—ήρτα άδέ σο σπήλο. Δώζε με ό Θεός."

Σηκώθη ό βασιλός· πήγεν σο σπίτιν δου. 'Ο σοκουηής πάλι έχτσεν ά γονάχι. Δώζε ζαι δη ναίκαν δου άν τοπρά παράδε.

cave inside fell down. The gold pieces shone yellow inside St Irene¹. Afterwards the man arose. He built up the coins in the cave (?).

Afterwards they came in the morning from that village. The servant came. He looked, "Let us see, are the people dead?" He said, "They are well." Afterwards he said to the servant, "Go, tell your villagers to come here." Afterwards the villagers came there. Afterwards he said, "Sell me these lands of yours, that I may build inns and a house, that the strangers who come here may have lodging." Afterwards they sold them to that man. He brought workmen; he built inns and a house, where strangers should come. He used to receive them. They used to sleep there. He used to give them a bath; clothe them each in a suit of clothes.

Afterwards the king also heard that in such and such a village a rich man was living. To the stranger who comes, he gives a bath; he receives them; he clothes them in a suit of clothes each. Afterwards the king said, "I will go; I will see that man, that we may see what man he is." Afterwards he said to his guard, "Go, find a man to personate me, whom I shall set on the throne, that I may go to see that man." His guard went; he found a street-loafer, a drunkard. He said, "Come, drink raki." He said, "Hasten, that we drink raki." They went to the tavern. He gave him raki to drink. He got drunk. He took him to the king's palace. The king stripped. He put his clothes on the street-loafer. He put him on the throne. And the king took his guard; he went to that man. He put them into the bath, washed them, dressed them in a suit of clothes apiece. Afterwards he said, "We do not ask for clothes. We came to see the master." Afterwards they went out and up to the master. The king said, "Whence did you grow rich?" And the master said, "I,—we were three travelling companions. One asked the king for money, and the next asked for his daughter, and I asked of God. Afterwards he cut off his head. Afterwards there remained to me the girl and the money. Afterwards they went away. But as for me I came to the cave here. God gave to me."

The king rose up; he went to his house. The street-loafer built a palace. He also gave his wife a bag of money. After-

¹ St Irene is evidently a haunted rock-cut church. *V.* pp. 15, 241.

Στέρου κατέβασανε το σοκουρή στο τάχτι. Πάλι έβγη το παλό ό βασιλός. "Εφαγανε, γ' έβανε, έφτασανε τα μουράδε τουνε.

'Ανέστης του Κωνσταντίνου.

PHÁRASA. 21.

Σηκώθη γαι βά σηκώθη. "Ήσανδαι τρία αδέλφε. Πήγεν τούνα να σωρέψη κελέρ. "Ήσανδαι φουγαράδες. Σώρεψε αν τοπρά κελέρ. "Ήρτε· έδριψε τα κελére· έβγαλε α μισέ τόχτο γοζί. "Ήρτε σο μύο· έλεσέν da. Είπεν δι ό δειρμευής, "Να βοίκωμε αν γουρόκκο." "Ήφαρέν da. Ζύμωσαν da αν γούρι. Το λέβρι έίπ πλέρωσάν da· έίπ ποίκαν da αν γούρι. Είπεν δι το φσόκκο, "Α με γουπανίση αδελφό μου." Είπεν δι ε' ό δειρμευής, "Όπου α είπη αν τεκελεμές, α νάνι του γείνου το κούρι."

Είπεν δι γ' ό δειρμευής, "Να είπώ αν τεκελεμές." Είπεν δι, "Πηάγα σην Αδανα. Έφαγα σαμανικά. Ξείλτσε σα βιέχα μον αν γούδι· φύδεψε da· έβγ' α φύτρος· βοίξε σαμανικά. "Ήβξησε, ηβξησε· ένδουνε α μέγο σαμανικό. Δέβη ό φύτρος σο ποτάμι γνένδα. Ένδουνε α μέγο σαμανικό. Πηάγα, πηάγα μό do πελξι· γό νόρκα να κόψω αν γόμα. "Ήρτε αν κερβευής· είπεν δι, "Γώ χασα σεράνδα καμήλοι άδού πέσου."

Είπεν δι ό καλόκκος κι, "Στάθου, να είπώ ε' έγώ αν τεκελεμές." Είπεν δι, "Είχαμε α μελισσόκκο· χάσαμέν da. Είχαμε γ' α λαχτόρι. Γαλίψεσά da· πηάγα νάβρω το μελισσόκκο. Πηάγα· ηβρα το μελισσόκκο. Έβγαλε το λαχτόρι α γιγάρας σο γουφάλιν δου. Είπαμ δι, 'Παθέγομε.' Είπαν δι, 'Φέξετε καρυδού μέσα.' Έφαγαμ καρυδού μέσα. Έβγη αν γαρύδι. βινεψανε τα φσόκκα θάλε ζαι καμδράδε· ένόδουνε αν δόπας. Έβγα μόδ α βόίδι ζαι ηγγασα da. Πηάγα να θερίσω το χωράφι. Έβγη αν άγός. βινεψα το δερπάνι· καρφώθη στον άγό. Θέρτσε άγός το χωράφι. Πίεσα τον άγό· κάμσα την γοιλίαν δου. Έβγη α χαρτίο. Έψαλα da· είπεν δι, 'Ό καλόκκος 'ς φα' το γούρι, ε' ό δειρμευής 'ς φα' κάκι.'" βιτίεσε.

'Ανέστης του 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*¹.

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.

¹ V. p. 234.

PHÁRASA. 22.

Σηκώθη ζαι βά σηκώθη. 'Σ άμ βρώτο ζαμάνι ήτουν ά ναίκα] άν άνδρας. Είχαν ά υιός. Το φσόκκο είδεν άν ύπνος. Είπεν δι, "Γώ είδα άν ύπνος." Είπεν ή μά του, "Πέ με da." "Ίό λέγω da." Γά κατακόλτσεν da. "Σοτίπος ήό λές του ύπνο;" "Εφυγε το φσόκκο. Βράδυνε, βράδυνε. "Ηρτε του φσόκκου ό daδάς. "Α ναίκα, πού πήγε το φσόκκο;" "Ζ ήνε του δεβοου το φσόκκο! είδε άν ύπνος. Είπα δι, 'Πέ με τον ύπνο.' Ίουπε με dá. Ί όγώ πάλι κατακόλτσα τα." Είπεν δι ό τατάς, "Πέ τα να νάρτη το φσόκκο, νά με είπη τον ύπνο." "Ηρτε το φσόκκο. Είπεν δι, "Πέ με τα τού είδες τον ύπνο." Είπεν δι το φσόκκο, "Ω τατά, ήό λέω σε τα." Κά κατακόλτσεν da ό τατάς το φσόκκο. Πέμεινανε άνδρας ζαι ή ναίκα μαναχά τουνε.

"Εφυγε το φσόκκο. Πήγε 'ς ά χωριός. Στάθη άζει σο χωρίο 'ς ά νομάτς έιράχος. 'Α χρόνο έκαμε σο θύριν δου έιραχλιέχι. Ρώτσεν da άγás του, "Σύ τατάς ζαι μάνα ές;" Είπεν δι το φσόκκο, "Ίό 'χω." Στάθη λā χρόνο. Πάλι σά τα ρώτσε, είπεν δι, "Τατάς πάλ έχω, ζαι μάνα πάλ έχω." "Σοτίπος ήό πās σον daδά σου κονδά;" Είπεν δι, "Γώ είδα άν ύπνος. 'Πέ με τά.' Ίουπα τα. Ίαι κατακόλτσαν με." "Πέ με τα μένα τον ύπνο σου." Είπεν δι, "Γώ χέε ήό λέγω τα." Κατακόλτσεν da.

"Εφυγε το φσόκκο. Πήγε 'ς άν άγου χωριός. Στάθη ά νομάτς κονδά. Στάθη ά χρόνο. Άζει άγás του κάτ χρόνο φερίνει το βασιλό,—φταιίνει da,—τα * το βασιλό. "Ερζεται ό βασιλόσ σο σπίτιν δου. Θωρεί το φσόκκο. Λέ δι κι ό βασιλόσ, "Αδέ το φσόκκο πρέπει σε μένα." Δρέπεται. ήό λέ τα. Φήνει, πααίνει ό βασιλόσ.

Λέ δι άγás του, "Τατάς ζαι μάνα ές;" Λέ δι κι, "Εχω," λέ δι "Σοτίπος ήό κρού ό daδά σου ζαι ή μά σου σο νοου σου;" "Μένα ό daδά μου ζαι ή μά μου κατακόλτσαν με. Γώ ήό πάω σον daδά μον κονδά." "Σοτίπος κατακοά σε ό τατά σου στο σπίτι σας;" "Είδα άν ύπνος· ζαι είπεν δι, 'Πέ τα.' Ίαι ήουπα τα· ζαι κατακόλτσαν με." Είπεν άγás του, "Πέ με da μένα τον ύπνο σου." "Ίό λέγω σε τά," είπεν δι. Κατακόλτσεν da το φσόκκο.

22. *The Dream*¹.

He rose up and again he rose up. In a time of old there were a woman and a man. They had a son. The little boy saw a dream. He said, "I have seen a dream." His mother said, "Tell it me." "I will not tell it." She drove him right away. "Why do you not tell your dream?" The little boy ran away. It became evening. The little boy's father came. "Wife, where has the little boy gone?" "May the little boy go to the devil. He saw a dream. I said, 'Tell me the dream.' He did not tell me it. And I then drove him out." The father said, "Tell the little boy to come, to tell me the dream." The little boy came. He said, "Tell me the dream which you have seen." The little boy said, "Father, I will not tell it to you." His father drove the little boy right out. The man and his wife remained alone.

The little boy went away. He went to a village. He stayed in that village with a man as his apprentice. A year he made his apprenticeship at his door. His master asked him, "Have you a father and mother?" The little boy said, "I have not." He stayed there another year. When he asked him again, he said, "A father I have and a mother I have." "Why do you not go and live with your father?" He said, "I saw a dream. 'Tell it me.' I did not tell it. And they drove me out." "Tell me your dream." He said, "I do not tell it at all." He drove him out.

The little boy went away. He went to another village. He stopped with a man. He stopped a year. That master of his every year brings to the king the *, which he makes. The king comes to his house. He sees the little boy. The king says, "I ought to have this little boy." He is ashamed; he does not say it. The king leaves; he goes away.

His master says, "Have you father and mother?" He says, "I have," says he. "Why do you not take thought for your father and your mother?" "My father and my mother drove me out. I will not go and live with my father." "Why does your father drive you out of your home?" "I saw a dream. And he said, 'Tell it.' And I did not tell it; and they drove me out." His master said, "Tell me your dream." "I will not tell it to you," said he. He drove out the little boy.

¹ V. p. 256.

Ἐκωσε ἃ χρόνος. Πάλι ἦρτε ὁ βασιλός. Ἐρέβει ὁ βασιλό
 ἵό ἔνε το φσόκκο. “Πέρσι εἶδες ἃ φσόκκο· πός τα ποῖζες
 φσόκκο;” “Το φσόκκο εἶδε ἂν ὕπνος. Εἶπα δι κι, ‘Πέ με
 ἵουπε με da. Ἐβείε στην ἄκρα κατακόλτσα da.” Εἶπεν δι
 βασιλός, “Φερέτε da μένα. Ἐ με τα εἰπῆ του ὕπνο.” Ἐβρανε
 φσόκκο· ἦφαράν da. “Σύ εἶδες ἂν ὕπνος· ἐδώ, πέ με da.”
 ἵό λέγω τα.” Εἶπεν d’ ὁ βασιλός κι, “Πιέσετε da το φσόκκο
 κονδάτε da σο χαπασλιέχι.” Κόνσανε το φσόκκο σο χαπασλιέ

Δέβη ὀφτά χρόνος. Φυάγνε το φσόκκο σο χαπασλιέχι. Π
 τάζει τούνα ὁ βασιλός ἃ νομάτς. Λέ δι κι, “Ἐ φέρω δύο ἄβγα·
 ἀποῖο ἔν ἄβγο, τ’ ἀποῖο ἔν αἰγῆρι, νά τα νάβρετε.” Σᾶστίε
 βασιλός· νανοῦται. Πααίνει ση γόρην δου κονδά. Λέ τι
 “Κόρη μου, γώ ἔχω πολύ τάρτι.” Λέ τ’ ἡ κόρη δου, “Ἐ da
 ἔβγαλ τιζ μαπούσοι στο χαπασλιέχι· βέλκι να νάβρουνε το γῆ
 δου.” “Ἐ, χᾶιδε! ἕζ γοῦν οἱ μαπούσοι.” Βγαίνει το φσόκκο
 Ἐρᾶεται σο κορίτζι κονδά· τρώ δαι πίνει. Λέ τι το φσόκκο, “Ἐ
 ἄδῶ ἃ νάβρω τη γολαῆν δου.” Λέ το κορίτζι, “Ἐ da da, πέσου
 ἃ φσόκκο. Ἐβγαλ τα· βέλκι ἃ νάβρη τη γολαῆν δου.” Βγαί
 το φσόκκο· φερίνει da. Λέ δι κι το φσόκκο, “Γώ ἃ νάβρω τ
 γολαῆ δου.” Σηκουῖται το φσόκκο. Νοῖζει ἃ μέγο χενδέκι. Γα
 ἵβει τούνα· κουᾶ τα. ἵό βορεῖ να σῶιέση το χενδέκι. Γαλῆβει
 ἄβου· ἀχτεῖ τα. Σᾶ το χενδέκι. Κρού τη μάρκα σ’ ἄβγ’ ἀπᾶνοι
 Πιτάζει τα ἀῖενο το βασιλό. Λέ τ’ ὁ βασιλός, “Ἐφεριμ· ἦβρε
 da τού πίταξα τ’ ἄβγα.”

Πιτάζει ὁ βασιλός τα γαστράχα τουνε· πιτάζει χαδᾶρι
 σκοτώσουνε, τού ἔσει σο χωρίον δου τα θελικά τ’ ἄβγα¹. ἔς τι
 σκοτώσουνε. Πάλι ἔσει ὁ βασιλός. “Γώ τούζ ἂν da ποῖω
 ἄτσουνο τ’ ἄβγα τούς θέλει τα σκοτώσω;” Σᾶστίε. Λέ δι
 κόρη του, “Ἐ da da, πάλι ἔβγαλ το φσόκκο· να νάβρη τη γολαῆ
 δου.” Βγαίνει το φσόκκο. Λέ δι κι, “Ἐβρου με σεράνδα κόρδοι
 ἔβρου με σεράνδα σαγῆροι.” Βρίσκει τα. Πάιρει τα ἀῖε σοι
 βασιλό το χωρίο. Καθιναίνει da τις κόρδοι ση στράτα πέσου
 καθιναίνει τις σαγῆροι ση στράτα πέσου. Λέ δι κι το φσόκκο,
 “Ἐ ἀπ’ ἃ ἰδῆτε ἃ σῶυλί, δώσε da, σκοτώσε da.” Ἐ ἀπου ἦβρανε
 ἃ σῶυλί, δᾶκαν da, σκότσαν da. Ἐκσεν da ὁ βασιλός. “Ἐ
 πός εἶνε; Σκοτώνουνε τα σῶυλία.” Πιέσαν da τις κόρδοι da τι

¹ V. § 382.

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." "I 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; you 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 digs 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 χωρίο μας, τρῶνε τού φσάγνουνε τα κράτε. Ἐμεῖς ἰό βοροῖ να πάρουμε στις ρασάποι κράς. Τρῶν da τα σέτρα τα στυλί Ἄπιδού στην ἄκρα κρούμε τα στυλία, ζαι σκοτώνομέν da.” Σῆσι ὁ βασιλός. “Μέ πότε πᾶνε σο χωρίο σας, ζαι τρῶνε τα κράτε σ ζαι σκοτώνετε τα στυλία μας;” Λέ τι το φσόκκο, “Μέ τα σέτρα τα σερνικά τ’ ἄβγα,—τούς παίρουνε μουρουδία, ζαι πᾶνε ἴς ἄβη μας;” Πάλι σαῖτιέ ὁ βασιλός κι, “Ἄδέ το φσόκκο, τούς γροίξε ἀδέ το χίλι;”

Λέ δι ὁ βασιλός, “Ἄδέ το φσόκκο δώσετέ da το μουτσούκο χαζνά.” Λέ δι το φσόκκο, “Γώ χαζνάς ἰό ὑρέβω, μά ὑρέβω ἰ ἀροσύνη σου.” “Ἐρεπ. Ἄροσύνη μου ἴς ἔσενα χαιτρι ἰό ἴσα “Ἐρέβω,” λέ δι το φσόκκο, “το μουτσούκο σου την γόρη.” Παίρτα. Φερίνει τα σε τ’ ἄβου του βασιλό την γόρη κουνιά. Κού ὁ βασιλός. ἤρτε το φσόκκο. Πιτάζει ἰ ζαπτιάς. Ἐρῆεται· παίρτο φσόκκο, νά τα μβάση σο χαπθσλιέχι.

Γαῖέβει τού ἤφαρε το κορίτζι· λέ δι κι, “Σοτίπος σένα βάζω σε σο χαπθσλιέχι;” Λέ δι το φσόκκο, “Εἶδα ἂν ὑπνος. Εἶτε δι, ‘Πέ με τα.’ Ἰούπα τα· βάζει με σο χαπθσλιέχι.” Λέ ὁ στέρου τού ἤφαρεν το κορίτζι, “Χαιρ ὀλά· πέ το τον ὑπνο σου. “Σου ὑπνο μου ἔάλσε δηλος ἴς τῶινα μου τη μερά· ἔάλσε ζαι σ ἄβου μου τη μερά ὁ φέγγος. Κρεμάστη στο ζουφάλι μου ἰ ἄστρο.” ἤκσεν da ὁ βασιλός. Εἶπεν δι κι, “Σοτίπος ἀπιδ ἔμβρ ἰούπεἰ με dá; μού φυαγνίγκε σο² χαπθσλιέχι.”

Σηκῶθη το φσόκκο. Ποῖζε γάμος. Πήρε ζαι τα δύο κορίτζι. Εἶπεν δι κι τού ἤφαρε στέρου το κορίτζι, “Ὁ φέγγος εἶμαι ἴη Ὀηλος ἔνι το σιφτενό το κορίτζι. Τού κρεμάστη στο ζουφά σου ἔνι το φσόκκο.” βόικανε γάμος. Ἐφαγανε, ἔβανε, ἔφτασανε σ μουράδε τουνε.

Χρήστος.

PHÁRASA. 23.

Σηκῶθη ζαι βά σηκῶθη. Ἰς ἂμ βρώτο ζαμάνι ἦτουν ἰ νομάτ σημ βόλι· κάτω ὀφτά χρόνους. Εἶσε σο σπίτι ἰ ναίκα ἔ ἂν γόρη Ἐγραψε ἠ ναίκα ἰ χαρτίο· πίταξέν da σημ βόλι στον ἄνδρα π. Εἶπεν δι κι, “Ἐδώ. Γώ ἰδέ ἐνόμουνε περισᾶνε.”

¹ V. § 280.

² V. § 282.

³ 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 your 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 wealth." "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.

KHRISTOS.

23. *The Son of the Magic Head*¹.

He rose up and again he rose up. In a time of old there was a man in Stambul; he remained there seven years. He had in his house a wife and a daughter. His wife wrote him a letter; she sent it to Stambul to her husband. She said, "Come here; I am in trouble here."

¹ V. p. 278.

Σηκώθη· γαλίψεψε· ἔρξεται ση στράτα. Σκοτεινά ἤγρε ἂ ξε
 ζουφάλι. Ἦσπρισε ση στράτα πέσου. Πή ἂν γόμα στράτα
 Ἐρίστη· εἶπεν δι κι, “Ἀτέ το ζουφάλι πότς ἐνι;” Εἶσε ἂ γράμ
 σο μετώπιν δου. “Μένα σκότσε με ἕνα· γώ ἂ σκοτώσω ἐνὶ
 Ἐβγαλεν το μασαίρι· * του μετωπού το γράμμα. Λίτεψέν da ση
 γλεχοῦ την ἄκρα. Μούτσεν da σα μέσε του.

Ἦρτε σο σπίτιν δου. Ἐβγαλε τα ρούχα του. Πήγε ἡ κόρη
 του σο ζουβαίδι· ἔπλυνε του τατάς τα ρούχα. Πέμεινη το γλέχι
 “Ἀτέ πότς ἐνι;” Δάωεν da ση γνώσσα τς. Το πομεινὸ ξέσεν da
 Ἦρτε σο σπίτι. Στάθη πένδε μήνες· φορτώθη το κοριδίχι. Γροίξεν
 da ὁ da da τς ἕαι ἡ μά τς. Στρίψξε ἄνδρας τη ναίκα· εἶπεν δι
 “Ἄ ναίκα, ἀδέ πότς ἐνις κόρ τ σου τ' ὄργο; ἡ κόρ τ σου ἐπι
 φορτωμένο.” Νανόστη. Εἶπεν δι ἀτέ, “Πρέπει να σκοτώσωμε
 μείς· ἀράπαμε πολὺ ἀπιδέ στ' ὄργο. Στρίψξε τη γόρ τ σου· ράτα
 τα, να ἰδοῦμε, μόδε δίνα φιλήθη.” Στρίψξε δη κόρη. “Σύ, κόρη
 μου, σύ μόδε δίνα κάδξες και σηκώθης; εἶσαι φορτωμένο.” · “Ὁ
 da da, γώ κανεῖνα ἔω γάψεφα. Γώ ἔπαπού ἔδέ χαδάρι ἰὸ ἔχω.
 Ἐμωσε ὁ τατάς το τουφάγκι, νά τα σκοτώση· κι, “Τράπα πολὺ.”
 Ἦφαρε ἂ γρά· ἔμβασέν da πέσου. Τιμάρεψε το κοριδίχι, σὺς τὸν
 να γενήση. Ποῖξε ἂ φσόκκο.

Εἶδε ὁ βασιλὸς ἂν ὕπνος. Σον ὕπνο ἤφαρνε το τραπέξι, να
 φᾶ ὁ βασιλὸς ψωμί. Ἐρχουνται ἐνὶ λύχοι. Πήρανε στο βασιλὸ
 ὀμβρό τα κρᾶτε· ἔφαγαν da. “Ἐγὼ θέγω να νάβρουνε τον ὕπνο
 μου. Πιτάξετε νομάτοι να νάβρουνε τον ὕπνο μου.” Ἦρτε τὸνα
 σο χαῖζι. Τσανεούσανται ση στράτα τα φσόκκα. Εἶπεν δι ὁ
 ζαπτιάς κι, “Φύετε, φσόκκα, μὴ σεσ δεγναδήση τ' ἄβγο.” Εἶπεν δι
 κι ἕαι το φσόκκο, “Ἄμε πό παρδεῖκο.” Τα φσόκκα ἔφυγαν·
 πέμεινε ἄξεινο του κορδίχοῦ το πιτόκκο. “Σύ,—εἶδε ὁ βασιλὸς ἂν
 ὕπνος,—ἤρτες να νάβρης νομάτοι να γιορδιέσουνε δου βασιλὸ τον
 ὕπνο.” Σάστιέσε ἕαι ὁ ζαπτιάς, κι, “Ἀδέ το φσόκκο τοὺς τα
 κατέσει, τὸν εἶδε ὁ βασιλὸς τον ὕπνο;” Ρώτσε ὁ ζαπτιάς τα
 φσόκκα, “Ἀτέ τούνοὺς υἱὸς ἐνι;” Εἶπαν da τα φσόκκα. Πήγε ὁ
 ζαπτιάς σου φσόκκου το σπίτι. Εἶπεν τομ βαδούκαν δου, “Σύ ἐς

¹ For ἀδέ.

² For order v. § 382.

He rose up. He rode; he is going on the road. In the dark he found a dried head. It shewed white on the road. He went a little way. He turned back; he said, "This head, what is it?" It had a writing on its forehead, "One killed me: I will kill 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 tongue¹. The rest she threw away. She returned to the house. She stayed there five months. The girl became with child. Her father and her mother found it out. The man called his wife; he said, "Wife, what is this deed of your daughter? Your daughter is with child." He pondered. He said, "It is fitting that we kill her. We are put to great shame because of this matter. Call your daughter; question her, that we may see, with whom she has fallen in love." She called the girl. "You, my daughter, with whom have you been sitting down and rising up? You are with child." "Father, I have spoken to no man. I have no knowledge whence this is." The father loaded his gun, to kill her, saying, "I am put to great shame." He brought an old woman; he put her into the house. She tended the girl until she should be delivered. She bore a little boy.

The king saw a dream. In this dream they brought the table, for the king to eat bread. Nine wolves come. They took the flesh from before the king; they ate it. "I want them to discover my dream. Send men to discover my dream." A man came to the place. The little boys were playing in the street. The soldier said, "Run away, little boys, lest the horse trample you." And the little boy said, "Go a little more over that way." The little boys went away; there remained the girl's little son. "The king has seen a dream; you have come to find men to interpret the king's dream." And the soldier was astonished, saying, "This little boy, how does he know what dream the king has seen?" The soldier asked the little boys, "Whose son is this?" The little boys told him. The soldier went to the little boy's

¹ The other version explains why. "She put it into her mouth in order to wring out the clothes."

ἀ υἱός. Ἐρέβει τα ὁ βασιλός. Εἶδε ἀν ὕπνος· νά τα γιορδιέσγ. Εἶπεν δι ὁ βαβούκας του, “Ἐγὼ υἱός ἰό ’χω.” Εἶπεν δι ὁ ζαπτιάς “Χαῖρ· ἔς υἱός. Γὼ εἶδα το.” Βράδυνε· ἦρτε το φσόκκο. Εἶπεν δι, “Ὡ υἱό μου, σύ θέλ να ὑπάς; ὑρέβει σε ὁ βασιλός.” Εἶπεν δι “Ὡ dadá, γὼ ἀ ὑπάω.” Ἐπνωσανε.

Ξημέρεψε. Γαλιῆψε ὁ ζαπτιάς ’ς ἄβγο. Εἶπεν δι, “Παρπάδει, ἔ φσόκκο!” Εἶπεν δι το φσόκκο, “Χαῖρ. Γὼ ἀ γαλιῆψε· σύ ἀ παρπατής.” Ἐκωψε ὁ ζαπτιάς, κι, “Γὼ ἰό βορῶ να παρπατήσω.” Γαλιῆψε το φσόκκο. Παρπάτσε ὁ ζαπτιάς. Πηγάγε σο βασιλό. Εἶπεν δι ὁ βασιλός, “Σύ θέλ να νάβρης τον ὕπνο μου;” Εἶπεν δι το φσόκκο, “Γὼ πείνασα· φερέτε να φάω.” Εἶπεν δι ὁ βασιλός, “Παγάσετέ τα σο σπίτι· ἐμώσετε τη ἰουλιάν δου.” Ἐφαρνε το ψωμί. Εἶπεν δι το φσόκκο, “Φερέτε μ’ ἰ ἀ ἄμανικό.” Ἐφαε το φσόκκο το ἄμανικό. Σήκωσανε το τραπέζι.

Εἶπεν δι το φσόκκο, “Νομάτε το μαῤαίρι μου.” Εἶπανε τοῖ εἶνδαι σο σπίτι πέσου, “Το μαῤαίρι ἦτουμε το μέτρο.” Λέ δι το φσόκκο κι, “Χαῖρ. Το μαῤαίρι ἦτουμε το μόνα.” Το φσόκκο, πάλι το μαῤαίρι του ἰείνου μά ἦτουμε. Λέγκε το φσόκκο ψέματα. ἰό ὀρκανε να σηκώσουνε το φσόκκο. “Γὼ τ’¹ ἀ μή πάρω το μαῤαίρι μου, τον ὕπνο ἰό λέγω τα.” Παρακάλεσανε πολύ, “Ἐδὼ γιαβρού μου, πέ τον ὕπνο.” Εἶπεν δι το φσόκκο, “Γὼ ἀ φσαώσω το θύρι. Σο σπίτι σου πέσου ἔς ἐνά νομάτοι. Ἐν da ταχλαδίσα, ἀ νάβρω το μαῤαίρι μου.” Εἶπεν δι ὁ βασιλός, “Πιέσ’ ταχλάδει τα.” Ἐφαρε το φσόκκο τα ἐνά γορίδζε. Ξύμνωσέν da. Ἐίββγανε σερνιδοί· εἶχανε πουρζούκα. “Τεδέ ὁ ὕπνο σου ἦτουμε. Τρῶγκανε ἀτιά οἱ νομάτοι το κρᾶ σου². Πνώγκανε μό δη ναίκα σου. Ἐκριβά καμούσανδαι.” Ἐφαρε ἰελάτοι· ἔκοψε τα ἰουφάλι τουμε. Εἶπεν δι ὁ βασιλός, “Πὼ ὑρέβεις βαχῶίσι, κι τον ὕπνο 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.

Χρῆστος.

PHÁRASA. 24.

Σηκῶθη ἰαι βά σηκῶθη. Ἐ ἀμ βρώτο ζαμάνι ἦτουμε ἀ νομάτς ἔ ἀ ναίκα. Εἶχανε ἀ φσόκκο. Ἐνδουμε πένδε χρονῶ. Ἐράτσανε

¹ τ’ = τοῦ.

² 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*¹.

He rose up and again he rose up. In a time of old there were a man and a woman. They had a little boy. He grew to

¹ V. p. 279.

ἂ σκόλειες, νάν da καθίνουνε, να μάθη γράματα. Ἐράτσανε ἰε βόρκανε να νάβρουνε. Στέρου ἤβρανε ἂ σκόλειες. Ἦδουνε ἰ νομάτς· λέγκαν δι τ' ὄνομάν δου Γιώργη. Κάθινάν da ἄϊεί σο σκόλειο, ἄϊεί σο δάσκαλο.

Στέρου, στα πένδε χρόνες στέρου, ἤρτε ὁ δαδάς του ἔαι ἡ μά του. Εἶπαν δι, “Μεῖς εἴμεστε νηστικά. Ἰό ἔχομε ψωμί να φᾶμε.” Δῶϊεν da ἂν δραπέξι. Πάγασάν da σο σπίτι τουνε. Εἶπεν δι ὁ δάσκαλος, “Σαμού ἂν da παγάσετε σο σπίτι σας, πέδε δι, ἘΝοῖγο. ἔ τραπέξι.” Ἐδῶδε ἂ βγῶνε da φατά. ἘΑ φᾶτε.” Στέρου πάγασάν da σο σπίτι τουνε. Ἐφαγανε δύο τρία χρόνες. Στέρου, φοδές δεβαῖνκε ὁ βασιλός, εἶπαν δι, “Ὅρισε, να φᾶμε.” Σαμού πήγε ὁ βασιλός σο σπίτι τουνε, μινδῆρε, νιστία Ἰούχαν. Ἐἤφαρνε ἂν δραπέξι· ψωμί Ἰούσε. Εἶπαν δι, “Νοῖγο, ἔ τραπέξι.” Νοῖγη το τραπέξι· ἔβγανε φατά ἔαι ψωμία. Ἐφαγε ὁ βασιλός. Σηκῶθη· πήγε σο σπίτι του. Πίδαξε τον γοφτέρη· εἶπεν δι κι, “ἘἸείνο το τραπέξι νάν da πάρετε, νάν da φέρετε.” Πήγε ὁ κοφτέρ· πήρεν το τραπέξι· ἤφαρέν da σου βασιλό το σπίτι.

Στέρου στα πένδ' ἔξε ἡμέρες πείνασεν ὁ γέρος ἔαι ἡ γρά. Στέρου πηγάγε πάλι σο δάσκαλο· εἶπαν δι, “Ἐἤρτε ὁ βασιλός· πήρεν το τραπέξι. Μεῖς πείνασαμε. Νά μαζ δῶσης ἂν ψωμί να φᾶμε.” Στέρου δῶϊεν da ἂ γαιδίρι· ἔνεκε λίρες. Πάγασάν da σο σπίτι τουνε. Ἐτοπλάτσανε λιέγα λίρες. Ποῖκανε δύο τρία νδᾶῖγμα. Στέρου κόλτσαν da σου ἔδοάνο. Πήγεν ὁ ἔδοάνος· μούασέν da σο ρουσί. Ἐἤφαρνε του Ἰείνου το γαιρέδι· δῶϊεν da ἄϊείνο το νομάτη. Εἶπεν δι κι, “Το σῶνα το γαιδίρι ξείλτσε στο γᾶῖ· ψῶφτσε.” Στέρου ἔφαγανε ἄϊείνο τιζ λίρες, τού σῶρεφανε, τού ἔμβασανε ἔς ἂν δᾶῖ. Στέρου σαμού da ἔφαγανε, ἔῖπ πλερώθανε. Πείνασανε.

Πηγάγε πάλι σο δάσκαλο. “Πείνασαμε.” Στέρου δῶϊεν da ἂ ghᾶḡελέγι· εἶπεν δι, “ἘΜέδε, καρακῶσετε τα θύρε σας, μδᾶδε πέσου, κανῖσετε το ghᾶḡελέκι.” Στέρου πάγασάν da. Ἐῶς τα εἶπε, κάνσαν da. Ἐβγη δύο ἄράποι μό da κουτέκια· κουδάνσανε το γέρο ἔαι τη γρά. Στέρου εἶπανε, “Πᾶᾶζ μες σου βασιλό το σπίτι.” Πάγασέν da σου βασιλό. Πήρεν da του βασιλό ἡ ναῖκα, νάν da ψήση. Σαμού da κάνσανε, ἔβγανε δύο ἄράποι. Κουδᾶν-

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 victuals¹ 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; victuals¹ and bread came out of it. The king ate. He rose up; he went to his house. He sent the executioner; he said, "You shall take that table, you shall bring it." The executioner went; he took the table; he brought it to the king's house.

After five or six days the old man and the old woman became hungry. Afterwards they went again to the schoolmaster. They said, "The king came; he took the table. We are hungry. Give us some bread to eat." Afterwards he gave them a donkey; its droppings were gold pieces. They took it to their house. They amassed some gold. They filled two or three bags. Afterwards they sent it out to the shepherd. The shepherd went; he hid it in the mountain. He brought his own donkey; he gave it to that man. He said, "Your own donkey fell off the rock; it died." Afterwards they consumed the gold which they had collected, which they had put into a bag. Afterwards when they had consumed it, it was all finished. They became hungry.

They went again to the schoolmaster. "We are hungry." Afterwards he gave them a gourd; he said, "Go, shut your doors, go inside, cut the gourd." Afterwards they took it away. As he told them, they cut it. Two negroes came out of it with clubs; they beat the old man and the old woman. Afterwards, they said, "Take us to the king's house." They took it to the king's (house). The king's wife took it, to cook it. When they cut it, two negroes came out of it. They beat the king and his wife;

¹ Or *broth*. Cf. *φαι* in glossary.

σανε το βασιλό δαι δη ναίκα δου· πήρανε το τραπέζι· πάγασά
 da σου γέρου το σπίτι. Στέρου πήρανε το γηθοσγελέγι· πάγασάν da
 σου εοβάνου το σπίτι. Πήρεν da του εοβάνου η ναίκα. Έ' απο
 da κάπτσανε, εβγανε δύο άράποι. Κουβάντσανε δου εοβάνο jαι τ
 ναίκαν δου. Πήρανε το γαιδίρι· δώκαν da το γέρο. Πάγασέν da
 σο σπίτι του.

Στέρου άξεινο ό δάσκαλος πααίκε 'ς ά χωρίος. "Ήσανδαι δύο
 χαριένε· ήμανε λίρες jαι γουμούσι. Στέρου είπεν δι, "Μή βουιλās
 τα έρε σου αδέ σα χαριένε." [Στέρου do φσόκκο, σαμού πήγε ό
 νομάτς, βούτσε μουτσούκο το δαχτύλιν δου. Έάλτσεν do σο
 εουφάλιν δου. Στέρου ένδουνε do jουφάλιν δου μό άλτούνι
 Λίδεψεν do δαχτύλιν δου μό d' έν έαπούτι. Σάμου ήρτε ό νομάτς,
 είδεν δι κι, "έότς ένόσουνε σε δαχτύλι σου;" Είπεν δι κι, "Φοδέ
 φταιγκα qαλέ μου, άβι έκοψέ da." Στέρου do φσόκκο έφυνεν.

"Εβσαζανε ά ίδι. Πήγε· πήρεν δην jουλιαν δου· δέβασέν do
 σο jουφάλιν δου. Πήγε· πέτασε σο ποτάμι. "Ένδουνε το ποτάμι
 μό άλτούνι.] Κόπη του βασιλό το χαμάμι άλτούνι'. "Ήτουνε η
 κόρη του· πλυναίκε. Πήγε· είπεν δι, "Γώ ά βάρω άξεινέ το
 φσάχι." Είπεν δι ό βασιλός, "Άξεινο έν κάμι. Ά σε δώσω 'ς
 αν gaό φσάχι." Στέρου είπεν δι η κόρη δου, "Γώ αν da βάρω
 αδό το φσάχι." Πήρεν da· χωρίστη στον dadá τς.

Φταιίκε ό dadá τς qαβγάς μόδ έν' άγου βασιλός. Πήγε
 jαι jείνο το φσάχι σο qαβγά, να γρέψη. Πήγε, καλίξεψε αιιghάρι
 άβγο. Πήγε, qέρσε τ' άσκέρι. "Ήρτε σο σπίτι του. Στέρου
 σαστίεσε ό βασιλός. Είπεν δι, "Τίς ένι αδέ το φσάχι;" Πάλι
 ποιζε qαβγάς. Πήγε το φσάχι· qέρτσε τ' άσκέρ. Πήγε γνάς·
 qέρτσε έαι το πομεινό τ' άσκέρι. "Έκοψε το μουτσούκον δου το
 δαχτύλι. Δώjen do ό βασιλός ά γλέχι το μουτσούκον δου σ' κόρ.
 Στέρου πήγε η πεθερά του άξει σο φσάχι, "Να ιδούμε τίς έν."
 Είδεν δι κι, ένι ό γαμβρός. Πήγε· qορδιέσε γάμος σεράνδα μέρες,
 σεράνκλα νιέχτες. "Εφαγανε, έπανε, έφτασανε σα μουράδε τουνε.

Θωμάς Στεφάνου.

¹ For the use of κόφτω, v. § 881.

they took the table; they carried it to the old man's house. Afterwards they took the gourd; they brought it to the shepherd's house. The shepherd's wife took it. And when they cut it, two negroes came out. They beat the shepherd and his wife. They took the donkey; they gave it to the old man. He took it to his house.

Afterwards that schoolmaster was going to a village. There were two cauldrons; they were full of gold pieces and silver. Afterwards he said, "Do not dip your hands into these cauldrons." [Afterwards the little boy, when the man went away, dipped in his little finger. He touched his head with it. Afterwards his head became all gold. He tied up his finger with a piece of cloth. When the man came, he said, "What has happened to your finger?" He said, "When I was making my pen, the knife cut it." Afterwards the little boy went away.

They were killing a goat. He went and took its belly. He passed it over his head. He went and jumped into the river. The river became all gold.]¹ The king's bath was turned into gold. His daughter was there; she was washing. She went; she said, "I will marry that boy." The king said, "He is a bad boy. I will give you to a good boy." Afterwards his daughter said, "I will marry this boy." She took him. She parted from her father.

Her father was making war with another king. And that boy went to the war, to look on. He went; he mounted a wild horse. He went; he destroyed the army. He returned to his house. Then the king was astonished; he said, "Who is this boy?" Again he made war. The boy went; he destroyed the army. He went again; he destroyed the rest of the army. He cut his little finger. The king had given a handkerchief to his youngest daughter. Afterwards his mother-in-law went to the boy, "Let us see, who he is." She saw that it is her son-in-law². She went; she made a wedding forty days, forty nights. They ate, they drank, they attained their desires.

THOMÁS STEPHÁNU.

¹ The passage in square brackets is inserted from a version taken down in the previous year from the same narrator, in place of the same passage much curtailed.

² She recognised as a bandage on the little finger of the golden hero the handkerchief which the king had given to the daughter who married the scaldhead.

PHÁRASA. 25.

Σομ βρώδο ζαμάνι ἤτουνε ἀμ παπάς. Πήγε να νάβρη ἀν γεζί. Πήγε ἔς ἄ χωρίος. Ἦτουνε λέμ βαδάς· εἶπεν δι κι, “Πού παίρεις;” Εἶπεν δι ὁ βαδάς, “Πααίνω να νάβρω ἀν γεζί.” Εἶπεν δι, “Ἐ πάγω ἔ ἐγώ, να νάβρω εἰ γώ ἀν γεζί.” Σηκώθανε, πηάγανε ἔ ἐν ἄγου χωρίος. Ἦτουν ἀῖε λέμ βαδάς. Πηάγανε εἰ da τρία ἔ ἐν ἄγου χωρίος. Ἦβρανε λέμ βαδάς. Πήρανε ἰαι ἰεῖνο τομ βαδά· πηάγανε. Ἐνόσανται ὀφτά παπάδες.

Φοδές πααίικανε ἔς ἄ χωρίος, ἤτουνε ἄ ναίκα· φταίικε ξύα. Ἦδουνε ἰαι ἀν τεπεκόξης. Χίτσε ὁ τεπεκόξης· πίεςε τα ὀφτά παπάδες· ἤφαρέν da σο σπίτι του. Το βραδύ ἔψησε τόινα τομ βαπά· ἔφαέν do. Ἦτουνε ἀλειμαδιέρη· ἔφαέν da· μέτσε.

Σηκώθανε τα ἔξε παπάδες. Ἐξεσανε το σογλί. Μούχτσαν da σο τεπεκόξη το φτάλμι. Κοριαίνανε δου τεπεκόξης. Ἐφυγανε. Πέσου σο στάβγο εἶδεν ὁ τεπεκόξης ὀφτά κατό πρόβατα. Ἐμβανε σο στάβγο. Ξεγδείρανε τα ἔξε πρόβατα. Φήγανε τα ἰουφάλι ἰαι da ρουιρούχε. Ἐμβανε σα δέρματα πέσου. Τηνεβίδζα σηκώθη ὁ τεπεκόξης· ἔβγαλε τα πρόβατα· πίεςεν da στο ἰουφάλι ἰαι στο ρουιρούχι. Ἐβγαλέν da τα ὀφτά κατό πρόβατα δξου. Καράκωσε da θύρε. Ἐμνη πέσου· ἀράτσε τα ἔξε παπάδες. Ἰό δόρκε da νάβρη. Ἦβρε da ἔξε πρόβατα φσαγμένα.

Πήρανε τα ἔξε παπάδες τα ὀφτά κατό πρόβατα· πηάγανε σο σπίτε τουν. Δώκανε ἰαι τού ἔφαγε ὁ τεπεκόξης το βαδά τη ναίκα κατό πρόβατα. Εἶπεν δι κι ἡ ναίκα, “Κάντε το μόνα ὁ βαδάς;” Εἶπαν δι, “Στάθη να ραζανίση ἰ ἄβου.” Πήρανε ἰαι da ἔξε παπάδες ἰπο κατό πρόβατα. Πηάγανε σα σπίτε τουνε. Ἐφαγανε. ἔπανε, ἔφτασανε σα μουράτε τουνε.

Θωμάς Στεφάνου.

PHÁRASA. 26.

Σηκώθη ἰαι βά σηκώθη. Ἐς ἀμ βρώδο ζαμάνι ἤτουνε ἄ γρά ἰ ἄ νομάτ. Ἦτουνε φοβάς. Γαλίικεν da δξου· κατουράικε. Ἐνότουνε ἄ φενγούσκος. Ἐβγαλέν da δξου. Εἶπεν δι κι ἀῖενο ὁ

25. *The Cyclops*¹.

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*².

He rose up and again he rose up. In a time of old there was an old woman and a man. He was a coward. She used to put him outside for his needs. There was a moon (? moonlight).

¹ V. p. 217.

² V. p. 251.

φοβάς κι, “‘Αν. μ’ ἐνότουνε¹ φεγγούσκος, μό τούνα ἂ ὑπᾶς σο γθαριχλιέχι;” Εἶπεν δι κι ἵ ἡ ναίκα του, “***.” Καράκωσσε δη θύρα· κόνσεν da ὄξου. Εἶπεν δι κι ἵ ἄνδρας της, “‘Αμᾶν νόμας ἂν γούτι λέβρι, ἵαι δύο βά, ἵαι να ὑπάγω γώ.”

Πήγε, πήγε. Ἦρτε ἵ ἂν πίδι ἱράστα. Ἔβγη ἀϊεί σο πίδι Ἦσαν δύο μαρκάλτσες· ἤρτανε δύο μαρκάλτσες. Εἶπαν δι κι “Κατέβα κάτου· ἀρέ σε φᾶμε.” Βίνεψαν θάλε. Εἶπαν δι κι “Ποίκ ἀδέ τα θάλε λέβρι.” Κνίστη ψέματα· μούχτσεν do θάλι σην τσάκαν δου. Φήδεu do θάλι· ἔβγαλεu το λέβρι ση χούφταν δου· ἔτριψεν da ψέματα. Εἶπεν δι κι, “Νά ἵδέ το λέβρι.” Εἶπεν δι ὁ νομάτ κι, “Ποῖζετε και σείς λέβρι.” Πήραν το θάλι οἱ μαρκάλτσες· ἔτριψαν το θάλι· ἵό βόρκανε da βοίκουνε λέβρι Ποίκαν da κορκότ. Βίνεψαν ἂ θάλι πάλι. Εἶπαν δι κι τ’ ἀρκούδε, “Ποίκ το θάλι νερό.” Κνίστη ψέματα πάλι. Φῆῆεν do θάλι σην τσάκαν δου· πήρεu το βό σα ὄερε του· ἔφσιυξεν da. Εἶπεν δι κι, “Νά το νερό.”

Εἶπαν δι τ’ ἀρκούδε κι, “Ἔδώ, να ὑπᾶμε. Να ἱνῆς το μέγο μας.” Πήγεu ἵαι ἵείνος. Ἔστρωσάν do ἂ στρώσι σον ὀά· πνουνε. Ἦπνωσε. Εἶπαν δι τ’ ἀρκούδε κι, “Μεῖς τούζ ἂν da ποίκωμε, da σκοτώσωμε;” Εἶπαν δι κι τ’ ἀρκούδε κι, “Να ζέσωμε δύο τρία χαριέne νερό· τα κουπᾶσωμε ση στρώσιν δου, τα κάψωμε.” Ἔξεσανε το νερό. Χαζιρλάτσουne ἐνά δέκα κουτέκε. Πηάγανε, da κουπᾶσουne το νερό. Σηκᾶθην ἵ ὁ νομάτ· ἔθαῖε ση στρώσιν δου ἂ μέγα ξύο. Ἦρτανε τ’ ἀρκούδε· κούπασανε το νερό ση στρώσιν δου. Χεμέν δᾶκαν do μό da κουτέκε. Ἔφυγαγε χεμέν. Ξημέρεψε. Ἦρτ’ ὁ νομάτ· κάτσε ση στρώσι. Κνίθεται ἵαι τειρίθεται. Ἦρτανε πουά ἀρκούδε. Εἶπαν δι κι, “Ποῖ κνίθεται;” Εἶπεν δι κι ἵαι ἵείνος, “Ἰδρωσα· ἐμᾶθανε τα φτεῖρε σα ρούχα μου.” Εἶπαν δι κι ἵαι ἵείνοι κι, “Τούζ ἂν da ποίκωμε να σκοτώσωμε; Τού τα κουπᾶσαμε, ἐνόσαιναι φτεῖρε· ἵαι τού κουπᾶσαμε το νερό, ἐνότουνε ἵδρος.” Πηάγανε οἱ μαρκάλτσες.

Εἶπαν δι κι πάλι, “Νά ζέσωμε νερό.” Ἔξεσανε τρία χαλῖια νερό. Γρεφτίγκε ἵ ὁ νομάτ σην πένῆερα. Εἶπεν δι κι ὁ νομάτ, “Ἦς πάγω, στέκω το ξύο.” Πήγε· ἔθαῖέν do. Ἦρτανε πάλι τ’

¹ 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, * * *. 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

¹ The speech was omitted by the narrator.

ἀρκούδε. Κούπασανε το νερό ζεστό. Δώκαν da· ψόφτσι
 Ἐφαγανε, ἔπανε, ἔφτασανε σα μουράδε τουνε.

Πρόδρομος Παύλου.

PHÁRASA. 27.

Σηκώθη jaí bá σηκώθη. Ἵς ἀμ ἡρώτο ζαμάνι ἀ γρά εἶσε ἀ
 φσόκκο. Εἶσε ἔ ἀ γαιδαρόκκο. Πήγε σο ρουσί σα ξύα. Ποῖσε
 da ξύα· φόρτωσέν da σο γαιδίρι. Ἦρτε ἀ μέγα φίδι. Ὀλάτσε.
 ἔβγη σο γαιδιροῦ τη μέση. Γάβεψεν το φίδι, “Θέκ τα ξύα πάνου
 μου.” Ρουκάνσε daí το φσόκκο, φοβήθη. Εἶπεν di, “Θέκ τα ξύα
 πάνου μου.” Ἐθαῖεν da ξύα πάνου του. Ἦρτε σο σπίτι.

Κατέβην το φίδι· πήγε, κάτσε. Εἶπεν d' ἡ μάν δου κι, “Π' ἀ
 ποίκωμε μέ το φίδι; ἄ με δενδήση.” Γάβεψε το φίδι, “Γώ σάς
 ζαράρι jό φταίνω. Ἐχω φαῖδά ἔς ἐσᾶς.” Ρώτσεν da φίδι το
 φσόκκο, “Σύ π' ἄ φᾶς;” Γάβεψε το φίδι, “Γώ ἀ φάω γλυκύ γά.”
 Ἐμωσεν ἀ δουλέ γά. Ἐπεν da το φίδι, ἔ ἐβουλίστην da.
 Ἐμωσεν da ἀλτούνε.

Εἶσεν j' ὁ βασιλός ἀν γόρη. Εἶπεν di το φίδι κι, “Ἄμε, ὑρετ
 βασιλό την γόρη. Πέ τι, Ἐβασιλέα μου, ὁ Θεός να ξήση το
 δοβγάτι σου. Ἐχομε ἀ φίδι. Να ἰνῆ το ἰζίν σου· να δῶς τη
 γόρ τ σου σο φίδι.” Εἶπεν di j' ὁ βασιλός, “Γώ ὑρέβω ἀ ρονάχι
 στο μόνα ζόρι, να μῆῆ ἡ κόρη μου να κάτση.” Ἦρτε ἡ γρά σο
 φίδι. “Γιαβρού μ,” εἶπεν di κι, “βότς εἶπε ὁ βασιλός;” “Εἶπεν
 di κι, Ἐ δῶσω την γόρη μου, να ποῖῆ ἀ ζόρι ρονάχι, στο μόνα
 ζόρι, να μῆῆ κόρη μου να κάτση.” Ἠγλεψεν το μουχούριν δου
 ἔνδουν ἀ ζόρι ρονάχι. “Ἄμε,” εἶπεν di κι, “σο βασιλό πάλι· νε
 ἰδουμ π' ἄ εἰπῆ.” Πήγεν. “Βασιλέα μου,” εἶπεν di κι, “ὁ Θεός
 να ξήση το δοβγάτι σου. Τού εἶπες, ποίκαμέν da· το ρονάχι
 ἔκσαμεν da.” “Ἄμε, ρορδιέσε το γάμο.” Ἦρτανε· ποίκαν το
 γάμο. Ἠφαρανε τη νύφη, του βασιλό την γόρη. Ξυμνώθη το
 φίδι· ἔνδουνε παλικάρι. Ἐφαγανε, ἔβανε, ἔφτασανε σα μουράδε
 τουνε.

Πρόδρομος.

¹ For comparative, v. § 305.

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.

PRÓDHRMOS PÁVLU.

27. *The Snake who married the Princess*¹.

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.

PRÓDHRMOS.

¹ V. p. 257.

PHÁRASA. 28.

Σηκώθην ςαι βά σηκώθην. 'Σ ἀμ βρώτο ζαμάνι ἀν ἀσλί πααίηκε να νάβρη ἀ φεζμάτι. 'Ηρτεν ἀν ἀγόκας ποπίσου τοι "Ω βουσάκα, πού πααίν;" "Πααίνω 'ς ἀ φεζμάτι." "Να ἰπάη ἔ' ἐγώ," εἶπεν δι κι. Κούθενε. Πήγεν· ἔβγη ση 'Ανα. 'Ηρη Λιέγα γαιρίδε παρπάτσανε. Πήγεν. Πάλι ἤρτε. Λέ σιπά· Πέν d' ἀσλάν κι, "'Ακόμου βαίνει ἔαι βγαίν', ὦ βουσάκα, βαίνει ἔαι βγαίν'." 'Ελάησε ἀσλάν· πέτασε· ἔσισεν το σιπά. 'Ηρτε ἀγός. "Φᾶ," εἶπεν δι. 'Εφαεν, σηκώθην· σηκώθην, πήγεν.

'Ηρτεν λιέγα ἀγῆ ἰράστα. 'Ισάζει τα πιέχα τ'. Εἶπεν δι κι οἱ ἀγῆ, "Πόζ ἰσάζεις τα πιέχα σου;" "'Εφαγα ἀν γρά·." Πάι δι κι, "'Α παγὰς ἔ' ἐμὰς;" Πέν δι κι, "'Α σεσ παγὰσω." Πάη σεν da. Εἶπεν δι διζ ἀγῆ, "'Ακόμ βαίνει ἔαι βγαίν'." 'Ελάησε 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. 'Ητونه τομβέλ. βααίηκανε δου ρουσού δουε da φσόκκα σα ξύα. Εἶπεν δι κι ἡ γρά, "Παρίδε ςαι 'δέ do υἱό μου δου τομβέλη· 'ς πᾶ ςαι 'δό σα ξύα." Πηάγανε· φορτωθᾶν da· πάγασάν da.

Φόδες πααίηκανε, ἤδουε ἀν γρύ· χιζ πού 'δέ ςοῦδουε. Πηάγανε 'ς α σπιτόκκο. 'Ηδουε ἀἰεί βέσου ἀ μερκάλτσα. Στέρου πηάγαν ςαι da φσόκκα· ἔμβανε ἀἰεί βέσου· γάδζανε. "Τρεψεν ἡ μερκάλτσα νά da φᾶ. Γροίξαν da da φσόκκα. Εἶπεν δι δόηα. "'Αδέ σον δαρό ἡ μά μου ρίηκε με γερεμάδε." Πήγεν ἀποπέσου ἡ μερκάλτσα· ἤφαρεν da γερεμάδε. Εἶπεν τι ἔαι d' ἄβου το φσόκκο, "'Αδέ σον δαρό ἡ μά μου ρίηκε με σιζούχα." Εἶπεν δι ἔαι d' ἄβου, "'Αδέ σον δαρό ἡ μά μου φερίηκε με μό do γόσῆνο νερό.

28. *The Lion and the Hare*¹.

He rose up and again he rose up. In a time of old a lion used to go to find what luck would send him. A big hare came behind him. "Master, where are you going?" "I am going for that fortune may send." "I will come too," he said. He followed the lion. He went on; he came to *Ána*². He came. Some asses went by. He went away. Again he came. (There are) some other young asses. The lion said, "He is still coming and going, master, coming and going." The lion leaped on its back, sprang, tore the young ass to pieces. The hare came. "Eat," said he. He ate. 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 hare returned.

DHIMÍTRIOS ANASTASÍU.

29. *The Stupid Markáltsa*³.

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*

¹ V. p. 242.

² V. note on p. 489 above.

³ V. p. 251.

Ἡ μερκάλτσα σηγώθη· πήρεν do γόσσινο. Πήγε ἔς ἃ πεγαίῃ.
Ἐμώνει νερό. Ξεθύε da παπουκάτου. Στέρου ἔφυγαν, ἔφυγα
da φσόκκα.

Πηάγανε μακρά. Στέρου ἃ δόινα do φσόκκο ζελμόντσε da
ἀμνίν δου. Ἐρίστην ξοπίσου. Ἦρτε μερκάλτσας da σπίτε. Στε-
ρου ἦρτεν ἡ μερκάλτσα· ἔφαέν da. Ἦρτανε ἔαι da φσόκκα σπ-
σίτι. Ἐφαγανε, ἔβανε, ἔφτασανε σα μουράδε.

Ἰωάννης Μιχαήλ.

PHÁRASA. 30.

Σηκώθη jai bá σηκώθη. Ἐς ἃμ βρώτο ζαμάνι ἦτουμε ἂν ἀββη-
Μουράτ. Κάτε ἡμέρα πααίκε· φερίκε πέ γαρνó. Ἦδουνε ἔαι
ἂν γορίτσι· εἶσε λιέγα γαρνά· λιμέσκεν da. Στέρου ἦρτεν ἔς ἂν
ζεπισόκκο. 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, “Ε! ἀββη-Μουράτη, να δζακωθούνε τα ὄερε σου.”
Στέρου ξέρασανε dou ἀββη-Μουράτη da ὄερε· jó βόρκε να σηκώσθ
τουφάγκι σα δισώμε του.

Πήγε σο σπίτι. Ἦρτεν τηνεβίδζα· πήρεν το τουφάγκι· πήγε
σο νέγοζμον. Ἦρτε σα δύο φίδε ἱράστα· ἦδουνε ἃ μάβρο, ἔ ἂν
βόζι. Το μάβρο δεκανίκεν da το πόζι. Εἶδεν da ἀββη-Μουράτ·
πόνεσεν καρδιά. Ἐσυρέν da το πόζι το φίδι· σκότσεν da. Ἐφυκε
do μάβρο do φίδι.

Στέρου πήγεν do μάβρο do φίδι σουn dadán δου. Ἦτουμε του
βασιλό ἡ κόρη. Εἶπεν δι j’ ὁ βασιλός, “Ἀτιά da αἵματα τίς da
ποῖζε;” Εἶπεν δι, “Ἦτουν ἀββη-Μουράτ· δάζεν με· ἔσύρε με μό
do τουφάγκι. Ἐφυγα ἔ ἔγώ.” Πίδαξεν δύο φίδε να σκοτώσουνε
τον ἀββη-Μουράτη. Ἐμβανε σα jαιζία δου πέσου.

Ἦρτανε ἔαι δύο νομάτοι· καθούσανδαι μό don ἀββη-Μουράτη.
Εἶπαν δι ἀδεῖνο τα δύο νομάτοι, “Ἄτσουκιά χρόνες νεργώθεις.
εἶδες ἔαι ἃ φίδι;” Εἶπεν jai ἀββη-Μουράτ, “Εἶδα ἃ μάβρο ἔ ἂν
βόζι· μαργαώγκανε.” Εἶπεν δι, “Πόνεσα καρδιά, ἔαι ἔσυρα da.”
Ἦκσαν da ἔαι ἀδεῖνο da δύο φίδε. Φύγανε· πηάγανε σο βασιλό.
Εἶπεν δι τα φίδε, “Σκόσες da;” Εἶπαν δι ἔαι τα φίδε, “Ἦ 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 MIKHAÏL

30. *Murad the Hunter*¹.

He rose up, and again he rose up. In a time of old there was a hunter Murad. Every day he used to go; each time he used to bring a wild deer. There was also a girl. She had a few wild deer. She used to milk them. Afterwards she came to a little goat. She sat down. Whilst she was milking it, it kicked the pail; it turned it upside down. The girl said, "May you come to the wrath of Murad the hunter!" Afterwards Murad the hunter shot it; he killed it. She said, "Eh, hunter Murad, may your hands be broken." Afterwards the hunter Murad's hands withered. He could not lift a gun to his shoulders.

He went to his house. The morning came. He took the gun; he went for a walk. He came upon two snakes. There was a black one and a grey one. The grey one was biting the black one. Murad the hunter saw it. He was grieved at heart. He shot the grey snake; he killed it. The black snake fled away.

Afterwards the black snake went to its father. It was the king's daughter. And the king said, "These blood-stains, who made them?" She said, "It was Murad the hunter. He hit me. He shot me with his gun. I escaped." He sent two snakes to kill Murad the hunter. They went into his boots.

And two men came; they sat down with Murad the hunter. The two men said to him, "All these years you have gone about, have you ever seen a snake?" And Murad the hunter said, "I saw a black snake and a grey snake. They were fighting." He said, "I was grieved at heart, and I shot it." And the two snakes heard him. They departed. They went to the king. He said to the snakes, "Have you killed him?" And the snakes said, "Your

¹ V. p. 279.

σου ἀγαχδέσα. Τεδέ μαργαώγκανε. Μό δ' ἐν ἄγου φῶαχι ἐν σου ἀγαχδέσα."

Στέρου ἔβγη ἀββη-Μουράτ ση στράτα. Πααίγκε. "Ἐβγαῖσαι τα φίδε ση στράταν δου. Εἶπεν δι κι, "Ἐδώ, να ὑπάμε ση βασιλό." Πηάγανε. Εἶπεν δι κι ὁ βασιλός, "Πὸς τιλετίζεις; Εἶπεν δι, "Τιλετίζω την ἀροσύνη σου." Δώδεκ da ἀν ἀχίλι· εἶπο δι κι, "Καεῖνα μὴ da λές." Ἐφαγανε, ἵ ἔβανε ἵ ἔφτασαι μουράδε τουνε. Να φτᾶς ἄι σύ.

Λάζαρος.

PHÁRASA. 31.

Σηκώθη ἄι βά σηκώθη. Ἵ ἀμ βρώτο ζαμάνι ἦτουνε ἀ ναῖκε μὸδ' ἀ νομάτ. Εἶσεν ἄι δώδεκα κόρες. Ἵσανται φουγαράδες. Πααίγκε κατά ἡμέρα σα χορταρόκκα. Φερίγκε ἄἵενο ἡ ναῖκε χορτάρε· δίκεν da τιζ ρομῆδες τουνε. Παίρκε βαζλαμάδε· τρώνκανε. "Ἐξ ὀφτά ἡμέρες πααίγκε κατά ἡμέρα, φερίγκε φουκάλε ἄι χορτάρε· δίκεν da· βαίρκε βαζλαμάδε· τρώνκανε.

Πήγε τ' ἔνα τη μία. Ἵρτε Ἵ ἀν δέβ' ἱράστα. Πήρην γράς το ράμα. Εἶπεν δι κι ἡ γρά κι, "Σοτίπος τα παίρ το ράμα;" Εἶπεν δι κι το δέβι κι, "Ἐξ δώδεκα κόρες. Ἵμε, φέρ με τ' ἔνα σου τη γόρη. Νά σε δώσω το ράμα. Ἵερ νά μὴ da φέρ, ἀ ὑπάγω ἄἵε, εἶπ σας ἄ σεσ φάγω." Εἶπεν δι κι ἄ ἡ γρά κι, "Ἵ ὑπάγω, ἀν da εἶπῶ το μέγα μου τη γόρη. Ἵερ να νάρτη, νά σε τα εἶπῶ." Πήγε· Εἶπεν da το μέγα τς τη γόρη. Εἶπεν δι κι,—κατουρῆ τ' ἄν τ δέβι,—"Πανδέχα Ἵ ἀ δέκα πένδε χρονῶ ἀ φῶαχι νά με δώς." Ἵρτε ἡ γρά· εἶπεν da το δέβι. Εἶπεν δι κι το δέβι κι, "Κατουρῶ τ' ἄν δέβι ἵ ἄν τ da πάρω." Φῆε. Ἵρτε ἡ γρά· εἶπεν da ἄι τ' ἄβου τς τη γόρη. Εἶπεν δι ἄι τ' ἄβου τς ἡ κόρη ἄβούτσι. Ἵρτε πάλι ἡ γρά· εἶπεν da το δέβι. Εἶπεν δι κι το δέβι, "Ἵρε ὑπάγω· εἶπ σας ἄ σεσ φάγω." Πάλι ἦρτε ἡ γρά· Εἶπεν da ἄι τ' ἄβου τη γόρη τς. Εἶπεν δι κι, "Κατουρῶ τ' ἄν δέβι ἵ ἄν τ 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*¹.

He rose up and again he rose up. In a time of old there was a woman with a man. She had also twelve daughters. They were poor. She used to go every day to get herbs. That woman used to bring herbs; she sold them to their neighbours. She used to get food; they ate. Six or seven days she was going every day, was bringing brooms and herbs. She was selling them, was getting food; they ate.

She went one time. She met a Dev. He took the old woman's rope². The old woman said, "Why do you take the rope?" The Dev said, "You have twelve daughters. Go, bring me one of your daughters. I will give you the rope. If you do not bring her, I will go there, I will eat every one of you." And the old woman said, "I will go; I will tell my eldest daughter. If she will come, I will tell you." She went. She told her eldest daughter. She said,—she is terrified at a Dev—"I expected that you would give me to a boy of fifteen years." The old woman returned; she told it to the Dev. She said to the Dev that she said, "I am terrified to marry a Dev." She left. The old woman returned; she told her second daughter. And her second daughter said the same. The old woman went again; she told the Dev. The Dev said, "Now I will go; I will eat every one of you." Again the old woman returned. She told her next daughter. She said, "I am terrified to take a Dev." Again the old woman went; she told the Dev. The Dev grew angry. The old woman

¹ V. p. 257.

² The rope with which she tied up her bundles of twigs for brooms.

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,—ἔκωαψε,—σο δέβι. “Εἶπεν δι κι, ‘Ἰό βαίρω τα.’” Ἔκωαψ' ἡ γρά. Ἦρτε· εἶπεν δι κι ζαι τ' ἄβου τς την γόρη, “Πήρην ἀξεινά το δέβι το ράμα μου. Κόρη μου, ἐδῶ, να ὑπάμε. Νά da βάρ, κά μεζ δώση το ράμα.” Εἶπεν δι κι ζαι ζέινο τς ἡ κόρη ἄβούτσι. Ἦρτε ἡ γρά πάλι,—ἔκωαψε,—πάλι σο δέβι. Εἶπεν δι κι, “Ἀρε ἂ ὑπάγω, εἶπ σας ἄ σες κουρδίσω, εἶπ σας ἄ σες βγάλω στον γῶ μου γιαιρού ζανούς.” 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, ἄ 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 μή νάρτη, ἂ ὑπάγω, ἄ 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.” Πήρην da ἡ μά τς. Ἦρτε· εἶπεν da το δέβι, “Νά da την γόρη μου.” Πήρην da ζαι το δέβι· δώζε da το ράμα.

Πήρην da το δέβι μό το dadá τς δάμα. Πάγασέν da πολύ μακρά. Πηάγανε σο σπίτι. Ἐφαγανε γεμέκια. Ἐφαγανε ζαι ὀ τατά τς ζαι ἡ κόρη τς. Εἶπεν δι κι το μιτσικό το κορτζόκκο κι, “Χαί, να ἦβρανε ζαι τα πομεινά μου οἱ ἀδελφάδες ἀπιδέ στα φατα.” Κάδζε ὀ dadá τς πένδ' ἔξε ἡμέρες· βγαίνει ζαι μβαίνει. Γρέβει δξου. Εἶπεν δι κι το δέβι το κορίτσι, “Ὁ dadá σου, κατέχω, σις κόρες του ἂ ὑπῆ.” Εἶπεν το δέβι, “Ποικ τον dadá σου ἂ χρεια.” Ποῖζεν da ἂν δάγι χρεια.

Πήγε. Σηκώθη. Πήγε ζαι πήγε. Ἦρτε σο σπίτι. Εἶπεν δι κι οἱ κόρες του, “Ἰό πηάγαμε μεῖς να φάμε ζαι μεῖς ἀβοδέ στο ἴεγμα.” Λέν δι οἱ κόρες του, “Dadá, ὦ dadá, πάγασ' ζαι μεῖς ἄξο, να φάμε ἴ' ἐμεῖς ἀνδιά ἴεγμα.” Ἦρτε ζαι ἡ γρά· εἶπεν δι κι τον ἄνδρα τς, “Ἄμε πάλι σου γαμβροῦ μας· φέρε ἴεγμα, να φᾶνε τα κορίτσα.” Σηκώθη πάλι ὀ γέρος· πήγεν ζαι πήγεν· πήγε σο σπίτι. Ἐθαζε ἡ κόρη του γεμέκια· ἔφε. Κάδζε δύο, τρία ἡμέρες. Εἶπεν δι κι, “Γῶ ἂ ὑπάγω σι κόρε¹ μου.” Εἶπεν δι κι ζαι το δέβι, “Ποικ da το dadá σου ἂ χρεια.” Ποῖζεν da ζαι ἡ κόρη τς κούρε. Ἐμβασε πέσου ζαι μέλι ζαι ἄλειμα. Πάλι φῆζε. Ἦρτε,

¹ 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

¹ The text does not bear literal translation.

—πήγεν ζαι πήγεν,—σο σπίτι τουνε. Χίτσανε τα κορίτσα γνέδα του. “‘Αμάνι, ὦ dadá, φέρ da, να ὑπᾶμε, να φᾶμε.” Πήγεν ὁ dadás τουνε· φᾶίρτσεν τον dáι τα κούρε. “Ἐφαγανε πένδ’ ἔξε μέρες.

Εἶπεν δι κι το μέγα ἡ κόρη του, “Γῶ ἄ πάρω του βασιλό το υἱό.” Νισανατίστη σου βασιλό το υἱό. Στα δύο τρία ἡμέρες στέρου ποίκανε το γάμο δέκα μέρες ζαι δέκα νιέχτες. βᾶσαν da σου βασιλό το σπίτι το κορίδι. “Ἐμωσανε ζ μέσης του κοριτσού τη χούφτα λίρες. Πάγασέν da το κορίτσι σο σπίτιν δουνε. Χάρανε τα κορίτσα τουνε. Εἶπεν δι κι, “Κουρούκα μας ἤφαρε μες ἄμ πανδά λίρες.” Στέρου ἔφαγανε, ἔπανε, ἔφτασαν σα μουράδε τουνε.

Πρόδρομος Παύλου.

PHÁRASA. 32.

Μό d’ ἄν darós ἄ ζυνοάρ γατιέσε ἄν ἀγός. “Ἐφυγε ἴ’ ὁ ἀγός· ξείλτσεν σου πραγανά δη φωλά. “Ἦρτ’ ὁ ζυνογάρ να πάρη τον ἀγός. Σωρέφταν τα πραγανάδε· ἴό δώκαν da σα ἔρε. Χολιέστη ἴ’ ὁ ζυνογάρ. Τάβρησε τον ἀγός· πήγε ζαι ἔφαγέν da. Χολιέσταν τα πραγανάδε. Πήγεν ἴ’ ὁ ζυνογάρ· ἔντσε ση φωλά δύο βᾶ. Πηάγανε τα πραγανάδε· ἔύλτσανε τα βᾶ· κάντσαν da. “Ὀφτά χρόνες πουλία ἴό βόρκε να βγάλη. Στα ὀφτά χρόνες στέρου πήγε ὁ ζυνογάρ· ἤβρε τομ βροφήτη Ἦλία σα σύνεφα πέσου. Ρώτσεν τα, ζαι ἔφκωσε τον γόφαν δου ὁ προφήτ Ἦλιás. “Ἐδώ, γέννα σογ γόφα μου· ἐδώ, νά νδα γρουήσω να ἰδοῦμε τούς ἴό βόρκες να βγάλης τα πουλία.” “Ἦρτε· ἔντσε σογ γόφα του δύο βᾶ. Πήγε να βοσσηθῆ ὁ ζυνογάρ. Πήγε ἴ’ ὁ πραγανάς· ποιῶ ἄν κιλαλάδι· ξείλτσεν σου προφήτ Ἦλία τον γόφα. “Να κρεμίσω, να γουνίσω την δζελέ στον γόφα μου.” Ἐύλίσταν τα βᾶ· κανίστανε. “Ἦρτ’ ὁ ζυνογάρ· ρώτσε, “Μό do τίνα εἶσαι μαβρομένο;” Εἶπεν ζαι ζεῖνος, “Μό do πραγανά. Στρίνξε· γαπήσα da,” εἶπεν ὁ προφήτ Ἦλιás.

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.

PRÓDHROMOS PÁVLU.

32. *The Eagle, the Dungbeetle and the Prophet Elias*¹.

Once upon a time an eagle pursued a hare. The hare fled. It took refuge in the nest of the beetle. The eagle came to take the hare. The beetles assembled. They did not deliver it into her claws. The eagle grew angry. She snatched the hare. She went and ate it. The beetles grew angry. The eagle went away. She laid two eggs in her nest. The beetles went. They rolled the eggs out; they broke them. For seven years she could not raise chicks. After seven years the eagle went; she found the prophet Elias² in the midst of the clouds. She begged him, and the prophet Elias held out his lap. “Come, lay eggs here in my lap. See, I will watch to see why you could not raise the chicks.” She came; she laid two eggs in his lap. The eagle went to feed. The beetle went; it made a ball of dung. It fell into the lap of the prophet Elias. “I must sweep it down, I must throw the dirt from my lap.” The eggs were rolled out and broken. The eagle came. She asked, “With whom are you angry?” And he said, “With the beetle. Call to him; be good friends,” said the prophet Elias.

From Lagarde, p. 7.

¹ V. p. 242.

² Elias appears here as the equivalent of the Moslem Khizir (v. khezer in Turk. gloss. p. 673). He is amongst the clouds because his eikon always shews his ascent to heaven in the chariot.

TSHUKÚRI. 1.

Ἄσας ἕριψινι ἀν γορίδζι. Ἰό δώκαν da. Εἴβιν δι ἵαι ἀτός, “Ἄν da πάρον· ἄφ φυγῶ.” Εἴπιν δι ὁ dadás του, “Ἄ σι κουπανίσου· χώρας το κορίδζι μού τα παίρ.” Εἴπιν ἵαι ἀτός, “Ἄν da πάρον· ἄ χωριστῶ. Σι σένα κονδά Ἰό κάθομι. Ἄ ὑπάγου, ἄ ἰδῶ του πεθεροῦ μου τ’ ὄργου. Ἄ φάου του πεθεροῦ μου το λεπέ.” “Σο χωρίου μας ἄ ναίκα ἔλδιψαν da μί το κανάβι.” Πάλι εἴπιν da, “Ἄἰε ἄ ὑπᾶμι. Γῶ Ἰό ἰστάμι. Ἄ ὑπάγου σε ρουσία.” Εἴπαν δι ἵαι οἱ χωράδοι, “Ἄ σι κονκδήσουμι σε ποτάμι.”

Told by a little boy.

TSHUKÚRI. 2.

Ἐνόσαν da κθάρα. Πααίνουν να μαδήσουν. Στον τεμίσι Ἰό βόρκαν να μαδήσουν. * Μεῖς ἄν da φήκουμι. Ἄς πᾶμι σ’ ἰσδάϊδι. Στέρου σαμού ἄ βγῆ ὁ κρούσκους, ἄ ὑπᾶμι, ἄ μαδήσουμι.” Εἴπιν da την γόρην δου, “Σύ ἄμι σο σπίτι. Γρέψε,—πείνασα γῶ,—να ἰδοῦμι το ψωμί, ἔψησιν da. Ταρνά ἔς τα φέρη. Γῶ βείνασα. Να φᾶμι.”

Ἡ χῶρα θέρσιν τα χωράφα. Πόμειναμι μεῖς ση μέση. Ἰό βόρκαμι να μαδήσουμι. Χᾶς τα μαδήση ἢ χῶρα. Γῶ πάλι ἄ ὑπάου σ’ ἰσδάϊδι· ἄ κάτσου μό δη χανίμα· ἄ βοίκου κείφι. Ἄ πάη ἢ χῶρα, μαδήση σουν τεμίσι· μεῖς πάλι ἄ κάτσουμι σ’ ἰσδάϊδι.

Told by a little boy.

TSHUKÚRI. 3.

Ἄν ἔοβάνους βοσδίξει τα ἴδα. Πήν σα ρουσία. Φυσᾶ το ραβάλι. Ἄ λῦγους πήριν το ἴδι. Ἄφιν σο γᾶῖ πίσου. Ἄφαιν do ἴδι. Ἄρτιν σο σπίτι. Το ἴδι ἀφτέν του νέργουσιν da. Ἰό βόρκιν τά νάβρη. Εἴπιν τον ἔοβάνου, “Κάνδι το ἴδι;” Ἄ ἔοβάνους εἴπιν “Γρέπ το ἴδι.”

Ἄ ἔοβάνους λίμιξιν το γᾶ. Τα ἴδα γρανδίστανι σα ρουσία. Ἄ ἔοβάνους τρώγκινι ψωμί. Ἄρτιν ἀν γλέφ· πήριν το ἴδι. Στέρου

TSHUKÚRI.

1. *The Foreign Bride*¹.

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*².

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*³.

A goatherd is feeding the goats. He went to the mountains. He blows the pipe. The wolf took the goat. He fled behind the rock. He ate the goat. He came to the house. The owner of the goat went about for it. He could not find it. He said to the goatherd, "Where is the goat?" The goatherd said, "Look after the goat (yourself)."

The goatherd milked. The goats scattered on the mountains. The goatherd was eating bread. A robber came; he took the

¹ V. p. 230.

² V. p. 230.

³ V. p. 230.

σηκώθην ὁ ἑοβάνους, να νάβρη τα ἴδα. Πή σο χωρίου να ποῖς
τραχάτι†. Πήγανι οἱ χωράδοι σα ἴδα· ἔο βόρκαν τὰ νάβρουνι.

Told by a little boy.

TSHUKÚRI. 4.

Ἦτουν ἀν δούλη γραία. Εἶσιν ἃ υἱός. Ἦτουν ἴ ἀμ πατισά-
χους. Ἦρέβει του πατισάχου την γόρη. Ἰό βόρκιν να νάβρη ὁ
νομάτ. Πήγιν ἡ μά του σο τουνουρβουλούκι. Εἶπιν ὁ πατισάχους
κι, “Ἐγώ την γόρη μου ἀΐει τα σπίτα Ἰό δίτου τα. Χέν δά ποίκα ἃ
γονάχι, ἔαι δεστέρου τὰ δώκω.” Πήγιν ἡ γραία. “Να φέρ ἔξι
Ἰεβαχέρα, ἔαι δεστέρου τὰ δώκω.” Πήγιν ἡ γραία. “Το γονάχι
χαζερλάτσαν da. Να δώξ ἰζῖνι, να ποίκουμι το γάμου.” Εἶπιν ἴ
ὁ πατισάχους κι, “Σον γόζμου πάνου τα κοῖία, τα κθάρα, τα
ἰζηθόνα, δίπ τὰ γαριστουρδῖς, τὰ βοίκ ἀν ἀγώνι, ἔαι δεστέρου τὰ
χωρίς, ἔαι δεστέρου να ποίκα το γάμου.” Ἦφαριν τιζ δεβόλοι·
χώρτσιν da τα κοῖία.

“Στο μόν do γονάχι σο σόν do γονάχι χαλίδα να δῶσεδῖς· σο
γονάχιμ ἡρός κόρη μου τ’ ἄβγου να ὑπᾶ στα χαλίδα πάνου. ἔαι
δεστέρου σα κάχα δου ἴπο τρία Ἰεβαχέρα. ἔαι δεστέρου να ποίκα
το γάμου, τὰ βάρ, τὰ κατεβᾶς τη νύφη σο γονάχι.”

Πασκάλης.

KÍSKA. 1.

Πήαμ ση Φέρκα· βοίκαν μῖς ἀσκέρ. “Ἀμί μου νά μι γλυτώσῃ.”
Στέρου ἔμδαμ σο γονάχι. Δώκαν ἃ χαρτίου. Πίταξαν μῖς σο
Χαιῖνι στον τοχτόρη. βοίκι μῖς μοαῦνι. Ἦτρισταμι. Ἦηρταμι ση
Φέρκα. Ἦἰεί Ἰό γλύτωσαν μῖς. Πάλι βήρκαν μῖς. Στέρου γλύ-
τωσι ἀμί μου. Ἦδιῖεί ἡρταμ σο Ξένιτι. Ἦδιῖεί πάλι ἡρταμ σο
χωρίου, σην Κίσκα. Εἶδαμ τ’ ὄργου μας. βήαμ σα ξύα· ἡφαραμ
da· ἔγαψαμ da.

Βασίλιος Ἦαναία.

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*¹.

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*².

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.

¹ V. p. 269.

² V. p. 280. The conscription, only imposed on Christians since the Constitution, is now (1914) rapidly driving the people from these villages.

AFSHAR-KÖI. 1.

Ἦτουν ἂ νομάτ σο παλό σο ζαμάνι. Εἶσω ἂ μύγους. Ἴδα σο μύγου ἴνου βαχχῆδι, ζαι γμασδιέγκανι.

Στέρου ἤδουνι χαράπι. ἼΑ φουγαρέας πῆνι ἄζει σο νομάτι σου μουῦ δον ἀφτένδη. ἽΤριψιν το μύου. “Δά φυάξου γαί.” Εἶπιν δι δου μουῦ ἀφτέν, “Σύ βάλι ἂ ψοφῆς, ἵό δίδου τα.” Τού παγαίγκινι ἄζει, σῶς τηνεβίδζα ψοφάγκινι. Εἶπιν δι κι, “Σύ πάλ ἂ ψοφῆς, ἵό δίδου τα.” Στέρου δῶζιν da. ἽΗρτιν σο σπιτι δου ὀ δεῖρμενῆς. Πῆνι· το μισημέρι ἤφαριν da.

ἽΕγουσινι το μύου. Φύαξιν da σῶς το βραδύ ὀ νομάτ. Το βραδύ πῆνι ναίκα του. “Σῶς τηνεβίδζα τά φυάξου,” deῖ. Φοδῖς τα φυαγίνγκινι, το σαχάτι σα τρία δῶζινι ἂν ἄλια κανεῖς. “Να ὑπάου;” deῖ. ἽΗ ναίκα χίξ ἵό γᾶψινι. Πάλι φύαξιν do μύου. Το σαχάτι σα τέσερα πάλι δῶζιν ἂν γανεῖς ἂν ἄλια. “Να ὑπάου;” deῖ. Πάλι ἵο γᾶψινι ἡ ναίκα. Το σαχάτι σά πῆν da, πάλι, “Να ὑπάου;” Εἶπιν δι ἡ ναίκα, “ἽΕδώ, να ἰδοῦμι πό θέλ να ποίκ.” ἽΗρτινι ἂ μάβρο ἄράπ, το σαχάτι σά πῆν da. “Σύ βουγζούρδα γῶ ἂν da ποιέσου.” Εἶπιν δι ἡ ναίκα, “ἽΑδέ την ἄσόδα ποίκ da τόλι.” Πῆνι ἄράπ. ἽΑνιδεν· ποῖζιν da τόλι. Στέρου εἶπιν da, “Χανίμα, εἶπέ da ἵότσι ἔς λειψάδα· δείξε με da· dá ποιέσου.” Στέρου εἶπιν d’ ἡ ναίκα, “Το μύγου ποίκ da τόλι.” Πῆνι ἄζει ἂσ ἂ σαχάτι· ἄνιδεν ποῖζινι το μύου τόλι. ἽἌστιγισινι ἡ ναίκα.

Χαρζάουσιν ἡ ναίκα. Καδέβασι το διέρι του. Εἶπιν δι, “Γέλ, φίλει τα ἄτέα το τρυπί, σῶς τηνεβίδζα ἄτέα το τρυπί ραπάτ τα.” Πῆρτινι το φρουκάλι ἄράπ· σαλάτσιν da. ἵό ἵόρκινι να σῆεπάση το τρυπί. Σαλαδεῖ da, σαλαδεῖ da· ἵό ἵόρκινι να σῆεπάση το τρυπί.

Στέρου ξημέριψιν. Εἶπεν d’ ἄράπ, “Χανίμ ἐφένδη, μένα ποῖζε μι ἄζάτι.” ἽΑλείνος πάλι ἵό ποῖζιν da ἄζάτι. Παρακάλτσιν da ἄράπ τη ναίκα πάλι, “Ποῖζε μ’ ἄζάτι.” Στέρου εἶπιν d’ ἡ ναίκα, “Σο σινσιλέα σου σο σινσιλέα σου ποίκ μασία.” ἽἌδλάτσιν do. “ἽΑου ἄδου σο μύου ἵό ἂρχομι.”

ἽΑου φῆζιν da· φῆζιν, πῆνι ἄράπ. ἽΑου ἵοῦρτινι σο μύγου. Πῆνι ἄλείνου ἂ φουγαρέας. Γεῖνισινι ἀποδιεί· ἔφαῖνι, ἔπινι, γερδιέσινι σα μουράζα του. Σεῖς πάλι να φᾶτι, να πῆτι, να γερδιέσιτι σα σέτρε da μουράζα.

Χρυσόστομος.

AFSHÁR-KÖI.

1. *The Enchanted Mill*¹.

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. "I 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 your 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.

KHRISÓTOMOS.

¹ V. p. 252.

AFSHAR-KÖI. 2 a.

Σο παλό σο ζαμάν ἦتون ἀν πατισάχος. Εἶσιν ἃ υἱός. Φκάδαξιν. Ἐβγην σα ρουσία. Ἡβρινι ἃ μαγαράς. Κάτσινι πέσου του· διῶσῦνδίσκινι. Πααίλκι σα ρουσία. Φταίγκινι ἄβι σα ρουσία. Μαναχό του ψέγκινι· τρώγκινι μαναχό του.

Ἦρτιν ἀν ἔννογάρ κονδά του. Ἦρτιν ἀν ἄωπός· ἦρτιν] ἀρκούδι. Εἶπιν δ' ἄωπός,—το λύκο ζαι το ἀρκούδι εἶπιν του πατισάχου τ' υἱό, “Σένα νά σι παραδώσωμι.” Εἶπιν ζαι του πατισάχου ὁ υἱός, “Ἰό παραδοῦμι.”

Πήνι ἄωπός σο ἔετρι. Ἐβξιξιν το ἀρκούδι· ἔβξιξιν ζαι το λύκο σο ζεβγάρι. Ἐβγηνι στο ἔετρι ὁ ἔννογάρ. Στο οὐρασί καρμανίσκινι. Ἐβγηνι του πατισάχου ἡ κόρη στο ἔετρι. Πήρυν ὁ ἔννογάρ του πατισάχου την γόρη· ἦφαριν da σο μαγαρά. Εἶπιν δι το ἔετρι “Ἄτό τ' ἄωποῦ ἡ δεβοσύνα, τού πήρυν το κορίτσι.”

Ἦρτιν του πατισάχου ὁ υἱός. Το βραδύ παρλατίζει ὁ μαγαράς. Του πατισάχου ὁ υἱός χαδάρι ζοῦσινι. Ἦγρεψινι· ἔνι ἃ *.

Ὁ πατισάχος εἶπινι, “Γώ να ἦμι ἀν πατισάχος, το μόνα την γόρη τά πάρη ὁ ἔννογάρ, σε μένα ἔνι μέγα κεδέρι.” Σηκώθητι, πάγασινι ἀν ταδούρι ἔσκέρ σο μαγαρά. Πήνι ἄωπός, τσιρίξινι· ἦφαρινι του κόζμου τίζ ἄωποί σο ζουφάλι του. Ἐβγην το ἀρκούδι σα ρουσία· παγηήρσινι· σώριψινι του κόζμου τ' ἀρκούδα κονά του. Ἐβγην ὁ ἔννογάρ· πήρυν να ὑλέση. Ὀίπ σωρέφτανι ἔννογάροι. Φταίνουνι μό το πατισάχο ραβγάς. Φερτίστηνι τω πατισάχου τ' ἔσκέρι. Οἱ ἔννογάροι πήρανι πόστι· θάλα κρέπσανι στο οὐρανό του πατισάχου τ' ἔσκεροῦ τα δουφάλια Φερτίστηνι. Σαῶτiasανι.

AFSHAR-KÖI. 2 b.

Ἦρτιν τίζ ὀνικιλέροι. “Μεῖς τούξ ἄν da πάρουμι το κορίτσι στον ἔννογαροῦ τα ἔερα;” Εἶπαν δι οἱ ὀνικιλέροι, “Ἄτό εἶνδ ὀφτά δέρφα.” Ρώτσεν ὁ πατισάχος, “Το σέτρο το ζεναάτι πόςτι ἔνι;” Εἶπιν δι το μιτσίκο, “Το μόνα το ζεναάτι, ἃ βινέψω ὁ

2, a. *The Prince and his Animal Friends*¹.

In the old time there was a king. He had a son. He was vexed. He went out to the mountains. He found a cave. He stayed inside it. He was pondering. He used to go to the mountains. He used to hunt in the mountains. He used to cook by himself. He used to eat by himself.

An eagle came to him. A fox came. A bear also came. The fox said,—the wolf and the bear said to the king's son,—“we shall give 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 a *

The king said, “For me to be a king, and for the eagle to carry off my daughter, is a great shame to me.” He arose; he brought a regiment of soldiers to the cave. The fox went; he barked. He brought to his side the foxes of the world. The bear went out to the mountains; he called. He brought together the bears of the world by him. The eagle went out; he began to scream. All the eagles were gathered together. They make war with the king. The king's army was destroyed. The eagles posted themselves. They threw stones down from the sky upon the heads of the king's army. It was destroyed. They were astonished.

2, b. *How the Companions rescued the Princess*².

He sought for the Twelve. “How shall we take our daughter out of the hands of the eagle?” The Twelve said, “They are seven brothers.” The king asked, “What is your art?” The youngest one said, “My art is, I will throw a cup of water up

¹ V. p. 246.² V. p. 247.

φιλάει νερό σο οὐρανό· ἂν δαμβλάς πέρμι κρεμίσω, ἂν δα σωρέψω σο φιλάει πέσου.” Εἶπιν δι το μέγα, “Το μόνα το ζεναάτι ἐνι κ νεκροστῶ σο χῶμα, τον γόζμο ὅτι πότες ἐνι κατέχω τα.” Εἶπιν δ ζ μέσης ἀδελφός, “Το μόνα το ζεναάτι πότες ἐνι; Στου οὐρανο το δεβέτι τον δουδμένο ἂν δα σύρω, ἂν δα κρεμίσω.” Εἶπιν δ δαι τ’ ἄου, “Το μόνα το ζεναάτι μου, να σαλέψω σο βροσόνι μου ἰ ὀφτά ρουσία, ἂν τα μετερίσω σέφφαρα.” “Το μόνα την γόρη ἔ τα φέριτι, ἐνι σε σᾶς ἂ χαπικός λίρι.” Σηκώθαν· ποίκανι τη πατισάχο ἂν τεμενάχι· “Ἄλλάχ σάν’ ἰράς γετίρσιν.”

Σηκώθαν· πήγανι σο πατισάχου την γόρη κονιά. Το μέγ ἀδελφός νεκρόστηνι σο χῶμα· το φίδι πνώνει. “Παρπατεῖτι. Σηκώθαν· παρπάτσανι. Γιαναδτίασανι σο μαγαρά κονιά του Πάλι νεκρόστηνι· το φίδι πνώνει. Πήγαν οἱ ἔορβαῖοι. Το φίδι σηκώθη· πήν σα ρουδία· βοσείετι. “Ἦρτινι, νεκρόστηνι τη μέγα ἀδελφός· το φίδι πνώνει. Γιαναδτίασινι το μέγα ἀδελφός Πίεσιν το γάξι· μετείρσιν δα ἴς ἂν κάχι. “Ἦγρεψιν ἔδει το κορίτζι μό το φίδι πνώνουνι. Πίεσιν δα. Τείνα το φίδι δαι τέινα το κορίτζι, πήραν δα. “Ἐφνγανι. “Ἦφαραν δα τομ πατισάχο. Δῶνι δα ὁ πατισάχος ἂ χαπικός ἀλτοῦνα.

Εἶπιν δι την γόρην δου, “Σύ ἀποπιδέα το ποιού το νομάτη ἔ πάρης;” Εἶπιν δι το κορίτσι, “Ὀίπ τουνι ποίκανι χαιρι. Το μιτσικό τουνι ἀδελφός γλύτωσι μι.” Σηκώθανι, ποίκαν το γάμο. “Ἐφαγανι, ἔπανι, γερδίασανι σα μουράζα τουνι.

Βασίλης.

AFSHAR-KÖI. 3.

Ἄ νομάτ εἶσιν τρία φῶαχα. Ὁ νομάτ πόνισινι. Εἶπιν δι κ, “Ὀγλού μου, σείς σο κῦσέ σαγαλού ἔιράχος μή στάστι.” Ψόφσιν ὁ νομάτ.

Το μέγα του νιός πήν να σταθῆ ἔιράχος. Πήν ἴς ἂ χωρίους. “Ἦρτιν ἂν κῦσέ γενάτ. Τού ἰουῖσι γένα ὁ νομάτ¹, “Σι μένα ἔιράχος ἰό ἰσᾶσι;” Εἶβιν δι, “ἰό ἰσᾶμι σου ἰό ἴσει γένα το νομάτη.”

Πάλ πήν τού ἰουῖσι γένα ὁ νομάτ. “Σι μέν ἔιράχος ἰό ἰσᾶσι;”

¹ V. § 382 for the word-order.

o 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 middle¹ brother said, "What is my art? From the very roof of heaven I will hoot my enemy, I will dash him down." And the next one said, "My art is, I will shake in my arms the seven mountains; I will lift them up in the air at one effort." "If you bring my daughter, here is a bag of gold pieces for you." They rose up. They saluted 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 here sleeping with the snake. He seized them. They took them, the snake, and one the girl. They ran off. They took them to the king. The king gave them a bag of gold coins.

He said to his daughter, "Which man of these will you take?" The girl said, "They all did me a kindness. The youngest brother rescued me." They rose up, they made the wedding. They ate, they drank, they fulfilled their destinies.

VASILIS.

3. *The Bargain with the Beardless Man*².

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

¹ So I translate, but the Greek seems to mean, *the brother of the middle woman*.

V. in gloss. μέσος.

² V. p. 264.

“*Ἰό ἰσῶμι,*” εἶπιν δι. Πάλι πὴν ὀμβρό του· πάλ’ εἶπιν δι, “*Ἰό ἰσῶσι ἑιράχος;*” Εἶπιν δι, “*Ἄδου οἱ χωρώτοι εἶπ γένα Ἰό ἔχου,*” εἶπιν δι. “*Ἐα, ἀ ἰσταθῶ,*” εἶπιν δι.

