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**THE MODERN GREEK DIALECT OF THE KARAGOUNS
IN WEST THESSALY**

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von

Sotirios Rousiakis

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Gutachter:

1. Prof. Dr. Thede Kahl (Universität Jena)
2. Prof. Dr. Diana Forker (Universität Jena)
- 3.

Vorsitzende der Prüfungskommission:

Prof. Dr. Julia Kuhn

Tag der mündlichen Prüfung:

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INTRODUCTION

The theme of this dissertation is the research, the prescription and the examination of the modern Greek dialect of the Karagouns- a Greek population in west Thessaly, Greece, which was not researched and it remained unknown. For this reason, I conduct a long and detailed on site research in the Karagoun communities to find the most conservative speakers who were also the ideal and authentic users of this dialect and I recorded their speech in a digital recorder. This material constitutes the sources for this linguistic and dialectological research. Furthermore, I come from this population and the Karagoun dialect was my mother language which I use exclusively whenever I visit them and I communicate with them. My target is to give a comprehensive prescription and analysis of the grammar and to examine other dialectological fields such as vocabulary, loans from other languages and its relation to other varieties in Thessaly. In the first part of this thesis, is examined the nomination of that population, the geographical, the historical and the cultural elements which also form their identity in Thessaly. In the second part I examine all the grammatical fields, the phonetics, the phonology, the morphology and the syntax. The analysis is developed in two axes, a synchronic approach which especially in phonetics and phonology and a diachronic view which attempts to document the relations of this dialect with other northern Greek dialects as well as with other dialects of the modern Greek. In the third part are presented its archaisms contributing to the research of the relations of the Modern Greek dialects with their linguistic ancestors: the medieval and the ancient Greek. In the last part are examined and quoted the loans from foreign languages which either had a presence in Thessaly in certain historic periods either came through the Modern Greek, and its balkanisms since it takes also part to the Balkan linguistic union, as Modern Greek variety, especially as a member of the Northern Greek geographical and dialectal area, The last part contains texts of dialectal speech in phonetic writing from the digitally recorded material which was collected by the on - site research. The text are very representative dialectal speech samples especially these of the old women which were completely illiterate and therefor the authentic speakers. For any omissions and negligence identified in this work I remain solely responsible.

SYMBOLS – ABBREVIATIONS

[] = phonetic transcription
{ } = morpheme
> the type on the angle is the primary – the type on the pick is the derived
= word boundary
C = any consonant
V = any vowel
* = non-grammatical type
Ø = loss of a sound, phoneme or type.
ac. = accusative
act. = active voice.
adj. = adjective
adv. = adverb
alb. = Albanian
art. = article
anc. = ancient (Greek)
arom. = Aromanian
bulg. = Bulgarian
CMG = Common Modern Greek
con. = conjunctions
fem. = female
gen. = genitive
hell. = Hellenistic
Imp. = imperative
Imperf. = imperfect
Ind. = indicative
Inf. = infinite
KD = Karagoun dialect
masc. = masculine
MedG = Medieval Greek
ModernG = Modern Greek
MGDs = Modern Greek Dialects
med. = medieval Greek
neu. = neutral
NGDs = northern Greek dialects
nom. = nominative
ott. = Ottoman
part. = participle
pass. = passive voice
plur. = plural
pre. = preposition
pron. = pronouns
sing. = singular
slav. = Slavic
turk. = Turkish
voc. = vocative

1. THE KARAGOONS OF WEST THESSALY

1.1 The name Karagoun

The name Karagoun, CMG Karagúnis (sing.) – Karagúniðes (plur.) > KD Karagúnts – Karagúndis identifies today the local Greek-speaking population living in the plains (east and west) of Thessaly. Besides, the name Karaguniá > Karagná is also used which constitutes the entire population and the geographical area which they inhabit¹.

The name has also in the KD the phonetic types: Karagúnts, Gara(η)gúnts. In the type Karagúnts (< Karagúnis) the nasal consonant is developed by analogy to other words of the KD with the cluster: nasal + voiced stop. In the type Gara(η)gúnts (< Gara(η)gúnis) the voiced stop g exists instead of the voiceless k at the start, by analogy to definite singular accusative type: ton Karagúni > tuη-Garagúη → ac. Garagúη → nom. Garagúnis > Garagúnts.

It is mentioned for the first time in the map of Rigas Velestinlis (printed in 1796-1797 in Vienna) where it is noted as Karagounides under the word KENTAYPOI “Centaur” in a place located southwest of Larissa².



Thessaly in the “Χάρτα” of Rigas Velestinlis. Next to Larisa it is written “Καραγκούνιδες”.

¹ The productive ending –ιά > is used on Modern Greek for creating of collective nouns.

² Large map of 12 sheets each measuring 50 X 70 cm. It depicts Greece and the wider Balkan Peninsula south of the Danube.

The next written references of this name are founded in 19th century, in the texts of some scholars, travellers, journalists and writers: Ioannis Oiconomou-Logiotatos 1817, Leon Heuzey 1858, Vlasis Gavriilidis 1890, Nikolaos Georgiadis 1894, Christos Christovasilis 1889 & 1891 (X. Δημάκης 2013: 12). The authors denote this name to the local population that lived in the plain Eastern and Western Thessaly and worked as farm-growers on landowners' properties. They used this moniker with an indefinite and general meaning at that time and which they heard and knew during their visits or short-term stays in that area. The name also has a derogatory meaning. It implies the amorphous, the rude, the backward, the stupid and the one who holds a very low standard of living. Its significance is related to the fact that they were cultivators – serfs on land with difficult working conditions, subsistence living conditions, and predominantly illiterate both during the Ottoman period and after the incorporation of Thessaly to the Greek state in 1881 whereas this situation remained till 1960. The name and its derogatory meaning are recorded by traveller Leon Heuzey in his work "Excursion dans la Tessalie turque en 1858" (Leon Heuzey 1991: 102):

“Τους λένε Καραγκούνηδες, όνομα που δεν το αποδέχονται αδιαμαρτύρητα και το θεωρούν σαν ένα καθόλου κολακευτικό παρατσούκλι. Αυτός ο όρος που χρησιμοποιείται γενικά στη Θεσσαλία για τους αγρότες, φαίνεται να προέρχεται από δύο τουρκικές λέξεις: καρά και γούνα, δηλαδή μαύρη κάπα. Είναι ένα είδος πανωφοριού χωρίς μανίκια από χοντρό μαύρο μαλλί, με κόκκινη μπορντούρα, που έρχεται πράγματι σε αντίθεση με τα άσπρα βαμβακερά ρούχα τους. Οι άνδρες καλύπτουν τα μαλλιά τους μ’ έναν άσπρο σκούφο που συγκρατείται γύρω στο κεφάλι μ’ ένα ύφασμα μπλέ η μαύρο. Οι γυναίκες φορούν την ίδια γούνα από μαύρο μαλλί.”

“They call them Karagouns, name which they don't accept without objecting, and they view it as an insulting nickname. This term, which is generally used in Thessaly for the farmers, seems to come from two Turkish words: kara “black” and guna “fur”, or black cape. The cape is a type of sleeveless overcoat made of heavy black wool with red trimmings which is draped over their contrasting their white clothes. The men cover their hair with a white knit cap which is crowned with a piece of cloth usually in blue or black. The women wear the same kind of coat from black wool.”

Karagoun was initially an exonym. The inhabitants of other areas and of the urban centers: Larissa, Volos, Farsala, Karditsa, Trikala, Kalambaka used it to generally refer to the inhabitants-grangers of the plain villages. Furthermore, it was used with the same meaning by the Vlachs- Aromanians, by the mountainous Greeks and by the Sarakatsans (Greek nomadic population who lived in Thessaly). The lowlanders-present day Karagouns knew the name but did not accept it readily and avoided using it as they considered it being derogatory. The fact that the name is not of Greek origin and was completely unintelligible by the monolingual-Greek-speaking inhabitants of Thessaly plain, also con-

tributed to this. Furthermore, they did not preserve any tradition for the creation, origin and acquisition of this word (X. Δημάκης 2013: 8-9).

According to the Karagouns in west Thessaly their grandparents and their ancestors did not use it in the past to identify themselves. When being asked: Who are you? What are you called?, they answered using the names: Έλιη (< Èlini) “Hellenes”, Υρεκί (< Υρεκί) “Greeks”, kambίε (< kambίsi) “plainsmen”, dopç (< dόpçi) “locals”. They knew the name Karagún Karagúnðis but they also held that the others labelled them as such and quite often χazukaragúnðis (< χazo- “stupid) which explains their reluctance to use it³. Gradually in the 20th century the word began to gain currency and to identify not only this people but also important elements of their culture, therefore losing respectively the derogatory and disparaging connotations. Thus, the adjective kara(η)gúnkus (< karagúnikos) was formed which is used in many phrases: karagúnca kalίva (< kargúnikía kalίva) “karagoun hut”, karagnόepitu (< karagunόspito) “karagoun house”, karagunuxόrja (< karagunoxόrja) “karagoun villages”, karagúnka rύχα (< karagúnika rύχα) “Karagoun traditional dresses, especially those of women”, ta karagúnka (< ta karagunika) “ the karagoun speech, the karagoun dialect ”. The popularity of the word about this community accelerated after 1960 when agricultural and livestock production began to be modernized, their standard of living improved, their education level rose and the percentage of people adopting urban jobs increased. Thus, from an exonym with negative dimensions, it eventually ended up being used by themselves as a self-identifying name or endonym in the last quarter of the 20th century, eliminating any disparaging meaning (X. Δημάκης 2013: 82).

In the East Thessaly plains, the history of this nomination is the same. During an on-site survey that I carried out in the villages of Larissa: Halki – Maίmύλ, Nikaia – Nibiyλér’, Glafki – Sardzilár’, Terpsithea – Baislár’, Kranonas – Hadzilár’, Stefanivikeio – Hadzimίe, the inhabitants today know and use the name Karagúnis – Karagúnts to identify themselves. When I asked them “who are you? “what do you call yourselves? They answered: “Dόpçi”, “Kambίei” “The others call us as Karagúnðis”. In Halki they told me that the inhabitants of Anatoli -Siλίteaη (< Selítsani) in Agia area on the mountain Ossa – Císavus (< Kísavos) called them not only Karagúnðis but Xazukaragúnðis (< χazo- “stupid”) and Kamén (< Kaméni) “(sun)burned”⁴.

³ According to the information of old Karagouns during the on-site research I conducted.

⁴ Due to the fact that in the past they worked half and more of the year in the fields beneath the hot sun.

Today in the East Thessaly plains (Farsala and Larisa), the name is used as an endonym-name of self-identification having lost its pejorative connotations. However, its use is not so widespread as in western Thessaly because the local communities have become more urbanized compared to the villages of the West Thessaly plains, as they are influenced by the city of Larissa. This large urban center covers a huge geographical area with a diverse social and cultural composition. In addition, the homogenous character of their population is limited, as a result of other Greek populations settling in the local villages and in newly established ones, integrating with the local Karagouns and forging a new local society with a complex culture. The use of the name, as an exonym, by the other non-Karagounis inhabitants of Thessaly still persists but its negative and disparaging significance has been greatly reduced.

Apart from the region of Thessaly, the name Karagúniðes is used for the Aromanians who live in the region of Xiromero in Aitolokarnania of Sterea Ellada, in the villages: Stratos, Ohthia, Gouriotissa, Paleomanina, Agrambelo, Strongylovouni and in the settlement of Manina Vliziaon. They are Aromanians of origin from Aromanian populations of Albania – Arvanitovlachoi from the area of Cologne and Frasari ⁵. For the Aromanians of Aetolia, the name is an exonym. It is used by the other Greek-speaking inhabitants of the area because before their settlement in Acarnania they used to spend the winter in the lowland pastures of eastern Thessaly. They call themselves Rrimeni and use this name in their communication conducted in the Aromanian language. The two populations Karagouns of Thessaly and Aromanians of Xiromero in Aetolia have no other relation than in its name and the origin of it: exonym. The first are monolingual Greek-speaking permanent residents in the plains of Thessaly, the second are trilingual Aromanians with Aromanian as their mother tongue and the use of Greek and Albanian, and of origin from the Aromanian populations of Albania.

About the origin of the name Karagoun, Nikolaos Andriotis in *Etymological Lexicon of Common Modern Greek* asserts that it is of unknown etymology (N. Andriotis 1995: 149). The *Lexicon of Common Modern Greek* of Manolis Triandafyllidis Foundation also mentions it as unknown etymon but as a lexeme has the female type: *καραγκούνα* “Karagoun”.

An etymology from the Turkish language is suggested by Antonios Rizos from the words *kara* (= black) and *gün* (= day). *Kara day* means black day or unlucky day. As a

⁵ Gustav Weigand 2001: 220-223 ; A. Wace , M. Thompson 1989: 205-206 ; M. Sevingon 1975: 340 ; T. Kahl 1999: 136.

name it means the man who was born on a bad, unlucky day and thus is an ill-fated man destined to have a bad life. There is also the phrase *ak gün* “white day, good and lucky day” and as a name denotes a man promised with good and fortunate life. Rizos notes that the words *Akgün* and *Karagün* are widely used in Turkey as last names and he believes that the Ottoman conquerors and landlords used this name as a term for the poor villagers who lived and worked in their feus⁶.

1.2. The Karagouns of West Thessaly

Although this name is generally used for the Greek inhabitants of the plains of Thessaly, either east or west, and despite the fact that they were agricultural landowners during the Ottoman period, there are significant differences between the populations of the two regions. Regarding their character, N. Georgiadis in 1894 mentions (N. Γεωργιάδης 1995: 201-202.):

“Αλλά και ο χαρακτήρ των κατοίκων των δύο πεδιάδων διαφέρει. Και οι μεν της Πελασγιώτιδας είναι ειρηνικότεροι, φιλεργότεροι, ασθενέστεροι το σώμα και μάλλον επιρρεπείς προς έυκοσμον τινά και πολιτισμένον βιον, ευτολμώτεροι δε και ευσωμότεροι, και υγιέστεροι εκείνων είναι οι κάτοικοι της Θεσσαλιώτιδας, ρέποντες μάλλον εις έργα του πολέμου ή της ειρήνης, και συχνάκις επανέστησαν κατά των Οθωμανών κυρίων των, επιδείξαντες ικανήν γενναιότητα και ανδρείαν... Και κατά την ενδυμασίαν δε διαφέρουσιν οι κάτοικοι των δύο πεδιάδων και οι μεν της Πελασγικής πεδιάδος βρακοφορούσι και περιδένουσι την κεφαλήν αυτών καθάπερ οι Τούρκοι, οι δε της Θεσσαλιώτιδος φέρουσι χιτώνα με ιμάντα κατά το μέσον του σώματος, τον δε χειμώνα, εν καιρώ δριμέος ψύχους, καλύπτονται υπό μελαίνης διφθέρας, διο και караγκούνηδες υπό των Τούρκων επικαλούνται.”

“But even the character of the inhabitants of the two plains is different. These of the Pelasgiotida (East Thessaly area) are more peaceful, more diligent, not so well shaped and more prone to the good life, but the inhabitants of the Thessalioitida (south west Thessaly area) are braver, physically robust, healthier than them, and they are more predisposed to being warlike than peaceful. Often, they rebelled against their Ottoman masters showing ample bravery and resilience... Also, the costumes the inhabitants of the two plains are different. The people of the Palasgiotida plain wear pantaloons and cover their head like the Turks, but those of the Thessalioitida plain wear tunics with belts and during the cold winters, wrap themselves with fur-backed leather coats and as a result, were called by the Turks as Karagouns.”

The dissimilarities between the two populations East Thessaly Karagouns and West Thessaly Karagouns are summarized as follows:

⁶A. Ρίζος, Αρβανίτες και Καραγκούνηδες τον 14^ο αι., *Τα Ιστορικά*, 15(1998), 231-232. A Rizos claims that the Turks used this name to call the εξελληνισμένους Hellenized Albanian residents in Thessaly. Since there are no other historical and ethnological research about the use and the history of this name, I quote his proposal for derivation from the Turkish language without accepting the ethnological explanation. I note that the word is an exonym for the Greek-speaking Karagouns of the Thessaly plains, as previously mentioned

1 History

In the area of Farsala and Larissa, extensive settlements of Turkish populations from the region of Asia Minor were made from the first years of the Ottoman conquest in 15th c. AD, by Turahan Bey and his descendants in order to strengthen the population because they had been deserted. These Turkish populations are from the region of Konya and are known in Thessaly as Koniars and Yuruks (turk. Yörükler) (X. Δημάκης 2013: 17; Δ. Κ Τσοποτός 1983: 55-56, 156). Gradually these Koniars and Yuruks, either due to their non-adaptation to the difficult climatic conditions, or due to wars and raids, or mainly due to the terrible plagues of the 18th century, were decimated and their lands came under the occupation of Muslim landowners, who populated it with Greeks mainly from the neighboring mountainous areas. However, the old settlement places were preserved with the result that in both the plain of Farsala and the plain of Larissa the names of the villages are almost entirely Turkish. On the contrary, in the West Thessaly plain, there are no reports of mass settlements of Turkish populations in areas that were previously inhabited by Greeks and were subsequently deserted. The Turkish toponyms are quite few and they are absent at all in the central area of the west Thessaly plain which is also the geographical center of west Thessaly Karagouns.

2 Ethnography

After 1922 with the Asia Minor catastrophe and the obligatory exchange of populations that followed, the east Thessaly saw settlement of Greek populations from various areas of Asia Minor of the former Ottoman empire: Turkish speaking and Greek speaking Cappadocians, inhabitants of the west Asia Minor, Pontic Greeks. Also, at the beginning of 1900, Greeks from North Thrace –today south-eastern Bulgaria settled and fled to the area after the persecution from the Bulgarians. Their settlements took hold in old villages with Greek inhabitants, in areas formerly inhabited by Muslims who had fled to Turkey, and in newly established ones. Certainly, settlement took place in the city of Larissa and Farsala. Aromanian populations have been living in the same area for centuries – as semi-nomadic cattle breeders during the winter period in the so-called "himadeia"-winter grasslands. Since early 20th century, they had started to abandon their semi-nomadic way of life and gradually settle in the cities of Farsala and Larissa and in nearby villages which were their older winter residences (T. Kahl 1999: 135-138). The same happened with the Sarakatsans – Greek nomads who had lived in the plains of Eastern Thessaly. After 1950, they left their nomadic life and settled permanently in separate settlements e.g. Agnanderi Larisa or in mixed ones (M. Savignon 1975: 319-323, 345-347).

In the western Thessalian plains, settlements of Greek refugee populations were established in the urban centres of Trikala and Karditsa, but not in the area of Karagouns. Greek refugee families from North Thrace after the expulsions of the Bulgarians in the early 20th century settled in the Karagoun villages: Drosero, Flamouli, Longos, Rizario, and in the non-Karagoun village Anavra Karditsa located in the suburbs of Agrafa. They were no effects on the composition of the local society and the settlers soon assimilated (Π. Νταλούκας 2014: 115-116.). The villages of Neo Ikonio and Kappadokiko in Karditsa were created after 1922 and were populated by Greek-speaking and Turkish-speaking orthodox Greeks refugees from Cappadocia, Turkey. They are located at the south-eastern tip of Karditsa plain out of the geographical area of the Karagouns. Even though they are adjacent to the Karagouns of Sofades area they had not established social relations and intermarriages. There are also settlements of Aromanians in the cities of Trikala and Karditsa. The latter had an Aromanian district named “Vlachomahalas”. In Trikala the settlement was intensive since the city and its surroundings were historically a residence for Aromanians who stayed there during winters or had permanent residences if they were engaged in urban professions. Thus, they settled, Aromanians from the area of the upper river of Acheloos in Pindos – Aspropotamos, Aromanians from the area of Kalambaka, from the area of Metsovo, Syrrako and Kalarrytes of Epirus, and from the area of Grevena. Furthermore, Aromanians from Matsouki, Ioannina settled in the village Matsoukeika near the Koziakas mountain and limited Aromanian settlements were made in the villages of Neochori Farkadona and Zarko in Trikala located at the foot of Antihasia (T. Kahl 1999: 135-138; M. Savignon 1975: 325-328.). The villages where Aromanians settled are located outside the geographical area of the Karagouns and the relations they developed were mainly commercial in nature. As for the Sarakatsans, although their oral tradition states that they have their distant origins from Agrafa, none settled in the plain of Karditsa. A small number settled in the city of Trikala (M. Savignon 1975: 322). The villages Nea Elati, Meligos, Ammoudia, Lili, Drosopigi in the west Trikala plain were created after 1900 in which people from the mountainous area of Pertouli and Elati of Pindos, some of them Sarakatsans also settled. They are directly adjacent to the Karagoun villages: Valtino, Parapotamos, Dendrochori, Dialehto, Fotada, Valomandri, Kefalovryso and had developed social and economic relations but not to such an extent as to change the culture and identity of the near Karagoun villages.

3 Dialect.

The dialectical character in Eastern Thessaly is very limited. Here, the decline of the dialect in relation to west Thessaly Karagouns began much earlier, particularly in the cities since the first half of the 20th century. A result of the historical, social and ethnographic factors mentioned above and of the intense urbanization of the area where the large multicultural urban centers of Volos and Larissa and the smaller Farsala Tyrnavos, Agia and Almyros, had catalyzed the society, the culture and the dialect of the plain villages of their region. In general, western Thessaly and especially the plain areas of Trikala and Karditsa are considered to have maintained and used the local dialect, to a greater extent than eastern Thessaly, something that has already been identified in researches (E. Κουρδής 2003: 29, 119, 137).

1.3 The Karagoun villages in West Thessaly

The villages of West Thessaly Karagouns are today the following. The names in 1883 are mentioned in the “The Official Journal of the Government of the Kingdom of Greece, number 126, 2 April 1883” with the administrative subdivision of Thessaly into municipalities and communities.

