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IN
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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

W. R. HALLIDAY, B.A., B.Litt.,

Professor of Ancient History at the University of Liverpool, and sometime Student of the British School at Athens

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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 Thumb[1] 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 Sílli and Cappadocia, which was published in the *Journal of Hellenic Studies* for 1910[1], 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 Papayoryíu 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 folk-lore 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 Sílli, Mr George Khondalídhis; to the son of

my host at Sílli, Mr Stephen Erísalis, 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 Ἑταιρεία of Athens; to the doctor at Ghúrsono, Raphaïl Mayópulos; to Khrístos, the blind singer in the church at Malakopí, to whose fine ear and careful observation I am much beholden; and lastly to the author of *Sinasós*, Dr Arkhélaos, who received me at his native village with great kindness. Prof. Halliday is indebted to Mrs Wingate, of the American Mission at Talas, for advanced proofs of her Armenian Folk-tales, and to Mr A. R. Wright, the late editor of *Folk-Lore*, for bibliographical assistance. For the kind hospitality of the American missionaries, Dr and Mrs Christie at Tarsus, Dr and Mrs Dodd at Talas, Mr and Mrs Barker at Everek, we shall always be grateful. Lastly our thanks are due to the Cambridge Philological Society for a generous contribution towards the expenses of publication, and to the Syndics of the Cambridge University Press for undertaking a necessarily unremunerative book.

R. M. DAWKINS.

Oct. 24*th*, 1915.

CONTENTS

PAGE

PREFACE v

CHAPTER I. INTRODUCTION 1

CHAPTER II. GRAMMATICAL

A. Introductory 39
B. The Dialect of Sfíli 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 Sfíli:—

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 Aravân

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 Phloïtá

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 Sflata

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. Sophía 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 566
4. The Tasks 568

From Kíska

The Conscript 568

From Afshár-köi

1. The Enchanted Mill 570
2a. The Prince and his Animal Friends . . . 572
2b. 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

ABBREVIATIONS[1]

Afa.—Afshár-köi 34
Alekt.—Alektorídhis 11
An.—Anakú 27
Ar.—Araván 15
Arkh.—Arkhélaos 3
Az.—Azó 22
B.C.H.—*Bulletin de Correspondance Hellénique*
Βαρβαρισμοί 38
Bedrossian 196_1
Del.—Delmesó 13
Eleft.—Eleftheriádhis 12
Fer.—Fertók 14
Gh.—Ghúrzono 17
Giese, Qonjah 4
Hübschmann 196_1
Kar.—Karolídhis 30
Kholop.—Kholópulos 12
Kis.—Kiska 34
Krinop.—Krinópulos 12
Kúnos, Adakale 4
Kúnos, Stambul 4
Kyrillos 3
Čag. Osm. Wörterbuch 4
Lag.—Lagarde 31
Lev.—Levídhis 3
Mal.—Malakopí 22
Mia.—Mistí 19
N.K.—Nikólaos Kekhayópulos 17
Oeconomídes 8
Pakhtíkos 12
Par.—*Parnassós* 3
Ph.—Phárasa 30
Pharasop.—Pharasópulos 12
Phl.—Phloïtá 25
Pot.—Potámia 29
Rízos 12
Ronzevalle 197_2
Sem.—Semenderé 18
Sil.—Sílata 26
Sin.—Sinasós 27
Σύλλ.—Ὁ ἐν Κωνσταντινουπόλει Ἑλληνικὸς Φιλολογικὸς Σύλλογος, *σύγγραμμα περιοδικόν*
Tah.—Tahukúri 35
Ul.—Ulaghátsh 18
Val.—Valavánis 12
Vasil.—Vasiliádhis 12
Φιλ. Ἐρ.—Φιλολογικαὶ Ἐρεῦναι 9
Xen.—*Xenophanis* 3

[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	*To face* 15
2.	Diagrammatic Plan of Stone Door in an underground gallery in Cappadocia	16
3.	View in Semenderé	*To face* 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 Sílli, but my first serious study began in the following summer, when I went first to Sílli and then to the villages of Cappadocia, visiting in order Ferték, Mistí, Axó, Trokhó, Malakopí, Phloïtá, Anakú, Sinasós, Araván, Ghúrzono, and Delmesó. In 1910 I went to Araván, Semenderé, Phárasa, Potámia, Díla, Malakopí, Sílata, Mistí, Ulaghátsh, Ferték, and Delmesó. Lastly in 1911, accompanied by Mr Halliday, I went to Delmesó, Ferték, Araván, Ghúrzono, Mistí, Axó, Phloïtá, Malakopí, Tshukúri, Satí, Kíska, Afshár-köi, and Phárasa. From all these villages except Trokhó, Díla and Satí I collected texts and notes on the dialect. It will be seen that almost all the ground was traversed twice, and some of it three times.

The especial interest of these dialects is twofold, and I believe that neither point has been at all emphasized. The first is that in Asia Minor Greek has been developing in an isolated area separated from the rest of the Greek-speaking world, and the second is that this process has gone on under the strongest influence of the surrounding Turkish, which now, as the language of the rulers and of an increasing proportion of the population, threatens to crush it altogether[1]. 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 Νέος Ἑλληνομνήμων VII, 1910, p. 366 we read: *Notandum est, quod in multis partibus Turcie reperiuntur clerici, episcopi et archiepiscopi, qui portant vestimenta infidelium et locuntur linguam ipsorum et nihil aliud sciunt in greco proferre nisi missam cantare et evangelium et epistolas. Alias autem orationes dicunt in lingua Turcorum.* This testimony is the more remarkable

language preserved orally only, without the conservative power of writing, and gradually giving way to a superimposed language of a totally different type. A parallel to this unequal struggle between Greek and Turkish is afforded by the rivalry between Greek and Italian in the villages of Calabria and Terra d'Otranto, where, however, the case is less interesting, and the scars of combat left on the Greek less conspicuous, in that the difference between Greek and Italian is far less marked than that between Greek and Turkish.

Such cases of the play of one language upon another have a more than merely local interest. The late Phrygian inscriptions by the contamination of their language with the Greek shew the same losing battle with Greek that Greek is itself now fighting with Turkish, and the same process must have been repeated many times in the course of history. In a similar manner the Gypsy language is now being undermined in every country to which its speakers have carried it. If the contest is equal and both languages survive, both may bear traces of the contact; if one is destined to go under, it will only do so reluctantly, and in a long period of bilingualism the disappearing tongue will take much from the stronger, which in its turn can hardly fail to be affected. It is thus possible that a Turkish scholar might with advantage search for traces of Greek in the phonetics and vocabulary of the Turkish spoken in these villages, both in those that are bilingual and in those where Greek has only recently disappeared[1].

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 *Alt-osmanische Sprachstudien*, pp. 24, 29, 80.

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

workers by collecting and arranging this already published material according to the districts to which it refers. The descriptions of such books as deal with one village only find their proper places below: before coming to these it is convenient to give a list of the more important books which bear upon the subject as a whole[1]. These are:

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

Αἱ ἐν μονολίθοις μοναὶ τῆς Καππαδοκίας καὶ Λυκαονίας ὑπὸ 'Αναστασίου M. *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 Zindjí Deré, near Talas; his local knowledge is valuable. To his unpublished MS collections I refer below. Quoted as Levídhis (Lev.).

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

'Η Σινασός, κ.τ.λ., ὑπὸ 'I. *Σαραντίδου 'Αρχελάου*, 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 Pharasa 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 Constantinople[2].

'Ιστορικὴ περιγραφὴ τοῦ ἐν Βιέννῃ προεκδοθέντος χωρογραφικοῦ πίνακος τῆς μεγάλης ἀρχισατραπείας 'Ικονίου, 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 Karolídhis and Krinópulos, and the last named has certainly copied from Karolídhis. Kyrillos also has been largely used as a source by later writers.

[2] Hatzidákis has reprinted his valuable review of this book in his *Μεσαιωνικὰ καὶ Νέα 'Ελληνικά*, II, pp. 532—544. It first appeared in *'Αθηνᾶ*, 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 Sílli. 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 gyüjtemény*, 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.

Šejχ 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 Símí (Σύμη) and other islands; in the same way the coast opposite Lesbos has been largely colonised by Lesbians[1], and the inhabitants of the barren rock of Kastellórizo have fields on the adjacent coast. To the second class belong the Greek villages of the Maeander district, Domátia, Kulibásh, Bagarás and Yení-köi near Sókia, the inhabitants of which are said to have come from Cyprus, Crete, the islands and the Morea. The people of Yéronda (Didyma) say that they are Albanians from Salamis and that the old women still speak the language[2], and Ross in 1844 heard hardly anything else but Albanian spoken there[3]. 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. Gyölde 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. R. Cockerell, *Travels in Southern Europe and the Levant*, London, 1903, 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, *Kleinasien und Deutschland*, p. 180. He gives the history of the colony.

I. PONTOS.

This is the most important and by far the largest Greek-speaking area in Asia Minor. A list of the Greek villages has been drawn up by H. Kiepert[1], and a good statistical and geographical account of the Greek population as it was in the middle of the last century is given by Triandaphillídhis[2]. The villages for the most part lie in the valleys which run down to the southern shore of the Black Sea from Rize and the Kalopotamos river on the east to Kerasunda and beyond on the west. Between these points lies the most important of the Greek centres, Trebizond, at the mouth of the Piksit Su, on the banks of which are a great number of Greek villages. South of Trebizond is the large Greek mining district which centres round Aryirópolis (Ἀργυρόπολις, Turkish 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 Lagarde[4]. For these Arkhélaos (p. 120) records the villages of Τσατμά with 300 inhabitants, Καριπλέρ with 500 and Ἀβδουλραχμανῆ with 800, all having churches and schools. He says that they lie round the Ak Dagh near Yozgad, a very vague description. He also tells us that at Ak Dagh-Maden itself the people speak Greek[5]. In another passage, however (p. 133), he gives Καριμπλέρ and Ἀβδουλραχμάν amongst the Phárasa group

[1] H. Kiepert, *Die Verbreitung der Griechischen Sprache im Pontischen Küstengebirge. Zeitsch. der Gesellschaft für Erdkunde*, XXV, 317—380, 1890 (with map). A list of 102 villages is given in *Xenophánis*, III, pp. 470—481.

[2] Ἡ ἐν Πόντῳ Ἑλληνικὴ φυλή, ἤτοι 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 Bulgar Maden in the Taurus almost due south of Nigde and east of Eregli. Valaványis, who spent his childhood here, says that the miners are a colony from Pontos and speak the Lazic dialect of Greek. They possibly come from Sánda, south-west of Trebizond, near Krómni[1]. The population is given as 700[2]. The name, he tells us, is a corruption of Μπουγὰ Μαδενῆ, *the Taurus mine*, *bugha* being Turkish for bull (Ταῦρος). He also says that twenty-five years before his date of writing (1891) the place sent a colony to Κουβουκλοῦ, between Nigde and the Taurus[3]. This is perhaps Kiepert's Kavukui. With Bulgar Maden Karolídhis (p. 31) mentions also Σολουτζόβασι, which is Kiepert's Suludja Ova near Enegil. It is mentioned also by Arkhélaos (p. 133) as a Pontic colony.

(*c*) There is a Pontic colony also at Bereketlí Maden in the Taurus, but they are said to have lost their language. The population is given as 500[4].

(*d*) There is a table published in *Xenophánis* (II, pp. 230—233) of the populations of a number of places in the province of Kaisariyeh in which there are Christian communities. The places in which Turkish prevails (ἐπικρατεῖ) are marked with a star: of the places not so distinguished, as they have presumably some claim to be regarded as Greek-speaking, I transcribe the names and populations, omitting Greek villages belonging to sections III and IV below. The list is[5]: Νεάπολις = Nevshehir (10,000†, 14,000˘), Προκόπιον = Ürgüp (5000†, 10,000˘), Ἰνδζὲ-σοῦ = Indjésu (4000†, 6000˘), *Ἅγ. Κωνσταντῖνος (550†, 100˘), Καρὰ-στορέν (225† and 300 ξένοι), Ζήλια (350†, 2250˘), Ἀπδουρραχμανλή (450†), Κέργκιεμε (450†), Ἀρσάρ-κιοϊ, ?Afshár-köi (110†), Ποστκαράκιοϊ (250†), Κοτποϊμούλ (125†), Καρίπλερ (300†), Τζάν

[1] *v.* Παπαμιχαλόπουλος, Περιήγησις εἰς τὸν Πόντον, Athens, 1908, p. 139, 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†), Ἄκγαρ (450†), Τσαρσὶ Δερεσί (125†), Κουρπαζλῆ (125†), Τσαλικλῆ, ? Tsharaklý, *v.* p. 21, (125†), Πελκαβάκ (100†), Πουκλάν (100†), Γενίκιοϊ (80†), Παράκ (90†), Καριστιράν (80†).

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

(*e*) Arkhélaos says that Greek-speaking communities exist beyond the Anti-Taurus on the Pyramos river, in the regions between it and the Euphrates and in Mesopotamia[1]. This refers probably to mining colonies from Pontos. Thus Tozer says of the lead and silver mine of Keban Maden on the Euphrates between Arabkir and Harbut that when he visited it (in 1879) there were still eight Greek families there, that formerly they were more numerous and that they were in origin a colony from the mountains at the back of Trebizond[2]. Triandaphillídhis[3] (1866) records a more flourishing period; he says that Pontic colonies went to these places from the diocese of Khaldhía, the bishop of which lived at Gümüsh-Khane, and that at Harbut there were 30, and at Keban 170 Greek-speaking families, and formerly still more. I have been told also that there were mines in this district worked until recently by Greeks, such as the copper mine of Arghana Maden in the vilayet of Diarbekir and the above mentioned Keban Maden, at which latter a few Greek families were until lately still to be found. For Arghana Maden Barkley, travelling in 1878, says that most of the miners were Greeks[4].

On Pontic much has been written, but not well; there is a bibliography up to 1894 in Gustav Meyer's *Neugriechische Studien*, I, p. 88[5]. 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:

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

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

II. BETWEEN PONTOS AND CAPPADOCIA.

A certain number of Greek-speaking communities centre around Shabin-Kara-Hissar[1]. Kiepert[2] and Cuinet[3] mention several of these, Triandaphillídhis gives a list with populations[4], 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-speaking[5]. Although Shabin-Kara-Hissar itself is a large place of 3000 houses, the Greek-speaking families in it are only 150 or less[6]. Karolídhis tells us that their language differs very little from that of Cappadocia[7]. 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 Koïla-Hissar river, and Hassan-Tchamitch and Halzoul on the Melanthios (Mélet-Irmak). Also (p. 792) the village of Hamidié or Mélet (Mélek).

[4] Ἡ *ἐν* Πόντῳ Ἑλλ. *φυλή*, 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 *Xenophánis*, VII, pp. 273 *sqq.*

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

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

speak the Pontic dialect[1], and Triandaphillídhis includes them in his Ποντικά without comment. The only actual information which we have is given by Lagarde, who prints two songs, one a Christmas carol, a version of the well-known song in honour of St Basil, and the other a short love song. They tell us however very little[2].

Between Zara and Nikopolis is a village called Shar-Yeri mentioned by Grégoire as possessing a curious Greek dialect[3]. 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 Jeklék[4], Axó, Trokhó, Malakopí, Phloïtá, 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 *-μες* (*φεύγομες, καταβαίνομες, ἔρχομες, ἐβγαίνομες*) and this suggests Pontic or a dialect akin to that of Pharasa; *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 Göljük[1]) a little way east of Axó. Andavál is a village of some 2000 inhabitants, all Christian; Karolídhis says that Greek was recently spoken but had then (1884) almost disappeared[2]. Límna is recorded by Rízos (1856) as a Greek-speaking village, but the language is now said to be understood by a few old people only. According to Arkhélaos it went out of use about 1880[3]. 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 Σινασός, 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 Ἑταιρείας τῆς Ἑλλάδος, I, Athens, 1883, pp. 480—508, 712—728. Quoted below as Alekt. Grammatical notes and glossary of the dialect of Ferték, and (pp. 712—728) Ἄισματα Καππαδοκικά. Of these the author says that one is from Anakú, and, to judge from the occasional change of τι to τσι = ći (§ 83), and aorists

[1] With *j* as in English.

[2] Kar. p. 87. [3] Arkh. p. 126.

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

passive ending in *-σκη* instead of *-στη* (§ 85)[1], the rest are probably from Delmesó. From the phonetic point of view the transcription of the words is a good deal inferior to that of Krinópulos, and is in fact hardly to be trusted.

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

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

Μονογραφικὴ Ἱστορία Ζήλης ἢ Σύλατας ὑπὸ Σάββα Χωλοπούλου. This appeared in *Xenophánis*, II, 1905[2]. It contains much interesting material and the author is a native. The songs which he gives are almost identical with those printed by Pharasópulos in Τὰ Σύλατα. Quoted as Kholop.

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

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

[1] *E.g.* σφαλίσκη (p. 717), ἐπροόσκην (p. 719), ἐζώσκη (p. 723).

[2] 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 Dagh, which is marked on Kiepert's map as Dylmusun. The figures shew that the Turkish element here, though on the increase, has always been small; the population is practically entirely Christian. This fact and the position of the village, much further from Nigde than Ferték, Ghúrzono and Araván, have kept the dialect comparatively free from the influence of Turkish; so much so that it is now the best representative of what Cappadocian Greek must have been before it was as thoroughly Turkised as it has been at, for example, Ferték or Ulaghátsh, or as much subjected to the influence of the common

language as it has been at Sinasós or even at Potámia[1]. 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).

$\frac{2}{3}$†,	$\frac{1}{3}$˘,	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 Ἀραβάνιον, the dialect name being Ἀραβανί. With a population of about 1000 and no Turks the Greek community is fairly prosperous. Being nearer to Nigde with its trade and main road, Araván and Ghúrzono are less out of the world than Delmesó, and probably owing to this their Greek is far more corrupted by Turkish. The absence of Turks gives the dialect more chance of life than it has at Ferték; it will however probably yield in time to the common Greek taught at the school.

The curious passages and chambers excavated underneath the houses, which are such a feature of the Cappadocian villages, begin to be found here, the largest being apparently that called St Nikolas (Ἅγι Νικόλα) from a sacred well (ἅγιασμα) which it contains. An account given me by Mr Nikólaos Kekhayópulos of the life of the village speaks of the way in which the people used them as places of refuge[1]. 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. Kekhayópulos has published a more detailed account in *Xen.* VI, pp. 444, 445.

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

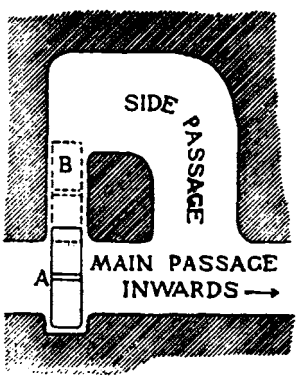

Fig. 2. Diagrammatic Plan of Stone Door in an underground gallery in Cappadocia.

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 ground[2]. It appears to be only at Mistí that until recently the people lived entirely in these subterranean dwellings, without any houses above ground.

[1] Fig. from *J.H.S.* xxx, p. 286.

[2] The massacre of 1909.

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

Valavánis, who is a native, gives an account of Araván with a glossary and a number of interesting details[3]. My host there was Mr Kekhayópulos who gave me a short MS account of the dialect, which I have occasionally quoted (as N.K.). A larger work on the dialect is to be expected from him. He is a native of the place, but has been abroad a good deal and in consequence, although he understands the dialect perfectly, he is not personally infallible on the subject. His observation however may be trusted, because he wrote at home, and on doubtful points constantly referred to his mother who speaks hardly anything but the local dialect.

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

Ghúrzono.

Population:

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

A purely Christian village only about five minutes' walk from Araván. The name in the dialect is Ghúrzono (Γούρζονο); the Greeks themselves vary; I find Γούρδονος, Κούρδονος, Γόρδονος and Κούρδονους[4]. In Kiepert's map it is written Kaÿr 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. 473, 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 *Xenophánis* (1905) to have 1000 Christian and 250 Turkish inhabitants[1]. I should reckon rather more, and a considerable and growing Turkish element. The name is purely Turkish; Kiepert writes it Ulu Aghatsh. With the neighbouring Semenderé it forms a group, in which the Greek is in an extremely corrupt condition, and is bound shortly to disappear as a vernacular in favour of Turkish. I have even heard women talking Turkish to their children, a sure sign of the approaching extinction of the Greek dialect. This condition is shewn in the folk-tales in this book; nowhere is the vocabulary so filled with Turkish words or the syntax so Turkish[2]. The texts were recorded from boys at the village school.

SEMENDERÉ.

Population:

1800†, 400˘, Pharasop. (1895) and Arkh. (1899).
1300†, 700˘, *Xen.* III, p. 46 (1905).

Arkhélaos gives the name as Seméndra (Σεμέντρα), but I heard only the Turkish form, Semenderé. The condition of the dialect is the same as at Ulaghátsh, and Greek is rapidly dying out. The figures above shew in fact an increase in the Turkish and a decline in the Christian population. My notes from it are scanty, but are supplemented by information from Mr Kekhayópulos, who visited it with me in 1910. The extremes to which the Turkish influence has gone may be seen from the paradigms of the noun and still more of the verb[3]. 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 μέ το μουχαbέτ gečίρdινιδgαν το öμüρü 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.

Mistí.

Population:

200 houses†,		Kyrillos (1815)[1].
200—300 houses†,		Hamilton (1837)[2].
300 houses, presumably Christian,		Rízos (1856).
4800†,	—˘,	Pharasop. (1895).
8000†,	—˘,	Arkh. (1899).
3500†,	—˘,	*Xen.* III, p. 46 (1905) and the same estimate at present.

This is in many ways the most remarkable of all these villages. It is a large scattered place in the middle of the plain, and although Arkhélaos' 8000 can hardly 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 strangers[3]. Now some few of them go away, generally employing themselves in the making of cotton quilts, but the great majority live an agricultural and pastoral life at home.

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

[1] p. 21.

[2] W. J. Hamilton, *Researches in Asia Minor, etc.*, 1842, vol. II, p. 296. He writes the name Miali, 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 Levídhis[1] of 400 houses, apparently lay round about the present big church: the crowns of the vaults of some of the houses may still be seen rising just flush with the surface[2]. That the village was until lately much smaller is seen from the estimates given by Hamilton and 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 Zindjí Deré, 1868, April 29*[3]. The building of such a church is a remarkable achievement for such a place as Mistí, but as the new school at Axó shews, the Cappadocians are capable of great public efforts[4].

The graveyard is full of the curious little tombstones usual in Cappadocia: each is a low round-topped stele with a roughly cut cross and on one side a recess in which a lighted lamp or candle is put on certain days. The photograph of the graveyard at 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] Levídhis, 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 (*καραμανλίτικα*) I transcribe this inscription:—*Ἀζίζ ἱστορίαλαρη ἰσλετὴ Ζιντζιτερελὴ Δημήτρι δασκαλοσοῦν μαχτσουμὶ ζωγράφος Συμεών αωξη* ١٨٦٨ 1868 *ἀπριλίου κθ* ٢٩ 29. The practice is described at length by Valavánis, *Μικρασιατικά*, pp. 56, *sqq.*

[4] For the church and its frescoes, *v.* Levídhis, 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 Ghúrzono. Such a compound with the church and school forms the heart of the Christian community in a village, just as the life of the Turks centres round the mosque and its adjacent bath.

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

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

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

The ancient church is described by Rott, Grégoire and Levídhis[2].

(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 1905[3]. 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] Levidhis, p. 176; *B.C.H.*, XXXIII, p. 92; Rott, *Kleinasiat. Denkmäler*, p. 287.

[3] *Xen.* III, p. 46; Levidhis, p. 175. The name is written Τσαρικλῆ or Τζαρηχλῆ.

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

Axó.

Population:

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

The Greeks write the name Axós or Naxós; the Turks call the place Hasá-köi. It is a large village, about as big as Mistí, although the houses are much less scattered. There being no Turks and the population large and not given to going abroad, the dialect is in no danger of disappearance either by giving way to Turkish or by being purified by the influence of common Greek[1]. 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 *κάρχῡνμα* and *μαλάζω* in the glossary. Fig. 6 shews the making, and Fig. 7 the burning of this pottery.

Trokhó.

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 Axó on the road to Malakopí. In Turkish it is called Tirkhin; Kiepert marks it as Tirkhan. To judge from its appearance the estimate of 1500 inhabitants must be a good deal too high. I have passed through it, but have no notes on the dialect, which is said to be identical with that of Axó[1].

Malakopí.

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. Levídhis calls it *ἡ Μαλακοπαία*, but the Greeks generally call it *Μαλακοπή* or *Μαλακοπᾰ́*; the Turkish form is Melegob. The people are more advanced than at Axó and Mistí and go a good deal to Constantinople to work; hence the Greek community has a flourishing school and *Khan*, and the local dialect is in some danger from the common Greek, although its end is not for many

[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 windlasses[1]. These are arranged with a vertical spindle so that several women can work them by walking round and round pushing the arms of the windlass as if it were a capstan. On one side of the well-head is the open shed containing the windlass, and on the other is a semicircle of monolithic troughs roughly cubical, each with a stone lid hollowed out above and pierced with a hole, so that the troughs can be filled without moving the lids[2]. 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 Phloïtá. Fig. 8 shews one of these wells with the windlass and cisterns.

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

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

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 *μάλα κοπιῶ*, because of the labour required to draw the water from the deep wells; Ainsworth[1], adding that the usual, it would be better to say the usual Turkish, name is Malakob, always calls the place Mar Yakub, which is the Armenian transcription of St James, the idea probably being due to some over-clever Armenian; Grégoire proposes *καλαμοκοπεῖον*, with the sense of *καλαμών*, supporting the metathesis by the Phloïtá word *μαλάκια· γαῖαι μὴ καλλιεργούμεναι*, which is he says certainly a metathesis for *καλάμια, terres en friche, terres dévastées, où l'on n'a rien laissé que le chaume*; lastly Grégoire[2] quotes Ibn Hordadbeh[3], who gives the form Malakoubia and the derivation *place where mill-stones are quarried*, as if from *μυλοκοπία*. It may be added that the name is by no means a new one, and in the form *Μαλακοπαία* is mentioned by Theophanes[4].

Phloïtá.

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 Matâmyr (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 Malakopí[2].

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

An account of a sacred tree at Sílata is worth quoting. Near the village is a hill called the Meshé Dagh, the Hill of the Oak from a very large oak-tree which stood there until recently. The people regarded it as sacred to the Virgin and used to dedicate candles to it. These were lighted and placed in the hollow of the trunk, and in this way the tree took fire and was destroyed. The site where it stood was pointed out to me from the village. 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 object[1].

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

Anakú.

Population:

1000†,	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 lanes[2]. I was only there for a few hours in 1909, so that I do not know in what condition the dialect is.

Sinasós.

Population:

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

[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 correspondence[1].

The Turkish name of the village is Sinasún, and Levídhis suggests that this is for *σ(τ)ὴν Ἄσουνα*, Asuna being the name of an ancient bishopric[2].

Zalél̈a.

Population:

800†,	300˘,	Pharasop. (1895).
700†,	400˘,	Arkh. (1899).
600†,	300˘,	*Xen.* II, p. 230 (1905).
700—750†,	300˘,	at present.

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

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

[2] For Levídhis *v. Χενοφάνης*, v, p. 184. The derivation is supported by Grégoire in *B. C. H.* XXXIII, p. 142.

Potámia.

Population:

800†,	100˘,	Pharasop. (1895).
900†,	—˘,	Arkh. (1899).
600†,	—˘,	*Xen.* 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-κιοϊ[1]. 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.

Arabisón.

Population:

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

This is Kiepert's Arebsun, a town near the Halys, N.W. of Nevshehir. The estimates of the population are so wild as to be almost worthless. The Christians are said to have gone there comparatively recently and largely from Mistí. Kyrillos[2], 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-köi[1]. 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 ἤτοι ἡ ἐν Καππαδοκίᾳ λαλουμένη Ἑλληνικὴ διάλεκτος καὶ τὰ ἐν αὐτῇ σωζόμενα ἴχνη τῆς ἀρχαίας Καππαδοκικῆς γλώσσης, ὑπὸ Π. Κ. Καρολίδου, Δ.Φ., ἐν Σμύρνῃ, 1885[2]; pp. 221. Quoted as Kar.

This book of Professor Karolídhis I believe first called attention to these dialects. It deals mainly with the language of Phárasa. The author quotes a suggestion of Kiepert[3] based on place-names, and again of Perrot[4], that possibly these dialects preserve relics of the old Cappadocian language, and of Niebuhr[5] that Lycaonian has left its mark upon the dialect of Sílli[6], 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. M(ουστακίδης), *Parnassós*, xv, p. 458, gives as Greek-speaking villages on the "right branch" of the Zamánti-Su not only Τσουκουργιούρτ, Κίσκε, Ἀφσάρκια and Φάρασα, but also Καριτλέρ and Ἀκτουρραχμάν. 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 Vorderasienexpedition*, 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 page[1].

Neugriechisches aus Kleinasien, Mitgetheilt von Paul de Lagarde, Göttingen, 1886. Aus dem 33en 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 Dagh, and Nikopolis. It concludes with an index of all the words in Karolídhis' chaotic Γλωσσάριον Συγκριτικὸν, which Lagarde had the happy idea of extracting and arranging alphabetically, with whatever information Karolídhis gives about them. This is so much more convenient for use than the original that in using Karolídhis' work I always refer to the pages of Lagarde[2]. 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 Ἑβδομάς, 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'*, *s'*, *sch* he writes *τζ*, *ζζ*, *τσ*, *σσ*, the sounds represented being with fair regularity *č*, *ǰ*, *ts*, *š*. That Kar. gives for his *g'* either the French *j* (*ž*) or *oy* (a slip for *gy*) and uses *sch* (*š*) where the true sound is *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 Karolídhis sent Lagarde, for this only covers the Betrayal, the trial of St Peter and the doubting of St Thomas.

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

Arkhélaos (p. 137) gives a short sample of the Phárasa dialect, but not well recorded, and Pakhtíkos prints a carol to St Basil and a short fragment of a song[1]. 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 (*Βαρασός*), in Turkish Farash, which is the name it has on Kiepert's map, and it appears with the name *τὰ Φερέσια* in Anna Comnena[2]. Kyrillos calls it *Φάρασσα, κοινῶς Φαρασονί*[3]. The population according to Arkhélaos is 1800, according to Grégoire and statistics in *Xenophánis* 1500[4]. They are all Christian except one or two families, and even these Turks habitually speak the Greek dialect.

Tschihatscheff's notice of Phárasa is interesting[5]. 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 Φέρεσια*.

[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 Gesammtgebiete der Geographie* von Dr A. Petermann. Erganzungsband IV, no. 20. P. v. Tschihatscheff's *Reisen in Kleinasien und Armenien*, 1847—1863. Gotha, 1867, p. 14..

Fig. 9. Phárasa from the South.

he says, is entirely inhabited by Greeks, who owing to the lonely position are very wild, hate the Turks extremely and are always armed with muskets. They pay no taxes, and recognise no authority but that of the Afshar chiefs, whom they support in their attacks on the Turkish peasants, in return for a share of the booty, even the priests with the cross on their breasts, just as they all have a picture of the Virgin, taking part in these forays. Tschihatscheff was taken for a Turkish spy and very badly received by the Afshar Agha of the place. The Afshars are a Turkish tribe from N.W. Persia who after the Crimean war were driven into the Anti-Taurus mountains by Circassian immigrants[1]. 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 subject[1].

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. 282.

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

Tshukúri.

This is the local name of the Christian village on the left bank of the Zamánti-Su south-east of Faracheddin, the Tshukur-Jurt of Kiepert's map and the Τσουκουργιούρτ of Arkhélaos[4], who gives its population as 400[5]. Another estimate is 250[6], all Christians. It had, when Arkhélaos wrote, no school: now one of the natives, after being sent away to get some education, gives a little elementary teaching. This man was most kind in helping me to some knowledge of the dialect, and in encouraging people to dictate the texts in this book. The inhabitants say that like Kíska and Satí it is a colony from Afshár-köi. As in all these settlements, the people live entirely on the produce of their fields and flocks.

Giaúr-köi.

This is mentioned as a Greek-speaking village by Karolídhis[6] and Arkhélaos[7]. 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 Sílli, which lies in a valley about an hour N.W. of Konia, is partly inhabited by Greeks who speak the dialect of which I give an account. The houses occupy

[1] This is supported by Levídhis, p. 103.
[2] p. 121. [3] *Xen.* II, p. 232. [4] p. 121.
[5] The name seems to be from čuqur, چقور *ditch*, and yord, يورد *dwelling-place*, referring probably to the low-lying situation.
[6] p. 31. [7] p. 183.

both sides of a narrow valley near the point where it debouches on the great plain of Konia. The population is given by Arkhélaos (writing in 1899) as 3500 Christians and 3500 Turks, a statistic of 1905 gave 3000 Christians and 4000 Turks[1], and at present it is estimated that there are about 2250 Christians and 5750 Turks. This large increase in the Turkish element is due to economic causes and, since the Constitutional Reform in Turkey, to the additional hardships, mainly the liability to serve in the army, suffered by the Christians. The surrounding villages are all Turkish, and it does not appear that there is any tradition of other Greek-speaking places in the neighbourhood.

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

Levídhis[4] gives a short account of Sílli and records the local tradition, which he probably copied from Kyrillos, that the Greeks there are descended from seven captive Lakonian families sent there to build the church by Aladdin the Seljouk Sultan of Konia, and that therefore their language differs from that of the Cappadocians and resembles that of Lakonia. Levídhis' own opinion however is that it is a remnant of the ancient Lycaonian mixed with Greek, an idea which is an echo of an inaccurate version of Niebuhr given by Karolídhis[5]. Neither theory has either evidence or probability in its favour. The increase in the number of Turks, the good schools and the facilities which the railway offers for getting away, all militate against the chances which the dialect has of maintaining itself in the future. On the other hand the newly established carpet industry at Sílli 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. 48.
[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 writer[1]. Of the texts in this book the first five were recorded from the dictation of the son of my host at Sílli, who had learned them from his mother, and the last two I copied from a MS lent me by the schoolmaster, which contained these tales and a version of the song of the *Bridge of Arta* written out by one of his scholars. The only change I have made has been to bring the spelling into agreement with that of the other texts.

VI. BITHYNIA.

Under this head come the Greek-speaking villages in Bithynia in the neighbourhoods of Brusa and Nikomedia (Ismid). The former are shewn by Hasluck to be Turkish foundations, the population having been brought over from Europe[2]; the dialect agrees quite well with this view. The imperfect passive in *-ταμαι* at Iráklion (Tepé-köi) and Kóndze on the gulf of Ismid and the gen. plural in *-ρού* from Demirdásh and Abuliónd near Brusa, although they both look very much like similar phenomena in Cappadocia, are probably independent and can hardly be used to prove the presence of any earlier, specifically Asiatic, linguistic elements[3]. The published material is very slight[4]; I have made use of my notes of visits to Iráklion, Demirdásh and Abuliónd, and to Básh-köi (Βουλγαράτοι) one of the seven Pistiká villages (Πιστικὰ χωριά) near Brusa.

VII. LIVÍSI.

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

[1] *J. H. S.* xxx, pp. 121—132.

[2] Hasluck, *Cyzicus*, pp. 148 *sqq.*

[3] *v.* §§ 185, 235.

[4] Twenty-one songs from Bithynia, with the names of the villages, are given by Pakhtikos. But, as the author very truly says (p. 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 Ἰωσὴφ Χ. Χαριτωνίδου*, Trebizond, 1911, pp. 43. Until this publication the only information was contained in a short paper in the periodical *Ὅμηρος*[1] and in *Βατταρισμοί, ἤτοι Λεξιλόγιον τῆς Λειβησιανῆς διαλέκτου, ὑπὸ* M. Ἰ. *Μουσαίου*, Athens, 1880, pp. 26+175. This book, for a long time the only published source of importance and apparently to be the chief monument of the dialect to posterity, was written by a local schoolmaster with the curiously different object of destroying it altogether, by giving his pupils an easy means of correcting their native speech, the forms of which he prints in parallel columns with those of the purified language[2].

VIII. GYÖLDE.

A Greek dialect was spoken until recently in the village of Gyölde in Lydia, near Kula, in the Katakekaumene district north of Philadelphia. The authority is K. Buresch, who, hearing that "ancient Greek" was spoken there, visited it in 1891. He found the village almost entirely Christian, but Turkish speaking, the use of the Greek dialect being confined to a few very old women. From one of these he recorded fifteen words, which as far as they go look as if they might belong to an Asiatic dialect. If this was the condition of the dialect in 1891, it must by now be entirely extinct. It is much to be regretted that no further record of it exists, but it did not seem to me worth while to visit the place[3].

[1] *Ὅμηρος*, 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: *παρίτσα horse*, *ἄθος ash*, *παρασάμ water-jar*, *θοῖκος* (*i.e. τοῖχος*), *νηρό water*, *ραβδί*, *ἀντηρί dress*, *κόξη* (*-ε*) *back*, *οἱ νῆχοι* (?) *shoulders*, *κουρίτζι*, *νησιά* (*i.e. ἐστία*), *καῦμα heat*, *θ(ε)ωρῶ I see*, *ποῖτζε 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 practice[1]. The remarks which follow apply only to dialect words: where there is occasion to write words of the standard language, as at the head of many of the entries in the glossary, I have used the standard orthography.

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

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

(2) *č*, *ǰ*, *ǯ* and *š*, *ξ̌* for the English *ch* in *church*, *j*, *sh*, and *s* as in *measure*, respectively. With *ǯ š* go *ξ̌* (*ksh*) and *ψ̌* (*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 *γ*; *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 *γ́* or *γι* *χ́* or *χι* 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*), *ἤρτα* (*ἦλθα*), but the circumflex in the endings of the contracted verbs (*-ῶ*, *-ᾷς*, *ᾷ*, 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 ى.

§ 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 hards *h* (ح), *kh* (خ), *gh* (غ) and *q* (ق), which in words borrowed from Turkish appear, *h* and *kh* as *χ*, *gh* as *γ*, and *q* generally with its proper sound but occasionally as *γ* or *κ*. The association of these "hard" consonants in Turkish words with "hard" vowels means that words with these consonants have "hard" vowels in the grammatical endings. The Greek principle is different. In Greek, where the terminations cannot change the character of their vowel, the velars before a termination with a "soft" or palatal vowel become themselves palatals: *e.g.* the plural of λαγός with the velar *γ* is λαγοί, where the result of the *ι* 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. ἀγά (*ághá*) and not ἀγοί (*ayí*), the velar acting like the Turkish *gh* (غ) and remaining unchanged, and the termination οι, 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 Pharasa (§ 265). At Sílli it is not recorded.

B. THE DIALECT OF SÍLLI.

PART I. PHONETICS.

(*a*) VOWELS.

Unaccented Vowels.

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(1) The present of the numerous verbs formed from Turkish stems by the addition of *-dω̂* and conjugated as verbs in *-άω*[1]. An example is *baϭλadω̂*, Turk. *bašlamaq*, *to begin*.

Sg. *baϭλa-dω̂*, *-dᾳ̂ς*, *-dᾳ̂*.
Pl. *baϭλa-doῦμι*, *-dᾶτι*, *-doῦϭι*.

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

[1] According to Miklosich's view of verbs in Bulgarian, Servian and Albanian borrowed from Turkish, the *d* in *-dω̂* would be from the ending (*-di*, *-də*, etc.) of the Turkish aorist. *V.* his *Ueber die Einwirkung des Türkischen auf die Grammatik der südosteuropäischen Sprachen*, p. 8, in *Sitzungsber. d. kais. Akad. in Wien, Philos.-Histor. Classe*, cxx. The same view for Greek is taken by Hatzidákis (Μεσ. καὶ Νέα Ἑλλ. I, p. 303).

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

Sg. düšüν-dῶ, -dés, -dé.
Pl. düšüν-dῦμι, -dέτε, -dῦ̆σι.

So too the 3rd sg. μελedé and 3rd pl. μελedῦν from Turkish mellemek *to bleat*, and 3 sg. döv̆edé from döšemek *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.* čούχους (τεῖχος), pl. čούχουρι, τόπους, pl. τόπουρι, ἄρτους, pl. ἄρτουρι, ἄρτουπους (ἄνθρωπος), pl. ἄρτουπουρι, or even ἄρτουπουρου (*v.* § 18). In μαναχὸ for μαναχή, *i* after *a* becomes *ə*.

In the same way the endings of the imperfect *-ινόν̆ισκα*, *-ινόσκα* become sometimes *-ουνόν̆ισκα*, *-ουνόσκα* or *-ϊϋνόσκα*; *v.* § 42. The impf. of κόφτου *I cut*, κοφčουνόσκα, is interesting, as shewing that this working of vowel-harmony is later than the change of *τι* to *či*, as only in κοφτινόσκə̆, and not in κοφτουνόσκα, could the *τ* have become *č*. *V.* the impf. of qουρουdῶ, § 43.

The same point is proved for the change of *σι* to *ši* by τρανούšου for τρανούš̆ι (3rd pl. pres. of τρανῶ): τρανοῦσι must have become τρανοῦš̆ι before the final *-ι* changed to *-ου*. This form of the 3rd pl. I did not myself record: τρανούšου 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 *-i* of neuter substantives and *-ης* of adjectives added to Turkish stems with *a* appear often as *-ə* and *-əς*: *e.g.* ǒ̆áqə *hearth, pyre* (Turk. oǰaq), čιπλάχəς *naked* (Turk. čiplaq). 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 σαλισα. So too πουρῶ *I can*, but ρό πουρου *I cannot*, πουροῦμι *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, -σαδι.

In these forms the *é* of *ρέ* is assimilated to the following words; forms with *ρέ* are also found; *e.g. ρέ πουρει he cannot.* A secondary accent may sometimes be heard: *ὑρέβου* (*γυρεύω*) *I seek*, aor. *ὕριψα*, with neg. *ρέν ὑρὶψα*. This phenomenon is not merely local; it occurs also in Cyprus[1] and in Cappadocia, *v.* § 72.

(*b*) Consonants.

Pronunciation of θ and δ.

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

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

(2) for δ: *εἴρα* (*εἶδον*), *παιρί*, *ρόνϳι* (*δόντι*) *tooth*, *ρώκα* (*ἔδωκα*), *ρώρεκα* (*δώδεκα*), *ρέκα*, *ρίννου* (*δένω*), *ράσκαλης* (*δάσκαλος*).

Note however that *δi* becomes *γi*: thus *γιά* for *διά* and *γυό* for *δυό* (*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*: *βραdύ* (*βράδυ*), *γάϊdουρους* (*γάϊδαρος*), *dadί* (*δαδίον*) *kindling-chips*, *dομάda* (*ἑβδομάδα*), *dούμα* (*δῶμα*) *flat house-roof*[2],

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

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

The groups *ρθ*, *ρδ* become *ρτ*, *ρd*, and *θρ*, *δρ* also become *ρτ*, *ρd*, respectively. *E.g.*, *ἤρτα*, *ἄρτουπους* (*ἄνθρωπος*), *γίουρdώννου* (*ἰδρώνω*), *ἀρdός* (*ἀδρός*).

Examples of *ρδ* are: *σκόρdους* (*σκόρδον*) *garlic*, *ἀρdέβγου* (*ἀρδεύω*) but *καρίά* (*καρδία*), and of *γδ*, *γρύννουμου* or *γdύννουμου* (*γδύνομαι*) *I undress*. Of initial *θρ*, *δρ* no examples are recorded.

[1] *v.* Menardos, *Φωνητικὴ τῆς διαλέκτου τῶν σημερινῶν Κυπρίων*, 'Αθηνᾶ, VI, p. 171.

[2] For *ρώννου I give* and *dώννου I strike, I fall*, *v.* glossary *s.v. δίνω*.

Change of τ, νd, σ to č, νǰ, ǯ.

§ 12. Before an original *i*, and probably also before every *i* in Turkish words, τ and *νd* (ντ and νδ) are pronounced *č* and *νǰ*, and σ (ξ, ψ) is pronounced ǯ (ξ̌, ψ̌). Examples are: ὄčι (ὅτι), čίς (τίς), ρόνǰι (ὀδόντιον), ἔχουǯι, ǯήμερι, ξ̌υπνῶ, ψ̌υǯή. In the pronoun τιάς (*v.* § 29) it is often hard to be certain whether τιάς or čιάς is the true form. Before an *i* which replaces an original unaccented *e* this change does not take place, *e.g.* τότι (τότε), ἔρǯιτι (ἔρχεται), ἀβόψι (ἀπόψε).

The same change of τι to čι is made for Turkish loan-words with final *t*. Thus γαbεέčι *stupidity*, Turk. ghabavet; γουρbέčι *sojourn abroad*, Turk. ghurbet; ζαχμέčι *trouble*, Turk. zahmet; κιζμέčι *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* (ν́, λ́). *E.g.* βουν́ί, σέλ́ει (θέλει), ἔσικν́ι (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 τι to čι and σι to ǯι, is the phenomenon in the dialect of most recent origin.

A few examples point to a change of μμ to μb. Thus ἄμbους (ἄμμος), καμbῶ (καμμύω). *Cf.* λίμbη (λίμνη).

Change of χ to ǯ.

§ 14. χ before *e* and *i* is pronounced ǯ. *E.g.* ǯέρι (χέρι) *hand*, εἴǯι (εἶχε), βροǯή. 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 (ἤμαρτον), γ̱ούλης (ἥλιος), γ̱ουρδώννου (ἰδρώνω), γείπα (εἶπα).

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.

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Sg. b*αǒλα*-dῶ, -dᾷς, -dᾷ.
Pl. b*αǒλα*-doῦμι, -dᾶτι, -doῦǒι.

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Sg. ρό πουρ-σα, -σις, -σι.
Pl. ρό πουρ-σαμι, -σιτι, -σαζι.

σκούνδους (*σκύλλος*), pl. *σκούνζιρι.*
σήρους (*χῆρος*) *widower*, pl. *σήριρι.*
σούχους (*τεῖχος*), pl. *σούχουρι.*

For *-ουρι* instead of the usual *-ιρι* in *-ος* nouns *v.* § 9, 2.

This *-ρι* plural is formally and probably actually the same as the *-δοι* used at Livísi for imparisyllables instead of *-δες*. The Livísi acc. is in *-δους*, *e.g.* *κριτής*, pl. n. *κριτάδοι*, acc. *κριτάδους*, gen. *κριτάδουν*[1]. An exact parallel to the Sílli forms is found at *Καρδαμύλοι* in Chios, *e.g.* *οἱ τσοπάνουδοι*, acc. *τοὺς τσοπάνιδες*, as the endings *-δοι*, *-δες* become, with the change of *δ* to *ρ* and the weakening of *ε* to *ι*, *-ρι* and *-ρις* respectively[2]. 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. *ὁραμάτου*, pl. *ὁράματα.*

(*c*) Adjectives.

§ 20. As an example of an *-ος* adjective, *μούτσικους small* may be taken: sg. *m.* *μούτσικους*, *f.* *μούτσικη*, *n.* *μούτσικο*; pl. *m.* *μούτσικουρι*, *f.* *μούτσικες*, *n.* *μούτσικα*, with the rest of the cases as in the substantive decl. Adjectives of other forms have the feminine in *-σσα*; thus: *παχύς fat*, *f.* *παχάσσα*, *n.* *παχύ*, nom. pl. *m.* *παχύρι*; *γαινούργης* (*καινούριος*) *new*, *f.* *γαινούργισσα*, *n.* *γαινούργη*, with nom. pl. *m.* *γαινούργιρι.*

So too adjectives borrowed from Turkish; *e.g.* *χοσάς*, *χοσάσσα*, *χοσά beautiful* (Turk. khoš), *ζουρλούς*, *ζουρλούσσα*, *ζουρλού strong* (Turk. zorlu), *δογρούς straight* (Turk. doghru), *χαστάς sick* (Turk. khasta), *βασqάς*, *-άσσα*, *-ά other* (Turk. bašqa).

§ 21. There is no special form for the comparative. It is expressed by *ὀπ* (*ἀπό*) *than* and *κιάλλου* or *ἀκούμ more*, the latter words answering to the Modern Greek *πιό*. Examples are: *τούτου του σπίτι ὀπ τιά του σπίτι κιάλλου μέγα νε this house is larger than that house*; *τιάζ ἄρτουπους ὀπ τιά του ἄρτουπου ἀκούμ ζενγίνης ε 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 *πιό*, the influence of

[1] *v.* Βατταρισμοί, p. 5.

[2] *v.* Hatzidákis, Περὶ τῆς Ἰκαρίας διαλέκτου, reprinted in Μεσαιωνικὰ 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 Turkish[1].

(*d*) The Numerals.

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

(*e*) Pronouns.

Personal Pronouns.

§ 23. The forms are:

		1st pers.	2nd pers.	3rd pers.
Sg.	N.	*γώ*	*ὄύ*	
	Acc.	*μένα*	*σένα*	
		(conj. *μου, μ*)	(conj. *σου, ς, ζ*)	*του(ν, čη(ν, του.*
	Gen.	*μου*	*σου*	*του, čης, του.*
Pl.	N.	*μεῖς*	*ὄεῖς*	
	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 ζ ρώσου* (*θὰ σοῦ 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 ǰη, ἔγερ να σελήσῃ να πάρῃ πὰτιδαχι̯οῦ τ παιρί.* Τούčη *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 *ἰ)δικός 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 κιζμέčι νε that is thy fate.* Κό *μου*, etc. do not alter with the gender and number of the substantive: *e.g. κό μας τα σεράΐα our own palaces.* This *κό* for all genders is the only recorded instance in this dialect of the break-down 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*	*τούčη*	*τούτου.*
	Acc.	*τούτου(ν*	*τούčη(ν*	*τούτου.*
	Gen.	*τουτουνοῦ*	*τουčειν῀ης*	*τουτουνοῦ.*
Pl.	N.	*τούčοι*	*τούτες*	*τούτα.*
	Acc.	*τούτους*	*τούτες*	*τούτα.*
	Gen.		*τουτουνῶν.*	

Ἐκεῖνος appears as *κείνους, κείνη, κείνου*, etc.

§ 28. From *ἀφτός* (*αὐτός*), besides the usual forms, there is a curious fem. sg. *ἀφτούčη* 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:

		m.	*f.*	*n.*
Sg.	N.	*τιάς*	*τιά*	*τιά.*
	Acc.	*τιά(ν*	*τιά(ν*	*τιά.*
Pl.	N.	*τιά*	*τεές*	*ταγιά.*
	Acc.	*τεές*	*τεές*	*ταγιά.*

In the sg. forms and the nom. pl. m. it is hard to be sure between τιάς and čιάς (and, after ν, ǰιάς), 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 dουν 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 ǰην ὥρα being the only example I have. Pώ 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 čηᵩ gόρη (*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 σπίčι (*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.* κεί τ χωρι̯ό *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 ἑαυτός are used for all persons. They are for the acc. sg. του γι̯αφτό μου *myself*, του γι̯αφτού σου *thyself*, etc., and for the acc. pl. τουζ γι̯αφτούζ μας *ourselves*, etc.

Interrogative Pronoun.

§ 32. The forms of *τίς* in use are all sg. They are, nom. *m.* and *f.* *čίς*, *n.* *čό*, acc. *m.* and *f.* *čίνα*, *n.* *čό*, gen. of all genders, *čίνους*. Of these *čό* seems for *τοι̯ό* (*τι̯ό*), a mixture of *τί* and *ποι̯ό(ν*. For the rest and as an adjective the forms of *ποι̯ός* (*ποῖος*) are used.

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

Relative Pronoun.

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

(*f*) The Verb.

1. *The Present Stem.*

§ 34. Very many verbs have been taken over from the Turkish and these have the ending -dῶ or -*τῶ*, and are conjugated like verbs in -*άω* with the present endings -dῶ, -dᾷς, -dᾷ, -doῦμι, -dᾶτι, -doῦσι or -dῶ, -dές, -dέ, -dῦμι, -dέτε, -dῦσι, according to the vowel of the stem; *v.* § 9 above.

Examples are:

čaλίστῶ from čaləšmaq *to work*; aor. *čaλə́ϊσα*.
b*aσλa*dῶ from bašlamaq *to begin*; aor. b*aσλάϊσα*.
q*aζaν*dῶ from qazanmaq *to gain*; aor. q*aζάνǰησα*.
q*oǰaκλa*dῶ from quǰaqlamaq *to embrace*; aor. q*oǰaκλάϊσα*.
*σεβιν*dῶ from sevinmek *to be pleased*; partic. *σεβινǰημένους*.
σaστῶ from šašmaq *to be astonished*; aor. *σάσčησα*.
*χaζιρλa*dῶ from hazərlamaq *to make ready*; aor. *χaζιρλάϊσα*.

The examples shew that the aorist is formed exactly as in a Greek verb in -*τῶ*, *e.g.* *ρωτῶ*, aor. *ρώčησα* (for *ρώτησα*), and the *č* generally, if intervocalic or after *š*, lost by dissimilation with the *s* of the ending, for which compare the Cappadocian and Phárasa examples in §§ 103, 282. Thus *čaλιστῶ* would make *čaλί(σč)ησα* (*čaλə́ϊσα*), and in the same way kötületmek (Greek present unrecorded) has aor. subj. *κötüλεγίσῃ* for *κötüλε(č)ίσῃ* with *γ* filling the hiatus. The *ν* keeps the ǰ of q*aζάνǰησα*, but for *σάσčησα* *σάϊσα* would be expected. Dissimilation however appears to be always a tendency rather than a law.

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

2. *The Present Active.*

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

Sg. *σέλου, σέλεις, σέλει.*
Pl. *σέλουμ(ι, σέλιτι, σέλουδι* or *σέλουν.*

Sg. *ψοφαρ-ῶ, -ᾷς, -ᾷ.*
Pl. *ψοφαρ-οῦμ(ι, -ᾶτι, -οῦδι* or *-οῦν.*

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

Of the two endings of the 3rd pl., *-οῦν* is used only if the pronominal object follows: *e.g. παρακαλοῦν dους they request them,* but *παρακαλοῦδι του παιρί they request the boy.* This resembles what appears to be the rule in the Southern Sporades, where the ending *-ν* is used with or without the pronoun, but the ending *-σι* only without it, the exact opposite to the rule in East Crete[1]. The same distinction is naturally observed between the historic endings *-αδι* and *-αν*[2].

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

§ 37. The imperfect has endings in *-ινόνjισκα* 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 *μνιάζου* (*ὁμοιάζω*) and *ἤσιλνα, ἤσιλισκα* or *ἤσιλνίσκα* from *σέλου* (*θέλω*). It is remarkable that these endings *-ινόνjισκα* and *-ινόσκα* are used also for the deponent and *-ινόνjισκα* 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. *ἐρδινόνji-σκα, -σκις, -σκι.*
Pl. *ἐρδινόνji-σκαμι, -σκιτι, -σκαδι.*

[1] Xanthudhídhis, *Ἐρωτόκριτος*, p. clxxxviii.

[2] At Livísi also the two endings in *-σι* and *-ν* are preserved; *v. Βατταρισμοί*, p. 12 and for other resemblances between the dialects of Silli and Livísi *v.* § 387.

Examples are:

§ 38. (1) Imperfects in *-ινόνʲισκα*:

κλαίγου (*κλαίω*), impf. *κλαιϊνόνʲισκα.*
μάννου or *μασαινΐσκου* (*μανθάνω*), impf. *μανΐνόνʲισκα.*
πεγαίννου (*πηγαίνω*), impf. *πεγαιννίνόνʲισκα.*
πονεῖ, impf. *πονίνόνʲισκι.*
πορπατῶ (*περιπατῶ*), impf. *πορπαčινόνʲισκα.*
τραγρῶ (*τραγουδῶ*), impf. *τραγρινόνʲισκα.*
φčάνου (*φτειάνω*), impf. *φčανίνόνʲισκα.*
φυλάττου, impf. *φυλαττινόνʲισκα.*

§ 39. (2) Imperfects in *-ινόσκα*:

ξεβαίννου (*βγαίνω*), impf. *ξεβινόσκα.*
πέννου (*πίνω*), impf. *πιενΐνόσκα.*
σέκνου (*θέτω*), impf. *σεκνίνόσκα* (also *ἔσικνα*).
σέλου (*θέλω*), impf. *σελίνόσκα* (also *ἤσιλνα* and *ἤσιλνίσκα*).
dώννου (*I fall*), impf. *dωννίνόσκα.*

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

čαλιᾰτῶ (Turk. čaləšmaq), impf. *čαλινόνʲισκα* and *čαλινόσκα.*
σωρῶ (*θεωρῶ*), impf. *σωρινόνʲισκα* and *σωρινόσκα.*
τρανῶ I see, impf. *τρανίνόνʲισκα* and *τρανίνόσκα.*

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

βιρ̣άννου I call (also *βιρ̣ούμου*), *βιρ̣αννόνʲισκα.*
γ̣ουκούγου or *γ̣ουκούννου* (*ἀκούω*), *γ̣ουκουννόνʲισκα.*
πεγαίννου, *πεγαιννόνʲισκα* as well as *πεγαινΐνόνʲισκα.*
χρίννου (*χρίω*), *χριννόνʲισκα.*

Exceptional cases seem to be *ξουριζόνʲισκα* from *ξουρίζουμου* and, with only the *ι* dropped, *galaʲεβνόνʲισκα* from *galaʲέβου I speak.*

§ 42. The *ι* of *-ινόνʲισκα* and *-ινόσκα* is sometimes affected by the vowel-harmony and becomes *ου* after *ου* or *o* in the stem and *ü* after *ü*; *v.* § 9. Thus:

qουρουdῶ, both act. and pass., *v.* § 43.
κόφτου (*κόπτω*), *κοφčουνόσκα*, *v.* § 9.
λούννουμου I wash myself, *λουννουνόνʲισκα.*
πουρῶ I can, *πουρουνόνʲισκα.*
düšünüdῶ (Turk. düšünmek) *I consider*, *düšünʲünόσκα.*

§ 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 *-ινόνʃισκα* for the passive.

Examples are:

		Present	Imperfect
qουρουvδῶ, Turk. qurutmaq *to make dry*	Act.	qουρουvδῶ	qουρουʃουvόσκα[1].
	Pass. or Mid.	qουρουvδούμου	qουρουʃουvόνʃισκα.
κουράζω I fatigue, act. to M. Gr. *κουράζομαι*	Act.	*κουράζου*	*κουραζινόσκα.*
	Mid.	*κουράζουμου*	*κουραζουvόνʃισκα.*
δένω I bind	Act.	*ρίννου*	*ρινvίνόσκα.*
	Pass.	*ρίννουμου*	*ρινvίνόνʃισκα.*
ταρανδῶ I comb, act., although from Turk. taranmaq *to comb oneself*	Act.	*ταρανδῶ*	*ταρανʃινόσκα.*
	Pass. or Mid.	*ταρανδούμου* *I comb myself*	*ταρανʃινόνʃισκα.*
dαγι̯αvδῶ *I support*, although from Turk. dayanmaq *I support myself, endure*	Act.	dαγι̯αvδῶ	dαγι̯αvʃινόσκα.
	Pass. or Mid.	dαγι̯αvδούμου	dαγι̯αvʃινόνʃισκα.
φορτώνω I load	Act.	*φορτώννου*	*φορτωννίνόσκα.*
	Pass. or Mid.	*φορτώννουμου*	*φορτωννίνόνʃισκα.*

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

ἔρχουμου, impf. *ἐρχινόνʃισκα* or *ἐρχινόσκα.*
κάσουμου (*κάθομαι*), impf. *κασινόνʃισκα* or *κασινόσκα.*
κοιμούμου, impf. *κοιμινόνʃισκα.*
dελλάννουμου (also dέλλουμου) *I walk about*, impf. dελλαννίνόσκα.
φοβούμου, impf. *φοβινόνʃισκα* 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 *-ινιὄκα*, *λάλινιὄκα*, etc. This *-ινιὄκα* is plainly the usual Cappadocian impf. ending of contracta *-ινα* with the addition of the *-ιὄκα* ending of the barytone verbs. The Sílli endings are the result of a somewhat similar piling up

[1] For ʃ, *v.* § 9.

of terminations. The *-νǰι-* of *-ινόνǰισκα* or *-όνǰισκα* 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 *-οῦνταν*[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 *-νǰ-*, and the addition of the ending for the shift of the accent. From this process forms like *ἐρχόνǰισκα*, *χριννόνǰισκα* 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 *-όνǰισκα* produces the usual Sílli ending *-ινόνǰισκα*. A trace and also an indication of the originally passive meaning of the *-νǰ-* is preserved in the use of *-ινόνǰισκα* 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 *-ινόνǰισκα*. 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 *ἠγράφουνταν* and *ἠτιμηοῦνταν*.

[2] Βατταρισμοί, p. 14. The example given is *ἠτίμηννα* from *τιμῶ*.

(*he found it*), and so always in the subjunctive; *e.g.* *σε νάβρῃς* (*thou wilt find*), and the subj. of *ἤρτα* has always the *να*: *e.g.* *σε νάρτω* (*I will come*), *ὡς πού να νάρτῃ* (*until he come*). The same thing occurs, but more rarely, with *ἰνῶ* the aor. of *ἐνίσκουμι* (*γίνομαι*) and *ἔχου*. This last is my only example of a present so treated, no doubt owing to the greater frequency of the aorist in a subordinate clause.

§ 47. As an example of the endings *ἤρτα* (*ἦλθον*) may be taken:

Sg. *ἤρτα, ἤρτις, ἤρτι.*
Pl. *ἤρταμι, ἤρτιτι, ἤρταδι.*

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

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

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

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

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, ρώῃς, ρώδῃ.*
Pl. *ρώσουμι, ρώσιτι, ρώσουδι.*

5. *The Imperative Active.*

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

čακώννου I break, aor. *čάκουσα*, impv. *čάκους τα*, pl. *čακούστιν* da.
bάννου (*ἐμβάζω*) *I put in*, aor. *ἔμbασα*, impv. *bάς τα*, pl. *bάστιν* da.
qoǰακλαδῶ (Turk. quǰaqlamaq) *I embrace*, aor. *qoǰακλάϊσα*, impv. *qoǰακλάϊς του*.
ρίννου (*δένω*) *I bind*, aor. *ἔρισα*, impv. *ρίς τα*, pl. *ρίστιν* da.
σέκνου (*θέτω*) *I place*, aor. *ἔσκα*, impv. *σέκ τα* or *σέκα*, pl. *σέκτιν* da.
χάννου (*χάνω*) *I lose*, aor. *ἔχασα*, impv. *χάς τα* or *χάσα*.
χρίννου (*χρίω*) *I anoint*, aor. *ἔχρισα*, impv. *χρίς τα*, pl. *χρίστιν* da.

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

6. *The Present Passive and Deponent.*

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

Sg. *ἔρχουμου* or *ἔρχουμι*, *ἔρῐσις* or *ἔρῐσι*, *ἔρῐτι*.
Pl. *ἔρχουμιστινίζ* or *ἔρχουμιστι*, *ἔρῐιστινίζ* or *ἔρῐιστι*, *ἔρχουνdι*.

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

Sg. *κοιμούμου* or *κοιμοῦμι*, *κοιμᾶσι(ς*, *κοιμᾶτι*.
Pl. *κοιμούμιστι(νίζ*, *κοιμάστι(νίζ*, *κοιμοῦνdι*.
Sg. *φρηκούμου* or *φρηκοῦμι*, *φρηκέσι(ς*, *φρηκέτι*.
Pl. *φρηκούμιστι(νίζ*, *φρηκάστι(νίζ*, *φρηκοῦνdι*.

Like *κοιμούμου* are *βιρ̣ούμου* and *φοβούμου*.

§ 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 Livísi[1]. For examples of

[1] **Βατταρισμοί, p. 18.**

the act. endings in the passive, *v.* § 237 and note, and for the opposite, § 191 and note.

In a paper on the Sílli 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 *čίς σου*; (*τίς εἶσαι*;) for *čίς σι*; and *τρανούσου* for *τρανούσι*, for which *v.* § 9. It fails however to explain the *-ς* of the 2nd person, the *-μου* ending is suspiciously common when compared with the slight part played by the vowel-harmony in other parts of the dialect, and the Livísi example shews that it may arise apart from the harmony. It is also likely that in two Asiatic dialects the same phenomenon is to be explained in the same way.

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

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

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

§ 53. The indicative endings are based upon the Modern Greek *-ήθηκα* or consonant *+τηκα*, *e.g.* *φοβήθηκα*, *γράφτηκα*, *γελάστηκα*. The *-ήθηκα* ending has the *θ* changed to *σ* as usual, and the second *η* dropped, perhaps through the influence of the impf. ending *-ισκα*. Thus from *φοβούμου I fear* the aor. is:

Sg. *φοβήσ-κα*, *-κις*, *-κι*.
Pl. *φοβήσ-καμι*, *-κιτι*, *-καδι*.

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

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

Sg. *φοβη-σῶ*, *-σῇς*, *-σῇ*.
Pl. *φοβη-σοῦμι*, *-σῆτι*, *σοῦδι*.

§ 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. *γρύσčηκα*, impv. *γρύστα*, pl. *γρυστάτι(ν*.

The imperative of the 1st and 3rd persons is formed with *νας* and the subjunctive, like the Modern Greek *ἄς*, *e.g.* *νας κοιμησῇ let him sleep*. It is remarkable that the 3rd pl. of the impv. in both types of aorist has the ending *-στοῦσι* which belongs properly to the aorists in a consonant +*τηκα*, the ending *-σοῦσι* (Modern Greek *-θοῦσι*) being confined to the future. Thus *σε κοιμησοῦσι 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. *γρύσčηκα* (= †*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* (*ἐνθυμοῦμαι*) *I remember*, aor. *συμήσκα*, subj. *συμησῶ*, but impv. *συμήστα*, pl. *συμηστάτι(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. *ὄούκου*, pl. *ὄουκώστι(ν* or *ὄουκούτι(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.* *ἤρτα ἤτου*, *ἤρτις ἤτου*, 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 *ἤτου* 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 ἤτου*; *hadst thou stolen it?* For a similar tense in Cappadocian, *v.* § 244.

Καλαΐτου 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 *καλᾷ ἤτου*.

9. *Participles.*

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

10. *The Substantive Verb.*

§ 58. The absolute forms are:

Present: Sg. *εἴμι* or *εἴμου, εἴσι* or *εἴσου, ἔνί.*
Pl. *εἴμιστι(νίζ, εἴστι(νίζ, εἴνου.*

Imperfect: Sg. *ἤτα, ἤσου, ἤτου.*
Pl. *ἤταμι, ἤτιτι, ἤταδ̆ι.*

In the present *εἴσου* is on the analogy of *εἴμου*. The expected form *εἴσις* is not recorded.

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

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

Present: Sg. *χαστάδ̆μου, χαστάϊσου, χαστάσενί.*
Pl. *χασταριμίστινίζ, χασταρίστινίζ, χαστάρινου.*

Imperfect: Sg. *χαστάδ̆ιμου* or *χαστάδ̆τα, χαστάδ̆ισου, χαστάδ̆ιτου.*
Pl. *χασταρίταμι, χασταρίτιτι, χασταρίταδ̆ι.*

In *χαστάϊσου* the final ς (ϛ) 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.* *čίς i*; *who is it? τσά νί 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 σπίτ*, but *το σπίτι μ*, because the substantive and the enclitic count as one word; *ἀθρώπ* for *ἀθρώπου* gen. of *ἄθρουπους man* and also for *ἀθρώποι* nom. pl. of the same, Mal. Final *i* is not uncommonly preserved in the 3rd sg. pres. of the verb, and occasionally also after two consonants when its dropping would make pronunciation difficult; thus *ἀλέτρι plough*, Ar. Ul. But in these nouns in *-τρι* the *i* is often dropped and pronunciation made possible by developing an *i* between the *τ* and *ρ*. Thus at Delmesó *ἀλέτιρ*, pl. *ἀλέτρι̯α*, and at Mistí *φčένdιρ* (*βουκέντρι*), *ἀλέτιρ*, pl. *ἀλέτιρι̯α*. 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 *γ́*.

§ 61. Final unaccented *i* following an accented vowel is not dropped but becomes a forward *χ*, the preceding vowel if not itself *i* being often affected by the dropped *i*, *a* becoming *aī* or *ϵ*, *ου* and *o* becoming *ουī* and *oī* respectively. The intermediate stage of the final *i* is probably *i̯*; thus *κλαίει* → *κλαίi̯* → *κλαίχ*, Ax. Phl.

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

Turkish šeï *thing*; *šéχ* or *šéī*, Síl., *šéχ*, Gh. Ax. Phl., *šé*, Phl. Mal. Ul.

Turkish seraï *palace*; *seráīχ* (pl. *seráīγa̲*), Del., *seráχ*, Gh., *seráī*, Mal.

Turkish čaï *river*; *čáχ*, Gh.

ποδάρι foot; *práχ*, *práī τ*, Gh., *prέī*, Ar.

ἀκούει; *ἀκούīχ*, Phl.

φčάω I do; 3rd sg. *φčáī* or *φčé*, 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(γ̲)a* has sg. *ἀρνίχ*, Ul.

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

κλώθω at Mistí has the present thus:

Sg. *κλώχου, κλωῖχεις, κλώῖχ*.
Pl. *κλώχουμ, κλωῖχητ, 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 *πάγῃ, πάīχ, πέχ* or *πέ*, in which the change of *á* to *áī* and *é* (§§ 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. *ἀšά(γ)ω* runs: Sg. 1st *ἀšά(γ)ω*, 3rd *ἀšέχ, ἀšέ, ἀšáīχ* or *ἀšáī*, Pl. 1st *ἀšâμ*.

τρέχει → *τρέχ* or *τρέ*, Ax.

τρόχι, a wheel, at Ax. is *τρόīχ, τρόī* or *τρόχ*. Pl. *τρόχι̲a*. At Mistí, *τρόī*, Pl. *τρόγι̲a*.

τρώγει τα → *τρώχ τα*, Síl. Ax., but *τρώει τα*, Síl.

φάγῃ → *φáīχ*, Ax. Phl., but *φáῃ*, Ul. Ar. Síl. Pot. Del.

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

§ 63. It is likely that the stage before this χ is *γ̲*; *e.g.* that *φάγῃ* became *φáīχ* by way of *φáγ̲*. With this may be connected certain forms from Ghúrzono: pluperf. 1st sg. *πήγα χτουν*, 3rd sg. *πήγε χτουν*, instead of the *πήγα ἠτουν* used elsewhere (*v.* § 244), *νά το χπῶ* for *νά το εἰπῶ*, and *τουλουσουμλού χτου was enchanted*

(text on p. 340, l. 21), which is Turkish tələsəmlə (*q.v.* in glossary) and *ἦτου was.* So too from Axó, *ἐκείνα χτανε they were* (text on p. 394, l. 7). In all these cases a diphthong consisting of a vowel + ι becomes vowel + χ[1].

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

According to N. K. this weakening occurs also at Semenderé; *e.g. κέμι (κεῖμαι), κέτουνμι (ἐκείμην), ἄρουπους (ἄνθρωπος)* but pl. *ἀρώπ, πρόπαππους, ἄνουμους (ἄνεμος* with *ε* 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*, Sfl. Pot.
βορκόκ, Fer., etc., for *βερύκοκκο(ν.*
γ̱αλάτσιν he sent, aor. to Turk. yollamaq, Mal. But *γ̱ολάτσε*, Ax., *γ̱ολαdᾱ*, Phl.
ἐκτέτε then, Ax., but *ἐκτότε*, Ar.
ζολμονῶ (*λησμονῶ*), Fer., but at Sin. *ζελμονῶ* with *ε* for *η* (§ 69).
κομόνο, Fer. for *καὶ μόνο*, *v.* in glossary *κιμόνου.*
κονώνω (= *κενώνω*) *I pour*, *v.* glossary.
λελαίνομαι, Sin. *Cf.* M. Gr. *λωλός, mad.*
μαναστήρ (= *μοναστήρι*), Sfl. (*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* → *Ἀναστάϊς* → *Ἀναστάχς*) from the *Πιστικὰ Χωριά* in Bithynia, and examples given by Ronzevalle for Adrianople; — *Θανάχς* (← *Θανά'ης* ← *Θανάσης*), *κατιβάχς* (*θὰ κατιβά'ῃς*), *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.*

φόγω, *aor. subj.* of *τρώγω* (= *φάγω*), Ul.

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

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

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

ἐĭλέτ, Fer. for *ἀγελάδι*, but pl. *ἐĭλάγια*. Krinopulos has *ἐγιλέτ*, pl. *ἐγιλέα* (p. 46).

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

κελέρ, the general form of *κελλάριον* (*q.v.* in gloss.). But for Sin. Arkh. gives *κελάρι* (p. 243).

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

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

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

γελεĭ word, Del. Ar. *Cf. galaĭ*, Sílli and *gaĭ*, Ph.

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

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

μαρμερĭοῦ, 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. *πρέĭ* but at Gh. *πράχ*.

ράχι back, at Ar. *ρέχ*, at Phl. Sil. *τρῆ* but at Pot. *ρᾶ*.

σκιέτ shadow, Fer. (Krinop. p. 62), but Gh. *ὄκιάρις*. *I.e.* *σκιάδιον*.

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

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

φὄάχ boy, has pl. *φὄέα* (for *φὄέγια*) Ul. Ar. and gen. *φὄεγιοῦ*, Ul., the usual pl. being *φὄάχα*.

χαντέκι trench, Sin. (Arkh. p. 278), M. Gr. *χανδάκι*.
χινέρι, Sin. (Arkh. p. 280), *i.e. ἰχνάρι* 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.
čιρέκ, Ar., *čιρέ*, Ul. *light* (čiraq), but *čιράκ*, Gh. and *čιράč*, Mis.
μεϊδέν (meïdan) *open space in a town*, Del., but *μεϊδάν*, Ul.
χοšέφια, Pot. pl. from khošaf *stewed plums*.
χəζμεκέρ (khəzmetkiar) *servant*, Del. but pl. *-κάρια*.

(2) Miscellaneous cases are:

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

G. Meyer's[1] 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.* *μαρμεριοῦ*, *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 *α* to *αϊ* is rarer. It appears in the aor. subj. paradigms from *πηγαίνω* at Del. (*v.* §§ 62, 221). Other examples, all from Delmesó, are:

γαϊρίπ, Turkish gharib.
φčάω I do, the present of which is:
Sg. *φčά(γ)ω*, *φčάϊεις* or *φčέεις*, *φčάϊ* or *φčέ*.
Pl. *φčά(γ)ουμ*, *φčάϊγετε* or *φčέϊτε*, *φčά(γ)ουν*.

Here *φčάϊεις* is for *φčά(γ)εις*, and *φčάϊ* for *φčάϊχ* (*φčά(γ)ει*). The 2nd pls. are formed under the influence of the sg. forms.

[1] *Türkische Studien*, I, p. 14

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

Change of *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, κάϊγεσαι, κάϊγεται.*
Pl. *κάγομεστε, κάϊγεστε, 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* (*ὑψηλός*), Gh., *πεγάδ*, Del. Pot. and always so with *ε*, *ἔλ̣ος* (*ἥλιος*), Del., *κρεμούς* (*κρημνοί*), Pot., *να κοιμερῶ* but *κοιμήρα* (*ἐκοιμήθην*), Ar.

The Turkish vowel-harmony.

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

(1) The endings of verbs in -d*íζω* borrowed from Turkish. When the present ending in its Greek form is -d*íζω* this becomes after a stem with *a* or *ə*, -d*ə́ζω*, with *o* or *u*, -d*ούζω*, with *ö* or *ü*, -d*ΰζω*, and only after a stem with *i* or *e* is -d*íζω* 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 *γιαπουστουρδούζω*.

Examples are:

anlamaq *to understand*; *ἀγλαdə́ζω*, Del.
aqmaq *to flow*; *ἀχdə́ζω*, Del.
aramaq *to seek*; *ἀραdə́ζω*, Del. Ax.
bašlamaq *to begin*; b*ασλαdə́ζω*, Ax.
batərmaq *to dip* (causal of batmaq); b*ατərdə́ζω*, Del.
čalənmaq, pass. of čalmaq *to knock*; *čαλəνdə́ζω*, Gh.
düšünmek *to consider*; düšünd*ΰζω*, Gh. Ar.
güvenmek *to trust*; impf. *ἐgΰνdΰζα*, Del.

istemek *to wish*; *ἰστεdίζω*, Del.
oturmaq *to sit down*. Valavánis (*Μικρασιατικά*, p. 29) gives *ὀτουρdούζω*, Ar.
učmaq *to fly*. The causal would be učurmaq, and from this impf. *οὐčούρdουζα*, Ar.
yaghlamaq *to anoint*; *γι̯αγλαdόζω*, Síl.
yapəštərmaq causal of yapəšmaq *to adhere*; *γι̯απουσ̌τουρdούζω*, Del.

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

Sg. düσ̌ün-dū̂ζου, -dū̂ς, -dū̂š.
Pl. düσ̌ün-dū̂ζουμι, -dū̂ζιτι, dū̂ζ̌νι.

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

bašlamaq *to begin*; *bασ̌λαdίζου*, Mal.
yurulmaq *to be tired*; *γι̯ουρουλdίζου*, Mal.

(2) In the presents in -dω̂, -dᾷς, -dᾷ, etc. derived from Turkish verbs, I only record that the 1st and 3rd pl. after stems with *ü* are -dū̂μ and -dū̂ν rather than -*doῦμ* and -*doῦν*. Thus döyüšmek *to quarrel*, pres. döγι̯üσ̌dω̂, 3rd pl. döγι̯üσ̌dū̂ν, Ul.

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

Sg. düσ̌ū̂νd-*σα*, *σ*üς, *σ*ü.
Pl. düσ̌ū̂νd-*σαμι*, -*σ*ütι, -*σαν*(*ι*.

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

(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 ι̯.

§ 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 ι̯. Two points are to be noted:

(1) At Axó πι̯ becomes πŏ: thus πŏάνω for πι̯άνω and ἔπŏα for ἔπι̯α. *v.* πίνω in glossary.

(2) In the combination -ρι̯α the spirantal ι̯ disappears at Malakopí and Phloïtá. The examples are neut. plurals; thus μαχαίρα, πανǰάρα, qaïdούρα, pls. of μαχαίρ, πανǰάρ *beetroot*, Turk. panjar, qaïdούρ *ass*, Malakopí, and qομάρα *loads*, qaïdούρα, μαχαίρα, χέρα, Phl. But μαχαιρι̯ά *a cut*, Mal., and several other exceptions in the texts from Mal. and Phl.

Accent.

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

δέ μαιν, δέμ baιν *he does not go in*, Phl.
δέ πι̯ε *he did not drink*, Phl.
dέμ bορσε(ν *he could not*, Ax.
dέ παιν (δὲν πηγαίνει), Ax.
dέ bορω *I cannot*, Mis.
dέ ρανω *I do not see*, Mis.

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

§ 73. At Fer. and Ar. οὐρανός is accented οὔρανο(ς and at Semenderé γαμβρός is γάμbους, pl. γάμbουζι̯α: for μανασκενό etc. for δαμάσκηνο *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 understand[1].

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

Thumb[1], at the head of a text which he wrote down at Samsún from a native of Ferték, says that the tenues were generally aspirated. I have no record of this.

§ 75. The dropping of final unaccented *i* and *u*, for which *v.* § 60, has a certain effect upon the consonants, because the Turkish principle by which certain sounds (*b, j, d*), if they become final, are pronounced unvoiced (as *p, č, t*) is followed, and consonants which were originally voiced are pronounced unvoiced when brought in this way into the final position. Examples are *κρέβεις* (*γυρεύεις*) but *κρέφ* (*γυρεύει*) from Axó; from Malakopí *βόθ*, pl. *βόδ̲α* (*βόϊδι*) *ox*, 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 *-̲α* plural of masculines, *e.g.* *δ̲ιάκος*, pl. *δ̲ιάκοζ̲α*, *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 Axó especially this tendency extends to other spirants; *e.g.*, *ὄκέος* (*σκεῦος*), *ἄζ να οὔμ* (*ἂς ἀναβοῦμεν*) *let us go up*, *παπάε* (*παπάδες*), *πε(χ)ερός* (*πενθερός*), *κάουμεστε* (*καθόμεθα*), *πήαμ* (*ἐπήγαμεν*) *we went*.

Velars.

§ 77. *K, g, γ* and *χ* have the sounds found in Modern Greek; *i.e.* before the back vowels, *a, o, u*, they have a velar, and before the forward vowels, *e, i*, a palatal pronunciation. In these dialects *ō* and *ü* are forward vowels and ə a back vowel. To emphasize this I write *ghə*, not *γə*, and *γ̲ō, γ̲ü*, 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.* *βračí*, *Čερεčή* (*Κυριακή*), *čiráč* (Turk. *čiraq lamp*), *λύč* (*λύκοι*), *φčένδιρ* (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 *š* before *e* and *i*. This *š* for χ appears before both *e* and *i* at Potámia, Sílata and Ferték, but before *i* only at Phloïtá, 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 *š* occurs.

§ 80. In paradigms however γ and χ at Malakopí and Phloïtá, 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 *ə* and *e* to *a*. The present of ἔχω therefore at Phloïtá, where χι becomes χ̌ι, is not ἔχω, ἔχεις, etc., or even as in Modern Greek ἔχω, ἔχ'εις, but ἔχω, *ěkhəs*, *ěkh*, ἔχουμε, *ěkhətε*, *ěkhvε*. I write *kh* for χ to emphasize its velar character, the sound being the same as that of the χ in ἔχω. In the same way the impf. at Phloïtá is εἶχα, εἶχας, εἶχα, εἴχαμε, εἴχατε, εἶχανε. Here χα in the 2nd, 3rd sg. and 2nd pl. has taken the place of χ'ε. So too at Sílata the pres. is ἔχω, *ěkhəs*, *ěkh*.

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 ἔχ would naturally mean ἔχ'. Before *ə* I have not thought *kh* necessary and write χ: thus at Phloïtá the alternative impf. of ἔχω is written ἔχəκα not *ěkhəkα*.

Examples with γ are numerous. At Malakopí the present of εὑρίσκω is βρίγου (or βρίξου)[1], and the former is conjugated:

Sg. βρίγου, βρίκhς, βρίkh.
Pl. βρίγουμι, βρίghətι, βρίghνι or βρίkhνι.

Here the ι of the 2nd pl. (for the change of ε to *i*, *v.* § 64) is changed to *ə* to fit the velar γ, and the same has happened to the endings -εις and -ει of the 2nd and 3rd sg., which are afterwards

[1] βρίξου is conjugated, sg. βρίξου, βρίξ, βρίξ, pl. βρίξουμι, βρίξετι, βρίξνι.

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, φέkhς, φέkh.*
Pl. *φέγουμι, φέghətι, φέghνι.*

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

Sg. *ἔφχα, ἔφkhəς, ἔφkhə.*
Pl. *ἔφχαμι, ἔφkhətι, ἔφχαν.*

The same tense at Phloïtá is:

Sg. *ἔφχα, ἔφχας, ἔφχαν.*
Pl. *ἔφχαμε, ἔφχατε, ἔφχανε,*

the difference between Phloïtá and Malakopí being that at the former the endings are based upon *-a, -ες, -εν*, etc., and have *a* as the hard vowel corresponding to *e*, whilst at Malakopí the vowel weakening would produce endings *-a, -ις, -ιν*, and the hard vowel corresponding to the *ι* is *ə*.

So too at Malakopí *ρύγου*[1] *I dig* runs:

Sg. *ρύγου, ρύkhς, ρύkh.*
Pl. *ρύγουμι, ρύghətι, ρύghνι.*

And *ὄερίγου I throw*:

Sg. *ὄερί-γου, -khς, -kh.*
Pl. *ὄερί-γουμι, -ghətι, -ghνι.*

And *φερίγου* (= *φέρνω*) has 3 sg. *φερίkh.*

The impf. of *ὄερίγου* is *ὄέριγα*, conjugated:

Sg. *ὄέρι-γα, -ghəς, -ghəν.*
Pl. *ὄέρι-γαμι, -ghətι, -γαν.*

Here the endings are based upon *-a, -ις* (for *-ες*), *-ιν* (for *-εν*), *-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. *ἀλμέghəς.*

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

[1] This is for *ὀρύσσω*, being a new present formed from the aorist, which at Malakopí is *ἔρυξα*.

always had the velar sound. The *ε* following it was probably modified towards *a*, but this was not recorded. The tense runs:

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

§ 81. For *βγαίνω* at Síl. Phl. Ax. Ul. Fer. we have *βghə́νω*, at Mal. *βghə́νου*, aor. *ἔβγα* but 3rd sg. *ἔβghə*, Ul. Fer., and subj. *βγῶ*, *βghə́ς*, *βghə́*, *βγοῦμε*, *βghə́τε*, *βγοῦν*, Síl., 2nd sg. *βghə́ς*, Mis., 3rd sg. *βghə́*, Fer. Phl. All these forms are due to the retention of *γ* as a velar and the consequent change of following *i* to *ə*. The present *βghə́νω* is therefore not for *βγαίνω* but for *βγίνω*, with which compare *μίνω* for *ἐ)μβαίνω* at Ul. It must be supposed that the velar sound in *ἔβγα*, *ἔβγαμ*, *ἔβγαν* and *βγῶ*, *βγοῦμ*, *βγοῦν* was enough to give speakers the feeling that the velar, as in these persons of the aorist, and not the palatal *γ*, as in the present, was characteristic of the word, and with this spread of the velar the modification of the vowels on the Turkish model naturally followed[1].

§ 82. At Malakopí, Phloïtá and Sílata the velar *γ* (*i.e.* *γ* before *a*, *o*, *u* and *ə*) is pronounced like the Turkish *qaf* ق. This probably occurs regularly. Examples are: *qάλα* (*γάλα*), Mal.; *qάμος*, Phl. and *qάμους*, Mal. (*γάμος*); *qαμβρός* (*γαμβρός*), Mal. Síl.; *qαϊδούρ* (*γαϊδούρι*), Mal. Phl.; *qάλ̣α* (*ἀγάλια*), Phl.; *qουλτώνω* (*γλυτώνω*), Phl.; *qομάρ* (*γομάρι*), Phl.; *qουργούρ* (*γουργούρ*), *throat*, Síl.; *qοράš*, Phl., *qόρασιν*, Mal., from *ἀγοράζω* (*q. v.*); *qəρ̣ά* (*γραιά*), Mal., *cf.* *ghəρ̣ά*, 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. T*i* and *νdi* (anc. *νδ*, *ντ*) are pronounced at Delmesó, Araván and Ghúrzono as *čí* and *νǰí*. *E.g.* Delmesó: *παčεῖ*, q*ουčί* *box*, *τοqάč* *buffet*, *čίς* ;, *χčινίσκω* (*χτίζω*). Araván: *čυλιγάρ* (connected with *τυλίσσω*) *spider*, *γι̯ορčή* (*ἑορτή*) but pl. *γι̯ορτάρες*, *χčηνά*, *χαρčί*, *χčίσčη* (*ἐχτίσθη*), *ἀν̣gλάčε* for *ἀν̣gλάčισε* aor. of *ἀν̣gλαdέζω*, *v.* anlamaq. So too q*απάča* from qapamaq. Ghúrzono: *κλέφčης* but pl. *κλέφτε*, *φονǰύλ* (*σφονδύλι*), *νισčά* (*ἑστία*).

The *ǰ* if final is unvoiced to *č*. Thus at Del. *ζόνč* (*δόντι*) *tooth*, but *ζόνǰι μ* and pl. *ζόνǰι̯α*.

This pronunciation appears a little at Ferték; *e.g.* *čίς* by the side of *τίς*, but chiefly in a tendency to pronounce *τι̯*, *dι̯* as *čι̯* and *ǰι̯*. *E.g.* *μάτ*, pl. *μάτι̯α* or *μάčι̯α*, *χαρτι̯ά* or *χαρčι̯ά*. Here too belongs the Ferték pronunciation of *δι̯* as *ǰ* or *ǰι̯*: *δ* becomes *d* locally and *dι̯* becomes *ǰι̯*, just as *τι̯* becomes *čι̯*. *v.* § 87.

§ 84. At Gh. and Ar. the *č* cannot stand as a final but is lightened to *š* (*tš* → *š*). Thus *μάš* (*μάτι*) *eye*, but pl. *μάčι̯α*, *σπίš*, but *σπίčι μ*, pl. *σπίčι̯α*, *κιρbίš* (Turk. kibrit) *match*, Gh. At Del. the final *č* is generally kept, *e.g.* *σπίč*, the *š* forms such as *σπίš* being rare. Before *τ* however *č* is lightened to *š*, *e.g.* *σπίš τουν it was a house.*

§ 85. At Delmesó *ὅτι* changes to *ὅκι*. This appears commonly in the aor. pass. in *-ὅτα* (*-σθην*). Thus from *λούζομαι I wash myself*, aor. *ἐλούὅτα* (*ἐλούσθην*), which runs[1]:

Sg. *ἐ)λούὅτα*, *ἐ)λούὅκης*, *ἐ)λούὅκην*.
Pl. *ἐ)λούὅταμ*, *ἐ)λούὅτετε*, *ἐ(λούὅταν*.

So too *ὑρίὅτα*, *ὑρίὅκης* etc. from *γυρίζω*, with subj. *γ)υρι-ὅτῶ*, *-ὅκῇς*, *-ὅκῇ*, and *κυλιὅκῇς*, 2nd sg. aor. subj. pass. from *κυλῶ*. *'Ανακρούζομαι I listen* has aor. 1st sg. *ἀνακρούὅκα*, in which the *κ* has passed by analogy into the 1st person, and 3rd sg. *ἀνακρούὅκην*. Another example is *νιὅκι̯ά* *fire* (*ἑστία*), at Ax. *νιὅτι̯ά*.

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 ἵζρωσα for ἵδρωσα at Mistí. The details of these substituted sounds follow.

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

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

δ: dώμα *roof*, dεσπόčης, dόν (δόντι) *tooth*, dάσκαλος, παιdί, πεγάτ (πηγάδι, *v.* § 69), ἀdελφό, dομάdα (ἑβδομάδα), εἴdα, dίνω.

δι̯: ǰάβολος (διάβολος), ǰό (δύο), ǰάσκαλος *priest* (other forms based on δι̯άσκαλος appear at Gh. Ar. Ax.).

Exceptions:

δ: ζουλει̯ά in phr. ὄργο ζουλει̯ά (Alekt. p. 494).

δι̯: dι̯άκος.

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

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

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

Initial δ: dέν, dεσπόčης (δεσπότης), dώμα, dερπάνǰ (δρεπάνι), dέκα, dίνω, dικι̯όσαν, impf. 3rd pl. pass. to δικίζω, *q. v.*, dαχčυλία (δαχτυλίδα) *ring*.

Medial δ: βώρ, παιρί, Τετράρ *Wednesday*, κλαρεφčήρ (κλαδευτήρι), εἴρα, ὀξείρ, πεγάρ (πηγάδι), γι̯ορτάρες (ἑορτάδες) and so all imparisyllabic plurals.

δι̯: γι̯άβολος, γι̯άκος, γι̯άσκαλος.

Exceptions are:

Initial θ: τυνι̯ατός *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(h)ερό (πεθερός), ὀρνίχ (ὀρνίθι), νιχέρ *stone* (*v.* λιθάρι). It is to be noted that all these words have another ρ. This probably hinders the change of θ to ρ.

Medial δ: ἀνdίdερος (ἀντίδωρον) *bread used in Church as a substitute for the Sacrament*, ἀdελφό, dαdί (δαδί), χεdίρα

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

δ̰: *ζάζω* (*δ̰άζω*) *I do.*

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

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

Medial *θ*: *κλωχάρα*, *φοβήχα* (*ἐφοβήθην*), *χάχη* (*ἔχαθη*), *ἔμαχα*, *νιχέρ*, *στάχα*.

Initial *δ*: d*adí*, d*έν*, d*ένω*, aor. *ἔδεσα*, D*εφτέρα Monday*, d*ώμα*, d*ίνω I give.*

Medial *δ*: *βώρ ox*, *παιρί*, *ἀλαμαλίρ* (*δάμαλις q.v.*), *εἴρα*, *βδομάρα* (*ἑβδομάδα*), *ἐρχό* (*δύο*), *λάρ*.

δ̰: *γ̰άσκαλος*.

Exceptions are:

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

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

Medial *δ*: T*ετράχ Wednesday*.

δ̰: *ζάζω*, *I do*.

Of these words, *φοβήρα* may be a form from the neighbouring Aravân, 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 *δ̰* there is only one word. Thus:

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

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

Initial *δ*: d*αχτύλ*, d*άσκαλος*.

Medial *δ*: *λάζ* (*λάδι*) *oil*, *ἰζού here*, *ἰζά here*, *εἶζα* (*εἶδα*) and subj. *ἰζῶ*, *φίζ*, pl. *φίζ̰α snake*.

δ̰: *ἰζχό* (*δύο*).

Exceptions are:

Initial *θ*: *τύρα*.

Medial *θ*: *κλωφάρα spindle*, *ἀχγάζ* (*ἀγκάθι*) *thorn*.

§ 91. Ulaghátsh: initial θ probably changes to χ̣ and medial to γ̣, initial δ to *d*, medial to γ̣, and δ̣ to γ̣ or ρ̣. The γ̣ is often dropped. Thus:

Initial θ: χ̣ωρῶ. 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: μαγ̣ίνω (μαθαίνω) with aor. ἔμαα, subj. μαγ̣ῶ, ἐστάγ̣α (ἐστάθην), χά(γ̣)α, σηκώ(γ̣)α.

Initial δ: dέν, dάσκαλης, dίνω, dώμα, dώγ̣οκα (δώδεκα).

Medial δ: εἴγ̣α, ἰγ̣ού *here*, ψαλία *scissors*, φί(χ, pl. φίγ̣α *snake*, παι(γ)ί, dώγ̣οκα.

δ̣: γ̣άβολος, ἐ)ρ̣ύό (δύο), also εἴγ̣α (εἴδα) may belong here as a form εἴδ̣α exists, *v.* glossary.

Exceptions are:

Initial θ: τύρα, σέκνω (θέτω).

Medial θ: κάγομαι, ἔσταχα (ἐστάθην).

Medial δ: τροωdῶ (τραγωδῶ).

§ 92. Mistí: θ appears initially and medially as χ, δ initially and medially as *d*, and δ̣ as γ̣. 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: dώdεκα, dέν, dίνου *I give*, aor. dώκα, dερπάν (δρεπάνι), daχτυλία.

Medial δ: εἴda, dώdεκα, πτέρ *foot* for πdέρ (ποδάρι).

δ̣: γχό (δύο).

Exceptions are:

Initial θ: τύρα, τυμνι̣άμα *censer*, words which are often exceptional. Also τει̣ά *aunt* (θεία).

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

Medial δ: to γ̣ and then dropped, ἀελφός.

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

Initial θ: Χe(γ)ός (Θεός), χέκω (θέτω), χώρσα (ἐθεώρησα).

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

Initial δ: *dέκα*, *dέν*, *dένω*, aor. *ἔdεσα*, *dικίζω*, *dίνω*, *dώκα*, *dώμα*, *daχτυλία*.

Medial δ: *ἀελφή*, *dώ(γ)εκα*, *ἐώ* (for *ἐγιώ*), *εἴγια* (*εἴδα*), *πι(γι)άρ* (*ποδάρι*), *πο(γι)όρτ* (*ποδόρτ*) *stocking*, *γίχ* (*γίδι*) *goat* with final *γι* unvoiced.

δι: *dυό*, *diάσκαλος*, *diάβολος*, *diάκος*, *εἴdια* (= *εἶδον*).

Exceptions are:

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

Medial δ: *ἀdελφή* as well as *ἀελφή*.

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

	θ		δ		
	Initial	Medial	Initial	Medial	δι
Ferték	τ	τ	d (ζ)	d	j
Araván	χ (τ)	ρ (χ)	d	ρ (d)	γι
Ghúrzono	χ (τ)	χ (ρ)	d	ρ (χ)	γι
Semenderé ...	χ (τ)	χ (φ, ζ)	d	ζ	ζι
Ulaghátsh ...	χι (τ, σ)	γι (γ, χ)	d	γι (d)	γι, ρι
Mistí	χ (τ)	χ	d (γι)	d (γι)	γι
Axó	χ (τ)	χ	d	γι (d)	dι

§ 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 *ἰχνάδι* a dimin. of *ἴχνος* which appears at Ph., although *ἰχνάρι* is always a possible form.

Delmesó: δ → *d*: *dέν* and *düσέκ saddlebag* (*δισάκκι*).

δ → ρ: *ἰνjίρια* pl. of *ἰνjί pearl* (Turkish inji), *ἀδουροῦμ* (*ἄς ἰδοῦμ*) *v.* § 221.

δ → ζ: *ζέν το he binds it*, but aor. *ἔδεσα*, *ζόνč* (*ζόνjι μ*, pl. *ζόνjια*) *tooth*.

Sílata and Sinasós: δ → ρ: *παγούρ ice* (Pharasop. p. 122 and Arkh. p. 258), dimin. of *πάγος*.

Phloïtá: δ → *d*: *βόϊda oxen*, sg. *βόϊτ*, gen. *βοϊdοῦ*.
δ → *ρ*: *παιρί*, *γι̯αζə́ρι̯α writings*, pl. to Turkish yazə, *qαϊέρι̯α stones*, pl. to *qαγι̯ά*, Turkish qaya.
Phloïtá and Malakopí: *δι̯* → *γι̯*, *σöbü(γι̯)ǘ next day*, at Sin. *σεπεδι̯οῦ*.
Malakopí: *δι̯* → *ζ*: *νὰ ζι̯οῦμε* = *ἰδοῦμεν* (Pakhtíkos, p. 23).

Lastly in most villages the gen. pls. of *τοῦτος* and *ἐκεῖνος* are in *-ρῶ* and *-ροῦ* for *-δῶ* and *-δοῦ* (§§ 183, 184), the word *γαϊδούρι 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 *γι̯*, *d* or *ζ*. The Ferték change of *δι̯* to *ǰ* is by way of *dι̯*, which becomes *ǰ* just as *τι̯* at Ferték sometimes becomes *č*.

The variety of the substitutions and the local irregularities point to this process of effort to attain a difficult sound. It is not however easy to say why this phenomenon occurs exactly where it does. At villages like Ferték, Ulaghátsh and Semenderé, where there are many Turks, such an effect might be expected, but it appears none the less at Mistí and Axó, Ghúrzono and Araván, where there are none. Why also is it not found at Malakopí, where there are so many Turks? One point however is clear: the failure to pronounce *θ* and δ goes *pari passu* with the corruption of the declensions[1]. 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 cause[1].

Sibilants.

§ 97. *Σκε, σκι* become *ὄκε* and *ὄκι* everywhere except at Malakopí and Sílata. *Σκα, σκο* and *σκου* are on the other hand preserved, except that in the impf. and present the *ὄ* of the endings in *ὄκε, ὄκι* has been generalised, and produces for the present *-ὄκω, -ὄκεις, -ὄκει*, etc. and for the impf. *-ιὄκα, -ιὄκες, -ιὄκε*, etc. To this Malakopí and Sílata are naturally exceptions, and have the present and impf. in *-σκω* and *ᵓισκα* respectively. In these two villages therefore the pronunciation *ὄκ* is not used at all.

Στι becomes *ὄτι* everywhere, except probably at Malakopí and Sílata and possibly at Phloïtá. Before other vowels, including *e*, *στ* is preserved. The aorists *λούὄτα* (*ἐλούσθην*), *γυρίὄτα* etc., at Delmesó owe the *ὄ* to the analogy of the persons with *κ* (2nd sg. *λούὄκης*, 3rd sg. *λούὄκην*, *v.* § 85), and in the same way at other villages it is probably the persons (2nd, 3rd sg.) with *ὄτι* which have produced at least an occasional passive aorist in *-ὄτα* (Gr. *-σθην*). Examples from Ulaghátsh and Axó are: *βλοΐὄτα I got married* (*i.e.* †*ηὐλογίσθην* for *ηὐλογήθην*), *βρεΐὄτα* from *βρεχοῦμαι I call*, Ax., *κρυβΐὄda* from *κρύφτω*, Ul.

Before *i* *σ* and *ζ* are pronounced *ὄ* and *ὄ̌*, though not where *σ* is for *στ*, as in *σην, σίνα* (§ 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 *σηκώνω, σηκώτι, σήμερον, σίδερον* etc. Before *i̯*, as in the endings *-i̯α, -i̯ου*, there is no change to *ὄ* or *ὄ̌* (§ 123).

Nasals and Liquids.

§ 98. Prosthetic *ν*, of course the *ν* of the article *τόν, τήν*, 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).
νιστιά, Ax. and other forms of ἑστία, *fire*.
νϋṿgι̯ά, Del., pl. νιṿgι̯ές, Phl., νίṿges, Ul., *a weight*. At Sin. οὐγγία, Arkh. p. 250. For more forms *v.* glossary.
νῶμος (ὦμος), 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 ἀdελφή, ἀdελφό[2].
λθ becomes ρτ, *e.g.* ἤρτα, but at Axó and probably elsewhere ἤλτα.
λμ appears in ἀλμέζω *I milk*, Del., ἀλμέγω, Síl. (M. Gr. ἀρμέγω).

Groups of consonants lightened by dropping.

§ 99. In this way the consonantal group μb (anc. μβ, μπ) appears frequently as μ. Thus ἐμβαίνω becomes μαίνω or μίνω, aor. σέμα or ἔμα, but ἔμba, Ar. Gh. and σέμba, Del.; ἐμβάζω becomes μάζω; dέμ bορσεν and dέ μορσεν *he could not*, Ax. (*v.* ἠμπορῶ and § 72); σύμερό μ (= συμπεθερός μου), Mis.; Ἄϊ Μανdαλέμ, Fer. (Krinop. p. 41) for ἅγιον Παντελεήμονα, where the -ν Π- sounded as -μ b- has become M.

Ἐβλεμή gen. ἐβλεμῆς *sun*, Pot., is from εὐλαμπής which, sounded ἐβλαμbής, produces ἐβλαμής, and then, with ε for α before the η (ι) of the next syllable, ἐβλεμής. The f. subst. is formed from the acc. ἐβλεμή. Arkh. (p. 235) suggests εὖ 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 μb, 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 *μοῦκα*, Síl. (Pharasop. p. 121) and elsewhere for *βοῦκα*, and at Fer. (Krinop. p. 55) *μυζάνω*, *μῶλος* for *βυζάνω*, *βῶλος*, and, for *π* and *μ*, *μουχώνω* and *πιχώνω* (*v.* *μουλώνω*), *μίτροπος* for *ἐπίτροπος*, *γουλμῶ* (*q.v.*) against Pontic *γλουπίζω*, *παγκλάβι* for *μαγκλάβι* and *borόπωρο*, 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*: *σφαγνω* or *φάγνω* (= *σφάζω*), aor. *ἔφαξα*.

Potámia, Phloïtá, Mistí, *φσ* and *σ*: *ἔφσαξα*, and from *σφαλῶ*, aor. *σάλσα* impv. *σάλ*, Pot.—*ἔφσαξα*, impv. *σάξε*, and from *σφαλῶ*, the impv. *φσάλ*, Phl.—*σάγου*, aor. *ἔφσαξα*, Mis.

Delmesó, Ferték, *σφ*, *φ*, *σ*: *σφάχνω* and *φάγνω*, aor. *ἔφαξα*, *σφόνϳυλος* and *σόνϳυλος*, *σοινga*, impv. to *σφογγιζω*, *σίγνω* (= *σφίγγω*), Del.—*φάχνω*, *σφονδύλ* and *σφόνδυλο* (Krinop. p. 63), *σϋngμάρ* (= *σφουγγάρι*), Fer.

Axó, only *σφ*: *σφάγνω*, *σφάλ*.

Aravάn, Ghúrzono, only *φ*: *φάλ*, *φόνϳυλο*, *φονϳύλ*, Ar.—*ἔφαξα*, Gh.

Sinasós, Sílata, Anakú, only *σ*: *σόντυλος* and *σοντύλι*, *σουγκάτος omelette*, *σουγκῶ* (= *σφογγίζω*), Sin. (Arkh. p. 268).—*σόντελο* (Pharasop. p. 123), *σουngῶ* 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, Phloïtá (? Malakopí), and Mistí with *φσ* and *σ*; (2) the southern villages: Axó, Ulaghátsh (? Semenderé), Ghúrzono and Aravάn 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 ἕνα*).

ἀλέφ flour, for *ἀλέβρι*, pl. *ἀλέβρια*, Ax.

ἄρωπος, Ar. and similar forms for *ἄθρωπος*.

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

βύνω, Del. Ul. for *ζβύνω*.

ἔρουμαι, common for *ἔρχομαι*.

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

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

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

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

ρανῶ, Del. Mis. for *τρανῶ*.

σῆστρο and *σῆσρο sieve*, Fer. (Krinop. p. 62).

στρώς and *σρώς*, Fer. (*ibid.* p. 63).

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

τραγώσα, Phl. aor. of *τραγωδῶ*, but at Del. *τραγώδσα*. *Cf.* λαχτῶ, above.

φέγου for *φεύγω*, Mal.

§ 102. Lastly there is the case of the combination of the preposition *εἰς* with the article. The *'ς το* (*εἰς τό*) etc. of Modern Greek appear regularly only at Axó; elsewhere the *τ* is dropped and the forms are *σο*, pl. *σα*, and, where the article has the corresponding forms, *σον*, *σην*, etc., at Delmesó *ὄην* for *εἰς ἕην*. 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 *εις τίνα* noted at Potámia has the same origin. Note *σην*, *σίνα*, and not *ὄην*, *ὄίνα*, as it would have been with an original *si* (§ 97). The *το*, *τα* used at Ulaghátsh are due to the complete disuse of the preposition *εἰς* and not to a dropping of the *σ*.

Dropping of Consonants by Dissimilation.

§ 103. A consonant is often dropped by dissimilation, when the same consonant, or even one of the same place of articulation, occurs in the following syllable, and in this way a whole syllable is sometimes lost. This phenomenon has been studied by

Hatzidákis[1] and by Pernot, who classifies the instances from many dialects according to their relation to the accent. Most of the Cappadocian cases fall under the head of post-tonic dissimilation of the former of two isolated consonants, called by Pernot the *χάσης* type[2]. 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 *ĕ* in the aorist from Turkish verbs in -šmaq is, however, I believe invariable. Examples of this are:

ἐθάϊσεν, aor. to Turkish šašmaq *to be astonished*, for *ἐθάθισεν*, Del.
οὐλάϊσε, aor. to ulašmaq *to be united*, for *οὐλάθισε*, Ul.
q*αμάϊσαν*, aor. 3rd pl. to qamašmaq *to be dazzled*, for q*αμάθισαν*, Ul.
γιαπούϊσαν, aor. 3rd pl. to yapəšmaq *to adhere* for *γιαπούθισαν*, Ar. Ax. Mal.
οὔισεν, aor. to učmaq *to fly*, for *οὔčισεν*, Phl. Also 3rd sg. *οὔσεν*, Del., *οὔγισεν*, Ul., 3rd pl. *οὔσαν*, Phl.

Miscellaneous instances are:

β: *βάλ passim*, for *βουβάλι buffalo*.
βά, Ul. Ax. Phl. for *βαβά futher*.
κ: *ἀπτικός*, Sil. (*Xen.* I, p. 192) as against *καπτικός*, Ph., secret name for a Turk.
θέϊγα for *θέκιγα* (§ 207), impf. of *θέκου*, Mal.
q: Possibly *ὀβάχ poplar*, Ar., by side of q*αβάχ*, Gh. Ax. Turk. qavaq.
π: *πούγετα* for *πούπετα*, Ax., with hiatus filled by *γ*.
ρ: *τυφερό* for *τρυφερό*, Ar.
πεστέρ for *περιστέρι*, Sil. (Pharasop. p. 123), etc., unless these are lightened forms of *περιστέρ*.
ς: *σρῶες* for *σρῶσες*, pl. of *σρῶς* or *στρῶς* (*στρῶσις*) *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 -dω̂, and thus *σəζλαdᾰ̂* = *πονεῖ*, 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.* *λατῖ́ς*, *impf.* *λάdιζιν*, *aor.* *λάτσιν*, all from Mal., and other similar forms, for which *v.* səzlamaq.

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

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

ναχτή fever, Fer., but čιναχčής, Ar. from *τινάσσω*[1].

ὅδε (*ὅτε*) *then*, Mis. for *τότε*.

d: dάq *lip*, Fer. (Turk. dudaq).

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

Metathesis.

§ 104. Examples of various kinds of metathesis are:

ἀγραστήρ (*ἐργαστήρι*) *shop*, Pot.

ἀλμεχčήρ (*ἀμελκτήριον*) *milk-pail*, Ar.

ἀπτάγω (*ἀποκάτω*), Phl.

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

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

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

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

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

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

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

čύρπησα (*ἐτρύπησα*), Ar. For *č*, *v.* § 83.

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

ξινίčκω (= *σχίζω*), Del. Σχίζω becomes *σκίζω* and *σκίνω* (§§ 97, 192) and *σκινίčκω* (§ 193), and from this metathesis produces *ξινίčκω*.

οὐčτουρούεις, Ar., pres. 2nd sg. as from *οὐčτουρdούζω* *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 *τήν* was still in use at Ferték.

from Turk. učturmaq, causal of učmaq *to fly*. The impf. 3rd sg. being *οὐčούρδουζεν* for *οὐčτούρδουζεν*, with the *τ* lost by dissimilation from the *d* following (§ 103), the present should be *οὐčουρδούζω*, and therefore the *τ* of *οὐčτουρούεις* is the *d* shifted by metathesis rather than the *t* of the Turk. causal suffix *tur*.

περενǰέ window, Fer., Turk. penǰere.

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

πράϊ, Sem., etc., forms based on *πράδι*, for *πoδάρι*.

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

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

φκάλ, Del. for *κεφάλ(ι*.

φοῦχτα, by the side of *χοῦφτα*, Sin. (Arkh. p. 277).

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

φωσόν, Sin. (Arkh. p. 278), for *σιφών(ι*.

Turkish Consonants.

§ 105. In the numerous loan words the sounds of Turkish are generally simply taken over. Thus we have the new consonants *č*, *ǰ*, etc., and the vowels *ü*, *ö* and *ə*. The three consonants ح, خ, and ه 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 *μα* of a Greek termination is still pronounced *χ*, *e.g.* qonaq قوناق *palace* becomes q*ονάχ* and *my palace* is q*ονάχι μ*, and *palaces* is q*ονάχμα*[1]. At Ulaghátsh and Malakopí however and to a less degree at Sílata, and probably also to some extent at Phloïtá, final *q* is pronounced with its Turkish sound. Also at Ulaghátsh, Malakopí and Phloïtá before the final *i* the Turkish treatment is recorded by which the *q* changes to *gh* (غ) and the *i* to *ə*; *e.g.* *πατιšαχλέq* پادشاهلق *kingdom* and *πατιšαχλəghé μ my kingdom*, Ul., and q*απάghə 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, Phloïtá 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 φῦάχ the child*, but *vaíκa the woman* rather than *το vaíκa*, whilst *τ' ἀθρῶπ the men*, *το δι̯άβολος* (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 *τον* (*dov*), *v.* § 64[1]. 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 *-ον* (§60) suggests that, as far as it is truly dialectic, it belongs to an older stage of the dialect than that reached in the other villages. One of these fuller paradigms is from Potámia:

	Sg.			Pl.		
	m.	*f.*	*n.*	*m.*	*f.*	*n.*
Nom.	(*ὁ*)	(*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 τη(ν is used for all feminines with or without this idea. Thus the really local article may be set down as (1) with nouns of personality:

	Sg.			Pl.		
	m.	*f.*	*n.*	*m.*	*f.*	*n.*
Nom.	—	—	το.	—	—	τα.
Acc.	το(ν	τη(ν	το.	του(ς	τα	τα.
Gen.	του	του	του.		———	

(2) with nouns without personality:

	Sg.			Pl.		
	m.	*f.*	*n.*	*m.*	*f.*	*n.*
Nom.	το	το	το.	τα	τα	τα.
Acc.	το	τη(ν	το.	τα	τα	τα.
Gen.	του	του	του.		———	

E.g. τηγ γουμάσα, τηγ γάτα.

For Sinasós, Arkhélaos (p. 149) gives:

	Sg.			Pl.		
	m.	*f.*	*n.*	*m.*	*f.*	*n.*
Nom.	ὁ	ἡ	τό.	οἱ	ᾑ	τά.
Acc.	τόν	τήν	τό.	τούς	τής	τά.
Gen.	τοῦ	τοῦ	τοῦ.	τῶν	τῶν	τῶν.

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

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

	Sg.			Pl.		
	m.	*f.*	*n.*	*m.*	*f.*	*n.*
Nom.	—	—	το.	—	—	τα.
Acc.	το(ν	čη(ν	το.	του(ς	τα	τα.
Gen.	του	του	του.		———	

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

	Sg.			Pl.		
	m.	*f.*	*n.*	*m.*	*f.*	*n.*
Nom.	το	το	το.		τα.	
Acc.	το	čη(ν	το.		τα.	
Gen.	του	του	του.		———	

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

Other remains of the fuller article are:

(1) The acc. sg. f. *τη(ν* is used at Anakú and Sílata; at Axó, but only with nouns of personality, the fem. acc. sg. *τ* for *την*, *e.g. τ ναίκα ἐκείνο, that woman*; once as gen., *ἐκεί τ ναίκας*.

(2) The acc. m. sg. *τον* (*τομ, το῰*) 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 *čην ἄλλ* (*τὴν ἄλλην ἡμέραν*) Ar. and *Ἤημβόλ* for Stamboul.

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

(*b*) Substantives.

Φαίνεται ὡσεὶ τὸ ὅλον τῆς κλίσεως, ἐλεύθερον ἀπὸ παντὸς δεσμοῦ σχολειακῆς ἢ ἄλλης παραδόσεως, εἰσῆλθεν εἰς νέον χυτήριον, ἐχωνεύθη καὶ ἐξῆλθε μετὰ νεωτέρου σχήματος.
Hatzidákis[1].

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

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

[1] Φιλ. Ἔρ., p. 17.

[2] The arguments against this adduced for Pontic by Hatzidákis (Φιλ. Ἔρ. 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 -ι̯οῦ (also -ι̯οῦν), rather than -ῶ(ν, and (*b*) that no example is recorded of the -ε vocative of the -ος substantives; it is suggested by the Ferték forms dάσκαλε 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. -ί, —.	Pl. N. Acc. -ι̯ά, ι̯α.
Gen. -ι̯οῦ.	Gen. -ι̯οῦ(ν (rare).

E.g. from Ferték:

Sg. N. Acc. φτί (αὐτί) *ear.*	μέτ (ἱμάτιον) *shirt.*
Gen. φτι̯οῦ.	μετι̯οῦ.
Pl. N. Acc. φτι̯ά.	μέτι̯α.

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. dεν̣gίς̃.	Pl. N. Acc. dεν̣gίζ̌ι̯α.
Gen. dεν̣giζ̌ι̯οῦ.	

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. -ι̯ά, *v.* § 160.

[1] This appears to a less degree at Phárasa, and very markedly in Pontic, as is plain from Hatzidákis' remarks on the Pontic substantives in Φιλ. 'Ερ., especially pp. 15, 23, 25, 29.

§ 110. The dropping of the final *ι* 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 *ι* is kept, it appears as if in medial position. Thus:
ἀπίθ pear, but *ἀπίδι μ*, Mal.
μάς (*ὀμμάτιον*) *eye*, but *μάčι μ*, Ar.
q*απάq* (Turk. qapaq) *cover*, but q*απάghə τ* according to Turkish rule for *q* and *gh*, Phl.

This loss of voice in the sg. before the dropped *ι* reduces the types *-δι*, pl. *-δ̱ια*, *-γι*, pl. *-γ̱ια*, *-βι*, pl. *-β̱ια*, to *-θ*, pl. *-δ̱ια*, etc. Thus:

ρόφ (*ὀρόβιον*), pl. *ρόβ̱ια*, Ax.
καλίχ (*καλίγι*) *shoe*, pl. *καλίγ̱ια*, Ar.
καταφύχ (*καταφύγιον*), pl. *καταφύγ̱ια*, 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.*:

βερκόč (*βερικόκκιον*) *apricot*, pl. *βερκόǰ̱ια*, Mis.
κεράš (*κεράσιον*) *cherry*, pl. *κεράǯ̱α*, Mal.
čαρούχ (*τσαρούχι*) *a kind of shoe*, pl. *čαρούγ̱ια*, Mis.
ὀρνίχ (*ὀρνίθι*), Gen. *ὀρνιγ̱οῦ*, pl. *ὀρνίγ̱ια*, Ar.

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

In *δ(ι*: *φακούθ* (dimin. of *φακός*) *bean*, pl. *φακούδ̱ια*, Mal.
βόϊθ ox, pl. *βόϊδ̱ια*, Sil.
In *θ(ι*: *καλάθ basket*, pl. *καλάθ̱ια*, Phl.
λουλούθ flower, pl. *λουλούδ̱ια*, Mal.

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

ἀπίρ (*ἀπίδι*), pl. *ἀπίρ̱ια*, and Ar.
ὀφίρ (*φίδι*) *snake*, pl. *ὀφίρ̱ια*.

Of *θ(ι* nouns I have no example.

So too at Semenderé the change of *δ* to *ζ* produces *λάζ* (*λάδι*), pl. *λάζ̱ια*, *φίζ snake*, pl. *φίζ̱α*, and that of *θ* to the often dropped *χ*, *καλάϊ* or *καλάγι*, pl. *καλάϊγ̱α* (*καλάθι*) *basket*.

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

ἀπίχ (*ἀπίδι*), pl. *ἀπίγ̱α*, Ax. Mis.
καρύ (*καρύδι*), pl. *καρύα*, Ax.
ὀρνίχ (*ὀρνίθι*), pl. *ὀρνίγ̱α*, Ax.
πεγάχ (*πηγάδι*), pl. *πεγάγ̱α*, Ul.
φίχ (*φίδι*) *snake*, pl. *φίγ̱α*, Ul.
ψ̌ίχ (*ψιχίδιον*, pl. *ψ̌ί(γ̱)α*, Ax.

This type in *-i(χ*, pl. *-i(γ̱)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. *-γ̱α*, *e.g.*:

ἀπίτ, pl. *ἀπίγ̱α*.
καρύτ, pl. *καρύγ̱α*.
ὀρνίτ, pl. *ὀρνίγ̱α*.
πεγάτ, pl. *πεγάγ̱α*.
φρύτ, pl. *φρύγ̱α*.
ψ̌ίτ (*ψιχίδιον*), pl. *ψ̌ία* (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 *-i(χ*, *-i(γ̱)α* type, and has no connexion with the local treatment of *θ* and *δ*. It is in fact semantic and not phonetic in character, *-i(γ̱)α* having become a fertile suffix.

Further examples of this are:

ἀπί pear, pl. *ἀπί(γ̱)α* Sem., where however the effect of *θ* → *χ* may be felt.
καρύχ, pl. *καρύγ̱α*, Ar.
κρομύ onion, pl. *κρομύγ̱α*, Gh.
πράϊ, pl. *πράϊγ̱α*, 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 *δ̱ι* to *γ̱ι*, 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 *ἕνα πεγάδις a well*. *v.* §§ 115, 289.

From the endings of this declension, gen. sg. *-γ)γ̱οῦ* and pl. *-γ)γ̱α*, 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 *-α* 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 *-γ)ι̯ου* and *-γ)ι̯α* (*v.* § 123) has invaded these words, and we have from Ulaghátsh:

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

Similarly *χώμα*, gen. *χώμαγι̯ου* and also *γάλα*, gen. *γάλαγι̯ου*.

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

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 *ἀρά*dəμα *seeking* from *ἀρα*dῶ, Turk. aramaq; d*αρέλ*d*ιμα being angry*, Turkish darəlmaq, Greek aor. d*αρέλσα*, pres. not recorded. Both are from Ulaghátsh.

Κρέας appears as *κιρι̯άς*, with pl. *κιρι̯άτα*, Gh. Phl. Mal., but *κιρι̯άσ̆ι̯α*, Ax. Like *κιρι̯άτα* is the Ar. form *στσι̯άτα* (Val. p. 21) *bones*. This, pronounced *σč̣ι̯άτα*, is based upon *στέατα*, which becomes *στι̯άτα*, and then (§ 84) *σč̣ι̯άτα*. The sg. is not recorded. *v.* *ὀστοῦν*.

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 λαγό ἐσκότωσέν do he killed the hare*, but *δέκε ἕνα 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 γάμω*, and *το μύλο ἔν μακρεμά the mill is distant*, but *χτίνου ἀδαρά 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 *ὄκιάρις* (*σκιαδι*) Gh., *πεγάδις* Del., *qουγμούς 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' ἐμὸν ὁ ὄκι λον καλὸς ὄκύλος ἔν my 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 *-o(ν* and *-oς* 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. Κοινή-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.	ἀθρώπ	δάσκαλ	χεριφ̣οῦ.
Pl.	N.	ἀθρώπ	δασκάλ	χερίφ.
	Acc.	ἀθρώπους or ἀθρωπ̣ούς	δασκάλους or δασκαλ̣ούς.	χεριφ̣ούς.

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

Sg.	N.	πονζικός.
	Acc. def. and indef.	πονζικό.
	Gen.	πονζικοῦ (?).
Pl.	N.	πονζικοί.
	Acc.	πονζικούς.

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

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

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

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

So too ὄλμος *mortar for pounding*, with however the acc. always ὄλμο. Χρόνος has gen. pl. 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 δι̯άβολος, δάσκαλος, πιὄτικός *shepherd*, πονdικός and λύκος.

Sg.	N.	δι̯άβολος	δάσκαλος	πιὄτικός.
	Acc. def.	δι̯άβολο	δάσκαλο	πιὄτικό.
	Acc. indef.	δι̯άβολος	δασκαλος	πιὄτικό(ς.
	Gen.	δι̯αβόλ	δάσκαλ	πιὄτικι̯οῦ.
Pl.	N.	δι̯αβόλ	δασκάλ	πιὄτικίδ.
	Acc.	δι̯αβόλους	δασκάλους	πιὄτικούς.
			or δασκαλι̯ούς	or πιὄτικι̯ούς.

Sg.	N.	πονdικός	λύκος.
	Acc. def.	πονdικό	λύκο.
	Acc. indef.	——	λύκο(ς.
	Gen.	πονdικοῦ	λυκι̯οῦ.
Pl.	N.	πονdικίδ	λύκ.
	Acc.	πονdικούς	λύκους.

Other examples are: ἄθρωπος like δι̯άβολος, but with gen. ἀθρώπ or ἀθρωπι̯οῦ. ἀδελφός and σκορπι̯ός like πονdικός, except that ἀδελφός has pl. ἀδέλφι̯α. βούβος *owl* and ψῦλος *flea* are like λύκος. κοκινι̯ός *cock* has a pl. κοκινι̯άδι̯α 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, ὅλκος pus, 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 Aravân and Ferték, *v.* §§ 142, 146. *Πατό winepress*, neut. in form in the sg., has pl. *πατοίς*.

§ 121. Sílata, Phloïtá and Malakopí closely resemble one another, although the vowel-weakening of *o* to *u* at Malakopí makes its forms look a little different. The frequent absence of a special form for the acc. pl. of words with personality is remarkable. At Sílata indeed it seems to be entirely absent, and this is also the case at Anakú; the two villages are not far apart. The material for Anakú is very scanty, but excepting for this absence of an acc. pl., the pl. of *δάσκαλος, e.g.* being *δασκάλ* for both nom. and acc. and the form *δασκαλι̯ούς* 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, ποvδικός, čobάνος*:

Sg. N.	*λύκος*	*ποvδικός*	*čobάνος.*
Acc. def.	*λύκο*	*ποvδικό*	*čobάν.*
Acc. indef.	*λύκος*	*ποvδικός*	*čobάνος.*
Gen.	*λυκι̯οῦ*	*ποvδικοῦ*	
Pl. N. Acc.	*λύκ*	*ποvδικοί*	*čobάν.*

So too *ἄθρωπος, δάσκαλος, ἀετός*. The acc. *čobάν* is probably for *čobάνη* from a byform *čobάνης*.

The pl. of neuter form appears in *Τούρκος*, pl. nom. acc. *Τούρκι̯α*, as well as in *ἀδέλφι̯α*.

Noticeable are sg. nom. acc. *σκοροπιός*, pl. nom. acc. *σκοροπίδε* and *κοκονι̯ός (cock)*, acc. def. *-νι̯ό*, acc. indef. *-νι̯ός*, pl. *κοκονι̯άδι̯α*.

§ 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 Aravân and Ferték. The Sílata decl. of *μύλος* is an example.

Sg. N.	μύλος.	Pl. N. Acc. μύλους
Acc. def.	μύλο.	or μύλοζ̣α.
Acc. indef.	μύλος.	
Gen.	μύλοζ̣ου.	

So too λαγός, pl. λαγόζ̣α.

These forms in -ζ̣ου and -ζ̣α 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-ζ̣α and its gen. σπιτ-ζ̣οῦ, apparently, and thus to the consciousness of the speaker really, by adding -ζ̣α and -ζ̣ου 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 -ζ̣α and -ζ̣ου in the Turkish agglutinative way. Hence μύλοζ̣α (for μύλοσ̣α with the *s* voiced according to § 75), and masses of forms still more extraordinary[1].

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 Phloïtá the substantives of personality are exactly as at Sílata: the only special acc. pl. I have is δασκαλ̣ούς with nom. δασκάλ. Examples are ἄθρωπος pl. ἀθρώπ or ἀρθώπ, τüčάρος *merchant* (Turk. tuǰǰar), pl. τüčάρ, λύκος, pl. λύκ. A full decl. is ἀράπος *negro*, for Modern Greek ἀράπης and properly an -ης word: for the remains of its decl. as such *v.* § 163.

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

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

Plurals of neut. form are ἀδελφός, pl. ἀδέλφ̣α, σκοροπ̣ός, pl. σκοροπ̣ά, ἰνσάνος *individual*, pl. ἰνσάν̣α.

The rare gen. pl. appears in χρονοῦ and χριστ̣ανοῦ or χριστ̣ανῶ.

[1] The endings are -ξ̣α, -ξ̣ου, not -ξ̣α, -ξ̣ου. *v.* § 97.

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

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

§ 126. At Malakopí the substantives of personality are, with of course the local vowel-weakening of *o* to *u* (*v.* § 64), much as at Delmesó and Potámia, excepting that the special form of the acc. pl. is never more than optional. In this use of the nom. for the acc. form it resembles its northern neighbours 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.	διάσκαλου	ἄθρουπου	διάβουλου.
Acc. indef.	διάσκαλους	——	——
Gen.	διασκαλιοῦ	ἀθρουπιοῦ or ἀθρώπ	διαβουλιοῦ or διαβόλ.
Pl. N.	διασκάλ	ἀθρώπ	διαβόλ.
Acc.	διασκαλιούς	ἀθρουπιούς or ἀθρώπ	διαβουλιούς or διαβόλ.

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

Plurals of neut. form are ἀδέλφια and ἰνσάνια.

§ 127. As at Potámia oxytones have a pl. borrowed from the imparisyllabic decl. Thus qαμβρός (γαμβρός, *v.* § 82) has qαμβρίδι, in which the ending is for -ίδε(ς. The acc. is qαμβρίδας[1]. So too κοκονός *cock* has κοκονάδι beside the common κοκονάδια. Also σύνδιγνους (σύντεκνος), pl. σύνδιγνούδια.

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

Sg. N. qάμους (γάμος). Pl. N. Acc. qάμς or qάμουζια,
Acc. def. qαμου.
Acc. indef. qάμους.

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

[1] The -as ending is very remarkable, and recalls Pontic.

739711

σ̆ειμούς or *σ̆ειμόζι̯α*, *φόβους*, pl. *φόβουζι̯α*. *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*, d*ι̯άσκαλος*, *ǰιν̣gι̯άνος* *gypsy*, b*ιδ̆τικός* *shepherd* and *βαδ̆ιλι̯ός* which last has come over from the imparisyllabic declension.

Sg. N.	*λύκος*	d*ι̯άσκαλος*	*ǰιν̣gι̯άνος*	b*ιδ̆τικός*	*βαδ̆ιλι̯ός*.
Acc. def.	*λύκο*	d*ι̯άσκαλο*	*ǰιν̣gι̯άνο*	b*ιδ̆τικό*	*βαδ̆ιλι̯ό*.
Acc. indef.	*λύκος*	——	*ǰιν̣gι̯άνος*	——	——
Gen.	*λυκι̯οῦ*	d*ι̯ασκάλ* or d*ι̯ασκαλι̯οῦ*	——	b*ιδ̆τικοῦ*	*βαδ̆ιλι̯οῦ*.
Pl. N.	*λύκ*	d*ι̯ασκάλ*	*ǰιν̣gι̯άν*	b*ιδ̆τικοί*	*βαδ̆ιλι̯οί*.
Acc.	*λυκι̯ούς* or *λύκ*	d*ι̯ασκαλι̯ούς* or d*ι̯ασκάλ*	*ǰιν̣gι̯ανι̯ούς* or *ǰιν̣gι̯άν*	b*ιδ̆τικούς*	*βαδ̆ιλι̯ούς*.

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

In one word I record the agglutinative plural: d*ι̯άκος* *deacon*, pl. d*ι̯άκοζι̯α*.

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

Sg. N.	*φόβος*	*γάμος*	*τοίχος*.
Acc. def.	*φόβο*	*γάμο*	*τοίχο*.
Pl. N. Acc.	*φόβοζι̯α*	*γάμοζι̯α*	*τοίχοζι̯α*.

Also for agglutinative plurals in *-γι̯α* *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	πιὄτικός	ἄραπους (ἄνθρωπος)	λύκους.
Acc. def.	Τούρκου	πιὄτικύ	ἄραπου	λύκου.
Acc. indef.		πιὄτικός		
Gen.	Τουρκοῦ	πιὄτικοῦ	ἀραπ̱οῦ	λυκοῦ.
Pl. N.	Τούρκ̆	πιὄτιδ̆οί	ἀρώπ	λύκ̆.
Acc.	„	„	ἀραπ̱ούς or ἀρώπ.	„

Τούρκος has also pl. nom. acc. Τούρκ̱α.

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

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

§ 132. The survival of the old declension is however only partial. The agglutinative forms, until now confined to the words without personality[1], 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, -οζ̱α, -οζ̱ου. We now find a second class in -ογ̱α, -ογ̱ου, clearly based on the acc. in -ο(ν or the neuter nominative, just as the -οζ̱α, -οζ̱ου forms were based on the nominative in -ος. It is curious

[1] The agglutinative pl. of δ̱άκος, δ̱άκοζ̱α, noted in § 129 above at Axó seems an unusual form.

that all the recorded examples of the *-οζι̯α* decl. are paroxyto while the nouns with *-ογι̯α* are all oxytone. Examples are:

(1) Forms in *-οζι̯α*.

Sg. N.	*τείχους*	*γάμους*	*κόμβους knot.*
Gen.	——	*γάμουζι̯ου*	*κόμβουζι̯ου.*
Pl. N. Acc.	*τείχουζι̯α*	*γάμουζι̯α*	*κόμβουζι̯α.*

So also *ψύλους flea*, *μύλους mill.*

(2) Forms in *-όγι̯α.*

Sg. N.	*λαγός*	*ἀελφός*	*πεχερός* (*πενθερός*)	*καπνός.*
Gen.	*λαγογι̯οῦ*	——	——	*καπνογι̯οῦ.*
Pl. N. Acc.	*λαγόγι̯α*	*ἀελφόγι̯α* or *ἀέλφι̯α*	*πεχερόγι̯α*	*καπνόγι̯α.*

So also *βρεχός rain.*

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

§ 134. At Ulaghátsh what is left of the old decl. is furth broken down by the general absence of a special acc. form in th sg., whilst the pl. is the neut. form in *-ι̯α*, naturally for both case The old forms are only found in substantives with personalit Thus:

Sg. N. Acc.	*χερίφος* (*man*)	*dάσκαλις* (*διδάσκαλος*).
Gen.	*χεριφι̯οῦ*	*dασκαλι̯οῦ.*
Pl. N. Acc.	*χερίφι̯α*	*dάσκαλι̯α.*

Dάσκαλις has also an acc. *dάσκαλι.*

Other examples are sg. nom. acc. *γι̯άβολος* (*διάβολος*), *Τούρκο* pl. nom. acc. *γι̯άβολι̯α*, *Τούρκι̯α.* *Χριστι̯άν* (nom. and acc.) has pl. *χριστι̯άνι̯α.*

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

Sg.	*λύκος*	*μίτροπος*	*γάμος*	*μύλο.*
Pl.	*λύκοζι̯α* or *λύκι̯α*	*μίτροποζι̯α*	*γάμοζι̯α*	*μύλογι̯α.*

Also *φόος* (*φόβος*), gen. *φοογι̯οῦ.*

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

Sg. N. Acc.	*ἄρουπους*		*πινδικός.*
Gen.	*ἀρουπῐοῦ*		*πινδικοζῐοῦ.*
Pl. N. Acc.	*ἀρώπ*		*πινδικοί.*

And the agglutinative decl. in:

Sg. N. Acc.	*βρεχός*	*λαγός*	*γάμβους* (*γαμβρός*).
Gen.	——	*λαγοζῐοῦ*	——
Pl. N. Acc.	*βρεχόγμα*	*λαγόζῐα*	*γάμβουζῐα.*

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

§ 137. At Araván the old forms are comparatively rare outside substantives of personality, upon which also, as at Mistí and Claghátsh, the agglutinative decl. has largely encroached; at Araván so much so that not many words seem to be entirely free from its forms. The acc. sg. of nouns of personality often ends in *-ονα*, a form hard to explain[1]. The acc. in *-ο* is rare outside the nouns of personality. Both are probably used only when the noun is defined by the article, but I have no evidence on the point. The acc. pl. is here distinguished by a separate form.

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

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

Sg. N.	*Χεός* (*Θεός*)	*σκορπῐός*	*ρυμνῐός*	*γαμβρός.*
Acc.	*Χεό*	„	*ρυμνῐό* or *ρυμνῐός*	*γαμβρό.*
Gen.	*Χεοῦ*	*σκορπῐοῦ*	*ρυμνῐοῦ*	*γαμβροῦ.*
Pl. N. Acc.	——	*σκορπῐοί*	*ρυμνῐοί*	*γαμβρίρε.*

For *γαμβρίρε* see imparisyllabic decl. § 160.

Like *ρυμνῐός narrow road* are *Ρωμνῐός* (*Ρωμαῖος*) *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 *-να* (Psáltis, *Θρακικά*, p. 63), which is confined to adjectives, derives no doubt from the *-α* of *ἕνα*, *κανένα*, but if, as Hatzidákis thinks, the Pontic decl. *ὁ λύκον*, gen. *λύκονος* is formed on *γείτων*, *γείτονος*, the relation to Cappadocian (§ 389) makes it possible that this acc. in *-ονα* may be from the old 3rd decl.

Sg. N.	ἀdελφός	ἀνεψός.
Acc.	ἀdελφό	ἀνεψό.
Gen.	ἀdελφοῦ	ἀνεψοῦ.
Pl. N. Acc.	ἀdέλφι̯α	ἀνέψα.

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

Sg. N.	ἄρωπος	Τούρκος	λύκος.
Acc.	ἄρωπονα or ἄρωπο	Τούρκονα	λύκονα or λύκος.
Gen.	ἀρώπ or ἄρωποζι̯ου	Τούρκ	λύκ or λύκοζι̯ου.
Pl. N. Acc.	ἀρώπ or ἄρωποζι̯α	Τούρκ	λύκ or λύκοζι̯α.

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

Sg. N.	γι̯άκος	čobάνος	γι̯άσκαλος.
Acc.	γι̯άκο	čobάνο	γιάσκαλο.
Gen.	γι̯άκοζι̯ου	čobάν or čobάνοζι̯ου	γι̯ασκάλ or γι̯άσκαλοζι̯ου.
Pl. N. Acc.	γι̯άκοζι̯α	čobάν	γι̯άσκαλ or γι̯άσκαλοζι̯α.

Čobάνος has gen. pl. čobανι̯ῶν.

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

Sg. N.	χειμός	čούχος	ὅλμος	γάμος.
Acc.	χειμό	"	ὅλμο	γάμο(ς.
Gen.	χειμοῦ	čούχ or čούχοζι̯ου	ὁλμοῦ or ὅλμοζι̯ου	γάμοζι̯ου.
Pl. N. Acc.	χειμόζι̯α	čούχοζι̯α	ὅλμοζι̯α	γάμοζι̯α.

So too *ἁγι̯αζμός*, *-μοῦ*, *-μόζι̯α*.

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

Sg. N.	ἄν̣gελος	ψύλος.
Acc.	——	"
Gen.	ἀν̣gελι̯οῦ	ψυλι̯οῦ.
Pl. N. Acc.	ἀν̣gέλ or ἄν̣gελοζι̯α.	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. *πόνοζ̣α.*
Gen. *πόνοζ̣ου.*

Thus are declined: *ἄνομος wind, ἀνδίδερος, κιρχός cold, κόπανος, λάβος handle, λαγός, λαδερός oil-flask, λόγος, μύλος, πλερός well, ρύπος dirt, συλείτρ̣ος memorial mass, σταβρός, σιβίκος conical hill, τυνι̣ατός censer,* δεκανίκος *staff, ὕπνος, φέγγος moon.* The wide spread of agglutination is shewn by the fact that *γ̣όρος old man, ὅσ̣ιος saint* and *καλόγ̣ορος monk* all appear here. Only *καλόγ̣ορος* has acc. sometimes in *-ο.*

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

§ 143. Lastly *ἄστρος star*, gen. *ἄστροζ̣ου* has the curious pl. *ἄστρες. Cf. σκολι̣ό* and *σκόρdo* 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. *-δ̣ιοῦ*, *v.* § 111. Examples are:

(1) *νεμαčικός* (*πνευματικός*), *μίτροπος* (*ἐπίτροπος*), *κοκονι̣ός cock, πεερό* (*πενθερός*) declined thus:

Sg.	N.	*νεμαčικός*	*μίτροπος*	*κοκονι̣ος*	*πεερό.*
	Acc.	——	*μίτροπο*	„	„
	Gen.	——	*μίτροποζ̣ου*	*κοκονι̣οῦ*	*πεεροῦ.*
Pl.	N. Acc.	*νεμαčικίρε*	*μίτροπορε*	*κοκονι̣άρε*	*πεερόρε.*

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

Sg.	N.	*νεφαλός*	*οὔρανο*	*μικρό*	*βρεχός.*
	Acc.	„	„	„	*βρεχό.*
	Gen.	*νεφαλορι̣οῦ*	*οὔρανορι̣ου*	*μικρορι̣οῦ*	*βρεχοῦ.*
Pl.	N. Acc.	*νεφαλόρι̣α*	——	*μικρά*	*βρεχόρι̣α.*

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

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

acc. in *-ονα* is not recorded. Γι̯άσκαλος (*διδάσκαλος*) has old and new forms; *γαμβρός* has plurals old, agglutinated and imparisyllabic; *čολαχός spider* shews the regular agglutination. Thus:

Sg. N.	*γι̯άσκαλος*	*γαμβρός*	*čολαχός.*
Acc.	*γι̯άσκαλο*	*γαμβρό*	„
Gen.	*γι̯ασκάλ* or *γι̯άσκαλοζι̯ου*	——	*čολαχοζι̯οῦ.*
Pl. N. Acc.	*γι̯ασκάλ* or *γι̯άσκαλοζι̯α*	*γαμβροί* *γαμβρόζι̯α*, *γαμβρίρες*	*čολαχόζι̯α.*

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

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

ἄτρωπο, gen. *ἀτρωπι̯οῦ*, pl. *ἀτρώπι̯α.*
βρεχό rain, pl. *βρεχά* (and *βρεχόγι̯α*).
čobάν shepherd, gen. *čobανι̯οῦ*, pl. *čobάνι̯α.*
Jάβολος (*δι̯άβολος*), pl. *Jαβόλι̯α.*
σερνικό male, pl. *σερνικοί.*
Τούρκο, pl. *Τούρκα*, gen. pl. *Τουρκοῦ.*

All the other words seem to be agglutinative.

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

Sg. N. Acc.	*γέρος*	*ἀδελφό.*
Gen.	*γέροζι̯ου*	*ἀδελφογι̯οῦ.*
Pl. N. Acc.	*γέροζι̯α*	*ἀδελφόγι̯α.*

§ 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 *βαφčικό godson*, Ar. Thus:

Sg. N. Acc.	δενdρό	βαφčικό.
Gen.	δενdροῦ	βαφčικοῦ.
Pl. N. Acc.	δενdρά	βαφčικά.
Gen.	——	βαφčικοῦν.

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

	Araván	Ferték	
Sg. N. Acc.	λουτρό	λουτρό	σκόρτου.
Gen.	λουτροῦ	λουτρογι̯οῦ	σκόρτουγι̯ου.
Pl. N. Acc.	λουτρόζι̯α	λουτρόγι̯α	σκόρτα.

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

The agglutination of -γι̯α to the plural in -α has produced at Axó κοϊκονάϊγι̯α and bιǒκεφαλάϊγι̯α as plurals of κοϊκονό *cock* and bιǒκέφαλο *pillow*.

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

Sg. N. Acc.	φυτό *vineyard*	σκόλι̯ο	μέταπο.
Gen.	φυτορι̯οῦ	σκόλι̯ορι̯ου	μέταπορι̯ου.
Pl. N. Acc.	φυτόρια	σκόλι̯ορι̯α	μέταπορι̯α.

From Ghúrzono are recorded φυτό, φυτόρι̯α and σκόλι̯ο, σκόλι̯ορι̯α.

§ 151. In two cases the -ες pl. ending is used: σκολι̯ό, gen. σκολι̯οῦ, pl. σκολι̯ές, Sílata, and σκόρdο, pl. σκόρdες, Ulaghátsh.

§ 152. Like the masc. κόμbος 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 κόǒκινο *sieve* is κοǒκίνατα at Araván, Delmesó and Potámia. I give its forms at Araván and the Malakopí decl. of ἄλογο.

Sg. N. Acc.	κόǒκινο	ἄλουγου.
Gen.	κοǒκινορι̯οῦ	ἀλόχ or ἀλουγατι̯οῦ.
Pl. N. Acc.	κοǒκίνατα	ἀλόγατα.

At Phl. gen. sg. and pl. ἀλογοῦ.

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

§ 153. The dimin. form appears in χτηνό *cow* (χτῆνος), pl. χτηνι̯ά, Axó and gen. pl. χτηνι̯οῦ, Potámia, and in gώλο (κῶλος), gen. κωλι̯οῦ 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 جی (=ǰi, etc.), Gr. -ǰης. Examples are:

dεβεǰής camel-driver, pl. *dεβεǰήρε*, Gh.
ἀραbaǰής coachman, pl. *ἀραbaǰήδι*, Mal.
baδάς elder brother (Turk. paša) pl. *baδάδε*, Phl. and *baδάες*, Axó.
ὁμουδούς neighbour (qomšu), pl. *ὁμουδούγες* or *qομουδούγες*, Axó.
qαργάς crow (qargha), pl. *qαργάδε*, Del.

The acc. sg. of these words would be formed by dropping the final -ς, and the gen. would probably be in -*δο̱ῦ* where *δ* is preserved, and in -*γο̱ῦ* where it is not. At Ar. and Gh. there are probably genitives in both -*γο̱υ* and -*ρο̱υ*. *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., *νυφάδις*, 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 -ς of the pl. ending is often dropped. This seems to be almost the rule at Phl. Mal. Mis. Ar. and Gh. It probably began before the possessive (*v*. § 180) and was then generalised. Examples from *παπάς* are *παπάδε*, Phl., *παπάδι*, Mal. The form *παπάθ* at Anakú would stand for *παπάδοι* → *παπάδ* → *παπάθ*. So too at Pot., where *čιφčής farmer* (Turk. čiftǰi) has a pl. in -*ήδ*(*οι* declined like an -*ος* word; nom. *čιφčήδ*, acc. *čιφčηδο̱ύς*.

(2) The local treatment of *δ* as *ρ* produces at Ar. and Gh. the ending -*άρε* (*παπάρε*, etc.) and at Ax. it becomes a *γ*, which easily drops and gives the ending -*ά*(*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 *-oς* nouns. Thus at Fer. we have *παπάς*, gen. *παπαζι̯οῦ*, pl. *παπάζι̯α*, and at Ul. *παπάς*, gen. *παπαγι̯οῦ*, pl. *παπάγι̯α*, and at Ax. the pl. is *παπάγι̯α* by the side of *παπάε(ς*. The Mistí forms like *παπάῑ* and *ζεβγαράῑ* from *ζεβγαράς* may be due to a phonetic change of medial δ to a subsequently dropped *γι̯* (*cf.* *ἀελφός*, § 92), although medial δ generally becomes *d*, which would give an ending *-áde(ς* → *-ádι*. Possibly *-ádι* has combined with the agglutinative *-áγι̯α* to produce *-áῑ*.

(4) The endings of the *-oς* declension, and perhaps the old imparisyllabic declension in *-aς*, *-aδος* are responsible for the appearance of genitives in *-δι̯οῦ* and even acc. plurals in *-δι̯ούς*, which produce a distinction between the nom. and acc. pl. quite unknown to the imparisyllabic plurals of Modern Greek[1]. Thus *παπάς* is declined:

	Delmesó	Potámia	Malakopí
Sg. N.	*παπάς*	*παπάς*	*παπάς.*
Acc.	*παπά*		*παπά.*
Gen.	*παπαδι̯οῦ*	*παπά*	*παπαδι̯οῦ.*
Pl. N.	*παπάδες*	*παπάδες*	*παπάδι.*
Acc.	„	*παπαδι̯ούς* or *παπάδες*	*παπαδι̯ούς* or *παπάδι.*

(5) The acc. form without *-ς* is used under exactly the same conditions as the *-ό(ν* of the *-oς* 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 σπίτι̯α 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 *-áδ(ι*, *-íδ(ι*, etc., has produced for the non-personal words a special type of the imparisyllabic decl.

[1] For other traces of the imparisyllabic decl. of ancient Greek *v.* §§ 137, note and 398.

Examples for Greek words are rare, but we may take *κερατάς snail* from Delmesó. This runs:

Sg. N.	*κερατάς.*	Pl. N. Acc. *κερατάδ̲ια.*
Acc. def.	*κερατά.*	
Acc. indef.	*κερατάς.*	
Gen.	*κεραταδ̲ιοῦ.*	

This type is very frequent at Pharasa, *v.* § 295.

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

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

Sg. N. Acc.	Gen.	Pl. N. Acc.	Turkish
qarə́	*qarəδ̲ioû*	*qarə́δ̲ια*	qarə *woman* (Del.).
ταρλά	*ταρλαδ̲ioû*	*ταρλάδ̲ια*	tarla *field* (Pot.).
γ̲ιαρά	——	*γ̲ιαράδ̲ια*	yara *wound* (Phl.).
ὀdá	*ὀdaδ̲ioû*	*ὀdáδ̲ια*	oda *room* (Síl.).
qουγ̲ί	——	*qουγ̲íδ̲ια*	quyu *well* (Del.).
παρά	*παραδ̲ioû*	*παράδ̲ια*	para *money* (Mal.).

At Araván, where medial *δ* has become *ρ*, we have forms with *ρ*, although *δ̲ι* generally becomes *γ̲ι*. Thus *ἀqουλού clever* (Turkish 'aqəl), gen. *ἀqουλουρ̲ioû*, at Del. *ἀqλουδ̲ioû*, *τενǰιρέ cooking-pot* (Turk. tenǰire) pl. *τενǰιρέρ̲ια*, and *gečιρ̲ioû*, gen. of *geč̌é* (Turk. keči) *goat*. Probably such forms could be heard also at Ghúrzono.

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

At Ulaghátsh, where *δ̲ι* changes to *γ̲ι*, we have such a declension as, *e.g.* from Turkish qarənǰa *ant*:

Sg. N. Acc.	*qarəvǰá.*
Gen.	*qarəvǰaγ̲ioû.*
Pl. N. Acc.	*qarəvǰáγ̲ια,*

or *qarγá crow* (qargha), gen. *qarγaγ̲ioû.*

So too at Araván and Mistí, where also δι̯ becomes -γι̯, the endings are (-γι̯ου) -γι̯α[1]. Thus:

παρά money, pl. *παράγι̯α*, Ar.

At Axó where δι̯ becomes *dι̯*, at Ferték where it becomes *ǰ*, the endings are still (-γι̯ου,) -γι̯α, not (-dι̯ου,) -dι̯α and (-ǰου,) -ǰα. This is probably due to the influence of the agglutinative decl. with its endings -γ)ι̯ου, -γ)ι̯α. Examples are:

Sg. N. Acc. Gen.[2] *ὀdά*. Pl. N. Acc. *ὀdάγι̯α* (Turk. oda), Ax.
μεϊβά. *μεϊβάγι̯α* (Turk. meïve), Fer.

Words in -*i* or -ə without personality are occasionally declined as diminutives like *παιδί*, but this is quite exceptional. I record the plurals λαqəρdι̯ά from laqərdə *word*, Fer., and qουγι̯ά from quyi, quyu *well*, Pot. The usual system produces the plurals λαqəρdə́γι̯α, Ax., qουγίδι̯α, Del.

§ 159. This form in -γι̯α is used also for Turkish words with personality where, and in proportion as, the semantic distinction between the two classes disappears. Thus:

dεβεǰής *camel-driver*, pl. dεβεǰήα (*i.e.* -ǰήγι̯α), Ul.
baǯά *elder brother* (Turk. paša), pl. baǯάγι̯α Mis. and Fer. but baǯάδε at Phl. That the agglutinative -γι̯α plays a great part in this is suggested by such an example as dελιqανούγι̯α *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. *πουλιδι̯οῦ* (Phl. and Mistí *πουλι̯οῦ*), and in Araván gελεǰί *word*, gen. gελεǰιρι̯οῦ. This is because these words are indistinguishable in form from the Turkish words ending in a vowel (*ὀdά*, *παρά*, qαρə́, etc.). The pls. λαγοῦδες (§ 118) of λαγός, Del. and γαμbρίρε (§ 138) of γαμbρός, 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. κλέφτη(ν, gen. κλέφτη, pl. nom. acc. κλέφτες. It is largely used in Cappadocia

[1] No gen. is recorded.

[2] The gen. in -*á* is like the Modern Greek decl. Forms with gen. in -γι̯ου probably exist.

both for Greek words and for such Turkish words as end in a consonant and involve the idea of personality. This applies to the villages where this semantic distinction is observed, that is to Del. Pot. Síl. (An.) Phl. Mal. Ax. and to some extent to Mistí. Where this distinction is lost the Turkish words are declined like those without personality, *i.e.* as 2nd decl. diminutives of the type of *σπίτ* (§ 109), examples being q*αρδάς brother*, *πατιδάχ 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 d*εσπότ* (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. *Αφένδης master*, Sem., has a mixed declension. The forms are:

Sg.	N.	q*αρδάς*	*πατιδάχ*	d*εσπότ*.
	Acc.	„	„	„
	Gen.	q*αρδαδ̲ιοῦ*	——	d*εσποτ̲ιοῦ*.
Pl.	N. Acc.	q*αρδάδ(ι)α*	*πατιδάχ̲ια*	d*εσπότ̲ια*.
Sg.	N.	*μύλης*	*κανείς*	*ἀφένδης*.
	Acc.	„	„	*ἀφένδη*.
	Gen.	*μύληζ̲ιου*	*κανειζ̲ιοῦ*	*ἀφενδ̲ιοῦ*.
Pl.	N. Acc.	*μύληζ̲ια*	*κανείζ̲ια*	*ἀφένδηζ̲ια*.

§ 162. In the villages however where the dialect is less corrupted much of the old decl. is preserved, although a good deal contaminated by the forms of the *-ος* nouns[1]. 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., d*εσπόδης*, Ar., *κλέφδης*, Gh., *κανδηλάφδης*, Gh. and Ar., this last with imparisyllabic gen. and pl.

[1] For this in Pontic *v.* Hatzidákis, Φιλ. Ἐρ. p. 23.

Sg. N.	κλέφτης	κλέφτους	δεσπόζης	κλέφζης	κανδηλάφζης.
Acc.	κλέφτ	——	δεσπόζ	κλέφζηνα	κανδηλάφζη.
Gen.	κλεφτιοῦ	κλεφτιοῦ	δεσποζιοῦ or δεσπόζ	κλεφζιοῦ	κανδηλάφζηριου.
Pl. N.	κλέφτ	κλέφτ or κλέφτια	δεσπόζ or δεσπότε	κλέφτε	κανδηλάφζηρε.
Acc.	κλεφτιούς	"	"	"	"

Like κλέφτους from Mistí are ψέφτους, ἀλογάτους *rider*, 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., ἰμάμης (imam), Ar. Of ἀράπης ('arap) *negro*, Phl., only the nom. ἀράπəς or ἀράbəς (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	ἰμάμης.
Acc.	ἀσκέρ	——	ἰμάμ.
Gen.	ἀσκεριοῦ	ἀσκεριοῦ	ἰμαμνιοῦ.
Pl. N.	ἀσκέρ	ἀσκέρ	——
Acc.	ἀσκεριούς	ἀσκέρ or ἀσκέρια.	——

Similar are ἀσλάνης (aslan) *lion*, Gh., καπλάνης, Gh., qαπλάνος, Del. (qaplan) *leopard*, μισαφίρης (müsafir) *stranger, guest*, Ax., πατιζάχəς, Mis. Ar. (padišah) *king* (πατιζάχος at Del. has passed to the -ος decl. and πατιζάχ at Ul. is declined as a diminutive in -ι, *v.* § 161), qασάπης (qassab) *butcher*, Phl., σαράφης, also σαράφος (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 γυ)ναίκα, ψαλίδα (ψαλίς). They generally shew the Modern Greek type. *E.g.* ναίκα (γυναῖκα) at Delmesó:

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

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

The Malakopí and Mistí vowel-weakening produces a pl. in -ις (*ναίκις*, Mal.).

From Ar. a gen. pl. *ναικοῦν* is recorded.

The imparisyllabic pl. is used sometimes for oxytones. *E.g.* *πεερά* (*πενθερά*), pl. *πεεράρε*, Ar.

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

Sg. N. Acc. *čína.* Pl. N. Acc. *čínες.*
Gen. *čínαγ̱ου.*

So too *μάνα mother*, gen. *μάναγ̱ου*, Ul. and *ναίκα woman*, gen. *ναίκαγ̱ου*, Sem. The pl. in *-γ̱α* also occurs at Ul. Thus *λίρα pound*, pl. *λίραγ̱α*: and *ψαλίδα scissors* is declined (N. K.):

Sg. N. Acc. *ψαλία.* Pl. N. Acc. *ψαλίγ̱α*,
Gen. *ψαλίαγ̱ου.*

where *ψαλίγ̱α* is for *ψαλίαγ̱α*.

The Ferték decl. of *ναίκα* shews the agglutinative character of this type so well, with its gen. pl. in which the case-sign (*-γ̱ου*, *-γ̱ου*) 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. / *ναίκα.*	Pl. N.	qəz-lar. / *ναίκ-ες.*
Gen.	qəz-ən. / *ναίκα-γ̱ου.*	Gen.	qəz-lar-ən. / *ναίκ-εζ-γ̱ου.*

III *b.* *Feminines in -ι* (*ι* or *η*).

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

The result of this dropping is that the words end in a consonant, *e.g.* *νύφ* (*νύμφη*), *ρέχ* (*ράχις*), and are consequently indistinguishable from neuters like *σπίτ*, *μάτ* (*ὀμμάτιον*), etc. This has led to occasional confusion in declension, and the infinitely

greater commonness of the neuters tends to impose their endings upon the feminines. Examples of this are: *νύφ* (*νύμφη*) *bride*, declined at Delmesó:

Sg. N. Acc. *νύφ*.	Pl. N. Acc. *νυφάδες*.
Gen. *νύφης* and *νυφαδ̲ιοῦ*.	Gen. *νυφ̲ιοῦ*.

In the same way *νύφ*, pl. *νύφ̲ια* at Malakopí, where also the genitives *νυφαδ̲ιοῦ* and *νυφ̲ιοῦ* are loans from the neuter declensions.

ράχις at Araván is declined:

Sg. N. Acc. *ρέχ*.	Pl. N. Acc. *ρέχ̲ια*.
Gen. *ρεχ̲ιοῦ*.	

So too from Araván *στρώš* (*στρῶσις*) *bed*, gen. *στρωš̲ιοῦ* and *καλοšύν* (*καλοσύνη*), pl. *καλοšύν̲ια*.

Κάπνη smoke-hole has a mixed declension. At Del. acc. sg. in fem. form, *ἄšη κάπιν* (for *κάπνην* → *κάπνη* → *κάπν* → *κάπιν*), but pl. *κάπιν̲ια*. So at Araván, fem. pl. *κάπνες*, but neut. gen. sg. *καπν̲ιοῦ*.

At Phl. *σεμαδεμέν betrothed* but gen. *σεμαδεμεν̲ιοῦ*.

Usually however the Modern Greek type with gen. in *-ις* and pl. in *-ες* 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.* *ζεṛgίν*, pl. *ζεṛgίν̲ια*. This invariability of the adjective is a Turkism. Genitive forms occur, but are rare and always neuter; *e.g.* *του καλοῦ του ναίκας*, Pot.

An adjective used substantivally is however declined as a substantive. Thus the genitives *čαναρ̲ιοῦ*, Ar., *τσανουδ̲ιοῦ*, Del. (*čανό foolish*), *μικροριοῦ*, Ar., *μικρονοῦ*, Sfl. (*μικρό*), *güζελιδ̲ιοῦ* (*güζέλ beautiful*), Del.

§ 168. For Sinasós Arkhélaos (p. 150) says that with masc. and fem. substantives without personality the adjective is neuter;

e.g. *τὸ καλὸ ὁ λόγος*[1] *fair speech.* This implies that before substantives of personality the adj. has the masc. and fem. endings. As far as I know these endings are not found in any other village, and that they existed in the old Sinasós dialect is an important point, because this is the condition in Pontic, where adjectives have the masc. and fem. endings before *ἔμψυχα*, whilst before *ἄψυχα*, whatever be the grammatical gender, the adj. is always neuter in form. We learn therefore from Arkhélaos that this Pontic condition was found at Sinasós, and it may be inferred that it is the stage which everywhere in Cappadocia preceded the present entirely genderless state of the adjectives. This entire loss of gender can hardly but be due to the influence of the genderless Turkish. But the disuse of the *m.* and *f.* adjectival endings before *ἄψυχα*, but not before *ἔμψυχα*, in Pontos and, to judge from this evidence from Sinasós, in the least Turkised of the Cappadocian dialects, shews that the germ of this loss is involved in the distinction between *ἔμψυχα* and *ἄψυχα*, a distinction which is certainly not of Turkish origin. It would seem that the Turkish influence found already existing a loss of grammatical gender or at least a tendency to lose grammatical gender, and carried this further to its own condition of total absence of any distinctions of gender. The dialect of Phárasa, with a fem. article and a few fem. demonstratives, but no fem. adjectives, is in an intermediate state.

§ 169. There is no form for the comparative. Where the object compared is mentioned, the degree is expressed by *ἀπ* or *ἀς* (*q.v.*). Thus: *ἐτά ἀπ ἐτό μέγα ve that is bigger than this*, Ax.; *ἄσον ἐτό güζελ 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 *ĕu bundan büyük dür.* Arkhélaos says that *πειό* (*i.e.* *πιό*) may be added at will, which of course makes it like the common Greek method with *ἀπό* for *than* and *πιό* 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 ἐπίθετ. 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* do *μέα the greatest*, Ul. This is the Turkish en. Arkhélaos says that *πολύ* is used at Sinasós. How far however Arkhélaos' examples have been influenced by the school Greek, I do not know. They are much more Greek than anything I could record.

(*d*) Numerals.

§ 171. Beyond the changes involved in the local phonetic systems, for which see in the glossary, there seems nothing to note about the numerals except that instead of the Greek form for the hundreds, *διακόσια*, etc., a pl. or the sg. of *ἑκατόν* is sometimes used. Thus at Phl. *κατό* (100), *δύο κατόδες* (200), etc.[1], at Ul. *ἐρχό κατό* (200). Turkish forms tend to appear: in the texts are *γιούζ* (100), Ul., p. 360, l. 3, and üčunǰů (3rd), Ar., p. 336, l. 11.

§ 172. Karolídhis[2] records some curious numerals from 1—10 used at Phárasa and Malakopí by children playing certain games, and Arkhélaos[3] gives similar forms from Phárasa, Malakopí and Sinasós. I transcribe them exactly in tabular form:

Phárasa		Malakopí		Sinasós
Karolídhis	Arkhélaos	Karolídhis	Arkhélaos	Arkhélaos
ἕνα	*ἕνα*	*ἕνα*	*ἕνα*	*ἕνα μα*
dídi[4]	*δέτζι*	*δίσι*	*dίτζι*	*δύο μα*
τρίδι[4]	*τρίτζι*	*τρίδι*	*τρίτζι*	*τρίκακα*
κόνκαρ	*κόνκαρ*	*cóǧι*	*κόνζι*	*σούσουρα*
φένκαρ	*φέγκαρ*	*πέgι*	*πέγγι*	*πλέγκα*
čανκαρ	*τζάγκαρ*	*λίνgιρ*	*λίνγγιρ*	*κάγκα*
τάτλι	*τάτλι*	*τοῦτλι*	*τοῦτλι*	*τίγγιρ*
μάτλι	*μάτλι*	*μοῦτλι*	*μοῦτλι*	*μίγγιρ*
λίνgιρ	*λίγγερ*			*τάλιαμ*
dάνγμαρ	*δάγκμαρ*	*dάπγμα*	*θάνγμα*	
δέκα	*δέκα*	*δέκα ἢ* deca	*δέκα*	*δέκα*

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.
[2] Kar. p. 116.
[3] p. 151.
[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 *ἔναμο, δίκιμο, τρίκιμο, κοǧιμο* (a slip no doubt for *κόǧιμο*), *πέǧιμο*, adding that these are the only forms in use.

§ 173. These forms are regarded by Karolídhis as remnants of the old Cappadocian language. They are taken seriously by Hatzidákis[1] and Kretschmer[2], and the survival of Celtic numerals in England for counting sheep certainly affords a parallel[3]. On the other hand Tomaschèk holds that such forms as lingir, tatli, etc., can be explained from no language on earth, and Grégoire[4] 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: *ἕνα μου, δίβολο, σούσουλο, πέγκα, λέγκα, σούρδου, μούρδου, τάλια, δέκα καὶ τοῦ Παντελῆ (ἡ) γυναῖκα*, in which *πέγκα λέγκα* are clearly akin to the Cappadocian *φένκαρ λίνgιρ* and *πέgι λίνgιρ*, and by a series which I recorded at Súrmena in Pontos: *ἕνα μι, δίδι μι, τρίκαλι, κόκαλι, ὄέντελι, 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 *τοῦ Παντελῆ ἡ γυναῖκα* falls is clearly the "it" of some game. Pandelís is the typical boy's name in Chios. If we regard them therefore as counting-out rhymes, it may be remembered that Turkish often repeats a word with the initial changed to *m* to give the idea of *and such like*; *e.g.* antika mantika *antiquities and such things*,

[1] *Ἀθηνᾶ*, XII, p. 480.

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

[3] To the Master of Emmanuel I owe references to Ferguson's *History of Cumberland* (1898), p. 18, and, for a sheep-count in Lincolnshire, to E. Mansel Sympson's *Lincolnshire* (Cambridge County Geographies), 1913, p. 63.

[4] *B.C.H.* XXXIII, p. 148.

Kastellórizo Mastellórizo, *Castellórizo and places in the same direction.* Τάτλι, *μάτλι, τίνγγιρ μίγγιρ,*—is *τίγγιρ* a misprint for *λίγγιρ*?—are clearly examples of this. The same line of thought suggests that as tatlə 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' *ἕναμο, δίκιμο, τρίκιμο* etc. shew the ending of the Sinasós *ἕνα μα, δύο μα* and the Chian *ἕνα μου* carried further down the series. He has probably no other reason for calling them ordinals than that the ending reminds him of the Latin primus and the Sanskrit prathamas, etc.

(*e*) Pronouns.

Personal Pronouns.

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

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

And the 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, ὤνα, γώ, ὤν, ὀώ, ὤ*. In addition to *ἐγώ*, at Pot. and Mal. *ἐγώνα*, at Axó *ἐώ* and *ἐγμώ*.

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

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

§ 175. The 2nd person:

Sg. N.	*ἐ)σύ.*	Pl. N.	*ἐ)σεῖς.*
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, ἰσύ, ἰσεῖς*, etc., Mal. Phl. Ul.

(2) Nom. pl. *ἐσεῖτ* or *ἰσεῖτ*, Pot. Phl. Mis. Ul. Gh. Fer.[1] These exclude *ἐσεῖς*.

(3) Acc. sg. *ἐ)σύνα*, *ἰ)σύνα*, Phl. Sil. Ul. Ar., with *ύ* for *έ* on the analogy of *ἐ)σύ*.

§ 176. For the 3rd person the usual forms are *ἐτό* or *ἐτά*, pl. *ἐτι̯ά*, in sense of Modern Greek *αὐτός*. There are no distinctions of gender[2], and the same forms are used for nom. and acc. As gen. *ἐτό*, etc., are used adjectivally only; for the substantive forms *v.* § 183. For the nom. and acc. they may be used either substantivally or adjectivally, in which case the order is *ἐτό* + article (within the limits of its use) + substantive. Local details of use are:

'Ετό used everywhere except at Ul. and Mis. where *ἰτό* is used: *ἰτό* also at Ar. At Mis. also *ἰτός* and *ἰτού*. 'Ετά also *passim*, but at Ul. Mis. and Phl. *ἰτά*. For the pl., the singulars *ἰτό* and *ἰτά* carry a plural *ἰτι̯ά* with them; at Pot. besides *ἐτι̯ά* there are *ἐτάγι̯α* and *ταγι̯ά*; at Fer. *ἐčά* and at Ul. *ἰčά* or *ἰčι̯ά* are used for *ἐτι̯ά* and *ἰτι̯ά*. Lastly forms with *d*, *ἐdό* etc. may be used (*v.* § 74). For *ἰčι̯αρῶ*, Ul., *v.* § 183. 'Ετό is for *ἐφτό* (§ 101), *i.e. αὐτός* with the *ἐ-* of *ἐκεῖνος*.

§ 177. For unemphatic forms *το* (do), pl. *τα* (d*a*), 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 *και* + *το* + verb in which the object apparently precedes the verb after *και*: it is however nearly always possible to take it as *και ἐτό* (subject) + verb. Cases like *čίς το ἔπκεν*; *who did it?* Del. in text on p. 314, l. 17, are rare.

Possessive Pronouns.

§ 178. For the unemphatic possessive as in Modern Greek the genitive of the personal pronoun is used, and this being its only use these forms are classed here rather than with the personal

[1] A plausible explanation of *ἐσεῖτ* is that the *τ* is from the 2nd pl. ending of the verb. Against this are *ἐσεῖτες* and *ἐμεῖτες* for *ἐσεῖς* and *ἐμεῖς* from Elata (*τὰ 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 *-ες*. 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*, *ἐτι̯ά*, *ἐτό*, pl. *ἐταγι̯ά*, 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 Axó with the poss. runs:

Sg. 1, *νύφη μ*,	2, *νύφη ς*,	3, *νύφη τ*.
Pl. 1, *νύφ μας*,	2, *νύφ σας*,	3, *νύφη τνε*.

Other examples are:

ρέχ (*ράχις*) *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 *πατιδαχλάq kingdom* but *πατιδαχλəghá μ*, Ul. (for Turk. *q*, *v*. § 105); *μάς eye* but *μάči μ*, Ar. See also § 84.

§ 180. (2) If the subst. ends in *ς*, either this is dropped, or pronunciation is facilitated by the development of a vowel between it and the possessive[1]. 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 Axó *βαβάς father* gives with the possessive the forms *βαβά μ*, *ς*, *τ*, *μας*, *σας*, *τνε*. So too *baδάς elder brother*. On the other hand *ὀμουδούς* (Turk. qomsu) *neighbour* has *ὀμουδούζ ουμ* and 3rd sg. *ὀμουδούζ ουτ*. So too at Ul. *τοπούζ* (Turk. topuz) *club* has *τοπούζ ουμ*.

Paroxytone words generally develope a vowel before the sg. possessive and drop the *-ς* before the plural. Thus at Axó from *ἀραβά carriage*, *ἀραβάεζ ουμ* but *ἀραβάε μας*. Also *baδάεζ ουμ*, *ους*, *ουτ*, but 3rd pl. *baδάε τνε*, Ax.; *λίρεζ ουμ*, Ax.; *ὀμουδίγεζ ουτ*, *his neighbours*, Ax.; *γάμος ət*, Ul.; *χερίφος ιτ her husband* (Turk. herif), Ul.; *σάbəsə τ his master* (Turk. sahab), Ul.; *ἀδελφάδες ἰμ*, *κουνδίρες ιμ my boots*, Fer. Examples before the pl. are: *βαβάε*

[1] Hatzidákis (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, Ax., baδάδε 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 baδάδι μ, ς, τ, from the same village. Two examples from Ferték, φυλάδες ιτνε *their books* and κουνδίρες ιτνε *their boots*, shew a vowel developed before the pl. possessive.

It is probable that each village has its local rules; it is noticeable that amongst all my examples none shewing different treatment come from the same village. That the position of the accent is an important factor is made likely by similar phenomena at Velvendó[1].

The quality of the developed vowel varies; one determining factor is no doubt the Turkish vowel-harmony.

Dάσκαλος *schoolmaster* at Ferték has dάσκαλε 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 σάbος, the Turk. sahab *master*, is used with the Turkish possessive 3rd sg. ə: χαμαμιοῦ do σάbəσə *the owner of the bath*. For σάbəσə *v.* immediately above.

§ 181. The predicative and emphatic possessive of Modern Greek, ὁ δικός μου, κ.τ.λ., is not used. Instead of it there are, as in Pontic, for the first and second persons forms derived from the ancient ἐμός, σός and ἡμέτερος, with a 2nd person pl. σέτερος formed, like ἐσεῖς for ὑμεῖς, by combining σός and ἡμέτερος. For the 3rd person there are forms derived from the genitives of οὗτος and ἐκεῖνος, for which *v.* § 183.

These forms from ἐμός etc. are used either predicatively, or adjectivally followed by the article, *e.g.* το μόν το σπίτ *my own house*[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] Μπουντῶνας, Μελέτη περὶ τ. γλωσσ. ἰδιώματος Βελβεντοῦ, 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.

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

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

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

Axó resembles Ghúrzono and Potámia with the forms:

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

It has also sg. and pl. *τ' ἐμέδερ.* Besides this there are the forms, sg. *το μέδορ*, pl. *τα μέδορ*, for the *-ορ* of which I cannot account. This syllable indeed varies a good deal; *e.g.* at Anakú we find:

Sg. *το μό, το μέτουρ.* Pl. *τα μό, τα μέτουρ.*

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

Sg. *το μό(ν, το μότουρ.* Pl. *τα μό(ν, τα μότουρ.*

At Ferték and Ulaghátsh the distinction between sg. and pl. has been lost, as in all the other forms below. At Ulaghátsh the sg. is used for both numbers:

Sg. and Pl. *το μό, το μότιρ.*

And at Ferték the plural:

Sg. and Pl. *τα μόν, τα μότουρ.*

It would be perhaps better to write *τ' ὁμό, τ' ὁμότιρ* for Ul. and *τ' ἀμόν, τ' ἀμότουρ* 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 μό(ν, τ' ἐμέτορ.*

These forms *τ' ἐμέτορ, τ' ἐσέτορ* are given by Karolídhis[1] as *μέορ, σέορ*, probably a result of a tendency to drop intervocalic consonants (*cf.* § 76). The same dropping occurs at Semenderé:

Sg. and Pl. *το μόν, τ' ἐμεῖρ.*

[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' ἐμέτρου.*

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

Phloïtá: Sg. and Pl. *το μό(ν, τ' ἐμέτ.*

Sílata: Sg. and Pl. *το μό, τ' ἐμέτ* or *τ' ἐμέτερ.*

§ 183. For the emphatic possessive of the 3rd person, forms derived from *οὗτος*, *ἐκεῖνος*, and sometimes from *ἰτό*, are used. These are:

	From *οὗτος*		From *ἐκεῖνος*	
	Sg.	Pl.	Sg.	Pl.
Delmesó	*τουτούτ*	*τουτουναροῦ* *τουτουναδ̱ροῦ*	*τουκ̱ούν*	*τϋκϋναροῦ* *τϋκϋναδ̱ροῦ* *ἐκεϊναροῦ*
Ghúrzono	*τουτούτ*	*τουτουνι̱ῶ(ν*	*τουκούν*	*τουκουνι̱ῶ(ν*
Aravánⁱ			*τοὐκει̱ούν'*	*τοὐκει̱ουνι̱ῶν*
Ferték	*τϋτῦτ* *τϋčά*	*τϋčαροῦ*	*τϋκῦν*	*τϋκϋνι̱αροῦ*
ibid. (Alekt. pp. 487, 488)				
	τουτουνοῦ τουτιαροῦ *τοῦ τούτου*		*τουκιούνου*	*τουκινιαροῦ* *τουκιουνιαροῦ*
Axó	*τουτούτ*	*νεῖτούτα*	*τουκούν*	*νεῖκείνα*
Semenderé	*τϋτῦτ*			*τουκουνι̱αροῦν*
Mistíᵃ			*κικ̱οῦ*	*κειν̱ιάρω* *κιτι̱άρω*
Ulaghátsh	*ἰδ̱αρῶ*	*ἰδ̱αρῶ*	*ἐκεινι̱αρῶ*	*ἐκεινι̱αρῶ*
Malakopí	*τουτι̱ά*	[*τουτι̱αροῦ*]	*τικεινι̱ά*	*τικεινι̱αροῦ*
Phloïtá	*τουτουγι̱ά*	*τουτουνι̱ά*	*τουκουγι̱ά* *τεκϋνι̱οῦ*	*τουκουνι̱ά*
Sílata			*τουκουνι̱αροῦ*	*τουκουνι̱αροῦ*
Potámia	*τουτι̱ά*	*τουτι̱ά*	*τουκεινι̱ά*	*τουκεινι̱ά*
Sinasósᵃ			*τοῦ νεκεινι̱οῦ*	*τῶν νεκεινι̱ῶν*

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 ἐθεῖνόν, τὸ κεινόν, τοκοῦν, τὸ νενεκεινό*, pl. *τακεινόν, τακοῦν*. Of these *ἐθεῖνόν* resembles the Pontic *ἐθε, ἀθε*, the 3rd sg. enclitic possessive used for diminutives and neuters.

§ 184. All these forms arise from the gen. sg. and pl. of *οὗτος* and *ἐκεῖνος*. Thus *τουτούτ* is for *τούτου τ(ο, e.g. πράμα*, with the accent on the ending as *e.g.* *Τουρκοῦ*, the gen. of *Τούρκος*. With *τουτούτ* and *τῦτῦτ* go *τουκούν, τουκι̯ούν* and *τῦκῦν*, combinations of *τουτούτ* and *ἐκείνου*. *Τουτουγι̯ά* is *τουτού* with the deictic *γι̯ά* (for *δά*), and with it go *τουτι̯ά* and the Ferték form *τῦčά* (*v.* § 83). Corresponding forms from *ἐκεῖνος* are *τικεινι̯ά, τουκεινι̯ά* and *τουκουγι̯ά*. *Τεκῦνι̯οῦ* is *τ* + *ἐκείνου*. *Κικι̯οῦ* looks like an assimilated form for *τικι̯οῦ*. The plurals in *-ρῶ, -ροῦ* are gen. plurals with *ρ* for *δ* (*v.* §§ 86—96); *τῦκῦναδι̯οῦ* from Delmesó points to this. The forms with initial *ν* have got it from the article. The Axó *νεῖτούτα* and *νεῖκείνα* are accusatives used for the genitive. Lastly *τῦčαροῦ* at Ferték and *ἰčι̯αρῶ* at Ulaghátsh are gen. pls. from *ἰτό* (*ἰτι̯αρῶ*). The curious use at Ulaghátsh of the pl. forms in *-ι̯αρῶ* for the sg. as well appears in the texts (p. 352, l. 30 and p. 380, l. 31) and is found also at Sílata. The sg. *τῦčά* at Ferték seems to be formed from the pl. *τῦčαροῦ* 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*), *ἐčειναροῦ* (*ἐκείνων*) and *ἀλλουναροῦ* (*ἄλλων*), and at Abuliónd *τουτουναροῦ* (*τούτων*), *čειναροῦ* (*ἐκείνων*) and *ἀλλοναροῦ* (*ἄλλων*), with *τουτουνοῦ* and *ἀλλονοῦ* for the singular. As however in these villages *δ* is not changed to *ρ*, and as this change is so likely to be the explanation of the Cappadocian forms, it is safer not to regard this Bithynian genitive as connected in any way with the similar Cappadocian form.

Demonstrative Pronouns.

§ 186. The most remarkable point here is the absence of any distinction of gender, brought about by the influence of the genderless Turkish.

Besides *ἐτό*, which is demonstrative as well as personal, forms of *οὗτος* and *ἐκεῖνος* are used. These are nom. and acc., substantival or adjectival. From *οὗτος* I record only the pl. *ἐτούτα*, Del. Ax., *ἰτούτα*, Mal. Mia., of all genders. From *ἐκεῖνος* the usual form is *ἐ)κείνο*, pl. *ἐ)κείνα*, 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 Mia. a sg. *ἐ)κείνου* and pl. *ἐ)κείνα*. In some villages the *ἐκεῖνος* forms have been influenced by the oxytone accent of *ἐτό*, and in the pl. by the *-μά* ending of its pl. *ἐτμά*. Thus arise *ἐκείνο*, pl. *ἐκείνμα*, Fer. Gh., *ἐ)κεινό*, pl. *ἐκεινά*, *ἐκεινμά*, Ul., pl. *ἐκεινμά*, Síl. The influence of *ἐτά* appears in the sg. forms from Phl. *ἐκεινά* or *ἰgεινά*, 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 Sílli and Phárasa the demonstrative adverbs are often used adjectivally; *e.g.* *ἐκά το* d*ερέ that valley*, Ul., and *v.* in glossary *ἀπιδά*, *ἐδά*, *ἐκά*, *ἐκεῖ*, *ἐκμού*, *ἐκού*, *ἔαού* and d*εεκά*.

Reflexive Pronouns.

§ 187. From *ἐμαυτός* and *ἑαυτός* come *μαφτό* and *γμαφτό* used with the possessives *μ*, *ς*, *τ*, *μας*, *σας*, *τνε*, to express the reflexive of all three persons, *e.g.* *το γμαφτό τ himself, herself* or *itself*. M*αφτό* is the rarer form, recorded only from Phloïtá, Sílata and Malakopí; all the other villages use *γμαφτό*.

Occasionally genitives from these are used predicatively followed by the enclitic possessive with the meaning *my own* etc. In this way *το γμαφτοῦ μ* supplants *το μόν*, *το γμαφτοῦ μας*, *το μέτερο*, and so on. Both *το γμαφτοῦ* and *το μαφτοῦ* are used for all three persons and both numbers, *e.g.* *το μαφτοῦ ς thine own*, *το μαφτοῦ τνε their own*.

Interrogative Pronouns.

§ 188. The adjectival interrogative is *ποιό*, pl. *ποιά*, the substantival *τίς*, *τί*, acc. *τίνα*, gen. *τίνος*, *τίνους* or *τινός*. At Del. Ar. and Gh. the forms are *čίς*, *čί*, etc., *v.* § 83. The only pl. form I record is from Axó, where it is the same as the sg. *τίς*; thus: *ἐτμά τίς εἶνδαι*; *who are these?* So too at Ferték, where Alekt. (p. 488) gives *τίς*, *τίνος*, *τίνα* as both sg. and pl., and this use

of the sg. forms for both numbers is probably universal. It is found also in Pontic. At Pot. *σίνα* is for *εἰς τίνα*, for which *v.* § 102.

Relative Pronoun.

§ 189. The usual rel. is *τό*, pl. *τά*, for all cases and genders; for details see glossary[1]. The indecl. *ποῦ* of Modern Greek is not used. Note accent of *τά εἰπεν*, Del., in text on p. 304, l. 30.

(*f*) The Verb.

1. *The Verbal Endings.*

§ 190. Most of these are more conveniently discussed in connexion with the several tenses. A few general points however may be mentioned here.

(1) The 1st pl. in *-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*, *-ετε*, *-ουν*.

(2) At Sílata, Phloïtá 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 Axó the 1st pl. aor. of *τρανῶ* is *τράνσαμ* or *τράνσαμεστε*. This applies equally to the pres., impf. and aor. act. and also to the aor. passive. Examples are:

From Axó. *ἔχουμεστε*, pres. of *ἔχω*.
εἴδ̲ιαμεστε we saw, the full tense being:
Sg. *εἴδ̲ια*, *εἴδ̲ιες*, *εἴδ̲ιε*.
Pl. *εἴδ̲ιαμ* or *εἴδ̲ιαμεστε*, *εἴδ̲ιετ*, *εἴδ̲ιαν*.
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.* Hatsidákis' similar explanation of the *-ουμ*, *-αμ* endings in Pontic, *Indog. Forsch.*, XXXI, p. 245.

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

λάχσαμεστε, aor. of λαχτῶ.
πσ̆άσταμεστε, aor. pass. of πσ̆άνω (πι̯άνω).
σΰχσαμεστε, aor. of σϋχτῶ (*v.* Turk. səqmaq).

From Malakopí. γενήθαμιστι, aor. pass. to M. Gr. γεννῶ.
ἤρταμιστι.
παίνιξαμιστι, impf. of παίνω *I go.*
πήγαμιστι, aor. of the same.
τρανούμιστι, pres. of τρανῶ *I see.*
φοβήθαμιστι, aor. to M. Gr. φοβοῦμαι.

From Phloïtá. ζούμεστε *we live.*
bορούμεστε *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 πι̯ούμεστε *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 πιούμαστε[1].

The phenomenon is probably not confined to these villages. It is an example of the ease with which the active and passive endings are interchanged, due probably to the prevalence of the deponent over the real passive[2].

2. *The Present Stem.*

§ 192. This, as usual in Modern Greek, has suffered a good deal from analogical changes, similar aorists tending to produce similarity in the presents[3]. Thus for example ὤμασα 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 (ἐμίλι̯ουμουν, from anc. ὁμιλέω), Naxos (ἐγαπούμουνε), Paros (ἐγάπτ̯ι), and Kretschmer gives similar forms from Lesbos (*rótum, aγάpm*) and from Lemnos (*rótumne, i.e.* the north Greek form of ἐ)ρώτουμουνε). *v.* Kretschmer, *Der heut. lesbische Dial.*, p. 330. Dieterich (*Sprache...der südl. Sporaden*, p. 128) gives for Mykonos ἐπείνουμνε etc., and from Καινούρι̯ο Χωρι̯ό (Neapolis) in Crete I record ἐθάρρουμε 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.), ὤρυξα ρύγου instead of ὀρύσσω (Mal.), ἔπσα πσίνω instead of πίνω (Ax.), χάλασα χαλάνω instead of χαλνῶ (Del.), ἥρμοσα ἁρμώνω instead of ἁρμόζω (*v.* also ὑλακτῶ in glossary). The number of presents in -νω, the result of the same process, is noticeable. Thus we have for φυλάττω, φυλάγνω, Ul. Phl., for σφάζω, σφάγνω, Ax., φάχνω, Fer., etc., for βρέχει, βρέχνει, Ar., for χτίζω, χτίνω, Ax., etc., for θέτω, θέχνω, Phl., for φεύγω, φέγνω, Del., for κλώθω, κλώνω, Ul., and others.

§ 193. Many presents have become altered by taking the ὄκ of the impf., thus *e.g.* φέρω, impf. φέριὄκα becomes φερίὄκω, impf. φέριὄκα, Fer. Examples are: πεινανίὄκω (πεινῶ), Ar., βγαλίὄκω (βγάζω), Ar., σαλίὄκω (σφαλῶ), Phl., χčινίὄκω (χτίζω), Del., elsewhere χτίνω, πομίσκου, πομίξου or πομίγου (ἀπομένω), Mal., and so generally in this verb (*v.* glossary), ψαλίὄκω, Gh., πλυνίσκω, Sil., ψαλνίὄκου, Mis. So too for Araván, Valavánis[1] says, συνήθης ἡ κατάληξις ίσκω. 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, -dᾷς, -dᾷ, etc. or (2) -dίζω to the Turkish verb-stem[2]. The -dίζω ending is often modified to suit the Turkish vowel-harmony; a stem in *a* or *ə* demands -də́ζω, in *ü* or *ö*, -dū́ζω, in *u* or *o*, -dούζω. So too the contracted endings -doῦμ, -doῦν become -dū́μ, -dū́ν after *ü* or *ö*; -də́μ and -dίμ, 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:

čəghəρdῶ, Gh. Ul. Fer., from čəghərmaq.
ǰιζdίζου, Mal. from čəzmaq.
χαζəρλανdίζω, Ar. from hazərlanmaq.
χαβλαdῶ, Fer. from havlamaq.

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

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

[1] Μικρασιατικά, p. 18. [2] *Cf.* note on § 9.

§ 195. The suffixes which make the various derived verbal forms of Turkish occasionally find their way into Greek words. Thus I record *ἀστενάρλανσε he became ill*, Fer., from *ἀστενάρ* (= *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 *gρέβω I desire*, Fer., which runs:

Sg. *gρέβω, gρέβεις, gρέφ.*
Pl. *gρέβουμ, gρέβιτ, gρέβουν.*

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, ράφčεις, ράφč(ει.* Pl. *ράφτουμ, ράφčιτ, ράφτουν.*
Sg. *γιάφτω, γιάφτεις, γιάφτ.* Pl. *γιάφτουμ, γιάφτιτ, γιάφτουν.*

This 2nd pl. in *-ιτ* for *-ετε* has its vowel from the 2nd sg. For its loss of the final *-ε* see § 190. At Del. where *-ετε* is preserved, the forms run thus: *e.g.* *δίνω I give*:

Sg. *δίνω, δίνεις, δίν.* Pl. *δίνουμ, δίνετε, δίνουν.*

At Sílata, Phl. and Mal. where all the pl. ends in *-ε* (at Mal. *-ι* through the vowel-weakening), the forms are, *e.g.* at Mal. from *καλέβω* (*καβαλλικεύω*) *I ride*:

Sg. *καλέβου, καλέφς, καλέφ.*
Pl. *καλέβουμι, καλέβιτι, καλέβνι.*

The 2nd sg. with vowel dropped is noticeable.

At Axó and Mistí the 3rd pl. only ends in *-ε* (at Mistí weakened

to -ι). Thus at Axó düǒüνdū́ζω *I meditate*, 3rd pl. düǒüνdū́ζνε, and at Mistí κλώχου (κλώθω), 3rd pl. κλώχ(ου)νι.

At Semenderé the vowel-weakening produces in the sg. such forms as *e.g.* λύνου, λύνεις, λύν. Pl. ?.

The Potámia details are unrecorded.

For deponent endings of the 1st pl. *v.* § 191.

Several phonetic peculiarities appear:

§ 198. (1) Verbs in -ζω often lose the ζ in the 2nd sg. by dissimilation with the ς of the ending. The resulting hiatus is left, or removed by contraction or filled by γ. Analogy sometimes causes the loss of the ζ of the 2nd pl. as well. Thus παίζω at Fer. Gh. and Mal., ζάζω *I do* at Ghúrzono, θερίζω at Del.:

Sg. παίζω, παίεις, παίς̌.	Pl. παίζουμ, παίιτ, παίζουν (Fer. Gh.).
παίζου, παίς, παίς̌.	παίζουμι, παίζιτι, παιζ̌νι (Mal.).
ζάζω, ζά(γ)εις, ζάς̌.	ζάζουμ, ζάγιτ, ζάζουν (Gh.).
θερίζω, θερίεις, θερίς̌.	θερίζουμ, θερίζετε, θερίζουν (Del.).

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

Sg. düǒüν-dū́ζω, -dū́ζ̌εις or -dū́ς, -dū́ς̌.
Pl. düǒüν-dū́ζουμ, -dū́ζετ, -dū́ζ̌νε.

The ζ̌ in the 3rd pl. at Axó and Mal. instead of ζ is probably from the ς̌ in the 3rd sg. For the other villages my notes do not record this point.

In general it may be said that the loss of ζ in the pl. is not recorded outside the Fer. Gh. and Ar. group[1]; that its loss is the rule in the 2nd sg. and that the treatment of the resulting hiatus probably varies quite as much with the *sprachtempo* as with the locality.

For the dissimilation *v.* § 103.

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

(3) At Mal., Síl. and Phl. presents ending in -γω (-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 su
For this *v.* §§ 80, 81.

§ 200. The contracta follow the lines of the barytone verb
Thus for an *-άω* verb take *τραγωρῶ* (*τραγωδῶ*) from Ghúrzon
and for *-έω*, *βρωμῶ* from Delmesó:

Sg. *τραγω-ρῶ, -ρᾷς, ρᾷ.*	Pl. *τραγω-ροῦμ, -ρᾶτ, -ροῦν.*
βρω-μῶ, -μεῖς, -μεῖ.	*βρω-μοῦμ, -μεῖτε, -μοῦν.*

4. *The Imperfect Active.*

§ 201. The personal endings are, as usual, the same as tho
of the aorist, for which *v.* § 218. The interest of the tense lies i
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*, a
very rare. Thus:

γανώνω I thirst, impf. *γάνωνα*, Gh.
καμαρώνω I wear fine clothes, *καμάρωνα*, Sil.
φοραίνω I wear, *φόραινα*, Ul.
ἀγοράζω, *ἀγόραζα*, Ar.
[*παρλαδῶ I shine*, Turk. parlamaq], *παρλάδιζα*, Del.
dιλέβω I nourish, *dίλεβα*, Ar.
[*παίζω*], *ἔπαιζα*, Gh., but *παίῐ̆κα*, Phl. and *παίῐ̆ga*, Ul.

From *φορτώνω* only *φορτώνῐ̆κα*, Ar., is recorded.
And from the semi-contracta:

κλαίω, *ἔκλαιγα*, *passim*, but *κλαίῐ̆κα*, Fer.
τρώγω, *ἔτρωγα*, Del., but generally *τρώῐ̆κα*.
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, *ἔκουρι̯ες*, 3, *ἔκουρι̯ε*. Pl. 2, *ἔκουρι̯ετ*.

Ἔχω always has *εἶχα* except at Ul., where *ἔγῐ̆ga* is used. At
Phl. *ἔχəᾰ̆κα* (§ 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 *-ῐ̆κα vel sim.* (for
other forms see Sil. Mal. Ul. below), which is noted occasionally
in the verbs in the section above, and contracta in *-ava* for *-άω*

verbs, and -(ι)να for -έω verbs; these latter are sometimes (at Fer. and Ul.) combined with the -ιδκα 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. ἀφήνιδκα (ἀφήνω), δίνιδκα (δίνω), πίνιδκα (πίνω), σίγνιδκα (σίγνω = σφίγγω). Ράφčινιδκα (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 θώριδκα (θωρῶ), πάčινα (πατῶ), bόρινα (bορῶ).

§ 204. Potámia. As at Del. in -ιδκα. *E.g.* γράφιδκα, παγαίνιδκα, τρέϊδκα (τρέχω), τρώϊδκα. For the contracta the -ινα ending often appears in the -άω verbs. *E.g.* κόλανα (κολῶ, -ᾷ *I drive*), τράνινα (but τρανᾷ), πατούρινα (but πατουρᾷ, 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), βghένιξα (βghένω, *i.e.* βγαίνω), λέϊξα (λέγω), τρώϊξα (τρώγω), πλύνιξα (πλυνίσκω), σούνgισκα (*v.* σφογγίζω), φέγνισκα (φέγνω = φεύγω), ψ̌ήνιξα (ψ̌ήνω). Contracta are: (1) -άω verbs; τράνανα and τράνινα, γέλανα, κένdανα, λίψανα (M. Gr. διψῶ), κόλινα (κολῶ *I drive*), ρώτινα, ἰνάνdανα (Turk. inanmaq *to believe*), čαλέδτινα (Turk. čaləšmaq *to work*); (2) -έω verbs; θώρινα, φόρ(ι)να.

§ 207. Malakopí. As at Sílata the barytones end in -ισκα, -ιξα, but also in -ιγα, -ια. For the conjugation of the -ιγα form, *v.* § 80. Thus from γράφτου (γράφω) we have γράφτισκα, γράφτιξα, γράφτιγα or γράφτια. Other forms within this range are: θέκια and θέϊγα (θέκου *I place*) where θέϊγα is for θέκιγα, *v.* § 103, σκάφτισκα (σκάφτου), κλέφτιγα (κλέφτου), λέϊξα (λέγου), παίνισκα, παίνιξα, παίνια, παίνσκα (παίνου = πηγαίνω), βghένιγα (βghένου = βγαίνω), ράφτι-σκα, -ξα, -γα (ράφτου).

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

[1] For -ισκα not -ιδκα here and at Malakopí, *v.* § 97.

§ 208. Phloïtá. Here the barytones have the usual *-ιŏκα*, and the peculiar Sílata and Malakopí endings are not found. Thus: *βρίŏκιŏκα* (*βρίŏκω I find*), *ξέβριŏκα* (*ξέβρω I know*), *πι̯άνιŏκα* (*πι̯άνω*), *σάνιŏκα* (*σάνω I do*), *γράφιŏκα* (*γράφω*), *λέϊŏκα* (*λέγω*). Examples of contracta are: *τραγώδανα*, *κουβάλνα*, *σάλdανα* (Turkish salmaq *to send*), *gečίνdανα* or *gečίνdινα* (Turkish gečinmek *to pass one's life*). Rare examples of impfs. in *-να* from barytone verbs are *σωρόβνα* from *σωρόβω* (= *σωρεύω*) *I collect*, and 3rd pl. *φυλάγνανε* from *φυλάγνω*.

§ 209. Axó. The barytones are in *-ιŏκα*. Thus: *ἅφτιŏκα*, *γράφιŏκα*, *παίŏκα* (*παίνω I go*), *πλύνιŏκα*, *πŏίŏκα* (*πŏίνω I drink*, § 71), phonetically the same as *ψ̌ήŏκα* (*ψ̌ήνω I cook*), *φέριŏκα*, *λέϊŏκα*, *τρώϊŏκα*. The contracta in *-ανα* and *-(ι)να*: *ἀγάπανα*, *πούλανα*, *πούλινα* (*πουλῶ* being conjugated both as an *-άω* and as an *-έω* verb), *λάλνα*, *πάτνα*, *ρώτανα*, *πορπάτανα*. A few contracta have the barytone form: *τράνιŏκα* (*τρανῶ*), *τάβριŏκα* (*ταβρῶ* = *τραβῶ*).

§ 210. Ulaghátsh. The barytone verbs end in *-ιŏga*, the contracta, *-άω* and *-έω* verbs alike, in *-ινιŏga*, an ending formed from *-ινα* + *ιŏga*. Forms in *-ινα* alone are very scarce. Examples are: *ἔγιŏga* (*ἔχω*), *κόφτιŏga*, *σέκνιŏga* (*σέκνω* = *θέτω*), *ŏκέ(β)ιŏga* (*ŏκέβω I make*), *ἀλμέϊŏga* (Modern Greek *ἀρμέγω*), *πίνιŏga*, *ψ̌ήνιŏga*, *μίνιŏga* (*μίνω* = *ἐμβαίνω*), *βghə́νιŏga* (*βghə́νω* = *βγαίνω*). Contracta are *πάτινιŏga*, *τράνινιŏga*, *πούλινιŏga*, *λάλινιŏga*, *τροώdινιŏga* (*τροωdῶ* = *τραγουδῶ*), *φκάλινιŏga* (*φκαλῶ*, *-λεῖς*, *I sweep*). From Turkish are düŏ̆ŭndινιŏga (düšünmek *I consider*), *σέβdινιŏga* (pres. *σεβdᾷ*, sevmek *to love*), *gečίρdινιŏga* (from gečirmek *to make to pass*, *v.* gečmek), *bεσλέτdινιŏga* (besletmek *to cause to nourish*, *v.* beslemek). Forms in *-ινα* are *σάρdινα* (*σαρdῶ*, *-dᾷ*, sarmaq *to tie up*), *döγι̯ŭ̆ŏdινα* (pres. *döγι̯üŏdῶ*, döyüšmek *to fight*).

§ 211. Mistí. Barytones have impf. in *-ιŏκα*, *e.g.* *ψάλνιŏκα*, and contracta in *-ανα* or *-ινα*. Thus *ἀ)γάπινα*, *ἀγαπῶ* being conjugated as an *-έω* verb, *πάτανα*, *ρώτανα*, *ράνανα* (*ρανῶ I see*, elsewhere *τρανῶ*). The use of *-ανα* for an *-έω* verb like *πατῶ* is remarkable.

§ 212. Semenderé. The records are scanty, but *πλύνιŏκα*, *ἀγάπανα* and *χι̯ώρινα* (*χι̯ωρῶ* = *θεωρῶ*) suggest nothing unusual.

§ 213. Araván. The barytones have the ending *-ιŏκα*,

e.g. *ζάϊ̆κα* (*ζάζω I do*), *λέϊ̆κα*, *πίνῐκα*, *ράφ̆ῐκα* (*ράφτω*). The contracta have *-ανα* or *-ινα*, *e.g.* *πέτανα*, but I do not know how the *-αω* and *-έω* verbs share these endings.

§ 214. Ghúrzono. The barytone ending is as at Aravάn, *e.g.* *gρέβῐκα* (*gρέβω I desire*), *παίνῐκα*, *ψήνῐκα*. The contracta all have *-ινα*, *-άω* and *-έω* verbs alike. Thus: (1) *-άω* verbs, *ἀγάπινα*, *τραγώρινα* (*τραγωρῶ*, *-ρᾷ*, = *τραγουδῶ*), *ρώ̆ινα* (*ρωτῶ*); (2) *-έω* verbs, *πάϊ̆ινα* (*πατῶ*), *χιώρινα* (*χιωρῶ* = *θεωρῶ*), *φουκάλινα*.

§ 215. Ferték.—The barytones are as usual in *-ῐ́κα*, but the contracta almost always in *-ινῐ́κα*, like the Ulaghátsh *-ινῐ́gα*. Forms in *-ινα* also occur. Both serve for *-άω* and *-έω* verbs alike. Thus for barytones:—*παίνῐ́κα*, *καλαίνῐ́κα* (*καλαίνω* = *καλῶ*), *τέκνῐ́κα* (*τέκνω* = *θέτω*). Contracta are:—*λάλινῐ́κα*, d*ράνινῐ́κα* (d*ρανῶ* = *τρανῶ*), *πορπάδινῐ́κα* or *πορπάδινα* (*πορπαδῶ*, *-δᾷς* = *περιπατῶ*), *ρώτινῐ́κα*, and from Turkish *čaləština* (*čaləšmaq to work*) and *παρλάδινῐ́κα* or *παρλάδινα* (*παρλαδῶ*, *-δᾷ*, parlamaq *to shine*).

Examples of the passage of the *-ῐ́κα* 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 *ι* 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 ι are however preserved:

ράφτω, ἔραψα, Ar.
κάγομαι (*κάθομαι*), *ἔκαča*, Ul.
κόφτω, ἔκοψα, passim.
γανώνω (*διψῶ*), *γάνωσα*, Ar.

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

	Present.	Aorist.
ajəmaq *to pity*	*ἀǰəndω̂*, Ul.	*ἀǰίτσα*, Fer.
aramaq *to seek*	*ἀραdω̂*, Ul.	*ἀράτσα*, Ul., etc.
aqmaq *to flow*	*ἀχdέζω*, Del.	*ἄχσα*, Del.
anlamaq *to understand*	*ἀψλαdέζω*, Del.	*ἀψλάσα*, Del. Mis. *ἀṿgλάdισα*, Gh. and other similar forms.

For other examples see glossary under inanmaq, učmaq, uzanmaq, osanmaq, oghdurmaq, ulašmaq, ölmek, evlenmek, oyanmaq, oïmaq, batmaq, bašlamaq, baghəRmaq, bayəlmaq, beslemek, boghmaq, etc., etc.

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

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

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

Malakopí; *ἤρτα* (*ἦλθον*):

Sg. *ἤρτα, ἤρτις, ἤρτι.* Pl. *ἤρταμ, ἤρτιτι, ἤρτανι.*

Ulaghátsh; *ἔμαα* (*ἔμαθα*), the pres. being *μαγίνω*:

Sg. *ἔμαα, ἔμαες, ἔμαε.* Pl. *ἔμααμ, ἔμαετ, ἔμααν.*

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

Sg. *πήγα, πήγες, πήγε.* Pl. *πήγαμ, πήγιτ, πήγαν.*

Araván; *ἔραψα* from *ράφτω*:

Sg. *ἔραψ-α, -ες, -ε.* Pl. *ἔραψ-αμ, -ετ, -αν.*

For the augment only the accented syllabic form ἔ- 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 *ἔπga I made* (= *ποίκα*) with pres. *ὄκέβω* has as subjunctive:

Sg. *πκῶ, πκῇς, πκῇ.* Pl. *πκοῦμ, πκῆτ, πκοῦν.*

So too from λέγω at Delmesó:

Sg. *πῶ, πῇς, πῇ.* Pl. *ποῦμ, πῆτε, ποῦν.*

§ 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. *ρωčήσω* is conjugated:

Sg. *ρωčήσω, ρωčήῃς, ρωčήῇ.*
Pl. *ρωčήσουμ, ρωčήσετε, ρωčήσουν.*

At Ulaghátsh from *πι̯άνω*, aor. *ἔπι̯ασα*, the subj. is:

Sg. *πι̯άσω, πι̯άῃς, πι̯άῇ.*
Pl. *πι̯άσουμ, πι̯άητ, πι̯άσουν.*

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

Sg. *κουνώσου, κουνώς, κουνῶ.*
Pl. *κουνώσουμι* or *κουνώσουμιστι* (*v.* § 191), *κουνώσητι, κουνώζνι.*

§ 221. The aorists from *πηγαίνω* and *εἶδα* require some notice:

πηγαίνω, with aor. ind. *πή(γ)α*, has subj. forms of various types. The usual are:

Sg. *πά(γ)ω* or *πῶ, πᾷς, πά(γ)ῃ* or *πάῖχ.*
Pl. *πάγωμ(ε* or *πᾶμ(ε, πᾶτ(ε, πᾶν(ε.*

For 3rd sg. *v.* § 67.

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

Sg. *πέγω, πές, πέ* or *πέῖχ.* Pl. *πέμ, πέτε, πέν.*

There are also at Delmesó forms for the 1st and 3rd persons meaning *let me go*, etc., made up of *ἄς* and a subj. without *π*, formed on the analogy of the impv. *ἄμε, ἀμέτ(ε*, which naturally serve for the 2nd persons. These are:

Sg. *ἀ̆σά̆ω, —, ἀ̆σάῖχ, ἀ̆σάῖ* or *'σέ.*
Pl. *ἀ̆σᾶμ, —, ἀ̆σᾶν.*

Also at Fer. and Ul., *ἀ̆σᾶμ let me go*, at Del. *παρ̆σά̆ω*, etc., from

παιρπαίνω, and for Fer. Alekt. (p. 501) gives *ἂς ἄγω, ἂς ἄγῃ, ἂς ἄμε, ἂς ἄνε.*

Εἴδα (*εἶδον*) has some curious forms. *Εἴda*, Mis., *εἶρα*, Ar. Gh., and *εἴζα*, Sem., depend on the local treatment of *δ* (*v.* §§ 88, 89, 90, 92). *Εἴdi̯α*, subj. *ἰγι̯ῶ*, Ax. and *εἴγι̯α*, Ul. like the subj. *'δι̯ῶ*, Phl., presuppose a form *εἴδι̯α*. The ease with which intervocalic *γι̯* is dropped appears from the subj. at Ul. *νε ὦ το*; *i.e. να ἰγι̯ῶ το*; meaning *Shall I do it? θωρῶ ἔργον* having the meaning *I work*; *v.* in gloss. *θεωρῶ*. The order, the pronominal object following the subjunctive, is that used in Pontic, and is the only example I find of it in Cappadocia except the phrases in the text, *ἂς το δείξω σε* (p. 308, l. 20), Del., and *να gömdõsουν* do (p. 350, l. 21), Ul. The different persons are:

Sg. *νε ὦ το, νε γῇς το, νε γῇ 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, ἰδῇς, ἰδῇ*, etc. but the 1st pl. with *ἂς, let us see*, is not *ἂς* (→ *ἃς*) *ἰδοῦμ* but *ἀδ̆ουροῦμ*, in which *ρ* is for *δ*, as at Ar. and Fer., and *ἃς ἰροῦμ* has become by assimilation *ἀδ̆ουροῦμ*. In the phrase *να μέ τί ἔkh let us see what he has* from Sflata (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, εὑρίσκω, παίρνω, ποιῶ.*

§ 222. Aorists of three (or more) syllables, such as *ἔδωκα, ἔπι̯ασα, σκότωσα*, when followed by a pronominal object adjust the accent, and that in two ways. Either a second accent appears as in *ἔπι̯ασέν* 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 *πι̯άσεν* da, *ἐ)δέκεν* do *he gave it*, Del., *φκιορώσεν* da (*εὐκαιρώνω*), Ax. The type *ἔπι̯ασέν* do with the second accent is responsible for the Delmesó *εἰδέν čην he saw her*, in the text on p. 304, l. 21.

The two types have exerted some analogical influence. Thus *ἐ)δέκεν* do at Delmesó has produced *δέκα, δέκες*, etc. even without the obj., and these are used alongside of *ἔδεκα*. So also *κόψα* from *κόφτω* at Phl. by the side of the usual *ἔκοψα*. This process is helped by aorists like *πήγα, ἤρτα, ποίκα*, etc. In the opposite direction the type *ἔδωκέν* do has at Ul. produced *ἔπηρα, ἔπερα,*

with *ἔπηρά το*, etc. by the side of *ἐπήρα*. So too at Ulaghátsh the *ἔδωκα* type has changed *ἐστάχα* (*ἐστάθην*) into *ἔσταχα*. *v.* § 240.

My examples are not sufficient to make it possible to distinguish these two types locally. Generally both are found in the same village; at Ferték and Araván only the first are recorded, at Delmesó, Potámia and Malakopí only the second. This is however very likely no more than chance, although it falls in very well with the grouping of the villages suggested in § 397.

6. *The Imperative Active.*

§ 223. The imperative act. shews no semantic distinction between the pres. and the aor. Formally the imperatives of the barytone verbs are aorist, and of the contracta present.

(1) The impv. of the barytone verbs drops generally the final *-ε* both in the sg. and the pl., *e.g.*:

βαήνω (*ἀφήνω*), aor. *βάφκα*, impv. *βάης το*, Ar.
ἠβρίσκω (*εὑρίσκω*), aor. *ἤβρα*, impv. pl. *ἐβρέτ τα*, Fer.
πόίνω (*πίνω*), aor. *ἔπόα*, impv. *v. πόέ*, Ax.
[M. Gr. *σύρω*], impv. *v. ὄύρε*, pl. *ὄύρετ*, Fer.
díνω (*δίνω*), aor. *ἔδεκα*, impv. *dés*, pl. *déσετ*, Ul.
díνω (*δίνω*), aor. *ἔδωκα*, impv. *dós*, pl. *dόσετ*, Gh.
díνω (*δίνω*), aor. *ἔδεκα*, impv. *dém*, pl. *demét*, both meaning only *give me*, Fer. The pl. *demét* is a new analogical formation from the sg. *dém*[1], which is itself for *δέ(ς μου*, and the accent, like that of *ἐβρέτ*, is on the pattern of *ἄμε*, pl. *ἀμέτ(ε, go.* For more forms *v.* glossary, *s.v. δίνω.*

For the *-όνω* verbs *v.* (3) below.

§ 224. (2) The contracta have the impv. sg. in *-a*, for both *-άω* and *-έω* verbs. The *-έω* ending *-ει*, of course dropped, is recorded only for *λαλῶ*, impv. *λάλ*. Examples are:

κολῶ, impv. *κόλα*, Ul. Ax. Ar.
λαχτῶ, impv. *λάχτα*, Ax.
πορπατῶ, impv. *πορπάτα*, Sil.
φιλῶ, impv. *φίλα*, Del.

No plurals are recorded: they would no doubt have *-ât*, *-εῖτ* as their ending.

[1] Like *δόμ*, pl. *δόμτε*, 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.*:

ἁρμώνω, impv. sg. *ἄρμο*, pl. *ἁρμότ*, Ul.
κονώνω, impv. sg. *κόνο*, Gh., pl. *κονότ τα*, Ax.
σκοτώνω, impv. *σκότο*, Pot. Síl.

§ 226. Quite irregular are *ἄμε*, *ἀμέτ(ε* and *ἔλα*, *ἐλάτε*, used as impvs. of *πηγαίνω* and *ἔρχομαι*. At Potámia the accent of *ἔλα* has changed *ἐλάτε* to *ἔλατε*.

7. *The Present Passive and Deponent.*

§ 227. Examples of the barytone verbs are *ἔρουμαι* (*ἔρχομαι*), Ax., *κάγο(υ)μαι* (*κάθομαι*), Ul., and with the local vowel-weakening (*v.* § 64) *στέκουμι*, Mis. They run:

Sg. *ἔρουμαι, ἔρεσαι, ἔρεται.*
Pl. *ἐρούμεστε, ἔρεστε, ἔρουνδαι.*

Sg. *κάγο(υ)μαι, κάϊγεσαι, κάϊγεται.*
Pl. *κάγο(υ)μεστε, καϊγεστε, 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 *-ονδαι* are also heard certainly at Delmesó and Ulaghátsh.

§ 228. Of the contracta the *-άω* conjugation is shewn by *καταροῦμαι I curse*, Pot. and, with the vowel-weakening, by *φοβοῦμι* at Malakopí. They run:

Sg. *καταρ-οῦμαι, -ᾶσαι, -ᾶται.*
Pl. *καταρ-ούμεστε, -ᾶστε, -οῦνδαι.*

Sg. *φοβ-οῦμι, -ᾶσι, -ᾶτι.*
Pl. *φοβ-ούμιστι, -ᾶστι, -οῦνδι.*

At Ulaghátsh *φοβοῦμι* is conjugated thus:

Sg. *φόομαι, φοᾶσαι, φοᾶται.*
Pl. *φοόμιστε, φοᾶττε, φοόνδαι.*

The curious ending *-âττε* instead of *-âστε* in *φοâττε* is probably due to the active ending *-âτ*. The endings of the active plural being *-οῦμ, -âτ, -οῦν*, 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 *φιλεμοῦμαι* at Sílata. Thus:

Sg. *φιλ-εμῶμαι, -εμέσαι, -εμέται.*
Pl. *φιλ-εμέμαστε, -εμέατε, -εμένδαι.*

In this the *-é* of the 2nd and 3rd sg. is carried into the plural, which in Modern Greek ends in *-εμούμαστε, -εμούσαστε, -εμοῦνδαι.*

§ 230. The further spread of this *é* has led to a conjugation of which examples are *δικέμι* from *δικίζω I marry*, Mal., and *κέμι* (*κεῖμαι*) from Semenderé. They run:

Sg. *δικ-έμι, -έσι, -έτι.*
Pl. *δικ-έμιστι, -έστι, -ένδι.*

Sg. *κέμι, κέσι, κέτι.*
Pl. *κέμιστι, κέστι, κένδι.*

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

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

Sg. *ὄηκ-οῦμαι, -οῦσαι, -οῦται.*
Pl. *ὄηκ-ούμεστε, -οῦστε, -οῦνδαι.*

At Ul. *ὄηκ-όμαι* and probably *ὄηκόσαι, ὄηκόται, κ.τ.λ.*

This same *-οῦμαι* form appears also at Phárasa, *v.* § 353. My notes are not sufficient to give local limits for most of these conjugations, but *φοβόμαι* and *ὄηκόμαι* and the use of *-ομαι* beside the usual *-ουμαι* at Ulaghátsh, suggest that *-ομαι* and *-όμαι, -ουμαι* and *-οῦμαι*, run locally together, the distinction between barytone and contracta becoming simply a question of the position of the accent.

8. *The Imperfect Passive and Deponent.*

§ 232. At Del. Ar. and Gh. the form does not differ greatly from Modern Greek. An example is from *κάρουμαι* (the Modern Greek *κάθομαι*) at Ar.:

Sg. *καρ-όμουν, -όσουν, -ότουν.*
Pl. *καρ-όμεστε, -όστε, -όσαν.*

So too *ἐρχόμουν* at Del. and Gh. A 3rd pl. in *-νdουν* (*e.g. ἐρχόνdουν*) is recorded at Gh. The Sinasós type is the same, at least for the sg., the pl. being doubtful[1]. 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 (*ἔρχομαι*).	Sg. *ἐρχού-τομαι, -τοσαι, -τονε.* Pl. *ἐρχού-τομεστε, -τοστε, -σαν.*
Anakú (*ἔρχομαι*).	Sg. *ἐρχούταμαι*, the rest unrecorded.
Sílata (*ἔρχομαι*).	Sg. *ἐρ(χ)ού-ταμαι, -τασαι, -ταν.* Pl. *ἐρ(χ)ού-ταμεστε, -τασταε, -τανdαι.*
Phloïtá (*κεῖμαι*).	Sg. *κειό-τομαι, -τοσαι, -τοι(ε.* Pl. *κειό-τομεστε, -τοστε, -ταν(ε.*
Malakopí (*δικέμι*).	Sg. *δικιό-ταμι, -τασι, -τανι.* Pl. *δικιό-ταμιστι, -τασταε, -σανι* or *-σανdι.*
Mistí (*ἔρχομαι*).	Sg. *ἐρό-dομι, -dοσι, -dονι.* Pl. *ἐρό-dομιστι, -dοστι, -dαν.*
Axó (*ἔρχομαι*).	Sg. *ἐρού-dονμαι, -dονσαι, -dονε* or *dαν(ε.* Pl. *ἐρού-dονμεστε, -dονστε, -dανε.*
Ulaghátsh (*σηκώνω*, local pres. pass. *σηκόμαι*).	Sg. *σηκό-τομαι, -τοσαι, -τον.* Pl. *σηκό-ταμεστε, -ταrde, -τανdαι.*
Semenderé (*κεῖμαι*, local pres. *κέμι*).	Sg. *κέτουνμι, κέτουνσι, κέτουν.* Pl. *κέτουνμιστικ, κέτουνστινιζ, κέταν.*

[1] I recorded locally *ἐρχού-μουν, -σουν, -τουν.* Arkh. (p. 154) gives *ἐκείμουν, ἔκεισο, ἔκειτο, ἐκείμεθα, ἔκεισθε, ἔκειντο.* Pakhtíkos has (p. 13) the 3 pl. *σειόσαν* from *σείω.*

Ferték (*φοβοῦμαι*). Sg. *φοβό-τομαι, -τοσαι, -τονε* or *-τανε.*

Pl. *φοβό-τομεστε, -τοστε, -τανε.*

§ 234. The clue to all these forms is to be found in the paradigms from Axó and Semenderé. The endings *-μαι, -σαι, -μεστε, -στε* are felt to express the 1st and 2nd pers. sg. and pl., and the Turkish verb builds up those persons by additions to the 3rd person; *e.g. he came* is geldi, and the whole tense runs:

Sg. geldi-m, geldi-n, geldi. Pl. geldi-k, geldi-niz, geldi-ler.