Πήγασιν δα σο σπίτι δου. Εἶπιν δι, “*Ἄ κόψω το αἰλίχι σου ἀ κόψουμ τα παράδα σου. Ταναμαζούκα. Ἄμι σο ζεβγάρι.*” Ἡ ναίκα πάσι το ψωμί. “*Φᾶ τα wάσα, το τουρούμι μού δα ποζιδιές ἄπαρ σύ γά, φᾶ δα· τη χαραή του μού δα ποζιδιές.*” Ἄ ἡμέρα, δύο μέρι ἤφαριν δα. Ἰό ποζιδιέσιν δα. Εἶπιν δι, “*Γιαβρού μου, χολιέστης. * * * **” Πήριν δα, σκότσιν δα ἀείνο το φῶαχι. Εἶνι ξυναγωγή· κόνσιν δα πέσου του.

Ἄτέ δ’ ἄου τ’ ἀδελφός πῆνι. Πάλι τού Ἰό ἔει γένα νομάτ. “*Σι μένα ἑιράχος Ἰό ἰσῶσι;*” “*Ἰό ἰσῶμι,*” εἶπιν δι. Πῆμ βρό δου. Πάλι φῆξιν, πῆνι. Πάλι πῆμ βρό δου, τού Ἰό ἔει γένα νομάτ, “*Σι μένα ἑιράχος Ἰό ἰσῶσι; ἀτέ οἱ χωρώτοι εἶπ γένα Ἰό ἔχου,*” εἶπιν δι. “*Ἐα, ἀ σταθῶ.*” “*Χάϊδε, σο σπίτι ἀ ὑπᾶμ. Να κόψουμ το αἰλίχι σου, να κόψουμ τα παράδα σου. Ταναμαζούκα. Ἄ ὑπᾶμι σο ζεβγάρι.*” Ἡ ναίκα πάσι wάσα. “*Φᾶ τα wάσα· το τουρούμι μού δα ποζιδιές. Ἄπαρ σύ γά, τη χαραή του μού δα ποζιδιές.*” Ἄ ἡμέρα, δύο μέρι ἤφαριν δα ξοπίσου. Σκότσιν γαι τόνα¹· κόνσιν δα γαι σο ρουγί.

Το μιτσικό το ἀδελφός εἶνι κάλ. Πῆν γαι γέινος. Πῆν τού Ἰό ἔει γένα νομάτ βρό του. “*Σι μέν ἑιράχος Ἰό ἰσῶσι;*” Πάλι φῆξιν, πῆνι. Πάλι κατέβηνι βρό δου. “*Σι μέν ἑιράχος Ἰό ἰσῶσι;*” “*Ἰό ἰσῶμι.*” Πάλι φῆξιν, πῆνι. Πάλι κατέβην βρό δου, “*Ἐίπ [κῦσέ]² γενάτοι ἴναι.*” “*Ἄ ἰσταθῶ,*” εἶπιν δι. “*Ἐ, χάϊδε σο σπίτι. Να κόψουμ το αἰλίχι σου,*” εἶπιν δι. “*Ταναμαζούκα. Ἄμι σο ζεβγάρι. Το ταζί ἀ ὑπᾶ· ἀ βοιμηθῆ· ἀεί νάσι.*” Ἡ ναίκα πάσι wάσι. “*Φᾶ τα· το τουρούμι μού τα ποζιδιές. Το γά, φᾶ τα· τη χαραή του μού δα ποζιδιές.*” Σηκώθηνι, ἤφαριν δα. Στο τουρούμι ἔβγαλιν δύο wάσα· ἔβγαλιν το γά στη χαραή.

¹ I. e. *τόνα*, v. § 815.

² 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.

¹ The probable sense of the 12 words which I have had to omit here is: *anger is not allowed here.*

Ἐφαῖν το γά. Ἦφαριν δα· ἔσισινι πέσου δο, σο τάσι. Πάασυ
δα το βραδύ. Ἐφαῖν δο, τού ἴό ἔσει γένα ό νομάτ.

“Ἄμι, γρέπ τα βόϊδα μας.” Πήνι, ἔφσαξιν τα βόϊδα. Ἐμβα-
σιν τα κελέδα σημ βαθινή· κούπωσιν ἄσυρα όμβρό του. Πήγυ
πέσου. “Χολιέστης;” Εἶπιν τού ἴό ἔσει γένα ό νομάτ, “Χολιέστα
Σκότσιν δα· κόνσιν δα σο ρουγί. Σκότσιν γαι τη ναίκα του.

Ἄου ὄό νι.

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 ä β γ η δ ε ζ ξ η θ ι κ ε γ λ μ ν ξ ξ ο ö π b q ρ σ δ τ d 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 δ for σ, of ξ for ζ and of ð for τ, and that χ appears sometimes as δ and κ as ε 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. σκότσει α, he killed him.* v. § 281

α, particle followed by subj. to express the future, like θα.—Capp. and Ph. At Ph. sometimes δν

αα, *no.*—Capp. Fer. Gh. η, Ul. Arkh. (p. 218) gives for Sin. δγα and for Sil. and Bagdaonia δαα. Vasil. (*Xen.* 1, p. 479) gives for Sin. χάνα and for Sil. νάκε.—δγά, Ph.

αβ, Ph. v. άλλος

αβγο, Ph. v. άλογο

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, λάβι(ον), would produce at Ph. άβι, the λ being lost (§ 269) and the name of the part being used for the whole

αβιι, Ul. Afs. v. Turk. av

αβιι, *adv.*, *upside down*, Ph.

αβιδζα, *morning*, in the morning, Ph.

It is a dimin. from the local form of αβγή, which by Arkh. (p. 226) is given as έβή. Cf. τραπεβιδζα

αβηη, Gh. v. Turk. av

αβλά, *f.*, *pocket*. Del.

αβλιχι, Ph. v. Turk. av

αβόπουμα, *adv.*, in the morning, Silli

αβου, Ph. v. άλλος

αβούκα πάπος, *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., οδα, Fer. Gh. Ul. Mis., αούδα, χαούδα, Phl. For Fer. Krinop. (p. 58) gives οδσα, for Sil. Pharasop. (p. 113) αβούτζα, and for Sin. Arkh. (p. 217) αβούτζια and άτζά, comparing Pontic αβούτω and αούτω.—The Ph. forms are ά(β)ούτσι, ά(β)ούτζι. Arkh. (p. 217) and Lag (p. 41) give αβουσι

αβούτσι, Ph. v. αβούδα

αβύσι, *to-night*, Silli, § 12

αβρι, Silli. v. αβριον

αγαϊγατδάρ, Del. v. Turk. ghayet

αγάδ, αγάδ, Ul. v. Turk. aghaj

αγάλια, *gently, quietly*. Capp. αγάλια

Sin. (Arkh. p. 217), qάλια (§ 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, -εσ. Gh.

γαπώ, -εσ (§ 196), Mis., imperf. §§ 203,

207, 209, 211, 212, 214. Aor. άγάπηα,

Gh. Sil., *part. pass.* άγαπουμένα, Mal.

- ἀγαπημένα, Sil. — *Impf.* γαβάκα (§ 334), Ph. Tsh., *impv.* v. 2 pl. γαπήσα δα (§§ 349, 353), *part. pass.* ἀγαπημένα, Ph. — ἀγαπᾶ (§ 37), Silli
- ἀγά(s), *passim.* v. Turk. agha
ἀγαχβέσα, Ph. v. Turk. qahbe
[ἀγείων, vase.] — Pl. ἀγγειά, Ax.
ἀγγελος, angel. — Capp. ἀγγελος, Fer. Ar. Sil., ἀγγελος, Mal. Mis. At Ferték especially the angel of death, Χάρος, cf. ἀγγελικτυπημένος· ὁ ψυχοραγῶν κ.τ.λ., Sin. (Arkh. p. 217). For decl. v. §§ 141 (Ar.), 126 (Mal.)
- [ἀγγούρι, cucumber.] — ἐρεμιάνα, Ax. — ἀγουρῆ, garden of cucumbers, vegetable garden (Ph.)
- [ἀγελάδα, cow.] — A diminutive of this, ἀγελάδι, has produced ἔλετ, pl. ἑλίγια. Fer., and Krinop. gives (p. 46) for Ferték ἐγίλετ, pl. ἐγίλεα. For the κ.τ.λ., § 66. — The same ἀγελάδι produces at Ph. and Tsh. γιάδι, pl. γιάδε (§ 269)
- [ἀγέλη, flock.] — Capp. ἀγελ, Pot., γαγελ, Fer. (Krinop. p. 56) and Sil. (Xen. 1, p. 499). For the v. § 98
- ἀγθῆ, Ul. v. Turk. aghz
ἀγθλα, Capp. v. Turk. aghbl
[ἀγιασμός, sacred spring.] — ἀγιαζμός, Ar. For decl. v. § 140
- ἀγιασε, Ul. v. Turk. ayəq
[ἄγιος, saint.] — Pl. ἄγιόγια, Gh.
[ἀγκάθι, thorn.] — ἀγγάζ (§ 90), Sem., ἀγκάρ, Fer. (Krinop. p. 41). — ἀγγάθι, pl. -θε, and dimin. γαθόκκο, καθόκκο, Ph.
- [ἀγκάλη, embracing arms.] — ἀγγάλε, Ph., the pl. of a dimin. form *ἀγκάλι
ἀγζουβέρι, vetch, Ph. Kar. (Laz. p. 41) has ἀγζιουπέκα. In the second part of this word the Armenian vign, vetch, itself from βικίον, from Lat. vicia (Hübschmann, p. 388), is to be recognised. v. § 376
- ἀγλαζ Del. v. Turk. aghlamaq
ἀγράδαιεν, 3 sg. *impf.*, he was perceiving, Sil.
- ἀγρενδα, Ph. v. γ)ρένδα
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., γόρασε(v), Ax. The other recorded forms have q for γ (§ 82). Thus *pres.* 3 sg. qοράς, Phl., *aor.* 3 sg. qόρασιu and *subj.* 1 sg. qουράσω, Mal., *aor. subj.* 1 sg. qοράσω, Phl. Sil. *Impf.* § 201. — *Aor.* 3 sg. γόρασε, Ph. — *Pres.* 3 sg. γοράννει, *impv.* γόρας, *aor. subj.* 3 sg. γοράσθ, Silli
- ἀγός, Ph. v. λαγός
- ἀγούδα, Del. v. ἀβούδα
[ἀγροικῶ, understand.] The form γροικῶ, *aor.* γροίξα, is used in Capp., Ph. (§ 326) and Silli. *Aor. subj.* γροϊήσω, Ph. At Silli *aor.* also γροίσκεα
[ἀγρωστis, a kind of grass.] — In Capp. the dimin. is used for a grass with creeping roots. Thus for Sin. ἀγρῶστι· τὸ γρωστὸν δημητριακὸν ριζοβόλον φυτὸν (Arkh. p. 219), and at Ar. ἀγρῶχι is a root (no doubt of this grass) used for scouring out pots. At Sil. the pl. ἀγρῶστια with the same meaning (Pharaseop. p. 114)
- ἀγῶσι, Tsh. v. ἀλώσι
ἀghό, Ph. v. λαγός
Ἄδανα, the town of Adana, Ph.
ἀδαρα, now. — Capp. at Mal. Sil. Arkh. (p. 219) gives it for Sin. and ἀτάρα for Bagdaonia. — δαρά, Phl. — ζαρά, 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. — ἀδελφή (§ 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 qαρδάφ. 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 ἀδελφια (§§ 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. ἀδελφε, Ph., δέρφα, Afs. — ἀλεφρός, pl. ἀλεφρί (§ 18), Silli
- ἀδού, there, then. Ph. etc.
ἀδράχτι, spindle, Sin. (Arkh. p. 219). ἀδράχτι and ἀργάχτι, Ar.
ἀδρός, big, stout. — For Sin. given by Arkh. (p. 219), and ἀδρό, Sil. (Pharaseop. p. 113), Ar. (Val. p. 15). — ἀρόδς (§ 11), Silli. — For Ph. v. δρό
δελφή, ἀδελφός, Capp. v. ἀδελφή, ἀδελφός
ἀετός, eagle, Sil. § 122
ἀζάτι, Afs. v. Turk. azad
ἀζω, Phl. v. ἀλλάζω
Ἄϊ Εἰρήνη, St Irene. In a tale from Ph. (p. 533, l. 2) where the context points to a rock-out cave-church
ἀϊγερα, Ul. v. ἀχυροῖν

dīghóri, Ph. v. Turk. aīgher

dīlād, Ph. v. Turk. yaıla

dī'λίχι, Afs. v. Turk. aılaq

[*aiμα, blood.*]—Capp. *διμα*, Del. Ar. (Val. p. 19), Ax. Sil. Ul. Sin., and also at Silli.—*διμα*, but once (text on p. 526, l. 31) σ' *διμαν* dou, Ph.—The adj. *διμαλο*, *bloody*, Ul., is formed with the Turkish ending

αιμώσαν, aor. pass. 3 pl., they became bloody, Ph., text on p. 522, l. 8. This implies a present *αιμώνω*, anc. *αιμύω*, explained by Liddell and Scott as = *αιματώ*; they quote Hesychius for this very aorist: *αιμύθη ηματώθη*. For Sin. Arkh. (p. 218) gives *άγματων αιματών*

dīd(s), Phl. Sil. Ph. v. Turk. aīna.

dīpérge, Ph. The sense of *d boŷy d.* in the text on p. 512, l. 80 is *he will do an injury*. I cannot trace the word.

dīró, there, Phl.

[*άκολουθώ, I follow.*] Used at Ph. as an -*aw* verb. Pres. *κουθά(γ)ω*, impf. § 337, aor. *κούτσα*, *γούτσα*, aor. subj. *κουθήσω*. The aor. 3 sg. *κούθησε* occurring once in an unpublished text seems affected by the pure form. At Tsh. *κουθάου*, aor. *κούτσα*. *κούθε* occurs once at Ph.; it appears to be 3 sg. impf. and so a variant for *κουθάγε*, v. § 334. Impv. § 349. For λ, § 269.—That the word is used in Capp. also appears from Arkh. (p. 220) *άκλουθώ*

[*άκόμη, yet.*]—The Capp. forms vary: *άκόμα*, Mal., *άκούμα*, Phl.—*άκόμ*, *άκόμου*, Ph.—*άκούμ* (§ 21), Silli

άκούζω, v. *κώνωσε*

άκούμα, Phl., etc. v. *άκόμη*

άκουμπίζω and *άκουμπιστήρι*, Sin. (Arkh. p. 220). Latin *accumbo*. v. G. Meyer, *Neogr. Stud.* III, p. 9 and § 373

[*άκούω, I hear.*]—Capp. *άκούγω*, Pot., 3 sg. *άκούει* da, *άκούιχ* (§§ 61, 68), Phl. Aor. *άκουσα*, Ul. Ax. Mal. Phl., *άκσα*, Sill., *ήκσα*, Pot., *γούκσα*, Del. Pass. pres. 3 sg. *άκούγεται*, Phl.—*κούγω*, 3 sg. *κού τα*, aor. 3 sg. *ήκσεν* da, *ήκσανέν* da, Ph. Pres. *κούου* (§ 381), impf. § 335, aor. *ήκσα*, Tsh.—*γιοουκούγω* or *γιοουκούνου*, impf. § 41, aor. *γούκσα*, aor. subj. *γιοουκούσου*, Silli

άκρα, edge. In Capp. *νάκρα* (§ 98), used adverbially, at the edge, Phl. Also at Fer. (Krinop. p. 56).—At Ph. *άκρα*, edge, tip, and commonly in the phrases *άβιελ στην άκρα*, for that reason, etc., for which v. § 381

[*άκριβής, exact.*]—At Ph. pl. *άκριβά*, true, faithful (of servants), as if from *άκριβός*, expensive

[*άκριδα* (*άκρίς*), grasshopper]—Ul. *κρίδι*, gen. *κρίδου*, Ph. 'Αδ *qarouγού*. *Σαρά* *βί* Turkish phrase in text from Ph. In Turkish,

سکا بر پای کتوردم

άδά, there, Ul.

άδού, here, Ar.

άδάλ, Ar. Ul. Pot., *άδάλ*, P

άδελμαq

'*άδάλ*, *qabaghém*, *άδάλ*, *dér* *άσκέρ* *τοπλαναγρόρ* *δυν* phrases in Pot. text on In Turkish it is

آچل دیرایسك بر سورو
عسكر طوريله بلانئور اوكنه

Also on p. 462, l. 26 with *άδ* instead of *τοπ*. *δυνέ*

άδάλ, *σουφαργίμ*, *άδάλ*. Turkish phrase in Pot. text, p. 458, l. 12. In Turkish it is

آچل سفرمه آچل

άδά, 'já, there, Ph. (= *έκεί* *δά*)
άδέ, there, Ph. Used generally as a demonstrative (§ 317); *άδέ* σ' in that wood

άδέ, there; used also as indecl. demonstrative, Ph. etc. § 317

άείνωσ, Ph. v. *έκείνος*

άεμύδια, Del. v. Turk. 'ajem

άΐνωδ, Phl., *άΐνωδ*, Ul. *άΐτσεν* da, Fer. v. Turk. *ajemaq*

άλά, Capp. v. *άλλ*

άλάγμα, Phl., etc. v. *άλλος*

άλάζω, Capp. v. *άλλάζω*

άλάς, Ph. v. Turk. *ala*

άλας, salt. So in Capp., Ar. Phl., and given by Arkh. for Sin. (p. 220).—*άλας*, Ph., § 269.—The usual M. Gr. *άλας* is not used at all

άλατερό, salt-cellar. Given by Arkh. for Sin. (p. 221). *άλατερά*, Ar.

άλάτσα, Kis. v. Turk. *aramaq*

'*Αλάχ*, Ph. v. Turk. *Allah*

'*Αλάχ* *σάν* 'ipás *gerίρω*. Turkish phrase in Afs. text, p. 574, l. 9. In Turkish it is

الاه سکا راست کتورسون

Cf. *rast*

'*Αλαχόν* *ίζνιλε* *πατιδάχον* *qαβαλα*, Turkish phrase in Ph. text, with the least of God, with the word of the King. In Turkish it is

اللهك ازنيه پادشاهك قوليله

άλε, in a row (?), Ul. In text on p. 380, l. 5

[*άλέθω, I grind.*]—Capp. aor. subj. 1 pl. *να άλέσωμ*, Pot.—Aor. 3 sg. *έλεσεν* da. Ph.

μαδιέρη, adj., fat, Ph. For the *nom.* *μαδιέρη* might have been expected, § 297
μάγιμα, grease.—For Capp. at Fer. *μάγιμα* Krinop. p. 41). Decl. § 114.—*μάγιμα, butter, Ph.*
μάγιμα, I anoint. Capp. *pres.* at Sil., *μάγιμα, I anoint.* Pot.
μάγιμα, plough.—Capp. *αλέτρι, Del. Ar.*
μάγιμα, Mis., pl. αλέτρια, Mis., αλέτρια, Del. § 60. For Sin. Arkh. (p. 221) *αλέτρι* gives *αλέτρι*
μάγιμα, flour.—Capp. *αλέβρι, Phl. αλέφ, Mis., αλέβρι, Ax.* § 101.—*λέβρι, Ph.*
μάγιμα, αλεφρόν, Silli. v. *αδελφή, αδελφός*
μάγιμα, αλήθεια, truth.—*αδελφία, truth, Pot.*—*μάγιμα, αλήθεια, Silli*
μάγιμα, Ph. v. *λαλία*
μάγιμα, Ul., in text on p. 368, l. 25. Ex-
 plained as *hawk*. Unknown word
μάγιμα, Ph. v. *λαλώ*
μάγιμα, Pot. v. *αλώπηξ*
μάγιμα, Ph. v. Turk. *alœ veris*
 [μάγιμα, but.]—Capp. *αλά, Ar. Ul.*
 [αλλάξω, I change.]—Capp. *pres. αλάξω, Pot., aor. αλαξα, Ul.—αξω, aor. ηαξα, aor. subj. αξω, Ph.* For λ v. § 269
άλλος, other.—Capp. *άλο (άλου, Mal.), pl. άλα.* The *sg. άλο* is used also adverbially, for the rest, furthermore (M. Gr. *πλέον*). Before *να (=ενα)* and the article, *άλ* is used (Ul. Mis. Ax. Mal. Phl.); e.g. τ' *άλ* *δου μέρα, next day, Mal., άλ να δέχ, another thing, Phl.* For *άλ να, άλα* at Ax., *άνα* at Gh. v. § 101. *έην άλλ, next day* (§ 106) Ar.—For *another time* (M. Gr. *άλλη φορά*) corruptions of *άλλη μιά* are used. Thus *άλ μιάς, Sil. Ul., άλαμιά, Del, άάγμα, Phl., άλαgh μιά, Pot. Arkh.* for Sin. (p. 221) gives *άλλαγ'νιάς* and *άλλαγ'μιάς*, and for Fer. *άλλαγιάς* and (meaning *once*) the analogical form *ένα γας*. For Fer. Krinop. (p. 41) has *άλλαγας*. Cf. *μία*.—At Ph. *άβου, δου, άβ, άφ, άγου, sg.* of all cases and genders, §§ 249, 273. For the plural *τα πομεινά* is used. "Αφ, άφ, but scarcely the other forms, are used adverbially like Capp. *άλο*. For *ΐάβ* (Arkh. *ζάβ*) in comparisons, § 305, and for *ζάλ, most*, § 306. *άλλο+ένα, another*, has coalesced into *λέν* (*λέ, λέμ*); e.g. *λέ βδ, another egg, λέμ babds, another priest.* *Λέ* may be followed by the *indef. art. ά*, producing *λ' ά* (*λ' άμ*) or *λά* (§ 260), or by *άν άβου* (*λέν άβου φάάχι, another boy*), or again by the adverbial *άβ*. This last is used in the expression *λ' άβ λέγο, yet a little*. Kar. (Lag. p. 55) gives *λέβ λάικο*.—*άλλους, άλλη, άλλου, Silli*

άλμέγω, Capp. v. *άρμέγω*
άλμεχτήρ, milk pail, Fer. (Krinop. p. 42), Sil. (Pharasop. p. 114) and Sin. (Arkh. p. 222). *άλμεχτήρ, Ar. v.* § 104 and *άρμέγω*
άλο, etc. v. *άλλος*
άλογάτης, rider, given for Sin. by Arkh. (p. 222). *άλογάτους, Mis. Mal., pl. άλογάρ, Mal. Phl.* For decl. § 162
άλογο, horse, pl. άλόγατα. So generally in Capp., Del. Gh. Ar. Ul. Ax. *Sg. άλογο, Phl. Pot., άλουγου* (§ 64), *gen. άλόχ, άλογατιού, pl. άλόγατα* (§ 152), Mal.—*άβγο, gen. άβγοού, pl. άβγα, Ph. άβγου, Tah.* For λ, §§ 266, 273. Decl. § 293
άλτουνί, άλτάν, etc., Capp. Ph. Silli. v. Turk. *altân*
άλτσε, Ph. v. *λαλώ*
 [άλώνι, threshing-floor.]—*άώνι, ώσι, Ph. άώνι, Tsh.* For λ, § 269
 [άλωνίω, I thresh corn on the threshing-floor.]—Capp. *άλωνίζου, Sem.—ώνω* (§ 269), *impf. ώκα* (§ 335), Ph.
 [άλώπηξ, fox.]—M. Gr. *άλερού.* Despite the accent the ancient form is the source of the Capp. *άλιπήκα, ή, Pot., άλιθήκα, Phl., άληπήκα, Sil.* (Pharasop. p. 114).—*άλωπος* is the parent of *άωπος, Afs.* and *άπός* (decl. § 291), *dimin. άπόκκος, Ph.* For λ, § 269.—For Sin. Arkh. (p. 221) has the M. Gr. *άλερού.* v. § 400
άμα, when. Everywhere in Capp.
άμά, Capp. v. Turk. *amma*
άμαδί; why? Del.
άμνν, interj., Del. Ax.—άμάνι, Ph.
 [άμάξι, cart.]—Capp. *άμάξ, pl. άμάξια, 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
άμασία, Ph. v. *ομασά*
άμε, Capp. Ph. v. *πηγαίνω*
άμίσ, Kis. v. Turk. *'amma*
άμμά, Silli. v. Turk. *amma*
 [άμμος, sand.]—*νάμος, Ph.—άμβους* (§ 18), Silli
άμναινω, Ph. v. *λάμνω*
άμνί, Ph. v. *λαμνί*
άμούν να, perhaps, Ph.
 [άμπέλι, vine.]—In Capp. *gen. sg. άμβελιού, Phl.—Pl. άμβέλα, Kis.—άμβέλια, Silli*
άμπουλα, φιάλη, Sin. (Arkh. p. 222). Latin *ampulla*; v. G. Meyer, *Neugr. Stud.* III, p. 10, and § 372
άμβάρ, Del. v. Turk. *ambar*
άμβους, Silli. v. *άμμος*
άμβρός, Silli. v. *έμπρός*

ἄν (ἀμ, ἀν, ἄ), indef. article, Ph. (§ 286)
 ἄν (ἀμ, ἀν, ἄ), *if*, Capp. and Ph. If the first syllable of the following verb is accented it sometimes loses its accent, e. g. ἄν ἔρπου, Del. At Ph. it expresses also the future; cf. ἄ
 ἄν, *prep.*, like, Del. and at Ph. ἄν do παλό, *as formerly*, Ph.
 ἄν, Capp., forming superl. v. Turk. en "Ana, Ph. a place-name; v. note on p. 489
 ἄνα, Gh. v. ἄλλος
 [ἀναβάτω, *I lift up*].—Aor. subj. 2 sg. ἀνεβάσης, Sil.
 ἀναβαίνω, *I go up*.—Capp. pres. at Phl., imperf. ἀνεβαίνεα, Sil., aor. ἀνέβα, Del. Ar. Sil. Phl., 3 sg. ἠνέβη, Gh., subj. 3 sg. ἀναβῆ, 1 pl. ἄξ να οἰμ (§ 76), Ax. ἀνακρούομαι, *I listen*. In Capp. thus at Del. Ax., and ἀνακρούομαι, Mal. For Sin. Arkh. (p. 228) gives ἀνακρούμαι. Aor. ἀνακρούσκα (§ 85), Del.—νεκρούμαι, aor. νεγρόστα, imperf. νεγρόστων (§ 862), Ph. Aor. 3 sg. νεκρόστων, Afs. Presumably for Ph. Kar. (Lag. p. 58) gives νεκρούω, νεκρούμαι, and Arkh. (p. 228) νεκρούμαι, νεκρέθη 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. 1, 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. ἄνδρας, Sil. Ax., ἄνδρα, Ul. Ar. Gh., acc. ἄνδρα, Phl.—ἄνδρας (§ 18), Silli.—ἄνδρας 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), ἀνουμιος (§ 64), Sem. For Sin. (Pharasop. p. 114) gives ἀνεμος· διάβολος.—ἀνουμιος, 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., ἄθρουκος (§ 64), Mal., ἄρχιωπος, Gh. Ax., ἄτρωπο, Fer., ἄρωπος (§ 101), Ar., ἄρουκος (§ 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.—ἄρουκος (§§ 9, 11, 16, 18), Silli

[ἀνεψίος, nephew.].—ἀνεψίος, Ar. Decl. § 138
 ἀνίκα, Del. v. Turk. enik
 ἀνιδε, behold! Del.—ἄνιδεν, Afs.
 ἀνλαδῶ, Silli. v. Turk. anlamaq
 [ἀνοίγω, *I open*].—Capp. pres. ἀνοίγω, Ar. Ul. Ax. Mis.; but 3 sg. ἀνοί(χ, π) ἀνοίω at Phl. point to ἀνοίγω, as also 2 sg. subj. ἀνοίγης, Ax. and 3 sg. imperf. pass. ἀνοίγόντων at Ar. Aor. ἤνοιξα, Del. Gh. Ar., ἀνοίξα, Ul. Ax. Sil. Phl. Aor. pass. 3 sg. ἀνοίγω, Ar. Pot., ἀνοίγες, Phl., ἀνοίγηκε, Pot., is not dialectic.—νοίγω, aor. ἤνοιξα, imperf. νοίκα τα and ονοίε νήκα τα (§ 246), pass. aor. 3 sg. νοίγηθε, subj. νοίγηθ (§ 361), imperf. νοίγω οτ νοίγω (§ 362).—ἀνοίξου, Silli
 ἀνομος, ἀνουμιος, Capp. Silli. v. ἀνεμος ἀνομηρό, in front, Ar.
 [ἀνάμα].—v. δάμα
 ἀντέρια, Phl. v. ἰτέρι
 [ἀντιδωρον, bread eaten at Mass instead of the consecrated elements.].—ἀντιδωρος, Ar. For δ § 88, decl. § 142
 ἀνδᾶ, behold! Del.
 ἀνδᾶ, prep., like, Ph. Accented also ἄνδ. Arkh. (p. 223) says that at Ph. ἀντι ἐμένα = ὡς περ ἐγώ
 ἀνδο, conj., Del. ἄνδο και and aor. or imperf., when, whilst. ἄνδο να and aor. subj., when (in the future)
 ἀνδόκοσι, f., rafter of a house, roof-pole of a tent, Ph. Cf. δοκός and δόξ, Tah.
 ἄνδρα(s), Capp. Silli. v. ἄνδρας ἀνώρσεν, Ph. v. γωριζώ
 ἀρά, Ph. v. ἄα
 ἀργάτι, Ph. v. ἀγκάτι
 ἀργάλε, Ph. v. ἀγκάλη
 ἀγγελος, Capp. v. ἀγγελος ἀργλάδισε, ἀργλάτσεν, etc., Capp. v. Turk. anlamaq
 ἀργουρά, Ph. v. ἀγγόρι
 ἀρλαδίζω, ἀρλά(ρ)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.'s ἀστοιμάρι, Sin., στιμάρι Fer., στιμάρι, Gh., clearly the same word as the στιμάρι I record from Ar.
 ἀζαγαλού, Silli. v. Turk. aq and saqal ἄου, Ph. v. ἄλλος
 αἰότσι, Ph. v. ἀβσοῦα
 ἀπαδοῦ, hence, Ul.
 [ἀπαντέχω, *I expect*].—Capp. πανδέχω, Del. and at Ul. imperf. ἀπένδεσε, look out, be careful. παντέχω, Sin. (Arkh. p. 259).—Imperf. πανδέχα, Ph., § 334.

—*Pres. 3 sg. ἀναδέξῃ, pl. ἀναδέχουσι, Silli*
ἀπάνω, adv., above, up.—So in Capp. except at Mal. Mis., where ἀπάνου is used or, at Mis., ἀπάν.—ἀ)πάνου, ἀ)πάνου (§ 249), Ph., πάνου, Tsh.
ἀπανάω, adv., from up. In Capp. at Del. Ax.
ἀπέρα, from yonder, Ul.
ἀπαρίσω, Capp. v. ἀπορίσω
ἀπαρού; whence? In Capp. at Del. Gh. Pot. Ax.—παρού, Ph.
ἀπαρ, Silli, Afs. v. παρνω
ἀπαρόδ, Ph. σ' d. το μέρο, on the other side. Possibly from Turk. o-bir, the other of the two
ἀπέ, Capp. v. ἀπό
[ἀπέδ, by this way.]—ἀπέδ, Ar.
[ἀπέδ, hence.]—ἀπέδ, Ax.
ἀπεκεί, thence.—Capp. at Ar. Gh., ἀβεγεί, Del.—ἀβ)εί, Ph. Kis. Used also as indecl. demonstrative, over there (§ 317)
ἀπεκιά, thence, Ax.—ἀπιιά, ἀβ)ιά, Ph. Cf. έκιά
ἀπεκισό, ἀβεκισό, thence, Phl.
ἀπεκού, thence, from then, Ul. Mal.
ἀπέσω, adv., inside, the common Capp. form, Del. Ar. Ax. Phl. Silli., βέσω, Silli., ἀρέτ, Mis.—πέσω, Ph. (§ 249), Afs.—ἀπέσου, ἀπέτ, Silli
ἀπέω, Ax. v. ἀπεδω
ἀπιδία, adv., yonder, Phl. Used also as indecl. demonstrative, § 186
ἀπιδέ, ἀβ)ιδέ, adv., hence, Ph. Used also as indecl. demonstrative, this; e.g. ἀβ)ιδέ σρα δέγ)ια, these things, § 317
[ἀπιδύ, pear, the fruit and the tree (§ 389).]
 —In Capp. the forms vary with the treatment of δ (§§ 86—96). Thus ἀπίθ, pl. ἀπιθ)ια (§ 110), Mal., ἀπιχ, pl. ἀπιγ)ια, Mis., ἀβ)ιχ, pl. ἀβ)ιγ)ια (§ 112), Ax., ἀπι, pl. ἀπι(γ)ια (§ 112), Sem., ἀπιτ, pl. ἀπι(γ)ια (§ 112), Fer., ἀπιρ, pl. ἀπιρ)ια (§ 111), Gh. Ar.—πιδύ (αμ β)ιδύ), pl. τιδύ, Ph.
ἀπιδού, adv., from here, here, now, Ph. Also ἀπιδ' έμβρό, before now. For ἀπιδού σ)ηρ) άκρα, for this reason, v. άκρα, and for the use as indecl. demonstrative, § 317
ἀπιιά, ἀβ)ιά, Ph. v. άπεκιά
ἀπισου, adv., behind, Ph. Variant of άπισου, q. v.
άπ)λά, Ph. v. Turk. abla
[άπ)λώνω, I stretch out.]—Capp. aor. άπ)λωσα, Ax.—φκώνω, aor. έφκωσα, aor. subj. 1 pl. φκώσωμε (§ 321), Ph. For φκ, v. § 274
άπό, prep., from, etc.—The Capp. forms are άπό, πό, άπου, άρ followed by the article, άπέ, πέ, άπού, all also unac-

cented, άρ' and άβ'. With the article άτ (q. v.) is commonly used for άπό. § 169.—At Ph. πό, πο is used, mostly with numerals distributively, e.g. πο τρία, three apiece; otherwise άτ. In text πέ=άπό ένα (p. 450, l. 3 and p. 532, l. 11).—όπ (§ 21), Silli
άπολο, τ' d., relative pronoun, which (nom. sg.), Ph.
άποκάτω, adv., below.—In Capp. Ax. Sil. Pot., ποκάτω, Ul., άπκάτω, Ar. Ul. Ax. Phl. and with metathesis, άπράγω (§ 104), Phl.—ποκάτω, Ph.
[άπομένω, I remain.]—Capp. pres. πομίδκω, Fer., πομίδκω, Phl., πομίδκω, πομίδου or πομίδου (§ 193), Mal. Aor. πόμω, Ar. Ul. Pot., πόμω, Fer. Mis. Mal. Sil. Phl., πόμω, Ax. § 101. There are also forms in πλ-, thus pres. πλεμίδκω, Gh., aor. πλέμω or πλέμω, Gh., πλώμω, Del.—Aor. πόμω or πέμω (§ 363), Ph., 1 pl. πόμωμε, Tsh.—Pres. mid. πομίδκωμε, aor. 3 sg. πόμνι, subj. 2 sg. πομίνης, 1 pl. πομώμω, Silli
άπομυρό, in front. Phl.
[άποπέσω, adv., from inside.]—ποπέσου, Pot.—άποπέσου, Ph.
άποπίσω, adv., behind, Ul. Also άπαπίσω, Ul. Del.—ποπίσου, Ph.
άποβ)εί, thence, Afs. Compound of άπό and άπεκεί
άπότ, άπόκκος, Ph. v. δλώπηξ
άπόστολ, nom. acc. pl., apostles, Ax.
άποσάδύ, adv., in the morning, Pot.
άπού, when, Ph.
άπού; whence? Phl. v. άπαπού
άποτίθε; whence? Sil.
άποψύτ, with child, Ax., άποψύτ, Mal.—Kar. (Lag. p. 42) gives, but without locality, άμωψυχής ή άμωψύτης: γυνη έγγυος. Hatzidákis (Mes. και νέα Έλλ. 1, p. 325) derives it from έπάνω and ψυχή.
άπράγω, Phl. v. άποκάτω
άβ', rel., who. Recorded once at Ph. It is άπού, for which v. πού
άβεγεί, Phl. v. άπεκεί
άβ)εσε, Del. v. Turk. qahbe
άβ)εί, Ph. v. άπεκεί
άβ)λά, Ul. v. Turk. abla
άβ)αλούσσα, Silli. v. Turk. 'aqelle
άβ)λό, Min., άβ)λού, Del. v. Turk. 'aqelle
άβ)λό τ, Fer. v. Turk. 'aqel
άβ)ουλου, Capp. v. Turk. 'aqelle
άβ)όλ, Del. v. Turk. 'aqel
άβ)όλό, Ul. v. Turk. 'aqelle
άβ)αβ)άι, thus, Ph., given by Kar. (Lag. p. 43) and Arkh. (p. 217). Also άβ)άι (Lag. p. 41) and άβ)ατ, Arkh. l. c.
[άβ)άδα, rank, line.]—μό δη ράδα, in twines, Ph.

ἀράνης, Capp., etc. v. Turk. 'arap
 araba, ἀραβαίης, Capp. v. Turk. 'araba
 arabous, Mis. v. ἀνθρωπος
 ἀράδιμα, Ul. v. Turk. aramaq
 ἀραδέζω, ἀράτσα, Capp. Ph. v. Turk.
 aramaq
 ἀργά, adv., late.—In Capp., Ar. Ph.—
 ἀργάς, Silli
 ἀργάχι, Ar. v. ἀδράχι
 [ἀρδένω, I water.]—ἀρδέθγω (§ 11), Silli.
 —For Sin. Arkh. (p. 219) gives ἀρδένω.
 —With metathesis δρέβω, aor. subj. να
 δρέψωμε, Ph.
 ἀρέ, ἀρέζα, ρέζα, now, Ph. Kar. gives
 (Lag. p. 43) ἀρέ, ἀρεσού, ἀρεσοῦκα,
 ἀρεσοῦκα, with the meanings νῦν,
 νυνί or ταχέως
 [ἀρέσκω, I please.]—Capp. aor. 3 sg.
 ἀρεσεν, Pot. The pres. ἀρέθω is given
 by Arkh. for Sin. (p. 224)
 ἀρκούδι, bear, Ph. Afs.
 ἀρκουῶ, -δῆς, I crawl (on all fours like a
 bear (ἀρκουῖ)), Sil. (Xen. i, p. 192),
 ἀρκουῶ, Gh. For δ, § 89
 ἀργάτοι, Ph. v. ἐργάτης
 [ἀριέγω, 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.—λιμέζω, impf. λιμέσκεν
 da (§ 339), aor. subj. λιμέξω, Ph. Aor.
 λιμίζα. Tsh.—Cf. ἀλμεχτήρ
 [ἀρμόζω, I fit together.]—Capp. pres.
 ἀρμυάνω (§ 192), impv. ἀρμω, pl. ἀρμῶν
 (§ 225), Ul. One of its meanings is
 to shut a door
 [ἀροί, lamb.]—ἀροί(χ § 62), Ul.
 [ἀροῦμαι, I refuse.]—From an active
 form, aor. 3 sg. ἀρόψην do, Ul.
 ἀρό, pl. ἀρά, adj. well, in good health,
 Ph. v. λιάρω, λαρώνω
 ἀροσύνη, health, Ph. v. λιάρω
 ἀρούσκα, adv., in good health, Ph. Kar.
 (Lag. p. 43) gives the adj. ἀρούσκο=
 ἀρό. v. λιάρω
 [ἀρπάζω, I seize.]—Impf. 3 pl. ἀρπάζαν,
 Pot.
 ἀρqaδάς, Capp. Silli. v. Turk. arqadaş
 ārcen, Ax. v. τραβῶ
 [ἀρσενικός, male.]—Capp. σερρικός, Del.
 Ax. (§ 129) Pot., σερρικός, Fer. (decl.
 § 146) Gh.—σερρικός, Ph.
 ἀρσή, ἀρδώνος, Silli. v. ἀρχή
 [ἀρτος, the loaf used in the Mass.]—
 ἄρτους (§ 9), Silli
 ἀρrouτους, Silli. v. ἀνθρωπος
 [ἀρχή, beginning.]—At Silli ἀρσή 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
 ἀρχιωπος, Gh. Ax. v. ἀνθρωπος

ἀρώνω, I cure, Ph. v. λαρώνω and λιερῶ
 ἄρωτος, Ar. v. ἀνθρωπος
 ἄς, particle used with the subj. to ex-
 press the 1st and 3rd pers. impv.—In
 Capp. ἄς, ἄς, ἄξ, ἄξ, or, before initial
 σ, ἄ, ἄ. This ἄ, ἄ, may be confused
 with the δ which expresses the future
 q.v. It is used, but rarely, with the
 true impv., ἄς παρτάμε, take thou and
 go, Ax.—Also at Ph.

ἄς (ἄξ, ἄς, ἄξ), 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 Ph. ἄς το occurs but is rare. At Del
 and Pot., where the article is better
 preserved, there are also f. sg. ἄση,
 Del., ἄση, Pot., and m. pl. ἄσον. Before
 the relative τό it produces at Del. ἄς
 (rarely ἄς το or ἄς), because. So at
 Ar.—At Ph. στο, στη, etc. according
 to the forms of the article. To express
 the comparative ἄστ is used (§ 305)
 and for most ζάλ, i.e. ἄς ἄλ, for which
 v. § 306.—At Tsh. Afa the vowel-
 weakening produces στου, pl. στα, etc.
 ἄσα, prep. and conj., until, Del. ἄσα
 βραδύν, until evening, ἄσα δεπῆ, until
 now

[ἄσημ, silver.]—ἄσημ, Ar.

[ἄσθενής, stick.] A form †ἄσθενάρης is
 at the bottom of the Capp. and Ph.
 forms.—Capp. ἄσθενάρ, pl. -άρα, Del.
 Fer. Gh. Ax. Ph. Mal. and (Val. p. 15)
 Ar. With subst. verb, § 248. For aor.
 ἄσθενάρησαν, he fell ill, Fer., v. § 195.
 —στανιέρ, pl. -έροι, Ph., § 297

ἄσκέρ, etc., Capp. Ph., ἄσκερλέω, Ul.
 v. Turk. 'asker

[ἄσκημος, ugly.]—ἄσκημο, Ar.

ἄσκι, leather bag.—ἄσκι, pl. ἄσκια. Ph.
 Grégoire gives shtchí (B. C. H. xxvii.
 p. 153), § 264

'Ασλαμβέγος, Ph. v. Turk. arslan

ἄσλάν, ἀσλάνος, Ph. Capp. v. Turk.
 arslan

[ἄσπρίζω, I am white.]—Aor. ἤσπρισα,
 Ph.

ἄσπρο, white, Capp. and Ph. Latin
 asper; v. G. Meyer, Neugr. Stud. iii.
 p. 12, and §§ 372, 373

'Ασπροκέφαλος, white-head, Ax. One of
 the derisive but secret names for
 Turks

ἄσπενάρ, Capp. v. ἀσθενής

ἄσπερα, Ax. v. ἄστρον

'Αστρατίν Κοζά, Ph. The Turkish rustic
 wit Nasreddin Khoja. For dropped ν,
 § 98

[ἄστρον, star.]—Capp. ἄστρο, Sil., ἄσπερα.
 pl. ἄσπερες, Ax., ἄστρος (decl. § 143).
 Ar.—ἄστρο, Ph.

φαλός, sure.]—**φσαό** (§§ 269, 284) quoted from Kar. by Grégoire (*B.C.H.* xxiii, v. 155) for Ph. *v. σφαλώνω*, etc., Del. Fer. *v. πηγαίνω*

μ, Ar. v. άσημνημο, Ar. v. άσημνος
δα, water-channel, Afs. Arkh. gives for Sin. (p. 226) άχλώτα as artificial channel for irrigation. Eleft. (p. 91) suggests derivation from άχετός. Cf. the Karpathian χιστάρι = άχετός (Μανωλακάκης, Καρπαθιακά, p. 218)

υροϋμ, Del. v. εΐδα υρο, Ph. v. άχυρο(ν) ύρια, Phl. v. Turk. akhër
ι, άδέ, pl. άριά, this, Ph., etc. For forms, §§ 311, 315

ι, Capp. v. γιατί
έγω, Ph. v. γατιάνω
ός, άδός, άτό, άδό, this, Ph., etc. For forms, § 315
ότε, άδόδε, then, Ph. σέ, thus, Ph.

τσιγγάνος, gypsy.]—Capp. **ιγγάνος, Phl., ιγγιάνος** (decl. § 129), **Α. Ar. Sin. κατασιγκάνης** (Arkh. p. 243).—**ιγγάνους, Silli**

οσο, so many, Ph., with pl. άτσονδιά. Kar. (Lag. p. 44) gives άτσον' τόσον, άτσονκιο' πόσον, άτσόντε, άτσόντο' τος-ούτον

ιδ, here, now, Ph. Used also as indecl. demonstrative; άδ το γεμέκι, this food here

άελφή, άδελφό, Capp. v. άδελφή, άδελφός
δεμεν, otherwise, Del.

ερέ, now, Del. Cf. άδαρά
διμερί, Ar. 's d. τον, around them
δό, this, Phl. άδ το χανόμ, this lady
δού, here, Afs., used as indecl. demonstrative, § 317

άράχέ, Ar. v. άδράχι
κύθεντης, master.]—**άφτέν** (§ 251 and decl. § 298), **Ph. Tsh. Afs. The Turkish form έφένδη 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): άφένδης, Del., Sem. (decl. § 161), άφένδη, Ul., άφέντης, Ar., άφένδος (§ 162), Ax. The initial α- makes it less likely that they come from the Turkish form efendi**

αύλη, courtyard.]—At **Ph. άβλη**, but generally in Capp. with *v* of the *f*. art. prefixed (*v.* § 98). Thus **νεβλη**, **Fer. Ul. Mal. Phl. and (Pharasop. p. 121) Sil. For the ε v. § 66.—αβλή, Silli**

[αύζάνω, I increase.]—At Ph. the old aor. ήβζησα, ήβζησα or ήζησα (i.e. ηβζησα) has produced a new present

βζά(γ)ω or more often ζά(γ)ω, ζάς, ζζ, with impf. ζάγκα, §§ 281, 322, 337.—At Silli, pres. middle, ξίνισκουμου or δινίσκουμου

[άβριο(ν, tomorrow.)—άβρι or άβρι, Silli
[αύτι (άφτί), ear.]—In Capp. φτί, pl. φτιά, Fer. (§ 109) Ul. Ax., άφτί, pl. άφχιά, Mis., άφκι, pl. άφκιά, Sem. and pl. φκιά at Fer., τ' ώδί, Phl., ώτί (Pharasop. p. 126), Sil.—τί, pl. τία, Ph. Tsh., §§ 258, 288, 303
αυτός, this.—άφτός (§ 28), Silli. Cf. §§ 176, 315

άφ, Ph. v. άλλος
άφένδης, etc., Capp. v. αύθεντης
άφεριμ, Ph. v. Turk. aferin

[άφηρούμαι, I listen.]—κερούμαι, -ούσαι, etc. (§§ 353, 356), Ph.—ά)φρηκούμου (§ 51), aor. φρηκήσκα (§ 55), Silli

άφήνω, I leave.—Capp. άφήνω, Del. Phl. Pot., 3 sg. άφήμ βαίν, Ax., βαήνω, Gh. Ar., impf. § 203, aor. άφηκα, Ul., άφκα, Del., άφήκα, Mis. Mal. Ax. Phl. Pot., βάφκα, Ar., βάκα, Gh., subj. βαήκω, Gh., impv. § 223.—φήνω, aor. φήκα, 3 sg. φήεν, φήσεν, impv. § 345, Ph.—άφήννου, aor. άφηκα, aor. subj. άφήσου, Silli

άφού, Silli. v. αυτός
άφλίκο, Kis. v. ελαφρός
άφρικα, Ph. v. ελαφρός
άφτέν, Ph., etc. v. αύθεντης
άφτί, Mis., άφκι, Sem. v. αυτί
άφτω (άπτω), I kindle.—Capp. ίφτω, Ar. Ax., γιάφτω (§ 197), Ul., impf. § 209, aor. ήψα, Ar. Ax. Phl., έψα, Ul., άψα, Fer.—άφτω, aor. ήψα, aor. subj. άψω, impv. § 846, Ph.—Pres. 3 sg. νάφτει, aor. subj. 3 sg. νάψη, Silli

άχ, ejaculation, Ah! Ul.
'Αχιαβούδες, Ph. A place-name. For β, § 273

άχλι, Ph. v. Turk. hile
άχλής, Mal. v. Turk. aşli
άχμάχος, Ph. v. Turk. ahmaq
άχπάτ, Phl. v. Turk. ahbab
άχβέσα, Ph. v. Turk. qahbe
άχσα, Del. Ul. v. Turk. sqmaq
άχσάμωνα, Phl. v. Turk. akhšam
άχτιζω, I take out, Pot.

άχτώ, άχσα, Ph. v. λακτιζω
άχτόζω, Del. v. Turk. sqmaq
άχυρο(ν, straw, chaff.—Capp. άχυρο, Mis., pl. άχγερα, Ul. άχιορο and (place for straw) άχιορχώνα, Sin. (Arkh. p. 226).

—άσυρο, Ph., pl. άσυρα, Afs.
άχέρ, Ar. v. Turk. akhër
άψά, at once, quickly.—In Capp., Fer. (Krinop. p. 43), Ar. Ax. Phl. and at Silli. For Sin. Arkh. (p. 227) gives άψός and άψύς, lively, quick. Also a Pontic word, v. Hatzidakis in 'Αθηναίων, i, p. 6

ἀψίδεκα, *quickly*, Ar. (N.K.), ἀψίσεικα (Krinop. p. 43), Fer.
 ἀψουδικανάς, *immediately*, Silli
 ἀψούδεκα, *immediately*, Ax.
 αἰώνι, Ph. v. αἰώνι
 αἰωτός, Afs. v. αἰώπηξ

ä

ἀλιθήκα, Phl. v. ἀλώπηξ
 ἀσκέρ, Mal. v. Turk. 'naker

β

βάα, no, Silli
 βαβάς, *father*. So at Silli. In Capp. βαβά, the -s almost always disappearing before the poss. pron., § 180. By-form βά (§ 103) Ul. Ax. Phl.—At Ph. τανάς is the word used; πατέρα is everywhere quite lost

βατήω, Capp. v. ἀφήω
 βαθικό, *adj.*, *deep*, Mal.
 βάκ βάκ ἀνά, *imitation of frogs croaking*, Gh., p. 340. V. addendum, p. 695

βάκα, Gh. v. ἀφήω
 βάλ, Capp. v. βουβάλι
 βαμβάκ, *cotton*, Phl.
 βαπόρια, n. pl., *steamers*, Del. v. § 369
 βαφόν, etc., Capp. v. Turk. vaqot
 βαρβαρ(α)γαρούσα, *βαρβαργαρού*, *ogress*, Ph. The derivation is probably βάρβαρος + Turkish qarə, *woman*, with the occasional addition of the fem. ending -ισα

βαρβατος μέγας, ἐπὶ ἰπποῦ συνήθως, Sin. (Arkh. p. 227). Latin barbatus. v. G. Meyer, *Neugr. Stud.* III, p. 13 and § 372

βαρειά, *adv.*, *heavily*, Ax.
 βάρος, *weight*, Ar.
 βάρι, pl. βάριε, *rose*, Ph. Armenian *vard.* v. § 376
 βάρηλακα, Gh. v. βάρραχος

βαρό, *heavy*, Ax.
 βασιέι 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.; βασιλός, 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*].—Ξαδλικό, Mal., βλαστικό, Fer., by contamination with βλαστός, *spring*. βαλικό, Sin. (Arkh. p. 227) § 104

βασιλόπητες, f. pl., *king-cakes*, Sil.
 βαδλικό, Mal. v. βασιλικό
 [βάτος, *bramble*].—pl. βάδοι, Ph.
 [βάρραχος, *frog*].—In Capp. generally a f. form; βάρηλακα, Gh., βαρχιάκα, Ax.,

βατράκα (Krinop. p. 44), Fer. Arth gives ματράκα, and for Sil. βοθρικ (p. 251). Pharasop. for Sil. βαθρικ and βοθράκα (p. 114).—ματράκα, Ph.—φάρακα, Silli

βάφα, Ar. v. ἀφήω
 [βαφιστικός, *godson*].—βαφδέκό (decl. § 148), Ar.

βάχ, *interjection*. Del.
 [βγάζω (ἐκβάλλω), *I take out*]. Used everywhere.—Capp. pres. βγάλω, Ax. Phl., βγαλίσκω (§ 193), Ar. Aor. ἐξέβαλα, Del., ξέβαλα, Mis. Ax. Sil. Phl. Pot., εβγαλα, Fer. Ar. Ul. Subj. probably always βγάλω.—βγάλω, *impr. γαλικά* (§§ 281, 336), aor. 3 sg. εβγαλε. εβγαγανέ da, *impr.* § 345, Ph. For βg v. § 266. Gtégóire (B.C.H. xxxiii. p. 153) gives βγαλώω = βγάλλω, and from this come *impr. φαγάωκα*, aor. φαγάωσα, βgάγωσα, aor. subj. βgάγων used in the sense of *taking bread out of the oven*, i.e. *baking*, Ph. Pres βγαλίνου (§ 322), *impr.* § 335, aor. εβγαά da (§ 342), aor. subj. βgάων, Tsh.—βγάλλου and ξεβάννου, Silli

βγαίνω (ἐκβαίνω), *I go out*. Used everywhere. Capp. pres. βγαίνω, Del. Gh., βghónω, Fer. Ul. Ax. Sil. Phl., βghónω. Mal. For ghə v. § 81. *Impr.* §§ 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. εβghə, Ul. Fer., ξza, Ax. Aor. subj. always βgώ (§ 242).—βgαίνω, 1 pl. βgαίνωμε (§ 321), *impr. βgαίκα* (§§ 281, 335), aor. εβga (§ 363), aor. subj. βgώ. Ph. Afs. Kis., but subj. 3 sg. ε βgί (§ 266), Tsh.—ξεβάννου. *impr.* § 39, aor. ξέφα or εφα, Silli

βγό, Capp. v. φόν
 βghónω, Capp. v. βγαίνω
 βεζίρ, Ph., etc. v. Turk. vezir
 βέκι, pl. βέκε, *neut.*, *die, dice*, Ph. Karolidhis (Lag. p. 46) gives βέκας, a *game with knucklebones or the knucklebone itself*, comparing the Armenian vēg which Bedrossian gives with the meaning *knucklebone*. In the text (p. 490, ll. 5, etc.) the non-dialectic pl. βέκια is used. v. § 376

[βελόνι, *needle*].—The Capp. form is βολόν, pl. -όνια, Ar. Sil. Pot. and also Fer. (Krinop. p. 44), and Sin. (Arkh. p. 228). v. § 65.—At Ph. ββελόνι is used as a secret name for Athens to mislead any Turks who may be present as to the subject of the conversation. A friend suggests to me that the origin of this is a pun on the

- ina of Atina and the Turkish ine, needle. For needle Grégoire (*B.C.H.* xxxiii, p. 154) gives βίονι, § 269
- βέμβου, Silli. *v. πέμπω*
βένετος· κωνοῦς, with the verb βενετώνω, to go black and blue (of a sprain or bruise), Sin., given by Arkh. p. 227. Latin venetus, and Byzantine word; *v. Ducange*, both Greek and Latin, and § 372
- βέννου, Silli. *v. πέμπω*
βεράνι, Silli. *v. Turk. virane*
βέρρα, *f.*, ear-ring, Silli
[βερκόκκοιν, 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 θαγλό is used. The Capp. form βορκόκ comes from a dimin. βερ(υ)κόκκων with *e* 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 § 372
- βζέγω, Capp. *v. ζεύγω*
βήχω, *I cough*, and *aor. έβηχσε*, Fer.
[βήγλα, watch.] Often used as a name for high hills in Greece and thus for a hill near Silli in the form βήγλα. Latin vigilare for vigilare; *v. Meyer, Neugr. Stud.* iii, p. 14 and § 371
- βιλ, *membrum virile*, Ax. and given for Sin. by Arkh. (p. 228)
- βίνεψα, *aor.*, *I throw*, Ph. Afs. *impf.* § 389. The *pres.* is given by Kar. (Lag. p. 47) as βινέψω, βινέω. At Ph. also βίνεψα and φίνεψα. Cf. βουνιζω, *I throw*, Cyprus (Sakellários, *Κυπριακά*, ii, p. 494). Hatzidakis (*Einleitung*, p. 417) derives from βινέψω, βινέω. *v. § 400*
- [βίος, richness, substance.]—το βιό, Pot. βιοχούμου, βιράννου, Silli. *v. βρεχούμαι*
βγάγωσα, Ph. *v. βγάγω*
βγαίνω, Ph. *v. βγαίνω*
βγάλω, Ph., βγαλαίνω, Tsh. *v. βγάζω*
[βλαστάρι, sprout.]—βγοστάρι or (Lag. p. 48) γοστάρι, Ph. § 272
βλαστικό, Fer. *v. βασιλικό*
[βλέτω, *I see*.]—βλέτου, Silli. In Capp. its place is taken by θαρώ and τρανώ
βλοήσκα, Silli, etc. *v. εύλογώ*
βλέ(γ)ω, Ph. *v. αύξάνω*
βό, Ph. *v. όόν*
βώδ, Del., βάδ, Sil., etc. *v. βώδι*
βόκο, Ph. *v. φόν*
βολόν, Capp. *v. βελόνι*
βορζω, *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
- βοσκίος, 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.* βοσκήθη, Ax. The *b* in *aor. βόσκησα*, Ax., is taken from βιστικός, a shepherd. All these are transitive. Intrans. is *mid. aor.* 1 *sg. subj. va βοσκήθω*, Ph.—Trans. βοσδίζω, Ph. Tsh., *aor. subj. va βοσδήση*, Ph. Intrans. *mid.* 3 *sg. βοσδεύεται*, Ph., βοδεύει, Afs., *aor. subj. βοσδήθω*, Ph. For *σδ v. § 264*
- βοσδέρ, *acc.* -έτη (§ 297), shepherd, Ph. I take it from Grégoire (*B.C.H.* xxxiii, p. 151), who has βοσθητέρ: for *σδ v. § 264*, note. It occurs in the Ph. Gospel: ἀταδώνω τὸ βοστζέρι, *I will smite the shepherd* (Lag. p. 9)
- [βουβάλι, buffalo.]—Capp. βαλ (§ 103), Ar. Ul. Phl. and (Arkh. p. 227) Sin.—Pl. γουβάλε (§ 287) 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.
βουίνι, Capp. *v. βουί*
[βούκεντρον, *ae-goat*.]—At Misti the dimin. βουκέντρι has produced by the steps βκένδρ, φκένδρ, the form φδένδρ, *pl. φδενδριρατα* (N.K.), §§ 60, 78. βωφκέντζι (pron. βωφκέντζι), Ar. (Val. p. 16). The metathesis of the *p* is helped by βώρ, the local form of βώδ (§ 88).—For Ph. Kar. (Lag. p. 47) gives the dimin. βουτζέντρι, βουτζέντρι, *i.e.* βουδένδρι
- βούλα, seal, and verb βουλώνω, Sin. (Arkh. p. 228). Latin bulla, bullare. *v. Meyer, Neugr. Stud.* iii, p. 17 and § 372
- 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. βουίνι, Phl. Sil. and (Arkh. p. 228) Sin.—Gen. βουινού, Ph., where βουίνι is the common word.—βουίνι (§ 13), Silli
βούνουμαι, Ph. *v. λούω*
βούνω, Del. *v. σβίνω*

βουρδόνι, Ph. v. **βερδόν**
[**βουτώ**, I dip.]—Capp. aor. **βούτσα**, Mis. Sil. Arkh. (p. 228) gives **βουτώ** καὶ **βουτίζω**· **βαπτίζω**, δύω. Φρ. ὁ ὄλιος **βοῦτζεν**.—**βουδάγω**, aor. **βοῦτσα** (§ 250), impv. § 349, Ph.

βράδι, Ph. v. **ώρα**
βράδν, evening.—**βράδν**, **βράδ**, Pot., **βράν**, Ax., **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. **βραδύνε** (§ 384), Ph.—In M. Gr. **βραδύνει** is used, and **βραδύνω** means *I am late*
[**βράζω**, I boil.]—Aor. 3 sg. **έβρασαν**, Mal.—**έβρασε**, Ph.

[**βρακι**, trousers.]—Capp. **βραδί** (§ 78), Mis., pl. **βρακιά**, Del. Latin *braca*; v. Meyer, *Neugr. Stud.* III, p. 19, and § 372

[**βρακοζών**, waistcord of trousers.]—Capp. **βρακοζών**, Ar. and Ax., where the β is scarcely heard (§ 101)

[**βραχιόλι**, bracelet.]—**βραδάλι**, pl. -λε or -λα, Ph. Latin *bracchiale*, affected by *βραχιόνιον*. v. Triandaphyllidis, *Lehnwörter der Mittelnriech. Vulgärliteratur*, p. 103, and § 373

βραχιόνι, the dim. of *βραχίων* occurs at Ph. Kis. and Als. in the form **βροδόνι** meaning *arm*, not *bracelet*, § 254. Gen. **βροδονού**, Ph.

βραχνάς, evil spirit, incubus, Silli
βρείζουμαι, Gh. v. **βρεχούμαι**
βρεσή, Ph. v. **βροχή**
[**βρέχει**, it rains.]—Capp. **βρέχ**, Mis., **βρέχτει** (§ 192), Ar.—**βρέσει**, Ph.

βρεχός, Capp. v. **βροχή**
βρεχούμαι, I call.—Arkh. (p. 229) says, “**Βρεχούμαι** καλῶ, φωνάζω, aor. **βρεχύστα**, impv. **βρεχύστ**. Used in nearly all the Capp. dialects, but not at Ph. In Bagdaonia they say **βρείζω**, aor. **έβρέισα**, impv. **βρέτ**. At Silli **βριάσκω**, aor. **βρέσα**, impv. **βρέτ**.” I record from Capp. pres. **βρεχούμαι**, aor. **βρεῖστα** (§§ 97, 239), Ax., **βρέχουμι**, Mis., **βρείζουμαι**, Gh., aor. 3 pl. **βρεῖσταν** do, Ar.—**βιριόμου** (§ 51) and **βιριόνον**, impf. § 41, aor. **βιριάσκα**, Silli.—Hatzidakis suggests a derivation from **βρυχώμαι** (‘*Αθηνά*, XII, p. 481)

βρεχώ, Mis. v. **εὐρίσκω**
βρίδκω, Capp. v. **εὐρίσκω**
[**βροντᾶ**, it thunders.]—Impf. **βροντάκε**, Ph., § 337

[**βρόντημα**, clap of thunder.]—**βρόνδεμα**, Ph., § 257

βροδάλι, Ph. v. **βραχιόλι**
βροδόνι, Ph. etc. v. **βραχιόνι**
βρουκαρίζω, I weep (of children), Ph.

Impf. § 339, aor. **βρουκάντσε**, **ρουκάνσι** (§ 281). Arkh. (p. 228) gives for Sin. **βουρκαρίζω**· **μηδῶμαι** ἐπὶ ἀγελάδος, and for Ph. **βρακαρίζω**· **κλαίω** ἐπὶ **βρεφίω**. So too Kar., **βρακαρίζω** (Lag. p. 47)

[**βροχή**, rain.]—Capp. **βρεχός**, Ar. (decl. § 144), Sem. (decl. § 136), Ax. Mis. (decl. § 133), Pot., **βρεχό**, Fer. (decl. § 146), **βροχός** (§ 101) Ax. For Sin. **βρεχός** and **βροχός** (Arkh. p. 229).—**βρεσή**, Ph.—**βροσή** (§ 14), Silli.—The forms with ε for ο have been affected by **βρέχει**.

βρωδέλιες, f. pl., water-parsley, Ph. A compound of **βρόσι** and **σέλινον**. § 282
βρώμος, stink, Pot. § 120
βρωμιώ, -εις, I stink, Del. § 200

βδόκκο, wooden bottle, Ph.—Kar. (Lag. p. 47) gives **βοδόκκο** and **βουδόκκο**, referring to Arm. *povtovk*, *ptovk* which means a *small pot or saucepan* (Bedrossian). v. § 376. The Phárasa **βδόκκα** are made by the Moslems at *Bársama* on the way to Adana

[**βυζί**, breast.]—Capp. **βυζί**, pl. **βυζιά**. Gh. Ar. Phl.

βόνω, Ul. Del. v. **σβόνω**

[**βώδι**, **βώδι**, ox.]—The Capp. forms vary with the treatment of δ (§§ 86–96) and the -δι stems, and some belong to **βώδι**, some to **βώδι**. Thus: **βώδ** or **βόδ**, pl. **βόδια**, Del., **βώδ**, pl. **βώδια** (§ 111), Sil., **βόδ**, pl. **βόδια** (§ 75), Mal., **βόι**, pl. **βόγια**, Mis. Ul. Ax., sg. also **βόιχ**, gen. **βόιού**, Ax., **βώρ**, Ar. Gh., **βόιρ**, Fer. (Krinop. p. 44), **βόιρ**, gen. **βόιδού**, pl. **βόιδα**, Ph. (§ 95), pl. **βόιδα**, Pot.—**βώδι**, Ph. etc.

[**βώλος**, clod.]—**μώλος**, Fer. (Krinop. p. 55), § 99

γ

γά, Ph. etc. v. **γάλα**
γάζα, Ax. v. Turk. *qazmaq*
[**γαϊδούρι**, ass.]—In Capp. and Silli always with d instead of δ (§ 95): **γαϊδούρι**. Fer., **γαϊδούρι**, pl. **γαϊδούρα**, Phl. Mal. (§§ 71, 82), **γαϊδούρι**, Ul. Ar. The form **γαϊτούρι**, Sin. (Arkh. p. 229) shews the same d for δ.—**γαϊδίω** or **γαϊρίδι** (§ 288), **το γαϊρίτι σου** (§ 250), and dimin. **γαϊδαρόκκο** or **γαϊμάδακκο** Ph. For metathesis, § 284.—**γαϊδέουρος** (§ 11), Silli

γαίετ, Mis. v. Turk. *ghayet*
γαϊρίδι, Ph. v. **γαϊδούρι**
γαϊρίρι, Del. v. Turk. *gharib*
γαϊρίπ, Silli. v. Turk. *ghairā*
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., *qála* (§ 82), Mal.—*γά*, Ph., etc. § 269

γαλάνα, *neut. pl.*, Del., in text on p. 320, l. 27. Explained as *thistles*

γαλέ, *pl. γαλέ*, *spider*, Ph. Kar. (Lag. p. 48) gives *γαλέ* or *γακαλλέ*, *spider's web*, and *γακαλιέρ* or *γακαλλιέρ*, *spider*

γάλα, Ax. Silli. v. *άγάλια*

γαλίνας, *pl.*, Ax. Explained in text on p. 390, l. 21 as *λάχανα*, *herbs, vegetables*.

Ghalle in Turkish (غاله) means *fruits of the earth in general*, but any connexion is very doubtful

γαλιών, 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., *γαμβρος* (§ 73), Sem. Deol. § 127 (Mal.), § 136 (Sem.), § 138 (Ar.), § 145 (Gh.)

γάμος, *marriage*.—Capp. generally *γάμος*, but *qάμος*, Ph., *qάμους*, Mal. (§ 82), *γάμους*, Mis., *γάμος*, Del. Decl. § 120 (Pot.), § 126 (Mal.), § 130 (Ax.), § 133 (Mis.), § 135 (Ul.), § 140 (Ar.). With possess. § 180, Ul.—*γάμος*, Ph.—*γάμους*, Silli

γάμο, *stupro*, Ph.

γαίνω, *I am thirsty*, *aor. γάνωσα* (§ 216), Ar. *impf. γάνωε* (§ 201), Gh. For Sin. Arkh. gives (p. 230) *γανωμένος*: *ἀπηυδηκώς ἐκ δίψης*, and *γαυιάζω* = (1) *I speak loudly*, (2) *I thirst*. This word can have no connexion with *γαίνω*, *I smear*, but must be allied to *γαυιάζω*, *I do a thing with difficulty*, Imbros (Zwγραφείος Ἀγών, 1896, p. 16) and possibly the Pontic *γαυαχτώ*, *I am tired* (v. *γαυόχσεν*), and Ophite *ἀγανάχτερος*, *untired* (Deffner's Archiv, p. 189). For *ἀγαναχτώ* elsewhere, v. Xanthudhídhis, Ἐρωτόκριτος, p. 478

γαβάρκα, *γαβήσα* da, Ph. v. *ἀγαπῶ*

γαβέλι, Silli. v. Turk. *ghabavet*

γὰβ, Gh. v. Turk. *qabuq*

γαράφι, *carnation*, Sin. (Arkh. p. 230). Italian *garofalo*. v. G. Meyer, *Neugr. Stud.* iv, p. 22, and § 369

γάτα, *cat*, v. *γάτα*

γαταίνω, *I drive away*, and *aor. 3 sg. γατίσεν* da, Ph. Also without *γ*, *pres. ἀτιέγω*, *aor. ἀτίεσα*, *impv. § 345*. Kar. (Lag. p. 49) gives for Ph. *γκατιέζω* and *κατεύω* (i. e. *γατέβω*) and I record the *aor. γατίσεν* da or *κατίσεν* da. A Pontic word, v. § 391

γαδέρφια, Ax., text on p. 394, l. 32. Explained as *small glasses*. It is the pl. of a dimin. of *καθρέφτης* with metathesis of

the *-ρέ-*, the initial *γ* being probably an error for *g*.

[*γδέρω*, *I flay*.]—*Aor. 3 pl. ξεγδέρωνε*, Ph.

γδυμένος. v. *ξυμῶ*

[*γδύνω* (*ἐκδύνω*), *I strip*.]—Capp. forms are: *γδύζω*, *pass. γδύζομαι*, *aor. γδύσ-τα*, Sil., *γδύζομαι*, *aor. γδύσ-τα*, Ax., *γδύζομαι*, *aor. γδύσ-τα*, Fer., *γθεδύζομαι*, *aor. γθεδύσ-τα*, Gh., *γθεδύζομαι*, *aor. ἐγθεδύσ-τα*, Del., with which cf. *γιτόζω*, *γιτόζομαι*, Sin. (Arkh. p. 231).—*γρῆνον-μου* or *γρῆνονμου*, *aor. γρῆσθηκα* (§ 53), *impv. γρῆσ-τα* (§ 55), Silli. For *γρ* v. § 11.—At Ph. *ξυμῶνω* is used, *q.v.*

γέβκα, *γεβῶ*, Silli. v. *διαβαίνω*

γείρεν, Gh. v. *εἶδα*

γέλα, Silli. v. *ἐρχομαι*

γέλα, Mis. v. *γέννημα*

[*γελῶ*, *I laugh*.]—Capp. *pres. 2 sg. γελᾷς*, *aor. subj. 3 pl. γελᾷστε*, Phl. *Impf. γέλανα*, *aor. γέλασα*, Sil., meaning also *to make laugh*. *Impf. §§ 203, 206*.—*γιάζω*, *impf. γιάζκα*, *aor. γιάσα*, Ph. For *λ* v. § 269

γεμέκι, Capp. Ph. v. Turk. *yemek*

γεμενί, Ph. v. Turk. *yemeni*

[*γεμίζω*, *I fill*.]—Always in Asia with *pres.* in *-ώνω*. Thus in Capp. *γεμῶνω*, *aor. γεμῶσα*, *subj. 3 sg. γεμῶσῃ* or *ἐμῶσῃ*, *aor. pass. 3 sg. γεμῶσθῃ*, Del., *γομῶνω*, Del. Gh., and *aor. γόμωσα*, Ar., *γομῶνω*, Phl. Sil. with *aor. γιόμωσα*, Phl. Sil. Ar. Ax. *χομῶνω*, *impv. χομῶμον*, Ar. At Ax. *aor. subj. also γεμῶσω*. *Aor. γιμῶσέν* do, Ul., *subj. 3 sg. ἐμοῦσῃ*, Sil. Participles, *γεμάτο*, *γιομῶμον*, Ax., *γιομῶμερο*, Sil.—*ἐμῶσα*, *aor. ἐμῶσα*, *impv. ἐμον* or *εμο* (§ 350), *aor. pass. ἐμῶθα* or *θηα* (§ 362), Ph.—*γεμῶντων*, Silli

γεμῶν, 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 σαγαλού*, *q.v.*

γένεια, *n. pl. beard*.—Capp.—Phl., *ἐνια*, Ax.—*γένα*, *ra*, Ph. Afs.

γένειδεν, Ph. v. Turk. *yeniden*

γέσσα, Capp. v. *γίνομαι*

γέννημα, used in Capp. with the special meaning of *wheat*. Thus *γέννημα σῖτος*, Sin. (Arkh. p. 230), Ar. (Val. p. 16) and for Sil. *γέννημα*, *pl. γενήματα σῖτος* (Pharasop. p. 115). *γέννημα*, Ul., *γέλα*, Mis., *γέμα*, Ax. The *pls.* of these forms are unrecorded, but are no doubt in *-ατα*

[*γεννώ*, *I give birth*.]—Capp. *aor. ἐγένησεν*, and *subj. 3 sg. ἐνήσῃ*, Del., *γένεσε*, Ul. Sil., *subj. 2 sg. γενήης*, Ul., *aor. pass. γενήθα* (§§ 191, 239), Mal.—*Impf.*

- 3 sg. γενάρκα, aor. 3 sg. γέν(τ)σε, ἐν(τ)σε (§§ 250, 253), ενβ. 3 sg. γενήσθ, aor. pass. 3 sg. γενήθη, Ph. Pres. γενῆ, Tsh.—Pres. 3 sg. γενῆ, aor. γένῆσαι, Silli
- γένετρο, Ph. v. ἐντερος
 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
 γερμ, Del., γέρ, Ul. v. Turk. yer
 γέρμα, Ax. v. γέννημα
 γέρος, old man.—Capp., Del. (deol. § 118), Fer. (deol. § 147), γήρος, Ar. (deol. § 142). Elsewhere γιορών, pl. γιορώνια, Mal. Ax. Phl. Also γερών, Ax.—γέρος and dimin. γερόκκο, Ph.—The Capp. γιορών produces the aor. γιορώνισσα, Ax. Phl. and (as plur. γιορώνισσιν ται) Mal. § 244
- γερού, Ph. v. Turk. yarom
 γερδίσαι, etc., Afs. v. Turk. ermek
 γερδίς, Del. v. Turk. yermek
 γερμίδε, Ph., etc. v. Turk. yetmiş
 γέτσε, Ul. v. Turk. yetmek
 γεδέγ, τ, Phl. v. Turk. yedek
 [Γεώργιος, George.]—Γιώργης, Ph.
 [γῆ, earth.]—Used in Capp. and Ph. only in phrase εἰς τὴν γῆν, on the ground. Thus ση χῆ, Ar., ση γῆ, Del., εἰς τὴ γῆ, Ul., στη, Ph. Also at Fer., ἐπάνω ἀπὸ τῆς, it is above the ground
 γῆματρον, Silli. v. ἡματρον
 γήμου, Mal. v. ἡμουσι
 [γηρά, I grow old.]—Partic. γεραζμένο, Del.—γεραζμένους, 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) εἰς, in order to.] Capp. γιά να, recorded from Gh. Ax. Mal. Sil.
 γιά... γιά, either...or. Ul., Fer.—γιά apparently means but in the Silli text on p. 288, l. 38
 γιαβιά, γιαβάσα, Capp. v. Turk. yavañ
 γιαβλάδεν, do, Gh. v. Turk. yaghlamaq
 γιάβλους, Silli, γιάβολος, Capp. v. διάβολος
 γιαβρού, γιαβρία, Capp., Ph. v. Turk. yavru
 γιαγλαδέζω, Sil., etc. v. Turk. yaghlamaq
 γιάγω, Ph. v. γελώ
 γιαγιόρ, Ax. Explained as κακός. It reappears in yaghgherpedi, also Ax. (p. 402, l. 16), which I translate rascal. Possibly γιαγρόρ
 γιάδι, Ph. Tsh. v. ἀγλαδά
 γιαζμά, Ar. v. Turk. yañmaq
- γιαζό, a Turkish word used in Capp. to mean open country; Ax. Mis. Mal. γιάζι, Pot. Pl. γιάζόδα, Mal. Cf. such village-names as Aq-yazi in Bithynia and Tekir-yazi between Gökün and Marash. Also jazó, desert without grass or plants, Čag. Osm. Wörterbuch, p. 104, and Turk. yaziq, countryman, H. Whitaker, Eastern Turki, II, p. 30. Vambéry gives (Etyim. Wörterbuch, p. 127) osm. jaz = grosse Ebene, and (Čagataisch Sprachstudien, p. 346) یازی, jazi inhabited country or plain
 γιάζόρα, Phl. v. Turk. yaza
 γιάζόρσεν, Phl. v. Turk. yalqamaq
 γιάλάτσα, Capp. v. Turk. yaghlamaq
 γιάλάτσω, Mal. v. Turk. yollamaq
 γιάλβάρσεν, Ul. v. Turk. yalvarmaq
 γιάλόχ, Del. v. Turk. yaghloq
 γιάναστίασσι, Afs., etc. v. Turk. yan
 γιάνάρια, Sil. v. Turk. yanaq
 γιάουάσα, etc., Capp. v. Turk. yapó-maq
 γιαβανόδα, Del. v. Turk. yabano
 γιασάχχα, Ax. v. Turk. yaqmaq
 γιασάσχαλού, Phl. v. Turk. yaqóoq
 γιαρά, Capp., etc. v. Turk. yara
 γιαράτσα, Capp. v. Turk. yararmaq
 γιαραδόξ, Ar. v. Turk. yaramaq
 γιαργιόλ, Ul. v. Turk. yarom
 γιαρού, Ph. v. Turk. yarom
 γιάρωσα, γιαρό, Capp. v. λαρώνω, λαρó
 γιάρο, Capp. v. Turk. yarom
 γιασάχ, γιασάχάδε, Capp. v. Turk. yamaq
 γιάσε, Ul. v. Turk. yasmaq
 γιάσκαλος, Capp. v. δάσκαλος
 γιασδόq, Ul. v. Turk. yadaq
 γιασάδω, Capp. Afs. v. Turk. yañamaq
 γιασέδιεκατε, Afs. v. Turk. yañamaq
 γιατί; why?—Capp. Ax. Pot., γιά. Gh., γιάτ, γιάτσα, Phl. With the γ: dropped, δῆ, Ax. Ul.
 γιασοόχα, f., Silli. v. Turk. yataq
 γιατροός, Mal. v. ιατροός
 γιάδε, Ph. v. ερχομαι
 γιαφτό, Capp. Silli. v. εἰνός
 γιάφτω, Ul. v. ἄφτω
 γιαχοούτ, Del. v. Turk. yakhod
 Γιαχοουδής, Phl. Ph. v. Turk. yehudi
 γιγίτι, Ph. v. Turk. yigit
 [γίδι, goat.]—Capp. γίχ, Ax. (§ 98), γιχί (Ark. p. 257), Sin.—fá, Ph. Tsh. Kis.
 γιλάν, Ul. v. Turk. yulan
 γιλάρ, Ul. v. Turk. yular
 γιάτι, Ph. v. ιμάτιος
 γινάδι, Ph. v. Turk. 'enad
 [γίνομαι, I become.]—In Capp. the common pres. is νίδκομαι, Del. Gh. Phl. Ax., νίδκομαι, Ul., νίδκομαι (Pharaseo-

p. 121), Sil. From a form *νι(γ)ομαι* come *νιεται*, *νιγουνται*, Phl., *νιγεται* (§ 64), Mal. *Aor. εννα*, Gh. Fer. Ar. Ul., *γεννα*, Del. Mal. Ax. Phl. Mal.; *εγενα* is rare, Ax. Phl. *Aor. subj.* *γε(ν)ω̄*, Del., *γενω̄*, Pot. Phl., *εννω*, Gh. Ul., *να 'νω̄*, Del., *ενω̄*, Pot., *γενω*, Sil. Remarkable forms are *ενμαι* (probably *impf.*), Ul., *aor. 3 pl. ενδαρ*, Ar., *ιπρω. 2 pl. ενατι*, 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*, *aor. subj. ινω̄* (§ 343), Ph.—*ενίσκουμαι*, *aor. 3 sg. ενήκτι*, *aor. subj. ινω̄* (§ 46), Silli. v. § 391

γινου, Mis. v. *δινω*

Γιοδοοῡς, Ph. v. *Ιουδαίος*

γιόλ, Ul. v. Turk. *yol*

γιολαδῆ, Phl., etc. v. Turk. *yollamaq*

γιολιουλί, Ph. v. Turk. *yolju*

γιολδάδης, Ph. v. Turk. *yoldaş*

γιουώνω, Capp. v. *γεμίζω*

γιόει(ν), Ph. v. Turk. *yon*

γιόξα, Capp. Silli. v. Turk. *yokhsa*

γιορδή, Ar. v. *εορτή*

γίδρος, *γιορώνισα*, Capp. v. *γέρος*

γιορουλίφου, Mal. v. Turk. *yurulmaq*

γιορδιέζω, I interpret (a dream), Ph. *Pres.* § 324, 328. *Aor. 2 sg. γιορδιέσες τα*, *aor. subj. 3 sg. γιορδιέση*. The form betrays its Turkish origin; the word appears in Turki as *yurumaq*, to interpret a dream, Whitaker, *Eastern Turki*, II, p. 22

γιόσα, Ph. v. Turk. *yokhsa*

γιού, here, Ul

γιουβάρι, Ph. v. Turk. *yular*

γιοκλάτσεν da, Ul. v. Turk. *yükletmek*

γιοκούγου, Silli. *γιοούκσα*, Del. Silli. v. *ἀκούω*

γιοούκης, Silli. v. *ἥλιος*

γιουγγά, Del. v. Turk. *yongha*

γιούππου, Silli. v. *ὄππος*

γιουρούκ, Ul. v. Turk. *yürük*

γιουρουλδῶ, Capp. v. Turk. *yurulmaq*

γιορδιώνου, Silli. v. *ιδρώνω*

γιοσουάκ, Ul. v. Turk. *yüzük*

γιοφῆχ, Fer. v. Turk. *yiqiq*

γιῶς, Ul., *γιῶςbadēs*, Phl. v. Turk. *yüz*

γιῶσιδῶ, Fer. v. Turk. *yüzmek*

γιῶσιῦ, Ul. v. Turk. *yüz*

γιῶκλάκ, Sil. v. Turk. *yük*

γίχ, Ax. v. *γίδι*

γιῶ, here, Ax.

γιογηόνα, Ar. v. Turk. *yighin*

γίτα (also *gtra*), wooden toy arrow, Ph., given by Kaz. (Lag. p. 49). Arkh. (p. 273) for Ph. gives *gita* with same meaning, and for Sin. (p. 274), *τσιτα*, arrow. Hatsidákis sees in this the

Latin *sagitta* (*Ἐβδομάς*, II, p. 537). v. §§ 372, 373 and s.v. *δίτκα*

[*γλειφῶ*, I lick.]—*Aor. ἡγληφα*, Ph.

γλέχι, Ph. v. Turk. *yaghloq*

γλουκάχανα, a kind of plant, Ph. Given by Kar. (Lag. p. 48). v. §§ 269, 275

γλούσμα, *γλῦσμα*, Del. v. *γουλμῶ*

[*γλυκός*, sweet.]—*gheukó γάλα*, fresh milk, as opposed to *yiaourt*, Ar.—*γλυδύ*, Ph.

[*γλυτώνω*, I set free, I escape.]—Capp. *γουλτώνω*, Del., *γουλτώνω* (§ 82), Phl., *γουλδώνω*, Sil. *Aor. subj.* *γουλτώσω*, *ιπρω. γούλτο με*, Del.—*Aor. γλότησα* (§ 251), Ph., etc., *pass. aor. subj.* *γουλτωθῶ*, *part. λυτεμένο*, Ph.—*γουλτώνου*, *aor. 3 sg. γούλτσει*, *aor. subj. 3 sg. γουλτώσῃ*, *pass. aor. 3 sg. γουλτώσκει*, Silli

γλώσσα, tongue.—Capp. *γλώσα*, Ar. Ul.—*γνώσα* or *γνώσα*, Ph., § 271.—*γλώσσα*, Silli

γνάς, Ph. v. *γνές*

γνένδα, adv., opposite, in front, Ph. Also, *σ' ἀγνένδα το μέρου*, on the one side, with which cf. *γνές*

γνές, one time, Ph. Kar. (Lag. p. 48) gives also *γνές γνές*, sometimes, *ἀγνές*, once, *σάγνές*, at another time, *γνές τό δεύτερον*, again. I record *γνάς* meaning again, which it is tempting to derive from *ἐκ νέας*

[*γνωρίζω*, I recognise.]—*Aor. 3 sg. γνώρτσεν da*, *ἀνώρτσεν*, *aor. subj. ἀν da γνωρίσω* (§ 343), Ph.

γομάρι, load.—Generally in Capp. *γομάρι*, Ax. Ar., and for Sin. *γομάρι φορτίον* (Arkh. p. 232). *γομάρι*, pl. *γομάρα* (§§ 71, 82), Phl.—*γομάρι* and *γομάρι*, Ph.

γομώνω, Capp. v. *γεμίζω*

γομιά, Del. *ἀγο γ.* in text p. 318, l. 24, explained as a little food

[*γόνυ*, knee.]—*γόνωτο* (§ 152), Ar. Also at Ph.

γόρασεν, Capp., *γοράννει*, Silli. v. *ἀγοράζω*

γουζού, Fer., *γουζί*, 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

γουλμῶ, *ῆς* or *ghūlmῶ*, Del., with *aor. γλούμσα* or *γλῦμσα*, *subj. γουλμίσω* meaning to pick the teeth. It is the word given by Arkh. for Sin. (p. 281) as *γλιμίζω* ἐξετάζω τι μετὰ περιεργίας.

It seems to be the Pontic ἡλουτίσω (Oeconomides, *Lautil. d. Pont.*, p. 194) which is anc. ἐλευτίσω, *I free from shell or rind.* v. § 99 for π and μ

γούλο, Capp. v. δλος
 γουλτώνω, Capp., etc. v. γλυτώνω
 γουμάρι, Capp., Ph. v. γουμάρι
 γουμπίζω· λάμπω, Kar. (Lag. p. 48), and with this γουμπισία· διέπτων δσθήρ ἢ φάλαινα, Ph. For the connexion with λάμπω, v. § 272

γούρα, Gh. v. Turk. qur'a
 γουργίτω, Ph. v. κουρτώ
 γουργούρι, *vel sim.*, *thoat.*—Capp. γουργούι τ, Gh., γουργούρι τ (§ 82), Sil., γουργούρι (Arkh. p. 232), Sin., γουργούρι (Krinop. p. 45), Fer., γουρκοούρι (Pharasop. p. 115), Sil.—γουργού τ σου (§ 253), Ph.—Latin gurgulio; v. G. Meyer, *Neugr. Stud.* III, p. 20, and §§ 372, 373

[γουρούσι, pig.]—γουρούς, 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., qerriá (§ 82), Mal., pl. γριάδες, Pot. Del.—γριά (§ 260), Ph., γραιά or γριά, pl. γριάδι (§ 301), Tsh.—Dimin. at Ph. γριάδικο

[γράμμα, letter.]—γράμα, pl. γράματα, Ph.
 γρανδίτω, Tsh. v. παντίτω
 γραδρί, *fields near the village*, Ax.
 γρατῶ, 3 sg. pres., Silli. v. Turk. oghramaq
 γράφω, *I write.*—In Capp. so at Ax. Pot., γράβω, Fer., γράφτω, Pot., γράφτου, Mal. *Inst. ἔγραψα*, Del. Ax. At Phl. with κ instead of γ: *impf.* κράβισκα, *aor.* ἔκραψα. This is to be connected with the pronunciation of γ as q at Phl. and Mal., for which v. § 82. *Impf.* §§ 204, 207, 208, 209. *Aor. pass.* § 238.—*Aor.* ἔγραψα, Ph., *impf.* γραφτίσκω da (§ 336), Tsh., *impv.* § 346.—At Silli the participles γραπτό (? dialectic) and γραψιμένα (§ 57) γραψιμο. *writing*, Ar.
 γρέβω, *I look*, Ph., etc. *Pres.* § 327, *impf.* § 336, *aor.* ἤγρεβα (§ 343), *impv.* γρέτ (§ 346)
 γροικῶ, *passim.* v. ἀγροικῶ
 γροῦδα, Phl. Silli, etc. v. Turk. ghurud
 γρόννουμου, Silli. v. γδύνω
 γδύζω, Capp. v. γδύνω
 γυμνός. v. ξυμνός

[γυναίκα, woman.]—ναίκα, Capp. *passim.* Decl. §§ 164, 165.—ναίκα, Ph. Decl. §§ 300, 303.—ἐναίκα, Silli
 γυή, Capp. v. ύνι
 γύπτωσα, Ul. v. ύπτώνω

[γυρεύω, *I seek.*]—In Capp. κρέβω (q.v.) is generally used. From γυρεύω I record only the *impv.* βρεψε, Pot. (possibly not dialectic). κινέβω, *aor.* κινεβα, Phl. Pot. and κινέβω, *aor.* κινεβα, Sil. (with back κ), are rather from κρέβω changed to κινέβω than from γυρεύω. Cf. κινίς for κρηίς (κρέας). For Sin. Arkh. (p. 247) gives γυρεύω by the side of κρέβω. v. § 76.—γυρεύω (§§ 251, 325), *aor.* βρεψα, *impv.* § 346, Ph. Tsh. Afs.—γυρέβγου, *aor.* βρεβα (§ 10), *aor. subj.* ύρέψου, Silli.—The verbal subst. at Ph. is βρεμα, *seeking*

[γυρίτω, *I turn (transit.).*]—Capp. *aor.* γύρισα, Ul., βρα, Del. *Pass. pres.* ύρίτομαι, Del., *aor.* γυρίδα (§§ 85, 97, 239), Del., γυρίσα, Phl., *aor. subj.* § 242, *impv.* γυρίδτω, γυρίδάτω (§ 243), Del.—*Aor. act.* ύρι(τ)σα (§ 253), *aor. pass.* ύρίσα, Ph.—*Pres. pass.* 3 sg. ύρίτι, Silli

γυάνι, *acorn*, Ph. Kar. gives (Lag. p. 48) γουάνι, § 271

γώσα, γώσα, Ph. v. γλώσσα

gh

ghülwá, Del. v. γουλιώ
 ghelkó, Ar. v. γλυκίς
 gheriá, Del. v. γραιά
 gherichos, *adulterer*, Ph., with the abstract subst. το gherichlechi, *adultery*. ? Persian گه, *ghar*, *debauched person*.
 ghedzelegi, ghedkaláki, *gourd*, Ph. Kar. (Lag. p. 48) gives γκαλάκι. v. § 278
 gherdiése, *aor.* 3 sg., *he wished*, Ph.
 ghedúsoumai, Gh., etc. v. γδύνω

ð

ðágkpar, Ph., § 172
 [ðaðí, *pine-splinters, used for kindling or to give light.*]—dadí, Ar. (§ 88), Gh. (§ 89), Silli (§ 11)
 ðáknw, *I bite.*—Capp. ðáknw, *aor.* ἔðaka, Ar. (Val. p. 16).—*Subj.* 2 sg. ðáknw and *impf.* 3 sg. ðekaníkter da, Ph.
 [ðámalis, *heifer.*]—ðlamalir at Gh. is for (ð)ramalir(ε, i.e. †ðamalídi (for ð-ε-ρ. v. § 89) the dimin. of ðámalis, which also appears in the Sin. form éramalídi (Arkh. p. 222), and at Sil. (Zen. I, p. 191) as ðlamalíð, σ (Pharasop. p. 114) ðlamalíð.—For Ph. Kar. (Lag. p. 58) gives νεμολιδόσκα, which he explains as (a dimin. of) νεμαλίδι, ðámalis
 [ðamáknon, *plum.*]—This word is used in Capp. in the following forms: *μανάκnon*, Fer. (but Krinop. for Fer. gives *μανασκενός*, p. 54), *μαράκnon*,

Pot. Oxytone forms are *μαρασκενό*, Ar., *μαρασκηνό*, Del., *μαρασκενό*, Sin. (Arkh. p. 252), *μαλασκενό*, Sil. (Pharaseop. p. 120). For accent v. § 73, for metathesis § 104

δάγγαρ, Ph., *δάγγα*, Mal., § 172

δαδάρι, Ph. v. *δόντι*

δαρά, Phl. v. *δαρά*

δάσκαλος, *schoolmaster*.—The Capp. forms vary with the treatment of *δ* and *δι* (§§ 86—96). *δάσκαλος*, Del. Pot. Phl. An., *δάσκαλους*, Mal., *δάσκαλος* (§ 90), Sem. Fer., *δάσκαλης* (§ 91), Ul. The rest of the Capp. forms go back to *διάσκαλος*, the initial *δι* of which is probably influenced by *διάκος*, especially as in the old days the schoolmaster was always the priest or deacon. The forms based on *δάσκαλος* are possibly all comparatively modern; at Ferték at any rate *δάσκαλος* is the name for the newly come schoolmaster, but the priest, the old institution, is *ιάσκαλος* (= *διάσκαλος*, § 87). Similar are *διάσκαλος*, Sil. (Xen. I, p. 286), *διάσκαλου*, Mal., *γιάσκαλος* (§ 88), Ar., *γιάσκαλος* (§ 89), Gh., *διάσκαλος* (§ 93), Ax. For decl. § 117 (Del.), § 119 (Pot.), § 121 (An.), § 122 (Sil.), § 124 (Phl.), § 126 (Mal.), § 129 (Ax.), § 134 (Ul.), § 136 (Sem.), § 139 (Ar.), § 145 (Gh.). With possess. § 180.—*δάσκαλος*, Ph., §§ 277, 291.—*ράσκαλης* (*δ*→*ρ*, § 11) and with metathesis *ιάσκαρης*, pl. *ιάσκαρηρι*, Silli

[*δαχτυλίδα*, ring.].—Capp. *λαχτυλίδα*, Sil., and forms affected by change of *δ* to *d* (§§ 86—96): *δαχτυλία*, Mis. (§ 92), Ax. (§ 93), *δαχτύλια* (§ 88), Ar., *δαχτυλίδα*, Sil. (Pharaseop. p. 116).—*λαχτυλίδα* (§ 275), Ph.

