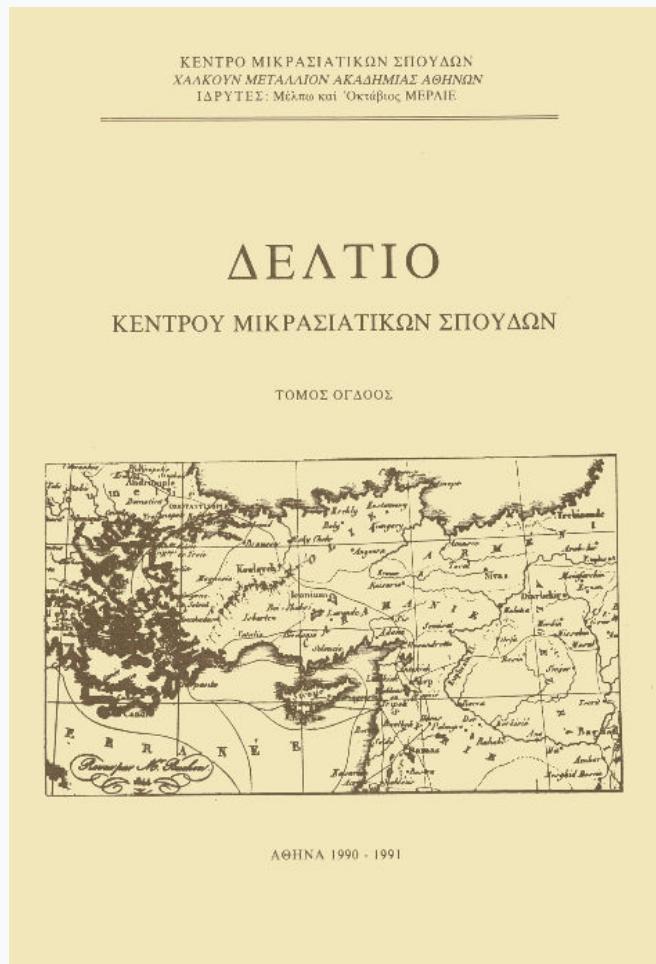


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PETER MACKRIDGE

UNPUBLISHED PONTIC STORIES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 Quoted from an unpublished memoir in the Dawkins archive, housed in the Taylor Institution Library, Oxford.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 Pharasa 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 Al. Alexiadis, «Τὸ ἔργο τοῦ R. M. Dawkins: Βιβλιογραφικὴ συμβολὴ», *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 *'Αρχεῖον Πόντου* in 1931 (vol. 3, pp. 79-122); one from Sanda and four from Imera appeared in various issues of *Ποντιακή Έστιά* 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 *Tὰ παραμύθια τοῦ ποντιακοῦ λαοῦ* (Athens 1962) are taken from the selection published by Dawkins in *'Αρχεῖον 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), στι (Sourmena 1), νὰ πάρουνε, ἐπαινεῖ (Ophis 2), and in Ophis 1 — aside from the «quotations» in *katharevousa*. —λέξεις, ὑψηλό, τελειώνει.

tunate 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 Ζουρνατσάντων Σάντας Dawkins collected four of his six stories from Aristidis I. Chloridis, about whom no information is provided, but who, along with the other Sarda informants, had a small repertoire of long and detailed stories. As for Sourmena, the stories published in *'Αρχεῖον 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 *'Αρχεῖον 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 *'Αρχεῖον 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 Sarda 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 ἀνέκδοτα». 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, «*Kai ἐγὼ ἔρθα,*» and another that finishes, «*Ἐκείνος ἔζησε ἀπὸ τότε πολλὰ καλὰ καὶ ἐμεῖς κι ἄλλο καλλίο ἀπές σο Γίγα*» (*'Αρχεῖον Πόντου*, 3 [1931], p. 117).

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

4. Such didactic stories are perhaps close to the category that I. T. Pamboukis calls *μύθος*: «διήγηση μικρή, πότε κανονική και πότε παραβολική, πού θέλει νά διδάξει κάτι». 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 *où* rather than the general Pontic *kí*, 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: *ă*, which represents a vowel between *a* and *e*; the dotted *č* and *ń*, which represent voiced *d* and *b* when not preceded by a nasal; *đ*, which represents the English *sh* and often originates from *χ* before a front vowel; and the accent on the negative particle *kí*, which distinguishes it from the contracted form *ki* from *kai*.) 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 Σουρμένων*, 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 παδάς εἰσεν ἔναν κορίτσιον. Ἀθεού τὸ κορίτσιον κρυφά σὸν κύρν ἀθεεῖσθαι εἶναν ἀγαπητικόν. Ὁνταν ὁ παδάς ἐπέγνεν σὴ βασιλέα τὰ κονάκια, ἐκούζεν τὸν παιδάν σ' ὀσπίτι, καὶ ἐκαλάτσεβεν μετ' ἑκεῖνον.

Ἐναν ἡμέραν ποὺ τὸ κορίτσιον σ' ὀσπίτι ἀπέξ τὸν παιδάν, ἐντῶκεν τὴν πόρταν ὁ κύρος ἀτές. Ἀτὲ ἐφοέθε, καὶ εἰπεν τὸν παιδάν νὰ ἐμπαίνει ἀπέξ σ' ἔναν σαντούχη. Ἐκεῖνος ἐσέβεν ἀπέξ σὸν σαντούχη, καὶ ἡ κουτσή ἐπῆγεν ἔνοιξεν τὸν κύρν ἀτές. Ὁ παδάς ἐσέβεν ἀπέξ, καὶ κατὰ τύχην ἐπῆγεν ἐκάτσεν ἀπάν σὸν σαντούχη. Ποῖος ἐξέρε; Ἐναν ὥραν ἐκάτσεν, δύο ὥρας ἐκάτσεν. Ὁντες δλων ὑστέρη ἐξέβεν καὶ ἐπῆγεν σὴν δουλείαν ἀτ, ἡ κουτσή ἀνοί τὸ σαντούχη. Καὶ ντό νὰ ἐλέπῃ; Ὁ παδάς ἔτον ἀποθαμένος, ἀνάσμαν ἀσού κ' ἐπόρεσεν νὰ πάρῃ.