On this model the Greek has taken the 3rd sg. *ἐροῦσον, e.g.*, and added to it *-μαι, -σαι, -μεστε, -στε*, and thus formed an agglutinative conjugation. The 3rd pl. has been left alone, as being formed in Turkish by adding to the 3rd sg. not a characteristic personal ending but merely the -ler, -lar of general plurality. The final *ν* of the 3rd sg. has, except at Axó and Semenderé, been assimilated, and the forms like *ἐρχούταμαι* or *ἐρχούτομαι*, according as the 3rd person is in *-ταν* or *-τον*, result.

The 2nd pl. at Ulaghátsh *ὄηκότατde* is like the pres. *φοᾶττε* in § 228 above. The accent at this village sometimes differs from the usual type; *e.g.* sg. *ἔροτομαι*, etc., with pl. *ἔροταμιστι, ἔροτατde, ἔροταν.*

Hatzidákis has given the same explanation of these agglutinative forms, without, however, making the comparison with Turkish[1].

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

Sg.	*ἤdαμαι*	*ἔρχουdαμαι*	*κοιμούdαμαι.*
	ἤdασαι	*ἔρχουdασαι*	*κοιμούdασαι.*
	ἤdανε	*ἔρχουdανε*	*κοιμούdανε.*
Pl.	*ἤdαμαστε*	*ἔρχουdαμαστε*	*κοιμούdαμαστε.*
	ἤdασαστε	*ἔρχουdαστε*	*κοιμούdασαστε.*
	ἤdανανε	*ἔρχουdανανε*	*κοιμούdανανε.*

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

[1] Ἀθηνᾶ, XII, p. 477.

'*κοιμούνταμαι* (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 *-ινιζ* 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 *ἔρχομαι* (at Sem. *ἀέρουμι*) we have either *ἀέρουτουνμι* or *ἀέρινιὅκα*, *-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, Ghúrzono and Ferték with act. endings in the 1st sg. and 1st and 3rd pl., thus: sg. *-α*, *-ης*, *-ην*, pl. *-αμ*, *-ητ*, *-αν*. Examples are *φοβήχα* (*ἐφοβήθην*), Mistí, and *κοιμήτα* (*ἐκοιμήθην*), Ferték:

Sg. *φοβ-ήχα*, *-ῆης*, *-ήχην*.
Pl. *φοβ-ήχαμ*, *-ῆητ*, *-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 (← ε) in the pl. which marks all the act. endings of Phloïtá, Sílata and this village. Thus from γεννῶ 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, -στης, -στην.
Pl. ὑρί-σταμ, -στετε, -σταν.

For the κ in 2nd and 3rd sg. *v.* § 85.

Phloïtá probably agrees with Sílata or, without the vowel-weakening, with Malakopí.

At Axó and Ulaghátsh the 2nd and 3rd sg. have joined the rest, and the whole tense has act. endings[1]. 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 βρεΐστα from βρεχοῦμαι *I call*, Axó, and χάγ̱α (ἐχάθην) from Ulaghátsh:

Sg. βρεΐ-τα, -τες, -τε(ν. Pl. βρεΐ-ταμ, -τετ, -ταν.
Sg. χάγ̱α, χάγ̱ες, χάγ̱ε(ν. Pl. χάγ̱αμ, χάγ̱ετ, χάγ̱αν.

§ 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 ἔσταγ̱α, 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. κρυβίστη by the side of κρυβίστε, *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* (*ἐμβαίνω*) Sfl. has aor. *σέμα*, subj. sg. *μῶ*, *μῇς*, *μῇ*, pl. *μοῦμε*, *μῆτε*, *μοῦνε*, and the same verb at Ulaghátsh, *μίνω* with aor. *ἔμα*, has subj. sg. *μοῦ*, *μῇς*, *μῇ*, pl. *μοῦμ*, *μῆτ*, *μοῦν*, in which *μοῦ* for *μῶ* is probably due to *μοῦμ* and *μοῦν*. So too at Del.; *ὑρίστα* the aor. pass. of *γυρίζω*, and *ἐ)λύθα* of *λύνω*, have subjunctives:

Sg. *ὑρι-στῶ*, *-στῇς*, *-στῇ*.
Pl. *ὑρι-στοῦμ*, *-στῆτε*, *-στοῦν*.
Sg. *λυ-θῶ*, *-θῇς*, *-θῇ*.
Pl. *λυ-θοῦμ*, *-θῆτε*, *-θοῦν*.

For the *κ* in *ὑρίσκῇς*, etc. *v.* § 85. The keeping of the back sound of *γ* in paradigms accounts for such forms as *βγῶ*, *βghó*, *βghé*, etc. from Ulaghátsh; *v.* § 81.

10. *The Imperative, Passive and Deponent.*

§ 243. The examples are all aorist, the endings being (*-ου* for the sg. and *-άτ(ε* for the pl.; substituted for the *-α*, *-ης*, *-ην* of the indic. Examples are:

κοιμοῦμαι, aor. *κοιμήτα*, impv. *κοιμήτ*, pl. *κοιμητάτ(ε*, Fer.
κοιμοῦμαι, aor. *κοιμήθα*, impv. *κοιμήθ*, pl. *κοιμηθάτε*, Pot.
ὄηκοῦμαι, aor. *ὄκώχα*, impv. pl. *ὄηκωχάτ*, Ax.

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

ὑρίζουμαι, aor. *ὑρίστα*, impv. sg. *ὑρίστου*, pl. *ὑριστάτε*, 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. danəšmaq *to consult* is conjugated as a deponent with aor. d*anístα*, but the impv. d*anísa*, Phl., is on the model of the act. *-άω* verbs.

The impv. of *στέκουμαι*, aor. *ἐστάθα, vel sim.*, is generally (Pot. Ax. Fer. Sfl.) *στά*, pl. *στατέτ*. The Modern Greek *στάσου* appears at Mistí as *στάς*. Other forms are *στάσ(ε*, pl. *στασέτ*, Cl., *στάτι*, pl. *στατέτι* or *στατέστι*, Mal., and *ἀστά*, pl. *ἀστάτε*, Del.

11. *The Pluperfect and Past Conditional, Active and Passive.*

§ 244. Exactly as at Sílli 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 Sílli grammar. Examples follow from *ἔρχομαι*, *παίνω* (*πηγαίνω*) and *λύνω* (*λύω*):

Delmesó:	Sg.	*πήγα τον, πήγες τον, πήγε τον.*
	Pl.	*πήγαμ τον, πήγατε τον, πήγαν τον.*
Ferték:	Sg.	*πήγα ἤτον, πήγες τον, πήγε ἤτον.*
	Pl.	*πήγαμ τονε, πήγετ τονε, πήγαν τονε*[1].
Ghúrzono:	Sg.	*πήγα χτουν, πήγες τουν, πήγε χτουν*[2].
		πήγαμ τουν, πήγετ τουν, πήγαν τουν[1].
Araván (N.K.):		*λύρα ἤτουν*, etc. (*λύρα* = *ἐλύθην*).
Malakopí:		*ἤρτα ἤτανι*, etc., or *ἤρτα τανι*, etc.
Axó:		*ἤρτα ἔdον*, etc.
Mistí:		*ἤρτα ἤdον*, etc.
Anakú:		*ἤρτα ἤτανε*, etc.
Ulaghátsh:		*ἤρτα τον*, or *ἤρτα ἤτον*, etc.

§ 245. As the place of the Modern Greek pluperfect of the type *εἶχα ἔλθει* is supplied by this *ἤρτα* (*ἤλθα*) *ἤτον* form, so instead of the Modern Greek past conditional of the type *θὰ εἶχα ἔλθει I should have come* the corresponding form *να ἤρτα ἤτον* is used. For the use of *να* instead of *θά* to form the future see *να* in the glossary. Examples of both plup. and conditional forms from the texts are: *Πάγωσαν ἤτονε*, Síl. (text on p. 446, l. 26), *they had grown cold.* *Κουνdά μ να ἤτοσαι, το ἀρνί νά το πιάσουμ τον, και νά το φᾶμ τον*, Ul. (text on p. 366, l. 21), *had you been by me, we should have caught the lamb, we would have eaten it.* *γωρωνιάσιν τανι*, Mal. (text on p. 408, l. 30), *he had grown old.* There are several examples in the texts Ül. 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 dονε*, etc.

[2] For the *χ* in *πήγαχ τουν* etc. *v.* § 63.

13. *The Substantive Verb.*

§ 247. This is generally enclitic after a noun or the negative, like *dir* in Turkish. *Cf.* Sílli forms in § 59. For the absolute forms the Delmesó conj. is typical. It runs in the present:

Sg. *εἶμαι, εἶσαι, ἔν(ε.* Pl. *εἴμεστε, εἶστε, εἶνδαι*[1].

The impf. follows the deponent verb. Thus at Ferték *ἤτομαι, ἤτοσαι*, etc., and at Axó *ἔdονμαι, ἔdονσαι*, etc.

At Phloïtá 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, τυφλάνdαι.*

With *ἀστενάρ* (*ἀσθενής*) at Araván, where in the pl. the adj. sometimes keeps its sg. form[2]. Thus:

Sg. *ἀστενάρ-μαι, -σαι, -νε.*
Pl. *ἀστενάρι̯αμεστε* or *ἀστενάρμεστε, ἀστενάρι̯αστε* or *ἀστενάρστε, ἀστενάρι̯ανdαι.*

(2) Imperfect:

With *ἀστενάρ*, from Ghúrzono:

Sg. *ἀστενάρ-μουν, -σουν, -τουν.*
Pl. *ἀστενάρι̯α-μεστε, -στε, -σαν.*

Or at Ferték:

Sg. *ἀστενάρ-τομαι, -τοσαι, -τον(ε*, etc.

With *καλό*, from Semenderé (N. K.):

Sg. *καλότουνμι, καλότουνσι, καλότουν.*
Pl. *καλάμιστικ, καλάστινιζ, καλάταν.*

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

[1] For Ferték, Krinópulos (p. 88) gives an agglutinative conj.: sg. *ἔνμαι, ἔνσι, ἔν*; pl. *ἔνμεστε, ἔνστε, ἔν.* I doubt this 3rd pl.; *ἔνdαι* is more likely.

[2] So too for Ferték Alektoridhis (Δελτ. I, p. 489) gives *τυφλό-εμεσθε, τυφλό-σθε, τυφλό-νται*, but Krinópulos (p. 89) *τυφλὰ εἴμαστε, τυφλὰ 'στε, τυφλὰ 'νται.*

D. THE DIALECT OF PHÁRASA[1].

PART I. PHONETICS.

(*a*) Vowels.

Unaccented Vowels.

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

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

At Phárasa these changes do not occur, except that it is difficult to explain *ἄβου* for *ἄλλο* otherwise. The adverbs in *-ου* instead of *-ω*, *ὄξου*, *κάτου*, *πάνου*, *πέσου*, etc., are, like the Pontic forms explained by Hatzidákis, the result of the analogy of *ποῦ*, *αὐτοῦ*, *ἀλλοῦ*, *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* (*βούτησε*), *γένσε* (*γέννησε*) but subj. *γενήσῃ*, *γαϊρίτ σου* but *γαϊρίδι 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: (*α*) 2nd singulars in *-εις* (*-ῃς*), (*β*) the nom. of nouns in *-ης*, (*γ*) the gen. of feminine nouns in *-i* (*-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.

(*a*) Indicatives in -*εις* (§ 327); *e.g.* *ὑρέφ* for *γυρεύεις*, *φορείν* for *φορείνεις*. Subjunctives in -*ῃς*; *e.g.* *ἄ μας πιτάκ* (*θὰ μᾶς ἐπιτάξῃς*) *thou wilt send us*, *ποίκ* for *ποίκῃς*, subj. to indic. *ποίκα* (§ 264). But forms in -*εις* are also found.

In the same way the subj. of the *s*-aorist: *e.g.* *ἀ γλυτώς* (*θὰ γλυτώσῃς*), *τά κατεβάς* (*νὰ τὰ καταβάσῃς*) Tsh., *ἀ πνώς* (*θὰ ὑπνώσῃς*). These forms may however also be explained by supposing a dissimilatory dropping of the first *s* and then contraction; *v.* § 283.

(*β*) Here come all the substantives of §§ 296—299; *e.g.* *ἀσλάν* for †*ἀσλάνης* (Turk. aslan) *lion*, *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: *ἀφτέν* for †*ἀφτένdης* (*i.e.* *αὐθέντης*), but acc. *ἀφτένdη*, *κλέφ* for †*κλέφτης*, but acc. *κλέφτη*, Tsh. (§ 298). *Πιτάκ* for †*ἐ*)*πιτάξῃς* 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.*: *ǰουφά σου* for *κεφάλι σου* (p. 540, l. 28).

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

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

(*a*) In *s*-aorists:

γ)*έντσε* (*γέννησε*) by the side of *γ*)*ένσε*.
ζελμόντσε (*ἐλησμόνησε*).
gάντσε, aor. of *κανίζω* (*κλάω*) *I break*.
κρέμπσε by the side of *κρέμσε*, aor. to M. Gr. *κρημνίζω*.
ὕρτσεν da (*τὸ γύρισε*).
ψόφτσε (*ἐψόφησε*).

(*β*) Before the possessive *σου*, pl. *σας*:

το σ̆έρ τ σου (*τὸ χέρι σου*).
τηṇ gόρ τ σου (*τὴν κόρην σου*), but *τηṇ gόρην* dou.

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 *βροσόνι* (*βραχιόνι*) *arm*, Afs., *νανοῦμαι I ponder*. but aor. subj. *να νονοστῶ*.

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

ἰσčάïδι (*σκιάδι*) *shadow.*
čουβάïδι (*κοιλάδι*) *stream*, *v.* gloss.
ǰελάïτη(ν, acc. of *ǰελάτ executioner* (Turk. ǰellad).
πεγάïδι, *a well.* M. Gr. *πηγάδι.*
bεïgίρι, *stallion* (Turk. begir).

For a similar phenomenon in Cappadocian, *v.* § 67.

Change of i to ie.

§ 256. Before γ and χ an *i* becomes *ιε*. Examples are:

διέχνω (*δείχνω*) *I shew.*
λιέγο (*ὀλίγος*) and with it *λιεγόνω.*
-λιέχι, the Ph. equivalent of the Turkish ending lik, luq, etc., *e.g.* in *χαπəσλιέχι prison.*
λιέχνος (*λύχνος*) *lamp.*
νιέχτα (*νύχτα*) *night.*
dιέčοι (*τεῖχοι*) *walls.*

Change of η to ε.

§ 257. Unaccented *η* is at least in a great many cases replaced by *ε*. Thus: *βρόνδεμα*, *ἐκλεσία*, *θελικό*, *μάθεμα*, *μεχάνι*, *ψεό* (*ὑψηλός*).

This recalls Pontic, where, although the change is always more frequent, it is still much commoner in unaccented than in accented syllables[1].

[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 *í, é, i, e + a, o, u.* These may be divided:

(1) *í + a, o, u.* These in Modern Greek become *i̯á, i̯ó, i̯ú.* Here the Phárasa dialect differs by keeping the accent in its old position.

The examples of *í + a* are abundant in the pl. of neuters: *τία* (*αὐτία*) *ears, μερία thighs, μαλία hair*, etc. Grégoire however says that this *-ία* of the pl. becomes *ίε*, giving as examples *τὰ τίε, τὰ* dj*αν*dj*ίε*. I record only *-ία*. Other examples are *νιστία, ἐκλεσία*, to which Grégoire adds *σκοτεινία* and *ξαστρία starlight*[1].

Of *í + o* we have *χαρτίο, χωρίο*. For *í + u* I find only *τίου* the gen. of *τί ear* at Tsh.; no doubt this does not stand alone at Tsh., but such genitives at Ph. end in *-οῦ*; *e.g. ἱματοῦ, ποταμοῦ, πουλοῦ*, etc. They are probably not for *-ίου*, but formed on the analogy of the gen. of *-ός* nouns.

This treatment of the accent puts this dialect in a line with the Greek of Southern Italy, Zakonian, the dialects which fringe the Greek mainland, Zakynthos, Mani, Aigina, Megara, Athens and Kyme in Euboia, and, most significantly, with Pontic.

§ 259.

(2) *i + a, o, u.* The common case is *-ια* in the pl. of 2nd decl. neuters. This becomes *-ε* at Phárasa and *-α* in the other villages. Examples are *λαχτόρε*, Ph., *λαχτόρα*, Tsh., pl. of *λαχτόρι, cock, λαχτύλε*, Ph., *λαχτύλα*, Tsh., pl. of *λαχτύλι ring*, and so many others. Further examples are *δεβάζω* (*διαβιβάζω*), *δεβαίνω, δεβοσύνα* (†*διαβολοσύνη*), *δεβοοῦ* and *δεβόλου* (*διαβόλου*), J̌*ερεǰή* (*Κυριακή*), *Χριστενός*. Against these is *ἔπα* (*ἔπι̯α*) 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. ὅϊλος* (*ἥλιος*).

(3) *i + á, ó, ú.* Of these *i + á* becomes *á, e.g. πιλάρ* (Capp. *πιλι̯άρ*), *ἰσčάϊδι* (*σκιάδι*, for *άϊ v.* § 255), *i + ó* becomes *ó, e.g. χωρώτ* for *χωριώτης*, and *i + ú* becomes *ú*, as in *σκοῦνdαι* for *σκιοῦνdαι* (*v.* glossary).

[1] *B.C.H.* xxxiii, p. 151.

§ 260.

(4) *é* + *a*, *o*, *u*. Of these *é* + *a* becomes *á*, *e.g.* *γρά* (*γραία*), pl. *γράδες*, *ἐνά* (*ἐννέα*), *κράς* (*κρέας*), *μαδαιρά* (*μαχαιρέα*), *φωλά* (*φωλέα*). But at Tsh. and Afs. *éa* is common; *e.g.* *ἐνέα* and *γραία* as well as *γρά*, Tsh., and *φουqαρέας* *poor man*, Afs., against *φουqαράς*, Ph. *É* + *o* becomes *ó*, *e.g.* *στό* *bone*, pl. *στέα*, Tsh., and *é* + *u* becomes *ú*, *e.g.* *σπηλοῦ* (*σπηλαίου*).

§ 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 *á* and *ó* respectively. Thus *παλά* (*παλαιά*) and *παλό* (*παλαιόν*). For *e* + *ú* I have no example.

§ 262. These phenomena may be tabulated thus, the unrecorded cases being bracketed:

	Before *a*	*o*	*u*	*á*	*ó*	*ú*
i	*ia*	*io*	*iu*			
i	At Ph. *e* elsewhere *a*	*o*	[*u*]	*á*	*ó*	*u*
é	*á*	*ó*	*ú*			
e	[*ä*]	*o*	[*u*]	*á*	*ó*	[*ú*]

The vowel *ä* is a link with Pontic, which has also *ō* and *ü* for *e* + *o* and *e* + *u* respectively[1].

(*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*, and *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 *mediae*, a sound not easy for an English ear to catch.

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

[2] The same difficulty was felt by Grégoire, *B.C.H.* XXXIII, p. 158.

Velars.

§ 264. Before *e* and *i*, *κ* (*g*) and *χ*, palatal in this position in Modern Greek, suffer a further change to *č* (*j*) and *š* respectively, and *σκ* becomes *σč*[1]. Examples are:

(1) for *κ*: *čερί wax*, *čισόδε* (*κισσός*), *ǰόγα* (*κι̯όλα*) *also.*

(2) for *χ*: *šείλι lip*, *šώνα* (*χελῶνα*), *šέρι.*

(3) for *σκ*: *ισčάϊδι* (*σκιάδι*), *σčίζω*, *σčιᾶ* (*σκελίζει*), *βοσčίζει. ἀσčί.*

Exceptions for *χ* are *χιτάω*, *čάχιν* and *ἰφλάχι*, 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 *č* is later than the dropping of the post-tonic *i* before *s* is shewn by the form *ποίκ*, the 2nd sg. aor. subj. to the indic. *ποίκα*. Ποίκῃς has become *ποίκς* and then *ποίκ* (*v.* § 251); if the stage *ποίκς* had not been reached before *κι* became *či*, we should have not *ποίκ*, but *ποίč*. The tense runs in the sg. *ποίκω, ποίκ, ποίǰῃ.*

§ 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 ə. Thus *ἀγός*, *hare*, has pl. *ἀghə́* not *ἀγοί* (pron. ayí), and *πουρτσούχος*, *badger*, has *πουρτσούχə* (pron. *πουρτσούkhə*) with velar *χ* and not *πουρτσούšοι*. With *κ* the velar sound is apparently not preserved; thus *λύκος* and from Tshukúri *λύκους*, both with the pl. *λύčοι*. 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 *βgάλω*, *βgαίνω*, aor. *ἔβga* subj. *βgῶ* (but at Tsh. *βγῇ*), *ζεβgάρι.*

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 *šč* (*shtch*) giving shtchí (*σκί*), shtchυλί (*σκυλί*), *βοshtchέρ* (*βοσκέρῃ*) and Παραshtchευή (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 γλ, χλ and βλ with their changes into γ*w*, χ*w* and βγ respectively, that shew no variation, and it is therefore only after γ, χ and β that the position of the λ can be regarded as the determining factor, which it certainly is in the curious change of πλ to φκ before the same vowels. For the few cases of intervocalic γ and β the forms of ἄλλος in use, *ἄγου*, *ἄβου*, *ἄου*, suggest that the γ and β are later fillings of the hiatus, as they certainly are in the ending of the *-άω* verbs, which appears generally as *-άγω*, but sometimes as *-άβω* as well as *-άω*[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.* *δεβοοῦ*, *δεβόγου* or *δεβόβου* the gen. to *διάβολος*, *ψεό* or *ψεγό* for *ὑψηλός* and others in § 269. The instances of the interchange of γ and β in words in which there is no question of an hiatus are hardly relevant here[2]. The *γ̯* (not γ) of *ἤγι̯ασα* (*ἤλασα*) the aorist of *ἀμναίνω* (*λάμνω*), which is unique, is probably also a filling of the hiatus left by the disappearance of the λ.

There is at present no objection to the λ sound in this position, and it occurs freely, but only where it is due either to dialectic sound-changes, which may therefore be taken as more recent than the period of dropping, or to the action of analogy in paradigms, or in foreign or non-dialect words. The number of unexplained cases is very small. Examples are:

§ 268. (1) In which λ is dropped.

(*a*) Initially.

ἀγός (*λαγώς*) *hare* with *ἀγόκας big hare* and dimin. *ἀγόκκος*.

ἀλία (*λαλία*), with impf. *ἀλίγκα*, aor. *ἄλτσα*, belonging to Greek λαλῶ. Pres. 3 sg. *ἀλεῖ*.

ἀμναίνω (*λάμνω*) *I plough*, aor. *ἤγι̯ασα*, but subj. *να νάσω* (*v.* § 281).

[1] *v.* § 333.

[2] Examples are *βούβος* or *βούγος* (*βύας*) and *γουβάλι* for *βουβάλι*.

ἀμνί (λαμνί) *knife.*

ἀρό healthy with dimin. adj. *ἀρούσκο*, verb *ἀρώνω I care* and subst. *ἀρωσύνη health.* Connected with Capp. λ̣αρό, *q.v.*

ἀχdῶ, -*dεῖς* (λαχτίζω) *I kick*, aor. *ἄχτσα.* Kar. (Lag. p. 68) gives pres. *χτίζω.*

οὐλίζει it flames up. *V.* glossary and Capp. λοῦλα.

ὠρί (M. Gr. λουρί, anc. λῶρον) *strap.* Grégoire, *B.C.H.* XXXIII, p. 154.

wάἄι 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 (*βgάγωσα*, *δεβόγου*, *θέγω*, *ǰόγα*, *ψεγό*) or the vowels coalesce (*ἀπός*, *ἀφός*, *ἀεριδάχτα*, *ἄώνα*, *ὤνι*).

The recorded examples are:

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

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

ἄς (ἅλας) *salt.*

ἀφός (ὀμφαλός) *navel.*

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

ἀώνι, *ὤνι* (ἀλώνι) *threshing-floor*; *ἀγώνι*, Tsh. The verb for M. Gr. ἀλωνίζω is *ὤνω*, impf. *ὤṇκα.*

βιόνι (βελόνη) *needle* (Grégoire, *B.C.H.* XXXIII, p. 154). Βελόνη, keeping the λ as in a non-dialect word, is used as a substitute for Athens, *v.* glossary.

βgαλαίνω (βγάζω) *I take out*, aor. *ἔβgαά* da (*ἔβγαλα*), subj. *βgάου*, Tsh. At Ph. pres. *βgάλω* with λ kept by the analogy of forms with λί, λε. Grégoire (*B.C.H.* XXXIII, p. 153) gives *βgαλώνω*, and I record aor. *βgάγωσα.*

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

γι̯άγω (γελῶ) *I laugh*, impf. *γι̯άṷκα*, aor. *γι̯άσα.*

γι̯άδι (ἀγελάδι) *cow.*

γι̯άτος (ἐλάτη) *fir-tree* (Lag. p. 48).

γλουκάχανα, a kind of plant, Kar. (Lag. p. 48). From *γλυκό* and *λάχανα.*

διέβος (διάβολος) *devil*, gen. *δεβοοῦ* (odd accent) or (Lag. p. 49) *δεβόγου* or *δεβόβου.* Pl. *δεβόλοι.* There is also a new decl. based on *διέβος* without regard for the λ. Thus acc. *διέβο*, gen. *διέβου*, pl. nom. and acc. *διέβοι.* Kar.

(Lag. p. 49) gives also δεβοσύνη (διαβολοσύνη), δεβοσυνάτς and δεβοσυνούτικος (*q.v.*).

ἔα (ἔλα) *come!* Impv. of ἔρχομαι, with pl. γι̯άdε, γι̯άdεστε, for which latter *v.* § 351.

θέω, θέγω (θέλω) *I will.* Also θέλω by analogy with θέλ, θέλει.

θεό (θολός) *turbid.* Grégoire, *B.C.H.* XXXIII, p. 154.

καό (καλός) *good*, pl. κά, dimin. adv. καούσκα.

κοάγω (*v.* κολῶ) *I drive, spur on.* Aor. κόλτσα. Kar. (Lag. p. 54) gives κολάω, which can hardly stand.

κοǰύθι (κολοκύθι) *flask.*

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

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

τον̣ gώ (τὸν κῶλον) *rump.*

gaǰί (gαλαǰί) *word*, and verb gaǰέβω.

ǰόγα (κι̯όλα) *also.*

μήο (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.*

πουά (πολλά) *many*, but adv. πολύ.

πουά(γ)ω (πουλῶ) *I sell.* Aor. πούλτσα.

προσčέφα, *f. pillow.* *Cf.* προσκέφαλον.

στύος (στύλος) *pillar.* Grégoire, *B.C.H.* XXXIII, p. 154.

σ̌εριδάχτα *wooden finger-stalls for reapers*, Tsh. Afs. The sg. is formed from the pl. σ̌εριδάχτα which is for χεριδάχτυλα, with -τυλα → τυα → τι̯α → τα. For loss of ι̯ *v.* § 259.

σčιᾷ (†σκελᾷ) *he strides.* *V.* in gloss. σčιᾷ.

σ̌ώνα (χελῶνα) *tortoise.* The steps are χελώνα → σ̌εώνα → σ̌ι̯ώνα → σ̌ώνα.

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.

φσόνdυος (σφόνδυλος) *neck.* Gen. φσονdύου, pl. nom. acc. φσόνdοι.

φυάγνω (φυλάσσω) *I guard.*

φύο (φύλλον) *leaf.*

ψεό (ὑψηλός) *high.* Kar. (Lag. p. 68) ψεγό.

§ 270. (c) Medially after κ(g) or φ.

κανίζω I break. M. Gr. *κλάνω.* Grégoire (*B.C.H.* XXXIII, p. 154) suggests *κλονίζω.*

ἐκούτσανε, aor. 3rd pl., *they kicked.* M. Gr. *κλωτσῶ.*

κώθω I walk about (Capp. *κλώθω*). With this go *κῶσμα* (*v. κλώσιμο*) and the compounds *νεγώθω* and *νέγωζμα a walk.*

κωστή (*κλωστή*) *thread.*

τον gόφa, 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 *w.*

γwάνι acorn. Cf. βαλάνι.

γwώσα or *γwάσα* (*γλῶσσα*) *tongue.*

κwäδεφτήρι (*κλαδευτήρι*) *pruning-hook.*

ἔκwαψα (*ἔκλαψε*) *he wept*; pres. *κλαίω. ἐκούαψε* in Ph. Gospel, St Luke, xxii, 62 (Lag. p. 13).

χwώρτσανε, aor. 3rd pl. to *χλωρίζω, they grew yellow.* Grégoire (*B.C.H.* XXXIII, p. 154) gives *χϋωρό yellow.*

§ 272. (3) In which λ is changed to *γ.*

βγοστάρι (*βλαστάρι*) *sprout.* Kar. gives *γοστάρι* (Lag. p. 48).

γουμπίζω· λάμπω, Kar. (Lag. p. 48), with *γουμπισία· διάττων ἀστὴρ ἢ φάλαινα.*

στάβγο (*σταῦλος*) *stable.*

do*βγάτι kingdom.* Turkish *devlet.*

ἄγου, cf. ἄβου, § 273.

§ 273. (4) In which λ is changed to *β.*

ἄβγο (*ἄλογο*) *horse.*

ἄβου, ἄγου, ἄου (*ἄλλος*) *other.*

'A*χιαβοῦδες* a place-name, a pl. from a sg. with the Turkish ending -lu.

βουλίζει (†*λουλίζει*): *v.* gloss. *s.v. οὐλίζει.*

βούνομαι (*λούομαι*) *I wash.*

ζαρδαβουδε, n. pl., *bitter kernelled apricots.* Turkish zerdalə.

ἰβάρι or *γιουβάρι 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 *gaǰí* is a dimin. of *πλάξ*. *V.* glossary.

φκακκούδες cakes. Pl. to *πλακοῦς*.

φκανδάζω (*πλανταζω*) *I am vexed.*

φκάτανος (*πλάτανος*) *plane-tree*, Kar. (Lag. p. 67). I record dimin. *φκαδάνι*.

φκώνω (*ἁπλώνω*) *I stretch out.*

For Kar.'s *ποῦδι 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 λ̣ο has become λο (§ 259), *e.g.* *βασιλός*, *δῖλος* (*ἥλιος*), *παλό* (*παλαιός*), *σπήλος*, or λ̣ά has become λά, *e.g.* *πιλάρ rye* beside Capp. *πιλ̣άρ*, 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 *λαλῶ* a verb used especially for the cries of animals[1]. *Πιλάρ* also may be for *πιράρ*, a Capp. form given by Kar., with a derivation from *πυρός*. *V.* gloss. *s.v. πιλ̣άρ*.

§ 276. (2) Examples of the action of analogy in paradigms, or where there is a grammatical relation, are:

κουβαλῶ I transport and 1st pl. *κουβαλοῦμε* with the λ from *κουβαλεῖς*, *-εῖ* and from the aor. *κουβάλτσα*, subj. *κουβαλήσω*.

πουλόκκο as dimin. of *πουλί bird*, as well as b*ουόκκο* and bw*όκκο*.

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*, *ψήλω*, and finally the numerous words borrowed from Turkish, examples being *ἀλάς*, *baχλάς*, *ταχταλούς*, *χαμαμbλαδίζω*, *ζάλο*, *καλαγούζα*, and many others, for which see in the glossary.

[1] *Cf. σάφορα ἔλησε τὸ λαχτόρι at once the cock crew.* Ph. Gospel, St Luke, xxii, 60 (Lag. p. 13), and glossary, *s.v.* λαλῶ.

There are however a few Turkish words in which λ is dropped or altered; they are *gaǰí* from old Osmanli keleǰi (§ 269), *doβγάτι* (§ 272), *'Αχμαβούδες, ζαρδαβούδε, ἰβάρι* (§ 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 *ghəǒκαλάκι gourd, ἰφλάχι knife, πούλουδο flower*, and Karolídhis has *καλακόνι, καλακονίζω, κιλαλάdζι, λουκρίζω, τζοῦλα* (*v.* gloss. *s.v. καρμάνα*). All could probably be brought under one of the above headings.

Dropping of one Consonant in a Group.

§ 279. In the account given in §§ 251—253 of the results of the dropping of *i* the lightening of the resultant groups of consonants by dropping plays a large part. A further set of examples of this lightening is given by the words with *σφ* becoming *φς* and then *σ* (*v.* § 284).

This is a common feature of the dialect, and further examples are now added in which one, almost always the first, of an inherited consonant-group is dropped. In the case of *-ς μ-* the dropping is regular; elsewhere, as with the cases in § 281, it is generally only optional and the complete form is also used.

§ 280. (1) A final *s* regularly drops before initial *m*. *E.g.*:

ς *κόρη μου of my daughter*, Tsh. (but ς *κόρ of the daughter*, § 251).
ὁ dadά *μου my father*, but ὁ dadάς.
ǰó bovậ *μες τα*; (*δὲν μᾶς τὰ πουλᾶς*;) *Dost thou not sell it (or them) to us?* In text on p. 510, l. 2.
ǰoὔπε *μέ* dά; (*δὲν μοῦ τὸ εἶπες*;) *Didst thou not say it to me?* In text on p. 540, l. 25.
ǰó *ταβρεῖ μις*; (*δεν μᾶς τραβᾶς*;) *Dost thou not (wilt thou not) pull us out?* In text on p. 468, l. 15.

Grégoire[1] gives Djò *παίρεμες μισαφούρ*; which I would translate, *Dost thou not take us in as strangers?* reading *παίρει μες* (= *μᾶς 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:

βgaίνω (*βγαίνω*), impf. *gaίṇκa*.

βξάγω or more often *ξάγω* (*αὐξάνω, q.v.*), aor. *ἤβξησα, ἤφξησα* or *ἤξησα*.

βgάλω, impf. *gαλίṇκa*.

βρουκανίζω I weep, aor. *βρουκάνσα* or *ρουκάνσα*.

δίκa as impf. of *δίτω I give*, as well as *δίṇκa*. *V.* § 335.

ἐφξοῦμαι or *ἐξοῦμαι* (*εὔχομαι*).

ζέζουν they yoke, Tsh. by the side of aor. 3rd sg. *ἔβζιξιν*, Afs.

ζίνω (*ζβύνω*).

τειρίθεται, pres. pass. to Greek *φθειρίζω*.

νάσω, aor. subj. from *ἀμναίνω* (*λάμνω*) is for *μνάσω* as from an aor. indic. †*ἔμνασα*, the indic. in use being *ἤγιασα* (*ἤλασα, v.* § 267). So too the impv. *νάσι* at Afs.

τa 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:

πεήνda fifty, for *πενῆνda*.

κράει da for *κράτει* da, impv. of *κρατῶ*.

π' ἄν da *οἴκ*; *what wilt thou do?* for *πό ἄν* da *ποίκ*; For *ποίκ* *v.* § 251. In text, p. 470, l. 10.

ἔκοψέε da, 2nd pl. aor. of *κόφτω* followed by the obj. For *ἔκοψέτε* da. This is probably regular in this part of the verb.

βρυσέλινες, f. pl., *brook-parsley*, for *βρυσοσέλινες*.

σοτίπο ἀ σταθῶ; *why shall I stand?* For *σοτίπος ἀ σ*. In text on p. 470, l. 31.

σεδεμένο betrothed. For *σεμαδεμένο*, part. pass. of M. Gr. *σημαδεύω* (*q.v.*).

οὐτιέγω I seize, I hold from Turkish *tutmaq.*

ξέσεν da for *ξέσυσεν* da aor. of *ξεχύνω I pour out.*

ἐώ 'δέ come here! for *ἐδώ ἀδέ.*

μού φυαγνίψκε σο χαπəσλιέχι I would not have kept you in the prison. For *μού φυαγνίψκα σε σο χ.* *Φυαγνίψκα* is the imperf. to Gr. *φυλάττω.* From text on p. 540, l. 25.

ταμάν for the Turkish tamaman *completely.*

qαλέ μου my pen for *qαλέμι μου.* *V.* in glossary Turkish qalem.

ἀχbέσα by the side of *qαχbέσα, ἀγαχbέσα harlot,* Turk. qahba, the second velar causing the first to drop.

νούδι cradle, by the side of *νανούδι.*

δομαίνο for *δομαινεμένο.* *V. δομαινέφτη.*

§ 283. The 2nd sg. subj. of *s*-aorists, such as *σκοτώς* for *σκοτώσῃς*, 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, ὑρέφ*, etc. Otherwise *σκοτὼς* 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. *ἔφσαξα.*

φσαώνω or *σαώνω* (*ἀσφαλώνω*), Ph., and aor. *σάλσιν*, Kís.

φσαό (*ἀσφαλός*).

σίννου (*σφίγγω*), Kís., aor. *ἔφσιψξα*, Ph. Kís., impv. *σίψκ τα*, Ph. Kís.

φσόνδυος (*σφόνδυλος*).

φσογγάτος (*σφογγᾶτο*) *omelette.*

Other examples of metathesis are not common. I record:

ζελμονῶ for *λησμονῶ.*

ζέζουν, pres. 3rd pl. Tsh. and *ἔβζιξιν*, aor. 3rd sg. Afs., which point to a pres. *β)ζέζω I yoke,* a metathesised form of *ζεύγω* (*ζέβγω*).

γαϊρίδι as well as *γαϊδίρι* (*γαϊδούρι*) *ass.*

πoράδι foot (*ποδάρι*).

PART II. MORPHOLOGY.

(*a*) The Articles.

§ 285. The forms of the definite article are:

	Sg.			Pl.	
	m.	*f.*	*n.*	*m.* *f.*	*n.*
N.	*ὁ,*	*ἡ,*	*το.*	*οἱ,*	*τα.*
Acc.	*το(ν,*	*τη(ν,*	*το.*	*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, ἀψ, 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 *-ί(ον* and *-ι(ον.* §§ 288, 289.
- (*b*) The neuters in *-α* of the old 3rd decl. § 290.

II. Masculines.
- (*a*) Substantives in *-ος* and with them the neuters in *-ον.* §§ 291—293.
- (*b*) The modern imparisyllabic decl. §§ 294, 295.
- (*c*) Substantives belonging to the old 1st decl. in *-ης.* §§ 296—299.

III. Feminines.
- (*a*) Substantives in *-α* and *-ά.* §§ 300, 301.
- (*b*) Substantives in *-ί* (*-ι* or *-η*). § 302.

I *a. The diminutives in -ί(ον and -ι(ον.*

§ 288. These shew two peculiarities, the pl. in *-ε* at Phárasa and *-a* at the other villages (*v.* § 259), and the genitive in *-οῦ* (*v.* § 258). Examples are for Phárasa, *ἱμάτι shirt*, *κορίδζι girl*, *πουλί bird*, for Tshukúri *λαχτύλι finger* and for Kíska *πράδι foot*. Thus:

Sg.	N. Acc.	*ἱμάτι*	*κορίδζι*	*πουλί*	*λαχτύλι*	*πράδι.*
	Gen.	*ἱματοῦ*	*κοριδζοῦ* or *κορ*(d)*ζοῦ*	*πουλοῦ*	*λαχτυλοῦ*	*πραδοῦ.*
Pl.	N. Acc.	*ἱμάτε*	*κορίδζε*	*πουλία*	*λαχτύλα*	*πράδα.*

Further examples are *γαϊδίρι*, *καρύδι*, *goǰí corn*, *gaǰí rock*, *μεράπι pear*, *λαχτόρι cock*, *ρουβί mountain*, *τί ear*, *ψάρι*, and many others.

Turkish names of things ending in a consonant are declined in this way. Examples are *ἰζίνι* (izin) *permission*, *qαβάχι* (qavaq) *poplar*, *χαπəσλιέχι* (hapəsləq) *prison*, and so all words with the ending ləq, lik, etc.

§ 289. The use of *-ς* as a termination to express indefiniteness appears here occasionally. Thus *το κονέǰι the reaping hook*, but *ἀψ gονέǰις a reaping hook*, both forms being for nom. and acc. For this phenomenon in Cappadocia and its connexion with the indef. acc. of the *-ος* decl. *v.* §§ 113, 115, 293.

I *b. Neuters in -a of the old 3rd declension.*

§ 290. Here come the words which follow *πρᾶγμα*. An example is *δώμα flat house-roof*:

Sg.	N. Acc.	*δώμα.*	Pl.	N. Acc.	*δώματα.*
	Gen.	*δωμάτου.*			

Κρᾶς (*κρέας*) besides *κρᾶτα* has pl. *κρᾶτε* (= *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* (*λαγώς*) *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*	*ἀghə́*	*Ζίφοι*	*δάσκαλοι.*

For *ἀghə́* *v.* § 265. The voc. is in *-ε*, as in the decl. of *βασιλός*, voc. *βασιλέ*, acc. def. *βασιλό(ν*, gen. *βασιλό*. This genitive is remarkable.

Ἀδελφός has a dimin. pl. *ἀδέλφε*, and at Afs. *ἀ)δέρφα*. Χρόνος has nom. and acc. pl. *χρόνες* or rarely *χρόνους*, gen. pl. *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. *λύčοι.*
Acc. def.	*λύκου(ν.*	
Acc. indef.	*λύκους.*	
Gen.	*λύκου* or *λυκοῦ.*	

Irregularities are *υἱός*, voc. *υἱέ*, pl. *υἱόδες*, and *τόπας* (*τόπος*), acc. *τόπα(ν*, pl. *τοπία*. Another acc. in *-α(ν* is *τοῳ gόφα* for *τόν κόλφον*, *q.v.*

§ 293. (2) Neuters in *-ο(ν*. Examples are *ἄβγο* (*ἄλογον*) *horse*, *μήο* (*μῆλον*) *apple*, *χωρίο village*.

Sg. N. Acc.	*ἄβγο(ν*	*μήο(ν*	*χωρίο(ν.*
Gen.	*ἀβγοῦ*	*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 ἀ 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 *ἀτζειωούς* 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*, *φοβᾶς coward* (Modern Greek ending *-έας*, *-ιάς* ancient *-εύς*), *delιqανούς* (Turk. deliqanlə) *young man*:

Sg. N. Acc. indef.	*παπάς*	*φοβᾶς*	*delιqανούς.*
Acc. def. Gen.	*παπά*	*φοβᾶ*	*delιqανού.*
Pl. N. Acc.	*παπάδες*	*φοβᾶδες*	*delιqανούδες.*

For the *ᾶ* in *φοβᾶς* *v.* § 260. It has also a pl. *φοβέοι*. A similar word is *φουqαρᾶς poor man* from Turk. fuqara.

At Kíska and Tshukúri the final *-ς* of the pl. is dropped and the *ε* becomes by the vowel-weakening *ι*. Thus *παπάς* Tsh., *ἀμίς* (Turk. 'ammi) *uncle*, Kís.:

Sg. N. Acc. indef.	*παπάς*	*ἀμίς.*
Acc. def. Gen.	*παπά*	*ἀμί.*
Pl. N. Acc.	*παπάδι*	*ἀμίδι.*

Other examples are *qadής* (Turk. qadə) *judge*, *qομῦούς* (Turk. qomšu), *neighbour*.

§ 295. (2) For words which do not involve the idea of personality, the plural is neuter with the termination *-άδε* (Modern Greek *-άδια*). This type is found in Cappadocia also (*v.* § 157). It is used for Turkish words without personality ending in a vowel. The sg. is always masculine. Examples are: *πρακανάς beetle*, *ὀδάς* (Turk. oda) *room*:

Sg. N. Acc. indef.	*πρακανάς*	*ὀδάς.*
Acc. def. Gen.	*πρακανά*	*ὀδά.*
Pl. N. Acc.	*πρακανάδε*	*ὀδάδε.*

At the other villages, where the *-ια* of the neut. pl., which at Phárasa becomes *-e*, becomes *-a*, the pl. is naturally in *-άδα*. Thus *ὁ παράς* (Turk. para), pl. *τα παράδα*, Afs. Other examples are *ἀραβάς* (Turk. 'araba) *waggon*, *ἰμbζάς* (Turk. imza) *signature*, *čαλούς* (Turk. calə) *bush*, *μεῖβάς* (Turk. meïve) *fruit-tree*, *σadaqάς* (Turk. sadaqa) *alms*, *dογμές* (Turk. döime) *button*, and many others.

II c. *Substantives belonging to the old decl. in -ης.*

§ 296. All the recorded examples are of the paroxytone type. In the nom. the *η*, being before ς, is dropped, and then often the ς itself (*v.* §§ 250, 251). The pl. is like that of the *-ος* nouns, the gen. sg. either the same and in *-οῦ*, or of the *-ης* decl. type and in *-η*. Examples are *νομάτς a person*, *χωρώτ* (*i.e.* *χωριώτης*), *peasant*, Tsh., *ἀράπ negro*. These are declined:

Sg. N. Acc. indef.	*νομάτς*	*χωρώτ*	*ἀράπ.*
Acc. def.	*νομάτη*	*χωρώτη*	*ἀράπη.*
Gen.	*νοματοῦ*	*χωρώτη*	—
Pl. N. Acc.	*νομάτοι*	*χωρώτοι*	*ἀράποι.*

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 *ǰυνογάρ* (*κυνηγάρης*) *eagle*, and *μαλιέρ a hairy monster*. The Afs. forms of *ǰυνογάρ* are added:

	Ph.	Afs.	Ph.
Sg. N. Acc. indef.	*ǰυνογάρ*	*čυνογάρ*	*μαλιέρ.*
Acc. def.	*ǰυνογάρη*	*čυνογάρη*	*μαλιέρη.*
Gen.	*ǰυνογάρη*	*čυνογαροῦ*	*μαλιέρη.*
Pl. N. Acc.	*ǰυνογάρ(οι*	*čυνογάρ(οι*	*μαλιέρ(οι.*

Other examples are *βοσčέρ shepherd*, *ὀ)κνιέρ idle*, *κοφτέρ* (*cf.* *κόφτω*) *executioner*, *στανιέρ* (*ἀσθενής*), and from Turkish *βεζίρ vizier*.

The corresponding Pontic words have as type *ὀκνέας*, pl. *ὀκνεάρ*, and Hatzidákis[1] 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 *g*:

Sg. N.	*ὁ κλέφ*	*ἀφτέν.*
Acc. indef.	*ἀɲ gλέφ*	„
Acc. def.	*τοɲ gλέφτη*	*ἀφτένδη.*
Gen.	*του 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 *ἀσλάν* (aslan) *lion*, *ǰελάτ* (jellad) *executioner*, *μισαφούρ* (müsafir) *stranger, guest*, *τομβέλ* (tembel) *lasy*, *δερβίς* or *δερβίσης* (derviš) *dervish*, *χεκίμ* (hekim) *doctor*, and many others. These are all declined like *e.g.* *χεκίμ*:

Sg. N.	*χεκίμ.*	Pl. N. Acc. *χεκίμοι.*
Acc. indef.		
Acc. def.	*χεκίμη.*	
Gen.		

III *a*. *Feminines in -a (and -ά).*

§ 300. The decl. of these is as in Modern Greek. *e.g.* *vaíka woman*:

Sg. N.	*vaíka.*	Pl. N. Acc. *vaíǰες.*
Acc.	*vaíka(ν.*	
Gen.	*vaíκας.*	

At Tsh. the *-ς* of the pl. is generally dropped, as in the imparisyllabic nouns, and the pl. of *vaíka* is *vaíǰι*. 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 ἁ appear (*v.* § 260). Thus γρἁ pl. γρἁδες, Ph., γρἁδι, Tsh. The final ς disappears, according to § 280, before the μ of the possessive; thus ζ μά μου *of my mother.*

III *b.* *Feminines in -i* (-ι *or* -η).

§ 302. The examples are old first decl. words in -η. Thus κόρη and ἀδελφή, the latter with the imparisyllabic pl.:

Sg.	N.	ἡ κόρη	ἀδελφή.
	Acc.	τηṿ gόρη(ν	ἀδελφή(ν.
	Gen.	σ κόρ, *v.* § 251	ἀδελφῆς.
Pl.	N. Acc.	οἱ, τις κόρες	ἀδελφάδες.

The forms, nom. ἡ κόρ τ σου, *thy daughter*, acc. τηṿ gόρ 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 παλαζοῦ (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 Čερκέζοι and τις μισαφούροι, in form acc. pl., are used in the texts in the place of the genitive[1]. There are however endings in -ι)οῦν and -ι)οῦς, Grégoire giving τοῦ νοματι̯οῦν and 's ναιdjιοῦς (τῶν γυναικῶν), the article in both examples having the same form as in the sg.[2] Both these endings occur in the Phárasa gospels; the examples are (with references to Lagarde):

(1) in -ι)οῦς.

του νοματοῦς τοῦ υἱοῦ *of the Son of men* (p. 8).
σ Γιοδεοῦς τὸ φόβε *from fear of the Jews* (p. 13).
ὁντονοῦς *of whomsoever* (p. 13).
ἀτζεινούς, from ἐκεῖνος, may be acc. or gen. (pp. 8, 13). *V.* § 317 with the gen. τουν ἔjεινῶ.

(2) in -οῦν.

κριματιοῦν, *of sinners*, as from a nom. κριμάτ(ης), like νομάτ (p. 9).
τοῦ προφητιοῦν (p. 10).

[1] p. 516, l. 7, and p. 520, l. 4. [2] *B.C.H.* xxxiii, pp. 155, 156.

σὰ δώδεκα τοῦ Ἰσραηλιοῦν τῆς τάξης to the twelve tribes of Israel, or rather *of the Israelites* (p. 11).
τ' ὠτιοῦν of ears (p. 12).
τοῦ Τζιφουτιοῦν of the Jews (p. 13).
μουχαριοῦν (*? μοσχαριοῦν*) 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 substantivally shews both gender and, as in Cappadocia, case. A noticeable example is *περιὄάνε* in the text on p. 540, l. 35, which is for †*περιὄάνια* (for *ια* to *ε v.* § 259) the nom. fem. sg. from Turkish perišan *troubled* as from a masc. †*περιὄάνιος*.

§ 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*; *εἶνδαι 'στ ἐμένα μέγα they are bigger than I*. Corresponding to Modern Greek *περισσότερο more*, *ζ'ἄβ* (= *καὶ ἄλλο*) is used, like the Capp. *κιἀλλο*. Thus Arkhélaos (p. 137) gives for Phárasa *ἀτ' ἔνι ζάβ καὸ ἀστ ἐτζεῖνο*, which is better written *ἀτ' ἔνε ζ' ἄβ καό ἄστ ἐζείνο this is better than that*. See also § 21 for the comparative at Sílli.

§ 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 (Leg. p. 8).

(*d*) Numerals.

§ 307. The numerals in use at Phárasa and at its colonies are almost the same. At Tshukúri they are:

1, *ἕνα*	11, *ἑνδεκα*	30, *τριάνda*
2, *δύου*	12, *δώδεκα*	40, *σεράνda*
3, *τρία*	13, *δεκατρία*	50, *πενήνda*
4, *τέσερα*	14, *δεκατέσερα*	60, *ξήνda*
5, *πένda*	15, *δεκαπένda*	70, *γετμίσα*
6, *ἕξι*	16, *δεκαέξι*	80, *σεξένα*
7, *ὀφτά*	17, *δεκοφτά*	90, *doξάνa*
8, *ὀχτώ*	18, *δεκοχτώ*	100, *κατό*
9, *ἐνέα*	19, *δεκαενέα*	200, *δύου κατό*
10, *δέκα*	20, *εἴκοσι*	300, *τρία κατό*
		etc.

1000, *σίλα*
2000, *δύου σίλα*
etc.

Σίλα (*i.e.* *χίλια*) is used with the nom. *e.g.* *σίλε λίρι a thousand pounds*, Ph.; *πένda σίλα νομάτοι five thousand men*, Tsh.

The words for 70, 80, 90, are the Turkish yetmiš, seksen, doqsan, with apparently the *-a* of *τριάνda* etc., although the Ph. *γετμίσε* 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 *δυακόσιοι*, etc. are not used. Noticeable are *πένda* with the final *a* of *τέσερα* and *ὀφτά* with the initial of *ὀχτώ*.

§ 308. The numerals at Phárasa only differ from these phonetically[1]. Thus the vowel-weakening not being used *δύο* and *ἕξε* appear for *δύου* and *ἕξι*; as *έα* produces *ά* we have *ἐνά* for 9 and not *ἐνέα*; and as *-ια* produces *-ε* and not *-a*, the form for *χίλια* is *σίλε* and not *σίλα*. Πένδε takes the place of *πένda*. Σεξένda, doξάνda for 80 and 90 are interesting, being the Turkish seksen, doqsan, with the *-da* ending of the Greek *ὀγδοήνda*, *ἐννενήνda*. For *γετμίσε seventy* *v.* the remarks on the Tshukúri *γετμίσα*, for *πεήνda* instead of *πενήνda* *v.* § 282, and for the supposed "Cappadocian" numerals, *v.* §§ 172, 173.

[1] Grégoire gives for Ph., *ά*, *δύο*, *τρία*, *τέσσαρα*, *όφτά*, *όχτώ*, *ένιά* (les deux *ν* se prononcent), *δεκαΐφτά*, *δεκαΐνιά*, *είκοσι*, *τρίαντα* (*sic*), *σεράντα*, *πεῆντα*, *ξῆντα*, jetmishe, sekséntα, doksántα, *κατό*, *σίλε*. *B.C.H.* XXXIII, p. 156.

(e) Pronouns.

Personal Pronouns.

§ 309. 1st person:

Sg. N.	ἐ)γώ, ὤ.	Pl. N.	ἐ)μεῖς.
Acc.	ἐ)μένα.	Acc.	ἐ)μᾶς.

§ 310. 2nd person:

Sg. N.	ἐ)σύ.	Pl. N.	ἐ)σεῖς.
Acc.	ἐ)σένα.	Acc.	ἐ)σᾶς.

These are the absolute forms; the conjunct forms are 1st sg. με, pl. μες or μις, 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 ǰὄχω τα *I have it not*; ǰό bουᾷ 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 κά' 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.	*μου*	*σου*	*m.* *του*, d*ου*.
			f. *τς*, d*ζ*.
Pl.	*μας*	*σας*	*τουνε*, d*ουνε*.

The 3rd pl. with the vowel-weakening is *τουνι*, d*ουνι*. Also the rd sg. masc. *του*, d*ου* is sometimes used for the fem.

§ 314. The emphatic forms for the 1st and 2nd persons, as in appadocia, preserve forms from *ἐμός*, *σός* and *ἡμέτερος*.

These are: for a single possessor:

1st pers. sg. *το μόν(α*, pl. *τα μάνα*.
2nd pers. sg. *το σόν(α*, pl. *τα σάνα*.

And for plural possessors:

1st pers. *το μέτρο(ν*, pl. *τα μέτρα*.
2nd pers. *το σέτρο(ν*, pl. *τα σέτρα*.

At Afs. *τα μέτρε* and *τα σέτρε* are used for *τα μέτρα*, etc. With the vowel-weakening *το μέτρο*, *το σέτρο* become *το μέτρου*, *ο σέτρου*.

These forms are all used both adjectivally and predicatively. ike other adjectives they are always neuter in form, and the rticle is repeated with the substantive. Thus: *το σόν ὁ υἱός*, *το όνα την gόρη*, *το μέτρον* d*ο σπίτι*, *τα μέτρα τα σπίτε*. There is o special form for the genitive.

For the 3rd person the genitive forms from *οὗτος* and *ἐκεῖνος* re used. *v.* §§ 316—317.

Demonstrative Pronouns.

§ 315. For *αὐτός this* the usual form is sg. *ἀτέ* (*ἀdέ*), pl. *ἀτμά*, or all genders and cases. For the plural *ἀτέ* and *ἀνdμά* occur in he texts, but very rarely. The other forms recorded are *ἀτμά* and, ore rarely, *ἀτένα* for the nom. fem. sg., *ἀτένα* for acc. sg. of all enders, and *ἀτμάς* for the acc. pl. masc. and fem.[1] For derivation, . § 176.

[1] The *-μά* in *ἀτμά* etc. forms an exception to § 259, 3.

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.	*ἀστ ἀτένα*	*ἀστ 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 *ἀτμά* 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 *ἀδονα* 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.	*ἄϳείνος*	*ἀϳείνη*	*ἄϳείνο*	Pl. *ἄϳείνοι.*
Acc.	*ἄϳείνο(ν*	*ἀϳείνη(ν(α*	*ἄϳείνο*	—

The fem. and neut. pl. nom. and acc. are no doubt *ἄϳείνες*[1], *ἄϳείνα*, and the acc. masc. *ἄϳείνοι* like the nom.

Besides these *ϳείνος* etc. are used, but so generally after *ϳαι* (= *καί*), that it is impossible to know if *ϳαι ϳείνος* is correct, or *ϳ' ἔϳείνος*. All these forms shewing distinction of gender are used only substantivally: no adjective in the dialect distinguishes gender.

The gen. forms recorded are sg. masc. *του ϳείνου*, fem. *ς ἔϳείντς*, pl. *τουν ἔϳεινῶ*. 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. *ἀτι̯ά* and no doubt influenced by them, are the forms *ἀǰείνε* and *ἀǰεινέ* for the nom. and acc. sg. and *ἀǰεινι̯ά* for the nom. and acc. pl. They are of all genders. *Ἀǰείνα* and *ἀǰεινά* are also used like *ἀǰείνε* and *ἀǰεινέ*.

In the same way *ἀτό* has as its counterpart *ἀǰεινό* 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 *č* is quite rare in all these forms; *ǰ* is almost invariably used.

As at Sílli and in Cappadocia adverbs of locality are often used as adjectival demonstratives: *e.g. ἀπιδέ στα φαΐα of those foods*; *ἔβgη ἀǰεί σο πίδι he climbed up that pear-tree.* See also in the glossary *ἀδέ, ἀǰέ, ἀǰεί, ἀbιǰεί, ἀπιδέ, ἀπιδού, ἀδά, ἀdού, ἐκεῖ.*

Reflexive Pronouns.

§ 318. None of the usual forms based on *ἐμαυτός* and *ἑαυτός* are recorded. For the reflexive possessive of the 3rd person, the gen. of *ἐκεῖνος* is used. Thus in text on p. 546, l. 24, *ἤφαρεν του ǰείνου το γαϊρίδι, he brought his own donkey*, where at Sílli *κό του* would be used (§ 26) and in Cappadocia *το γι̯αφτοῦ τ* or *το μαφτοῦ τ* (§ 187). This use recalls the Pontic use of *ἐκεῖνος* as a reflexive; *e.g., ἐξέν̣κεν 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. *τίς.*
Acc. *τίνα* or *τούνα.*
Gen. *τούνους.*

These forms are for masc. and fem. The neuter sg. nom. acc. is *τίπο.* For the pl. masc. and fem. *τίς* is used, at least for the nom., *e.g. ἀdι̯ά τίς εἴνdαι; who are these*[3]? For *ὅστις whoever*, *v.* glossary.

[1] The examples are *ἀτζεινούς δίγκεν τα he was giving it to them* (Lag. p. 8) and *εἴπεντι ἀτζεινους he said to them* (Lag. p. 13). For gen. *v.* § 303.

[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 ἔνι; *what man is it?* τούζ νομάτς θέλ; *what man dost thou want?* τούς ὄέα εἶνδαι; *what things are they?* Τούς is also used in the sense of *how?* *e.g.* τούζ ἄν δα 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 ποῦ.

(*f*) The Verb.

1. *The Verbal Endings.*

§ 321. Most of these are discussed in connexion with the several tenses, but one point requires separate mention. The Phárasa gospel texts use generally, though not always, -μες for the ending of the 1st pl. active. Thus: ἄς τὸ σὸν τὴν ἄκρα τοῦς ἀφάμες τὸ Πάσχα, σὸ ποιὸν τόπα ταῖρέφ ν' ἀϊπάμες 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, εἴδαμες, *ibid.* p. 13. There is even a 2nd pl. in -τες; τζὸ πιανκατές με *You did not take Me*, St Matt. xxvi, 55, and τζὲ χέρι 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 τοῦς ἀνταποίκομες, *let us see what we shall do.* Karolídhis (p. 124) even says that -μες takes the place of -μεν, giving as examples πούγομες=ποιοῦμεν and βγαίνομες. Of this I found no trace at Phárasa, and it would seem to be obsolete. It is to be compared with the ending -μες in Pontic which is a shortening of -μεστιν, and so passive. It is however carried over to the active in one place in Pontos, Trípolis, and the Phárasa examples must be explained in the same way[1].

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*), *βgαλαίνου* (*βγάζω*), Tsh., and others. These new presents sometimes have a strange appearance. Thus *ἐ(φ)ξοῦμαι* for *εὔχομαι*, *ξυμνώνω* for *ἐκγυμνόω*, the *ξ* in both cases having come from the aorist; *ηὔξησα* (*ἤφξησα*) 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* (*πουλῶ*), *čενdά(γ)ω* (*κεντῶ*), *ψοφᾷ* (*ψοφεῖ*). Still belonging to the *-έω* conjugation are *θωρῶ*, *bορῶ*, *κουβαλῶ*, *κρατῶ*, *πορπαdῶ* (*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:

γι̯ᾰšαdῶ, *-dεῖς* or *-dᾷς* (yašamaq), *I live*, Afs.
gεčινdά(γ)ω (gečinmek), *I pass my life*, aor. *gεčίνσα*.
bιτιέγω (bitmek), *I finish*, aor. *bιτιέσα*.
dιλεdιζω (dilemek), *I request*, aor. *dιλέτσα*.
düšüνdά(γ)ω (düšünmek), *I consider*, but at Tsh. *düsüνdίζου* and aor. *düšΰντσα*.

The form in *-έγω* is almost confined to verbs formed from Turkish stems by the addition of *-τιέγω*; other examples of its use are:

šαšτιέγω (šašmaq) *I am astonished*, aor. *šαšτιέσα*.
dικτίεσες, aor. 2nd sg., from dikmek *to place, set.* Grégoire, *B.C.H.* XXXIII, p. 159.
οὐρκτιέσε, aor. 3rd sg., from örkmek *to be afraid.*

Also tutmaq, qormaq, čatmaq, in the glossary.

One verb is recorded in *-έζω*: *γι̯ορdιέζω* *I interpret* (*a dream*), Turki yurumaq.

3. *The Present Active.*

§ 325. This does not differ much from the Modern Greek form. Thus:

Sg. *γρέβω I seek, γρέβεις* or *γρέφ, γρέβει.*
Pl. *γρέβ-ομε* or *-ουμε, -ετε, -ουνε.*

The subj. has the same endings. The 2nd sg. *γρέφ* is due to the dropping of the *i* before ς, for which see § 250.

§ 326. At Tsh. the 3rd pl. ends in *-ν* or *-σι*, the former probably before the pronom. obj. *τα* (*v.* § 330), the latter when it is not used[1]. Thus *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.*
φορείνω I wear, φορείν, φορείνει.

From *φρουκαλαίνω I sweep* is the 2nd sg. *φρουκαλαίνς*, and forms in *-εις* are quite common; *e.g. πιτάζεις, 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.* Ἐς probably results from contraction after dissimilatory dropping of the first sibilant (*σ*) in *ἐσεις*, *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 *φερίνω* (*φέρω*):

[1] No aor. 3rd pl. in *-σι* is recorded.

Sg. *φερίνω* da, *φερίν* da, *φερίνει* da.
Pl. *φερίνομ* da or *φερίνομέν* da, [*φερίνετ* da], *φερίνουν* da.

Of the 2nd pl. I have no example. Equally likely is *φερίνε* da with the final *-τε* lost by dissimilation (*v.* § 282).

An example from Tsh. is *πουλῶ*, 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*, *κούdι*, *κούνι*.

§ 332. The verbs in *-έγω* have a present like that of the semi-contracta. *E.g.* *ὄαὄτιέγω* (Turkish šašmaq) *I am astonished* runs:

Sg. *ὄαὄτι-έγω*, *-ές*, *έ*.
Pl. *ὄαὄτι-έμε*, *-έτε*, *-ένε*.

And so too *bιτιέγω* *I come to an end* from bitmek, except that a 1st pl. *bιτιέγομε* 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.* *μονχτάβω*), and the *-έω* verbs in *-ῶ*. An example of the *-άω* verbs is *πουά(γ)ω* (*πουλῶ*):

Sg. *πουά(γ)ω*, *πουᾶς*, *πουᾶ*.
Pl. *πουᾶμε*, *πουᾶτε*, *πουᾶνε*.

And of the *-έω* verbs is *παρπαdῶ* (*περιπατῶ*):

Sg. *παρπα-dῶ*, *-deῖς*, *-deῖ*.
Pl. *παρπα-doῦμε*, *-deῖτε*, *-doῦνε*.

Or from Tsh.:

Sg. *bo-ρῶ*, *-ρεῖς*, *-ρεῖ*.
Pl. *bo-ροῦμι*, *-ρεῖτι*, *-ροῦσι*.

4. *The Imperfect Active.*

§ 334. Imperfects of the usual Modern Greek type are very rare. I record only *εἶχα*, *βράδυνε* (*βραδύνει it becomes evening*), *κούθενε* from *κουθάγω* (= *ἀκολουθῶ*), *πανδέχα*, impf. to Modern Greek *ἀπαντέχω*, *τινάγανε*, 3rd pl. impf. to Modern Greek *τινάσσω*, *ἔχανε*, 3rd sg. impf. of the unrecorded *χάσκω*, *κοριαίνε*, 3rd sg. impf. of *κοριαίνω I am blind*, *ἔβσαζα* from *σφάζω*.

The accent on the penult of *πανδέχα* and *κοριαίνε* is probably due to the influence of the forms in *-έψκα*.

The place of this formation is taken by a type peculiar to this dialect, the endings being *-ψ)κα*, *-ψ)κες*, etc. with the accent on the penult[1]. Thus the impf. of *ψαλαίνω* (*ψάλλω*) runs:

Sg. *ψαλ-αίψκα*, *-αίψκες*, *-αίψκε(ν.*
Pl. *ψαλ-αίψκαμε(ν*, *-αίψκετε*, *-αίψκανε*.

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. *γab-άψκα* da, *-άψκις τa*, *-άψκιν* da.
Pl. *γab-άψκαμ* da, *-άψκιτ* da, *-άψκαν* da.

Without the obj. the Afs. and Tsh. endings appear in the impf. of *παίζου* (*v.* § 339) from Tsh.:

Sg. *παί-σκα*, *-σκις*, *-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 *-ψκα*, etc. for the last syllable of the present. Thus:

ἀμναίνω (*λάμνω*) *I plough*, *ἀμναίψκα*, and so many others in *-αίνω*.
βgαίνω, *β)gαίψκα*.
βgαλαίνου (*βγάζω*), *βgαλαίψκα*, Tsh.
δίτω I give, *δίψκα*, rarely *δίκα*. *v.* § 281.
κλαίω, *κλαίψκα*.
κούου (*ἀκούω*), *κούψκα*, Tsh.
λέγω, *λέψκα*.

[1] Modern Greek readers may be reminded that the endings are *-ṇka*, etc., not *ṇga*.

μαρκαώνω I quarrel, μαργαώψκα or rarely *μαργαώνα*. I give recorded forms; the pronunciation varies between *κ*, g and *γ*. So many others in *-ώνω*.
νεγγώθω I walk, νεγγώψκα.
σηκώνου, σηκώψκα, Tsh.
συραίνω (*σύρω*), *συραίψκα*.
τρώγω, τρώψκα.
ὤνω (*ἀλωνίζω*) *I thresh, ὤψκα*.

§ 336. There are some irregular forms, which use the *-ίψκα* ending of the *-έω* verbs (*v.* § 338):

βgάλω (*βγάζω*), *gαλίψκα*.
βρίσκω (*εὑρίσκω*), *βρισκίψκα*.
[*γράφω*], *γραφτίψκα*, Tsh.
γρέβω I look, γρεφτίψκα.
πλέφω I swim, πλεφτίψκα.
φυάγνω (*φυλάσσω*), *φυαγνίψκα, φυαγανίψκα*.

A few, with which the forms in § 339 may be compared, are formed with *-κα* only:

θέγω (*θέλω*), *θέλκα*, Tsh.
bορῶ, *bόρκα* as well as the regular *bορίψκα*.
πρέφκε, from *πρέπει* (Lag. p. 10).

§ 337. Of contracted verbs the presents in *-άω* (Ph. *-ά(γ)ω*), have the impf. in *-άψκα*, and those in *-έω* (Ph. *-ῶ*) in *-ίψκα*. Examples are:

(1) Of *-άω* verbs:

βρονdᾰ́, *βρονdάψκε*.
γ̱άγω (*γελῶ*), *γ̱άψκα*.
κουθά(γ)ω (*ἀκολουθῶ*), *κουθάψκα*.
čενdάγω (*κεντῶ*), *čενdάψκα*.
μεθάγω (*μεθῶ*), *μεθάψκα*.
ξά(γ)ω (*αὐξάνω*), *ξάψκα*.
πουά(γ)ω (*πουλῶ*), *πουάψκα*, but also *πουλίψκα* like an *-έω* verb, although the pres. is always *πουᾶς, πουᾶ*.

And with these some verbs borrowed from Turkish, *e.g.*:

gečινdάγω (*gečinmek*) *to live, gečινdάψκα*.

§ 338. (2) Of *-έω* verbs:

ἀλεῖ (λαλεῖ), ἀλίψκε.
ἀχδῶ (λακτίζω) I kick, ἀχδίψκα.
ζελμονῶ (λησμονῶ), ζελμονίψκα.
θωρῶ, θωρίψκα.
κρατῶ, κρατίψκα.
παρπαδῶ (περιπατῶ), παρπαδίψκα.
πονῶ, πονίψκα.
φρουκαλῶ (also *φρουκαλαίνω*) *I sweep, φρουκαλίψκα.*

§ 339. Certain classes of verbs form the impf. differently, with *-κα* instead of *-ψκα*. Thus verbs in *-ζω*, *-βω* substitute *-κα* for the *-ω* of the present, *-ζκα* and *-βκα* changing to *-σκα* and *-φκα*. Thus:

βινεύω (Lag. p. 47) *I throw*, impf. *βινεῦκα*, whilst for the form *βινέω* he gives impf. *βινέγκα*, like *κλαίω, κλαίψκα*.
βρουκανίζω I cry, βρουκανίσκα.
θερίζω I reap, θερίσκα.
κανίζω I break, κανίσκα (Lag. p. 52).
καρμανίζω, περιφέρομαι (Lag. p. 53), *καρμανίσκα*, Afs.
gaǰέβω I talk, gaǰέφκα.
λιμέζω (*ἀλμέγω*) *I milk, λιμέσκα.*
λιτεύω· δέω, λιτεῦκα (Lag. p. 55).

Also some words from Turkish in *-ίζω* come here:

düšünmek) *I ponder*, Tsh., impf. *düšünmίσκα*, Afs. But at Ph. *düšünmάγκα* as from *düšünmάγω*.
χαμαμβλαδίζω (*hammamlamaq*) *I give a bath to, χαμαμβλαδίσκα.*

Akin to this are *borῶ*, *bόρκα* 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.*, *θέλισκα, παίζισκα, gaǰέβισκα, ψαλαίνισκα*. In all of these the *-ι* of *-ισκα* being post-tonic and between a consonant and ς would drop (§ 250), and then the resultant group of consonant + ς + *κ* would lose the ς, both if it were treated like the consonant + ς left as the result of dropping an *ι* in the final syllables of § 251, and also if it followed the Pontic

middle ending *-εύσκουμαι* (*i.e.*-*έφσκουμαι*) which becomes *-εύκουμαι* (*-έφκουμαι*)[1]. This would give for our examples *θέλκα, παίζκα, gaǰέβκα, 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, gaǰέφκα, ψαλαίψκα*. With regard to the verbs in *-νω* it may be remarked that the fact that the ending is *-ψκα* and not *-ψga* 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, *čενdάνισκα*, and for *-έω* verbs, *κρατίνισκα*, forms which treated like the barytone verbs would ultimately produce the actually used *čενdάψκα* and *κρατίψκα*, the steps being *čενdάνισκα* → *čενdάνσκα* → *čενdάνκα* → *čενdάψκα*.

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 *-ψκα*.

5. *The Aorist Active.*

§ 341. The stem of the aorist is generally as in Modern Greek, the chief difference being due to the dropping of unaccented *ι* before *ς* (*v.* §§ 250, 253), which has changed *e.g. ἐ)πούλησα* to *πούλ(τ)σα*, and by a frequent analogical extension *ἐ)σκότωσα* to *σκότσα, σάλωσα* (= *ἐσφάλωσα*) to *σάλσα*, etc.[2] The endings appear in the examples below. Thus *ποίκα I made*:

Sg. *ποίκα, ποiǰες, ποiǰε.*
Pl. *ποίκαμε, ποiǰετε, ποίκανε.*

For *κε* → *ǰε* (*čε*) *v.* § 264.

An example from the villages where the unaccented vowels are weakened (*v.* § 249) is the aorist of *ἔρχουμι* from Tsh.:

Sg. *ἤρτα, ἤρτις, ἤρτινι.*
Pl. *ἤρταμι, ἤρτιτι, ἤρτανι.*

[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 *-σκομαι*.

[2] *v. σφαλώνω* and *μουλώνω* in glossary.

The ending of the 3rd sg. *-ινι* is sometimes *-ιν* or even *-ι*, *e.g.* *πή(γ)α*, *πή(γ)ις*, *πήνι* or *πήν* (← *πήγιν*) or *πή* (← *πήγι*).

§ 342. When the pronoun *τα* follows, the 1st pl. is of the type *ποίκαμ da* or less commonly *ποίκαμέν da*, the 3rd pl. *ποίκαν da* and the 2nd pl. *ποίʃετε dά*, and probably also *ποίʃε da* with the *-τε* lost by dissimilation (§ 282).

Trisyllabic aorists followed by *τα* (*da*) develope a second accent. *E.g.* from *φερίνω* (*φέρω*):

Sg. *ἤφαρά da*, *ἤφαρές τα*, *ἤφαρέν da*.

Pl. *ἤφαράμ 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 *βgalaίνου* (*βγάζω*), the second accent is not always developed. Thus:

Sg. *ἔβgaά da*, *ἔβgalις τα*, *ἔβgalιν da*.

Pl. *ἔβgaαμι da*, [*ἔβgalιτι da*], *ἔβgaγάν da*.

For the *λ* in this paradigm *v.* §§ 267, 269.

Forms accented like *ἐδύρε με*, *ξεδύε da* (for *ξεδύσε da* from *ξεχύνω*) common in Cappadocia (*v.* § 222), are extremely rare at Pharasa.

§ 343. The aor. subj. act. runs thus: *e.g.* from *ποίκα I made*:

Sg. *ποίκω*, *ποίκ*, *ποίʃῃ*.

Pl. *ποίκωμε* or *ποίκουμε*, *ποίʃετε*, *ποίκουνε*.

At Afs. *ποιέσου*, etc.

From *ἔρχομαι*:

Sg. *νάρ-τω*, *-τῃς*, *-τῃ*.

Pl. *νάρ-τωμε* or *-τουμε*, *-τετε*, *-τουνε*.

From *ἴνομαι* (*γίνομαι*), aor. indic. *ἔννα*:

Sg. *ἰνῶ*, *ἰνῇς*, *ἰνῇ*.

Pl. *ἰνοῦμε*, *ἰνῆτε*, *ἰνοῦνε*.

Ποίκ above is for *ποίκῃς* with *i* dropped before *s* (*v.* §§ 250, 251), and this regularly affects all forms in *-ῃς*. For an example of the sigmatic aor. we have from *σκοτώνω*, aor. *σκό(τ)σα*, the subjunctive:

Sg. *σκο-τώσω*, *-τώς*, *-τώσῃ*.

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:

Present	*Aorist*	*Aor. subj. sg.*
[γνωρίζω]	*νώρτσα*	*γνωρ-ίσω, -ίς, -ίση.*
γρέβω I look	*ἤγρεψα*	*γρέψω, γρέπ, γρέψη.*
δίτω I give	*δώκα*	*δώσω, δώς, δώση.*
παίρω I take	*πήρα*	*πάρω, πάρ, πάρη.*
πιτάζω I send	*πίταξα*	*πιτάξω, πιτάκ, πιτάξη.*
πνώνω I sleep	*ὕπνωσα*	*πνώσω, πνώς, πνώση.*
πουά(γ)ω I sell	*πούλτσα*	*πουλ-ήσω, ής, ήση.*

The accented syllabic is the only form of the augment in common use; it is either *ἔ-* or *ἤ-*.

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 *-e*: examples with it are commoner at Tsh. and Afs. than at Ph.

Present	*Aorist*	*Imperative*
ἀτιέγω I pursue	*ἀτιέσα*	*ἀτιές τα.*
ἀφήνω I leave	*φήκα*	*ἄφ, ἄφτσε με (i.e. ἄφησε,* § 253), pl. *ἀφέde da.*
βgαλαίνω (βγάζω), Tsh.	*ἔβgad da*, Tsh.	*ἔβgαλ τα*, Ph.
θέκνω I place	*ἔθακα*	*θέκ da.*
κρεμῶ I hang	—	*κρέμας τα.*
— *I bring*	*πά(γ)ασα*	*πάγας, πάς.*
— *I make*	*ποίκα*	*ποίκ το*, pl. *ποίʃετε τα*, Ph. *ποίʃε με*, Afs.
qορdιέγω (Turk. qormaq, § 324)	qορdιέσα	qορdιέσε, pl. qορdιέσετε.
ψένω I cook	*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:

Present	*Aorist*	*Imperative*
ἄφτω I kindle	*ἦψα*	*ἄπ (τη νιστία) light the fire.*
γραφτίνκα, impf., Tsh.	*ἔγραψα*	*γράπ τα*, Tsh. Kís., pl. (with dissimilation of τ) *γράψε τα*, Tsh.
γρέβω I look	*ἤγρεψα*	*γρέπ.*
γ)υρέβω I seek	*ὕρεψα*	*ὕρεπ, ὕρεπ με* da, but also *ὑρέψα.*
διέχνω I shew	*ἤδειξα*	*δείκ με*, Ph. *δείξε με* da, Afs.
κόφτω I cut	*ἔκοψα*	*κόπ τα*, Ph. *κόφ του*, Tsh.
[*κυττάζω*] *I look*		*κύτακ.*
gaλǰέβω (καβαλλικεύω)	*gaλίǰεψα*	*gaλίǰεπ τα.*
νοίζω I open	*ἤνοιξα*	*νοίκ τα*, and once *νέχ τα.*
πιτάζω I send	*πίταξα*	*πίτακ τα*, pl. *πιτάξετε.*
σίννου (σφίγγω)	*ἔφσιγξα*	*σίνκ 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 το*[1]. The Pharasa forms *κόπ τα, σάκ τα* shew the intermediate stage not, so far as I know, preserved elsewhere.

§ 348. (*b*) From contracta and verbs in *-ώνω* and *-ίζω*. Although the examples shew that the endings are not always kept distinct, the regular system is that the *-άω* verbs have the impv. in *-α*, the *-έω* verbs in *-ει* or rarely *-ε*, and the *-ώνω* verbs in *-ο* or *-ου*, the *-ου* being possibly due to the *-ου* of the passive ending, just as the latter has sometimes adopted the *-ο* of the active[2]. The verbs in *-ίζω* range with the *-έω* verbs, as the similarity in form of their aorists has produced a similar imperative, the process being that the type *κρατῶ*, aor. *κράτσα*, impv. *κράτει* acts on the type *τιλετίζω* (Turk. dilemek) *I desire*, aor. *τιλέτσα*, and gives

[1] Hatzidákis, *Μεσ. καὶ νέα Ἑλλην.* 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 διλάϊτε. So too *impv. sg.* χαζιρλάτε da from the Turkish hazərlamaq, *to make ready*, the present being presumably χαζιρλατίζω.

§ 349. Examples are:

(1) Verbs in *-άω*:

Present	*Aorist*	*Imperative*
[ἀγαπῶ]	—	Pl. γαβήσα da (*v.* § 352).
βουλά(γ)ω (βουτῶ)	βούτσα	Pl. βουτήσεde.
κουθάγω (ἀκολουθῶ)	κούτσα	κούθα, pl. κουθήσεde da.
πουά(γ)ω (πουλῶ)	πούλτσα	πούα da, pl. πουᾶde da.
χιτάω *I hasten*	χίτσα	χίτα, pl. χιτᾶτε.
[ψοφῶ] *I die*	ψόφτσα	ψόφα.

§ 350. (2) Verbs in *-έω*:

Present	*Aorist*	*Imperative*
κρατῶ	κράτσα	κράει τα (*v.* § 282).
[παρακαλῶ]	παρακάλτσα	παρακάλε.
παρπαδῶ (περιπατῶ)	παρπάτσα	παρπάδει, Ph., pl. παρπατεῖτι, Afs.
ταβρῶ (τραβῶ)	τάβρησα	τάβρει, τάβρε με.

(3) Verbs in *-ώνω*:

Present	*Aorist*	*Imperative*
ἐμώνω (γεμίζω) *I fill*	ἔμωσα	ἔμο or ἔμου, pl. ἐμώσετε.
καρακώνω *I shut*	καράκωσα	καράgo, pl. καρακώσετε.
μαργαώνω *I quarrel*	μαργάωσα	μαργάο or μαργάου.
ξυμνώνω *I strip*	ξύμνωσα	ξύμνου.
σκοτώνω *I kill*	σκό(τ)σα	σκότα τα, pl. σκοτώσε da.
φ)σαώνω (σφαλώνω)	σάλσα	σάου for †σάλου (§ 269), but at Kís. the aor. form σάλ.

(4) Verbs in *-ίζω*:

Present	*Aorist*	*Imperative*
ταχλαδίζω *I throw down* (*v.* Turk. taqlah).	ταχλάδισα	ταχλάδει τα.

§ 351. A few irregular cases follow:

Present	*Aorist*	*Imperative*
βρίσκω *I find*	ἤβρα	ἔβρου, but pl. βράde με[1].
μ)βαίνω	ἔμba	ἔμba.

[1] *B. C. H.* xxxiii, p. 158.

ἔρχομαι I come	*ἤρτα*	*ἔα*, pl. *γιάδε*, from which latter, regarded as a sg., is formed the doubly plural form *γιάδεστε*.
λέγω I say	*εἶπα*	*πέ τα*, pl. *πέδε κι say that.*
τρώγω I eat	*ἔφαγα*	*φᾶ.*
δίτω I give	*δώκα*	*δός τα*, pl. *δώσε* da, or *δώσεδέ* da. But *give me* is sg. *νόμας*, pl. *νομάτε*. From Tsh. sg. *δός τα μένα give them me*, and *νάμους τα give us them.*

§ 352. It may be added that the pl. forms, although generally as in Modern Greek, have sometimes lost the *τ* (*d*) of the ending by dissimilatory dropping before the *τ* (*d*) of the object. Thus *γαπήσα* da is for *γαπήσατε* da, *σκοτώσε* da for *σκοτώσετε* da, so too *δώσε* da by the side of *δώσεδέ* da in § 351.

7. *The Passive.*

§ 353. The passive, as generally in spoken Greek, is rare, with the natural exception of that of the causals in *-ώνω* (anc. *-όω*). These preserve the old *-όω* conjugation and end in *-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 *-ειοῦμαι*, *-ειέσαι*, etc., and to judge from *κεροῦμαι* (*ἀφηκροῦμαι*) *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, ἔρčεσαι, ἔρčεται.*
Pl. *ἐρχομέστε, ἔρčεστε, ἔρχουνδαι.*

Or with vowel-weakening from Tsh.:

Sg. *ἔρχουμι, ἔρčισι, ἔρčιτι.*
Pl. *ἔρχουμιστι, ἔρčιστι, ἔρχουνdι.*

§ 355. For the *-έω* conjugation we have from *φοβοῦμαι* at Kíska:

Sg. *φοεῖμι, φοεῖσι, φοεῖτι.*
Pl. *φοείμιστι, φοεῖστι, φοεῖνdι.*

And at Tsh. *φοβεῖμι*, etc.

§ 356. The passive of the *-όω* verbs, taking as an example *φορτώνω* (anc. *φορτόω*), runs:

Sg. *φορτ-οῦμαι, -οῦσαι, -οῦται.*
Pl. *φορτ-ούμεστε, -οῦστε, -οῦνdαι.*

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 *ἱστάθα* (*ἐστάθην*) and so taking the place of *στέκομαι* (Ph. *στήγνουμαι*). At Kís. it runs:

Sg. *ἱστᾶ-μι, -σι, -τι.*
Pl. *ἱστά-μιστι, -στι, -νdι.*

9. *The Imperfect Passive and Deponent.*

§ 358. Here the forms all end in *-ούμουνε*, whether the present be barytone like *ἔρχουμαι*, an *-έο* 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. *ἐρχούμουνε.*
dρέπουμαι I am ashamed, *dρεπούμουνε.*
θερμαίνουμαι, θερμαινούμουνε.
φοβεῖμι, φοβούμουνι, Tsh.
φορτοῦμαι, φορτούμουνε.

The impf. however of *ἱστᾶμι* is not recorded. It is probably *ἱστάμουνι*. A further exception is formed by *γίνομαι*, at Ph.

ἴνουμαι, which has an impf. *ἐνόμουνε*, etc., with *ό* instead of *ο* throughout. Its 3rd pl. is *ἐνόσαν* as well as *ἐνόσανδαι*, and for the 3rd sg. it has the alternatives *ἐνότουνε* and *ἔνδουνε*. The third persons of the Tsh. paradigm of *φοβούμουνι* below preserve the *ει* of the present, which is swamped in the other persons by *ο*.

§ 359. Examples are from *ἔρχουμαι*, Ph. and from *φοβεῖμαι*, Tsh.:

Sg. *ἐρχού-μουνε*, -*ουνε*, -*τουνε* (*δουνε*).
Pl. *ἐρχού-μεστε*, -*στε*, -*ούσανδαι*.

The Tsh. paradigm with the *ει* of the present in the third persons:

Sg. *φοβ-ούμουνι*, -*ούσουνι*, -*είδουνι*.
Pl. *φοβ-ούμιστι*, -*οῦστι*, -*είσανδι*.

10. *The Aorist Passive, Indicative, Subjunctive and Imperative.*

§ 360. In the indic. the old endings *-ην*, *-ης*, *-η*, etc. have given way to those of the aor. active, excepting in the 2nd and 3rd persons[1]. The subj. endings are *-ῶ*, *-ῇς*, *-ῇ*, *-οῦμε*, *-ῆτε*, *-οῦνε*, and the impv. sg. *-ου*, pl. *-ῆτε*. An example is from *βούνομαι* (*λοΐ́ομαι*) *I wash*:

Indic. sg. *βούστα*, *βούστης*, *βούστη*(*ν*[2],
pl. *βούσταμε*, *βούστατε*, *βούστανε*.
Subj. *βουστῶ*, *βουστῇς*, 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. *νοί*gh*ə*, subj. *νοιγῶ*, 3rd sg. *νοι*gh*ῆ*. *V.* § 265.

§ 362. Further examples are:

Present	*Aorist, etc. passive*
ρω I cure	*ἀρώθα*.
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 act. 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 *-ψε*.

Present	*Aorist, etc. passive*
μώνω (γεμίζω) I fill	*ἐμώθα* and *ἤμα.*
(φ)ξοῦμαι (εὔχομαι)	*ἐφξώθα.*
ερμαίνομαι I warm myself	*θερμάθα.*
στᾶμι I stand, Tsh.	*ἰστάχα* or *ἰστάθα*, Kís., *στάθα*, Ph. Impv. *ἰστάχου, ἰσταθῆτι*, Tsh. The *χ* is no more than a variant for *θ*.
ανίζω I break (trans.)	*κανίσ-α* (intrans.).
όφτω I cut	*κόπα.*
αρένομαι, μαρενοῦμαι I strive	*ἐμαρέθην*, Kar. (Lag. p. 57), which I would correct to *μαρέθα.*
ανοῦμαι I ponder	*νανόστα.*
εκροῦμαι I hear	*νεgρόστα*, impv. *νεgρόστου.*
ήφτομαι I wash myself	*νίφτα.*
οίζω I open	*νοίγα* (*v.* §§ 265, 361). Impv. *νοίγου* and *νοίγο*, the latter affected by the act. of the *-ώνω* verbs, *v.* § 348.
ξυμνοῦμαι I strip myself	*ξυμνώθα.*
ηκώνω I lift	*σηκώθα.* Impv. *σήκο*, Ph. and *σήκου*, act. in form only (*v.* § 243), pl. *σηκωθῆτι*, Tsh.
σω-έβω I collect	*σωρέφτα*, impv. *σωρέφτου.*
ὅαιρομαι (χαίρομαι)	*χάρα.*
τομαι I am ashamed	*ἐν)δράπα* or *τράπα.* Impv. d*ράπου.*
εῖμι I fear	*φοβήθα*, Tsh.
μαι I die (pass. of *χάνω*)	*χάθα.*
χ-ίζω I separate	*χωρίστα.* Impv. *χωρίστου.*
ψένω I cook	*ψήθη* (3rd sg.).

§ 363. A few act. aorists follow this type. Thus *μ)βαίνω* has *ἔμβα, βgαίνω* has *ἔβga*, with 3rd sg. *ἔβgə* or *ἔβγη*, and the aor. to the Modern Greek *ἀπομένω, πόμεινα* or *πέμεινα* has 3rd sg. *πέμεινη* like *ἔμβη* and *ἔβgη* 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 *ἤρτα ἤτον* used at Sílli (§ 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, εἶστε, εἶνδαι.*

Imperfect:

Sg. *ἤμουνε, ἤσουνε, ἤτου(ν(ε* or *ἤδου(ν(ε.*
Pl. *ἤμεστε, ἤστε, ἤσανδαι* or *ἤσαν.*

At Tsh. Afs. (and Kíska) the vowel-weakening produces forms with final *-ι* instead of *-ε*, *εἶμι, 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, Sílli and Livísi alike, stand outside the general division of Modern Greek dialects into Northern and Southern[1].

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, 235.

Although this affection of the unaccented vowels is not everywhere carried through with the same consistency, it remains a real ground of division of the dialects of Greece proper, but it is plain that the vowel-dropping of Cappadocia, which hardly goes beyond final syllables, or that of Pontos, touching only the post-tonic syllable, can have no connexion with this thorough-going system; and in the same way the vowel-weakening found at 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 Greek[1]. 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 Phloïtá 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 vocabulary[2]. 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 Sílli, *ἀγάλι̯α* at Sílli, Phloïtá, Axó and Sinasós, *βαπόρ* at Dalmesó, *καρι̯όλα* at Delmesó and Phloïtá, *ρόκα* at Araván and Ghúrzono, *ζbόν* at Ferték and *ζηποῦνα* at Sinasós, *φλορί* and its derivative *φλοριόνας* at Sílata, Potámia and Malakopí, *φεργαντί* at Malakopí, *κογι̯όνι̯α* at Mistí, *μάτσα* (or *ματσάκα*), *γαϊτάνι*, *γαράφιλι*, *κάντιο*, *καντοῦνι*, *μασκαράς*, *πουτάνα* and *τιρμόνι* at Sinasós, and *μάρκα* and *μασκαράς*, but no others recorded, at Pharasa. Even this short list needs qualification: the garment called *ζbόν* 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 *ἀγάλι̯α* 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*, *forqatin*, *frigate*, whence *φεργαντί*, and *maskara*, *buffoon*, are used in Turkish, and Gustav Meyer[2] 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*, *καρι̯όλα*, *φλορί*, *γαράφιλι*. *Τοχτόρ(η*, *doctor*, at Kíska, and the French *πόστι*, *post*, *post-office*, at Afshár-köi and *κονφεράσου*, *conference*, at Sílli 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 *καντοῦνι* used at Sinasós the Greek

[1] Βιτζέντζου Κορνάρου Ἐρωτόκριτος, ἐν Ἡρακλείῳ 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 lists[1].

§ 371. Sílli: *βίλγα* (*βίγλα*), *γούλα*, *κάμβους* (*κάμπος*), *κάστουρου* (*κάστρον*), *κατλέβγου* (*καβαλλικεύω*), *κούπα*, *λημόρι* (*μνημόρι*), *ναλάρι* (*λανάρι*), *σπίτι*, *στράτα*.

§ 372. Cappadocia: *ἀκουμπίζω*, *ἄμπουλα*, *ἄσπρο*, *βαρβάτος*, *βένετος*, *βορκόκ* (*βερύκοκκον*), *βορδόν*, *βοῦλα*, *βρακί*, *γοῦλα*, *γουργούρ*, *δεκανίκι*, *δισάκκι*, *κάλαντα*, *καλέβω* etc. (*καβαλλικεύω*), *καλίκια*, *κάμαρη*, *κανδήλα* (*κανδηλάφτης*), *καρβόν*, *κάστρο*, *κελέρ* (*κελλάριον*), *κούπα*, *gάτα*, *λαμνί*, *λανάρι*, *λίτρα*, *μάγουλο*, *μανάλι*, *μορμούρ* (*μνημόρι*), *μοῦκα*, *ούγγία*, *παγκλάβι*, *πάλος*, *πλουμίζω*, *σαλκάμ*, *σιτίλι* (?), *σκετέλ* (*σκουτέλλι*), *σουγλί* (*σουβλί*), *σπίτι*, *στάβλο* (*σταῦλος*), *στράτα*, *τσίτα* (*γκίτα*) = sagitta, *φασκιώνω*, *φοβί* (?).

§ 373. Phárasa: *ἀβοῦκα*, *ἀμνί* (*λαμνί*), *ἄσπρο*, *βουρδόνι* (*βορδόν*), *βροβόλι* (*βραχιόλι*), *γκίτα* = sagitta, *γουργούρι*, *κάλαντα*, *κούπα*, *galjέβω* (*καβαλλικεύω*), *μανίτι*, *μνημόρι*, *παγάνι*, *σκαλί*, *σογλί* (*σουβλί*), *σπίτι*, *στάβγο* (*σταῦλος*), *στράτα*, *φκιόρε*, *φούρνος*, *ὡρί*.

§ 374. Like the Italian, the Slavonic element in the vocabulary is very small. I record only *κούρβα* from Sílli, *κότζι* (*s.v.* *κόčιλο*) from Sinasós, *λόγγος* from Ferték, *qούρκα* from Malakopí, and *ρούχα* from Phárasa and Sílli. It may be observed that all the words in question are found in the list of Slavonic loan-words given by Gustav Meyer as most widely distributed over the whole

[1] Where two forms are given, one bracketed and one not, the latter is the dialect form, and the former the one under which the various forms are printed in the glossary, where also details and references will be found.

field of the Greek dialects[1], and they are therefore probably of comparatively early introduction.

§ 375. Before coming to the question of Turkish the relation with Armenian should be mentioned. In the Phárasa vocabulary there is certainly a considerable Armenian element, and this is present also, but to a less extent, in Cappadocian[2]. Karolídhis has made a number of comparisons which Lagarde has increased and corrected. My ignorance of Armenian prevents my doing much more than giving lists of such words in Karolídhis, as are supported by Hübschmann's Grammar and Bedrossian's Dictionary. Some of his derivations are plainly no more than random shots[3], but several stand at all events a preliminary inspection; the resemblances which he sees in the phonetics and endings of the two languages are, I think, illusory[4].

The geographical position of Phárasa and the other Greek-speaking villages of its group is here important. The district is thinly populated, but there is an Armenian village near Tshukúri and many others I believe exist to the north of Phárasa, and Hajjin is also a great Armenian centre[5].

Some borrowing from Armenian is thus *à priori* very probable, and in fact the number of examples given below could no doubt be increased by an Armenian student; it is especially likely that many of the unexplained words at 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: *ἀγǰουβέgι, βάρτι, βέκι, βdόκκο, δζίκα, καγκάρι, καϊτσάρι, κάμο, καρά, καράκι, καρčουλιέκ, κασκάρα, κουρά, čουγρουdούμι, μακάρτι, μάσκα, πεϊσάχι, σ̌άβι, τάνι, ταράχι, χανοῦτε, wάσ̌ι.*

[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 *ἄλλος*, *v.* § 273, and *ζαΐρ, ζάρι, ζάρ· γάρ* (Kar. p. 50) which is Turkish زيرا zira.

[4] Kar. pp. 62—65.

[5] H. Grothe, *Meine Vorderasienexpedition*, II, pp. 166—178, has an account of the Armenians in the Anti-Taurus.

§ 377. Cappadocia: *δζίκα, καγκάρι, καράκι, κάτζιν, κότιμο, μακάρτι, μαρικό, σκουρά, τζάκρι, φός, χασεύω* (?), *χερισκί*. Of these words Karolídhis leaves some doubt as to whether *καγκάρι, κότιμο* and *τζάκρι* are Cappadocian or from Phárasa.

§ 378. These four foreign elements, Italian, Latin, Slav and Armenian, affect only the vocabulary, nor is any of them very extensive. Only the Italian is at present at all active, and that not in itself, but as a part of the growing influence of the common Greek at such villages as Sinasós and Potámia. The others, Latin and Slav naturally and Armenian as a matter of fact, belong to the past history of the dialects. The case of the Turkish element is far otherwise; as the language of the dominant race, its influence is steadily increasing, even to the point of crowding the dialect out of existence altogether. The character of the language, so different from that of Greek, enables us to trace its influence with great clearness, and the extent of this contamination is one of the most interesting features of these idioms.

§ 379. Its overwhelming importance in all the three dialects described in this book has in fact already appeared in the pages devoted to the phonetics and inflexions, and its contributions to the vocabulary appear in the texts and glossary. In the vocabulary indeed the Turkish element is even larger than the glossary shews, for some of the words whose origin it has not been possible to trace are certainly Turkish in origin. Of these words the greater number are from Phárasa, and it is likely that the Afshar element in the population is responsible for some of them[1].

The extent of this Turkish element in the vocabulary may be illustrated by a few examples. The use of such Turkish words as are found everywhere in Modern Greek, such as para, hammam, oda, jam, zabtiye, is of no significance, and even the borrowing of a great number of substantives is of minor importance and can be paralleled elsewhere. What is so striking is the number of verbs borrowed, often to the complete exclusion of their Greek equivalents, for verbs are borrowed much less easily than other parts of speech, and only appear in any number when the vocabularies of two languages have reached a high degree of fusion[2].

[1] For the Afshars *v.* pp. 33, 34.

[2] For this point see the book on the Turkish element in the Greek of Adrianople, *Les Emprunts Turcs dans le Grec vulgaire de Roumélie et spécialement d'Adrianople*,

Thus in Cappadocia we find that forms from, for example, aramaq, anlamaq, bašlamaq, čaghərmaq, hazərlamaq, düšünmek, šašmaq, salmaq, qapamaq, qazanmaq, yapəšmaq, 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 Sílli 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 *ὁ ἴδιος himself* is superseded in Sílli by a phrase with *χέρι* borrowed from Turkish. *E.g. he did it himself* is not *τὸ ἔκανε ὁ ἴδιος* but *ὀπ ὄέριν* dou *τα ποίκι*, literally *he did it with his hand*, the Turkish *kendi elile yapdə*.

To happen to a person is expressed at Sílli by a literal translation of the Turkish phrase *bašəna gelmek*. Thus the sentence in the text on p. 286, l. 4, *κόρη κι λαεῖ του čoγgiάν ἔφκι ὀπ κεφάλιν jης and the girl tells him all that had happened to her*, is exactly the Turkish *qəz-da bašəna gelenleri anlattərər*.

At Sílli *νοῦς* is used in the sense of Turkish *'aqəl* عقل. Thus *νοῦς του ἔρὄιτι 'ς κεφάλιν* dou *he comes to his senses* (*again*), in the text on p. 292, l. 17, corresponds to *'aqlə bašəna gelir*, and the sentence on p. 294, l. 30, *νοῦς του παγαίννει* baὄκάν dόπου, 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 do κεφάλι τ και ἄφηκαν, πήγι̯αν, *they went away*, literally *they took their head and left, they went*, is the Turkish *qafalarənə aldəlar braqdəlar gitdiler*, an idiom common in Kúnos' texts. There is a similar use of ἀφήνω πηγαίνω = *braqmaq gitmek* at Sílli, *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 ἀǰεί κλαί ǰαι κάται το μαχτσούμι *there the baby stays crying* (text on p. 494, l. 6), which is the Turkish *šurada makhsum aghlayəp duriyor*. Κάσουμου (κάθομαι) is used in the same way at Sílli; *e.g.* ἔρχουμου κι κάσουμου (or ἔρχουμι κ.τ.λ.) *I am continually coming*, and the impf. is ἐρσινόνǰισκα κι κασινόνǰισκα *I was continually coming*, which are the Turkish *gelip duriyorum* and *gelip duriyor udum* respectively. An example for the use of the same verb at Ulaghátsh is in the text on p. 358, l. 18, düšüvdüνιšge κάγοτον. In Capp. κεῖμαι is used in the same way as the equivalent of yatmaq *to lie*. Thus for Sinasós Arkhélaos gives (p. 243) λαλεῖ καὶ κεῖται = λαλεῖ συνεχῶς, for Ferték Krinópulos (p. 50) has the same, and for Sílata we have (*Xen.* I, p. 383) καλατσεῦ καὶ κεῖται with the same meaning. At Araván στέκομαι is used in this way; for an example *v.* text on p. 334, l. 26, ὥς τα σωρόφ και στέκεται[1].

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: ποιǰεν ἔμbρε *he commanded* for *emr etdi*, Ph., φταίνει φέτι *he is getting the better of* for *fet-h ediyor*, Ph., φčάνου qabούλι *I accept* for *qabul ederim*, Sílli, ἔνdουνε καρdίας

[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 κεῖμαι 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 *iš görmek*, Capp. and Pharasa. *E.g. να χωρήσου ὄργου I will work*, Mis.—*τί ὄργο να δῇτε; 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 τιμή 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 Pharasa. *V.* in glossary **κόφτω**.

Μετά *with*, or its equivalents, are used instead of **καί** like the Turkish *ile*. Thus at Pharasa, *του πουλοῦ το συγώτι μό* do **ϳουφάλι** *the bird's liver and head* (text on p. 480, l. 13), instead of *τὸ συκώτι καὶ τὸ κεφάλι τοῦ πουλιοῦ*. The pl. verb is used, as in Turkish, after a singular subject if another noun is coupled to it. Thus from Phloïtá (p. 434, l. 11), *μέ το χανόμ σέμανε σο* **baχčá** *he went into the garden with the lady*, the Turkish *khanəm ile bakhčeye gitdiler*. It must be added however that this last usage is not unknown in Modern Greek[1].

At Pharasa **ἄκρα** *edge* is used also to mean *reason, account*, in such phrases as **ábiϳéi** *στην ἄκρα for that reason, on that account*, or from the Pharasa 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 *uǰ* اوج means both *extremity* and, in old Turkish[3], *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 *σον* **dópo** *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 qουγι̯ουμ̯ǰή ἐναίκας ὀdά *the room of the jeweller's wife*, from Sílli (text on p. 296, l. 18), and ἤρτε 'να dεβι̯οῦ μαναγι̯οῦ 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 γυναίκας τοῦ χρυσοχόου and ἦρθε εἰς τὸ σπίτι τῆς μάνας ἑνὸς δράκου would be used, the dialect phrases being modelled on the Turkish equivalents, *quyumǰunun qarəsən odasə* and *devin anasənən evine geldi*. Even more Turkish is the Ulaghátsh example (text on p. 380, l. 1) in which no genitive ending is used: κανείς qoqουσού *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 -s)i; *e.g.* in the Phloïtá text on p. 422, l. 3, qασάπ bαšή σεμαδεμενι̯οῦ τ τα τσόλι̯α, *the clothes of the butcher's betrothed*, which is the Turkish qassab-bašən 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: κι̯άτ εἴρα παιρί *the boy whom I saw*, Sílli, which is in word-order the equivalent of *gördüghüm oghlan* and not of the Greek τὸ παιδὶ ποῦ τὸ εἶδα.—Πήν τού ǰό 'σει γένα νομάτ bρό 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 dου 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.—ἀǰείνο τού ǰένσε, κ.τ.λ., p. 494, l. 20.—ἀǰείνο τού κόντσε, κ.τ.λ., p. 496, l. 1.—ἀǰείνο τού ἤτουνε, κ.τ.λ., p. 498, l. 24.—σε τ' ἄβου, τού, κ.τ.λ., p. 498, l. 26.—γώ τού πίταξα, κ.τ.λ., p. 500, l. 4. It is this same principle, that the qualifying should precede the qualified, which inspires all the following examples, from the Cappadocian texts.

Και του πουλιδι̯οῦ τ' ὄϊμα τ' ἄχσεν dον dόπο, ἐφύτρωσεν ἕνα

μεϊβά 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 qušun qanə aqdəghə yerde* and exactly the opposite of the Greek *καὶ εἰς τὸν τόπον ποῦ ἔτρεχε τὸ αἷμα τοῦ πουλι̯οῦ.*

Και το κορίč qάψενε ἀζ βαδ̆ιλέγα παιδι̯οῦ σο δ̆έρ ὁπού εἴχαν 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 padišahən oghlunun elindeki yuzeyi aldə*, impossible in Greek, which has the opposite order: *ἅρπαξε το δαχτυλίδι ποῦ ἤτον εἰς το χέρι τοῦ παιδι̯οῦ τοῦ βασιλέα.* The *ἀζ* (=*from*) is superfluous: it is put in as if the sentence were going to be, *seized the ring from the hand of the king's son.*

bήγεν να κόψ̆ῃ ἐκείνα τά ξέβαλαν τα κέρατα he went to cut off the horns which they had grown (*on their heads*), Phl. (text on p. 416, l. 34). The Greek order for the relative clause is *πῆγε νὰ κόψῃ ἐκεῖνα τὰ κέρατα ποῦ ἔβγαλαν*, but instead of this it follows the Turkish *onlarən sürtdükler boïnuzlarə* (*kesmek ičün 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, Phloïtá 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,	*ἕν' ἄλογο κ.τ.λ.*
Phloïtá	1,	p. 410, l. 26,	dά *ἔφαγανε κ.τ.λ.*
„	1,	p. 416, l. 33,	*κ' ἐκείνο, τό κ.τ.λ.*
„	1,	p. 416, l. 37,	*πήρεν ἐκεί κ.τ.λ.*
„	2,	p. 426, l. 16,	*σάγνουν* da *κ.τ.λ.*
„	4,	p. 432, l. 19,	*κ' ἐγώνα τά κ.τ.λ.*
„	4,	p. 434, l. 23,	*και δέν ἔμαθεν κ.τ.λ.*
Sílata	2,	p. 444, l. 21,	*ὅπου να* ἔkh *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 Sílli 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 Sílli 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 *qaf*.	—	Capp. § 82.	—
Failure to pronounce θ and δ.	Silli § 11.	Capp. §§ 86—96.	—
Loss of genders (§ 168).	(Silli § 26.)	Capp. §§ 106, 167, 181—188.	Ph. §§ 304, 314, 315.
Partial disuse of the article.	Silli § 16.	Capp. § 106.	—
Accusative ending in -ον used only after the article and use of -ς to generalise.	—	Capp. § 115.	Ph. §§ 289, 291, 293.
Agglutinative declension.	—	Capp. § 128.	—
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 Livísi[1], 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 *ἐμός, σός*, etc. The vowel-weakening common to both cannot be pressed in this

[1] That the vocabulary at Livísi is full of Turkish words appears from the article in *Ὅμηρος* mentioned on p. 38 above. This says: *Τὰ ἄλλα ἰδιώματα τῆς Λειβισιακῆς γλώσσης εἰσὶ βαρβαρισμοὶ καὶ τουρκισμοί.* A short text full of Turkish words follows.

connexion, nor can much weight be laid on the pl. in *-άδοι* at Livísi and *-άρι* (=*-άδοι*) at Sílli, 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 Sílli and that of some of the westernmost and so nearest villages of the Cappadocian group. Thus *ti* alike at Delmesó, Araván and Ghúrzono, and at Sílli, becomes *ći*, a change which at Sílli at least is of some antiquity[1], and the substitutes for δ have some resemblance, δ becoming *ρ* at Sílli and partially at Araván and Ghúrzono, but nowhere else in Cappadocia. So too the Sílli form of *καβαλλικεύω* with a dental, *κατλέβγου*, can be paralleled in Cappadocia only at Delmesó and Ferték with the forms *καλδέβω* and *κάλδεψα*. If these resemblances are more than accidental it would mean that they arose when there were still Greek-speaking links between Sílli and Cappadocia, which before disappearing lost under Turkish influence the true pronunciation of δ. Such would be the place near Eregli where Belon, who travelled in 1546–9, records that the lingua Graeca pura was spoken, an expression which may mean that the Christians then spoke a Greek different from the common language, and reflect the account given to a traveller of a marked local dialect[2], 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, Pharasa and Pontos, the case becomes much plainer. The resemblances are so striking that there is no doubt that they must be regarded as having at one time formed a continuous linguistic area. The main features which they have in common are the tendency to distinguish in declension between substantives whose meaning

[1] *v.* § 9.

[2] The reference, which I owe to Mr F. W. Hasluck, is, P. Belon, *Observationes*, Antwerp, 1589, p. 891: Amplus est pagus apud Heracleam, qui a solis Christianis Graecis habitatur, quorum lingua vulgaris pura Graeca est: alius etiam est Christianorum Armeniorum.

involves personality and those without this idea[1], the use of the old possessives *ἐμός*, *σός*, etc., *τίς* used for both singular and plural, the aorist passive without *-κα*, the position of the pronominal object after the verb, the ending *μεσ(τε* used in the active, the old contracted passive of *-όω* (mod. *-ώνω*) verbs, the use of the names of fruits for both the fruit and the tree[2], the diminutive ending in *-όπον*[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 Cappadocian[4]. 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 develope 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.* *ἀντίδι*, *μῆλον*. Turk. tut (*τούτι*), *καρύδι*, *μεράτι*, *συκιά*.

[3] For Cappadocian this is recorded at Ferték by Krinópulos; *v.* in glossary *τσιά*.

[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: *γατιαίνω* (Capp. *κολῶ*), *καρακώνω* (Capp. *σφαλῶ*), *καρμάνα* (Capp. *κλωθάρα*), *λαχτόρι* (Capp. *κοκονιός*), *ρουβί* (Pont. *ραβί*, Capp. *βουνί*), *σίδι* (Capp. *ἰτέα*), *τατάς* (Pont. *τἄτᾶς*, Capp. *βαβάς*). To these may be added the use at Phárasa of *πάλιν* in the Pontic sense to continue a narrative, where in Cappadocian *ὕστερις*, 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*) *jobí*, *i.e.* *κηπί* (Capp. baghče), *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: *νίβκομαι*, the Cappadocian form of *γίγνομαι*, but at Phárasa *ἴνομαι* and in Pontos *γίνομαι*; *κρέβω*, Capp., but *γυρέβω*, Ph. and I believe in Pontos; *ὄυλώνω*, Capp., but *ὄϋὄϋώνω* (*q.v.* in glossary), Ph. and Pontic *σουσουλίζω*. This reduplication is, according to Valavánis, characteristic of Pontic[1].

What the historical causes underlying this resemblance are is not apparent, nor is it worth while to investigate it more closely until our knowledge of Pontic is more detailed. The discovery of what villages in Pontos most closely resemble Phárasa in their dialect would be a step forward, as it is not impossible that Phárasa is no more than an old colony from some part of Pontos. It may indeed be a very old mining colony: Murray's *Guide* notes that there are disused iron-mines in the neighbourhood[2], Kyrillos says that the inhabitants, as well as those of Afshár-köi, are iron-workers[3], 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] *Ζῶντα Μνημεῖα τῆς ἀνὰ Πόντον 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 Nikopolis[1], 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 Valaváris from Ovatsuk and other villages near Shabin-Kara-Hissar[2]. 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 Μνημεῖα τῆς ἀνὰ Πόντον ἰδιωτικῆς*, 1892, p. 84. The words are: ἀ(γ)έτρων, ἀ(γ)εύρων, μν(ζ)άρων, ἀνάριν.

I. Sinasós (and Zaléla), Potámia and Delmesó, which preserve the Greek pronunciation of δ and θ, and, at least for words of personality, the old declension of -ος nouns and the distinction of genders.

II. Sílata (and Anakú), Phloïtá 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, Phloïtá 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 lost[1], and the old declension is beginning to give way to the agglutinative endings (§ 123).

IV. Ghúrzono, Araván and Ferték, where δ and θ are lost, there is no gender and the agglutinative endings have almost destroyed the old -ος, -ον 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.	Fer.	Ar.	Gh.	Ul.	Mis.	Ax.	Mal.	Phl.	Sil.	Pot.	Sin.
χi becoming	(a) χ'i	×		×	×	×	×	×					
	(b) δ̌i		×						×	×	×	×	
χe becoming	(a) χ'e	×		×	×	×	×	×		×			
	(b) δ̌e		×								×	×	
σφ becoming	(a) σφ or φ	×	×	×	×	×		×					
	(b) φσ or σ	×	×				×			×	×[1]	×	×
Aor. of βγαίνω	(a) of type ἔβγα		×	×		×							
	(b) of type ξέβα	×	×	×	×		×	×		×		×	
Aor. of δίνω	(a) of proparox. type ἔδεκα		×	×	×	×							
	(b) of parox. type δώκα	×					×	×	×	×	×		
Aor. of ἐμβαίνω	(a) of type ἔμα without σ			×	×	×							
	(b) of type σέμα with σ	×					×	×		×	×	×	×
Aor. of ποιῶ	(a) of proparox. type ἔπκα	×	×	×	×	×							
	(b) of parox. type ποίκα						×	×	×		×	×	×
καβαλλικεύω	(a) type with d	×	×										
	(b) type without d						×	×	×		×	×	×
ποδάρι	(a) type ποδάρι	×	×				×	×					×
	(b) type with metathesis, πορά̄δι			×	×	×							

[1] And Anakú.

Sinasós and its neighbours, has been, though for very different reasons, preserved from any very strong Turkish influence.

§ 395. Behind this flood of Turkisms lie the Greek features of the dialect, and these are fairly uniform over the whole area. Certain phenomena are however restricted in range and form a series of links binding neighbouring villages together. Thus Sílata and Phloïtá are connected by the change of *ρια* to *ρα* (§ 71), Phloïtá and Malakopí by the *-ε* ending of the three persons of the plural active (§ 190), Malakopí and Mistí by the change of unaccented *e* and *o* to *i* and *u* respectively (§ 64), and Delmesó, Araván and Ghúrzono by the change *τι* to *ćι* (§ 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), Phloïtá and Malakopí, with Axó, (Trokhó) and Mistí on the border between the two groups, and the latter of Ulaghátsh, (Semenderé), Ghúrzono, Araván and Ferték. Delmesó shares the characteristics of both groups, and in spite of its geographical position goes now with the northern and now with the southern dialects. This resemblance in its Greek features to the northern dialects from which it is geographically separated by the whole of the southern group suggests that the idiom of this northern group is the more archaic, and that the best preserved specimen of what Cappadocian was like before the coming of the Turks is to be sought amongst the northern dialects and that of Delmesó. Of these Delmesó has the best claim: the idiom of Potámia and still more that of Sinasós is in its present condition too much infected by the common Greek, and the dialects of Sílata, Malakopí and Phloïtá 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* (← *ἐυτός*) 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 Pharasa 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 *κοινὴ διάλεκτος* spoken in Asia Minor, a question which lies altogether outside the scope of this book. Such a discussion would also require as a preliminary an investigation as to whether the dialects of the islands adjacent to Asia contain any definitely Asiatic features. Such would seem at first sight to be the pronouns *ἐμεῖτες, ἐσεῖτες, ἐμόν, ἐσόν* from Chios[1], the use of *τό, τά* as a relative in Cyprus, Rhodes and Chios[2], and it may also be observed that there are a certain number of words which in the modern language seem to be confined or almost confined to Asia Minor and Cyprus, and it is likely that a fuller acquaintance with the vocabulary would add to their number[3]. I have noted:

ἀλωπός, fox.—Cypriote *ἀλουπός.*
βινεύω, I throw.—Cypriote *βουννίζω.*
ἱμάτι, shirt.—Cypriote *ἰ)μάτιν,* 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. ὑλακτῶ*).—Cypriote *'λάσσω.*
ὄραμα, dream.—Cypriote *ὄρωμαν,* but also in the Cretan Erotokritos.
σιπιδό, day after to-morrow.—Cypriote *πιθάρκον. Cf.* glossary.
σφαλώνω, I close, v. gloss.

[1] For these *v.* *Πασπάτης, Χιακὸν 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.

lection of Greek stories published in English; single stories are naturally to be found in various works dealing with the folk-lore of Modern Greece. The great collection of Greek folk-tales is of course that of J. G. von Hahn's *Griechische und albanesische Märchen* and supplementary is Bernard Schmidt's collection from the Ionian Islands. The remainder are to be found chiefly in Greek periodicals of folk-lore or philology, in local histories, or in works on the various dialects of the modern Greek language. The whole of this rapidly increasing material I cannot claim to have covered in the time spared from other occupations, but I have done so I hope sufficiently to be able to throw light on obscure points in the following stories and to gauge fairly accurately the prevalence of particular types. The "comparative" notes of variants from other lands can similarly make no claim to be exhaustive; a glance at the bibliography will give an idea of their limitations. While it is hardly profitable to make long lists of variants of the veriest commonplaces of folk-tale, it seemed useful to add such other examples, as I knew, of the occurrence of certain incidents and combinations of incidents, particularly as the views suggested by their distribution are not likely to find favour with some students of Greek folk-lore.

In ordinary conversation the Greek peasant habitually contrasts Greece with Europe and the Hellene with the Frank, thus implicitly ranging himself among the peoples of the Nearer East. And the admission of this casual comparison is justified by his conditions of life and modes of thought. It is further borne out by the character of his folk-tales. The oriental and particularly the Turkish character of Greek stories has never been sufficiently recognised. No Greek, however strong the evidence, could do anything but deny a phenomenon, which his sense of patriotism decrees *a priori* to be impossible. And von Hahn, when he made his collection, started in the hopes of finding connexions with the stories of the ancient mythographers. In this direction he was honestly disappointed, while surprised to find the number of similarities between Greek and Teutonic *märchen*. Unfortunately he did not lay the ghost of Ancient Greece, which still frightens students of Greek folk-lore round by devious paths and hinders all straightforward progress. It cannot be too strongly insisted that there is no special connexion at all between ancient

mythology and modern Greek folk-tales. Wherever it has been traced, there is obvious to the impartial observer either a straining of the evidence or a palpable mistake. There are of course certain incidents common to the two, but they are incidents to be found in every collection of folk-tales from every country, episodes like those of *the Son and the Tokens* or *the Snake and the Healing Herb*. Had not the special conditions produced the wish to be father to the thought, we should never have heard of that close and peculiar connexion between modern Greek folk-lore and ancient Greek mythology, which is in reality an article of faith rather than a matter of fact.

Leaving fables out of account, there is but one of the following tales of which the central incident finds a parallel in classical story, and it is difficult for anyone, who is not a partisan of an extreme type, to regard the history of the seven priests in Phárasa, No. 25, p. 551, *The Cyclops*, as an heritage from the *Odyssey* in the direct line. Without pressing the different setting of the Phárasa story, the Turkish name of the one-eyed giant, or the difference between an Odysseus and seven priests, the fact that the story of Polyphemos is by no means an unique narrative found only in Homer[1] 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 Δελτίον, 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 Polyphemsage 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. 155.

complex truth. Most seem to have reason on their side, until they push their claims to the extent of maintaining that their particular solution is exclusive and covers by itself the whole field of possibility. Folk-tales are spread in a great many different ways, which it is extremely difficult to trace, particularly where there is no literary element in which to detect the symptoms of the process of imitation or plagiarism. Those, who insist on the possibility of coincidence in invention, are rightly emphasizing an actual fact. At least, to take a fairly clear case, it is difficult to account for the similarity of the legends about the warfare between pigmies and cranes in classical antiquity and among the Cherokees[1] 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 tales[1], 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 audience[1]. Turkish on the other hand is not an expansive language, and incidents which occupy a couple of pages in Turkish may run to ten times that amount in Greek. These Cappadocian stories have the Turkish virtue of terseness almost to excess, and in places where the tale is but partially recollected it leads to no small confusion and mystification.

It is remarkable that in the Cappadocian stories the formal preludes and conclusions are so little developed. In Turkish, Magyar, Roumanian or Russian[2] 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 Gretel[4]; "Mein Märchen ist aus, dort lauft eine Maus, wer sie fängt darf sich eine grosse Pelzkappe daraus machen." MacDougall speaks of them as a feature in Gaelic stories[5]. But nowhere are they so frequent, so elaborate, and so varied as in Russia, Turkey and the Balkan States.

The *Lügen-Märchen*, also popular in these countries, is really nothing but the nonsense prelude developed into a separate story[6].

[1] Good examples of the Greek manner are the Syme stories collected by Καβαφῆς in Ζωγράφειος Ἀγών, 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 formulae see Jacobs, *E.F.T.* II, p. 217.

[4] Grimm, No. 15.

[5] MacDougall, *Folk and Hero Tales from Argyllshire*, pp. 112, 285. In Bengal the concluding formula appears to be stereotyped in form and an invariable addition to the story. It consists of a cumulative string of the *Wee Wee Mannie* type. "Thus my story endeth, the Natiya-thorn withereth."—"Why, O Natiya-thorn, dost wither?"—"Why does thy cow on me browse?"—"Why, O cow, dost thou browse?"—"Why does thy 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 miller[1]. The nonsense prelude is sometimes though not often found[2]. As a rule the story opens with the simple "Good evening to you, ladies and gentlemen," or the pretty

Κόκκινη κλωστὴ κλωσμένη
'ς τὴν ἀνέμη τυλιγμένη,
δός τση κλῶτσο νὰ γυρίσῃ,
παραμῦθι ν' ἀρχινήσῃ[3],

and ends with "they lived happily ever after and we here more happily still. I wasn't there nor were you, so you needn't believe it," or "you take the chaff and I the corn[4]."

In these Cappadocian tales the nonsense prelude or conclusion seems little developed and there is not even an example of the familiar "three apples fell from Heaven." In two unpublished fragments alone the nonsense ending is found. The first, a broken variant of *The Magic Bird* from 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 Sílli 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. 103.

[2] *τερερὲν πετετέν*
κατζίκα γέννησεν τ' αὐγὰ καὶ ὄρνιθα τὰ ῥίφια,
'στὸν πιτεινὸς ἐφούρτωσαν σεράντα κολοκίθια,
σουτσὰ βγάλεν τραντάφυλλα, τραντάφυλλα τὰ λίθια,
ἂς 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:** *καὶ ζήσανε πλειὰ ὑστερινὰ καλὰ, περίκαλα, κ' ἐμεῖς ἐδῶ καλλίτερα. καὶ μήτε 'γὼ 'μουν ἐκεῖ μήτε σεῖς νὰ τὸ πιστέψετε.* **Σταματιάδης, p. 537:** *Πάρτε σεῖς τὰ πίτουρα κ' ἐγὼ τ' ἀλεύρια.*

merely with the set phrase "they ate, they drank, they attained their desires[1]," or "may it please both me and you." From Sílli comes the pleasing touch of adding the narrator's name, "Remember Stephen Erísalis." At Phárasa alone is a prelude the rule, and most of the stories begin with the mysterious phrase "he rose up, and again he rose up." It seems to mean no more than "he went on and went on" which is a common formula of transition between two episodes in a story (*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 κασίδης*). The two must be carefully distinguished. The beardless man, as is so often the case with characters suffering from some physical deformity, is an object at once of contempt and of fear. An unpublished text from Phárasa shows the treatment that is his meed. "There were a hairless man and an old woman. He went, he stole eggs from a hen house. Afterwards they caught the hairless man. They held a court of justice. They beat the hairless man with the whip. Afterwards they kicked the hairless man. The old woman too came and could not find the hairless man. And the wolf ate the hairless man." He is a coward and sometimes takes the place of *Herr Lazarus* or the *Brave Little Tailor*[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 master[4]. In most cases the beardless man,

[1] This formula is common at the end of Kúnos' tales: onlar ermiš mūradəna. *v.* Kúnos, Stambul (Turkish text), I, pp. 25, 113, etc.

[2] Stories in Pontic dialect sometimes have a similar beginning. *E.g.* Παρχαρίδη, Ἱστορία τῆς Κρώμνης (Trebizond, 1912), p. 101: *ἐπῆγαν, ἐπῆγαν, ἔσαν δύο ἀρκατάδες καὶ θ' ἐπέγνανε σσὴν ξενητείαν*, "They went, they went, there were two companions, and they were going abroad"; *ib.* p. 105: *ἐπῆεν, ἐπῆεν, ἔτανε εἶνας ἀφίφτ 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 (Syra); Paton, No. 7, *Folk-Lore*, XI, p. 117 (Lesbos).

[4] See below, pp. 269, 371, 575; von Hahn, Nos. 37, 59; Ζωγραφεῖος Ἀγών, XIX, p. 69; Νεοελληνικὰ 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 u ually a hero. Sometimes he is the clever hero, corresponding to the lout who sits in the ashes but turns out to be superior to his brothers. Sometimes he is a prince or princess deliberately masquerading as a bald man or scald-head. When the prince is going a-wooing and to perform the various feats to win the hand of the princess, he often deliberately disguises his horse with the skin of some peasant's beast which he buys for the purpose. He himself will exchange clothes with the peasant and pull a sheep's bladder over his locks[1] and become to all appearance the scald-head. The king, angry at so disreputable a son-in-law, lodges his youngest daughter and her husband in the hen house, until a recognition is brought about by the success of the scald-head in procuring the water-of-life and the shaming of his brothers-in-law whom he has succeeded in branding with the hoof of his magic horse. It is no less the disguise adopted by the heroine, when she is forced to don male clothes and earn the opportunity as a boy in a café of telling her husband in the presence of the villains the story of her misfortunes. Again the deserted prince seeking a means of regaining his bride, who is about to be married to his treacherous brother or friend, regularly seeks employment in some humble craft under this most lowly of disguises.

Of some of the other characters of Greek fairy-land a word may be said. Snakes, as in other lands, play an important part. Peasants in the folk-tale grow rich by selling their milk to a snake[2],

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]; Kúnos (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] Pharasa 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, Ζωγραφεῖος Ἀγών, Σύλλογος, xxx, p. 28 (Lesbos).

who is doubtless thought of as guardian of the buried treasure which looms so large in the imagination of every native of the Levant. The wayfarer often meets a white and black snake fighting, sometimes he reaps ingratitude for his interference[1], sometimes as the result of the encounter he learns, like Polyidos, the property of the healing grass which restores the dead to life[2], sometimes the white snake which he saves rewards him by carrying him up the magic mountain or tells him the reward which he is to choose from her grateful father's treasure[3].

The boy who buys the snake, dog and cat from their persecutors is similarly rewarded[4]. The reward for which he is to ask is usually some magical object; for wishing-rings, magic mirrors, donkeys which drop gold, *tischen-deck-dichs*, etc., are to be found in the store of the Snake King by those who can resist the temptation of his offer of more obvious treasures of silver, gold, or precious stones. Or, as in a Serbian tale, the grateful father snake may bestow the gift of understanding animal language[5]. The snake son or snake son-in-law are also familiar figures. They invariably turn out to be handsome young heroes "under their skins," unless, as in one tale, the snake son takes up his abode outside the family in a tree and bestows the magic jug and magic donkey and finally, when the old scold his mother has foolishly lost these, the magic club upon his long-suffering hen-pecked father[6].

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 breast[1]. She protects him from her sons by changing him into some natural object, and when they smell human flesh lulls their suspicions and makes them pick out the arms and legs of men, which are sticking in their huge teeth. *Dhráki*, *devs* and robbers are usually to be found in bands of forty. And they are more or less interchangeable characters; the castle of the forty thieves in one variant will be that of the forty *dhráki* in another. I am inclined to think that the place-name "Forty" (Σαράντα) in Greece and Asia Minor is in some cases to be connected with supposed castles of forty *dhráki* or robbers[2]. A further characteristic of this band of forty ruffians is that they cook their meals in an immense iron cauldron with forty handles[3].

In one story, Ulaghátsh, 11, p. 381, forty *ežderhas* take the place of the normal forty robbers or forty *devs* of the variants. A creature with this name is often depicted on the etched brass trays (τεψί) used by the Moslems of Crete; it is like a snake with a very large head and jaws. The *ežderha* also appears among the figures used in the *Kara-göz* marionette play. In the

[1] Von Hahn, 32, variant; Δελτίον, 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 Haaluck, *Annual of the British School at Athens*, XIX.

[3] Von Hahn, Nos. 52 and 64, variant 2; Παρνασσός, X, p. 517; Σταματιάδης, p. 562.

Herzegovina the *ažd'aha* is said to be distinguished from the winged dragon (*smaj*), by the fact that it has no wings and lives in lakes[1]. This aquatic character of the *ežderha* must account for our story-teller's explanation that it was a kind of crayfish. In the story, however, the use of the word seems analogous to the use of the Greek *dhrákos*. In spite of its etymology *dhrákos* does not mean "dragon" but "ogre," and *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 life[3]. More interesting still is the Russian belief that the stake must be driven through a supposed vampire's body by a single blow, for a second will restore it to life[4]. In Russian tales the retort of the hero is "a hero's hand does not strike twice but finishes its work with a single blow"; in Kurdish stories it is

[1] Grgjić-Bjelokosić, "Volksglaube und Volksbräuche 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 single[1]." In Turkish and Greek stories the dying ogre usually appeals "if you are a *man* give me a second blow." "No," says the hero, "for my mother only bore me once[2]." In the latter case the form of the retort is, I think, suggested merely by that of the ogre's appeal: it is a kind of play upon words.

Other supernatural beings meet us in these stories such as the bogies Varvaragharúsa, Markáltsa, Karchuliégi and Hairy Monsters.

With regard to the Lady of the Lake (the *Tilbertsa*, *v.* Phárasa, 7, p. 491), Mr F. W. Hasluck has drawn my attention to a passage in the journal of Gedoyn, a French consul at Aleppo in the XVIIth century[3]. 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] Larch, I, 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; Ζωγραφεῖος Ἀγών, I, 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 "ὤφ!" 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 stories[2].

Another incident which frequently forms the introduction to a story in Turkish or Greek folk-tales is that of the old woman, who comes to fill her pot with oil or water. The young prince mischievously throws stones at her pot and breaks it. "Ah," says she, "may you desire the Three Fair Ones (or some other inaccessible heroine, or talisman), as I desired that oil." Her wish bears fruit and the prince falls sick of longing, until he sets out upon the hazardous quest[3].

Two other incidents which occur in the course of these stories deserve a mention here. Both are connected with the finding of the hero or heroine when deserted or exposed to die. When the king or prince sees some object perched in a tree or floating on the waves, he says to his followers, "If it be a thing of value it shall be yours, if it be a human being it shall be mine[4]." 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, I, 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. 78, *Filek Zelebi* (Crete); a variant from Melos, Νεοελληνικὰ Ἀνάλεκτα, I, p. 7; von Hahn, No. 110 (Euboia), *Hänschen, dem ein Mohr in den Mund spiet*; Ζωγραφεῖος 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 Schlangenperi*, p. 326; *id.* (Adakale), *Märchen vom Holzhacker*, p. 44; *Grünenussvogel*, p. 100; *Märchen vom Mattenflechter*, p. 207.

[3] *Greek stories*: von Hahn, No. 49 (Asia Minor); Ζωγραφεῖος Ἀγών, Σύλλογος, XXX, p. 55 (Crete); Δελτίον, I, 158 (Athens); *Deffner's Archiv*, I, p. 129 (Thera. Here the old woman's speech is a blessing on receiving charity); Παρνασσός, II, p. 370 (Thera); Ζωγραφεῖος Ἀγών, I, 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 Maroccan 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 Pitrè'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 Rája Rasálu see Swynnerton, p. 53.

[4] *Cf.* Carnoy, pp. 44, 99; Σακελλάριος, p. 318; Hanauer, p. 225.

followers. The translation of a text dealing with the quarrel of two tribes runs, "Avdu'lah Agha sent a messenger to the villagers and proclaimed: 'Fear not, the heads belong to me, the property belongs to you[1].'"

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[2]."

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] Larch, 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 žin-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 ǧin gezmez, adam oglany-da hič 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.*
Phloïtá 5, p. 437; *The Old Songs and the New.*
Tshukúri 1, p. 567; *The Foreign Bride.*
„ 2, p. 567; *The Harvesting.*
„ 3, p. 567; *The Goatherd.*
Kíska 1, p. 569; *The Conscript.*

A review of the following tales will naturally begin with those which may be called narratives in the *genre* style. They are stories without plot or purpose, just little narratives or sketches of events or circumstances which might have happened to local people. In this curious category of a primitive realism may perhaps be included Axó 4 and 7, although they are nearer than the others to the possession of a point or plot. The same kind of little narratives of possible occurrences of everyday life are sometimes to be found in the collections of philologists. For instance in Lerch's *Forschungen über die Kurden* or MacAlister's Nuri texts in the *Journal of the Gypsy Lore Society* appear specimens of the same genus.

For the student of literature these crude little realistic sketches of everyday life possess a great interest. They are the raw material of popular poetry and contain the germ of the true pastoral. One can hardly doubt that the material of much of Theokritos, some of it perhaps in song form, was in substance close akin to Tshukúri, Nos. 2 and 3, p. 567, and that the pastoral poetry, which is concerned not with *marquises* masquerading as Dresden shepherdesses, but with real peasant life, drew its inspiration from just such artless narratives. Theokritos did not create the *genre*, he raised it to the dignity of literature.

The plotless tales of everyday life shade naturally into tales of comic mishap. From such incidents, again, the transition is easy

to stories of noodles, tales of the clever madman, and narratives of intrigue.

Noodle Stories.

Of the noodle story pure and simple there are two specimens, Síllí 5, p. 299, and Phárasa 10, p. 503. This genus of folk-tale is familiar everywhere, in Greece[1] 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 West[3]. 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 Nasr-ed-din Khoja, the Eulenspiegel or Frate Ginepro of the Turks. The story of the sale of the sham magical articles is common enough. Greek versions are Pio, p. 113 (Astypaliá); Paton, No. 7, *Folk-Lore*, XI, p. 117 (Lesbos); von Hahn, No. 42 (Epirus); Ἀνάγνωστος, No. 5 (Lesbos); Νεοελληνικὰ Ἀνάλεκτα, II, p. 93 (Naxos). A Georgian version, Wardrop, p. 153, may be added to Clouston's list of variants from Ireland, Norway, Iceland, the Tyrol, Sicily and India, *Pop. Tales*, II, pp. 232–273, and the notes in Cosquin, *Contes de Lorraine*, I, p. 108 foll., II, p. 234.

The Mad Brother.

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 quashed[1].

Individual incidents in the story of *The Mad Brother* are common to European *märchen* but their combination in this particular form appears characteristic of the Nearer East. It is sometimes combined with other stories. 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 Aravân 1, p. 331 the finding of treasure by the fool has evidently dropped out by inadvertence. The incident in Malakopí 1 and Delmesó 3, where he sells his fowl to the hoopoe or his ox to the marten, is one common form, in other stories he sells his cow to a tree or cuts it down in order to "give it something to shiver and shake for" and finds a treasure.

The clever brother's throwing of a sheep's fleece down the well is of course analogous to the "raining sweets" ruse mentioned above[2].

It is perhaps worth mentioning *à propos* of Aravân 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 Aravân 1 where the fool carries off the prison door betrays also a confusion of two *motifs*. He does so partly in virtue of his great strength, as in the Epirote variant, though in his note von Hahn over-emphasises the importance of the physical strength of fools in folk-tale. The command of the clever brother betrays that another incident is latent in our somewhat broken story, the familiar tale of the fool who is left in charge of the house and told "to mind the door" and obeys by carrying off the door with him[1]. 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 Phloïtá 8, where the hero makes the guards drunk and steals the camel. Another trap which is often set for the Master Thief is to strew gold coins on a guarded street, the thief smears his shoes with pitch, walks down the street and collects the coins in this manner unobserved[2]. 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. 39, p. 261.

Scald-head is thought of as making his donkey brush past the camel so that the coins, with which it is laden, stick in the pitch smeared on the donkey.

The Bargain with the Hairless Man.

Ulaghátsh 8, p. 371. Afshár-köi 3, p. 575.

Greek variants. Von Hahn, Nos. 11 [Geldart, p. 60] and 34 (Epirus).

Other variants. Turkish, Kúnos (Stambul), p. 38 [Bain, p. 42]; *Arabian Nights*, XI, p. 314; Kashmiri, Knowles, p. 98; Panjâb, 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 Pháraa 21, p. 535, is an example, is a different species of the same genus.

For the warning against dealing with beardless men see above, p. 222, and the notes on *The King's Son and his Treacherous Servant* (below, p. 269).

Impossible commands are often given by malicious masters or mistresses in folk-tale in order to get an excuse for ill-treating a hero or heroine; thus, for example, witches tell those who take service with them "to sweep and sweep not," which is evaded by sweeping the back room and not the front[1].

An unpublished and broken down version collected at Aravân 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.

Phloïtá 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 motived by the incident of revenge for being tricked into selling geese as chickens[1]. 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 analogies[3]. 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.*

Phloïtá 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] Νεοελληνικὰ 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-stories[1], and to most readers it will probably be familiar through Mr Kipling's fine story *Beyond the Pale*. The ruse by which the guilty pair turn the tables on the innocent police occurs in a story from Palestine[2].

(ii) *The Goldsmith's Wife.*

Síłłi 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 Kohlān story of *The Cunning Potter*, the hero answers for the idol, shams blindness and kills the Raja who has an intrigue with his wife. The device by which the little boy of our story or the potter in the Indian tale rid themselves of the corpse is a commonplace of folk-tale. The Punjâbi version is worked into the Rasâlu 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.*

Phloïtá 8, p. 439.

The story is very broken down and as it stands almost unintelligible. It is I fancy a poor variant of the *Cymbeline* story of which a good specimen may be seen in the Bukowina-Gypsy tale, Groome, No. 33. The husband wagers his property on his wife's fidelity. The villain is to get a ring and learn what her birthmark is; here it seems to be a gold coin off her neck. The villain is successful in obtaining the evidence though he cannot seduce the wife. The husband writes and casts off his wife and forfeits his property. The wife in male disguise subsequently cures the Emperor and discovers her husband to whom she reveals herself after rescuing him from his pitiable plight. Compare the Highland tale *The Chest*, Campbell, II, p. 1.

(v) *The Magic Apple of the Faithful Wife.*

Silli 7, p. 303.

Greek variant, Pio, p. 150 (Astypaliá), *ἡ τίμια γυναῖκα*. In the Astypaliá story the sign given by the wife to the husband is a magic shirt which remains spotless so long as she is pure. The type to which the story belongs is widely spread and familiar. Clouston discusses variants from different parts of the world[1]. The token is usually a flower or a shirt. Both are found in Oriental versions[2].

[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.*

Sílli 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 *Archaeologia Britannica* alluded to by Grimm, vol. III, p. 322, is the principal source of Jacobs, *Celtic Fairy Tales*, I, xxii, *The Story of Ivan*. Jacobs' notes (*op. cit.*) and Clouston's discussion of the Highland version "The Baker of Þeauly," *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 criminal[1]," would be inexhaustible. Some types of this large family are examined in Clouston[2]. 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. His escapes

[1] Ζφγραφείοτ 'Αγών, 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 Sílli. The Cornish tale begins with the purchase of the advice but the master puts the money in a cake which he gives the man to take to his wife. The hero escapes the robbers by keeping to the old road; in obedience to the advice, "Don't stop in a house where an old man has a young wife," he exposes the murder of an old innkeeper by his young wife and her lover, with which the criminals had charged his travelling companions, who put up in the inn. The third precept prevents the slaughter of his own son and in conclusion he divides the cake with his wife and finds the money in it.

A more modern Cornish version published by Hunt, *The Tinner of Chyannor*[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.*"

Sílli 2, p. 287.

I confess that this story remains an unsolved puzzle as far as I am concerned. I know of no parallels which throw light on it and the difficulty is increased by an element of uncertainty in the text. As it stands I can make nothing of the reason why the hero is to say "our own not my own." At one time we thought the translation ran "not my own *nor* our own." Though not perhaps very satisfactory, the solution I then suggested was that the moral emphasised the duty of acknowledging the bounty of God. The hero is not to say my own nor our own because his wealth is given him by Providence. There is a Russian story of a man who has been given a miserable Luck by Fate. He appeals to Fate, who tells him that she cannot help herself, but advises him to take his niece Militsa into his house and call all his property hers, as she was born at a lucky time. Following this advice the man prospers. One day talking to a stranger he inadvertently says "That field is mine," and immediately the crop begins to burn. He runs after the stranger and cries "Stop, brother! That field isn't mine but my niece Militsa's," whereupon the fire goes out and the crop is saved[2].

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.*

Sílli 1, p. 285.

Of this story again I know of no variant. The princess who is fated to marry some common plebeian is of course a common enough *motif*. The accentuation of the father's repentance by the names of the children and the character of the names themselves have an Oriental flavour. A common story, in which the *anagnorisis* depends on the father's overhearing the names of his unknown children, is a form of the plot of *All's well that ends well* popular in the Levant.

(iv) *"I ask boons of God."*

Phárasa 20, p. 529.

Persian variant, Clouston, *Romances*, p. 425 ff.

The moral of the story is that it is better to ask of God than of kings. Our tale is complete but not very clearly told. The king angry at the presumptuous piety of a man who refused to ask a boon of him sends the executioner after the three to kill the one who is empty-handed. Providence ordained that the man who had the gold had asked the empty-handed man to carry his burden for a spell. In the Persian tale the king sees that a mistake has been made and sends the executioner again. God a second time saves his suppliant and the real possessor of the girl is killed in mistake for the man who asks boons of God. The hero escapes by a similar act of Providence in a Georgian story of the *Potiphar's Wife* type[1]. His master sends to slay him. In obedience to his father's word of advice to go to church at the proper time whatever his business, the hero goes to church and his companion is killed.

An interesting feature of our version is the episode of the drunken street-loafer as king, the same story as that which furnishes the plot of the *Induction* to the *Taming of the Shrew*. It occurs also in the introduction to a Turkish story[2].

[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 (Sinasós 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 version[2]. 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 Sinasós, Samos and Syra, and

[1] On pp. 81 *sqq.* Translated by E. J. W. Gibb from the Turkish of 'Alí 'Azíz 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 "Tačō 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 ſ for f, pronouncing 'sefam'." Not all Gypsy echoes are of the Orient.

in a different setting as an episode in a Cypriote tale[1]. The peculiarity of Phárasa 15 and Sílata 3 is that both conclude with the death of the poor man.

The story of *The Forty Thieves* is very popular in Greece and most of the penny chap-books of *παραμύθια* contain a version of it.

Animal Stories.

(i) *Fables.*

The first of these, Phárasa 9, p. 501, is the story of *The Fox who lost his tail*, though it differs in form from Aesop 46. In Palestine this fable comes at the conclusion of another story and the fox, as here, ties his companions' tails to the vines[2].

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. lxvi. The story is known to the Hottentots; *v.* Bleek, *Reynard the Fox in South Africa*, No. 42. Further references are given in Cosquin, *Contes de Lorraine*, II, pp. 202 foll.

[1] Σακελλάριος, p. 301.
[2] Hanauer, p. 277; *cf.* the Nuri variant, *J.G.L.S.* IV, p. 286.
[3] Leger, p. 187. [4] *Arabian Nights*, II, 376.

In one of the Kabyle stories the hero is a jackal[1], in the other a child; both open their career of speculation by asking an old woman to extract a thorn[2] (a better opening than our "thorn bush"). The old woman throws the thorn away. "Give me my thorn." "I have thrown it away." The old woman is made to give an egg in place of the property she cannot return. The stories then follow the same course as the Phárasa tale, except that in each case the child or the jackal himself secretly makes away with his property and then demands its return[3]. The conclusions too differ. The child successfully carries off the girl; the jackal as in the story of *The Ungrateful Snake, the Fox and the Man* (see below, p. 245), is given a sack containing, not as he thinks the bride, but a greyhound[4].

(iii) *The Cock and his Friends.*

Axó 6, p. 401.

Greek variants. Von Hahn, No. 85 (Epirus, a variant from Euboia is given in the notes); Νεοελληνικὰ 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); Νεοελληνικὰ Ἀνάλεκτα, I, p. 14 [Legrand, p. 15] (Melos); Νεοελληνικὰ Ἀνάλεκτα, 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 Maistre Chat.* In Perrault, p. lxiv, Lang gives references to additional variants from England, Sweden, Norway, Straparola, Sicily, the Avars, Russia, Swahili. Further variants are referred to in Knowles' note *ad loc.*

Lang's monograph in his edition of Perrault illustrates the difficulty of tracing the origin of a story, whose plot declares it to have necessarily spread from a single invention. I am inclined to think that no conclusion can be reached of any definiteness. Obviously Lang is right in making *man's ingratitude* his test incident and this points to an origin East of Europe. Lang's case against India is not proven, as he only knew of one Indian variant, that in Day's *Folktales of Bengal.* But I have not sufficient knowledge of the Oriental data to venture an opinion as to whether the home of the story is in India or a nearer Orient.

There is an obvious lacuna in the story on p. 457. It is of course the owner of the castle who should be frightened into the well.

The test of gratitude appears in many of the variants. The throwing out of the bones at the conclusion would seem the natural and proper course of action to a member of the Greek Church in which the practice of exhumation of the bones of the dead at the end of three years is general[1]. 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; Phloïtá 3, p. 429.

Greek variants. Von Hahn, Nos. 87 [Geldart, p. 68], 94 (Epirus); Legrand, p. 187 (Lecce); Λαογραφία, II, p. 161 (Trebizond and Doris); Carnoy, p. 238 (Indje Su).

Other variants. Russian, Λαογραφία, *loc. cit.*; Magyar, Grimm, III, p. 360; Georgian, *Book of Wisdom and Lies*, CXX, p. 189; Berber, Basset, *Contes Berbères*, p. 7; Soudanese, Monteil, p. 53; Persian, in the *Rose of Bakawali*, Clouston, *Romances*, p. 254; Indian, Frere, p. 198, Stokes, p. 17, *Wide-Awake Stories*, p. 116, Swynnerton, p. 303, Bompas, Nos. XLIV, CVII; Indo-China, Leclère, p. 92; Malay, Skeat, p. 20; Norse, Dasent, p. 306. Further references will be found in Benfey, I, p. 115, in von Hahn's notes to the stories quoted from his collection and Jacobs, *I.F.T.* I, No. 9 and notes. The latter gives further references to Indian versions and contains a critical mention of Krohn's monograph. Two versions are now current among the Hottentots, Bleek, *Reynard the Fox in South Africa*, Nos. 5 and 6. They date from after the coming of the white man, *op. cit.* p. XXIV.

There is little doubt that this story came first from the East. There are two forms, both of which I have included in the list of variants though only one is fully represented in our text. In one the man saves an animal from destruction; in return the animal wishes to kill him and the affair is referred to judges, who decide against the man on the score of his treatment of them, until the turn of the fox or jackal comes. By demanding to be shewn exactly what the circumstances were, he puts the ungrateful animal once more into the man's power.

There sometimes, but by no means invariably, follows the episode of the ingratitude of the man to the fox, which indeed is more frequently found in the second form of the story of which von Hahn, No. 94, is a Greek specimen, *Von der Bärin, dem Bauer und der Füchsin.* Here the episode of the appeal to judges does not appear. The clever animal, fox or jackal, shews a man how to

rid himself of a dangerous beast and is repaid at the wife's instigation with ingratitude and offered dogs in a sack supposed to contain hens. This trick of offering dogs tied up in a bag supposed to contain hens is common in animal stories. It occurs, for instance, as far afield as in Mexico, where in a Tarahumare tale the Grey Fox dupes the Coyote in this way[1].

The incident of the fox's imprecation being answered occurs in a Highland fable, *The Fox and the little Bonnach*[2]. The fox, after decoying and eating the little bonnach and a duck, went up to the top of a hill and stroked his sides. "Oh King! how finely the bullet would spank upon my belly just now." Who was listening but a hunter? "It will be tried upon thee directly," said the hunter. "Bad luck to the place that is here," quoth the fox, "in which a creature dares not say a word in fun that is not taken in earnest." The hunter put a bullet in his gun and he fired at him and killed him. Campbell refers to a Scandinavian tale where a wolf prays to Odin that an axe may fall on his head and a man throws one. None of these however can boast the delicious satire of Phloïtá 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); Νεοελληνικὰ 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. Türkish, Kúnos (Adakale), p. 164; Grimm, No. 46 and variants in his notes; Italian, Crane, pp. 78, 344; Norse, Dasent, p. 16; Highland, Campbell, No. XLI, II, p. 279. The Turkish version contains also other *motifs* chiefly from the type of story last discussed, *The Robber and the Princess.*

All the variants quoted by Grimm seem to contain the escape

of the heroine herself, after sending away her sisters, in the disguise of a strange bird, adopted by means of rolling herself in honey and feathers. In the Norse tale the daughters go out to look for their mother's hen and are lured into the clutches of the Man of the Hill. In the Highland story the principal character is a great gray horse. In the final scene the heroine cuts off his head and he turns into a prince.

The loss of the heroine's hand is paralleled in the Hanover version, where the girl reaches the door just in time to escape the pursuing dwarfs, slips in and slamming the door cuts off her heel[1].

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. Ζωγραφεῖος Ἀγών, Σύλλογος, XXX, p. 68 (Crete).

Other variants. Albanian, von Hahn, No. 95; Nuri, *J.G.L.S.* IV, p. 118, Nos. LXVIII, LXIX; Russian, Ralston, p. 163 foll.; Santal Parganas, Bompas, Appendix No. 9; Italian, Crane, p. 265; Berber, Norwegian, and Icelandic in Cosquin, *Le Conte de la Chaudière bouillante*, pp. 24–27.

The story appears to be a popular one in Cappadocia. At least two other variants were taken down at 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. Phloïtá 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 Phloïtá version he is the familiar lazy son. The device of telling the ogre or ogress what their mother did for them is repeated in Soudanese[1], Avar[2] and West Indian negro variants of these tales[3]. Ogres are always stupid folk. If you meet a Kallikántzaros and give him a sieve, he will try to count the holes. As no Kallikántzaros can count more than two, you will have ample time to escape[4]. Similarly if you meet a witch on St John's Eve, give her an onion-flower or a red carnation and you may escape while she is trying to count the leaves[5].

(iii) *The Coward and the Markáltsas.*

Phárasa 26, p. 551.

Greek variants. Von Hahn 23 [Geldart, p. 47] (Epirus); Pio, p. 224 (Syra); Σακελλάριος, p. 345 (Cyprus).

Other variants. Albanian, Dozon No. 3; Armenian, Macler, *Contes Arméniens*, p. 120; Slovak-Gypsy, Groome, Nos. 21, 22; Georgian, Wardrop, pp. 129, 147; Turkish, Kúnos (Stambul), 56, *id.* (Adakale), p. 230; Grimm, Nos. 20, 183; Norse, Dasent,

[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 *fiumicelli* were the selected places for making compacts with the devil, and the devil often appears in the form of a miller[1].

The necessity of keeping the negro continuously employed is a difficulty which those who raise spirits are often called upon to face. It will be remembered how Michael Scott, after his familiar had bridged the Tweed and split the Eildon Hills, was obliged to set him at the endless task of making ropes of sand[2].

Justice and Injustice.

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, *Ensamples of Fra Filippo*, p. 818.

[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 Niyyah and Abu Niyyatayn*, *ib.* p. 374 *Mohsin and Musa*; Norse, Dasent, p. 1; Grimm, No. 107, and vol. III, p. 342; Cosquin, *Contes de Lorraine*, I, p. 84; Clouston, *Pop. Tales*, I, pp. 249 foll. and 464, adding Kabyle, Indian, Persian, Sinhalese, and Portuguese variants.

The type of story is too familiar to demand further comment.

Gratitude rewarded.

Pháraa 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 Euboia), is perhaps the more common species. The Serbian variant omits the killing of the children for the angel in disguise. The Samian and Bulgarian parallels are very close. There is only one child but, like the two in our story, he not only escapes harm but miraculously grows in the oven where in the Samian version he is found with a basket of diamonds reading a book with golden letters. In the Bulgarian he has miraculously attained the age of fifteen and is reading a silver book. The first part of the Berber story, of which the Moslem Angel Gabriel is the *deus ex machina*, has completely broken down. The conclusion contains the request for a meal of four hearts. The host has only two goats and two children. When he is serving up their hearts, Gabriel asks him to call his children. The host courteously tries to put him off, Gabriel however insists and the children appear alive and well. The slaughter of the host's children in order to provide a cure for leprosy and the reappearance of the children alive occurs in a Georgian story[1].

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 marses. 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.*

Aravân 2, p. 335; *The Two Daughters.*

Greek variants. Δελτίον, I, p. 335 [Garnett, *G.F.P.* II, p. 351] (Athens); Νεοελληνικὰ Ἀνάλεκτα, I, p. 12 [Garnett, *G.F.P.* II, p. 348] (Melos); Ζωγραφεῖος 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 Aravân story is common in a part of the world where the operation referred to is frequently and necessarily performed. In the Cretan story the two sisters cleanse Christ. The incident of the lousing and the dipping of the two sisters in golden and black streams respectively occur in a Georgian version of Cinderella[1]. 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 Aravân story.

Born to be King.

Pharasa 8, p. 493.

Greek variants. Von Hahn 20 (Epirus); Λαογραφία, I, p. 107 foll. (Smyrna, Mykonos); Λαογραφία, II, p. 655, Schmidt, No. 2 (Kerkyra); Abbot, p. 347, Λαογραφία, II, p. 575 [three variants] (Macedonia).

Other variants. Albanian, Λαογραφία, I, p. 92, Dozon, No. 13; Transylvanian-Gypsy, Groome, No. 38; Norse, Dasent, p. 229; Slav, Harding, p. 31; Grimm, No. 29; Jacobs, *E.F.T.* I, p. 190. In Λαογραφία, I, p. 107 foll., II, p. 655, Politis refers to Bulgar, Slav, Vlach, Finnish and Bohemian versions. Clouston, *Pop. Tales*, II, pp. 458–465, adds references to the *Gesta Romanorum* and Indian tales. An illuminating examination of Oriental and

[1] Wardrop, p. 63.

medieval European variants is to be found in Cosquin, "La Legende du Page de Sainte Élisabeth," pp. 24 foll.

The story needs little comment. It may be remarked that it is often combined with *The Devil's Three Golden Hairs* as in the Gypsy, Norse, Slav and Grimm stories. Further some of the variants, *e.g.* the Corfiote, Bohemian and English stories, have a heroine not a hero, and it is a girl who is destined to marry a king and eventually achieves her fated high station.

The Dream.

Ulaghátsh 4, p. 359. Pharasa 22, p. 537.

Greek variants. Pio, p. 159 [Geldart, p. 154] (Astypaliá); von Hahn, No. 45 (Epirus); Ζφγραφείος Ἀγών, I, p. 421 (Nisyros); Carnoy, p. 43 (Indje Su).

Other variants. Armenian, Wingate No. 7; Turkish, Kúnos (Stambul), p. 375; Serbian, Mijatovitch, p. 237; Russian, Leger, p. 235; Magyar, Jones, pp. 117, 233, in the note p. 375 variants are referred to from Wallachia and the Turkish tribes of South Siberia.

The similarity to the story of Joseph expelled because of a dream, which is fulfilled by his removal from prison to the governorship on account of his skill in divining dreams, has been remarked.

The story of the fulfilled dream falls into several different forms. In Ulaghátsh 4 it is the unpopularity produced by the nature of the dream that makes the boy an outcast; in Pharasa 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 *Kasídhis*, 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 rids 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); Ἀνάγνωστος, No. 4, p. 191, ἡ Μυρσινιὼ ἢ 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 Ἀνάγνωστος, 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. I, p. 47.

(ii) Ghúrzono 2, p. 341: *The Frog Bride.*

Greek variants. Von Hahn, No. 67 (Syra); Δελτίον, I, p. 330 [Garnett, *G.F.P.* II, p. 46] (Athens); Ζωγραφεῖος 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 (Ζωγραφεῖος 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[1]?" The girl finally demands the familiar three dresses[2] and escapes from her father with these, but covered with some unsightly disguise, a wooden cloak or a skin-robe. She is eventually discovered and married by a prince.

The second part of our story here is an addition. It belongs to the usual type of the young queen who is accused of infanticide or bearing puppies. It is not often that her father is the villain.

I was for long puzzled by the heroine's going "into a lamp" instead of adopting the more usual disguise of the wooden cloak or skin garment. Two North African examples I lately chanced upon confirm the text. The first is a Moorish folk-tale[3], in which a jeweller comes to the heroine's rescue with an enormous lantern, which he finds an excuse to deposit for a time in the house. She hides in the lantern and is carried in it to the Sultan's palace. The prince discovers her and falls in love with her. In his absence she is discovered by the prince's sister who secures, as she believes, the removal and death of an unsuitable sister-in-law. The heroine of course escapes and the story concludes with the *anagnorisis* by means of the ring served up in a special dish of food. The second is a Hausa tale[4], 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 understood[1].

The recognition by the apple is curious. Its discovery in the prince's boot reminds one of the device of the magic spoons etc., which are placed in the pockets of a father or husband in similar scenes of the recognition of a wronged princess. The king is accused of theft and then the whole story is brought to light[2]. 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. Ghúrzono 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 Ghúrzono and an unpublished text collected at Axó contain the cannibal incident which von Hahn wrongly thought to be characteristic of Albanian savagery. It occurs also in the Cretan variant.

With reference to the metamorphosis of the brother, the following account of the origin of the Yourouks is of interest. In the mountains where rain-water has settled, they say that, if a wild animal, an ibex or a bear, has drunk there and a man from civilisation drink after it, he will become wild as they are. And this is how they became Yourouks[1]. In the Axó version the brother first wants to drink from a camel's foot-print and is warned not to lest he become a camel and carry loads, then from an ox's foot-print and is warned not to lest he become an ox and drag a cart, and lastly from a goat's foot-print. From this, in spite of the warning that he will become a goat and jump away, he drinks and becomes a goat.

The Ghúrzono version contains the familiar conclusion of the conversation between brother and sister overheard by the prince.

The conclusion of Phárasa 12 is obscure. It may be a reminiscence of some story in which the fox regains his human shape by being killed in his animal shape. Compare for example Grimm, No. 57, where the helpful fox implores the hero to kill him and, when at last he complies, turns into human shape.

The incident of the heroine in the tree whose reflection frightens the horses and the device of luring her down by exciting her pity for an apparently incapable old woman is a common feature of this and other stories. The licking of the cut in the tree by the animal brother occurs in the Epirote and Turkish versions.

The *four* fish of Phárasa 12 is a characteristic detail. In folk-tales of the Levant, Fortune or the Deity frequently sends a catch of game exactly proportionate to the number and need of the persons concerned. See notes to *The Prince and his Animal Friends*, p. 246; an unpublished variant of Phárasa 6, also from Phárasa, contains the family of four who live on the daily catch of four fish.

[1] Bent, "The Yourouks of Asia Minor," *Journal of the Royal Anthropological Institute*, xx, p. 275.

Konstandín.

Phloïtá 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. Phloïtá 1, p. 411.

Greek variants. Von Hahn, No. 36 (Epirus); *Ζωγραφεῖος Ἀγών*, I, p. 417 (Nisyros).

Other variants. Serbian, Naaké, p. 238; Armenian, Macler, *Contes Arméniens*, p. 117; Bukowina-Gypsy, Groome, No. 25; Kabyle, Rivière, No. 36. Grimm, No. 60 and notes, Knowles, pp. 75, 169 and notes, Clouston, *Pop. Tales*, I, pp. 93–99, Cosquin, *Contes de Lorraine*, I, p. 73, II, p. 352, give many references for Europe, the Near and the Far East.

Of this story other variants were collected at the same villages. Phloïtá 1 is the better and completer version. In some variants there are three children (*e.g.* the Epirote), the one who eats the head becomes king, the one who eats the liver finds money under his pillow and the one who eats the heart becomes a seer (*καρδιογνώστης*). This third warns his brothers of the mother's intention to kill them and it is he who deals with the wanton or witch's daughter, who has robbed his brother of the liver, and finally as vizier to his brother passes judgment on the delinquents.

The story is probably one of those which came from the East into Europe. In any case two details present in both of our versions are characteristic of Eastern stories. The paying of varying sums for seeing the wanton's face, breast and body is a frequent feature not only of Greek but of Oriental stories, and the choosing of a king by means of the royal hawk (in India it is sometimes the royal hawk and royal elephant, sometimes the elephant alone) is an Eastern trait[1].

[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 an Euboia); Ζωγραφεῖος Ἀγών, Σύλλογος, XXX, p. 54 (Crete) Carnoy, p. 56 (Mytilene); Paton, No. 20, *Folk-Lore*, XII, p. 20 (Mytilene).

Other variants. Albanian, Dozon, Nos. 9, 10; Armenian 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, Vossion p. 126; Welsh-Gypsy, Groome, No. 54; further references to Oriental versions in Groome, pp. 196–208, 219, Benfey, I, pp. 211-216, Clouston, *Pop. Tales*, I, pp. 335, 337, 476. To the same type belongs the Gypsy story, Jacobs, *E.F.T.* I, pp. 81, 238. Dähnhardt, *Natursagen*, II, *Tiersagen*, 2te Teil, p. 144, gives further references and three versions, one of them from Korea.

The tradition of the Korean version appears to differ entirely from that of the variants west of India, and this suggests not merely that India is the home of the story[1] but that it has been transmitted along two divergent lines of development, north-east to Korea and west to Europe.

The variants of what may be called the western tradition naturally display some diversity in detail. The animals and the manner in which the hero acquires them vary, and, whilst the rescue of the talisman is always found, in some versions the incident of its fall into the sea and subsequent recovery is missing. The buying of the animals which are going to be put to death is naturally employed also in other stories, *e.g.* in a Serbian variant of the *στρίγγλα* type[2]. 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.

lays gold pieces. After discovering its properties he says to himself; "Allah by means of this bird has of His bounty given me a hundred pieces of gold; this money will keep me for some time; I must let him go free[1]." And actually in Turkey it is a regular practice to buy birds in order to obtain merit by letting them free[2]. Probably, however, the incident is originally derived from the Buddhist regard for animal life.

The two versions before us are fairly clear and contain between them most of the possible incidents, while they shew that variation in unessential detail, which is characteristic of the examples I have quoted from elsewhere.

The Snake and the Magic Wallet, Staff and Ring.

Phárasa 13, p. 507.

The magical wallet, staff, cap of darkness, etc., are the commonplaces of folk-tale in Greece as in Europe; to compose a list of variants would be to waste the time alike of reader and writer.

This story in form closely resembles Potámia 2, and opens with the saving of the snake, but it has not the stealing of the talismans and the rescue by cat and dog. The omission, however, of any further reference to the ring after its acquisition, leads me to suspect that this may be due to the narrator's lack of memory.

Master and Pupil.

Ulaghátsh 7, p. 365.

Greek variants. Von Hahn, No. 68 and variant (Syra and Epirus); Δελτίον, I, p. 321 [Garnett, *G.F.P.* II, p. 143] (Athens).

Other variants. Albanian, Dozon, No. 16; Georgian, Wardrop, p. 1, *Book of Wisdom and Lies*, CXVI, p. 184; Turkish, Kúnos (Stambul), p. 277, *id.* (Adakale), p. 18, Gibb, p. 253 [Garnett, *Women of Turkey, Jewish and Moslem*, p. 521]; Nuri, No. LX, *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 charitie to Christians, and Iewes, as well as to them of their own religion: nay birds and beasts have a taste thereof. For many onely to let them loose will buy birds in cages; and bread to give unto dogs."

Cossack Fairy Tales, p. 3; Serbian, Mijatovitch, pp. 191, 206; Santal Parganas, Bompas, No. XXXVI; Mongolian, Buddhist, Serbian, Benfey, I, pp. 411–412; Straparola, Kalmuk and Tamil; Clouston, *Pop. Tales*, I, pp. 414, 432, 436; Norse, Dasent, p. 328; Grimm, No. 68.

M. Cosquin, to whose kindness I owe a copy of his paper "Les Mongoles et leur prétendu rôle dans la transmission des contes Indiens vers l'Occident Européen," *Revue des Traditions Populaires*, 1912, has submitted the story of *The Master and Pupil* to a searching examination. Many further variants of the story and of the sub-themes are given in this monograph and some interesting points are very clearly, and I think decisively, proved; firstly, that the Mongols play no part in its transmission to the West, and, secondly, that the story is undoubtedly of Indian origin, a fact which is shewn by an acute examination of the combinations of incidents. The story has radiated from India both Westwards and North-East along two independent lines of development. I may perhaps venture to draw attention to the importance which M. Cosquin assigns to the Turks in the dissemination of folk-tales in the Near East, a welcome confirmation of views which I had independently formed.

The incident which so often forms the prelude to this story has been discussed on p. 228 above. The two central incidents, the changing of human beings into animals and defrauding purchasers thereby and the transformation fight, are both familiar. For the first there is the classical story of Hypermnestra and Erysichthon[1]. Schenkl and Zielinski have maintained that this implies that *The Master and Pupil* was known to antiquity, but M. Cosquin[2] 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 days[1]."

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.

Ulaghátsh 5, p. 361.

Greek variants. Pio, p. 143 (Astypaliá); Δελτίον, I, p. 540 [Garnett, *G.F.P.* II, p. 368] (Athens).

Other variants. Armenian, Wingate, No. 9; Turkish, Kúnos (Stambul), p. 383, *id.* (Adakale), p. 142; Somali (doubtless from an Arab source), Kirk, *Folk-Lore*, XV, p. 319; Roman, Crane, p. 364; French, Pineau, p. 69, Cosquin, *Contes de Lorraine*, II, p. 323. The latter quotes Tuscan and Egyptian variants.

Our version is a specimen of how broken down a story may become in the telling: the narrator has managed to omit exactly the essential points. The story I believe to be Turkish[3]. 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 γκιουζὲλ χαλβαντζῆς, 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. 128.

[3] The European versions known to me are all extremely thin and poor with the exception of the Roman. This appears to have preserved all the essential points of the original including the pilgrimage of the parents, the shrine of St James of Galicia being substituted for the goal of Mahometan pilgrimage.

to kill her and her children. The vizier kills her children, but the heroine manages to escape. The vizier then goes home and tells his master that the queen was really a vampire, who one night killed her children and fled. Meanwhile the queen dresses as a boy and becomes a maker of *helwa*, a popular kind of Turkish sweetmeat, in a café, and eventually gets the opportunity of telling her story to all the principal persons concerned within closed doors.

The first lacuna puts the narrator in difficulties as his heroine is guilty. The refusal to open the door to her brother, p. 361, is, I think, a displaced reminiscence of her rejection of the overtures of the wicked schoolmaster.

"The boy" in the last part of our tale is the girl in disguise. The "police-officer" who appears in the last scene must I think have played the part of the vizier in the complete story.

For the disguise of the goat's stomach see p. 223.

The King's Son and his treacherous Servant.

Ulaghátsh 2, p. 353. Pharasa 2, p. 469.

Greek variants. Von Hahn, No. 37 (Epirus); Σύλλογος, XIV, p. 255 (Zagori); Νεοελληνικὰ Ἀνάλεκτα, I, p. 41 [Garnett, *G.F.P.* II, p. 28, Legrand, p. 57] (Peloponnese).

Other variants. Albanian, Dozon, No. 12; Turkish, Kúnos (Stambul), p. 187; Serbian, Mijatovitch, p. 180; Slav, Harding, p. 173; France, Cosquin, *Contes de Lorraine*, I, pp. 32 foll. Cosquin adds references to Breton, Italian, Servian and Bulgarian versions, all of which agree in omitting the oath.

The story belongs to what von Hahn calls the *Bertaformel*, which is more commonly concerned with a heroine (*e.g.* Grimm, No. 89). In the form where the hero is a male, the servant gets his master at a disadvantage, usually at the bottom of a well; he gives him his life on condition of his changing places and swearing never to reveal the change as long as he lives. The servant plays the rôle of the prince at the king's court and sends his supposed servant, the real prince, to perform difficult tasks and to get the Fair One of the World. When his tasks have all been performed with the help of grateful animals, the villain kills the hero, but the Fair One of the World brings him to life again with the immortal water (here with magic bird's fat).

He is now absolved from his oath, which had been binding only as long as he should live. He accordingly reveals who he is and the treacherous servant is punished.

Both versions begin with the incident of the son and the tokens, but at Ulaghátsh the story is poorly told with many obvious omissions. In some variants (*e.g.* von Hahn, No. 37, and the Peloponnesian version) the villain is a Spanós and the king had specially warned his wife not to send her son with a beardless man as servant, with which compare the Cretan story of the priest who despite a similar warning takes a Spanós into his service[1], the warning against beardless millers in the *Lügenwette* type of story[2] and the incidents of the *Bargain with the Hairless Man* type[3].

The Grateful Animals and the Tasks.

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. Sílata 1, p. 441.

Greek variants. Carnoy, p. 91 (Chios); Legrand, p. 133; Schmidt, No. 17 (Zakynthos); Ἀνάγνωστος, p. 183 (Lesbos); Σταματιάδης, p. 580 (Samos).

Other variants. Albanian, von Hahn, No. 134, Dozon, No. 1;

[1] Ζωγραφεῖον Ἀγών, 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); Ζφγραφεῖος Ἀγών, I, p. 425 (Nisyros); Νεοελληνικὰ Ἀνάλεκτα, I, p. 17 [Legrand, p. 77]; Paton, No. 3, *Folk-Lore*, X, p. 499.

Other variants. Albanian, Dozon, No. 2; Georgian, Wardrop, p. 5; Turkish, 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); Ζφγραφεῖος Ἀγών, Σύλλογος, XXX, p. 55 (Crete); Σύλλογος, XIV, p. 259 (Zagori); *Deffner's Archiv*, I, p. 129 (Thera); Schmidt, No. 5 (Zakynthos).

Other variants. Magyar, Jones, p. 133, Curtin, p. 457; North Hungary[1], *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. 338[1].

I am inclined to think that the home of this story is the Levant. The compiler of the *Pentamerone* spent his youth in Crete[2] and in the Portuguese stories generally the Eastern element is strong. In any case it is remarkable that in Greek collections the story is repeated over and over again, whilst Grimm knows of no parallel in European märchen to the story he has traced in literary works. *The Belbati Princess* (Bompas, Appendix, No. 8) and *The Bél-Princess* (Stokes, p. 138) are very near relatives of *The Three Oranges.*

The Magic Brothers-in-law.

Ulaghátsh 3, p. 355, and 11, p. 379.

Greek variants. Von Hahn, No. 25 [Geldart, p. 50] (Epirus); von Hahn, No. 52 (N. Euboia); Παρνασσός, X, p. 517 (Thera); Legrand, p. 145.

Other variants. Turkish, 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*, developes 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 (Syra); Ζωγραφεῖος Ἀγών, I, p. 196 (Epirus); Ζωγραφεῖος 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 o

mischance mounts the black one and is taken to the underworld. There he finds people kneading dough with spittle because a dragon monopolises the water. He kills the dragon and saves the princess who was being offered to him. He saves the young of an eagle by killing a snake; the fledgelings tell their mother who was on the point of killing the prince, and she promises in gratitude to carry him to the upper world. He gets forty barrels of water and forty oxen from the king, but on the way the meat gives out. He gives the eagle flesh cut off his own thigh which the bird carefully preserves and restores when they reach their destination. The tale should conclude, though it is omitted in both our versions, with the regaining of his bride from his treacherous brothers or friends, which follows the usual lines of the prince in disguise who furnishes the rescued princesses with the objects they demand before they will consent to marry.

In detail again there is considerable variation, but the main lines of the story are as given in this sketch and much of the variation seems due to disintegration of the original type. The episode of the killing of the snake which is attacking the eagle's young occurs also in 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. 239; Swynnerton, p. 32; Day, p. 134; Clouston, *Pop. Tales*, I, p. 469; Groome, p. 79; Cosquin, *Contes de Lorraine*, II, pp. 143–144.

also the saving of the eagle's young; in the former, *i.e.* the European group, the saving of the eagle's young has disappeared.

The Blacksmith and the Devil.

Pharasa 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.

Pharasa 7, p. 489[1].

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 Pharasa 'Η Κουλπερίτσα, 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 (Budrúm). Another version was collected at Phárasa.

Other variants. Georgian, Wardrop, p. 104; Turkish, Kúnos (Stambul) p. 45; Oriental versions, Clouston, *Flowers from a Persian Garden*, p. 130; Benfey, I, 489–493; Voissou, p. 126; Leclère, p. 161.

Like *The Companions who rescued the Princess* (see above, p. 248) this story frequently forms one of the sub-stories concluding with a problem which are told to make *the Silent Princess* speak. Both forms of the story are found in the Far East.

The story is not a survival of the classical tale of Pygmalion and Galatea; see *Folk-Lore*, XXIII, p. 487.

The Strong Man.

(i) *Arslan Bey.*

An unpublished story from Phárasa.

This story, which was unfortunately too much broken down for it to be published, is about Arslan Bey (Sir Lion), apparently a well-known hero of folk-tale at Phárasa. He is born as the result of his mother's eating an apple and is christened by God. He plays the part of the heroic companion to the feebler prince Phósis, slays Shakhyarshimshírtsa[1], 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.* Buffoon[2]. 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 people[1]." The same story is given in Knowles, p. 484, although here the informant of the hero is the peasant girl who is clever at riddles, a familiar figure also in tales of the Near East, and there is only one man disguised as a woman in the harem.

The idea of the discovery of men in the harem is doubtless derived from harem intrigues, such as that of which Don Juan was the hero; the opening scenes of the *Arabian Nights* will be recalled[2].

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 (Zagori), von Hahn, No. 45 (Epirus), in which the hero becomes resident in a *dhrákos'* castle. In the forbidden room he dips his finger in the pot of gold and then ties a rag round his gilded finger. He is however discovered and totally immersed. He escapes from the *dhrákos* with his magic horse, disguises himself as a *kasídhis* or scaldhead and his horse as a spavined nag, and in this disguise wins the hand of a princess to her father's great disgust. In some of the variants, as here, the recognition of the scaldhead is brought about by a handkerchief bound upon a wound, which he had incurred in battle, of course in the character of the golden stranger. The jars of gold in the forbidden room which mark indelibly the person who touches them figure often in folk-tale, *e.g.* Grimm, Nos. 3, 136; Dasent, p. 358; Clouston, *Pop. Tales*, I, p. 203.

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[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 čoban, sen-de hič biršej bilmezmisin bize annattyrasyn? Kyz-da: ne bileğem, čoban adam ne bilir, lākin anamdan bir masal išitmištim, istersiniz ony size anladajym.

Kúnos, *Adakale*, p. 107.

They say to the girl: "Eh, shepherd, do you not know something to narrate to us?" And the girl says: "What should I know? what does a shepherd know? but I think I have heard a tale from my mother; if you like, I will tell you that."

A. TEXTS FROM SÍLLI[1].

SÍLLI. 1.

Ἤτου εἷς πατιδάχης· εἴδι μνι̯ά μαναχὲ κόρη. Πολύ χοδάσσα ἠτου χέμκι πολύ ἀqαλούσσα ἠτου. Τούčη κόρη ἔμασι πολλέζ γλώσσες. Βαβάς čης μνι̯ά μέρα παγαίννει να ρωčήδῃ του μάνdι ὅčι, "Να ρι̯οῦμ," κόρη του čίνα σε πάρῃ; Μάνdις κι λαεῖ του ὅčι, "Κό σου κόρη σε πάρῃ του σταχτηǰή." Πατιδάχης κι,—πι̯άννει του χολή. Ἔρδιτι σπίčιν dου. Παίρει čην̣ gόρην dου· παγαίννει čη 'ς τένα βεράνι τόπου, κι σέκνει čη. Ὑρίζιτι να φέρῃ πολλά ξύλα, ὅčι να νάψῃ, να σκοτώδῃ čην̣ gόρην dου, κι σταχτηǰής μή čημ bάρῃ. Κόρη του βαβάν ǰης βλέπει του, ὡς πού να νάρτῃ. Βαβάς čης μι τα ξύλα ἔρδιτι· ὀπ čην ἰρέαν dου dαdί ζηρμουννᾷ τα. Κόρη ποτιν̣gι̯άν τα σωρεῖ, γροικᾷ τα. Ἀμμά čό να ποίδῃ, ρέν dα ξέρει. Βαβάς čης čην̣ gόρη σέκνει čη 'ς τα ξύλα ἀνάμσα, να čη νάψῃ. Τρανᾷ, σωρεῖ ὅčι dαdί ζηρμόνησιν dα. Ἀψουčικανάς ὑρίζιτι να φέρῃ dαdί. Ἀμμά ὡς πού να νάρτῃ, κόρη χαλάννει του ὀǰάqə. Φέβγει· παγαίννει πολύ μακρά 'ς τένα χουρι̯ό. Βαβάς čης ἔρδιτι· νάφčει τα ξύλα ὀπ čην ἰρέαν ὅčι κόρη ἀπέσ' τουν ἔνι dεγί. Ὑστερι̯άς ἔρδιτι σπίčιν dου· ἐνίσκιτι πολύ ἰδμάνης.

[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 SÍLLI.

1. *The Princess who married the Ash-seller*[1].

THERE was a king. He had an only daughter. She was very beautiful and very clever. This daughter learned many languages. Her father one day goes to ask the prophet,—"Let us see,"—Whom will his daughter marry? And the prophet says to him, "Your daughter will marry the man who sells ashes." And the king,—anger seizes him. He comes to his house. He takes his daughter; leads her to a desert place and sets her there. He returns to bring much wood, (saying) that he will make a fire to kill his daughter, and the ash-seller shall not marry her. His daughter waits for her father until he comes. Her father comes with the wood; he lets the kindling slip from his mind. When the girl sees this, she understands. But what to do she does not know. Her father sets the girl in the midst of the wood to set fire to her. He looks, he sees that he has forgotten the kindling. Immediately he goes back to bring kindling. But before he comes, the girl breaks down the pyre. She flees; she goes to a village far away. Her father comes, he sets light to the wood, thinking that his daughter is inside. Afterwards he comes to his house; he becomes very repentant.

[1] *V.* p. 240.

Κόρη παγαίννει dογρού σταχτῆή 's του σπίčι. Bradú σταχτῆής ἔρčιτι ὀπ čην ζουλιάν dου. Τρανᾷ, σωρεῖ ὄčι čη σύραν dου ἀμbρός ἔνι μνιά χοčάσσα κόρη. Ρωτᾷ čη, "Νάč ἤρτις ρώ;" Κόρη κι λαεῖ του čoγγιάν ἔφκι ὀπ κεφάλιν ȷης[1]. Κι τότι σταχτῆής λαεῖ ὄčι, "Ξύ ἔγερ να μ bάργης, γώ σένα φυλάττου σου." Κι τότι κόρη παίρει του σταχτῆή· ἐνίσκιτι γάϊρϋ ἐναίκα του. Γεννᾷ γυό τέκνα. Τουτονῶν τα ὀνόματα σέκνει τα, τέναν dου, "Taqτιρdέ Γιαζιλάν," κιτινοῦ, "Τεπτιλdέ Güζϋλμάς."

Ρώ τα τέκνα ἀιvίσκουvdι· ἐνίσκουvdι ὀπ τριῶ χρονῶ. Μνιά ἡμέρα μάνα τους ἀφτά τα τέκνα βέμbει τα 's τ' ἀμbέλια να φέρουσι μικρά ξύλα, čιρπί. Ρώ τα τέκνα ὡς τα σωρόβγουσι, σωροῦσι ἕναν ἄρτουπου. Τούτους ἄρτουπους ἰvγιάν dου čαννό λαειννόȷισκι μυριολόγια. Τούτους ποτιvγιάν γιουκούννει ρώ τ τέκνων τα ὀνόματα, βιριᾶτι τα κονdά του, να μάσῃ τουτουνῶν ὄνομα καλά. Ποτιvγιάν γιουκούννει ὄčι, "Γραπτό σου čoγγιάν ἔνι ρέμ bουζουλdᾷ," κι τότι ἐνίσκιτι πολύ πεζμάνης:—"Κέσge čην gόρη μου μή čη σκότισα, κι να čημ bάρη σταχτῆής." Τούτους παρακαλᾷ τα παιριά να του ὑπάγουσι σπίčιν dους, να ριῇ μνιά čη μάναν dους κι του βαβάν dους. Παγαίννουσι μι τα τέκνα του σπίčιν dους[2]. Μάνα τους ποτιvγιάν του σωρεῖ, γροικᾷ τα ὄčι τούτους τουčειvῆς βαβάς ἰ. 'Αμμά φοβήσκι νά τα εἰπῇ του βαβάν ȷης ὀπ čην ἰρέαν ὄčι μή čη σκοτώčῃ.

'Τστεριάς βαβάς čης ποτιvγιάν πικρά πικρά μυριολογίσκι, τότι κόρη εἶπιν da 's του βαβάν ȷης ὄčι τούτουνου κόρη νε. Βαβάς čης τότι qoȷακλadᾷ čη κι φιλᾷ čη. 'Ερčιτι, "Γήμαρτον· ὅσι Σεγός čoγγιάν σέλῃ, ἄρτουπους ρέ πουρει να τα χαλάčῃ." Κι τότι παίρει čην gόρην dου, τα τέκνα čης, του γαμbρούν dου· παγαίννει του σπίčιν dου. Φčάνουσι ἕνα gαινούρη γάμου του σταχτῆή, κι σέκνει του τουν dόπουν dου. 'Ενίσκιτι εἰς πατιčάχης.

Να χαρίčῃ κι σένα κι μένα.

Sílli. 2.

'Ήτου ἀρčή εἰς πατιčάχης· εἴčι τριά παιριά. Τούτα χέρ ἡμέρα κασινόνȷισκαčι χωρίζ ζουλιά. Μνιά μέρα μέγας τους λαεῖ ὄčι, "'Ως πότι σε κάτσουμι bόča; Να τα γειποῦμι 's 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 me[1].

2. "*It is not my own but our own*[2]."

There was of old a king. He had three sons. These sat every day without work. One day the eldest of them says, "How long shall we sit idle? Let us tell our father and let him shew us

[1] Texts 1—5 are from the dictation of Stéphanos Erisalis.

[2] *V.* p. 289.

κι νάζ μαζ ρείξῃ μνιά ζουλιά." Λαλά *τους λαεῖ τα του βαβάν* dous ὅčι, "Τα *παιριά σου σέλουδι μνιά ζουλιά.*" Βαβάς *τους κι, —πιάνψει του χολή,—λαεῖ* ὅčι, "Γώ *να νάχου τούτα οὔλα τα παρά κι· ἀφčοί ναζ ὑρέψουδι ζουλιά.*" Τα *παιριά πάλι παρακαλοῦδι του βαβάν* dous ὅčι *να τουζ ρείξῃ μνιά ζουλιά.* Κ' *ὑστέρ βαβάς τους ἐνίσκιτι καριά του*[1]. Ρώνψει *χερτέναν* dous *ὀπ ρέκα ὅιλιάραζ γρούδα.*

Τούčοι *τρεῖς τους παγαίννουδι να* qaζανǰήσουδι *παρά.* Μέγας *τους ἐνίσκιτι τουτουνῶν κιατίπης· χερτοϊνῶν* dous *κιάρι ἔσικνίν* da *χώρια.* Μνιά *μέρα τούτους λαεῖ* ὅčι, "Γελάτι *να ριοῦμ ἕνα χισάbι.*" Τρανοῦδι ὅčι *μέγα ἀλεφροῦ τα παρά ἐξίλǰησαδι· κιτινῶν τα παρά* qaζάνǰησαδι *πολύ.* Μέγας *λαεῖ* ὅčι, "Γώ *σε ὑπάγου να* qaζανǰήσου *ὀπ* baδqά *ταράφι· σε ὑπάγου να* dirλέψου *κιζμέčι μου.*" Ἀφήνψει, *παγαίνψει.* Του *βαβάν* dou, *čη μάναν* dou, *χίč* χabάρι *ρέ ρώνψει.*

Ὡς *παγαίνψει, χαρδού του ἔρδιτι εἰς* χιζῦρης. Ρωτᾷ *του* ὅčι, "Πού *σε ὑπάγῃς;*" "Σε *ὑπάγου να* dirλέψου *κιζμέčι μου.*" Τούτους χιζῦρης *λαεῖ του* ὅčι, "Σε *ὑπάγῃς* čημ baρασκεβγή· *σε γεβῖς ὀπ τένα κοπρού. Σοῳγρά σ' ἔmbῃς 's τένα μέγα σεράϊ, κι σε νάβρῃς ἕνα ἀξαqαλού γεραζμένουν ἄρτουπου. Σε του ρώῃς σελάμι. Σοῳγρά σε βλέπῃς, κείνους ὡς πού να σ' galaǰέψῃ. Ὀπ κεί σε μάσῃς κιζμέčι σου.*"

Ρώ *τ παιρί παγαίννει· νάβρι τ κοπρού.* Ὀχτώ *ἡμέρες ὀπ κοπρού ρέ πουρσι να γεβῖ. Σοῳγρά ὀπ του Σεγοῦ ἔνηκι κι γέβκι. Ἤβρι τα σεράϊα, κιάτ του εἴπι* χιζῦρης· baίννει *ἀπέσου.* Χαϊβάνιν dou *ἀφήννει τα ὄξου.* Χαιρετίζει *του· κιανδά κάσιτι.* Τρεῖζ *μέρες χίč* χιζῦρης *ρέψ* galaǰέβγει. Τούτους *κι ἀmbρός του τουτσά κάσιτι. Σοῳγρά* χιζῦρης *ρωτᾷ του,* "Νάčι *ἤρτες; πέ τα, να τα γιουκούσου.*" Τούτους *čοῳγιάν γέβκι ὀπ κεφάλιν* dou, *λαεῖ τα*[2]. Χιζῦρης *κι λαεῖ του* ὅčι, "Ἔ*ύ σε ὑπάγῃς 's τένα χουριό, κι σε νάβρῃς ἕνα φοκαλουǰή ἄρτουπου.* Ἔ*γερ να πάρῃς τουτουνοῦ čημ gόρη ὡζ ἐναίκα, τότι ὄύ σε να νῖς πολύ ζεῳγίνης.* Ἀ*μμά τράνης ὀπ του στόμα σου μή πῖς* ὅčι *ρώ τ ζεῳγινί,* 'κό *μου νε,' γιά,* 'κό *μας ἔνι,' πέ.*"

Σοῳγρά *τούτους* baίννει *κεί τ χουριό, κιάτ του εἴπι* χιζῦρης. Κεί *νάβρι του φοκαλουǰή πολύ φοqαρά, νήčκου, λιψαζμένου.*

[1] For idiom, *cf.* p. 414, l. 7. [2] For the idiom, *v.* § 381.

some work[1]." Their tutor tells their father, "Thy sons want some work." And their father,—anger seizes him,—he says, "It is I who must have all this money; as for them let them look for work." The sons again ask their father to shew them some work. And presently their father is content. He gives each of them ten thousand piastres.

These three go their way to win money. The eldest of them becomes their accountant; he used to put apart the gains of each of them. One day he says, "Come let us see a reckoning." They perceive that the eldest brother's money has grown less; the money of the others had gained much. The eldest says, "I will go to gain money in another place; I will go to seek my fortune." He leaves; he goes his way. To his father, to his mother he gives no tidings.

As he goes his way, a holy man meets him. He asks him, "Whither are you going?" "I will go to seek my fortune." The holy man says to him, "You will go to Paraskeví[2]; you will pass by a bridge. Afterwards you will enter a great palace, and you will find an old man with a white beard. You will greet him. Afterwards you will wait until he speaks to you. Thence you will learn your fortune."

The youth goes his way; he found the bridge. For eight days he could not pass over the bridge. Afterwards it came to pass by God's aid and he passed over. He found the palaces, of which the holy man had told him. He goes inside. He leaves his beast outside. He greets him[3]; then sits down. For three days the holy man says nothing. The youth sits thus before him. Afterwards the holy man asks him, "Why hast thou come? Tell it, that I may hear." The youth says what had happened to him. And the holy man says to him, "You will go to a village, and you will find a man who makes brooms. If you take this man's daughter as wife, then you shall become very rich. But look that you say not with your mouth 'this wealth is my own,' but say, 'it is our own.'"

Afterwards the youth enters that village, of which the holy man had told him. There he found the broom-maker, very poor,

[1] *I.e.* Let him set us up in business.

[2] Probably a place with a church dedicated to St Paraskevi.

[3] The actual finding of the old man in the palace is omitted.

κι νάζ μαζ ρείξῃ μνι̯ά ζουλι̯ά." Λαλά τους λαεῖ τα του βαβάν dους ὅčι, "Τα παιρι̯ά σου σέλουσ̌ι μνι̯ά ζουλι̯ά." Βαβάς τους κι, —πι̯άννέι του χολή,—λαεῖ ὅčι, "Γώ να νάχου τούτα οὔλα τα παρά κι· ἀφčοί ναζ ὑρέψουσ̌ι ζουλι̯ά." Τα παιρι̯ά πάλι παρακαλοῦσ̌ι του βαβάν dους ὅčι να τουζ ρείξῃ μνι̯ά ζουλι̯ά. Κ' ὑστέρ βαβάς τους ἐνίσκιτι καρι̯ά του[1]. Ρώννέι χερτέναν dους ὀπ ρέκα σ̌ιλι̯άραζ γρούσ̌α.

Τούčοι τρεῖς τους παγαίννουσ̌ι να qαζανǰήσουσ̌ι παρά. Μέγας τους ἐνίσκιτι τουτουνῶν κι̯ατίπης· χερτοϊνῶν dους κι̯άρι ἔσικνίν da χώρι̯α. Μνι̯ά μέρα τούτους λαεῖ ὅčι, "Γελάτι να ρι̯οῦμ ἕνα χισάbι." Τρανοῦσ̌ι ὅčι μέγα ἀλεφροῦ τα παρά ἐξίλǰησασ̌ι· κιτινῶν τα παρά qαζάνǰησασ̌ι πολύ. Μέγας λαεῖ ὅčι, "Γώ σε ὑπάγου να qαζανǰήσου ὀπ baσ̌qά ταράφι· σε ὑπάγου να dιρλέψου κιζμέčι μου." Ἀφήννέι, παγαίννέι. Του βαβάν dου, čη μάναν dου, χίč χαbάρι ρέ ρώννέι.

Ὡς παγαίννέι, χαρσ̌ού του ἔρσ̌ιτι εἷς χιζΰρης. Ρωτᾷ του ὅčι, "Πού σε ὑπάγῃς;" "Σε ὑπάγου να dιρλέψου κιζμέčι μου." Τούτους χιζΰρης λαεῖ του ὅčι, "Σε ὑπάγῃς čημ bαρασκεβγή· σε γεβῇς ὀπ τένα κοπρού. Σοṿgρά σ' ἔμbῃς 's τένα μέγα σεράϊ, κι σε νάβρῃς ἕνα ἀξαqαλού γεραζμένουν ἄρτουπου. Σε του ρώῃς σελάμι. Σοṿgρά σε βλέπῃς, κείνους ὡς πού να σ' gαλαǰέψῃ. Ὀπ κεί σε μάσῃς κιζμέčι σου."

Ρώ τ παιρί παγαίννέι· νάβρι τ κοπρού. Ὀχτώ ἡμέρες ὀπ κοπρού ρέ πουρσι να γεβῇ. Σοṿgρά ὀπ του Σεγοῦ ἔνηκι κι γέβκι. Ἥβρι τα σεράϊα, κι̯άτ του εἴπι χιζΰρης· bαίννέι ἀπέσου. Χαϊβάνιν dου ἀφήννέι τα ὄξου. Χαιρετίζει του· κι̯ανdά κάσιτι. Τρεῖζ μέρες χίč χιζΰρης ρέṿ gαλαǰέβγει. Τούτους κι ἀμbρός του τουτσά κάσιτι. Σοṿgρά χιζΰρης ρωτᾷ του, "Νάčι ἤρτες; πέ τα, να τα γι̯ουκούσου." Τούτους čοṿgι̯άν γέβκι ὀπ κεφάλιν dου, λαεῖ τα[2]. Χιζΰρης κι λαεῖ του ὅčι, "Σ̌ύ σε ὑπάγῃς 's τένα χουρι̯ό, κι σε νάβρῃς ἕνα φοκαλουǰή ἄρτουπου. Ἔγερ να πάρῃς τουτουνοῦ čηṿ gόρη ὡζ ἐναίκα, τότι σ̌ύ σε να νῇς πολύ ζεṿgίνης. Ἀμμά τράνης ὀπ του στόμα σου μή πῇς ὅčι ρώ τ ζεṿgινί, 'κό μου νε,' γι̯ά, 'κό μας ἔνί,' πέ."

Σοṿgρά τούτους bαίννέι κεί τ χουρι̯ό, κι̯άτ του εἴπι χιζΰρης. Κεί νάβρι του φοκαλουǰή πολύ φοqαρά, νήσ̌κου, λιψαζμένου.

[1] For idiom, *cf.* p. 414, l. 7. [2] For the idiom, *v.* § 381.

some work[1]." Their tutor tells their father, "Thy sons want some work." And their father,—anger seizes him,—he says, "It is I who must have all this money; as for them let them look for work." The sons again ask their father to shew them some work. And presently their father is content. He gives each of them ten thousand piastres.

These three go their way to win money. The eldest of them becomes their accountant; he used to put apart the gains of each of them. One day he says, "Come let us see a reckoning." They perceive that the eldest brother's money has grown less; the money of the others had gained much. The eldest says, "I will go to gain money in another place; I will go to seek my fortune." He leaves; he goes his way. To his father, to his mother he gives no tidings.

As he goes his way, a holy man meets him. He asks him, "Whither are you going?" "I will go to seek my fortune." The holy man says to him, "You will go to Paraskeví[2]; you will pass by a bridge. Afterwards you will enter a great palace, and you will find an old man with a white beard. You will greet him. Afterwards you will wait until he speaks to you. Thence you will learn your fortune."

The youth goes his way; he found the bridge. For eight days he could not pass over the bridge. Afterwards it came to pass by God's aid and he passed over. He found the palaces, of which the holy man had told him. He goes inside. He leaves his beast outside. He greets him[3]; 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 Paraskeví.

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baínnei kondá tou. Rwtậ tou ŏči, "Nắči düšündés toutsá pikrá;" Toútous ki laeî tou ŏči, "Xíč na fágou ψwmí rén ĕχou, na forώsou roúχa rén ĕχou· nắχala mí düšünǰήsou;" Patišaχiοû t pairí laeî tou ŏči, "Má rá t pará, ki goraís čoŋgận séλης. 'Aβόψi ki gώ se nártou· sé sas inû misafírης." Fokalouǰής paírei pará· paγaínnei, goránnei čoŋgận ἤsilisi. 'Aμμá na gorášŋ komoúrῑa lηzmonậ ta. Paγaínnei spíčin dou· oŭla rώnnei ta čηŋ górην dou. Kórη tou ki, potiŋgận swreî ŏči komoúrῑa ré ínou, paγaínnei ὀp bounní· ἀψoučikanás férnei nûa ξúla, ψήnei fáῑma, férnei ta 's tou misafíρ. Saβrinή méra misafírης goránnei nûa móbella· doŏedé t ὀdán dous. Laeî tou ŏči, "Gώ se párou čηŋ górη sas· se na inû gambrós sas." 'Op keí čη méra k' ústér toutounoû ζoulιá paγaínnei polú ráša. Qaζandậ polλá paré. Xčínnei nûa seráῑa, ammá polú ζourlou. Toúta ta seráῑa ĕmnιaζwašι βaβá tou ta seráῑa. "Afηki ὀp βaβá tou ta seráῑa ĕna ἐξίγι, ὀp tou fóβoun dou mí tou skotώsoušι. Raχáčin dou pék polú kalό ἠtou. 'Iγgιán toútou ζeŋgίnης kaneís ré ἠtou.

Mνιά méra mána tou laeî 's toun ắndran ǰης ŏči, "Gώ séλou na rιû méga mou t pairí." Toúčoi γχó tous katlébgoušι ὀp ĕna χaïβáni· paγaínnoušι čη mνιά strátα. 'Ως paγaínnoušι, ἐnísкiti mνιά broší· kalá kalá islandoûši. 'Op χarší sωroûši pairιoû tous ta seráῑa. Parakaloûn dous ŏči, "'Aβόψi na pomnoûmi rώ, ki ắβri na ὑpâmi." Fčánoun dous qaboúλi. Kalá kalá raχatlandourdoûn dous. Saβrinή ἀβόpourma rwtoûn dous ŏči, "Toúta ta seráῑa čínous nou; Düngδ mνιázoušι kó mas ta seráῑa. Čisкián ĕνi saábης tou, se tou skotώsoumi, čŭψki mνιázoušι kó mas ta seráῑa." Birιoûndi patišaχioû t pairí ŏči, "'Iψeδinós misafírης se sou skotώšŋ." Toútous ĕršîti ámbrós tou, laeî tou ŏči, "'Afτá ta seráῑa kó mou ínou. "Eδei ĕna noξáni· rén da sωreîζ mí;" Για toútou kimόnή rén dou skotώnnei, ammá ἤsilisi na párŋ oŭla tou ta paré. Mána tou ki laínnei 's toun ắndran ǰης ŏči, "Na ta pároumi, ki na ta rώsoumi méga mas pairí." Patišaχioû uíός laeî tous ŏči, "Gώ ὡs poú na ta návrou, eîs Seγós ta ξére. Ména toúta oŭla eîs χizŭρης mou ta rώki." Patišáχης pál rén dou frηkéti.

Soŋgrá patišaχioû t pairí laeî tou ŏči, "Gώ ĕna patišaχioû t pairí ἠta. Eíχa γχó ἀlefrírις. Treîζ mας poíkamι čarlδkō·

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 qaζάνǰησα. Ξέφκα να dιρλέψου κιζμέčι μου. Εἷς χιζΰρης εἴπι μου ὅčι, "Σ̌ύ κι̯άτ να νῆς ζεν̣gίνης, μή πῆς ὅčι, 'κό μου νε,' μά, 'κό μας ἰνου,' πέ, κι Σεός σε σου τα ἀφήσ̌η." Σ̌ύ νάχαλα σε τα πάρῃς ὀπ μένα;" Κι τότι βαβάς του γροίξι ὅčι γι̯αφτοῦ τ παιρί του. Qoǰακλαdᾷ του, φιλᾷ του, παίρει του παιρί κονdά του.

Να χαρίσ̌η κι σένα κι μένα.

SÍLLI. 3.

Ἤτου εἷζ ἄρτουπους. Τούτους ἄρτουπους βλοήσκι. Παρά ρέν εἴσ̌ι. Ἤσιλνίσκι σαβριν́ή μέρα να πάγῃ 'ς τουν̣ gάμbου. Χαιρετᾷ čην ἐναίκαν dου· ἀφήννέι, παγαίννέι. Στέκιτι 'ς ἕνα μέγαν κιζμεκι̯άρης. Μηνι̯άτικον dου ρέν dα gαλαǰέβγει. Ρεκατέσσαρις χρόνους κάσιτι γουρbετλί· čην ἐναίκαν dου χίč νε παρά νε χαρčί čη βέμνέι. Ἐναίκα του γεννᾷ ὀπ τούτου ἕναμ bαιρί. Ἐνίσκιτι ρεκατρι̯ῶ χρονῶ.

Μνι̯ά μέρα ὀπ χουρι̯όν dου ἔρσ̌ιτι εἷζ ἄρτουπους. Λαεῖ του ὅčι, "Νάč κάσισιζ ρώ μεϊμάνα; Ἐναίκα σου ζαβαλί· čό να ποίσ̌' χώρις παρά;" Ποτιν̣gι̯άν τούτους ἄρτουπους λαεῖ του dα, τουτσά νοῦς του ἔρσ̌ιτι 'ς κεφάλιν dου·[1] μεγέρ ζηρμόνησιν dα βλόημαν dου. Τούτους παγαίννέι 'ς τουν ἀγάν dου, ὅčι, "Γώ,—ἔνηκι ρεκατέσσαρις χρόνους ὀπ τ' ἤρτα κό σου κονdά. Σ̌ύ μένα χίč παρά ρέ μου ρώκις. Γώ σε ὑπάγου 'ς χουρι̯ό μου. Γώ ἔχου ἐναίκα. Ρόζ μου νΰ παρά." Ἀγάς του λαεῖ του ὅčι, "Μαdέμκι σ̌ύ ὡζ ζαρι̯ά χίč παρά ρέν ὑριψις, ἄπαρ ρα τ κϋρέϊ, κι σκάμα κάτου χαζνά· bάς τα τρεῖς φοράς. Čον̣gι̯άν ἔρσ̌ιτι παρά κϋρέϊ τουμ bρόσπου, κείνου κό σου τ κιζμέčι νε." Τούτους κατιβαίννέι κάτου χαζνάν κονdά· bάννέι τρεῖς φοράς κϋρέϊ. Ἔρχουνdι τρεῖζ μαναχές λίρες. Παγαίννέι· λαεῖ 'ς τουν ἀγάν dου ὅčι, "Τούτου κό μου κιζμέčι νε." Χαιρετᾷ του, κ' ὑστερι̯ανάς ἀφήννέι, παγαίννέι.

Ὡς παγαίννέι čη στράτα, γρατᾷ τένα qαϊβέ. Κεί κάσιτι. Φρηκέτι čίς gαλαǰέβγει. Ὡς φρηκέτι, τρανᾷ, σωρεῖ ὅčι εἷζ ἰμάμης χίč ρέν̣ gαλαǰέβγει. Ρωτᾷ του ὅčι, "Νάč ρέν̣ gαλαǰέβγεις;" Χόǰας κι λαεῖ του ὅčι, "Κό μου ἕναν̣ gαλαǰί μου μνι̯ά λίρα νε." Τούτους λαεῖ του ὅčι, "Μά ρά čη λίρα, κι πέ μνι̯ά gαλαǰί σου." Ἰμάμης κι

[1] *V.* § 381.

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 abroad[2]. He says farewell to his wife, leaves, goes his way. He lives with a great man as servant. Of his monthly wage he says nothing. Fourteen years he remains abroad; to his wife he sends neither money nor letter. His wife bears him a son. He becomes thirteen years old.

One day a man comes from his village. He says to him, "Why do you stop here at your ease? Your wife is in trouble. What will she do without money?" As this man says this to him, straightway his sense comes into his head:—for he had forgotten his marriage. He goes to his master, says, "For me, it is fourteen years since I came to your house. You have never given me any money at all. I will go to my village. I have a wife. Give me some money." His master says to him, "Because until now you have never asked for any money, take this shovel and go down to the treasury. Put in the shovel three times; whatsoever money comes against the edge of the shovel, that shall be thy luck." The man goes down to the place of the treasury. He puts in the shovel three times; only three pounds come up. He goes; he says to his master, "This is my luck." He says farewell to him and afterwards leaves him, goes his way.

As he goes on the road, he comes to a *café*. There he sits down. He listens to the people speaking. As he listens, he looks, he sees that an imam says not a word. He asks him, "Why do you say nothing?" And the learned man says to him, "One word of mine is a pound." The man says to him, "Take this pound,

[1] *V.* p. 288.

[2] The word, which I have translated "abroad," is 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 ὄη λίρα, κ' ὕστερ λαεῖ του ἕνα μαναχό galaǰí, "Gανεινῶ galaǰí μή φρηκησῇς." Κ' ὑστέρ στέκιτι· σαλᾷ του στόμαν dou, ǰίπ ρέν galaǰέβγει. Κ' ὑστέρ ρωτᾷ του ὅτι, "Νάὲ ρέν galaǰέβγεις;" "Ρόζ μου ἄλλη μνιά λίρα, κι να σου εἰπῶ ἄλλου ἕνα galaǰí." "Καλά," του λαεῖ. Ρώννει του ἄλλη μνιά λίρα. Κι τούτους λαεί του ὅτι, "'Οπ dογρούσσα ὄη στράτα μή ὅαὅήῃς." Κ' ὑστέρ πάλ στέκιτι· ρέν galaǰέβγει. Ρωτᾷ του, "Νάὲ ρέν galaǰέβγεις;" Ρώννει του μνιά ἄλλη λίρα. Λαεῖ του ἄλλη μνιά galaǰí, "Ποίς σάbρι πολύ, να νάβρῃς καλοὅύνια πολλά." Κ' ὑστέρ πάλ ρέν galaǰέβγει.

Τες λίρες ὡς τες ρώννει, σωροῦν dou baὅκάρι ἄρτουπουρι, κι ἀπανdέχουὅι, "Τούτους ἔὅει πολλά παρά κι· για τένα galaǰí κιμόνη ρώκι μνιά λίρα." Σαβρινή ἀβόπουρμα οὖλοι σκώνουνdι να ὑπάγουὅι στράτα dους. 'Ως παγαίννουὅι, πατᾷ μνιά βροὅή. Λαλοῦν dou ὅτι, "Γέλα, ὀπ ἀφτούὄη στράτα μή πᾷς κι· να ὑπᾶμι ὀπ baὅκάσσα στράτα." Τούτους κι düὅünὲ ὅτι, "Γώ για τένα galaǰí κιμόνη ρώκα μνιά λίρα· ὀπ dογρούσσα ὄη στράτα ρέ ὅαὅτῶ." Κ' ὑστέρ χωρίζουνdαι. Τούὄοι ἄρτουπουρι εἴχαὅ' ὄην ἰρέα νά του σκοτώσουὅι, κι να πάρουὅι τ παράν dου. 'Οπ σκότιμα γούλτισι.

Παγαίννει 's τάλλου ἕνα qaïβέ. Qaïβεǰής λαεῖ του ὅτι, "Ρώ ὲισκιάῃ goιμᾶτι, ἀβόπουρμα πεσανίσκιτι." Τούτους ρέν ἀφρηκέτι. Κοιμᾶτι ρώ. 'Ως κοιμᾶτι ὄην νύχτα, γιουκούννει μνιά λαλιά ὅτι, "Σε νάρτου, να νάρτου μί;" Κι τούτους ξυπνᾷ· λαεῖ ὅτι, "Γέλα να ριοῦμ ὶίς σου." Ποτιῳγιάν da λαεῖ τουτσά, ὀπ dουλάbι ξεβαίννει εἶζ ἄρτουπους μι τένα ὲουβάλι ἀλτούνια. Σοῳγρά ἄρτουπους πεσανίσκιτι. 'Αβόπουρμα ἔρκανda, qaïβεǰής ὡς κοιμᾶτι, τά παρά οὖλα γεμώννει τα τερκίν dου ἀπέσου· ἀφήννει, παγαίννει.

Κατιβαίννει χουριόν dου. Τρανᾷ, σωρεῖ ὅτι ἐναίκα του μι τένα dελιqάνου παιρί galaǰέβγει. Τούτους ποτιῳγιάν τους σωρεῖ, νοῦς του παγαίννει baὅκάν dόπου[1]· ἀπανdέὅ' ὅτι ἐναίκα του ἀγαπᾷ gανείνα. 'Ησιλισκι να σκοτώὄῃ ρώ τ παιρίν dου. Σοῳγρά λαεῖ ὅτι, "Γώ για τένα galaǰí κιμόνη ρώκα μνιά λίρα· νάὲ 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 dies[1]. In the morning early, whilst the keeper of the *café* is sleeping, he packs all the money inside his saddle-bag. He leaves, goes his way.

He comes down to his village. He looks, he sees his wife. She is talking with a young fellow. When the man sees them, he loses his head[2]; 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 πεσαν'ίσκιτι 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 πεσαν'ίσκιτι at the beginning of the paragraph perhaps led to the blunder.

[2] Literally: "his mind goes to another place."

σκοτώσου; Σον̣gρά να τα μάσου, κ' ὑστέρ σκοτώνου του." baίννει ἀπέσου ἐναίκα του. Ποτιν̣gι̯άν του σωρεῖ, λαεῖ 's παιρίν ǰης ὅčι, "Ἤρτι βαβάς σου· ǯούκου, qoǰακλάϊς του, φίλ̓ης ǯέριν dou." Κι τότι τούτους ἄρτουπους λαεῖ ὅčι, "Καλά ρέν dou σκότισα. Τούτους κό μου τ παιρί του." Τουτσά ὀπ ρώ τες τρεῖζ λίρες χέμ qaζάνǰησι ōμbρίν dou, χέμ qaζάνǰησι πολλά παρά, χέμ παιρίν dou ρέν σκότισι.

Να χαρίǯ' κι μένα, να χαρίǯ' κι σένα.

Sílli. 4.

Ἤτου εἶζ qουγι̯ουμǰής. Εἴǯι μνι̯ά χοǯάσσα ἐναίκα. Τούčη čην ἐναίκα σάλ̓ισιν ǰη ὀχτώ σύρες ἀπέσου· κεί μαναχǿ σάλ̓ισιν ǰη. Qουγι̯ουμǰής ποίκιν ǰη μνι̯ά ζγάζ βέργες πολ̓ύ χοǯάσσις. Τούτο γι̯ούκσιν da πατιǯαχι̯οῦ τ παιρί. Παίρει ἕνα τερκί ἀλτούνι̯α. Ἤρτι qουγι̯ουμǰή τ χουρι̯ό. Dερά dεκι̯ά ρώčησι qουγι̯ουμǰή του σπίčι. Κ' ὕστερα ἔμασι ὅčι qουγι̯ουμǰή του σπίčι ὀπ τένα baǯκά σπίčι bιτιǯιμένου νε. Παγαίννει· ρώ του σπίčι νάβρι τα. Κάσιτι ρώ 's του σπίčι.

Ρώ του σπίčι κι εἴǯι ἕνα dουλάbι· ὀπ qουγι̯ουμǰή ἐναίκας ὀdά κολλ̓ημένου του. Ὀπ ρώ 'ζ dουλάbι qουγι̯ουμǰή ἐναίκα ὀπ čην̣ qον̣ǯίνα ǰης gαλαǰεβνόνǰισκι. Ρωτοῦν ǰη, ἔγερ να σελ̓ήǯη̣ να πάρη̣ πατιǯαχι̯οῦ τ παιρί. Τούčη κι, "Παίρου τα," λαεῖ, "ἀμμά ἔγερ να μ boίǯη̣ μνι̯ά ζγάζ βέργες ἰν̣gι̯άν̣ gατέχω." Πατιǯαχι̯οῦ τ παιρί, "Čον̣gι̯άν λαεῖς χέμ čον̣gι̯άν γυρέβγη̣ς, σέ τα ποίσω," λαεῖ. Τούčη ρώννει čη βέργαν ǰης ρώ τ πατιǯαχι̯οῦ τ παιρί. Τούτους κι παγαίννει qουγι̯ουμǰοῦ τ τϋκι̯άνə· λαεῖ του ὅčι, "Σε ζ ρώσου μνι̯ά χούφτα παρά, ἔγερ να μ boίǯη̣ς ἰν̣gι̯άν ǰιά μνι̯ά ζγάζ βέργες." Qουγι̯ουμǰής ποτιν̣gι̯άν σωρεῖ čη βέργα, γροικᾷ ὅčι ἐναίκα του κρυφάς ὀπ ρώ του ǰουβάνου ἐγλενdᾷ. Ἀψουčικανάς σαλᾷ τϋκι̯άνəν dou, παγαίννει σπίčιν dou. Σωρεῖ ὅčι ἐναίκας του βέργες στέκουνdαι 's τουν dόπουν dους, κι τότι καρι̯ά του ραχατλανdᾷ. Παγαίννει 's τϋκι̯άνəν dou. Čαλιστᾷ τες βέργες· γουλτώννει τες. Ἔρǯιτι πατιǯαχι̯οῦ τ παιρί. Ρώννει του μνι̯ά χούφτα παρά·

word only gave a pound; why should I kill him? Presently I will find out, and afterwards I will kill him." His wife goes in. When she sees him, she says to her son, "Thy father has come. Rise up, embrace him, kiss his hand." And then the man says, "It is well that I did not kill him. This was my own son." Thus with these three pounds he gained his life and he gained much money and he did not kill his son.

May it both please me and please you.

4. *The goldsmith's wife*[1].

There was a goldsmith. He had a beautiful wife. This wife he shut up inside eight doors; there all alone he shut her up. The goldsmith made her a pair of very beautiful earrings. The king's son heard of this. He takes a saddle-bag full of gold. He went to the village of the goldsmith. He asked on this side and on that for the house of the goldsmith. Afterwards he learned that the goldsmith's house is joined on to another house. He goes, he found that house. He stays in that house.

Now that house had a cupboard; it was over against the room of the goldsmith's wife. By means of that cupboard the goldsmith's wife used to talk with her neighbour. They ask her if she is willing to receive the king's son. "I receive him," says she, "but on condition that he makes me a pair of earrings such as I purpose." The king's son says, "Whatsoever thou sayest and whatsoever thou seekest, I will perform it for thee." She gives her earring to the king's son. Now he goes to the goldsmith's shop. He says to him, "I will give you a handful of money, if you will make me a pair of earrings like this." When the goldsmith sees the earring, he perceives that his wife is secretly taking her pleasure with the young man. Immediately he shuts his shop; he goes to his house. He sees that his wife's earrings are in their place, and then his heart is at rest. (Another version of the tale here explains:—The prince had got to his house before the goldsmith and restored the earring to the wife by means of the communication between the two houses afforded by the 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. Qουγι̯ουμǰής σεβινdᾷ πολύ, ὅčι qαζάνǰησι πολύ παρά. Βράdυ ἔρσιτι čην ἐναίκαν dου κονdά σεβινǰημένους.

Ὑστιρι̯άς πατιδαχι̯οῦ τ παιρί του qουγι̯ουμǰή καλαΐτου μνι̯ά 's του σπίčιν dου. Ἀμμά qουγι̯ουμǰής πρίν να νάρτῃ, ἐναίκα του φορώνιτι, σάνιτι, ὀπ dουλάbι bαίννει· πατιδαχι̯οῦ τ παιρί κονdά κάσιτι. Qουγι̯ουμǰής ποτιν̣gιάν ǰη σωρεῖ, δαδτᾷ. Ἀψουčικανάς παγαίννει σπίčιν dου να τρανήδῃ, "Να ρι̯οῦμ," ἐναίκα του ἔνι μί; Ἐναίκα του ἀψουčικανάς ὀπ του qουγι̯ουμǰή ἀμbρός bαίννει σπίčι· κάσιτι ζουλι̯ᾶς čης κεφάλι. Qουγι̯ουμǰής ποτιν̣gι̯άν ǰη σωρεῖ, σεβινdᾷ ὅčι ἐναίκα του στέκιτι. Πάλ qουγι̯ουμǰής παγαίννει ὀπ čη σύρα· ἐναίκα του παγαίννει ὀπ čην̣ gάπνη. Qουγι̯ουμǰής ὥραν ǰη ὥρα κάσιτι· čαλdοῦδι, χορέβγουδι, τραγροῦδι, φčάνουδι μνι̯ά χοδάσσα παρέα. Σον̣gρά ἔρδιτι σπίčιν dου. Ἐναίκα του πάλ ἔρδιτι ὀπ τούτου ἀμbρός· κοιμᾶτι. Qουγι̯ουμǰής σωρεῖ čην ἐναίκαν dου κοιμιζμένη ζουλι̯ᾶς čης dεπέ.

