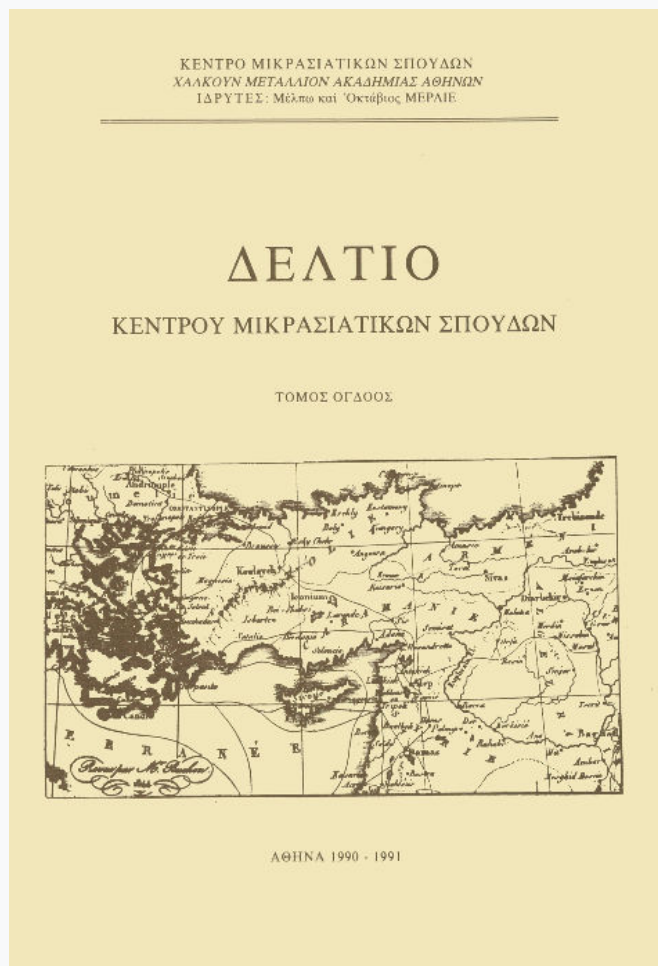


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Unpublished Pontic stories: Collected by R.W.Dawkins

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PETER MACKRIDGE

UNPUBLISHED PONTIC STORIES
COLLECTED BY R. M. DAWKINS

In the summer of 1914, having completed the preparation of his monumental work on the dialects and folklore of Cappadocia (*Modern Greek in Asia Minor*, Cambridge 1916), R. M. Dawkins set out on a field trip to Pontos. He had spent just over a month there collecting dialect and folklore material when he was forced to abandon his project by the outbreak of the First World War. «When I was caught up by the outbreak of the war in 1914,» he later reminisced, «I was beginning what I hoped to be a series of visits to Pontos for the purpose of a similar book on Pontic; it has always been a deep regret to me that this was made impossible»¹.

The Dawkins archives at Oxford contain four notebooks that he kept during his visit to Pontos. Most of the pages are taken up with transcriptions of stories, which are interspersed with a large amount of linguistic material. It is clear from his later writings that at that time his interests lay more in 'philology' (in the English sense of the historical and comparative study of language) than in folklore, and that —as with his *Modern Greek in Asia Minor*— his collection of tales was primarily aimed at providing material for the study of traditional dialectal usage: the subject-matter of the Cappadocian tales in that book interested him so little at the time that he got his friend and mentor W. R. Halliday to contribute the chapter on subject-matter, and it is perhaps significant that the hand-written transcriptions and fair copies of his Pontos stories contain comparative references to Halliday's chapter. It was however his collections of stories from Cappadocia and Pontos that eventually fired his interest in Greek folktales, an interest that bore fruit in a number of articles and books, culminating in another monumental volume, *Modern Greek Folk Tales*

1. Quoted from an unpublished memoir in the Dawkins archive, housed in the Taylor Institution Library, Oxford. For a general survey of Dawkins's career, see Peter Mackridge, «Some Pamphlets on Dead Greek Dialects»: R. M. Dawkins and *Modern Greek Dialectology*, *Annual of the British School at Athens*, 85 (1990), pp. 201-212, particularly p. 206. I am grateful to the Rector and Fellows of Exeter College for granting me permission to publish material from the Dawkins archive.

(Oxford 1953)². Sadly, however, in keeping with Dawkins's characteristic reticence, his Pontic notebooks contain no comments on his personal experiences, nor even on the landscape, the appearance of the villages, their inhabitants, and their way of life, with the exception of the occasional tiny pencil-sketch of some implement or utensil to illustrate the meaning of a certain word.

Each of the four Pontic notebooks is devoted to one region of Pontos: Sourmena, Ophis, Sanda and Imera. From the dates given in the notebooks we can conclude that he arrived in the Sourmena region on 11 July 1914; on the 16th he left for the Ophis region, where he stayed until the 21st. There follows a gap of ten days during which it is impossible to follow his movements with certainty, though we can suppose that he spent this period at Trebizond. On 31 July he went to Sanda, where he stayed until 8 August, and the following day arrived in Imera, where he stayed until he had to leave abruptly on or after 14 August. From there he made his way —with considerable difficulty— via Trebizond to Athens.

The notebooks contain twenty-three stories from Sourmena, nine from Ophis, six from Sanda, and twenty-eight from Imera. Each story is numbered but not titled; in some cases titles have been added subsequently, either in the notebooks or on the fair copies. The stories vary significantly both in quality and in length. Some are traditional folktales, while others are humorous anecdotes. Some of the anecdotes are only a few lines in length, while most of the other tales are much longer: at least twenty pages in the case of two of the Sanda stories. He tried as far as possible to find young men to act as his informants, because he felt that youths who were not long out of childhood yet had not achieved the sophistication of adulthood were both the most faithful and the most competent practitioners of traditional storytelling, neither reproducing parrot-fashion what they had heard nor attempting to re-cast the stories in an excessively personal style. The Pontic notebooks contain not a single story told by a woman; likewise, of the Cappadocian stories in *Modern Greek in Asia Minor*, only one was taken down from a woman (with the addition of a second tale that involved the collaboration of a man and a woman). While five stories from Pharsa in *Modern Greek in Asia Minor* were told by a Moslem, Dawkins had no contact with Greek-speaking Moslems in Pontos.

Dawkins normally employed the following procedure in recording the Pontic folktales. Having found a suitable informant, he would write down the story in pencil on the left-hand pages of the notebook, and afterwards he would write out a fair copy in ink on the facing pages; for this he would, if possible, seek the assistance of either the teller of the tale or some other informant, who

2. For a bibliography of Dawkins's publications see Minas A. Alexiadis, «Τὸ ἔργο τοῦ R. M. Dawkins: Βιβλιογραφικὴ συμβολή», *Δελτίο Κέντρου Μικρασιατικῶν Σπουδῶν*, 5 (1984-1985), pp. 361-391.

would correct the transcription. In many cases, however, he was unable to make a fair copy until after his arrival in Athens, where he did not have Pontic-speakers to help him. At a later date (probably some years later) he wrote out a final fair copy of all the stories in traditional orthography. In the meantime he studied the texts of Pontic dialect plays as well as material in the Folklore Archive in Athens. The Dawkins archive also contains typewritten English translations of some of the stories (it may be that he translated them all, but that the rest of the translations were lost).

A number of the stories have been published. A selection of sixteen from Sourmena and seven from Ophis appeared in *Ἀρχαῖον Πόντου* in 1931 (vol. 3, pp. 79-122); one from Sanda and four from Imera appeared in various issues of *Ποντιακή Ἑστία* in 1951; while another one from Imera appeared as early as 1923 in *Λαογραφία* (vol. 7, pp. 285-291). A further two Imera stories were published in English translation (see below). Some of the published stories, together with some of those never published, are referred to by Dawkins in various articles on Greek folktales, and particularly in *Modern Greek Folk Tales*; it is curious, however, that of the Pontic tales that appear in that book he included only those that had already been published in Greek, as if he had forgotten about the existence of the rest. As for the reason why Dawkins published a greater proportion of his Sourmena and Ophis stories than of those from the other places, it may be that he felt attracted by the particularly archaic dialect of these two areas. It may also be that Sourmena and Ophis were rather inadequately represented in the corpus of published stories from Pontos: it is indicative that all the stories from Sourmena and Ophis (two from each region) published in S. Lianidis's *Τὰ παραμύθια τοῦ ποντιακοῦ λαοῦ* (Athens 1962) are taken from the selection published by Dawkins in *Ἀρχαῖον Πόντου*. It seems, however, from the high quality of Dawkins's final fair copies, that he may have intended at some time to publish the whole collection of Pontic tales; it would be pleasant to be able to publish all of them in book form at some future date.