Ἡ κουτσή ἐρχίνεσεν νὰ κλαιεῖ ἄμα ντό νὰ ἐφτάσει; Ἀτώρα θὰ τερεῖ καὶ κάπου θὰ κρύψτη τὸ λείμψανον. Ἐκούζεν τὸν ἀραπατσήν ἀτουν καὶ εἰπεν ἀτον, «Ἴνταν θέλτς δίγω σε καὶ ἀβοῦτο τὸ λαδός ἀς πᾶμε φοσίζομε;». Ἐπαίραν ἀτο ἡ κουτσή καὶ ὁ ἀραπατσής κι ἐπῆγαν σ' ἔνα μακρινόν τόπον ἐφοίξαν ἀτο. Τὴν παιδά ὁ κύρος, ἔνας πολλὰ ζαγκίνης ἀρίφος, ἐρούζεν ἀν καὶ κά, ἄμαν κ' ἐπόρεσε νὰ εύρικη τὸ παιδίν ἀτ. Ἐκεῖνος ἔντον τσιμπατούρη.

Ἐναν ἡμέραν ἀπέξ σ' ἔναν χάρην ἐκάθουσαν κάμποσοι ἀραπατσήδες καὶ ἔπιναν ρακίν. Ὁ ἔνας ἐλέγειν, «Ἐγώ ἐπορῶ καὶ τὸ δείνα κορίτσιον φέρω ἀδά καὶ χουσμετεύμας». «Ολ' εἰπαν ἀπ' εἶναν. Ἀτότε καὶ τὴν κοριτσίον ὁ ἀραπατσής εἰπεν, «Καὶ κιάμ ἐγώ ἐπορῶ καὶ φέρω ἀδά τὴν πασά τὸ κορίτσιον καὶ χουσμετεύμας.» Κανεὶς κ' ἐπίστεψεν ἀτο. Ἐκεῖνος ἐστειλεν ἔναν παιδίν καὶ ἔγραψεν σὴν κουτσήν νὰ ἔρται χουσμετεύτης, ἀν κ' ἔν θὰ λέει πῶς ἀτὲ ἐσκότωσεν τὸν παιδάν. Ἡ κουτσή ἐφοέθεν καὶ ἐπῆγεν σὸν χάρην. «Ολ' ἄμον τὸ είδαν ἀτεν, ἔχαπράαν. Ἐκέρασεν ἀτές ἀπ' ἔνα ρακίν. Είπαν ἀτεν, «Φέρεν ἀπ' ἄλλην ἔνα». Ἐκεῖνης ἐξέβεν νὰ πάγει φέρει. Καὶ κατὰ τύχην ἐλέπει ἔναν τανύάκαν σπίρτον. Ἅμαν ἔνοιξεν ἐξεν ἀτο καὶ ἐδώκεν ἀτο φωτίαν. «Ολ' ἐκειαπές ἥντζαν ἔταν ἐκάαν. Ἡ κουτσή ἐψυγεν.

Ὑστερὸν ἐπῆγεν σ' εἶναν ποπάν καὶ εἰπεν ἀτον τὸν τὸ ἀμαρτίας τὸ ἐποῖκεν, πωσότι ἐχάσεν δεκαπέντε ἀνθρώπους χωρὶς νὰ θέλει, καὶ αἴτιος ἐγένετον ὁ ἀραπατσής. «Ο ποπάς εἰπεν ἀτεν, «Δέβα καλὸν κορίτσιον, δ Θεός νὰ ἐσχωρᾶ σε. Ἐγώ, μή φοᾶσαι, κανάν κι λέγη ἀτά.» Τὸ κορίτσιον ἐπῆγεν.

Ἐκεῖνα τὰ ἡμέρας ὁ κύρος τὴν παιδί, καμένος ἀσὸν θάνατον ἀθεεῖ, ἐκούζεν μὲ τὸν τελάλη πωσότι δᾶκόσδα λίρας θὰ δίστη σ' ἐκεῖνον ποὺ κατὰ λέγατον γιὰ τὸ παιδίν ἀτ. Ἀτὸ ἔκσεν ἀτο καὶ ὁ ποπάς καί, δᾶβολι κάλτσαν ποὺ ἔτον, ἔχαντυλλάδεν γιὰ τὰ δᾶκόσδα λίρας. Ἐπῆγεν σὴν κύρον τὴν παιδί καὶ λέγατον πῶς ἀλέτς κι ἀλέτς ἔντον τὸ παιδίν ἀτ. «Ο μαῦρον ὁ κύρτς τὴν παιδί θὰ ἐγκαλεῖ ἀτώρα τὸ κορίτσιον, φοᾶται ἀσὸν κύρον ἀθεεῖ, γιατὶ πασάς ἔν. Ἐφέκεν καὶ ἐπῆγεν σὴν

Ρουσίαν. Και ἐκεῖ ἐγκάλεσε τὸ κορίτσον καὶ ἔγκεν καὶ μάρτυραν τὸν ποπάνηντζαν εἰπεν ἀτο 'κει. 'Η Ρουσία ἔστειλεν καὶ ἐκοῦζεν τὸ κορίτσον μὲ τὸν κύρ' ν ἀθες ἐντάμα. Ἐρώτεσεν ἀτεν πῶς καὶ πῶς ἐγέντον ἡ δουλεία. Ἐκεῖνε πά πῶς ἔτον καὶ ἐγέντον δέτες εἰπεν ἀτο. Και εἰπεν πῶς ἀφορεσμένον δι ποπάς κ' ἐκράτεσεν τὸ μυστικὸν καὶ ἐπῆγεν εἰπεν ἀτο τὸν κύρ' τῇ παιδὶ γιὰ τὰ δάκοσσα λίρας. 'Ατότε ἡ Ρουσία ἐτέρεσεν πῶς τὸ καπαέτ' ἔτον τῇ ποπᾶ. Τὸ κορίτσον μὲ τὸν κύρ' ἀθες ἐδέβασεν πλάν. Και τὸν ποπάνην ἐσέγκεν ἀτὸν σὴ τοπὶ τὸ στόμαν καὶ ἐδῶκεν ἀτο φωτία. 'Αέτες παθᾶνε ἐκεῖν' ποὺ κὶ κρατοῦν 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

Τρὶς νομάτ' ἀνθρῶπον ἐπέγναν σ' ἔναν στράταν κές. Και ἔρθεν εὑρεν ἀτς καὶ ἔνα παλικάρ'. «Καλὰ παιδία, ποῦ πάτε;» ἐρωτᾶ τζ. «Πᾶμε σὸ δείνα χωρίον,» εἶπαν τὰ παιδία. «Ἐκεῖ πάγω καὶ ἐγώ. Ἐφτᾶμε ἔναν καλὸν συντροφίαν.» «Ἄς ἔν,» εἶπαν τὰ παιδία, «ἄλα μετ' ἐμᾶς.»