Μνι̯ά dομάdα κι̯ανdά πατιδαχι̯οῦ τ παιρί λαεῖ του ὅčι, "Γώ σε ὑπάγου χουρι̯ό μου." Qουγι̯ουμǰής ἔρδιτι σπίčιν dου· λαεῖ čην ἐναίκαν dου, "Χαζιρλάϊς ἕνα μέγα qουčί qουραbι̯ές, να τα ρώσουμι τέναν dόπου." Ἐναίκα φčάνει νΰες qουραbι̯ές, ἀμμά ζουρλούσσις. Σαβρινή μέρα qουγι̯ουμǰής παίρει τες· παγαίννει πατιδαχι̯οῦ τ παιρί κονdά. Ἐναίκα του κι bαίννει ὀπ dουλάbι πατιδαχι̯οῦ τ παιρί κονdά. Του qουγι̯ουμǰή λαεῖ ὅčι, "Μή ποίκῃς ζαχμέčι." Σον̣gρά πατιδαχι̯οῦ τ παιρί φιλᾷ qουγι̯ουμǰή τ δέρι. Κατλέβγει χαϊβάνιν dου· παίρει čην ἐναίκα κι πίσου του. Ἀφήννουδι· παγαίννουδι. Qουγι̯ουμǰής ἔρδιτι σπίčιν dου. Τρανᾷ· σωρεῖ, ὅčι ρέν ἔνι ἐναίκα. Κλαίει, κουπώννει, ἀμμά φαϊdά ρέ φčάνει.

Συμήστα του Στέφανι.

SÍLLI. 5.

Ἤτου εἶζ ἄνdρας, μνι̯ά ἐναίκα. Εἴχαδι σπίčιν dους ἕνα dανά. Ἄνdρας πολύ dεμbέλης του. Χέρ ἡμέρα ἐφčάναδι qαβγά ὅčι, "Dανά δύ σέ τα ρίδῃς." "Γώ σέ τα ρίσου."

takes the earrings, goes his way. The goldsmith is very much pleased that he has gained much money. In the evening he comes to his wife very much pleased.

Afterwards on an occasion the king's son had invited the goldsmith to his house. But before the goldsmith arrives, his wife dresses herself, decks herself, goes in through the cupboard, sits down by the side of the king's son. The goldsmith, when he sees her, is at a loss. Immediately he goes to his house to look,—"Let me see,"—is his wife there? His wife immediately goes into the house before the goldsmith. She sits at her work. When he sees her, the goldsmith rejoices that his wife is there. Again the goldsmith goes out by the door; his wife goes out by the chimney. The goldsmith sits on hour after hour. They play the drum, dance, sing, make a fine festival. Afterwards he comes to his house. His wife again comes in before him. She is sleeping. The goldsmith sees his wife asleep in the midst of her work.

A week afterwards the son of the king says to him, "I will go to my village." The goldsmith goes to his house; says to his wife, "Make ready a big box of cakes. I want to make a present of them somewhere." His wife makes some cakes, fine ones. Next day the goldsmith takes them; he goes to the king's son. His wife too goes in to the king's son by way of the cupboard. She says to the goldsmith, "Do not be anxious." Afterwards the king's son kisses the goldsmith's hand. He mounts on his horse; he takes the woman too behind him; they depart; they go their way. The goldsmith goes to his house; looks, sees that his wife is not there. He weeps, sheds tears, but to no purpose.

Remember Stephen[1].

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.*

Μνι̯άν ἡμέρα ἐναίκα λαεῖ ὅčι, "Ἄβρι ἀβόπουρμα čισκι̯άν σκώνιτι ἔρκανda κι gαλαǰέβγει, κείνους σε ρίšῃ dανά." Ἐναίκα πολύ ἔρκανda σκώνιτι· παγαίννει να ποίšῃ ρούχα. Ἄνdρας τρανᾷ· σωρεῖ ὅčι ἐναίκα ρέ νι. Κοιμᾶτι· χίč ρέ σκώνιτι ὀπ του φόβουν dου dανά μή τα ρίšῃ deγί. Ἄνdρας ὡς κοιμᾶτι, dανά τρώγει οὔλουν dους του ψωμί. Πάλ' ἄνdρας ρέ σκώνιτι· τουτσά τρανᾷ. Ὡς τρανᾷ, ἔρšιτι ἐναίκας ἀλεφρός. Λαεῖ του ὅčι, "Ἐναίκα σου πού πήγι;" Ἄνdρας χίč ρέ λαεῖ. Ἐναίκας ἀλεφρός ἀπαι dέδ' ὅčι σκώτισι čην ἀλεφρήν dου, κι πι̯άσκι τ' ὄϊμαν dου. Παίρει του· παγαίννει bερbέρ τϋκι̯άνə. Βγάλνει οὔλα του τα ρόνǰι̯α. Πάλ' ρέ gαλαǰέβγει. Πι̯άννει του χολή. Παίρει του· παγαίννει čην gρεμάλα. Πάλ' ρέ gαλαǰέβγει. Ἐναίκα του γι̯ουκούννει ὅčι τουν ἄνdραν ǰης κρεμᾶν dουν. Ἀψουčικανάς τρέšει· παγαίννει čην gρεμάλα κονdά· baghəρdᾷ ὅčι, "Τουν ἄνdρα μου μή τουν gρεμάστι· κρεμάστι dανά, κι νάζ γουλτώšῃ ὀπ čη ζουλι̯ά. Γαbεέčι τουτουνοῦ ρέ νι· dανά τ γαbεέčι νι." Ἄνdρας ποτιν̣gι̯άν τα γι̯ουκούννει, ὀπ čην gρεμάλα baghəρdᾷ· λαεῖ ὅčι, "Dανά šύ σέ τα ρίšῃς· šύ gαλάǰεψις ἀμbρός," deγί. Γουλτώσκι.

Συμήστα Στέφανουν Ἐρίσαλη.

Sílli. 6.

Ἤτου εἷς πατιšάχης· εἴšι μνι̯ά ἐναίκα. Ἐναίκα του πέσανι. Σον̣gρά βλογήσκι. Ὀπ ἀρšινή του ἐναίκα εἴšι μνι̯άν̣ gόρη. Τούčη čην̣ gόρη ζαρι̯ανή του ἐναίκα ρέν ǰην ἀγάπησι. Μέρα νύχτα ἤσιλνι τούčη čην̣ gόρη νά čη σκοτώšῃ. Μνι̯ά μέρα čη γι̯ατούχα ἀπέσου σέκνει ἕνα φίρι. Βιρι̯άννει čην̣ gόρην dου· "Μαρία, Μαρία." Μαρία κι λαγεῖ, "Ὄρσι." "Ὀπ čιά čη γι̯ατούχα πι̯έ ἕνα κιρι̯ό νι̯αρό." Μαρία κι εἴπι ὅčι, "Κόνις τα čην̣ gούπα ἀπέσου κι πι̯έννου τα." Μάνα čης εἴπι ὅčι, "Μαρί, Μαρί, ὦ Μαρία, χάτρι μι νάς τα χαλάšῃς;" Μαρία κι πήρι čη γι̯ατούχα, ἤπι̯ι ἕνα νι̯αρό. Φίρι ἔμbηκι κόρης čην̣ gοιλι̯ά. Čην̣ gοιλι̯άν ǰης ἀπέσου φίρι γέννησι· νϋγού νϋγού κόρης κοιλι̯ά προύζουτι.

Ἐναίκα γράφει του βαβάν ǰης κι[1], "Κόρη σου καλή κόρη ρέ νι· σκρόφα νε· gαστουρώσκι γεννι̯ά μηνῶ νι." Βαβάς čης βέπνει ἕνα χιζματκι̯άρη του, να πάρῃ čην̣ gόρη, νάς čην bάρῃ τα βουνά, νάς čη σκοτώšῃ.

[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 Erísalis.

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 ἔρšιτι νύχτα κόρης του σπίčι· dώνvει čη σύρα. Κόρη ἀvοίζει του. Πόταν εἶρι τηv gόρη, σεβdαλάvʃησι. Ρώčησι čηv gόρη νάχαλα ἐvήκαšι τούτα. Κόρη κι οὔλα εἶπιν da. Παίρει čηv gόρη κρυφά· baίνουšι τένα ἀpabά. Παγαίννουšι του βαβάν ʃης κονdά. Κεί οὔλα ἀνλadoῦν da. "Ως τα ἀνλadoῦši, ἔρšιτι εἶζ χιζῦρης· ρώννει čηv gόρη ἕνα ιλάʃι. Ξεβαίννουšι τα φίρια. Κόρη ἐvίσκιτι καλά. Βαβάς čης πόταν εἶρι τούτα, bosadᾶ čην ἐναίκα του. Ρώννει čηv gόρην dου του χιζματκιάρη του. Φčάνουši γάμου, bόγου· κονώννουši πολλά πιλάβια. Ἐναίκα του κι πόταν γιουκούγει τούτα, ὅπ čη χολήv ʃης πέσαvι.

Taken with revision from the Schoolmaster's MS.

Sílli. 7.

Μvιά φορά ἤτου εἶζ ἄρτουπους· εἴši μvιά ἐναίκα πολύ πολύ χοšάσσα. Γουrbéči ρέv πεγαιvνίvόvʃισκι· φοβιvόσκι čην ἐναίκα. Ἐναίκα του κι γροίσκιν da. Νάβρι ἕνα μήλου· ρώννει τα του ἄvdραν ʃης· λαεῖ του ὅči, "Μά τιά τ μήλου· σκάμα πούταν σέλʃ· μή φοβησῆς. Πόταν τούτου μήλου čουρουdᾶ, τότι σουπελέvʃης, ἀψά γέλα σπίči σου." Ἄvdρας čης παίρει μήλου, πεγαίνει τένα baščά χουριό· dιρλέβει μvιά ζουλιά. Κεί τ χουριό ἤβρι χὸκιουμέči, μvιά καλή ζουλιά· ἔνηκι χὸκιουμečoῦ μίγας. Ἀψά ἀψά, ὅπ κασινόʃισκαši τ' ὀdά, ξεβινόσκι ὄξου, τρανίνόσκι μήλου, πάλ baιννίνόσκι ἀπέσου. Ἀρqadάšης του εἰς σουπελέvʃησι, νάč ξεβαίvνει τούτους ἀψά ἀψά ὄξου. Κρυφάς ἀφήνει ἕνα ἄρτουπου ὄξου νάς του τανəγίšη. Τούτους ἄρτουπους γροικᾶ τα· λαεῖ τα του ἀρqadάšην dου. Ἀρqadάšης λαεῖ του ὅči, "Γροίξα τα νάč ξεβαίvνείς ὄξου. Τρανᾶς ἕνα μήλου. Ὅπ τουv gόλφου σου ξεβάvνείς τα, τρανᾶς τα μvιά, πάλ bάvνείς τα." Κείνους κι οὔλα ἀνλadᾶ τα.

Βέπνει σογρά ἕνα χοšά ἄρτουπου ὀπ πολλά φλουριά νάς kötülegíšη čην ἐναίκα του degí. Πόταν τούτους ἄρτουπους παγαίννει, čabaladᾶ να qavdουrʃήšη čην ἐναίκα. Ἐναίκα του κι φčάνει μvιά χρώστα πολύ dερίvισσα, qαπάχιν ʃης bελουσούζη. Τούτου του χοšά ἄρτουπου λαεῖ ὅči, "Dερά γρύστα κι, να πέσουμι." Ὡς γρύννίτι, dώνει čη χρώστα ἀπέσου. Κεί παρακαλᾶ čην 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. 287.

"Ἥμαρτον, ἥμαρτον." Ἐναίκα κι λαεῖ ὄčι, "Κεί σε κάτšῃς, ἀμμά bošά μή στασῇς. Νά ζ ρώσου μαλί· ποίς τα ὄργου. Ἔγερ να στασῇς bošά, φάγιμα ρέ σε ζ ρώσου· σε πομνῇς νηšκός, σε πεσάνῃς." Κείνους κι ποίκιν da qabούλι· εἴπι, "Ἰναί."

Γέβκαšι ἐπεγί μέρες. Σονgρά ἔρšιτι ὀπ χουρι̯ό ἄνdρας čης ὄπ του ἀρqadάšην dου dάμα. Ἐναίκα του ρείχνει čη χρώστα ἀπέσου. Φčύνουν dου ὀπ ρώρεκα φοράς ἄνdρας κι ἐναίκα. Ἀρqadάšης του φοβήσκι να γειπῇ dογρού. Πόταν ἔνηκι νύχτα, ἤρτι γι̯ούπνους τους· ἄνdρας κι ἐναίκα ἔπισαšι τένα ὀdά, ἀρqadάšης κι τένα bašκά τ ὀdά. Ρώκαšι του ἀρqadάšην dου κείνου τ μήλου. Čη νύχτα κείνη μήλου čουρίγισι. Ἀβόπουρμα πόταν εἴρασι μήλου čουρου-ǰιμένου, šάščησαšι.

Taken with revision from the Schoolmaster's MS.

B. TEXTS FROM CAPPADOCIA.

Delmesó. 1.

Ἤτο ἕνα πατιšάχος. Εἶχεν ἕνα παιδί. Το παιδί τ ἤτο σανό. Και σο βαβά τ και λέχ, "Šη θύρα μας ἐμbρό νά με βγάλῃς ἕνα πεγάδις, και σαbάχλαϊνά ὄčις κ' ἔρč gαι ἐμώš το λαήνι, νά το πάρω." Šκώθην σαbάχλαϊνά· πήρεν ἕνα σανdάλι̯α και ἔκασεν σο πεγάδιν ἐμbρό. Και ἤρτεν ἕνα qoǰά qαρά, να γεμώš το λαήνι τ. Το παιδί ὅσον g' εἰδέν čην, ἐπήρεν čην μέ τα qαϊγέδι̯α. Κ' ἐκείν gαι λέχ, "Čί νά σε πῶ; ἀdερέ να ἔρčῃς σα τρία güζελι̯οῦ σο χəšίμ ἰρέσι̯α." Και το παιδί ἔτρεξεν και παρακάλσεν το qoǰά qαρά, και λέχ, "Ἐκεί τα τρία güζέλι̯α πούθε νdαι;" G' ἐκείν gαι λέχ, "Κείνdαι σο φιλάν σον dόπο." Gαι το παιδί ἤρτεν σο σπίč τουν, ἔθεκεν ἕνα στρώš, και κοιμήθην. Ἤρτεν και μάνα τ, gαι λέχ, "Ἀμά, čί κοιμᾶσαι; ἄν εἶσαι ἀστενάρ, ἀς φέρουμ το χεκίμ." Κ' ἐκείνο και λέχ, "Ἀστενάρ dέ εἰμαι· μαναχό πέ τα σο βαβά μ, ἄς με ποίκ ἕνα dεμιρι̯όνας ραβǰί και ἕνα ǰιγάς dεμιρι̯όνας čιζμέδι̯α, και να βγῶ να πέγω, να βρῶ τα τρία güζέλι̯α, τά εἰπεν το qoǰά qαρά." Και βαβά τ ἐποίκεν do. Και ἐξέβην και πήγεν σα βουνι̯ά.

"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 Ones[2]." 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 παίνιὅκεν, ἤρτεν 'ς ἕνα σπίč ἰρέσι̯α. Σέμbην ἀπέσω, και εἴδεν ἕνα ναίκα. Ναίκα ὅσοι γαι εἴδεν do, γαι λέχ, "Παιδί μ," λέχ, "ἐδ̆ύ čίχαλο ἤρτες ἐδού;" Κ' ἐκείνο και λέχ, "Ἤρτα νἄβρω τα τρία güζέλι̯α." Κ' ἐκείν γαι λέχ, "'Adερέ ἔχω ἔξ παιδι̯ά. 'Αν ἔρτουν το σόν το ἐσέρ, δέν d' ἀφήνουν· τρών σε." Κ' ἐκείνο και λέχ, "'Αμάν, γι̯αβρού μ, ὅči και ποίκης, ποίκε, ἐμένα νά με γουλτώης." Κ' ἐκείν φάϊσεν do ἕνα τοqάč, και γέννεν μήλο. Κ' ἔθεκέν do σο ράφ. Ἤρταν do βραδύ τα παιδι̯ά čης. Και ὅη μάνα τουν και λέν, "'Εδού βρωμεῖ ἰνσανι̯οῦ κιρι̯άς." Κ' ἐκείν και λέχ, "Γι̯αβρούδι̯α μ, πλόμα ἐγώ. Φάτε κ' ἐμένα, και ἄζ γουλτώσω." Κ' ἐκείνα και λέν, "Φέρ ἕνα čŏπ." Κ' ἐκείν ἤφερεν ἕνα čŏπ. Και γλούμσαν τα ζόνj̆ι̯α τουν. Κ' ἐξέβην ἕνα νϋηgι̯ά qadάρ κιρι̯άς. Κ' ἐφάγαν do. Και μάνα τουν γαι λέχ, "Νά σας πῶ ἕνα gελεj̆ί· ἀμά νά το πι̯άσετε." Κ' ἐκείνα και λέν, "Πέ τα· ἀδ̆ουροῦμ č ἔν." Κ' ἐκείν γαι λέχ, "'Εδού ἤρτεν ἕνα γαϊρίπ, γαι ἀradάδ̆ τα τρία güζέλι̯α. 'Εδ̆εῖς φώδ̆κι κλώθετε, το πού εἶνdαι νούτλακα ξέβρετέ το." Κ' ἐκείνα και λέν, "'Ας ἔρč, ἀδ̆ουροῦμ, čίχαλο ἄθρωπός νε." Και ναίκα κατέβασεν το μήλο ἄσο ράφ, και δέκεν do ἕνα τοqάč. Και γέννεν πάλ ἄθρωπος. Και ἤφερεν do σα παιδι̯ά čης ἐmbρό. Κ' ἐκείνα του μάνα τουν το χατὅρ δέν do χάλασαν· και ἔγραψαν ἕνα πούσλα. και δέκαν do σο φδ̆άχ, και λέν, "'Εμεῖς ἐκεί τα τρία güζέλι̯α το πούθε νdαι δέν da ξέβρουμ. Ἔπαρέ τα τὸ πούσλα, και δ̆ύρε ἕνα σπίč· ἐκεί σο σπίč εἶνdαι δώδεκα παιδι̯ά. 'Ετό το πούσλα δές το 'ς ἐκείνα· κ' ἐκείνα δείχνουν σε τό." Και πήρεν do, και πήγεν.

Μί το παίνιὅκεν ὅη στράτα, ἤνοιξέν do, κ' ἔψαλέν do. Και το χαρčί λέϊδ̆κεν, "'Ετό τὅρχεται το παιδί, ἐμεῖς dόμουδ̆καμ νά το φâμ· ἐσεῖς φâτε το." Και το παιδί ξινίδ̆κει το χαρčί, και λέχ, "'Ετό το γαϊρίπ ἀradάδ̆ τα τρία güζέλι̯α· κ' ἐμεῖς το πούθε νdαι δέν do ξέβρουμ. Κρίμα, ἐτά το ζαβαλώ· ἐσεῖς ξέβρετέ το· δείξετέ το, και 'ὅάϊ ἄς τἄβρη." Και πήγεν, και σέμbην σο σπίč, και ἤβρεν ἕνα ναίκα. Κ' ἐκείν γαι λέχ, "Βάχ, γι̯αβρού μ, čίχαλο ἤρτες ἐδού; 'Εγώ ἔχω δώδεκα παιδι̯ά· ἀν ἔρτουν το σόν το ἐσέρι ς, δέν d' ἀφήνουν." Κ' ἐκείνο και λέχ, "'Αμάν, γι̯αβρού μ τετέ, ὅči γαι ποίκης ποίκε· ἐμένα γούλτο με." Κ' ἐκείν φάϊσεν do μνι̯ά, και γέννεν φιρκάλ. Κ' ἔθεκέν do ὅη θύρα ὀπίσω. Το βραδύ ἤρταν τα παιδι̯ά čης. Και λέν, "'Εδού βρωμεῖ ἰνσανι̯οῦ κιρι̯άς." 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 dé νε. Ἂν θέλετε, ἐμbᾶτε ἀπέσω και ὄξω· και ἂν ἔβρετε κανείνα, φᾶτε κ' ἐκείνο κ' ἐμένα." Κ' ἐκείνα και λέν, "Φέρ ἕνα čŏπ, και ἄζ γουλμίσουμ τα ζόνϳα μας." Κ' ἐκείν ἤφερεν ἕνα čŏπ· και γλῦμσαν τα ζόνϳα τουν. Και ἐξέβην ἕνα νϋνgιά qαdάρ κιρᾶς. Κ' ἔφαγάν do.

Και μάνα τουν και λέχ, "Γᾶβρούδα μ, νά σας πῶ ἕνα gελεǰί· ἀμά νά το πᾶσετε." Κ' ἐκείνα και λέν, "Πέ τα· ἀšουροῦμ čί gελεǰί νε." Κ' ἐκείν gαι λέχ, "'Εδά šήμερα ἤρτεν ἕνα γαϊρίπ, gαι ἀραdŏ̈ς τα τρία güζέλια." Κ' ἐκείνα και λέν, "Φέρ το, ἀšουροῦμ čίχαλο ἄθρωπόζ νε." Κ' ἐκείν δέκεν ἰμιά το φιρκάλ· και γέννεν πάλ ἄθρωπος. Και ἤφερεν do σα παιδιά čης ἐμbρό. Κ' ἐκείνα ρώσαν do, "'Απαπού ἤρčες, και čί ἀραdόεις;" Κ' ἐκείνο και λέχ, "Ἤρτα ἄσο φιλάν σον dόπο, και ἀραdόζω τα τρία güζέλια. 'Ανdά, ἔχω g' ἕνα πούσλα." Κ' ἐκείνα πήραν, g' ἔψαλάν do· και λέν, "Σύρε, και νᾶβρŋς ἕνα μύλος· ἐκεί ἔν ἕνα χίλια χρονοῦ πουλί. 'Εκείνα ρώτα το, και λέ σε τα."

Και πήγεν, και ἤβρεν το μύλος, και σέμbην ἀπέσω, και ἤβρεν το πουλί. Και λέχ, "Τα τρία güζέλια πούθε νdαι;" Κ' ἐκείνο και λέχ, "'Εμένα ἄν με bατərdόŋς τρία φορά́ς, και βγάλŋζ με σο μύλου σο ὄιφών, και γέννω δώδεκα χρονοῦ, ἀšάω, και ἄς το δείξω σε." Κ' ἐκείνο ἐπήγεν· πήρεν do πουλί, και bατə́ρσεν do τρία φορά́ς, και ξέβαλέν do σο μύλου σο ὄιφών· Και γέννεν δώδεκα χρονοῦ. Και λέχ, "Χάīdε 'ŏâμ· ἄ σε το δείξω." Και πήρεν το παιδί, και ἤρτεν 'ς ἕνα dεŋgιǰιοῦ κενέρ.

Σο dεŋgῖς μέσα ἤτο ἕνα μεῖβά. Και το πουλί σο παιδί και λέχ, "'Ανdά, ἐδά σο μεῖβά ἀπάνω νdαι." G' ἄφκεν, g' ἔφγεν. Gαι το παιδί ἐστάθην ŏαšqόν ŏαšqόν σο dεŋgιǰιοῦ σο κενέρ. Και παρακάσεν σο Θεό, και λέχ, "Παναγία μ, να γέννεν ἐτά το dεŋgιǰιοῦ το πρόσωπο ταχτά, και να πήγα και ἀνέβα σο μεῖβάν ἀπάνω." Gαι ἄνιde, γέννεν ταχτά. Και πήγεν, και ἀνέβην σο μεῖβάν ἀπάνω. Και ἤβρεν τρία πορτακάλια. Κ' ἄς τό qανόχσεν, ἔκοψεν τ' ἄν μέγα, και νά το φάŋ. Ράνσεν, και čί να ἰδῇ; 'Εξέβην ἕνα Dουνιά Güζελή. "Νερό, νερό," λέχ. Και πήγεν. Ἄσο να φέρ ἄσο dεŋgῖς λίγο νερό,—ἤρτεν, gαι ἤβρεν το Dουνιά Güζελή πεθαμένο.

bου σεφέρ γέμωσεν το φέσι τ νερό, κ' ἔθεκέν do κονdά 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 Dουνι̯ά Güζελή, και, "Νερό, νερό," λέχ. Ράνσεν σο φές, και νερό dέν ἥβρεν· čΰ̣νκι ἄσο να το καθερίς̃, το νερό ἄσο πüσgüλι̯ΰ σο τυρπί σüζΰλσεν. 'Εξέβαλεν ἄσο πüσgüλΰ τ ἕνα τρόθ, κ' ἔσιξεν και το τυρπί· ἕναν̣ gαλό ἔδεσέν do. Και πήγεν, ἐγέμωσέν do ἄσο dεν̣gίς̃ νερό, και ἤφερεν do, g' ἔθεκεν do κονdά τ.

Και καθέρσεν και τ' ἄλο το πορτακάλ. Και ἐξέβην ἕνα Dουνι̯ά Güζελή· και ἄσ' ἄλα 'σα δυ̯ό dαχά güζέλ τον. Και, "Νερό, νερό." λέχ. Κ' ἐδέκεν do λίο νερό ἄσο φές. Κ' ἔπι̯εν, και dιρίλσεν. Και gελέʃεψεν μέ το παιδί.

Το παιδί και λέχ, "Νά σε πάρω, να πέγω σο βαβά μ." Και το κορίč και λέχ, "'Εμένα ἄν με παρσ̌ᾷς, μί το παίνουμ, νά με πάρουν ἄσα χέρι̯α ς." Και το παιδί και λέχ, "'Εσ̌ύ κάσε ἐδού, και ἐγώ ἀσ̌άγω, ἄσο βαβά μ ἄς πάρω ἀσκέρι̯α, κ' ἄς ἔρτω, κ' ἄ σε παρσ̌άω." Και το παιδί ἄφκεν το κορίč ἐκεί, και πήγεν σο βαβά τ, και λέχ, "'Επήγα, και τα τρία güζέλι̯α ἥβρα τα· και ἄν dὄφερα, να το πάρουν ἄσα χέρι̯α μ. Και ἄφκα το ἐκεί, κ' ἤρτα να πάρω ἀσκέρι̯α, και να πέγω νά το φέρω." Και βαβά τ δέκεν do ἀσκέρι̯α. Και πήγεν, πήγεν και πέρνασεν.

Το κορίč μί το καθότουν σο μεῖβάν ἀπάνω, ἤρτεν ἕνα čυφλό χəζμεκέρ, να ἐμώς̌ λαήνι̯α. Ράνσεν σο dεν̣gίς̃, και εἴδεν ἕνα σ̌άφκ· ἄν do ἕλι̯ο παρλάdιζεν. Και το κορίς̃, ἄς πανdέχ του γι̯αφτοῦ τ το σ̌άφκ τουν, κ' ἐδέκεν τα λαήνι̯α σ̌η γή, και σάκωσέν da· και λέχ, "'Εγώ να ῇμαι ἄσον ἐτό güζέλ, και να γεννῶ χəζμεκέρ." Μεγέρ το σ̌αφκά του Dουνι̯ά Güζελιδι̯οῦ τουν, τού καθότουν σο μεῖβάν ἀπάνω. Και πήγεν σου οὐσταδι̯οῦ σ̌η ναίκα, και λέχ, "'Εγώ να ῇμαι ἄσον ἐτό güζέλ, και να γεννῶ το σόν χəζμεκέρ." Κ' ἐκείνο gαι λέχ, "Σο čυφλό σο μάč güβένσες κ' εἴπες τα." Και πήγεν το κορič σο

And he peeled the next orange. And there came out another Fair One of the World, and "Water, water!" says she. He looked to his fez, and found no water, because, before he had peeled it, the water ran out of the hole for the tassel. He took a thread from its tassel, and tied up the hole; he bound it up tight[1]. And he went and filled it with water from the lake, and brought it, and put it down near him.

And he peeled the next orange. And there came out from it a Fair One of the World, and she was still fairer than the other two. And she says, "Water, water!" And he gave her a little water from the fez. And she drank and revived. And she talked with the boy.

The boy says, "I will take you, and go to my father." And the girl says, "If you take me away, whilst we are on the way, they will take me from your hands." And the boy says, "You stay here, and let me go to bring soldiers from my father, and let me come, and I will bring you away." And the boy left the girl there, and went to his father, and says, "I went, and found the three Fair Ones, and if I had brought her, they would take her out of my hands. And I left her there, and am come to get soldiers, and to go and bring her." And his father gave him soldiers. And he went, and went his way.

Whilst the girl was sitting up in the fruit-tree, a blind serving-girl came to fill pitchers[2]. She looked at the lake, and saw a brightness, as if the sun were shining. And the girl, because she thinks it was her own brightness, dashed her pitchers to the ground, and broke them, and says, "That I should be fairer than she, and become a servant!" But the brightness was that of the Fair One of the World, who was sitting up in the fruit-tree. And she went to her master's wife, and says, "That I should be fairer than she, and become your servant!" And she says, "In your blind eye you trusted and spoke so!" And the girl[3] 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.

dev̯giζ̯i̯oû σο φκάλ, και λέχ, "Ράνα το σο μεῖβάν ἀπάνω το Dουνι̯ά Güζελή." Και qουβαλάσεν το χəζμεκέρ. Και ἄφκεν και πήγεν.

Και το χəζμεκέρ ἀνέβην σο μεῖβά σο Dουνι̯α Güζελή κονdά, κ' ἔκασεν. Και gελέǰεψαν τα δυ̯ό. Και το čυφλό και λέχ σο Dουνι̯ά Güζελή, "Το σόν το güζελίχ πούθε νε;" Κ' ἐκείνο και λέχ, "Σο φκάλι μ ἔχω ἕνα*, και το μόν το güζελίχ ἐκεί νε." Gελέǰεψαν καλό. Και το čυφλό και λέχ σο Dουνι̯ά Güζελή, "Πέσε, ἄζ ρανήσω σο φκάλι ς." Και τράφσεν κ' ἐξέβαλεν ἄσο Dουνι̯ά Güζελιδι̯οῦ σο φκάλ το*. Και το Dουνι̯ά Güζελή ἐγέννεν πουλί, και οὔσεν, και ἀνέβην σου μεῖβαδιοῦ ǧη μύτα.

Και του πατιǧάχου το παιδί, φώǧκι πήρεν ἄσο βαβά τ ἀσκέρι̯α, ἤρτεν ἐκεί σον dόπο. Ἀνέβην σο μεῖβάν ἀπάνω, και ἥβρεν ἐκεί το čυφλό. Και λέχ, "Čί ἔννες;" Και το κορίč και λέχ, "Ἄφκεζ με μαναχό μ και πήγες· qαργάδε ἐξέβαλαν τα μάčι̯α μ, κ' ἕλι̯ος μάβρωσεν το πρόσωπο." Και το παιδί ἐπήρεν ἐκεί το čυφλό, και ἤρτεν σο βαβά τ. Και βαβά τ και λέχ, "Τό ἐgüνdüζες το κορίč, ἐτό νε;" Και το παιδί και λέχ, "Ἐτό dέ νε· ἀμά čί να ποίκω; ἐτό ἥβρα." Και ἔπκαν το gάμο. Και το κορίč gαστρώθην.

Μί το ἐρχόσαν, το πουλί ἤρτεν, και σέμbην σο παιδι̯οῦ σο χούφτα. Και το παιδί πήρεν το πουλί, κ' ἤρτεν σο σπίς̆ τουν, και σέμασέν do 'ς ἕνα qαφές. Και το ναίκα τ ἐγένησεν ἕνα παιδί. Πούρμι να ἐνής̆, και λέχ, "Να φάξ̆ῃς το qαφεǧι̯οῦ το πουλί, και νά το φάγω." Κ' ἐκείνο ἔφαξέν do· κ' ἔφαέν do ναίκα τ. Και του πουλιδι̯οῦ τ' ὅϊμα τ' ἄχσεν dον dόπο, ἐφύτρωσεν ἕνα μεῖβά[1]. Το μεῖβά bόϊσεν. Ναίκα φώǧκι γένησεν, και λέχ, "Το μεῖβά νά το κόψ̆ῃς, νά το βγάλῃς ταχτάδι̯α, και ἄσα ταχτάδι̯α να ποίκῃς σο φǧάχə μ ἕνα νανούδ." Και ἤφερεν παλταǰής. Ἔκοψέν do και ǧη θύραν ἐμbρό. Παλταǰής ἄνdο και dογράdəζέν do, πέρνανεν ἕνα qoǰά qαρə́. Και μί το πέρνανεν, σəčəράσεν σου qoǰά qαρəδι̯οῦ σὸ παράφτερο ἕνα γι̯ουν̯gά. Και ναίκα ἐπήεν σο σπίčι čης· και ξέβαλέν τα κüνüρι̯α

[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.

čης τα καβάδια, και φόρεσεν τα παλιά. Και τα κϋνΰρια ἔθεκέν da σο σανdούχ. Ἄνdo και πήγεν, νά το φορώς ἀλαμνιά, ράνσεν, gαι ἄσο γιουργά τό πέτασεν το παραφτερό čης, ἐγέννεν σο σανdούχν ἐμέσα ἕνα Δουνιά Güζελή.

Ναίκα ὅσον g' εἶδεν do, ἐδάϊσεν. Και το κορίς gαι λέχ, "Μή φοβᾶσαι· ἐγώ σένα διλέβω σε." Και ἐκεί σα σəράδια πατιδάχος daghéčιζεν ἀλόγατα· ἄνdo να σερανdώς το 'γρόνι τ, θά τα φέρουν, και να βγοῦν σο diζgίν. Και το Δουνιά Güζελή και λέχ čη ναίκα, "Σύρε και σύ, και ἔπαρ ἕνα ἄλογο, και ἔλα· και ἄς το bεσλαdάσουμ κ' ἐμεῖς." Και το qoϳά qαρά πήγεν· και δέκαν čην ἕνα γεραζμένο ἄλογο. Και ἤρτεν. Και το κορίč ἐdίλεψέν do, και ἔπκεν do ἔν' ἄλογο σ' ἐκείνο κονdά ἄσο κορίč μedέ κανείνα dέν ἀφήνιδκεν[1]. Και ἄνdo κ' ἤρταν να παρδᾶν τ' ἄλογο, dόμουδκαν νά το πάρουν. Και πήγαν σο πατιδάχο, και λέν, "Dόμουδκαμ νά το πιάσουμ." Και πατιδάχος dέν ἐϊνάνσεν. Και πήγεν γιαφτό τ, και ράνσεν do. Και ἀφτό τ dόμουδκεν νά το πιάς. Και σὸ qoϳά qαρά čη ναίκα gαι λέχ, "'Ετο το bεΐρ čίς το ἔπκεν[2] ἀούča;" Κ' ἐκείν και λέχ, "Ἔχω ἕνα κορίč, κ' ἐκείνο τδπκεν," λέχ. Και το κορίč πέτασεν σο πρόσωπό τ ἕνα πλού, και ἤρτεν. Και μί το ἐρχότουν το ἀάφκə τ ἄν d' ὅλιο ἔπεφτεν čη γή. Και πιάσεν τ' ἄλογο, και δέκεν do σο πατιδάχο.

Και πατιδάχος πήρεν το κορίč, και πήγεν σο σπίči τ, και λέχ, "Ράψε του 'γρονιοῦ μ τα μέčια και τα βρακιά." Και το κορίς σέμbην 'ς ἕν' ὀdά. Και μί το ράφčινιδκεν da, τραγώδινεν και λέϊδκεν, "'Ετούτα μέčια και τα βρακιά το μόν το φδάχου να ἐνοῦν dουν." Και το πατιδάχος ἀνακρούδκην čη θύρα. Και bagh́ρσε το παιdί τ, και λέχ, "'Εδύ τό ἤβρες το κορίč, ἐτά dέ νε;" Κ' ἐκείνο και λέχ, "'Ετό νε," λέχ. Ἐκεί τότες πήγεν čη ναίκα τ, και λέχ, "Σεράνda μαχαίρια gρέβεις, γιόξα σεράνdα ἀλόγατα gρέβεις;" Και ναίκα τ και λέχ, "Τα μαχαίρια čί νά τα πκῶ; ἐγώ σεράνda ἀλόγατα gρέβω." Και ἔdεσεν čη ναίκα τ και το φδάχə τ σε σεράνda ἀλόγου πράδια, και δέκεν τ' ἀλόγατα σο diζgίν. Και παρčαλάσαν čη ναίκα τ και το φδάχə τ. Κ' ἐκείνο πήρεν το Δουνιά Güζελή.

'Ιωακείμ Κ. 'Ωκεανίδης.

[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.

YOAKÍM K. OKEANÍDHIS.

DELMESÓ. 2.

Ἤτουν ἕνα ναίκα· εἶχε τρία κορίčι̯α· ἤραφταν ράψες. "Ἄχ· να πήρα του πατιδάχου το παιδί, και να ποίκα ἕνα χαλί και κόζμος να ἔκασεν, και πλόμην το ἥμσο τ." Και το ὀρτανǰά και λέχ, "Να πήρα γώ του πατιδαχοῦ το παιδί, και να ποίκα ἕνα ταντέλλα, και κόζμος να ἔκασεν, και πλόμην το ἥμσο τ." Και το μικρό και λέχ, "Να πάρ και σάς το δι̯άβολος. Του πατιδάχου το παιδί ἐγώ νά το πήρα, και τόν̣gι πᾶν ἐνι̯ά μήνες, να ποίκα ἕνα παιδί και ἕνα κορίč, και ἄνdo ἔκλαιαν, να κουπόσαν ἰνǰίρι̯α, και ἄνdo γέλαναν, να κουπόσαν gŭλι̯α."

Και του πατιδαχοῦ το παιδί, ἄνdo πέρνανεν, γι̯ούκσεν του κοριčι̯οῦ το gελεǰί, και ἀνέβην ἀπάνω σο σπίč, και δη ναίκα και λέχ, "Ἐτό το gελεǰί čίς τα εἴπεν;" Και ἐκείν gαι λέχ, "Ἐτά το μικρό το κορίč εἴπεν da. Ἔπ να ἔρčη σο ἰμουρǰάχ ἰράσι̯α." Και του πατιδαχοῦ το παιδί και λέχ, "Ἐτό το κορίč νά το πάρω γώ," λέχ. Και πήγε σο βαβά τ, και εἴπεν da. Και βαβά τ και λέχ, "Ἔπαρ το," λέχ. Και σεράνda μέρες και σεράνda νύχτες čάλσαν čαλghə́γι̯α, και το κορίč πήρεν do. Και του κοριčι̯οῦ τα ἀδέλφι̯α δέκεν da σα παδάδες.

Του κοριčι̯οῦ τ' ἀδέλφι̯α qəσčάνσαν· "Βάχ, ἀπ ἐμᾶς το μικρό το κορίč να πάρ του πατιδάχου το παιδί, και μεῖς μή το πάρουμ." Και ἀπεκεί πήγαν δη μαμή, και λέν, "Ὄčι qadάρ λίρες και ἄν θέλῃς, ἄ σε δέκουμ. Ἄνdo και γενής ἀδελφή μας, να πές να πάρῃς ἐδυ̯ό δκϋλι̯ŭ γι̯αβρούδι̯α, πούρμι να νοίξουν τα μάčι̯α τουν, και ἄν γενής ἀδελφή μας, τα φδάχα νά το κρύψῃς, και να πῇς κι σο πατιδάχο, 'Ναίκα ς γένησε ἐδυ̯ό δκϋλι̯ŭ κουλάκι̯α.'" Και ἀbέσε πήγεν σο πατιδάχο, και λέχ, "Ναίκα ς γένησε ἐδυ̯ό δκϋλι̯ŭ κουλάκι̯α." Και πατιδάχəς čη ναίκα τ πήρεν do, και πήγεν do σο μεϊdέν γερί, και qάσεν ἕνα qουγι̯ούς, και čη ναίκα τ ἄσα μέσα κάτω πίχωσέν do σο χώμα μέσα. Και δείξεν ἐδυ̯ό ζαπτι̯έδες, και gελέν gečέν ἐφčυνίδκεν ǰην ἕνα baχλάμ.

Και τα μικρά τα φδάχα σέμασέν da ς ἕνα qουčί, και ἔριψέν da σο dεν̣gίς μέσα. Ἐκεί το qουčί ϋζέ ϋζέ πήγεν ς ἕνα μικρό χωρι̯ός· και ἐκεί χωρι̯ό σο dεν̣gίς κουνdά τουν. Ἐκεί σο χωρι̯ό ἤτουν ἕνα χερίφος, και το σπίčι τ σο dεν̣gίς ἐμbρό τουν. Και εἶχεν ἕνα μικρό φδάχ· και ναίκα τ πέθανεν. Και εἶχεν ἕνα 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.

do *και δίνιȣκέν* do *σο φȣ̆άχ, και πίνιȣκέν* do. *Ἕνα μέρα ξέβην ȣ̆η θύρα τ ἐμ*bρό, *και ράνσεν σο* deṿgiζ̆i̯oû *σο κενέρ ἕνα* qouč*ί*. *Ἤνοιξέν* do *και ράνσεν, ȣ̆η μεȣ̆ού τ ἤσαν ἐδυ̯ό φȣ̆άχα, και ἀγλαΐ ἀγλαΐ το* qouč*ί γι̯ομώθην ἰνjίρι̯α. Και χερίφος τα φȣ̆άχα πήρεν* da, *και,* "*Παναγία μ,*" *λέχ,* "*ναίκα μ πέθανεν, και ἐγώ ἔχω 'να φȣ̆άχ, και ἔχω κ' ἕνα πρόβατο, και ἀλμέζω και δίνω το και τρώγει το. Ἐτό τα φȣ̆άχα* č*ί νά τα ποίκω;*" *Και πέρασε ἕνα μέρα, και το γι̯αφτό τ το παιδί πέθανεν, και πλόμαν* do *τα δυ̯ό φȣ̆άχα. Και ἤλμεζεν* do *πρόβατο, και δίνιȣκέν* da *και ἔτρωγαν. Ἀγούča ἀγούča* büγi̯ü-dū̆ρσεν da, *και ἐποίκεν* da *ἀπο δέκα πέν*de *χρόνω.*

Και ἤρτε να πεθάν, και σα φȣ̆άχα τ και λέχ, "*Παιδι̯ά μ, ἐγώ ἄλο να πεθάνω. Ἐγώ φώȣ̆κι πεθάνω, σο ἀμ*bαρι̯oû *σο κενέρ ἕν ἕνα ἀλόγου λέρ. Ἐπαρέτε το, και 'μέτε σο* deṿgíš, *και* bατə́ρdəσέτε *το τρία φοράς, και ἐβγαλέτε το, και να βγῇ ἕνα* qάρ *ἄλογο. Και ἄς το καλ*dέψ̆ *ἀδελφό ς, και ἀȣ̆έϊχ σο πατιȣ̆άχου σο* baχč*ά, και ἄς φέρ λαγούδι̯α και* bερdίκι̯α, *και ȣ̆ύ ψ̆ήσε τα, και φατέστε τα.*" *Φώȣ̆κι πέθανεν βαβά τουν, ἐπήγαν τα δυ̯ό φȣ̆άχα, και πίχωσάν* do *σα μορμούρι̯α, και ἤρταν. Και ἔκασαν και ἔκλαιάν* do. *Και το κορίč και λέχ,* "*Μαρό ἀδελφέ,*"—*ἔκλαψάν* do *ἕνα μέρα, ἐδυ̯ό μέρες,*—"qəγι̯αμέτdεν *σο*ṿgραdάν *νά το κλάψουμ γι̯ά;*" *Ἄν*do *ἔκλαψάν* do *ἕνα μέρα, ἐδυ̯ό μέρες,* "*Σών ἄλο· ἄς ρανήσουμ το* gečί *μας. Και ἐȣ̆ύ κάλ*dεψε *το ἄλογό μας, και ȣ̆ύρε σο πατιȣ̆άχου το* baχč*ά, και, ὅčιχαλο μάς τα εἴπεν βαβά μας, ἄμε, φέρε λαγούδι̯α και* bερdίκι̯α, *και ἄς τα ψ̆ήσουμ, και ἄς τα φᾶμ. Ἄν εἴχαμ* gαι *λίγο γονι̯ά, τέλει̯οσάμ* do." *Και το παιδί παίνιȣ̆κεν και φέριȣ̆κεν λαγούδι̯α και* bερdίκι̯α, *και ἔτρωγαν.*

Ἕνα μέρα, ἐδυ̯ό μέρες, ἐκεί jadə́σες *το παιδί ἀν̣λάσαν* do. *Πήγαν ȣ̆η μαμή, και λέν,* "*Ἔπ να λέξ̆η μάνα μας και βαβά μας. Ἐκεί του ἀ*bέσας *τα ἀνίκι̯α ἐ*bόϊσαν, *και ἐγέναν μέ το* bόϊ *μ* baραbάρι. *Ἄμε, ἐτά τα φȣ̆άχα ἔπκε τα ἕνα χάλ. Και ἄ*dεμεν *ἐ*bίσεν *το χάλ μας.*" *Και ἐκεί το* jadə́ *ἀ*bέσε *ἐπήγε, ἐπήρεν ἕνα φουč*ί, *και κάλεψεν ȣ̆η μεȣ̆ού τ, και πήγεν σα φȣ̆άχα, και ἥβρεν* da, *και λέχ,* "*Ἄμε, γι̯αβρού μ, ἀδελφό ς βγαίν και παίν, και ἄσο νά βραδύν,* dέν *ἔρχεται. Και ἐδού εἴσαι μαναχό ς σο βουνι̯οû σο φκάλ, και κανείς* qabούλις dέ *νε· και ἐδού μαναχό ς* dέ *φοβᾶσαι;* čū̆ṿκι *το σόν τ ἀ*qə́λ dέ

it, and he used to give it to the boy, and he drank it. One day he went out in front of the door, and he saw at the edge of the sea a box. He opened it and saw, inside it were two children, and with their weeping and weeping the box was full of pearls. And the man took the children and says, "Holy Virgin! my wife is dead, and I have a boy, and I have also a sheep, and I milk it and give it him and he eats. What shall I do with these children?" And a day passed, and his own son died, and the two children were left. And he used to milk the sheep and give it to them, and they ate. In this way he reared them up and brought them to the age of fifteen.

And he came to die, and he says to his children, "My children, I now shall die. When I die, in the corner of the granary is a horse's bridle. Take it and go to the sea and dip it in three times, and take it out again, and a snow-white horse will come forth. And let your brother mount it, and let him go to the king's garden, and bring hares and partridges, and you cook them and both eat them." When their father died, the two children went and buried him in the tombs, and came again. And they sat and were lamenting him. And the girl says, "My poor brother,"—they had lamented him one or two days,—"Shall we lament him even beyond the day of doom forsooth?" When they had lamented him one or two days, "It is enough; let us look to our way of life. And do you mount our horse, and go to the king's garden and, as our father told us, go, bring hares and partridges, and let us cook them and eat them. If we had a little food, we have finished it." And the boy used to go and bring hares and partridges, and they ate.

In a day or two those witches learned about the boy. They went to the midwife, and say, "May our mother and father howl like dogs (if we will endure this)! That vile woman's whelps have grown up and become as tall as I am. Go, put those children into some evil hap. And otherwise our good hap is ended." And that vile witch went off, took a barrel, and mounted on the middle of it and went to the children, and found them, and says, "Go to, my chick! your brother goes and is off, and does not come again until it is evening. And here you are alone on the top of the mountain, and there is no one to be pleasing to you; and are not you frightened here alone by yourself? For has your heart no

γερdίς; dé λές κι, ἔρχεται ἕνα λύκος και τρώει σε, γι̯αχούτ ἔρχονdαι γι̯αbανούδι̯α χαϊβάνι̯α και τρών σε. Το βραδύ ἄνdο και ἔρč ἀδελφό ς, και πέ, "Ἐγώ ἐδού σο βουνί σο φκάλ μαναχό μ φοβοῦμαι, και dé στέκνω. Φέρ με ἕνα ἀρqαdάš και ἄζ γενοῦμ γερένι̯α, και ἄς κάσουμ.'" Και ἀούča ἐqανdέρσεν do κορίč, και ἄφκεν και πήγεν.

Και το βραδύ ἄνdο και ἤρτεν ἀδελφό τ, dέν ἐπήγεν και qαρšλάσεν do. Ἤρτεν σο σπίč, και čάλσεν čη θύρα, και dέν ἐπήγεν και ἤνοιξε. Και φώšκι čάλσεν do ἐδυ̯ό τρία φοράς, ἐπήγεν και ἤνοιξεν. Και ἤρτεν ἀδελφό čης· και λέχ, "Ἐγώ ἐδού σο βουνί σο φκάλ ἀφήνειζ με μαναχή μ, και κανείνα dé θωρῶ, και μαναχό μ φοβοῦμαι. Φέρ με ἕνα ἀρqαdάš, και ἄζ γενοῦμ γερένι̯α, και ἄς κάσουμ." Και ἀδελφό τ και λέχ, "Čίνα νά σε φέρω;" Και κείν gαι λέχ, "Σο φιλάν σο χωρι̯ό ἔν ἕνα κορίč, και ἀγαϊγι̯ατdάν πολύ güζέλ νε."

Και ἀδελφό τ ξέβην να πέϊχ νά το φέρ. Και τ' ἄλογο και λέχ, "Ἀδελφέ, πού νε πέμ;" λέχ. Και το παιδί και λέχ, "Νε πέμ να φέρω šην ἀδελφή μ ἕνα ἀρqαdάš, να κάσουν bαραbάρι και να šηκωθοῦν." Και τ' ἄλογο και λέχ, "Ἔϊ, ἀδελφέ, ἐσένα σαλdοῦν σε σα τεχλικαλέδι̯α σα τόπους, νά σε öλdüρdίσουν. Ἐκεί ἄν bές, σο κοριčι̯οῦ šη θύραν ἐμbρό ἔν ἕνα μέγα čαϑρ, και γούλο ξουράφι̯α και μαχαίρι̯α νε. Ἐκείνο το čαϑρ ξουράφι̯α και μαχαίρι̯α dé εἴνdαι· σα μάčι̯α ς ἀούča φαίνονdαι. Νε πές σο čαϑρ, και να κυλιšκῆς τρία φοράς, και να πῆς, 'Čίαλα čαϑρ σαι.' Και ἔν ἕνα πεγάϊδ, και γούλο ὄϊμα και ὅλκοζ νε. Ἐκείνο ὄϊμα και ὅλκος dé νε, ἀμά ἀούča φαίνεται. Ἄμ πές σο πεγάϊδ, πήγε τρία χούφτι̯ες νερό. Και ἄνdο κι πᾷς šη θύραν ἐμbρό, ἔν ἕνα ἀσλάνος και ἕνα qαπλάνος, και στέκνουν šη θύραν ἐμbρό. Και σο ἀσλάνον ἐμbρό εἴνdαι λίγα dικένι̯α, και σο qαπλάνον ἐμbρό εἴνdαι λίγα γαλγάνι̯α. Και ἔπαρ ἄσο ἀσλάνον ἐμbρό τα dικένι̯α, και θές τα σο qαπλάνον ἐμbρό, και ἔπαρ τα γαλγάνι̯α ἄσο qαπλάνον ἐμbρό, και θές τα σο ἀσλάνον ἐμbρό, και ἔμbα και šύρε. Και το κορίč σο καρι̯όλαν ἐμέσα κοιμᾶται, και τα μεγάλα τ τα μαλι̯ά κρεμοῦνdαι κατακέφαλα. Πι̯άσ' το ἄσα μαλι̯α, και ἔβγαλ το ὄξω και κάλdεψε με, και ἔπαρ και το κορίč ἐπίσως, και ἀšᾶμ." Και το παιδί, ὅčι και εἴπεν do το ἄλογο, ἀούča ποίκεν do. Και πήρεν το κορίč ἄσα μαλι̯ά, και ἔθεκέν do το ἄλογο ἀπάνω, και κάλdεψεν και γι̯αφτό τ, και πήρεν do, κ' ἤρτεν šη 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 méadow 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 πέρνασαν ἐδυ̯ό τρία μέρες, και πήγεν πάλ σο πατιδάχου σο baχčά. Και φέριδκεν λαγούδι̯α και bερdίκι̯α.

Και ἐκεί ǰαdə́σες πάλ το εἴδαν, και πήγαν δη μαμή, και λέν, "Πάλ ἐκεί το παιδί ἔρχεται και παίν. Σύρε και ρίψε το ς ἕνα καλό dουζάχ, και ἄλο μή πορῇ να ἔρč. Και ἄdεμεν, τ' ὄργο μας bίσεν." Και πάλ ἡ μαμή ἐπήγεν, ἐκάλdεψεν ς ἕνα φουčί, και čαλqαί čαλqαί ἐπήγεν σα κορίčι̯α κονdά, και λέχ, "Βάχ, γι̯αβρούδι̯α μ, ἄμε, ἐδεῖς ἐδού σο βουνί σο φκάλ čίχαλο στέκνετε; dέ φοβᾶστε; το σέτερο d' ἀqə́l dε γερdίς; ἀκόμα ἀǰεμίδι̯α στε, και ἄσο κόζμος σο χιλέδι dεν ἀν̣λαdə́ζετε; Το βραδύ ἄν ἔρč ἀδελφό σας, πέτε τα, και ἀδέϊχ, και σο φιλάν σον dόπο ἔν ἕνα κορίč. Και το σπίčι τ γούλο ἄσο ǰάμ νε, και ἔχ ἕν' ἀϊνάς, και ἄν dο γυρίς, τον̣ gόζμος δείχνει σε το. Πέτε τα, και ἀδέϊχ, και ἄς το φέρ, και τα τρία σας γενᾶτε γερένι̯α και κάσετε. Και ἐκείνο γυρίς το ἀϊνάσə τ και δείχνει σας το ἰστεdίζετε το χωρι̯ό, και ἀούča ἀν̣λαdəρdί σας[1], και dέν μουν̣gαλdούζετε." Και ἀούča πάλι qανdə́ρσεν dα, και ἄφκεν και πήγεν.

Και το βραδύ ἄνdο ἤρτε ἀδελφός τουν, dέν ἐπήγαν σο qαρδλάdəζμα τ. Και ἤρτεν σο σπίč. Και ἄνdο να φᾶν, dέν ἔφαγαν. Και ἀδελφό τουν gαι λέχ, "Ἁμαčί dέν dρώτε;" Και ἐκείνα και λέν, "Gρέβουμ το φιλάν το κορίč." Και ἀδελφό τουν gαι λέχ, "Ἄς φωčίς, και ἀδάγω, 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 χωρι̯ό να φέρω ἕνα κορίč." Και το ἄλογο και λέχ, "Ἔϊ, ἀδελφέ, ἐσένα πάλ σε σάλσαν ς ἕνα bατάχ τόπος, και ἄλο dέ να πορόῃς νἄρčῃς." Και το παιδί και λέχ, "Ὄčι κ' ἔν, ἀς ἔν. Να πέγω νά το φέρω. Ἐγώ ἄσα dερέ του ἀδελφή μ το χατə́ρ dέν dο χάλασα, και dερέ dέν dο χαλάνω." Και πήγαν. Μί το παίνιδκαν δη στράτα, το ἄλογο και λέχ, "Ἄμ bέμ ἐκεί σο σπίč κονdά, λέω σε τα. Το σπίčι τ γούλο ǰάμ νε, και ἄν γυριδκῇ και ρανής μας, να κοποῦμ qαϊγέδι̯α. Ἄμ bέμ ἐκεί, γι̯αβάδα γι̯αβάδα ἔπαρ ἕνα qαϊγι̯ά, και πάč ἀπάνω, και πέτα το χερσλάν, και ἄν bορόῃς να σακώῃς το ǰάμ, παίρεις το. Και ἄdεμεν, και γυριδκῇ και ρανής μας, να κοποῦμ qαϊγέδι̯α."

[1] For ἀν̣λαdəρdίς 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 ἄvdo και πήγαν σο σπίč κονδά, πήρεν ἕνα qαϊγιά, και ἄvdo δέκεν σο σπίč χερσλάν, του σπιčιοῦ το ἥμσο qəρὲλσεν, και κατέβην και φανέθην το κορίč. Ἐδύο χəζμεκάρια χτένιζαν τα μαλιά τ. Και το κορίč και λέχ, "Φώšκι σάκωσες το ǰάμ και dέ σε εἶδα, ἐγώ να 'νῶ μετ' ἐσένα." Και ἐπήρεν το ἀϊνάσə τ, και κάλdεψεν το παιδί ὀπίσω, και ἤρταν σο σπίč.

Ἐκεί σο σπίč ἕνα μέρα ὕρσεν το ἀϊνάς, και ἔδειξεν σο παιδί čη μάνα τ σο μεῖdέν γερί ἄσα μέσα gömülmüš, και λέχ, "Ἄμε ἐdά ὄη ναίκα, και ἔπαρ δέκα παραδιοῦ dερί και δέκα παραδιοῦ ψωμί, και δές το ἄς φάη· και μέ το γιαλὲχə ς σόγρα το πρόσωπο čης σούγα το, και φίλα čην ἰμιή." Το παιδί πήγεν, και ὄčιχαλο το κορίč εἶπεν da, ἔπκεν da. Και ἐκεί ἤσαν ἐdύο ζαπτιέdε. Και ὅσον κ' εἶδεν το παιδί, τό νά το φčύš σον dόπο[1], χέμ δέκεν do κ' ἔφαγεν, χέμ φίλσεν ǰην.

Πιάσαν do, και πήραν do, και πήγαν σο πατιšάχο. Πατιšάχəς ὅσον g' εἶδεν do, ς ἀqὲλə τ μέσα και λέχ, "'Ετό το παιδί μνιῆς πατιšάχου παιδί." Και δέκεν do ἕνα τοqάč, και ἔκλαψεν, και κουπόσαν ἰνǰίρια· και εἶπεν ἕνα τοχάφ gελεǰί, και γέλασεν, και κουπόσαν gῦλια. Ἐκουτότες ἀνλάσεν do κι του γιαφτοῦ τ το παιδί τουν, και ρώσεν do· και το παιδί ὄči και τράβσε, εἶπεν da. Και ἐκουτότες και λέχ, "Šύρε," λέχ, "και τ' ἀδέλφια ς γούλα φέρ τα." Και ἤφερέν da, και ἀνλάσεν da. Και ταῖσαν da φšάχα τ. Και το παιδί πήρε τ' ἀδέλφια τ, και ἤφερέν da σο σπίč τουν.

Και ἐκεί το κορίč dιλέσε ἄσυ Θεό, και γένναν λίγα σεράϊγια. Και σοη gόζμο ἐπάνω ἀούča σεράϊγια dέν ἐβρισκόσαν. Ἐκουτότες σάλσεν do παιδί, και πήγεν σο πατιšάχο, και λέχ, "'Εγώ σο σόνα σο σεράϊχ ἤρτα· ἔλα και 'μνιά ἐšύ σο μόνα." Και πατιšάχəς και λέχ, "Να ἔρτω, γιαβρού μ. 'Αμά ἔν dεηgίš." Και πήγεν σο κορίč, και εἶπεν da. Και το κορίč πάλ ἐσάλσεν do παιδί, και πήγεν, και λεχ, "Γυρίστου, και ράνα σο dεηgίš." Και πατιšάχəς γυρίškην και ράνσεν, και γούλο το dεηgίš γεμώθην qαὲχια και βαπόρια. Και σο πατιšάχο και λέχ, "Κάλdεψε ἐšύ, και γούλα τα παšάdες, και 'šâμ σο μέτερο σο σεράϊχ." Και πατιšάχος ἐπήγεν, και ὅσον εἶδεν το σεράϊχ, ἐšάϊσεν.

Και ἐπήγεν, και čη ναίκα τ ἄσο μεῖdέν γερί ἄσο qουγί ξέβαλεν ǰη, και πήρεν čην, και πήγεν σο χαμάμ, και λούσεν čην, και ἔπλυνέν

[1] For use of τάπος, *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

čην, και ποίκεν čην πάλ ναίκα τ. Και *ἐκεί τα* baλdə́ζες *του και čη μαμή ἔσκαψεν σο μεϊdέν γερί τρία* qουγίδι̯α, *και πίχωσέν* da *ἄσα μέσα κάτω, και ἔστεσεν ἐδυ̯ό ζαπτι̯έδες, και* gελέν gečέν *ἐφčύνισκεν ἔνα* baχλάμ.

'Ιωακείμ Κ. 'Ωκεανίδης.

Delmesó. 3.

Ἤσανε δύο ἀδέλφι̯α· τὄνα τσανό τον, και τὄνα ἀqλού τον. Εἴχαν *λίγα παλι̯ά σπίčι̯α και λίγα* kϋνΰρι̯α. Εἴχαν *ἕνα* σϋρΰ *πρόβατα και δυ̯ό βόδι̯α.* Το *ἀqλού και λέχ,* "*Ἄς κολήσουμ τα πρόβατα· ἄν μοῦν σα* kϋνΰρι̯α *σα σπίčι̯α, ἄζ γενοῦν τα μόνα. Ἄς κολήσουμ και τα βόδι̯α· ἄν μοῦν σα παλι̯ά, ἄζ γεννοῦν τα σόνα.*" Κόνσαν *τα πρόβατα· σέμαν σου ἀqλουδι̯οῦ σο σπίč.* Κόνσαν *και τα βόδι̯α· σέμαν σου τσανουδι̯οῦ.*

Σαbaχdάν *το τσανό κόφčει τὄνα το βόϊδ·* baghəρdᾷ *λίγα σκυλι̯ά· γούλο* daγουčΐς *το σα σκυλι̯ά.* Σαbaχdάν *παίρ τ' ἄλο το βόϊδ, και παίν σο βουνί.* Μί *το παίν, ἄσο* qaϊγι̯αδι̯οῦ *ση ρίζα βγαίν ἕνα νυφίτσα, μεζελεdΐς το.* Το *τσανό* ǰινενdΐς. Ζέν *το ἐκι̯ού, και ἀφήν, κ' ἔρχεται.* Σαbaχdάν *παίν ἐκι̯ού σον* dόπον. Πάλ *βγαίν νυφίτσα ἐμbρό τ, και πάλ μεζελεdΐς το.* Το *τσανό* gρέβ *τα παράδι̯α.* Νυφίτσα dέν da *δίν.* Τρέχον *ἀπαπάνω.* Gυλΐς *ἕνα* qaϊγι̯ά· *ρανᾷ και ἕνα* qaζάν *λίρες.* Το *τσανό γομών čην ἀbλά τ·* qaπadΐς *τα.* Μί *τὄρχεται, ρίφčει ἕνα και λέχ,* "Dögϋλdΰκ," *και ἀφήν* do, *και ρίφč ἄλο 'να, κ' ἐκείνο παίρ το.* 'Αούča *ἀούča ἐπήεν σο σπίč.* Δείχνει *τα σο ἀδελφό τ.*

Σ̌ηκοῦνdαι *σα*baχdάν· *παίρουν ἕνα* beΐρ *και* dϋσέκ. Παίρνουν *ἐκι̯ού* da *λίρες· γεμώνουν* da *σο* dϋσέκ. Και *τ' ἀπάνω τ γεμώνουν* do *χώμα.* Ἔρχουνdαι *σο σπίč.* Το *ἀqλού σαλdᾷ το τσανό σου* ölčϋǰΰ *σο σπίč, να φέρ το* ölčΰ. Παίν. Ölčϋǰΰς *ἀπέσω γι̯α-πουσ̌τουρdούς λίγο μέλ σο* ölčϋδι̯οῦ *ση ρίζα.* Δίν *το σο τσανό.* Και *φέρ το σο σπίč.* 'Απαπίσω *τ ἔρχεται και* ölčϋǰΰς, *και ρανᾷ ἄση κάπιν, καὶ μετροῦν λίρες.* Το *ἀqλού, σόν και δι̯ῇ 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.

νüṿgi̯á· πετᾷ το ἄσ̆η κάπιν. Δέκεν do σο μέταπό τ. Και ἔπεσεν. Βγαίνει ὄξω το ἀqλού το παιδί· παίρ το ōλčüǰū· ρίφčει το 'ς ἕνα qουγι̯ούς. Φάghəν και λίγα πρόβατα· ρίφčει τα σο ōλčüǰū ἀπάνω. Ἔρχεται του ōλčüǰū ναίκα· ἀραdə́ς̆ το· dέν do βρίσ̆κ. Κατεβάζουν το τσανό σο qουγί. Παίρ ἕνα πόστ· πετᾷ το ἀπάνω, και λέχ, "Του ōλčüǰū τα σαqάλι̯α ἄσπρα νdαι γι̯όξα μάβρα νdαι;" Ἐκείνα ἀṿgλάτσαν do τό ἔν τσανό, και ξέβαλάν do ἄσο qουγί. Ἄφκεν και πήγεν σο σπίč του ōλčüǰū ναίκα.

Πρόδρομος Μερκουρίου Καγεκεϊσίδης.

Ferték. 1.

Ἤτουν ἕνα παιdί κ' ἕνα ναίκα. Dέν εἴχαν ψωμί να φᾶν. Εἴχανε κ' ἕνα πισίκα κ' ἕνα σ̆κυλί. Και το παιdί παίνισ̆κε, čαλə́σ̆τινε, και φέρισ̆κε ψωμνι̯ά, και τρώισ̆καν. Ἕνα μέρα dέν πήγε σ' ὄργο. Πήγε 'ς ἕνα γιqə́χ· ἥβρε ἕνα μōχū́ρ. Γι̯αλάτσεν do· ἔβghəν ἕνα ἄτρωπο ὀμbρό τ, και εἴπεν do, "Τί κρέβεις;" Κ' ἐκείνο εἴπε, "Κρέβω παράϊγι̯α." Ἔdεκέν do παράϊγι̯α. Και πήγε σο σπίτ, και ἔdεκε τα παράϊγι̯α σο μάνα τ· και μάνα τ ἀγόρασε κιρι̯άς· ἔπι̯ασέν do. Κ' ἔφαγάν do.

Ἕνα μέρα το μάνα τ πήγε σο πατισ̆άχ, σο παιdί τ να dέκ το κορίčι τ. Και το πατισ̆άχ εἴπε, "Ζέν γι̯αφτοῦ τα σπίτι̯α ἄṿ κῇ σπίτι̯α, να dέκω το κορίčι μ." Και μητέρα τ κλαίϊσ̆κε, και ἤρτε σο σπίτι τ, και εἴπε σο παιdί τ, "Ἀṿ κῇ σπίτι̯α ζέν γι̯αφτοῦ τα σπίτι̯α, να dέκω το κορίčι μ." Κ' ἐκείνο, "Καλό," εἴπε. Κ' ἐκείνο ἕκκε ζάμ πατισ̆αχι̯οῦ τα σπίτι̯α. Και ἔdεκε το κορίčι τ το μōχū́ρ. Γι̯αλάτσεν do· ὀμbρό τ ἔβghəνε ἕνα dεβρίς̆, και εἴπε, "Τί gρέβεις;" Κ' ἐκείνο εἴπε, "Το σπίτ νά το σ̆κώσω· νά το κῶ εἴκοσ̆ι qονάχι̯α." Νύχτα do παιdί και μάνα τ πάλ πόμαν ἐκεί σα σπίτι̯α. Πατισ̆άχου το κορίς̆ πήγε σα bασ̆κάγι̯α τα σπίτι̯α. Το πατισ̆άχ σαbαχdάν σ̆κώτην· τράνσε· dέν da ἥβρε da qονάχι̯α. Čəghəρdᾷ παιγι̯οῦ do μάνα και λέχ σ' ἐτό, "Τί ἔνναν da qονάχι̯α;" Κ' ἐκείνο λέχ σ' ἐτό, "Dέν 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 KAYEKEÏSÍDHIS.

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· ἠβρίὅκουνε ἰπτάχνου τνε τα σπίτι̯α, και ἐκεί πομίὅκουν· μαίνουν ἄπ το περενʝέ. Και νύχτα πατιὅάχου το κορίῖ πότε κοιμάτουν, το πισίκα ἔπι̯ασε ἕνα πινδικό, και εἶπε 's ἐτό, "Γι̯ά νά σε φάγω, γι̯ά το qουρι̯ούχο ς νά το μάσῃς σο μύτα τ." Κ' ἐκείνο, σάν do εἶπεν, οὔὲα ἔπκεν do. Πατιὅάχου do κορίῖ ἔβηχσε, και το μῶχῦρ ἄπ το στόμα τ σəἔərάτσε. Το πισίκα πήρεν do, και ἔφυγε μέ do ὄκυλί. Ἤρταν 's ἕνα deν̯ιζι̯οῦ do κενάρ. Κ' ἐκεί do πισίκα και do ὄκυλί ἔπκαν qαβγά· "'Ογώ νά το πάρω το μῶχῦρ," deἵ. Και το πισίκα εἶπεν σο ὄκυλί, "'Εὅύ τωρεῖς τα ὄκυλι̯ά και χαβλαdᾶς, και το μῶχῦρ ἄπ το στόμα ς ρίφτεις το σο deν̯ίς, και dέν boροῦμ νά το πάρουμ." Και do ὄκυλί dέν ἔπι̯ασε da λάqəρdι̯ά τ, και πήρεν do do μῶχῦρ do ὄκυλί. Πότε παίνουν ἄπ το deν̯ίς, το ὄκυλί χαβλάτσε, και το μῶχῦρ ἔπεσε σο deν̯ίς. Και ἐκεί ἔκαὰαν daǰό. Κ' ἐκεί ἤρτε ἕνα ἄτρωπο, και ἀǰίτσεν da. Και ἄπ το deν̯ίς ἔβγαλε ἕνα ψάρ, και bέλσεν do, κ' ἔdεκέν do σο πισίκα και σο ὄκυλί. Do πισίκα εἶπε σο ὄκυλί, "Ἔλα, ἀὅᾶμ· do μῶχῦρ ἤβρα το." Το πισίκα και do ὄκυλί πήγανε σα σπίτι̯α τνε, κ' ἐκεί το μῶχῦρ ἔριψάν do παιγι̯οῦ do qoǰάχ. Και σόγνα το παιdί γι̯αλάτσε το μῶχῦρ· και ἔβghəν ἕνα deβρίῖ, και εἶπε, "Τί gρέβεις;" Και το παιdί εἶπε, "Κρέβω ἰπτάχνου τα σπίτι̯α." Και σόγνα τα σπίτι̯α τ ἤρταν πάλ σο τόποσι τ.*

'Ιωακείμ 'Αβραάμ 'Ιωακειμίδης.
Πηνελόπη Κωνσταντίνου.

Araván. 1.

Ἤσανε ρι̯ό φὅέα, ἀdέλφι̯α, τὅνα ὰανό και τὅνα ἀqουλού. Εἶχαν ἕνα βαβά, και πέρανε. 'Ιτό βαβά τουν ζεν̯ίν τουν. Εἶχαν και πολά πρόβατα και ἕνα τανά. Εἶχαν και ρι̯ό ἀχὅρι̯α, τὅνα τεζέ και τᾶλο παλι̯ό.

Ἕνα μέρα τ' ἀqουλού σο ὰανό ὃ εἶπε, "Ὅσα πρόβατα boῦν σο τεζέ σο ἀχὅρ ταμόν dαι· ὅσα mboῦν σο παλι̯ό τασόν dαι." Σόν̯gρα οὔλα τα πρόβατα ἔmβαν σο τεζέ σο ἀχὅρ, και το τανά ἔmβη σο παλι̯ό σ' ἀχὅρ. Σόν̯gρα οὔλα τα πρόβατα ἔνdαν ἀqουλουρι̯οῦ, και το τανά ἔνdον ὰαναρι̯οῦ.

The cat and the dog go; they find the newly made houses, and there they remain. They go in at the window. And at night when the king's daughter was sleeping, the cat caught a mouse, and said to it, "Either I will eat you, or do you put your tail up her nose." As she said, thus the mouse did. The king's daughter sneezed (*lit.* coughed), and the signet-ring jumped out of her mouth. The cat took it and went off with the dog. They came to the shore of a sea. And there the cat and the dog had a dispute. "I will take the signet-ring," said he. And the cat said to the dog, "You will see dogs and bark, and let the signet-ring fall from your mouth into the sea, and we shall not be able to get it." And the dog paid no heed to her words, and the dog took the signet-ring. As they are passing the sea, the dog barked, and the signet-ring fell into the sea. And there the two of them stayed. And a man came there, and pitied them. And he took a fish out of the sea, and gutted it, and gave it (*i.e.* the entrails, among which the ring would be) to the cat and the dog. The cat said to the dog, "Come, let us go; I have found the signet-ring." The cat and the dog went to their houses, and they threw that signet-ring into the boy's bosom. And at once the boy licked the signet-ring. And a dervish came out, and said, "What do you wish?" And the boy said, "I wish the newly made houses." And at once the houses returned again, into their place.

YOAKÍM AVRAÁM YOAKIMÍDHIS AND PINELÓPI KONSTANDÍNU.

ARAVÁN.

1. *The Mad Brother*[1].

There were two boys, brothers, one stupid and one clever. They had a father, and he died. This father of theirs was rich. They had also many sheep and one calf. They had also two stables, one new and the other old.

One day the clever brother said to the stupid one; "As many sheep as go into the new stable shall be mine; as many as go into the old stable shall be yours." Afterwards all the sheep went into the new stable, and the calf went into the old stable. Afterwards all the sheep fell to the clever brother, and the calf fell to the foolish one.

[1] *V.* p. 281.

'Ετι̯ά ἤν̣gρεψαν να μοιραστοῦν βαβά τουν τα παρέα. 'Ετό το ἀqουλού σάλσεν το čανό σο ἰμάμ, να gρεψ̌ ἕνα ǧοινίκ. Και 's ἐτό č' εἴπε, "Μή τα λές," τό να μοιραστοῦν τα παρέα. Το čανό πήγε σο ἰμάμ, και ἤν̣gρεψε το ǧοινίκ. Και ἰμάμης 's ἐτό č' εἴπε, "Čί να το boίκητ;" εἴπε. Και το čανό č' εἴπε, "Να μοιραστοῦμ βαβά μας τα παρέα." Και σο ǧοινίκ μέσα βάφκε μέλ. Σόν̣gρα ἔdωκεν do, και ἤφερεν do. Σόν̣gρα μοιράσταν da παρέα, και το ǧοινίκ ἔdωκάν do σο ἰμάμ. 'Αλά το ǧοινίκ ἄς το εἴχε μέλ, τα παρέα γι̯απούϊσαν σο ǧοινίκ, και πήρεν da ἰμάμης.

Σόν̣gρα ἐτι̯ά ἔμαράν do τό πήρε παρέα. Βρεΐσταν do και ἔκοψαν το κεφάλι τ, και ρίψαν do 's ἕνα πλερός. Σόνgρα ἔκοψαν τα κεφάλι̯α ὅλα προβατι̯οῦν, και ρίψαν da σο πλερός. 'Αργά τ ἤρτε κανείς να βρεϊσčῇ το ἰμάμ, και να ψάλ σο ǰαμί. Και το ἀqουλού σο čανό č' εἴπε, "Κανείνα μή το λές," τό ἔφαξαν το ἰμάμ. Σόν̣gρα ἤρταν ζαπτιάρε, και ἀράdζαν το ἰμάμ. Και το čανό č' εἴπε, "'Ιμάμης σο μότουρ το πλερόζ νε." Σόν̣gρα ἤφεραν κανείνα να κατεβῇ σο πλερός και να βγάλ ἰμαμνι̯οῦ το κιφάλ. Σόν̣gρα ἐκείνο κατέβη, και ἤρχεψε να βγάλ κιφάλι̯α. Ἔβγαλ' ἕνα κιφάλ· dράνσε, gečιρι̯οῦ. Ἔβγαλε κ' ἕνα ἄλο· dράνσε, προβάτ. Σόνgρα ἐτι̯ά ζαπτιάρε ἐτι̯ά πηρπήαν da σο χάπις. Και το ἀqουλού č' εἴπε σο čανό, "Χαϊdέ, φάλ τα χύρες, κ' ἔλα." Κ' ἐκείνο πήγε, φόρτωσε τα χύρες σο ρέϊ τ, και ἤρτε. Σόνgρα ἐτι̯ά ζαπτιάρε σάλσεν da.

Κ' ἐτι̯ά πήγαν, ἀνέβαν 's ἕνα ὀβάχ. Νύχτα ἤρταν σεράνda κλέφτε. Εἴχαν ἕνα čουβάλ λίρες, και gρέβιǧκαν να τα μοιραστοῦν. 'Ετό τ' ἀqουλού σο čανό č' εἴπε, "Τα χύρες ρίψε τα και ἀνέβα," εἴπε. Κ' ἐκείνο ἔριψεν da, και ἔπεσαν σα κλέφτε ἀπάνω. Σόν̣gρα οὔλα βάφκαν τα λίρες, και ἔφυγαν. Ἕνα μαναχό πόμνε σα χύρες ἀπκάτω. Σόν̣gρα κατέβαν, κ' ἔκοψαν το γλώσα τ. Πήραν και τα παρέα και πήγαν.

Κωνσταντῖνος 'Α. 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.

Araván. 2.

'Ιμνιά ἕνα πατιδάχος εἶχε ἰρχό κορίδια.

"Ενα μέρα τδνα τ το κορῖς πήγε σο βουνί. 'Εκεί εἶρε ἕνα ναίκα Και ναίκα κ' εἶπε, "'Ιμιά φδείρσε με." Φδείρσεν do. Σόγρα κ εἶπε, "'Ας κοιμερῶ λίγο, και ὅνdεν ἔρδ το qəρμιζί το λερό, gονώσ με." "Ηρτε το qəρμιζί το λερό, και ἔgνωσέν do. bατίρσεν do σ λερό μέσα, και ἔννε qəπ-qəρμιζί. Και ἀπεκεί σόγρα πήγε σο σπίδ dου.

Τότε πατιδάχος σάλσε και τ' ἄλο το κορῖς, νά το boίκ qəρμιζ deγί. Σόγρα πήγε σο βουνί· εἶρε το ναίκα. Και ναίκα κ' εἶπε "Φδείρσε με." Κ' ἐκείνο φδείρσεν do. Ναίκα κ' εἶπε, "'Ας κοιμερ λίγο, και gνώσε με, ὅνde ἔρδ το μάβρο το λερό." Και ἔgνωσέν d bατίρσεν do σο μάβρο σο λερό, και ἔπκεν do μας-μάβρο. Και πήγ σο σπίδι dου. Πατιδάχος κ' εἶπε, "Δίς σ' ἔπκε μάβρο;" 'Εκείν κ' εἶπε, "Πήγα σο βουνί· εἶρα ἕνα ναίκα. 'Φδείρσε με,' εἶπε, 'κα ὅνdεν ἔρδ το μάβρο το λερό, gνώσε με,' εἶπε. Και ἤρτε το μάβρ το λερό, και ἔgνωσά το. bατίρσε με σο μάβρο σο λερό, και ἔννε μας-μάβρο."

'Εκείνο ναίκα σόγρα ἔννε dιλενjής. "Ηρτε και πατιδαχιοῦ τ σπῖς, και ἤgρεψε λίδκο ψωμί. Και το κορῖς κ' εἶπε, "'Ετά μ' ἔπκ μάβρο," εἶπε. Και ἔmbασέν do σο χάπις. 'Εκείνο δύρπισέν do κα ἔφυγε. 'Απεκεί σόγρα πάλ τ' ἔmbασε πατιδάχος σο χάπις.

Κωνσταντῖνος Χ. Κυριακίδης.

Araván. 3.

'Ιμιά ἤτουν ἕνα ναίκα και ἕνα ἄνdρα. 'Ετό ἄνdρα πήγε σ βουνί να σωρόψη δδπια, να τ' ἄψουν deῖ. "Ως τα σωρόφ κα στέκεται[1], ἤβρεν ἕνα qουτί. "Ηνοιξέν do, και σο qουτί ἀπέσω ἤβρ ἕνα ὀφίρ. Το ὀφίρ δ' εἶπε σο χερίφονα, "Νά σε φάω." Και ἄρωπο δ' εἶπε, "'Απερά ἄς περάσουν τρία χαϊβάνια, και τα τρία ἄμ ποῦν 'φᾶ με,' και ὕνα 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 beggar[2]. She came also to the king's house, and asked for a little bread. And the girl said; 'She made me black," said she. And he put her into the prison. She escaped thence by a hole, and fled. After that again the king put her into the prison.

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.

GHÚRZONO. 1.

Ἤτου ἕνα φίνικα. Ἤσαν τρία παιρι̯ά κ' ἕνα μητέρα κ' ἕνα πατέρα. Ἕνα μέρα πήρε ἕνα ǰιέρ. Ἐφαέν do *το πισίκα.* Ἡ[1] *μητέρα ἔκοψε το βυζί τ, και το ἔπι̯ασε. Πατέρα εἶπε, "Čί καλό ἦταν· ἂς πάρουμ ἄνα, κ' ἄις το φᾶμ." Μητέρα λέγει, "Ἐγώ ἔκοψα το βυζί μ, και čί καλό ἦταν λές. Ἄν boίκουμ ἕνα φčάχ, μέ το čί νά το* dιλέψουμ;" *Πατέρα λέχ, "Ἐčύ κόψε το κορίς, κ' †ἐγώ να κόψω† το παιρί."*

Φίνικος ἀvglάδισε. Πήγε, εἶπε σα φčάχια, "Δώσετ με λίγο ψωμί και λίγο καράκ· ἄ σας πῶ ἕνα λόγος." Τα φčάγι̯α ἔdωκάν da. *Κ' ἐκείνο εἶπεν, "Μητέρα ς να φάξῃ το κορίς, και πατέρα το παιρί." Τα φčάγι̯α σάκωσαν τα λαῦνι̯α, και το ράμ̯α ἔdεκάν* do *ἐπάνω σο ὄκυλί. Το ὄκυλί πήγε τα φčάγι̯α. Ὅν παίνičκαν, το παιρί γάνωνε. Ἤβρε ἕνα λερό· ἐπάνω τ ἦσαν gαῖχι̯οῦ πράγι̯α. Το παιρί, "Ἂς πι̯οῦμ," εἶπε, και ἔπι̯ε. Ἔννε gαίχ. Πήγαν· ἤβραν ἕνα qαβάχ. Το κορίς νανέβη σο qαβάχ. Πατiδαχι̯οῦ το παιρί πήγε να ποčίς τ' ἀλόγατα. Τ' ἀλόγα[2] dέν ἔπι̯ε· ἤτουν ἕνα ὄκιάρης. Τράνσε ἐπάνω· σο qαβάχ ἤτουν ἕνα κορίς. "Κατέβα," εἶπε. Και dέν κατέβη.*

Τότε πι̯άσαν boυdαχčήρε *να κόψουν το qαβάχ. Κόφτουν το qαβάχ. Dέν πλεροῦται· πλεμνičκει λιγόčικο. Το παλτά σακοῦται. Τότε πι̯άνουν ἕνα* ǰadə́ *qαρά· ἔdωκάν* do *ἕνα πολά σταφίρες νά τα πλύν. Τα καλά ἐπέτανέν* da, *και τα κõτία βαήνεν* da. *Το κορίς λέχ το, "Čί ζάεις; τα καλά πετάνεις τα, και τα κõτία στέγνουν." "Čί να ποίκω; Dέ χι̯ωρῶ." Σόγρα πι̯άνουν ἕνα* baščká ǰadə́ *qαρά, και dίνουν* do, *να ζυμῶς ζυμάρ. Ζύμωνέν* do *μέ το πράῑ τ. Čί ζάεις;" λέχ το κορίς. "Μέ το πράχ ζυμοῦται ζυμάρ μί;" λέχ. Τότε το κορίς κατέβη και ζύμωσέν* do. *Σόγρα νανέβη. Dέν* do *βάκε· πι̯άσεν* da *ἂς τα μαλι̯ά τ. Τότε ἤρτε πατiδαχι̯οῦ το παιρί· πήρεν* do. *Και σεράνda μέρες ἔπκαν γάμος.*

[1] The *ἡ* is non-dialectic; *v.* § 106.

[2] The *-τα* of *ἀλόγατα* dissimilated with the following *d* (§ 103). The sg. verb may be a Turkism.

First a camel passed by. The snake said to the camel; "I was here inside the box; this man uncovered me. Am I to eat him? am I not to eat him?" The camel says; "As for me, when I was in my fresh youth, my master used to load me with burdens and weights. Eat him and let it be."

Afterwards a buffalo also passed by. The snake says to the buffalo; "I was here inside the box. This man uncovered me. Am I to eat him? am I not to eat him?" The buffalo says: "Is there any fitness in kindness to man? As for me, when I was in my fresh youth, I caused my master to win money. Eat him and let it be."

Then there came the third animal, a fox. When the fox came there, she holds up three of her fingers, and the man took her meaning, three fowls. And the man held up his ten fingers, to say ten fowls[1]. 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.

Σόγρα ἔμαχέν do *μάνα τ, και ἤρτε και λέχ, "Ἔλα, ἄ σε λούσω."* Παιρπαίν do *κουνδά σο* deγῖς. Ρίφčει *το κάτω.* Σόγρα *dίν γιαφτοῦ τ το κορῖς σο πατιδαχιοῦ το παιρί.* Σόγρα *πατιδαχιοῦ το παιρί πιάσε το γαΐχ· παιρπαίν* do *'ς το σπῖς.* Σόγρα *νά το φάξῃ τουν.* Σόγρα *το γαΐχ εἶπε πατιδαχιοῦ σο παιρί. "Βάηζ με ἰμιά, ἄς πάγω και ἀς ἔρτω."* Βαήν do. Παίν *σο* daγῖς *και λέχ, "'Αδελφή, τα μαχαίρια čαλəνδέζουν, νά με φάξουν."* Σόγρα *το κορῖς λέχ, "Čί να ποίκω; κούρčε με το ψάρ."* Σόγρα *πήγε πατιδαχιοῦ το παιρί· "Βάηζ με, ἀς πάγω και ἀς ἔρτω."* Πάλ *το βαήν.* Και *λέχ, "Τα μαχαίρια čαλəνδέζουν νά με φάξουν."* Σόγρα *πατιδαχιοῦ το παιρί εἶρεν* do, *και λέχ, "Čί ἔν ἐκεί, και λές οὔča;"* Dέν da *εἶπε.* Σόγρα *πατιδαχιοῦ το παιρί εἶπε, "Νά σε φάξω, ἄν dέν* da *εἰπῇς."* Σόγρα *το γαΐχ εἶπε, "Ἔν ἀδελφή μ." "Čίγαλ ἀδελφή ἔχεις;" εἶπε. "Το σό ναίκα ς."* Σόγρα *πατιδαχιοῦ το παιρί πιάσε* bαλəqčήρε, *να πιάσουν το ψάρ.* Ἔπιασαν *το ψάρ, και ἔβγαλαν το κορῖς.*

'Αναστάσιος 'Αζαρίου.

Ghúrzono. 2.

Ἕνα πατιδάχος εἶχε τρία παιριά. Τα *ρχό dίκισέν* da. Ἄν *το μικρό νά το* dικῖς. *Πέτασαν ἕνα γούρα· ἔπεσε 'ς ἕνα βάρτλακα.* Το *βάρτλακα τουλουσουμλού χτου.* Πατισαχιοῦ *το παιρί παινιδκε σο σεράχ.* Το *βάρτλακα βγαίνιδκε ἄς το γαbί τ· νίδκοτουν ἕνα* Dουνιά Güζέλ. *Φουκάλινε, ψήνιδκε, ἔμβη σο γαbί τ.* Πατιδαχιοῦ *το παιρί γείρεν* do, *και εἶπεν σο πατέρα τ.* Πατέρα *τ* qəσqάνσεν do *και* gρέβιδκε *νά το πάρ.*

Πατιδάχος *εἶπε σο παιρί τ, "Ἔχω τρία τεκλίφια.* Ἄν da *φέρῃζ με, νά σε* dώκω *ς' ἐσέ.* Ἄσο čaδρ *να βγάλῃς τρία χιάρια."* Το *παιρί παίν σο čάχ, και* čəghəρdâ, *"Βάκ, βάκ, ἀνά.* Ὦč *χιάρ ἰστέρ."* 'Εκείνο dίν do. Παιρπαίν da *σο πατέρα τ.*

Ἤgρεψε *ἕνα μικρό* čadὸρ· *"Γούλο μ το ἀσκέρ να χωρῖς, και να πλεμνῆ ἤμπσο μέρος."* Το *παιρί παίν σο čάχ, και* čəghəρdâ. *"Βάκ, βάκ, ἀνά.* Gρέβω *ἕνα μικρό* čadὸρ." 'Εκείνο dίν do. Παιρπαίν do *σο πατέρα τ.*

Afterwards her mother heard of it, and came, and says, "Come, let me wash you." She takes her close to the sea; she throws her over. Afterwards she gives her own daughter to the king's son. Afterwards the king's son took the stag; he brings it to his house. Afterwards he was about to kill it. Then the stag said to the king's son, "Loose me for once; let me go and come again." He looses him. He goes to the sea and says, "Sister, the knives are being sharpened to kill me." Then the girl says, "What can I do? the fish has swallowed me." Afterwards he went to the king's son. "Loose me, let me go and come again." Again he looses him. And he says, "The knives are being sharpened to kill me." Afterwards the king's son saw him, and says: "What is there there, that you speak thus?" He did not tell him. Afterwards the king's son said, "I will kill you, if you do not tell." Afterwards the stag said, "It is my sister." "What sister have you?" He said, "Your own wife." Afterwards the king's son took fishermen to catch the fish. They caught the fish, and brought out the girl.

ANASTÁSIOS AZARÍU.

2. *The Frog Bride*[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 ἀνοιγῇ." Το παιρί παίν σο ζάχ, και ζəghərdᾰ̂, "Βάκ, βάκ, ἀνά. Γρέβω ἕνα σουφρά." Ἐκείνο ἔδωκέν do. Πηρπήεν do σο πατέρα τ.

Πατέρα τ πέρανε. Το κορίς ἔκαψε το γabί τ και ἔννε ἕνα Δουνι̯ά Güζέλ. Ζάλσαν, ἔπαιζαν, και ἔπκαν πάλ γάμος.

Ἀβραάμ Θεολόγου.

Ghúrzono. 3.

Ἔ ἕνα μάγαρα ἦσαν σεράνda κλέφτε. Ἐτι̯ά παίνιδκαν κ' ἐρχόσαν· σόῑdουζαν νομάτε. Και ἐτι̯ά νομάτε πήγαν σο πατιδάχο, και λέῑδκαν da. "Ἠμεῖς ζί να ποίκουμ;" Τότε πατιδάχος σάλσε ἕνα πολύ ἀσκέρ, να σκοτώσουν τα σεράνda κλέφτε. Ἐτι̯ά ἀσκέρ πήγαν, κι̯ οὔλα κλέφτε σκότωσάν da. Τότε πατιδάχος σάλσε ᾰ̣να taboúρ ἀσκέρ, γι̯ά να σκοτώσουν τα σεράνda κλέφτε. Τότε σκοτώχαν κ' ἐτι̯ά ἀσκέρ. Τότε πατιδάχος εἶχε τρία κορίζι̯α. Το πατιδάχος ἔκαζε, düδῡ̂ndüζε, ζίγαλ να σκοτῶς τα κλέφτε.

Τότε ἤρτε τδνα το κορίς σο πατέρα τ. "Ζί düδündῡ̂εις, πατέρα;" Τότε πατέρα εἶπε σο κορίζι τ. Τότε το κορίζι τ πήρε· εἶπεν da σο πατέρα τ, "Δόζ με σεράνda κορίζι̯α και σεράνda ἀλόγατα και σεράνda σατούρι̯α." Τότε το κορίς πήρεν da, και πήγε γι̯ά να σκοτῶς τα κλέφτε. Ξύφτασαν σο βουνί, κ' ἐκεί σάλσαν τ' ἀλόγατα σο βουνί. Πατιδαχι̯οῦ το κορίς ἤρτε. Στάγη σο τυρπί ὀμbρό, και δσα ἔβγαιναν, σκότωνέν da. Τότε πλέμμη ἕνα μαναχό, κ' ἐτό ξέβη γι̯ά να τρανῆς ζί ἔνναν d' ἄλα τ' ἀρqadάδα τ. Ἐτό ὥζ ἤτουν σο τυρπί, ἔκουρι̯ε και τουτοῦ τ το κεφάλι τ. Πλέμνη ἕνα χατρά να κοπῇ. Τότε ἐτό sῡ̂rinü sῡ̂rinü ἐπήγε ἐκεί σο σπίζι τ· και ἐκεί ἤβρε ἕνα ὅδέ maδλι̯άμ. Γι̯αβλάδεν do σο γουργούι τ, και γι̯άρωσε. Και ἤρτε,—φόρσε ἕνα ὅάλ σο γουργούι τ,—και να σκοτῶς πατιδαχι̯οῦ το κορίς. Ξέβην ὄξω, και δέν do ἤβρε. Πήγε σο πατιδάχο, και εἶπεν, "Να πάρω το κορίζι ς." Τότε πατιδάχος ἔδωκε το κορίζι τ, και σάλσε ἐρι̯ό taboúρι̯α ἀσκέρ, γι̯ά να μή ἔννουν ἕνα σέχ. Τότε ἤρταν στρατοῦ σ' ὀλταλόχ, κ' ἐτό κλέφδης τδνα το taboúρ σάλσεν do ὀπίσω. Πλέμνη τδνα το taboúρ. Ἄμα ὄύφτασαν σο μαγαρά, σάλσε και τ' ἄλο το taboúρ.

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 σόγρα ἐτό κλέφčης πήρε το κορίς· ἔdεσέν do ἄς τα μαλιά τ σα χαǰάρια. Τότε ἐτό κλέφčης πήγε σο Κάστρο, νά φέρ ἕνα σῖς. Πήγε, και ἤφερε το σῖς. Τότε τράνσε σο bαπούλα τ, να ἔβρη ἕνα κιρbίς, γιά να κάψη το κορίς. Τότε εἶπε σο κορίς να σωρόψη ξύλα. Τότε το κορίς σώροψε τα ξύλα. Ἀπεκεί πέρνασε dεβεǰήρε, και εἶραν το κορίς. Τόνα dεβεǰής ἤτου κουφός και τόνα čυφλό. Το čυφλό εἶπε σο κορίς, "Ἐρά ἔν ἕνα čəγλəχ." Και τότε πήγαν, και τράνσαν· ἤβραν ἕνα κορίς, Dουνιά Güζελή. Τότε το čυφλό πήρε το κορίς, ἔμασέν do σο čουβάλ, πηρπήεν do σο χωριό.

Ὡς το παιρπαίνιčκε, qαρčουλάče το κλέφčης. Ρώčεν do, ἀπαπού ἔρχονdαι. Τότε κλέφčης πήγε, τράνσε do μάγαρα· το κορίς dέν τουν. Πήγε πάλι ὀπίσω· ρώče σα dεβεǰήρε. Τότε dεβεǰήρε πάρ πήγαν. Ἐτό κλέφčης čəghόρσε. Σταλιγό τ πήγε· τράνσε σα čουβάλια. Και το κουφό το καμήλ dουρλανdούρτιζαν do σ' ἄλα σα καμήλ μέσα. Ἐτό κλέφčης πήγε, τράνσε· πάλ το κορίς dέν τουν. Πάλ čəghόρσε σα dεβεǰήρε. Σταλιγό τ dεβεǰήρε πάρ στάχαν. Και τράνσε πάσα čουβάλια, και dέν το ἤβρε.

Ἐτιά dεβεǰήρε πηρπήγαν do το κορίς 's ἕνα ǰadé qαρά. Ἐτό ǰadé qαρά ἔκρυψέν do το κορίς σο σπίči τ μέσα. Σόγραdαν ἤρταν dεβεǰήρε· πηρπήγαν do σο πατιδάχο. Και πατιδάχος ἔdωκεν da πολά παράγια. Σόγραdαν πατιδάχος dίkισέν do 's ἕνα baδκά πατιδαχιοῦ παιρί. Το κορίς εἶπε σο βαβά τ, "Ἄν με dικίης, σο σπίς κουνdά να βαήκης ἔν' ἀσλάνης και καπλάνης." Το κορίς και ἄνdρα τ ὥς κοιμόσαν, ἤρτε το κλέφčης, γιά να πάρ το κορίς. Κουνdά τ ἤφερε και ἐλιῦ χώμα. Πέτασέν do σο ἄνdρα τ ἀπάνω, και πήρε το κορίς να ὑπάη. Ὦ πήγαινε, το κορίς čίνσε το ἄνdρα τ, γιά να ὄηκωχῆ να σκοτώς το κλέφčηνα. Τότε το κορίς, ὥς πήγαιναν,—σο χύρα κουνdά ἤτουν ἕνα σατόρ, και πήρε σα χέρια τ, κ' ἔκουριε κλεφčιοῦ το κεφάλ. Και ἐdώκεν do σο ἀσλάν και σο καπλάν· και ἔφαάν do.

Κυριακός Νικολάου Τουρσουνίδης.

Then afterwards that robber took the girl; he tied her by her hair to the rafters. Then the robber went to the Castle[1] to get a spit. He went and brought the spit. Then he looked in his pocket, to find a match to burn the girl. Then he told the girl to collect wood. Then the girl collected wood. After that camel-drivers passed by, and saw the girl. One camel-driver was deaf, and one was blind. The blind man said of the girl, "Here is a voice (?)." And then they went and looked, and found a girl, a Fair One of the World. Then the blind man took the girl; he put her into the saddle-bag; he brought her to the village.

Whilst he was bringing her, the robber met him. He asked, whence they are coming. Then the robber went on; he saw the girl was not in the cave. He went back again; he questioned the camel-drivers. Then the camel-drivers went away again. The robber called to them. After a little he went and looked in their bags. And the deaf man's camel they were putting in the middle of the other camels. The robber went, looked; again the girl was not there. Again he called to the camel-drivers. After a little the camel-drivers again halted. And he looked in every bag, and did not find her.

Those camel-drivers brought the girl to a witch-wife. The witch-wife hid the girl inside her house. Afterwards the camel-drivers came; they brought her to the king. And the king gave them much money. Afterwards the king married her to the son of another king. The girl said to her father, "When you give me in marriage, leave a lion and a panther near the house." When the girl and her husband were sleeping, the robber came to take the girl. With him he brought also churchyard earth[2]. 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.

Ἕνα μέρα ἤσαν ἐρχό σύνύσες, τὄνα ζεγίν και τὄνα φουqαράς. Ἕνα μέρα ἠνέβη σο dώμα, *και κάμνιὅκε κλωχάρα.* Ἀπο qαρὅού *σε* Μουχαήρ Ἀρχάγgελο *εἶρε ἕνα* čιράκ. *Και πήρε το κλωχάρα τ, και πήγε, και ἔκατσε σο* čιράκ qαρὅού, *και κάμνιὅκε ρόκα.* Σόγgρα daghélσαν ἄγιοζια· *και εἶπαν σ' ἐτό σο ναίκα,* "Čί *κάρεσαι ἐρού;*" "Να *κάμω κλωχάρα, και νά το πουλήσω σο* Κάστρο, *και να πάρω σα φὅάχια λίγο ψωμί.*" Σόγgρα *εἶπαν σ' ἐτό σο ναίκα,* "Ἄνοιξε τοῦ gόφλο ς." Σόγgρα *ἄνοιξε τοῦ gόφλο τ. Και εἶπε,* "Ὅσο *να ὑπᾶς, μή τα τρανᾶς· κόνο τα ἄς το καπνί κάτω, και ὡς ταχύ* sabaχdάν *μή τα τρανᾶς.*" Ταχύ sabaχdάν *ὅηκώχη, και ἤβρε λίρες.*

Ἔήλεψε *και τ' ἄλο ὅυνύφσα. Πήγε κ' ἐτό σο* dώμα, *και κάμνιὅκε κλωχάρα.* Σόγgρα dράνσε qαρὅού *σο* Μουχαήρ Ἀρχάγgελο, *και εἶρε ἕνα* čιράκ. *Πήγε ἐτό ἐκεί, και ἔκαὅε σο* čιράκ qαρὅού. Σόγgρα daghélσαν ἄγιοζια. *Και εἶπαν σ' ἐτό σο ναίκα,* "Čί *κάρεσαι ἐρού;*" "Ἤρτα *να κάμω κλωχάρα, και νά το πουλήσω σο* Κάστρο, *και να πάρω ψωμί σα φὅάχια.*" Σόγgρα *εἶπαν,* "Ἄνοιξε τοῦ gόφλο ς." Ἤνοιξεν τοῦ gόφλο τ. Και εἶπε, "Ὅσο *να ὑπᾶς, μή τα τρανᾶς· κόνο τα ἄς το καπνί ς κάτω.* Ταχύ sabaχdάν dράνα τα." Κόνωσέν da ἄς το καπνί τ κάτω, *και ταχύ* sabaχdάν *πήγε, και τράνσεν* da· *οὖλα* baρτλάκες, *ὅίγρες, ὀφίρια, χελώνες και ἄλα.*

Σοφία Ἐλεφθερίου.

ULAGHÁTSH. 1.

Ἄνdρα *ναίκα ἔγιὅgαν* dώγιοκα *φὅάγια.* Da *φὅέα τ ἔπαγ κι,* "Βαβά, *ἐμεῖς γα πάρουμ το κεφάλ μας, να πᾶμ τα πλάγια.*" Ἔπαγ

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 spinning[2]. Opposite her at Michael the Archangel[3] she saw a light. And she took her spindle, and went and sat facing the light, and was spinning with the distaff. Afterwards the saints dispersed, and they said to the woman, "Why are you sitting here?" "To spin, and to sell it at the Castle[4], 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 κλωθάρα 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, "Ἔγερ, ὄν γενήῃς, ἕνα κορίς [νε], dίκ da ἕνα baρι̯áq, να ἔρτουμ. Ἔγερ, ὄν γενήῃς, ἕνα παιί [νε], να ἕρτουμ dέ νε. Ἀπαπέρα να τρανήσουμ. Ἔγερ τüφέκ *, να ἕρτουμ dέ νε." Ἀπαπέρα τράνσαν̣ κι do τüφέκ *, να ἔρτουν dέ νε. Do πλάϊ ἔπκαν ἕνα πολά qονάκι̯α. Ἐκού τρώϊσ̆gαν, ψ̆ήνισ̆gαν.

Σόν̣α do κορίς ἔπε κι, "Μάνα," ἔπε κι, "qαρdάσ̆α dέν ἔχω μού;" ἔπε. Μάνα τ ἔπε κι, "Ἔγισ̆gες dώγι̯οκα qαρdάσ̆α· ἔπεραν do κεφάλι τ, και ἄφηκαν, πήγι̯αν." Do κορίς ἔπε κι, "Γώνα να πάρω το κεφάλι μ, να πῶ γώ το πλάϊ." Ἔπερεν do κεφάλι τ, και πήγε do πλάϊ. Ἐκού τράνσ', ἐκεί ἔν ἕνα πολά qονάκι̯α. Ἔμη τα qονάκι̯α μέσα· κιρύσ̆dε το γι̯ασdέq πίσω. Τράνσε κι το μέϊdαν ἔν ἄβι̯α. Ἔψ̆ησέν da, γι̯άρəσə τ ἔφαεν da, d' ἄλα ἄφηκέν da, σίλσε, σüπΰρσε, ἔμη μέσα το γι̯ασdέq. Ἤρταν, τράνσαν da qαρdάσ̆α τ σüπΰρμüσ̆α. Ἔπαν̣ κι, "Τίς do φκάλσε;" Τὄνα το qαρdάς̆ ἔπε κι, "Ἄς πᾶμ, baqαλέμ τίς νε 'τό." Πήγι̯αν τ' ἄβι̯α πάλι. Ἔφεραν ἄβι̯α. Do κορίς ἄπ το γι̯ασdέq πίσω ἔβghə. D' ἄβι̯α ἔψ̆ησέν da, ἔφαέν da, gαι γι̯άρəσə τ ἄφηκέν da.

Ἤρταν da qαρdάσ̆α, gαι ἔπαν, "Τίς νε ἰτό; τὄνα μας ἄ σταῇ ἰγι̯ού." Ἔν do μέα do qαρdάς̆ ἔσταγε. Γύπνωσε. Σόν̣α do κορίς ἔβghə, σίλσε, σüπΰρσε, d' ἄβι̯α γι̯άρəσə τ πάλ ἔφαέν da, ἔμη do γι̯ασdέq πίσω. Σόν̣α ἤρταν da qαρdάσ̆α. Οὐγι̯άνdəρσαν το qαρdάσ̆ι τ· ἔπαν̣ κι, "Τίς τον ἰτό;" ἐκεινό ἔπε κι, "Χαbάρ dέν ἔγισ̆gα, čΰν̣κι γύπνωσα." Σόν̣α da qαρdάσ̆α ἔπαν̣ κι, "Ἄ σταγῇ do ὀρτανǰά." Ἐκεινό gαι γύπνωσε. Do κορίς πάλι ἔβghə, σίλσε, σüπΰρσε, d' ἄβι̯α ἔφαέν da γι̯άρəσə τ, ἄφηκέν da. Σόν̣α ἤρταν da qαρdάσ̆α, και ἔπαν, "Τίς τον ἐκεινό;" Ἐκεινό ἔπε κι, "Χαbάρ dέν ἔχω, čΰν̣κι γύπνωσα." Σόν̣α ἐστάγε do μικρό. Ἄπ da ψέματα γύπνωσε· τα μάτι̯α τ τράνινισ̆gαν. Do κορίς ἔβghə· να ψ̆ήσ̆ τ' ἄβι̯α ἤτον. Ὅ ψ̆ήνισ̆gε τ' ἄβι̯α, do παιί σ̆ηκώγε, ἔπι̯ασέν do ἀπ τα μαλι̯ά τ, gαι

said, "If, when you have a child, it is a girl, put up a flag, for us to come. If, when you have a child, it is a boy, we would not come. From over there we shall see; if [the sign be given with] a gun[1], we would not come." From over there they saw that [the sign was given with] a gun, for them not to come. In the mountain they made many houses. There they used to eat and cook.

Afterwards the girl said, "Mother," said she, "have I no brothers?" said she. Her mother said, "You used to have twelve brothers. They took themselves off, and left us, went away." The girl said, "I too will take myself off; I too will go to the mountain." She took herself off, and went to the mountain. There she looked; there are a great many houses. She went into the houses. She hid behind the cushions. She saw that in the yard is some game. She cooked it, ate half of it, left the rest, cleaned up, swept, went in again among the cushions. Her brothers came. They saw that the place had been swept. They said, "Who has swept it?" One brother said, "Let us go, let us see who this is." They went hunting again. They brought back game. The girl came out from behind the cushions. She cooked the game, ate it and left half of it.

The brothers came and said, "Who is this? Let one of us remain here." The eldest brother remained. He went to sleep. Afterwards the girl came out, cleaned up, swept, again ate half the game, went in again behind the cushions. Afterwards the brothers came. They woke up their brother. They said, "Who was this?" He said, "I had no knowledge, because I went to sleep." Afterwards the brothers said, "Let the middle brother remain." He too went to sleep. The girl again came out, cleaned up, swept, ate the half, left it. Afterwards the brothers came and said, "Who was it?" He said, "I have no knowledge, because I went to sleep." Afterwards the youngest brother remained. He pretended to go to sleep; his eyes were on the watch. The girl came out; she would have cooked the game. Whilst she was cooking the game,

[1] It is a common practice in the Levant to let off firearms on occasions of rejoicing, and the birth of a son is often thus heralded (see Bent, *The Cyclades*, p. 180; Ferriman, *Home Life in Hellas*, p. 139). Although women do most of the work both out-of-doors and in, the birth of a girl is not an occasion of rejoicing, for when she reaches the early marriageable age of these regions she must be provided with a dowry and then works of course for her husband's family. She is thus an expense without being any considerable economic asset to her parents.

ἔπε κι, "Ἴν μι σιν, J̌ίν μι σιν;" Ἐκεινό ἔπε κι, "Νέ Ἴν μαι, νέ J̌ίν μαι. Ἐσέ ὅτι σε γι̯αράτσε, g' ἐκεινό γι̯αράτσε με." Σόν̣α ἤρταν da qaρdάδα τ. Ἔπαν̣ κι, "Ἰδύ τί σαι;" ἔπαν. Ἐκεινό ἔπε κι, "Ἐσᾶς ὅτι σας γένσε, g' ἐκεινό γένσε ἐμέ. Ὀγώ το σότιρ do qaρdάς̃ μαι." Σόν̣α οὔλα ἔφααν, ἔπι̯αν.

Ἰčά παίνιδgαν τ' ἀβι̯α. Ἰτό το κορίς̃ ψ̌ήνιδgε· τρώιδgαν. Ἔγιδgαν gαι ἕνα * * * * *[1]. Πήγε· ἔπε κι do ναίκα, "Dές με λίο νιδτά· σόν̣α, ὄν ἔρτῃς το σπίτ, ὅτι κρές νά σε dέκω." Do κορίς̃ ἔφερε do νιδτά. Ἔψ̌ησε da γεμέκι̯α και ἔφααν. Ἤρτε do ναίκα και ἔπε, "Ἄνοιξε do τύρα. Ὄν̣ κλάσω, σακώνω το." Το κορίς̃ φόγε· πααίνσε. Ἤρταν da qaρdάδα τ, και ἔπαν, "Ἀτί το bενίζι ς σαράρσε;" Ἐκεινό ἔπε κι, "Ἤρτε ἕνα ναίκα και qορqούτσε με." Da qaρdάδα τ κρυβίδdαν. Ἤρτε do ναίκα, gαι ἔπε, "Ὄν̣ κλάσω, do τύρα ς σακώνω το." Da qaρdάδα ἔβγαν· Το ναίκα ἔπι̯ασάν do· gεbέρτσαν do.

Το κορίς̃ ἕνα μέρα ὅπ φκάλινιδgε το νεβλή, πάτσεν ἕνα κεμίκ, και π̣ααίνσε. Τα qaρdάδα σάνσαν, χάγε. Ἔdεκάν do da dεβεJ̌ήα· ἔπαν̣ κι, "Ἄς το dέκουμ ἐσᾶς· dέσετ μας γένημα." Το κορίς̃ ἔπηραν do· πήγι̯αν. Τα dεβεJ̌ήα ἔπαν̣ κι, "Ἄς ἔρτουν̣ gαι το γένημα ἄς το dέκουμ." Σόν̣α το κορίς̃ πάασέν do. Ὄτλα do πάασαν να göμdΰσουν do, τράνσαν κι το qəčί τ ἔν ἕνα κεμίκ. Ἔβγαλάν do· do κορίς̃ ἀγίκσε. Ἤρταν da qaρdάδα τ, να πάρουν γένημα. Do κορίς̃, ὄτλα da χώρσε da qaρdάδα τ, ἔμαέν da. Σόν̣α τα qaρdάδα τ το κορίς̃ dέμ bορσα νά το μαγι̯οῦν. Το dεβέ ἀπκάτω πέτασε ἕνα κόčιλο, gαι ἔπε, "Σ̌έκ, ἰνέϊ μ, σ̌έκ! Ὀγώ da qaρdάδα μ ἔμαγι̯α τα· ἐκεινι̯ά ἐμέ dέμ bορσαν νά με μαγι̯οῦν." Σόν̣α τα dεβεJ̌ήα λάλσαν, και ἔμαάν do. Ἔφεραν το qaρdάδι τ. Ἔφααν, τράνσαν το κέφι τ.

Ἀντόνιος 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 Jin[1]?" She said, "I am neither an In nor am I a Jin. Whoever he was who begat you, he also begat me." Afterwards her brothers came. They said, "Who are you?" they said. She said, "Whoever begat you, he also begat me. I am your own sister." Afterwards they all ate and drank.

They used to go hunting. The girl used to cook. They used to eat. They had also a...[The girl broke her oven and had some difficulty with the fire, and asked her neighbour for fire[2].]...She went; she said to the woman, "Give me a little fire. Afterwards, if you come to the house, whatever you desire, I will give you." The girl brought the fire. She cooked the food, and they ate. The woman came, and said, "Open the door. If you don't[3], I will break it." The girl was frightened; she fainted. Her brothers came, and said, "Why is your face pale?" She said, "A woman came and frightened me." Her brothers hid themselves. The woman came and said, "Beware[3], 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 *fv* 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.

ULAGHÁTSH. 2.

Ἄνdρα ναίκα ἔγιδgαν ἕνα παιί. Do παιί τ ἔγιδgε ἕνα čəράq. Μέ do čəράq κλώνιδgε. Μάνα τ ἔπε κι, "Παιί μ," ἔπε κι, "ἄμε το βαβά ς κουνdά." Ἰčά ὅπ da λέϊδgε, το čəράq τασλάτσε. Μάνα τ ἔπε κι, "Μά ἰτά do χατέμ γι̯ουσούκ, gαι ἄμε do βαβά ς."

Do παιί ὅπ παίνιδgε, ἀπαπίσω τ ἤρτε gαι do čəράq. Το παιί ἔπε κι, "Πούγι̯ να πᾷς;" Do čəράq ἔπε κι, "Να πῶ γώ, ἰδύ ὁπούγι̯ παίνεις." Ἐκεινό ἔπε κι, "Να πῶ γώ do βαβά μ." Do čəράq ἔπε κι, "Γώ να πῶ," ἔπε.

Ὅπ παίνιδgαν, λίψασαν. Do παιγί ἔπε κι, "Καdέβα do qουγι̯ού μέσα, gαι φέρ λερό, και να πι̯οῦμ." Ἔπε κι, "Ὦνα dέμ bορῶ. Ἰδύ καdέβα." "Ἀμά, να καdεβῶ γι̯ά, πάλ νά με βγάλῃς." Το παιί καdέβη. Ἔβγαλε λερό· ἔπι̯αν. Do čəράq dέν do ἔβγαλε. "Do χατέμ γι̯ουσούκ ὄν do dέκῃς ἐμέ, νά σε βγάλω. Ἀμά, ὅμ πᾷς do βαβά ς, 'Το μό νε,' dεγί, μέ λαλής. Πgέ ἕνα γεμίν." Πήγι̯αν do βαβά τ κουνdά. Ἔπε κι το čəράq, "Βαβά," ἔπε, "ἰτά do čəράq μας νε," ἔπε. "Ἄς σταγῇ κουνdά μας·" čΰνκι ἰτό do čəράq do παιγί τ τον.

Ἤτον ἕνα Dουνι̯ά Güζελή. Κρέϊδgεν do ἰτό. Do βαβά τ ἔπε κι, "Ὡς dερέ κανείς dέμ bόρσε νο πάρ, g' ἰδύ νο πάρῃς μί;" Do παιγί ἔπε κι do βαβά τ, "Do čəράq μας bορεῖ νο φέρ." Ἀπεκοῦ bίνσε do ἄλογο, και πήγε.

Ὅπ παίνιδgε, ἤταν ἕνα πολά qαρəνǰάγι̯α. Ἔπε κι, "Τιλέdα ὅτι κρές· νά σε dέκω." Do παιί ἔπε κι, "Ἕνα δέ dέ κρέω." Do qαρəνǰά ἔπε κι, "Ἄπ do qανάτə μ ἔπαρ ἕνα qανάτ. Ἐσέ νίδgεται ἰλαζόμ." ⟨Πήγε, πήγε g' ἄλο λίο τόπος, gαι ἐκού χάη.⟩

Πήγε ἕνα χωρι̯ό να πάρ το Dουνι̯ά Güζελή. Do ἰχdιάρ ἔπε κι, "Ἰτό," ἔπε, "ἔχ ἕνα dεστάν. Ἄν do πκῇς, νά το πάρῃς. Ἄν dέν do πκῇς, do γουργούρι ς do ǰελάτ νά do κόψῃ." Ἔπε κι do ἰχdιάρ, "Ἕνα μιδόρπο πιλι̯άρ και ἕνα μιδόρπο ἰζgόν." Ἰτό ἔπgεν do. Qαρəνǰαγι̯οῦ το qανάτ πέτασέν do ἰčι̯αρῶ μέσα, gαι πεκλένσε. Το Dουνι̯ά Güζελή ἔπερέν do. Ἔφερέν do do σπίτι τ. Ἔdεκέν do do

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 feather[2]. You will need it." (He went, he went a little space further, and there he died[3].)

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, "ὀγώνα," ἔπε, "το παιί ς μαι, και ἐκεινά do čəρά ζ νε." Σόν̣α το Dουνι̯ά Güζελή ἔπερέν do ἰτό, gαι σῦρσαν σεφά.

'Αντόνιος Παπα-Λαζάρου.

ULAGHÁTSH. 3.

"Ενα βαqə́τ ἤταν τρία παιά και τρία κορίčι̯α και ἕνα βαβά. 'Ιτό το βαβά ἕνα μέρα χασταλάνσε, και čəghə́ρσε το μικρό τ το παιί, gαι ἔπε, "Ὅτι̯α χάνομαι," ἐγίπ, "ὅτις ἔρεται, dές το da κορίčι̯α· πούλ da."

Ἔμ bάš ἤρτε ἕνα deβρίš. 'Ιτό ἔπε κι, "Do μέα ς το qαρdάšι ς κρέω το." 'Ιτό ἔdεκέν do. Σόν̣α ἤρτε κ' ἄλνα deβρίš. Ἔdεκε το ὀρτανǰά qαρdάšə τ. Σόν̣α ἤρτε κ' ἄλνα deβρίš. Ἔdεκε και το μικρό το κορίš. Ἔννε το βραΰ. Τ' ἄλα da qαρdάšα τ čəghə́ρσαν το μικρό το παιί. Ἔπε κι, "Da qαρdάšα πούγι̯ εἴνdαι;" ἔπε. G' ἐκεινό ἔπε κι, "Πούλσα τα," ἔπε. 'Ιčά üρκελάνσαν, gαι φάϊσαν do.

Σόν̣αdαν bίνσαν d' ἀλόγατα, και πήγι̯αν. Ἤρταν ἕνα qονάq ἐκού. Τα ἐρυ̯ό da qαρdάšα ἔβγαν do qονάq, και το μικρό το qαρdάš ἔμασάν do do στάβλο, και να φυλάξ τα ἀλόγατα. 'Ιčά ἔφααν d' ὀdά ψωμί. Το qαρdάšι τ dέν do čəghə́ρσαν. Ἔννε γι̯άρə geǰέ, και ἤρτε ἕνα dέβ. Το dέβ ἔμη το στάβλο, ἀλά το παιί φόγε. Σόν̣α μέ το qαμά τ σκότωσέν do ἐκού το dέβ. Ἔννε σαbαχdάν· πάλ πήγι̯αν ἕνα qονάq. 'Εκού πάλι ἔβγαν qαρdάšα τ d' ὀdά. 'Εκού ἔφαγαν, ἔπι̯αν, και το qαρdάšι τ dέν do čəghə́ρσαν. Σόν̣α πάλι ἔννε γι̯άρə geǰέ, και ἤρτε ἰκιbάšλə dέβ. Do παιγί ἰτό σκότωσέν do. Σόν̣α ἔννε πάλι σαbαχdάν, και πάλι πήγι̯αν ἕνα qονάq. 'Εκού ἔφαγαν, ἔπι̯αν· το qαρdάšι τ dέν do čəghə́ρσαν· bου σέϊλ ἤρτε üčbάšλə dέβ. 'Εκεινό πάλ do παιί gεbέρτσεν do.

'Εκού το κεφάλ πήγε το čιρέ, κ' ἔβυσέν do. Σόν̣α ἰτό do παιγί ἔπε κι, "Dερέ ἄν βγοῦ," ἔπε, "τα qαρdάšα μ, üρκελενdοῦν," ἔπε. 'Ιτό ἔβghə το dώμα, gαι χώρσε ἕνα νιšτά. Σόν̣α ἰτό το παιγί πήγε· τράνσε ἐκεί, ἕνα ναίκα qαϊνατᾷ qαζάν ἐγίπ. 'Ιτό το παιγί ἔπε κι, "Dές με ἕνα νιšτά," ἔπε. 'Ιτό do ναίκα ἔπε κι, "'Ιτό do qαζάν," ἔπε, "ἄν do šηκώῃς, και ἄν do σέκῃς 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.

"νιὄτά." Ἰτό το παιγί ὄήκωσέν do, gαι ἔαψε do čιρέῑ τ. Σόῳα ἄπ do qαζάν μέσα ἔπηρε ἕνα dιρέμ κιρι̯άς, και ἔφαεν.

Σόῳα ἀπεκού ἤρτε ἕνα qονάq. Ἔκού ἔμη· τράνσε ἤτον, ἕνα κορῖ̃ς κοιμᾶται. Ἔκού do ὄαμδάν ἔπηρέν do ἄπ το κεφάλι τ, ἔσεκέν do κάτ dečέ da qəčι̯ά τ κουνδά. Σόῳα ἔφαε και το μέλι τ, ἔπι̯ε και το ὄερbέτι τ, κ' ἐκεινό το μέταπο τ γι̯άσε, "Ἰτό μέα qαρdάὄə μ do νιὄάνə νε."

Σόῳα τράνσεν· ἕνα qoǰά χερίφος κοιμᾶται ἐγίπ, και το στόμα τ ἄχσε γιλάν.

Σόῳα πήγε baὄqά ἕνα qονάq. Ἔκού και τράνσε, κοιμᾶται ἕνα κορῖ̃ς. Κ' ἐκειν̯αρῶ do ὄαμδάν ἔσεκέν do da qəčι̯ά τ κουνδά. Σόῳα γι̯άσε do μέταπο τ do ὄνομα, "Ἰτό ὀρτανǰά qαρdάὄə μ do ναίκα νε."

Σόῳα πάλι πήγε ἕνα qονάq. Ἔκού και πάλι το ὄαμδάν γύρσεν do da qəčι̯ά τ κουνδά. Σόῳαdαν πήγε.

Ὅπ παίνιὄgε, χώρσε ἕνα ναίκα· ἐκεινό σάρdινε ράμα. Do παιγί ἔπε κι, "Ἰτό do ράμα ἀτί do σαρdᾶ̃ς;" Do ναίκα ἔπε κι, "Να φωτῖ̃ς," dεγί, "το σαρdῶ," ἔπε. Το παιγί γι̯αλβάρσεν το ναίκα, "Ἂς με φωτῖ̃ς λίγο," dεγί. Σόῳα ἰτό do παιί ἔπηρέν do, και ἤρτε do σπίτι τ.

Σόῳαdαν σαbαχdάν ἔννε. Ἔηκώαν, πήγι̯αν, ἤρταν ἐκού do τόπος. Do βαβά τ ἔπε κι, "Τα ὄαμδάνι̯α τίς τ' ἄλαξε;" ἔπε. Gαι το μικρό do παιί ἔπε κι, "Ὀγώ d' ἄλαξα," ἔπε. Gαι σόῳα νιὄανάνσαν, gαι πήραν da ναίκα τνε. Σόῳα πήγι̯αν do χωρι̯ό τνε, και σῦρσαν σεφά.

Εὐθύμιος Παπα-Ἰωσήφ.

fire." The boy lifted it up, and lit his pine-splinter. Afterwards from out of the cauldron he took a dirham of meat, and ate[1].

Afterwards from there he came to a house. He went in there. He had seen a girl sleeping. The candlestick there he took it from her head, he set it down by her feet[2]. Afterwards he both ate her honey and drank her wine, and on her forehead he wrote, "This is my eldest brother's pledge of betrothal."

Afterwards he saw an old man sleeping, and a snake crawled into his mouth[3].

Afterwards he went to another house. There too he saw a girl sleeping; and he put her candlestick also by her feet. Afterwards he wrote the words on her forehead, "This is the wife of my second brother."

Afterwards again he went to a house. There again he moved the candlestick and put it by her feet. Afterwards he went away.

As he was on his way he saw a woman. She was winding yarn. The boy said, "Why are you winding this yarn?" The woman said, "With the intent that it may give light I am winding it," said she. The boy implored the woman, "Let it give me a little light[4]." 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.

EFTHÍMIOS PAPA-YOSÍPH.

[1] Evidently the incidents of the old woman who spins out the day and that of the robbers with the forty-handled cauldron (see p. 273) have been telescoped into one. The release of the woman who makes the day is narrated in the sequel, but has become muddled with the hero's search for a light. He should meet the old woman, tie her up to prevent Day breaking before his adventures are over, then meet the robbers with the cauldron who take him off to the palace, and release the old woman on his way back.

[2] To change the candlesticks and to drink up the drink by the princess's side is the regular mode of procedure and one of the tokens of their presence that heroes under these circumstances leave behind, *e.g.* Paton, No. 5, *Folk-Lore*, XI, p. 118; Groome, No. 26. In an Indian story the moving of sticks from head to feet or from feet to head of the princess brings her to life or sends her into a death-like trance, Stokes, p. 186.

[3] In some of the stories the hero kills a big snake which he sees crawling up the wall of the king's palace and leaves his sword sticking in the wall. This obscure sentence may be a reminiscence of the incident.

[4] *V.* note 1.

ULAGHÁTSH. 4.

Ἄνdρα ναίκα· ἔγιᾰge ἕνα φᾰάχ. Ἰτό do παιγί ἔπε κι, "Ὦνα," ἔπε, "να ἐννῶ πατιᾰάχ," ἔπε. "Βαβά μ," ἔπε, "να κονώξ," ἔπε, "τα χέρι̯α μ λερό, και μάνα μ," ἔπε, "να dέκ το πεᾰκίρ." Ἰčά ὄτλαα ἄκουσαν, üρκελένσαν. Και do ναίκα ἔπε κι, "Ἄς φέρουμ ἕνα σανdə́q· ἄς το μάσουμ ἰτό do παιγί ἰγι̯ού, και το πετάσουμ το dαν̣ίς."

Σόν̣αdαν ἰτό üζερέκdεν üζερέκdεν ἤρτε dεν̣ιζι̯οῦ το στόμα. Σόν̣αdαν ἐκού χώρσεν do ἕνα χαλαγι̯ə́q, και πήγε, λάλσε do ἀγά τ. Ἀγά τ και ἔπε κι, "Ἔγερ ἰτό ἄν ἔν κανείς," ἔπε, "να γέν το μό. Ἄν ἔν μάλ," ἔπε, "ἄς ἔν το σότιρ," ἔπε. Ἄνοιξάν do· τράνσεν ἕνα μίčικο φᾰάχ, üζdᾷ και κάϊγεται[1]. Ἰτό το παιγί ἔπηρέν do ἀγά τ, και ἔπgεν do ἐβλάdι τ.

Ἰτό do παιγί παίνιᾰge ἔροτον d' ἰσκόλι̯ον. Σόν̣α do πατιᾰαχι̯οῦ do σπίτ ἤρταν ἐρυ̯ό čίνες. Ἰčά dα čίνες döγι̯ΰᾰdιναν. Ἰτό do πατιᾰάχ čəghə́ρσε κ' οὕλα dα χαλαγι̯ούκι̯α τ, και ἔπε κι, "Ἰčά dα čίνες ἀτί döγι̯ΰᾰdΰν;" ἐγίπ, ἔπε. Ἐκεινι̯ά dέν d' ἔμααν. Ἰτό ἔπε κι, "Τρία μέρες ἔν μουσαdέ," ἔπε.

Σόν̣αdαν ἰτό do χερίφος ἤρτε do σπίτι τ. Düᾰΰνdüνιᾰge κάγοτον[1]. Σόν̣αdαν το παιγί ἤρτε ἀπ d' ἰσκόλι̯ον. Ἔμ bάξ το πατιᾰάχ ἔπε κι, "Ὅτις do μαγίν ἰτό," ἔπε, "να dέκω το πατιᾰαχλəghə́ μ," ἔπε. Ἰτό do παιί ἔπε κι, "Ἀτί düᾰüνdᾷς;" ἔπε. Do βαβά τ λέ κι, "Νε γῇς το ἰᾰύνα;" ἔπε. Do παιγί λέ κι, "Τί γέν; Ἰᾰύ ἰμι̯άς λάλ," ἔπε. Βαβά τ λέ κι, "Παιί μ," λέ, "ἕνα μέρα πατιᾰαχι̯οῦ το σπίτ ἤρταν ἐρυ̯ό čίνες, και döγι̯ΰᾰdιναν." Do παιί λέ κι, "Ἐμέ πάαζ με, βαβά," λέ. Do βαβά τ πάασεν do. Ἔμη πατιᾰαχι̯οῦ do qονάq· ἔπgε τεμενάχ. Ἔπε κι το πατιᾰάχ, "Ἀτί döγι̯üᾰdΰν;" ἐγίπ, ἔπε. Do παιγί λέ κι, "Τὄνα νε βαβά, gαι τὄνα νε μάνα. Ἰčά döγüᾰdΰν ἐγίπ, čΰν̣κι χάσαν do παιγί τ." Ἰτό do παιί ὄτλαγα λάλσε οὔčά, dα čίνες οὔσαν. Σόν̣αdαν ἰτό το πατιᾰάχ ἔdεκε το πατιᾰαχλə́q ἰτό do παιί. Ἰτό do παιί ἔdεκε gαι do κορίčι τ Ἔφααν, ἔπι̯αν, σΰρσαν μιράτι̯α.

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 he[2]. 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.

EFTHÍMIOS PAPA-YOSÍPH.

[1] *V.* p. 256. [2] *V.* p. 228.

ULAGHÁTSH. 5.

Ἦτον ἕνα ἄνdρα ναίκα· ἔγιδgαν ἕνα παιί και ἕνα κορίč. Ἰč πολύ φιqαρέα. Ἔγιδgαν κ' ἕνα πρόατο. Χέρ do μέρα ἀλμέϊδgα do, και παίριδgαν γι̯ΰζ dιρέμ γάλα. Σέκνιδgάν da ἰτό do τενǰιρ Χέρ do μέρα ἔροτον ἕνα φίχ· πίνιδgε το γάλα, gαι σέκνιδgε ἕν λίρα. Οὔča οὔča ζεν̣gινέτσε, και ἕκρεψεν να πᾶν do χαǰəλə́q Do παιί ἔπερέν do κουνdά τ, και το κοριč ἄφηκέν do do κδ̄ι χοǰασ κουνdά. Ἰča πήγι̯αν do χαǰəλə́q.

Do χόǰα γι̯άσε κι, "Το κορίčι ς σεβdᾷ γι̯ουρούκ." Βαβά ἀπεκού dέν ἰνάνσε. Σόν̣α πάλι το χόǰα σάλσε χαρτί. Do χερίφο σόν̣α σάλσε do παιί τ, και ἔπε κι, να πᾷ να φέρ κοριčι̯οῦ τ τ ὄϊμαλə το μέτι τ. Το παιί ἤρτε το χωρι̯ό τ. Τράνσε το κορίč, και γι̯ουρούκ σεβdᾷ. Čəghə́ρσε ν' ἀνοίξ̌ do τύρα, gαι dέν do ἄνοιξε. Do παιί λάλσε κι, "Ὦ qαρdάδι ς μαι. Ἄνοιξε το τύρα." Το κορίč πάλι dέν d' ἄνοιξε. Σόν̣α το παιί λάλσε κι, "Ἐμέ γι̯ού βαβά μ με σάλσε· ἄνοιξε do τύρα." Το κορίč σόν̣α ἄνοιξε do τύρα. Το παιί ἔπε κι, "Ἰδύ μέρμησε· ἰδύ σεβdᾷς γι̯ουρούκ. Νά σε κόψω, gαι νά πάσω ὄϊμαλə ς το μέτ." Το κορίč γι̯αλβάρσε. Και το παιί ἔπηρεν· πήγεν ἕνα bινάρ. Ἐκού do κορίč ἔπε, "Μέ το τüφέγι ς φάϊσε ἕνα qαργά, bάτəρα το μέτι μ, και πάς το το βαβά μ." Οὔča ἔπεν da, gαι γύπνωσε. Do παιί ἔπηρε do μέτι τ· bατə́ρσεν do qαργαγι̯οῦ do ὄϊμα, και ἄφηκε· πήγε. Do κορίč ὄτλαα ὀγι̯άνσε, dέμ bόρσε να γήβρῃ το qαρdάδə τ, και ἔκλαψε. Σόν̣α ἔβghə ἕνα σöüτι̯οῦ κεφάλ, και ἐκού κοιμήγε.

Σαbαχdάν πατιδαχι̯οῦ do παιγί ἤρτε να φαΐς̌ ἄβι̯α. Ἀπαπίσω χώρσε do κορίč ἤτον. Da ἀρqαdάδα τ ἔπε κι, "Ἔγερ ὄν ἔν μάλ, ἄς ἔν το σότιρ· ἔγερ ψ̌ή ἄν ἔν, ἄς ἔν το μό." Do πατιδαχι̯οῦ do παιί ἔπερέν do, gαι πήγε do χωρι̯ό τ.

5. *The Beautiful Girl Sweetmeat-maker*[1].

There were a man and a woman. They had one son and ne 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 sed to come, drink the milk and put down a gold piece. In this ray he grew rich, and wanted them to go on the pilgrimage. He ook the boy with him, and the girl he left with the village school-naster. They started on the pilgrimage[2].

The schoolmaster wrote that, "Your daughter is in love with vagabond." Her father there did not believe it. Afterwards gain the schoolmaster sent a letter. The man afterwards sent his on, and told him to go and bring his daughter's shift with blood on t. The boy came to her village. He saw the girl in love with the agabond. He called her to open the door, and she did not open t. The boy said, "I am your brother. Open the door." Again he girl did not open it. Afterwards the boy said, "My father as sent me here. Open the door." The girl afterwards opened the door. The boy said, "Just fancy it! you are in love with a vagabond. I will kill you, and take your blood-stained shift." The girl besought him. And the boy took her; he went to a spring. There the girl said, "Kill a crow with your gun. Dip my shift and take it to my father." Thus she said, and went to sleep. The boy took her shift; dipped it into the blood of the crow and left her. He went away. When the girl woke up, she could not find her brother and cried. Afterwards she went up to the top of a willow tree, and there went to sleep.

In the morning the king's son went to kill game. He had seen behind him the girl. He said to his brothers, "If this be a thing, let it be yours; if it is a living soul, let it be mine[3]." The king's son took her, and went to his village[4].

[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 ἕνα ἐρχό μέρες σόν̣α ἔφυγε. Πήγεν ἕνα čobάν κουνdά, και ἔπε κι, "Da φορčές μας ἄς τ' ἀλάξω." Μέ το čobάν ἄλαξέν da. Ἔπηρε κ' ἕνα ριφι̯οῦ boqλουqαρι̯ά, και φόρσεν do το qαφά τ. Σόν̣α πήγε βαβά τ do χωριό. Ἀπεκού πήγε και ἐστάγε ἕνα čəράq και λέϊσ̆ge μετέλι̯α. Ἐκού do χωρι̯ό ἤρτεν βαβά τ τον· čəghə́ρσαν do να λαλής̆ μετέλι̯α. "Ὦνα λαλῶ μετέλι̯α, ἀμά να ζανdώητ da τύρες." Ἐκού ἤτον χόǰας και πατισ̆άχ το παιί. Ὅπ λάλινισ̆ge do μετέλ, χόǰας λέ κι, "Dερέ χέζω ἀπάνω." Το παιί λέ κι, "Ὦν ὅπ dέν do bιτιρῶ do μετέλ, do τύρα dέν do ἀνοίζ̆." Το χόǰα πάλι λέ κι, "Dερέ χέζω ἀπάνω." Do κέλ ὀγλάν λέ κι, "Γύρσε do qάς· ἕqαψές το." Σόν̣α do οὔζbασ̆ə λέ κι, "Dερέ σακονdῶ ἀπάνω." Do παιί λέ κι, "Ἰστέρ čατλαdâτ· Ὦ do τύρα dέν do ἀνοίζω. Ἄς bιτιρίσω do μετέλ, και ὁπούχ να πâτ, ἀμέτ."

bιτίρσε do μετέλ· ἄπ το qαφά τ ἔβγαλεν do boqλουqαρι̯ά, και φάϊσεν do εἰς̆ τη γή. Και güστέρσε ἐνιπdέ το βαβά τ, σόν̣α το μάνα τ, σόν̣α do οὔζbασ̆ə, σόν̣α το χόǰα. Και τό ἔπκε do ἰφτιρά λάλσεν do. Και βαβά τ σ̆ηκώγε· do χόǰα σκότωσέν do. Ἀπ ἐκεινό σόν̣α το κορίčι τ ἔdεκέν do πατισ̆άχ do παιί. Και ἔπgαν σεράνdα μέρες γάμος. Ἀπ dεκεινό σόν̣α ἔπερέν do· πήγε do χωρι̯ό τ.

Σάββας Κωνσταντίνου Δζιμρόγλους.

Ulaghátsh. 6.

Ἤτον ἕνα dούλ ναίκα. Ἔγισ̆ge ἐρχό φσ̆έα. Ἰčά dίνισ̆gέν da čəράq, και φέρισ̆gαν čəρακι̯οῦ τ da παράγι̯α, gαι bεσλέτdινισ̆gαν. Σόν̣α do μέα τ do παιί ἔπε κι, "Ἐμέ κόλα με ἐρχό τρία σ̆επέα, και να πάρω το κεφάλι μ να πάω." Πήγε, πήγε.

Ἤρτε ἕνα χτέρ ἰράς, και ἐκού κοιμήγε. Σόν̣α τράνσ' ἐκεί, ἀπ ἕνα κελέρ ἔβγαν ἕνα πολά ἀσκέρι̯α. Μέρτσεν da ὅ βghə́νισ̆gαν· σεράνdα ἤταν. Ὅπ μίνισ̆gαν, πάλι μέρτσεν da· σεράνdα ἤταν. Σόν̣α πάλι ἔβγαν d' ἀσκέρι̯α· πήγι̯αν. Γι̯αβάς̆ γι̯αβάσ̆α πήγε, ἔμη

Then after one or two days she went away. She went to a shepherd and said, "Let me exchange our clothes." She changed with the shepherd. She took too a goat's stomach, and put it over her head[1]. Afterwards she went to her father's village. There she went and remained as a servant and used to tell stories. Her father had come to that village; they summoned her to tell stories. "I will tell stories, but shut the doors." There were the schoolmaster and the king's son. Whilst she was telling the story, the schoolmaster says, ["I want to go out[2]."] The boy (*i.e.* the girl disguised), says "When I have not finished the story, he shall not open the door." The schoolmaster again says, ["I want to go out[2]."] The hairless youth says, "Return the goose; you stole it." Afterwards the police-officer says, ["I want to go out[2]."] 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 cave[4]. 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, ἤτον ἕνα νιϐτά και ἕνα ǰιγαρά ἀγζά. Σόν̣α τράνσε ἐκού ἐčέ. Τράνσε, ἤτον ἕνα μάαζα, και ἤταν ἕνα πολά μάλι̣α και παράγι̣α. Σόν̣α ἔπερε λία παράγι̣α· γίμωσε da čουβλέ τ, και ἄφηκε· πήγε. Πήγε ἕνα χωριό· ἔπερε σεράνda qατούρια, και ἤρτε πάλι ἐκού do χτέρ κουνdά. Ὅπ μίνιϐgαν, μέρτσεν da· πάλ ἤταν σεράνda. Ὅφ βghə́νιϐgαν, μέρτσεν da· πάλ ἤταν σεράνda. Ἔφερεν da qατούρι̣α· γι̣ουκλάτσεν da· ἔπερέν da· πήγε. Σόν̣α πήγε 'να χωρι̣ό. Ἐκού ἐβλένσε. Ἐκού ἔπκε ἕνα πολά qονάκι̣α. Κάϊοτον.

Ὅπ κάϊοτον, düϐΰνσε τ' ἄλο do qαρdάϐə τ, και ἔπε κι, "Τί χι̣ωρεῖ[1];" dεγί. Do ναίκα τ ἔπε κι, "Ἀτί düϐüνdᾷς;" Ἐκεινό ἔπε κι, "Ἔχω ἕνα φιqαρέ qαρdάϐ̃, και düϐüνdῶ κεινό." Σόν̣α qαρdάϐə τ ἤρτε γι̣ού, και ρώτσε do qαρdάϐə τ, "Κλά ζεν̣gινέτσες;" Ἰτό ἔπε κι, "Πήγα ἕνα qαγι̣αγι̣οῦ κουνdά, μέρτσα d' ἀσκέρι̣α· σεράνda ἤταν ὅφ βghə́νιϐgαν και μίνιϐgαν. Ἰϐύ οὔča πgέ τα. Καλά ὅπ dέν da μετρᾷς, μέ μῇς."

Ἰτό πήγε. Τράνσε· μέρτσεν da τριάνda ἐνι̣ά. Ὅφ βghə́νιϐgαν, πάλι ἤταν τριάνda ἐνι̣ά. Ἀμά da μάτι̣α τ qαμάϊσαν· τία σεράνda νdαι. Ἔμη. Ἔπι̣ασάν do, και ἔφαξάν do. Τ' ἀλό τ do qαρdάϐ̃ φυλάγνει να ἔρτ, και dέν ἔρεται. Σόν̣α πήγε. Τράνσε κεί, το qαρdάϐə τ φάϊσαν do. Σόν̣α ὅτιαdακ μάλι̣α ἤταν, ἔπερέν da· πήγε. Σόν̣α da χəρσə́ζι̣α ἔβγαν. Παράτσαν da, ἀράτσαν da, και dέν bόρσαν νά τα ἥβρου.

Σάββας Κωνσταντίνου Δζιμρόγλους.

Ulaghátsh. 7.

Ἕνα χερίφος ἔγιϐgε ἕνα φϐάχ. Ἰτό do φϐάχ ἔdεκέν do να dουλέψ̆ το ϐαπqαλə́q. Ὅπ dέν do μάχε το ϐαπqαλə́q, ἤρτε πίσω. Βαβά τ ρώτσεν do, "Ἔμαχές το μί;" dεί. Gαι do φϐάχ ἔπε κι, "Καλά ἔμαχά το." Do χερίφος ρώτσε do ἐφένdη τ, g' ἐκεινό ἔπε κι, "Dέν do ἔμαχε." Το χερίφος ϋρκελένσε. Ἔdεκέν do baϐqά ὄργο. Ἰτό πάλι ἔφυγε. Σόν̣αdαν ἔπε κι, "Ἄς το dέκω οὐζάq τόπος, μέ πορίϐ̃ να φύγῃ."

[1] Ὄργο (= ἔργον) understood. For phrase θεωρῶ ἔργον, v. § 381.

Gradually he advanced; he went into the cave. He looked; there was a fire and a cigarette mouth-piece. Afterwards he looked here and there. He saw it was a storehouse, and there were a great many things and money. Afterwards he took a little money; filled his bags, and left. He went off. He went to a village, took forty mules, and came again there close to the rock. As they were going in, he counted them; again they were forty. As they were going out, he counted them; again they were forty. He brought the mules, loaded them, took them, went away. Afterwards he went to a village. There he married. There he built many houses. He lived there.

Whilst he was living there, he thought of his other brother, and said, "What is he doing?" His wife said, "Why are you thoughtful?" He said, "I have a brother in poverty, and I am thinking of him." Afterwards his brother came here, and asked his brother, "How did you become rich?" He said, "I went to a rock. I counted the soldiers. They were forty, when they were going out and when they were coming in. You do the same. If you do not count them exactly, do not go in."

He went. He looked, counted thirty-nine. When they were going out, again they were thirty-nine. But his eyes were dazed, for there are forty. He went in. They seized him and killed him. The other brother waits for him to come, and he does not come. Afterwards he went. He saw there they had killed his brother. Afterwards he took everything that was there. He went away. Afterwards the thieves came out. They sought for him, they searched for him, and could not find him.

SÁVVAS KONSTANDÍNU 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.

Ὅπ το πάϊσ̆ge, ἤρτε ἕνα bινάρ κουνdά. Ἔπι̯ε ἕνα λερό, gαι "Ὄφ!" ἔπε. Οὔčα ὄτλαγα λάλσε, ἤρτε ἕνα κανείς, και ἔπε κι, "Ἀτί με čəghə́ρσες;" Gαι το χερίφος ἔπε κι, "Ὀγώ dέν σε čəghə́ρσα." Κ' ἐκεινό, "Το μό do ὄνομα Ὄφ νε," ἔπε. Σόν̣αdαν ρώτσε κι, "Πού παίνεις;" "Παίνω να dέκω το φσ̆άχ do čəραqλə́q." Κ' ἐκεινό ἔπε κι, "Ἐμέ dίνεις το μί το čəράq;" "Dίνω το," ἔπε. "Ἕνα χρόνος ἄ σταῇ. Ἔλα· ἄν do ἥβρῃς γι̯αρό, ἔπαρ το και ἄμε. Ἄν dέν do ἥβρῃς, τί να πκῶ;"

Ἰτό do παιί στάχη čəράq, και ἀπ d' ἐφένdη τ ἔμαε πολά σ̆έα. Γέτσε do χρόνοσι τ. Ἤρτε βαβά τ· νά do παάς̆ τον. Ὄφι̯οῦ do κορίς̆ čəghə́ρσε το παιί,—πολύ do σέβdινισ̆ge,—gαι ἔπε κι ἄπ το σεβdούσι ἰčίν, "Dερέ βαβά μ να ἔρτ, gαι νά σε ρωτής̆, 'baqαλə́μ ἔμαέζ μι,' deť. 'Ἔμαχα,' ἄν πῇς, το κεφάλι ς νά do κόψ̆, gαι νά το σέκ ἰčά da qαφάγι̯α μέσα. Ἄν σε ρωτής̆, 'dέν ἔμαχα,' πέ, gαι νά σε πετάς̆ ὄξω νά σε παάς̆."

Σόν̣α ἤρτε βαβά τ. Ρώτσε do φσ̆άχ, g' ἐκεινό, "dέν ἔμαχα," ἔπε. Και qουβαλάτσεν do. Βαβά τ πήρεν do, gαι πήγε. Ὅπ παίνισ̆ge, το φσ̆άχ πόμνε πίσω. Ἔννε ἕνα καλό ἀρνί. Ἤρτε το βαβά τ κουνdά, gαι βαβά τ ἔπε κι, "Ἄς το πι̯άσω, ἄς το κόψω, και καλά ἄς το φόγω." Gαι dέν bόρσε νά το πι̯άς̆. Σόν̣α ἔννε φσ̆άχ· ἤρτε do βαβά τ κουνdά. Και βαβά τ ἔπε κι, "Κουνdά μ να ἤτοσαι, το ἀρνί νά το πι̯άσουμ τον, και νά το φᾶμ τον."

Σόν̣α do φσάχ πόμνε πίσω· ἔννε ἕνα καλό gαϊdούρ. Ἤρτε do βαβά τ κουνdά. Βαβά τ νά το πι̯άς̆ τον, νά το bινdίς̆, και να πάῃ το σπίτ, πολύ qoǰά ἄπ το ἤτον. Σόν̣α dέμ bόρσε νά το πι̯άς̆. Πήγε πίσω· γέτσε· ἔννε φσ̆άχ. Ἤρτε do βαβά τ κουνdά. Βαβά τ ἔπε κι, "Να ἤτοσαι κουνdά μ, το gαϊdούρ νά το πι̯άσουμ τον, νά το πουλήσουμ τον, να πάρουμ λίο κιρι̯άς. Πολύ φικαρέγι̯α 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 away[1]."

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 Kúnos, p. 238, *Der Zauberspiegel*, *ib.* p. 77, *Der Zauberer Dervisch*, and Grimm, vol. III, p. 127.

Do φσ̆άχ ἔπε κι, "Ἄν κρέψ̆ῃς κιρι̯άς, ἄς ἔννω ἕνα καλό dεβέ. Πάας με, πούλ με, ἀμά το γιλάρι μ μέ το dέκῃς. Το ψ̆ή μ ἐκού νε." Ἔννε ἕνα καλό dεβέ. Το χερίφος πάασέν do. Τα dεβεǰήα ἤρταν και ἔπαν̣ κι, "Πούλ do ἐμένα." Do χερίφος ἔκρεψε ἐρυ̯ό κατό λίραγι̯α. Ἐκεινι̯ά ἔdεκάν do, και πήραν do dεβέ. Do dεβέ ἔννε qαρəνǰά. Ἤρτε do σπίτι τ· ἔννε φσ̆άχ. Το dεβεǰή σ̆ηκώγε, τράνσ' ἐκεί· το dεβέ dέ νε. Ἔκλαψε, ἔκλαψε, πήγε.

Τ' ἄλο τ do μέρα ἔπε κι, "Ἄς ἔνμαι ἕνα χοράς· πούλ με, ἔπαρ dα παράγι̯α τ. Ἄς ἔνω ἕνα χαμάμ· πούλ do· ὅτι σε dίν παράγι̯α, dές το." Dεκεινό do Ὄφ ἔβghə ὄξω, και τράνσε το παιί· ἔμαέν do. Πήγε do βαβά τ· ἔπε κι, "Ἰτό πούλ do ἐμένα." Κ' ἐκεινό ἔπε κι, "Dές ἐρυ̯ό κατό λίραγι̯α, και ἄς το dέκω." Gαι το Ὄφ πήρεν do.

Σόν̣α ἔννε ἕνα dεβέ. Ὅπ το πούλινισ̆gε, ἤρτε do Ὄφ, και ἔπε κι, "Dές το ἐμένα." Gαι το χερίφος ἔπε κι, "Do γιλάρι τ dέν do dίνω." G' ἐκεινό, "Ἔdεκα ὄαdαρ παράγι̯α· gαι το γιλάρι τ dέν do dίνεις μί;" dεt. Ἄπ τα χέρι̯α τ πήρεν do. Ἔφερέν do· ἤρτε do σπίτι τ. Gαι το κορίčι τ ἔπε κι, "Φέρ dα μαχαίρι̯α. Ἄς το κόψω, και ἄς το φᾶμ." Και το κορίčι τ, το παιί ἄπ το σέβdινισ̆gε, "Τα μαχαίρι̯α dέν dα ἥβρα," ἔπε. Σόν̣α βαβά τ, "Ἔλα, πι̯άς το dεβέ. Ἄς πῶ ὤ, ἄς φέρω τα μαχαίρι̯α. Σάqəνα μέ το σαλdᾷς." Do κορίčι τ το dεβέ ἔπε κι, "Ὄτλα ἔρεται βαβά μ, do γλώσα ς ἔβγαλ do· ἄς φοογι̯οῦ ἄ σε σαλdήσω· φύγε." Σάλσεν do. Ἔφυγε.

Βαβά τ ἔννε dαφσ̆άν, νά το πι̯άς̆ dεt. Το dεβέ ἔννε čίνα· οὔγισε. Do dαφσ̆άν ἔννε ἀλιǰί, νά το πι̯άς̆ dεt. Το čίνα ἔννε ἕνα gΰλ. Ἔπεσε πατισ̆αχι̯οῦ το κορίς̆ ἀπάνω. Do ἀλιǰί ἔννε ἕνα dεβρίς̆. Ἤρτε do σπίτ, και ἔπε κι, "Πατισ̆άχə μ, γι̯ά ἰτά do gΰλ νά το dέκῃς, γι̯ά νά σε κατεβάσω ἄπ το πατισ̆αχλέq." Το κορίčι τ ϋρκελάνσε. Το gΰλ πέτασέν do κάτ dεčέ, gαι ἔννε ἕνα πολύ κιγι̯άρ. Το dεβρίς̆ ἔννε κολόκκα μέ τα πουλι̯ά τ· bασ̆λάτσαν να φᾶν το κιγι̯άρ. Τὄναν do dενέ ἔννε dίλκι· ἔφαε do κολόκκα. Πήγε· πήρε Ὀφι̯οῦ το κορίς̆, και σΰρdινισ̆gαν σεφά.

Σωκράτης Στεφάνου Κι̯ομουρζόγλου.

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.

Ἄνdρα ναίκα ἔγιᾰgαν τρία παιγιά. Βαβά τνε τό να χαῆ ἔμαχέν do. *Čəghórσε* da *παιγιά τ, gαι ἔπε κι,* "*Φᾰ́έα μ, ἔχω ἕνα τεμbίχ. Ἄν πᾶτ* do *čəραqλə́q,* da *κüσέα μέ σταῆτ.*"

Το μέα do *παιί πήγε ἕνα χωριό. Qαρᾰ́ί τ ἤρτεν ἕνα κüσέ.* "*Πού παίνεις;*" *ἔπε. G' ἐκεινό,* "*Παίνω* do *čəραqλə́q,*" *ἔπε.* "*Στάς ἐμένα*[1]," *ἔπε* do *κüσέ. Do φᾰ́άχ ἔπε κι,* "*Ὀγώ ἄπ* do *βαβά μ τεμbιᾰ́λί μαι· da κüσέα dέ στέχνω.*" *Σόγα ἤρτε πάλι* do *κüσέ. Φᾰ́εγιοῦ* do *ψήχ σəqə́λσε. Ἐστάγε ἐκεινό* do *κüσέ. Do κüσέ ἔπε κι,* "*Ἐμᾶς daρə́λdιμα dέ νίᾰgεται.*" *Ἰτό* do *φᾰ́άχ πήγε* do *ζεβγάρ, να λάμνῃ. Ἀbλά τ ἔφερεν* do,—"*Φαί νε,*" *deγί,—λίγο ζεστό λερό. Do φᾰ́άχ πολύ πειναζμένο ἤτον. Ἤρτε· τράνσε, λερό νε. Ἕνα ᾰ́έ dέ λάλσε. Ἀbλά τ,* "*Daρə́λσες μί;*" *ἔπε. Gαι ἰτό* "*Daρə́λσα,*" *ἔπε. Gαι ψοφάτσαν* do.

Do ὀρτανjάν do *παιί g' ἐκεινό ἔννε οὔčα.*

Ἔν do *μικρό* do *παιγί ἀqəλə́ ἤτον. Ἤρτε g' ἐκεινό· ἔσταχε* do *κüσέ. Ἕνα μέρα πήγε* do *ζεβγάρ. Ἔφεραν* do *λερό· dέ daρə́λσε. Τ' ἄλο τ* do *μέρα πήγε· πήρε ἀγά τ* do *φᾰ́άχ, gαι čατλάτσεν* do. *Τ' ἄλο τ* do *μέρα τα βόϊγια νά τα ταίς τον. Οὔλα ἔκοψεν da τα qαφάγια τνε. Σόqσεν da do*[2] *ᾰ́ϊγερα μέσα.*

Τ' ἄλο τ do *μέρα ἀbλά τ* do *dōᾰ́έγι τ ἔσεκέν* do do *πεjέ ἀπκάτω· να ρίψ ἕνα χτέρ νο σκοτώς τον. Do φᾰ́άχ* do *dōᾰ́έγι τ τάβρησέν* do *ἐκού ἐčέ· χεριφιοῦ* do *στρώς ἔσεκεν* do do *πεjέ ἀπκάτω. Do χερίφος κοιμήγε· gαι* do *ναίκα ἔριψεν ἕνα χτέρ· σάνσε* do *čəράq νε. Gαι σκότωσε* do *ἄνdρα τ. Gαι* do *ναίκα ἔπηρεν* do do *παιί. Ἄπ* do *qουρbέ τ ἔφερε gαι* do *μάνα τ. Ἔφααν, ἔπιαν και τράνινιᾰ́gαν το κείφι τνε.*

Σωκράτης Στεφάνου Κομουρζόγλου.

ULAGHÁTSH. 9.

Ἕνα πατιᾰ́άχ ἔγιᾰgε τρία παιά. Ἔν do *μικρό τ το παιί κέλ ὀγλάν. Ἰτό πατιᾰ́άχ ἔγιᾰgε ἕνα baχčά. Ἰτό το baχčά μέσα ἤτον ἕνα μήλο. Ἰτό μήλο ἔβγαλε χέρ* do *χρόνος τα μήλα. Τρώιᾰgεν*

[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 woman[2]. 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. 284. [2] *I.e.* in marriage. [3] *V.* p. 274.

da το dέφ. Ἰτό το dέφ κλάγα νά το φάϊσουν deγί· düšŭνdüνιšgαν. Ἰτό το κέλ ὀγλάν λάλσε do βαβά τ, "Ἔμε πκέ με ἕνα τüφέκ, gαι ’να qəλə́č· ὀγώ σκοτώνω το," ἔπε. Ἰτό βαβά τ ἔπκεν da. Ἰτό κέλ ὀγλάν πήγε do baχčά τ. Τράνσε do dέφ· οὐζάνσε να φάῃ do μήλο. Φάϊσεν do. Ἰτό do dέφ λάλσε do κέλ ὀγλάν, "Φάϊσε με κ’ ἄλ ἰμι̯άς." Ἰτό κέλ ὀγλάν dέν do φάϊσε. "Το μό μάνα μ ἰμι̯άς με γένσε." Ἰτό do dέφ σüρüνερέκdεν πήγε do dέλικα. Ἰτό κέλ ὀγλάν πήγε ἀποπίσω τ, "bâμ πού παίν," deγί.

Ἰτό κέλ ὀγλάν ὅπ παίνιšge, qαρšəλάτσε ἕνα ναίκα. Το ναίκα ἔπε κι, "Dεκά ἄμ πᾶς," ἔπε, "ἔνε ἐρυ̯ό qόčι̯α, ἕνα μάβρο κ’ ἕνα ἄσπρο. Ἄν bινdίῃς το ἄσπρο το qόč, να βghə́ς ἐπάν dečέ, ἔγερ να bινdίῃς το μάβρο do qόč, καdεβήνεις κάτ dečέ." Ἰτό κέλ ὀγλάν να χοτλαΐς το ἄσπρο ἥτον, χοτλάτσε do μάβρο το qόč. Καdέβη κάτ dečέ.

Πήγε· τράνσε ἥτον, κουνdά τ ἤτον ἕνα πελίτ ἀγάč. Ἰτό κέλ ὀγλάν κοιμήγε το πελίτ ἀγάč ἀπκάτω. Τράνσε do πελίτ ἀγαǰə́ ἀπάν, ἤταν γι̯αβρία. Ἰčά da γι̯αβρία χέρ do χρόνος τρώϊšgεν da do φίχ. Ἰτό φίχ ἤρτε να φάῃ το γι̯αβρία τ ἤτον. Ἰτό κέλ ὀγλάν φάϊσεν do. Ἰτό γι̯αβριγιοῦ το μάνα dολάνdινιšge ἀπάν dečέ. Τράνσε, κάτ dečέ ἔν do κέλ ὀγλάν. Χώρσεν, να φάῃ τα γι̯αβρία τ τον. Ἰčά da γι̯αβρία čεβιλdάτσαν. "Μέ το σκοτώῃς," deγί. Ἰτό μάνα τ καdέβη κάτ dečέ, gέρσε da qανάτι̯α τ, και κοιμήγε.

Ἰτό do κέλ ὀγλάν λάλσε do μάνα τνε, "Ἔβγαλ με ἀπάν dečέ," deγί. Ἰτό do μάνα τ, "Ἔπαρ με ἑβdομήνda νίν̣ges κιρι̯άς, g’ ἑβdομήνda νίν̣ges λερό." Ἰτό do κέλ ὀγλάν πήγε do πατιšάχ· ἔπερε ἑβdομήνda νίν̣ges κιρι̯άς και ἑβdομήνda νίν̣ges λερό. Ἔφερε γι̯αβριγι̯οῦ το μάνα τ κουνdά. Το λερό ἔσεκέν do τὄνα τ το qανάτ ἀπάν, και το κιρι̯άς ἔσεκέν do τὄνα τ το qανάτ ἀπάν. Ἰτό γι̯αβριγι̯οῦ do μάνα λάλσε do κέλ ὀγλάν, "‘Λάκ,’ ὅπ λέω, dές με λερό· ‘Λə́κ,’ ὅπ λέω, dές με κιρι̯άς. Οὔča νά σε ἐβγάλω το γέρ γι̯üζü̂."

Ἰτό κέλ ὀγλάν το κιρι̯άς ἔσεκέν do το qανάτ ἀπάν, do λερό ἔσεκέν do τ’ ἄλο τ το qανάτ ἀπάν. Και το κέλ ὀγλάν bίνσε ἀπάνω τ. "Λάκ," ὅπ λέ, dίν do κιρι̯άς· "Λə́κ," ὅπ λέ, dίν do λερό. Οὔča

them. They pondered how they shall slay this Dev. The scaldhead said to his father, "Make me a gun and a sword. I will kill him," said he. His father made them. The scaldhead went to the garden. He saw the Dev. He reached out to eat the apple. He struck him. The Dev said to the scaldhead, "Strike me yet once more!" The scaldhead did not strike him. "My mother bare me once[1]!" The Dev dragging himself forward went to his hole. The scaldhead went behind him, "Let us go where he goes," says he.

As the scaldhead was going on his way, he met a woman. The woman said, "If you go this way," she said, "there are two rams, one black and one white. If you mount on the white ram, you will go upwards; if you mount on the black ram, you will go downwards." The scaldhead would have mounted the white ram; he mounted the black ram. He went downwards.

He went on; he had seen near him a plane(?) tree. The scaldhead went to sleep beneath the plane tree. He saw up on the plane tree there were chicks. These chicks the snake used to eat every year. That snake had come to eat the chicks. The scaldhead slew it. The mother of the chicks was circling round up above. She perceived below the scaldhead. She looked, [she thought] he would have eaten her chicks. The chicks were distressed. "Don't kill him," they cried. Their mother descended; she spread out her wings, and he fell asleep[2].

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.

gαι ἔπεν do, "Τί düǯǖνdᾷς;" *ἐγίπ.* "Ἤρτ' *ἕνα φί και κρέβ σε.*" "Χάdε, *ἀǯᾶμ.*" Do *φί ἤρτε πάλ* ὀμbρό *τ, και πάασέν* do *ἕνα φιγι̯οῦ σπίτ.*

Ὅ *παίνιǯgε τὄνα φιγι̯οῦ το σπίτ, ἤρταν ἕνα πολά φίγι̯α.* Ἕνα *φί* * * * *[1]. "Μέ *φοᾶσαι,*" *ἔπε.* "Πᾶτ da *φίγι̯α, ἄμε.*" Πάτσε da *φίγι̯α.* Ἔβγαν *ἕνα σπίτ.* Τράνσε *κεί ἕνα φί· ὡς το μέσα τ κανείς νε, και ἄπ το μέσα τ κάτ* dečé *φί τον.* Ἐκού do *κορίčι τ ἔdεκέν* do do *φί.* Do *φί ἔπε,* "Τί dιλι̯αdᾷς *ἀπ ἐμέ;*" "Ἕνα *κιρίκα.*" "Ἀμά, *ὥς να πᾷς το σπίτ, ἕνα ǯέ μέ λαλής.* Ἐκού *ἄμ πᾷς, λάλ.*" Ἰτό *πήγε* do *στράτα· λάλσε,* "Χέζε, *κιρίκα μ, χέζε.*" Και *ἔχεσε ἕνα πολά ἀλτούνι̯α.* Ἰτό, "Στάς," *ἔπε,* "*με χέῃς.*" Da *λίραγι̯α τοπλάτσεν* da, *και πάασέν* do do *σπίτι τ.* Ἔdεκέν da do *ναίκα τ, και ἔπε,* "Σέρ da da *χαλι̯ά, και* do *κιρίκα σέκ* d' ὀdά." To *κιρίκα πάασάν* do d' ὀdά, *κ' ἐκού ἔπε,* "Χέσε, *κιρίκα μ, χέσε.*" To *σπίτ οὕλο γίμωσέν* do *ἀλτούνι̯α.*

Ἀπεκού do *ναίκα τ χώρσε τ' ἄλα ζεν̯gίνι̯α* da *ναίκες· παινουν* do *χαμάμ και λούζονdαι.* "Να *πῶ γώ,*" *ἔπεν* da do *χερίφοσι τ.* "Ἄμε, *ἔπαρ το κιρίκα, και ἄμε.*" Ἔπηρε do *κιρίκα, και πήγε* do *χαμάμ.* Χαμαμι̯οῦ do *σάbəσə ἔdεκε* do *κιρίκα τ, και λάλσε,* "Το *κιρίκα πι̯άς το, ἀμά* 'Χέσε, *κιρίκα μ, χέσε,' μέ πῇς.*" To *ναίκα ἔμη* do *χαμάμ, και το σάbəσə τ ἔπε,* "Χέσε, *κιρίκα μ, χέσε.*" Τράνσε· *χέζ ἀλτούνι̯α ἐγίπ.* Ἔπηρε *το κιρίκα, και ἔσεκε ἕνα* baǯqά *κιρίκα.* Ἰτό *κιρίκα ἔπηρέν* do *και ἔdεκέν* do do *σάbəσə τ, και πάασέν* do *το σπίτι τ.*

To *χερίφος ἔμαέν* do *το κιρίκα τ, και πάλ πήγε* da *κϋτǖκι̯α.* To *φί πάλ ἔβghə* ὀμbρό *τ, και πάασέν* do do *κορίčι τ.* Do *κορίčι τ ἔdεκέν* do *ἕνα σάghəν, και λάλσε,* "To *σάghəν πάς το σπίτ.*" Πάασέν do do *σπίτ, και λάλσε,* "Düζǖλda, *σάghəνə μ,* düζǖλda." To *σάghəν* düζǖλσε *ἕνα πολά γεμέκι̯α.* Πάλι *ζεν̯gινέσαν.* Ἔπερε do *σάghəν, και πήγε* do *χαμάμ, να λουǯτῇ.* Ἔdεκέν do *χαμαμι̯οῦ* do *σάbəσə και ἔπε,* "'Düζǖλ, *σάghəνə μ,* düζǖλ,' *μέ πῇς.*" Ἰτό *ἔμη το χαμάμ, να λουǯτῇ.* Και *το χαμαμǰή,* "Düζǖλ, *σάghəνə μ,* düζǖλ," *ἔπε.* Τράνσε, da *γεμέκι̯α οὕλα* düζǖλσαν. Ἔπερε do *σάghəν, και ἔσεκε ἕνα* baǯqά *σάghəν.* To *ναίκα ἔβghə 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

σάghəνə τ πάασέν do *το σπίτι τ.* Do *χερίφος ἔμαεν* do *σάghəνə τ.* *Φιqαρελένσε.*

Πάλι πήγε da *κüτûκι̯α.* *Πάλι* do *φί ἤρτε ὀμβρό τ, και πάασέν* do *πάλι το κορίčι τ.* *Ἤρτεν* do *κορίčι τ· ἔδεκέν* do *ἕνα τοπούζ, και λάλσε,* "*Το στράτα* '*Ἀčə́λ, τοπούζου μ, ἀčə́λ,' μέ πῆς.*" *Ἰτό πήγε* do *γι̯αργι̯όλ, και ἔπε,* "'*Ἀčə́λ, τοπούζου μ, ἀčə́λ.*" *Ἔβghə ἀπ μέσ̈η τ ἕνα ἀράπ, και ἕνα καλά μέ το tüφέκ φάϊσεν* do. *Ἔπερεν* do *τοπούζι τ, κ' ἤρτε* do *σπίτ.* *Πάλι ζεγι̯νέσαν.* *Ἔπερε* do *τοπούζ, και πήγε* do *χαμάμ, να λουστῆ.* *Ἔδεκέν* do do *χαμαμ̑ή, και ἔπε,* "'*Ἀčə́λ, τοπούζου μ, ἀčə́λ,' μέ πῆς.*" *Το χαμαμ̑ή,* "'*Ἀčə́λ, τοπούζου μ, ἀčə́λ,*" *ἔπε.* *Ἔβghə ἀπ μέσ̈η τ ἕνα ἀράπ· φάϊσεν* do. *Ἔπερε* do *κιρίκα, το σάghən, και ἤρτεν* do *σπίτι τ.* *Και καλά καλά γι̯αšάτσε.*

'Ελευθέριος Βασιλείου.

Ulaghátsh. 11.

Ἕνα πατιšάχ ἔγιšgε τρία παιά και τρία κορίčι̯α. *Το πατιšάχ qəǰάτσε και χάγε.* *Ὁ χάνετον, τα τρία τ τα παιά ἔδεκε το βασιέδι τ.* *Το μέα ἔπε κι,* "'*Ἰšύ να ἔνης πατιšάχ.*" *Και τ' ὀρτανǰά ἔπε κι,* "'*Ἰšύ και να πουλής τα κορίčι̯α.*" *Σόι̯α ἤρτεν ἕνα dέβ, gαι πήγε το πατιšάχ·* "*Να πάρω τδνα σας το κορίς̃,*" *det.* *Ἐκείνο qουβαλάτσεν* do.

Σόι̯α ἤρτε το ὀρτανǰά, g' ἐκείνο ἔδεκε το μέα το qαrdα̃ς̃.

Σοι̯α ἤρτε κ' ἄλνα dέβ. *Ἔδεκε και το ὀρτανǰά τ το* qαrdα̃ς̃. *Σόι̯α ἤρτε κ' ἄλνα.* *Ἔδεκε και το μικρό τ το* qαrdα̃ς̃.

Σόι̯αδαν ἰčά τα ρι̯ό da qαrdάšα *ἤρταν ἕνα τόπος, και ἔπε κι το μέα τ το* qαrdα̃ς̃, "*Da κορίčι̯α πούλσες τα μί;*" *G' ἐκείνο ἔπε κι,* "*Πούλσα τα τα dέβι̯α.*" *Σόι̯α το μέα τ το* qαrdα̃ς̃ *τ' ὀρτανǰά* qοβαλάτσεν do. *G' ἐκείνο ἐπήρε το* qαφά *τ, και πήγε.*

Ὁ παίνιšgε, πολύ πείνασε. *Ἤρτε 'να* dεβι̯οῦ *μαναγι̯οῦ τ το σπίτ.* *G' ἐκείνο λάσε το χάλι τ.* *G' ἐκείνο ἔδεκέν* do *ἕνα ψωμί, και ἔφαγε και χόρτασε.* *Σόι̯α ἰτό ἔκρυψέν* do *το* dολάπ *μέ̃ς.* *Σόι̯α ἤρταν* da *dέβι̯α, και ἔπηραν το* qοqού *τ.* *Gαι 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.

"Γι̯ού ἔν κανείς qoqουσού." Σόν̣α do μάνα τ ἔπε κι, "Γι̯ού ἔν 'ν κανείς· κρίμα, μέ το φᾶτ," ἔπε. G' ἐκεινι̯ά ἔπαν̣ κι, "'Ημεῖς dé do τρῶμ." Σόν̣α ἔβγαλέν do ἀπ το dολάπ deβι̯οῦ το μάνα, ga λάσε ἰčι̯ά, "'Αμέτ, ἰτά do φšάχ σαβdəρᾶτ το qαρdαšι̯οῦ τ το σπίτ G' ἰčι̯ά, "Ἔχ," ἔπαν, gαι σαβdə́ρσαν do. Ἄλε τα dέβι̯α πήγι̯α πίσω.

Ὅ[1] παίνιšge, ἤρτε ἰράς σεράνdα ἰǯdαχάρι̯α. G' ἐκού ἤτον ἕν qονάχ· g' ἐκού κοιμότουν ἕνα πατιšαχι̯οῦ κορίč· Dουνι̯ά Güζελ ἤτον. G' ἰτό το παιί, "Τί ἀραdᾶτ;" ἔπε. G' ἐκεινι̯ά ἔπαν̣ κ "Γι̯α ἕνα Dου̣νι̯ά Güζελή· g' ἐκείνο ἀραdοῦμ νά το πάρουμ." G ἰτό το παιί ἔπε κι, "'Ογώνα ἄς βγῶ το μερdουβάν ἀπάνω, g' ἰšεῖ ἕνα ἕνα ἐλᾶτ· ἄ σας μάσω πατιšαχι̯οῦ το qονάχ." Σόν̣α ἰτό ἔβgh το μερdουβάν ἀπάνω, g' ἐκεινι̯ά ἕνα ἕνα ἤρταν. Ὅπ ἔροταν, g' ἰτ το παιί ἕνα ἕνα κόφτιšge τα qαφάγι̯α τ. Σόν̣α ἔμη ἐκού το qονάχ Και ἐκού του Dουνι̯ά Güζελι̯οῦ το qαφά τ ἤταν čičέκι̯α, gαι τα qəčι̯ τ κουνdά ἤτο šεριbέτ. Σόν̣α ἰτό το παιί do šεριbέτ ἔφερέν do τ qαφά τ κουνdά, gαι τα čičέκι̯α ἔφερέν da τα qəčι̯ά τ κουνdά. Σόν̣ οὐγι̯άνσε το κορίč, gαι ἔνναν ἰčά τα ρυ̯ό ἕνα. Σόν̣α ἰτό το παι παίνιšge τα ἄβια. Ψήνιšgαν τα ρυ̯ό· τρώιšgαν.

'Ιτό ἕνα μέρα φάϊσε ἕνα χαϊβάν. Σόν̣α ἰčά ὅπ κοιμόταν, ἐκο το χαϊβάν ἔπηρε το κορίč· ἔφυγε. Σαbαχdάν šηκώε· τράνσε το κορίč dέ νε. Gαι πήγε do ἀράdιμα. Ὅ[1] παίνιšge, ἤρτε μέ qαρdαšι̯οῦ τ το σπίτ κουνdά. Ἔμη· τράνσε, ἔν do qαρdάšι τ Gαι ἀπεκού ἔπηρε λία ψωμι̯ά. Gαι ρώτσε, "'Απ γι̯ού ἕνα Dουνι̯ Güζελή χώρσετ μί;" G' ἐκεινι̯ά ἔπαν̣ κι, "Χώρσαμ," ἔπαν. "Dεεκ το dερέ κουνdά 'νdαι." Gαι ἀπεκού πήε, τράνσε, ἐκού 'νdαι. Σόν̣ ἤρτε ἕνα qονάχ, g' ἐκού ἔμη· τράνσε, ἔν do Dουνι̯ά Güζελή. G' ἰτ το παιί ἔπε κι, "Ἔκεινό το βραΰ, ὅν ἔρτ ἐκού το χαϊβάν, πέ κι 'Το qουβέdι ς πού εἴνε;'" G' ἐκεινό το βραΰ ἤρτε, και το Dουνι̯ Güζελή ἔπε κι, "Το qουβέdι ς πού εἴνε;" G' ἐκεινό ἔπε κι, "'Εκά τ dερέ ἕνα βάλ. 'Εκεινι̯αρῶ da boϊνούζι̯α μέσα ἔν ἕνα qουτί. 'Εκοί το qουτί μέσα ἔν τρία čίνες. 'Εκού da čίνες ἄν da σκοτώητ, κ' ὀγώνα χάνουμαι." Σόν̣α ἰτό do χαϊβάν πάλι πήγε τα ἄβι̯α. G' ἐκού τ

[1] Ὅ before initial π is for ὅπ.

hu|ther, "Here is the smell of a man." Afterwards their mother th\d, "There is a man here. It is a sin; do not eat him," she hild. And they said, "We will not eat him." Afterwards the wevs' mother took him out of the cupboard, and said to them, AGo, take this boy away to his brother's house." And they said, "Yes," and took him off. The Devs in a row went behind.

As he was going he met forty dragons[1]. And there was a house there, and in it a king's daughter was sleeping; she was the Fair One of the World. And that boy said, "What do you seek?" And they said, "For a Fair One of the World; and her we seek to take her in marriage." And the boy said, "Let me go up on the ladder, and you come one by one. I will put you into the king's palace." Afterwards he went up on the ladder, and they came one by one. As they were coming, the boy cut off their heads. Afterwards he went into the palace there. And there at the head of the Fair One of the World were flowers, and near her feet was sherbet. Afterwards the boy put the sherbet close to her head, and the flowers he put close to her feet[2]. 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. eżderha in glossary, p. 664.

[2] *V.* **Ulaghátsh 8, note 2, p. 357.**

παιί ἤρτε, και ἄπ το Dουνι̯ά Güζελή ἔμαέν do πού εἶνε το qουβ τ. G' ἐκεινό ἔπε κι, "Τα čίνες μέσα ἔν do qουβέdι τ," ἔπε. Σ ἰτό do παιί ἔπηρε ἕνα πάχρι κραšί, και πήγεν βαλι̯οῦ το τόπ Κονωσέν do. Και το βάλ ἔπι̯ε· σερχοšλάνσε. Gαι το παιί ἔφαξέ do, και το boïνούζι τ μέσα γήβρε τα čίνες. Gαι τὄνα σκότωσέν do, κ' ἐκού το χαϊβάν χασταλάνσε. Σόν̣α τα ρυ̯ό σκότωσε, g' ἐκού το χαϊβάν χάη.

Σόν̣α ἰτό do παιί ἔπηρε το Dουνι̯ά Güζελή, και μέ το μουχαbέτ gečίρdινιšgαν το ὄμüρΰ τ.

Εὐγένιος Ἐλευθερίου.

Ulaghátsh. 12.

Ἄνdρα ναίκα ἔγιšgαν τρία παιά. Ἰτό do χερίφος χέρ do μέρα düšΰνdüνιšgε. Ἕνα μέρα ἤρτε do μέα τ do παιί, και ἔπε, "Ἀτί düšüνdᾷς;" Βαβά τ ἔπε κι, "Do čέζ το βραΰ τίς νά ο φυλάξ;" Ἐκεινό ἔπε κι, "Ὀώ ἄς το φυλάξω," ἔπε. Gαι κοιμήγε το βραΰ το čέζ κουνdά. Ὅπ γύπνωσε, ἤρτε ἕνα πολά ἀλόγατα, gαι γι̯άρəσə τ do čέζ ἔφααν do. Σαbαχdάν ἤρτε βαβά τ, και χώρσε do čέζ, ἔφαάν do, και πάλ düšΰνdüνιšgε. Ἤρτε d' ὀρτανǰά do παιί, gαι ἔπε, "Ἀτί düšüνdᾷς;" Βαβά τ λέ κι, "Do čεζ τίς νό φυλάξ;" Ἐκεινό ἔπε κι, "Ὦνα ἄς το φυλάξω," ἔπε. Gαι κοιμήγε το čέζ κουνdά. Το βραγύ πάλι γύπνωσε. Ἤρταν πάλι τ' ἀλόγατα, gαι γι̯άρəσə τ το čέζ ἔφαάν dα. Ἤρτε πάλι βαβά τ· düšΰνdüνιšgε. Ἤρτε do μικρό do παιί, και ἔπε κι, "Ἀτί düšüνdᾷς;" ἔπε. Gαι dεκεινό ἔπε κι, "Το čέζ το βραΰ φύλαξε το," ἔπε. Και φύλαξέν do. Το βραΰ ἰτό dέ ὕπνωσε. Ἤρτε ἕν ἄλογο. Χεμέ bίνσεν do· ὀβdούρσεν do, ὀβdούρσεν do. Και το ἄλογο ἔπε κι, "Καdέβα ἀπ'

hunting. And that boy came, and learned from the Fair One of the World, where its strength lies. And she said, "In the sparrows lies 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 grain[1]. 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 qουρι̯ούα μ ἔπαρ ἕνα τέλ," ἔπε. Πήγε πάλι να κοιμηγῇ. Ἤρτε κ' ἄλν' ἄλογο. Και dεκεινό bίνσεν do· ὀβdούρσεν do, ὀβdούρσεν do. Και ἔπε κι, "Καdέβα ἀπ' ἀπάνω," ἔπε. "Ἔπαρ ἄπ το qουρι̯ούα μ ἕνα τέλ," ἔπε. Πήγε πάλι να κοιμηγῇ. Ἤρτε κ' ἄλν' ἄλογο. Και dεκεινό bίνσε· ὀβdούρσεν do, ὀβdούρσεν do. Gαι ἔπε κι, "Καdέβα ἀπ' ἀπάνω," ἔπε, "κ' ἔπαρ ἄπ το qουρι̯ούα μ ἕνα τέλ," ἔπε.

Τ' ἄλο τ do μέρα παίνιδgε do ἀσκερλə́q ἐγίπ. Ἔαψεν τὄνα do τέλ· ἤρτε τὄνα τ' ἄλογο, gαι πατιδαχι̯οῦ τ' ἀσκέρι̯α qə́ρσε, qαčə́ρσεν dα. Τ' ἄλο τ do μέρα ἔαψεν τ' ἄλο τ do τέλ. Πατιδαχι̯οῦ τ d' ἀσκέρι̯α πάλι qə́ρσε, qαčə́ρσεν dα. Τ' ἄλο τ do μέρα do πατιδάχ dίκσε τρία μήλα. Ἰτό ἔαψε τ' ἄλο do τέλ· gαι ἤρτε τ' ἄλο τ' ἄλογο, gαι qάψε και ἔφυγε. Ἰτό πατιδάχ σάλσε d' ἀσκέρι̯α τ, να ἥβρουν dεκεινό do κανείς. Dέμ bόρσαν να ἥβρουν. Gαι σόν̣α, ὅπ βghə́νιδgε τ' οdά, τα μήλα πατə́ρ götűρ ἔπεσαν. Σόν̣α το πατιδάχ ἔπι̯ασέν do, και ἔdεκεν do κορίčι τ, και σűρdüνιδgε σεφά.

Ἰορδάνης Θεοδώρου.

Mistí. 1.

Ἕνα πατιδάχəς εἴχιν ἕνα baιί. Ξέβαλέν dου πιδτικός. Πήγι σα πρόβατα. Dέν ἀν̣λάσε dα πρόατα. Ἀφήκιν dα· ἤρτιν παρέμι· σέμη ἀπές σ' ὀdά. Ράνσιν· ἀπάν ἔχ ἕνα ταφσίρ γαϊέτ ὤμορφου. Κείνου του ταφσίρ τόν ράνσι, "Να πάου νά του βρίδκου," λέ. Του παιί λέ dα του πατιδάχə. Πατιδάχəς λέ, "Ὀγώ σάλτσα γυ̣ό ταbούρι̯α ἀσκέρ. Ἔσαξάν dα· τα čουβάλι̯α τνε ποίκαν dα qαλέ. Ἰδύ ἄμ bάη̣ς dečού, παίρουν dου ǰουβάλι ς."

Ξέβην dου παιί. Πήγιν ἕνα σαάτ. Ράνσ' στράτ' ἀπάν, č' εἴνdι μουρμούǰι̯α· κουβαλοῦν τάqαλ. Č' εἴdι ἕνα τοπάλ μουρμούč, πέφτει δηgοῦdι. Φέρ ǰαι κείνου τάqαλ. Του παιί ράνσιν dου· φόρτωέν dου· ἤβριν dου σου τυρπί τ. Εἴπιν ἐκείνου, "Ἰτό καλοδύν ποίκις του ἐμένα, να ποίκου ǰ' ἕνα καλοδύν ἐσένα. Μά

said he. "Take a hair from my tail," said he. He went there again to spend the night. Yet another horse came. And he mounted him; made him gallop, gallop. And he said, "Dismount," said he. "Take a hair of my tail," said he. He went again; he would have gone to sleep. Yet another horse came. And he mounted him, made him gallop, gallop. And he said, "Dismount," said he, "and take a hair of my tail," said he.

Next day he was going off soldiering. He burnt one hair; one horse came, and destroyed and put to flight the king's soldiers. Next day he burnt the next hair. Again he slaughtered and put to flight the king's soldiers. Next day the king planted three apple-trees. He burnt the next hair; and the next horse came, and took them and went off. The king sent his soldiers to find that man. They could not find him. And afterwards, as he was going out of the room, the apples fell down with a clatter. Afterwards the king took him and gave him his daughter, and they lived happily.

YORDÁNIS THEODHÓRU.

MISTÍ.

The Grateful Animals and the Tasks[1].

A king had a son. He sent him out as a shepherd. He went to the sheep. He did not understand sheep. He left them. He came away. He went into the room. He looked. Above him s a very beautiful picture. When he saw that picture, "I will go o find her," he says. The boy tells the king. The king sayın I sent two regiments of soldiers. They killed them. Of thtook eads they made a castle. If you go there, they will take e sea. ead." head

The boy went out. He walked for an hour. He saw oı it to oad ants carrying corn. And he saw a lame ant, falling a.will etting up again. It too is bringing corn. The boy saw it, put it n his back, carried it to its hole. The ant said, "You have done ıe this kindness; I will also do a kindness to you. Take this

[1] *V.* p. 269.

ἰτά του τέρι μ. Να σəqəλdίς, *νά του κάψῃς,* ǰ' ὅdε *ὀγώ να βρεχῶ κουνdά ς."*

Πήγι *ἄλ 'να σαάτ.* Πήγι σο daṿίς *κουνdά.* Ράνσι da *ψάρι̯α· ἤρταν, ξέβαν ὄξου.* Οὖλα *πήγαν ἀπές.* Πόμη *ἕνα ὄξου να ψοφῆς.* 'Ιτό *του παιί πήριν* dου *ψάρ, ἔσιρέν* dου σου daṿίς. Ξέβην dου *ψάρ· εἴπιν* dου *παιί,* "Ἔπαρ *ἰτά* dου *πούλ, μούλου* dου. Ἄν σəqəλdίς, *νά* dου *κάψῃς· ὀγώ* dečού *να βρεχῶ.* 'Ιτό *ἐλίκ ποίκις του· να ποίκου* č' *ἕνα ἐλίκ ἐσένα."*

Πήγιν dου *παιί ἕνα σαάτ.* Στράτα *ἀπάν ράνσι* ǰ' *εἴdι ἕνα πουλί.* 'Ανοίς dου *στόμα τ να ψοής ἀπ λίψα.* Πήριν dου *πουλί· κόνωσε λερό σου στόμα τ· γι̯άρωσεν.* "Ἔπαρ *ἰτά* dου *φτερό μ.* Να *πᾷς.* Ἄν σəqəλdίς, *νά το κάψῃς, να βρεχῶ* dečού. 'Ιτό *ἐλίκ ποίκις του· να ποίκου* ǰ' *ἕνα ἐλίκ ἐσένα."*

'Επιčού *του παιί πήγιν σου* qονάχ. Ἥβριν dου *ὄμορφου το κορίč.* Το *κορίč εἴπιν,* "Ἔχου *ἕνα λόγος νά σι πῶ.* Του *γέλμα,* dου *ρόφ,* dου *φακούι, του πιλι̯άρ, νά του μίξου· νά τα χωρίῃς ἕνα σαάτ.* Ἄν dέν da *χωρίῃς, νά σι σάξου."* Πήγιν dου *παιί·* düšüνdίς. Τί *να ποίκ;* Dέμ *ὀρεῖ νά* da *χωρίς.* Ἔκαψιν dου *μουρμούč.* Ἤρτιν *ἐκείνου τοπάλ του μουρμούč· čάλσι* düdūγα. Οὖλα *τα μουρμούčι̯α* bιρίκσαν. Γήμσου *ὥρα χώρσαν* da *μερι̯άς μερι̯άς,* či d' *ἄχυρου χώρσαν* dου *μερι̯άς.* Č' *ἕνα περσό πήγιν* dου *παιί σου* qονάχ. Σου *κορίč,* "Χώρσα da," *εἴπιν.*

Ράνσι. Ἔκλωσε *τουν* dείχο *μέ* da *čουβάλι̯α χτιζμένου.* Εἴπιν *του κορίč,* "Dαχτυλία *μ ἔπισι σου* daṿίς. Ἄν dου *βγάλῃς, νά μι πάρῃς.* Ἄν dέν dου *βγάλῃς, νά σ' ποίκου* ǰελέτ." Πήγιν *του* Τοῦ· düšüνdίς. "Τίαν *νά* dου *βγάλου ἄπ του* daṿίς;" Κλαί. ταboί *να σίρ του γι̯αφτό τ να* bατής. Φοᾶdι. Dέν dου *σέρ.* Ξέβαλι, 'Ισύ ἄ *ψαρι̯οῦ* dου *πούλ.* Ξέβην dου *ψάρ ἄπ του* daṿίς. Εἴπιν Ξέ *παιί,* "'Ογώ *νά του βγάλου."* Βούτσιν dου *čουφάλι τ σου* εἴνd *daṿίς· ξέβαλιν* dου *κοριčοῦ* dαχτυλία· *dώκιν* dου *του παιί.* Πήριν dου· *πήασιν* dου *του κορίč.* Εἴπιν, "Νά *σι πάρου."*

"Ἔχου *ἄλ 'να λόγος νά σι πῶ.* Ἄμ bοίκῃς ǰ' *ἐκείνου, νά μι πάρῃς."* "Τί *εἴν;" εἴπιν* dου *παιί.* Πού *τ κλώϊχ, ἔχ ἕνα čιράχ.*

foot of mine. When you are in trouble, burn it, and then I will be found near you."

He went on another hour. He went close to the sea. He saw fish. They came and went out of the sea. All went in again. One remained outside, like to die. The boy took the fish; he threw it into the sea. The fish came forth; it said to the boy, "Take this scale. Hide it. If you are in trouble, burn it; I will be found there. You have done this good deed; I will also do a good deed to you."

The boy went on for an hour. On the road he looked and saw a bird. It is opening its mouth, ready to die of thirst. He took the bird; he poured water into its mouth. He made it well. "Take this feather of mine. Go your way. If you are in trouble, burn it; I will be found there. You have done this good deed, I will also do a good deed to you."

Then the boy went to the palace. He found the beautiful girl. The girl said, "I have a word to say to you. The wheat, the peas, the beans and the barley, I will mix them; you must sort them out in an hour. If you don't sort them out, I will kill you." The boy went away. He ponders. What shall he do? He cannot sort them out. He burned the ant[1]. 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 κορίč μί dου μαχαίρ ἔκοψέν dου. Πήριν ἕνα ǧιǧέ. Του λερό τ ἔǧιρεν dου. Τού ἔκοψι του čιράχ, γι̯άρωσιν. Εἴπιν του κορίč του παιί, "Ἀπ' ἰτά dου ǧιǧέ dου λερό νά μι φέρῃς, č' ὅdε νά μι πάρῃς." Ἐπιčού του παιί ǧηκώη· düǧüνdίς̃. Ἔκαψι πουλι̯οῦ dου πτέρ. Ἤρτιν dου πουλί. "Ὀγώνα να πάου νά σι φέρου ἀπ' ἰτό του λερό, εἰκοǧμέρνου στράdα." Πήγι. Ἕνα σαάτ ἤρτι· ἥβρι του λερό. Πόμη ἕνα σαάτ νά dου σάξουν. Ἤρτιν του λερό. Πήριν dου του παιί. Πήγι σου κορίč· dώκιν dου λερό σου κορίč. Του κορίč μί dου μαχαίρ ἔκοψι του čιράghə τ. Μί dου λερό,—ἔǧιρεν dου ἀπάνου τ,—γι̯άρωσι.

Ἐπιǰού, "Ἰǧύ ἀqλά σαι," του κορίč λέ dα του παιί, "μί dου μελό ς ἐμένα κύρι̯ουιζ μι. Οὔča πήριζ μι. Βαβά ς πατιǧάχəς, ὀφτά ταbούρι̯α ἀσκέρ ἤρταν, οὔλα ἔσαξάν dα· čουβάλι̯α τνε ποίκαν dα dου qαλέ. Ἰǧύ ξέβης ἀqλά· πήριζ μι. Να πᾶμ σου βαβά ς." Πήγι σου βαβά τ. Βαβά τ εἴπι, "Ὀγώ dόμ bουρσα νά του πάρου. Ἐǧύ τίαλα dου πήρις; Μί dου μελό ς του πήρις.

Told by a young man.

Axó. 1.

bίρ βαqə́τ κει̯οτάν dυ̯ό ἀρqαdάǧα. Πήγαν, πήγαν, ξέβαν, πήγαν. Τὄνα εἴπεν, "Πείνασαμ· ἀς φᾶμ το σόν το χρει̯ά, κ' ὕστερα το μόν." "Χάïdε, ἀς φᾶμ το μόν." Ἔφααν χρει̯ά τ. Σκοτι̯άνεν. "Ἄς κοιμηχοῦμ λίγο." Κοιμήχανε. Τὄνα κει̯όταν γι̯αghə́ρ. Κοιμήχαν. Ἀφήκεν dο, ξέβεν, πήγεν. Ἤρτεν σο σπίτι τ. Ἐκείνο τ' ἄλο τ' ἀρqαdάǧι τ ἐκεί ὕπνωσεν. Σ̌κώχεν· τρανᾷ, κανείς dέ νεν.

Πήγεν, πήγεν. Ἐκεί ἥβρεν ἕνα μύλος. Ἐκεί κει̯όταν dι̯αόλ. Ἐκεί κοιμήχε σο ταγνέ. Ἤρταν dι̯αβόλ. Το μέγα και εἴπεν, "Ἐώ μύρισε ἰνσάνος." Τ' ἄλα τα μικρά εἴπαν, "Dέ ν' ἐώ κανείς."

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 feather[1]. The bird came. "I will go to bring you some of that water; a journey of twenty days." He went. In an hour he came back bringing[2] 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.

Αχό.

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 hopper[4]. 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.* εὑρίσκω. [3] *V.* p. 252.
[4] So too in a Georgian story. Wardrop, *Georgian Folk-tales*, p. 49.

Κάτσαν ἐκεί· ὅτι εἶχαν σο μελό τνε, εἶπαν do. Ἐκείνο χριστια- οὔλ' ἄκουσέν da. Φώτσεν. Ἤρτεν σο χωριό.

Λερό dέν εἶχαν σο χωριό. Ἔκώχεν, πήγεν 's το qαβάχ ἀπ- κάτω· ξέβαλεν λερό. Ἄλο dέν deίσαν χριστιανοί. Ὕστερ- qαζάνdισε πολά παράγια, και πολά baχčίζια πήρεν.

Ἐκεί τ' ἄλο τ' ἀrqadάδι τ, "Ἀπαπού τα πήρε ἐτούτα τα παράγια;" Κ' ἐκείνο εἶπεν, "Ἐκεί το βραδ ἐδύ πού μ' ἀφήκες, κ' ἤλτες παρέμις, ἐγώ πήγα, ἤβρα ἕνα μύλο· κ' ἐκεί τά εἶπαν, οὔλα ἄκουσά τα. Ἂς τα qαβάχια ἀποκάτω ξέβαλα το λερό, και dέν ἐdeίσαν ἄλο."

Κ' ἐκείνο τ' ἄλο τ' ἀrqadάδι τ εἶπεν, "Να πάω κ' ἐγώ." Και πήγεν· κάτσε ἐκεί σο ταγνέ μέσα. Και dιαβόλ οὔλα εἶπανε, "Ἐχτές εἶπα σας ἐώ, κ' ἤρτε κανείς. Κ' ἐδεῖς dέν τράνσετε. Σήμερα πάλι ἔηκωχᾶτ, τρανᾶτε." Dιαβόλ ἔκώχαν, τράνσαν. Ἤβραν σο ταγνέ μέσα το ἀrqadάδι τ. Τό dιαόλ ἔμαχάν do, ἔκώχανε, ἔκλωσαν do τέρ, σκότωσάν do ἐκεί το ἰνσάν.

Χρήστος Ἰορδάνου Ἀδζενόπουλος Ταμιρζόπουλος.

Αχό. 2.

bίρ βαqότ κειόταν ἕνα ναίκα. Εἶχεν drία κορίζια. Πήγαν να σερέψουνε γαλίνες. Τράνσαν ἕνα πσίκα· οὔλα ἀλτόνια παρ- παρέτσαν. Το μέγα το κορίζ, "Μάνα, να πῶ νά το πᾶάσω," εἶπεν. Πήγγεν νά το πᾶάζ. Φέχ πσίκα, και το κορίζ κατόψα τ. Πήγαν, πήγαν· ἤβραν τέσερα πένde σπίτια. Σέμεν πσίκα· σέμεν και το κορίζ κατόψα τ. Τράνσεν· εἶχε ἔξ dάϊγια μέσι τ. Ἐκτέτε dώκεν d' ἀναχτήρια· dώκεν da το κορίζ. "Ἐτά το σπίτ ἄνοιξε, τράνα το. Ἄνοιξε, τράνα κ' ἐτά. Τα πένde σπίτια ἄνοιξε, τράνα τα. Τδνα μή τ' ἀνοιζῃς, τρανᾶς το."

"Λάχτα το μικρό ς το daχτύλ 's τ' δῖμα."

Το κορίζ ἄνοιξεν, τράνσεν τα σπίτια οὔλα. Πσίκα τό εἶπεν "μή ἀνοίγῃς" το σπίτ, ἄνοιξεν, τράνσεν g' 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 blood[2]."

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 'ς τ' ἄλ τα dυό κορίčι̯α τ' ἀέλφι̯α τ. Ἴ ὀρτανǰά το κορίč, "Μάνα, να πῶ πσίκα νά το πšάσω," εἴπε. Πήγεν νά το πšάš. Φέχ πσίκα· τρέχ το κορίč κατόψα τ. Πήγεν ἐκεί πσίκας 'ς τα σπίτι̯α πάλι. Dώκεν κ' ἐκεί το κορίč τ' ἀναχτήρι̯α πάλι. "Οὔλα τράνα τα, και τὄνα το σπίτ μέ το τρανᾷς." Ἄνοιξεν, οὔλα τράνσεν da το κορίč. Σκότωσεν g' ἐκεί το κορίč· ἔšυρέν do 'ς τ' ἄλον ἀελφή τ κονdά.

Πάλι πσίκα ἤρτεν σο χωρι̯ό κονdά. Ἐτό πόνεν do μικρό το κορίč μέ τ μάνα τ[1]. Πήγαν να σερέψουνε γαλίνες πάλι. "Μάνα, να πάω, να τρέξω, να šυφτάσω πσίκα, και να πάρω τ' ἀλτόνι̯α τ." "Ἀμάν, ἄ γι̯αβρού μ, κ' ἐšύ. Πήγαν d' ἄλ τ' ἀέλφι̯α ς· τί boίκαν; Κ' ἐšύ να πᾷς, τί να boίκῃς;" Ἀμά ἐτό ἄν do μικρό το κορίč ἤταμ bολύ ἀqουλού. Τρέ ἐκείνο το κορίč· τρέχ και πσίκα. Dέν μορσεν νά το πšάš πσίκα. Dώκεν τ' ἀναχτήρι̯α πάλι το μικρό το κορίč. "Οὔλα ἄνοιξε τα, τράνα τα," εἴπεν. "Ἐτά τύρα μέ τ' ἀνοίζῃς." Ἐκείνο οὔλα ἄνοιξεν da· ἄνοιξεν κ' ἐκείνο τύρα. Τράνσε, κεῖνdαι τ' ἀελφήεζ οὐτ. Σκότωσέν da. Πήρεν da κεφάλι̯α τνε, και χέκεν da 'ς το κουβdέ τνε. Και λι̯άρωσαν.

Ἐκτέτε, "Ἐλᾶτ, νά σε πάρω," εἴπεν· πσίκα εἴπεν do το κορίč. Κ' ἐκείνο, "Dερέ μάνα μ νηšτκό νε," εἴπεν. "Ἐώ τρώγω, ψήνω," εἴπεν. "Μάνα μ ἐκεί 'ς το χωρι̯ό μας τί šάν;" εἴπεν. "Ἄζ γι̯ομώσω ἕνα σανdόχ λίρες, και ἄς παρπάμε τα, και ἐκτέτε ἔλα, ἄ σε πάρω." Χέκεν σο σανdόχ μέσαν ἀελφή τ το μέγα· χέκεν και λίγα λίρες· πήγεν. "Παρπάμε τα 'ζ μάνα μ," εἴπεν. "Κ' ἔλα ἐκτέτε ἔλα, ἄ σε πάρω," εἴπεν. "Ἀμά γάλι̯' ἀνοίζῃς το, και τρανᾷς σο σανdόχν ἐμέσα. Ἐγώ ἀπεώ baghəρdῶ σε." Πήρεν da, και πήγεν. Τράνσε, κεῖται βαρύ το σανdόχ. Πσίκα dέ μορσεν νά το φορτωχῇ το σανdόχ. Πήγεν, πήγεν. Κάτσεν λίγο, να τ' ἀνοίξ και να τρανήš το σανdόχ. Ἐκείν' ἀελφή τ, τό ἔν σο σανdόχν ἐμέšη τ, baghόρσε, "Ἐώ τρανῶ σε· μέ τ' ἀνοίζῃς το σανdόχ." Dέν d' ἄνοιξεν· πήρεν do, και πήγεν. Dώκεν do μάνα τ.

Ὕστερα ἤρτεν πάλι πσίκα· "Νά σε πάρω." Εἴπεν το κορίč, "Νά με πάρῃζ γι̯ά· ἄζ γι̯ομώσω το σανdόχ ἄλα σεφέρ λίρες, και παρπάμε da· κ' ἐκτέτε ἔλ', ἄ σε πάρω." Ὄρτωσεν και τ' ἄλ' ἀελφή τ· χέκεν do σο σανdόχ μέσα, και, "Παρπάμε τα, κ' ἔλα," εἴπεν. Πηρπήγεν ἐκεί το σανdόχ, τα λίρες. Κ' ἔχεκεν και τ' ἄλον ἀελφή τ μέšι τ.

[1] *V.* § 107.

Again the cat came to the other two girls, her sisters. The second daughter said, "Mother, I will go to catch the cat." She went to catch him. The cat runs away; the girl runs after him. They went again to the cat's houses there. Again he gave the keys to that girl. "Look at all of them, but at the one house do not look." The girl opened and looked at all of them. He killed that girl also; he dragged her off with her other sister.

Again the cat came near the village. The youngest daughter was left with her mother. Again they went to gather herbs. "Mother, I will go and run and catch the cat, and will get the gold from it." "Ah, my darling, you also! Your other sisters went; what did they avail? And if you go, what will you avail?" Now this youngest daughter was very clever. The girl runs; the cat also runs. She could not catch the cat. He gave the keys again to the youngest daughter. "Open and look at all of them," he said, "do not open this door. She opened all of them; she opened that door also. She looked; there are her sisters. He had killed them. She took their heads, and set them on their bodies. And they became well.

Then he said, "Come, I will take you (in marriage)." The cat said it to the girl. And she said, "Even now my mother is without food; here I eat and cook," said she. "How is my mother faring in our village yonder?" said she. "Let me fill a chest of gold pieces and you take it away (to her), and then come and I will marry you." She put her eldest sister into the chest; she put also a few gold pieces. She went off. "Take them to my mother," said she. "And then come; I will marry you," said she. "But beware of opening and looking into the chest. I will call to you from here." He took it and went. He saw, the chest is heavy. The cat could not load the chest on his back. He went on and on. He sat down a while, to open and look at the chest. The sister, who is inside the chest, cried out, "I see you. Do not open the chest." He did not open it. He took it and went; he gave it to her mother.

Afterwards the cat came again. "I will marry you." The girl said, "You will marry me, indeed! Let me fill the chest once more with gold pieces, and you take it off. And then come, and I will marry you." She took up her second sister; put her into the chest, and said, "Take it off and come again." He took the chest of gold. She had put also her second sister into it.

"Τστερα ἤρτεν πσίκα πάλι. Ἐτό ἄν do μικρό το κορίτ, "Πα πάμε ἄλο σανδόχ λίρες, κ' ἔλα· ἐκτέτε ἄ σε πάρω." Νἴσκουν τρία σανδόχια λίρες. Χέκε και το γιαφτό τ 'ζ μέσῃ τ το σανδ "Ηφερεν, δώκεν g' ἐκείνο το σανδόχ, δώκεν da τ μάνα τ[1].

Πσίκα πήγεν· τράνσε, κανείς δέν ἐν ἐκεί σο σπίτ. Ἐκτέτ εἶπεν, "Μέ το σανδόχ, τό παρέμασα, ἐκείνα τα κορίτια ἐκείν χτανε." Ἐκτέτε τα κορίτια ἔφααν, ἔπσαν ἐώ 's το χωριό τ Γιορωνιάσαν πολύ.

Ἐκείνο πσίκα γέννεν ἕνα σερνικός. "Ηφερεν να πουλῆς ζαρζα βάτια. "Ηρτεν ἐκεί κοριτιοῦ το σπίτ. "Εμαχέν da κορίτια Ἐκτέτε το βράδυ ἀς κάπ ἤρτεν, να κατεβῇ να πάρ το κορί Χέκαν ρόφ· και σürπλσεν, ἔπεσε. Το κορίς ὄκώεν· πήρεν τ παλτά· δώκεν· ἔκοψεν το κεφάλι τ. "Διλδί διλδί," deť, baghərdə τα μάτια ἀνοιγμένα. Το κεφάλι τ πήρεν κοριτιοῦ το χέρ σ στόμα τ. Ἐκτέτε πήγαν 's το χεκίμ. Δώκαν do σανδόχ τ παράγια. Κ' ἔκοψεν κοριτιοῦ το χέρ, και ὄρτωσεν. Πόνεν χώρ χέρ.

Χρῆστος Ἰορδάνου Ἀδζενόπουλος Ταμιρζόπουλος.

Αχό. 3.

"Ενα ναίκα εἶχεν ἕνα παιί. Και τα κραδά το πσίσιμο γένετ γιασάχ· βασιλιός εἶπεν, "Νά μή πσήτ ἄλο κραδί. Ἐτό ναίκα εἶχεν ἑφτά παγριά κραδί. "Εκρυψέν da ἑφτά χρόνια· το κραδί qουβετλένσε. Ἐτό ναίκα γόρασεν ἕνα χτήνο. Το χτήνο ἕνα μέρα χάεν. Πήγεν το παιί, νά τ' ἀradές.

Qαρδλάτσεν το ἀσλάν. Πδάσεν το ἀσλάν ἄς τ' ὀρταλάχ· boίκεν do δύο παρτάϊγια. "Τστερις σκώχαν sabaχdάν· τράνσαν 's τδνα το σοqάχ, κεῖται βασιλιοῦ το ἀσλάν δύο τρία παρτάϊγια.

Βασιλιός baghόρσεν ταλάλ, "'Οτις το σκότωσεν ἐτό το ἀσλάν να δώκω το κορίτι μ." "βελέ παίνω ἐγώ, λέγω ἐγώ, το σκότωσα." Λέ, "Πδάς τα γένια μ· ἀ ἰγιοῦμ, ἐδύ τα σκότωσες· belού νίσκετα Τάβρα da." Τάρσεν da. "Χό," εἶπεν. Ἐκείνο ἰνσάνος, "birdé birέ να φύγω," deť. "Εριψεν, σάκωσεν τα gadέρφια.

"Ηρτεν ἕναν ἄλο ἰνσάνος. "'Εγώ το σκότωσα," εἶπεν. "Πδάς

[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.

KHRÍSTOS 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 bəΐχι̯α *μ· ἀ ἰγι̯οῦμ·* bελού *νίσκεται.*" Πσάσεν da bəΐχι̯α: "Χό," *εἶπεν ὁ βασιλι̯ός.* "Να *φύγω,*" deΐ. *Σάκωσεν το* čιρέκ.

Ἤρτεν *ἐκεί τ ναίκας*[1] *το παιί· ὀρφανό ἤτονε.* "Πσάς *τα ἔνα μ,*" *εἶπεν ὁ βασιλι̯ός.* Πσάσεν *του βασιλι̯οῦ τα ἔνι̯α· τάρσεν* da· Βασιλι̯ός, "Τάβρα *τα· ἀ ἰγι̯οῦμ,*" *εἶπεν.* "Τό *σκότωσες,* bελού *νίσκεται.*" "Χό," *εἶπεν.* Ἐκείνο *τάρσεν* do *βαρει̯ά, ὁπ ἄρσεν λίγα γένι̯α.* "Ἐσύ *το σκότωσες,*" *εἶπεν.* Dώκεν *το κορίč ἐκεί* 's *το παιγί, τό* dέν *ἔχ βαβά.*

Χρῆστος Ἰορδάνου Ἀδζενόπουλος Ταμιρζόπουλος.

Αχό. 4.

Ἕνα *σεβέρ κει̯όταν ἕνα νύφ.* Πήγεν ǰιν̣gι̯άνος *να κρέψ̌ ψωμί.* Σέμεν *να φέρ ναίκα ψωμί, νά το* dώκ *το* ǰιν̣gι̯άνο. J̌ιν̣gι̯άνος *σέμεν ἀπέσω· κρύβισ̌*dεν 's *το κελέρ.* Ἤρτεν *ναίκα·* dέν do *ἥβρεν* do ǰιν̣gι̯άνο. Σέμεν *ναίκα ἀπέσω να κοιμηχῇ.* Σκοτι̯άνεν. Ἤρτεν· *ξέβεν ὄξω.* "Νά *σε πάρω,*" *εἶπεν τα τ ναίκα*[1] *ἐκείνο.* "Ἄν *με πάρῃς,*" *εἶπεν,* "*ἄς φέρ' ἐβγά, ἀς φέρω κ' ἄλα σέα, κι̯ ἀς φᾶμ,*" *εἶπεν,* "*κ' ὕστερις ἄ σε πάρω.*" Σέμεν 's *το κελέρ να κρυβιστῇ.* Dώκεν do *τρόϊχ, και κρυβίστεν.* Ἤφεραν, *κόνωσαν ἐκεί κάτω λίο ρόφ.* Σϋρῡ́λσεν· *πάτσεν ἐκεί· ἔπεσεν.* Πήγαμ, *πσάσαν* do· ἔdεσάν do· *ἤφαράν* do *ὄξω.* "Ἐκεί *γι̯ατί κρυβίστες;*" *εἶπαν.* "Κρυβίστα *γι̯ά να πάρω ναίκα,*" *εἶπεν.*

Dέν do *σάλτσανε·* bόσκησεν da *πρόβατά τνε.* Παίσκεν, *ἐρότουν* 's *το γι̯αζό.* Πάν *μέρα ἔτρωεν ἕνα πρόβατο.* Ρώτσαν do, "Ἐσύ *τα πρόβατα τί τα σάνεις και χάνεις τα οὔλα;*" Κ' *ἐκείνο εἶπεν,* "Τί *νά τα* boίκω; dέ *νά τα φάγω γι̯ά.* Παίνω *νά τα* boσκήσω· *ἐκεί ἅμα τρανήζνε το λύκο, κυλίζουν*dαι· *παίνου* 's *το λύκο ἐμ*bρό· *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 cellar[2]. The woman came back; she found the gypsy gone. The woman went into the house, to sleep. It was dark. He (the gypsy) came out. "I will marry you," said he to that woman. "If you will marry me," said she, "let me fetch eggs, let me fetch other things as well, and let us eat," said she, "and afterwards I will accept you." "He went into the cellar to conceal himself. He pushed forward the stone door, and concealed himself. They brought some peas and spread them down there. He slipped; he trod there; he fell down. They went, caught him, bound him, brought him out. "Why did you conceal yourself there?" they said. "I hid myself to get the woman," said he.

They did not let him go. He fed their sheep[3]. 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.

Ἕνα μέρα dέν ἐγινάνσεν προβατι̯οῦ ἀφένdος. Πήγε 'ς τα πρόβατα κονdά. Τα πρόβατα πήγαν σο čεσ̆μέ, νά τα ποτίζε. Τράνσαν do λύκο. Ἕνα γίχ κ' ἕνα πρόβατο ἔτρεξαν, πήγαν 'ς το λυκο ἐμbρό. Και λύκο ἔφαέν da. Ἐκτέτε ἤρτεν 'ς το χωρι̯ό, κ' εἴπεν da, "Πήγα· τράνσα τα πρόβατα· ἀπε dύο τρέγνε, παίν de 'ς το λύκο ἐμbρό, και λύκο τρώει τα. Ἀλά το bισ̆τικό μέ το λαλῇτε. Εἴdι̯α μέ τα μάτι̯α μ, και γινάνσα."

Χρῆστος Ἰορδάνου Ἀδζενόπουλος Ταμιρζόπουλος.

Axó. 5.

bίρ βαqə́τda κει̯όταν ἕνα ναίκα. Εἴχεν τρία φσ̆άχα. Dέν εἴχεν ἕνα σ̆έχ να φάϊχ. Κει̯όταν κονdά τ ὀμουσ̆ίγεζ ουτ. Ἐκείνα εἴχαν πολύ ἀλέφ. Πάν μέρα παίσ̆κεν· κόλνεν το ζ̆υμάρι τ. Τα χέρι̯α dέν da πλύνισ̆κεν. Μέ το ζ̆υμάρ 'ς τα χέρι̯α τ ἐρχούτον σο σπίτι τ· πλύνισ̆κεν τα χέρι̯α· ψ̆ήσ̆κεν ἕνα γεμέκ· και τρώϊσ̆καν da φσ̆άχα τ.

Πάλι ἕνα μέρα πήγεν να κολήξ̆ το ζ̆υμάρι τ. Dέν d' ἀφήκεν ὀμουσ̆ούζ ουτ. Ἐκείνα ἤρτεν· πήγεν να φέρ γι̯αqαǰάχι̯α ἄς το γι̯αζə́. Πήγεν ἐκεί· ἥβρεν τα dώγεκα ἀπόστολ. Ἀπόστολ ἅμα τράνσαν ναίκα, "Ἔλα γι̯ώ, ναίκα," εἴπαν. "Τί με βρεΐσ̆τετ, γι̯αβρουλάρ əμ;" "Τί σερέβεις;" εἴπαν. "Ἤρτα να σερέψω λίγα χορτάρι̯α και λίγα γι̯αqαǰάχι̯α· και νά τα ψ̆ήσω, και να φᾶνε τα φσ̆άχα μ."

Ἐκεί dώγεκα ἀπόστολ ἔτρωγαμ[1] ψωμί. Σέρεψαν κρομυοῦ τα φύλα και τα ψ̆ίγι̯α· οὔλα σερέψαν da. Γι̯όμωσαν da ἐκεί ζ ναίκας το τοβρά. "Ὦζ να παραμῇς, μέ κλώῃς και τρανᾷς τα." Dεν ἔκλωσεν πίσω τ και τράνσεν da, ὥζ να παραμῇ σο σπίτι τ.

Παρέμη σο σπίτι τ· φκι̯ορώσεν da 'ς τὄνα το κüσ̆ά. Γι̯ολάτσε το φσ̆άχə τ, "Ἄμε, κρέψε κ' ἔλα το σ̆αμσ̆έκ," να μετρήξ̆ τα λίρες. Ἐκείνο ναίκα ρώτσεν do, "Τί να ἔννε το σ̆αμσ̆έκ;" Γι̯απουσ̆τούρσεν λίγο πίς. Ἤφερεν να μετρήξ̆ ναίκα. Γι̯απούϊσαν dύο λίρες σ̆αμσ̆εκι̯οῦ 'ς τον gώλο. Ὕστερα γι̯ολάτσεν πάλι το φσ̆άχə τ,

[1] Ἔτρωγαμ 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.

"Ἄμε, dός το ὄαμὄέκ, κ' ἔλα." Πήγεν, dώκεν do. Τράνσεν, ... dαι dύο λίρες ὄαμὄεκι̯οῦ τον̣ gώλο.

Ἐκτέτε ἤρτεν, ρώτσεν do, "Πούγετα ἥβρες ἐὄύ ἐτούτα ... παράγι̯α;" "Πήγα 's το γι̯αζὲ να σερέψω κεμbρέα· κει̯ό... dώεκα ἀπόστολ, κ' ἐκείνα baghὲρσαν με. Κ' ἐγώ πήγα κον... τνε. 'Τί με baghὲρσετ;' εἴπα. 'Τί σερέβεις ἐώ;' ἐκείνα ρώτσ... ἐμένα. Κ' ἐγώ εἴπα, 'Ἤρτα να σερέψω γι̯αqaǰάχι̯α.' Κ' ἐκεί... σέρεψανε τά ἔφαγαν ψωμι̯οῦ τα ψ̌ία, και dώκαν με τά. "Ὦ... να παραμῇς σο σπίτι ς, μέ κλώῃς, τρανᾷς πίσω ς.' Κ' ἐγώ d... τράνσα πίσω. Ἤρτα ἐώ σο σπίτ· φκι̯όρωσά τα σο σπίτ. Τράνσ... κεῖνdαι λίρες."

Ἐκτέτε τ' ἄλο ναίκα, "Να πάω κ' ἐγώ," εἴπεν. "Ἄμ bᾷ... ἄμε." Πήγε ἐκεί· baghὲρσαν do πάλι dώεκα ἀπόστολ. "... ἀραdὲεις ἐώ;" εἴπαν. "Ἀραdὲζω γι̯αqaǰάχι̯α," εἴπεν. "Ἔλα ἐ... ἄζ γι̯ομώσουμ τοβρά ς ψ̌ία," εἴπαν. Γι̯όμωσέν do. "Ὦζ να πᾷ... σο σπίτ, μέ κλώῃς, τρανᾷς ὀπίσω ς," εἴπαν.

Ὦζ να παραμῇ, dέν τράνσεν πίσω τ. Παρέμεν· φκι̯όρωσέ... dα σο σπίτ μέσα. Ἔκλωσαν οὔλα φία. Τα φία τυλίχαν σ... πι̯άρι̯α, 's το γουργούρι τ, 's τα μέσα τ. Σῦχσαν τα φία ἄ... ὀρταλὲχ· boίκαν dύο παρčάϊγι̯α.