A further word should be said about Dawkins's informants. Although he was not always careful to record their names, let alone any further information about them, the majority of them seem to have been schoolboys, or recent school-leavers. For this reason they were both literate and fluent in non-dialectal Greek and were able to help Dawkins with the correction and interpretation of his transcriptions. It is clear from some of the texts that some of the tellers mixed standard or purist forms with the dialect, and Dawkins even notes in one instance that the young men who had been to school generally conversed with each other in standard Greek, reserving dialect only for their conversations with women (notebook «Sanda», p. 55)³. At Imera Dawkins was for-

3. Examples of non-dialect forms include the following: ἀσκητής (Imera 3), ὅτι (Sourmena 1), νὰ πάρουνε, ἐπαινᾷ (Ophis 2), and in Ophis 1 — aside from the «quotations» in *katharevousa* — λέξεις, ὕψηλό, τελειώνει.

fortunate to find an 18-year-old informant, Charilaos I. Photiadis, who must have had a prestigious fund of stories, considering that 27 of the 28 stories from that village were taken down from his mouth. At Ζουρνάτσαντων Σάντας Dawkins collected four of his six stories from Aristidis I. Chloridis, about whom no information is provided, but who, along with the other Sanda informants, had a small repertoire of long and detailed stories. As for Sourmena, the stories published in *Ἀρχεῖον Πόντου* were taken down from two members of the Tachtsidis family at the large village of Tsita, a little boy called Panayotis St. Lazaridis and a 40-year-old country doctor named Christos I. Charitidis (both from Tsita), Pandelis Petrou Kazantzidis and 20-year-old Christos St. Ephraimidis from the nearby village of Karakandzi, and Leonidas Irakleous Adamidis (also aged about 18-20). As for Ophis, Dawkins notes that at the small villages of Krinita and Yiga on the Baltadzi-dere, where he recorded his stories, the men did not talk much, but were apt to speak «a mixed language of the dialect and school Greek» (notebook «Ophis», p. 165); he presumably had little or no converse with the womenfolk. The tellers of the Ophis tales published in *Ἀρχεῖον Πόντου* were Vasilis and Yorgos D. Mavropoulos (both aged about 20) from Yiga and Dimitris Soundoulidis (an old man) at Krinita.

The stories printed below have not been published before in Greek, although one has appeared in English translation only. They include some of the Sourmena and Ophis stories that were not published in *Ἀρχεῖον Πόντου*, followed by a selection of some of the best unpublished Imera stories. Reasons of time and space have unfortunately prevented me from presenting any of the Sanda stories.

The Imera stories published here are good traditional didactic tales⁴. Two of the pieces from Sourmena are stories involving animals, while one is an example of what Halliday and Dawkins termed «noodle stories» —perhaps the forerunners of the modern «ποντιακά ανέκδοτα». The stories from Ophis are humorous anecdotes. None of the stories published here has the kind of formulaic beginning and ending characteristic of Greek and Turkish folk tales. In fact, such formulas are largely absent from the Pontic stories published by Dawkins himself, with the exception of a couple from Ophis that end with a phrase containing the words, «Καὶ ἐγὼ ἔρθα,» and another that finishes, «Ἐκεῖνος ἔζησε ἀπὸ τότε πολλὰ καλὰ καὶ ἐμεῖς κι ἄλλο καλλίῳ ἀπὲς σο Γίγα» (*Ἀρχεῖον Πόντου*, 3 [1931], p. 117).

Linguistically, the dialects of the Ophis and Sourmena stories are similar, not only because of the proximity of the two valleys, but because (according

4. Such didactic stories are perhaps close to the category that I. T. Pamboukis calls *μῦθος*: «διήγηση μικρή, πότε κανονική καὶ πότε παραβολική, ποὺ θέλει νὰ διδάξει κάτω». But these Imera stories, unlike the «myths» from Inoi, are not generally humorous; on the contrary, their message is quite stern. I am grateful to Patricia Fann for pointing out Pamboukis's definition.

to Avraam Papadopoulos⁵) the inhabitants of the Sourmena villages of Tsita and Karakandzi were descended from Christians who had fled the Ophis region when the latter area became largely Islamized in the eighteenth century. While the Greek-speaking Moslems of Ophis continue to this day to use the ancient negative particle οὐ rather than the general Pontic *ki*, and pronounce *kappa* before a front vowel like the English *ch* (as do the Cypriots)⁶, Dawkins noted in 1914 that these usages were considered to be old-fashioned in Sourmena and Ophis —or at least in the Baltadzi-dere valley, which is the easternmost of the two Ophis valleys; he was informed that the Christians of Zisino, in the western valley which he seems not to have visited, still employed these features (notebook «Ophis», pp. 74 and 165-166).

I have adhered as closely as possible to Dawkins's original transcriptions, taking into account both the corrections he made when writing his fair copy with the help of a native-speaker and any interpretative notes he made in the margins. I have used the historical orthography. (The only symbols that require comment are: *ä*, which represents a vowel between *a* and *e*; the dotted *ṭ* and *ṭ̣*, which represent voiced *d* and *b* when not preceded by a nasal; *šč*, which represents the English *sh* and often originates from *χ* before a front vowel; and the accent on the negative particle *κί*, which distinguishes it from the contracted form *κι* from *καί*.) As far as the language is concerned, the final result is, I hope, representative of the speech of the informants (including their use of «school Greek»), and I have been reluctant to «correct» Dawkins's readings except in the few instances where he has clearly made a serious error; a few uncertain forms have been printed in upright instead of slanting type. I should however record my thanks to Mr. Chrysostomos Savvidis, whose mother tongue is σουρμενίτικα and who suggested a number of emendations to the Sourmena texts; I have adopted the most important of these.

The numbers in brackets at the top of each story are the numbers used in Dawkins's notebooks; the titles, where given, are also due to Dawkins. Instead of giving either a full translation or a glossary I have preferred to provide a summary in English of each story. Some of these summaries are by Dawkins himself; the rest are mine.

5. Avraam Papadopoulos, *Στατιστική τῆς ἐπαρχίας τῶν Σουρμενίων*, Athens 1882, pp. 13-15.

6. Peter Mackridge, «Greek-Speaking Moslems of North-East Turkey: Prolegomena to a Study of the Ophitic Sub-Dialect of Pontic», *Byzantine and Modern Greek Studies*, 11 (1987), pp. 115-137.

Stories from Imera

1. (Imera 4)

Ἐνας παῖς εἶδεν ἕναν κορίτσ'. Ἀβουὶ τὸ κορίτσ' κρυφὰ ἴσον κύρ'ν ἄθες εἶδεν εἶναι ἀγαπητικόν. Ὅνταν ὁ παῖς ἐπέγγεν σὴ βασιλέα τὰ κονάκᾱ, ἐκοῦζεν τὸν παιδὰν σ' ὀσπίτ', κι ἐκαλάτσεβεν μετ' ἐκεῖνον.

Ἐναν ἡμέραν πού τὸ κορίτσ' εἶδεν σ' ὀσπίτ' ἀπὲς τὸν παιδὰν, ἐντῶκεν τὴν πόρταν ὁ κύρ'ς αὐτῆς. Ἀτὲ ἐφοέθε, καὶ εἶπεν τὸν παιδὰν νὰ ἐμπαῖν' ἀπὲς σ' ἕναν σαντούχ'. Ἐκεῖνος ἐσέβεν ἀπὲς σὸ σαντούχ', καὶ ἡ κουτσή ἐπῆγεν ἔνοιξεν τὸν κύρ'ν αὐτῆς. Ὁ παῖς ἐσέβεν ἀπὲς, καὶ κατὰ τύχην ἐπῆγεν ἐκάτσειν ἀπὸν σὸ σαντούχ'. Ποῖος ἐξέρ'; Ἐναν ὥραν ἐκάτσειν, δύο ὥρας ἐκάτσειν. Ὅντες ὅλων ὑστὲρ ἐξέβεν καὶ ἐπῆγεν σὴν δουλειάν αὐτῆς, ἡ κουτσή ἀνοί' τὸ σαντούχ'. Καὶ ντό νὰ ἐλέπ; Ὁ παιδὰς ἔτον ἀποθαμένος, ἀνάσμων ἀσοῦ κ' ἐπόρεσεν νὰ παίρ.

Ἡ κουτσή ἐρχίνεσεν νὰ κλαίει· ἅμα ντό νὰ ἐφτᾶει; Ἀτώρα θὰ τερεῖ καὶ κάπου θὰ κρύφτ' τὸ λείμψανον. Ἐκοῦξεν τὸν ἀραπατσὴν αὐτοῦ καὶ εἶπεν αὐτῷ, «Ἰντὰν θέλεις δῖγω σε καὶ ἀβουδο τὸ λάσ' ἂς πᾶμε φοσίζομε;». Ἐπαῖραν αὐτὸ ἡ κουτσή καὶ ὁ ἀραπατσὴς κι ἐπῆγαν σ' ἕνα μακρινὸν τόπον ἐφοῖζαν αὐτὸ. Τὴ παιδὰ ὁ κύρ', ἕνας πολλὰ ζᾱγκίν' ἀρίφ'ς, ἐροῦξεν ἂν καὶ κά, ἅμα κ' ἐπόρεσε νὰ εὐρίκ' τὸ παιδὶν αὐτῆς. Ἐκεῖνος ἔντον τσῆμπατούρ.