Σήγη στράτα σίτᾳ ἐπέγναν ἐπέντεσαν ἔναν χωρίον. 'Ασούν ἐβράδυννεν κέλα ἐψαλάφεσαν ἔναν ὀτάν νὰ κοιμοῦνταν. 'Εκεῖν' κ' ἐδῶκαν ἀτς. 'Εδίεξαν ἀτς

ἐπεκές. Ἐτεῖν' οἱ μαῦροι ἔμναν ὁξωκά μὲ τὰ πρόστα πά, κ' ἐθέλεσαν νὰ μονάζουν ἀτς. Ἀποπούρνού ὄνταν ἐσκῶθαν καὶ τεροῦν ἔναν περβόλ' φουσκωμένον ὀλίγον ἔθελνεν νὰ χαλάεται. Ἐκεῖνο τὸ παλικάρ' χαλάνωτο καὶ σὲ δύο λεφτὰ ἀπές ἔβγαλάτο ἀπάν.

Ἐχπάσταν ἐπεκεῖ καὶ ἐπῆγαν. Σὴν στράταν ἀπάν ἀπαντοῦνε ἔναν κι ἄλλον χωρίον. Ἐψαλάφεσαν καὶ ἐκεῖ νὰ μένε. Ἄμαν καὶ ἐκεῖν' ἄμον τ' ἀλλούνοὺς ἐδίεξαν ἀτς. ἔμναν ὁξωκά καὶ ἐκεῖνο τὴν βραδήν. Ἀποπούρνού ὄνταν ἐσκῶθαν ἐλέπ' νε ἔναν ὀσπίτ' ὀλίγον κι ἄλλο νὰ χαλάεται. Ἐκεῖνο τὸ παλικάρ' ἔχαλασεν ἀτο καλά καὶ ἐκλῶστεν ἔχτ' σεν ἀτο. Ἐχπάσταν καὶ ἐπεκεῖ ἀσὸ χωρίον καὶ ἔβραδδσταν σ' ἔναν ἄλλο. Ἐψαλάφεσαν καὶ ἐκεῖ νὰ μένε. Ἐκεῖ οὐλ' ἔταν καλοί. Ἔνας καλός ἐπαίρεν ἀτς μετ' ἐκεῖνον. Ἐκάτσεν ἀτς σὸ τραπέζ' ν ἀτ, καὶ ἐφάσεν καὶ ἐπότ' σεν ἀτς, καὶ ἐστρωσεν κρεβάτ' νὰ κοιμοῦνταν. Ἐκεῖνο τὸ παλικάρ' ἐσκῶθεν ὀλύχτα καὶ ἐφούρκ' σεν τὸ μαναχὸν τὸ παιδίν τ' ἐκεῖνοῦ τοῦ καλοῦ τ' ἀνθρώπων'. Ἀποπούρνού ἐσκῶθαν καὶ τ' ἄλλα τὰ παιδία, καὶ ἀμοντο εἰδαν φουρκισμένον τὸ παιδίν ἐπαίραν καὶ τὸ παλικάρ' τὸν σύντροφον ἀτουν, καὶ ἔψυγαν, γιὰμ ἐλέπατς ὁ οἰκοκύρτης.

Σὴν στράταν σίτι ἐπέγναν, ἐρωτοῦνε τὸ παλικάρ', «Νέπρε, ἐσὺ τὸ εἰν ἀτὰ τὸ ἐφτᾶς; Σ' ἔναν τὸ χωρίον ποὺ ἐδίεξαν ἔμας, ἐσὺ ἐποίκες ἀτς καλόν. Ἐχάλασες τὸ περιβόλ' ν ἀτουν καὶ ἔχτ' σες ἀτο. Σ' ἄλλο πὰ ποὺ ἐδίεξαν ἔμας, ἔχτ' σες τ' ὀσπίτ' ν ἀτουν. Καὶ ἀδὰ ποὺ ἐσέγκαν ἔμας ἀπές καὶ ἀοίκα τιμάντας ἐποίκαν ἔμας, ἐσὺ ἐφούρκ' σες τὸ μαναχὸν τὸ παιδίν ἀτουν.» Ἀτότε τὸ παλικάρ' εἰπεν, «Σ' ἔναν τὸ χωρίον ἐκεῖ ἀφκά σὸ περιβόλ' ἔτον κρυμμένον μάλαμαν. Ἀμοντο ἐχαλάσουτον τὸ περβόλ' θὰ ἐφαίνουτον τὸ μάλαμαν, καὶ ἐκεῖ ἀπάν πολλοὶ θὰ ἐσκοτοῦνταν. Ἐχτ' σα 'το ἐγώ, καὶ ἄλλο κι θὰ χαλάεται καὶ ἀνθρώπων' πὰ κι θὰ σκοτοῦνταν. Σ' ἄλλο τὸ χωρίον ἐκεῖ ἀφκά σ' ὀσπίτ' ἐκάθουντον ἔναν καλὸν ὀσπίτ'. Θὰ ἐχαλάσουτον τ' ὀσπίτ' καὶ θὰ ἐσκότωνεν ἀτς. Ἐχτ' σα τ' ὀσπίτ' καὶ ἐγουρτάρεψα ἀσο κακὸν ἀτόσ' ἀνθρώπων'. Ἀδὰ πὰ σὸ χωρίον ποὺ ἐσέγκαν ἔμας ἀπές, ἐφούρκ' σα τὸ παιδίν ἀτουν γιατὶ ἀτὸ ἔναν ἡμέραν θὰ ἐγίνουτον ἔναν κακὸ παιδὶ καὶ θὰ ἐχάλανεν τὰ καλὰ τὴ κυροῦ ἀθες, καὶ θὰ ἐποῖνεν καὶ ἐκεῖνον κακόν. Ἐφούρκ' σα τὸ παιδίν καὶ ἐμ ἀτὸ ἐγουρτάρεψα ἐμ τὸν κύρον ἀθες ἀστὴν κόλασιν. Ἀτώρα ἐγώ είμαι οἱ Χριστόν. Ἐρθα ἐποῖκα ἀτὰ τὰ δουλείας, καὶ θὰ πάγω σὸν οὐρανόν. Ἐσεῖν' δεβάτε σὸ καλόν.» Ἀτὰ εἰπεν ἀτς καὶ ἐγέντον τοξίμ' ἐπεκεῖ. Ἐκεῖν' πὰ ἐπῆγαν σὴ δουλείαν ἀτουν καὶ ἥντιναν ἐπένταναν ἔλεγαν ὅλα 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)