[*δείχτυλος*, finger.].—The dim. form † *δαχτύλι* is used. Capp. forms, *δαχτύλ*, pl. *δαχτύλια* (§ 90), Sem. Ax., *δαχτύλ*, Ar., *λαχτύλ*, Mal. and (Arkh. p. 248) Sin.—*δαχτύλι*, pl. *-λε*, Ph. Pl. *δαχτύλα*, Tah. Kis. Afs., *λαχτύλι*, Tah. and Afs. §§ 259, 288.—*λαχτύρι*, Silli

'δέ, Ph. v. *άδέ*

δεβαίω, Ph. v. *διαβιβάζω*

δεβαίνω, Ph. v. *διαβαίνω*

δεβουά, f., *deivity*, Afs., as from a form † *διαβολούση*. For Ph. Kar. (Lag. p. 49) gives *δεβουάση*, *δεβουάτης* (*πανούργος*) and *δεβουνούτικος* (*διαβολικός*). For *ια* v. § 259

δείχνω, I *show*.—Capp. pres. *δείχνω*, Del. Phl., *δείχνω*, Ar., 3 sg. *δείχ του*, Mal. Aor. *έδειξα*, Del. Mal. Phl. Sil.—*διέχνω* (§ 256), aor. *ήδειξα*, imprv. *δεικ με*, Ph. Imprv. *δειξε με* (*δα* (§ 346)), Afs.—*ρείχνω*, aor. subj. 3 sg. *ρείξη*, Silli

δέκα, ten.—Capp. *δέκα*, but *δέκα* Ar. (§ 88), Ax. (§ 93).—*δέκα*, Tah. § 307.—*ρέκα*, Silli, § 11

δεκανίκι, *staff*, *old man's staff for walking*. So at Sin. (Arkh. p. 233) and at Fer., where Krinop. (p. 46) gives *δεκανίκι*. At Ar. *δεκανίκος*, decl. § 142. Properly the staff of a *δεκανός*, *beadle*, Latin *decanus*; v. G. Meyer, *Neogr. Stud.* III, p. 20, and § 372

[*δεκανιά*, *nineteen*].—*δεκαίνιά*, Phl.—*δεκαενιά*, Tah., § 307

[*δεκάξε*, *sixteen*].—*δεγάξε*, Phl.—*δεκαξέτι*, Tah., § 307

[*δεκαπέντε*, *fifteen*].—*δεκαπένδα*, Tah., § 307

[*δεκατέσσαρες*, *fourteen*]. *δεκατέσερα*, Tah., § 307.—*ρεκατέσαρις*, Silli

[*δεκατρείς*, *thirteen*].—Gen. *ρεκατριώ*, Silli.—*δεκατρία*, Tah., § 307

[*δεκαφτά*, *seventeen*].—*δεκοφτά*, Tah., § 307

δεκοχτώ, *eighteen*, Tah., § 307

δελφή, Ph., *δέρφα*, Afs. v. *άδελφή*, *άδελφος*

δέν, *not*.—Capp. *δέιν*, *δέμ*, *δέρ*, at Pot. Phl. Sil. Mal., where *δ* is preserved. Elsewhere *δέν*, and also at Del. § 95. For the verb enclitic after *δέν* v. § 72; for *δόν* *βουσα*, Mis., v. *ημπορώ*.—*ρέν*, *ρέμ*, *ρέν* (§ 10 for encl. verb), Silli. Also § 24

[*δένδρον*, *tree*].—Capp., always oxytone, *δενδρό*, pl. *δενδρά*, Mal. (decl. § 148), Phl. Sil.

[*δένω*, I *bind*].—Capp. pres. *δένω*, (§ 89) Gh., (§ 93) Ax., 3 sg. *ξέν το* (§ 95), Del., aor. *έδεσα*, Phl., *έδεσα*, Gh., and (§ 93) Ax.—*ρίνω* (§ 11), *imprv. act. and pass.* § 43, aor. *έρισα*, aor. subj. *ρίσου*, *imprv.* § 49, Silli

[*δεξιά*, *the right*].—*δεξιά*, Phl.—*δεξία*, Ph.

[*δέρμα*, *skin*].—Pl. *δέρματα*, Ph.

[*δεσπότης*, *bishop*].—Capp., *δεσπότη* (decl. § 161), Fer., *δεσπότης* (decl. § 162), Ar. For *d*, §§ 87, 88

[*Δευτέρα*, *Monday*].—*Deφτέρα* (§ 89), Gh. *ξίτικα*, *toy bow*, given with *τξίτικας όρθιος* by Arkh. (p. 273), both apparently for Ph. and Bagdaonia. Kar. (Lag. p. 51) gives for Ph. *ξίτικα*, *toy bow*, and says that at Phl. Mis. and elsewhere in Cappadocia *γίκα* means the wooden arrow, called at Ph. *γίτα* (v. *γκίτα*). Lagarde, correcting Kar., gives as derivation Armenian *dzig*, *bowstring*. v. §§ 376, 377

[*Δημήτρις*, *Demetrios*].—*Ζημήτρις*, Silli. For *δ*→*ζ* v. § 11

διαβάζω, Sin. v. *διαβιβάζω*

[*διαβαίνω*, I *pass by*].—Pres. *δεβαίνω*

- (§ 259), *impf.* δεβαλκα, *aor.* δεβα, Ph.—*Aor.* γέβα, γέβγα, *aor. subj.* γεβῶ, Silli
- [διαβιάζω, I make pass over.]—In Capp. διαβιάζω· ἐκτιρώσκειν, ἀποβάλλειν τὸ ἐμβρυον, Fer. (Krinop. p. 46). By § 87 the pronunciation will be *ζεβιάζω*.—So too at Sin. (Arkh. p. 233) where διαβιάζω has this meaning when for διαβιάζω, and means also as usual I read.—At Ph. *aor.* δεβασῶ da, *impv.* δεβας, pointing to a *pres.* δεβάζω, 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., jáβολος (decl. § 146), Fer.—διέβος (§§ 259, 269), Ph.—γιάβλους (§ 18), Silli
- [διάκος, deacon.]—Capp., διάκος, Pot., διδάκος (decl. § 126), Mal., and with substitutes for δ (§§ 86—96), διάκος, Fer. Ax. (decl. § 129), γιάκος (decl. § 139), Ar.
- διέβος, Ph. v. διάβολος
- διαίγω, I marry, transit. (i.e. I make a marriage), *aor.* διζα, Sin. (Arkh. p. 234). I record *aor.* 3 *sg.* δικισέν da, *aor. subj.* 2 *sg.* δικίης, 3 *sg.* δικίη, Gh.—For the middle, I get married, Arkh. (loc. cit.) gives δικιούμαι, 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 βαραδῶ (v. παραδῶ) is used. Of this middle I record *pres.* δικέμ (§ 230), *impf.* § 233, *aor.* δικήθα, Mal., δική(χ)α (§ 93), Ax., *impf.* § 3 pl. δικίσαν, Ar. For the δ v. §§ 86—96
- δικιμο, 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., δίνου, Mal., δίνου, Mis. At Mis. also *pres.* γίνου (§ 92). *Impf.* Del., § 203. *Aor.* έδέκα (§§ 218, 222), Del., έδεκα, Ul. Fer., έδωκα, Fer. Gh. Ar., δώκα, Ax. Mis., δώκα, Mal. Sil. Phl. *Impv.* δές (το), Del., δέμ, pl. δεμέτ, Fer., δές, pl. δέσετ, Ul., δός, Phl. Mal., δός, pl. δόσετ, Gh., δώσε μ, Mis. v. § 223. For Sin. Arkh. gives δίνω· δίδωμι και κτυπῶ (p. 233) and probably all the above forms can bear both meanings, except at Mal. Phl. Sil., where the forms meaning strike have d as against those with δ meaning give. Thus δώκα, I struck, δώκα, 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.* δικά, δικά (§§ 261, 335), *aor.* δώκα, 3 *sg.* δώτε, δώτε, *subj.* δώσω (§ 348), *impv.* δός τα. pl. δώσε(δέ) τα (§§ 351, 352), but for give me, νόμα, pl. νομάτε are used. Ph. *Pres.* δίδου, Afs., δίτου, Tah. *impv.* νόμους τα. give me them, Tah.—At Silli *pres.* ρώσω is I give, with *aor.* ρώκα, *aor. subj.* ρώσου (§ 48) and *impv.* ρός μου (§ 49), and δώνου, *impf.* § 39. and *aor.* δώκα, I strike and also I fall. For ρ and d v. § 11
- [δισάκι, double saddlebag.]—Capp., δῆσις (§ 95), Del., pl. δισέκια, Pot., τσέκ. Fer. (Krinop. p. 64). For a→e v. § 66. and for connexion with Latin bisaccium v. G. Meyer, *Neugr. Stud.* iii. p. 15, and § 372
- δισώμα, Pot., δισώμε, Ph. v. ὄμοσ
- [δίψῶ, I am thirsty.]—Λίψα, Mis.
- [δίψῶ, I am thirsty.]—*Pres.* not recorded. but *impf.* 3 pl. λίψαν (§ 206), Sil., *aor.* λίψασα, Ul. Ax. Sil. The same λ occurs in the *partic.* λιψαζόμενος, Silli (M. Gr. διαψασμένον), and is possibly due to the influence of λιμάζω, I am hungry, given by Arkh. (p. 249) for Sin.—*Aor.* δίψασα, Ph.
- [δοκός, beam, rafter.]—Dimin. δόγι (as from δόκιον), Tah. Cf. ἀνδόκοσι δομαίεφτι, *aor. mid.* 3 *sg.*, he went mad. and *partic.* δομαίνο, mad, Ph. Kar. (Lag. p. 49) gives *pres.* δομαίετω· δομαίνοζομαι, but the act. form is not so likely as the middle. I spell with α, taking it as a case of vowel-metathesis from δαιμονοζομαι. The *partic.* δαιμαιο is for δαιμαίεμένο, dropping the first -men- (§ 282)
- [δόντι, tooth.]—In Capp. the forms vary with the treatment of δ (§§ 86—96): pl. δόνια, Mal., δόν, pl. δόνια, Fer., δόνδ, ζόνι μ, ζόνια (§§ 83, 95), Del.—δανδάρι, Ph., pl. δανδάρα, Tah. Κις.—ρόνι (§§ 11, 12), Silli
- [δουλειά, work.]—ζουλειά (§ 87) given for Fer. by Alekt. (p. 494), but only in phr. ὄργο (=εργον) ζουλειά.—ζουλειά (§ 11), Silli

[δουλεύω, *I work.*]—Capp. aor. subj. 3 sg. δουλέψ, Ul.—ζουλώ, -λας, -λα, Silli (§ 11)

δρέβω, Ph. v. ἀρδέω

[δρεπάνι, *sickle, reaping-hook.*]—Capp., δερπάν, Sin. (Arkh. p. 233), Sil. (Pharagor. p. 116), δερπάν (§ 92), Mis., δερπάν (§ 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. xvi, 14 (Lag. p. 8). The word is probably a shortened form of ἀδρός, q.v.

[διακόσια, *two hundred.*]—Capp., ἐδγακόσα, Del., ἐργακόσα, Gh.

[δύναμις, *power.*]—ζύναμι (§ 11), Silli

δύο, *two*.—Capp. δύο, Del. Ph. Sil. Pot., δύο, Mal. Also δύο, Del. Mal. Elsewhere the forms vary with the treatment of δ (§§ 86—96), and are all based upon δύο. Thus δύο, Ar. Gh. Ul., γρό, Mis., δύο (and δύο), Ax., Jό, Fer. With a prosthetic ε or ι: ἐδύο, Del., ἐρύνό, Gh. Ul., ἰρύνό, Ar., ἰζύνό, Sem.—δύο (§ 308), Ph., the only case of δύο being in the phrase δύο δύο, *two and two*. δύο (§ 307), Tsh.—γρό (§§ 11, 22), Silli

δώδεκα, *twelve*.—In Capp. varying with the treatment of δ (§§ 86—96): δώδεκα, Del., δώδεκα (§ 92), Mis., δώγιοκα, δώκα (§ 91), Ul., δώ(γ)εκα (§ 93), Ax.—δώδεκα (§ 307), Ph.—ρώρεκα (§ 11), Silli

δωδεκάδα, ἡ, *the twelve*, Ph.

δώμα, pl. δώματα, *flat roof*.—Capp. δώμα, Ph., and with δ changed to δ (§§ 86—96), δώμα, Fer. Ar. Gh. Ul. Ax.—δώμα (§ 290), Ph., etc.—δούμα (§ 11), Silli

ε

ε, *interj.*, Ph. Used before χάιτε, ε χ. [εάντός, *self.*]—Capp. and Silli as γαφτό, etc. For usage, § 187 for Capp., and § 31 for Silli

έβγό, Ax. v. φόν

[έβδομάδα, *week.*]—Capp. βδομάρα (§ 89), Gh., δομάδα (§ 87) Fer., but Krinop. gives (p. 57) ογδομάδα, like the Sin. οβδομάδα (Arkh. p. 257). Cf. οφτά at Mis. for οφτά.—δομάδα, Silli

[έβδομηνδα, *seventy.*]—έβδομηνδα, Ul.—δομηνδα, Silli

έβλάδι τ, Ul. v. Turk. evlad

έβλεμη, *sun*, gen. τ έβλεμης, Pot. For Sin. Arkh. (p. 235) gives ευλεμη· ό ηλιος, *isως εκ του ευ λαμπω.* § 99

έβλενσε, Ul. v. Turk. evlenmek

έβσαξα, Mis. v. οφάζω

[έγγαστρώνομαι, *bed with child.*]—Capp.

aor. pass. 3 sg. γαστρώθη, Del.—γαστρώσκι or γαστουρώσκι, Silli

[έγγόνι, *grandchild.*]—Capp., το' ργόι μ, gen. του 'ργουιού μ, Del. γόν, pl. γόνια, Ar.

eyer, Ul. Ph. Silli. v. Turk. eyer

έγινάσσα, Ax. v. Turk. inanmaq

έγιπ, word used at Ul. after a directly quoted speech, generally just before έπε (= έπε). The pronunciation varies, άγιπ, έγιπ, έτρ. For examples v. texts on p. 358, l. 16, p. 376, l. 1

έγλενδω, Silli. v. Turk. evlenmek

έγώ, I.—For Capp. forms § 174, for Ph. § 309, for Silli § 23

έδα, here.—Capp., Del. Sin. (Arkh. p. 235).

έρά, Ar. Gh. Used also in an indecl. demonstrative, § 186

έδοῦ, here.—Capp., Del. έρού, Gh.

έδω, here.—Capp. έδώ, Ph. Sil. Pot., έώ (§ 98), Ax.—At Ph. and Afs. έδώ is used with an *imper.* 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

ει, Ph. v. Turk. eyi

είδα (είδω), *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. Ph. Sil. Pot., είρα, Ar. Gh., γείρα, Gh., είρα, Sem., είδα, Fer. Mis., είδα (§ 191), Ax., είγία, Ul. Ax., aor. subj. ιδω, Del. Pot., ιδω, Ph., ιγιώ, Ax., ιζω, Sem. να ζιουμε, Mal. (Pakhitikos, p. 23), § 95. For forms with δι (δι, γι) v. § 221. For είδέν έην, Del., v. § 222. Also the phrases νε ω το, etc. (§ 221), Ul., να μέ τι έκχ (§ 221), *let us see what he has*, Sil., and the 1 pl. άδουρομ (§§ 95, 221), Del.—είδα, subj. να δω, Ph. For 1 pl. είδαμε v. § 321.—είρα (§ 11), subj. να ριω, 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*), Ph. Gen. είκοσαριού

είκοσι, *twenty*.—είκοξ, Fer.—είκοσι, Ph., § 307

είκοσμέρον, *adj., lasting twenty days* (είκοσι, *ήμέρα*), Mis.

είλετ, Fer. v. άγελάδα

είλικι, Ar. Ph. Afs. v. Turk. eyi

[είμαι, *I am.*]—Capp. §§ 247, 248, Ph. § 366, Silli §§ 37, 52, 58, 59

έδώσσα, Del. v. Turk. inanmaq

εις, *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. σα*, 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. ση(ν, Del. At Αχό '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 Αχό. 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 *σάνα* from *eis τὸ ἔνα*. At Afs. *σου* for *σο* and *σι* for *σε*.—'*ς*, '*ς*, Silli

eis, μία, ἕνα, one. v. ἔνα and μία
ἐκά, there, or as indecl. demonstr. that, Ul., § 186

[*ἐκατόν, hundred*].—The initial *ἐ* 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., § 307

ἐγγυμῶ, v. § 822

ἐκεῖ, there.—Capp. *ἐκεῖ, passim*.—*jel* (generally *jai jel, i.e. kal ἐκεῖ*), Ph.—*kel, Silli*.—Used everywhere also as an indecl. demonstrative, §§ 80, 186, 317

[*ἐκείνος, that*].—In Capp. used in *nom. and acc.*, the common forms being *sg. ἔκεινο, pl. ἐκεῖνα*. For details, § 186. Genitive forms are used as possessives, § 188.—At Ph. etc. *ἀ)ελνος, ἀ)δεινος*, fully declined, and the indecl. forms *sg. ἀ)ελνο, ἀ)ελνα, ἀ)εινά, ἀ)εινε, ἀ)εινέ, and pl. ἀ)εινιά, §§ 303, 317, 318*.—*κεῖνος* (§ 27), Silli

ἐκά, there, Pot.

ἐκισό, there, or as an indecl. demon. pron. that, § 186. Capp., Del. Pot. Phl., *ἐγισό, Phl. Cf. ἀτσού* (Val. p. 15), Ar. *εκα, Fer. v. ποιῶ*

[*ἐκκλησία, church*].—Capp. *ἐκλησά, Pot.*, but generally with the prefixed *ν* from the article (§ 98); *νεκλησά, Sil., νηκσά* and (Val. p. 19) *νηκκλησιά, Ar., νεκκλησά, Fer. (Krinop. p. 56), νεκκλησιά, Sin. (Arkh. p. 255)—ἐκλεσιά* (§§ 257, 258), Ph.

ἐκού, there, or as indecl. demonstrative, that, Ul., § 186

ἐκουδής, Phl. v. Turk. öküz

ἐκουρμα, Gh. v. κρούω

ἐκουτότες, then, Del.

ἐκούτσανε, Ph. v. κλωσῶ

ἐκσπάνω, ἐκσπῶ. v. ξεσπάνομαι

ἐκτότε, then, Ar. With assimilated ο, ἐκτέτε, Ax., § 65

ἐκωαφα, Ph. v. κλαίω

ἐδέ, there, Ul.

[*ἐλάτη, fir-tree*].—For Ph. Kar. (Lag. p. 48) gives *γλάτος*. For λ, § 269

[*ἐλαφρός, light*].—Dimin. *adv. ἀφρία, lightly, gently. Ph. Adj., ἀφρικό, Kis. For λ, § 269*

ἐλάνσε, Ph. v. Turk. atlanmaq

ἐλάνσαν, Tsh. v. λιρεύω

ἐλεσεν da, Ph. v. δλέθω

ἐλιδι, pipe, Ph. Kar. (Lag. p. 51) gives *λιδι-σύργιζ*. At Kis. *λιδά, neut. pl., means vine twigs. Cf. ελιδί, supple twig*, at Ophis in Pontos (Σέλλ. xviii, p. 133). *v. § 391*

ἐλικ, Mis. v. Turk. eyi

ἐλικε, neut. pl., wooden finger-stalls for enlarging the grasp worn by harvesters. Ph. Cf. δερπάχτρι, Probably the

Çagatai elig ايليك, hand (Vambéry, Çagataische Sprachstudien, p. 238)

ελιος, Del. v. ἥλιος

[*ἐλκος, ulcer*].—Capp. *δλος, pus, matter. Del. Fer. Ar. Fer. Pot. (deol. § 120), and (Pharasop. p. 122) Sil.*

[*Ἑλλάς, Greece*].—Γελάδα, Ph., § 277

ἐλύδ, Gh. v. Turk. ölü

ἐμ βάς, Ul. v. Turk. en and baš

ἐμασα, Capp. v. ἐμβάσω

ἐματα, Fer. v. μαθάνω

[*ἐμάνός, myself*].—In Capp. *μαφρό, Mal. Phl. Sil. used for all 3 persons, § 187*

[*ἐμβάσω* (pron. ἐμ)βάσω, *I put in*].—The Capp. form is *μάσω*, given for Sin. by Arkh. p. 251, for Sil. by Pharasop. p. 120, and for Fer., where it stands also for *μαζέσω*, by Krinop. p. 54. I record *μάσου, Mal., aor. σέμασα, Del. Ax. Mal. Phl. Sil. Pot., ἐμασα, Gh. Ul., ζυβασα, Ar. The subj. to σέμασα, as well as to ἐμασα, is μάσω, Fer. Ul. Phl. Pot. and probably everywhere.—βάσω, aor. ἐμ(β)ασα, Ph.—βάνου, aor. ἐμβασα, impv. § 49, Silli*

[*ἐμβάλω* (pron. ἐμ)βάλω, *I enter*].—The usual Capp. form is *μάλω* (§ 99), Del. Fer. Sil. Phl. Pot., *μάλου, Mis. Also μάλω* (§ 81 and impf. § 210), Ul. *aor. σέμα, Del. Mis. Ax. Phl. Sil. Pot. An. Sin.*, but *έμα, Ar. Gh., έμα, Ul.*, and at Del. also *σέμα* (§ 241). The *impv. to σέμα* is *σέμα*, but at Del. *έμα*, and so probably at Ar. and Gh. *Subj. always μῶ, μης, etc.*, but at Pot. and Ul. *I sg. να μου* (§ 242).—*μ)βάλω, impf. μ(βα)ρκα, aor. έμα* (§ 368), *aor. subj. να μβῶ, impv. έμα* (§ 351), Ph.—*μβάλου, aor. έμβηκα, Silli*

έμέσα, Del. v. μέσα

έμιασρασι, Silli. v. όμοιάσω

[*έμός, my*].—Forms from this in Capp. §§ 181, 182, at Ph. § 314

[ἐμπρός, *in front.*]—Capp. ἐμπρό, Del. Ax., elsewhere ὀμπρό.—ἄπό(ν, μὲρό(ν, rarely ἐμπρό(ν, Ph., ὀμπρό, Afs.—ἀμπρός, Silli

[ἐμπροσθά, *forward.*]—ὀμπροσθά, Pot
[ἐμπροσθός, *adj., that which is in front.*]
—τα ὀμπροσθικά, *the men of former times*, Ar. (N.K.)

ἐμῆρε, Ph. v. Turk. emr
ἐμρι, Ph. v. Turk. emr
ἐμῶνα, Ph. v. γεμίω
ἐν, superlative particle, Ul. v. Turk. en

ἐν φ, *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; τόνανου, Sill., τόνανου, Phil., δόνου, Ax. Ἔνας μέγας at Phl. (text on p. 426, l. 12) is prob. non-dialectic, and ἐναν γαιρό, *ibid.* a phrase.—ἐνα (§ 807), *one*, with art. τόνα, Ph., τόνα, τένα, Afs., the indef. art. being ἀ(ν, q.v.—εἷς, μὲνά, ἐνα, Silli, § 17

ἐναίκα, Silli. v. γυναικα
ἐναμο, Ph. § 172

[ἐνδεκα, *eleven.*]—ἐνδεκα, Tsh., § 307.—
γένδεκα, Silli, § 15

ἐνῆ, Del. v. γενῶ
[ἐνθυμούμαι, *I remember.*]—At Silli, *pres. θυμούμαι, aor. θυμήσκα* (§ 55), *impv. θυμήστα, pl. θυμηστάτι*

ἐνια, Ax. v. γένεια
ἐνιδέ, ? *first*, Ul. In text on p. 362, l. 15. It appears to be the locative of a Turkish word

ἐνίσκουμι, Silli. v. γίνουμι
ἐννα, Capp. Ph. v. γίνουμι
[ἐννέα, *nine.*]—In Capp. the usual M. Gr. ἐνιά (or ἐνιά) is used.—ἐνιά (§§ 260, 308), Ph. Kis., ἐνέα (§ 307), Tsh.—γεννιά (§ 15), Silli

[ἐντερον, *intestine.*]—γέντερο, Ph.
[ἐντρέσθαι, *I am ashamed.*]—Capp. *pres. 2 sg. τροπιάζεσαι, Ax.—Pres. 3 sg. ἀρέπεται, impf. ἀρεπούμενε* (§ 358), *aor. ἐνδράκα, τράκα* (§ 362), Ph.

ἐν(τ)σε, Ph. v. γενῶ
Ἐργεσσί, *f.*, a place-name, Ph.
ἐργαρίωνα, Ax. v. ἀγγουρί
ἐξε, *sic.*—Capp. ἐξε, Phl., ἐξ, Ax. Del.—
ἐξε (§ 308), Ph., ἐξε (§ 307), Tsh.—
γέξε (§ 15), Silli

[ἐξήντα, *sixty.*]—ἐξήντα, Phl.—ξήντα, Ph. Tsh., § 307

ἐξίγι, Silli. v. Turk. eksik
ἐξ(Δ)ησαδι, Silli. v. Turk. eksilmek
[ἐορτή, *feast.*]—γιορδή, pl. γιορδάρες, Ar., §§ 83, 88

ἐν ra + *aor. subj., would that*, Del.
ἐπάνω, *adv., above, up.*—In Capp. at Gh.,

and ἐπάνω δεδέ, *up there*, at Ul.—At Ph. πάνω φόρου, a mixture of ἐπάνω and ἀθήροπος.—The usual form in Capp. and Ph. is ἀπάνω, q.v.

ἐπαρ, Capp. Ph. v. παρῶ
ἐρεῖ, Ar., ἐρέι, Mal. Phl., ἐρεγί, Silli. v. Turk. epeyi

ἐπειδή, *when, since*, Pot. Not dialectic
ἐπερα, Ul. v. παρῶ
[ἐπιδιαβαίνω.]—*Aor. 3 sg. πιδίβη, he died*, Ph.

ἐπιδού, *then, thereupon*, Mis.
[ἐπιρίπτω, *I cast out, also metaph., I throw out opinions.*] To the latter sense, for which L. and S. quote Aristotle, the *aor. pass. περιφόδηκα, I understood*, Silli, is akin. In Pontos περιφρω means, *I put bread into the oven*, Oeconomides, *Lautl. d. Pont. p. 194*

ἐπίσω, *likewise*, Del.
[ἐπιτάσσω, *I order.*]—Used in Capp. and Ph. meaning *I send*. In Capp. rare: *aor. πιτάζειν*, Pot., and Arkh. for Sin. has *pres. πιτάζω* (p. 261).—At Ph. common; *pres. πιτάζω* (§ 827), *aor. πιτάξα* (§§ 251, 343), *impv. sg. πιτάκ τα* (§ 846), *partic. πιταγμένο*. Also at Kis.

ἐπίτροπος, Capp. v. μέτροπος
ἐπκα, Capp. v. ποιῶ
ἐβίσερ, Del. v. Turk. bitmek
ἐβόισα, Del. v. Turk. boi
ἐρ, Ph. Afs. v. Turk. eyer
ἐρά, Ar. Gh. v. ἰδά

[ἐργαστήριον, *workshop.*]—ἀγραστήρ, Pot., § 104, and at Sil. (Pharaseop. p. 113)

[ἐργάτης, *workman.*]—Capp. ἐργάτης, Ar. (Val. p. 16).—*Acc. pl. ἀργάτου*, Ph.—*ἐργάδης, pl. ἐργάδης*, 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, Tsh. Kis.—ὄργου, Silli.—For the Capp. and Ph. phrase θωρῶ ἐργον, v. § 381

ἐριτῆ, Phl. v. Turk. eritmek
[ἐρίφι, *kid.*]—Gen. ριφιοῦ, Ul.—ρίφι, Ph. ἐρκενδέ, Phl., -da, Silli. v. Turk. erken
Ἐρμενίς, *Armenian*, Phl.
ἐρδλασαν, Ph. v. Turk. ermek
εβυφα, Mal. v. ὀρύσσω

[ἐρχομαι, *I come.*]—Capp. *pres. ἐρχομαι*, Del. Gh. Fer. Ax. Phl. Pot., ἐρχομι, Mal., ἐρουμαι (§ 101), Ax. Ul. (§ 237), Sil. Phl. Pot., ἐρουμι, Mal. Mis., ἀέρουμι, Sem. *Impf. §§ 232—237. Aor. ἦρα* (§ 218) with *subj. ἔρω* everywhere, except ἦρα (§ 98) at Ax. and probably elsewhere by the side of ἦρα. *Aor. 1 pl. in -μῆσι*, § 191. *Impv. ἔλα, pl.*

ἐλάτ, ἐλάτε, and at Pot. ἐλατε (§ 226), *pluperf.* § 244.—ἐρχομαι (§ 354), *impf.* §§ 358, 359, *aor.* ἤρα (§ 341), *aor. subj.* ἔρω, νάρω (§ 343), *impv.* ἔα, *pl. γιάδε* (= ἐλάτε, § 269) and γιάδεστε (§ 351), Ph. *Pres.* ἐρχομαι, Tsh., § 354, and the rest at Tsh. and Afs. as at Ph.—*Pres.* ἐρχομαι or ἐρχομου (§§ 12, 50), *impf.* §§ 37, 44, *aor.* ἤρα (§§ 11, 46, 56), *aor. subj.* νάρω (§ 46), *impv.* γέλα, *pl. γελάτι* (§§ 15, 49), Silli

ἐσαζα, Capp. *v. σφάζω*
 ἐσέρ, Del. *v. Turk.* esser
 ἐσκέρ, Afs. *v. Turk.* 'asker
 ἔσταγε, ἔσταχα, Ul. *v. στέκω*
 [ἔστια, *fire.*]—Capp. with prosthetic *v* (§ 98): νισκιά (§ 85), Del., νισά, Fer., νισόά (§ 88), Gh., νησιτιά (Val. p. 19), Ar., νιστά, Ul., νισιά, Mis., νιστιά, Ax., νιστιά, Sil. (Pharasp. p. 121).—νιστία (§ 258), Ph., etc.—ιδά, Silli.—*φωτιά* is unknown

ἐσό, ἔθου. For Capp. forms, § 175, for Ph. § 310, for Silli § 23
 ἐδάσεν, Del. *v. Turk.* daşmaq
 ἐδέω ὀγλού κατόρ, χιδ ζαμάν μί κατόρ. Turkish in text from Axó on p. 404, l. 5. For meaning see translation

ἔθεν da, Ph. *v. χύνω*
 ἔθρα, Capp. *v. δέρον*
 ἔθρα, Ph. *v. σείζω*
 ἔτεγιά, Phl. *v. Turk.* etek
 ἐτό or ἐτά, *pl. ἐτιά, this, with byforms* ἐδό, etc., *ltó, ltá, pl. ltιά, lída, lída, lída, ἐτάγχα, ταγιά, Capp.* For details, § 176.—*Neut. pl. ἐτά, Ph.*
 ἐδέτ, Phl. *v. Turk.* 'adet

[εὐκαιρώνω, *I empty.*]—Capp. *pres.* φκορώνω, Sin. (Arkh. p. 277, who gives also ὀφκαίρος, *empty*), *aor.* φκίρωσα (§ 222), Ax.—*Pres.* φκαιρώνω, *aor.* φκαίρωσα, Ph.

εὐλογεύω. This form is presupposed by βλογεύω γεννώ given for Sil. by Vasilíadhis (Xen. 1, p. 192) with the phrase *νύφ μας βλογεύεν, our bride (or sister-in-law or daughter-in-law) has had a child*

[εὐλόγημα, *blessing*, and so the *marriage blessing, marriage.*] βλόγημα, Silli

[εὐλογῶ, *I bless.*]—From the meaning of *bless the wedding sacrament*, the verb comes to mean to *celebrate a marriage*. Capp. *pres.* ὀβλογῶ (Arkh. p. 257), Sin., βλογίζω (Krinop. p. 44), Fer., *pass.* *aor.* βλοῦσθα, Ax.—*Pass.* *aor.* βλοῦσκα or βλογῆσκα (M. Gr. εὐλογῆσκα), Silli

[εὐμορφος, *beautiful.*] M. Gr. often ὠμορφος, and so in Capp., ὠμορφο, Ar., ὠμορφου, Mis.

[εὐρίσκω, *I find.*]—Capp. βρίσκω, Del.

Phl., βρίσκου, ἡβρίσκω, Fer., Mis., βρίγου (§ 80), Mal. *impf.* Phl., § 208. *Aor.* everywhere ἦβρα. *Impv.* Fer. § 223, *impf. pass.* 3 *pl. ἐβρισκόντων*, Del., *aor. pass. subj. 1 sg. va βρεχά*, Mis. At Mis. and Phl. ἦβρα means *I brought*, and at Mal. βρίγου means *I bring* and φέρου *I find*. This interchange of meanings is probably due to a phonetic confusion between ἦβρα and ἠφερα.—βρίσκω, *impf.* § 336, *aor.* ἦβρα (once ἦγρε), *aor. subj. va νάβρω, impv.* § 351, *pass. pres.* 3 *sg. βρισκελεται, aor.* βράθα, *subj. βρεθῶ* (§ 362), Ph.—*Aor.* ἦβρα or νάβρα *subj. va νάβρου* (§ 46), Silli

[εὐχομαι, *I pray.*]—At Ph. in sense of *I worship*; *pres.* ἐ(φ)ξοῦμαι (§§ 231, 322, 356), *aor.* ἐφέωθα (§ 362)

ἐφαγα, *pass.* *v. τρώγω*
 ἐφανω, Kis. *v. ὑφάλω*
 ἐφαζα, Capp. *v. σφάζω*
 ἐφεν da, Ph. *v. τρώγω*
 ἐφένδη, Ph. Afs. *v. ἀδέστης*
 ἐφκωσα, Ph. *v. ἀπλώω*
 ἐ(φ)ξοῦμαι, Ph. *v. εὐχομαι*
 ἐφσαζα, Phl., etc. *v. σφάζω*
 ἐφσυξα, Ph., etc. *v. σφέγγω*
 ἐφτά, seven.—So in Capp., but ὀφτά, Mis. and also at Ph. Kis. and Afs., § 307.

—γεφτά (§ 15), Silli
 ἐφχα, Capp. *v. φεύγω*
 ἐφώσεν, 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 Ἄϊ (ἄγιος) Χρυσόστομος. Altered apparently by confusion with Χριστός

ἐχσα, ἐχσσα, Ph. *v. χρίσω*
 ἐχω, *I have.*—Capp. ἐχω (ἐχου, Mis. Mal.). For conj. at Mal. Phl. Sil. *v. §§* 80, 191. *Impf.* §§ 80, 201, 210.—ἐχω, ἔ (ἐ?), ἔδει (§ 328), 1 *pl. ἐχομεν* (§ 321). *impf.* ἐτχα (§ 334), 3 *sg. εἶδε*, Ph. In the text on p. 488, l. 17 *εἶπε j'd vaica. he had also a wife. Impf. 3 sg. εἶπε. jōδδ(ν), Afs.*—ἐχου, *subj. va νέχω*, Silli, §§ 12, 14

ἐψές, *yesterday*, Phl.

ἐώ'δέ, Ph. *v. ἐδώ*

ζ

ζάβ. *v. ἄλλος* and § 305
 ζαβαλό, Del., etc. *v. Turk.* zavallo
 ζάζω, *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 *vaica. Impf.* Ar. § 213. The word is from

- διόξω (§ 88), for which *v.* Xanthudhi-
dhis, Ἐρωτόκριτος, p. 539. *v.* ποιῶ
- ζάλ, particle forming superlative, Ph.
v. § 306
- ζαμάν (*s.* Capp. Ph. *v.* Turk. zaman
ζάν, ζέν, with assimilation ζάν, prep.
like, Fer.—M. Gr. *σάν*
- ζάνδωμα, bar to fasten a door, Ar. and
also Sil. (*Xen.* i, p. 286, and Pharasop.
p. 117)
- ζανδώνω, I shut.—Capp. *pres.* Ul., ζαν-
τώνω, Fer. (Krinop. p. 47), Sil. (Pha-
rasop. p. 117 and *Xen.* i, p. 286),
aor. ζάνδωσα, Ul., *impr.* ζάν *do túρα,*
shut the door, Mis.
- ζαππίς, Ph., etc. *v.* Turk. zabtoyé
- ζαβδ(χ)νάω, ζαβαχδά, Capp. *v.* Turk.
sabab
- ζαράρι, Ph. *v.* Turk. zarar
- ζαροζαβάτια, Ax. *v.* Turk. zarzavat
(sebzevat)
- ζαριά, ζαριάρης, Silli. *v.* δάρα
- ζαριανάλω, *aor. subj.*, in a Phl. text
(p. 430, 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. zad
- ζαχμέα, Silli. *v.* Turk. zahmet
- ζβόνου, Silli, etc. *v.* σβύνω
- ζγάς, ζγάξ, pair, Silli
- ζεβγάρ, Capp., etc. *v.* ζευγάρι
- ζεβριά, ζεγριά, Phl. *v.* ζερβός
- ζέζου, Tah. *v.* ζεύγω
- ζελομονώ, Ph. *v.* λομονώ
- ζεμβόλι, Ph. *v.* Turk. sünbül
- ζέν, Fer. *v.* ζαν
- ζέν το, Del. *v.* ζένω
- ζεναάτι, Afs. *v.* Turk. san'at
- ζερίθι, bead, Ph.—Kar. (Lag. p. 50) gives
for Ph. ζερίθι· κόμπος, and for Sin.
Arkh. (p. 236) has ζερίθι explained
as (1) sulphate of copper, (2) glass
bead
- ζεργίν, ζερίν, Capp., etc. ζεργωεδῶ, 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, ζεγριά, Phl.
- [ζεστάνω, I heat.]—Capp. *aor. subj.* 2 *sg.*
ζεστάνης, Pot.
- [ζεστός, hot.]—ζεστό recorded at Ul. and
Ph.
- [ζευγάρι, 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
- [ζεύγη, collar by which oxen are attached
to the yoke.]—Capp. *dimin.* ζεβλί,
pl. ζεβλία, Ar. ζεγλόρ, *pl.* ζεγλόρια,
Mis.—The cord or withy which ties
its two sides together beneath the
neck of the ox is called at Ar. ζεβλο-
ρόθ
- [ζεύγω, I yoke.]—In Capp. with meta-
thesis (§ 104), *pres.* βζέγω, Phl., *aor.*
impr. βζέξε, Ax. For Sil. Pharasop.
(p. 117) gives *aor.* εσβεξα, and for Ar.
Val. (p. 20) *pres.* σβέζε, *aor.* εσβεξα.—
Aor. 8 *sg.* εβζέω, Afs. *Pres.* 3 *pl.*
ζέζου, Tah. §§ 281, 284
- [ζέω, I boil.]—Capp. ζένω, *trans.* and
intrans. Fer. (Krinop. p. 47), Sil.
(Pharasop. p. 117), Sin. (Arkh. p.
235), Ar. (Val. p. 17).—*Aor.* έζεσα, Ph.
- [ζηλεύω, I am jealous.]—At Gh. *aor.*
ζήλεσα
- ζημμουνῶ, Silli. *v.* λομμονῶ
- [ζητώ, I seek.]—*Pres.* ζητάγω, -τάς, *aor.*
ζήτσα, *subj.* ζητήσω, Ph.—In Capp.
ζητώ seems to have been supplanted
by *arataq*, *q. v.*
- ζί, Ph. *v.* ζύγι
- ζίβανα, Mis. *v.* Turk. zivane
- ζινάρι, Ph. *v.* Turk. zindan
- ζιργάνους, Silli. *v.* άστρίγγανος
- ζιριξα, Ph. *v.* ταιρίω
- Ζίφος, Turk. Ph., § 291
- ζολμονῶ, Capp. *v.* λομμονῶ
- ζουβόλασα, Ax. *v.* λομμονῶ
- ζουβ, Del. *v.* δόντι
- ζόρι, Ph. *v.* Turk. zor
- ζορλούγια, Mis. *v.* Turk. zor
- ζουλεύω, given by Kar. (Lag. p. 50) as
the Ph. equivalent for the Capp.
τιλεύω· τρέφω. I record *aor.* ζούλεψα,
Ph. *v.* διλέψω
- ζουλώ, ζουλιά, Silli. *v.* δουλεύω, δουλειά
- ζουνάρτι, Mis. Ph. *v.* ζουάρτι
- ζουριέτι, Ph. *v.* Turk. zürriyet
- ζουρλούς, Silli. *v.* Turk. zor
- ζόν, Fer., the long gown reaching to
the feet worn by boys in Cappadocia.
Italian giuppono, § 369. For Fer.
Krinop. (p. 47) has ζών, and for Sin.
Arkh. (p. 235) and Eleft. (p. 94) give
ζηπουάνα
- ζύγι· ό ζυγός. ζύγια· ό πήχυς του άστε-
ρισμού Ταύρου, Sin. (Arkh. p. 236).—
I record ζί, Ar. Phl., balance, pair of
scales, }l, *pl.* ζία, Mis., ζίξ, *pl.* ζίξια,
Del., a yoke of oxen.—ζί ρούχα, a suit
of clothes, i. e., shirt and trousers, Ph.
- ζυμάρι, dough. Thus at Ph.—In Capp.
ζυμάρ, Gh. Ax. Sil., ζυμάρ, Fer.
- [ζυμώνω, I knead.]—Capp. ζυμώνω, Gh.,
ζυμώνω Fer., *aor.* ζύμισσα, Gh. Ax.,

pass. pres. 3 sg. ζυμότητας, Gh.—*Aor. 3 pl. ζύμισαν* da, Ph.
ζύνω, Ph. *v. σβύνω*
 [ζύνω, *I live.*]—In Capp. 1 *pl. ζούμεστε*, Phl. § 191
ζωγράφος, painter.—Capp., Fer. Ar.
 [ζωνάρι, *bell.*]—Capp., ζωνάρ, Sil., ζουνάρ, Mis.—ζουνάρι, Ph.
 [ζώνω, *I gird.*]—*Aor. pass. ζώστα*, Ph.

ξ

ξά, *title given by girls to an elder sister or elder female relative*, Ax. Ίξά, Ιξιά, Ul. For Sin. Arkh. (p. 233) gives ξξιά as the title given by a younger woman to an older, or by a bride to her husband's sisters, and also (p. 273) τσαξιά and τξά. For Fer. Krinop. (p. 46) has δξειά. Extraordinary respect for her husband's relatives is demanded from a young wife in Cappadocia. His father and mother she may not address at all, and for Araván Val. says (p. 20) that she must call his sisters σεκερίτσα and his brothers τελεμπή, both titles of respect. This custom is called at Ferték νυφιχώτι (Alekt. p. 500)

ξι, ξιξ, Capp. *v. ζυγι*
 ζυμάρι, ζυμώνω, Capp. *v. ζυμάρι, ζυμώνω*

η

η, or, Pot.
 ηαξα, Ph. *v. άλλάξω*
 ήβρι, Mis. *v. εύρίσκω*
 ηγίασα, Ph. *v. λάμνω*
 ήγρα, Ph. *v. εύρίσκω*
 [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 ανδ' δλιο, *like the sun.*—δλιος (§§ 259, 275), Ph., but *gen. ηλου.*—χιούλχης (§ 15), Silli, *gen. χιουλιού*
 ημανε, Ph. *v. γεμίζω*
 ήμαρτον, used as an exclamation, *ρατόν*, peccanti, Pot. and Silli, where γήμαρτον (§ 15) also occurs
 [ήμέρα, *day.*]—In Capp. generally μέρα, but ήμέρα noted at Ax. Mal. and Pot.—ή)μέρα, Ph. and Silli. *Pl. δύο μέρα*, Afs.
 [ήμέτερος, *our.*]—Forms from this in Capp. §§ 181, 182, at Ph. § 314
 [ήμισος, *half.*]—Capp. ήμισο, Gh., γήμισου, Mal., διμισο, διμισα, Phl. with the *δ* of the article. So for Fer. δημισο, δόημισο, *pl. δήμισα*, Krinop. p. 57.—*Pl.* with article, τάημισα, δάημισα of all genders, and the *sg. δ μισέ*, a *half*, Ph.
 [ήμπαρώ (pron. commonly βορώ), -ρείς,

I can, am able.]—Capp. *pres. βορώ*, rarely πορώ, -ρείς, etc. 1 *pl.* in -μυστι, § 191, *impf. Del.* § 203, *aor. βόρα*, *subj. βορέσω*, Ar. Phl., πορίσω, Ul., 2 *sg. πορέης*, Del. After the neg. the verb is sometimes enclitic (§ 72) and the *δ* may be dropped (§ 99): δάμβορω, *impf. δάμουδκα*, Del., where the *impf.* of βορώ is βόρινα. *Aor. 3 sg. δέμ βοροσε*(ν, *δέ μοροσε*(ν, *δέν μοροσε*(ν, Ax., *pres. δέ βορω*, but 3 *sg. δέμ όρει* and *aor. δέμ βουρα*, Mis.—βορώ, -ρείς (§§ 323, 333), *impf. βόρα* or *βορίκα* (§ 336), *aor. subj. βορέσω*, Ph. *Impf. βόρα*, Tah. Afs.—πορώ, -ρείς, *impf.* § 42, *aor. πούρα* or *πόρισα*, Silli. Here too the verb is enclitic after the negative; for forms *v. § 10*

ήμισο, Gh. *v. ήμισυ*
 ήγρεψα, Ar. *v. κρέβω*

θ

θα, particle expressing future in M. Greek.—*σε, 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 introduction. So far inland the Gr. word would be likely to be lost. In general the Turkish deniz is used

θάλι, Ph. *v. λιθάρι*

θάγγια, Mal. § 172

θαρρεύω, *I think, opine.*—Given for Sin. by Arkh. (p. 236). Also *aor. 3 sg. θάρψιν*, Mal.

θάσι, almond, Ph.—For Fer. Krinop. (p. 43) gives άάσα. τά άμύδαλα. For θ, § 87.—For other forms of this word, which is not given by Vlákchos, used in Cyprus, Smyrna, Livísi and Crete, *v. Sakellários, Κυπριακέ, π, p. 438*

[θαύμα, *wonder.*]—For Fer. Krinop. (p. 64) has τάγμα and ταγματερέ-ό θαυματουργός άγιος. So for Sin., θάγμα (Arkh. p. 236). For θ, § 87, for γ *cf. καύμα*

[θαυμάζω, *I wonder.*]—At Ph. as deponent, the *impf. 3 sg. θεγμαζούτων* being recorded

θεγμαζούτων, Ph. *v. θαυμάζω*

[θεία, *aunt.*]—Capp. χεία (§ 88), Ar., τεία (§ 92), Mis.

[θέκλα, *Thekla.*]—The *dimitia*. 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. τέλιεκα*, Ax., θέλιεα or θέλιεκα (§ 206), Sil.—

θέ(γ)ω or θέλω (§§ 269, 276, 327), Ph. Impf. θέλκα (§ 336), Tah.—σέλου (§§ 11, 13, 36), 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., Ξεός, Ar. (decl. § 138), Sem. Mis. Ax., Ξεγός, Ax., Τεό, gen. Τεγογιοῦ, Fer.—Θεός, Ph.—Ξεός, Ξεγός or Σογός, Silli

Θερίζω, I gather the harvest.—Capp. pres. thus at Del. (§ 198), Phl. With local change of θ, χειρίζω, Sem. (§ 90), Mis. (§ 92), χειρίζω (Val. p. 23), Ar. (§ 88).—θερίζω, impf. θερίσκα (§ 339), aor. θέρτσα, Ph. Aor. 3 sg. θέρ(τ)σιν, Tah.—Φερίσθης, July, Silli, is the not uncommon M. Gr. Φερισθής, the Harvest Month, with φ for θ and στι → σθι → θι (§ 12)

[Θερμαίνω, I warm.]—Middle, θερμαίνουμαι, I warm myself (§ 353), impf. § 353, 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 κουλι, vessel of hot water for this purpose. Ar. For χ v. § 88

θέτω, I place, used in Capp. at Ph. and Silli instead of θέτω. The form varies with the treatment of θ (§§ 11, 86—96).—Capp. pres. θέκω, θέχω, Phl., τέκω, Fer. Gh., σέκω, Ul. (for -ω pres. v. § 192), θέκου, Mal., χέκω, Ax. Fer. Ar. Val. (p. 17) gives θέκω, τέκω and σέκω. Impf. Mal. §§ 103, 207, Ul. § 210, Fer. § 215. Aor. where θ is preserved έθεκα, but έθεκα, Gh., έσεκα Ul., χέκα, Ax. Mis.—θέκω, impv. § 345, aor. έθεκα, Ph.—σέκνου, impf. §§ 13, 39, impv. § 49, Silli

[θεωρώ, I see.] In the form θεωρώ, 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. θεωρώ, Del. Phl. Sil., τωρώ, Fer., χωρώ, Gh. Ul. Sem. and (Val. p. 23) Ar., impf. Del. § 203, Sil. § 206, Sem. § 212, Gh. § 214. It occasionally has an aorist of its own: χώρσα, Ul. Ax., χωρσα, Ul., subj. χωρήσου, Mis.—θεωρώ (§ 323), impf. § 338, Ph.—σωρώ, impf. § 40, Silli.—For the phrase θεωρώ έργον, I do work, v. § 381

[θηλικός, feminine.]—Capp. χελικό (§ 89), Gh. For Sin. Arkh. (p. 237) gives θελικός, the dimin. θελίκι, buttonhole, and the verb θελικώνω, 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 ε, v. § 69.—θελικό, pl. -κά, Ph. For ε, v. § 257

θιάνω, Pot. v. φρεϊάνω

θιάρ, Pot. v. λιθάρι

[θολός, turbid.]—θε (Grégoire, B.C.H. xxxiii, p. 154), Ph. For λ, v. § 269

[θρόνος, throne.]—τρώνος, Ar.

[θυμίαμα, τό, incensing.]—Capp. τυμνιάμα, Mis. Ax. For θ, v. §§ 92, 93

[θυμιατόν, censer.]—Capp. τυμνιατό, Ax., τυνιατό (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., χύρα, Ar. Gh., τύρα, Ul. Sem. Ax. Mis. Used with f. art. at Del. (§ 107), Pot. and (?) An. Dimin. θύρι, pl. θύρια, Mal. Phl. Pot.—θύρα, but more often the dimin. θύρι, pl. θύριε, Ph.—σύρα (§ 11), Silli

θωρώ, Ph. Del. v. θεωρώ

[ιατρός, doctor.]—γιατρός, Mal.

ιβάρι, Ph. v. Turk. yular

ιδά, here, Phl., ιδά (§ 90), Sem. Both are a mixture of εἶδω and the deictic δά

[ιδέα, idea, thought.]—ιδέα, Silli

ιδε, Ph. etc. v. γιδε

ιδού, here, Ph.—Capp. ιγού (§ 91), Ul., ιζού (§ 90), Sem.

[ιδρώνω, I sweat.]—Capp. aor. ιδρωσα (§ 86), Mis.—Aor. ιδρωσα, Ph.—Pres.

γιουρδώννου (§§ 11, 15), aor. γιουρδουσα, partic. γιουρδουμένου (§ 57), Silli

[ιδρωσ, sweat.]—ιδρος, Ph., and (Arkh. p. 237) Sin.

ιζι(ι, Phl. Ph. Tsh. v. Turk. izin

ιζδόν, a kind of grain, Ul.—Pl. τα ιζήθονα, Tsh.

ιζρωσα, Mis. v. ιδρώνω

ιζά, ιζιά, Ul. v. ζά

ιζδαχάρμα, Ul. v. Turk. ezderha

ικεῖ, icel, there, Phl.

ικιβάσλε, Ul. v. Turk. ikibaşle

ιδά, Ul. v. έρό.

ιδέν, Ul. v. Turk. için

ιδιάρω, Ul. v. § 183

ιδά, Ul. v. Turk. için

Ιγά, there, Phl. A compound of *igel*, *ikel* (q.v.) and the deictic *δά* without the *δ*

Δάβου, Ul. v. Turk. *lazom*

Δάβι, Ph. Silli, Δάδα, Sil. v. Turk. 'ola]

Δάο, Ar. v. Turk. *yular*

Δε να, Ax. v. Turk. *eylemek*

Δεργέρι, Ph. v. Turk. *lenger*

Δέδι, Ph. v. Turk. *laše*

Δέτι, Ph. v. Turk. 'illet

Ιμάμης, Ar. Silli. v. Turk. *imam*

[Ιμάτιον, *shirt*.]—Capp. *μέτ*, pl. *μέτια*

(§ 109), *passim*. *μέδ*, pl. *μέδια*, Del.,

lmet, *γμέτ* (Krinop. p. 48), Fer. —

ιμάτι, *γμάτι* (decl. §§ 258, 288), Ph.

—*ιμάδι*, Silli.—The M. Gr. *ὑποκάμισο*

is unknown. v. § 400

Ιμάά, Ιμάά, Capp. v. *μία*

Ιμουράχ, Del. v. Turk. *yümürjaq*

Ιμβιάς, Ph. v. Turk. *imza*

iv, used in the Turkish phrase *iv μισω*,

jin μισω, Ul., in text on p. 850, l. 1.

Cf. p. 229 and note

Ιβαί, Ιβαί, yes, Silli

Ιβάνσα, Ul., Ιβάνσα, Sil. v. Turk.

inanmaq

Ιεταί, Ph. v. *γίνομαι*

Ιήρα, Del. v. Turk. *inji*

Ισάνος, Ισάνι, Capp. Ph. v. Turk.

insan

Ιγες, Phl. v. *ούργια*

Ιγγιάν or Ιγγια, prep., *like*, Silli

[Ιουδαίος, *Jew*.]—At Ph. in the Gospel

text, *gen. pl.* *Γιοθεούς* (§ 303), Lag.

p. 13. The word in common use is

Γιαουδής, v. Turk. *yehudi*

Ιπάχρον *new*, Fer. In text on p. 820,

l. 20 I translate *newly made*, taking

the word as an adj. in -(ι)νος from the

Turkish *ibda'*, ابداع, *production*

Ιράς, Ul. Afs., Ιράσσα, Ph., etc. v. Turk.

rast

Ιραχι, Phl. and Ph. v. Turk. *raq*

Ιρέα, Silli. v. *ιδέα*

Ιρέσια, Del. v. Turk. *rast*

Ιρι, Ph. v. Turk. *iri*

Ιρμάχ, Ax. Phl. v. Turk. *irmaq*

Ιρω (? *nom.* *ιρωος*), pl. *ιρωου*, a kind of

tree, Pot. Possibly *έρμεός*, the wild

fig-tree

Ισάζω, I set in order, Ph.

Ισκόλις, Ul. v. *σκολειόν*

Ισδάδι, Ph. Tsh. v. *σκιάδιον*

Ισλανδοῦδι, Silli. v. Turk. *eslanmaq*

Ισούζη, Ph. v. Turk. *isüz*

Ἰσραηλιῶν, *gen. pl.* (§ 303), of the

Israelites, Ph. In Gospel text (Lag.

p. 11)

Ισάνι, Ph. v. Turk. *insan*

Ισάμι, Tsh. etc. v. *στέκω*

Ισάχα, Kis., Ισάχου, Tsh. v. *στέκω*

Ιστέρ, Gh. Ul. v. Turk. *istemek*

Ιστέδίζω, Del. v. Turk. *istemek*

Ιθά, Silli. v. *εστία*

Ιθμάνης, Silli. v. Turk. *pişman*

[*tree*, *willow-tree*.]—Capp. *γάδα*, Mix.

but *ίτέν*, pl. *ίτένια*, Pot., and *ίτέν*.

given for Sin. by Arkh. (p. 237).—

At Ph. *σιδι*, q.v.

Ιτέρι, Ιδέρι, *neut.*, Ph., *δέτρι*, Afs.—

αντέρια, Phl., is the same word with

initial *a* of the article.—Although

the word generally means a *coat*

shaped like a *drissing-gown*, the Afs.

text (p. 570, l. 28) and an unpublished

text from Ph. shew that, at least

at these villages, it means *trousers*

Ιτό, Ιτά, Capp. v. *έτρό*

Ιτός or Ιτό, demonstr. sg. of all genders,

this, Mis., § 176

Ιτού, demonstr. sg. of all genders, *this*,

Mis., § 176

Ιδά, *this*, sq. indecl., Phl., § 176

Ιδερά, *willow*, Silli. The word seems to

be *ίτέα* with the ending of *λυγαρά*,

agnus castus. Both are bushes which

grow in river-beds and are used for

making baskets

Ιφλάχι, *knife*, Ph. Kar. (Lag. p. 51)

also gives for Ph. *ιφλάχι*: *ξυρός*. For

λα, § 278, for χ, § 284

Ιφτιρά, Ul. v. Turk. *iftira*

[*χνος*, *trace*.]—The forms are from

dimin. *ιχναδιον*: *χιτέρι* (§§ 66, 95) Sin.

given by Arkh. (p. 280) and *χινάδι*, Ph.

Ιχτιάο, Ul. v. Turk. *ihtiyar*

Ιψεσμός, adj., of yesterday, Silli. Formed

from *ιψές* as *χθεσμός* is from *έχθές*

[Ἰωάννης, *John*.]—Γιοβάν, acc., Γιοβάνι

(decl. § 296) Ph.—Γιοβάνης, Silli.

Γιάννης in § 16 is not the dialect

form

κ

κά, Ph. v. *καλός*

καβάδι, given by Arkh. (p. 238) as mean-

ing *επειρότης* and used at Sin. but

only by old women and in a song.

The pl. *καβάδια*, *clothes*, occurs at

Del. v. Ducange, s.v. *καβάδης*, *καβά-*

διον, *vestimenti virilis species*, and

Tzetztes, *Khiliades*, xii, 791, 792:

έσθημα ένυάλιον, στρατιωτών τὸ εἶμα,

δπερ καβάδης λέγεται ἀπὸ Καβάδων

Πέτρον. Legrand (*Hist. de Ptocholoion*,

p. 36) says: *καβάδων*, *long mantles,*

capote. v. note in Hesseling and

Pernot, *Poèmes Prodrromiques*, p. 173

καβακάς, pl. *-κάδε* (§ 295), *some kind of*

soft stone, Ph. Possibly connected

with *κουφάκι*, *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.* (*Arkh.* 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.*—γαλ[έ]βω, *aor.* γαλίεψα, *imprv.* § 846, *Ph.*, belongs, like κάλγεψα, to the καλλικεύω type of this verb noticed by Legrand, *Recueil de Poèmes historiques*, p. 341.—κατλέβω, *Silli.* For derivation from caballus and caballicare *v. G. Meyer, Neugr. Stud.* III, p. 22, and §§ 370-373

κάγα, *Fer.* *v. kalw*

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.* κγκάρι. *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.* § 376

κάθ' όλου, *not at all, Ph.*

[καθαρίζω, *I clean*.]—Capp. *pres.* καθαίρω, *Sin.* (*Arkh.* p. 288), *aor.* 3 *sg.* καθέρσεν, *subj.* 3 *sg.* καθερίθ (for α→ε. § 66), *Del.*, in text on p. 310, 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, indecl. *each, every.* καθ' ήμέρα, *Mal. Sil.* καθι φράς, *Mal.*, should perhaps be written κάθη φράς, *κάθη* coming from καθ' ήμέρα.—κάτα, κάδα, κάτε, *Ph.*

[καθίζω, *I sit*.]—καρίζω (§ 88), *Ar.*

καθινάινω, *I set, aor.* καθίνα, *Ph.*

καθόκκο, *Ph.* *v. άγκάθι*

κάθομαι, *I sit*.—The Capp. forms vary with the treatment of θ (§§ 86-96). Thus, *pres.* κάθομαι, *Del.*, κάρουμαι, *Gh. Ar.*, κάχουμι, *Sem. Mis.*, κάγομαι (§§ 68, 227), *Ul.*, 1 *pl.* κάουμeste (§ 76) *Ax.*, *imprf.* καρόμου (§ 232), *Ar.*, 3 *sg.* καθούτσε, *Phl.*, καθούτανι, *Mal.*, 3 *pl.* καθούτανται, *Sil.* *Aor.* κάτσα, *Ax. Mal. Phl. Pot.*, έκασα, *Del.*, έκατσα, *Gh.*, εκάσα, *Fer. Gh. Ul.* (§ 216).—κάθομαι, 3 *pl.* κάδαί, *aor.* κάτσα, κάδζα, *Ph. Aor.* 3 *sg.* κάτσεινι, *Afs.*—*Pres.* κάσουμου, *imprf.* § 44, *Silli.* For its use to translate the Turkish durmaq *v.* § 381

[και, *and*.]—Capp. και, κ' and before back

initial vowels κί, or γαι, γ', γί. κί, *Mal.*, όί, *Mis.* In the *Del.* and *Ar.* texts it is always inserted before λέγω. Thus at *Del.* και λέχ, and at *Ar.*, where ό is in this use much commoner than κί, and και not found, όί λέχ, ό' έπε, κ' έπε.—δαι, ό', jai, j', *Ph.* etc.—κί, κ', *Silli.* At *Silli* κί is constantly used enclitically, *e.g.* τούτους κί λαεί του όδαι, and this man says to him that, for which *v.* § 382

[καινούριος, *new*.]—Capp. *pl.* καινούρια, *Phl.*, κινύρια, *Del.*—γαουόρης (§ 20), *Silli*

καιρός, *time*.—Capp. ένα καιρός, *Pot.*, ένα γαιρό, *once, Phl.*

καϊτσάρι, *tings, Ph.*—*Kar.* gives καιζάρ (*Lag.* p. 51) and καϊζάρ (p. 54) with a derivation from Armenian kayc, a coal, and ar-novl, to take. *v.* § 376

καίφε, *Ph.* *v. Turk. 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.* κάη, *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 μάμη

κακά, *dung, Fer.*—κάκι, *Ph.*

κάλ, *Afs.* *v. Turk. kel*

[καλάθι, *basket*.]—Capp. καλάθ (§ 111), *Phl.*, καλάθ or καλάγι, *pl.* καλάγια (§ 111), *Sem.*, καλάθ (§ 88), *Ar.*

καλακόνι· τέρετρον, τρέπανον. Given by *Kar.* (*Lag.* p. 52) for *Ph.* *Cf.* καλακονίζω and § 278

καλακονίζω· προσκρούω εις τι, given by *Kar.* (*Lag.* p. 52) for *Ph.* The λ before a is a phonetic difficulty (§ 267), and Grégoire (*B.C.H.* xxxiii, p. 155) suggests the derivation κατακλονίζω → καλακλονίζω → καλακονίζω. This does not get over the difficulty of the λ, which cannot stand before o either, and is also put out of court by the existence of καλακόνι· τέρετρον, from which the verb is clearly derived

κάλαντα· ή πρώτη του Ίανουαρίου, *Sin.* (*Arkh.* p. 239), the *New Year feast.* *Kar.* (*Lag.* p. 52) gives κά(λα)ντα, which points to a *Ph.* κάντα with λ dropped, § 269. Latin calendae; *v. G. Meyer, Neugr. Stud.* III, p. 23, and §§ 372, 373

- καλαργούζα, Ph. Some small animal, and the entry for Sin., *καλαγκός δρουραίος μῦς* (Arkh. p. 239), shews that it is a mouse of some sort. Kar. gives for Ph. *καλαγουζί, καλακούζι: είδος 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*
- καλίκια, *women's shoes*, Sin. (Eleft. p. 96 and Arkh. p. 239). *κελίε*, Fer. (Krinop. p. 50); for *ε*, § 66. I record *καλίχ* (§ 110), Ar. Latin *caliga*; v. G. Meyer, *Neugr. Stud.*, III, p. 23 and § 372
- καλιέβου, Mal., etc. v. *καβαλλικεύω*
- καλιήης, Ph. v. Turk. *kel*
- κάλγεψα, Ax. v. *καβαλλικεύω*
- [*καλόγερος, monk.*]—*καλόγιρος* (decl. § 142), Ar.—*καλαγέρος*, Ph.
- καλόκκος, Ph. v. Turk. *kel*
- [*καλός, good.*]—Capp. *καλό, pl. καλά* (§ 167). *Gen. sg. του καλού του ναίκα*, Pot.—*Adv. καλά*. With subst. verb, § 248.—*καό, pl. κά* (§ 304), *adv. κά, gá*. Dimin. form of *adv. γαούσκα*. *καῶς* (for *καλῶς*) in the phrases *καῶς ἤρτες, καῶς ἔβρομε*, Ph. For *λ*, § 269.—*καλός*, Silli
- [*καλοσύνη, kindness.*]—In Capp. as a *neut.* (§ 166): *καλοσύν*, Ar. Mis., *pl. καλοσύνια*, Ar.—*Neut. pl. καλοσύνια*, Silli
- καλοῦσκανάς, adv., very well*, Silli
- καλέβω*, Capp. v. *καβαλλικεύω*
- [*καλώ, I call.*]—Capp. *pres. καλαίνω*, Fer. Krinop. (p. 49) has also *καλώ*. *Impf. § 215. καλαίτου, he had called* (text, p. 298, l. 4) Silli, § 56
- κάμαρη, ἡ δωματίον*, Sin. (Arkh. p. 240). Latin *camera*; v. G. Meyer, *Neugr. Stud.* III, p. 24, and § 372
- καμαρώνω, I dress myself in fine clothes, shew myself off, impf. καμαρώνω* (§ 201), Sil. 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.
- κάμη, pl. κάμε, adj., bad*, Ph. Kar. (Lag. p. 52) gives *κάμη κακός* and *κάμη ἁμαρτία*, and Arkh. (p. 240) has *κ(χ)άμη (μη ἀκουομένου τοῦ χ) = σκυθρωπότης, δυστροπία, ἁμαρτία, Φαρσ. κάμη = ἀμάστημα. κάμικο, sad*, is a derivative. Probably from Turkish *kem*
- bad*
- [*καμύνω, I close the eyes.*]—For Capp. *καμώνω* is given for Ar. by N. K. in *Xen. VI*, p. 445.—*καμβῶ* (§ 13), 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 *κασιῶ*, and Arkh. says that for *κασιῶ* at Sin. *φκίανω* is used, not *κάμνω*. So for Ar. Val. (p. 17) says, *κάμνω, ἐργάζομαι μόνον τὸ τῆς νεοελληνικῆς κάμνω = κασιῶ, πράττω, λέγομαι ζῆζω*. I record *impf. κάμνισκα, aor. subj. κάμνω*, Gh. For Sil. Pharasop. (p. 118) has *κάμνω, κάμω ἐργάζομαι, κάμω μαλλιά, κλάθω*, and Arkh. gives *κλάθω* as a secondary meaning.—*Pres. καμνῶνω* (§ 322), *aor. ἔκαμα*, Ph.
- κάμο: εἶθ' ὄφελον, βουλομένη*, Ph. Given by Arkh. (p. 240) and by Kar. (Lag. p. 52), who compares Armenian *kami, 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*
- [*κάμπτος, plain.*]—At Silli *εἰμβουσι* 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 § 371
- καμβήλ*, Capp. v. *κάμηλος*
- καμβράδε, neut. pl., cloths*, Ph. Kar. (Lag. p. 52) gives the *sg. καμρᾶς*. For Sin. Eleft. (p. 95) gives *καμπράδι, dried dung in the fields*, and Arkh. (p. 240) *καμπρό* or *καμ(τ)ρᾶς, ὃ, dung mixed with straw or cinders and used for fuel*. Hatsidákis (*Ἀθῆνᾶ*, XII, p. 188) gives *καμπρός = καμυρός*.—*κεμβρός, pl. κεμβρότα*, translated *fuel* in Ax. text on p. 400, l. 4, is the same word
- [*καμύνομαι, I pretend.*]—*Impf. 3 pl. καμύσανται*, Ph.
- κανάβι, rope*, Tsh.
- [*κανδηλάφτης, candle-lighter, sacristan.*]—Capp. *κανδηλάφτης*, Ar. Gh., *καττηλάφτης*, Sem.—*κανδήλα*, not itself recorded, is Latin *candela*; v. G. Meyer, *Neugr. Stud.* III, p. 26 and § 372
- καβέλι* with neg., *no one, passim*.—In Capp. at Ul. and Fer. it means a *person* (decl. § 161).—So at Afs. *ἄρ γαβέλι* (decl. § 17), Silli
- καβίζω*, Ph. v. *κλάω*
- [*καννάβι, hemp.*]—*κανάβι, rope*, Ph. Tsh. *κάντιο, crystallised sugar*, Sin. (Arkh. p. 241). Italian *candi*; v. G. Meyer, *Neugr. Stud.* IV, p. 32 and v. § 369

καυτοῦνι· το κατόφλιον, δριον τῆς οἰκίας, Sin. (Arkh. p. 241). Italian cantone. v. G. Meyer, *Neugr. Stud.* iv, p. 82 and § 369

κάσδε, κά, Ph. κάδι, Tah. v. Turk. qanda

κάδ, Ph. v. καλός

κάπυ, Del. Mis. v. κάπη

καυλάνης, 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 καυδοδόχη (Arkh. p. 241), and κάπη(?) , pl. κάπες (N. K.), Ar. and Sil. (Pharagor. p. 118). In Capp. the -η is regularly dropped, and κάπυ results, δὴ κάπυ, Del., κάπυ, pl. κάπυς, Mis. κάπυ is treated as a neut. dim. with pl. κάπυια, Del., for which v. § 166. Other forms are κάπη, Gh., σο κάπυ, Ph., ἄς κάπ, Ax. The covering of these chimneys is called at Sin. πικάπη (Arkh. p. 241)

καπός, 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 στερεὰν καὶ ἐν Ἰσσοροπία στάσιν μεγάλων λίθων, "σφῆνω 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: ἀνθήγαλα ἐκ τοῦ γάλακτος ἢ ὀξύγαλακτος.—Given for Ph. (καράγι) by Kar. (Lag. p. 52).—Armenian karak, butter. v. §§ 376, 377

καρᾶκῶν, I shut, Ph., with aor. καρᾶκωσα, ἴμρω. καρᾶγο, pl. καρᾶσσετε (§ 850). Grégoire gives καρᾶγι (pour καρᾶκι), le verrou, B.C.H. xxxiii, p. 156. It is a Pontic word; v. § 391. For Sin. Arkh. (p. 276) gives φαρακῶν I close hermetically

καρᾶνις, Ph. v. λαμῖ

καρβόν, charcoal, Sin. (Arkh. p. 241). Latin carbo. v. G. Meyer, *Neugr. Stud.* iii, p. 27, and § 372

[καρδιά, heart.]—καριά, Ph. and Silli (§ 11).—καρδία, Ph.

καριόλα, bedstead, Del. Ph. Italian carriola, v. § 369

καρδουλέκ, pl. -λιέγοι, Ph. Explained as meaning a man-eating ogre in the mountains. Kar. (Lag. p. 52) gives καρδουλέκ· πάθηρα καὶ ἐν γένει αἰμοβόρον θηρίον. Cf. Armenian garšelik',

abomination, idols, and garšeli, abominable, ugly, filthy (Bedrossian). v. § 376

καρμᾶνα, spindle, Ph. This is the spindle with two pieces of wood set crosswise instead of a whorl, which is called in Capp. κλωθᾶρα (q.v.). The shaft of the καρμᾶνα is called τζούλα (Lag. p. 66) = ὄουλα (Kar. p. 185). For λ, § 278. For Sin. Arkh. (p. 244) gives the form κερμῆνι, § 68. It is a Pontic word: at Imera καρμενέσσα. v. also Σόλλ. xviii, p. 139, and § 391

καρμανίζω· στρέφω, περιφέρωμαι, πλανῶμαι and καρμανίζομαι· πλανῶμαι are given for Ph. by Kar. (Lag. p. 53). So at Afs. ἴμρω. 3 sg. καρμανίσκινι (§ 339), was soaring, floating (of an eagle), in text on p. 572, l. 12. The word is derived from καρμᾶνα, 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).

κάρομαι, Gh. Ar. v. κάθομαι

καρούς, Ax. v. Turk. qarpuz

[καρούδι, walnut.]-The Capp. forms vary with the treatment of δ (§§ 86—96): καρούδ, pl. καρούδια, Del. Pot., καρόθ, Sil., καρό, pl. καρούα, Ax., καρούχ, pl. καρούγια, Ar., καρότ, pl. καρούγα, Fer. Decl. § 112.—καρούδι (§ 289), Ph.—The same word is used for the fruit and the tree (§ 369)

[καρφῶν, I nail.] Aor. pass. 3 sg. καρφῶση, Ph.

κάρχον,α, the heaps of pots and fuel which are burned together to bake the pottery, no kiln being used, Ax. Phrase κάβνε τα κ. v. p. 23

κάσιτι, Silli. v. κάθομαι

κασκάρι, flint for striking fire, Ph. Kar. (Lag. p. 53) gives κασκᾶρα· λίθος πυρίτης, Ph. and the derivation from Armenian kayekar, which means flint (Bedrossian). v. § 376. This is better than to resort to G. Meyer's (*Neugr. Stud.* ii, p. 80) Slav derivation of the Epeirote κατσάρι, 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 κάστουρου 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

καταβάζω (καταβάλλω). *I take down.*—Capp. καταβάζω, Phl., κατεβάζω, Del., aor. κατέβασα, Del. Ar. Ul. Phl. Sil. Pot.—Aor. κατέβασα, Ph. Tsh. Afs. τὰ κατεβάς at Tsh. is aor. subj. 2 sg. (M. Gr. τὰ τὰ καταβάσῃς), v. § 251

[καταβαίνω, *I come down.*]—Capp. pres. καταβήνω, καδεβήνω, Ul., 3 pl. καταβαίνω, 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, Afs.—κατιβαίνου, Silli

κατακέφαλα, adv., *down from the head*, Del.

κατακολῶ, *I chase away, pursue.*—Capp. pres. at Pot. Ar. An. 3 sg. κατακολᾶ, Pot. impv. κατακόλα, Ax., aor. κατακόλτσα, Pot.—κατακόγω, aor. κατακόλτσα, Ph.—Cf. κολῶ

[κατακόφτω, *I cut up.*]—Aor. 3 sg. κατέκοψέν da, impv. κατέκοψ τα, Ph. Pres. not recorded

[καταρεούμαι, *I curse.*]—Capp. pres. καταρούμαι (§ 228), Pot., καταρούμι, Mal., 3 sg. καταρᾶται, Ax. Aor. καταρᾶστα, Pot.

κατάσεν da or καδάχσεν da, aor. 3 sg., *he kicked him down*, Ph. This is the aor. of the compound of ἀχτώ, the Ph. form of λαχτίζω, (q.v.) with κατά. The Ph. aor. of the simple verb is ἀχτσα, and so of the compound κατάχτσα, whence (v. § 252) κατάχσα, κατάσα

κατασταφύλι, *wild vine*, Ph.

καταφύγι, *place of refuge*. Used in Capp. for the rock-cut galleries below the houses (see p. 15). Forms are καταφύχ, pl. -φύγια (§ 110), Ax., καταφύδ, pl. -φύδα, Phl. Mal. An., καταφύδ, Sil. (Xen. i, p. 882)

κατάψα, *feast after a wedding*, Silli

κατέχω. At Ph., etc., κατέχω means *I understand*, 2 sg. κατές, 3 sg. κατέδει. kadé (κατέ) occurs once in a text as 1 sg. for †κατέω formed from κατές. Impf. 3 pl. gadéγκαν.—At Silli κατέχου

κάτζω· κοτίς. Given by Kar. (Lag. p. 53) and for Sin. (κατίσι) 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

κατίσεν da, Ph. v. γατιάνω

κατλέβου, Silli. v. καθαλλικέω

κατό, Capp. Ph. v. εκατό(ρ)

κάτο, every, Ph. Used like M. Gr. κάθε Κατούκι, place-name near Ph.

[κατουρώ, *urinator.*]—Capp. aor. subj. 3 sg. τὰ το κατουρούς, transit.—κατουρώ, -ρᾶ, aor. κατούρσε, subj. κατουρῆσῃ, Ph.—Noun of action κατούρμα (M. Gr. κατούρημα), Ph.

κατόφα, *after, behind*. Used with the poss. pronouns. Ar. Ax. Phl. Pot.

κάτω, *down*.—Capp. passim. κάτ δετέ, Ul.—κάτου, Ph. (§ 249) and Silli καυκέμαι = καυχῶμαι, Sin. (Arkh. p. 243), § 280

[καύμα, *burning.*]—In Capp. κάγμα, Fer. (Krinop. p. 49), Sin. (Arkh. p. 238). For γ, cf. s.v. θαύμα

κάφτω, Capp. v. καίω

κάχι, *side*. Ph. Tsh. Afs., σο κάχιν δου, at his side, Ph.; σα κάχα δου, at its edges, Tsh. Kar. (Lag. p. 54) gives κάχε· πλεύρον κ.τ.λ.

καψιμών, *place for storing fuel*, καψίματα. For Sin. by Eleft. p. 96, and (καψιμώνα) for Fer. (Krinop. p. 50) and Ar. (Val. p. 17)

κέϊμαι, *I lie.*—Capp. pres. thus at Del. Phl. Ax. Sin. (Arkh. p. 243), Fer. (Krinop. p. 50), κέμ (§§ 64, 230), Sem., impf. Sem. §§ 283, 286.—This verb is especially common at Phl. and Ax. where the pres. and impf. (3 sg. κείσταν, κείσταν, κείστω) supersede εἶμαι in the sense of *exist*. See texts pp. 436, seq. It is also used in Capp. like κάσσομαι at Silli to translate the Turkish durmak, for which v. § 381

κέϊφ, etc., Capp. Tsh. v. Turk. keif, keif

κέλ ὄγλαν, Capp. v. Turk. kel

κελέρ, Ph. Some sort of crop, possibly rye. Pl. κελέρε

κελέρ, Capp. v. κελλάριον

κελές, Ph., κελέδα, Afs. v. Turk. kelle κελλάριον, cellar. This Byz. word (v. Ducange, s.v.) is used in Capp. for the common rock-cut dwellings and storehouses. So Arkh. for Sin. (p. 243) gives κελάρι· ἀποθήκη τροφίμων, and for Sil. Pharasop. (p. 118) κελέρι with the same meaning, and also κερέρι for the rock-cut chambers under the houses. I record κερέρ, Ax. and κελέρ, pl., -ρια, Mis. Ul. Ax. For α-ε, § 66.—Latin cellarium; v. G. Meyer, *Neogr. Stud.* III, p. 30, and § 372

κεμίκ, Phl. v. Turk. kemik

κεμύρό, Ax. v. καμυράδε

κενάρ, κενέρ, Capp. v. Turk. kenar

[κενῶ, *I prick.*]—Used in Capp. and at Ph. as an -άω verb.—Capp. pres. not recorded, impf. κένδανερ, Sil. (§ 206), impv. κένδα το, aor. subj. κενδῆσῃ, Phl.

—*Pres.* 2 *sg.* δερῆς, 3 *sg.* ἰερῆ, pointing to 1 *sg.* δερῆγω (§ 323), *impf.* § 337, *aor.* 3 *sg.* ἔντισε, ἔντισεν δα, ἔντισεν, 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

κερβεν]ής, Ph. v. Turk. kervan

κερέ, Pot. v. Turk. kerre

κερέρ, Ax. v. κελλάριον [κερί, wax candle.]—δερί (§ 264), Mis. and Ph.

κεροῦμαι, Ph. v. ἀφηροῦμαι

κερῶνε, Ph. v. Turk. gerden

κεσέ, Capp. v. Turk. kise

κεσκινάσεν δα, Ph. v. Turk. keskin

κεστουρῶσω, Ph. v. Turk. kesmek

κέσζε, Silli. v. Turk. keške

κεδέρι, Afs. v. Turk. keder

κέφ, Ul. v. Turk. kef, keif

[κεφάλι, head.]—Capp. κεφάλ, Gh. Ar. Ul. Ax. Pot., κεφάλ, Gh. Ar. Phl., φκάλ (§ 104), Del., δουβαλ, जुबάλ, Mis. The *δ* in *δεφάλι μ*, Pot., is probably non-dialectic.—*ἰουφάλι*, Ph., pl. *δουφάλια* (? dial.), Afs., but forms with *ε* are rare.—κεφάλι, Silli. Turkisms are the Ul. phrase *ἔπρεν δο κεφάλι τ* (γαφά τ), *he departed*, and its use at Silli like *başına gelmek*. v. § 381

κεφαλόδλο, pillow, Phl. The ending -δλο is probably for -χηλο 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*, *pot.* 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 *δω γι* unless

κιάλλο, forming comparative at Sin. (§ 169), and (κιάλλου) at Silli (§ 21)

κιανδά, when, whilst, Silli

κιάρι, Silli. v. Turk. kiar

κιάτ, indecl. rel. pronoun, Silli. Sometimes pronounced *διιάτ*. v. § 33

κιατίπη, Silli. v. Turk. kiatib

κιγάρ, Ul. v. κριθάρι

κιζμέτ, Pot., κιζμέτι, Silli. v. Turk. qəsmət

κιλαδάρι, Ph. a form of *κιλαλίς*, a round mass of dough, Kar. (Lag. p. 54), § 278

κιμπιζ ούγιουγιούρ; Turkish phrase in Phl. text on p. 436, l. 31. In Turkish

κιμιά, once more, Phl. I.e. *καί μία φορά*

κιμόνου, only, Silli. This is for *καί μόνο* (v as is shown by the *f.* *κιμόνη* and the *pl. m.* *κιμόνοι*). But *κιμόνη* is used where *κιμόνου* would be expected, e.g. in text p. 294, l. 33. It is used most commonly after *γιά*, *γιάδ*, *γιά να*, e.g. *γιά να πορπατούμι κιμόνο*.—In Capp. at Sil., where Vasil. (Xen. I, p. 383) gives *κεμόνο*: *ἔνεκα τούτου*, and Pharasop. (p. 118) *ἀς ἔσένα κεμόνο*: *σου ἔνεκα*, and at Fer. (*ἀπ' ἐτό κομόνο*), Krinop. p. 51, Arkh. p. 238. v. § 65

κιάλα, also, Sil.—*ἰόγα* (§§ 264, 269), Ph.

κιρέβω, Phl. Pot. v. γυρεῦω

κιρέφ, Phl. v. Turk. kirej

κιριάς, Capp. v. κρέας

κιρίκα, Ul., I translate *ass*. According to Arkh., who gives for Sin. (p. 214) *κίρικα*: *πῶλος ὄνου*, it means *young ass*. For Sil. Pharasop. (p. 118) gives *κουρίκα*, *coll.* It is the dimin. of *κουρί*, *coll.*, given for Fer. by Krinop. (p. 52), and by Arkh. for Bagdaonia

κιρός, Capp. v. κρός

κιρόβι, Gh. v. Turk. kibrit

κιρόδα, Ul. v. κρόβω

[κισσός, ivy.]—Pl. *τα ὠσόδε* (§ 264), representing a Greek dimin. †*κισσόδιον*, Ph.

κιτωνός, other, Silli. Synonym of *ἄλλος*

κιφάλ, Capp. v. κεφάλι

κιάγα, κιά, 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*.—*κωῶδεφτήρι* (§ 271), Ph., *κολεφτήρι*, Tsh. Cf. *κολεφτούν* δα

[κλαδέω, I prune.] v. *κολεφτούν* δα

[κλαίω, I weep.]—Capp. *pres.* 3 *sg.* *κλαί*, Mis., *κλαίχ*, Ax. Phl., § 62. *κλαίει*, Pot. is perhaps non-dialectic. *Impf.* *ἐκλαίγα passim*, but *κλαίδικα*, Fer., § 201. *Aor.* *ἐκλαφα*, Ul.—*κλαίω*, 3 *sg.* *κλαίει*, *glat*, *impf.* § 335, *aor.* *ἐκκωφα*, *ἐγκωφα*, Ph. Lag. (p. 18) has *aor.* 3 *sg.* *ἐκούαφε*, § 271. *Pres.* *κλαίγω*, *κλαίς*, *κλαί*, *aor.* *ἐκκωφα*, Tsh.—*Pres.* *κλαίγω*, *impf.* § 38, *aor.* *ἐκκωφα*, Silli

κλάκ, Ax. Sil. v. *κουλάκ*

[κλάω, I break.]—The M. Gr. form *κλάω* means only *pedo*, and this occurs in Capp.; *aor.* *εὐβί*, *κλάσω*, Ul.—At Ph. the meaning *break* is kept; *pres.* *κανίγω*, *impf.* § 339 (Lag. p. 52), *aor.* *κάν(τ)σα*, *γάν(τ)σα* (§ 253), *imprv. pl.* *κανίσετε*, *aor. pass.* *κανίστα* (§ 362). For loss of *λ*, v. § 270

[κλειδί, key.]—*κλειά*, pl. *κλειγιά*, Ax.

κλέφτης, *thief*.—Capp. at Ax. Phl. Sil. Pot., κλέφτης (§ 83), Gh. Ar., κλέφτους, Mis. At Sin. κλέφτρης (Ark. p. 244). Decl. § 162.—ὁ κλέφ, Tah. Kis., acc. του ελέφτη, Ph., etc., §§ 251, 298.—κλέφτης (§ 18), Silli

κλέφτω, *I steal*.—Capp. pres. at Ar. Gh. Pot., κλέφτου, Mal., imperf. Mal. § 207, aor. ἐκλεψα, Gh., ἐκλιψα, Mal.—Pres. κλέφτου (§ 829), Tah., aor. ἐγλεψα, Ph.—Pres. κλέφτου, aor. ἐκλιψα, partic. pass. κλεψιμένα (§ 57), Silli

κλήμα, *vine*.—Capp., Del. (§ 114), Phl. [κληματίδα (-tis), *vine shoot*.]—κλημαδίρα, Silli

κλιβάνι, *oven*, Ph.—In Capp. the Turk. tander is used, *q.v.* In Pontos, κλιβάνι (Σύλλ. xviii, p. 140). v. § 391 κλίω, *I bow down*, aor. ἐκλιωα, Ph.

κλόκα, Ax. v. κολόκα

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. καρμίνα, *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 -ω present, κλώνω (§ 192). Imperf. κλώθιξα and κλωθα (§ 201), Sil. Aor. ἐκλωσα, Ar. Mis.—Pres. 3 sg. κώθει, Kis. and Kar. (Lag. p. 55) gives κώθω for Ph. Aor. 3 sg. ἐκωσε, Ph., ἐγουσαι, Afs. For λ v. § 270. But at Ph. and Tsh. the compound περιγώθω (*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. κλωθού, *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 κώσιμα: περιστροφική ἐπι τῶν ὁρέων ὁδός, which is similarly from κώθω, the Ph. form of the verb κλώθω (§ 270)

[κλωστή, *thread*.]—Capp., κλωστή, Sil., κλωσθή, Ar.—κωστή (§ 270), Ph.

[κλωσῶ, *I kick*.]—Aor. 3 pl. ἐκώστωε, Ph., § 270. Pres. not recorded

κλώτω, κλωτάρα, Capp. v. κλώθω, κλωθάρα

κλώχου, κλωχάρα, Capp. v. κλώθω, κλωθάρα

κνίερ, Ph. v. ὀκνίερ [κνίζω, *I scratch*.]—At Ph. in the middle. Pres. 3 sg. κνίθεται, aor. 3 sg. κνίστην. The form κνίθεται occurs in Ροῦθαις Προδρομικαῖς (Hesseling and Pernot) i, 105; iii, 47, 404 k

κό μου, κ.τ.λ., πίπε, etc. Emphatic possessive at Silli. v. § 26

κοάγω, Ph. v. κολῶ κογιόμα, κουβίμα, *testicles*, Mis. Italian coghione; v. § 396

κοδιήσω, Ph. v. κοδιζανε κοδιζανε, aor. 3 pl., explained as *they put into prison*, Ph. Of this verb are recorded also aor. subj. 1 sg. κοδιήσω. 2 sg. κοδιήης. The pres. would therefore seem to be κοδιήγω or κοδιήζω. 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 κοδικάγω admits of explanation. As the ending -άγω at Ph. represents -ῶ (= ἄω), and in M. Greek -ῶ often interchanges with -ῆζω (v. Hatzidakis, *Einführung*, p. 394), it appears that κοδικάγω may represent καταδικάζω, *I condemn*, with the ανα-

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 Ἑλλ.*, i, p. 478, and Ἄθηνά, xiv, p. 224

κόξμος, Capp. Afs. v. κόσμος

[κοιλία, *belly*.]—κοιλία, Ph.—κοιλιά, Silli [κοιμίζω, *I put to sleep*.]—Capp. pres. κοιμίζω, Mal., aor. κοίμισα τα, Phl. and 3 sg. κοίμισω τα, Mal., aor. subj. 2 sg. νά του κοιμήθω, Mal.

[κοιμοῦμαι, *I sleep*.]—Used all over Capp. and at Silli, but at Ph. its place is taken by πνώω (v. ὀπνώω).—Pres. not recorded. Imperf. Del. (§ 232). Aor. varies according to the treatment of θ (§§ 86—96), thus κοιμήτα (§ 239). Fer., κοιμήρα (§ 69), Ar., τα κοιμηγγ, Ul. imperf. Fer. Pot. § 243.—Pres. κοιμείρα (§ 50), imperf. § 55, aor. κοιμήσκα (§ 44). Silli.—Although apparently unknown at Ph., the aor. subj. 3 sg. δοιμηθῆ was heard at Afs.

κοκκί, Sin., κοκία, Tsh. v. goji κοκοκιάς, *cock*.—Capp. κοκοκιάς, Sil. Ar., κοκοκιά, Fer., κοκινιάς, Pot., κοκινιάς. Mal. Sem., κοϊκοιά, Ul. Ax., κοκινιά.

Mis. Decl. § 119 (Pot.), § 122 (Sil.), § 127 (Mal.), § 144 (Ar.), § 149 (Ax.). For Sin. Arkh. (p. 245) has κοκκινός, giving for Bagdacia *περενάρ*. Thumb (*Griech. Sprache im Zeitalter d. Hellenismus*, p. 91) quotes from Capp. the dimin. *κοκκινούθ* (= ούθι). —κοκκουός, Silli. —Cf. Cypriote *κικινός*, Sakellários, *Κνριακά*, ii, p. 591 and § 400.—At Ph. *λαχτρά*

κοκούτ, *hail*, Fer. For Sin. Arkh. (p. 246) gives *κοκκουός*

κόδα, Sil. v. Turk. *geđ*

κόδαλο, *knuckledone*, Ul. Phl. For Sin. Arkh. (p. 246) gives *κότζι*, the M. Gr. *κότσι*, a Slav word; v. G. Meyer's *Neogr. Stud.* ii, p. 85, and § 374

κοίμιο, Ph. § 172

κοϊόθι, Ph. v. *κολακθί*

κολεφρούν *da*, *pres.* 3 *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

[κόλλυβα, *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 *impr.* *κόλα*, Ul. Ax., *aor. subj. να κολήσω*, Ax., *imprf.* *κόλωα*, Sil., *κόλωα*, Ax.—At Silli the full phrase *ζουμό κολλῶ, -ῆς, -ῆ, I bake bread, and partic. pass. κολλῆμένον* meaning *adjacent*

κολόκκα, *hep*, Ul., *κλόκα*, Ax. For Sin. Arkh. (p. 246) gives *κουλούκα κλώσσα* [*καλοκόθι*, *gourd*.] The Ph. form is *κοϊόθι* (§ 269), recorded with the meaning *mask*, for which a gourd is often used

κόλφος· ὁ κώλος. 2) οἱ μαστοὶ τῆς γυναίκος, Sin. (Arkh. p. 245).—*τον γόφλο ε*, Gh. —*Acc. τον γόφα*, Ph. § 270, 292.—*τον 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 *imprf.* *κόλανα*, *impr.* *κόλα*, so that it is in *-άω* verb. I record *pres.* *κολῶ*, *imprf.* *κόλανα* (§ 204), Pot., *κόλωα* (§ 206), Sil., *impr.* *κόλα* (§ 224), Ar. Ul. Ax., *aor.* 3 *pl.* *κόλσαν* *με*, Phl., *κόσαν* (? error for *κόσαν*) and *subj.* 1 *pl.* *κολήσομε*, Del.—*κότγω*, 3 *sg.* *κούῆ τα*, *he spurs (a horse)*, *aor.* 3 *pl.* *κόλταν* *δα*, Ph. For λ v. § 269. Kar. gives (Lag. p. 54) *κολάω*, *imprf.* *κολάγκα* for Ph.—Hatzidákis ('*Αθηνά*, xii, p. 482) quotes *κολῶ* (= τύπτω) from

Crete and suggests that it is a form of *κολάζω*

κομύρια, *κομυρόνα*, 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.

κομυθρία, Silli. v. Turk. *kömür* [*κομυαστής*, *boaster*.]—*κομυθής*, *pl.* —*θήρα*, Ar. For Sin. Arkh. (p. 246) gives *κομυτώνω*=*ἀπατώ*, with a ref. to *Κοράης*, *Ἄτακτα*, ii, p. 195, where the word is discussed

[*κόμπος*, *knos*.]—Capp. *κόμβος*, Ar. (decl. § 144), Fer., *κόμβου*, Mia. (decl. § 183), Mal.