PRESENT DAY OFFICIAL NAME	PRESENT DAY OFFICIAL NAME IN GREEK	NAME IN 1883.	TRADITIONAL NAME
TRIKALA			
Agia Kyriaki	Αγία Κυριακή	Άγία Κυριακή	Ajía Cirjací
Agii Apostoli	Άγιοι Απόστολοι	Ζαπτσαίοι	Záptειvu, Zapτεένu, Zapτεεί
Ardani	Αρδάνι	Άρδάνι	Arδάρ
Dendrochori	Δενδροχώρι	Παππαράντσα	Paparándza
Dialehto	Διαλεχτό	Διάλεσι	Đjálesi > Đjálie
Dipótamos,	Διπόταμος	Λέσταινον	Léstino > léétinu
Drosero	Δροσερό	Στεφανοσαίους	Stefanoséus > eti-fanucéus
Fiki	Φήκη	Βαρμπόπι	Barbóp’
Flamúli	Φλαμούλι	Φλαμούλι	Flamúl
Fotada	Φωτάδα	Μαγούλα Τσάρα	Teára
Faneromeni	Φανερωμένη	Κουρμπαλή	Gurbalí
Glinos	Γλύνος	Γλήνος	Υλίη, Υλίinus
Gomfi	Γόμφοι	΄Ραψίστα	Rapeísta, Rapeístra
Haidemeni	Χαϊδεμένη	Τουλπίτζα	Tulpítsa
Hrysavgi	Χρυσασγή	Τουρναβός	Turnaví, Turnavús
Karies	Καρυές	Καρυαΐς	Karjés
Kefalovryso	Κεφαλόβρυσο	Μέρτζι Μικρόν	Merte
Keramidi	Κεραμίδι	Κεραμίδι	Ciramíð’

Klokotos Krinitsa Leptokarya	Κλοκωτός Κρηνίτσα Λεπτοκαρυά	Κλωκοτός Κρινίτζα Σελίμογλου	Klukutós Krińítsa Selimoγlu > ειλίμουγλυ, ειλίμαγλυ Luηgác Lohγus, Lóngos tu Aηmét Aγά > Lóηγus t Aηmátaya Yurzí Buxúnista – Buxúnstta Tranó Merte
Longaki Loggos	Λογκάκι Λόγγος	Λογγάρι Λόγγος Άχμέτ Άγã	
Lygaria Megalohori	Λυγαριά Μεγαλοχώρι	Γορζί Μπουχούνιστα	
Megalo Kefalov- ryso Megala Kalyvia Megárhi Mouria Nomi Paleomonastiro Parapótamos Patulia Paleopyrgos Perdikorahi Peristera Petroporos Pigi Pyrgetós Pirgos Raxa Rizario Rogia Sarakina Servota Sotíra Taxiarhes Trikala (city) and its neighborhoods of Saragia and Bára Valomandri Valtino	Μεγάλο Κεφαλόβρυσο Μεγάλα Καλύβια Μεγάρχη Μουριά Νομή Παλαιομονάστηρο Παραπόταμος Πατουλιά Παλαιόπυργος Περδικοράχη Περιστέρα Πετρόπορος Πηγή Πυργετός Πύργος Ράξα Ριζαριό Ρόγκια Σαρακίνα Σερβωτά Σωτήρα Ταξιάρχες Τρίκαλα	Μέρτζι Μεγάλον Μεγάλα Καλύβια Μεγάρχη Πολιάνα Μικρή Νουμή Μπελέτσι Τσαγαλί Πατουλιά Ζαβλάνια Κατίδι Τσάσι Πετρόπορος Πολιάνα Μεγάλη Πυργετός Κόκκινος Πύργος ΄Ράξα ΄Ριζαριό ΄Ρόγκια Σαρακίνα Σερβοτά Σωτήρα Κριτσίνι Τρίκαλα	Traná Καλίνια Μεγάρχη > Μιγάρç Mikrí Ρυλάνα Numí Belétsi > Βιλέτε teayaλί Patlá Zavláηa Katíd' Teae Pitrópurus Trańí Ρυλάνα Pirjítós Kócinus Pírγus Rákxa Rizarjó Róng'a Saracína eirvutá Sutíra Kritsínι > Kriteín Tríkala, Tírçala (very rare)
	Βαλομάντρι Βαλτινό	Βαλομάνδρι Βαλτσινόν	Valumándr' Valtsinú > Valtsnú, Valtsino > Valteínó, Valtsnó
Vasiliki Zilefti KARDITSA Agios Dimitrios	Βασιλική Ζηλευτή Άγιος Δημήτριος	Βοϊβόδα Ζούλανη Άγιος Δημήτριος	Vuĩnóta Zúlarp Ájus Đimítrios
Agia Paraskevi Agia Triada	Άγία Παρασκευή Άγία Τριάδα	Καζνέσι – Μαγούλα Μερίχωβον	Kaznée Μαγúλα Miriçono >

Agii Anargiri	Άγιοι Ανάργυροι	Παλιουρι Γορίτσα	Miríχunu Paliúri > Παλύρ', Yoritza Paλύr'
Agii Theodori Agiopigi	Άγιοι Θεόδωροι Αγιοπηγή	Καπουτσή Δελή Ίμπραϊμ	Karpeí Delí Ibraím > Διλί Ibraím, Braím'
Agios Vissarionas Agnandero Ambelonas Ambelos Anogeio Artesiano	Άγιος Βησσαρίωνας Αγναντερό Αμπελώνας Άμπελος Ανόγειο Αρσιανό	Παζαράκια Μεσδάνι Άλμαντάρ Καζνέσι Ανώγι Πιτσαρῆ	Tranó Pazarác, Mizd'án, Mizdán Almandár' Kaznéce Anoí Pitsarí, Pitearí, Bitsarí
Astritsa Dasohori	Αστρίτσα Δασοχώρι	Μπουλή Ζαλχανάδες	Buλί Zarxanádes > Zarxanádis
Ermitsi Filia Frango Fyllo Georgiko Gefyria Gorgovites Ilias Grammatiko Itea Kalifoni Kalithiro Kalyvakia Kalogriana	Ερμήτσι Φίλια Φράγκο Φύλλο Γεωργικό Γεφύρια Γοργοβίτες Ηλίας Γραμματικό Ιτέα Καλιφώνι Καλίθηρο Καλυβάκια Καλογριανά	Έρμίτσι Φίλια Φράγκου Σαμπαλή Τσαούση Κουπρεντσή Γουργουβίταις Ήλιᾶ Ουζούμ Καραλάρ Κοτσερῆ Καλλιφώνι Σέκλιζα Καλυβάκια Καλογρηανά	Irmíte Fíla Frang eambaλί Teaúe Kupridzí Yurγunítis Iλά Karalár' Kutearí Kalifón eékliza Kalínja Kalurjaná, Kaluyr'aná
Karditsa (city)and the heighboorhood of Kaminades Karditsomagoula	Καρδίτσα Καρδιτσομαγούλα	Καρδίτσα Καρδιτσομαγούλα	Karðitsa Karðitsiómáγyla > > Karteumáγyla
Karpothori Krania Korda Koskina Kria Vrissi Kypseli Lazarina Lefki Magoula Makrihori Magoulitsa Marathea Marko	Καρποχώρι Κρανιά Κόρδα Κοσκινά Κρύα Βρύση Κυψέλη Λαζαρίνα Λεύκη Μαγούλα Μακρυχώρι Μαγουλίτσα Μαραθέα Μάρκο	Γκέρμπεσι Κρανιά Κόρδα Κοσκινά Κρύα Βρύση Μπαλταλάρ Λαζαρίνα Λασποχώρι Φανάρι Μαγούλα Μακρυχώρι Μαγουλίτσα Βάναρι Μάρκου	G'érbie Kraná Kórða Kuekná Kría Vrié Baltalár', Badalár' Lazarína Laspuχór' Fanár' Μαγύλα Makriχór' Maγλίtsa Vánar' Mark

Mataranga Mavrahades Melissohori	Ματαράγκα Μαυραχάδες Μελισσοχώρι	Ματαράγκα Μαυραχάδαις Κουβανάδες	Mataránga Mavraxádis Kuvanádes > Kuvanádis
Melissa Metamorfosi Mikro Pazaraki, today neighborhood of Sofades Mitropoli	Μέλισα Μεταμόρφωση Μικρό Παζαράκι	Νταούτη Κουρτίκι Παζαράκια	Daút' Kurtíc Mikró Pazarác
Mosholouri Myrina Orfaná Palamas	Μοσχολούρι Μύρινα Ορφανά Παλαμάς	Μοσκλουρι Μοίρους Όρφανά Παλαμάς	Raíókastro > Paλόkastru Masklúr' Mír, Mírus Urfaná Palamás with neighborhoods Rum Palamá and Xandák' or Xan- daklí Palamá,
Paleohori Paleoklisi Pashalitsa Pedino	Παλαιοχώρι Παλαιοκλήσι Πασχαλίτσα Πεδινό	Παλαιοχώρι Ίσαρη Σούπη Έκιμ – Βελέση	Paλυχόρ' Isar' Sup' Velési > Βίλέε, Xekím Velési > > Çicím Viléε
Petrino Proastio Prodromos Psathohora	Πέτρινο Προάστιο Πρόδρομος Ψαθοχώρα	Πέτρινο Παραπράστανη Κουρτέση Ύακοβα	Pétrinus Paraprástan Kurtée Rákova > Rákuna, Rágva
Ptelopoula	Πτελοπούλα	Ντελῆ – Βελῆ	Deli Veli > Diλίνιλ
Pyrgos Rizovuni Russo Sofades Stavros	Πύργος Ρούσσο Σοφάδες Σταυρός	Πύργος Ματαράγκα Ύιζάβα Ύούσου Σοφάδες Κουμάδες	Pírgus Mataránga Rizáva, Rzáva Rus Sofádes > Sufádis Kumádes > Kumádis
Sykies Vlohos Xinoneri Zaimi	Συκιές Βλοχός Ξυνονέρι Ζαίμι	Μισαλάρ Βλοχός Ζουλφικάδα Ζαίμη	Misalár' Vluχός Zuλίfkár' Zaím'

From the Karagoun settlements existing in 1883, the villages: Ντουβλατάν-Douvlatan, Γιαννίκι-Gianniki, Μολόση-Molosi, Παππαρίζου-Papparizou, no longer exist today and their inhabitants moved to nearby communities.

The Trikala villages Fiki, Peristera, Sarakina, have mixed population.

The old neighborhoods of Trikala Μπάρα ή Αλώνια Μπάρας -Bára, Σαράγια-Sarája, and the previous villages Πύργος-Pírgos, Πυργετός-Pirgetós, Φλαμούλι-Flamúli, Καρυές-Karyés, Λεπτοκαρυά-Leptokarjá, Λογκάκι-Loggaki, Ριζαριό Rizarió have been incorporated to the city of Trikala as neighborhoods and they have in a various level mixed population.

In the village Piniáda – Zárko Marí, Trikala, have settled Karagouns coming from Palama area.

The village Kamináðes today is a neighborhood of Karditsa city with mixed population.

The village Mikro Vouno – Tekeλί historically belongs to the Palamas area but today belongs to the administrative area of Larisa.

The big urban centers Trikala and Karditsa have multi mixed population today and their Karagoun inhabitants come from the Karagoun population of the historical city neighborhoods as well as from the other Karagoun villages.

1.4 Geography

1.4.1 The rivers

Trikala

Pineios – Salambr'á (fem.). This is the largest river of Thessaly with a total length of 216 km. It springs from the mountain range of Pindos and before pouring into Kalambaka receives the waters from the stream Mourgani. It passes along the west of Trikala city, cutting through the whole Thessalian plain and via the valley of Tempi between Olympus and Ossa flows into the Aegean where it forms a large delta against the village of Stomio in Larissa. It receives the waters of all the other rivers of western Thessaly. During its passage from the west plain to east plain it passes through a small valley that opens between the mountains Antihasia and Titanion.

Lithaios – Trikalótikos > Trikalót'kus, Trikalíótis > Trikalóts (masc.). It has a length of 36 km. It springs from the Antihasia mountains and crosses the city of Trikala where shortly after the Osman Shah mosque, it branches into two parts, into the old riverbed and into a new artificial one built between 1938-1940. The new riverbed receives more water and after joining the small river Agiamoniotis outside Karies, ends at Pineios after the village of Flamouli. The old riverbed, which receives a smaller amount of water, continues along the Pinios and joins it in the village of Klokotos.

Portaikós – Pórtas (masc.) has a length of 31.9 km, m. It springs from the Pindos mountains between the villages of Stournareika and Paliokarya, passes outside the town of Pyli and joins the Pineios outside the village of Parapotamos.

Karditsa

Pamisos – Βλύρις> Βλύρις (masc.) has a length of 25 km. It springs from the area Argithea in Pindos, crosses the gorge of Mouzaki and joins with Pineios east of the village of Megala Kalivia, Trikala. Its old riverbed cut across the former large swamp and in the area of the village of Metamorfosi joined with Pineios. Today's riverbed is made with the drying works of 1950.

Kalenzis – Καλέριδος, Καλέριδος (masc.) has a length of 58 km. It springs from the mountainous area of Agrafa in Karditsa, receives the waters of the small river Karabali, passes over the plain of Karditsa, and joins with Ennipeas river shortly before Keramidi, Trikala.

Ennipeas – Τσαναρίσις (masc.) has a total length of 84 km. It springs from Mount Orthrys, crosses the plain of Farsala and joins the Pinios in Keramidi village.

Sofaditis. It is 56 km long, springs from Agrafa, crosses Sofades and joins Ennipea river in Vlohos village. It is also called Ύμαροπνίχτις (<γγομαροπνίχτις) “who drowns the donkeys”.

Farsalitis – Farsaliótikos> Farsalót'kus, Farsaliótis> Farsalóts (masc.) has a length of 38 km. It springs from the border area of the city of Farsala and outside the village Kalyvakia, Karditsa, joins with Sofaditis. It was also called Tabahanás (masc.) because there was a Turkish tannery (tabak –hane) at the point that passes outside the city of Farsala.

1.4.2. The mountains of West Thessaly

To the north is the mountain range of Hasia with a highest point at 1,564 meters, which separates it from Grevena. Its natural continuation to the southeast is Antihasia with a highest point of 1,416 meters. Along the western side is the large mountain range of Pindos that separates it from Epirus. At its end in the area of Trikala, is the elongated mountain of Koziakas with its highest point standing at 1,901 meters, which is the western natural boundary of the plain in the area of Trikala. On the South in direct continuation of Pindos is Agrafa with its highest peak at 2,184 meters and then further east stands Orthrys, with its highest peak at 1,726m, which separates Thessaly from Sterea Ellada.

To the east is the Titanium mountain – Đovrutsi with its peak in 693m, which separates it from the eastern Thessalian plain and is the natural boundary between the two plains.

1.4.3. The hills

In the western Thessalian plain there are the so-called magoules (KD magúlis <magúles “small checks”)- small hills that are in great contrast with the flat earth around. Some are artificial creations and indicate vestiges from older settlements in prehistoric times. The Karagouns used them mainly in flood situations as a temporary refuge. Breeders also used them as a sort of observatory for their floks.

1.4.4. The big swampy area⁷

Until 1950, the central part of west Thessaly plain in Karditsa area was covered by a huge swampy area created in the winter by the floods of the rivers Pineios, Pamisos, Kalendzis, Ennipeas and Farsaliotis. Essentially, this area is located south and along the Pineios river, east of the today Trikala Karditsa road and north around the today Karditsa Sofades road. The area of the swamp was not constant and depended on rainfall and snowfall each year. Sometimes it became bigger, sometimes smaller, with the result that the areas for cultivation fluctuated accordingly. In the years with little rainfall, more areas for cultivation emerged and smaller swamps were created which are called from the nearby villages. These smaller swamps were:

kuεcijnót'kus váltus (<koskiniótikos váltos) near the village of Koskina

ragvít'kus váltus (<Rakovítikos váltos) near the village of Ragva (<Rákova) present day Psathohora,

paraprastanít'kus váltus (<paraprastanítikos váltos) near the village of Paraprástan (<Paraprástani) present day Proastio,

vilieót'kus váltus (<velesiótikos váltos) near the village of Vilée (<Velési) present day Pedino,

makrixoríti'kos váltus (<makriχoritikos váltos) near the village of Makrihori,

kartεumaylót'kus váltus (<karðitsomayulíotikos váltos) near the village of Kartsumáyla (<Karðitsoayúla).

A very small swamp existed to the west of the Rizovuni village which was created by small rivers and creeks from the Fanari mountainous area. The existence of this big

⁷ All this information is from the old Karagouns informants taking part to my on site research.

swampy area substantially influenced the layout of the railway line of Kalambaka-Volos which was completed in 1886. The railway line starting from Kalambaka passing east of the river Pinios in the area of Trikala and continuing onto the area of Karditsa along the western periphery of the plain near the foot of the mountains. In the area of Trikala it avoided the areas on both sides of the Pineios river which were very often flooded and in the area of Karditsa it avoided both the large swampy area and the points where the rivers flooded. The first attempts to build embankments on the Pineios river were made in 1938, but World War II stopped it. It resumed again in 1950. At the same time, large drying works were carried out in the huge swampy area of Karditsa, with the outcome that the areas that used to be covered with swamps became arable. The riverbeds were settled and protected by embankments so that there was no risk of flooding. The drainage of the swamp offered a huge boost to the development and improvement of agricultural and livestock farms and contributed appreciably to the economic development of the region. In the memory of the elderly informants who participated in the field research of this study, the image of the arable fields during the first year after the drying of the swamp remains very strong even today. The fertile soils that had not been cultivated for centuries helped the cereal growers especially wheat and corn so much that the crop yields were unexpectedly large. The inhabitants could not cope with the harvest and were forced to hire salaried workers from other villages. Inside the swamp there were some spots a little higher than ground level which were distinct as in *patómata*-small levels, *magúles*-small hills, *pitrumayúlis* (<*petromayúles*)-were rocky hills. They were surrounded by dense vegetation, swamps, and bushes making them impossible to be distinguished. At various points in the swamps that were elevated, a type of dirt road was created by the passage of cattle, the *jilaðudíris* (<*γelaðodíres*) "cow paths". The swamp was very dangerous for the inhabitants of the surrounding villages. There were many swarms of mosquitoes and malaria was a constant scourge. It lacked useful land for agricultural cultivation. Floods often destroyed crops and sometimes temporarily covered the meadows and parts of the settlements. There was also a high risk of people and animals getting lost in inaccessible swamps. On the other hand, it was a survival factor for the inhabitants. Those who were persecuted during the Turkish occupation and later by the Greek state, they took refuge in the swamp. They could survive for a significant time since the area was inaccessible. The Turkish soldiers and later the Greek detachments of the army or the police could never enter the swamp where there was always a deadly danger lurking. Very few inhabitants of the surrounding villages who had a boat, knew the secrets and passages of the swamp

and could cross it without being disoriented, even going from one village to another for example from Agia Triada and Proastio in the north periphery to Karditsomagula, Markrihori, in the southern periphery. The swamp was ideal for buffaloes and cattle that found sufficient food and mud there. In the riverbeds served plenty of species of freshwater fish which were an important source of food for locals. Many sites were suitable for pig farming both for the needs of the inhabitants and for trade. As a large habitat it was an attractive haven for many birds and offered much for hunting prey-another important source of food. At the same time, the flora was also important. The reed, the matting, and other plants such as osiers and willow, grew almost everywhere and had many practical uses. The reeds, the osiers and the willows were used for making roofs, fences, huts, and the makeshift walls in houses and huts. The matting was useful for roofs and walls in warehouses, huts and houses and also for making mattresses. Other swamp plants were utilized as food for animals. During the summer when the swamp shrank a lot and the ground became dry, the inhabitants cut large amounts of the matting and other swamp plants, staying overnight there sometimes for it.

1.5 History

1.5.1. Byzantine period

Some of the Karagoun villages are mentioned in written sources of late middle period 1100-1204 AD, and late period 1204-1453 of Greek Medieval-Byzantine history (K. Σπανός 1987 ΘΗ 12: 11-112, 110-111, 1988. ΘΗ 15: 81-88.).

The villages are the following:

Name in Byzantine documents	Traditional name (if it is different from the today official name)	Today official name
Αγία Κυριακή		Agia Kyriaki
Αρδάνι		Ardani
Βάναρι	Vánar'	Marathea
Βοϊβόν	Vuïνότα	Vasiliki
Γορίτζα	Ραλύρ' γυρίτσα	Agii Anargyri
Γουρζί	γυρζί	Lygaria
Ζαβάντια	Zavlájna	Paleopyrgos
Ζούλιανις	Ζύλαρ	Zilefti
Καλογεριανά	Kalurjaná	Kalogriana
Κλοκοτός	Klukutós	Klokotos
Κορτίκι	Kurtíc	Metamorfosi
Κρανεία	Krapá	Krania
Λαψίστα	Rapeísta, Rapeístra	Gomfi
Λυκουβιάνη	Λίκυντζάρ	Location next to village Krania
Μάρκου	Mark	Marko
Μερίχοβον	Miríχuvu	Agia Triada
Μέρτζιον	Merte	Kefalovryso
Μητρόπολις	Ραλόκαστρο	Mitropoli
Μιγάρχη	Μιγάρç	Megarhi
Μιντζιάνι	Mizd'ár	Agnandero
Παλετζή	Βιλέτε	Paleomonastiro
Πέτρινον		Petrinos
Ράξα		Raksa
Ραψίστρα	Rapeísta, Rapeístra	Gomfi
Ριζάβα	Rizáva, Rzáva	Rizovouni
Serqueses		Sarakina
Τραμπουχούνιστα	Βυχύντστα	Megalohori
Τρίκαλα		Trikala
Φίλια		Filia
Φλαμουλίνη		Flamouli

1.5.2. Ottoman period

- The conquering of Thessaly by Ottoman Empire

The conquest of Thessaly by the Ottomans and its integration into the Ottoman Empire took place in three phases: a) 1386-1387, b) 1392-1393 and 1396-1397, c) 1414 / 23-1470. During the third phase a leading role in the recovery of Thessaly by the Ottomans had Turahan Bey, who governed Thessaly as his own personal property. From then on, Thessaly was named Sandzak of Trikala – Turk. Tırhala sancağı with Trikala as capital and belonged to the Rumeli eđialet. It was divided into four areas, turk. kaza: Trikala -

Tirhala, Neapoli (Larisa) – Yenişehir, Fanari – Fenar, Agraşa – Ağraşa. The areas of Farsala and Magnesia were not included to this territory.