Ἐτον ἔνας ἀσκητής καὶ ἐπῆγε σ' ἔνα πεγάδι καικά. Ἐκάτσεν κι ἔτρωγεν τὸ ψωμίν ἀτ, ὅντες τερεῖ, ἀπὸ μακράν ἔρται ἔνας καβαλάρτς. Ἐφοέθεν, γιάμ κατ ἐφτάατον, καὶ ἐκρύψεν δόπις σ' ἔναν παρτίν. Ἀτὸς ὁ καβαλάρτς ἔρθε σὸ πεγάδι καικά, ἔφαγεν καὶ ἔπεν, καὶ ἐσκῶθεν καὶ ἐπῆγεν. Ἀμαν ἐνέσπαλεν ἐκείνος τὴν κᾶσαν ἀτ μὲ σίλα λίρας. Ἐκείνος ἐπῆγεν, καὶ ἀποπὶς ἀτ ἔρθεν εἶνας ἄλλος νὰ πίν' νερόν. Ἐλέπ' τὴν κᾶσαν μὲ τὰ παράδας, καὶ παίρατα καὶ φεύ'. Ἀποπὶς ἀτουν ἔρθεν εἶνας ἐφτωχός. Ἐκάτσεν σὸ πεγάδι καικά καὶ τρώει ξερόν ψωμίν. Ἀλλομίαν ἔρται ἐκείνος ὁ καβαλάρτς: «Σκύλ' νιέ, τὰ παράδας ίμ τ' ἐκλεφτες ἀγλήγορα δός μ' ἀτα, ἀν κ' ἐν σκοτώνω σε». «Ο μαῦρον ἐφτωχόν, «Ποδεδίζω σε», λέγατον, «ἔγω παράν κ' είλα». «Ἐσύ ἐπαιρες ἀτα,» λέγατον ὁ καβαλάρτς. «Δός μ' ἀτα, θὰ σκοτώνω σε». Καὶ ἐβγάλ' τὸ ρεβόλ' ἀτ καὶ κρούει καὶ σκοτών' τὸν ἐφτωχόν, καὶ ἐπεκεὶ μόνος ἐπῆγεν.

Ατά οὐλά ἔλεπεν ἀτα ἀποπὶς ἀσό παρτίν ἀσκητής. Ἐβγαίν' ὁξωκά ἐφτάγει ἔναν δέησιν σὸν Θεόν, καὶ παρακαλεῖ νὰ φανερώνατον ἀβοῦτα ντό ἑγένταν τό εἶναι. «Δίκαιον ἔν νὰ πάιρ' τ' ἀρίφ' τὰ παράδας ἄλλον καὶ νὰ φεύ', καὶ νὰ σκοτοῦται σ' ἐκείνοῦ τὸν τόπον ἐφτωχόν;» Ἀτότες ἐκατήβεν ἄγγελος κυρίου καὶ είπεν ἀτον, «Ἀτὸς ὁ καβαλάρτς ἀτὰ τὰ παράδας ἀτ ἐκλεψεν ἀτα ἀσ' ἐκείνον ποὺ ἐπαιρεν ἀτα καὶ ἔφυγεν. Ἀτώρα ἔρθεν ἐπαίρεν ἀτα ἥντζαν είλεν ἀτα παλαιοῦ, καὶ ἔρθαν ἵσα καὶ ἵσα. Ἀτὸς ἐφτωχόν π' ἐσκοτῶθεν πά, ἐσκότωσεν τὸν κύρ' τῇ καβαλάρ'. Ἀτώρα πά ὁ καβαλάρτς ἐσκότωσεν ἀτον. καὶ ἔρθαν ἵσα καὶ ἵσα.» Ἀσκητής ἐπέμεν ἀχπαραγμένος. «Νὰ λελεύω σε,» είπεν τὸν ἄγγελον, «δεῖξο με τὸν τρόπον νὰ ἐγνωρίζω ἀτ' ἀτώρα τῇ καλούς καὶ τῇ κακούς.» «Δέβα,» είπεν ἀτον ἄγγελον, «στὰ σήν πόρταν τῇ τάδε χανί, καὶ ἥντζαν ἀποπουρνού ἐβγαίν' ἀσ' οὐλων ἀγλήγορα, ἐκείνος ἐν ἀσ' οὐλων κακόν. Καὶ ἥντζαν ἐμπαίν' ἀπές ἀποβραδίς ἀσ' οὐλουνούς πρῶτα, ἐκείνος ἐν ἀσ' οὐλων ὁ καλόν.» Ἀσκητής ἐπῆγεν, κι ὅντες τερεῖ ἀποπουρνού ἐβγαίν' εἶνας ἐφτωχός μὲ τὸ παιδίν ἀτ. «Ἀβοῦτος,» είπεν ἀπές ἀτ ἀσκητής, «ἐν ἀσ' οὐλων ὁ κακόν.» Ας τεροῦ καὶ ἀποβραδίς ποῖος θὰ ἐμπαίν' πρῶτα ἀπές.»

'Ἐπῆγεν ἀσκητὴς σὴν δουλείαν ἀτ., καὶ ἐφτωχὸν μὲ τὸ παιδίν ἀτ σ' ἐκεινέτερον.