Ἐναν ἡμέραν ἀπὲς σ' ἕναν χάν' ἐκάθουσαν κάμποσοι ἀραπατσῆδες καὶ ἐπιναν ρακίν. Ὁ ἕνας ἔλεγεν, «Ἐγὼ ἐπορῶ καὶ τὸ δεῖνα κορίτσ' φέρω ἀδὰ καὶ χουσιμετεύ' μας». Ὁλ' εἶπαν ἀπ' εἶναν. Ἀτότε καὶ τὴ κοριτσί ὁ ἀραπατσῆς εἶπεν, «Καὶ κιὰμ ἐγὼ ἐπορῶ καὶ φέρω ἀδὰ τὴ παῖσά τὸ κορίτσ' καὶ χουσιμετεύ' μας.» Κανεῖς κ' ἐπίστεψεν αὐτὸ. Ἐκεῖνος ἔστειλεν ἕναν παιδὶν καὶ ἔγραψεν σὴν κουτσήν νὰ ἔρται χουσιμετεύᾱτς, ἂν κ' ἐν θὰ λέει πὼς αὐτὸ ἐσκότωσεν τὸν παιδὰν. Ἡ κουτσή ἐφοέθεν καὶ ἐπῆγεν σὸ χάν'. Ὁλ' ἅμουν τὸ εἶδαν ἀτεν, ἐχπαράαν. Ἐκέρασεν αὐτῆς ἀπ' ἕνα ρακίν. Εἶπαν ἀτεν, «Φέρεν ἀπ' ἄλλ' ἕνα». Ἐκεῖνε ἐξέβεν νὰ πάγει φέρ'. Καὶ κατὰ τύχην ἐλέπ' ἕναν τᾱνᾱκᾱν σπῖρτον. Ἀμαν ἔνοιξεν ἔξεν αὐτὸ καὶ ἐδῶκεν αὐτὸ φωτίαν. Ὁλ' ἐκειαπὲς ἦντζαν ἔταν ἐκάαν. Ἡ κουτσή ἔφυγεν.

Ὑστερον ἐπῆγεν σ' εἶναι ποπὰν καὶ εἶπεν αὐτῷ τ' ἁμαρτίας τὸ ἐποῖκεν, πωσὸτι ἐχάσεν δεκαπέντε ἀνθρώπς χωρὶς νὰ θέλ', καὶ αἷτιος ἐγένοντο ὁ ἀραπατσῆς. Ὁ ποπὰς εἶπεν αὐτῷ, «Δέβα καλὸν κορίτσ', ὁ Θεὸς νὰ ἐσχωρᾱ σε. Ἐγὼ, μὴ φοῶσαι, κανὰν κὶ λέγ' ἀτά.» Τὸ κορίτσ' ἐπῆγεν.

Ἐκεῖνα τὴ ἡμέρας ὁ κύρ' τὴ παιδί, καμένος ἀσὸ θάνατον ἄθες, ἐκοῦξεν μετ' τὸν τελάλ' πωσὸτι δᾱκόσᾱ λίρας θὰ δί' σ' ἐκεῖνον πού κατ' ἐλέγᾱτον γιὰ τὸ παιδὶν αὐτῆς. Ἀτὸ ἔκσειν αὐτὸ καὶ ὁ ποπὰς καί, δᾱβολὶ κάλτσαν πού ἔτον, ἐχαντυλλάεν γιὰ τὰ δᾱκόσᾱ λίρας. Ἐπῆγεν σὴν κύρ' τὴ παιδί καὶ ἐλέγᾱτον πὼς αὐτῆς κὶ ἀτέτς ἔντον τὸ παιδὶν αὐτῆς. Ὁ μαῦρον ὁ κύρτς τὴ παιδί θὰ ἐγκαλεῖ ἀτώρα τὸ κορίτσ', φοῶται ἀσὸν κύρ'ν ἄθες, γιὰτὶ παῖς ἔν. Ἐφέκεν καὶ ἐπῆγεν σὴν

Ρουσίαν. Καί ἐκεῖ ἐγκάλεσε τὸ κορίτσ' καὶ ἔγκεν καὶ μάρτυραν τὸν ποπὰν ἦνζαν εἶπεν ἀτο 'κεῖ. 'Ἡ Ρουσία ἔστειλεν καὶ ἐκοῦξεν τὸ κορίτσ' μὲ τὸν κύρ'ν ἄθες ἐντάμα. 'Ερώτησεν ἀτεν πῶς καὶ πῶς ἐγέντον ἡ δουλεία. 'Εκεῖνε πα ὅπως ἔτον καὶ ἐγέντον ἀέτς εἶπεν ἀτο. Καὶ εἶπεν πῶς ἀφορεσμένον ὁ ποπάς κ' ἐκράτησεν τὸ μυστικὸν καὶ ἐπῆγεν εἶπεν ἀτο τὸν κύρ' τῇ παιδί γιὰ τὰ δάκόσῃ λίρας. 'Ατότε ἡ Ρουσία ἐτέρεσεν πῶς τὸ καταέτ' ἔτον τῇ ποπά. Τὸ κορίτσ' μὲ τὸν κύρ' ἄθες ἐδέβασεν πλάν. Καὶ τὸν ποπὰν ἐσέγκεν ἀτον σὴ τοπὶ τὸ στόμαν καὶ ἐδῶκεν ἀτο φωτία. 'Αέτς παθᾶνε ἐκεῖν' ποὺ κὶ κρατοῦν τὰ μυστικὰ ντὸ πιστεύκουνταν ἄλλ'.

Told by Χαρίλαος Ι. Φωτιάδης (aged about 18), 12 August 1914.

Summary

A pasha's daughter had a secret lover whom she summoned whenever her father was away. One day the father unexpectedly knocked at her door, and she hid the lad in a trunk. The father stayed so long that the lover died of suffocation. In despair, the girl called her coachman to help her bury the body. One day, while the coachman was sitting drinking in a tavern with his colleagues, he boasted that he could get the pasha's daughter to come and serve them raki. When the coachman threatened to reveal her secret, she had no alternative but to obey. But she happened to find a can of paraffin in a back room and she set fire to the tavern, burning all the revellers to death. The girl then went to a priest to confess her misdeeds, and he assured her God would forgive her. But when the dead boy's father announced that he would give two hundred pounds to anyone who had information about his son, the priest revealed the whole story to him. The father brought a court case against the girl in Russia, bringing the priest forward as a witness. The girl confessed, but accused the priest of denouncing her for gain. The court decided the fault lay with the priest and ordered him to be shot and the girl to be acquitted. Such is the punishment reserved for those who divulge secrets that have been confided to them. [Dawkins (*Forty-Five Stories*, p. 470) states that the priest was burned; my reading of the text suggests that he was either shot dead or shot out of the barrel of the canon.]

A very similar story from Kos was published by Dawkins in *Forty-Five Stories from the Dodekanese*, Cambridge 1950, pp. 466-470, where he provides details of parallels in Greek and other cultures.

2. (Imera 5): Travellers and their mysterious guide

Τρὶ νομάτ' ἀνθρώπ' ἐπέγναν σ' ἕναν στράταν κές. Καὶ ἔρθεν εὔρεν ἀτς καὶ ἕνα παλικάρ'. «Καλὰ παιδία, ποῦ πᾶτε;» ἐρωτᾷ 'τς. «Πᾶμε σὸ δεῖνα χωρίον.» εἶπαν τὰ παιδία. «'Εκεῖ πάγω καὶ ἐγώ. 'Εφτάμε ἕναν καλὸν συντροφίαν.» «'Ας ἔν.» εἶπαν τὰ παιδία, «ἔλα μετ' ἐμᾶς».

Σὴν στράτα σιτὰ ἐπέγναν ἐπέντεσαν ἕναν χωρίον. 'Ασοῦ ἐβράδυνεν κέλα ἐπαλάφεσαν ἕναν ὁτὰν νὰ κοιμοῦνταν. 'Εκεῖν' κ' ἐδῶκαν ἀτς. 'Εδίεξαν ἀτς

ἐπεκές. 'Ατεῖν' οἱ μαῦρ' ἔμναν ὀξῶκὰ μὲ τὰ πρόατα πά, κ' ἐθέλεσαν νὰ μονάξ'ν αὐς. 'Αποπουρνου' ὄνταν ἐσκῶθαν καὶ τεροῦν ἕναν περβόλ' φουσκωμένον· ὀλίγον ἔθελαν νὰ χαλάεται. 'Εκεῖνο τὸ παλικάρ' χαλάνῃτο καὶ σὲ δύο λεφτὰ ἀπὲς ἐβγάλατο ἀπάν.