○ The first ottoman census 1454-1455 AD

In 1454-1455 AD, (HE 859) the first fiscal inventory of the Ottoman state in Thessaly was carried out. The census was conducted by the administrator Murat Bey, the son of Timurtas and his secretary Rustem, from 22-12-1454 AD to 10-12-1455 AD (HE 859). The documents that constitute the inventory-turk. tahrir defterleri belong to the type turk. mufassal defterler – documents where the data of the inventory are presented in detail. All the taxable residents, Muslims and non-Muslims were inventoried. The Christian census with their names classified in cities, towns, villages, settlements as defined by the Ottoman feudalish system (E. Χαρίση –Μαλίγκου 2008: 42-45.). It has been studied and published by two Turkish historians, Melek Delilbaşı and Muzaffer Arıkan, who transcribed the text of the census written with the Arabic alphabet (as was customary in the Ottoman Empire) using the modern Turkish alphabet: Melek Delilbaşı, Arıkan Muzaffer, Hicrî 859 Tarihli Sûret-i Defter-i Sancak-i Tirhala I, Ankara, 2001.

We list here the settlements of western Thessaly plain that existed in the Ottoman census and are identified with the old name of present day Karagoun villages (E. Χαρίση-Μαλίγκου 2008: 71-72.).

Name of the villages in the first Othoman census	Today villages	
Tirhala Vilaet	Trikala	
	<i>Old name</i>	<i>Today name</i>
Aya Kiryaki		Agia Kyriaki
Bohunsta	Βυχύνστα	Megalohori
Bilac	Βιλέτε	Palaiomonastiro
Ças	τεσε	Peristera
Eflamuli		Flamouli
Julyani	ζύλαη	Zilefti
Kaloyoryani	Kalurjaná	Kalogriana
Karis		Karies
Katizi	Katíð'	Perdikorahi
Kirniça		Krinitsa
Kolokota		Klokotos
Kurbanlular	Gurbaplí	Faneromeni
Kurdik	Kurtíc	Metamorfosi, Karditsa
Mezdan	Mezdáni > Mizdán	Agnandero, Karditsa
Migarhi		Megarhi
Miric	Merte	Kefalovryso
Nomi		Nomi

Para Prastani	Paraprástaj	Proastio, Karditsa
Petraporos		Petroporos
Polyana	Πυλάνα	Mouria
Raksa		Raksa
Servota		Sevota
Sotira		Sotira
Tirhala		Trikala
Tirnavi	Τυρνάβι	Hrysavgi
Varibob	Βαρβόβ'	Fiki
Voyvoda	Βυϊνότα	Vasiliki
Zavlinda	Ζαβλίνα	Palaiopyrgos
Fener vilaet	Karditsa	
	<i>Old name</i>	<i>Today name</i>
Ayo Dimitri		Agios Dimitrios
Bicari	Πίτσαρí, Βίτεαρí	Artesiano
Filya		Filia
Franko	Φρανγκ	Frango
Izmic		Ermitsi
Kardica		Karditsa
Kazniş	Καζνέε	Ambelos
Kibrisi	Γέρβιε	Karpohori
Kiramidi		Keramidi, Trikala
Korteş	Κυρτέε	Prodromos
Koskina		Koskina
Kovanadis	Κουανάδης	Melissohori
Küprücüler	Κυπριντζί	Gefyria
Magula		Magoula
Magoula	Καζνέε Μαγύλα	Agia Paraskevi
Makrihova		Makryhori
Markos		Markos
Maşkolori	Μασκλόρ'	Mosholouri
Mitranka		Mataranga
Morihova	Μορίχουβι	Agia Triada
Miro	Μίρ	Myrina
Musalar	Μουσαλάρ'	Sykies
Palama		Palamas
Palyahor	Παλυχόρ'	Paleohori
Rapciste	Ραπείστα	Gomfoi, Trikala
Rorogovit		Gorgovites
Sabanlu	Σαβαλί	Fyllo
Şeklice	Σέκλιζα	Kalithiro
Sofu		Sofades
Velas	Βελέσι > Βιλέε	Pedino
Vili	Δελίβελι > Διλίβιλι	Ptelopoula

The information provided by the census for the plain settlements is particularly important. For some it is the first written testimony, for others which are mentioned in the Byzantine sources (and are quoted above) confirms the continuation of their exist-

ence. Some that do not exist today were incorporated into later villages as evidenced by their toponyms. The villages of Kirazovi and Marmara are identified with the toponyms Cirazói and Marmarás of the village Megala Kalivia, Trikala and the Likoyani village is identified with the toponym Λικουϊάν (<Likojáni) of Krania, Karditsa. The census notes separately other ethnic groups of Jews, Albanians and Aromanians-Vlachs (E. Χαρίση - Μαλίγκου 2007: 46.)

- The documents of “prothesis” from monasteries during the 16th, 17th, and 18th centuries

These are documents with the names of residents and their villages of origin which are mentioned by the priests of the monasteries in the ceremony of “prothesis” during the mass. The oldest reference of Karagoun villages and names of Karagoun inhabitants is dated in 1520 to the “prothesis” 401 of the monastery of Megalo Meteoro Kalampaka (K. Σπανός 1991:ΘΗ 20, 1993 ΘΗ:23, 1997 ΘΗ:32, 2000:ΘΗ 37.)

- In 1770, the capital of the santzaki of Trikala was moved to Larissa which now became the administrative, ecclesiastical, spiritual and economic center of all of Thessaly.

- The period of Ali Tepenenlis Pasha of Ioannina (1785-1822)

In 1785, Ali Tepelenli is appointed by the Ottoman state administrator of Trikala sandzak until 1788, when he became the Pasha of Ioannina Epirus. His son Velis was appointed administrator of Thessaly from 1803 to 1807 and from 1812 to 1819, when he resigned from this office due to excessive taxation and oppression of the inhabitants. The mighty Ali Pasha of Ioannina and his sons were finally killed in 1882 by the Ottoman army due to their disobedience to Ottoman Sultan Mahmut II. They carried out lootings in many villages and confiscated properties of Christians and Muslims as well as properties of villages and monasteries. They also hugely increased taxes and led many villages into economic decline and into deep debt. By various methods, they turned into their private properties villages which were previously independent – kefalohoria⁸ and villages that belonged to other landowners. They also had huge revenues from trade and many other sources. Properties of Ali Pasha are mentioned in the following Karagoun villages (name in Greek texts – present day name): Αγία Κυριακή – Agia Kiriaki, Βοϊβόδα – Vasiliki, Γλήνος,-Glinos Γορζί – Lygaria, Διάλεσι – Dialehto, Ζαβλάντια-Paleopyrgos, Ζαπτσαίοι – Agii Apostoli, Ζούλιανη – Zilefti, Κλωκοτός- Klokotos, Λόγγος Αχμέτ Αγά

⁸The kefalohoria were the villages which their fields were proprieties of the inhabitants and not of the landlord(s).

– Loggos, Μαρούλα Τσάρα – Fotada, Μεγάρχι – Megarhi, Μέρτζι Μεγάλο – Megalo Kefalovryso, Μέρτζι Μικρό – Kefalovryso, Μεγάλα Καλύβια – Megala Kalyvia, Μπουχούνιστα – Megalohori, Νομή – Nomi, Πατουλιά- Patoulia, Πουλιάνα Μεγάλη - Pigi, Ραψίστα – Gomfi, Ριζαριό -Rizario, Σαράγια – Saragia (neighborhood of Trikal), Σερβωτά – Servota, Στεφανοσαίοι – Drosero, Σωτήρα – Sotira, Φλαμούλι – Flamouli, Παζαράκι – Agios Vissarionas, Σουπι – Pashalitsa, Κουβανάτες -Melissohori. Properties of Veli Pasha (name in Greek texts – present day name): Κοσκινάς – Koskinas, Ματαράνγκα – Mataranga, Βλοχός – Vlohos, Μουσαλάρι – Sykies, Σούπι – pashalitsa, Καλιφώνι – Kalifoni, Κουβανάτας – Melissohori, Βελέσι – Pedino, Ματαράγκα – Mataranga, Μεσδάνι – Agnandero, Καλογριανά – Kalogriana, Νομή – Nomi, Γλύνος – Glinos, Πατουλιά – Patoulia, Μπουχούνιστα – Megalohori

○ The Revolution of 1854⁹

In 1853, the Crimean War broke out between the Ottoman Empire and the Russian Empire and in this climate, movements were created in the Greek state for the liberation of areas that still belonged to the Ottomans. In 1854, revolutions broke out in the regions of Thessaly and Macedonia. On April 8, in Megala Kalyvia, Trikala, on April 11 in Vele-si (today Pedino Karditsa) and on May 9, in Kalambaka great battles were fought with the victory of the revolutionaries. Austria had forced the Greek Kingdom to take a neutral stance in the Russo-Turkish conflict and prevented any reinforcement of the revolutionary movements. Having lost all support from Greece, the revolutionary corps were forced to stop in June 1854 and leave for the Greek state.

○ The revolution of 1878¹⁰

The Russian-Turkish war of 1877-1878, which ended with the victory of the Russians and the signing of the treaty of St. Stephen on March 3, 1878, in the suburb of St. Stephen in Constantinople, in turn provoked revolutionary movements of the subjugated peoples in the Ottoman-occupied Balkans. The mobilizations of the Greek populations were intense in Macedonia, Epirus and Thessaly. To their aid, a section of the Greek army invaded Ottoman Thessaly in January 1878, but after pressure of the Great Powers, Greece withdrew its support for the revolutionary movements and returned the military groups back to Greek state. In Thessaly, the Greek revolutionaries decided to continue the struggle and started fighting battles against the Ottoman forces. In the area of Karagouns, fighting took place in Sekliza -today Kalithiro on 9-11 February, and in Petroma-

⁹ Θεόδωρος Μπατρακούλης. Η επανάσταση του 1854 στη Δυτική Θεσσαλία - Μια γεωιστορική θεώρηση.

¹⁰ Μ. Σεϊζάνης 1878: 32-402.

goula Mataranga -today Pyrgos Kieriou on 21 March, with the victory of the Greek revolutionaries. In fact, in the battle of Petromagoula, among the dead was Sergeant Georgios Laios, whose fight was praised by the locals in a folk song.

1.5.3. Modern Greek period

- The integration of Thessaly into the Greek state

On July 13, 1878, the Treaty of Berlin was signed, which included the agreements reached at the Berlin Convention which had lasted a month (June 13 – July 13) between Britain, Austria-Hungary, Germany, Russia and the Ottoman Empire. The treaty, in article 24, spoke vaguely about a new settlement of the border between Greece and the Ottoman state. As a realization of these, the Ottoman Empire and the Greek Kingdom signed on 20 June 1881 in Constantinople, the Treaty of Constantinople which defined a new border between the two states and permanently ceded Thessaly and the region of Arta to the Greek kingdom. The Thessalian province of Hellasona remained under Ottoman rule.

- The short Greek-Turkish war of 1897

In 1897, a brief war broke out between Greece and the Ottoman Empire April 6 – 18 1897 and May 7 – 19 (Gregorian Calendar). During the war, Greece was defeated, and Thessaly was under the occupation of the Ottoman forces. The final treaty of peace with the intervention of the Great Powers was signed on December 22 1987(Gregorian Calendar) and followed by the evacuation of Thessaly by the Turks. The area of Elassona remained under the territory of the Ottoman state until 1912 where with the First Balkan War, it was liberated by the Greek army and integrated into the rest of Thessaly.

- After the integration of Thessaly into the Greek State, the Karagouns were subject to the historical course of Greece in the modern and contemporary era.

1.6 The agricultural issue and the distribution of land

The Constantinople agreement between Greece and the Ottoman state (20-6-1881) led to Thessaly and Arta being granted to Greece and it was ratified by Greece by law ΠΛΖ' / 1882 / ΦΕΚ 20-6 / 2- 7 -1882, “Περι κυρώσεως της μεταξύ Ελλάδος και Τουρκίας συμβάσεως της 20ης Ιουνίου (2 Ιουλίου) 1881 αφορώσης εις τα νέα ορια μεταξύ των δύο Κρατών” ". Obligated with articles 4 and 5, the Greek state was to recognize as valid all the property titles of the former Ottoman citizens regardless of their reli-

gion. Greece thus accepted an artificial assimilation of the various property relations that existed in Thessaly during the Ottoman Empire and were defined by Ottoman law where the owner had power over the land as horizontal ownership and the right of usufruct as full concession with full ownership to the state and the Sultan. The Ottoman citizens holding the recognized property titles fearing a change in policy and legislation by the Greek state and possibly a compulsory expropriation of the properties and their conversion into national lands, began to sell these titles.

The sale had already begun in 1878 immediately after the Congress of Berlin in 1878, which showed a secession of Thessaly from Ottoman rule. Also, the Turkish small owners – Koniari, after the annexation of Thessaly in 1881, sold their properties and left to Turkey. Wealthy Greeks operating abroad and in the Ottoman Empire, as well as small businesspersons from Thessaly and Greece, began to buy securities, considering it as an excellent investment move and an opportunity for enrichment. During the incorporation of Thessaly to Greece, public areas were minimal, the largest areas belonged to individuals, whilst the areas belonging to residents of independent villages – kefalochoria, and those that belonged to monasteries and the Orthodox Church – were reduced to a lesser extent. The main form of land acquisition in the Ottoman state was the tsifliki that succeeded the system of feus that was in force during the early centuries of the Ottoman Empire. In tsifliki the cultivator established some rights such as the inheritance of the right to cultivate, the use in houses, forests, pastures, flowing waters and other common areas of tsifliki such as warehouses, etc. The tsiflikia in Thessaly were divided into mesiakarika and tritarika. In mesiakarika the farmer gave 1/2 of the crop to the owner who was obliged to provide the seed, the animals, the tools, the houses and whatever else was necessary to the farmer. In tritarika the cultivators gave 1/3 of the crop to the owner but they were responsible for the seeds, the animals and the tools and could cultivate other crops. In general, the position of the farmers in the mesiakarika was more unfavorable than those in the tritarika. With the (new) legislation of the Greek state, the farmers (Karagouns) found themselves almost overnight in a new regime of being salaried tillers without any other legal recognition for their relationship to the land they cultivated and losing the protective measures that had been in force for them in Ottoman law. In addition, the law " ΠΛΖ /1882 / ΦΕΚ 20-6/2-7 -1882 «Περί καταργήσεως του μέχρι τουδε ισχύοντος φορολογικού συστήματος και αντικαταστάσεως αυτού δια φόρου επί των αροτριώντων κτηνών» abolished the tithe tax which was borne by the owner of the land and introduced the tax for the plowing animals which was now borne only by the farmer

since he was the owner of the animals for the agricultural works, worsening his position. The land lease agreement that they had to sign with their landlord put them in an extremely difficult position as they were not granted any rights to the houses and other properties of the estate such as pastures, springs and warehouses. The owner, after the expiration of the lease contract, could not renew it if he wanted, and they were obliged to leave the estate. The reactions of the farmers were intense and started at the outset of the change of the situation, especially in western Thessaly where most of the *tsifliki* were *tritariaka*. From 1885 onwards, such contentious conflicts ensued, and representative organizations were founded. In 1904, the “Θεσσαλικός Γεωργικός Σύλλογος” was founded in Larissa, in 1906, the “Γεωργικός Σύνδεσμος Τρικκάλων” and in 1909, the “Γεωργικός Πεδινός Σύνδεσμος προς εμπύχωση της γεωργίας” in Karditsa. In 1907, the “Κοινόν των Θεσσαλών” was founded in Athens with a pan-Thessalian scope. These mobilizations became more intense, with rallies in the big cities and resolutions submitted to the parliament, the government and the king, turning the issue from the grievances of the peasants in villages into the main demand of the whole of Thessaly with wide support from the low classes of the cities even from scientists and intellectuals who contended that the distribution of land was the only solution for the economic development of the area. On March 8, 1907, in Pyrgetos, Larissa, Marinos Antipas, a leading figure in the agricultural movement, was assassinated and his death strengthened the public outcry. On January 20, 1910, a large rally was held in Karditsa, followed on February 7, by rallies in Trikala, Larissa, Volos, Velestino, Farsala, and again in Karditsa. In May 1910, another large-scale protest rally was organized in Larissa. Many farmers tried to go by train and outside the village of Killerer – today's Kypseli Larissa met the fierce reaction of guards resulting in some farmer deaths. The same fiasco was repeated the same day in the city of Larissa where the gendarmerie was ordered to shoot to disperse the protestors leaving several dead. This event was the culmination of the protests that continued. The ten-year involvement of Greece in the Balkan wars, in the First World War and in the Asia Minor campaign, put the agricultural issue and the protests in second place. The Greek governments from the first moment of the integration of Thessaly and the emergence of the agricultural issue were late in providing a solution because they believed that the landowners who were big investors at that time, bank owners and financiers of many projects, even lenders, would withdraw their investments. They also hoped that the favorable treatment of landowners would work to their advantage in attracting more investment funds to Greece and improve the economy. After all, the landowners themselves had of-

ten served as deputies and ministers, using the farmers as their forced voters. Unfortunately, the new landowners did not show any interest in improving and modernizing production, with a few exceptions, with the most typical example being that of Christakis Zografos from Constantinople, who introduced the cultivation of sugar beets and established a sugar factory in Lazarina Karditsa. The landowners, wanting to earn more income by renting part of their property to livestock farmers, thus converting significant arable land into pastures and further restricting the allocation of land to farmers. In some cases, the Greek state became the owner of these lands. More than 500,000 acres from the estates of Konstantinos Zappas, Pavlos Stefanovik-Skylitsis, Georgios Zarifis in Thessaly had become public holdings, either as bequests after the death of the owners or with direct acquisition. In 1917, the government of National Defense of E. Venizelos, based in Thessaloniki, passed law 1702/1917, which decreed the forced expropriation of large properties throughout Greece and the distribution of land to landless farmers. Its implementation, however, received strong resistance and was delayed. New mobilizations began and in 1919 the Panthessalian Agricultural Union was founded. In 1920, the liberal government of E. Venizelos was overthrown, and a pro-royal government assumed power, which revoked all previous decrees for expropriations and stopped all land distribution processes, creating violent reactions from the peasants and new protests. The final decision became apparent by the unpleasant events of the Asia Minor Catastrophe of 1922 and the arrival in Greece of refugee populations from Thrace and Turkey compounded by the obligatory exchange of populations. Their urgent need for repatriation led the revolutionary government of Nikolaos Plastiras to issue a legislative decree on February 15, 1923, “Περί αποκαταστάσεως ακτημόνων καλλιεργητών” (“On the restoration of landless cultivators”). This decree supplemented law 1702/1917 of the government of E. Venizelos and completed the agrarian reform with the forced expropriation of private and public land ownership to landless farmers. Thus, after a struggle of over forty years, the landless Karagouns became the owners of the land on which they lived and cultivated.

1.7 Population composition during the integration of Thessaly in 1881

There are no historical sources or written testimonies available to report on and document in the area of Karagouns in West Thessaly plain during the 19th century that there had been extensive desertification, abandonment of settlements and mass settlements of populations from elsewhere. During the incorporation of Thessaly into the

Greek state in the villages of the western Thessalian plains, the Karagouns were the only permanent residents who were mainly engaged in the cultivation of lands and secondarily in livestock and some small crops such as capes, etc. There were also other people or families who were engaged in ancillary work – parakendéðes > paracindéðis either of Karagoun origin or from the Greek population of nearby mountainous territories who had been absorbed by the local Karagoun communities.

During the 16th, 17th and 18th centuries, there are no historical records that confirm the desertification of the area and the mass settlement of other Greek-speaking or non-Greek-speaking populations. Population movements of residents are not excluded, mainly from the area of Pindos, from the near Epirus and West Macedonia, but also from the rest of Thessaly. However, there has always been a constant presence of local Greek-speaking population in the villages, which is confirmed by the preservation of the old names of the villages, several of which were already witnessed from the first years of the Ottoman conquest in the 15th century, while some others dated back to late byzantine period as it was quoted. The villages preserved their old geographical position and their old-traditional names during their incorporation to Greek state in 1881, until today.

1.8 Religion

All Karagouns are Orthodox Christians. When the Greece and the Orthodox Church of Greece adopted the new-Gregorian calendar in 1923, some inhabitants still followed the old-Julian calendar, and became members of the Eklisía tou Paleou Imerologiu “Church of the old calendar”. One of their par-ishes still remains in the village of Agnandero village. In the second half of the 20th century some Karagoun families became members of the Church of Jehovah's Witnesses.

1.8.1 Main churches

The main churches which Karagouns form many villages used to visit during their feasts are the following (In parentheses the date of their feast according to Greek Orthodox Church.):

The church of Virgin Mary as a Life holding Source in Saragia-neighborhood in the southwest of Trikala city. (Friday of Easter's week).

The old church of Saint George on a hill near Paleopyrgos (23 April). There was a monastery here during Byzantine times.

The church of Saint Christophoros near the village Lygaria (9 May).

The five churches dedicated to the saint Nicholas, in Fiki, Ardani, Megalohori, Megala Kalyvia, Vasiliki. His fest is in 6 December and in 20 May when the villages had their communitie fests. According to local tradition these churches are funded by “Kyra Vasiliki” Miss Vassiliki one of the wives of Ali Pasha of Ioannina around 1800. In the past there was a special tradition, where groups of inhabitants of each village visited the other villages as pilgrims on 19-20 May on Saint Nikolas’s fest.

The church of Sain Kosmas and Damianos “Saint Anargyroi” (non–silver, namely without payment) out of Megala Kalyvia, near the village of Lazarina (1 July).

The church of Agia Paraskevi in a hill near the village of Petroporos (26 July).

The church of Jesus’s Transformation in Sotira (6 August).

The church of the Virgin Mary’s Assumption in Drosero (15 August).

The church of Virgin Mary’s Assumption in Valtino (15 August).

The church of Saint John Baptist, near to Mouria village (29 August).