'Ἐφτωχὸν μὲ τὸ παιδίν ἀτ σίτᾳ ἐλάσκουσαν σῇ θάλασσας σὴν ἄκραν κές, λέει τὸ παιδίν, «Πατέρα, ἀσὸ γοῦμ' τῇ θάλασσας κι ἄλλο πολλὰ ποῖον ἔν;» «Παιδί μ',» εἶπεν ἀτον, «ἀσὴν θάλασσας τὸ γοῦμ' κι ἄλλο πολλὰ ἔν τῃ Θεοῦ ἐσπλαχνίᾳ». Ἀσκητὴς ἀποβραδίς ἐπῆγεν ἐκάτσεν σῇ χανὶ τὴν πόρταν, καὶ θὰ τερεῖ ποῖος θὰ ἐμπαίν' πρῶτα ἀπές, γιὰ νὰ ἐγνωρίζει, ποῖος ἔν δικαλόν. Κι ὅντες τερεῖ, τὸ ἐλέπ'; Ἐφτωχὸν μὲ τὸ παιδίν ἀτ ἐσέβεν πρῶτα ἀπές. «Ἀτδαῖπκον ἔρθεν ἀτό· ἀποπουρούν νὰ ἔν κακός καὶ ἀτώρα νὰ ἔν καλός.» Ἐστίρεψε καὶ ἐπῆγεν σ' ὁσπίτ'ν ἀτ, καὶ ἐνοῦντζεν πᾶς νὰ μαθάν' ἀβοῦτο τὸ θάμαν. Ἐσκάθεν ἀποπουρούν καὶ ἐπῆγεν εύρεν τὸν ἐφτωχόν. Ἐρωτᾶ τον, «Ὄψὲ τὸ καλὸν ἐποίκες;» «Τιδὲν καλὸν κ' ἐποίκα,» λέγ' ἐφτωχόν. «Γιόκ, τσάνουμ,» λέγατον ἀσκητής, «κὰτ καλὸν θὰ ἐποίκες. Πὲ μ' ἀτο.» «Τιδὲν καλὸν κ' ἐποίκα,» εἶπεν. «Σὸν γιαλὸν κές σίτᾳ ἐπέγνα, ἐρωτᾶ με τὸ παιδί μ, 'Πατέρα, ἀσὸ γοῦμ' τῇ θάλασσας κι ἄλλο πολλὰ ποῖον ἔν;» Εγὼ πὰ εἴπα τον, 'Παιδί μ, πῃ Θεοῦ ἐσπλαχνίᾳ.' Καλὸν ἄν ἔν ἀτό, ἀτὸ τὸ καλὸν ἐποίκα.» «Κανεῖται ἀτό,» εἶπεν ἀσκητής, καὶ ἐσίρεψεν σ' ὁσπίτ'ν ἀτ. Ἐνοῦντζεν ἀπές ἀτ, «Τ' ἐμέτερον δι παράδεισον μετ' ἔναν λόγον παίρκεται, καὶ μετ' ἔναν λόγον χάται».

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)

Ἐνας δᾶσκαλος ἐπαῖρεν ἔναν ἡμέραν τὸν μαθετὴν ἀτ καὶ ἐξέβαν σὸ λάσιμον. Κατὰ τύχην ἐδέβαν σ' ἔναν χωράφ' κές. Ἐκειαπές ἐδούλευεν ἔνας χωρέτες τοὶ περιτωχός. Πλαγκαικὰ ἀπές σ' ὅρμιν εἶδαν ἔνα ζευγάρ' τοὶ περιγραμένα ποστάλα. Ὁ μαθετής εἶπεν τὸ δᾶσκαλον ἀτ, «Λελεύω σε, δᾶσκαλε, ἃς παίρομε τ' ἀβουτουνοῦ τὰ κουντούρας καὶ κρύφκομες ἀκαικά σ' ἔναν καφούλ' ἀφκά· ἐκαικά θὰ ἔχομε καὶ ἔβόρα, καὶ ἀς τεροῦμε, ἀμοντο ἔρται ἀραινάτα καὶ κ' εύρικάτα, τὸ θὰ ἐφτάει.» «Καλὸν παιδίν,» εἶπεν ὁ δᾶσκαλον, «τερῷ σε, θέλτς ν' ἐφτάς τὸ κέιφι ζ, σιτά τερεῖς ἐκεῖνον νὰ κρούει τὰ γόνατα τ' γιὰ τὰ ποστάλα τ'. Ἐσύ ἀτώρα βάλον ἀπές σὰ δύο πὰ ἀπ' ἔναν λίραν· θὰ κρύφκομες ὅπις σὸ καφούλ' καὶ ἀς τεροῦμε τὸ θὰ ἐφτάει ἀμοντο εύρικ' τὰ λίρας. Ἀτότες ἐκεῖνος θὰ σδαίρεται γιὰ τὰ λίρας, κι ἐμεῖς πὰ θὰ τεροῦμ' ἀτον και σδαίρομες.» Ὁ μαθετής ἐποίκεν ἀμοντο εἶπεν ἀτον ὁ δᾶσκαλον ἀτ: ἐσέγκεν ἀπές σὰ δύο ποστάλα ἀπ' ἔναν λίραν και ἐπαῖρεν τὸν δᾶσκαλον ἀτ και ἐκρύφτεν ὅπις σὸ καφούλ'.