κονάρα, *kernel*, Silli

κοπέι, *pl.* *κοπέα*, *pruning-hook*, Ph., § 289. Kar. (Lag. p. 54) and Arkh. (p. 261) give *κοπέτζι*. A form *ἰκονάτζι*, which is near *κοπέι*, would answer to a Greek *κλωνάκι* (for λ, § 270, for αἰ, § 255, for j, § 264), and as *κλωνίζω* means *I prune*, the derivation may be from this source. The difficulty is that *κλωνάκι* means a *twig*

κόντζι, Mal. § 172

κονίς, *eggs of lice, nits*. The M. Greek form is *κόνιδα* (*κόνις*), but the Silli form keeps the old accent, *κονίρα*. In Capp. the dimin.; at Sin. *κονίτι* (Arkh. p. 245) and at Fer. *κονίτ*, *pl.* (Krinop. p. 51) *κονία*

κόνκαρ, Ph. § 172

κόνσαν, Del. v. *κολῶ*

[*κοντά*, *near*.]—*κονδά*, Capp. Ph. and Silli. *κουνδά*, Gh. Mis. Both forms at Ul.

[*κοντεύω* (*κονδέβω*), *I approach*.]—*Aor.* 3 *pl.* *κονάψαν*, Mal. *Pres.* not recorded

κονδάβω, Ph. v. *κουνδῶ*

Κονδούρα, *Short-tail* (a nickname), Ph.

κονφεράσου, *ἕνα κ.*, *acc. sg.*, *conference*, Silli. For the source of this word v. § 369

κονώνω, *I pour*.—In Capp. this *pres.* at Phl., and Sin. (Arkh. p. 245), Ar. (Val. p. 17) and Fer. (Krinop. p. 51), *κονώνου*, Mis. *Aor.* *κόνωσα*, Gh. Ul. Mis. Ax., *κόνσα*, Phl., *κόνουσα* with *subj.* *κονώσου* (§ 220), Mal., *κόνωσα*, *subj.* *κονώσω*, Ar., § 222. *Impr.* § 225.—*Pres.* *κονώννου*, *aor.* *έκόνσα*, *subj.* probably *κονίσει*, *impr.* *κόνις τα*, Silli.—The word is probably for *ἰκενώνω*, anc. *κενῶ*, *I empty*, with the *ε* assimilated to the following *ω* (§ 65)

κόνωσε, *aor.* 3 *sg.*, *he sharpened*, Ph. Probably belonging to *ἀκονίζω*

κόργαλα, *preserved meat*, Silli

κοπαιίζω, *I pound with a pestle* (*κόπανος*),

- I beat*.—Capp., *pres.* Phl. Pot., *aor.* κοπάνω, Pot. At Pot. also *pres.* κουπαίνω.—κουπαίνω (γουβαίνω), *aor.* κουπάν(τ)ω, *subj.* κουπαίνω, Ph. For *aor.* κουβάν(τ)ω, Ph. and *pres.* κουβάσει, Pot. *v.* κουβάσει.—κουπαίνω, Silli
- κόπανος, *pestle*, Ar. (decl. § 142), κόπανου(s), Mal. (decl. § 128)
- [κοπαῖα, *dunghill*.]—κουκουριά, Ax., κροτιά (§ 104), Fer. (Krinop. p. 53, who gives also κρότια· ἡ κόπρος)
- κοπρού, Silli. *v.* Turk. köprü
- κόρε, Ph. In Grégoire's text (B.C.H. xxxiii, 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 το κόρι
- κόρη, *girl, daughter*.—Capp., κόρ, Ar., κόρη μ, *pl.* τα κόρι τνε, Mal., and with *f. gender acc.* της γόρη, Pot., δη γόρη τ, Del. Decl. § 164.—κόρη, ἡ κόρ τ σου (§ 253), Ph., etc., § 802.—κόρη (§ 16), Silli
- κόρι(ι), Ph. The Pontic κόρος, κόουρ, *mad*, recorded at Sánta, is more likely than the Turk. kör, *blind*
- κοριαινω, Ph. *v.* Turk. kör
- [κορίτσι, *girl*.]—Capp. κορίδ, Del. Mis. Phl. Ax. Sil. In some villages the δ lightened to ξ (§ 84); thus κορίξ but κορίδι μ and *pl.* κορίδια, Gh. Ul. Ar., and occasionally at Del. Phl.—κορίτσι, κορίδι, Ph. etc., *pl.* κορίδιζε, Ph., § 288. The forms κορίτσια, κορίτσα, used occasionally in the texts, are non-dialectic. Dimin. κοριζόκκο, Ph.
- κορκότ, Ph. For Sin. Arkh. gives (p. 245) κορκότι· Χονδραλεσμένος σίτος, δι' οὐ ψήρουσι ζωόν. It is a Pontic word and given for Ophis by Παρχαρίδης, Σόλλ. 18, p. 141, as κορκότζ (τὸ)
- κορτάση, Ph. *v.* χορταίνω
- κορτζόκκο, Ph. *v.* κορίτσι
- κόρδοι, Ph. *v.* Turk. kör
- [κορυφή, *summit, hill-top*.]—Pl. κορυφίετ, Phl.
- [κοσκινίζω, *I sift*.]—*Pres. subj.* 3 *pl.* να κοσκινίζουσε, Ph.
- [κόσκινο, *sieve*.]—Capp. κόσκινο, *pl.* κοσκίνατα, Del. Ar. Pot. Phl. § 152—κόσκινο, *pl.* κοσκίνατα, Ph.
- [κόσμος, *world*.]—κόζμος, Fer. Phl. Sil. κόζμο χτηνιά, *many cows*, Ax.—κόζμουτ, Afs. Tsh.
- κοδά (or κοδά), Ph. *v.* Turk. qođ
- κοτιμο· κάρδαμων, Kar. (Lag. p. 54) com-
- paring Armenian kotimn, *cross* (Berdrossian). Apparently Cappadocian *v.* § 377
- κουῆ τα, Ph. *v.* κολῶ
- κουβαλῶ, *I transport*.—Capp. *pres.* at Mis. Phl., *impf.* Phl. § 208, *aor.* κουβάλα, *subj.* 3 *sg.* κουβαλέφ, Phl., *subj.* 2 *sg.* κουβαλίης, Ar.—κουβαλῶ. -λέφ (§§ 276, 323), *aor.* κουβάλεσα or κουβάλσα, Ph.
- κουβάρι, *ball of yarn*, Ph.
- κουβάσει, *pres.* 3 *sg.*, *he beats*, Pot.—*Aor.* κουβάν(τ)ω, Ph.
- κουβενίμετ, Phl. *v.* Turk. güvenmek
- κουβδέ, Ax. *v.* Turk. güvde
- κούγω, Ph. *v.* ακούω
- κουθά(γ)ω, Ph., etc. *v.* ακολουθῶ
- κουκουρώνω, Ph. *v.* κρώνω
- κουλάκ, *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., Τοῦρκ(ω) κουλάκ, δουλισῶ κουλάκ. At Sil. and Phl. it is used even for Christian children. The form κουλάκ 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, γουλαζόκκο, Ph. In text on p. 506, l. 24 where it was explained as *snake*. The ending contains the Turk. dimin. ζογ
- κουλάχ, Phl. *v.* Turk. külah
- [κουμάσι, *hen-house*.]—κουμέφ (for α → ε. § 66), Ax., κουμάσα with *acc.* σπ γουμάσα (§ 107), Pot.—κουμάσι, Ph.
- κουνί, *vessel for water, cup*, Ar.
- [κουνοῦρα, *slipper*.]—Capp., κουνοῦρα. Sil. and (Arkh. p. 246) Sin., κουνίρα, Fer. § 180, κουνοῦρα, Mis.—κουνοῦρας, *pl.* -άβε, Ph.—*Cf. Byz. Zeitschr.* II, p. 308
- κουνδά, Capp. *v.* κονδά
- κούνδε, Phl. *v.* Turk. gün
- κουνῶ, *I throw (down)*.—Capp. *pres.* κουνῶ, Sin. (Arkh. p. 246), Fer. (Krinop. p. 52), 3 *sg.* κουνῶ το, Phl., *impv.* κούνδα το, Phl. Pot., *aor.* κούσσα, Phl. Sil. Pot., κούσα, Pot., *aor. subj.* κουνθήσω, Phl. Pot.—*Pres.* κουνάβω. -ῶς, *aor.* κόν(τ)ω, γόν(τ)ω, *subj.* κουνθήσω, and once κῶσω, Ph. *Aor. subj.* 1 *pl.* ἄ σε κουνθήσομεν, Tsh. *Aor.* 3 *sg.* κόνιν ἄα, Afs.
- κουώνων, Mis., etc. *v.* κοώνων
- κούπα, *cup*, Silli, Ph. and given by Arkh. for Sin. (p. 246). Latin cuppa; *v.* G. Meyer, *Neugr. Stud.* III, p. 35 and §§ 870-873
- κούπα, *adv.*, on the ground. In Capp. at Sil. (*Xen.* I, p. 431), at An. and

- Mal.** (Pakhtikos, p. 37), 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 κοιτοῦ* (Lag. p. 9) renders *He fell on His face*.—Hatzidakis ('Αθῆνᾶ, π, p. 485) connects with *κῆτη, κητώ*
- κουπανίζω**, Ph. *v. κουανίζω*
κουπουριά, Ax. *v. κουριά*
κουπῶνω, *I pour out (κούπα)*.—Capp. *pres.* Ar. and Sin. (Arkh. p. 246), Fer. (Krinop. p. 52). *Δορ. κούπωση*, Ar., *impf. pass. 3 pl. κούπωσαν*, Del.—*κουπῶνω*, *αορ. κούπωση, κούβωση, subj. κούπῶσω, pass. pres. κουπιέται, αορ. κούπῶθα*, Ph. *Δορ. 3 sg. κούπωσω da, Δα.*—*κουπῶνρου*, Silli
- κουρά**, *smithy*, Ph. with *κουραῖης, smith*. Kar. (Lag. p. 55) gives *κουρά· σιδηρουργεῖον* for Ph. and gives the derivation from the Armenian *k'ouray*. Hübschmann (p. 319) has *k'uray schmelsosen* amongst the Syriac words in Armenian. *v. § 376*
- [*κουράζω, I fatigue*.]—Used at Silli; *pres. κουράζου, pass. κουράζουμου, I grow tired. Impf. § 43*
- κουραβιές**, Silli. *v. Turk. qurabiye*
κούρβα, *harlot*, Silli. Given by G. Meyer, *Neogr. Stud.* π, p. 36, with many references as a Slav word. *v. § 374*
κουρελέτσει da, Ph. *v. Turk. gürlemek*
κούρι, *pl. -ρι, bread, loaf*, Ph. Tsh. Dimin. *κουρόκκο*, Ph. *I take it, as it was explained to me, as the Ph. form of κουλλούρι (§ 269), the ring-shaped biscuit of the Greek world. But Kar. (Lag. p. 54) gives κορόκκο, honeycomb or honeycake*
- κουρούκα**, Ph. Used as term of address to a sister by younger brother or sister. Kar. gives *κουρούκα· κυρία, θέσπαινα* (Lag. p. 55)
- κουρῶ· καταπίνω**, Sin. (Arkh. p. 246), and **κουρῶῶ**, Fer. (Alekt. p. 497). *Δορ. κούρδε*, Gh.—For Ph. Arkh., p. 232, gives *γουργίζω, γουρῶγω· 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*
- κουστῶ**, *pres. 3 sg., he vomits*, Phl.
κούστα, *η, the worm of the clothes-moth*, Sin. (Arkh. p. 247). *κούσσης, pl. κούστες*, Ar.—*κούση, pl. -δες*, Silli
κούδι, *pl. -δα, stone basin*, Kis. Kar. (Lag. p. 55) gives for Ph. *κούσσι· δαχείων μέγα, σκάφη*. Cf. *κουῖδ, hollow*, *Čag. Osm. Wörterbuch*, p. 135
- κουσκούρια**, *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, ۳۳, burning coals* (Pavet de Courtaille, *Dict. Turc-Oriental*, p. 425)
- κουτέκι, κουτούκι**, Ph. *v. Turk. kütük*
κουτί, Capp. *v. Turk. kötü*
κούτσα, γούτσα, Ph. *v. ἀκολουθῶ*
κουφός, *deaf*, Gh.
κοφρέν, γοφρέν, *executioner*, Ph., § 297. Formed from *κόφτω (κόπτω)*
- κόφτω**, *I cut*.—Capp. *pres.* at Gh. Del. Phl., *impf. κόφτιδα* (§ 210), *Ul., aor. ἔκοφα* (§ 216) everywhere in Capp., but *κόφεν* (§ 222), Phl., *aor. pass. ἐκόφα*, Del.—*κόφτω, αορ. ἔκοφα, 2 pl. ἔκοψτε da* (for dissim. *v. § 282*), *impv. § 346, pass. aor. κόπα* (§ 362), Ph. The *pass. partic. κομένος, 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 κοποῦμ καϊγέδια, we shall be turned into stones*, Del. (p. 322, l. 31), *κόπανε στάχτη, they became ashes*, Ph. (p. 504, l. 13). For this use and for the Ph. *ἔκοπανε τ τιμῆς το μαχτισοῦμ, they bargained for the child* (p. 492, l. 22), from Turkish *fiat kesmek, to fix a price, v. § 381*.—*κόφτου, impf. §§ 9, 42, Silli*
- κῶι**, *Ul. v. Turk. köi*
κῶμῦρ, *Fer. v. Turk. kömür*
κῶσκέρ, *cobbler*, Sil.
κῶσιᾶ, Gh., *κῶσιᾶκῶι*, Sil., *κῶσιᾶλεγιῶη*, Silli. *v. Turk. kötü*
κῶσιδῶκα, Phl. *v. γράφω*
κῶσι τα, Ph. *v. κρατῶ*
[κῶσι. I cry].—*Pres. 3 sg. κῶσι, 3 pl. κῶσινε*, Ax., both as from a *pres. κῶσι*
- κῶσι**, Ar. *v. κῶσι*
κῶσι, Ph. *v. κῶσι*
- [*κῶσι, wine*.]—In form *κῶσι*. All over Capp. *Pl. κῶσιᾶ*, Ax.
- κρατῶ**, *I hold*, Ph., *pres.* as *-έω* verb (§ 323), *impf. § 338, aor. κράτσα, γράτσα, impv. κῶσι τα* (§§ 282, 348, 350). Used also in the sense of preventing a miscarriage. In an unpublished story a woman troubled in this way goes to the church for help, but nothing could be done: *οι παπάδες ἴδον γράτσαν da*. Cf. *κρατητήρας*, the name in Melos for a seal-stone used for this purpose, the Cretan *βασταχτήρας*
- [*κῶσι, flesh*.]—Capp. *κῶσιᾶ, passim*,

§ 114.—*krās* (§ 260), pl. *krāta* or *krāte* (§ 290), Ph.
κρεββάτι. *v. κρηβάδι*.
κρέβω, *I seek, desire*. In Capp. this generally supersedes *γυρεύω* (q.v.). Thus *κρέβω*, Fer. Ax. Phl. 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., *imprf.* Gh. § 214. *Αορ. έκρεβα*, Ul., *ηξερεβα*, Ar. Gh., *subj. κρέβω*, Ax. Phl., *γρέψω*, Ar. For *κρέβω*, *κέρβω* and *γκυρεύω*, *v. γυρεύω*, and also § 891
κρέγεις, *κρές*, Ul. *v. κρέβω*
κρεμάλα, *f., gallows*, Silli
κρεμούς. Pot. *v. κρημός*
κρέμ(τ)α, Ph. Afs. *v. κρημιζώ*
κρεμώ, *I hang* (transit.).—Capp. *pres.* 3 sg. *κρεμῆ*, Phl., *αορ. κρέμασα*, Sil.—*Imprv. κρέμας τα* (§ 345), *αορ. pass.* 3 sg. *κρεμάσθη*, Ph.—*κρεμῶ*, *αορ. subj.*, and *imprv. 2 pl. κρεμάσθι*, Silli
[κρημιζώ, I throw down.]—Αορ. κρέμα, *εξερέμασα* (§ 253), *subj. κρεμίσω*, Ph. Afs.
[κρημός, precipice.]—Pl. nom. acc. τα κρεμούς, Pot., § 69
κρίδι, Ph. *v. άκρίδα*
[κριθάρι, barley.]—In Capp. various forms. Arkh. gives (p. 244) for Sin. *κιθέρι*, for Bagdaonia *κέρ* and for Fer. *κιστέρ*, all of which shew a → e (§ 66). Other forms: *κράρ*, Ar., *κιγάρ*, Ul., *κάρά*, Ax. Mis., *κιστόρ*, Fer. (Krinop. p. 50), *κθάρ*, Sil. (Pharasop. p. 118).—*Pl. κθάρα*, Tsh.
κρίμα, *sin.*—Capp., *κρίμα*, Ul. Phl. As in M. Gr. it is also used as an exclamation, *What a pity!* Del. Ul.
κρηματιούν, *gen. pl. of sinners*. In the Ph. Gospel, St Matt. xxvi, 45 (Lag. p. 9), *δίτιται σά πουά τὰ κρηματιούν τὰ χέρε*, *is given into the hands of many sinners*. As from a *nom. sg. κρημά(η)ς* decl. like *νομάτ(η)ς*, §§ 296, 303
κρηβάδι (*i. bed*), Phl. Probably to be connected with *κρεββάτι*
[κρόκος, yolk of egg.]—κρόκος, Sin. (Arkh. p. 245)
[κρομόδι, onion.]—Capp. κρομύ, pl. *κρομόγχα* (§ 112), Gh., *κρομύ*, *gen. κρομού*, pl. *κρομούα*, Ax., *κρομύχ*, pl. *κρομούγχα*, Ar.
κρούσκου, *δ, coolness*, Tsh. For the form and relation to *κρύος* cf. *φέγγος* and the Ph. form *φεγγόσκος*
κρούω, *I strike*.—Capp. *κρού(γ)ω*, Fer. Gh., *κρούω*, Ar. (Val. p. 17), *κρούγω*, Sil. (Pharasop. p. 119), *imprf. κρούγισκα*, *εξκρουγα*, 3 sg. *εκουριε*, Gh. § 201.—*Pres.* 3 sg. *κρούω*, and phrase *τιν ἰό κρού*, *he does not apply his ear,*

he does not hear. Also *κρού άλια σο νομάτη*, *he calls the man*, Ph.
κρούβγου, Silli, etc. *v. κρούφτω*
[κρύος, subs., cold.]—Capp. κρηός, Fer. Ar. (§ 142), Mis. At Misti it means *wind*.—*κρηῶ*, το, Silli
κρηφά, *secretly*, Ph.—*κρηφάς*, Ax., *κορηφάς*, Sil. (Pharasop. p. 119), *κρηφάς*, Fer. (Krinop. p. 53), § 104.—*κρηφας*, Silli
κρηφάγγωμα, Ph. *The layer of straw is a flat roof below the clay*
κρούφτω, *I hide*.—Capp. *pres. Fer., αορ. έκρυφα*, Gh. Ax., *pass. imprf. 1 pl. κρηβίζομεστε*, Ar. (N.K.), *pass. αορ. κρηβίδα*, *κρηόδα*, Ul., *κρηβίδα*, Ax., 3 sg. *κρηβίθη* by the side of the usual *κρηβίθε* (or *-de*), Ul. (§§ 97 and 239, foot-note).—*κρούφτου* or *κρούβγου*, *αορ. έκρυφα*, *imprv. § 49*, Silli, where the meaning is sometimes that of *φυλάσσω*.
I keep, guard
κρυψόνα, *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.]—κοκουρώνω, *αορ. κοκουρέσα*, Ph.
κρύωνω, given for Sin. by Arkh. (p. 248) with meaning *I conquer at wrestling*. It is plainly for *κυριώνω*, *I master*, M. Gr. *κυριεύω*, and the form *κύριουίς μί*, Mis., in text on p. 388, l. 13, explained as *you have mastered me*, is its 2 sg. *αορ.* This would be *κύριουίς*, or at Mis. *κύριουίς* (§ 64), which, with the first *s* dropped by dissimilation (§ 103) and the final *s* to *z* before *μ*, gives *κύριουίς*
κισάρ, Ax. Mis. *v. κριθάρι*
[κυνώνι, quince.]—Capp. κυνών, Fer., *κυνών*, pl. *-ώνια*, Ar. For *δ*, §§ 86—96
[κύλινδρος, cylinder.]—The dimin. κύλιδα at Ph. for the stone rollers used for rolling the mud roofs flat. For Sin. Arkh. (p. 248) gives *κυλιτάρω*, and for Ar. Val. (p. 16) has *κυλιτάρω*
[κυλώ, I roll.]—Capp. αορ. subj. 3 sg. κυλιῖς, Del., *pass. pres. 3 pl. κυλιζουδά*, Ax., *pass. αορ. subj. 2 sg. κυλιδῆς* (§ 85), Del., all as from *κυλιζω*.—*κυλώ*, *-εις*, *αορ. έύλιτσε*, *pass. αορ. έύλιστα*, Ph.
*[κυνηγάρης, hunter.]—This word appears at Ph. Afs. as έυνογάρ, έυνογάρ, eagle (i.e. the hunting bird). Decl. § 297
[Kυριακή, Sunday.]—Capp. Κερμακή, Sil., Κερεκή, Gh. Mis., Όρερέή (§ 78), Mis., § 66.—την έερεή, Ph., § 259
κύριουίς μί, Mis. *v. κρύωνω**

[*κυντάξω*, I look.]—At Ph. *ἰμπρ. κότακ*, § 346
κυφράς, Ax. v. *κρυφά*
κυνάριον, Del. v. *καινούριος*
κῦρεξ, Silli. v. Turk. *kürek*
κῦσε, Capp. Afs. v. Turk. *küse*
κῦσά, Ax. v. Turk. *köse*
κῦτμα, Sil. v. Turk. *kötü*
κῦτίκμα, Ul. v. Turk. *kütük*
κῶ, Fer. v. *κωῶ*
κῶθω, Ph. v. *κλώθω*
κλωκάξ, pl. -*κάδια*, stool, Ar.
[κῶλος, τυμπ.]—Capp. *γῶλο* (§ 153), Ar.;
acc. κῶλο, Ax., *τοῦν γῶλου*, Mal.—*Acc.*
τοῦ γῶν (v. Ph.), § 269
[Κω(ρ)σταντίνος, Constantine.] In Capp.
Κωσταντίνω, *acc.*, also *Κωσταντίνη*, Ax.
and acc. Κωσταντίνη (e, Phl.
κωστή, Ph. v. *κλωστή*
κῆρεβω, Sil. v. *γυρεῖω*

δ

δάβρω, Mis. v. Turk. *öevre*
δαγά, *here*, Mis.
δαγλό, pl. *δαγλά*, apricot (fresh), Mal.
 Form of *τσάγαλο*, green almond
δακῶνω, Capp., *δακῶννου*, Silli. v. *τσακῶνω*
δαλγηθῆγια, Del. v. Turk. *dalğa*
δαλίωτῶ, Silli. v. Turk. *dalışmağ*
δάλο, *δαλούς*, Ph. v. Turk. *dale*
δαλαφ, Del. v. Turk. *dalamağ*
δάλλ(τ)σα, Capp. Ph. v. Turk. *dalmağ*
δαλλούξ, Silli. v. Turk. *dalmağ*
δαλωδῆζων, Gh. v. Turk. *dalmağ*
δαλωδῆξ, Phl., etc. v. Turk. *dalışmağ*
δάμ, Ph. v. Turk. *dam*
δανκαρ, Ph., § 172
δανῆ, Ph. v. *janji*
δαντέβων, *δαντός*, Silli. v. *τσανεύω*,
τσανό
δαού, *here*, Mis. Used also as indecl.
 demonstrative, § 186; *ἀν δαού δου*
χωριό, from *this village*
δανούτι, Ph. v. Turk. *danut*
δαβαλαδῆ, Silli. v. Turk. *abalamağ*
δαράς, Ph. v. Turk. *darë*
δαράφι, Ph. v. Turk. *darıf*
δαρλόκῶ, Silli. v. Turk. *kıar*
δαρούχ, Capp. v. Turk. *daruğ*
δαρῶσεν, Phl. v. Turk. *darımağ*
δαρόλι, Phl. v. Turk. *darıse*
δαρόλάχ, Sil. v. Turk. *darıdag*
δάς, *jás*, conj., when, as, that (to intro-
 duce indirect statement), Ph. The word
 is seen in Kar.'s *ῥασιτίστος διότι*, Lag.
 p. 65, and *ῥασι δ, ῥτι, ὡς, ὅπως,*
ἐπειδάν, etc., *ibid.* p. 50
δαταλό, Phl. v. Turk. *datıl*
δατιέσεν, Ph. v. Turk. *datımağ*
δατλαδάρ, Ul., etc. v. Turk. *datlamağ*

δαδάρ, Capp., etc. v. Turk. *dadar*
δάχ, Gh. v. Turk. *caı*
δάχω, Tsh., in phrase *δ. da ráβρω*, I
nearly found. Kar. (p. 155) gives
δάκι· σχεδόν for Ph., the *ῥάκι* of Lag.
 p. 50. For *χ*, v. § 264
δαχτῆ, pres. 3 sg., he strikes, Mis. ? strikes
fire, from Turk. *dağmaq*
δαῦρ, Capp. v. Turk. *dayer*
δαβιλδάτσαν, Ul. v. Turk. *ösvirmek*
δαγνάδηση, Ph. v. Turk. *dinemek*
δέξ, heap of grain (on the threshing-floor),
 Ul.—*δέξι*, Ph.—Probably eastern Turk.
δαδ, چاش, heap, multitude (Pavet de
 Courteille, *Dict. Turc-Oriental*, p. 276)
δεκμεῖξ, Phl. v. Turk. *dekmeje*
δενδάγω, *δεν(τ)σε*, *ῥεν(τ)σε*, Ph. v. *κενῶ*
δεπιδόκκο, kid, small goat, Ph.
ῤερεθῆ, Mis. v. *Κυριακή*
δερέξ, Ph. v. Turk. *derë*
δέρι, pipe, Ph. Cf. *der*, name of a
 musical instrument, *Çag. Osm. Wörter-*
buch, p. 42.—At Axó, *κερί*
δερί, Mis. Ph. v. *keri*
ῤερκέξοι, Circassians, Ph. In *acc. se-*
ράνδα ῤερκέξ (text on p. 516, l. 1), *ῤερκέξ*
 is probably simply the Turkish form
 undeclined, § 303
δεσμέ, Capp. v. Turk. *desme*
δη(ν), Silli. v. *δ, η, τό*
διά, *já*, *this*, Silli. v. *tiás* and §§ 12, 29
διάλα, Del. v. *τίχαλο*
δίγαλ, Gh. v. *τίχαλο*
διζμεῖδια, Del. v. Turk. *özime*
δίκνα, Gh. Mis. v. *τοίκνα*
διδέκινα, Capp., etc. v. Turk. *diðek*
διγαλόκου, some preparation of milk,
 Mis.
δίλιπ, Ax. v. Turk. *dirpi*
δίνα, sparrow (?), Ul. Ax. Decl. § 165.
 ? from *Jenah*, چيا, wing

δινάρ ἀγαῖλ, Sil. v. Turk. *dınar aghaje*
δυναχῆξ, *sever*, Ar. I.e. *τιναχῆξ*, the
shaking disease, from *τινάσσω*. For
 Fer. Krinop. (p. 56) gives *ναχῆ*. v.
 § 103
διπ, *blue*, Pot., *δινάρ*, pl. *δινάρια*, Mal.,
τσωῆ (Krinop. p. 65), Fer., *τσιπ* (Ark.
 p. 274), Sin.
δίωσε, aor. 3 sg., nudged, vel sim., Gh.,
 in text on p. 344, l. 27. Probably aor.
 to *τινάξω*, I shake. A form *τινω* would
 give aor. *τίνωα* (for *τίησα*), and *τ*
 before *ι* becomes at Gh. *ξ*, § 83
δίπ, Ph. v. Turk. *dep*
δίπρις, needle, Mis.
δίρακ, *διρέκ*, Capp. v. Turk. *dirağ*
διράξ, *διράχ*, Capp., *διράχος*, *διραχλιέχι*,
 Ph. v. Turk. *dirağ*
διρπ, Silli. v. Turk. *dirpi*

ἄις, ἄι, Capp., ἄις, Silli. *v. τίς*
 ἔσκάν, *neut. ὄργιάν, whosoever, what-soever, Silli (§ 32)*
 ἔφδής, Pot. *v. Turk. çiftji*
 ἔγαλο, Del. *v. τίχαλο*
 ἔό, Ph. *v. Jó*
 ἔό, Silli. *v. τίς*
 ἔοβλέ τ, Ul. *v. Turk. övval*
 ἔόκσιω, Mal. *v. Turk. öökmeek*
 ἔόγι, Mal. § 172
 ἔοϊόκι, Tsh., etc. *v. Turk. öojuq*
 ἔολαχός, spider, Gh. Deol. § 145
 ἔολάχος, Ph. *v. Turk. öolaq*
 ἔοργιάν, Silli. *v. ἔοσκάν*
 ἔόπ, Pot. *v. Turk. ööp*
 ἔόπλα, Phl. *v. τσόπλα*
 ἔοπουμούν ἀδεί τ βού δούρ. Turkish phrase in Pot. text, p. 462, l. 38. Cf. qabaghémōn d. b. d.
 ἔοπουμούν ἀδεί βοιλε δίρ. Turkish phrase in Pot. text on p. 458, l. 21. In Turkish, **چوپمك عادتى بويله در**
 ἔοποιόν ἀδεί τ νάσολ δόρ. Turkish phrase in Pot. text on p. 458, l. 20. In Turkish, **چوپك عادتى نصل در**
 ἔοποιόν ἀδεί τ βετ ὄρεν μενέ. Turkish phrase in Pot. text, p. 462, l. 32. Cf. qabaghémōn d. b. ö.
 ἔοβάνος, Capp., etc. *v. Turk. öban*
 ἔορβαϊ, Afs. *v. Turk. öorbajö*
 ἔορβαϊδι, stream, Ph. Kar. (Lag. p. 67) gives for Ph. τσουβαϊδι or τσουβαϊδι·ρεϊθρον. Derivation is probably κολάδι with κο → δο (§ 264), λα → βα (§ 273) and á before ι to ἀί (§ 255), and lastly ἔορβαϊδι to ἔορβαϊδι under the influence of the labial β. Cf. at Ph. ἔορβάλι 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
 ἔορβάλ, Mis., ἔορβάλια, Afs. *v. κεφάλι*
 ἔορβάλ, Capp., etc. *v. Turk. övval*
 ἔορρουδούμι, 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 stock. *v. § 376*
 ἔορρολγούς, Ph. *v. Turk. öaghalde*
 ἔούλι, Ph. *v. Turk. öül*
 ἔουλέ, Ph. *v. Turk. öölmek*
 ἔούγκι, Ph. *v. Turk. öunki*
 ἔορρουδῶ, ἔορρίγισα, Silli. *v. Turk. öürümek*
 ἔούχος, Ar., ἔούχους, Silli. *v. τείχος*
 ἔόπ, Capp. *v. Turk. ööp*
 ἔουλγάρ, pl. -άρια, spider, Ar. It stands for τρυλιγάρ (§ 83) and is from τυλίω meaning therefore the *emwapper* or *spinner*

ἔουλῶ, Ph. *v. κυλῶ*
 ἔουγάρ, ἔουγάρ, Ph. Afs. *v. κυνηγάρης*
 ἔουκισέν δο, Ar. *v. τρυπῶ*
 ἔουφλό, Del. Gh. *v. τυφλότ*
 ἔύλ, Ax. *v. Turk. öül*
 ἔύγκι, Capp. Silli. *v. Turk. öunki*
 ἔουγλόχ, voice, sound, Gh. Probably connected with ἔαghermá, **چاغرمى** *to cry out*
 ἔαgherδῶ, Capp. *v. Turk. ἔaghermaq*
 ἔαγάρ, ἔαγάρ, ἔνάρ. Turkish phrase in Pot. text, p. 464, l. 1. In Turkish, **چقار چقار اوينار**
 ἔεράq, Ul. *v. Turk. öiraq*

g

γαζινδῶ, Ax. *v. Turk. gezmek*
 γαθόκκα, Ph. *v. ἀγκάθι*
 γαίγκα, Ph. *v. βγαίω*
 γαίχ, Gh. *v. Turk. geyik*
 γαίέβω, γαίτ, Ph. *v. γαλαίέβω, γαλαίτ*
 γαίτ, stone, rock, Ph. Pl. γαίτα and γαί. γαίτ. Pl. γαίτα, Tsh. Rarer forms are φαίτ and γαίτ or γάτ. Φαίτ, — from which καίτ, γαίτ by lightening the consonants, — is Karolldhis' φαίτ (Lag. p. 67); they look like Ph. forms of πλάκτω, a dimin. of πλάξ, §§ 274, 298
 γαλαίεύω, I speak, talk. Used in different forms in Capp. Ph. and Silli. — Capp. pres. 3 sg. γαλαίέφ, Mis., 3 pl. γαλαίέβνε, Phl. Corresponding to γελεζί is the pres. γελεζέβω, Ax., κελεζέτω (Krinop. p. 50), Fer., and aor. γελέζεψα, Del. — γαίέβω, impf. § 339, aor. γάζεψα, Ph. Aor. 3 sg. γαίεψω, Afs. For the λ *v. § 269*. — Grégoire (B. C. H. xxxiii, p. 154) would derive from colloquor by way of a Byzantine colloquέω; Hatzidákis ('Εβδομάς, π, p. 537) has suggested κολακέω, κολακεία. Neither derivation explains the j in Capp. and Silli, where ke does not become je; it is in fact old Turkish, being the verb corresponding to γαλαίτ, q. v.
 γαλαίτ, word, corresponding to the verb γαλαίεύω. — The form γαλαίτ occurs at Silli and the Ph. γαίτ, pl. γαίτα is the same with the λ dropped (§§ 269, 277). — Capp. γελεζί, Del. Ar. (§ 160), with a → ε according to § 66. This is the old Turk. kelezi, **كلجى**, word, speech, given by Vambéry, *Ali-osmanische Sprachstudien*, p. 189
 γαίγκα, Ph. *v. βγάγω*
 γαίέβω, Ph. *v. καβαλλικέω*
 γάν, Ph. *v. Turk. ganda*
 γαούσκα, Ph. *v. καλός*
 γαρῶ, wild deer, Ph. Kar. (Lag. p. 53)

gives καρρό· ελαφος and the dimin. καρρόκκο
 γαρβούζα, Ax. v. Turk. qarpuz
 γαστρούσκη, γαστουρούσκη, Silli. v. ἐγ-
 γαστρώνομα
 γάτα, cat, Pot., with acc. shewing f.
 gender, της γάτα, § 107. Latin cattus;
 v. G. Meyer, *Neugr. Stud.* III, p. 29 and
 § 372. M. Greek γάτα
 γατίσσε, Ph. v. γατιαίνω
 γαδέκων, Ph. v. κατέχω
 γεζινδήξ, Mal. v. Turk. gezmek
 γεί, Ax. Imitation of the cry of a goat
 γείκ, Ar. v. Turk. geyik
 γεέν, Del. v. Turk. geémek
 γεί, Ph., γεύριου, Ar. v. Turk. keđi
 γεί, Del., γεύμι, Ph. v. Turk. geémek
 γεύνδαγω, Ph., etc., γεύνδανα, Phl.
 v. Turk. geémek
 γεύρινωσθα, Ul. v. Turk. geémek
 γεία, Silli. v. Turk. geđ
 γεјé, Ul. v. Turk. geje
 γελεјέβω, geleјt, Capp. v. galaјéβω,
 galaјt
 γελén, Del. v. Turk. gelmek
 gebérσεν do, Ul. v. Turk. gebermek
 γέρσε, Ul. v. Turk. germek
 γείρ, acc. γείρη, Ph. In text on p. 532, l. 3,
 explained as *servant*. Possibly from
 Turk. esir, اسیر, *slave*, the vulgar
 pronunciation of which is yesir
 گیر φείδ μ σουφραγίξ μ qabaghé dl-da
 géλ. Turkish phrase in Pot. text,
 p. 462, l. 29. In Turkish,
 كت قیزمر سفره قباغی آده كل
 git, πατιδαχόν φειθρό βέ σουφραγίξ dl-da
 géλ. Turkish phrase in Pot. text,
 p. 462, l. 19. In Turkish,
 كت پادشك قیزی و سفره یی
 آده كل
 git, deβριδίν φαφασνό kéς, σουφραγίξ dl-
 da géλ. Turkish phrases in Pot. text
 on p. 460, l. 4. In Turkish,
 كت درويشك قفاسنی كس
 سفره یی آده كل
 γοβδά, Ph. v. Turk. güvde
 γοјl, neut., wheat, Ph. Tsh. Kis., pl. κοјlа,
 Tsh. § 288. Kar. (Lag. p. 54) gives
 for Ph. κότξε or κοκέ· σίτος and κότξε·
 άπος λευκός έκ σίτου. It is the same
 as κοκλί=σίτος, Sin. (Arkh. p. 245),
 dimin. of κόκκος. Cf. κοκ'ι from Ophis
 in Pontos (Σούλλ. XVIII, p. 141)
 γόν, Ar. v. ἐγγόνι
 γωύσσε, γνώσσε, impv. and aor. έγνωσα,
 I aroused, Ar. (in text on p. 334)
 γοριδίτ, Ph. v. κορίτσι
 γουέλτσα, Ph. v. Turk. güzel
 γούλ, Kis., etc. v. Turk. gül

γουμούσι, etc., Ph. v. Turk. gümtüş
 γούν, Phl. v. Turk. gün
 γουνάχι, Ph. v. Turk. günah
 γούτι, goodi, Ph.; άγ γούτι, a little while,
 a little piece
 γόφλο, Gh. γόφα, Ph. v. κολφος
 γομδάσων do, Ul., γομύλλυός, Del. v.
 Turk. gömmek
 γοέβω, Capp. v. κρέβω
 γούσσομα, Fer. v. γδύνω
 γύβενδίξω, Del. v. Turk. güvenmek
 γύζελη, γύζεληξ, Capp. v. Turk. güzel
 γύλ, Capp. v. Turk. gül
 γύστέρσε, Ul. v. Turk. göstermek
 γών, Ph. v. κώλος

J

јаt, J, Ph. v. kal
 јаm, Del. v. Turk. jam
 јаmи, Ar. v. Turk. jami'
 јаmби, Silli. v. τσαμπι
 јаmо, Phl. v. Turk. jan
 јаnаbаrи, Ph. v. Turk. janavar
 јаrјl (less commonly άarјl), pl. јаrјlа
 (§ 258), high boots. The name at Ph.
 for the high boots worn locally. In
 Lag. (p. 67) they are described s.v.
 τσόχες, the Ph. word for low shoes.
 For Capp. τά τσαγκιά, Sin., in a song
 (Pakhtikos, p. 7). Cf. also Ducange
 s.v. τζαγγία, Hatzidákis (Φιλ. Έρ. p. 5)
 who gives for Pontos τσαντζία=τσαγ-
 κία (μεσαιωνικόν), and Ροήmes Prodro-
 miques, Hesselung and Pernot, 1910,
 p. 51, ll. 68, 69, which run: Σύ περι-
 τρέχεις τās όδους πεζός μετά τσαγγίων,
 Αύτός δέ καθαλλάριος διηλεκώς όδευεί.
 In M. Greek only τσαγγάρης, shoe-
 maker, is used.

јаnоύς, Ph. v. Turk. jan
 јаngere, Phl., in text on p. 422, l. 9.
 Explained as meaning *gallows*; cf.
 τζιγγκεlés, gallows, Legrand, *Recueil
 de Ροήmes historiques*, p. 268

јаdó, Capp. v. Turk. jade
 јаχю, Ph. v. Turk. jehri
 јеbаχέρи, Tsh. v. Turk. Jevahir
 јеt, Ph. v. ékei

јелат, etc., Capp. Ph. v. Turk. Jellad
 јеngи, Ph. v. Turk. jenk

јl, Mis. v. ζύγι

јаd, Silli. v. τιάς

јаgар, feather, Phl.

јагарá, Ul. v. Turk. öghara

јагáς, pair. éna j., Del.

јер, Capp. v. Turk. jiyer

јетдизу, Mal. v. Turk. ózmağ

јиθарίξομαι, I am tired, aor. јиθарίста,
 Ph. Kar. (Lag. p. 51) gives the form
 јиθарίξομαι (јξ=ј) for all the Cappa-
 doceans, except at Sin. where χερμά-
 ζομαι is used. This last is Arkh.'s

(p. 279) *χειράζομαι· ἀδικούμαι, καταλείπομαι, χηρεύω*, a word which he says is preserved at Sin. by a few old women. Arkh. quotes for Ph. *σχαρίζομαι· καταπονούμαι, ἀπαυδῶ*, which is clearly akin to Kar.'s *ἰσχαρίζομαι*.

ἰν, Ul., *ἰνενδιᾶ*, Del. v. Turk. ἰιν

ἰργάνος, Phl., etc. v. *ἀσιγγανός*

ἰργί(λα, pl., *grapes*, Fer. For Sin. Arkh.

(p. 273) gives *τσιγγή· βότρως*, and

(p. 244) *τσιγκί* and *κωτζί*

ἰπ, Silli. v. Turk. *ἰεπ*

ἰπλαῖ, ἰβλαῖ, Phl. v. Turk. *ἰπλαῖ*

ἰπρτ, Ul. v. Turk. *ἰερτ*

ἰό (rarely *ἰό*), *not*, Ph., etc. Before hiatus sometimes *ἰού*, e.g. *ἰού ἵνεται*. In crasis, *ἰούδε* (*ἰό εἶχε*), *ἰός* (*ἰό εἶ, εἶχεις*). For usage v. § 312. Allied to Pontic *κί*, v. § 391

ἰό, Fer. v. *ἰό*

ἰόγα, Ph. v. *κίόλα*

ἰοβί, neut., garden, Ph. Kar. gives (Lag. p. 66) *ἰοβί· κήπος* and quotes Pontic *κεπί*. Derived from *κηπί(ον)* a dimin. of *κήπος*, although *ἰοβί* would be expected. v. § 391

ἰουβάνους, Silli. v. Turk. *ἰύβαν*

ἰούβαρι, f., a place-name, Ph.

ἰουβάσι, *terebinth tree*, Ph. Kar. (Lag. p. 51) gives *ἰουβάσε· τερβίνθος, σχίνος* as confined to Ph. Note that *ἰ* (Kar.'s *g'*) = *j*. Either Turk. *jeviz* *جو*, *walnut*, or,—the terebinth bears an edible berry,—for *κεράσι* (→ *κελάσι*

→ *ἰεβάσι*, §§ 264, 273. → *ἰουβάσι*)

ἰουβί, dimin. *ἰουβίκο*, Ph. v. *τσικί*

ἰούμ, Ph. Possibly for *ἰό εἶμαι*, in text on p. 490, l. 2

ἰουφάλι, Ph. v. *κεφάλι*

λ

λ', Ph. v. *ἄλλος*

λάβος, *handle*, Capp., Del. Ar. (decl. § 142), Pot. (decl. § 120), and at Sin. (Arkh. p. 248)

λαβούμια, Mis. v. Turk. *laghóm*

λαγός, *hare*, Capp. *passim*. For decl. § 118 (Del.), § 123 (Sil.). § 133 (Mis.), § 136 (Sem.).—*ἀγός* (§ 268), pl. *ἀγή* (§§ 7, 265), Ph. Decl. § 291. Also *ἀγόκας, big hare*, and dimin. *ἀγόκκος λαγούδια, hares*, Del. Pl. of a diminutive of *λαγός*

[*λαγόνι, bottle, flask*.]—*λαγόν*, Ar. (N.K.), *λαθ*, Del. and pl. *λαύμα*, 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., *λάξ* (§ 90), pl. *λάξια* (§ 111), Sem.

λαέινου, Silli. v. *λέγω*

[*λάθυρος, pulse*.]—In M. Gr. the dimin. *λαθύρι* is used. Arkh. (p. 248) records the unaltered form *λαθύρι*: *λαθύρι· εἶδος ὀσπρίου ὁμοιάζοντος τοῖς πιάσις λαίκο*, Ph. v. *ὄλιγος*
λάκ, cry of a bird, Ul., in text on p. 372, l. 28

λάκω, Phl. v. Turk. *lakin*

λακί, *stone trough*, Sil. Mal. (r. p. 24).

Given by Pharasop. p. 119

λαλά, Silli. v. Turk. *lala*

λαλία, *voice, cry*, Capp., Gh. and given by Arkh. p. 248.—*ἄλια* (§ 268), Ph. Afa.

λαλώ, I *speak, cry*. Used in Capp. Ph.

and Silli, always as an *-to verb*.—

Capp. *pres. λαλώ*, Del. Fer. Ul. Ax.

and (Val. p. 18) Ar. *ἰμψ. Ax.*

§ 209, Ul. § 210, Fer. § 215. *Aor.*

ἄλσα, Ul. (§ 216), Ax. Phl. and at

Ul. also *ἄσα*. *ἰμψ. § 224.—Pres.*

3 sg. ἄλει, ἰμψ. § 338, aor. ἄλσε, Ph.

pres. 3 pl. ἄλουσι, Kis. Tsh. *ἰμψ. 3*

pl. ἄλικανι, aor. 3 pl. ἄλσανι, Tsh.

For the λ v. § 268. Kar. says (Lag.

p. 42) for Ph., *πρὸς ὀλίωσιν φυσικῆς*

βοῆς, οὐδέποτε δὲ ἐπὶ ἀστρονομίᾳ λαλίας.

This fits all the Phárassa, although not

the Capp. instances. Thus in the Ph.

Gospel, *Before the cock crow* (St Luke

xvii, 61), is *πῖρμι ἀλήσῃ τὸ λαχρόν*

(Lag. p. 13).—*Pres. 3 pl. λαλοῦν δο*,

Silli, where the 2 and 3 *sg. λαεῖς* and

λαεῖ suggest a confusion of *λαλώ* and

λέγω

λαμί. Given for Sin. Eleft. (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 Παρχαριδῆς, Σύλλ. viii, p. 146. Also

λαμί = *ἡ λεις*; Ar. (Val. p. 18). With-

out the λ (§ 268) *ἀμί* (*acc. δοῦ ἀμίν*

δοῦ) occurs at Ph. in a text. Also

καρμῆς, indef. acc. The decl. is

probably that of § 295. The *καρ* is

obscure, unless it is the use of Turk.

qara *qar*, *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

λάμω, I *plough*.—Capp. *pres. λάμω* is

given by Arkh. (p. 249) for Bagdadia

and *λάμω, ἰμψ. ἔλαμα* or *λάμωσα*

for Sin., *λάμω*, Sil. (Pharasop. p. 119)

and *ἰμψ. λάμω*, Ar. (Val. p. 18).

I record *pres. λάμω*, Mis., *ἰμψ. λάμ-*

νιδκα, Phl., *aor. subj. 1 pl. λάσωμε*,

Ax.—*ἀμῶναι* (§§ 268, 322), *ἰμψ. § 336,*

aor. ἠγίασα (§ 367), *aor. subj. τα τῶν*

(§ 281), Ph. *ἰμψ. νᾶσι*, Afa.

λάμπω, *I shine*. For this word *v. γουμπίσω* and *έβλεμη*
ανάρι, wooden instrument with long iron nails for carding wool, and verb *λαναρίζω*, Sin. (Arkh. p. 248).—*γαλάρι*, Silli.—Latin lanaria, v. G. Meyer, *Newgr. Stud.* III, p. 38, and §§ 370-2 *αφροδά*, Capp. *v. Turk.* laqerde
αρώσω, *I cure*. The verb occurs in Pontic and its forms run parallel with those of the *adj. λιάρω*, *q.v.* Thus in Capp. where *λιάρω* and *γιαρό* are found, we have *aor. λιάρωσα*, *Ax.*, *γιάρωσα*, *Gh. Mis.*—At Ph., with *adj. άρό* (§ 268), the *pres. άρώσω*, *impf. άρώγκα*, *άρωσα*, *pass. pres. άρούμαι*, *aor. άρώθα* (§ 362).—*λαρώνου*, Silli, where the *adj.* is not recorded
άσα, Ul. *v. λαλώ*
άσα, *Ax. v. λαχτίσω*
άσκαρης, Silli. *v. άσκαλος*
άσουμε, *Ax. v. λάμω*
ατίθ, *ladik*, *λάτσιν*, Capp. *v. Turk.* saalamaq
αύω, Capp. *v. λαγόνι*
άύρα, *heat*, given by Arkh. for Sin. (p. 248) with this sense (*φλόξ κ.τ.λ.*), means at Silli *pain*, *discomfort*
αχτίσω, *I kick*.] In Capp. the meaning is *push*, *knock*. *Pres. λαχτίσω*, *Mal.*, but generally *λαχτώ*, *-τάω*, *Fer. Ax. Mal.* and given for Sin. by Arkh. (p. 249) and by Val. (p. 18) for *Ar. Impv. λάχτα* (§ 224), *Ax.*, *aor. λάχσα*, *Pot. Ax.*, *λάσα* (§ 101) and 1 *pl. λάχσαμεστε* (§ 191), *Ax. Pass. aor. λαχτήχα* (§ 98), *Ax.*—*αχτώ*, *-deis*, *impf. § 338*, *aor. άχτσα*, *Ph. For* *λ* *v. § 268*. *Kar.* (*Lag.* p. 68) gives *pres. χτίσω*, which is for *αχτίσω*, like *πνώσω* for *ύπνώσω*
αχτόρι, *cock*, *Ph. Tah.*, §§ 259, 275, 288. Dimin. of *άλέκτωρ*, for which Capp. and Silli have *κοκογιός* and *σιπ*, and *M. Gr. κόκορας*. It is also Pontic (§ 391); *cf. αλαχτόρω*, *Oeconomides*, p. 4
αχούλι(*c*, Capp. *Tah.*, *λαχούρι*, Silli. *v. άαχτυλω*
αχτυλίδα, Sil. *Ph. v. άαχτυλίδα*
αχτώ, Capp. *v. λαχτίσω*
Ph. v. άλλος
άρα, *Ph. v. άεόρι*
γάμετος, *he of whom we are speaking*. Secret word for Turk at Axó
γα, *I say*. Used everywhere.—Capp. *pres. λέ(γ)ω*, *Ax.*, *λέω*, *Phl.*, 2 *sg. λές*, *Gh.*, 3 *sg.* (§ 62) *λέ*, *Del. Ul. Ax. Mis. Mal. Phl.*, *λέχ*, *Del. Fer. Ar. Gh. Ax. Mal.*, *λέγ*, *Ax.*, *λέει*, *Phl.*, 1 *pl. λέμεστε* (§ 191), *Trokhd.*, 3 *pl. λέσι*, *Mal.*, *λέν*, *Del. Ar.*, *λέου*, *Ax.*, *impf. Sil.*

§ 206, *Mal.* § 207, *Phl.* § 208, *Ax.* § 209, *Ar.* § 213. *Aor. έπα* everywhere except at Ul. where *επα* is used. *Subj. ε(ι)πώ*, *Del.* (§ 219), *Gh. Ar. Ax. Mis. Pot.* For *νά το χτώ*, *Gh.*, *v. § 63*, *έπω*, *Phl. Sil. Impv. τέ*, *Del. Ul.*—*λέ(γ)ω*, *λές*, *λέ* (§ 331), *impf. λέγα* (§ 385), *aor. έπα* (§ 280), *aor. 3 sg. έπεν* *di ki*, *he said that*, less often *πέν* or *βέν* *di ki* with 3 *pl. πάν* *di ki*. For *κι* *v. Turk.* *ki*. *Aor. subj. ε(ι)πώ*, *impv. τέ*, *pl. τέλε* (§ 351), *Ph.* The same forms at *Tah.* and *Afs.*—*Pres. λαίνου*, *aor. γείπα* (§ 15), *subj. ε(ι)πώ*, *impv. τέ*, Silli

λέξω, *Del. v. ύλακτώ*

λέσκο, *Ph. v. άλλος*

λειψάδα, *lack* (*λείπω*), *Afs.*

λειψό, *adj.*, *defective*. Capp., *Ar. Sem.* (*N. K.*) and given for Sin. by Arkh. (p. 249), who gives also *λειψός=ό γεννηθείς πρώωρ*

λεκλεθήρ, *winnowing fork*, *Gh.* 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 να σε λελαινομαι*. He quotes Pontic *λελεύω*. It is the mid. of the *M. Gr. λωλαινω*, *I make mad* from *λωλός*, *mad*

λέμ, *λέν*, *λέ*, *Ph. v. άλλος*

λέξης, *Del. v. ύλακτώ*

λεκέ, *Tah. v. Turk.* lapa

'*Αεββέ, έσπαύμ*.' '*Έέν βουγιούρ, βένδ' έδέγμ*.' Turkish phrases in *Pot.* text on pp. 458-464. In Turkish,

بیک چویر . سن بچور بن ایدهر

λέρ, *Del. v. Turk.* yular

λερό, Capp. *v. νερό*

[*λεχώ*, *woman in childbirth*.]—Capp. *λουχούσα*, *Mal.*, and for Sin. Arkh. gives *λοχούσα*

ληρός, *wine-press*.—Pharasop. (p. 122) gives *ληρός* for *Mal.*, but for Sil. *πατός*, *q.v.* Also *λερό*, *Fer.* (*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. ζολμονά*, *Fer.* and (Pharasop. p. 117) Sil., *ζελμονώ*, *Sin.* (Arkh. p. 235), *aor. ζολμόσα*, *ζομβόσα* (§ 104), *Ar.* For *ο*, § 65.—*ζελεμονώ*, *-νει* and *ζελεμονάγω* (§ 328), *impf. § 388*, *aor. ζελεμόσα*, § 253, *Ph.*—*ζηρμουνώ*, *aor. ζηρμόησα*, Silli, where the form *ληςμονώ* is probably non-dialectic

λιάρω, *adj.*, *well*, *in good health*.—In Capp. at *Phl.* and *γιαρό*, *Fer. Ul. Arkh.* (p. 249) gives *λιάρός* for *Sin.* and *γιαρός* for *Fer. Sil.* *Pharasop.*

- gives for Sil. γιάρó (p. 115) and λιάρó (p. 120).—άρó, pl. άρά (§ 268), Ph., and the adj. άρούσκο, the adv. άρούσκα, the subst. άρούσση and the verb άρώνω, I cure, qq.v.—For the derivation Hatzidákis ('Αθηνά, xii, p. 485) supports Arkh.'s γυγιρός, but λιάρó and still more the Pontic λαρώνω, λάρωμα (v and Epeirote λαρώνω· ηουχάξω (Π. 'Αραβαντιός, 'Ηπειρ. Γλωσσ., 1909) point to λαρός
- λί(γ)ο, Capp. v. όλιγος
 λιγιώνω, I make short, Ph., with aor. λιέγωσα, I am tired, and pass. λιγιούμαι. Partic. λιγιωμένος, Grégoire, B.C.H. xxxiii, p. 152. It is the local form of τόλιγιώνω (§ 256), for which M. Gr. uses ελαττώω or όλιγοστεύω. Cf. λιψεν da, Ax.
- λίχνος, Ph. v. λιχνος
 λιψεν da, he reduced them, Ax. Aor. to probably τóλι(γ)έβω, the M. Gr. όλιγοστεύω
- [λιθάρι, a stone.] In Capp. much deformed: λιθέρ, pl. -έρια, Del. (for ε v. § 66), νιθέρ, Sin. (Arkh. p. 255), νιχέρ, Ar. (§ 88), Gh. (§ 89), θιάρ, Pot. The commonest form is χτέρ, Ul. Mis. Phl. Mal., or τέρ, Ar. Ax. An. Arkh. gives also χτέρ, Fer., τέρ, Bagdaonia, and θάλη, Sil. Phrasop. gives for Sil. θάλη (p. 117) and φτέρ, λτέρ (p. 126).—θάλι, pl. θάλε, once θάρε, Ph., pl. θάλα, Tah. Afs.—λισάρι, Silli
- λιθοθόρι, heap of stones, Ph. Used as a place-name
- λιμέζω, Ph. v. άρμέγω
 [λίμνη, lake.]—λιμβλη, Ph.—λιμβη, Silli, § 13.—Grégoire has for Ph. λιμλη (B.C.H. xxxiii, p. 158)
- λιμόρι, Silli. v. μημόρι
 [λινάριον, linen.]—νέρ, Ar. (Val. p. 19). §§ 66, 103
- λίωγγιρ, λίωγιρ, Mal. § 172
 λίωγιρ, λιγγερ, Ph., § 172
 λίω, Capp. v. όλιγος
 λιπλιγο, 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, qep-qepmezo, very red
- λίρα, round (money). Capp. Ph. and Silli, pl. λίρες (§ 180), but λίρας, Mal., λίρα, 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
 λίσκο, Ar. v. όλιγος
- λιτεύω· δέω, impf. λιτεύκα (i.e. λιτέφα v. § 389), aor. λιτέφα is given for Ph. by Kar. (Lag. p. 55). I record with same meaning to bind, aor. λιτέφα, λιδέφα, Ph., and pres. λιδέβω, aor. 3 pl. έλιδισαν da, Tah. Hatzidákis (Μεσ. και νέα 'Ελλά, i, p. 301) has derived it from ελιπτός, ελιπτός, whence also ελιπγάρι, rope
- λίτρα, a measure of weight, six okas, Sin. (Arkh. p. 250), Sil. (Phrasop. p. 120) and Fer. (Krinop. p. 54). Latin libra or Italic libra; v. G. Meyer, Neogr. Stud. iii, p. 38, and § 372
- λίψασα, Capp. v. διψά
 λόγγος, wood, Fer. (Alekt. p. 498). v. G. Meyer, Neogr. Stud. ii, p. 38, and § 374
- λόγος, word. All over Capp. unless replaced by Turk. laqarde (q.r.). 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 όξυγλακτος. Recorded, as acc. indef., at Phl.
- λούβα, maternal or paternal uncle, Mal. Recorded for Sil. by Vasil. (Xea. i, p. 431)
- λουκρίζω· καταβιβρώσκω (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
- λουτρό(v, bath.—λουτρό, at Fer. Ar. Decl. § 149). The word is often supplanted by χαμάρι, Turk. hammam, q.v.
- [λούω, I wash.]—Capp. λούζω, Ax. Aor. λούσα, Del., subj. λούσω, Gh., pass. pres. λούζομαι, 3 pl. λούζομαι, Ul. Aor. λούστω (§§ 85, 97), Del., subj. 3 sg. λουστῆ, Ul., 2 pl. λουστῆτε, Phl.—Pass. pres. βούνομαι, aor. βούστω (§ 360) Ph. For λ. v. § 273.—λάνου, pass. λούνομου, impf. § 42, Silli
- λόκος, wolf.—Capp. passim, λόκου, pl. λός (§ 78), Mis., λύκος or λύκα, Fer. For decl. § 118 (Del.), § 119 (Pot.), § 122 (Sil.), § 124 (Phl.), § 129 (Ax.), § 131 (Mis.), § 185 (Ul.), § 139 (Ar.)—λόκος, Ph., λόγου (§ 292), Tah. New. at Afs., nom. το λύκο. v. also § 265
- λόκου, yolk of egg, Silli
- λόνω, I loose.—Capp. pres. λίνω, Ar. λίνου (§ 197), Sem. Aor. έλωα, Phl. pluperf. § 244, pass. pres. λίνομαι, Del. aor. varying with the treatment of θ (§§ 86—96), ε)λύθα (§ 239), Del., λίνω, Ar., 3 sg. λύχη, Sem., subj. Del. § 242.—Aor. subj. 3 sg. λύση, Ph.
- λυτεμένο, Ph. v. γλυττώω

ώχνος, Lamp.—In Capp. *λεχνέρι*, Sin. (Ark. p. 250), which is *λυχνάρι* with $\alpha \rightarrow \epsilon$ (§ 66) and the ν assimilated (§ 65), and *λυχιμ*: *λύχνος ἀρχαιοσπετής* (N.K.), Ar., which is for *λυχνίον*. For such changes as $\chi\nu \rightarrow \chi\mu$ v. Hatzidákis, *Νεοελλ. Μελλ.*, pp. 3–5.—*λιέχνος* (§ 256), Ph.

ωρί(ον) (popular form *λουρί*), *strap.*—*ώρι*, pl. *ώρια* (§ 268), Ph. *Latin lorum*; v. G. Meyer, *Neugr. Stud.* III, p. 39 and § 373. The ω is preserved also in Pontos; v. *ωρί* from Ophis in Σόλλ. xviii, p. 148 and § 391
έκ, cry of a bird, Ul., in text on p. 372, 1. 28

μ

, possessive, Capp. § 178

, Ar. v. Turk. mi

ιά, *but*, Ph. Silli

ιά, *not*, Ph. Hardly used except with the subst. verb. Thus, *μά έτι*, *μά ήτουμε* or *μά ήτουμε*, *μά ήτουμε*, although *ήδ* is used equally, e.g. *ήδου*, *ήδουμε*, etc. *Μά έχω* and *μά έδει* are also used

ιά, Mis. Ar. Silli. v. *παίρω*

ιά, Ph. v. *μάνα*

ιάδα, Ul. v. Turk. *maghaza*

ιάβρο, *μάβρωσα*, Capp. etc. v. *μαύρος*, *μαυρίων*

ιαγαίρι τ, Ul. v. *μαχαίρι*

ιαγαράς, Afs., etc. v. Turk. *maghara*

ιαγαρίω *δοσαστέν έπί ζών*, whence *γαγορισιά* and (§ 104) *γαγορισιά*, Sin. (Ark. p. 250)

[*μάγγανον*, *press.*]—*μάγγανος*, *olive-press*, Sil. (Pharasop. p. 120) and Sin. (Ark. p. 251).—*acc. á máγγανο*, a *trap*, Ph.

μαγίνω, 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

[*μαδῶ*, I *pluck*, *peel.*]—*Aor. subj. 3 sg.*, *να μαθήσῃ*, Tah. with the meaning *reap.*—In Capp. *μαδίζω*, Sin. (Ark. p. 251)

[*μάθημα*, *lesson.*]—*μάθεμα* (§ 257), Ph.

μαϊμόν, Sil. v. Turk. *maïmun*

μαίνω, Capp. v. *έμβαινω*

μακρότι, *rennet*, Ph. and Capp., Kar. (Lag. p. 56) and Arkh. (p. 251). Kar. compares Armenian *makard*, *rennet* (Bedrossian). v. §§ 376, 377

μακριά, *adv.*, *far off*, Pot., *μακρά*, Del. Phl. and at Ph. and Silli.—At Ph. also used adjectivally: *ά μακρά ρουτί*, a distant mountain

[*μακρόνω*, I *lengthen*, *trans.* and *intrans.*]—Hence *aor. 3 pl. μακρόνανε* (*intrans.*) Ph. and in the Ph. gospel (Lag. p. 12) the *impf. 2 pl. μακρυνέκατες* (§ 321)

μάδ, Del. v. *μάτ*

μάλ(ι), Capp. Ph. v. Turk. *mal*

μαλάζω.—Ark. (p. 251) gives this word (= *μαλάσσω*) for Sin. and adds *μαλαχτό* (= *μεμαλαγμένον*) *έν Φεργ. και Σίλατ.* ή *πρός καθών άπεξηραμένη κέσπος*. So, too, at Sil. (*Xen. i*, p. 431), and Fer. (Krinop. p. 54). At Axó *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*: *οί έν τοίς σκοτεινοίς άντρος οκνούτες και τούς έσερχομένους πρίγοντες δαίμονες*. Decl. § 297

[*μαλλι*, *wool*, *hair.*]—Capp., *μαλιά*, *hair*, Gh. Ul. Sil.—*μαλία* (§ 258), Ph.—*μαλί*, *wool*, Silli

[*μαμμή*, *midwife.*]—*μαμή*, Del.

μαμούκα, *μαμούκα*, *granny*, Ph.

μάνα, *mother*, Capp. (decl. § 165 and with possess. § 180) and Silli.—*μάνα* is rare at Ph. where *μά* is used, pl. ? *μά*, pl. *μάνις* (decl. §§ 300, 301), Tah.

μανάλι: *λαμπάς*, Sin. (Ark. p. 252), and Fer. (Krinop. p. 54). Latin *manuale*; v. G. Meyer, *Neugr. Stud.* III, p. 41, and § 372

μανάστρη, Silli. v. *μοραστρη*

μανάσκηνο, Fer. v. *δαμάσκηνο*

μαναχός(s), *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 θ (§§ 86–96).—Capp. *pres. μαθαίνω*, Ax., *μαθαίνου*, Mis., *μαγίνω*, Ul., *μαραίνισκω* (Val. p. 18), Ar. *impf. μαραίνισκα* (N.K.), Ar. *Αορ. έμαθα*, Mal. Pot. Phl., *εματα*, Fer., *εμαρα*, Ar., *εμαχα*, Gh. Ul. Ax. Mis., *εμαα* (§ 218) with *subj. μαγιώ*, Ul.—*μαθαίνω*, *aor. έμαθα*, Ph.—*Pres. μασανίσκου* or *μάννου*, *impf. 38, aor. εμασα* (§ 47), Silli. For θ v. § 11

[*μανίκι*, *sleeve.*]—*μανίτι*, Ph. Latin *manica*, v. G. Meyer, *Neugr. Stud.* III, p. 41, and § 373

μάννου, Silli. v. *μανθάνω*

[*μάντις*, *prophet.*]—*μάντις*, Silli

μανδάλ, *μανδαλούται*, Capp. v. *μάνδαλος*, *μανδαλώνω*

Μανδαλέμ, Ἄϊ Μανδαλέμ, St Pandedetmon Fer. (Krinop. p. 41), § 99
 μάργανο, Ph. v. μάγγανον
 μαρούσοι, etc., Ph. v. Turk. mahbus
 μαραινίδικα, Ar. v. μαρθάνω
 μαργαίωνω, Ph. v. μαρκαίωνω
 μαρνεύομαι, I seek, strive, Ph.—Kar. (Lag. p. 57) gives pres. μαρένομαι (§ 356), aor. ἐμαρέθην (§ 362). The imperf. 3 sg. μαρένοτον occurs in the Ph. Gospel, St Matt. xxvi, 16 (Lag. p. 8). The derivation is probably μαραινόμεαι, I strive (with desire to do). Cf. Hatzidákis in Ἐβδομάς, π, p. 537
 μαρκό, vessel for wine or water, Mal., given by Pharasop. p. 119. Kar. (Lag. p. 57) gives without provenance μάρικο· ὄδρια ἐλαχίστον μεγίστου, comparing Armenian mar, a fluid measure (Bedeossian). v. § 377
 μάρκα, mark, Ph. Ital. marca, v. G. Meyer, Neugr. Stud. iv, p. 50, and § 369
 μαρκάλτσα, μαρκάλτσα, ogress, Ph. Kar. (Lag. p. 57) gives for Ph. μαρκάλτσα, described as a male monster and identical with the Dev and Tepegöz or Cyclops. For Sin. Arkh. gives f. μαρκάλα, and for Ph. μαρκάλτσα. Grégoire (B.C.H. xxiii, p. 150) says that μαρκάλτσα is used at Zaléla. Μαρκάλτσα is dialect for a fem. μαρκάλισσα, § 358
 μαρκαίωνω καὶ μαργαίωνω· μαλλώνω (I quarrel), Arkh. p. 252, and μαρκαίωνω, μαργαίωνω or μαργαίωνω with the same meaning, Kar. (Lag. p. 57), always as a Ph. word. I record from Ph. the imperf. 3 pl. μαργαίωκατε or μαργαίωκατε (§ 335), aor. 3 sg. μαργαίωσεν, 3 pl. μαργαίωσανε, imper. μαργάω, μαργάω (§ 350). The hiatus suggests a lost λ (§ 269), and μαρκαλώνω 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 possibility 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 μαγαρίζω (cf. Bury, Hist. of the Later Roman Empire, ii, p. 267), Grégoire proposes the Syriac maqrāwa, infin. of the aphef of qrew, to fight. Hatzidákis (Ἐβδομάς, π, p. 537) refers it to Μελέκρητις. 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 connected with the Epeirote μαρκάλοσ, resting period of rams and goats, and μαρκάλισω = ὀχείω ('Αραβασιτινός, Ἦπειρος Γλωσσ. p. 60 and Hatzidákis, Ἄθηναί. xxv, p. 296), and the Lacedaemonian μαρκάλω = ἐπιβαίνω, ἐπι ζῴων (Κακούλες, Οὐρουνητικά, p. 262). The Cretan θυμίζει (Hatzidákis, *ibid.*) and our use of rage, fury in this sense shew that there is no semantic difficulty in this derivation. Owing to the rarity of Slav words in these dialects, G. Meyer's Slav derivation of μαρκάλισω (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 etc.) have no l

μαρκαίωνω, Ph. v. μαρκαίωνω
 μαρμεριού, gen. sg. of marble, Phl. The nom. would be μαρμέρ for μαρμάρι, dim. of μάρμαρον. For α→ε v. § 66
 μαρό = M. Gr. βρό, Del.
 μαρ, possessive, §§ 23, 178, 313
 μασαινίσκου, Silli. r. μαρθάνω
 μασία, Afs. v. ὀμαδί
 μασκαράς, buffoon, Sin. (Pakhtikos, p. 32) 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 mašk, skin, which Hübschmann gives among the Syriac words in Armenian. v. § 376. Lag. (p. 57) copies the word wrongly as μάσκα
 μαρ-μάβρο, Ar. v. μαύροσ
 μάσουσταν, Pot. v. Turk. makhsus [μάστορησ, workman, craftsman].—Ar. pl. μαστρού, Ph.
 μάσω, Capp. v. ἐμβάζω
 μάσαιρ(ι), μάσαιρδ, Capp., Ph. v. μαχαιρ(ι), μαχαιρ(ι)
 μάδλιμ, Gh. v. Turk. müşhil
 μάδούρι, Ph. Used in the phrase, ἔδωκε σο παλό μάδούρι, he turned into his old form, in text on p. 506, l. 18. Possibly Turk. masar ~~place~~, place of being, abode
 μάτ, pl. μάτια, eye.—Capp. passim, but μάδ, pl. μάδια, Del., μάϊ, pl. μάϊα (§§ 110, 179), Ar., pl. μάτια or μάϊα (§ 83), Fer.—At Ph. φτάλιμ, q.v.
 μάτλι, Ph. § 172
 μάτσα, ματσάκα, handful, Sin. (Arkh. p. 253). Italian mazzo. v. § 369

μαδέμκι, Silli. *v.* Turk. madamki
μαῦρος, black.]—Capp. **μάβρο**, *passim*.
μας-μάβρο, jet-black, Ar., *cf.* Turk. mas
μανε, sky blue, and **φep-φepμεζε**,
blood red, *q.v.*—**μάβρο**, Afs.
μαυρώνω, I look black, angry.]—Capp.
αor. 3 *sg.* **μάβρωσεν**, Del.—**μαβρώνω**,
αor. **μάβρωσα**, *partic.* **μαβρομένο**, Ph.
ιαφτό, Capp. *v.* **εμαντός**
ιαχαίνω, Capp. *v.* **μαθάνω**
μαχαίρα, knife.]—Capp. **μαχαίρ**, *pl.* -ρια,
Del. Gh. Ul. Mis., *pl.* -ρα (§ 71), Mal.
and presumably Phl., **μαδαίρ** (§ 79),
Pot., **μαγαίρ**, Ul.—**μαδαίρι**, Ph.
μαχαίρις, cut with a knife.—Ένα μ., Mal.
At Ar. **μα(χ)μαίρις** is used metaphori-
cally for money (Val. p. 18).—**μαδαίρ**,
pl. -ρες, Ph., § 260
μαχανίζω, I rant. Given by Arkh.
(p. 253) with *aor.* **μαχάνασα** for Sin.
and Ph. Also for Sin. **λαχανίζω** (*ibid.*
p. 249) the result of a contamination
with M. Gr. **λαχανιάζω**. Kar. (Lag.
p. 57) has **μαχάνασα**. **ἐπνευστιδσα**
apparently from Ph. This is the
original form of the word, which is
derived from **μαχάνι**, bellows (*q.v.*),
by a natural metaphor. Hatsidákis
gives a different derivation from **μηχα-**
νάω ('Αθηνά xii, p. 485)
μαχ(τ)σούμι, Ph. *v.* Turk. ma'sum
μέ, prep., with.—Capp. *passim*, and at
Ph., where also **μετ' ἐμένα**.—**μ**, Silli
μέ, *va μέ τι* êkh, Sil. *v.* **εἶδα**
μέτα, Capp. *v.* **μέγας**
Μεγάλα Κεριακή, Easter, Sil.
[μεγαλώνω, I make big.]—*Aor.* **μεγάλωσα**,
Ax.
[μέγας, great.]—Capp. *sg.* **μέγα** (**μέα**, Ul.
Ax.), *pl.* **μεγάλα**. In Phl. text on p. 426,
l. 12, **μέγας** is a subst. not an adj.—*Sg.*
μέγο, sometimes **μέγα**, *pl.* **μέγα**, Ph.—
μέγας, *acc.* **μέγα**(*v.* *neut.* **μέγα**, Silli.
No other forms recorded
μεγέρ, Del. Silli. *v.* Turk. meyer
μεζελεδίω, Del. *v.* Turk. mezemek
[μεθόπωρον, autumn].—In Capp. forms of
this take the place of M. Greek **φινώ-**
πωρο. Thus, **βορόπωρο** (§ 99) and (Val.
p. 18) **μορόπωρο**, Ar., **μοτόπωρο** (Krinop.
p. 55), *Fer.*, **μοθόπωρον**, Sin. (Arkh.
p. 254) and Sil. (*Xen.* i, p. 479). Also
Pontic: for Samsun Thumb (*Griech.*
Sprache im Zeitalter d. Hellenismus,
p. 19) gives **μοθόπωρον**. For assimila-
tion of *e*, *v.* § 65, for *θ*, §§ 87, 88
[μεθώ, I am or I make drunk.]—Capp.
pres. 3 *sg.* **μεθῆ**, 3 *pl.* **μεθύζω** or
μεθύνε, Phl., as from a form **μεθύζω**.
—*Pres.* **μεθάγω**, -θῆς, *impf.* § 337,
αor. **μέτσα**, Ph.
μειβά, Capp., etc. *v.* Turk. meive

μειμένα, Silli. *v.* Turk. meimun
μείδαν, etc., Capp. *v.* Turk. meidan
μείχανέ, Ph. *v.* Turk. meikhane
μείχορ, Ph. *v.* Turk. meikhor
μεϊδίδε, Capp., etc. *v.* Turk. mejidiye
μελεδέ, Silli. *v.* Turk. mellemek
[μέλι, honey.]—Capp., **μέλ**, Del. Ar. Ul.—
μέλι, Ph.
μελλίσι, bee-hive, Ph.
μελισσόκκο, bee, Ph. Dimin. of **μέλισσα**
μελό, Capp. *v.* **μυαλό**(*v.*
μεμλεκέτι, Ph. *v.* Turk. memleket
μετζουλισι, Ph. *v.* Turk. mejlis
μέρα, *passim*, *v.* **ήμερα**
μεράτι, **μεράβι**, cultivated pear or pear-
tree (§ 389), Ph. Compound of **ήμερος**
and **αρι(ω)** (§ 288)
μερά, τη, the side, Ph.—**μερά** 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**
μέρισσαμ, Ph. This word is given by
Ronzevalle, p. (164) [448] as **مكروسة**
(مكرواسه), **μέρισσαμ**, *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**
μερμήι, Ph. *v.* **μύριμη**
μέριμσε, Ul. From the word **μερίμσε**
(= **μερίμνησε**) from Ainos (Σύλλ. ix,
p. 352), used instead of **φαντάσου**,
imagine! just fancy! this **μέριμσε** may
be explained as also *aor.* **imprv.** of
μεριμνῶ with the same meaning.
From a form **μεριμνῶ** would come the
aor. **μέριμνησα** and its *imprv.* **μέριμνησε**,
whence **μέριμνησε**. In text on p. 360,
l. 16
μεριμῆχ, Gh. *v.* **μημηόρι**
μέρος, part, side.—Capp., Gh. Ar.—At
Ph. only the acc. is recorded, **μέρο** or
μέρου, or undefined **μέρος** ('s *δ* **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 *sg.* *subst.*
ὡς το μέσα τ. As *pl.* *subst.* τα μέσα
means the waist, Del. Ax. Sil.—At Ph.
as adv. inside
μεσακός, *adj.*, that which is in the middle,
Silli
μεσέλ, 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. (**εμέση**)
Phl. **Μέτ** in the same way, το δολάρ μέτ,

- Ul.—At Ph. Tsh., μέση means the middle part or the waist
[μεσημέρι, mid-day.]—μσημέρι, Afs. The ε for e may be due to the influence of τὸ μισό(ν), half
[μέσος, adj., that which is in the middle.] The gen. sg. f. ζ μέσης occurs at Ph. and Afs., in ζ μέσης ὁ υἱός, Ph. and ζ 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
μεσό, the midst. Used at Del. as a fem. subst., δη μεσό τ
μέτ, Capp. v. ἰμάτιον
[μετά, prep., after.]—μέτα, Sil. Pot.—μέτα, afterwards, Ph.
[μεταλλάσσω, I change.]—Pres. μεταλάζω, aor. μετάλαξα, Ph.
μέταπο, Capp. v. μέτωπον
μέτε, Del. Ἰμρν. of πηγαινών
μετέλ, Capp. v. Turk. mesel
μετελικία, Phl. Ph. v. Turk. metelik
[μετεωρίζω, I lift up into the air.]—Hence aor. 3 sg. μετέριρον da, and aor. subj. 1 sg. μετερίσω, Afs. Pres. not recorded
[μετρῶ, I measure.]—Capp. pres. 2 sg. μετρός, Ul., 3 pl. μετρούν, Del., μετρούσε, Phl., aor. μέτρεα (§ 216), Ul., aor. subj. μετρήσω, Pot., 3 sg. μετρήσῃ, Ax.—Pass. partic. μετρεμένο, Ph.
μέτσα, Ph. v. μεθῶ
[μέτωπον, forehead.]—Capp. μέταπο, Del. Ar. Fer. Ul. Mis. Ax. and (Ark. p. 254) Sin. Decl. §§ 149, 150.—μετώπι, Ph.
μεδέ, except, Del. ἄσο κοριδῶ μεδέ, except the girl
μεδενιέρλεισαν, 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.—μήο, pl. μήα (§§ 269, 298), Ph. All these are for both the fruit and the tree, § 389.—μήλου, Silli
[μήρ, month.]—Acc. pl. μήρες, Ax. and Ph.—Nom. sg. μήρας, pl. μήραρι, gen. pl. μηνῶν, Silli
μηνιάτικο, monthly wage, Silli
μήο, μήα, Ph. v. μήλον
μητέρα, mother. In texts from Gh. and Pot., but non-dialectic; the dialect word is μάνα. The schools make a great set against the word μάνα; thus Mousaios, in speaking of the "purification" of the language at Livisi, says that ἀφέντης and μάνα are now supplanted by the "noble" words πατήρ and μητέρα. v. Βαρταρισμοί, p. 48
μή, prep., with.—Capp. at Mis. Mal., and also at Tsh.
μή το, whilst, Del.
μή, Capp. Silli. v. Turk. mi
μή, used at Silli, in text on p. 300, l. 29, instead of μου, 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: μιὰ, Del., ιμιὰ, Del. Gh. Ar. Ul. Pot., ἰμιὰ, Ar. Phl., ἰμιὰ, Ul. From this comes such a use as ἴ ενα μιὰς, at once, Pot. For Fer. Krinop. (p. 47) gives εναγας and εναγάτης, once, once upon a time, with which cf. ἀλλαγας (s.v. ἄλλος).—τ' ενα τη μία, at a certain time, Ph., where μία is used like φορά.—μια, Silli
μγγιρ, Sin., § 172
[μικρῶς, I mix.]—Aor. subj. 1 sg. μίζω, Mjs.
μικρῶν, 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
μικροῦδικο, small, Phl. Sil.
μίδικο, adj., very small, Ul.
μινδάρια, Ax., μινδέρε, Ph. v. Turk. minder
μίνω, Ul. v. ἐμβάλω
μινάτια, Ul. v. Turk. mürad
μιαφίρης, Capp. Silli, μιαφούρ, Ph. v. Turk. müsafir
μίδιθ, pl. μιδίδια, cheek, Sil. Derived by Pharasop. (p. 120) from ἡμισιδιον. So, too, μιδίτ', pl. μιδία (Krinop. p. 55). Fer., and μσεῖδι, Sin. (Ark. p. 254)
μισό, subst., the half, Sil. and Mal. At Pot. the plural in the phrase δσέρ τε μισά, half the soldiers
μισότρο, a measure of capacity, Ul. Cf. at Sin., μιστρό, τό δοχείον δρον ἢ δδατος... ἡμισείας λίτρας ἦτοι τριῶν ἑκδων (Ark. p. 254). This μισότρο seems to be for μισόλ(ι)τρο
μιστροπος, superintendent of church or school, Capp. at Ar. (decl. § 144), Fer. Ul. (decl. § 185), Mia (decl. § 131). A form of ἐπίτροπος, § 99
μιστίκο, adj., very small, youngest, Ph. Afs.
[μνημονεύω, I remember.]—μνηβου, Mal. μνηβου, tomò, Ph. given also by Kar. (Lag. p. 58). The connexion with

μῆμα is further obscured in the Capp. forms: *μορμούρ*, Del., *μορμύρ* given for Sil. by Pharasop. (p. 121), for Fer. by Krinop. (p. 55), and as Capp. by Kar. *μερμύχ*, pl. *μερμύγια*, 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, 378

μιάζω, Del., etc. v. *ὁμοιάζω*

μό, *prep.*, with, Ph. Tah. Afs. Once at Ph. *μόδε* in phrase *μόδε δῖνα*; with *whom?* in text on p. 542, l. 15

μό, *adv.* only, Ph.

μοάνι, 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.* *μοιραστῶ*, Mal. Ar.

[**μοραστήρι**, *monastery, church*.]—*μνασστήρ* (§ 65), Sil. (*Xen.* i, p. 481), Sin. (Arkh. p. 252)—*μνασθήρι*, Silli.—At Fer. Krinop. (p. 55) says *μνασστήρ* means the *molar teeth*, being a corruption of *μασσητήρι*

[**μοραχός**, *alone*.]—Capp. *μναχό*, Del. Gh. Ar. Phl., *μναχού*, Mal.—*μναχό του*, Afs., *μναχά τουνε*, Ph. Once at Ph. *μοραχός του*, but marked as non-dialectic both by the *o* and the *-ός* ending.—*μναχός*, *f.* *μναχό* (§ 9), Silli

μονέβου, Mal. v. *μημονεῖω*

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

μορμούρ, Del. v. *μημύρι*

[**μοσχάρι**, *calf*.]—*μοσκάρι*, Pl. *Gen. pl.*, § 303

μότ, *conj.*, *whilst*, Phl.

μου, *possessive*, §§ 23, 313

μού, Ul., *κέρ μου σου*; Ph. v. Turk. *mi*

μού(ν), Ph. etc. v. *μή*

μούαα, Ph. v. *μουλώνω*

μούγια, Capp. v. *μύγια*

μούκα, *cheek*, Sin. (Arkh. p. 255), Sil. (Pharasop. p. 121), Fer. (Krinop. p. 55). M. Gr. *βούκα*, Latin *bucca*. v. G. Meyer, *Neugr. Stud.* iii, p. 16, and §§ 99, 372

μούδικου, *adj.*, *small*, Silli. v. § 20

μουλώω, *I hide*.—Capp. *pres.* at Sil., *trans.* and *intrans.*, and for Sin. Arkh. gives (p. 254) *μουλώνω κρύπτομαι*. *Μουλώνου* *trans.* and *μουλοῦμι intrans.*, Mis., *aor.* *μούλωσα*, Sil. Pot.—With *λ* dropped (§ 269) *pres.* *μουώνω*, *aor.* *μούαα*, and the 3 *sg.* *μούττεν* da

for *μούλτεν* (§§ 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* και *μουχώνω κρύπτω τι ἐντὸς τῆς γῆς*. A further development is shewn by forms with *π* for *μ* (§ 99). Thus for Fer. Krinop. (p. 60) gives *πουχώνω*, and from Del. I record *aor.* *πίχωσα*, unless these are compounds with *ἐπί*

μουνάρι, Ph. The phr. *το μ. το πρόβατο*, *the dead sheep*. Probably the Turk. *murdar, mundar*, مردار, *dirty, unclean*, and so *carriion*

μουγαλδούζετε, *pres. ind.* 2 pl., Del. v. Turk. *mungalmaq*

μουράδε, Ph., *μουράδα*, Afs. v. Turk. *mürad*

μουρμούκ, Gh., etc. v. *μύρμηξ*

Μουρμούτη, *proper name*, Ph.

μουρουδία, Ph. v. *μυρωδιά*

μουσαλέ, Ul. v. Turk. *mussa'ade*

μοσκάρι, Ph. v. *μοσχάρι*

μοσουγγι, *a measure of weight*, 100 δράμα, $\frac{1}{2}$ oke, Sin. (Arkh. p. 250) and *μύσάγγ*, Fer. (Krinop. p. 55). Cf. *ούγγια*

μούτλι, Mal. § 172

μούττεν da, Ph. v. *μουλώνω*

μουτσούκο, *μούτζούκο*, *adj.*, *very small*, Ph.

Μουχαήρ Ἀρχάγγελο, *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*

μουχούρι, Ph. v. Turk. *muhur*

μουχτάβω (§ 333), *-ās*, *I push*, *aor.* *μούχ(τ)σα*, Ph. So, too, Kar. (Lag. p. 58), with *aor. subj.* *μουχτήσω*.—Hatzidákis (*Einleitung*, p. 417) derives from *μουχτεύω* = *φυκτεύω*. For *π* and *μ*, v. § 99

μουχώνω, Sil. Phl. v. *μουλώνω*

μουώνω, Ph. v. *μουλώνω*

μούχάρ, Capp. v. Turk. *muhur*

[**μυαλό(ν)**, *brains*.]—Capp. *μελό*, Ar. Ax. Mis., (Pharasop. p. 120) Sil. and (Krinop. p. 55) Fer. *μελός*, Sin. (Arkh. p. 253)

μύγους, Afs. v. *μύλος*

[**μύγια**, *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* (§ 134),

Ul., μύλου (§ 128), Mal.—*Acc.* το μύο, Ph., *nom.* μύγους, Afs. As a neut. μύον, pl. μύα, Kis., and so sometimes at Afs., e.g. *ἔγουναι το μύον* (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.* μυρῆ, Kis.

μυρολογῆσαι, 3 *sg. aor.* as from a middle form of μυρολογῶ, *I lament*, with the popular etymology from μυρῖος, for which v. μυρλόγια, Silli
μυρολόγια, n. pl., *laments*, Silli. The form is produced from μυρολόγι by a popular etymology from μυρῖος as if it meant *countless words*

[μύρμηξ, *ant.*].—The forms, from Capp. and Ph., are from a dim. μυρμήκη, whilst M. Gr. has a dim. form μυρμήγκι. Thus μουρμούκι, Sin. (Arkh. p. 255), μουρμούκι, Gh. and (Krinop. p. 55) Fer., μουρμούδι, pl. μουρμούγια, Mis.—μερμήϊ, Ph.

[μυρωδιά, *scent.*].—μουροῖδια, Ph.
[μύτη, *nose.*].—μύτα, *ση μύτα*, at the top (of a tree), Del. μύδα, Ph.—το μύτι, Ph.

μύχῆρ, Mis. v. Turk. muhur
μῶ, Capp. v. ἔμβαίνω

νά, *conj.*—Besides its ordinary uses νά (*va*) 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 or δά. 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 γόρη μου, *behold my daughter*, Ph.

ναβλή, Silli. v. αὐλή
νάθηλα, 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*.

ναίκα, Capp. Ph. v. γυναίκα
ναικόπουλο, *woman*, Ax.

νάκρα, Capp. v. ἄκρα

νάξ; *why?* Mal., and Silli, where νάξι also occurs

ναμάς, Phl. v. Turk. namaz

νάμος, Ph. v. ἄμμος

νανούδι, *cradle.*—Capp. νανούδ, Del. and (Pharasop. p. 121) Síl., νανούτ' (Krinop. p. 56), Fer., ναννούδι, Sin. (Arkh.

p. 255), νανούρ, Ar. (Val. p. 19).—νανούδι and νούδι (§ 282), Ph.

νανούμαι, *I ponder*, *aor.* νανούσα (§ 362), *aor. subj.* να νανοστῶ (§ 254), Ph.—For Sin. Arkh. (p. 222) gives *δανούμαι* *διανοούμαι*, *σκέπτομαι*. Otherwise the word is recorded from Ph. It is for *δανουούμαι*, which is given by Korais ("Ar. IV, p. 12) with the derivation from *δανούσι*, a word used in the proverbial phrase, *ἔχει τοῦτ' ἐν δανουῶν*

νάρ, Ax. v. Turk. yular

[νάρθηξ, *narthex.*].—ἄρθηκα and νάρθηκα (§ 98), Síl. (Pharasop. p. 114). ἄρθηκα, Fer. (Krinop. p. 42)

νάσω, Ph. v. λαμνω

νάφδει, Silli. v. ἄφτω

νάχαλα; or νάχαλ; *how?* Silli

νε, Del. v. νά

νεβλή, Capp. v. αὐλή

νεβολίζομαι, *I vomit*, *aor.* 3 *sg.* νεβόλιση.

Ph.—Recorded in Capp. also: for Sin. Arkh. (p. 222) gives *δναγουλιάζω* *ναυτιῶ*, τὸ ἀλλαχοῦ *δναβολίζομαι*, for Síl. Vasil. gives *δναγουλιάζομαι* (Xca I, p. 191) and for Fer. Krinop. (p. 42) *δναβολίζομαι*, *δναγουλιζομαι*. Cf. *βουλιάζω*

νεκρούμαι, Ph. v. *δνακρούζομαι*

νελικιά, νελιόδι, *cart-rolls*, Mis. (N.K.). For κ and ῥ, § 78

νεμαδικός, Ar. v. *πνευματικός*

νέγγομα and νέγγομοσ, *walking*, Ph.

Neut. subst. formed from νεργῶσω, *q.s.* νεργῶσω, *I walk about*. This compound of κλώθω (*q.v.*) takes the place of the simple verb at Ph. and Tsh. *Ἰωψ.* § 385, *aor.* νέγγωσα, Ph., νέγγωσα, Tsh.

νερό, *water.*—Capp., Del. Phl. Síl., λερό, Gh. Ar. Ul. Sem. Ax. Mis. and given by Krinop. (p. 54) for Fer.—νερό, Silli. The λ is due to the series of words given by Arkh. (p. 249): λέμ, Sin., λεμόν, *Bagdaonia*, *moisture*, and λενῶ=βρέχω. For λενῶ at Nikopolis, etc., v. Kar. (Lag. p. 55)

νηκῶ, Ar. v. ἐκκλησία

νήμα, *thread.*—Pl. νήματα, Phl.

[νηστικός, *fasting.*].—νηστικός, Ax.—Pl. νηστικά, Ph.—νηστικός, Silli

νιρό, Silli. v. νερό

νίβεται, Phl., etc. v. νίφτω

νίγιτι, Mal., etc. v. γίνομαι

νιέχτα, Ph. v. νύχτα

[Νικόλαος, *Nicholas.*].—Νικόςας (§ 269), Ph.