The church of Saint Kosmas and Damianos-who were doctors and are called by the Orthodox Church as “Anargyroi” (non -silver, namely without payment) in Varusi (the Christian neighbor during the Ottoman period) in the city of Trikala. Their fest is on 1st November. There was a custom of the Karagouns whereby grandmothers with their grandchildren and other relatives went to visit the church to celebrate the fest on 1 November. They went there the night before, on the evening of 31 October with their offerings of oil and bread for the holy community. They attended the evening ceremony and after it, would sleep inside the temple.

Karditsa

The church of Saint Damianos of Merihovo in Agia Triada (14 February).

The church of Saint Theodoroi, in Agioi Theodoroi (Saturday of the first week of Easter’s fast).

The church of Virgin Mary as Liefeholding Source in Kalogriana (Friday of the Easter week).

The church of Virgin Mary as Liefeholding Source in Ermitsi (Friday of the Easter week).

The church of Virgin Mary as Liefeholding Source in Kaminades, in the neighborhood of Karditsa (Friday of the Easter week).

The church of Agia Parascevi in Petritsa a place, near Agnandero (26 July).

The church of Agia Parascevi near Makrihori (26 July).

The church of Agia Paraskevi in Sofades (26 July).

The church of Jesus's Transformation, in the small hill of "Kortikiano" near the village of Metamorfosi (6 August).

The church of Virgin Mary's Assumption in Proastio (15 August).

The church of Virgin Mary – "Panagia Primbei" in Magoulitsa (23 August).

The small monastery of Panagia (Virgin Mary) Faneromeni between Karpohori and Kalifoni (23 August)

The church of Saint Fanourios in Marko (27 August).

The church of Saint John the Baptist in Prodromos (29 August).

The church of Saint Demetrious in Palaiochori (26 October).

Customs connected to the churches.

1.8.2. The holy waters

The holy waters – agioneria – KD ańérja were springs or wells that had clean water which the Karagouns believed was sacred and that this could cure them of some diseases. Usually next to the holy waters there are chapels of saints and dense vegetation with trees and bushes. Every time they wanted to get holy water, they went to this place with a candle and oil offerings for the chapel, they lit the candles praying to the saint to help them and cure them of their disease, and then they took from the source or the well a little agioneri (holy water) with which they wet their face, or they spread it on the spot where they had the sores and often they made the sign of the cross on their forehead with the holy water and on the foreheads of their children. Before leaving, they hung around the bushes, strips, handkerchiefs or anything of their fabric from their clothing. They believed that the disease leave their bodies and move onto these marked cloths and fabrics. Holy water quells are in these villages:

In Paleomonastiro Trikala

In a hill near the village Paleomonastiro Trikala, there is a holy water quell. Many women used to go there, on the second day of Easter or on the Saturday evening when there was no moon. Some others used to take pieces from the scarves or from the clothes which were hung there and lay them in the woods to be cured.

In Mouria Trikala

In the church of Saint John Baptist, near Mouria village there is a holy water well. After taking the holy water, people used to hang clothes in the branches of a big poplar tree.

In Megala Kalyvia, Trikala

At the church of Sain Kosmas and Damianos people went there to take holy water. They would hang their clothes and other pieces of textiles on the basement under the church where the well is.

In Agnandero Karditsa

The church of Agia Paraskevi is in Petritsa a place near the Agnandero village, Karditsa. There is a well there with holy water at the root of a big elm tree.

In Gorgovites Karditsa

In a small church of Agia Paraskevi near the village of Gorgovites there is the “mati” (eye), a source with holy water. They believe that it cures mainly eye pain. People used to hang clothes and the scarfs in the bushes around.

In Myrina Karditsa

Near the church of Saint Demetrious in Myrina there was a well with holy water. People used to take holy water and to hang threads on an elm. The elm seeped out liquid which people collected and washed their ears with it to be cured.

In Sofades Karditsa

Next the the Saint Athanasios church in Muzaki area in Sofades where today is the cemetery there is a big elm. The inhabitants called it haunted elm-ετιçuménus ftilás and they belived that nobaby must cut it or any of its branches. In his roots a liquid came from which they believed it can cure the ear pain. People went there, they made their prayer and they took from this liquid.

1.8.3. The custom of the forgiveness in Marko

On the last Sunday of the Orthodox carnival period, known as the Cheese Sunday, or the Sunday of forgiveness, in the evening after the evening ceremony in the church of Saint Athanasios in Marko Karditsa, all the inhabitants created a big dance circle dancing and singing the song of the forgiveness – to τραγύδι tis sixóresis. The priests were at the head of the circle dance, after them all the men according to their ages, next came women according to their social age (how many years they had been married.). The priests and

the elderly sing every lyric of the song and the rest repeat it. The song is (the lyrics in CMG):

Ένας ine o θεός, δέfteri i Panajá.	The God is one, the Virgin Mary second.
Δέfteri i Panajá, trisipóstatos θεός.	The Virgin Mary second, God with three substances.
Trisipóstatos θεός, téseri Evagelistés..	Cod with three substances, four Evangelists
Téseri Evagelistés, pendapárthenos χορός.	Four Evangelists, five virgin chorus.
Pendapárthenos χορός, έksi ta eksaptériya.	Five virgin chorous, six the six wigs pennons.
Έksi ta eksaptériya, eptá papáðes ðjávazan.	Six the six wigs pennons, seven priests chanted.
Eptá papáðes ðjávazan, októ itan i psálonðes.	Seven priests chanted, the chanters were eight.
Októ itan i psálonðes, eñá ine ta táymata.	The chanters were eight, the aggel ordes are nine.
Eñá ine ta táymata, ðéka ta sintáymata.	The angel orders are nine, the constitutions are ten.
ðéka ta sintáymata, éndeka eoθiná.	The constitutions are ten, the morning Gospels are eleven.
Έndeka eoθiná, ðóðeka Apóstoli.	The morning Gospels are eleven, the Apostles are twelve.
Ðóðeka Apóstoli, ένας ine o θεός.	The Apostles are twelve, the God is one.
Ένας ine o θεός, as ton proscinísomen.	The God is one, let's whorship Him.
As ton proscinísomen c-as ton ðoksolojísomen.	Let's worship Him and let's praise Him.

1.8.4. Saint George in Mitropoli Karditsa

In the fest of the Sain George on 23 April a special custom takes place in Mitropoli Karditsa in the garden of Saint George church. After the holy mass the women dance and sing the song of Saint George. They get cought up in the dance circle according to their social age (how many years they have been married) and dance singing the following song. Every lyric is sang by the eldest at the head of the dance circle and it is repeated by the younger ones. The song is (the lyrics in CMG):

Saránda pénde Cirjácés ce ksínda ðjo ðeftéres.	Fourty five Sundays and sixty two Mondays.
Ένα mikró turkóipulo c-éna vezirópéði mña romnopúla ayápile ce θέλι na timbári.	A young Turk, a son of “veziris” felt in love with a Greek girl and he want to take her.
I kóri apó to fóvo tis c-apó tin andropí tis n-epíre ðípla ta vuná, ðípla ta korfovúna.	Due to her fear and her shame the girl went to the mountains and to the mountain picks.

C-i tíçi tis tin évyale mbrostá ston Aĩ jórji.	Her fate brought her in fron of the Sain George.
- Kalimerá s Aĩ jórji mu. -Kalós tine tiη-góri.	- Good morning my Saing George. - Well-come girl.
- Vóĩθα m Aĩ jórji νόĩθα me p ta túrcka ta çérja.	- Help me Saint George from the Turkish hands.
Θa férho lítres to cerí ce litres to liváni,	I will bring the candles and the incense in liters,
θα féro ce to láði su n-anávo tis kandíles.	I will bring even your oil to light up the candles.
To mármaro raístice c-i kóri mbíce méσα.	The marble cracked and the girl got in.
Na c-o Túrkos p-órçete sto áloyo kavála.	There was the Turk coming horseback.
- Áje mu jórji faneré, fanérose tiη-góri.	- My Saint George, the revealer, reveal the girl.
Na férho amákea to cerí, amákea to θimnáma.	To bring the chadle and the incense in carriages.
Na férho ce to láði su se válino tomári.	To bring your oil in buffalo leather sack.
Θa vaptistó stim-bísti su, θα válo t-ónomá su.	I will be baptized to your faith, I will have your name.
Aníçtice to mármaro c-i kóri faneróθi.	The marble was opened and the girl was came out.
Ap ta maλά tin árpakse sti jis ti çonatízi.	He took her by the hairs and he put her to knee down to erth.
-Áfse me Túrce ap ta maλά ce case m ap to çéri.	-Turk leave my hair and take my hand.
Eçó tóra to téri su, eçó ce i kalí su.	I am now your mate and your good wife.
Éço ðjo lója ja na po s-aftón ton Aĩ jórji.	I have to say two words to this Sain George.
Akúste óri ce vuná klisés ce monastírja,	Hear mountains, churches and monasteries,
papáðes ce pnevmaticí. Pu t-óvrate çraméno?	priests and confessors. Where did you fint it written?
Evjíce Aĩ jórjis proðotís ce próðose tiη-góri.	Sain George is betrayer and he betrayed the girl.
Ta lója tis ton várenan polí ton Aĩ jórji.	Her words hurt the saint George a lot.
C-i ðjo emarmaróθikan mbrostá stin eklicéa tu.	Both of them became marble in front of his church.

1.8.5. “Klidonas” in the Saint Athanasios in Vassiliki Trikala

The church of Saint Athanasios is on a hill near the village of Vasiliki, Trikala. The fest is on the 2nd of May. If the Easter comes after the 2nd of May, the fest is on the third day of Easter. Every year the women of Vasiliki especially the unmarried girls did the custom “Klidonas” on 1 and 2 May/ the second and third days of Easter. On 2 May/the third day of the Easter, they went to the church of Saint Athanasius and after the holy mass, danced in a circle and they sang the special songs of this custom.

1.8.6. Saint Nikolas in Fiki Trikala and Virgin Mary in Kalogriana

In the narthex of these churches there are places with big heavy iron chains – bráŋg'is (fem. plur.) People brought those with psychological illnesses and they tied them in the chains. They believed that staying there for many days inside the church these individuals could be cured.

1.8.7. The custom of singing the moon in Paleomonastiro Trikala

On the second day of Easter after the Divine Liturgy, a procession of icons took place in the village and then the big Easter dance of the women in the “horostasi” dance place near the cemetery and its church followed. At noon several women went to the forest located on a mountain slope next to the vil-lage to “sing to the moon” as they claimed. On a “miliſtra” a small plateau there, the women danced and sang the song of Roimana and the song: Out in the moon- Oksu sto fegaraki, holding branches of the trees, bushes and some flowers. Then they went down to the dance place singing again. There, they plunged the branches into the nearby stream, and they splashed them on each other. Following that, they started the Easter dance again that would last till the afternoon.

The song of Roimana

Aĩ marí Roĩmána ci Roĩmanopúla
píran ton kaló su ci pan na ton kremásun.

Pan na ton suvlísun stis psilés tis pórtes
ci sta paraθírija.

Roimána, young Roimana,
they took your lover and they went to hung
him.

They went to skewer him in the tall doors
and in the windows.

The song “ Oksu sto fegári” – Out in the moon”

Ókso sto fegári ci sto fegaráci
káθondan i Máro, céndaje to mandíli.

Pérase o János, tis érikse éna mílo.

Min to tros to mílo, íne majeméno.
T-ófaje i Máro c-ékane peðaci.
Pos na to onomásume ce pos na to púme?

An to púme Kósta θa tsimbái i klósa.
An to púme Jani, ylífi to tiyáni.

Out in the moon, in the little moon.
Mary was sitting and was embroidering the
scarf.

John passed by and he threw to her an ap-
ple.

Do not eat the apple, it is bewitched.
Mary ate it and she gave birth to a child.
How do we name him and how do we call
nim?

If we call him Kostas, the hen will nibble.
If we call him Joh, he will lick the pan.

1.8.8. The stones of Prophet Elias Church in Karditsomagoula Karditsa

The church is in the outskirts of the village in a small forest. People used to take stones from there and to put them in the manger or in the resting place of the animals when they were ill. After they would be cured, they brought them back to the church.

1.8.9. The footprint of Saint Varvara in Myrina Karditsa

In the small church of Saint Varvara out of the village Myrina there is a concavity on a rock which looks like a footprint. People believe that this is the footprint of Saint Varvara and they would put their foot on it for blessing and health.

1.8.10. The holy rod

The holy rod- *aíóvirya* (<*ayíóverya*), is a rod about 25-30 cm long which some Karagouns still have. It was brought from Jerusalem from the church of the Holy Sepulcher. They make the symbol of the cross with it over the ailing people and animals believing that the holy wood will help them get cured.

1.8.11. The *klidíra*

The “*klidíra*” is a small wooden box which is covered by a blue textile. It is a kind of talisman. It is something that was made by certain priests from a church or in the monasteries. Inside it, among others things, is a holy wood shaped in a cross. This box was a talisman for women who could not get pregnant. They used to wear this under their clothes for forty days believing that they could become pregnant wearing this.

2. ETHNOGRAPHY OF THE WEST THESSALY PLAIN

2.1 Jews

The Jewish community in Trikala is one of the oldest Jewish communities in Greece. Their members belong to Romaniotes – the Jewish population who lived in Greece since the Roman period. They had strong relations with the Romaniot community of Ioannina. When the Sephardi Jews left Spain and came under the Ottoman tutelage, some of them settled in Trikala and interspersed with Romaniotes. After 1898, some Jewish families went to live and work in Karditsa. Today, only a few remain in both cities. After the World War II, many settled in Athens or Thessaloniki and some immigrated to Israel. The Jewish synagogue is still preserved in Trikala next to the old trade center. Some Jews had shops selling fabrics, some made traditional hats and headgear, and some were silk weavers and silk thread makers. With these skilled craftsmen, the Karagouns had developed many trade deals and fostered friendly relations. The Jews used the local Greek dialect in their communication with the Karagouns, certainly in a more simplified form, since their education level was higher, and they were more influenced by CMG or by the older archaic form “katharevousa”-language of education in that time. Besides that the Romaniot Jews had used the Greek language for centuries for their communication. The Sephardi Jew of Trikala knew and used the ladino language but only in their contacts with other Sephardi communities. In their communication with Romaniotes they used the Greek.

2.2 Aromanians

The Aromanians are known in Greece as Vlachs. This name has two meanings in Greek. Firstly, it means the population who speaks as mother language Vlachika - Aromanian language, one of the new Latin languages in Balkans and lived mainly in mountain areas in Pindos. Secondly, it generally means the people who live in the countryside, in mountains and grass lands, rear sheep and produce milk and cheese; they either speak Greek or another language. These Latin speaking populations called themselves Armîn and today they are known as Aromanians. The Karagouns use the name Vlachos, Vlachi mainly with the first meaning: the population with Aromanian language or Aromanian origin. They knew this very well since in the west Thessaly mountains in the area of Trikala, there are many Aromanian -Vlah villages – gr. vlahohoria and their

inhabitants used to live in the cities Kalambaka, Trikala, Karditsa and some of them in the Karagoun villages. Furthermore, in the past Aromanian tselingades -owners of large sheep flocks used to pass twice per year through some Karagoun villages when they went to and from their winter grasslands – *çimađjá* (<*çimađjía*). The Karagouns do not use the word Vlach to refer to the habitants in other mountain areas in Thessaly (Olympus where there are few Aromoun villages, Ossa). The Karagouns and the other Thessalians also, used the name Vlachia – *Vlačá* (< *Vlačjía*) which means the territory and the population of Aromanians. The Karagouns also use the names *Dzudzunóvlachi* and *Brudzóvlachi* to call the Aromanians with quite a pejorative connotation.

The Aromanians who used to live in the Karagoun villages.

Until 1940, some Vlach families lived in Karagoun villages. These Vlachs settled during the winter period from October until the beginning of May, a practice called: *kseçimoniazma* > *keiçimonazma* “wintering”. During the summer they moved to the vil-lages of their special origin in Pindos: *ta ksekalokeriá* > *keikalucirjá* (summer residence places.). In the Karagoun villages they lived either in their own small houses, *vlachóspi-ta-Aromanian houses*", or in houses that were in the churchyard – *cilá* (<*keljía*) "cells", either in the houses of Karagouns. When they lived in church buildings, they paid rent and when they lived in Karagoun houses they paid with work in the form of the sewing of clothes and the weaving of handmade textiles and blankets for the Karagoun family who was hosting them. They were hardly involved in animal husbandry – some of them kept a few sheep for their family needs. Most Vlach men, of course, worked as tailors for men's and women's clothing, and the Vlach women helped the family's tailors in sew or embroidering and in weaving woolen textiles and blankets. Some men were skilled weavers. They weaved the *çundrupán* (<*çondropáni*) “heavy white cotton textile”, in their home looms which they sold to the Karagouns for making underwear, shirts and “*sagia*” traditional overcoat. Someone also knew how to make the handmade cotton thread for the *hondropani*. The art of weaving the *hodropani* and the spinning its cotton thread was ex-clusively a male affair. Until about 1930, the sewing of clothes was exclusively occupa-tion of the Aromanians to such an extent that the Karagouns used the name *Vlachos* and *vlachuli* "little Aromanian boy, Aromanian boy" meaning tailor and apprentice. The Aromanian tailor who specializes in *terzidiko* – a special technique of embroidering in men and women traditional clothes, was called *tirzís* (< gr. *terzís* < turk. *terzi*). The Ka-ragoun informants mention:

ίρθι i vláxus stu epit' ci ékatei mpa vðumáða na rape ta sáca ja ts andr' ci ta gurdjá ja-ti-mas dz-γνέcis.

“The Vlach tailor came to the house and he sat one week to sew the coats for the men and the “giurdia” for us the women.”

Vlaç éravam tóti manaxá. kundótira émaθan ci θci mas Karagúnðis c-érvan c-aftí. óndas érvandan i vláxus stu epit' na rape káθundan uλ t méra ίλυ ci-ίλυ. c-érvipi na tun valts ci na faí.

“Only Vlachs sewed then. Later our Karagouns learned and they could sew also. When the vlach (tailor) came to the house to sew, he was sitting all day, sun to sunset (from the dawn to the sunset). You would also have to give them something to eat.”

i vláxa káundan stur-íecu c-ífiπi. tim-báipi i kózmus ta jímata c-aftín ífiπi. ífiπi teóλα, tu fajiluskút' ja ts fajélis ci tu sxτί apu éfcanàmi ta sáca ci ta pandilóna ja ts andr' ci ta g'urdjá ci ta flukáta ja dz-γνέcis.

“The weaver Vlach woman sat in the shadow. The people gave her the woolen threads and she would be weaving. She would weave blankets, the woolen textile for the flannel and the woolen textile with which we made the coats and the trousers for the men and the “giurdia” and the “flokata” (traditional overcoats) for the women.”

tur-ίνλίπis tun ... ífiπi tu χυndrupárπ c-érvipi ts strúbis stun ómu ci páipi óp ítan pazár' na pλie.

“You see, ... he was weaving the hondropani (heavy white cotton textile) and he was taking the rolls on shoulders and he went wherever there was an open market to sell it.”

From 1940 onwards, the Aromanians who lived in the Kragoun villages settled permanently in the two cities of Trikala and Karditsa. Few families and individuals remained permanently in Karagoun villages and were assimilated. The Vlachs communicated with the Karagouns using a more simplified form of the local Greek dialect.

2.3 Turks

The name Turks had in Greece in the past the general implication of Muslims in the Ottoman Empire as well as of the Muslims of Turkish origin. The Albanian Muslims in Greece were called Turkalavani “Turkalbanians”, the Muslim Roma are called tourkogifti “Turkgypsies”. In west Thessaly the Turkish population includes a) inhabit-

ants in the cities some of whom were the landlords of Karagoun villages, b) the countryside inhabitants who work as farmers in their own lands and villages, called in Thessaly Koniari. After the 1881 all of them went to Turkey and the Tourkalvani to Epirus or to Albania which belonged to the Ottoman Empire at that time. In the first census conducted by the Kingdom of Greece in September 1881, the Muslim citizens were 885 in the Trikala and 2,962 in the Karditsa. They are mentioned as Ottomans in the census documents. Since there were not any other official documents, it is hardly difficult to say who of these Muslims were Turks and who were non-Turks. (Muslim Albanians, Muslim citizens of the Ottoman empire of another ethnicity.) After the incorporation of Thessaly to Greece the Ottoman state took all the state archives of Thessaly back to Turkey.

2.4 Albanians

Muslim Albanians – Turkalvani lived in the past in the Karagoun villages as armed guards of the landlords (with their families?). The Muslim Albanians who held administrative and military positions in the Ottoman Empire were not called Turkalvani.

2.5 Roma

The Roma are called Jífti Tsigáni by the Greeks. The Karagouns also refer to them as Jíft' (<Ψίfti), Teigán (<Tsigáni), Brac (<Braki), Brakójíft' (<Brakóψífti) and their total group as Jíftčá (<ψíftiá), Jíftná (<Ψíftníá), teiganarjó (<tsiganaríó), jíftarjó (<ψíftaríó). Every summer they would come to the Karagoun villages and they hoist their tents outside the village area. The Roma made and sold baskets, they repaired the matting of the chairs and some worked as blacksmiths-χalcádis (<χalkiádes “cooper metal workers”) In the local tradition the word jíftukárf' (<ψíftokárfi “gypsy nail”) means the big iron nail. Some worked as galadží (<turk. kalayci) technicians who repair the kaláĩ-turk. kalay, the tin inner surface in the copper pans. Some were musicians of local traditional music and played the clarinet, violin, drums -daúl, tambourine-def'. Roma families who worked as blacksmiths and occasionally as traditional music players, used to live with their families permanently in the Karagoun villages.

2.6 Greeks

2.6.1. *Sarakatsans*

Sarakatsans are Greek nomad population who held large flocks of sheep. They lived in huts all over the Greek mainland. Even though, their oral tradition says that they came from the mountainous area of Agrafa Pindos, they did not live on the West Thessaly plain. Sarakatsan settlements are found in Pindos mountain in the area of Krania and Pertouli Trikala and in Agrafa (M. Sinignon 1975: 322). Sarakatsan families also settled in Trikala city and in some villages in the western Trikala plain e.g. Eksalofos .who developed many relations and intermarriages with the Karagouns of the adjacent villages. Furthermore social contacts with the Sarakatsans had developed the Karagouns of southern Karditsa plain villages e.g. Kalifoni, Karpohori because this area was part of the historical passage of the Sarakatsan shepherds from Agrafa area to east Thessaly. At the same time, this road was the traditional route even for other Greek shepherd populations: Agrafiotes from Agrafa area and Argitheates from Argitheia area in Pindos who also reared big flocks and used to move from the mountains to the east Thessaly plains each year. Only through interpersonal contacts the Karagouns were able to distinguish who was self-identified as Sarakatsan or Agrafiot or Argitheat.