'Εχπάσταν ἐπεκεῖ καὶ ἐπῆγαν. Σὴν στράταν ἀπὸν ἀπαντοῦνε ἕναν κι ἄλλον χωρίον. 'Εψαλάφεσαν καὶ ἐκεῖ νὰ μένε. 'Αμαν καὶ ἐκεῖν' ἄμον τ' ἄλλουνοὺς ἐδίεξαν αὐς. 'Εμναν ὀξῶκὰ καὶ ἐκεῖνο τὴν βραδὴν. 'Αποπουρνου' ἔνταν ἐσκῶθαν ἐλέπ'νε ἕναν ὁσπίτ' ὀλίγον κι ἄλλο νὰ χαλάεται. 'Εκεῖνο τὸ παλικάρ' ἐχάλασεν αὐτο καλὰ καὶ ἐκλῶσεν ἐχτ'σεν αὐτο. 'Εχπάσταν καὶ ἐπεκεῖ ἀσο χωρίον καὶ ἐβραδᾶσταν σ' ἕναν ἄλλο. 'Εψαλάφεσαν καὶ ἐκεῖ νὰ μένε. 'Εκεῖ οὐλ' ἔταν καλοί. 'Ενας καλὸς ἐπαῖρεν αὐς μετ' ἐκείνον. 'Εκάσεν αὐς σὸ τραπέζ'ν αὐ, καὶ ἐφάισεν καὶ ἐπότη'σεν αὐς, καὶ ἔστρωσεν κρεβάτ' νὰ κοιμῶνταν. 'Εκεῖνο τὸ παλικάρ' ἐσκῶθεν ὀλύχτα καὶ ἐφούρκ'σεν τὸ μαναχὸν τὸ παιδὶν τ' ἐκείνου τοῦ καλοῦ τ' ἀνθρώπ'. 'Αποπουρνου' ἐσκῶθαν καὶ τ' ἄλλα τὰ παιδία, καὶ ἄμοντο εἶδαν φουρκισμένον τὸ παιδὶν ἐπαῖραν καὶ τὸ παλικάρ' τὸν σύντροφον αὐτον, καὶ ἔφυγαν, γιάμ ἐλέπατς ὁ οἰκοκύρτζ.

Σὴν στράταν σιτὰ ἐπέγναν, ἐρωτοῦνε τὸ παλικάρ', «Νέπρε, ἐσὺ τὸ εἶν ἀτὰ τὸ ἐφτάς; Σ' ἕναν τὸ χωρίον ποὺ ἐδίεξαν ἑμας, ἐσὺ ἐποῖκες αὐς καλόν. 'Εχάλασες τὸ περιβόλ'ν αὐτον καὶ ἐχτ'σες αὐτο. Σ' ἄλλο πὰ ποὺ ἐδίεξαν ἑμας, ἐχτ'σες τ' ὁσπίτ'ν αὐτον. Καὶ ἀδὰ ποὺ ἐσέγκαν ἑμας ἀπὲς καὶ ἀοῖκα τιμάντας ἐποῖκαν ἑμας, ἐσὺ ἐφούρκ'σες τὸ μαναχὸν τὸ παιδὶν αὐτον.» 'Ατότε τὸ παλικάρ' εἶπεν, «Σ' ἕναν τὸ χωρίον ἐκεῖ ἀφκὰ σὸ περιβόλ' ἔτον κρυμμένον μάλαμαν. 'Αμοντο ἐχαλάουτον τὸ περβόλ' θὰ ἐφαίνοντον τὸ μάλαμαν, καὶ ἐκεῖ ἀπὸν πολλοὶ θὰ ἐσκοτοῦσαν. 'Εχτ'σα 'το ἐγώ, καὶ ἄλλο κι θὰ χαλάεται καὶ ἀνθρώπ' πὰ κι θὰ σκοτοῦνταν. Σ' ἄλλο τὸ χωρίον ἐκεῖ ἀφκὰ σ' ὁσπίτ' ἐκάθουτον ἕναν καλὸν ὁσπίτ'. Θὰ ἐχαλάουτον τ' ὁσπίτ' καὶ θὰ ἐσκότωνεν αὐς. 'Εχτ'σα τ' ὁσπίτ' καὶ ἐγουρτάρεψα ἀσο κακὸν ἀτόσ' ἀνθρώπ'ς. 'Αδὰ πὰ σὸ χωρίον ποὺ ἐσέγκαν ἑμας ἀπὲς, ἐφούρκ'σα τὸ παιδὶν αὐτον γιὰτὶ αὐτὸ ἕναν ἡμέραν θὰ ἐγίνουτον ἕναν κακὸ παιδί καὶ θὰ ἐχάλανε τὰ καλὰ τῇ κυροῦ ἄθες, καὶ θὰ ἐποῖνε καὶ ἐκείνον κακόν. 'Εφούρκ'σα τὸ παιδὶν καὶ ἔμ αὐτὸ ἐγουρτάρεψα ἔμ τὸν κύρ'ν ἄθες ἀσὴν κόλασιν. 'Ατώρα ἐγὼ εἶμαι ὁ Χριστόν. 'Ερθα ἐποῖκα ἀτὰ τὰ δουλείας, καὶ θὰ πάγω σὸν οὐρανόν. 'Εσεῖν' δεβᾶτε σὸ καλόν.» 'Ατὰ εἶπεν αὐς καὶ ἐγέντον τσίμ' ἐπεκεῖ. 'Εκεῖν' πὰ ἐπῆγαν σὴ δουλείαν αὐτον καὶ ἦντιαν ἐπένταναν ἔλεγαν ὁλὰ τὸ ἐγένταν.

Told by Χαρίλαος Φωτιάδης at the Monastery of the Forerunner, Imera, 12 August 1914.

Summary

«Three men going along a road met a youth. In the first village they reached, they were ill received: the youth before leaving built up a falling wall. So too in the next village, and there the youth repaired a tottering house. In the third village they were well received: before they left in the morning the youth strangled the only son of the house. The [youth's] explanations were that under the falling wall a treasure would have been found;* that the house would have fallen on some good people who lived next door;

that the son would have grown up wicked and ruined his father. Then the youth said: 'Now, I am Christ. I came and did these deeds and now I shall go away to heaven. As for you, farewell.'» (Summary from Dawkins, *Forty-Five Stories*, p. 262.)

* In his translation Dawkins interpolates at this point: «Here the story has gone a little off the rails; the real reason for building up the wall is that the bad inhospitable villager should not get hold of the treasure. The avoidance of future bloodshed is a moralizing touch which spoils the regularity and the quite unmoral spirit natural to these folktales.»

The story was published in Dawkins's translation in *Medium Aevum*, 6 (1937), pp. 181-182, and summarized in *Forty-Five Stories from the Dodekanese*, p. 262, where he published a similar story from Kos about Saint Elias. In both these publications Dawkins provides details about the remarkable dissemination of this type of story illustrating the inscrutability of divine ways, from the Koran (ch. 18) and the Talmud to western Europe.

3. (Imera 8)

Ἔτον ἕνας ἀσκητῆς καὶ ἐπῆγε σ' ἕνα πεγάδι καικά. Ἐκάτσεν κι ἔτρωγεν τὸ ψωμὶν ἀτ, ὄντες τερεῖ, ἀπὸ μακρὰν ἔρται ἕνας καβαλάρης. Ἐφοῦθεν, γὰμ κατ' ἐφτάατον, καὶ ἐκρύφτεν ὁπὶς σ' ἕναν παρτίν. Ἀτὸς ὁ καβαλάρης ἔρθε σὸ πεγάδι καικά, ἔφαγεν καὶ ἔπεν, καὶ ἐσκῶθεν καὶ ἐπῆγεν. Ἄμαν ἐνέσπαλεν ἐκεῖνος τὴν κᾶσᾶν ἀτ μὲ σίλᾶ λίρας. Ἐκεῖνος ἐπῆγεν, καὶ ἀποπὶς ἀτ ἔρθεν εἷνας ἄλλος νὰ πὶν' νερόν. Ἐλέπ' τὴν κᾶσᾶν μὲ τὰ παράδας, καὶ παίρᾶτα καὶ φεύ'. Ἀποπὶς ἀτούν ἔρθεν εἷνας ἐφτωχός. Ἐκάτσεν σὸ πεγάδι καικά καὶ τρώει ξερὸν ψωμίν. Ἀλλομίαν ἔρται ἐκεῖνος ὁ καβαλάρης: «Ἐκύλ' νιέ, τὰ παράδας ἱμ' ἱ' ἔκλεφτες ἀγλήγορα δὸς μ' ἄτα, ἂν κ' ἔν σκοτῶνν σε». Ὁ μαῦρον ἐφτωχόν, «Ποδεδίξω σε,» λέγάτον, «ἐγὼ παρὰν κ' εἶδα». «Ἐσὺ ἐπαῖρες ἄτα,» λέγάτον ὁ καβαλάρης. «Δὸς μ' ἄτα, θὰ σκοτῶνν σε». Καὶ ἐβγάλ' τὸ ρεβόλ'ν ἀτ καὶ κρούει καὶ σκοτῶν' τὸν ἐφτωχόν, καὶ ἐπεκεῖ μόνος ἐπῆγεν.