Ὑστερὸν ἀσ' ἔναν κάρτον τεροῦνε τὸν χωρέτεν νὰ ἔρται νὰ φορεῖ τὰ ποστάλα τ'. Ἐσέγκεν ἀναχάπαρα τ' ἔναν τὸ ποδάρ' ἀτ σ' ἔναν τὸ ποστάλ', και ἐπεκεὶ τερεῖ πωσότι κὰτ κρούει τὸ ποδάρ' ἀτ. Ἐθάρρεσεν λιθαρόπον κὰτ ἐροῦξεν ἀπές και ἐξέγκεν τὸ ποδάρ' ἀτ νὰ χάν' τὸ λιθάρ. Μὲ τὸ νὰ λέγω σας κ' ἐπορῷ νὰ φανερώνω σας καλὰ πόσον ἐχπαράεν ὅνταν εἰδεν πωσότι ἐκεῖνον τὸ ἐντοῦνεν τὸ ποδάρ' ἀτ ἔτον λίρα. Ἐχάρεν, και ἀσή χαράν ἀτ σκοῦται ἐφτάει ἐκὲς ἀμον παλαλά, και τζαλζ', χωρίς νὰ γροικᾶς τὸ λέει. Ὁ μαθετής και ὁ δᾶσκαλον ἐτέρναν τῇ χαράν τῇ χωρέτε και ἐδαίρουσαν και ἐκεῖν. «Ἐλέπ' ζ,» λέει ὁ δᾶσκαλον τὸν μαθετὴν ἀτ, «τ' ἔμορφον ἔν νὰ σδαίρεται ἐκεῖνος και ἐμεῖς πὰ μετ' ἐκεῖνον; Κι νουνίες πόσον ἀδκεμον θὰ ἔτον ἄν ἐπαίρναμε τὰ ποστάλα τ', και ἔκλαιγεν και ἐκεῖνος, και ἐμεῖς πὰ θὰ ἔτδιζαμ' ἀτον, και κὶ θὰ ἐγέλαναμε ἀτόσον.» Ὁ μαῦρον ὁ χωρέτες πάει νὰ βάλ' και τ' ἄλλο τὸ ποδάρ' ἀτ σ' ἄλλο τὸ ποστάλ' ἀτ και ἀναχάπαρα ἐλέπ' και ἐκεῖ ἀπές ἔναν κι ἄλλο λίραν. Τὸ τὸ ἐγέντον ἐπεκεὶ και ὕστερον, ἀβουκάτος πὰ νὰ είμαι, κι θὰ ἐγροικῶ νὰ λέγ' ἀτο. Ἀτότες ἐστάθεν ὁ χωρέτες και ἐσταύρωσεν τὰ σέρρα τ', ἐποίκεν τὴν μετάνων ἀτ και εἶπεν, «Θεέ μ, ἀλπάτ θὰ ἐξερες πῶς ἀπόψ' κ' είλχα ψωμίν νὰ φάζω τὰ παιδία μ, και ἐστειλες με μὲ κάποιον καλὸν καρδίαν ἀβοῦτα τὰ παράδας γιὰ νὰ φάζω τὴν γυναίκα μ και τὰ παιδία μ.»

Ἀτότε ἐξέβαν ἀποπίς ἀσὸ καφούλ' και ὁ δᾶσκαλον μὲ τὸν μαθετὴν ἀτ. «Μετ' ἐμᾶς,» εἶπαν ἀτον, «οὐ Θεός ἐστειλε σε ἀβοῦτα τα παράδας. Δέβα κάθ και φά τα μὲ τὸ καλὸν καρδίαν. «Ἄν είναι ὀλίγα, ἔπαρ' ἄλλα δύο κι ἄλλο.» Και ἐξέγκεν και ἐδῶκεν ἀτον και δύο κι ἄλλα. Ὁ χωρέτες ἀσοὺ εὐχέθεν και ὕστερον, ἐπῆγεν σ' ὁσπίτ' ἀτ και εἶπεν τὴν γυναίκαν ἀτ τὸ καλὸν τὸ χαμπάρ. Οἱ δύ' πά, ὁ δᾶσκαλον και ὁ μαθετής, χαρεμέν' γιὰ τὸ καλὸν π' ἐποίκαν, ἐπῆγαν σ' ὁσπίτα τούν, και ἐγροικ' σεν ὁ μαθετής πωσότι ἄλλ' ἔμορφον ἔν νὰ δί' κάποιος παρὰ νὰ πάιρ'.

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 κάτα ν' ἐπέγνε στὴν ξενιτία. Σὸ δρόμο εἰδε ἔνα πετεινό. Ὁ πετεινό εἶπε τὴν κάτα, «Καλημέρα, κάτα, ποῦ νὰ πᾶς;» «Σὴν ξενιτία, πετεινό.» «Ἐγὼ πάλ ἀς ἔρχομαι.» Καὶ ἐπῆγαν ἐντάμα.

Σὸ δρόμο εἰδανε ἔνα ζό. Ἐκεῖνο πάλ ἐπῆγε ἐντάμα. Κι ἐπεκεῖ ἐπῆγανε 'πῆγανε, εἰδαν ἔνα γάιδαρο. Ἐκεῖνος πάλ ἐπῆγε' ἐντάμα. Σίτ' ἐπέγναν ἐβραδυνᾶγανε, καὶ εἰδαν ἔναν ἔφκαιρο χαμαιλέτε καὶ ἐσέβαν ἀπές. Σὰ ξημερώματα σιμὰ ὁ πετεινὸ ἐκόνει. Ἐκουσαν ἀτὸ τρί νοματοι θωπεκάντ' καὶ εἴτανε, «Ποῖος ἀπ' ἔμας νὰ ἐπορει καὶ παίρ' ἀτὸ τὸν πετεινό;» Ἐνας πάλ εἶπε, «Ἐγὼ ἐπορῶ καὶ πάω παίρ' ἀ.» Ἐπῆς ἐπῆς σιμὰ σὸν πετεινὸ καὶ ὁ πετεινὸ ἐποίκε «κό κό κό». Ἐκεῖνος πάλ ἐθάρρεσε στὶ ἔν ζουρνατός καὶ ἔφνε. Σίτε πάει, ή κάτα ἐτάλεψε σὰ μουντζούρα' τ. Καὶ ἀτὸς πάλ σίτε φεύ', ἐπῆς σὸ γάιδαρο ἐκεικὰ καὶ ὁ γάιδαρο ἐντάκεν ἀτονα λάχτας. Κι ἐπεκεῖ ἐπῆς σὸ ζό ἐκεικὰ καὶ τὸ ζό μὲ τὰ κέρατα θε ἔσκωσε καὶ ἔσυρεν ἀτονα δξουκά.

Ἐφυγε ὁ θώπεκας καὶ ἐπῆς σοι συντρόφους ἀτ, κι ἐρωτοῦν ἀτονα, «Ποῦ ἔν ὁ πετεινό;» Ἐκεῖνος πάλ εἶπε, «Κείνος πετεινός κ' ἔτουνε: ἔτουνε ζουρνατός.» Ἐντάκε με μὲ τὸ ζουρνατόπον [ζουρναδόπον] ἀτ. Καὶ σίτ' ἔφνενα ή καπιτσαράβα ἐντάκε με μὲ τὸ σπουγγάρ' ἀτς, κι ἐπεκεῖ πάλ ἔρθε ὁ ζουρνατός ἐντάκε με τρία [φαράς] μὲ τὸ ζουρνατόπον ἀτ, κι ἐπεκεῖ ὁ καπιτσάρης ἔβαλε με ἀπάν σὸ φτάρ' ν ἀτ κι ἔσυρε με [δξουκά].»