νιμά, Ph., used in voc. ὦ νιμά, *mother!* The word seems to be a mixture of μά (*v. μάνα*) and the Turkish nine, *mother*

ελέ, Pot. v. Turk. nine
 εγες, Ul., νιγές, Phl. v. ούγγια
 εδάσο, Ul., etc. v. Turk. nišan
 εδκομαι, Capp. v. γίνομαι
 εδτιά, Αχ., etc. v. έστία
 εφτω (νίπτω), I wash. —Capp. aor. subj. 2 sg. νίψ, Mal., as from an indic. ενίψα, pass. pres. 3 sg. νίβεται, Phl., 1 pl. νίβουμεστε, Αχ., impf. νίβουμαι, Αχ., aor. νίψα, Sem. Αχ., impv. Αχ., § 248.—Pass. pres. νίπτομαι, aor. νίψα (§ 362), Ph.
 εχέρ, Ar. Gh. v. λιθάρι
 εοίγη, Ph. v. ανοίξω
 εοίξω, volk τα, Ph. v. ανοίξω
 εόμας, Ph. v. δίνω
 εομάτης, person, man.]—In Capp. pl. εομάτε, Gh. and (Krinop. p. 56) Fer., εομάτ', Sin. (Arkh. p. 255), Sil. (Pharassop. p. 121). But χερίφος is commoner in Capp.—Very common at Ph., etc. Sg. εομάτ(ε) (§§ 250, 251), pl. εομάτοι. Decl. §§ 296, 303.—Pl. εομάδρι, Silli
 εόμος, law, Capp., Fer. Ar.
 εοροστῶ, Ph. v. ναοούμαι
 εοξάντι, Silli. v. Turk. noqsan
 εοβάτι, Ph. v. Turk. nöbet
 εούδι, Ph. v. ναούδι
 [εούς, mind.]—Capp., nom. του εού μ, εού s, etc., Mal., acc. του εού τ, Phl.—Acc. εού, Ph.—εούς, Silli
 εούτλακα, Del. v. Turk. mutlaqan
 εοάγια, Ph. v. δάι
 εοξάλ τα, Ph. v. δξάλτα
 εούδι, Ph. v. νύχι
 [εούφη (νύμφη), bride.]—The Capp. type is εούφ, pl. εοφάδες, Del. Pot. Phl., εοφάδης, Mal. Forms of the pl. varying with the treatment of δ (§§ 86—96) are: εοφάρες, Ar., εοφάδες, Αχ. Decl. §§ 155, 166, and with possess. § 179.—εούφη, Ph.
 εοφίτσα, marten, Del. For Sin. Arkh. (p. 256) gives εοφίτσα· ή ικρίς
 [εούχι, nail.]—Capp. εούχι, pl. εούγια, Mis. At Ar. εούγια is used metaphorically for money (Val. p. 19).—εούδι, Ph.
 εούχτα, night. So in Capp.—εούχτα, Ph., § 256.—εούχτα, Silli
 εού, m. acc. sg., and εούα, neut. pl., some, Silli
 εούγού εούγού, little by little, Silli. Cf. εού. Also εούγου
 εούγγιά, Del. v. ούγγια
 εούρα· τούρα, now, Fer. (Krinop. p. 57), § 98. v. εούρα
 εούρτσεν da, Ph. v. γουρίξω

ξ

ξά(γ)ω, Ph. v. αύξάνω
 ξαστρία, ή, starlight, Ph., given by

Grégoire, B.C.H. xxxiii, p. 151. v. § 258. So also ξαστερία, Sin. (Arkh. p. 256)
 ξέβα, Capp. v. βγαίνω
 ξεβαίνου, ξέφακα, Silli. v. βγαίνω
 ξέβρω, Capp. v. ξεύρω
 ξεγδελρανε, Ph. v. γδέρνω
 ξειάγω, I fall, Ph., etc. This pres. is indicated by Kar.'s form ξιλάω, impf. ξιλάγκα (Lag. p. 59). I record aor. ξειλάσα, ξειλάσα, and from Kis. 3 sg. ξειλουι, 3 pl. ξειλοσαν. Grégoire (B.C.H. xxxiii, p. 149) refers to Byz. ε)ξειλέω, -ώ, ε)chapper, hence my spelling
 ξειλ(τ)σα, Ph. Kis. v. ξειάγω
 Ξενίτι, a place-name, Kis.
 [ξεπετώ, I fly off.]—Capp. pres. 3 sg. ξεπετῶ, Αχ.
 ξεράδε, neut. pl., dry provisions, Ph.
 [ξέρος, ξηρός, dry.]—ξέρω, Ph.
 ξερώνω, I dry.—Capp. pres. Ar. (Val. p. 19).—Aor. subj. 3 sg. ξερώσῃ, Ph.
 ξεσπάνομαι, aor. ξεσπάσα· εξαφνίζομαι, τρομάξω, ε)πτάξομαι, given for Sin. by Arkh. (p. 256). At Αχ. pres. 3 sg. σπάσεται, aor. 3 pl. σπάσταν(ε). The derivation is from εκσπάνω, εκσπῶ
 ξέδεν da, ξεδνε da, Ph. v. ξεχύνω
 ξεύρω, I know.—Capp. pres. ξέβρω, Del. Fer. Phl. Sil. Pot., impf. ξεβρισκα (§ 208), Phl.—ξέρου, Silli.—For ξεύρω εγώ at Sin. the forms ξεέρω and ψέρω are used (Arkh. p. 256)
 [ξεχύνω, I pour out.]—Aor. 3 sg. ξέδεν da (§ 282) and ξεδνε da (§ 342), Ph.
 ξεμερέβει, it dawns, Ph. The pres. is not recorded, but is pointed to by impf. ξεμερέβκε (§ 339), aor. ξεμέρεψε or ξεμερέψε. At Afs. aor. ξεμερίψιν.—M. Gr. ξεμεράνει
 ξήσῃ, Ph. v. αύξάνω
 ξεομώνω, I fill again, Phl.
 ξεοπίσω, 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
 ξεμυός, naked, Ph. This has the same relation to ξεμυομαι that M. Gr. γδυμυός for γυμυός has to γδύνομαι. As γδυμένος has changed γυμυός to γδυμυός, so ξεμυώνω, ξεμυομαι has changed it, or γδυμυός, to ξεμυό ξεμυώνω, I strip naked, transit., aor. ξύμωσα, impv. § 350, pass. pres. ξεμυομαι, aor. § 362, Ph. For formation of pres. v. § 322. Cf. also γδύνω
 ξεναγωγή, dratın, Afs. This remarkable form occurs once in a text on p. 576, l. 10
 ξύο, Ph. v. ξύλο
 [ξυπνώ, I awake.]—Capp. pres. ξυπνώ,

αορ. ξύπνησα, Phl., ξυπσα, Sil. — ξυπνώ (§ 12), Silli
 [ξυράφι, ξουράφι, razor.]—Pl. ξουράφια, Phl. ξουράφια, Del. The verb ξουραφίζω at Ax.
 [ξυρίζω, *I shave.*]—Capp. pres. ξουρίζω, Ax. Phl., pass. pres. ξουρούζουμαι, Phl.—Aor. 3 sg. ξούρσεν da, Ph.—Pass. ξουρίζουμου, imperf. § 41, Silli
 [ξύστρο(ν, scrapper.)]—Capp., ξύστρο, Del. Ar. Gh.

ξ

ξινίσκουμου, Silli. v. αύξάνω
 ξινίσκω, Del. v. σκίζω
 ξουράφια, Del. v. ξυράφι
 ξύλο, Capp., etc. v. ξύλο
 ξυπνώ, Capp. Silli. v. ξυπνώ

ο

δ, Ul. v. Turk. ο
 ό, ή, τό, the. For Capp. v. §§ 102, 106, 107, for Ph. § 285, for Silli § 16
 ο in ός ο τρανήσω, Phl., in text on p. 422, l. 6. v. the pronominal object το and § 103

δαδαρ, Ul. v. Turk. ο and qadar
 όβάχ, Ar. v. Turk. qavaq
 όβγό, όβό, Capp. v. ώόν
 όβδούρσεν, Ul. v. Turk. oghdurmaq
 όγιάσσε, Ul. v. Turk. oyanmaq
 όγλάν, Ul. v. Turk. oghlan
 όγλού, Afs. v. Turk. oghl
 όγώ, όγώνα, I. Capp. v. έγώ and § 174
 οίκ, Ph. v. ποιώ
 όιλος, Ph. v. ήλιος
 όιμα, Capp. Silli. v. αιμα
 όιμισο, Phl. v. ήμισυς
 όιτσαν, Ul. v. Turk. oismaq
 όκ, Ar. v. Turk. oq
 [όκνηρός, idle.]—όκνός, Sin. (Arkh. p. 257).
 —όκνιέρ or κνιέρ, Ph. §§ 250, 251 and decl. § 297

όδ, Silli. v. δτι
 όδχαλο, how (in indirect question), Del.
 ή is for δτι χαλο; v. τίχαλο
 όδάχι, όδάγhe, Ph., όδάqhe, Silli. v. Turk. djaq
 όδά, όδάν, interj., Hallo! Ph.
 όδάτσει(ν, 3 sg. aor., he climbed up, jumped up upon, Ph. This is a Greek aor. formed from the Turkish equivalent to the Turki verb órlamaq, to climb (v. H. Whitaker, *Eastern Turki*, part II, p. 9). The Turkish past tense appears in δλλαδι, Ph.

[όλίγος, few.]—Capp. always λι(γ)ο, pl. λι(γ)α, and adv. λι(γ)ο. λίγου, Mal. In use everywhere. Derived subst. are λιγούκο, Gh. Sil. and λιόκο, Ar.—λιέγο, pl. λιέγα (§ 256), is common at

Ph., where λα is also used and η λαίκο, λεικο, pl. λεικα, the sg. form being always used for the adv.—λιεψεν da and λιεγώνω

δλιμεριός, midday, Ax.
 δλιος, Capp. v. ήλιος
 δλιος, Capp. v. έλιος
 δλλαδι, Ph. v. δλάτσει(ν)
 δλιος, mortar for pounding grain, Del (decl. § 118), Ar. (decl. § 140) as given (with alternative ή δλιμη) 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 πληγουρι, which is the Turkish bulghur, بلغور. Δλα Fer. (Krinop. p. 57)

[δλος, all.]—Capp. οδλο, pl. οδλα. With prosthetic γ, γούλο, Del. Gh., or β βούλα, Sil. Mal. At Ul. gen. pl. οδλωνος or οδλωνου.—οδλουι, Silli.—οδλος for δλος is common in M. Greek
 δταλάχ, Gh. v. Turk. ortalaq
 όμασά, oath, Ax.—όμασία, Ph., μασία Afs. These all come from a form όμοσία

[όμνύω, *I swear.*]—Arkh. (p. 257) gives όμάζω· όμνύω with aor. όμασα, and I record όμασα, and subj. 3 sg. η όμάξ, Gh. The pres. όμάζω is a new formation from the aor. όμασα, § 192
 [όμοιάζω, *I resemble.*]—Capp. pres. 1 sg. μιμάζω, 3 sg. μιμάξ (§ 66), Del.—Pres. 3 pl. μιμάζουσι, imperf. 3 pl. έμιμαζούσι (§ 37), Silli

όμουδούι, Ax. v. Turk. qomdu
 όμυρό, Capp. Afs. v. έμπρός
 [όμφαλός, navel.]—Capp., νεφαλός (decl. § 144), Ar. (N.K.) and for Sin. Arkh. (p. 255) gives νεφαλός or ναφαλός, v. § 98.—άφός, pl. ?, Ph. For λ, § 269.
 —νιφαλός, Silli, where Arkh. gives νεφάλ.—The M. Gr. ναφάλι is not recorded

δ(ν, when, whilst, Gh. Ul. With assimilation to π, δμ πέτ, Ul.

όν, Ul. v. Turk. ο
 όνικιλέροι, Afs. v. Turk. on iki
 όνομα, name, pl. όνόματα. Capp. Ph. Silli

όνδε(ν, conj., when, whilst, Ar.
 [όξειδιον, vinegar.]—Capp. όξειθ, gen. όξειδιού, Phl., όξειρ (§ 88), Ar., άξείρ. Fer. (Krinop. p. 57). The M. Gr. form is ξείδι

όξορα, adv., straight, Phl. From ξξ, όρθός
 όξυνος, sour.—Capp., given for Sin. by Arkh. (p. 257); όξυνο and όξυνίξω, Fer. (Krinop. p. 57), όξυνο γάλα yiaourti, Ar.

όξω, outside, Capp.—But at Mis. Ph. (§ 249) and Silli, όξου

; *prep.*, = *πρό*, Silli. For use in comparison, § 21

; *conj.* followed by *impf.*, whilst, Ul.

Before *β*, *δφ* in *δφ βηθνώσθω*

πίσω, *behind*.—Capp. *ὀπίσσω*, *passim*,

but *ὀπίσω*, Del.—*ὀπίσσω*, *ὀπίσσω*, Ph.,

πίσσω, Tsh.—*πίσσω*, Silli

πίσσω, *whoever*, Ph. Sil.

ου, *ὀπού*, *where*, or as *indef.* or *rel.*

pron. *he who*, Capp. and Ph. At Ul.

ὀπούγχι, *ὀπούχ*. 'Ὁπ ἄρσεν, so that he

pulled, Ax., text on p. 396, l. 6 seems

to be for *ὀπού τράβησεν*. *v. τραβῶ*

ιά, *passim*, *v. Turk.* *oqa*

οαμα, *dream*, *pl. ὀράματα* (§ 19), Silli.—

In Capp. *δραμα*, Fer. (Alekt. p. 500),

δραμα, Ar. (Val. p. 20) and *δρμα*, Sin.

(Arkh. p. 258). *v. § 400*

ἄνι, Ph. *v. Turk.* *virane*

ογο, Capp. Ph. *v. ἔργον*

οεῖ, Mis. *v. ἡμπαρῶ*

ὀρθός, *straight*.—In Capp. at Ph.,

where *ὀρό* is used for the "right"

side of a mirror (text on p. 484, l. 5),

and the *pl. ὀρδ* as an *adv.* Also

Sin. (Arkh. p. 257).—*ὀρθούκα*, *adv.*,

straight, Mal., is a *dimin.* form

ὀρθῶ, *ὀρθῶς*, *I lift up straight*.—

Capp. *aor. ὀρῶσα*, Ax.

ὀρίσω, *I limit, order*.—Thus in Capp.

ὀρίξ, *he orders*, Mal. Generally *impv.*

in the usual M. Gr. use, *please, be so*

good; thus *ὀρίστετε*, Ax., *δρσσε*, Ph.,

δρσι, Silli

ὀρμάν(ι), Síl. Ph. *v. Turk.* *orman*

ὀρπιθι, *fowl*.—Capp. *ὀρπιθ*, *pl. -θια*, and

variants according to the treatment

of *θ* (§§ 86—96): *ὀρπιχ*, *pl. ὀρπι(χι)α*,

Ar. (§ 110), Ul. Ax. (§ 112), *ὀρπιτ*, *pl.*

ὀρπιγία (§ 112), Fer.—*ρπιθι*, *pl. -θα*,

Ph. *Pl. ρπιθα*, Tsh.—*δρπίσα*, Silli

ὀρταλέχ, Ph. Ax. *v. Turk.* *ortaleq*

ὀρτανιά, Capp. *v. Turk.* *ortanja*

ὀρό, Ph., *ὀρτούκα*, Mal. *v. ὀρθός*

ὀρτούλ, Ph. *v. Turk.* *örtmek*

ὀρῶσα, Ax. *v. ὀρθῶ*

[*ὀρύσσω*, *I dig*.]—Used at Mal. with a

pres. ῥύγου, 3 *sg. ῥύκχ* (§ 80), newly

formed from the *aorist* (§ 192). *Aor.*

ῥυγχα, *subj.* 3 *pl. va ῥύξει*. 'Ὁρύγω is a

Byzantine form found in Theophanes.

Cf. Psaltes, Gram. d. Byz. Chroni-

ken, p. 244

[*ὀρφανός*, *orphan*.]—As *adj.* *ὀρφανό*, Ax.

and Ph.

ὀσάντσα, Ph. *v. Turk.* *osanmaq*

ὀσιος, *holy person*, Fer. Ar. Decl. § 142

[*ὀσος*, *as many, as much as*.]—*Pl. ὀσα*,

Gh. Ar. *Neut. ὀσο* as *conj. as long*

as, Gh. Sil. *ὀσον γα*, *ὀσον γι*, *as soon*

as, Del.

[*ὀστις*, *whoever*.]—Capp., *ὀστις*, *whoever*,

Ax. Ul., *ὀδτις*, Del., *ὀτις*, *whatever*, Ul.

Ax. Mal. Ph., *ὀδτις*, Del. *Gen. ὀστωος*,

Ph.—*ὀστις*, *whoever*, Ph., *ὀτις*, *what-*

ever, Afs., *gen. pl. ὀστωνούς*, § 303

[*ὀστων*, *bone*.]—Capp., Arkh. (p. 268)

gives for Sin. the *dimin. στωῦδι*, and

Val. (p. 21) for Ar. the *pl. στωῖατα*

(pronouns *σῶματα*), § 114.—*σῶ* (§ 260),

pl. σῶ (probably an error for *σῶά*,

§ 260), Ph. and *σῶ*, *pl. σῶά*, Tsh.

Kis. Afs. That these forms, *σῶ*,

σῶματα, go back to *ὀστέος*, not to

ὀστων, has been shown by Thumb,

Griech. Sprache im Zeitalter d.

Hellenismus, p. 63

ὀταν, *conj.*, *when*, Pot.

[*ὀτι*, *that*, introducing reported speech.]

At Silli *ὀδτις* (§ 12). *v. δι*

ὀτια, *when*, Ul.

ὀτιαδακ, Ul. *v. Turk.* *dek*

ὀτις, *ὀτις*, Capp. Ph. *v. ὀστις*

ὀτλαγα, *conj.*, *when*. In Capp. once at

Ph., text on p. 436, l. 21, but very

common at Ul., where *ὀτλαγα*, *ὀτλαα*

and *ὀτλα* are used

ὀδάς, Capp. Ph. Silli. *v. Turk.* *oda*

ὀδε, *then*, Mis. Probably for *τότε* with

first *r* dropped by dissimilation, § 103

ὀδες, *whilst*, Ph.

ὀδιγχι, *when*, Ph.

ὀύγγια, or *ὀγγια*, a measure of weight,

200 *δράμα*, $\frac{1}{2}$ *oke*, Sin. (Arkh. p. 258).

Pl. ἴγγες, Ph. The other forms all have

the prefixed *v* (§ 98): *νύγγια*, Del., *pl.*

νυγγιές, Ph., *νίγγες*, Ul., *νυγγιά*, Síl.

(Pharasop. p. 122), *νυγγιά*, Fer.

(Krinop. p. 57), *νυγκιά*, Ar. (Val.

p. 19). Latin *uncia*, *v. G. Meyer,*

Neogr. Stud. III, p. 50, and § 372

ὀύγγια *δρασσα*, Ul. *v. Turk.* *oyanmaq*

ὀύγγιουγιά, Ph. *v. Turk.* *uyumaq*

ὀύγιση, Ul. *v. Turk.* *uómaq*

ὀύζάνση, Ul. *v. Turk.* *uzanmaq*

ὀύζα, Ul. *v. Turk.* *uzaq*

ὀύζβαδσ, Ul. *v. Turk.* *yüz = hundred*

ὀύσειν, Ph. *v. Turk.* *uómaq*

ὀύδα, Capp. *v. ἄβουδα*

ὀύδούρδουζεν, Ar. *v. Turk.* *uçmaq*

ὀύδουρούεις, Ar. *v. Turk.* *uómaq*

ὀύλαίση, Ul. *v. Turk.* *ulaşmaq*

ὀύλίζει, *it flames up, aor. ὀύλσει*, Ph.

Kar. (Lag. p. 47) gives *βουλίζει*, *aor.*

βουλσε. Whatever relation these words

may have to *βρούλα* = *φλόξ* and *βρου-*

λίση = *φλέγομαι* at Trebizond (Σύλλ.

XVII, p. 146), the form *ουλα* = *φλόξ*

given by Arkh. (p. 250) for Sin. and

Bagdaonia makes it plain that the Ph.

ούλίζει, *βουλίζει* are for *†λουλίζει* with

the *λ* lost or changed to *β* (§§ 268,

273)

ὀυλο, Capp., etc. *v. ὀλοσ*

οἶμα, *yes*, Ph.

οὐνδαί, Phl. Enclitic 3 *pl. pres.* of εἶμαι. v. § 248

Οὐργατανε, Ὑν 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 τουράδι, given for Sin. by Arkh. (p. 271), *tail or locks of hair*. He gives βαράδι for Ph. Τράσσα, *tail*, Mis., given by Kar. (Lag. p. 65), seems to be for τ(ου)ράδ(ι)σσα. Τουράδω is also Pontic; v. I. Γ. Βαλαβάνης, Ζώντα Μνημεία 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.* οὐρανός, Afs.

οὐρκιέσε, Ph. v. Turk. örkemek οὐράν(τ)σα, Phl. Ph. v. Turk. osanmaq οὐσε, Del. Ul. v. Turk. uçmaq οὐσταδιού, Del. v. Turk. usta οὐσούρ, Phl. v. Turk. uçur οὐτιέγω, Ph. v. Turk. tutmaq ὄφ, an exclamation, Sil. Used as a proper name, with *gen.* Ὀφίου, Ul.

ὄφ, Ul. v. ὄπ.

[ὄφθαλμός, *eye*.]—Survives at Ph., etc. in the diminutive form φτάλμι, *pl. -με* (*pl.* at Tsh. Kis. Afs. -μα)

ὄφτωχό, Pot. v. φτωχός

ὄχτώ, *eight*, Capp. Ph. Tsh. (§ 807), Silli

ὀ

ὀλέδι, ὀλέδijús, Del. v. Turk. öleü

ὀλέδipdiouson, Del. v. Turk. ölmek

ὀμβρί, Silli. v. Turk. 'ömr

ὀμπρό τ, Ul. v. Turk. 'ömr

ὀρενδίξω, Tsh. v. Turk. örenmek

π

παλίσα, Ul. v. Turk. bayelmaq

παλίω, Ph., etc. v. πηγάλω

πάσσα, Capp. Ph. v. πάγασα

παγάλω, Pot., Ph., etc. v. πηγάλω

παγάω, *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.* παγαλία πά(γ)ασα, *aor.*, *I took, carried off*. This is used in Capp. and Ph. instead of the transit. use of πηγάλω. It is

formed on the model of έμασα. As μαίλω (= έμβάλω), *I go in*, has μάξω, *aor.* έμασα or έμασσα, *I put in*, so παγάλω, *I go, go away*, has made for itself an *aor.* πάγασα with the corresponding causal sense *I took, took away*. The *pres.*, which would presumably be παγίζω, is not recorded, but πάζεγε, Ul. is the *impf.*, as from πάζω, for παγίζω, 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.* παδί, *impv.* πάς, πάσας με, πάζ με, Ul., *subj.* 1 *pl.* παγάσουμ, Pot. πάσασα, Mis. Sil. and πέ(γ)ασα, Sil. recall πηγάλω and πεγαίλω.—At Ph. the *impf.* παγάγω or βάγω suggests a *pres.* παγάγω (§ 337), *aor.* πά(γ)ασα, πάσα, Ph. 3 *sg.* πάγασωι, πάσων δα, πάσι, πηγασω δα, Afs. *Aor. subj.* παγάσω, πάσω, 2 *sg.* παγός, 3 *sg.* πάσθ, 2 *pl.* παδέτε, *impv.* πάγας, πάς, πάζ μες (§ 345), Ph.

παλίσα, Sil. v. Turk. bayelmaq παγκλάβι και μπαγκλάβι (ββρι). So Arkh. (p. 259) for Sin., adding the derivation from the Latin manu-clavium. M. Greek μαγκλάβι. For μ and π or β, v. § 99. v. G. Meyer, *Neugr. Stud.* III, p. 40, and § 372

πάγος, *ice*, Ar. Fer. At Sil. παγοός (Pharasop. p. 122); for ρ, § 95. At Sin. (Arkh. p. 258) both forms

παγιάδ, Ax. v. πάχρι

[παγώνω, *I freeze*.]—From this *pluperf.* 3 *pl.* πάγωσαν ήρωε, *they had grown cold*, Sil.

παγήροσα, Pot. Afs. v. Turk. baghormaq [παθαίνω, *I suffer*.]—*Pres.* 1 *pl.* παθήγομε, Ph.

παί, Ph. v. Turk. pai

παι(γ)ί, Capp. v. παιδί

παιδί, boy.—Capp. The word is affected by the treatment of δ (§§ 86—96).

παιδί, Del. Mal. Phl. Sil. Pot., παιρί, Ar. Gh. and once by exception at Phl. (§ 95), παιδί, *gen.* παιγίου, Fer., παι(γ)ί, Ul. Ax., *pl.* παι(γ)ιά Ul.—παιρί (§§ 11, 16), Silli.—Not used at Ph.

παίζω, *I play*.—Capp. *pres.* Fer. Pot., παίγω, Mis. Mal., § 198. *Impf.* (§ 201), παιδέκα, Phl., παιδέγα, Ul., έραισα, Gh. point to the same *pres.*, but at Del. *pres.* παίχνω.—*Pres.* παίγω, *impf.* παίσκα (§ 334), Tsh., *aor.* έραισα, Ph.

παίδέκα, Phl., etc. v. παίζω

παίλω, Capp. v. πηγάλω

παίρι, Ar. Gh. Silli. v. παιδί

[παίρω, *I take*.]—Capp. *pres.* παίρω, Del. Ul. Sil. Ax. Phl., παίρον, Mis.

Mal. *Aor.* πήρα everywhere except Ul., where ἐπήρα, ἐτηρα and ἐτερα are used (§ 222); ἐτήρα also at Del. *Subj.* always πάρω. *Impv.* έταρ, Del. Ul. *Ax.* Mis. Mal. Phl. Pot., μδ, Mis. Ar.—παίρω, less often παίρω, *aor.* πήρα, once πήρανεν δα, *subj.* πάρω (§ 848), *impv.* έταρ, έταρ, Ph., *impv.* άταρ, *Afs.*, *impf.* βήρα, Kis.—*Pres.* παίρω, *aor. subj.* πάρω, *impv.* άταρ or μδ, Silli

παρπαίνω, I take away.—Capp. *pres.* recorded from Gh. Phl. and *impf.* 3 *sg.* παρπαίνω from Mal. *Aor.* παρπή(γ)α, Gh. Ar. Ax. Phl. Mal., *aor. subj.* να παρπᾶς, Ar., παρπάω, παρπᾶς, παρπᾶχ, Phl., παρπᾶω, παρπᾶς, 3 *pl.* παρπᾶν, Del., for which forms *v.* πηγαίνω and § 221. *Impv. sg.* παρπάμε, 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 *μπαυοβγαίνω*, *άνοικοκλείνω*, etc., with the *-o-* after *παρ-* missing owing to the influence of the use of the Turkish *almak*, *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. 13)

παδεί, πάδινα, Del. *v.* πατώ

παλάτ, Ph. *v.* Turk. palas

[παλαιός, old.]—Capp. *παλιό*, *pl.* -λιά, Del. Ar. Phl.—*παλό*, *pl.* παλά, Ph., §§ 261, 275

[παλαιώνω, I grow old.]—Capp. *aor.* 3 *sg.* πάλισσεν, Ax. Sil.

[παλάτι, palace.]—*παλάτ*, Pot. Generally *qonaq* or *seraf* (*qq. v.*) are used

παληκάρ, Gh. Sil. *v.* παλληκάρι

[πάλω, 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 πήγαν*, *πάρ σάχαν*.—*πάλι*, *βάλι* at Ph., etc., and *βά* in the phrase *σηκώθη* *jai bá σηκώθη*, which introduces a story,

v. p. 222. The *Jai bá* often sounds *jai bá* by assimilation. This phrase is akin to the use of *πάλω* 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. 8. *Cf.* § 391.—*πάλι*, *τάλι*, Silli

[παλληκάρι, youth, young warrior.]—*παληκάρ*, *pl.* -ρα, Gh. and Sil. Instead of this word *δελιανούς* is often used in Capp. and *ζουβάνους* at Silli.—*παληκαρότε*, *ή*, *youthfulness*, the abstract from the above at Ph.

πάλος, stake, peg.—*πάλος* or *βάλος*, Del. (decl. § 118), Ar. Latin *palus*; *v.* G. Meyer, *Neugr. Stud.* III, p. 51, and § 372

παλάτ, παλατής, Capp. *v.* Turk. *balta*

πάρ, Capp. *v.* *πάρ*

Παναγία, the Virgin. Recorded at Del. and Ph., but of course used everywhere

πανόά, Ph. *v.* Turk. *penöe*

πανάρα, Mal. *v.* Turk. *panjar*

πάν]ερα, Ph. *v.* Turk. *penjere*

πάνου, Tsh., etc. *v.* *άπάνω*

πανδέχα, Ph. *v.* *άπαντέχω*

πανδέψω, Pot. Ph. *v.* *ύπανδρεύω*

πάγκα, Ph. *v.* *πηγαίνω*

παπά, 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.* *άπαπού*

παπούδια, Ul., παπούτσα, Ph. *v.* Turk. *papud*

παπούλα, pocket, Fer. (Krinop. p. 58). I record *βαπούλα*, 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.* *παρεγγειλίδω*, Phl., *aor.* *παρέγγειλα*, Phl. Sil., *παρήγγειλα*, Pot.

παραγοικώ, I misunderstand, Silli

παραδών, I give in marriage, aor. 3 *pl.* *παρεδώσαν* *da*, Ph. Not recorded for Capp. or Silli and given by Arkh. (p. 284), whose *βαραδών* is probably a slip for *παραδών*, as an exclusively Ph. word. The *pass.* means *I am married*; *pres.* *παραδοίμυ*, *Afs.*, *aor. subj.* 3 *sg.* *παραδωθή* and *partic.* *παραδωμένα*, Ph. *Cf.* *δικίτω*

[παρακαλώ, I request.]—Capp. *aor.* *παρακάλ(τ)σα*, *παρακάσα*, Del., *aor. subj.* 1 *pl.* *παρακαλέσουμε*, Phl.—*Aor.* *παρα-*

- κάλσα or παρακλή(τ)σα, Ph., 3 sg. παρακλήτω da, Afs., impv. Ph. § 350.
—παρακλήω, λής (§ 35), Silli
- παραμάλω, I go away. A compound of παρα and μάλω (i.e. ἐμβάλω) used in Capp.—Pres. παραμάλω, Mis. Mal., aor. παρέμα, Ax. Mal. Ph., subj. παραμῶ, Mis. Ax.
παραμῶθι, tale.—At Tsh. with pl. παραμῶθα
- παραμῶρα, impv., small here and there. Aor. subj. 3 sg. παραμῶρῳ, Ph.
πάρωνο, forward, Ph. From παρά, ἄνω [Παρασκευή, Friday].—Παρασκευή, Gh. Pot.—Παρασθηνή, Ph., § 264, note.
—Παρασκευή, Silli
- [παραστάς (ῆ), pilaster].—Neut. pl. παραστάδες, door-jamb, Ph.
- παράτσαν da, aor. 8 pl., Ul., in the phrase π. da, ἀράτσαν da, they sought it. Perhaps a nonsense word to jingle with ἀράτσαν. In text on p. 362, l. 22
- παράφτερο, hem of a skirt, Del. Arkh. (p. 259) gives for Sin. παράφτερο and for Fer. παράφτο. So too for Fer. (Krinop. p. 61) with meaning apron. Pl. παράφτερα, hems, Ar. (Val. p. 20)
- παρέα, festal gathering, Silli.—Given also for Sin. (Arkh. p. 259)
- [παρεκεί, over there].—παρδέλ, Ph.
- παρέμα, Capp. v. παραμαίνω
- παρέμασα, aor., I took away, Ax. As from a pres. παραμάζω with the same relation to παραμάλω that μάζω has to μάλω. v. ἐμβάζω and ἐμβάλω
- παρέμι, adv., away, Mis., παρέμις, Ax. The formation is not clear, but a connexion with παραμαίνω (q.v.) is certain
- παρδά, and παρδαλανμῶ, Capp. v. Turk. parđa
- παρδέικο, Ph. A dimin. of παρδέι (παρεκεί, q.v.), used in the phrase κό παρδέικο, a little over that way
- παρδαμίνα, f., fire-place, Ph. and παρακαμίνι, Kis. The Pontic form παρακαμίνι (i.e. παρά+καμίνι) given by Joannídhis, 'Ιστορία και στατιστική Τραπεζούντος, p. κοτ', shews the derivation. v. § 391
- παρλαδῶ, Fer., etc., παρλατίζει, Afs. v. Turk. parlamaq
- παρκαρέτσαν, aor. 3 pl., they shone, Ax.
- παρκαδῶ, Ph. v. περιπατῶ
- παρτάω, Ph., etc. v. παρταίνω
- παρδῶ, Del. v. παρπαίνω
- [πᾶς, all].—In Capp. the indecl. πάσα of M. Gr. recorded at Gh., but with the pl. Also πᾶν μέρα, every day, Ax. Ph. and (Val. p. 20) πᾶν καρέις, every one, Ar.
- πᾶς, Ul. Ph., etc. v. πάγασα
- πᾶσῆς, Capp. v. βεδῆς
- πασκαλιῶ, sg., Easter, Ul.
- παδῶς, Silli. v. παχῶς
- [πατέρας, father].—In Capp. acc. and gen. πατέρας, Gh. and Pot., but non-dialectic. The dialect word is βαβῆ (q.v.). v. also note on μωτρέα
- πατιδαχλέγ, Ul. v. Turk. padişahloq
- πατιδάχος, etc., Capp. Silli, Afa. Tab. v. Turk. padişah
- πατός, wine-press. So Arkh. (p. 260) for Sin. and Pharasop. (p. 122) for Sil. At Pot. πατό, pl. πατόσι, § 120.—συ badó, in the wine-press, Ph.
- πατουρῶ, πατούρες, Pot. v. Turk. batmaq
- πατρίδα, fatherland.—At Ph., but probably not a dialect word
- πατῆρ gorúp, Ul. v. Turk. pater kütür
- πατοχιά, footprint, Ax. For Sin. Arkh. (p. 260) gives πατίχρα, ἢ πέλωι ποδός
- πατώ, I step, tread.—Capp. pres. πατώ, -τεῖς, Ul. Mal. Ax., παδεῖς, παδεῖ (§ 83). Del. Gh. Impf. § 202, and Del. § 203. Mal. § 207, Ax. § 209, Ul. § 210, Mis. § 211, Gh. § 214. Aor. πάσσα, passim.—Aor. πάσσα, Ph.—Pres. 3 sg. πατῆ, (rain) falls, Silli
- παῦ, Sil. v. παχῶς
- πάχηρ, flask, Ul. Pl. παχηρά, Ax., jeri, and Pharasop. for Sil. (p. 122) gives παχηρῆ· κίθος. Cf. M. Gr. παγήρ, flask
- [παχῶς, fat].—Capp. παῦ, Sil.—παδέις (§ 20), Silli
- πέ, Capp. Ph. v. ἀπό
- πεγάδ, Capp., etc. v. πεγάδι
- πεγαμβεροῦ, Ph. v. Turk. peighamber
- πέ(γ)ασα, Sil. v. πάγασα
- πέγγι, Mal. § 172
- πέγω, Del. v. πηγάλω
- πεερά, πεερός, Ax. v. πε(ρ)θερά, πε(ρ)θερός
- πεζμάνης, Silli. v. Turk. pişman
- πεήνδα, Ph. v. πεήντα
- [πεθαίνω, I die].—Capp. pres. πεθαίνω, Del., aor. 3 sg. πέθανε, Ph. Sil., πέθανι, Mal., πέθανε, Ar. Gh. Partic. πεθαμένο, Del.—Aor. πέθανε, Ph.—Pres. πεσασίσκου, aor. πέσσα, Silli
- πεινα, hunger, Ph.
- [πεινώ, I am hungry].—Capp. pres. πευνώσκω (§ 193), Ar., aor. πείνασα, Ar. Ul. Ax. Pot., partic. πευνωμένο, Ul.—Aor. πείνασα, Ph. βείνασα, Tab.
- πειό, forming comparative at Sin., § 169
- πεισάχι· σπλήν, Ph. Kar. (Lag. p. 60)

- suggests Armenian *p'aycałn*, spleen (Bedrossian). Lagarde supports this. v. § 376
- πῆχ*, Del. v. *πηγαίνω*
- πέκ*, Phil. Silli. v. Turk. pek
- πεκλέσσε*, Ul. v. Turk. *paklamaş*
- πέγ*, Mal. § 172
- πέγμο*, Ph. § 172
- πέγῆ*, trap-door in the roof, Ul.
- πελέκι*, ase.—In Capp. preserved at Sin. by old women, Arkh. p. 260.—*πελέκι*, and dimin. *πελεκαδόκκο*, Ph.
- πελεκῶ*, I *haw*, given for Sin. by Arkh. (p. 260).—*Δορ. πελέκσα*, Ph.
- πελίτ ἀγάδ*, Ul., some kind of tree, in text on p. 372, 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 *βέμπου*, aor. subj. 1 *sg. βέβου*. This last demands an indic. *βέβου* (for *επε(μ)ψα*), and the pres. *βέμπου* is formed from this with the common *-ω* ending. *βέμβου* is the old *πέμπω* with *β* for *π* (why?)
- πέν δι κι*, Ph. v. *λέγω*
- πενωδάβου*, one another, Ph. This substitute for *ἄλλῃλος* is not inflected; it is from *ἀπὸ ἑνα τὸν ἄλλον*. *Πενωδάβου τούτε* is also used for the 3rd pers.
- [*πενήντα*, fifty.]—Capp. *πενήντα*, Phl.—*πηνήντα* (§§ 292, 308), Ph., *πηνήντα* (§ 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* (decl. § 138), Mis., *πε(χ)ερός* (§§ 76, 98), Ax., *πετερά*, Fer., *πε(η)ερός* (§ 88) given by N. K. for Ar.—*πεθερός*, Ph.—*πεσερός* (§ 11), Silli
- πενδίκσε*, Ph. v. Turk. *bendegi*
- πένjεpe*, Sil., *πενjεpe*, Phl. *πένjεpa*, Ph. v. Turk. *penjere*
- [*πεντακόσιοι*, five hundred.]—*πεντακόδα*, Phl.
- [*πεντάρα*, halfpenny.]—Dimin. *πενδάρ*, Mal.
- πέντε*, Ave. 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.—*περδίσι*, *περδίσι*, Ph.
- περjέ*, Fer. v. Turk. *penjere*
- [*περκατώ*, I *walk*.]—Capp. pres. *πορ*
- παδῶ*, -*δῆς*, Fer. Ul. Ax. Sil. Pot., impf. Pot. § 204, Ax. § 209, Fer. § 215, aor. *πορπάτσα*, Ul. Sil., impv. § 224.—*παρπαδῶ*, -*δεῖς* (§§ 328, 338), impf. § 338, aor. *παρπάτσα*, Ph. *Δορ. 3 pl. παρπάτσανι*, impv. 2 pl. *παρπατεῖτι* (§ 350), Afs.—*πορπατῆ*, impf. § 38, Silli
- [*περjεσσουμα*, that which is left over.]—*πέρjεσσεμα*, pl. *περjεσσεματα*, Ph.
- [*περjεσσέω*, I *am in excess*.]—*Δορ. 3 sg. πέρjεσσην*, Ph.
- [*περjεσσός*, superfluous.]—*ἔνα περjεσ*, once more, *φορjε* (*v* being omitted), Mis.
- [*περjεστέρη*, pigeon.]—Capp. *πεστέρη*, Sin. (Arkh. p. 261), *πεστέρη*, Sil. (Pharasaop. p. 123), *πιστέρη*, Fer. (Krinop. p. 60). For loss of *ρ*, § 103
- περjάνε*, Ph. v. Turk. *perişan*
- περjῶ*, I *pass by*.—The M. Gr. type pres. *περjῶ*, aor. *πέρασα* has produced in Capp. two sets of forms: (1) *περjῶ*, aor. *πέρασα*, (2) *περjῶνε*, aor. *πέρασα*. For the first are recorded impf. *πέρjανα*, Del., aor. *πέρασα*, Del. Gh. Ar., and for the second pres. *περjῶνε*, Phl., *περjῶνε*, Mis. Mal. *Δορ. πέρασα*, Sil. (used as transit.), subj. *περjῶνε*, Ar.
- πέρjεσσην*, Ph. v. *περjεσσέω*
- πέρjεσι*, Ph. v. *πέρjεσι*
- περjεσ*, Mis. v. *περjεσσός*
- πέρjεσσεμα*, Ph. v. *περjεσσουμα*
- περjάδα*, Phl. v. Turk. *perde*
- [*πέρjεσι*, last year.]—*πέρjεσι*, Ph.
- περjεσινίσκου*, Silli. v. *πεθαίνω*
- πεσερά*, *πεσερός*, Silli. v. *πε(ν)θερά*, *πε(ν)θερός*
- πέσου*, Ph. v. *ἀπέσου*
- πεστλέισανε*, Del. v. Turk. *beslemek*
- πεσκίρ*, Ul. v. Turk. *peşkir*
- πετερά*, *πετερό*, Fer. v. *πε(ν)θερά*, *πε(ν)θερός*
- [*πετῶ*, I *throw*, *shoot*, or (intrans.) I *jump*.]—Capp. pres. *πετῶνε* (§ 198), Gh. 2 *sg. πετῆς*, Ax., 3 *sg. πετῆ*, Del. impf. *πέτανα* (§ 213), Ar. Gh. aor., *πέτασα*, Del. Gh. Ul. Ax.—*Δορ. πέτασα*, Ph.
- [*Πέφθη* (Πέμπτη), Thursday.]—*Πέφθης*, Gh.
- πέφτω*, I *fall*.—Capp. pres. *πέφτω*, Del., *πέφτου*, Mis., *πέφνω*, Mal. *Δορ. έπασα*, 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.—*Δορ. 3 pl. έπιαδι*, Silli
- πή*, Tah. v. *πηγαίνω*
- πηάγα*, Ph. v. *πηγαίνω*
- πήασα*, Capp. v. *πάγασα*
- [*πηγάδι*, spring of water.]—In Capp. and Ph. always with *e* for *η* (§§ 69, 257), and in Capp. with *δ* according to

§§ 86—96. *πεγάδ*, Pot. Del., *πεγάδ*, Del., *ένα πεγάδι* (§§ 118, 115), Del., *πεγάρ*, pl. *-ρα* (§ 88), Ar., *πεγάτ*, pl. *πεγάγα* (§§ 87, 112), Fer., *πεγάχ*, pl. *πεγάγια*, Ul.—*πεγάδι*: (§ 255), Ph.

[*πηγαίνω*, I go.].—Used everywhere.—Capp. *pres. παίνω*, Del. Fer. Ar. Gh. Ul. Ax. Sil. Phil., *παίνω*, Mis. Mal. *παγαίνω*, possibly not dialectic, Pot. Impf. Pot. § 204, Mal. § 207, Ax. § 209, Gh. § 214, Fer. § 215. *Δορ. πήγα* (§§ 68, 76, 218) used everywhere, *aor. subj.* generally *πδ(γ)ω*, *πᾶς*, etc. Also *ὑπᾶς*, *ὑπάγγ*, Gh., and for Del. *πέγω*, etc. and Del. Fer. *δδᾶω*, *δδᾶω*, etc. (§§ 62, 221). For 1 pl. in *-μεστε*, § 191. Impv. *ἄμε*, Del. Ul. Ax. Ph. Pot., pl. *ἀμέτ*, Ul. Phil., *ἀμέτε*, Del., *ἀμέτε*, Ph. § 226, *pluperf.* § 244.—*Pres. τα(γ)αίνω*, *παίνω* or rarely *πάγω*, Ph., *πααίνου*, Tsh. Kis. Impf. *τα(γ)αίνα*, *πάνα*, Ph., 3 *sg.* *παγαίνα*, *πααίνα*, Afs. *Δορ. πήγα*, *πή(γ)α*, Ph. *πή(γ)α*, 3 *sg.* *πή(ν)* (§ 341), Tsh., 3 *sg.* *πήν*, *πήν(ι)*, Afs., 1 pl. *πήαμ*, 3 pl. *πήγανι*, *πήγαυι*, Kis., *aor. subj.* *ὑπᾶ(γ)ω*, Ph. For 1 pl. *διπᾶμες*, Ph. v. § 321. Impv. *ἄμε*, Ph., *ἄμι*, Tsh. Afs.—*παγαίνω*, *παγαίνου*, impf. §§ 88, 41, *aor.* *πήγα*, *subj.* *ὑπάγω*, 2 *sg.* *πᾶς*, 3 *sg.* *πάγγ*, impv. *σκάμα*, Silli

[*πηγνύω*, I fix.].—*Δορ. ἐπηξεν*, Pot. *πήν*, Tsh. Afs. v. *πηγαίνω* *πρηπή(γ)α*, Capp. v. *παρπαίνω*

[*πιάνω*, I take, seize.].—Capp. *pres. πιάνω*, Gh., *πᾶνω* (§ 71), Ax., 3 *sg.* *βᾶν*, Mal., impf. *πιάνωκα* (§ 208), Ph., *aor.* *ἐπιᾶσα*, Gh. Fer. Ul., *ἐπᾶσα*, Ax., followed by object, *πᾶσα* do, Del. Gh. Ph. Sil. Pot. Mal. At Ul. and Fer. only the type with two accents, *ἐπιᾶσέν* do, is recorded, § 222. *Δορ. pass.* 1 pl. *πᾶσταμεστε*, we quarrelled (§ 191), Ax.—*πίνω*, *aor.* *πίσα* or *πίσσα*, Ph., *aor.* 3 *sg.* *πίσω*, Afs. The pres. in *-άνω* is seen in the 2 pl. impf. *πιανκατέ* με in Ph. Gospel text, Lag. p. 10. For ending, v. § 321 and impf. § 335.—*πιάνου*, *aor. pass.* 3 *sg.* *πίσκι*, Silli

πιάρ, Ax. v. *ποδάρ*
πιδέα, Afs. *ἀπο π.*, from these. Perhaps better in one word
πιδέβη, Ph. v. *ἐπιδιαβαίνω*
πίδι, Ph. v. *ἀπίδι*
πίνου, Silli. v. *πίω*
πίνω, Ph. v. *πιάνω*
πίεχα, Ph. v. Turk. *boyey*
πιθάρ, Jar. Pl. *-pe*, Ph.
πιίνου, Mis. v. *πίω*
 [ικρός, bitter.].—*adv.* *πικρά*, Silli
πικόκκο, Ph. v. Turk. *piç*

πιλάφι, Ph., *πιλάβια*, Silli. v. Turk. *pilaf*
πιδερε, *πιδερέ*, Ph. In text on p. 466, ll. 25, 29 where the context suggests after this, for the future, *πιδεω*
πιλάρ, *tye*.—Capp., Ul. Ax. Mis. Arkh. for Sin. gives *πιλάρ* *ή βρίζα*, *σικάκα*, and for Ph. *πιλάρ* (p. 261). Kar. (Lag. p. 60) gives *πιλάρ* for Ph., and for other dialects *πιλάρ* or *πιδάρ*. For λ, §§ 259, 275
πιδωδ, Ph. v. Turk. *pirinj*
 [πινάκιον, tablet.].—Capp. *πινέκ*, *πίατε*, Pot., by Arkh. for Sin. (p. 261) and by Krinop. for Fer. (p. 59). For α—ε, § 66
πινδικός, Capp. v. *πιντικός*
 [πίνω, I drink.].—Capp. *pres.* 3 pl. *πίνω*, Ph. impf. *πινώκα*, Ar. (§ 213), Del. (§ 208), *πινώγα*, Ul. (§ 210). *Δορ. ἔπινα*, Del. Gh. Ul. Phil., *ἐπᾶσα* (§ 71), impv. *πᾶέ*, Ax. 1 pl. in *-μεστε*, Gh. Mis., § 191. This *πᾶ*, *πᾶ* of the *aor.* has sometimes passed into the *pres.* (§ 192). Thus *πιδίνω* with impf. *πιδίωκα* (§ 209), Ax., *πιδίνω*, 3 *sg.* *πιδίν*, Mis.—*πίνω*, impf. *πίνκα*, *aor.* *ἔπινα*, *ἔπινα* (§ 259). Ph., *aor.* 3 *sg.* *ἐπίνω*, 3 pl. *ἔπινω*, Afs.—*πιδίνου*, impf. § 39, *aor.* *ἔπινα*, Silli
πιό, *more*, Capp., § 169
πιρένι, Ph. v. *πράσι*
πιρόνι, Ph. v. Turk. *pirinj*
πιρφόηκα, *aor.*, Silli. v. *ἐπιρρίπτω*
πίρμι, *conj.*, before, Afs. Given also for Ph. by Kar. (Lag. p. 60).—*πῶρμι*, Del.—*βίρμι*, Silli
πιρούσασα, Ph. v. Turk. *bir*
πίσι, Ph. v. Turk. *pis*
πίσκα, Gh. Pot. v. Turk. *pisik*
πίσου, Capp., etc. v. *ὀπίσω*
πίσσα, *pitch*.—Capp. *πίσα*, Mal. Ph. Pot., *πίσ*, Ax.
 [πιστεύω, I believe.].—*Pres.* 2 *sg.* *πιστέφεις* (§ 339), Ph.—In Capp. the Turk. *inanmaç* is used
 [πιστικός, shepherd.].—Capp. *πιδτικός*, Mis. (decl. § 181), Pot. (decl. § 119), *βιδτικός*, Ax. (decl. § 129)
πιστόμ, *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 (r. p. 22) make hand-made earthenware discs with a handle on one side for this purpose. The word is of course *ἐπιστόμιος*
πιτάζω, Ph. Pot. v. *ἐπιτάσσω*
πιτόβραδα, τα, Ph. Explained as *late* is the evening
πιτόυμι, Ph. v. Turk. *bütün*
πίτρυς, *pine-tree*.—At Kis. the derived form *βιδένι*, pl. *-να*. For Ph. Grégoire (B.C.H. xxxiii, p. 156) gives *πιδένι*

ιδέ, Sil. v. Turk. pide
 ιδόρτ, Fer. v. ποδόρτ
 χωσα, Del. v. μουλώσω
 κώ, Ul. v. τοιά
 πλάγι, *side, hill-side*.—πλάδι, pl. πλάγια,
hill-sides, mountains, Ul.
 λάδι, Silli. v. ποδάρι
 πλακοός, *cake*.—Acc. pl. φακκούδες,
 Ph. For πλ→φκ, § 274
 λαντάζω· πλαταγέω, σκάνω, Sin. (Arkh.
 p. 262), *I burst with rage*. Cf. Κοραής,
 Ar. II, p. 302. At Fer. in course, *να*
 πλαττάξης (Krinop. p. 60).—Pres. subj.
 2 sg. φκαντάξης, Ph., aor. 3 sg. φκαν-
 δάξω, Afs. For πλ→φκ, § 274
 λάρ, Mal. v. πουλάρι
 πλατάρι, *plane-tree*.—φκαδάρι, Ph. Kar.
 (Lag. p. 67) gives φκάτανος· πλάτανος.
 § 274
 λεβρό, *well*, Capp. at Ax. Mal. At Ar.
 πλερός, and (N.K.) πλε(η)ερός. Decl.
 § 142. Kar. (Lag. 60, 61) gives πλεβρό
 for Misti and elsewhere, but not for
 Ph., whilst Arkh. (p. 262) gives for
 Ph. πλευρή· πηγγή βδατος. ? connexion
 with φλετρον, Rhodes (Βενετόκλης,
 Βραχέαια Παρατηρήσεις) and φετρον,
 Syme (*National Lexicon*), both mean-
 ing *well*
 λέγκα, Sin., § 172
 λεμιόσκω, Gh., etc. v. απομένω
 πλεξίδα, *tress or plait of hair*.—πλεξίρα,
 Silli
 φλερός, Ar. v. πλεβρό
 φλερώνω, Ph. Capp. v. φληρώνω
 φλέφω, Ph. v. πλώ
 πλώ, *I sail, swim*.—At Ph. the aor.
 έπλεσα (έπλεψα) has produced a new
 present, πλέφω, *I swim, impf. πλεφ-*
τιγκα (§ 336), aor. πλέψα. v. § 322.
 For the same phenomenon in Pontic,
 v. Hatzidákis, Μεσ. και νέα Έλλ. I,
 p. 284, and § 391. The word replaces
 κολυμβώ
 φληρώνω.—In M. Gr. *I pray*, 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 κρασι πλερώθη, *the wine has come to*
an end.—The forms are:—Capp. aor.
 subj. 3 pl. πλερώσουν, Ax., pass. pres.
 πλεροῦμαι, Gh. and Fer. (Krinop.
 p. 60). Aor. 3 sg. πλερώ(γ)ε, Ul.—
 Aor. act. πλέρωσα, aor. pass. πλερώθα,
 Ph.—Aor. pass. πλερώθη, Silli
 φλού, *veil*, Del. For Ph. Kar. gives
 (Lag. p. 61) ποῦδι, *a bride's veil*, which
 seems a relation of this φλού, 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 πουλλού, 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 sprangles, the small
discs of gilt metal called in Turkish
pul, پول. v. pul in Turk. gloss.
 p. 669

φλουμίζω· ζωγραφέω, Sin. (Eleft. p. 99),
 and φλουμί· κόσμημα, Sin. (Arkh. p.
 262). Usually in M. Greek it means
 to embroider. Latin plumare; v. G.
 Meyer, *Neogr. Stud.* III, p. 54, and
 § 372

[πλώω, *I wash*.]—Capp. pres. πλωνίσκω
 (§ 193), Sil., 3 sg. πλόν, Gh., impf. Sil.
 § 206, Ax. § 209, Sem. § 212, aor. (?),
 έπλωνεν, Del.—Impf. πλωνάικα, point-
 ing to pres. πλωνάω (§ 322), aor.
 έπλωνα, Ph.

[πνευματικός, *confessor*.]—νεμαδικός, pl.
 -κίρε, Ar. v. § 144. At Fer. the verb
 πλεματίζουμαι, *I confess my sins*
 (Krinop. p. 60).

[πνίγω, *I strangle*.]—Aor. έπνιξα, Ph.

πνώω, Ph. v. ύπνώω

πό, πο, Capp., Ph. v. άπό

πό, Ph. v. ποῖος 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:
 ποδάρ, Del. and (Pharasop. p. 123) Sil.
 πουδάρι, Sin. (Arkh. p. 262), πι(γ)άρ
 (§ 93), Ax., πτάρ, Fer., and with
 a affected by following i (§ 66), πτέρ
 or τέρ, pl. πτέρια (§ 92), Mis. Gener-
 ally, as at Ph., ρ and δ have changed
 places (§ 104): pl. πράδια, Del., πράι,
 pl. πράγια, Sem., πρέι, pl. πρέγια, Ar.
 (N.K.), πράχ, πράι 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.* xxxiii, p. 156) 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

[ποδιά, *apron*.]—ποράι, Silli

[ποδόρτ, *stocking*.]—In Capp. varying
 with the treatment of δ (§§ 86—96):
 ποδόρτ, An., ποδόρτι, Sin. (Arkh. p. 262,
 who gives also πογέρκι for Misti),
 πιδόρτ, pl. -για, Fer., πο(γ)όρτ (§ 93),
 Ax., pl. βορόφκια, Sem. whence N.K.

- gives *πορόφι*, pl. *-φικα*, *bū(γῆ)ῆρῶ*, pl. *-ρέκα*, Mis. This Mis. form has the local changes of intervocalic δ to γῆ (§ 92) and of κί to τί (§ 78).—*πρόδι*, pl. *-μα*, Silli, for *πορόρι*, the local form of *ποδόρι*.—A mediæval word from *πρόδι* and *ἀρήρ*, Hes., *ἀράρια*, Suid., modern Pontic *ἀράρ*, *stocking*. v. Hatzidakis, *Μεσ. καὶ Νέα Ἑλλ.* I, p. 325 and *Glotta*, III, p. 71
- πόζι*, Ph. v. Turk. *boz*
ποζιέσω da, aor. 3 *sg.*, he emptied it, and aor. subj. 2 *sg.* *ποζιές*, Afs. Probably from Turk. *boş* *پوش* empty, q.v.
- ποίκα*, 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 *οἶνα* (l. 25).—*πός*; what? why? at Ph. is the neut. *ποιό* with the ι dropped (§ 259). By the side of *πός* is *πότς* (*βότς*) with the same meaning, and from *πότς* comes *πός* (*βός*, *πόξ*). The same at Tah. Afs. To be noted are *μέ ποτε*, with whatever, Ph., *βότσι*, whatever, Afs., *το ποιοῦ το νομάτη*, which man, Afs.—*ποῖός*, Silli
- ποῖου*, 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., *δάνου*, Mis. Sem., *σάνου*, Mis., *φκάνω*, Sin., *θάνω*, Pot., *φδά(γ)ω*, Del., *ζάω*, Gh. Ar., *δκίβω*, Ul., *φράτω*, Ph., *φδάνου*, Silli, q.v. Kar. (Lag. p. 61) gives *ποῦγομε* = *ποιοῦμεν*, Ph. v. § 321.—The Capp. aor. forms are: *ποίκα* (*βοίκα*), Del. Ax. Mis. Mal. Sil. Pot. and (Ark. p. 262) Sin., *έκα*, Del. Fer. Gh. Ar. Ul., *έγκα*, Del. Ul., *έκα*, Fer. The subj. is everywhere *ποικω* except at Ul. and Fer., where *έγκα* (Ul.) and *έκα* (Fer.) have produced respectively *κῶ* (*πῶ*) and *κῶ* (§ 219). So, too, the *impv.* seems to be always *ποίκε*, excepting at Ul., where *κῆ* and *πῆ* are recorded.—*ποίκα*, 2 *sg.* *ποίδες* or *ποίτες*, etc. (§§ 341, 342), subj. *ποικω* (§§ 261, 264, 343), *impv.* § 345, Ph. and similarly at Tsh., etc. Also subj. 1 pl. *ἀναποίκομε* (§ 321), Ph., 2 *sg.* in phrase *τ'άν da οικ*: (§ 282), Ph. in text on p. 470, l. 10, 1 *sg.* *ποιέσω*, Afs.—*ποίκα τα* (§ 47), subj. *ποῖου*, *impv.* *ποῖς τα*, Silli
- πόλεμος*, war, Sil.
- [*πόλις*]—Used for Constantinople. In Capp. *σομ βόλ to C.*, Phl., *σο Ἰημβόλ* (i.e. *eis τὸ eis τῆν Πόλιν* with doubled article), Ar. For Fer. *Krinop.* (p. 63) has *σημπόλ* (§ 107).—*σημ* *βόλ* Ph.
- [*πολίτης*, citizen.]—Pl. nom. acc. *πολίτῶν*, Mal.
- [*πολύς*, many.]—Capp. *sg.* *πολύς*, *παρ.* pl. *πολά*, adv. *πολύ*.—Pl. *ποιά* (§ 260), adv. *πολύ*, Ph.—Pl. *πολλοί*, *πολλή*, etc., adv. *πολύ*, Silli
- πομεινός*, adj., the remaining, Ph. *το πομεινός τ' άσκήρι*, the rest of the army. *τα πομεινός μου δι ἀδελφίδες*, the rest of my sisters
- πομίδκω*, Fer., etc. v. *ἀπομεινω*
- πόμεν*, Ax. v. *ἀπομεινω*
- πόνος*, pain.—In Capp. at Del. Fer. Ar. (decl. § 142), Sil.
- [*ποστικός*, mouse.]—In Capp. *ποστικός*, Pot. (decl. § 119), Sil. (decl. § 122). *ποστικός*, Del. (decl. § 117), Ar. (decl. § 138). Also the form *πυδικός*, Fer. Ul. Mis. Sem. (decl. § 136), and recorded by Pharasop. (p. 123) for Sil.—*ποστικός*, Silli
- ποσῶ*, I have pain, am ill, am sorry for. Used in Capp. and at Ph. *Αορ. πώσσα*, Sil.—At Ph. an *έω* verb: pres. 2 *sg.* *ποεῖς*, *impf. πορίζα* (§ 338), aor. *πώσσα*. Ph. aor. 3 *sg.* *πώσω*, Afs.—Pres. *ποεῖ*, *impf.* § 38, Silli
- ποσώζω*, from outside, Ph. (*ἀπὸ + ἀπὸ + ὄζω*)
- ποράδι*, Ph. v. *ποδάρι*
- πορκαῶ*, Capp. v. *περκαῶ*
- [*πορτοκάλι*, orange.]—*πορτακά*, pl. *-κά* *λια*, Del., § 65
- πός*, *πόξ*, Ph. v. *ποῖος*
- πόσα*, pl., how many! In Capp. at Del. Pot. and at Ph.
- πόσκιαν*, conj., since, Silli
- πόστ*, Del. v. Turk. post
- πόστ*, Afs. v. Turk. post. At Ph. Grégoire gives it (*B.C.H.* xxiii, p. 153) meaning *door-post*
- ποτάμι*, river.—Ph. (§ 258) and Tah.—In Capp. *ποτάμ*, Pot.
- πόταν*, when, Silli
- πότε*, when, whilst.—Capp. at Fer. Ax. Pot. *ποτέ* or *πότε*, Sil. *πότι*, Mal.
- πότε*, when? Ph.—*πότι*, Silli
- πότε*, Ph. v. *ποῖος*
- ποτιγχαν*, when, Silli
- πότς*, *βότς*, Ph. v. *ποῖος*
- [*ποτήρι*, cup.]—In Capp. *ποτήρ*, Sil., *ποτέφ*. Phl., *ποτήρ*, pl. *-ήρα*, Mal.
- ποτίσω*, I give to drink.—Capp. *ποτίσω*, Ax., *ποτίσω*, Phl., *ποτίσω*, Mis., *ποτίσω*, Gh. Ar.—Aor. *πόσσα*, subj. *ποτίσω*, Ph.
- ποσομέσω*, I express the juice of anything, wring out (clothes), Ph. *Αορ. subj.* *ποσομέσω*
- πού*, interrog. where? Capp. Ph. and Silli. *ποῦγῆ*, Ul.

πού, conj., *when, as and rel. who, which, where*, Capp. Ph. and Silli
πού(γ)ω, Ph. v. **πουλώ**
πούγετα; *where?* Ax., § 108
πούδ' Sil. v. **πούθε**
πούθε; *where?* Del., **πούτε**, Fer. with τ for θ (§ 87).—**πούδ'**, Sil.
πούλ, Mis. v. Turk. pul
[πουλάρι, young ass.]—πλάρ, Mal. and (Val. p. 20) Ar.
πουλί, *bird*.—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 (χελώνη).—**πουλί** (§§ 268, 288) and dimin. **πουλόκκο**, **πούκκο** or **πώκκο** (§ 276), Ph. Also **βουλί**, etc.
πουλίτ, Mal. v. **πολίτης**
πούλουδο, Ph. v. **λουλούδι**
πουλώ, *I sell*.—In Capp. generally, as in M. Gr., an -ω verb, but -έω forms occur. Pres. 3 sg. **πουλή** and **πουλεῖ**, Phl., impf. **πούλανα** and **πούλωνα** (§ 209), Ax. At Ul. § 210. Impv. **πούλ με**, Ul., aor. **πούλα** with subj. **πουλήσω**, Gh. Ul. Ax. Mal. Phl. Sil.—At Ph. pres. **πού(γ)ω** (§§ 323, 330, 333), impf. § 337, impv. § 349, aor. **πούλσα** (§ 341), subj. **πουλήσω** (§ 343), pass. pres. and impf. § 353. All forms may have δ instead of τ. Note pres. 2 sg. in phr. **ἴδ' βουῆ μετ' ἐτα** in text on p. 508, l. 24 (§ 280). Pres. **βουλού**, Kis., **πουλούου** or **πουλούου** (§ 276), Tsh. For the λ v. § 269
πούμα, Capp. v. **πώμα**
πούκκο, Ph. v. **πουλί**
πουρδίμα, pl., *fragments*, Phl.
πουρούκα, neut. pl., *membra virilia*, Ph.
πούριμ, Del. v. **πίριμ**
πουρτσούχε, ol, nom. pl. Ph. v. Turk. **porstuc**
πουρώ, Silli. v. **ημπορώ**
πούσ(ου)λα, Capp. v. Turk. **pus(u)la**
πούσάκα, **βουσάκα**, voc., *Master*, Ph. Kar. (Lag. p. 61) gives **πουσάκα** as a title of respect used at Ph. to older men, and the corresponding fem. form **κουρούκα**
πούτα, *whithersoever*, Silli
πουτάνα, *harlot*, Sin. (Pakhtikos, p. 82). From the Italian; v. § 369
πουτάδ'ου, Kis. v. Turk. **budamaq**
πουτήρ, Mal. v. **ποτήρ**
πράγια, Gh. Ul. v. **ποδάρι**
[πρά(γ)μα, thing.]—In Capp. **πράμα**, recorded at Ar. (where it means also *animal*, as at Sil., Pharasop. 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. **παρραμίνα**
πρακαράς, beetle, Ph. Decl. § 295

πράχ, Gh. v. **ποδάρι**
πρέπει, *it is fitting*, impf. § 336, Ph.
πρίν, conj., *before*, Silli
[πρίνι, saw.]—πριέμι, Ph.
[πρίσκομαι, I swell.]—Capp. **προύζω**, **προύζουμαι**, Fer. (Krinop. p. 61), but **πρίσκω**, **-κομαι**, Sin. (Arkh. p. 264).—Pres. 3 sg. **προύζουτι**, Silli
πράτα, Capp. v. **πρόβατο**
πρόβατο, *sheep*, Capp. and Ph.—In Capp. also **πρόατο**, Ul., Mis., **πρόγατο**, Sil. and at Ph. dimin. **προβαδόκκο**
πρόγατο, Sil. v. **πρόβατο**
πρόδι, Silli. v. **ποδόρτ**
[πρόπαππος, great-grandfather.]—Capp. **πρόπαπος**, Ar., **πρόπαπου** (§ 64), Sem. Cf. **πρόκακα**, *great-grandmother*, Ar. (Val. p. 20)
[προτέρσι, πρότερι, adv., two years ago.]—**πρότερι**, Ar.
[προσκέφαλον, pillow.]—Capp. **βισκέφαλο**, pl. **-λάϊγα** (§ 149), Ax., **πισκεφάλα**, Sin. (Arkh. p. 261).—**προσδέφα**, f. (§ 269), Ph.
προσκυνώ.—This word, meaning generally *I salute, pay my respects to*, means at Ph. *I sleep*. I record only the aor. **προσύνσε**. For Sin. Arkh. (p. 264) gives **προσκυνώ**: τ. *τινα*. **πὼ μ'ετανοίας ἐπὶ νεούμφο**, 2) **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 Ekkliisies in Thrace **προσκυνώ** 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
προσά, Gh. v. **πυροστιά**
προσδέφα, Ph. v. **προσκέφαλον**
πρόσωπο, *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*: **ὄργχάν' ἐρδίτι παρὰ κίρῆϊ τουμ βρόσπου**, *whatsoever money meets the shovel*, text on p. 292, l. 24
προύζουτι, Silli. v. **πρίσκομαι**
[προφήτης, prophet.]—At Ph. nom. **προφήτ** (§ 251, β) and gen. pl. **τοῦ προφητιού** 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. **şüvdü**, q. v.
[πρώτος, first.]—Capp. **πρώτο**, Sil., **πρώτου**, Mal.—**πρώτο**, **βρώδε**, Ph.
πσίκα, Ax. v. Turk. **pisik**
πσίνω, Ax. v. **πίνω**
πσίνω, Ax. v. **πίνω**
πσίδωμ, *drinking*, Ax. Subst. from **πίνω**, at Ax. **πσίνω**

πάρ, Fer. v. ποδάρ
 πέρ, Mis. v. ποδέρ
 πρίσε, in Ph. text. Explained as *εξεσε*.
 It is the 3 sg. of the aor. of a verb
 in -ίγω (§§ 324, 332), and so probably
 from a Turkish stem
 [πυρίσιον (φτίρι), shovel.].—Capp. φκίρι,
 Sin. (Arkh. p. 277), φκέρ, Fer. (Krinop.
 p. 66), φδέρ, Ar. (N.K.), φτσάρ, Mis.
 (N.K.). For α→ε, § 66
 πυρεβγαλιώ, va, aor. subj. 1 sg., strike
 fire with a flint, Ph.
 πυρέω, I set fire to.—At Ph. pres. πυρέβω
 or πυρίζω, aor. πύρσα, βύρσα
 [πυροστιά, tripod or trivet to support a pot
 over the fire.].—In Capp. it is a U-shaped
 iron placed over the mouth of the
 sunk oven (ταρδούρ), upon which the
 pot is placed. Forms used are: προσά,
 Gh., βροστιά, Mis., πορότσι, Ar. (N.K.),
 προσιά, Fer. (Krinop. p. 61), πυροστιά,
 Sil. (Pharasop. p. 123). Arkh.'s πυρο-
 στία (p. 264) can hardly be a true
 dialect form
 πύργυλί, Del. v. Turk. püskül
 [πώμα, cover.].—Capp. πούμα, Del. Ar.
 Mal. Ul. Decl. § 114.—πούμα, Silli
 πώκκο, Ph. v. πουλί

b

βά, Ph. v. βάλω
 βαγινδώ, Capp. Turk. bayelmaq
 bagehōrdō, Capp. Silli. v. Turk. bageh-
 maq
 βαζάρι, Ph. v. Turk. bazar
 βαζλαμάδε, neut. pl., Ph. Explained as
 food. The sg. would be βαζλαμάς,
 masc., § 295
 βάζω, Ph. v. έμβάζω
 βαθινή, Afs. v. φάνη
 βαίσα, Capp. v. Turk. bayelmaq
 βακίς, Pot. v. Turk. bekdi
 βαλδέρι τ, Sil. v. Turk. balder
 βαλδόςες, Del. v. Turk. baldoz
 βαλεσθήρε, Gh. v. Turk. baleq
 βάγκα, Ph. v. πάγασα and πηγαιώ
 βαπούλα, Gh. v. παπούλα
 bába, babá, bavá, Phl. Sil. v. Turk.
 baba
 baboukas, daddy, grandfather, Ph.
 baqalóm, Ul. v. Turk. baqmaq
 barabári, Del. v. Turk. beraber
 baradós, place-name, Barashós. This is
 the local name of the village of
 Phárasa, called in literary Greek τὰ
 Φάρασα
 barmaq, Ul. v. Turk. bařmaq
 βαριτίασε, Ph. v. Turk. barořmaq
 βαριάχ, Del. v. Turk. parmaq
 βαρούλι, a deciduous thorny shrub with
 flat round seed vessels, common in
 Italy, Greece and Asia Minor, Ph.
 βαρχιάκα, Ax. v. βάρραχος
 βαστουριάδα, Kis. v. Turk. pastarma
 bás, Ul., βασταυλάκ, Sil., βασής, Phl. v.
 Turk. bař
 badás, elder brother.—In Capp., Fer.
 (nom. badá, pl. badáγma) Mis. Ax.
 Phl. Mal. Ph. for Sin. Arkh. (p. 259)
 gives πασάς: τίτλος πρεσβυτέρου, adding
 for Zemela and Bagdaonia πάσω and
 for Ph. ποσάκα. It has almost always
 β and not π as initial, but is probably
 from the Turk. pařa, پارس. For decl.
 v. §§ 154, 159 and with possess. § 180.
 —Voc. βοσάκα, βουδάκα. Ph. for which
 Kar. (Lag. p. 61) gives ποσάκας· κέρμα.
 title used in addressing an elder
 person, masc. equivalent of κουρούκα.
 q.v.
 badká, badqá, etc., Fer. Ul. Silli. v.
 Turk. bařqa
 badladéřw, etc., Capp. Ph. v. Turk.
 bařlamaq
 batáχ, Del. v. Turk. bataq
 batήf, Mis. v. Turk. batmaq
 batίrsa, Ar., batόrsa, Del. Ul. v. Turk.
 batmaq
 batpóřs, etc., Del. v. Turk. batmaq
 baχó(s), Capp. Ph., baχóήdi, Afs. v. Turk.
 bagehōe
 baχóif, Phl. Ax., baχóifdi, Ph. v. Turk.
 bagehāif
 baχλάμ, Del. v. Turk. balgham
 baχλάς, Ax. Ph. v. Turk. baqla
 baχτούρσεν, Ph. v. Turk. baqmaq
 beǐgiri, Ph. v. Turk. begir
 beřp, Del. v. Turk. begir
 bekμέřia, Ar. v. Turk. pekmes
 belé, Ax. v. Turk. bile
 béλκι, Ph. v. Turk. belki
 belóu, Ax. v. Turk. belli
 belουσούřη, Silli. v. Turk. bellisiz
 béλσεν do, aor., Fer. in text on p. 330,
 l. 15. λεπίřw, I peel, remove the husk
 of, hence cleanse for eating, gut, seems
 to have produced by metathesis (§ 104)
 a form weλίřw, whence the aor. wέλσεν.
 béλσα
 beřiz s, Ul. v. Turk. benz
 béřki, Ph. v. Turk. belki
 berβéřη, Ph. v. Turk. berber
 béσω, Sil. v. άπέσω
 besladóřsoum, Del., besléřdewořřw, Ul.
 v. Turk. beslemek
 besakóka, dimin., neut. pl., Ph. in text
 on p. 478, l. 27. Probably a badly
 recorded derivative from Turk. pié.
 urchin, q.v., with endings -άρε + -άρε
 bedaβá, Mal. v. badihava
 biéřa, Ph. v. Turk. boyoq
 bileřikma, Ul. v. Turk. bilisik
 bunáp, Ul. v. Turk. bunar
 bineřva, Ph. v. βινεřva

ὄνωση, *bonōw*, *bonōpōw*, Ul. v. Turk. *binmek*
 ὄρ, *birédén biré*, Ax. v. Turk. *bir*
 οὐρίκσαν, *Mis.*, *birikidridá*, Phl. v. Turk. *bir*
 ὄσεν, *Del.* v. Turk. *bitmek*
 ὄσει, *Ph.* v. Turk. *pis*
 οὐδκέφαλο, *Ax.* v. *προσκέφαλο*
 οὐτέγω, *Ph.* v. Turk. *bitmek*
 οὐτιρώ, *Ul.* v. Turk. *bitmek*
 οὐτιδμένου, *Silli.* v. Turk. *bitmek*
 ὀδγους, *Silli.* v. Turk. *bogh*
 ὀδζε, *Ph.* v. Turk. *boz*
 οὐϊνούς, *Ul.* v. Turk. *boïnuz*
 ὀδλ(ε), *Capp. Ph.* v. *πόλις*
 οὐαλουφαρά, *Ul.* v. Turk. *boqluq*
 Βόρ (*pron.* *bōr*), town near Nigde. In the local dialects of *Del.* *Fer.* *Gh.* and *Ar.* *βορβαζάρ* means Tuesday, that being the day of the weekly market at *Bor*
 ὀρσα, *Capp.*, etc. v. *ἡμπορώ*
 ορῶ, *passim.* v. *ἡμπορώ*
 ὀς, *Ph.* v. *ποιός*
 ὀδα, *boḡá*, *Silli.* v. Turk. *boḡ*
 οḡσαḡ, *Silli.* v. Turk. *boḡamaq*
 ὀδκῆσα, *Ax.* v. *βοσκῶ*
 ὀτσι, *Afs.* v. *ποιός*
 ου, *Phl. Del.* v. Turk. *bu*
 ουḡ, *Ph.* v. *πουλῶ*
 ουγιούρδα, *Afs.* v. Turk. *buyurmaq*
 ουḡουλḡ, *Silli.* v. Turk. *bozmaq*
 ουḡι, *boḡi*, *Ph.* *ἀμ βοḡι μέλι, a little honey, etc.*
 ουβουβού, *Mal.* *A bird, apparently a hoopoe.* The word is explained as *ἑλωπετεινός* from *ἑλω*, *چالی*, *a bush*
 ουδακα, *Ph.* v. *badás*
 ουδαχθήρε, *Gh.* v. Turk. *budaq*
 ουχḡά, *Sil.* v. Turk. *boghḡa*
 ορουστḡά, *Mis.* v. *πυροστḡά*
 οḡγḡḡκ, *Ph.*, *bḡgḡḡḡrḡsen*, *Del.* v. Turk. *bōyḡk*
 οḡ(γḡ)ḡρό, *Mis.* v. *ποδḡρ*
 οḡτḡνι, *Silli.* v. Turk. *bütḡn*
 οḡτḡα, *Phl. Ax.* v. Turk. *bēḡaq*

q

ἰά qá, onomatopoeic cry, *Sil.*, in text on p. 452, l. 10
 ἰαβαḡόκκο, *Ph.* v. Turk. *qavaq*
 ἰαβḡλί, *Tsh.* v. Turk. *qaval*
 ἰαβḡs, *qabáḡis*, *Ph.* v. Turk. *qavnas*
 ἰαβασόκκο, *Ph.* v. Turk. *qafes*
 ἰαβḡχ(ε), *Capp. Ph.* v. Turk. *qavaq*
 ἰαβḡγά, *Fer. Silli.*, etc. v. Turk. *ghavgha*
 ἰαβḡλι, *Ph.* v. Turk. *qavl*
 ἰαβουρμάs, *Ph.* v. Turk. *qavurma*
 ἰαβουḡσίεν da, *Ph.* v. Turk. *qavḡsmaq*
 ἰαγḡαγḡού, *Ul.* v. Turk. *qaya*
 ἰḡḡá, *Ph.* v. Turk. *qaz*
 ἰḡḡár, *Capp.* v. Turk. *qazan*

qazandō, *Silli.*, etc. v. Turk. *qazanmaq*
 qazdō, *Fer.* v. Turk. *qazmaq*
 qaiḡḡe, *Capp. Silli.* v. Turk. *qahve*
 qaiḡḡejḡs, *Silli.* v. Turk. *qahveji*
 qaiḡḡás, *Del.*, *qaiḡḡra*, *Phl.* v. Turk. *qaya*
 qaiḡ, *Sil.* v. Turk. *qayeq*
 qainatḡ, *Ul.* v. Turk. *qainatmaq*
 qaiḡdoura, *Mal.* v. *qaiḡdouri*
 qaiḡḡe, *Phl.* v. Turk. *qahve*
 qaiḡḡejḡs, *Phl.* v. Turk. *qahveji*
 qadḡrḡsen da, *Ul.* v. Turk. *qadḡrḡmaq*
 qála, *Mal.* v. *γάλα*
 qalabalaxi, *Ph.*, etc. v. Turk. *ghala-baleq*
 qalé, *Mis.* v. Turk. *qal'e*
 qalém, *Kis.*, *qalé mou*, *Ph.* v. Turk. *qalem*
 qála, *Phl.* v. *ἀγάλα*
 qamá, *Capp. Ph.* v. Turk. *qama*
 qamaḡsan, *Ul.* v. Turk. *qamaḡmaq*
 qamiḡi, *Ph.* v. Turk. *qameḡ*
 qámos, *Capp.* v. *γάμος*
 qambrós, *Mal. Sil.* v. *γαμβρός*
 qanat, *Ul.* v. Turk. *qanad*
 qanatḡsen, *Sil.* v. Turk. *qanamaq*
 qandḡrḡa, *Ar.* v. Turk. *qantar*
 qandourḡḡ, *Silli.*, *qandḡrḡdoun do*, *Phl.*, etc. v. Turk. *qandermaq*
 qanóḡsen, *aor. 3 sg.*, *be thirsty*, *Del.* Probably aorist to the Pontic *γαναχḡḡ*, *I am tired*, given by Ioannidhis for Samsún and Súrmena in *Ἰστ. καὶ Στατιστικῆ Τραπεζοḡντος*, p. ḡ'. *Cf. γανḡḡḡ*
 qapalá, *Phl.* v. Turk. *qapale*
 qapán, *qapanḡḡez*, *Ar.* v. Turk. *qapamaq*
 qapatḡ, *Phl.*, *qapadḡ*, *Fer.*, etc. v. Turk. *qapamaq*
 qapáḡi, *Silli.*, *qapáḡ*, *Ar.* v. Turk. *qapraq*
 qapḡnos, *Del.* v. Turk. *qaplan*
 qapḡḡ, *Capp.*, etc. v. Turk. *qapmaq*
 qabaghḡḡḡḡḡ ḡderi bouḡ dour. Turkish phrase in *Pot. text*, p. 462, l. 26. In Turkish it is,
 قباغلك عادتى بو در
 qabaghḡḡḡḡḡ ḡderi bḡiḡe dḡr. Turkish phrase in *Pot. text* on p. 458, l. 38. In Turkish,
 قباغلك عادتى بويله در
 qabaghḡḡḡḡḡ ḡderi vasḡḡl dḡr. Turkish phrase in *Pot. text*, p. 458, l. 32. In Turkish,
 قباغلك عادتى ناصل در
 qabaghḡḡḡḡḡ ḡderiḡi beḡiḡ dḡrenmeḡde. Turkish phrase in *Pot. text*, p. 462, l. 24. In Turkish,
 قباغلك عادتىنى بنى اوكرتمينه

qabáb, Phl. v. Turk. kebab
 qababjής, Phl. v. Turk. kebabje
 qabasóma, Phl. v. Turk. qaba
 qabách, Capp. v. Turk. qabaq
 qabóyov τ, Sil. v. Turk. qabuq
 qabóyιs, Del., etc. v. Turk. qabul
 qáqsen, Ul. v. Turk. qaqmaq
 qár, Del. v. Turk. qar
 qaró, Gh. v. Turk. qare
 qarγás, Del., etc. v. Turk. qarğa
 qaríctovpδis, Tsh. v. Turk. qaróder-
 maq
 qaróou, qaróι, Capp. v. Turk. qaróe
 qaróouλάe, qaróλάeσen, etc., Capp. v.
 Turk. qaróelamaq
 qaróáf, Capp. v. Turk. qardaš
 qaróíete, aor. 3 sg., stretched out, Ph.
 The form points to a pres. qaróíeyw
 from a Turkish verb, and, in spite of
 the q, it is probably from germek, to
 stretch
 qaró, Capp. v. Turk. qare
 qaróvja, Ul. v. Turk. qarenja
 qás, Ul. v. Turk. qaz
 qássa, Del., qássa, Fer. v. Turk. qaz-
 maq
 qarókov, qarókvής, Ph., etc. v. Turk.
 qassab
 qaróov, Capp. v. Turk. qater
 qadá, Capp. v. Turk. qadar
 qadéri, Ph. v. Turk. qader
 qadής, Ph. v. Turk. qade
 qafá, Capp. Ph. v. Turk. qafa
 qafés, Del., qafési, qafesóvko, Ph. v.
 Turk. qafes
 qafías, Ph. v. Turk. qahve
 qaxbéssa, Ph. v. Turk. qahbe
 qaxχia, Del. v. Turk. qayeq
 qoβάλateσen do, Phl. v. Turk. qovalamaq
 qoιβέpσen, Phl. v. Turk. qoivermek
 qóv, Ax. v. Turk. qod
 qód, Ul. v. Turk. qod
 qódι τ, Phl. v. Turk. qod
 qojá, Capp. v. Turk. qoja
 qojakladō, Silli. v. Turk. qojqlamaq
 qojátse, Ul. v. Turk. qojamaq
 qojáman, Sil. v. Turk. qojaman
 qojách, Fer. v. Turk. qujaq
 qolav dou, Ph. v. Turk. qolai
 qoljήde, Phl. v. Turk. qolju
 qomár, Ph. v. γομάρι
 qomáides, Ph. v. Turk. qomšu
 qomouδóu, Capp. v. Turk. qomšu
 qonáq, qonáchι, Capp. Ph. v. Turk.
 qonaq
 qónjolos, Fer. v. Turk. qonjolos
 qónđaven, qónσen, Phl. v. Turk. qonmaq
 qonđóu, Ph., qonđina, Silli. v. Turk.
 qomšu
 qoqouσó, Ul. v. Turk. qoqu
 qoráow, etc., Capp. v. άγοράω
 qorqóste, Ul. v. Turk. qorqutmaq

qorđíeta, Ph. v. Turk. qormaq
 qouβάλateσen, Del., etc. v. Turk. qovale-
 maq
 qouβetíteσe, Ax. v. Turk. qunvetlen-
 mek
 qouβédι s, Ul. v. Turk. qunvet
 qouβrávσe, Ar. v. Turk. qovarmaq
 qouγί, qouγiό, Capp. Ph. v. Turk. qoya
 qouγiouμήs, Ph. Silli. v. Turk. quyamjē
 qouίpouχα, Phl., etc. v. Turk. quirug
 qouóι, Silli, Del. v. Turk. qutu
 qoultávw, Phl. v. γλιτώω
 qouráσou, Mal. v. άγοράω
 qourγóv, Sil. v. γουργούρι
 qourιούχο, Fer., qourιούβα, Ul. v. Turk.
 quirug
 qóvka, turkey, Mal. A Slav word; v.
 G. Meyer, Neugr. Stud. II, p. 36, s.v.
 kóvkoσ, and § 874
 qourbé, Ul. v. Turk. qurben
 qouσóvpi, Ph. v. Turk. qusur
 qouvi, Capp. v. Turk. qutu
 qouγiaméteσen, Del. v. Turk. qeyamet
 qešmévta, Sil., qešmáti, Ph. v. Turk.
 qesmet
 qeđi, pl. qeđid, foot, Ul.
 qeláι, Ph., qelóđ, Capp. v. Turk. qešj
 qéladaven, Phl. v. Turk. qelmaq
 qeμαtló, Mal. v. Turk. qemetli
 qepqepmizí, Ar. v. Turk. qepqepmæzə
 qepá, Mal. v. γραιά
 qepmizí, Ar. v. Turk. qepmæzə
 qépσe, Ul. v. Turk. qermaq
 qép(τ)σe, Ph., qepriσtτηι, Afs. v. Turk.
 qermaq
 qepóλσen, Del. v. Turk. qermaq
 qeσάσsa, Del. v. Turk. qezqanmaq
 qeσqáσsa, Gh. v. Turk. qezqanmaq
 qeσtράχα, Ph. v. Turk. qesraq
 qešilχia, Ph. v. Turk. qešlaq

p

pa, indecl. demonstr., this, Silli. § 30
 [paβdi, rod.]—paβji, Del.—paβdi, Ph.
 paβa, Ph. v. άράβα
 paβή, pl. paβés, husband's sister, Silli.
 By a native written also paτοχή (i.e.
 pađá)
 [páμα, rope, yarn.]—páμα, Capp. and
 Ph.
 pavriζw, I scatter, with the two meanings,
 sprinkle and destroy, Ph. Tsh. Kis.
 The pres. pavriζw (conjugated pavriσta-
 rávtaσa, pavriσthv, § 360, note) is given
 by Kar. (Lag. p. 62) and for Sim.
 pavriζw, pavtō or pávw by Arkh. (p. 264)
 with pávw as the Ph. form. For Ar.
 Val. (p. 20) has pavtō. I record pav.
 aor. 3 sg. pavdiσtη, impv. pl. pavé-
 ctήte, Ph., pass. aor. 3 sg. pavdiσtw.
 3 pl. pavdiσtw, Kis., and γpavdiζw.
 aor. pass. 3 pl. γpavdiσtw, Tsh. In

the Gospel from Ph. *I will smite the shepherd and the sheep shall be scattered* is rendered, Ἀπαδώσω τὸ βοσκήτρι, τῆς ἀραυτισθοῦν τὰ προβατόκα. St Matt.

xxvi, 31 (Lag. p. 8)

αἰῶ, Del. Mis. v. τραῶ

ἀδα, Silli. v. Turk. rast

ἀδη, Ph. v. ράχης

ἀφ, Del. v. Turk. raf

ραφάνι, radish.]—ροφάν, Ax.

καφίδε, yarn, Ph.

αφτω, *I sew*.—Capp. pres. thus at Ar.

(§ 197), Sil., impf. Del. § 203, Ar.

§ 213, Mal. § 207. Aor. έραφα (§§ 216,

218), passim.—Aor. έραφα, Ph.

καχάδι(ν, Silli.—ραχάτι, Tsh. v. Turk.

rahat

καχάνη (ή), marjoram, Kis.—M. Gr.

δρέγανο

ραχατλανμά, Silli. v. Turk. rahatlanmaq

ραχι, Ph. v. Turk. raqe

ραχίς, back.]—In Capp. it has become

a 2nd decl. neut. (§ 166) often with

change of a→e (§ 66). Thus ρέχ (σο

ρέι τ, § 179), gen. ρεχίου, pl. ρέχια, Ar.,

ράξ, Pot. A prosthetic τ (the article)

appears in τρέξ (σον ἀρέδι τ), pl. τρέδα,

Phl. and Sil., and τράι, Mis. For Fer.

Alekt. (p. 494) gives δρέχι and Krinop.

(p. 46) δρέχ. —At Ph. the fem. decl.

is preserved: acc. ση ἀράδιου δου, στη

ράδιου δου

ράφα, seam, Del.

[ρεβίθι, chick-pea, ano. έρέβυθος.]—In M.

Gr. generally ροβίθι. In Capp. ρεβίχ,

pl. ρεβίχια, Ax. ριφία, Ul., *pease*, is

probably pl. of ριφιχ←τρεβίθι, a

form of ρεβίθι. For θ, §§ 86—96

ρείχρου, Silli. v. δελχου

ρέν, etc., Silli. v. δέν

ρέτζα, Ph. v. ἀρέ

ρέχ, Ar. v. ράχης

ρεχάμε, arithmetic, Ph. Possibly neut.

pl. of ρεχάμι, a metathesis (with χ for

θ) of τάρβιμι diminutive of ἀριθμός

ρέγχο, τσ, fever, Ph. Cf. ρίγος

ρίζα, root, Ph. and Del., where it means

also the bottom of a measure, and keeps

its fem. gender

ριζμένος, Turk. Ph. One of the secret

names used to prevent any Turk

present from knowing that he is

being spoken of. ? for ἀφορισμένος

ρίσκε με, Ph. v. φέρω

ρίσου, Silli. v. δένω

ρίφι(ι, Ph. Capp. v. έρίφι(ον

ριφία, Ul. v. ρεβίθι

ρίφτω, *I throw*.—Capp. pres. Del. Gh.

Fer., 3 sg. ρίφει, Del. Gh., aor. έριψα,

Fer. Ar. Ul. Ax. Pot., impv. ρίψε, Del.

The parox. form occurs at Ar., ρίψαν

δο, 3 pl., by the side of έριψάν δο

ροβί, Ph. v. όρβιθι

ρόβι, *pease*.—In Capp. given by Arkh.

(p. 265) for Sin. ρόφ, pl. ρόβια, Ax.

(§ 110), Mis. Sil.

ρόβι, pomegranate, Ph.

ρόκα, 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.

ρόνι, Silli. v. δόντι

ρουκάντσε, Ph. v. βρουκανίτσω

ρούπ, Mal. v. Turk. rup'

ρουπόχη, it became dirty, Mis. 3 sg. aor.

pass. as from ρουτίω, ρουτωμένο, Mis.,

being the pass. partic.—The M. Gr.

verb, to make dirty, is ρυτάνω

ρουνί, mountain, Ph., with pl. ρουνία,

gen. sg. ρουνού, § 288. Deriv.? Grégoire

(B. C. H. xxxiii, p. 158) suggests ραχίον,

and in Σόλλ. xviii, p. 161 ραχί is given

for Ophis in Pontos as meaning wood,

and at Trebizond mountain. M. Greek

has ράχι=ridge of a mountain. v. § 391

ρούχα, neut. pl., clothes, Ph. and Silli,

but not recorded in Capp., where

τσόλια (q.v.) is used. Ρούχα is a Slav

word; v. G. Meyer, Neugr. Stud. ii,

p. 55, and § 374

ροφάν, Ax. v. ραφάνι

ρύγου, Mal. v. όρύσσω

ρόκη, Mal. v. όρύσσω

ρουμετός, a narrow road, Ar., § 138. The

ancient ρύμη, road

ργό, Ar. v. δού

ρόπος, dirt, Ar. Decl., § 142

ρώ, here, Silli, the M. Gr. έδω (q.v.) with

ρ for δ

ρώ, indecl. demonstr., this, Silli. v. § 30

and s.v. έδω

Ρωμυτός (Ρωμαίος), Greek. In Capp. re-

corded from Ar. (§ 138), and Pot.

Ραγιάς generally covers the same

ground

ρώνω, Silli. v. δίνω

ρωτώ, *I ask*, so in Capp. Ph. and Silli.—

Capp. impf. Sil. § 206, Mal. § 207, Ax.

§ 209, Mis. § 211, Gh. § 214, Fer.

§ 215. Aor. ρώσα, at Del. Phl. ρώσα,

but at Phl. ρώτηξα, aor. subj. § 220.—

Pres. ρωτάγω, aor. ρώσα, Ph.—Aor.

ρώθησα, Silli

ρτζε, Phl., in text on p. 418, l. 25, ex-

plained as cloth. Pl. ρεζόνια. The

accentuation is uncertain

ς, 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
 σαβάτια, Phl. v. Turk. sa'at
 σαβρινή (μέρα), *the following day*, Silli. Probably for μεσαβρινή, i.e. μεθαυρινή with *s* for *θ*. Ζαβρινή βράδυ, *next evening*, is also used
 σαβδόρσαν, Ul. v. Turk. savdərmaç
 σάγνω, Phl., etc. v. σφάζω
 σαγρί, Ph. v. Turk. saghrə
 σάghων, Ul. v. Turk. sahn
 σαghήροι, Ph. v. Turk. sagher
 σαίγιμας, Ph. v. Turk. saya
 σαίκι, *indeed*, Ph. Apparently Turk. sahih ki=*true that*. In text on p. 484, l. 15
 [σακκί, bag.]—σέκ, pl. σέκια, *saddle-bag*, Sil., is this word accented on the first syllable. For the *e* see § 66
 σακκοράφα, *packing-needle*, Sin. (Arkh. p. 265). The dimin. σακράφ, Fer. (Krinop. p. 61) and σακοράφι, Ph.
 σακονδῶ, Ul. Explained by τσακοντῶ = οδρῶ and the subst. τσακοντούρι, given by Arkh. (p. 272) for Sin. He compares ἑξακοντῶ, ἑξακοντίω
 σακῶνω, Capp. v. τσακῶνω
 σαλάκα, *bosom of dress used as pocket*, Sin. (Arkh. p. 265), Fer. (Krinop. p. 61), Sil. (Pharasop. p. 123). With the *λ* dropped this becomes at Ph. τσάκα, § 269. Kar. gives (Lag. p. 62) σαλάκα and σαλάχι, as well as τσάκα for Ph.
 σαλαδεῖ, Afs. v. Turk. sallamaç
 [σαλεύω, *I shake*.]—Aor. subj. σαλέσω, Afs.—Pres. σαλέβγου, *I move*, intrans., Silli. This sense is common in M. Gr. where σάλεψε means *Hurry up!*
 σαλιδικῶ, 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, Κοραῆς, "Ατ. I, p. 241, and § 372
 σάλσα, Capp. Ph. Kis. v. σφαλῶ
 σάλτα, pl. σάλτες, *short jacket*, Ph.
 σαλδῶ, σάλ(τ)σα, Capp. v. Turk. salmaç
 σαλῶ, Silli. v. σφαλῶ
 σάμ, *as far as*, Ph. I.e. ἴσα μέ
 σαμού, conj., *as soon as, when*, Ph. Tsh. Sometimes accented σάμου. Kar. gives (Lag. p. 62) σαμού, σάμα ἄμα ὡς, ἐπειδὴν
 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 bīp kái gētiprīm. Turkish phrase in Ph. text on p. 486, l. 33. In Turkish, سکا بر پای کوردرد

σανό, Del. v. τσανό
 σάνσα, Ul. v. Turk. sanmaç
 σανδάλια, Del. v. Turk. sandaliya
 σανδούχ, σανδόχ, σανδέχ, Capp. v. Turk. sandəç
 σάνω, *I do*. Used in Capp. as pres. to ἔκουκα, etc., in place of ποιῶ, q.r. Forms recorded are: pres. σάνω, Fer. Phl. and (Pharasop. p. 123) Sil. δάνω, Ax., δάνου, Mis. Sem., σάνω. Mis. Impf. § 208.—Pass. pres. εἶ. 3 σάνιτι, Silli
 σαγζάρι, Ph. v. Turk. sansar
 σαβαχάτια, Phl. v. Turk. sabahat
 σαβαχλάς, σαβέχλας, σαβέχλαζιῆ, Capp. v. Turk. sabah
 σάβρι, Silli. v. Turk. sabr
 σάβσοσ, Ul. v. Turk. sabab
 σαγαλού, Afs., σαγάλια, Del. v. Turk. saçal
 σάghα. Ul. v. Turk. saçanmaç
 σαράι, Sil. v. Turk. serai
 [σαράντα, forty.]—In Capp. always σεράνδα, and so too the verb: aor. συή. 3 εἶ. να σερανδῶς, *attain the age of 40 days*, Del.—σεράνδα, Tsh., § 307
 σαράρσε, Ul. v. Turk. sararmaç
 σαράφης, -φος, Phl. v. Turk. sarraf
 σαρδῶ, Ul. v. Turk. sarmaç
 σας, possessive, §§ 23, 178, 253, 313
 σατόρ, σατούρμα, Gh. v. Turk. sator
 σαδαγάς, Ph. v. Turk. sadaça
 σαχάτι, Afs. v. Turk. sa'at
 σαχτῶ, given with χαχτῶ by Arkh. (p. 249) as synonym in Bagdaonia for λαχτῶ ὠδῶ, σπρώχρωσ σαῶνω, Ph., etc. v. σφαλῶνω
 [σβήνω, σβήνω, *I extinguish*.]—Capp. aor. ἔσβυσε, Ax., but elsewhere without *ς* (§ 101). Thus pres. βύνω, Ul. Del., βούνω, Del., aor. ἔβυσα, Del. Ul. § 222.—Pres. ζύνω, impr. ζύσε, Ph. § 281.—ζβύννου, aor. ἔζβυσα, Silli
 σε, Silli. v. θά
 σεβέρ, Ax. v. Turk. sefer
 σεβινδῆ, Silli, etc. v. Turk. sevmek
 σεβδῆ, σέβδινδῆ, Ul. v. Turk. sevmek
 σεβδούσι, Ul., σεβδαλῆ]ησι, Silli. v. Turk. seveda
 σεγός, Silli. v. θεός
 σεδεμένο, Ph. v. σημαδεύω
 σείλ, Ul. v. Turk. bu
 [σειώ, *I shake*.]—3 pl. impf. pass. σεῖσαν. Sin. (Pakhtikos, p. 13), § 232.—At Ph. pres. σεῖνω (§ 327), aor. ἔσασε
 σέκ, Sil. v. σακκί
 σέκνω, Ar., Ul. v. θένω
 σέλ, Capp., etc. v. Turk. sel
 σελάμι, Silli. v. Turk. selam
 σέλου, Silli. v. θέλω
 σέμα, σέμβα, Capp. v. ἐμβαίνω
 σεμαδέβω, Capp. Ph. v. σημαδεύω

τέμασα, Capp. *v. ἐμβάσω*
ten bevl bouplán tsqár. Turkish phrase
 in Pot. text, p. 464, l. 18. In Turkish,

سن بنی بورادن چقار

τένδα κούπα, upside down, Ph. *v. κούπα*
težéna. Tsh., etc. *v. Turk. seksen*

tebs, Silli. *v. θεός*

τέρ da, Ul. *v. Turk. sermek*

τεράξ, etc., Capp. Silli. *v. Turk. serai*

τεράνδα, etc., Capp. Tsh. *v. σαρνδα*

τερέβω, Ax. *v. σαρπένω*

τερέψεν, aor. 3 *sg.*, defouled, Ph. Arkh.