Ἀτὰ οὐλᾶ ἔλεπεν ἄτα ἀποπὶς ἀσὸ παρτίν ἀσκητῆς. Ἐβγαίν' ὀξωκὰ ἐφτάγει ἕναν δέησιν σὸν Θεόν, καὶ παρακαλεῖ νὰ φανερώνατον ἀβούτα ντὸ ἐγένεταν τό εἶναι. «Δίκαιον ἔν νὰ παίρ' τ' ἀρίφ' τὰ παράδας ἄλλον καὶ νὰ φεύ', καὶ νὰ σκοτοῦται σ' ἐκεινοῦ τὸν τόπον ἐφτωχόν;» Ἀτότες ἑκατῆβεν ἄγγελος κυρίου καὶ εἶπεν ἀτον, «Ἀτὸς ὁ καβαλάρης ἀτὰ τὰ παράδας ἀτ ἔκλεψεν ἄτα ἀσ' ἐκεῖνον ποὺ ἐπαῖρεν ἄτα καὶ ἔφυγεν. Ἀτώρα ἔρθεν ἐπαῖρεν ἄτα ἦντζαν εἶσεν ἄτα παλαιοῦ, καὶ ἔρθαν ἴσα καὶ ἴσα. Ἀτὸς ἐφτωχόν π' ἐσκοτῶθεν πᾶ, ἐσκοτῶσεν τὸν κύρ' τῇ καβαλάρ'. Ἀτώρα πᾶ ὁ καβαλάρης ἐσκοτῶσεν ἀτον. καὶ ἔρθαν ἴσα καὶ ἴσα.» Ἀσκητῆς ἐπέμμεν ἀχπαραγμένος. «Νὰ λελεύω σε,» εἶπεν τὸν ἄγγελον, «δεῖξο με τὸν τρόπον νὰ ἐγνωρίζω ἀπ' ἀτώρα τῇ καλοῦς καὶ τῇ κακοῦς.» «Δέβα,» εἶπεν ἀτον ἄγγελον, «στὰ σὴν πόρταν τῇ τάδε χανί, καὶ ἦντζαν ἀποπουρνὸ ἐβγαίν' ἀσ' οὐλῶν ἀγλήγορα, ἐκεῖνος ἔν ἀσ' οὐλῶν κακόν. Καὶ ἦντζαν ἐμπαίν' ἀπὲς ἀποβραδὶς ἀσ' οὐλουνοὺς πρῶτα, ἐκεῖνος ἔν ἀσ' οὐλῶν ὁ καλόν.» Ἀσκητῆς ἐπῆγεν, κι ὄντες τερεῖ ἀποπουρνὸ ἐβγαίν' εἷνας ἐφτωχός μὲ τὸ παιδίν ἀτ. «Ἀβούτος,» εἶπεν ἀπὲς ἀτ ἀσκητῆς, «ἔν ἀσ' οὐλῶν ὁ κακόν. Ἀς τερῶ καὶ ἀποβραδὶς ποῖος θὰ ἐμπαίν' πρῶτα ἀπὲς.»

Ἐπῆγεν ἀσκητῆς σὴν δουλείαν αὐτῶν, καὶ ἐφτωχὸν μὲ τὸ παιδίον αὐτὸ σ' ἐκείνέτερον.

Ἐφτωχὸν μὲ τὸ παιδίον αὐτὸ σίτῃ ἐλάσκουσιν σὴ θάλασσαν σὴν ἄκραν κέσ, λέει τὸ παιδίον, «Πατέρα, ἀσὸ γοῦμ' τῇ θάλασσας κι ἄλλο πολλὰ ποῖον ἔν;» «Παιδί μ',» εἶπεν αὐτὸν, «ἀσὴ θάλασσας τὸ γοῦμ' κι ἄλλο πολλὰ ἔν τῇ Θεοῦ ἐσπλαχνία.» Ἀσκητῆς ἀποβραδὶς ἐπῆγεν ἐκάτσεν σὴ χανὶ τὴν πόρταν, καὶ θὰ τερεὶ ποῖος θὰ ἐμπαῖν' πρῶτα ἀπὲς, γιὰ νὰ ἐγνωρίξ', ποῖος ἔν ὁ καλόν. Κι ὄντες τερεὶ, τὸ ἐλέπ'; Ἐφτωχὸν μὲ τὸ παιδίον αὐτὸ ἐσέβεν πρῶτα ἀπὲς. «Ἀτσαῖπκον ἔρθεν ἀτό· ἀποπουρνὸν νὰ ἔν κακὸς καὶ ἀτώρα νὰ ἔν καλός.» Ἐσίρεψε καὶ ἐπῆγεν σ' ὁσπίτ'ν αὐτῶν, καὶ ἐνοῦντζεν πῶς νὰ μαθάν' ἀβοῦτο τὸ θάμαν. Ἐσκῶθεν ἀποπουρνὸν καὶ ἐπῆγεν εὔρεν τὸν ἐφτωχόν. Ἐρωτᾷ τον, «Ὁψὲ τὸ καλὸν ἐποῖκες;» «Τιδὲν καλὸν κ' ἐποῖκα,» λέγ' ἐφτωχόν. «Γιόκ, τσάνουμ,» λέγάτον ἀσκητῆς, «κατ' καλὸν θὰ ἐποῖκες. Πὲ μ' αὐτό.» «Τιδὲν καλὸν κ' ἐποῖκα,» εἶπεν. «Σὸν γιαιλὸν κὲς σίτῃ ἐπέγνα, ἐρωτᾷ με τὸ παιδί μ', Πατέρα, ἀσὸ γοῦμ' τῇ θάλασσας κι ἄλλο πολλὰ ποῖον ἔν;» Ἐγὼ πὰ εἶπα 'τον, 'Παιδί μ', τῇ Θεοῦ ἐσπλαχνία.' Καλὸν ἂν ἔν ἀτό, ἀτὸ τὸ καλὸν ἐποῖκα.» «Κανεῖται ἀτό,» εἶπεν ἀσκητῆς, καὶ ἐσίρεψεν σ' ὁσπίτ'ν αὐτῶν. Ἐνοῦντζεν ἀπὲς αὐτῶν, «Τ' ἐμέτερον ὁ παράδεισος μετ' ἕναν λόγον παίρκεται, καὶ μετ' ἕναν λόγον χᾶται.»

Told by Χαρίλαος Φωτιάδης at the Monastery of the Forerunner, Imera, 12 August 1914.

Summary

An ascetic was sitting by a well when he saw a horseman approaching. He hid behind a bush in fear. When the horseman had eaten and drunk by the well, he set off, forgetting to pick up his purse containing a thousand pounds. The ascetic saw another man come by and take the purse. Then a poor man sat down by the well to eat a crust of bread. The horseman returned and shot the poor man dead, convinced that he had stolen his purse. Puzzled, the ascetic came out from hiding and besought God to explain the justice of what he had witnessed. An angel came down and told him that the man who had taken the purse was the rightful owner, and had been deprived of it by the horseman; furthermore, the poor man had murdered the horseman's father; so that now they were all quits. The ascetic then besought the angel to show him how to distinguish the good from the evil. The angel told him to wait outside the tavern door; the first man to come out in the morning would be the worst man of all, while the first to go in in the evening would be the best. To the ascetic's surprise, the first to come out and the first to go in was one and the same man. The next day the ascetic went to ask the man what good deed he had done between leaving and entering the inn. He replied that he had done nothing good except to tell his son that God's mercy was more abundant than the sand of the sea. The ascetic realized that the kingdom of heaven can be gained and lost with a single word.

The story was published in Dawkins's translation in *Forty-Five Stories from the Dodekanese*, pp. 262-263 (cf. Imera 2).

4. (Imera 15)

Ἕνας δάσκαλος ἐπαῖρεν ἕναν ἡμέραν τὸν μαθητὴν ἅτ καὶ ἐξέβαν σὸ λάσιμον. Κατὰ τύχην ἐδέβαν σ' ἕναν χωράφ' κές. Ἐκεῖναπὲς ἐδοῦλεν ἕνας χωρέτες τσίπ ἐφτωχός. Πλαγκαικὰ ἀπὲς σ' ὀρμὴν εἶδαν ἕνα ζευγάρ' τσίπ γρασμένα ποστάλᾳ. Ὁ μαθητὴς εἶπεν τὸ δάσκαλον ἅτ, «Λελεύω σε, δάσκαλε, ἅς παίρομε τ' ἄβουτουνοῦ τὰ κουντούρας καὶ κρύφοκομες ἄκαικὰ σ' ἕναν καφούλ' ἄφκᾳ ἔκαικὰ θὰ ἔχομε καὶ ἐβόρα, καὶ ἅς τερούμε, ἄμοντο ἔρται ἀραεῦᾳτα καὶ κ' εὐρίκατα, τό θὰ ἐφτάει». «Καλὸν παιδίν», εἶπεν ὁ δάσκαλον, «τερῶ σε, θέλῃς ν' ἐφτᾶς τὸ κέφις, σίτᾳ τερεῖς ἐκεῖνον νὰ κρούει τὰ γόνατα τ' γιὰ τὰ ποστάλᾳ τ'. Ἐσὺ ἁτώρα βάλλον ἀπὲς σὰ δύο πὰ ἀπ' ἕναν λίραν' θὰ κρύφοκομες ὅπῃς σὸ καφούλ' καὶ ἅς τερούμε τό θὰ ἐφτάει ἄμοντο εὐρίκ' τὰ λίρας. Ἀτότες ἐκεῖνος θὰ σάιρεται γιὰ τὰ λίρας, κι ἐμεῖς πὰ θὰ τερούμ' ἅτον καὶ σάιρομες.» Ὁ μαθητὴς ἐποίκεν ἄμοντο εἶπεν ἅτον ὁ δάσκαλον ἅτ: ἐσέγκεν ἀπὲς σὰ δύο ποστάλᾳ ἀπ' ἕναν λίραν καὶ ἐπαῖρεν τὸν δάσκαλον ἅτ καὶ ἐκρύφτεν ὅπῃς σὸ καφούλ'.