2.6.2. *Greeks of the mountainous areas*

The Greek inhabitants of the mountainous areas in west Thessaly are known by their traditional village names. The only geographical names are Hasiotes for the inhabitants of the mountainous area Hasia between Trikala and Grevena, West Macedonia and Agrafiotes for those in mountainous area Agrafa between Karditsa and Sterea Ellada (about Agrafiotes: M. Sevingnon 1975: 330-332). KD nomination (sing.-plur.): Hasia → Xasiótis > Xaeóts – Xasiótes > Xaeótis, Xasiótiðes > Xaeódðis.

Ayrafa → Ayrafiótis > Ayrafcótis – Agrafiótes > Ayrafcótis, Ayrafiótiðes > Ayrafcódðis.

The Karagouns use the names εραπήις (<siapanísii) “those form up” and vñic (<vunísii) “mountainous” to generally refer to the mountainous inhabitants. These names are in contrast to εκατçañí (<siakatiani) “those form down” and kambíς (<kambísis) “plainsmen” which are also nominations for the Karagouns.

They use some other names for the mountainous inhabitants¹¹. These names are (in KD sing. – plur.):

- Rivijníceus (<revenísios) – Rivijníce (<Revenísi). They live in the villages in revéna (<revénia plur.) the root of the mountains, in Antihasia area in Trikala, in Larissa and in Farsala.

- Katsacórs (<Katsakíóris) – Katsacórðis (<Katsacóriðes). They live in the Pindos mountain in the area towards the Trikala plain, in Koziakas mountain, in the mountainous area of Pyli, Trikala and in the foothill area to Aheloos, in Mouzaki Karditsa. The name refers only to the Greek population generally and not to mountainous Vlachs-Aromanians.

- Gugzarás-Gugzaráðis. This name has a very vague meaning and implies the inhabitants of the villages which are near or in the root of the Antihasia mountain. Chr. Christovasilis mentioned also the similar name Γκουγκζουράδες-Gugzuráðis for the inhabitants of the villages around the city of Trikala -present day neighborhoods (X. Δημάκης 2013: 22.). These villages belonged to the Karagoun population but just after the incorporation of Thessaly to the Greek state in 1881, they started to take in inhabitants from other areas who bought land and settled there as farmers.

- Juvrís – Juvríðis (<Juvríðes) Greeks who lived in the mountainous area of Fanari Karditsa. This name is used by the Karagouns of the villages near the Fanari area: Magoula, Magoulitsa, Paeohori.

- Gadzanás – Gadzanáðis was used by Karagouns especially of Karditsa with an indefinite meaning for the inhabitants of Farsala plain villages, even though the name Karagouns is used generally also for them. In the Farsala area, the local people-Farsala Karagouns use this name for people who were forced by the landlords to leave fiefdoms or for people who came there from other areas. The name in the type Kateanás – Kateanáðis is also used by the Greek inhabitants of Neohori, Farkadona, Zarko (non-Karagoun villages), in Trikala to refer to themselves. According to their oral tradition, this area was peopled in the past by Koniars Muslim Turk population from the Ikonio area in Turkey. When the Koniars left, new Greek peoples came there leaving their dwellings in other mountainous areas especially from Epirus and from Domokos area. The name is of Turkish origin. kaçan means who leaves from one place. kaçan > gr katean+as > kateanás. sing. accusative form ton kateaná > tuñ-gateaná → nominative type Gateanás → Gadza-

¹¹ These names have been told to me by the interviewers of my research.

nás¹². In Thessaly, the names katsánas, katsános, katsanákos, katsánis are very common as last names.

○ Κτεόps – Κτεόβδis. Inhabitants of the Argitheia area in Pindos in Karditsa, behind the Nikolaos Plastiras lake. Mainly this name is used by Palama Karagouns.

○ Coīs – Cóiðis, Cózðis. The Karditsa Karagouns use this name for the Pindus inhabitants because they use the demonstrative pronoun (i)cós (<ekíós) instead of (i)cínus (<ekínos) “that” of KD and CMG.

○ Mamés – Maméðis. Mountainous habitants generally of the Karditsa Pindus area especially around Nikolaos Plastiras lake. This name is used mainly by Karditsa Karagouns.

3. THE RESEARCH OF THE KARAGOUN DIALECT

3.1 The Karagouns of West Thessaly and their dialect as a subject of this thesis

The Karagouns of the western plain of Thessaly remain today a noteworthy population with distinct dialectal and cultural characteristics (Tradition and culture: Z. Τζιαμούρτας 1998. Traditional costumes: K. Τσαγγαλάς 1982; Αγγελική Χατζημιχάλη 1983 Β'. The house: Γ. Μέγας 1969: 98-121. Traditional songs: Θ. Νημάς 1983.; Σ. Ρουσιάκης 2006: 349-354, 2007: 487-562, 2008: 341-348, 2009: 327-332, 2018: 193-240. Traditional fairy tales: Αθ. Σιδέρη-Μιχαλάκη 1996: 31-32.; Σ. Ρουσιάκης 2008: 261-284. Traditional dance: Σ. Ρουσιάκης 2006: 495-548.) Their villages are still largely homogenous and extremely conservative in their use of the dialect, especially those in the central area of the western Thessalian plain. Their dialect has not been researched and studied at all so far, although it occupies a large geographical area, has a significant number of speakers and operates to a large extent in relation to other areas of Thessaly (mountainous, lowland) having developed a particularly conservative attitude towards the adoption of Common Modern Greek. For these reasons I chose it as the object of research and study in this doctoral thesis. An important factor was that I have my origins from this population. I grew up in the village of Megala Kalivia and I maintain a lot of social contacts with residents of several villages. The Karagoun dialect is my mother tongue which I learned from the family and the social environment in which I grew up. My parents are people with low education. Although they have only completed the primary school, this

¹² The voicing of the -te- applies due to the voicing of the initial voiceless k-.

did not significantly affect their speech. They have the Karagoun dialect as their mother tongue and use it in their daily communication. I acquired the dialect from my great-grandmother Kalliopi Katsioula – Kefala (1890-1984), my grandfather Sotirios Rousiakis (1909-1999) and my grandmothers Vasiliki Kefala-Rousiaki (1915-2006) and Evangelia Griva-Magoula (1915-2002), who were completely illiterate and through other close relatives, especially from Sterios Magoulas (1936-2015), his wife Maria Vaitisi-Magoula (1932-2017) and Stamoulo Schoina-Kefala (1924-1996). I learned the CMG during my education while I always use the KD in my communication with the Karagouns residents either in my village or in other villages. Another factor, not the main one, of course, was the easy accessibility to the villages as they are located in a lowland area with a large and comfortable network of roads, which greatly facilitates the implementation of research activities.

In this thesis the term Karagoun, Karagouns will refer to West Thessaly Karagouns and the term Karagoun dialect to their dialect. Only where it is necessary to make a separate reference about the Karagouns of East Thessaly plain will the terms be used: East Thessaly Karagouns, Larisa Karagouns, Farsala Karagouns, East Thessaly (Farsala, Larisa) Karagoun dialect.

3.2 The geography of the Karagoun dialect

The geographical extension of the Karagoun dialect covers the entire geographical area of the Karagoun villages in the western plain of Thessaly as well as the cities Trikala and Karditsa which have also inhabitants of Karagoun origin.

Dialect center

The geographical center of the Karagoun dialect is the central area in west Thessaly plain in Karditsa, the location which in the past was a big swamp. Here there are villages: Agia Triada, Artesiano Kalogriana, Karditsomagoula, Makrihori, Marathea, Paleohori, Pedino, Proastio, Psathohora, Rizovuni, the so called *valtuχórja* (<*valtuχória* “swamp villages”) and some other neighbouring villages: Servota, Agnandero, Paleohori, Krania, Prodromos, Myrina, Gorgovites, are the most conservative in KD-speaking even today and the most pure in population. They preserve many customs and elements of their traditional culture as well.

Border area

It includes those villages that lie in the external line of the west Thessaly plain and are immediately adjacent to other populations.

Trikala: Keramidi, Klokotos, Petroporos, Taxiarches, Xrysavgi, Zilefti, Paleopyrgos, Ardani, Xaidemeni Raksa, Vasiliki, Megalokefalovryso, Megarhi, Dialehto, Dendrochori, Valtino, Parapotamos, Pigi, Lygaria Paleonmonastiro, Gomfi, Karditsa: Lazarina, Magulitsa, Magula, Krania, Agii Anargyri, Paleoklisi, Frango, Mitropoli, Xynoneri, Krya Vrisi, Kalithiro, Kalifoni, Karpohori, Filia, Mavreahades, Gefyria, Pashalitsa, Lefki, Orfana, Fylo, Sykies. From Sykies until Keramidi Trikala, there is the Titanion mountain which is the natural border from the Larissa area.

Peripheral area

All the other villages in this area include the small towns Palamas and Sofades in Karditsa. Inside this region there is an internal small circle around the city of Trikala including the previous villages -now neighborhoods of the city where the dialectal character had started to shrink before the 1950s due to the effects of the urbanization of the society and of the culture and due to the settlement of other – non-Karagoun inhabitants.

3.3 The onsite research

The dialect of the Karagouns has not been studied at all and the published linguistic material is minimal and limited to a few texts and small collections of words with important matters of phonetic reliability¹³. For the purposes of recording and studying the dialect, I conducted extensive on-site research in Karagoun communities in order to gather sufficient dialectic material – oral texts from authentic speakers and dialect users who were considered the informants of the research.

My goal was to find as many authentic speakers of the Karagoun dialect as possible. As such were elderly men and women (mainly those) over 70 years (at the time of the survey) who a) resided permanently in the communities and had not moved outside their area, b) they were of pure origin at least spanning two or three generations, c) their dialect was their mother tongue and the only form of Greek that they used in their communication, d) had little or no education. The women were either completely illiterate or had finished the first grades of elementary school while few of them had only managed to finish it. Most of the men had completed the primary school. This, however, hardly af-

¹³ Exception: M. Μαργαρίτη –Ρόγκα 1991, 131.

affected their linguistic behavior, which showed extremely little or no influence from CMG, c) engaged in their life mainly in agriculture and domestic animal husbandry, which were also the typical professions of the Karagouns, included the housework, weaving and the manufacture of traditional costumes for the women. They were used as informants, people who practiced another profession such as builders, blacksmiths, tailors, seamstresses, who however, met the requirements of a good user and a speaker and they were also interviewed.

The research included as informants men and women under the age of 70 (at the time of the research), fewer in number of course, who lived permanently in the villages, their mother tongue was the dialect, they had a low level of education and correspondingly low influence from the CMG. These informants were mainly used to confirm dialectal forms and expressions and to fill out the lexicon.

The geographical area of the research included a) all the villages which belonged to the dialect center of KD-central Karditsa plain. This area is also the most conservative in the use and preservation of the dialect, b) villages of the periphery which remain pure and conservative, c) villages which are located on the borders of the geographical area of the Karagouns and are immediately adjacent to other populations in order to identify similarities and differences from the center but also influences from other areas.

The research was carried out in the natural space of the informants in their homes, in relatives' houses, in cafes for men and sometimes in herds and pastures for informants who were engaged in animal husbandry. As such, informants were in an environment with which they were familiar and psychologically comfortable so as not to be distracted and to be able to spontaneously produce dialectical speech (Chambers & Trudgill 1998: 48-49).

The topics of the talks were agricultural and livestock work-related, other professional occupations, the events and moments of their personal life, stories and narratives that they heard from their relatives, fairy tales, legends and stories, the way of life in the past. For women informants, additional topics of conversation were about household or textile weaving and about the traditional women's clothing. These discussions were formed of personal experiences of the speakers and topics of intense interest to them, as a result of which they were quite willing to speak and therefore produce a dialectical speech with a long duration.

The informants' speeches were recorded on a digital tape recorder.

During the recordings, my interventions were minimal, allowing the speech to flow as smoothly as possible. My purpose was to visualize as much as possible the requirements for the paradox of the researcher-observer (observer's paradox), that is, the researcher who joins a community to be ignored. My engagements were limited to short questions that I asked in dialectal speech (I am authentic speaker of KD) so that they felt at ease with the researcher, no matter how foreign and unknown to the interviewee. My questions were aimed at reviving the topics and the interest of the speakers and my brief interventions in maintaining the congenial atmosphere.

The research material includes:

Oral speech texts of interviewed Karagoun men and women in a digital recording of a total duration of 200 hours.

Vocabulary concerning the way of life, the occupations and the traditional culture of the inhabitants: agriculture, animal husbandry, viticulture, arboriculture, construction, textiles, clothing, food, customs, customs in the cycle of time and in the cycle of life (birth-marriage-death), beliefs, weather conditions. It is a corpus of important data for the confirmation of dialectal types which did not exist in the recorded material and for the historical-comparative study thereof.

3.4 Speakers-Interviewee-Informers

The Karagoun speakers –informers of the on site research were the following

Trikala

Dialehto: Vasiliki Ntova 95¹⁴., Zisis Ntovas 92,

Drosero: Dimosthenis Kostoulas 77 Giannoula Kostoula 75, Georgios Poulianitis 82, Marianthi Poulianiti 70, Mihalis Poulianitis 77, Panagiota Poulianiti 82,

Megalohori: Vaia Pleksida 83,

Megarhi: Georgia Galani 69,

Megala Kalyvia: Vaios Katranas 82, Evridiki Papahristou 86, Theodora Patrikalou 80, Elsa Rakoviti, 81, Vasiliki Rentzia 63, Kyriaki Skoufa 79,

Kefalovryso: Apostolos Grigoriou 78, Vasiliki Grigoriou 74, Hristoforos Hristakos 75, Paraskevi Hristakou 75, Olga Koutouza 80, Hrysoula Rentzila 69, Antonios Tsiantoulas 81, Zoi Tsiantoula 80, Evaggelia Zaharaki 83,

¹⁴ The number next to the name shows their age at the interview.

Palaiomonastiro: Zoi Hamou 75, Eftaksia Katsarou 78, Ilia Katsaros 86, Vasiliki Maggina 88, Vaia Mpletsa 77, Polikseni Mpoutzioli 78, Evaggelos Palantzas 87, Vasiliki Palantza 89, Areti Starida 85,

Patoulia: Ifigeneia Goutsiou 80, Areti Mpampanara 81, Mihalis Mpampanaras 76, Hristos Tsigkas 82, Maria Tsigka 80, GiorgosTzelis 81,

Raksa: Evaggelos Dimopoulos 79, Vasiliki Dimopoulou 74, Aikaterini Katsarou 84, Athanasios Ziogas 85, Georgiso Ziogas 78, Sofia Zioga 85, Vaia Zioga 83,

Hrysavgi: Anthoula Zannia 87

Karditsa

Agia Triada: Sotirios Kalyviotis 75, Vaia Kostopoulou 84, Vasileios Kostopoulos 80, Georgios Samiotis 85, Ioanna Samioti 82, Achileas Tsiakaras 76, Afroditi Tsiakara 72

Agioi Anargyroi: Vasiliki Mata 71, Dimitrios Matas 70, Stavronia Plakia 89, Themistoklis Triantafyllou 74, Vasiliki Vrantza 74, Georgios Vrantzas 80,

Agnantero: Stavroula Athanasioy 72, Apostolia Karanisa 73, Stefanos Karanisas 78, Aristoula Oikonomou 75, Hristos Oikonomou 78, Nikos Maimanis 80, Agathi Tsiafitsa 81, Apostolos Tsiafitsas 77, Evdokia Tsiafitsa 74, Nikos Tsiafitsas 74,

Artesiano: Aleksandra Kaminioti 80, Varvara Kaminioti 74, Stergiani Krana 84, Thomas Kranas 81, Aggeliki Papaevaggelou 83, Stavroula Tasiopoulou 80, Dimitrios Tikas 95, Evaggelos Thomopoulos 76,

Georgiko: Georgia Aleksandri 75, Aggello Kostellou 82, Georgiso Mposklavitis 82, Hrysoula Mposklaviti 77, Andreas Sakkas 86, Georgios Tasiopoulos 90, Spyridoula Tasiopoulou 90, Amalia Tsimourakou 74, Anastasia Tsimourakou 76, Aggeliki Tzellou 85, Kostas Tzellos 85, Vasiliki Tzellou 80,

Kalifoni: Spyridoula Klapana 80, Paraskevi Kranioti 78, Ioannis Papavgoulis 82, Panagiotia Papavgouli 78, Anastasia Papa 74, Thomas Papas 73,

Kalogriana: Aikaterini Karastergiou 72, Vasilis Karastergios 72, Evaggelia Kardara 82, Tilemahos Kardaras 76, Vaia Oikonomou 81, Vaios Oikonomou 82, Glykeria Siamata 80, Kostas Siamatas 72, Paraskevi Siamata 74, Ioannis Siamatas, 84, Hrysoula Siamata 75, Anastasia Tsikrika 78, Kostas Tsikrikas 75,

Karditsomahoula: Theodora Antonopoulou 94, Fotis Papadoulis 87, Konstantinia Papadouli 82, Evaggelia Patramani 81, Vasilis Reppas 91, Apostolis Tsiopoulos 81, Vasiliki Tsiopoulou 74,

Karpohori: Sofia Gantiri 88, Dimitris Lainas 85, Vaia Laina 83, Kostas Manasis 85, Paraskevi Manasi 88, Konstantinos Papavasileiou 95,

Korda: Odysseas Anagnostou 76, Georgios Baroutas 78, Maria Papaioannou 83, Vaioa Renta 74, Pinelopi Stamou 76,

Koskina: Dimos Koulpos 86, Evaggelia Koulpou 87, Apostolis Kostopoulos 83, Dimitra Kostopoulou 84, Efthymios Kostopoulos 84, Vasiliki Kostopoulou 88, Georgia Kretsismou 84,

Krania: Amalia Karampekou 90, Garoufalia Karampekou 74,

Magoula: Eleni Maggou 80, Evridiki Maggou 81, Aristeia Mpakratsa 83, Evaggelia Palantza 72, Konstantinia Papanastasiou 82, Kalliopi Tsetsou 80 Aleksandros Vakouftsis 82, Harikleia Vakouftsi 80, Thomas Vakouftsis 73, Vasiliki Vakouftsi 73,

Makrihori: Fotis Galousis 85, Hrysanthi Gourla 95, Athanasios Moshos 82, Sofia Moshou 76, Konstatinos Mpimpikos 70, Aleksandra Mpimpikou 75, Dimitrios Ntarntanis 90, Vasiliki Papa 74, Sofia Pappa 78, Stavros Pappas 77, Aglaia Papadopoulou 74, Evaggelos Papadopoulos 76, Evaggelia Sakkelari 75, Anastasia Sioka 87,

Marathea: Vasiliki Aleksandri 75, Argyri Garnara 80, Ioulia Garnara 73, Georgios Grivas 82, Vasiliki Kakarantza 97, Vasiliki Polyzou 78, Georgios Pylos 80,

Myrina: Antigoni Daniil 74, Athina Zamani 77, Panagiota Katsiavou 81, Despoina Kostopoulou 77, Kostas Zamanis 74, Grammatiki Ziaka 80, Kostas Ziakas 84, Solon Ziakas 83, Ahilleas Siourtos 90, Vasiliki Siourtou 77, Giorgos Siourtos 79, Vasilis Tsaggaris 78, Revekka Tsaggari 75,

Palaiohori: Anastasios Giannakos 83, Persefoni Kazana 84, Thomas Kazanas 82, Roksani Nikou 77, Athanasios Papakostas 84, Kostas Papakostas 72, Vaia Papakosta 71, Vaios Sapounas 83,

Palamas: Evaggelia Papavasileiou 92,

Pedino: Afroditi Krommyda 77, Stefanos Krommydas 71, Vaios Kyritsopoulos 79, Alkiviadis Liaskos 78, Rodanthi Liaskou 77, Stavroula Stamou 90, Nikos Tsinanis 79,

Proastio: Zoi Athanasou 68, Athanasios Grivas 74, Olympia Griva 75, Hrisoula Katsiavara 82, Vaios Katsiavaras 75, Antonios Kontos 82, Evridiki Kontoy 80, Nikos Filos 80, Olga Filou 78, Pinelopi Mpoutzona 82, Aleksandra Mpouzdra 70, Evaggelia Mpouzdra 72, Paraskevi Ntaloymi 72, Achilleas Papas 82, Aleksis Tsapournis 84, Apostolos Tsolakis 84,

Psathohora: Evaggelos Andaris 80, Georgios Floros 82, Evaggelia Florou 84, Dimitris Kyritsis 84, Giannis Loias 74, Epameinontas Loias 85, Olga Loia 71, Fotis Mpamos 79, Paraskevi Mpamou 84, Vaia Mpamou 71, Vaia Sokla 74, Evaggelos Stathis 78, Eleni Tsiamourta 95,

Rizovouni: Kerasina Koskinioti 76, Maria Koskinioti 80, Eleni Masoura 84,

Servota: Vasiliki Roumelioti 100, Dimos Kakaitzas 83, Evaggelia Kakaitza 82, Theodoros Liapis 82, Haralampos Soulakanis 82, Georgios Tsiakaras 76, Vasilios Tsiakaras 70, Georgios Thomopoulos, 72.

3.5 Other dialectal material

Furthermore, I had at my disposal dialectal material digitally recorded which Athina Sideri, teacher at secondary schools, teacher of traditional Greek dances and director of a folklore institution in Karditsa, has kindly trusted to me. It includes fairy tales and narrations of speakers from vilagges Filia and Mataranga in Sofades area and it is representative dialectal sample of the Karagouns of the Palamas-Sofades area.