Ἐκείνο τ' ἄλο ναίκα φουqαρές ἔφαεν, ἔπὄεν ἐκεί τα παράϊγι̯... Γι̯αὄάτσεν.

Χρῆστος Ἰορδάνου Ἀδζενόπουλος Ταμιρζόπουλος.

Αχό. 6.

Κεῖτον ἕνα κοϊκονό, κ' ἔξεμ bήγεν. Εἴdι̯ε ἕνα πσίκα. "Ἀ... πάω κ' ἐγώ dάμα ς," εἴπεν. Κ' ἐκείνο, "Πού να πᾷς;" εἴπε... "Να βγῶ να πάω," εἴπεν. Πσίκα πήγεν dάμα τ. Γι̯ουρούλτσε... "Ἔλα, ἄζ λαχτηχῶ 's τον̣ κώλο ς." Λαχτήχεν, λαχτήχεν.

Πήγεν ἄλο λίγο. Ξέβεν ἕνα ταζὲ. Πήγεν, πήγεν. Γι̯ου... ρούλτσεν κ' ἐτό. "Ἄζ λαχτηχῶ 's τον̣ κώλο ς."

Πήγεν ἄλο λίγο. Ἥβρεν ἕνα ὄκυλί. Ἐκείνο πήγεν, πήγε... κόζμος· γι̯ουρούλτσεν. "Ἔλα, ἄζ λαχτηχῶ 's τον̣ 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 ney?" "I went to the open country to gather firewood. There were the twelve Apostles, and they called me. And I went p to them. 'Why did you call me?' I said. 'What are you athering here?' they asked me. And I said, 'I came to gather irewood.' And they gathered the fragments of the food, which hey had eaten, and gave them to me. 'Until you have gone way to your house, do not turn and look behind you.' And I did ot look behind. I came here to the house, I emptied them out n the house. I saw, there are gold pieces.

Then the other woman said, "I too will go." "If you will go, o." She went there. Again the twelve Apostles called her. What are you seeking here?" they said. "I am seeking for fire-ood," said she. "Come here; let us fill your bag with fragments," aid they. She filled it. "Until you go to your house, do not turn nd look behind you," said they.

Until she had gone away, she did not look behind her. She ent away. She emptied it inside her house. All had turned nto snakes. The snakes wound themselves round her feet, her eck, her waist. The snakes squeezed her middle; they cut her nto two pieces.

That other poor woman ate and drank with that money. She ived (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 o?" "I will go out and away," he said. The cat went with him. He grew tired. "Come, let me mount on your tail." He mounted, he mounted.

He went on a little further. A greyhound came out. He went n 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. "Ηβρεν δέκα λίρες. "Ηβρεν ἕνα λύκος. Πήγε κόζμος. Λύκος γιουρούλτσεν. "'Αζ λαχτηχῶ." Λαχτήχεν ε ἐκείνο.

Πήγεν, πήγεν. "Ηβρεν ἕνα σέλ. Λαχτήεν 'ς τουτούτ τα κώλο.

'Ετό πήγεν, πήγεν. "Ηβρεν ἕνα βόϊχ το κοϊκονό. Πήγε Γιουρούλτσεν. Λαχτήεν 'ς τον κώλο τ.

Πήγεν, πήγεν. "Ηβρεν ἕνα qόϊč. Γιουρούλτσεν.

Πήγαν, πήγαν· ἤβραν ἕνα χτηνό.

Πήγαν ἄλο λίγο· ἤλτεν ἕνα qατούρ. "Πού να πᾶτ;" εἶπε "'Ελα, ἄς πᾶμε, κ' ἐσύ," εἶπεν. Πήγαν dάμα. "Ηβραν ἕνα πρό βατο. 'Σ το πρόβατο μέσ̈η τ ἤβρεν δέκα λίρες.

Πήγαν 'ς ἕνα σπίτ, τό 'να ναίκα εἶχεν κόζμο χτηνιά. 'Ετό τ κοϊκονό σέμασέν da 'ς το κουμές. Ξέβαλεν το κοϊκονό το λύκο ἔφαν da ὀρνία τ. "Εσυρέν do 'ς τα χτηνιά μέσα. Ξέβαλεν τ ταζύ· ἔφαεν da χτηνιά. Σέμασέν da 'ς το τουνdούρ ἐτό για ghορνεdί· ἐσύρεν do 'ς το τουνdούρ. Ξέβεν το λερό· ἔζβυσεν νιστιά.

"Κρέβω τα λίρεζ ουμ." "Ηφερεν ἐκεί τα λίρες. "'Ετούτα τα μόν dέ νdαι," εἶπε. "Ηφερεν do ἄλα λίρες· "Κ' ἐτούτα τα μόν dέ νdαι," εἶπεν. "Σέμα, χώρσε τα λίρεζ ους." 'Ετό σέμεν· βούλι πήρεν da. 'Απεώ βghόν· παίν 'ς τα γάζə τ. Παίνουν ἐκεί· βγάλ τα λίρες. 'Εκείνο μέρα τ dίν do ἕνα ἄαμσ̈έκ κσάρ.

'Αθανάσιος 'Ιορδάνου.

Αχύ. 7.

bίρ βαqότ κειόταν dύο ἀχπάπια· τδνα καστερνός και τδνα χωριάτς. Καστερνός πήγε σο χωριό σο ἀχπάπι τ· γέννεν μισαφίρης. Και ἀπκάτω ἄπλωσεν τρία τέσερα μινdάρια, και γεμέκια πένd' ἔξ ἔρουνdαι. Στέκεται δέκα μέρες· dέ παιν. Εἴκοσι μέρες dέ παιν. Τα μινdάρια ἀποκάτω παίρ τα· πάλι dέ παιν. Τα γεμέκια λίεψεν da· πάλι dέ παιν. Και ἕνα μέρα γράφ πούσουλα ὀdά σαabός. "'Απκάτω ς χέκα čῦλ· τδναν 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 Castle[2] 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. 280. [2] *I.e.* Nigde, *v.* note, p. 345.

ἔκλωσεν και τ' ἄλο το πρόσωπο τ· πάλι̯ωσεν g' ἐκείνο. Ἄλο dέ τροπι̯άζεσαι;" εἴπεν.

Σ̆κώεν σαbαχdάν να παραμῇ κ' ἐκείνο μισαφίρης. Ἔγραψεν κ' ἐκείνο μισαφίρης ἕνα πούσουλα· "Μισαφίρι̯οῦ το †κέϊφ 'ς ἐμέ† Τρία μήνες, τέσερα μήνες κοιμᾶται. Ἐσέϊν ὀγλού qατέρ, χίč ζαμάν μί χατέρ;" Ἀούča λέ τα· ἀφήμ, baίν.

Told by an old man.

Malakopí. 1.

Ἦσαν δύο ἀδέλφι̯α· τὄνα ἤταν ἀqουλού, κι τ' ἄλου ἤτανι σ̆ασ̆qέν· κι τ' ὄνομα τ λέϊ̣ξαν του Κέλ ὀγλάν. Ἰτο του ἀqουλού λέ σου Κέλ ὀγλάν, "Του μάνα μ καλά νά του τρανής, νά του φαγίς, νά του κοιμής, νά του νίψ· νά του τρανής πολύ καλά." Ἰτό του Κέλ ὀγλάν λέχ, "Καλό· σάνου τα."

Ἔβρασιν ἕνα qαζάν πανǰάρα. Ἰτό μάνα δόνι̯α δέν εἴχεν. bασ̆λάτσιν Κέλ ὀγλάν νά τα λαχτίς σου στόμα τ. Ἰτό μάνα τ πέθανι. Θάριψιν κοιμᾶτι deί. Ἔστρωσιν dου στρώσ̆ι τ· κοίμσιν dου.

Ἤρτιν το ἀqουλού του παιδί. Ρωτᾷ του, "Του μάνα μ τί του boίκις; Πού εἴπα σι τα λόγι̯α, boίκις τα μί;" "boίκα τα," λέ. "Φάϊσα του, ἔστρωσα του. Κοιμᾶτι ἀκόμα." Ἐκείνου ἅμα τ' ἄκουσιν ἀβούča, εἴπι, "Του μάνα μ σκότουσις του," deγί. Πήγιν· τράνσιν̣ gι μάνα πέθανι.

bασ̆λάτσαν να μοιραστοῦν του πράμα. Κι του πράμα τνε ἤτανι λίγα ὀρνίθι̯α. Ἰτό Κέλ ὀγλάνς πήριν ἕνα ὀρνίθ. Πήγιν σα γι̯αζέδι̯α· čəghəρdᾷ, "Σ̆ουνού ἀλέρμəσəνəζ γι̯αρέν μεǰιdιέ;" Παίν του πρώτου μέρα· κανείς δέν dου πήριν. Παίν σöbüγι̯ΰ τ μέρα. Ἦταν ἕνα bουbουbούč. Ἰτό, "Πάρου του," λέ. Ἔρχιτι σου σπίτι τ Κέλ ὀγλάνς· λέ σου ἀδελφό τ, "Ἐγώνα τὄνα τ' ὀρνίθι μ πούλσα του." Παίν τ' ἄλ dου μέρα, να πάρ τα παράδι̯α τ. Ἰτό bουbουbούč φέkh ἄσου δενdρό. Ἰτό παίρ ἕνα χτέρ· σ̆ερίkh του σου φουλι̯ά τ. Πέφνει ἕνα κεσέ λίρις μί τα μεǰιdιέδι̯α. Ἰτό παίρ ἕνα μεǰιdιέ· σακών dου· παίρ του μισό τ. Παίν. Λέ σου ἀδελφό τ, "Ἐγώνα του μισό του μεǰιdιέν πήρα του." Ρωτᾷ 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.

MALÁKOPÍ.

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 medjid[2]?" He goes the first day; no one bought it. He goes the next day. There was a hoopoe. "I take it[3]," 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 3*s.* 6*d.*

[3] The Greek words πάρου του (páru tu) bear a resemblance to the hoopoe's note which almost everywhere has given the bird its name, *e.g.* ἔποψ, upupa, hoopoe and in this story bουbουbούč.

ἀδελφό τ, "Τίαλ dou πήρις;" "Ἔσιρα ἕνα χτέρ. Ἔπισιν ἕνα κεσέ λίρις μί τα μεǰιδιέδια. Πήρα τὄνα του μεǰιδιέ, τσάκουσα τα πήρα τα ἀβούča."

Ρωτᾶ του πάλι, "Πάλ' εἶνδι τα παράδια μί;" "Εἶνδι," λέ του. Παίννι του ἀδελφό τ μί του Κέλ ὀγλάν dάμα. Δείχ του τον dόπου τ. Παίρ τα ἰτό του ἀqουλού. Ἔρουνδι σου σπίτ νά τα μοιραστοῦνι. Παίννι σου qομουδού τνε, να πάρνι του ρούπ, γιά να τα μοιραστοῦνι degί.

Ἰτό του qομουδού τ γιαπουδτούρσιν λίγου πίσα σου ρουπιοῦ τουγ gώλου. Ρώτσιν da, "Τί να μοιραστῆτι;" Εἴπαγ gι, "Να μοιραστοῦμι φακούθ." Δώκιν του ρούπ. Μοιράσαν da τα παράδια. Σου ρουπιοῦ τουγ gώλου γιαπούϊσιν ἕνα λίρα. Ἰτό το qομουδού τ παίν· τρανᾶ κι γιαπούϊσιν ἕνα λίρα. Ἰτό λέ κι, "Να πάγου νά το πῶ του βασιλέγα, γιόξα δώσετ κι μένα." Ἰτούτα τ' ἀδέλφια ἔφγανι ἀπικιού, κι πήγαν 's ἕνα ἄλου τόπους, πού καθούτανι βασιλέγας.

Ἰτό Κέλ ὀγλάνς παίρ πάλι τ' ὀρνίθια τ. Παίν σου βασιλέγα. Λέχ, "Φουqαρέζ μι· ὅτι νά μι δώκς, δόζ μι. Ἔπαρ ἰτό τ' ὀρνίθ, σα θέλς, bedαβά." Ἰτό βασιλέγας παίρ του· δίν dου ἕνα πενdάρ. Ἰτό Κέλ ὀγλάνς παίρ του πενdάρ· κι πότι παίν, κλέφτ ἕνα πουτήρ. Ἰτό βασιλέγας τ' ἄλ dου μέρα ǰəghərdᾶ του ἀχǰή τ· λέ, νά του φέρ κραδί. Ἰτό ἀχǰής βρίkh του ἔν' ἄλου πουτήρ. Ἰτό βασιλέγας λέχ, "Ἰτό δέ νι." βρίkh του κι τ' ἄλα τα πουτήρα, κι κείνα δέ'νdι. Ἔτσερα του βασιλέγα bιάσιν dου χουλή. J̌əghόρσιν του ǰελάτη τ, νά του σκοτώς. Ἔρχιτι ǰελάτ ǰαχόρ ǰαχόρ μί τα μαχαίρα. Ἔρχιτι σου βασιλέγα κονdά. Βρίkhνι του ἀχǰή. Δίν dου ἕνα μαχαιριά· σκοτών dου. Κ' ἰτό ǰελάτ του μαχαίρ σηνιάφρα σά δέν dου κόψ, νά του σκοτώς βασιλέγας.

Ἔρχιτι τ' ἄλ dου μέρα Κέλ ὀγλάνς. Πάλι βρίkh του ἕνα qούρκα. Δίν dου πάλι ἕνα μεǰιδιέ. Κι πότι ἔριτι, παραμαίν, κλέφτ παλι ἕνα του φέσι τ. Ἰτό βασιλέγας νά πάῃ να geζινdής. Λέ, να φέρνι του φέσι τ του καλό τ. Ἰτό πάλι δέν dου βρίghνι. Πάλι σκοτών ἔν' ἄλου ċιράq. Ἰτό Κέλ ὀγλάνς ἰτούτα τα πράματα βούλα τά πήριν. Ρύkh πολύ βαθικό ἕνα τόπους· ἰτούτα βούλα λαχτᾶ τα 's ἰκείνου μέσα.

Ἰτό βασιλέγας γιά να μάθ ποιός να παίρ ἰτούτα, boίκιν ἕνα καμbήλ séde ἄσου φλουρί, κι ἔθικιν ᾶσκέρ, νά του φυλάξνι degί. Ἰτό Κέλ ὀγλάνς ἄμα τ' ἄκουσιν, πήριν του qαϊdούρι τ, γιαγλάτσιν

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,

dou *πίσα· κι πότι παίν, περάν ἀπικιού, κι παίρ του κι παίν.* T *ᾶσκέρ εἴδαν* dou *γμά· δέν* dou bοίκαν *ἕνα σέ.* 'Ιτό *βασιλέγας ρωτᾷ, ποιός του πήριν.* 'Ιτό τ' *ᾶσκέρι τ λένι,* "'Ενα Κέλ *ὀγλάνς πήριν* dou, *κι πήγιν.*" Βασιλέγας *ἄκουσιν* da, *κι ἀvgλάτσιψ gι, τα πράματά τ ἰκείνου τα πήριν.*

'Οριὸ *να* jιζdίζνι *το θύρα τ.* 'Ιτό Κέλ *ὀγλάνς ὅηκοῦται· τρανᾷ κι το θύρα τ* jιζdιμένου. 'Αvgλάτσιν dou. 'Ιτό baὅλάτσιν *να* jιζdίὃ *βούλα τα θύρια.* 'Ιτό *βασιλέγας παίν, τρανᾷ κι τα θύρια βούλα* jιζdιμένα. Πιάσιν dou *χουλή· ἔβσαξιν βούλα τ' ᾶσκέρια τ.* 'Αφήκιν *ἕνα μανάχου.* Πήγιν, *ἔδειξιν του σπίτι τ.* Γιολάτσιν *ᾶσκέρ.* biάσαν dou, *νά του φσάξνι.* 'Ιτό Κέλ *ὀγλάνς φοβήθην, κι ἔδειξιν του τόπου πού ἤσανdι τα πράματα.* baὅλάτσαν τ' *ᾶσκέρι τ να ρύξνι πολύ.* "Ερυξαν, *ἔρυξαν, κόνdιψαν να φέρνι*[1] *τα πράματα.* 'Ιτό Κέλ *ὀγλάνς* baὅλάτσιν *να* kounvdίὃ *του χώμα ἀπάνου τνι· βούλα* qapάτσιν da *μί του χώμα.* Dεκιού *δύο τρία μέρις στεκούσανdι.*

Κι Κέλ *ὀγλάνς ἕνα μέρα φόρσιν καλά τσόλια· πήριν gι του* qəlάὃ. *Κατέβην βασιλέγα του σεράϊ.* "Ηρτιν *βασιλέγα του* ὀda. *Cόκσιν ἀπάνου τ, κ' εἶπιν* dou, "'Ιὅύ *ποιός ἰ*[2], *κι σκοτώνς τα ἰνσάνια;*" biάν, *σκοτών* dou. Φορών da *τσόλια τ· κοιμᾶτι βασιλέγα του στρωὃ.* Νίγιτι *βασιλέγας.*

Zabάναν *ὅəghərdᾷ βασιλέγα ναίκα τ, κι λέ του,* "'Αστενάρμι" Βρίγουν dou *ἕνα* qaῖβέ. Πιμν dou· *νίγιτι ἐπεὶ καλά.* Ναίκα *τ χουλάνσιν, ἀμά πάλ δέν εἶπιν ἕνα σέ.*

'Ιτό τ' *ἀqουλού ἀδελφό τ τράνσιψ gι ἀδελφό τ δέ νι.* Πήγιψ g' *ἰτό· πηρπήγιν ἕνα ὀρνίθ.* Πήριν *ἕνα* pevdάρ. Κι *πότι* βghών, *ἔκλιψιν ἕνα* qəματλό *πράμα.* 'Ιτό *πάλι κάθ' ἡμέρα παιρπαίνιγιν ἕνα ὀρνίθ, κι πότι* βghόνιγιν, *κλέφτιγιν ἕνα πράμα.* K' *ἰτό* Κέλ *ὀγλάνς κάθι φράς σκότωνιν ἀπ' ἕνα ċιράq.* Jελάτη *τ* biάσιν dou *χουλή.* Πήριν *του μαχαίρ·* — *κι βασιλέγας τότι γιορωνιάσιν τανι·* — "'Ιὅύ *ποιός ἰ,*" deγί, "*κι σκοτώνς τ' ἀθρώπ;*" Σκότωσιν dou, *κι γέννιν μαφτό τ βασιλέγας.*

'Ανάργυρος 'Α. Φωκίδης.

[1] Perhaps to be translated *find*, owing to the confusion between *εὑρίσκω* and *φέρω*, for which *v. εὑρίσκω* in glossary.

[2] *I.e. σαι = εἶσαι.*

and as he is going, passes that way, takes it and goes off[1]. 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.

PHLOÏTÁ. 1.

Κει̯όταν ἕνα ἄνdρα και ναίκα, και φσ̌άχα δέν εἴχανε. Ἄνdρα τ κουβάλνεν ξ̌ύλα ἄσο βουῖνί. Φέρισ̌κεν ἕνα qομάρ ξ̌ύλα· πούλνεν da ἑξ̌ήνdα παράδι̯α. Χαούča gečίνdινανε· πάν μέρα ἀούča.

Κουβάλνεν ἕνα μέρα πάλι ἕνα qομάρ ξ̌ύλα, και ἥβρεν ἕνα ǰιγάρ. Πήγεν σο čαρσ̌ί. Εἴδεν το ἕνα Γι̯αχουdής· "Ἄ σε δώκω σεράνdα παράδι̯α το ǰιγάρ." "Δός το με," εἴπεν. Κ' ἐκείνο δώκεν do, και εἴπεν, "Πάν μέρα να φέρῃς ἀούča ἕνα ǰιγάρ." Κ' ἐκείνο πάλ πήγε σο βουῖνί· πάλ ἥβρε ἕνα ǰιγάρ. Σεράνdα μέρες ἥβρεν da ǰιγάρα. Ὕστερα ἐκείνο do ǰιγάρ 's ἕνα μεǰιdιέ πούλσε da.

Κ' ὕστερα εἴπεν da Γι̯αχουdής, "Ἐδώ, πουλι̯οῦ το ὀβγό νά μου το φέρῃς," εἴπεν. Και ὕστερα πήγεν σο βουῖνί· ἀράτσεν· ἥβρεν d' ὀβγό. Ἥβρεν do το Γι̯αχουdή· πένdε λίρες πούλσεν do. Και Γι̯αχουdής εἴπεν, "Φέρε με bou gούν do πουλί." Και Γι̯αχουdής ὕστερα εἴπεν do, "Φέρ το πουλί." Κ' ἐκείνο ἥβρεν do[1]. Δώκεν do δέκα λίρες το ναίκα τ. "Ἄνdρα ς ἀν φέρ το πουλί, σάξε το και ἄς το φᾶμε," εἴπεν Γι̯αχουdής. Και ὕστερα ἔφσαξάν do το πουλί, νά το φᾶνε. Ἔθεκάν do σο dουλάπ. Ναίκα πήγεν να čəghəρdίς̃ το Γι̯αχουdή.

Τα φσ̌άχα ἤρτανε ἄσο σκόλει̯ο. Τράνσανε, μάνα τνε δέ νε. Ἔφαγάν da τὄνα το ǰιέρι τ, και τὄνα το κιφάλι τ, και τὄνα τον̣ gαρι̯ά τ. Ἀφήκανε τα φσ̌άχα· πήανε σο σκόλι̯ο. Ὕστερα ἤρτεν Γι̯αχουdής μέ το ναίκα να φᾶν το πουλί. Γι̯αχουdής τράνσεν· ἐκεί πουλι̯οῦ το κιφάλ, το ǰιέρ, τον̣ gαρι̯ά δέ νε. Δέν d' ἔφαεν Γι̯αχουdής. Ὕστερα εἴπεν Γι̯αχουdής, "Ἄ σκοτώσουμε τα φσ̌άχα· ἄ βγάλουμε ἀούča τα, dά ἔφαγανε τα φσ̌άχα τα σ̌έα[2]." Ὕστερα dαghə́λσανε τα φσ̌άχα ἄσο σκόλι̯ο. Ἐκεί da φσ̌άχα δέν παρέμανε· κοιμήθανε σο σκόλι̯ο. Και σöbüū τ μέρα πάλ δέν παρέμανε. Ὕστερα τ φσ̌άχα οὐσάνσανε. Το μέγα ἀδελφός εἴπεν, "Μάνα μας νά μας σκοτώς̃. Ἀπιδά ἄζ βγοῦμε, και ἄς πᾶμε 's ἕνα χωρι̯ό."

Τα φσ̌άχα πήγανε ἐκεί σο χωρι̯ό. Κειότονε ἕνα μέγα qαλαbαλə́χ. Πήγανε τα φσ̌άχα ἐκεί 's το qαλαbαλə́χ. Ρώτσανε τα

[1] For meaning *v.* εὑρίσκω.

[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 parás[2]. Thus they lived. Every day thus.

He was gathering one day again a load of wood, and he found a feather. He went to the market. A Jew saw him. "I will give you forty parás for the feather." "Give it me," said he. And that man paid him, and said, "Every day you must bring me a feather like this." And he went again to the mountain. Again he found a feather. For forty days he found feathers. Afterwards he sold that feather for a medjid[3].

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. 268. [2] About 3*d*. [3] About 3*s*. 6*d*.

φšάχα, "Τί qalabalǫ̀χ νε ėdó;" K' ėκείνα εῖbανε, "Πέθανε βαšιλί̱ μας· και να boίκουμε ἕνα βαšιλί̱ς." Εἴχανε ἕνα πουλί· και τό σάλdαναν, šτινος κιφάλ qόνdανεν, ėgείνο σάνιšκαναν do βαšιλί̱ς. Και τα φšάχα στάθανε ėκεί πέρα. "Τστερα σάλσαν το πουλί. Και oὔϊσεν, και qόνσεν ėgεί παιδι̱οῦ do κιφάλ. Και πάλι εἶπανε, "'Ετό δέ νίšκεται, νά το ποίκουμε βαšιλί̱ς. "Ας τ σαλdήσουμε ἀλάγμια." K' ėτό σάλσανε ἀλάγμια. "Τστερα πάλι σάλσαν do, και qόνσεν πάλι ėgεί σο φšαχοῦ do κιφάλ. Πάλι εἶbανε, "Δέ νίšκεται." Και δέν εἶχανε ėdέτ· ėκεί το πουλί ἄν και qονdῖ̃σ σο κιφάλ, ėκείνο δέν το σάνιšκανε βαšιλί̱ς. "Τστερα ἕνα μέγα χερίφος εἶbεν, "'Ετό το παιδί το φšάχ ἄς το boίκουμε βαšιλί̱ς. 'Ετό το φšάχ ἄν gι[1] ξέβριšκεν το πουλί, δέν qόνdανεν σο κιφάλι τ." Και ὕστερα το φšάχ ποίκαν do βαšιλί̱ς, gαι τ' ἄλο το μικρό ἀδελφό τ ποίκαν do βεζίρης κονdά τ. Πόμεν do μικρούτšικο φšάχ.

"Τστερα ėgεί do φšάχ ξέβεν ἀbegεί σο χωρί̱· πήγεν 's ἕνα ἄλο χωρί̱, και στάθεν 's ἕνα qαϊφε͡ϳή̃ čιράχ. 'Εgεί do φšάχ τό στάθεν σο qαϊφε͡ϳή̃ čιράχ παιρί, qαϊφε͡ϳή̃ς πολύ ζεgινένσεν. "Τστερα Γι̱αχουdής ἄκουσέν da. Πήγεν ėgεί να ἔβρη το φšάχ, και νά το σκοτώ̃. Το φšάχ ὅdιgι εἶδεν το Γι̱αχουdή, ἀφήκεν, ἔφγα· πήγεν 's ἕνα ἄλο χωρί̱ό. Και στάθε ėgεί σο χωρί̱ό 's ἕνα qababǰή̃ τüκι̱ανό čιράχ. K' ėκείνο qababǰή̃ς ζεgινένσεν gι ἄλο πολύ.

"Τστερα Γι̱αχουdής πάλι ἄκουσέν da, και πήγεν πάλι ėgεί, να σκοτώ̃ το φšάχ. Γι̱αχουdής πήγεν 's ἕνα qασάπης· παρένgειλεν το qασάπ· εἶbεν, ""Τστερα να ἔρτη ἕνα φšάχ, να bάρ κιρί̱ς." Γι̱αχουdής ἀbegεί πήγεν σο qababǰή̃· παρένgειλεν το qababǰή̃. "Ψήσε με ἔξε ἴνgες qabáb, λάκιν ἄσο φιλάν do qασάπ νὰ φέρης το κιρι̱άς." "Πέκ ἔϊ," εἶbεν qababǰή̃ς. "Τστερα σάλσεν το φšάχ, ἄσο qασάπ να φέρ το κιρι̱άς. Πήγεν το φšάχ, κίρεψεν το κιρι̱άς. Qασάπης, ""Ελα ἀbέσω, και ἄζ δώκω το κιρι̱άς," λέχ. Και το φšάχ μαίν ἀbέσω. "Οdιgι baίρ το φšάχ, κουνdᾶ το κάτω νάghəla. 'Εκεί το φšάχ κοιμᾶται. Νύχτα ἔρχουνdαι κλέφτ, ἄς το νάghəla να βγάλνε ἕνα πρόβατο. Βγάλουνε το πρόβατο, και ἀφήνουνε το θύρα σο qόčι τ ἀbάνω, και φέγνουνε. "Τστερα φέγνει και το φšάχ.

[1] For gι, *v.* κί, *not.*

crowd is this?" And they said, "Our king is dead, and we will make a king." They had a bird, and when they let it go, on whoever's head it perched, him they used to make king. And the children stood there. Afterwards they let the bird loose. And it flew and perched on that boy's head. And they said again, "It may not be, that we make him king. Let us let it loose once again." And they let it loose again. Afterwards again they let it loose, and it again perched on that boy's head. Again they said, "It may not be." And they broke their custom; although the bird perched on his head, they were not for making him king. Afterwards a great man said, "This boy here, the child, let us make him king. Unless the bird knew the boy, he would not have perched on his head." And afterwards they made the boy king, and the second brother they made vizier with him. There remained the youngest boy.

Afterwards that boy went away from that village. He went to another village, and stopped with a *café*-keeper as servant. Whilst that boy remained with the *café*-keeper as servant, the *café*-keeper became very rich. Afterwards the Jew heard of it. He went there, to find the boy and kill him. When the boy saw the Jew, he left; he went away. He went to another village. And he stayed in that village as servant in the shop of a seller of roast meat. And that seller of roast meat after this grew very rich.

Afterwards the Jew again heard of it, and went there again to kill the boy. The Jew went to a butcher; he gave an order to the butcher. He said, "Afterwards a boy will come to fetch meat." The Jew then went to the seller of roast meat. He gave an order to the seller of roast meat, "Cook me six pounds[1] 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.* *ὀγγία* in glossary.

'Abegeí παίν 's ἕνα ἄλο τόπος. Παίν 's ἕνα χωρι̯ό· ἀbέσω ἐ μαιν, και φυλάγνει χωρι̯οῦ νάκρα. "Τστερα θωρεῖ ἕνα deβρέσ Και το deβρές λέει το, "'Ebαρ με κονδά ς· ἄζ γενῶ το παιδί Και deβρέης δέν do baίρ· και λέχ, "Δαρά σαbαχάτι̯α· χαιρ μαφτοῦ τ τα παιδι̯ά χαΐρ δέν θωρεῖ; Κ' ἐγώνα ἀb' ἐσέ τί χαΐρ δι̯ῶ;" Κ' ἐκεί το παιδί λέχ, "Δέ σε τρώγω γι̯ά. Κονδά ς κοιμηθῶ, να σηκωθῶ." Deβρέης νίεται καρι̯ά τ, και το baίρ κον τ. Και νίσκεται το παιδί τ.

"Τστερα deβρέης λέχ το παιδί, "'Ελα, νά σε δείξω τα düζένι̯α μ." Μαίννε ἀbέσω. 'Ανοίχ ἕνα dολάπ· βγάλ ἕνα κουλάχ. "Εἶδες μί ἐτό το κουλάχ; 'Αν do φορώης σο κιφάλι ς, δέ φάνεσαι. 'Ελα ἀκούμα νά σε δείξω κι̯ ἄλα düζένι̯α." Και baίννε ἀbέσω· και δείχνει ἕνα düdűκ. Φουσᾶ ἄσο düdűκ, και βghόν ἕνα ἀράπος φουσᾶ κ' ἰμνι̯ά ἄς τ' ἄλο το ταράφ· χάνεται ἀράπος. "'Ελα, λέχ, "ἀκούμα νά σε δείξω κι̯ ἄλα düζένι̯α." Καταβαίννε 's ἕνα baχζά. Και εἶνε ἕνα ζεσμέ· "'Abegeí σο ζεσμέ ἄμ πίης νερό νίεσαι γαϊdούρ. Και ἀπιδά σο σύκα ἄμ φᾶς ἕνα σύκα, βγάλεις ἕνα κέρατο. 'Αμ φᾶς δύο, βγάλεις δύο κέρατα." Κειότον κ' ἕνα ἄλο ζεσμέ, κ' ἐκείνο κειότονε καλό ζεσμέ. "Και ἀbεκεί σο ζεσμέ ἄν πίης, τα κέρατα παίννε." 'Εδειξέν da τα düζένι̯α. "Τστερα deβρέσης ψόφσεν. Σήκωσέν do do deβρές· μούχωσέν do. Και μαφτό τ κοιμόdον, σηgούdονε· βρίσκισκεν ἕνα torbά παράδι̯α σο κιφάλι τ ἀπτάgω. 'Αούζα πάν μέρα ζεγι̯νένσεν.

"Τστερα σέμεν να delαστῆ το χωρι̯ό μέσα. Και bήγεν 's ἕνα ζαταλό soqάχ. 'Egeí σο soqάχ κειότονε ἕνα μαρμεριοῦ χτέρ. 'Abάνω τ κράβισκεν λίγα γι̯αζόρι̯α. 'Εψαλέν da γι̯αζόρι̯α. Λέχ, "'Σ τα δεξι̯ά τό baίν, λι̯αρό ἔρεται· σα ζεγρι̯ά, λιαρό δέν ἔρεται." 'Εκείνο φσάχ λέχ, "'Εώνα σα ζεβρι̯ά να πάω." Και πήγεν ὀμbρό Εἶδεν πολύ qαlαbαlόχ. Και ρώτσεν ἀbegeí 's το qαlαbαlόχ. Και ἐκείνα εἶbανε, "'Εδώ πέρα εἶνε ἕνα κορίζ, και εἶνε πολύ γι̯αqəσəqλού. Τό θωρεῖ τα μάτι̯α τ, να δώκ τρία qομάρα παράδι̯α· και τό θωρεῖ τα βυζι̯ά τ, να δώκ ὀχτώ qομάρα παράδι̯α· τό θωρεῖ jιbλάχ, να δώκ σεράνda qομάρα λίρες." "Τστερα ἐτό εἶbεν, "'Εώ παράδι̯α πολά ἔχω. 'Ας πάω, ἄς τα φέρω." "Τστερα πήγεν, φουκάλτσεν τα ὀdάδι̯α τ· οὔλα γι̯όμωσεν σεράνda qομάρα λίρες. Και

He goes from there to another place. . He goes to a village. He does not go into it, and waits at the edge of the village. Afterwards he sees a dervish. And he says to the dervish, "Take me with you. Let me become your boy." And the dervish does not accept him, and says, "This is a fine thing now! Who does not have pleasure in his own children? And I, what pleasure shall I have in you?" And the boy there says, "I will not eat you surely. Let me sleep and rise up with you." The dervish lets him have his way, and takes him with him. And he becomes his boy.

Afterwards the dervish says to the boy, "Come, I will shew you my enchantments." They go inside. He opens a cupboard; he takes out a dervish's cap. "Do you see this cap? If you put it on your head, you become invisible. Come, I will shew you still more enchantments." And they go inside. And he shews him a pipe. He blows on the pipe, and a negro appears; he blows once again at the other end; the negro vanishes. "Come," says he, "I will shew you still other enchantments." They go down into a garden. And there is a fountain. "From that fountain, if you drink water, you become an ass. And from that fig-tree, if you eat a fig, you grow a horn; if you eat two, you grow two horns." There was also another fountain, and that was a good fountain. "And from that fountain if you drink, the horns disappear." He shewed him the enchantments. Afterwards the dervish died. He took up the dervish; he buried him. And for himself he used to sleep, rise up, find a bag of money underneath his head. Thus every day he became rich.

Afterwards he went into the village to walk. And he came to a forked road. In that road there was a block of marble. Upon it a man was inscribing some writing. He read the writing. It says, "He who goes to the right, returns safe; to the left, he does not return safe." The boy says, "I will go to the left." And he went forward. He saw a great crowd. And he questioned the people in the crowd. And they said, "Over here is a girl, and she is very comely. He who sees her eyes, must give three loads of money; and he who sees her breasts, must give eight loads of money; he who sees her naked, must give forty loads of gold pieces." Afterwards he said, "I have much money. Let me go and bring it." Afterwards he went; he cleared out his rooms; he

πηρπήγεν ἐκεί σο κορίς· δώκεν da λίρες. Και το κορίς čəghə́ρσεν do ἀbάνω· "Ἄζ ἔρτῃ ἐδώ," εἴbεν. Το φσάχ ἀνέβεν ἀπάνω σο κορίς κονdά.

Ὕστερα το κορίς λέχ, "Ἐτά da παράδι̯α ἀπού da qαζάνσες;" λέχ. Και το παιδί λέχ, "Ἐγώ ἔφαγα ἕνα πουλι̯οῦ ǰιέρ, και δαρά κοιμοῦμαι, σηgοῦμαι, βρίσκω ἕνα τορbά παράδι̯α." Και το κορίς, "Καλό," λέχ. Ὕστερα πodίς το ἰραχά και κρασί. Μεθύς το παιδί, και ὕστερα κουστᾷ, και βγάλ το ǰιέρ. Και baίρ το το κορίς, και θέκνει το 'ς ἕνα πodήρ μέσα. Και το παιδί κουνdᾷ το ἄσο πενǰερέ κάτω σο σοqάχ. Πομνίσκει ǰιπλάχ.

Σηκοῦdαι· κλαίχ. Και baίν deβρεσοῦ το σπίτ, σο τεκέ. baίρ ἐgεί do κουλάχ, και do φορών σο κιφάλι τ, και baίν κοριči̯οῦ το σπίτ. Μαίν κοριči̯οῦ το στρώς. Ὕστερα το κορίς ξυπνᾷ. Čəghəρdᾷ τα ζαπτι̯άδε, και το δίν ζαπτι̯αδι̯οῦ τα χέρα. Ἀμά το κουλάχ παίρ το το κορίς.

Ὕστερα ἐκείνο το παιδί βghə́ν· baίν πάλι σο τεκέ, και baίρ ἐκεί το düdük. Bghə́ν σα γι̯αζə́ρι̯α. Φουσᾷ το düdük· βghə́ννε ἀράπ· bίρικdιρdᾷ πολά ἀράπ. Γι̯ολαdᾷ σο βασιλι̯ό ἕνα χαbάρ, "Και να boίκω, να dōγι̯üσdίσω." Και βασιλι̯ός τρανᾷ κ' ἄλα πολά ἀράπ. Φοβᾶται να dōγι̯üσdüς.

Ὕστερα το κορίς φορών do κουλάχ· χάν· δέ φάνεται. baίν σο παιδί κονdά, και βγάλ το κουλάχ ἄσο κιφάλι τ. Και λέχ το παιδί, "Ἐdι̯ά τα ἀράπ daghə́da da· και νά σε πάρω," λέχ. Το παιδί τα ἀράπ daghədᾷ da. baίρ και το düdük ἄς παιδι̯οῦ τα χέρα το κορίς.

Ὕστερα το παιδί baίν ἀbεgεί σο baχčά. Γι̯ομών, ξομών ἕνα καλάθ σύκες· baίρ κ' ἕνα ζί σα χέρα τ. baίν κοριči̯οῦ το σοqάχ, να bουλής σύκες. Το κορίς čəghəρdᾷ το ἀbάνω· ἀναβαίν. Το κορίς qοράς τα σύκες. Ὕστερα το παιδί παίρ τα παράδι̯α τ· ἀφήν, βghə́ν. Ἐgεί da σύκες κει̯ότανε μεγάλα. Κει̯ότανε και σεράνdα κορίči̯α 'ς ἐκείνο κονdά. Πήρανε ἀπ' ἕνα σύκα, κ' ἔφαγανε. Κ' ἐκεί το κορίς ἔφαεν δύο σύκες. Οὔλα ξέβαλανε ἀπ' ἕνα κέρατο, κ' ἐκείνο, τό ἔφαεν δύο σύκες, το κορίς ξέβαλεν δύο κέρατα[1].

Ὕστερα το παιδί γέννεν χεκίμης, και bήγεν να κόψῃ ἐκείνα τά ξέβαλαν τα κέρατα[1]. Το παιδί ὅdιvgι τα εἴδεν, "Ἐγώ ἐτά σάνω da καλά," εἴπεν. "Ἰσεῖτ νά μή στέκνηdε κονdά μ." Ἐκείνα κονdά τ δέ στάθανε. Ἐτό το παιδί πήρεν ἐκεί τό ξέβαλεν δύο κέρατα το κορίς[1]· πήρεν do· σέμεν ἀbέσω. Και λέχ το κορίς, "Ἰσύ

[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 ἔχος πολά, και ξέβαλες δύο κέρατα. Να μέ τα εἴπῃς ἀς τίνα πήρες πράματα. Ἐκείνα τα πράματα νά τα δώκῃς σον dόπο τνε." Και το κορίς δώκεν τα πράματα σο dόπο τ. Ὕστερα το παιδί πήρεν da ἐκεί τα σεράνda κορίčι̯α· πήρεν da· πήγεν σο baχčά, να κόψῃ τα κέρατα. Πήρεν ἕνα σιδέ νερό ἀbegεί σο καλο do čεδμέ, κ' ἕνα σιδέ πήρεν ἀbegεί σο κουτί το čεδμέ. Κούνσεν do ἀπάνω τνε σα κορίčι̯α· τα κέρατα τνε πήγανε. Γέννανε qaïdούρα. Ἐτό το παιδί πήρεν da ἐgεί τα qaïdούρα· ξέβεν ἀbegεί 'σο χωρι̯ό. Ξέβεν· πήγεν σο ἀδελφό τ. Γέννεν βαδιλι̯ός τον.

Πήγεν ἐgεί σο χωρι̯ό. Τράνσεν· ἀδελφό τ χτίν σπίτι̯α, και κουβαλοῦνε qaïέρι̯α. Σöγάνσεν να κουβαλές κ' ἐτό qaïέρι̯α. Κουβάλσεν· ἔχτισεν ἀδελφοῦ τ τα σπίτι̯α. Φύτρωσανε τα σπίτι̯α. Τό ἔμαθεν ἀδελφό τ, εἴbεν ἀδελφό τ, "Δέν do σάνεις ἐτό το ὄργο καλό. Νά τα παρπᾷς ἐτα τα qaïdούρα βά τνε το χωρι̯ό, και πάλι νά τα boίκῃς χάν da παλι̯ά τνε τ' ἀρθώπ." Ὕστερα πηρπήεν da ἐgεί σο baχčά, και κούνσεν ἀbάνω τνε λίγο ἀbegεί ἄς το καλόν do νερό· και γέννανε πάλ ἀθρώπ, και πήγανε βαδιλι̯οῦ τα qονάχι̯α.

Ἀβραάμ Ἀνέστη Κυριάνου.

PHLOÏTÁ. 2.

Ἕνα βαδιλι̯ός εἶχαν τρία παιδι̯ά. Το μέγα το παιδί εἶπεν σο βά τ, "Βά, δόζ με ἑκατόν λίρες, και να πάγω να qaζανdίσω." Ὕστερα βαβά τ δώκεν do ἑκατόν λίρες· και πήγεν 'ς ἕνα ἄλο χωρι̯ό. Ἐκεί σο χωρι̯ό ἄνοιξεν ἕνα τουκάν. Γι̯όμωσεν σο τουκάν κ' ἄλα πολά ρέζgə, και πουλεῖ.

Ὕστερα ἤρταν δύο ναίκες να qοράδνε ἀντέρι̯α. Κατέβασεν ὅλα τα ρəζgένι̯α και δέμ πήρανε. Ὕστερα τüčάρος χολι̯άστεν, και τράνσεν σο πρόσωπό τ. Κ' ὕστερα εἶπεν ναίκα, "Σο πρόσωπό τ μή τρανᾷς· ἀργά ἔλα σο σπίτ, και τράνα." Ἀργά νίεται, και δηκοῦdαι· baίν σο σπίτ. Ναίκα δίν do κραδί και ἰραχέ, και το μεθύς και baίρ τα παράδι̯α τ, κ' ὕστερα κουνdᾷ 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 face[2]. 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.

σοqάχ. Το παιδί ξυπνᾷ ζαbάχναν· baίν σο qαῖφεǰή· στέχνει čιράχ.

Ἐκείνο ἀκι̯ού ἄ σταθῇ· ἄζ ἔρτουμε 'ς τ' ἄλο 'ς το παιδί. Ὕστερα τ' ἄλ do παιδί λέχ το βά τ, "bάba, δόζ με ἑκατόν λίρες, και να πάγω νὰ ἕβρω το ἀδελφό μ." Βά τ δίν do ἑκατόν λίρες παράδι̯α. Και baίν ἐgι̯ού σο χωρι̯ό. Ἀνοίχ κ' ἐτό ἕνα τουκάν· πουλᾷ.

Ὕστερα ἔρουνdαι πάλι ἐκι̯ού τα ναίκες, και να πάρνε ρέζgə. Σάν ἰκεί το παιδί χάην ἰκεί το παιδί το ἀδελφό τ. Κ' ἐκείνο ἀδελφό τ παίν· στέχνει 'ς το χαμαμǰή čιράχ. Ὄϊμισο παρά το μέρα τ.

Ὕστερα βαšιλι̯ός τρανᾷ, και τα παιδι̯ά τ δέν ἤρτανε· ἀǰινdᾷ. Το μικρό τ το παιδί λέχ, "bάba, δόζ με κ' ἐμέ παράδι̯α, και να bάω να ἕβρω τ' ἀδέλφι̯α μ." Ὕστερα βά τ δίν do ἑκατό λίρες παράδι̯α. Και baίν κ' ἐτό ἐκεί σο Κάστρο. Ἀνοίχ κ' ἐτό ἕνα τουκάν. Ἔρουνdαι πάλι ἐκεί τα ναίκες. Το παιδί qανdəρdοῦν do, και παιρπαίνουν do σο σπίτι τνε, και φέρουνε να το μεθύšνε. Κ' ἐτό το παιδί δέ πι̯ε.

Ὕστερα δίν do ἕνα βόϊτ, νά το παρπάϊχ σο čαρšί, νά το πουλήš. Ἐgεί σο čαρšί εἶνε qασάπ bαšής. Qασάπ bαšής εἶνε ἐgεί κοριčι̯οῦ σεμαδεμέν. Το παιδί παίρ το βόϊτ ἀbεgεί σο τουκάνι τ ὀμbρό. Τόμ bάϊχ, θωρεῖ το βόϊτ. "Τί κρέβεις;" Κ' ἐκείνο, "Πενdακόšα γρούšα κρέβω," λέχ. "Ἔ, χάϊdε· ἀς πᾶμε σο σπίτ, και ἀζ δώκω τα παράδι̯α," λέχ. Ἄν do παρπάϊχ σο σπίτ, νά do σκοτώš. Δέν do ξέβρει το παιδί. Ἔπεσεν κατόψα τ· baίν.

Μότ παίν σο σοqάχ, τα φšάχα παίϊšκαν κόčιλα. Čάρπσεν το κόčιλο τ. Και το φšάχ, "Τί κρέβεις; Ἄς το κόčιλο μ," λέχ. "Ἄν σε παρπάϊχ σο σπίτ, νά σε σκοτώš. Ἀμά καλό σάν do." Ὕστερα ἀκούϊχ το παιδί ἐτό το λόγο, και φέγνει ὀbίσω. Δέμ baιν ἐgεί σο σπίτ.

the street. The boy wakes up in the morning; he goes to the *café*-keeper; he remains (with him) as servant.

Let him remain there; let us come to the next son. Afterwards the next son says to his father, "Father, give me a hundred pounds, and I will go, to find my brother." His father gives him a hundred pounds. And he goes to that village. He also opens a shop. He sells.

Afterwards those women come again, and will buy cloth. Like yonder boy that boy his brother was destroyed. And that brother goes; stays with the bath-keeper as servant. Half a pará for his day's work[1].

Afterwards the king sees, his sons have not come back. He is grieved. His youngest son says, "Father, give me also money, and I will go to find my brothers." Afterwards his father gives him a hundred pounds. And he too goes to the Castle[2]. He also opens a shop. Again those women come. They persuade the boy, and take him off to their house, and bring (liquor) to make him drunk. And this boy did not drink.

Afterwards she gives him an ox, to take it off to the market, to sell it. There in the market is the butcher. The butcher is that girl's betrothed. The boy takes the ox in front of his shop there. When he comes, he looks at the ox, "What do you want (for it)?" And he says, "I want five hundred piastres[3]." "Come! let us go to the house, and I will give you the money," says he. If he takes him to his house, he will kill him. The boy does not know it. He fell behind him. He goes on.

As he is going along the street, the children were playing knucklebones. He (the butcher) upset the knucklebone. And the boy says, "What do you want? Leave my knucklebone alone. If he takes you to his house, he will kill you. Indeed he will[4]." Then the boy hears this word, and starts to go back. He does not go to that house.

[1] A pará is about $\frac{1}{70}$ of a penny.

[2] *I.e.* Nigde, *v.* p. 845.

[3] A little more than £4 of our money.

[4] Oriental tales are full of the intelligence of children playing in the streets whose words and games often teach kings and viziers wisdom and solve knotty problems. Divination from the chance utterances or games of children is common over a wide area. The Egyptians, according to Plutarch, paid particular attention to the chance utterances of children playing in the temples, Plut. *de Is. et Os.* 14, 356 F. *Cf.* the mysterious boy's voice St Augustine heard, Aug. *Conf.* VIII, 12, 29. In Germany in the XVIth century "Wann man die jungen kinder auff der gassen

Παίν· βρίσκει ἕνα ναίκα. Και λέχ το ναίκα, "Δόζ με λίγο κοριčι̯οῦ ς τα τσόλι̯α, και να πάγω σο χαμάμ." Ὕστερα ἐgείνο ναίκα παίν, φέρ qασάπ baσ̌ή σεμαδεμενι̯οῦ τ τα τσόλι̯α[1]. Και da φορών ἐτό το παιδί, και baίν σο qασάπ baσ̌ή. Gαλαǰέβνε. Ὕστερα λέχ το qασάπ baσ̌ή, "Πού νε ἐδώ ἔχəς ἕνα, τά σκοτών τ' ἀθρώπ; Δείξε με το. Ἄς ο[2] τρανήσω ἰμνι̯ά." Κ' ἐκείνο λέχ, "Ἐκείνο ἄς το τρανήσ̌νε douσ̌μάν· ἰσ̌ύ μέ το τρανᾷς." Ὕστερα σέμεν· ἔδειξέν do. "Ἀζ μῶ ἰμνι̯ά μέσ̌η τ, και σοqουσ̌dούρτα με ἰμνι̯ά." Ὕστερα ξέβεν ἀb' ἐgείνο σο ǰάν̣gερε μέσα. Ὕστερα εἶπεν το κορίς̌, "Σέμα κ' ἰμνι̯ά ἰσ̌ύ," εἶπεν. Σέμεν και qασάπ baσ̌ής ἐκεί σο ǰάν̣gερε μέσα. Το κορίς̌ qοῖβέρσεν, και καλά σοqουσ̌dούρσεν do, και φήκεν do γι̯άρə ǰαμνέ. Ἀφήκεν· ξέβεν. Πήγεν ἐκεί 'ς το ναίκα dά φόρσεν τα τσόλι̯α. Ξέβαλέν da· ἀφήκεν da ἐκεί 'ς το ναίκα.

Ὕστερα το παιδί γέννεν χεκίμης. Πήρεν λίγα ξουράφι̯α και λίγο ἅλας και λίγο ὀξ̌ύθ σο čόπλα τ, και baghəρdᾷ, "Ἐγώ εἶμαι χεκίμης." Ἀμά φονdά ἄκουσεν, εἶbεν, "Ἐκεινά το χεκίμ čəghέρdα το· ἀζ ἔρτῃ, ἄζ με τρανής̌ ἰμνι̯ά." Čəghέρσανε το χεκίμ. Ἀνέβεν ἀπάνω, και το τράνσεν. Εἶχαν πολά γι̯αράδι̯α. Και εἶbεν, "Ἐγώ ἐτό σάνω το καλά." Και το πήρεν, και πήγεν 'ς το χαμάμ. Και πήρεν ἄς το χαμαμǰή τ' ἀναχτήρι̯α. Και σο χαμάμ κανείς δέ σέμεν. Ὕστερα ἐτά σέμανε σο χαμάμ μέσα. Και γι̯αῖqάτσεν καλά καλά. Και ὕστερα πήρεν ἕνα μαχαίρ, και το πήγεν dιλίμνι̯α, και boίκεν ἅλας και ὀξύθ. Ὕστερα ἀφήκεν do σο χαμάμ μέσα. Ἄνοιξεν το θύρα, και ἀφήκεν, ἔφχαν. Ὕστερα ἤρτανε d' ἀθρώποι τ· ξέβαλανε και το ἀστενάρ ἄσο χαμάμ μέσα. Gαι εἶbεν, "Ἐμένα ἀβούča τό με ποίκεν, ἐκουčήζ νε." Ὕστερα ἀράτσαν, και δέμ bορσαν νά το ἔβρουνε.

Ὕστερα bήγεν 'ς ἕνα qαῖφέ να κατς̌. Μότ κάdαι ἐgεί σο qαῖφέ, ἄκουσεν, ἀραdοῦν το ἐκουčή. Σ̌ηκώθεν, ξέβεν ἄσο χωρι̯ό ὄξω. Κ' ἐκεί το χωρι̯ό εἶχαν τρία θύρι̯α. Φυλάγνανε τα θύρι̯α, και κανείς μίν ἄσο κάστρο, κανείς. Ἐdό ξέβεν ἄς' οὕλα ὀμbρό. Ὕστερα

[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 machine[1]. 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 warhafftiges zeichen des kriegs und zwitracht, so über das landt kommen werden," *u.s.w.* *Der Alten Weiber Philosophey, 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.

bήγεν τρία σαβάτι̯α ὀμbρό. Και ἤρτεν ἕνα deβεǰής, να bάϊχ σε κάστρο· ἔkh και τρία καμbήλι̯α φορτωμένα qομάρα. Το qομάρι τ τὄνα εἴνε κομίρι̯α, και τὄνα το qομάρι τ εἴνε κρασί, και τὄνα το qομάρι τ εἴνε πίσα. Ὕστερα το deβεǰή λέ do, "Πού να πᾷς;" Κ' ἐκείνο λέχ, "Να πάγω σο κάστρο." "Ἰσύ," λέχ, "σο κάστρο μέ παίνῃς· ἀς qοράσω και τα καμbήλι̯α ς και τα qομάρα ς και τα τσόλι̯α ς." Deβεǰής δίν τα ἐgείνο. Qοράς τα. Φορών και da τσόλι̯α τ, παίρ τα καμbήλι̯α τ 's το γεdέgι τ, και bαίν 's το καστροῦ θύρα. Και ἐgεί τά φυλάγνουν γι̯ασαχǰήδε λένε, "Γι̯ασάχ νε, μή να μῇς σο κάστρο. Ἡμεῖς τα ζάτι̯α ς qοράζουμε τα." Νύχτα πίννε το κρασί, και μεθύζνε. Φέρ τα τρία 's ἕνα τόπος, και τα ἐριττᾷ το πίσα και το κονών ἀπάνω τνε. Και τα τρία νίγουνdαι ἕνα. Φέρ το μαχαίρ· τὀνανοῦ κόφτει το μύdα τ, και τὀνανοῦ κόφτει τ' ὠdί τ και τὀνανοῦ ξουρίς τα bəΐχι̯α. Ὕστερα φωdίς. Ἀνοίνε καστροῦ τα θύρι̯α, και τρανοῦνε τα τρία ζαπτι̯άδε· εἴνdαι μέ το πίσα πι̯αζμένα τα τρία. Και τα ρωdοῦνε, "Ποι̯ό σας ποίκεν ἀβούča;" Κ' ἐκείνα λένε, "Ἐκουčής."

Ὕστερα ἐκουčής μαίν 's το χωρι̯ό μέσα. Κανείς δέν do θωρεῖ. Παίν 's ἕνα qαϊφέ· κάdαι. Και λένε σο qαϊφέ, "Σήμερο βασιλι̯ός ξέβαλεν σεράνdαǰαdέqαρέδι̯α. Ὅστινος σπίτ βρίσκεται καπbηλι̯οῦ κιρι̯άς, ἐgείνο εἴνε ἐκουčής." Ἐdό το λόγο ἀκούει dα· σηκοῦdαι, ἔρεται σο σπίτ. Τρανᾷ, ναίκας 's τα χέρα θωρεῖ καμbηλι̯οῦ κιρι̯άς. Κ' ἐτό ρωdᾷ το ναίκα, "Τί να ποίκῃς ἐτό το κιρι̯άς;" Κ' ἐκείνο ναίκα λέχ, "Βασιλι̯ός ἀστενάρ νε, και κίρεψεν καμbηλι̯οῦ κιρι̯άς· και νά do παρπάω." Το παιδί λέχ, "Ἐdό λίγο νε. Ἔλα, ἀζ μοῦμε, και νά σε δώκω πολύ κιρι̯άς." Ὕστερα ναίκα μαίν ἀbέσω, και ἐκουčής σκοτών το ναίκα. Ἀχσάμəναν παίννε dα ναίκες σο qονάχ. Μετροῦνε τα ναίκες. Τα ναίκες κεῖνdαι τριάνdα ἰνι̯ά. Ναίκα τὄνα δέ νε. "Κ' ἐτό πάλι ἐκουčής το ποίκεν," λένε.

Ὕστερα βασιλι̯ός κρεμᾷ δύο σκολι̯οῦ ταραλέχ το μōχΰρι τ, και λέχ, "Ἐdό το μōχΰρ ὅποι̯ος το bαίρ, ἐκείνο εἴνε ἐκουǰής." Ἐdό

ll. Afterwards he went on for three hours. And there came camel-driver, to go into the castle. He has three loaded camels.)ne load is charcoal, and one load is wine, and one load is pitch. .fterwards he says to the camel-driver, "Where are you going?" .nd he says, "I am going to the castle." "Do not," he says, go to the castle. Let me buy your camels and your loads and our clothes." The camel-driver gives him them. He buys them. Ie puts on his clothes, takes the camels by their leading-rope, nd goes to the door of the castle. And there the guardians who eep the gate say, "It is forbidden for you to enter the castle. Ve will buy your provisions." At night they drink the wine, and ecome drunk. He carries the three to a place together, and nelts the pitch, and pours it over them. And the three are stuck ogether as one. He brings his knife; of one he cuts off the nose, nd of one he cuts off the ear, and of one he shaves the mous-aches. Afterwards it dawns. They open the gates of the castle, nd see the three policemen caught all three in the pitch. And hey ask, "Who treated you thus?" And they say, "The ox-driver."

Afterwards the ox-driver goes into the village. No one sees im. He goes to a *café*; he sits down. And they say in the *afé*, "The king has sent out today forty witch-wives. In whom-oever's house camel-flesh is found, he is the ox-driver." He hears his saying. He rises up, he comes to his house. He looks, in the woman's hands he sees camel-flesh. And he asks the woman[1], 'What are you going to do with this flesh?" And the woman says, "The king is ill, and has asked for camel-flesh, and I will take it (to him)." The boy says, "This is but little. Come, let us go inside, and I will give you plenty of flesh." Afterwards the woman goes inside, and the ox-driver kills the woman. Towards evening the women go to the palace. They count the women. The women are thirty-nine. One woman is missing. "And this again the ox-driver has done," they say.

Afterwards the king hangs up his signet ring between the two schools[2], 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.

ἐκουζής παίν, παρενγειλίσκει Τουρκοῦ *σκολιοῦ τα φσάχα, κα λέχ,* "Χριστιανοῦ *τα παιδιά γιομώσανε τα ἐτεγιά τνε στάχτ, κα να ἔρτουνε να κουνδήσνε στάχτ σα μάτια σας.*" "Τστερα *παίν παρενγειλίσκει και χριστιανῶ σχολιοῦ τα φσάχα.* Ξηγοῦνδαι *γιομώννε κ' ἐκείνα τα ἐτεγιά τνε στάχτ. Παίννε, να κουνδίσκ* Τουρκοῦ *φσαχοῦ τα μάτια στάχτ.* Ξηκοῦνδαι *και* Τουρκοῦ *τα φσάχα.* Ξηκοῦνδαι *και ἐτά.* 'Ab' *ἕναν δ' ἄλο κουνδοῦνε σα μάτια τνε στάχτ.* Bghόν *ἕνα τός σο ὀρταλόχ.* 'Egείνο *χέμεν ἐρεδαι ἄσο τός μέσα παίρ το μοχῦρ· ἀφήν, φέγνει.* "Ερουνδαι *δασκολ* daghəldoῦν *τα φσάχα. Τα φσάχα παίννε σο σκόλιο. Τρανοῦν και το μοχῦρ, δέ νε· και λένε,* "'Edó *πάλι ἐκουζής το ποίκεν,*" λένε.

"Ενας *μέγας λέχ,* "'Ετο *ἡμεῖς δέν* boροῦμε *νά το πιάσουμε.* 'Aj *βγοῦμε ἰκιού* qaρσού *'ς το βουϊνί· ἀς ποίκουμε ἕνα τοβά, και ἀς παρακαλέσουμε το Θεγό, και ἄς το πιάσουμε το ἐκουζή.*" "Τστερα *ὄηκοῦνδαι, παιρπαίννε βόϊda, καμbήλια, βάλια, ὀρνίθια, πρόβατα και παίννε σο βουϊνί.* Σάγνουν da *dά παιρπαίννε τα πράματα οῦλα*[1], *και ψήνουν* da *μέ* da *μεγάλα τα qαζάνια γεμέκια, και σάννε* doβά. K' *ἐκουζής εἶνε πάλι κουνδά τνε· και δέν* do *ξέβρουνε.* 'Απο *qαρσού εἶδεν ἐκουζής, ἔρουνδαι δύο ἀλογάτ· και βgha qαρσού τνε, και λέχ,* "'A *σας δώκω πενήνδα λίρες, και ἀμέδε ἰgιά σο qαλαbαλόχ μέσα· εἶbέδε,* ''Ημεῖς *εἴμεστε ἐκουζής.*' K' *ἐκείνα ἄν σας πιάσνε, νά σας σκοτώσνε.* "Αμ boρέσετε, *να φύγετε· ἀοίδε ἀμέδε.* "Αν *gι*[2] boρέσετε *να φύγετε, μέ παίνετε.*" K' *ἐτά λένε,* "'Ισύ *δόζ μας πενήνδα λίρες, και ἡμεῖς φέγνουμε.*" "Τστερα *παίννε σο qαλαbαλόχ ὀμbρό, και λένε,* "'Ημεῖς *εἴμεστε ἐκουζής.*" Και *λένε ἐτό το λόγο και φέγνουνε.* "Τστερα *ἰgεί τό βρίσκεται τα qαλαβαλόχ, οῦλα τρέχνε κατόψα τ.* 'Απομbρό *παιρπαίννε και ἐgεί το ἀστενάρ.* "Τστερα *ἐdό πομνίσκει μαναχό τ.* Πομνίσκει *κ' ἐτό ἀστενάρ· τα δύο μαναχά τνε.* Ταγρᾶ *ἔατορμοῦ το ξύλο και καλά καλά κοπανίζ το ἀστενάρ.* "Τστερα *κουνδᾶ το ξύλο, και φέγνει.* Μαίν *σο qαλαbαλόχ.* Dεβιρδᾶ *τα γεμέκια τνε.* K' *ὕστερα ἔρουνδαι· τρανοῦνε και τα γεμέκια τνε* dεβριλμούδα. *Παίννε, τρανοῦνε και το ἀστενάρ ψοφᾶ.*

"Τστερα *ἔρουνδαι 'ς το χωριό.* Και *λέχ βαδιλιός,* "'Edó *ἀj bghά σο μεϊdανλόχ, και νά το δώκω πολύ baχτίς, να φέρ και το μοχῦρι μ.*" "Τστερα *ἐτό θέχνει 'ς ἕνα tabάχ ἀπάνω το μοχῦρ, και* baίν, *δείχνει το βαδιλιό.* "Dεχά, *ἐγώ 'μαι ἐκουζής.*" Και *λέχ*

[1] For order *v.* § 382.

[2] For *gι*, *v. κι, not.*

x-driver." The ox-driver goes, gives orders to the children in the 'urkish school, and says, "The sons of the Christians have filled heir skirts with ashes, and will come and throw ashes in your yes." Then he goes, gives orders to the children in the Christian chool also. They rise up; they also fill their skirts with ashes. 'hey go to throw ashes into the eyes of the Turkish children. oth the Turkish children rise up, and these also rise up; they hrow ashes into one another's eyes. A dust rises between them. 'hat boy at once comes, takes the ring from the midst of the dust, eaves and goes away. The schoolmasters come; the children eparate. The children go to the school. They see the ring is nissing, and say, "This again the ox-driver has done," say they.

A great man says, "We cannot catch this man. Let us go out ver there to the mountain. Let us offer a prayer, and ask God hat we may catch the ox-driver." Afterwards they rise up; they ake oxen, camels, buffaloes, fowls, sheep, and go to the mountain. They kill all the beasts they bring with them, and cook meals rom 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

βαδ̆ιλι̯ός, "Γι̯άτda ποίκες ἐτά da ἔργατα;" Κ' ἐκείνο λέχ, "Κ' ἐγώ ἕνα βαδ̆ιλι̯οῦ παιδί ἤdαμαι. 'Αδελφό μ čαλəδ̆dᾷ σο qαϊφεj̆ή ἕνα παρά το μεριgό τ. 'Ετό καλό νε μί; Τ' ἄλο ἀδελφό μ čαλəδ̆dᾷ 's το χαμαμj̆ή· ὄϊμισα παρά το μεριgό τ. 'Ετό ἀούča καλό νε μί;" Κ' ἐκείνο βαδ̆ιλι̯ός, "Δέ νε καλό," λέχ. "'Εγώ ποίκα ἐτά τα ἔργατα, και να qουλτώσω τα ἀδέλφι̯α μ." Ὕστερα βαδ̆ιλι̯ός δώκεν do ἰζίν, και δώκεν qασάπ bαδ̆ή το σεμαδεμέν· και πήρε ἐκουčής. Ὕστερα πήρεν και τ' ἀδέλφι̯α τ, και πήγεν βαβά τ τε χωρι̯ό. Και εἴδεν βαδ̆ιλι̯ός· ἔρουνdαι τα παιδι̯ά τ. Και σεβίνσεν πολύ. Και ὕστερα ποίκανε qάμος· και πήρεν qασάπ bαδ̆ή το σεμαδεμέν.

'Αβραάμ 'Ανέστη Κυριάνου.

Phloïtá. 3.

'Σ ἕνα χωρι̯ό κει̯ότανε ἕνα ἄνdρα κ' ἕνα ναίκα. Κει̯ότανε πολύ φουqαρές. Ἄνdρα πήρεν δεgάξε νιν̣gι̯ές νήματα, και πήγεν νά τα μεταλάξ̆ μέ do βαμbάκ, και πάλι νά τα φέρ, νά τα ποίκ νήματα. 'Αούča gečίνdανανε.

Ὕστερα ἄνdρα τ πήρεν da νήματα· πήγεν να πάϊχ σο Κάστρο. Μότ παίν στράτα, ἤρτεν ἕνα dεβρέδ̆ης ἰράστι̯α. Dεβρέης λέχ, "Πού να πές;" Κ' ἐκείνο λέχ, "Να πάγω σο Κάστρο, να μεταλάξω τα νήματα μέ το βαμbάκ." Ὕστερα dεβρέης λέχ, "Ἄς το μεταλάξουμε μ' ἰτά do čεχμεj̆έ." G' ἐκείνο λέχ, "Τί ἔkh το čεχμεj̆ές μέδ̆ι τ;" Και dεβρέης λέχ, "Ἔkh παράδι̯α." Κ' ἐκείνο. "Ἄν ἔkh παράδι̯α, ἄς το μεταλάξουμε." Ὕστερα δίν τα νήματα· bαίρ το čεχμεj̆έ. Ἔρεdαι σο σπίτ· ἀνοί do čεχμεj̆έ. Ἄζ μέδ̆ι τ βghὲν 'να φίθ. Και λέχ το φίθ, "Νά σε κενdήσω." Κ' ἐκείνο ἄθρωπος λέχ, "Νά με κενdήῃς γι̯ά; Ἄς πᾶμε ἄς dανιδ̆τοῦμε ἰgεινά το ἰρμάχ. Και το ἰρμάχ ὅτι λέχ, ποίκε τα." Ὕστερα παίννε σο ἰρμάχ, και λένε το ἰρμάχ, "'Ιdά ἄθρωπος, γέννεν ἑφτά χρόνος, qαπάτσε με ἰdά σο čεχμεj̆έ· και δαρά ξέβα σον gόζμο. Να κενdήσω ἰτά το ἄθρωπο;" Και το ἰρμάχ λέχ, "Κένdα το· ἰνσάνος δέ νε μί; ἔρεται ἀπ' ἐμέν ζαbάχναν· νίβεται τα χέρα τ και το πρόσωπό τ, και ὕστερα φτύν με και περάν."

he ox-driver." And the king says, "Why did you do these deeds?" nd he says, "I too was a king's son. My brother works with the *afé*-keeper; one pará for his day's work; is this well? My ther brother works with the bath-keeper; half a pará for his ay's work; is it well thus?" And the king says, "It is not well." I did these things, to free my brothers." Afterwards the king ave him leave, and gave him the butcher's betrothed. And the x-driver took her. Afterwards he took his brothers also, and went o his father's village. And the king saw, his children are coming, nd he was full of joy. And afterwards they made a wedding, and ie 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 oor. The man took sixteen pounds of thread, and went to exchange it for raw cotton, and to bring it back, to make it into hread. Thus they used to live.

Afterwards her husband took the thread. He started to go to the Castle[2]. Whilst he is on the way, a dervish came up to him. The dervish says, "Where are you going?" And he says, "I am going to the Castle, to change the thread for raw cotton." Then the dervish says, "Let us change it for this box." And he says, "What has the box inside it?" And the dervish says, "It has money." And he says, "If it has money, let us make the exchange." Afterwards he gives him the thread, he takes the box. He comes to his house. He opens the box. From inside it a snake comes out. And the snake says, "I will bite you." And that man says, "Will you bite me indeed? Let us go and ask the advice of that river, and whatever the river says, do it." Afterwards they go to the river, and say to the river, "This man, it is seven years ago, shut me up in this box, and now I have come out into the world again. Shall I bite this man?" And the river says, "Bite him. Is he not a man? He comes to me in the morning, washes his hands and his face, and then spits into me[3], 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 ἀbegeί βρίσκει πρόσωπο. Και τ' ἄλο το παιδί λέχ "Ἄλο νά με κενdήῃς γιά; Ἀς πᾶμε, ἀς dανιστοῦμε κ' ἐκεινά το βόϊτ Κ' ἐκείνο το βόϊτ ὅτι λέχ, ἀούča ποίκε το." Και το βόϊτ λέχ "Κένdα το. Ἐγώ τόν κειότομαι τρία χρονοῦ ταβρί, πιάνισκαν με ἄς τ' ὠdί μ, και βζέγισκαν με σο ζί, και λάμνισκα. Δαρα γιορωνιάσα, και κόλτσαν με ἐδώ σο βουϊνί, και να βοσκηθῶ και να ζαρλανdίσω, και ταχύ νά με σάξουνε, και νά με μάσνε σα qabάχια μέσα, και νά με φᾶνε." Do φίθ ἥβρεν και ἀbegeί πρόσωπο.

Ὕστερα πήγανε· ἥβρανε ἕνα ἀλιbήκα. "Dανίσα ς' ἐτό το ἀλιbήκα." Και τ' ἀλιbήκα εἴπεν το φίθ, "Ἰσύνα ἐδώ σο čεχμεǰέ μέσα δέν χωρίς." Και do φίθ εἴπεν, "Ἑφτά χρόνος ἐδώ πέρα qαπαλά κειότομαι." Και το ἀλιbήκα εἴπεν, "Σέμα μνιά ἐδώ πέρα." Και το φίθ σέμεν σο čεχμεǰέ. Ὕστερα το ἀλιbήκα εἴπεν, "Qαπάτα το qαπαghά τ, και ἄμε, κούνdα το ἰgιά σο ἰρμάχ." Κ' ἐgείνο πήρεν do· πήγεν· κούνσεν do σο ἰρμάχ.

Ἤρτεν σο ἀλιbήκα κονdά, και εἴbεν do το ἀλιbήκα, "Ἰσύνα ποίκεζ με ἐϊλίκ. Ἰσύ στά ἐδώ πέρα, και νά σε φέρω ἐγώ δέκα ὀρνίθια, και φᾶ dα." Ὕστερα ἤρτεν σο σπίτ να bάρ τα ὀρνίθια. Και ναίκα τ δέν dα δώκεν. Χερίφος εἴπεν, "Ναίκα, το ἀλιbήκα ποίκεν μας ἐϊλίκ· ἄς παρπάω τα ὀρνίθια, και ἄς τα φάϊχ." Τεχρεdέν ναίκα εἴπεν, "Ἰσύνα δέ ξέβρεις. Φέρ το čουβάλ, και ἄς μάσουμε σο čουβάλ μέσα ἕνα ταζά. Και τόν bᾶς ἐκεί πέρα, λύσε čουβαλιοῦ το στόμα, και ξέβαλ το ταζά· δείξε το το ἀλιbήκα. Κ' ἐκείνο το ἀλιbήκα ἅμα το διῇ το ταζά, φέγνει· κ' ἰσύνα qουλτώνεις." Ὕστερα σέμασεν το ταζά σο čουβάλ μέσα, και το πήρεν σον dρέσι τ, και πήγεν σο ἀλιbήκα κονdά. Εἴbεν, "Ἔλα· ἥβρα σε τα ὀρνίθια· φᾶ dα." Και ἀλιbήκα εἴπεν, "Ἰσύνα ἰνσάνο σαι· 'ς ἐσένα κουβενιλμές. Ἰσύνα ἀbεκιού ἀπ' ἕνα σάλdα τα, κ' ἐγώνα τρώγω dα." Ὕστερα ἔλυσεν čουβαλιοῦ το στόμα, και σάλσεν το ταζά. Το ταζά ὅdιvgι εἴδεν το ἀλιbήκα, ἔτρεξεν κατόψα τ. Qοβαλάτσεν do ἀbegeί.

Ὕστερα ἔφγαν· σέμεν 'ς ἕνα μυλιοῦ qουγιού. Ἰgεί σο qουγιού μέσα λέχ ἀπο do νοῦ τ, λέχ, "Δέ νε ἰδά πέρα κανείς, και νά με πάρ ἀς qουϊρούχα μ, και νά με dώκ ἰgιά σο dουβάρ;" Κ' ἐgεί πέρα κειότονε deϊρμενǰής. Ἄκουσέν dα ἐτό το λόγο. Χέμεν το ἀλιbήκα dώκεν do σο dουβάρ. Ὕστερα κόψεν qουϊρούχα τ. Και ἀφήκεν χωρίς qουϊρούχα. Ἔφχαν.

The snake from this takes countenance. And the boy says urther, "Now will you bite me indeed? Let us go and ask the dvice of that ox also. And whatever that ox says, thus do." And he ox says, "Bite him. When I was a three-year old calf they sed to take me by the ear, and yoke me to the yoke, and I used o plough. Now I have grown old, and they have driven me out o the mountain here, and I shall feed and grow fat, and presently hey will kill me, and stuff cucumbers with me, and eat me." The nake took countenance from this also.

Afterwards they went; they found a fox. "Ask the advice of he fox." And the fox said to the snake, "You cannot find room nside this box." And the snake said, "For seven years I was hut up inside it." And the fox said, "Just get inside it." And he snake went into the box. Then the fox said, "Shut up its id, and go, throw it into the river there." And he took it, went, hrew 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 owls, 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 čaə̄ρ ἀπάνω, τὄνα qə́λdανεν ναμάς. Και λέχ τ' ᾱλιbήκα, "'Εδώ πέρα τογάς qabούλ δέν γίνεται. Ἄμε σο μύλ σο qουγι̯ού, κ' ἐκεί πέρα ἀκούγεται." Και ὕστερα ἀφήκεν d ᾱλιbήκα· ἔφχαν.

'Αβραάμ 'Ανέστη Κυριάνου.

Phloïtá. 4.

Ἕναν̣ gαιρό 's τομ bόλ κει̯ότονε ἕνα σαράφης. Ἤτονε 'Ερμένις. Ἕνα μέρα ἤρτεν ἕνα χανə́μ· δώκεν το σαράφ δύο μετελίκι̯α, και πήρεν δεκαϊνι̯ά παράδι̯α. Σαράφος σο χαρτί μέσα τά πήρεν τα δύο μετελίκι̯α, τράνσεν κ' εἶνε ἕνα εἰκοσ̌αρι̯οῦ ἀλτə́ν. Σαράφος εἶbεν, "'Ετό do χανə́μ γι̯άτ με δώκεν ἕνα ἀλτə́ν; Ἄς το θέκω ἰδά μερι̯ά, και ἄν ἔρτη̣, ἄν do κρέψη̣, ἄς το δώκω." Το χανə́μ ἄλο δέν ἤρτεν. Σōbüγι̯ūτ μέρα πάλι ἄνοιξεν το τουκάνι τ. Πάλι ἤρτεν ἐκεί το χανə́μ· πήρε δεκαϊνι̯ά παράδι̯α· πάλι δώκεν do ἕνα εἰκοσ̌άρ ἀλτə́ν. 'Αφήκεν· πήγεν. Τρία μέρες ἀούča δώκεν do τρία ἀλτə́νι̯α.

Ὕστερα σαράφος πήγεν σο σπίτι τ. Εἶπεν da σο ναίκα τ. Και ναίκα τ εἶπεν, "'Αdό το χανə́μ 's ἐσένα ἔkh μάτ." Και σαράφος εἶπεν, "Ἄς πάωμε." Και ναίκα τ εἶπεν, "Στά, και ζαbαχdά ἀκούμα νά σε φέρ ἄλνα σ̌έχ. Ἔbαρ κ' ἐκείνο, κ' ἐγώνα τά να πᾶς τα βαqə́τι̯α λέω σε da[1]."

Ὕστερα σαράφος πάλι πήγεν σο τουκάνι τ. Μότ κάdαι σαράφος, το χανə́μ πάλι ἤρτεν· 's ἕνα χαρτί μέσα δώκεν do λίγο σ̌έχ. Σαράφος ἄνοιξεν το χαρτί, τράνσεν do. Εἶνε μέσ̌ι τ λίγο ἀλέβρι, και λίγο κιρές̌, κ' ἕνα ἀμbελι̯οῦ φύλο. Ἕνα σ̌έχ δέν ἀν̣λάτσεν. 'Αχσ̌άμəναν πήγεν σο σπίτι τ· εἶπεν da το ναίκα τ. Και ναίκα τ εἶbεν, "Το χανə́μ κρέφ σε. 'Ιτά το ἀλέβρι, ''Σ το Οὔν̣ Gαπανέ ἔχουμε σπίτ.' Και το κιρές̌, 'Το σπίτ μας ὄμbρό 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 acceptation. 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 parás[2]. 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 σουβαλοῦνε.' Και το φύλο, 'Σο νεβλή μας εἶνε μέγα κλήμα. Ἐτά φανερώννε ἐτά τα ἔργατα."

Σöbüγι̯ǘτ μέρα σαράφος παίν ἰgεί σο σπίτ. Και νά. τε χανὸμ ἀνοί το πένǰερε· τρανᾷ κι ἤρτεν σαράφος. Βγάλ ἄσι πένǰερε ὄξορτα· δείχνει το ἀϊνά, ἰμνι̯ά τ' ὀρτό τ γι̯άν, και ὕστερα κλώθ το deβρέ τ το γι̯άν. Σαλίσκει το πένǰερε, καταβάς και τα περdάδι̯α τ. Ἄλο σές δέ βγαλ. Σαράφος ἔρεdαι πάλι σο τουκάνι τ. Ἀχσάμəναν baίν σο σπίτι τ. Λέει da do ναίκα τ. Και ναίκα τ λέχ, "Ἐρκενdέ πήγες. 'Ἀς καταβῇ ὅλι̯ος, και ἔλα,' εἶπεν."

Ὕστερα σαράφος,—κατέβεν ὅλι̯ος,—και bήγεν. Dώκεν το θύρα. Ἀνοίγεν το θύρα, και σαράφος σέμεν ἀbέσω. Ὕστερα μέ το χανὸμ σέμανε σο baχčά[1], σα δενdρά ἀπκάτω να κοιμηθοῦνε. Ἥψανε το φενέρ, και ὕστερα σέμανε σο καρι̯όλα μέσα, και κοιμήθανε. Νύχτα qολǰήδε τράνσανε· παšά το baχčά μέσα ἥφτει ἕνα čιρέκ. Τράνσανε ἀς baχčαδι̯οῦ το dουβάρ σο baχčά μέσα, και εἴδανε ἕνα καρι̯όλα. Ὕστερα γüζbαšής dəρμάνσεν ἀνέβεν σο dουβάρ ἀπάνω. Ὕστερα κούνσεν do μαφτό τ ἄσο dουβάρ κάdω. Qάλι̯α qάλι̯α πήγεν σο καρι̯όλα κονdά. Τράνσε· κοιμᾶται σαράφος μέ το χανὸμ. Ὕστερα ἄνοιξεν το θύρα· čəghέρσεν και το ἀσκέρ. Πήγανε, ἥβρανε τέσερα dενέδι̯α ἀθρώπ. Ἐκείνα ἀθρώπ ἤτανε χαμάλ. Πήρανε το κριφάdι σα τρέšα τνε. Πήγανε· ἔθεκάν do σο χαπίς.

Ὕστερα ξύπνησεν σαράφης, και δέν ἔμαθεν τό εἶνdαι τον dόπο[2]. Ξύπνησεν και το χανὸμ. Εἶbεν, "Χανὸμ, ἐδώ πέρα πού εἴμεστε;" Και το χανὸμ εἶbεν, "Σο χαπίζ μεστε." Ὕστερα σαράφος ἔστειλε χαbάρ ς το ναίκα τ. Και ναίκα τ φόρσεν χανəμνι̯οῦ τσόλι̯α. Ἤρτεν σο χαπός. Ξέβαλεν Τουρκοῦ το χανὸμ· πήγεν. Πόμεν σαραφι̯οῦ ναίκα σο σαράφο κονdά. Zαbάχναν φώτσεν. Ἤρτεν το χανὸμ· ρώτσεν τα βεζίρ, και λέχ, "Ἐψές σπίτ μας ἤρτεν σαράφος μέ το ναίκα τ μισαφίρ, και σο baχčά κοίμσα τα. Dαρά σο baχčά δέ νdαι. Πού πήγανε; Ἐβρέτ da." Κ' ἐκείνα βεζίρ εἴπανε, "Σο χαπίς οὐνdαι." Το χανὸμ εἶbεν, "Το μόν da μισαφίρ τί χάχ ἔχəτε νά τα φέρετε σο χαπίς;" Ἐgεί do γüζbαšή κούνσεν do σο θάλασσα. Ὕστερα ξέβαλεν τα μισαφίροι τ, σάλσεν da σα σπίτι̯α τνε. Και το χανὸμ πήγεν σο σπίτι τ.

Ἀβραάμ Ἀνέστη Κυριάνου.

[1] *V.* § 381. [2] For order *v.* § 382.

lastering in front of our house'; and the leaf, 'There is a big ine in our courtyard.' This is the meaning of these doings."

On the following day the moneychanger goes to that house. nd behold, the lady opens the window; she sees that the ioneychanger has come. She leans out of the window; shews er mirror, once the right side and afterwards turns it to the rong side. She shuts the window, and lowers the blinds. More han this she does not utter a sound. The moneychanger comes ack to his shop. In the evening he goes to his house. He tells ; to his wife. And his wife says, "You went in the morning. Let the sun set, and come again,' said the lady."

Afterwards the moneychanger,—the sun set, and he went off. Ie knocked at the door. The door opened, and the moneychanger ent in. Afterwards he went into the garden with the lady, o sleep under the trees. They lit the lantern, and then went o sleep on the bedstead. In the night the street-police saw in he pasha's garden a man is burning a lamp. They looked over he garden-wall into the garden, and saw a bedstead. Then the ergeant climbed up on the wall. Afterwards he let himself down om the wall. Gently, gently, he went up to the bedstead. He aw, the moneychanger is sleeping with the lady. Afterwards he pened the door; he called for the soldiers. They went; they ound four men. Those men were porters. They took the bed on heir backs. They went; they set them down in the prison.

Afterwards the moneychanger awoke, and did not know the lace where they are. The lady also woke up. He said, "Lady, here are we?" And the lady said, "We are in the prison." fterwards the moneychanger sent a message to his wife. And is wife put on a Turkish lady's dress. She came to the prison. he took the Turk's wife out. She went away. The money-hanger's wife remained there with the moneychanger. In the orning it dawned. The Turkish lady came, questioned the iziers, and says, "Yesterday a moneychanger and his wife came o our house as guests, and I put them to sleep in the garden. Now they are not in the garden. Where have they gone? Find hem." And the viziers said, "They are in the prison." The lady aid, "What right have you to take my guests to the prison?" That sergeant she threw into the sea. Afterwards she took her uests out, sent them to their house. And the lady went to er house.

AVRAÁM ANÉSTI KIRIÁNU.

PHLOÏTÁ. 5.

Κειότον ἕνα γιορόν χερίφος· εἶχαν γένια. Σο σπίτι καθούτονε και τραγώδανε· λείσκεν παλιά τραώδια. Και τα νυφάδε τ ἄς τα παλιάν[1] τα τραγώδια δέ χοσλάνδαναν. "babá, εἶπε μας λία καλα καινούρια τραγώδια." baσλάτσεν και το γιορόν· εἶπε λία οὐσqούφ qabασόρια. Και τα νυφάδε τ baσλάτσαν να γελάσνε. Και το γιορόν εἶπεν, "Γελᾶς, κουλάκ, γελᾶς· ἀb' ἐδώ 'σα τραγώδια χοσλάνσετε."

Παπᾶ Εὐστάθιος.

PHLOÏTÁ. 6.

"Ενα ναίκα εἶχα δύο φσάχα. Και τσνα παίνισκεν σο σκόλιο και τσνα κειόταν σο σπίτ. "Ενα μέρα το παιδί γυρίστεν ἄς το σκόλιο· "Πείνασα," εἶπε. Και μάνα τ εἶπεγι, "Σέμα σο φοσί και φᾶ λόρος." Παίν. Και το παιδί σέμε σο φοσί. "Εφσαξεν το παιδί.

Βά τ κειότον 'ς τ' ἄλ da χωριά. "Αμα γυρίστεν, λέ κι σο ναίκα τ,—και παιδιοῦ τ' ὄνομα λείσκαν do Κωσταvδήν,—"Το Κωσταvδήνε, τί το ποίκες;" Κ' ἐκείνο λέ κι, "Πήγεν σο σκόλιο." "'Αψά čəghórda τ[2]· čəghórda και το κοριῖ." Το κοριῖς ἤρτεν. Και το παιδί μάνα τ ἔφσαξέν do, και τα κιριάτα τ ποίκεν da σ ἄνdρα τ ἕνα γεμέκ. bου σερίμ ὅτλαγα τρώισκεν, τα κιριάτα λάλσανε, και εἶπαγι, "Βά, με ποιό χέρι ς με baίρεις, και με ποιό χέρι ς με τρώς;" bου σερίμ ἄνdρα τ πήρεν το ναίκα τ, και ἔδεσέν do σ' ἄλογο τ το qουῖρούχα. bου σερίμ φτέρνισεν το ἄλογο, και ναίκα ἔγεινε πουρčίμια.

Γρηγόριος Νικολάου.

PHLOÏTÁ. 7.

"Ενα ναίκα κ' ἕνα ἄνdρα ἔισκαν ἕνα παιδί, πολά κορίτσια. Πιρούκσαν να πᾶνε σα γιαqαǰάχια. Πήγανε· σωρόψανε· φορτώσανε· βόμανε νύχτα. Πήγανε deβιοῦ το σπίτ. "Εφαγαν, ἔπιαν, τραγώσαν, κοιμήθαν. Το déφ ξέβεν ὄξω. "Ηρτεν. Εἶπεν, "Κίμισις οὐγιουγιούρ;" Οὔλα ὕπνωσανε. "'Εχθόκαμ ἕνα μάνα· σο

[1] The final ν 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 daughters-in-law had no pleasure in the old songs. "Father, sing us a few fine new songs." And the old man began: he sang some coarse love songs. And his daughters-in-law began to laugh. And the old man said, "You laugh, my dear, you laugh. It is with these songs that you are pleased."

PAPÁ EFSTÁTHIOS.

6. *Kostandín*[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 cellar[3]. 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. 283.

[3] Literally a *rock-cut bin*, in the subterranean rooms below the house. *V.* in glossary *φοῦλι*.

[4] *V.* p. 251.

στάβλο βόϊδι̯α δέν ἀφήκεν· οὔλα σάγνιὅκεν. Φάζεν da ἐμᾶς. Ξέβεν το δέφ ὄξω.

Ἤρτεν· εἶπεν, "Ποι̯ό σας ὕπνωσεν; ποι̯ό σας δέν ὕπνωσεν;" "Ἐχὅὅκαμ ἕνα μάνα· σο στάβλο δέν ἀφήνιὅκεν βάλι̯α· οὔλα φάζεν da ἐμᾶς." Το δέφ ξέβεν ὄξω.

Ἤρτεν· εἶπεν, "Ποι̯ό σας ὕπνωσεν; ποι̯ό σας δέν ὕπνωσεν;" "Οὔλα μας ὕπνωσαμ. Ἐχὅὅκαμ ἕνα μάνα· σο στάβλο [δέν] ἀφήνιὅκε χτηνά. Οὔλα φάζεν da ἐμᾶς." Το δέφ ξέβεν ὄξω.

Ἤρτεν· εἶπεν, "Ποι̯ό σας ὕπνωσεν; ποι̯ό σας δέν ὕπνωσεν;" "Ἐχὅὅκαμ ἕνα μάνα· μέ το κόὅκινο ὅσο qουνγι̯ού κουβάλνει νερό."

Πήγεν το παιδί· τα κορίὅι̯α φόρτωσε τα ὅελέγι̯α τνε. Το παιδί ἀνέβεν σο δώμα· κούνσεν χώματα σο κάπνο. Το δέφ ξέβεν· πι̯άσεν do, σέμασέν do 's ἕνα ὅουβάλ. Ἔδεσέν do στόμα τ. Πήγε να λαλήῃ τ' ἀελφή τ. Το παιδί ξέβεν ὅσο ὅουβάλ. Σο στάβλο τ ἔχὅὅκεν ἕνα τανά. Σέμασέν do σο ὅουβάλ μέσα. Το παιδί ἀνέβε σο δώμα. Το τανά πηρπήαν do σο baχὅά· φάϊσαν do, σκότωσάν do. Ξέβαλάν do ὅσο ὅουβάλ ὄξω. Το παιδί πήρεν ἕνα κεμίκ· γέννεν ἄλογο. Πήγεν σο σπίτι τνε.

Ἀναστάσιος Χρυσοστόμου.

Phloïtá. 8.

Ἕνα βαὅιλι̯ός εἶχαν ἕνα παιδί. Εἶδεν ἕνα κορίὅ· σα κορυφι̯ές σωρόφ πιλίνὅ. Βά τ σωρόβνεν τουρσι̯ά. Ἐτό βαὅιλι̯οῦ το παιδί εἶδεν ἐκεί το κορίὅ· εἶπεν da το βά τ, "Νά με σεμαδέψῃς." Βά τ δέν da σεμάδεψεν. Ἐτό το παιδί, "Να κουνδήσω μαφτόν σο qουνγι̯ού." Παίν. Βά τ σεμαδέψεν το. Το παιδί πήγεν σομ bόλ.

Ἕνα ἀράbῃς πεστλέϊσανε. "Το ναίκα ς πήραν do και ἔφυγαν." "Ἐκείνο σο ναίκα μ εἶνε σο γουργούρι τ ἕνα ἀλτόν. Ἂν do φέρῃς, νά με μάῃς ἔξε χρόνους σο χαπός. Ἂν δέν το φέρῃς, ἐγώ ἐσέ νά σε σκοτώσω."

had all fallen asleep. "We had a mother; she left no oxen in the stable; she used to kill them all. She used to give them to us to eat." The Dev went out[1].

He came. He said, "Which of you has fallen asleep? Which of you has not fallen asleep?" "We had a mother; she would never leave buffaloes in the stable; she used to give them all to us to eat." The 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 you[3].

[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

Ἔκραψεν ἕνα χαρτί σο ναίκα τ. Ἐτό το χαρτί πήρεν do ναίκα τ· ἔψαλέν do. Και boίκεν ἕνα βαδιλιοῦ τσόλια. Πήρεν ἕνα ἄλογο· πήγεν σο χαπός. Τράνσεν ἐκεί σο χαπός· δέν dοσ. Πήγεν 's ἔν' ἄλο χαπός· τράνσεν. Οὔλα ξέβαλέν da· "'Αμέτ σ χαμάμ, να λουδτῆτε και να ἔρτητ." Τόν ἤρταν, οὔλα τράνσεν da. Εἶδεν το ἄνdρα τ ἐκεί μέσα· και ρώτσεν do, "'Εδύ τί boίκες;" 'Εκείνο ὀρτά εἶπεν da. Ἔμαθέν do τό κειότον ἄνdρα τ. Σάλτσεν da να πάῃ σο σπίτ. Και μαφτό τ ἤρτε ἀπ' οὔλα ἐμbρό σο σπίτ. Μετάλαξεν τα τσόλια τ. Τόν ἤρτεν ἄνdρα τ, ρώτσεν do, "'Εσέ ποιός σε ξέβαλεν ἄσο χαπός;" 'Εκείνο εἶπεν, "Ἕνα βαδιλιοῦ παιδί." Το κορίδ εἶπεν, "'Εγώ σε ξέβαλα." Το παιδί εἶπεν, "'Εδύ δέν dοσαι." Το κορίδ, "Ἄζ γενῶ πάλι." Φόρσεν ἐκεί τα τσόλια τ, και γέννεν πάλι χάν βαδιλιοῦ παιδί. Το ἄνdρα τ, "'Εδύ τοσαι." Παίν.

Δημοσθένης 'Ιορδάνου Τσεκλίδης.

Sílata. 1.

Ἕνα βαδιλέγας εἶχα ἕνα ναίκα, και φδάχα δέμ boίκεν. 'Ετό ναίκα τ ἕνα μέρα πότε κένdανεν, το βολόν σέμην σο χέρι τ, και qανάτσεν δῖμα. Κ' ἐτό εἶπεν gι, "Θεός νά με δώκεν ἕνα κορίδ, και να εἶχαν σαν ἐτό γιανάχια." Ἄς ἕνα χρόνο ὕστερα[1] ναίκα τ γένσεν ἕνα κορίδ, και εἶχαν γιανάχια σαν do δῖμα.

Ναίκα τ πέθανεν, και βαδιλέγας πήρεν ἕνα ἄλο ναίκα. 'Ετό ναίκα ἐτό το κορίδ δέν do θέλιξεν. Ἕνα μέρα εἶπεν σε δύο ϳελάτ, και παρέγγειλεν da νά το πηγάσουν 's ἕνα βουῖνί, και παρέγγειλεν da να φέρουν da μάτια τ. 'Ετιά πηάσαν da, και ἅμα το πηάσανε σέμασαν do 's ἕνα čardάχ. Και πόνεσαν do να βγάλουν τα μάτια τ. Εἶχαν ἕνα σκυλί κονdά τνε, και ξέβαλαν τοὐκουνιαροῦ τα μάτια, και ἤφερεν da βαδιλέγα ση ναίκα.

'Ετό ναίκα φόρινεν, καμάρωνεν και τράνανεν σο ἀῖνά. Ἄς το ἀῖνά μέσα θώρινεν το κορίδ, και δέν ἰνάνdανεν 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.

I. *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.

'Ετό το κορίč ἐκεί σο čardάχ τόν σέμηνε, ἤβρενε ἑφτά σκετέλα. Και ἔφαεν ἄσο μικρό, και ἔπιενε ἄσο μικρό το ποτήρ κρασί, και κοιμήθηνε ἄν μικρονοῦ σο στρώς. 'Απού ἀργάς ἤρταν da ἑφτά τε ἀθρώπ, και τράνσανε τα γεμέκια τνε, ἤτανdαι κῦτια. Τόν goιμή θανε, τράνσαγ gαι κοιμᾶται ἕνα κορίč. 'Ετό ρώσαν do, "'Απούθε 'σαι;" Και εἶπεν da το κορίč ἀπούθε νε. "Τστερα παρένgειλαι do, νά το τρανήσουν ἐτιά το κορίč, και το κορίč να γένη σάν μίνα τνε.

'Ετό κοριčοῦ μάνα φόρινεν, καμάρωνεν, τράνινεν σο ἀϊνά. 'Ετό πάλι δέν ἰνάνdανεν ὅπου το σκοτώσανε. Παίρ ἕνα μέρα ζωνάρια, και παγαίν νά τα πουλής. 'Ετό παγαίν ἐκεί σο čardάχ, και θωρεῖ ἐτό το κορίč ἄσα πένgερες, και čəghərdᾶ, "Πουλῶ ζωνάρια." 'Ετό το κορίč τόν dἄκουσεν, πήρεν ἕνα ζωνάρ και φόρσεν da. Τόν do φόρσεν, baγίνσεν. 'Απού ἀργάς τόν ἤρταν ἐκεινιά τα παληκάρια τα delιqανούγια, τράνσαν το κορίč, baἴνσεν. 'Ετό do κορίč δώκαν do ἰλάčια, να ξυπνής deἴ. Δέ ξύπσεν. "Τστερα ἄν do μέγα τράνσενε σα μέσα τ και φορών ἕνα ζωνάρ. Τόν do ξέβαλεν, το κορίč ξύπσεν. "Τστερα παρένgειλάν do νά μή βghά ἄσο σπίτ ὄξω.

'Ετό μάνα τ φορών, καμαρών, τρανᾶ σ' ἀϊνά. Πάλι θωρεῖ το κορίč. "Τστερα δέν ἰνάνσεν ὅπου το σκότωσαν. Παίρ λαχτυλίδες· πααίν, πουλᾶ τα. Πάλι παγαίν ἐκεί σο čardάχ. "Πουλῶ λαχτυλίδες," deἴ, čəghərdᾶ. 'Ετά το κορίč πάλι πήρεν ἕνα λαχτυλίδα. 'Ετό φόρσεν do· πάλι baἴνσεν. 'Απού ἀργάς ἤρταν τα ἑφτά τα παληκάρια. Τράνσανε· θύρα εἶνε qαπαδιμένο. "Τστερα ἀνέβανε ἄσα dουβάρια, και τράνσανε το κορίč πάλι baγιdιμένο. Πάλι τράνσαν ἀπάνω κάτω· δέν ἤβραν ἕνα σέχ. "Αν do μικρό τράνσεγ gαι σο σέρι τ εἴσεν[1] φορεμένο ἕνα λαχτυλίδα. Ξέβαλεν do λαχτυλίδα, και το κορίč ξύπσεν. "Τστερα παρένgειλάν do, ὅπομς να ἔρτ, νά μή ἀνοίξ τη θύρα. Τ' ἡμέρα τα παληκάρια πήγαν σο ὄργο τνε.

'Ετό ναίκα φορών, καμαρών, τρανᾶ σο ἀϊνά. Πάλι θωρεῖ το κορίč. "Τστερα παίρ μήλα· ἀλείφ τα με φαρμάκ· πααίν νά τα πουλής. Πααίν πάλ ἐκεί σο čardάχ. "Πουλῶ μήλα," deἴ, čəghərdᾶ. 'Ετό το κορίč τόν τα εἶδεν, τη θύρα δέν d' ἄνοιξεν.

[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 ἕνα κλωστή, και πήρεν ἕνα μήλο. Τόν do ἔφαγεν, πόμπι σο qουργούρι τ. Ἀπού ἀργάς τόν ἤρταν τα ἐφτά παληκίρια πάλι το θύρα ἤβραν do qαπαδιμένο. Ὕστερα ἄνοιξάν do, κα. ἤβραν do κορίτ baϊνdιμένο. Ἀράτσαν da ἀπάνω κάτω· δέν ἤβραν ἕνα σέϊ. Ὕστερα ἄνοιξαν το στόμα τ, "Να μέ τί ἔkh," deϊ. Ὕστερα τράνσανε, σο qουργούρι τ ἔkh ἕνα παρτά μήλο. Τόν do ξέβαλαν, το κορίτ ξύπσεν. Ἄπου μέρες το κορίτ φοβήθαν, νά το ἀφήκουν σο σπίτ· πέγασαν do σο ὄργο τνε.

Ὕστερα μέτα ἕνα χρόνο το κορίτ πέθανεν. Σέμασάν do 'ς ἕνα σανdέq ἀπο φλοριονάς. Ἐτό εἶχαν do σον dόπο, ὅπου ἐαλέστιναν. Ἐτό ἕνα φοράς εἶδεν do ἕνα βασιλέγα παιδί. Εἶπεν σ' ἐτιά, "Να το qοράσω." Και ἐτιά πούλσαν do. Τόν do πεάσεν σο σπίτι τνε σέμασέν do σο οdά τ. Ἐτό θέλισκεν να μάθ σο σανdέq ἀπέσω τι ἔkh. Ἄνοιξεν do και ἤβρεν ἕνα κορίτ. Ἐτό τόν το εἶδεν, ἔδειξεν do σομ bαπά τ. Ἐτιά ὕστερα ποίκαν το γάμο τ, και ἐghόρσαν και κοριτοῦ τομ bαπά.

Δημήτριος Λαζάρου Ἐξαράκος.

Sílata. 2.

Ἕνα ναίκα και ἄνdρας εἶχαν ἕνα κορίτ. Ἐτό το κορίτ ἕνα φοράς ἄσομ bαπά τ κόρεψεν ἕνα φιστάν, ὅπου να ἔkh βούλα τα ἄστρα σον οὐρανόν ὅπου εἶνdαι, και ἕνα ἄλο φιστάν, ὅπου να ἔkh ση θάλασσα ὅπου εἶνdαι οὖλα τα ψάρια[1]. Ἐτό παπά τ ποίκεν do. Ἕνα φοράς φόρσεν το φιστάνι τ, και πότε ἔκλωθεν σο χωριό, ἤβρεν ἕνα σκυλιοῦ derί. Ἐτό φόρνεν do και κλώθιξεν και θώρινεν ἔρατα. Ἕνα φοράς εἶδεν do ἕνα βασιλέγα παιδί. Ἐτό πήρεν do σο σπίτι τνε, και σάν ἄθρωπος θώρινεν ἔρατα.

Ἕνα φοράς βασιλέγας μέ το παιδί τ ποίκανε ἕνα boχτά σο baχτά τνε. Ἕνα φοράς ἦτον Μεγάλ Κεριακή. Ἐτό βασιλέγα το παιδί πότε βghόνιξεν, τράνσενε ἀς νεκληστάς το θύρα· εἶδεν ἕνα κορίτ. Ἐτό πολύ τ' ἄγαψενε. Και το κορίτ qάψενε ἀζ βασιλέγα παιδιοῦ σο ὄφερ ὁπού εἶχαν το λαχτυλίδα[1]. Τόν do εἶδεν, βασιλέγα το παιδί τανότσεν do. Τόν ἤρτεν σο σπίτ, εἶπεν da σομ bαπά τ. Ἐτιά τόν ἤθελαν να φᾶμ[2] boχτά σο baχτά τνε, εἶπεν do μάνα τ, νά τα ψήϝ βασιλόπητες. Μάνα τ bασλάτσεν νά τα ψήϝ. Πότε τα

[1] For order *v.* § 382.

[2] Φᾶμ before initial *b* instead of *φᾶν*.

string, and took an apple. When she ate it, it stuck in her hroat. Late in the evening, when the seven youths came, again hey found the door shut. Afterwards they opened it and found he girl in a swoon. They sought up and down. They did ıot find anything. Afterwards they opened her mouth; "Let us ee what is the matter," said they. Afterwards they saw in her hroat she has a piece of apple. When they took it out, the girl voke 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.

ψ̌ήνιξεν, ἤρτεν και το σκυλί· πήρεν λίγο ζ̌υμάρ, και σέμασεν bέσω τ το λαχτυλίδα, και γι̯απουσ̌τούρσεν do σο τουνdούρ. Τόν ψ̌ήθην, ξέβαλέν da. Γι̯όμωσέν da σο boχčά, και πέρασέν da σο βασ̌ιλέγα. Πότε τρώϊξανε, τόν ἔκοψεν το ψωμί, εἴδεν το λαχτυλίδα τ. Τόν ἤρτεν σο σπίτ, ρώτινεν το μάνα τ, "Το λαχτυλίδα μ πού το ἥβρες;" deί. "Γι̯ά νά τα εἴπῃς, γι̯ά νά σε σκοτώσω." Τότες μάνα τ εἴπεν gι, "Γι̯άβρου μ, πότε κόλινα, ἤρτεν και το σκυλί· ποίκεν ἕνα πιdέ· και ἄν do ἔθεκεν ἐκείνο, δέν do ξέβρω."

Τότες ἐτό, γι̯ά να μάθ το σκυλί τί ἤτανε, μούλωσεν ἕνα μέρα ὀdαδι̯οῦ σο γι̯ϋκλῦκ. Ἀπού ἀργάς τόν ἤρτεν να κοιμηθῇ το σκυλί, ξέβαλεν το dερί τ. Τόν do ξέβαλεν, χεμέν βασ̌ιλέγα το παιδι πι̯άσεν do. Τότες εἴπεν da και σομ bαπά τ, και ἤθελεν νά το πάρ. Τότες ποίκαν το qάμο τνε, και πήρεν do.

Δημήτριος Λαζάρου Ἐξαράκ̣ος.

SÍLATA. 3.

Δύο ἀδέλφι̯α· τὄνα ἤτανε ζεν̣gίν και τὄνα φουqαρές. Ἐτό το ζεν̣gίν ἕνα μέρα πήγεν σο βουϊνί. Ἀπεκεί τράνσεν̣ gι ἕνα μέγα σαράϊ. Πήγεν σ' ἐκείνο, και ἥβρεν do γι̯ομούμενο με φλορι̯ά. Ἐκεί σο σαράϊ καθούτανdαι σεράνda κλέφτ. Ἐτι̯ά δέν ἤτανdαι. Γι̯όμωσεν τα čουβάλι̯α με φλορι̯ά, και πήγεν σο σπίτι τ. Ὕστερα εἴπεν da και σο φουqαρέ σον ἀδελφό τ. Ὕστερα ἤρταν και τα δύο τνε ἐκεί σο σαράϊ. Πάλι γι̯όμωσαν τα čουβάλι̯α τνε, και πήγαν σο σπίτι τνε.

Ὕστερα ἤρτεν μόνο το ζεν̣gίν. Το φουqαρές δέν ἤρτεν. Τόν ἤρτενε ἐκείνα, σέμη σο σαράϊ πάλι, να ἐμούς̌ τα čουβάλι̯α τ. Πότε τα γι̯ομών, ἤρταν ἀπάνω τ και τα σεράνda τα κλέφτ. Πάγωσαν ἤτονε, και σέμην ἄν do μικρό σο κομιρι̯όνα. Ἐκεί τράνσενε, ἤτον ἕνα ἄθρωπος· μούλωνεν σα κομίρι̯α ἀποκάτω. Τόν το εἴδενε, ξέβαλέν do 's ἀρqαdάσ̌α τ. Ἐκεινι̯ά τότες στάβρωσάν το. Ὕστερα τα σεράνda τα κλέφτε ξέβανε ὄξω.

Ὕστερα τόν ἤρτεν το φουqαρές τ ἀδελφό τ, τράνσενε, το ἀδελφό τ κρέμασάν do. Τότες πήρεν do ἀδελφό τ, κατέβασέν do, και πεγάσεν do σο σπίτι τ. Δώκεν do 's ἕνα κōσ̌κέρ· ἔραψέν do. Και μούχωσέν do, και δώκεν do παράδι̯α.

ame. It took a little dough, and put the ring into it, and clapped on [the wall of] the oven [to bake][1]. When it was baked, she ook it out. She filled the bundle with them, and took them to the ing. 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 id you find my ring? Either tell me or I will kill you." Then is mother said, "My child, as I was putting the cakes into the ven, the dog also came; it made a loaf, and whether it put it in, don't know."

Then he, in order to learn who the dog was, hid one day in the ecess of the room. In the evening when the dog came to go to leep, it put off the skin. When it put it off, at once the king's on seized it. Then he told it to his father, and wanted to marry ier. 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 *tandur* in the Turkish glossary, p. 670.

[2] *V.* p. 241.

'Απου ἀργάς τόν ἤρταν τα σεράνda τα κλέφτ, τράνσαν ἄθρωπος δέν νε. Ἔμαθάν do, ὅπου ἔρεται ἐδώ ἄθρωπος. Πάλιν σεν τοὐνανοῦ το κουνdούρα. 'Ετιά σο κὅσκέρ εἶπαν gι, "'Επ πορεῖς; ῥάφτεις το μί;" Κ' ἐκείνο εἶπεν gι, "Ὄφ! κόčα ἔ ἄθρωπος ἔραψά το, κ' ἐτά το κουνdούρα νά μή το ράψω. Δώκε με και παράδια." Ἔδειξαν da κιόλα. 'Εκεινιά τόν τα εἶδαν τ παράδια, ρώτσαν do, "'Ετιά ποιός σέ τα δώκεν;" Και ἐκείν εἶπεν gι, "Ἕνα ἄθρωπος ἤφερεν με ἕνα παρčαλανμὅ̆ς ἄθρωπος ἔραψά το, και δώκε με τα παράδια." Τότες πήγεν, ἔδειξεν d σπίτι τ. 'Εκεινιά, τόν το εἶδαν, κατέβαν ἀπο νύχτες σο σπίτι τ και σκότωσάν do.

Δημήτριος Λαζάρου 'Εξαράκος.

Sílata. 4.

Ἕνα βαšιλέγας εἶχαν τρία φšάγα. Και το χρόνο ἤτσ κὅτλϋκιά. 'Ετά τα φσάγα λίψασαν. Πήγαν· ἤβραν ἕνα qουγί. 'Ετά τα παιδιά δέν bόρσαν να κατεβοῦν. 'Ετό το πρώτο τ φσάχ εἶπεν gι, "Κρέμασέτ με, και ἄς κατεβῶ. Και τόν čəghərdίσω 'qά, qά,' τραβᾶτ με." 'Ετά τα φšάχα, "Καλό," εἶπαν. Κρέμασά το πρώτο το φšάχ. 'Ετό φοβήθην να κατεβῇ. Κατέβην ὡς τ μισό τ· čəghὁρσεν, "Qά, qά." Τράφσαν do.

Κρέμασαν και τ' ἄλο το φšάχ. Κ' ἐκείνο εἶπεν, "Τόν κατεβῶ σο μισό τ, τόν čəghərdίσω, 'qά, qά,' τραβᾶτ με."

Κρέμασαν και τ' ἀλο το φšάχ. Κ' ἐκείνο εἶπεν gι, "'Εγώ ἄν εἶπω, 'qά, qά,' κατέβασέτ με." 'Ετό ὅσο λέἴξεν, "Qά, qά," κατέβασάν do. Κατέβην ἐκεί· εἶδεν τρία κορίča. 'Ετούτα κορίča εἶπαν gι, "Γιάβρου μ, ἐδώ πού ἤρτες, ἐδώ εἶνε ἕνα dέφ· τόν ἔρτ, τρώει σε." 'Ετό το παιδί εἶπεν gι, "Πούδ' ἔνε;" 'Ετό το κορίč εἶχα ἕνα qəλὲč· δώκεν do 's ἐκείνο το παιδί· ἐτό πήρεν do. Τόν ἤρτε το dέφ, φάϊσεν do ἕνα, και ψόφσεν. Και το[1] dέφ εἶπεν gι, "'Εμέ μάνα μ ἕνα φοράς με γένσεν· δύο φοράς δέν με γένσεν."

'Ετό το παιδί εἶπεν σα ἀδέλφια τ, "Ἤβρετ τα qəζμέτια σας· ἤβρα τα και ἐγώ." Το baštanλὲq το κορίč δώκεν do σο πρώτο το ἀδελφό τ· τ' ἄλο το κορίč δώκεν do σο ὀρτανjά το παιδί· το τρίτο

[1] The sense demands σο dέφ.

In the evening when the forty thieves came, they saw that he man is gone. They found out that a man comes there. The boot of one of them had become old. They said to the obbler, "Can you do this? Will you sew it up?" And he said, Bah! Lately I sewed up a man, and can't I sew up the boot? He gave me money too." He shewed it too. When they saw he money, they asked him, "Who gave you this?" And he aid, "A man brought me a mangled man. I sewed him up nd he gave me the money." Then he went; he pointed out his ouse. When they saw it, they came down by night to his house, nd killed him.

DHIMÍTRIOS LAZÁRU EXARÁKOS.

4. *The Underworld Adventure*[1].

A king had three sons. And that year there was a bad eason. 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 ne, 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 hree girls. The girls said, "My lad, here, where you have come, s 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 ie died. And to the Dev he said, "My mother bore me once; wice she did not bear me[2]."

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 do *σο μαφτό τ.* *Ἐτό το κορίτ εἶπεν* gi, "*Ἔλα, πρώτα ἄ σε τραβήσουν ἐσέ τ' ἀδέλφια ς, και ὕστερα, τόν ἀνεβῇς ἐσύνα, τραβᾶς κ' ἐμένα.*" *Ἐτό το παιδί δέν ἤθελεν.*

Ἐτό το κορίτ εἶπεν gi, "*Ἔλ', ἄζ μοῦμ ἐκειά σ' ὀδά.*" *Σέμανε Τό σέμανε, τράνσαν, ἐκεί εἶνδαι κ' ἄλα πολά τέλμα*[1]. *Τράφσεν ἀπεκεί σα τέλμα πολά, και δώκεν* da *σο παιδί.*

Σέμα σ' ἔν' ἄλ' ὀδά. *Ἐκεί ἦταν ἕνα* dirék. *Κονδά τ κλώθιξαν δύο πρόγατα, ἕνα ἄσπρο και ἕνα μάβρο.* *Ἐτό κορίτ εἶπεν* gi "*Ἀν galéψῃς σο ἄσπρο σο πρόγατο, ν' ἀνεβῇς σ' ἀπάνω σον gόζμο. Ἄν galéψῃς σο μάβρο, να κατεβῇς σο κάτω σον gόζμο.*" *Ἐτό το παιδί πίταξεν το κορίτ ν' ἀνεβῇ ἀπάνω.* *Ἐτό το παιδί σέμαν 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 's ἕνα ναίκα.* *Κήρεψεν λίο νερό.* *Ἐτό το ναίκα εἶπεν* gi, "*Σο čεσμέ κονδά εἶν' ἕνα* déφ, *και ἐμεῖς καθ' ἡμέρα με νερό και δῖμα πάρουμ λιγόčικο νερό.*" *Ἐτό το παιδί εἶπεν* gi "*Πούδ' ἔν ἐτό;*" *Ἐτό ναίκα πήγε· ἔδειξέν* do. *Κ' ἐκεί τ' ἡμέρα να φάῃ τον βαśιλέγα το κορίτ.* *Ἐτό το κορίτ, τόν ἤρτεν το παιδί, πιάσεν* do *ἄσα μαλιά τ.* *Ἤρτε το* déφ, *νά τα φάῃ.* *Τόν ἤρτεν, δώκεν* do *ἕνα, και ψόφσεν.* *Εἶπεν* gi, "*Φάϊσε με ἄλ' ἕνα.*" *Κ' ἐκείνο το παιδί εἶπεν* gi, "*Ἐμέ μάνα μ ἕνα φορά γένσε με· δύο φορά δέ με γένσεν.*" *Ἐτό το κορίτ πήρεν, βούτσεν το ὅέρι τ deφιοῦ σ' δῖμα· φάϊσεν* do *παιδιοῦ σο τρέχ.* *Ἐτό βαśιλέγας ἔστρωσεν το στράτα με χαλιά γιά να περάς το παιδί.* *Ἐτό το παιδί δέν πέρασεν.*

Πήγεν· κοιμήθην 's ἕνα čινάρ ἀγαʒί ἀπκάτω. *Βαśιλέγας δώκεν φερμάν να περάσουν και βούλα, μικρά και μεγάλα.* *Πέρασεν g' ἐτό το παιδί.* *Τόν το εἶδεν, εἶπε σο παπά τ, "Ἐτό νε."* *Χεμετέν čəghόρσεν* do *παπά τ.* *Εἶπεν* gi, "*Κόρεψε ἄς μένα τί κəρέβεις.*" *Και παιδί εἶπεν* gi, "*Κəρέβω σεράνδα τουλούμια νερό και σεράνδα τουλούμια κιρμάς.*" *Ἐτό δώκεν* da.

[1] Πολά *τέλμα*, which could only mean *many wires*, from Turkish tel, is the boy's version of the Greek πολυτέλεια, *luxury*, a word probably learned at school. So little are these words of civilisation understood that in the next sentence he inverts it, and produces *τέλμα πολά*.

hird he left for himself. That girl said, "Come, first let your rothers pull you up, and afterwards, when you have gone up ourself, pull me up too." The boy was unwilling.

The girl said, "Come, let us go into that room." They went n. When they had gone in, they saw that in it there are also great many fine things. She pulled at the fine things there, nany of them, and gave them to the boy[1].

They went into another room. In it there was a pillar. Near t two sheep were walking, one white and one black. The girl aid, "If you mount on the white sheep, you will go up into the ıpper world. If you mount on the black sheep, you will go down nto the lower world." The boy promised the girl to go upwards. The boy went into that room. He saw two sheep. Whilst he ays, "I will mount the white sheep," he mounted the black heep. He mounted it. He went down into the lower world.

There he went his way. He went to a woman. He asked for little water. The woman said, "Near the fountain is a Dev, nd we every day with water and blood fetch a little water." The boy said, "Where is he?" The woman went; she shewed ıim. And that day he should have eaten the king's daughter. When the boy came, he seized the girl by her hair. The Dev ame to eat her. When he came, he struck him one blow, and he lied. He said, "Strike me yet again." And the boy said, "My nother bore me once; twice she did not bear me[2]." The girl ook and dipped her hand into the Dev's blood. She struck it n the boy's back. The king strewed the road with carpets for he boy to pass over. The boy did not pass.

He went his way. He fell asleep under a plane-tree. The ing 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 o 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 's ἕνα ζινάρ ἀγαζί ἀπκάτω. 'Εκεί σι ζινάρ ἀγαζί ἀπάνω ἤταν ἕνα φωλιά ἀετοῦ. Και κάθε χρόνο ἐκ φίθ ἀνεβαίνιξεν· τρώϊξεν τα γιαβρούδια τ. 'Ετό το παιδί, τὼ το εἶδεν, dώκεν do ἕνα· σκότωσέν do. "Ηρτεν ἀετός· τράνσεν τ ζινάρ ἀγαζί ἀπκάτω. Εἶπεν gι, "'Εσύ μή τα σκοτώνης τα γιαβρούδια μ." 'Ετό μάνα τ ἀγνάδινεν ἄσα γιαβρούδια τ. "Μή τ σκοτώνης." 'Ετό χεμετέν κατέβην· εἶπεν gι, "Κάρεψε ἀπ' ἐμέν τί κἀρέβεις." 'Ετό εἶπεν gι, "Νά με ἀνεβάσης σο ἀπάνω σον gόζμο." 'Ετό το παιδί κούνσεν da τουλούμια ἀπάνω σο ἀετό· κάλεψεν και μαφτό τ, και ἀνέβαν. 'Ετό ἀετός τόν λέϊξεν, "Qά νερό, qά κιριάς," ὄψφτασαν ν' ἀνεβοῦν σο ἀπάνω σον gόζμο.

Πότε ἀνεβαίνιξαν, το κιριάς πλερώθην. Τότε ἔκοψεν ἄσο baldέρι τ το παῦ το κιριάς, και δώκεν do σο ἀετό. 'Αετός δέ do ἔφαεν. Τόν ἀνέβαν, εἶπεν gι, "Ζήκο· πορπάτα." Κ' ἐκείνο εἶπεν gι, "'Αμε ὄύνα, κ' ἐγώ πορπατῶ;" 'Εκείνο ὄηκώθην να πορπατῆς. Δέν bόρσεν. Χεμετέν δώκεν ἄσο στόμα τ το κιριάς. Γιαγλάτσεν do σο baldέρι τ. Χεμετέν ὄηκώθην, πορπάτσεν.

Told by a boy at the school.

Sílata. 5.

"Ενα βαζιλέγας εἶχαν ἕνα κορίζ. Σον gόζμο χίζ δέ γέλασε. 'Ετό βαζιλέγας εἶπεν gι, "'Οποιος νά το γελάϊ ἐτό το κορίζ, νά το ποίκω qαμbρό." 'Ετό το κορίζ, τόν gάθουταν σο πένjερε και τράνινεν στη θάλασσα, εἶδεν ἕνα qaίκ· ἀπέσω τ ἤταν dαι κ' ἄλα πολά μαϊμούνια. Χεμετέν baζλάτσεν να γελάϊ. 'Ετό βαζιλέγας ἤρτεν· ρώτσεν do· εἶπεν gι, "'Εσέ ποιός σε ποίκεν να γελάϊς;" Κ' ἐκείνο εἶπεν gι, "'Ενα μαϊμούν με γέλασεν." 'Ετό το μαιμούν ποίκεν do qαμbρό τ. 'Ετό ἀπέσω τ ἤταν ἄνgελος. Εἶχαν κ' ἄλα πολά qαrdάζα.

"Ενα φορά ἕνα βαζιλέγας ποίκεν σέ το ἀπάνω πόλεμος. 'Ετά τα μαϊμούνια εἶπαν gι, "Ποίκετ κ' ἐμάς ἀσκέρια." Κ' ἐκείνο βαζιλέγας εἶπεν gι, "Καλό." Πήγαν σο bόλεμο. Ποίκαν πόλεμος, και τα μαϊμούνια σκότωσαν τα ἄλα.

'Ετό ναίκα τ, τόν ἤρτεν ἄσομ bόλεμον ἄνdρα τ, ἔκαψεν το qabούγου τ. 'Ετό τ ἄνdρα τ εἶπεν gι, "'Εσύ ἄν ἔκαψες το qabούγου μ, κ' ἐγώ ἄλ ἰμιάς να μή φανεθῶ 's 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 κορίč ἄσο χολή τ πήγε να κόψ̌ ὀρμανι̯οῦ τα δενdρά. Πήγε να κόψ̌ κ' ἕνα μέγα δενdρό. Τόν το φάϊσεν μέ το παλτά ἐκείνο ἀπ μέσα τ čəghə́ρσεν, "Ἐτό ποι̯ός νε;" εἴπεν. Čάκωσεν το δενdρό· σέμην ἀπέσω τ. Τράνσεν, εἶνε ἄνdρα τ. Τόν εἴδεν το ναίκα τ, φιλήθανε. Χεμετέν πεγάσεν do σο σπίτ. Γι̯αδ̌άσαν ἀγαπωμένα.

Told by a boy at the school.

Potámia. 1.

Ἕνα deïρμενǰής εἴδ̌εν σο μύλο του ἕνα κουμάσα και ἑφτά ὀρνίθι̯α σην̣ gουμάσα. Και ἤρτεν ἀλιπήκα· ἔφαεν τδ̌να.

Μι̯ά φορά ἤρτεν deïρμενǰής· μούλωσεν σην̣ gουμάσα. Ἅμα ἤρτεν ἀλιπήκα, πι̯άσεν το και νά το πογοdίς̌ ἤτονε. Και ἀλιπήκα εἴπεν, "Μή με πογοdᾷς, και ἐγώ θι̯άνω σε καλό." Και ἐκείνος ἀφήκεν do.

Ἀλιπήκα πήγεν σομ βασιλέα και εἴπεν, "Δόζ μοι ἀλτέν δ̌οινιgί." Και ὁ βασιλέας εἴπεν, "Τι νά το ποίκῃς;" Κ' ἐκείνο εἴπεν, "Να μετρήσω λίρες." Και βασιλέας εἴπεν, "Ἀπαπού πήρες τα;" Και ἀλιπήκα εἴπεν, "Ἔχω ἕν' ἀδελφό, κ' ἐκείνο ἕς τα." Και ὁ βασιλέας δώκεν do. Πήγε και ἄλειψεν πίσα σο δ̌οινίκ, και γι̯απουδ̌τούρσεν ἕνα λίρα, και πήρεν do και πήγεν σο βασιλέα.

Και ἄσα δύο ἡμέρες ὕστερα ἀλιπήκα πήγεν πάλι σο βασιλέα, και εἴπεν, "Ἐγώ ἤρτα να πανdρέψω το κορίčι ς σον ἀδελφό μ." Και βασιλέας εἴπεν, "Ἄν ῇναι κιζμέτ, δίνω το." Και ἀλιπήκα πήγε σο σπίτ. Κάλιψεν το deïρμενǰή σ' ἄλογο. Και ἅμα πήγεν σο ποτάμ κονdά, λάχσεν το deïρμενǰή ἀσ' ἄλογο ἀπάνω σο ποτάμ. Και ἀλιπήκα παghə́ρσεν, "Γαμbρός ἔπεσε σο ποτάμ. Φέρε το τσόλι̯α." Και ὁ βασιλέας ἤφερεν da. Και πήγαν σο σπίτ. Και ὁ deïρμενǰής ὅλο τράνινεν σα δισώμι̯α τ. Και βασιλέας εἴπεν σην ἀλιπήκα, "Γι̯ατί τρανᾷ ἀβούča;" Και ἀλιπήκα εἴπεν, "Δέν d' ἄρεσεν, και γι̯α 'κείνο." Και ὁ βασιλέας ἤφερεν do και ἄλα καλά τσόλι̯α. Και ἤρχισε πάλι να τρανήš. Και ἀλιπήκα πήρεν βολόνι̯α, και τα ἔπηξεν σα δισώμι̯α τ.

The girl from her grief went to cut the trees in the wood. She went to cut a big tree. When she struck it with the axe, he who was inside cried out; "Who is this?" said he. She split the tree. She went inside it. She saw it is her husband. When he saw his wife, they kissed one another. At once he took her home. They lived and loved one another.

Told by a boy at the school.

Potámia.

1. *Puss in Boots*[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.

"Τστερα ποίκαν γάμος, και βασιλέας πίταξεν κατόψα τουν ἀσκερμούς. Και ἀλιπήκα πήγεν ὀμbρό, και εἶδεν ἔν' ἀγέλ πρόβατα, και εἶπεν, "'Αν ἔρτουν, ἄν σε ρωτήσουν ἐκείνα ἀσκέρ, εἶπε, 'Εἶναι του ἀθρώπ ὅπου πήγεν να πανdρεφτῆ σο βασιλέα σηῆ gόρη.'"

Πήγε κι ἄλα ὀμbροστά. Εἶδεν ἕνα χτηνιοῦ ἀγέλ, και παρήγγειλεν κ' ἐκείνα ἀβούτα.

"Τστερα πήγεν σα deβέδια, και εἶπεν, "'Εκείνα ἔρχουνdαι ἀσκέρ νά σε σκοτώσουνε. "Ελατε· ἄ σας κατεβάσω ἐδά σο qουγμού, και ἄς ἔρτουν, ἄς περάσουν, και μή σας σκοτώσουνε." Κ' ἐκείνα κατέβανε, και ἀλιπήκα σάλσεν ἕνα θιάρ ἀπάνω του, και πόμναν ἐκεί. Κ' ἤρταν ἀσκέρ. Κατέβαν ἐκεί.

Και ἀλιπήκα εἶπεν τον deῖρμενῆ, "Εἶδες ἐγώ τί καλό σε ποίκα. 'Εσύ ἐμέ τί νά με ποίκης;" Κ' ἐκείνο εἶπεν, "'Οταν ψοφήσῃς, νά σε μάσω 's ἕνα φλουριόνα σανdούχ." Και ἀλιπήκα ἄσα μάσουσταν ψόφσεν. Και ναίκα τ ἔκλαιγεν. Και deῖρμενῆς εἶπεν, "Ψόφσεν· τί ἔν; κούνda το ἐκιά δξω." Και ἀλιπήκα 's ἕνα μιάς ὄηκώθη, και εἶπεν, "'Αβούτα νά με το ποίκης ἤτονε;" Κ' ἐκείνο εἶπεν, "Ημαρτον, ἤμαρτον. "Αλαgh ἰμιά δέν do θιάνω."

"Τστερα ψόφσεν ἄς ἀλήθεια, και σέμασέν do σο φλουριόνα σανdούχ. "Τστερα πόμναν μόνο τα καμούκια τ, και κούνσεν da δξω.

Told by a boy at the school.

Ροτάμια. 2.

"Ενα ναίκα εἶσεν ἕνα παιδί, και το παιδί πήγεν, να qαζανdῆς παράδια. Qαζάνσεν τρία λίρες. Και πότ' ἔρσεται, εἶδεν δύο παιδιά· σκοτώνουν ἕνα ὄκυλί. Και ἐκείνο εἶπεν, "Μή το σκοτώνετε, και ἐγώ ἄ σας δώκω ἕνα λίρα."

Afterwards they made a marriage, and the king sent after hem soldiers. And the fox went in front, and saw a flock of heep, 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 aughter.'"

She went yet again in front. She saw a herd of cows, and rdered them in the same way.

Afterwards she went to the camels[1], and said, "Those coming ver there are soldiers to kill you. Come here, let me put you lown into the well here, and let them come and pass by and not ill you." And they went down, and the fox closed it with a stone n top of it, and they remained there. And the soldiers came. They went down there.

And the fox said to the miller, "You saw what a good turn I did you. What will you do for me?" And he said, "When you die, I will put you into a golden coffer." And the fox pretended to die. And his wife cried. And the miller said, "She is dead. What matter? Throw her out there." And the fox in a twinkling rose up, and said, "Thus you would have done to me?" And he said, "Peccavi, peccavi! Another time I will not do so."

Afterwards the fox really died, and he put her into the golden coffer. Afterwards there remained only her bones, and they threw them out[2].

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.

"Τστερα πήγε λίγο ὀμβρό. Εἶδεν δύο παιδιά· σκοτώνουν ἕνα gάτα. Εἶπεν, "Μή do σκοτώνετε· ἄ σας δώκω ἕνα λίρα."

"Τστερα πήγεν ἄλο λίγο ὀμβρό. Εἶδεν δύο παιδιά· σκοτώνουν ἕνα φίδ. Εἶπεν, "Μη do σκοτώνετε, και ἄ σας δώκω ἕνα λίρα."

Και το φίδ εἶπεν ἐκιού το παιδί, "Ἄς πᾶμ σο σπίτ μας. Και νά σε πῆ μάνα μου, '"Τρεψε ἀπ' ἐμένα τί κιρέβεις.'" Και το φίδ εἶπεν, "Κ' ἐσύ να κιρέψῃς, ὅπου εἶναι ση θύρα ὀπίσω, το γουδά." Και το παιδί πήγεν μέ το φίδ dάμα. Και εἶπεν το φίδ, "Κίρεψε ἀπ' ἐμένα τί κιρέβεις." Κ' ἐκείνο εἶπεν, "Ὅπου εἶναι ση θύρα ὀπίσω, το γουδά." Κ' ἐκείνο εἶπεν, "Κίρεψε ἕνα ἄλο πράμα." "'Ετό κιρέβω." Και δώκεν do, και εἶπεν, "Πότε παγαίνεις ση στράτα, ἄν πεινάσῃς, να πῆς, ''Αδόλ, σουφραγί μ, ἀδόλ.'"

Και πότε παγαίνει ση στράτα, πείνασε, και εἶπε, "'Αδόλ, σουφραγί μ, ἀδόλ." Και το γουδά ἀνοίγηκε και ἀπάνω του βγήκανε εἰδῶν εἰδῶν φαγητά. Και κάθισε να φάγ. Και πότε τρώγει, ἤρτεν ἕνα dεβρίσης, και εἶπεν, "'Απαπού τα πήρες ταγια τα γεμέκια, ἐν ᾧ δέν ἔσεις ταvδούρ ἢ ἄλο πράμα νά τα ζεστάνῃς;" Κ' ἐκείνος εἶπεν, "Τα ξέβαλα ἀπ το γουδά μου." Και dεβρίσης εἶπεν, "Ἄ σε δώκω ἐτά το δόπ, και το γουδί δίνεις με το." Και το παιδί εἶπεν, "Δοπούν ἀdετί νάσαλ dάρ;" Και dεβρίσης εἶπε. "Δοπουμούν ἀdετί bδιλε'dίρ, 'Λebbé, δοπούμ.' 'Σέν bουγιούρ, bένd' ἐdέγιμ.'" Και το παιδί, "Καλά," εἶπε. Και dεβρίσης πήρε το γουδά και πήγε. Και το παιδί πήγεν λίγο μακρειά, και εἶπεν. "Λebbé, δοπούμ." "Σέν bουγιούρ, bένd' ἐdέγιμ." "Gίτ, dεβρισίν qαφασανό κές, σουφραγιώ ἄλ-da gέλ." Και το δόπ πήρεν do, και ἤρτε.

Και πάλι πότε παγαίν ση στράτα, εἶδεν ἕνα ἄλο dεβρίση. Και dεβρίσης εἶπεν, "'Απαπού τα πήρες ἐκείνο το γουδά;" Εἶπεν ἐτούτα τα λόγια dεβρίσης, ἅμα εἶδεν γεμέκια να τρώγῃ το παιδί. Και το παιδί εἶπεν, "Ἄπο το γουδά μου ἤρταν." Και ὁ dεβρίσης εἶπεν, "'Εγώ ἔχω ἕνα qabάχ· το ἀλλίζεις μέ το γουδά σου;" Κ' ἐκείνο εἶπεν, "Qabaghόν ἀdετί νάσαλ dάρ;" Και dεβρίσης εἶπεν, "Qabaghαμόν ἀdετί bδιλε dίρ. ''Αδόλ, qabaghόμ, ἀδόλ,' dέρσεν,

Afterwards he went forward a little. He saw two boys. They are killing a cat. He said, "Don't kill it; I will give you a pound."

Afterwards he went yet a little way forward. He saw two boys. They are killing a snake. He said, "Don't kill it, and I will give you a pound."

And the snake said to that boy, "Let us go to our house. And my mother will say to you, 'Ask of me what you wish.'" And the snake said, "And you must ask for the napkin[1] 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.

bίρ σϋρΰ ἀσκέρ τοπλανθγι̯όρ ὄνϋνέ." Και το παιδί εἴπεν, "Καλά
και πήρεν do qabάχ και πήγεν. Και deβρίσ̆ης πήρεν το γουčά κ
πήγεν. Deβρίσ̆ης ὅταν bήγεν μακρει̯ά, το παιδί εἴπεν, "Λεbb
čοπούμ." "Σέν bουγι̯ούρ, bένd' ἐdέγιμ." "Gίτ, deβρεσ̆ίν qαφασ
κές. Σουφραγι̯ό ἄλ-da gέλ." Και το čόπ πήρεν do και ἤρτεν.

Και πήγε σο σπίτ του μητέρα τ. Και ὅταν ἤρτεν βράδ, εἴπε
"'Αčόλ, σουφραγίμ, ἀčόλ." Και βγήκαν εἰδῶν εἰδῶν φαγητ
Και κάτσεν μέ τη μητέρα τ dάμα, και ἔφαγαν. 'Επειδή ἤσα
ὀφτωχά και στρώματα δέν εἴχανε να κοιμηθοῦνε, εἴπεν, "'Αčόλ
σουφραγίμ, ἀčόλ." Και ξέβαν στρώματα, και κοιμήθανε.

Και ἀποτασ̆ύς το παιδί εἴπεν, "Μητέρα, να πᾷς σομ βασιλέα
νά με πανdρεψ̆ῃς το κορίčι του." Και μητέρα τ εἴπεν, "Παιδί μ
ἐν ᾧ ἐμεῖς εἴμεστε ὀφτωχά, βασιλέας το κορίčι του το δίνει;
Και το παιδί εἴπεν, "Πήγαινε ἰμι̯ά να ἰδοῦμε." Και μητέρα
πήγεν σο βασιλέα σο παλάτ ἀποκάτω, και δέν bόρσεν να πάῃ σ
βασιλέα κονdά. Ἄπο το βράδυ ἤρτεν σο σπίτι. Και ρώτηξεν τ
παιδί, "Πήγες;" Και μητέρα τ εἴπεν, "Δέν πήγα." Και τ
παιδί τ εἴπε, "Γι̯ατί δέν πήγες;" Και μητέρα τ εἴπεν, "Πήγ
σου βασιλέα το παλάτι ἀποκάτω, και δέν bόρσα να μοῦ μέσα
'Αποτασ̆ύς πάλι πήγεν· πάλι δέν bόρσεν να μῇ. Και σο τρίτ
κερέ τ, πήγεν πάλι σο παλάτι ἀποκάτω, και βασιλέας εἶδεν το
Και εἴπεν σ' ἀσκερι̯ούς, "Πηγαίνετε· ἐκείνο τη ναίκα φερέτ το ἐδ
πέρα. 'Ετι̯ά δύο τρία ἡμέρες dέλεται σο παλάτι ἀποκάτω." Κα
ἀσκέρ πήγαν, και ἔφεραν do.

Και βασιλέας ρώτηξεν, "Γι̯ατί dέλεσαι ἀποκάτω, και δέ
ἔρσ̆εσαι μέσα;" Και ναίκα εἴπεν, "Το παιδί μ εἴπεν, 'Ἄμε σομ
βασιλέα, νά με πανdρέψ̆ῃς την gόρη του.'" Και ὁ βασιλέας εἴπεν
"Ἄν χορτάσῃ το ἀσκέρι μ ὅλο, γώ το δίνω." Και ναίκα ἤρτεν σο
σπίτ. Και ρώτηξεν το παιδί, "Πήγες;" Κ' ἐκείνο εἴπεν, "Πήγα."
"Τί εἴπεν;" εἴπεν το παιδί. Και μητέρα τ εἴπεν, "Ὁ βασιλέας
εἴπεν, 'Ἄν χορτάσ̆ῃ τ' ἀσκέρι μου ὅλο, το δίνω.'" Και το παιδί
πίταξεν χαbάρ, "Την Παρασ̆κεβή ἄς βγῇ ἐπάνω σο γι̯αζί μέ το
ἀσκέρι τ. Να βγῶ και ἐγώνα, νά το χορτάσω." Και ὁ βασιλέας
πήρεν το ἀσκέρι τ, και πήγεν σο γι̯αζί. Και το παιδί πήρεν το
γουčά, και πήγεν σο γι̯αζί. Και κάτσαν ἀσκέρ σο γι̯αζί. Και

efore it." And the boy said, "Good," and took the gourd and went is way. And the dervish took the napkin, and went his way. When the dervish had gone a distance, the boy said, "Here am , my club!" "Do you give your commands, and let me perform hem." "Go, cut off the dervish's head. Fetch the napkin and ome." And the club took it and came.

And he went to his mother's house, and when evening came, e said, "Open, my napkin, open!" And there came out food of ll sorts. And he sat down together with his mother, and they te. Since they were poor and had no beds to sleep upon, he aid, "Open, my napkin, open!" And there came out beds, and hey went to sleep.

And in the morning the boy said, "Mother, go to the king nd arrange my marriage with his daughter." And his mother aid, "My boy, since we are poor, will the king give us his laughter?" And the boy said, "Just go and let us see." And is mother went below the king's palace, and she could not go ear to the king. In the evening she came to the house. And he boy asked, "Did you go?" And his mother said, "I did not o." And her son said, "Why did you not go?" And his mother aid, "I went below the king's palace, and I was not able to go n." In the morning she went again; again she could not get n. And the third time she went again below the palace, and he king saw her. And he said to the soldiers, "Go, bring that woman here. For two or three days she has been walking about elow the palace." And the soldiers went and brought her.

And the king asked, "Why do you walk about below, and lon't come inside?" And the woman said, "My son said, 'Go to he 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!"

εἴπεν το παιδί, "'Αčə́λ, σουφραγίμ, ἀčə́λ." Και ξέβανε εἰδῶν εἰδῶν φαγητά, και χορτάσαν του βασιλέα τ' ἀσκέρ.

Και εἴπεν το παιδί σομ βασιλέα, "Κ' ἐγώ την τάδεν ἡμέρα να βγῶ και ἐγώ σο γι̯αζί μέ το ἀσκέρι μου, νά το χορτάšῃς." Και ὁ βασιλέας εἴπεν, "Το δικό σου το ἀσκέρ τί θα ῄνε; Ἄς το χορτάσω." Και ὁ βασιλέας ἔφσαξε χτηνά και ἄλα πράματα, και ἐξέβην σο γι̯αζί. Και το παιδί πήρεν το qabάχι τ, και πήγεν. Και εἴπεν, "'Αčə́λ, qabaghə́μ, ἀčə́λ." Και το qabάχι ἀνοίγην. και ἐξέβαν καλά πολά ἀσκέρ. Και ἀσκέρ τα μισά ἁρπάζαν ἄπ τα χαρανι̯ά, τα μισά ἄπ τα τενǰερίς· δέν bόρσαν να χορτάσουν. Και ὁ βασιλέας κάλεψεν σο ἄλογο τ ἀπάνω· ἔφυγεν.

Και μέσα δύο τρία ἡμέρες boίκαν γάμος. Και βασιλέας παρήν-geιλε το κορίčι τ, ὅταν φᾶν, το φαί να μή φάῃ, να φουμίσῃ. Και το κορίčι δέν ἔφαεν. Και το παιδί ρώτσεν do, γι̯ατί δέν τρώγει. Και το κορίčι εἴπεν, "Γι̯ά σουφρανə́ν ἀdετινί bενί gōστερμενdέ ὀνούν ἰčū́ν." Και το παιδί εἴπεν, "'Εσένα να μή το δείξω, και εἰς ποίον θά το δείξω;" Και το παιδί τα εἴπε. Και το κορίčι μέτα δύο ἡμέρες πήρεν το γουčά, και ἔφυγεν. Και το παιδί εἴπεν το čόπι του, "Λεbbέ, čοπούμ." "Σέν bουγι̯ούρ, bενd' ἐdέγιμ." "Gίτ, πατιšαχə́ν qəζəνə́ βέ σουφραγι̯ə́ ἄλ-da gέλ." Και το čόπ πήρεν da, και ἤρτε.

Και πάλιν ὅταν κάτσανε σο γουčά, του βασιλέα το κορίč πάλι δέν ἔφαε φαί. Και το παιδί εἴπεν, "Γι̯ατί δέν τρῷς;" Και το κορίčι εἴπεν, "Qabaghə́ν ἀdετινί bενί ōϊρενμενdέ." Και το παιδί εἴπεν, "Εἰς ἐσένα μή το μάθω, και σίνα νά το μάθω;" Και εἴπεν, "Qabaghəμə́ν ἀdετί bού dούρ. ''Αčə́λ, qabaghə́μ, ἀčə́λ,' dερσέν, bίρ σϋρū́ ἀσκέρ čəqάρ." Και το κορίčι πήρεν do γουčά και το qabάχ, και πήγεν σου πατέρα τ σο σπίτ. Το παιδί εἴπεν, "Λεbbέ, čοπούμ." "Σέν bουγι̯ούρ, bένd' ἐdέγιμ." "Gίτ qəζə́ μ σουφραγι̯ə́μ qabaghə́ ἄλ-da gέλ." Και το čόπι πήγε· πήρεν da κ' ἤρτε.

Πάλι ὅταν κάτσαν να φᾶν ψωμί, δέν ἔφαγεν bάλι. Και το παιδί εἴπεν, "Γι̯ατί δέν dρῷς;" Κ' ἐκείνο το κορίč εἴπεν, "Čοπούν ἀdετινί bενί ōϊρενμενdέ." Και το παιδί εἴπεν, "Čοπουμούν ἀdετί bού dούρ. 'Λεbbέ, čοπούμ,' 'Σέν bουγι̯ούρ, bένd' ἐdέγιμ,' dερσέν,

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

čəqár, čəqár, oĭnár." *Και το κορίčι πήρεν το γουčά, το* qa*bάχ κα το čόπ· πήγεν σου πατέρα τ σο σπίτ.*

Και ὁ βασιλέας πίταξεν δύο ἀσκερι̯ούς, να πάρουν του παιδιοῦ το κεφάλ, νά το φσάξουν. Και ἀσκέρ ἤρταν, να φσάξουν το παιδ. Και πόνεσαν do *το παιδί, και δέν* do *ἔφσαξαν. Και πήγαν, ἔριψαν* do *'ς ἕνα* qουνγι̯ού *μέσα. Και ἀφήκαν και πήγανε. Και εἶπαν το βασιλέα, ἔφσαξαν* do.

Και το ὄκυλί και το πισίκα παγαίνιὅκαν, ἔκλεφταν ἄσου čιφčιδι̯ούς σα δισέκι̯α τα ψωμικά, και ἤφεραν da *'κεί σο* qουνγι̯ού *και τρώĭὅκεν* da *το παιδί. Και čιφčίδ πήραν* tüφέκι̯α, *και πήγαν να σκοτώσουν τηγ* gάτα *μέ το ὄκυλί.*

Και το ὄκυλί εἶπεν dηγ gάτα, "*'Εγώ εἶμαι ὄκυλί, και δέν με ἀφήνουν σου βασιλέα σο σπίτ. 'Εὐ εἶσαι gάτα, και ἀφήνουν σε. Και ἐγώ μέ το čεφάλι μ ἄζ λαχτίσω το θύρ, κ' ἐὐ σέμα, ἔπαρ το čόπ, και φέρ το σο θύρ ὀμbρό. Και τα δύο μας ἄς το πι̯άσουμ, και ἄς το παγάσουμ σο παιδί, και ἄς το κουνδήσουμ σο* qουνγι̯ού." *Και πήγαν· κούσαν* da *σο* qουνγι̯ού. *Και το παιδί εἶπεν, "* Λebbέ, *čοπούμ." "Σέν* bουνγι̯ούρ, bένd' *ἐδέγιμ." "Σέν* beνί bουρdάν *čəqár." Και ξέβαλέν* do *ἄσο* qουνγι̯ού.

Και το παιδί εἶπεν το čόπ, "'Αμε σου βασιλέα σο σπίτ· ἔπαρ το γουčά, το qa*bάχ και το κορίč· ξέβαλ* da *ὄξω, και χάλας του βασιλέα το σπίτ. Πάρε το γουčά, το* qa*bάχ και το κορίč κ' ἔλα."*

Told by a boy at the school.

C. TEXTS FROM PHÁRASA, ETC.

PHÁRASA. 1.

Σηκώθην ǰ*αι* b*ά σηκώθη. 'Σ ἀμ* b*ρώτο ζαμάνι ἤτουνε τέσερα νομάτοι. Τ' ἕνα ἤτουνε* qουνγι̯ουmǰ*ής,* ǰ*αι τ' ἕνα τερζής,* ǰ*αι τ' ἕνα καό Θεοῦ νομάτ. Πηάγανε 'ς ἀ ὀρμάνι. 'Αǰέ σ' ὀρμάνι ἤσανdαι*

ashes out, it leaps up." And the girl took the napkin, the gourd, nd the club. She went to her father's house.

And the king sent two soldiers to take the boy's head, to kill im. And the soldiers came to kill the boy. And they were orry for the boy and did not kill him. And they went and hrew him into a well. And they left him and went away. And hey said to the king that they had killed him.

And the dog and the cat used to go and steal bread from the addle-bags of the husbandmen, and used to take them there to he 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 λύčοι. Čαι σκοῦνδαι. Εἴπαν δι κι, "Να πνάσωμε μό νοβάτι."

"Τπνωσανε τα τρία. Ὁ δουλγᾶρ φύαξε. Εἶδεν ἀ μέγα ξι Σηκώθην· ἔκοψεν το ξύο. Ἤφαρέν δα· ποῖεν δα ἀ νομάτ, τίπ νομάτ. "Τπνωσε. Σηκώθη ὁ τερζής. Ἤγρεψέν κι, ἔνι ἀϳά ξύο. Πήρεν δα· Ἤγρεψέν δι κι ἔνι τίπκε νομάτ. Δέβασέν δα ὁ qουγμουμϳής βροσάλε ϳαι κερδάνε. "Τπνωσεν ϳ' ὁ qουγμουμϳή Σηκώθην ϳ' ὁ τερζής. Ποῖεν δα ἀ ζί ρούχα. "Τπνωσεν ὁ τερζή Σηκώθην ϳαι του Θεοῦ το καό ὁ νομάτ. Ἤγρεψέν κι ἔνι ἀϳά ἀν ξι σον διέχο τενδεμένο. Πήρεν δα. Ἤγρεψέν δα κι ἔν' ἀ σουράτ Εἶπεν δι κι, "Ἀλλάχ, Παναγία μου, ἀδέ το κορίδζι δός τα ἀ ψυδή." Δώϳεν δα ὁ Θεός ἀμ ψυδή.

Σηκώθανε τηνεβίδζα. Ξημέρεψε. Μαργάωσεν ὁ δουλγέ Εἶπεν δι κι ϳαι ὁ qουγμουμϳή "Χαΐρ. Γώ πάλι δέβασά δα gουμουδόνα βροσάλε ϳαι ἀλτούν Ἄν δα πάρω γώ." Εἶπεν δι κι ϳαι ὁ τερζής κι, "Χαΐρ. Ἄν δ πάρω γώ. Φόρεσά δα ρούχα." Μαργάωσανε πενενδάβου τουνε.

Εἶπαν δι κι, "Ἀ ὑπᾶμε να δανιδεφτοῦμε." Πηάγανε, πηάγαι Φοδές πααίγκανε, ἤρταν 's ἀ δερβίš ἰράστα. Εἶπαν δι κι, "Ἀδ ποίκα δα γώ. Ἀδέ πάλι φόρεσεν τα ρούχα, ἀδέ πάλι δέβασέν τ βροσάλε, ἀδέ πάλι δώϳεν δα ψυδή." Εἶπεν δι κι ὁ δερβίδης "Σεῖς πό λέτε; ἀδό ἤδουνε το μόνα ἡ κόρη. Σεῖς πού δα ἤβρετε;" Εἶπαν δι κι ϳαι ϳείνοι, "Ἐ χοϳά, δομαίνο μή ἴνεσαι;" Εἶπαν δ κι, "Χίδα, να ὑπᾶμε· ϳαι σύ." Σο ὅερεχάτι ἐνόσανδαι πέν πίλενε.

Πηάγανε. Ἤρτανε 's ἀν δερβίδης ἰράστα. Εἶπεν δι κι δερβίδης, "Ἀδό εἶνε το μόνα ἡ ναίκα. Σεῖς πού τα ἤβρετε; "Ὀλάν, δομαίνο μή ἴνεσαι; ἀδό ποίκαμ δα μεῖς." Ἐνόσανδαι πίλενε.

Πηάγανε σο qαδή. Εἶπεν δι κι ϳ' ὁ qαδής, "Ἔνι do μόνα ναίκα." Εἶπεν δι κι, "Σεῖς πού δα ἤβρετε;"

Σωρέφτανε το μενϳουλίσι· τον čαρέν δου ϳό βόρκανε δα νάβ ρουνε. Εἶπαν δι κι, "Ἄμε ϳά σο ξύο." Πηάγανε σο ξύο. Δένσε το κορίδζι ἀϳεί σο ξύο. Κανίστη το ξύο. Ἔμβη το κορίδζι πέσο Qαπαδίστη πάλι το ξύο.

Ἰουσούφ.

rood. In that wood there were many wolves. And they are fraid. They said, "Let us sleep in turn."

The three went to sleep. The carpenter watched. He saw big tree. He rose up; he cut the tree. He brought it; he nade it into a human being, exactly a human being. He went o sleep. The tailor rose up. He saw that there is a log there. He took it. He saw that it is exactly a human being. And he jeweller put bracelets and necklaces on it. And the jeweller vent to sleep. And the tailor rose up. He made a suit of clothes. The tailor went to sleep. And the good man of God ose up. He saw that there is there a log leaning against the vall. He took it. He saw that it is an image. He said, "O Allah, O Holy Virgin[1], 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, t was I who put on her silver bracelets and gold coins. I will take her." And the tailor said, "No, I will take her. I dressed her in clothes." They quarrelled among themselves.

They said, "We will go to get advice." They went on and on. Whilst they were going, they met a dervish. They said, "I made this girl. But this man put clothes upon her, this man again put bracelets upon her, this man again gave her life." The dervish said, "What are you saying? This was my own daughter. Where did you find her?" And they said, "Surely you are mad, master." They said, "Come, we must go; and you with us." They became five in the company after this.

They went. They met a dervish. The dervish said, "This is my own wife. Where did you find her?" "What! Surely you are mad. We made her ourselves." They became six after this.

They went to the judge. And the judge said, "It is my own wife." He said, "Where did you find her?"

The council gathered together. They could not discover what to do. They said, "Go to that tree." They went to the tree. The girl leaned up against that tree. The tree split. The girl went into it. The tree closed up again.

YUSÚF.

[1] The teller of the tale was a Moslem.

PHÁRASA. 2.

Σηκώθην ϳαι bά *σηκώθην.* 'Σ *ἀμ* bρώτο *ζαμάνι ἤτουνε βασιλός ϳ' ἀ ναίκα. Πήγεν ὁ βασιλός 'ς ἔν' ἄβου ὄεχέρι. Εἶπε* dι *κι τη ναίκα του, "Να ἰνῆ ἀν gόρη, κράει τα σύ· να ἰνῆ ἀ νἱός δέβας τη λαχτυλίδα μου σο δαχτύλιν* dου· *πιτάκ τα μένα. Εἶμα σο φιλάνι το χωρίο." Στέρου ἔνδουνε ἀ νἱός. Δέβασεν τη λαχτυλίδα σο δαχτύλιν* dου. *Πιέσεν σο κάχιν* dου *ἀν* čιράχος. Gαλῖεψε da *σ' ἄβγο.*

Φοτές τα παγάνκε, δίψασανε. Πηάγανε 'ς ἀ qουγμοῦ *čουφάλι Εἶπεν* dι *κι το φὄόκκο, "Ἔβgαλ νερό να πῶ." Εἶπεν* dι *κι ϳ ὁ* čιράχος *του, "Γώ εἶμαι μέγο· σύ εἶσαι μουdζούκο. Κατεβάσ σένα σο* qουγί, *čαι πάλι ἄ σε βgάλω." Κατέβασεν το φὄόκκο σ* qουγί. *Εἶπεν* dι *κι, "'Α* bῆς *čαι σύ." Εἶπεν* dι *κι, "'Α πῶ.* Δωῖεν da *μό* dη *φέσαν* dου *νερό. "Επε. Εἶπεν* dι, "Τάβρει *με.*" *Εἶπεν* dι, "Jό *ταβρῶ σε." Εἶπεν* dι *κι, "Σοτίπος ϳό ταβρεῖ μις*[1]*;" Εἶπεν* dι, "Νά *με δῶς του* dadά *σου τη λαχτυλίδα, ἄ σε* βgάλω." *Εἶπεν* dι *κι, "'Α σε τα δώσω." Εἶπεν* dι *κι, "Νόμας τα." Δωῖεν τη λαχτυλίδα. Εἶπεν* dι, "Τάβρει *με." Εἶπεν* dι, "Ἴό *ταβρῶ σε." "Σοτίπος ϳό ταβρεῖ μις;" Εἶπεν* dι *κι, "Να ἰνῶ του βασιλό ὁ νἱός γώ· ἴνου ϳαι σύ ὁ* čιράχο[2] *μου." "Τάβρει με." Εἶπεν* dι *κι "Ϳό ταβρῶ σε." "Σοτίπος;" εἶπεν. Εἶπεν* dι *κι, "Ἔbαρ ἀμασία τού ϳ' ἄν* da *εἰπῆς του* dadά *σου." Πήρεν το φὄόκκο ἀμασία. Ἐβgαλέν* da *στο* qουγί. Galῖεψεν *ὁ νομάτ σ' ἄβγο.* Galῖεψεν *ϳαι το φὄόκκο σο ἀβγοῦ το σαγρί.*

Πηάγανε σου dadά *του το μεμλεκέτι. Πηάγανε σον* dadάν dου *κονdά. Γρέβει* da *ὁ* dadάς *του· λέ* dι *κι, "Να ἤdουνε ἀϳεινά το μόν ὁ νἱός; ἡ καρdία μου χίč ϳό ὑρέβει* da." *Ἔννε πολύ κάμικο. Πάλι δῶϳεν* da *ἀ χωρίς σπίτι. Φοdές καθόσανdαι, πάλι φοούdουνε ὁ νομάτ, μή* da *εἰπῆ* deť.

"Ηdουνε *σο φιλάνι το χωρίο ἀν gουζέλτσα, πού 'dέ ϳοῦdουνε. 'Αϳεί τού* baαίνκε, baίνκε *το βραdύ· gαίνκε τηνεβίdζα ὁ ψόφος του. Πήγεν ἀϳεί σην gουζέλτσα. Πήρεν σο κάχιν* dου *δύο ὄίλα ἀσκέρι. Φόdες πααίνκε, πήγεν 'ς ἀ* qαβαχοῦ *ρίζα. Εἶπεν* dι *κι τιζ ἀσκέρι, "Ρανdιστῆτε. Να πνώσω ἀν gούdι ἀdέ σ' ἰσčάϊdι. Γιάde 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.

'πιτόβραδα." "Τπνωσε ἀϳεί σο qαβαχοῦ τη ρίζα. Σον ὕπνον dον πέσου ἤρτε ἀν čουghəλτούς. "Ηνοιξεν τα φτάλμε του· ἤγρεψεν σο qαβάχι, ὅλλαδι ἀ μέγο φίδι. "Ηγρεψεν ἀ φωλᾶ. Παγαίνει να φᾷ τα παλάζε. "Εσυρεν το φίδι· κρέμσεν da στο qαβάχι. "Ηρτεν του παλαζοῦ ἡ μάνα. "Ηγρεψέν κι σου qαβαχοῦ τη ρίζα πνώνει ἀ νομάτ. Εἶπεν di κι, demέκ, "'Ατιά da μάνα τα παλάζε κάδε χρόνο φταίνει da ἀdέ ὁ νομάτ φέτι." Κάda χρόνο τρώγκεν da ἀϳείνο το φίδι. Πήγεν σου derέ το μύο· δέβασεν του μύου το θαλι σο γουργούριν dου. "Ηφαρέν da, da κρεμίσῃ σο νομάτημ bάνου da σκοτώσῃ. Τσίριξανε da πουλόκκα, "Π' ἄν da οίκ[1] ἀdό τε θάλι;" Εἶπεν di κι ϳ' ἡ μά dου κι, "'Ηρτεν ὁ dουδμάνο σας· da σκοτώσω." Εἶπαν di κι čαι da παλάζε. "Πού ἔνι;" Εἶπεν di κι ϳαι ἡ μά του, "'Ιδού σου qαβαχοῦ τη ρίζα πνώνει." Εἶπαν di κι τα παλάζε κι, "Στο Θεό ϳό φοβεῖσαι; μούν da σκοτώς. 'Ερχού· dουνε ἀ φίδι νά μες φᾷ, ϳαι κρέμσεν το φίδι στο qαβάχι." Πήγεν πάγωσεν το θάλι ξοπίσου. Σο φδόκκομ bάνου πάλι[2] ἤρτε ὅηλος. "Εκωσεν του qαβαχοῦ ἰσčάϊdι. "Ηρτεν, qαrdιέσε τα φτερά dου ποΐϳεν da 'σčάϊdι. Σηκώθη το φδόκκο· ἤγρεψεν κι σο ϳουφάλιν dου πάνου ἔνι ἀ μέγο πουλί.

Σηκώθην do φδόκκο· galΐϳεψεν σ' ἄβγον dου. Φodές πααίγκε, τσίριξεν do πουλί dου ϳ' ἀλία. Εἶπεν di κι, "'Εδώ 'δέ, ẽbαr στο φτερό μου ἀ φτερού, ϳαι στ' ἄλειμά μου ἀγ gόμα." Εἶπεν di κι čαι το φδόκκο, "'Αμάνι χεgidί πουλί, ἐγώ π' ἄν da οίκω[3];" Εἶπεν di κι, "Σύ ϳό κατές τα. Γώ ἀ βρεθῶ 's ἕνα σου το dάρτι." Πήρεν ἀ φτερού ϳ' ἀγ gόμα ἄλειμα.

Φodές πααίγκε, ἤγρεψεν ἀμ ποτάμι bρόν dου. Εἶνdαι λία μερμῆϳα σ' ἄγνενda το μέρου, čαι σ' ἀπardό το μέρου λ' ἄβ λιέγα. "Ηφαρεν τιζ ἀσκέροι. Μάκρυνανε δύο δό, ϳαι δέβανε ἀϳείνα τα μερμῆϳα ἀdέ το μέρου čαι do ἀϳεί do μέρου. Φodές πααίγκαν, δῶϳεν ἀν čυλάχος μερμῆϳι ἀλία· εἶπεν di κι, "Στάθου." Εἶπεν di κι, "Σοτίπο[4] ἀ σταθῶ;" Εἶπεν di κι, "Ebαr ἀdέ το φτερό μου." Πήρεν do φτερόν dου.

"Εβgην παράνου. "Ενι ϳ' ἀ μέγο ψάρι· ϳό bόρκε ναμ bῇ σο ποτάμι. "Ηφαρεν da· εἶπεν diζ ἀσκέροι, "Δώσετε τα τάθε σας. 'Adέ το ψάρι μουχτᾶτε da σο ποτάμι." Φοτές πααίγκε, ἔβgαλεν το ψάρι το ϳουφάλιν dου. "Πού πααίνεις; στάθου," εἶπεν. Εἶπεν

[1] *V.* §§ 282, 283.

[2] For use of πάλιν, *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?"

di κι, "Π' ἄ με boίκ;" Εἴπεν di, "Σύ ἔbαρ στο φτερό μου ἀ φτερού." Πήρεν το φτερού· πήγε.

"Σο ποτάμι σ' ἀbάνου το μέρου," εἴπαν di κι,—ἤδειξανε του κορζοῦ το qονάχι. Πηάγανε σο qονάχι 'μbρό. Εἴπεν di κι τιζ ἀσκέροι, "Σεῖς σταθῆτε ἀδέ· να μbῶ γώ πέσου." Ἔμbη πέσου τ φσ̆άχι. Εἴπεν di κι το κορίdζι, "Ἔβgου. Γώ σ' ἐσένα πονῶ καρdία. 'Α ἰνῇς τελέφι." Εἴπεν di κι, "Ἤρτα νά σε πάρω σον ἀδελφό μου." Εἴπεν di κι το κορίdζι, "Ἔχω τρία τεκλίφε." "Πότς ἔν ǰαι πότς ἔνι;" εἴπεν di κι. Ἤφαρεν δύο γομάρε νάμος ǰαι δύο γομάρε ψεΐκο ǰάχρι. Εἴπεν di κι, "'Αdέ νάν da χωρίς." Καράκωσεν το θύρι. Πήγεν το κορίdζι. Το φσ̆όκκο φοdές düσ̆ϋνdάṿκε, δώǰεν του μερμηǰοῦ το φτερό σο νοῦ του. Πύρσε το μερμηǰοῦ το φτερό. Σωρέφτανε τα μερμήǰα· σώς τηνεβή χώρσανε το ǰάχρι σόϊνα το μέρο ǰαι σ' ἄβ do μέρο do νάμο. Ἤρτεν do κορίdζι. Ἤγρεψε κι χωρίστη. Εἴπεν di κι, "'Αdέ χώρτσες τα γι̯ά! Ἔχω λέν τεχλίφι."

Εἴπεν di κι, "'Α κονdίσω τη λαχτυλίδα μου σο deṿίζ πέσου· da νάβρῃς." Κόνσεν τη λαχτυλίδα σο deṿίζιμ bέσου. Φοdές düσ̆ϋνdάṿκε, δώǰεν του ψαροῦ το φτερό σο νοῦ dου. Πύρσεν το φτερό την ἄκρα. Ἔβgαλεν το ψάρι τη λαχτυλίδα· δώǰεν da. Ἤφαρεν τη λαχτυλίδα σο κορίdζι.

Ἤφαρεν ǰ' ἀν ἀράπ. Δώǰεν do κελέν dου. Εἴπεν di κι, "Ἄρο ǰαι dον ἀράπη." Φοdές düσ̆ϋνdάṿκε, dώǰεν του πουλοῦ τ' ἄλειμα σο νοῦν dου. Ἤφαρεν του πουλοῦ d' ἄλειμα· čάλσεν da σο γουργούριν dου. 'Αρώθη ἀράπ· σηκώθη. Ἤρτεν do κορίdζι. Ἤβρεν dον ἀράπη· ἤφαρέν da.

Πήρεν do κορίdζι do φσ̆άχι. Ἤφαρέν da, φόρτωσανε εἴκοσι καμηλοῦ γομάρε ἀλτούνε. Ἤφαρέν da σο dαdά του. Πάλι ὁ čιράχος σ̆ασ̆τιέσε. Φοβεῖται μή da εἰπῇ τον dαdά του. Ἤφαρέν da· ἔκοψεν dου φσ̆όκκου τοṿ κελέ. 'Αbιǰεί μbρό δώǰεν του πουλοῦ τ' ἄλειμα το κορίdζι. Ἤφαρεν το κορίdζι του πουλοῦ τ' ἄλειμα· čάλσεν da ἀǰεί σο φσ̆αχοῦ τοṿ κελέ. 'Αρώθη το φσ̆άχι.

Πήγε σον dαdάν του κονdά· πήρεν ἀν τεμενέχι· εἴπεν di κι, "'Εφένdη μ, ἀ νομάτ σαμού χάνεdαι ǰαι ἀροῦdαι, ἡ 'μασία δεβαίνει;" "Δεβαίνει," εἴπεν di κι. "Γώ ἀρέdζα ἤμουνε το σόν ὁ υἱ̯ός. Ἤρταμε 'ς ἀ qουγί. Εἴπα di κι τον čιράχο μου, 'Δίψασα, νόμαζ

t said, "Take a spine from my fin[1]." He took the spine. He went.

"At the upper part of the river," they said—they pointed out he girl's palace. They went in front of the palace. He said to he 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 s it, and what is it?" he said. She brought two loads of sand, nd two loads of fine grain. She said, "You shall separate hese." She shut the door. The girl went away. As the little oy was pondering, the ant's wing came to his mind. He burned he ant's wing. The ants gathered together; by the morning hey had separated the corn on one side and on the other side the and. 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.' Εἴπεν dι κι ǰαι ǰείνος, 'Γώ εἶμαι μέγο. 'Α κατεβάσωμ σένα.' Κατέβασε μένα. Εἴπα dι κι, 'Τάβρει με.' J̌ό τάβρησε με. Εἴπεν dι κι, 'Νόμας του dadά σου τη λαχτυλίδα.' Δώκα τα ǰαι τη λαχτυλίδα. Εἴπεν dι κι, '"Επαρ ǰ' ἀμασία.' Πήρα ǰ ἀμασία. "Ηρταμε ἀδέ. Πηάγα· ἤφερα čαι το φιλάνι το κορίdζι 'Αdόνα πάλι ἔκοψεν ǰαι το κελέ μου. Χάq ταραφəνdάν ἀρώθα. 'Αρέ γώ εἶμαι το σόν ὁ υἱός." Πήρεν ἀǰείνο το κορίdζι. "Εφαγανε. ἔbανε, ἔφτασανε σα μουράdε τουνε.

'Ιουσούφ.

PHÁRASA. 3.

Σηκώθη ǰαι bά σηκώθη. 'Σ ἀμ bρώτο ζαμάνι ἤτουνε ἀ νομάτς Εἴσε ἀ ναίκα. Μαχτσούμι ǰό φταίνκανε. Εἴπεν dι κ' ἡ ναίκα κι "Ἔ νομάτη, να ὑπάγω να παρακαλέσω τον Θεό, νά μεζ δώσῃ μαχσούμι." Εἴπεν dι κι č' ὁ νομάτ, "Ἄμε." Πήγε ἡ ναίκα 'ς ἀ θάλι. Παρακάλεσε. Δώǰεν dα ὁ Θεός ἀ μαχσούμι.

Εἴσεν ǰαι ἡ ναίκα ἀ ghəρίχος. 'Ο νομάτ πααίνκε, ἀμναίνκε. "Ηξησεν ǰαι do φšόκκο· ἔνdουνε ǰαι ἴρι. "Ηρτεν το φšόκκο στο σκόλειο, κι ἔννε ση μάν dου κονdά ὁ ghəρίχος. Λέ dι κι, "Ἄς ἐμώσω ἀ qάζα· dα φέρω σον dόπα." Εἴπεν dι κι ǰαι ὁ νομάτ, "Φέρ dα σον φιλάνι τον dόπα. Το βόϊδι μου ἔν' ἀν ἀλάς βόϊδι." Εἴπεν dι κι ǰ' ὁ νομάτ, "Ἔμο dα ἀρέdζα τη qάζα." Εἴπεν dι κι ǰαι ἡ ναίκα, "'Αρέ νἄρτῃ το φšόκκο στο σκόλειο· ἄν dα εἰδῇ." Μέρισαμ το φšόκκο νεκρούdουνε στημ πένǰερα. "Εβgην ὁ ghəρίχος του· πήγε σο σπίτιν dου. 'Τέ τηνεβίdζα πήγε το φιλάνι σον dόπα να νάσῃ ζεβgάρι. "Εμωσεν ǰαι ἡ ναίκα τη qάζα μό do πιρίνǰι. Πήγε ǰαι το φšόκκο· λίdεψεν το ἱμάτιν dου σου βοϊδοῦ dουνε την ǰοιλία. "Ενdουνε ἀλάς. Πήγεν čαι το φšόκκο. Πήγε č' ἡ ναίκα κονdά κι, ἔνι το βόϊδι ἀλάς. Πήγεν· πάγασεν τη qάζα κι, πήγε σο υἱό τς κονdά. "Εφαγανε, ἔπανε. Στέρου εἴπεν dι κι, "Ἄ ναίκα, τί κά ἀdέ τη qάζα ἔμωσές τα μό do πιρίνǰι, čαι ἤφαρές τα μας." Εἴπεν dι κι ǰαι ἡ ναίκα, "Ἤβρα ἀ φτηνούσκο qάζα· ἔμωσά τα, ἤφαρά σεις τα." Εἴπεν dι κι, "Ἄβ να ὑπάγω." Εἴπεν dι κι ǰ' ὁ νομάτ, "Ἄμε. 'Αδέ π' ἄ ποίκ;" Εἴπεν dι κι ἡ ναίκα, "Ἔ υἱό μου, ἀ ὑπᾷς ǰαι σύ," σώς τού να σκοτώσῃ το υἱόν dου. Εἴπεν dι κι ὁ υἱό

give me water.' And he said, 'I am big. We will let you down.' He let me down. I said, 'Pull me up.' He did not pull me up. He said, 'Give me your father's ring.' I gave him the ring. He said, 'Take an oath.' I took an oath. We came here. I went; I brought also such and such a girl. Again he cut off my head also. By the hand of just Providence I was made whole. Now I am your own son." He took that girl. They ate, they drank, they attained their desires.

YUSÚF.

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; Ἀδέ ὁ dadά μου ἔνι μαναχό. Γὼ θέλ να νάσω το ζεβgάρι."

Εἴδεν ὁ ghəρίχος τη ναίκα. "Σοτίπος," εἶπεν di κι, "Ϳοῦφαρες τη qάζα;" Εἶπεν di κι Ϳαι ἡ ναίκα, "Μ' ἔχω ἀμ bίσι υἱός Ἀdόde, σαμού φταίνκαμε το gaϳί, ταμάν,—εἶπα di, 'Ἄ φέρω τη qάζα,'—νεκρούdουνε ὁ υἱό μου ὄξου."

Εἶπεν di κι, "Να ὑπάγω να παρακαλέσω το Θεό· να ἰdοῦμε, ϳ' ἀ κοριαίνουνε τα φτάλμε του." Ἤκσεν da Ϳαι ὁ υἱό τς, φοdές τα λέγκε ἀούτσι. Εἶπεν di κι, "Ὀλάν· da κουθήσω ἀdέ τη μά μου, να ἰdοῦμ πού ἀ ὑπᾷ. Ὁ Θεός ϳό βρισκείεται. Ἀdέ ἡ μά μου δομαίνο ἔνι." Κούτσεν da. Πήγεν 'ς ἀ μέγο gaϳί. Πήγε ἄϳεί Ϳαι do φὄόκκο σου gaϳοῦ τ' ὀbίσου το μέρου. Δωϳεν ἡ μά του ἀλία. Εἶπεν di κι, "Ἀλάχ δώϳε μες ἀν ἰσούζη υἱός." Εἶπεν di κι, "Ποίκ da φτάλμε dου κόρε." Εἶπεν di κι Ϳαι το φὄόκκο, "Ἄ γρᾶ" Εἶπεν di κι Ϳαι ἡ ναίκα, "Πό λές;" Εἶπεν di κι το φὄόκκο. "Ἔσετε ὀφτά χρονῶ ἀ στείρο γμάδι. Σάξετέ τα· ποῖϳετέ τα qαβουρμάς. Φαΐσεdέ da· ἄ κοριαίνῃ το φὄόκκο."

Ἤρτεν· εἶπεν di κι τον ἄνdρα τς, "Ἤβρα, ἔ νομάτη, το qολαΐ dου." Εἶπεν δι κι ϳ' ὁ νομάτ, "Τούς τα ἤβρες;" Εἶπεν di κι, "Πηάγα, παρακάλτσα το Θεό. Ϳαι εἶπεν di κι, 'Ἔσετε ὀφτά χρονῶ ἀ στείρο γμάδι. Σάξετέ τα, ποῖϳετέ τα qαβουρμάς· φαΐσετέ τα.'" Ἔφσαξαν το γμάδι· ποίκαν da qαβουρμάς. Φάϊσαν το qαβουρμά. Πέμειναν στο τεκέρι ἀμ boῦϳι. Εἶπεν di κι το φὄόκκο, "Ὦ νιμά, τα φτάλμε μου· ὄό borῶ να ἰdῶ ἄν do παλό." Εἶπεν di κι ἡ μά dου, "Σοτίπος;" Εἶπεν di κι, "Γώ τί kadέ;" Ψέματα κοριαίνε το φὄόκκο. Ἔστρωσέν da ἡ μά dου ἀ στρώσι. Ὄυλίστη.

Ϫαίρedαι ἡ ναίκα κι, "Κοριαίνε ὁ υἱό μου. Ἄβ ἀ φέρω το ghəρίχο μου." Ἤφαρεν το ghəρίχον dου. Ποῖϳε μέ da εἴκοσι βά ἀ φσογgάτος. Λιέdουνε τ' ἄλειμα. Γρέβει Ϳαι το φὄόκκο. Πήγεν πέσου, να φέρῃ ἄλειμα. Σηκώθην Ϳαι το φὄόκκο. Ὁ ghəρίχος προσὄύνσε σημ παργαμίνα· ἔχανε το στόμαν dου. Σηκώθην Ϳαι

"What shall I do at home? My father is here alone. I wish to plough."

The lover saw the woman. "Why," said he, "did you not bring the goose?" And the woman said, "I have a pestilent son. Then, whilst we were having our talk together, at the very moment,—I said, 'I will bring the goose,'—my son was listening outside."

She said, "I will go to pray God. We will see; his eyes shall be blinded." And her son heard her, whilst she was speaking this. He said, "Hullo! I will follow my mother here, to see where she will go. God is not to be found. This mother of mine is mad." He followed her. She went to a great rock. And the little boy went to the back of the rock[1]. 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 φὄκκο· το καμένο τ' ἄλειμα το γιαρού κούβασέν da σο ghəríχου το στόμα. Ἔβgην του ghəríχου ἡ ψυδή. Ποιῆεν ἡ ναίκα το φσουgάτο. Εἶπεν di κι do ghəríχο, "Σήκο, να φᾶς." Ἤό σηκώθη ὁ ghəríχος. Ἤγρεψέν di κι, χάθη. Πήγεν σο υἱό τς κουδά. Εἶπεν di κι, "Ἔ, υἱό μου, ἤρτε ἀ μισαφούρ σο σπίτι μας. Ποίκα τα ἀ φσουgάτος. Εἶπα di κι, 'Σήκο,' ἤό σηκώθη. Ἤγρεψά da κι χάθη." Εἶπεν di κι do φὄκκο, "Ὦ νιμά, φέρ da το φσουgάτο· da φάγω ἀ ζόρι φάϊμα." Εἶπεν di κι, "Ἀdό ἔδει qολαί." Ἔφαεν το φσουgάτο. Εἶπεν di κι, "Ὦ νιμά, νοίγαν da φτάλμε μου."

Σηκώθην· καλῆεψεν da 'ς α γαϊρίδι. Ἔατιέσεν do μό do κανάβι. Πάγασέν da 'ς ἀ ζόρι ὦνι. Γιαναστούρσεν da το γαϊρίδι σο ἔῆι. Μούασεν. Δώῆεν da σο νομαδοῦ da ἔέρε το γαλιόνι. Μούασεν ἧαι ἧείνος σον diέχο bίσου. Εἶδεν da ἧαι dου goῆοῦ ἀφτέν. Εἶπεν di κι, "Ἔ νομάτη, τάβρει το γαϊρίτ σου στο goῆί." Ὅ νομάτ πάλι τίν ῆό κρού. Εἶπεν di κι, "Ἔ νομάτη, μή νάρτω δού, μή σε σκοτώσω." Πάλι τίν ῆό δῶῆε. Ἤφαρεν του goῆοῦ ἀφτέν ἀ ζόρι κοτέκι· δῶῆεν το ψοφιζμένο το νομάτη· ποιῆεν da χαβῆάρι. Ἤρτεν ἔαι do φὄκκο· εἶπεν di κι, "Ἀdέ το νομάτη πός τα σκότσες;" Εἶπεν di κι ἧαι ἧείνος κι, "Μό σύ da εἴδες;" Εἶπεν di κι, "Οὔμα." "Νά σε δώσω ἀ χαβιgά ἀλτούνε, κανείνα μή da λές." Δώῆεν da ἀ χαβιgά ἀλτούνε. Ἔφαγανε μό dη μάν dου, ἔβανε, ἔφτασαν σα μουράδε τουνε.

Ἰουσούφ.

Phárasa. 4.

Σηκώθη ἧαι bά σηκώθη. Ἴ ἀμ bρώτο ζαμάνι ἤτουνε ἀ ναίκα ῆ' ἀ νομάτ, ἀ φὄκκο ῆ' ἀγ gordζόκκο. Ἤσανdαι φουqαρᾶδες. Πααίψκανε· φερίψκανε [τα] beἔακόκκα ξύα· πουάψκαν da· παίρκανε ἔεκάρε· τρώψκανε.

Πηάγανε· ἤβρανε ἀ φωλᾶ. Εἴἔε ἀμ bουόκκου βόκκο. Ἤφαραν da 'ς ἀ Γιαχουdής. Δώκαν da σο Γιαχουdή. Εἶbεν di κι, "Νόμας φκακκούδες, να φᾶμε." Δώῆεν da ἀ λίρα. Εἶπεν di κι, "Νά σε δώσω πένde λίρες." Εἶπεν di κι ἧαι do φὄκκο, "Ἀμάνι χegidί νομάτ, νόμας λεῖκα φκακκούδες, να φάω." Δώῆεν da δέκα λίρες. Πήρεν da. Πήγεν· δώῆεν da τη μάν dου. Πήγγεν 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.

YUSÚF.

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,

"Ηβρανε λ' ἀ βόκκο. "Ηφαρέν da· δῶϳεν da. Σήκωσε λίρες "Αφ ζεργινᾶτσεν. "Ηφαρανε ϳαι τη μάν dου σο σπίτιν dουτε Γενάγκε κάδα ἡμέρα πέ βόκκο.

Εἴδεν ϳαι ἡ μά του ἀ ghəρίχος. "Ηρτεν· τοπλάτσεν do πουλ Εἶπεν dι κι, "'Α σε da ψήσω." Εἶπεν dι κι ϳ' ὁ ghəρίχος "Γυρέβω da τούμι," εἶπεν dι κι. Το κορζόκκο ϳαι το φδόκκ πααίγκανε σο σκόλειο. "Ηρτανε· ἤβρανε ση νιστία bάνου τ πουλόκκο ψημένο. Πήρεν το κορdζόκκο το συγώτι, ϲαι το φδόκκ το ϳουφάλι. "Εφαγάν da. "Ηρτεν ὁ ghəρίχος. "Εmbασαν d πουλί. "Ηφαρέν da σο τραπέζι. "Ηγρεψεν ὁ ghəρίχος το πουλί· τούμι ϳό 'νι. "Αχτσεν το τραπέζι· ὕρσεν da ἀβίς. Φῆϳε· σηκώθη "Ηρταν το φδόκκο μό do κορdζόκκο σο σπίτι. Κουβάνσεν da Εἶπεν dι κι, "Πός τα ἔφαγετε του πουλοῦ το συγώτι μό do ϳουφάλι;" Κουπάνσεν da. Φήϳεν.

"Εφυγανε· πηάγανε 's ἀ γρᾶς σπίτι. Πνώγκαν ἀϳεί. Τηνεβίdζα σηκούσανdαι, βρισκίγκανε πένde λίρες σο ϳουφάλιν dου ποκάτου.

"Hdουνε ϳαι ϳεί σο χωρίο ἀ qαχbέσα. Πήγεν ᾶϳεί ση qαχbέσα· δῶϳεν κατό λίρες να ἰδῇ το γερού τοῦ gοβdά τς. Στέρου να ἰδῇ ϲίπ, πένd' ἑκατό λίρες. Στέρου πότσεν da κρασί· ποΐϳεν da σερχόσης. Νεβολίστη το φδόκκο· ἔβgην του πουλόκκου το ϳουφάλι· βίνεψεν του φδόκκου το ἰλέδι σο ὀράνι. Τηνεβίdζα ξημέρεψε. "Ηρτεν τ' ἀχίλι σο ϳουφάλιν dου κι, ἔνι σο ὀράνι. Εἴτεν dι κι, "'Adέ ἡ qαχbέσα μένα πού με κόνσε;" Πήρεν do ϳουφάλιν dου· πήγε.

Φodές πααίγκε, ἤρτεν 's ἀμ ποταμοῦ κάχι. "Ητουνε ἀμ baχčάς. "Εμbημ bέσου. Χέρ στον τουλού τα μεϊβάδε εἴδε. Πήρεν πό ἕνα, ἔφαεν. Πήγεν ϳαι σα μέγα τα μήα· πήρεν ϳαι ἀbιϳεί ἕνα. "Ενdουνε γαϊρίδι. Πήρεν ϳαι στε τ' ἄβου ἕνα· ἔνdουνε ἰνσάνι. Πήρεν ἀbιϳεί στα μήα· πήγεν ση qαχbέσα κονdά. Πήγεν ᾶϳεί· εἶπεν dι κι τη qαχbέσα, "Μήα ϳό παίρετε;" Εἶπεν dι κι, "'A bάρωμε." Δῶϳεν ἀ μέγο μήο. "Ενdουνε γαϊρίδι. Δέβασεν ἀ ἰβάρι· καλῖϳεψεν da. Πήγεν σο γρᾶς το σπίτι. Πήρεν ϲαι την ἀδελφήν dου, ϲαί πήγεν σο dadά τς. Δῶϳεν τη μάν dου ἀ μήο· ἔνdουνε γαϊρίδι. Πήγεν σον dadάν dου κονdά. Ϲάλσεν σα φτάλμε dου. Νοίγανε τα φτάλμε dου. "Ενdουνε δέκα πένde χρονῶ ἀν delιqανούς.

gg. He brought it; he sold it; he got money for it. From that ime he grew rich. They brought also the mother (bird) to their ouse. Every day it used to lay one egg.

And his mother had a lover. He came; he picked up the ird. 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 o go to school. They came back; they found the little bird n the fire cooked. The little girl took the liver, and the little oy took the head. They ate them. The lover came. They ad put back the bird. She brought it to the table. The lover ooked at the bird; it is not complete. He kicked the table; he urned it upside down. He left; he rose up. The little boy with he little girl came to the house. He beat them. He said, "Why lid you eat the bird's liver with its head?" He beat them. He eft.

They ran away. They went to an old woman's house. They sed to sleep there. In the morning they would rise up, would ind five pounds under his head.

There was also in that village a wanton. He went to that vanton. He gave a hundred pounds to see half her body. Afterwards to see the whole, five hundred pounds. Afterwards she gave im wine to drink; she made him drunk. The little boy vomited; he little bird's head came up. She threw the little boy's body on he dunghill. In the morning it dawned. The trick came to his nind, that he is on the dunghill. He said, "Where has this wanton hrown 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-ree in abundance. He took one of each; he ate. He went also o 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 di κι, "Ἔ, υἱό μου, τίνα ἀ πάρ;" Εἶπεν di κι, "Ἐ πάρω το γαϊρίδι μας." Εἶπεν di κι ὁ dadάς του, "Ἔ, υἱό μο δομαίνο εἶσαι· το γαϊρίδι πάλι ναίκας τόπας παίρνουν da;" Εἶπε di κι jαι ὁ υἱός του, "Γώ ἄν da πάρω." Πήρεν το γαϊρίδι· φάϊσε da ἀ μήο. Ἔνδουνε ἀγ gουζέλτσα. Ἔχσεν ἀ ζόρι qονάχι. Ἔφαγα ἔφανε, ἔπανε, ἔφτασαν σα μουράδε τουνε.

Ἰουσούφ.

Phárasa. 5.

Σηκώθη jαι bά σηκώθη. Ἔσ ἀμ bρώτο ζαμάνι ἤτουν ἀ φἄάχι bάγκε νἄβρῃ ἀ qəσμάτι. Φόδες bάγκε, ἤρτε λέν ἄβου φἄάχι Φόδες bάγκαν σῃ στράτα, πείνασαν. Εἶπεν di τόϊνα το φἄάχι, "Ἔβgαλ τη χρεία σου· da φâμε, čαι στέρου να φâμ το μόνα Ἔφαγαν του φἄαχοῦ το ψωμί. Στέρου πείνασαν bάλι. Εἶπεν di κι, "Ἔβgαλ τη χρεία σου, da φâμε." Εἶπεν di čαι το φἄάχι, "Ἤσουν ἀχμάχος· ἔβgαλες τη χρεία σου· ἔφαμ da. Γώ πάλι ἄνd' ἐσέν εἶμαι να βgάλω τη χρεία μου, da φᾶς;" Εἶπεν di čαι τ' ἄβου το φἄάχι, "Μέτ' ἐμένα να μή ἔρčεσαι. Χωρίστου."

Χωρίστη. Πήγε do φἄάχι. Πήγε, ἤβρε ἀ σπήλος. Ἔμbῃ σο σπήλομ bέσου. Εἶδεν di κι, ἔνι νιστία. Χτάραξε τη νιστία· θερμάθη. Κάτσε ἀčεί σώς τού να βραδύνῃ. Σαμού βράδυνε, στέρου εἶδεν di κι ξείλσαν λιέγα κουτούκε. Το φἄάχι φοήθη. Ἤτουν λέ σπήλος πέσου. Ἔμbημ bέσου. Στάθη λεῖκο· εἶδεν di κι ἐμώθαν οἱ μαλιέροι, οἱ καρčουλιέγοι, οἱ ἀghά, οἱ ἀποί, οἱ πουρτσούχə. Κάdζανε· θερμάθαν. Φοτές καθούσανdαι, εἶπεν di κι ἀσλάν, "Σήμερο σεῖς πόζ ἔφαγετε;" Εἶπεν di č' ἀπόκκος "Ἐγώ πηάγα σο χωρίο· ἔμba 's ἀγ κουμάσι bέσου· ἤβρα λιεγα ρνίθε. Ἔφαγα τα. Ἔχω jαι σο Kabάνι σο λιθοθώρι ἀν jουjάκια λίρες. Πάγω· γρέβω ἀjείνο· ἄαίρομαι· ἔρχομαι."

Ξημέρεψε. Στέρου σηκώθην do φἄάχι· πήγε σο Kabάνι σ λιθοθώρι. Ἤγρεψε· ἤβρε τ' ἀλτούνε. Ἔβgαλεν do το ἰτέρι dου· ἔμασέν da· φορτώθην da. Φότες ἐρχότουν σῃ στράτα, ἤρτε ὁ γmολdάἄης του· bέν di κι, "Ἄτσονdo λίρες πού τα ἤβρες; νόμα

He said, "My son, whom will you marry?" He said, "I will marry our donkey." His father said, "My son, you are mad. Do 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' ἐμένα λιέγα." Εἴπεν di č' ὁ γι̯ολdaδης του, "Ἄμε σο φιλάνι σο σπήλο. Νά σε δείξουν č' ἐσένα λίρες."

Πήγε čαι σο σπήλο. Σαμού βράδυνε, πήγε σο σπήλο. Πήρεν ǰ' ἀ σακοράφι· πήγε σο σπήλο. Εἴδεν di κι, ἤρταν οἱ μαλιέροι, οἱ ἀσλάνοι, οἱ καρčουλιέgοι· κάdζανε σο σπήλομ bέσου. Εἴπεν di πάλι, "Σήμερο bόζ ἔφαγετε, čαι bόζ ἔφαγετε;" Εἴπαν da πιτούνι, ἔφαγαν ἀdέ čαι 'dέ. Ἀπόκκος μάβρωσε· ὕρτσε τον̣ gών dου ἀǰά το μέρο. Εἴπαν di κι ǰαι οἱ ἀσλάνοι, "Σοτίπος εἴσαι τασαλούς σήμερο;" Εἴπεν di κι ἀπόκκος, "Εἴπα σες ψά[1], τιζ λίρε μου πήρετέ da." Εἴπαν di κι οἱ καρčουλιέgοι, "Μεῖς ǰό πήραμ da. Ἀμούν να ἤτουν ἀδέ πέσου ἀ νομάτ. Σήκο· ἄμ, παραμύρα, να ἰδοῦμε, νομάτ ἔνι." Č' ἀπού πήγε ἀπόκκος να παραμυρίσῃ, ǰέντσεν da ὁ νομάτ μό do σακοράφι. Τσίριξε ἀπόκκος, "Ὀλάν ǰενdᾷ, ὀλάν ǰενdᾷ." Στέρου πήγε ὁ μαλιέρ πέσου· ǰ' ἀπού τα πιέσε στο πορά̣δι, τσίριξε ὁ μαλιέρ, "Σαΐκι ǰενdᾷ." Εἴπεν di κι ǰ' ἀσλάν, "Ἀτό τίς ἔνι; ἔν α νομάτ." J' ἀπού σηκώθη ἀσλάν, ἔμbη πέσου. πιέσεν da στο ǯέρι. Č' ἀπού τα τάβρησε, ǰέντσεν ὁ νομάτ. Εἴπεν di ǰ' ἀσλάν, "J̌ένda, ǰένda." Ἔφαρεν da, μούχσεν da ση νιστία· ψήθη. Ἔφαγαν da. Ἔφαγαν, ἔπαν, ἔφτασαν σα μουράτε του.

Ἰωάννης Κυριακοῦ.

PHÁRASA. 6.

Σηκώθη ǰαι bά σηκώθη. Ἐ ἀμ bρώτο ζαμάνι ἤτουν ἀ νομάτ, ἀ ναίκα, ǰ' ἀ φǯόκκο, ǰ' ἀν̣ gορdζόκκο. Πήγε ὁ dadάς του ν' ἀμναίνῃ. Φκαγών̣κεν ǰαι ἡ ναίκα. Εἴπεν di κι την̣ gόρην dου, "Ἀ κόρη μου, νόμας ἀbιǰά δύο ξύα, ναν ἅψω τη νιστία." Εἴπεν di κι, "Κόρ μου σου; σε φέρῃ ὁ υἱ̣ό σου." Εἴπεν d' ὁ υἱ̣ός του, "Κόρ μου σου; σε φέρῃ ἡ κόρ σου." "Ἀ κόρη μου, νόμας ἀπιǰά δύο ξύα ναν ἅψω τη νιστία." Εἴπεν di κι ǰαι το κορζόκκο, "Κόρ μου σου; σε φέρῃ ὁ υἱ̣ό σου." Πιέσεν το κορζόκκο· μούχτσεν da σο ǯάǰι 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 your 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-plate[2]. She made the bread; she rose up.

[1] *V.* p. 250.

[2] For this *v.* saj in Turkish glossary, p. 677.

Εἶπεν di, "'Αρέdζα *να ἤτουνε το φšόκκο μου* čαι *το κορζόκκι μου· χα πάσῃ τον* dadάν dου *ψωμί.*" Ἔβg' *ὁ υἱός του στη θύρα ποπίσου·* "Ὦ *νιμά, εἶμαι ἀδέ.*" "Γιαβρού *μου, πάς τον* dάδα *σου ψωμί.*" J' *ἀπού ἔμβασε το φαΐ σο ὄτιτίλιμ* bέσου čαι *ψωμί πήγε. Φοτές* bάγκε *το ψωμί, εἶδε τ' ἰσčάϊδι του.* Εἶπεν di κι "'Αǰεί *ἔνι λύκος.*" Δώčεν da *το ψωμί,* "Νά, ǰαι *μή με δάκνῃς.*" 'Αβούτσι, *ἀβούτσι πλέρωσε το ψωμί.* Ἔθaǰεν čαι *το φαΐ* 'ς *ἀ θάλιμ* bάνου, J' *ἔšεν* da.

Στέρου *πήγε σον* dadάν dου *κονδά.* Εἶπεν di *κι* ǰαι *ὁ* dadάς *του,* "Κάν do *ψωμι;*" Εἶπεν di ǰαι *το φšόκκο,* "'Ερχούδουνε *ποπίσου μου ἀ λύκος. Δώκα τα πιτούνι το ψωμί· πλερώθη.* Πάλι *ἔρčεται ἀποπίσου μου.*" Εἶπεν di J' *ὁ* dadάς *του,* "Γαμῶ *τον* dadά *σου.* 'Ατό *ἔνι ἰσčάϊδι σου.* Ἄμ, *σώρεπ το ψωμί. Φέρ με* da, da *φάω.*" Τρίστην ǰαι *το φšόκκο· σώρεψε πιτούνι· ἤφαρέν* da. Ἔφαέν da.

Στέρου *εἶπεν* di *το φšόκκο,* "Τατά, *δίψασα.*" Εἶπεν di *κι* ǰαι ǰείνος, "Γιαβρού *μου, ἀρέdζα ἀ κατουρήσῃ το βόϊδι· να πῇς.*" *Στάθη λείκο· πάλι* ǰό *κατούρσε.* Εἶπεν di, "Ὦ dadά, *δίψασα.*" Εἶπεν di J' *ὁ* dadάς *του,* "Νά *σε δείξω ἀμ πεγάϊδι.* Ἄμε, *πήγε· πάνου φόρου μή γρέφ.*" Ἤρτεν ǰαι *το φšόκκο.* Ἔπε *στο πεγάϊδι.* Ἤγρεψε čαι *πάνου φόρου· εἶδεν* di *κι, εἶνdαι λιέγα μήα.* 'Ολάτσεν do *φšόκκο· ἔβgη σο μήομ* bάνου. Ἔφαε. *Στέρου ἤρτεν ἡ μερκάλτσα.* Εἶπεν di *κι,* "Πού *πάτσες,* čαι *πού ἔβgης;*" "Ὦ *μαμούκα, πάτσα* 'δέ, *ἔβga.*" Εἶπεν di *κι,* †"'Εδώ, *κατέβα.*" Εἶπεν di *κι,* "Γώ† ǰό *κατέβω.*" Ἔσεισε *το μήο ἡ μερκάλτσα. Ξείλτσεν κάτου.* Ἔμβασέν da *σο* daγaρǰόχι *πέσου· φορτώθην* da· *πήγε.*

Φοδές baγaίγκε *ση στράτα, ἔβgη κατούρμα τς. Φήǰεν* da *ἀδέ πήγε σην 'Ενgεφσέ να κατουρήσῃ.* Ἔβgην do *φšόκκο στο* daγaρǰόχι *πέσου.* Ἔμωσέν da *σčυλοκάκε, θάλε* čαι *λιέγ' ἀγgάθε.* Ἤρτε *ἡ μερκάλτσα στέρου· φορτώθην* do *το* daγaρǰόχι· *πάγκε.* Čενdάγκαν da d' *ἀγgάθε ση ράšην* dου. Λέγκεν di ǰαι *ἡ μερκάλτσα.* "Μή *με čενdᾶς.* 'Αρέ *σε φάω.*" Πήγε *σο σπίτι ἡ μερκάλτσα.* Εἶπεν di *κι,* "Ἄč qαπουγιού. *Σανά* bίρ *πάϊ* getirdím." Ἤνοιξεν ǰαι *ἡ βαρβαργαρούσα.* Φčαίρσε *το* daγaρǰόχι *ση μέση· κι ἔβgαν λιέγα σčυλοκάκε* čαι *λιέγ' ἀγgάθε.*

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, "* * * * * * * * * * * * * * * *[1]." 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 Engefsé 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).

Τρίστην πάλι ἡ μερκάλτσα. Ἤρτε σο μήο bάνου. Φορτώθην da πάλι· πάσεν da σο σπίτι. Εἶπεν di κι †τη μά τς τη† βαρβαργαρού, "Νοίκ το θύρι· ἤφαρά σε ἀμ πάϊ, να φᾶς." Ἤνοιξεν da ʃ' ἡ βαρβαργαρούσα. Ἔμbασέν da πέσου. Εἶπεν di κι, "Ἀdένα φσάκ τα, ψής τα. Να ὑπάγω πάλι, να νάρτω, da φάω." Πήγε ἡ μερκάλτσα σο μήομ bάλι.

Εἶπεν di ʃ' ἡ βαρβαργαρούσα, να φσάξῃ το φτόκκο· να νάρτῃ, da φᾶ ἡ μαρκάλτσα. Εἶπεν di, "Μαμούκα, ἔζ ἀdέ ἀν ἄσπρον τσάρι· νάν da κόψω." Ἤφαρεν do ἰφλάχι· κεσκινάτσεν da. Εἶπεν di κι, "Ἐdώ, να πάρω το τσάρι." Ἔφσαξε τη βαρβαργαρούσα. Ἔμbασέν da σο χαριένι· ψήθη. Φήjε. Ἔφυεν jαι το φτόκκο. Ἤρτε στέρου μαρκάλτσα· ἔφεν το κρᾶς. Ἔφαε, ἔπε, ἔφτασε σα μουράdε του.

Ἰωάννης Κυριακοῦ.

Phárasa. 7.

Σηκώθη jαι bά σηκώθη. Ἴσ ἰμ bρώτο ζαμάνι ἤτουν ἀ νομάτ. Ἴσείν ʃ' α ναίκα. Ζουριέτι jοὔχανε. Εἶπεν di κ' ἀ ἡμέρα ἡ ναίκα του νομάτη, "Ἄμ, ἔbρου το Θεό· μαργάο νά μεζ δώσῃ ἀ υἱός." Ποῖjεν da χρεία ἡ ναίκα του. Πήγε να νάbρῃ το Θεό.

Φοdές bάγκε ση στράτα ὁ νομάτ, ἤρτ' ἀν dερbίσης γνένda του. Εἶπεν di κι, "Πού πααίν;" Εἶπεν di κι ʃ' ὁ νομάτ, "Πάγω να νάbρω το Θεό, νά με δώσ' ἀ μαχσούμι." Ἔbγαλε ὁ dερbίσης στην τσάκαν dου ἀ μήο· εἶπεν di κι, "Ἀτιά ποίκ da τέσερα τιλίμε. Φᾶ σύ τόϊνα το τιλίμι· δός ἴαι τ' ἄbγο σου ἀν τιλίμι, ἴαι το τάϊ σου." Ἤρτε σο σπίτι· ποῖjεν d' ἀbούτσι ἴάς τα ποῖjε ὁ dερbίσης ἔμbρε. Στάθη ἐνᾶ μήνες ʃ' ἐνᾶ μέρες. Ποίτε ἡ ναίκα του ἀ μαχσούμι, ἴαι τ' ἄbγον dου ἀν τάϊ, ἴαι το τάϊ ποῖjε ἀν ταϊόκκο. Ποῖjέ jαι δύο φτόκκα. Ἤξησαν da φτόκκα· ἐνόσαν μέγα.

Σαμού ἐνόσαν μέγα, εἶπεν di το μέγον d' ὁ υἱός, "Γώ α ὑπάω σο νέγοζμα." Galῖjεψεν d' ἄbγον dου· πήρεν jαι το τάϊν dου. Πήγεν ση Ἄνα πάνου φόρου. Ἴ' ἀπού ἤγρεψε ση λίμbλη γνένda,

The Markáltsa turned back again. She came up to the apple-ee. She put him on her back again; she brought him to the ›use. †She said to her mother the† Varvaragharúsa, "Open the ›or; I have brought you a morsel to eat." And the Varvara-ıarúsa opened. She brought him in. She said, "Kill this boy; ok him. I will go away again; I will return and eat him." The arkáltsa went back again to the apple-tree.

And the Varvaragharúsa said she would kill the boy; the arkáltsa shall come back and eat him. He said, "Granny, you ıve here a white hair; I will cut it." He brought the knife; he ıarpened it. He said, "Come let me pluck out the hair." He lled the Varvaragharúsa. He put her into the cauldron; she as boiled. He left her. And the little boy ran away. Afterards the Markáltsa came; she ate the meat. He ate, he drank, e attained his desires.

YOÁNNIS KIRIAKÚ.

7. *The Twin Brothers and the Water-Fairy*[1].

He rose up and again he rose up. In a time of old there 'as 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 › find God.

Whilst the man was going on the way, a dervish met him. Ie 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 ›ieces. 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. She bore two little boys. The little boys grew; they became big.

When they had become big, his elder son said, "I will go on ı journey." He mounted his horse; he took also his colt. He went ıp to Ána[2]. 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.* τιλβέρτσα, p. 650.

[2] The name of a spring and camping-ground on the mountains above Phárasa on the way to Bársama and Adana. Ἄνα is the Γιάννα of Levídhis (Lev. p. 104), standing for Ἁγία Ἄννα, although his seems to be a different St Anne.

εἴδε ἀ gαρνό. J' ἀπού τάβρησεν το τουφάν̣κι, δώčεν το gαρν
Εἴπεν dι, "J̌ούμ." Ση λίμbλη πέσου ξείλτσε. Ἔβgη ση λίμbλ
ποπέσου ἀν Dιλbέρτσα. Εἴπεν dι κι το φšάχι κι, "Τού ἔρčετα
συραίνει το μόν το gαρνό, πό ὑρέβετε στ' ἐμένα; ἐδώ, να παίξω
σα βέκι̯α." Ἔμbη čαι το φšάχι ση λίμbλημ bέσου· bαšλάτσαν
παίξουν σα βέκι̯α. Εἴπεν dι το κορίτσι, "Ἐ ἄβγο σου να ὑπάγω
Εἴπεν dι ǰαι το φšόκκο κι, "Ἄμε." Πήγε σ' ἄβγο. Ἔφαεν
ἄβγο. Πέν dι, "Να ὑπάγω ǰαι σο ταϊόκκο σου." Εἴπεν d
"Ἄμε." Č' ἀπού πήγε σο τάϊ, ἔφαεν ǰαι το τάϊ. Εἴπεν dι, "Ν
ὑπάγω ǰαι σ' ἐσένα." Πέν dι ǰαι το φšόκκο κι, "Ἄμε." Πήρεν j
το φšάχι.

Στάθαν πένd' ἕξε ἡμέρες· ǰοὔρτε. Ἀδελφός εἴπεν dι κι τ
dαdάν του, "Ὦ τατά, ἀδελφό μου ǰοὔρτε· ἀ ὑπάγω ǰ' ἐγώ, νάν d
νάβρω." Εἴπεν dι, "Γι̯αβρού μου, πήγεν dόϊνα σας· ἔφεν dα ἀǰεί
ἡ qαχbέσα. Ἄ σε φάγη̯ ǰ' ἐσένα." Εἴπεν dι, "Φοdές πήγε ἀδελφ
μου, 's πάγω ǰ' ἐγώ." Č' ἀπού gαλίǰεψεν d' ἄβγον dου, čαι τ
τάϊν dου κουθάν̣κεν dα. Ζώστη τα σιλάχε dου. Πήγε. Č' ἀπο
ἔβgη ση λίμbλη, ἤγρεψε γνένdα κι ἔν' ἀ gαρνό· βοσčειέτα
Ἔσυρέν dα· ξείλσε ση λίμbλημ πέσου. Ἔβgη πάλι ǰείνο
Τιλbέρτσα· εἴπεν dι κι, "Στο μόν dο gαρνό πό ὑρέβετε, čα
συραίνετε τα. Ἐδώ, να παίξωμε σα βέκι̯α." Č' ἀπού πήγε ǰα
το φšάχι, εἴπεν dι κι ἡ Τιλbέρτσα, "Να πάω σ' ἄβγο σου." "Σ
τίς εἴσαι να κονdής bρό; νόμας τα 'δέ το βέκι." Č' ἀπού τα πήρ
σα šέρε του τα βέκε, εἴπεν dι κι, "Να ὑπάγω, τού εἴνdαι πέσου σ
χαπούσι." Εἴπεν dι κι ἡ gουζέλτσα, "Ἄμε." Πήγε· ἔφαέν dα
Εἴπεν dι το φšάχι, "Ἄφ πού ἀ ὑπάγω;" Εἴπεν dι, "Ἔχω πέσο
λία gουζέλτσες, ǰαι λία ἄβγα· ἄμε ἀǰεί." Č' ἀπού πήγε ǰαι ǰε
ἔφαεν ǰαι ǰείνο. Εἴπεν dι το φšάχι, "Ἄφ πού ἀ ὑπάγω;" Εἴπε
dι čαι ἡ gουζέλτσα, "Ἄφ τίπος μά ἔχω. Ἄμ 's ἐμέ ǰαι σο gαρν
μου." Č' ἀπού πήγεν ǰαι ǰεί, ἔφαεν ǰαι ǰείνηνα.

Ἤρτε σο σπίτι το φšάχι. Σώρεψε πένd' ἕξε ἀραbάδε ǰα
πένd' ἕξε βουρτόνε. Πηάγανε. Φόρτωσάν dα τα γουμάρε πιτούν
Ἤφαρέν dα σου dαdά του το σπίτι. Ποίκανε ὀφτά ἡμέρες ǰα
ὀφτά νιέχτες γάμος. Στέρου ἔφαγανε, ἔbανε, ἔφτασανε σα μουράd
τουνε.

Ἰωάννης Κυριακοῦ.

wild deer. And when he let off his gun, he struck the deer. It aid, "I am dead." It fell into the lake. A Water-Fairy came up ut of the lake. She said to the boy, "He who comes and shoots ıy deer, what do you seek of me? Come, let us play at dice." ınd the boy went into the lake. They began to play at dice. 'he girl said, "I will challenge you for your horse." And the ittle boy said, "Good." She challenged his horse. She won the orse. She said, "I shall challenge also your little colt." He aid, "Good." And when she challenged the colt, she won the colt lso. She said, "I will challenge you for yourself also." And the ittle boy said, "Good." She gained also the boy.

They waited five or six days; he did not come back. The rother said to his father, "Father, my brother has not returned. too will go, to find him." He said, "My child, one of you went; hat wanton has won him. She will win you also." He said, 'Since my brother went, let me also go." And when he mounted ıis horse, his colt too was following him. He girded himself with his weapons. He went. And when he came to the lake, he ooked 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.

'Σ ἀμ bρώdο ζαμάνι ἤτουν ἀ βασιλός ǰ' ὁ βεζίρ dάμα του Σηκώθανε, να νεṿgώσουν σο τεghέρι. Ἤρταν· ἤσανdαι 's ἀ φουqαρᾶ χωρίος. Σάν ἤρταν ἀǰεί σο χωρίος[1], ἀράτσαν ἀ σπίτι, ν ἰνοῦνε μισαφούρ. Κανείς ǰό πήρεν dα μισαφούρ. Ἤσανdαι ἀνd dερβίšοι. Ἤτουν ἀ φουqαρᾶς νομάτς. Πήρεν dα μισαφούρ 'Οdάς πάλι ǰοὔšε· ὕπνωσε ἀǰεί κονdά τουνε, čίπ 's ἀν dόπα.

'Αǰεί ἡ ναίκα του, του φουqαρᾶ, ἔνσε ἀ φšόκκο. Εἴπεν dι ὁ βασιλός κι το βεζίρη, "Ἔβg' ὄξου· γρέπ τ' ἄστρο· να ἰδοῦμε τσίωσε στην ἀνατολή." Ἔβgη ὁ βεζίρ· ἤγρεψέṿ κι, τ' ἄστρο τσίωσε, του φσαχοῦ τ' ἄστρο. Εἴπεν d' ὁ βασιλός κρυφά κι "'Αdέ το φšόκκο ἀ ἰνῇ βασιλός, τού γενήθη το μαχτσούμι. Πί τα," εἴπεν dι κι, "τον dαdάν dου· να δοῦμε ǰ' ἄν dα πουλήσῃ τ μαχτσούμι." Εἴπεν dι τον dαdάν dου, "Ἄν dα πουλής τό μαχ τσούμι." Εἴπεν dι ǰαι ǰείνο ὁ φουqαρᾶς κι, "Να dανιšεφτῶ τ ναίκα μου, να δοῦμ ἄν dα πουλήσῃ. Ἔρ dα πουλήσῃ, νά σές τ δώσω." Εἴπεν dι τη ναίκαν dου, "Τού ἔνdουνε το μαχτσούμι ταζά ὑρέβουν dα οἱ μισαφούροι να πουλήσουμε." Εἴπεν ǰ' ἡ ναίκα dου κι, "Γώ ǰό πουάγω τα." Εἴπεν d' ὁ βασιλός κι το βεζίρη, "'Αdέ το μαχτσούμι σά μή τα πάρ, ǰού ἴνεται." Πήγε ὁ βεζίρ, παρακάλσεν dα τη ναίκαν dου· εἴπεν dι κι, "'Αdέ το μαχτσούμι ἄ μις τα δώς, νά σε δώσω šίλε λίρες." Ἡ ναίκα πάλι ἔνdουνε καρdίας τα δώσῃ, čούṿκι ἤσανdαι φουqαρᾶδες. 'Αǰεί ἔκοψανε ς τιμῆς το μαχτσούμι[2]. Δώǰεν dα τρία šίλε λίρες ὁ βασιλός. J̌ό δώǰεν dα το μαχτσούμι. Ὕρεψ' ἕξε šίλε λίρες. 'Αǰεί ἔβgαλε ὁ βασιλός ἕξε šίλε λίρες. Δώǰεν dα· πήρεν dο μαχτσούμι. J̌ό bουάṿκεν dο γιά; Εἴšε ǰ' ἄου πουά μαχτσούμε. 'Αbιǰεί στην ἄκρα ἤτουν ǰαι φουqαρᾶς. Δώǰεν dα ἕξε šίλε λίρες, να gečινdήσουν deť. Πήρεν ὁ βασιλός ǰ' ὁ βεζίρ το μαχτσούμι 's ἀβγοῦ το τέρκι. Πααίνουνε σο μεμλεκέτιν dουνε.

Πιέσε ἀ βρεšή· βρέšει. Κουπώνει dα ἀνdί πεγάϊδι ἡ βρεšή. Εἴπεν d' ὁ βεζίρ το βασιλό, "'Αdέ το μαχτσούμι ἄν dα κονdησω· ἴνεται qαλαbαλίχι το μαχτσούμι σ' ἀṿgάλε μου." Εἴπεν ǰ' ὁ βασιλός, "Νόμας τα μένα το μαχτσούμι." Πήρεν d' ἀǰείνο 's ἄβγον πάνου σ' ἀṿgάλε του ὁ βασιλός. Ἤγρεψε, ἡ βρεšή βρεšει πολύ. Ἔνdουνε qαλαbαλίχι σου βασιλό τ' ἀṿgάλε. Ἔβgαλέν dο

[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. ıey rose up to make a journey in the district. They came; they ›re in a poor village. When they came to that village, they ught for a house, in which to be guests. No one received them guests. They were like dervishes. There was a poor man. e received them as guests. But he had no room. He slept ere near them, all in one place.

That poor man's wife bore a little boy. The king said to the zier, "Come out; look at the star; let us see if it has risen in ıe east." The vizier went out; he saw that the star had risen, ıe star of the boy. The king said secretly, "This little boy ill become king, the baby who has been born." "Speak," he ıid, "to his father; we will see, if he will sell the baby." He ›oke to his father, "If you will sell the baby." And that poor ıan said, "I will consult my wife, to see if she will sell him. If ıe 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 'e should sell it." And his wife said, "I will not sell it." The ing 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 hree thousand pounds. She did not give the baby; she asked ix thousand pounds. At that the king brought out six thousand ›ounds. He gave them; he took the baby. Would she not sell him ndeed! She had many other children. For that reason she was ›oor. He gave six thousand pounds, for them to live, he said. The king and the vizier took the baby in the horse's saddle-bag. They go to their kingdom.

It began to rain. It rains. The rain pours down like a fountain. The vizier said to the king, "I will throw down the baby. The baby is becoming a burden to my arms." And the king said, "Give me the baby." The king took him in his arms on his horse. He looked; the rain is falling very heavily. He became a burden in the king's arms. He took out his knife,

[1] *V.* p. 255.

το qαμάν dου, το qəλίčιν dου· ǰένσεν do μαχτσούμι να πεθάνη 'Αǰεί 'Αλάχ ταραφəνdάν το qəλίčι πήγε στραβά· το παιδί ǰε πέθανε. Κόνσεν da στή ὁ βασιλός. "Αχτσεν d' ἄβγα. Γλύτωσανε· πηάγανε στη πατρίδα τουνε. Γλύτωσε στη βρεσή.

Το μαχτσούμι πάλι πήρεν do το σέλι· πάσεν do 'ς ἀ λίμβλη 'Αǰεί κλαί ǰαι κάται[1] το μαχτσούμι. "Ηρτεν ǰ' ἀν čοβάνος, να βοσčήσῃ τα πρόβατα. "Ηγρεψεν κι ἀ μαχτσούμι στη λίμβλη κλαίει čαι κάται. Πήγε ὁ čοβάνος· πήρεν do μαχτσούμι σ' ἀγκάλε του· ἤφαρέν da σο σπίτι. 'Αǰείνοι πάλι μαχτσούμι ǰούχανε. "Ητουνε μό čοβάνος ǰαι ἡ ναίκα του. "Ηφαρεν do μαχτσούμι δώǰεν da τη ναίκαν dου. Εἶπεν dι, "'Ο Θεός δώǰεν μες ἀ μαχτσούμι." 'Αβǰεί μβρό πάλι λέγκεν dι ἡ ναίκα του το čοβάνο, "Μεῖς μαχτσούμι ǰό 'χομε. Τούζ ἀ ἰνῆ;" Λέγκεν dι ǰαι ὁ čοβάνος κι "'Ο Θεός ἄ μεζ δώσῃ ἀ μαχτσούμι." 'Αρέdζα λέ dι ὁ čοβάνος "Εἶdες τα, ἄ ναίκα; ὁ Θεός δώǰε μες ἀ μαχτσούμι. "Ω λέγκα dι, '"Ο Θεός ἄ μεζ δώσῃ ἀ μαχτσούμι,' čαι σύ ǰό πιστέφκεις. 'Αρέdζα το μαχτσούμι γρέπ τα κά." "Ηγρεψεν το μαχτσούμι.

Δέβη δέκα πένde χρόνες. Το μαχτσούμι ἤφξησε· ἔνdουνε ἀμ παλικάρι. "Εβgανε σον ἀῖλά. 'Ο čοβάνος πάλι ἔνdουν πολύ ζενγίνι. "Εβgη σον ἀῖλά· qορdιέσε το čadίρι. 'Αǰείνο τού ǰένσε ὁ βασιλός σο μαχτσούμι το qəλίǰι, εἴčεν da ὁ čοβάνος. Δέβασέν da σο čadίρι σην ἀνdόκοσι.