Ὑστερον ἅσ' ἕναν κάρτον τερούνε τὸν χωρέτεν νὰ ἔρται νὰ φορεῖ τὰ ποστάλᾳ τ'. Ἐσέγκεν ἀναχάπαρα τ' ἕναν τὸ ποδάρ'ν ἅτ σ' ἕναν τὸ ποστάλ', καὶ ἐπεκεῖ τερεῖ πωσότη κατ κρούει τὸ ποδάρ'ν ἅτ. Ἐθάρρεσεν λιθαρόπον κατ ἐροῦξεν ἀπὲς καὶ ἐξέγκεν τὸ ποδάρ'ν ἅτ νὰ χάν' τὸ λιθάρ'. Μὲ τὸ νὰ λέγῃσας κ' ἐπορῶ νὰ φανερώῃσας καλὰ πόσον ἐχπαράεν ὄνταν εἶδεν πωσότη ἐκεῖνον τὸ ἐντοῦνεν τὸ ποδάρ'ν ἅτ ἔτον λίρα. Ἐχάρεν, καὶ ἁσὴ χαρὰν ἅτ σκοῦται ἐφτάει ἐκὲς ἄμον παλαλά, καὶ τζαῖζ', χωρὶς νὰ γροικᾶς τό λέει. Ὁ μαθητὴς καὶ ὁ δάσκαλον ἐτέρναν τὴ χαρὰν τὴ χωρέτε καὶ ἐσαίρουσαν καὶ ἐκεῖν'. «Ἐλέπ'ς», λέει ὁ δάσκαλον τὸν μαθητὴν ἅτ, «ἱ' ἔμορφον ἔν νὰ σάιρεται ἐκεῖνος καὶ ἐμεῖς πὰ μετ' ἐκεῖνον; Κὶ νουνίεις πόσον ἄσκειον θὰ ἔτον ἄν ἐπαίρναμε τὰ ποστάλᾳ τ', καὶ ἐκλαιγεν καὶ ἐκεῖνος, καὶ ἐμεῖς πὰ θὰ ἐτσίζαμ' ἅτον, καὶ κὶ θὰ ἐγέλαναμε ἀτόσον.» Ὁ μαῦρον ὁ χωρέτες πάει νὰ βάλ' καὶ τ' ἄλλο τὸ ποδάρ'ν ἅτ σ' ἄλλο τὸ ποστάλ'ν ἅτ καὶ ἀναχάπαρα ἐλέπ' καὶ ἐκεῖ ἀπὲς ἕναν κὶ ἄλλο λίραν. Τὸ τό ἐγέντον ἐπεκεῖ καὶ ὕστερον, ἄβουκάτος πὰ νὰ εἶμαι, κὶ θὰ ἐγροικῶ νὰ λέγ' ἅτο. Ἀτότες ἐστάθεν ὁ χωρέτες καὶ ἐσταύρωσεν τὰ σέρά τ', ἐποίκεν τὴν μετάνᾳν ἅτ καὶ εἶπεν, «Θεέ μ, ἅλπατ θὰ ἐξερεις πὼς ἀπόψ' κ' εἶχα ψωμὶν νὰ φάζω τὰ παιδιά μ, καὶ ἐστειλες με μὲ κάποιον καλὸν καρδιάν ἀβουτὰ τὰ παράδας γιὰ νὰ φάζω τὴν γυναικὰ μ καὶ τὰ παιδιά μ».

Ἀτότε ἐξέβαν ἀποπὶς ἀσὸ καφούλ' καὶ ὁ δάσκαλον μὲ τὸν μαθητὴν ἅτ. «Μετ' ἐμᾶς», εἶπαν ἅτον, «ὁ Θεὸς ἐστειλε σε ἀβουτὰ τα παράδας. Δέβα καὶ θὰ καὶ φά τα μὲ τὸ καλὸν καρδιάν. Ἄν εἶναι ὀλίγα, ἔπαρ' ἄλλα δύο κὶ ἄλλο.» Καὶ ἐξέγκεν καὶ ἐδῶκεν ἅτον καὶ δύο κὶ ἄλλα. Ὁ χωρέτες ἀσοῦ εὐχέθεν καὶ ὕστερον, ἐπῆγεν σ' ὁσπὶτ'ν ἅτ καὶ εἶπεν τὴν γυναικάν ἅτ τὸ καλὸν τὸ χαμπαρ'. Οἱ δὲ πὰ, ὁ δάσκαλον καὶ ὁ μαθητὴς, χαρεμέν' γιὰ τὸ καλὸν π' ἐποίκαν, ἐπῆγαν σ' ὁσπὶτᾳ τουν, καὶ ἐγροικ'σεν ὁ μαθητὴς πωσότη ἄλλ' ἔμορφον ἔν νὰ δὶ' κάποιος παρὰ νὰ παίρ'.

Told by Χαρίλαος Φωτιάδης at the Monastery of the Forerunner, Imera, 12 August 1914.

Summary

«A master and his disciple were out walking and they found a pair of shoes which a man had left at the edge of the field when he went to plough. At the master's suggestion they put some money into the shoes and hid themselves. What they wanted was to have the pleasure of witnessing the simple delight of the ploughman when he found this piece of good luck which had come upon him.» (Summary by Dawkins, *Folk-Lore*, 59 [1948], p. 53).

With regard to this story Dawkins comments (*ibid*): «A most attractive trait we sometimes find in Greek stories is the unfeigned delight the narrators show in their hero's happiness and pleasure».

Stories from Sourmena

1. (*Sourmena* 16): The cock and his friends

Ἐναν ἡμέρα ἡ κατά ν' ἐπέγνε σὴν ξενιτία. Σὸ δρόμο εἶδε ἓνα πετεινό. Ὁ πετεινὸς εἶπε τὴν κατά, «Καλημέρα, κατά, ποῦ νὰ πᾶς;» «Σὴν ξενιτία, πετεινό.» «Ἐγὼ πάλ ἄς ἔρχομαι.» Καὶ ἐπῆγαν ἐντάμα.

Σὸ δρόμο εἶδανε ἓνα ζό. Ἐκεῖνο πάλ ἐπῆε ἐντάμα. Κι ἐπεκεῖ ἐπῆγανε ἔπῆγανε, εἶδαν ἓνα γαῖδαρο. Ἐκεῖνος πάλ ἐπῆγ' ἐντάμα. Σίτ' ἐπῆγαν ἐβραδυνᾶνε, καὶ εἶδαν ἓναν ἐφκαιρο χαμαιλέτε καὶ ἐσέβαν ἀπές. Σὰ ξημερώματα σιμὰ ὁ πετεινὸς ἐκόνξε. Ἐκουσαν ἀτο τρὶ νοματοὶ θωπεκάντ' καὶ εἶπανε, «Ποῖος ἂπ' ἐμᾶς νὰ ἐπορεῖ καὶ παίρ' ἀτὸ τὸν πετεινό;» Ἐνας πάλ εἶπε, «Ἐγὼ ἐπορῶ καὶ πᾶω παίρ' ἂ». Ἐπῆε ἐπῆε σιμὰ σὸν πετεινό καὶ ὁ πετεινὸς ἐποῖκε «κὸ κὸ κὸ». Ἐκεῖνος πάλ ἐθάρρεσε ὅτι ἐν ζουρνατσῆς καὶ ἔφνε. Σίτε πάει, ἡ κατά ἐτάλεψε σὰ μουντζούρᾳ ἔτ. Καὶ ἀτὸς πάλ σίτε φεύ', ἐπῆε σὸ γαῖδαρο ἐκεικὰ καὶ ὁ γαῖδαρο ἐντῶκεν ἀτονα λάχτας. Κι ἐπεκεῖ ἐπῆε σὸ ζὸ ἐκεικὰ καὶ τὸ ζὸ μὲ τὰ κέρατα ἔθε ἔσκωσε καὶ ἔσυρεν ἀτονα ὀξουκά.