(p. 266) gives for Sin. *σεργιῶ· βδελύσσομαι*, for Bagdaonia *σεριάζω*, and for Ph. *σεργαίνω*. So too Kar. (Lag. p. 62). Also at Ph. *τερέψε*, and Kar. (Lag. p. 66) gives *τερέψω* with the same meaning *ἐκκρίνω*, *περὶ ἐκκρίσεως περιττωμάτων ἀνθρώπου*. Hatzidákis ('Εβδομάς, π, p. 537) derives from *ἐξερρέω*, to flow out, of water, pus, etc., of which *ἐξέρρεα* is a possible aorist, although the usual form is *ἐξέρρεα*

σερῖμ, Phl., *βου σερῖμ* in text on p. 436, l. 21 means from the context at this time, then. The phrase is Turkish, but I cannot trace *σερῖμ*, unless it is *sürüm*, interval

σερικός, Capp. Ph. *v. ἀρσενικός*

σερχοδάνσε, Ul., etc. *v. Turk. serkhoš*

sis, Phl. *v. Turk. ses*

[*σέτερος*, vel *sim*, your.].—In Capp.

§§ 181, 182, at Ph. § 314

σέδε, Mal. *v. Turk. sitr*

σεφά, Ul. *v. Turk. sefa*

σεφέρ, Ax. *v. Turk. sefer*

σεφάρα, 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.* *δηκώσεν 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. *δηκωχάτ* (§ 243), Ax.—Pres. *σηκώνω*, *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 *σημαδέβω*. Thus *σημαδέβου*, 3 *sg.* *σημαδέφ*,

Mal., and *σημαδεύω· ἀραβωνίζω*, 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 *nišan* meaning both *mark* and *token* of betrothal (§ 381). Aor. *σημαδέψα*, Phl. aor. pass. *σημαδέφθα*, Ax. Mal. Partic. *σημαδεμέν* (for *σημαδεμένη*), *betrothed girl*, Phl. with gen. *σημαδεμενίου* (text on p. 422, l. 3), like *νύφ*, gen. *νυφίου*, etc. in § 166.—Aor. pass. *σημαδέφθα*, 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.* *σημελλικο*, pl. -κα, *contemporary*, Del.

σημάφρα, Mal. *v. φορά*

[*σήστρον*, sieve.].—Capp. *δήστρο*, Gh., *σήστρο*, *σήσρο* (§ 101), Fer. (Krinop. p. 62) and *σήστρο*, Sil. (Pharasp. p. 123) and Ar. (Val. p. 21)

σι, Afs. *v. εις*

σίγω, Del. *v. σφιγγω*

[*σίβερο*, iron.].—*δίηρο* (? *δίεπο*), Mis.

σίδη, pl. *σίδα*, willow tree, Tsh. Kar. (Lag. p. 62) gives for Ph. *σίδη*. It is a Pontic word; Hatzidákis, Φιλ. 'Ερ. p. 4, gives *σίδη = lreá*. 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. sızıq*

σιλάχε, Ph. *v. Turk. silah*

σιλσε, Ul. *v. Turk. silmek*

σινα, Pot. *v. τίς*

σίννου, Kis. *v. σφιγγω*

σιωσίλα, Afs. *v. Turk. silsile*

σιγκ τα, Ph. Kis. *v. σφιγγω*

σικά, Ph. *v. Turk. sepa*

σικιδό, the day after to-morrow, Ph. Kar.

(Lag. p. 62) gives *σεπιδά*, *σικιδά* and *σιπιδό*.—In Capp. Arkh. (p. 266) gives for Sin. *σεπεδίου*, the next day, and in the texts for Phl. and Mal. (p. 410, l. 28, p. 404, l. 26) is the form *σδβύ* (γλ)ύ τ μέρα, next day; for *δ v.* § 95. The first syllable of all these forms is probably for *σο* (= *εις τό*), and *-ιδό*, etc. are the Aeolic *weda* 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 *σίτηλη*, Kar. (Lag. p. 62). Sitil I cannot trace; it looks like *σίτηλα* taken into Turkish. The derivation may be Lat. *situla*, whose Greek offspring however are of the types *σίελα*, *σιελί*, etc.; v. G. Meyer, *Neugr. Stud.* iii, p. 59, and § 372
- σιφτάχι*, *σιφτενό*, Ph. v. Turk. *siftah* [*σίφων*, tube].—At Del. the dimin. *σιφών*, pipe carrying water to a mill; M. Gr. *σιφούνη*.—For Sin. Arkh. (p. 278) gives *φισόν*, with metathesis, § 104
- σιχτίεζομαι*, aor. *σιχτίεστα*, Ph. v. Turk. *soqmaq*
- σιχτώ*, Fer. v. Turk. *soqmaq*
- σκαλί*, ladder, Ph. Latin *scala*; v. Meyer, *Neugr. Stud.* iii, p. 60, and § 378
- σκάμα*, Silli. v. *πηγαίνω*
- σκαμβόλια*, pl., a game of cards, Mis.
- [*σκαφίδι*, bowl].—In Capp. varying with the treatment of δ (§§ 86—96). *σκαφίρ*, Gh., *σκαφίτ*, pl. *σκαφίμα*, Fer. (Krinop. p. 62)
- [*σκάφτω*, I dig].—Capp. pres. *σκάφτου*, impf. § 207, Mal., aor. *έσκαψεν*, Del. [*σκαράζω*, I cover].—Pres. *δέβανου* da, Kis., aor. subj. *να σδεβάσθ*, Afs., aor. pass. 3 sg. *σδεβάσθην*, Ph.
- [*σκαράρι*, adze].—Capp. *σκαράρ*, Mis. Ar., pl. *σκαράρα*, Mis.
- σκατέλι*, Sil. v. *σκουτέλλι*
- [*σκεδος*, utensil].—Capp. *σκέβος* or *σκέος* (§ 76), pl. *σκέβια*, Ax., *σκέφ*, pl. *σκέφια*, Ph., cooking utensil. Pl. *σκεύια*, Fer. (Krinop. p. 62), *σκέυμα*, Ar. (Val. p. 21), *σκέση*, 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), *σκιαδί* and verb *σκιαδίσει*, Sin. (Arkh. p. 258). Arkh. gives also for Bagdaonia *σκάβθ* and Kar. (Lag. p. 68) *σκάβθ*, Mis. Ph. —*ισδάϊδι* (§§ 255, 259, 264), Ph. Tsh.
- [*σκιζώ*, I tear].—Capp. *σκίνω*, Ax., *ξινίδκω*, Del. with metathesis of *σκ* → *ξ*, v. § 104. —*σδίω* or *σδίνω*, aor. *έσδύσα*, *έδύσα*, Ph. For *σδ*, § 264
- σκολειών* (commonly *σκολιό*), school.—In Capp. *σκολιό* recorded only at Pot. and Sil. § 151. Elsewhere *σκόλιος*, Del. Ar. (§ 150), Gh. Ph., *ισκόλιος*, Ul.—*σκόλειο* and indef. acc. *σκόλειες*, Ph.
- [*σκόρδο*, garlic].—Capp. *σκόρδο*, Del. Ul. (pl. § 151), *σκόρτου* (decl. § 149), Sem. (N.K.).—*σκόρδους*, m. (§ 11), Silli
- σκορπιός*, scorpion. In Capp. at Fer. Gh. Ar. (decl. § 138), Pot. (decl. § 119).
- σκοροπιός*, Ph. (decl. § 124), Sil. (decl. § 122). *σκορουπιός*, Mal.
- σκοτενά*, adv., in the dark, Ph.
- σκοτεινά*, η, darkness, Ph. Grégoire. B. C. H. xxxiii, p. 151. v. § 258
- σκοτίνω*, impf., it was dark, Ax
- σκότιμα*, neut., killing, Silli
- σκοτώνω*, I kill.—Capp. pres. Del. (where it means I beat) Ar. Gh. Ul. Ph. Sil. Pot., *σκοτώνω*, Mal. Aor. *σκότωσα*, Gh. Ar. Ul. Ph. Sil. Ax. *σκότσα*, Pot., *σκότωση*, Mal., v. § 222, impv. 225, aor. pass., varying with the treatment of θ (§§ 86—96), *σκοτώχα*, Gh.—*σκοτώνω*, aor. *εσκότῃσι* (§§ 252, 341), subj. *σκοτώσω* (§§ 263, 343), Ph.—*σκοτώνου*, aor. *εσκότιστα*, subj. *σκοτώσου*, Silli
- σκούναι*, pres. 3 pl., they are afraid, Ph. As from a pres. *σκοῦμαι* (for *σκιοῦμαι*, § 259) = *σκιάζομαι*
- σκούνδους*, Silli. v. *σκόλλος*
- σκουρά*: *κόλιξ*, *πατήριον*, Del. Given by Kar. (Lag. p. 63) comparing Armenian *skavarak*, dish. The mod. Armenian *uskura*, copper bowl, given by Hübschmann (p. 287) amongst the Persian words in Armenian is much closer and more likely. v. § 377
- [*σκουτέλλι*, plate].—Capp. *σκετέλι*, Sil. and for Sin. Arkh. (p. 266) gives *σκετέλι*. Latin *scutella*; v. G. Meyer, *Neugr. Stud.* iii, p. 61, and § 372
- σκόρφα*, sow, harlot, Silli. Italian *scrofa*: v. G. Meyer, *Neugr. Stud.* iv, p. 83, and § 369
- [*σκυλί*, dog].—Capp. *σκυλί*, Del. Fer. Mis. Ph. Pot. *σκυλί*, Sil. Forms with *υ* are pl. *σκυλιά*, Ar., gen. *σκυλιή*, Del.—*σκυλί*, pl. *σκυλία*, Ph., § 264
- [*σκόλλος*, dog].—*σκούνδους* (§ 18), Silli
- σκυλιά*, Ar., etc. v. *σκυλί*
- σκώνιτι*, Silli. v. *σηκώνω*
- σδέλτσεν*, Ph. v. *σδῶ*
- σδεβάσθ*, Afs., etc. v. *σκαράζω*
- σδέσεν*, Ph. v. *σδῶ*
- σδῶ*, he strides, Ph., pres. 3 sg., as from a verb *σδῶγω*, which would correspond to a Greek *†σκελώ*, *†σκελίω* from *σκέλος* (§ 269). Aor. 3 sg. *σδέλτσεν* or *σδέσεν* (§ 252), subj. 3 sg. *σδέσθ*, 3 pl. *σδέλθουνε*, § 264.—*σκέλιμα*, pl. *σκέλιματα*, stride, Ax., is the subst. from the same verb
- σδίω*, Ph. v. *σκιζώ*
- σδύλι*, Ph. v. *σκυλί*
- σδουλόκακ*, neut. pl., dogs' dung, Ph.
- σο*, *σα*, etc., Capp. Ph. v. *είς*
- σογλί*, Ph. v. *σουβλί*
- σόγνα*, at once, Fer. I.e. *είς τὸ ἔνα*
- σογός*, Silli. v. *θεός*
- σδίδουζαν*, Gh. v. Turk. *sofmaq*

- ὄν και, when, Del.
 ὄν]υλος, Del. v. σφῶδυλος
 ὄν(γρ)α, ὄν(γρ)αδαν, Capp. v. Turk.
 sounra
 ὄραχ, Capp. v. Turk. soqaq
 ὄραουήης, Ph. v. Turk. soqag
 ὄραουδῶδρσεν do, Phl. v. Turk. soqmaq
 ὄραου, Ul. v. Turk. soqmaq
 ὄρα, thy.]—Forms from this in Capp.,
 §§ 181, 182, at Ph. § 314
 ὄτι; why? Ax.
 ὄτιπος, ὄδιδος; why? Ph. In text on
 p. 470, l. 31 in phrase ὄτιπο δ σταθῶ;
 the final *ι* is dropped by dissimilation,
 § 282
 ὄν, possessive, §§ 23, 253, 313
 ὄν, Ul. v. Turk. su
 ὄνβαλω, Phl. v. Turk. sava
 ὄνβαλι, spit.]—Capp. σουγλι, Sin. (Arkh.
 p. 268), σουγουλι, Fer. (Krinop. p. 68).
 —σουλι, Ph.—Lat. subula; v. G.
 Meyer, *Neugr. Stud.* iii, p. 61, and
 § 372
 ὄνλαῦσε, Ph. v. Turk. sulumaq
 ὄνρα το, Del. v. σφογγίω
 ὄνργῶρ, Sil. v. σφουγγῶρ
 ὄνργῶ, Sil. v. σφίγγω
 ὄνπελεσῶ, Silli. v. Turk. sübhelenmek
 ὄνράτι, Ph. v. Turk. suret
 ὄνρού, Ph. v. Turk. sürü
 ὄνσουρα, Sin. § 172
 ὄνφρά, Capp. v. Turk. sofrā
 ὄνφρανῶν ἀδερῶνι βελ γῶστερμανδῆ ὄνῶν
 ἰδῶν. Turkish sentence in Pot. text,
 p. 462, l. 15. In Turkish,
 سفره نك عادتيني بنى كوستر
 مينده انك ايجون
 ὄγάνσεν, Phl. v. Turk. soghamaq
 ὄβῶ(γχι)ῶ τ μέρα, Phl. Mal. v. σικιδό
 ὄβῶτιῶ, Ul. v. Turk. sdyüt
 ὄβανεται, σῶδῶναι, Ax. v. ξεσπᾶνομαι
 ὄβέρω (σπέρω), I sow.]—Capp. pres.
 σπερίσκω (Val. p. 21), aor. ἔσπειρα, Ar.
 σπήλαιον, cave.]—σπῆλος, masc. (§§ 260,
 261, 275), Ph.
 σπιθαμῶς, span, Ph. M. Gr. σπιθαμή
 σπιδί, Silli. v. σπιτι
 σπιτι, house. So at Ph., etc. with dimin.
 σπιτῆκκο.—In Capp. σπῆτι, pl. σπῆτια,
 but (πῆ becoming *ι*) σπῆτῆ, σπῆδι μ, pl.
 σπῆδια, Ar. Gh., σπῆδι or σπῆτῆ, Del.,
 §§ 83, 84, 179.—σπῆδι, Silli. Latin
 hospitium; v. G. Meyer, *Neugr. Stud.*
 iii, p. 68, and §§ 371—378
 σπῆτρα, spleen.]—Capp. διπῆτρα, Fer.
 (Krinop. p. 62), σελῆτρα, Sin. (Arkh.
 p. 266), σονῆτρα, Ar. (Val. p. 21).—
 σπιχῆτρα, Silli
 σπῆρος, seed, Fer. Ar. Mal.
 σπῆβρο, Ph., σπῆβλο, Capp. v. σταῖλος
 σπῆβρός, σταβρός. v. σταυρός, σταυρώω
 σπῆγη, Gh. v. στέκω
 σπῆ(γχι)α, Ax. v. στάχι
 σταλιγῶ τ, presently, Gh.
 στάμα, pl. στάματα, a measure of land,
 Mal. ? connexion with στρέμμα
 στανιέρ, Ph. v. ἀσθενής
 στάσι, Afs., στασῶ, Silli. v. στέκω
 [σταῖλος, stable.]—Capp. σπῆβλο, Ul. Phl.
 —στάβρο (§ 272), Ph.—Latin stabu-
 lum; v. G. Meyer, *Neugr. Stud.* iii,
 p. 63, and § 372
 σταυρός, cross. In Capp. σταβρός, noted
 at Fer. and Ar. The word is of course
 universal
 [σταυρώω, I crucify.]—Aor. 3 pl. στά-
 βρωσαν το, Sil.
 [σταφίδα (σταφῆς), raisin.]—Pl. σταφῆρες,
 Gh.
 [σταφύλια, grapes.]—σταφύλε, Ph., στα-
 φύλα, Kis.
 στάχα, Gh. v. στέκω
 [στάχι, ear of corn.]—Pl. στά(γχι)α, Ax.
 [στάχη, ashes.]—Capp. στάχῶν, Ar.,
 στάχτ, Phl.—σταχιτή, ash-seller, Silli
 σταχτόνα, Ph., adj. from στάχη. Thus
 δ σ. κόρυ, a loaf baked in the ashes
 στε, Ph. σ. τ' ἄβου, from the other.
 Cf. ἀρῶ and ἀς
 στέ, Ph., στέα, Tsh. etc. v. ὄστουδ
 στέγνω, Gh. v. στέκω
 στεθῆρα, hole to receive the bolt of a door,
 Del.
 [στειρός, barren.]—στειρο, Ph.
 [στέκω, I stand.]—Capp. pres. στέκου,
 Mal., στέκω, Sil., στέγνω, Ul. Phl.,
 στέγνω, Gh. Mid. pres. στέκουμαι, Ar.
 Ax., στέκουμαι, Mis. (§ 227), Mal., aor.
 varying with the treatment of θ
 (§§ 86—96): ἰστάθα, Del., στάθα, Phl.,
 ἔσταχα, 3 sg. ἔσταχε, ἔσταχε (§§ 222,
 240), rarely ἔστάγε, Ul., στάχα, Gh.
 Mis., 3 sg. στάγη, Gh., aor. subj.
 σταθῶ, etc., impv., § 243.—Pres.
 στήκω, στέκω (once στέκω), mid.
 στήκνομαι, aor. στάθα, impv. στάθου,
 σταθῆτε, Ph. Pres. ἰστάμ (§§ 357,
 358), Tsh. Kis. Afs., aor. ἰστάθα or
 ἰστάχα, Kis., aor. subj. ἰσταθῶ, Afs.,
 impv. ἰστάχου, ἰσταθῆτι, Tsh., pl.
 στάσι, Afs. v. § 862.—στέκουμαι, aor.
 subj. στασῶ (for σταθῶ, § 11), Silli.—
 For use in Turkish idiom, v. § 380
 [στέλλω, I send.]—Capp. aor. ἔστειλα, Phl.
 στέρου, afterwards, Ph. Tsh. Kis. Afs.
 [στεφανῶν, I crown, i.e. put the marriage-
 crowns on someone.]—Aor. στεφάνωσα,
 Ph.
 στέγνω, Ul. Phl. v. στέκω
 στή, Ph. v. γῆ
 στήκω, Ph. v. στέκω
 [στήνω, I make to stand.]—Aor. ἔστεσα,
 Del.

στό, Ph. *v. στόον*
στο, στα, etc., Ph. *v. δς*
στόμα, mouth. In Capp. at Fer. Ul. Mis.
Phl. Sil.—στόμα (*v. Ph. and Silli*
[στραβός, crooked.]—σταβρό, Fer. (Krinop.
p. 63). For metathesis, § 104.—*Adv.*
στραβά, Ph.
στράτα (στράδα), 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
[στράτς, army.]—*Gen.* στρατού, Gh.
στρίτζα, *aor. I called, summoned, and*
impr. στρίτζα da, pl. στρίτζαδε, Ph.
The pres. is probably στρίτζαγω, -gēs,
etc. Cf. Ducange, *s.v. στριγγίσει*
[στρώμα, mattress, bed.]—*Pl.* στρώματα,
Pot.
[στρώνω, I spread.]—*Aor.* έστρωσα, Mal.
Sill. and at Ph.
[στρώσις, mattress.]—In Capp. στρώξ is
general, declined as a neut. dimin.
v. § 166. At Fer. Krinop. (p. 63) gives
sg. στρώξ or σρώξ (§ 101), and f. pl.
σρώς (§ 103).—στρώσι, *f.*, as in M. Gr.
with acc. στρώσι (*v. Ph.*
[στυλος, pillar.]—στύος (§ 269), Ph. given
by Grégoire, *B.C.H.* xxxiii, p. 154.—
δούλους, Silli
[στύραξ, the bush styrax.]—*Dimin.* στυ-
ράκι, Ph. The pounded berries make
a soapy lather and are used for
washing
[στυφός, bitter.]—*στυφι, pl. στυφέ (§ 304),*
Ph.
σύ, thou. For Capp. forms, § 175, for
Ph. § 310, for Silli, § 23
[συγκόφτω.] Used at Ph. and Kis. in
sense of cut out and make (clothes),
shape (an artificial tooth). Recorded
forms are: *aor. 3 sg. σύγγοψιν, Kis.,*
impr. σύγγοψ 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*
συγάτι, Ph. *v. συκάτι*
[συκιά, fig-tree.]—Capp. δύκα, *pl. δύκες,*
Phl., meaning also fig, v. § 389
[συκάτι, liver.]—δύκω, Fer. (Krinop. p.
62).—συγάτι, Ph.
συλείτηρος, Ar. (N. K.). Explained as
μημύσονον, celebration of mass for the
dead. It must be a corruption of
συλλειτουργον, which is properly a mass
in which several priests take part.
Decl. § 142
συνουθιου, Silli. *v. ένθυμουμαι*
[συμπέ(ν)θερος. Men whose children have

married one another are called συμ-
πέ(ν)θεροι.]—Capp. *nom. συμπερ μ, my*
s., Mis. For μετ, § 99
[συμφθάνω.]—Used in Capp. to mean
I reach, arrive at, instead of M. Gr.
προφθάνω. Forms are: *pres. συμφθάνω,*
Sill., aor. δύφτασα, Gh. Ax. Sill. Fer.
Fer. Krinop. (p. 63) gives συμφθάνω and
with metathesis φυστάνω, § 104
[σύννεφον, cloud.]—*Pl. δύνεφα, Pot.—*
σύνεφα, Ph.
συννόψα (*i.e. συννόψισσα*), in the pl.
the wives of two brothers, Sin. (Arkh.
p. 269) and Ar. (Val. p. 21). *δν-*
νύ(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. *Οδύ*
καλει ό παρώνυμος τών γαμβρόν, because
the παρώνυμος, our best man, is the
godfather of the first child. The usage
and word are not confined to Asia.
The forms are: *δύνδεκος, Ar. Ax.*
δύνδεκο, Fer., δύνδεκουσ (§ 127), Mal.
—δύνδεκουσ, Silli.—The fem. form is
δυνδέκα, Ax. and Silli, contracted
from †δυνδέκουσα. So Val. for Ar.
(p. 21) gives συντέξα
[συνόχλινω, I speak with.]—Capp. *σν-*
τιχίεμαι, Mal. An. (Pakhtikos, pp. 21,
22), § 280
σύνγοψ τα, Ph. Kis., etc. *v. συγκόφτω*
σύρα, Silli. *v. θύρα*
[σύρα, I drag, I go.]—Capp. *impr. σύρε,*
go, Del. Fer., pl. σύρετ, Fer. (§ 223).
Aor. έσύρεν do, dragged, drew, Ax—
Pres. συραίνω, I shoot, impf. § 335,
aor. έσυρα, έσύρε με (§ 342), Ph.
σύνδλσεν, Del. *v. Turk. sözlümek*
σύνγιάρ, Fer. *v. σφουγγάρι*
σύνκρηψι, Silli. *v. Turk. süpürtü*
σύνκρησε, etc., Ul. *v. Turk. süpürmek*
σύνκρη, Gh. *v. Turk. sürmek*
σύνρα, Ul. *v. Turk. sürmek*
σύνρανίδα, Ul. *v. Turk. sürmek*
σύνρά, Del. *v. Turk. sürü*
σύνράλσεν, Ax. *v. Turk. sürmek*
σύνρνερέκεν, Ul. *v. Turk. sürmek*
σύνχτώ, *aor. σύχσα, 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
-γω, -χγω, or -γω (§ 192).—Capp.
pres. σφάγω, Ax. Ul., aor. έσφαξα, Ax.,
pres. σφάχγω, Del., φάγω, Del. Ul.
3 sg. φάγων, Del., φάχγω, Fer. and
(Val. p. 22) Ar., aor. έφαξα, Del.
Ul. Gh. Ar., pres. σάγω, aor. έφαξα,
impr. σάφε, Phl., pres. σάγου, aor.

ἔσαξα, ἔβασα, Mis., ἔφασα, Pot.—
φάγω, σάγω, impf. ἔβασα (§ 334),
as from a pres. φάω, aor. ἔ(φ)ασα,
impv. §§ 346, 347, Ph. Pres. 3 pl.
σάγουν da, Tah.

σφαλῶ, I close.—The forms everywhere
vary with the treatment of σφ (Capp.
§ 100).—Capp. pres. σφαλῶ, Sin. (Arkh.
p. 269), σαλιῶκα (§ 193), Phl., aor.
σάλασα, Pot., impv. σφάλ, Ax., σάλ, Sil.
Pot. An., φάλ, Fer. Ar., φάλα, Phl.—
σαλῶ, -λῆς, aor. σάλισα (§ 47), Silli.
Enclitic after πέν, § 10

σφαλώνω, I close. The form σφαώνω
(for σφ v. § 284, for λ v. § 269) is used
at Ph. instead of σφαλῶ. The forms
are: pres. σφαώνω, σαώνω, impv. § 350,
aor. σάλασα, aor. subj. σφαώσω, Ph.,
pres. σαώνει, aor. σάλισιν, impv. σάλ
(§ 350), Kis.—Σφαλώνω occurs in Cy-
priote, and Hatzidákis (Aθηναί, xxv,
p. 280) sees in it a mixture (συμφυρμός)
of σφαλιῶ and κλειδώνω or μανδαλώνω.
The Ph. form may however be directly
from φσαο-, the local form of ἀσφαλός
(q.v.). The aor. σάλασα looks as if it
belonged to σφαλῶ, but the Ph. para-
digm σκατώνω, aor. σκότσα, aor. subj.
σκατώσω, shews that there is no diffi-
culty in attaching it to σφαώνω

[σφίγγω, I press.]—The forms everywhere
vary with the treatment of σφ (Capp.
§ 100, Ph. § 284).—Capp. pres. σίγωω,
aor. ἔσιξα, Del.—Pres. σίνου, Kis., aor.
ἔσφιξα, Ph. Kis., impv. σίνκτα (§ 346),
Ph.

[σφογγῆτο, omelette.]—σουγκάτος, ó, Sin.
(Arkh. p. 268).—φσογγάτος, Ph.—For
σφ, §§ 100, 284

[σφογγίζω, I wipe.]—Capp. pres. σουργῶ,
but impf. σούργισκα as if from σουργίζω
(§ 206), aor. σούργα, Sil., impv. σούργα
το, Del., as from pres. σουργῶ, which
(σουγκῶ) is given by Arkh. (p. 268)
for Sin. and by Pharasop. (p. 124) for
Sil.

[σφονδύλι, spindle-whorl.]—Capp. φονῆύλι
(§ 83), Ar., σονῆύλι, Sin. (Arkh. p. 268).
At Fer. σφονδύλι, 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: σόνῆυλος or
σφόνῆυλος, Del., φονῆύλο, Ar., σονῆυλος,
Sin. (Arkh. p. 268), σφόνδυλο and
σφονδύλι, Fer. (Krinop. p. 63), σόντελο,
Sil. (Pharasop. p. 123). For σφ, § 100.
—σφόνδυλος (§§ 269, 284), Ph.

[σφογγάρι, sponge.]—Capp. σουργάρ, Sil.,
σῆργάρ, Fer. For σφ, § 100.—
σοργάρι, Silli. Süngr' is given by

G. Meyer (*Türk. Stud.* i, p. 10) as the
Turkish form of this word.

[σώνω, I arrive, suffice.]—Capp. pres. 3 sg.
σών, 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. σώροισα, Phl. Ar.,
impf. σωρόβω (§ 208), Phl. At Ax.
pres. σερέβω, aor. σέρεψα. v. § 65 for
assimilation.—σωρέβω, aor. σώρεψα,
aor. pass. σωρέφρα (§ 362), Ph., pres.
σωρέβου, Kis. Aor. 3 pl. σώρψιμι,
Afs.—σωρέβου, Silli

σωρῶ, Silli. v. θεωρῶ

σῶς, prep., until, before, Ph. Afs.

σῶζλαδῆ, Capp. v. Turk. sœzlamaq

σῶζοράτσε, Fer., etc. v. Turk. sœzara-

maq

σῶζόλσε, Ul., etc. v. Turk. sœzmaq

σῶράς, Del. v. Turk. sœra

δ

δάβι, δάγι, dew, Ph. Given by Kar.
(Lag. p. 63) and connected with
Armenian ճա՛, which Bedrossian gives
as evening dew. v. § 376

δάγε, neut. pl., crops, Ph.

δᾶϊ, Del. v. πηγᾶϊνω

δαίρομαι, Ph. v. χαίρομαι

δάϊ, pl. δάγε, load of wood, vel sim.,

Ph. Dimin. δαγόκεο. Probably the
Turkish šakh شَاخ branch

ζ

δάϊε or δᾶϊε, Ph. v. Turk. saǰ

δάλ, Gh. v. Turk. šal

δαλβάρμα, Ph. v. Turk. šalvar

δαμανικό, pl. -κά, a kind of melon, Ph.

Pharasop. (p. 123) gives δαμανικό-

καρπούζι, as a Ph. word, with deriva-

tion 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, Ax.

δαμδάν, Ul. v. Turk. šamdan

δάνω, Ax., etc. v. δάνω

δαπαλόκ, Ul. v. Turk. šapqaleq

δαδῆης, Silli. v. Turk. šasmaq

δαδῆησᾶσι, Silli. v. Turk. šasmaq

δαδλάτων do, Afs. v. Turk. šasmaq

δαδῆών, Capp. v. Turk. šasqen

δαδτιέγω, Ph., δαδῆω, Silli, etc. v. Turk.

šasmaq

δαφάχι, Ph. v. Turk. šafaq

δάφκα, Del. v. Turk. šafq

δάφτη, δαφτίζει, Ph. v. Turk. šafq

δαχζαδέ, 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. **šeī**

δέγμα, Ph. v. Turk. **šeī**

δέξι, Sil. v. Turk. **šeī**

δείλι, Ph. v. **χέλι**

δειμός, Capp. v. **χειμός**

δέιν, Ph. v. **εχω**

δέρι, Afs. v. Turk. **šehir**

δέκ, **ιτέι μ**, **δέκ**, Ul. Obscure words in text on p. 350, l. 25 used by children when playing knucklebones. Alekt. (p. 491) gives **ανάκα· ό άστρογάλος**, and so for Fer. Krinop. (p. 42) **ανάκα**, and **άσοq**, **اشق**, also means a *knucklebone*. I translate accordingly

δεκάρε, Ph. v. Turk. **šeker**

δέλεκ, Ul., pl. **δέλέγμα**, Phl. Some kind of burden, possibly *faggot*

δένω, Ph. v. **χέσω**

δεπέ, pl. **δεπέτα**, little loaf, Ul.

δεβάνου, Kis. v. **σκεπάσω**

δερεχάτι, Ph. v. Turk. **širket**

δέρι, Capp. Ph. Silli. v. **χέρι**

δερμάχτι, pl. -ra, long wooden finger-stalls worn by reapers to enable them to grasp a larger quantity of corn, Tsh. Afs. For the form v. § 269. At Ph. **έλικε** is used

δεριβέρ, Ul. v. Turk. **šerbet**

δέρου, Mis., **δερίγιν** (§ 80), Mal., *I throw*. Aor. **έδρα**, Mis.

δέχ, Capp. v. Turk. **šeī**

δεχέρι, Ph. v. Turk. **šehir**

δηκούμαι, Capp. v. **σηκώνω**

δήμερα, Capp. v. **σημερον**

δήμπερα, Del. v. **σήμερον**

Σημόδλ, Ar. v. **πόλις**

δην, Del. For *εις την*, § 102

δήρο, Ph., **δήρους**, 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. **σίδηρο**

δίλε, **δίλα**, Ph. v. **χιλιου**

Σίλλεκής, a native of Silli

δίλάραξ, Silli. v. **χιλιάδα**

δίλίσκουμου, Silli. v. **αύζανω**

δίβικος, conical hill, Ar. (N.K.). Decl. § 142

δίš, Gh. v. Turk. **šiš**

δίδέ, Capp., **δίδάς**, Ph. v. Turk. **šiše**

δίφιάν, Del. v. **σίφων**

δέβος, Ax. v. **σκεβος**

δέβω, *I do, make*, Ul., serving as pres. to aor. **έπγα**, v. **ποιώ**. Impf. **δέ(β)ι-δγα** (§ 210)

δέθλι, pin, Phl. Pl. **δέθλιμά**. Cf. Ducange, **σκέθθιν**, *aculeus, stimulus*

δέκλιγμα, Ax. v. **σιά**

δέκλις, Gh. v. **σκιάδιον**

δέκνω, Ax. v. **σιάζω**

δέκλι, Capp. v. **σκυλί**

δέκωχα, Ax., **δέκωτα**, Fer. v. **σηκώνω**

δουίκα, Capp. v. **χουίξ**

δοιρίδι, Ph. v. **χοιρίδι(ον)**

δολώνα, Silli. v. **χελώνα**

δόν, Fer. v. **χώνι**

δοδρά, *drips*, Ph. Of the water dripping from the water-spout on a house (**δέδρα** q. v.). Kar. (Lag. p. 64) gives **σοστρις** or **σοστράω· ρεύν, έκχείσθαι**. If this word **δοστράω** came by metathesis from **τροχάω** as Hatsidákis has suggested ('Εβδομάς, II, p. 536), the initial would be **χ**, not **δ**. I prefer Grégoire's suggestion (B.C.H. xxkii, p. 149) that it is a form of **χιντράω** from **χύτρα**

δόδρι, ro, *stone water-spout of a house*. Ph.

δοούκου, Silli. v. **σηκώνω**

δουνού άλόρμασσοξ **γιαρόν μεζιδιέ**; Turkish phrase in Mal. text, p. 404, l. 25. In Turkish

شونی آلیر میسکز یارین مجیدیہ

δτή, Fer. v. **γή**

δύκα, Phl. v. **συκιά**

δύνεφα, Pot. v. **σύννεφον**

δύνδεκρος, etc., **δυνδέκσα**, Capp. Silli. v. **σύντεκρος**

δυνύ(φ)σα, Gh. v. **συνύψα**

δύρε, Capp. v. **σύρω**

δυφτάνω, Capp. v. **συμφθάνω**

δύνδύ, Ax., 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 **σοουταίν**. Sin., **σούντα**, Bagdaonia. For Fer. Krinop. (p. 63) has **δουινδού**.—For derivation Arkh. quotes Byzantines **σούδα**, long, narrow, underground passage, but in Ducange this word means the *ditch of a fortress*. The **ν** is also a difficulty.—At Ph. **προχάγκι**, q. v.



δύδύωνω, *I am wetted*, aor. **δύδύασα**, Ph. Kar. (Lag. p. 64) and Arkh. (p. 281) give for Ph. **σouchouóωνω**, and there is a Pontic form **σοουουλίζω**, *I am drenched* (Σύλλ. xiv, p. 287). v. § 391. In spite of the reduplication the derivation is given by Capp. **δουλώνω βρέχω**, Krinop. (p. 68) for Fer. and Arkh. (p. 281) for Sin., with also **σouchouóωνω** for Ph. Both refer to **χολώ**, **χυλούμαι**. For Ar. Val. (p. 21) has **συλόνω** = **ύγραίνω** (*ék του χυλόνω*), where **σ** is clearly for **δ**. For λ, § 269





δύνα, Ph. v. **χελώνα**

τ

τ, possessive, Capp. § 178
 ταβέτι, Ph. v. Turk. da'vet
 ταβρί, Capp. v. ταβρος
 ταβρώ, Capp. Ph. v. τραβῶ
 ταγαρβόχι, Ph. v. Turk. dogharşeq
 ταγιά, n. pl., these, Silli. From τιάς, § 29
 ταγιά, nom. pl., these, Pot. § 176
 τάγχε, Ph. v. Turk. tai
 ταγνέ, hopper of a mill, Afs. v. Turk. tekne
 ταγρῶ, Phl. v. τραβῶ
 τάδε, such and such. την τάδε ημέρα, Pot. Probably not dialectic
 ταζέ, Ph. v. Turk. taze
 ταζί, Afs., ταζό, Ax. Phl. v. Turk. taze
 [τάζω, I make a vow.]—Pres. τάγου, aor. έταξα, Mal.
 τάημισα, Ph. v. ημους
 τάθε, neut. pl., explained as soles of the feet, Ph.
 τάζι, Ph. v. Turk. tai
 [τάζω, I give food to.]—Capp. aor. τάισα, Ar., aor. subj. 3 sg. νά τα ταιψ τον, Ul.
 ταϊόακο, Ph. v. Turk. tai
 τακάς, Ph. v. Turk. teke
 ταλάλ, Ax. v. Turk. dellal
 τάλαμ, Sin. § 172
 ταμάς, Ph. v. Turk. tamaman
 τανά, Capp. v. Turk. dana
 ταναμαζούκα, Afs. (p. 576). Perhaps τανῶ δμ' 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 τ'αν, soup, broth, porridge (Bedrossian). v. § 376. It is used also (τό τάνι) in Ophis and at Trebizond (Σόλλ. κνπι, p. 167)
 τατζιρέ, Ul. v. Turk. tenjire
 τατζέλλα, lace, Del. French dentelle; v. § 369
 τανιδάγω, I snatch, carry off, aor. τάνσα, δάσσα, subj. τανδίσω, Ph. Kar. (Lag. p. 64) gives ταντώ, τανδίζω
 τανδούρ, Pot. v. Turk. tandur
 τανεδά, etc., Silli, τανέτσει, Sil. v. Turk. tanemaq
 [τάξις, class.]—At Ph. acc. pl. τῆς τάξης, the tribes, in Gospel text (Lag. p. 11)
 ταβάχ, Phl. v. Turk. tabaq
 ταβούρι, Capp. Afs. v. Turk. tabur
 τάραλ, wheat, Mis.
 τατριπέ γμαζιλάν τεπιλάδε γυζύλμας, 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
 παραλόχ, Phl. v. Turk. ortaleq

ταρόφι, Capp. Silli, etc. v. Turk. taraf
 ταράχι· έμπυον, Ph. Given by Kar. (Lag. p. 64) comparing Armenian t'arax, sanies, matter (Bedrossian). v. § 376
 ταράλ, Capp. v. Turk. tarla
 ταρά, adv., quickly, immediately, Ph. Tsh. Besides τανά, Kar. (Lag. p. 64) gives from Ph. τανός· ταχός and τανεύω· ταχύνω. Τανά regarded as an imprv. has produced the pl. τανώτε, τανώδε. Grégoire suggests a metathesis from τανός, B.C.H. xxxiii, p. 155
 τανός (ό), time, Ph. The word takes the place of καιρός. It is used in the Ph. Gospel: e.g. St Matt. xxvi, 31, άπότε τον τανό ό Χριστός άπειτι (Lag. p. 8), and occurs in the xiiith century Ροήτες Prodomiques (Hesseling and Pernot). The passage (p. 46) runs:—αν τύχη ώς υπαγαίνομεν, αν ού κρατηση εύθια, αν ούκ άλλάξουν ό τανού, κ.τ.λ. For a note on the word, *ibid.*, p. 250.—In Crete τανός means a violent wind; φυσῶ τανός, 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) τανίζομαι· χρονίζω, βραδύνω.—The words διανταρό, Sin., τσανταρό, τσειταρά, Del., at this hour, given by Arkh. (p. 233), and Kar.'s τζεταρό, τζανταρό (Lag. p. 65) for Del. seem to contain this word, the first part being akin to the Silli τιάς, this. The initial τι would become at Del. ύ, transcribed τσ by Arkh. and ό by Kar. (=Lag.'s τζ), and the δ of the Sin. form is probably an error for d (=τ). For the derivation of τανός and references, v. Thumb, Griech. Sprache im Zeitalter d. Hellenismus, p. 91
 τάρσεν, Ax. v. τραβῶ
 τάρτι, Ph. v. Turk. derd
 τασαλούς, Ph. v. Turk. tassale
 τάσι, Ul. Afs. v. Turk. tas
 τασλάτσε, Ul., τασλάτσεν da, Ar. v. Turk. tasalanmaq
 τασύ, Capp. v. ταχύ
 τανάς, dadás, father, Ph.—dadás, Tsh. § 280. A Pontic word, v. § 391
 τάλι, Ph. § 172
 [ταύρος, bull.]—In Capp. the dimin. ταβρί, Gh. Phl. and (Val. p. 21) Ar. τανός, Ph., etc. v. Turk. tasvir
 ταχλαδίω, Ph.—v. Turk. taqlah
 ταχτά, Del., ταχταλός, Ph. v. Turk. takhta
 τάχτι, 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*
 τεγήρα, Ph. v. Turk. daire
 τεδέ, this, or in this way, Ph.
 τεές, these, Silli. From τιάς, § 29
 τεζέ, Ar. v. Turk. taze
 τεβος, Ul. v. τείχος
 τειρήθεται, Ph. v. φθειρίζω
 τεϊδγα, to-morrow, Ul. Probably τα(χ)ύ (q.v.) + the dimin. ending seen in λιδκο (= δλιγος). For a changing to ε, v. § 66
 τείχος, wall.—In Capp. τείχος, Fer. Ax. (decl. 130), δειχος, Pot., τείχους (decl. § 133), Mis., τολους, Sem. (N. K.), τείβος, Ul., δούχος (decl. § 140), Ar.—δειχος (§ 256), Ph., and δούχους (§§ 9, 18), Silli, both masc. like τείχος in M. Gr.
 τεκέ, Phl. v. Turk. tekke
 τεκελεμές, Ph. v. Turk. tekellum
 τεκέρα, Ph. In text on p. 476, l. 23 explained as *dish* (either *food* or *plate*). Possibly Turk. teker, , *wheel*, from the circular form of a dish
 τεκλιφ(ι), Gh. Ph. v. Turk. tekliif [τέκνον, child.].—τέκνους, gen. sg. τεκνοῦ, pl. τέκνα, gen. pl. τεκνώ, Silli
 τεδά, such, Silli. τεδά παιρ. M. Gr. τέτοιος
 τέλ, Capp. v. Turk. tel
 τελέφι, Ph. v. Turk. telef
 τεμενάχ, τεμάναχ, τεμαλάχ, Ul., etc. v. Turk. temenna
 τεμίσαι, heat, Tsh. Probably Turk. temmuz, , July
 τεμβίχ, τεμβιδλι, Ul. v. Turk. tembih
 τενηέρης, Pot., etc. v. Turk. tenjire
 τευδεμένο, Ph. v. δενδάγω
 τεό, Fer. v. θεός
 τεπέ, Ph. v. Turk. tepe
 τεπεκόζης, 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. τερέτριον comes at Mis. τελέτρι
 τέρκι, Ph., τερκι, Silli. v. Turk. terki
 τερ(δ)ής, Ph. v. Turk. terzi
 τέσσερα, 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
 τερέ. Voc. γαβρού μ τερέ, mother dear, Del.

[Τετράδη, Wednesday.].—In Capp. Τετράχ. Gh., Τετράρ (§ 83), Ar.
 τεχλικαλόδα, Del. v. Turk. tehlikeli
 τεχπεδέν, at once(?), Phl. Clearly Turkish. used in text on p. 430, l. 20
 τζάγκαρ, Ph. § 172
 τζάκρ, τζαχρ, τζακρό· τροχός, κάλας. Kar., spelling with initial c', gives this apparently as Cappadocian (Lag. p. 65, who changes the initial to τζ. the sound being probably ε). Probably the Armenian ճախր, *turning*, which is Persian ճարհ, چرخ (Hübischmann, page 186). This appears in Turkish, but the Capp. word is from ճախր rather than from ճարհ. r. § 377
 Τηφουτιούν, gen. pl., of the Jews, in Ph. Gospel (Lag. p. 13), § 303. Tshifut, Turk. , is a vulgar term for Jew in Turkey
 τρηεβή, dawn, or adv. in the morning, Ph. It would seem to be from τρη αύγη(ν), but v. εβιδζα
 τρηεβιδζα, dawn, or more usually adv. in the morning, Ph. Afs. *Τέ τρηεβιδζα, next morning*, Ph. For derivation from τρη αύγιτσα, v. εβιδζα
 τί, Ph. v. αὔρι
 τι, Ph., etc. v. di
 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
 τίγγιρ, Sin. § 172
 τικτιέσε, 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. (?τιχτιέσε)
 τιλαδίζω, Ph., etc. v. Turk. dilemek
 τιλερίζω, Ph., etc. v. Turk. dilemek
 τιλιμι, Ph. v. Turk. dilim
 τιλισιμε, Ph. v. Turk. tölösöm
 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, göl-peri-ισσα, from Turk. , göl, lake, and , peri, fairy, especially as the heroine of the similar tale given by Grégoire (B.C.H. xxxiii, p. 158) is a water-fairy called Κουλέρισα or Κουλεριτσα
 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.* τιμάρεψα, *tended, nursed.* The *pres.* τιμαρέω is given by Arkh.
- τιμή, *price,* Ph.
- [τινάσσω, *I shake.*]—*Impf.* 3 *pl.* τινάγανε (§ 334), *aor.* 3 *pl.* τινάξανε, Ph.—*Cf.* δυναχόης
- τίσκε, Ph. *v.* Turk. tabqa
- τίσκο, *subst., what?* Ph. Tah., § 318. Μό το τίσκο á vás; *with what will you plough?* Ph. τίσκο πουάς; *what do you sell?* Tah.
- τίσος, *dfbos, nothing,* Ph.
- τίς; *who?* In Capp. τίς (τίς), *neut.* τί, but ός, όά at Ar. Del. Gh. At Fer. όίς and τίς are both used, § 83. Decl. § 188. For *είνα*=*είς τίνα*, Pot., § 102.—At Ph. τίς, τίς, *m. f.*, but πό is used instead of τί. Decl. § 319.—At Silli όίς, *neut.* όό (§§ 12, 32)
- τίχαλο, τίχала; *how? what sort of?* Sin. (Arkh. p. 271), τίχαλ, Fer. (Krinop. p. 68). τίγαλα, δίγαλα, Ax., τιαλα, Mis., τιαλ, Mal., έιαλα, έίχαλο, Del., έίγαλ, Gh. Of the τίχαρο which Arkh. (*l.c.*) says is used in Capp. except at Sin. I heard no trace. Τίαν, Mis., in the sentence τίαν νά δου βγάλου; is τιαλ with the λ assimilated to the ν following. At Ul. τια σεράνδα νδα (text on p. 364, l. 18) means *for they are 40*, and τια may be for τί(χ)αλ, with the λ assimilated.—Krinop. derives from τί, *what*, and Turk. hal, حال, *condition*
- τινε, *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 ήρον, *since he was.* So too μί το, *whilst,* Del., § 189.—At Silli όπ τ' ήρα, *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. *sg.* του (dov). For the *sg.* also τα is sometimes, but rarely, used. In άς ο τρανήσω, 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
- τογάς, Phl. *v.* Turk. du'a
- τόλι, Afs. *v.* Turk. dolu
- τουβέλ, Ph. *v.* Turk. tembel
- τόν, (τόν, τόμ, τό), *when.*—Capp., Mis. Sil. Ax. Ar. Phl.
- τόνγι, *when,* Del. *l.c.* τόν + Turk. ki
- τοπάλ, Mis., τοπαλαδῆ, Ul. *v.* Turk. topal
- τοπλάτσα, Capp. Ph. *v.* Turk. toplamaq
- 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. 18) for *instead*, like the Turk. yerina. *v.* § 381
- τοπούς, Ul. *v.* Turk. topuz
- τοπρά, Ph. *v.* Turk. torba
- τοράό, Del. *v.* Turk. toqat
- τορβά, Phl. *v.* Turk. torba
- τός, Capp. *v.* Turk. toz
- τότε, *then.* Capp., Gh., τότες, Del. Ax. Sil., τότε, Mal.—τότι (§ 12), Silli
- τού, *indecl. relative* like M. Gr. του, Del. and Ph. Afs. § 320
- τουκάνι, Ph., etc. *v.* Turk. dukkian
- τουκανής, Ph. *v.* Turk. dukkianji
- τουλού, Ph. *v.* Turk. dolu
- τουλούμμα, Sil. *v.* Turk. tulum
- τουλουσουμλού χτου, Gh. *v.* Turk. tölösüm
- τούμι, *whole, complete,* Ph. ? Turk. tamm, تام
- τουνε, *doune, possessive,* Ph. § 313
- τουνονρjουλούκι, σο τ., *with a proposal of marriage,* Tah., text on p. 568, l. 7. Probably to be written τούν ούρjουλούκι, and from Turk. düyün, دوكون, *wedding*, and arzu, آرزو, *desire* + leq, لق
- τουन्दούρ, 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 (Sil.), § 131 (Mis. Τούρκους), § 134 (Ul.), § 139 (Ar.), § 146 (Fer. Τούρκο).—άν Δούρκος, Ph.
- τουρούμι, Afs. *v.* Turk. tulum
- τουρσίδ, Phl. *v.* Turk. türsü
- τούς, τούς, dócs, dóύς, *what?* Ph. Afs. *Indeclinable adjectival relative, meaning also how?* § 319
- τους, *possessive,* Silli, § 23
- τούτι, Ph. *v.* Turk. tut
- τούτλι, Mal. § 172
- τούτος, *this.* Only at Silli in any fulness, § 27.—In Capp. only *pl.* έτούτα, Del. Ax. Pot., ιτούτα, Mal. Mis. of all genders (§ 186), and the genitive forms used as possessives, § 183.—At Ph. genitive used as possessive, and at Kis. έτούτα τι νομάτοι, *acc. pl. masc.*, § 316

τουτά, *thus*, Silli

τουφάνκι, Ph. v. Turk. tüfenk

τουχάφ, Del. v. Turk. tuhaf

τόχτο, a dry measure used for corn, Ph.

Kar. (Lag. p. 65) gives τόχτι and for the half, μυτόχτι

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, *opt. άρσεν* (§ 101) in text

on p. 896, l. 6, Ax., *pass. aor.* 3 *pl.*

ταβρίραν (§ 88), Ar.—*Pres.* ταβρῶ, *-εις*

(§ 823), 2 *sg.* ἴδ ταβρεί με (§ 280),

impv. τάβρει (§ 350), *aor.* τάβρησα,

Ph.—For ταυρῶ v. Hatzidákis in

'Αθηναίων, I, p. 424

[τραγουδι, *song*.]—The classical form with

ω, where M. Gr. has ου, is preserved;

Capp. τραγῶρ, 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-

δισσε, Ax.) the ω of the anc. form is

preserved. The forms vary with the

treatment of δ (§§ 86–96).—*Pres.*

τραγωδῶ or τρογωδῶ (§ 65), Del.,

τραγωρῶ (§ 200) Gh., *trouwdῶ* (§§ 65,

91) Ul., all as *-άω* verb. *Impf.* Phl.

§ 208, Ul. § 210, Gh. § 214. *Aor.* τρα-

γῶδσα, Del., τραγῶρσα, Gh., τρωῖτσα,

Ul., τραγῶσα (§ 101), Phl.—τραγρῶ,

-ῆς (§ 35), *impf.* § 38, *aor.* τράρησα,

Silli

τραγρῶ, Silli. v. τραγουδῶ

τραῖ, Mis. v. ράχις

τρανώ, *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 τρανώ, Ul. Gh. Ax. Mal. (§ 191),

Phl. Sil. An. Pot. *dranῶ* is commoner

at Fer. Ar. Sem. *ranῶ* (§ 101), Del.

Mis., rare at Ar. *Impf.* Pot. § 204,

An. § 205, Sil. § 206, Ax. § 209, Ul.

§ 210, Mis. § 211, Fer. § 215. *Aor.*

passim, τράνσα, *subj.* τρανήσω.—τρανώ,

-νῆς, 3 *pl.* τρανούσου (§ 9), *impf.* § 40,

aor. subj. 3 *sg.* τρανήση, Silli.—For

derivation Hatzidákis ('Αθηναί, xii,

p. 486) connects it with τρανός, τρανίζω

and quotes the Cretan *δναντρανίζω*

= *αναβλέπω*

[τραπέζι, *table*.]—Capp. *τραπέξ*, Mal.—

τραπέξι, *δραπέξι* and dimin. *τραπε-*

ζῆκκο, Ph.

τραχαριέρ, *hairy*, Ph. Given by Grégoire,

B. C. H. xxxiii, p. 151

τραχηλιά, *collar*, Sin. (Ark. p. 271).—

τραδλιά, Silli

τρέξ, Phl. Sil. v. ράχις

τρέχω, *I run*.—Capp. *pres.* at Ax. (§ 62),

Phl. Pot. 3 *sg.* τρέχων, Del. as from

pres. τρέχων. Cf. φάγησ from φάγων

(= *φάζω*). 3 *pl.* τρέγνε, Ax., *impf.*

Pot. § 204, *aor.* έτρεφα, Ar. Ax.—

Pres. τρέχου, *impv.* τρέχα, Silli

τρία, *three*. In Capp. and Ph. only the

neut. *τρία* is used, as *adj.* have no

difference of gender, § 307.—At Silli

τρέις, *τριά*, *gen.* τριῶ

[τριάντα, *thirty*.]—τριάντα, Capp. Ph.,

§ 307

[τριβῶ, *I rub, thresh grain*.]—*Aor.*

έτριβα, έδριβα, Ph.

τρίκακα, Sin. § 172

τρίκωμο, Ph. § 172

τρισω, *va* and *ετρισε*, Ph. *Aorist*, mean-

ing *shake (a tree)*

τρίττι, *τριτί*, Ph. Mal. § 172

[τρίτος, *third*.]—In Capp. *τρίτα*, Sil.

Pot.

τρογωδῶ, Del. v. τραγωδῶ

τρόθ, *pl.* τρόθια, *thread of a tassel*, Del.

τροί, Mis. v. τροχός

τροπιάζεσαι, Ax. v. *εντρέπομαι*

τρόδα, Phl. v. τροχός

[τροχός, *wheel*.]—In Capp. the dim.

τρόχι is used, often meaning the stone

wheel-shaped doors used in the cata-

combs below the houses (*v.* p. 15).

Forms are: *τρόχι*, *τροίχι*, *τροῖ*, *pl.*

τρόχια, Ax., *τροί*, *pl.* *τρόγια*, Mis. (§ 62)

and *pl.* *τρόδα*, Phl.

τρουδῶ, Ul. v. τραγουδῶ

[τρυπί, *hole*.]—In Capp. *τυρπί*, Del. Gh.

Mis. Pot., *τυρπή* (Krinop. p. 65),

Fer., *τύρπι*, *pl.* *τύρπια*, Mal. The

word is used of the rock-cut dwellings.

—*τρυπί* (*drubi*), Ph. Als.

[τρυπῶ, *I pierce*.]—Capp. *aor.* 3 *sg.*

δύρπισέν do, Ar. with metathesis of

ρυ (§ 104) and *δ* for *τ* (§ 83).

[τρυφερός, *delicate*.]—*τυφερό* (N. K.), Ar.

and (Krinop. p. 65), Fer. § 103. Kar.

(Lag. 64) has for Mis. and Phl. *τεβερό-*

βεβεργμένος, which the Phárasa use

of *τρυφερός*: *υγρός*, *ρευσιός* leads him

to connect with this word. So Arkh.

(p. 275) has *τυφερός*: *τρυφερός*, Sin.

and *τεβερός*: *εδαφος* *μαλακόν υγρόν*,

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, φῆγ, φῆμ, φῆτ,

φῆν(ε), *passim*. 3 *sg.* φάιχ (§ 62), Ax.

Phl., 1 *sg.* *δς* το φάγω (§ 65), Ul.—τρώγω,

impf. τρώγκα (§ 335), *aor.* έφαγα, 3 *sg.*

- ἐφαίν da, ἔφεν da, Ph. ἐφαίν, Tah., ἐφαίνι, Afs. *Aor. subj.* φά(γ)ω, Ph., φάου, Kis. 1 pl. ἀφάμες (§ 321), Ph., ἱππρ. Ph. § 351.—*τρόγου, 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 (Arkh. p. 272), Sin., δακώνω, Del., σακώνω, Ul., 3 sg. σακώνω dou, Mal., *aor.* τσάκωσα, Mal., σάκωσα, Gh. Del. Ax., δάκωσα, Del. Sil. Pot., *aor. subj.* 2 sg. σακώης, Del., *pass. pres.* 3 sg. σακούται, Gh., *aor.* 3 sg. τσακώθη, Del., *partic.* τσακόμενο, Del.—*Pres.* τσακώει, *aor.* τσάξεν da, Ph.—*Pres.* δακώνου, *aor.* δάκουσα (§ 49), Silli
- [τσαμπι, grape.]—]αμπι, bunch of grapes, Silli
- τσανεύω, *I become mad*. Quoted for Fer. (Krin. p. 64), Sil. (Pharasop. p. 125) and with τσανίζω for Sin. (Arkh. p. 272). —τσανέβομαι, *I play (as a child)*, ἱππρ. 3 pl. τσανεούσασαι, Ph. Kar. gives for Ph. τσανίζω μωραίνομαι and τσανεύω εὐθυμῶ (Lag. p. 67).—δανέβγο, Silli
- τσανό, mad. In Capp. τσανό or σανό, Del., τσανός, Fer. (Krinop. p. 64), τσανός, Sil. (Pharasop. p. 125), τσανός, Sin. (Arkh. p. 272, who says that in Pontos and elsewhere in Capp. ζαντός 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 Arkh. (p. 273) who derives from ἐξώφλοιαν.—*Acc. pl.* τις τσέφοι (§ 270), nutshells, Ph.
- τσικνα (anc. κνισα), smell of burning, smoke, Sin. (Arkh. p. 273), Sil. (Pharasop. p. 125). I record δικνα, smoke, Gh. Mis. Sil.
- τσικί, clay cooking pot, Sin. (Arkh. p. 273), τσηκι, Fer. (Krinop. p. 64). This is probably pronounced δικί, which at Ph. would be δέκι or jéki, and therefore this word may be taken as the origin of the Ph. jουκι, dimin. jουβόκκο, clay cooking-pot. With the dimin. ending -όπων (§ 389) there are the Capp. forms τσικόπο and, with metathesis, τσιπόκο (Fer. Krinop. p. 64, and Sin. Arkh. p. 273). This form with metathesis appears in Arkh.'s cibok = ποτήριον for Bagdaonia, and Kar.'s τζιβόκ (pronounced διβόκ) for Mis. Phl. Gh. and elsewhere in Capp., but not Phάrasa (Lag. p. 66)
- [τσιριζώ, *I cry*, generally of animals' noises.]—For Sin. Arkh. (p. 274) gives τζιριζώ· συριζώ, κρανιάζω, and τσιρικτής· τέττιξ.—*Pres.* τσιράγω, δζιράγω, ἱππρ. τσιράγκα, *aor.* τσιρίξα, ζιρίξα, Ph., *aor.* 3 sg. τσιριζωι, Afs.
- τσιτσιζώ, *I swallow, suck down*, Sin. (Arkh. p. 274).—At Ph. *aor. subj.* 3 sg. δζιδζήση (of ox grazing)
- τσιώσε, 3 sg. *aor.*, rose up (of a star, sun, etc.), Ph. Kar. (Lag. p. 66) gives the *pres.* τζιόνω (τζ=δ), and the phrase τζιώσεν 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 ὑψηλώνω, which at Ph. would appear as *pres.* ψήνωω, *aor.* ψήωσα, with ts for ps
- τσόλια, neut. pl., clothes.—In Capp. at Mal. Phl. Pot. and Arkh. says (Sin. p. 275) that it, or τσούλια, is used everywhere except at Ph. It takes the place of M. Gr. ρούχα, q.v. ? Turk. öül, q.v.
- τσόπλα, rocket, Mal., δόπλα, Phl. Arkh. (p. 274) gives τσιόπα, Sin., and τζόπλα, 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. τυλιχων, Ax. v. δυλιγάρ, *epides*, Ar.
- τύρα, Capp. v. θύρα
- τυρπι, Capp. v. τριπί
- [τυφλός, blind.]—Capp. τυφλό, Ax., δυφλό, Del. Gh. Before subst. verb, § 248
- τύκίανω, Silli, etc. v. Turk. dukkian
- τύδαρος, Phl. v. Turk. tüjjar
- τύρπι, Mal. v. τριπί
- τύφέκ, Capp. v. Turk. tüfenk
- τυρώ, Fer. v. θεωρώ
- d
- dá for νά τα, Ph., etc.
- δαγαρjόχι, Ph. v. Turk. dogharjeç
- δαγουδίσ, Del. v. Turk. daghetmaq
- daghəldoın, etc., Capp. v. Turk. daghelmaq
- daghedw, etc., Capp. v. Turk. daghetmaq
- dái, dáγτι, dag, Ph. Pl. τρια νδάγτια. v. Turk. tai
- dáγτια, 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.

- δαυβλάς, Afs. v. Turk. damla
 δανά, Silli. v. Turk. dana
 δανιστοῦμε, Phl., etc. v. Turk. danəð-
 maq
 δαυίξ, Gh., etc. v. Turk. deniz
 δάq, Fer. v. Turk. dudaq
 δαρνάδε, Ph. v. Turk. δαρνῶ
 δάρτι, Ph. v. Turk. dərđ
 δαρόλσα, δαρόλδιμα, Ul. v. Turk. darəl-
 maq
 δάσκαλος, Capp. v. δάσκαλος
 δαδλοῦθῶ τ, Phl. v. Turk. taşloq
 δάδτι, δάδδι, Ph. v. Turk. taşt
 δαδάς, Ph. Tsh. v. τατάς
 δαδί, Gh. Ar. Silli. v. δαδί
 δαφῶν, Ul. v. Turk. tavşan
 δαχά, Del. v. Turk. daha
 δαχτύλ, Capp. v. δάχτυλον
 δε, Ax. v. Turk. de
 δεβέ, Capp. v. Turk. deve
 δεβεΐης, Capp. v. Turk. deveji
 δεβένι, Afs. v. Turk. tavan
 δέβι, Capp. Ph. v. Turk. dev
 δεζιρῶ, Phl. v. Turk. devirmek
 δεβρέ, Phl. v. Turk. devr
 δεβριλουόδα, Phl. v. Turk. devirmek
 δεβρίξ, Capp., etc. v. Turk. derviş
 δεγί, Capp. Silli. v. Turk. deyi
 δεεκά, indecl. demonstr., *that*, Ul. δεεκά
 το δερέ, *that valley*. v. § 186
 δετ, Capp. Ph. v. Turk. deyi
 δεϊρμενΐης, Capp. Ph. v. Turk. deir-
 menji
 δεῖσαν, aor. 3 pl. In an Ax. text (p. 390,
 l. 4) explained as ἐμάλλωσαν, *com-
 plained*
 δεκινῶ, demonstr., *that*, Ul.
 δεκιά, then, Silli
 δεκιού, *these*, Mal. With softened κ,
 δεκού, Mis. v. § 78
 δεδέ, *there*, Ul. κάτ δεδέ, ἐπάν δεδέ
 δελάλι, Ph. v. Turk. dellal
 δέλικα, Ul. v. Turk. delik
 δελιγανου, Ar., δελιγανούς, Ph., etc. v.
 Turk. deliganelo
 δέλουμαι, *I walk about*. Recorded at
 Pot. and aor. subj. 3 sg. δελαστῆ, Phl.
 For Sin. τελάξω περιφέρω (Ark.
 p. 270).—δέλλουμου or δελλάνουμου,
 with the same meaning, *impf.* § 44,
 Silli
 δεμέκ, Capp. Ph. v. Turk. demek
 δεμιρίνας, Del. v. Turk. demir
 δεμβέλης, Silli. v. Turk. tembel
 δενέ, Capp. v. Turk. dane
 δενδάγω, -δάς, *I lean*, trans. and intrans.
 aor. δένσα, *partic. pass.* τενδεμένο, Ph.
 δεργίξ, *devis*, etc., Capp. v. Turk. deniz
 δεπέ, Silli. v. Turk. tepe
 δερά, *here*, Silli
 δερβίδης, Ph. v. Turk. derviş
 δερέ, *now*. In Capp. Del. Ul. Ax.
 δερέ, Capp. v. Turk. dere
 δερί, Capp. v. Turk. deri
 δεριά, then, Ar.
 δερίης, Silli. v. Turk. derin
 δερούσκαμ, *adv.* *this moment*, Ax.
 δεστών, Ul. From the context (p. 352
 l. 28) it means *trial, test*
 δεστέρον, *afterwards*, Ph. Tsh.
 δέφ, Capp. v. Turk. dev
 δεχά, *interj.*, *behold!* Phl.
 δζάλτσα, aor., Ph., in text (p. 504, l. 22
 meaning *I exposed (a child)*. *Impf.*
 ντζάλ τα, aor. subj. δζαλήσω. In
 Arkhélaos Ph. text (p. 137) is ζάλομαι
 την σπάτα, *we lost the way*, which
 Thumb (*Handbuch*, 2nd ed. p. 298)
 reprints, giving ζαλίω, *I perplex*,
confuse
 δζελέ, την, dirt, Ph. Kar. (Lag. p. 66)
 gives τζελέ, Ph. and elsewhere τζίλια,
the droppings of birds
 δζιράγω, Ph. v. τσιρίω
 δζιδζήση, Ph. v. τσιτσιζω
 δι (rarely τι), *particle used after the*
verb λέγω (q.v.) at Ph., etc., to in-
troduce reported speech, generally
followed by κι (v. Turk. ki). It is
 probably from *δρι*
 διβίτι, Ph. v. Turk. divit
 διβλέκμα, *melons*, Ax.
 διβόλ, *large sack for carrying chaff*, Ar.
 διέρι, Afs. v. *ιτέρι*
 διζγίν, Del. v. Turk. dizgin
 δίκ, δίκσε, Ul. v. Turk. dikmek
 δικέκμα, Del. v. Turk. diken
 διλαιδίξω, Ph. v. Turk. dilemek
 διλέσω, *I nourish*.—Capp. *pres.* Del.,
impf. διλεβα, Ar., aor. ἐδλεβέν δα,
 Del. Ar., aor. subj. 1 pl. διλέψουμ.
 Gh.—Aor. 3 sg. διλέτσε, *he fed sheep*.
 Ph.—Kar. (Lag. p. 64) gives τιλέω
 and for Ph. ζουλέω
 διλενΐης, Ar. v. Turk. dilenji
 διλεδίξω, Ph., etc. v. Turk. dilemek
 διλλωμα, Phl. v. Turk. dilim
 διλκίς, Ar., διλκι, Ul. v. Turk. tilki
 διδάδι, διδάδι, Ax. Unknown word in text
 on p. 394, l. 18
 δίνω, Capp. v. δίνω
 διρέκ, Sil. v. Turk. direk
 διρέμ, Ul. v. Turk. dirhem
 διρίλσεν, Del. v. Turk. dirilmek
 δι(ρ)λέβου, Silli. v. Turk. dilemek
 δίτζι, Mal., δία, Ph. § 172
 δο, da, *passim*. v. το, τα
 δοβά, Phl. v. Turk. du'a
 δοβγάτι, Ph. v. Turk. dovlet
 δογμέξ, Ph. v. Turk. döime
 δογράδοξεν, Del. v. Turk. doghramaq
 δογρού, Silli. v. Turk. doghru
 δολάνανιξε, Ul. v. Turk. dolanmaq
 δολάω, Capp. v. Turk. dolap

ιμπορω, Del., etc. *v.* ημπορώ
 ξάνα, Tsh., etc., doǵanda, Ph., etc.
v. Turk. doǵsan
 ωτη, Ph. *v.* Turk. dost
 υβάρ, Capp. *v.* Turk. duvar
 υζάχ, Del. *v.* Turk. duzaq
 ύλ, Ul., doύλη, Tsh. *v.* Turk. dul
 υλάπ, Phl., δουλάβι, Silli. *v.* Turk.
 dolap
 υλγέρ, etc., Ph. *v.* Turk. dulger
 ουμά, Capp. *v.* Turk. dūnya
 υρλανδούριζαν 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, doύς, Ph. *v.* τοός
 ουδμένο, Ph., etc. *v.* Turk. dūşman
 ογυδδάν, Ul., etc. *v.* Turk. dōyüşmek
 ογυδδák, Del. *v.* Turk. dōkūlmek
 οδέγι, Ul. *v.* Turk. dūšek
 οδεδís, Tsh., etc. *v.* Turk. dōšemek
 ρανώ, Capp. *v.* τρανώ
 ράση, Ph. *v.* ράχις
 ριβίονα, Ph. Unknown word, p. 516,
 l. 12
 ύξένια, Phl. *v.* Turk. dūzen
 ύξύλδα, etc., Ul. *v.* Turk. dūzūlmek
 ύπρωδ, Silli. *v.* Turk. tōbqe
 ύψυδδώ, Capp. Silli, etc. *v.* Turk.
 dūşūnmek
 ύδύρσσε, Ul. *v.* Turk. dūşūrmek
 ύδύκ, Phl., etc. *v.* Turk. dūdūk
 ύώνου, Silli. *v.* δίνω
 ύορμάνσεν, Phl. *v.* Turk. dermaşmaq

υ

ιός, son.—At Ph. (§ 292) and Silli υίός.
 In Capp. the word is supplanted by
 παιδί
 ύλακτώ, *I bark*.—Arkh. (p. 249) gives
 λιάτω· ύλακτώ, and from Del. I record
 λέζω, *impf.* θλεζα, *aor. subj.* 2 *sg.* να
 λέξης. This -ζω pres. is a new forma-
 tion from the aor. in -ξα (§ 192).—At
 Afs. να ύλέθη, *aor. subj.* 3 *sg.*, of an
 eagle's cry. *v.* § 400
 ύλιστήρ, strainer, Sil. Arkh. (p. 276) gives
 ύλιστήρι for Sin. M. Gr. ύλιστήριον
 [ύλι, ploughshare].—In Capp. γυνι, Gh.
 Ar. Ul. Mis.
 ύνά(γ)ω, Ph. *v.* πηγαινω
 [ύπανδρεύω, *I give in marriage*].—Only
 recorded at Pot., να πανδρέψω and
aor. pass. να πανδρέφθη, and once at
 Ph., να πανδρέψετε. The usual word
 at Ph. is παραδώ, *q. v.*
 ύπνος, sleep.—Capp. and Ph. For Capp.
 decl. *v.* §§ 120 (Pot.) and 142 (Ar.).—
 ύπνόνους, Silli. Cf. ύπνώνω
 [ύπνώνω, *I sleep*].—Capp. only *aor.*
 ύπνωσα, Ax., Phl., γ)ύπνωσα, Ul. re-

corded, and ύπνωσε=άπέθανεν (επι-
 λερωμένω), given for Ar. by Val.
 (p. 22). The Ul. text on p. 382 shews
 a contrast in meaning between ύπνώνω
 and κοιμούμαι.—At Ph. it takes the
 place of κοιμούμαι. *Pres.* πνώνω, 3 *pl.*
 πνούνε (§ 328), *impf.* πνώνκα, *aor.*
 ύπνωσα, *aor. subj.* §§ 251, 348. *v.* § 400
 ύρέβω, όρεμα, Ph., etc. *v.* γυρεύω
 ύρίζομαι, Del., etc. *v.* γυρίζω
 [ύστερα, afterwards].—In Capp. only ύστε-
 ρις, Ax., the Turk. sonra being used.
 —At Ph. rare, στέρου (*q. v.*) being the
 common word.—ύστέρ, ύστεριμάς, ύστε-
 ριανάς, Silli
 [ύφαίνω, *I weave*].—*Pres.* 3 *pl.* φανώνου
 da, *aor.* 3 *sg.* έφανω, Kis.
 [ύψηλός, high].—Capp., ψελός (§ 69), Gh.
 —ψεό, Ph., §§ 257, 269

υ

ύζερέκδεν, Ul., ύζέ, Del. *v.* Turk.
 yūzmek, to swim
 ύζδά, Ul. *v.* Turk. yūz, face
 ύκάζ, Fer. *v.* Turk. öküz
 ύδ, Gh. *v.* Turk. üd
 ύδβαδλό, Ul. *v.* Turk. üd
 ύδωυζή, Ar. *v.* Turk. üdünjü
 ύρκελενδά, Ul. *v.* Turk. örkemek

φ

φαγητά, victuals, Pot.

[φαγι, food].—In Capp. φαί, Ul. Pot.
 Krinop. for Fer. (p. 65) says that φαγι
 means not food but broth (ζωμός,
 σουπα). Arkh. for Sin. gives both
 meanings (p. 276).—φαί, *pl.* φατα,
 Ph. The beginning of Ph. 6 (p. 486,
 l. 4) shews that here too it means
 something liquid. Cf. also φατα δαι
 ψωμια in Ph. 24 (p. 546, l. 14)
 φαγίζω, *I give to eat*, a word made on
 the model of πορίζω and ταιγίζω and
 quoted by Hatzidakis (Φιλ. Έρ.
 p. 5) for Thrace. For Pontos Oeo-
 nomides (Lautl. d. Pont. p. 91) gives
 φάζω.—In Capp. *pres.* φαγίζω, Sin.
 (Arkh. p. 276) and Ar. (Val. p. 22).
Impf. 3 *sg.* φάζεν da έμås, gave them
 to us to eat, Phl., text on p. 478,
 l. 1, where φάζεν is for τφάγιζεν, *or.*
 φάισα τα, *subj.* 2 *sg.* φαγίς, Mal., in
 text on p. 404, ll. 12, 20
 φάγιμα, Silli. *v.* φάιμα
 φάγω, Del. Ul. *v.* σφάζω
 φάζεν da, Phl. *v.* φαγίζω
 φαί, Capp. Ph. *v.* φαγι
 φαίζω, *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, φαίσα
 da, *impv. pl.* φατσεδέ da, Ph.—Pro-

- bably the word is the same as φαγίω, *I give to eat*, and the common expression τρώγω ξόλο, *I am beaten*, has led to the new meaning
φάιμα, neut., *food*, Ph. and Silli. At Silli also φάγυμα
[φαίνομαι, I appear.]—Capp. pres. φάνεται, Phl. Síl., 3 pl. φαίνονται, Del., aor. 3 sg. φανέθην, Del., φανέρη, Ar., aor. subj. φανεθῶ, Síl.
φάισα τα, Mal. v. φαγίω
φαϊδά, Ph. Silli. v. Turk. faıda
[φακός, lentil.]—In Capp. the dim. φακούδι, Sin. (Arkh. p. 276), φακούδι, pl. -δια (§ 111), Mal., φακου, Mis., φακούτ (Krinop. p. 66), Fer. For δ, §§ 86—96
φάλ, Fer. Ar. v. σφαλώ
φαναίνου, Kis. v. ύφαινω
φανερώω, *I shew*.—In Capp. at Phl. φανεται, φανεθῶ, Capp. v. φαίνομαι [φαρμάκι, *poison*.]—φαρμάκ, Síl.
φασκιώνω, *I wrap in swaddling-clothes*, Sin. (Arkh. p. 276). Latin fascia. v. G. Meyer, *Neugr. Stud.* III, p. 68, and § 372
[φασούλι, haricot bean.]—φασούρ, Ar. [φάτην, *manger*.]—For Capp. Arkh. (p. 258) gives for Sin. τὸ παθινῆ and for Fer. πατινῆ. For Sil. Pharasop. (p. 122) has παθινῆ.—σημ παθινῆ, Afs.—Similar forms in Pontic are παθινῆ, παθινῆ, παθινῆ. v. Thumb, *Griech. Sprache im Zeitalter d. Hellenismus*, p. 81
φέβρου, Silli. v. φεύγω
[φέγγος (τὸ), light.]—In Capp. and Ph. used for the moon. Capp. φέγγος, Fer. Ar. (decl. § 142), Ax. Pot., φέγγος, Mis.—At Ph. ὁ φέγγος, and dim. φεγγούσκος, moon, moonlight, like κρούσκος (q.v.) and κρίος
φέγκαρ, Ph. § 172
φέγυ, Mal., φέγγυ, 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
φένγος, Capp. Ph. v. φέγγος
φεγγούσκος, Ph. v. φέγγος
φεργατι, *frigate*, Mal., in a song given by Pakhtikos, p. 27. Its form shows that it comes directly from the Turk. *fergatin*, and not from the Italian *fregata*. v. § 369
Φέρκα, name of a place. Kis.
φερμάν, Síl. v. Turk. ferman
[φέρνω, I carry.]—Capp. pres. φέρω, Mis. Phl. But the usual form is in -ίσκω (§ 198). So φερίσκω, Fer., φερίσκου or φερίγυ, 3 sg. φερίθη, Mal., and (Val. p. 22) φερίσκω, Ar. Impf. Ax. § 209, aor. ήφερα, passim, but έφερα, Ul. For Mis. Mal. and Phl. v. also εύρίσκω.—φερίνω (§ 380), impf. φερίσκα, and in text on p. 556, l. 29, μένω με, aor. ήφερα (§ 342), Ph.—φερίνω. Silli
φές, Capp., φέσα, Ph. v. Turk. fes
φέτι, Ph. v. Turk. fet-h
[φεύγω, I depart.]—Capp. pres. φέγγω (§ 192), Del. Phl. Síl., φέγγω (Alekt. p. 506), Fer., φέγγω (§ 80), Mal., 3 sg. φέχ, Ax., both to a form τφέγγω (§ 101), impf. Síl. § 206, aor. έφυγα is recorded, but έφυγα, Del. Ax. Síl., έφυγα (§ 80), Mal. Phl., έφυγα. Phl.—Aor. έφυ(γ)α, 1 sg. subj. ε φώ. Ph.—φέβγου, 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 παίνω being used for *I depart*
φήρω, Ph. v. άφήρω
[φθειρ, louse.]—The dimin. is used in Capp.; φτειρί, Sin. (Arkh. p. 277), φτειρ, Fer., φθειρ, pl. φθειρία, Gh.—Also at Ph., φτειρα, pl. -ρα.—At Silli φθειρα, formed directly, in spite of its fem. gender, from φθειρ.—In M. Gr. only ψειρα is used, in which the ψ comes from a contamination with ψύλλος. v. § 400
[φθειρίζω, M. Gr. ψειρίζω, I louse.]—Capp. aor. φθειρίσα, Ar., pass. pres. φθειρίζομαι (Arkh. p. 277), Sin.—Pass. pres. 3 sg. τειρίζεται (§ 281), Ph.
φθινόπωροv, autumn. v. μεθόπρωον
[φίδι, snake.]—In Capp. the form varies with the treatment of δ (§§ 86—96): φιδ, pl. φίδια, Pot., φιδ, pl. probably φίδια, Phl. Síl., φί(χ), pl. φίχια (§§ 91, 112), Ul., φίχ, pl. φια (§ 62), Ax., φίζ. pl. φίζια (§§ 90, 111), Sem. In όφειρ, pl. όφείρα (§ 111), Gh. Ar. the δ of όφειρ is preserved.—φίδι, Ph. Afs.—φίρα, pl. φίρα, Silli
φιλάν(ι), Capp. Ph. v. Turk. filan
φιλάνι, Ph., φιλάνι, Afs. v. Turk. fil-jan, filjan
φιλύρα, *lime-tree*, Silli
[φιλω, I kiss.]—Capp. aor. φιλσα, impv. φλα (§ 224), Del. Pass. pres. φιλεούμαι (§ 229), aor. φιλήθα, Síl.—Impv. φλει, Afs. Pass. aor. φιλήθα, Ph.—Pres. 3 sg. φιλᾶ (§ 35), impv. φίλητ (§ 49), Silli
φινεψα, Ph. v. βινεψα
φίνικος or φίνικα, pl. φίνικοζια, *ruppy*, Gh.
φιγαρέ, etc., Ul. v. Turk. fuğara
φικράλ, Del. v. φρόκαλορ
φιστάν, Síl. v. Turk. fistan

φκαγώρα, Ph. v. βγάζω
 φκακκούδες, Ph. v. πλακούτ
 φκαζί, Ph. v. γαζί
 φκάλ, Mis. v. φροκαλο(ν)
 φκάλ, Del. v. κεφάλι
 φκαλω, Ul., etc. v. φροκαλώ
 φκαυδάξη, Ph., etc. v. πλαυτάξω
 φκαδάει, Ph. v. πλάτανος
 φκίωρε or φκίωρες (the grammatical form is uncerntain), pine leaves, Kar. (Lag. p. 67). This Phárassa word Kar. derives from Latin *flos* with some probability: § 378. Cf. φκώνω for άπλώνω, etc. and § 274
 φκίωρσσα, Ax. v. εύκαιρώνω
 φκώνω, Ph. v. άπλώνω
 φδά(γ)ω, Del. v. φτειάνω
 φδαιρώνω, Ph. v. εύκαιρώνω
 φδάου, Silli. v. φτειάνω
 φδέρ, φδέρσα, Capp. v. φθείρ, φθειρίζω
 φδένδρι, Mis. v. βούκεντρον
 φδύνου, Silli, έφδύσα, Del. v. φτύνω
 φλαιδε, bark, skin of fruit, Ph. It is the dimin. of φλοός, the M. Gr. φλούδι
 φλορι, gold coin, Sil. φλουρι, Mal.
 φλοριονάς, άπο, made of gold, Sil. Adj.
 φλουρίνα, Pot.
 φξήση, Ph. v. αύξάνω
 φοβάς, coward, Ph. Pl. φοβάδες or φοβέαι, §§ 260, 294
 φόβος, fear. In Capp. *passim*. Decl. § 120 (Pot.), § 128 (Mal.), § 130 (Ax.), § 135 (Ul. φόος, gen. φοογού).—τό φόβε, Ph., in Gospel text (Lag. p. 18).—φόβου, Silli
 φοβούμαι, I am afraid.—Capp. *pres.* usually φοβούμαι, -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., φόγια, Ul.—φοβούμαι, -είσαι, Ph., φοβείμ, Tsh., φοείμ (§ 355), Kis., *impf.* Tah. (§§ 358, 359), *aor.* φοβήθα (§ 362), Tah., φοήθα, Kis.—φοβούμ or φοβούμου, -άσι (§ 51), *impf.* § 44, *aor.* φοβήσκα (§ 53), *aor. subj.* § 54, Silli
 φοείμαι, Kis. v. φοβούμαι
 φοκαλουής, broom-maker, Silli. Cf. φρόκαλο(ν), broom
 φοκαλώ, Silli. v. φροκαλώ
 φοκίλ, φόνιλο, Ar. v. σφονδίλι, σφόνδυλος
 φονά, when, Phl.
 φοόμαι, Ul. v. φοβούμαι
 φόος, Ul. v. φόβος
 φογαρά, Silli. v. Turk. fuğara
 φορά, time (three times, four times, etc.). So at Pot. and Ph. For the acc. pl.

the old form φοράς is preserved, e.g. τρία φοράς, Del. From this, φοράς is used for the sg.; ένα φοράς, Sil., ένα φοράς και ένα καιρός, once upon a time, Pot., κάθε φράς, Mal. At Mal. σημάφρα and at Afs. σέφφαρα, at one time, at one effort; both stand for εις την μιαν φορά. So too 'σ ά φορά, immediately, Ph. and in Ph. Gospel, St Luke xxii, 60 (Lag. p. 13) σάφορα.—At Silli, acc. pl. φοράς

[φορεσιά, dress].—In Capp. the pl. φορόδες at Fer. Ul. Mis. Arkh. (p. 276) says that at Fer. φοροξίς means unwashed clothes

φόρου, Ph., in πάνου φόρου, upwards. v. έπάνω

φορτώνω, I load.—Capp. *pres.* thus at Ax., *impf.* φορτώνιδικα (§ 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. φόρτωένδου, Mis., *subj.* 3 sg. φορτωχῆ, Ax.—*Aor.* φόρτωσα, *mid. pres.* φορτοῦμαι (§ 356), *impf.* § 358, *aor.* φορτώθα, *partic.* φορτωμένο, with child, Ph.—φορτώνου, *impf. act.* and *pass.* § 43, Silli

[φορώ, I wear].—Capp. The *pres.* φορώ is not recorded but may be presumed from the *impf.* φόρι(ν)α (§ 206) at Sil. φοραίνω, Ar. Ul. 3 sg. φορών, Mal. Phl. Sil., *impf.* φοραίνα (§ 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· κοινορός, Del., recorded by Kar. (Lag. p. 67), who connects it with Armenian p'oshi, dust, an old Armenian word according to Hübschmann (p. 501). v. § 377

φοσί, receptacle or bin cut in the rock in the rock-cut cellars (καταφύγια) of Capp. Recorded at Phl. For Sin. Arkh. (p. 277) has φωσί· λάκκος προς έναποθήκευσιν σίτου, Lat. fossa. So Oeconomidis for Pontic (Lautl. d. Pont. p. 189) gives φωσίν=fossa and φωσίω. The derivation is doubtful. φόσσα however is Byzantine, v. G. Meyer, *Neugr. Stud.* III, p. 72 and § 372

φοτέ, φότες, but generally with d, φόδες, whilst, Ph.—φοτίς, Afs.

φόδες, Ph. v. φοτές

φουκάλι, Ph. v. φρόκαλο(ν)

φουκάλε, Gh., etc. v. φροκαλώ

φουέ, Del. v. Turk. feöe

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 *διαταραστούμαι, θυμούμαι, μπιλώ, σιωπώ, i.e. I keep silent*. So too φουμίζω = κακίωνω (Val. p. 22), Ar. Krinop. (p. 66) derives from θυμούσθαι. I prefer to see in it χουμίζω, *I am angry, the Cretan ἀνεχουμίζω, -ομαι* (v. Xanthudhidhis, *Byz. Zeits.* 1907, p. 471), unless its primary meaning be *to be silent*, and it come from anc. εὔφημέω. For Ph. Arkh. gives φουμιάω.—I record aor. subj. 3 sg. να φουμίσω, Pot. Pernot, *Études*, i, p. 318 deals with a totally different φουμίζω φουκαρές, Capp., etc. v. Turk. fuqara [φούρνος, oven].—Acc. φούρνο 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 § 373

φουρούνη, Ph. v. Turk. furun

φουρούνης, Ph. v. Turk. furunjū

φουσαῖ, Phl. v. φυσῶ

φουσκώνω, 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 φουσκώνω βρέχω, and at Ph. I record aor. φούσκωσατε, *they became wet*

φράς, Mal. v. φορά

φρηκίσκα, Silli. v. ἀφηκρούμαι

[φροκάλο(ν), broom].—All the forms are from the dimin. φροκάλι. Thus φροκάλ, Del., φκάλ, Mis., and Arkh. (p. 276) gives for Sin. φκάλι and for Bagdaonia φροκάλ. For Sil. Pharasop. (p. 126) has φροκάλ.—φροκάλι, Afs., φουκάλι, Ph.

[φροκαλώ, *I sweep*].—In Capp. pres. φκαλώ given for Sin. by Arkh. (p. 276) who adds for Bagdaonia φροκαλώ. I record pres. φκαλώ, -εις, Ul., impf. φροκάλινα, Gh. § 214, φκαλιώσα, Ul. § 210, aor. 3 sg. φκάλσε, Ul., φουκάλσεν, Phl., subj. 2 sg. φκαλάης, Ar. (N.K.), impv. φκάλισε, Mis.—φροκαλάτω (§§ 250, 251, 327) and φροκαλώ, -εις, impf. § 338, aor. φροκαλάτσα, Ph.—φκαλώ, -εις (§ 85), Silli

φροκαλώ, Ph. v. φροκαλώ

φρύδι, eyebrow.—So at Ph. with pl. φρύδε.—In Capp. affected by the treatment of δ (§§ 86—96): φρύτ, pl. φρύγια (§ 112), Fer., pl. φρύμα, Ar.

φσάλ, Phl. v. σφαλώ

φσαώνω, Ph. v. σφαλώ

φσόνδνος, Ph. v. σφόνδνulos

φσοργάτος, Ph. v. σφοργάτος

φδάχ, boy, everywhere in Capp. Pl

φδέα, Ul. Ar., φδάγα, Sil., gen. sg.

φδεγχοῦ, Ul. § 66.—φδάχι, dimin.

φδόκκο, Ph.—Perhaps from Turk.

ušaḡ, اوشاق, 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-ušaḡ-lara, *the household,*

the boys of the house

φδόκκο, Ph. v. φδάχ

φταίνω, Ph. Afs. v. φτεινών

φτάμι, Ph. v. ὀφθαλμός

[φτάνω (φθάνω), *I reach*].—Aor. ἐφτασα

Ph.

φταρμί, pocket of a saddle-bag, Ph.

[φτεινών, *I do*].—Capp. θιάνω, Pot..

φδά(γ)ω (§§ 61, 67), Del. Arkh. gives

for Sin. (p. 236) θειάνω, φκίανω, and

Pharasop. (p. 126) for Sil. φκίανω.—

φταίνω, Ph. Afs., impf. φταίγκα, Ph.

—φθάνω, impf. § 38, Silli.—All used

as pres. in place of ποιῶ, q.v.

φτείρε(ι), Capp. Ph. v. φθειρ

[φτερινίζω, *I sprut*].—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

[φτίνω (anc. πτώ), *I spit*].—Capp. pres.

3 sg. φτίνω με, Phl., impf. 3 sg. ἐφτι-

νισκεν ἦν and aor. subj. 3 sg. φτί

(indic. therefore ἐφτίσα), Del.—φτί-

νον, Silli. Instead of φτίμα the subst.

is φτίζμα (i.e. τπίζμα) at Silli

[φτωχός, πτωχός, poor].—ὀφτωχό, Pot.

φυάγγω, Ph. v. φυλάττω

[φυλάττω, *I guard*].—The old form only

at Silli: pres. φυλάττω, impf. § 38.

aor. φυλάφα.—In Capp. and Ph. the

pres. is in -άγω or -άγω (§ 192).

Capp. φυάγγω, *I wait for*, Gh.,

φυάγγω, Ul. Phl., φυάκω, Fer.

(Krinop. p. 67), impf. 3 pl. φυάγγωτε,

Phl. § 208, aor. subj. φυάξω, Ul.—

Pres. φυάγγω, impf. φυαγνίγκα, φυα-

νίγκα (§§ 282, 336), aor. φύαφα, Ph.

Afs., impv. (§ 346) φυάξ τα, Tsh.,

φύαξε τα, Kis. For λ v. § 269

[φυλλάδα (φυλλάς), f., *leafage, pile of*

leaves].—φυλλάδα, pl. -δες, book, Gh.

Fer., § 180

[φύλλο(ν), leaf].—In Capp. φύλο, Az Phl.

—φύο, Ph., § 269

[φυσῶ (-ᾶ), *I blow*].—Capp. pres. 3 sg.

φουσαῖ, Phl.—Aor. φύσησα, Ph., pres.

3 sg. φυσᾶ, Tsh.