Πάλι ἀǰείν' ὁ βασιλός, τού κόνσεν το μαχτσούμι, μό do βεζίρη dάμα, νεγώθουνε πάλι σο tegհόρι. 'Αǰεί ἤρτανε σο čοβάνου το čadίρι. 'Ενόσανdαι μισαφούρ. Σηκώθη čοβάνος· ἔψησε qαφιάς να ποῦνε ὁ βασιλός čαι ὁ βεζίρ. "Ηφαρεν do qαφιά. Φοdές τα πίγκε ὁ βασιλός, ἤγρεψε πάνου φόρου· τικτιέσε το φιλǰάνι· εἶdε σο čadίρι πάνου το qəλίčι. Νώρτσεν da, τού ἤτουνε το qəλίǰι του βασιλό. Εἶπεν dι ὁ βασιλός, "'Ατέ το qəλίǰι πού da ἤβρες;" Εἶπεν dι č' ὁ čοβάνος, "Εἶνε του υἱοῦ μου." Εἶπεν ǰ' ὁ βασιλός "'Ο υἱό σου πού τα ἤβρε;" Εἶπεν dι κι ǰ' ὁ čοβάνος, "'Ατέ το φčάχι δώǰε μες τα ὁ Θεός. Εἴčε ǰαι το qəλίǰι dάμα του. "Ηβρα τα σαμού ἤτουνε μαχτσούμι· 'ς ἀ λίμβλη πέσου σο νερό κλαίγκε. Πήρα da, ἤφαρα da σο σπίτι μου, ζούλεψα τα. "Ηφξησε, ἐνόdουνε ἀμ παλικάρι." Εἶπεν dι ὁ βασιλός, "Πού ἔνι," πέν dι κι, "ὁ υἱό σου;" Εἶπεν dι ǰ' ὁ čοβάνος, "Βοσčίζει τα πρόβατα ὁ υἱό μου." Εἶπεν dι ǰ' ὁ βασιλός, "Στρίγga da. 'Σ ἔρτη ὁ υἱό σου, da ἰδῶ." Στρίγξεν do φčάχι. "Ηρτε. "Ηγρεψεν da ὁ βασιλός, κι ἐνότουνε

[1] *V.* § 381.

is sword; he stabbed the baby, for him to die. That sword, by ie direction of God, went aside; the boy did not die. The king irew him to the ground. He spurred the horses. They escaped. 'hey went to their country. He escaped from the rain.

But the torrent took up the baby; it carried him to a lake. 'here the baby stays crying. And a shepherd came to feed his heep. He saw there is a baby in the lake keeping on crying. 'he shepherd went; he took the baby into his arms; he brought t to his house. Now they had no baby. There were only he shepherd and his wife. He brought the baby; he gave it o his wife. He said, "God has given us a baby." Now before hat his wife used to say to the shepherd, "We have no baby. Iow shall one come to us!" And the shepherd would say, "God vill 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,' nd you do not believe it. Now look after the baby well." She ooked after the baby.

Fifteen years passed by. The baby grew big; he became a outh. 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.

ἀ ζόρι παλικάρι, ἀǰείνο τού κόντσε ǰαι čέντσε το μαχτσούμι, να χαθῇ deť. Εἴπεν di *ὁ βασιλός*, "'Adé *το παλικάρι ǰό πουᾷς τα μένα;*" Εἴπεν ǰ' *ὁ* čobάνος, "Χαΐρ· ǰό *πουάω τα.* 'Ατό *τα μαχτσούμι μένα δώǰε με* da *ὁ Θεός.* Ἤφξησε da· *ἀρέdζα ἐνότουνε ἀμ παλικάρι.* Γώ ǰό *πουάω τα.*" Εἴπεν di *κι ὁ βασιλός*, "Ἄ *σε δώσω ἀdέ το μόν τ' ἄβγο· 'ς τα* gαλǰέψῃ *ὁ υἱό σου.*" Εἴπεν di *τα φšάχι κι*, "Ἔbαρ *με ἀν ἄβγο, να* gαλǰέψω." Ὁ čobάνος *παλι ἄβγο* ǰοὔšε, *να* gαλǰέψῃ *ὁ υἱός του.* Εἴπεν di *ὁ υἱός του*, "Γώ *το σόνα ὁ υἱός* ǰοὔνομαι." Εἴπεν di *ὁ βασιλός το φšάχι*, "Ἔbαρ *τα, υἱό μου, το μόν τ' ἄβγο·* gαλίǰεπ *τα.*" Σηκώθηνε *το παλικάρι.* Κατέβασεν *το* qθλίǰι· *ζώστην* da. Πήγε· *πιέσε τ' ἄβγο.* Gαλίǰεψέν da *του βασιλό τ' ἄβγο.*

'Aǰεί *εἴπεν* di *τον* čobάνο *ὁ βασιλός*, "Μή *φκανdάζῃς.* Πό *ὑρέφ σο υἱό σου νά σε δώσω;*" Εἴπεν ǰ' *ὁ* čobάνος, "Να dανιšεφτῶ *τη ναίκα μου.* Ἔγερ da *πουλήσῃ, νά σε τα δώσω.*" Πήγε *ὁ* čobάνος· *στρίνξε τη ναίκαν* dou· *εἴπεν* di, "Ἄ *ναίκα, ὁ βασιλός ὑρέβει το υἱό μας, να γοράσῃ.* Πόσα *šίλε λίρες να ὑρέψωμε;*" Εἴπεν di ǰαι dou čobάνου *ἡ ναίκα κι*, "Γώ *το υἱό μου καθ' ὅλου ǰό πουάω τα.*" Εἴπεν di *ὁ βασιλός τον* čobάνο, "Ὕρεπ *σο υἱό σου ἀν* diμή, *να ἰδοῦμε πόσα šίλε λίρες ἀ ὑρέπ.*" Πήγε *ὁ* čobάνος *πάλι ση ναίκαν* dou· *εἴπεν* di *κι*, "Ἄ *ναίκα, ἐδώ, να δώσωμε το υἱό μας,* da *πουλήσωμε;*" Εἴπεν di ǰαι *ἡ ναίκα*, "Κατές *τα σύ.*" Ἤρτε *ὁ* čobάνος *σο βασιλό κονdά.* Εἴπεν di, "Π' *ἄ δώς σο υἱό μου; πόσα šίλε λίρες νά σε τα δώσω;*" Εἴπεν čαι *ὁ βασιλός*, "Ἄ *σε δώσω δώδεκα šίλε λίρες.*" Εἴπεν di *ὁ* čobάνος, "Νόμας *εἴκοσι šίλε λίρες. νά σε τα δώσω.*" Ἔβgαλε *ὁ βασιλός εἴκοσι šίλε λίρες· δώǰεν* da *σο* čobάνο. Πήρεν *το υἱόν* dou. Δώǰε *ὁ βασιλός τ' ἄβγον* dou· *ἀǰείνο τού γόρασε το υἱο* gαλίǰεψεν da.

Εἴπεν di *ὁ βασιλός*, "Ἄφ *σύ ἐνόσουνε το μόνα ὁ υἱός.* Νά *σε πιτάξω σο šεχέρι· ἀ ὑπᾷς;*" Εἴπεν di ǰ' *ὁ υἱός του*, "'Α *ὑπάγω.*" Σηκώθη *ὁ βασιλός· στρίνξε κρυφά το βεζίρη.* Εἴπεν di, "Γώ *ἀdέ του φšαχοῦ του παλικαροῦ τον κελέ ἄν* da *κεστουρdίσω.*" Εἴπεν di ǰ' *ὁ βεζίρ*, "Κατές *τα σύ.*" 'Aǰεί *ὁ βασιλός ἔγραψε ἀ χαρτίο κι, να πιτάξῃ σο βασιλό το σπίτι το παλικάρι.* Ἔγραψε *χαρτίο κι*, "Γώ *ἀπιδέ πιτάζω ἀμ παλικάρι νἄρτῃ· ἀδού κόψετε το* ǰουφάλιν dou." Δώǰεν *το χαρτίο ὁ βασιλός το φšάχι.* Εἴπεν di, "Ἄμε, *δός τα σο μέτρο το σπίτι ἀdέ το χαρτίο.*" Σηκώθην ǰαι *το φšάχι*

The king looked at him, (and saw) that he was becoming a fine youth, the baby whom he had exposed and stabbed, with the intent that he should die. The king said, "Will you not sell me his youth?" And the shepherd said, "No, I will not sell him. This baby God gave me. He has made him grow up; now he has become a youth. I will not sell him." The king said, "I will give you this horse of mine; let your son ride it." The boy said, "Accept a horse for me to ride." Now the shepherd had no horse, 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, galĭjεψεν του βασιλό τ' ἄβγο, πααίνει. Πήρεν ja το χαρτίο, τού ἔγραψε ὁ βασιλός. Πήρεν da το φτάχι· πααίνει.

Πήγε σου βασιλό τη θύρα· στάθη μό τ' ἄβγο. Ἤγρεψε ča του βασιλό ἡ κόρη στημ πάνjερα κι, ἔνι ἀμ παλικάρι, μότ' ἄβγ galjέβει, στήκνει σο βασιλό τη θύρα μbρό. Ἤνοιξε του βασιλό ἡ κόρη τη θύρα· στρίνξεν da πέσου. Πήγεν πέσου do φτάχι Κατέβη στ' ἄβγο· ἔβgη πάνου σο κορίdζι κονdά. Εἶπεν di το κορίdζι, "Καῶς ἤρτες." Εἶπεν di το φτάχι, "Καῶς ἤβραμε." Εἶπεν di, "Σύ πῶς ἤρτες ἀdέ;" Εἶπεν jai το φτάχι κι, "Μένα πίταξέ με ὁ βασιλός, να φέρω ἀdέ το χαρτίο." Εἶπεν di čai το κορίdζι, "Να ἰdοῦμε τούς χαρτίο ἔνι ἀdό· πό λέ;" Εἶπεν di το φτάχι κι, "Γώ σένα jοὔφαρα da ἀτό το χαρτίο· πίταξέν da ὁ βασιλός τον jελέτη." Εἶπεν jai το κορίdζι, "'Αρέ ὕστερα να παγάσης το χαρτίο τον jελέτη." Σηκώθη το κορίdζι· ἤφαρε ραχί πότσεν da το φτάχι. Ἔπε το φτάχι ραχί. Μέτσε, čυλίστη.

Φοdές πνώνκε, το κορίdζι ἤρτε· χλάτσε σου φτάχοῦ την τσάκα. Ἤβρε τού πίταξε ὁ βασιλός το χαρτίο. Ἤνοιξεν da ἔψαλέν da το κορίdζι κι, λέ di κι το χαρτίο, "'Adé το παλικάρι čάς ἀ νάρτη ἀdού σο jελέτη κονdά, να κόψετε το jουφάλιν dou. Μή τα πιτάξετε ξοπίσου." 'Aj̆εί το κορίdζι ἤγρεψε, το παλικάρι ἔνι ζόρι παλικάρι· čό ghətdιέσε να κόψη του φτάχοῦ το jουφάλι Σηκώθη το κορίdζι· ἤφαρεν ἀν diβίτι j' ἀ χαρτίο. Ἔγραψε ἀ μεχτούπι κι, "'Ατέ το φτάχι jάς ἀ νάρτη, να δώσετε του βασιλο την gόρη, να pανdρέψετε." Ἔγραψέν da ἀτσέ. Σηκώθη. 'Aj̆εῖνο τού ἤτουνε σε τ' ἄβου το μεχτούπι, του βασιλό το μουχούρι ἤφαρεν da το κορίdζι ἀφρίκα, ἀφρίκα. Πήρεν da το μουχούρι σε τ' ἄβου, τού ἔγραψε το κορίdζι, το μεχτούπι.

Σηκώθη, στρίνξε τιζ νομάτοι, τη δωδεκάδα, τιζ ὀνικιλέροι Ἔβgαλεν το χαρτίο το κορίdζι· δῶjεν da το φτάχι. Εἶπεν di, "'Adé το χαρτίο δός τα τιζ νομάτοι, τιζ ὀνικιλέροι· 'ς τα ψάλουνε." Ἔβgαλέν da čai do φτάχι· δῶjεν da τιζ νομάτοι, τιζ ὀνικιλέροι Ἔψαλάν di κι, λέ di κι, "'Adé το φτάχι čάζ ἀ νάρτη ἀdού, να δώσετε την gόρη μου, να στεφανώσετε." Σηκώθανε. Ἤγρεψάν

he king's horse, goes off. He took also the letter, which the king ıad 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 routh riding a horse, standing in front of the king's door. The king's daughter opened the door; she called him in. The boy went in. He came down from his horse; he went up to the girl. The girl said, "Welcome." The boy said, "Well found." She said, "How did you come here?" And the boy said, "The king sent me, to bring this letter." And the girl said, "Let us see what letter is this. What does it say?" The boy said, "I did not bring this letter to you. The king sent it to the executioner." And the girl said, "Afterwards you can take the letter to the executioner." The girl rose up; she brought raki, and she gave it to the boy to drink. The boy drank raki. He became drunk; he rolled over.

Whilst he was asleep, the girl came. She searched in the boy's bosom; she found the letter, which the king had sent. She opened it. The girl read that the letter says, "When this boy comes there to the executioner, you shall cut off his head. Do not send him back again." That girl saw the youth, that he was a fine youth; she did not wish (?) to cut off the boy's head. The girl rose up. She fetched a pen and ink-case[1] and a sheet of paper. She wrote a letter, saying, "When this boy comes, give him the king's daughter; marry him to her." She wrote it thus. She rose up. The king's seal, which was on the other letter, the girl took very gently. She took the seal for the other letter, which the girl had written.

She rose up, called the people, the Twelve[2]. The girl brought out the letter; she gave it to the boy. She said, "Give this letter to the people, to the Twelve; let them read it." And the boy brought it out; he gave it to the people, to the Twelve. They read it, that it says, "When this boy comes there, give him my daughter; crown them in marriage[3]." 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 ἰμβζάς. Σηκώθανε· ἤφαραν το φδάχι μέ τ κορίdζι· στεφάνωσάν da. *Ἀjεί ποίκαν* da *ὀφτά ἡμέρες γάμο* Παρεδώσαν da.

Ἤρτεν ὁ βασιλός. Ρώτσε, *εἶπεν* di, "*Γώ τού πίταξα τ παλικάρι, πού πήγε; τον κελέν* dou *ἔκοψέε* da;" *Εἶπαν* di *ja οἱ ὀνικιλέροι,* "*Σύ, βασιλέ, ἔγραψές τα κι, να δώσωμε τηv gόρ σου ἀjεί σο παλικάρι. Μεῖς πάλι σηκώθαμε, παρεδώσαμέν* da *δώκαμέν* da *τηv gόρ τ σου ἀjεί σο παλικάρι.*" *Εἶπεν* di *ὁ βασιλός* "*Στριvgάde τα· 's ἔρτη ἀδέ ἡ κόρη μου j' ὁ γαμβρό μου.*" *Ἤρτε ἡ κόρη του čαι ὁ γαμβρός του σου βασιλό το χουζούρι. Ἔβgαλ τα πομεινά τιζ νομάτοι čίπ δξου. Ρώτσε τηv gόρην* dou *κι,* "*Γ ἀτέ το παλικάρι πίταξά* da *ἀδέ, να κόψετε τον κελέν* dou. *Σύ, ἀ κόρη μου, σοτίπος το ποίjες ἀτσέ;*" *Εἶπεν* di *κι jαι το κορίdζι.* "*Ἄ dadά, δόσε με τ' iζίνι να gaj́έψω.*" *Εἶπεν* di *j' ὁ βασιλός,* "*Σ' ἐσένα iζίνι.*" *baδ̆λάτσε το κορίdζι, gájεψε. Εἶπεν* di *κι,* "*Σύ ὦ dadά βασιλέ, σύ πίταξές τα ἀτέ το παλικάρι, να κόψωμε το jουφάλιν* dou. *Γώ πάλι ἤγρεψά* da *το φδάχι· ἔνι καό παλικάρι. Ἤγρεψά τα, πήρα τα. Ἀμά, ὦ dadά, σο qουσούρι μή γρέβ· ἄφ πήρα τα.*" *Ἀjεί ὁ βασιλός γένιδεν ποίjεν* da *γάμος ὀφτά ἡμέρες ὀφτά νιέχτες.*

Σηκώθη ὁ βασιλός στο τάχτι. Ἔβgαλε ἀjείνο το παλικάρι το γαμβρόν dou· *κάθινέν* da *σον dόπαν* dou *σο τάχτι. Ἐνότουνε ὁ γαμβρός του βασιλός. Ἔφαγανε, ἔπανε, ἔφτασανε σα μουράδε τουνε.*

Βαραχίσιος Ἐλευθερίου.

Phárasa. 9.

Ἤσανδαι ὀφτά ἀποί. Ἤτουνε čαι το ἕνα κονδούρα. Λέγκαν di *κι τα πομεινά,* "*Κονδούρα, κονδούρα.*" *Εἶπεν* di *ἡ κονδούρα,* "*Τούζ ἄν* da *ποίκω, να ποίκω čαι ἀτιάς κονδούρα;*" *Εἶπεν* di *κι,* "*Να ὑπᾶμε 's ἀ μεράπι κάτου. Γώ να τρίσω· σεῖς να σωρέψετε.*" *Σαμού πηάγανε, ἔτρισε. Εἶπεν* di *κι,* "*Τρώτε* da." *Κατέβη· λίδεψεν ἀτιάς σου μεραπού τη ρίζα στα βράδε. Στέρου ἔβgη πάνου. Κατέβη ταρνά· εἶπεν* di *κι,* "*Ἔρčεται ἀφτέν του. Φύετε.*" *Ἀčείνοι πάλι τάβρησανε. Κόπανε τα βράδε τουνε. Στέρου εἶπεν* di *κι,* "*Ἄφ ἄ με εἰπῆτε 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 ELEFTHERÍU.

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.

PHÁRASA. 10.

'Σ ἀ bρώτο daρό ἔνdουν ἔρgο. 'Αǰεί 'ς ἀ μέρος ἤσανdαι τέσαρα νομάτοι. Σ' ἀπίσου το κόμα εἴχαν ἀ μουσκάρι. Το μουσκάρι εἶπεν, "'Α φάγω το κεπέκι." Μούχτσεν da το čουφάλιν dου σο πιθάρι· ἔφαεν da το κεπέκι. Στέρου ǰό bόρκε να βgάλῃ do čουφάλιν dου. Σωρέφταν dου σπιτοῦ οἱ νομάτοι. "Να ἰδοῦμε τούς ἄν da ποίκωμε." J̌ό πόρκαν να ποίκουν ἀν̣ gaǰί. Το γι̣ερού οἱ νομάτοι, "Νά κόψωμ' το čουφάλιν dου, να γλυτώσωμε το πιθάρι." 'Ατότες, σαμ' ἔκοψαν do ǰουφάλιν dου, πόμεινε το ǰουφάλιν dου σο πιθάρι πέσου, τού ǰό γροικάν̣κανε. Κάντσαν do πιθάρι· ἔβγααν do ǰουφάλι.

Revised locally from Lagarde, p. 7.

PHÁRASA. 11.

Σηκώθη ǰαι bά σηκώθη. Ἤτουνε ἀ νομάτς č' ἀ ναίκα. Ὁ νομάτς ἤτουνε κουραǰής. 'Α φορά φοτές ἤτουνε σον̣ κουρά, ἤρτε ἀ φšόκκο. Do φšόκκο ἤτουνε διέβος. Βράδυνε· ὕρεψέν da ὁ νομάτς να ὑπάῃ σο σπίτιν dου, να φᾷ ψωμί. Čό πήγε do φšόκκο. Στέρου ἤρτανε δύο νομάτοι σο φšόκκο. Ἤσανdαι δεβόλοι. Εἴπαν dι κι, "Τηνεβή μεῖς ἀ νάρτωμε ἀδέ. 'Α εἰboῦμ dι κι, 'Δέβας ἀdέ σο νομάτη ἀ δανdάρι'." Στέρου πηάγανε, ǰαι ξημέρεψε.

Ἤρτε ὁ νομάτς σον̣ κουρά. Ἥβρεν το φšόκκο. Ἥψεν d' ὀǰάghə. Στέρου ἤρτανε τά δύο νομάτοι μόd ἀ χαbιgάς λίρες. Εἴbαν dι κι, "Δέβας ἀdέ σο γέρο ἀ δανdάρι." Εἴπεν dι κι, "Čό bορῶ." Πηάγανε ἀν̣ gόμα στράτα. Εἴbεν dι κι το φšόκκο "Σύ σύν̣gοπ τα· γώ 'ν da δεβάσω." Στέρου στρίν̣ξεν da do φšόκκο. Ἤρτανε. Δέβασεν το δανdάρι. Στέκνου· πήραν ἀ χαbιgάς λίρες. Gούbασάν da σο πιθάρι.

Πάλι βράδυνε. Ἤρτανε οἱ δεβόλοι· εἴbαν dι κι, "'Αdέ do γέρο boίκ da δέκα πένde χρονῶ dελιgανούς." Čαι στέρου εἴbεν dι κι, "J̌ό bορῶ." Στέρου εἴbεν dι κι do φšόκκο, "Φέρ με ἀ χαλčί χαριένι ǰ' ἀν dάšτι. Ἔμου da το χαριένι νερό· θέκ ǰαι το dάšτι σο στομαν dου." Στέρου ἤφαρέν da το dάšτι čαι το χαριένι. Ἔμbασεν το γέρο σο νερό. Ἔθακαν da σ' ὀǰάχə.

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 φσ̆όκκο το μεχάνι. Ἔβρασε το νερό· βρουκανίζει ὁ γέρος πέσου. Βρουκάντσε λιέγο. Εἴπεν dι κι, "Πόσα χρονῶ εἴσαι;" Εἴπεν dι κι, "Εἴμαι δύο χρονῶ." Ἔσυρε το μεχάνι λ' ἄβ λιέγο. Εἴbεν dι κι bάλι, "Πόσα χρονῶ εἴσαι;" Εἴbεν dι κι "Εἴμαι δέκα χρονῶ." Πάλι ἔσυρε το μεχάνι. Ρώτσεν da. Εἴbεν dι κι, "Εἴμαι δέκα πένdε χρονῶ." Ἔβgαγανέν da το γέρο· ἐνόdουνε dελιgανούς. Πηάγανε.

Στέρου ἤκσανέν da ἀbιǰεί στο χωρίο νομάτοι. Ἀ γέρος ἤτουνε κατό χρονῶ· πήγε να νῇ dελιgανούς. Πήγε· ἔμbασεν čαι ǰείνο σο χαριένι· ἔσυρε το μεχάνι. Στέρου βρουκάντσε ὁ νομάτς. Ψήθη. Σήκωσαν do χαριένι· κι λύθη. Στέρου εἴbεν dι κι, "Μέ διέβος ἤσουνε." Ἐ ἀ φορά ἔφυγε το φσ̆όκκο· ǰό φάνη.

Πήγε σο σπίτι του. Ἤγρεψε· ǰοὔνdαι τα πιθάρε. Οἱ λίρες κόπανε στάχτη. Κουβάνσε τη ναίκαν dου· σκότσεν da. Στέρου δομαινέφτη ὁ νομάτς· χάθη. Δημήτριος Ἰωάννου.

PHÁRASA. 12.

Σομ bρώτο ζαμάνι ἤτουνε ἀ νομάτς č' ἀ ναίκα ǰ' ἄ φσ̆άχι ǰ' ἄν gόρη. Ἀǰείνοι ἤσανdαι φουκαρᾶδε, čαι bάν̣κε ὁ νομάτς, φερίν̣κε τέσσαρα ψάρε.

Στέρου δέβη πένd' ἕξε ἡμέρες. Εἴπεν d' ἡ ναίκα τον ἄνdρα τς, "Ἀτιά τα φσ̆όκκα νdζάλ τα, ǰαι dού ἄ φέρ da ψάρε, ἄν da φᾶμ ἐμεῖς." Στέρου οὐτιέσε ζ ναίκας τα gaǰία, čαι πήγε, dζάλτσε do φσ̆όκκο čαι do κορdζόκκο. Εἴπεν dι κι τον υἱόν dου čαι την gόρην dου, "Χιτᾶτε, να ὑπᾶμε να νεν̣gώσωμε." Στέρου πηάγανε μό τον dadάν dου σο νέν̣goζμα. Πηάγανε σάμ σο ρουσ̆ί. J̌αι εἴπαν dι το φσ̆όκκο čαι το κορdζόκκο, "Πείνασαμε."

Στέρου εἴπεν dι č' ὁ τατάς του, "Να ὑπᾶμε ἀǰά σα ρουσ̆ία. Στέρου πηάγανε, čαι čεί ἔβγαλεν ὁ τατάς τουν το κούρι· το čύλτσε, čαι εἴπεν dι, "Ἄφ,—το κουρόκκο, πιές το κουρόκκο." Στέρου χίτσεν do φσ̆όκκο čαι το κορdζόκκο να πάρουν do κούρι. Στέρου ὁ τατάς τουν ἔβγαλεν do σάκκον dου· φίνεψεν da σον čάλο bάνου. Στέρου το φσ̆όκκο čαι το κορdζόκκο 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 fish[2].

Afterwards five or six days passed. The woman said to the man, "Put away the children, and the fish which you bring we will eat ourselves." Then he observed the words of the woman, and went and put away the little boy and the little girl. He said to his son and his daughter, "Come! we will go for a walk." Then they went with their father for the walk. They went as far as the mountain. And the little boy and the little girl said, "We are hungry."

Then their father said, "We will go to those mountains." Then they went, and there their father took out the loaf[3]. He threw it down, and said, "Now,—the little loaf, grab the little loaf." Then the little boy and the little girl hastened to take the loaf. Afterwards their father took out his bag; he threw it on to the bush[4]. 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· ἐούβραν νερό να ποῦνε. Στέρου εἶπεν di, "Χίτα ἀ ὑπᾶμε να κουθήσουμ ἀdέ τη στράτα, ἐ ἀπού ἀ ὑπᾷ να ὑπᾶμ ἐμεῖς." Πηάγανε, πηάγανε. Δίψασε το φὸκκο, ἴαι εἶπεν d "Κουρούκα, δίψασα. Να κλίνω να πῶ ἀπιδέ." Εἶπεν di ε ἴαι το κορdζόκκο, "Ἀψά· να πῇζ ἀπιδού, ἀ ἰνῆς ἀγόκας." Στέρα πήε ζ λέ μέρος· εἶπεν di, "Κουρούκα, δίψασα." Στέρου ἔκλινε· ἔτ ἀπεζεί, ἴαι ἐνότουν ἀπός.

Στέρου πηάγαν σο χωρίο· πήαν 's ἀμ πεγαίδι. Ἀϳεί ἤτουν ἀ qαβάχι. Ἴαι εἶπεν di, "Κλίνε, qαβαqόκκο μου, να βγῶ ἀπάνου." Ἔκλινε το qαβαqόκκο· ἔβgη πάνου. Στέρου bάγκε ἀπόκκο φερίγκε ρνίθε ἴαι ξεράδε. Τρώγκε ἡ δελφή του· χορτανισκού τουνε.

Ἀ ἡμέρα ἤρτε του βασιλό ὁ υἱός, να ποτίσῃ τ' ἄβγον dου Ἠγρεψέν di κι ἀγ gορίτσι σο qαβάχιμ bάνου. Ἴαι ὑρίστη· πήγε Πιέσε δύο κατό ἀργάτοι. Ἤρτανε σο βραδύ· ἔκοψαν do qαβάχι Ἴαι πόμενε λ' ἀμ bούζι. "Ἀ νάρτη τόϊνα μας· ἄν da δώσῃ ἀ κοπῇ." Στέρου ἤρτε ἀπόκκος· εἶπεν di κι το πελεκαδόκκο "Πάνου." Στέρου ἔνdουν σο παλό μαϫούρι. Ἔφαγαν, ἔπαν ἔφτασαν σα μουράdε τουν.

Told by a boy.

Phárasa. 13.

Ἀμ bρώτο ζαμάνι ἤτουν ἀ ναίκα· εἴϫεν ϳ' ἀν υἱός. Ἤσανdαι φουqαράδες. Πααίγκε σο σκόλειο. Ἀ ἡμέρα φόdες πααίγκε σ σκόλειο, εἶχαν δύο φὸκκα ἀγ gουλαϳόκκο· σκοτώγκαν α. Πήρε do gουλαϳόκκο· ἤφαρέν da σο σπίτι του. Εἶπεν dη ϳ' ἡ μά dου κι "Ἀdό π' ἄν da ποίκωμε; ἄ μεζ δώσῃ." Εἶπεν di ϳ' ὁ υἱός του κι "Σύ ϳό κατές τα. Σκοτώγκαν da αϳά, ἴαι πήρα da στα ἔρε του. Πόνεσα καρdία."

Ἤσανdαι ἴαι φουqαράδες. Ἠγρεψεν do κουλαϳόκκο, εἴνdαι φουqαράδες. Εἶπεν di το κουλαϳόκκο κι, "Εἶστε φουqαράδες." Εἶπεν di κι, "Χίdα· να ὑπᾶμε σον dadά μου, νά σεζ δώσῃ ἀ σadαqάς." Το φὸκκο gούτσε do κουλαϳόκκο. Ἀϳείνο do κουλαϳόκκο ἤτουνε dου βασιλό ἡ κόρη.

They grew thirsty, they did not find water to drink. Afterards she said, "Come, let us go and follow this road, and here it goes we too will go." They went and went. The little oy grew thirsty and said, "Sister, I am thirsty. Let me stoop own and drink here." And the little girl said, "No. If you rink here, you will turn into a big hare." Afterwards he went o another place; he said, "Sister, I am thirsty." Afterwards he tooped 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 ittle poplar-tree, for me to climb up." The little poplar-tree tooped 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.

Πηάγανε σο βασιλό. Πηάγανε d' ἀσκέρι dov. Da φίδε εὐdαι ἄvdι ράματα. J̌ά πού πηάγανε, ἔμβαν σο θύρι. Χίτσανε : ἀσκέρι dov· ζίριξαν το κουλαǰόκκο. Εἶπεν dι κι, "'Αdό μέσα γλύτωσέ με." Πηάγανε σο βασιλό. Εἶπεν dι κι do κουλαǰόκκα κι do φὄόκκο, "Να, εἰbῆ dι κι ὁ dadά μου κι, 'Πός τιλαdίζεις; πέ dι κι, 'Διλαdίζω την ἀροσύνη σου.' Πάλι να εἰbῆ dι κι, 'Πός τιλαdίζεις;' πέ dι κι, 'Διλαdίζω την ἀροσύνη σου.' Σα dρία τε dι κι, "Εζ ἀν daγαρǰόχι· διλαdίζω da.' Να bάρης ἀǰείνο do daγαρǰόχι. Πέ dι κι σαμ' ἀ beινᾶς, 'Νοίγου, τραπεζόκκο μου. 'Α νοιghά το τραπεζόκκο. "Α σε δώσω το daγαρǰοχόκκα 'Α ὑπᾶς."

Πηάγανε σο βασιλό. Εἶπε, "Πός διλαdίζεις;" Εἶπεν dι κι do φὄόκκο κι, 'Διλεdίζω την ἀροσύνη σου." Εἶπε dι κι πάλι "Πός διλεdίζεις;" Εἶπεν dι κι, "Διλεdίζω την ἀροσύνη σου." Σα dρία εἶπεν dι κι, "Εζ ἀν daγαρǰόχο· διλεdίζω da." Πήρεν da το daγαρǰόχι. Ἤρτεν.

Φόδεζ ἐρχόdουνε, πείνασε. Εἶbεν dι κι, "Νοίγου, τραπεζόκκο." Νοίghə το τραπεζόκκο· ἔφαεν ψωμί. Εἶπεν dι κι, "Σωρέφτου, τραπεζόκκο." Σωρέφτη το τραπεζόκκο.

Φόdες πααίνκε, ἤρτε 's ἀν derβίšης ἰράστα. Εἶπεν dι κι "Πείνασα." Ἤνοιξεν, κατέβασεν do φὄόκκο do daγαρǰόχι. Εἶπεν dι κι, "Νοίγου, τραπεζόκκο." Νοίghən το τραπεζόκκο. Ἔφαεν ὁ derβίšης. Εἶπεν dι κι, "Σωρέφτου, τραπεζόκκο." Σωρέφτη το τραπεζόκκο. Εἶπεν dι κι ὁ derβίšης, "Μένα J̌ό bουᾶ μες τα ἀdέ το τραπεζόκκο;" Εἶπεν dι κι Jαι το φὄόκκο κι, "Δούζ ἄ σέ τα πουλήσω;" Εἶπεν dι κι J' ὁ derβίšης κι, "Α σε δώσω ἀdέ το ραbdί μου· ἄ με τα δώς;" Εἶπεν dι κι ζαι το φὄόκκο κι, "Του ραbdοῦ σου το τιλισίμε bότς ἔνι;" Εἶπεν dι κι J' ὁ derβίšης κι, "Του ραbdοῦ μου do τιλισίμε ἔνι, να εἰbῆς dι κι, "Ε, ραbdί μου. ἄμε· ἀǰεινά do νομάτη δός τα, σκότα τα." Δωǰεν do φὄόκκο το daγαρǰόχι· πήρεν da το ραbdί. Εἶπεν dι το ραbdί κι, "'Αμε· ἀǰεινά τον derβίšη δός τα, σκόda τα." Πήγεν do ραbdί· δωǰεν dον derβίšη· σκότσεν da. Πήρεν do τραπέζι ζαι το ραbdί. Πήγεν.

Φόdες πααίνκε, ἤρτεν 's ἀν derβίšης ἰράστα. Εἶπεν dι κι, "Πείνασα." Εἶπεν dι το φὄόκκο κι, "Νοίγου, τραπεζόκκο."

They went to the king. His army went out. The snakes are re ropes. As they went there, they entered at the door. His my hastened; they hissed at the little snake. It said, "This by saved me." They went to the king. The little snake said to ie little boy, "My father will say, 'What do you seek?' You say) him, 'I seek your health.' Again he will say, 'What do you ek?' You must say, 'I seek your health.' The third time say to im, 'You have a wallet. I seek it.' Take that wallet. Say when ou are hungry, 'Open, my little table[1].' The little table will open. will give you the little wallet. You will go your way."

They went to the king. He said, "What do you seek?" The ttle boy said, "I seek your health." He said again, "What do you ek?" He said, "I seek your health." At the third time he said, You have a wallet. I seek it." He took the wallet. He came way.

Whilst he was coming, he became hungry. He said, "Open, ittle 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 ungry." The little boy opened and took down the wallet. He aid, "Open, little table." The little table opened. The dervish ate. He said, "Shut yourself up, little table." The little table hut itself up. The dervish said, "Will you not sell me this ittle table?" And the little boy said, "For what shall I sell it o 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.* sofra in Turkish glossary, p. 676. *Cf.* also Potámia 2, p. 459, where I translate *σοφρά* by *napkin*.

Νοίghəν do τραπεζόκκο· ἔφαεν ὁ dερβίσ̆ης. Εἴbεν dι ὁ dερβίσ̆ης κι, "J̆ό πουᾷ [1]μες τα ἀdέ το τραπέζι;" Εἴbεν dι τα φσ̆όκκο κι, "Τούζ ἄ σέ da πουλήσω;" Εἴπεν dι κι ὁ dερβίσ̆ης, "Ἄ σε δώσω ἀdέ τη λαχτυλίδα." Δωj̆εν dη λαχτυλίδα· πήρεν dι τραπέζι. Εἴbεν dι κι το ραβdί κι, "Ἄμε· αj̆εινά τον dερβίσ̆η δός τα, σκότα τα." Πήγεν do ραβdί· δώj̆εν τον dερβίσ̆η· σκότσεν τα. Πήρεν j̆αι το τραπέζι· πήγεν.

Πήγε σο σπίτι του. Εἴπεν dι τη μά του κι, "Ἔπαρ με του βασιλό dην̣ gόρη." Εἴπεν dι κ' ἡ μά του κι, "Ἐμεῖς εἴμεστε φουqαράδες." Εἴπεν dι j̆' ὁ υἱ̣ός του κι, "Ἄμε· ὕρεπ με da." Πήγεν j̆' ἡ μά dου σο βασιλό. Εἴπεν dι κι, "Του Θεοῦ do ἔμρι, πεγαμbεροῦ do qάβλι. Νόμας την̣ gόρ τ σου σον υἱ̣ό μου." Εἴπεν dι κι j̆' ὁ βασιλός κι, "Σ κορτάσῃ ὁ υἱ̣ός σου d' ἀσκέρι μου να δώσω την̣ gόρη μου." Πήγεν ἡ μά του· εἴπεν da το υἱ̣όν dου. Εἴπεν dι κι ὁ υἱ̣ός του, "Ἄν da χορτάσω."

Πηάγανε σο κοσ̆ά. Πήρεν ὁ βασιλός d' ἀσκέριν dου. Gαλιj̆εψεν do φσ̆όκκο ἀμ bεϊgίρι. Φορτώθη το daγαρj̆όχι ση ράσ̆ιν dου. Πήγεν σο κοσ̆ά· gατέβην στο βεϊgίρι. Εἴbεν dι κι, "Νοίγου τραbέζι." Νοίghəν το τραπέζι. Ἔφαεν του βασιλό τ' ἀσκέρι. Χόρτασανε. Πέρσεψεν j̆όγα. "Σωρέφτου, τραπεζόκκο μου." Σωρέφτη do τραπεζόκκο. Ἤρτανε σο σπίτι.

Πήγεν dου φσ̆όκκου ἡ μά σο βασιλό. Εἴbεν dι κι, "Νόμας την̣ gόρ τ σου σο υἱ̣ό μου." Εἴbεν dι κι, "Ὁ υἱ̣ό σου 'ζ βgῇ μό d' ἀσκέρι μου· 's ποίgουνε j̆έν̣gι." Πηάγανε σο κοσ̆ά. Gαλιj̆εψεν do φσ̆όκκο σο bεϊgίρι. Πήρεν do ραβdί. Πήγεν. Εἴπεν dι do ραβdί κι, "Ἀj̆είνα τ' ἀσκέρι δός τα 'πο ἕνα 'πο ἕνα· σκότα τα." Πήγεν το ραβdί· δώj̆εν d' ἀσκέρι 'πο ἕνα 'πο ἕνα· σκότσεν da. Dάημισα ἔφυγανε· dάημισα πάλι σκότσεν da. Ἤρταν σο σπίτι.

Εἴπεν dι κι dου φσ̆όκκου ἡ μά do βασιλό κι, "Νόμας την̣ gόρ τ σου σο υἱ̣ό μου." Δώj̆εν τα dην̣ gόρην dου σο υἱ̣ό τς. Σεράνda ἡμέρες čαι σεράνda νιέχτες ποίκανε γάμος. Ἔφαγανε, ἔbανε, ἔφτασανε σα μουράdε dουνε.

Ἰουσούφ.

PHÁRASA. 14.

Ἤτουνε ἀ νομάτς j̆' ἀ ναίκα j̆' ἀν̣ gόρη. Πόνεσε ἡ ναίκα čαι εἴπεν dι, "Ἀdιά τα παπούτσα μου κρέμας τα σην ἀνdόκοσι. Γώ ἔρ να χαθῶ, ἀdιά τα παπούτσα μου ὅdις ἄν da φορέσῃ, ἔπαρ

[1] *V.* § 280.

he dervish ate. The dervish said, "Will you not sell us that ıble?" The little boy said, "For what shall I sell it to you?" he dervish said, "I will give you this ring." He gave the ring; e took the table. He said to the staff, "Go, strike that dervish, ill him." The staff went; it struck the dervish; it killed him. Ie took the little table also. He went his way.

He went to his house. He said to his mother, "Get for me he king's daughter." His mother said, "We are poor people." ınd her son said, "Go, ask for her for me." And his mother went o the king. She said, "The command of God, the saying of the ?rophet[1]! Give your daughter to my son." And the king said, Let your son satisfy my army with food, and I will give my laughter." His mother went; she told it to her son. Her son aid, "I will satisfy them."

They went to the field. The king took his army. The little oy 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.

ἀϳείνο." Χάθη ἡ ναίκα. Πάγασαν da. Ἂαι στέρου da παπούτσι φορεσέν da ἡ κόρη του. Εἶπεν dι κι ὁ τατά τς, "Ἄ σε πάρω σένα." Εἶπεν dι ϳ' ἡ κόρη του, "Ἀβούdζι ἔνι gουνάχι." Εἶπεν dι ϳ' ὁ dadά τς, "Ἀγά· ἄ σε πάρω." Εἶπεν dι ϵ' ἡ κόρη του, "Ἄμε κόψε ρούχα." Εἶπεν dι κι, "Σα πόσα ἡμέρες ἀ νάρτῃς;" Εἶπεν dι ϵ' ὁ dadά τς, "Σα δέκα πένdε." Πήγε ὁ dadά τς· ἔκοψε ρούχα.

Ἐνότουνε δέκα πένdε ἡμέρες. Ἡ κόρη του bύρτσε το κλιβάνι gόντσε το ϳουϳί ση νιστία. Ἦρτε ὁ dadά τς. Ἀϳείνη πάλι[1] ἔμbηκε σο λιέχνο. Ἦρτεν ὁ dadά τς ποπόξου. Εἶπεν dι κι, "Βάχ! gάνη ἡ κόρη μου." Σηκώθη ἀϳείνο ὁ νομάτς· πούλτσε το μάλι του. Πέμεινε ὁ λιέχνος.

Πούλτσε ἂαι ϳείνο του βασιλό το υἱό. Πήρεν da του βασιλό ὁ υἱός· ἔθαϳέν da σον ὀdά του. Ἀϳείνος πααίνκε σο ρουσί· συραίνκε περdίζια. Ἐρχούdουνε σο σπίτι μό da περdίζια. Πααίνκε ἀϳείνη bάλι· gαίνκε στο λιέχνο· ψέγκε τα περdίζια. Ἐρχούdουν ϳαι ϳείνος του βασιλό ὁ υἱός· βρισκίνκεν da ψημένα. Ἀϳείνος πάλι θεγμαζούτουν. Ἄ φορά ὕπνωσε ψέματα. Gόντσε το μανdήλι σο πρόσωπο του. Ἔbgη ϳαι ϳείνη στο λιέχνο· ἔψησε τα περdίζια. Στέρου, φόdες μbαίνκε σο λιέχνο, σηgώθη ἀϳείνος του βασιλό ὁ υἱός· πιέσεν da στα μαλία, ἂαι εἶπεν da, "Σύ τίς εἶσαι; διέβος εἶσαι γιόσα ἰσσάνι;" Ἀϳείνη bάλι εἶπεν dι κι "Ἔμαι ἰσσάνι." Εἶπεν dι κι του βασιλό ὁ υἱός, "Ἄ με πάρ;" Εἶπεν dι κι ἂαι ϳείνη, "Ἄ σε πάρω." Πήρεν da· πήε σο σπίτι dουνε. Στέρου boίκανε do γάμο, ἂαι στέρου bιτιέσε ὁ γάμος. Στέρου boίκανε ἀ φδόκκο.

Στέρου ἤκσεν da ὁ dadά τς σημ bόλι. Ἦρτε. Εἶπεν dι κι του βασιλ ὁ ουἱός, "Πού ἀ πνώς;" Εἶπεν dι κι ϳαι ἡ κόρη του. "Ἀdέ μή da φήνῃς να πνώσῃ σον ὀdά· ἀ boῖϳῃ το μαχτσούμι ἀϊρέγι. Εἶπεν dι κι ἂαι του βασιλό ὁ υἱός, "Ἀγά· 'ς πνώσῃ σον ὀdά." Στέρου ὕπνωσανε σον ὀdά. Σηκώθη· πήρε ζ μάς του το μαδαίρι· ἔφσαξε το φδόκκο. Σηκώθανε τηνεβίdζα. Πηάγανε ἀϳείνοι σο σπίτι. Πήεν ϵ' ὁ dadά τς σημ bόλι. Φήκανε το μαχτσούμι σο νανούδι. Κρέβουνε να σηκωθῇ. Ἐό σηκώθη.

[1] For use of πάλιν, v. gloss. and § 891.

The woman died. They carried her to burial. And afterwards his daughter put on the shoes. Her father said, "I will marry you." His daughter said, "To do this is a sin." Her father said, "Nay; I will marry you." And his daughter said, "Go, cut out clothes[1]." She said, "In how many days will you come?" and her father said, "In fifteen." Her father went. He cut out clothes.

Fifteen days passed. The daughter lit the oven. She put the pot on the fire. Her father came. She for her part went into the lamp. Her father came from outside. He said, "Alas! my daughter is burned." The man rose up. He sold his goods. The lamp remained.

He sold that too to the king's son. The king's son took it. He placed it in his room. He used to go to the mountain. He used to shoot partridges. He would come to the house with the partridges. She would go in turn, come out of the lamp, cook the partridges. And that king's son used to come; he used to find them cooked. He in turn would marvel. One time he pretended to sleep. He threw his handkerchief on his face. And she came out of the lamp; she cooked the partridges. Afterwards, when she was going into the lamp, that king's son rose up, caught her by the hair and said, "Who are you? Are you a devil or a human being?" She in turn said, "I am a human being." The king's son said, "Will you marry me?" and she said, "I will marry you." He took her. He went to their house. Afterwards they made the marriage, and afterwards the marriage came to an end. Afterwards they had a little boy.

Afterwards her father at Stambul heard of it. He came. The king's son said, "Where will you sleep?" And his daughter said, "Don't let him sleep here in the room[2]. 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 πηάγανε· ἤνοιξαν το νανούδι. Στέρου εἶπεν di κι ὁ dadάς του, "Τίς τ' ἔβσαξε το μαχτσούμι;" Εἶπεν di κι čαι jείνη, "Ἔβσαξεν da ὁ dadά μου." Εἶπεν di κι ὁ βασιλό ὁ υἱός, "Ἀφά· ἔβσαξές τα σύ." Στέρου ὁίτσαν da φτάλμε τς, čαι πήρανε το μαχτσούμι čαι το μήο. Πηάγανε· γόντσαν da 's ἀ ζινjάνι.

Στέρου ἔgwαψε ἡ ναίκα. Ἤρτε στο Θεό ἀμ bουλί, jαι εἶπεν di, "Ἔbαρ ἀ φύο jαι θέκ τα σο φτάλμι σου· ἀ ἰνῆ καό." Στέρου πάλι πήγε το πουλί. Στέρου πάλι πίdαξέν da ὁ Θεός. Στέρου ἔθαje čαι d' ἄβο τς do φτάλμι· bάλι ἐνόdουνε gαό. Στέρου πάλι ἤρτε το πουλί. Εἶπεν di κι, "Ἔbαρ δύο τρία φύα, jαι θέκ da μό do μαχτσουμοῦ σου do jουφάλι· στέρου ἀ ἰνῆ καό." Στέρου ἀρώθη čαι το μαχτσούμι čαι jείνη. Στέρου σηκώθη· ἔπλυνε το čούλι jαι το μαχτσούμι jαι το μήο.

Στέρου πηάγανε 's ἀ μύος. Ἔμbανε πέσου μό do μαχτσούμι. Στέρου ἔβρεξε. Ἤρτεν του βασιλό ὁ υἱός. Εἶπεν di κι, "Νοίξε τη θύρα. Ἀdέ βρέčει." Στέρου εἶπεν di κι jαι jείνη, "Γώ čό νοίζω." Στέρου εἶπεν di κι, "Ἀμάνι· ἀ γλυτώς δύο ψυčές." Στέρου σηκώθη čαι jείνη· ἤνοιξε dη θύρα. Στέρου ἔμbανε πέσου. Στέρου ἀνώρτσεν da το σεδεμένο τς. Ἀjείνος ἀjείνηνα jὸ 'νώρτσενε.

Στέρου πήγε το φčόκκο· γόντσεν το μήο dου σου dadά του το gουνdουρά. Στέρου ζελμόντσεν do φčόκκο το μήο του. Στέρου ἔgwαψε το φčόκκο. Στέρου σηgώθανε, τινάγανε· čό νι το μήο. Στέρου τινάξανε του βασιλό του υἱοῦ το gουνdουρά. Στέρου ἔβgη το μήο στο βασιλό του υἱοῦ το gουνdουρά. Στέρου εἶπεν di κι, "Ἀdέ πάλι· čό φῆje μες." Στέρου εἶπεν di κι, "Χίτα· να ὑπᾶμε σο σπίτι." Στέρου πηάγαν σο σπίτι. Ἔφαγαν č' ἔbαν· ἔφτασαν σα μουράde τουνε.

Χρυσόστομος Παναγιώτου Χατινόγλου.

Phárasa. 15.

Ἴ ἀμ bρώτο ζαμάνι ἤτου ἀ νομάτς. Εἴše δύο κόρες. Ἤτου φουqαρᾶς. Παίρκεν do γαϊριδόκκο· παaίγκε να σωρέψη χορταρόκκα.

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.

'A *ήμέρα εἴδεν σεράνδα Čερκές.* 'Ερχούσανδαι *στην* 'Ενγεφσέ Εἴδεν *τι Čερκέζοι· φοβήθη· ἔβγη 's ἀ qαβάχι.* "Ηρταν *οἱ Čερκέζοι. Κάτσαν σο πεγάϊδι··ἔφαγαν, ἔπα νερό· σηκώθαν. Πήα 's αν gâĵι κονδά.* Εἴπαν *δι,* "'Ačίλ, ζεμβίλι." *Νοίghə το gάčι.* "Εμβανε *πέσου. Στέρου εἴπαν δι κι,* "'Ορτούλ ζεμβίλι." *Σčεπάθην το gάčι. Στέρου κατέβη ὁ φουqαρᾶς στο qαβάχι, č' ἔφαγε τα περτσέματα του Čερκέζοι. Στέρου πάλι μούασε.* "Εβγαν *Čερκέζοι. Σčεπάθην το gάčι. Φήκαν, πηάγαν.*

Στέρου σηκώθη ὁ φουqαρᾶς. Εἴπεν *δι κι,* "'Ačίλ, ζεμβίλ" *Νοίghə το gâĵι· ἔμβην πέσου.* "Ηγρεψε *κι εἶνδαι τα μετελίκια, τα γρούδε, τα μεĵιδιάδε, οἱ λίρες, γαΐρι. Εἴδε ἀν πίσι ὄαλβάρι. Šέν' †ĵ' ἀν δριβιόνα†. Πο μία ὄέν' do ὄαλβάρι.* "Εμασεν *da λίρες· φήčεν, πήγεν.* "Ηρτεν *σο χωρίο. Πήρε κρᾶς, πήρε λέβρι· ἔφαγαν οἱ κόρες του.*

Την Ĵερεĵή ρώτσεν da ἀ νομάτς· εἴπεν δι κι, "Σύ *brό ἤσουνε φουqαρᾶς· 'παπού ζενγινέτσες;*" Εἴπεν *δι κι ĵαι Ĵείνος κι,* "Σι *πάλι ἤσουν φουqαρᾶς· πέ μου τα 'παπού ἐνόσουν ζενγίν.*" Πέν *ĵαι Ĵείνος κι,* "Έχω *δύο μελίσσε, ĵαι πουάγω ἀμ boύčι μέλι, čαι gečινδάγω. Σύ 'παπού ζενγινέτσες;*" "Γώ *ἤβρα λίρες, čαι gečινδάγω.*" "Πού *εἶνδαι; να ὑπάω č' ἐγώ νἄβρω.*" "'Σ *ἤγνε 'ν Ĵερεĵή. Σου Μουρμούτη το πεγάϊδι ἔν ἀν gâĵι· να εἰπῇς το* '*Ačίλ, ζεμβίλ,' νοίζεται· να εἰπῇς το,* '*Ορτούλ, ζεμβίλ,' φσαούται.*" "Να *ὑπᾶμε.*"

Σηκώθην 'τέ τηνεβίδζα· πήγεν. Εἴπεν *δι κι,* "'Ačίλ, ζεμβίλ" *Νοίghə.* "Εμβη *πέσου.* "Εμωσε *ἀν dάϊ λίρες.* "Ηρτε *ση θύρα. Ζελμόνσε π' ἄ εἰπῇ, να νοιghά ἡ θύρα. Λέ δι κι,* "'Ačίλ *goυλού μ.*" Ĵό *νοίζεται.* Ĵό *bόρκε da νάβρῃ να εἰπῇ δι κι,* "'Ačίλ, ζεμβίλ," *να νοιghά.*

Στέρου ἤρτανε οἱ Čερκέζοι. "Ηνοιξαν *το θύρι.* "Εμβανε *τα τριάνδα ὀχτώ. Č' ἀπ' ἔμβη čαι το σεράνδα, σάλσε do θύρι. Εἴδαν τον γλέφτη. Δώčεν da· ἔκοψεν do το ĵουφάλιν dου. Στέρου πηάγανε οἱ Čερκέζοι.*

"Ηρτεν *τ' ἄβου νομάτς· ἔμβη πέσου. Εἶδε τον gελέ. Στέρου ἔμβη· ἔμωσε τον dάϊ λίρες· πήγε. Στέρου ἤρτανε Čερκέζοι.* "Ηγρεψαν *κι οἱ λίρες ĵούνδαι. Πηάγανε.*

"Ηκσαν *da κι ἀ φουqαράς ζενγινέτσε.* "Εμβασαν *'ς ἀσčία δύο*

One day he saw forty Circassians. They were coming from Engefsé. He saw the Circassians. He was afraid. He climbed up a poplar-tree. The Circassians came. They sat down by the spring. They ate, they drank water. They rose up. They went up to a rock. They said, "Open, hyacinth." The rock opened. They went into it. Afterwards they said, "Shut, hyacinth." The rock closed. Afterwards the poor man came down from the poplar, and ate the Circassians' leavings. Afterwards he hid again. The Circassians came out. The rock closed. They left, went their way.

Afterwards the poor man rose up. He said, "Open, hyacinth." The rock opened; he went in. He saw, there are meteliks, piastres, medjids, sovereigns, et cetera. He had a dirty old pair of trousers. (He cannot contain himself for amazement[1].) 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 became rich. They put two

[1] The general sense. One or two of the words of the text are obscure.

Čερκέζοι. Πήαν σο ǰείνου το σπίτι να πουλήσουν ἄλειμα. Τ
βραδύ ὁδές πνώκαν, ἔβγαν οἱ Čερκέζοι· σκότσαν ἀǰείνο· πήραν
τίζ λίρες. Ἔφαγαν, ἔπαν, ἔφτασαν σα μουράδε τ.

Ἰωάννης Θεοδώρου.

Pharasa. 16.

Σηκώθη čαι bά σηκώθη. Ἔ ἀμ bρώτο ζαμάνι ἤτουν ἀ νομάτς
λέγκαν da Ἀστρατίν Χοǰά. Φταίγκε ἀλιὄβερίδι.

Εἶπεν di κι ἡ ναίκα του, "Πίταξε čαι do υἱό σου, να μάθῃ."
Πίταξεν da μό d' ἀ γουμάρι καρύδε. Σο υἱόν dου κουdά ἤσανε
δύο νομάτοι. Εἶπαν di κι, "Ἀdέ το βουρdόνι, να ἤdουνε το τίν dου
κομένο, χα boῖǰῃ εἴκοσι λίρες." Πήγεν do φὄόκκο, ἔκοψεν το τίν
dου· ἔφαρεν da σο baζάρι. "Να ἤτουν ǰαι d' ἄβου dου το τίν dου
κομένο, χα boῖǰῃ τριάνda λίρες." Πήγεν, ἔκοψεν čαι d' ἄβου dου
το τί. Ἤφαρεν do σο baζάρι. Εἶπαν di κι, "Να ἤdουνε čαι
d' ἄβου το βράδιν dου κομένο, χα boῖǰεν πεήνda λίρες." Ἔκοψεν
ǰαι το βράδιν dου· ἔβγαλεν da σο baζάρι. Ἔ ἀ λίρα ǰό πήραν da.

Ἤφαρεν da σο σπίτι. Εἶπεν di κι ὁ dadάς του, "Πός τ'
ἔκοψες του βουρdονοῦ το βράδι;" Εἶπεν di κι "Ἔκοψεν da το
φιλάνι ὁ νομάτ." Πήγεν ὁ dadάς του ἀǰεί σιζ νομάτοι. Μούχ-
τσεν σο γαϊριδοῦ τοῦ gώ πένde λίρες. Πήγεν ἀčεί. Εἶπεν di κι
ἀǰείνο τι δύο νομάτοι, "Το μόν do γαϊρίδι ὄέν' ἀλτούνε." Ἔσεσεν
τα δύο ἀλτούνε. Εἶπαν di κι οἱ νομάτοι, "Νόμας τα μένα ἀdέ
το γαϊρίδι." Εἶπεν di κι, "Ἄ σε da δώσω." Δῶǰεν do γαϊρίδι 'ς
πένd' ἑκατό λίρες.

Ἤρταν. Εἶπεν di κι, "bάσεdέ da 'ς ἀ σπίτι. Ἄ ὀέσ' ἀλτούνε.
Εἴκοσι μέρες ἀφέde da." Φήκαν da εἴκοσι μέρες. Ψόφσε το γαϊρίδι.

Πηάγανε σον Ἀστραdίν Χοǰά. Εἶπεν di τη ναίκα dου, "Ἀdά
το γεμέκι χαζιρλάτε da." Πήρεν ǰαι δύο ἀγόκκοι. D' ἕνα πήρεν
da σο ζεβgάρι. Ἤρτανε οἱ νομάτοι. Εἶπεν di τον ἀγόκκο,
"Ἄμε, πέ da την ἀπλά σου, ἀdά do γεμέκι 'ς τα χαζιρλαδήσῃ."
Πήγεν ἀγόκκος, ἔφυγε. Πηάν σο σπίτι· πάλ ἀγόκκος λυτεμένο.
Εἶπαν di κι, "J̌ό πουᾶς τα μας;" Εἶπεν di κι, "Ἄ σε da που-
λήσω." Δῶǰεν da 'ζ ὀχτώ κατό λίρες. Πήραν do· πηάγανε.
Πίταξαν do 'ς ἀ μέρος. J̌ούρτεν 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 pieces[2]. 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.

Πηάγανε σον 'Αστρατίν Χοϳά. Εἴπεν dι κι τη ναίκα του. "Νά σε φσάξω ψέματα· ψόφα ψέματα." Ἔφαρεν da, ἔμασε ἀ γένδερο ἄϊμα. Δέβασέν da ζ ναίκας του το γουργούρι. Ἤρταν οἱ νομάτοι. Εἴπεν dι κι, "Jὄψες ἀdά do γεμέκι τις μισαφούροι." Ἔφσαξεν τη ναίκα στο γένδερο. Ψέματα πιδέβη ναίκα. Εἴπαν dι κι, "Τη ναίκα πός τα ἔφσαξες;" Εἴπεν dι κι, "Ἔνι qολάϊ." Ἤφαρεν ἀν čέρι· φύσησεν τη ναίκα στο μύτι. Εἴπεν dι κι, "'Adέ do qαμίδι πούα da μένα." Πούλσεν da το νομάτη 'ζ ἓν' ἑκατό λίρες. Πούλσεν, πήγεν.

Ἔφσαξαν τη ναίκα του čαι da δύο. Φύσησέν da· ϳό ἀρώθη. Πηάγανε σον 'Αστρατίν Χοϳά. Ποϊϳεν το qαδή ταβέτι. Ἤρταν οἱ νομάτοι. Ἔφσαξεν ὁ qαδής τιζ νομάτοι. Ἔφαγαν, ἔβαν, ἐρδίασαν σα μουράτε τουνε.

Told by a boy.

Pharasa. 17.

Σηκώθη ϳαι bά σηκώθη. 'Σ ἀμ bρώτο ζαμάνι ἤτουν ἕνα λαχτόρι. Πήγε 's ἀ ὀράνι· ἤβρεν ἀγ καθόκκο. Πάγασέν da σο φουρουνϳή· δώčεν da τοϱ gαθόκκο. Στέρου πήγεν το λαχτόρι· νέϱgωσε. Πήγεν σα ρουβία. Στέρου ἤρτε· εἴπεν dι κι, "Νόμας τ' ἀϱgάθι μου." Εἴπεν dι κι ὁ φουρουνϳής, "Κόνσα τα σο φουρούνι· κάη." Εἴπεν dι κι το λαχτόρι, "'Α κόσω ἀϳά ϳαι ϳά· ἄν da ταvdίσω το dάδdι μό το ζυμάρι dάμα· ἀ φῶ." Στέρου τάνσεν da· πήγεν.

Ἤβρε ἀ qασαπϳής· φήčεν da ἀϳεί. Στέρου πήγεν λαχτόρι. Στέρου ἤρτε· ὕρεψε το ζυμάρι μέ το dάδdι. Εἴπεν dι κι, "Φαΐσα τα το πρόβατο." Στέρου εἴπεν dι κι, "'Α κόσω ἀϳά ϳαι ϳά· ἀ ταvdίσω το πρόβατο. Στέρου τάνσε το πρόβατο. Στέρου τάνσε da· ἔφυγε.

Πήγεν 's ἀ γάμος. 'Α παραδοθῆ ἀϳείνο το φδάχι. Φήϳεν da ϳεί. Εἴπεν dι κι, "'Α σταθῶ τέσερα μέρες· στέρου ἀ νάρτω." 'Αϳεί ποίκαν do γάμο. Στέρου ἔσαξάν da το πρόβατο. Ἔφαγάν da οἱ νομάτοι. Στέρου ἤρτε το λαχτόρι. Εἴπεν dι κι, "Νόμας το πρόβατό μου." Στέρου εἴπαν dι κι, "Το πρόβατό σου φαΐσαν 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 retend to kill you; you pretend to die." He brought and filled gut with blood. He fastened it to his wife's neck. The men ame. "You have not cooked food here for the guests." He abbed his wife in the gut. The woman pretended to pass way. They said, "Why have you killed your wife?" He said, It is simple." He brought a pipe; he blew into his wife's nose. [e said, "Sell me this reed." He sold it to the man for a hundred ounds. He sold it; he went away.

Each of them killed his wife. He blew it; she did not come) life. They went to Nasr-ed-din Khoja. He sent for the judge. he men came. The judge put the men to death. They ate, they rank, 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 as a cock. He went to a desert place; he found a little orn-bush. He took it to the baker; he gave him the thorns. fterwards the cock went off; he went for a walk. He went to he mountains. Afterwards he returned; he said, "Give me my horns." The baker said, "I have thrown them into the oven. hey are burned." The cock said, "I will pitch your gear all bout the place. I will carry off the kneading-trough with the ough; I will go off." Afterwards he seized them; he went off.

He found a butcher. He left the things there. Afterwards he cock went off. Afterwards he returned. He asked for the ough and the kneading-trough. He said, "I fed the sheep ith it." Afterwards he said, "I will pitch your gear all about he 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 eft it (the sheep) there. He said, "I will be four days; then will return." They made the marriage there. Afterwards hey killed the sheep. The people ate it. Afterwards the cock ame. He said, "Give me my sheep." Afterwards they said, 'They used your sheep for the wedding-feast. What can we do ow? We will give you its price." The cock said, "I refuse it.

[1] *V.* p. 242.

Πέν di κι το λαχτόρι, "'Εγώ ǰό θέλω. 'Α κόσω ἀǰά čαι ǰά· ἀ τανdίσω τη νύφη· ἀ φῶ." Στέρου εἴπεν di κι ὁ γαμbρός, "J̌ι bορεῖς." Εἴπεν di κι στέρου το λαχτόρι, "'Α bορέσω· ἄν di τανdίσω." Στέρου εἴπεν di κι ὁ γαμbρός, "Παπού ἄν da τανdίς; "Στην πένǰερα ἄν da τανdίσω· ἀ φῶ." Στέρου τάνσεν da τα λαχτόρι· ἔφυγε. Πήγε 'ς ἀ μακρά ρουσί. Πήγε 'ς ἀ σπήλος Εμbανε ἀǰεί πέσου· κάτσανε. Τσίριξε το λαχτόρι· ἔπαιξε čαι ἡ νύφη. Αἱμώθαν τα νύσε τς κάτου.

Στέρου ὁ γαμbρός πήγεν μό do τουφάνκι. 'Αράτσεν σα ρουσία πέσου. Jοὔβρεν da. Στέρου πήγε σο σπίτιν dουνε· ὕπνωσε. Στέρου σηκώθη. Ἤρτε ὁ γαμbρός μό τον dadάν dου. Πηάγανε σα ρουσία πέσου. Στέρου ἥβραν da ἀǰεί σο σπήλο πέσου 'Αλίνκε το λαχτόρι· παίσκεν ἡ νύφη. Ἔβgανε αἵματα στα δαχτύλε τς. Στέρου ὁ γαμbρός μό τον dadάν dου ἔσυράν da το λαχτόρι. Ἔμbανε πέσου. Το λαχτόρι ψόφτσε. Πήραν da· πηάγανε. Πηάγανε σο σπίτιν dουνε. Ἔψαν da· ἔφαγαν da. Εἴπεν di κι ὁ γαμbρός, "Ἄφτσε με το ǰουφάλι· γώ ἄν da φάγω." Στέρου ἔφαέν da ὁ γαμbρός. Στέρου πήγε να σέσῃ. Ἔβgα στον gών dου το λαχτόρι· εἴπεν di κι, "'Αγά μ', †ἀ γουλτωθῶ†."

Στέρου πάλι πήγεν· τάνσε τη νύφη. Πήγεν σο σπήλο. Στέρου πήγεν ὁ γαμbρός. Τάνσεν da· πιέσεν τη νύφη. Στέρου πηάγανε σο σπίτιν dουνε. Ἔφσαξανε το λαχτόρι· ἔκοψανε το ǰουφάλιν dου· βίνεψάν da σα ὀράνε. Στέρου το κρᾶς του ἔψησάν da ἔφαγάν da. Ἔφαγανε, ἔπανε, ἔφτασανε σα μουράde τουνε.

'Αναστάσιος 'Ιωάννου.

Phárasa. 18.

Σηκώθη ǰαι bά σηκώθη· 'Σ ἀμ bρώτο ζαμάνι ἤτουν ἀ νομά· Εἴσε τρία φσάχε. 'Ο dadάς τουνε ἴρι μά 'τουνε. Ἤσανdαι γέροι. Στα δύο ἡμέρες χάθη ὁ dadάς τουνε. Στέρου χάθη ǰ' ἡ 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." hen the cock said, "I can; I will carry her off." Afterwards the ridegroom said, "By what way will you carry her off?" "By ie window I will carry her off. I will go away." Afterwards ie cock carried her off; he went away. He went to a distant iountain. He went to a cave. They went inside it; they stayed iere. The cock crew; the girl played. Her nails filled with lood[1].

Afterwards the bridegroom went with his gun. He searched i the mountains. He did not find them. Afterwards he went) their house; he went to sleep. Afterwards he rose up. The ridegroom came with his father. They went into the mountains. ıfterwards they found them there inside the cave. The cock was rowing; the bride was playing. Blood came out of her fingers. ıfterwards the bridegroom with his father shot the cock. They ent inside. The cock died. They took it. They went away. hey went to their house. They roasted it; they ate it. The ridegroom said, "Leave me the head: I will eat it." Afterards the bridegroom ate it. It reappeared and said, "My master, I shall escape you[2]†."

Afterwards again he (the cock) went off; he carried away the ride. He went to the cave. Afterwards the bridegroom went. Ie seized it; he took the bride. Afterwards they went to their ıouse. They killed the cock; they cut off his head; they threw t into the waste ground. Afterwards they roasted its flesh; they ıte 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 ı man. He had three sons. Their father was not a great man. They were old folk. In two days their father died. Afterwards heir mother also died.

[1] She was evidently playing some kind of guitar, and her fingers grew sore from ontinually striking the strings.

[2] The translation softens the crudeness of the text. The obelised words are orrupt, but fairly certain in sense.

[3] *V.* p. 253.

Πηάγανε ἀǰείνοι σο πεγάϊδι· νανούσανdαι. Εἴπεν dι το μέγα, "Ἀρέdζα νά με δώǰε ἀ σουρού πρόβατα." Εἴπεν dι ǰαι d' ἄγου, "Νά με δώǰε ὁ Θεός ǰαι μένα ἀ ὤνι· 'ς τ' ἕνα μέρα να ὤνουν, 'ς τ' ἄγου τη μέρα να βορίζουν, 'ς τ' ἄγου τη μέρα να κοσčινίζουνε τη goǰί." Εἴπεν dι κι ǰαι το μουτσούκο, "Νά με δώǰε ǰαι μένα ὁ Θεός ἀν gαό νύφη, να ὑπάγω σο σπίτι μου να gečινdήσωμε."

Ἤρτε στέρου στο Θεό πιταγμένο ἀ γερόκκος. Εἴπεν dι το μέγα, "Χίd' ἄμε ση Ἄνα· ἀ νάβρῃς τα πρόβατα." Εἴπεν dι κι ǰαι τ' ἄγου, "Ἄμε σο πεγάϊδι· ἀ νάρτῃς σε ὤνι ἰρ'άστα." Εἴπεν dι ǰαι το μουτσούκο, "Ἄμε ǰαι σύ σο σπίτι σου."

Στέρου στα δύο τρία χρόνες ἤρτε ὁ γερόκκος ἀǰεί ǰ' ἀb' ἔσει τη σουρού τα πρόβατα. Ἤγρεψέν κι čάς τα dιλέτσε. Ὕρεψε ὁ γερόκκος λαΐκο τάνι. J̌ό δώǰεν dα ǰαι ǰείνο ὁ νομάτς. Εἴπεν dι κι, "Κόρ εἴσαι; ἄμε· ἄτσονdο ὑρέφ." Πήγε. Στέρου ὑρίστη ὁ γερόκκος. Ἀǰείνου τα πρόβατα,—ἐνότουνε ἀ μέγα σέλι· πήρεν dα τα πρόβατα· σκότσεν dα.

Ὁ γερόκκος πήγε ǰαι σε τ' ἄγου, ἀǰείνος τού ἔσει τ' ἀώνι. Εἴπεν dι κι, "Νόμας λαΐκο ἄσυρο, να φᾷ τ' ἄβγο μου." Εἴπεν δι κι ǰαι ǰείνο νομάτ, "Κόρι ǰοῦσαι· ἄμε· ἔbαρ ἄτσονdο ὑρέφ." Στέρου ἀbιǰεί bάλι ὑρίστη ὁ γερόκκος. Ἔβgη ἀ σέλι, ἀν ἄνεμος· πήραν dα ἀǰείνο το νομάτη· κουρελέτσεν dα.

Πήγεν ǰαι σο μουτσούκο. Ἤγρεψέν κι το μουτσούκο κάθεται μοναχός του. Ἔσει ἀμ bερdίǰι ση νιστία πάνου. Ψένεται. Εἴπεν dι ὁ γέρος, "Σήκ' ἀπιδού σα ποράδε σου πάνου. Ἄφ το περdίǰι,

They went to the spring; they meditated. The eldest one d, "I wish now he (God) had given me a flock of sheep." And next one said, "Would that God had given me a threshing-or, that they should thresh in one day, winnow on the next day, ve the corn on the next day." And the youngest said, "Would at God had given me a fair bride, for me to go home, and for us live there."

Afterwards there came a little old man sent by God. He said the eldest, "Up! go to Ána[1]; you will find the sheep." And he id to the next one, "Go to the spring; you will come upon the reshing-floor." And he said to the youngest, "And do you go to our house."

Two or three years afterwards the little old man came there to he man who has the flock of sheep. He saw that he had fed hem. The little old man asked for a little sour milk and water. The man did not give it to him. He said, "Are you mad? Go, take) as much as you please[2]." He went. Afterwards the little ld man turned back. That man's sheep,—he turned himself into great torrent; he carried away the sheep; he killed them.

The little old man went also to the next, he who had the hreshing-floor. He said, "Give me a little straw, for my horse to at." And that man said to him, "You are not mad! Go, take s much as you need." Afterwards the little old man turned away gain from there. A torrent and a tempest arose. They carried way that man; it overwhelmed him with thunder[3].

And he went to the youngest. He saw that the youngest is itting 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 erhaps 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 e plus abondant que le lait? Bois-en tant que tu veux." "Je voudrais avoir du ait de cette brebis noire." Cette brebis était restée stérile pendant trois ans: elle anait précisément de mettre bas trois agneaux. "Pas de celle-là, mais des autres, i tu veux." Macler, *Contes de l'Arménie*, p. 73.

[3] For this destruction by water and thunder compare the story of 'Ád and Thamúd, "two idolatrous tribes of the ancient Arabs to whom were sent respectively he prophets Húd and Sálih, and who for their obstinate unbelief were destroyed, he one by a violent tempest, and the other by a terrible noise from heaven." E. G. Browne, *A Literary History of Persia*, I, p. 430.

čαι dις θύρες νέχ τα· κούθα με." Φήǰεν da ǰαι το φšόκκο· κούτσεν da. Πηάγανε· ἥβρεν τού ὕρεψε το κορίdζι. Ἤφαρέν da σο σπίτιν dου. Στα δύο τρία χρόνες ποίǰε ἡ νύφη του δύο μαχτσούμε.

Ἤρτεν ǰαι ǰείνο γέρος. Ἤτουνε ǰ' ἀ βρεšή. Ἤρτε· στάθη ση θύρα μbρό. Šodρᾷ το šόdρι πάνου του. Ἔβgη ἡ νύφη ἀǰείνου του νοματοῦ· ἤγρεψέν κι ὁ γερόκκος στήκνει σημ βρεšή πέσου. Εἴπεν dι κι, "Ἐδώ πέσου,"—πήρανέν da, πάγασέν da σημ παρgαμίνα,—"Κάdζε," να ξερώσῃ. Εἴπεν dι κι ἀǰείν ὁ νομάτς, "Ναν ἄξωμε τα ρούχα σου· φούσκωσανε." Εἴπεν δι ǰ' ὁ γέρος, "Γώ ǰό ἄζω τα· ἔχω ἰλέτι." Εἴπεν dι κι, "Νἄβρωμε τον čερέν dου, νάν da ἀρώσωμε." Εἴπεν dι κι ἀdό, "Το μόνα ὁ čερές, σεῖς ǰό bορεῖτε νάν da ποίčετε." Εἴπεν dι κι, "bότς ἔνι;" Εἴπεν dι ὁ γέρος "Ναν ἅψετε το κλιβάνι, να κονdήσετε ἀτιά τα μαχτσούμε πέσου να καγοῦνε." Στέρου ἥψανε το κλιβάνι· κόντσαν da πέσου ση νιστία πέσου. Qαπάτσανε το στόμαν dου. J̌αι πού ἤγρεψαν, ὁ γέρος ǰό 'νε. Ἤγρεψανε ὄξου, ἀράτσαν da· ǰό bόρκανε da νάβρουνε. Ἤγρεψανε σο κλιβάνι πέσου κι, da φšόκκα ἐνόσανdαι δρά· ψέλουνε· ἔχουνε λία χαρτία· ψέλουνε. Ἔβgαγάν da. Στέρου ἔφαγανε, ἔπανε, ἔφτασανε σα μουράdε τουνε.

Ἰωάννης Παρασκεβᾶ.

PHÁRASA. 19.

Ἐ ἀμ bρώdο ζαμάνι ἤτουν ἀ βασιλός. Ἤdουν ǰ' ἀ φουqαρᾶς. Ἐρχούdουνε κάτα ἡμέρα σο βασιλό τηṇ gάπνη· λέṇκεν dι κι, "Ἔ βασιλέ, σήμερο ἀ ἰνῇ ἀ φšόκκο, ἄ σε κατεβάσῃ στο τάχτι." Ὁ βασιλός δωǰεν dελάλι· εἴπεν dι κι, "Τίζ γέντσε σήμερο;" Νέṇgωσανε. Κανείς čό γέντσε. Στέρου τηνεβή πάλι ἤρτε ἡ γρᾶ. Εἴπεν dι κι, "Ἐνότουν ἀ φšόκκο, ἄ σε κατεβάσῃ στο τάχτι." Ὁ βασιλός ἀράτσε. Ἔντσε ἀ šήρο ναίκα. Ἤφαράν da το φšόκκο σο βασιλό. Εἴπεν d' ὁ βασιλός, "Ἀdέ το φšόκκο νάν da φσάξετε. Να βουdήσετε το ἱμάτιν dου σ' ὄϊμαν dου· νάν da φέρετε."

Στέρου πήραν do φšόκκο. Πηάγανε, τα φσάξουνε. Ἔgwαψε

he partridge, and open the doors. Follow me." And the little oy left them; he followed him. They went; he found the girl whom he sought. He brought her to his house. After two or hree years his bride had borne him two babies.

And that old man came. There was also a rain. He came, ie stood in front of the door. The water-gutter pours down upon im. The bride of that man came out; she saw that the little ld man is standing in the rain. She said, "Come inside,"—she ook him, brought him to the fireplace, "Sit down," for him to et dry. That man said, "We will change your clothes; they ave got wet." And the old man said, "I do not change them. have an infirmity." They said, "We will get the remedy for it; ve will cure it." He said, "My remedy, you cannot do it." He aid, "What is it?" The old man said, "You must light the oven, ou must throw these babies into it, to be burned." Then they it the oven; they threw them into it into the fire. They covered ip its mouth. And when they looked, the old man is not there. They looked outside, they searched for him. They could not ind him. They looked inside the oven, (they saw) that the hildren were becoming big. They are reading. They hold some apers; they are reading. They brought them out. Afterwards hey 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.

ἡ γρᾱ́· εἴπεν dι κι, "Μή da φσάγνετε. Φσάξede ἀdέ το σčυλί· βουτήσede το ἱμάτιν dου σ' ὄϊμαν dου, čαι παγάσede da το βασιλό. Πέdε dι κι, ἔφσαξαν da." Στέρου εἴbαν dι ǰαι ǰείνοι, "Ἄφ ἀǰεί σι χωρίο μή ἔρčεσαι." Εἴπεν dι κι ǰαι ǰείνη, "Jό 'ρχομαι." Στέρου πήρεν do φšόκκο. Πήγε· πάγασέν da σου μαλιέρη το σπήλο. Πήγεν ǰαι ǰείνη να ζηdήσῃ ψωμί, να ζουλέψῃ το μαχσούμι. Ἤρτεν στέρου ἀǰείνο ἡ μαρκάλτσα. Εἴbεν dι κι, "Ἔρ ἀdέ do φšόκκο, ἔρ να μέγα βξήσῃ, čό τρώγω τα." Στέρου čό πτιέσε σο φšόκκο πάνου.

Qαβούšισέν da τη μαρκάλτσα. J̌αι να πάῃ ἡ μαρκάλτσα. Στέρου ποίǰεν da μαχτσούμι. Πήρεν d' ἀbιǰεί· πάγασέν da σου ǰείνου[1] το σπήλο. Στέρου πααίψκανε μό do φšόκκο 'ς ἀβλίχι.

Στέρου ἤρτανε του βασιλό οἱ ἀσκέροι. Εἴδαν da· εἴπαν dι κι, "'Adέ ἔν' ἀ φšόκκου ποράδι, ǰ' ἔν ἀ μαρκάλτσας χνάδι." Στέρου πηάγαν bαρčεί· εἴδαν το φšόκκο μό dη μαρκάλτσα. Στέρου ἤρτανε· εἴbαν da το βασιλό. Εἴπεν dι ὁ βασιλός, "Qορdιέσετε ἀ μάψgανο, ǰαι πιέσede da." Στέρου ποίκαν ἀ μάψgανο. Πηάγανε qορdιέσαν da. Πιέσανε το φšόκκο. Ἤφαράν da σο σπίτι. Κόνσαν da σο μαπουσλιέχι.

Στέρου εἴπεν dι ὁ υἱός του, "Σ̌αχζαdές, ἀdένα σαμ' ἀν da κοδιǰής[2], γροικᾷ· ἔνι ρουšοῦ νομάτ." Στέρου ἔβgαλέν da το φšόκκο. ἀǰείνο τού κοδίξανε το νομάτη. Πάγασέν da 'ς ἀν bερbέρη· ξούρσεν da. Φόρεσέν da ἀ ζί ρούχα. Κάτσανε σο σκόλειο· ἔμαθανε να gαǰέψῃ, ǰαι να ψάλῃ. Στέρου εἴπαν dι κι, "Π' ἄν da εἰποῦμε τ' ὄνομαν dου; Ἄν da εἰποῦμε 'Ασλαμbέγος." Στέρου ἔφαγανε, ἔbανε, ἔφτασανε σα μουράdε τουνε.

'Ιωάννης Παρασκεβᾶ.

PHÁRASA. 20.

'Σ ἀμ bρώτο ζαμάνι ἤσανdαι τρία νομάτοι. Πηάγανε σημ bόλι, να qαζανdίσουν. Κανείνα ǰό gαdέψκαν. Πηάγανε σην κάdζανε ἀǰεί. Πείνασανε.

[1] For refl. use v. § 318.

[2] MS. κοθιǰής, v. κοδίξανε in glossary.

The old woman wept; she said, "Do not kill him. Kill this dog; dip his shirt into its blood, and bring it to the king. Tell him, they have killed him." Afterwards they said, "Do not come to that village any more." And she said, "I will not come." Afterwards she took the little boy. She went; she took him to the cave of the Hairy Monster. And she went to seek bread, to feed the baby. Afterwards the Markáltsa came. She said, "If this little boy, if he grows big, I will not eat him." Afterwards she did not attack the little boy.

He met the Markáltsa. And the Markáltsa will go (with him). Afterwards she made him her baby. She took him from there; she brought him to her cave. Afterwards she used to go hunting with the little boy.

Afterwards the king's soldiers came. They saw. They said, "This is a boy's footstep, and there is the track of a Markáltsa." Afterwards they went that way. They saw the little boy with the Markáltsa. Afterwards they returned; they told it to the king. The king said, "Set a trap and catch them." Afterwards they made a trap. They went; they set it. They caught the little boy. They brought him to the house. They threw him into the prison.

Afterwards his son said, "Prince, whereas you condemned this boy, he has understanding; he is a man of the mountains." Afterwards he took the little boy out, the person whom he had condemned. He took him to a barber; he shaved him[1]. He dressed him in a suit of clothes. They put him to school. They taught him to talk and to read. Afterwards they said, "What name shall we give him? We will call him Arslan Bey." Afterwards they ate, they drank, they attained their desires.

YOÁNNIS PARASKEVÁ.

20. "*I ask boons of God*[2]."

In a time of old there were three men. They went to Stambul to earn money. They knew no one. They went in front of the church[3]; 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.

Πηάγανε σο βασιλό να dιλεdίσουν. Πήγε τόϊνα· εἴπεν dι, "Βασιλέ μου, ὁ Θεός να φξήσῃ το dοβγάτι σου." Εἴπεν dι ǰ' ὁ βασιλός, "Τιλέdει, να ἰδοῦμε πός τιλεdίζεις." Εἴπεν dι κι ǰ' ὁ νομάτς, "Dιλεdίζω την ἀροσύνη σου." Εἴπεν dι ǰ' ὁ βασιλός, "Τιλέdει. Ἡ ἀροσύνη μου σ' ἐσένα ἀ χαΐρι ǰό 'σει." Εἴπεν dι, "Dιλεdίζω ἀ χαδλιέχι. Πείνασαμε." Εἴπεν dι ǰ' ὁ βασιλός, "Δώσεdε dα ἀ ἰλεγgέρι λίρες." Εἴπεν dι, "Σήκ' ἄμ." Ἔβgην ὄξου.

Ἔμbη čαι d' ἄβ[1]. Εἴπεν dι, "Βασιλέ μου, ὁ Θεός να φξήσῃ το dοβγάτι σου." Εἴπεν dι ǰ' ὁ βασιλός, "Ὕρεπ, να ἰδοῦμε τι ὑρέβεις." Εἴπεν dι ǰ' ὁ νομάτς, "Ὑρέβω την ἀροσύνη σου." Εἴπεν dι, "Ὑρέψα, να ἰδοῦμε πό ὑρέβεις." Εἴπεν dι, "Ὑρέβω τηγ gόρ τ σου." Εἴπεν dι ǰ' ὁ βασιλός, "Ὕρεψες μέγο ὕρεμα. Γιά· ὕρεψές τα· ἄβ ἄ σε τα δώσω." Εἴπεν dι ǰ' ὁ βασιλός, "Δώσετε τηγ gόρη μου. Ὀ τα bάρῃ· 's πᾷ." Εἴπεν dι, "Ἔβgου čαι σύ· ἄμε." Ἔβgη ὄξου.

Ἤρτε čαι τ' ἄβου. Εἴπεν dι, "Πό ὑρέφ;" Εἴπεν dι, "Ὑρέβω στο Θεό." Εἴπεν dι, "Ὑρέψα." Εἴπεν dι, "Ὑρέβω στο Θεό." Εἴπεν dι, "Ὑρέψα, να ἰδοῦμε πό ὑρέβεις." Εἴπεν dι, "Ὑρέβω στο Θεό." Gατιέσεν dα ὁ βασιλός. Ἤρτε σην ἐκλεσία bρό.

Πίταξε ὁ βασιλός τογ κοφτέρη. Εἴπεν dι, "Τού ὕρεψε στο Θεό, κόπ το το ǰουφάλιν dου." Δῶǰεν ǰαι τού πήρε ὁ νομάτ τα παράδε, τού ὕρεψε στο Θεό το νομάτη[2]. Εἴπεν dι, "Κράει dα, να ὑπάγω να gečινdίσω." Πήρεν dα čαι ǰείνο τού ὕρεψε στο Θεό ὁ νομάτ τα παράδε· gραdίγκεν dα. Ἤρτε ὁ κοφτέρ. Ἤγρεψε τού ǰοὔσε το νομάτη τα παράδε· δῶǰεν dα· ἔκοψε το ǰουφάλιν dου. Τού ὕρεψε τηγ gόρην dου ὁ νομάτ παλι φήǰε το κορίdζι· ἔφυε. Πόμεινε τού ὕρεψε στο Θεό σο νομάτη τα παράδε čαι το κορίdζι.

Πήρεν ὁ νομάτς το κορίdζι, να ὑπᾷ σο χωρίον dου. Ἤρτε 's ἀ μεμλεκέτι πέσου· ǰό πήραν dα. Εἴπαν dι, "Μεῖς πέσου ǰό παίρουμε." Εἴπαν dι, τού ἔρχουνdαι οἱ μισαφούροι, πέσου ǰό παίρουν dα. Πνώνουνε ἀǰά σο σπήλο. Πηάγανε σο σπήλο, να πνώσουνε. Ὕπνωσανε. Το βραδύ σκοτεινά gάǰεψε στο σπήλο ἀ νομάτς. Ἀǰείνο ὁ νομάτς τού πνώγκανε ἀǰεί οἱ μουσαφίροι, čίπ τρώγκεν dα. Σκοτεινά ἤρτε ἀǰείνο ὁ νομάτς· gάǰεψε στο σπήλο ποπέσου· εἴπεν dι, "Να νάρτω." Εἴπεν dι ǰ' ὁ νομάτς, "Το qαdέρι ἔν dου Θεοῦ. Ἐδώ," εἴπεν dι. Čάς τα εἴπε ἀούdζι, φήǰε, πήγε ἀǰείνο τού gάǰεψε στο σπήλο το ǰαναβάρι. Ρανdίστη 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. Χwώρτσανε οἱ λίρες "Αῑ Εἰρήνη πέσου. Στέρου σηκώθη ὁ νομάτς· ἔχτσεν do σπήλο τίζ λίρες.

Στέρου ἤρτανε τηνεβή ἀbiǰεί στο χωρίο. Ἤρτε ὁ giζίρ· χλάτσε, "να ἰδοῦμε, οἱ νομάτοι χάθανε;" Εἴπεν di, "Εἴνdαι ἀρά." Στέρου εἴπεν di τον giζίρη "Ἄμε, πέ τα τιζ χωρώdοι σας, 's ἔρτουνε ἀδέ." Στέρου ἤρτανε οἱ χωρώdοι ἀδού. Στέρου εἴπεν di, "bουâde da μένα ἀdιά τα τοπία σας, να χτίσω χάνε ǰαι qονάχι, τού ἀ νάρτουνε οἱ μισαφούροι να κάdζουνε." Στέρου πούλτσαν da ἀǰείνο το νομάτη. Ἤφαρε μαστόροι· ἔχτσε χάνε ǰαι qονάχι, τού χα νάρτουνε οἱ μισαφούροι. Παίρκεν da. Πνώνκανε. Χαμαμbλαdίσκεν da· φορένκεν da 'πέ ζί ρούχα.

Στέρου ἤκσεν da č' ὁ βασιλός, σο φιλάνι το χωρίο τουράτσε ἀ ζενgίνη νομάτς. Τού ἔρčεται ὁ μισαφούρ, χαμαμbλαdίζει da, παίρει da, φοραίνει da čαι πέ ζί ρούχα. Στέρου εἴπεν di ὁ βασιλός, "Γώ ἀ ὑπάγω, ἄν da ἰδῶ ἀǰείνο το νομάτη, να ἰδοῦμε τούζ νομάτς ἔνι." Στέρου εἴπεν di το qαβάζην dου, "Ἄμε, σο μόνα το σάχσι ἕβρου ἀ νομάτς, τ' ἄ καθίνω σο τάχτι, να ὑπάγω να ἰδῶ ἀǰείνο το νομάτη." Πήγε ὁ qαβάζης του· ἥβρε ἀ σοqουqǰής, ἀ μεϊχόρ. Εἴπεν di, "Ἐδώ, να πῇς ραχί." Εἴπεν di, "Χίda, να ποῦμε ραχί." Πηάγανε σο μεϊχανέ. Πότσεν da ἰραχί. Μέτσε. Ἤφαρέν da σο βασιλό το qονάχι. Ξυμνώθη ὁ βασιλός· φόρεσέν da σο σοqουqǰή τα ρούχα dου. Κάθινέν da σο ταχτί. Πήρεν ǰ' ὁ βασιλός το qαβάζην dου· πήγε ἀǰεί σο νομάτ. Ἔμbασέν da σο χαμάμι, χαμαμbλάτσεν da, φόρεσέν da čαι πέ ζί ρούχα. Στέρου εἴπεν di, "Μεῖς ρούχα ǰό ὑρέβομε. Ἤρταμε να ἰδοῦμε το χαβαǰά." Στέρου ἔβgανε σο χαβαǰά πάνου. Εἴπεν di ὁ βασιλός, "Σύ παπού ζενgινέτσες;" Εἴπεν di ǰαι ǰείνο ὁ χαβαǰάς, "Γώ,—ᾔμεστε τρία γιολdάσ'. Ὕρεψ' ἕνα παράδε στο βασιλό. Ὕρεψε ǰαι τ' ἄβου την gόρην dου. Ὕρεψα ǰ' ἐγώ στο Θεό. Στέρου ἀǰείνος ἔκοψε τον gελέν dου. Στέρου πόμεινε 's ἐμένα ἡ κόρη ǰαι τα παράδε. Στέρου ἀǰείνοι ἔφυγανε. Μένα πάλι,—ἤρτα ἀδέ σο σπήλο. Δώǰε με ὁ Θεός."

Σηκώθη ὁ βασιλός· πήγεν σο σπίτιν dου. Ὁ σοqουqǰής πάλι ἔχτσεν ἀ qονάχι. Δώǰε ǰαι dη ναίκαν dου ἀν τοπρά παράδε.

cave inside fell down. The gold pieces shone yellow inside St Irene[1]. 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 σοφουγιή στο τάχτι. Πάλι ἔβγη το παλό ὁ βασιλός. Ἔφαγανε, γ' ἔβανε, ἔφτασανε τα μουράδε τουνε.

Ἀνέστης τοῦ Κωνσταντίνου.

Phárasa. 21.

Σηκώθη γαι βά σηκώθη. Ἤσανδαι τρία ἀδέλφε. Πήγεν τόϊνα να σωρέψη κελέρ. Ἤσανδαι φουφαράδες. Σώρεψε ἀν τοπρά κελέρ. Ἤρτε· ἔδριψε τα κελέρε· ἔβγαλε ἀ μισέ τόχτο γοϊί. Ἤρτε σο μύο· ἔλεσέν δα. Εἶπεν δι ὁ δεϊρμενῆς, "Να βοίκωμε ἀγ γουρόκκο." Ἤφαρέν δα. Ζύμωσαν δα ἀγ γούρι. Το λέβρι ζίπ πλέρωσάν δα· ζίπ ποίκαν δα ἀγ γούρι. Εἶπεν δι το φδόκκο, "Ἄ με γουπανίση ἀδελφό μου." Εἶπεν δι ζ' ὁ δεϊρμενῆς, "Ὅπου ἀ εἰπῆ ἀν τεκελεμές, ἀ νάνι του γείνου το κούρι."

Εἶπεν δι γ' ὁ δεϊρμενῆς, "Να εἰπῶ ἀν τεκελεμές." Εἶπεν δι, "Πηάγα σην Ἄδανα. Ἔφαγα ὄαμανικά. Ξείλτσε σα βιέχα μον ἀγ γούδι· φύδεψε δα· ἔβγ' ἀ φύτρος· βοῖγε ὄαμανικά. Ἤβξησε, ἤβξησε· ἔνδουνε ἀ μέγο ὄαμανικό. Δέβη ὁ φύτρος σο ποτάμι γνένδα. Ἔνδουνε ἀ μέγο ὄαμανικό. Πηάγα, πηάγα μό δο πελῆι· γό βόρκα να κόψω ἀγ γόμα. Ἤρτε ἀν κερβεγῆς· εἶπεν δι, "Γώ 'χασα σεράνδα καμήλοι ἀδού πέσου."

Εἶπεν δι ὁ καλόκκος κι, "Στάθου, να εἰπῶ ζ' ἐγώ ἀν τεκελεμές." Εἶπεν δι, "Εἴχαμε ἀ μελισσόκκο· χάσαμέν δα. Εἴχαμε γ' ἀ λαχτόρι. Γαλίγεψά δα· πηάγα νάβρω το μελισσόκκο. Πηάγα· ἤβρα το μελισσόκκο. Ἔβγαλε το λαχτόρι ἀ γιαράς σο γουφάλιν δου. Εἴπαμ δι, 'Παθέγομε.' Εἶπαν δι, 'Φεῖετε καρυδοῦ μέσα.' Ἔφαγαμ καρυδοῦ μέσα. Ἔβγη ἀγ γαρύδι. βίνεψανε τα φδόκκα θάλε γαι καμβράδε· ἐνόδουνε ἀν δόπας. Ἔβγα μόδ ἀ βόϊδι γαι ἤγιασα δα. Πηάγα να θερίσω το χωράφι. Ἔβγη ἀν ἀγός. βίνεψα το δερπάνι· καρφώθη σον ἀγό. Θέρτσε ἀγός το χωράφι. Πίεσα τον ἀγό· κάνσα την γοιλίαν δου. Ἔβγη ἀ χαρτίο. Ἔψαλα δα· εἶπεν δι, "'Ο καλόκκος 'ς φᾶ το γούρι, ζ' ὁ δεϊρμενῆς 'ς φᾶ κάκι.'" βιτίεσε.

Ἀνέστης τοῦ Κωνσταντίνου.

wards they brought the street-loafer down from the throne. The old king mounted it again. They ate and drank, they attained their desires.

ANÉSTIS TU KONSTANDÍNU.

21. *The Lying Match*[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 ϳαι βά σηκώθη. Σ ἀμ βρώτο ζαμάνι ἤτουν ἀ ναίκα ϳ' ἀν ἄνδρας. Εἶχαν ἀ υἱός. Το φτόκκο εἶδεν ἀν ὕπνος. Εἶπεν di, "*Γώ εἶδα ἀν ὕπνος.*" Εἶπεν *ἡ μά του*, "*Πέ με* da." "*Ϳό λέγω* da." *Gά κατακόλτσεν* da. "*Σοτίπος ϳό λές τον ὕπνο;*" *Ἔφυγε το φτόκκο. Βράδυνε, βράδυνε. Ἤρτε του φτόκκου ὁ* dadás. "*Ἄ ναίκα, πού πήγε το φτόκκο;*" "*Ζ ἦνε του δεβοοῦ το φτόκκο: εἶδε ἀν ὕπνος.* Εἶπα di, '*Πέ με τον ὕπνο.*' *Ϳοῦπε με* dá. *Ϳ' ὀγώ πάλι κατακόλτσα τα.*" Εἶπεν di *ὁ τατάς*, "*Πέ τα να νάρτῃ το φτόκκο, νά με εἰπῇ τον ὕπνο.*" *Ἤρτε το φτόκκο.* Εἶπεν di, "*Πέ με τα τού εἶδες τον ὕπνο.*" Εἶπεν di *το φτόκκο*, "*Ὦ τατά, ϳό λέω σε τα.*" *Κά κατακόλτσεν* da *ὁ τατάς το φτόκκο. Πέμειναν ἄνδρας ζαι ἡ ναίκα μαναχά τουνε.*

Ἔφυγε το φτόκκο. Πήγε 's ἀ χωρίος. Στάθη ἀϳεί σο χωρίο 's ἀ νομάτς ζιράχος. Ἀ χρόνο ἔκαμε σο θύριν dou *ζιραχλιέχι. Ρώτσεν* da *ἀγάς του*, "*Σύ τατάς ζαι μάνα ἔς;*" Εἶπεν di *το φτόκκο*, "*Ϳό 'χω.*" *Στάθη λᾶ χρόνο. Πάλι σά τα ρώτσε, εἶπεν* di, "*Τατάς πάλ ἔχω, ϳαι μάνα πάλ ἔχω.*" "*Σοτίπος ϳό πᾷς σον* dadá *σου* kondá;" Εἶπεν di, "*Γώ εἶδα ἀν ὕπνος. 'Πέ με τά.' Ϳοῦπα τα. Ϳαι κατακόλτσαν με.*" "*Πέ με τα μένα τον ὕπνο σου.*" Εἶπεν di, "*Γώ χέζ ϳό λέγω τα.*" Κατακόλτσεν da.

Ἔφυγε το φτόκκο. Πήγε 's ἀν ἄγου χωρίος. Στάθη ἀ νομάτς kondá. *Στάθη ἀ χρόνο. Ἀϳεί ἀγάς του κάτ χρόνο φερίνει το βασιλό,—φταίνει* da,—*τα* * *το βασιλό. Ἔρζεται ὁ βασιλός σο σπίτιν* dou. *Θωρεῖ το φτόκκο.* Λέ di *κι ὁ βασιλός*, "*Ἀdέ το φτόκκο πρέπει σε μένα.*" Drέπεται· *ϳό λέ τα. Φήνει, πααίνει ὁ βασιλός.*

Λέ di *ἀγάς του*, "*Τατάς ζαι μάνα ἔς;*" Λέ di *κι*, "*Ἔχω,*" λέ di. "*Σοτίπος ϳό κρού ὁ* dadá *σου ϳαι ἡ μά σου σο νοῦ σου;*" "*Μένα ὁ* dadá *μου ϳαι ἡ μά μου κατακόλτσαν με. Γώ ϳό πάω σον* dadá *μου* kondá." "*Σοτίπος κατακοᾷ σε ὁ τατά σου στο σπίτι σας;*" "*Εἶδα ἀν ὕπνος· ζαι εἶπεν di, 'Πέ τα.' Ζαι ϳοῦπα τα· ζαι κατακόλτσαν με.*" Εἶπεν *ἀγάς του*, "*Πέ με* da *μένα τον ὕπνο σου.*" "*Ϳό λέγω σε τά,*" *εἶπεν* di. Κατακόλτσεν da *το φτόκκο.*

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.

Ἔκωσε ἀ χρόνος. Πάλι ἤρτε ὁ βασιλός. Ὑρέβει ὁ βασιλός
ǰό 'νε το φšόκκο. "Πέρσι εἴšες ἀ φšόκκο· πός τα ποίǰες τ
φšόκκο;" "Το φšόκκο εἴδε ἀν ὕπνος. Εἴπα di κι, 'Πέ με da
J̌οὔπε με da. 'Abiǰεί στην ἄκρα κατακόλτσα da." Εἴπεν di
βασιλός, "Φερέτε da μένα. Ἄ με τα εἰπῇ τον ὕπνο." Ἤβρανε τ
φšόκκο· ἤφαράν da. "Σύ εἴδες ἀν ὕπνος· ἐδώ, πέ με da." "Γ
ǰό λέγω τα." Εἴπεν d' ὁ βασιλός κι, "Πιέσεde da το φšόκκο
κονdᾶτε da σο χαπəσλιέχι." Κόνσανε το φšόκκο σο χαπəσλιέχ

Δέβη ὀφτά χρόνους. Φυάγνε το φšόκκο σο χαπəσλιέχι. Πι
τάζει τόϊνα ὁ βασιλός ἀ νομάτς. Λέ di κι, "'Α φέρω δύο ἄβγα· τ
ἀποίο ἔν ἄβγο, τ' ἀποίο ἔν ἀϊghέρι, νά τα νάβρετε." Σ̌αšτιέ
βασιλός· νανοῦται. Πααίνει σην gόρην dου κονdά. Λέ τι κ
"Κόρη μου, γώ ἔχω πολύ τάρτι." Λέ τ' ἡ κόρη dου, "Ὦ dadά
ἔβgαλ τιζ μαπούσοι στο χαπəσλιέχι· bέλκι να νάβρουνε το γιόν
dου." "Ἔ, χάϊde! 'ζ goῦν οἱ μαπούσοι." Bgαίνει το φšόκκ
Ἔρčεται σο κορίdζι κονdά· τρώ čαι πίνει. Λέ τι το φšόκκο, "Γ
ἀdό ἀ νάβρω τη qολαήν dου." Λέ το κορίdζι, "Ὦ dadά, πέσου ἔ
ἀ φšόκκο. Ἔβgαλ τα· bέλκι ἀ νάβρῃ τη qολαήν dου." Βγάλε
το φšόκκο· φερίνει da. Λέ di κι το φšόκκο, "Γώ ἀ νάβρω τ
qολαή dου." Σηκοῦdαι το φšόκκο. Νοίζει ἀ μέγο χενdέκι. Gαλ
ǰέβει τόϊνα· κουᾷ τα. J̌ό bορεῖ να σčιέσῃ το χενdέκι. Gαλǰέβει τ
ἄβου· ἀχτεῖ τα. Σčιᾷ το χενdέκι. Κρού τη μάρκα σ' ἄβγ' ἀπάνου
Πιτάζει τα ἀǰείνο το βασιλό. Λέ τ' ὁ βασιλός, "Ἄφεριμ· ἥβρε
da τού πίταξα τ' ἄβγα."

Πιτάζει ὁ βασιλός τα qəστράχα τουνε· πιτάζει χαbάρι ν
σκοτώσουνε, τού ἔšει σο χωρίον dου τα θελικά τ' ἄβγα[1]· 'ς τ
σκοτώσουνε. Πάλι šαšτιέ ὁ βασιλός. "Γώ τούζ ἄν da ποίκω
ἄτσονdο τ' ἄβγα τούς θέλει τα σκοτώσω;" Σ̌αšτιέ. Λέ di
κόρη του, "Ὦ dadά, πάλι ἔβgαλ το φšόκκο· να νάβρῃ τη qολαή
dου." Bgαίνει το φšόκκο. Λέ di κι, "Ἔβρου με σεράνda κόρdοι
ἔβρου με σεράνda σαghέροι." Βρίσκει τα. Παίρει τα ἀǰεί σο
βασιλό το χωρίο. Καθιναίνει da τις κόρdοι ση στράτα πέσου
καθιναίνει τις σαghέροι ση στράτα πέσου. Λέ di κι το φšόκκ
"Č' ἀπ' ἀ ἰδῆτε ἀ σčυλί, δώσε da, σκοτώσε da." Č' ἄπου ἥβραν
ἀ σčυλί, δώκαν da, σκότσαν da. Ἤκσεν da ὁ βασιλός. "'Ad
πότς ἔνι; Σκοτώνουνε τα σčυλία." Πιέσαν da τις κόρdοι čαι τ

[1] V. § 382.

A year passed. Again the king came. The king looks; the ıle boy is not there. "Last year you had a little boy; what ve you done with the little boy?" "The little boy saw a ıam. I said, 'Tell it me.' He did not tell it me. For that son I drove him out." The king said, "Bring him to me. ı shall tell me the dream." They found the little boy; they ıught him. "Did you see a dream? Come, tell it to me." will not tell it." The king said, "Seize the little boy, throw n into the prison." They threw the little boy into the prison.

Seven years passed. They guard the little boy in the prison. e other king sends a man. He says, "I will bring two horses; ı must discover which is a horse, which is a wild horse." e king is amazed; he ponders. He goes up to his daughter. ı says, "My daughter, I am in much trouble." His daughter ıs, "Father, take the prisoners out of the prison; perhaps they ll discover the matter." "Come, let the prisoners come out." ıe little boy comes out. He goes to the girl; he eats and inks. The little boy says, "I will find what is to be done in is matter. The girl says, "Father, you have a little boy within. ing him out. Perhaps he will find what is to be done." He kes out the little boy. He brings him. The little boy says, will find what is to be done." The little boy rises up. He ens a big trench. He rides the one (horse); he presses him on. ı cannot leap the trench. He rides the other; he spurs him. ı leaps the trench. He brands the mark on the horse. He sends em to that king. The king says, "Bravo! He has discovered the rses which I sent."

The king sends about their mares,—he sends a proclamation, at they must kill the mares that are in their village; they must ll them. Again the king is astounded. "What shall I do? ow can he want me to kill so many horses?" He is astounded. is daughter says, "Father, take out the little boy again, he will scover what is to be done." The little boy comes out. He says, Find me forty blind men; find me forty deaf men." He finds em. He takes them to that (other) king's village. He sets the ind men in the road; he sets the deaf men in the road. The ıtle boy says, "Whenever you see a dog, strike it, kill it." And henever they found a dog, they struck it, they killed it. The ng heard them. "What is this? They are killing the dogs."

saghéροι· πάγασάν da *σο βασιλό. Εἶπεν* di *ὁ βασιλός,* "*Σοτίτι σκοτώνετε τα σϋλία;*" *Εἶπεν* di *το φϋόκκο,* "*Ἔρχουνdαι σ χωρίο μας, τρῶνε τού φσάγνουνε τα κρᾶτε. Ἐμεῖς* ǰó bοροῦμ *να πάρουμε στις qασάποι κράς. Τρῶν* da *τα σέτρα τα σϋλία Ἀπιδού στην ἄκρα κροῦμε τα σϋλία,* ǰai *σκοτώνομέν* da." *Σαϋτι ὁ βασιλός.* "*Μέ πότε πᾶνε σο χωρίο σας,* čai *τρῶνε τα κρᾶτε σα* čai *σκοτώνετε τα σϋλία μας;*" *Λέ τι το φϋόκκο,* "*Μέ τα σέτρ τα σερνικά τ' ἄβγα,—τούς παίρουνε μουρουδία,* čai *πᾶνε 's ἄβγ μας;*" *Πάλι ϋαϋτιέ ὁ βασιλός κι,* "'*Αdέ το φϋόκκο, τούς π γροίξε ἀdέ το χίλι;*"

Λέ di *ὁ βασιλός,* "'*Αdέ το φϋόκκο δώσετέ* da *το μουτσούκο π χαζνά.*" *Λέ* di *το φϋόκκο,* "*Γώ χαζνάς* ǰó *ὑρέβω, μά ὑρέβω π ἀροσύνη σου.*" "'*Τρεπ. 'Αροσύνη μου 's ἐσένα χαίρι* ǰó '*σε* "'*Τρέβω,*" *λέ* di *το φϋόκκο,* "*το μουτσούκο σου την gόρη.*" *Παίρ τα. Φερίνει τα σε τ' ἄβου του βασιλό την gόρη κονdά. Κού π ὁ βασιλός. Ἤρτε το φϋόκκο. Πιτάζει ἀ ζαπτιάς. Ἔρčεται· παίρ το φϋόκκο, νά τα μbάση σο χαπəσλιέχι.*

Gaǰέβει τού ἤφαρε το κορίdζι· λέ di *κι,* "*Σοτίπος σένα* bάζου *σε σο χαπəσλιέχι;*" *Λέ* di *το φϋόκκο,* "*Εἴda ἀν ὕπνος. Εἶτε* di, '*Πέ με τα.*' *J̌ούπα τα· bάζει με σο χαπəσλιέχι.*" *Λέ d στέρου τού ἤφαρεν το κορίdζι,* "*Χαίρ ὀλά· πέ το τον ὕπνο σου* "*Σον ὕπνο μου čάλσε ὄηλος 's τόϊνα μου τη μερᾶ· čάλσε ǰai σ ἄβου μου τη μερᾶ ὁ φέηgος. Κρεμάστη στο ǰουφάλι μου ἀ ἄστρο.*" *Ἤκσεν* da *ὁ βασιλός. Εἶπεν* di *κι,* "*Σοτίπος ἀπίδ' ἐμb ǰούπε*[1] *με* dά*; μού φυαγνίγκε σο*[2] *χαπəσλιέχι.*"

Σηκώθη το φϋόκκο. Ποῖje γάμος. Πήρε čai *τα δύο κορίdζ Εἶπεν* di *κι τού ἤφαρε στέρου το κορίdζι,* "'*Ο φέηgος εἶμαι 'γ Ὅηλος ἔνι το σιφτενό το κορίdζι. Τού κρεμάστη στο ǰουφά σο ἔνι το φϋόκκο.*" *boίκανε γάμος. Ἔφαγανε, ἔbανε, ἔφτασανε σ μουράδε τουνε.*

Χρῆστος.

Phárasa. 23.

Σηκώθη ǰai *bά σηκώθη. 'Σ ἀμ bρώτο ζαμάνι ἤτουν ἀ νομά σημ bόλι· κάτσ' ὀφτά χρόνους. Εἴδε σο σπίτι ἀ ναίκα ἔ ἀν gόρ Ἔγραψε ἡ ναίκα ἀ χαρτίο· πίταξέν* da *σημ bόλι σον ἄνdρα τ Εἶπεν* di *κι,* "'*Εδώ. Γώ 'δέ ἐνόμουνε περισάνε.*"

[1] *V.* § 280. [2] *V.* § 282. [3] *V.* § 252.

hey seized the blind men and the deaf men; they led them
› the king. The king said, "Why are you killing the dogs?"
he little boy said, "They come to our village; they eat the meat,
hich the people kill. We cannot get meat from the butchers.
our dogs eat it. For this reason we strike the dogs, and kill
ıem." The king is astounded. "But however do they go to
ɔur village and eat your meat, and you kill our dogs?" The
ttle boy says, "But your stallions,—how do they take the scent
ıd 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."
'he little boy says, "I do not ask for treasure, but I ask for your
ealth." "Ask (a boon). My health is of no advantage to you."
I ask," says the little boy, "your youngest daughter." He takes
er. He brings her nigh to the other king's daughter. The king
ears of it. The little boy came. He sends a policeman. He
omes; he takes the little boy, to put him in prison.

The girl, whom he brought, is talking; she says, "Why do
hey put you into the prison?" The little boy says, "I saw
dream. He said, 'Tell me it.' I did not tell it. He puts me
ıto prison." Afterwards the girl, whom he brought, says, "Nay;
ell your dream." "In my dream the sun struck me on one side,
ıd 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
ıow? I would not have kept you in the prison."

The little boy rose up. He made a marriage. He married
ɔoth the girls. The girl whom he brought afterwards said, "I am
he moon. The sun is the first girl. That which hung from your
ıead is the little boy." They made a marriage. They ate, they
lrank, they attained their desires.

KHRÍSTOS.

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· galίjεψε· ἔρčεται ση στράτα. Σκοτεινά ἤγρε ἀ ξεφ
čουφάλι. Ἤσπρισε ση στράτα πέσου. Πή ἀν gόμα στράτ
Τρίστη· εἶπεν di κι, "Ἀτέ το čουφάλι πότς ἔνι;" Εἴšε ἀ γράμ
σο μετώπιν dou. "Μένα σκότσε με ἕνα· γώ ἀ σκοτώσω ἐνά
Ἔβgαλεν το μαšαίρι· * του μετωπoῦ το γράμα. Λίτεψέν da σα
γλεχoῦ την ἄκρα. Μούτσεν da σα μέσε του.

Ἤρτε σο σπίτιν dou. Ἔβgαλε τα ρούχα του. Πήγε ἡ κόρ
του σο čουβάïδι· ἔπλυνε του τατά ς τα ρούχα. Πέμεινη το γλέχ
"Ἀτέ πότς ἔνι;" Δώčεν da ση γwώσα τς. Το πομεινό ξέšεν da
Ἤρτε σο σπίτι. Στάθη πένde μήνες· φορτώθη το κορίdζι. Γροιξε
da ὁ dada τς čαι ἡ μά τς. Στρίγξε ἄνdρας τη ναίκα· εἶπεν ὁ
"Ἀ ναίκα, ἀdέ πότς ἔνι ς κόρ τ σου τ' ὄργο; ἡ κόρ τ σου ἐ
φορτωμένο." Ναγόστη. Εἶπεν di ἀτέ, "Πρέπει να σκοτώσωμ
μεῖς· dράπαμε πολύ ἀπιδέ στ' ὄργο. Στρίγga την gόρ τ σου· ράτ
τα, να ἰδοῦμε, μόde dίνα φιλήθη." Στρίγξε dη κόρη. "Σύ, κόρη
μου, σύ μόde dίνα κάdζες και σηκώθης; εἶσαι φορτωμένο." · "Ὦ
dadά, γώ κανείνα čό gάjεψα. Γώ 'παπού 'dέ[1] χαβάρι jό 'χω."
Ἔμωσε ὁ τατάς το τουφάγκι, νά τα σκοτώση· κι, "Τράπα πολύ."
Ἤφαρε ἀ γρᾶ· ἔμβασέν da πέσου. Τιμάρεψε το κορίdζι, σώς τού
να γενήση. Ποῖjε ἀ φšόκκο.

Εἶde ὁ βασιλός ἀν ὕπνος. Σον ὕπνο ἤφαρανε το τραπέζι, να
φᾷ ὁ βασιλός ψωμί. Ἔρχουνdαι ἐνᾶ λύčοι. Πήρανε στο βασιλ
ὀμβρό τα κρᾶτε· ἔφαγαν da. "Ἐγώ θέγω να νάβρουνε τον ὕπν
μου. Πιτάξετε νομάτοι να νάβρουνε τον ὕπνο μου." Ἤρτε τόϊκα
σο χαϊζί. Τσανεούσανdαι ση στράτα τα φšόκκα. Εἶπεν di ὁ
ζαπτιάς κι, "Φύετε, φšόκκα, μή σες čεγναdήση τ' ἄβγο." Εἶπεν di
κι čαι το φšόκκο, "Ἄμε πό παρčείκο." Τα φšόκκα ἔφυγανε·
πέμεινε αjείνο του κορdζοῦ το πjόκκο. "Σύ,—εἶde ὁ βασιλός ἀν
ὕπνος,—ἤρτες να νάβρης νομάτοι να γjορdιέσουνε dου βασιλό του
ὕπνο." Ξαšτιέσε čαι ὁ ζαπτιάς, κι, "Ἀdέ το φšόκκο τούς τα
κατέšει, τού εἶde ὁ βασιλός τον ὕπνο[2];" Ρώτσε ὁ ζαπτιάς τα
φšόκκα, "Ἀτέ τούνους υἱός ἔνι;" Εἶπαν da τα φšόκκα. Πήγε ὁ
ζαπτιάς σου φšόκκου το σπίτι. Εἶπεν τομ babούκαν dου, "Σύ ές

[1] For ἀdέ. [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 tongue[1]. 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 υἱ̯ός. Ὑρέβει τα ὁ βασιλός. Εἴδε ἀν ὕπνος· νά τα γι̯ορdιέσῃ. Εἴπεν dι ὁ babούκας του, "Ἐγώ υἱ̯ός ǰό 'χω." Εἴπεν dι ὁ ζαπτιάς "Χαΐρ· ἔς υἱ̯ός. Γώ εἴδα το." Βράδυνε· ἤρτε το φšόκκο. Εἴπεν dι, "Ὦ υἱ̯ό μου, σύ θέλ να ὑπᾷς; ὑρέβει σε ὁ βασιλός." Εἴπεν dι "Ὦ dαdά, γώ ἀ ὑπάω." Ὕπνωσανε.

Ξημέρεψε. Γαλίǰεψε ὁ ζαπτιάς 'ς ἄβγο. Εἴπεν dι, "Παρπάdει, ἔ φšόκκο!" Εἴπεν dι το φšόκκο, "Χαΐρ. Γώ ἀ γαλιǰέψω· σύ ἀ παρπατής." Ἔκwαψε ὁ ζαπτιάς, κι, "Γώ ǰό bορῶ να παρπατήσω." Γαλίǰεψε το φšόκκο. Παρπάτσε ὁ ζαπτιάς. Πηάγανε σο βασιλό. Εἴπεν dι ὁ βασιλός, "Σύ θέλ να νάβρῃς τον ὕπνο μου;" Εἴπεν dι το φšόκκο, "Γω πείνασα· φερέτε να φάω." Εἴπεν dι ὁ βασιλός, "Παγάσετέ τα σο σπίτι· ἐμώσετε τη ǰοιλίαν dου." Ἤφαρανε το ψωμί. Εἴπεν dι το φšόκκο, "Φερέτε μ' ǰ' ἀ šαμανικό." Ἔφαε το φšόκκο το šαμανικό. Σήκωσανε το τραπέζι.

Εἴπεν dι το φšόκκο, "Νομάτε το μαšαίρι μου." Εἴπανε του εἴνdαι σο σπίτι πέσου, "Το μαšαίρι ἤτουνε το μέτρο." Λέ dι το φšόκκο κι, "Χαΐρ. Το μαšαίρι ἤτουνε το μόνα." Το φšόκκο, πάλι το μαšαίρι του ǰείνου μά ἤτουνε. Λέ̣ν̣κε το φšόκκο ψέματα. J̌ό bόρκανε να σηκώσουνε το φšόκκο. "Γώ τ'[1] ἄ μή πάρω το μαšαίρι μου, τον ὕπνο ǰό λέγω τα." Παρακάλεσανε πολύ, "Ἐδώ, γι̯αβρού μου, πέ τον ὕπνο." Εἴπεν dι το φšόκκο, "Γώ ἀ φσαώσω το θύρι. Σο σπίτι σου πέσου ἔς ἐνά νομάτοι. Ἄν dα ταχλαdίσω ἀ νάβρω το μαšαίρι μου." Εἴπεν dι ὁ βασιλός, "Πιέσ' ταχλάdει τα." Ἤφαρε το φšόκκο τα ἐνά gορίdζε. Ξύμνωσέν dα. Čίπ ἔβgανε σερνιčοί· εἴχανε πουρčούκα. "Τεδέ ὁ ὕπνο σου ἤτουνε. Τρών̣κανε ἀτι̯ά οἱ νομάτοι το κρά σου[2]. Πνών̣κανε μό dη ναίκα σου. Ἀκριβά καμούσανdαι." Ἤφαρε ǰελάτοι· ἔκοψε τα ǰουφάλι̯α τουνε. Εἴπεν dι ὁ βασιλός, "Πό ὑρέβεις bαχšίšι, κι τον ὕπνο μου γι̯ορdιέσες τα;" Το φšόκκο εἴπεν dι, "Γώ ὑρέβω την ἀροσύνη σου." Δώǰεν dα ὁ βασιλός το φšόκκο ἀ χωρίος. Ἔφαέν dα. Ἔφτασαν σα μουράdε του.

Χρῆστος.

PHÁRASA. 24.

Σηκώθη ǰαι bά σηκώθη. Ἐ ἀμ bρώτο ζαμάνι ἤτουνε ἀ νομάτς č' ἀ ναίκα. Εἴχανε ἀ φšόκκο. Ἔνdουνε πένdε χρονῶ. Ἀράτσανε

[1] τ' = τού. [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 musk-melon." The little boy ate the musk-melon. They took away the table.

The little boy said, "Give me my knife." The people who are in the house said, "The knife was ours." The little boy says, "No, the knife was mine." But the knife did not belong to the little boy. The little boy was telling lies. They could not move the little boy. "If I do not get this knife of mine, I will not tell the dream." They besought him very much; "Come, my dear, tell the dream." The little boy said, "I will shut the door. In your house you have nine people. If I throw them down and examine them, I will find my knife." The king said, "Take them, throw them down." The little boy brought the nine girls. He stripped them. They all proved to be men. "This was your dream. These men were eating your meat. They were sleeping with your wife. They were pretending to be true." He brought executioners. He cut off their heads. The king said, "What present do you seek for interpreting my dream?" The little boy said, "I seek your good health." The king gave the little boy a village. He lived upon it. They attained their desires.

KHRÍSTOS.

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.

ἀ σκόλειες, νάν da καθίνουνε, να μάθῃ γράματα. Ἀράτσανε· jo bόρκανε να νάβρουνε. Στέρου ἥβρανε ἀ σκόλειες. Ἤdουνε ἀ νομάτς· λέ̣ν̣καν di τ' ὄνομάν dου Γι̯ώρgη. Κάθινάν da ἀ̯jεί σο σκόλειο, ἀ̯jεί σο δάσκαλο.

Στέρου, στα πένdε χρόνες στέρου, ἤρτε ὁ dadάς του čαι ἡ μά του. Εἴπαν di, "Μεῖς εἴμεστε νηστικά. J̌ό 'χομε ψωμί να φᾶμε." Δώ̯jεν da ἀν dραπέζι. Πάγασάν da σο σπίτι τουνε. Εἴπεν di ἀ δάσκαλος, "Σαμού ἄν da παγάσετε σο σπίτι σας, πέdε di, 'Νοίγο, ἔ τραπέζι.' 'Adόdε ἀ βgοῦνε da φαΐα. 'Α φᾶτε." Στέρου πάγασάν da σο σπίτι τουνε. Ἔφαγανε δύο τρία χρόνες. Στέρου, φοdές δεβαίν̣κε ὁ βασιλός, εἴπαν di, "Ὅρισε, να φᾶμε." Σαμού πήγε ὁ βασιλός σο σπίτι τουνε, μινdέρε, νιστία ǰοὔχαν. Ἤφαρανε ἀν dραπέζι· ψωμί ǰοὔσε. Εἴπαν di, "Νοίγο, ἔ τραπέζι." Νοίghə το τραπέζι· ἔβgανε φαΐα čαι ψωμία. Ἔφαγε ὁ βασιλός. Σηκώθη· πήγε σο σπίτι του. Πίdαξε τον̣ gοφτέρη· εἴπεν di κι, "Ἀ̯jείνο το τραπέζι νάν da πάρετε, νάν da φέρετε." Πήγε ὁ κοφτέρ· πήρεν το τραπέζι· ἤφαρέν da σου βασιλό το σπίτι.

Στέρου στα πένd' ἕξε ἡμέρες πείνασεν ὁ γέρος čαι ἡ γρᾶ. Στέρου πηάγανε πάλι σο δάσκαλο· εἴπαν di, "Ἤρτε ὁ βασιλός· πήρεν το τραπέζι. Μεῖς πείνασαμε. Νά μαζ δώσῃς ἀν ψωμί να φᾶμε." Στέρου δώ̯jεν da ἀ γαϊδίρι· σέ̣ν̣κε λίρες. Πάγασάν da σο σπίτι τουνε. Τοπλάτσανε λιέγα λίρες. Ποίκανε δύο τρία νdάϊγι̯α. Στέρου κόλτσαν da σον čobάνο. Πήγεν ὁ čobάνος· μούασέν da σο ρουσί. Ἤφαρεν του ǰείνου το γαϊρίδι· δώ̯jεν da ἀ̯jείνο το νομάτη. Εἴπεν di κι, "Το σόνα το γαϊδίρι ξείλτσε στο gάǰι· ψόφτσε." Στέρου ἔφαγανε ἀ̯jείνο τιζ λίρες, τού σώρεψανε, τού ἔμbασανε 'ς ἀν dάϊ. Στέρου σαμού da ἔφαγανε, čίπ πλερώθανε. Πείνασανε.

Πηάγανε πάλι σο δάσκαλο. "Πείνασαμε." Στέρου δώ̯jεν da ἀ ghəσgελέgι· εἴπεν di, "'Αμέdε, καρακώσετε τα θύρε σας, μbάdε πέσου, κανίσετε το ghəσgελέκι." Στέρου πάγασάν da. Čάς τα εἴπε, κάνσαν da. Ἔβgη δύο ἀράποι μό da κουτέκι̯α· κουbάνσανε το γέρο čαι τη γρᾶ. Στέρου εἴπανε, "Πάαζ μες σου βασιλό το σπίτι." Πάγασέν da σου βασιλό. Πήρεν da του βασιλό ἡ ναίκα, νάν da ψήσῃ. Σαμού da κάνσανε, ἔβgανε δύο ἀράποι. Κουbάν-

five years old. They sought for a school, to put him into, to learn letters. They sought; they could not find one. Afterwards they found a school. There was a man; he was called George. They put him in that school, with that schoolmaster.

Afterwards, five years afterwards, his father and mother came. They said, "We are hungry. We have not bread to eat." He gave them a table. They took it to their house. The schoolmaster said, "When you have taken it to your house, say, 'Open, table.' Then the victuals[1] will come out from it; you shall eat." Afterwards they took it to their house. They ate for two or three years. Afterwards, as the king was passing by, they said, "Be pleased that we eat." When the king went to their house; they had no cushions, no fire. They brought a table; there was no bread. They said, "Open, table." The table opened; victuals[1] 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.* φαγί in glossary.

σανε το βασιλό čαι dη ναίκα dου· πήρανε το τραπέζι· πάγασάν da σου γέρου το σπίτι. Στέρου πήρανε το gheǒgελέgι· πάγασάν da σου čobάνου το σπίτι. Πήρεν da του čobάνου ἡ ναίκα. Č' ἀπου da κάντσανε, ἔβgανε δύο ἀράποι. Κουbάντσανε dον čobάνο ǰαι τ' ναίκαν dου. Πήρανε το γαϊδίρι· δώκαν da το γέρο. Πάγασέν da σο σπίτι του.

Στέρου ἀǰείνο ὁ δάσκαλος πααίν̣κε 'ς ἀ χωρίος. Ἤσανdαι δύο χαριένε· ἤμανε λίρες ǰαι gουμούσι. Στέρου εἴπεν dι, "Μή βουdᾶς τα σέρε σου ἀdέ σα χαριένε." [Στέρου do φσόκκο, σαμού πήγε ὁ νομάτς, βούτσε μουτσούκο το δαχτύλιν dου. Čάλτσεν do σο čουφάλιν dου. Στέρου ἔνdουνε do ǰουφάλιν dου μό ἀλτούνι. Λίdεψεν do δαχτύλιν dου μό d' ἐν čαπούτι. Σάμου ἤρτε ὁ νομάτς, εἴbεν dι κι, "bότς ἐνόσουνε σε δαχτύλι σου;" Εἴπεν dι κι, "Φοdές φταίν̣κα qαλέ μου, ἄβι ἔκοψέ da." Στέρου do φσόκκο ἔφυεν.

Ἔβσαζανε ἀ ἴδι. Πήγε· πήρεν dην ǰοιλίαν dου· δέβασέν do σο ǰουφάλιν dου. Πήγε· πέτασε σο ποτάμι. Ἔνdουνε το ποτάμι μό ἀλτούνι.] Κόπη του βασιλό το χαμάμι ἀλτούνι[1]. Ἤτουνε ἡ κόρη του· πλυναίν̣κε. Πήγε· εἴπεν dι, "Γώ ἀ bάρω ἀǰεινέ το φσάχι." Εἴπεν dι ὁ βασιλός, "Ἀǰείνο ἐν̣ κάμι. Ἄ σε δώσω 'ς ἀν̣ gαό φσάχι." Στέρου εἴπεν dι ἡ κόρη dου, "Γώ ἄν da bάρω ἀdό το φσάχι." Πήρεν da· χωρίστη στον dαdά τς.

Φταίν̣κε ὁ dαdά τς qαβγάς μόd ἕν' ἄγου βασιλός. Πήγε ǰαι ǰείνο το φσάχι σο qαβγά, να γρέψῃ. Πήγε, καλίǰεψε ἀϊghέρι ἄβγο. Πήγε, qέρσε τ' ἀσκέρι. Ἤρτε σο σπίτι του. Στέρου σαστιέσε ὁ βασιλός. Εἴπεν dι, "Τίς ἔνι ἀdέ το φσάχι;" Πάλι ποίǰε qαβγάς. Πήγε το φσάχι· qέρτσε τ' ἀσκέρ. Πήγε γνᾶς· qέρτσε čαι το πομεινό τ' ἀσκέρι. Ἔκοψε το μουτσούκον dου το δαχτύλι. Δώǰεν do ὁ βασιλός ἀ γλέχι το μουτσούκον dου σ' κόρ. Στέρου πήγε ἡ πεθερά του ἀǰεί σο φσάχι, "Να ἰδοῦμε τίς ἔν." Εἴδεν dι κι, ἔνι ὁ γαμbρός. Πήγε· qορdιέσε γάμος σεράνdα μέρες, σεράνdα νιέχτες. Ἔφαγανε, ἔπανε, ἔφτασανε σα μουράdε τουνε.

Θωμᾶς Στεφάνου.

[1] For the use of κόφτω, v. § 381.

they took the table; they carried it to the old man's house. Afterwards they took the gourd; they brought it to the shepherd's house. The shepherd's wife took it. And when they cut it, two negroes came out. They beat the shepherd and his wife. They took the donkey; they gave it to the old man. He took it to his house.

Afterwards that schoolmaster was going to a village. There were two cauldrons; they were full of gold pieces and silver. Afterwards he said, "Do not dip your hands into these cauldrons." [Afterwards the little boy, when the man went away, dipped in his little finger. He touched his head with it. Afterwards his head became all gold. He tied up his finger with a piece of cloth. When the man came, he said, "What has happened to your finger?" He said, "When I was making my pen, the knife cut it." Afterwards the little boy went away.

They were killing a goat. He went and took its belly. He passed it over his head. He went and jumped into the river. The river became all gold.][1] The king's bath was turned into gold. His daughter was there; she was washing. She went; she said, "I will marry that boy." The king said, "He is a bad boy. I will give you to a good boy." Afterwards his daughter said, "I will marry this boy." She took him. She parted from her father.

Her father was making war with another king. And that boy went to the war, to look on. He went; he mounted a wild horse. He went; he destroyed the army. He returned to his house. Then the king was astonished; he said, "Who is this boy?" Again he made war. The boy went; he destroyed the army. He went again; he destroyed the rest of the army. He cut his little finger. The king had given a handkerchief to his youngest daughter. Afterwards his mother-in-law went to the boy, "Let us see, who he is." She saw that it is her son-in-law[2]. 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 bρώdο ζαμάνι ἤτουνε ἀμ παπάς. Πήγε να νάβρῃ ἀν̣ geči. Πήγε 'ς ἀ χωρίος. Ἤτουνε λέμ babάς· εἴπεν dι κι, "Πού παίνεις;" Εἴπεν dι ὁ babάς, "Πααίνω να νάβρω ἀν̣ geči." Εἴπεν dι, "Σ πάγω č' ἐγώ, να νάβρω čαι γώ ἀν̣ geči." Σηκώθανε, πηάγανε 'ς ἕν' ἄγου χωρίος. Ἤτουν ἀǰεί λέμ babάς. Πηάγανε čαι dα τρία 'ς ἕν' ἄγου χωρίος. Ἥβρανε λέμ babάς. Πήρανε ǰαι ǰείνο τομ babά· πηάγανε. Ἐνόσανdαι ὀφτά παπάδες.

Φοdές πααίν̣κανε 'ς ἀ χωρίος, ἤτουνε ἀ ναίκα· φταίν̣κε ξύα. Ἤdουνε ǰαι ἀν τεπεκόζης. Χίτσε ὁ τεπεκόζης· πιέσε τα ὀφτά παπάδες· ἤφαρέν dα σο σπίτι του. Το βραδύ ἔψησε τόϊνα τομ baπά· ἔφαέν dο. Ἤτουνε ἀλειμαdιέρη· ἔφαέν dα· μέτσε.

Σηκώθανε τα ἕξε παπάδες. Ἔζεσανε το σογλί. Μούχτσαν dα σο τεπεκόζη το φτάλμι. Κοριαίνανε dον τεπεκόζη. Ἔφυγανε. Πέσου σο στάβγο εἴσεν ὁ τεπεκόζης ὀφτά κατό πρόβατα. Ἔμbανε σο στάβγο. Ξεγdείρανε τα ἕξε πρόβατα. Φήgανε τα ǰουφάλε ǰαι dα qουϊρούχε. Ἔμbανε σα δέρματα πέσου. Τηνεβίdζα σηκώθη ὁ τεπεκόζης· ἔβgαλε τα πρόβατα· πιέσεν dα στο ǰουφάλι ǰαι στο qουϊρούχι. Ἔβgαλέν dα τα ὀφτά κατό πρόβατα ὄξου. Καράκωσε dα θύρε. Ἔμbη πέσου· ἀράτσε τα ἕξε παπάδες. J̌ό bόρκε dα νάβρῃ. Ἥβρε dα ἕξε πρόβατα φσαγμένα.

Πήρανε τα ἕξε παπάδες τα ὀφτά κατό πρόβατα· πηάγανε σο σπίτε τουν. Δώκανε ǰαι τού ἔφαγε ὁ τεπεκόζης το babά τη ναίκα κατό πρόβατα. Εἴπεν dι κι ἡ ναίκα, "Κάνdε το μόνα ὁ babάς;" Εἴπαν dι, "Στάθη να qαζανdίσῃ ǰ' ἄβου." Πήρανε ǰαι dα ἕξε παπάδες 'πο κατό πρόβατα. Πηάγανε σα σπίτε τουνε. Ἔφαγανε, ἔπανε, ἔφτασανε σα μουράτε τουνε.

Θωμᾶς Στεφάνου.

PHÁRASA. 26.

Σηκώθη ǰαι bά σηκώθη. Ἐ ἀμ bρώdο ζαμάνι ἤτουνε ἀ γρᾱ́ ǰ' ἀ νομάτ. Ἤτουνε φοβᾱ́ς. Gαλίν̣κεν dα ὄξου· κατουράν̣κε. Ἐνότουνε ἀ φεν̣gούσκος. Ἔβgαλέν dα ὄξου. Εἴπεν dι κι αǰείνο 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.

φοβᾶς κι, "Ἄν. μ' ἐνότουνε[1] φεγgούσκος, μό τούνα ἀ ὑπᾷς σο ghəριχλιέχι;" Εἴπεν dι κι ǰ' ἡ ναίκα του, "***." Καράκωσεν dη θύρα· κόνσεν da ὄξου. Εἴπεν dι κι ǰ' ἄνdρας της, "Ἀμάνε νόμας ἀν gούτι λέβρι, ǰαι δύο βά, ǰαι να ὑπάγω γώ."

Πήγε, πήγε. Ἤρτε 's ἀν πίδι ἰράστα. Ἔβgη ἀǰεί σο πίδι. Ἦσαν δύο μαρκάλτσες· ἤρτανε δύο μαρκάλτσες. Εἴπαν dι κι, "Κατέβα κάτου· ἀρέ σε φᾶμε." Βίνεψαν θάλε. Εἴπαν dι κι, "Ποίκ ἀdέ τα θάλε λέβρι." Κνίστη ψέματα· μούχτσεν do θάλι σην τσάκαν dου. Φήčεν do θάλι· ἔβgαλεν το λέβρι ση χούφταν dου· ἔτριψεν da ψέματα. Εἴπεν dι κι, "Νά 'dέ το λέβρι." Εἴπεν dι ὁ νομάτ κι, "Ποίǰετε και σεῖς λέβρι." Πήραν το θάλι οἱ μαρκάλτσες· ἔτριψαν το θάλι· ǰό bόρκανε da bοίκουνε λέβρι. Ποίκαν da κορκότ. Βίνεψαν ἀ θάλι πάλι. Εἴπαν dι κι τ' ἀρκούδε, "Ποίκ το θάλι νερό." Κνίστη ψέματα πάλι. Φήǰεν do θάλι σην τσάκαν dου· πήρεν το βό σα σέρε του· ἔφσιγξεν da. Εἴπεν dι κι, "Νά το νερό."

Εἴπαν dι τ' ἀρκούδε κι, "Ἐδώ, να ὑπᾶμε. Να ἰνῇς το μέγο μας." Πήγεν ǰαι čείνος. Ἔστρωσάν do ἀ στρώσι σον ὀdά· πνοῦνε. Ὕπνωσε. Εἴπαν dι τ' ἀρκούδε κι, "Μεῖς τούζ ἄν da ποίκωμε, da σκοτώσωμε;" Εἴπαν dι κι τ' ἀρκούδε κι, "Να ζέσωμε δύο τρία χαριένε νερό· τα κουπώσωμε ση στρώσιν dου, τα κάψωμε." Ἔζεσανε το νερό. Χαζιρλάτσανε ἐνᾶ δέκα κουτέκε. Πηάγανε, da κουπώσουνε το νερό. Σηκώθην ǰ' ὁ νομάτ· ἔθαǰε ση στρώσιν dου ἀ μέγα ξύο. Ἤρτανε τ' ἀρκούδε· κούπασανε το νερό ση στρώσιν dου. Χεμέν δώκαν do μό da κουτέκε. Ἔφυγανε χεμέν. Ξημέρεψε. Ἤρτ' ὁ νομάτ· κάτσε ση στρώσι. Κνίθεται ǰαι τειρίθεται. Ἤρτανε πουά ἀρκούδε. Εἴπαν dι κι, "Πός κνίθεσαι;" Εἴπεν dι κι ǰαι ǰείνος, "Ἴδρωσα· ἐμώθανε τα φτείρε σα ρούχα μου." Εἴπαν dι κι ǰαι ǰείνοι κι, "Τούζ ἄν da ποίκωμε να σκοτώσωμε; Τού τα κουπάνσαμε, ἐνόσανdαι φτείρε· čαι τού κουπάσαμε το νερό, ἐνότουνε ἵδρος." Πηάγανε οἱ μαρκάλτσες.

Εἴπαν dι κι πάλι, "Νά ζέσωμε νερό." Ἔζεσανε τρία χαλǰία νερό. Γρεφτίγκε ǰ' ὁ νομάτ στην πένǰερα. Εἴπεν dι κι ὁ νομάτ, "Ἐ πάγω, στέκω το ξύο." Πήγε· ἔθαǰέν do. Ἤρτανε 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, * * *[1]. 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· ψόφτσε Ἔφαγανε, ἔπανε, ἔφτασανε σα μουράde τουνε.

Πρόδρομος Παύλου.

PHÁRASA. 27.

Σηκώθη ǰαι bά σηκώθη. Ἐ ἀμ bρώτο ζαμάνι ἀ γρᾶ εἴσε ἀ φσόκκο. Εἴσε č' ἀ γαϊδαρόκκο. Πήγε σο ρουσί σα ξύα. Ποιǰεν da ξύα· φόρτωσέν da σο γαϊδίρι. Ἤρτε ἀ μέγα φίδι. Ὀλάτσε ἔβgη σο γαϊδιροῦ τη μέση. Gάǰεψεν το φίδι, "Θέκ τα ξύα πάνου μου." Ρουκάνσε čαι το φσόκκο, φοβήθη. Εἴπεν di, "Θέκ τα ξύα πάνου μου." Ἔθαǰεν da ξύα πάνου του. Ἤρτε σο σπίτι.

Κατέβην το φίδι· πήγε, κάτσε. Εἴπεν d' ἡ μάν dου κι, "Π' ἄ ποίκωμε μέ το φίδι; ἄ με čενdήσῃ." Gάǰεψε το φίδι, "Γώ σάς ζαράρι ǰό φταίνω. Ἔχω φαϊdά 'ς ἐσᾶς." Ρώτσεν do φίδι το φσόκκο, "Σύ π' ἄ φᾷς;" Gάǰεψε το φίδι, "Γώ ἀ φάω γλυčύ γά." Ἔμωσεν ἀ čουλμέ γά. Ἔπεν da το φίδι, č' ἐβουλίστην da. Ἔμωσεν da ἀλτούνε.

Εἴσεν ǰ' ὁ βασιλός ἀν̣ gόρη. Εἴπεν di το φίδι κι, "Ἄμε, ὕρεπ βασιλό την̣ gόρη. Πέ τι, 'Βασιλέα μου, ὁ Θεός να ξήσῃ το doβγάτι σου. Ἔχομε ἀ φίδι. Να ἰνῇ το ἰζίν σου· να δώς την̣ gόρ τ σου σο φίδι.'" Εἴπεν di ǰ' ὁ βασιλός, "Γώ ὑρέβω ἀ qονάχι στο μόνα ζόρι[1], να μbῇ ἡ κόρη μου να κάτσῃ." Ἤρτε ἡ γρᾶ σο φίδι. "Γι̯αβρού μ," εἴπεν di κι, "bότς εἴπε ὁ βασιλός;" "Εἴπεν di κι, 'Ἀ δώσω την̣ gόρη μου, να ποίǰῃ ἀ ζόρι qονάχι, στο μόνα ζόρι, να μbῇ κόρη μου να κάτσῃ.'" Ἤγλεψεν το μουχούριν dου· ἔνdουν ἀ ζόρι qονάχι. "Ἄμε," εἴπεν di κι, "σο βασιλό πάλι· να ἰδοῦμ π' ἄ εἰπῇ." Πήγεν. "Βασιλέα μου," εἴπεν di κι, "ὁ Θεός να ξήσῃ το doβγάτι σου. Τού εἴπες, ποίκαμέν da· το qονάχι ἔκσαμεν da." "Ἄμε, qορdιέσε το γάμο." Ἤρτανε· ποίκαν το γάμο. Ἤφαρανε τη νύφη, του βασιλό την̣ gόρη. Ξυμνώθη το φίδι· ἔνdουνε παλικάρι. Ἔφαγανε, ἔbανε, ἔφτασανε σα μουράde τουνε.

Πρόδρομος.

[1] For comparative, v. § 305.

vent; he placed it. The bears came again. They poured out the ot water. They beat him. He died. They ate, they drank, they ttained their desires.

PRÓDHROMOS 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.

PRÓDHROMOS.

[1] *V.* p. 257.

PHÁRASA. 28.

Σηκώθην ǰαι bά σηκώθην. 'Σ ἀμ bρώτο ζαμάνι ἀν ἀσλάν πααίν̣κε να νάβρῃ ἀ qəζμάτι. Ἤρτεν ἀν ἀγόκας ποπίσου του, "Ὦ bουσ̌άκα, πού πααίν;" "Πααίνω 'ς ἀ qəζμάτι." "Να ὑπάγω č' ἐγώ," εἴπεν dι κι. Κούθενε. Πήγεν· ἔβgη ση Ἄνα. Ἤρτε Λιέγα γαϊρίδε παρπάτσανε. Πήγεν. Πάλι ἤρτε. Λέ σιπάδε. Πέν d' ἀσλάν κι, "'Ακόμου baίνει čαι βgαίν', ὦ bουσ̌άκα, baίνει čαι βgαίν'." 'Ελᾶνσε ἀσλάν· πέτασε· ἔσ̌ισεν το σιπά. Ἤρτεν ἀγός. "Φᾶ," εἴπεν dι. Ἔφαεν, σηκώθην· σηκώθην, πήγεν.

Ἤρτεν λιέγα ἀghə́ ἰράστα. 'Ισάζει τα πιέχα τ'. Εἴπεν dι κι οἱ ἀghə́, "Πόζ ἰσάζεις τα πιέχα σου;" "Ἔφαγα ἀν gρᾶς." Πάν dι κι, "Ἄ παγάς č' ἐμᾶς;" Πέν dι κι, "Ἄ σες παγάσω." Πάγασεν da. Εἴπεν dι diζ ἀghə́, "'Ακόμ baίνει čαι βgαίν'." 'Ελᾶνσεν ἀγός. Č' ἀbού πέτασεν σο γαϊρίδι πάνου, κατάσεν da το γαϊρίδι. Μέτα ὑρίστη ἀγός.

Δημήτριος 'Αναστασίου.

PHÁRASA. 29.

Σηκώθη ǰαι bά σηκώθη. 'Σ ἀμ bρώτο ζαμάνι ἤτουν ἀ γρᾶ. Εἴσ̌ε ἀ υἱός. Ἤτονε τομbέλ. bααίν̣κανε dου qον̣σ̌ού dουνε da φσ̌όκκα σα ξύα. Εἴπεν dι κι ἡ γρᾶ, "Παρέdε ǰαι 'dέ do υἱ̣ό μου dον τομbέλη· 'ς πᾷ ǰαι 'dό σα ξύα." Πηάγανε· φορτώθαν da· πάγασάν da.

Φόdες πααίν̣κανε, ἤdουνε ἀν gρύο· χίč πού 'dέ ǰοῦdουνε. Πηάγανε 'ς α σπιτόκκο. Ἤdουνε αǰεί bέσου ἀ μερκάλτσα. Στέρου πηάγαν ǰαι da φσ̌όκκα· ἔμbανε αǰεί bέσου· gάdζανε. Ὕρεψεν ἡ μερκάλτσα νά da φᾷ. Γροίξαν da da φσ̌όκκα. Εἴπεν dι dόϊνα. "'Adέ σον daρό ἡ μά μου ρίν̣κε με γερεμάδε." Πήγεν ἀποπέσου ἡ μερκάλτσα· ἤφαρεν da γερεμάδε. Εἴπεν τι čαι d' ἄβου το φσ̌όκκο, "'Adέ σον daρό ἡ μά μου ρίν̣κε με σιǰούχα." Εἴπεν dι čαι d' ἄβου, "'Adέ σον daρό ἡ μά μου φερίν̣κε με μό do gόσčινο νερό.

28. *The Lion and the Hare*[1].

He rose up and again he rose up. In a time of old a lion sed to go to find what luck would send him. A big hare came shind him. "Master, where are you going?" "I am going for hat fortune may send." "I will come too," he said. He followed he lion. He went on; he came to Ána[2]. He came. Some asses ent by. He went away. Again he came. (There are) some other oung asses. The lion said, "He is still coming and going, master, oming and going." The lion leaped on its back, sprang, tore the oung ass to pieces. The hare came. "Eat," said he. He ate. Ie rose up, rose up, went his way.

He met some hares. He is trimming his moustaches. The ares said, "Why are you trimming your moustaches?" "I have aten some meat." They said, "Will you take us too?" He aid, "I will take you." He took them. He said to the hares, He is still coming and going." The hare jumped. And when ie sprang upon the ass, the ass kicked him down. Afterwards the iare returned.

DHIMÍTRIOS ANASTASÍU.

29. *The Stupid Markáltsa*[3].

He rose up and again he rose up. In a time of old there was in old woman. She had a son. He was lazy. Their neighbour's ittle boys used to go for wood. The old woman said, "Take also his lazy son of mine. Let him too go for wood." They went; hey 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.

'Η *μερκάλτσα σηγώθη· πήρεν* do *γόσčινο. Πήγε* 's *ἀ πεγάδι.* 'Εμώνει *νερό. Ξεσύε* da *παπουκάτου. Στέρου ἔφυγαν, ἔφυγα* da *φšόκκα.*

Πηάγανε *μακρά. Στέρου ἀ* dόïνa do *φšόκκο ζελμόντσε* da *ἀμνίν* dou. 'Τρίστην *ξοπίσου.* "Ηρτε *μερκάλτσας* da *σπίτε. Στέρου ἤρτεν ἡ μερκάλτσα· ἔφαέν* da. "Ηρτανε čai da *φšόκκα σα σπίτι.* "Εφαγανε, ἔbανε, ἔφτασανε *σα μουράde.*

'Ιωάννης Μιχαήλ.

Phárasa. 30.

Σηκώθη jai bά *σηκώθη.* 'Σ *ἀμ* bρώτο *ζαμάνι ἤτουνε ἀν ἀβjη-Μουράτ. Κάτε ἡμέρα πααίνκε· φερίνκε πέ* garnó. "Hdουνε čai *ἀν* gorítsi· *εἴšε λιέγα* garná· *λιμέσκεν* da. *Στέρου ἤρτεν* 's *ἀ čεπιšόκκο.* Gάτσε. Φόdες da *λιμέσκε, ἄχτσεν* do *σιτίλι· ὕρτσεν* da *σένda κούπα.* Εἶπεν di *το κορίτσι,* "Να *νάρτης σο ἀβjη-Μουράτη* dó *χίšμι.*" *Στέρου ἔσυρεν* da *ἀβjη-Μουράτ· σκότσεν* da. Εἶπεν di, "Ε! *ἀβjη-Μουράτη, να* dζακωθοῦνε *τα ἄρε σου.*" *Στέρου ξέρασανε* dou *ἀβjη-Μουράτη* da *ἄρε·* jó bόρκε *να σηκώσης τουφάγκι σα δισώμε του.*

Πήγε σο σπίτι. "Ηρτεν *τηνεβίdζα· πήρεν το τουφάγκι· πήγεν σο νέγοζμον.* "Ηρτε *σα δύο φίδε ἰράστα· ἤδουνε ἀ μάβρο, č' ἀμ* bόζι. *Το μάβρο δεκανίγκεν* da *το πόζι.* Εἶδεν da *ἀβjη-Μουράτ πόνεσεν καρδία.* "Εσυρέν da *το πόζι το φίδι· σκόσεν* da. "Εφυεν do *μάβρο* do *φίδι.*

Στέρου πήγεν do *μάβρο* do *φίδι σον* dadάν dou. "Ητουνε *τον βασιλό ἡ κόρη.* Εἶπεν di j' *ὁ βασιλός,* "'Ατιά da *αἵματα τίς* da *ποῖjε;*" Εἶπεν di, "'Ητουν *ἀβjη-Μουράτ· δώčεν με· ἐσύρε με μό* do *τουφάγκι.* "Εφυγα č' *ἐγώ.*" Πίdαξεν *δύο φίδε να σκοτώσουνε τον ἀβjη-Μουράτη.* "Εμbανε *σα jανjία* dou *πέσου.*

"Ηρτανε čai *δύο νομάτοι· καθούσανdαι μό* don *ἀβjι-Μουράτη.* Εἶπαν di *ἀčείνο τα δύο νομάτοι,* "'Ατσονdιά *χρόνες νεγώθεις, εἶdες čai ἀ φίδι;*" Εἶπεν jai *ἀβjη-Μουράτ,* "Εἶda *ἀ μάβρο č' ἀν* bόζι· *μαργαώνκανε.*" Εἶπεν di, "Πόνεσα *καρδία, čai ἔσυρα* da." "Ηκσαν da čai *αἰείνο* da *δύο φίδε. Φύγανε· πηάγανε σο βασιλό.* Εἶπεν di *τα φίδε,* "Σκόσες da;" Εἶπαν di čai *τα φίδε,* "'Η *κόρ*

ose up. She took the sieve. She went to a spring. She fills it with water. She was spilling it at the bottom. Afterwards the ittle 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 MIKHAÍL.

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 ἀγαχbέσα. Τεδέ μαργαώψκανε. Μό d' ἔν ἄγου φδάχι κ
σου ἀγαχbέσα."

Στέρου ἔβgη ἀβ̃η-Μουράτ *ση στράτα. Πααίψκε. "Εβga*
ζαι τα φίδε ση στράταν dου. Εἶπεν di κι, "'Εδώ, να ὑπᾶμε σ
βασιλό." Πηάγανε. *Εἶπεν di κι ὁ βασιλός, "Πός τιλετίζεις;*
Εἶπεν di, "Τιλετίζω την ἀροσύνη σου." Δώčεν da *ἀν ἀχίλε· εἶπε*
di κι, "Καvείνα μή da λές." "Εφαγανε, ǰ' ἔbανε ǰ' *ἔφτασα*
μουράde τουνε. Να *φτᾶς ζαι σύ.*

Λάζαρος.

Phárasa. 31.

Σηκώθη ǰαι bά σηκώθη. 'Σ *ἀμ* bρώτο *ζαμάνι ἤτουνε ἀ ναίκα*
μόd' ἀ νομάτ. Εἴδεν *ǰαι δώδεκα κόρες.* "Ησανdαι *φουqαράδες*
Πααίψκε *κάτα ἡμέρα σα χορταρόκκα. Φερίψκε ἀǰείνο ἡ ναίκα*
χορτάρε· δίκεν da τιζ qομčίδες *τουνε.* Παίρκε bαζλαμάδε· *τρώψ*
κανε. "Εξ *ὀφτά ἡμέρες πααίψκε κάτα ἡμέρα, φερίψκε φουκάλε ζαι*
χορτάρε· δίκεν da· baίρκε bαζλαμάδε· *τρώψκανε.*

Πήγε τ' *ἕνα τη μία.* "Ηρτε 'ς *ἀν* dέβ' *ἰράστα.* Πήρεν *γρᾶς το*
ράμα. Εἶπεν di *κι ἡ γρᾶ κι, "Σοτίπος τα παίρ το ράμα;"* Εἶπε
di *κι το* dέβι *κι, "*"Εζ δώδεκα *κόρες.* "Αμε, *φέρ με τ' ἕνα σου την*
gόρη. Νά σε δώσω το ράμα. "Ερ *νά μή* da *φέρ, ἀ ὑπάγω ἀǰε*
čίπ σας ἄ σες φάγω." Εἶπεν di *κι č' ἡ γρᾶ κι, "'Α ὑπάγω, ἄν da*
εἰπῶ το μέγα μου την gόρη. "Ερ *να νάρτη, νά σε τα εἰπῶ.*
Πήγε· Εἶπεν da *το μέγα τς την gόρη.* Εἶπεν di *κι,—κατουρᾶ*
†ǰ' *ἀν* † dέβι,—"Πανdέχα 'ς *ἀ δέκα πένde χρονῶ ἀ φδάχι νά μέ*
δώς." "Ηρτε *ἡ γρᾶ· εἶπεν da το* dέβι. Εἶπεν di *κι το* dέβι *κι*
"Κατουρῶ †ǰ' *ἀν* dέβι ǰ' *ἄν* † da *πάρω."* Φῆǰε. "Ηρτε *ἡ γρᾶ·*
εἶπεν da ζαι τ' ἄβου τς την κόρη. Εἶπεν di *ζαι τ' ἄβου τς ἡ κόρη*
ἀβούτσι. "Ηρτε *πάλι ἡ γρᾶ· εἶπεν da το* dέβι. Εἶπεν di *κι το*
dέβι, "'Αρέ *ὑπάγω· čίπ σας ἄ σες φάγω."* Πάλι ἤρτε *ἡ γρᾶ.*
Εἶπεν da *ζαι τ' ἄβου την gόρη τς.* Εἶπεν di *κι,* "Κατουρῶ †ǰ' *ἀν*
dέβι ǰ' *ἄν* † da *πάρω."* Πάλι *πήγε ἡ γρᾶ· εἶπεν da σο* dέβι.

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 rope[2]. 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 dέβι. Ἤρτε ἡ γρᾶ. Πάλι εἶπεν dι κι ϳαι τ' ἄβου τς την gόρη. Εἶπεν da čαι ϳείνο ἀβούτσι. Πάλι πήγε ἡ γρᾶ,—ἔκwαψε,—σο dέβι. "Εἶπεν dι κι, 'Ϳό baίρω τα.'" Ἔκwαψ' ἡ γρᾶ. Ἤρτε· εἶπεν dι κι čαι τ' ἄβου τς την gόρη, "Πήρεν ἄϳεινα το dέβι το ράμα μου. Κόρη μου, ἐδώ, να ὑπᾶμε. Νά da bάρ, νά μεζ δώση το ράμα." Εἶπεν dι κι čαι ϳείνο τς ἡ κόρη ἀβούτσι. Ἤρτε ἡ γρᾶ πάλι,—ἔκwαψε,—πάλι σο dέβι. Εἶπεν dι κι, "'Αρέ ἀ ὑπάγω, čίπ σας ἄ σες κουρdίσω, čίπ σας ἄ σες βgάλω στον gὼ μου γμαρού ϳανούς." Ἤρτε ἡ γρᾶ πάλι· εἶπεν da čαι τ' ἄβου τς την gόρη. Πάλι ϳό πήγε. Πάλι πήγε· εἶπεν da σο dέβι. Εἶπεν dι κι, "'Αρέdζα ἀ ὑπάγω, ἄ σες φάγω." Ἤρτε πάλι· εἶπεν da čαι τ' ἄβου τς την gόρη τς. Εἶπεν dι čαι d' ἄβου ἀβούτσι. Πάλι κλαί' ἡ γρᾶ, čαι πααίνει πάλι. Εἶbεν dι κι, "Ταρνά ἄμε, πέ τα ϳαι το μιτσίκο σου την gόρη. Ἔρ νά μή νάρτη, ἀ ὑπάγω, ἄ σες φάγω." Πήγεμ bάλι ἡ γρᾶ σο σπίτι. Πάλι εἶπεν da ϳαι το μιτσίκο τς να *. Čαι ϳείνο ἡ κόρη τς εἶπεν dι κι, "'Α ὑπάγω, ἀ νιμά." Πήρεν da ἡ μά τς. Ἤρτε· εἶπεν da το dέβι, "Νά da την gόρη μου." Πήρεν da čαι το dέβι· δεῖϳε da το ράμα.

Πήρεν da το dέβι μό το dadά τς dάμα. Πάγασέν da πολύ μακρά. Πηάγανε σο σπίτι. Ἔφαγανε γεμέκια. Ἔφαγανε ϳαι ὁ τατά τς čαι ἡ κόρη τς. Εἶπεν dι κι το μιτσίκο το κορdζόκκο κι, "Χάϊ, να ἤβρανε čαι τα τομεινά μου οἱ ἀδελφάδες ἀπιδέ στα φαΐα." Κάdζε ὁ dadά τς πένd' ἔξε ἡμέρες· βgαίνει čαι μbαίνει. Γρέβει ὄξου. Εἶπεν dι κι το dέβι το κορίτσι, "'Ο dadά σου, κατέχω, σις κόρες του ἀ ὑπᾶ." Εἶπεν το dέβι, "Ποίκ τον dadά σου ἀ χρεία." Ποίϳεν da dν dάγι χρεία.

Πήγε. Σηκώθη. Πήγε čαι πήγε. Ἤρτε σο σπίτι. Εἶπαν dι κι οἱ κόρες του, "Ϳό πηάγαμε μεῖς να φᾶμε ϳαι μεῖς ἀbαδέ στα ὄέγμα." Λέν dι οἱ κόρες του, "Dadά, ὦ dadά, πάγασ' čαι μᾶς ἄϳεί, να φᾶμε ϳ' ἐμεῖς ἀνdιά ὄέγμα." Ἤρτε ϳαι ἡ γρᾶ· εἶπεν dι κι τον ἄνdρα τς, "Ἄμε πάλι σου γαμbρού μας· φέρε ὄέγμα, να φᾶνε τα κορίτσμα." Σηκώθη πάλι ὁ γέρος· πήγεν čαι πήγεν· πήγε σο σπίτι. Ἔθαϳε ἡ κόρη του γεμέκια· ἔφε. Κάdζε δύο, τρία ἡμέρες. Εἶπεν dι κι, "Γώ ἀ ὑπάγω σι κόρε[1] μου." Εἶπεν dι κι ϳαι το dέβι, "Ποίκ da το dadά σου ἀ χρεία." Ποίϳεν da ϳαι ἡ κόρη τς κούρε. Ἔmbασε πέσου ϳαι μέλι ϳαι ἄλειμα. Πάλι φήϳε. Ἤρτε.

[1] κόρε before μ, for κόρες. My MS has the sg. σην gόρη 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; * * * * * *[1]." 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 ϳαι πήγεν,—σο σπίτι τουνε. Χίτσανε τα κορίτσα γνένda του. "'Αμάνι, ὦ dadά, φέρ da, να ὑπᾶμε, να φᾶμε." Πήγεν ὁ dadάς τουνε· φčαίρτσεν τον dάῖ τα κούρε. Ἔφαγανε πένd' ἔξε μέρες.

Εἶπεν di κι το μέγα ἡ κόρη του, "Γώ ἀ πάρω του βασιλό το υἱό." Νιδανατίστη σου βασιλό το υἱό. Στα δύο τρία ἡμέρες στέρου ποίκανε το γάμο δέκα μέρες čαι δέκα νιέχτες. bάσαν da σου βασιλό το σπίτι το κορίdζι. Ἔμωσανε ζ μέσης του κοριτσοῦ τη χούφτα λίρες. Πάγασέν da το κορίτσι σο σπίτιν dουνε. Χάρανε τα κορίτσα τουνε. Εἶπεν di κι, "Κουρούκα μας ἤφαρε μες ἀμ πανčά λίρες." Στέρου ἔφαγανε, ἔπανε, ἔφτασαν σα μουράde τουνε.

Πρόδρομος Παύλου.

Phárasa. 32.

Μό d' ἀν daρός ἀ ϳυνοάρ gατιέσε ἀν ἀγός. Ἔφυγε ϳ' ὁ ἀγός· ξείλτσεν σου praganά dη φωλᾶ. Ἤρτ' ὁ ϳυνογάρ να πάρῃ τον ἀγό. Σωρέφταν τα praganάde· ϳό δώκαν da σα ὄέρε. Χολιέστη ϳ' ὁ čυνογάρ. Τάβρησε τον ἀγό· πήγε ϳαι ἔφαγέν da. Χολιέσταν τα praganάde. Πήγεν ϳ' ὁ čυνογάρ· ἔντσε ση φωλᾶ δύο βά. Πηάγανε τα praganάde· čύλτσανε τα βά· κάντσαν da. Ὀφτά χρόνες πουλία ϳό bόρκε να βgάλῃ. Στα ὀφτά χρόνες στέρου πήγε ὁ ϳυνογάρ· ἤβρε τομ bροφήτη 'Ηλία σα σύνεφα πέσου. Ρώτσεν τα, čαι ἔφκωσε τοῳ gόφαν dου ὁ προφήτ 'Ηλίας. "'Εδώ, γέννα σοῳ gόφα μου· ἐδώ, νά νda γροιϳήσω να ἰδοῦμε τούς ϳό bόρκες να βgάλῃς τα πουλία." Ἤρτε· ἔντσε σοῳ gόφα του δύο βά. Πήγε να βοσčηθῇ ὁ ϳυνογάρ. Πήγε ϳ' ὁ praganάς· ποίϳ' ἀν κιλαλάdζι· ξείλτσε σου προφήτ 'Ηλία τοῳ gόφα. "Να κρεμίσω, να gονdίσω την dζελέ στοῳ gόφα μου." Čυλίσταν τα βά· καήστανε. Ἤρτ' ὁ ϳυνογάρ· ρώτσε, "Μό do τίνα εἶσαι μαβρομένο;" Εἶπεν ϳαι ϳεῖνος, "Μό do praganά. Στριψξε· γαπήσα da," εἶπεν ὁ προφήτ 'Ηλίας.

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 Elias[2] 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. 678). He is amongst the clouds because his eikon always shews his ascent to heaven in the chariot.

TSHUKÚRI. 1.

'Ο Σάβας ὕριψινι ἀψ gορίdζι. J̌ό δώκαν da. Εἴbιν dι ǰαι ἀτός, "'Αν da πάρου· ἄφ φυγῶ." Εἴπιν dι ὁ dadάς του, "'Α σι κουπανίσου· χώρας το κορίdζι μού τα παίρ." Εἴπιν ǰαι ἀτός, "'Αν da πάρου· ἀ χωριστῶ. Σι σένα κονdά ǰό κάθομι. 'Α ὑπάγου, ἀ ἰδῶ του πεθεροῦ μου τ' ὄργου. 'Α φάου του πεθεροῦ μου το λεπέ." "Σο χωρίου μας ἀ ναίκα ἔλdιψαν da μί το κανάβι." Πάλι εἶπιν da, "'Αǰεί ἀ ὑπᾶμι. Γώ ǰό ἱστάμι. 'Α ὑπάγου σε ρουσία." Εἴπαν dι ǰαι οἱ χωρώdοι, "'Α σι κουνdήσουμι σο ποτάμι."

Told by a little boy.

TSHUKÚRI. 2.

'Ενόσαν da κθάρα. Πααίνουν να μαdήσουν. Στον τεμίσι ǰό bόρκαν να μαdήσουν. * Μεῖς ἄν da φήκουμι. 'Ας πᾶμι σ' ἰσčάῖdι. Στέρου σαμού ἀ βgῆ ὁ κρούσκους, ἀ ὑπᾶμι, ἀ μαdήσουμι." Εἴπιν da την gόρην dου, "Σύ ἄμι σο σπίτι. Γρέψε,—πείνασα γώ,—να ἰdοῦμι το ψωμί, ἔψησιν da. Ταρνά 's τα φέρῃ. Γώ beίνασα. Να φᾶμι."

'Η χώρα θέρσιν τα χωράφα. Πόμειναμι μεῖς ση μέση. J̌ό bόρκαμι να μαdήσουμ. Χάς τα μαdήση ἡ χώρα. Γώ πάλι ἀ ὑπάου σ' ἰσčάῖdι· ἀ κάτσου μό dη χανίμα· ἀ boίκου κέῖφι. 'Σ πάῃ ἡ χώρα, μαdήσῃ σον τεμίσι· μεῖς πάλι ἀ κάτσουμι σ' ἰσčάῖdι.

Told by a little boy.

TSHUKÚRI. 3.

'Αν čobάνους βοσčίζει τα ῖda. Πήν σα ρουσία. Φυσᾷ το qαβάλι. 'Ο λύγους πήριν το ῖdι. "Εφιν σο gâǰι πίσου. "Εφαῖν do ῖdι. "Ηρτιν σο σπίτι. Το ῖdι ἀφτέν του νέγgουσιν da. J̌ό bόρκιν τά νάβρῃ. Εἴπιν τον čobάνου, "Κάνdι το ῖdι;" 'Ο čoβάνους εἶπιν "Γρέπ το ῖdι."

'Ο čobάνους λίμιξιν το γά. Τα ῖda γρανdίστανι σα ρουσία. 'Ο čobάνους τρώψκινι ψωμί. "Ηρτιν ἀψ gλέφ· πήριν το ῖdι. 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. 280. [2] *V.* p. 280. [3] *V.* p. 280.

σηκώθην ὁ ĕοβάνους, να νάβρῃ τα ἴδα. Πή σο χωρίου να παῖῃ †ραχάτι†. Πήγανι οἱ χωρώδοι σα ἴδα· ĕό bόρκαν τά νάβρουνι.

Told by a little boy.

Tshukúri. 4.

Ἤτουν ἀν doύλη γραία. *Εἴĕιν ἀ υἱός. Ἤτουν ʃ' ἀμ πατιĕάχους. Τρέβει του πατιĕάχου τηῃ gόρη. Ĵό* bόρκιν *να νάβρῃ ὁ νομάτ. Πήγιν ἡ μά του σο τουνουρĵουλούκι. Εἶπιν ὁ πατιĕάχους κι, "Ἐγώ τηῃ gόρη μου ăĵεί τα σπίτα Ĵό δίτου τα. Χέν dά ποίκ ἀ* qονάχι, *ĕαι* deστέρου *τά δώκω." Πήγιν ἡ γραία. "Να φέρ ἔξι Ĵεβαχέρα, ĕαι* deστέρου *τά δώκω." Πήγιν ἡ γραία. "Το* qονάχι *χαζῳρλάτσαν* da. *Να δώζ ἰζίνι, να ποίκουμι το γάμου." Εἶπιν ʃ' ὁ πατιĕάχους κι, "Σοῃ gόζμου πάνου τα κοĵία, τα κθάρα, τα ἰζghόνα, ĕίπ τά* qαριĕτουrdίς, *τά* bοίκ *ἀν ἀγώνι, ĕαι* deστέρου *τά χωρίς, ĕαι* deστέρου *να ποίκ το γάμου." Ἤφαριν τιζ* δεβόλοι· *χώρτσιν* da *τα κοĵία.*

"Στο *μόν* do qονάχι *σο σόν* do qονάχι *χαλίδα να* dŏĕedίς· *σο* qονάχιμ bρό ς *κόρη μου τ' ἄβγου να ὑπᾷ στα χαλίδα πάνου. Ĕαι* deστέρου *σα κάχα* dου *'πο τρία Ĵεβαχέρα. Ĕαι* deστέρου *να ποίκ το γάμου, τά* bάρ, *τά κατεβάς τη νύφη σο* qονάχι."

Πασκάλης.

Kíska. 1.

Πήαμ ση Φέρκα· boίκαν *μις ἀσκέρ.* "'Αμί *μου νά μι γλυτώσῃ."* Στέρου *ἔμbαμ σο* qονάχι. *Δώκαν ἀ χαρτίου. Πίταξαν μις σο* Χαĵίνι *σον τοχτόρη.* boίκι *μις μοαίνι.* "Τρισταμι. "Ηρταμι *ση Φέρκα.* 'Aĵεί *Ĵό γλύτωσαν μις. Πάλι* bήρκαν *μις.* Στέρου *γλύτωσι ἀμί μου.* 'Abiĵεί *ἤρταμ σο Ξένιτι.* 'Abiĵεί *πάλι ἤρταμ σο χωρίου, σηῃ Κίσκα. Εἴδαμ τ' ὄργου μας.* bήαμ *σα ξύα· ἤφαραμ* da· *ἔgαψαμ* da.

Βασίλιος 'Ανανία.

goat. Afterwards the goatherd rose up, to find the goats. He went to the village to take a rest. The villagers went for the goats. They could not find them.

Told by a little boy.

4. *The 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. 230. The conscription, only imposed on Christians since the Constitution, is now (1914) rapidly driving the people from these villages.

Afshar-köi. 1.

Ἤτουν ἀ νομάτ σο παλό σο ζαμάνι. Εἴσιν ἀ μύγους. Ἀδου σο μύγου ἴνου baχčήδι, ǰαι γι̯αšediέν̣κανι.

Στέρου ἤdουνι χαράπι. Ἀ φουqαρέας πήνι ἀǰεί σο νομάτη σου μυοῦ dον ἀφτένdη. Ὕριψιν το μύου· "Dά φυάξου γώ." Εἴπιν dι dου μυοῦ ἀφτέν, "Σύ bάλι ἀ ψοφής, ǰό δίδου τα." Τού παγαίν̣κινι ἀǰεί, σώς τηνεβίdζα ψοφάν̣κινι. Εἴπιν dι κι, "Σύ πάλ ἀ ψοφής, ǰό δίδου τα." Στέρου δώǰιν dα. Ἤρτιν σο σπίτι dου ὁ deïρμενǰής. Πήνι· το μισημέρι ἤφαριν dα.

Ἔgουσινι το μύου. Φύαξιν dα σώς το βραδύ ὁ νομάτ. Το βραδύ πήνι ναίκα του· "Σώς τηνεβίdζα τά φυάξου," deť. Φοdίς τα φυαγνίν̣κινι, το σαχάτι σα τρία δώǰινι ἀν ἀλία κανείς· "Να ὑπάου;" deť. Ἡ ναίκα χίč ǰό gάǰιψινι. Πάλι φύαξιν do μύου. Το σαχάτι σα τέσερα πάλι δώǰιν ἀν̣ gανείς ἀν ἀλία· "Να ὑπάου;" deť. Πάλι ǰο gάǰιψιν ἡ ναίκα. Το σαχάτι σά πήεν dα, πάλι, "Να ὑπάου;" Εἴπιν dι ἡ ναίκα, "Ἐδώ, να ἰδοῦμι πό θέλ να ποίκ." Ἤρτινι ἀ μάβρο ἀράπ, το σαχάτι σά πήεν dα. "Σύ bουγι̯ούρdα· γώ 'ν dα ποιέσου." Εἴπιν dι ἡ ναίκα, "Ἀdέ την ἀšόdα ποίκ dα τόλι." Πήινι ἀράπ. Ἄνιdεν· ποίǰιν dα τόλι. Στέρου εἴπιν dα, "Χανίμα, εἰπέ dα bότσι ἔς λειψάδα· δείξε με dα· dά ποιέσου." Στέρου εἴπιν d' ἡ ναίκα, "Το μύγου ποίκ dα τόλι." Πήινι ἀǰεί 'ς ἀ σαχάτι· ἄνιdεν ποίǰινι το μύου τόλι. Σ̌άšτιγισινι ἡ ναίκα.

Χαρčάουσιν ἡ ναίκα. Καdέβασι το dιέρι του. Εἴπιν dι, "Γέλ', φίλει τα ἀτέα το τρυπί, σώς τηνεβίdζα ἀτέα το τρυπί qαπάτ τα." Πήρινι το φρουκάλι ἀράπ· σαλάτσιν dα. J̌ό bόρκινι να σčεπάσῃ το τρυπί. Σαλαdεῖ dα, σαλαdεῖ dα· ǰό bόρκινι να σčεπάσῃ το τρυπί.

Στέρου ξημέριψιν. Εἴπεν d' ἀράπ, "Χανίμ ἐφένdη, μένα ποίǰε μι ἀζάτι." Ἀǰείνος πάλι ǰό ποίǰιν dα ἀζάτι. Παρακάλτσιν dα ἀράπ τη ναίκα πάλι, "Ποίǰε μ' ἀζάτι." Στέρου εἴπιν d' ἡ ναίκα, "Σο σινσιλέα σου σο σινσιλέα σου ποίκ μασία." Σ̌αšλάτσιν do. "Ἄου ἀδού σο μύου ǰό 'ρχομι."

Ἄου φήǰιν dα· φήǰιν, πήνι· ἀράπ. Ἄου ǰοὔρτινι σο μύγου. Πήνι ἀǰείνου ἀ φουqαρέας. Gečίνσινι ἀποbιǰεί· ἔφαϊνι, ἔπινι. γερdιέσινι σα μουράζα του. Σεῖς πάλι να φᾶτι, να πῆτι, να γερdιέσιτι σα σέτρε dα μουράζα.

Χρυσόστομος.

AFSHÁR-KÖI.

1. *The Enchanted Mill*[1].

There was a man in the old time. He had a mill. For this ill there are gardens, and they used to make their living.

Afterwards the land was devastated. A poor man went to at man, to the owner of the mill. He asked for the mill. [shall keep it myself." The owner of the mill said, "Even if you e to die, I will not give it." By the morning the man who was ›ing to him was dying. He said, "Even if you are to die, I will ›t give it." Afterwards he gave it. The miller came to his ›use. He went; at midday he brought the man.

The mill started working. The man looked after it until ›ening. In the evening his wife went. "Until morning, I will ›ok after it," she says. Whilst she was looking after it, at ıe third hour some one uttered a cry; "Shall I go?" it said. 'he woman said not a word. Again she looked after the mill. ,t the fourth hour someone again uttered a cry; "Shall I go?" ; said. Again the woman said not a word. When the hour went, gain "Shall I go?" The woman said, "Come, let us see what ou want to do." A black negro came, as the hour went. "Give our commands; I will do them." The woman said, "Make this hannel full." The negro went. Behold, he made it full. After- ›ards he said, "My lady, tell me whatever need you have. Disclose t to me; I will do it." Afterwards the woman said, "Make the nill full." He went away for an hour. Behold, he made the mill ull. The woman was astonished.

[The woman sets him a task which he cannot fulfil. It does ıot bear translation.]

Afterwards it dawned. The negro said, "My lady, make me ree." But she did not make him free. Again the negro be- ›ought the woman, "Make me free." Afterwards the woman said, 'Take an oath upon your family, upon your family." She terrified him. "I will come no more to this mill."

Henceforward he left it; the negro left it; he went away. He came no more to the mill. That poor man went there. He made his living by it. He ate, he drank, attained his desires. You again, may you eat, may you drink, may you attain your desires.

KHRISÓSTOMOS.

[1] *V.* p. 252.

Afshar-köi. 2 a.

Σο παλό σο ζαμάν ἤτουν ἀν πατιδάχος. Εἴδιν ἀ υἱός. Φκάνdαξιν. Ἔβgην σα ρουδία. Ἥβρινι ἀ μαγαράς. Κάτσινι πέσου του· düδüνdίσκινι. Πααίνκι σα ρουδία. Φταίνκινι ἄβι σα ρουδία. Μαναχό του ψένκινι· τρώνκινι μαναχό του.

Ἤρτιν ἀν čυνογάρ κονdά του. Ἤρτιν ἀν ἀωπός· ἤρτιν ǰ' ἀρκούδι. Εἴπιν d' ἀωπός,—το λύκο ǰαι το ἀρκούδι εἴπιν του πατιδάχου τ' υἱό, "Σένα νά σι παραδώσωμι." Εἴπιν ǰαι του πατιδάχου ὁ υἱός, "J̌ό παραδοῦμι."

Πήινι ἀωπός σο δείρι. Ἔβζιξιν το ἀρκούδι· ἔβζιξιν ǰαι το λύκο σο ζεβgάρι. Ἔβgηνι στο δείρι ὁ čυνογάρ. Στο οὐρανό καρμανίσκινι. Ἔβgηνι του πατιδάχου ἡ κόρη στο δείρι. Πήριν ὁ čυνογάρ του πατιδάχου την gόρη· ἤφαριν dα σο μαγαρά. Εἴπιν dι το δείρι "Ἀτό τ' ἀωποῦ ἡ δεβοσύνα, τού πήριν το κορίτσι."

Ἤρτιν του πατιδάχου ὁ υἱός. Το βραδύ παρλατίζει ὁ μαγαράς. Του πατιδάχου ὁ υἱός χαbάρι ǰοὔδινι. Ἤγρεψινι· ἔνι ἀ *.

Ὁ πατιδάχος εἴπινι, "Γώ να ᾖμι ἀν πατιδάχος, το μόνα την gόρη τά πάρῃ ὁ čυνογάρ, σε μένα ἔνι μέγα κεdέρι." Σηκώθηνι, πάγασινι ἀν ταbούρι ἐσκέρ σο μαγαρά. Πήνι ἀωπός, τσίριξινι· ἤφαρινι του κόζμου τιζ ἀωποί σο ǰουφάλι του. Ἔβgην το ἀρκούδι σα ρουδία· παghέρσιν· σώριψινι του κόζμου τ' ἀρκούδα κονdά του. Ἔβgην ὁ čυνογάρ· πήριν να ὑλέδῃ. Čίπ σωρέφτανι čυνογάροι. Φταίνουνι μό το πατιδάχο qαβγάς. Qəρτίστηνι του πατιδάχου τ' ἐσκέρι. Οἱ čυνογάροι πήρανι πόστι· θάλα κρέμπσανι στο οὐρανό του πατιδάχου τ' ἐσκεροῦ τα čουφάλια. Qəρτίστηνι. Σαδτίασανι.

Afshar-köi. 2 b.

Ὕριψινι τιζ ὀνικιλέροι. "Μεῖς τούζ ἄν dα πάρουμι το κορίτσι στου čυνογαροῦ τα δέρα;" Εἴπαν dι οἱ ὀνικιλέροι, "Ἀτό εἴνdι ὀφτά δέρφα." Ρώτσεν ὁ πατιδάχος, "Το σέτρο το ζεναάτι πότς ἔνι;" Εἴπιν dι το μιτσίκο, "Το μόνα το ζεναάτι, ἀ βινέψω ἀ

2, a. *The Prince and his Animal Friends*[1].

In the old time there was a king. He had a son. He as vexed. He went out to the mountains. He found a cave. e stayed inside it. He was pondering. He used to go to the ountains. He used to hunt in the mountains. He used to cook r himself. He used to eat by himself.

An eagle came to him. A fox came. A bear also came. The x said,—the wolf and the bear said to the king's son,—"we shall ve you in marriage." And the king's son said, "I will not be arried."

The fox went to the city. He yoked the bear; he yoked also ıe wolf to the plough. The eagle went out of the city. He circled out in the sky. The king's daughter came out of the city. he eagle seized the king's daughter; he carried her to the cave. he city said, "It was the devilish trick of the fox, which carried ff the girl."

The king's son came. In the evening the cave shines brightly. he king's son had no knowledge of it. He looked; there is *.

The king said, "For me to be a king, and for the eagle o carry off my daughter, is a great shame to me." He arose; ıe brought a regiment of soldiers to the cave. The fox went; ıe barked. He brought to his side the foxes of the world. he bear went out to the mountains; he called. He brought ogether the bears of the world by him. The eagle went out; he egan to scream. All the eagles were gathered together. They nake war with the king. The king's army was destroyed. The agles posted themselves. They threw stones down from the sky ıpon the heads of the king's army. It was destroyed. They were stonished.

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.

φιλčάνι νερό σο οὐρανό· ἀν daμbλάς πίρμι κρεμίσω, ἄν da σωρέψ
σο φιλčάνι πέσου." Εἴπιν di το μέγα, "Το μόνα το ζεναάτι ἔνι
νεκροστῶ σο χώμα, τον gόζμο ὅτι πότς ἔνι κατέχω τα." Εἴπιν
ζ μέσης ἀδελφός, "Το μόνα το ζεναάτι πότς ἔνι; Στου οὐραν
το deβένι τον douσ̆μάνο ἀν da σύρω, ἄν da κρεμίσω." Εἴπιν
čαι τ' ἄου, "Το μόνα το ζεναάτι μου, να σαλέψω σο βροσ̆όνι μου
ὀφτά ρουσ̆ία, ἄν τα μετερίσω σέφφαρα." "Το μόνα την gόρη
τα φέριτι, ἔνι σε σᾶς ἀ χαπικάς λίρι." Σηκώθανι· ποίκανι τ
πατισ̆άχο ἀν τεμενάχι· "Ἀλάχ σάν' ἰράς gετίρσιν."

Σηκώθανι· πήγανι σο πατισ̆άχου την gόρη κονdά. Το μέγ
ἀδελφός νεκρόστηνι σο χώμα· το φίδι πνώνει. "Παρπατεῖτι
Σηκώθανι· παρπάτσανι. Γι̯ανασ̆τίασανι σο μαγαρά κονdά το
Πάλι νεκρόστηνι· το φίδι πνώνει. Πήγαν οἱ čορbaj̆οί. Το φίδ
σηκώθηνι· πήιν σα ρουσ̆ία· βοσ̆είετι. Ἤρτινι, νεκρόστηνι τ
μέγα ἀδελφός· το φίδι πνώνει. Γι̯ανασ̆τίασινι το μέγα ἀδελφό
Πίεσιν το gάj̆ι· μετεΐρσιν da 's ἀν κάχι. Ἤγρεψιν ἐčεί το κορίdζ
μό το φίδι πνώνουνι. Πίεσιν da. Τέϊνα το φίδι čαι τέϊνα τ
κορίdζι, πήραν da. Ἔφυγανι. Ἤφαραν da τομ πατισ̆άχο. Δώčι
da ὁ πατισ̆άχος ἀ χαπικάς ἀλτούνα.

Εἴπιν di την gόρην dου, "Σύ ἀποπιδέα το ποιού το νομάτη
πάρῃς;" Εἴπιν di το κορίτσι, "Čίπ τουνι ποίκανι χαΐρι. Τ
μιτσίκο τουνι ἀδελφός γλύτωσι μι." Σηκώθανι, ποίκαν το γάμα
Ἔφαγανι, ἔπανι, γερdίασανι σα μουράζα τουνι.

Βασίλης.

Afshar-köi. 3.

Ἀ νομάτ εἴσ̆ιν τρία φσ̆αχα. Ὁ νομάτ πόνισινι. Εἴπιν di κι,
"Ὀγλού μου, σεῖς σο κüσέ σαqαλού čιράχος μή στάστι." Ψόφσινι
ὁ νομάτ.

Το μέγα του υἱ̯ός πήν να σταθῇ čιράχος. Πήιν 's ἀ χωρίους.
Ἤρτιν ἀν κüσέ γενάτ. Τού j̆οὔσ̆ι γένα ὁ νομάτ[1], "Σ̣ι μένα
čιράχος j̆ό ἰστᾶσι;" Εἴbιν di, "J̆ό ἰστᾶμι σού j̆ό 'σ̆ει γένα το
νομάτη."

Πάλ πήν τού j̆οὔσ̆ι γένα ὁ νομάτ. "Σι μέν čιράχος j̆ό ἰστᾶσι;"

[1] *V.* § 382 for the word-order.

› the sky; before I let a drop fall, I will catch it in the cup." he eldest one said, "My art is, I will listen on the ground, and know whatever is going on in the world." The middle[1] brother ıid, "What is my art? From the very roof of heaven I will ıoot 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 ft them up in the air at one effort." "If you bring my daughter, ıere is a bag of gold pieces for you." They rose up. They ıluted the king; "may Allah bring her to you."

They rose up; they went near the king's daughter. The ldest brother listened at the ground; the snake is asleep. Walk on." They rose up, they walked on. They came close to ıe cave. Again he listened; the snake is sleeping. The commanders went on. The snake rose up; it went to the mountains; ; is feeding. The eldest brother came; he listened; the snake ı sleeping. The eldest brother drew near. He took the rock; e lifted it up in the air and set it on one side. He saw the girl ıere sleeping with the snake. He seized them. They took them, ne the snake, and one the girl. They ran off. They took them o 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 escued me." They rose up, they made the wedding. They ate, hey drank, they fulfilled their destinies.

VASÍLIS.

3. *The Bargain with the Beardless Man*[2].

A man had three sons. The man fell ill. He said, "My son, lo 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. *μέσο*.

[2] *V.* p. 284.

"J̌ό *ἰστᾶμι*," *εἶπιν* di. Πάλι *πήν ὀμbρό του· πάλ' εἶπιν* di, "J̌ι *ἰστᾶσι ϲιράχος;*" Εἶπιν di, "'Adού *οἱ χωρώτοι ζίπ γένα* J̌ό *'χουν*. *εἶπιν* di. "Ἔα, *ἀ ἰσταθῶ*," *εἶπιν* di.

Πήγασιν da *σο σπίτι* dou. Εἶπιν di, "'A *κόψω το ἀϊλίχι σοι ἀ κόψουμ τα παράδα σου.* Ταναμαζούκα. Ἄμι *σο ζεβγάρι.*" 'Η *ναίκα πάσι το ψωμί.* "Φᾶ *τα* wάδα, *το τουρούμι μού* da *ποζδιές· ἄπαρ σύ γά, φᾶ* da· *τη χαραή του μού* da *ποζδιές.*" 'A *ἡμέρα δύο μέρι ἤφαριν* da. J̌ό *ποζδιέσιν* da. Εἶπιν di, "Γιαβρού *μου χολιέστης.* * * * * * *." Πήριν da *σκότσιν* da *ἀϳείνο το φδάχι.* Εἶνι *ξυναγωγή· κόνσιν* da *πέσου του.*

'Ατέ d' *ἄου τ' ἀδελφός πήνι.* Πάλι *τού* J̌ό *'ὅει γένα νομάτ*, "Σι *μένα ϲιράχος* J̌ό *ἰστᾶσι;*" "J̌ό *ἰστᾶμι*," *εἶπιν* di. Πήμ bρό dou. Πάλι *φήζιν, πήνι.* Πάλι *πήμ* bρό dou, *τού* J̌ό *'ὅει γένα νομάτ*, "Σι *μένα ϲιράχος* J̌ό *ἰστᾶσι; ἀτέ οἱ χωρώτοι ζίπ γένα* J̌ό *'χουν*," *εἶπιν* di. "Ἔα, *ἀ σταθῶ.*" "Χάϊde, *σο σπίτι ἀ ὑπᾶμι.* Να *κόψουμ το ἀϊλίχι σου, να κόψουμ τα παράδα σου.* Ταναμαζούκα. Ἄ *ὑπᾶμι σο ζεβγάρι.*" 'Η *ναίκα πάσι* wάδα. "Φᾶ *τα* wάδα· *το τουρούμι μού* da *ποζδιές.* Ἄπαρ *σύ γά, τη χαρεή του μού* da *ποζδιές.*" 'A *ἡμέρα, δύο μέρι ἤφαριν* da *ξοπίσου.* Σκότσιν J̌αι *τόνα*[1]· *κόνσιν* da J̌αι *σο* qουγί.

Το *μιτσίκο το ἀδελφός εἶνι κάλ.* Πήν J̌αι J̌είνος. Πήν *τού* J̌ό *'ὅει γένα νομάτ* bρό *του.* "Σι *μέν ϲιράχος* J̌ό *ἰστᾶσι;*" Πάλι *φήζιν, πήνι.* Πάλι *κατέβηνι* bρό dou. "Σι *μέν ϲιράχος* J̌ό *ἰστᾶσι;*" "J̌ό *ἰστᾶμι.*" Πάλι *φήζιν, πήνι.* Πάλι *κατέβην* bρό dou, "Ζίπ [*κüσέ*][2] *γενάτοι 'νδαι.*" "'A *ἰσταθῶ*," *εἶπιν* di. "Ἔ, *χάϊde σο σπίτι.* Να *κόψουμ το ἀϊλίχι σου*," *εἶπιν* di. "Ταναμαζούκα. Ἄμι *σο ζεβγάρι.* Το *ταζί ἀ ὑπᾷ· ἀ ϲοιμηθῇ· ἀϳεί νάσι.*" 'Η *ναίκα πάσι* wάδι. "Φᾶ *τα· το τουρούμι μού τα ποζδιές.* Το *γά, φᾶ τα· τη χαραή του μού* da *ποζδιές.*" Σηκώθηνι, *ἤφαριν* da. Στο *τουρούμι ἔβγαλιν δύο* wάδα· *ἔβγαλιν το γά στη χαραή.*

[1] *I.e.* *άτόνα*, *v.* § 815.

[2] The addition of *κωέ* is an emendation necessary for the sense.

ıot stay with me as apprentice?" "I will not," he said. Again ıe went up to him; again he said, "Will you not stay (with me) ıs apprentice?" He said, "The villagers here all have no beards," ıe said. "Come, I will stay with you," he said.

He took him to his house. He said, "I will stop your monthly wage. We will stop your money. Go quickly there. Go to the ploughing." The woman brought him bread. "Eat the flat-bread; do not empty the bag. Take the curd; eat it; do not empty the pot." One day, two days he brought them back; he did not empty them. He said, "My boy, you are angry. * * * * * * * * * * * *[1]." He took the boy; he killed him. There is a drain. He threw him into it.

The next brother went. Again the man who has no beard (said), "Will you not remain with me as apprentice?" "I will not," he said. He appeared before him. Again he left him; he went away. Again the man who has no beard appeared before him, "Will you not stay with me as apprentice? The villagers here all have no beards," he said. "Come, I will stay (with you)." "Up, let us go to the house. We will stop your monthly wage, we will stop your money. Go quickly there. We will go ploughing." The woman brought flat-bread. "Eat the flat-bread; do not empty the bag. Take you the curd; do not empty the pot." One day, two days he brought them back. He killed him also. He threw him into the well.

The youngest brother is a scaldhead. He too went. The man, who has no beard, went up to him. "Will you not stay with me as apprentice?" Again he left, he went away. Again he came down to him. "Will you not stay with me as apprentice?" "I will not." Again he left, he went away. Again he came down to him. "Everyone (here) is beardless." "I will stay (with you)," he said. "Up, come to the house. We will stop your monthly wage," he said, "Go quickly there. Go to the ploughing. The greyhound will come. It will go to sleep. There you must plough." The woman brought flat-bread. "Eat it; do not empty the bag. Eat the curd; do not empty the pot." He rose up; he took them. He took two pieces of flat-bread from the bag; he took the curd from the pot. He ate the curd.

[1] The probable sense of the 12 words which I have had to omit here is: *anger is not allowed here.*

Ἔφαϊν το γά. Ἤφαριν da· *ἔδισινι πέσου* do, *σο τάσι. Πάασιν* da *το βραδύ. Ἔφαϊν* do, *τού ǰό ʾὅει γένα ὁ νομάτ.*

"*Ἄμι, γρέπ τα βόϊδα μας.*" *Πήνι, ἔφσαξιν τα βόϊδα. Ἔμβασιν τα κελέδα σημ* baθινή· *κούπωσιν ἄδυρα ὀμβρό του. Πήγιν πέσου.* "Χολιέστης;" *Εἶπιν τού ǰό ʾὅει γένα ὁ νομάτ,* "Χολιέστα." *Σκότσιν* da· *κόνσιν* da *σο* qουγί. *Σκότσιν ǰαι τη ναίκα του.*

Ἄου ὄό ʾνι.

Told by a man of middle age.

He fetched the cup. In poculum cacavit. He brought it back n 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 gh δ ε ζ ζ̌ η θ ι κ č g ǰ λ μ ν ξ ξ̌ ο ō π b q ρ σ σ̌ τ d υ ū φ χ ψ ψ̌ 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 σ̌ for σ, of ζ̌ for ζ and of č for τ, and that χ appears sometimes as σ̌ and κ as č or even at Phárasa as ǰ.

α

ἄ, vocative particle; recorded at Ax. and Ph.

α.—At Ph. the pronominal object τα after ν occasionally appears as α. *E.g.* σκότσεν α, *he killed him.* *v.* § 281

ἀ, particle followed by subj. to express the future, like θά.—Capp. and Ph. At Ph. sometimes ἄν

ἄα, *no.*—Capp. Fer. Gh. n̥, Ul. Arkh. (p. 218) gives for Sin. ἄγκα and for Sil. and Bagdaonia νάκαι. Vasil. (*Xen.* I, p. 479) gives for Sin. χάνκα and for Sil. νάκε.—ἀνά, Ph.

ἄβ, Ph. *v.* ἄλλος

ἄβγο, Ph. *v.* ἄλογο

ἄβι, *knife*, Ph. The word occurs only once in a text on p. 548, l. 14. For Sin. Arkh. (p. 248) gives λάβος, *knife-handle*. A dimin. of this, λάβι(ον, would produce at Ph. ἄβι, the λ being lost (§ 269) and the name of the part being used for the whole

ἄβ(ι, Ul. Afs. *v.* Turk. av

ἀβίς, *adv.*, *upside down*, Ph.

ἀβίδζα, *morning*, *in the morning*, Ph. It is a dimin. from the local form of αὐγή, which by Arkh. (p. 226) is given as ἐβή. *Cf.* τηνεβίδζα

ἀβǰής, Gh. *v.* Turk. av

ἀβλά, *f.*, *pocket*. Del.

ἀβλίχι, Ph. *v.* Turk. av

ἀβόπουρμα, *adv.*, *in the morning*, Silli

ἄβου, Ph. *v.* ἄλλος

ἀβοῦκα· πάππος, Lag. p. 41. This, presumably a Phárasa word, Karolidhis derives (p. 51) from Latin avus, probably rightly; *v.* §§ 370, 373. For the ending *cf.* ἀγόκας, *a big hare*

ἀβούδα, *thus*. This and allied forms replace ἔτσι in Capp.; ἀβούδα, Mal. Phl. Pot., ἀγούδα, Del., οὔδα, Fer. Gh. Ul. Mis., ἀούδα, χαούδα, Phl. For Fer. Krinop. (p. 58) gives οὔτσα, for Sil. Pharasop. (p. 113) ἀβούτζα, and for Sin. Arkh. (p. 217) ἀβούτζια and ἀτζά, comparing Pontic ἀβούτω and ἀούτω.—The Ph. forms are ἀ(β)ούτσι, ἀ(β)ούδζι. Arkh. (p. 217) and Lag. (p. 41) give ἀβουσί

ἀβούτσι, Ph. *v.* ἀβούδα

ἀβόψι, *to-night*, Silli, § 12

ἄβρι, Silli. *v.* αὔριον

ἀγαϊγιατdάν, Del. *v.* Turk. ghayet

ἀγάδ, ἀγάǰό, Ul. *v.* Turk. aghaj

ἀγάλια, *gently*, *quietly*. Capp. ἀγάλια, 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

ἀγαπῶ, *I love*.—Capp. ἀγαπῶ, -ᾳς, Gh., γαπῶ, -εῖς (§ 196), Mis., *impf.* §§ 203, 207, 209, 211, 212, 214. *Aor.* ἀγάπσα, Gh. Sil., *part. pass.* ἀγαπουμένα, Mal.,

ἀγαπωμένα, Sil.—*Impf.* γαβάνκα (§ 334), Ph. Tsh., *imp.* *v.* 2 *pl.* γαπήσα da (§§ 349, 352), *part. pass.* ἀγαπεμένα, Ph.—ἀγαπᾷ (§ 37), Silli

ἀγά(s, *passim.*] *v.* Turk. agha

ἀγαχβέσα, Ph. *v.* Turk. qahbe

[ἀγγεῖον, *vase.*]—*Pl.* ἀγειά, Ax.

ἄγγελος, *angel.*—Capp. ἀγγελος, Fer. Ar. Sil., ἀγγελους, Mal. Mis. At Ferték especially the *angel of death*, Χάρος, *cf.* ἀγγελοκτυπημένος· ὁ ψυχορραγῶν κ.τ.λ., Sin. (Arkh. p. 217). For decl. *v.* §§ 141 (Ar.), 126 (Mal.)

[ἀγγούρι, *cucumber.*]—ἐργιριώνα, Ax.—ἀγgourdâ, *garden of cucumbers, vegetable garden* (Ph.)

[ἀγελάδα, *cow.*]—A diminutive of this, ἀγελάδι, has produced ἔϊλέτ, *pl.* ἔϊλάγια. Fer., and Krinop. gives (p. 46) for Ferték ἐγιλέτ, *pl.* ἐγιλέα. For the α → ε, § 66.—The same ἀγελάδι produces at Ph. and Tsh. γιάδι, *pl.* γιάδε (§ 269)

[ἀγέλη, *flock.*]—Capp. ἀγέλ, Pot., ναγέλ, Fer. (Krinop. p. 56) and Sil. (*Xen.* 1, p. 499). For the ν *v.* § 98

ἀγῆ́ό, Ul. *v.* Turk. aghz

ἀγήλα, Capp. *v.* Turk. aghel

[ἁγιασμός, *sacred spring.*]—ἀγιαζμός, Ar. For decl. *v.* § 140

ἀγικσε, Ul. *v.* Turk. ayoq

[ἅγιος, *saint.*]—*Pl.* ἅγιοζια, Gh.

[ἀγκάθι, *thorn.*]—ἀργάζ (§ 90), Sem., ἀγκάτ, Fer. (Krinop. p. 41).—ἀργάθι, *pl.* -θε, and dimin. gaθόκκο, καθόκκο, Ph.

[ἀγκάλη, *embracing arms.*]—ἀργάλε, Ph., the *pl.* of a dimin. form *ἀγκάλι

ἀγjουβέqι, *vetch*, Ph. Kar. (Lag. p. 41) has ἀγζζιουτέκα. In the second part of this word the Armenian vign, *vetch*, itself from βικίον, from Lat. vicia (Hübschmann, p. 383), is to be recognised. *v.* § 376

ἀγλαΐ, Del. *v.* Turk. aghlamaq

ἀγνάδινεν, 3 *sg. impf.*, *he was perceiving*, Sil.

ἄγνενda, Ph. *v.* γ)νένda

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(ν, Ax. The other recorded forms have *q* for γ (§ 82). Thus *pres.* 3 *sg.* qοράζ, Phl., *aor.* 3 *sg.* qόρασν and *subj.* 1 *sg.* qουράσω, Mal., *aor. subj.* 1 *sg.* qοράσω, Phl. Sil. *Impf.* § 201.—*Aor.* 3 *sg.* γόρασε, Ph.—*Pres.* 3 *sg.* γοράνει, *impv.* γόρας, *aor. subj.* 3 *sg.* γοράσ'υ, 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.* γροίjήσω, Ph. At Silli *aor.* also γροίσκα

[ἄγρωστις, *a kind of grass.*]—In Capp. the dimin. is used for *a grass with creeping roots*. Thus for Sin. ἀγρῶστι· τὸ γνωστὸν δημητριακὸν ριζοβόλον φυτόν (Arkh. p. 219), and at Ar. ἀγρώχα is a root (no doubt of this grass) used for scouring out pots. At Sil. the *pl.* ἀγρόστια with the same meaning (Pharasop. p. 114)

ἀγώνι, Tsh. *v.* ἁλώνι

ἀghé, Ph. *v.* λαγός

Ἄδανα, *the town of Adana*, Ph.

ἀδαρά, *now.*—Capp. at Mal. Sil. Arkh. (p. 219) gives it for Sin. and ἀτάρα for Bagdaonia.—ἀαρά, Phl.—ἀαρά, *now*, with adj. ἀαρανός, 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.* ἀδελφάδας, Fer., ἀ(d)ελφή, *pl.* ἀ(d)ελφῆες, Ax., ἀελφή, Phl. Decl. § 166, with possess. § 180, λφ § 98.—ἀ)δελφή (§ 302), Ph.—ἀλεφρή, *pl.* -ῆρες, Silli

[ἀδελφός, *brother.*]—Used everywhere in Capp. except at Ul. where, except with old people, it has given place to qαρdάϊ. The forms, varying with the treatment of δ (§§ 86—96), are: ἀδελφός, Del. Mal. Phl. Sil. Pot., ἀελφός, Mis., ἀδελφό, Fer. Ar. The *pl.* everywhere of the type of ἀδέλφια (§§ 117, 119, 122, 124, 126), except at Fer. and Mis., where it is ἀδελφόγια. For decl. *v.* § 133 (Mis.), § 138 (Ar.), § 147 (Fer.). For λφ *v.* § 98.—ἀδελφός, Ph. Afs., with *pl.* ἀδέλφε, Ph., δέρφα, Afs.—ἀλεφρός, *pl.* ἀλεφρῆρι (§18), Silli

ἀδού, *there, then.* Ph. etc.

ἀδράχτι, *spindle*, Sin. (Arkh. p. 219). ἀδράχα and ἀργάχα, Ar.

ἀδρός, *big, stout.*—For Sin. given by Arkh. (p. 219), and ἀδρό, Sil. (Pharasop. p. 113), Ar. (Val. p. 15).—ἀρδός (§ 11), Silli.—For Ph. *v.* δρό

ἀελφή, ἀελφός, Capp. *v.* ἀδελφή, ἀδελφός

ἀετός, *eagle*, Sil. § 122

ἀζάτι, Afs. *v.* Turk. azad

ἀζω, Ph. *v.* ἀλλάζω

Ἀϊ Εἰρήνη, *St Irene.* In a tale from Ph. (p. 533, l. 2) where the context points to a rock-cut cave-church

ἄϊγερα, Ul. *v.* ἀχυρο(ν

dīghór, Ph. *v.* Turk. aïghər
dïλά, Ph. *v.* Turk. yaïla
dïλïχι, Afs. *v.* Turk. alləq
[**aΐμα**, *blood.*]—Capp. **δΐμα**, Del. Ar. (Val. p. 19), Ax. Sil. Ul. Sin., and also at Silli.—**δΐμα**, but once (text on p. 526, l. 31) **σ' δΐμαν dου**, Ph.—The adj. **δΐμαλθ**, *bloody*, Ul., is formed with the Turkish ending
αἱμώθαν, *aor. pass.* 8 *pl.*, *they became bloody*, Ph., text on p. 522, l. 8. This implies a present **αἱμώνω**, anc. **αἱμόω**, explained by Liddell and Scott as = **αἱματόω**; they quote Hesychius for this very aorist: **αἱμώθη· ἡματώθη**. For Sin. Arkh. (p. 218) gives **ἀγματώνω· αἱματώνω**
dΐνά(s, Phl. Sil. Ph. *v.* Turk. aïna.
dΐρέγε, Ph. The sense of **ἀ boΐγ ἀ.** in the text on p. 512, l. 30 is *he will do an injury*. I cannot trace the word.
dκϊού, *there*, Phl.
[**dκολουθῶ**, *I follow.*] Used at Ph. as an **-dω** verb. *Pres.* **κουθά(γ)ω**, *impf.* § 337, *aor.* **καύτσα**, **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**. **κούθενε** occurs once at Ph.; it appears to be 3 *sg. impf.* and so a variant for **κουθάκε**, *v.* § 334. *Impv.* § 349. For λ, § 269.—That the word is used in Capp. also appears from Arkh. (p. 220) **ἀκλουθῶ**
[**dκόμη**, *yet.*]—The Capp. forms vary: **dκόμα**, Mal., **dκούμα**, Phl.—**dκόμ**, **dκόμου**, Ph.—**dκούμ** (§ 21), Silli
dκωλίζω, *v.* **κλωσε**
dκούμα, Phl., etc. *v.* **dκόμη**
dκουμπίζω and **dκουμπιστῆρι**, Sin. (Arkh. p. 220). Latin accumbo. *v.* G. Meyer, *Neugr. Stud.* III, p. 9 and § 372
[**dκούω**, *I hear.*]—Capp. **dκούγω**, Pot., 3 *sg.* **dκούει** da, **dκούϊχ** (§§ 61, 68), Phl. *Aor.* **dκουσα**, Ul. Ax. Mal. Phl., **dκσα**, Sil., **ἤκσα**, Pot., **γκούκσα**, Del. *Pass. pres.* 3 *sg.* **dκούγεται**, Phl.—**κούγω**, 3 *sg.* **κού τα**, *aor.* 3 *sg.* **ἤκσεν** da, **ἤκσανέν** da, Ph. *Pres.* **κούου** (§ 331), *impf.* § 335, *aor.* **ἤκσα**, Tsh.—**γκουκούγου** or **γκουκούννου**, *impf.* § 41, *aor.* **γκούκσα**, *aor. subj.* **γκουκούσου**, Silli
ἄκρα, *edge.* In Capp. **νάκρα** (§ 98), used adverbially, *at the edge*, Phl. Also at Fer. (Krinop. p. 56).—At Ph. **ἄκρα**, *edge, tip*, and commonly in the phrases **dbaΐεί στην ἄκρα**, *for that reason*, etc., for which *v.* § 381
[**dκριβής**, *exact.*]—At Ph. *pl.* **dκριβά**, *true, faithful* (*of servants*), as if from **dκριβός**, *expensive*
[**dκρίδα** (**dκρίς**), *grasshopper*, Phl.—Dim. **κριδάκι**, *gen.* **κριδοῦ**, Ph.
"Αὸ **qαπουγγού. Σανά bά** Turkish phrase in text; from Ph. In Turkish,
سكا بر پاى كتوردم
dčá, *there*, Ul.
dčoú, *here*, Ar.
dčóλ, Ar. Ul. Pot., **dčΐλ**, P
aδalmaq
'**dčóλ, qabaghóμ, dčóλ,**' **dép ἀσκέρ τσπλανσγμόρ ὄνϋν** phrases in Pot. text on In Turkish it is
آچل دیرایسه‌ك بر سورو بلانیور اوكنه
Also on p. 462, l. 26 with **č** instead of **τσν. ὄνϋνέ**
dčóλ, σουφραγί μ, dčóλ. Turkish phrase in Pot. text, p. 458, l. 12. In Turkish it is
آچل سفره‌م آچل
djá, 'já, *there*, Ph. (= **ἐκεῖ ὅά**)
djé, *there*, Ph. Used generally as indecl. demonstrative (§ 317); **djé σ' ἐμπάν. in that wood**
djeí, *there*; used also as indecl. demonstrative, Ph. etc. § 317
d)jείνος, Ph. *v.* **ἐκεῖνος**
djεμλδια, Del. *v.* Turk. 'ajem
djιvdῶ, Phl., **djəvdῶ**, Ul. **djΐτσεν** da, Fer. *v.* Turk. ajəmaq
dλά, Capp. *v.* **dλλά**
dλάγμια, Phl., etc. *v.* **dλλος**
dλάζω, Capp. *v.* **dλλάζω**
dλάς, Ph. *v.* Turk. ala
ἅλας, *salt.* So in Capp., Ar. Phl., and given by Arkh. for Sin. (p. 220).—**ἅτ.** Ph., § 269.—The usual M. Gr. **dλάτι** is not used at all
dλατερό, *salt-cellar.* Given by Arkh. for Sin. (p. 221). **dλατερί**, Ar.
dλάτσα, Kis. *v.* Turk. aramaq
'**Αλάχ**, Ph. *v.* Turk. Allah
'**Αλάχ σάν' ἰράς gerίρσω.** Turkish phrase in Afs. text, p. 574, l. 9. In Turkish it is
الاه سكا راست كتورسون
Cf. **rast**
'**Αλαχών lΐνλε ταιδάχων qaβλλε**, Turkish phrase in Ph. text, *with the leave of God, with the word of the King.* In Turkish it is
اللهك ازنيله پادشاهك قوليله
ἄλε, *in a row* (?), Ul. In text on p. 380, l. 5
[**dλέθω**, *I grind.*]—Capp. *aor. subj.* 1 *pl.* **να dλέσουμ**, Pot.—*Aor.* 3 *sg.* **ἔλεσεν** da, Ph.

μαδιέρη, *adj., fat*, Ph. For the *nom.* Ph. μαδιέρ might have been expected, § 297

μμα, *grease.*—For Capp. at Fer. Krinop. p. 41). Decl. § 114.—ἄλειμα,

at, butter, Ph.

ίφω, I anoint. Capp. *pres.* at Sil., *ισον.* ἄλειψα, Pot.

τρι, plough.—Capp. ἀλέτιρ, Del. Ar. Ul. Mis., *pl.* ἀλέτιρια, Mis., ἀλέτρια, Del. § 60. For Sin. Arkh. (p. 221) gives ἀλέτρι

εύρι, *flour.*—Capp. ἀλέβρι, Phl. ἀλέφ, *pl.* ἀλέβια, Ax. § 101.—λέβρι, Ph.

εφρή, ἀλεφρός, Silli. *v.* ἀδελφή, ἀδελφός

ήθεια, *truth.*—ἄς ἀλήθεια, *truly*, Pot.—ἀλήσεια, Silli

λία, Ph. *v.* λαλία

λίλ, Ul., in text on p. 368, l. 25. Explained as *hawk.* Unknown word

ἰλίγκε, Ph. *v.* λαλῶ

ἀλωπήκα, Pot. *v.* ἀλώπηξ

ἀλιδβερίδι, Ph. *v.* Turk. aleš verìš

[ἀλλά, *but.*]—Capp. ἀλά, Ar. Ul.

[ἀλλάζω, *I change.*]—Capp. *pres.* ἀλάζω, Pot., *aor.* ἄλαξα, Ul.—ἄζω, *aor.* ἧαξα, *aor. subj.* ἄξω, Ph. For λ *v.* § 269

ἄλλος, *other.*—Capp. ἄλο (ἄλου, Mal.), *pl.* ἄλα. The *sg.* ἄλο is used also adverbially, *for the rest, furthermore* (M. Gr. πλέον). Before να (= ἕνα) and the article, ἄλ is used (Ul. Mis. Ax. Mal. Phl.); *e.g.* τ' ἄλ dου μέρα, *next day*, Mal., ἄλ να δέχ, *another thing*, Phl. For ἄλ να, ἄλα at Ax., ἄνα at Gh. *v.* § 101. ὄην ἄλλ, *next day* (§ 106) Ar.—For *another time* (M. Gr. ἄλλη φορά) corruptions of ἄλλη μιά are used. Thus ἄλ λμιάς, Sil. Ul., ἀλαμιά, Del., ἀλάγμα, Phl., ἄλαgh λμιά, Pot. Arkh. for Sin. (p. 221) gives ἀλλαγ'νιάς and ἀλλαγ'μιάς, and for Fer. ἀλλαγάς and (meaning *once*) the analogical form ἕνα γας. For Fer. Krinop. (p. 41) has ἄλλαγας. *Cf.* μία.—At Ph. ἄβου, ἄου, ἄβ, ἄφ, ἄγου, *sg.* of all cases and genders, §§ 249, 273. For the plural τα τομεινά is used. Ἄφ, ἄφ, but scarcely the other forms, are used adverbially like Capp. ἄλο. For ϳἄβ (Arkh. ϳάβ) in comparisons, § 305, and for ϳάλ, *most*, § 306. ἄλλο + ἕνα, *another*, has coalesced into λέν (λέ, λέμ); *e.g.* λέ βό, *another egg*, λέμ babάς, *another priest*. Λέ may be followed by the *indef. art.* ἀ, producing λ' ἀ (λ' ἀμ) or λἄ (§ 260), or by ἀν ἄβου (λέν ἄβου φτάχι, *another boy*), or again by the adverbial ἄβ. This last is used in the expression λ' ἄβ λιέγο, *yet a little.* Kar. (Lag. p. 55) gives λέβ λάϊκο.—ἄλλουν, ἀλλήν, ἄλλου, Silli

ἀλμέγω, Capp. *v.* ἁρμέγω

ἀλμεχτήρ, *milk pail*, Fer. (Krinop. p. 42), Sil. (Pharasop. p. 114) and Sin. (Arkh. p. 222). ἄλμεχτήρ, Ar. *v.* § 104 and ἁρμέγω

ἄλο, etc. *v.* ἄλλος

ἀλογάτης, *rider*, given for Sin. by Arkh. (p. 222). ἀλογάτους, Mis. Mal., *pl.* ἀλογάτ, Mal. Phl. For decl. § 162

ἄλογο, *horse*, *pl.* ἀλόγατα. So generally in Capp., Del. Gh. Ar. Ul. Ax. *Sg.* ἄλογο, Phl. Pot., ἄλουγου (§ 64), *gen.* ἀλόχ, ἀλογατιοῦ, *pl.* ἀλόγατα (§ 152), Mal.—ἄβγο, *gen.* ἀβγοῦ, *pl.* ἄβγα, Ph. ἄβγου, Tsh. For λ, §§ 266, 273. Decl. § 293

ἀλτούνι, ἀλτόν, etc., Capp. Ph. Silli. *v.* Turk. altın

ἄλτσε, Ph. *v.* λαλῶ

[ἀλώνι, *threshing-floor.*]—ἀώνι, ὦνι, Ph. ἀγώνι, Tsh. For λ, § 269

[ἀλωνίζω, *I thresh corn on the threshing-floor.*]—Capp. ἀλωνίζου, Sem.—ὦνω (§ 269), *impf.* ὤνκα (§ 335), Ph.

[ἀλώπηξ, *fox.*]—M. Gr. ἀλεπού. Despite the accent the ancient form is the source of the Capp. ἀλιπήκα, ἡ, Pot., ἀλιβήκα, Phl., ἀλπήκα, Sil. (Pharasop. p. 114).—ἀλωπός is the parent of ἀωπός, Afs. and ἀπός (decl. § 291), *dimin.* ἀπόκκος, Ph. For λ, § 269.—For Sin. Arkh. (p. 221) has the M. Gr. ἀλεπού. *v.* § 400

ἅμα, *when.* Everywhere in Capp.

ἀμά, Capp. *v.* Turk. amma

ἀμαδί; *why?* Del.

ἀμάν, *interj.*, Del. Ax.—ἀμάνι, Ph.

[ἁμάξι, *cart.*]—Capp. ἀμάξ, *pl.* ἀμάξια, Ax. Mis., used for the native ox-carts with wooden discs for wheels. These wheels are generally painted black and decorated with small pieces of egg-shell pressed at random into the still tacky paint

ἀμασία, Ph. *v.* ὁμαδά

ἄμε, Capp. Ph. *v.* πηγαίνω

ἀμίς, Kis. *v.* Turk. 'ammi

ἀμμά, Silli. *v.* Turk. amma

[ἄμμος, *sand.*]—νάμος, Ph.—ἄμβους (§ 13), Silli

ἀμπαίνω, Ph. *v.* λάμπω

ἀμνί, Ph. *v.* λαμνί

ἀμούν να, *perhaps*, Ph.

[ἀμπέλι, *vine.*]—In Capp. *gen. sg.* ἀμπελιοῦ, Phl.—*Pl.* ἀμπέλα, Kis.—ἀμπέλια, Silli

ἄμπουλα· φιάλη, Sin. (Arkh. p. 222). Latin ampulla; *v.* G. Meyer, *Neugr. Stud.* III, p. 10, and § 372

ἀμπάρ, Del. *v.* Turk. ambar

ἄμβους, Silli. *v.* ἄμμος

ἀμβρός, Silli. *v.* ἐμπρός

ἀν (*ἀμ, ἀγ, ἀ*), indef. article, Ph. (§ 266)

ἄν (*ἄμ, ἄγ, ἄ*), *if*, Capp. and Ph. If the first syllable of the following verb is accented it sometimes loses its accent, *e.g.* **ἀν ἔρτουν**, 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

Ἄνα, Ph. a place-name; *v.* note on p. 489

ἄνα, Gh. *v.* **ἄλλος**

[**ἀναβάζω**, *I lift up.*]—*Aor. subj.* 2 *sg.* **ἀνεβάσῃς**, Sil.

ἀναβαίνω, *I go up.*—Capp. *pres.* at Phl., *impf.* **ἀνεβαίνιξα**, Sil., *aor.* **ἀνέβα**, Del. Ar. Sil. Phl., 3 *sg.* **ἠνέβῃ**, Gh., *subj.* 3 *sg.* **ἀναβῇ**, 1 *pl.* **ἄϛ να οὔμ** (§ 76), Ax.