GRAMMAR

4. PHONETICS – PHONOLOGY

4.1 THE SOUNDS

VOWELS

[i] oral, close, frond, unrounded

[e] oral, mid, frond, unrounded

[u] oral, close, back, rounded

[o] oral, mid, back, rounded

[a] oral, open, central, unrounded

The vowel [ə] oral, mid, central, unrounded, appears some times in the position of unstressed a, but without phonological value.

SEMIVOWELS

[w] close, back, rounded, labiovelar

[ĩ] close, frond, unrounded, palatal

CONSONANTS

[p] oral, voiceless, bilabial, plosive

[p'] oral, voiceless, bilabial, plosive, palatalized

[p^w] oral, voiceless, bilabial, plosive, labialized-velarized

[b] oral, voiced, bilabial, plosive

[b'] oral, voiced, bilabial, plosive, palatalized

[b^w] oral, voiced, bilabial, plosive, labialized-velarized

[f] oral, voiceless, labiodental, fricative, continuant

[f'] oral, voiceless, labiodental, fricative, continuant, palatalized

[f^w] oral, voiceless, labiodental, fricative, continuant, labialized-velarized

[v] oral, voiced, labiodental, fricative, continuant

[v'] oral, voiced, labiodental, fricative, continuant, palatalized

[v^w] oral, voiced, labiodental, fricative, continuant, labialized-velarized

[θ] oral, voiceless, interdental, fricative, continuant

[θ'] oral, voiceless, interdental, fricative, continuant, palatalized

[θ^w] oral, voiceless, interdental, fricative, continuant, labialized-velarized

[ð]	oral, voiced, interdental, fricative, continuant
[ð']	oral, voiced, interdental, fricative, continuant, palatalized
[ð ^w]	oral, voiced, interdental, fricative, continuant, labialized-velarized
[t]	oral, voiceless, back dental, plosive
[t']	oral, voiceless, back dental, plosive, palatalized
[t ^w]	oral, voiceless, back dental, plosive, labialized-velarized
[d]	oral, voiced, back dental, plosive
[d']	oral, voiced, back dental, plosive, palatalized
[d ^w]	oral, voiced, back dental, plosive, labialized-velarized
[ts]	oral, voiceless, alveolar, affricate
[ts ^w]	oral, voiceless, alveolar, affricate, labialized-velarized
[dz]	oral, voiced, alveolar, affricate
[dz ^w]	oral, voiced, alveolar, affricate, labialized-velarized
[s]	oral, voiceless alveolar, fricative, continuant
[s ^w]	oral, voiceless, alveolar, fricative, continuant, labialized-velarized
[z]	oral, voiced, alveolar, fricative, continuant
[z ^w]	oral, voiced, alveolar, fricative, continuant, labialized-velarized
[tʃ]	oral, voiceless, alveolo-palatal, affricate
[dʒ]	oral, voiced, alveolo-palatal, affricate
[ç]	oral, voiceless, alveolo-palatal, fricative, continuant
[ʒ]	oral, voiced, alveolo-palatal, fricative, continuant
[c]	oral, voiceless, palatal, plosive
[g']	oral, voiced, palatal, plosive
[ç]	oral, voiceless, palatal, fricative, continuant
[j]	oral, voiced, palatal, fricative, continuant
[k]	oral, voiceless, velar, plosive
[k ^w]	oral, voiceless, velar, plosive, labialized
[g]	oral, voiced, velar, plosive
[g ^w]	oral, voiced, velar, plosive, labialized
[χ]	oral, voiceless, velar, fricative, continuant
[χ ^w]	oral, voiceless, velar, fricative, continuant, labialized
[ʁ]	oral, voiced, velar, fricative, continuant
[ʁ ^w]	oral, voiced, velar, fricative, continuant, labialized
[m]	nasal, voiced, bilabial, plosive, continuant

[m']	nasal, voiced, bilabial, plosive, continuant, palatalized
[m ^w]	nasal, voiced, bilabial, plosive, continuant, labialized-velarized
[n]	nasal, voiced, dental, plosive, continuant
[n ^w]	nasal, voiced, dental, plosive, continuant, labialized-velarized
[ɲ]	nasal, voiced, palatal, plosive, continuant
[ŋ]	nasal, voiced, velar, plosive, continuant
[l]	oral, voiced, alveolar, lateral, continuant
[l ^w]	oral, voiced, alveolar, lateral, continuant, labialized-velarized
[ʎ]	oral, voiced, palatal, lateral, continuant
[r]	oral, voiced, alveolar, trill, continuant
[r']	oral, voiced, alveolar, trill, continuant, palatalized
[r ^w]	oral, voiced, alveolar, trill, continuant, labialized-velarized

The alveolars (tʂ, ɟʂ, s, z) are called also sibilants and the alveolo-palatals (tɕ, ɟɕ, ɕ, z) are called soft sibilants.

The plosives are called stops also.

When articulating the alveolo-palatals or soft sibilants [tɕ, ɟɕ, ɕ, z] of KD the arrow of the tongue is not so deep and the lips do not project so strongly forward. This pronunciation exist in all Thessaly.

SEMIVOWELS, VOWELS

<i>LIP POSITION</i>		TONGUE		
		FRONT	CENTRAL	BACK
SEMIVOWELS		<i>UNROUNDED</i>		<i>ROUNDED</i>
		ĩ		w
VOWELS				
MOUTH OPENING	CLOSE	i		u
	MID	e	ə	o
	OPEN		a	

CONSONANTS

S = SIMPLE ARTICULATION, C= COARTICULATION, P = PALATALIZED, LV = LABIALIZED-VELARIZED, LABIALIZED

MANNER	VOICE	PLACE																	
		LABIAL					DENTAL					ALVEO-LAR	PALATAL		VELAR				
		BILABIAL			LABIODEN-TAL		INTERDEN-TAL		BACK DEN-TAL				ALVEO-LOPAL-ATAT	PAL-ATAT					
		S	C		S	C		S	C		S		C			S	C	S	C
P	LV		P	LV		P	LV		P	LV		P	LV						
PLOSIVE	VOICELESS	p	p'	p ^w							t	t'	t ^w				c	k	k ^w
	VOICED	b	b'	b ^w							d	d'	d ^w				g'	g	g ^w
FRICATIVE	VOICELESS				f	f'	f ^w	θ	θ'	θ ^w				s	s ^w	ɛ	χ'	χ	χ ^w
	VOICED				v	v'	v ^w	ð	ð'	ð ^w				s	z ^w	z	j	γ	γ ^w
AFFRICATE	VOICELESS													ts	ts ^w	te			
	VOICED													dz	dz ^w	dʒ			
LATERAL	VOICED										l		l ^w				ɬ		
TRILL	VOICED										r	r'	r ^w						
NASAL	VOICED	m	m'	m ^w							n		n ^w				ɲ	ŋ	

4.2 THE PHONEMES

I accept in this thesis that the KD has the same phonemes as the CMG (About the phonemes of the CMG: Arvaniti, Amalia 2007. *Greek Phonetics: The State of the Art. Journal of Greek Linguistics*. 8: 97–208.) Furthermore I accept that the affricates are phonemes since they behave as the “respective stops” of the class of the sibilants and they take part to all the phonological processes of the sibilants (voice assimilation, manner dissimilation, palatalization etc.) e.g. continuant + continuant >(by dissimilation of manner articulation) continuant + stop: n + s > nts >, n sáka > n tsáka (fem. sing. ac.) “the backbag”, n zaláða > n dzaláða (fem. sing. ac.) “the dizziness”. This consideration of the KD phonemes is more applicable in a diachronic-historical and dialectological examination since both of them Karagoun dialect and Common Modern Greek are varieties of the same language -Modern Greek.

THE PHONEMES OF THE KARAGOUN DIALECT

THE VOWELS

	FRONT	BACK
CLOSE	i	u
MID	e	o
OPEN	a	

THE CONSONANTS

MANNER	VOICE	PLACE			
		LABIAL	DENTAL	SIBILANT	VELAR
STOP	VOICELESS	p	t	ts	k
	VOICED	b	d	dz	g
FRICATIVE	VOICELESS	f	θ	s	χ
	VOICED	v	ð	z	γ
LATERAL			l		
TRILL			r		
NASAL		m	n		

4.3 THE VOWELS

4.3.1 *The northern vocalism*

The raising of unstressed e, o to i, u and the loss of unstressed i, u in a final syllable when a consonant precedes, are the main phonological characteristics of the KD as in all NGDs and they constitute the so-called northern vocalism “βόρειος φωνηεντισμός” (Γ. Χατζηδάκις, 1905; Γ. Κοντοσόπουλος 1994: 93). These phenomena always occur in KD and constitute a phonological law. The raising occurs in all the cases and the loss occurs always in the final syllable. Inside the word there are many exceptions of the loss as in many other NGDs (M. Τριανταφυλλίδης 1981: 66-68, 247-249; Γ. Κοντοσόπουλος 1994: 93.). Since the loss occurs even inside the word the KD belongs to the “severe northern type dialects” (Γ. Κοντοσόπουλος 1994: 94).

4.3.2 *Raising of the unstressed vowels e, o*

In an undressed syllable, the vowels e, o raise to i, u respectively. This phenomenon is called in Greek dialectology στένωση “narrowing” and κώφωση “deafness” due to fact that the opening of the mouth contracts (namely it becomes more narrow) to pronounce the close vowels i, u ¹⁵. When in stressed syllables the e, o appear normally. Examples:

e > i

keri > cirí “candle”, peđi > piđi, fteró > ftiró “wing”, élega > éliya “said”, peđéno > piđénu “pester”, jemízo > jimízu “fill”

¹⁵ Α. Παπαδόπουλος, 1926, 12 : “ Κώφωσις φωνηέντων. Επειδή ένεκα του ισχυρού τοντισμού η τονιζομένη συλλαβή της λέξεως εξαίρεται υπέρ τας ατόνους, αι οποία ούτω προφέρονται αμελώς πως, δια τούτο τα φωνήεντα e και o, τα οποία είναι ασθενέστερα του a, διότι σχηματίζονται δια μικροτέρου ανοίγματος του στόματος, άτονα όντα υφίστανται κώφωσιν εν πάσχη χώραι της λέξεως και κατά μικρόν τρέπονται εις i και ου.”

Α. Τζάρτζανος, 1909, 9-10 “... οι δε βόρειοι αφ’ ενός μεν τρέπουσι παν άτονον ο (ω) εις ου και ε (αι) εις ι, αφ’ ετέρου δε συγκόπτουσιν, αποβάλλουσιν ή ατελώς προσφέρουσι τα μη τονούμενα ου και i (= ι, η, υ, ει, η, κλπ). Ήτοι παρά τοις βορείοις Έλλησι λέγεται νθν π.χ. άνθρουπους, αντί άνθρωπος, έρχιτι αντί έρχεται, πλί αντί πουλί, κθάρι αντί κριθάρι, μβλάρι αντί μουλάρι, σπρί αντί σπυρί, έχει αντί έχει κλπ...Του ανωτέρω παρατεθέντος κανόνος έχοντος ίσως γενικόν κύρος παρ’ άλλοις των βορείων νέων Ελλήνων, ουδεμία μεν εξαίρεσις παρατηρείται εν τη συγχρόνωι Θεσσαλικήι διαλέκτωι ως προς το πρώτον αυτού μέρος • ήτοι παν άτονο e ακούεται ως i και παν άτονον o ως ου.”

o > u

Níkos > níkus “Nick”, Pávlos > Pávlus “Paul”, Léno > lénu “Hellen”, neropótiro > nir-upótiru “water glass”, psomí > psumí “bread”, alevróno > aλivrónu “sprinkle with flour”, éðosa > éðusa “I gave”, kondéno > kundénu “shorten”

stressed syllable – unstressed syllable

é - e > i

ayíokéri > ajucér’ “holy wax” – kerí > cirí “wax”,
arχondopéði > arχundupéð’ “child of rich people” – peði > piði
varéla “barell” – varelítsa > varilítsa “small barell”

ó - o > u

éðosa > éðusa “I gave” – θα ðóso > θα ðósu “I will give”
laχanopsómí > laχanupsóm’ “bread with vegetables” – psomí > psumí “bread”
krasopótiro > krasupótiru “wine glass” – potíri > putír’ “glass” .

So, in stressed syllable the KD has the five vowels system of CMG and in an unstressed syllable it has the three vowels system as all the NGDs:

	stressed position		unstressed position	
close	i	u	i	u
mid	e	o		
open		a		a

4.3.3 The loss of the unstressed vowels i, u (when a consonant precedes)

4.3.3.1 The loss of unstressed i

4.3.3.1.1 In an open final syllable

If sibilants, velars, n, l precede, they are converted to soft sibilants, palatals, ɲ, ʎ and after the i is lost: -C (sibilants, velars, n, l) i# > C(soft sibilants, palatals, ɲ, ʎ)i# > C(soft sibilants, palatals, ɲ, ʎ)#. Examples:

korási > kuráɛi > kuráɛ “girl”, pézi > pézi > pez “he plays”, kótsi > kótei > kote “ankle”, káni > káni > kaɲ “he does”, engóni > enɣóni > iŋgón “grandchild”, théli > théli > theλ “he wands”, χéli > çeli > çeλ “eel”, kaki > káci > kac “fava bean”, peðáki > peðáci > piðác “little child”, anáŋgi > anáng’ “necessity”, éχi > éçi > eç “he has”, kiníyi > ciɲíji > ciɲij “hunting”.

If labials, dentals, m, r, precede, they are converted to respective palatalized ones and after the unstressed i is lost. Examples:

prépi > prep' "it must", kófi > kof' "he cuts", karávi > karáv' "boat", káti > kat' "something", láði > lað' "oil", kaláθi > kaláθ' "basket", potámi > putám' "river", lanári > lanár' "tool to open the cut wool".

This has been examined by Brian Newton (B. Newton, 1972, 126-149). Before the loss, the semivowel ĭ is developed between the consonant and the front i, then the consonant is palatalized due to the front semivowel and after the semivowel is lost and finally, the unstressed i is lost: -C(Labial, Dental, m, r) i # > -C (L, D, m, r) ĭ i # > -C' (L', D', m', r') ĭ i # > -C'(L', D', m', r') i # > -C'(L', D', m', r') #. Examples:

initial type	potámi	karávi	prépi	váfi
development of a semivowel ĭ	potámĭi	karávĭi	prépĭi	váfĭi
the previous consonant is palatalized	potám'ĭi	karáv'ĭi	prép'ĭi	váf'ĭi
loss of the semivowel ĭ	putám'i	karáv'i	prép'ii	váf'i
loss of the final unstressed i	putám'	karáv'	prép'	váf'
final type	putám'	karáv'	prép'	váf'
	"river"	"ship"	"must"	"He paints"

4.3.3.1.2. In a closed final syllable.

In a final closed syllable, it is always lost. The new (secondary) consonant cluster which is formed remains or is converted according to the rules of the KD. There are these cases:

a) loss of i and preserving of the secondary cluster. Examples:

vafis > vafs "you paint", griníáris > grĭnárs "grouch", záχaris > záχars "sugar".

b) loss of i and converting of the secondary cluster:

Vasilis > Vaeílts "Bill", ðénis > ðents "you tie", inóθis > inóts > "you feel", potízis > putíiz "you water", θa θerísis > θa θiríis "you will harvest".

It also applies in the types of the definite article and in the types of the weak personal pronoun: tis > ts (definite article, weak pronoun| fem. sing. gen.), tin > tn (definite article, weak pronoun| fem. sing. ac.), tis > ts (definite article, weak pronoun| fem. plur. ac.).

4.3.3.2 The loss of the unstressed u

The unstressed u is lost in these cases:

1) In the types of the definite article: tu (masc., neu.| sing. gen.) > t, tus (masc. plur. ac.) > ts. Examples: tu Kósta > t Kósta “of Kóstas”, tu patéra > t patéra “father’s”, tu líku > t lík “of the wolf”, tus papáðes > ts papáðis “the priests”.

2) In the weak personal pronouns: mu > m “of me”, su > s “of you”, tu > t “of him”, tus > ts “them” (masc. plur. ac.). Examples: to máti mu > to máti m “my eye”, i yínéka su > i yínéka s “your wife”, to pukámiso tu > tu pyámpsu t “his shirt”, to kliðí tus > tu kliðí ts “their key”.

3) In the genitive singular of masculine nouns and adjectives in -os > -us which are stressed in the penultimate syllable-paroxytones. Examples: tu Níku > t Nik “Nick’s”, tu liku > t lík “of the wolf”, tu pápu > t pap “of the masculine duck”, tu mávru > t mavr “of the black”.

4) In the 3th plur. ending of the Present Indicative and Past Subjunctive of active voice in 1 conjugation. Examples:

3 plur. act. Pres. Indic: ðénun > ðen “they tie”, pézun > pézn “they play”, taízun > taízn “they feet”

3 plur. act. Past. Subj: na kópsun > na kópsn “they cut”, na zísun > na zisn “they lived” .

5) In the 2th sing. ending of the Passive Past Imperative. Examples:

χásu > χas “go off”, nípsu > nips “wash yourself”, timásu > timás “prepare yourself”, kópsu > kops “cut yourself”

4.3.3.3 The loss of unstressed i, u inside the word

The loss of unstressed i, u (when a consonant precedes) applies even inside the word. The new (secondary) consonant cluster remains or is converted according to the phonological rules of the dialect. So inside the word the same phenomena apply as in the final syllable. Examples:

a) Loss of i and forming of soft sibilant, palatal consonants. Examples: ópsimos > ópɛmus “done late”, sikóno > ɛkónu “lift”, ziyiázo > zjázuz “weigh”, alipóme > ałpómi “besorry”, anikáo > aɲkáv “win”

b) Loss of i and forming of palatalized consonants. Examples: θimáme > θ’mámi “I remember”, laðikó > lað’kó “oil bottle”, χinoporíátikos > çinupurját’kus “of the autumn”

c) Loss of i, u and preserving of the secondary consonantal cluster. Examples:

Loss of i

γινέκα > γνέκα “woman”, fiseki > fēc “cartridge”, tiróγalo > tróγalu “cheese milk”, γαλατόπιτα > γαλατόπτα “milk pie”, pináki > pnac “ceramic plate”, simerinós > eimirnós “today (adj)”, kitriníarikos > citripárkus “yellow”,

Loss of u

kutsúra > ktsúra “big log”, kutáli > ktaλ “spoon”, kutávi > ktav’ “puppy”, kufós > kfos “deaf”, tufáni > tfán “intense snowfall”, vunó > vno “mountain”, ákusa > áksa “I heard”, segunítsa > eignítsa “small seguna (traditional woolen dress)”, γnorizmós > γrurzμός “knowing”, γurúni > γρυη “pig”

d) Loss of i, u and conversion of the secondary consonantal cluster. Examples:

Loss of i

misós > msos > mpsos “half”, spástika > spástka > spáska “I was broken”, élisa > élsa > éλtsa “I solved”, χriástika > χriástka > χr’áska “I needed”,

Loss of u

kuđúni > kđuy > gđuy “bell”, muskévo > mecévu > mpecévu “wet”, zumi > zmí > zmi “juice”, skulíki > ekλic “worm”.

Although there is no general rule for the loss of unstressed i, u inside the word it is observed that it usually applies in a syllable that precedes or follows the stressed syllable: γινέκα > γνέκα “woman” → γινέκιος > γνέκιος > γνέcus “feminine”, γινεκίσιος > γινκίσιος > γινγίεus “feminine”. Examples: χimerinós > çimirnós “of the winder (adj)”, χimónas > çmónas “winder”, vizi > vzi “boob”, ksistrí > kstrí “curry comb”, γurúni > γρυη “pig”, vukéndri > fcendr’ “cattle, prod”, stólisa > stóltsa “I decorated”, kópika > kó-pγα “I was cut.” The same noticed A. Anagnostopoulos in Zagori, M. Margariti – Roga in Siatista, Π. Albanoudis in Mikro and Megalo Monastiri North Thrace (A. Αναγνωστόπουλος 1915, 54; M.Μαργαρίτη Ρόγκα 1977, 53; Π. Αλμπανούδης 2006, 120).

About the ordering of the two phenomena of the northern vocalism loss and raising B. Newton notices that the loss of the unstressed vowels i, u precedes the raising of the unstressed e, o. In a different case, if the raising precedes the loss, then the secondary unstressed i, u (<e, o) will also be lost. He mentions (B. Newton, 1972: 189): “The essential constraint governing the relative ordering of high vowel loss and raising is by now familiar: high vowel loss precedes, with the result that any vowel created later by the raising rule is no longer subject to loss... It is clear from this that the northern speaker must be able to distinguish those occurrences of [i] and [u] which derive from underlying /i/ and

/u/ from those which reflect raised mid vowels; for only the former are subject to high vowel loss.”

4.3.4 Preserving of the final unstressed i, u

○ In the sing. ac. type: tin of the female article and of the female third person weak personal pronoun. It coexists with the other types: tn, n, t .

○ In the female sing. ending -in of the adjectives and the pronouns which coexists with that in -i > Ø. Examples (-in - -i>):

fárðulin > fárðuλin “quite wide”, kókinin > kóciɲin – kóciɲ “red”, ekínin > icíɲin – icíɲ “she”, álin > áλin – aλ “other”

○ In some masc. nouns: Jórjis “George”, Sótis “Sotiris”

○ In the sing. genitive of paroxytone masc. nouns. in -os > us and in the 3 plur. of act. Present in the north-western area (by effect of the near mountainous area which belongs to Epirus dialect). The two types coexist. Examples (Magoula, Kefalovriso villages): ts Níku – t Ník “Nick’s”, dz-Jórɣu – d-Jory “George’s”, ðénun -ðen “they tie”, χtízun – χtizn “they build”.