[*φύτεύω, I plant.*]—*Aor.* φύτεψα, Ph.
 [φυτό(ν, *plant.*)]—In Capp. the meaning is *vineyard*: thus φυτό (§ 150), Ar. Gh. and for Fer. Alekt. (p. 500) and Krinop. (p. 58) give φυτό· ὁ ἀμπελώων, and for Sin. Arkh. (p. 258) has φυτός, ὁ=νεώφυτος ἀμπελών
 [φύτρο(ν, *bud.*)]—φύτρος, *branch*, Ph.
 [φυτρώνω, *I grow up.*]—Capp. *aor.* 3 *sg.* ἐφύτρωσεν, Del., 3 *pl.* φύτρωσανε, Phl.
 φωδῖς, Del. *v.* φωτίζει
 [φωλεά, *φωλιά, nest.*]—Capp. φωλιά, Phl. Sil., φουλιά, Mal.—φωλά, Ph., § 260
 φώδκι, *whilst, when*, Del.
 [φωτίζει, *it becomes light, it gives light.*]—Capp. *pres.* φωτίζει, Ul. Phl., φωδῖς, Del., *aor.* ἐφώσεν, Del. φώτσεν, Ax. Phl.
 φωδάτε, *pres.* 2 *pl.*, *baptise*, Ph. Cf. ἐφώστετε, *Sie taufeten*, Oeconomides, (*Lautl. d. Pont.* p. 81), the Pontic φωτίζω, *I baptise*, with derivatives φωτισί, φωτισία, φώτισμα, φώτος, φωτιστικόν (Σβλλ. xiv, p. 289) and φώμα· αὐ ἐνδυμασία 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

Χ

χα, *particle* used before the subj. at Ph. to express the apodosis of an unfulfilled condition
 χαβαῖας, Ph. *v.* Turk. khoja
 χαβῖαρι, Ph. The phrase in the text on p. 478, l. 17 πώϊεν da χ. means *he killed him*. I translate *made mince-meat of him*
 χαβλαδῶ, Fer. *v.* Turk. havlamaq
 χάγια, Ul. *v.* χάνω
 χάνε, Ax. *v.* χάνω
 χαζιρλάτσανε, Ph., χαζερλάνδιζε, Ar., etc. *v.* Turk. hazerlanmaq
 χαζνός, Ph. Silli. *v.* Turk. Khazine
 χαῖ, *interjection*, Ah! Ph.
 χαϊβάν(ι, Capp., etc. *v.* Turk. haivan
 χαϊζί, Ph. *v.* Turk. hayiz
 Χαϊζί, *place-name*, Haffin, Kis.
 χαῖρ, Ph. *v.* Turk. khair
 χαῖρι, Ph., etc. *v.* Turk. khair
 χαίρετῶ, *I salute in greeting or farewell*. At Silli χαίρετῶ, χαίρετίζου. For χ *v.* § 14
 [χαίρομαι, *I am pleased.*]—Capp. χαίροζουμαι, Ar. (Val. p. 28).—δαίρομαι, *aor.* χάρα (§ 862), Ph.
 χάιτε, Capp. Ph. *v.* Turk. haide

χαῖαλέχ, Ul., etc. *v.* Turk. hajj
 χάλ, Capp. *v.* Turk. hal
 χάλα, Silli. *v.* Turk. khale
 χαλαγέσ, Ul. *v.* Turk. khalayeq
 χαλιά, Del., χαλίδα, Tsh. *v.* Turk. khale
 [χαλκίον, *cauldron.*]—χαλί, *pl.* χαλίια, Ph. Also δ χαλδί χαριένι, a *brass cauldron*
 χαῖάρια, *pl.*, Gh. Explained as *roof*
 [χαλνῶ, *I destroy.*]—Capp. *pres.* χαλάνω (§ 192), Del., *aor.* χάλασα, Del. Ax. Pot.—*Pres.* χαλάννου, *aor. subj.* 3 *sg.* χαλασῆ, Silli
 χαμάλ, Phl. *v.* Turk. hammal
 χαμάμι, Capp. Ph. *v.* Turk. hammam
 χαμαμῆ, Capp. *v.* Turk. hammamjə
 χαμαυβλαδίζει, Ph. *v.* Turk. hammam-lamaq
 χάν, *prep.*, *like*, Phl. M. Gr. σάν. As a conjunction, *if, when, as*, χάν is used for σάν also at Livisi. Examples occur in a text in Όμυρος, III (1875), pp. 161-169
 [χανδάκι, *trench.*]—In Capp. χαντέκι, Sin. (Arkh. p. 278), § 66.—χανδέκι, Ph.
 χάνε, Ph. *v.* Turk. khan
 χανίμα, Afs., Tsh. *v.* Turk. khanem
 χανῆς, Gh. *v.* Turk. khan
 χανούμσα, Ph. *v.* Turk. khanem
 χανούτε, *iron stone-mason's tool*, and verb χανουρεύω, 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.* έχασα, Ph.—*Pres.* χάννου, *aor.* έχασα and *impv.* § 49, Silli.—The *pass.*, meaning *I die*, is common in the aorist. In Capp. it varies with the treatment of θ (§§ 86-96): χάγια (§§ 91, 239), Ul., 3 *sg.* χάνε, Ax., χάν, χάνη, Phl., χάτη(ν and subj. χανῆ, Fer., χάχη (§ 89), Gh.—*Aor.* χάθα (§ 362), Ph.
 χανόμ, Phl. *v.* Turk. khanem
 χανγές, Phl. *v.* Turk. hangis
 χαούδα, Phl. *v.* άβούδα
 χαπικάς, Afs. *v.* Turk. heibe
 χapis, Capp., χαπούσι, χαπσολέχι, Ph. *v.* Turk. hapas
 χabάp(ι, *pass.* *v.* Turk. khaber
 χabιgds, Ph. *v.* Turk. heibe
 χάρα, Ph. *v.* χαίρομαι
 χαρανι, *cauldron*, Sin. (Arkh. p. 278), χαρανή, Sil. (Pharasoop. p. 126), Fer. (Krinop. p. 67). *Pl.* χαρανιά, Pot.—χαριένι, *pl.* -ένε, Ph., ἡ χαραῆ, Afs.
 χαραπάρια, *neut. pl.*, *gourds*, κολοκύνθια, Ar. (N.K.).—Arkh. (p. 278) gives for Sin. χαραπῆς, ὁ· πράγματα ἀχρηστα, for

- Fer. *χαράρας*, and for Ar. *χαραμράθι*, both meaning *gourd*, and finally for Mis. *χάραρας*, *vintage*, and *χαράρας κρασί*, *good wine*. For the Sin. meaning *useless objects*, it should be remembered that in M. Gr. *κολοκύθια* means *nonsense* as well as *gourds*.
- χαράκι*, Afs. v. Turk. *kharab*
χαρένι, Ph. v. *χαρανί*
[χαρίζω, I give, I please.]—Aor. subj. 3 sg. να χαρίσῃ, Silli
χαράουσις, aor. 3 sg., (she) *leaped*, Afs. Kar. for Ph. gives the pres. *χαρτζεβόσω* (Lag. p. 68)
Χάρος, Charon, *spirit of death*. Recorded at Ar. and given by Arkh. (p. 279)
χαρόσι, Silli. v. Turk. *qarış*
χαρτί, pl. -τά, *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.
χασέσω *σπῆῶ*, 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*, *σῆσω* (Bedrossian), and the Turkish *haşlamaq* *حاشلامق*, *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 -dış, the ending -έσω being Pontic. v. § 377
[χάσωκω, I yawm.]—Impf. 3 sg. ἔχασε, Ph. § 384
χασταλαρδίσεις, Ax., etc. v. Turk. *khas-talanmaq*
χασράς, 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. (Pharasop. p. 126), Sin. (Arkh. p. 279)
χάτρι μ, Silli. v. Turk. *khater*
χατάρ, Del. v. Turk. *khater*
χάδε, Ul. v. Turk. *haide*
χάφρ, *wine-press*, Pot.
χάχ, Phl., *χάχ*, Ph. v. Turk. *haqq*
χαχτῶ, given with *σαχτῶ* by Arkh. (p. 249) as synonym in Bagdaonia for *λαχτῶ* *ώθῶ*, *σπρώχω*. At Ar. aor. pass. 3 sg. *χαχθήρη*, the local form for *χαχτήρη* (§§ 83, 88).
χεγός, Ax. v. *θεός*
χέζω, *caco*.—Capp. *χέζω*, aor. *ἐχεσα*, Ul.,
- impr. χέσε*, Ar.—*δένω*, aor. *ἔδεσα*, Ph., aor. 3 sg. *ἔδισιν*, Afs.
[χεῖλι, lip.]—For Fer. Krinop. (p. 67) gives δέρι, pl. δέρεα, i.e. χεῖλάρω (§ 66).—δέλι (§ 264), Ph.
χειμῶς, *winter*. This is the form used *passim* in Capp. for *χειμῶνας*, appearing where *χι*—*σι* (§ 79), as *δεμῶς*. For decl. § 120 (Pot.), § 128 (Mal.), § 140 (Ar.)
χελίμης, Capp. Ph. v. Turk. *hekim*
χέκω, Ax. v. *θέτω*
χέδ, Ph. v. Turk. *hiç*
χεγιδί, Ph. (p. 478, l. 32). Cf. *ἔσπιν* = *καίμινε*, Treb. (Ἀσθη τ. Πόντου, i. p. 188).
χελώνα, *tortoise*.—In Capp. this form appears in *χελώνα*, Gh. and the dimin. *χελών*, Ar. Another form is *χολώνα*. 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 *βαλάν* (Arkh. p. 227).—*δύνα* (§§ 264, 269), Ph.—*δολώνα*, Silli
χέμ, *χέμι*, Silli. v. Turk. *hem*
χεμέν, *χεμέ*, *χεμετέν*, Capp., and *χεμέν*, Ph. v. Turk. *heman*
χέν, particle used before the subj. at 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
χενδέκι, Ph. v. *χανδάκι*
χέος, Capp. v. *θεός*
χέρ, Ul. Ph. Silli. v. Turk. *her*
χεράστα, Ul. Explained as *κάτσε ἴσση* *[χέρι, hand.]—In Capp. passim* as *χέρ*, pl. *χέρια*, or, where *χε*—*σε* (§ 79), *δέρι*. Pl. at Ph. *χέρια* (§ 71).—At Mal. I record *χέρ* as a measure of land (§ στρέμμα). So too Arkh. (p. 279).—*δέρι*, pl. *δέρε*, Ph., but at Tah. Kis. Afs. pl. *δέρα* (§ 264).—*δέρι*, Silli, where also *ὁ ἴδιος*, *he himself*, is supplanted by *ὁ δὲν δού*, e.g. *ὁ δ. δ. να να*. *he did it himself*. This is a Turkism. v. § 381
† *χεριδάχτυλα*, v. *δεριδάχτι*
χερίζω, Capp. v. *θερίζω*
χερισκι, *sausage*, Bagdaonia, and *λακίς*, Sin. (Arkh. p. 250). Kar. gives (Lag. p. 50) *χερισκι*, apparently for Capp. the Turkophone Cappadocians using *χερισκι*. He compares Armenian *yerik. sausage* (Bedrossian). v. § 377
χερίφος, Capp. v. Turk. *herif*
χερολάν, Del. v. Turk. *khers*

χερτένας, etc., Silli. v. Turk. her
 χεδίρα, *curboard*, Ar. (N.K.), § 88. For
 Fer. Krinop. (p. 48) gives (but ? θ)
 θετίρα: εἶδος ἀρμαρίου ἀνευ κλειδός. He
 derives the word from θυρίδα (θυρίς),
 but Val. (p. 23) sees that it is for
 θετήρα, ἡ θέσις

χῆ, Ar. v. γῆ

χῆρος, *widower*.—In Capp. χῆρος, pl.
 χῆροζια, Gh.—At Ph. δῆρο as adj.,
 ἄ δῆρο ναϊκα, a widow.—δῆρους (§ 18),
 Silli

χιδρ, Gh. v. Turk. kheyar

χιδματκίμας, Silli. v. Turk. khezmet-
 kiar

χιδῆρος, Silli. v. Turk. khezar

χιδ, Capp. Ph. Silli. v. Turk. hið

χιδι, Ph., χιδέσι, Del. v. Turk. hile

[χιλάδα (χιλιάς), subst. a thousand.]—
 Acc. pl. διλιμάραζ γρούδα, thousands of
 piastres, Silli

[χιλιοι, thousand.]—The neut. form only
 is used. Thus for Capp. χιλια, Del.,
 and at Ph. δῖλε (§ 308) and at Tsh.,
 etc. δῖλα (§ 307). For endings, § 288

[χιδι, snow.]—Capp. χιδ, Ax., δῖν, Fer.
 χισάβι, Silli. v. Turk. hisab

χιδμ, Ph. v. Turk. khësm

χιδάω, I hasten, given for Ph. by Kar.
 (Lag. p. 68).—I record aor. χιτσα and
 impv. sg. χιδά, χιτα, χιτ' άμε, go in
 haste, pl. χιτάρτε, § 849. For derivation
 Hatzidákis says, ἐκ τοῦ χυτός καὶ
 ὀρμῶ (Mes. καὶ νέα Ἑλλ. I, p. 301).
 For χ v. § 264

χιωρῶ, χιώρα, Capp. v. θεωρῶ

χῆνά, Ar. v. χῆνος

χδωιδκω, Del., χδισῶ, Ar., χδίνου, Silli.

v. χτιζω

χλάτσε, aor. 3 sg., searched, Ph.

[χλιός, warm.]—Capp. χιλιά, Ar. and so at
 Fer. with χιλιώνω, I warm (Krinop.
 p. 67). For Sin. χ(ο)υλός, meaning
 also feeble, pale (Ark. 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.
 χλωρίσσανε, i.e. ἐχλώρισαν. 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. (Ark. p. 280), χλερό χλωρός, μὴ
 ξερός, with verb χλερώνω, Fer. (Krinop.
 p. 67). The meaning yellow is re-
 corded at Sin., where Ark. (l.c.)
 gives χλωρός as both wet and yellow,

and at Ph., where Grégoire (B.C.H.
 xxviii, p. 154) has χῶωρό, yellow. Kar.
 (p. 61) gives a Capp. (? Ph.) word
 χωρός, green, yellow, and χόγορος, gold.
 v. also χλωρίζω, and for etymology
 Hatzidákis, Neοελλ. Mel. 1911, p. 9

χνάδι, Ph. v. Ιχνος

[χούιξ, a dry measure.]—In Capp. the
 dimin. δουικ, Ar. Pot. With Turk.
 possess., δλτόν δουικι, Pot. The word
 is not in Vlachos' dictionary, and the
 Capp. δουικ is more likely to come
 direct from the Turk, šinik شينيك

[χουρίδι(ον), pig.]—δουριδι, pl. -δε, Ph.

χόζας, Capp. Silli, χοζάς, Ph. v. Turk.
 khoja

χολή, bile, anger.—In Capp. Sil. Also
 Sin. (Ark. p. 280), Ar. (Val. p. 23)
 and Fer. (Krinop. p. 68). χουλή, Mal.
 —χολή, Silli

[χολιάζω, I am angry.]—Capp. χολιά-
 ζουμαι, Fer. (Krinop. p. 68), Ar. (Val.
 p. 23), χολιάζουμαι, Sin. (Ark. p. 280).
 aor. 3 sg. χολιάστεν, Ph.—χολιέζουμαι,
 Ph., aor. χολιέσα, Ph. Afs.

χοπλαδάω, I jump, Pot. v. Turk. kho-
 plamaq

χοράς, Ul. v. Turk. khoros

[χορεύω, I dance.]—χορέβγου, Silli

χορταίνω, I satisfy.—Capp. pres. χορταί-
 νω, Ar., aor. χόρτασα, Ar. Ul. Pot.—
 Aor. χόρτασα, trans. and intrans.,
 and pass. impf. 3 sg. χορταισκούτουνε.
 Ph. Note in text p. 510, l. 18 ' κορ-
 τάσχη with σκ for σχ even in external
 Sandhi

χορτάρι, herb, grass.—So at Ph. with pl.
 -ρε, and dipin. χορταρέκκο.—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

χορταριά, Ax. v. χορτάρι

χοδάς, Silli. v. Turk. khoð

χοδέφια, Pot. v. Turk. khoðaf

χοδλάνδαν, etc., Phl. v. Turk. khoð-
 lanmaq

χοτλάτσε, aor. 3 sg. and aor. subj. 3 sg.
 να χοτλατζ, 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.

χουφούρι, Ph. v. Turk. huzur

χουλάνσω, aor. 3 sg., Mal., text on p. 408,
 l. 24, she became angry. For con-
 nexion with χολή, v. § 195

χουλή, Mal. v. χολή

[χουλιάρ, spoon.]—Capp. χουλιάρ, Ax.,
 χουλέρα, Fer. (Krinop. p. 68), § 66

χουρίς, Silli. v. χωρίς(ον)

χούφρα (ῆ), palm of the hand, handful.
 At Del. (το χούφρα), Ph. and Silli.

For Sin. Arkh. (p. 277) gives *φούχτα* and *χούφτα*, with verb *φουκτίζω* and (p. 280) *χουτίζω δράττομαι*. v. § 104 *χούφτες*, pl., *handfuls*, Del.

χό, interjection, Ax.

χόκιουμέτι, Silli. v. Turk. *hükümet*

χπῶ, Gh. v. *λέγω*

χρειά, provisions for a journey, Ax. Also *χρεία*, Sin. (Arkh. p. 280) and *χρεία*, *χειριά*, Fer. (Krinop. p. 68).—*χρεία*, ἡ, Ph.

Χριστιανός, Christian.—Capp., Ax. (decl. § 129), Phl. (decl. § 124). *Χριστιάν*, pl. *-άνια* (§ 134), Ul.—*Χριστενός*, Ph., v. B.C.H. κχιππ, p. 151 and § 259

[*χρίω*, I anoint.]—Capp. *χρίνω*, Fer. (Krinop. p. 68).—*χρίνου*, impf. § 41, aor. *έχρισα* and impv. § 49, Silli

χρόνος, year.—In Capp. with gen. pl. *χρονοῦ* at Del. (§ 118), Gh. (§ 145), Phl. (§ 124). Pl. *χρόνια*, Ax.—*χρόνος* (§§ 291, 303).—*χρόνος*, pl. *χρόνιρι*, Silli *χρώστα*, Silli. v. *χώστρα*

χτανε, Ax. v. § 63

χτάραζε, aor. 3 sg., he stirred (the fire), Ph.

[*χτενίζω*, I comb.]—Aor. 3 pl. *χτενίζαν*, Del.

χτέρ, Capp. v. *λιθάρι*

[*χτήνος* (κτήνος) τὸ, animal.]—This in Capp. means cow; *χτήνο*, Ax. For Sin. Arkh. gives *χτήνο*: ἀγελάς (p. 280), and for Sil. Pharasop. (p. 126), *χτήνο*, pl. τὰ *χτηνά*: ἀγελάς. The common Capp. form is oxytone; *χτηνό*, pl. *-νά*, Ax., pl. *χτηνά*, Phl. Pot., *χτήνά* (§ 83), Ar., gen. pl. *χτηνιού*, Pot. This accentuation is probably the result of a dim. form *χτηνί(ον)*. Decl. § 153

[*χτίζω* (κτίζω), I build.]—Capp. (also with the meaning common in Pontos of I make), pres. *χτινω* (§ 192), Ax. Phl. Sil. Pot., *χέωιδκω* (§§ 88, 193), Del. Aor. *έχτισα*, Phl., *έχτισα*, Ar., *έχσα*, Sil., pass. aor. 3 sg. *χτίσθη* (§ 83), Ar., partic. *χτιζόμενο*, Mis.—Aor. *έχ(τ)σα*, Ph.—*χτίνο*, Silli

χτου, Gh. v. Turk. *tələsem*

[*χτυπῶ*, I strike.]—Arkh. (p. 154) for Sin. gives aor. pass. *χτυπήθη*, § 238

[*χύνω*, I pour.]—At Ph. aor. 3 sg. *έθεν da*. The aor. *έχυνε*→*έδυνε* (§ 264) →*έδυνε* (§ 282)→*έδιε*→*έδε*

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 Tsh. It is the gen. of *χώρα*, village,

town. Arkh. gives for Sin. (p. 281), *χώρα*: ἡ *πάλαι*, οἱ *ξένοι*. φρ. τοῦτο εἶπε *χώρας* = εἶπε *ξένον*. For Mal. Pakhtikos, p. 24. For Fer. Krinop. (p. 68) has *χώρανο* καὶ *δαλίνο* *χώρας* = τὸ τῶν *ξένων*. At Ph. and Tsh. *χώρα* is used: ἡ *χώρα*, the strange girl, Tah.—Also Pontic; v. Hatzidakis, Φλ. Ἔρ. p. 5

[*χωράφι*, field.]—*χωράφ*, Ar.—*χωράφι*, Ph. Pl. *χωράφα*, Tah.

χώρια, adv., apart, Silli

[*χωριάτης*, villager.]—*χωριάτς*, Ax.—At Ph., etc., a form is used based on †*χωριώτης* (§ 251). Thus sg. *χωριώτς*. Tsh., pl. *χωριώδοι*, *χωριώτοι*, Ph. Afs., § 259, and decl. § 296

[*χωρίζω*, I separate.]—Capp. aor. *χώρησεν*. aor. subj. *χωρίζω*, *-ιης*, *-ίς*, Mis., impv. *χώρησε*, Ax.—Pres. *χωρίζω*, aor. *χώρη(τ)σα*, aor. pass. *χωρήσθη*, impv. *χωρήστω*. Ph. Tah. § 362.—Pres. pass. 3 pl. *χωρίζουσι*, Silli

χωριόν, *χωριό*, village.—In Capp. *χωριό*.—*χωριό*, but after the indef. article *χωριός*, Ph. So too at Kis., σο *χωριόν*. 's d *χωριός*. Also at Tsh. and Afs. §§ 258, 293.—*χωριό*, Silli

[*χωρίς*, without.]—*χωρίς*, Ax.—d *χωρίς σπιτι*, a separate house, Ph.—*χωρίς* or *χωρίς*, Silli

χώρησα, Capp. v. *θεωρώ*

[*χωρῶ*, I find room in a place, I contain.]

—Capp. *χωρίζω*, Gh. Also at Ph. Aor. subj. 2 sg. *χωρέης*, Ar.

χωρώτ, Ph., etc. v. *χωριάτης*

χώστρα, ἡ *ἐνέδρα*, Cyprus (Sakellarios, Κυπριακά, π, p. 869). This appears at Silli as *χρώστα*, the ambushade being a concealed pit into which the victim falls (text on p. 302, l. 32)

χπώρτσανε, Ph. v. *χλωρίζω*

χρῶμεκέρ, Del. v. Turk. *khezmetkier*

χρῶσζίζα, Ul. v. Turk. *khoresz*

χῶδιμ, Del. v. Turk. *khedim*

ψ

ψά, adv., last night, Ph. Cf. M. Gr.

ψέτς, yesterday

ψαλί, pl. *ψαλία*, song, Sem., § 112

ψαλίδα, scissors.—Capp. *ψαλίδα*, Del.

ψαλία (§ 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 *αναγιώσκω*, the reason being that the only reading known was the chanting in church. Thus at Fer. even he reads to himself is *έκ το εἰρή τ ψάλ*. The forms are: pres. *ψάλλω*, Fer. (Krinop. p. 69), Sil. (Pharasop. p. 126), *ψαλίδκω*, Gh.,

- ψαλιόκου**, Mis., **ψαλλίσκου**, 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**
ψάλλω, *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. Sil.—**ψάρι**, Ph., § 288
- ψέτα**, *adj.*, *fine* (of grain), Ph. Kar. (Lag. p. 68) gives **ψέτακο** *μικρός*
- ψελό**, Gh. v. **ύψηλός**
- ψένω**, Ph. v. **ψήνω**
- ψεό**, Ph. v. **ύψηλός**
- [**ψεύμα** (**ψέμα**), *lie*.]—**Ἄρ** *da ψέματα*, *falsely*, Ul.—At Ph. **ψέμα**, *lie*, and the *pl.* **ψέματα** used as an *adv. falsely*.—**ψέμα**, Silli
- [**ψέπτης**, *liar*.]—**ψέπρους** (decl. § 162), Mis.
- [**ψήνω**, *I cook*.]—Capp. *pres.* **ψήνω**, Ax. Phl., **ψήνω**, Mis., *impf.* **ψήμιξα** (§ 206), Sil., **ψήμιξα** (§ 209), Ax., **ψήμιξα** (§ 210), Ul., **ψήμιξα** (§ 214), Gh., *aor.* **ἐψήσα**, Ul. Phl., *subj.* 2 *sg.* **ψήης**, Ar., *aor. pass.* 3 *sg.* **ψήθησ**, Sil.—*Pres.* **ψένω**, Ph., *impf.* 3 *sg.* **ψέγκω**, Afs. *Aor.* **ἐψήσα**, Ph. Tsh., 2 *sg.* **ψήσε**, 3 *pl.* **ἐψαν** *da* and **ἐψήσαν** *da*, *impv.* § 345. *Pass. pres.* 3 *sg.* **ψένεται**, Ph., **ψέεται**, Tsh., *aor.* 3 *sg.* **ψήθη** (§ 362), Ph., *partic.* **ψημένο**, Ph.—**ψήνω**, Silli
- [**ψιχίδιον**, *crumb*.]—To this, and not to **ψιχίον**, belong the Capp. forms: *pl.* **ψίδια**, Sin. (Ark. p. 281), **ψίρια**, Ar. (Val. p. 23), **ψίτ**, *pl.* **ψίτα**, Fer. (Krinop. p. 69), **ψίχ**, *pl.* **ψί(χι)α**, Ax. For these forms v. §§ 111, 112
- ψοφαρίζω**, *I kill*, properly of animals, v. **ψοφῶ**. Capp. given by Arkh. (p. 281) for Sin. and by Pharasop. (p. 126) for Sil. For *aor.* 3 *pl.* **ψοφάσαν** *da*, Ul. (text on p. 370, l. 14), v. § 195.—*Aor.* **ψοφάρα**, Ph.—**ψοφαρῶ**, *-ras* (§ 36), Silli
- ψόφος**, *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.* **ψοφῶ** (as an *-ᾶ* verb), *aor.* 3 *sg.* **ψόφσεν**, Phl. Sil. Pot. (§ 216), *aor. subj.* 2 *sg.* **ψοφῆσῃ**, Pot., 3 *sg.* **ψοφῆσῃ**, *ψοφῆ*, Mis.—As an *-ᾶ* verb, *pres.* 3 *sg.* **ψοφᾶ** (§ 323), *impf.* **ψοφάκωνε**, *impv.* § 349, *aor.* **ψόφστε** (§ 253),
- Ph. *Impf.* 3 *sg.* **ψοφάκωνε**, *aor.* **ψοφσινε**, Afs. *Partic.* **ψοφίζμένο**, Ph.
- [**ψύλλος**, *lea*.]—Capp. **ψύλος**, Del. Fer. Ar. (decl. § 141), Gh. Mis. (decl. § 133), Pot. (decl. § 119)
- [**ψυχῆ**, *soul*.]—Capp. forms: **ψυχῆ**, Del., **ψή**, Fer. Ul. Mal., **ψήχ**, Ul. *Pl.* at Mal. **ψύες**.—**ψυσή**, Ph.—**ψυσή** (§ 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. **ψυχῆ**
ψήνω, Capp. v. **ψήνω**
ψίχ, *pl.* **ψί(χι)α**, Ax. v. **ψιχίδιον**
ψύλος, Capp. v. **ψύλλος**
ψυσή, Silli. v. **ψυχῆ**
ψυχῆ, Del. v. **ψυχῆ**
- ω
- ᾶ**, **ᾶν**, **ᾶ**, I, Ul. v. **ἐγῶ** and § 174
ᾶ, prefixed to the vocative, Ph.
ᾶ, *ve ᾶ* *to*, Ul. v. **εἶδα** and § 221
- [**ᾶμος**, *shoulder*.]—In Capp. I record the Turk. form **omuz** (**اوز**) at Fer.; **ᾶμούς**, *pl.* **ᾶμούζια**.—So too at Silli: **ᾶμου**, *pl.* **ᾶμούζια**.—A form **δισῶμο** occurs in the *pl.* at Pot., **τα δισῶμα**, and is the regular form at Ph., **δισῶμε**.—At Sin. the common Greek form **νῶμος** (Ark. p. 256), § 98
- ᾶνι**, Ph. v. **ἄλωνι**
ᾶνω, Ph. v. **ἄλωνίζω**
- [**ᾶόν**, *egg*.]—The usual M. Gr. **αἰγό** (**ἀβγό**) is unknown. The forms are in Capp. **ᾶβγό**, Ar. Mis. Phl., **βγό**, Ax., **ᾶβό**, Phl. Pot., **ἔβγό**, Ax., **ᾶγλό** (*pron.* **ᾶβγλό**), Fer. (Krinop. p. 69) Sil. (Pharasop. p. 126).—**ᾶβό**, *pl.* **ᾶβᾶ**, Ph., **ᾶβᾶ**, Tsh. Diminutive at Ph. **βόκκο**
ᾶρα, *hour*. Recorded at Mis. and Silli. At Ar. **τσην ᾶρα** = **πρὸ ὀλιγού** (Val. p. 22). v. **ᾶρα**
- ᾶρι**, Ph. v. **ἄλρι(ον)**
ᾶς, *conj.*, *whilst*, *until*. Used at Silli and in Capp., where it is often accented, **ᾶς**, **ᾶς**. It is also used as a preposition, *until*
- ω
- ᾶδι**, *pl.* **ᾶδα**, Ph. Afs., **ᾶδι** or **ᾶδι**, 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 brød**. 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

- abla, **ابله**, *elder sister*.—**άβλά**, Ul.—**άπλά**, *dame, mistress*, Ph.
 ep eyi, **اپ ايو**, *good enough*.—Capp. **έπει**, Ar., **έπει**, Mal.—**έπει**, Ph.—**έπει**, Silli
 etek, **اتك**, *skirt*.—Pl. **έτεγιά**, Phl.
 atlanmaq, **اتلنمق**, *to mount on horse-back*.—Aor. 3 sg. **έλάνσε**, Ph.
 esser, **اثر**, *trace*.—**έσέρ**, Del.
 ajəmaq, **آجيمق**, *to have pity upon*.—Capp. pres. **άjəndō**, Ul., 3 sg. **άjəndō**, Phl., aor. **άjətsen da** (§ 217), Fer.
 açelmaq, **آچلمق**, *to be open*.—Turkish *impr.* **άçıl**, Ar. Ul. Pot., **άçıl**, Ph.
 ahab, **احباب**, *friend*.—**άχπάπ**, pl. **άχπάπια**, Phl.
 ihtiyar, **احتيار**, *elder*.—**ιχδιάρ**, Ul.
 ahmaq, **احمق**, *adj., foolish*.—**άχμάχος**, *fool*, Ph.
 akhšam, **آخسام**, *evening*.—**άχšάμαν**, *adv., in the evening*, Phl.
 akhor, **اخور**, *stable*.—Capp. **άχόρ**, pl. **άχόρια**, Ar., pl. **άšύρια**, Phl.
 aramaq, **آرامق**, *to seek*.—In Capp. it has supplanted **ζητώ**. Pres. **άραδόςω** (§ 70), Del. Ax., **άραδίξου**, Mal., **άραδō**, Ul. Phl., aor. **άράσσα** (§ 217), Ul. Mal. Sil., **άράξια**, Ar., subj. 3 sg. **άραδέξ**, Ax.—Aor. **άράτσα**, Ph., **άλάτσα da**, Kis.—From aramaq comes also the verbal subst. **άράδιμα**, *seeking*, Ul. § 114
 eritmek, **ارتك**, *to dissolve* (transit.).—Pres. 3 sg. **έριττē**, Phl.
 arslan, aslan, **ارسلان**, *lion*.—Capp. **άσλάνος**, Del., **άσλάνης**, Gh., **άσλάν**, Ax. Decl. § 163.—**άσλάν**, pl. **άσλάνοι** (§§ 251, 299), and in the proper name **Άσλαμβέγος**, *Arslan-Bey, Sir Lion*, Ph.
 arqadaš, **ارقداش**, *companion*.—Capp. **άρqaδάξ**, Phl., pl. **άρqaδάξια**, Gh. Sil. Phl.—Nom. **άρqaδάδης**, Silli
 erken, **اركن**, *early morning*.—Used with locat. ending; **έρκενδέ**, Phl., **έρκενδα**, Silli
 azad, **آزاد**, *free*.—**άζάρι**, Afs.
 izin, **ازن**, *permission*.—**ίζίν**, Phl.—**ίζίν** (§§ 250, 288), Ph. Tsh.
 əzderha, **آزدرها**, *dragon*.—The pl. **ίζδαρα** is used in a text (p. 380, l. 7) from Ul. *Ezderha* or *azderha* is not uncommon in Kúnos' texts; he translates by *Drache*. v. p. 225
 istemek, **استمك**, *to desire*.—Capp. **ιστέρ** (Turkish form) at Gh. Ul. and **ιστιδίξω** (§ 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. **isüzlik** by *Wildniss*, suggesting as a derivation *iz, footprint*, and *süz, without*.—**ισούξη** 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*.—**άχšής**, Mal.
 əslanmaq, **اصلانمق**, *to get wet*.—Pres. 3 pl. **ισλardoúdi**, Silli
 agha, **اغا**, *master*.—**άγα τ**, Ul.—**άγάς**, Ph. and Silli
 aghaj, **اجاج**, *tree*.—**άγάç** and with Turk. possessive ending **άγαçé**, Ul.
 aghz, **اغز**, *mouth*.—**ιγαρά άγξó**, *cigar mouth-piece*, Ul.
 aghol, **اغل**, *enclosure for animals*.—Hence in Capp. for *sheep-fold*, **άγήλα**, ή, Sin. (Ark. p. 218), **άγήλ**, Sin. (Elef. p. 89), **άγήλα** or **ναγήλα**, Sil. (Xen. i, pp. 191, 479). I record **νάghελα**, Phl. The initial *v* is derived from **νεβλή** (**αύλή**), the words sounding something alike and meaning much the same thing. Ark. would derive **άγήλα** from **άγελα**, but the meaning supports the Turkish origin
 aghlamaq, **اغلامق**, *to weep*.—Turkish participle **άγλατ άγλατ**, Del.
 iftira, **افترا**, *calumny*.—**ίφτιρά**, Ul.

- aferin, **افرين**, *interj.*, bravo!—**ἀφεριμ**, Ph.
- efendi, **افندی**, *Efendi*, honorary title.
v. **αὐθέντης**
- aq, **اق**, *white*.—At Silli **ἀξαγαλού**, *adj.*, with a white beard, comp. of aq and saqal, **صقال**, *beard*
- aqmaq, **اقمق**, *to flow*.—Capp. *pres.* **ἀχδῶζ** (§ 70), Del., *aor.* **ἀχσα**, Del. Ul., § 217
- en, **ان**, particle used to form the superlative in Turkish. Used in Capp. at Ul. Generally the form is **άν**, which is recorded at Del. Ax. Sil. At Ul. **ἐμ βάς**, *first*, § 170
- eyer, **اكر**, *if*.—**εγερ**, Ul.—**ερ**, Ph. Afs., **εγερ**, Ph.—**εγερ**, Silli
- eksik, **اكسيك**, *lack, fault*.—**ἐξίγτ**, Silli
- eksilmek, **اكسilmek**, *to become less*.—*Aor.* 3 pl. **ἐξίλθησασι** as from a *pres.* **ἐξιλῶ**, Silli
- anlamaq, **اكتلامق**, *to understand*.—Capp. *pres.* **ἀπλαδῶζ** (§ 70), Del. *aor.* 3 sg. **ἀπλάσεν** do, Del., **ἀργλάδισε**, Gh., **ἀργλάδε** (§ 83), Ar., **ἀπλάσι**, Mía., **ἀργλάτισσιν**, Mal., **ἀπλάτισεν**, Ph. 3 pl. **ἀργλάτισαν**, Del. § 217.—*Pres.* **ἀπλαδῶ**, -**δῆς**, Silli.—From the causal of anlamaq is the *aor. subj.* 3 sg. **ἀπλαδῶν-δι(ξ)**, Del. in text on p. 322, l. 15
- eilenmek, **اكلنمك**, *to amuse oneself*.—**ἐγλενῶ**, Silli
- ala, **الا**, *spotted (with bright spots on a dark ground)*.—**άν** **ἀλάς βόιδι**, Ph., in text on p. 474, l. 20, a *white-spotted ox*. For λ, § 277
- aidatmaq, **الداत्मق**, *to deceive*.—*Aor.* **ἀλάδῆσα**, Silli
- Allah, **الله**, *God*.—**Ἀλάχ**, Ph.
- altın, **الون**, *gold piece*.—Capp. **ἀλτόν**, pl. **όνια**, Ax. Ph. Pot., **ἀλτούνια**, Ul.—**ἀλτούνι**, pl. -**νε**, Ph. Pl. **ἀλτούνα**, Afs.—**ἀλτούνια**, Silli
- alös veriş, **آلش ویرش**, *taking and giving, i. e., commerce*.—At Ph. **φραγκε** **διδβερίδι**, *he used to buy and sell*, the Turkish **alös veriş etmek**
- amma, **أما**, *but*.—Capp. **άμά**, *passim*.—**άμμά**, Silli
- imam, **امام**, *imam, Moslem ecclesiastic*.—**ιμάμης** (§ 163), Ar. and at Silli
- emr, **امر**, *command*.—At Ph. **του Θεού** **δο έμρι**. Also **ποσεν έμριπε**, *he commanded*, a phrase taken over from **emr etmek**, *to command*, § 381
- imza, **امضا**, *signature*.—**ιμβζιάς**, δ (§ 295), Ph.
- inanmaq, **انانمق**, *to believe*.—Capp. *impf.* **ινάντανα** (§ 206), Sil., *aor.* **εινάνσα**, Del. **ινάνσα**, Ul., **εγινάνσα**, Ax. § 217
- ambar, **انبار**, *granary*.—**άμβάρ**, Del.
- inji, **انجی**, *pearl*.—Pl. **ινζιρια**, Del. §§ 95, 158
- insan, **انسان**, *man*.—Capp. **ινσάνος**, Ax. Ph., **ινσάνους**, Mis., *gen.* **ινσανιού**, Del., pl. **ινσάνια**, Mal. (§ 126), Ax. (*decl.* § 129), Ph. § 124.—**ινσάνι**, **ισσάνι**, Ph.
- enik, **انك**, *young of an animal*.—**άνικια**, *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. **άβια**, Ul.—**άβι**, Afs.—From the abstract noun **avlaq** is **άβλαχτι**, Ph., and from **avja**, *hunter*, is **άβής**, Gh.
- uj, **اوج**, *extremity, reason*. v. § 381
- ojaq, **اوجاق**, *hearth*.—**όζάgha**, **όζάχτι**, Ph.—**όζάgha** (§ 9), Silli
- üç, **اوج**, *three*.—Gh. **üç** (in Turkish phrase in text on p. 340, l. 28). An *adj.* compounded of this and **baş**, a *head*, is **üçbaşlı**, *three-headed*, Ul.
- uöqur, **اوچقور**, *Turkish trousers*.—**ούδ-κούρ**, Ph.
- uömaq, **اوچمق**, *to fly*.—Capp. *aor.* 3 sg. **ούγωσε**, 3 pl. **ούσαν**, Ul., **ούσεν**, Ph., **ούσεν**, Del., §§ 103, 217. From the causal come *impf.* 3 sg. **ούδούρ-δουζεν** (§ 70), Ar., and *pres.* 2 sg. **ούδουρούεις** (§ 104), Ar.
- üçünjü, **اوچنجی**, *third*.—**üçünjü**, Ar. § 171
- oda, **اوده**, *room*.—Capp. **όδά**, pl. **όδάγια**, Fer. Ax. (also **δαίγια**, Ax.), but where **δ** is preserved, pl. **όδάδια**, Ph. Sil. and *gen.* **όδαδιού**, Sil. For *decl. v.* § 158.—**όδάς**, *m.* with *neut. pl.* **όδάδε** (§ 295), Ph.—*Acc. sg.* **όδά(ν)**, Silli

- ortalıq, اورتاقى, *subst.*, that which is in the midst.—Capp. ὀρθάλχ, the midst, Phl., the waist, Ax., ὀρθαλόχ, the midst, Gh.—The adv. παραλόχ, between, Phl., is probably from this word
- ortanjı, اورتانجه, *adj.*, in the middle.—Capp. ὀρταντζά, Ul. Ax. Sil.
- örtmek, اورتمك, to cover.—At Ph. ὀρούλ, shut, the Turkish *impv.* from the *pass.* ὀρτίλμεκ
- örkmek, اوركمك, to be afraid.—Capp. ὑρκελενώ, *aor.* ὑρκελένσα or ὑρκελάσσα, Ul.—*Aor.* 3 *sg.* οὐρκτηέσε, Ph. § 324
- orman, اورمان, *forest.*—*Gen.* ὀρμανιοῦ, Sil.—ὀρμάνι, Ph.—The word occurs in M. Gr. as ρουμάνι
- uzaq, اوزاق, *distant.*—οὐζάq, Ul.
- uzanmaq, اوزنمق, to extend (*intrans.*).—*Aor.* 3 *sg.* οὐζάνσε, Ul. § 217
- usta, اوستا, *master.* *Gen.* οὐσταδοῦ, Del. v. § 158
- osanmaq, اوصانمق, to be annoyed.—Capp. *aor.* οὐσάσσα, Phl. § 217.—*Aor.* ὀσάνσα, Ph.
- oturmaq, اوطورمق, to sit down.—ὄτουρδοῦζω (§ 70) given by Val. (p. 29) for Ar.
- oghdurmaq, ovdurmaq, اوغدیرمق, to cause to trot.—*Aor.* 3 *sg.* ὀβδόρσεν δο, Ul. § 217
- oghramaq, اوغرامق, to come to.—*Pres.* 3 *sg.* γρατῆ, Silli
- oghl, اوغل, *son.*—ὀγλού μου, Afs.
- oghlan, اوغلان, *boy.*—At Ul. ὀγλάν, and κέλ ὀγλάν, *scald-headed boy.* *Nom.* once κ. ὀγλάνς
- oqa, اوقة, oka, a Turkish measure of weight. Used everywhere; recorded at Fer. ὀqá, *pl.* ὀqáγxa
- oq, اوق, *arrou.*—"Ok (or perhaps better ὀq), the pole of a plough, Ar., is possibly from this word
- öïrenmek, اوكرنمك, to learn.—*Pres.* ὀρενάϊζω, *aor.* ὀρίνσα, Tsh.
- öküz, اوکوز, *ox.*—ὀκῆζ, *pl.* ὀκῆζία, Fer.—From this ἐκούζης, Phl., *ox-driver*, the Greek form of the Turkish ὀκῆζῆ
- evlad, اولاد, *child.*—ἐβλάδι τ, Ul.
- ulaşmaq, اولاشمق, to arrive, be united.—*Aor.* 3 *sg.* οὐλάσιε (§§ 103, 217), he met, joined, Ul.
- ölöü, اولجو, *measure.*—ὀλέύ, *gen.* ὀλέυδοῦ and ὀλέύῆς, a maker of measures, Del.
- ölmek, اولمك, to die. From the causal ὀلدürmek comes *aor. subj.* 3 *pl.* ὀλδῶρδισου, that they kill, Del. § 217
- evlenmek, اولنمك, to get married.—*Aor.* 3 *sg.* ἐβλένσε, Ul. § 217
- ölü, اولو, *dead.*—ἐλύθ χῶμα, dust of the dead, churchyard earth, Gh.
- omuz, اوموز, *shoulder.* v. ὤμος
- on iki, اون ايكي, twelve.—At Ph. and Afs. *pl. nom.* and *acc.* ὀνικιλέρα, the twelve, answering to the Greek δεκάκδα
- oyanmaq, اويانمق, to awake (*intrans.*).—*Aor.* 3 *sg.* ὀγιάνσε (§ 217), Ul. From the causal oyardermaq comes *aor.* ὀγιάνδερσα, Ul.
- oïmaq, اويمق, to carve, cut.—*Aor.* 3 *pl.* ὀτσαν, they put out (her eyes), Ul. § 217
- uyumaq, اويومق, to sleep.—At Ph. Turkish form ὀγχιουγχοφ, is sleeping idin, ايجون, *postpos.*, because of.—idiv or idüv, Ul.
- irmaq, ایرمق, river.—Capp. ἱρμάχ, Ax. Phl.
- ermek, ایرمك, to arrive.—*Aor.* 3 *pl.* ἐρδίασαν, Phl., 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 Künos' tales end in this way. *Aor.* 3 *sg.* γερδέσιω, 2 *pl.* γερδέσιτι, 3 *pl.* γερδίασαν, Afs.
- iri, ایری, big.—ἱρι, *adj. sg.*, Ph.
- aïghar, ایغر, stallion.—aïghar, wild or savage horse, Ph.
- ayaq, ایتق, *sober.*—*Aor.* 3 *sg.* ἀγίκε, she came to her senses, Ul.
- iki başlı, ايكي باشلو, two-headed.—κτιβάσλο, Ul.
- aïlaq, آیتق, *monthly wage.*—aïlix, Afs.
- eylemek, ایلمك, to cause to become.—Γε νά με τα πῆς, you must tell me, Ax.
- aïna, آینه, mirror.—Capp. *acc.* αἰνά, Phl. Sil.—αἰνάς, Ph.

eyi, **ايو**, *good*.—**πέκ ει**, *very good*, Phl.
εχ, *very well, yes*, Ul.—The abstract
eyilik, *kindness*, gives in Capp.
ετλικ, Ar. Phl., **ελικ**, Mis., and at Afs.
ετλικι

ب

baba, **بابا**, *father*.—Capp. **babá**, *voc.*
bába, Phl., **παπά**, **παρά**, Sil.
batmaq, **باتمق**, *to be immersed*.—Capp.
*aor. subj. 3 sg. να βατήξ, to drown him-
self*, Mis. § 217.—From the causal
batarmaq, *to dip*, come *pres. 3 sg.*
πατουρά, *impf. § 204* and *aor. πατούρ-
σεν*, Pot., **βατόρα**, Del. Ul., **βατίρα**,
Ar., *impv. βάτορα*, Ul. Also, as from
a *pres. βατορδίζω* (§ 70), *aor. subj. 2 sg.*
βατορδέης and *impv. pl. βατορδέετε*
do, Del.
badihava, **باذها**, *gratis, for nothing*.—
bedafá, Mal.
barošmaq, **باروشق**, *to make peace*.—
Aor. 3 sg. باروشتاسε, Ph.
bazar, **بازار**, *market*.—**βαζάρι**, Ph.
baş, **باش**, *head*.—Capp. **εμ bás**, Ul.,
βασταλάκ, Sil. *first*
başqa, **باشقه**, *other*.—Capp. **başqá**, Del.
Ul., **başká**, Gh., *pl. βασκάγια*, Fer.
But in Capp. **άλο** (**άλλος**) is used
except where the dialect is most
Turkised.—**başkás** (§ 20) has almost
ousted **άλλος** at Silli
başlamaq, **باشلامق**, *to begin*.—Capp.
pres. βασλαδίζω (§ 70), Ax., **basladí-
zou**, Mal., *aor. βασλάτσα*, Ul. Mal. Sil.
Phl. § 217.—*Aor. βασλάτσα*, Ph.—*Pres.*
basladō (§§ 9, 34), *aor. βασλάτσα*, Silli
baghōe, **باغچه**, *garden*.—**βαχόά**, Ul. Sil.
and Phl., *gen. βαχόαδου*, Phl.—**βαχόάς**,
Ph., *pl. βαχόήδι*, Afs.
baghermaq, **باغرمق**, *to cry out*.—Capp.
pres. bagherōw, -dēs, Del. Phl. Ax.,
aor. baghōra, Del. Ax., **καghōra**,
Pot. § 217. *Aor. 3 sg. καghōraiv*, Afs.
—*Pres. 3 sg. bagherōdē*, Silli
baghōiš, **باغشش**, *present*.—Capp. **βαχόίξ**,
Phl., *pl. βαχόίξια*, Ax.—**βαχόίξι**, Ph.
baqla, **باقله**, *broad bean*.—Capp. *acc.*
pl. τα βαχλάς, Ax.—*Nom. βαχλάς*, Ph.
For λ v. § 277
baqmaq, **باقمق**, *to see*.—Capp. The
Turkish form **baqaλdum**, *let us see*, Ul.

—From the causal **baqdermaq** comes
at Ph. *aor. 3 sg. βαχτούρσεν da, he
had them examined (by the doctor)*
balta, **باته**, *axe*.—Capp. *acc. παλά*, Ax.
Sil., *nom. παλά*, Gh.—From **baltaji**,
worker with an axe, comes **παλατής**,
Del.
baldar, **بالدر**, *calf of the leg*.—**βαλδέρι τ**,
Sil.
baldoz, **بالدوز**, *sister-in-law*.—Pl. **βαλ-
δόξες**, Del.
baloq, **بالق**, *fish*.—Pl. **βαλοξήτρε**, *fisher-
men*, Gh.
bayolmaq, **بايولمق**, *to faint*.—Capp. *pres.*
bayindō, -dēs, Sil., *aor. bayōsa*, Sil.
Ax., **παγινσα**, Sil., **κααίνσα**, Ul., *partic.*
ba(γ)ινδόμενο, Sil. § 217
bitmek, **بتمك**, *to come to an end*.—
Capp. *aor. 3 sg. έβισεν, βίσεν*, Del.—
bitéγw (§§ 324, 332), *aor. bitéσα*,
bitéσα, Ph.—The causal **bitirmek**, *to
bring to an end*, gives **bitirō**, *aor.*
bitίρα, *subj. bitίρω*, Ul.—The re-
ciprocal **bitiōmek**, *to be contiguous*,
gives at Silli **bitiōμένους**, *adjacent*,
with the Greek participial ending,
§ 57
bütün, **بتون**, *whole*.—**πιτούνι**, e.g. **πιτούνι
το ψωμί**, *all the bread*, **πιτούνι**, *all
the men*, Ph.—**bütüni σου**, *your whole
person*, Silli
bir, **بر**, *one*.—Capp. **bίρ**, Ax.—**birédēn**
biré, *at once*, Ax.—From **birikmek**,
بريكمك, *to come together*, is formed
the *aor. 3 pl. birίκαν*, Mis., **πιρούκαν**,
Phl. and from **birikdirmek** the causal
of **birikmek** is the *pres. 3 sg. birικ-
διρδē, *he brings together*, Phl.
beraber, **برابر**, *together*.—**βαραβάρι**, Del.
berber, **بربر**, *barber*.—*Acc. bepbēp*, Ph.
—**bepbēp**, probably not inflected, Silli
beslemek, **بسليك**, *to nourish*.—Capp.
aor. 3 pl. πεσλέϊσανε (metathesis for
†**πεσλέϊσανε**, § 104), *aor. subj. 1 pl.*
besladōsoum, Del. § 217.—From the
causal **besletmek** is the *impf. 3 pl.*
beslédánuδgan, Ul. § 210
bataq, **بطاق**, *mud, marsh*.—**βατάχ**, Del.
bunar, **بكار**, *spring of water*.—**βινάρ**, Ul.
bekci, **بکچی**, *guardian, policeman*.—
βακίς, Pot.
benz, **بکز**, *face*.—*ro bevlizi s*, Ul.*

- bilezik, بلازك, *bracelet*.—Pl. *bilezikia*, Ul.
- balgham, بلغم, *phlegm*.—Capp. acc. *sg.* *baχλάμ*, Del.
- bulghur, بلغور, *pounded wheat*.—*πληγοῦρι*, Sin. v. *δλωος*
- belki, بلکه, *perhaps*.—*βέλικι* or *βέρκι*, Ph.
- belli, بللو, *certain, known*.—Capp. *beλοού*, Ax.
- bellisiz, بللوسز, *uncertain, not clear*.—*Adj.* *beλοουσούζη*, Silli
- bendegi, بندگی, *service*.—*Fem. pl.* *penóikases*, *female servants*, Ph. The ending is Gr. *-ισσα*
- binmek, بینمک, *to mount*.—Capp. *aor.* 3 *sg.* *bínσε*, *aor. subj.* *binóσω*, Ul.—From the causal *bindirmek* comes the *aor. subj.* *binóρισω*, Ul.
- bu, بو, *this*. Used in Capp. with Turkish words: e.g. *buu goún*, *today*, Ph., *buu sefép*, *this time*, Del. At Ul. *buu séil*, *this time*, where *séil* may be *sal*, *year*, with *e* for *a* before the (dropped) ending *-i*. v. § 66
- budaq; بوداق, *branch*.—Hence *pl.* *budaχdêpe*, Gh., from *budaqje*, *wood-cutter*
- budamaq, بودامق, *to prune (a tree or a vine)*.—*πουραδίξου*, *aor.* *πουράτσα τα*, Kis.
- boz, بوز, *grey*.—*πόζι*, *bózi*, Ph.
- bozmaq, بوزمق, *to destroy*.—From the *pass.* *bozulmaq* comes *pres.* 3 *sg.* *bouζουldê*, Silli
- boş, بوش, *empty, idle, vain*.—*bóða*, *bośá*, *adv.*, Silli.—*Cf.* *ποζιδίεσεν τα*, Afs.
- boşamaq, بوشامق, *to divorce*.—*Pres.* 3 *sg.* *bośadê*, Silli
- bog, بوغ, *bundle*. An old Turkish word given by Vambéry, *Alt-osmanische Sprachstudien*, p. 152.—*bóγous*, *acc.* *bóγou*, Silli
- boghda, بوغچه, *bundle made with a square piece of cloth*.—*boχdá*, Sil.
- boghmaq, بوغمق, *to suffocate, strangle*.—*Pres.* *πογοδῶ*, *-dêς*, *aor. subj.* *πογοδίω*, Pot. § 217
- boqluq, بوقلق, *dungheap, that which contains dung*.—*βοχλουγαμα*, *stomach*, Ul.
- boi, بوی, *stature*. From a verb *to grow up*, not in the Turkish dictionary, comes the *aor.* at Del. *ε) bóisa*
- boinuz, بوینوز, *horn*.—*boinóυς*, *pl.* *-ίξ*, Ul.
- hairaq, بھراق, *flag*.—*βαριά*, Ul.
- bayeq, بیق, *moustache*.—Capp. *boχίξ*, Ph. Ax.—*biéχα*, *πιéχα*, *neut. pl.*, Ph. Tsh.
- begir, بگیر, *horse*.—Capp. *beip*, Del.—*beúgίξ* (§ 255), Ph.
- bile, بیله, *with, together*.—*beλέ*, *withal*, Ax.
- buyurmaq, بیورمق, *to order*.—Greek *imprv.* *buuyóurma* as from *buuyóορῶ*, Afs.
- böyük, بیوک, *big*.—*büχúκ*, Ph.—*Aor.* 3 *sg.* *büχúddêρεν*, *he made big*, Del., formed from *böyükdürmek*, the causal of *böyümek*, *to become big*

پ

papuc, پاپوج, *slipper*.—Pl. *παπούξια*,

Ul.—*παπούσα*, Ph.

pater kütür, پاتیر کوتیر, *with a loud noise, with a clatter*.—*πατόρ γούτρ*, Ul.

padişah, پادشاه, *king*. In Capp. used for *βασιλεύς*, as an *-os* noun; *πατιδάχος*, Del. Ar., as an *-ης* noun, *πατιδάχος*, Del. Mis. Ar., or as a *dim.* in *-(ι, πατιδάχ*, Ul. Decl. § 161.—*πατιδάχης* (§ 16), Silli.—*πατιδάχος*, *gen.* *-άχου*, Afs., *πατιδάχου*, Tsh. At Ph. *βασιλεύς* is used

padişahlıq, پادشاهلیق, *kingdom*.—*πατιδαχλέ*, *-lêghé μ*, Ul. §§ 105, 179

parca, پارچه, *piece*.—Capp. *παρδά*, Sil., *pl.* *παρδάγίξια*, Ax. From *parcalamaq*, *to cut in pieces*, comes *aor.* 3 *pl.* *παρκαλάσα*, Del., and from the *pass.* *parcalanmaq* the Turkish form *παρκαλαμούξ*, *cut in pieces*, Sil.

parlamaq, پارلامق, *to shine*.—Capp. *pres.* 3 *sg.* *παρλαdê*, Fer., *imprf.* Del. § 201, Fer. § 215, *aor.* *παρλάτσε*, Fer.—*Pres.* *παρλαρίξει*, Afs.

parmaq, پارمق, *finger*.—*βαρμάχ*, Del.

para, پاره, *a fortieth of a piastre*, a

- para.** In pl. *money*.—Capp. *παρά, pl. παράγια, Gh. Ar. (§ 158) Ul. Δx., or with a affected by the following* (§ 66), *παρέα, Ar., παράγια, Δx. Fer. Where δ is kept the pl. is παράδια, Mal. Phl. Del. Sil., and gen. παραδίου, Mal. Del. § 158.—παράς, δ, pl. παράδα (§ 295), Afs. (Pl. παράδε, Ph.—παρά, acc. sg. παρά, Silli*
- pastırma, پاسطرمه, smoked meat.**—*βαστουράδα (neut. pl.), sun-dried slices of meat, Kis. The sg. would be βαστουράς, masc. v. § 295*
- paşa, پاشا, pusha. v. bašās**
- paklamaq, پاکلامق, to clean.**—In Capp. from refl. *paklanmaq, to clean oneself, the aor. 3 sg. κεκλένεσε, Ul.*
- panjar, بانچار, beetroot.**—Nom. pl. *πανζάρα, Mal. § 71*
- paı, پای, portion.**—*δμ páı, a portion (to eat), Ph.*
- perde, پرده, curtain.**—Pl. *περάδια, Phl.*
- perišan, پريشان, adj., troubled.**—Fem. *sg. περιδάνε (§ 304), Ph.*
- pirinç, پوزنج, rice.**—*πιλινç, Phl.—πριμινç (ro), Ph.*
- pisik, پيسك, cat.**—Capp. *πισικα, Gh. Pot., ποικα, Δx.*
- püşkül, پشکل, tassel.**—*πüşgülıđ, gen. -lıđ, Del.*
- peşkir, پشكير, towel.**—*πεδικιρ, Ul.*
- pişman, پيشمان, pişman, pişman, repentant.**—*πεşmánης and in text on p. 284, l. 28 τολύ λfmánης, where the π may be lost by dissimilation, Silli*
- pek, بك, very.**—*πέκ ει, very well, Phl.—πέκ, very, Silli*
- pekmez, پيكمز, grape juice boiled to a thick syrup.**—Pl. *bekméiza, Ar.*
- palaz, پالاز, chick.**—*Neut. pl. παλάζε and gen. pl. (§ 303) παλαζού, Ph.*
- penjere, پنجره, window.**—*πένjere, pl. πένjeres, Sil., πενjere, Phl. By metathesis πεpenjé, Fer.—πένjera or πάνjera, η, Ph.*
- pende, پنجه, fist, the five fingers.**—*δμ πανδά λίρες, a handful of gold coins, Ph.*
- porsuq, پورسوق, badger.**—Nom. pl. *πουρτσούχα, Ph. The sg. is πουρτσούχος, v. § 265*
- post, پوست, post, post-office (French, poste).**—*πόστι, Afs. v. § 369*
- post, پوست, untanned skin of an animal.**—*πόστ, Del.*
- pusula, pusla, پوصله, note, letter.**—Capp. *πούσουλα, Δx., πούσλα (ro), Del.*
- puł, پول, scale of a fish (among other meanings).**—*πούλ, Mis.*
- piç, پيچ, urchin.**—*πιçοκκο, Ph., with dimin. ending.—The pl. δεφακόκκα, Ph. (q.v.), is probably from the same*
- pide, پيده, loaf.**—*πιδέ, Sil.—The Turkish comes itself from πίτα*
- pis, پيس, dirty.**—*πίσι, βίσι, Ph.*
- peïghamber, پيغامبر, prophet.** Gen. *πεγαμπερού, Ph.*
- pilaf, پيلاو, cooked rice.**—*πιλάφι, Ph.—Pl. πιλάβια, Silli*
- ت**
- tarla, تارلا, cultivated field.**—Capp. *ταρλά, Ar. and at Fer. as a fem., τάρλα, pl. τάρλες. ταρλά (decl. § 158), Pot.*
- taze, تازه, new.**—*τεζε, Ar.—ταζά, lately, Ph.*
- tazə, تازي, greyhound.**—Capp. *ταζό, Δx. Phl.—ταζι, Afs.*
- tasalanmaq, تاسالمنق, to be vexed.**—*Aor. 3 sg. τασλάτσε, Ul., τασλάδεν da, Ar.*
- taı, Vambéry (Çagataische Sprachstudien, p. 257) gives تاي, taj, from Azerbaijan, meaning amongst other things a bale of merchandise.**—*dái, dági, 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.**—*τύδάρος, pl. -άρ, Phl. Decl. § 124*
- tuhaf, تحف, curious, remarkable.**—*τοχάφ, Del.*
- takht, تخت, throne.**—*τάχτι, Ph.*
- takhta, تخته, plank.**—*ταχτά, pl. ταχτάδμα, Del.—At Ph. ταχταλούς is the name of the raised wooden sleeping*

platforms on the flat roofs, which are used in summer. For λ v. § 277

terzi, **ترزى**, *tailor*.—τερ(δ)ζής, Ph.

türsü, **ترشى**, *vegetables pickled in vinegar*.—Pl. **ρουραά**, Phl.

terki, **تركى**, *saddle-bag*. A Çagatai word given by Vambéry (*Çagataische Sprachstudien*, p. 258) and used also by Kúnos, *Adakale*, p. 163, l. 18, but not in Redhouse or Mallouf.—τέρκι, Ph.—τερκι, Silli

tassala, **تاسهلو**, *sad*.—τασαλούς, Ph.

tasvir, **تصوير**, *picture*.—ταφσίρ, Mis.—ταφσίρι, Ph.

tüfenk, tüfek, **تفنگ**, *gun*.—Capp. **τύφέκ**, Ul. Pot., **τύφέγι s**, Ul.—**τουφέκι**, Ph.

tekellum, **تكلم**, *conversation*.—**τεκελεμές**, a story, Ph.

teklif, **تكليف**, *ceremony, imposition of a charge, proposition*.—τεκλιφ, pl. **-ιφια**, Gh.—**τεκλιφι**, pl. **-ιφε**, 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 τέλια**, Sil., v. note ad loc., p. 450

telef, **تلف**, *destruction*.—τελέφι, Ph.

tamaman, **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**, **τεμνάχ**, **τεμαλάχ**, Ul., with which cf. Adrianople, **τεμελλιάχι**, Ronzevalle, *op. cit.* (p. 197, note 2, *sup.*), p. 67.—**τεμερέχι**, Ph., **τεμεραχι**, Afs.

tembel, **تمبل**, *lazy*.—**τομβέλ** (decl. § 299), Ph.—**δεμβέλης**, Silli

tembih, **تمبيه**, *order, command*.—**τεμβίχ** and the adj. **τεμβιφλί**, *under an order*, Ul.

tenjire, **تنجيره**, *cooking pot*.—Capp. **τανζιρέ**, Ul., pl. **τανζιρέρια** (§ 158), Ar., acc. pl. **τανζιρέρις** (? decl.), Pot.

tandur, **تندور**, *oven*.—In Capp. **τανδοούρ**, Ul. Sil. Ax. Phl., but **τανδοούρ** at Pot., and given by Arkhélaos as well as

τανδοούρ. 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 (**σανδοών** or **σανδών**, 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. **κολλώ**, and p. 447. Cf. Burton, *Arabian Nights* (Libr. Edit.), ix, p. 3, 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, **تهلكلى**, *dangerous*.—Pl. **τεχλικαλόδια**, Del.

timar, **تيمار**, v. **τιμάρ**

ج

jade, **جادو**, *witch*.—Capp. **jadó**. Thus at Del. with pl. **jadóres**. At Gh. **jadó qará**, *witch-wife, of which jadó qaróδια*, Phl., is the pl.

jam, **جام**, *glass*.—**جام**, Del.

jami', **جامع**, *mosque*.—**جام**, Ar.

jan, **جان**, *soul*, **جانلو**, *alive*.—Connected with these seem to be **γιάρο** **جامρό**, Phl. and **γιαρού** **γιαρούς**, Ph., *half alive*

janavar, **جاناوار**, *wild beast*.—**janaβάρ**, pl. **-πε**, *wild beast or wild man*, Ph.

jerid, **جيريد**, *javelin*.—**ζιρίτ**, *javelin-throwing game*, Ul. Cf. Kúnos, *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, **جگر**, *liver*.—Capp. **ζιέρ**, Gh. Phl.

jellad, **جلاد**, *executioner*.—Capp. **νομ**. **jelár**, Del. Mal., acc. pl. **jelár**, Sil. **νά σι ποίκου** **jelér**, *I will cut off your head*, Mis.—**ó jelár, τον** **jeléτην** or **jeláτην** (§ 255), Ph. Decl., § 299

jin, **جن**, *genie, jin*.—At Ul. **jin** in the phrase, **“In μισω, jin μισω; art thou as in, art thou a jin? in text on p. 350. l. 1. V. note on p. 229. At Del. the**

pres. sg. 3, jwēndīk, 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.*—jērgi, Ph.
 Jūvan, جوان, *a youth.*—joubāvous (§ 18), Silli
 Jevahir, جواهر, *precious stones.*—jeβα-
 χέρι, *pl. -ρα, Tah.*
 Jehri, جهري, *yellow berries, so the dictionaries.*—jéχra, 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 *impv. 2 pl. čatladār, Ul.*
 From the causal čatlatmaq, *to break*
 (trans.), come *aor. 3 sg. čatlátšen do,*
 Ul., and *3 pl. čatládān, Ar.*
 čatmaq, چاتمق, *to join (intrans).*—*Aor.*
3 sg. čatiéšen 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. čadóp, Gh.,
gen. čatəriou, Phl.—čadri, Ph.
 čarpmaq, چارپمق, *to strike violently.*—
Aor. čarpšen, Phl.
 čardaq, چارداق, *balcony.*—čardách, Sil.
 čaršaf, چارشاف, *sheet for a bed.*—čap-
 čáfi, Ph.
 čaršo, چارشو, *market-place.*—čapdi,
 Phl.
 čarəq, چارق, *shoe.*—Capp. čarouč, *pl.*
čaroučra, Mis. (§ 110), Ax.
 čare, چاره, *remedy.*—č čarēs, čerēs, Ph.
 čaghərtaq, چاغرمق, *to call.*—Capp.
pres. čaghərdā, -dās, Gh. Ul. Phl. Síl.
 (§ 194), *aor. čaghórsa, Ul. Mal. Phl.*
Síl., aor. subj. čaghərdāšw, Phl. Síl.
 čaghəldə, چاغلدی, *murmur of water.*
 —*án čoughəltoús, a murmur (a voice*
heard in a dream), Ph.
 čaləšmaq, چالشمق, *to work.*—Capp.
pres. 3 sg. čaləšdā, Phl., impf. čaló-
štwa, Sil. (§ 206) Fer. (§ 215).—

čalixtō, *impf. § 40, aor. čalóšca (§ 34),*
 Silli
 čalghə, چالغی, *instrument of music.*—
Pl. čalghóγia, Del.
 čalqamaq, چالقامق, *to move violently.*
 —čalqat čalqat (Turkish form), Del.
 čalmaq, چالمق, *to knock, steal, play an*
instrument of music.—Capp. *aor. čášca,*
 Del. Gh. Mis.—*Aor. čášca or čáštca,*
 Ph.—*Pres. 3 pl. čaldóšt, Silli.*—From
 the pass. čaləntmaq comes *pres. 3 pl.*
čaləndóšun (§ 70) used at Gh. in text
on p. 340, l. 7 of knives to mean are
being sharpened
 čalə, چالی, *bush.*—*Acc. čálo (! accent),*
indef. acc. 's án čalóús, Ph. For λ
§ 277. Decl. § 295
 čam, چام, *pine tree.*—*to čám, Ph.*
 čai, چای, *river.*—čáχ (§ 61), Gh.
 čayər, چایر, *meadow.*—Capp. čáər, Del.
 Gh. Phl.
 čabalamaq, چبالامق, *to endeavour.*—
Pres. 3 sg. čabaladā, Silli
 čəp, چپ, *particle used to strengthen the*
meaning of a word. At Ph. číp, all;
číp da špíte, all the houses, číp tonni,
all of them, Afs. Also at Tah.—jπ,
at all, in neg. sentence, Silli, is more
likely to be the Greek ππ
 čiplaq, چپلاق, *naked.*—jπλάq, jβλάq,
 Phl.—čipláχos (§ 9), Silli
 čidek, چیدک, *flower.*—Capp. *pl. čidékra,*
 Ul. Ar.—čidég, *pl. -ge, Ph.*
 čiraq, چراق, *pupil, apprentice.*—Capp.
 čiráq, Mal., čiráχ, Del., čərdáq, Ul., *του*
čiráγo τ, his apprentice, Mis.—čiráχos,
 Ph., where the Turkish čiraqləq gives
 čiraχliči, *apprenticeship*
 čiraq, چراق, *lamp, light.*—Capp. čirák,
 Gh., čirád (§ 78), Mis., čirék, Ax., čiré
 (čiréi τ), Ul. § 66
 čizmə, چيزمه, *boot.*—*Pl. čizméđia, Del.*
 čəšmə, چشمه, *fountain.*—Capp. čəšmé,
 Ax. Phl. Síl.
 čiftji, چفتجی, *cultivator of the soil*
 (čift), *farmer.*—Capp. čifčəš, Pot.
 Decl. § 156
 Čifut, چفوت, *Jew. v. Tzifonotioún*
 čekmeje, چکمهجه, *small box.*—čekmeje,
 Phl.

- öinar aghaḵe, چنار اغاچی, *plane tree*.
—δῆρ ἀγαχί, Sil.
- öuval, چوال, *sack*.—Capp. δουβάλ, Ar.
Gh. Ph. Sil., δοβλέ τ, Ul. This last
seems to be from δουβέλι τ, with
metathesis; for a→e v. § 66.—δου-
βάλι, Silli
- öoban, چوبان, *shepherd*.—Capp. öobá-
nos, Del. (§ 117), Ar. (§ 189), Sil.
(§ 122), öobánous (§ 126), Mal. öobán
(§ 146), Fer. Without ending, öobán,
Ul. Refs. are to decl.—öobános, Ph.,
öobánous, Tsh.
- öop, چوپ, *rod, club*.—At Pot. ööp,
a club used as a talisman. The
Turkish forms öopóon, *of the club*,
and öopoumóon, *of my club*, occur in
the text
- ööp, چوپ, *twig, small stick*.—Capp. ööp,
Del., pl. ööpia, Ar.
- öojuq, چوجوق, *child*.—öojuóki, pl. -ka,
Tsh. Pl. öojuóχα, Kis.—At Ph. φδάχι,
φδóκκο are used
- öorbaḵe, چورباچی, *head of a house*.—
Pl. öorbaḵoi, *leaders, village notables*,
Afs. For derivation from öorba,
soup, v. Turkish dictionary. It used
to mean also the *commander of a body*
of janissaries
- öürümek, چورمك, *to rot*.—öourouñw,
aor. δουρίγισα, partic. δουρουμένου,
rotten, Silli
- öevre, چوره, *a turn; muslin kerchief*.—
öáβρο, *kerchief twisted round the fez*,
Mis.
- öokmek, چوكمك, *to kneel*.—Aor. 3 sg.
öókσiv, Mal.
- öül, چول, *horse-cloth*.—öül, *rug to lie*
upon, bed, Ax.—öούλι, *cloth*, Ph.
- öolaq, چولاق, *a man who has lost an*
arm.—öoláχos, Ph., used in text on
p. 470, l. 30 for an ant who has lost a leg
- öölmek, چوليك, *earthen pot*.—öoulmé,
Ph.
- öunki, öünki, چونكه, *because*.—Capp.
öúnki, Del. Ul. and at Silli.—δούγκι,
Ph.
- öevirilmek, چويرليك, *to be turned over*
(pass. of öevirmek). From this comes
the *aor. 3 pl. öeviréδéσαν*, Ul.
- öezmaq, چيزمق, *to trace a line*.—Pres.
- ḵizáivou (§ 194), *partic. pass. ḵizáiveta*,
Mal.
- öighara, چيغاره, *cigar*.—ḵigará áγḵé,
cigar mouthpiece, Ul.
- öirpi, چيرپي, *twig, branch*. A Öagatai
word given by Vambéry, *Öagataische*
Sprachstudien, p. 283.—öilwí, Ax.—
öirpi, Silli
- öinemek, چينمك, *to trample upon*.—At
Ph. pres. 3 pl. öivnádóon da (probably
an error for öivn... or öevn...), *they*
tread (the grapes), and in text on
p. 542, l. 26, *aor. subj. 3 sg. öevnádḵos*,
trample

ح

- hajj, حاج, *pilgrim*; hajjolaq, حاجيلاق,
pilgrimage.—Capp. χαḵḵóq, Ul., χα-
ḵḵóχ, Phl.
- hazérlamaq, حاضرليق, *to make ready*.
—From this *aor. χαḵḵirládεσσε*, *aor.*
subj. χαḵḵirládḵos and *impv. 3 sg. χαḵḵi-*
ládε da (§ 348), Ph. *Aor. 3 pl. χαḵḵi-*
ládεσσαν da, Tsh.—χαḵḵirládw, *aor.*
χαḵḵirládí (§ 34), Silli.—From the refl.
hazérlanmaq, to make oneself ready,
is the *impf. χαḵḵirládḵe* (§ 194), Ar.
- hal, حال, *condition*.—Capp. χαλ, Del.
Ul.
- hapos, هابس, *prison*.—Capp. χαḵis, Ul.
Phl. *σο χαḵίς μεστε, we are in the*
prison, Phl., *χάḵis*, Ar.—χαḵóσσι, Ph.
χαḵóσλέχι, prison, Ph., is hapos + laq
(§§ 256, 288)
- herif, هرئف, *man, person*.—χερίφος.
used in Capp. generally when the
vocabulary is very Turkish in place
of ἀνθρωπος or the Phárasa νομάι.
Quoted from Del. (decl. § 117), Ul. (decl.
§ 184), Ar. Phl. with *poss. pron. § 180*
huzur, حضور, *presence*.—χουζούρι, Ph.
- haqq, حق, *truth, justice*.—χάχ, Phl.—
χάq, Ph.
- hükümet, حکومت, *power, jurisdiction*.
—χδóκhouméti, *gen. -εḵου, court of justice*.
Silli
- hekim, حكيم, *doctor*.—Capp. χεκίμτ.
Phl., *acc. χεκίμ*, Del. Phl. Ax.—χεκίμ
(decl. § 299), Ph.
- hammal, حمال, *porter*.—Capp. nom.
pl. χαμάλ, Phl.

- hammam, **حمام**, bath.—**χαμάμ**, Ul.
Phl., gen. **χαμαμίου**, Ul.—**χαμάμ**, Ph.
- hammamjə, **حمامچی**, bath-keeper.—
Capp. **χαμαμτζή**, Ul. (nom.), Phl. (acc.)
- hammamlamaq, **حماملىق**, to give a
bath to.—From this at Ph. pres. 3 sg.
χαμαμβλαδίξει τα, impf. **χαμαμβλαδί-
σκεν da** (§ 399), aor. **χαμαμβλάτσκεν da**.
For λ § 277
- havlammaq, **حولاق**, to bark.—Pres.
χαβλαδῶ (§ 194), aor. **χαβλάτσα**, Fer.
hayiz, **حيز**, enclosed space, court.—
χαϊζι, Ph., explained as **τόπος**, place,
and Kar. (Lag. p. 68) has **χαϊρι-
πεδίον**
- hile, **حيلة**, ruse, fraud.—With Turk.
possess. of 3rd sg., **χιλέδι**, Del.—**χίλι**,
άχλι, Ph.
- haivan, **حيوان**, animal.—Capp. **χαϊβάν**,
pl. **-άνα**, passim.—Pl. **χαϊβάνα**, Kis.—
χαϊβάνι, Silli
- خ
- khatem, **خاتم**, signet ring.—**χατέμ**
χουσουκί, signet ring, Ul.
- khatər, **خاطر**, health, favour.—**χατόρ**,
Del.—**χάτρι μ**, my pleasure, Silli
- khale, **خاله**, paternal aunt.—**χάλα**, Silli
- khale, **خالی**, carpet.—Capp. pl. **χαλίμ**,
Ul. Sill.—Pl. **χαλίδα**, Tsh.
- khan, **خان**, inn, khan.—Pl. **χάνε**, Ph.
—khanjə, innkeeper, whence **χαντζής**,
pl. **-ήπε**, Gh.
- khanəm, **خانم**, Turkish lady.—**χανόμ**,
gen. **χανομίου**, Phl.—**χανούμτσα**, Ph.,
χανίμα, Tsh. Afs., **χανίμ**, Afs.
- khaber, **خبر**, news, message.—Every-
where in Capp., as in Mod. Gr., in
the form **χάβάρ**.—**χάβάρ**, Ph. and
Silli
- khəzmetkiar, **خدمتکار**, servant.—**χəz-
μεκέρ** (§ 66), pl. **-κάρχα**, Del.—**χιζματ-
κάρχα**, Silli
- kharab, **خراب**, destruction.—**χαράπι**,
Afs.
- kharjleq, **خرجلىق**, pocket-money.—
χαδλιχί, Ph.
- kharsəz, **خورسز**, robber.—Pl. **χəρσəzίχα**,
Ul.
- khərs, **خورس**, violence.—**χəρσəλən**, vio-
lently, Del.
- khəros, **خوروس**, cock.—**χորός**, Ul.
- khazine, **خزينة**, treasury.—**χαζνάς**, Ph.
—**χαζνά(ς)**, acc., Silli
- khasta, **خسته**, sick.—**χαστάς** (§§ 20, 59),
Silli
- khastalanmaq, **خسته لىق**, to be ill.—
Capp. pres. 2 sg. **χασταλανδίξει**, Ax.,
aor. 3 sg. **χασταλάνσε**, Ul. § 194
- khoəm, **خشم**, anger, fury.—**χίδμι**, Ph.
—At Del. **χίδμι**, infatuated desire for
Khozər, **خضر**, Khizir, the prophet Elias,
who is believed by Turks to appear and
come to the aid of mortals.—**εϊς χιζύρης**,
a holy man, Silli (text on p. 288,
l. 16)
- khəlayəq, **خلایق**, female servant.—
χαλαγίεφ, pl. **χαλαγιούκχα**, Ul.
- khəja, **خواجه**, schoolmaster.—**χόγιας**,
χόγια or with Turkish possess. of 3rd
pers. sg. **χογιασό**, Ul.—**χογιάς**, Ph.—
χόγιας, Silli.—At Ph. also the Arabic
form hawaja with nom. **χαβαζιάς**
- khəplamaq, **خوپلامق**, to jump.—
Capp. pres. **χəpladῶ**, Pot. and for Sin.
Arkh. (p. 257) gives **əpladῶ**· **πηδῶ**
and **əplaməi**· **χορός** **πηδηκτός**
- khəš, **خوش**, beautiful.—**χəδás** (§ 20),
Silli
- khəšaf, **خوشاف**, rhizms stewed with
sugar.—Capp. pl. **χəδəφχα**, Pot., with
a → e (§ 66). For Sin. **χəσəφ** (Arkh.
p. 280)
- khəšlanmaq, **خوشلانمق**, to be pleased.
—Impf. 3 pl. **χəδəλəndəvan**, aor. 2 pl.
χəδəλənsere, Phl. The pres. would be
χəδəlandῶ. § 194
- khəyar, **خيار**, cucumber.—**χιδίφ**, pl.
χιδίφχα, Gh.
- khətr, **خیر**, no.—**χάτρι**, Ph.
- khəir, **خیر**, good action.—**χάτρι**, Phl.—
χάτρι, Ph. Afs.
- د
- damlə, **دامله**, drop.—**əv** **damblás** (acc.
indef.), Afs.
- dane, **دانه**, piece, head, used in counting.
—Capp. **τέσπερα** **deνέδχα** **əθρίπ**, four
men, Phl. **deνέ**, a grain (of corn),
Ul.

- daire, دائره, *circle, department*.—*teghôri* used to mean *district*, Ph.
- derd, درد, *pain, sorrow*.—*dârti, târti*, Ph.
- derviî, درويش, *dervish*.—Capp. *de-βrê(δ)ης*, Phl., *δεβρίδης*, Pot., *δεβρίδ*, Fer. Ul.—*δεβρίδης*, pl. *-δοι* (§ 299), Ph.
- dere, هره, *valley, stream*.—*depe*, Ul. and Ph.
- dirhem, درهم, *a measure of weight*.—*dîrêm*, Ul.
- deri, ديري, *skin*.—Capp. *deri*, Fer. Sil. At Del. it is used for the cheese kept in a skin
- derin, درين, *deep*.—*deprînis*, f. *deprînisσα*, Silli
- düşman, دشمن, *enemy*.—*ô douđmânosa*, Ph., *acc. douđmânosa*, Afs.
- du'a, دعا, *prayer*.—*toğás*, *acc. doβá*, *τοβá*, Phl.
- da'vet, دعوت, *invitation, summons*.
Da'vet etmek, to invite, hence *toğsen taβêti*, Ph. § 381
- dek, دک, *as far as, until*.—*δτιαδακ*, *as many as*, Ul., where *dak* is added to the Greek *δτια*, which is probably a pl. of *δτι*
- dukian, دكان, *shop*.—*τουκán*, Phl., *τúκianó ðiràχ*, *shop boy*, Phl.—*τουκán*, Ph.—*τúκianó*, Silli
- dukianji, دكانجي, *shopkeeper*.—*τουκavjís*, Ph.
- deirmenji, دكرومنجي, *mill*.—Capp. *deirmenjís*, Phl. Pot. and also Ph. Afs.
- deniz, دنيز, *sea*. It has taken the place of *θάλασσα* in Capp. and Ph.—The Capp. forms vary as to *de-* or *da-*, *-v-*, *-vg-* or *-v-* and *-is* or *-is*. Thus *devgis*, Del., *devis*, Fer. Ul., *dayis*, Ul. Mis., *devis* or *davis*, Gh., *devis* or *davis*, Ar.—*devis*, Ph. Decl. § 109
- dikmek, دكمت, *to plant, set up*. *Aor.* 3 *sg. dikse* and Turkish *imprv. dik*, Ul.—*Aor.* 2 *sg. dikteses* (§ 324), Ph. (B.C.H. xxxiii, p. 159)
- dellal, دلال, *public crier*.—*ταλλ*, Ax.—*dôğer deláli*, *he made a proclamation*, Ph.
- delik, دلك, *hole*.—*delika*, Ul.
- tilki, دلكي, *fox*.—Capp. *delkis*, Ar., *dλaki*, Ul.
- dilemek, دلمك, *to desire*.—Capp. *pres.* 2 *sg. dilmadıs*, *aor. dilése*, Del., *imprv. tilêda*, Ul. § 194.—*Pres.* *tiletiğw*, *dilediğw*, *dilađdığw*, *tiladığw* (§ 324), *aor. dilêta*, *dilađta*, *imprv. tilêdei*, *tilâdei*, *dilađte* (§ 348), Ph.—Kar. (Lag. p. 64) gives *τηλεύω* for Silli. I record *pres. dilêbu*, *aor. subj. dilêbu*, and forms with *ρ*: *pres. dirêbu*, etc.
- deliqanlo, دليقانلو, *young man (he whose blood is mad)*, borrowed without the ending.—Capp. *deliqanou*, Ar., pl. *deliqanóğma* (§ 159), Sil.—*deliqanos*, pl. *-roudes* (§ 294), Ph.—*Adj. acc. sg. deliqanou*, Silli
- demir, دمر, *iron*.—*Adj. demirđotas*, Del.
- danođmaq, دانوشمتي, *to consult*, borrowed as a mid. verb.—*Aor. subj.* 1 pl. *davidoume*, *imprv. davisa* (§ 243), Phl.—*Aor.* 3 pl. *davidêftave*, *aor. subj. davisêftô*, Ph.
- dünya, دنيا, *world*.—Capp. *Douyid Güğelê*, *Fair One of the World*, Del. Ul., D. Güğel, Gh.
- divit, دوات, *ink-case*.—*diviti*, Ph.
- dudaq, دوداق, *lip*.—*dâq*, pl. *dâqqa*, Fer. § 103
- düdük, دودك, *pipe, flute*.—Capp. *düdük*, Phl., pl. *düdüğa*, Mis.
- devr, دور, *a revolving*.—*deβpe*, *the reverse side of a mirror*, Phl.
- dusaq, دوزاق, *snares*.—*douğâç*, Del.
- düzülmek, دوزلمك, *to be arranged, set in order*.—*Imprv. düğülda*, *aor.* 3 *sg. düğülse* as from *düğüldô*, § 194, Ul. *Imprv. düğül*, also at Ul., is the Turkish form
- düzen, دوزن, *agreement, arrangement*.—At Phl. *düğenica* (text on p. 414, l. 9), where the text demands the sense *enchantments*, which is given for this word by Vambéry, *Alt-osmanische Sprachstudien*, p. 163. Kúnos translates the word as *Bequemlichkeit*
- dost, دوست, *friend*.—*Voc. döst*, Ph.
- düşürmek, دوشورمك, *to cause to fall*.—*Aor.* 3 *sg. düşürse*, Ul.
- düşek, دوشك, *mattress*.—*döđey*, Ul.
- düşünmek, دوشنمك, *to meditate*.—Capp. *pres. düşürdüğw*, Gh. Ar. Ax. (§§ 197, 198), *düşürdüğw*, Mal., *düşürdüw*, *dêç* (§ 194), Ul., *aor. düşürdüca*.

- Mal., *διδύνασα*, Ul., *impf.* Ul. § 210. For vowel-harmony *v.* § 70.—*Impf.* *διδύνασα* (§ 349), Ph., points to a *pres.* *διδύνασάω* (§ 324). *Pres.* *διδύνασίζου*, *aor.* *διδύνασσα*, Tsh. *Impf.* 3 *sg.* *διδύνασκων* (§ 339), Afs.—*dūdūrdō*, *-des* (§ 9), *impf.* § 42, *aor. subj.* *διδύνασῆσου*, Silli
- dōdemek**, *دوشمەك*, to lay down (a carpet, etc.).—*Aor. subj.* 2 *sg. va* *dōdedis*, Tsh. Also to furnish, carpets being the chief furniture of a house. *Pres.* 3 *sg.* *dōdedé*, Silli (§ 9)
- doghramaq**, *دوغراماق*, to cut in pieces.—*Impf.* 3 *sg.* *dogpádoξen do*, Del. § 194
- doghru**, *دوغرو*, straight.—At Silli *dogpóu*, *adv.* straight, and *adj.* *dogpóu*s, *v.* § 20
- dōyūšmek**, *دوگوشمەك*, to fight.—Capp. *Pres.* *dōyūšdō*, 3 *pl.* *dōyūšdōu* (§ 70), *impf.* 3 *pl.* *dōyūšdōuon* (§ 210), Ul. *aor. subj.* 1 *sg.* *dōyūšdōuon*, 3 *sg.* *dōyūšdōu*, Ph. § 194
- dōkülmek**, *دوگولمەك*, to be thrown down.—*dōgūldūk* 1 *pl.* of the Turkish past tense used as an exclamation (in text on p. 326, l. 22), Del.
- dōime**, *دوگمه*, button.—*dogmés*, *pl.* *dogméde* (§ 295), Ph.
- devlet**, *دولت*, kingdom.—*dogpáti* (§ 272), Ph.
- dulger**, *دولگر*, carpenter.—*ó doulgér* or *doulgár*, Ph.
- deve**, *دو*, camel.—Capp. *deβé*, Ul., *pl.* *deβéδiα*, Pot.
- deveji**, *دووجهی*, camel-driver.—Capp. *deβeξh*, Gh. (§ 154), Ph., *pl.* *deβeξha* (§ 159), Ul.
- devirmek**, *دویرمەك*, to turn upside down.—Hence *pres.* 3 *sg.* *deβipdê*, and, from the *pass.* *devrilmek*, the Turkish participle with Greek neut. *pl.* ending *deβpυλωύσα*, turned upside down, Ph. *de*, *de*, and.—In Ax. text (p. 398, l. 6) *καὶν de*, and they go
- daha**, *دها*, more.—*daχá*, Del.
- direk**, *ديرك*, pillar.—*dirék*, Sil.
- dirilmek**, *ديرلمەك*, to be revived.—*Aor.* 3 *sg.* *dirpλsen*, Del.
- dizgin**, *ديزگين*, rein.—*diξgin*, Del.
- diken**, *ديكن*, thorn.—*Pl.* *dikéniα*, Del.
- dilim**, *دیلەر*, slice.—*Pl.* *dilimniα*, Ph.—*τιλίμι*, *pl.* *-με*, Ph.
- dilenji**, *ديلنجی*, beggar (from *dilemek*).—*dilénjhs*, Ar. and Silli
- demek**, *ديمەك*, 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 *deyl* or *deť*, Capp., *deť*, Ph., *deyl*, Silli. From the meaning *saying* it has come to be used after any speech, or especially reported thought or purpose. For examples in texts *v.* p. 300, l. 5, p. 364, l. 11, p. 468, l. 29, etc.
- dev**, *ديو*, Dev, giant.—Capp. *déφ*, Sil. Ph. (for *φ*, *v.* § 75), but *déβ*, Ul. *Pl.* *déβiα*.—*déβi*, *rd*, Ph.
- duvar**, *ديوار*, wall.—Capp. *douβár*, Ph. Sil.
- ذ
- zürriyet**, *ذريّت*, descendants, posterity.—*ζουριέτι*, Ph.
- ر
- rahat**, *راحت*, ease, peaceful pleasure.—*ραχάτι*, Tsh.—*ραχάτιν dou*, Silli
- rahatlanmaq**, *راحتلنمەق*, to repose.—From this at Silli *ραχατλανδῆ*, he reposes, and *ραχατλανδουρδούν dou*, they make them take rest, 3 *pl. pres.* of *ραχατλανδουρδών* from the causal of *rahatlanmaq*
- rast**, *راست*, meeting.—Capp. *adv. oppo-* site, facing: *ipésia*, Del. (for *a* → *e*, *v.* § 66), *ipás*, Ul., *ipásiα*, Ph.—*ipásra*, Ph. and at Afs. *ipás* in a Turkish sentence in text on p. 574, l. 9.—*páδα*, Silli
- raf**, *راف*, shelf.—Commonly used in M. Gr. (*τὸ ράφι*) and *ράφ* recorded at Del.
- raqe**, *راقی*, spirits.—*ipaxti*, Ph. and Ph. *ραχι*, Ph.
- rup'**, *روبع* (Arab. رُبُع), quarter, small piece of money.—*ρούπ*, a measure of capacity, Mal.
- ز
- zad**, *زاد*, provisions for the journey.—*Pl.* *zátia*, Ph.

zahmet, **زحمت**, trouble.—**ζαχμέτι** (§ 12), Silli
 zerdale, **زردالو**, bitter kernelled apricot.
 —Pl. **ζαρδαβόδε** (§ 278), Ph.
 zaman, **زمان**, time.—**ζαμάν**, Ul.—**ζαμάνι**,
 Ph. Afa.
 zindan, **زندان**, prison.—**ζινζάνι**, Ph.
 zengin, **زنگین**, rich. This has every-
 where supplanted **πλούσιος**.—Capp.
ζεργίν, Gh. Sill., **ζερίν**, Ar., pl. **ζεργίνια**
 (§ 167), Ar. Ul.—**ζεργίν**, acc. **ζεργίνη**,
 a rich man (§ 299), Ph.—**ζεργίνης**,
 Silli.—From this comes a verb I am
 rich. Capp. pres. **ζεργινεῶ**, -deis, aor.
ζεργινέ(τ)σα, Ul., aor. 3 sg. **ζεργινένσεν**,
 Phl.—Aor. **ζεργινέσσα**, **ζεργινένσα**, Ph.
 —Also neut. subj. **ζεργινί**, wealth,
 Silli
 zavalle, **زوالو**, unfortunate.—**ζαβαλό**,
 Del.—**ζαβαλί**, Silli
 zivane, **زوانه**, pipe.—**ζιβανα**, Mis.
 zira, **زیرا**, for, because.—**ζήρ**, Sin. (Arkh.
 p. 235).—**ζήρ**, **ζήρα**, **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**,
ζορλού, strong, is used at Mis. (nom.
 pl. **ζορλούγια**) and at Silli (**ζορλούς**,
 -λούσσα, -λού), v. § 20

س

sator, **ساطور**, large kitchen knife.—
σατόρ, pl. **σατούρα**, Gh.
 sa'at, **ساعت**, hour.—Capp. **σαάτ**, Mis.,
 pl. **σαβάτια**, Phl.—**το σαχάτι**, Afs.
 sazavat (sobzevat), **سبزوات**, herbs,
 vegetables.—Pl. **ζαρζαβάτια**, Ax.
 sitr, **ستر**, veil, cover.—At Silli **να λῶ**
σιτῆρης, that I be covered, **σιτῆρης**
ἐπισκουμον (= **γινομαι**) being passive to
 the Turkish **sitr etmek**, to cover.
 v. § 381. At Mal. (text on p. 406, l. 37)
σέδε in **βοκιν σέδε**, he covered, is prob-
 ably a careless recording of **sitr**
 sūjūq, **سجوق**, dried sausage.—**σζούχα**,
 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, **سرای**, palace.—Capp. **σεράϊ**, Mal.,
σαράϊ, Sill., **σεράϊχ**, pl. **σεράϊγια**, Del.,
σεράχ, Gh. For ending v. § 61.—
σεράϊ, pl. **σεράϊα**, Silli
 serkhoš, **سرکوش**, drunk.—Aor. **σερχοδ-**
λάνσε, he got drunk, Ul., as from a verb
serkhošlanmaq.—**σερχόδης**, drunk, Ph.
 sermek, **سورمک**, to spread on the ground.
 —Impv. **σέρ δα**, Ul.
 ses, **سس**, voice.—**σές**, Phl.
 sifah, **سفتاح**, beginning.—At Ph. adv.
σιφτάχι, first, and adj. **το σιφτεσά**, the
 first, which is **sifah** + -**νό(ς)**
 sefer, **سفر**, journey, time (fois).—**Δε**
σεφέρ, **σεβέρ**, Ax.
 sofrā, **سفره**, table or anything (cloth,
 napkin or leather bag) upon which to
 spread food.—Capp. **σουφρά**, Gh. Pot.
 With possessive, ? Gr. or Turk., **σου-**
φραγί μ, **σουφραγίό μ**, Pot.—v. note
 on p. 509
 soksen, **سکسان**, eighty.—**σεξένδα** (§ 306),
 Ph., **σεξέντα** (§ 307), Tsh. Kis. Afa.—
σεξένια (§ 22), Silli
 silah, **سلاح**, weapon.—Pl. **τα σιλάχε**,
 Ph.
 selam, **سلام**, greeting, salutation.—
σελάμι, Silli
 silsile, **سلسله**, race, family.—**σιουσιέτα**,
 Afs., in text on p. 570, l. 31
 sünbül, **سنبل**, hyacinth.—**ζεμβόλι**, Ph.
 sansar, **سنسار**, marten.—**σαρζάρα**, Ph.—
 For Sin. Arkhelaos (p. 265) gives
σαγζάρος
 sūpürmek, **سوپورمک**, to sweep.—Aor.
 3 sg. **σῦπύρσε**, and Turk. form with
 Greek ending -a, **σῦπύρμιδα**, imperf.
 Ul.
 sūpürüjü, **سوپورچی**, sweeper or broom-
 maker.—**σῦπύρετής**, Silli
 sevda, **سودا**, the passion of love.—**επ** **το**
σεβδούσι ιδίε, because of her love, Ul.,
σεβδούσι being **σεβδώ** (for **σεβδία**) and
 the Turkish possessive.—At Silli aor.
σεβδάλαντης, he fell in love, which
 implies a pres. **σεβδάλαντῶ** and a
 Turkish **sevдаланmaq**
 sürmek, **سورمک**, to rub, push, lead
 (a life).—Aor. **σῦρσα**, imperf. **σῦρδαιέτε**,

Ul.—From the refl. sürünmek come the Turkish participial forms sürü-
veréκέν, Ul., and sürünü sürünü, Gh.
—From the pass. sürülmek, the aor.
σὐρόλλεν, *he pushed forward*, intrans.,
Ax.
sürü, **سوری**, *troop, flock*.—σὐρῦ, Del.—
ἡ σουρού, Ph.
sözülmek, **سوزلیمک**, *to filter* (intrans.),
to trickle, pass. of sözmek.—Aor. 3 sg.
σὐζῦλλεν, Del.
söyüt, **سوکت**, *willow-tree*.—Gen. 3g.
σδῦτιού, Ul.
sevmek, **سومک**, *to love*.—Pres. sebdā,
impf. εἰβάνιδε (§ 210), Ul.—The
reflexive sevinmek, *to be pleased*, gives
aor. σεβίνσεν, Ph., and at Silli pres.
σεβινώ, -dās (§ 34), and partic. σεβιν-
ήμενος
sel, sell, **سیل**, *torrent*.—Capp. σελ, Ax.
Pot.—έέλ, Ph.
silmek, **سیلمک**, *to wipe clean*.—Aor.
3 sg. σιλσε, Ul.