ἀνακρούζομαι, *I listen.* In Capp. thus at Del. Ax., and **ἀνακρούζουμι**, Mal. For Sin. Arkh. (p. 223) gives **ἀνακροῦμαι**. *Aor.* **ἀνακρούσκα** (§ 85), Del.—**νεκροῦμαι**, *aor.* **νεβρόστα**, *impv.* **νεβρόστου** (§ 362), Ph. *Aor.* 3 *sg.* **νεκρόστηι**, Afs. Presumably for Ph. Kar. (Lag. p. 58) gives **νεκρούω, νεκροῦμαι**, and Arkh. (p. 223) **νεκροῦμαι, νεκρέθην**

ἀνάμσα, *adv., in the midst* (*i.e.* **ἀνάμεσα**), Silli

ἀνατολή, *east*, Ph.

ἀναχτήρ, *pl.* **-τήρια**, *key.*—Capp. at Ax. Phl. and Sin. (Arkh. p. 223); **ἀναχῆρ**, Ar., **ἀνεχτήρ** (§ 66), Sil. (*Xen.* I, p. 191). The word has been borrowed by the Cappadocian Turks, *v.* p. 2, note 2. The **-τήρ** shews that the word comes straight from **ἀνοικτήριον**, and not from it by way of Turk. anakhtar, انختار, the usual Turkish word for a key

[**ἄνδρας**, *man.*]—Capp. *nom.* **ἀνδραϛ**, Sil. Ax., **ἄνδρα**, Ul. Ar. Gh., *acc.* **ἄνδρα**, Phl.—**ἄνδραϛ** (§ 18), Silli.—**ἄνδραϛ** is rare at Ph., where its place is taken by **νομάτ**, *q.v.*

ἄνεμος, *wind.* So at Ph. Elsewhere the **ε** is assimilated to the following **ο** (§ 65); thus Capp. **ἄνομος**, Fer. Ar. (§ 142), **ἄνουμους** (§ 64), Sem. For Sin. (Pharasop. p. 114) gives **ἄνεμος· διάβολος.**—**ἄνουμους**, Silli

[**ἄνθρωπος**, *man.*]—At Ph. this is replaced by **νομάτ**(ϛ *q.v.*, but it is used in Capp. and at Silli.—Capp. **ἄθρωπος**, Del. Phl. Sil. An. Pot., **ἄθρουπους** (§ 64), Mal., **ἄρχωπος**, Gh. Ax., **ἄτρωπο**, Fer., **ἄρωπος** (§ 101), Ar., **ἄρουπους** (§ 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. —**ἄρτουπους** (§§ 9, 11, 16, 18), Silli

[**ἀνεψιός**, *nephew.*]—**ἀνεψός**, Ar. Decl. § 138

ἀνίκια, Del. *v.* Turk. enik

ἄνιδε, *behold!* Del.—**ἄνιδεν**, Afs.

ἀνλαδῶ, Silli. *v.* Turk. anlamaq

[**ἀνοίγω**, *I open.*]—Capp. *pres.* **ἀνοίγω**, Ar. Ul. Ax. Mis.; but 3 *sg.* **ἀνοί**(χ, pl. **ἀνοῖνε** at Phl. point to **ἀνοίγω**, as also 2 *sg. subj.* **ἀνοίγῃϛ**, Ax. and 3 *sg. impf. pass.* **ἀνοιγότουν** at Ar. *Aor.* **ἤνοιξα**, Del. Gh. Ar., **ἄνοιξα**, Ul. Ax. Sil. Phl. *Aor. pass.* 3 *sg.* **ἀνοίγη**, Ar. Pot., **ἀνοίγεν**, Phl., **ἀνοίγηκε**, Pot., is not dialectic.—**νοίγω**, *aor.* **ἤνοιξα**, *impv.* **νοῖκ τα** and once **νέχ τα** (§ 346), *pass. aor.* 3 *sg.* **νοίχθε**, *subj.* **νοιχθέ** (§ 361), *impv.* **νοίγο** or **νοίγου** (§ 362).—**ἀνοίζω**, Silli

ἄνομος, **ἀνουμους**, Capp. Silli. *v.* **ἄνεμος**

ἀνομπρό, *in front*, Ar.

[**ἀντάμα.**]—*v.* **δάμα**

ἀντήρια, Phl. *v.* **λτήρι**

[**ἀντίδωρον**, *bread eaten at Mass instead of the consecrated elements.*]—**ἀνδίδερος**, Ar. For **δ** § 88, decl. § 142

ἀνδά, *behold!* Del.

ἀνδί, *prep., like*, Ph. Accented also **ἀνδά**. Arkh. (p. 223) says that at Ph. **ἀντὶ ἐμένα = ὡσπερ ἐγώ**

ἄνδο, *conj.*, Del. **ἄνδο να** and *aor.* or *impf., 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 **δόξι**, Tsh.

ἄνδρα(ϛ, Capp. Silli. *v.* **ἀνδραϛ**

ἀνώρτσεν, Ph. *v.* **γνωρίζω**

ἀρά, Ph. *v.* **ἄα**

ἀργάθι, Ph. *v.* **ἀγκάθι**

ἀργάλε, Ph. *v.* **ἀγκάλη**

ἄργελος, Capp. *v.* **ἄγγελος**

ἀργλάδισε, ἀργλάτσιν, etc., Capp. *v.* Turk. anlamaq

ἀργουρά, Ph. *v.* **ἀγγούρι**

ἀρλαδῶ, ἀρλά(τ)**σα**, etc., Capp. *v.* Turk. anlamaq

ἀξυάρι, *heavy hoe used for digging.*—Capp. Arkh. (p. 223) gives **ἀξυάρι** (but used only by old women), Sin., **ἀξιμάρ** and (p. 226) **ἀξιτάρ**, Del. This last given also for Del. by Krinop. (p. 63). For Sil. **ἀξυάρ** (Pharasop. p. 114). Akin are Arkh.'s **ἀστουμάρι**, Sin., **στιμάρ** Fer., **τσιμάρ**, Gh., clearly the same word as the **σϊμάρ** I record from Ar.

ἀξαqαλού, Silli. *v.* Turk. aq and saqal

ἄου, Ph. *v.* **ἄλλος**

ἀούτσι, Ph. *v.* **ἀβούδα**

ἀπαδού, *hence*, Ul.

[**ἀπαντέχω**, *I expect.*]—Capp. **παρδέχω**, Del. and at Ul. *impv.* **ἀπάρδεδε**, *look out, be careful.* **παντέχω**, Sin. (Arkh. p. 259).—*Impf.* **παρδέχα**, Ph., § 334.

—*Pres. 3 sg.* ἀπανδέ', *pl.* ἀπανδέχουδι, Silli

ἀπάνω, *adv.*, *above, up.*—So in Capp. except at Mal. Mis., where ἀπάνου is used or, at Mis., ἀπάν.—ἀ)πάνου, ἀ)bάνου (§ 249), Ph., πάνου, Tsh.

ἀπαπάνω, *adv.*, *from up.* In Capp. at Del. Ax.

ἀπαπέρα, *from yonder*, Ul.

ἀπαπίσω, Capp. *v.* ἀποπίσω

ἀπαπού; *whence?* In Capp. at Del. Gh. Pot. Ax.—παπού, Ph.

ἄπαρ, Silli, Afs. *v.* παίρνω

ἀπαρδά, Ph. σ' ἀ. *το μέρο, on the other side.* Possibly from Turk. o-bir, *the other of the two*

ἀπέ, Capp. *v.* ἀπό

[ἀπεδά, *by this way.*]—ἀπερά, Ar.

[ἀπεδῶ, *hence.*]—ἀπεώ, Ax.

ἀπεκεῖ, *thence.*—Capp. at Ar. Gh., ἀbεgεί, Del.—ἀbεjεί, Ph. Kis. Used also as indecl. demonstrative, *over there* (§ 317)

ἀπεκιά, *thence*, Ax.—ἀπιjά, ἀbεjά, Ph. *Cf.* ἐκιά

ἀπεκιού, ἀbεκιού, *thence*, Phl.

ἀπεκού, *thence, from then*, Ul. Mal.

ἀπέσω, *adv.*, *inside*, the common Capp. form, Del. Ar. Ax. Phl. Sil., bέσω, Sfl., ἀπές, Mis.—πέσου, Ph. (§ 249), Afs.—ἀπέσου, ἀπές, Silli

ἀπεώ, Ax. *v.* ἀπεδῶ

ἀπιδά, *adv.*, *yonder*, Phl. Used also as indecl. demonstrative, § 186

ἀπιδέ, ἀbιδέ, *adv.*, *hence*, Ph. Used also as indecl. demonstrative, *this*; *e.g.* ἀbιδέ στα δέγια, *these things*, § 317

[ἀπίδι, *pear, the fruit and the tree* (§ 389).] —In Capp. the forms vary with the treatment of δ (§§ 86—96). Thus ἀπίθ, *pl.* ἀπίδια (§ 110), Mal., ἀπίχ, *pl.* ἀπίγια, Mis., ἀbίχ, *pl.* ἀbίγια (§ 112), Ax., ἀπί, *pl.* ἀπί(γι)α (§ 112), Sem., ἀπίr, *pl.* ἀπί(γι)α (§ 112), Fer., ἀπίρ, *pl.* ἀπίρια (§ 111), Gh. Ar.—πίδι (ἀμ bίδι), *pl.* πίδε, Ph.

ἀπιδού, *adv.*, *from here, here, now*, Ph. Also ἀπίδ' έμbρό, *before now.* For ἀπιδού στην άκρα, *for this reason*, *v.* άκρα, and for the use as indecl. demonstrative, § 317

ἀπιjά, ἀbιjά, Ph. *v.* ἀπεκιά

ἀπίσου, *adv.*, *behind*, Ph. Variant of ὀπίσου, *q.v.*

ἀπλά, Ph. *v.* Turk. abla

[ἀπλώνω, *I stretch out.*]—Capp. *aor.* ἄπλωσα, Ax.—φκώνω, *aor.* ἔφκωσα, *aor. subj.* 1 *pl.* φκώσομες (§ 321), Ph. For φκ, *v.* § 274

ἀπό, *prep.*, *from*, etc.—The Capp. forms are ἀπέ, πό, άπου, άr followed by the article, ἀπέ, πέ, ἀπού, all also unaccented, ἀπ' and ἀb'. With the article άs (*q.v.*) is commonly used for ἀπό. § 169.—At Ph. πό, πο is used, mostly with numerals distributively, *e.g.* πο τρια, *three apiece*; otherwise άs. In text πέ=ἀπὸ ἕνα (p. 480, l. 3 and p. 532, l. 11).—όπ (§ 21), Silli

ἀποίο, τ' ἀ., *relative pronoun, which* (*nom. sg.*), Ph.

ἀποκάτω, *adv.*, *below.*—Ax. Sil. Pot., ποκάτω, Ul., ἀπκάτω, Ar. Ul. Ax. Phl. and with metathesis, ἀπτράγω (§ 104), Phl.—ποκάτου, Ph.

[ἀπομένω, *I remain.*]—Capp. *pres.* πομίδκω, Fer., πουμίδκω, Phl., πουμίδκου, πουμίξου or πουμίγου (§ 198), Mal. *Aor.* πόμνα, Ar. Ul. Pot., πόμα, Fer. Mis. Mal. Sil. Phl., πόνα, Ax. § 101. There are also forms in πλ-, thus *pres.* πλεμιδκω, Gh., *aor.* πλέμνα or πλέμμα, Gh., πλόμα, Del.—*Aor.* πόμεινα or πέμεινα (§ 363), Ph., 1 *pl.* πόμειναμε, Tsh.—*Pres. mid.* πομίσκουμου, *aor.* 3 *sg.* πόμνι, *subj.* 2 *sg.* πομήγι, 1 *pl.* πομνούμι, Silli

ἀπομbρό, *in front.* Phl.

[ἀποπέσω, *adv.*, *from inside.*]—ποπέσου, Pot.—ἀποπέσου, Ph.

ἀποπίσω, *adv.*, *behind*, Ul. Also ἀπαπίσω, Ul. Del.—ποπίσου, Ph.

ἀποbιjεί, *thence*, Afs. Compound of ἀπό and ἀπεκεῖ

ἀπός, ἀπόκος, Ph. *v.* dλώπης

ἀπόστολ, *nom. acc. pl.*, *apostles*, Ax.

ἀποταδός, *adv.*, *in the morning*, Pot.

ἀπού, *when*, Ph.

ἀπού; *whence?* Phl. *v.* ἀπαπού

ἀπούθε; *whence?* Sil.

ἀπουδιά, *with child*, Ax., ἀπουψίς, Mal.—Kar. (Lag. p. 42) gives, but without locality, ἀμbοψυχής ἡ ἀμbοψής· γυνὴ ἔγγυος. Hatzidákis (Μεσ. καὶ νέα Ἑλλ. I, p. 325) derives it from ἐπάνω and ψυχή.

ἀπτάγω, Phl. *v.* ἀποκάτω

ἀb', *rel.*, *who.* Recorded once at Ph. It is ἀπού, for which *v.* πού

ἀbεκεῖ, Phl. *v.* ἀπεκεῖ

ἀbέσε, Del. *v.* Turk. qahbe

ἀbjεί, Ph. *v.* ἀπεκεῖ

dbλά, Ul. *v.* Turk. abla

ἀqαλούσα, Silli. *v.* Turk. 'aqəlle

ἀqλέ, Mis., ἀqλού, Del. *v.* Turk. 'aqəlle

ἀqλέ τ, Fer. *v.* Turk. 'aqəl

ἀqουλού, Capp. *v.* Turk. 'aqəlle

ἀqέλ, Del. *v.* Turk. 'aqəl

ἀqελέ, Ul. *v.* Turk. 'aqəlle

ἀραβάϊ, *thus*, Ph., given by Kar. (Lag. p. 43) and Arkh. (p. 217). Also ἀβάϊ (Lag. p. 41) and ἀβάτ, Arkh. *l.c.*

[ἀράδα, *rank, line.*]—μό dη ράδα, *in turns*, Ph.

ἀράπης, Capp., etc. *v.* Turk. 'arap
ἀραβά, ἀραβαῖς, Capp. *v.* Turk. 'araba
ἄραβους, Mis. *v.* ἄνθρωπος
ἀράδιμα, Ul. *v.* Turk. aramaq
ἀραδόζω, ἀράτσα, Capp. Ph. *v.* Turk. aramaq
ἀργά, *adv., late.*—In Capp., Ar. Phl.—ἀργάς, Silli
ἀργάχι, Ar. *v.* ἀδράχτι
[ἀρδεύω, *I water.*]—ἀρδέβγου (§ 11), Silli.—For Sin. Arkh. (p. 219) gives ἀδρεύω.—With metathesis *δρέβω, aor. subj.* να δρέψωμε, Ph.
ἀρέ, ἀρέδζα, ρέδζα, *now*, Ph. Kar. gives (Lag. p. 43) ἀρέ, ἀρεσοῦ, ἀρεσοῦκα, ἀρετσοῦκα, with the meanings *νῦν, νυνί* or *ταχέως*
[ἀρέσκω, *I please.*]—Capp. *aor.* 3 *sg.* ἄρεσεν, Pot. The *pres.* ἀρέθω is given by Arkh. for Sin. (p. 224)
ἀρκούδι, *bear*, Ph. Afs.
ἀρκουδῶ, -ᾶς, *I crawl* (*on all fours like a bear* (ἀρκούδι)), Sil. (*Xen.* I, p. 192), ἀρκουρῶ, Gh. For *δ*, § 89
ἀργάτοι, Ph. *v.* ἐργάτης
[ἀρμέγω, *I milk.*]—Capp. ἀλμέγω (§ 80), Sil., ἀλμέζω, Del. and (Krinop. p. 41) Fer., *impf.* ἀλμέϊδγα (§ 210), Ul., ἤλμεζα, Del., *aor.* ἤλμεξα, Del. For the λ *v.* § 98.—λιμέζω, *impf.* λιμέσκεν da (§ 389), *aor. subj.* λιμέξω, Ph. *Aor.* λίμεξα, Tsh.—*Cf.* ἁλμεχτήρ
[ἁρμόζω, *I fit together.*]—Capp. *pres.* ἁρμώνω (§ 192), *impv.* ἅρμο, *pl.* ἁρμότ (§ 225), Ul. One of its meanings is *to shut a door*
[ἀρνί, *lamb.*]—ἀρνί(χ (§ 62), Ul.
[ἀρνοῦμαι, *I refuse.*]—From an active form, *aor.* 3 *sg.* ἀρνάψεν do, Ul.
ἀρό, *pl.* ἀρά, *adj. well, in good health*, Ph. *v.* λιαρό, λαρώνω
ἀροσύνη, *health*, Ph. *v.* λιαρό
ἀρούσκα, *adv., in good health* (Lag. p. 43) gives the *adj.* ἀρούσκο= ἀρό. *v.* λιάρο
[ἁρπάζω, *I seize.*]—*Impf.* 3 *pl.* ἁρπάζαν, Pot.
ἁρqadáš, Capp. Silli. *v.* Turk. arqadaš
ἅρσεν, Ax. *v.* τραβῶ
[ἀρσενικός, *male.*]—Capp. σερνικός, Del. Ax. (§ 129) Pot., σερνικό, Fer. (decl. § 146) Gh.—σερικό, Ph.
ἀρδή, ἀρδινός, Silli. *v.* ἀρχή
[ἄρτος, *the loaf used in the Mass.*]—ἄρτους (§ 9), Silli
ἀρτουνους, Silli. *v.* ἄνθρωπος
[ἀρχή, *beginning.*]—At Silli ἀρδή used adverbially, and *adj.* ἀρδινός
[ἀρχίζω, *I begin.*]—Capp. *aor.* 3 *sg.* ἤρχεψε, Ar., and ἤρχισε, Pot. This last probably non-dialectic. *v.* p. 29
ἀρχωπος, Gh. Ax. *v.* ἄνθρωπος
ἀρώνω, *I cure*, Ph. *v.* λαρώνω and λιαρό
ἄρωπος, Ar. *v.* ἄνθρωπος
ἄς, particle used with the *subj.* to express the 1st and 3rd *pers. impv.*—In Capp. ἄν, ἀς, ἄζ, ἀζ, or, before initial σ, ἄ, ἀ. This ἄ, ἀ may be confused with the ἄ 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 (ἄζ, ἀς, ἀζ), *prep., from.*—Used all over Capp. With the article it generally gives the form ἄσο, *pl.* ἄσα, but at Ax. and Gh. more commonly ἄς τ At Phl. ἄς το occurs but is rare. At Del. and Pot., where the article is better preserved, there are also *f. sg.* ἄδη(Del., ἄσην, Pot., and *m. pl.* ἄσου. Before the relative τό it produces at Del. ἄσ (rarely ἄς το or ἄς), *because.* So a Ar.—At Ph. στο, στη(ν, 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. Afs. the vowel weakening produces στου, *pl.* στα, etc
ἄσα, *prep.* and *conj., until*, Del. ἄσ βραδύν, *until evening*, ἄσα ἀρέ, *until now*
[ἀσήμι, *silver.*]—ἀσήμι, Ar.
[ἀσθενής, *sick.*] A form †ἀσθενάρης is at the bottom of the Capp. and Ph. forms.—Capp. ἀστενάρ, *pl.* -άρια, Del. Fer. Gh. Ax. Phl. Mal. and (Val. p. 15) Ar. With subst. verb, § 248. For *aor.* ἀστενάρλασε, *he fell ill*, Fer., *v.* § 195—στανιέρ, *pl.* -έροι, Ph., § 297
ἀσκέρ, etc., Capp. Ph., ἀσκερλάϙ, Ul. *v.* Turk. 'asker
[ἄσκημος, *ugly.*]—ἄσκημο, Ar.
ἀσκί, *leather bag.*—ἀσκοῖ, *pl.* ἀσκῖα, Ph. Grégoire gives ahtchi (*B. C. H.* XXXIII. p. 153), § 264
'Ασλαμπέγος, Ph. *v.* Turk. aralan
ἀσλάν, ἀσλάνος, Ph. Capp. *v.* Turk. aralan
[ἀσπρίζω, *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
ἀστενάρ, Capp. *v.* ἀσθενής
ἄστερα, Ax. *v.* ἄστρο(ν
'Αστραπὶν Χοζά, Ph. The Turkish rustic wit Nasreddin Khoja. For dropped ν, § 98
[ἄστρο(ν, *star.*]—Capp. ἄστρο, Sil., ἄστερα, *pl.* ἄστερες, Ax., ἄστρος (decl. § 143). Ar.—ἄστρο, Ph.

ἰσφαλός, sure.]—*φσαό* (§§ 269, 284) quoted from Kar. by Grégoire (*B.C.H.* XXXIII, p. 155) for Ph. *v. σφαλώνω*

σάω, etc., Del. Fer. *v. πηγαίνω*

σήμι, Ar. *v. ἀσήμι*

σκημο, Ar. *v. ἄσκημος*

σόδα, *water-channel*, Afs. Arkh. gives for Sin. (p. 226) *ἀχιώτα* as *artificial channel for irrigation*. Eleft. (p. 91) suggests derivation from *ὀχετός*. *Cf.* the Karpathian *χιστάρι* = *ὀχετός* (*Μανωλακάκης, Καρπαθιακά*, p. 218)

σουρούμ, Del. *v. εἶδα*

συρο, Ph. *v. ἄχυρο(ν*

σῦρχα, Phl. *v.* Turk. akhar

τέ, *ἀδέ*, *pl. ἀτά*, *this*, Ph., etc. For forms, §§ 311, 315

τί, Capp. *v. γιατί*

τιέγω, Ph. *v. γατιαίνω*

τός, *ἀδός*, *ἀτό*, *ἀδό*, *this*, Ph., etc. For forms, § 315

τότε, *ἀδόδε*, *then*, Ph.

τσέ, *thus*, Ph.

ἀτσίγγανος, gypsy.]—Capp. *Ἰγγάνος*, Phl., *Ἰγγάνος* (decl. § 129), Ax. Ar. Sin. *κατσιγκάνης* (Arkh. p. 243).—*ζιγγάνους*, Silli

ἄτσονδο, *so many*, Ph., with *pl. ἀτσονδιά*. Kar. (Lag. p. 44) gives *ἄτσω· τόσον*, *ἀτσόπσιο· τόσον*, *ἀτσώτε*, *ἀτσώτο· τοσοῦτον*

ἀδά, *here*, *now*, Ph. Used also as indecl. demonstrative; *ἀδά το γεμέκι*, *this food here*

ἀδελφή, *ἀδελφό*, Capp. *v. ἀδελφή*, *ἀδελφός*

ἄδεμεν, *otherwise*, Del.

ἀδερέ, *now*, Del. *Cf. ἀδαρά*

ἀδιμερί, Ar. *'s ἀ. τουν*, *around them*

ἀδό, *this*, Phl. *ἀδό το χαρόμ*, *this lady*

ἀδού, *here*, Afs., used as indecl. demonstrative, § 317

ἀδράχτι, Ar. *v. ἀδράχτι*

[*αὐθέντης*, *master.*]—*ἀφτέν* (§ 251 and decl. § 298), Ph. Tsh. Afs. The Turkish form *ἐφένδη* occurs only as a title of address (at Ph. and Afs.).—The Capp. forms all have the *τ* after the *φ* dropped by dissimilation with the *δ* (§ 103): *ἀφένδης*, Del., Sem. (decl. § 161), *ἀφένδη*, Ul., *ἀφέν]ης*, Ar, *ἀφένδος* (§ 162), Ax. The initial *α-* makes it less likely that they come from the Turkish form efendi

[*αὐλή*, *courtyard.*]—At Ar. *ἀβλή*, but generally in Capp. with *ν* of the *f.* art. prefixed (*v.* § 98). Thus *νεβλή*, Fer. Ul. Mal. Phl. and (Pharasop. p. 121) Sil. For the *ε v.* § 66.—*ναβλή*, Silli

[*αὐξάνω*, *I increase.*]—At Ph. the old *aor. ἤφξησα*, *ἤβξησα* or *ἤξησα* (*i.e. ηὔξησα*) has produced a new *present βξά(γ)ω* or more often *ξά(γ)ω*, *ξᾷς*, *ξᾷ*, with *impf. ξάγκα*, §§ 281, 322, 337.—At Silli, *pres. middle*, *ξινίσκουμου* or *σινίσκουμου*

[*αὔριο(ν*, *tomorrow.*]—*ἄβρι* or *ἄβρι*, Silli

[*αὐτί* (*ἀφτί*), *ear.*]—In Capp. *φτί*, *pl. φτιά*, Fer. (§ 109) Ul. Ax., *ἀφτί*, *pl. ἀφτιά*, Mis., *ἀφκί*, *pl. ἀφκιά*, Sem. and *pl. φκιά* at Fer., *τ' ὠδί*, Phl., *ὠτί* (Pharasop. p. 126), Sil.—*τί*, *pl. τια*, Ph. Tsh., §§ 258, 288, 303

αὐτός, *this.*—*ἀφτός* (§ 28), Silli. *Cf.* §§ 176, 315

ἄφ, Ph. *v. ἄλλος*

ἀφέντης, etc., Capp. *v. αὐθέντης*

ἄφεριμ, Ph. *v.* Turk. aferin

[*ἀφηκροῦμαι*, *I listen.*]—*κεροῦμαι*, *-σαι*, etc. (§§ 353, 356), Ph.—*ἀ)φρηκούμου* (§ 51), *aor. φρηκήσκα* (§ 55), Silli

ἀφήνω, *I leave.*—Capp. *ἀφήνω*, Del. Phl. Pot., 3 *sg. ἀφήμ bαίν*, Ax., *βαήνω*, Gh. Ar., *impf.* § 203, *aor.* *ἄφηκα*, Ul., *ἄφκα*, Del., *ἀφήκα*, Mis. Mal. Ax. Phl. Pot., *βάφκα*, Ar., *βάκα*, Gh., *subj. βαήκω*, Gh., *impv.* § 223.—*φήνω*, *aor. φήκα*, 3 *sg. φήϵν*, *φήϳεν*, *impv.* § 345, Ph.—*ἀφήνου*, *aor. ἄφηκα*, *aor. subj. ἀφήσου*, Silli

ἀφζοί, Silli. *v. αὐτός*

ἀφλίκο, Kis. *v. ἐλαφρός*

ἀφρίκα, Ph. *v. ἐλαφρός*

ἀφτέν, Ph., etc. *v. αὐθέντης*

ἀφτί, Mis., *ἀφκί*, Sem. *v. αὐτί*

ἄφτω (*ἅπτω*), *I kindle.*—Capp. *ἰφτω*, Ar. Ax., *γιάφτω* (§ 197), Ul., *impf.* § 209, *aor. ἤψα*, Ar. Ax. Phl., *ἔαψα*, Ul., *ἄψα*, Fer.—*ἄφτω*, *aor. ἤψα*, *aor. subj. ἀψω*, *impv.* § 346, Ph.—*Pres.* 3 *sg. νάφϵι*, *aor. subj.* 3 *sg. νάψῃ*, Silli

ἄχ, ejaculation, *Ah!* Ul.

'Αχιαβοῦδες, Ph. A place-name. For *β*, § 273

ἀχίλι, Ph. *v.* Turk. hile

ἀχόῆς, Mal. *v.* Turk. ašji

ἀχμάχος, Ph. *v.* Turk. ahmaq

ἀχπάπ, Phl. *v.* Turk. ahbab

ἀχβέσα, Ph. *v.* Turk. qahbe

ἄχσα, Del. Ul. *v.* Turk. aqmaq

ἀχσάμανα, Phl. *v.* Turk. akhšam

ἀχτίζω, *I take out*, Pot.

ἀχδῶ, *ἄχτσα*, Ph. *v. λακτίζω*

ἀχδόζω, Del. *v.* Turk. aqmaq

ἄχυρο(ν, *straw*, *chaff.*—Capp. *ἄχυρου*, Mis., *pl. ἄϵγερα*, Ul. *ἄχιορο* and (*place for straw*) *ἀχιοριῶνα*, Sin. (Arkh. p. 226). —*ἄδυρο*, Ph., *pl. ἄδυρα*, Afs.

ἀχόρ, Ar. *v.* Turk. akher

ἀψά, *at once*, *quickly.*—In Capp., Fer. (Krinop. p. 43), Ar. Ax. Phl. and at Silli. For Sin. Arkh. (p. 227) gives *ἀψός* and *ἀψύς*, *lively*, *quick*. Also a Pontic word, *v.* Hatzidákis in *Ἀθηναῖον*, I, p. 6

ἀψίδικα, *quickly*, Ar. (N.K.), *ἀψίτσικα* (Krinop. p. 43), Fer.
ἀψουδικανάς, *immediately*, Síll
ἀψούδκα, *immediately*, Ax.
ἀώνι, Ph. *v.* *ἀλώνι*
ἀωτός, Afs. *v.* *ἀλώτηξ*

ä

ἀλιβήκα, Phl. *v.* *ἀλώπηξ*
ἀσκέρ, Mal. *v.* Turk. 'asker

β

βάα, *no*, Síll
βαβάς, *father*. So at Síll. In Capp. *βαβά*, the *-s* almost always disappearing before the poss. pron., § 180. By-form *βά* (§ 103) Ul. Ax. Phl.—At Ph. *ταπάς* is the word used; *πατέρα* is everywhere quite lost
βαήνω, Capp. *v.* *ἀφήνω*
βαθικό, *adj.*, *deep*, Mal.
βάκ βάκ ἀνά, imitation of frogs croaking, Gh., p. 340. *V. addendum*, p. 695
βάκα, Gh. *v.* *ἀφήνω*
βάλ, Capp. *v.* *βουβάλι*
βαμβάκ, *cotton*, Phl.
βαπόρια, *n. pl.*, steamers, Del. *v.* § 369
βαπόρ, etc., Capp. *v.* Turk. vaget
βαρβαρ(α)γαρούσα, *βαρβαγαρού*, *ogress*, Ph. The derivation is probably *βάρβαρος* + Turkish qarə, *woman*, with the occasional addition of the fem. ending *-σ(σ)α*
βαρβάτος· μέγας, ἐπὶ ἵππου συνήθως, Sin. (Arkh. p. 227). Latin barbatus. *v.* G. Meyer, *Neugr. Stud.* III, p. 18 and § 372
βαρειά, *adv.*, *heavily*, Ax.
βάρος, *weight*, Ar.
βάρτι, *pl.* *βάρτε*, *rose*, Ph. Armenian *vard*. *v.* § 376
βάρτλακα, Gh. *v.* *βάτραχος*
βαρύ, *heavy*, Ax.
βασιέδι τ, Ul. *v.* Turk. vasiyet
[*βασιλεύς*, *king*.]—Capp. *βασιλέας*, Pot., *βασιλέγας*, Mal., both with *σ* and not *δ*, possibly because not a dialect word. *βαδιλέγας*, Síl. Elsewhere it has gone over to the *-ος* decl.; *βαδιλιός*, Ax. (decl. § 129), Phl. Elsewhere, as at Síll, 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*, *sprout*. *βαλσικό*, Sin. (Arkh. p. 227) § 104
βασιλόπητες, *f. pl.*, *king-cakes*, Síl.
βαδλικό, Mal. *v.* *βασιλικό*
[*βάτος*, *bramble*.]—*pl.* *βάδοι*, Ph.
[*βάτραχος*, *frog*.]—In Capp. generally a *f.* form; *βάρτλακα*, Gh., *βαρχιάκα*, Ax., *βατράκα* (Krinop. p. 44), Fer. Arkh. gives *μαβράκια*, and for Síl. *βοβρίκι* (p. 251). Pharasop. for Síl. *βαβρίκα* and *βοβρόκα* (p. 114).—*μαβράκα*, Ph. —*φάρδακα*, Síll
βάφκα, Ar. *v.* *ἀφήνω*
[*βαφτιστικός*, *godson*.]—*βαφδικό* (decl § 148), Ar.
βάχ, interjection. Del.
[*βγάζω* (*ἐκβάλλω*), *I take out*.] Used everywhere.—Capp. *pres.* *βγάλω*, Ax. Phl., *βγαλίδκω* (§ 193), Ar. *Aor.* *ἐ)ξέβαλα*, Del., *ξέβαλα*, Mis. Ax. Síl. Phl. Pot., *ἔβγαλα*, Fer. Ar. Ul. *Subj.* probably always *βγάλω*.—*βγάλω*, *impf.* *γαλίρκα* (§§ 281, 336), *aor.* 3 *sg.* *ἔβγαλε*, *ἔβγαγανέ* da, *impv.* § 345, Ph. For *βg v.* § 266. Grégoire (*B.C.H.* XXXIII. p. 153) gives *βgαλώνω* = *βγάλλω*, and from this come *impf.* *φκαγώρκα*, *aor.* *φκάγωσα*, *βgάγωσα*, *aor. subj.* *βgαγώσω* used in the sense of *taking bread out of the oven*, *i.e. baking*, Ph. *Pres.* *βgαλαίνου* (§ 322), *impf.* § 335, *aor.* *ἔβgαά* da (§ 342), *aor. subj.* *βγάσον*, Tsh.—*βγάλνου* and *ξεβάνου*, Síll
βγαίνω (*ἐκβαίνω*), *I go out*. Used everywhere. Capp. *pres.* *βγαίνω*, Del. Gh., *βgηένω*, Fer. Ul. Ax. Síl. Phl., *βgηένω*, Mal. For *gh* *v.* § 81. *Impf.* §§ 206, 207, 210. *Aor.* *βγήκα* recorded only at Pot. and probably not dialectic. The usual form is *ξέβα*, Fer. Gh. Ar. Mis. Ax. Phl., *ἐ)ξέβα*, Del. Pot., *ξένω*. Mis. Rarer are *ἔβγα*, Fer. Ar. Ul., 3 *sg.* *ἔβgha*, Ul. Fer., *ἔξα*, Ax. *Aor. subj.* always *βγῶ* (§ 242).—*βgαίνω*, 1 *pl.* *βγαίνομες* (§ 321), *impf.* *β*)*gαίνκα* (§§ 231, 335), *aor.* *ἔβga* (§ 368), *aor. subj.* *βgῶ*. Ph. Afs. Kis., but *subj.* 3 *sg.* *ἀ βγῇ* (§ 266), Tsh.—*ξεβαίννου*. *impf.* § 39, *aor.* *ξέφκα* or *ἔφκα*, Síll
βγό, Capp. *v.* *φόω*
βgηένω, 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.* *-ώνια*, Ar. Síl. Pot. and also Fer. (Krinop. p. 44), and Sin. (Arkh. p. 228). *v.* § 65.—At Ph. *ἡ βελόνη* 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 *βιόνι*, § 269

βέμβου, Silli. *v. πέμπω*

βένετος· κυανοῦν, 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

βέπνου, Silli. *v. πέμπω*

βεράνι, Silli. *v.* Turk. virane

βέργα, *f.*, *ear-ring*, Silli

[*βερύκοκκο(ν*, *apricot.*]—Capp. *βορκόκ*, *pl. βορκόκια*, Fer. Ar. Ax. Mal. Sil. Pot., *βερκόϐ* (§ 110), Mis. At Mal. *βορκόκ* is said to mean *a dried apricot*, whilst for the fresh fruit *ὄαγλό* is used. The Capp. form *βορκόκ* comes from a dimin. *βερ(υ)κόκκιον* with *ε* assimilated to *ο*. *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. ἔβηχσε*, Fer.

[*βίγλα*, *watch.*] Often used as a name for high hills in Greece and thus for a hill near Silli in the form *βλγα*. Latin vigilare for vigilare; *v.* Meyer, *Neugr. Stud.* III, p. 14 and § 371

βιλί, *membrum virile*, Ax. and given for Sin. by Arkh. (p. 228)

βίνεψα, *aor.*, *I threw*, Ph. Afs. *impf.* § 389. The *pres.* is given by Kar. (Lag. p. 47) as *βινεύω*, *βινέω*. At Ph. also *bίνεψα* and *φίνεψα*. *Cf. βουντίζω*, *I throw*, Cyprus (Sakellários, Κυπριακά, II, p. 494). Hatzidákis (*Einleitung*, p. 417) derives from *δινεύω*, *δινέω*. *v.* § 400

[*βιός*, *richness*, *substance.*]—*το βιό*, Pot.

βιρισούμου, *βιρίσνου*, Silli. *v. βρεχούμαι*

βγάζγασα, Ph. *v. βγάζω*

βγαίνω, Ph. *v. βγαίνω*

βγάλω, Ph., *βγαλαίνω*, Tsh. *v. βγάζω*

[*βλαστάρι*, *sprout.*]—*βγοστάρι* or (Lag. p. 48) *γοστάρι*, Ph. § 272

βλαστικό, Fer. *v. βασιλικό*

[*βλέπω*, *I see.*]—*βλέπου*, Silli. In Capp. its place is taken by *θωρῶ* and *τρανῶ*

βλοῆσκα, Silli, etc. *v. εὐλογῶ*

βξά(γ)ω, Ph. *v. αὐξάνω*

βό, Ph. *v. φ'όν*

βόϊϐ, Del., *βόϊθ*, Sil., etc. *v. βῶδι*

βόκκο, Ph. *v. φόν*

βολόν, Capp. *v. βελόνι*

βορίζω, *I winnow*, Ph. Given also by Arkh. for Sin. (p. 228), and (*βορρίζω*) by Val. for Ar. (p. 16). The deriv. is from *βορρᾶς* 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

βοσκόν, given for Sin. by Arkh. (p. 228) as subst. to *βοσκίζω*

[*βοσκῶ*, *I graze.*]—Capp. *pres. βοσκίζω*, Sin. (Arkh. p. 228); *βοδκίνου*, Mis., *aor.* 3 *sg. subj. βοδκήδῃ*, Ax. The *b* in *aor. bδέκησα*, Ax., is taken from *bυτικός*, *a shepherd*. All these are transitive. Intrans. is *mid. aor.* 1 *sg. subj. να βοδκηθῶ*, Phl.—Trans. *βοσδίζω*, Ph. Tsh., *aor. subj. να βοσδήσῃ*, Ph. Intrans. *mid.* 3 *sg. βοσδειέται*, Ph., *βοδειέτι*, Afs., *aor. subj. βοσδηθῶ*, Ph. For *σδ* *v.* § 264

βοσδέρ, *acc. -έρη* (§ 297), *shepherd*, Ph. I take it from Grégoire (*B.C.H.* XXXIII, p. 151), who has *βοahtehέρ* : for *σδ* *v.* § 264, note. It occurs in the Ph. Gospel: *ἀνταδώσω τὸ βοστέρι*, *I will smite the shepherd* (Lag. p. 9)

[*βουβάλι*, *buffalo.*]—Capp. *βαλ* (§ 103), Ar. Ul. Phl. and (Arkh. p. 227) Sin.—*Pl. γουβάλε* (§ 267) given for Ph. by Grégoire (*B.C.H.* XXXIII, p. 151)

βούβοι, *owl.*—Capp., Pot. and (Arkh. p. 228) Sin.—*βοῦγος* (§ 267), Ph. given by Kar. (Lag. p. 47)

βούζα, *pl. -ζες*, *grasshopper*, Ph.

βουϊνί, Capp. *v. βουνί*

[*βούκεντρον*, *ox-goad.*]—At Misti the dimin. *βουκέντρι* has produced by the steps *βκένδρ*, *φκένδρ*, the form *φδένδρ*, *pl. φδενδίρατα* (N.K.), §§ 60, 78. *βωρκέντζι* (pron. *βωρκέντ|ι*), Ar. (Val. p. 16). The metathesis of the *ρ* is helped by *βώρ*, the local form of *βῶδι* (§ 88).—For Ph. Kar. (Lag. p. 47) gives the dimin. *βουζέντρι*, *βουτζέντρι*, *i.e. βουδέντρι*

βοῦλα, *seal*, and *verb βουλώνω*, Sin. (Arkh. p. 228). Latin bulla, bullare. *v.* Meyer, *Neugr. Stud.* III, p. 17 and § 372

βούλα, Capp. *v. ὅλος*

βουλιάζω, *I flow down*, given for Sin. by Arkh. p. 228.—*Aor.* 3 *sg. ἐβουλίστην da*, *he swallowed it*, Ph. *Cf. νεβολίζομαι*

βουνί, *mountain.*—Capp. at Del. Gh. Ar. and (Krinop. p. 44) Fer. *βουϊνί*, Phl. Sil. and (Arkh. p. 228) Sin.—*Gen. βουνοῦ*, Ph., where *ρουβί* is the common word.—*βουνί* (§ 13), Silli

βούνουμαι, Ph. *v. λούω*

βούνω, Del. *v. σβένω*

βουρδόνι, Ph. *v. βερδόν*

[*βουτῶ*, *I dip.*]—Capp. *aor. βούτσα*, Mis. Sil. Arkh. (p. 228) gives *βουτῶ καὶ βουτίζω· βαπτίζω, δύω. Φρ. ὁ ἥλιος βοὺτζεν.*—*βουδάγω*, *aor. βούτσα* (§ 250), *impv.* § 349, Ph.

βράδι, Ph. *v. σύρα*

βράδυ, *evening.*—*βράδυ*, *βραδύ*, Pot., *βράν*, Ax., *βράδν*, Silli.—An oxytone form is commoner; *βραδύ*, Del., *βρадύ*, Fer., *βρα(γ)ύ*, Ul., *βραδύ*, Silli, *βραδύ*, Ph., etc.

βραδύνει, *it becomes evening*, *impf. βράδυνε* (§ 334), Ph.—In M. Gr. *βραδυάζει* is used, and *βραδύνω* means *I am late*

[*βράζω*, *I boil.*]—*Aor.* 3 *sg. ἔβρασιν*, Mal. —*ἔβρασε*, Ph.

[*βρακί*, *trousers.*]—Capp. *βρακί* (§ 78), Mis., *pl. βρακιά*, Del. Latin braca; *v.* Meyer, *Neugr. Stud.* III, p. 19, and § 372

[*βρακοζώνι*, *waistcord of trousers.*]—Capp. *βρακοζών*, Ar. and Ax., where the *β* is scarcely heard (§ 101)

[*βραχιόλι*, *bracelet.*]—*βροδάλι*, *pl. -λε* or *-λα*, Ph. Latin brachiale, affected by *βραχιόνιον*. *v.* Triandaphyllidis, *Lehnwörter der Mittelgriech. Vulgärliteratur*, p. 103, and § 373

βραχιόνι, the dim. of *βραχίων* occurs at Ph. Kis. and Afs. in the form *βροδόνι* meaning *arm*, not *bracelet*, § 254. *Gen. βροδονοῦ*, Ph.

βραχνάς, *evil spirit*, *incubus*, Silli

βρεΐζουμαι, Gh. *v. βρεχοῦμαι*

βρεδή, Ph. *v. βροχή*

[*βρέχει*, *it rains.*]—Capp. *βρέχ*, Mis., *βρέχνει* (§ 192), Ar.—*βρέδει*, Ph.

βρεχός, Capp. *v. βροχή*

βρεχοῦμαι, *I call.*—Arkh. (p. 229) says, "Βρεχοῦμαι· καλῶ, φωνάζω, *aor. βρεχύστα*, *impv. βρεχύστ*. Used in nearly all the Capp. dialects, but not at Ph. In Bagdasonia they say *βρεΐζω*, *aor. ἐβρεΐσα*, *impv. βρείς*. At Silli *βριάσκω*, *aor. βρέσα*, *impv. βρές*." I record from Capp. *pres. βρεχοῦμαι*, *aor. βρεΐδτα* (§§ 97, 239), Ax., *βρέχουμι*, Mis., *βρεΐζουμαι*, Gh., *aor.* 3 *pl. βρεΐσταν* do, Ar.—*βιριούμου* (§ 51) and *βιριάνου*, *impf.* § 41, *aor. βιριάσκα*, Silli.—Hatzidákis suggests a derivation from *βρυχῶμαι* ('Αθηνᾶ, XII, p. 481)

βρεχώ, Mis. *v. εὑρίσκω*

βρίσκω, Capp. *v. εὑρίσκω*

[*βροντῶ*, *it thunders.*]—*Impf. βροντάρκε*, Ph., § 337

[*βρόντημα*, *clap of thunder.*]—*βρόνδεμα*, Ph., § 257

βροδάλι, Ph. *v. βραχιόλι*

βροδόνι, Ph. etc. *v. βραχιόνι*

βρουκανίζω, *I weep* (*of children*), Ph. *Impf.* § 339, *aor. βρουκάντσε*, *ρουκάνε* (§ 281). Arkh. (p. 228) gives for Sin. *βουρκανίζω. μηκῶμαι ἐπὶ ἐγελάδος*, and for Ph. *βρακανίζω· κλαίω ἐπὶ βρεφῶν*. So too Kar., *βρακανίζω* (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).—*βρεδή*, Ph.—*βροδή* (§ 14), Silli.—The forms with *ε* for *ο* have been affected by *βρέχει*

βρυσέλινες, *f. pl.*, *water-parsley*, Ph. A compound of *βρύσι* and *σέλινον*. § 282

βρώμος, *stink*, Pot. § 120

βρωμῶ, *-εῖς*, *I stink*, Del. § 200

βδόκκο, *wooden bottle*, Ph.—Kar. (Lag. p. 47) gives *βοτόκκο* and *βουδόκκο*, referring to Arm. povtovk, ptovk, which means *a small pot or saucepan* (Bedrossian). *v.* § 376. The Phârasa *βδόκκα* are made by the Moslems at Bársama on the way to Adana

[*βυζί*, *breast.*]—Capp. *βυζί*, *pl. βυζιά*, Gh. Ar. Phl.

βύνω, Ul. Del. *v. σβύνω*

[*βῶδι*, *βόϊδι*, *ox.*]—The Capp. forms vary with the treatment of *δ* (§§ 86–96) and the *-ιδι* stems, and some belong to *βῶδι*, some to *βόϊδι*. Thus: *βόϊδ* or *βόδ*, *pl. βόδια*, Del., *βόϊθ*, *pl. βόϊθια* (§ 111), Sil., *βόθ*, *pl. βόθια* (§ 75), Mal., *βόϊ*, *pl. βόϊγια*, Mis. Ul. Ax., *sg.* also *βόϊχ*, *gen. βοϊοῦ*, Ax., *βώρ*, Ar. Gh., *βόϊτ*, Fer. (Krinop. p. 44), *βόϊτ*, *gen. βοϊδοῦ*, *pl. βόϊδα*, Phl. (§ 95), *pl. βῶδα*, Pot.—*βόϊδι*, Ph. etc.

[*βῶλος*, *clod.*]—*μῶλος*, Fer. (Krinop. p. 55), § 99

γ

γά, Ph. etc. *v. γάλα*

γάζə, Ax. *v.* Turk. qazmaq

[*γαϊδούρι*, *ass.*]—In Capp. and Silli always with *d* instead of *δ* (§ 95): *γαϊδούρ*, Fer., *qaïdoúρ*, *pl. qaïdoúρa*, Phl. Mal. (§§ 71, 82), *gaïdoúρ*, Ul. Ar. The form *γαϊτσούρι*, Sin. (Arkh. p. 229) shews the same *d* for *δ*.—*γαϊδία* or *γαϊρίδι* (§ 288), *το γαϊρίτ σου* (§ 250), and dimin. *γαϊδαράκκο* or *γαϊραδάκκο* Ph. For metathesis, § 284.—*γάϊδαρους* (§ 11), Silli

γαϊέτ, Mis. *v.* Turk. ghayet

γαϊρίδι, Ph. *v. γαϊδούρι*

γαϊρίτ, Del. *v.* Turk. gharib

γάϊρü, Silli. *v.* Turk. ghaïra

γαϊτάνι, *a kind of ribbon*, Sin. (Arkh. p. 230). The name is from Gaeta, in Italy. *v.* § 369

γάλα, *milk.*—Capp., *γάλα* (decl. § 114),

Ul., qálα (§ 82), Mal.—*γά*, Ph., etc. § 269

αλγάνα, *neut. pl.*, Del., in text on p. 320, l. 27. Explained as *thistles*

αλέ, *pl.* *γαλές*, *spider*, Ph. Kar. (Lag. p. 48) gives *γκαλέ* or *γκαλλέ*, *spider's web*, and *γκαλιέρ* or *γκαλλιέρ*, *spider*

άλια, Ax. Silli. *v.* *άγαλια*

αλίνες, *pl.*, Ax. Explained in text on p. 390, l. 21 as *λάχανα*, *herbs, vegetables.*

Ghalle in Turkish (غلّه) means *fruits of the earth in general*, but any connexion is very doubtful

αλιόνι, Ph., apparently *the rope by which a donkey is led.* In text on p. 478, l. 12

αμβρός, *γαμπρός*, *bridegroom, son-in-law.*—Used everywhere in Capp. Ph. and Silli generally in form *γαμβρός*. But *qαμβρός* (§ 82), Mal. Sil., *γάμβους* (§ 73), Sem. Decl. § 127 (Mal.), § 136 (Sem.), § 138 (Ar.), § 145 (Gh.)

άμος, *marriage.*—Capp. generally *γάμος*, but *qάμος*, Phl., *qάμους*, Mal. (§ 82), *γάμους*, Mis., *gάμος*, Del. Decl. § 120 (Pot.), § 128 (Mal.), § 130 (Ax.), § 133 (Mis.), § 135 (Ul.), § 140 (Ar.). With possess. § 180, Ul.—*γάμος*, Ph.—*γάμους*, Silli

αμῶ, *stupro*, Ph.

αν́ωνω, *I am thirsty*, *aor.* *γάνωσα* (§ 216), Ar. *impf.* *γάνωνε* (§ 201), Gh. For Sin. Arkh. gives (p. 230) *γανωμένος· διηνυθηκὼς ἐκ δίψης*, and *γανιάζω* = (1) *I speak loudly*, (2) *I thirst.* This word can have no connexion with *γανώνω*, *I smear*, but must be allied to *γανιάζω*, *I do a thing with difficulty*, Imbros (*Ζωγραφεῖοι Ἀγών*, 1896, p. 16) and possibly the Pontic *γαναχτῶ*, *I am tired* (*v.* *qανάχσεν*), and Ophite *ἀγαναχτετος*, *untired* (*Deffner's Archiv*, p. 189). For *ἀ)γαναχτῶ* elsewhere, *v.* Xanthudhidhis, *Ἐρωτόκριτος*, p. 478

γαβάρκα, *γαβήσα* da, Ph. *v.* *ἀγατῶ*

γαbeéč, Silli. *v.* Turk. ghabavet

γαbί, Gh. *v.* Turk. qabuq

γαράφαλι, *carnation*, Sin. (Arkh. p. 230). Italian garofalo. *v.* G. Meyer, *Neugr. Stud.* IV, p. 22, and § 369

γάτα, *cat.* *v.* *gára*

γατιαίνω, *I drive away*, and *aor.* 3 *sg.* *γατιέσεν* da, Ph. Also without *γ*, *pres.* *ἀτιέγω*, *aor.* *ἀτιέσα*, *impv.* § 345. Kar. (Lag. p. 49) gives for Ph. *γκατιέζω* and *γκατεύω* (*i.e.* *gατέβω*) and I record the *aor.* *gατιέσεν* da or *κατιέσεν* 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.*

[*γδέρνω*, *I flay.*]—*Aor.* 3 *pl.* *ξεγδείρανε*, Ph.

γδυμνός. *v.* *ξυμνό*

[*γδύνω* (*ἐκδύνω*), *I strip.*]—Capp. forms are: *γδύζω*, *pass.* *γδύζομαι*, *aor.* *γδύστα*, Sil., *γδύζομαι*, *aor.* *γδύστα*, Ax., *gδύζομαι*, *aor.* *gδύστα*, Fer., *ghδύζουμαι*, *aor.* *ghδύστα*, Gh., *ghδῦζουμαι*, *aor.* *ἐghδῦστα*, Del., with which *cf.* *γιτύζω*, *γιτύζομαι*, Sin. (Arkh. p. 231).—*γρύννουμου* or *γδύννουμου*, *aor.* *γρύδηκα* (§ 53), *impv.* *γρύστα* (§ 55), Silli. For *γρ* *v.* § 11.—At Ph. *ξυμνόνω* is used, *q.v.*

γέβκα, *γεβῶ*, Silli. *v.* *διαβαίνω*

γείρεν, Gh. *v.* *εἶδα*

γέλα, Silli. *v.* *ἔρχομαι*

γέλμα, Mis. *v.* *γέννημα*

[*γελῶ*, *I laugh.*]—Capp. *pres.* 2 *sg.* *γελᾷς*, *aor.* *subj.* 3 *pl.* *γελάδνε*, Phl. *Impf.* *γέλανα*, *aor.* *γέλασα*, Sil., meaning also *to make laugh.* *Impf.* §§ 203, 206.—*γιάγω*, *impf.* *γιάγκα*, *aor.* *γιάσα*, Ph. For λ *v.* § 269

γεμέκ(ι, Capp. Ph. *v.* Turk. yemek

γεμενί, Ph. *v.* Turk. yemeni

[*γεμίζω*, *I fill.*]—Always in Asia with *pres.* in *-ώνω*. Thus in Capp. *γεμώνω*, *aor.* *γέμωσα*, *subj.* 3 *sg.* *γεμώσ* or *ἐμώσ*, *aor. pass.* 3 *sg.* *γεμώθην*, Del., *γομώνω*, Del. Gh., and *aor.* *γόμωσα*, Ar., *γιομώνω*, Phl. Sil. with *aor.* *γιόμωσα*, Phl. Sil. Ar. Ax. *γιούμωσα*, *impv.* *γιούμου*, Ar. At Ax. *aor.* *subj.* also *γεμώσω*. *Aor.* *γίμωσέν* do, Ul., *subj.* 3 *sg.* *ἐμούσ*, Sil. *Participles*, *γεμάτο*, *γιομώμενο*, Ax., *γιομούμενο*, Sil.—*ἐμώνω*, *aor.* *ἔμωσα*, *impv.* *ἔμου* or *ἔμο* (§ 350), *aor. pass.* *ἐμώθα* or *ἤμα* (§ 362), Ph.—*γεμώννου*, Silli

γεμίν, 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 σαqαλού*, *q.v.*

γένεια, *n. pl.* *beard.*—Capp., *γένια*, Ax. Phl., *ἔνια*, Ax.—*γένα*, *τα*, Ph. Afs.

γένιδεν, Ph. *v.* Turk. yeniden

γέννα, 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. *γέννμα*, *pl.* *γεννήματα· σῖτος* (Pharasop. p. 115). *γένημα*, Ul., *γέλμα*, Mis., *γέρμα*, Ax. The *pls.* of these forms are unrecorded, but are no doubt in *-ατα*

[*γεννῶ*, *I give birth.*]—Capp. *aor.* *ἐ)γέννησεν*, and *subj.* 3 *sg.* *ἐνῇ*, Del., *γένσε*, Ul. Sil., *subj.* 2 *sg.* *γενῇης*, Ul., *aor. pass.* *γενήθα* (§§ 191, 239), Mal.—*Impf.*

3 *sg.* γενάρκα, *aor.* 3 *sg.* γέν(τ)σε, ἔν(τ)σε (§§ 250, 253), *subj.* 3 *sg.* γενήσῃ, *aor. pass.* 3 *sg.* γενήθη, Ph. *Pres.* γεννῷ, Tsh.—*Pres.* 3 *sg.* γεννᾷ, *aor.* γέννησι, Silli

γέντερο, Ph. *v.* ἔντερον

γεραζμένο, Del., etc. *v.* γηράζω

γερεμάδε, *neut. pl., a sweet made of grapes*, Ph. Probably from a Turkish word and *sg.* γερεμάς

γερέμια, Del. *v.* Turk. yarane

γερί, Del., γέρ, Ul. *v.* Turk. yer

γέρμα, Ax. *v.* γέννημα

γέρος, *old man.*—Capp., Del. (decl. § 118), Fer. (decl. § 147), γιόρος, Ar. (decl. § 142). Elsewhere γιορών, *pl.* γιορώνια, Mal. Ax. Phl. Also γερών, Ax.—γέρος and dimin. γερόκο, Ph.—The Capp. γιορών produces the *aor.* γιορώνιασα, Ax. Phl. and (as *plup.* γιορώνιασιν τανι) Mal. § 244

γερού, Ph. *v.* Turk. yarəm

γερδιέσινι, etc., Afs. *v.* Turk. ermek

γερδίζ, Del. *v.* Turk. yermek

γετμίδε, Ph., etc. *v.* Turk. yetmiš

γέτσε, Ul. *v.* Turk. yetmek

γεδέγι 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 ὅη χή, Ar., ὅη γή, Del., εἴ̈ τη γή, Ul., στή, Ph. Also at Fer., ἐτάνω ἀν ὅτή νε, *it is above the ground*

γήμαρτον, Silli. *v.* ἥμαρτον

γήμσου, Mal. *v.* ἡμσυν

[γηράζω, *I grow old.*]—*Partic.* γεραζμένο, Del.—γεραζμένουν, Silli

γιά, *indeed*, particle giving emphasis. Capp., Ul. Mal. Ax. Phl. and Ph.

γιά (διά), *prep. for.* Recorded at Ul. Pot. and Silli (§ 11)

[γιὰ (διὰ) νά, *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. 33

γιαβάϊ, γιαβάϊα, Capp. *v.* Turk. yavaš

γιαβλάδεν, *do*, Gh. *v.* Turk. yaghlamaq

γιάβλουτ, Silli, γιάβολος, Capp. *v.* διάβολος

γιαβρού, γιαβρία, Capp., Ph. *v.* Turk. yavru

γιαγλαδόζω, Sil., etc. *v.* Turk. yaghlamaq

γιάγω, Ph. *v.* γελῶ

γιαγιόρ, Ax. Explained as κακός. It reappears in γιαghορεdί, also Ax. (p. 402, l. 16), which I translate *rascal.* Possibly γιαqόρ

γιάδι, Ph. Tsh. *v.* ἀγελάδα

γιαζμά, Ar. *v.* Turk. yašmaq

γιαζύ, a Turkish word used in Capp. to mean *open country*; Ax. Mis. Mal., γιαζί, Pot. *Pl.* γιαζύδα, Mal. Cf. such village-names as Aq-yazi in Bithynia and Tekir-yazi between Göksün and Marash. Also jazə, *desert without grass or plants*, Čag. Osm. Wörterbuch, p. 104, and Turki yasiliq, *countryman*, H. Whitaker, *Eastern Turki*, II, p. 20. Vambéry gives (*Etym. Wörterbuch*, p. 127) osm. jaz = *grosse Ebene*, and (*Čagataische Sprachstudien*, p. 346) يازى, jazi, *inhabited country or plain*

γιαζύρ,α, Phl. *v.* Turk. yazə

γιαϊqάτσεν, Phl. *v.* Turk. yaïqamaq

γιαλάτσα, Capp. *v.* Turk. yaghlamaq

γιαλάτσω, Mal. *v.* Turk. yollamaq

γιαλβάρσεν, Ul. *v.* Turk. yalvarmaq

γιαλόχ, Del. *v.* Turk. yaghleq

γιανάτίασιν, Afs., etc. *v.* Turk. yan

γιανάχια, Sil. *v.* Turk. yanaq

γιαπούσα, etc., Capp. *v.* Turk. yapəšmaq

γιαβανούδα, Del. *v.* Turk. yabanə

γιαqa[d]χία, Ax. *v.* Turk. yaqmaq

γιαqαδόαqλού, Phl. *v.* Turk. yaqəšaq

γιαρά, Capp., etc. *v.* Turk. yara

γιαράτσα, Capp. *v.* Turk. yaratmaq

γιαραδόϊ, Ar. *v.* Turk. yaramaq

γιαργιόλ, Ul. *v.* Turk. yarəm

γιαρού, Ph. *v.* Turk. yarəm

γιάρωσα, γιαρό, Capp. *v.* λαρώνω, λαρό

γιάρω, Capp. *v.* Turk. yarəm

γιασάχ, γιασαχ[ή]δε, Capp. *v.* Turk. yasaq

γιάσε, Ul. *v.* Turk. yazmaq

γιάσκαλος, Capp. *v.* δάσκαλος

γιασδέq, Ul. *v.* Turk. yasdeq

γιαδαδώ, Capp. Afs. *v.* Turk. yašamaq

γιαδεμέρκανε, Afs. *v.* Turk. yašamaq

γιατί; *why?*—Capp. Ax. Pot., γιαδί, Gh., γιάτ, γιάτδα, Phl. With the γι dropped, ἀτί, Ax. Ul.

γιατούχα, *f.*, Silli. *v.* Turk. yatəq

γιατρός, Mal. *v.* ἰατρός

γιάδε, Ph. *v.* ἔρχομαι

γιαφτό, Capp. Silli. *v.* ἑαυτός

γιάφτω, Ul. *v.* ἄφτω

γιαχούτ, Del. *v.* Turk. yahod

Γιαχουδής, Phl. Ph. *v.* Turk. yehudi

γιγίτι, Ph. *v.* Turk. yigit

[γίδι, *goat.*]—Capp. γίχ, Ax. (§ 93), ἐγίδι (Arkh. p. 257), Sin.—ἴδι, Ph. Tsh. Kis.

γιλάν, Ul. *v.* Turk. yelan

γιλάρ, Ul. *v.* Turk. yular

γιμάτι, Ph. *v.* ἱμάτιον

γινάδι, Ph. *v.* Turk. 'enad

[γίνομαι, *I become.*]—In Capp. the common *pres.* is νίδκομαι, Del. Gh. Phl. Ax., νίδgομαι, Ul., νίσκομαι (Pharasop.

p. 121), Sil. From a form νί(γ)ομαι come νίεται, νίγουνδαι, Phl., νίγιτι (§ 64), Mal. *Aor.* ἔννα, Gh. Fer. Ar. Ul., γέννα, Del. Mal. Ax. Phl. Mal.; ἔγεινα is rare, Ax. Phl. *Aor. subj.* γε(ν)νῶ, Del., γενῶ, Pot. Phl., ἔννω, Gh. Ul., *να 'νῶ*, Del., ἐνῶ, Pot., γένω, Sil. Remarkable forms are ἔημαι (probably *impf.*), Ul., *aor.* 3 *pl.* ἔνδαν, Ar., *impv.* 2 *pl.* ἐνάτι, Mal. γίνεται, Phl., in text on p. 432, l. 2 is probably not dialectic.—*Pres.* 3 *sg.* ἴνεται, *impf.* ἐνόμουνε (§ 358), *aor.* ἔννα, 3 *sg.* ἔννε or ἔνδουν(ε, *aor. subj.* ἰνῶ (§ 348), Ph.—ἐνίσκουμι, *aor.* 3 *sg.* ἔνηκι, *aor. subj.* ἰνῶ (§ 46), Silli. *v.* § 391

γίνου, Mis. *v.* δίνω

Γιοδεοῦς, Ph. *v.* Ἰουδαῖος

γιόλ, Ul. *v.* Turk. yol

γιολαδᾶ, Phl., etc. *v.* Turk. yollamaq

γιολjουλί, Ph. *v.* Turk. yolju

γιολδάδη, Ph. *v.* Turk. yoldaš

γιομώνω, Capp. *v.* γεμίζω

γιόνι(ν, Ph. *v.* Turk. yon

γιόξα, Capp. Silli. *v.* Turk. yokhsa

γιορτή, Ar. *v.* ἑορτή

γιόρος, γιορώνιασα, Capp. *v.* γέρος

γιορουλδίζου, Mal. *v.* Turk. yurulmaq

γιορδιέζω, *I interpret* (*a dream*), Ph. *Pres.* § 324, 328. *Aor.* 2 *sg.* γιορδιέσες τα, *aor. subj.* 3 *sg.* γιορδιέσῃ. 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

γιουκλάτσεν da, Ul. *v.* Turk. yüklet-mek

γιουκούγου, Silli. γιούκσα, Del. Silli. *v.* ἀκούω

γιούλης, Silli. *v.* ἤλιος

γιουγδά, Del. *v.* Turk. yongha

γιούπνους, Silli. *v.* ὕπνος

γιουρούκ, Ul. *v.* Turk. yürük

γιουρουλδῶ, Capp. *v.* Turk. yurulmaq

γιουρδώπνου, Silli. *v.* ἰδρώνω

γιουσούκ, Ul. *v.* Turk. yüzük

γιφέχ, Fer. *v.* Turk. yiqiq

γιῦζ, Ul., γῦζbaσή, Phl. *v.* Turk. yüz

γιῦζdῶ, Fer. *v.* Turk. yüzmek

γιῦζύ, Ul. *v.* Turk. yüz

γιῦκλῦκ, Sil. *v.* Turk. yük

γίχ, Ax. *v.* γίδι

γιώ, *here*, Ax.

γιοghνέμα, Ar. *v.* Turk. yighin

γκίτα (also ǵίτα), *wooden toy arrow*, Ph., given by Kar. (Lag. p. 49). Arkh. (p. 273) for Ph. gives gita with same meaning, and for Sin. (p. 274), τσίτα, *arrow*. Hatzidákis sees in this the Latin sagitta (Ἑβδομάς, II, p. 537). *v.* §§ 372, 373 and *s.v.* δίκα

[γλείφω, *I lick.*]—*Aor.* ἤγλεψα, Ph.

γλέχι, Ph. *v.* Turk. yaghleq

γλουκάχαρα, *a kind of plant*, Ph. Given by Kar. (Lag. p. 48). *v.* §§ 269, 275

γλρόμσα, γλῦμσα, Del. *v.* γουλμῶ

[γλυκύς, *sweet.*]—gheλκύ γάλα, *fresh milk*, as opposed to yiaourt, Ar.—γλυδύ, Ph.

[γλυτώνω, *I set free, I escape.*]—Capp. γουλτώνω, Del., qουλτώνω (§ 82), Phl., qουλδώνω, Sil. *Aor. subj.* γουλτώσω, *impv.* γούλτο με, Del.—*Aor.* γλύτωσα (§ 251), Ph., etc., *pass. aor. subj.* γουλτωθῶ, *part.* λυτεμένο, Ph.—γουλτώννου, *aor.* 3 *sg.* γούλτισι, *aor. subj.* 3 *sg.* γουλτώδῃ, *pass. aor.* 3 *sg.* γουλτώσκι, Silli

γλῶσσα, *tongue.*—Capp. γλώσα, Ar. Ul. —γωώσα or γωάσα, Ph., § 271.—γλώσσα, Silli

γνᾶς, Ph. *v.* γνές

γ)νένda, *adv., opposite, in front*, Ph. Also, *σ' ἀγνενδα 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*, σάγνες, *at another time*, γνές τὸ δεύτερον, *again*. I record γνᾶς meaning *again*, which it is tempting to derive from ἐκ νέας

[γνωρίζω, *I recognise.*]—*Aor.* 3 *sg.* νώρτσεν da, ἀνώρτσεν, *aor. subj.* ἀν da γνωρίσω (§ 348), Ph.

γομάρι, *load.*—Generally in Capp. γουμάρ, Ax. Ar., and for Sin. γουμάρι· *φορτίον* (Arkh. p. 232). qομάρ, *pl.* qομάρα (§§ 71, 82), Phl.—γομάρι and γουμάρι, Ph.

γομώνω, Capp. *v.* γεμίζω

γονjά, Del. Λίγο γ. in text p. 318, l. 24, explained as *a little food*

[γόνυ, *knee.*]—γόνατο (§ 152), Ar. Also at Ph.

γόρασεν, Capp., γοράνέι, Silli. *v.* ἀγοράζω

γουjού, Fer., γουζί, Ph. *v.* Turk. quzu

γουδά, *napkin in which food is tied up and upon which it may be eaten*, Pot.

γοῦλα, *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 gουλί, Fer. (Krinop. p. 45), is the hole for the bolt of a door

γουλασάβρα, *lizard*, Silli

γουλμῶ, qῦ or ghῦλμῶ, Del., with *aor.* γλούμσα or γλῦμσα, *subj.* γουλμίσω meaning *to pick the teeth*. It is the word given by Arkh. for Sin. (p. 231) as γλιμίζω· *ἐξετάζω τι μετὰ περιεργίας*.

It seems to be the Pontic 'γλουπίζω (Oeconomides, *Lautl. d. Pont.*, p. 194) which is anc. *ἐκλεπίζω, I free from shell or rind.* *v.* § 99 for *π* and *μ*

γούλε, Capp. *v. δλος*

γουλτώνω, Capp., etc. *v. γλυτώνω*

γουμάρ(ι, Capp., Ph. *v. γομάρι*

γουμπίζω· λάμνω, Kar. (Lag. p. 48), and with this *γουμπισία·* δίφτυον ἀστὴρ ἡ φάλαινα, Ph. For the connexion with λάμπω, *v.* § 272

γούρα, Gh. *v.* Turk. qur'a

γουργίζω, Ph. *v. κουρτῶ*

γουργούρι, vel sim., throat.—Capp. *γουργούι τ*, Gh., *qουργούρι τ* (§ 62), Sil., *γουργούρι* (Arkh. p. 252), Sin., *gουgγούρ* (Krinop. p. 45), Fer., *γκουρκούρ* (Pharasop. p. 115), Sil.—*γουργού τ σου* (§ 253), Ph.—Latin gurgulio; *v.* G. Meyer, *Neugr. Stud.* III, p. 20, and §§ 372, 378

[*γουρούνι, pig.*]—*γουρούν*, Ax. Owing to Moslem feeling the pig is not kept in Cappadocia even by Christians

γουρbέτι, Ph., etc. *v.* Turk. ghurbet

γραῖα, γρᾶ, old woman.—Capp., *γρᾶ*, Pot. Del., *gheρᾶ*, Del., *qερᾶ* (§ 82), Mal., *pl. γράδες*, Pot. Del.—*γρᾶ* (§ 260), Ph., *γραῖα* or *γρᾶ*, *pl. γράδι* (§ 301), Tsh.—Dimin. at Ph. *γρᾰδάκκο*

[*γράμμα, letter.*]—*γράμα, pl. γράματα*, Ph.

γραvdίζω, Tsh. *v. ραπτίζω*

γραδτί, 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. *Aor. ἔγραψα*, Del. Ax. At Phl. with *κ* instead of *γ*: *impf. κράβιδκα*, *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.* § 288.—*Aor. ἔγραψα*, Ph., *impf. γραφτίγκαν* da (§ 336), Tsh., *impv.* § 346.—At Silli the participles *γραπτό* (?dialectic) and *γραψιμένα* (§ 57)

γράψιμο, writing, Ar.

γρέβω, I look, Ph., etc. *Pres.* § 327, *impf.* § 336, *aor. ἤγρεψα* (§ 343), *impv. γρέτ* (§ 346)

γρικῶ, passim. v. ἀγρουκῶ

γρούδα, Phl. Silli, etc. *v.* Turk. ghurus

γρόννουμου, Silli. *v. γδύνω*

γδύζω, Capp. *v. γδύνω*

γυμνός. v. ξυμνό

[*γυναίκα, woman.*]—*ναίκα*, Capp. *passim.* Decl. §§ 164, 165.—*ναίκα*, Ph. Decl. §§ 300, 303.—*ἐναίκα*, Silli

γυνί, Capp. *v. ὑνί*

γύπνωσα, Ul. *v. ὑπνώνω*

[*γυρεύω, I seek.*]—In Capp. *κρέβω* (*q.v.*) is generally used. From *γυρεύω* I record only the *impv. ὔρεψε*, Pot. (possibly not dialectic). *κιρέβω, aor. κίρεψα*, Phl. Pot. and *κορέβω, aor. κόρεψα*, Sil. (with back *κ*), are rather from *κρέβω* changed to *κιρέβω* than from *γυρεύω*. *Cf. κιρέα* for *κρέα* (*κρέας*). For Sin. Arkh. (p. 247) gives *γκυρεύω* by the side of *κρεύω*. *v.* § 75.—*γ)υρέβω* (§§ 251, 325), *aor. ὔρεψα*, *impv.* § 346, Ph. Tsh. Afs.—*γυρέβγου, aor. ὔρψα* (§ 10), *aor. subj. ὑρέψου*, Silli.—The verbal subst. at Ph. is *ὔρεμα, seeking*

[*γυρίζω, I turn* (transit.).]—Capp. *aor. γ)ύρσα*, Ul., *ὔρσα*, Del. *Pass. pres. ὑρίζομαι*, Del., *aor. γ)υρίστα* (§§ 85, 97. 289), Del., *γυρίστα*, Phl., *aor. subj.* § 242, *impv. γ)υρίστου, γ)υρίστατε* (§ 243), Del.—*Aor. act. ὔρ(τ)σα* (§ 253), *aor. pass. ὑρίστα*, Ph.—*Pres. pass.* 3 *sg. ὑρίζιτι*, Silli

γwάνι, acorn, Ph. Kar. gives (Lag. p. 48) *γουάνι*, § 271

γwώσα, γwάσα, Ph. *v. γλῶσσα*

gh

ghῦλμῶ, Del. *v. γουλμῶ*

gheλκύ, Ar. *v. γλυκύς*

gheρᾶ, Del. *v. γραῖα*

gheρίχος, adulterer, Ph., with the abstract subst. *το gheριχλιέχι, adultery.* ? Persian چر, ghar, *debauched person.*

ghεδgελέgι, ghεδκαλάκι, gourd, Ph. Kar. (Lag. p. 48) gives *γισκαλάκι*. *v.* § 278

gherdιέσε, *aor. 3 sg., he wished*, Ph.

ghεδύζουμαι, Gh., etc. *v. γδύνω*

δ

δάγκμαρ, Ph., § 172

[*δαδί, pine-splinters, used for kindling or to give light.*]—*dadί*, Ar. (§ 88), Gh. (§ 89), Silli (§ 11)

δάκνω, I bite.—Capp. *δάκνω, aor. ἔδαξα*, Ar. (Val. p. 16).—*Subj.* 2 *sg. δάκγι* and *impf.* 3 *sg. δεκανίγκεν* da, Ph.

[*δάμαλις, heifer.*]—*ἀλαμαλίρ* at Gh. is for †*ἀ)ραμαλίρ(ι, i.e.* †*δαμαλίδι* (for *δ*–*ρ*, *v.* § 89) the dimin. of *δάμαλις*, which also appears in the Sin. form *ἀναμαλίδι* (Arkh. p. 222), and at Sil. (*Xen.* I, p. 191) as *ἀλαμαλίδ*, or (Pharasop. p. 114) *ἀλαμαλή*.—For Ph. Kar. (Lag. p. 58) gives *νεμολιδούκια*, which he explains as (a dimin. of) *νεμαλίδι, δάμαλις*

[*δαμάσκηνο, plum.*]—This word is used in Capp. in the following forms: *μανάδκηνο*, Fer. (but Krinop. for Fer. gives *μανασκενό*, p. 54), *μαράδκηνο*,

Pot. Oxytone forms are *παραδκανό*, Ar., *μανεδκηνό*, Del., *μανασκανό*, Sin. (Arkh. p. 252), *μαλασκανό*, Sil. (Pharasop. p. 120). For accent *v.* § 73, for metathesis § 104

άγγαρ, Ph., *dáŋga*, Mal., § 172

ανδάρι, Ph. *v. δότι*

αρά, Phl. *v. δδαρά*

άσκαλος, *schoolmaster*.—The Capp. forms vary with the treatment of *δ* and *δι* (§§ 86—96). *δάσκαλος*, Del. Pot. Phl. An., *δάσκαλους*, Mal., *dáskalos* (§ 90), Sem. Fer., *dάσκαλης* (§ 91), Ul. The rest of the Capp. forms go back to *διάσκαλος*, the initial *δι* of which is probably influenced by *δίκος*, 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 *dáskalos* is the name for the newly come schoolmaster, but the priest, the old institution, is *jάσκαλος* (← *διάσκαλος*, § 87). Similar are *διάσκαλος*, Sil. (*Xen.* I, p. 286), *διάσκαλους*, Mal., *γιάσκαλος* (§ 88), Ar., *γιάσκαλος* (§ 89), Gh., *djάσκαλος* (§ 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 *λάσκαρης*, *pl.* *λάσκαρηρι*, Silli

[*δαχτυλίδα*, *ring*.]—Capp. *λαχτυλίδα*, Sil., and forms affected by change of *δ* to *d* (§§ 86—96): *daχτυλία*, Mis. (§ 92), Ax. (§ 93), *daχὔλία* (§ 88), Ar., *δαχτυλίδι*, Sil. (Pharasop. p. 116).—*λαχτυλίδα* (§ 275), Ph.

[*δάχτυλον*, *finger*.]—The dim. form †*δαχτύλι* is used. Capp. forms, *daχτύλ*, *pl.* *daχτύλια* (§ 90), Sem. Ax., *daχὔλ*, Ar., *λαχτύλ*, Mal. and (Arkh. p. 248) Sin.—*δαχτύλι*, *pl.* *-λε*, Ph. *Pl.* *δαχτύλα*, Tsh. Kis. Afs., *λαχτύλι*, Tsh. and Afs. §§ 259, 288.—*λαχὔρι*, Silli

'δέ, Ph. *v. δδέ*

δαβάζω, Ph. *v. διαβιβάζω*

δεβαίνω, Ph. *v. διαβαίνω*

δεβοσύνα, *f.*, *devilry*, Afs., as from a form †*διαβολοσύνη*. For Ph. Kar. (Lag. p. 49) gives *δεβοσύνη*, *δεβοσυνάτς* (*πανοῦργος*) and *δεβοσυνούτικος* (*διαβολικός*). For *ια* *v.* § 259

δείχνω, *I shew*.—Capp. *pres.* *δείχνω*, Del. Phl., *deίχνω*, Ar., 3 *sg.* *δείχ του*, Mal. *Aor.* *ἔδειξα*, Del. Mal. Phl. Sil.—*διέχνω* (§ 256), *aor.* *ἤδειξα*, *impv.* *δείκ με*, Ph. *Impv.* *δείξε με δα* (§ 346), Afs.—*ρείχνου*, *aor.* *subj.* 3 *sg.* *ρείξῃ*, Silli

δέκα, *ten*.—Capp. *δέκα*, but *dέκα* Ar. (§ 88), Ax. (§ 93).—*δέκα*, Tsh. § 307.—*ρέκα*, Silli, § 11

δεκανίκι, *staff*, *old man's staff for walking*. So at Sin. (Arkh. p. 235) and at Fer., where Krinop. (p. 46) gives *δεκανίκ*. At Ar. *dεκανίκος*, decl. § 142. Properly the staff of a *δεκανός*, *beadle*, Latin decanus; *v.* G. Meyer, *Neugr. Stud.* III, p. 20, and § 372

[*δεκαννιά*, *nineteen*.]—*δεκαὔνιά*, Phl.—*δεκαενέα*, Tsh., § 307

[*δεκάξε*, *sixteen*.]—*δεgάξε*, Phl.—*δεκαέξι*, Tsh., § 307

[*δεκαπέντε*, *fifteen*.]—*δεκαπέvda*, Tsh., § 307

[*δεκατέσσαρες*, *fourteen*.] *δεκατέσερα*, Tsh., § 307.—*ρεκατέσσαρις*, Silli

[*δεκατρεῖς*, *thirteen*.]—*Gen.* *ρεκατριῶ*, Silli.—*δεκατρία*, Tsh., § 307

[*δεκαφτά*, *seventeen*.]—*δεκοφτά*, Tsh., § 307

δεκοχτώ, *eighteen*, Tsh., § 307

δελφή, Ph., *δέρφα*, Afs. *v.* *dδελφή*, *dδελφός*

δέν, *not*.—Capp. *δέ(ν*, *δέμ*, *δέρ*, at Pot. Phl. Sil. Mal., where *δ* is preserved. Elsewhere *dέν*, and also at Del. § 95. For the verb enclitic after *δέν* *v.* § 72; for *dόμ bουρσα*, Mis., *v.* *ἡμπορῶ*.—*ρέ(ν*, *ρέμ*, *ρέρ* (§ 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.* *dένω*, (§ 89) Gh., (§ 93) Ax., 3 *sg.* *ζέν το* (§ 95), Del., *aor.* *ἔδεσα*, Phl., *δδεσα*, Gh., and (§ 93) Ax.—*ρίνου* (§ 11), *impf. act. and pass.* § 48, *aor.* *ἔρισα*, *aor. subj.* *ρίσου*, *impv.* § 49, Silli

[*δεξιά*, *the right*.]—*δεξιά*, Phl.—*δεξία*, Ph.

[*δέρμα*, *skin*.]—*Pl.* *δέρματα*, Ph.

[*δεσπότης*, *bishop*.]—Capp., *δεσπότ* (decl. § 161), Fer., *δεσπόδης* (decl. § 162), Ar. For *d*, §§ 87, 88

[*Δευτέρα*, *Monday*.]—*Δεφτέρα* (§ 89), Gh.

δζίκα, *toy bow*, given with *τζίκας· ὄρθιος* by Arkh. (p. 273), both apparently for Ph. and Bagdaonia. Kar. (Lag. p. 51) gives for Ph. *ζζίκα*, *toy bow*, and says that at Phl. Mis. and elsewhere in Cappadocia *gίκα* means the *wooden arrow*, called at Ph. *gίta* (*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.* δεβαίγκα, *aor.* δέβα, Ph.—*Aor.* γέβκα, γέβga, *aor. subj.* γεβῶ, Silli

[διαβιβάζω, *I make pass over.*]—In Capp. δ̓ιαιβάζω· ἐκτιτρώσκειν, ἀποβάλλειν τὸ ἔμβρυον, Fer. (Krinop. p. 46). By § 87 the pronunciation will be jεβάζω. —So too at Sin. (Arkh. p. 283) where διαβάζω has this meaning when for διαβιβάζω, and means also as usual *I read.*—At Ph. *aor.* δέβασά da, *impv.* δέβας, 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). δ̓ιάβολος (decl. § 119), Pot., δ̓ιάβουλους (decl. § 126), Mal., γιάβολος, Ar. Ul. (decl. § 134), δ̓ιάβολος, *pl.* δ̓ια(β)όλ, Ax., j̓άβολος (decl. § 148), Fer.—*διέβος* (§§ 259, 269), Ph.—γιάβλους (§ 18), Silli

[διάκος, *deacon.*]—Capp., δ̓iάκος, Pot., δ̓iάκους (decl. § 126), Mal., and with substitutes for δ (§§ 86—96), δ̓iάκος, Fer. Ax. (decl. § 129), γiάκος (decl. § 139), Ar.

διέβος, Ph. *v.* διάβολος

δικίζω, *I marry*, transit. (*i.e. I make a marriage*), *aor.* δίξα, Sin. (Arkh. p. 284). I record *aor.* 3 *sg.* δ̓iκισέν da, *aor. subj.* 2 *sg.* δ̓iκίγη, 3 *sg.* δ̓iκίξ, Gh.—For the middle, *I get married*, Arkh. (*loc. cit.*) gives δικιοῦμαι, saying that it is used specially of the man, the word for the woman being παντρεύομαι, and that it occurs all over Capp., but not at Ph. where βαραδῶ (*v.* παραδῶ) is used. Of this middle I record *pres.* δικέμι (§ 230), *impf.* § 233, *aor.* δικήθα, Mal., δικήχα (§ 93), Ax., *impf.* 3 *pl.* δ̓iκίσαν, Ar. For the δ *v.* §§ 86—96

δίκιμο, 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. δεκράντζι, Ar. (Val. p. 16).—δεgράνι, Ph.

δίνω, *I give.*—Capp. (for the *v.* §§ 86—96), *pres.* δίνω, Del. (§ 197), Phl. Pot., δ̓iνω, Fer. Gh. Ar. Ul. Ax., δίνου, Mal., δ̓iνου, Mis. At Mis. also *pres.* γίνου (§ 92). *Impf.* Del., § 203. *Aor.* ἐ)δέκα (§§ 218, 222), Del., ἔδεκα, Ul. Fer., ἔδωκα, 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.* § 228. For Sin. Arkh. gives δίνω· δίδωμι καὶ κτυπῶ (p. 283) 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 it is preserved. At Del. forms with δ are used for both meanings. I happen to record no present forms meaning *strike*.—At Ph. there is no distinction between the forms for *give* and *strike*, but again the latter meaning is recorded for the aor. only. *Pres.* δίτω, *impf.* δίγκα, δίκα (§§ 231, 235), *aor.* δώκα, 3 *sg.* δώδε, δώje. *subj.* δώσω (§ 243), *impv.* δός ra. *pl.* δώσε(dé) da (§§ 351, 352), but for *give me*, νόμας, *pl.* νομάre are used. Ph. *Pres.* δίδου, Afs., δίτου, Tsh. *impv.* νάμονι ra, *give me them*, Tsh.—At Silli ρώνου is *I give*, with *aor.* ρώκα, *aor. subj.* ρώσου (§ 48) and *impv.* ρόζ μου (§ 49), and δώνου, *impf.* § 39. and *aor.* δώκα, *I strike* and also *I fall.* For ρ and d *v.* § 11

[διούκι, *double saddlebag.*]—Capp., dūsi (§ 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

δισώμια, Pot., δισώμε, Ph. *v.* ὦμος

[δίψα, *thirst.*]—λίψα, Mis.

[δίψω, *I am thirsty.*]—*Pres.* not recorded, but *impf.* 3 *pl.* λίψανεν (§ 206), Sil., *aor.* λίψασα, Ul. Ax. Sil. The same λ occurs in the *partic.* λιψαζμένον, Silli (M. Gr. διψασμένον), 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. δό]ι (as from δόκιον), Tsh. *Cf.* ἀνδόκοσι

δομαινέφτη, *aor. mid.* 3 *sg.*, *he went mad*, and *partic.* δομαίνο, *mad*, Ph. Kar. (Lag. p. 49) gives *pres.* δομενεύω· δαιμονίζομαι, but the act. form is not so likely as the middle. I spell with α, taking it as a case of vowel-metathesis from δαιμανεύομαι. The *partic.* δομαίνο is for δομαινεμένο, dropping the first -men- (§ 282)

[δόντι, *tooth.*]—In Capp. the forms vary with the treatment of δ (§§ 86—96): *pl.* δόντια, Mal., δόν, *pl.* δόντια, Fer., ζόνδ, ζόν]ε μ, ζόν]μα (§§ 83, 95), Del.—δανδάρι, Ph., *pl.* δανδάρα, Tsh. Kis.—ρόν]ε (§§ 11, 12), Silli

[δουλειά, *work.*]—ζουλειά (§ 87) given for Fer. by Alekt. (p. 494), but only in phr. δργο (=ἔργον) ζουλειά.—γουλιά (§ 11), Silli

[δουλεύω, *I work.*]—Capp. *aor. subj.* 3 *sg.* δουλέψ, Ul.—ζουλῶ, -λᾷς, -λᾷ, Silli (§ 11)

δρέβω, Ph. *v.* ἀρδεύω

[δρεπάνι, *sickle, reaping-hook.*]—Capp., δερτάν, Sin. (Arkh. p. 233), Sil. (Pharasop. p. 116), δερτάν (§ 92), Mis., δερπάν] (§ 88), Ar. (N.K.).—δερπάνι, Ph., etc.

δρό, *pl.* δρά, *big, great*, Ph., § 304. Used also in the Ph. Gospels: σὰ δρὰ τοῖς ψαλτέρι, *to the high priests*, St Matt. xxvi, 14 (Lag. p. 8). The word is probably a shortened form of ἀδρός, *q.v.*

[δυακόσια, *two hundred.*]—Capp., ἐδγακόσα, Del., ἐρκακόδα, Gh.

[δύναμι, *power.*]—ζύναμι (§ 11), Silli

δύο, *two.*—Capp. δύο, Del. Phl. Sil. Pot., δύου, Mal. Also δυό, Del. Mal. Elsewhere the forms vary with the treatment of δ (§§ 86—96), and are all based upon δγό. Thus ρυό, Ar. Gh. Ul., γχό, Mis., dχό (and dύο), Ax., Jό, Fer. With a prosthetic ε or ι: ἐδγό, Del., ἐρχό, Gh. Ul., ἰρχό, Ar., ἴζχό, Sem.—δύο (§ 308), Ph., the only case of δχό being in the phrase δύο δό, *two and two.* δύου (§ 307), Tsh.—γχό (§§ 11, 22), Silli

δώδεκα, *twelve.*—In Capp. varying with the treatment of δ (§§ 86—96): δώδεκα, Del., dώdεκα (§ 92), Mis., dώγιοκα, dώεκα (§ 91), Ul., dώ(γ)εκα (§ 93), Ax.—δώδεκα (§ 307), Ph.—ρώρεκα (§ 11), Silli

δωδεκάδα, ἡ, *the twelve*, Ph.

δώμα, *pl.* δώματα, *flat roof.*—Capp. δώμα, Phl., and with δ changed to *d* (§§ 86—96), dώma, Fer. Ar. Gh. Ul. Ax.—δώμα (§ 290). Ph., etc.—δούμα (§ 11), Silli

ε

ἐ, *interj.*, Ph. Used before χάϊde, ἔ χ.

[ἑαυτόι, *self.*]—Capp. and Silli as γιαφτό, etc. For usage, § 187 for Capp., and § 31 for Silli

ἐβγό, Ax. *v.* φόν

[ἑβδομάδα, *week.*]—Capp. βdομάρα (§ 89), Gh., dομάda (§ 87) Fer., but Krinop. gives (p. 57) ὀγdομάdα, like the Sin. ὀβδομάδα (Arkh. p. 257). *Cf.* ὀφτά at Mis. for ἐφτά.—dομάda, Silli

[ἐβδομήνda, *seventy.*]—ἐβdομήνda, Ul.—dομήνda, Silli

ἐβλάδι τ, Ul. *v.* Turk. evlad

ἐβλεμή, *sun, gen.* τ' ἐβλεμῆ, Pot. For Sin. Arkh. (p. 235) gives εὐλεμή· ὁ ἥλιος, ἴσως ἐκ τοῦ εὖ λάμπω. § 99

ἐβλένσε, Ul. *v.* Turk. evlenmek

ἐβσαξα, Mis. *v.* σφάζω

[ἐγγαστρώνομαι, *be with child.*]—Capp. *aor. pass.* 3 *sg.* γαστρώθη, Del.—γαστρώσαι or γαστουρώσκι, Silli

[ἐγγόνι, *grandchild.*]—Capp., τὸ ῥγόνι μ, *gen.* του 'ῥγονιοῦ μ, Del. γόν, *pl.* γόνια, Ar.

ἔγερ, Ul. Ph. Silli. *v.* Turk. eyer

ἐ)γιανάσα, Ax. *v.* Turk. inanmaq

ἐγίτ, word used at Ul. after a directly quoted speech, generally just before ἔπε (= εἶπε). The pronunciation varies, ἀγίτ, ἐγίτ, ἔϊτ. For examples *v.* texts on p. 358, l. 16, p. 376, l. 1

ἐγλενδῶ, Silli. *v.* Turk. eğlenmek

ἐγώ, *I.*—For Capp. forms § 174, for Ph. § 309, for Silli § 28

ἐδά, *here.*—Capp., Del. Sin. (Arkh. p. 235). ἐρά, Ar. Gh. Used also as an indecl. demonstrative, § 186

ἐδού, *here.*—Capp., Del. ἐρού, Gh.

ἐδῶ, *here.*—Capp. ἐδώ, Phl. Sil. Pot., ἐώ (§ 98), Ax.—At Ph. and Afs. ἐδώ is used with an *impv.* practically in the sense of *Come!* In the phrase ἐώ 'δέ, *come here*, the δ has been lost by dissimilation, § 282.—For Silli *v.* ῥώ

ἔϊ, Phl. *v.* Turk. eyi

εἶδα (εἶδον), *I saw*, *aor.* used to the *presents* θεωρῶ, *vel sim.* in Capp. Ph. and Silli, and τραῶ in Capp. and Silli.—The Capp. forms vary with the treatment of δ, for which *v.* §§ 86—96. They are: εἶδα, Del. Mal. Phl. Sil. Pot., εἶρα, Ar. Gh., γεῖρα, Gh., εἶζα, Sem., εἶda, Fer. Mis., εἶdμα (§ 191), Ax., εἶγμα, Ul. Ax., *aor. subj.* ἰδῶ, Del. Pot., διῶ, Phl., ἰγιῶ, Ax., ἰζῶ, Sem. νὰ ζιοῦμε, Mal. (Pakhtikos, p. 23), § 95. For forms with δι (dι, γι) *v.* § 221. For εἶδέν ὄην, Del., *v.* § 222. Also the phrases νε ὦ το, etc. (§ 221), Ul., να μέ τί ἔkh (§ 221), *let us see what he has*, Sil., and the 1 *pl.* ἀδουρσόμ (§§ 95, 221), Del.—εἶδα, *subj.* να δῶ, Ph. For 1 *pl.* εἴδαμες *v.* § 321.—εἶρα (§ 11), *subj.* να ῥιῶ, Silli

[εἶδος, *kind, sort.*]—Phrase, probably not dialectic, εἰδῶν εἰδῶν, *of all sorts*, Pot.

[εἰκόνισμα, *sacred picture.*]—κόνισμα, Fer. (Krinop. p. 51), § 114

[εἰκοσάρι, *a set or piece of twenty.*]—εἰκοσάρι dλτόν, *a gold piece of twenty* (? *piastres*), Phl. *Gen.* εἰκοσαριοῦ

εἴκοσι, *twenty.*—εἰκοῖ, Fer.—εἴκοσι, Ph., § 307

εἰκοσήμερου, *adj., lasting twenty days* (εἴκοσι, ἡμέρα), Mis.

εἴλέτ, Fer. *v.* ἀγελάδα

ἔϊλίκ(ι, Ar. Phl. Afs. *v.* Turk. eyi

[εἶμαι, *I am.*]—Capp. §§ 247, 248, Ph. § 366, Silli §§ 37, 52, 58, 59

ἐϊνάνσα, Del. *v.* Turk. inanmaq

εἰς, *prep., to, at.* In Capp. without the

article more commonly *σε* or *'s*, *'ζ*. With the article it combines to form *σο* (*σου*, Mal. Mis.), *pl. 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. δη(ν*, Del. At Axó *'s το*, *'s τα* are also used, and these forms tend to appear elsewhere, probably owing to the influence of common Greek. They seem really native at Axó. For all these forms *v.* § 102. At Ul. it is not in use.—At Ph. etc. *'s*, *'ζ*, and with the article *σο(ν*, *ση(ν*, *σο*, *pl. σις*, *σα*. Also *σόϖα* from *εἰς τὸ ἕνα*. At Afs. *σου* for *σο* and *σι* for *σε*.—*'s*, *'ζ*, Silli

εἷς, *μία*, *ἕνα*, *one*. *v.* *ἕνα* and *μία*

ἐκά, *there*, or as indecl. demonstr. *that*, Ul., § 186

[*ἑκατό(ν*, *hundred.*]—The initial *ἑ* is often dropped. Thus in Capp. *κατό*, Ul., and *pl. κατόδες*, Phl. (§ 171), *ἑκατό*, Phl.—At Ph. *κατό*, *δύο κατό*, etc., as also at Kis. and Tsh., § 307

ἐκγυμνῶ, *v.* § 322

ἐκεῖ, *there.*—Capp. *ἐ)κεί*, *passim.*—Jel (generally Jai Jei, *i.e. καὶ ἐκεῖ*), Ph.—*κεί*, Silli.—Used everywhere also as an indecl. demonstrative, §§ 80, 186, 317

[*ἐκεῖνος*, *that.*]—In Capp. used in *nom.* and *acc.*, the common forms being *sg. ἐ)κεῖνο*, *pl. ἐ)κεῖνα*. For details, § 186. Genitive forms are used as possessives, § 183.—At Ph. etc., *ἀ)jεῖνος*, *ἀ)δεῖνος*, fully declined, and the indecl. forms *sg. ἀ)jεῖνο*, *ἀ]εῖνα*, *ἀ)jεινά*, *ἀ)]εῖνε*, *ἀ)jεινέ*, and *pl. α)jεινά*, §§ 308, 317, 318.—*κεῖνους* (§ 27), Silli

ἐκμά, *there*, Pot.

ἐκιοό, *there*, or as an indecl. demon. *pron. that*, § 186. Capp., Del. Pot. Phl., *ἐgιοό*, Phl. *Cf.* *ἀτσοῦ* (Val. p. 15), Ar.

ἔκκα, Fer. *v.* *ποιῶ*

[*ἐκκλησία*, *church.*]—Capp. *ἐκλησά*, Pot., but generally with the prefixed *ν* from the article (§ 98); *νεκλησά*, Sil., *νηκλησά* and (Val. p. 19) *νηκκλησιά*, Ar., *νεκκλησά*, Fer. (Krinop. p. 56), *νεκκλησιά*, Sin. (Arkh. p. 255)—*ἐκλεσία* (§§ 257, 258), Ph.

ἐκού, *there*, or as indecl. demonstrative, *that*, Ul., § 186

ἐκουδήs, Phl. *v.* Turk. ōküz

ἔκουρια, Gh. *v.* *κρούω*

ἐκουτότετ, *then*, Del.

ἐκούτσανε, Ph. *v.* *κλωτσῶ*

ἐκσπάνω, *ἐκσπῶ*. *v.* *ξεσπάνομαι*

ἐκτότε, *then*, Ar. With assimilated *ο*, *ἐκτέτε*, Ax., § 65

ἔκωαψα, Ph. *v.* *κλαίω*

ἐδέ, *there*, Ul.

[*ἐλάτη*, *fir-tree.*]—For Ph. Kar. (Leg. p. 48) gives *γιάτος*. For λ, § 269

[*ἐλαφρός*, *light.*]—Dimin. *adv.* *ἀφρίκα*, *lightly*, *gently*, Ph. *Adj.*, *ἀφλίκο*, Kis. For λ, § 269

ἐλάνσε, Ph. *v.* Turk. atlanmaq

ἔλδιψαν, Tsh. *v.* *λιτεύω*

ἔλεσεν da, Ph. *v.* *ἀλέθω*

ἐλίδι, *pipe*, Ph. Kar. (Leg. p. 51) gives *Δλδι· σύριγξ*. At Kis. *Δλδα*, *neut. pl.*, means *vine twigs*. *Cf.* *ἐλλίδj*, *supple twig*, at Ophis in Pontos (Ζόλλ. XVIII, p. 138). *v.* § 391

ἐλίκ, Mis. *v.* Turk. eyi

ἐλίκε, *neut. pl.*, *wooden finger-stalls for enlarging the grasp worn by harvesters.* Ph. *Cf.* *δερμάχτι*. Probably the Čagatai elig ايليك, *hand* (Vambéry, *Čagataische Sprachstudien*, p. 238)

ἔλιος, Del. *v.* *ἥλιος*

[*ἕλκος*, *ulcer.*]—Capp. *δλκος*, *pus*, *matter*, Del. Fer. Ar. Fer. Pot. (decl. § 120), and (Pharasop. p. 122) Sil.

[*Ἑλλάς*, *Greece.*]—*Γελάδα*, Ph., § 277

ἐλῦῦ, Gh. *v.* Turk. ölü

ἐμ *bάϊ*, Ul. *v.* Turk. en and baš

ἔμασα, Capp. *v.* *ἐμβάζω*

ἔματα, Fer. *v.* *μανθάνω*

[*ἐμαυτός*, *myself.*]—In Capp. *μαφτό*, Mal. Phl. Sil. used for all 3 persons, § 187

[*ἐμβάζω* (pron. *ἐμ*)*βάζω*), *I put in.*]—The Capp. form is *μάζω*, given for Sin. by Arkh. p. 251, for Sil. by Pharasop. p. 120, and for Fer., where it stands also for *μαζεύω*, by Krinop. p. 54. I record *μάζου*, Mal., *aor. σέμασα*, Del. Ax. Mal. Phl. Sil. Pot., *ἔμασα*, Gh. Ul., *ἔμβασα*, Ar. The *subj.* to *σέμασα*, as well as to *ἔμασα*, is *μάσω*, Fer. Ul. Phl. Pot. and probably everywhere.—*βάζω*, *aor. ἔμ*(*b*)*ασα*, Ph.—*bάνvov*, *aor. ἔμβασα*, *impv.* § 49, Silli

[*ἐμβαίνω* (pron. *ἐμ*)*baίνω*), *I enter.*]—The usual Capp. form is *μαίνω* (§ 99), Del. Fer. Sil. Phl. Pot., *μαίνου*, Mis. Also *μίνω* (§ 81 and *impf.* § 210), Ul. *aor. σέμα*, Del. Mis. Ax. Phl. Sil. Pot. An. Sin., but *ἔμβα*, Ar. Gh., *ἔμα*, Ul., and at Del. also *σέμβα* (§ 241). The *impv.* to *σέμα* is *σέμα*, but at Del. *ἔμβα*, and so probably at Ar. and Gh. *Subj.* always *μώ*, *μῇs*, etc., but at Pot. and Ul. 1 *sg. να μοῦ* (§ 242).—*μ*)*baίνω*, *impf. μ*(*baίνκα*, *aor. ἔμβα* (§ 363), *aor. subj. να μbῶ*, *impv. ἔμβα* (§ 351), Ph.—*μbαίνου*, *aor. ἐμβηκα*, Silli

ἐμέσα, Del. *v.* *μέσα*

ἐμμιαζvαδι, Silli. *v.* *ὁμοιάζω*

[*ἐμός*, *my.*]—Forms from this in Capp. §§ 181, 182, at Ph. § 314

[ἐμπρός, *in front.*]—Capp. ἐμbρό, Del. Ax., elsewhere ὁμbρό.—bρό(ν, μbρό(ν, rarely ἐμbρό(ν, Ph., ὁμbρό, Afs.—ἀμbρός, Silli

[ἐμπροσθά, *forward.*]—ὁμbροστά, Pot.

[ἐμπροσθινός, *adj., that which is in front.*]—τα ὁμbροϑινιά, *the men of former times*, Ar. (N.K.)

ἔμbρε, Ph. *v.* Turk. emr

ἔμρι, Ph. *v.* Turk. emr

ἐμώνω, Ph. *v.* γαμίζω

ἔν, superlative particle, Ul. *v.* Turk. en

ἐν ᾧ, *whereas*, Pot. Not dialectic

ἕνα, *one*, a (indef. art.). This, the neuter of εἷς, is used all over Capp. for *m. acc.* of all genders: τένα=τον ἕνα. As a subst. genitive forms exist; τουνανοῦ, Sil., τάνανοῦ, Phl., δόνου, Ax. Ἕνας μέγας at Phl. (text on p. 426, l. 12) is prob. non-dialectic, and ἕναν χαιρό, *ibid.* a phrase.—ἕνα (§ 307), *one*, with art. τούνα, Ph., τόνα, τέϋνα, Afs., the indef. art. being ἀ(ν, *q.v.*—εἷς, μιά, ἕνα, Silli, § 17

ἐναίκα, Silli. *v.* γυναίκα

ἕναμο, Ph. § 172

[ἕνδεκα, *eleven.*]—ἔνδεκα, Tsh., § 307.—γένδεκα, Silli, § 15

ἐνγῆ, Del. *v.* γεννῶ

[ἐνθυμοῦμαι, *I remember.*]—At Silli, *pres.* συμούμου, *aor.* συμῆσκα (§ 55), *impv.* συμήστα, *pl.* συμηστάτι

ἔνια, Ax. *v.* γένεια

ἐνιτνδέ, *? first*, Ul. In text on p. 362, l. 15. It appears to be the locative of a Turkish word

ἐνίσκουμι, Silli. *v.* γίνομαι

ἔννα, Capp. Ph. *v.* γίνομαι

[ἐννέα, *nine.*]—In Capp. the usual M. Gr. ἐνιά (or ἰνιά) is used.—ἐνά (§§ 260, 308), Ph. Kis., ἐνέα (§ 307), Tsh.—γεννιά (§ 15), Silli

[ἔντερον, *intestine.*]—γένδερο, Ph.

[ἐντρέπομαι, *I am ashamed.*]—Capp. *pres.* 2 *sg.* τροπάζεσαι, Ax.—*Pres.* 3 *sg.* δρέπεται, *impf.* δρεπούμουνε (§ 358), *aor.* ἐνδράπα, τράπα (§ 362), Ph.

ἔν(τ)σε, Ph. *v.* γεννῶ

Ἐνγεφσί, *f.*, a place-name, Ph.

ἐνγιριώνα, Ax. *v.* ἀγγούρι

ἕξε, *six.*—Capp. ἔξε, Phl., ἕξ, Ax. Del.—ἕξε (§ 308), Ph., ἔξι (§ 307), Tsh.—γέξι (§ 15), Silli

[ἑξήντα, *sixty.*]—ἑξήνδα, Phl.—ξήνδα, Ph. Tsh., § 307

ἐξίγι, Silli. *v.* Turk. eksik

ἐξΩλησαδί, Silli. *v.* Turk. eksilmek

[ἑορτή, *feast.*]—γιορδή, *pl.* γιορτάρες, Ar., §§ 83, 88

ἐπ να + *aor. subj.*, *would that*, Del.

ἐπάνω, *adv., above, up.*—In Capp. at Gh., and ἐπάν *dedé, up there*, at Ul.—At Ph. πάνου φόρου, a mixture of ἐπάνω and ἀνήφορος.—The usual form in Capp. and Ph. is ἀπάνω, *q.v.*

ἔπαρ, Capp. Ph. *v.* παίρνω

ἐπεί, Ar., ἐπέ, Mal. Phl., ἐπεγί, Silli. *v.* Turk. ep eyi

ἐπειδή, *when, since*, Pot. Not dialectic

ἔπερα, Ul. *v.* παίρνω

[ἐπιδιαβαίνω.]—*Aor.* 3 *sg.* πιδέβη, *he died*, Ph.

ἐπιδού, *then, thereupon*, Mis.

[ἐπιρρίπτω, *I cast out*, also metaph., *I throw out opinions.*] To the latter sense, for which L. and S. quote Aristotle, the *aor. pass.* πιριφδήκα, *I understood*, Silli, is akin. In Pontos πιριφτω means, *I put bread into the oven*, Oeconomides, *Lautl. d. Pont.* p. 194

ἐπίσης, *likewise*, Del.

[ἐπιτάσσω, *I order.*]—Used in Capp. and Ph. meaning *I send.* In Capp. rare: *aor.* πίταξεν, Pot., and Arkh. for Sin. has *pres.* πιτάζω (p. 261).—At Ph. common; *pres.* πιτάζω (§ 327), *aor.* πίταξα (§§ 251, 343), *impv. sg.* πιτάτα (§ 346), *partic.* πιταγμένο. Also at Kis.

ἐπίτροπος, Capp. *v.* μίτροπος

ἔπκα, Capp. *v.* πουῶ

ἐπίσεν, Del. *v.* Turk. bitmek

ἐ)πόϊσα, Del. *v.* Turk. boï

ἔρ, Ph. Afs. *v.* Turk. eyer

ἐρά, Ar. Gh. *v.* ἐδά

[ἐργαστήριον, *workshop.*]—ἀργαστήρι, Pot., § 104, and at Sil. (Pharasop. p. 118)

[ἐργάτης, *workman.*]—Capp. ἐργάτσης, Ar. (Val. p. 16).—*Acc. pl.* ἀργάτοι, Ph.—ἐργάδης, *pl.* ἐργάδηρι, Silli

[ἔργον, *work.*]—Capp. ἔργο, Del., *pl.* ἔργατα, Phl., ἔρατα, 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 ἔργον, *v.* § 381

ἐριττῷ, Phl. *v.* Turk. eritmek

[ἐρίφι, *kid.*]—*Gen.* ριφιοῦ, Ul.—ρίφι, Ph.

ἐρκενδέ, Phl., -da, Silli. *v.* Turk. erken

Ἐρμένις, *Armenian*, Phl.

ἐρδίασαν, Ph. *v.* Turk. ermek

ἐρυξα, Mal. *v.* ὀρύσσω

[ἔρχομαι, *I come.*]—Capp. *pres.* ἔρχουμαι, Del. Gh. Fer. Ax. Phl. Pot., ἐρχουμι, Mal., ἔρουμαι (§ 101), Ax. Ul. (§ 227), Sil. Phl. Pot., ἔρουμι, Mal. Mis., ἀέρουμι, Sem. *Impf.* §§ 232—237. *Aor.* ἦρτα (§ 218) with *subj.* ἔρτω everywhere, except ἦλτα (§ 98) at Ax. and probably elsewhere by the side of ἦρτα. *Aor.* 1 *pl.* in -μιστι, § 191. *Impv.* ἔλα, *pl.*

ἐλάτ, ἐλάτε, and at Pot. *ἔλατε* (§ 226), *pluperf.* § 244.—*ἔρχουμαι* (§ 354), *impf.* §§ 358, 359, *aor. ἦρτα* (§ 341), *aor. subj. ἔρτω, νάρτω* (§ 343), *impv. ἔα, pl. γιάδε* (=*ἐλάτε*, § 269) and *γιάδεστε* (§ 351), Ph. *Pres. ἔρχουμι*, Tsh., § 354, and the rest at Tsh. and Afs. as at Ph.—*Pres. ἔρχουμι* or *ἔρχουμου* (§§ 12, 50), *impf.* §§ 37, 44, *aor. ἦρτα* (§§ 11, 46, 56), *aor. subj. νάρτω* (§ 46), *impv. γέλα, pl. γελάτι* (§§ 15, 49), Silli

ἐσαξα, Capp. *v. σφάζω*

ἐσέρ, Del. *v.* Turk. esser

ἐσκέρ, Afs. *v.* Turk. 'asker

ἔσταγε, ἔσταχα, Ul. *v. στέκω*

[*ἐστία, fire.*]—Capp. with prosthetic *ν* (§ 98): *νιστιά* (§ 85), Del., *νιστέ*, Fer., *νιστόά* (§ 88), Gh., *νηστσιά* (Val. p. 19), Ar., *νιστά*, Ul., *νιστιά*, Mis., *νιστιά*, Ax., *νιστιά*, Sil. (Pharasop. p. 121).—*νιστία* (§ 258), Ph., etc.—*ἰδά*, Silli.—*φωτιά* is unknown

ἐσύ, thou. For Capp. forms, § 175, for Ph. § 310, for Silli § 28

ἐδδϊσεν, Del. *v.* Turk. šašmaq

ἐδδὲν ὀγλού ϙατόρ, χιὸ ϛαμάν μί χατόρ. Turkish in text from Axó on p. 404, l. 5. For meaning see translation

ἔδεν da, Ph. *v. χύνω*

ἔδιρα, Capp. *v. δέρου*

ἔδισα, Ph. *v. σκίζω*

ἐτεgιά, Phl. *v.* Turk. etek

ἐτό or *ἐτά, pl. ἐτιά, this*, with byforms *ἐδό*, etc., *ἰτό, ἰτά, pl. ἰτιά, ἐδά, ἰδά, ἰδιά, ἐτάγια, ταγιά*, Capp. For details, § 176.—*Neut. pl. ἐτά*, Ph.

ἐδέτ, Phl. *v.* Turk. 'adet

[*εὐκαιρόω, I empty.*]—Capp. *pres. φκορώνω*, Sin. (Arkh. p. 277, who gives also *ὄφκαιρος, empty*), *aor. φκιόρωσα* (§ 222), Ax.—*Pres. φὸαιρώω, aor. φὸαίρ(τ)σα*, Ph.

εὐλογεύω. This form is presupposed by *βλογεύω· γεννῶ* given for Sil. by Vasiliádhis (*Xen.* I, p. 192) with the phrase *νύφ μας βλόγεψεν, our bride (or sister-in-law or daughter-in-law) has had a child*

[*εὐλόγημα, blessing*, and so the *marriage blessing, marriage.*] *βλόημα*, 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. βλοήδτα*, Ax.—*Pass. aor. βλοήσκα* or *βλογήσκα* (M. Gr. *εὐλογήθηκα*), Silli

[*εὔμορφος, beautiful.*] M. Gr. often *ὥμορφος*, and so in Capp., *ὤμορφο*, Ar., *ὤμορφου*, Mis.

[*εὑρίσκω, I find.*]—Capp. *βρίδκω*, Del. Phl., *βρίδκου, ἠβρίδκω*, Fer., Mis., *βρίγου* (§ 80), Mal. *impf.* Phl., § 208. *Aor.* everywhere *ἤβρα. Impv.* Fer. § 223, *impf. pass.* 3 *pl. ἐββρισκόσυν*. Del., *aor. pass. subj.* 1 *sg. να βρεχῶ*. Mis. At Mis. and Phl. *ἤβρα* 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 *ἤβρα* and *ἤφερα.*—*βρίσκω, impf.* § 336, *aor. ἤβρα* (once *ἤγρα*), *aor. subj. να νάβρω, impv.* § 351, *pass. pres.* 3 *sg. βρισκείται, aor. βράθα, subj. βρεθῶ* (§ 362), Ph.—*Aor. ἤβρα* or *νάβρα, subj. να νάβρου* (§ 46), Silli

[*εὔχομαι, I pray.*]—At Ph. in sense of *I worship; pres. ἐ(φ)ξοῦμαι* (§§ 281, 322, 356), *aor. ἐφξώθα* (§ 362)

ἔφαγα, pass. v. τρώγω

ἔφανιν, Kis. *v. ὑφαίνω*

ἔφαξα, Capp. *v. σφάζω*

ἔφεν da, Ph. *v. τρώγω*

ἐφένδη, Ph. Afs. *v. αὐθέντης*

ἔφκωσα, Ph. *v. ἀπλώνω*

ἐ(φ)ξοῦμαι, Ph. *v. εὔχομαι*

ἔφσαξα, Phl., etc. *v. σφάζω*

ἔφσιφξα, Ph., etc. *v. σφίγγω*

ἑφτά, seven.—So in Capp., but *ὀφτά*, Mis. and also at Ph. Kis. and Afs., § 307. —*γεφτά* (§ 15), Silli

ἔφχα, Capp. *v. φεύγω*

ἐφώσεν, Del. *v. φωτίζει*

ἔχ, Ul. *v.* Turk. eyi

[*ἐχθές, yesterday.*]—*ἐχτές*, Ax.

Ἐχρυσιέσταμα, σον Ἐ., at or to St John Chrysostom, a sacred well and chapel in the valley below Phárasa. The form is from *Ἅϊ (ἅγιος) Χρυσόστομος*, altered apparently by confusion with *Χριστός*

ἔχσα, ἔχτσα, Ph. *v. χτίζω*

ἔχω, I have.—Capp. *ἔχω* (*ἔχου*, Mis. Mal.). For conj. at Mal. Phl. Sil. *v.* §§ 80, 191. *Impf.* §§ 80, 201, 210.—*ἔχω, ἐς (ἐξ), ἔδει* (§ 328), 1 *pl. ἔχομες* (§ 321), *impf. εἶχα* (§ 334), 3 *sg. εἶδε*, Ph. In the text on p. 488, l 17 *δεὶν j'á valra. he had also a wife. Impf.* 3 *sg. εἶδε*, Jοὔδι(ρι), Afs.—*ἔχου, subj. να νάχω*, Silli, §§ 12, 14

ἐψές, yesterday, Phl.

ἐὼ 'δέ, Ph. *v. ἐδῶ*

ζ

ζάβ. v. ἄλλος and § 305

ζαβαλό, Del., etc. *v.* Turk. zavallə

ζάζω, I do, Ar. Gh., §§ 88, 89, 198. Arkh. (p. 257) gives for Gh. *δάζω*, an impossible form, probably a slip for *διάζω*. It serves as pres. for *ποίνα. Impf.* Ar. § 213. The word is from

δχάζω (§ 88), for which *v.* Xanthudhidhis, Ἐρωτόκριτος, p. 539. *v.* τοῦ

ζάλ, particle forming superlative, Ph. *v.* § 306

ζαμάν(ι, Capp. Ph. *v.* Turk. zaman

ζάν, ζέν, with assimilation ζάμ, prep. *lẽ ke*, Fer.—M. Gr. σάν

ζάνδωμα, *bar to fasten a door*, Ar. and also Sil. (*Xen.* 1, p. 286, and Pharasop. p. 117)

ζανδώνω, *I shut.*—Capp. *pres.* Ul., ζαντώνω, Fer. (Krinop. p. 47), Sil. (Pharasop. p. 117 and *Xen.* 1, p. 286), *aor.* ζάνδωσα, Ul., *impv.* ζάν do τόρα, *shut the door*, Mis.

ζαπτιάς, Ph., etc. *v.* Turk. zabtəye

ζαβά(χ)ναν, ζαβαχνά, Capp. *v.* Turk. sabah

ζαράρι, Ph. *v.* Turk. zarar

ζαρζαβάτια, Ax. *v* Turk. zarzavat (sebzevat)

ζαριά, ζαριανός, Silli. *v.* ἀδαρά

ζαρλανδίσω, *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

ζαχμέδι, Silli. *v.* Turk. zahmet

ζβύννου, Silli, etc. *v.* σβύνω

ζγάς, ζγάζ, *pair*, Silli

ζεβγάρ, Capp., etc. *v.* ζευγάρι

ζεβριά, ζεγριά, Phl. *v.* ζερβός

ζέξουν, Tsh. *v.* ζεύγω

ζελμονῶ, Ph. *v.* λησμονῶ

ζεμβλι, Ph. *v.* Turk. sünbül

ζέν, Fer. *v.* ζαν

ζέν το, Del. *v.* δένω

ζεναάτι, Afs. *v.* Turk. san'at

ζενίθι, *bead*, Ph.—Kar. (Lag. p. 50) gives for Ph. ζενίθι· κόμπος, and for Sin. Arkh. (p. 236) has ζινίθι explained as (1) *sulphate of copper*, (2) *glass bead*

ζεργίν, ζερίν, Capp., etc. ζεργωδῶ, 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.

[ζεσταίνω, *I heat.*]—Capp. *aor. subj.* 2 *sg.* ζεστάνῃς, Pot.

[ζεστός, *hot.*]—ζεστό recorded at Ul. and Ph.

[ζευγάρι, *pair, yoke of oxen for ploughing.*]—Capp. ζεβγάρ, Ul. Mis.—ζεβγάρι, Ph. Afs., § 266.—From this, ζεβγαράς, *pl.* -ράϊ (§ 156), *ploughman*, Mis. for M. Gr. ζευγᾶς

[ζεύγλη, *collar by which oxen are attached to the yoke.*]—Capp. dimin. ζεβλί, *pl.* ζεβλιά, Ar. jιγλόρ, *pl.* jιγλόρια, Mis.—The cord or withy which ties its two sides together beneath the neck of the ox is called at Ar. ζεβλορόϊ

[ζεύγω, *I yoke.*]—In Capp. with metathesis (§ 104), *pres.* βζέγω, Phl., *aor. impv.* βζέξε, Ax. For Sil. Pharasop. (p. 117) gives *aor.* ἔσβεξα, and for Ar. Val. (p. 20) *pres.* σβέζω, *aor.* ἔσβεξα.—*Aor.* 3 *sg.* ἔβζιξεν, Afs. *Pres.* 3 *pl.* ζέξουν, Tsh. §§ 231, 234

[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.* ἔζεσα, Ph.

[ζηλεύω, *I am jealous.*]—At Gh. *aor.* ζήλεψα

ζημουνῶ, Silli. *v.* λησμονῶ

[ζητῶ, *I seek.*]—*Pres.* ζητάγω, -τᾷς, *aor.* ζήτσα, *subj.* ζητήσω, Ph.—In Capp. ζητῶ seems to have been supplanted by *aramaq*, *q.v.*

ζί, Ph. *v.* ζύγι

ζίβανα, Mis. *v.* Turk. zivane

ζιν]άνι, Ph. *v.* Turk. zindan

ζιργάνους, Silli. *v.* ἀντσίγγανος

ζίριξα, Ph. *v.* τσιρίζω

Ζίφοι, *Turk*, Ph., § 291

ζολμονῶ, Capp. *v.* λησμονῶ

ζομπόλσα, Ax. *v.* λησμονῶ

ζόνδ, 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.* διλέβω

ζουλῶ, ζουλιά, Silli. *v.* δουλεύω, δουλειά

ζουνάρ(ι, Mis. Ph. *v.* ζωνάρι

ζουριέτι, Ph. *v.* Turk. zürriyet

ζουρλούς, Silli. *v.* Turk. zor

ζβόν, Fer., *the long gown reaching to the feet worn by boys in Cappadocia.* Italian giuppone, § 369. For Fer. Krinop. (p. 47) has ζπόν, and for Sin. Arkh. (p. 235) and Eleft. (p. 94) give ζηπούνα

ζύγι· ὁ ζυγός. ζύγια· ὁ πῆχυς τοῦ δατερασμοῦ Ταύρου, Sin. (Arkh. p. 236).—I record ζί, Ar. Phl., *balance, pair of scales*, jί, *pl.* jία, Mis., ζίϊ, *pl.* ζίδα, 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., jυμάρ, Fer.

[ζυμώνω, *I knead.*]—Capp. ζυμώνω, Gh., jυμώνω Fer., *aor.* ζύμωσα, Gh. Ax.,

pass. pres. 3 *sg.* ζυμοῦται, Gh.—*Aor.* 3 *pl.* ζύμωσαν da, Ph.

ζύνω, Ph. *v.* σβύνω

[ζῶ, *I live.*]—In Capp. 1 *pl.* ζούμεστε, Phl. § 191

ζωγράφοι, *painter.*—Capp., Fer. Ar.

[ζωνάρι, *belt.*]—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. Ἰξά, ἰξμά, Ul. For Sin. Arkh. (p. 233) gives δξά as the title given by a younger woman to an older, or by a bride to her husband's sisters, and also (p. 273) τσατξᾶ and τξᾶ. 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 Aravân Val. says (p. 20) that she must call his sisters σεκερίτσα and his brothers τσελεμιτῆ, both titles of respect. This custom is called at Fertėk νυφιώτι (Alekt. p. 500)

ξί, ξίξ, Capp. *v.* ζύγι

ξυμάρ, ξυμώνω, Capp. *v.* ζυμάρι, ζυμώνω

η

ή, *or,* Pot.

ἤαξα, Ph. *v.* ἀλλάζω

ἤβρι, Mis. *v.* εὑρίσκω

ἤγιασα, Ph. *v.* λάμνω

ἤγρα, Ph. *v.* εὑρίσκω

[ἥλιος, *sun.*]—Capp. δλιος, Fer. Phl. Mis. and for Ar. by Val. (p. 19) and for Sin. by Arkh. (p. 257); ἕλιος (§ 69), Del., but ἀνδ' δλιο, *like the sun.*—δῖλος (§§ 259, 275), Ph., but *gen.* ἡλοῦ.—γιούλης (§ 15), Silli, *gen.* γιουλιοῦ

ἤμανε, Ph. *v.* γεμίζω

ἤμαρτον, used as an exclamation, *pardon, peccavi,* Pot. and Silli, where γήμαρτον (§ 15) also occurs

[ἡμέρα, *day.*]—In Capp. generally μέρα, but ἡμέρα noted at Ax. Mal. and Pot.—ἡ)μέρα, Ph. and Silli. *Pl.* δύο μέρι, Afs.

[ἡμέτερος, *our.*]—Forms from this in Capp. §§ 181, 182, at Ph. § 314

[ἥμισυ, *half.*]—Capp. ἥμσυ, Gh., γήμσου, Mal., δῖμισο, δίμισα, Phl. with the ὁ of the article. So for Fer. δημισο, δόημισο, *pl.* δάημισα, Krinop. p. 57.—*Pl.* with article, τάημισα, δάημισα of all genders, and the *sg.* ἀ μισέ, *a half,* Ph.

[ἡμπορῶ (pron. commonly βορῶ), -ρεῖς, *I can, am able.*]—Capp. *pres.* βορῶ. rarely ψορῶ, -ρεῖς, etc. 1 *pl.* in -μεστι, § 191, *impf.* Del. § 203, *aor.* βόρεα, *subj.* βορέσω, Ar. Phl., ψορίσω, Ul., 2 *sg.* ψορόῃς, Del. After the neg. the verb is sometimes enclitic (§ 72) and the *o* may be dropped (§ 99): dόμβορα, *impf.* dόμουνα, Del., where the *impf.* of βορῶ is βόρνα. *Aor.* 3 *sg.* dέμ βορσε(ν, dέ μορσε(ν, dέν μορσε(ν, Ax., *pres.* dέ βορου, but 3 *sg.* δέμ όρεῖ and *aor.* dέμ βουρσα, Mis.—βορῶ, -ρεῖς (§§ 323, 333), *impf.* βόρκα or βορίνκα (§ 336), *aor. subj.* βορέσω, Ph. *Impf.* βόρκα, Tsh. Afs.—ψουρῶ, -ρεῖς, *impf.* § 42, *aor.* ψούρσα or ψόρισα, Silli. Here too the verb is enclitic after the negative; for forms *v.* § 10

ἤμτσο, Gh. *v.* ἤμισυς

ἤγρεψα, Ar. *v.* κρέβω

θ

θά, particle expressing future in M. Greek.—σέ, σε (§ 24) Silli.—In Capp. occasionally at Pot. and Del., but probably not dialectic. The Capp. is να (*q.v.*)

θάλασσα, *sea.*—Capp., Sil. Phl. Probably not a dialect word but of recent introduction. So far inland the Gr. word would be likely to be lost. In general the Turkish deniz is used

θάλι, Ph. *v.* λιθάρι

θάνγμα, 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 ἀτάσα· τὰ ἀμύγδαλα. For θ, § 87.—For other forms of this word, which is not given by Vlákhos, used in Cyprus, Smyrna, Livisi and Crete, *v.* Sakellários, Κυπριακά, II, p. 433

[θαῦμα, *wonder.*]—For Fer. Krinop. (p. 64) has τάγμα and ταγματερό· ὁ θαυματουργός ἅγιος. So for Sin., θάγμα (Arkh. p. 236). For θ, § 87, for γ *cf.* καῦμα

[θαυμάζω, *I wonder.*]—At Ph. as deponent, the *impf.* 3 *sg.* θεγμαζούτα being recorded

θεγμαζούτουν, Ph. *v.* θαυμάζω

[θεία, *aunt.*]—Capp. χεία (§ 88), Ar., τειά (§ 92), Mis.

[Θέκλα, *Thecla.*]—The *dimin.* Σεκλοί, Silli

θέκτω, Ph. Capp., θέκου, Mal. *v.* θέτω

θέλω, *I wish.*—In Capp. the forms vary with the treatment of θ (§§ 86–96). Thus *pres.* χέλω, Ar., *impf.* τέλιδεα, Ax., θέλιξα or θέλισκα (§ 206), Sil.—

Θέ(γ)ω or *θέλω* (§§ 269, 276, 327), Ph. *Impf. θέλκα* (§ 336), Tsh.—*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., *Θεγό(ς*, Phl., *Χεός*, Ar. (decl. § 138), Sem. Mis. Ax., *Χεγός*, Ax., *Τεό*, *gen.* *Τεγογγοῦ*, Fer.—*Θεός*, Ph.—*Σεός*, *Σεγός* or *Σογός*, Silli

Θερίζω, *I gather the harvest.*—Capp. *pres.* thus at Del. (§ 198), Phl. With local change of *θ*, *χερίζου*, Sem. (§ 90), Mis. (§ 92), *χερίζω* (Val. p. 23), Ar. (§ 88).—*θερίζω*, *impf. θερίσκα* (§ 339), *aor. θέρτσα*, Ph. *Aor.* 3 *sg. θέρ(τ)σιν*, Tsh.—*Θερμήη*, *July*, Silli, is the not uncommon M. Gr. *Θερμιτής*, *the Harvest Month*, with *φ* for *θ* and *στι* → *σδι* → *δι* (§ 12)

[*Θερμαίνω*, *I warm.*]—*Middle*, *θερμαίνουμαι*, *I warm myself* (§ 353), *impf.* § 358, *aor.* § 362, Ph.

Θερμός.—Surviving in Capp. in the special sense of *water heated for kneading dough*, recorded for Sin. by Arkh. (p. 237), for Fer. by Krinop. (p. 48), and for Sil. by Pharasop. (p. 117). I note *χερμοῦ κουνί*, *vessel of hot water for this purpose*, Ar. For *χ* *v.* § 88

Θέτω, *I place*, used in Capp. at Ph. and Silli instead of *βάζω*. The form varies with the treatment of *θ* (§§ 11, 86—96).—Capp. *pres. θέκτω*, *θέχτω*, Phl., *τέκτω*, Fer. Gh., *σέκτω*, Ul. (for *-νω* *pres.* *v.* § 192), *θέκου*, Mal., *χέκω*, Ax. For Ar. Val. (p. 17) gives *θέκτω*, *τέκτω* and *σέκτω*. *Impf.* Mal. §§ 103, 207, Ul. § 210, Fer. § 215. *Aor.* where *θ* is preserved *ἔθεκα*, but *ἔδεκα*, Gh., *ἔσεκα* Ul., *χέκα*, Ax. Mis.—*θέκτω*, *impv.* § 345, *aor. ἔθακα*, Ph.—*σέκτου*, *impf.* §§ 13, 39, *impv.* § 49, Silli

[*Θεωρῶ*, *I see.*] In the form *θωρῶ*, which varies according to the treatment of *θ* (§§ 11, 86—96), it serves, like *τρανῶ*, *q.v.*, in Capp. and at Ph. and Silli as a present to *εἶδα*.—Capp. *pres. θωρῶ*, Del. Phl. Sil., *τωρῶ*, Fer., *χωρῶ*, Gh. Ul. Sem. and (Val. p. 23) Ar., *impf.* Del. § 208, Sil. § 206, Sem. § 212, Gh. § 214. It occasionally has an aorist of its own: *χώρσα*, Ul. Ax., *χιώρσα*, Ul., *subj. χωρήσου*, Mis.—*θωρῶ* (§ 328), *impf.* § 338, Ph.—*σωρῶ*, *impf.* § 40, Silli.—For the phrase *θωρῶ ἔργον*, *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* = *κουμβότρυπα* (*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. φτειάνω*

Θιάρ, Pot. *v. λιθάρι*

[*Θολός*, *turbid.*]—*θεό* (Grégoire, *B.C.H.* XXXIII, p. 154), Ph. For *λ*, *v.* § 269

[*Θρόνος*, *throne.*]—*τρόνος*, Ar.

[*Θυμίαμα*, *τό*, *incensing.*]—Capp. *τυμνιάμα*, Mis. Ax. For *θ*, *v.* §§ 92, 93

[*Θυμιατόν*, *censer.*]—Capp. *τυμνιατό*, Ax., *τυνιατός* (decl. § 142), Ar. For *θ*, *v.* §§ 88, 93

Θύρα, *door.* Used everywhere, *κόρτα* 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. *θύρ*, *pl. θύρια*, Mal. Phl. Pot.—*θύρα*, but more often the dimin. *θύρι*, *pl. θύρα*, Ph.—*σύρα* (§ 11), Silli

Θωρῶ, Ph. Del. *v. Θεωρῶ*

ι

[*Ἰατρός*, *doctor.*]—*γιατρός*, Mal.

Ἰβάρι, Ph. *v.* Turk. yular

Ἰδά, *here*, Phl., *ἰχτά* (§ 90), Sem. Both are a mixture of *ἐδῶ* and the deictic *δά*

[*Ἰδέα*, *idea*, *thought.*]—*ἰρέα*, Silli

Ἴδι, Ph. etc. *v. γίδι*

Ἰδού, *here*, Ph.—Capp. *ἰγιού* (§ 91), Ul., *ἰζού* (§ 90), Sem.

[*Ἱδρώνω*, *I sweat.*]—Capp. *aor. ἴζρωσα* (§ 86), Mis.—*Aor. ἰδρωσα*, Ph.—*Pres. γιουρδώννου* (§§ 11, 15), *aor. γιούρδουσα*, *partic. γιουρδουμένους* (§ 57), Silli

[*Ἱδρώς*, *sweat.*]—*ἴδρος*, Ph., and (Arkh. p. 237) Sin.

ἰζίν(ι, Phl. Ph. Tsh. *v.* Turk. izin

ἰζγόν, *a kind of grain*, Ul.—*Pl. τα ἰζghόνα*, Tsh.

ἴζρωσα, Mis. *v. ἱδρώνω*

ἰζ́ά, *ἰζ́ιά*, Ul. *v. ζά*

ἰζ́δαχάρια, Ul. *v.* Turk. ẽšderha

ἰκεί, *ἰgεί*, *there*, Phl.

ἰκιβάδλə, Ul. *v.* Turk. ikibašlə

ἰδά, Ul. *v. ἐτό*.

ἰδίν, Ul. *v.* Turk. idin

ἰδχαρῶ, Ul. *v.* § 183

ἰδῶν, Ul. *v.* Turk. idin

ἰgιά, there, Phl. A compound of *ἰgεί*, *ἰκεί* (*q.v.*) and the deictic *δά* without the *δ*

Ἰλάζωμ, Ul. *v.* Turk. lazem

Ἰλάϳι, Ph. Silli, *Ἰλάδϗα*, Sil. *v.* Turk. 'elaj

Ἰλάρ, Ar. *v.* Turk. yular

Ἰλε να, Ax. *v.* Turk. eylemek

Ἰλεργέρι, Ph. *v.* Turk. langer

Ἰλέδι, Ph. *v.* Turk. laše

Ἰλέτι, Ph. *v.* Turk. 'illet

ἰμάμης, Ar. Silli. *v.* Turk. imam

[*ἰμάτιον*, *shirt.*]—Capp. *μέτ*, *pl.* *μέτια* (§ 109), *passim.* *μέδ*, *pl.* *μέδια*, Del., *ἰμετ*, *γιμέτ* (Krinop. p. 48), Fer.—*ἰμάτι*, *γιμάτι* (decl. §§ 258, 288), Ph.—*ἰμάδι*, Silli.—The M. Gr. *ὑποκάμισο* is unknown. *v.* § 400

ἰμμά, *ἰμγά*, Capp. *v.* *μla*

ἰμουρϳάχ, Del. *v.* Turk. yümrüjaq

ἰμbϗάs, Ph. *v.* Turk. imza

ἰν, used in the Turkish phrase *ἰν μ σιν*, *ϳἰν μ σιν*, Ul., in text on p. 850, l. 1. *Cf.* p. 229 and note

ἰναί, *ἰνναί*, *yes*, Silli

ἰνάνσα, Ul., *ἰνάνdανα*, Sil. *v.* Turk. inanmaq

ἴνεται, Ph. *v.* *γίνομαι*

ἰnϳίρια, Del. *v.* Turk. inji

ἰνσάνος, *ἰνσάνι*, Capp. Ph. *v.* Turk. insan

ἰγges, Phl. *v.* *οὐγγία*

ἰγgιάν or *ἰγgια*, *prep.*, *like*, Silli

['Ιουδαῖος, *Jew.*]—At Ph. in the Gospel text, *gen. pl.* *Γιοδεοῦς* (§ 303), Lag. p. 13. The word in common use is *Γιαχουδής*, *v.* Turk. yehudi

ἰντάχνου τνε, Fer. In text on p. 320, l. 20 I translate *newly made*, taking the word as an adj. in *-(ι)νος* from the Turkish ibda', إبداع, *production*

ἰράs, Ul. Afs., *ἰράστα*, Ph., etc. *v.* Turk. rast

ἰραχί, Phl. and Ph. *v.* Turk. raqe

ἰρέα, Silli. *v.* *lδέα*

ἰρέσια, Del. *v.* Turk. rast

ἰρι, Ph. *v.* Turk. iri

ἰρμάχ, Ax. Phl. *v.* Turk. irmaq

ἴρνο (? *nom.* *ἴρνος*), *pl.* *ἴρνους*, *a kind of tree*, Pot. Possibly *ἐρινεός*, *the wild fig-tree*

ἰσάζω, *I set in order*, Ph.

ἰσκόλιο, Ul. *v.* *σκολεῖον*

ἰσčαϊδι, Ph. Tsh. *v.* *σκιάδιον*

ἰσλανdούδι, Silli. *v.* Turk. eslanmaq

ἰσούζη, Ph. *v.* Turk. isüz

'Ισραηλοῦν, *gen. pl.* (§ 303), *of the Israelites*, Ph. In Gospel text (Lag. p. 11)

ἰσσάνι, Ph. *v.* Turk. insan

ἰστᾶμι, Tsh. etc. *v.* *στέκω*

ἰστάχα, Kis., *ἰστάχου*, Tsh. *v.* *στέκω*

ἰστέρ, Gh. Ul. *v.* Turk. istemek

ἰστεδίζω, Del. *v.* Turk. istemek

lδά, Silli. *v.* *ἐστία*

lδμάνης, Silli. *v.* Turk. pišman

[*ἰτέα*, *willow-tree.*]—Capp. *γεδέα*, Mia., but *ἰτέν*, *pl.* *ἰτένια*, Pot., and *ἰτέν* given for Sin. by Arkh. (p. 237).—At Ph. *σίδι*, *q.v.*

ἰτέρι, *lδέρι*, *neut.*, Ph., *dιέρι*, Afs.—*ἀντέρια*, Phl., is the same word with initial *α* of the article.—Although the word generally means a *coat shaped like a dressing-gown*, the Afs. text (p. 570, l. 28) and an unpublished text from Ph. shew that, at least at these villages, it means *trousers*

ἰτό, *ἰτά*, Capp. *v.* *ἐτό*

ἰτός or *ἰτό*, demonstr. sg. of all genders, *this*, Mia., § 176

ἰτοί, demonstr. sg. of all genders, *this*, Mia., § 176

ἰdά, *this*, sg. indecl., Phl., § 176

ἰdερμά, *willow*, Silli. The word seems to be *ἰτέα* with the ending of *λυγαρά*, *agnus castus*. Both are bushes which grow in river-beds and are used for making baskets

ἰφλάχι, *knife*, Ph. Kar. (Lag. p. 51) also gives for Ph. *ἰφλάχι· ξυράς*. For *λα*, § 278, for *χ*, § 264

ἰφτιρά, Ul. *v.* Turk. iftira

[*ἴχνος*, *trace.*]—The forms are from dimin. *ἰχνάδιον*: *χνέρι* (§§ 66, 95) Sin. given by Arkh. (p. 280) and *χνάδι*, Ph.

ἰχdιάρ, Ul. *v.* Turk. ihtiyar

ἰψεδνός, *adj.*, *of yesterday*, Silli. Formed from *ἐψές* as *χθεσνός* is from *ἐχθές*

['Ιωάννης, *John.*]—*Γιοβάν*, *acc.*, *Γιοβάνε* (decl. § 296) Ph.—*Γιοβάνης*, Silli. *Γιάνης* in § 16 is not the dialect form

κ

κά, Ph. *v.* *καλός*

καβάδι, given by Arkh. (p. 238) as meaning *ἐνενδότης* 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*, *καβάδιον*, *vestimenti virilis species*, and Tzetzes, *Khiliades*, XII, 791, 792: *ἔσθημα ἐνυάλιον*, *στρατιωτῶν τὸ εἶμα*, *ὅπερ καβάδης λέγεται ἀπὸ Καβάδου Πέρσου*. Legrand (*Hist. de Ptocholem.* p. 36) says: *καβάδιν*, *long manteau*, *capote*. *v.* note in Hesseling and Pernot, *Poèmes Prodromiques*, p. 173

καβακάς, *pl.* *-κάδε* (§ 295), *some kind of soft stone*, Ph. Possibly connected with *κονφάκι*, *pumice*, Sin. (Arkh. p. 247)

[καβαλλικεύω, *I ride.*]—The Capp. form nearest to this is the *aor.* κάλαεψα, Ax. The usual type is represented by *pres.* καλέβου (§ 197), Mal., γαλεύω, Sin. (Arkh. p. 280), γαλγεύω, Sin. (Krinop. p. 49), καλιέβου, Mis., and *aor.* κάλεψα, Sil. Pot. Nearer to the Silli form are *pres.* καλδέβω, Fer. (Krinop. p. 49) and *aor.* καλδεψα, Del. —γαλjέβω, *aor.* γαλjεψα, *impv.* § 346, Ph., belongs, like κάλαεψα, to the καλλικεύω type of this verb noticed by Legrand, *Recueil de Poèmes historiques*, p. 341.—κατλέβγου, Silli. For derivation from caballus and caballicare *v.* G. Meyer, *Neugr. Stud.* III, p. 22, and §§ 370–373

κάγα, Fer. *v. καίω*

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. κιγκάρι. 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 (ἀγκινάρα). *v.* § 376

καθ' ὅλου, *not at all*, Ph.

[καθαρίζω, *I clean.*]—Capp. *pres.* καθαιρῶ, Sin. (Arkh. p. 238), *aor.* 3 *sg.* καθέρσεν, *subj.* 3 *sg.* καθερίξ (for *a*→*e* *v.* § 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) καταιρῶ; for *θ*, § 87

κάθε, indecl. *each, every.* κάθ' ἡμέρα, Mal. Sil. κάθι φράς, Mal., should perhaps be written κάθη φράς, κάθη coming from κάθ' ἡμέρα.—κάτα, κάδα, κάτε, Ph.

[καθίζω, *I sit.*]—καρίζω (§ 88), Ar.

καθιναίνω, *I set, aor.* κάθινα, Ph.

καθόκκο, Ph. *v.* ἀγκάθι

κάθομαι, *I sit.*—The Capp. forms vary with the treatment of *θ* (§§ 86–96). Thus, *pres.* κάθωμαι, Del., κάρουμαι, Gh. Ar., κάχουμι, Sem. Mis., κάγομαι (§§ 68, 227), Ul., 1 *pl.* κάουμεστε (§ 76) Ax., *impf.* καρόμουν (§ 232), Ar., 3 *sg.* καθούτανε, Phl., καθούτανι, Mal., 3 *pl.* καθούτανδαι, Sil. *Aor.* κάτσα, Ax. Mal. Phl. Pot., ἔκασα, Del., ἔκατσα, Gh., ἔκαča, Fer. Gh. Ul. (§ 216).—κάθομαι, 3 *pl.* κάδαι, *aor.* κάτσα, κάδζα, Ph. *Aor.* 3 *sg.* κάτσινι, Afs.—*Pres.* κάσουμου, *impf.* § 44, Silli. For its use to translate the Turkish durmaq *v.* § 381

[καί, *and.*]—Capp. κα, κ' and before back initial vowels κj, or gα, g', gj. κι, Mal., ὄι, Mis. In the Del. and Ar. texts it is always inserted before λέγω. Thus at Del. κα λέχ, and at Ar., where ὄι is in this use much commoner than κι, and κα not found, ὄι λέχ, ὄ' εἶτε, κ' εἶτε.—ὄα, ὄ', jα, j', Ph. etc.—κι, κ', Silli. At Silli κι is constantly used enclitically, *e.g.* τούτους κι λαεῖ του ὄι, *and this man says to him that*, for which *v.* § 382

[καινούριος, *new.*]—Capp. *pl.* καινούρια, Phl., κϋνΰρια, Del.—γαινούρης (§ 20), Silli

καιρός, *time.*—Capp. ἔνα καιρός, Pot., ἔναν γαιρό, *once*, Phl.

καϊτσάρι, *tongs*, Ph.—Kar. gives καϊζάρ (Lag. p. 51) and καϋζάρ (p. 54) with a derivation from Armenian kayc, *a coal*, and aṙ-novl, *to take*. *v.* § 376

καΐφε, Ph. *v.* Turk. kef, keïf

[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.* ἔκαψα, which is recorded from Gh. Mis. Sil.: *aor. pass.* κάγα, Fer.—*Aor.* ἔκαψα, Ph. Kis., *pass. pres.* κάφτεται, Tsh., *aor.* 3 *sg.* κάη, *subj.* 3 *pl.* καγοῦνε, Ph., *partic.* καμένα, Ph.

κάκα, *grandmother*, Fer. For Fer. Krinop. gives (p. 49) κάκα καὶ πρόκακα· ἡ ἐσχατόγηρος προμήτωρ, and for Ar. Val. (p. 17) has, κάκα καὶ μέγα μάνα, ἡ μάμμη

κακά, *dung*, Fer.—κάκι, Ph.

κάλ, Afs. *v.* Turk. kel

[καλάθι, *basket.*]—Capp. καλάθ (§ 111), Phl., καλάϊ or καλάγj, *pl.* καλάϊγμα (§ 111), Sem., καλάρ (§ 88), Ar.

καλακόνι· τέρετρον, τρύπανον. Given by Kar. (Lag. p. 52) for Ph. *Cf.* καλακονίζω and § 278

καλακονίζω· προσκρούω εἴς τι, given by Kar. (Lag. p. 52) for Ph. The λ before α is a phonetic difficulty (§ 267), and Grégoire (*B.C.H.* XXXIII, p. 155) suggests the derivation κατακλονίζω →καλακλονίζω→καλακονίζω. This does not get over the difficulty of the λ, which cannot stand before ο either, and is also put out of court by the existence of καλακόνι· τέρετρον, from which the verb is clearly derived

κάλαντα· ἡ πρώτη τοῦ Ἰανουαρίου, Sin. (Arkh. p. 239), *the New Year feast.* Kar. (Lag. p. 52) gives κά(λα)ντα, which points to a Ph. κάνda with λ dropped, § 269. Latin calendae; *v.* G. Meyer, *Neugr. Stud.* III, p. 28, and §§ 372, 373

καλαγούζα, Ph. Some small animal, and the entry for Sin., καλαγάς· ἀρουραῖος μῦς (Arkh. p. 239), shews that it is a mouse of some sort. Kar. gives for Ph. καλαγοῦζι, καλακοῦζι· εἶδος παιγνίου διὰ λίθων παιζομένου καὶ ἀπολήγοντος εἰς ἐφεδρισμόν (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). κελίκ, Fer. (Krinop. p. 50); for *e*, § 66. I record καλίχ (§ 110), Ar. Latin caliga; *v.* G. Meyer, *Neugr. Stud.*, III, p. 28 and § 372

καλέβου, Mal., etc. *v.* καβαλλικεύω

καλήζης, Ph. *v.* Turk. kel

κάλγεψα, Ax. *v.* καβαλλικεύω

[καλόγερος, *monk.*]—καλόγηρος (decl. § 142), Ar.—καλαγέρος, Ph.

καλόκκος, Ph. *v.* Turk. kel

[καλός, *good.*]—Capp. καλό, *pl.* καλά (§ 167). *Gen. sg.* του καλοῦ του παίκαι, Pot.—*Adv.* καλά. With subst. verb, § 248.—καό, *pl.* κά (§ 304), *adv.* κά, γά. Dimin. form of *adv.* γαούσκα. καῶς (for καλῶς) in the phrases καῶς ἤρτες, καῶς ἤβρομε, Ph. For λ, § 269.—καλός, Silli

[καλοσύνη, *kindness.*]—In Capp. as a *neut.* (§ 166): καλοσύν, Ar. Mis., *pl.* καλοσύνια, Ar.—*Neut. pl.* καλοσύνια, Silli

καλοσύτσικανάς, *adv., very well*, Silli

καλτζέβω, Capp. *v.* καβαλλικεύω

[καλῶ, *I call.*]—Capp. *pres.* καλαίνω, Fer. Krinop. (p. 49) has also καλῶ. *Impf.* § 215. καλαίτου, *he had called* (text, p. 298, l. 4) Silli, § 56

κάμαρη, ἡ· δωμάτιον, 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.* καμάρωνα (§ 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.

κάμι, *pl.* κάμε, *adj., bad*, Ph. Kar. (Lag. p. 52) gives κάμι· κακός and κάμε· ἁμαρτία, and Arkh. (p. 240) has κ(χ)άμη (μὴ ἀκουομένου τοῦ χ) = σκυθρωπότης, δυστροπία, ἁμαρτία, Φαρ. κάμε = ἁμάρτημα. κάμικο, *sad*, is a derivative. Probably from Turkish kem كم, *bad*

[καμμύω, *I close the eyes.*]—For Capp. καμόνω 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 κοπιῶ. and Arkh. says that for ποιῶ at Sin. φκιάνω is used, not κάμνω. So for Ar. Val. (p. 17) says, κάμνω, ἐργάζομαι μόνον· τὸ τῆς νεοελληνικῆς κάμνω = ποιῶ, πράττω, λέγομεν ζάζω. I record *impf.* κάμνιδκα, *aor. subj.* κάμω, Gh. For Sil. Pharasop. (p. 118) has κάμνω. κάμω· ἐργάζομαι, κάμω μαλλιά, κλώθω, and Arkh. gives κλώθω as a secondary meaning.—*Pres.* καμναίνω (§ 322), *aor.* ἔκαμα, Ph.

κάμο· εἴθ' ὤφελον, βουλοίμην, Ph. Given by Arkh. (p. 240) and by Kar. (Lag. p. 52), who compares Armenian kamil, *to will*. Obviously a good deal of the validity of this depends upon the form, if any, of kamil used to express *would that*. *v.* § 376

καμούκ, Pot. *v.* Turk. kemik

[κάμπος, *plain.*]—At Silli κάμποος 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

καμπήλ, Capp. *v.* κάμηλος

καμπράδε, *neut. pl., clods*, Ph. Kar. (Lag. p. 52) gives the *sg.* καμπᾶς. For Sin. Eleft. (p. 95) gives καμπράδι. *dried dung in the fields*, and Arkh. (p. 240) καμπρό or καμ(π)ρᾶς, ὁ, *dung mixed with straw or cinders and used for fuel*. Hatsidákis (Ἀθηνᾶ, XII, p. 188) gives καμπρός = καπνρός.—κεμβρό, *pl.* κεμβρέα, translated *fuel* in Ax. text on p. 400, l. 4, is the same word

[καμώνομαι, *I pretend.*]—*Impf.* 3 *pl.* καμούσανδαι, Ph.

κανάβι, *rope*, Tsh.

[κανδηλάφτης, *candle-lighter, sacristan.*]—Capp. κανδηλάφδης, Ar. Gh., κανηλάφτης, Sem., κανδηλάφτους (decl. § 162), Mis.—κανδήλα, not itself recorded, is Latin candela; *v.* G. Meyer, *Neugr. Stud.* III, p. 26 and § 372

κανείς with neg., *no one, passim.*—In Capp. at Ul. and Fer. it means *a person* (decl. § 161).—So at Afs. *ir* γανείς.—γανείς (decl. § 17), Silli

κανίζω, Ph. *v.* κλάω

[κανναβι, *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

καντεῦνι· το κατώφλιον, δριον τῆι οἰκίας, Sin. (Arkh. p. 241). Italian cantone. *v.* G. Meyer, *Neugr. Stud.* IV, p. 32 and § 369

κάνδε, κάν, Ph. *κάνδι*, Tah. *v.* Turk. qanda

καό, Ph. *v.* *καλός*

κάπιν, Del. Mis. *v.* *κάπνη*

καπλάνης, Gh. *v.* Turk. qaplan

κάπνη, hole in the roof to let out the smoke. So Ph. and Silli.—For Sin. we have *κάπινη, ἡ· ἡ καπνοδόχη* (Arkh. p. 241), and *κάπνη* (?), *pl.* *κάπνες* (N.K.), Ar. and Sil. (Pharasop. p. 118). In Capp. the *-η* is regularly dropped, and *κάπιν* results, *δύη κάπιν*, Del., *κάπιν, pl.* *κάπινις*, Mis. *κάπιν* is treated as a neut. dim. with *pl.* *κάπινια*, Del., for which *v.* § 166. Other forms are *καπνί*, Gh., *σο κάπνο*, Phl., *ὁι κάπ*, Ax. The covering of these chimneys is called at Sin. *πικάπινη* (Arkh. p. 241)

καπνόι, smoke, Mis. (N.K.), § 133

Καπτικόι, *Turk*, Ph. A secret word used to disguise the meaning from any Turks present. For Sil. *άπτικόι* 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· λίθοι μικροὶ χησιμεύοντες εἰς στερεὰν καὶ ἐν ἰσορροπίᾳ στάσιν μεγάλων λίθων, "*σφηνόω τὸ καρά*," Ph. So Karolidhis (Leg. p. 52) comparing Armenian k'ar, *stone* (Bedrossian). *v.* § 376

καράκι, Gh., and given by Arkh. (p. 241) as used all over Cappadocia. He explains: *ἀνθόγαλα ἐκ τοῦ γάλακτος ἢ ἀξυγάλακτος*.—Given for Ph. (*καράϊ*) by Kar. (Leg. p. 52).—Armenian karak, *butter*. *v.* §§ 376, 377

καρακώνω, I shut, Ph., with *aor.* *καράκωσα, impv.* *καράγο, pl.* *καρακώσετε* (§ 350). Grégoire gives *καράdjι* (pour *καράκι*), *le verrou*, *B.C.H.* XXXIII, p. 156. It is a Pontic word; *v.* § 391. For Sin. Arkh. (p. 276) gives *φαρακώνω I close hermetically*

καραμπίς, Ph. *v.* *λαμπί*

καρβόν, charcoal, Sin. (Arkh. p. 241). Latin carbo. *v.* G. Meyer, *Neugr. Stud.* III, p. 27, and § 372

[*καρδιά, heart.*]—*καριά*, Phl. and Silli (§ 11).—*καρδία*, Ph.

καρμόλα, bedstead, Del. Phl. Italian carriola, *v.* § 369

καρδουλιές, pl. *-λιέοι*, Ph. Explained as meaning a *man-eating ogre in the mountains*. Kar. (Leg. p. 52) gives *καρδζουλιές· πάνθηρα καὶ ἐν γένει αἱμοβόρον θηρίον*. *Cf.* Armenian garšelik', *abomination, idols*, and garšeli, *abominable, ugly, filthy* (Bedrossian). *v.* § 376

καρμάνα, spindle, Ph. This is the spindle with two pieces of wood set crosswise instead of a whorl, which is called in Capp. *κλωθάρα* (*q.v.*). The shaft of the *καρμάνα* is called *τζοῦλα* (Leg. p. 66) =*ὁούλα* (Kar. p. 185). For *λ*, § 278. For Sin. Arkh. (p. 244) gives the form *κερμέν*, § 68. It is a Pontic word: at Imera *καρμενέτσα*. *v.* also Σόλλ. XVIII, p. 139, and § 391

καρμανίζω· στρέφω, περιφέρομαι, πλανῶμαι and *καρμανίζομαι· πλανῶμαι* are given for Ph. by Kar. (Leg. p. 53). So at Afs. *impf.* *3 sg.* *καρμανίσκιν* (§ 339), *was soaring, floating* (of an eagle), in text on p. 572, l. 12. The word is derived from *καρμάνα, a spindle* (*q.v.*), and means primarily to dangle and twist like a spindle, and in this sense it is used also in Pontos (Imera).

κάρουμαι, Gh. Ar. *v.* *κάθομαι*

καρπούι, Ax. *v.* Turk. qarpuz

[*καρύδι, walnut.*]—The Capp. forms vary with the treatment of *δ* (§§ 86—96): *καρύδ, pl.* *καρύδια*, Del. Pot., *καρύθ*, Sil., *καρύ, pl.* *καρύα*, Ax., *καρύχ, pl.* *καρύγγα*, Ar., *καρύτ, pl.* *καρύγια*, Fer. Decl. § 112.—*καρύδι* (§ 288), Ph.—The same word is used for the fruit and the tree (§ 389)

[*καρφώνω, I nail.*] *Aor. pass.* *3 sg.* *καρφώθη*, Ph.

κάρχῦνια, 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. 28

κάσιτι, Silli. *v.* *κάθομαι*

κασκάρι, flint for striking fire, Ph. Kar. (Leg. p. 53) gives *κασκάρα· λίθοι 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. 30) Slav derivation of the Epeirote *κατσκάρι, 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

κάστρο(ν, 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) *κάσρο* (§ 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. τά κατεβάς at Tsh. is *aor. subj.* 2 *sg.* (M. Gr. νὰ τὰ καταβάσῃς), *v.* § 251

[καταβαίνω, *I come down.*]—Capp. *pres.* καταβήνω, καδεβήνω, Ul., 3 *pl.* καταβαίννε, Phl., *aor.* 3 *sg.* κατέβη, Ar. Gh. Ul., κατέβην, Ax. Mal. Sil., κατέβεν, Phl., 3 *pl.* κατέβαν(ε, Pot., *subj.* 1 *pl.* να καταοῦμε, Ax.—*Pres.* κατέβω, Ph., *aor.* 3 *sg.* κατέβην(ι, Afs.—κατιβαίννου, Silli

κατακέφαλα, adv., *down from the head*, Del.

κατακολῶ, *I chase away, pursue.*—Capp. *pres.* at Pot. Ar. An. 3 *sg.* κατακολῷ, Pot. *impv.* κατακόλα, Ar., *aor.* κατακόλτσα, Pot.—καταοάγω, *aor.* κατακόλτσα, Ph.—*Cf.* κολῶ

[κατακόφτω, *I cut up.*]—*Aor.* 3 *sg.* κατέκοψέν da, *impv.* κατέκοτ τα, Ph. Pres. not recorded

[καταρεοῦμαι, *I curse.*]—Capp. *pres.* καταροῦμαι (§ 228), Pot., καταροῦμι, Mal., 3 *sg.* καταρᾶται, Ax. *Aor.* κατα-ράστα, Pot.

κατάσεν da or καδάχσεν da, *aor.* 3 *sg.*, *he kicked him down*, Ph. This is the aor. of the compound of ἀχτῶ, the Ph. form of λαχτίζω, (*q.v.*) with κατά. The Ph. aor. of the simple verb is ἄχτσα, and so of the compound κατάχτσα, whence (*v.* § 252) κατάχσα, κατάσα

κατασταφύλι, *wild vine*, Ph.

καταφόγι, *place of refuge.* Used in Capp. for the rock-cut galleries below the houses (see p. 15). Forms are καταφύχ, *pl.* -φύγια (§ 110), Ax., καταφύθ, *pl.* -φύδια, Phl. Mal. An., καταφύδ, Sil. (*Xen.* I, p. 382)

κατάψα, *feast after a wedding*, Silli

κατέχω. At Ph., etc., κατέχω means *I understand*, 2 *sg.* κατές, 3 *sg.* κατέδει. καδέ (κατέ) occurs once in a text as 1 *sg.* for †κατέω formed from κατές. *Impf.* 3 *pl.* gadέγκαν.—At Silli κατέχου

κάτζω· κοwis. Given by Kar. (Lag. p. 53) and for Sin. (κατσίνι) by Arkh. p. 243, and further explained as *the pick used for excavating the rock in the rock-villages of troglodytic Kappadocia.* Hübschmann (p. 307) gives amongst the Syriac words in Armenian kaçin *axe*, a derivation suggested by Kar. and Lag. *v.* § 377

κατίσεν da, Ph. *v.* γατιαίνω

κατλέβγου, Silli. *v.* καβαλλικεύω

κατό, Capp. Ph. *v.* ἑκατό(ν

κάτο, *every*, Ph. Used like M. Gr. κάθε Κατούκι, place-name near Ph.

[κατουρῶ, *urinor.*]—Capp. *aor. subj.* 3 *sg.* νά το κατουρούῖ, transit.—κατουρῶ, -ρᾷ, *aor.* κατούρσε, *subj.* κατουρήσῃ, Ph.—Noun of action κατούρμα (M. Gr. κατούρημα), Ph.

κατόψα, *after, behind.* Used with the poss. pronouns. Ar. Ax. Phl. Pot.

κάτω, *down.*—Capp. *passim.* κάτ δεδέ, Ul.—κάτου, Ph. (§ 249) and Silli

καυκέμαι=καυχῶμαι, Sin. (Arkh. p. 243), § 230

[καῦμα, *burning.*]—In Capp. κάγμα, Fer. (Krinop. p. 49), Sin. (Arkh. p. 238). For γ, *cf. s.v.* θαῦμα

κάφτω, Capp. *v.* καίω

κάχι, *side.* Ph. Tsh. Afs., σο κάχιν dou, *at his side*, Ph.; σα κάχα dou, *at its edges*, Tsh. Kar. (Lag. p. 54) gives κάχε· πλεῦρον κ.τ.λ.

καψιμιών, *place for storing fuel*, καψίματα. For Sin. by Eleft. p. 96, and (καψιμῶνα) for Fer. (Krinop. p. 50) and Ar. (Val. p. 17)

κεῖμαι, *I lie.*—Capp. *pres.* thus at Del. Phl. Ax. Sin. (Arkh. p. 243), Fer. (Krinop. p. 50), κέμι (§§ 64, 230). Sem., *impf.* Sem. §§ 233, 236.—This verb is especially common at Phl. and Ax., where the pres. and impf. (3 *sg.* κειότον, κειότεν, κείτον) supersede εἶμαι in the sense of *exist.* See texts pp. 436, *sqq.* It is also used in Capp. like κάσουμον at Silli to translate the Turkish durmaq, for which *v.* § 381

κέϊφ, etc., Capp. Tsh. *v.* Turk. kef, keif

κέλ ὀγλάν, 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) κελίφη with the same meaning, and also κερέα 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, *Neugr. Stud.* III, p. 30, and § 372

κεμίκ, Phl. *v.* Turk. kemik

κεμπρό, Ax. *v.* καμπράδε

κενάρ, κενέρ, Capp. *v.* Turk. kenar

[κεντῶ, *I prick.*]—Used in Capp. and at Ph. as an -άω verb.—Capp. *pres.* not recorded, *impf.* κένδανεν, Sil. (§ 206), *impv.* κένδα το, *aor.* *subj.* κενδήσω, Phl.

—*Pres.* 2 *sg.* ὲενδᾶς, 3 *sg.* ϳενδᾶ, pointing to 1 *sg.* ὲενδάγω (§ 323), *impf.* § 337, *aor.* 3 *sg.* ὲέντσε, ϳέντσεν da, ϳέντσεν, Ph.

κεπέκι, Ph. *v.* Turk. kepek

[κέρας, *horn.*]—κέρατο (§ 152), Phl.

[κεράσι, *cherry.*]—Capp. κεράϊ, *pl.* κεράϊ̈a (§ 110), Mal., *pl.* κεράϊ̈a, Ax.

κερατάς, *snail*, Del. Decl. § 157

κερβεντ̈ής, Ph. *v.* Turk. kervan

κερέ, Pot. *v.* Turk. kerre

κερέρ, Ax. *v.* κελλάριον

[κερί, *wax candle.*]—ὲερί (§ 264), Mis. and Ph.

κεροῦμαι, Ph. *v.* ἀφηκροῦμαι

κερδάνε, Ph. *v.* Turk. gerden

κεσέ, Capp. *v.* Turk. kise

κεσκινδτσεν da, Ph. *v.* Turk. keskin

κεστουρδίσω, Ph. *v.* Turk. kesmek

κέσγε, Silli. *v.* Turk. keške

κεδέμι, Afs. *v.* Turk. keder

κέφ, Ul. *v.* Turk. kef, keïf

[κεφάλι, *head.*]—Capp. κεφδλ, Gh. Ar. Ul. Ax. Pot., κιφάλ, Gh. Ar. Phl., φκάλ (§ 104), Del., ὲουβάλ, ϳουβάλ, Mis. The ὲ in ὲεφάλι μ, Pot., is probably non-dialectic.—ϳουφάλι, Ph., *pl.* ὲουφάλια (? dial.), Afs., but forms with č are rare.—κεφάλι, Silli. Turkisms are the Ul. phrase ἔτερεν do κεφάλι τ (qαφά τ), *he departed*, and its use at Silli like bašona 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, *not.* Used in Pontos instead of δέν. Arkh. (Sin. p. 237) says that κ' and κί 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 *ἂν 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 ὲιάτ. *v.* § 33

κιατίπης, Silli. *v.* Turk. kiatib

κιγιάρ, Ul. *v.* κριθάρι

κιζμέτ, Pot., κιζμέδι, Silli. *v.* Turk. qesmet

κιλαλάδζι, Ph. a form of κιλαλίζ, *a round mass of dough*, Kar. (Lag. p. 54), § 278

κίμιτζ οὐγιουγιούρ; Turkish phrase in Phl. text on p. 436, l. 31. In Turkish

كيمسه اوپوپور

κιμιτά, *once more*, Phl. *I.e.* καὶ μία φορά

κιμόνου, *only*, Silli. This is for καὶ μόνο(ν as is shewn 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, γιαδί, γιά να, *e.g.* γιά να πορτατοῦμι κιμόνοι.—In Capp. at Sil., where Vasil. (Χεν. I, p. 383) gives κεμόνο· ἕνεκα τούτου, and Pharasop. (p. 118) ἂς ἐσένα κεμόνο· σου ἕνεκα, and at Fer. (ἀπ' ἐτὸ κομόνο), Krinop. p. 51, Arkh. p. 238. *v.* § 65

κιόλα, *also*, Sil.—ϳόγα (§§ 264, 269), Ph.

κιρέβω, Phl. Pot. *v.* γυρεύω

κιρεΐ, Phl. *v.* Turk. kireï

κιριάς, Capp. *v.* κρέας

κιρίκα, Ul., I translate *ass*. According to Arkh., who gives for Sin. (p. 244) κιρίκα· πῶλος ὄνου, it means *young ass*. For Sil. Pharasop. (p. 118) gives κουρίκα, *colt*. It is the dimin. of κουρί, *colt*, given for Fer. by Krinop. (p. 52), and by Arkh. for Bagdaonia

κιρκός, Capp. *v.* κρύος

κιρκίζ, Gh. *v.* Turk. kibrit

κιρκίδα, Ul. *v.* κρύφτω

[κισσός, *ivy.*]—*Pl.* τα ὲισόδε (§ 264), representing a Greek dimin. †κισσόδιον, Ph.

κιτινός, *other*, Silli. Synonym of ἄλλος

κιφάλ, Capp. *v.* κεφάλι

κλάγα, κλά, *how?* Ul.

[κλαδευτήρι, *pruning-hook.*]—Capp., κλαρεφόήρ (§ 88), Ar., κλαυτήρ, Fer. (Krinop. p. 51). καλδευτσήρ, given by Val. (p. 17) for Ar., is probably to be pronounced καλδεφόήρ.—κωάδεφτήρι (§ 271), Ph., κολεφτήρι, Tsh. *Cf.* κολεφτοῦν da

[κλαδεύω, *I prune.*] *v.* κολεφτοῦν da

[κλαίω, *I weep.*]—Capp. *pres.* 3 *sg.* κλαί, Mis., κλαίχ, Ax. Phl., § 62. κλαίει, Pot. is perhaps non-dialectic. *Impf.* ἔκλαιγα *passim*, but κλαΐδκα, Fer., § 201. *Aor.* ἔκλαψα, Ul.—κλαίω, 3 *sg.* κλαίει, gλαί, *impf.* § 335, *aor.* ἔκωαψα, ἔgwαψα, Ph. Lag. (p. 13) has *aor.* 3 *sg.* ἐκούαψε, § 271. *Pres.* κλαίγου, κλαΐς, κλαί, *aor.* ἔκωαψα, Tsh.—*Pres.* κλαίγου, *impf.* § 38, *aor.* ἔκλαψα, Silli

κλάκ, Ax. Sil. *v.* κουλάκ

[κλάω, *I break.*]—The M. Gr. form κλάνω means only *pedo*, and this occurs in Capp.; *aor. subj.* κλάσω, Ul.—At Ph. the meaning *break* is kept; *pres.* κανίζω, *impf.* § 339 (Lag. p. 52), *aor.* κάν(τ)σα, gάν(τ)σα (§ 253), *impv. pl.* κανίσετε, *aor. pass.* κανίστα (§ 362). For loss of λ, *v.* § 270

[κλειδί, *key.*]—κλειί, *pl.* κλειγιά, Ax.

κλέφτης, thief.—Capp. at Ax. Phl. Sil. Pot., *κλέφτη* (§ 83), Gh. Ar., *κλέφτους*, Mis. At Sin. *κλέφτρης* (Arkh. p. 244). Decl. § 162.—*ὁ κλέφ*, Tsh. Kis., *acc. τον κλέφτη*, Ph., etc., §§ 251, 298.—*κλέφτη* (§ 18), Silli

κλέφτω, I steal.—Capp. *pres.* at Ar. Gh. Pot., *κλέφτου*, Mal., *impf.* Mal. § 207, *aor. ἔκλεψα*, Gh., *ἔκλιψα*, Mal.—*Pres. κλέφτου* (§ 329), Tsh., *aor. ἔglεψα*, Ph.—*Pres. κλέφτου*, *aor. ἔκλιψα*, *partic. pass. κλεψιμένα* (§ 57), Silli

κλῆμα, vine.—Capp., Del. (§ 114), Phl.

[*κληματίδα* (*-τίς*), *vine shoot.*]—*κλημαδίρα*, Silli

κλιβάνι, oven, Ph.—In Capp. the Turk. tandur is used, *q.v.* In Pontos, *κλιβάνιν* (Σύλλ. XVIII, p. 140). *v.* § 391

κλίνω, I bow down, aor. ἔκλινα, 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., *κλωγάρα* (N.K.), Ar.—At Ph. *καρμάνα*, *q.v.*

κλώθω, I walk about.—The Capp. forms vary with the treatment of *θ* (§§ 86—96). Thus *κλώθω*, Del. Sil. and for Sin. (Arkh. p. 245), *κλώρω*, Ar., *κλώτω*, Fer., *κλώχου* (for conj. §§ 62, 68, 197, 199), Mis. At Ul. a *-νω* present, *κλώνω* (§ 192). *Impf.* *κλώθιξα* and *ἔκλωθα* (§ 201), Sil. *Aor. ἔκλωσα*, Ar. Mis.—*Pres.* 3 *sg. κώθει*, Kis. and Kar. (Lag. p. 55) gives *κώθω* for Ph. *Aor.* 3 *sg. ἔκωσε*, Ph., *ἔgουσινι*, Afs. For λ *v.* § 270. But at Ph. and Tsh. the compound *νεgκώθω* (*q.v.*) is commoner.—Arkh. (*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=πήθω καὶ περιπατῶ. v.* § 400

κλώρω, Ar. *v. κλώθω*

κλώσιμο, walking, Fer., and for Ar. (Arkh. p. 245) *κλώσιμον*. Substantive from *κλώθω*, *q.v.*—For Ph. Kar. (Lag. p. 55) gives *κῶσμα· περιστροφικὴ ἐπὶ τῶν ὀρέων ὁδός*, which is similarly from *κώθω*, the Ph. form of the verb *κλώθω* (§ 270)

[*κλωστή, thread.*]—Capp., *κλωστή*, Sil., *κλωσσή*, Ar.—*κωστή* (§ 270), Ph.

[*κλωτσῶ, I kick.*]—*Aor.* 3 *pl. ἐκσότσωσι*, Ph., § 270. *Pres.* not recorded

κλώτω, κλωτάρα, Capp. *v. κλώθω, κλωθάρα*

κλώχου, κλωχάρα, Capp. *v. κλώθω, κλωθάρα*

κνιέρ, Ph. *v. ὀκνιέρ*

[*κνίζω, I scratch.*]—At Ph. in the middle. *Pres.* 3 *sg. κνίθεται*, *aor.* 3 *sg. κνίσ(τ)η*. The form *κνίθομαι* occurs in *Poèmes Prodromiques* (Hesseling and Pernot) I, 105; III, 47, 404 *k*

κό μου, κ.τ.λ., mine, etc. Emphatic possessive at Silli. *v.* § 26

κοάγω, Ph. *v. κολῶ*

κογμόνια, κουόνια, testicles, Mis. Italian coglione; *v.* § 396

κοδιζήσω, Ph. *v. κοδίζανε*

κοδίζανε, aor. 3 *pl.*, explained as *they put into prison*, Ph. Of this verb are recorded also *aor. subj.* 1 *sg. κοδιζήφω*. 2 *sg. κοθιζήη*. The *pres.* would therefore seem to be *κοδιάγω* or *κοδιάγω*. In text on p. 528, ll. 21, 22. If the *θ* be taken as arising from the uncertainty between voiced and unvoiced sounds (§ 263), the form *κοδιάγω* admits of explanation. As the ending *-άγω* at Ph. represents *-ῶ* (=*άω*), and in M. Greek *-άω* often interchanges with *-ίζω* (v. Hatsidákis, *Einleitung*, p. 394), it appears that *κοδιάγω* may represent *καταδιάζω, I condemn*, with the *κατα-* 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.* Hatsidákis, *Μεσ. καὶ νέα Ἑλλ.*, I, p. 478, and *Ἀθηνᾶ*, XXV, p. 224

κόμος, Capp. Afs. *v. κόσμος*

[*κοιλία, belly.*]—*Joιλία*, Ph.—*κοιλιά*, Silli

[*κοιμίζω, I put to sleep.*]—Capp. *pres. κοιμίζου*, Mal., *aor. κοίμσα τα*, Phl. and 3 *sg. κοίμσιν δα*, Mal., *aor. subj.* 2 *sg. νά του κοιμήη*, Mal.

[*κοιμοῦμαι, I sleep.*]—Used all over Capp. and at Silli, but at Ph. its place is taken by *πνώνω* (*v. ὑπνώνω*).—*Pres.* not recorded. *Impf.* Del. (§ 232). *Aor.* varies according to the treatment of *θ* (§§ 86—96), thus *κοιμήτα* (§ 239), Fer., *κοιμήρα* (§ 69), Ar., *να κοιμηγῆ*, Ul. *impv.* Fer. Pot. § 243.—*Pres. κοιμόμον* (§ 50), *impv.* § 55, *aor. κοιμήσκα* (§ 44). Silli.—Although apparently unknown at Ph., the *aor. subj.* 3 *sg. ὄοιμηθῆ* was heard at Afs.

κοκκί, Sin., *κοjία*, Tsh. *v. gojí*

κοκοκιός, cock.—Capp. *κοκοκιός*, Sil. Ar., *κοκοκιό*, Fer., *κοκοκιός*, Pot., *κοκοκός*, Mal. Sem., *κοϊκοκό*, Ul. Ax., *κακκό*.

Mis. Decl. § 119 (Pot.), § 122 (Sil.), § 127 (Mal.), § 144 (Ar.), § 149 (Ax.). For Sin. Arkh. (p. 245) has *κοκκινιόν*, giving for Bagdaonia *τετεωάρ*. Thumb (*Griech. Sprache im Zeitalter d. Hellenismus*, p. 91) quotes from Capp. the dimin. *κουκουνούθ* (=*-ούδι*). —*κουκουνιόν*, Silli.—*Cf.* Cypriote *κικυνός*, Sakellarios, *Κυπριακά*, II, p. 591 and § 400.—At Ph. *λαχτόρα*

κοκοότ, *hail*, Fer. For Sin. Arkh. (p. 246) gives *κουκούδι*

κόδα, Sil. *v.* Turk. geč

κόδλο, *knucklebone*, Ul. Phl. For Sin. Arkh. (p. 246) gives *κότζι*, the M. Gr. *κότσι*, a Slav word; *v.* G. Meyer's *Neugr. Stud.* II, p. 35, and § 374

κοΐμα, Ph. § 172

κοΐόθι, Ph. *v. κολοκίθι*

κολεφτοῦν da, *pres.* 3 *pl. they prune*, Tsh. 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 *impv. κόλα*, Ul. Ax., *aor. subj. να κολήσω*, Ax., *impf. κόλνα*, Sil., *κόλνα*, Ax.—At Silli the full phrase *ζουμό κολλῶ*, *-ᾶς*, *-ᾶ*, *I bake bread*, and *partic. pass. κολλ'ημένου* meaning *adjacent*

κολόκκα, *hen*, Ul., *κλόκα*, Ax. For Sin. Arkh. (p. 246) gives *κουλούκα· κλῶσσα*

[*κολοτόθι*, *gourd.*] The Ph. form is *κοΐόθι* (§ 269), recorded with the meaning *flask*, for which a gourd is often used

κόλφος· ὁ κόλπος. 2) *οἱ μαστοὶ τῆς γυναικός*, Sin. (Arkh. p. 245.)—*τον gόφο s*, Gh. —*Acc. τον gόφα*, Ph. §§ 270, 292.—*τουν gόλφου 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 *impf. κόλανα*, *impv. κόλα*, so that it is an *-άω* verb. I record *pres. κολῶ*, *impf. κόλανα* (§ 204), Pot., *κόλνα* (§ 206), Sil., *impv. κόλα* (§ 224), Ar. Ul. Ax., *aor.* 3 *pl. κόλτσαν με*, Phl., *κόσαν* (? error for *κόλσαν*) and *subj.* 1 *pl. κολήσουμ*, Del.—*κεάγω*, 3 *sg. κουᾶ τα*, *he spurs* (*a horse*), *aor.* 3 *pl. κόλτσαν* da, Ph. For *λ v.* § 269. Kar. gives (Lag. p. 54) *κολάω*, *impf. κολάγκα* for Ph.—Hatzidákis ('Αθηνᾶ, XII, p. 482) quotes *κολῶ* (=*τύπτω*) from Crete and suggests that it is a form of *κολάζω*

κομμρια, *κομμρόνα*, Capp. *v.* Turk. kömür

[*κόμμα*, *piece.*]—In Ph. *κόμα* has this sense; *ἀν gόμα*, *a little while*, *way*, etc.—In Capp. *a piece of land*, hence *a field*, Ax. Mal.

κομπόρα, Silli. *v.* Turk. kömür

[*κομπαστής*, *boaster.*]—*κομπεδής*, *pl. —δῆρε*, Ar. For Sin. Arkh. (p. 246) gives *κουμπώνω=ἀπατῶ*, with a ref. to *Κοραῆς*, *Ἄτακτα*, II, p. 195, where the word is discussed

[*κόμπος*, *knot.*]—Capp. *κόμπος*, Ar. (decl. § 144), Fer., *κόμπους*, Mis. (decl. § 133), Mal.

κονάρα, *kernel*, Silli

κονέζι, *pl. κονέζα*, *pruning-hook*, Ph., § 289. Kar. (Lag. p. 54) and Arkh. (p. 261) give *κονέτζι*. A form †*κονάϊζι*, which is near *κονέζι*, would answer to a Greek *κλωνάκι* (for *λ*, § 270, for *αϊ*, § 255, for *ζ*, § 264), and as *κλωνίζω* means *I prune*, the derivation may be from this source. The difficulty is that *κλωνάκι* means *a twig*

κόνζι, 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. *κονίδι* (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. κόνδυψαν*, Mal. *Pres.* not recorded

κονδάβω, Ph. *v. κουνδῶ*

Κονδούρα, *Short-tail* (a nickname), Ph.

κονφεράσου, *ἔνα 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), *κουνώνου*, Mis. *Aor. κόνωσα*, Gh. Ul. Mis. Ax., *κούνσα*, Phl., *κόνουσα* with *subj. κουνώσου* (§ 220), Mal., *κόνωσα*, *subj. κονώσω*, Ar., § 222. *Impv.* § 225.—*Pres. κουνώννου*, *aor. ἐκόνσα*, *subj.* probably *κουνίσου*, *impv. κόνις τα*, Silli. —The word is probably for †*κενόνω*, anc. *κενῶ*, *I empty*, with the *e* assimilated to the following *ω* (§ 65)

κόνωσε, *aor.* 3 *sg.*, *he sharpened*, Ph. Probably belonging to *ἀκονίζω*

κόργαλα, *preserved meat*, Silli

κοτανίζω, *I pound with a pestle* (*κότανος*),

I beat.—Capp., *pres.* Phl. Pot., *aor.* κοτάνσα, Pot. At Pot. also *pres.* κουτανίζω.—κουτανίζω (goubanïzō), *aor.* κουτάν(τ)σα, *subj.* κουτανίσω, Ph. For *aor.* κουβάν(τ)σα, Ph. and *pres.* κουβάσει, Pot. *v.* κουβάσει.—κουτανῶ, Silli

κόπανος, *pestle*, Ar. (decl. § 142), κόπανου(s, Mal. (decl. § 128)

[κοπριά, *dunghill.*]—κουπουριά, Ax., κροπιά (§ 104), Fer. (Krinop. p. 53, who gives also κρόπια· ἡ κόπρος)

κοπρού, Silli. *v.* Turk. köprü

κόρε, Ph. In Grégoire's text (*B.C.H.* 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.* την γόρη, Pot., ὄην γόρη τ, Del. Decl. § 164.—κόρη, ἡ κόρ τ σου (§ 253), Ph., etc., § 302.—κόρη (§ 16), Silli

κόρι, Ph. The Pontic κούρος, κούρ, *mad*, recorded at Sánta, is more likely than the Turk. kör, *blind*

κοριαίνω, Ph. *v.* Turk. kör

[κορίτσι, *girl.*]—Capp. κορίδ, Del. Mis. Phl. Ax. Sil. In some villages the ŏ lightened to ĭ (§ 84); thus κορίδ but κορίδι μ and *pl.* κορίδια, Gh. Ul. Ar., and occasionally at Del. Phl.—κορίτσι, κορίτζι, Ph. etc., *pl.* κορίτζε, Ph., § 288. The forms κορίτσια, κορίτσα, used occasionally in the texts, are non-dialectic. Dimin. κορτζόκκο, Ph.

κορκότ, Ph. For Sin. Arkh. gives (p. 245) κορκότι· Χονδραλεσμένοι σῖτοι, δι' οὗ ψήνουσι ζωμόν. It is a Pontic word and given for Ophis by Παρχαρίδης, Σύλλ. 18, p. 141, as κορκότ (τὸ)

κορτάσ, Ph. *v.* χορταίνω

κορτζόκκο, Ph. *v.* κορίτσι

κόρδοι, Ph. *v.* Turk. kör

[κορυφή, *summit, hill-top.*]—*Pl.* κορουφιές, Phl.

[κοσκινίζω, *I sift.*]—*Pres. subj.* 3 *pl.* να κοσκινίζουνε, Ph.

[κόσκινο, *sieve.*]—Capp. κόσκινο, *pl.* κοσκίνατα, Del. Ar. Pot. Phl. § 152—κόσκωνο, *pl.* κοσκίνατα, Ph.

[κόσμος, *world.*]—κόζμος, Fer. Phl. Sil. κόζμο χτημά, *many cows*, Ax.—κόζμους, Afs. Tsh.

κοσά (or κοσά), Ph. *v.* Turk. qoš

κοτιμο· κάρδαμον, Kar. (Lag. p. 54) comparing Armenian kotimn, *cress* (Bedrossian). Apparently Cappadocian. *v.* § 377

κουᾶ τα, Ph. *v.* κολῶ

κουβαλῶ, *I transport.*—Capp. *pres.* at Mis. Phl., *impf.* Phl. § 208, *aor.* κουβάλσα, *subj.* 3 *sg.* κουβαλέϊ, Phl., *subj.* 2 *sg.* κουβαλίῃς, Ar.—κουβαλῶ, -λεῖ (§§ 276, 323), *aor.* κουβάλεσα or κουβάλτσα, Ph.

κουβάρι, *ball of yarn*, Ph.

κουβάσει, *pres.* 3 *sg.*, *he beats*, Pot.—*Aor.* κουβάν(τ)σα, Ph.

κουβεντιλμές, Phl. *v.* Turk. güvenmek

κουβδέ, Ax. *v.* Turk. güvde

κούγω, Ph. *v.* ἀκούω

κουβά(γ)ω, Ph., etc. *v.* ἀκολουθῶ

κουκουρώνω, Ph. *v.* κρυώνω

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., Τούρκ(ου) κουλάκ, ὄτυλμοῦ 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 κουλούκι

κουλαζόκκο, γουλαζόκκο, Ph. In text on p. 506, l. 24 where it was explained as *snake.* The ending contains the Turk. dimin. *juq*

κουλάχ, Phl. *v.* Turk. külah

[κουμάσι, *hen-house.*]—κουμέϊ (for α→ε, § 66), Ax., κουμάσα with *acc.* στη γουμάσα (§ 107), Pot.—κουμάσι, Ph.

κουνί, *vessel for water, cup*, Ar.

[κουντούρα, *slipper.*]—Capp., κουνδούρα, Sil. and (Arkh. p. 246) Sin., κουνδίρα, Fer. § 180, κούνδουρα, Mis.—κουνδουράς, *pl.* -άδε, Ph.—*Cf. Byz. Zeitschr.* II, p. 303

κουνδά, Capp. *v.* κανδά

κούνδε, Phl. *v.* Turk. gün

κουνδῶ, *I throw (down).*—Capp. *pres.* κουντῶ, Sin. (Arkh. p. 246), Fer. (Krinop. p. 52), 3 *sg.* κουνδᾶ το, Phl. *impv.* κούνδα το, Phl. Pot., *aor.* κάνσα, Phl. Sil. Pot., κούσα, Pot., *aor. subj.* κουνδήσω, Phl. Pot.—*Pres.* κανδάω, -δᾶς, *aor.* κόν(τ)σα, γόν(τ)σα, *subj.* κανδήσω, and once κόσω, Ph. *Aor. subj.* 1 *pl.* ἄ σι κουνδήσουμι, Tsh. *Aor.* 3 *sg.* κόνσιν da, Afs.

κουνούνου, Mis., etc. *v.* κουνώνω

κούπα, *cup*, Silli, Ph. and given by Arkh. for Sin. (p. 246). Latin cuppa; *v.* G. Meyer, *Neugr. Stud.* III, p. 35 and §§ 370–378

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 κούτα*.—So too at Silli, *κούτα πέφδει, he falls prone.*—In the Ph. Gospel *ἔπεσε κουτοῦ* (Lag. p. 9) renders *He fell on His face.*—Hatzidákis (*Ἀθηνᾶ*, xii, p. 485) connects with *κύπη, κυπόω*

κουτανίζω, Ph. *v. κοτανίζω*

κουτουριά, Ax. *v. κοπριά*

κουτώνω, I pour out (*κούτα*).—Capp. *pres.* Ar. and Sin. (Arkh. p. 246), Fer. (Krinop. p. 52). *Aor. κούτωσα*, Ar., *impf. pass.* 3 *pl. κουτόσαν*, Del.—*κουτῶνω, aor. κούτασα, κούβασα, subj. κουτώσω, pass. pres. κουτιέται, aor. κουτώθα*, Ph. *Aor.* 3 *sg. κούτωσιν* da, Afs.—*κουτώννου*, Silli

κουρά, smithy, Ph., with *κουρα]ήι, 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 *schmelzofen* amongst the Syriac words in Armenian. *v.* § 376

[*κουράζω, I fatigue.*]—Used at Silli; *pres. κουράζου, pass. κουράζουμον, I grow tired. Impf.* § 43

κουραβιές, Silli. *v.* Turk. qurabiye

κούρβα, harlot, Silli. Given by G. Meyer, *Neugr. Stud.* II, p. 36, with many references as a Slav word. *v.* § 374

κουρελέτσεν da, Ph. *v.* Turk. gürlemek

καύρι, pl. -ρε, 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 *κουροῦκα· κυρία, δέσποινα* (Lag. p. 55)

κουρτῶ· κατακίνω, Sin. (Arkh. p. 246), and *κουρττῶ*, Fer. (Alekt. p. 497). *Aor. κούρδε*, Gh.—For Ph. Arkh., p. 232, gives *γουργίζω, γουρτάγω· κατακίνω.* I record the *aor.* 3 *sg. κούρτσε*(ν and *aor. subj. κουρδίσω*

κούσκοι, a kind of food for cattle, Pot. Arkh. gives for Sin. (p. 247) *κοῦσκος, the refuse of flax-seed after the oil has been expressed, used for feeding cattle*

κουστῇ, pres. 3 *sg., he vomits*, Phl.

κοῦστα, ἡ, the worm of the clothes-moth, Sin. (Arkh. p. 247). *κούστης, pl. κούστε(ς*, Ar.—*κούδη, pl. -δες*, Silli

κούδι, pl. -δα, stone basin, Kis. Kar. (Lag. p. 55) gives for Ph. *κοῦσσι· δοχεῖον μέγα, σκάφη. Cf.* kouš, *hollow, Cug. Osm. Wörterbuch*, p. 135

κουδκούρια, dried masses of cow-dung kneaded up with straw and used as fuel, Ax. The second part of the word seems to be the east Turk. qur, ﻗﻮﺭ, *burning coals* (Pavet de Courteille, *Dict. Turc-Oriental*, p. 425)

κουτέκι, κουτούκι, Ph. *v.* Turk. kütük

κουτί, Capp. *v.* Turk. kōtü

κούτσα, goútsa, Ph. *v. ἀκολουθῶ*

κουφός, deaf, Gh.

κοφτέρ, gofτér, executioner, Ph., § 297. Formed from *κόφτω* (*κόπτω*)

κόφτω, I cut.—Capp. *pres.* at Gh. Del. Phl., *impf. κόφτιδga* (§ 210), Ul., *aor. ἔκοψα* (§ 216) everywhere in Capp., but *κόψεν* (§ 222), Phl., *aor. pass. ἐ)κόπα*, Del.—*κόφτω, aor. ἔκοψα*, 2 *pl. ἐκοψῆτε* 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 qaïγέδμα, we shall be turned into stones*, Del. (p. 322, l. 31), *κόπανε στάχτη, they became ashes*, Ph. (p. 504, l. 18). For this use and for the Ph. *ἔκοψανε ς τιμῆς το μαχτσούμ, they bargained for the child* (p. 492, l. 22), from Turkish fiat kesmek, *to fix a price*, *v.* § 381.—*κόφτου, impf.* §§ 9, 42, Silli

κδι, Ul. *v.* Turk. kōi

κδμύρ, Fer. *v.* Turk. kömür

κδσκέρ, cobbler, Sil.

κδτμά, Gh., *κδτλϋκμά*, Sil., *κδτϋλεγίδη*, Silli. *v.* Turk. kötü

κράβιδκα, Phl. *v. γράφω*

κράει τα, Ph. *v. κρατῶ*

[*κράζω, I cry.*]—*Pres.* 3 *sg. κράϊ*, 3 *pl. κράζνε*, Ax., both as from a pres. *κράζω*

κράρ, Ar. *v. κριθάρι*

κρᾶς, Ph. *v. κρέας*

[*κρασί, wine.*]—In form *κραδί*. All over Capp. *Pl. κραδά*, Ax.

κρατῶ, I hold, Ph., *pres.* as *-έω* verb (§ 323), *impf.* § 338, *aor. κράτσα, gράτσα, impv. κράει 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: *ol παπάδες jό gραδίγκαν* da. *Cf. κρατητήρας*, the name in Melos for a seal-stone used for this purpose, the Cretan *βαστα-χτήρας*

[*κρέας, flesh.*]—Capp. *κιμάς, passim,*

§ 114.—*κρἰς* (§ 260), *pl.* *κρἰτα* or *κρἰτε* (§ 290), Ph.

κρεββάτι. v. κριφάδι.

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., *gρέβω*, Ar. Del. Fer. (§ 197) Gh., *κρέ(β)ω*, 2 *sg.* *κρέγεις* or *κρές*, Ul., *impf.* Gh. § 214. *Αορ.* *ἔκρεψα*, Ul., *ἠgρεψα*, Ar. Gh., *subj.* *κρέψω*, Ax. Phl., *gρέψω*, Ar. For *κιρέβω*, *καρέβω* and *γκυρεύω*, *v. γυρεύω*, and also § 391

κρέγεις, κρές, Ul. *v. κρέβω*

κρεμάλα, f., gallows, Silli

κρεμούς, Pot. *v. κρημνός*

κρέμ(π)σα, Ph. Afs. *v. κρημνίζω*

κρεμῶ, I hang (transit.).—Capp. *pres.* 3 *sg.* *κρεμᾷ*, Phl., *aor.* *κρέμασα*, Sil.—*Impv.* *κρέμας τα* (§ 345), *aor. pass.* 3 *sg.* *κρεμάστη*, Ph.—*κρεμῶ*, *aor. subj.*, and *impv.* 2 *pl.* *κρεμάστι*, Silli

[*κρημνίζω, I throw down.*]—*Αορ.* *κρέμσα*, *gρέμτσα* (§ 253), *subj.* *κρεμσω*, Ph. Afs.

[*κρημνός, precipice.*]—*Pl. nom. acc.* *τα κρεμούς*, Pot., § 69

κρίθι, Ph. *v. ἀκρίβα*

[*κριθάρι, barley.*]—In Capp. various forms. Arkh. gives (p. 244) for Sin. *κιθέρι*, for Bagdaonis *κσέρ* and for Fer. *κιρτέρ*, all of which shew *α → e* (§ 66). Other forms: *κράρ*, Ar., *κιγιάρ*, Ul., *κσάρ*, Ax. Mis., *κιρτάρ*, Fer. (Krinop. p. 50), *κθάρ*, Sil. (Pharasop. p. 118).—*Pl.* *κθάρα*, Tah.

κρῶμα, sin.—Capp.. *κρίμα*, Ul. Phl. As in M. Gr. it is also used as an exclamation, *What a pity!* Del. Ul.

κριματιοῦν, gen. pl., of sinners. In the Ph. Gospel, St Matt. xxvi, 45 (Lag. p. 9), *δίνιται σὰ τουὰ τὰ κριματιοῦν τὰ χέρε, is given into the hands of many sinners.* As from a *nom. sg.* *κριμάτ(ης* decl. like *νομάτ(ης*, §§ 296, 303

κριφάδ(ι, bed, Phl. Probably to be connected with *κρεββάτι*

[*κρόκος, yolk of egg.*]—*κορόκος*, Sin. (Arkh. p. 245)

[*κρομμύδι, onion.*]—Capp. *κρομύ*, *pl.* *κρομύγια* (§ 112), Gh., *κρομύ*, *gen.* *κρομμοῦ*, *pl.* *κρομύα*, Ax., *κρομύχ*, *pl.* *κρομύγια*, Ar.

κρούσκονι, ὁ, coolness, Tah. For the form and relation to *κρύος cf. φέγγος* and the Ph. form *φεργούσκος*

κρούω, I strike.—Capp. *κρού(γ)ω*, Fer. Gh., *κρούω*, Ar. (Val. p. 17), *κρούγω*, Sil. (Pharasop. p. 119), *impf.* *κρούγιδκα*, *ἔκρουγα*, 3 *sg.* *ἔκουρε*, Gh. § 201.—*Pres.* 3 *sg.* *κρού*, and phrase *τίν ϳό κρού, he does not apply his ear, he does not hear.* Also *κρού ἀλία σο νομάτη, he calls the man*, Ph.

κρύβγου, Silli, etc. *v. κρύφτω*

[*κρύος, subs., cold.*]—Capp. *κιμρός*, Fer. Ar. (§ 142), Mis. At Misti it means *wind.*—*κιμρό, το*, Silli

κρυφά, secretly, Ph.—*κυφράς*, Ax., *κοιρφάς*, Sil. (Pharasop. p. 119), *κυρφάς*, Fer. (Krinop. p. 53), § 104.—*κρυφάς*, Silli

κρυφάργομας, Ph. *The layer of straw in a flat roof below the clay*

κρύφτω, I hide.—Capp. *pres.* Fer., *aor.* *ἔκρυψα*, Gh. Ax., *pass. impf.* 1 *pl.* *κριυβιζόμεστε*, Ar. (N.K.), *pass. aor.* *κρυβιδδα, κιρόδδα*, Ul., *κρυβιδτα*, Ax., 3 *sg.* *κρυβιδτη* by the side of the usual *κρυβιδτε* (or -de), Ul. (§§ 97 and 239, foot-note).—*κρύφτου* or *κρύβγου, aor.* *ἔκρυψα, impv.* § 49, Silli, where the meaning is sometimes that of *φυλάσσω. I keep, guard*

κρυψώνα, 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

[*κρυώνω, I make or become cold.*]—*κουκουρώνω, aor.* *κουκούρεσα*, Ph.

κρυώνω, 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 *κύριουϳμι*, Mis., in text on p. 388, l. 12, explained as *you have mastered me*, is its 2 *sg. aor.* This would be *κύριωσες*, or at Mis. *κύριουσις* (§ 64), which, with the first *s* dropped by dissimilation (§ 103) and the final *s* to *z* before *m*, gives *κύριουϳ*

κσάρ, Ax. Mis. *v. κριθάρι*

[*κυδώνι, quince.*]—Capp. *κυδώνι*, Fer., *κυρών, pl.* *-ώνια*, Ar. For *ὁ*, §§ 86—96

[*κύλινδρος, cylinder.*]—The dimin. *ζυλίνδρι* at Ph. for the stone rollers used for rolling the mud roofs flat. For Sin. Arkh. (p. 248) gives *κυλιντήρα*, and for Ar. Val. (p. 16) has *κυλιντζήρ*

[*κυλῶ, I roll.*]—Capp. *aor. subj.* 3 *sg.* *gυλίϳ*, Del., *pass. pres.* 3 *pl.* *κυλιζουνται*, Ax., *pass. aor. subj.* 2 *sg.* *κυλιθκῆς* (§ 85), Del., all as from *κυλίζω*.—*ζυλῶ, -εῖς, aor.* *ἔζυλτσε, pass. aor.* *ζυλίστα*, Ph.

[*κυνηγάρης, hunter.*]—This word appears at Ph. Afs. as *ζωνγάρ, ϳωνγάρ, eagle* (*i.e.* the hunting bird). Decl. § 297

[*Κυριακή, Sunday.*]—Capp. *Κερκακή*, Sil., *Κερεκή*, Gh. Mis., *Čerečí* (§ 78), Mis., § 66.—*την Ϳερεϳή*, Ph., § 269

κύριουϳ μι, Mis. *v. κρυώνω*

[κυττάζω, *I look.*]—At Ph. *impv.* κύτακ, § 346
κυφράς, Ax. *v.* κρυφά
κῦνΰμα, Del. *v.* καυσόριοι
κῦρέϊ, Silli. *v.* Turk. kürek
κῦσέ, Capp. Afs. *v.* Turk. küse
κῦšά, Ax. *v.* Turk. köše
κΰτμα, Sil. *v.* Turk. kötü
κῦτΰκμα, Ul. *v.* Turk. kütük
κῶ, Fer. *v.* τοῦ
κώθω, Ph. *v.* κλώθω
κωλοκάϊ, *pl.* -κάϊα, *stool*, Ar.
[κῶλος, *rump.*]—Capp. gώλο (§ 153), Ar., *acc.* κώλο, Ax., τουν gώλου, Mal.—*Acc.* τον gώ(ν, Ph., § 269
[Κω(ν)σταντῖνοι, *Constantine.*] In Capp. Κωστάνδωο, *acc.*, also Κωστάνδην, Ax. and *acc.* Κωστανδήν(ε, Phl.
κωστή, Ph. *v.* κλωστή
κəρέβω, Sil. *v.* γορεύω

č

čάβρə, Mis. *v.* Turk. čevre
čαγά, *here*, Mis.
čαγλά, *pl.* čαγλά, *apricot* (*fresh*), Mal. Form of τσάγαλο, *green almond*
čακώνω, Capp., čακώννου, Silli. *v.* τσακώνω
čalghéγμα, Del. *v.* Turk. čalghe
čal'ιστῶ, Silli. *v.* Turk. čaleškmaq
čάλο, čαλούς, Ph. *v.* Turk. čalə
čalqaï, Del. *v.* Turk. čalqamaq
čάλ(τ)σα, Capp. Ph. *v.* Turk. čalmaq
čaldoûδι, Silli. *v.* Turk. čalmaq
čalαvδούνω, Gh. *v.* Turk. čalmaq
čalαδδᾶ, Phl., etc. *v.* Turk. čaleškmaq
čάμι, Ph. *v.* Turk. čam
čανκαρ, Ph., § 172
čαγλί, Ph. *v.* jaγlı
čαννέβγου, čαννός, Silli. *v.* τσανεύω, τσανό
čαού, *here*, Mis. Used also as indecl. demonstrative, § 186; ἀπ čαού dου χωριό, *from this village*
čαπούτι, Ph. *v.* Turk. čaput
čabalaδᾶ, Silli. *v.* Turk. čabalamaq
čαρές, Ph. *v.* Turk. čare
čαρδάφι, Ph. *v.* Turk. čaršaf
čαρλδιϋ, Silli. *v.* Turk. kiar
čαρούχ, Capp. *v.* Turk. čaroq
čάρτσεν, Phl. *v.* Turk. čarpmaq
čαρδί, Phl. *v.* Turk. čarše
čαρδάχ, Sil. *v.* Turk. čardaq
čάς, jάς, *conj.*, *when*, *as*, *that* (to introduce indirect statement), Ph. The word is seen in Kar.'s τζαστίνου· διότι, Lag. p. 65, and ζζάς· ὁ, ὅ,τι, ὡς, ὅπως, ἐπειδάν, etc., *ibid.* p. 50
čαταλό, Phl. *v.* Turk. čatal
čατιέσεν, Ph. *v.* Turk. čatmaq
čατλαδᾶσ, Ul., etc. *v.* Turk. čatlamaq
čadάρ, Capp., etc. *v.* Turk. čader
čάχ, Gh. *v.* Turk. čaï
čάχω, Tah., in phrase č. da νάβρω, *I nearly found.* Kar. (p. 155) gives gάκι· σχεδόν for Ph., the ζζάκι of Lag. p. 50. For χ, *v.* § 264
čaχτῷ, *pres.* 3 *sg.*, *he strikes*, Mis. ? *strikes fire*, from Turk. šaqmaq
čaβρ, Capp. *v.* Turk. čayer
čeβιλδάτσαν, Ul. *v.* Turk. čevirilmek
čeγγαδήσγ, Ph. *v.* Turk. činemek
čéζ, *heap of grain* (*on the threshing-floor*), Ul.—čéji, Ph.—Probably eastern Turk. čaš, جاش, *heap*, *multitude* (Pavet de Courteille, *Dict. Turc-Oriental*, p. 276)
čekμeζé, Phl. *v.* Turk. čekmeje
čevδάγω, δέν(τ)σε, jέν(τ)σε, Ph. *v.* κεντῶ
čevιδόκκο, *kid*, *small goat*, Ph.
Čeρečή, Mis. *v.* Κυριακή
čerés, Ph. *v.* Turk. čare
čέρι, *pipe*, Ph. *Cf.* čer, *name of a musical instrument*, *Čag. Osm. Wörterbuch*, p. 42.—At Αχό, κερί
čerí, Mis. Ph. *v.* κερί
Čερκέζοι, *Circassians*, Ph. In *acc.* σεράνδα Čερκές (text on p. 516, l. 1), Čερκές is probably simply the Turkish form undeclined, § 303
čeδμέ, Capp. *v.* Turk. češme
čη(ν, Silli. *v.* ὁ, ἡ, τό
čιά, jιά, *this*, Silli. *v.* τιάς and §§ 12, 29
čίαλα, Del. *v.* τίχαλο
čίγαλ, Gh. *v.* τίχαλο
čiζμέδια, Del. *v.* Turk. čizme
čίκνα, Gh. Mis. *v.* τσίκνα
čičέκια, Capp., etc. *v.* Turk. čiček
čigalίκουτ, *some preparation of milk*, Mis.
čίλπι, Ax. *v.* Turk. čirpi
čίνα, *sparrow* (?), Ul. Ax. Decl. § 165. ? from jenah, جناح, *wing*
čινάρ aγaj'ι, Sil. *v.* Turk. činar aghajə
čιναχčής, *fever*, Ar. *I.e.* τινακτής, *the shaking disease*, from τινάσσω. For Fer. Krinop. (p. 56) gives ναχτή. *v.* § 103
čινί, *blue*, Pot., čιγάρ, *pl.* čιγάρια, Mal., τσινῆ (Krinop. p. 65), Fer., τσινί (Arkh. p. 274), Sin.
čίνσε, *aor.* 3 *sg.*, *nudged*, *vel sim.*, Gh., in text on p. 344, l. 27. Probably *aor.* to τινάζω, *I shake.* A form τινῶ would give *aor.* τίνσα (for τίνησα), and τ before ι becomes at Gh. č, § 83
čίπ, Ph. *v.* Turk. čep
čίρπις, *needle*, Mis.
čιράκ, čιρέ(κ, Capp. *v.* Turk. čiraq
čιράq, čιράχ, Capp., čιράχοτ, čιραχλιέχι, Ph. *v.* Turk. čiraq
čιρτί, Silli. *v.* Turk. čirpi

δίς, δί, Capp., δίς, Silli. *v. τίς*
δισκιάν, *neut.* δοργιάν, *whosoever, whatsoever*, Silli (§ 32)
διφδής, Pot. *v.* Turk. ðiftʃi
δίχαλο, Del. *v. τίχαλο*
δό, Ph. *v.* Jó
δό, Silli. *v. τίς*
δοβλέ τ, Ul. *v.* Turk. ðuval
δόκσιν, Mal. *v.* Turk. ðokmek
δόϊ, Mal. § 172
δοJούκι, Tsh., etc. *v.* Turk. ðoJuq
δολαχός, *spider*, Gh. Decl. § 145
δολάχος, Ph. *v.* Turk. ðolaq
δοργιάν, Silli. *v. διστιάν*
δόπ, Pot. *v.* Turk. ðop
δόπλα, Phl. *v. τσόπλα*
δοπουμούν ἀderí boú doúρ. Turkish phrase in Pot. text, p. 462, l. 33. *Cf.* qabaghəmún á. b. d.
δοπουμούν ἀderí boιλε díρ. Turkish phrase in Pot. text on p. 458, l. 21. In Turkish, چوپمك عادتی بویله در
δοπούν ἀderí νάσəλ dóρ. Turkish phrase in Pot. text on p. 458, l. 20. In Turkish, چوپك عادتی نصل در
δοπούν ἀderιví bəví ὕïρεvμεvdé. Turkish phrase in Pot. text, p. 462, l. 32. *Cf.* qabaghún á. b. ö.
δοβάνος, Capp., etc. *v.* Turk. ðoban
δορbaJοί, Afs. *v.* Turk. ðorbaJə
δουβάϊδι, *stream*, Ph. Kar. (Lag. p. 67) gives for Ph. τσουβαΐδι or τσουβάϊδι· ρεῖθρον. Derivation is probably κολάδι with κοι → δοι (§ 264), λα → βα (§ 273) and á before ι to áï (§ 255), and lastly δοιβάϊδι to δουβάϊδι under the influence of the labial *β*. *Cf.* at Ph. δουφάλι 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
δουβάλ, Mis., δουφάλια, Afs. *v. κεφάλι*
δουβάλ, Capp., etc. *v.* Turk. ðuval
δονγρουδούμι, *water veronica*, Ph. The plant I saw so called was *veronica anagallis*. The word is Armenian, Irkotemn, given by Bedrossian for *meadow cress, lady's smock*. *v.* § 376
δουghəλτούς, Ph. *v.* Turk. ðaghəldə
δούλι, Ph. *v.* Turk. ðül
δουλμέ, Ph. *v.* Turk. ðölmek
δούγκι, Ph. *v.* Turk. ðunki
δουρουδῶ, δουρίγισα, Silli. *v.* Turk. ðürümek
δούχος, Ar., δούχουτ, Silli. *v. τεῖχος*
δῦπ, Capp. *v.* Turk. ðöp
δυλιγάρ, *pl.* -άρια, *spider*, Ar. It stands for †τυλιγάρ (§ 83) and is from τυλίζω meaning therefore *the enwrapper* or *spinner*
δυλῶ, Ph. *v. κυλῶ*
δυνογάρ, Jωογάρ, Ph. Afs. *v. κωνωγάρης*
δύρτισέν do, Ar. *v. τρυπῶ*
δυφλό, Del. Gh. *v. τυφλός*
δῦλ, Ax. *v.* Turk. ðül
δῦγκι, Capp. Silli. *v.* Turk. ðunki
δəγλάχ, *voice, sound*, Gh. Probably connected with ðaghərmaq, چاغرمق *to cry out*
δəghəρdῶ, Capp. *v.* Turk. ðaghərmaq
δəqάρ, δəqάρ, δῦνάρ. Turkish phrase in Pot. text, p. 464, l. 1. In Turkish. چقار چقار اوينار
δəράq, Ul. *v.* Turk. ðiraq

g

gaζωdῶ, Ax. *v.* Turk. gezmek
gaθόκκο, Ph. *v. ἀγκάθι*
gaίγκα, Ph. *v. βγαίνω*
gaΐχ, Gh. *v.* Turk. geyik
gaJέβω. gaJί, Ph. *v.* gaλaJέβω, *gaλaJί*
gaJί, *stone, rock*, Ph. *Pl.* gaJία and *gen.* gaJοῦ. *Pl.* gάJa, Tsh. Rarer forms are φκaJί and gάJι or gάδι. ΦκaJί,—from which κaJί, gaJί by lightening the consonants,—is Karolídhis' φκατJέ (Lag. p. 67); they look like Ph. forms of πλακίον, a dimin. of πλάξ, §§ 274, 286
gaλaJεύω, *I speak, talk*. Used in different forms in Capp. Ph. and Silli.—Capp. *pres.* 3 *sg.* gaλaJέφ, Mis., 3 *pl.* gaλaJέβνε, Phl. Corresponding to gελεJί is the *pres.* gελεJέβω, Ax., κελεδζεύω (Krinop. p. 50), Fer., and *aor.* gελέJεψa, Del.—gaJέβω, *impf.* § 339, *aor.* gάJεψa, Ph. *Aor.* 3 *sg.* gάJιψνε, Afs. For the λ *v.* § 269.—Grégoire (*B. C. H.* XXXIII, p. 154) would derive from colloquor by way of a Byzantine colloquεύω; Hatzidákis (Ἐβδομάς, II, p. 537) has suggested κολακεύω, κολακεία. Neither derivation explains the J in Capp. and Silli, where *κε* does not become *je*; it is in fact old Turkish, being the verb corresponding to gaλaJί, *q.v.*
gaλaJί, *word*, corresponding to the verb gaλaJεύω.—The form gaλaJί occurs at Silli and the Ph. gaJί, *pl.* gaJία is the same with the λ dropped (§§ 269, 277). —Capp. gελεJί, Del. Ar. (§ 160), with a → ε according to § 66. This is the old Turk. keleźi, كلجى, *word, speech*, given by Vambéry, *Alt-osmanische Sprachstudien*, p. 189
gaλίγκα, Ph. *v. βγάζω*
gaλέβω, Ph. *v. καβαλλικεύω*
gάr, Ph. *v.* Turk. qanda
gaούσκα, Ph. *v. καλός*
gapώ, *wild deer*, Ph. Kar. (Lag. p. 53)

gives *καρνό· ἔλαφοι* and the dimin. *καρνόακο*

garbούζα, Ax. *v.* Turk. qarpuz

γαστρώσκη, **γαστουρώσκη**, Silli. *v.* *ἐγγαστρώνομαι*

gára, *cat*, Pot., with *acc.* shewing f. gender, *τὴν gára*, § 107. Latin cattus; *v.* G. Meyer, *Neugr. Stud.* III, p. 29 and § 372. M. Greek *γάτα*

γατιέσε, Ph. *v.* *γατιαίνω*

gadέρκαν, Ph. *v.* *κατέχω*

γεζωδήϟ, Mal. *v.* Turk. gezmek

gεΐ, Ax. Imitation of the cry of a goat

geΐκ, Ar. *v.* Turk. geyik

γεčέν, Del. *v.* Turk. gečmek

γεčί, Ph., **γεčιριοῦ**, Ar. *v.* Turk. keči

γεčί, Del., **γεčίμι**, Ph. *v.* Turk. gečmek

γεčιvdάγω, Ph., etc., **γεčίvdava**, Phl. *v.* Turk. gečmek

γεčίρdιvιdga, Ul. *v.* Turk. gečmek

γέϳα, Silli. *v.* Turk. geč

γεϳέ, Ul. *v.* Turk. geje

γελεϳέβω, **γελεϳί**, Capp. *v.* **γαλαϳέβω**, **γαλαϳί**

γελέν, Del. *v.* Turk. gelmek

γεbέρτσεν do, Ul. *v.* Turk. gebermek

γέρσε, Ul. *v.* Turk. germek

γιζίρ, *acc.* **γιζίρη**, Ph. In text on p. 532, l. 3, explained as *servant*. Possibly from Turk. esir, اسیر, *slave*, the vulgar pronunciation of which is yesir

γίτ qəʒό *μ σουφραγιό μ* qabaghé đλ-da **γέλ**. Turkish phrase in Pot. text, p. 462, l. 29. In Turkish,

جکت قیزم سفره‌م قباغی آلده کل

γίτ, *πατιδαχόν* qəʒəvό *βέ σουφραγιό* đλ-da **γέλ**. Turkish phrase in Pot. text, p. 462, l. 19. In Turkish,

کت پادشهك قیزینی و سفره‌یی آلده کل

γίτ, *δερβισίν* qafasənό *κέϳ*, *σουφραγιό* đλ-da **γέλ**. Turkish phrases in Pot. text on p. 460, l. 4. In Turkish,

کت درویشك قفاسنی کس سفره‌یی آلده کل

goβdά, Ph. *v.* Turk. güvde

goϳί, *neut.*, *wheat*, Ph. Tsh. Kis., *pl.* **koϳία**, Tsh. § 288. Kar. (Lag. p. 54) gives for Ph. *κότϳε* or *κοčέ· σῖτος* and *κότϳι· ἄρτος λευκὸς ἐκ σίτου*. It is the same as *κοκκί=σῖτος*, Sin. (Arkh. p. 245), dimin. of *κόκκος*. *Cf.* *κοκ'l* from Ophis in Pontos (Σύλλ. XVIII, p. 141)

gόν, Ar. *v.* *ἐγγόνι*

γωώσε, **γνώσε**, *impv.* and *aor.* *ἔγνωσα*, *I aroused*, Ar. (in text on p. 334)

γορίδζι, Ph. *v.* *κορίτσι*

γουζέλτσα, Ph. *v.* Turk. güzel

γούλι, Kis., etc. *v.* Turk. gül

γουμούδι, etc., Ph. *v.* Turk. gümüš

γούν, Phl. *v.* Turk. gün

γουνάχι, Ph. *v.* Turk. günah

γούτι, **γούδι**, Ph.; *ἀγ γούτι*, *a little while*, *a little piece*

gόφλο, Gh. **gόφα**, Ph. *v.* *κολφος*

gömdûsovv do, Ul., **gömülmüš**, Del. *v.* Turk. gömmek

γρέβω, Capp. *v.* *κρέβω*

gdúζομαι, Fer. *v.* *γδύνω*

güβerdίζω, Del. *v.* Turk. güvenmek

güζελή, **güζελίχ**, Capp. *v.* Turk. güzel

gûλ, Capp. *v.* Turk. gül

γüστέρσε, Ul. *v.* Turk. göstermek

gώ(ν, Ph. *v.* *κῶλος*

J

Jαι, J, Ph. *v.* *καί*

jάμ, Del. *v.* Turk. jam

jαμί, Ar. *v.* Turk. jami'

jαμβί, Silli. *v.* *τσαμπί*

jαμό, Phl. *v.* Turk. jan

jαναβάρι, Ph. *v.* Turk. janavar

jαϱϳί (less commonly **čαϱϳί**), *pl.* **jαϱϳία** (§ 258), *high boots*. The name at Ph. for the high boots worn locally. In Lag. (p. 67) they are described *s.v.* *τσόχνες*, the Ph. word for low shoes. For Capp. *τὰ τσαγκιά*, Sin., in a song (Pakhtikos, p. 7). *Cf.* also Ducange *s.v.* *τζαγγία*, Hatzidákis (Φιλ. Ἐρ. p. 5) who gives for Pontos *τσαντζία=τσαγκία* (*μεσαιωνικόν*), and *Poèmes Prodromiques*, Hesseling and Pernot, 1910, p. 51, ll. 68, 69, which run: *Σὺ περιτρέχεις τὰς ὁδοὺς πεζὸς μετὰ τσαγγίων, Αὐτὸς δὲ καβαλλάριος διηνεκῶς ὁδεύει*. In M. Greek only *τσαγγάρης*, *shoemaker*, is used.

jανούς, Ph. *v.* Turk. jan

jάϱgερε, Phl., in text on p. 422, l. 9. Explained as meaning *gallows*; *cf.* *τζιγγκελές*, *gallows*, Legrand, *Recueil de Poèmes historiques*, p. 263

jαdé, Capp. *v.* Turk. jade

jάχρι, Ph. *v.* Turk. jehri

jεβαχέρι, Tsh. *v.* Turk. jevahir

jel, Ph. *v.* *ἐκεῖ*

jελάδ', etc., Capp. Ph. *v.* Turk. jellad

jέγγι, Ph. *v.* Turk. jenk

jί, Mis. *v.* *ζύγι*

jιά, Silli. *v.* *τιάς*

jιγάρ, *feather*, Phl.

jιγαρά, Ul. *v.* Turk. čighara

jιγάς, *pair*. *ἕνα* J., Del.

jιέρ, Capp. *v.* Turk. jiyer

jιζdίζου, Mal. *v.* Turk. čezmaq

jιβαρίζομαι, *I am tired*, *aor.* **jιβαρίστα**, Ph. Kar. (Lag. p. 51) gives the form *ζζιχαρίζομαι* (*ζζ=j*) for all the Cappadocians, except at Sin. where *χεριάζομαι* is used. This last is Arkh.'s

(p. 279) χαριάζομαι· ἀδικοῦμαι, καταλείπομαι, χηρεύω, a word which he says is preserved at Sin. by a few old women. Arkh. quotes for Ph. σχαρίζομαι· καταστοιοῦμαι, ἀπανδῶ, which is clearly akin to Kar.'s jιχαρίζομαι

jίν, Ul., jωerdlá, Del. *v.* Turk. jin

jιργάνος, Phl., etc. *v.* ἀτσίγγανος

jιργίλια, *pl.*, *grapes*, Fer. For Sin. Arkh. (p. 273) gives τσιγγῆ· βότρυς, and (p. 244) τζιγκί and κωτζί

jίν, Silli. *v.* Turk. čep

jιτλάq, jιbλάq, Phl. *v.* Turk. čiplaq

jιρίτ, Ul. *v.* Turk. jerid

jό (rarely ǒ), *not*, Ph., etc. Before hiatus sometimes joύ, *e.g.* joύ ἴνεται. In crasis, joῦδε (jό εἶχε), jῶς (jό ἔς, ἔχεις). For usage *v.* § 312. Allied to Pontic κί, *v.* § 391

jὸ, Fer. *v.* δύο

jόγα, Ph. *v.* κιόλα

jobί, *neut.*, *garden*, Ph. Kar. gives (Lag. p. 66) τζουτί· κῆπος and quotes Pontic κατί. Derived from κηπί(ον a dimin. of κῆπος, although joubί would be expected. *v.* § 391

Jουβάνους, Silli. *v.* Turk. Jüvan

Jούβαρι, *f.*, a place-name, Ph.

jουβάσι, *terebinth tree*, Ph. Kar. (Lag. p. 51) gives ʃʃιουβάσε· τερέβινθος, σχῖνος as confined to Ph. Note that ʃʃ (Kar.'s g′)=j. Either Turk. jeviz ج, *walnut*, or,—the terebinth bears an edible berry,—for κεράσι (→κελάσι →Jεβάσι, §§ 264, 273, →jουβάσι)

jουjί, dimin. jουjόκκο, Ph. *v.* τσικί

jούμ, Ph. Possibly for jό εἶμαι, in text on p. 490, l. 2

jουφάλι, Ph. *v.* κεφάλι

λ

λ', Ph. *v.* ἄλλος

λάβες, *handle*, Capp., Del. Ar. (decl. § 142), Pot. (decl. § 120), and at Sin. (Arkh. p. 248)

λαβούμιχα, Mis. *v.* Turk. laghem

λαγός, *hare*. Capp. *passim*. For decl. § 118 (Del.), § 123 (Sil.), § 133 (Mis.), § 136 (Sem.).—ἀγός (§ 268), *pl.* ághé (§§ 7, 265), Ph. Decl. § 291. Also ἀγόκας, *big hare*, and dimin. ἀγόκκος

λαγούδια, *hares*, Del. *Pl.* of a diminutive of λαγός

[λαγύνι, *bottle*, *flask*.]—λαγύν, Ar. (N.K.), λαῦν, Del., and *pl.* λαύνια, Gh.