Ἐφυγε ὁ θῶπεκας καὶ ἐπῆε σοὶ συντρόφους ἀτ, κι ἐρωτοῦν ἀτονα, «Ποῦ ἐν ὁ πετεινό;» Ἐκεῖνος πάλ εἶπε, «Κεῖνος πετεινὸς κ' ἔτουνε ἔτουνε ζουρνατσῆς. Ἐντῶκε με μὲ τὸ ζουρνατσόπον [ζουρναδόπον:] ἀτ. Καὶ σίτ' ἔφευα ἡ καπιτσάρᾳ ἐντῶκε με μὲ τὸ σπουγγάρ'ν ἀτς, κι ἐπεκεῖ πάλ ἔρθε ὁ ζουρνατσῆς ἐντῶκε με τρία [φαράς] μὲ τὸ ζουρνατσόπον ἀτ, κι ἐπεκεῖ ὁ καπιτσάρς ἔβαλε με ἀπάν σὸ φτάρ'ν ἀτ κι ἔσυρε με [ὀξουκά].»

Told by Χρίστος Στ. Εὐφραιμιδῆς (aged 20, from Καρακάντζι), at Τσίτα, 14 July 1914.

Summary

The cat was on its way to foreign parts with a cock, a cow and a donkey. They spent the night in an empty mill. At dawn the cock crowed. Some jackals heard him and one of them boasted that he would go and snatch him. The cock made a sound like a pipe, and the jackal fled, thinking it was a piper. As the jackal was running away, the cat pounced at his muzzle, then the donkey kicked him, then the cow tossed him out with

her horns. When the jackal got back to his companions they asked him what had happened to the cock. He replied: «It wasn't a cock, it was a piper, and he beat me with his pipe. Then when I was running away the miller's wife hit me with her sponge, then the piper hit me three times with his pipe, then the miller tossed me out with his shovel!»

Dawkins published a similar story from Axó in *Modern Greek in Asia Minor*, pp. 400-402; on this see Halliday's commentary and references in the same book, pp. 243-244.

2. (*Sourmena* 17): The chain of requests

Ἐνας γυναίκα πάντα ἐπαίρινε κρέας, κι ὅλο ἔρχοντονε ἔτρωεन ἃ ἔνα πουλί. Ἐναν ἡμέρα πάλ εἶπε τὸν ἄντραν αὐς, «Ἐπαρε με κρέας, καὶ ἐγὼ τὸ πουλί κὲ νὰ φαῖς» ἃ. Ἐκεῖνος πάλ ἐγόρασε κρέας. Καὶ πάλ αὐτὴ ἡ γυναίκα ἐφάισεν ἃ τὸ πουλί. Καὶ τσῦγκιτὰμ ἐφοβέθε ἀσὸν ἄντραν αὐς, ἐπῆε παρεκάλεσε τὸ πουλί νὰ δὶ' ὅπῃς τὸ κρέας. Ἀμα τὸ πουλί εἶπεν αὐτενα, «Ἀν φέρεις με ἕνα κοσσοπούλ', ἐτότε 'γὼ νὰ δῶ σε τὸ κρέας.» Ἐπῆε σὴν κοσσοῦ καὶ λέει αὐτεν, «Δὸς με ἕνα πουλί γιὰ νὰ φέρ' αὐτὸ τὸ ἀηδὸν' καὶ νὰ δῷ με τὸ κρέας.» Ἡ κοσσοῦ πάλ εἶπε, «Ἀν φέρεις με τσουπάδ', ἐτότε 'γὼ νὰ δῶ σε πουλί.» Ἐπῆγε αὐτὴ σὸν τσουπαδὰ καὶ λέει αὐτον, «Ἐ τσουπαδὰ, τσουπαδὰ, γι-ἀηδὸν' ἐμὲν πουλί, ἡ κοσσοῦ ἐμὲν κοκκὶ ἐράεψε.» Τότε εἶπεν αὐτενα ὁ τσουπαδὰς, «Ἀν φέρεις με σπουγγάρ' ἐγὼ νὰ δῶ σε τσουπάδ'» Ἐπῆγε σὸ σπουγγαρά καὶ εἶπεν αὐτονα, «Γι-ἀηδὸν ἐμὲν πουλί, ἡ κοσσοῦ ἐμὲν κοκκὶ, ὁ τσουπαδὰς ἐμὲν σπουγγάρ' ἐψαλάφεσε.» Ὁ σπουγγαράς εἶπεν αὐτενα, «Ἀν φέρεις με ἕνα κρωπὶ ἐγὼ νὰ δῶ σε σπουγγάρ'» Ἐπῆε σὸν κρωπὰ καὶ εἶπεν αὐτονα, «Γι-ἀηδὸν ἐμὲν πουλί, ἡ κοσσοῦ ἐμὲν κοκκὶ, ὁ σπουγγαράς ἐμὲν κρωπὶ ἐψαλάφεσε.» Ἐτότε ὁ κρωπὰς εἶπεν αὐτενα, «Ἀν φέρεις με καρβὸνᾶ, ἐγὼ νὰ δῶ σε κρωπὶ.» Ἐτότε ἡ γυναίκα ἐτέρεσε κὲ νὰ ἐπορεῖ ἐπαίρ' τὸ κρέας. Καὶ ἐκλῶστε σ' ὅσπιν αὐς.

Ἐκεῖν' τὸ βράδο ἔρται ἄντρας αὐς καὶ λέει αὐτενα, «Ποῦ ἔν τὸ κρέας;» Ἐτότε ἡ γυναίκα εἶπε, «Ἐ ἄντρα μ, νὰ ἔξερνες τ' ἔπαθα τὴ δουλειά. Σὸ κρέας ἀπὸν ἔρθε ἕνα τρανὸδὸ μνία καὶ ἐγέννησε ἀπὸν ὀβγά, κι ἐγὼ ἐνεράστα 'το καὶ ἐχάσα 'το, κι ἄντα ἐλέπω ἐκεῖνο τὴ μνία ἐγὼ νὰ σκοτῶν' αὐτο.» Ἀτὸ σίτ' ἐλέγανε ἔρθ' ἕνα τρανὸ μνία κι ἐκάτσε σ' ἄντρα σατς σὸ κιφάλ' ἀπὸν. Ἀτὲ ἐπῆρε ἕνα ἀξινάρ' καὶ τεὰμ νὰ χτυπᾷ τὴ μνία ἐντῶκε ἔσκισε τ' ἄντρα σατς τὸ κιφάλ'.

Told by Χρῖστος Εὐφραμίδης, Τσίτα, 14 July 1914.

Summary

There was a woman who used to buy meat and feed it to a bird (later a nightingale). One day she asked her husband to buy meat and promised not to give it to the bird. Her husband bought the meat, but she fed it to the bird. Then she became afraid of her husband, and asked the bird to give it back. But the bird refused to give her the meat

unless she brought it a chick. She went to the hen, but the hen refused to give her a chick unless she brought her a corn-cob. The corn-merchant refused to give her a corn-cob unless she brought him a sponge. The sponge-seller refused to give her a sponge unless she brought him a bill-hook. The bill-hook-seller refused to give her a bill-hook unless she brought him some coal. At this, she gave up and went home. When her husband asked where the meat was, she told him a huge fly had laid its eggs in it; she had thrown the meat away and was now waiting to kill the fly. As she spoke, a huge fly settled on her husband's head. The woman grabbed a pickaxe as if to kill the fly, and split her husband's head in two.

3. (*Sourmena* 20)

Ἔσανε δύο νομάτ'. Τρώγοντας καὶ πίνοντας ἀπὸν σὸ δρόμο ἐμέθιζαν καὶ ἐκοιμήθανε. Τῇ νύχτᾳ ἐξύπνησεν ὁ ἕνας καὶ ἔκνεθε τ' ἄλλονοῦ τὸ κιφάλ'. Ἐτότες ὁ γι-ἄλλο ἐξύπνησε καὶ εἶπεν ἄτονα, «Ρὲ τὸ φτάς ἀτοῦ;» Ἐκεῖνος εἶπε, «Τὸ κιφάλι μ' κνέθω». Ἐτότε ὁ γι-ἄλλο εἶπεν ἄτονα, «Ἀτὸ τὸ κιφάλ' τ' ἐμόνα ἔν». Κι ὁ γι-ἄλλο εἶπε, «Κιὰμ τ' ἐμόνα τὸ κιφάλ' ποὺ γι-ἔν»

Told by Λεωνίδας Ἡρακλέους Ἀδαμίδης (18-20 years old) at Sourmena school, 15 July 1914.

Summary

Two men got drunk. During the night one of them woke up and started scratching the other man's head. The other one woke up and asked him what he was doing. «I'm scratching my head», he replied. And the other one asked, «So where's mine then?».