○ In the phrase noun + enclitic (weak personal pronoun) the final unstressed i, u are preserved. Examples:

noun	noun with enclitic
to kreváti > tu krivát’ “the bed”	to kreváti tu > tu kriváti-t “his bed”
to kaláθi > tu kaláθ’ “the basket”	to kaláθi ta > tu kaláθi-ta “their (neu. plur.) basket”
tin Léni > ti-λεɲ “Helen”	tin Léni mu > ti-λέɲi-m “my Helen” (ac. sing)
tu Níku > t Ník “Nick’s”	tu Níku mu > t Níku-m “of my Nick”
tin máni > t maɲ “the mother” (ac. sing.)	tin máni mu > t-máɲi-m “my mother” (ac. sing.)
i Vasilis > i Vaeíλts “Bill”	i Vasilis mu > i Vaeíλiz-m “my Bill”

4.3.5 The unstressed i, u after vowel

The unstressed i, u after vowel are converted into semivowels ɨ, w respectively and form with the preceding vowel descending diphthongs. Examples: kéi > ceɨ “burns”, aɣapaí > aɣapaí “loves”, oréi > uréɨ “nice”, dzobanaréi > dzubanaréɨ “shepherds”, iðopíisi > ðupíiɨ “notice”.

4.3.6 Appearance of the vowels e, o instead of primaries i, u

In the KD there are words where the vowels e, o appear in a stressed syllable instead of the primaries (normal) i, u. The phenomenon is called in the Greek dialectology

αντικώφωση “andi-deafness” because it was considered to be the opposite of the κώφωση “deafness” phenomenon (A Ανδριώτης 1933: 262.). These types coexist with the normal ones in KD. Examples:

normal type with <i>í, ú</i>	type with <i>é, ó</i> instead of <i>í, ú</i>
tíra “look”	téra
palitíri > palitír’ “old cheese”	palitér’
ndíno > ndínu “dress up”	ndénu
katapíno > katapínu “swallow”	katapénu
θα θελίσο > θα θιλίσου “I will want”	θα θιλέσου
stíno > etínu “I set up”	eténu
mírazma “sharing”	mérazma
plírosa > plírusa “I paid”	plérusa
plíroma > plíruma “paying”	pléruma
kseropíγαδο > keirupíγαδου “dry well”	keirupéγαδου
nurá “tail”	aspronóro > aspronóru (fem.) “with white tail”
palipútana > palipútana “dirty prostitute”	palipótana
palitsúkalo > palitsúkalo “old ceramic pot”	palitsókalo

Those types exist in nearly all the NGDs. They are mentioned: A.Τζάρτζανος in Tyrnavos, E. Μπουντώνας in Velventos Kozani, P. Kretschmer in Lesvos, C. Höeg in Sarakatsans, Π. Αλμπανούδης in Mikro and Megalo Monastiri north Thrace (A.Τάρτζανος 1909: 23; E.Μπουντώνας. 1892: 10; P. Kretschmer 1905: 93; C. Höeg 1925: 109; Π. Αλμπανούδης 2009:112.

They arose through a process of correcting from the speakers who due to the raising of the unstressed *e, o* rule which has general power and a very high frequency of occurrence in the speech, got the wrong impression that every unstressed *i, u* derives from unstressed *e, o* and therefore when these vowels need to be stressed, then they have to restore them to *e, o*. This is the explanation of N. Andriotis who examines in detail this phenomenon in other northern dialects, finds that it concerns both the vowels *i, u* and accepts the opinion of A. Tzartzanos (A. Τζάρτζανος 1909: 24). He mentions (N. Αδριώτης 1933: 260-262):

“ ... δεν δύναται να δοθή άλλη ερμηνεία, ειμή η δοθείσα υπό του Α. Τζαρτζάνου, ως ανωτέρω ελέγχθη. Δηλαδή ότι η αντιστοιχία του άτονου νόθου *i* προς το τονούμενον *e* επεξετάθη αναλογικώς και μεταξύ του άτονου γνησίου *i* προς το τονούμενον *e*, ώστε κατά το γιλώ-γέλασα, πιρνώ – πέρασα, πιδί – παλιουπαίδ’, εσχηματίσθη και μοιράζου – μέρασα, πειράζου-πέραξα, κουλυμπώ – κουλέμπ’σα, σουτηρεύου, σουτέρισα, γυρεύου – γέρισα... Την ισχυροτέραν όμως απόδειξιν περί της ορθότητος της ερμηνείας ταύτης μας παρέχει έτερον αντίστοιχον φαινόμενον, το οποίο παρείδον όλοι όσοι καθ’ οιονδήποτε τρόπον ησχολήθησαν με το θέμα τούτον. Είναι δε το αντίστοιχον τούτον φαινόμενον η υπό τους αυτούς όρους εμφάνισις τονουμένου *o* εις την θέσιν άτονου γνησίου *u* εν τοις βορείοις

ιδιώμασιν. Εκ της συνήθους δηλονότι αντιστοιχίας του ατόνου νόθου u προς το τονούμενον o, οίον άθρουπους – άθρώπ', μπουρώ – μπόρισα, χουρώ – χώρισα, χουράφ' – σταρουχώραφου εδημιουργήθη εις το αίσθημα των λαλούντων η εντύπωσις ότι πάν άτονο u, επομένως και γνήσιον, τονιζόμενον, οφείλει να τραπήι εις ο...Είμεθα λοιπόν ηναγκασμένοι να δεχθώμεν ως μόνην πειστικήν ερμηνείαν της τροπής του ατόνου u εις τονούμενον o την διαμορφωθείσαν εις το γλωσσικόν αίσθημα των λαλούντων εντύπωσιν, ότι εις παν άτονον u αντιστοιχεί τονούμενον o. Η δε ερμηνεία αύτη ούσα καθ' εαυτήν αναμφισβήτητος, καθιστάι, κατά την γνώμην μου, αναμφισβήτητον και την δοθείσαν ανωτέρω ερμηνείαν του αντιστοίχου φαινομένου της τροπής του γνησίου ατόνου i εις τονούμενον e”.

4.3.7 The secondary unstressed i, u (< unstressed e, o)

The secondary unstressed vowels i, u which come from primary unstressed e, o respectively, are generally preserved in the KD. But they can show behavior like that of the primary unstressed i, u: loss after consonant, conversion to semivowels after vowels, especially in a quick rhythm speech. If the loss occur, the same phenomena as in the loss of the primary unstressed vowels i, u function. Examples:

Normal types	Types with conversion or loss
	After vowels
varáo > varáu “I hit”	varáw
kéo > céu “I burn”	cew
fáe > fáí “eat”	faĩ
éceje > éciĩ > écii “he burned”	éciĩ
éleje > éliji > éliĩ > élii “he said”	éliĩ
aetós > aitós “eagle”	aĩtós
aerikó > airkó “pixie”	aĩrkó
mukaetiá > mukaitçá “apathy”	mukaĩtçá
	After consonants
Final position	
éskase > éskaei “he chapped”	éskae
éfaye > éfaji “He was eating”	éfaj
ékove > ékovi “he cuts”	ékuv'
évafe > évafi “he was painting”	évaf'
íce > íçi “he had”	iç
pírame > pírami “we took”	píram'
étreme > étrimi “he was trembling”	étrim'
íksere > íkçiri “he knew”	íkçir'
Inside the word	
várema > várima “hitting”	vár'ma
mázema > mázima “collecting”	mázma
çoni > çuní “funnel”	çní
mosçári > muskár' “calf”	mskár' > mpskár'

The cause for the loss of the secondary unstressed i, u is the effect of the primary unstressed vowels i, u loss which has the value of a phonological rule and a high fre-

quency of occurrence in the speech. This also is the explanation of N. Andriotis (N. Ανδριώτης 1932: 182.):

“Κατά ταύτα η βαθύτερα αιτία του φαινομένου πρέπει να αναζητηθεί εις βασικώτερόν τινα φωνητικόν νόμον ερμηνεύοντα όλας τας περιπτώσεις και όχι μόνον έν μέρος, έστω και το μεγαλύτερον αυτών. Και ο νόμος ούτος κατ’ εμέ δεν είναι άλλος, ει μη ο οργανικός των βορείων ιδιωμάτων νόμος της αποβολής των ατόνων i και u.”

4.3.8 The sequence CĭV (<CiV, CeV)

The sequence CĭV which derives from the sequences CeV, CiV of the Medieval Greek and has been evolved into CC_{palatal continuant}V in all the cases in the CMG, it has a different evolution in the KD.

- The sequence CĭV which derives from CiV.

If sibilants, velars, l, n precede, they are converted to soft sibilants, palatals, λ, η respectively and the semivowel is lost as it applies in the loss of unstressed i in the same phonetic environment: C (ts, dz, s, z, k, g, χ, γ, l, n) i V > C (tɛ, dz, ɛ, z, c, g', ɟ, j, λ, η) ĭ V > C (tɛ, dz, ɛ, z, c, g', ɟ, j, λ, η) V. Examples:

alísĭa > αλίεα (neu. plur.) “chains”, gázĭa > gáza (neu. plur.) “tins”, kákĭa > káca (neu. plur.) “fava beans”, aníχĭa > anίça (neu. plur.) “nails”, lóngĭa > lóng'a (neu. plur.) “small forests”, milĭá > miλά (fem.) “speech”, kazánĭa > kazána (neu. plur.) “claudrons” .

If labials, dentals, m, r precede, the semivowel is converted to palatal consonant:

C (p, b, f, v, t, d, θ, ð, m, r) ĭ V > C(p, b, f, v, t, d, θ, ð, m) P_{alatal} V. The new palatal consonant is assimilated in the voice and is dissimilated in the manner of articulation to the previous consonant, according to the consonant rules of the KD and it gives: ɟ after voiceless stop, c after voiceless fricatives, j after voiced and r, and η after m:

-C_{voiceless stop}+ĭ+V (-) > -CP_{alatal voiceless fricative} V (-) > -CɟV(-)
 -C_{voiceless fricative} + ĭ +V(-) > -CP_{alatal voiceless stop} V(-) > -CcV(-)
 -C_{voiced, r} + ĭ +V (-) > -C_{voiced, r} P_{alatal voiced fricative} V (-) > -C,r jV(-)
 -m+ ĭ+V (-) > mP_{alatal nasal} V (-) > mηV(-) .

In the CMG and in some NGDs the palatal is only the ɟ, j, η.

KD examples:

ĭ > ɟ-: pĭano > pɟánu “hold”, kotĭá > kutɟá “chicken”,

ĭ > c-: kaláθĭa > kaláθça > kaláθca (neu. plur.) “baskets”, skufĭá > skufɟá > skufcá (neu. plur.) “caps”,

ĭ > j: áðĭos > áðjus (adj.) “empty”, terĭázo > tirjázu “match”,

ĩ > ȳ: potámĭa > putámĭa (neu. plur.) “rivers”, simĭóno > eimĭóno “create scar in someone’s body” .

○ The sequence CĭV which derives from the CeV.

If sibilants, velars, l, n precede, they are converted to soft sibilants, palatals, ʎ, ȳ respectively and after the semivowel is lost: C (ts, dz, s, z, k, g, ʎ, ȳ, l, n) e V > C (tɕ, dʒ, ɕ, z, c, g', ɕ, j, ʎ, ȳ) V. Examples: keraseá > keraeíá > ciraeá “cherry tree”, niçeá > niçíá > niçá “pinch with the nail”, mileá > miʎíá > mbʎá (fem.) “apple tree”, kazaneá > kazaniá > kazaniá “the amount of a claudron”.

If labials, dentals, m, r, precede, they are converted to respective palatalized one and after the semivowel is lost: C (p, b, f, v, t, d, θ, ð, m) e V > C (p, b, f, v, t, d, θ, ð, m) ĭ V > C' (p', b', f', v', t', d', θ', ð', m') ĭ V > C' (p', b', f', v', t', d', θ', ð', m') V. Examples: θεός > θĭós > θ'ós (masc.) “God”, kalaθeá > kalaθĭá > kalaθ'á (fem.) “amount of a basket”, aχlaðeá > aχlaðĭá > aχlað'á “pear tree”, sameá > samiá > sam'á (fem.) “sesame plant”, potameá > potamiá > putam'á (fem.) “place around the river”, mereá > miríá > mir'á “position, place”, areá > aríá > ar'á (fem.) “sparse”.

The sequences CreV, CriV had common evolving and they formed the type Cr'V. The r became palatalized due to the following semivowel ĭ and after the semivowel was lost: CrĭV (<CreV, CriV) > Cr'ĭV > Cr'V. Examples:

CrĭV (<CreV) > Cr'V

kopreá > kopriá > kupr'á (fem.) “patty”, mistreá > mistriá > mietr'a (fem.) “one action with the trowel”, kréas > kriás > kr'ás (neu.) “meat”, akreá > ákriá > ákr'a (fem.) “edge”, ȳreá > ȳriá > ȳr'a (fem.) “old woman”, néos > nĭos > ȳos (adj.) “young”, apokreatĭkos > apokrĭátikos > apukr'át'kus (adj.) “of the carnival”.

CrĭV (<CriV) > Cr'V

kópria > kópriá > kópr'a (neu. plur.) “many pieces of patty”, mistriá > mistriá > mietr'á (neu. plur.) “trowels”, áȳria > áȳriá > áȳr'a (neu. plur.) “wilde”, krios > kriós > krios > kr'os (adj.) “cold”, triá > triá > tr'á (neu. plur.) “three”

triomeritisa > triomerítisa > tr'umirítsa (fem.) “three days woman” (It means: woman who fastes severely during the first three days of the Easter’s fast.), andrioménos > andrióménos > andr'uménus (passive participle) “brave”.

There are few words where the r' loses its palatal secondary articulation: Cr'V > CrV. Examples: kreatóksilo > kriátóksilo “wood where they cut the meat” > kr'atókslu,

kratókslu, trīandafilīá > tr'andafllá, trandafllá “rosebush”, αγριοχόρτι > agr'uchórt', agruchórt' “wild vegetable”, άγρια > agr'a, άγρα (neu plur) “wilde”.

In conclusion, it is observed that in the KD the evolution of the sequences CiV, CeV of the MedG was the same when sibilant, velar, l, n precede, and gave respectively soft sibilant, palatal + V. When labial, dental, m, r precedes, they had a different evolution: a) The sequence CiV was evolved in the sequence CīV with conversion of i into the semivowel ĭ and afterward the semivowel was evolved into palatal. b) The sequence CeV was evolved in the sequence CīV and then applied the palatalization of the consonant and the loss of the semivowel. The same evolution had the sequence CrīV (<CreV, CriV). About the evolution of the sequence CiV (<CiV, CeV) in other NGDs: in Tyrnavos Thessalia, A. Τζάρτζανος 1909: 13-17; in Lesvos P. Kretschmer 1905: 119-122, 153-158; in Samos, M. Ζαφειρίου 1995: 36-38; in Litohoro Pieria, M. Πλαδή 1992: 179-192; in Thasos island, Δ. Τομπαίδης 1967: 13; in Velventos Kozani, E. Μπουντώνας. 1892: 28 - 33; in Katafygi Kozani, M. Μαργαρίτη – Ρόγκα 1986: 11-17; in Drymos and Melissohori Thessaloniki, N. Κατσάνης 1984: 219-226; in Mikro and Megalo Monastiri of North Thrace, Π. Αλμπανούδης 2009: 140-141.

Hatzidakis mentions about the sequence CeV, CiV (Χατζηδάκις MNE, Β': 142):

Τα συμπλέγματα δηλ. i+a, i+o, i+u, e+a, e+o, e+u, πάσχουσι συνίζησιν παρ' ημίν εν τη συνήθει γλώσση και ο επί του πρώτου φωνηέντος τόνος καταβιβάζεται επί το β'... της διφθόγγου λέγω ia io iu ea eo eo το β' φωνήεν έχει ισχυρότερον ήχον ή το α' (το a, o, u ισχυρότερον ή το i, e), ο τόνος κατεβιβάσθη επ' αυτό... Επειδή το β' φωνήεν ετονίσθη, το α' i, e ήρχισε να καθίσταται ημίφωνον, και περαιτέρω κατά μικρόν να μεταλαμβάνη συμφωνικής φύσεως επί μάλλον και μάλλον, μέχρις ού τέλος εγένετο j... Επειδή δ' ο του e σχηματισμός μείζονά πως άνοιξιν του στόματος απαιτεί ή ο του i, πιθανώτερον φαίνεται, ότι πρότερον κατέστη σύμφωνον το i εν τοις συμπλέγμασιν ia io iu και βραδύτερον το e των συμπλεγμάτων ea, eo, eu. Διό και σήμεραν έτι ενιαχού σώιζονται ίχνη της αρχαίας διαφοράς ταύτης, ούτω π.χ. εν Θεσσαλία και Μακεδινία (...) το ρια γίνεται ρja, οίον κοντάρja, αλλά το rea ουχί, αλλά μάλλον ρεά, βαρεά, ακουομένου φθόγγου τινός e ασθενεστάτου μεταξύ του ρ και α ... Καθόλου δ' όμως σήμεραν το e των συμπλεγμάτων ea, eo, eu εν τη συνήθει γλώσση διατίθεται ομοίως τω i των ia io iu. Πότε η σύμπτωση αυτή ετελέσθη, είναι δυσχερές να ορισθή... Ουδεμία άρα υπολείπεται αμφιβολία, ότι το i, το τε μεταξύ φωνηέντων αναπτυσσόμενον και το εν τη συνίζησει κατ' αρχάς εις ημίφωνον τρεπόμενον πολύ πρό του 10 αιώνος μ. Χ. κατέστη τέλειον σύμφωνον εν εκείναις ταις θέσει εν αίς και σήμεραν παρ ημίν ουδέν ίχνος φωνηέντος προφέρεται.

M. Margariti-Rogka mentions about the evolution of the sequences CeV, CiV in the NGDs (M. Μαργαρίτη-Ρόγκα 1986: 12.):

Όπως είναι γνωστό οι φωνηεντικές ακολουθίες /eΦ/ και /iΦ/ της μεσαιωνικής Ελληνικής συνιζήθηκαν και συνέπεσαν σε [y] (ουρανικό ημίφωνο) + Φ στην κοινή μεσαιωνική, γι' αυτό και εμφανίζουν κοινή εξέλιξη στην Κοινή Νεοελληνική (ΚΝΕ). Για τα τονισμένα /é/ υπο-στηρίζεται είτε ότι έκλεισαν πρώτα σε /i/ και επακολούθησε ημιφωνοποίησή τους με μετάθεση του τόνου στο επόμενο φωνήεν είτε ότι προηγήθηκε η συνίζηση, κατόπιν

αποσπάστηκε ο τόνος στο επόμενο φωνήεν και τότε το άτονο πια /e/ έκλεισε σε /i/... Αντίθετα με την ΚΝΕ σε πολλά νεοελληνικά ιδιώματα δεν συνέπεσαν οι ακολουθίες /eΦ/ και /iΦ/, αλλά εξακολούθησαν να διακρίνονται φωνολογικά ακολουθώντας διάφορες κατά ιδίωμα φωνητικές εξελίξεις. Ειδικότερα: Οι ακολουθίες με άτονα /eΦ/, /iΦ/ ή με τον τόνο στο β' φωνήεν υπεστησαν συνίζηση και τροπή του α' φωνήεντος σε [y] στις άλλες διαλέκτους εκτός από τη Θεσσαλική, Μακεδονική, Θρακική, Κρητική, Ικαριώτικη. Στις διαλέκτους αυτές εμφανίστηκε συνίζηση, αλλά το φωνητικό αποτέλεσμα ήταν διαφορετικό για το /eΦ/ από ό,τι για το /iΦ/.

B. Newton observes about the behavior of the palatal consonant which derives from the semivowel ĭ (B. Newton, 1972, 160-161):

Now consider the derivation of these forms in the dialect of Velvendos:

	efxí	kúfii
Glide formation		kúfyi
Patalization	efx'í	
Manner dissimilation	efk'í	
Consonantality		kúfx'í
Manner dissimilation	efk'í	kúfk'í

The first item also undergoes raising at some point, so that what we actually, gets is [ifk'í]. Now while the simplest synchronic explanation of the relation between our two dialect types is based on the concept of rule transportation there is no reason to suppose that the dialects with [fk'] for fy did not go through the stage represented by Peloponnesian dialects. That is, the historical events may very well have included the following sequence:

	efxí	kúfyi
Manner dissimilation	efk'í	
Consonantality		kúfx'í
Manner dissimilation		kúfk'í

One point worth noting is that while /fy/ goes to /fk'/, /vy/ does not go to [vg'], nor does /dy/ to [dg'] or /ry/ to [rg']. The reason is not far to seek. Manner dissimilation occurs in three versions ..., two of which are relevant to the point at issue. One acts on voiceless fricatives when another fricative pre-cedes and the other on all fricatives after a fricative or liquid irrespective of voice state. It turns out that where manner dissimilation acts on the fricative arising from [y] in post-consonantal position it affects only [x'] where the former version of the rule occurs, and where the latter, both [x'] and [γ']. Thus a dialect which changes [efx'í] to [efk'í] but has [avγó] for [avγó] ... will change [fy], [θy], to [fk'], [θk'] but [vy], [dy] to [vγ'], [δγ'] and [ry] to [rγ'].

4.3.9 Development of a vowel

4.3.9.1 Additive a-

In many words which start with consonant an a- is developed in the initial place: #- > #a-. This is due to the coexistence in the speech of these words with other preceding ones which ends in -a such as: na “to”, ja “so that”, tha “will”+ verb, mpa “one(fem.)”,

ένα “one (neu)”, τα “the (art neu plur.)”, ja “for” + nouns, adjectives, or by analogy to other words. Examples:

petáo > pitáw “fly, θα pitáw “I will fly” > by reanalysis θ-apitáw → apitáw “fly”

χίλια > ζίλα “lips”, τα ζίλα “the lips” > by reanalysis t-αζίλα → αζίλ “lip”

πιδάο > bđaw “jump”, θα πιδάο > θα-bđaw > by reanalysis θ-abđaw “I will jump” → abđaw “jump”. additive a- by analogy:

KD abđáw “jump” → CMG ρίδος, KD abídus “jumping”

KD apetáo > apitáw “fly” → CMG pétama, KD apétama “flying” .