ش

şarqaləq, **شاپقهلقی**, *hat-making*.—σα-
ράλέκ, Ul.
şəqən, **شاشقین**, *fool*.—Capp. σαδών,
Del. Mal.
şəşmaq, **شاشیق**, *to be astonished*.—
Capp. aor. 3 sg. εἰάσεν, Del. For loss
of š, § 103.—Pres. σαδτιέγω (§§ 324,
332), aor. σαδτιέσα, Ph., aor. 3 sg.
σαδτιεσιμι, 3 pl. σαδτιεσανι, Afs.—
σαδλάτσιν do, *she terrified him*, at Afs.
is the aor. from the causal of şəş-
lamaq, *to be astonished*.—σαδτῶ, -τῆς,
aor. δάδθησα (§ 34), 3 pl. δάδθησαδι,
subj. 2 sg. δαδῆης, Silli
şal, **شال**, *shawl, shawl cloth*.—şál, Gh.
şamdan, **شامدان**, *candlestick*.—şamdan,
pl. -άνια, Ul.
şakhzadə, **شاهزاده**, *prince*.—şaxzadəs,
Ph.
şübhelənmək, **شبهه نيمک**, *to suspect*.—
σουκελενδῶ, aor. σουκελένησα, Silli
şakha, **شخص**, *individual*.—Phrase, so
μόνα το δάχσι, *to personate me*, Ph.
şərbət, **شربت**, *sherbet*.—şəribét, Ul.
şirket, **شرکت**, *company*.—şereχάτι,
Ph.

şafq, **شفق**, *light*.—Capp. δάφκ, το δάφκə
τ, Del.—ἡ δάφτη, Ph.—δάφκə, γουλιού
τ δάφκə, *the light of the sun*, Silli.—
At Ph. also the verb σαφτιζει, *it
shines*
şafaq, **شفق**, *dawn*.—σαφάχι, Ph.
şeker, **شکر**, *sugar*.—Neut. pl. şekəre,
Ph.
şalvar, **شلوار**, *loose trousers*.—Pl. şal-
βάρια, Ph. The true dialect form
would be şalβάρə, v. § 288
şehir, **شهر**, *city*.—şexéρι, Ph., şetri,
Afs.
şey, **شى**, *thing*.—Capp. şeī, Síl., δέχ,
Gh. Ax. Phl. Síl., šé, Ul. Mal. Síl.
Pl. šta, Ul. Ax. Phl. For endings
v. § 61.—Pl. δέγρια, Ph.
şiiš, **شيش**, *spit*.—šif, Gh.
şişə, **شيشه**, *bottle*.—Capp. šidé, Gh. Mis.
Ph.—á šidás, acc., Ph.
şinik, **شينك**, *dry measure*. v. χουιξ

ص

şahab, **صاحب**, *owner, master*.—Capp.
σααβός, Ax. At Ul. with Turk. poss.
ending χαμαμου do σάβεσə, and with
Gr. possessive το σάβεσə τ (§ 180).—
σαάβης, Silli
sa], **صاج**, *sheet iron*. At Ph. σά]ι or δά]ι,
*the convex iron plate upon which the
flat cakes called wada (q.v.) are baked*
sararmaq, **صارارمق**, *to turn yellow*.—
Aor. 3 sg. saráρσε, Ul.
sarımaq, **صارمق**, *to tie up*.—sarpdw, -dās,
I spin, impf. sáρdiva (§ 210), Ul.
saghər, **صاغر**, *deaf*.—Acc. pl. saghóροι,
Ph.
saqənməq, **صاقنمق**, *to be careful*.—
Impv. saqəνα, Ul.
sallamaq, **صاللامق**, *to shake*.—Pres.
3 sg. saladəi da and aor. 3 sg. saláτσιν
da, Afs.
salmaq, **صالمق**, *to send*.—Capp. pres.
salđw, -dās. Del. Ar. Ul. Mis. Ax. Phl.,
impf. (§ 208), Phl., aor. sáλσα, Mis.,
sáλσα, Del. Gh. Ar. Ul. Ax. Phl., aor.
subj. salđήσω, Phl. Ul., § 216.—At
Ph. πιτάζω is used (q.v.)
sanmaq, **صانمق**, *to believe, suppose*.—
Aor. sánσα, Ul.

- savdərmaq, **صاودرمق**, *to send away*, causal of savmaq, *to pass*.—Aor. 3 pl. **σαβδέρσαν** do, *impr.* 2 pl. **σαβδέρσᾶτ**, Ul.
- saya, **صايا**. G. Meyer, *Neugr. Studien*, III, p. 57, gives this as the source of Greek *σαγιάς*. So at Ph. **σαϊγάς**, *boy's gown*. For decl. v. § 295
- sabah, **صباح**, *morning*.—Capp. Turkish *abl.* **σαβαχδάν**, Del. Gh. Fer. Ul. Ax., **ζαβάχναρ**, Phl., **ζαβάναν**, Mis.; Turkish *loc.* **ζαβαχδά**, Phl. *in the morning*.—The *adv.* **sabahleyin**, *early*, produces **σαβάχλασ**, Phl., and **σαβάχλαϊνά**, Del.—At Ph. the Greek **πρεβλι(τζα)** is used and at Silli **ἀββουρμα**
- sabahat, **صباحت**, *ornament*.—Pl. **αβαχάτμα**, Phl.
- sabr, **صبر**, *patience*.—**σάβρι**, Silli
- səpa, **صبا**, *young ass*.—*acc.* **σιπά**, *nom.* presumably **σιπάς**, pl. **σιπάδε**, Ph.
- sahn, **صحن**, *metal dish for food*.—*sághon* and with possess. pron. *sághonə* μ, Ul.
- sadaqa, **صدقه**, *alms*.—**σαδακάς** (§ 295), Ph.
- sarrafi, **صراف**, *money-changer*.—**σαράφης**, **σαράφος**, Phl. Decl. § 168
- səra, **صرة**, *row, rank, occasion*.—**σəράς**, pl. **σəράδια**, Del., *occasion*
- səghrə, **صغرى**, *hind quarters*.—**σαγρι**, *horses' hind quarters*, Ph.
- səfa, **صفا**, *pleasure*.—**σəφά**, Ul.
- saqal, **صقال**, *beard*.—Pl. **σαqάλμα**, Del.—At Afs. in phrase **κυσέ σαqαλού**, *beardless man*, where **σαqαλού** means *bearded*. v. **γενάρ**
- saqmaq, **صقمق**, *to press*.—Capp. **σῆχῶ**, *aor.* **σῆχσα**, Ax., **σιχῶ**, Fer.—**σικῶ**, *aor.* **συβῆ**. 2 *sg.* **σικτιῆς**, Silli.—*Pass.* *pres.* **σιχτιέξομαι**, *aor.* **σιχτιέστα**, *to be in need*, Ph.—From the *pass.* **saqelmaq** come in Capp. *aor.* 3 *sg.* **σαqόλσε**, Ul., and *aor.* *subj.* 2 *sg.* **σαqελδῆς**, Mis.
- sonra, **صكره**, *afterwards*.—Capp. **σόνγρα**, Gh. Ar., **σόνρα**, Ul. **σόνγραδαν**, Gh., **σόνραν**, Ul., **σόνγραδάν**, Del.—**σόνγρα**, Silli. Used generally to continue the narrative, like the *and afterwards* of the *Arabian Nights*. At Ph. **στέρου** (q.v.)
- sandaliya, **صنداليه**, *chair*.—**σανδάλια**, pl. **-άλιας**, Del.
- sandəq, **صندوق**, *box, chest*.—Capp. **σανδός**, Ul. Ar. Sil., **σανδόςχ**, Ax., **σανδοίχ**, Del. Pot. In the phrases **σο σανδοίχον έμέσα**, Del. (in text on p. 314, l. 3), **σο σανδόςχον έμέση τ**, Ax. (in text on p. 392, l. 26), *inside the chest*, the **ν** is perhaps for the ending **-ων** **σαν'at**, **صنعت**, *art, profession*.—**ζαναία**, Afs.
- su, **صو**, *water*.—**σού**, Ul.
- səva, **صوا**, *plaster*.—*Pres.* **σουβαλώ**, *I apply plaster*, Phl.
- suret, **صورت**, *figure, image*.—**σουράτι**, Ph.
- soqmaq, **صوقاق**, *street*.—Capp. **σοqάχ**, Ax. Phl.—**σοqουqής**, *street loafer*, Ph.
- soqmaq, **صوقمق**, *to introduce*.—Aor. 3 *sg.* **σόqσεν**, Ul.—From the causal of the reciprocal of this verb, **soqūturmaq**, *to make people slip themselves inside*, come *aor.* 3 *sg.* **σοqουσδούρσεν** do, and *impr. pres.* **σοqουσδούρτα** με, Phl.
- sulumaq, **صولومق**, *to pant*.—Aor. 3 *sg.* **σουλούτσε**, Ph.
- soīmaq, **صويقت**, *to undress*.—*Imprf.* 3 pl. **σείδουqαρ**, Gh.
- səðəramaq, **صیحرامق**, *to jump*.—Capp. *aor.* 3 *sg.* **σəðəράτσε**, Fer., **σəðəράσεν**, Del.
- səzlamaq, **صيزلامق**, *to give pain*.—Capp. **σəzladə** = **πασεῖ**, Fer. Mal. and with the first syllable lost by dissimilation (§ 108) the *pres.* **λαριξ**, **ladix**, Sil. Pot. Mal., and from Mal. *pres.* 3 pl. **ladixin**, *imprf.* 3 *sg.* **ladixen** and *aor.* **ladixen**
- səghamaq, **صیغامق**, *to tuck up (skirts, sleeves, etc.)*.—Hence, or perhaps from **səghanmaq**, *aor.* 3 *sg.* **σəğánσεν**, *he girt himself (for work)*, Phl.

ض

zabteye, **ضبطية**, *police*.—The Greeks all over Turkey use the word.—Pl. **ζαπτιάδε**, *gen.* (? pl.) **ζαπτιαδίου**, Phl., pl. **ζαπτιάρε**, Ar., **ζαπτιέδες**, Del.—**ζαπτιάς**, Ph.

zarar, ضرر, wound, and zarar etmek, to wound, harm.—This phrase appears at Ph. as *ζαράρι φταίνω*, I wound, harm (§ 381). Also the phrase *ζαράρι ἵδδεται* (= δὲν էχει), it does not matter, δὲν πειράζει

ط

tabur, طابور, regiment of soldiers.—Capp. *ταβούρ*, pl. *ταβούρια*, Gh. Mis.—*ταβούρι*, Afs.

darelmaq, طاربتق, to be angry.—Aor. *δαρόλσα* and the subst. *δαρόλδιμα* (§ 114), a getting angry, Ul.

tas, طاس, cup.—*τάς*, Ul.—*τάσι*, Afs.

tašlëq, طاشلق, gizzard (from *taš*, a stone).—*dašlëghé τ*, Phl.

daghëtmaq, طاغتمق, to distribute.—Capp. *pres. 3 sg. daγουδίζ*, Del., *daghëdëz*, Phl., *aor. daghëdúsen*, Del., *imprv. daghëda*, Phl.

daghëlmaq, طاغلمق, to disperse (intrans.).—Capp. *pres. 3 pl. daghëldouñ*, Phl. Aor. 3 pl. *daghëlsan*, Gh., *daghëlsane*, Phl.

taqlah, طاقله, a throwing or falling over.—Hence at Ph. *ταχλαδίω*, *imprv. ταχλάδει* (§ 350), *aor. subj. ταχλαδίω*, to throw down and examine a person, in text on p. 544, l. 23

dana, طانه, calf.—Capp. *τανά*, Ar., and as *acc. Phl.*—*daná* (*acc. and gen. masc.*), Silli

tanëmaq, طانيمق, to recognise.—Aor. 3 *sg. tanëtsen*, Sil.—*tanëdô*, *aor. tanëtsa*, *subj. 3 sg. tanëγidëz*, Silli *tavëan*, طاوشان, hare. *daφdáv*, Ul.

taï, طاي, colt.—*τάϊ*, pl. *τάγια* and *dimin. ταϊόκκο*, Ph.

tabaq, طباق, plate.—*tabáχ*, Phl.

tëbqë, طبقي, quite like.—Phrase, in text on p. 466, l. 6, *τίπκε νομάτ*, quite like a person, Ph.—*dütëgö*, Silli

taramaq, طرامق, to comb.—*ταρανδô*, *imprf. act. and mid. § 43*, Silli

taraf, طرف, direction, region.—*ταράφ*, Phl.—*ταραφονδáv*, from his direction (an entirely Turkish form), Ph.—*taráφ*, Silli

dermašmaq, طرماشق, to climb up.—Aor. 3 *sg. dërmátsen*, Phl.

tašt, طشت, large basin.—*δάστι*, *dásti*, kneading trough, Ph.

dogharjëq, طغرجق, wallet.—*δαγαρηόχι*, *ταγαρηόχι* and *dimin. δαγαρηόχοκκο*, Ph. In Ph. Gospel: *δίκουτ μαχαμουδ τζέ δίχουτ ταγαρηόχου πιτάγκα σας*, St Luke xxii, 35 (Lag. p. 11)

doqsan, طقسان, ninety.—*doξánδα* (§ 308), Ph., *doξána* (§ 307), Tsh. Kis. Afs.—*doξána* (§ 22), Silli

tëləsëm, طلسم, talisman.—Ph. *το τιλισίμε*, Ph.—From the adj. *tëləsëmlë*, provided with a talisman, comes at Gh. *τουλουσουμλού χτου*, was enchanted, § 63

tulum, طولور, leather bag formed of an animal's skin.—Pl. *τουλούμα*, Sil.—*τουρούμι*, Afs.

tavan, طوان, ceiling.—*dëβëni*, Afs.

topal, طوپال, lame.—*τοπάλ*, Mis. and verb *τοπαλαδëz*, he goes lame, Ul.

toplamaq, طوپلامق, to bring together.—Capp. *aor. topalátσα*, Ul. Phl.—Also at Ph.

topuz, طوپوز, club.—*τοπούζ*, Ul. With possess. § 180

tutmaq, طوتمق, to seize, hold, accomplish.—*Pres. oútiéγw* (§ 324), *aor. oútiéσα*, Ph. The initial τ is lost by dissimilation, § 282

torba, طوربه, bag.—Capp. *τορβά*, Phl., *τορβά*, pl. *τορβάγια*, Ax.—*Acc. τοπρά*, Ph.

toz, طوز, dust.—Capp. *τός*, pl. *τόζια*, Mal., *τός*, Phl.

toqat, طوقات, blow, buffet.—*τοκάτ*, Del. § 83

dul, طول, widow.—*δούλ*, Ul.—*δούλη*, Tah.

dolap, طولاب, cupboard.—Capp. *δολάπ*, Ul. Phl., *δουλάπ*, Phl.—*δουλáπι*, Silli

dolanmaq, طولانمق, to go round.—*Imprf. 3 sg. dolándunizge*, Ul.

dolu, طولو, full.—*τόλι*, Afs. *χέρ στον τουλού*, in all abundance, Ph.

dayanmaq, طيانمق, to support oneself, endure (intrans.).—*δαγανδô*, I support, the intrans. meaning belonging to the *mid. δαγανδóμου*, *imprf. act. and mid. § 43*, Silli

ع

- 'adet, عادت, *usage, custom*.—*édér*, Phl.
 'ajem, عجم, *novice*.—Pl. *ájemída*, Del.
 'arap, عرب, *negro*.—Capp. *árápης*, Ax. *árápos*, *árápos* (decl. § 163), and, as -os noun, *árápos* (decl. § 124), Phl.—*árápη*, acc. -*η* (§ 296), Ph. Afs.
 'araba, عرب, *carriage*.—Capp. *árabá*, Ax. Pot., pl. *árabádia*, Pot., *árabáes* (§ 180), Ax.—*árabás* (§ 295), Ph.—Hence 'arabáś, *driver*, from which *árabáης*, pl. -*ήδη* (§ 154), Mal., and pl. *árabáηtyγα*, Fer.
 'asker, عسكر, *army*.—Capp. *ásker*, pl. -*έρια*, Del. Gh. Mis. Phl. Pot., *ásker*, Mal. The pl. means *soldiers*. In the phr. *tabour ásker*, *regiment*, it is not declined.—*áskeri*, Ph., *éskeri*, gen. *éskerou*, Afs. Also undeclined, Afs. Kis.—*áskerlák*, *the place of the army*, Ul.—With the meaning *soldier* in Capp., *áskeris* (§ 168), Sil. Pot. and at Ph. nom. acc. pl. *áskerou*
 'aqal, عقل, *intelligence*.—Capp. *aqól*, Del. and the phrase *ák τo áqól τ ψάλ*, *he reads to himself*, Fer.
 'aqelle, عقللو, *clever*.—Capp. *áqoulou*, Ar. Mal. Ax., gen. *áqoulouriou*, Ar., *áqolós*, Ul., *áqlós*, Mis., *áqlou*, gen. *áqlouidiou*, Del. § 158.—Fem. sg. *áqalússa*, Silli
 'alaj, علاج, *remedy*.—Pl. *iládia*, Sil.—*lájti*, Ph. and Silli
 'illet, علت, *infirmity*.—*iléti*, Ph.
 'öm, عمر, *life*.—*ömürü* τ, *his life*, Ul.—*ömbrü*, Silli
 'ammi, عمى, *paternal uncle*.—*ámis*, Kis. Decl. § 294
 'onad, عناد, *obstinacy*.—*éthekave yivádi*, *they were obstinate*, Ph.

غ

- ghayet, غایت, *extremity*, or as adv., *very*.—Capp. *gaiét*, Mis. *very*, *ágaiygarán polú gúzel ve*, *she is beyond the extremity of beauty* (text on p. 320, l. 13), Del.
 ghabavet, غباوت, *weakness of mind, stupidity*.—*gabédi* (§ 12), Silli

- ghurbet, غربت, *sojourning abroad*.—*gourbétu*, Ph.—At Silli *gourbétu* (§ 12) supplants *ξενιτέμ*. Adj. *gourbétu*, *abroad*
 ghurné, غروش, *piastre*.—Pl. *grousta*, Phl. and Silli, *grouste*, Ph.
 gharib, غريب, *stranger*.—*gaiépi* (§ 67), Del.
 ghavgha, غوغا, *quarrel*. The vulgar pronunciation *qavva* appears in *qavvá*. Fer. and Silli.—*qavváς*, m., Ph.
 ghalabaleq, qalabaleq, غلبهلق, *crowd; baggage*.—*qalabaláx*, Phl.—*qalabalíx*, Ph.
 ghaíro, غیری, *other*.—*gaiépi*, meaning etc., Ph.—At Silli *gaiépi* is used like *πλέω*, *for the rest, for the future*

ف

- faida, فائدة, *benefit, profit*.—*faída*, Ph. Silli
 fet-h, فتح, *triumph*.—At Ph. *féti* in phr. *fétaívei féti*, *he gets the better of*, a transl. of *fet-h etmek*, § 381
 ferman, فرمان, *command, order*.—*fermán*, Silli
 furun, فرون, *oven*.—*fourouvi*, Ph. τ. *fourvos*
 furunjü, فرونجی, *baker*.—*fouroujti*, Ph.
 fes, فس, *sex*.—Capp. *féti*, Del. Mal.—*féta*, 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 *fouronávi*. The Turk. form *fistan* appears in Capp. as *φιστάν*, Sil. § 369
 fuqara, فقرا, *poor*. This word has generally supplanted *φτωχός* (q.v.).—Capp. *fourarés*, Ax. Mal. Phl. Sil., *fourarás*, Gh., *fouraré*, pl. *fouraré(γ)ta*, Ul.—*fourarás* (§ 294); pl. -*rádes*, Ph., *fouraréas* (§ 260), Afs.—Acc. sg. m. *fouraró*, Silli.—Aor. 3 sg. *fourarélévete*, *he became poor*, Ul., is from a Turk. verb *fuqaralanmaq*
 filan, فلان, *adj., a certain, such and such*.—*filán*, Del. Phl.—*filáni*, Ph.
 filjan, finjan, فنجان, *cup*.—*filján*, Ph. *filóani*, Afs.

fenér, **فنر**, lantern, from Gr. *φανάρι*.—
φενέρ, Phl.
fəcə, **فوجی**, barrel.—*φουέλι*, Del.

ق

qabuq, **قابوق**, skin, husk.—Capp. qabou-
 γου τ, his skin, Sil. γαβί, Gh.
 qarɓaɓ, **قارباقتی**, to seize.—Capp. pres.
 qapɓw, Sil., *καπτῶ* (Krinop. p. 49),
 Fer., aor. *qáɓa*, Ul. Sil., *ἐqαɓa*, Ul.
 —Aor. *ἐqαɓa*, Ph.
 qacəɓmaɓ, **قاجرمتی**, to put to flight,
 causal of *qacɓmaɓ*, to flee.—Aor. 3 sg.
qacəɓɓer da, Ul.
 qar, **قار**, snow.—*qáp*, Del.
 qarəsdəɓmaɓ, **قارشیدیرمی**, to mix.—Pres.
 2 sg. *qarəsdəɓɓəɓs*, Tah.
 qaršə, **قارشى**, opposite.—Capp. *qaršə*,
 Ul., *qaršə*, Phl., *ἀπο qaršə*, Gh.—
qaršə του, *ὅπ qaršə*, Silli.—Ark.
 (p. 279) gives for Sin. *qaršə* and for
 Ph., as also Kar. (Lag. p. 68), *qaršə*,
 but the meaning is *énioɓe*
 qaršəlamaɓ, **قارشیلامتی**, to meet.—Capp.
 aor. *qaršəlátaɓe*, Ul., *qaršəlátaɓer*, Ax.,
qaršəládaɓe, Gh., *qaršəlátaɓer* do, Del.—
 From a pres. *qaršəládiɓw* or *-dəw* is
 formed the subst. *qaršəládaɓmaɓ*, meeting,
 Del.
 qarɓɓa, **قارغه**, crow.—Capp. *qarɓás*, pl.
-dəɓe (154), Del., *qarɓá*, gen. *qarɓaɓɓəɓ*
 (158), Ul.
 qarə, **قاری**, woman.—Capp. *qarə*, Del.
 (§ 158), pl. *qarədaɓa*, Phl. *Qarə* at Gh.
 seems a mixture of *qarə* and *qarə*
 qaz, **قاز**, goose.—*qás*, Ul.—*qáza*, ḡ, Ph.
 qazmaɓ, **قازمتی**, to dig.—Capp. *qazdəw*,
 impf. *qázdiɓa*, aor. *qázsa*, Fer., *qázsa*,
 Del. *qázə* translated *cache*, Ax.
 (p. 402, l. 22), may belong here
 qadə, **قاضی**, judge.—*qadə* (§ 294),
 Ph.
 qatəɓ, **قاطر**, mule.—Capp. *qatəɓ*, Ul.
 Ax.
 qarɓmaɓ, **قاربتی**, to push.—Aor. 3 sg.
qázser, da, Ul.
 qama, **قاما**, dagger.—Capp. *qamá*, Ar.
 Ul. Ax. For Sin. Ark. (p. 230) has
qámma.—*to qamán* dou, Ph.
 qamaš, **قامش**, reed.—*qamíɓi*, Ph.
 qamašmaɓ, **قامشیتی**, to be dazzled.—

Aor. 3 pl. *qamásaɓ*, Ul. For the
 dropped *š* v. § 103
 qanamaɓ, **قاناتی**, to flow (of blood).—
 Aor. 3 sg. *qanátser*, ran with blood,
 Sil.
 qandəɓmaɓ, **قاندیرمتی**, to persuade.—
 Capp. pres. 3 pl. *qandəɓəɓəɓ* do, Phl.,
 aor. 3 sg. *qandəɓer* do, Del.—Pres.
qandəɓəɓəw, aor. subj. 3 sg. *qandəɓəɓəɓ*
 ḡḡḡ, Silli
 qanda, **قاندہ**, where?—*kánde*, *kán*, *gán*,
 Ph. *kánda*, Tah.
 qavurma, **قاورمه**, dried meat.—*qavəɓuɓ*
maɓ, Ph.
 qavušmaɓ, **قاووشتی**, to meet.—Aor. 3 sg.
qavušəɓer da, Ph.
 qaya, **قیا**, rock.—Capp. *qaiɓɓás* (deol.
 § 158), Del., pl. *qaiɓɓəɓa* (§§ 95, 158),
 Phl., gen. *qaiɓɓəɓəɓ*, Ul.
 qayšə, **قایسی**, apricot.—*qáyə*, Silli
 qayəɓ, **قایتی**, boat.—Capp. *qayə*, Sil., pl.
qayəɓa, Del.
 qaba, **قبا**, coarse, vulgar.—*oúɓəɓ* *qaba*-
šəɓa, coarse love-songs (?), Phl. In
 text on p. 436, l. 5
 qabaɓ, **قباتی**, gherkin, small cucumber.—
 Capp. *qabáɓ*, Ax. Phl. Pot.
 qabul, **قبول**, acceptance.—*qabúla*, Phl.
 —*qabúli*, Silli, where *qə́ənu* dou
qabúli represents the Turkish *qabul*
ederim, § 381.—At Del., in text on
 p. 318, l. 34 *qavəɓis qabúlis dé ve*
 qaraɓ, **قپاق**, cover.—Capp. *qarəɓ*, Ar.,
to qarəɓə τ (§§ 105, 110), Phl.—
qarəɓi, Silli
 qarəɓə, **قپالو**, enclosed.—*qarəɓə*, Phl.
 qarəɓmaɓ, **قپامتی**, to shut, cover.—Capp.
 pres. *qarəɓəw*, Fer., *qarəɓəw*, Phl.,
qarəɓəw, Del., aor. *qarəɓə*, Mal.
 Phl., *qarəɓə* (§ 83), Ar., partic. *qarə*
diɓəno, Sil.—Aor. *qarəɓə*, aor. pers.
 3 sg. *qarəɓə*, Ph. Impv. *qarəɓ*
 ta, Afs.—From the pass. *qarəɓmaɓ*,
 to be shut, comes at Ar. *qarəɓəw*
 and Turkish impv. *qarəɓ*
 qarəɓəməɓə, **قپقرمزى**, blood-red.—
qarəɓəɓi, Ar.
 qarəɓən, **قپلان**, leopard.—Capp. *qarəɓə*-
 nos, Del., *καρλάνης*, Gh. Decl. § 163
 qə́, **قچ**, poop of a ship, hind part of
 anything. At Phl., in the text on

- p. 412, l. 34, the thieves leave the door, *σο ρόδι τ ἀβάρω*, which seems to mean *on its back on the ground*, i.e. they pulled it off its hinges and left it lying
- qahbe, *قحبه*, *harlot*.—Capp. *ἀβέσε*, *gen. ἀβέσας* (§ 103), Del.—*γαχβέσα*, *ἀχβέσα* (§ 282), *ἀγαχβέσα*, Ph.—The *-σα* is the Gr. fem. ending *-σσα*
- qadar, *قدر*, *as much as*; *as prep., until, up to*.—Capp. *qadár*, Del., *ᾠδὴ qadár=σσα*, Del. At Ul. it appears in *ᾠdadap*, *so much* (i.e. *ᾠ qadar*, *v. o* in Turkish glossary)
- qader, *قدر*, *destiny*.—*qadéri*, Ph.
- qurabiye, *قرابيه*, *a kind of small sweet cake*.—*Pl. qourabíes*, Silli
- qurben, *قرباً*, *adv., close by*.—At Ul. followed by the possessive of the 3rd pers., *ᾠτ ᾠο qourbé τ*, *from where she was*, in text on p. 370, l. 26
- qarpuz, *قريبوز*, *water-melon*.—Capp. *καρπούς*, *pl. -ούζια*, Ax., *καρπούξ*, *pl. -ούζια*, Sil. *Pl. at Ax. also γαρβουζια*
- qur'a, *قرعه*, *a casting lot*.—*γούρα*, Gh.
- qardaš, *قونداش*, *brother*.—Capp. *qardāš*, Ax. Sil. and especially at Ul. where *ᾠδελφός* (*vel sim.*) is used only by the older people. Decl. at Ul. § 161
- qərməzə, *قرمزی*, *red*.—*qərmizí*, Ar.
- qarənja, *قرنجه*, *ant.*—*qarənǰá*, Ul. Decl. § 158
- qazan, *قزان*, *cauldron*.—Capp. *qazán*, Del. Ul. Mal. Phl.—*qazáni*, Ph.
- qazanmaq, *قزانیق*, *to gain*.—Capp. *aor. qazándisa*, Ax., *qazánisa*, Phl. Pot., *aor. subj. qazandísw*, Phl. Pot.—*qazandéřsa*, Ar. is for *qazandéřdəřsa*, *impf. of the causal of qazanmaq*.—*Aor. subj. qazandísw*, Ph.—*Pres. qazandw*, *-dēř*, *aor. qazánǰisa*, *va qazánǰisou*, Silli, § 34
- qəzqanmaq, *قزقانیق*, *to envy*.—Capp. *aor. qəsdánisa*, Del. (why *đ*?); *qəsdánisa*, Gh.
- qəsmet, *قسمت*, *fate, that which God sends to each man*.—Capp. *pl. qəřmétrisa*, Sil., *kiřmétr*, Pot.—*qəřmáti*, Ph.—*kiřmédü* (§ 12), Silli
- qəšləq, *قشلق*, *winter provisions*.—*qəřilířti*, Ph.
- qassab, *قصاب*, *butcher*.—*qasápıřti*, Phl. Decl. § 163. *qasáp badıřti* is properly *head of the butchers, butcher to the Sultan*, but actually means no more than *butcher*.—*Pl. qasápıřı* and *ř. qasapıřti*, Ph.
- qəřraq, *قصرارق*, *mare*.—*Pl. ra qəřtrářa*. Ph.
- qusur, *قصور*, *fault*.—*qousúřı*, Ph.
- qafa, *قفا*, *head*.—Capp. *qafá*, *pl. qaféřti* and phrase *éřtřre to qafá τ*, *he went away* (§ 381), Ul., *qafá*, Fer.—*qaféř*, Ph.
- qafes, *قفس*, *cage*.—*qaféř*, Del.—*qaféřti* and *dimin. qafesúřko* or *qafasúřka*, Ph.
- qal'e, *قلعه*, *castle*.—*qalé*, Mis.
- qalem, *قلم*, *pen*.—*qaléřu*, Kis. *qaléřu*, Ph., *v. for diasim.* § 282
- qələj, *قلاچ*, *sword*.—Capp. *qələč*, Ul. Mal.—*qələčü*, Ph.
- qanad, *قنار*, *wing*.—*qanár*, Ul.
- qantar, *قنطار*, *weight of 44 okes*.—Capp. *pl. qandářıřa*, Ar.
- qanvas, *قواص*, *gendarme, guard*.—*qabás*, *qabázıřti*, Ph.
- qanaq, *قواق*, *poplar*.—Capp. *qabář*, Gh. Ax.—*qabářı* (§ 288) and *dimin. qabəřúřko*, Ph.—The Ar. *ábář* is probably this word, with the initial *q* lost by dissimilation. *v.* § 103
- qaval, *قوال*, *shepherd's pipe*.—*qabáři*. Tsh.
- qovalamaq, *قوالامق*, *to drive away*. Used in Capp. for *ᾠώkw*.—*Aor. qəřbalářsen*, Del., *qəřbalářsen do*, Ul., *qəřbalářsen do*, Phl.
- qunvet, *قوت*, *strength*.—*qəřbéři* *s.* Ul.
- qunvetlenmek, *قوتلنمك*, *to become strong*.—*Aor. 3 ř. qəřberléřse*, Ax.
- qutu, *قوتو*, *box*.—Capp. *qəřtı*, Ul. Ar., *qəřdı* (§ 83), Del. Arkh. (p. 232) gives *γəřtı*.—*qəřdı*, Silli
- qujaq, *قوجاق*, *bosom*.—*qəřář*, Fer.
- qujaqlamaq, *قوجاقلیق*, *to embrace*.—*qəřakladw*, *-dēř* (§ 34), *impv. qəřakléřiř tu* (§ 49), Silli
- qəřamaq, *قوجامق*, *to become old*.—*Aor. 3 ř. qəřářse*, Ul.

- qoʃa, قوجه, *old.*—Capp. qoʃá, Del. Ul.
 qoʃaman, قوجهمان, *old.*—qoʃaman, Sil.
 qoç, قوچ, *ram.*—Capp. qóç, *pl. qóçta*,
 Ul., qóç, Ax.
 qorqutmaq, قورقۇتۇق, *to frighten (causal of qorqmaq).*—*Aor. qorqúntse*, Ul.
 qormağ, قورماق, *to dispose, set up.*—*Aor. qorđísa*, *impv. qorđíse*, *pl. qorđísete* (§ 845), Ph. § 324
 qurutmaq, قورۇتۇق, *to make dry.*—*qouroudw*, *impf. act. and mid.* § 43, Silli
 quzu, قوزى, *lamb.*—Capp. qozú, *pl. qozúyga*, Fer. For γ v. § 105.—*qozú*, Ph.
 qoş, قوش, *cultivated field*, given by Pavet de Courteille, *Dict. Turc-Oriental*, p. 430.—*koşá* or *kosá*, *so k.*, Ph., in text on p. 510, l. 16
 qoqu, قوقو, *smell.*—In Ul. text on p. 380, l. 1, *kaveis qoquosu*, *the smell of a man*, where *qoquosu* is pure Turkish, *his smell.* v. § 382
 qomşu, قوڭشۇ, *neighbour.*—Capp. *qomuşous* or *ómuşous* (*decl.* § 154, with *poss.* § 180), Ax., *qomuşous*(s), *qomuşós*(s), Mal.—*qomşous*, *pl. qomşides*, Ph. § 294.—At Silli the *f.* form *qomşina*
 qavl, قول, *saying.*—*to qáβli*, Ph.
 qolađ, قولاي, *easy.*—At Ph. *qoldá*, and the *subst. qolađ* (*to qolađ* *don*), *solution, means to do anything*, which answers to the Turkish use in such a phrase as *anon qolayə var*, *there is a way to do it*
 qolju, قولجى, *street policeman.*—*Nom. pl. qoljéde*, Ph.
 qonaq, قوناق, *big house, palace.* All over Capp. *qonáq* or *qonáç*, according to the sound given to *q* (§ 105).—At Ph., etc. *qonáç*.—The usual M. Gr. *paláti* is not used; at Silli *serai* takes its place
 qonjolos, قونجولوس, used in *qara-qonjolos*, *ghost, boggy.*—*qáβjolos*, Fer.
 qonmaq, قونۇق, *to place oneself, perch.*—*Impf. qóndavev*, *aor. qósvsev*, *aor. subj. 8 sg. qonđđs*, Phl.
 qovermaq, قوۋۇرۇق, *to fold.*—From the reflexive form of this comes the *aorist* 3 *sg. qouβrávse*, *coiled himself up* (of a snake), Ar.
 quřruq, قوۋۇرۇق, *tail.*—Capp. *qouřrouça*, Phl., *qouřrouço*, Fer., *qouřrouá*, Ul.—*qouřrouçi*, Ph.
 quyumuřu, قويمىجى, *jeweller.*—At Ph. and Silli, *qouyumuřıs*
 quyv, قويمو, *well.*—Capp. *qouyivú*, Del. Ul. Phl. Pot. For *acc. éva qouyivú*, Del. v. § 115. Also *qouyiv*, Sil. Del. The *pl. qouyivá*, Pot., is from this, as also *pl. qouyivđia*, Del. § 158.—*qouyiv*, Ph. Afs.
 qoıvermek, قوۋۇيرىمك, *to let loose.*—*Aor. qoiβérasev*, Phl.
 qahve, قهۋه, *coffee, coffee-house.*—Capp. *qaiβé*, Mal., *qaiβé*, Phl.—*qafias*, Ph. (*decl. probably as in* § 295).—*qaiβé*, Silli
 qahveji, قهۋهچى, *coffee-house keeper.*—*qaiβejiřs*, Phl.—*qaiβejiřs*, Silli
 qayamet, قىامت, *Resurrection, Last Judgment.* The Turkish *abl. qayaméřev*, Del.
 qərmaq, قېرىمق, *to destroy.*—*Aor. qéřse*, Ul.—*Aor. qéř*(*r*)*se*, *subj. qeřđísw*, Phl., *aor. pass. 3 sg. qeřđístenni*, Afs.—From the *pass. qeřelmaq* is *aor. qeřéřsen*, Del.
 qelmaq, قېلىق, *to make.*—*Impf. 3 sg. qéřdavev*, Phl.
 qemetli, قېمىتلى, *valuable.*—*qematlá*, Mal.
 qalnatmaq, قىناتۇق, *to make boil* (*caus. of qalnamağ*).—*Pres. 3 sg. qaiřatq*, Ul.

ك

- kiatib, كاتب, *writer, secretary.*—*kiatipis*, Silli
 kiar, كار, *work, trade, profit.*—*kiári*, *profit*, and from the abstract *kiarləq* possibly *čarłokö*, *trade*, Silli
 keške, كاشكە, *particle introducing a wish.*—Arkh. gives for Sin. (p. 244) *kéške*.—*kéřge*, *kéřki*, Silli
 kebab, كباب, *roast meat.*—*qabáb*, Phl.
 kebabjé, كبابچى, *seller of roast meat.*—*qababjıs*, Phl.
 gebermek, گېرىمك, *to die like a dog.*—From the causal the *aor. 8 sg. ge-*

- bérrsen da, he dealt him the death of a dog, Ul. It supersedes the Gr. ψοφάρζω
- kibrit, **كبريت**, lucifer match.—**κίβριτ**, Gh. For the *f* v. § 84
- kepek, **كپك**, bran.—**κεπέκι**, Ph.
- geje, **كچه**, night.—**γεζέ**, Ul.
- geç, **كچ**, late.—**κόδα**, lately, Sil.—**gēja**, Silli
- geðmek, **كچمك**, to pass (trans).—Hence the Turk. phrase *geλέν geδέν*, coming and passing by (text on p. 326, l. 3), Del.—The reflex. *geđinmek*, to pass one's life, gives *impf. geđindana* or *geđindına* (§ 208), Ph., and *pres. geđudáγw*, -*dás* (§ 324), *impf.* § 337, *aor. geđınsa*, *aor. subj. geđındıw*, Ph. *Aor.* 3 *sg. geđınu*, Afs.—From the causal *geđirmek*, to make to pass, is *impf. geđırdıwda* (§ 210), Ul.—With this are connected the subst. *geđi*, Del., and *geđim*, Ph., a livelihood
- keçi, **كچی**, goat.—Capp. gen. *geđırcıú*, Ar. § 158.—**geđi**, Ph.
- keder, **كدر**, shame.—**κεδέρι**, Afs.
- kirej, **كرج**, lime.—**κίρεξ**, plaster, Phl.
- gerden, **كردن**, neck, necklace.—*Neut. pl. kerdáve*, necklaces, Ph.
- germek, **كرمك**, to stretch out (the arms).—*Aor.* 3 *sg. géρσε*, Ul.
- kervan, **كروان**, caravan. From *kervanje* at Ph. *κερβανής*, caravan driver
- kerre, **كرة**, time (fois).—*σο τρίτο κερé τ*, at the third time, Pot.
- gezmek, **كزمك**, to walk.—Capp. *pres. gařwđw*, *aor. subj.* 1 *pl. gařwđıwınu*, Ax. 3 *sg. geřwđıř*, Mal. The latter might be *pres. subj.* from an indic. †*geřwđıřıw*
- keskin, **كسكين**, sharp.—From this at Ph. a verb *I sharpen*: *pres. keskıwdaγw*, *aor.* 3 *sg. keskıwáτsen* da
- kesmek, **كسمك**, to cut.—From the causal comes *aor. subj. an* da *kesıwırdıw*, Ph.
- kel, **كل**, scurf in the head.—Capp. *kel óγλáv*, scald-headed boy, Ul. Mal.—At Ph. *καλιής* and dimin. *καλόκκος*, at Afs. *κάλ*, with the same meaning
- gül, **كل**, rose.—Capp. *gúl*, Del. Ul.—
- góυλι, *pl. góυλα*, Kis. Voc. *gouλώ μ* (Turkish form), Ph.
- külâh, **كلاه**, Persian cap.—*κουλάχ* explained as a *dervisk's head-dress*, Phl.
- keleji, **كلجی**, word. v. *galađı*, p. 616
- gelmek, **كلمك**, to come.—Turkish phrase *geλέν geδέν*, coming and passing by, Del. in text on p. 336, l. 3
- kelle, **كله**, head.—*κελέτ*, *acc. κελέτ*, Ph. *Pl. ta κελέδα*, Afs.
- kemik, **ككمك**, bone.—Capp. *κεμάκ*, Phl. Ul., *καμούκ*, Pot.
- kömür, **كهور**, charcoal.—Capp. *κάρμυρ*, Fer., *pl. κομίρμα*, Phl. Sill.—*κομύρμα*, Silli.—*κομύρμα*, a place in which to keep charcoal, Sil.
- kenar, **كنار**, edge, shore.—Capp. *κενάρ*, Fer., *κενέρ* (§ 66), Del.
- günâh, **كناه**, fault, sin.—*γουνάχι*, Ph.
- köprü, **كوپرى**, bridge.—*κοπρού*, Silli
- kötü, **كوتی**, bad.—Capp. *κουτί*, Pot. Phl., *pl. κουτά*, Pot., *κδτά*, Gh., *κάτμα*, Sil.—From the abstr. *kötülük* comes *κδτλήκμα*, a bad time, Sil.—From *kötülemek*, to say evil of, or do evil to anyone, comes *aor. subj.* 3 *sg. κδτλήγδτ*, Silli, § 34
- kütük, **كوتوك**, club.—Capp. *pl. κδτάκμα*, logs, Ul.—*κουτέκι*, *κουτόβα* or *κοτέκι* (*pl. -ke*), club, Ph.
- güvde, **كوده**, trunk (of a tree or of a man).—*κουβδέ*, Ax.—*τογ γοβδέ*, body, Ph.
- kör, **كور**, blind.—*Acc. pl. kóρδα*, and the verb *κορλαίω*, I go blind, once used transitively, Ph. *Impf.* § 334
- kürek, **كورك**, wooden shovel.—*κүрөк*, *pl. күрөк*, Silli
- gürlemek, **كورلمك**, to thunder.—*Aor.* 3 *sg. koupeλέτsen* da, it overwhelmed him with thunder, Ph.
- güzel, **كوزل**, beautiful.—Capp. *Đowıá Güzeleh*, Fair One of the World, Del. (decl. § 167), Ul., D. *Güzeł*, Gh.—*gouzełta* (§ 253), *f.*, pretty girl, Ph.—From *güzelik* is *güzełıç*, beauty, Del.
- göstarmek, **كوسترمك**, to shew.—*Aor.* 3 *sg. güstérıse*, Ul.
- küse, **كوسه**, beardless man, Greek *στανός*.—Capp. *κүсэ*, Ar. Ul., *pl. күсэ*, Ul.—*күсэ*, Afs.

- köşe, **كوشه**, *corner, angle.*—*κῦσά*, Ax.
 gümüş, **گوموش**, *silver.*—*γουμουσί*, *silver*,
pl. -σε, silver pieces, and *adj. pl. γουμουσίνα, made of silver*, Ph.
 gömmek, **گوميك**, *to bury.*—Capp. *aor. subj. 3 pl. va gōmūthoun do*, Ul., and Turkish form *gōmūlmüş, buried*, Del.
 gün, **كون**, *day.*—*bou goón, to-day*, and *koúnde, every day*, Phl.
 güvenmek, **كونيك**, *to trust.*—Capp. *pres. gübendüz, impf. 2 sg. egūdüzēs (§ 70), aor. 2 sg. gübēnsēs, Del.—kouvenimēs, there is no belief*, Phl., is the 3 *sg. pres. negative of the passive of this verb*
 köi, **كوي**, *village.*—*κῶι*, Ul.
 ki, **كه**, *conj., that.* In Capp. *κι, gi* used like *ετι* after verbs of *saying, seeing, thinking*; recorded at Del. Ul. Mal. Sil. Phl.—At Ph. *κι* is used with *δι* after *λέγω* to introduce reported speech. Thus *λέ δι κι, he says that, ελεν δι κι*, etc. *v. δι.*—At Silli *δδι (= ετι)* is generally used, but sometimes *κι, e.g. in text on p. 300, l. 32*
 kise, **كيسه**, *bag.*—Capp. *κεσέ*, Ar. Mal.
 keif, **كيف**, *health, good humour, state of comfort.*—Capp. *κέφ, κείφ*, Ul., *κέφ*, Ax.—*κείφι*, Tsh., *pl. καίφε*, Ph.
 geyik, **كيك**, *stag.*—Capp. *γαίχ*, *gen. γαίχου*, Gh., *getk, gen. geikou*, Ar.

L

- laps, **لاپه**, *porridge.*—*λέπε, το*, Tsh.
 lazem, **لازم**, *necessary.*—*λαζέμ*, Ul.
 laše, **لاشه**, *carcase, carrion.*—*το Δέσι*, Ph.
 laqerde, **لاقردي**, *word.*—Capp. *λαqerdé*, Ul., *pl. λαqerdéα, Fer., λαqerdéγια*, Ax. § 158
 lala, **لالا**, *tutor.*—*λαλά*, Silli
 laghem, **لاغر**, *sewer, tunnel.*—*Pl. λαβούμια*, Mis., used of the underground houses, *v. p. 20*
 lakın, **لاکن**, *but.*—*λάκιν*, Phl.
 lenger, **لنگر**, *copper or brass bowl or plate.*—Capp. *λεγκέρ, brass plate*, Sil. (Pharasop. p. 119), Sin. (Ark. p. 249).—*λεγγέρι*, Ph.
- م
- madamki, **مادامكه**, *as long as.*—*μαδέμκι, because*, Silli
 mal, **مال**, *thing, goods.*—Capp. *μάλ*, Ul. Ar.—*μάλι*, Ph.
 metelik, **متلك**, *metelik, a coin worth 10 paras, ½ piastre.*—*Pl. μετελικα*, Phl. Ph.
 mesel, **مثل**, *tale, story.*—Capp. *μεσέλ*, Mis. Sil. Pot., but at Ul. Fer. *μετέλ*. 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.*—*μεσέλι*, Ph.
 mejlis, **مجلس**, *council.*—*το μετζουλισι*, Ph.
 mejdiye, **مجدية**, *mejid, coin worth about 3s. 6d. or 20 piastres.*—Capp. *μεϊδιέ*, Phl. Mal., *pl. μεϊδιέγια*, Mal.—*Pl. τα μεϊδιάδε*, Ph.
 makhsus, **مخصوص**, *particular, expressly.*—In the phrase *δσα μάσουσταν φόφρεν*, *he pretended to die*, Pot., in text on p. 456, l. 14
 muhabbet, **محبت**, *love.*—*μουχαβέτ*, Ul.
 mahbus, **محبوس**, *imprisoned.*—*Nom. pl. μαπούσοι, prisoners*, and *το μαπουσλιέχι, prison*, Ph.
 medeniyet, **مدنيّت**, *the civilised life of towns.* From a verb *medeniyet-lemek* comes at Ar. the *aor. 3 pl. μεδενιέτλεισαν*, *they became civilised* (N. K.)
 mürad, **مراد**, *desire, wish.*—*Pl. μράγια*, Ul.—*Pl. μουράδε*, Ph., *μουράζα*, Afs., 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. μεζελεδί το*, Del., as from *μεζελεδίω*
 musa'ade, **مساعده**, *permission.*—*μουσαδέ*, Ul.
 müsafir, **مسافر**, *stranger, guest.*—Capp. *μισαφίρης*, Ax., *pl. μισαφίρ*, Phl. Decl. § 163.—*μισαφούρ*, Ph. Decl. §§ 299, 303.—*μισαφίρης*, Silli

müshil, **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*.—**νούτλακα**, *certainly*, Del., is probably this word

mu'ayene, **معاینه**, *inspection*.—**βολκι μς μοαίνι**, *he examined us*, Kis., the Turkish mu'ayene etdi, § 381

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.—**ó μαγαράς**, Afs.

maghaza, **مغازه**, *shop*.—**μάαζα**, Ul.

mektub, **مکتوب**, *letter*.—**μεχτούκι**, Ph.

meyer, **مکر**, *but*.—**μεγέρ**, Del. and Silli.

Cf. **μέρισμα**

mellemek, **مللمك**, *to bleat*.—*Pres.* 3 sg. **μελεδέ**, 3 pl. **μελεδών** (§ 9), Silli.—For Capp. Pharasop. (p. 120) has for Sil. **μελετέ** *ἐπι ζώων βελάζει*, Krinop. (p. 55) **μελεδῶ**, for Fer., and for Sin. Arkh. (p. 258) **μελετιῶ**, *-τίω*

memleket, **مملکت**, *country, kingdom*.—**μεμλεκέτι**, Ph.

minder, **مندر**, *mattress*.—Pl. **μνδάρια**, Ax.—Pl. **μνδέρε**, Ph.

munkalmaq, **مونکالمق**, *to be afflicted, troubled*, a Çagatai word given by Vambéry, *Çagataische Sprachstudien*, p. 340.—*Pres.* 2 pl. **μουργαλδούζετε**, 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.—**μουχούρι**, Ph.

mi, **می**, Turkish interrogative particle. —**μι**, Capp. *passim* and Silli. Also **μού**, Ul., **μ**, Ar.—**μου** in phrase **κέρ μου σου**; *are you mad?* Ph., in text on p. 424, l. 26

meikhane, **میخانه**, *wine-shop*.—**μείχανέ**, Ph.

meikhor, **میخور**, *wine-drinking*.—**μείχόρ**, *drunkard*, Ph.

meïdan, **میدان**, *open space in a town*.

—Capp. **μείδαν**, Ul., **μείδέν** (§ 66), Del. With the same meaning **μείδανλόχ**, Phl.

maïmun, **میمون**, *monkey*.—**μαϊμούν**, pl. **-για**, Sil.

meïmun, **میمون**, *happy*.—Hence probably **μείμνα**, *at ease*, Silli

meïve, **میوه**, *fruit tree*.—Capp. **μείβη**. Del. Fer., pl. **μείβάγχα** (§ 158), Fer.—**μείβας**, pl. **-άδε** (§ 295), Ph.

ن

nišan, **نشان**, *mark, pledge of betrothal*.—**νιδάνα**, Ul.—Hence aor. 3 pl. **νιδάναςαν**, *they were betrothed*, Ul.—Aor. pass. 3 sg. **νιδάνατιστη** with same meaning, Ph.

noqsan, **نقصان**, *fault, lack*.—**νοξάνι**, Silli

namaz, **نماز**, *prayer*.—**ναμάς**, Phl.

nine, **ننه**, *mother*.—**ννέ**, pl. **ννέδες**, Pot.

nöbet, **نوبت**, *action of following on in turn*.—**νό do nobári**, *in turn*, Ph.

و

vezir, **وزیر**, *vizier*.—**βεζίρης**, Phl.—**βεζίρ** (decl. § 297), Ph.

vasiyet, **وصیت**, *will, testament*.—**βασιέτι τ**, Ul.

vaqet, **وقت**, *time*.—Capp. **βαqét**, Ul., pl. **βαqétια**, Phl., Turk. loc. **βαqétia**, Ax.

virane, **ویرانه**, *the ruins of a house*.—**óράνι**, pl. **-ε**, *deserted place, dunghill* (a ruined house being generally used for this purpose), Ph.—**βεράνι**, *adj., deserted, ruined*, Silli

•

hangis, **هانكيس**, *who?*—**χαγές**, Phl.

haïde, **هايدہ**, *interj., forward! up!* In Capp. and Ph. **χάide**. At Ul. **χάide**

hiç, **هیچ**, *nothing*, used with negative.

—**χίç** 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 **είς**, *acc.*

sg. *m.* χερτέναν, *f.* χερσημινά, *gen. pl.* χερροίνων *dous.* v. § 17
 isab, حساب, *reckoning.*—χισάβι, Silli
 ieybe, هكبه, *double saddlebag.*—From
 this with native ending, xabugás, *pl.*
 xabigoi, Ph., χαπικás, Afs.
 iem, هر, *also.*—χέμ and χέμκι, Silli
 ieman, hemen, همان, *in that very time.*
 —In Capp. χεμέν, Sil. Phl. Ul., χεμέ,
 Ul., χεμετέν, Sil.—χεμέν, Ph.

Υ

ypaēšmaq, ياشمق, *to adhere.*—Capp.
aor. γιapoύσα, Ar. Ax. Mal., § 103,
aor. mid. 3 *sg.* γιapoυδήθιν, Mal.—
 From the causal yapaēštermaq, *to make*
to adhere, come in Capp. pres. 3 *sg.*
 γιapoυδτρουποιή (§ 70), Del., and *aor.*
 γιapoυδτρούσα, Ax. Mal. Sil.
 yataq, ياتوق, *big bottle* (Pavet de Cour-
 teille, *Dict. Turc-Oriental*, p. 519.—
 γιατούχα, *t.*, Silli
 yakhod, ياخود, *or.*—γιαχούτ, Del.
 yaratmaq, ياراتمق, *to create.*—Capp.
aor. γιapaύσα, Mal., and at Ul. where
 it means *beget* in text on p. 350, l. 2
 yaramaq, يارامتق, *to be fitting.*—*Pres.* 3
sg. γιapaδόδ, Ar.
 yarano, يارانہ, *adj., friendly.*—*Pl.* γερέ-
 νια (§ 66), *friends, or possibly friendly,*
 Del.
 yarəm, يارم, *half.*—Capp. γιάρο: γιάρο
 geje, *midnight, Ul.*, γιάρο jaμνό, *half*
alive, Phl. Also with Turkish posses-
 sive ending γιάροσə τ, *the half, Ul.*
 γιapaγιόλ, *half way, Ul.*, v. yol.—
 γιapoύ, γερού, Ph.
 yara, ياره, *wound.*—Capp. γιapa, Ul., *pl.*
 γιapaρία (§ 158), Phl.—γιapaς, Ph.
 yazmaq, يازمق, *to write.*—*Aor.* 3 *sg.*
 γιάσε, *he wrote, Ul.*
 yazə, يازی, *inscription.*—*Pl.* γιαζήρια
 (§ 95), Phl.
 yaza, يازی, *plain.* v. γιαζή
 yašamaq, ياشامق, *to live.*—Capp. γιa-
 šadō, Fer., *aor.* γιαδάτσα, Ul. Ax.,
 γιαδάσα, Sil.—γιαδadō, -deis or -dēs
 (§ 324), *impf.* 3 *pl.* γιαδεδιέγκανι, *aor.*
subj. 2 *sg.* va γιαδadήs = va ζήσηs, Afs.
 yašmaq, ياشمق, *woman's veil.*—γιαζμά,
 Ar.

yašəq, ياشدق, *cushion.*—γιασδόq,
 Ul.
 yağhlamaq, ياغلامق, *to anoint.*—Capp.
 γιαγλαδέζω (§ 70), Sil., *aor.* γιαγλάτσα,
 Mal. Sil., γιαλάτσα, Fer. Ul., 3 *sg.*
 γιαβλάδεν do, Gh.
 yağlıq, ياغلق, *kerchief.*—Capp. γιa-
 λέχ, Del. and for Capp. probably Del.
 Alekt. has *pl.* γιαγλήχια (p. 717).—
 γλέχι, especially the kerchief tied
 round the fez, Ph. Tsh.
 yaqmaq, ياقمق, *to burn.*—From the
 Turk. future yaqajaq comes the *pl.*
subst. γιαqajάχια, *firewood, Ax.*
 yaqəšəq, ياقيشق, *beauty.*—γιαqəšəq-
 λού, *beautiful, Phl.*
 yalvarmaq, يالوارمق, *to entreat.*—*Aor.*
 3 *sg.* γιαλβάρσεν, Ul.
 yan, يان, *side.*—γián, Phl.—From
 yanašmaq, *to approach, comes aor.* 3
sg. γιanaδτίασιν, 3 *pl.* -τίασιν, Afs.,
 and from the causal yanaštermaq the
aor. 3 *sg.* γιanaδτούρσεν da, *he made it*
approach, Ph.
 yavaš, يواش, *gentle.*—Capp. γιαβáš,
 γιαβáδα, *gradually, Del. Ul.*
 yavru, yavri, ياورى, *the young*
of an animal.—Capp. γιαβρού, Del. Ax.
 Sil., *pl.* γιαβρούδια, Del. Sil., *gen.*
 γιαβρυγιού, *pl.* γιαββρια, Ul., *voc.* γiá-
 βρου μ, Sil. Turkish *pl.* γιαβρουλάρ
 ομ, *my chicks, Ax.*—γιαβρού, Ph., etc.
 yaıqamaq, يايقمق, *to wash* (trans.)—
Aor. 3 *sg.* γιαiqiάτσεν, *he washed, Phl.*
 yalla, يايلا, *summer encampment of shep-*
herds in high mountain pastures.—*Acc.*
 σον áιλά, Ph.
 yabano, يابانى, *wild, savage.*—*Pl.* γi-
 banoúδια, Del.
 yetmiş, يمتش, *seventy.*—γετμιδε (§ 308),
 Ph., γετμιδα (§ 307), Tsh. Kis. Afs.
 yetmek, يتمك, *to suffice, arrive.*—*Aor.*
 3 *sg.* γέτσε, Ul., superseding εφτασε
 yedek, يدك, *leading rope.*—With posses-
 sive, γεδέγι τ, Phl.
 yer, ير, *place, earth.*—Capp. γερί, Del.,
 γέρ γιüžü, *surface of the earth, Ul.*
 yermek, يرمك, *to long for.*—*Pres.* 3 *sg.*
 γερδιš, Del.
 yasaq, يساق, *prohibition.*—Capp. γi-
 ašax, *forbidden, Ax. Phl.* From this

- pl. γυσαχίηθε, *guards*, Ph., the Turkish *yasaqje*
 yighin, *يغين*, *heap*.—Pl. γιϑηθόνια, Ar.
 yigit, *يگيت*, *young man*.—γίγλι, Ph.
 yeniden, *يكنیدن*, *afresh*.—γενιδεν, Ph.
 yemek, *يهمك*, *food*.—Capp. *passim*, γε-
 μέκ, pl. γεμέκια.—γεμέκι, Ph.
 yemeni; *يمني*, *Turkish shoe*.—γμενί,
 Ph.
 yemin, *ييمين*, *oath*.—γεμίν, Ul.
 yanaq, *يناق*, *cheek*.—Pl. γιανάχια, Sil.
 yokhsa, *يوخسه*, *or*.—Capp. γιόξα, Del.
 Mal.—γίόσα, Ph.—γίόξα, Silli
 yürük, *يوروك*, *nomad, vagabond*.—γιο-
 ρούκ, Ul.
 yurulmaq, *يورولمت*, *to be tired*.—Capp.
 pres. γιουρουλδίτου (§ 70), γιουλουλδῶ,
 Mis., aor. γιουρούλτα, Ax. Mis., partic.
 γιουρουλδιζμένου, Mis.
 yüz, *يوز*, *hundred*.—γιύζ (§ 171), Ul.—
 yüzbaşo, *يوزباشي*, *captain of 100*
men, appears as γιύζβαδής, Ph., οβζ-
 βαδῶ, Ul.
 yüz, *يوز*, *face*.—The Turk. form with the
 possess. of the 3 sg. γιύζύ appears in
 Ul. text (p. 374, l. 4)
 yüzmek, *يوزمك*, *to slay*.—Pres. γιύζιδῶ,
 Fer.
 yüzmek, *يوزمك*, *to swim*.—Capp. pres.
 3 sg. yüzḗ, Ul.—The Turkish form
 yüzerekden, *by swimming*, in Ul. text
 on p. 358, l. 7, and at Del. (text on
 p. 316, l. 33) yüz yüz
- yüzük, *يوزوك*, *ring*.—γιουρούκ, Ul.
 yük, *يوك*, *closet or cupboard where the*
beds are put during the day.—γιύκλυε,
 Sil.
 yükletmek, *يوكلتهمك*, *to load*.—Aor
 3 sg. γιουκλάσεν da, Ul.
 yol, *يول*, *journey*.—At Ul. γιόλ, *journey*.
 and γιαργιόλ, *half way*, v. γαρῶν
 yular, *يولار*, *halter, bridle*.—Capp. γιάρ,
 Ul., λάρ, Ar., and so by Vasil. for Sil.
 (Xen. I, p. 287), πάρ, Ax., λέρ, Del.
 (for α→ε v. § 66), ειλάρ for Sin. by
 Arkh. (p. 235).—ίβάρ or γιουβάρ, Ph.
 For λ v. § 273
 yolju, *يولجي*, *traveller*.—σο γιολζολι,
on the journey, Ph.
 yoldaş, *يولداش*, *travelling companion*.
 γιολδάδης, pl. γιολδάδῶ, Ph.
 yollamaq, *يوللامق*, *to send*.—Capp.
 pres. 3 sg. γιολαδῆ, Ph., aor. 3 sg.
 γιολάτσε, Ax., γιολάτσιν (§ 65), Mal.
 yüzürüjq, *يوزمروج*, *plague*.—Pro-
 nounced also yimurjaq (Redhouse).—
 ζιμουρjάχ, Del.
 yon, *يون*, *reason, cause*.—το γήων δον,
in the sense of the solution of a problem.
 Ph.
 yongha, *يونغه*, *chip*.—γιουγῆ, Del.
 yehudi, *يهودي*, *Jew*.—Γιαχουδής, Ph.
 and at Ph.
 yiqiq, *ييقق*, *ruined, fallen to the ground*.
 —γιόχ, *ruin or ruined house*, Fer.
 yılan, *ييلان*, *snake*.—γιλάν, Ul.

NOTE.—The Turkish phrases found here and there in the texts cannot be regarded as loan-words, and are omitted from this list. There are on the other hand some words in the Greek glossary which, although they cannot all be clearly traced, are more or less certainly of Turkish origin. These are: γαρδιέζω, gharđicos, *ελικε*, *ένιπέδ*, ζαρλανδίω, ιπτάχου, *ιτέρι*, καρ. (s.v. λαμνι), κάμι, *κούσι*, *κουφκούρια*, *δέξ*, *δέρι*, *δινα*, *δολγδχ*, *εζίρ*, *ζουβάσι*, *μαδούρι*, *μέρισσα*, *μουνδάρ*, *πληγούρι* (s.v. δλωσι), *πλού*, *ποβδιέσιον*, *πιέσιε*, *βεδακόκκα*, *γαρδιέσιε*, *σαλα*, *σερίμ*, *σάζι*, *σέκ*, *δουάικ* (s.v. χουίσι), *τεκέρι*, *τεμίσι*, *τεπεκόζη*, *τεχρεδέν*, *τικτιέσιε*, *τιλβέρτσα*, *τίχαλο*, *τούμι*, *τουσουρjουλούκι*, *τουράτσε*, *τούλια*, *δεστάν*, *δουρλανδούρτζιζαν*, *φδάχ*, *χαβζάρ*, *χασένω*, *χegidi*, *χλάτσε*, *χουλάτσε*.

INDEX

- Abdurrahman** 6 7 30.
Abuliónd 37; pronouns from 125.
Accent: at Silli 43, in Cappadocia 69, of Capp. aorist 138, unaffected by synizesis at Phárasa 152.
Active endings in deponent verbs 144.
'Ad and Thamud 525₃.
Adana 34; massacre at 16.
Adjectives: at Silli: decl., comparative after Turkish model 48. In Cappadocia: decl., relation to Pontic 115, comp. and superl. after Turkish model 116. At Phárasa: decl., comparative after Turkish model, superl. 170.
Afshár-kói described 34; the Afshars 33.
Agglutinative forms in Cappadocia: substantives 98 101 109 114, impf. pass. 143, subst. verb 148₁.
'Aγ. Κωνσταντίνος 7.
Ak Dagh 6; songs from 31. Ak Dagh Maden 6.
'Αγαρ 8.
Aladdin, Sultan 36.
Albanians at Didyma 5.
Alektoridhis, in bibliography 11.
Améli 9₃.
Amisós 6.
Anakú: songs from 11 12, described 27.
Andaval 11.
Animal, the, who marries the Princess 257.
Animal stories 242.
Anti-Taurus 8 30.
'Απδουραχμανλή 7.
Arabs 227.
Arabiseón 13; described 29.
Arabkir 8.
Araván: described 15, underground passages and sacred well at 15.
Arghana Maden 8.
Arkhélaos, I. S., in bibliography 3. Quoted *passim*.
Armenian loanwords 196.
'Αρσάρ-κιοί 7.
Arslan Bey 277. *Arslan Bey and the Markáltsa* 278; at Phárasa 527.
Article: definite: at Silli 46, in Cappadocia 87-89, at Phárasa 163. Indefinite: at Silli 46, at Phárasa 163.
Argyirópolis ('Αργυρόπολις) 6 7.
Ashkar 10.
Aspirated tenues 70.
Asuna 28.
Athens, secret name for (Gloss. s.v. βελόνι) 588
Αχό: described, pottery made at 22 23, texts from 388-405.
Bagarás 5.
Bagdaonia 10.
Bargain, the, with the Hairless Man 234; at Ulaghátsh 371, at Afshár-kói 575.
Básh-kói 29, 37.
Basil, carols in honour of St B. 10 32.
Βαρταρισμοί 38.
Beardless man 222.
Beautiful Girl Sweetmeat-Maker, the 367; at Ulaghátsh 361.
Beauty and the Beast 215.
Belon, P., on Eregli Greek 205.
Bereketli Maden 7.
Bibliography: general 3, for Cappadocia 11 12, for Phárasa 30-32, for folk-tales 280-283.
Bithynia: Greek-speaking villages in 37, pronouns from 125, impf. pass. from 143.
Blacksmith, the, and the Devil 276; at Phárasa 503.
Bluebeard stories 248.
Bones, treatment of 244 457₂.
Boons, I ask Boons of God 240; at Phárasa 529.
Born to be King 255; at Phárasa 493.
Βουλγαρόται 37.
Bova dialect, forms from 144₁.
Bride's respect to husband's relations (Gloss. s.v. ξά) 602.
Bridge of Arta song 37.
Bulgar Maden 7.

- Çagatai Turkish 4.
 Calabria, Greek in 2.
 Cappadocia: songs from 12. Greek villages in: described 10-30, grouped by dialect 209 210, divided into north and south 211. Greek dialect of: grammar 62-148, characteristics of 212, relation to Phárasa and Pontos 205.
Carpenter, the, the Goldsmith, the Tailor and the Priest 277; at Phárasa 465.
Cat, the 249; at Axó 391.
 Chios: plurals from 48, numerals from 118, personal pronouns from 120₁, relative pronoun etc. from 218.
 Church, rock-cut 241.
Cinderella 215.
 Club, magic 224.
Cock, the 242; at Phárasa 521. *The Cock and his Friends* 243; at Axó 401.
 Colonia, province of 9.
Companions, how the C.s rescued the Princess 247; at Afshár-köi 573.
Conscript, the 230; at Kiska 569.
 Consonants: Turkish "hard" and "soft" 41. At Silli: θ and δ pronounced as σ and ρ (d, θ) 44, change of $\tau, \nu d, \sigma$ to $\xi, \nu j, \delta$ before i 45, nasals and liquids *mouillés* before i 45, change of μ to μb 45, change of χ to δ before e and i 45, prosthetic γ before e and i 45. In Cappadocia: voiced and unvoiced consonants 69 70: the voiceless stops π, τ, κ pronounced as b, d, g 69, voiced consonants becoming unvoiced 70, inter-vocalic spirants 70, velars 70-78: velar and palatal sounds of κ, γ, χ 70, change of κ to ξ before e and i 70, change of χ to δ before e and i 71, preservation in paradigms of the velar sound of γ and χ 71, pronunciation of the velar γ as *qaf* 78, dental stops 74, changes of $\tau, \nu d$ to $\xi, \nu j$ before i 74, treatment of the final ξ 74, change of δr to $\delta \kappa$ before i 74, changes of the dental spirants 74-80: in general 74, at Ferték 75, at Araván 75, at Ghúrzonó, at Semenderé 76, at Ulaghátah, at Misti, at Axó 77, summary 78, at the other villages 78, origin of these changes 79, sibilants, change of $\sigma \kappa$ to $\delta \kappa, \sigma r$ to δr and σ, ξ to δ, ξ before e and i 80, nasals and liquids 80 81, prosthetic ν 80, λ in groups of consonants 81, groups of consonants lightened by dropping 81-83: change of μb to μ 81, treatment of $\sigma \phi$ 82, miscellaneous cases of lightening 83, preposition *es* and article becoming *eo*, etc. 83, dropping of consonants by dissimilation 83, metathesis 85, Turkish consonants 86. At Phárasa: voiced and unvoiced consonants, π, τ, κ, ξ 153, velars, change of κ (g), $\chi, \sigma \kappa$ to ξ (j), $\delta, \sigma \xi$ before e and i , preservation in paradigms of the velar sound of γ and χ , change of $\beta \gamma$ to βg 154, loss and changes of λ 154-160: λ lost or changed before a, o, u 154, initial λ dropped 155, λ dropped medially between vowels 156, λ dropped medially after κ (g), ϕ , change of λ to ν , change of λ to γ , change of λ to β , change of $\pi \lambda$ to $\phi \kappa$ 158, words in which λ remains before a, o, u 159, dropping of one consonant in a group, its frequency, final $-r$ dropped before μ - 160, miscellaneous examples 161, dropping of consonants by dissimilation 161, possible dissimilation in subj. of sigmatic aor. 162, metathesis 162.
 Constantine, conversion of 254.
 Cos, Greek fugitives from 5₂.
 Counting-out games 118.
Coward, the, and the Markálteas 251; at Phárasa 551.
 Crete: Greeks from 5, eastern dialect of 53, impf. from Neapolis in Crete 128₃.
 Cyprus: Greeks from 5, dialect of 44, rel. pron. from 218, words common to Cyprus and Asia 213.
Cyclops, the 217; at Phárasa 551.
 Declensions in Cappadocia: old 95, imperfect 96, imparisyllabic 108, agglutinative 98 101.
 Definite and indefinite endings of substantives: in Cappadocia 94, at Phárasa 164 165.
 Delmesó: described 13, songs from 31, texts from 304-329.
 Demirdásh 37; pronouns from 125.
 Deré-köi 29.
 Dervishes 224.
 Develi-Kara-Hissar 10.
 Devs 219 225 226.
 Dhrákos 219 225 226.
 Didactic stories 238.
 Didyma 5.
 Dila 13; described, 21.
 Dissimilation of consonants: at Silli 52, in Cappadocia 83 131, at Phárasa 161.
 Divination from children's games 421₄.
 Djuvarzile 26.
Dog's Skin, the 258; at Silata 445.
 Domátia 5.
Dream, the 256; at Ulaghátah 359, at Phárasa 537.

- Eagle, the, the Dung-beetle and the Prophet Elias* 242; at Phárasa 565.
 Earth from a grave 345_a.
 Eleftheriádhis, Rizos, in bibliography 12.
Enchanted Mill, the 252; at Afahár-köi 571.
 Enegil 7.
 Eregli 7 205.
 Euphrates 8.
 Evil powers, encounters with 250.
 Ežderha 235.
- Fables 242.
Faithful Wife, the 237; at Phloítá 439.
 Ferték: in bibliography 11, described 14, texts from 328-331.
 Folk-tales: distribution of 218, of the nearer East 219, preludes and conclusions of 220-221.
Foreign Bride, the 230; at Tshukúri 567.
Forty Thieves, the 241; at Ulaghátsh 363, at Silata 447, at Phárasa 515.
Fox, the, who lost his Tail 242; at Phárasa 501.
 French loanwords 194.
Frog Bride, the 259; at Ghúrzonó 341.
- Gabriel, the Angel 253.
 Γενίκοι 8.
 Genitive plural: in Cappadocia 90, at Phárasa 169.
 Genre stories 230.
 Ghúrzonó: described 17, texts from 338-347.
 Giaúr-köi: described 35, the old name of Silli 36.
 Giese, Friedrich, in bibliography 4.
Girl, the, whose father wished to marry her 259; at Phárasa 511. *The Girl who marries an Animal* 257. *The Girl who married a Dev* 257; at Phárasa 561. *The Girl who married a Snake* 257; at Ulaghátsh 257.
Goatherd, the 230; at Tshukúri 567.
Goldsmith's Wife, the 236; at Silli 297.
 Göljök 11. V. Límna.
 Gospel MS at Phárasa 31.
Grateful Animals, the, and the Tasks 269; at Misti 385, at Tshukúri 569.
Grateful Snake, the, Cat and Dog, and the Talisman 264; at Potámia 457.
Gratitude rewarded 258; at Phárasa 523.
 Greek: villages of Cappadocia 1, districts of Asia 5, spoken by Turks 28, folk-tales, oriental character of 216.
 Grégoire, H., in Phárasa bibliography 32. Quoted in grammar and glossary *passim*.
Guest, the 230; at Axó 403.
 Gul Shehir (= Arabisón) 29.
 Gümüsh-Khane (Άργυρόπολις) 6 8.
- Gyölde, Greek at 38.
 Gypsy: language 2, Gypsies as carriers of folk-tales 218. *The Gypsy* 230; at Axó 397.
- Halzoul 9_a.
 Hajjin 196.
 Halys 6 29.
 Hamidié 9_a.
 Harbut 8.
Harvesting, the 230; at Tshukúri 567.
 Hasá-köi 22.
 Hasan-Tchamitch 9_a.
 Hatzidákis, G. N., in bibliography 9. Quoted in grammar and glossary *passim*.
 Hoopoe 405_a.
- Imparisyllabic declension: in Cappadocia 108, at Phárasa 166.
 In 229.
 Indjé-su 7.
 Intrigue, tales of 235.
 Iráklion, impf. pass. from 37 148.
 Iron mines at Phárasa 207.
 Italian loanwords 193 194.
 Italy, Greek spoken in 2.
- Javelin play (Gloss. s.v. Jerid) 670.
 Jeklék 13 22.
 Jemil 28.
 Jin 229.
Justice and Injustice 252; at Axó 389, at Phárasa 483.
- Kaisariyeh 7.
 Kalopotamos 6.
 Karchuliégi (καρχουλιέκι) 227.
 Kara-göz play 225.
 Καρά-σπορέν 7.
 Καριπλέρ 6. Καρίπλερ 7.
 Καριστιράν 8.
 Karolidhis, P.: in Phárasa bibliography 30, quoted 7 9 11 and in grammar and glossary *passim*.
 Κασίθης, δ 222 223.
 Kastellórizo 5.
 Kavukui 7.
 Keban Maden 8.
 Kekhayópulos, N. 15; his account of Araván 17 18.
 Kerasúnda 6.
 Κέργκιμε 7.
 Khaldhia 7 8.
 Khizir (Gloss. s.v. Khəřer) 673.
 Kholópulos, S., in bibliography 12.
King's Son, the, and his treacherous Servant 268; at Ulaghátsh 353, at Phárasa 469.
 Kiska, described 34.
 Kolla-Hissar river 9_a.
 Κοινή διάλεκτος of Asia Minor 213 214₁.

- Kóndze 37; impf. pass. from 148.
 Konia 8 36.
Konstantín 263; at Phlóitá 437.
Κορκοίμουλ 7.
Κουβουκούλ 7.
Κουρρα, λή 8.
 Krinópulos, S., in bibliography. Quoted in grammar and glossary *passim*.
 Krómni 7.
 Kulibásh 5.
 Kúnos, I.: in bibliography 4, Turkish tales collected by 219. Quoted *passim*.
 Kurds 228.
 Kyrillos, in bibliography 3. Quoted in Ch. I *passim*.
- Lady of the Lake 227: (Gloss. *s.v.* *γαβέρσα*) 650.
 Lagarde, Paul de: texts given by 6 10, in bibliography 31.
 Lakonia 36.
 Lantern used for concealment 260.
 Latin loanwords 194 195.
 Lazi (Λαζοί) 6; Lazic dialect of Greek 7.
 Lesbos: Greeks from 5, impf. from 128.
 Levidhis, A.: in bibliography 3, on Misti frescoes 20₄, MS collections of 32.
 Líмна, Límnos 11.
Lion and the Hare, the 242; at Phárasa 557.
Lion-killer and the King, the 278; at Axó 395.
Little Snow-white 269; at Ulaghátsh 347, at Silata 441.
 Livisi: described 37; dialect of: plurals of nouns 48, verbal endings -σι, -ρ 53, impf. endings 56, pres. pass. endings 58, vowel weakening 193, Turkish words in 204₂, relation to Silli 205.
 Lock, local wooden (Gloss. *s.v.* *χελῶνα*) 660.
 Lügen-Märchen 220 221.
 Lycaonian language 36.
Lying Match, the 234; at Phárasa 585.
 Lykos river 9.
- Mad Brother, the* 231; at Araván 381, at Delmesó 327, at Malakopí 405.
 Maeander district 5.
Magic Apple of the Faithful Wife, the 237; at Silli 303. *The Magic Bird* 263; at Phárasa 479, at Phlóitá 411. *The Magic Brothers-in-law* 272; at Ulaghátsh 355 379. *The Son of the Magic Head* 278; at Phárasa 541. *The Magic Horses*; at Ulaghátsh 383.
 Malakopi: Pakhtíkos' songs from 12, described 23-25, wells 24, old church 24, derivation of name 25, texts from 404-409.
- Markáltesa 227; derivation of 622. *The little Boy and the Markáltesa* 250; at Phárasa 485. *The Coward and the Markáltesa* 251; at Phárasa 551.
Master and Pupil 265; at Ulaghátsh 365.
 Melanthius river (Mélet Irmak) 9₃.
 Melendis Dagh 13.
 Mélet, Mélek 9₃.
 Mesopotamia, Greeks in 8.
 Metathesis: in Cappadocia 85, at Phárasa 162.
 Misti: described 19-22, church 20, grave-stones 20, colonies from 21, reference to carol from 22, text from 384-389.
Money-changer, the, and the Pasha's Wife 235; at Phlóitá 433.
Monkey Husband, the 257; at Silata 453.
 Morea 5. V. Peloponnese.
 Μουραϊος, M. I. 38. Quoted in grammar *passim*.
 Mousséli 9₃.
 Μουρακίδης, B. A.: in bibliography 3, quoted 7 30₁.
Murad the Hunter 279; at Phárasa 559.
 Mustilia 19₂.
 Mykonos, impf. from 128.
- Naxós (= Axó) 23.
 Náxos, impf. from 128₂.
 Nazianzos, Nemiz 10.
 Νεάρολις (= Nevahehir) 7; in Crete 128₁.
 Nevahehir 7.
 Niches facing Mecca 477₁.
 Nigde 7.
 Nikopolis 10; songs recorded from 31.
 Noodle stories 231. At Phárasa: *The Sharpers fooled* 519; *The Noodle and the Calf* 503.
 Northern and Southern modern Greek dialects 192.
Not my own but our own, it is 232; at Silli 287.
 Numerals: at Silli 49, in Cappadocia 117, supposed ancient Cappadocian 117-119, at Phárasa 171.
- Oath, annulled by death 473.
 Oinoe 6.
 Ortá-köi 29.
 Ovatsuk, Greek at 208.
 Ovens (Gloss. *s.v.* *tandur, furdü*) 648, 670.
Ox-driver, the cunning 235; at Phlóitá 419.
- Pairs, everything at the creation made in pairs 299₁.
 Pakhtíkos, G. D.: in bibliography 12. Παπάκ 8.

- Parnassós, in bibliography 3.
 Pastoral poetry 230.
 Πελαβάξ 8.
 Peloponnesse, impv. from 186. V. also
 Morea.
 Personality, substantives with and with-
 out 94 101.
 Phárasa: described 32-34, grammar
 149-192, texts from 464-565, relation
 of dialect to Pontic 205-207.
 Pharasópolis, S. S., in bibliography 12.
 Quoted *passim*.
 Phloítá: described 25, texts from 410-
 441.
 Pholégandros, impf. act. from 128₂.
 Phrygian inscriptions 2.
 Píksit Su 6.
 Πιστικά Χωριά 37.
 Pontic: colonies 6-9, decl. of adj. in
 Pontic 116, relation to Phárasa 206
 207.
 Ποστ-Καράκιοι 7.
 Potámia: described 29, texts from
 454-465.
 Ποκλάν 8.
 Priest's funeral 27.
Prince, the, and his Animal Friends
 246; at Afshár-köi 573.
Prince, the, who marries an Animal 258.
Princess, the, who marries the Ash-seller
 240; at Silli 285.
 Προκόπιον (= Ürgüp) 7.
 Pronouns: at Silli: personal 49, pro-
 nominal object 49, possessive 50,
 demonstrative 50, reflexive 51, in-
 terrogative 52, relative 52. In *Cappa-*
docia: personal 119, pronominal
 object 120, possessive 120-125, demon-
 strative 125, reflexive 126, interrogative
 126, relative 127. At *Phárasa*: per-
 sonal 172, pronominal object 172,
 possessive 173, demonstrative 173,
 reflexive 175, interrogative 175, rela-
 tive 176.
 Purkh 10₂.
Puss in Boots 244; at Potámia 455.
 Pyramos river 8.
 Qaf, pronounced as γ 78.
 Rhodes: fugitives from 5₂, rel. pron. at
 213.
 Rize 6.
 Rizos, N. S.: in bibliography 12, quoted
 in Ch. I *passim*.
Robber and the Princess, the, 248; at
 Ghúrzono 343.
 Rock-cut churches 12.
 Salamis, Albanians from 5.
 Samsun 6.
 Sándá 7.
 Sati, described 34.
 Scald-head 222.
 Schoolmaster and priest (Gloss. s.v.
 δάσκαλος) 595.
 Šejx Sulejman Efendi, in bibliography 4.
 Semender 13; described 18.
 Shabin-Kara-Hissar 9 207.
 Shar-Yeri 10.
 Shepherd, use of a common 397₃.
 Sikiños, impf. from 128₂.
 Silata: described 26, sacred tree at 26,
 texts from 440-455.
 Sille: described 35-37, relations of
 dialect to Livisi 204, to Cappadocian
 205, texts from 285-305.
 Simi (Σύμη), Greeks from 5.
 Sinasós: described 27, mention of songs
 from 12 31.
 Skandalos 215.
 Slavonic loan-words 195.
 Snakes in folk-tales 223. *The Snake*
and the Magic Wallet, Staff and Ring
 265; at Phárasa 507. *The Snake who*
married the Princess 257; at Phárasa
 555.
 Soghanly-Deré 29.
 Sókia 5.
 Σολουτζόβασι 7.
Son, the, who feigned Blindness 236; at
 Phárasa 475.
Songs, the old and the new 230; at
 Phloítá 437.
Sophia and Konstandin 261; at Phárasa
 505, at Ghúrzono 359.
 Soul, external 226.
 Σπινός 222.
 Spindle (Gloss. s.v. καμάνα, κλωθήρα)
 607, 610.
 Sporades, southern, dialect of 53.
 Spring, sacred spring at Phárasa 83.
 Stamp for safeguarding heap of grain
 383₂.
 Stepdaughter, the 269; at Silli 301.
 Strigglá 215.
 Strong Man, the 277.
Stupid Ogre, the 251; at Phárasa 557,
 at Phloítá 437.
 Substantives: at Silli: masc. substan-
 tives and plurals in -ρι 47, 3rd decl.
 neuters in -α 48. In *Cappadocia*:
 classification of declensions 89,
 diminutives in -(ο)ν and ι(ο)ν 90-93:
 their endings 90, results of the loss
 of final -ι 91, words in -δι and -θε 91,
 words in -χι, pl. -γχι 92, use of -ς to
 make a word indefinite 92, neuters in
 -α of the old 3rd decl. 93, masculines
 in -ος and neuters in -ον 93-107:
 personal and impersonal, definite and
 indefinite substantives 93, use in
 Pontos of the acc. ending in the nom.
 94, decl. at Delmesó 95, at Potámia

- 96, at Silata 97, the agglutinative decl. 98, decl. at Phloítá 98, at Malakopi 99, at Axó, at Misti 100, at Ulaghátsh 102, at Semenderé 102, at Araván 103, at Ghúrzono 105, at Ferték 106, neuters in *-ov* 106 107, modern imparisyllabic decl. 106-111, old decl. in *-ης, ῆς* 111-118, feminines in *-a* 113, in *i* (*-ι, -η*) 114. At Phárasa: classification of declensions 163, diminutives in *-ι(ov)* and *ι(ov)* 164, use of *-s* to make a word indefinite 164, neuters in *-a* of the old 3rd decl. 164, masculines in *-os* and neuters in *-ov* 164 165, modern imparisyllabic decl. 166, old decl. in *-ης* 167, words in *-áp* and *-ép* 167, feminines in *-a, -ä* 168, feminines in *-i* (*-ι, -η*) 169, gen. pl. 169.
- Sufrah 509.
 Suludja Ova 7.
 Suvermez (Phloítá) 25.
 Synzesis 152.
- Talismans 224. *The Talismans and the Golden Boy* 279; at Phárasa 545.
 Taurus mountains 7.
 Tepé-köi 37.
 Terra d' Otranto Greek 2 80₁.
 Theokritos 230.
 Thracian acc. in *-va* 103₁.
Three Oranges, the 271; at Delmesó 305. *Three Words of Advice* 238; at Silli 293.
 Tilbértsa 227.
 Timour Beg 17.
 Tokat 6.
 Transcription: of Greek 39, of Turkish 40.
 Trebizond 6 8.
 Tree, sacred tree at Silata 26.
 Tripolis (Tirebolu), verbal endings from 176 208.
 Trokhó 13; described 23.
 Τσακλή 8.
 Τσαροι Δεπει 8.
 Τσαριμά 6.
 Tschihatscheff's description of Phárasa 32.
 Tsharakly 13; described 21.
 Tshukúri; described 35, texts from 566-569.
 Turkish: *element in the dialects* 197, summarised 203. *Inflections influenced by*: at Silli: article 46, comparison of adj. 48, verbal endings 58, pluperfect 60. In Cappadocia: consonants 86, article 87, adjective 115, comparison of adj. 116, loss of gender 125, verbal suffixes 130, verbal endings at Semenderé 144, pluperfect 147. At Phárasa: comparison of adj. 170. *Loan-words from Turkish, treatment of*: at Silli: substantives 45, adjectives 48, numerals 49, verbs 42 52. In Cappadocia: substantives 90 93 108 110-113, numerals 117, verbs 67 129 136. At Phárasa: substantives 164 166-168, numerals 171, verbs 177 182. Verbs in Albanian, Bulgarian and Servian 42₁. *Replacing Greek* 1, talked by Greek women 14 18. *Syntactic influence of* 198-202. *Vowel-harmony* 41 42 67 68. *Written in Greek characters* 20, 28.
 Turks: speak Greek at Phárasa 32, secret name for (Gloss. s.v. *καρναός*) 607.
 Twelve, council of, 499.
Twins, the, and the Water-Fairy 276; at Phárasa 489.
Two Brides, the, 254; at Ghúrzono 347. *The Two Daughters* 255; at Araván 335. *The Two Sisters who envied their Cadette* 271; at Delmesó 317. *The Two Women and the Twelve Apostles* 254; at Axó 399.
 Tyana 10.
 Τῆς 7.
- Ulaghátsh: described 18, texts from 346-385.
 Underground chambers: at Araván 15, at Ferték, Misti, Anakú, Axó, Malakopi 16.
Underworld Adventure, the 274; at Ulaghátsh 371, at Silata 449.
Ungrateful Snake, the, the Fox and the Man 245; at Araván 335, at Phloítá 429.
 Urgüp 7 10.
- Valavánis, I., in bibliography 12. Quoted *passim*.
 Vambéry, H., in bibliography 4.
 Varvaragharúsa, 227.
 Vasiliádis, S., in bibliography 13.
 Velvendó, possessive pronouns at 122.
 Verb: at Silli: enclitic after negative 43, verbs from Turkish in *-dō, rō* 52, verbs in *-éw* passing over to the *-dō* conjugation 53, pres. act. 53, impf. act. and pass. 53-56: origin of its endings 53, aor. act. and augment 56, impv. act. 57, pres. pass. and dep. 58, aor. and impv., pass. and dep. 59, plup. act. and pass. 60, participles 61, substantive verb 61. In Cappadocia: enclitic after negative 69, verbal endings 127, pass. ending *-neorē* used in act. 127, pres. stem 128, verbs from Turkish 129, pres. act. 130, contracted verbs

182, impf. act. of modern Greek type
 182, impf. act. at Delmesó, Potámia,
 Anakú, Silata, Malakopí 183, at
 Phloítá, Axó, Ulaghátsh, Mistí,
 Semenderé, Araván 184, at Ghúrzo-
 no, Ferték 185, aor. act. 185-189: aug-
 ment 186, irregular forms 187, ac-
 centuation 188, impv. act. 189, pres.
 pass. 140, impf. pass. 142, agglutina-
 tive impf. forms 142, aor. pass. 144-
 146, impv. pass. 146, plup. and past
 conditional 147, participles 147, sub-
 stantive verb 148. *At Phárasa:*
 verbal endings 176, newly-formed
 presents, 177, verbs in *-éw* passing
 to *-dw* conjugation 177, verbs from
 Turkish 177, pres. act. 178, con-
 tracted verbs 179, impf. act. 180-183:
 origin of its endings 182, aor. act.
 183, augment 185, impv. act. 185-188,
 pass. endings 188, pres. pass. 188,
 impf. pass. 189, aor. and impv. pass.
 190, plup. 191, participles 192, sub-
 stantive verb 192.
Virtue rewarded 254.
 Vocative in Cappadocia 90.
 Vowels: *At Silli:* unaccented final *e*
 and *o* changed to *i* and *u* 142, effect
 of vowel-harmony 142. *In Cappa-*
docia: unaccented final *i* and *u*
 dropped 62 63, vowel-weakening 64,

affected by vowel of following syl-
 lable; assimilated 64, changed 65-67,
 change of η to ϵ 57, Turkish vowel-
 harmony 67, semi-vowel ι 68. *At*
Phárasa: change of unaccented *e* to
i and *o* to *u* 149, dropping of unac-
 cented *i* 149-151, affected by vowel
 of following syllable 151, change of *i*
 to *ie* 151, change of η to ϵ 151,
 synizesis 152-153. Weakening of
 vowels 193.

Wedding customs at Sinasós 12.

Well, sacred well at Araván 15.

Xenophánis: in bibliography 3, giving
 Greek-speaking places 7. Quoted
passim.

Yeni-köi 5.

Yéronda (Didyma) 5.

Yourouks 262.

Yozgad 6.

Zaléla 13; described 28.

Zamánti-Su 30 33 35.

Zara 10.

Zeméla 28.

Zήλια 7.

Zila, Zile 26.

ADDENDUM

To p. 340, l. 32, "*Bák, Bák, ánd,*" and glossary (p. 588) *s.v.* *Bák*. In a parallel
 tale from Trebizond (*Ἄσθηρ τοῦ Πόντου*, I, p. 249) the boy has to cry, "*Ἄννα καὶ*
κύρ Ἄννα καὶ τοῦ βοθακίτς ἡ μάννα," and then make his request. This suggests
 that Ana in the Ghúrzoño text is the name of the father of the Frog Bride.

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