Told by Χρίστος Στ. Εὐφρατιδης (aged 20, from Καρακαντζί), 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 ἔρχουτουνε ἔτρωεν ἀ ἔνα πουλί. Ἐναν ἡμέρα πάλι είπε τὸν ἄντραν ἀτς, «Ἐπαρε με κρέας, καὶ ἐγώ τὸ πουλί κὲ νὰ φαῖς» ἀ. Ἐκεῖνος πάλι ἐγόρασε κρέας. Καὶ πάλι ἀτὲ ἡ γυναίκα ἐφάισεν ἀ τὸ πουλί. Καὶ τσούγκιτάμ ἐφοβέθε ἀσὸν ἄντραν ἀτς, ἐπῆς παρεκάλεσε τὸ πουλί νὰ δί' ὅπις τὸ κρέας. «Ἄμα τὸ πουλί είπεν ἀτενα, «Ἀν φέρεις με ἔνα κοσσοπούλ», ἐτότε 'γω νὰ δίω σε τὸ κρέας.» Ἐπῆς σήν κοσσού καὶ λέει ἀτεν, «Δός με ἔνα πουλί γιὰ νὰ φέρ' ἀτο τὸ ἀηδόν» καὶ νὰ δί με τὸ κρέας.» Ἡ κοσσού πάλι είπε, «Ἀν φέρεις με τσουπάδ», ἐτότε 'γω νὰ δίγω σε πουλί.» Ἐπῆγε ἀτὲ σὸν τσουπαδά καὶ λέει ἀτον, «Ἐ τσουπαδά, τσουπαδά, γι-ἀηδόν» ἐμὲν πουλί, ἡ κοσσού ἐμὲν κοκκί ἐράεψε. Τότε είπεν ἀτεν ὁ τσουπαδάς, «Ἀν φέρεις με σπουγγάρ» ἐγώ νὰ δίγω σε τσουπάδ» Ἐπῆγε σὸ σπουγγαρά καὶ είπεν ἀτον, «Γι-ἀηδόν ἐμὲν πουλί, ἡ κοσσού ἐμὲν κοκκί, ὁ τσουπαδάς ἐμὲν σπουγγάρ» ἐψαλάφεσε. «Ο σπουγγαράς είπεν ἀτεν, «Ἀν φέρεις μὲ ἔνα κρωπί ἐγώ νὰ δίγω σε σπουγγάρ».» Ἐπῆς σὸν κρωπά καὶ είπεν ἀτον, «Γι-ἀηδόν ἐμὲν πουλί, ἡ κοσσού ἐμὲν κοκκί, σπουγγαράς ἐμὲν κρωπί ἐψαλάφεσε». Ἐτότε ὁ κρωπάς είπεν ἀτεν, «Ἀν φέρεις με καρβόνα, ἐγώ νὰ δίγω σε κρωπί». Ἐτότε ἡ γυναίκα ἐτέρεσε κὲ νὰ ἐπορεῖ ἐπαίρ' τὸ κρέας. Καὶ ἐκλῶστε σ' ὅσπιν ἀτς.

Ἐκεῖν' τὸ βράδο ἔρται ἄντρας ἀτς καὶ λέει ἀτεν, «Ποῦ ἔν τὸ κρέας;» Ἐτότε ἡ γυναίκα είπε, «Ἐ ἄντρα μ, νὰ ἔξερνες τ' ἔπαθα τὴ δουλεία. Σὸ κρέας ἀπάν ἔρθε ἔνα τρανόδό μυία καὶ ἐγέννησε ἀπάν ὅβγά, κι ἐγώ ἐνερᾶστα τὸ καὶ ἔχάσα το, κι ἀντα ἐλέπω ἔκεινο τὴ μυία ἐγώ νὰ σκοτών' ἀτο.» Ἀτὸ σίτ' ἐλέγανε ἔρθ' ἔνα τρανό μυία κι ἐκάτσε σ' ἄντρα σατς σὸ κιφάλ' ἀπάν. Ἀτὲ ἐπῆρε ἔνα ἀξινάρ' καὶ τεάμ νὰ χτυπᾶ τὴ μυία ἐντῶκε ἔσκισε τ' ἄντρα σατς τὸ κιφάλ'.

Told by Χρίστος Εύφραμίδης, 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)

“Εσανε δύο νομάτ. Τρώγοντας και πίνοντας ἀπάν σὸ δρόμο ἐμέθιξαν καὶ ἐκοιμέθανε. Τὴν νύχτα ἐξύπνησεν ὁ ἔνας καὶ ἔκνεθε τ' ἀλλονοῦ τὸ κιφάλ. Ἐτότες δὲ γι-ἄλλο ἐξύπνησε καὶ εἶπεν ἀτονα, «Ρέ τό φτᾶς ἀτοῦ;» Ἐκεῖνος εἶπε, «Τὸ κιφάλι μι κνέθω». Ἐτότε δὲ γι-ἄλλο εἶπεν ἀτονα, «Ἄτο τὸ κιφάλ' τ' ἐμόνα ἔν». Κι δὲ γι-ἄλλο εἶπε, «Κιάμ τ' ἐμόνα τὸ κιφάλ' ποῦ 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