[λαδερόν, *oil-jar*.]—Capp. λαδερός, Ar. (N.K.), decl. § 142, and λαδερά, Sin. (Arkh. p. 248)

[λάδι, *oil*.]—Capp. varying with the treatment of δ (§§ 86—96): λάρ (§ 89), Gh., λάʃ (§ 90), *pl.* λάʃια (§ 111), Sem.

λαείνου, Silli. *v.* λέγω

[λάθυρος, *pulse*.]—In M. Gr. the dimin. λαθούρι is used. Arkh. (p. 248) records the unaltered form λαθῦρι: λαθῦρι· εἶδος ὀσπρίου ὁμοιάζοντος τοῖς νίτσις

λαΐκο, Ph. *v.* ὀλίγος

λάκ, *cry of a bird*, Ul., in text on p. 372, l. 28

λάκω, Phl. *v.* Turk. lakin

λακκί, *stone trough*, Sil. Mal. (v. p. 241). Given by Pharasop. p. 119

λαλά, Silli. *v.* Turk. lala

λαλία, *voice*, *cry*, Capp., Gh. and given by Arkh. p. 248.—ἀλία (§ 268), Ph. Afs.

λαλῶ, *I speak*, *cry*. Used in Capp. Ph. and Silli, always as an *-άω verb*.—Capp. *pres.* λαλῶ, Del. Fer. Ul. Ax. and (Val. p. 18) Ar. *Impf.* Ax. § 209, Ul. § 210, Fer. § 215. *Aor.* λάλσα, Ul. (§ 216), Ax. Phl. and at Ul. also λάσα. *Impv.* § 224.—*Pres.* 3 *sg.* ἀλεῖ, *impf.* § 338, *aor.* ἄλτσε, Ph. *pres.* 3 *pl.* ἀλοῦνι, Kis. Tsh. *Impf.* 3 *pl.* ἀλίγκαν, *aor.* 3 *pl.* ἄλσαν, Tsh. For the λ *v.* § 268. Kar. says (Lag. p. 42) for Ph., πρὸς δήλωσιν φωνῶν βοῦς, οὐδέποτε δὲ ἐπὶ ἀνθρωπίνης λαλίας. This fits all the Phrases, although not the Capp. instances. Thus in the Ph Gospel, *Before the cock crow* (St Luke xxii, 61), is πρὶν ἀλήσῃ τὸ λαχτόρι (Lag. p. 13).—*Pres.* 3 *pl.* λαλοῦν dov, Silli, where the 2 and 3 *sg.* λαεῖ and λαεῖ suggest a confusion of λαλῶ and λέγω

λαμνί. 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 Παρχαρίδης, Σύλλ. VIII, p. 146. Also λαμνί=ἡ λεπίς, Ar. (Val. p. 18). Without the λ (§ 268) ámni (*acc.* dov ámnidov) occurs at Ph. in a text. Also καραμνίτ, *indef. acc.* The decl. is probably that of § 295. The καρ is obscure, unless it is the use of Turk. qara قره, *black*, in the sense of *big*, mentioned by Vambéry (*Die primitive Cultur d. Turko-Tatarischen Volker*, p. 232).—Latin lamina, *v.* G. Meyer, *Neugr. Stud.* III, p. 37 and §§ 372. 373

λάμνω, *I plough*.—Capp. *pres.* λάμνω is given by Arkh. (p. 249) for Bagdasonia, and λάμω, *impf.* ἔλιαμα or λάμνουσα for Sin., λάμνω, Sil. (Pharasop. p. 119) and *impv.* λάμε, Ar. (Val. p. 18). I record *pres.* λάμεν, Mis., *impf.* λάμνιννα, Phl., *aor. subj.* 1 *pl.* λάσουμε, Ax.—ἀμναίνω (§§ 268, 322), *impf.* § 335, *aor.* ἤγγασα (§ 267), *aor. subj.* να νάσω (§ 281), Ph. *impv.* νάσι, Afs.

λάμπω, *I shine.* For this word *v.* γουμπίζω and ἐβλεμή

λανάρι, *wooden instrument with long iron nails for carding wool,* and *verb* λαναρίζω, Sin. (Arkh. p. 248).—νταλάρι, Silli.—Latin lanaris, *v.* G. Meyer, *Neugr. Stud.* III, p. 38, and §§ 370–2

λαqοpdé, Capp. *v.* Turk. laqerde

λαρώνω, *I cure.* The verb occurs in Pontic and its forms run parallel with those of the *adj.* λαρό, *q.v.* Thus in Capp. where λαρό and γιαρό are found, we have *aor.* λάρωσα, Ax., γιάρωσα, Gh. Mis.—At Ph., with *adj.* ἀρό (§ 268), the *pres.* ἀρώνω, *impf.* ἀρώνκα, *aor.* ἄρωσα, *pass. pres.* ἀροῦμαι, *aor.* ἀρώθα (§ 362).—λαρώνου, Silli, where the *adj.* is not recorded

λάσα, Ul. *v.* λαλῶ

λάσα, Ax. *v.* λαχτίζω

λάσκαρης, Silli. *v.* δάσκαλος

λάσουμε, Ax. *v.* λάμνω

λατίδ, λαdίδ, λάτσιν, Capp. *v.* Turk. sazlamaq

λαῦν, Capp. *v.* λαγύνι

λαύρα, *heat,* given by Arkh. for Sin. (p. 248) with this sense (φλόξ, *κ.τ.λ.*), means at Silli *pain, discomfort*

[λαχτίζω, *I kick.*] In Capp. the meaning is *push, knock. Pres.* λαχτίζου, Mal., but generally λαχτῶ, *-τᾶς,* 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 (§ 93), Ax.—ἀχdῶ, *-δεῖς, impf.* § 388, *aor.* ἄχτσα, Ph. For λ *v.* § 268. Kar. (Lag. p. 68) gives *pres.* χτίζω, which is for ἀχτίζω, like πνώνω for ὑπνώνω

λαχτόρι, *cock,* Ph. Tah., §§ 259, 275, 288. Dimin. of ἀλέκτωρ, for which Capp. and Silli have κοκονιός *vel sim.* and M. Gr. κόκκορας. It is also Pontic (§ 391); *cf.* ἀλαχτόρων, Oeconomides, p. 4

λαχτύλ(ι, Capp. Tah., λαχδύρι, Silli. *v.* δάχτυλος

λαχτυλίδα, Sil. Ph. *v.* δαχτυλίδα

λαχτῶ, Capp. *v.* λαχτίζω

λέ, Ph. *v.* ἄλλος

λέβρι, Ph. *v.* ἀλεύρι

λεγάμενος, *he of whom we are speaking.* Secret word for Turk at Axó

λέγω, *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), Trokhó, 3 *pl.* λένι, Mal., λέν, Del. Ar., λέουν, Ax., *impf.* Sil. § 206, Mal. § 207, Phl. § 208, Ax. § 209, Ar. § 213. *Aor.* εἶπα everywhere except at Ul. where ἔπα is used. *Subj.* εἰ)πῶ, Del. (§ 219), Gh. Ar. Ax. Mis. Pot. For νά το χπῶ, Gh., *v.* § 63, εἴπω, Phl. Sil. *Impv.* πέ, Del. Ul.—λέ(γ)ω, λές, λέ (§ 331), *impf.* λέγκα (§ 335), *aor.* εἶπα (§ 280), *aor.* 3 *sg.* εἶπεν dι κι, *he said that,* less often πέν or bέν dι κι with 3 *pl.* πάν dι κι. For κι *v.* Turk. ki. *Aor. subj.* εἴπω, *impv.* πέ, *pl.* πέδε (§ 351), Ph. The same forms at Tsh. and Afs.—*Pres.* λαείνου, *aor.* γ)είπα (§ 15), *subj.* εἰ)πῶ, *impv.* πέ, Silli

λέζω, Del. *v.* ὑλαστῶ

λᾶκο, Ph. *v.* ὀλίγος

λειψάδα, *lack* (λείπω), Afs.

λειψό, *adj., defective.* Capp., Ar. Sem. (N.K.) and given for Sin. by Arkh. (p. 249), who gives also λειψός=ὁ γεννηθεὶς πρόωρως

λεκλεδήρ, *winnowing fork,* Gh. A form of λικμητήριον

λελαίνομαι, *I become madly in love with.* Given by Arkh. for Sin. (p. 249) as preserved only in the phrase νά σ' ἀγαπῶ καὶ νὰ σὲ λελαίνομαι. He quotes Pontic λελεύω. It is the mid. of the M. Gr. λωλαίνω, *I make mad* from λωλός, *mad*

λέμ, λέν, λέ, Ph. *v.* ἄλλος

λέξης, Del. *v.* ὑλαστῶ

λεπέ, Tsh. *v.* Turk. lapa

'Λebbé, δοπούμ'. 'Σέν βουγιούρ, bένd' édé-γιμ.' Turkish phrases in Pot. text on pp. 458—464. In Turkish,

بنم چوبغم. سن نیوور بن ایدهیم

λέρ, Del. *v.* Turk. yular

λερό, Capp. *v.* νερό

[λεχώ, *woman in childbirth.*]—Capp. λουχούσα, Mal., and for Sin. Arkh. gives . λοχοῦσα

ληνός, *wine-press.*—Pharasop. (p. 122) gives λινός for Mal., but for Sil. ματός, *q.v.* Also λενό, Fer. (Alekt. p. 498)

[λησμονῶ, *I forget.*] This verb always appears with metathesis of λ and ζ (the mod. pronunciation is ληζμονῶ), *v.* §§ 104, 284.—Capp. *pres.* ζολμονῶ, Fer. and (Pharasop. p. 117) Sil., ζελμονῶ, Sin. (Arkh. p. 235), *aor.* ζολμόνσα, ζομbόλσα (§ 104), Ar. For ο, § 65.—ζελμονῶ, *-νεῖς* and ζελμονάγω (§ 328), *impf.* § 388, *aor.* ζελμόντσα, § 253, Ph.—ζημουννῶ, *aor.* ζημούνησα, Silli, where the form ληζμονῶ is probably non-dialectic

λιαρό, *adj., well, in good health.*—In Capp. at Phl. and γιαρό, Fer. Ul. Arkh. (p. 249) gives λιαρός for Sin. and γιαρός for Fer. Sil. Pharasop.

gives for Sil. γιαρό (p. 115) and λιαρόν (p. 120).—ἀρό, *pl.* ἀρά (§ 268), Ph., and the *adj.* ἀρούσκο, the *adv.* ἀρούσκα, the *subst.* ἀρωσύνη and the *verb* ἀρώνω, *I cure, qq.v.*—For the derivation Hatzidákis (Ἀθηνᾶ, XII, p. 485) supports Arkh.'s ὑγιηρόν, but λιαρό and still more the Pontic λαρώνω, λάρωμα(ν and Epeirote λαρώνω· ἡσυχάζω (Π. Ἀραβαντινός, Ἠπειρ. Γλωσσ., 1909) point to ἴλαρός

λί(γ)ο, Capp. *v.* ὀλίγος

λιεγώνω, *I make short*, Ph., with *aor.* λιέγωσα, *I am tired*, and *pass.* λιεγοῦμαι. *Partic.* λιεγωσμένος, Grégoire, *B.C.H.* XXXIII, p. 152. It is the local form of †ὀλιγώνω (§ 256), for which M. Gr. uses ἐλαττώνω or ὀλιγοστεύω. *Cf.* λίψεν δα, Ax.

λιέχνος, Ph. *v.* λύχνος

λίψεν δα, *he reduced them*, Ax. *Aor.* to probably †ὀ)λι(γ)έβω, the M. Gr. ὀλιγοστεύω

[λιθάρι, *a stone.*] In Capp. much deformed: λιθέρ, *pl.* -έρια, Del. (for ε *v.* § 66), νιθέρι, 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. Pharasop. gives for Sil. θάλη (p. 117) and φτέρ, λτέρ (p. 126).—θάλι, *pl.* θάλε, once θάρε, Ph., *pl.* θάλα, Tah. Afs.—λισάρι, Silli

λιθοθώρι, *heap of stones*, Ph. Used as a place-name

λιμέζω, Ph. *v.* ἀρμέγω

[λίμνη, *lake.*]—λίμβλη, Ph.—λίμβη, Silli, § 18.—Grégoire has for Ph. λίμλη (*B.C.H.* XXXIII, p. 158)

λιμόρι, Silli. *v.* μηλόρι

[λινάριον, *linen.*]—νέρ, Ar. (Val. p. 19). §§ 66, 103

λίνγγιρ, λίνgιρ, Mal. § 172

λίνgιρ, λίγγερ, Ph., § 172

λίο, Capp. *v.* ὀλίγος

λίπλιγο, *very little*, Fer. (Krinop. p. 54). Clearly formed with a reduplicating jingling syllable to strengthen the meaning, on such Turkish models as maa-mavo, *very blue, sky-blue*, qəpqermezo, *very red*

λίρα, *pound* (*money*). Capp. Ph. and Silli, *pl.* λίρες (§ 180), but λίρις, Mal., λίρι, Afs., and λίραγα (§ 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, ليره. *v.* § 369

λισάρι, Silli. *v.* λιθάρι

λίσκο, Ar. *v.* ὀλίγος

λιτεύω· δέω, *impf.* λιτεῦκα (*i.e.* λιτέφκα, *v.* § 339), *aor.* λίτεψα is given for Ph. by Kar. (Lag. p. 55). I record with same meaning *to bind*, *aor.* λίτεψα, λίδεψα, Ph., and *pres.* λιδέβου, *aor.* 3 *pl.* ἔλδιψαν da, Tah. Hatzidákis (Μεσ. καὶ νέα Ἑλλ. I, p. 301) has derived it from ἐλητός, ἐλητεύω, whence also ἐλ)ητάρι, *rope*

λίτρα, *a measure of weight, six okas*, Sin. (Arkh. p. 250), Sil. (Pharasop. p. 120 and Fer. (Krinop. p. 54). Latin libra or Italic liθra; *v.* G. Meyer, *Neugr. Stud.* III, p. 38, and § 372

λίψασα, Capp. *v.* διψῶ

λόγγος, *wood*, Fer. (Alekt. p. 498). *v.* G. Meyer, *Neugr. Stud.* II, p. 38, and § 374

λόγος, *word.* All over Capp. unless replaced by Turk. laqerde (*q.v.*). *Pl.* λόγια as in M. Gr., Mal. Mis. Pot. Gh. *Aggl. pl.* λόγοτα, Fer. Ax. Ar., § 142

λόρος, explained by Arkh. (p. 250) as τυρὸς ἐξ ὀξυγάλακτος. Recorded, as *acc. indef.*, at Phl.

λοῦβα, *maternal or paternal uncle*, Mal. Recorded for Sil. by Vasil. (*Xen.* I, p. 431)

λουκρίζω· καταβιβρώσκω (περὶ θηρίων), Ph., in Kar. (Lag. p. 56). For λ. *v.* § 278

[λουλούδι, *flower.*]—λουλούθ, *pl.* λουλούδια (§ 111), Mal.—πούλουδο, *pl.* πούλουδα, Ph. For λ, § 278. It is probably a form of λούλουδο

λουτρό(ν, *bath.*—λουτρό, at Fer. Ar. Decl. § 149. The word is often supplanted by χαμάμ, Turk. hammam, *q.v.*

[λούω, *I wash.*]—Capp. λούζω, Ax. *Aor.* λούσα, Del., *subj.* λούσω, Gh., *pass. pres.* λούζομαι, 3 *pl.* λούζονται, Ul. *Aor.* λούστα (§§ 85, 97), Del., *subj.* 3 *sg.* λουστῆ, Ul., 2 *pl.* λουστῆτε, Phl.—*Pass. pres.* βούνουμαι, *aor.* βούστα (§ 360) Ph. For λ, *v.* § 273.—λούνου, *pass.* λούνουμον, *impf.* § 42, Silli

λύκος, *wolf.*—Capp. *passim*, λύκους, *pl.* λύδ (§ 78), Mis., λύκοι or λύκο, Fer. For decl. § 118 (Del.), § 119 (Pot.), § 122 (Sil.), § 124 (Phl.), § 129 (Ax.), § 131 (Mis.), § 135 (Ul.), § 139 (Ar.).—λύκοι, Ph., λύgουι (§ 292), Tah. *Neut.* at Afs., *nom.* τὸ λύκο. *v.* also § 265

λύκουι, *yolk of egg*, Silli

λύνω, *I loose.*—Capp. *pres.* λύνω, Ar., λύνου (§ 197), Sem. *Aor.* ἔλυσα, Phl., *pluperf.* § 244, *pass. pres.* λύνομαι, Del., *aor.* varying with the treatment of θ (§§ 86—96), ἐ)λύθα (§ 239), Del., λύρα, Ar., 3 *sg.* λύχη, Sem., *subj.* Del. § 242. —*Aor. subj.* 3 *sg.* λύσῃ, Ph.

λυτεμένο, Ph. *v.* γλυτώνω

ψύχνος, *lamp.*]—In Capp. λεχνέρι, Sin. (Arkh. p. 250), which is λυχνάρι with α → ε (§ 66) and the ν assimilated (§ 65), and λυχμί· λύχνος ἀρχαιοπρεπής (N.K.), Ar., which is for λυχνίον. For such changes as χν → χμ *v.* Hatzidákis, Μελ., pp. 3—5.—λιέχνος (§ 256), Ph.

ωρί(ον (popular form λουρί), *strap.*]—ὠρί, *pl.* ὠρία (§ 268), Ph. Latin lorum; *v.* G. Meyer, *Neugr. Stud.* III, p. 39 and § 373. The ω is preserved also in Pontos; *v.* λωρί from Ophis in Σύλλ. XVIII, p. 148 and § 391

ώκ, *cry of a bird*, Ul., in text on p. 372, l. 28

μ

ι, possessive, Capp. § 178

ι, Ar. *v.* Turk. mi

μά, *but*, Ph. Silli

μά, *not*, Ph. Hardly used except with the subst. verb. Thus, μά ἔνι, μά ἤτουνε or μά 'τουνε, μά ἤσουνε, although }ό is used equally, *e.g.* }οῦνι, }οῦτουνε, etc. Μά ἔχω and μά ἔδει are also used

μά, Mis. Ar. Silli. *v.* παίρνω

μά, Ph. *v.* μάνα

μάζα, Ul. *v.* Turk. maghaza

μάβρο, μάβρωσα, Capp. etc. *v.* μαῦρος, μαυρώνω

μαγαίρι τ, Ul. *v.* μαχαίρι

μαγαράς, Afs., etc. *v.* Turk. maghara

μαγαρίζω· ἀτσαπατεῖν ἐπὶ ζώων, whence μαγαρισχά and (§ 104) γαμαρσχά, Sin. (Arkh. p. 250)

[μάγγανον, *press.*]—μάγγανος, *olive-press*, Sil. (Pharasop. p. 120) and Sin. (Arkh. p. 251).—*Acc.* ὰ μάγγανο, *a trap*, Ph.

μαγίνω, Ul. *v.* μανθάνω

[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, Tsh. with the meaning *reap.* —In Capp. μαδίζω, Sin. (Arkh. p. 251)

[μάθημα, *lesson.*]—μάθεμα (§ 257), Ph.

μαϊμούν, Sil. *v.* Turk. maïmun

μαίνω, Capp. *v.* ἐμβαίνω

μακάρτι, *rennet*, Ph. and Capp., Kar. (Lag. p. 56) and Arkh. (p. 251). Kar. compares Armenian makard, *rennet* (Bedrossian). *v.* §§ 376, 377

μακρειά, *adv.*, *far off*, Pot., μακρά, Del. Phl. and at Ph. and Silli.—At Ph. also used adjectivally: ὰ μακρά ρουδί, *a distant mountain*

[μακρύνω, *I lengthen*, trans. and intrans.] —Hence *aor.* 3 *pl.* μακρύνανε (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.—Arkh. (p. 251) gives this word (= μαλάσσω) for Sin. and adds μαλαχτό (= μεμαλαγμένον) ἐν Φερτ. καὶ Σίλατ. ἡ πρὸς καῦσιν ἀπεξηραμένη κόπρος. 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· γαῖαι μὴ καλλιεργούμεναι, Phl. Given by Kar. (Lag. p. 57). *v.* p. 25

μαλιέρ, *a kind of woodland monster*, probably connected with μαλλιαρός and so *a hairy monster*, Ph. Kar. (Lag. p. 57) has μαλιέρ· οἱ ἐν τοῖς σκοτεινοῖς ἄντροις οἰκοῦντες καὶ τοὺς εἰσερχομένους πνίγοντες δαίμονες. Decl. § 297

[μαλλί, *wool, hair.*]—Capp., μαλιά, *hair*, Gh. Ul. Sil.—μαλία (§ 258), Ph.—μαλί, *wool*, Silli

[μαμμή, *midwife.*]—μαμή, Del.

μαμούκα, μαμούγα, *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), Tsh.

μανάλι· λαμπάς, Sin. (Arkh. p. 252), and Fer. (Krinop. p. 54). Latin manuale; *v.* G. Meyer, *Neugr. Stud.* III, p. 41, and § 372

μανάστρι, Silli. *v.* μοναστήρι

μανάστρο, Fer. *v.* δαμάσκηνο

μαναχό(s, *pass.* *v.* μοναχός

[μάνδαλος, *bolt.*]—Capp. dimin. μανδάλ, Ar. Ax., μαντάλι, Sin. (Arkh. 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.* μανδαλοῦται, 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.* μαχαίνω, Ax., μαχαίνου, Mis., μαγίνω, Ul., μαραινίσκω (Val. p. 18), Ar. *impf.* μαραίνιδκα (N.K.), Ar. *Aor.* ἔμαθα, Mal. Pot. Phl., ἔματα, Fer., ἔμαρα, Ar., ἔμαχα, Gh. Ul. Ax. Mis., ἔμαα (§ 218) with *subj.* μαγῶ, Ul.—μαθαίνω, *aor.* ἔμαθα, Ph.—*Pres.* μασαινίσκου or μάνου, *impf.* § 38, *aor.* ἔμασα (§ 47), Silli. For θ *v.* § 11

[μανίκι, *sleeve.*]—μανίδι, Ph. Latin manica, *v.* G. Meyer, *Neugr. Stud.* III, p. 41, and § 373

μάνου, Silli. *v.* μανθάνω

[μάντις, *prophet.*]—μάνδις, Silli

μανδάλ, μανδαλοῦται, Capp. *v.* μάνδαλος, μανδαλώνω

Μανδαλέμ, Αἱ Μανδαλέμ, St Pandeleïmon Fer. (Krinop. p. 41), § 99

μάργανο, Ph. *v. μάγγανον*

μαπούσι, etc., Ph. *v.* Turk. mahbus

μαραϊνιάκα, Ar. *v. μανθάνω*

μαργαώνω, Ph. *v. μαρκαώνω*

μαρενοῦμαι, *I seek, strive*, Ph.—Kar. (Lag. p. 57) gives *pres. μαρένομαι* (§ 356), *aor. ἐμαρέθην* (§ 362). The *impf.* 3 *sg. μαρένετον* occurs in the Ph. Gospel, St Matt. xxvi, 16 (Lag. p. 8). The derivation is probably *μαραίνομαι*, *I faint* (*with desire to do*). *Cf.* Hatzidákis in Ἐβδομάς, II, p. 537

μαριό, *vessel for wine or water*, Mal., given by Pharasop. p. 119. Kar. (Lag. p. 57) gives without provenance *μάριον· ὑδρία ἐλαχίστου μεγέθους*, comparing Armenian mar, *a fluid measure* (Bedrossian). *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. *μαρκάλτζα*, described as a male monster and identical with the Dev and Tepegöz or Cyclops. For Sin. Arkh. gives *f. μαρκάλα*, and for Ph. *μαρκάλτζα*. Grégoire (*B.C.H.* XXXIII, p. 150) says that *μαρκάλτζα* is used at Zaléla. *Μαρκάλτσα* is dialect for a fem. *μαρκάλισσα*, § 258

μαρκαώνω καὶ μαργαώνω· μαλλώνω (*I quarrel*), Arkh. p. 252, and *μαρκαώνω*, *μαργαώνω* or *μαρghαώνω* with the same meaning, Kar. (Lag. p. 57), always as a Ph. word. I record from Ph. the *impf.* 3 *pl. μαργαώγκανε* or *μαργαώνανε* (§ 335), *aor.* 3 *sg. μαργάωσεν*, 3 *pl. μαργαώσανε*, *impv. μαργάο*, *μαργάου* (§ 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.* XXXIII, 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 *l* 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 maqrâwu, infin. of the aphel of qrew, *to fight*. Hatzidákis (Ἐβδομάς, II, p. 537) refers it to *Μελικέρτης*. If it were not for the hiatus, and the probability of a connexion with *μαρκάλτσα*, it might be a form of *μαργώω*, *μαργάω*, *μαργάνω*. *I am furious, insult*. I suggest that the words are Greek, and connected with the Epeirote *μαρκάλος*, *ram, period of rams and goats*, and *μαρκαλίζω* = *ὀχεύω* (Ἀραβαντινός, Ἤπειρος Γ' λεσσ. p. 60 and Hatzidákis, Ἀθηνᾶ, XXV, p. 296), and the Lacedaimonian *μαρκαλάω* = *ἐπιβαίνω*, *ἐπὶ ζῴων* (Καρκουλές, *Οἰκονομικά*, 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 *μαρκαλίζω* (*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 se, etc.) have no *l*

μαργαώνω, Ph. *v. μαρκαώνω*

μαρμεριοῦ, *gen. sg.*, *of marble*, Phl. The *nom.* would be *μαρμέρ* for *μαρμάρι*, dim. of *μάρμαρο*(*ν*. For *α*–*ε* *v.* § 66

μαρό = M. Gr. *βρέ*, Del.

μας, possessive, §§ 23, 178, 313

μασαϊνίσκον, Silli. *v. μανθάνω*

μασία, Afs. *v. δμαδά*

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

μάσι, 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*

μαυ-μάβρο, Ar. *v. μαῦρος*

μάσουστας, Pot. *v.* Turk. makhsus

[*μάστορης*, *workman, craftsman.*]—*Acc. pl. μαστόρους*, Ph.

μάσω, Capp. *v. ἐμβάζω*

μαδαίρ(ι, *μαδαιρά*, Capp., Ph. *v. μαχαίρι, μαχαιρά*

μαδλάμ, Gh. *v.* Turk. mūshil

μαδούρι, Ph. Used in the phrase, *ἔγδαν σο παλὸ μαδούρι*, *he turned into his old form*, in text on p. 506, l. 18. Possibly Turk. masar مصار, *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. *φτάλμι*, *q.v.*

μάτλι, Ph. § 172

μάτσα, *ματσάκα*, *handful*, Sin. (Arkh. p. 253). Italian mazzo. *v.* § 369

ἀδέμκι, Silli. *v.* Turk. madamki

ἀαῦρος, *black.*]—Capp. *μάβρο*, *passim.* *μαυ-μάβρο*, *jet-black*, Ar., *cf.* Turk. mas mavé, *sky blue*, and qap-qermezə, *blood red*, *q.v.*—*μάβρο*, Ais.

ἀαυρώνω, *I look black, angry.*]—Capp. *aor.* 3 *sg.* *μάβρωσεν*, Del.—*μαβρώνω*, *aor.* *μάβρωσα*, *partic.* *μαβρομένο*, Ph.

ἀφτό, Capp. *v.* *ἐμαντόι*

ἀχαΐνω, Capp. *v.* *μανθάνω*

μαχαίρι, *knife.*]—Capp. *μαχαίρ*, *pl.* *-ρια*, Del. Gh. Ul. Mis., *pl.* *-ρα* (§ 71), Mal. and presumably Phl., *μαδαίρ* (§ 79), Pot., *μαγαίρ*, Ul.—*μαδαίρι*, Ph.

ἀχαιρᾶ, *cut with a knife.*—*Ἔνα μ.*, Mal. At Ar. *μα(χ)αιρᾶς* is used metaphorically for *money* (Val. p. 18).—*μαδαιρᾶ*, *pl.* *-ρᾶδες*, Ph., § 260

ἀχανίζω, *I pant.* Given by Arkh. (p. 253) with *aor.* *μαχάνσα* 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 *μεχάνσα· ἐπνευστιάσα* apparently from Ph. This is the original form of the word, which is derived from *μεχάν*, *bellows* (*q.v.*), by a natural metaphor. Hatzidákis gives a different derivation from *μηχανάω* (Ἀθηνᾶ XII, p. 485)

μαχ(τ)σούμι, Ph. *v.* Turk. ma'sum

μέ, prep., *with.*—Capp. *passim*, and at Ph., where also *μετ' ἐμένα*.—*μι*, Silli

μέ, να μέ τί ἔκη, Sil. *v.* *εἶδα*

μέα, Capp. *v.* *μέγας*

Μεγάλ Κερακή, *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(ν*, *neut.* *μέγα*, Silli. No other forms recorded

μεγέρ, Del. Silli. *v.* Turk. meyer

μεζελεδίζω, Del. *v.* Turk. mezelemek

μεθόπωρον, *autumn.*]—In Capp. forms of this take the place of M. Greek *φτινόπωρο*. 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 Pontio: for Samsun Thumb (*Griech. Sprache im Zeitalter d. Hellenismus*, p. 19) gives *μοθόπωρον*. For assimilation of *ε*, *v.* § 65, for *θ*, §§ 87, 88

μεθῶ, *I am* or *I make drunk.*]—Capp. *pres.* 3 *sg.* *μεθεῖ*, 3 *pl.* *μεθύξ-νε* or *μεθόδ-νε*, Phl., as from a form *μεθύζω*.—*Pres.* *μεθάγω*, *-θᾷς*, *impf.* § 337, *aor.* *μέτσα*, Ph.

μεῖβά, Capp., etc. *v.* Turk. meïve

μεϊμάνα, Silli. *v.* Turk. meïmun

μεΐδαν, etc., Capp. *v.* Turk. meïdan

μεϊχανέ, Ph. *v.* Turk. meïkhane

μεϊχόρ, Ph. *v.* Turk. meïkhor

μεϳδιέ, Capp., etc. *v.* Turk. mejidiye

μελεδέ, Silli. *v.* Turk. mellemek

μέλι, *honey.*]—Capp., *μέλ*, Del. Ar. Ul.—*μέλι*, Ph.

μελίσσι, *bee-hive*, Ph.

μελισσόκκο, *bee*, Ph. Dimin. of *μέλισσα*

μελό, Capp. *v.* *μυαλό(ν*

μεμλεκέτι, Ph. *v.* Turk. memleket

μεντζουλίσι, Ph. *v.* Turk. mejlis

μέρα, *passim.* *v.* *ἡμέρα*

μεράτι, **μεράδι**, *cultivated pear* or *pear-tree* (§ 389), Ph. Compound of *ἥμερος* and *ἄγι(ον* (§ 288)

μερά, *τη*, *the side*, Ph.—*μερά* implies a form *μερέα*, whereas the M. Gr. form is *μερέα*, *μερά*

μερί, *thigh.* Ph., § 258

μεριά, *adv.*, *aside*, *apart*, Phl. *μεριάς*, Mis.

μεριγό, *day's wage*, Phl., *i.e.* *ἡμερικό*

μέρισαμ, Ph. This word is given by Ronzevalle, p. (164) [448] as مگرسه (مگراسه), *μέρσαμ*, *comme si*. Particule dubitative ou ironique très naitée. It is the Turk. phrase meyer ise, *but if it be*, plus an unexplained *μ*

μερκάλτσα, Ph. *v.* *μαρκάλτσα*

μερμή]ι, Ph. *v.* *μύρμηξ*

μέρμησε, Ul. From the word *μερίμσε* (=*μερίμνησε*) from Ainos (Σύλλ. IX, p. 352), used instead of *φαντάσου*, *imagine! just fancy!* this *μέρμησε* may be explained as also *aor.* *impv.* of *μερμνῶ* with the same meaning. From a form *μερμνῶ* would come the *aor.* *μέρμνησα* and its *impv.* *μέρμνησε*, whence *μέρμησε*. In text on p. 360, l. 16

μαρμάχ, Gh. *v.* *μνημόρια*

μέρος, *part*, *side.*—Capp., Gh. Ar.—At Ph. only the acc. is recorded, *μέρο* or *μέρου*, or undefined *μέρος* (*'s ἀ μέρος*), so that it looks like a masc. in *-ος*

μέρτσα, Ul. *v.* *μετρῶ*

μερδουβάν, Ul. *v.* Turk. merdiven

μέσα, *adv.*, *inside*, Capp., *passim.* *ἐμέσα*, Del. Used once at Ul. as *sg.* *subst.* *ὥς 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. *μέσ τ* is used adverbially with the value of *μέσα*, Ul. Ax. (*ἐμέσ*) Phl. *Mél* in the same way, *το δελάκ μέϊ*,

Ul.—At Ph. Tsh., *μέση* means *the middle part* or *the waist*

[*μεσημέρι, mid-day.*]—*μισημέρι*, Afs. The *ι* for *ε* may be due to the influence of *τὸ μισό(ν, half*

[*μέσος, adj., that which is in the middle.*] The *gen. sg. f.* *ἡ μέσης* occurs at Ph. and Afs., in *ἡ μέσης ὁ υἱός*, Ph. and *ἡ μέσης ἀδελφός*, Afs. (text on p. 574, l. 4) which mean however *the middle son, the middle brother*. *Cf.* text in *B.C.H.* XXXIII, p. 159, l. 7

μεδού, the midst. Used at Del. as a *fem. subst., ἄη μεδού τ*

μέτ, Capp. *v. ἰμάτιον*

[*μετά, prep., after.*]—*μέτα*, Sil. Pot.—*μέτα, afterwards*, Ph.

[*μεταλλάσσω, I change.*]—*Pres. μεταλάζω*, *aor. μετάλαξα*, Phl.

μέταπο, Capp. *v. μέτωπον*

'μέτε, Del. *Impv.* of *πηγαίνω*

μετέλ, Capp. *v.* Turk. mesel

μετελίκια, Phl. Ph. *v.* Turk. metelik

[*μετεωρίζω, I lift up into the air.*]—Hence *aor.* 3 *sg. μετεῖρσιν* da, and *aor. subj.* 1 *sg. μετερίσω*, Afs. *Pres.* not recorded

[*μετρῶ, I measure.*]—Capp. *pres.* 2 *sg. μετρᾷς*, Ul., 3 *pl. μετροῦν*, Del., *μετροῦνε*, Phl., *aor. μέρτσα* (§ 216), Ul., *aor. subj. μετρήσω*, Pot., 3 *sg. μετρήϊ*, Ax.—*Pass. partic. μετρεμένο*, Ph.

μέτσα, Ph. *v. μεθῶ*

[*μέτωπον, forehead.*]—Capp. *μέταπο*, Del. Ar. Fer. Ul. Mis. Ax. and (Arkh. p. 254) Sin. Decl. §§ 149, 150.—*μετίνι*, Ph.

μεδέ, except, Del. *ἄσο κορίδ μεδέ, except the girl*

μεδενιέτλεϊσαν, 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*

μεχτούνι, 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

μῆλο(ν, apple.—Capp. *μῆλο, pl. μῆλα*, Del. Ul. Sil.—*μῆο, pl. μῆα* (§§ 269, 293), Ph. All these are for both the fruit and the tree, § 389.—*μῆλον*, Silli

[*μῆν, month.*]—*Acc. pl. μῆνες*, Ax. and Ph.—*Nom. sg. μῆνας, pl. μῆναρι, gen. pl. μηνῶν*, Silli

μηνιάτικο, monthly wage, Silli

μῆο, μῆα, Ph. *v. μῆλον*

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 "punication" of the language at Livisi, says that *ἀφέντης* and *μάνα* are now supplanted by the "noble" words *πατέρα* and *μητέρα*. *v. Βατταρισμοί*, p. *βʹ*

μί, prep., with.—Capp. at Mis. Mal., and also at Tsh.

μί το, whilst, Del.

μί, Capp. Silli. *v.* Turk. mi

μι, used at Silli, in text on p. 300, l. 29, instead of *μον*, 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: *μιᾶ*, Del., *ἰμιά*, Del. Gh. Ar. Ul. Pot., *ἰμιᾶ*, Ar. Phl., *ἰμιάς*, Ul. From this comes such a use as *'s ἕνα μιάς, at once*, Pot. For Fer. Krinop. (p. 47) gives *ἔναγας* and *ἐναγάτης, once, once upon a time*, with which *cf.* *ἄλλαγας* (*s.v. ἄλλος*).—*τ' ἕνα τη μία, at a certain time*, Ph., where *μία* is used like *φορά*.—*μιᾶ*, Silli

μίγγιρ, Sin., § 172

[*μιγνύω, I mix.*]—*Aor. subj.* 1 *sg. μίξου*, Mis.

μικριάνω, 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

μικροϋτζικο, small, Phl. Sil.

μίλικο, adj., very small, Ul.

μυνδάρια, Ax., *μυνδέρε*, Ph. *v.* Turk. minder

μίνω, Ul. *v. ἐμβαίνω*

μιράτια, Ul. *v.* Turk. mürad

μισαφίρης, Capp. Silli, *μισαφούρ*, Ph. *v.* Turk. müsafir

μιτίθ, pl. μιτίδια, cheek, Sil. Derived by Pharasop. (p. 120) from *ἡμισέδιον*. So, too, *μιτίτ', pl. μιτία* (Krinop. p. 55), Fer., and *μισείδι*, Sin. (Arkh. p. 254)

μισό, subst., the half, Sil. and Mal. At Pot. the plural in the phrase *δουλέρ τα μισά, half the soldiers*

μιτόρτο, a measure of capacity, Ul. *Cf.* at Sin., *μισόρτο, τό· δοχεῖον οἶνου ἢ ὕδατος... ἡμισείας λίτρας ἤτοι τριῶν ὀκάδων* (Arkh. p. 254). This *μισότρο* seems to be for *μισόλ(ι)τρο*

μίτροτος, superintendent of church or school, Capp. at Ar. (decl. § 144), Fer. Ul. (decl. § 135), Mis. (decl. § 131). A form of *ἐπίτροπος*, § 99

μιτσίκο, adj., very small, youngest, Ph. Afs.

[*μνημονεύω, I remember.*]—*μονέβου*, Mal.

μνημόρι, tomb, Ph. given also by Kar. (Lag. p. 58). The connexion with

μνῆμα is further obscured in the Capp. forms: *μορμούρ*, Del., *μορμόρ* given for Sil. by Pharasop. (p. 121), for Fer. by Krinop. (p. 55), and as Capp. by Kar. *μερμόϊχ*, *pl.* *μερμόϊγμα*, Gh.—*λημόρι*, Silli.—These forms all result from a contamination of *μνῆμα* with the Latin memor. *Cf.* Thumb, *Griech. Sprache im Zeitalter d. Hellenismus*, p. 155, with ref. to Hatzidákis, *K. Z.* XXXIII, p. 123. *v.* §§ 372, 373

ωμάζω, Del., etc. *v.* *ὁμοιάζω*

ιό, *prep.*, *with*, Ph. Tsh. Afs. Once at Ph. *μόδε* in phrase *μόδε dθa; with whom?* in text on p. 542, l. 15

ιό, *adv.* *only*, Ph.

μοαΐνι, Kis. *v.* Turk. mu'ayene

μοιράζω, *I divide.*]—Capp. *aor.* 3 *pl.* *μοιράσαν* da, Mal. Elsewhere always middle; *aor.* 3 *pl.* *μοιράσαν*, Ar., *aor. subj.* *μοιραστῶ*, Mal. Ar.

[*μοναστήρι*, *monastery*, *church.*]—*μανα-στήρ* (§ 65), Sil. (*Xen.* I, p. 431), Sin. (Arkh. p. 252).—*μαναδήρι*, Silli.—At Fer. Krinop. (p. 55) says *μαναστήρ* means the *molar teeth*, being a corruption of *μασητήρι*

[*μοναχός*, *alone.*]—Capp. *μαναχό*, Del. Gh. Ar. Phl., *μανάχου*, Mal.—*μαναχό του*, Afs., *μαναχά τουνε*, Ph. Once at Ph. *μοναχός του*, but marked as non-dialectic both by the *o* and the *-ός* ending.—*μαναχός*, *f.* *μαναχό* (§ 9), Silli

μανέβου, Mal. *v.* *μηχανεύω*

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. 53

μορμούρ, Del. *v.* *μνημόρι*

[*μοσχάρι*, *calf.*]—*μουσκάρι*, Ph. *Gen. pl.*, § 303

μότ, *conj.*, *whilst*, Phl.

μου, *possessive*, §§ 23, 318

μού, Ul., *κύρ μου σου*; Ph. *v.* Turk. mi

μού(ν, Ph. etc. *v.* *μή*

μούασα, Ph. *v.* *μουλώνω*

μούγια, Capp. *v.* *μύγα*

μοῦκα, *cheek*, Sin. (Arkh. p. 255), Sil. (Pharasop. p. 121), Fer. (Krinop. p. 55). M. Gr. *βοῦκα*, Latin bucca. *v.* G. Meyer, *Neugr. Stud.* III, p. 16, and §§ 99, 372

μούδικους, *adj.*, *small*, Silli. *v.* § 20

μουλώνω, *I hide.*—Capp. *pres.* at Sil., trans. and intrans., and for Sin. Arkh. gives (p. 254) *μουλώνω· κρύπτομαι.* *Μουλώνου* trans. and *μουλοῦμι* intrans., Mis., *aor.* *μούλωσα*, Sil. Pot. —With λ dropped (§ 269) *pres.* *μουώνω*, *aor.* *μούασα*, and the 3 *sg.* *μούτσεν* da for *μούλτσεν* (§§ 253, 341), Ph.—Allied to this, and probably due to the influence of *χώνω*, is the form *μουχώνω*, *I bury*, *hide.* I record it at Sil. and the *aor.* 3 *sg.* *μούχωσέν* da at Sil. and Phl. For Ar. and Gh. Kar. (p. 112) gives *μουχώνω* as the local form of *μουλώνω*, and for Sin. Arkh. (p. 280) gives *χουμώνω καὶ μουχώνω· κρύπτω τι ἐντὸς τῆς γῆς.* A further development is shewn by forms with *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*

μουνδάρι, Ph. The phr. *το μ. το πρόβατο*, *the dead sheep.* Probably the Turk. murdar, mundar, مردار, *dirty*, *unclean*, and so *carrion*

μουρgαλδούγετε, *pres. ind.* 2 *pl.*, Del. *v.* Turk. mungalmag

μουράδε, Ph., *μουράζα*, Afs. *v.* Turk. mürad

μουρμούκ, Gh., etc. *v.* *μύρμηξ*

Μουρμούτη, *proper name*, Ph.

μουρουδία, Ph. *v.* *μυρωδιά*

μουσαλέ, Ul. *v.* Turk. musa'ade

μουσκάρι, Ph. *v.* *μοσχάρι*

μουσούγγι, *a measure of weight*, 100 *δράμια*, ¼ oke, Sin. (Arkh. p. 250) and *μισούγγ'*, Fer. (Krinop. p. 55). *Cf.* *οὐγγία*

μοῦτλι, Mal. § 172

μούτσεν da, Ph. *v.* *μουλώνω*

μουτσούκο, *μουτζούκο*, *adj.*, *very small*, Ph.

Μουχαήρ 'Αρχάγγελο, *acc.*, *Michael the Archangel*, the name of a church (*i.e.* *Μιχαὴλ 'Αρχάγγελος*), Gh. For Ar. Val. (p. 25) gives *Μουχαήλ*, *Michael*

μουχαβέτ, Ul. *v.* Turk. muhabbet

μουχούρι, Ph. *v.* Turk. muhur

μουχτάβω (§ 333), *-ᾶς*, *I push*, *aor.* *μούχ(τ)σα*, Ph. So, too, Kar. (Lag. p. 58), with *aor. subj.* *μουχτήσω*.—Hatzidákis (*Einleitung*, p. 417) derives from *μουχτεύω* = *πυκτεύω*. For *π* and *μ*, *v.* § 99

μουχώνω, Sil. Phl. *v.* *μουλώνω*

μουώνω, Ph. *v.* *μουλώνω*

μὄχὕρ, 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*

[*μυῆγα*, *fly.*]—Capp., *μούγμα*, Fer. Mal.

μύλης, *sand*, Ar. (N.K.). Decl. § 161

μύλος, *mill.*—Capp. *passim.* With refl. to decl., Del. (§ 118), Ar. (§ 142), Ax. Phl. (§ 125), Sil. (§ 128), An. Pot. (§ 120), *μύλους* (§ 133), Mis., *μύλο* (§ 134),

Ul., *μύλου* (§ 128), Mal.—*Acc.* το *μύο*, Ph., *nom.* *μύγους*, Afs. As a neut. *μύου*, *pl.* *μύα*, Kis., and so sometimes at Afs., *e.g.* *ἔχουσινι το μύου* (p. 570, l. 10) *the mill started working*. For λ, *v.* § 269

μύο, *μύου*, Ph. Afs. *v.* *μύλος*

[*μυρίζω*, *I smell*, (*intrans.*).]—Capp. *aor.* 3 *sg.*, *μύρισε*, *μύρσεν*, Ax.—*Pres.* 3 *sg.* *μυρᾶ*, Kis.

μυρολογήσκι, 3 *sg. aor.* as from a middle form of *μυρολογῶ*, *I lament*, with the popular etymology from *μυρίοι*, for which *v.* *μυριολόγια*, Silli

μυριολόγια, *n. pl.*, *laments*, Silli. The form is produced from *μυρολόγι* by a popular etymology from *μυρίοι* as if it meant *countless words*

[*μύρμηξ*, *ant.*]—The forms, from Capp. and Ph., are from a dim. *μηρμήκι*, whilst M. Gr. has a dim. form *μηρμήγκι*. Thus *μουρμούκι*, Sin. (Arkh. p. 255), *μουρμούκ*, Gh. and (Krinop. p. 55) Fer., *μουρμούδ*, *pl.* *μουρμούδια*, Mis.—*μερμήδι*, Ph.

[*μυρωδιά*, *scent.*]—*μουρουδία*, Ph.

[*μύτη*, *nose.*]—*μύτα*, *δη μύτα*, *at the top* (*of a tree*), Del. *μύδα*, Phl.—*το μύτι*, Ph.

μϋχῶρ, Mis. *v.* Turk. muhur

μῶ, Capp. *v.* *ἐμβαίνω*

ν

νά, *conj.*—Besides its ordinary uses *νά* (*να*) in Capp. is used before the subj. to express the future. This use is found also at Ph., Afs. and Kis. At Del. *νε πέμ*, *we will go*, etc. At Ul. *νά το* becomes sometimes *νά ο*, *νό* or *νο*, and at Ph. *νά τα* often becomes *τά* or *dά*. The same at Tsh. Also at Ph. before a vowel *ναν* is used, and even *νά τα* becomes *νάν* da.—At Silli as in M. Greek (§ 24)

νά, *interj.*, *behold!* Fer. and Ph. Νά da *τηρ gόρη μου*, *behold my daughter*, Ph.

ναβλή, Silli. *v.* *αὐλή*

νάghəla, Phl. *v.* Turk. aghel

νάϊ, Silli, for *νά σου*

νάϊ, *νάι*, *conj.*, Silli. Used with the subj. meaning for 3 pers., *let him*, like *ἄς*. Used also with 2 pers. to express *will*.

ναίκα, Capp. Ph. *v.* *γυναίκα*

ναικόπουλο, *woman*, Ax.

νάκρα, Capp. *v.* *ἄκρα*

νάό; *why!* Mal., and Silli, where *νάὸι* also occurs

ναμάζ, Phl. *v.* Turk. namaz

νάμος, Ph. *v.* *ἄμμος*

ναννούδι, *cradle.*—Capp. *ναννούδ*, Del. and (Pharasop. p. 121) Sil., *ναννούτ'* (Krinop. p. 56), Fer., *ναννούδι*, Sin. (Arkh. p. 255), *ναννούρ*, Ar. (Val. p. 19).—*ναννούδι* and *νούδι* (§ 282), Ph.

ναννοῦμαι, *I ponder*, *aor.* *ναννόστα* (§ 362), *aor. subj.* *να νοννστῶ* (§ 254), Ph.—For Sin. Arkh. (p. 222) gives *ἀναννοῦμαι· διανοοῦμαι*, *σκέπτομαι*. Otherwise the word is recorded from Ph. only. It is for *ἀνανοοῦμαι*, which is given by Korais (Ἄτ. IV, p. 12) with the derivation from *ἀνανοῦς*, a word used in the proverbial phrase, *ἔχει νοῦν καὶ ἀνανοῦν*

νάρ, Ax. *v.* Turk. yular

[*νάρθηξ*, *narthex.*]—*ἄρτηκα* and *νάρτηκα* (§ 98), Sil. (Pharasop. p. 114). *ἄρτηκα*, Fer. (Krinop. p. 42)

νάσω, Ph. *v.* *λάμνω*

νάφδει, Silli. *v.* *ἄφτω*

νάχαλα; or *νάχαλ*; *how!* Silli

νε, Del. *v.* *νά*

νεβλή, Capp. *v.* *αὐλή*

νεβολίζομαι, *I vomit*, *aor.* 3 *sg.* *νεβολίστη*, Ph.—Recorded in Capp. also: for Sin. Arkh. (p. 222) gives *ἀναγουλιάζω· ναυτιῶ*, *τὸ ἀλλαχοῦ ἀναβολίζομαι*, for Sil. Vasil. gives *ἀναγουλιάζομαι* (*Χεν.* I, p. 191) and for Fer. Krinop. (p. 42) *ἀναβολίζουμαι*, *ἀναγουλίζουμαι*. *Cf.* *βουλιάζω*

νεκροῦμαι, Ph. *v.* *ἀνακρούζομαι*

νελικά, *νελιδά*, *cart-pole*, Mis. (N.K.). For *κ* and *č*, § 78

νεμαδικός, Ar. *v.* *πνευματικός*

νέργοζμα and *νέργοζμο(ν*, *walking*, Ph. *Neut. subst.* formed from *νεργώθω*, *q.v.*

νεργώθω, *I walk about*. This compound of *κλώθω* (*q.v.*) takes the place of the simple verb at Ph. and Tsh. *Impf.* § 385, *aor.* *νέργωσα*, Ph., *νέργωσα*, Tsh.

νερό, *water.*—Capp., Del. Phl. Sil., *λερό*, Gh. Ar. Ul. Sem. Ax. Mis. and given by Krinop. (p. 54) for Fer.—*νιαρί*, Silli. The λ is due to the series of words given by Arkh. (p. 249): *λέμι*, Sin., *λεμνό*, Bagdaonia, *moisture*, and *λενῶ*=*βρέχω*. For *λενῶ* at Nikopolis, etc., *v.* Kar. (Lag. p. 55)

νηκδά, Ar. *v.* *ἐκκλησία*

[*νῆμα*, *thread.*]—*Pl.* *νήματα*, Phl.

[*νηστικός*, *fasting.*]—*νηδτκό*, Ax.—*Pl.* *νηστικά*, Ph.—*νηδκός*, Silli

νιαρό, Silli. *v.* *νερό*

νίβεται, Phl., etc. *v.* *νίπτω*

νίγετι, Mal., etc. *v.* *γίνομαι*

νιέχτα, Ph. *v.* *νύχτα*

[*Νικόλαος*, *Nicholas.*]—*Νικόας* (§ 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*

ωέ, Pot. *v.* Turk. nine
ίγες, Ul., νιγμές, Phl. *v.* οὐγγία
ιδάνə, Ul., etc. *v.* Turk. nišan
ίδκομαι, Capp. *v.* γίνομαι
ιδτιά, Ax., etc. *v.* ἑστία
νίφτω (νίπτω), *I wash.*]—Capp. *aor. subj.* 2 *sg.* νίψ, Mal., as from an *indic.* ἔνιψα, *pass. pres.* 3 *sg.* νίβεται, Phl., 1 *pl.* νίβουμεστε, Ax., *impf.* νίβοδονμαι, Ax., *aor.* νίφτα, Sem. Ax., *impv.* Ax., § 243.—*Pass. pres.* νίφτομαι, *aor.* νίφτα (§ 362), Ph.
νιχέρ, Ar. Gh. *v.* λιθάρι
νόighe, Ph. *v.* ἀνοίγω
νοίζω, νοίκτα, Ph. *v.* ἀνοίγω
νόμας, Ph. *v.* δίνω
νομάτης, *person, man.*]—In Capp. *pl.* νομάτε, Gh. and (Krinop. p. 56) Fer., νομάτ', Sin. (Arkh. p. 255), Sil. (Pharasop. p. 121). But χερίφοτ is commoner in Capp.—Very common at Ph., etc. *Sg.* νομάτ(ε (§§ 250, 251), *pl.* νομάτοι. Decl. §§ 296, 308.—*Pl.* νομάδιρι, Silli
νόμος, *law*, Capp., Fer. Ar.
νονοστῶ, Ph. *v.* νανοῦμαι
νοξάνι, Silli. *v.* Turk. noqsan
νοβάτι, Ph. *v.* Turk. nōbet
νούδι, Ph. *v.* νανούδι
[νοῦς, *mind.*]—Capp., *nom.* του νοῦ μ, νοῦ ς, etc., Mal., *acc.* το νοῦ τ, Phl.—*Acc.* νοῦ, Ph.—νοῦτ, Silli
νούτλακα, Del. *v.* Turk. mutlaqan
νδάϊγκα, Ph. *v.* δάϊ
νδζάλ τα, Ph. *v.* δζάλτσα
νύδι, Ph. *v.* νύχι
[νύφη (νύμφη), *bride.*]—The Capp. type is νύφ, *pl.* νυφάδες, Del. Pot. Phl., νυφάδις, Mal. Forms of the pl. varying with the treatment of δ (§§ 86—96) are: νυφάρες, Ar., νυφάες, Ax. Decl. §§ 155, 166, and with possess. § 179.—νύφη, Ph.
νυφίτσα, *marten*, Del. For Sin. Arkh. (p. 256) gives νυφίτζα· ἡ ικτίς
[νύχι, *nail.*]—Capp. νύχ, *pl.* νύγγα, Mis. At Ar. νύχια is used metaphorically for *money* (Val. p. 19).—νύδι, Ph.
νύχτα, *night.* So in Capp.—νιέχτα, Ph., § 256.—νύχτα, Silli
νῦ, *m. acc. sg.*, and νῦα, *neut. pl.*, *some*, Silli
νῦγού νῦγού, *little by little*, Silli. *Cf.* νῦ. Also νῦγου
νῦγγά, Del. *v.* οὐγγία
νώρα· τώρα, *now*, Fer. (Krinop. p. 57), § 98. *v.* ὥρα
νώρτσεν da, Ph. *v.* γνωρίζω

ξ

ξά(γ)ω, Ph. *v.* αὐξάνω
ξαστρία, ἡ, *starlight*, Ph., given by Grégoire, *B.C.H.* xxxiii, p. 151. *v.* § 258. So also ξαστερά, Sin. (Arkh. p. 256)
ξέβα, Capp. *v.* βγαίνω
ξεβαίννου, ξέφκα, Silli. *v.* βγαίνω
ξέβρω, Capp. *v.* ξεύρω
ξεγδείρανε, 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.* ξέλσα, ξείλτσα, and from Kis. 3 *sg.* ξέλσιτ, 3 *pl.* ξέλσαν. Grégoire (*B.C.H.* xxxiii, p. 149) refers to Byz. ἐξειλάω, -ῶ, *échapper*, hence my spelling
ξειλ(τ)σα, Ph. Kis. *v.* ξειάγω
Ξενίτι, a place-name, Kis.
[ξενερῶ, *I fly off.*]—Capp. *pres.* 3 *sg.* ξενερᾷ, Ax.
ξεράδε, *neut. pl.*, *dry provisions*, Ph.
[ξερός, ξηρός, *dry.*]—ξερό, Ph.
ξερώνω, *I dry.*—Capp. *pres.* Ar. (Val. p. 19).—*Aor. subj.* 3 *sg.* ξερώσῃ, Ph.
ξεσπάνομαι, *aor.* ξεσπάστα· ἐξαφνίζομαι, τρομάζω, ξιπτάζομαι, given for Sin. by Arkh. (p. 256). At Ax. *pres.* 3 *sg.* σπάνεται, *aor.* 3 *pl.* σπάδταν(ε. The derivation is from ἐκσπάνω, ἐκσπῶ
ξέδεν da, ξεδνε da, Ph. *v.* ξεχύνω
ξεύρω, *I know.*—Capp. *pres.* ξέβρω, Del. Fer. Phl. Sil. Pot., *impf.* ξέβρισκα (§ 208), Phl.—ξέρου, Silli.—For ξεύρω ἐγώ at Sin. the forms ξέργω and ψέργω are used (Arkh. p. 256)
[ξεχύνω, *I pour out.*]—*Aor.* 3 *sg.* ξέδεν da (§ 282) and ξεδνε da (§ 342), Ph.
ξημερέβει, *it dawns*, Ph. The pres. is not recorded, but is pointed to by *impf.* ξημερέφκε (§ 339), *aor.* ξημέρεψε or ξημερέψε. At Afs. *aor.* ξημέριψιν.—M. Gr. ξημερώνει
ξήσῃ, Ph. *v.* αὐξάνω
ξομώνω, *I fill again*, Phl.
ξοπίσου, *adv.*, *back again*, Ph. Afs.
[ξύλο, *wood.*]—Capp. ξύλο, *pl.* ξύλα, Gh. Phl., ξύλον, Mal. Mis.—ξύο, *pl.* ξύα, Ph., etc., § 269.—ξύλου, *pl.* ξύλα, Silli
ξυμνό, *naked*, Ph. This has the same relation to ξυμνοῦμαι that M. Gr. γδυμνός for γυμνός has to γδύνομαι. As γδυμένος has changed γυμνός to γδυμνός, so ξυμνώνω, ξυμνοῦμαι has changed it, or γδυμνός, to ξυμνό
ξυμνώνω, *I strip naked*, transit., *aor.* ξύμνωσα, *impv.* § 350, *pass. pres.* ξυμνοῦμαι, *aor.* § 362, Ph. For formation of *pres.* *v.* § 322. *Cf.* also γδύνω
ξυναγωγή, *drain*, Afs. This remarkable form occurs once in a text on p. 576, l. 10
ξύο, Ph. *v.* ξύλο
[ξυπνῶ, *I awake.*]—Capp. *pres.* ξυπνῶ,

aor. ξύστησα, Phl., ξύτσα, Sil.—ξυστῶ (§ 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.* ξουρίζουμουν, *impf.* § 41, Silli

[ξύστρο(ν, *scraper.*]—Capp., ξύστρο, Del. Ar. Gh.

ξ

ξιν'σκουμου, Silli. *v.* αὐξάνω

ξιν'σκω, Del. *v.* σκίζω

ξουράφια, Del. *v.* ξυράφι

ξύλο, Capp., etc. *v.* ξύλο

ξυστῶ, Capp. Silli. *v.* ξυστῶ

ο

ὁ, Ul. *v.* Turk. o

ὁ, ἡ, τό, *the.* For Capp. *v.* §§ 102, 106, 107, for Ph. § 285, for Silli § 16

ο in ἄς ο τρανήσω, Phl., in text on p. 422, l. 6. *v.* the pronominal object το and § 103

ὁadaρ, Ul. *v.* Turk. o and qadar

ὁβάχ, Ar. *v.* Turk. qavaq

ὁβγό, ὁβό, Capp. *v.* ᾠόν

ὁβdούρσεν, Ul. *v.* Turk. oghdurmaq

ὁγjάσε, Ul. *v.* Turk. oyanmaq

ὁγλάν, Ul. *v.* Turk. oghlan

ὁγλού, Afs. *v.* Turk. oghl

ὁγώ, ὁγώνα, *I.* Capp. *v.* ἐγώ and § 174

οἰκ, Ph. *v.* ποιῶ

ὅλος, Ph. *v.* ἥλιος

ὅἶμα, Capp. Silli. *v.* αἷμα

ὅμισο, Phl. *v.* ἤμισυ

ὅἶτσαν, Ul. *v.* Turk. oïmaq

ὅκ, Ar. *v.* Turk. oq

[ὁκνηρός, *idle.*]—ὁκνός, Sin. (Arkh. p. 257). —ὁκνιέρ or κνιέρ, Ph. §§ 250, 251 and decl. § 297

ὅδι, Silli. *v.* ὅτι

ὅδιχαλο, *how* (in indirect question), Del. It is for ὅτι χαλο; *v.* τίχαλο

ὁjάχι, ὁjάghe, Ph., ὁjάqe, Silli. *v.* Turk. ojaq

ὁλά, ὁλάν, *interj., Hallo!* Ph.

ὁλάτσε(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 ὄrlamaq, *to climb* (*v.* H. Whitaker, *Eastern Turki*, part II, p. 9). The Turkish past tense appears in ὅλλαdι, Ph.

[ὁλίγος, *few.*]—Capp. always λί(γ)ο, *pl.* λί(γ)α, and *adv.* λί(γ)ο. λίγου, Mal. In use everywhere. Derived subst. are λιγόδικο, Gh. Sil. and λίδικο, Ar.—λιέγο, *pl.* λιέγα (§ 256), is common at Ph., where λία is also used and λαίκο, λεῖκο, *pl.* λεῖκα, the sg. form being always used for the adv.—λίεγεν da and λιεγώνω

ὁλιμερjός, *midday*, Ax.

ὅλιος, Capp. *v.* ἥλιος

ὅλκος, Capp. *v.* ὅλκος

ὅλλαdι, Ph. *v.* ὁλάτσε(ν

ὅλμος, *mortar* for pounding grain, Del. (decl. § 118), Ar. (decl. § 140) and given (with alternative ἡ ὅλμη) for Sin. by Arkh. (p. 257), who says that the grain is often first boiled slightly and then pounded soft and used for pilaf, being called πλιγοῦρι, which is the Turkish bulghur, بلغور. ὅλμος Fer. (Krinop. p. 57)

[ὅλος, *all.*]—Capp. οὖλο, *pl.* οὖλα. With prosthetic γ, γούλο, Del. Gh., or β, βούλα, Sil. Mal. At Ul. *gen.* pl. οὔλανος or οὔλανους.—οὖλους, Silli.—οὖλος for ὅλος is common in M. Greek

ὁλταλόχ, Gh. *v.* Turk. ortaloq

ὁμαδά, *oath*, Ax.—ὁμασία, Ph., μασία, Afs. These all come from a form ὁμοσία

[ὁμνύω, *I swear.*]—Arkh. (p. 257) gives ὁμάζω· ὁμνύω with *aor.* ὤμασα, and I record ὤμασα, and *subj.* 3 *sg.* να ὁμάζ, Gh. The *pres.* ὁμάζω is a new formation from the *aor.* ὤμασα, § 192

[ὁμοιάζω, *I resemble.*]—Capp. *pres.* 1 *sg.* μιάζω, 3 *sg.* μιάζ (§ 66), Del.—*Pres.* 3 *pl.* μιάζουdι, *impf.* 3 *pl.* ἐμμιαζαdε (§ 37), Silli

ὁμουδούς, Ax. *v.* Turk. qomšu

ὁμπρό, Capp. Afs. *v.* ἔμπρός

[ὁμφαλός, *navel.*]—Capp., νεφαλός (decl. § 144), Ar. (N.K.) and for Sin. Arkh. (p. 255) gives νοφαλός or ναφαλός. *v.* § 98.—ὀφός, *pl.*?, Ph. For λ, § 269. —νίφαλός, Silli, where Arkh. gives νεφάλ.—The M. Gr. ναφάλι is not recorded

ὁ(ν, *when, whilst*, Gh. Ul. With assimilation to ν, ὁμ πᾶς, Ul.

ὅν, Ul. *v.* Turk. o

ὁνικιλέρα, Afs. *v.* Turk. on iki

ὄνομα, *name*, *pl.* ὀνόματα. Capp. Ph. Silli

ὁνδε(ν, *conj., when, whilst*, Ar.

[ὀξείδιον, *vinegar.*]—Capp. ὀξείδ, *gen.* ὀξειδιοῦ, Phl., ὀξείρ (§ 88), Ar., ὀξεῖρ'. Fer. (Krinop. p. 57). The M. Gr. form is ξείδι

ὀξορτα, *adv., straight*, Phl. From ὀξύς, ὀρθός

ὄξυνος, *sour.*—Capp., given for Sin. by Arkh. (p. 257); ὄξυνο and ὀξυνίζω, Fer. (Krinop. p. 57), ὄξυνο γάλα yiaourti, Ar.

ὄξω, *outside*, Capp.—But at Mis. Ph. (§ 249) and Silli, ὄξου

, *prep.*, =*ἀπό*, Silli. For use in comparison, § 21

, conj. followed by impf., *whilst*, Ul. Before *β*, *δ*, *φ* in *ὄφ βghένdgαν πίσω*, *behind*.]—Capp. *ὀπίσου*, *passim*, but *ὀπίσω*, Del.—*ὀπίσω*, *ὀπίσου*, Ph., *πίσου*, Tsh.—*πίσου*, Silli

ος, *whoever*, Phl. Sil.

ου, *ὀπού*, *where*, or as indef. or rel. pron. *he who*, Capp. and Ph. At Ul. *ὀπούγχ*, *ὀπούχ*. Ὅπ *ἄρσεν*, *so that he pulled*, Ax., text on p. 396, l. 6 seems to be for *ὀπού τάβρησεν*. *v.* *τραβῶ*

ά, *passim*. *v.* Turk. oqa

αμα, *dream*, *pl.* *ὀράματα* (§ 19), Silli.—In Capp. *ὄρωμα*, Fer. (Alekt. p. 590), *ὄραμα*, Ar. (Val. p. 20) and *ὄρμα*, Sin. (Arkh. p. 258). *v.* § 400

άνι, Ph. *v.* Turk. virane

γο, Capp. Ph. *v.* *ἔργον*

κέ, Mis. *v.* *ἡμπορῶ*

ρθός, *straight*.]—In Capp. at Phl., where *ὀρτό* is used for the "right" side of a mirror (text on p. 484, l. 5), and the *pl.* *ὀρτά* as an adv. Also Sin. (Arkh. p. 257).—*ὀρτούδικα*, *adv.*, *straight*, Mal., is a dimin. form

ὀρθῶ, *ὀρθώνω*, *I lift up straight*.]—Capp. *aor.* *ὄρτωσα*, Ax.

ὀρίζω, *I limit*, *order*.]—Thus in Capp. *ὀρίζ*, *he orders*, Mal. Generally *impv.* in the usual M. Gr. use, *please*, *be so good*; thus *ὀρίσετε*, Ax., *ὄρισε*, Ph., *ὄρσι*, Silli

ρμάν(ι, Sil. Ph. *v.* Turk. orman

ρνίθι, *fowl*.—Capp. *ὀρνίθ*, *pl.* *-θια*, and variants according to the treatment of *θ* (§§ 86—96): *ὀρνίχ*, *pl.* *ὀρνί(γχ)α*, Ar. (§ 110), Ul. Ax. (§ 112), *ὀρνίτ*, *pl.* *ὀρνίτσα* (§ 112), Fer.—*ρνίθι*, *pl.* *-θε*, Ph. *Pl.* *ρνίθα*, Tsh.—*ὄρνισα*, Silli

ὀρταλόχ, Phl. Ax. *v.* Turk. ortaleq

*ὀρταν*ά, Capp. *v.* Turk. ortanja

ὀρτό, Phl., *ὀρτούδικα*, Mal. *v.* *ὀρθός*

ὀρτούλ, Ph. *v.* Turk. örtmek

ὄρτωσα, Ax. *v.* *ὀρθῶ*

[*ὀρύσσω*, *I dig*.]—Used at Mal. with a *pres.* *ρίγου*, 3 *sg.* *ρύκh* (§ 80), newly formed from the aorist (§ 192). *Aor.* *ἔρυξα*, *subj.* 3 *pl.* *να ρύξνι*. Ὀρύγω is a Byzantine form found in Theophanes. *Cf.* Psaltes, *Gram. d. Byz. Chroniken*, p. 244

[*ὀρφανός*, *orphan*.]—As *adj.* *ὀρφανό*, Ax. and Ph.

ὀσάντσα, Ph. *v.* Turk. osanmaq

ὅσιος, *holy person*, Fer. Ar. Decl. § 142

[*ὅσος*, *as many*, *as much as*.]—*Pl.* *ὅσα*, Gh. Ar. *Neut.* *ὅσο* as conj. *as long as*, Gh. Sil. *ὅσορ gαι*, *ὅσορ gι*, *as soon as*, Del.

[*ὅστις*, *whoever*.]—Capp., *ὅτις*, *whoever*, Ax. Ul., *ὅδις*, Del., *ὅτι*, *whatever*, Ul. Ax. Mal. Phl., *ὅδι*, Del. *Gen.* *ὅστινος*, Phl.—*ὅτις*, *whoever*, Ph., *ὅτι*, *whatever*, Afs., *gen. pl.* *ὁντινοῦς*, § 303

[*ὅστοῦν*, *bone*.]—Capp., Arkh. (p. 268) gives for Sin. the dimin. *στοῦδι*, and Val. (p. 21) for Ar. the pl. *στσιᾶτα* (pronounce *σδμάτα*), § 114.—*στό* (§ 260), *pl.* *στά* (probably an error for *στέ*, § 260), Ph. and *στό*, *pl.* *στέα*, Tsh. Kis. Afs. That these forms, *στό*, *σδμάτα*, go back to *ὀστέον*, not to *ὀστοῦν*, has been shewn by Thumb, *Griech. Sprache im Zeitalter d. Hellenismus*, p. 63

ὅταν, *conj.*, *when*, Pot.

[*ὅτι*, *that*, introducing reported speech.] At Silli *ὅδι* (§ 12). *v.* *dι*

ὅτχα, *when*, Ul.

ὅτιαδαι, Ul. *v.* Turk. dek

ὅτις, *ὅτι*, Capp. Ph. *v.* *ὅστις*

ὅτλαγα, *conj.*, *when*. In Capp. once at Phl., text on p. 436, l. 21, but very common at Ul., where *ὅτλαγα*, *ὅτλαα* and *ὅτλα* are used

ὀδάα, Capp. Ph. Silli. *v.* Turk. oda

ὅδε, *then*, Mis. Probably for *τότε* with first *τ* dropped by dissimilation, § 103

ὅδες, *whilst*, Ph.

ὅδιγι, *when*, Phl.

ούγγία, or *ὄγγία*, a measure of weight, 200 *δράμια*, ½ oke, Sin. (Arkh. p. 258). *Pl.* *ιγες*, Phl. The other forms all have the prefixed *ν* (§ 98): *νᾶιγιά*, Del., *pl.* *νιγιές*, Phl., *νίγες*, Ul., *νυγγιά*, Sil. (Pharasop. p. 122), *νουγγιά*, Fer. (Krinop. p. 57), *νουγκιά*, Ar. (Val. p. 19). Latin uncia, *v.* G. Meyer, *Neugr. Stud.* III, p. 50, and § 372

ούγιάνδερσα, Ul. *v.* Turk. oyanmaq

ούγιουγιούρ, Phl. *v.* Turk. uyumaq

οὔγισε, Ul. *v.* Turk. uðmaq

ούζάνσε, Ul. *v.* Turk. uzanmaq

ούζάq, Ul. *v.* Turk. uzaq

οὔζbαδə, Ul. *v.* Turk. yüz = *hundred*

οὔϊσεν, Phl. *v.* Turk. uðmaq

οὔδα, Capp. *v.* *ἀβούδα*

ούδούρδουζεν, Ar. *v.* Turk. uðmaq

ούδτουρούνεις, Ar. *v.* Turk. uðmaq

ούλαΐσε, Ul. *v.* Turk. ulaðmaq

ούλίζει, *it flames up*, *aor.* *οὔλτσε*, Ph. Kar. (Lag. p. 47) gives *βουλίζει*, *aor.* *βοῦλσε*. Whatever relation these words may have to *βρούλα* = *φλόξ* and *βρουλίζω* = *φλέγομαι* at Trebizond (Σύλλ. XVIII, p. 146), the form *λοῦλα* = *φλόξ* given by Arkh. (p. 250) for Sin. and Bagdaonia makes it plain that the Ph. *ούλίζα*, *βουλίζει* are for †*λουλίζει* with the *λ* lost or changed to *β* (§§ 268, 273)

οὖλο, Capp., etc. *v.* *ὅλος*

οὔμα, yes, Ph.

οὐνδαι, Phl. Enclitic 3 *pl. pres.* of *εἶμαι*. *v.* § 248

Οὐγγαρανε, Un Kapan, the name of the part of Constantinople at the Stambul end of the inner bridge over the Golden Horn, Phl.

[*οὐρά, tail.*]—*βράδι, pl. βράδε*, Ph., which seems to be from a dim. †*οὐράδιον*. This with the *τ* of the article gives *τουράδι*, given for Sin. by Arkh. (p. 271), *tail or locks of hair*. He gives *βαράδι* for Ph. *Τράτσα, tail*, Mis., given by Kar. (Lag. p. 65), seems to be for *τ(ου)ράδ(ι)τσα*. *Τουράδων* is also Pontic; *v.* I. Γ. Βαλαβάνη, *Ζῶντα Μνημεῖα τῆς ἀνὰ Πόντον ἰδιωτικῆς*, p. 10

[*οὐρανός, heaven, sky.*]—*Acc. sg. οὐρανόν*, Sil., but there is also in Capp. a proparoxyton form *οὔρανος* (but Krinop. gives, p. 49, *ἴρανο*), Fer., *οὔρανο*, Ar. § 78. For decl., § 144.—*Acc. οὐρανό*, Afs.

οὐρκτιέσε, Ph. *v.* Turk. örkmek

οὐσάν(τ)σα, Phl. Ph. *v.* Turk. osanmaq

οὔσε, Del. Ul. *v.* Turk. učmaq

οὐσταδιοῦ, Del. *v.* Turk. usta

οὐδqούρ, Phl. *v.* Turk. uḍqur

οὐτιέγω, Ph. *v.* Turk. tutmaq

ὄφ, an exclamation, Sil. Used as a proper name, with *gen.* 'Οφιοῦ, Ul.

ὄφ, Ul. *v. ὄπ*.

[*ὀφθαλμός, eye.*]—Survives at Ph., etc. in the diminutive form *φτάλμι, pl. -με* (*pl.* at Tsh. Kis. Afs. *-μα*)

ὀφτωχό, Pot. *v. φτωχός*

ὀχτώ, eight, Capp. Ph. Tsh. (§ 807), Silli

ὃ

ὸλὸὔ, ὸλὸϋ̈ϳὰς, Del. *v.* Turk. ölü

ὸλdϋ̈ρdίσουν, Del. *v.* Turk. ölmek

ὄμbρί, Silli. *v.* Turk. 'ömr

ὄμϋ̈ρὔ τ, Ul. *v.* Turk. 'ömr

ὄρενdίζω, Tsh. *v.* Turk. örenmek

π

παaίνσα, Ul. *v.* Turk. bayelmaq

παaίνω, Ph., etc. *v. πηγαίνω*

πάασα, Capp. Ph. *v. πάγασα*

παγαίνω, Pot., Ph., etc. *v. πηγαίνω*

παγάτι, ravine or water-course in the mountains, Ph. (Lag. p. 59.) Given as Latin by Grégoire, *B. C. H.* xxxiii, p. 157. It has clearly no connexion with the words of Slav origin meaning *hunting*, etc., quoted by G. Meyer, *Neugr. Stud.* ii, p. 49, *s.v. παγανία*

πά(γ)ασα, aor., I took, carried off. This is used in Capp. and Ph. instead of the transit. use of *πηγαίνω*. It is formed on the model of *ἔμασα*. As *μαίνω* (=*ἐμβαίνω*), *I go in*, has *μάζω. aor. ἔμασα* or *σέμασα, I put in*, so *παγαίνω, 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 *παγάζω*, is not recorded, but *πάϊϑε*, Ul. is the *impf.*, as from *πάζω*, for *παγάζω*, the *ζ* being dropped by dissimulation with the *δ* of the ending. *v.* § 201. The recorded forms are: 3 *sg. πάασε, subj.* 1 *sg. πάσω*, 3 *sg. παάσ, impv. πάς, πάας με, πάαζ με*, Ul., *subj.* 1 *pl. παγάσουμ*, Pot. *πήασα*, Mis. Sil. and *πέ(γ)ασα*, Sil. recall *πηγαίνω* and *πεγαίνω*.—At Ph. the *impf. παγάηκα* or *πάρκα* suggests a *pres. παγάγω* (§ 337). *aor. πά(γ)ασα, πάσα*, Ph. 3 *sg. πάγασωι, πάασω* da, *πάσι, πήγασω* da, Afs. *Aor. subj. παγάσω, πάσω*, 2 *sg. παγάς*, 3 *sg. πάσῃ*, 2 *pl. παάζετε, impv. πάγας, πάς, πάαζ μες* (§ 345), Ph.

παγίνσα, Sil. *v.* Turk. bayelmaq

παγκλάβι καὶ μπαγκλάβι (ὄβρις). So Arkh. (p. 259) for Sin., adding the derivation from the Latin manuclavium. M. Greek *μαγκλάβα*. For *μ* and *π* or *b*, *v.* § 99. *v.* G. Meyer, *Neugr. Stud.* iii, p. 40, and § 372

πάγος, ice, Ar. Fer. At Sil. *παγούρ* (Pharasop. p. 122); for *ρ*, § 95. At Sin. (Arkh. p. 258) both forms

παγρμά, Ax. *v. πάχρι*

[*παγώνω, I freeze.*]—From this *plupperf.* 3 *pl. πάγωσαν ἤτανε, they had grown cold*, Sil.

παghόρσα, Pot. Afs. *v.* Turk. baghirmaq

[*παθαίνω, I suffer.*]—*Pres.* 1 *pl. παθέγομε*, Ph.

πάϊ, Ph. *v.* Turk. paï

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), *παιdί, gen. παιγιοῦ*, 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., *παίζου*, Mis. Mal., § 198. *Impf.* (§ 201), *παΐδκα*, Phl., *παιύga*, Ul., *ἔπαιζα*, Gh. point to the same *pres.*, but at Del. *pres. παίχνω.—Pres. παίζου, impf. παίσκα* (§ 334), Tsh., *aor. ἔπαιξα*, Ph.

παΐδκα, Phl., etc. *v. παίζω*

παίνω, Capp. *v. πηγαίνω*

παιρί, Ar. Gh. Silli. *v. παιδί*

[*παίρνω, I take.*]—Capp. *pres. παίρω*, Del. Ul. Sil. Ax. Phl., *παίρου*, Mis.

Mal. *Aor.* **πήρα** everywhere except **Ul.**, where **ἐπήρα**, **ἔπηρα** and **ἔπερα** are used (§ 222); **ἐπήρα** also at Del. *Subj.* always **πάρω**. *Impv.* **ἔπαρ**, Del. **Ul.** Ax. Mis. Mal. Phl. Pot., **μά**, Mis. **Ar.**—**παίρω**, less often **παίρνω**, *aor.* **πήρα**, once **πήρανέν** da, *subj.* **πάρω** (§ 343), *impv.* **ἔπαρ**, **ἔβαρ**, Ph., *impv.* **ἄπαρ**, Afs., *impf.* **βήρκα**, Kis.—*Pres.* **παίρου**, *aor. subj.* **πάρου**, *impv.* **ἄπαρ** or **μά**, Silli

παιρπαίνω, *I take away.*—Capp. *pres.* recorded from Gh. Phl. and *impf.* 3 *sg.* **παιρπαίνιγαν** from Mal. *Aor.* **πηρπή(γ)α**, Gh. Ar. Ax. Phl. Mal., *aor. subj.* **να παρπᾶς**, Ar., **παρπάω**, **παρπᾶς**, **παρπάϊχ**, Phl., **παρδάω**, **παρδᾶς**, 3 *pl.* **παρδᾶν**, 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 **περί** 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 **μπαινοβγαίνω**, **ἀνοιγοκλείνω**, etc., with the *-o-* after **παιρ-** missing owing to the influence of the use of the Turkish almaq, *to take*, in such compound verbal expressions as *e.g.* Turkish alәp gel, *bring* (*i.e. taking come*), or, still closer, the Turki alip barmaq (= aparmaq), *to take away*, *i.e.*, alip, *having taken*, and barmaq, *to go* (R. B. Shaw, *Turki Language*, I, p. 78), and apkitmak (= Turkish alәp gitmek) with the same meaning (Whitaker, *Eastern Turki*, p. 13)

παδεῖ, **πάδινα**, Del. *v.* **πατῶ**

παλάζε, Ph. *v.* Turk. palaz

[**παλαιός**, *old.*]—Capp. **παλιό**, *pl.* **-λιά**, Del. Ar. Phl.—**παλό**, *pl.* **παλά**, Ph., §§ 261, 275

[**παλαιώνω**, *I grow old.*]—Capp. *aor.* 3 *sg.* **πάλιωσεν**, Ax. Sil.

[**παλάτι**, *palace.*]—**παλάρ**, Pot. Generally qonaq or seraï (*qq. v.*) are used

παληκάρ, Gh. Sil. *v.* **παλληκάρι**

[**πάλιν**, *again.*]—In Capp. as **πάλι**, but **πάλ** in the southern villages Del. Fer. Gh., and at Ar. and Ul. both forms occur. At Gh. before an initial consonant sometimes **πάρ**, **πάρ πήγαν**, **πάρ στάχαν**.—**πάλι**, **βάλι** at Ph., etc., and **βά** in the phrase **σηκώθη ja βά σηκώθη**, which introduces a story, *v.* p. 222. The **ja βά** often sounds **ja bá** by assimilation. This phrase is akin to the use of **πάλιν** to introduce a fresh fact in a narrative, which is very characteristic of Pontic. It appears in Ph. in such sentences as that in the text on p. 478, l. 15, p. 482, l. 3. *Cf.* § 391.—**πάλι**, **πάλ**, Silli

[**παλληκάρι**, *youth, young warrior.*]—**παληκάρ**, *pl.* **-ρια**, Gh. and Sil. Instead of this word **δελιqανούς** is often used in Capp. and **Jουβάνους** at Silli.—**παληκαρόπε**, **ἡ**, *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

παλτά, **παλταJής**, Capp. *v.* Turk. balta

πάν, Capp. *v.* **πᾶς**

Παναγία, *the Virgin.* Recorded at Del. and Ph., but of course used everywhere

πανδά, Ph. *v.* Turk. penče

πανJάρα, Mal. *v.* Turk. panjar

πάνJερα, Ph. *v.* Turk. penjere

πάνου, Tsh., etc. *v.* **ἀπάνω**

πανδέχα, Ph. *v.* **ἀπαντέχω**

πανδρέψω, Pot. Ph. *v.* **ὑπανδρεύω**

πάγκα, Ph. *v.* **πηγαίνω**

παπά, Sil. *v.* Turk. baba

παπάς, *priest.* Used everywhere.—Capp. § 76 and decl. §§ 154, 156.—Ph. § 294.—Silli, § 18

παπουκάτου, *from below*, Ph.

παπού, Ph. *v.* **ἀπαπού**

παπούδια, Ul., **παπούτσα**, Ph. *v.* Turk. papuč

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.* **πάλιν**

παρά, *pass.* *v.* Turk. para

[**παραγγέλλω**, *I order.*]—Capp. *pres.* **παρεργειλίσκω**, Phl., *aor.* **παρέργειλα**, Phl. Sil., **παρήργειλα**, Pot.

παραγροικῶ, *I misunderstand*, Silli

παραδῶ, *I give in marriage*, *aor.* 3 *pl.* **παρεδώσαν** da, Ph. Not recorded for Capp. or Silli and given by Arkh. (p. 234), whose **βαραδῶ** is probably a slip for **βαραδῶ**, as an exclusively Ph. word. The pass. means *I am married*; *pres.* **παραδοῦμι**, Afs., *aor. subj.* 3 *sg.* **παραδωθῆ** and *partic.* **παρεδωμένα**, Ph. *Cf.* **δικίζω**

[**παρακαλῶ**, *I request.*]—Capp. *aor.* **παρακάλ(τ)σα**, **παρακάσα**, Del., *aor. subj.* 1 *pl.* **παρακαλέσουμε**, Phl.—*Aor.* **παρα-**

κάλεσα or παρακάλ(ν)σα, Ph., 3 *sg.* παρακάλτσιν da, Afs., *impv.* Ph. § 360. —παρακαλῶ, -λῆς (§ 85), Silli

παραμαίνω, *I go away.* A compound of παρα and μαίνω (*i.e.* ἐ)μβαίνω) used in Capp.—*Pres.* παραμαίνου, Mis. Mal., *aor.* παρέμα, Ax. Mal. Phl., *subj.* παραμῶ, Mis. Ax.

παραμύθι, *tale.*—At Tsh. with *pl.* παραμύθα

παραμύρα, *impv., smell here and there. Aor. subj.* 3 *sg.* παραμυρίσῃ, Ph.

παράνου, *forward,* Ph. From παρά, ἄνω

[Παρασκευή, *Friday.*]—Παρασκεβή, Gh. Pot.—Παρασκεβή, Ph., § 264, note. —Παρασκεβγή, Silli

[παραστάς (ἡ), *pilaster.*]—*Neut. pl.* παραστάδε, *door-jambs,* Ph.

παράτσαν da, *aor.* 3 *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. παράφτερα and for Fer. πράφτα. So too for Fer. (Krinop. p. 61) with meaning *apron. Pl.* πράφτερα, *hems,* Ar. (Val. p. 20)

παρέα, *festal gathering,* Silli.—Given also for Sin. (Arkh. p. 259)

[παρεκεῖ, *over there.*]—παρδεί, Ph.

παρέμα, Capp. *v.* παραμαίνω

παρέμασα, *aor., I took away,* Ax. As from a pres. παραμάζω with the same relation to παραμαίνω that μάζω has to μαίνω. *v.* ἐμβάζω and ἐμβαίνω

παρέμι, *adv., away,* Mis., παρέμις, Ax. The formation is not clear, but a connexion with παραμαίνω (*q.v.*) is certain

παρδά, and παρδαλαμάϊ, Capp. *v.* Turk. parča

παρδείκο, Ph. A dimin. of παρδεί (παρεκεῖ, *q.v.*), used in the phrase πό παρδείκο, *a little over that way*

παργαμίνα, *f., fire-place,* Ph. and πρακαμίνα, Kis. The Pontic form παρακαμίν (*i.e.* παρά + καμίνι) given by Joannidhis, Ἱστορία καὶ στατιστικὴ Τραπεζοῦντος, p. κστ′, shews the derivation. *v.* § 391

παρλαδᾷ, Fer., etc., παρλαπίζει, Afs. *v.* Turk. parlamaq

παρπαράτσαν, *aor.* 3 *pl., they shone,* Ax.

παρπαδῶ, Ph. *v.* περιπατῶ

παρπάω, Phl., etc. *v.* παιρπαίνω

παρδάω, Del. *v.* παιρπαίνω

[πᾶς, *all.*]—In Capp. the indecl. πάσα of M. Gr. recorded at Gh., but with the pl. Also πάν μέρα, *every day,* Ax. Phl. and (Val. p. 20) πᾶν πανεῖς, *everyone,* Ar.

πάς, Ul. Phl., etc. *v.* πάγασα

πασές, Capp. *v.* βαδάς

πασκαλιά, *sg., Easter,* Ul.

πατός, Silli. *v.* ταχύς

[πατέρας, *father.*]—In Capp. *acc.* and *gen.* πατέρα, Gh. and Pot., both non-dialectic. The dialect word is βαβά (*q.v.*). *v.* also note on μητέρα

πατιδαχλέϙ, Ul. *v.* Turk. padišahlaq

πατιδάχος, etc., Capp. Silli, Afs. Tsh. *v.* Turk. padišah

πατός, *wine-press.* So Arkh. (p. 260) for Sin. and Pharasop. (p. 122) for Sil. At Pot. πατό, *pl.* πατούς, § 120.—σπ. badó, *in the wine-press,* Ph.

πατουρά, πατούρσιν, Pot. *v.* Turk. batmaq

πατρίδα, *fatherland.*—At Ph., but probably not a dialect word

πατόρ gorûr, Ul. *v.* Turk. pater kūtūr

πατοχνιά, *footprint,* Ax. For Sin. Arkh. (p. 260) gives πατίχνα, ψ· πέλμα ποδός

πατῶ, *I step, tread.*—Capp. *pres.* πατώ, -πεῖς, Ul. Mal. Ax., πατεῖς, πατεῖ (§ 83), Del. Gh. *Impf.* § 202, and Del. § 203, Mal. § 207, Ax. § 209, Ul. § 210, Mis. § 211, Gh. § 214. *Aor.* πάτσα, *passim.* —*Aor.* πάτσα, Ph.—*Pres.* 3 *sg.* πατῇ, (*rain*) *falls,* Silli

ταῦ, Sil. *v.* ταχύς

τάχρι, *flask,* Ul. *Pl.* ταγριά, Ax., *jars,* and Pharasop. for Sil. (p. 122) gives ταγρί· τῦδος. *Cf.* M. Gr. ταγγάρι, *flask*

[ταχύς, *fat.*]—Capp. ταῦ, Sil.—ταδύς (§ 20), Silli

τέ, Capp. Ph. *v.* ἀπό

τεγάδι, Capp., etc. *v.* τηγάδι

τεγαμπεροῦ, Ph. *v.* Turk. peighamber

τέ(γ)ασα, Sil. *v.* πάγασα

τέγγι, Mal. § 172

τέγω, Del. *v.* τηγαίνω

τεερά, τεερός, Ax. *v.* τε(ν)θερά, τε(ν)θερός

τεζμάνης, Silli. *v.* Turk. pišman

τεήρδα, Ph. *v.* τενήρτα

[τεθαίνω, *I die.*]—Capp. *pres.* τεθανίδκω, Del., *aor.* 3 *sg.* τέθανεν, Phl. Sil., τέθαν, Mal., τέρανε, Ar. Gh. *Partic.* τεθαμένο, Del.—*Aor.* τέθανε, Ph.—*Pres.* τεθανίσκον, *aor.* τέσανα, Silli

τείνα, *hunger,* Ph.

[τεινῶ, *I am hungry.*]—Capp. *pres.* τεινανίδκω (§ 193), Ar., *aor.* τείνασα, Ar. Ul. Ax. Pot., *partic.* τεινασμένο, Ul. —*Aor.* τείνασα, Ph. beίνασα, Tsh.

τειό, forming comparative at Sin., § 169

τείσάχι· σπλήν, Ph. Kar. (Lag. p. 60)

suggests Armenian p'ayaɫn, *spleen* (Bedrossian). Lagarde supports this. *v.* § 376

πείχ, Del. *v.* πηγαίνω

πέκ, Phl. Silli. *v.* Turk. pek

πεκλένσε, Ul. *v.* Turk. paklamaq

πέκι, Mal. § 172

πέμμο, Ph. § 172

πεϳέ, *trap-door in the roof*, Ul.

πελέκι, *axe*.—In Capp. preserved at Sin. by old women, Arkh. p. 260.—πελέϳι, and dimin. πελεκαδάκκο, Ph.

πελεκῶ, *I hew*, given for Sin. by Arkh. (p. 260).—*Aor.* 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, βέμπου or βέπνου, *aor. subj.* 1 *sg.* βέψου. This last demands an indic. ἔβεψα (for ἔπε(μ)ψα), and the pres. βέπνου is formed from this with the common -νω ending. βέμβου is the old πέμπω with β for π (why?)

πέν di κι, Ph. *v.* λέγω

πεντεδάβου, *one another*, Ph. This substitute for ἄλληλοι is not inflected; it is from ἀπὸ ἕνα τὸν ἄλλον. Πεντεδάβου τουνε is also used for the 3rd pers.

[πεντήντα, *fifty.*]—Capp. πενήντα, Phl.—πεήντα (§§ 282, 308), Ph., πανήντα (§ 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. § 133), Mis., πε(χ)ερός (§§ 76, 96), Ax., πετερά, Fer., πε(h)ερός (§ 88) given by N. K. for Ar.—πεθερός, Ph.—πεσερός (§ 11), Silli

πεντίκσες, Ph. *v.* Turk. bendegi

πένϳερε, Sil., πενϳερέ, Phl. πένϳερα, Ph. *v.* Turk. penjere

[πεντακόσιοι, *five hundred.*]—πενδακόδα, Phl.

[πεντάρα, *halfpenny.*]—Dimin. πενδάρ, Mal.

πέντε, *five*. The M. Gr. πέντε recorded for Capp. (Ax.) and Ph., but πένδα at Tsh. and Kis., § 307

πέρα, *yonder*, Phl. Pot.

πέρανε, Ar. Gh. *v.* πεθαίνω

[περδίκι, *partridge.*]—Capp. *pl.* περδίκια, Del.—περδίϳι, περδίϳι, Ph.

περενϳέ, Fer. *v.* Turk. penjere

[περιπατῶ, *I walk.*]—Capp. *pres.* περπαδῶ, -δᾷς, Fer. Ul. Ax. Sil. Pot., *impf.* Pot. § 204, Ax. § 209, Fer. § 215, *aor.* περπάτσα, Ul. Sil., *impv.* § 224.—παπαδῶ, -δεῖς (§§ 328, 333), *impf.* § 338, *aor.* παπάτσα, Ph. *Aor.* 3 *pl.* παπάτσανι, *impv.* 2 *pl.* παπατεῖτι (§ 350), Afs.—πορπατῷ, *impf.* § 38, Silli

[περίσσευμα, *that which is left over.*]—πέρτσεμα, *pl.* περτσέματα, Ph.

[περισσεύω, *I am in excess.*]—*Aor.* 3 *sg.* πέρσεψεν, Ph.

[περισσός, *superfluous.*]—ἕνα περσό, *once more*, φορά(ν being omitted, Mis.

[περιστέρι, *pigeon.*]—Capp. πεστέρι, Sin. (Arkh. p. 261), πιστέρ, Sil. (Pharasop. p. 123), πιστέρ, Fer. (Krinop. p. 60). For loss of ρ, § 103

περιβάνε, Ph. *v.* Turk. perišan

περνῶ, *I pass by.*—The M. Gr. type *pres.* περνῶ, *aor.* ἐπέρασα has produced in Capp. two sets of forms: (1) περνῶ, *aor.* πέρνασα, (2) περάνω, *aor.* πέρασα. For the first are recorded *impf.* πέρνανα, Del., *aor.* πέρνασα, Del. Gh. Ar., and for the second *pres.* περάνω, Phl., περάνου, Mis. Mal. *Aor.* πέρασα, Sil. (used as transit.), *subj.* περάσω, Ar.

πέρσεψεν, Ph. *v.* περισσεύω

πέρσι, Ph. *v.* πέρυσι

περσό, Mis. *v.* περισσός

πέρτσεμα, Ph. *v.* περίσσευμα

περδάδμα, Phl. *v.* Turk. perde

[πέρυσι, *last year.*]—πέρσι, Ph.

πεσαινίσκου, Silli. *v.* πεθαίνω

πεσερά, πεσερός, Silli. *v.* πε(ν)θερά, πε(ν)θερός

πέσου, Ph. *v.* ἀπέσω

πεστελέϊσανε, Del. *v.* Turk. beslemek

πεσκίρ, Ul. *v.* Turk. peškir

πετερά, πετερά, Fer. *v.* πε(ν)θερά, πε(ν)θερός

[πετῶ, *I throw, shoot*, or (intrans.) *I jump.*]—Capp. *pres.* πετάνω (§ 193), Gh. 2 *sg.* πετᾷς, Ax., 3 *sg.* πετᾷ, Del. *impf.* πέτανα (§ 213), Ar. Gh. *aor.*, πέτασα, Del. Gh. Ul. Ax.—*Aor.* πέτασα, Ph.

[Πέφτη (Πέμπτη), *Thursday.*]—Πεφτῆς, Gh.

πέφτω, *I fall.*—Capp. *pres.* πέφτω, Del., πέφτου, Mis., πέφνω, Mal. *Aor.* ἔπεσα, everywhere in Capp. As the verb usually means *I am going to bed*, the aor. meaning *I went to bed, fell asleep* is naturally much commoner than the present.—*Aor.* 3 *pl.* ἔπισαδι, Silli

πή, Tsh. *v.* πηγαίνω

πήαγα, Ph. *v.* πηγαίνω

πήασα, Capp. *v.* πάγασα

[πηγάδι, *spring of water.*]—In Capp. and Ph. always with ε for η (§§ 69, 257), and in Capp. with δ according to

§§ 86—96. *πεγάδ*, Pot. Del., *πεγάδῑ*, Del., *ἔνα πεγάδει* (§§ 113, 115), Del., *πεγάρ*, *pl.* *-ρα* (§ 88), Ar., *πεγάτ*, *pl.* *πεγάγια* (§§ 97, 112), Fer., *πεγάχ*, *pl.* *πεγάγια*, Ul.—*πεγάδι* (§ 255), Ph.

[*πηγαίνω*, *I go.*]—Used everywhere.—Capp. *pres.* *παίνω*, Del. Fer. Ar. Gh. Ul. Ax. Sil. Phl., *παίνου*, Mis. Mal. *παγαίνω*, possibly not dialectic, Pot. *Impf.* Pot. § 204, Mal. § 207, Ax. § 209, Gh. § 214, Fer. § 215. *Aor.* *πήγα* (§§ 63, 76, 218) used everywhere, *aor. subj.* generally *πά(γ)ω*, *πᾷς*, etc. Also *ὑπᾷς*, *ὑπάγῃ*, Gh., and for Del. *πέγω*, etc. and Del. Fer. *ἀδάω*, *'δάω*, etc. (§§ 62, 221). For 1 *pl.* in *-μεστε*, § 191. *Impv.* *ἄμε*, Del. Ul. Ax. Phl. Pot., *pl.* *ἀμέτ*, Ul. Phl., *ἀμέτε*, Del., *ἀμέδε*, Phl. § 226, *pluperf.* § 244.—*Pres.* *πα(γ)αίνω*, *παίνω* or rarely *πάγω*, Ph., *πααίνου*, Tsh. Kis. *Impf.* *πα(γ)αίγκα*, *πάγκα*, Ph., 3 *sg.* *παγαίγκινι*, *πααίγκι*, Afs. *Aor.* *πήγα*, *πή(γ)α*, Ph. *πή(γ)α*, 3 *sg.* *πή(ν* (§ 341), Tsh., 3 *sg.* *πήνι*, *πήμ(ι*, Afs., 1 *pl.* *πήαμ*, 3 *pl.* *πήγανι*, *πηάγανι*, Kis., *aor. subj.* *ὐ)πά(γ)ω*, Ph. For 1 *pl.* *dïπάμες*, Ph. *v.* § 321. *Impv.* *ἄμε*, Ph., *ἄμι*, Tsh. Afs.—*παγαίνου*, *πεγαίνου*, *impf.* §§ 38, 41, *aor.* *πήγα*, *subj.* *ὑπάγου*, 2 *sg.* *πᾷς*, 3 *sg.* *πάγῃ*, *impv.* *σκάμα*, Silli

[*πηγνύω*, *I fix.*]—*Aor.* *ἔπηξεν*, Pot.

πήνι, Tsh. Afs. *v.* *πηγαίνω*

πηρπή(γ)α, Capp. *v.* *παιρπαίνω*

[*πιάνω*, *I take, seize.*]—Capp. *pres.* *πιάνω*, Gh., *πδάνω* (§ 71), Ax., 3 *sg.* *bιάν*, Mal., *impf.* *πιάνιδκα* (§ 208), Phl., *aor.* *ἔπιασα*, Gh. Fer. Ul., *ἔπδασα*, Ax., followed by object, *πιάσα* do, Del. Gh. Phl. Sil. Pot. Mal. At Ul. and Fer. only the type with two accents, *ἔπιασέν* do, is recorded, § 222. *Aor. pass.* 1 *pl.* *πδάσταμεστε*, *we quarrelled* (§ 191), Ax.—*πιένω*, *aor.* *πίεσα* or *πιέσα*, Ph., *aor.* 3 *sg.* *πίεσιν*, Afs. The pres. in *-άνω* is seen in the 2 *pl.* *impf.* *πιανκατές με* in Ph. Gospel text, Lag. p. 10. For ending, *v.* § 321 and impf. § 335.—*πιάννου*, *aor. pass.* 3 *sg.* *πιάσκι*, Silli

πιάρ, Ax. *v.* *πουάρι*

πιδέα, Afs. *ἀπο π.*, *from these.* Perhaps better in one word

πιδέβη, Ph. *v.* *ἐπιδιαβαίνω*

πίδι, Ph. *v.* *ἀπίδι*

πιέννου, Silli. *v.* *πίνω*

πιένω, Ph. *v.* *πιάνω*

πιέχα, Ph. *v.* Turk. *bəyəq*

πιθάρι, jar. *Pl.* *-ρε*, Ph.

πίμου, Mis. *v.* *πίνω*

[*πικρός*, *bitter.*]—*adv.* *πικρά*, Silli

πιδόκκο, Ph. *v.* Turk. *piδ*

πιλάφι, Ph., *πιλάβια*, Silli. *v.* Turk. *pilaf*

πίλενε, *πιλενέ*, Ph. In text on p. 466, ll. 25, 29 where the context suggests *after this, for the future*, *πλέω*

πιλιάρ, *rye.*—Capp., Ul. Ax. Mis. Arkh for Sin. gives *πιλάρι· ἡ βρίζα*, *σίκαλις*. and for Ph. *πιλάρ* (p. 261). Kar. (*Lag.* p. 60) gives *πιλάρ* for Ph., and for other dialects *πιλάρ* or *πιράρ*. For λ, §§ 259, 275

πιλίνδ, Phl. *v.* Turk. *pirinj*

[*πινάκιον*, *tablet.*]—Capp. *πινέκ*, *plate*, Pot., by Arkh. for Sin. (p. 261) and by Krinop. for Fer. (p. 59). For *a* → *e*, § 66

πινδικός, Capp. *v.* *ποντικός*

[*πίνω*, *I drink.*]—Capp. *pres.* 3 *pl.* *πίνε*, Phl. *impf.* *πινιδκα*, Ar. (§ 213), Del. (§ 203), *πινιδγα*, Ul. (§ 210). *Aor.* *ἔπια*, Del. Gh. Ul. Phl., *ἔπδα* (§ 71). *impv.* *πδέ*, Ax. 1 *pl.* in *-μεστε*, Gh. Mis., § 191. This *πι*, *πδ* of the aor. has sometimes passed into the pres. (§ 192). Thus *πδίνω* with *impf.* *πδίδκα* (§ 209), Ax., *πίμου*, 3 *sg.* *πιίν*, Mis.—*πίνω*, *impf.* *πίγκα*, *aor.* *ἔπια*, *ἔβα* (§ 259), Ph., *aor.* 3 *sg.* *ἔπινι*, 3 *pl.* *ἔπανι*, Afs. —*πιέννου*, *impf.* § 39, *aor.* *ἔπια*, Silli

πιό, *more*, Capp., § 169

πιρένι, Ph. *v.* *πριόνι*

πιρίν]ι, Ph. *v.* Turk. *pirinj*

πιριφδηκα, *aor.*, Silli. *v.* *ἐπιρρίπτω*

πίρμι, *conj.*, *before*, Afs. Given also for Ph. by Kar. (*Lag.* p. 60).—*πούρμι*, Del.—*bίρμις*, Silli

πιρούκσαν, Phl. *v.* Turk. *bir*

πίσι, Ph. *v.* Turk. *pis*

πισίκα, Gh. Pot. *v.* Turk. *pisik*

πίσου, Capp., etc. *v.* *ὀπίσω*

[*πίσσα*, *pitch.*]—Capp. *πίσα*, Mal. Phl. Pot., *πίς*, Ax.

[*πιστεύω*, *I believe.*]—*Pres.* 2 *sg.* *πιστέφκεις* (§ 339), Ph.—In Capp. the Turk. inanmaq is used

[*πιστικός*, *shepherd.*]—Capp. *πιδτικός*, Mis. (decl. § 131), Pot. (decl. § 119), *bιδτικός*, 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 (*v.* p. 22) make hand-made earthenware discs with a handle on one side for this purpose. The word is of course *ἐπιστόμιον*

πιτάζω, Ph. Pot. *v.* *ἐπιτάσσω*

'πιτόβραδα, *τα*, Ph. Explained as *late in the evening*

πιτούνι, Ph. *v.* Turk. *bütün*

[*πίτυς*, *pine-tree.*]—At Kis. the derived form *bιδένι*, *pl.* *-να*. For Ph. Grégoire (*B.C.H.* xxxiii, p. 156) gives *πιτέν*

ιdé, Sil. *v.* Turk. pide
ιdόρτ, Fer. *v.* τοδόρτ
[χωσα, Del. *v.* μουλώνω
κῶ, Ul. *v.* τοιῶ
ρλάγι, *side, hill-side.*]—πλάϊ, *pl.* πλάγια, *hill-sides, mountains*, Ul.
λάϊ, Silli. *v.* τοδάρι
ρλακούτι, *cake.*]—*Acc. pl.* φκακούδες, Ph. For πλ→φκ, § 274
λαντάζω· πλαταγέω, σκάπτω, Sin. (Arkh. p. 262), *I burst with rage. Cf.* Κοραῆς, Ἀτ. II, p. 302. At Fer. in curse, νὰ πλαντάξῃς (Krinop. p. 60).—*Pres. subj.* 2 *sg.* φκαρδάζῃς, Ph., *aor.* 3 *sg.* φκάρδαξεν, Afs. For πλ→φκ, § 274
λάρ, Mal. *v.* τουλάρι
ρλατάνι, *plane-tree.*]—φκαδάνι, Ph. Kar. (Lag. p. 67) gives φκάταρον· πλάτανος. § 274
λεβρό, *well*, Capp. at Ax. Mal. At Ar. πλερόν, and (N.K.) πλε(h)ερόν. Decl. § 142. Kar. (Lag. 60, 61) gives πλεβρό for Misti and elsewhere, but not for Ph., whilst Arkh. (p. 262) gives for Ph. πλευρή· πηγὴ ὕδατος. ? connexion with φλετρόν, Rhodes (Βενετόκλης, Βραχεῖαι Παρατηρήσεις) and φετρόν, Syme (*National Lexicon*), both meaning *well*
ρλέγκα, Sin., § 172
λεμνιδκω, Gh., etc. *v.* ἀτομένω
πλεξίδα, *tress* or *plait of hair.*]—πλεξίρα, Silli
λερός, Ar. *v.* πλεβρό
λερώνω, Ph. Capp. *v.* πληρώνω
λέφω, Ph. *v.* πλέω
πλέω, *I sail, swim.*]—At Ph. the *aor.* ἔπλευσα (ἔπλεψα) has produced a new present, πλέφω, *I swim*, *impf.* πλεφτίρκα (§ 336), *aor.* πλέψα. *v.* § 322. For the same phenomenon in Pontic, *v.* Hatzidákis, Μεσ. καὶ νέα Ἑλλ. I, p. 284, and § 391. The word replaces κολυμβῶ
πληρώνω.—In M. Gr. *I pay*, but in these dialects the meaning is *I fill*, closely following πλήρης, and so in the pass. *to be filled*, and from this *to be finished*, as in the phrase given by Arkh. (p. 262) τὸ κρασὶ πλερώθην, *the wine has come to an end.*—The forms are:—Capp. *aor. subj.* 3 *pl.* πλερώσουν, Ax., *pass. pres.* πλερούμαι, Gh. and Fer. (Krinop. p. 60). *Aor.* 3 *sg.* πλερώ(γ)ε, Ul.—*Aor. act.* πλέρωσα, *aor. pass.* πλερώθα, Ph.—*Aor. pass.* πλερώθην, Silli
πλού, *veil*, Del. For Ph. Kar. gives (Lag. p. 61) τοῦδι, *a bride's veil*, which seems a relation of this πλού, 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 spangles, the small discs of gilt metal called in Turkish pul*, پول. *v.* pul in Turk. gloss. p. 669
πλουμίζω· ζωγραφεῖν, Sin. (Eleft. p. 99), and πλουμί· κόσμημα, Sin. (Arkh. p. 262). Usually in M. Greek it means *to embroider.* Latin plumare; *v.* G. Meyer, *Neugr. Stud.* III, p. 54, and § 372
[πλύνω, *I wash.*]—Capp. *pres.* πλυνίσκω (§ 193), Sil., 3 *sg.* πλύν, Gh., *impf.* Sil. § 206, Ax. § 209, Sem. § 212, *aor.* (?), ἔπλυνεν, Del.—*Impf.* πλυναίρκα, pointing to *pres.* πλυναίνω (§ 322), *aor.* ἔπλυνα, Ph.
[πνευματικός, *confessor.*] — πεμαčικός, *pl.* -κίρε, Ar. *v.* § 144. At Fer. the verb πλεμματίζουμαι, *I confess my sins* (Krinop. p. 60).
[πνίγω, *I strangle.*]—*Aor.* ἔπνιξα, Ph.
πνώνω, Ph. *v.* ὑπνώνω
πό, πο, Capp., Ph. *v.* ἀπό
πό, Ph. *v.* ποῖος and τίς;
πο(γι)όρτ, Ax. *v.* τοδόρτ
πογοδῶ, 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(γι)άρ (§ 93), Ax., πτάρ, Fer., and with *a* affected by following *i* (§ 66), πτέρ or τέρ, *pl.* πτέρια (§ 92), Mis. Generally, as at Ph., ρ and δ have changed places (§ 104): *pl.* πράδια, Del., πραΐ, *pl.* πραΐγια, Sem., πρεῖ, *pl.* πρέγια, Ar. (N.K.), πράχ, πραΐ 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. 155) says that at Ph. το ποραδικό means *woman*, not as elsewhere *augure favorable, heureux pronostic tiré de l'entrée d'une personne.* The Capp. πουδαρικό (Sin. Arkh. p. 263) has the latter meaning, but for an unfavourable as well as for a favourable entry
[ποδιά, *apron.*]—πορά, 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.* -τια, Fer., πο(γι)όρτ (§ 93), Ax., *pl.* borόφκια, Sem. whence N.K.

gives *τορόφκι, pl. -φκα*, bü(γι)ûρδ, *pl. -ρδα*, Mis. This Mis. form has the local changes of intervocalic *δ* to *γι* (§ 92) and of *κί* to *ci* (§ 78).—*τρόδι, pl. -δα*, Silli, for *τορόρδι*, the local form of *τοδόρτι*.—A medieval word from *τόδι* and *δρτήρ*, Hes., *δρτήρια*, Suid., modern Pontic *όρτάρ, stocking*. *v.* Hatzidákis, *Μεσ. καὶ νέα Ἑλλ.* I, p. 325 and *Glotta*, III, p. 71

τόζι, Ph. *v.* Turk. box

τοζδιέσω da, *aor.* 3 *sg.*, *he emptied it*, and *aor. subj.* 2 *sg. τοζδιέτ*, Afs. Probably from Turk. boš بوش *empty*, *q.v.*

τοίκα, Capp. Ph. Silli. *v. τοιῶ*

[*τοῖος; who?*]—In Capp. *τοιός* at Mal. Sil. Phl. *τοιό; what?* Phl. *Εἰς τοῖαν* at Pot. (p. 462, l. 17) is non-dialectic for *σίνα* (l. 25).—*τό; what? why?* at Ph. is the neut. *τοιό* with the *ι* dropped (§ 259). By the side of *τό* is *τότι* (*bótı*) with the same meaning, and from *τότι* comes *τός* (*bós, τόζ*). The same at Tsh. Afs. To be noted are *μέ τότε, with whatever*, Ph., *bótsı, whatever*, Afs., *το τοιού το νομάτη, which man*, Afs.—*τοιός*, Silli

τοίσου, Silli. *v. τοιῶ*

[*τοιῶ, 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., *φκιάνω*, Sin., *θιάνω*, Pot., *φδά(γ)ω*, Del., *χίζω*, Gh. Ar., *δκίβω*, Ul., *φταίνω*, Ph., *φδάνου*, Silli, *qq.v.* Kar. (Lag. p. 61) gives *τοίγομες* = *τοιοῦμεν*, Ph. *v.* § 321.—The Capp. *aor.* forms are: *τοίκα* (*boíka*), Del. Ax. Mis. Mal. Sil. Pot. and (Arkh. p. 262) Sin., *ἔτκα*, Del. Fer. Gh. Ar. Ul., *ἔτga*, Del. Ul., *ἔκκα*, Fer. The *subj.* is everywhere *τοίκω* except at Ul. and Fer., where *ἔτga* (Ul.) and *ἔκκα* (Fer.) have produced respectively *τκῶ* (*τgῶ*) and *κῶ* (§ 219). So, too, the *impv.* seems to be always *τοίκε*, excepting at Ul., where *τκέ* and *τgέ* are recorded.—*τοίκα*, 2 *sg. τοίδες* or *τοίjες*, etc. (§§ 341, 342), subj. *τοίκω* (§§ 251, 264, 343), *impv.* § 345, Ph. and similarly at Tsh., etc. Also *subj.* 1 *pl. δντατοίκομες* (§ 321), Ph., 2 *sg.* in phrase *τ'δν* da *οἰκ;* (§ 282), Ph. in text on p. 470, l. 10, 1 *sg. τοιέσου*, Afs.—*τοίκα τα* (§ 47), *subj. τοίσου, impv. τοίς τα*, Silli

τόλεμος, war, Sil.

[*τόλις*]—Used for *Constantinople*. In Capp. *σομ* bólə *to C.*, Phl., *σο Ξημbólə* (*i.e. εἰς τὸ εἰς τὴν Πόλι* with doubled article), Ar. For Fer. Krinop. (p. 63) has *στημτόλ* (§ 107).—*σημ* bólə Ph.

[*τολίτης, citizen.*]—*Pl. nom. acc. τολίτ*. Mal.

[*τολύς, many.*]—Capp. *sg. τολύ*, rare, *pl. τολά, adv. τολύ*.—*Pl. τουύ* (§ 269), *adv. τολύ*, Ph.—*Pl. τολλοί, τολλέι, τολλά*, etc., *adv. τολύ*, Silli

τομενύ, adj., the remaining, Ph. *Τα τομενύ τ' δσκέρι, the rest of the army. Τα τομενά μου οἱ δδελφάδες, the rest of my sisters*

τομίδκω, Fer., etc. *v. δτομένω*

τόνερ, Ax. *v. δτομένω*

τόνος, pain.—In Capp. at Del. Fer. Ar. (decl. § 142), Sil.

[*τοντικός, mouse.*]—In Capp. *τοδικός*, Pot. (decl. § 119), Sil. (decl. § 122). *τοντικός*, Del. (decl. § 117), Ar. (decl. § 138). Also the form *τυδικός*, Fer. Ul. Mis. Sem. (decl. § 136), and recorded by Pharasop. (p. 123) for Sil.—*τυντικός*, Silli

τονῶ, I have pain, am ill, am sorry for. Used in Capp. and at Ph. *Aor. τόνεσα*, Sil.—At Ph. an *-ἐω* verb: *pres.* 2 *sg. τονεῖς, impf. τονίρκα* (§ 338), *aor. τόνεσα*, Ph. *aor.* 3 *sg. τόνεσαι*, Afs.—*Pres. τονεῖ, impf.* § 38, Silli

τονόξου, from outside, Ph. (*δτὸ* + *ἀτὸ* + *δξω*)

τορδάι, Ph. *v. τοδάρι*

τορτσαδῶ, Capp. *v. τερκτατῶ*

[*τορτοκάλι, orange.*]—*τορτσκάλ, pl. -κάλια*, Del., § 65

τός, τόζ, Ph. *v. τοῖος*

τόσα, pl., how many! In Capp. at Del. Pot. and at Ph.

τόσκιαν, conj., since, Silli

τόστ, Del. *v.* Turk. post

τόστι, Afs. *v.* Turk. post. At Ph. Grégoire gives it (*B.C.H.* XXXIII, p. 153) meaning *door-post*

τοτάμι, river.—Ph. (§ 258) and Tsh.—In Capp. *τοτάμ*, Pot.

τόταν, when, Silli

τότε, when, whilst.—Capp. at Fer. Ax. Pot. *τοτέ* or *τότε*, Sil. *τότι*, Mal.

τότε, when! Ph.—*τότι*, Silli

τότε, Ph. *v. τοῖος*

τοτιγγάν, when, Silli

τότι, *bótı*, Ph. *v. τοῖος*

[*τοτῆρι, cup.*]—In Capp. *τυτήρ*, Sil., *τοδήρ*, Phl., *τουτήρ, pl. -ήρα*, Mal.

τοτίζω, I give to drink.—Capp. *τοτίζω*, Ax., *τοδίζω*, Phl., *τοτίζου*, Mis., *τοδίζω*, Gh. Ar.—*Aor. τότσα, subj. τοτίσω*, Ph.

τοτσιμέζω, I express the juice of anything, wring out (clothes), Ph. *Aor. subj. τοτσιμέζω*

τού, interrog. where! Capp. Ph. and Silli. *τούγι*, Ul.

πού, *conj.*, *when*, *as* and rel. *who*, *which*, *where*, Capp. Ph. and Silli

πουά(γ)ω, Ph. *v.* **πουλῶ**

πούγετα; *where?* Ax., § 103

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 (**χελώνα**).—**πουλί** (§§ 258, 288) and dimin. **πουλόκκο**, **πουόκκο** or **πωόκκο** (§ 276), Ph. Also **bουλί**, etc.

πουλίτ, Mal. *v.* **πολίτης**

πούλουδο, Ph. *v.* **λουλούδι**

πουλῶ, *I sell.*—In Capp. generally, as in M. Gr., an **-άω** verb, but **-έω** forms occur. *Pres.* 3 *sg.* **πουλᾷ** and **πουλεῖ**, Phl., *impf.* **πούλαvα** and **πούλνα** (§ 209), Ax. At Ul. § 210. *Impv.* **πούλ με**, Ul., *aor.* **πούλσα** with subj. **πουλήσω**, Gh. Ul. Ax. Mal. Phl. Sil.—At Ph. *pres.* **πουά(γ)ω** (§§ 328, 330, 333), *impf.* § 337, *impv.* § 349, *aor.* **πούλτσα** (§ 341), *subj.* **πουλήσω** (§ 343), *pass. pres.* and *impf.*, § 353. All forms may have *b* instead of **π**. Note *pres.* 2 *sg. in* phr. Jó bουᾶ μει τα in text on p. 508, l. 24 (§ 280). *Pres.* **bουάου**, Kis., **πουλάου** or **πουάου** (§ 276), Tsh. For the **λ** *v.* § 269

πούμα, Capp. *v.* **πῶμα**

πούόκκο, Ph. *v.* **πουλί**

πουρδίμμα, *pl.*, *fragments*, Phl.

πουρδούκα, *neut. pl.*, *membra virilia*, Ph.

πούρμι, Del. *v.* **πίρμι**

πουρτσούχα, *oi*, *nom. pl.* Ph. *v.* Turk. porsuq

πουρῶ, Silli. *v.* **ἡμπορῶ**

πούσ(ου)λα, Capp. *v.* Turk. pus(u)la

πουδάκα, **bουδάκα**, *voc.*, *Master*, Ph. Kar. (Lag. p. 61) gives **πουδκα** as a title of respect used at Ph. to older men, and the corresponding fem. form **πουρούκα**

πούταν, *whithersoever*, Silli

πουτάνα, *harlot*, Sin. (Pakhtikos, p. 82). From the Italian; *v.* § 369

πουτραδίζου, Kis. *v.* Turk. budamaq

πουτήρ, Mal. *v.* **ποτήρι**

πράγμα, Gh. Ul. *v.* **ποδάρι**

[**πρᾶ(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. **šeỹ** tends to supplant it in Capp. and at Ph.

πράδι, Tsh., etc. *v.* **ποδάρι**

πρακαμίνα, Kis. *v.* **ταgαμίνα**

πρακαντάς, *beetle*, Ph. Decl. § 295

πράχ, Gh. *v.* **ποδάρι**

πρέπει, *it is fitting*, *impf.* § 336, Ph.

πρίν, *conj.*, *before*, Silli

[**πριόνι**, *saw.*]—**πιριένι**, Ph.

[**πρίσκομαι**, *I swell.*]—Capp. **προύζω**, **προύζουμαι**, Fer. (Krinop. p. 61), but **πρίσκω**, **-κομαι**, Sin. (Arkh. p. 264).—*Pres.* 3 *sg.* **προύζουτι**, Silli

πρόατο, Capp. *v.* **πρόβατο**

πρόβατο, *sheep*, Capp. and Ph.—In Capp. also **πρόατο**, Ul., Mis., **πρόγατο**, Sil. and at Ph. dimin. **προβαδάκκο**

πρόγατο, Sil. *v.* **πρόβατο**

πρόδι, Silli. *v.* **ποδόρτ**

[**πρόπαππους**, *great-grandfather.*]—Capp. **πιρόπατος**, Ar., **πρόπατους** (§ 64), Sem. *Cf.* **πιρόκακα**, *great-grandmother*, Ar. (Val. p. 20)

[**προπέρυσι**, **πρόπερσι**, *adv.*, *two years ago.*] —**πιρόπερδι**, Ar.

[**προσκέφαλον**, *pillow.*]—Capp. **bισκέφαλο**, *pl.* **-λάϊγια** (§ 149), Ax., **πισκεφάλα**, Sin. (Arkh. p. 261).—**προσόέφα**, *f.* (§ 269), Ph.

προσκυνῶ.—This word, meaning generally *I salute*, *pay my respects to*, means at Ph. *I sleep*. I record only the *aor.* **προσόύνσε**. For Sin. Arkh. (p. 264) gives **προσκυνῶ· π. τινα**, **τοῦ μεταφέρει ἐπὶ νεονύμφου**, 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 Ekklisíes in Thrace **προσκυνῶ** means *I nod sleepily*, as well as *I bow the head in worship*, the secondary meaning being derived from the way in which a sleepy person nods in his chair

προσόά, Gh. *v.* **πυροστιά**

προσόέφα, 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*: **čογχιάν ἐρδιτι παρὰ κίρέϊ τουμ bρόσπου**, *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 προφητεούν** in Gospel text (Lag. p. 10), § 308

προχέγκι, **προυχάγκι**, *the air-tube which ventilates the oven*, Ph. (Kar. *apud* Lag. p. 61), called in Capp. **σῦvdü**, *q.v.*

[**πρῶτος**, *first.*]—Capp. **πρώτο**, Sil., **πρώτου**, Mal.—**πράτο**, **bρώδε**, Ph.

πσίκα, Ax. *v.* Turk. pisik

πτάνω, Ax. *v.* **πιάνω**

πτίνω, Ax. *v.* **πίνω**

πτίδιμο, *drinking*, Ax. Subst. from **πίνω**, as Ax. **πτίνω**

πτάρ, Fer. *v.* ποδάρι
πτέρ, Mis. *v.* ποδάρι
πτιέσε, in Ph. text. Explained as ἔπεσε. It is the 3 *sg.* of the *aor.* of a verb in *-ιέγω* (§§ 324, 332), and so probably from a Turkish stem
[πτυάριον (φτιάρι), *shovel.*]—Capp. φαιάρι, Sin. (Arkh. p. 277), φκέρ, Fer. (Krinop. p. 66), φόερ, Ar. (N.K.), φτσάρ, Mis. (N.K.). For *a*-*ε*, § 66
πυρεβgαλίσω, *να, aor. subj.* 1 *sg.*, *strike fire with a flint*, Ph.
πυρεύω, *I set fire to.*—At Ph. *pres.* πυρέβω or πυριζω, *aor.* πύρσα, bύρτσα
[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 (ταvδούρ), upon which the pot is placed. Forms used are: προσčά, Gh., bρουστιά, Mis., πορόστσι, Ar. (N.K.), προδιά, Fer. (Krinop. p. 61), προστιά, Sil. (Pharasop. p. 123). Arkh.'s πυροστία (p. 264) can hardly be a true dialect form
πüσgüλή, Del. *v.* Turk. püsgül
[πῶμα, *cover.*]—Capp. πούμα, Del. Ar. Mal. Ul. Decl. § 114.—πούμα, Silli
πwόκκο, Ph. *v.* πουλί

b

bά, Ph. *v.* πάλιω
bαγιvδῶ, Capp. Turk. bayəlmaq
bαghəρdῶ, Capp. Silli. *v.* Turk. baghərmaq
baζάρι, Ph. *v.* Turk. bazar
baζλαμάδε, *neut. pl.*, Ph. Explained as *food.* The sg. would be baζλαμάς, masc., § 295
bάζω, Ph. *v.* ἐμβάζω
baθινή, Afs. *v.* φάτνη
baἰνσα, Capp. *v.* Turk. bayəlmaq
baκčίς, Pot. *v.* Turk. bekči
baλδέρι τ, Sil. *v.* Turk. baldər
baλδέζες, Del. *v.* Turk. baldəz
baλeqčήρε, Gh. *v.* Turk. baləq
bάρκα, Ph. *v.* πάγασα and πηγαίνω
baκούλα, Gh. *v.* ταπούλα
bάba, babά, baπά, Phl. Sil. *v.* Turk. baba
baboύκαι, *daddy, grandfather*, Ph.
baqαλόμ, Ul. *v.* Turk. baqmaq
baραbάρι, Del. *v.* Turk. bərabər
baραδός, *place-name*, Barashós. This is the local name of the village of Pharasa, called in literary Greek τὰ Φάρασα
baρμάq, Ul. *v.* Turk. bəlraq
baριδτίασε, Ph. *v.* Turk. bərədmaq
baρμάχ, Del. *v.* Turk. parmaq
baρούλι, *a deciduous thorny shrub with flat round seed vessels, common in Italy, Greece and Asia Minor*, Ph.
baρχάκα, Ax. *v.* βάτραχος
baστουρμάδα, Kis. *v.* Turk. pastarma
bάš, Ul., baδταvλόκ, Sil., baδής, Phl. *v.* Turk. baš
baδάs, *elder brother.*—In Capp., Fer. (*nom.* baδά, *pl.* baδάγια) Mis. Ax. Phl. Mal. For Sin. Arkh. (p. 259) gives τασᾶς· τίτλος πρεσβυτέρου, adding for Zemela and Bagdaonia πάσχω and for Ph. ποσάκα. It has almost always *b* and not *π* as initial, but is probably from the Turk. paša, پاشا. For decl. *v.* §§ 154, 159 and with possess. § 180.—*Voc.* bοσάκα, bουδάκα, Ph. for which Kar. (Leg. p. 61) gives ποσάκας· κύριος. title used in addressing an elder person, masc. equivalent of κυρούκα, *q.v.*
baδκά, baδqά, etc., Fer. Ul. Silli. *v.* Turk. başqa
baδλαδόζω, etc., Capp. Ph. *v.* Turk. başlamaq
baτάχ, Del. *v.* Turk. bataq
baτήδ, Mis. *v.* Turk. batmaq
baτίρσα, Ar., baτόρσα, Del. Ul. *v.* Turk. batmaq
baτορδόγη, etc., Del. *v.* Turk. batmaq
baχόά(s, Capp. Ph., baχόήδα, Afs. *v.* Turk. baghče
baχčίή, Phl. Ax., baχčίδι, Ph. *v.* Turk. baghčə
baχλάμ, Del. *v.* Turk. balgham
baχλάs, Ax. Ph. *v.* Turk. baqla
baχτούρσον, Ph. *v.* Turk. baqmaq
beἲgίρι, Ph. *v.* Turk. begir
beἲρ, Del. *v.* Turk. begir
bεκμέζια, Ar. *v.* Turk. pekmez
beλέ, Ax. *v.* Turk. bile
bέλκι, Ph. *v.* Turk. belki
beλού, Ax. *v.* Turk. belli
beλουσούζη, Silli. *v.* Turk. bellisiz
bέλσεν do, *aor.*, Fer. in text on p. 330, l. 15. λεπίζω, *I peel, remove the husk of*, hence *cleanse for eating, gut*, seems to have produced by metathesis (§ 104) a form πελίζω, whence the *aor.* πέλσα, bέλσα
berίχ ι, Ul. *v.* Turk. bens
bέρκι, Ph. *v.* Turk. belki
berbέρη, Ph. *v.* Turk. berber
bέσω, Sil. *v.* ἀστέσω
besλαδόσουμ, Del., besλέτdωιδgαr, Ul. *v.* Turk. beslemek
beδακόκκα, dimin., *neut. pl.*, Ph. in text on p. 478, l. 27. Probably a badly recorded derivative from Turk. piċ, *urchin, q.v.*, with endings *-dκo* + *-όκκο*
bedaβά, Mal. *v.* badihava
biέχα, Ph. *v.* Turk. beyəq
bιλεζίκια, Ul. *v.* Turk. bilezik
bunάρ, Ul. *v.* Turk. bunar
bίπεψα, Ph. *v.* βίπεψα

ἰνσε, bwdίσω, bwdιρίσω, Ul. *v.* Turk. binmek

ἰρ, bιρδέν bιρέ, Ax. *v.* Turk. bir

ιρίκσαν, Mis., bιρικdιρδ̂, Phl. *v.* Turk. bir

ἰσεν, Del. *v.* Turk. bitmek

ἰσι, Ph. *v.* Turk. pis

ιδκέφαλο, Ax. *v.* προσκέφαλον

ιτιέγω, Ph. *v.* Turk. bitmek

ιτιρῶ, Ul. *v.* Turk. bitmek

ιτιδιμένου, Silli. *v.* Turk. bitmek

ὀγους, Silli. *v.* Turk. bogh

ὀζι, Ph. *v.* Turk. boz

οἴνούζ, Ul. *v.* Turk. boĭnuz

ὀλ(ι, Capp. Ph. *v.* πόλις

οqλουqαρμά, Ul. *v.* Turk. boqluq

Bὸρ (*pron.* bὸρ), town near Nigde. In the local dialects of Del. Fer. Gh. and Ar. bορbαζάρ means Tuesday, that being the day of the weekly market at Bor

ὸρσα, Capp., etc. *v.* ἡμπορῶ

ορῶ, *passim.* *v.* ἡμπορῶ

ὸς, Ph. *v.* ποῖος

ὸδα, bοδά, Silli. *v.* Turk. boš

οδαdδ̂, Silli. *v.* Turk. bošamaq

ὸδκησα, Ax. *v.* βοσκῶ

ὸτσι, Afs. *v.* ποῖος

ου, Phl. Del. *v.* Turk. bu

ουγ̂, Ph. *v.* πουλῶ

ουγιούρδα, Afs. *v.* Turk. buyurmaq

ουζουλdδ̂, Silli. *v.* Turk. bozmaq

ουὐζι, bουζι, Ph. ἀμ bουὐζι μέλι, *a little honey*, etc.

ουbουbουὐζ, Mal. *A bird, apparently a hoopoe.* The word is explained as čαλοπετεινός from čalə, چالی, *a bush*

ουδάκα, Ph. *v.* baδάς

ουdαχὄήρε, Gh. *v.* Turk. budaq

ογχὄά, Sil. *v.* Turk. boghča

ρουστμά, Mis. *v.* πυροστιά

üγιῦκ, Ph., büγιüdῦρσεν, Del. *v.* Turk. bὄyük

ü(γι)ῦρὸ, Mis. *v.* ποδόρτ

ürῦνι, Silli. *v.* Turk. bütün

ωἴχια, Phl. Ax. *v.* Turk. bəyəq

q

ά qά, onomatopoeic cry, Sil., in text on p. 452, l. 10

αβαqόκκο, Ph. *v.* Turk. qavaq

αβάλι, Tsh. *v.* Turk. qaval

αβάς, qαβάζης, Ph. *v.* Turk. qavvas

αβασόκκο, Ph. *v.* Turk. qafes

αβάχ(ι, Capp. Ph. *v.* Turk. qavaq

αβγά, Fer. Silli, etc. *v.* Turk. ghavgha

αβλι, Ph. *v.* Turk. qavl

αβουρμάς, Ph. *v.* Turk. qavurma

αβούδισέν da, Ph. *v.* Turk. qavušmaq

αγιαγιοῦ, Ul. *v.* Turk. qaya

ἀζα, Ph. *v.* Turk. qaz

αζάν, Capp. *v.* Turk. qazan

αζανdῶ, Silli, etc. *v.* Turk. qazanmaq

αζdῶ, Fer. *v.* Turk. qazmaq

αἴβέ, Capp. Silli. *v.* Turk. qahve

αἴβεjής, Silli. *v.* Turk. qahveji

αἴγιάς, Del., αἴέρια, Phl. *v.* Turk. qaya

αἴκ, Sil. *v.* Turk. qayəq

αϊνατῶ, Ul. *v.* Turk. qaïnatmaq

αϊdούρα, Mal. *v.* γαϊδούρι

αϊφέ, Phl. *v.* Turk. qahve

αϊφεjής, Phl. *v.* Turk. qahveji

αδόρσεν da, Ul. *v.* Turk. qaδərmaq

άλα, Mal. *v.* γάλα

αλαbαλίχι, Ph., etc. *v.* Turk. ghalabaləq

αλέ, Mis. *v.* Turk. qal'e

αλέμι, Kis., αλέ μου, Ph. *v.* Turk. qalem

άλια, Phl. *v.* ἀγάλια

αμά, Capp. Ph. *v.* Turk. qama

αμάϊσαν, Ul. *v.* Turk. qamašmaq

αμίδι, Ph. *v.* Turk. qameš

άμος, Capp. *v.* γάμος

αμbρός, Mal. Sil. *v.* γαμβρός

ανάτ, Ul. *v.* Turk. qanad

ανάτσεν, Sil. *v.* Turk. qanamaq

ανdάρια, Ar. *v.* Turk. qantar

ανdουρdῶ, Silli, ανdəρdοῦν do, Phl., etc. *v.* Turk. qandərmaq

ανόχσεν, *aor.* 3 *sg.*, *be thirsty*, Del. Probably aorist to the Pontic γαναχτῶ, *I am tired*, given by Ioannídhis for Samsún and Súrmena in Ἱστ. καὶ Στατιστικὴ Τραπεζοῦντος, p. η'. *Cf.* γανώνω

απαλό, Phl. *v.* Turk. qapalə

απάν, απανdέζω, Ar. *v.* Turk. qapamaq

απατῶ, Phl., απαdῶ, Fer., etc. *v.* Turk. qapamaq

απάχι, Silli, απάχ, Ar. *v.* Turk. qapaq

απλάνος, Del. *v.* Turk. qaplan

απτῶ, Capp., etc. *v.* Turk. qapmaq

qabaghεμόν ἀdετί bού dούρ. Turkish phrase in Pot. text, p. 462, l. 26. In Turkish it is,

قباغمك عادتى بو در

qabaghεμόν ἀdετί bὄιλε dίρ. Turkish phrase in Pot. text on p. 458, l. 33. In Turkish,

قباغمك عادتى بويله در

qabaghέν ἀdετί νασὸλ dὄρ. Turkish phrase in Pot. text, p. 458, l. 32. In Turkish,

قباغك عادتى ناصل در

qabaghέν ἀdετιγί bενί öïρενμενdέ. Turkish phrase in Pot. text, p. 462, l. 24. In Turkish,

قباغك عادتينى بنى اوكرنمينده

qabáb, Phl. *v.* Turk. kebab

qababjήs, Phl. *v.* Turk. kebabje

qabasórqa, Phl. *v.* Turk. qaba

qabáχ, Capp. *v.* Turk. qabaq

qabούγου *τ*, Sil. *v.* Turk. qabuq

qabούλις, Del., etc. *v.* Turk. qabul

qάqσεν, Ul. *v.* Turk. qaqmaq

qάρ, Del. *v.* Turk. qar

qará, Gh. *v.* Turk. qare

qargás, Del., etc. *v.* Turk. qargha

qaριστουρδίs, Tsh. *v.* Turk. qarešdermaq

qarδού, qarδί, Capp. *v.* Turk. qarše

qarδουλάδε, qarδλάτσεν, etc., Capp. *v.* Turk. qaršelamaq

qardáš, Capp. *v.* Turk. qardaš

qardιέσε, *aor.* 3 *sg.*, *stretched out*, Ph. The form points to a *pres.* qardιέγω from a Turkish verb, and, in spite of the *q*, it is probably from germek, *to stretch*

qaré, Capp. *v.* Turk. qare

qarenjá, Ul. *v.* Turk. qarenja

qás, Ul. *v.* Turk. qaz

qάσα, Del., qάσσα, Fer. *v.* Turk. qasmaq

qasάτοι, qasατjήs, Ph., etc. *v.* Turk. qassab

qatούρ, Capp. *v.* Turk. qator

qadάρ, Capp. *v.* Turk. qadar

qadέρι, Ph. *v.* Turk. qader

qadήs, Ph. *v.* Turk. qade

qafά, Capp. Ph. *v.* Turk. qafa

qafés, Del., qafέσι, qafεσάκκο, Ph. *v.* Turk. qafes

qafjás, Ph. *v.* Turk. qahve

qaχbέσα, Ph. *v.* Turk. qahbe

qaόχια, Del. *v.* Turk. qayeq

qovalάτσεν do, Phl. *v.* Turk. qovalamaq

qoϊβέρσεν, Phl. *v.* Turk. qoïvermek

qόϊδ, Ax. *v.* Turk. qoč

qόδ, Ul. *v.* Turk. qoč

qόδυ *τ*, Phl. *v.* Turk. qoč

qoϳά, Capp. *v.* Turk. qoja

qoϳaκladώ, Silli. *v.* Turk. qujaqlamaq

qoϳάτσε, Ul. *v.* Turk. qojamaq

qόϳαμαν, Sil. *v.* Turk. qojaman

qoϳάχ, Fer. *v.* Turk. qujaq

qolaïδ dov, Ph. *v.* Turk. qolaï

qolϳήδε, Phl. *v.* Turk. qolju

qomár, Ph. *v.* γομάρι

qomúδεs, Ph. *v.* Turk. qomšu

qomουδούs, Capp. *v.* Turk. qomšu

qonáq, qonáχ(ι, Capp. Ph. *v.* Turk. qonaq

qónϳolos, Fer. *v.* Turk. qonjolos

qόndαν, qόσεν, Phl. *v.* Turk. qonmaq

qoρδούs, Ph., qoρδίνα, Silli. *v.* Turk. qomšu

qoqουσού, Ul. *v.* Turk. qoqu

qorάσω, etc., Capp. *v.* ἀγοράζω

qorqούτσε, Ul. *v.* Turk. qorqutmaq

qormιέσα, Ph. *v.* Turk. qormaq

qουβαλάσεν, Del., etc. *v.* Turk. qovalamaq

qουβετλένσε, Ax. *v.* Turk. quvvetlenmek

qουβέδι *s*, Ul. *v.* Turk. quvvet

qουβράσεσε, Ar. *v.* Turk. qəvərmaq

qουγί, qουγjού, Capp. Ph. *v.* Turk. quyu

qουγjουmjήs, Ph. Silli. *v.* Turk. quyumj

qουϊρούχα, Phl., etc. *v.* Turk. quïruq

qουδί, Silli, Del. *v.* Turk. qutu

qουλτώνω, Phl. *v.* γλυτώνω

qουράσου, Mal. *v.* ἀγοράζω

qουργούρ, Sil. *v.* γουργούρι

qουρούχο, Fer., qουρμούα, Ul. *v.* Turk. quïruq

qούρκα, *turkey*, Mal. A Slav word; *v.* G. Meyer, *Neugr. Stud.* II, p. 36, *s.v.* κούρκοι, and § 374

qουρδέ, Ul. *v.* Turk. qurben

qουσούρι, Ph. *v.* Turk. qusur

qουτί, Capp. *v.* Turk. qutu

qeγjαμέρδεν, Del. *v.* Turk. qeyamet

qeζjέτια, Sil., qeζjάτι, Ph. *v.* Turk. qesmet

qeδί, *pl.* qeδjά, *foot*, Ul.

qeλίδι, Ph., qeλέδ, Capp. *v.* Turk. qələ

qέλdαν, Phl. *v.* Turk. qelmaq

qeματλέ, Mal. *v.* Turk. qemetli

qeqqeρμjί, Ar. *v.* Turk. qepqermeqə

qeρjά, Mal. *v.* γραῖα

qeρμjί, Ar. *v.* Turk. qermeqə

qέρσε, Ul. *v.* Turk. qermaq

qέρ(τ)σε, Ph., qeρτίστηνι, Afs. *v.* Turk. qermaq

qeρέλσεν, Del. *v.* Turk. qermaq

qeσδάνσα, Del. *v.* Turk. qesqanmaq

qeσqάνσα, Gh. *v.* Turk. qesqanmaq

qeστράχα, Ph. *v.* Turk. qesraq

qeδιλίχι, Ph. *v.* Turk. qəšləq

ρ

ρά, indecl. demonstr., *this*, Silli. § 30

[ραβδί, *rod.*]—ραβjί, Del.—ραβδί, Ph.

ράδα, Ph. *v.* δράδα

ραδή, *pl.* ραδέs, *husband's sister*, Silli. By a native written also ρατσά (*i.e.* ραδά)

[ράμμα, *rope*, *yarn.*]—ράμα, Capp. and Ph.

ραντίζω, *I scatter*, with the two meanings *sprinkle* and *destroy*, Ph. Tsh. Kis. The *pres.* ραντίζω (conjugated ραντίσια, ράντισα, ραντίσθηρ, § 360, note) is given by Kar. (Lag. p. 62) and for Sis. ραντίζω, ραντῶ or ράνω by Arkh. (p. 264) with ραίνω as the Ph. form. For Ar. Val. (p. 20) has ραντῶ. I record *pass. aor.* 3 *sg.* ραvδίστη, *impv. pl.* ραvδιστήτε, Ph., *pass. aor.* 3 *sg.* ραvδίστηρ, 3 *pl.* ραvδίστεν, Kis., and γραvδίjη, *aor. pass.* 3 *pl.* γραvδίστεν, Tsh. In

the Gospel from Ph. *I will smite the shepherd and the sheep shall be scattered* is rendered, 'Ανταδώσω τὸ βοστζέρι, τζ' ἀφαντισθοῦν τὰ προβατόκια. St Matt. xxvi, 31 (Lag. p. 6)

ραν̃ω, Del. Mis. *v.* τραν̃ω

ράδα, Silli. *v.* Turk. rast

ράδη, Ph. *v.* ράχις

ράφ, Del. *v.* Turk. raf

ραφάνι, *radish*.]—ροφάν, Ax.

ραφίδι, *yarn*, Ph.

ράφτω, *I sew*.—Capp. *pres.* thus at Ar. (§ 197), Sil., *impf.* Del. § 203, Ar. § 218, Mal. § 207. *Aor.* ἔραψα (§§ 216, 218), *passim*.—*Aor.* ἔραψα, Ph.

ραχάδι(ν, Silli.—ραχάτι, Tah. *v.* Turk. rahat

ραχάντη (ή), *marjoram*, Kis.—M. Gr. ὀρίγανο

ραχατλανδᾶ, Silli. *v.* Turk. rahatlanmaq

ραχί, Ph. *v.* Turk. raqe

[ράχις, *back*.]—In Capp. it has become a 2nd decl. neut. (§ 166) often with change of *a*→*e* (§ 66). Thus ρέχ (σο ρέϊ τ, § 179), *gen.* ρεχοῦ, *pl.* ρέχια, Ar., ράϊ, Pot. A prosthetic τ (? the article) appears in τρεΐ (σον δρέδι τ), *pl.* τρέδα, Phl. and Sil., and τραΐ, Mis. For Fer. Alekt. (p. 494) gives δρέχι and Krinop. (p. 46) δρέch.—At Ph. the fem. decl. is preserved: *acc.* ση δράδυ δου, στη ράδυ δου

ράψα, *seam*, Del.

[ρεβίθι, *chick-pea*, anc. ἐρέβινθος.]—In M. Gr. generally ροβίθι. In Capp. ρεβίχ, *pl.* ρεβίγια, Ax. ριφία, Ul., *pease*, is probably pl. of ριφί(χ→†ριφίθι, a form of ρεβίθι. For θ, §§ 86—96

ρείχνου, Silli. *v.* δείχνω

ρέν, etc., Silli. *v.* δέν

ρέδζα, Ph. *v.* δρέ

ρέχ, Ar. *v.* ράχις

ρεχάμε, *arithmetic*, Ph. Possibly neut. pl. of ρεχάμι, a metathesis (with χ for θ) of †ἀριθμί diminutive of ἀριθμός

ρίγο, το, *fever*, Ph. *Cf.* ῥῖγος

ρίζα, *root*, Ph. and Del., where it means also *the bottom of a measure*, and keeps its fem. gender

ρισμένος, *Turk*, Ph. One of the secret names used to prevent any Turk present from knowing that he is being spoken of. ? for ἀφορισμένος

ρίνκε με, Ph. *v.* φέρνω

ρίσου, Silli. *v.* δένω

ρίφ(ι, Ph. Capp. *v.* ἐρίφι(ον

ριφία, Ul. *v.* ρεβίθι

ρίφτω, *I throw*.—Capp. *pres.* Del. Gh. Fer., 3 *sg.* ρίφδει, Del. Gh., *aor.* ἔριψα, Fer. Ar. Ul. Ax. Pot., *impv.* ρίψε, Del. The parox. form occurs at Ar., ρίψαν do, 3 *pl.*, by the side of ἔριψάν do

ρολθι, Ph. *v.* ὀρολθι

ρόβι, *pease*.—In Capp. given by Arkh. (p. 265) for Sin. ρόφ, *pl.* ρόβια, Ax. (§ 110), Mis. Sil.

ρόϊδι, *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.

ρόνϳι, Silli. *v.* δόντι

ρουκάντσε, Ph. *v.* βρουκανίζω

ρούν, Mal. *v.* Turk. rup'

ρουτώχη, *it became dirty*, Mis. 3 *sg. aor. pass.* as from ρουτώνω, ρουτωμένο, Mis., being the *pass. partic.*—The M. Gr. verb, *to make dirty*, is ρυπαίνω

ρουβί, *mountain*, Ph., with *pl.* ρουβία, *gen. sg.* ρουβοῦ, §288. Deriv.? Grégoire (*B.C.H.* xxxiii, p. 158) suggests ραχίον, and in Σύλλ. 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

ρόγου, Mal. *v.* ὀρύσσω

ρόkh, Mal. *v.* ὀρύσσω

ρυμνός, *a narrow road*, Ar., § 138. The ancient ῥύμη, *road*

ρμό, Ar. *v.* δύο

ρύπος, *dirt*, Ar. Decl., § 142

ρώ, *here*, Silli, the M. Gr. ἐδῶ (*q.v.*) with ρ for δ

ρώ, indecl. demonstr., *this*, Silli. *v.* § 30 and *s.v.* ἐδῶ

Ρωμνιός (Ρωμαῖος), *Greek*. In Capp. recorded from Ar. (§ 138), and Pot. Ραγμάς generally covers the same ground

ρώτου, Silli. *v.* δίνω

ρωτῶ, *I ask*, so in Capp. Ph. and Silli.—Capp. *impf.* Sil. § 206, Mal. § 207, Ax. § 209, Mis. § 211, Gh. § 214, Fer. § 215. *Aor.* ρώτσα, at Del. Phl. ρώσα, but at Phl. ρώτηξα, *aor. subj.* § 220.—*Pres.* ρωτάγω, *aor.* ρώτσα, Ph.—*Aor.* ρώδησα, Silli

ρόϳγα, Phl., in text on p. 418, l. 25, explained as *cloth*. *Pl.* ροϳγόνια. The accentuation is uncertain

σ

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. μεθαυριανή* with *s* for *θ*. *Σαβρινή βράδυ, next evening*, is also used
σαβδόρσαν, Ul. *v.* Turk. savdərmaq
σάγνω, Phl., etc. *v.* *σφάζω*
σαγρί, Ph. *v.* Turk. saghrə
σάghον, Ul. *v.* Turk. sahn
σαghόρι, Ph. *v.* Turk. saghər
σαϊγιάς, Ph. *v.* Turk. saya
σαΐκι, *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
σακκορράφα, *packing-needle*, Sin. (Arkh. p. 265). The dimin. *σακράφι*, Fer. (Krinop. p. 61) and *σακοράφι*, Ph.
σακονδῶ, Ul. Explained by *τσακοντῶ*= *οὐρῶ* and the subst. *τσακοντοῦρι*, given by Arkh. (p. 272) for Sin. He compares *ἐξακοντῶ, ἐξακοντίζω*
σακώνω, Capp. *v.* *τσακώνω*
σαλάκα, *bosom of dress used as pocket*, Sin. (Arkh. p. 265), 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. sallamaq
[σαλεύω, *I shake.*]—*Aor. subj. σαλέψω*, Afs.—*Pres. σαλέβγου, I move*, intrans., Silli. This sense is common in M. Gr. where *σάλεψε* means *Hurry up!*
σαλιδκω, 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, Ἄτ. I, p. 241, and § 372
σάλσα, Capp. Ph. Kis. *v.* *σφαλῶ*
σάλτα, *pl. σάλτες, short jacket*, Ph.
σαλδῶ, σάλ(τ)σα, Capp. *v.* Turk. salmaq
σαλῶ, Silli. *v.* *σφαλῶ*
σάμ, *as far as*, Ph. *I.e. ἴσα μέ*
σαμού, *conj., as soon as, when*, Ph. Tsh. Sometimes accented *σάμου*. Kar. gives (Lag. p. 62) *σαμοῦ, σάμα· ἅμα ὡς, ἐπειδάν*
Σάμβας, *Saturday*, Gh. and Ph.
σά(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 *bίρ πάϊ gέτιρdιμ*. Turkish phrase in Ph. text on p. 486, l. 33. In Turkish, سکا بر پای کتوردم
σανό, Del. *v.* *τσανό*
σάνσα, Ul. *v.* Turk. sanmaq
σανδάλια, Del. *v.* Turk. sandaliya
σανδούχ, *σανδέq, σανδόχ*, Capp. *v.* Turk. sandəq
σάνω, *I do*. Used in Capp. as pres. to *ἔποικα*, etc., in place of *ποιῶ*, *q.v.* Forms recorded are: *pres. σάνω*, Fer. Phl. and (Pharasop. p. 123) Sil., *σάνω*, Ax., *σάνου*, Mis. Sem., *σάνον*, Mis. *Impf.* § 208.—*Pass. pres. sg.* 3 *σάνιτι*, Silli
σανξάρι, Ph. *v.* Turk. sansar
σαβαχάτια, Phl. *v.* Turk. sabahat
σαβαχδάν, *σαβάχλαə, σαβάχλαϊνέ*, Capp. *v.* Turk. sabah
σάβρι, Silli. *v.* Turk. sabr
σάβσσ, Ul. *v.* Turk. sahab
σαqαλού, Afs., *σαqάλια*, Del. *v.* Turk. saqal
σάqəna, Ul. *v.* Turk. saqənmaq
σαράϊ, Sil. *v.* Turk. serai
[σαράντα, *forty.*]—In Capp. always *σεράντα*, and so too the verb: *aor. subj.* 3 *sg. να σερανδώ, attain the age of* 40 *days*, Del.—*σεράντα*, Tsh., § 307
σαράρσε, Ul. *v.* Turk. sararmaq
σαράφης, *-φος*, Phl. *v.* Turk. sarraf
σαρδῶ, Ul. *v.* Turk. sarmaq
σας, possessive, §§ 23, 178, 253, 313
σατόρ, *σατούρια*, Gh. *v.* Turk. satər
σαδαqάς, Ph. *v.* Turk. sadaqa
σαχάτι, Afs. *v.* Turk. sa'at
σαχτῶ, given with *χαχτῶ* by Arkh. (p. 249) as synonym in Bagdaonis for *λαχτῶ· ὠθῶ, σπρώχνω*
σαώνω, Ph., etc. *v.* *σφαλώνω*
[*σβύνω, σβήνω, I extinguish.*]—Capp. *aor. ἔζβυσεν*, Ax., but elsewhere without *ζ* (§ 101). Thus *pres. βόνω*, Ul. Del., *βούνω*, Del., *αορ. ἔβυσα*, Del. Ul., § 222.—*Pres. ζύνω, impv. ζύσε*, Ph., § 281.—*ζβύννου, aor. ἔζβυσα*, Silli
σε, Silli. *v.* *θά*
σεβέρ, Ax. *v.* Turk. sefer
σεβινδᾶ, Silli, etc. *v.* Turk. sevmek
σεβδᾶ, *σέβδωσge*, Ul. *v.* Turk. sevmek
σεβδούσι, Ul., *σεβδαλάνjησι*, Silli. *v.* Turk. sevda
σεγός, Silli. *v.* *θεός*
σεδεμένο, Ph. *v.* *σημαδεύω*
σεῖλ, Ul. *v.* Turk. bu
[*σείω, I shake.*]—3 *pl. impf. pass. σειόσαν*, Sin. (Pakhtikos, p. 13), § 232.—At Ph. *pres. σείνω* (§ 327), *aor. ἔσεισα*
σέκ, Sil. *v.* *σακκί*
σέκνω, Ar., Ul. *v.* *θέτω*
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*

ἐμασα, Capp. *v.* ἐμβάζω

ἐν bevl bουρδάν čoqάρ. Turkish phrase in Pot. text, p. 464, l. 18. In Turkish, سن بنی بوردان چقار

ἐνδα κούτα, *upside down*, Ph. *v.* κούτα

ἐξένα, Tsh., etc. *v.* Turk. seksen

ἐός, Silli. *v.* θεός

ἐρ da, Ul. *v.* Turk. sermek

ἐραΐ, etc., Capp. Silli. *v.* Turk. seraï

ἐράνda, etc., Capp. Tsh. *v.* σαράνda

ἐρέβω, Ax. *v.* σωρεύω

ἔρεψεν, *aor.* 3 *sg.*, *befouled*, 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. τσέρεψε, and Kar. (Lag. p. 66) gives τζερεύω with the same meaning ἐκκρίνω, περὶ ἐκκρίσεως περιττωμάτων ἀνθρώπου. Hatzidákis (Ἐβδομάς, II, p. 537) derives from ἐξερρεύω, *to flow out, of water, pus, etc.*, of which ἐξέρρεψα is a possible aorist, although the usual form is ἐξέρρεξα

ἐρίμ, Phl., bov σερίμ in text on p. 436, l. 21 means from the context *at this time, then*. The phrase is Turkish, but I cannot trace σερίμ, unless it is sürüm, *interval*

ἐρνικός, Capp. Ph. *v.* ἀρσενικός

ἐρχοδλάνσε, Ul., etc. *v.* Turk. serkhoš

ἐς, Phl. *v.* Turk. ses

ἑσέτερος, *vel sim.*, *your.*]—In Capp. §§ 181, 182, at Ph. § 314

ἑτέde, Mal. *v.* Turk. sitr

ἑφά, Ul. *v.* Turk. sefa

ἑφέρ, Ax. *v.* Turk. sefer

ἑέφφαρα, 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.* δήκωσέν do, Ul., *subj.* δκώσω, Fer., 2 *sg.* δηκώῃς, Ul., *middle pres.* δηκοῦμαι (§ 231), Del. Phl. Sil., δηκοῦμι, 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.* δκώεν, Ax., δκώτα, Fer., *impv.* δήκο, Ar. Ul. Sil. and I believe *passim*, *pl.* δηκωχάτ (§ 243), Ax.—*Pres.* σηκώνου, *impf.* § 335, Tsh., *aor.* σήκωσα, Ph., *mid. pres.* σηκοῦμαι, Ph., σηκοῦμι, Tsh., *aor.* σηκώθα (§ 362), Ph., etc., *impv.* (§ 362) σήκο, Ph., σήκου, Tsh.—*Mid. pres.* 3 *sg.* σκώνιτι, *aor.* σκώσκα, *impv.* δούκου, *pl.* δουκούτι(ν, § 55, Silli

[σημαδεύω, *I mark*, is used to mean *I betroth.*]—The Capp. form is σεμαδέβω. Thus σεμαδέβου, 3 *sg.* σεμαδέφ, Mal., and σεμαδεύω· ἀρραβωνίζω, given for Ar. by Val. (p. 21) and for Sin. by Arkh. (266), who points out that the meaning *betroth* is a Turkism, due to nišan meaning both *mark* and *token of betrothal* (§ 381). *Aor.* σεμάδεψα, Phl. *aor. pass.* σεμαδέφτα, Ax. Mal. *Partic.* σεμαδεμέν (for σεμαδεμένη), *betrothed girl*, Phl. with *gen.* σεμαδεμενοῦ (text on p. 422, l. 3), like νύφ, *gen.* νυφοῦ, etc. in § 166.—*Aor. pass.* σεμαδέφτα, Ph., and *partic.* το σεδεμένο τς, *her husband*, with loss of μα by dissimilation, § 282

[σήμερον, *to-day.*]—The true Capp. form seems to be δήμερα, Del. Ax. Sil. Pot. Also δήμβερα, Del. δήμερο, Phl., is possibly influenced by the common form.—σήμερο, Ph.—δήμερι (§ 12), Silli.—Connected with this is the *adj.* δημελλικο, *pl.* -κα, *contemporary*, Del.

σηφάρα, Mal. *v.* φορά

[σῆστρον, *sieve.*]—Capp. δήστρο, Gh., σῆστρο, σῆσρο (§ 101), Fer. (Krinop. p. 62) and σῆστρο, Sil. (Pharasop. p. 123) and Ar. (Val. p. 21)

σι, Afs. *v.* εἰς

σίγνω, Del. *v.* σφίγγω

[σίδερο, *iron.*]—δίηρο (? δίερο), Mis.

σίδι, *pl.* σίδα, *willow tree*, Tsh. Kar. (Lag. p. 62) gives for Ph. σίδη. It is a Pontic word; Hatzidákis, Φιλ. Ἐρ. p. 4, gives σίδη=ιτέα. The ancient σίδη means a *pomegranate* or *some kind of water-plant*, perhaps a *water-lily*

σικτῶ, Silli. *v.* Turk. seqmaq

σι̯ούχα, Ph. *v.* Turk. süjüq

σιλάχε, Ph. *v.* Turk. silah

σίλσε, Ul. *v.* Turk. silmek

σίνα, Pot. *v.* τίς

σίννου, Kis. *v.* σφίγγω

σινσιλέα, Afs. *v.* Turk. silsile

σίγκ τα, Ph. Kis. *v.* σφίγγω

σιπά, Ph. *v.* Turk. səpa

σιπιδό, *the day after to-morrow*, Ph. Kar. (Lag. p. 62) gives σεπιδά, σιπιδά and σιπιδό.—In Capp. Arkh. (p. 266) for Sin. σεπεδμοῦ, *the next day*, and in the texts for Phl. and Mal. (p. 410, l. 28, p. 404, l. 26) is the form σδπϋ-(γ)ῦ τ μέρα, *next day*; for δ *v.* § 95. The first syllable of all these forms is probably for σο (=εἰς τό), and -πιδό, etc. are the Aeolic πεδά 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

σιργαδίζω, *I am grieved, sorry*, Ph.

σιτίλι, *milk-pail*, Ph. For Sin. Arkh. (p. 267) gives σιτῆλι, *small bronze*

waterpot, with a Turk. sitil. Also *σίτλη*, Kar. (Lag. p. 62). Sitil I cannot trace; it looks like *σιτλι* taken into Turkish. The derivation may be Lat. *situla*, whose Greek offspring however are of the types *σίκλα*, *σικλί*, etc.; *v.* G. Meyer, *Neugr. Stud.* III, p. 59, and § 372

σιφτάχι, *σιφτενό*, Ph. *v.* Turk. siftah

[*σίφων*, *tube.*]—At Del. the dimin. *δυφών*, *pipe carrying water to a mill*; M. Gr. *σιφοῦνι*.—For Sin. Arkh. (p. 278) gives *φωσών*, with metathesis, § 104

σιχτιέζομαι, *aor.* *σιχτιέστα*, Ph. *v.* Turk. seqmaq

σιχτῶ, Fer. *v.* Turk. seqmaq

σκαλί, *ladder*, Ph. Latin scala; *v.* Meyer, *Neugr. Stud.* III, p. 60, and § 373

σκάμα, Silli. *v.* *πηγαίνω*

σκαμβλμα, *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.* *ἔσκαψεν*, Del.

[*σκεπάζω*, *I cover.*]—*Pres.* *δεβάνου* da, Kis., *aor.* *subj.* *να σθεπάσῃ*, Afs., *aor. pass.* 3 *sg.* *σθεπάθτη*, Ph.

[*σκεπάρι*, *adze.*]—Capp. *σκεπάρ*, Mis. Ar., *pl.* *σκεπάρια*, Mis.

σκεπέλ, Sil. *v.* *σκουτέλλι*

[*σκεῦος*, *utensil.*]—Capp. *σκέβος* or *σκέος* (§ 76), *pl.* *σκέβια*, Ax., *σκέφ*, *pl.* *σκέφια*, Phl., *cooking utensil.* *Pl.* *σκεύα*, Fer. (Krinop. p. 62), *σκεύα*, Ar. (Val. p. 21), *σκεύη*, 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): *σκιάρι* (§§ 89, 115), Gh., *σκιέτ* (§ 66), Fer. (Krinop. 62), *σκιάδι* and verb *σσκιαδίζει*, Sin. (Arkh. p. 258). Arkh. gives also for Bagdaonis *σκάβ* and Kar. (Lag. p. 63) *σκάβο*, Mis. Phl. —*ισκάϊδι* (§§ 255, 259, 264), Ph. Tsh.

[*σκίζω*, *I tear.*]—Capp. *σκίνω*, Ax., *ξυλέκω*, Del. with metathesis of *σκ*→*ξ*, *v.* § 104. —*σκίζω* or *σκίνω*, *aor.* *ἔσθυσα*, *ἔθυσα*, Ph. For *σθ*, § 264

σκολεῖον (commonly *σκολιό*), *school.*—In Capp. *σκολιό* recorded only at Pot. and Sil. § 151. Elsewhere *σκόλιο*, Del. Ar. (§ 150), Gh. Phl., *ισκόλιο(ν*, Ul.—*σκόλειο* and *indef.* *acc.* *σκόλειες*, Ph.

[*σκόρδο(ν*, *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). *σκορποῦς*, Phl. (decl. § 124), Sil. (decl. § 122). *σκουρουνιός*, Mal.

σκοτεινά, *adv.*, *in the dark*, Ph.

σκοτεινία, *ἡ*, *darkness*, Ph. Grégoire. *B.C.H.* XXXIII, p. 151. *v.* § 258

σκοτείνεν, *impf.*, *it was dark*, Ax.

σκότιμα, *neut.*, *killing*, Silli

σκοτώνω, *I kill.*—Capp. *pres.* Del. (where it means *I beat*) Ar. Gh. Ul. Phl. Sil. Pot., *σκοτώνου*, Mal. *Aor.* *σκότωσα*, Gh. Ar. Ul. Phl. Sil. Ax. *σκότσα*, Pot., *σκότουσα*, Mal., *v.* § 222, *impv.* 225, *aor. pass.*, varying with the treatment of *θ* (§§ 86—96), *σκοτώχα*, Gh.—*σκοτώνω*, *aor.* *σκό(τ)σα* (§§ 252, 341), *subj.* *σκοτώσω* (§§ 283. 343), Ph.—*σκοτώνου*, *aor.* *σκότισα*, *subj.* *σκοτώσου*, Silli

σκοῦνδαι, *pres.* 3 *pl.*, *they are afraid*, Ph. As from a pres. *σκοῦμαι* (for *σκιοῦμαι*, § 259) = *σκιάζομαι*

σκούνδους, Silli. *v.* *σκύλλος*

σκουρά· κύλιξ, *ποτήριον*, 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. *σκετέλ*, Sil. and for Sin. Arkh. (p. 266) gives *σικτέλι*. Latin scutella; *v.* G. Meyer, *Neugr. Stud.* III, p. 61, and § 372

σκρόφα, *sow*, *harlot*, Silli. Italian scrofa; *v.* G. Meyer, *Neugr. Stud.* IV, p. 83, and § 369

[*σκυλί*, *dog.*]—Capp. *σκυλί*, Del. Fer. Mis. Phl. Pot. *σκυλί*, Sil. Forms with *ῡ* are *pl.* *σκῡλιά*, Ar., *gen.* *σκῡλιᾶ*, Del. —*σῦλι*, *pl.* *σῦλια*, Ph., § 264

[*σκύλλος*, *dog.*]—*σκούνδους* (§ 18), Silli

σκϋλιά, Ar., etc. *v.* *σκυλί*

σκώνιτι, Silli. *v.* *σηκώνω*

σθέλτσεν, Ph. *v.* *σθᾶ*

σθεπάσῃ, Afs., etc. *v.* *σκεπάζω*

σθέσεν, Ph. *v.* *σθᾶ*

σθᾶ, *he strides*, Ph., *pres.* 3 *sg.*, as from a verb *σθιάγω*, which would correspond to a Greek †*σκελῶ*, †*σκελίζω* from *σκέλος* (§ 269). *Aor.* 3 *sg.* *σθέλτσεν* or *σθέσεν* (§ 252), *subj.* 3 *sg.* *σθέσῃ*, 3 *pl.* *σθελίσουνε*, § 264.—*σκέλιζμα*, *pl.* *σκελίζματα*, *stride*, Ax., is the subst. from the same verb

σθίζω, Ph. *v.* *σκίζω*

σθυλί, Ph. *v.* *σκυλί*

σθυλοκάκε, *neut. pl.*, *dogs' dung*, Ph.

σο, *σα*, etc., Capp. Ph. *v.* *εἰς*

σογλί, Ph. *v.* *σουβλί*

σόγγα, *at once*, Fer. *I.e.* *εἰς τὸ ἕνα*

σογός, Silli. *v.* *θεός*

σόϊδουζιν, Gh. *v.* Turk. soïmaq

ᵂ καα, *when*, Del.
ᵂJυλος, Del. *v. σφόνδυλος*
ᵂ(gρ)α, *σόν(gρ)αδαν*, Capp. *v.* Turk. sonra
ᵠάχ, Capp. *v.* Turk. soqaq
ᵠουᵠjής, Ph. *v.* Turk. soqaq
ᵠουσδοόρσεν do, Phl. *v.* Turk. soqmaq
ᵠσεν, Ul. *v.* Turk. soqmaq
όs, *thy*.]—Forms from this in Capp., §§ 181, 182, at Ph. § 314
ᵣί; *why?* Ax.
ᵣίπτοs, *σοδίβοs; why? why?* Ph. In text on p. 470, l. 31 in phrase *σοτίπο ά σταθῶ; the* final *s* is dropped by dissimilation, § 282
ᵥ, possessive, §§ 23, 253, 313
ᵥύ, Ul. *v.* Turk. su
ᵥυβαλῶ, Phl. *v.* Turk. seva
ᵣουβλί, *spit.*]—Capp. *σουγλί*, Sin. (Arkh. p. 268), *σουγουλί*, Fer. (Krinop. p. 68). —*σογλί*, Ph.—Lat. subula; *v.* G. Meyer, *Neugr. Stud.* III, p. 61, and § 372
ᵥυλοόσσε, Ph. *v.* Turk. sulumaq
σύγα *το*, Del. *v. σφογγίζω*
συγάρ, Sil. *v. σφουγγάρι*
συγῶ, Sil. *v. σφίγγω*
συπελενδῶ, Silli. *v.* Turk. šübhelenmek
συράτι, Ph. *v.* Turk. surat
συρού, Ph. *v.* Turk. sürü
σύσουρα, Sin. § 172
συφρά, Capp. *v.* Turk. sofra
συφρανών ἀδετωί *beni göstermedé ἀσούν ἰόδῶ*. Turkish sentence in Pot. text, p. 462, l. 15. In Turkish,

سفره‌نك عادتيني بنى گوستر ميمده انك ايچون

σγάνσεν, Phl. *v.* Turk. seghamaq
σῦθῦ(γι)ᾶ *τ μέρα*, Phl. Mal. *v. σιτιδό*
σϋτιμοῦ, Ul. *v.* Turk. sÖyüt
ᵣτάνεται, *σταάστανε*, Ax. *v. ξεστάνομαι*
σπέρνω (*σπείρω*), *I sow.*]—Capp. *pres.* *σπερίσκω* (Val. p. 21), *aor. ἔσπειρα*, Ar.
σπήλαιον, *cave.*]—*σπήλοι*, maso. (§§ 260, 261, 275), Ph.
ᵣπιθαμήν, *span*, Ph. M. Gr. *σπιθαμή*
ᵣπίδι, Silli. *v. σπίτι*
ᵣπίτι, *house.* So at Ph., etc. with dimin. *σπιτάκκο*.—In Capp. *σπίτ, pl. σπίτια*, but (*τι* becoming *ᾶι*) *σπίδ, σπίδι μ, pl. σπίδια*, Ar. Gh., *σπίδ* or *σπίδ*, Del., §§ 83, 84, 179.—*σπίδι*, Silli. Latin hospitium; *v.* G. Meyer, *Neugr. Stud.* III, p. 63, and §§ 371—373
[*σπλῆνα, splaen.*]—Capp. *δπλήνα*, Fer. (Krinop. p. 62), *σεπλένα*, Sin. (Arkh. p. 266), *σουπλήνα*, Ar. (Val. p. 21).—*σπιλήνα*, Silli
σπόρος, seed, Fer. Ar. Mal.
στάβγο, Ph., *στάβλο*, Capp. *v. σταῦλος*
σταβρόν, σταβρώνω. v. σταυρόν, σταυρώνω
στάγη, Gh. *v. στέκω*
στά(γι)α, Ax. *v. στάχι*
σταλιγό τ, presently, Gh.
στάμα, pl. στάματα, a measure of land, Mal. ? connexion with *στρέμμα*
στανέρ, Ph. *v. ἀσθενής*
στάστι, Afs., *στασῶ*, Silli. *v. στέκω*
[*σταῦλος, stable.*]—Capp. *στάβλο*, Ul. Phl. —*στάβγο* (§ 272), Ph.—Latin stabulum; *v.* G. Meyer, *Neugr. Stud.* III, p. 63, and § 372
σταυρός, cross. In Capp. *σταβρόν*, noted at Fer. and Ar. The word is of course universal
[*σταυρώνω, I crucify.*]—*Aor.* 3 *pl. στάβρωσαν το*, Sil.
[*σταφίδα* (*σταφίς*), *raisin.*]—*Pl. σταφίρες*, Gh.
[*σταφύλια, grapes.*]—*σταφύλε*, Ph., *σταφόλα*, Kis.
στάχα, Gh. *v. στέκω*
[*στάχι, ear of corn.*]—*Pl. στά(γι)α*, Ax.
[*στάχτη, ashes.*]—Capp. *στάχδη*, Ar., *στάχτ*, Phl.—*σταχτής, ash-seller*, Silli
σταχτόνα, Ph., *adj.* from *στάχτη*. Thus *ἀ σ. κούρι, a loaf baked in the ashes*
στε, Ph. *σ. τ' ἄβου, from the other. Cf. ἀπό* and *ἀs*
στέ, Ph., *στέα*, Tsh. etc. *v. ἐστοῦν*
στέγνω, Gh. *v. στέκω*
στεθύρα, hole to receive the bolt of a door, Del.
[*στείρος, barren.*]—*στείρο*, Ph.
[*στέκω, I stand.*]—Capp. *pres. στέκου*, Mal., *στέκνω*, Sil., *στέχνω*, Ul. Phl., *στέγνω*, Gh. *Mid. pres. στέκουμαι*, Ar. Ax., *στέκουμι*, Mis. (§ 227), Mal., *aor.* varying with the treatment of *θ* (§§ 86—96): *ἐστάθα*, Del., *στάθα*, Phl., *ἔσταχα*, 3 *sg. ἔσταχε, ἔσταγε* (§§ 222, 240), rarely *ἐστάγε*, Ul., *στάχα*, Gh. Mis., 3 *sg. στάγη*, Gh., *aor. subj. σταθῶ*, etc., *impv.*, § 248.—*Pres. στήκνω, στέκνω* (once *στέκω*), *mid. στήγνουμαι, aor. στάθα, impv. στάθου, σταθῆτε*, Ph. *Pres. ἰστῶμι* (§§ 357, 358), Tsh. Kis. Afs., *aor. ἰστάθα* or *ἰστάχα*, Kis., *aor. subj. ἰ)σταθῶ*, Afs., *impv. ἰστάχου, ἰσταθῆτι*, Tsh., *pl. στάστι*, Afs. *v.* § 362.—*στέκουμι, 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.
[*στεφανώνω, I crown, i.e. put the marriage-crowns on someone.*]—*Aor. στεφάνωσα*, Ph.
στέχνω, Ul. Phl. *v. στέκω*
στή, Ph. *v. γῆ*
στήκνω, Ph. *v. στέκω*
[*στήνω, I make to stand.*]—*Aor. ἔστεσα*, Del.

στό, Ph. *v.* ὁστοῦν

στο, στα, etc., Ph. *v.* ἐς

στόμα, *mouth*. In Capp. at Fer. Ul. Mis. Phl. Sil.—στόμα(ν, Ph. and Silli

[στραβός, *crooked.*]—σταβρό, Fer. (Krinop. p. 63). For metathesis, § 104.—*Adv.* σταβρά, 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

[στρατός, *army.*]—*Gen.* στρατοῦ, Gh.

στρίχα, *aor. I called, summoned*, and *impv.* στρίηga da, *pl.* στριηgάde, Ph. The *pres.* is probably στριηgάγω, -gậs, etc. *Cf.* Ducange, *s.v.* στριγγίζειν

[στρώμα, *mattress, bed.*]—*Pl.* στρώματα, Pot.

[στρώνω, *I spread.*]—*Aor.* ἔστρωσα, Mal. Sil. and at Ph.

[στρώσις, *mattress.*]—In Capp. στρώ is general, declined as a neut. dimin. *v.* § 166. At Fer. Krinop. (p. 63) gives *sg.* στρῶ or σρῶ (§ 101), and *f. pl.* σρῶες (§ 103).—στρώσι, *f.*, as in M. Gr. with *acc.* στρώσι(ν, Ph.

[στῦλος, *pillar.*]—στύος (§ 269), Ph. given by Grégoire, *B.C.H.* XXXIII, p. 154.—δούλους, Silli

[στύραξ, *the bush styrax.*]—*Dimin.* στυράδι, Ph. The pounded berries make a soapy lather and are used for washing

[στυφός, *bitter.*]—στυφί, *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.* σύγgοψν, Kis., *impv.* σύγgοτ 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, schnitzen, anfertigen*

συγώτι, Ph. *v.* συκώτι

[συκιά, *fig-tree.*]—Capp. δύκα, *pl.* δύκες, Phl., meaning also *fig*, *v.* § 389

[συκώτι, *liver.*]—δκώτ, Fer. (Krinop. p. 62).—συgώτι, Ph.

συλείτριος, Ar. (N. K.). Explained as μνημόσυνον, *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

συμοῦμου, Silli. *v.* ἐνθυμοῦμαι

[συμπέ(ν)θερος. Men whose children have married one another are called συμπέ(ν)θεροι.]—Capp. *nom.* δυμερό μ, *sg.* s., Mis. For μπ, § 99

[συμφθάνω.]—Used in Capp. to mean *I reach, arrive at*, instead of M. Gr. προφθάνω. Forms are: *pres.* δυφτάνω Sil., *aor.* δύφτασα, Gh. Ar. Sil. For Fer. Krinop. (p. 63) gives συφτάνω and with metathesis φυστάνω, § 104

[σύννεφον, *cloud.*]—*Pl.* δύνεφα, Pot.—σύνεφα, Ph.

συνύφσα (*i.e.* συννύμφισσα), in the pl. *the wives of two brothers*, Sin. (Arkh. p. 269) and Ar. (Val. p. 21). δυνύ(φ)σα, Gh.

σύντεκνος. The godfather as spiritual father and the natural father of a child are called σύντεκνοι, as sharing the child between them. Thus Arkh. (Sin. p. 269) gives σύντεκνος· Οὕτω καλεῖ ὁ παράνυμφος τὸν γαμβρόν, because the παράνυμφος, our *best man*, is the godfather of the first child. The usage and word are not confined to Asia. The forms are: δύνδεκνος, Ar. Ar., δύνδεκνο, Fer., δύνδιgνους (§ 127), Mal.—δύνδεκνους, Silli.—The fem. form is δυνδέκσα, Ar. and Silli, contracted from †συνδέκνισσα. So Val. for Ar. (p. 21) gives συντέξα

[συντυχαίνω, *I speak with.*]—Capp. συντιχιέμαι, Mal. An. (Pakhtikos, pp. 21, 22), § 230

σύγgοτ τα, Ph. Kis., etc. *v.* συγκόφτω

σύρα, Silli. *v.* θύρα

[σύρω, *I drag, I go.*]—Capp. *impv.* δύρε, *go*, Del. Fer., *pl.* δύρετ, Fer. (§ 223). *Aor.* ἔδυρέν do, *dragged, drew*, Ar.—*Pres.* συραίνω, *I shoot*, *impf.* § 335, *aor.* ἔσυρα, ἐδύρε με (§ 342), Ph.

σῦζῦλσεν, Del. *v.* Turk. sözülmek

σῦgιδάρ, Fer. *v.* σφονγγάρι

σῦrῦρε]ήs, Silli. *v.* Turk. süpürüjü

σῦrῦρσε, etc., Ul. *v.* Turk. süpürmek

σῦρνῦ, Gh. *v.* Turk. sürmek

σῦρσα, Ul. *v.* Turk. sürmek

σῦρdιvιδga, Ul. *v.* Turk. sürmek

σῦρῦ, Del. *v.* Turk. sürü

σῦρῦλσεν, Ax. *v.* Turk. sürmek

σῦρῦvερέκδεν, Ul. *v.* Turk. sürmek

σῦχτῶ, *aor.* σῦχσα, Ax. *v.* Turk. soqmaq

σφάγνω, Ul. *v.* σφάζω

[σφάζω, *I kill.*]—The forms vary with the treatment of σφ (Capp. § 100, Ph. § 284). The pres. is newly formed in -γνω, -χνω, or -γω (§ 192).—Capp. *pres.* σφάγνω, Ax. Ul., *aor.* ἔσφαξα, Ax., *pres.* σφάχνω, Del., φάγνω, Del. Ul., 3 *sg.* φάghεν, Del., φάχνω, Fer. and (Val. p. 22) Ar., *aor.* ἔφαξα, Del. Ul. Gh. Ar., *pres.* σάγνω, *aor.* ἔφσαξα, *impv.* σάξε, Phl., *pres.* σάγνω, *aor.*

ἔσαξα, ἔβσαξα, Mis., *ἔφσαξα*, Pot.—*φσάγνω, σάγνω, impf. ἔβσαζα* (§ 334), as from a *pres. φσάζω, aor. ἔ(φ)σαξα, impv.* §§ 346, 347, Ph. *Pres.* 3 *pl. σάγουν* da, Tsh.

σφαλῶ, I close.—The forms everywhere vary with the treatment of *σφ* (Capp. § 100).—Capp. *pres. σφαλῶ*, Sin. (Arkh. p. 269), *σαλίδκω* (§ 193), Phl., *aor. σάλσα*, Pot., *impv. σφάλ*, Ax., *σάλ*, Sil. Pot. An., *φάλ*, Fer. Ar., *φσάλ*, Phl.—*σαλῶ, -λᾶς, aor. σάλισα* (§ 47), Silli. Enclitic after *ρέν*, § 10

σφαλώνω, I close. The form *φσαώνω* (for *σφ v.* § 284, for *λ v.* § 269) is used at Ph. instead of *σφαλῶ*. The forms are: *pres. φσαώνω, σαώνω, impv.* § 350, *aor. σάλσα, aor. subj. φσαώσω*, Ph., *pres. σαώνει, aor. σάλσιν, impv. σάλ* (§ 350), Kis.—*Σφαλώνω* occurs in Cypriote, and Hatzidákis (*Ἀθηνᾶ*, xxv, p. 280) sees in it a mixture (*συμφυρμός*) of *σφαλίζω* and *κλειδώνω* or *μανδαλώνω*. The Ph. form may however be directly from *φσαο-*, the local form of *ἀσφαλής* (*q.v.*). The aor. *σάλσα* looks as if it belonged to *σφαλῶ*, but the Ph. paradigm *σκοτώνω, aor. σκότσα, aor. subj. σκοτώσω*, shews that there is no difficulty in attaching it to *φσαώνω*

[*σφίγγω, I press.*]—The forms everywhere vary with the treatment of *σφ* (Capp. § 100, Ph. § 284).—Capp. *pres. σίγνω, aor. ἔσιξα*, Del.—*Pres. σίννου*, Kis., *aor. ἔφσιξα*, Ph. Kis., *impv. σίκ τα* (§ 346), Ph.

[*σφογγᾶτο, omelette.*]—*σουγκάτος*, ὁ, Sin. (Arkh. p. 268).—*φσουγάτος*, Ph.—For *σφ*, §§ 100, 284

[*σφογγίζω, I wipe.*]—Capp. *pres. σουγῶ*, but *impf. σούγισκα* as if from *σουγίζω* (§ 206), *aor. σούξα*, Sil., *impv. σούγα το*, Del., as from *pres. σουγῶ*, which (*σουγκῶ*) is given by Arkh. (p. 268) for Sin. and by Pharasop. (p. 124) for Sil.

[*σφονδύλι, spindle-whorl.*]—Capp. *φονʃύλ* (§ 83), Ar., *σοντύλι*, Sin. (Arkh. p. 268). At Fer. *σφονδόλ*, 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 *στόνδυλος*. Thus: *σόνʃυλος* or *σφόνʃυλος*, Del., *φόνʃυλο*, Ar., *σόντυλος*, Sin. (Arkh. p. 268), *σφόνδυλο* and *σφονδύλ*, Fer. (Krinop. p. 63), *σόντελο*, Sil. (Pharasop. p. 123). For *σφ*, § 100. —*φσόνδυοτ* (§§ 269, 284), Ph.

[*σφουγγάρι, sponge.*]—Capp. *σουγάρ*, Sil., *σῦργιάρ*, Fer. For *σφ*, § 100.—*σοργάρι*, Silli. Sünger 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. σωρόφ*, and *aor. σώροψα*, Phl. Ar., *impf. σωρόβνα* (§ 208), Phl. At Ax. *pres. σερέβω, aor. σέρεψα. v.* § 65 for assimilation.—*σωρέβω, aor. σώρεψα, aor. pass. σωρέφτα* (§ 362), Ph., *pres. σωρέβου*, Kis. *Aor.* 3 *pl. σώριψιτ*, Afs.—*σωρέβγου*, Silli

σωρῶ, Silli. *v. θεωρῶ*

σών, prep., until, before, Ph. Afs.

σəʃlaḍᾱ, Capp. *v.* Turk. *səslamaq*

səčərátsε, Fer., etc. *v.* Turk. *səčəramaq*

səqέlσε, Ul., etc. *v.* Turk. *səqmaq*

sərás, Del. *v.* Turk. *səra*

š

šábι, šáγι, dew, Ph. Given by Kar. (Lag. p. 68) and connected with Armenian *šaṙ*, which Bedrossian gives as *evening dew. v.* § 376

šáγε, neut. pl., crops, Ph.

'šáĩ, Del. *v. πηγαίνω*

šalρομαι, Ph. *v. χαίρομαι*

šáji, pl. šáge, load of wood, vel sim., Ph. Dimin. *šagόκκο*. Probably the Turkish šakh شاخ *branch*

šáʃι or *sáʃι*, Ph. *v.* Turk. *saj*

šál, Gh. *v.* Turk. *šal*

šalβárια, Ph. *v.* Turk. *šalvar*

šαμανικό, pl. -κά, a kind of melon, Ph. Pharasop. (p. 123) gives *σιαμανίκο-καρπούζι*, as a Ph. word, with derivation from *χειμών*. It is the *χειμωνικόν* mentioned by Leake (*Researches in Greece*, p. 423), a musk-melon, which can be kept right into the winter

šαμδέκ, a dry measure, Ax.

šαμδάν, Ul. *v.* Turk. *šamdan*

šάνω, Ax., etc. *v. σάνω*

šaqqαλόκ, Ul. *v.* Turk. *šapqaleq*

šaδήμι, Silli. *v.* Turk. *šašmaq*

šáδδησαδι, Silli. *v.* Turk. *šašmaq*

šaδλάτσιν do, Afs. *v.* Turk. *šašmaq*

šaδqόr, Capp. *v.* Turk. *šašqən*

šaδτιέγω, Ph., *šaδτῶ*, Silli, etc. *v.* Turk. *šašmaq*

šαφάχι, Ph. *v.* Turk. *šafaq*

šάφκə, Del. *v.* Turk. *šafq*

šάφτη, šαφτίζει, Ph. *v.* Turk. *šafq*

šαχʃαδές, Ph. *v.* Turk. *šakhzade*

šάχς, Ph. *v.* Turk. *šakhs*

ðαχὸρ ðαχόρ, Mal. It means *right off, in a trice*, and is probably Turkish. ? onomatopoeic; *cf.* šar šar شار شار *noise of something falling*

ðé, ðéa, Capp. *v.* Turk. šeï

ðéγια, Ph. *v.* Turk. šeï

ðéï, Sil. *v.* Turk. šeï

ðείλι, Ph. *v.* *χεῖλι*

ðειμός, Capp. *v.* *χειμός*

ðείν, Ph. *v.* *ἔχω*

ðείρι, Afs. *v.* Turk. šehir

ðέκ, ινεῖ μ, ðέκ, Ul. Obscure words in text on p. 350, l. 25 used by children when playing knucklebones. Alekt. (p. 491) gives *ανάκα· ὁ ἀστράγαλος*, and so for Fer. Krinop. (p. 42) *ανάκια*, and ašeq, اشق, also means *a knucklebone*.

I translate accordingly

ðεκάρε, Ph. *v.* Turk. šeker

ðελέκ, Ul., *pl.* *ðελέγια*, Phl. Some kind of burden, possibly *faggot*

ðένω, Ph. *v.* *χέζω*

ðεπέ, pl. *ðεπέα, little loaf*, Ul.

ðεβάνου, Kis. *v.* *σκεπάζω*

ðερεχάτι, Ph. *v.* Turk. širket

ðέρ(ι, Capp. Ph. Silli. *v.* *χέρι*

ðεριðάχτι, pl. *-τα*, 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. *ἐλίκε* is used

ðεριβέτ, Ul. *v.* Turk. šerbet

ðέρου, Mis., *ðερίγου* (§ 80), Mal., *I throw. Aor.* *ἔðιρα*, Mis.

ðέχ, Capp. *v.* Turk. šeï

ðεχέρι, Ph. *v.* Turk. šehir

ðηκοῦμαι, Capp. *v.* *σηκώνω*

ðήμερα, Capp. *v.* *σήμερον*

ðήμβερα, Del. *v.* *σήμερον*

Ἤμβόλ, Ar. *v.* *πόλις*

ðην, Del. For *εἰς τὴν*, § 102

ðήρο, Ph., *ðήρους*, Silli. *v.* *χῆρος*

ðίγρες, 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*

ðίηρο, Mis. *v.* *σίδερο*

ðίλε, ðίλα, Ph. *v.* *χίλιοι*

Ἰιλλελήϑ, *a native of Silli*

ðιλιάραζ, Silli. *v.* *χιλιάδα*

ðινίσκουμου, Silli. *v.* *αὐξάνω*

ðιβίκοι, conical hill, Ar. (N.K.). Decl. § 142

ðίš, Gh. *v.* Turk. šiš

ðιðέ, Capp., *ðιðάς*, Ph. *v.* Turk. šiše

ðιφών, Del. *v.* *σίφων*

ðκέβοι, Ax. *v.* *σκεῦος*

ðκέβω, I do, make, Ul., serving as pres. to *aor.* *ἔνga*, *v.* *ποιῶ*. *Impf.* *ðκέ(β)ιðga* (§ 210)

ðκεθί, pin, Phl. *Pl.* *ðκεθιά*. Cf. Ducange, *σκέθθιν, aculeus, stimulus*

ðκέλιζμα, Ax. *v.* *σβῶ*

ðκιάρις, Gh. *v.* *σκιάδιον*

ðκίνω, Ax. *v.* *σκίζω*

ðκυλί, Capp. *v.* *σκυλί*

ðκύχα, Ax., *ðκώτα*, Fer. *v.* *σηκώνω*

ðουνίκ, Capp. *v.* *χοῦνιξ*

ðοιρίδι, Ph. *v.* *χοιρίδι(ον*

ðολώνα, Silli. *v.* *χελῶνα*

ðόν, Fer. *v.* *χώνι*

ðοδρᾷ, drips, Ph. Of the water dripping from the water-spout on a house (*ðόδρ. q.v.*). Kar. (Lag. p. 64) gives *σσστραι* or *σσουτράω· ῥεῖν, ἐκχεῖσθαι*. If this word *ðστράω* came by metathesis from *τροχάω* as Hatzidákis has suggested (Ἐβδομάς, II, p. 536), the initial would be χ, not *ð*. I prefer Grégoire's suggestion (*B.C.H.* XXXIII, p. 149) that it is a form of *χυτράω* from *χύτρα*

ðόðρα, το, stone water-spout of a house, Ph.

ðούκου, Silli. *v.* *σηκώνω*

ðουνού ἀλόρμωσανος γιαρόν μεJιδέ; Turkish phrase in Mal. text, p. 404, l. 25. In Turkish

شونی آلیر میسکز یارین مجیدیه

ðτή, Fer. *v.* *γῆ*

ðύκα, Phl. *v.* *συκιά*

ðύνεφα, Pot. *v.* *σύννεφον*

ðύνδεκνος, etc., *ðυνδέκσα*, Capp. Silli. *v.* *σύντεκνος*

ðυνύ(φ)σα, Gh. *v.* *συνύφσα*

ðύρε, Capp. *v.* *σύρω*

ðυφτάνω, Capp. *v.* *συμφθάνω*

ðῦνδῦ, 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 *σουντοῦν*. Sin., *σοῦντα*, Bagdaonia. For Fer. Krinop. (p. 63) has *δουνδοῦ*.—For derivation Arkh. quotes Byzantios *σοῦδα, long, narrow, underground passage*, but in Ducange this word means the *ditch of a fortress*. The *νδ* is also a difficulty.—At Ph. *προχάγκι, q.v.*

ðῦðῦώνω, I am wetted, aor. *ðῦðῦωσα*, Ph. Kar. (Lag. p. 64) and Arkh. (p. 281) give for Ph. schouschoúώνω, and there is a Pontic form *σουσουλίζω, I am drenched* (Σύλλ. XIV, p. 287). *v.* § 391. In spite of the reduplication the derivation is given by Capp. *ðυλώνω· βρέχω*, Krinop. (p. 68) for Fer. and Arkh. (p. 281) for Sin., with also schouschoúώνω for Ph. Both refer to *χυλῶ, χυλοῦμαι*. For Ar. Val. (p. 21) has *συλόνω = ὑγραίνω* (*ἐκ τοῦ χυλόνω*), where *σ* is clearly for *ð*. For λ, § 269

ðώνα, Ph. *v.* *χελῶνα*

τ

τ, possessive, Capp. § 178

ταβέτι, Ph. *v.* Turk. da'vet

ταβρί, Capp. *v.* ταῦρος

ταβρῶ, Capp. Ph. *v.* τραβῶ

ταγαρjόχι, Ph. *v.* Turk. dogharjeq

ταγιά, *n. pl., these*, Silli. From τιάς, § 29

ταγιά, *nom. pl., these*, Pot. § 176

τάγια, Ph. *v.* Turk. taï

ταγνέ, *hopper of a mill*, Afs. *v.* Turk. takne

ταγρᾶ, Phl. *v.* τραβῶ

τάδε, *such and such.* την τάδεν ἡμέρα, Pot. Probably not dialectic

ταζιά, Ph. *v.* Turk. taze

ταζί, Afs., ταζέ, Ax. Phl. *v.* Turk. taze

[τάζω, *I make a vow.*]—*Pres.* τάγου, *aor.* ἔταξα, Mal.

τάημισα, Ph. *v.* ἥμισυ

τάδε, *neut. pl.*, explained as *soles of the feet*, Ph.

τάϊ, Ph. *v.* Turk. taï

[ταΐζω, *I give food to.*]—Capp. *aor.* τάϊσα, Ar., *aor. subj.* 3 *sg.* νά τα ταΐ τον, Ul.

ταϊδκκο, Ph. *v.* Turk. taï

τακάς, Ph. *v.* Turk. teke

ταλάλ, Ax. *v.* Turk. dellal

τάλιαμ, Sin. § 172

ταμάν, Ph. *v.* Turk. tamaman

τανά, Capp. *v.* Turk. dana

ταναμαζούκα, Afs. (p. 576). Perhaps ταρ' άμ' άζού (=άδού) κά (=κάτω), *quickly go down there*

τάνι, *a drink made of sour curd stirred up with water*, Ph. Kar. (Lag. p. 64) gives the word, comparing Armenian t'an, *soup, broth, porridge* (Bedrossian). *v.* § 376. It is used also (τὸ τάνι) in Ophis and at Trebizond (Σύλλ. XVIII, p. 167)

ταηjρέ, Ul. *v.* Turk. tenjire

ταντέλλα, *lace*, Del. French dentelle; *v.* § 369

ταρδάγω, *I snatch, carry off*, *aor.* τάρσα, δάρσα, *subj.* ταρδίσω, Ph. Kar. (Lag. p. 64) gives ταρτῶ, ταρδίζω

ταρδούρ, Pot. *v.* Turk. tandur

ταρεδῶ, etc., Silli, ταρέτσεν, 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

ταβεῦρ(ι, Capp. Afs. *v.* Turk. tabur

τάqαλ, *wheat*, Mis.

ταqτφδέ γιαζιλάν τεττιλδέ gϋζϋλμάς, *What is written in predestination in mutability is hardly found* (lit. *is not seen*). Turkish words used in Silli text (p. 286, l. 7) as the names of children

ταραλόχ, Phl. *v.* Turk. ortaleq

ταράφ(ι, Capp. Silli, etc. *v.* Turk. taraf

ταράχι· ἔμπνον, Ph. Given by Kar. (Lag. p. 64) comparing Armenian t'araχ, *sanies, matter* (Bedrossian). *v.* § 376

ταρλά, Capp. *v.* Turk. tarla

ταρνά, *adv., quickly, immediately*, Ph. Tsh. Besides ταρνά, Kar. (Lag. p. 64) gives from Ph. ταρνόν· ταχύς and ταρνεύω· ταχύνω. Ταρνά regarded as an impv. has produced the pl. ταρνάτε, ταρνάδε. Grégoire suggests a metathesis from τρανός, *B.C.H.* XXXIII, p. 155

ταρός (ὁ), *time*, Ph. The word takes the place of καιρός. It is used in the Ph. Gospel: *e.g.* St Matt. XXVI, 31, ἀπότε τὸν ταρὸ ὁ Χριστὸς εἶπεντι (Lag. p. 8), and occurs in the XIIth century *Poèmes Prodromiques* (Hesseling and Pernot). The passage (p. 46) runs:—ἂν τύχῃ ὡς ὑπαγαίνομεν, ἂν οὐ κρατήσῃ εὐθία, ἂν οὐκ ἀλλάξουν οἱ ταροί, κ.τ.λ. For a note on the word, *ibid.*, p. 250.—In Crete ταρός means *a violent wind*; φυσᾷ ταρός, *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) ταρίζομαι· χρονίζω, βραδύνω.—The words διανταρό, Sin., τσανταρό, τσενταρά, Del., *at this hour*, given by Arkh. (p. 233), and Kar.'s τζενταρό, 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. ὰ, transcribed τσ by Arkh. and ὸ by Kar. (=Lag.'s τζ), and the δ of the Sin. form is probably an error for d (=τ). For the derivation of ταρός and references, *v.* Thumb, *Griech. Sprache im Zeitalter d. Hellenismus*, p. 91

τάρσεν, Ax. *v.* τραβῶ

τάρτι, Ph. *v.* Turk. derd

ταρσαλούτ, Ph. *v.* Turk. tassale

τάσ(ι, Ul. Afs. *v.* Turk. tas

ταρλάτσε, Ul., ταρλάδεν da, Ar. *v.* Turk. tasalanmaq

ταδύ, Capp. *v.* ταχύ

ταττάς, dadás, *father*, Ph.—dadás, Tsh. § 280. A Pontic word, *v.* § 391

τάτλι, Ph. § 172

[ταῦρος, *bull.*]—In Capp. the dimin. ταβρί, Gh. Phl. and (Val. p. 21) Ar.

ταφσίρ, Ph., etc. *v.* Turk. tasvir

ταχλαδίζω, Ph.—*v.* Turk. taqlah

ταχτά, Del., ταχταλούτ, 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' ἄλλ' ταχύ, *the day after to-morrow*

τεghóρι, Ph. *v.* Turk. daïre

τεδέ, *this*, or *in this way*, Ph.

τεές, *these*, Silli. From τιάς, § 29

τεξέ, Ar. *v.* Turk. taze

τείβος, Ul. *v.* τεῖχος

τειρίθεται, Ph. *v.* φθειρίζω

τείδga, *to-morrow*, Ul. Probably τα(χ)ύ (*q.v.*) + the dimin. ending seen in λίδκο (= ὀλίγος). For a changing to ε, *v.* § 66

τεῖχος, *wall*.—In Capp. τείχος, Fer. Ax. (decl. 130), deίχος, Pot., τείχους (decl. § 133), Mis., τοίους, Sem. (N. K.), τείβος, Ul., ὄούχος (decl. § 140), Ar.—διέχος (§ 256), Ph., and ὄούχους (§§ 9, 18), Silli, both masc. like τεῖχος in M. Gr.

τεκέ, Phl. *v.* Turk. tekke

τεκελεμές, Ph. *v.* Turk. tekellum

τεκέρι, Ph. In text on p. 476, l. 23 explained as *dish* (either *food* or *plate*). Possibly Turk. teker, تكر, *wheel*, from the circular form of a dish

τεκλίφ(ι, Gh. Ph. *v.* Turk. teklif

[τέκνον, *child*.]—τέκνους, *gen. sg.* τεκνοῦ, *pl.* τέκνα, *gen. pl.* τεκνῶ, Silli

τεčά, *such*, Silli. τεčά παιρί. M. Gr. τέτοιος

τέλ, Capp. *v.* Turk. tel

τελέφι, Ph. *v.* Turk. telef

τεμενάχ, τεμάναχ, τεμαλάχ, Ul., etc. *v.* Turk. temenna

τεμίσι, *heat*, Tsh. Probably Turk. temmuz, تموز, *July*

τεμbίχ, τεμbιδλί, Ul. *v.* Turk. tembih

τενjερίς, Pot., etc. *v.* Turk. tenjire

τενδεμένο, Ph. *v.* δενδάγω

τεό, Fer. *v.* θεός

τετέ, Ph. *v.* Turk. tepe

τετεκόζης, *one-eyed giant*, *Cyclops*, Ph. Kar. (Lag. p. 57) says that τετεκόζ (tepe, *head*, göz, *eye*) is Turkish for Cyclops

τέρ, Mis. *v.* τοβάρι

τέρ, Capp. *v.* λιθάρι

[τέρετρον, *auger*.]—From the dimin. τερέτριον comes at Mis. τελέτιρ

τέρκι, Ph., τερκί, Silli. *v.* Turk. terki

τερ(d)ζής, Ph. *v.* Turk. terzi

τέσερα, Capp. Ph. *v.* τέσσαρα

[τέσσαρα, *four*.]—In Capp. and Ph. τέσερα, § 307. *v.* Thumb, *Griech. Sprache im Zeitalter d. Hellenismus*, p. 72. Like other adj. the neut. form is always used

τετέ. *Voc.* γμαβρού μ τετέ, *mother dear*, Del.

[Τετράδη, *Wednesday*.]—In Capp. Τετρίχ. Gh., Τετράρ (§ 88), Ar.

τεχλικαλόδμα, Del. *v.* Turk. tehlikeli

τεχρεδέν, *at once*(?), Phl. Clearly Turkish, used in text on p. 430, l. 20

τζάγκαρ, Ph. § 172

τζάκρι, τζαχρι, τζακρό· τροχός, κύκλος. Kar., spelling with initial c', gives this apparently as Cappadocian (Lag. p. 65, who changes the initial to τζ. the sound being probably č). Probably the Armenian čaχr, *turning*, which is Persian čarkh, چرخ (Hübschmann, page 186). This appears in Turkish, but the Capp. word is from čaχr rather than from čarkh. *v.* § 377

Τζιφουτιῶν, *gen. pl.*, *of the Jews*, in Ph. Gospel (Lag. p. 13), § 303. Tshifut. Turk. چفوت, is a vulgar term for Jew in Turkey

τηνεβή, *dawn*, or adv. *in the morning*, Ph. It would seem to be from τὴν αὐγήν, but *v.* ἀβίδζα

τηνεβίδζα, *dawn*, or more usually adv. *in the morning*, Ph. Afs. Τέ τηνεβίδζα, *next morning*, Ph. For derivation from τὴν αὐγίτσα, *v.* ἀβίδζα

τί, Ph. *v.* αὐτί

τι, Ph., etc. *v.* δι

τία, Ul. *v.* τίχαλο

τίαλα, Mis., etc. *v.* τίχαλο

τίαν, Mis. *v.* τίχαλο

τιάς, *this*, Silli. *v.* § 12, and for decl. § 29

τίγαλα, Ax. *v.* τίχαλο

τίγγιφ, 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, تهی, *empty*. (? τιχτιέσε)

τιλαδίζω, Ph., etc. *v.* Turk. dilemek

τιλεπίζω, Ph., etc. *v.* Turk. dilemek

τιλίμι, Ph. *v.* Turk. dilim

τιλισίμε, Ph. *v.* Turk. telesem

τιλbέρτσα, διλbέρτσα, *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. گول, göl, *lake*, and پری, peri, *fairy*, especially as the heroine of the similar tale given by Grégoire (*B.C.H.* xxxiii, p. 158) is a water-fairy called Κουλπέρισα or Κουλπερίτσα

τιμάρι, *care*, *attention*, *generally to horses and animals*. So Arkh. for Sin. (p. 270). Ducange gives τιμάριον, *honorarium*, and says that the Turkish

timar, تيمار, comes from it. At Ph. *aor.* τιμάρεψα, *tended, nursed.* The *pres.* τιμαρεύω is given by Arkh.

τιμή, *price*, Ph.

[**τινάσσω**, *I shake.*]—*Impf.* 3 *pl.* τινάγανε (§ 334), *aor.* 3 *pl.* τινάξανε, Ph.—*Cf.* ὄναχδής

τίπκε, Ph. *v.* Turk. təbqə

τίπο, subst., *what?* Ph. Tsh., § 318. Μό το τίπο ά νάς; *with what will you plough?* Ph. τίπο πουᾶς; *what do you sell?* Tsh.

τίπος, *dibos, nothing*, Ph.

τίς; *who?* In Capp. τίς (τίζ), neut. τί, but ὅς, ὅ at Ar. Del. Gh. At Fer. ὅς and τίς are both used, § 83. Decl. § 188. For σίνα = εἰς τίνα, Pot., § 102. —At Ph. τίς, τίζ, *m. f.*, but πό is used instead of τί. Decl. § 319.—At Silli ὅς, *neut.* ὅ (§§ 12, 32)

τίχαλο, τίχαλα; *how? what sort of?* Sin. (Arkh. p. 271), τίχαλ, Fer. (Krinop. p. 68). τίγαλα, δίγαλα, Ax., τίαλα, Mis., τίαλ, Mal., ὅίαλα, ὅίχαλο, Del., ὅίγαλ, 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 τίαλ with the λ assimilated to the ν following. At Ul. τία σεράνδα νδαι (text on p. 364, l. 18) means *for they are 40*, and τία may be for τί(χ)αλ, with the λ assimilated.—Krinop. derives from τί, *what*, and Turk. hal, حال, *condition*

τνε, possessive, Capp. § 178

τό, *pl.* τά, relative pron. In Capp. Del. Ar. Ax. Phl. At Ul. no pl. recorded. It is used often unaccented after ἅτ, ἅτ το ἦτον, *since he was.* So too μί το, *whilst*, Del., § 189.—At Silli ὅτ τ' ἦρτα, *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.* ὄην is preserved, as also probably at Sin. and Pot. At Mis. and Mal. sg. του (dou). For the sg. also τα is sometimes, but rarely, used. In ἅς ο τραπήσω, 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

τομβέλ, Ph. *v.* Turk. tembel

τόν, (τόγ, τόμ, τό), *when.*—Capp., Mis. Sil. Ax. Ar. Phl.

τόγκι, *when*, Del. *I.e.* τόν + Turk. ki

τοπάλ, Mis., **τοπαλαδᾷ**, 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. ὁ τόπας, *pl.* τα τοπία, § 292.—τόπους (§ 9), Silli.—Used at Del. (text on p. 324, l. 13) for *instead*, like the Turk. yerina. *v.* § 381

τοπούζ, Ul. *v.* Turk. topuz

τοπρά, Ph. *v.* Turk. torba

τοqάč, Del. *v.* Turk. toqat

τορβά, Phl. *v.* Turk. torba

τός, Capp. *v.* Turk. toz

τότε, *then.* Capp., Gh., τότες, Del. Ax. Sil., τότι, Mal.—τότι (§ 12), Silli

τού, indecl. relative like M. Gr. που, Del. and Ph. Afs. § 320

τουκάνι, Ph., etc. *v.* Turk. dukkian

τουκαν]ής, Ph. *v.* Turk. dukkianji

τουλού, Ph. *v.* Turk. dolu

τουλούμμα, Sil. *v.* Turk. tulum

τουλουσουμλού χτου, Gh. *v.* Turk. tələsəm

τούμ, *whole, complete*, Ph. ? Turk. tamm, تام

τουνε, dounε, possessive, Ph. § 313

τουπουρ]ουλούκι, *σο τ., with a proposal of marriage*, Tsh., text on p. 568, l. 7. Probably to be written τούν ούρ]ουλούκι, and from Turk. düyün, دوكون, *wedding*, and arzu, آرزو, *desire* + ləq, لق

τουπδούρ, Capp. *v.* Turk. tandur

τουράτσε, *aor.* 3 *sg.*, *was dwelling*, Ph. Probably connected with durmaq, دورمق, *to remain*

Τοῦρκος, *Turk.*—In Capp. *passim.* Decl. § 117 (Del.), § 122 (Sil.), § 131 (Mis. Τούρκους), § 134 (Ul.), § 139 (Ar.), § 146 (Fer. Τούρκο).—ἀν Δούρκος, Ph.

τουρούμι, Afs. *v.* Turk. tulum

τουρσιά, Phl. *v.* Turk. türšü

τούς, τούζ, δούς, δούζ, *what?* Ph. Afs. Indeclinable adjectival relative, meaning also *how?* § 319

τους, possessive, Silli, § 23

τούτι, Ph. *v.* Turk. tut

τοῦτλι, Mal. § 172

τοῦτος, *this.* Only at Silli in any fulness, § 27.—In Capp. only *pl.* ἐτούτα, Del. Ax. Pot., ἰτούτα, Mal. Mis. of all genders (§ 186), and the genitive forms used as possessives, § 183.—At Ph. genitive used as possessive, and at Kis. ἀτούτα τι νομάτοι, *acc. pl. masc.*, § 316

τουτσά, *thus*, Silli

τουφάγκι, Ph. *v.* Turk. tüfenk

τοχάφ, Del. *v.* Turk. tuhaf

τόχτο, *a dry measure used for corn*, Ph. Kar. (Leg. p. 65) gives τόχτι and for the half, μιτόχτι

τοχτόρη, *acc. sg., doctor*, Kis. § 369

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.* ταγρᾷ, Phl., *impf.* Ax. § 209. *Aor.* τάβρησα, Ar. Gh. Ul. 3 *sg.* τάρσεν, *ὀν ἄρσεν* (§ 101) in text on p. 396, l. 6, Ax., *pass. aor.* 3 *pl.* ταβρίραν (§ 88), Ar.—*Pres.* ταβρῶ, *-εῖς* (§ 323), 2 *sg.* Jó ταβρεῖ μις (§ 280), *impv.* τάβρει (§ 350), *aor.* τάβρησα, Ph.—For ταυρῶ *v.* Hatzidákis in *Ἀθηναῖον*, I, p. 424

[τραγοῦδι, *song.*]—The classical form with ω, where M. Gr. has ου, is preserved; Capp. τραγώρ, Gh., *pl.* τραγώδια, Phl.—τραγώδι, Ph., meaning a *flute*

[τραγουδῶ, *I sing.*]—In Capp. generally (the only recorded instance of the contrary is the *aor. subj.* 3 *pl.* τραγουδίσνε, 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., τρωωδῶ (§§ 65, 91) Ul., all as *-άω* verb. *Impf.* Phl. § 208, Ul. § 210, Gh. § 214. *Aor.* τραγώδσα, Del., τραγώρσα, Gh., τρωώτσα, Ul., τραγώσα (§ 101), Phl.—τραγρῶ, *-ᾶς* (§ 35), *impf.* § 38, *aor.* τράγρησα, Silli

τραγρῶ, Silli. *v.* τραγουδῶ

τραΐ, Mis. *v.* ράχις

τρανῶ, *I see.* Used, as an *-άω* verb, all over Capp. and at Silli as pres. to *εἶδα*. Not at Ph.—Capp. The usual *pres.* is τρανῶ, Ul. Gh. Ax. Mal. (§ 191), Phl. Sil. An. Pot. dρανῶ is commoner at Fer. Ar. Sem. ρανῶ (§ 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.—τρανῶ, *-ᾶς*, 3 *pl.* τρανούδου (§ 9), *impf.* § 40, *aor. subj.* 3 *sg.* τρανήσῃ, Silli.—For derivation Hatzidákis (*Ἀθηνᾶ*, XII, p. 486) connects it with τρανός, τρανίζω and quotes the Cretan *ἀνατρανίζω* = *ἀναβλέπω*

[τραπέζι, *table.*]—Capp. τραπέϊ, Mal.—τραπέζι, dραπέζι and dimin. τραπεζάκκο, Ph.

τραχαριέρ, *hairy*, Ph. Given by Grégoire, *B. C. H.* XXXIII, p. 151

τραχηλιά, *collar*, Sin. (Arkh. p. 271).—τραδλιά, Silli

τρέϊ, Phl. Sil. *v.* ράχις

τρέχω, *I run.*—Capp. *pres.* at Ax. (§ 62), Phl. Pot. 3 *sg.* τρέχαν, Del. as from *pres.* τρέχνω. *Cf.* φάγκον from φάγνω (=σφάζω). 3 *pl.* τρέγνε, Ax., *impf.* Pot. § 204, *aor.* ἔτρεξα, 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 τρεῖς, τριά, *gen.* τριῶ

[τριάντα, *thirty.*]—τριάνδα, Capp. Ph., § 307

[τρίβω, *I rub, thresh grain.*]—*Aor.* ἔτριψα, ἔδριψα, Ph.

τρίκακα, Sin. § 172

τρίκιμο, Ph. § 172

τρίσω, *va* and ἔτρισε, Ph. Aorist, meaning *shake* (*a tree*)

τρίτζι, τρίδι, Ph. Mal. § 172

[τρίτος, *third.*]—In Capp. τρίτα, Sil. Pot.

τρογωδῶ, Del. *v.* τραγωδῶ

τρόϊ, *pl.* τρόδια, *thread of a tassel*, Del.

τρόϊ, Mis. *v.* τροχός

τροπιάζεσαι, Ax. *v.* ἐντρέπομαι

τρόδα, Phl. *v.* τροχός

[τροχός, *wheel.*]—In Capp. the dim. τρόχι is used, often meaning the stone wheel-shaped doors used in the catacombs below the houses (*v.* p. 15). Forms are: τρόχ, τρόϊχ, τρέϊ, *pl.* τρόχια, Ax., τρόϊ, *pl.* τρόγια, Mis. (§ 62) and *pl.* τρόδα, Phl.

τρωωδῶ, Ul. *v.* τραγουδῶ

[τρυπί, *hole.*]—In Capp. τυρπί, Del. Gh. Mis. Pot., τυρτή (Krinop. p. 65), Fer., τῦρπί, *pl.* τῦρκιά, Mal. The word is used of the rock-cut dwellings. —τρυπί (dρυδί), Ph. Afs.

[τρυπῶ, *I pierce.*]—Capp. *aor.* 3 *sg.* ὄυρτισέν do, Ar. with metathesis of ρυ (§ 104) and č for τ (§ 83).