Stories from *Ophis*

1. (*Ophis* 4): Γλωσσικὸν ζήτημα

Ἦνας Σουρμενίτες ἐπέγινε σὸ Χολὸ μεζέρεσι. Ἐντάμωσε ἕνα Ὀφλή, παλτοῦρι τσιπλάκ, καὶ ἐρώτεσεν ἄτονα, «Π' ἐδ' αἱ πᾶς, Ὀφλή;». Ὀφλῆς πάλ εἶπεν ἄτονα, «Ἐγὼ τὲ ἐδ' αἱ πάω σ' ὄρος. Ἐχω 'τσεῖ ἕνα ἔνοικο· μετ' αὐτοῦ τὸ λυτάρ' νὰ πάω παίρ' ἄτο.» Ὁ Σουρμενίτης τίπο 'κ ἐγρίκεσε ἀσὰ λόγια 'τ. Ἄντα ἐγύρεσε πάλ σ' ὀσπίτ' τὸ βράδο, εἶπε τὸ παιδὶν ἄτ, «Παῦλο, ὀσήμερο σίτ' ἐπέγινε σὸ Χόλο μεζέρεσι ἐτσάτεψα ἕνα Ὀφλή. Ἐρώτεσα 'τονε γιὰ μασκαραλοῦκ, γιὰ τὴ γλώσσα 'τοῦνα. Εἶπα 'τονα, Ὀφλή, π' ἐδ' αἱ πᾶς; Ἐκεῖνος πάλ εἶπε με, ἐδ' αἱ πάω σ' ὄρος. Ἐχω 'τσεῖ ἕνα ἔνοικο· μετ' αὐτοῦ τὸ λυτάρ' νὰ πάω παίρ' ἄτο.» Ἄμ' ἀσὰ λόγια 'τ τίπο 'κ ἐγρίκεσα. Ἐσὺ γιὰ ἐξήγεσο τὰ λόγια 'τ.» Τὸ παιδί ἐπειδὴ ἐμαθάνε σὸ σκολεῖο σὸ Χάν', κάποια ἐγρίκεσε. Εἶπε τὸν πατέρα 'τ, «Ἀτὸς Ὀφλῆς παλᾶ ἐλληνικά λέξεις ἔλεγε, γιὰ τ' ἐκεῖνο κι ἐγρίκεσες ἄτα. Ὅρος ἐλληνικά, λέγει, ἐμεῖς τὸ λέγοιμε ὑψηλὸ ρασί. Ἐδ' αἱ πάω σ' ὄρος τεμὲκ ἐδ' καὶ πάω σὸ ρασί.» Εἶπεν ὁ κύρης ἄτ, «Τὸ εἶπεν Ἐχω 'τσεῖ ἕνα ἔνοικο, ἐκεῖνο πῶς ἔν;» Ὁ παιδάς ἐστάθεν,

ἐσυλλοῖστε πολλά, τὸ ἔνοικο κι 'πόρεσε νὰ εὐρίσκ'. 'Επῆρε καὶ τὸ λεξικό, ἐτάραξε ἀδὰ, ἐτάραξε ἀκεῖ τὰ φύλλα, εὐρε τὴ λέξη ἔνοικο. 'Ερχίνεσε τὴ γραμματικὴ. «'Ενοικος, σύνθετον ἀπὸ τὴν πρόθεσιν ἐν καὶ οἶκος, ἐγκάτοικος· τουρκικὰ σενλίκ.» Εἶπε τὸ παιδί, «Σὸ ρασὶ ἀπὸν κατὶ σενλίκ πρᾶμα ἐν.» Εἶπεν ὁ κύρης αὐτ, «Τὸ λυτάρ' τὸ πρᾶμα ἐν;» Τὸ παιδί ἐπῆρε τὴ γραμματικὴ, «Λυτάρ' ἀπὸ τὸ ρῆμα λύω ἔλυνον, παράγον λυτήριον λυτάριον, δηλαδὴ τὸ ὄργανον μὲ τὸ ὁποῖο λύουν καὶ δένουνε, τεμὲκ τὸ σκοινί. 'Ομον τὸ φαίνεται, σὸ ρασὶ ἀπὸν μὲ τὸ σκοινὶ ν' ἐπαίρινε ἔνοικο, τεμὲκ τὸ λέγομε γουρνία, μελεσσιδᾶ, ν' ἐκατέβαζε γουρνὶ ἀσὸ ρασί.» Ἐτότε εἶπεν ὁ κύρης αὐτ, «Κρίμα σ' ἐσένα, Παῦλο, κρίμα τ' ἐποῖκα ἔξοδα ἀποπίσα ς. Τὸ σκολεῖο τὸ Χάν' ὀφέτος τελειώνεις, καὶ εἶχα χατεσλοῦκ ν' ἐστείλινα σε σὴν Τραπεζοῦντα σὸ τρανὸ τὸ σκολεῖο. 'Ατώρα ἐπεκαρδίγα, ἀντζᾶκ ἴσα μ' ἕνα 'Οφλὴ χωρότε ἔμαθες. 'Εκεῖνο πάλ μὲ τὰ λεξικά καὶ μὲ τὴ γραμματικὴ ἀντζᾶκ ἐπόρεσες ἐξήγεσες τὰ λόγια 'τ.»

Signed ΠαπαΙωάννης [Χατζή-Ιωαννίδης], priest at Κρινίτα, 19 July 1914.

Summary

A man from Sourmena meets a man from Ophis on the road and fails to understand anything he says. On his return home the man tells his son what has happened, repeating what the Ophite had said. The boy, who goes to the local school, explains that the reason why his father couldn't understand the man from Ophis is that the latter was speaking Ancient Greek; with the help of a dictionary and a grammar he manages to interpret the Ophite's words. The father considers the money he has spent on his son's school fees is wasted. «You've hardly learned as much as a peasant from Ophis,» he declares; «you could scarcely explain his words even with a dictionary and a grammar!»

The story shows that Pontians take pride in the antiquity of their dialect not only vis-à-vis other Greeks, but in competition with people from other parts of Pontos.

2. (Ophis 6)

Ἐναν καιρὸ ἔτونه ἕνα γυναῖκα καὶ εἶδε ἕνα παιδί. Καὶ τὸ παιδί ἐκόντεψε νὰ γυναικίς. Ἐνα ἄλλε γυναῖκα, γιὰ νὰ εὐρίσκ' κορίτσ' γιὰ τὸ παιδί, εἶπε τοῦ παιδὶ ἡ μάνα, «Νὰ πᾶμε σ' ἕνα ὀσπίτ'. 'Εκεῖ ἐγὼ νὰ λέγω ἕνα, ἐσὺ νὰ λὲς δύο.» Ἐπῆγανε σὸ σπί, ἀπαποῦθ' νὰ πάρουνε κορίτσ'. Ἐπῆγανε ἐκεῖ ἐσέβανε σὸ σπί. Ἐκάτσανε καὶ καὶ ἐρχίνεσε ἡ γυναῖκα νὰ ἐπαινᾷ τὸ παιδί, καὶ ἔλεγε, «Ταυτηνῆς τὸ παιδί ἔσ' ἐκατὸ λιρῶν χῶματα.» Καὶ τὸ παιδί εἶπε, «Γιόκ, ἐδᾶκόσα λίρα εἶναι.» Ὑστὲρ εἶπε ἡ γυναῖκα, «Ἐσ' ἐδᾶκόσα λιρῶν χτήματα.» «Γιόκ,» εἶπε τὸ παιδί, «τετρακόσα λιρῶν.» Ὑστὲρ' πάλ εἶπε ἡ γυναῖκα, «Ἐσ' ἐκατὸ κεφάλᾶ πρόβατα.» «Γιόκ,» εἶπε τὸ παιδί, «ἐδᾶκόσα κεφάλᾶ εἶναι.» Ὑστὲρ' εἶπε ἡ γυναῖκα, «Ἐσ' κ' ἕνα κουσούρ' τ' ἕνα τὸ μάτιν αὐτ ἐν στραβό.» «Γιόκ,» εἶπε τὸ παιδί, «δύο μάτᾶ εἶναι στραβά.» Ὑστὲρ εἶπε ὁ νοικοκύρης,

«Χάρ, ἀμῆτε σὰ καλά.» Ἐκεῖν' πάλ' ἐσκῶθαν κ' ἐπῆγαν, χωρὶς νὰ γίνεται ἡ δουλεία τουνά νὰ γυναικίζουν τὸ παιδί.

Told by Δημήτριος Παπαδόπουλος, son of the priest at Krinita, 19 August 1914.

Summary

A boy was going to get married. His mother went to the prospective bride's parents with another woman and the woman's son. The woman instructed her son to say twice as much as whatever she said. The woman began singing the praises of the prospective bridegroom, saying, «This woman's boy's got land worth £200.» «No,» said her son, «£400.» «He's got a hundred head of sheep.» «No,» said her son, «two hundred.» Then the woman said, «He's got one defect: he squints in one eye.» «No,» said the son, «both eyes.» Whereupon the father of the prospective bride sent them packing.