Ἐνας Σουρμενίτες ἐπέγινε σὸ Χολὸ μεζέρεσι. Ἐντάμωσε ἔνα Ὀφλή, παλτούρι τσπτάκ, καὶ ἐρώτεσεν ἀτονα, «Π' ἐσ' ἀι πᾶς, Ὀφλή;». Ὀφλής πὰλ εἶπεν ἀτονα, «Ἐγώ τὲ ἐσ' ἀι πάγω σ' ὅρος. Ἐχω τ'σεὶ ἔνα ἔνοικο· μετ' ἀοῦ τὸ λυτάρ' νὰ πάω παίρ' ἀτο.» Ὁ Σουρμενίτες τίπο κ' ἐγρίκεσε ἀσὰ λόγια τ'. «Ἄντα ἐγύρεσε πὰλ σ' ὀσπίτ' τὸ βράδο, εἶπε τὸ παιδίν ἀτ, «Παῦλο, ὀσήμερο σίτ' ἐπέγινα σὸ Χόλο μεζέρεσι ἐτέστατεψα ἔνα Ὀφλή. ἐρώτεσα τ'ονε γιὰ μασκαραλούκ, γιὰ τὴ γλώσσα τούνα. Εἶπα τ'ονα, «Οφλή, π' ἐσ' ἀι πᾶς;» Ἐκεῖνος πὰλ εἶπε με, «ἐσ' ἀι πάω σ' ὅρος. Ἐχω τ'σεὶ ἔνα ἔνοικο· μετ' ἀοῦ τὸ λυτάρ' νὰ πάω παίρ' ἀτο.» «Ἄμ' ἀσὰ λόγια τ' τίπο κ' ἐγρίκεσα. Εσὺ γιὰ ἐξήγεσο τὰ λόγια τ'.» Τὸ παιδί ἐπειδὴ ἐμαθάνε σὸ σκολείο σὸ Χάν', κάποια ἐγρίκεσε. Εἶπε τὸν πατέρα τ', «Ἄτος Ὀφλής παλᾶν ἐλληνικά λέξεις ἔλεγε, γιὰ τ' ἐκεῖνο κὶ ἐγρίκεσες ἀτα. «Ορος ἐλληνικά, λέγει, ἐμεῖς τὸ λέγονυμε ὑψηλὸ ραδί. ἐσ' ἀι πάω σ' ὅρος τεμέκ ἐσ' καὶ πάω σὸ ραδί.» Εἶπεν ὁ κύρης ἀτ, «Τὸ εἶπεν «Ἐχω τ'σεὶ ἔνα ἔνοικο, ἐκεῖνο πᾶς ἔν;» Ὁ παιδάς ἐστάθεν,

έσυλλοιστε πολλά, τὸ ἔνοικο κὶ 'πόρεσε νὰ εύρισκ'. Ἐπῆρε κὰ τὸ λεξικό, ἐτάραξε ἀδά, ἐτάραξε ἀκεῖ τὰ φύλλα, εύρε τὴ λέξη ἔνοικο. Ἐρχίνεσε τῇ γραμματικῇ. «Ἐνοίκος, σύνθετον ἀπὸ τὴν πρόθεσιν ἐν καὶ οίκος, ἐγκάτοικος: τουρκικὰ σενλίκ.» Εἶπε τὸ παιδί, «Σὸ ρασὶ ἀπὸν κάτι σενλίκ πράμα ἔν.» Εἶπεν ὁ κύρης ἀτ, «Τὸ λυτάρ' τὸ πράμα ἔν;» Τὸ παιδί ἐπῆρε τῇ γραμματικῇ, «Λυτάρ' ἀπὸ τὸ ρῆμα λύω ἔλυνον, παράγον λυτήριον λυτάριον, δηλαδὴ τὸ ὅργανον μὲ τὸ ὄποιο λύουν καὶ δένουνε, τεμέκ τὸ σκοινί. Ὁμον τὸ φάινται, σὸ ρασὶ ἀπὸν μὲ τὸ σκοινί ν' ἐπαίρινε ἔνοικο, τεμέκ τὸ λέγομε γουρνία, μελεσσίδᾳ, ν' ἐκατέβαζε γουρνί ἀσὸ ρασί.» Ἐτότες εἶπεν ὁ κύρης ἀτ, «Κρίμα σ' ἐσένα, Παῦλο, κρίμα τ' ἐποίκα ἔξοδα ἀποπίσας. Τὸ σκολεῖο τὸ Χάν' ὀφέτος τελειώνεις, καὶ εἰχα χατεσλούν κ' ἐστείλινα σε σήν Τραπεζούντα σὸ τρανὸ τὸ σκολεῖο. Ἀτώρα ἐπεκαρδίγα, ἀντζάκ ἵσα μ' ἔνα Ὁφλή χωρότε ἔμαθες. Ἐκεῖνο πάλ μὲ τὰ λεξικὰ καὶ μὲ τὴ γραμματικὴ ἀντζάκ ἐπόρεσες ἔξήγεσες 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 ἔτοε ἔνα γυναίκα καὶ εἰλέσε ἔνα παιδί. Καὶ τὸ παιδί ἐκόντεψε νὰ γυναικίς. Ἔνα ἄλλε γυναίκα, γιὰ νὰ εύρισκ' κορίτσ' γιὰ τὸ παιδί, εἶπε τοῦ παιδὶ ἡ μάνα, «Νὰ πάμε σ' ἔνα δσπίτ'.» Ἐκεῖ ἔγω νὰ λέγω ἔνα, ἐσὺ νὰ λές δύο.» Ἐπήγανε σὸ σπί, ἀπατούθ' νὰ πάρουνε κορίτσ'. Ἐπήγανε ἐκεῖ ἐσέβανε σὸ σπί. Ἐκάτσανε κὰ καὶ ἐρχίνεσε ἡ γυναίκα νὰ ἐπανῦ τὸ παιδί, καὶ ἔλεγε, «Ταυτηνῆς τὸ παιδὶ ἔσ' ἐκατὸ λιρῶν χώματα.» Καὶ τὸ παιδί εἶπε, «Γιόκ, ἐδάκόσδα λίρα είναι.» Υστέρε εἶπε ἡ γυναίκα, «Ἐσ' ἐδάκόσδα λιρῶν χτήματα.» «Γιόκ,» εἶπε τὸ παιδί, «τετρακόσδα λιρῶν.» Υστέρο' πάλ εἶπε ἡ γυναίκα, «Ἐσ' ἐκατὸ κεφάλλα πρόβατα.» «Γιόκ,» εἶπε τὸ παιδί, «ἐδάκόσδα κεφάλλα είναι.» Υστέρο' εἶπε ἡ γυναίκα, «Ἐσ' κ' ἔνα κουνσούρ', τ' ἔνα τὸ μάτιν ατ ἔν στραβό.» «Γιόκ,» εἶπε τὸ παιδί, «δύο μάτια είναι στραβά.» Υστέρε εἶπε ὁ νοικοκύρης,

«Χάρ, ἀμῆτε σὰ καλά.» Ἐκεῖν' πὰλ ἐσκῶθαν κ' ἐπῆγαν, χωρὶς νὰ γίνεται ή δουλεία τουνα 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.