[τρυφερός, *delicate.*]—τυφερό (N. K.), Ar. and (Krinop. p. 65), Fer. § 103. Kar. (Leg. 64) has for Mis. and Phl. τεβερό· *βεβρεγμένος*, which the Pharasa use of τρυφερός· *ὑγρός*, ρευστός leads him to connect with this word. So Arkh. (p. 275) has τυφερός· τρυφερός, Sin. and τεβερός· *ἔδαφος μαλακὸν ὑγρόν*, 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.* ἔφα(γ)α, *passim*, *aor. subj.* φά(γ)ω, φᾷς, φάγ, φᾶμ, φᾶτ, φᾶν(ε, *passim.* 3 *sg.* φάϊχ (§ 62), Ax. Phl., 1 *sg.* *ἄς το φόγω* (§ 65), Ul.—τρώγω, *impf.* τρώγκα (§ 335), *aor.* ἔφαγα, 3 *sg.*

ἔφαέν da, *ἔφω* da, Ph. *ἔφαϊν*, Tsh., *ἔφαϊνι*, Afs. *Aor. subj. φά(γ)ω*, Ph., *φάου*, Kis. 1 *pl. dφάμες* (§ 321), Ph., *impv.* Ph. § 351.—*τρώγου*, *aor. subj. φάγου*, Silli

τσά, *thus*, Silli

τσάκα, Ph. *v. σαλάκα*

τσακώνω, used in Asia Minor to mean *I break*, whilst in M. Gr. *τσακώνω* means *I seize* and *τσακίζω I break*. The Capp. forms have as initial *τσ*, *σ* or *ὅ*. *Pres. τσακώνω* (Arkh. p. 272), Sin., *ὅακώνω*, Del., *σακώνω*, Ul., 3 *sg. σακών dου*, Mal., *aor. τσάκωσα*, Mal., *σάκωσα*, Gh. Del. Ax., *ὅάκωσα*, Del. Sil. Pot., *aor. subj.* 2 *sg. σακώῃς*, Del., *pass. pres.* 3 *sg. σακοῦται*, Gh., *aor.* 3 *sg. τσακώθη*, Del., *partic. τσακωμένο*, Del.—*Pres. τσακώνει*, *aor. τσάξεν da*, Ph.—*Pres. ὅακώννου*, *aor. ὅάκουσα* (§ 49), Silli

[*τσαμπί*, *grape.*]—*Jambl*, *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*), *impf.* 3 *pl. τσανεούσανδαι*, Ph. Kar. gives for Ph. *τσανίζω· μωραίνομαι* and *τσανεύω· εὐθυμῶ* (Lag. p. 67).—*ἐανέβγου*, Silli

τσανό, *mad*. In Capp. *τσανό* or *σανό*, Del., *τσανός*, Fer. (Krinop. p. 64), *τζανός*, Sil. (Pharasop. p. 125), *τσανός*, Sin. (Arkh. p. 272, who says that in Pontos and elsewhere in Capp. *ζαντός* is used). With initial *ὅ*, *ὅανό*, Ar. Fer. § 167.—*τσανός*, Ph. (Lag. p. 67).—*ὅανός*, Silli

τσάρι, *pl. τσάρα*, *hair*, Ph. Also, *ἀν σάρι*, *a hair*. Kar. (Lag. p. 65) gives *ὅάρες*, *τσάρες*, *τζάρες· ἔρων*, *μαλλός*

τσέρεψε, Ph. *v. σέρεψεν*

τσέφλον, *shell of eggs*, *peel of apples*, etc. Sin. given by Arkh. (p. 278) who derives from *ἐξώφλοιον*.—*Acc. pl. τις τσέφοι* (§ 270), *nutshells*, Ph.

τσίκνα (anc. *κνίσα*), *smell of burning*, *smoke*, Sin. (Arkh. p. 273), Sil. (Pharasop. p. 125). I record *ὅίκνα*, *smoke*, Gh. Mis. Sil.

τσικί, *clay cooking pot*, Sin. (Arkh. p. 278), *τσηκί*, Fer. (Krinop. p. 64). This is probably pronounced *ὅικί*, which at Ph. would be *ὅιδί* or *jijί*, and therefore this word may be taken as the origin of the Ph. *joujί*, dimin. *joujάκκο*, *clay cooking-pot*. With the dimin. ending *-άτον* (§ 389) there are the Capp. forms *τσικάτο* and, with metathesis, *τσικάκο* (Fer. Krinop. p. 64, and Sin. Arkh. p. 278). This form with metathesis appears in Arkh.'s cibok = *κοτήριον* for Bagdaonia, and Kar.'s *τζιβόκ* (pronounced *ὅιβόκ*) for Mis. Phl. Gh. and elsewhere in Capp., but not Pharasa (Lag. p. 66)

[*τσιρίζω*, *I cry*, generally of animals' noises.]—For Sin. Arkh. (p. 274) gives *τζυρίζω· συρίζω*, *κρανγάζω*, and *τσιρικτής· τέττιξ*.—*Pres. τσιράγω*, *dζιράγω*, *impf. τσιράϊκα*, *aor. τσίριξα*, *ζίριξα*, Ph., *aor.* 3 *sg. τσίριξεν*, Afs.

τσιτσίζω, *I swallow*, *suck down*, Sin. (Arkh. p. 274).—At Ph. *aor. subj.* 3 *sg.* *dζιdζήσῃ* (of ox grazing)

τσίωσε, 3 *sg. aor.*, *rose up* (of a star, sun, etc.), Ph. Kar. (Lag. p. 66) gives the pres. *τζιόνω* (*τζ*=*ὅ*), and the phrase *τζίωσεν ὅήλος*, 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 *ὑψηλόνω*, which at Ph. would appear as *pres. ψηόνω*, *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. *ροῦχα*, *q.v.* ? Turk. *ὅül*, *q.v.*

τσόπλα, *pocket*, Mal., *ὅόπλα*, Phl. Arkh. (p. 274) gives *τσιόπα*, Sin., and *τζάπλα*, Bagdaonis, and Kar. (Lag. p. 65) has *τζάπλα*, Mis. This word seems combined from *κατούλα* (*q.v.*) and Turk. Jeb

[*τυλίζω*, *I roll up.*]—In Capp. *aor. pass.* 3 *pl. τυλίχαν*, Ax. *v. δυλιγάρ*, *spider*, Ar.

τύρα, Capp. *v. θύρα*

τυρτί, Capp. *v. τρυτί*

[*τυφλός*, *blind.*]—Capp. *τυφλό*, Ax., *ὅυφλό*, Del. Gh. Before subst. verb, § 248

ῦκιάνο, Silli, etc. *v.* Turk. *dukkian*

ῦὅάρος, Phl. *v.* Turk. *tüjjar*

ῦρτί, Mal. *v. τρυτί*

ῦφέκ, Capp. *v.* Turk. *tüfenk*

τωρῶ, Fer. *v. θεωρῶ*

d

dά for *νά τα*, Ph., etc.

dαγαβλόχι, Ph. *v.* Turk. *dogharjeq*

dαγουδίβ, Del. *v.* Turk. *daghetmaq*

dαghαldoῦν, etc., Capp. *v.* Turk. *daghalmaq*

daghedῶ, etc., Capp. *v.* Turk. *daghetmaq*

dάϊ, *dάγι*, *bug*, Ph. *Pl. τρία νdάϊγια*. *v.* Turk. *tai*

dάϊγια, Ax. *v.* Turk. *oda*

dάμα, adv., *together*, also as prep. followed by the poss. pron., *e.g. dάμα του*, Ph. *with him*. Capp. and Ph.

dαμbλάs, Afs. *v.* Turk. damla
dανά, Silli. *v.* Turk. dana
dανιστοῦμε, Phl., etc. *v.* Turk. danešmaq
dαγίš, Gh., etc. *v.* Turk. deniz
dάq, Fer. *v.* Turk. dudaq
dαρνάde, Ph. *v.* ταρσά
dάρτι, Ph. *v.* Turk. derd
dαρόλσα, dαρόλdιμα, Ul. *v.* Turk. darelmaq
dάσκαλος, Capp. *v.* δάσκαλος
daδλəghó τ, Phl. *v.* Turk. tašleq
dάδτι, dάδdι, Ph. *v.* Turk. tašt
dadάs, Ph. Tsh. *v.* ταrάs
dadί, Gh. Ar. Silli. *v.* δαδί
daφδάν, Ul. *v.* Turk. tavšan
daχά, Del. *v.* Turk. daha
daχτύλ, Capp. *v.* δάχτυλον
de, Ax. *v.* Turk. de
deβέ, Capp. *v.* Turk. deve
deβeĵής, Capp. *v.* Turk. deveji
deβέvι, Afs. *v.* Turk. tavan
dέβ(ι, Capp. Ph. *v.* Turk. dev
deϑιrdâ, Phl. *v.* Turk. devirmek
deβρέ, Phl. *v.* Turk. devr
deβριλμούδα, Phl. *v.* Turk. devirmek
deβρίš, Capp., etc. *v.* Turk. derviš
deγί, Capp. Silli. *v.* Turk. deyi
deεκά, indecl. demonstr., *that*, Ul. deεκά το depέ, *that valley*. *v.* § 186
deĭ, Capp. Ph. *v.* Turk. deyi
deĭrμenĵής, Capp. Ph. *v.* Turk. deĭrmenji
deĭσαν, *aor.* 3 *pl.* In an Ax. text (p. 390, l. 4) explained as ἐμάλλωσαν, *complained*
dεκεινό, demonstr., *that*, Ul.
dεκμά, *then*, Silli
dεκιού, *these*, Mal. With softened κ, dečού, Mis. *v.* § 78
dečέ, *there*, Ul. κάr dečέ, ἐκάν dečέ
dελάλι, Ph. *v.* Turk. dellal
délικα, Ul. *v.* Turk. delik
delίqανου, Ar., dελιqανούs, Ph., etc. *v.* Turk. deliqanlə
délουμαι, *I walk about*. Recorded at Pot. and *aor. subj.* 3 *sg.* dελαστῇ, Phl. For Sin. τελάζω· περιφέρω (Arkh. p. 270).—délλουμου or dελλάνουμου, with the same meaning, *impf.* § 44, Silli
demέκ, Capp. Ph. *v.* Turk. demek
demιρόνας, Del. *v.* Turk. demir
dembέλής, Silli. *v.* Turk. tembel
denέ, Capp. *v.* Turk. dane
dendάγω, -dâs, *I lean*, trans. and intrans. *aor.* dένσα, *partic. pass.* τενdεμένο, Ph.
depγίš, depís, etc., Capp. *v.* Turk. deniz
depέ, Silli. *v.* Turk. tepe
depά, *here*, Silli
depβίδης, Ph. *v.* Turk. derviš
depέ, *now*. In Capp. Del. Ul. Ax.

depέ, Capp. *v.* Turk. dere
depί, Capp. *v.* Turk. deri
depιά, *then*, Ar.
depίης, Silli. *v.* Turk. derin
depούβκαμ, *adv.*, *this moment*, Ax.
deστάν, Ul. From the context (p. 352 l. 28) it means *trial*, *test*
deστέρου, *afterwards*, Ph. Tsh.
déφ, Capp. *v.* Turk. dev
deχά, interj., *behold!* Phl.
dζάλτσα, *aor.*, Ph., in text (p. 504, l. 22 meaning *I exposed* (*a child*). *Impr* νdζάλ τα, *aor. subj.* dζαλήσω. I Arkhélaos Ph. text (p. 137) is ζάλσα τὴν σπάρα, *we lost the way*, which Thumb (*Handbuch*, 2nd ed. p. 298 reprints, giving ζαλίζω, *I perplex confuse*
dζελέ, τηρ, *dirt*, Ph. Kar. (Lag. p. 66 gives τζελέ, Ph. and elsewhere τζίλια *the droppings of birds*
dζιράγω, Ph. *v.* τσιρίζω
dζιdζήσου, Ph. *v.* τσιτσίζω
dι (rarely τι), particle used after the verb λέγω (*q.v.*) at Ph., etc., to introduce reported speech, generally followed by κι (*v.* Turk. ki). It is probably from ὅτι
diβίτι, Ph. *v.* Turk. divit
diβλέκια, *melons*, Ax.
diβόλ, *large sack for carrying chaff*, Ar.
diέρι, Afs. *v.* ιτέρι
diζgίν, Del. *v.* Turk. disgin
díκ, díκσε, Ul. *v.* Turk. dikmek
dικένια, Del. *v.* Turk. diken
diλαϊdίζω, Ph. *v.* Turk. dilemek
diλέβω, *I nourish*.—Capp. *pres.* Del., *impf.* díλεβα, Ar., *aor.* édíλεψέν da, Del. Ar., *aor. subj.* 1 *pl.* diλέψουμ. Gh.—*Aor.* 3 *sg.* dιλέτσε, *he fed sheep*, Ph.—Kar. (Lag. p. 64) gives τιλεύω and for Ph. ζουλεύω
diλenĵής, Ar. *v.* Turk. dilenji
diλedίζω, Ph., etc. *v.* Turk. dilemek
diλίμια, Phl. *v.* Turk. dilim
diλκίs, Ar., díλκι, Ul. *v.* Turk. tilki
diλdί, diλdί, Ax. Unknown word in text on p. 394, l. 13
díνω, Capp. *v.* δίνω
diρέκ, Sil. *v.* Turk. direk
diρέμ, Ul. *v.* Turk. dirhem
diρίλσεν, Del. *v.* Turk. dirilmek
di(ρ)λέβου, Silli. *v.* Turk. dilemek
dírζι, Mal., díα, Ph. § 172
do, da, *passim*. *v.* το, τα
doβά, Phl. *v.* Turk. du'a
doβγάτι, Ph. *v.* Turk. devlet
doγμές, Ph. *v.* Turk. dõime
doγράδεζεν, Del. *v.* Turk. doghramaq
doγρού, Silli. *v.* Turk. doghru
doλάνdιvδge, Ul. *v.* Turk. dolanmaq
doλάν, Capp. *v.* Turk. dolap

ἰμborω, Del., etc. *v.* ἠμτορῶ
ξάνα, Tsh., etc., doξάnda, Ph., etc. *v.* Turk. doqsan
ιστη, Ph. *v.* Turk. dost
υβάρ, Capp. *v.* Turk. duvar
υζάχ, Del. *v.* Turk. duzaq
ύλ, Ul., δούλη, Tsh. *v.* Turk. dul
υλάπ, Phl., δουλάδι, Silli. *v.* Turk. dolap
υλγέρ, etc., Ph. *v.* Turk. dulger
ουνιά, Capp. *v.* Turk. dünya
υρλανδούρτιζαν 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, δούζ, Ph. *v.* τούς
ουσμάνο, Ph., etc. *v.* Turk. düšman
ὄγιϋδδῦρ, Ul., etc. *v.* Turk. döyüšmek
ögüldük, Del. *v.* Turk. dökülmek
ὄδέγι, Ul. *v.* Turk. düšek
ὄδεdίς, Tsh., etc. *v.* Turk. dösemek
ρανῶ, Capp. *v.* τρανῶ
ράδη, Ph. *v.* ράχις
ριβιόνα, Ph. Unknown word, p. 516, l. 12
ϋζένια, Phl. *v.* Turk. düzen
ϋζῦλda, etc., Ul. *v.* Turk. düzülmek
ϋzgŏ, Silli. *v.* Turk. təbqə
ϋδῦndῶ, Capp. Silli, etc. *v.* Turk. düšünmek
ϋδῦρτσε, Ul. *v.* Turk. düšürmek
ϋdῦk, Phl., etc. *v.* Turk. düdük
ώννου, Silli. *v.* δίνω
ωρμάνσεν, Phl. *v.* Turk. dərmašmaq

υ

υιός, *son*.—At Ph. (§ 292) and Silli υιός. In Capp. the word is supplanted by παιδί
ύλακτῶ, *I bark*.]—Arkh. (p. 249) gives λιάζω· ύλακτῶ, and from Del. I record λέζω, *impf.* ύλεζα, *aor. subj.* 2 *sg.* να λέξῃς. This -ζω pres. is a new formation from the aor. in -ξα (§ 192).—At Afs. να ὐλέξῃ, *aor. subj.* 3 *sg.*, of an eagle's cry. *v.* § 400
ὐλιστήρ, *strainer*, Sil. Arkh. (p. 276) gives ύλιστῆρι for Sin. M. Gr. ὐλιστήριον
[ὐνί, *ploughshare*.]—In Capp. γυνί, Gh. Ar. Ul. Mis.
ὑπά(γ)ω, Ph. *v.* πηγαίνω
[ὑπανδρεύω, *I give in marriage*.]—Only recorded at Pot., να πανδρέψω and *aor. pass.* να πανδρεφτῇ, and once at Ph., να πανδρέψετε. The usual word at Ph. is παραδῶ, *q.v.*
ὕπνος, *sleep*.—Capp. and Ph. For Capp. decl. *v.* §§ 120 (Pot.) and 142 (Ar.).—γιούπνους, Silli. *Cf.* ὑπνώνω
[ὑπνώνω, *I sleep*.]—Capp. only *aor.* ὕπνωσα, Ax., Phl., γ)ύπνωσα, Ul. recorded, and ὕπνωσε=ἀπέθανεν (ἐπὶ ἱερωμένων), given for Ar. by Val. (p. 22). The Ul. text on p. 382 shews a contrast in meaning between ὑπνώνω and κοιμοῦμαι.—At Ph. it takes the place of κοιμοῦμαι. *Pres.* πνώνω, 3 *pl.* πνοῦνε (§ 323), *impf.* πνώρκα, *aor.* ὕπνωσα, *aor. subj.* §§ 251, 343. *v.* § 400
ὑρέβω, ὄρεμα, Ph., etc. *v.* γυρεύω
ὑρίζομαι, Del., etc. *v.* γυρίζω
[ὕστερα, *afterwards*.]—In Capp. only ὕστερις, Ax., the Turk. sonra being used.—At Ph. rare, στέρου (*q.v.*) being the common word.—ὑστέρ, ὑστερά́ς, ὑστεριανάς, Silli
[ὑφαίνω, *I weave*.]—*Pres.* 3 *pl.* φανάινουν da, *aor.* 3 *sg.* ἔφανω, Kis.
[ὑψηλός, *high*.]—Capp., ψελό (§ 69), Gh.—ψεό, Ph., §§ 257, 269

ΰ

ΰζερέκδεν, Ul., ΰζέ, Del. *v.* Turk. yüzmek, *to swim*
ΰζdά, Ul. *v.* Turk. yüz, *face*
ΰκΰζ, Fer. *v.* Turk. öküz
ΰč, Gh. *v.* Turk. üč
ΰčbaδλό, Ul. *v.* Turk. üč
ΰčὺjΰ, Ar. *v.* Turk. üčünjü
ΰρκελενδᾶ, Ul. *v.* Turk. örkmek

φ

φαγητά, *victuals*, Pot.
[φαγί, *food*.]—In Capp. φαΐ, Ul. Pot. Krinop. for Fer. (p. 65) says that φαγί means not *food* but *broth* (ζωμός, σοῦπα). Arkh. for Sin. gives both meanings (p. 276).—φαΐ, *pl.* φαΐα, Ph. The beginning of Ph. 6 (p. 486, l. 4) shews that here too it means something liquid. *Cf.* also φαΐα ζαι ψωμία in Ph. 24 (p. 546, l. 14)
φαγίζω, *I give to eat*, a word made on the model of ποτίζω and ταγίζω and quoted by Hatzidákis (Φιλ. Ἐρ. p. 5) for Thrace. For Pontos Oeconomides (*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 ἐμᾶς, *gave them to us to eat*, Phl., text on p. 498, l. 1, where φάζεν is for †φάγιζεν, *aor.* φάϊσα τα, *subj.* 2 *sg.* φαγίς, Mal., in text on p. 404, ll. 12, 20
φάγιμα, Silli. *v.* φάϊμα
φάγνω, Del. Ul. *v.* σφάζω
φάζεν da, Phl. *v.* φαγίζω
φαΐ, Capp. Pb. *v.* φαγί
φαΐζω, *I strike*. Capp. *pres.* at Del. Fer. Sil., and Arkh. (Sin. p. 276) gives it as general in Capp. *Aor.* φάϊσα, Del. Fer. Ul. Sil. Phl.—*Aor.* φάϊσα, φαΐσα da, *impv. pl.* φαΐσεδέ da, Ph.—Pro-

bably the word is the same as *φαγίζω*, *I give to eat*, and the common expression *τρώγω ξύλο*, *I am beaten*, has led to the new meaning

φάϊμα, *neut.*, *food*, Ph. and Silli. At Silli also *φάγιμα*

[*φαίνομαι*, *I appear.*]—Capp. *pres.* *φάνεται*, Phl. Sil., 3 *pl.* *φαίνοδαι*, Del., *aor.* 3 *sg.* *φανέθηρ*, Del., *φανέρη*, Ar., *aor. subj.* *φανεθῶ*, Sil.

φάϊτα τα, Mal. *v.* *φαγίζω*

φαϊδά, Ph. Silli. *v.* Turk. faïda

[*φακός*, *lentil.*]—In Capp. the dim. *φακούδι*, Sin. (Arkh. p. 276), *φακούθ*, *pl.* *-δια* (§ 111), Mal., *φακούι*, Mis., *φακούτ* (Krinop. p. 65), Fer. For *δ*, §§ 86—96

φάλ, Fer. Ar. *v.* *σφαλῶ*

φαναίνω, Kis. *v.* *ὑφαίνω*

φανερώνω, *I shew.*—In Capp. at Phl.

φάνεται, *φανεθῶ*, Capp. *v.* *φαίνομαι*

[*φαρμάκι*, *poison.*]—*φαρμάκ*, Sil.

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.

[*φάτνη*, *manger.*]—For Capp. Arkh. (p. 258) gives for Sin. *τὸ ναθινή* and for Fer. *ναταινή*. For Sil. Pharasop. (p. 122) has *ναθαινί*.—*σημ* *ναθινή*, Afs.—Similar forms in Pontic are *ναθεινίν*, *ναυθίν*, *ναθιμίν*. *v.* Thumb, *Griech. Sprache im Zeitalter d. Hellenismus*, p. 81

φέβγου, Silli. *v.* *φεύγω*

[*φέγγος* (*τό*), *light.*]—In Capp. and Ph. used for the *moon*. Capp. *φέγγος*, Fer. Ar. (decl. § 142), Ax. Pot., *φέγγουι*, Mis.—At Ph. *ὁ* *φέγγος*, and dim. *φεγγούσκος*, *moon*, *moonlight*, like *κρούσκους* (*q.v.*) and *κρύος*

φέγκαρ, Ph. § 172

φέγου, Mal., *φέγνω*, Capp. *v.* *φεύγω*

φέϳεν *da*, *aor.* 3 *sg.*, *he stabbed him*, *impv.* 2 *pl.* *φέϳετε*, *cut*, Ph.

φενέρ, Phl. *v.* Turk. fener

φένκαρ, Ph. § 172

φέργος, Capp. Ph. *v.* *φέγγος*

φεργούσκος, Ph. *v.* *φέγγος*

φεργαντί, *frigate*, Mal., in a song given by Pakhtikos, p. 27. Its form shews that it comes directly from the Turk. *forqatin*, and not from the Italian *fregata*. *v.* § 369

Φέρκα, name of a place. Kis.

φερμάν, Sil. *v.* Turk. ferman

[*φέρνω*, *I carry.*]—Capp. *pres.* *φέρω*, Mis. Phl. But the usual form is in *-ίσκω* (§ 193). So *φερίδκω*, Fer., *φερίδκου* or *φερίγου*, 3 *sg.* *φερίκη*, Mal., and (Val. p. 22) *φερίσκω*, Ar. *Impf.* Ax. § 209, *aor.* *ἤφερα*, *passim*, but *ἔφερα*, Ul. For Mis. Mal. and Phl. *v.* also *εὑρίσκω*.—*φερίνω* (§ 330), *impf.* *φερίνα*, and in text on p. 556, l. 29, *ρίνε με*, *aor.* *ἤφαρα* (§ 342), Ph.—*φέρνου*, Silli

φές, Capp., *φέσα*, Ph. *v.* Turk. fes

φέτι, Ph. *v.* Turk. fet-h

[*φεύγω*, *I depart.*]—Capp. *pres.* *φέγνω* (§ 192), Del. Phl. Sil., *φόγνω* (Alekt. p. 506), Fer., *φέγου* (§ 80), Mal., 3 *sg.* *φέχ*, Ax., both to a form †*φέγω* (§ 101), *impf.* Sil. § 206, *aor.* *ἔφυγα* is recorded, but *ἔφγα*, Del. Ax. Sil., *ἔφχα* (§ 80), Mal. Phl., *ἔφγα*, Phl.—*Δor.* *ἔφυ(γ)α*, 1 *sg.* *subj.* *ἀ φῶ*. 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*, *σηκοῦμαι* and *ναίνω* being used for *I depart*

φήνω, Ph. *v.* *ἀφήνω*

[*φθείρ*, *louse.*]—The dimin. is used in Capp.; *φτείρι*, Sin. (Arkh. p. 277), *φτείρ*, Fer., *φτεῖρ*, *pl.* *φτεῖρρα*, Gh.—Also at Ph., *φτείρα*, *pl.* *-ρε*.—At Silli *φτεῖρα*, formed directly, in spite of its fem. gender, from *φθείρ*.—In M. Gr. only *ψείρα* is used, in which the *ψ* comes from a contamination with *ψύλλοι*. *v.* § 400

[*φθειρίζω*, M. Gr. *ψειρίζω*, *I louse.*]—Capp. *aor.* *φτείρσα*, Ar., *pass.* *pres.* *φτειρίζομαι* (Arkh. p. 277), Sin.—*Pass.* *pres.* 3 *sg.* *τειρίθεται* (§ 261), Ph.

φθινόπωρο(ν), *autumn.* *v.* *μεθόπωρον*

[*φίδι*, *snake.*]—In Capp. the form varies with the treatment of *δ* (§§ 86—96): *φίδ*, *pl.* *φίδια*, Pot., *φίθ*, *pl.* probably *φίδια*, Phl. Sil., *φίχ*, *pl.* *φίγγα* (§§ 91, 112), Ul., *φίχ*, *pl.* *φία* (§ 62), Ax., *φίζ*, *pl.* *φίζια* (§§ 90, 111), Sem. In *ὄφις*, *pl.* *ὄφεια* (§ 111), Gh. Ar. the *ὁ* of *ὄφις* is preserved.—*φίδι*, Ph. Afs.—*φίρι*, *pl.* *φίρια*, Silli

φιλάν(ι, Capp. Ph. *v.* Turk. filan

φιλJάνι, Ph., *φιλδάνι*, Afs. *v.* Turk. filjan, finJan

φιλύρα, *lime-tree*, Silli

[*φιλῶ*, *I kiss.*]—Capp. *aor.* *φίλσα*, *impr.* *φίλα* (§ 224), Del. *Pass.* *pres.* *φιλειοῦμαι* (§ 229), *aor.* *φιλήθα*, Sil.—*Impr.* *φίλει*, Afs. *Pass.* *aor.* *φιλήθα*, Ph.—*Pres.* 3 *sg.* *φιλᾷ* (§ 35), *impv.* *φίλτ* (§ 49), Silli

φίνεψα, Ph. *v.* *βίνεψα*

φίνικος or *φίνικα*, *pl.* *φινικοζια*, *puppy*, Gh.

φιqαρέ, etc., Ul. *v.* Turk. fuqara

φιρκάλ, Del. *v.* *φρόκαλο(ν*

φιστάν, Sil. *v.* Turk. fistan

φκαγώρκα, Ph. *v.* βγάζω
φκακκούδες, Ph. *v.* πλακούς
φκαϳί, Ph. *v.* gaϳί
φκάλ, Mis. *v.* φρόκαλο(ν
φκάλ, Del. *v.* κεφάλι
φκαλώ, Ul., etc. *v.* φροκαλώ
φκανδάζῃς, Ph., etc. *v.* πλανταίζω
φκαδάνι, Ph. *v.* πλάτανος
φκιόρε or φκιόρες (the grammatical form is uncertain), *pine leaves*, Kar. (Lag. p. 67). This Phárasa word Kar. derives from Latin fios with some probability: § 373. *Cf.* φκώνω for ἁπλώνω, etc. and § 274
φκιόρωσα, Ax. *v.* εὐκαιρώνω
φκιώνω, Ph. *v.* ἁπλώνω
φκιά(γ)ω, Del. *v.* φτειάνω
φκαιρώνω, Ph. *v.* εὐκαιρώνω
φκιάνου, Silli. *v.* φτειάνω
φκείρ, φκείρσα, Capp. *v.* φθείρ, φθειρίζω
φκέτδιρ, Mis. *v.* βούκεντρον
φκύννου, Silli, ἔφυσα, Del. *v.* φτύνω
φλοίδι, *bark, skin of fruit*, Ph. It is the dimin. of φλοιός, the M. Gr. φλούδι
φλορί, *gold coin*, Sil. φλουρί, Mal.
φλορινάς, άτο, *made of gold*, Sil. *Adj.* φλουρίνα, Pot.
φξήσγ, Ph. *v.* αὐξάνω
φοβᾶς, *coward*, Ph. *Pl.* φοβάδες or φοβέοι, §§ 260, 294
φόβος, *fear*. In Capp. *passim*. Decl. § 120 (Pot.), § 128 (Mal.), § 130 (Ax.), § 135 (Ul. φόοι, *gen.* φοογιοῦ).—τὸ φόβε, Ph., in Gospel text (Lag. p. 13).—φόβουι, Silli
φοβοῦμαι, *I am afraid*.—Capp. *pres.* usually φοβοῦμαι, -ᾶσαι, but φούμαι, -ᾶσαι (§ 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.—φοβοῦμαι, -εῖσαι, Ph., φοβεῖμι, Tsh., φοεῖμι (§ 355), Kis., *impf.* Tsh. (§§ 358, 359), *aor.* φοβήθα (§ 362), Tsh., φοήθα, Kis.—φοβοῦμι or φοβούμου, -ᾶσι (§ 51), *impf.* § 44, *aor.* φοβῆσκα (§ 53), *aor. subj.* § 54, Silli
φοεῖμαι, Kis. *v.* φοβοῦμαι
φοκαλουϳής, *broom-maker*, Silli. *Cf.* φρόκαλο(ν, *broom*
φοκαλώ, Silli. *v.* φροκαλώ
φοϳύλ, φόϳυλο, Ar. *v.* σφονδύλι, σφόνδυλος
φονδά, *when*, Phl.
φούμαι, Ul. *v.* φοβοῦμαι
φόοι, Ul. *v.* φόβος
φοqαρά, Silli. *v.* Turk. fuqara
φορά, *time* (three times, four times, etc.). So at Pot. and Ph. For the acc. pl. the old form φορᾶς is preserved, *e.g.* τρία φορᾶς, Del. From this, φορᾶς is used for the sg.; ἕνα φορᾶς, Sil., ἕνα φορᾶς καὶ ἕνα καιρός, *once upon a time*, Pot., κάθε φρᾶς, Mal. At Mal. σημάφρα and at Afs. σέφφαρα, *at one time, at one effort*; both stand for εἰς τὴν μίαν φοράν. So too 'σ ἁ 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.* φορῦές at Fer. Ul. Mis. Arkh. (p. 276) says that at Fer. φορσιές means *unwashed clothes*
φόρου, Ph., in πάνου φόρου, *upwards*. *v.* ἐπάνω
φορτώνω, *I load*.—Capp. *pres.* thus at Ax., *impf.* φορτώνιδκα (§ 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.* φόρτωέν dου, Mis., *subj.* 3 *sg.* φορτωχῦ, Ax.—*Aor.* φόρτωσα, *mid. pres.* φορτοῦμαι (§ 356), *impf.* § 358, *aor.* φορτώθα, *partic.* φορτωμένο, *with child*, Ph.—φορτώννου, *impf. act.* and *pass.* § 48, Silli
[φορῶ, *I wear.*]—Capp. The *pres.* φορῶ is not recorded but may be presumed from the *impf.* φόρ(ι)να (§ 206) at Sil. φοραίνω, Ar. Ul. 3 *sg.* φορών, Mal. Phl. Sil., *impf.* φόραινα (§ 201), Ul., *aor.* φόρσα, Gh. Ul. Mal. Sil., φόρεσα, Del., *aor. subj.* φορώσω, Del. Phl., φορέσω, Ar.—φοραίνω, φορείνω (§§ 251, 327), *aor.* φόρεσα, Ph.—*Aor. subj.* φορώσου, *mid. pres.* 3 *sg.* φορώνιτι, Silli
φός· κονιορτός, Del., recorded by Kar. (Lag. p. 67), who connects it with Armenian p'oči, *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 πρὸς ἐναποθήκευσιν σίτου, Lat. fossa. So Oeconomides for Pontic (*Lautl. d. Pont.* p. 189) gives φοσίν=fossa and φοσίζω. The derivation is doubtful. φόσσα however is Byzantine, *v.* G. Meyer, *Neugr. Stud.* III, p. 72 and § 372
φοτές, φότες, but generally with *d*, φόdες, *whilst*, Ph.—φοdίς, Afs.
φόdες, Ph. *v.* φοτές
φουκάλι, Ph. *v.* φρόκαλο(ν
φουκάλωε, Gh., etc. *v.* φροκαλώ
φουδί, Del. *v.* Turk. fədə

φουλαρδάρα, *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 *δυσαρεστοῦμαι, θυμοῦμαι, μηνίω, σιωπῶ, i.e. I keep sullen silence.* So too *φουμίζω=κακιόνω* (Val. p. 22), Ar. Krinop. (p. 66) derives from *θυμοῦσθαι.* 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. *εὐφημέω.* For Ph. Arkh. gives *φουμάω.*—I record *aor. subj.* 3 *sg. να φουμίσῃ*, Pot. Pernot, *Études*, I, p. 318 deals with a totally different *φουμίζω*

φουναρές, Capp., etc. *v.* Turk. fuqara

[φοῦρνος, *oven.*]—*Acc. φούρνο* and *φουρούνι*, 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

φουρούνι, Ph. *v.* Turk. furun

φουρουνjής, Ph. *v.* Turk. furunju

φουσᾶ, 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. φούσκωσανε, they became wet*

φράς, Mal. *v.* *φορά*

φρηκήσκα, Silli. *v.* *ἀφηκροῦμαι*

[φρόκαλο(ν, *broom.*]—All the forms are from the dimin. *φροκάλι.* Thus *φιρκάλ*, Del., *φκάλ*, Mis., and Arkh. (p. 276) gives for Sin. *φκάλι* and for Bagdaonia *φορκάλ.* For Sil. Pharasop. (p. 126) has *φορκάλ.*—*φρουκάλι*, Afs., *φουκάλι*, Ph.

[*φροκαλῶ, I sweep.*]—In Capp. *pres. φκαλῶ* given for Sin. by Arkh. (p. 276) who adds for Bagdaonia *φορκαλῶ.* I record *pres. φκαλῶ, -εῖς*, Ul., *impf. φουκάλωα*, Gh. § 214, *φκάλωιδga*, Ul. § 210, *aor.* 3 *sg. φκάλσε*, Ul., *φουκάλτσεν*, Phl., *subj.* 2 *sg. φκαλεῖγῃς*, Ar. (N.K.), *impv. φκάλισε*, Mis.—*φρουκαλαίνω* (§§ 250, 251, 327) and *φρουκαλῶ, -εῖς*, *impf.* § 338, *aor. φρουκάλτσα*, Ph.—*φοκαλῶ, -ᾶς* (§ 35), Silli

φρουκαλῶ, Ph. *v.* *φροκαλῶ*

φρύδι, eyebrow.—So at Ph. with *pl. φρύδε.*— In Capp. affected by the treatment of *δ* (§§ 86—96): *φρύτ, pl. φρύγγα* (§ 112), Fer., *pl. φρύρκα*, Ar.

φσάλ, Phl. *v.* *σφαλῶ*

φσαώνω, Ph. *v.* *σφαλῶ*

φσούδυος, Ph. *v.* *σφόνδυλος*

φσοργάρος, Ph. *v.* *σφογγάρι*

φτάχ, boy, everywhere in Capp. *Pl. φτέα*, Ul. Ar., *φτάγα*, Sil., *gen. sg. φτεγγοῦ*, Ul. § 66.—*φτάχι*, dimin. *φτάκκο*, Ph.—Perhaps from Turk. ušaq, 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-ušaq-lare, *the household, the boys of the house*

φτάκκο, Ph. *v.* *φτάχ*

φταίνω, Ph. Afs. *v.* *φτειάνω*

φτάλμι, Ph. *v.* *ὀφθαλμός*

[*φτάνω* (*φθάνω*), *I reach.*]—*Aor. ἔφτασα*. Ph.

φταρμί, pocket of a saddle-bag, Ph.

[*φτειάνω, I do.*]—Capp. *θιάνω*, Pot., *φτά(γ)ω* (§§ 61, 67), Del. Arkh. gives for Sin. (p. 236) *θειάνω, φκιάνω*, and Pharasop. (p. 126) for Sil. *φκιάνω.*—*φταίνω*, Ph. Afs., *impf. φταίνκα*, Ph. —*φτάνου*, *impf.* § 38, Silli.—All used as pres. in place of *ποιῶ*, *q.v.*

φτείρ(ι, Capp. Ph. *v.* *φθείρ*

[*φτερίζω, I spur.*]—*Aor. φτέρισα*, 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* (*εὐθηνός*)

φτί, Capp. *v.* *αὐτί*

[*φτύνω* (anc. *πτύω*), *I spit.*]—Capp. *pres.* 3 *sg. φτύν με*, Phl., *impf.* 3 *sg. ἐφτύνισκεν*]*ην* and *aor. subj.* 3 *sg. φτύτ* (indic. therefore *ἔφτυσα*), Del.—*φτύνου*, Silli. Instead of *φτύμα* the subst. is *φτύζμα* (*i.e. †πτύσμα*) at Silli

[*φτωχός, πτωχός, poor.*]—*ὀφτωχό*, Pot.

φυάγνω, Ph. *v.* *φυλάττω*

[*φυλάττω, I guard.*]—The old form only at Silli: *pres. φυλάττου, impf.* § 38. *aor. φύλαξα.*—In Capp. and Ph. the pres. is in *-άγνω* or *-άχνω* (§ 192).—Capp. *φυλάχνω, I wait for*, Gh., *φυλάγνω*, Ul. Phl., *φυλάκνω*, Fer. (Krinop. p. 67), *impf.* 3 *pl. φυλάγναν*, Phl. § 208, *aor. subj. φυλάξω*, Ul.—*Pres. φυάγνω, impf. φυαγνίγκα, φυαγνίγκα* (§§ 282, 336), *aor. φύαξα*, Ph. Afs., *impv.* (§ 346) *φυάχ τα*, Tsh., *φύαξε τα*, Kis. For *λ v.* § 269

[*φυλλάδα* (*φυλλάς*), *f., leafage, pile of leaves.*]—*φυλάδα, pl. -δες, book*, Gh. Fer., § 180

[*φύλλο(ν, leaf.*]—In Capp. *φύλο*, Ax. Phl. —*φύο*, Ph., § 269

[*φυσῶ* (-ᾶς), *I blow.*]—Capp. *pres.* 3 *sg. φουσᾶ*, Phl.—*Aor. φύσησα*, Ph., *pres.* 3 *sg. φυσᾶ*, Tsh.

[φυτεύω, *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 ὀφτό· ὁ ἀμπελών, and for Sin. Arkh. (p. 258) has ὄφτος, ὁ = νεόφυτος ἀμπελών

[φύτρο(ν, *bud.*]—φύτρες, *branch*, Ph.

[φυτρώνω, *I grow up.*]—Capp. *aor.* 3 *sg.* ἐφύτρωσεν, Del., 3 *pl.* φύτρωσανε, Phl.

φωδίζ, Del. *v.* φωτίζει

[φωλεά, φωλιά, *nest.*]—Capp. φωλιά, Phl. Sil., φουλιά, Mal.—φωλᾶ, Ph., § 260

φώσαι, *whilst, when*, Del.

[φωτίζει, *it becomes light, it gives light.*]—Capp. *pres.* φωτίζ, Ul. Phl., φωδίζ, Del., *aor.* ἐφώσεν, Del. φώτσεν, Ax. Phl.

φωδᾶτε, *pres.* 2 *pl.*, *baptise*, Ph. *Cf.* ἐφώτσετε, *Sie tauften*, Oeconomides, (*Laut. d. Pont.* p. 81), the Pontic φωτίζω, *I baptise*, with derivatives φώτισι, φωτισία, φώτισμαν, φώτος, φωτιστικόν (Σύλλ. xiv, p. 289) and Φώτμα· *al ἐνδυμασίαι τοῦ βαπτιζομένου βρέφους.* Φωτίσματα· *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

χa, particle used before the subj. at Ph. to express the apodosis of an unfulfilled condition

χαβajάs, Ph. *v.* Turk. khoja

χαβjάρι, Ph. The phrase in the text on p. 478, l. 17 τοὔjεν δα χ. means *he killed him*. I translate *made mincemeat of him*

χαβλαδῶ, Fer. *v.* Turk. havlamaq

χάγια, Ul. *v.* χάνω

χάεν, Ax. *v.* χάνω

χαζιρλάτσανε, Ph., χαζορλάνδιζε, Ar., etc. *v.* Turk. hazerlanmaq

χαζνάs, Ph. Silli. *v.* Turk. Khazine

χάϊ, interjection, *Ah!* Ph.

χαϊβάν(ι, Capp., etc. *v.* Turk. haïvan

χαΐζι, Ph. *v.* Turk. hayiz

Χαΐζίνι, place-name, *Hajjin*, Kis.

χαΐρ, Ph. *v.* Turk. khaïr

χαΐρι, Ph., etc. *v.* Turk. khaïr

χαιρετῶ, *I salute in greeting or farewell.* At Silli χαιρετῶ, χαιρετίζου. For χ *v.* § 14

[χαίρομαι, *I am pleased.*]—Capp. χαιράζουμαι, Ar. (Val. p. 23).—δαίρομαι, *aor.* χάρα (§ 362), Ph.

χάϊδε, Capp. Ph. *v.* Turk. haïde

χajαλάχ, Ul., etc. *v.* Turk. hajj

χάλ, Capp. *v.* Turk. hal

χάλα, Silli. *v.* Turk. khale

χαλαγμέq, Ul. *v.* Turk. khalayeq

χαλιά, Del., χαλίβα, Tsh. *v.* Turk. khale

[χαλκίον, *cauldron.*]—χαλjί, *pl.* χαλjία, Ph. Also ἀ χαλδί χαρένι, *a brass cauldron*

χajάρια, *pl.*, Gh. Explained as *roof*

[χαλνῶ, *I destroy.*]—Capp. *pres.* χαλάνω (§ 192), Del., *aor.* χάλασα, Del. Ax. Pot.—*Pres.* χαλάννου, *aor. subj.* 3 *sg.* χαλαδῇ, Silli

χαμάλ, Phl. *v.* Turk. hammal

χαμάμ(ι, Capp. Ph. *v.* Turk. hammam

χαμαμjή, Capp. *v.* Turk. hammamje

χαμαμβλαδίζει, Ph. *v.* Turk. hammamlamaq

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 Ὅμηρος, III (1875), pp. 161–169

[χανδάκι, *trench.*]—In Capp. χαντέκι, Sin. (Arkh. p. 278), § 66.—χενδέκι, Ph.

χάνε, Ph. *v.* Turk. khan

χανίμ(a, Afs., Tsh. *v.* Turk. khanem

χανjής, Gh. *v.* Turk. khan

χανούτσα, Ph. *v.* Turk. khanem

χανούτε, *iron stone-mason's tool*, and verb χανουτεύω, 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.* ἔχασα, Ph.—*Pres.* χάννου, *aor.* ἔχασα 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.* χάεν, Ax., χάν, χάην, Phl., χάτη(ν and subj. χατῇ, Fer., χάχη (§ 89), Gh.—*Aor.* χάθα (§ 362), Ph.

χανόμ, Phl. *v.* Turk. khanem

χαργές, Phl. *v.* Turk. hangis

χαούδα, Phl. *v.* ἀβούδα

χαπκάs, Afs. *v.* Turk. hoïbe

χαπίς, Capp., χαπούσι, χαπσλιέχι, Ph. *v.* Turk. hapse

χαβάρ(ι, *pass.* *v.* Turk. khaber

χαβαgάs, Ph. *v.* Turk. heïbe

χάρα, Ph. *v.* χαίρομαι

χαρανί, *cauldron*, Sin. (Arkh. p. 278), χαρανή, Sil. (Pharasop. p. 126), Fer. (Krinop. p. 67). *Pl.* χαρανιά, Pot.—χαριένι, *pl.* -ένε, Ph., ἡ χαραή, Afs.

χαραπάρια, *neut. pl.*, *gourds*, κολοκύνθια, Ar. (N.K.).—Arkh. (p. 278) gives for Sin. χαραπᾶς, ὁ· πράγματα ἄχρηστα, for

Fer. χαραπᾶς, and for Ar. χαραμπάθι, both meaning *gourd*, and finally for Mis. χάραπας, *vintage*, and χαράπας 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

χαρμένι, Ph. *v.* χαραπί

[χαρίζω, *I give, I please.*]—*Aor. subj.* 3 *sg.* να χαρίσ', Silli

χαρόδαουσιν, *aor.* 3 *sg.*, (*she*) *leaped*, Afs. Kar. for Ph. gives the pres. χαρτζεβίνω (Lag. p. 68)

Χάρος, *Charon, spirit of death*. Recorded at Ar. and given by Arkh. (p. 279)

χαρδού, Silli. *v.* Turk. qarše

χαρτί, *pl.* -τιά, *paper*.—In Capp. *passim*, χαρτί, Del. Ar., § 88.—χαρτίο, *pl.* -τία (§ 258), Ph., χαρτίον, Kis.—χαρτί, Silli

χάς, Tsh. Used like θά before the subj. to express the 1st and 3rd pers. of the impv.

χασεύω· ὀπτῶ, βράζω (ἐπὶ φαγητῶν). Given by Kar. for Zaléla (Lag. p. 68), and by Arkh. (p. 279) for Sin. They suggest the Armenian χaršel, *to boil, stew* (Bedrossian), and the Turkish hašlamaq حاشلامق, *to boil*. There appears to be also a form haśmaq. For the Armenian derivation the *r* is a difficulty; for the Turkish, that such verbs end in -dō or -dĭzw, the ending -εύω being Pontic. *v.* § 377

[χάσκω, *I yawn.*]—*Impf.* 3 *sg.* ἔχασνε, Ph. § 334

χασταλαρδίζεις, Ax., etc. *v.* Turk. khastalanmaq

χαστάς, Silli. *v.* Turk. khasta

χαδλιέχι, Ph. *v.* Turk. kharjleq

χατάρ, *afterwards, after a little*, given by Arkh. (p. 279) for Sil. and Bagdaonia

χατέμ, Ul. *v.* Turk. khatem

χατλί, *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 μι, Silli. *v.* Turk. khatər

χατόρ, Del. *v.* Turk. khatər

χάδε, Ul. *v.* Turk. halde

χάφτ, *wine-press*, Pot.

χάχ, Phl., χάq, Ph. *v.* Turk. haqq

χαχτῶ, given with σαχτῶ by Arkh. (p. 249) as synonym in Bagdaonia for λαχτῶ· ὠθῶ, σπρώχνω. At Ar. *aor. pass.* 3 *sg.* χαχθήρη, the local form for χαχτήθη (§§ 83, 88).

χεγός, Ax. *v.* θεός

χέζω, *caco*.—Capp. χέζω, *aor.* ἔχεσα, Ul., *impv.* χέσε, Ar.—δέτω, *aor.* δέσα, Ph., *aor.* 3 *sg.* δέσιν, Afs.

[χεῖλι, *lip.*]—For Fer. Krinop. (p. 67) gives δλέρ, *pl.* δλέρα, *i.e.* χελάρα (§ 66).—δελι (§ 264), Ph.

χειμών, *winter*. This is the form used *passim* in Capp. for χειμῶνας, appearing, where χι-→δι (§ 79), as δειμών. For decl. § 120 (Pot.), § 128 (Mal.), § 140 (Ar.)

χεκίμης, Capp. Ph. *v.* Turk. hekim

χέκω, Ax. *v.* θέτω

χεč, Ph. *v.* Turk. hič

χεgιdί, Ph. (p. 478, l. 32). *Cf.* Ἐκαπ = καϊμένε, Treb. (Ἀστὴρ τ. Πόντου, i, p. 188).

χελῶνα, *tortoise*.—In Capp. this form appears in χελώνα, Gh. and the dimin. χελών, Ar. Another form is χελόνα, 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 κονλοῦκα (Kar. in *Lag.* p. 55), and the peg which falls into and holds the bolt in position βελόνι (Arkh. p. 227).—δόνα (§§ 264, 269), Ph.—δολόνα, 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 Tsh. to express futurity or rather necessity. *E.g.* χέν δα δόσ. *thou must give it*, Tsh. In Tsh. text, p. 568, l. 8

χενδέκι, Ph. *v.* χανδάκι

χεός, Capp. *v.* θεός

χέρ, Ul. Ph. Silli. *v.* Turk. her

χεράστα, Ul. Explained as κάτσε ἥσυχα

[χέρι, *hand.*]—In Capp. *passim* as χέρ, *pl.* χέρια, or, where χε-→δε (§ 79), δέρ. *Pl.* at Phl. χέρα (§ 71).—At Mal. I record χέρ as a measure of land (= στρέμμα). So too Arkh. (p. 279).—δέρι, *pl.* δέρε, Ph., but at Tsh. Kis. Afs. *pl.* δέρα (§ 264).—δέρι, Silli, where also ὁ ἴδιος, *he himself*, is supplanted by ὁτ δέρεν δον, *e.g.* ὁ δ. d. τα πσίκα, *he did it himself*. This is a Turkism, *v.* § 381

†χεριδάχτυλα, *v.* δεριδάχτι

χερίζω, Capp. *v.* θερίζω

χερισκί, *sausage*, Bagdaonia, and λισκίν, Sin. (Arkh. p. 250). Kar. gives (*Lag.* p. 50) χερίσκι, apparently for Capp., the Turkophone Cappadocians using ἐρισκί. He compares Armenian yerkh, *sausage* (Bedrossian). *v.* § 377

χερίφος, Capp. *v.* Turk. herif

χερολάν, Del. *v.* Turk. khərs

χερτέναν, etc., Silli. *v.* Turk. her

χεδίρα, *cupboard*, Ar. (N.K.), § 88. For Fer. Krinop. (p. 48) gives (but ? *θ*) *θετίρα· εἶδος ἀρμαρίου ἄνευ κλειδός*. He derives the word from *θυρίδα* (*θυρίς*), but Val. (p. 23) sees that it is for *θετήρα*, *ἡ θέσις*

χή, Ar. · *v. γῆ*

χῆρος, *widower*.—In Capp. *χήρος*, *pl.* *χήροζια*, Gh.—At Ph. *χήρο* as adj., *ἁ χήρο ναίκα*, *a widow*.—*χήρους* (§ 18), Silli

χιάρ, Gh. *v.* Turk. kheyar

χιζματκιάρης, Silli. *v.* Turk. khezmetkiar

χιζᾶρης, Silli. *v.* Turk. khezər

χιδ, Capp. Ph. Silli. *v.* Turk. hič

χίλι, Ph., χιλέδι, Del. *v.* Turk. hile

[χιλιάδα (χιλιάς), subst. *a thousand*.]—*Acc. pl.* *διλιάραζ γρούδα*, *thousands of piastres*, Silli

[χίλιοι, *thousand*.]—The neut. form only is used. Thus for Capp. χίλια, Del., and at Ph. *δίλε* (§ 308) and at Tsh., etc. *δίλα* (§ 307). For endings, § 288

[χιόνι, *snow*.]—Capp. *χιόν*, Ax., *δόν*, Fer.

χισάβι, Silli. *v.* Turk. hisab

χιδμι, Ph. *v.* Turk. kheŝm

χιτάω, *I hasten*, given for Ph. by Kar. (Lag. p. 68).—I record *aor.* *χίτσα* and *impv. sg.* *χίδα*, *χίτα*, *χίτ' ἄμε*, *go in haste*, *pl.* *χιτᾶτε*, § 349. For derivation Hatzidákis says, *ἐκ τοῦ χυτός καὶ ὁρμῶ* (*Μεσ. καὶ νέα Ἑλλ.* I, p. 301). For χ *v.* § 264

χμορῶ, χμόρσα, Capp. *v. θεωρῶ*

χπηά, Ar. *v. χτῆνος*

χδιλέκω, Del., χδίσδη, Ar., χδίνου, Silli. *v. χτίζω*

χλάτσε, *aor.* 3 *sg.*, *searched*, Ph.

[χλιός, *warm*.]—Capp. χιλιό, Ar. and so at Fer. with *χιλιώνω*, *I warm* (Krinop. p. 67). For Sin. χ(ο)υλός, meaning also *feeble*, *pale* (Arkh. p. 279), a meaning which points to confusion with *χλωρός*, *q.v.*

[χλωρίζω, verb to *χλωρός*, quoted by Liddell and Scott from LXX.]—At Ph. in text on p. 532, l. 1 *aor.* 3 *pl.* *χωώρτσαν*, *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. (Arkh. p. 280), *χλερό· χλωρός*, *μὴ ξηρός*, with verb *χλερώνω*, Fer. (Krinop. p. 67). The meaning *yellow* is recorded at Sin., where Arkh. (*l.c.*) gives *χλωρός* as both *wet* and *yellow*, and at Ph., where Grégoire (*B.C.H.* XXXIII, p. 154) has *χῦωρό*, *yellow*. Kar. (p. 61) gives a Capp. (? Ph.) word *χωρός*, *green*, *yellow*, and *χόγορος*, *gold*. *v.* also *χλωρίζω*, and for etymology Hatzidákis, *Νεοελλ. Μελ.* 1911, p. 9

χνδδι, Ph. *v. ἴχνος*

[χοῦνιξ, *a dry measure*.]—In Capp. the dimin. *δουνίκ*, Ar. Pot. With Turk. possess., *ἀλτόν δουνιγί*, Pot. The word is not in Vlachos' dictionary, and the Capp. *δουνίκ* is more likely to come direct from the Turk, äinik شينيك

[χοιρίδι(ον, *pig*.]—*δοιρίδι*, *pl.* *-δε*, Ph.

χόϳας, Capp. Silli, *χοϳάς*, Ph. *v.* Turk. khoja

χολή, *bile*, *anger*.—In Capp. Sil. Also Sin. (Arkh. p. 280), Ar. (Val. p. 23) and Fer. (Krinop. p. 68). *χουλή*, Mal. —*χολή*, Silli

[χολιάζω, *I am angry*.]—Capp. *χολιάζουμαι*, Fer. (Krinop. p. 68), Ar. (Val. p. 23), *χολιάζομαι*, Sin. (Arkh. p. 280). *aor.* 3 *sg.* *χολιάστεν*, Phl.—*χολιέζομαι*, Ph., *aor.* *χολιέσντα*, Ph. Afs.

χοπλαδῶ, *I jump*, Pot. *v.* Turk. khoplamaq

χοράς, Ul. *v.* Turk. khoros

[χορεύω, *I dance*.]—*χορέβγου*, Silli

χορταίνω, *I satisfy*.—Capp. *pres.* *χορταίνω*, Ar., *aor.* *χόρτασα*, Ar. Ul. Pot.—*Aor.* *χόρτασα*, trans. and intrans., and *pass.* *impf.* 3 *sg.* *χορτανισκούτουνε*. Ph. Note in text p. 510, l. 18 *'s κορτάσῃ* with *σκ* for *σχ* even in external Sandhi

χορτάρι, *herb*, *grass*.—So at Ph. with *pl.* *-ρε*, and dimin. *χορταράκκο*.—In Capp. *pl.* *χορτάρια*, Ax., and a *sg.* *χορδαριά*, *piles of corn on the threshing floor*, Ax., a collective noun corresponding to a M. Gr. †*χορταρέα*

χορδαριά, Ax. *v.* *χορτάρι*

χοδάς, Silli. *v.* Turk. khoš

χοδέφια, Pot. *v.* Turk. khošaf

χοδλάνδαναν, etc., Phl. *v.* Turk. khošlanmaq

χοτλάτσε, *aor.* 3 *sg.* and *aor. subj.* 3 *sg.* *να χοτλαΐ*, 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.*

χουζούρι, Ph. *v.* Turk. huzur

χουλάνσιν, *aor.* 3 *sg.*, Mal., text on p. 408, l. 24, *she became angry*. For connexion with *χολή*, *v.* § 195

χουλή, Mal. *v.* *χολή*

[*χουλιάρι*, *spoon*.]—Capp. *χουλιάρ*, Ax., *χουλέρ*, Fer. (Krinop. p. 68), § 66

χουρμό, Silli. *v.* *χωρίο(ν*

χούφτα (*ἡ*), *palm of the hand*, *handful*. At Del. (*το χούφτα*), Ph. and Silli.

For Sin. Arkh. (p. 277) gives *φοῦχτα* and *χοῦφτα*, with verb *φουκτίζω* and (p. 280) *χουτίζω· δράττομαι. v.* § 104

χούφτες, pl., handfuls, Del.

χδ, interjection, Ax.

χϋκιουμέα, Silli.. *v.* Turk. hükiumet

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.* xxxiii, p. 151 and § 259

[*χρίω, I anoint.*]—Capp. *χρίνω*, Fer. (Krinop. p. 68).—*χρίνου, impf.* § 41, *aor. ἔχρισα* and *impv.* § 49, Silli

χρόνος, year.—In Capp. with *gen. pl.* *χρανοῦ* at Del. (§ 118), Gh. (§ 145), Phl. (§ 124). *Pl. χρόνια*, Ax.—*χρόνος* (§§ 291, 303).—*χρόνους, pl. χρόνιρι*, Silli

χρώστα, Silli. *v. χώστρα*

χτανε, Ax. *v.* § 63

χτάραξε, aor. 3 sg., he stirred (the fire), Ph.

[*χτενίζω, I comb.*]—*Aor.* 3 *pl. χτένιζαν*, Del.

χτέρ, Capp. *v. λιθάρι*

[*χτῆνος* (*κτῆνος*) *τό, animal.*]—This in Capp. means *cow*; *χτήνο*, Ax. For Sin. Arkh. gives *χτήνιο· ἀγελάς* (p. 280), and for Sil. Pharasop. (p. 126), *χτῆνε, pl. τὰ χτηνά· ἀγελάς*. The common Capp. form is oxytone; *χτηνό, pl. -νιά*, Ax., *pl. χτηνά*, Phl. Pot., *χτηνά* (§ 83), Ar., *gen. pl. χτηνιοῦ*, 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.* *χτίνω* (§ 192), Ax. Phl. Sil. Pot., *χτινίσκω* (§§ 88, 193). Del. *Aor. ἔχτισα*, Phl., *ἔχτισα*, Ar., *ἔχσα*, Sil., *pass. aor.* 3 *sg. χτίσθη* (§ 83), Ar., *partic. χτιζμένο*, Mis.—*Aor. ἔχ(τ)σα*, Ph.—*χτίνου*, Silli

χτου, Gh. *v.* Turk. təlθeəm

[*χτυπῶ, I strike.*]—Arkh. (p. 154) for Sin. gives *aor. pass. χτυκήθην*, § 238

[*χύνω, I pour.*]—At Ph. *aor.* 3 *sg. ἔδεν* da. The *aor. ἔχυσε→ἔδυσε* (§ 264) *→ἔδυε* (§ 282) *→ἔδιε→ἔδε*

χύρα, Capp. *v. θύρα*

χῦτια, 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 πόλις, οἱ ξένοι. φρ. τοῦτε εἶνε χώρας = εἶνε ξένων.* For Mal., Pakhtikos, p. 24. For Fer. Krinop. (p. 68) has *χωρανοῦ καὶ ἀκλίτως χώρας = τὸ τῶν ξένων.* At Ph. and Tsh. *χώρα* is used: *ἡ χώρα, the strange girl*, Tsh. —Also Pontic; *v.* Hatzidákis, Φιλ. Ἐρ. p. 5

[*χωράφι, field.*]—*χωράφ*, Ar.—*χωράφι*, Ph. *Pl. χωράφα*, Tsh.

χώρια, adv., apart, Silli

[*χωριάτης, villager.*]—*χωριάτς*, Ax.—At Ph., etc., a form is used based on †*χωριώτης* (§ 251). Thus *sg. χωριώ*. Tsh., *pl. χωριώδα, χωριώτοι*, Ph. Afs., § 259, and decl. § 296

[*χωρίζω, I separate.*]—Capp. *aor. χώρσα, aor. subj. χωρίζου, -ίῃς, -ίῃ*, Mis., *impr. χώρσε*, Ax.—*Pres. χωρίζω, aor. χώρ(τ)σα, aor. pass. χωρίστα, impv. χωρίστου*, Ph. Tsh. § 362.—*Pres. pass.* 3 *pl. χωρίζουνδι*, Silli

χωρίο(ν, χωριό, village.—In Capp. *χωριο—χωρίο*, but after the indef. article *χωρίος*, Ph. So too at Kis., *σο χωρίον. 's ά χωρίους.* Also at Tsh. and Afs., §§ 258, 293.—*χουρό*, Silli

[*χωρίς, without.*]—*χώρς*, Ax.—*ά χωρι σπίτι, a separate house*, Ph.—*χωρίς* or *χώρις*, Silli

χώρσα, Capp. *v. θεωρῶ*

[*χωρῶ, I find room in a place, I contain.*] —Capp. *χωρίζω*, Gh. Also at Ph. *Aor. subj.* 2 *sg. χωρέῃς*, Ar.

χωρώτ, Ph., etc. *v. χωριάτης*

χώστρα, ἡ· ἐνέδρα, Cyprus (Sakellários, Κυπριακά, II, p. 869). This appears at Silli as *χρώστα*, the ambuscade being a concealed pit into which the victim falls (text on p. 302, l. 32)

χωώρτσανε, Ph. *v. χλωρίζω*

χοζμεκέρ, Del. *v.* Turk. khezmetkiar

χοράζια, Ul. *v.* Turk. khorasz

χοδίμ, Del. *v.* Turk. khoĕm

ψ

ψά, adv., last night, Ph. *Cf.* M. Gr. *ψές, yesterday*

ψαλί, pl. ψαλία, song, Sem., § 112

ψαλίδα, scissors.—Capp. *ψαλίδα*, Del., *ψαλίρα* (§ 88), Ar., *ψαλία* (§ 91), Ul. Decl. §§ 164, 165

[*ψάλλω.*]—In Capp. and at Ph. the usual word for *I read* is *ψιλλώ*, and not *διαβάζω* or *ἀναγινώσκω*, the reason being that the only reading known was the chanting in church. Thus at Fer. even *he reads to himself* is *ἀπ τε ἀψλί τ ψάλ.* The forms are: *pres. ψάλω*, Fer. (Krinop. p. 69), Sil. (Pharasop. p. 126), *ψαλίδκω*, Gh.,

ψαλιδκου, Mis., ψαλλισκω, Fer. (Arkh. p. 281) Ar. (Val. p. 23), for which *v.* § 193. *Aor.* ἔψαλα, Del. Ar. Phl.—ψαλαίνω or ψέ(λ)ω, *impf.* §§ 334, 340, *aor.* 3 *sg.* ἔψαλε, Ph.

ψάλμα, *reading*, Ph. Subst. to ψάλλω

ψάλσιμο, *reading*, Ar. Subst. to ψάλλω

ψαλτέρι, *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

ψεῖκα, *adj., fine* (of grain), Ph. Kar. (Lag. p. 68) gives ψεῖκο· μικρός

ψελό, Gh. *v.* ὑψηλός

ψένω, Ph. *v.* ὑψηω

ψεό, Ph. *v.* ὑψηλός

[ψεῦμα (ψέμα), *lie.*]—Ἄκ da ψέματα, *falsely*, Ul.—At Ph. ψέμα, *lie*, and the *pl.* ψέματα used as an adv. *falsely*.—ψέμα, Silli

[ψεύτης, *liar.*]—ψέφτους (decl. § 162), Mis.

[ψήνω, *I cook.*]—Capp. *pres.* ψήνω, Ax. Phl., ψήνου, Mis., *impf.* ψήνιξα (§ 206), Sil., ψήσκα (§ 209), Ax., ψήνιδγα (§ 210), Ul., ψήνισκα (§ 214), Gh., *aor.* ἔψησα, Ul. Phl., *subj.* 2 *sg.* ψήῃς, Ar., *aor. pass.* 3 *sg.* ψήθην, Sil.—*Pres.* ψένω, Ph., *impf.* 3 *sg.* ψέγκινι, Afs. *Aor.* ἔψησα, Ph. Tsh., 2 *sg.* jὄψες, 3 *pl.* ἔψαν da and ἐψησάν da, *impv.* § 345. *Pass. pres.* 3 *sg.* ψένεται, Ph., ψέεται, Tsh., *aor.* 3 *sg.* ψηθη (§ 362), Ph., *partic.* ψημένο, Ph.—ψήνου, Silli

[ψιχίδιον, *crumb.*]—To this, and not to ψιχίον, belong the Capp. forms: *pl.* ψίδια, Sin. (Arkh. p. 281), ψίρια, Ar. (Val. p. 23), ψίτ, *pl.* ψία, Fer. (Krinop. p. 69), ψίχ, *pl.* ψί(γι)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.* ψοφάτσαν do, Ul. (text on p. 370, l. 14), *v.* § 195.—*Aor.* ψοφάρσα, Ph.—ψοφαρῶ, -ρᾶς (§ 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.* ψοφᾷ (as an -άω verb), *aor.* 3 *sg.* ψόφσεν, Phl. Sil. Pot. (§ 216), *aor. subj.* 2 *sg.* ψοφήσῃς, Pot., 3 *sg.* ψοφήῃ, ψοπῇ, Mis.—As an -άω verb, *pres.* 3 *sg.* ψοφᾷ (§ 323), *impf.* ψοφάρκανε, *impv.* § 349, *aor.* ψόφτσε (§ 253), Ph. *Impf.* 3 *sg.* ψοφάρκινι, *aor.* ψοφσινι, Afs. *Partic.* ψοφιζμένο, Ph.

[ψύλλος, *flea.*]—Capp. ψύλος, Del. Fer. Ar. (decl. § 141), Gh. Mis. (decl. § 133), Pot. (decl. § 119)

[ψυχή, *soul.*]—Capp. forms: ψυχή, Del., ψ̣ή, Fer. Ul. Mal., ψ̣ήχ, Ul. *Pl.* at Mal. ψυές.—ψυδή, Ph.—ψυσή (§ 12), Silli

ψωμί, *bread.*—Thus all over Capp. and at Ph., etc., where the *pl.* is ψωμία

ψωμικά, *victuals*, Pot.

ψ̣

ψ̣ή, ψ̣ήχ, Capp. *v.* ψυχή

ψ̣ήνω, Capp. *v.* ψήνω

ψ̣ίχ, *pl.* ψ̣ί(γι)α, Ax. *v.* ψιχίδιον

ψ̣ύλος, Capp. *v.* ψύλλος

ψυδή, Silli. *v.* ψυχή

ψυχή, Del. *v.* ψυχή

ω

ὦ, ὦν, ὥ, *I*, Ul. *v.* ἐγώ and § 174

ὤ, prefixed to the vocative, Ph.

ὦ, νε ὦ το, Ul. *v.* εἶδα and § 221

[ὦμος, *shoulder.*]—In Capp. I record the Turk. form omuz (اوصوز) at Fer.; ὠμούς, *pl.* ὠμούζια.—So too at Silli: ὦμους, *pl.* ὠμούζια.—A form διώμι occurs in the pl. at Pot., τα δισώμια, and is the regular form at Ph., δισώμε.—At Sin. the common Greek form νῶμος (Arkh. p. 256), § 98

ὦνι, Ph. *v.* ἀλώνι

ὦνω, Ph. *v.* ἀλωνίζω

[ᾠόν, *egg.*]—The usual M. Gr. αὐγό (ἀβγό) is unknown. The forms are in Capp. ὀβγό, Ar. Mis. Phl., βγό, Ax., ὀβό, Phl. Pot., ἐβγό, Ax., ὠγό (pron. ὀβγό), Fer. (Krinop. p. 69) Sil. (Pharasop. p. 126).—βό, *pl.* βά, Ph., βά, Tsh. Diminutive at Ph. βόκκο

ὥρα, *hour.* Recorded at Mis. and Silli. At Ar. τσὴν ὥρα = πρὸ ὀλίγου (Val. p. 22). *v.* νώρα

ὡρί, Ph. *v.* λωρί(ον

ὡς, *conj., whilst, until.* Used at Silli and in Capp., where it is often accented, ὥς, ὥ̣ς. It is also used as a preposition, *until*

w

wάδι, *pl.* wάδα, Ph. Afs., wάδι or βάδι, Tsh., *circular unleavened cakes as thin as wafer, baked on a hot iron plate*, for which *v.* Turk. sa̧j. The result, except that it is not crisp, is like Norwegian *flad brod*. The word is *lawash*, which Dr F. C. Conybeare tells me is the regular word for unleavened bread in High Armenia, with the initial λ dropped (§ 268)

LOAN-WORDS FROM TURKISH

ا

abla, ابله, *elder sister.*—ἀbλά, Ul.—ἀπλά, *dame, mistress*, Ph.

ep eyi, اپ ايو, *good enough.*—Capp. ἐπεΐ, Ar., ἐπεῖ, Mal.—ἐπεῖ, Ph.—ἐπεγί, Silli

etek, اتك, *skirt.*—Pl. ἐτεgιά, Phl.

atlanmaq, اتلنمق, *to mount on horseback.*—*Aor.* 3 *sg.* ἐλἄνσε, Ph.

esser, اثر, *trace.*—ἐσέρ, Del.

aǰəmaq, آجيمق, *to have pity upon.*—Capp. *pres.* ἀǰəνdῶ, Ul., 3 *sg.* ἀǰινdᾷ, Phl., *aor.* ἀǰίτσεν da (§ 217), Fer.

ačəlmaq, آچلمق, *to be open.*—Turkish *impv.* ἀčόλ, Ar. Ul. Pot., ἀčίλ, Ph.

ahbab, احباب, *friend.*—ἀχπάπ, *pl.* ἀχπάπια, Phl.

ihtiyar, احتيار, *elder.*—ἰχdιάρ, Ul.

ahmaq, احمق, *adj., foolish.*—ἀχμάχος, *fool*, Ph.

akhšam, آخشام, *evening.*—ἀχδάμəναν, *adv., in the evening*, Phl.

akhər, اخور, *stable.*—Capp. ἀχόρ, *pl.* ἀχόρια, Ar., *pl.* ἀδῦρια, Phl.

aramaq, آرامق, *to seek.*—In Capp. it has supplanted ζητῶ. *Pres.* ἀραdόζω (§ 70), Del. Ax., ἀραdίζου, Mal., ἀραdῶ, Ul. Phl., *aor.* ἀράτσα (§ 217), Ul. Mal. Sil., ἀράdζα, Ar., *subj.* 3 *sg.* ἀραdόξ, Ax.—*Aor.* ἀράτσα, Ph., ἀλάτσα da, Kis.—From aramaq comes also the verbal subst. ἀράdιμα, *seeking*, Ul. § 114

eritmek, ارتمك, *to dissolve* (transit.).—*Pres.* 3 *sg.* ἐριττᾷ, Phl.

arslan, aslan, ارسلان, *lion.*—Capp. ἀσλάνος, Del., ἀσλάνης, Gh., ἀσλάν, Ax. Decl. § 163.—ἀσλάν, *pl.* ἀσλάνοι (§§ 251, 299), and in the proper name 'Ασλαμbέγος, *Arslan-Bey, Sir Lion*, Ph.

arqadaš, ارقداش, *companion.*—Capp. ἀρqαdάξ, Phl., *pl.* ἀρqαdάδα, Gh. Sil. Phl.—*Nom.* ἀρqαdάδης, Silli

erken, اركن, *early morning.*—Used with locat. ending; ἐρκενdέ, Phl., ἔρκενda, Silli

azad, آزاد, *free.*—ἀζάτι, Afs.

izin, ازن, *permission.*—ἰζίν, Phl.—ἰζίνι (§§ 250, 288), Ph. Tsh.

ežderha, اژدرها, *dragon.*—The *pl.* ἰζdαχάρια is used in a text (p. 380, l. 7) from Ul. Ežderha or ažderha is not uncommon in Kúnos' texts; he translates by *Drache.* *v.* p. 225

istemek, استمك, *to desire.*—Capp. ἰστέρ (Turkish form) at Gh. Ul. and ἰστεdίζω (§ 70), *I desire*, at Del.

isüz, اسز. Vambéry (*Alt-osmanische Sprachstudien*, p. 175) gives this word and from the context translates it by *unwegsam, wild*, and the subst. isüzlük by *Wildniss*, suggesting as a derivation iz, *footprint*, and süz, *without.*—ἰσούζη occurs in the Ph. text on p. 476, l. 13, and, as it refers to a boy, may be rendered by *savage*

ašǰi, آشجى, *cook.*—ἀχčής, Mal.

əslanmaq, اصلانمق, *to get wet.*—*Pres.* 3 *pl.* ἰσλανdοῦδι, Silli

agha, اغا, *master.*—ἀγα τ, Ul.—ἀγάς, Ph. and Silli

aghaǰ, اغاج, *tree.*—ἀγάč and with Turk. possessive ending ἀγαǰό, Ul.

aghz, اغز, *mouth.*—ǰιγαρά ἀγζό, *cigar mouth-piece*, Ul.

aghəl, اغل, *enclosure for animals.*—Hence in Capp. for *sheep-fold*, ἀγήλα, ἡ, Sin. (Arkh. p. 218), ἀγήλ, Sin. (Eleft. p. 89), ἀγήλα or ναγήλα, Sil. (*Xen.* I, pp. 191, 479). I record νάghəλα, Phl. The initial ν is derived from νεβλή (αὐλή), the words sounding something alike and meaning much the same thing. Arkh. would derive ἀγήλα from ἀγέλη, but the meaning supports the Turkish origin

aghlamaq, اغلامق, *to weep.*—Turkish participle ἀγλαΐ ἀγλαΐ, Del.

iftira, افترا, *calumny.*—ἰφτιρά, Ul.

aferin, افرين, *interj., bravo!*—ἀφερίμ, Ph.

efendi, افندي, *Efendi*, honorary title. *v.* αὐθέντης

aq, اق, *white.*—At Silli ἀξaqαλού, *adj., with a white beard*, comp. of aq and **saqal**, صقال, *beard*

aqmaq, اقمق, *to flow.*—Capp. *pres.* ἀχdόʒω (§ 70), Del., *aor.* ἄχσα, Del. Ul., § 217

en, اك, particle used to form the superlative in Turkish. Used in Capp. at Ul. Generally the form is *ἄν*, which is recorded at Del. Ax. Sil. At Ul. ἐμ **bάš**, *first*, § 170

eyer, اكر, *if.*—*ἔγερ*, Ul.—*ἔρ*, Ph. Afs., *ἔγερ*, Ph.—*ἔγερ*, Silli

eksik, اكسيك, *lack, fault.*—ἐξίγι, Silli

eksilmek, اكسلمك, *to become less.*—*Aor.* 3 *pl.* ἐξΩlʃησαδι as from a *pres.* ἐξιλdῶ, Silli

anlamaq, اكلامق, *to understand.*—Capp. *pres.* ἀγλαdόʒω (§ 70), Del. *aor.* 3 *sg.* ἀγλάσεν do, Del., ἀγgλάδσε, Gh., ἀgglάδε (§ 83), Ar., ἀγλάσι, Mis., ἀgglάτσω, Mal., ἀγλάτσεν, Phl. 3 *pl.* ἀgglάτσαν, Del. § 217.—*Pres.* ἀνlαdῶ, -dᾶs, Silli.—From the causal of anlamaq is the *aor. subj.* 3 *sg.* ἀγlαdeρdί(ʃ, Del. in text on p. 322, l. 15

eïlenmek, اكلنمك, *to amuse oneself.*—ἐγlεnῶ, Silli

ala, الا, *spotted (with bright spots on a dark ground).*—*ἀν* ἀλάς *βόϊδι*, Ph., in text on p. 474, l. 20, *a white-spotted ox.* For λ, § 277

aldatmaq, الدالمق, *to deceive.*—*Aor.* ἀλdάδησα, Silli

Allah, الاه, *God.*—'Αλάχ, Ph.

altən, الطون, *gold piece.*—Capp. ἀλτόν, *pl.* -όνια, Ax. Phl. Pot., ἀλτούνια, Ul. —ἀλτούνι, *pl.* -νε, Ph. *Pl.* ἀλτούνα, Afs.—ἀλτούνια, Silli

aləš veriš, آلش ويرش, *taking and giving, i.e., commerce.*—At Ph. *φταlγκε ἀλάβερίδι, he used to buy and sell*, the Turkish aləš veriš etmek

amma, امّا, *but.*—Capp. *ἀμά, passim.*—*ἀμμά*, Silli

imam, امام, *imam, Moslem ecclesiastic.*—*ἰμάμης* (§ 168), Ar. and at Silli

emr, امر, *command.*—At Ph. *του Θεοῦ* do *ἔμρι*. Also *τοῦʃεν ἔμβρε, he commanded*, a phrase taken over from emr etmek, *to command*, § 381

imza, امضا, *signature.*—*ἰμbʒάs*, *ὁ* (§ 295), Ph.

inanmaq, انانمق, *to believe.*—Capp. *impf.* *ἰνάνdανα* (§ 206), Sil., *aor.* *ἐνάνσα*, Del. *ἰνάνσα*, Ul., *ἐ)γινάνσα*, Ax. § 217

ambar, انبار, *granary.*—*ἀμbάρ*, Del.

inji, انجي, *pearl.*—*Pl.* *ἰνʃίρια*, Del. §§ 95, 158

insan, انسان, *man.*—Capp. *ἰνσάνος*, Ax. Phl., *ἰνσάνους*, Mis., *gen.* *ἰνσανχιοῦ*, Del., *pl.* *ἰνσάνια*, Mal. (§ 126), Ax. (decl. § 129), Phl. § 124.—*ἰνσάνι, ἰσσάνι*, Ph.

enik, انك, *young of an animal.*—*ἀνίκια*, *puppies*, Del.

o, او, *this.*—At Ul. *ὅ* or *ὅν*, also *ὅadαρ, so many*, which is o qadar, او قدر. *v.* qadar

av, آو, *hunting, game.*—*Pl.* *ἄβια*, Ul.—*ἄβι*, Afs.—From the abstract noun avləq is *ἀβλίχι*, Ph., and from avʃə, *hunter*, is *ἀβʃήs*, Gh.

uj, اوج, *extremity, reason.* *v.* § 381

ojaq, اوجاق, *hearth.*—*ὀʃάghə, ὀʃάχι*, Ph. —*ὀʃάqə* (§ 9), Silli

üč, اوچ, *three.*—Gh. *úč* (in Turkish phrase in text on p. 340, l. 28). An adj. compounded of this and baš, *a head*, is üčbaδλό, *three-headed*, Ul.

uðqur, اوچقور, *Turkish trousers.*—*οὐδqούρ*, Phl.

uðmaq, اوچمق, *to fly.*—Capp. *aor.* 3 *sg.* *οὔγισε*, 3 *pl.* *οὔσαν*, Ul., *οὔισεν*, Phl., *οὔσεν*, Del., §§ 103, 217. From the causal come *impf.* 3 *sg.* *οὐδούρdουʒεν* (§ 70), Ar., and *pres.* 2 *sg.* *οὐδτουρούεις* (§ 104), Ar.

üčünjü, اوچنجي, *third.*—üδünʃú, Ar. § 171

oda, اوده, *room.*—Capp. *ὀdά*, *pl.* *ὀdάγια*, Fer. Ax. (also *dάϊγια*, Ax.), but where δ is preserved, *pl.* *ὀdάδια*, Ph. Sil. and *gen.* *ὀdαδιοῦ*, Sil. For decl. *v.* § 158. —*ὀdάs*, *m.* with *neut. pl.* *ὀdάδε* (§ 295), Ph.—*Acc. sg.* *ὀdά(ν*, Silli

ortaləq, اورتالق, *subst., that which is in the midst.*—Capp. ὀρταλόχ, *the midst*, Phl., *the waist*, Ax., ὀλταλόχ, *the midst*, Gh.—The adv. ταραλόχ, *between*, Phl., is probably from this word

ortanja, اورتانجه, *adj., in the middle.*—Capp. ὀρτανjά, Ul. Ax. Sil.

örtmek, اورتمك, *to cover.*—At Ph. ὀρτούλ, *shut*, the Turkish *impv.* from the *pass.* örtülmek

örkmek, اوركمك, *to be afraid.*—Capp. ϋρκελενdῶ, *aor.* ϋρκελένσα or ϋρκελάνσα, Ul.—*Aor.* 3 *sg.* οὐρκτιέσε, Ph. § 324

orman, اورمان, *forest.*—*Gen.* ὀρμανι̯οῦ, 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.* οὐσταδι̯οῦ, Del. *v.* § 158

osanmaq, اوصانمق, *to be annoyed.*—Capp. *aor.* οὐσάνσα, Phl. § 217.—*Aor.* ὀσάντσα, Ph.

oturmaq, اوطورمق, *to sit down.*—ὀτουρdούζω (§ 70) given by Val. (p. 29) for Ar.

oghdurmaq, ovdurmaq, اوغديرمق, *to cause to trot.*—*Aor.* 3 *sg.* ὀβdούρσεν dο, Ul. § 217

oghramaq, اوغرامق, *to come to.*—*Pres.* 3 *sg.* γρατᾷ, Silli

oghl, اوغل, *son.*—ὀγλού μου, Afs.

oghlan, اوغلان, *boy.*—At Ul. ὀγλάν, and κέλ ὀγλάν, *scald-headed boy.* *Nom.* once κ. ὀγλάνς

oqa, اوقه, *oka*, a Turkish *measure of weight.* Used everywhere; recorded at Fer. ὀqά, *pl.* ὀqάγι̯α

oq, اوق, *arrow.*—Ὄκ (or perhaps better ὄq), *the pole of a plough*, Ar., is possibly from this word

öïrenmek, اوكرنمك, *to learn.*—*Pres.* ὄρενdίζω, *aor.* ὄρίντσα, Tsh.

ökūz, اوكوز, *ox.*—ϋκΰζ, *pl.* ϋκΰζι̯α, Fer.—From this ἐκουζής, Phl., *ox-driver*, the Greek form of the Turkish ökūzjū

evlad, اولاد, *child.*—ἐβλάdι τ, Ul.

ulašmaq, اولاشمق, *to arrive, be united.*—*Aor.* 3 *sg.* οὐλάϊσε (§§ 103, 217), *he met, joined*, Ul.

ölčü, اولچو, *measure.*—ὄλčΰ, *gen.* ὄλčϋδι̯οῦ and ὄλčϋjΰς, *a maker of measures*, Del.

ölmek, اولمك, *to die.* From the causal öldürmek comes *aor. subj.* 3 *pl.* ὄλdϋρdίσουν, *that they kill*, Del. § 217

evlenmek, اولنمك, *to get married.*—*Aor.* 3 *sg.* ἐβλένσε, Ul. § 217

ölü, اولو, *dead.*—ἐλϋΰ χώμα, *dust of the dead, churchyard earth*, Gh.

omuz, اوموز, *shoulder.* *v.* ὦμος

on iki, اون ايكى, *twelve.*—At Ph. and Afs. *pl. nom.* and *acc.* ὀνικιλέροι, *the twelve*, answering to the Greek δωδεκάδα

oyanmaq, اويانمق, *to awake* (intrans.).—*Aor.* 3 *sg.* ὀγι̯άνσε (§ 217), Ul. From the causal oyandərmaq comes *aor.* οὐγι̯άνdəρσα, Ul.

oïmaq, اويمق, *to carve, cut.*—*Aor.* 3 *pl.* ὀΐτσαν, *they put out* (*her eyes*), Ul. § 217

uyumaq, اويومق, *to sleep.*—At Phl. Turkish form οὐγι̯ουγι̯ούρ, *is sleeping*

ičin, ايچون, *postpos., because of.*—ἐčίν or ἰčΰν, Ul.

irmaq, ايرمق, *river.*—Capp. ἰρμάχ, Ax. Phl.

ermek, ايرمك, *to arrive.*—*Aor.* 3 *pl.* ἐρdίασαν, Ph., used occasionally as a synonym for ἔφτασαν in the phrase at the end of a story, *they attained their desires.* *v.* text on p. 520, l. 13. Many of Kúnos' tales end in this way. *Aor.* 3 *sg.* γερdιέσινι, 2 *pl.* γερdιέστι, 3 *pl.* γερdίασανι, Afs.

iri, ايرى, *big.*—ἴρι, *adj. sg.*, Ph.

aïgher, ايغر, *stallion.*—ἀϊghέρι, *wild or savage horse*, Ph.

ayəq, ايق, *sober.*—*Aor.* 3 *sg.* ἀγίκσε, *she came to her senses*, Ul.

iki bašlə, ايكى باشلو, *two-headed.*—ἰκιbάσλə, Ul.

aïləq, آيلق, *monthly wage.*—αἴλίχι, Afs.

eylemek, ايلمك, *to cause to become.*—ἴλε νά με τα πῇς, *you must tell me*, Ax.

aïna, آينه, *mirror.*—Capp. *acc.* ἀϊνά, Phl. Sil.—ἀϊνάς, Ph.

eyi, ايو, *good.*—πέκ ἔϊ, *very good*, Phl. ἔχ, *very well, yes*, Ul.—The abstract **eyilik**, ايولك, *kindness*, gives in Capp. ἐϊλίκ, Ar. Phl., ἐλίκ, Mis., and at Afs. ἐϊλίκι

ب

baba, بابا, *father.*—Capp. babá, *voc.* **bába**, Phl., bαπά, παπά, Sil.

batmaq, باتمق, *to be immersed.*—Capp. *aor. subj.* 3 *sg.* να bατῆ́, *to drown himself*, Mis. § 217.—From the causal **batermaq**, *to dip*, come *pres.* 3 *sg.* πατουρᾷ, *impf.* § 204 and *aor.* πατούρσεν, Pot., batórsa, Del. Ul., batírsa, Ar., *impv.* bátərpa, Ul. Also, as from a *pres.* batərdóʒw (§ 70), *aor. subj.* 2 *sg.* **batərədóʒs** and *impv. pl.* batórdesére do, Del.

badihava, بادهوا, *gratis, for nothing.*—bedaβά, Mal.

barešmaq, بارشمق, *to make peace.*—*Aor.* 3 *sg.* bαριδ́ríase, Ph.

bazar, بازار, *market.*—baζάρι, Ph.

baš, باش, *head.*—Capp. ἔμ báš, Ul., **baδ́ταλόκ**, Sil. *first*

bašqa, باشقه, *other.*—Capp. **baδ́qá**, Del. Ul., **baδ́ká**, Gh., *pl.* **baδ́kάγια**, Fer. But in Capp. ἄλο (ἄλλος) is used except where the dialect is most Turkised.—**baδ́kás** (§ 20) has almost ousted ἄλλος at Silli

bašlamaq, باشلامق, *to begin.*—Capp. *pres.* **baδ́ladóʒw** (§ 70), Ax., **baδ́ladíʒou**, Mal., *aor.* **baδ́lάτσa**, Ul. Mal. Sil. Phl. § 217.—*Aor.* **baδ́lάτσa**, Ph.—*Pres.* **baδ́ladῶ** (§§ 9, 84), *aor.* **baδ́lάϊσa**, Silli

baghče, باغچه, *garden.*—baχčά, Ul. Sil. and Phl., *gen.* baχčaδ́ιοῦ, Phl.—**baχčás**, Ph., *pl.* baχčήδ, Afs.

baghermaq, باغرمق, *to cry out.*—Capp. *pres.* **baghərdῶ**, -dᾷs, Del. Phl. Ax., *aor.* **baghórsa**, Del. Ax., παghórsa, Pot. § 217. *Aor.* 3 *sg.* παghórσιν, Afs. —*Pres.* 3 *sg.* **baghərdᾷ**, Silli

baghšiš, باغشش, *present.*—Capp. baχδ́íš, Phl., *pl.* baχδ́íʒa, Ax.—**baχδ́ídι**, Ph.

baqla, باقله, *broad bean.*—Capp. *acc. pl.* τα baχλές, Ax.—*Nom.* baχλάς, Ph. For λ *v.* § 277

baqmaq, باقمق, *to see.*—Capp. The Turkish form baqalόμ, *let us see*, Ul. —From the causal baqdermaq comes at Ph. *aor.* 3 *sg.* baχτούρσεν da, *he had them examined (by the doctor)*

balta, بالته, *axe.*—Capp. *acc.* παλτά, Ax. Sil., *nom.* παλτά, Gh.—From **baltaji**, *worker with an axe*, comes παλταʒής, Del.

baldər, بالدر, *calf of the leg.*—balδ́ép τ, Sil.

baldəz, بالدز, *sister-in-law.*—Pl. balδ́éʒes, Del.

baləq, بالق, *fish.*—*Pl.* baləqδ́ήρε, *fishermen*, Gh.

bayəlmaq, بايلمق, *to faint.*—Capp. *pres.* **baγιrdῶ**, -dᾷs, Sil., *aor.* **baὶσa**, Sil. Ax., παγίνσa, Sil., παalνσa, Ul., *partic.* ba(γ)ədiμένο, Sil. § 217

bitmek, بتمك, *to come to an end.*—Capp. *aor.* 3 *sg.* ébίσεν, **bίσεν**, Del.—**bιτιέγω** (§§ 324, 332), *aor.* **bιτιέσa**, **bιτίεσa**, Ph.—The causal bitirmek, *to bring to an end*, gives **bιτιρῶ**, *aor.* **bιτίρσa**, *subj.* **bιτιρίσω**, Ul.—The reciprocal bitišmek, *to be contiguous*, gives at Silli **bιτιδ́ιμένους**, *adjacent*, with the Greek participial ending, § 57

bütün, بتون, *whole.*—πιτούνι, *e.g.* πιτούνι το ψωμί, *all the bread*, πιτούνι, *all the men*, Ph.—**bütúνι σου**, *your whole person*, Silli

bir, بر, *one.*—Capp. **bίρ**, Ax.—**bιρδέν bιρέ**, *at once*, Ax.—From birikmek, بريكمك, *to come together*, is formed the *aor.* 3 *pl.* **bιρίκσαν**, Mis., πιρούκσαν, Phl. and from birikdirmek the causal of birikmek is the *pres.* 3 *sg.* **bιρικδ́ιρδᾷ**, *he brings together*, Phl.

beraber, برابر, *together.*—**baρaβάρι**, Del.

berber, بربر, *barber.*—*Acc.* **bερbέρη**, Ph. —**bερbέρ**, probably not inflected, Silli

beslemek, بسلمك, *to nourish.*—Capp. *aor.* 3 *pl.* πεσλέϊσαν (metathesis for †πεσλέδισαν, § 104), *aor. subj.* 1 *pl.* **bεσλαδ́σουμ**, Del. § 217.—From the causal besletmek is the *impf.* 3 *pl.* **bεσλέrdυιδ́gαν**, Ul. § 210

bataq, بطاق, *mud, marsh.*—**baτάχ**, Del.

bunar, پكار, *spring of water.*—**bυνάρ**, Ul.

bekči, بكچى, *guardian, policeman.*—**baκčís**, Pot.

benz, بكز, *face.*—*To* **benζι s**, Ul.

bilezik, بلازك, *bracelet.*—*Pl.* bιλεζίκια, Ul.

balgham, بلغم, *phlegm.*—Capp. *acc. sg.* bαχλάμ, Del.

bulghur, بلغور, *pounded wheat.*—πληγοῦρι, Sin. *v.* ὅλμος

belki, بلكه, *perhaps.*—bέλκι or bέρκι, Ph.

belli, بللو, *certain, known.*—Capp. bελού, Ax.

bellisiz, بللوسز, *uncertain, not clear.*—*Adj.* bελουσούζη, Silli

bendegi, بندكى, *service.*—*Fem. pl.* πενδίκσες, *female servants*, Ph. The ending is Gr. -ισσα

binmek, بنمك, *to mount.*—Capp. *aor.* 3 *sg.* bίνσε, *aor. subj.* bινdίσω, Ul.—From the causal bindirmek comes the *aor. subj.* bινdιρίσω, Ul.

bu, بو, *this.* Used in Capp. with Turkish words: *e.g.* bου gούν, *today*, Phl., bου σεφέρ, *this time*, Del. At Ul. bου σέϊλ, *this time*, where σέϊλ may be sal, سال, *year*, with *e* for *a* before the (dropped) ending -ι. *v.* § 66

budaq; بوداق, *branch.*—Hence *pl.* bουdαχδήρε, Gh., from budaqjə, *wood-cutter*

budamaq, بودامق, *to prune (a tree or a vine).*—πουταdίζου, *aor.* πουdάτσα τα, Kis.

boz, بوز, *grey.*—πόζι, bόζι, Ph.

bozmaq, بوزمق, *to destroy.*—From the *pass.* bozulmaq comes *pres.* 3 *sg.* bουζουλdᾷ, Silli

boš, بوش, *empty, idle, vain.*—bόδα, boδά, adv., Silli.—*Cf.* ποζdιέσεν τα, Afs.

bošamaq, بوشامق, *to divorce.*—*Pres.* 3 *sg.* boδαdᾷ, Silli

bog, بوغ, *bundle.* An old Turkish word given by Vambéry, *Alt-osmanische Sprachstudien*, p. 152.—bόγους, *acc.* bόγου, Silli

boghča, بوغچه, *bundle made with a square piece of cloth.*—boχčά, Sil.

boghmaq, بوغمق, *to suffocate, strangle.*—*Pres.* πογοdῶ, -dᾷς, *aor. subj.* πογοdίσω, Pot. § 217

boqluq, بوقلق, *dungheap, that which contains dung.*—boqλουqαρια, *stomach*, Ul.

boï, بوى, *stature.* From a verb *to grow up*, not in the Turkish dictionary, comes the *aor.* at Del. ἐ)bόϊσα

boïnuz, بوينوز, *horn.*—boϊνούζ, *pl.* -ζια, Ul.

baïraq, بيراق, *flag.*—bαριάq, Ul.

bəyəq, بيق, *moustache.*—Capp. bəϊχια, Phl. Ax.—bιέχα, πιέχα, *neut. pl.*, Ph. Tsh.

begir, بيكير, باركير, *horse.*—Capp. beϊρ, Del.—beϊgίρι (§ 255), Ph.

bile, بيله, *with, together.*—bελέ, *withal*, Ax.

buyurmaq, بيورمق, *to order.*—Greek *impv.* bουγιούρdα as from bουγιουρdῶ, Afs.

böyük, بيوك, *big.*—büγιΰκ, Ph.—*Aor.* 3 *sg.* büγιüdΰρσεν, *he made big*, Del., formed from böyükdürmek, the causal of böyümek, *to become big*

پ

papuč, پاپوچ, *slipper.*—*Pl.* παπούδια, Ul.—παπούτσα, Ph.

patər kütür, پاتير كوتير, *with a loud noise, with a clatter.*—πατόρ gütΰρ, Ul.

padišah, پادشاه, *king.* In Capp. used for βασιλεύς, as an -ος 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., πατιδάχους, Tsh. At Ph. βασιλός is used

padišahləq, پادشاهلق, *kingdom.*—πατιδαχλέq, -λəghέ μ, Ul. §§ 105, 179

parča, پارچه, *piece.*—Capp. παρδά, Sil., *pl.* παρδάϊγια, Ax. From parčalamaq, *to cut in pieces*, comes *aor.* 3 *pl.* παρδαλάσαν, Del., and from the *pass.* parčalanmaq the Turkish form παρδαλανμέϊ, *cut in pieces*, Sil.

parlamaq, پارلامق, *to shine.*—Capp. *pres.* 3 *sg.* παρλαdᾷ, Fer., *impf.* Del. § 201, Fer. § 215, *aor.* παρλάτσε, Fer.—*Pres.* παρλατίζει, Afs.

parmaq, پارمق, *finger.*—bαρμάχ, Del.

para, پاره, *a fortieth of a piastre, a*

para. In *pl. money*.—Capp. παρά, *pl.* παράγγα, Gh. Ar. (§ 158) Ul. Ax., or with a affected by the following ι (§ 66), παρία, Ar., παράϊγγα, Ax. Fer. Where δ is kept the pl. is παράδμα, Mal. Phl. Del. Sil., and *gen.* παραδμοῦ, Mal. Del. § 158.—παράς, ὁ, *pl.* παράδα (§ 295), Afs. *Pl.* παράδε, Ph.—παρά, *acc. sg.* παρά(ν, Silli

pasterma, پاسطرمه, *smoked meat.*—βασταυρμάδα (*neut. pl.*), *sun-dried slices of meat*, Kis. The *sg.* would be βαστουρμάς, masc. *v.* § 295

paša, پاشا, *pasha. v.* baššás

paklamaq, پاکلامق, *to clean.*—In Capp. from refl. paklanmaq, *to clean oneself*, the *aor.* 3 *sg.* πεκλένσε, Ul.

panǰar, پانجار, *beetroot.*—*Nom. pl.* πανǰάρα, Mal. § 71

paï, پای, *portion.*—ἀμ πάϊ, *a portion (to eat)*, Ph.

perde, پرده, *curtain.*—*Pl.* περδάδμα, Phl.

perišan, پریشان, *adj., troubled.*—*Fem. sg.* περιδάνε (§ 304), Ph.

pirinǰ, پرنج, *rice.*—πιλίνδ, Phl.—πιριǰι (το), Ph.

pisik, پسك, *cat.*—Capp. πισίκα, Gh. Pot., πσίκα, Ax.

püskül, پسکل, *tassel.*—πϋσγϋλΰ, *gen.* -λϋ̂, Del.

peškir, پشکیر, *towel.*—πεδκίρ, Ul.

pišman, پشیمان, **peširman**, **pišman**, *repentant.*—πεǰμάνης and in text on p. 284, l. 28 πολύ ἰδμάνης, where the π may be lost by dissimilation, Silli

pek, پك, *very.*—πέκ ἔϊ, *very well*, Phl. —πέκ, *very*, Silli

pekmez, پکمز, *grape juice boiled to a thick syrup.*—*Pl.* βεκμέǰα, Ar.

palaz, پلاز, *chick.*—*Neut. pl.* παλάǰε and *gen. pl.* (§ 303) παλαǰοῦ, Ph.

penǰere, پنجره, *window.*—πένǰερε, *pl.* πένǰερες, Sil., πενǰερέ, Phl. By metathesis περενǰέ, Fer.—πέν ǰερα or πάν ǰερα, ἡ, Ph.

penče, پنچه, *fist, the five fingers.*—ἀμ 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, Ax., πούσλα (το), Del.

pul, پول, *scale of a fish* (among other meanings).—πούλ, Mis.

piǰ, پیچ, *urchin.*—πιǰόκκο, Ph., with dimin. ending.—The *pl.* βεδακόκκα, Ph. (*q.v.*), is probably from the same

pide, پیده, *loaf.*—πιδέ, Sil.—The Turkish comes itself from πίτα

pis, پیس, *dirty.*—πίσι, βίσι, Ph.

peïghamber, پیغامبر, *prophet. Gen.* πεγαμβεροῦ, Ph.

pilaf, پیلاو, *cooked rice.*—πιλάφι, Ph.—*Pl.* πιλάβμα, 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.*—ταζέ, Ar.—ταζά, *lately*, Ph.

tazə, تازی, *greyhound.*—Capp. ταζό, Ax. Phl.—ταζί, Afs.

tasalanmaq, تاسه لنمق, *to be vexed.*—*Aor.* 3 *sg.* τασλάτσε, Ul., τασλάδεν da, Ar.

taï. Vambéry (*Čagataische Sprachstudien*, p. 257) gives تای, taj, from Azerbaijan, meaning amongst other things *a bale of merchandise.*—dάϊ, dάγι, 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

tüǰǰar, تجّار, *merchant.*—τϋδάρος, *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, ترزی, *tailor.*—τερ(d)ζής, Ph.

türšü, ترشی, *vegetables pickled in vinegar.*—*Pl.* τουρσιά, Phl.

terki, ترکی, *saddle-bag.* A Čagatai word given by Vambéry (*Čagataische Sprachstudien*, p. 258) and used also by Kúnos, *Adakale*, p. 163, l. 18, but not in Redhouse or Mallouf.—τέρκι, Ph.—τερκί, Silli

tassalə, تاسّه‌لو, *sad.*—ταsαλούς, Ph.

tasvir, تصویر, *picture.*—ταφσίρ, Mis.—ταφσίρι, Ph.

tüfenk, tüfek, تفنك, *gun.*—Capp. τῦφέκ, Ul. Pot., τῦφέγι ς, Ul.—τουφάρκι, Ph.

tekellum, تکلّم, *conversation.*—*v.* τεκελεμές, *a story*, Ph.

teklif, تکلیف, *ceremony, imposition of a charge, proposition.*—τεκλίφ, *pl.* -ίφια, Gh.—τεκλίφι, *pl.* -ίφε, Ph.

tekne, تکنه, *trough.*—ταγνέ, *hopper of a mill*, Afs.

tekke, تکه, *convent of dervishes.*—τεκέ, Phl.

teke, تکه, *he-goat.*—ταικάς, Ph.

tel, تل, *wire.*—Capp. τέλ, *hair*, Ul. For πολλά τέλια, Síl., *v.* note *ad loc.*, p. 450

telef, تلف, *destruction.*—τελέφι, Ph.

tamaman, تماماً, *completely.*—ταμάν (§ 282), Ph.

temenna, تمنّا, *salutation*, especially that made by bowing and bringing the right hand to or near the earth, the breast and the forehead.—τεμενάχ, τεμάναχ, τεμαλάχ. Ul., with which *cf.* Adrianople, τεμελλιάχι, Ronzevalle, *op. cit.* (p. 197, note 2, *sup.*), p. 67.—τεμενέχι, Ph., τεμεναχι, Afs.

tembel, تنبل, *lazy.*—τομβέλ (decl. § 299), Ph.—deμbέλης, Silli

tembih, تنبیه, *order, command.*—τεμbίχ and the adj. τεμbιδλί, *under an order*, Ul.

tenjire, تنجره, *cooking pot.*—Capp. ταντζιρέ, Ul., *pl.* τεντζιρέρια (§ 158), Ar., *acc. pl.* τεντζερίς (? decl.), Pot.

tandur, تندور, *oven.*—In Capp. τουνδούρ, Ul. Síl. Ax. Phl., but ταvδούρ at Pot., and given by Arkhélaos as well as τουνδούρ. 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 (σουνδούν or δῦνδῦ, *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.* κολλῶ, and p. 447. *Cf.* Burton, *Arabian Nights* (Libr. Edit.), IX, p. 8, note, and better J. T. Bent, *On the Nomad Tribes of Asia Minor*, Brit. Ass., 1889, p. 8

tut, توت, *mulberry.*—τούτι for the fruit and the tree (§ 389), Ph.

tehlikeli, تهلکه‌لی, *dangerous.*—*Pl.* τεχλικελέδζια, Del.

timar, تیمار, *v.* τιμάρι

ج

Jadə, جادو, *witch.*—Capp. Jadé. Thus at Del. with *pl.* Jadéσες. At Gh. Jadé qaρά, *witch-wife*, of which Jadé qaρόδια, Phl., is the pl.

Jam, جام, *glass.*—Jάμ, Del.

Jami', جامع, *mosque.*—Jαμί, Ar.

Jan, جان, *soul*, Janlə, جانلی, *alive.*—Connected with these seem to be γιάρο Jαμό, Phl. and γιαρού Jανούς, Ph., *half alive*

Janavar, جاناوار, *wild beast.*—Jανaβάρ, *pl.* -ρε, *wild beast* or *wild man*, Ph.

Jerid, جرید, *javelin.*—Jιρίτ, *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, جکر, *liver.*—Capp. Jιέρ, Gh. Phl.

Jellad, جلّاد, *executioner.*—Capp. nom. Jελάτ, Del. Mal., *acc. pl.* Jελάτ, Síl. *νά σι τσίκου* Jελέτ, *I will cut off your head*, Mis.—ὁ Jελάτ, τοῦ Jελέτη or Jελάϊτη (§ 255), Ph. Decl., § 299

Jin, جنّ, *genie, jin.*—At Ul. Jίν in the phrase, "Ιν μι σιν, Jίν μι σιν; *art thou an in, art thou a jin?* in text on p. 350, l. 1. *V.* note on p. 229. At Del. the

pres. sg. 3, jwerdlí, *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.*—jéŋgi, Ph.

jūvan, جوان, *a youth.*—jουβάνους (§ 18), Síllí

jevahir, جواهر, *precious stones.*—jεβαχέρι, *pl.* -pa, Tah.

jehri, جهرى, *yellow berries*, so the dictionaries.—jáχρα, Ph., in text on p. 472, l. 10, where the sense demands the meaning given me, *grain*

چ

čaput, چاپوت, *fragment of cloth.*—čaπούτι, Ph.

čatal, چاتال, *fork.*—Hence at Phl. the adj. čαταλό, *forked*

čatlamaq, چاتلامق, *to break* (intrans.).—From this *impv.* 2 *pl.* čατλαδâr, Ul. From the causal čatlatmaq, *to break* (trans.), come *aor.* 3 *sg.* čατλάτσεν do, Ul., and 3 *pl.* čατλάčαν, Ar.

čatmaq, چاتمق, *to join* (intrans.).—*Aor.* 3 *sg.* čατιέσεν do, *he tied him on*, Ph. This would come from a *pres.* čατιέγω (*v.* § 324), with the sense of the Turk. causal

čadər, چادر, *tent.*—Capp. čαδόρ, Gh., *gen.* čατəριοῦ, Phl.—čadíρι, Ph.

čarpmaq, چارپمق, *to strike violently.*—*Aor.* čάρπσεν, Phl.

čardaq, چارداق, *balcony.*—čαρδάχ, Síl.

čaršaf, چارشف, *sheet for a bed.*—čαρčáφι, Ph.

čaršə, چارشى, *market-place.* — čαρčί, Phl.

čarəq, چارق, *shoe.*—Capp. čαρούχ, *pl.* čαρούγια, Mis. (§ 110), Ax.

čare, چاره, *remedy.*—ὁ čαρές, čερές, Ph.

čaghərmaq, چاغرمق, *to call.*—Capp. *pres.* čəghəρdû, -dậs, Gh. Ul. Phl. Síl. (§ 194), *aor.* čəghέρσα, Ul. Mal. Phl. Síl., *aor. subj.* čəghəρdίσω, Phl. Síl.

čaghəldə, چاغلدى, *murmur of water.*—ἀν čουghəλτούς, *a murmur* (*a voice heard in a dream*), Ph.

čaləšmaq, چالشمق, *to work.* — Capp. *pres.* 3 *sg.* čαλəδdậ, Phl., *impf.* čαλέδτωα, Síl. (§ 206) Fer. (§ 215).—čαλιδτῶ, *impf.* § 40, *aor.* čαλέϊσα (§ 34), Síllí

čalghə, چالغى, *instrument of music.*—*Pl.* čαλghέγια, Del.

čalqamaq, چالقامق, *to move violently.*—čαλqaí čαλqaí (Turkish form), Del.

čalmaq, چالمق, *to knock, steal, play an instrument of music.*—Capp. *aor.* čάλσα, Del. Gh. Mis.—*Aor.* čάλσα or čάλτσα, Ph.—*Pres.* 3 *pl.* čαλδοῦδι, Síllí.—From the pass. čalənmaq comes *pres.* 3 *pl.* čαλəνδέζουν (§ 70) used at Gh. in text on p. 340, l. 7 of knives to mean *are being sharpened*

čalə, چالى, *bush.*—*Acc.* čάλο (l accent), *indef. acc.* 's ἀν čαλούς, Ph. For λ § 277. Decl. § 295

čam, چام, *pine tree.*—το čάμ, Ph.

čaī, چاى, *river.*—čάχ (§ 61), Gh.

čayər, چاير, *meadow.*—Capp. čaδρ, Del. Gh. Phl.

čabalamaq, چبالامق, *to endeavour.*—*Pres.* 3 *sg.* čabαlαdậ, Síllí

čep, چپ, particle used to strengthen the meaning of a word. At Ph. čίπ, *all*; čίπ da σπίτε, *all the houses*, čίπ τουτι, *all of them*, Afs. Also at Tah.—jίπ, *at all*, in neg. sentence, Síllí, is more likely to be the Greek ντίπ

čiplaq, چپلاق, *naked.*—jιπλάq, jιbλáq, Phl.—čιπλάχə (§ 9), Síllí

čičək, چيچك, *flower.*—Capp. *pl.* čičέκια, Ul. Ar.—čidάgι, *pl.* -ge, Ph.

čiraq, چراق, *pupil, apprentice.*—Capp. čιράq, Mal., čιράχ, Del., čəράq, Ul., του čιράγə τ, *his apprentice*, Mis.—čιράχος, Ph., where the Turkish čiraqləq gives čιραχλέχι, *apprenticeship*

čiraq, چراق, *lamp, light.*—Capp. čιράκ, Gh., čιράδ (§ 78), Mis., čιρέκ, Ax., čιρέ (čιρέϊ τ), Ul. § 66

čizme, چزمه, *boot.*—*Pl.* čιζμέδια, Del.

češme, چشمه, *fountain.*—Capp. čεδμέ, Ax. Phl. Síl.

čiftji, چفتجى, *cultivator of the soil* (čift), *farmer.* — Capp. čιφčής, Pot. Decl. § 156

Čifut, چفوت, *Jew. v.* Τζιφουτιοῦν

čekmeje, چكمجه, *small box.*—čεκμεjέ, Phl.

činar aghaǰə, چنار اغاجی, *plane tree.* —čινάρ ἀγαǰί, Sil.

čuval, چوال, *sack.*—Capp. čουβάλ, Ar. Gh. Ph. Sil., čοβλέ τ, Ul. This last seems to be from čουβέλι τ, with metathesis; for α→ε v. § 66.—čουβάλί, Silli

čoban, چوبان, *shepherd.*—Capp. čobάνος, Del. (§ 117), Ar. (§ 139), Sil. (§ 122), čobάνους (§ 126), Mal. čobάν (§ 146), Fer. Without ending, čobάν, Ul. Refs. are to decl.—čobάνος, Ph., čobάνους, Tsh.

čop, چوپ, *rod, club.*—At Pot. čόπ, a club used as a talisman. The Turkish forms čοπούν, *of the club,* and čοπουμούν, *of my club,* occur in the text

čōp, چوپ, *twig, small stick.*—Capp. čōπ, Del., *pl.* čōπι̯α, Ar.

čoǰuq, چوجق, *child.*—čoǰούκι, *pl.* -κα, Tsh. *Pl.* čoǰούχα, Kis.—At Ph. φδάχι, φδόκκο are used

čorbaǰə, چورباجی, *head of a house.*—*Pl.* čορbaǰοί, *leaders, village notables,* Afs. For derivation from čorba, *soup, v.* Turkish dictionary. It used to mean also the *commander of a body of janissaries*

čürümek, چورمك, *to rot.*—čουρουdῶ, *aor.* čουρίγισα, *partic.* čουρουǰιμένου, *rotten,* Silli

čevre, چوره, *a turn; muslin kerchief.*—čάβρə, *kerchief twisted round the fez,* Mis.

čokmek, چوكمك, *to kneel.*—*Aor.* 3 *sg.* čόκσιν, Mal.

čül, چول, *horse-cloth.*—čū̂λ, *rug to lie upon, bed,* Ax.—čούλι, *cloth,* Ph.

čolaq, چولاق, *a man who has lost an arm.*—čολάχος, Ph., used in text on p. 470, l. 30 for an ant who has lost a leg

čölmek, چولمك, *earthen pot.*—čουλμέ, Ph.

čunki, čünki, چونكه, *because.*—Capp. čū̂ṛκι, Del. Ul. and at Silli.—čούṛκι, Ph.

čevirilmek, چويرلمك, *to be turned over* (pass. of čevirmek). From this comes the *aor.* 3 *pl.* čεβιλdάτσαν, Ul.

čəzmaq, چيزمق, *to trace a line.*—*Pres.* ǰίζdίζου (§ 194), *partic. pass.* ǰιζdιμένου, Mal.

čighara, چيغاره, *cigar.*—ǰιγαρά ἀγζό, *cigar mouthpiece,* Ul.

čirpi, چيرپی, *twig, branch.* A Čagatai word given by Vambéry, *Čagataische Sprachstudien,* p. 283.—čιλπί, Ax.—čιρπί, Silli

činemek, چينمك, *to trample upon.*—At Ph. *pres.* 3 *pl.* čιgναdοῦν da (probably an error for čιγν..., or čεγν...), *they tread (the grapes),* and in text on p. 542, l. 26, *aor. subj.* 3 *sg.* čεγναdήσῃ, *trample*

ح

haǰǰ, حاجّ, *pilgrim;* haǰələq, حاجيلق, *pilgrimage.*—Capp. χαǰəλόq, Ul., χαǰəλόχ, Phl.

hazərlamaq, حاضرلمق, *to make ready.* —From this *aor.* χαζιρλάτσανε, *aor. subj.* χαζιρλαdήσῃ and *impv. sg.* χαζιρλάτε da (§ 348), Ph. *Aor.* 3 *pl.* χαζιρλάτσαν da, Tsh.—χαζιρλαdῶ, *aor.* χαζιρλάϊ (§ 34), Silli.—From the refl. hazərlanmaq, *to make oneself ready,* is the *impf.* χαζəρλάνdιζε (§ 194), Ar.

hal, حال, *condition.*—Capp. χάλ, Del. Ul.

hapəs, حبس, *prison.*—Capp. χαπίς, Ul. Phl. σο χαπίζ μεστε, *we are in the prison,* Phl., χάπις, Ar.—χαπούσι, Ph. χαπəσλιέχι, *prison,* Ph., is hapəs + ləq (§§ 256, 288)

herif, حريف, *man, person.*—χερίφος, used in Capp. generally when the vocabulary is very Turkish in place of ἄνθρωπος or the Phárasa νομάτ. Quoted from Del. (decl. § 117), Ul. (decl. § 134), Ar. Phl. with *poss. pron.* § 180

huzur, حضور, *presence.*—χουζούρι, Ph.

haqq, حقّ, *truth, justice.*—χάχ, Phl.—χάq, Ph.

hükiumet, حكومت, *power, jurisdiction.* —χöκι̯ουμέčι, *gen.* -čι̯οῦ, *court of justice,* Silli

hekim, حكيم, *doctor.*—Capp. χεκίμης, Phl., *acc.* χεκίμ, Del. Phl. Ax.—χεκίμ (decl. § 299), Ph.

hammal, حمّال, *porter.*—Capp. *nom. pl.* χαμάλ, Phl.

hammam, حمّام, *bath.*—χαμάμ, Ul. Phl., *gen.* χαμαμοῦ, Ul.—χαμάμι, Ph.

hammamǰe, حمّامجی, *bath-keeper.*—Capp. χαμαμ̌ή, Ul. (*nom.*), Phl. (*acc.*)

hammamlamaq, حمّاملمق, *to give a bath to.*—From this at Ph. *pres.* 3 *sg.* χαμαμbλαδίζει τα, *impf.* χαμαμbλαδίσκεν da (§ 339), *aor.* χαμαμbλάτσεν da. For λ § 277

havlamaq, حولامق, *to bark.*—*Pres.* χαβλαδῶ (§ 194), *aor.* χαβλάτσα, Fer.

hayiz, حیز, *enclosed space, court.*—χαΐ̈ζί, Ph., explained as τόπος, *place*, and Kar. (Lag. p. 68) has χαΐ̈ζι· πεδίον

hile, حیله, *ruse, fraud.*—With Turk. possess. of 3rd sg., χιλέδι, Del.—χίλι, ἀχίλι, Ph.

halvan, حیوان, *animal.*—Capp. χαΐβάν, *pl.* -άνια, *passim.*—*Pl.* χαϊβάνα, Kis.—χαϊβάνι, Silli

خ

khatem, خاتم, *signet ring.*—χατέμ γχουσούκ, *signet ring*, Ul.

khatər, خاطر, *health, favour.*—χατόρ, Del.—χάτρι μι, *my pleasure*, Silli

khale, خاله, *paternal aunt.*—χάλα, Silli

khalə, خالی, *carpet.*—Capp. *pl.* χαλμά, Ul. Sil.—*Pl.* χαλίδα, Tsh.

khan, خان, *inn, khan.*—*Pl.* χάνε, Ph.—khanǰe, *innkeeper*, whence χαν̌ής, *pl.* -ῆρε, Gh.

khanəm, خانم, *Turkish lady.*—χανόμ, *gen.* χανομιοῦ, Phl.—χανούμτσα, Ph., χανίμα, Tsh. Afs., χανίμ, Afs.

khaber, خبر, *news, message.*—Everywhere in Capp., as in Mod. Gr., in the form χαbάρ.—χαbάρι, Ph. and Silli

khəzmetkiar, خدمتکار, *servant.*—χəζμεκέρ (§ 66), *pl.* -κάρια, Del.—χιζματκιάρης, Silli

kharab, خراب, *destruction.*—χαράπι, Afs.

kharǰleq, خرجلق, *pocket-money.*—χαδλιέχι, Ph.

khərsəz, خرسز, *robber.*—*Pl.* χəρσόζια, Ul.

khərs, خرص, *violence.*—χερσλάν, *violently*, Del.

khoros, خروس, *cock.*—χορός, Ul.

khazine, خزینه, *treasury.*—χαζνάς, Ph.—χαζνάν, *acc.*, Silli

khasta, خسته, *sick.*—χαστάς (§§ 20, 59), Silli

khastalanmaq, خسته لنمق, *to be ill.*—Capp. *pres.* 2 *sg.* χαστaλανδίζεις, Ax., *aor.* 3 *sg.* χαστaλάνσε, Ul. § 194

khəšm, خشم, *anger, fury.*—χίδμι, Ph.—At Del. χəδίμ, *infatuated desire for*

Khəzər, خضر, *Khizir, the prophet Elias, who is believed by Turks to appear and come to the aid of mortals.*—εἷς χιζῦρης, *a holy man*, Silli (text on p. 288, l. 16)

khalayəq, خلاق, *female servant.*—χαλαγιόq, *pl.* χαλαγιούκια, Ul.

khoǰa, خواجه, *schoolmaster.*—χόǰας, χόǰα or with Turkish possess. of 3rd pers. sg. χοǰασό, Ul.—χοǰάς, Ph.—χόǰας, Silli.—At Ph. also the Arabic form hawaja with nom. χαβαǰάς

khoplamaq, خوپلامق, *to jump.*—Capp. *pres.* χοπladῶ, Pot. and for Sin. Arkh. (p. 257) gives ὀπλατῶ· πηδῶ and ὀπλαμάι· χορὸς πηδητός

khoš, خوش, *beautiful.*—χοδάς (§ 20), Silli

khošaf, خوشاف, *plums stewed with sugar.*—Capp. *pl.* χοδέφια, Pot., with *a* → *e* (§ 66). For Sin. χοσάφι (Arkh. p. 280)

khošlanmaq, خوشلانمق, *to be pleased.*—*Impf.* 3 *pl.* χοδλάνdαναν, *aor.* 2 *pl.* χοδλάνσετε, Phl. The *pres.* would be χοδλανdῶ. § 194

khəyar, خیار, *cucumber.*—χιάρ, *pl.* χιάρια, Gh.

khaïr, خیر, *no.*—χαΐρ, Ph.

khaïr, خیر, *good action.*—χαΐρ, Phl.—χαΐρι, Ph. Afs.

د

damla, دامله, *drop.*—ἀν daμbλάς (*acc. indef.*), Afs.

dane, دانه, *piece, head, used in counting.*—Capp. τέσερα δενέδια ἀθρώπ, *four men*, Phl. δενέ, *a grain (of corn)*, Ul.

daïre, دائره, *circle, department.*—*reghóri* used to mean *district*, Ph.

derd, درد, *pain, sorrow.*—*dárti, tárti*, Ph.

derviš, درويش, *dervish.*—Capp. *deβρέ(δ)ης*, Phl., *deβρίδης*, Pot., *deβρίš*, Fer. Ul.—*deρβίδης, pl. -δοι* (§ 299), Ph.

dere, دره, *valley, stream.*—*deρέ*, Ul. and Ph.

dirhem, درهم, *a measure of weight.*—*diρém*, Ul.

deri, دری, *skin.*—Capp. *deρί*, Fer. Síl. At Del. it is used for the cheese kept in a skin

derin, درين, *deep.*—*deρίνης, f. deρίνισσα*, Silli

düšman, دشمن, *enemy.*—*ὁ dουδμάνο σας*, Ph., *acc. douδmánο*, Afs.

du'a, دعا, *prayer.*—*τογάs, acc. daβά, τοβά*, Phl.

da'vet, دعوت, *invitation, summons.* Da'vet etmak, *to invite*, hence *τοʃεν ταβέτι*, Ph. § 381

dek, دك, *as far as, until.*—*ὅτιαδακ, as many as*, Ul., where *dak* is added to the Greek *ὅτια*, which is probably a *pl.* of *ὅ,τι*

dukkian, دكان, *shop.*—*τουκάν*, Phl., *τüκμανό ὄμάχ, shop boy*, Phl.—*τουκάνι*, Ph.—*τüκμάνο*, Silli

dukkianji, دكانجى, *shopkeeper.*—*τουκανʃής*, Ph.

delirmenji, دكرمنجى, *miller.*—Capp. *deïρμενʃής*, Phl. Pot. and also Ph. Afs.

deniz, دكز, *sea.* It has taken the place of *θάλασσα* in Capp. and Ph.—The Capp. forms vary as to *de-* or *da-*, *-ρ-*, *-ρg-* or *-ν-* and *-lí* or *-li*. Thus *deρglí*, Del., *deρís*, Fer. Ul., *daρís*, Ul. Mis., *deρlí* or *daρlí*, Gh., *deνlí* or *daνlí*, Ar. —*deρlíʒ*, Ph. Decl. § 109

dikmek, دكمك, *to plant, set up. Aor.* 3 *sg. díκσε* and Turkish *impv. dík*, Ul. —*Aor.* 2 *sg. dικτίεσες* (§ 324), Ph. (*B.C.H.* XXXIII, p. 159)

dellal, دلّال, *public crier.*—*τελάλ*, Ax.—*dώʃεν* delálι, *he made a proclamation*, Ph.

delik, دلك, *hole.*—*délικα*, Ul.

tilki, دلكى, *fox.*—Capp. *dιλκίs*, Ar., *dΛκι*, Ul.

dilemek, دلمك, *to desire.*—Capp. *pres.* 2 *sg.* dιλιαδάs, *aor.* dιλέσε, Del., *impv. τιλéda*, Ul. § 194.—*Pres. τιλενΐʒω*, dιλedΐʒω, dιλαϊδΐʒω, *τιλαdΐʒω* (§ 324), *aor. dιλέτσα, dιλάϊτσα, impv. τιλέδει, τιλâδει, dιλdΐτε* (§ 348), Ph.—Kar. (Lag. p. 64) gives *τηλεύω* for Silli. I record *pres. dιλέβου, aor. subj. dιλέψου*, and forms with *ρ*: *pres. dιρλέβου*, etc.

deliqanlo, دليقانلو, *young man* (*he whose blood is mad*), borrowed without the ending.—Capp. *deλίqανου*, Ar., *pl. deλιqανούγια* (§ 159), Síl.—*deλιqανούς, pl. -νούδες* (§ 294), Ph.—Adj. *acc. sg. deλιqάνου*, Silli

demir, دمر, *iron.*—*Adj. deμιρόνας*, Del.

danešmaq, دانشمق, *to consult*, borrowed as a mid. verb.—*Aor. subj.* 1 *pl. daνiδτοῦμε, impv. daνίσα* (§ 243), Phl.—*Aor.* 3 *pl. daνιδέφτανε, aor. subj. daνiδεφτῶ*, Ph.

dünya, دنيا, *world.*—Capp. *Douγά Güʒελή, Fair One of the World*, Del. Ul., D. *Güʒέλ*, Gh.

divit, دوات, *ink-case.*—*dιβίτι*, Ph.

dudaq, دوداق, *lip.*—*dáq, pl. dáqια*, Fer. § 108

düdük, دودك, *pipe, flute.*—Capp. *dūdûκ*, Phl., *pl. düdúγa*, Mis.

devr, دور, *a revolving.*—*deβρέ, the reverse side of a mirror*, Phl.

dusaq, دوزاق, *snare.*—*douʃάχ*, Del.

düzülmek, دوزلمك, *to be arranged, set in order.*—*Impv.* düʒúlda, *aor.* 3 *sg.* düʒúlσε as from *düʒülδῶ*, § 194, Ul. *Impv.* düʒúl, also at Ul., is the Turkish form

düzen, دوزن, *agreement, arrangement.* —At Phl. *düʒένια* (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. dóστη*, Ph.

düšürmek, دوشرمك, *to cause to fall.*—*—Aor.* 3 *sg. düšúρτσε*, Ul.

düšek, دوشك, *mattress.*—*döšéγ*, Ul.

düšünmek, دوشنمك, *to meditate.*—Capp. *pres. düšündúʒω*, Gh. Ar. Ax. (§§ 197, 198), *düšündúʒου*, Mal., *düšündώ, -dâs* (§ 194), Ul., *aor. düšúνδσα.*

Mal., δüδΰνσα, Ul., *impf.* Ul. § 210. For vowel-harmony *v.* § 70.—*Impf.* düδüνdάγκα (§ 339), Ph., points to a *pres.* düδüνdάγω (§ 324). *Pres.* düδüνdίζου, *aor.* düδΰντσα, Tsh. *Impf.* 3 *sg.* düδüνdίσκιν (§ 339), Afs.—düδüνdΰ, -dés (§ 9), *impf.* § 42, *aor. subj.* düδüνǰήσου, Silli

döšemek, دوشەمك, *to lay down* (*a carpet*, etc.).—*Aor. subj.* 2 *sg.* να dōδεdίς, Tsh. Also *to furnish*, carpets being the chief furniture of a house. *Pres.* 3 *sg.* dōδεdé, Silli (§ 9)

doghramaq, دوغرامق, *to cut in pieces.* —*Impf.* 3 *sg.* dογράdəζεν do, Del. § 194

doghru, دوغرو, *straight.*—At Silli dογρού, *adv. straight*, and *adj.* dογρούς, *v.* § 20

dōyüšmek, دوكشمك, *to fight.*—Capp. *Pres.* dōγιüδdΰ, 3 *pl.* dōγιüδdΰν (§ 70), *impf.* 3 *pl.* dōγιΰδdιναν (§ 210), Ul. *aor. subj.* 1 *sg.* dōγιüδdίσω, 3 *sg.* dōγιüδdΰš, Phl. § 194

dökülmek, دوكلمك, *to be thrown down.* —dōgüλdΰκ 1 *pl.* of the Turkish past tense used as an exclamation (in text on p. 326, l. 22), Del.

döime, دوكمه, *button.*—dογμές, *pl.* dογμέδε (§ 295), Ph.

devlet, دولت, *kingdom.*—doβγάτι (§ 272), Ph.

dulger, دولكر, *carpenter.*—ὁ douλgέρ or douλgΰρ, Ph.

deve, دوه, *camel.*—Capp. deβέ, Ul., *pl.* deβέδια, Pot.

deveǰi, دوەجى, *camel-driver.*—Capp. deβεǰής, Gh. (§ 154), Phl., *pl.* deβεǰήα (§ 159), Ul.

devirmek, دويرمك, *to turn upside down.* —Hence *pres.* 3 *sg.* deβιρdᾷ, and, from the *pass.* devrilmek, the Turkish participle with Greek neut. pl. ending deβριλμούδα, *turned upside down*, Phl.

de, ده, *and.*—In Ax. text (p. 398, l. 6) *παίν* de, *and they go*

daha, دها, *more.*—daχά, Del.

direk, ديرك, *pillar.*—diρέκ, Sil.

dirilmek, ديرلمك, *to be revived.*—*Aor.* 3 *sg.* diρίλσεν, Del.

dizgin, ديزكين, *rein.*—diζgίν, Del.

diken, ديكن, *thorn.*—*Pl.* dικένια, Del.

dilim, ديلم, *slice.*—*Pl.* diλίμνια, Phl.—τιλίμι, *pl.* -με, Ph.

dilenǰi, ديلنجى, *beggar* (from dilemek). —diλενǰής, Ar. and Silli

demek, ديمك, *to say.*—deμέκ, *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 deγί or deť, Capp., deť, Ph., deγί, 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. Phl. (for φ, *v.* § 75), but déβ, Ul. *Pl.* déβια.—déβι, τὸ, Ph.

duvar, ديوار, *wall.*—Capp. douβάρ, Phl. Sil.

ذ

zürriyet, ذرّيت, *descendants, posterity.* —ζουριέτι, Ph.

ر

rahat, راحت, *ease, peaceful pleasure.*—ραχάτι, Tsh.—ραχάčιν dou, Silli

rahatlanmaq, راحتلنمق, *to repose.*—From this at Silli ραχατλανdᾷ, *he reposes*, and ραχατλανdουρdοῦν dους, *they make them take rest*, 3 *pl. pres.* of ραχατλανdουρdῶ from the causal of rahatlanmaq

rast, راست, *meeting.*—Capp. *adv. opposite, facing*: ἰρέσια, Del. (for α → ε, *v.* § 66), ἰράς, Ul., ἰράστια, Phl.—ἰράστα, Ph. and at Afs. ἰράς in a Turkish sentence in text on p. 574, l. 9.—ράδα, Silli

raf, راف, *shelf.*—Commonly used in M. Gr. (τὸ ράφι) and ράφ recorded at Del.

raqə, راقى, *spirits.*—ἰραχί, Phl. and Ph. ραχί, Ph.

rup', روبع (Arab. رُبْع), *quarter, small piece of money.*—ρούπ, *a measure of capacity*, Mal.

ز

zad, زاد, *provisions for the journey.*—*Pl.* ζάτια, Phl.

zahmet, زحمت, *trouble.*— ζαχμέτι (§ 12), Silli

zerdale, زردالو, *bitter kernelled apricot.* —*Pl.* ζαρδαβούδε (§ 273), Ph.

zaman, زمان, *time.*—ζαμάν, Ul.—ζαμάνι, Ph. Afs.

zindan, زندان, *prison.*—ζινζάνι, Ph.

zengin, زنكين, *rich.* This has everywhere supplanted πλούσιος.— Capp. ζεγγίν, Gh. Sil., ζεγίν, Ar., *pl.* ζεγγίμια (§ 167), Ar. Ul.—ζεγγίν, *acc.* ζεγγίνη, *a rich man* (§ 299), Ph.—ζεγγίνης, Silli.—From this comes a verb *I am rich.* Capp. *pres.* ζεγγωεδῶ, -δεῖς, *aor.* ζεγγωέ(τ)σα, Ul., *aor.* 3 *sg.* ζεγγωένσεν, Phl.—*Aor.* ζεγγωέτσα, ζεγγωέτσα, Ph. —Also neut. subj. ζεγγωΐ, *wealth*, Silli

zavallı, زوالللو, *unfortunate.*—ζαβαλό, Del.—ζαβαλί, Silli

zivane, زوانه, *pipe.*—ζίβανα, Mis.

zira, زيرا, *for, because.*—ζάρ, Sin. (Arkh. p. 285).—ζαΐρ, ζάρι, ζάρ· γάρ, διότι, Ph. in Kar. (Lag. p. 50). *V.* § 375 note

zor, زور, *force.*—At Ph. ζόρι is used as an adj. to mean *fine.*—The adj. zorlu, زورلو, *strong*, is used at Mis. (*nom. pl.* ζορλούγια) and at Silli (ζουρλούι, -λούσα, -λού), *v.* § 20

س

sater, ساطور, *large kitchen knife.*— σατόρ, *pl.* σατούρια, Gh.

sa'at, ساعت, *hour.*—Capp. σαάτ, Mis., *pl.* σαβάτια, Phl.—το σαχάτι, Afs.

sarzavat (sebzevat), سبزوات, *herbs, vegetables.*—*Pl.* ζαρζαβάτια, Ax.

sitr, ستر, *veil, cover.*—At Silli να ἰνῶ σιτῦρης, *that I be covered*, σιτῦρης ἐνίσκουμου (=γίνομαι) being passive to the Turkish sitr etmek, *to cover. v.* § 381. At Mal. (text on p. 406, l. 37) σέδε in βολεν σέδε, *he covered*, is probably a careless recording of sitr

sūjūq, سجوق, *dried sausage.*—σιζούχα, 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, سراى, *palace.*—Capp. σεράϊ, Mal., σαράϊ, Sil., σεράϊχ, *pl.* σεράΐγια, Del., σεράχ, Gh. For ending *v.* § 61.— σεράϊ, *pl.* σεράϊα, Silli

serkhoš, سرخوش, *drunk.*—*Aor.* σερχοδλάνσε, *he got drunk*, Ul., as from a verb serkhošlanmaq.—σερχόζης, *drunk*, Ph.

sermek, سرمك, *to spread on the ground.* —*Impv.* σέρ da, Ul.

ses, سس, *voice.*—σές, Phl.

siftah, سفتاح, *beginning.*—At Ph. *adv.* σιφτάχι, *first*, and *adj.* το σιφτενό, *the first*, which is siftah + -νό(ς

sefer, سفر, *journey, time* (*fois*).—Ἄλλα σεφέρ, σεβέρ, Ax.

sofra, سفره, *table or anything* (*cloth, napkin or leather bag*) *upon which to spread food.*—Capp. σουφρά, Gh. Pot. With possessive, ? Gr. or Turk., σουφραγί μ, σουφραγιό μ, Pot.—*v.* note on p. 509

seksen, سكسان, *eighty.*—σεξένδα (§ 306), Ph., σεξένα (§ 307), Tsh. Kis. Afs.— σεξένια (§ 22), Silli

silah, سلاح, *weapon.*—*Pl.* τα σιλάχε, Ph.

selam, سلام, *greeting, salutation.*— σελάμι, Silli

silsile, سلسله, *race, family.*—σινσιλέα, Afs., in text on p. 570, l. 31

sünbül, سنبل, *hyacinth.*—ζεμβύλι, Ph.

sansar, سنسار, *marten.*—σαγζάρι, Ph.— For Sin. Arkhelaos (p. 265) gives σαγζάρος

süpürmek, سوپرمك, *to sweep.*—*Aor.* 3 *sg.* σῦπῦρσε, and Turk. form with Greek ending -α, σῦπῦρμῦδα, *swept*, Ul.

süpürüjü, سوپرىجى, *sweeper* or *broom-maker.*—σῦπῦρτζῆς, Silli

sevda, سودا, *the passion of love.*—ἀπ το σεβδούσι ἰδίν, *because of her love*, Ul., σεβδούσι being σεβδού (for σεβδά) and the Turkish possessive.—At Silli *aor.* σεβδαλάντζησι, *he fell in love*, which implies a *pres.* σεβδαλαντώ and a Turkish sevdalanmaq

sürmek, سورمك, *to rub, push, lead* (*a life*).—*Aor.* σῦρσα, *impf.* σῦρδανδγα,

Ul.—From the refl. sürinmek come the Turkish participial forms σürünερέκder, Ul., and σûρωνû σûρωνû, Gh. —From the pass. sürülmek, the *aor.* σürûλσεν, *he pushed forward*, intrans., Ax.

sürü, سوری, *troop, flock.*—σûρû, Del.—ἡ σουρού, Ph.

sözülmek, سوزلمك, *to filter* (intrans.), *to trickle*, pass. of sözmek.—*Aor.* 3 *sg.* σüʒûλσεν, Del.

söyüt, سوكت, *willow-tree.*—*Gen. sg.* σðüτμοῦ, Ul.

sevmek, سومك, *to love.*—*Pres.* σεβdᾶ, *impf.* σέβdωιδε (§ 210), Ul.—The reflexive sevinmek, *to be pleased*, gives *aor.* σεβίνσεν, Phl., and at Silli *pres.* σεβωdῶ, -dᾶs (§ 34), and *partic.* σεβωjημένους

sel, seül, سيل, *torrent.*—Capp. σέλ, Ax. Pot.—σέλι, Ph.

silmek, سيلمك, *to wipe clean.*—*Aor.* 3 *sg.* σîλσε, Ul.

ش

šapqaləq, شاپقەلق, *hat-making.*—ϑαπqαλόκ, Ul.

šašqən, شاشقين, *fool.*—Capp. ϑαϑqόν, Del. Mal.

šašmaq, شاشمق, *to be astonished.*—Capp. *aor.* 3 *sg.* ἐϑάτσεν, Del. For loss of š, § 103.—*Pres.* ϑαϑτιέγω (§§ 324, 332), *aor.* ϑαϑτιέσα, Ph., *aor.* 3 *sg.* ϑάϑτεγισιν, 3 *pl.* ϑαϑτίασαν, Afs.—ϑαδλάτσω do, *she terrified him*, at Afs. is the aor. from the causal of šašalamaq, *to be astonished.*—ϑαϑτῶ, -τᾶs, *aor.* ϑάϑčησα (§ 34), 3 *pl.* ϑάϑčησαδι, *subj.* 2 *sg.* ϑαϑήῃs, Silli

šal, شال, *shawl, shawl cloth.*—ϑάλ, Gh.

šamdan, شامدان, *candlestick.*—ϑαμδάν, *pl.* -άνια, Ul.

šahzade, شاهزاده, *prince.*—ϑαχʃαdés, Ph.

šübhelenmek, شبهه لنمك, *to suspect.*—σουνελενdῶ, *aor.* σουνελένʃησα, Silli

šakhs, شخص, *individual.*—Phrase, σο μόνα το ϑάχσι, *to personate me*, Ph.

šerbet, شربت, *sherbet.*—ϑερμβέτ, Ul.

širket, شركت, *company.*—ϑερεχάτι, Ph.

šafq, شفق, *light.*—Capp. ϑάφκ, το ϑάφκο τ, Del.—ἡ ϑάφτη, Ph.—ϑάφκο, γιουλιοῦ τ ϑάφκο, *the light of the sun*, Silli.—At Ph. also the verb ϑαφτίζει, *it shines*

šafaq, شفق, *dawn.*—ϑαφάχι, Ph.

šeker, شكر, *sugar.*—*Neut. pl.* ϑεκάρε, Ph.

šalvar, شلوار, *loose trousers.*—*Pl.* ϑαλβάρια, Ph. The true dialect form would be ϑαλβάρε, *v.* § 288

šehir, شهر, *city.*—ϑεχέρι, Ph., ϑείρι, Afs.

šeï, شی, *thing.*—Capp. ϑέϊ, Sil., ϑέχ, Gh. Ax. Phl. Sil., ϑέ, Ul. Mal. Sil. *Pl.* ϑέα, Ul. Ax. Phl. For endings *v.* § 61.—*Pl.* ϑέγια, Ph.

šiš, شيش, *spit.*—ϑίš, Gh.

šiše, شيشه, *bottle.*—Capp. ϑιϑέ, Gh. Mis. Phl.—ά ϑιϑάs, *acc.*, Ph.

šinik, شينيك, *dry measure. v.* χοῖνιξ

ص

sahab, صاحب, *owner, master.*—Capp. σαabés, Ax. At Ul. with Turk. poss. ending χαμαμιοῦ do σάbσσ, and with Gr. possessive το σάbσσ τ (§ 180).—σαάβης, Silli

saj, صاج, *sheet iron.* At Ph. σάjι or ϑάjι, *the convex iron plate upon which the flat cakes called* wáða (*q.v.*) *are baked*

sararmaq, صارارمق, *to turn yellow.*—*Aor.* 3 *sg.* σαράρσε, Ul.

sarmaq, صارمق, *to tie up.*—σαρdῶ, -dᾶs, *I spin*, *impf.* σάρdωα (§ 210), Ul.

saghər, صاغر, *deaf.*—*Acc. pl.* σαghéρα, Ph.

saqənmaq, صاقنمق, *to be careful.*—*Impv.* σάqəσα, Ul.

sallamaq, صاللامق, *to shake.*—*Pres.* 3 *sg.* σαλadeï da and *aor.* 3 *sg.* σαλάτσω da, Afs.

salmaq, صالمق, *to send.*—Capp. *pres.* σαλdῶ, -dᾶs, Del. Ar. Ul. Mis. Ax. Phl., *impf.* (§ 208), Phl., *aor.* σάλτσα, Mis., σάλσα, Del. Gh. Ar. Ul. Ax. Phl., *aor. subj.* σαλdήσω, Phl. Ul., § 216.—At Ph. πιτάζω is used (*q.v.*)

sanmaq, صانمق, *to believe, suppose.*—*Aor.* σάνσα, Ul.

savdərmaq, صاودرمق, *to send away*, causal of savmaq, *to pass*.—*Aor.* 3 *pl.* σαβdόρσαν do, *impv.* 2 *pl.* σαβdəρâτ, Ul.

saya, صايا. G. Meyer, *Neugr. Studien*, III, p. 57, gives this as the source of Greek σαγιᾶς. So at Ph. σαϊγι̯άς, *boy's gown*. For decl. *v.* § 295

sabah, صباح, *morning*.—Capp. Turkish *abl.* σαbαχdάν, Del. Gh. Fer. Ul. Ax., ζαbάχναν, Phl., ζαbάναν, Mis.; Turkish *loc.* ζαbαχdά, Phl. *in the morning*.—The *adv.* sabahleyin, *early*, produces σαbάχλαə, Phl., and σαbάχλαϊνά, Del. —At Ph. the Greek τηνεβί(τζα is used and at Silli ἀβόπουρμα

sabahat, صباحت, *ornament*.—*Pl.* σαbαχάτι̯α, Phl.

sabr, صبر, *patience*.—σάbρι, Silli

səpa, صپا, *young ass*.—*Acc.* σιπά, *nom.* presumably σιπάς, *pl.* σιπάδε, Ph.

sahn, صحن, *metal dish for food*.—σάghəν and with possess. pron. σάghəνə μ, Ul.

sadaqa, صدقه, *alms*.—σαdαqάς (§ 295), Ph.

sarraf, صرّاف, *money-changer*.—σαράφης, σαράφος, Phl. Decl. § 163

səra, صره, *row, rank, occasion*.—σəράς, *pl.* σəράδι̯α, Del., *occasion*

saghrə, صغرى, *hind quarters*.—σαγρί, *horses' hind quarters*, Ph.

sefa, صفا, *pleasure*.—σεφά, Ul.

saqal, صقال, *beard*.—*Pl.* σαqάλι̯α, Del. —At Afs. in phrase κüσέ σαqαλού, *beardless man*, where σαqαλού means *bearded*. *v.* γενάτ

səqmaq, صقمق, *to press*.—Capp. σüχτῶ, *aor.* σΰχσα, Ax., σιχτῶ, Fer.—σικτῶ, *aor. subj.* 2 *sg.* σικτίδῃς, Silli.—*Pass. pres.* σιχτιέζομαι, *aor.* σιχτιέστα, *to be in need*, Ph.—From the *pass.* səqəlmaq come in Capp. *aor.* 3 *sg.* σəqέλσε, Ul., and *aor. subj.* 2 *sg.* σəqəλdίς, Mis.

sonra, صكره, *afterwards*.—Capp. σόν̣gρα, Gh. Ar., σόν̣α, Ul. σόν̣gραdαν, Gh., σόν̣αdαν, Ul., σον̣gραdάν, Del.—σόν̣gρα, Silli. Used generally to continue the narrative, like the *and afterwards* of the *Arabian Nights*. At Ph. στέρου (*q.v.*)

sandaliya, صنداليه, *chair*.—σανdάλι̯α, *pl.* -άλι̯ες, Del.

sandəq, صنديق, *box, chest*.—Capp. σανdέq, Ul. Ar. Sil., σανdέχ, Ax., σανdούχ, Del. Pot. In the phrases σο σανdούχν ἐμέσα, Del. (in text on p. 314, l. 3), σο σανdέχν ἐμέδη τ, Ax. (in text on p. 392, l. 26), *inside the chest*, the ν is perhaps for the ending -ιν

san'at, صنعت, *art, profession*.—ζεναάτι. Afs.

su, صو, *water*.—σού, Ul.

səva, صوا, *plaster*.—*Pres.* σουβαλῶ, *I apply plaster*, Phl.

suret, صورت, *figure, image*.—σουράτι, Ph.

soqaq, صوقاق, *street*.—Capp. σοqάχ, Ax. Phl.—σοqουqζής, *street loafer*, Ph.

soqmaq, صوقمق, *to introduce*.—*Aor.* 3 *sg.* σόqσεν, Ul.—From the causal of the reciprocal of this verb, soqušturmaq, *to make people slip themselves inside*, come *aor.* 3 *sg.* σοqουδdούρσεν do, and *impv. pres.* σοqουδdούρτα με, Phl.

sulumaq, صولومق, *to pant*.—*Aor.* 3 *sg.* σουλούτσε, Ph.

soïmaq, صويمق, *to undress*.—*Impf.* 3 *pl.* σόϊdουζαν, Gh.

səčəramaq, صيچرامق, *to jump*.—Capp. *aor.* 3 *sg.* σəčəράτσε, Fer., σəčəράσεν, Del.

səzlamaq, صيزلامق, *to give pain*.—Capp. σəζλαdᾷ=πονεῖ, Fer. Mal. and with the first syllable lost by dissimilation (§ 103) the *pres.* λατίξ, λαdίξ, Sil. Pot. Mal., and from Mal. *pres.* 3 *pl.* λαdίζνι, *impf.* 3 *sg.* λάdιζιν and *aor.* λάτσιν

səghamaq, صيغامق, *to tuck up* (*skirts, sleeves*, etc.).—Hence, or perhaps from səghanmaq, *aor.* 3 *sg.* σŏγάνσεν, *he girt himself* (*for work*), Phl.

ض

zabtəye, ضبطيّه, *police*.—The Greeks all over Turkey use the word.—*Pl.* ζαπτι̯άδε, *gen.* (? *pl.*) ζαπτι̯αδι̯οῦ, Phl., *pl.* ζαπτι̯άρε, Ar., ζαπτι̯έδες, 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 ǰδδει* (=*δὲν ἔχει*), *it does not matter, δὲν πειράζει*

ط

tabur, طابور, *regiment of soldiers.*—Capp. *ταbούρ, pl. ταbούρια*, Gh. Mis.—*ταbούρι*, Afs.

darəlmaq, طارلمق, *to be angry.*—*Aor.* *daρόλσα* and the subst. *daρόλdιμα* (§ 114), *a getting angry*, Ul.

tas, طاس, *cup.*—*τάς*, Ul.—*τάσι*, Afs.

tašləq, طاشلق, *gizzard* (from taš, *a stone*).—*daδλəghé τ*, Phl.

daghətmaq, طاغتمق, *to distribute.*—Capp. *pres.* 3 *sg.* *daγουčíš*, Del., *daghedậ*, Phl., *aor.* *daghéčισεν*, Del., *impv.* *daghéda*, Phl.

daghəlmaq, طاغلمق, *to disperse* (intrans.).—Capp. *pres.* 3 *pl.* *daghəλdoûν*, Phl. *Aor.* 3 *pl.* *daghéλσαν*, Gh., *daghéλσανε*, Phl.

taqlah, طاقله, *a throwing or falling over.*—Hence at Ph. *ταχλαdίζω, impv. ταχλάdει* (§ 350), *aor. subj. ταχλαdίσω, to throw down and examine a person*, in text on p. 544, l. 23

dana, طانه, *calf.*—Capp. *τανά*, Ar., and as *acc.* Phl.—*dανά* (*acc.* and *gen. masc.*), Sílli

tanəmaq, طانيمق, *to recognise.*—*Aor.* 3 *sg.* *τανότσεν*, Síl.—*τανədῶ*, *aor.* *τανόϊσα*, *subj.* 3 *sg.* *τανəγίδῃ*, Sílli

tavšan, طاوشان, *hare.* *daφδάν*, Ul.

taï, طاى, *colt.*—*τάϊ, pl. τάγια* and *dimin.* *ταϊόκκο*, Ph.

tabaq, طباق, *plate.*—*ταbάχ*, Phl.

təbqə, طبقى, *quite like.*—Phrase, in text on p. 466, l. 6, *τίπκε νομάτ, quite like a person*, Ph.—*dürgố*, Sílli

taramaq, طرامق, *to comb.*—*ταρανdῶ*, *impf. act. and mid.* § 43, Sílli

taraf, طرف, *direction, region.*—*ταράφ*, Phl.—*ταραφəνdάν, from his direction* (an entirely Turkish form), Ph.—*ταράφι*, Sílli

dərmašmaq, طرماشمق, *to climb up.*—*Aor.* 3 *sg.* *dəρμάνσεν*, Phl.

tašt, طشت, *large basin.*—*dάδτι, dάδdι, kneading trough*, Ph.

dogharǰəq, طغرجق, *wallet.*—*daγαρǰόχι, ταγαρǰόχι* and dimin. *daγαρǰοχόκκο*, Ph. In Ph. Gospel: *δίκους μαχαιριοῦ τζὲ δίχους ταγαρτζόχου πιτάγκα σας*, St Luke xxii, 35 (Lag. p. 11)

doqsan, طقسان, *ninety.*—*doξάνda* (§ 308), Ph., *doξάνα* (§ 307), Tsh. Kis. Afs.—*doξάνια* (§ 22), Sílli

tələsəm, طلسم, *talisman.*—Ph. *το τιλισίμε*, Ph.—From the adj. *tələsəmlə, provided with a talisman*, comes at Gh. *τουλουσουμλού χτου, was enchanted*, § 63

tulum, طلوم, *leather bag formed of an animal's skin.*—*Pl.* *τουλούμια*, Síl.—*τουρούμι*, Afs.

tavan, طوان, *ceiling.*—*dεβένι*, Afs.

topal, طوپال, *lame.*—*τοπάλ*, Mis. and verb *τοπαλαdậ, he goes lame*, Ul.

toplamaq, طوپلامق, *to bring together.*—Capp. *aor.* *τοπλάτσα*, Ul. Phl.—Also at Ph.

topuz, طوپوز, *club.*—*τοπούζ*, Ul. With possess. § 180

tutmaq, طوتمق, *to seize, hold, accomplish.*—*Pres.* *οὐτιέγω* (§ 324), *aor.* *οὐτιέσα*, Ph. The initial *τ* is lost by dissimilation, § 282

torba, طوربه, *bag.*—Capp. *τορbά*, Phl., *τοβρά, pl. τοβράγια*, Ax.—*Acc.* *τοπρά*, Ph.

toz, طوز, *dust.*—Capp. *τός, pl. τόζια*, Mal., *τός*, Phl.

toqat, طوقات, *blow, buffet.*—*τοqάč*, Del. § 83

dul, طول, *widow.*—*dούλ*, Ul.—*dούλη*, Tsh.

dolap, طولاب, *cupboard.*—Capp. *dολάπ*, Ul. Phl., *dουλάπ*, Phl.—*dουλάbι*, Sílli

dolanmaq, طولانمق, *to go round.*—*Impf.* 3 *sg.* *dολάνdινιδge*, Ul.

dolu, طولو, *full.*—*τόλι*, Afs. *χέρ στον τουλού, in all abundance*, Ph.

dayanmaq, طيانمق, *to support oneself, endure* (intrans.)—*daγιανdῶ, I support*, the intrans. meaning belonging to the *mid.* *daγιανdούμου, impf. act. and mid.* § 43, Sílli

ع

'adet, عادت, *usage, custom.*—*ἐdér*, Phl.

'ajem, عجم, *novice.*—*Pl.* *ἀjεμίδjα*, Del.

'arap, عرب, *negro.*—Capp. *ἀράπης*, Ax. *ἀράπος*, *ἀράbος* (decl. § 163), and, as *-os* noun, *ἀράbος* (decl. § 124), Phl.—*ἀράπ*, *acc.* *-πη* (§ 296), Ph. Afs.

'araba, عربه, *carriage.*—Capp. *ἀραbά*, Ax. Pot., *pl.* *ἀραbάδjα*, Pot., *ἀραbάες* (§ 180), Ax.—*ἀραbάς* (§ 295), Ph.—Hence 'arabajé, *driver*, from which *ἀραbajῆς*, *pl.* *-jῆδι* (§ 154), Mal., and *pl.* *ἀραbajίγγα*, Fer.

'asker, عسكر, *army.*—Capp. *ἀσκέρ*, *pl.* *-έρια*, Del. Gh. Mis. Phl. Pot., *ἄσκερ*, Mal. The *pl.* means *soldiers*. In the phr. *ταbούρ ἀσκέρ*, *regiment*, it is not declined.—*ἀσκέρι*, Ph., *ἐσκέρι*, *gen.* *ἐσκεροῦ*, Afs. Also undeclined, Afs. Kis.—*ἀσκερλέq*, *the place of the army*, Ul.—With the meaning *soldier* in Capp., *ἀσκέρης* (§ 163), Sil. Pot. and at Ph. *nom. acc. pl.* *ἀσκέροι*

'aqel, عقل, *intelligence.*—Capp. *ἀqόλ*, Del. and the phrase *ἄτ τo ἀqλό τ ψάλ*, *he reads to himself*, Fer.

'aqellə, عقللو, *clever.*—Capp. *ἀqουλού*, Ar. Mal. Ax., *gen.* *ἀqουλουρqοῦ*, Ar., *ἀqəλό*, Ul., *ἀqλό*, Mis., *ἀqλού*, gen. *ἀqλουδjοῦ*, Del. § 158.—*Fem. sg.* *ἀqαλούσσα*, Silli

'əlaj, علاج, *remedy.*—*Pl.* *ἰλάδjα*, Sil.—*ἰλάj*ι, Ph. and Silli

'illet, علت, *infirmity.*—*ἰλέτι*, Ph.

'ömr, عمر, *life.*—*ὄμῦρῦ τ*, *his life*, Ul.—*ὄμbρί*, Silli

'ammi, عمي, *paternal uncle.*—*ἀμίς*, Kis. Decl. § 294

'ənad, عناد, *obstinacy.*—*ἐθέκανε γινάδι*, *they were obstinate*, Ph.

غ

ghayet, غايت, *extremity*, or as adv., *very.*—Capp. *γαϊέτ*, Mis. *very*, *ἀγαϊγιατάν τολύ gῦjέλ νε*, *she is beyond the extremity of beauty* (text on p. 320, l. 13), Del.

ghabavet, غباوت, *weakness of mind, stupidity.*—*γαbεέδι* (§ 12), Silli

ghurbet, غربت, *sojourning abroad.*—*γουρbέτι*, Ph.—At Silli *γουρbέδι* (§ 12) supplants *ξενιτειά*. Adj. *γουρbετλί*, *abroad*

ghurush, غروش, *piastre.*—*Pl.* *γρούδε*, Phl. and Silli, *γρούδε*, Ph.

gharib, غريب, *stranger.*—*γαϊρίτ* (§ 67), Del.

ghavgha, غوغا, *quarrel.* The vulgar pronunciation qavga appears in *qaβγά*, Fer. and Silli.—*qaβγάs*, m., Ph.

ghalabaleq, qalabaleq, غلبهلق, *crowd; baggage.*—*qαλαbαλόχ*, Phl.—*qαλαbαλίχι*, Ph.

ghalrə, غيرى, *other.*—*γαίρι*, meaning *etc.*, Ph.—At Silli *γάϊρῦ* is used like *τλέον*, *for the rest, for the future*

ف

faida, فائده, *benefit, profit.*—*φαΐδά*, Ph. Silli

fet-h, فتح, *triumph.*—At Ph. *φέτι* in phr. *φταίνει φέτι*, *he gets the better of*, a transl. of fet-h etmek, § 381

ferman, فرمان, *command, order.*—*φερμάν*, Silli

furun, فرون, *oven.*—*φουρούνι*, Ph. *v. φοῦρνος*

furunju, فرونجى, *baker.*—*φουρουjῆ*, Ph.

fes, فس, *fez.*—Capp. *φές*, Del. Mal.—*φέσα*, *f.*, Ph.

fistan, فستان, *woman's dress* or *skirt.*—This is a Turkish borrowing of the Italian fustagno, which M. Greek has taken over as *φουστάνι*. The Turk. form fistan appears in Capp. as *φιστάν*, Sil. § 369

fuqara, فقرا, *poor.* This word has generally supplanted *φτωχός* (*q.v.*).—Capp. *φουqαρές*, Ax. Mal. Phl. Sil., *φουqαράς*, Gh., *φιqαρέ*, *pl.* *φιqαρέ(γ)α*, Ul.—*φουqαράς* (§ 294); *pl.* *-ράδες*, Ph., *φουqαρέαι* (§ 260), Afs.—*Acc. sg. m.* *φοqαράν*, Silli.—*Aor.* 3 *sg.* *φqαρελέψε*, *he became poor*, Ul., is from a Turk. verb fuqaralanmaq

filan, فلان, *adj., a certain, such and such.*—*φιλάν*, Del. Phl.—*φιλάνι*, Ph.

filjan, finjan, فنجان, *cup.*—*φιλjάνι*, Ph. *φιλδάνι*, Afs.

fener, فنر, *lantern*, from Gr. φανάρι.—φενέρ, Phl.

fəčə, فوچی, *barrel*.—φουčί, Del.

ق

qabuq, قابوق, *skin, husk*.—Capp. qabούγου τ, *his skin*, Sil. γabί, Gh.

qapmaq, قاپمق, *to seize*.—Capp. *pres.* qαπτῶ, Sil., καπτῶ (Krinop. p. 49), Fer., *aor.* qάψα, Ul. Sil., ἔqαψα, Ul. —*Aor.* ἔqαψα, Ph.

qačərmaq, قاچرمق, *to put to flight*, causal of qačmaq, *to flee*.—*Aor.* 3 *sg.* qαčόρσεν da, Ul.

qar, قار, *snow*.—qάρ, Del.

qarəšdərmaq, قارشدیرمق, *to mix*.—*Pres.* 2 *sg.* qαριστουρdίς, Tsh.

qaršə, قارشی, *opposite*.—Capp. qαρδί, Ul., qαρδού, Phl., ἀπο qαρδού, Gh.—χαρδού του, ὀπ χαρδού, Silli.—Arkh. (p. 279) gives for Sin. χαρσιούς and for Ph., as also Kar. (Lag. p. 68), χαρτζιοῦ, but the meaning is ἐνίοτε

qaršəlamaq, قارشیلامق, *to meet*.—Capp. *aor.* qαρδəλάτσε, Ul., qαρδλάτσεν, Ax., qαρδουλάδε, Gh., qαρδλάσεν do, Del.—From a pres. qαρδλαdίζω or -dῶ is formed the *subst.* qαρδλάdəζμα, *meeting*, Del.

qargha, قارغه, *crow*.—Capp. qαργάς, *pl.* -άδε (154), Del., qαργά, *gen.* qαργαγιοῦ (158), Ul.

qarə, قاری, *woman*.—Capp. qαρό, Del. (§ 158), *pl.* qαρόδια, Phl. Qαρά at Gh. seems a mixture of qαρό and γραιά

qaz, قاز, *goose*.—qάς, Ul.—qάζα, ἡ, Ph.

qazmaq, قازمق, *to dig*.—Capp. qαζdῶ, *impf.* qάζdινα, *aor.* qάσσα, Fer., qάσα, Del. γάζə translated *cache*, Ax. (p. 402, l. 22), may belong here

qadə, قاضی, *judge*.—ὁ qαdής (§ 294), Ph.

qatər, قاطر, *mule*.—Capp. qατούρ, Ul. Ax.

qaqmaq, قاقمق, *to push*.—*Aor.* 3 *sg.* qάqσεν, da, Ul.

qama, قاما, *dagger*.—Capp. qαμά, Ar. Ul. Ax. For Sin. Arkh. (p. 230) has γάμμα.—το qαμάν dου, Ph.

qaməš, قامش, *reed*.—qαμίδι, Ph.

qamašmaq, قامشمق, *to be dazzled*.—*Aor.* 3 *pl.* qαμάϊσαν, Ul. For the dropped š *v.* § 103

qanamaq, قانامق, *to flow (of blood)*.—*Aor.* 3 *sg.* qανάτσεν, *ran with blood*, Sil.

qandərmaq, قاندرمق, *to persuade*.—Capp. *pres.* 3 *pl.* qανdəρdοῦν do, Phl., *aor.* 3 *sg.* qανdόρσεν do, Del.—*Pres.* qανdουρdῶ, *aor. subj.* 3 *sg.* qανdουρjήδη, Silli

qanda, قانده, *where?*—κάνdε, κάν, gάν, Ph. κάνdι, Tsh.

qavurma, قاورمه, *dried meat*.—qαβουρμάς, Ph.

qavušmaq, قاوشمق, *to meet*.—*Aor.* 3 *sg.* qαβούδισέν da, Ph.

qaya, قایا, *rock*.—Capp. qαϊγιάς (decl. § 158), Del., *pl.* qαϊέρια (§§ 95, 158), Phl., *gen.* qαγιαγιοῦ, Ul.

qaïsi, قایسی, *apricot*.—qάϊσι, Silli

qayəq, قایق, *boat*.—Capp. qαΐκ, Sil., *pl.* qαόχια, Del.

qaba, قبا, *coarse, vulgar*.—οὐδqούρ qabασόρια, *coarse love-songs* (?), Phl. In text on p. 436, l. 5

qabaq, قباق, *gherkin, small cucumber*.—Capp. qαbάχ, Ax. Phl. Pot.

qabul, قبول, *acceptation*.—qαbούλ, Phl. —qαbούλι, Silli, where φδάνου dου qαbούλι represents the Turkish qabul ederim, § 381.—At Del., in text on p. 318, l. 34 κανείς qαbούλις dέ νε

qapaq, قپاق, *cover*.—Capp. qαπάχ, Ar., το qαπάghə τ (§§ 105, 110), Phl.—qαπάχι, Silli

qapalə, قپالو, *enclosed*.—qαπαλό, Phl.

qapamaq, قپامق, *to shut, cover*.—Capp. *pres.* qαπαdῶ, Fer., qαπατῶ, Phl., qαπαdίζω, Del., *aor.* qαπάτσα, Mal. Phl., qαπάča (§ 83), Ar., *partic.* qαπαdιμένο, Sil.—*Aor.* qαπάτσα, *aor. pers.* 3 *sg.* qαπαdίστη, Ph. *Impv.* qαπάτ τα, Afs.—From the *pass.* qapanmaq, *to be shut*, comes at Ar. qαπανdόζω and Turkish *impv.* qαπάν

qəpqərməzə, قپقرمزی, *blood-red*.—qəπqəρμιζί, Ar.

qaplan, قپلان, *leopard*.—Capp. qαπλάνος, Del., καπλάνης, Gh. Decl. § 163

qəč, 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 qόċι τ ἀbάνω*, 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. *ἀbέσε, gen. ἀbέσας* (§ 103), Del.—*qaχbέσα, ἀχbέσα* (§ 282), *ἀγaχbέσα*, Ph.—The *-σα* is the Gr. fem. ending *-σσα*

qadar, قدر, *as much as*; as prep., *until, up to.*—Capp. *qadάρ*, Del., *ὅὰ qadάρ*= *ὅσα*, Del. At Ul. it appears in *ὅadaρ, so much* (*i.e. ὅ qadaρ, v. o* in Turkish glossary)

qader, قدر, *destiny.*—*qadέρι*, Ph.

qurabiye, قرابيه, *a kind of small sweet cake.*—*Pl. qουραbɣές*, Silli

qurben, قربًا, *adv., close by.*—At Ul. followed by the possessive of the 3rd pers., *ἄτ do qουρbέ τ, from where she was*, in text on p. 370, l. 26

qarpuz, قربوز, *water-melon.*—Capp. *καρπούς, pl. -ούζια*, Ax., *καρπούź, pl. -ούźια*, Sil. *Pl.* at Ax. also *gaρbουὸζα*

qur'a, قرعه, *a casting lot.*—*γούρα*, Gh.

qardaš, قرنداش, *brother.*—Capp. *qaρdάź*, Ax. Sil. and especially at Ul. where *ἀδελφός* (*vel sim.*) is used only by the older people. Decl. at Ul. § 161

qərməzə, قرمزی, *red.*—*qəρμιźι*, Ar.

qarənja, قرنجه, *ant.*—*qaρəvǰά*, Ul. Decl. § 158

qazan, قزان, قزغان, *cauldron.*—Capp. *qaźών*, Del. Ul. Mal. Phl.—*qaźάνι*, Ph.

qazanmaq, قزانمق, *to gain.*—Capp. *aor. qaźάνδυσα*, Ax., *qaźάνσα*, Phl. Pot., *aor. subj. qaźανδίσω*, Phl. Pot.—*qaźανδόρźα*, Ar. is for *qaźανδόρδəźα, impf.* of the causal of qazanmaq.—*Aor. subj. qaźανδίσω*, Ph.—*Pres. qaźανδῶ, -dᾶs, aor. qaźάνησα, να qaźανήσου*, Silli, § 34

qəzqanmaq, قزقانمق, *to envy.*—Capp. *aor. qəσδάνσα*, Del. (why *ὅ*?); *qəσqάνσα*, Gh.

qesmet, قسمت, *fate, that which God sends to each man.*—Capp. *pl. qəźμέτɣα*, Sil., *κιźμέτ*, Pot.—*qəźμάτι*, Ph.—*κιźμέδι* (§ 12), Silli

qəšləq, قشلق, *winter provisions.*—*qəšιλχι*, Ph.

qassab, قصّاب, *butcher.*—*qασάπης*, Phl. Decl. § 163. *qασάπ baδήs* is properly *head of the butchers, butcher to the Sultan*, but actually means no more than *butcher.*—*Pl. qασάποι* and *sg. qασαπ́ης*, Ph.

qəsraq, قصراق, *mare.*—*Pl. τα qəστράχα*. Ph.

qusur, قصور, *fault.*—*qουσούρι*, Ph.

qafa, قفا, *head.*—Capp. *qaφά, pl. qaφέγɣα* and phrase *ἐπήρε το qaφά τ, he went away* (§ 381), Ul., *qaφά*, Fer.—*qaφάs*, Ph.

qafes, قفس, *cage.*—*qaφές*, Del.—*qaφέσι* and *dimin. qaφεσόκκο* or *qaβασόκκα*, Ph.

qal'e, قلعه, *castle.*—*qαλέ*, Mis.

qalem, قلم, *pen.*—*qαλέμι*, Kis. *qαλέ μου*, Ph., *v.* for dissim. § 282

qələj, قليج, *sword.*—Capp. *qəλόč*, Ul. Mal.—*qəλίδι*, Ph.

qanad, قناد, *wing.*—*qανάρ*, Ul.

qantar, قنطار, *weight of 44 okes.*—Capp. *pl. qανδάρια*, Ar.

qavvas, قوّاص, *gendarme, guard.*—*qαβάs, qαβάźης*, Ph.

qavaq, قوّاق, *poplar.*—Capp. *qαβάχ*, Gh. Ax.—*qαβάχι* (§ 288) and *dimin. qαβαqόκκο*, Ph.—The Ar. *ἀβάχ* is probably this word, with the initial q lost by dissimilation. *v.* § 103

qaval, قوال, *shepherd's pipe.*—*qαβάλι*, Tsh.

qovalamaq, قوالامق, *to drive away.* Used in Capp. for *διώκω.*—*Aor. qουβαλάσεν*, Del., *qουβαλάτσεν* do, Ul., *qαβαλάτσεν* do, Phl.

quvvet, قوّت, *strength.*—*qουβέδι s*, Ul.

quvvetlenmek, قوّتلنمك, *to become strong.*—*Aor. 3 sg. qουβετλένσε*, Ax.

qutu, قوتو, *box.*—Capp. *qουτί*, Ul. Ar., *qουδί* (§ 83), Del. Arkh. (p. 232) gives *γουτί.*—*qουδί*, Silli

quǰaq, قوجاق, *bosom.*—*qoǰάχ*, Fer.

quǰaqlamaq, قوجاقلمق, *to embrace.*—*qoǰαχladῶ, -dᾶs* (§ 34), *impv. qoǰαχlάïτου* (§ 49), Silli

qoǰamaq, قوجامق, *to become old.*—*Aor. 3 sg. qoǰάσε*, Ul.

qoǰa, قوجه, *old.*—Capp. qoǰá, Del. Ul.

qoǰaman, قوجهمان, *old.*—qóǰαμαν, Sil.

qoč, قوچ, *ram.*—Capp. qóč, *pl.* qóčια, Ul., qóïš, Ax.

qorqutmaq, قورقتمق, *to frighten* (causal of qorqmaq).—*Aor.* qορqούτσε, Ul.

qormaq, قورمق, *to dispose, set up.*—*Aor.* qορdιέσα, *impv.* qορdιέσε, *pl.* qορdιέσετε (§ 345), Ph. § 324

qurutmaq, قوروتمق, *to make dry.*—qουρουdῶ, *impf. act. and mid.* § 43, Silli

quzu, قوزی, *lamb.*—Capp. γουζού, *pl.* γουζούγια, Fer. For γ *v.* § 105.—γουζί, Ph.

qoš, قوش, *cultivated field*, given by Pavet de Courteille, *Dict. Turc-Oriental*, p. 490.—κοšά or κοσά, *so* κ., Ph., in text on p. 510, l. 16

qoqu, قوقو, *smell.*—In Ul. text on p. 380, l. 1, κανεὶς qοqουσού, *the smell of a man*, where qoqουσού is pure Turkish, *his smell. v.* § 382

qomšu, قوشو, *neighbour.*—Capp. qομουδούς or όμουδούς (decl. § 154, with poss. § 180), Ax., qομουδού(ς, qομουδό(ς, Mal.—qομδούς, *pl.* qομδίδες, Ph. § 294.—At Silli the *f.* form qομδίνα

qavl, قول, *saying.*—το qάβλι, Ph.

qolaï, قولای, *easy.*—At Ph. qολάï, and the subst. qολαΐ (το qολαΐν dου), *solution, means to do anything*, which answers to the Turkish use in such a phrase as anen qolaye var, *there is a way to do it*

qolǰu, قولجی, *street policeman.*—*Nom. pl.* qολǰήδε, Phl.

qonaq, قوناق, *big house, palace.* All over Capp. qονάq or qωνάχ, according to the sound given to q (§ 105).—At Ph., etc. qονάχι.—The usual M. Gr. παλάτι is not used; at Silli *seraï* takes its place

qonǰoloς, قونجلوس, used in qaraqonǰoloς, *ghost, bogy.*—qόνǰολος, Fer.

qonmaq, قونمق, *to place oneself, perch.*—*Impf.* qόνdαν, *aor.* qόνσεν, *aor. subj.* 3 *sg.* qονdίï, Phl.

qəvermaq, قویرمق, *to fold.*—From the reflexive form of this comes the *aorist* 3 *sg.* qουβράνσε, *coiled himself up* (of a snake), Ar.

quïruq, قویروق, *tail.*—Capp. qουϊρούχα, Phl., qουριούχο, Fer., qουριούα, Ul.—qουϊρούχι, Ph.

quyumǰu, قویمجی, *jeweller.*—At Ph. and Silli, qουγιουμǰής

quyu, قویو, *well.*—Capp. qουγιού, Del. Ul. Phl. Pot. For *acc.* ἕνα qουγιούς, Del. *v.* § 115. Also qουγί, Sil. Del. The *pl.* qουγιά, Pot., is from this, as also *pl.* qουγίδια, Del. § 158.—qουγί, Ph. Afs.

qoïvermek, قویویرمك, *to let loose.*—*Aor.* qοϊβέρσεν, Phl.

qahve, قهوه, *coffee, coffee-house.*—Capp. qαϊβέ, Mal., qαϊφέ, Phl.—qαφιάς, Ph. (decl. probably as in § 295).—qαϊβέ, Silli

qahveǰi, قهوه‌جی, *coffee-house keeper.*—qαϊφεǰής, Phl.—qαϊβεǰής, Silli

qəyamet, قیامت, *Resurrection, Last Judgment.* The Turkish *abl.* qəγαμέτdεν, Del.

qərmaq, قیرمق, *to destroy.*—*Aor.* qέρσε, Ul.—*Aor.* qέρ(τ)σε, *subj.* qərdίσω, Ph., *aor. pass.* 3 *sg.* qərτίστηνι, Afs.—From the *pass.* qərəlmaq is *aor.* qερόλσεν, Del.

qəlmaq, قیلمق, *to make.*—*Impf.* 3 *sg.* qέλdανεν, Phl.

qəmetli, قیمتلو, *valuable.*—qəματλέ, Mal.

qaïnatmaq, قیناتمق, *to make boil* (caus. of qaïnamaq).—*Pres.* 3 *sg.* qaïνατᾷ, Ul.

ك

kiatib, كاتب, *writer, secretary.*—κιατίπης, Silli

kiar, كار, *work, trade, profit.*—κιάρι, *profit*, and from the abstract kiarləq possibly čαρλόκιο, *trade*, Silli

keške, كاشكه, particle introducing a wish.—Arkh. gives for Sin. (p. 244) κέσκε.—κέθγε, κέθκι, Silli

kebab, كباب, *roast meat.*—qabáb, Phl.

kebabǰə, كبابجی, *seller of roast meat.*—qababǰής, Phl.

gebermek, كبرمك, *to die like a dog.*—From the causal the *aor.* 3 *sg.* ge-

bέρτσεν do, *he dealt him the death of a dog*, Ul. It supersedes the Gr. *ψοφαρίζω*

kibrit, كبريت, *lucifer match.*—*κιρbίš*, Gh. For the *š v.* § 84

kepek, كپك, *bran.*—*κεπέκι*, Ph.

geje, كيجه, *night.*—*gejé*, Ul.

geč, كچ, *late.*—*κόδα*, *lately*, Sil.—*géja*, Silli

gečmek, كچمك, *to pass* (trans.).—Hence the Turk. phrase *gελέν gečέν*, *coming and passing by* (text on p. 326, l. 3), Del.—The reflex. gečinmek, *to pass one's life*, gives *impf.* gečίνdανα or gečίνdινα (§ 208), Phl., and *pres.* gečινdάγω, -dᾷς (§ 324), *impf.* § 337, *aor.* gečίνσα, *aor. subj.* gečινdίσω, Ph. *Aor.* 3 *sg.* gečίνσινι, Afs.—From the causal gečirmek, *to make to pass*, is *impf.* gečίρdινιδga (§ 210), Ul.—With this are connected the subst. gečí, Del., and gečίμι, Ph., *a livelihood*

keči, كچى, *goat.*—Capp. *gen.* gečιρjοῦ, Ar. § 158.—gečí, Ph.

keder, كدر, *shame.*—*κεdέρι*, Afs.

kirej, كرج, *lime.*—*κιρέš*, *plaster*, Phl.

gerden, كردن, *neck*, *necklace.*—*Neut. pl.* *κερdάνε*, *necklaces*, Ph.

germek, كرمك, *to stretch out* (*the arms*).—*Aor.* 3 *sg.* *gέρσε*, Ul.

kervan, كروان, *caravan.* From kervanjə at Ph. *κερβενjής*, *caravan driver*

kerre, كرّه, *time* (*fois*).—*σο τρίτο κερέ τ*, *at the third time*, Pot.

gezmek, كزمك, *to walk.*—Capp. *pres.* gaζινdῶ, *aor. subj.* 1 *pl.* gaζινdήσουμ, Ax. 3 *sg.* geζινdήš, Mal. The latter might be *pres. subj.* from an indic. †geζινdίζου

keskin, كسكين, *sharp.*—From this at Ph. a verb *I sharpen*: *pres.* *κεσκινdάγω*, *aor.* 3 *sg.* *κεσκινάτσεν* da

kesmek, كسمك, *to cut.*—From the causal comes *aor. subj.* *ἄν* da *κεστουρdίσω*, Ph.

kel, كل, *scurf in the head.*—Capp. *κέλ ὀγλάν*, *scald-headed boy*, Ul. Mal.—At Ph. *καλιjής* and dimin. *καλόκκος*, at Afs. *κάλ*, with the same meaning

gül, كل, *rose.*—Capp. *gΰλ*, Del. Ul.—*gούλι*, *pl.* *gούλα*, Kis. *Voc.* *gουλού μ* (Turkish form), Ph.

külah, كلاه, *Persian cap.*—*κουλάχ* explained as a *dervish's head-dress*, Phl.

keleji, كلجى, *word.* *v.* *gαλαjί*, p. 616

gelmek, كلمك, *to come.*—Turkish phrase *gελέν gečέν*, *coming and passing by*, Del. in text on p. 326, l. 3

kelle, كلّه, *head.*—*κελές*, *acc.* *κελέν*, Ph. *Pl.* *τα κελέδα*, Afs.

kemik, كمك, *bone.*—Capp. *κεμίκ*, Phl. Ul., *καμούκ*, Pot.

kömür, كمور, *charcoal.*—Capp. *κὄμΰρ*, Fer., *pl.* *κομίρjα*, Phl. Sil.—*κομούρjα*, Silli.—*κομιρjόνα*, *a place in which to keep charcoal*, Sil.

kenar, كنار, *edge*, *shore.*—Capp. *κενάρ*, Fer., *κενέρ* (§ 66), Del.

günah, كناه, *fault*, *sin.*—*gουνάχι*, Ph.

köprü, كوپرى, *bridge.*—*κοπρού*, Silli

kötü, كوتى, *bad.*—Capp. *κουτί*, Pot. Phl., *pl.* *κουτjά*, Pot., *κὄτjά*, Gh., *κΰτjα*, Sil.—From the abstr. kötülük comes *κὄτλϋκjά*, *a bad time*, Sil.—From kötületmek, *to say evil of*, or *do evil to anyone*, comes *aor. subj.* 3 *sg.* *κὄτϋλεγίδῃ*, Silli, § 34

kütük, كوتوك, *club.*—Capp. *pl.* *κϋτΰκjα*, *logs*, Ul.—*κουτέκι*, *κουτούκι* or *κοτέκι* (*pl.* *-κε*), *club*, Ph.

güvde, كوده, *trunk* (*of a tree or of a man*).—*κουβdέ*, Ax.—*τον gοβdά*, *body*, Ph.

kör, كور, *blind.*—*Acc. pl.* *κόρdοι*, and the verb *κοριαίνω*, *I go blind*, once used transitively, Ph. *Impf.* § 334

kürek, كورك, *wooden shovel.*—*κϋρέϊ*, *pl.* *κϋρέα*, Silli

gürlemek, كورلمك, *to thunder.*—*Aor.* 3 *sg.* *κουρελέτσεν* da, *it overwhelmed him with thunder*, Ph.

güzel, كوزل, *beautiful.*—Capp. Dουνjά Güζελή, *Fair One of the World*, Del. (decl. § 167), Ul., D. Gϋζέλ, Gh.—*gουζέλτσα* (§ 253), *f.*, *pretty girl*, Ph.—From güzelik is *gϋζελίχ*, *beauty*, Del.

göstermek, كوسترمك, *to shew.*—*Aor.* 3 *sg.* *gϋστέρσε*, Ul.

küse, كوسه, *beardless man*, Greek *σπανός*.—Capp. *κϋσέ*, Ar. Ul., *pl.* *κϋσέα*, Ul.—*κϋσέ*, Afs.

kōše, كوشه, *corner, angle.*—*κüδά*, Ax.

gümüš, كومش, *silver.*—*gουμούδι, silver, pl. -δε, silver pieces*, and *adj. pl. gουμουδόνα, made of silver*, Ph.

gōmmek, كوممك, *to bury.*—Capp. *aor. subj.* 3 *pl. να gōμdū́σουν* do, Ul., and Turkish form *gōμüλμū́š, buried*, Del.

gün, كون, *day.*—*bου gούν, to-day*, and *κούνde, every day*, Phl.

güvenmek, كونمك, *to trust.*—Capp. *pres. güβενdίζω, impf.* 2 *sg. ἐgū́νdüζες* (§ 70), *aor.* 2 *sg. güβένσες*, Del.—*κουβενιλμές, there is no belief*, Phl., is the 3 *sg. pres. negative* of the passive of this verb

köi, كوى, *village.*—*κόι*, Ul.

ki, كه, *conj., that.* In Capp. *κι, gι* used like *ὅτι* after verbs of *saying, seeing, thinking*; recorded at Del. Ul. Mal. Sil. Phl.—At Ph. *κι* is used with *dι* after *λέγω* to introduce reported speech. Thus *λέ dι κι, he says that, εἶπεν dι κι*, etc. *v. dι.*—At Silli *ὅčι* (=*ὅτι*) is generally used, but sometimes *κι, e.g.* in text on p. 300, l. 32

kise, كيسه, *bag.*—Capp. *κεσέ*, Ar. Mal.

kef, keïf, كيف, *health, good humour, state of comfort.*—Capp. *κέφ, κέϊφ*, Ul., *κεΐφ*, Ax.—*κέϊφι*, Tsh., *pl. καΐφε*, Ph.

geyik, كيك, *stag.*—Capp. *gaΐχ, gen. gaϊχιοῦ*, Gh., *geΐκ, gen. geϊκιοῦ*, Ar.

ل

lapa, لاپه, *porridge.*—*λέπε, το*, Tsh.

lazəm, لازم, *necessary.*—*ἰλάζəμ*, Ul.

laše, leš, لاشه, *carcase, carrion.*—*το ἰλέδι*, Ph.

laqərdə, لاقردى, *word.*—Capp. *λαqəρdέ*, Ul., *pl. λαqəρdιά*, Fer., *λαqəρdέγια*, Ax. § 158

lala, لالا, *tutor.*—*λαλά*, Silli

laghəm, لغم, *sewer, tunnel.*—*Pl. λαβούμνια*, Mis., used of the underground houses, *v.* p. 20

lakin, لكن, *but.*—*λάκιν*, Phl.

lenger, لنكر, *copper or brass bowl or plate.*—Capp. *λεγκέρ, brass plate*, Sil. (Pharasop. p. 119), Sin. (Arkh. p. 249).—*ἰλεγgέρι*, Ph.

م

madamki, مادامكه, *as long as.*—*μαdέμκι, because*, Silli

mal, مال, *thing, goods.*—Capp. *μάλ*, Ul. Ar.—*μάλι*, Ph.

metelik, متلك, *metelik, a coin worth* 10 *paras*, ¼ *piastre.*—*Pl. μετελίκια*, 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.

meǰlis, مجلس, *council.*—*το μενǰουλίσι*, Ph.

meǰidiye, مجيديه, *mejid, coin worth about* 3*s.* 6*d. or* 20 *piastres.*—Capp. *μεǰιdιέ*, Phl. Mal., *pl. μεǰιdιέδια*, Mal.—*Pl. τα μεǰιdιάδε*, Ph.

makhsus, مخصوص, *particular, expressly.*—In the phrase *ἄσα μάσουσταν ψόφσεν, he pretended to die*, Pot., in text on p. 456, l. 14

muhabbet, محبّت, *love.*—*μουχαbέτ*, Ul.

mahbus, محبوس, *imprisoned.*—*Nom. pl. μαπούσοι, prisoners*, and *το μαπουσλιέχι, prison*, Ph.

medeniyet, مدنيّت, *the civilised life of towns.* From a verb medeniyetlemek comes at Ar. the *aor.* 3 *pl. μεdενιέτλεϊσαν, they became civilised* (N. K.)

mürad, مراد, *desire, wish.*—*Pl. μιράτια*, Ul.—*Pl. μουράdε*, 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.*—*μερdουβάν*, Ul.

mezelemek, مزه‌لمك, *to mock.*—*Pres.* 3 *sg. μεζελεdίš το*, Del., as from *μεζελεdίζω*

musa'ade, مساعده, *permission.*—*μουσαdέ*, Ul.

müsafir, مسافر, *stranger, guest.*—Capp. *μισαφίρης*, Ax., *pl. μισαφίρ*, Phl. Decl. § 163.—*μισαφούρ*, Ph. Decl. §§ 299, 303.—*μισαφίρης*, Silli

mūshil, مسهل, *purgative.*—At Gh. *μαδλιάμ*, explained as *medicine*. It may be said that, after quinine, a purgative is the typical medicine to the Anatolian

mutlaqan, مطلقاً, *absolutely.* — *νούτλαλα, certainly*, Del., is probably this word

mu'ayene, معاينه, *inspection.*—*bάλκι μας μοαΐνι, 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, مغاره, *cave.*—*μαγαρά*, Gh.—*ὁ μαγαράς*, Afs.

maghaza, مغازه, *shop.*—*μάαΐα*, Ul.

mektub, مكتوب, *letter.*—*μεχτούπι*, Ph.

meyer, مكر, *but.*—*μεγέρ*, Del. and Silli. *Cf. μέρσαμ*

mellemek, مللمك, *to bleat.*—*Pres.* 3 *sg. μελεδέ*, 3 *pl. μελεδοῦν* (§ 9), Silli.—For Capp. Pharasop. (p. 120) has for Sil. *μελετέ· ἐπὶ ζώων βελάζει*, Krinop. (p. 55) *μελεδῶ*, for Fer., and for Sin. Arkh. (p. 253) *μελεϊτῶ, -τίζω*

memleket, مملكت, *country, kingdom.* —*μεμλεκέτι*, Ph.

minder, منذر, *mattress.*—*Pl. μινδάρια*, Ax.—*Pl. μινδέρε*, Ph.

munkalmaq, مونكالمق, *to be afflicted, troubled*, a Čagatai word given by Vambéry, *Čagataische Sprachstudien*, p. 340.—*Pres.* 2 *pl. μουγαλδούΐετε*, Del., in text on p. 322, l. 15

muhur, مهر, *seal.*—Capp. *μῶχῦρ*, Fer. Phl., *μϋχύρ*, 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, مى, Turkish interrogative particle. —*μί*, Capp. *passim* and Silli. Also *μού*, Ul., *μ*, Ar.—*μου* in phrase *κόρ μου σου; are you mad?* Ph., in text on p. 424, l. 26

meïkhane, ميخانه, *wine-shop.*—*μεϊχανέ*, Ph.

meïkhor, ميخور, *wine-drinking.*—*μεϊχόρ, drunkard*, Ph.

meïdan, ميدان, *open space in a town.* —Capp. *μέϊδαν*, Ul., *μεϊδέν* (§ 66), Del. With the same meaning *μεϊδανλόχι*, Phl.

maïmun, ميمون, *monkey.*—*μαϊμούν, pl. -νια*, Sil.

meïmun, ميمون, *happy.*—Hence probably *μεϊμάνα, at ease*, Silli

meïve, ميوه, *fruit tree.*—Capp. *μεϊβά*, Del. Fer., *pl. μεϊβάγια* (§ 158), Fer.—*μεϊβάς, pl. -άδε* (§ 295), Ph.

ن

nišan, نشان, *mark, pledge of betrothal.* —*νιδάνω*, Ul.—Hence *aor.* 3 *pl. νιδανάνσαν, they were betrothed*, Ul.—*Aor. pass.* 3 *sg. νιδανατίστη* with same meaning, Ph.

noqsan, نقصان, *fault, lack.*—*νοχάνι*, Silli

namaz, نماز, *prayer.*—*ναμάς*, Phl.

nine, ننه, *mother.*—*νινέ, pl. νινέδες*, Pot.

nōbet, نوبت, *action of following on in turn.*—*μά* do *νοβάτι, in turn*, Ph.

و

vezir, وزير, *vizier.*—*βεζίρης*, Phl.—*βεζίρ* (decl. § 297), Ph.

vasiyet, وصيت, *will, testament.*—*βασιέδι τ*, Ul.

vaqet, وقت, *time.*—Capp. *βαqόr*, Ul., *pl. βαqόρια*, Phl., Turk. *loc. βαqərdá*, Ax.

virane, ويرانه, *the ruins of a house.*—*ὀράνι, pl. -νε, deserted place, dunghill* (a ruined house being generally used for this purpose), Ph.—*βεράνι, adj., deserted, ruined*, Silli

ه

hangis, هانكيس, *who?*—*χαγκές*, Phl.

halde, هايده, interj., *forward! up!* In Capp. and Ph. *χάϊde*. At Ul. *χάde*

hič, هيچ, *nothing*, used with negative. —*χίč* is used in place of *τίποτε* in Capp. Silli and Ph. At Ph. once *χέč*

her, هر, *every.*—Supplying the place of *κάθε, χέρ* occurs at Ul., Ph. and Silli. —At Silli compounded with *ελς, acc.*

sg. m. χερτέναν, *f.* χερδημνιά, *gen. pl.* χερτοϊνῶν dous. *v.* § 17

isab, حساب, *reckoning.*—χισάbι, Silli

eïbe, هكبه, *double saddlebag.*—From this with native ending, χαbιgάs, *pl.* χαbίgοι, Ph., χαπικάs, Afs.

em, هم, *also.*—χέμ and χέμκι, Silli

eman, hemen, همان, *in that very time.*—In Capp. χεμέν, Sil. Phl. Ul., χεμέ, Ul., χεμετέν, Sil.—χεμέν, Ph.

ى

apəšmaq, ياپشمق, *to adhere.*—Capp. *aor.* γιαπούϊσα, Ar. Ax. Mal., § 103, *aor. mid.* 3 *sg.* γιαπουδήθιν, Mal.—From the causal yapəštərmaq, *to make to adhere*, come in Capp. *pres.* 3 *sg.* γιαπουδτουρdούξ (§ 70), Del., and *aor.* γιαπουδτούρσα, Ax. Mal. Sil.

yatəq, ياتوق, *big bottle* (Pavet de Courteille, *Dict. Turc-Oriental*, p. 519.—γιατούχα, f., Silli

yakhod, ياخود, *or.*—γιαχούτ, Del.

yaratmaq, ياراتمق, *to create.*—Capp. *aor.* γιαράτσα, Mal., and at Ul. where it means *beget* in text on p. 350, l. 2

yaramaq, يارامق, *to be fitting.*—*Pres.* 3 *sg.* γιαραdέš, Ar.

yarane, يارانه, *adj., friendly.*—*Pl.* γερένια (§ 66), *friends*, or possibly *friendly*, Del.

yarəm, يارم, *half.*—Capp. γιάρə: γιάρə geǰé, *midnight*, Ul., γιάρə ǰαμνό, *half alive*, Phl. Also with Turkish possessive ending γιάρəσə τ, *the half*, Ul. γιαργιόλ, *half way*, Ul., *v.* yol.—γιαρού, γερού, Ph.

yara, ياره, *wound.*—Capp. γιαρά, Ul., *pl.* γιαράδια (§ 158), Phl.—γιαράs, Ph.

yazmaq, يازمق, *to write.*—*Aor.* 3 *sg.* γιάσε, *he wrote*, Ul.

yazə, يازى, *inscription.*—*Pl.* γιαζέρια (§ 95), Phl.

yazə, يازى, *plain.* *v.* γιαζέ

yašamaq, ياشامق, *to live.*—Capp. γιαδαdῶ, Fer., *aor.* γιαδάτσα, Ul. Ax., γιαδάσα, Sil.—γιαδαdῶ, -dεῖs or -dᾶs (§ 324), *impf.* 3 *pl.* γιαδεdιέγκανι, *aor. subj.* 2 *sg.* να γιαδαdής = να ζήσῃς, Afs.

yašmaq, ياشمق, *woman's veil.*—γιαζμά, Ar.

yasdəq, ياصديق, *cushion.*—γιασdέq, Ul.

yaghlamaq, ياغلامق, *to anoint.*—Capp. γιαγλαdέζω (§ 70), Sil., *aor.* γιαγλάτσα, Mal. Sil., γιαλάτσα, Fer. Ul., 3 *sg.* γιαβλάδεν dο, Gh.

yaghləq, ياغلق, *kerchief.*—Capp. γιαλέχ, 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 yaqaǰaq comes the *pl. subst.* γιαqαǰάχια, *firewood*, Ax.

yaqəšəq, ياقيشيق, *beauty.*—γιαqəšəqλού, *beautiful*, Phl.

yalvarmaq, يالوارمق, *to entreat.*—*Aor.* 3 *sg.* γιαλβάρσεν, Ul.

yan, يان, *side.*—γιάν, Phl.—From yanašmaq, *to approach*, comes *aor.* 3 *sg.* γιαναδτίασινι, 3 *pl.* -τίασανι, Afs., and from the causal yanaštərmaq the *aor.* 3 *sg.* γιαναδτούρσεν dα, *he made it approach*, Ph.

yavaš, ياواش, *gentle.*—Capp. γιαβάξ, γιαβάδα, *gradually*, Del. Ul.

yavru, yavri, ياورى, ياورو, *the young of an animal.*—Capp. γιαβρού, Del. Ax. Sil., *pl.* γιαβρούδια, Del. Sil., *gen.* γιαβριγιοῦ, *pl.* γιαβρία, Ul., *voc.* γιάβρου μ, Sil. Turkish *pl.* γιαβρουλάρ əμ, *my chicks*, Ax.—γιαβρού, Ph., etc.

yaïqamaq, يايقمق, *to wash* (trans.)—*Aor.* 3 *sg.* γιαϊqάτσεν, *he washed*, Phl.

yaïla, يايلا, *summer encampment of shepherds in high mountain pastures.*—*Acc.* σον ἀϊλά, Ph.

yabanə, يبانى, *wild, savage.*—*Pl.* γιαbανούδια, Del.

yetmiš, يتمش, *seventy.*—γετμίδε (§ 308), Ph., γετμίδα (§ 307), Tsh. Kis. Afs.

yetmek, يتمك, *to suffice, arrive.*—*Aor.* 3 *sg.* γέτσε, Ul., superseding ἔφτασε

yedek, يدك, *leading rope.*—With possessive, γεdέγι τ, Phl.

yer, ير, *place, earth.*—Capp. γερί, Del., γέρ γιüζü, *surface of the earth*, Ul.

yermek, يرمك, *to long for.*—*Pres.* 3 *sg.* γερdίξ, Del.

yasaq, يساق, *prohibition.*—Capp. γιασάχ, *forbidden*, Ax. Phl. From this

pl. γι̯ασαχǰήδε, *guards*, Phl., the Turkish yasaqǰə

yighin, يغين, *heap.*—*Pl.* γι̯əghένι̯α, Ar.

yigit, يكيت, *young man.*—γιγίτι, Ph.

yeniden, يكيدن, *afresh.*—γένιdεν, Ph.

yemek, يمك, *food.*—Capp. *passim*, γεμέκ, *pl.* γεμέκι̯α.—γεμέκι, Ph.

yemeni; يمنى, *Turkish shoe.*—γεμενί, Ph.

yemin, يمين, *oath.*—γεμίν, Ul.

yanaq, يناق, *cheek.*—*Pl.* γι̯ανάχι̯α, Sil.

yokhsa, يوخسه, *or.*—Capp. γι̯όξα, Del. Mal.—γι̯όσα, Ph.—γι̯όξα, Silli

yürük, يورك, *nomad, vagabond.*—γι̯ουρούκ, Ul.

yurulmaq, يورلمق, *to be tired.*—Capp. *pres.* γι̯ουρουλdίζου (§ 70), γι̯ουλουλdῶ, Mis., *aor.* γι̯ουρούλτσα, Ax. Mis., *partic.* γι̯ουρουλdιζμένου, Mis.

yūz, يوز, *hundred.*—γι̯ū́ζ (§ 171), Ul.—yūzbašə, يوزباشى, *captain of* 100 *men*, appears as γι̯ūζbαδής, Phl., οὔζbαδə, Ul.

yūz, يوز, *face.*—The Turk. form with the possess. of the 3 *sg.* γι̯ūζū́ appears in Ul. text (p. 374, l. 4)

yūζmek, يوزمك, *to flay.*—*Pres.* γι̯ūζdῶ, Fer.

yūzmek, يوزمك, *to swim.*—Capp. *pres.* 3 *sg.* üζdᾷ, Ul.—The Turkish form ūζερέκdεν, *by swimming*, in Ul. text on p. 358, l. 7, and at Del. (text on p. 316, l. 33) üζέ üζέ

yūzūk, يوزوك, *ring.*—γι̯ουσούκ, Ul.

yük, يوك, *closet or cupboard where the beds are put during the day.*—γι̯ükλū́κ, Sil.

yükletmek, يوكلتمك, *to load.*—*Aor* 3 *sg.* γι̯ουκλάτσεν dα, Ul.

yol, يول, *journey.*—At Ul. γι̯όλ, *journey*, and γι̯αργι̯όλ, *half way*, *v.* yarəm

yular, يولار, *halter, bridle.*—Capp. γιλάρ, Ul., ἰλάρ, Ar., and so by Vasil. for Sil. (*Xen.* I, p. 287), νάρ, Ax., λέρ, Del. (for α→ε *v.* § 66), εἰλάρι for Sin. by Arkh. (p. 235).—ἰβάρι or γι̯ουβάρι, Ph. For λ *v.* § 273

yolǰu, يولجى, *traveller.*—σο γι̯ολǰουλί, *on the journey*, Ph.

yoldaš, يولداش, *travelling companion.* γι̯ολdάδης, *pl.* γι̯ολdάδ', Ph.

yollamaq, يوللامق, *to send.*—Capp. *pres.* 3 *sg.* γι̯ολαdᾷ, Phl., *aor.* 3 *sg.* γι̯ολάτσε, Ax., γι̯αλάτσιν (§ 65), Mal.

yümrüǰaq, يومروجق, *plague.*—Pronounced also yimurǰaq (Redhouse).—ἰμουρǰάχ, Del.

yon, يون, *reason, cause.*—το γι̯όνιν dου, in the sense of the *solution of a problem*, Ph.

yongha, يونغه, *chip.*—γι̯ουγgά, Del.

yehudi, يهودى, *Jew.*—Γι̯αχουdής, Phl. and at Ph.

yiqiq, ييقق, *ruined, fallen to the ground.*—γιqόχ, *ruin* or *ruined house*, Fer.

yəlan, 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: γι̯ορdιέζω, ghəρίχος, ἕλικε, ἐνιπdέ, ζαρλανdίσω, ἰπτάχνου, ἰτέρι, καρ- (*s.v.* λαμνί), κάμι, κούδι, κουδκούρι̯α, čέζ, čέρι, čίνα, čəγλόχ, giζίρ, ǰουβάσι, μαδούρι, μέρισαμ, μουνdάρι, πληγοῦρι (*s.v.* ὅλμος), πλού, ποζdιέσιν, πτιέσε, beδακόκκα, qαρdιέσε, σαΐκι, σερίμ, δάǰι, δέκ, δοινίκ (*s.v.* χοῖνιξ), τεκέρι, τεμίσι, τεπεκόζης, τεχρεdέν, τικτιέσε, τιλbέρτσα, τίχαλο, τούμι, τουνουρǰουλούκι, τουράτσε, τσόλια, dεστάν, dουρλανdούρτιζαν, φδάχ, χαβǰάρι, χασεύω, χεgιdί, χλάτσε, χοτλάτσε.

INDEX

Abdurrahman 6 7 30_1.
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 525_3.
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-kôi described 34; the Afshars 33.
Agglutinative forms in Cappadocia: substantives 98 101 109 114, impf. pass. 143, subst. verb 148_1.
Ἀγ. Κωνσταντῖνος 7.
Ak Dagh 6; songs from 31. Ak Dagh Maden 6.
Ἄκγαρ 8.
Aladdin, Sultan 36.
Albanians at Didyma 5.
Alektoridhis, in bibliography 11.
Améli 9_3.
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.
Ἀνδουρραχμανλή 7.
Arabs 227.
Arabisón 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.
Ἀραάρ-κιοϊ 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.
Aryirópolis (Ἀργυρόπολις) 6 7.
Ashkar 10.
Aspirated tenues 70.
Asuna 28.
Athens, secret name for (Gloss. *s.v.* βελόνι) 588
Axó: 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-kôi 575.
Básh-kôi 29, 37.
Basil, carols in honour of St B. 10 32.
Βαττασμοί 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 244 457_2.
Boons, I ask Boons of God 240; at Phárasa 529.
Born to be King 255; at Phárasa 493.
Βουλγαράτοι 37.
Bova dialect, forms from 144_1.
Bride's respect to husband's relations (Gloss. *s.v.* ξά) 602.
Bridge of Arta song 37.
Bulgar Maden 7.

Čagataï 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 Pharasa and Pontos 205.
Carpenter, the, the Goldsmith, the Tailor and the Priest 277; at Pharasa 465.
Cat, the 249; at Axó 391.
Chios: plurals from 48, numerals from 118, personal pronouns from 120_1, relative pronoun etc. from 213.
Church, rock-cut 241.
Cinderella 215.
Club, magic 224.
Cock, the 242; at Pharasa 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,°ζ) 44, change of τ, νd, σ to č, νj, δ before *i* 45, nasals and liquids *mouillés* before *i* 45, change of μμ 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, intervocalic spirants 70, velars 70–73: velar and palatal sounds of κ, γ, χ 70, change of κ to č 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* 73, dental stops 74, changes of τ, νd to č, νj before *i* 74, treatment of the final č 74, change of δτ to δκ before *i* 74, changes of the dental spirants 74–80: in general 74, at Ferték 75, at Araván 75, at Ghúrzono, at Semenderé 76, at Ulaghátsh, at Místí, at Axó 77, summary 78, at the other villages 78, origin of these changes 79, sibilants, change of σκ to δκ, στ to δτ and σ, ζ 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 σφ 82, miscellaneous cases of lightening 83, preposition *eis* and article becoming σο, etc. 83, dropping of consonants by dissimilation 83, metathesis 85, Turkish consonants 86. *At Pharasa*: voiced and unvoiced consonants, π, τ, κ, č 153, velars, change of κ (*g*), χ, σκ to č (*j*), δ, σč before *e* and *i*, preservation in paradigms of the velar sound of γ and χ, change of βγ 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 *w*, change of λ to γ, change of λ to β, change of πλ to φκ 158, words in which λ remains before *a*, *o*, *u* 159, dropping of one consonant in a group, its frequency, final -s 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 5_2.
Counting-out games 118.
Coward, the, and the Markáltsas 251; at Pharasa 551.
Crete: Greeks from 5, eastern dialect of 53, impf. from Neapolis in Crete 128_3.
Cyprus: Greeks from 5, dialect of 44, rel. pron. from 213, words common to Cyprus and Asia 213.
Cyclops, the 217; at Pharasa 551.

Declensions in Cappadocia: old 95, imperfect 96, imparisyllabic 108, agglutinative 98 101.
Definite and indefinite endings of substantives: in Cappadocia 94, at Pharasa 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.
Díla 13; described, 21.
Dissimilation of consonants: at Silli 52, in Cappadocia 83 131, at Pharasa 161.
Divination from children's games 421_4.
Djuvarzile 26.
Dog's Skin, the 258; at Silata 445.
Domátia 5.
Dreams, the 256; at Ulaghátsh 359, at Pharasa 537.

Eagle, the, the Dung-beetle and the Prophet Elias 242; at Phárasa 565.
Earth from a grave 345_3.
Eleftheriádhis, Rizos, in bibliography 12.
Enchanted Mill, the 252; at Afshár-köi 571.
Enegil 7.
Eregli 7 205.
Euphrates 8.
Evil powers, encounters with 250.
Ežderha 225.

Fables 242.
Faithful Wife, the 237; at Phloïtá 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 Ghúrzono 341.

Gabriel, the Angel 253.
Γενίκιοϊ 8.
Genitive plural: in Cappadocia 90, at Phárasa 169.
Genre stories 230.
Ghúrzono: described 17, texts from 338–347.
Giaúr-köi: described 35, the old name of Silli 86.
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.
Göljük 11. *V.* Limna.
Gospel MS at Phárasa 31.
Grateful Animals, the, and the Tasks 269; at Mistí 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 Shahir (=Arabisón) 29.
Gümüsh-Khane (Ἀργυρόπολις) 6 8.
Gyölde, Greek at 88.
Gypsy: language 2, Gypsies as carriers of folk-tales 218. *The Gypsy* 230; at Axó 397.

Haïzoul 9_3.
Hajjin 196.
Halys 6 29.
Hamidié 9_3.
Harbut 8.
Harvesting, the 230; at Tshukúri 567.
Hasá-köi 22.
Hasan-Tchamitch 9_3.
Hatzidákis, G. N., in bibliography 9. Quoted in grammar and glossary *passim*.
Hoopoe 405_2.

Imparisyllabic declension: in Cappadocia 108, at Phárasa 166.
In 229.
Indjé-su 7.
Intrigue, tales of 235.
Iráklion, impf. pass. from 37 143.
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.
Karahuliégi (καρδουλιές) 227.
Kara-göz play 225.
Καρὰ-στορέν 7.
Καριτλέρ 6. Καρίτλερ 7.
Καριστριάν 8.
Karolídhis, P.: in Phárasa bibliography 30, quoted 7 9 11 and in grammar and glossary *passim*.
Κασίδης, ὁ 222 223.
Kastellórizo 5.
Kavukui 7.
Keban Maden 8.
Kekhayópulos, N. 15; his account of Araván 17 18.
Kerasúnda 6.
Κέργκεμε 7.
Khaldhía 7 8.
Khizir (Gloss. *s.v.* Khəʃər) 673.
Kholópulos, S., in bibliography 12.
King's Son, the, and his treacherous Servant 268; at Ulaghátsh 353, at Phárasa 469.
Kiska, described 34.
Koïla-Hissar river 9_3.
Κοινὴ διάλεκτος of Asia Minor 213 214_1.

Kóndze 37; impf. pass. from 148.
Konia 8 36.
Konstandín 268; at Phloïtá 437.
Κοτποϊμούλ 7.
Κουβουκλοῦ 7.
Κουρπα,λῆ 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.* τιλbέρτσα) 650.
Lagarde, Paul de: texts given by 6 10, in bibliography 31.
Lakonia 36.
Lantern used for concealment 260.
Latin loanwords 194 195.
Lazí (Λαζοί) 6; Lazic dialect of Greek 7.
Lesbos: Greeks from 5, impf. from 128_2.
Levídhis, A.: in bibliography 3, on Mistí frescoes 20_4, MS collections of 32.
Límna, 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 Sílata 441.
Livísi: described 37; dialect of: plurals of nouns 48, verbal endings -σι, -ν 53_2, impf. endings 56, pres. pass. endings 58, vowel weakening 193, Turkish words in 204_2, relation to Sílli 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 331, at Delmesó 327, at Malakopí 405.
Maeander district 5.
Magic Apple of the Faithful Wife, the 237; at Sílli 303. *The Magic Bird* 263; at Phárasa 479, at Phloïtá 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.
Malakopí: Pakhtíkos' songs from 12, described 23–25, wells 24, old church 24, derivation of name 25, texts from 404–409.
Markáltsa 227; derivation of 622. *The little Boy and the Markáltsa* 250; at Phárasa 485. *The Coward and the Markáltsas* 251; at Phárasa 551.
Master and Pupil 265; at Ulaghátsh 365.
Melanthius river (Mélet Irmak) 9_2.
Melendiz Dagh 13.
Mélet, Mélek 9_3.
Mesopotamia, Greeks in 8.
Metathesis: in Cappadocia 85, at Phárasa 162.
Mistí: 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 Phloïtá 433.
Monkey Husband, the 257; at Sílata 453.
Morea 5. *V.* Peloponnese.
Μουσαῖος, M. I. 38. Quoted in grammar *passim*.
Mousséli 9_3.
Μουστακίδης, B. A.: in bibliography 3, quoted 7 30_1.
Murad the Hunter 279; at Phárasa 559.
Mustilia 19_2.
Mykonos, impf. from 128.

Naxós (=Axó) 22.
Náxos, impf. from 128_2.
Nazianzos, Nenizt 10.
Νεάπολις (=Nevshehir) 7; in Crete 128_2.
Nevshehir 7.
Niches facing Mecca 477_1.
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 Sílli 287.
Numerals: *at Sílli* 49, *in Cappadocia* 117, supposed ancient Cappadocian 117–119, *at Phárasa* 171.

Oath, annulled by death 473.
Oinoe 6.
Ortá-kōi 29.
Ovatsuk, Greek at 208.
Ovens (Gloss. *s.v.* tandur, ðŭ̂ndū) 648, 670.
Ox-driver, the cunning 235; at Phloïtá 419.

Pairs, everything at the creation made in pairs 299_1.
Pakhtíkos, G. D.: in bibliography 12_1.
Παράκ 8.

Parnassós, in bibliography 3.
Pastoral poetry 230.
Πελαγβάκ 8.
Peloponnese, impv. from 186. *V.* also Morea.
Personality, substantives with and without 94 101.
Pharasa: described 32–34, grammar 149–192, texts from 464–565, relation of dialect to Pontic 205–207.
Pharasópulos, S. S., in bibliography 12. Quoted *passim*.
Phloïtá: described 25, texts from 410–441.
Pholéghandros, impf. act. from 128_2.
Phrygian inscriptions 2.
Piksit Su 6.
Πιστικὰ Χωριά 37.
Pontic: colonies 6–9, decl. of adj. in Pontic 116, relation to Pharasa 206 207.
Ποστ-Καράκιοϊ 7.
Potámia: described 29, texts from 454–465.
Πουκλάν 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, pronominal object 49, possessive 50, demonstrative 50, reflexive 51, interrogative 52, relative 52. *In Cappadocia:* personal 119, pronominal object 120, possessive 120–125, demonstrative 125, reflexive 126, interrogative 126, relative 127. *At Pharasa:* personal 172, pronominal object 172, possessive 173, demonstrative 173, reflexive 175, interrogative 175, relative 176.
Purkh 10_2.
Puss in Boots 244; at Potámia 455.
Pyramos river 8.

Qaf, pronounced as γ 73.

Rhodes: fugitives from 5_2, rel. pron. at 213.
Rize 6.
Rízos, N. S.: in bibliography 12, quoted in Ch. I *passim*.
Robber and the Princess, the, 248; at Ghúrzono 548.
Rock-cut churches 12.

Salamis, Albanians from 5.
Samsun 6.
Sánda 7.
Sati, described 34.
Scald-head 222.
Schoolmaster and priest (Gloss. *s.v.* δάσκαλος) 595.
Šejχ Sulejman Efendi, in bibliography 4.
Semenderé 13; described 18.
Shabin-Kara-Hissar 9 207.
Shar-Yeri 10.
Shepherd, use of a common 397_3.
Sikinos, impf. from 128_2.
Sílata: described 26, sacred tree at 26, texts from 440–455.
Sille: described 35–37, relations of dialect to Livísi 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 Pharasa 507. *The Snake who married the Princess* 257; at Pharasa 555.
Soghanlý-Deré 29.
Sókia 5.
Σολουντζόβασι 7.
Son, the, who feigned Blindness 236; at Pharasa 475.
Songs, the old and the new 230; at Phloïtá 437.
Sophía and Konstandín 261; at Pharasa 505, at Ghúrzono 539.
Soul, external 226.
Στανός 222.
Spindle (Gloss. *s.v.* καρμάνα, κλωθάρα) 607, 610.
Sporades, southern, dialect of 53.
Spring, sacred spring at Pharasa 33.
Stamp for safeguarding heap of grain 383_2.
Stepdaughter, the 269; at Silli 301.
Striggla 215.
Strong Man, the 277.
Stupid Ogre, the 251; at Pharasa 557, at Phloïtá 437.
Substantives: *at Silli:* masc. substantives and plurals in -ρι 47, 3rd decl. neuters in -α 48. *In Cappadocia:* classification of declensions 89, diminutives in -ί(ον and -ι(ον 90–93: their endings 90, results of the loss of final -ι 91, words in -δι and -θι 91, words in -χ, pl. -για 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 Sílata 97, the agglutinative decl. 98, decl. at Phloïtá 98, at Malakopí 99, at Axó, at Misti 100, at Ulaghátsh 102, at Semenderé 102, at Araván 103, at Ghúrzono 105, at Ferték 106, neuters in -ον 106 107, modern imparisyllabic decl. 106–111, old decl. in -ης, ής 111–113, feminines in -α 113, in ί (-ι, -η) 114. *At Phárasa:* classification of declensions 163, diminutives in -ί(ον and ι(ον 164, use of -ς to make a word indefinite 164, neuters in -α of the old 3rd decl. 164, masculines in -ος and neuters in -ον 164 165, modern imparisyllabic decl. 166, old decl. in -ης 167, words in -άρ and -έρ 167, feminines in -α, -ᾱ 168, feminines in -ί (-ι, -η) 169, gen. pl. 169.
Sufrah 509_1.
Suludja Ova 7.
Suvermez (Phloïtá) 25.
Synizesis 152.

Talismans 224. *The Talismans and the Golden Boy* 279; at Phárasa 545.
Taurus mountains 7.
Tepé-köi 37.
Terra d' Otranto Greek 2 80_1.
Theokritos 230.
Thracian acc. in -να 103_1.
Three Oranges, the 271; at Delmesó 305. *Three Words of Advice* 238; at Sílli 293.
Tilbértsa 227.
Timour Beg 17.
Tokat 6.
Transcription: of Greek 39, of Turkish 40.
Trebizond 6 8.
Tree, sacred tree at Sílata 26.
Tripolis (Tirebolu), verbal endings from 176 208.
Trokhó 13; described 23.
Τσαλικλῆ 8.
Τσαρσὶ Δερεσί 8.
Τσατμά 6.
Tschihatscheff's description of Phárasa 32.
Tsharaklý 13; described 21.
Tshukúri; described 35, texts from 566–569.
Turkish: *element in the dialects* 197, summarised 203. *Inflexions influenced by*: at Sílli: 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 Sílli: 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 42_1. *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_3 28.
Turks: speak Greek at Phárasa 32, secret name for (Gloss. *s.v.* καπτικός) 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.
Τζάν 7.

Ulaghátsh: described 18, texts from 346–385.
Underground chambers: at Araván 15, at Ferték, Misti, Anakú, Axó, Malakopí 16.
Underworld Adventure, the 274; at Ulaghátsh 371, at Sílata 449.
Ungrateful Snake, the, the Fox and the Man 245; at Araván 335, at Phloïtá 429.
Urgüp 7 10.

Valavánis, I., in bibliography 12. Quoted *passim*.
Vambéry, H., in bibliography 4.
Varvaragharúsa, 227.
Vasiliádhis, S., in bibliography 12.
Velvendó, possessive pronouns at 122.
Verb: *at Sílli*: enclitic after negative 43, verbs from Turkish in -dῶ, τῶ 52, verbs in -έω passing over to the -άω 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 -μεστε used in act. 127, pres. stem 128, verbs from Turkish 129, pres. act. 130, contracted verbs

132, impf. act. of modern Greek type 132, impf. act. at Delmesó, Potámia, Anakú, Sílata, Malakopí 133, at Phloïtá, Axó, Ulaghátsh, Mistí, Semenderé, Araván 134, at Ghúrzono, Ferték 135, aor. act. 135–139: augment 136, irregular forms 137, accentuation 138, impv. act. 139, pres. pass. 140, impf. pass. 142, agglutinative impf. forms 142, aor. pass. 144–146, impv. pass. 146, plup. and past conditional 147, participles 147, substantive verb 148. *At Phárasa*: verbal endings 176, newly-formed presents, 177, verbs in *-έω* passing to *-άω* conjugation 177, verbs from Turkish 177, pres. act. 178, contracted 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, substantive verb 192.

Virtue rewarded 254.

Vocative in Cappadocia 90.

Vowels: *At Sílli*: unaccented final *e* and *o* changed to *i* and *u* 142, effect of vowel-harmony 142. *In Cappadocia*: unaccented final *i* and *u* dropped 62 63, vowel-weakening 64, affected by vowel of following syllable; assimilated 64, changed 65–67, change of *η* to *ε* 57, Turkish vowel-harmony 67, semi-vowel *i* 68. *At Phárasa*: change of unaccented *e* to *i* and *o* to *u* 149, dropping of unaccented *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*.

Yení-köi 5.

Yéronda (Didyma) 5.

Yourouks 262.

Yozgad 6.

Zaléla 13; described 28.

Zamánti-Su 30 33 35.

Zara 10.

Zeméla 28.

Ζήλια 7.

Zila, Zile 26.

ADDENDUM

To p. 340, l. 32, "Βάκ, βάκ, ἀνά," and glossary (p. 588) *s.v.* *βάκ*. In a parallel tale from Trebizond ('Αστὴρ τοῦ Πόντου, I, p. 249) the boy has to cry, "'Άννα καὶ κὺρ 'Άννα καὶ τοῦ βροθακίτς ἡ μάννα," and then make his request. This suggests that Ana in the Ghúrzono text is the name of the father of the Frog Bride.

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