A. Papadopoulos mentions (A. Παπαδόπουλος 1926: 20-21): “Το α ως προθετικόν φωνήεν, οίον ακουτώ, απιτώ, απ’ δώ, αχείλ’, αστάχ, αστήθ’ κτλ. ερμηνεύεται εκ της συνεκφοράς καθ’ ήν το τελικόν α της προηγουμένης λέξεως νομίζεται ως αρκτικόν της επομένης, καθώς να κουτώ – ν’ ακουτώ, τα χείληα -, τ’ αχείληα και περαιτέρω ενικ. τα’ αχείλ’. Το προθετικόν α ονομάτων αρσενικών και θηλυκών οφείλεται ομοίως εις την συνεκφοράν προηγουμένης άλλης τινός λέξεως ληγούσης εις α- ή εις την αναλογίαν, καθώς αμασκάλ’ απαλάμ’ κατά το αγκώνα αμάχ’ δια το αμάχουμι, τούτο δε εκ του μάχομαι ως ανωτέρω.”

In the KD this phenomenon is very frequent. Examples (CMG-KD):

πιδάο – abđáw “jump”, γάνα – αγάνα “soot in the pot”, δοκάνι – αδुकάνη “wooden tool for threshing”, κόλα – ακόλα “glue”, κάλεζμα – ακάλιζμα “invitation”, masχάλι – amaskάλ “armpit”, νίτσι – ανίτσι “nail”, palámi – apalám’ “palm”, stíthi – astíth’ “brest”, psilós – apslós “tall”, revíthi – arvíth’ “chickpea”, ζελόνα – αζιλόνα “turtle”, laθένο – alaθένου “make error”, petáo – apitáw “fly”, petiζένου – apitζένου “succeed” (but CMG apétiχα “I failed” – KD ðen apétiχα > ðen apétχα “I did not succeed, I failed”), rotáo – arutáw “ask”, χόρτζα – αχόρτζα “apart”, γλίφο – αγλίφου “lick”, laθένο – alaθένου “make error”, uranós – aranós “sky”,

These types also are very common in Thessaly and in other northern Greek dialects: Tyrnavos and Thessaly: A. Τζάρτζανος 1909: 57-60; Antihasia Trikala: Δ. Γκαραλιάκος 1998: 105-121; Pelio: K. Λιάπης 1996; Lesvos: P. Kretschmer 1905: 137; Sarakatsans: C. Höeg 1925: 75.

4.3.9.2 Development of a vowel inside the word.

In a few words a vowel is developed between consonants: CC → CVC. Examples: αριθμός → αριθιμός > αριθ’μός “number”, σταθμός → σταθιμός, σταθ’μός “station”,

ástro → ástiru > áetiru “star”, péplo → pépilo > pépilu “veil”, prióni → pirióni > piríoni > pirjóŋ “saw”, karvéli → karavéli > karavél “loaf”, túvlo → túvolo > túvulu “brick”, platfórma → platifórma, platufórma “platform”, jarmás (< turk. yarma) → jaramás “grinded food for the animals”,

CMG kapnízo ‘I smoke’, kápniza “I was smoking” – KD kapnízú, kapíniza > kapínza > kapíndza, CMG épniksa “I smothered” – KD píniksa > píniksa

In the types: fíta:spit” (act. Pres. Imp.) fítisa > fítsa “I spitted”, of the verb ftáo > ftaw “spit”, zíva > zíva (act. Pres. Imp.) “light off”, zívisa > zífisa “I lighted off” of the verb zváo > zvw “light off” the vowel development occurs by analogy to the other Imperative types of the 2 conjugation: puláu > plaw “sell”, púla (act. Pres. Imper.) “sell”, púlisa > púltsa “I sold” (Γ. Χατζηδάκις MNE A’: 262; A. Τζάρτζανος 1909: 60-61; B. Newton 1972: 188).

4.3.9.3 Development of a vowel in the cluster zm

In the cluster zm which derives from the cluster: -s (final consonant of a noun) + m (<mu “my” weak personal pronoun) by recessing voice assimilation, the vowel u can be developed inside it: -s # + m-# > -sm# > -zm# > -zum#. Examples:

i aðírfós mu > i aðírfóz-um “my brother”, i patéras mu > i patéraz-um “my father”,
i bárbas mu > i bárbaz-um “my uncle”, i ándras mu > i ándraz-um “my husband”
tis mánas mu > ts mánaz-um “my mother’s”, manaχós mu > manaχóz-um “alone”,
mónos mu > mónoz-um “alone”, eafτός mu > iaftóz-um “me myself”

This phenomenon exists also in other NGDs and there are three types:

- a) development of i in the cluster -s+m: -sm > s-i-m,
- b) converting of the i into u by the effect of the following labial m: -sm > sim > sum,
- c) converting of the cluster sm to zm and afterwards the vowel development occurs: -sm > -zm > -zim, zum.

According to A. Papadopoulos (A. Παπαδόπουλος 1926: 21) this is by analogy to sequence: neutral noun + m(<mu), s (<su), t (<tu), ts (<tis) where the preserving of the unstressed i which is the word ending was believed by reanalysis a development: kerási “cherry” > (by regular loss of the final unstressed i) ciráε, kerási+mu “my cherry” > (by regular maintaint of the unstressed final i when an engitic follows) ciráεi-m → (by reanalysis) ciráε-i-m.

The KD has the third type sm > zm > zim > zum. I detected it in the dialectal center of KD but even in other conservative villages. It has not general occurrence since another

evolving of this cluster is by the loss of the sibilant: -s > -Ø, therefore the two types coexist. Examples:

i patéras mu > i patéra-m, i patéraz-u-m “my father”

i bárbas mu to ékane > i bárba-m t-ókani, i bárbaz-u-m t-ókani “my ucle did it”,

aftó íne tis mánas tu > aftó íni ts mánas-t, aftó íni ts mána-t “this is of its mother”,

tis mánas mu > ts mána-m, ts mánaz-u-m “my mother’s”.

4.3.10 Development of a semivowel

In the KD the development of the semivowels ĭ, w in all the following environments is not obligatory and it has not any phonological value, free variety of speech. Today it applies very rarely. More frequently in the initial vowels. About the development of the semivowels ĭ, w before é, ó respectively in NGDs: A. Παπαδόπουλος 1926: 21; B. Newton 1972: 29; M. Μαργαρίτη-Ρόγκα 1985: 46, 48 in Siatista; M. Πλαδή 1996: 67, 69 in Litohoro Pieria.

4.3.10.1 Development of semivowel ĭ

If the word begins with stressed é-, the semivowel ĭ can be developed before the é and an ascending diphthong is formed: é- > ĭé-. Examples:

ékane > ékani, ĭékani “he did”, énas – ĭénas “one”, éla – ĭéla “come”, éftasa – ĭéftasa “I came”, élisa > ĭéltsa, ĭéltsa “I solve”.

Between two vowels where the second is stressed é, the semivowel ĭ is developed and forms with the following é ascending diphthong: Vé > Vĭé. Examples: aéras > aĭéras “wind”, aéryatus > aĭéryatus “who doesn’t work”, kataéskapei > kataĭéskapei “he digged completely”.

Between two vowels the semivowel ĭ is developed as an intermediate sound from a close to a more open vowel. Examples (CMG-KD):

nevriázome – ĭivriázumi “get angry”, χρέα – χρέĭa “loans”, néa – néĭa “young”, oréa – uréĭa “nice”, platéa – platéĭa “square”.

In few words the semivowel ĭ is developed after the vowel in the cluster VC and a descending diphthong is formed. This mostly in traditional songs (A. Παπαδόπουλος 1926: 24). Examples (Ø - ĭ):

lemóni > límón – líĭmón “lemon”, arxondópulo > arxundóplu – arxundóĭpulu “gentleman’s son”, Sarakateána – Sarakaĭteána “Saraktsan woman”, práta – práĭta “sheep”, ayapi > ayáp’ – aĭyáp’ “love”

kleftópulo > kłiftóplu – kłiftóipulu “young rebel”, Fragópulo > Fragópulu – Fragóipulu “French boy”, míðe > míði – míði “nor”.

In the sequence tu (art. sing. neu.), ta (art. plur. neu.) + neutral noun (C-) the semi-vowel ĭ can be developed also (A. Παπαδόπουλος 1926: 24; A. Τζάρτζανος 1909: 20.). Examples: ta vuná > ta-ĭ-vuná “the mountains”, ta térja > ta-ĭ-térja “the matches”, tu vují > tu-ĭ-vují “the mountain.

4.3.10.2 Development of the semivowel w

The semivowel w is developed before an initial stressed ó and an ascending diphthong is formed:

ó- > wó-. The same inside the word in the cluster aó. Examples:

όχι > οϝ – woϝ “no”, όλα – wóla “all”, aóργotos “non ploughed” > aóryutus, awóryutus.

4.3.11 Converting of the front e, i into back o, u

The vowels e, é and i, í (if a sibilant precedes) are converted into back o > u, ó when a labial, liquid follows by assimilation of the labialization -the position of the lips in the articulation of the following labial, liquid consonant. So the front vowels are converted to the respective rounded vocalic phonemes of the KD: o, u. The vowel change applies after the palatalization of the sibilant into soft sibilant as in the palatalization of the previous velar which also applies in the CMG (X. Συμεωνίδης 1972: 245.). This phenomenon is not so frequent in KD and there are few words. Examples (CMG – KD): jemízo – jomízu > jumízu “fil”, émbion – ómbju “pus”, zematáo – zimatáw > zumatáw “put in hot water”, zimári > zumár’ “dough”, tsembéri – teimbér’ > teumbér’ “headscarf”, perpatáo – porpatáu > purpatáw “I walk”, çéli – çoł “eel”, jefiri – jufir’ “bridge”, tsimbáo – teimbáw > teumbáw “pick”, simáði “aim” → simáða > n(art. fem. sing. ac.)+ simáða > n-teimáða > nom. teimáða > nom. sing. teumáða “ceramic piece of broken ceramic thing (tile, jar, plate) for hitting something, for aiming especially in the game of the children”, tsilíka – teilíka > teulíka “stick of a game of children”, tsiráci – teirác > teurác “sidekick boy”.

4.3.12 *Vowel change*

4.3.12.1 In the initial position of the word.¹⁶

e > o: éfkulus – ófkulus “easy”, émurfus – ómurfus “beautiful” εχθρός > ιχθρός – οχθρός “enemy”, erminía CMG – armínia > armína “explanation”, “suggestion”, ékso CMG – óksu “out”, evréos CMG – ovriós > uvr’ós “Jew”

e > a (CMG-KD): éndero – ándiru “bowel”, ηγγόνι -αγγόν “grandchild”, εργάτις – αργάτις “worker”, endropí – andrupí “same”, (e)gastróno – agastrónu “impregnate”, emvolázo – ambulázu “ingraft”

o > a (CMG-KD): olórthos – alórthos “standing”, orníthi – arnίθι “chicken”, perpatáo – porpatáo > purpatáw “walk”

u > a (CMG-KD): uranós – aranós “scy”

e > a after a palatal consonant (CMG-KD): ceratás – caratás “cuckold”, ceramiði – caramíð’ “tile”, ce – ca “and” only in the phrase ce + article +numeral. Examples (CMG – KD): ce i pénde – ca i péndi “and the five”, ce ta ðío – ca ta ðjo “and the two”.

4.3.12.2 Vowel assimilation

o – a > a – a (CMG-KD): monaxós – manaxós “alone”, monastíri – manaetír’ “abbey”, panijíri – panair’ “fest”, xazomára – xazamára “stupidity”, orfanós – arfanós “orphan”, rozací – razací “pinky grape”

a-u > a-a (CMG-KD): parusiázo, paraeázu “present”

a-u > u-u (CMG-KD): fatúra – futúra “dowry agreement”, masúri – musúr’ “spool”

e – a > a – a (CMG-KD): therapévome – tharapávumi “enjoy”, zelatína – zalatína “celluloid”, eksáðerfos – aksáðirfus “cousin”

4.3.12.3 Vowel dissimilation

o – o > e – o (CMG-KD): tholós – thelós > thilós “blurry”

u-u > i-u: tulúmba – tilúmba “water pump”.

¹⁶ A. Papadopoulos says (A. Παπαδοπουλος, 1926, 12): “Άλλοτε παρουσιάζεται αρκτικόν φωνήεν αντί άλλου, καθώς αγγόν’, άντιρου, απουμουνή, αργάτις, αρφανός, αφαλός, όμουρφους, ουχθρός είτε δια την εν συνεκφορά εκβολήν του ασθενεστερου φωνήεντος υπό του προηγουμενου ισχυροτερου, οίον τα εγγόνια – ταγγόνια – τ’ αγγόνια και έπειτα τ’ αγγόν’, είτε δι’ αναλογίαν, οίον αργάτις κατά το αργάζουμι, τούτο δε κατά τον προηγούμενον λόγον εκ του να εργάζομαι, ναργάζουμι, είτε και δι’ άλλα αίτια.”

4.3.13 Loss of initial vowels¹⁷

The unstressed a-. Examples: akóma > kóma “still”, aplóçero > plóçiru “the amount of two palms”, ajeláða > jiláða “cow”, anakatóno > nakatónu “mix”, anemoðúri > jimuðúr’ “wind gust”, alaftós > lafrós “light”, aðerfós > ðirfós “brother”, arsenikos > asernikos > eirnikós “masculine”, apukátu > pçat “beneath”, astrapovoláo > strapuvuláv “sparkle”.

The unstressed u- (<o). Examples: onirévome > jirévumi “dream”, onomatízo > numatízo “name”, okníáris > kçars “lazy”, okníá > kça “laziness”.

The unstressed i-. Examples: ipoðéno > puðénu “put shoes”, ipomoní > pumuñí “patience”, ikónisma > kónzma “icon”, ilíokrío > lókr’u “sunflower”, ikonomáo > kunumáv “find and store”, ikosiðío > kuçiðjó “twenty two”.

The unstressed i- (<e-). Examples: efçíóme > fcómi “wish”, efçaristáo > fkaristáv “thank”, evloyítsa > vluítsa “small round bread for offering in the church”, eláfi > laf’ “deer”.

4.3.14 Hasmody

In the KD the existence of two consecutive vowels even similar in the speech chain is accepted. Examples:

palavoursúzis > palavuursúiz “naughty and crabbed”, paraákusa > paraákxa “I misheard” paraéfaya “I ate a lot”, katiçoráo > katioráo > katiuráv “accuse”, kakoépesa > kakuépisa “I had bad luck”, aerikó > airkó “fathom”, aéryatos > aéryatus “idle”.

4.3.15 Contraction

In the KD as well in CMG and in the MGDs in order to avoid the hasmody either between two words either inside the word, the contraction of the two vowels by loss of one, or the replacing of them by an other-crisis occur (N.Ανδριώτης 1976: 5-45, 17-247.). In the KD this is not obligatory, especially in a slow rhythm speech, since the KD accepts the xasmody and the existence of consecutive vowels even similar in the speech chain.

¹⁷ A. Παπαδόπουλος 1926: 18-19 ; A. Ανδριώτης 1930: 151 ; A. Τζάρτζανος 1909: 68-69 ; P. Kretschmer 1905: 131 ; C. Höeg 1925: 174.

4.3.15.1 Two similar vowels

Two similar vowels inside the word and in the word boundaries are simplified to one. Examples: paraákuse > parákci “ He heard not well”, θα akúsu > θα-kúsu “I will hear”, éfaya aftó > éfaya-fto “I ate this”, ékani icínus > ékani-cínus “he did” .

4.3.15.2 Two different vowels

In the contraction of the two different vowels the less strong is lost. The more open vowels are strong than the close ones and the back vowels than the front ones. In case of the northern Greek dialects the e is more strong than the u: a > o > e > u > i. This was proposed by G. Hatzidakis. He mentions (Γ. Χατζηδάκις. MNE Α΄: 211.):

Το α άρα υπερβάλλει κατά την ισχύν πάντα τάλλα, και πάλιν τούτων έκαστον κατά τον λόγον της αρθρώσεως αυτού είναι ισχυρότερον ή ασθενέστερον των λοιπών. Ούτως έχομεν την ακόλουθον κλίμακα a > o > u > e > i. (Εν βορείωι ελληνικήι το e φαίνεται ισχυρότερον του u). Κατ’ ακολουθία άρα της σχετικής ισχύος εκάστου τούτων, όταν φθόγγος ισχυρότερος συμπέση προς ασθενέστερον είτε εντός λέξεως είτε εν τη συνεκφοράι δύο λέξεων, νικάι, ως εικός ο ισχυρότερος. Εκ τούτου συνάγεται ότι ο ισχυρότερος φθόγγος υπ’ ουδενός καταβάλεται, δι’ ούδ’ αποβάλλεται.

Brian Newton (Newton 1972: 43) mentions concerning this phenomenon:

Contraction: (a) a vowel is deleted in the environment adjacent to an identical vowel. (b) A front is deleted in the environment adjacent to a back vowel. (c) A vowel is deleted in the environment adjacent to a lower vowel (d). Any stress carried by the deleted vowel is transferred to the survivor... It is sometimes claimed (following Chatzidakis) that the hierarchy of dominance shifts from / a o u e i / to / a o e u i / in northern Greek; this is equivalent to transposing parts (b) and (c) of the contraction rule as it was formulated above.

These hierarchy applies also in KD. Examples:

Inside the word.

χazoarési > χazarée “ he likes it a little”, paraómorfos > parámurfus “vey beautiful”
paraékane > parákani ‘he overdid”, kataéstisa > katáctisa “I set up”, kaloániksa > kalá-
ηksa “I opened well”, omorfoéfcase > umurfófcacai “he did nicely”, apoérikxa > apórksa
”expelled”,
kaloíiða > kalóiða “I saw well”

In word boundaries.

ta ékani > t-ákani “he did them”, θα ένγαλι > θ-ávγαλι “he will bring out”,
me ayápi > m-ayáp’ “with love”, ta orfaná > t-arfaná “the orphans”, ta olórtha > t-alórtha
“upright”
to anáma > t-anáma “the wine for the holy community”,
ta ikonizmata > ta-kupízmata “the icons”, aftá ítan > aftá-tan “these were”

me óχtra > m-óχtra “with hostility”, me úla > m-úla “with all”,
to íθele > tu íθiλι > t-íθiλι “he wanted”, apu έχι > ap-ές “who has”, pu ίtan > p-ίtan
“where he was”.

About the ordering of the contraction and of the raising of unstressed vowels e, B. Newton mentions (B. Newton 1972: 45-46):

One of the most interesting problems raised by contraction is that of its relation to raising in northern dialects; ... However, many northern dialects have [ó] for /ú/ + /é/, in which case either order will yield [ó]. The sequences which are in fact crucial for the determination of the position of contraction in respect to raising are /e/ + /á/ (as in μέ άρεσε ‘it pleased me’ and /o/ + /í/ (as in το είπε ‘he said it’)... Now such data as are available suggest that in fact raising precedes contraction in case of items with an /o/ + /í/ sequence, but that in the case of /e/ + /á/ the rules are transposed... It is difficult to come to any firm conclusion in view of the paucity of data, but one hypothesis suggests itself. In a dialect such as that of Tyrnavos I would propose that contraction occurred in two stages. First those sequences were affected which consisted only of non-high vowels; a later extension of the rule took in sequences containing high vowels.

4.3.15.3 Crasis

Two successive vowels in word boundaries are replaced by another one. In the KD this occurs only in the sequence relative pronoun (a)pu + é-: u + é > ó. Examples:
pu éruman > p-óruman “that I came”, apu éftasa > ap-óftasa “that I arrived”.

4.3.16 Apocope

The final vowel of a word is lost before an initial consonant of the following word.

1) in proclitics (except of articles and the weak personal pronoun ta). Examples:
apo ta xoráfyia > ap-ta χuráfca “from the fields” pu skalízi > p-skaλíz “who carves”,
móno ton Kósta > mon-duη-Gósta “only Kostas”, mésa sto spiti > messto spíti > me-stu
épit’ “inside the house”

2) in the sequence word + enclitic. Examples:

to spitáki ta > tu épiták-ta “their house”, to yalatáki tu > tu galaták-t “his milk”, to tsarúxi
tu > tu tsarúχ-t “his tsaruhi (traditional shoe)”, to kutáli tu > tu kutál-t “his spoon”, to
kefáli su > tu cifáls > tu cifál-ts “your head”, to pítáki tu > tu pçaták-t “his small plate”,
to spíti sas > tu épít sas > tu épí-tas “your house”, kópse ton > kóps-tun “cut him”, kópse
tin > kóπε-tin “cut her”, vále tin > vál-tin “put her”, vále to > vál-tu “put it”, vále tis >
vál-ts “put to them”, vále tes > vál-tis “put to them”, váftise ton > váfts-tun “baptize
him”.

4.4 THE CONSONANTS

4.4.1 *The labialized-velarized consonants*

In the KD the labials, dentals, sibilants, r, l, n, m before stressed ó, ú, u (less frequently) can occur with a secondary articulation: labial and velar. The velars also in the same environment with a labial secondary articulation. The labialized-velarized, labialized consonants are the result of the process where the semivowel w is developed before the stressed ó, ú. The preceding consonant due to the semivowel w is converted to respective labialized-velarized, labialized. It adds to its articulation a secondary with the rounding of the lips-labialization and simultaneously with the tongue surface near the soft palate-velum – velarization. The velars add only the labial articulation. This characteristics belong to the articulation of the labiovelar semivowel w. After the labio-velarization the semivowel w is lost:

C(labial, dental, sibilant, velar, l, r, n, m,)ó, ú > Cwó, Cwú > C^wwó, C^wwú > C^wó, C^wú

e.g.

initial type	vóði “ox”	tópa “ball”	rúya “yard”	alórθos “upright”
development of the semivowel w	vwóði	twópa	rwúya	alwórθos
labio-velarization of the consonant	v ^w wóði	t ^w wópa	r ^w wúya	al ^w wórθos
loss of the semivowel w	v ^w óði	t ^w ópa	r ^w úya	al ^w órθos
final type	v ^w óð'	t ^w ópa	r ^w úya	al ^w órθos

The labialized velarized, labialized consonants do not have any phonemic value-free variety of speech. More often they are pronounced in certain phrases like questioning, showing admiration, slow rhythm speech or in idiolects. Today they are pronounced very rarely. Examples:

Andónis > And^wónts “Antony”, ðóma – ð^wóma “room”, sópa – s^wópa! “shout up”, tóra – t^wóra “now”, panozósu > panuzós – panuz^wós “tie the belt or the apron above all the clothes”, kóta -k^wóta chicken”, ayónas – ay^wónas “fight”, róya – r^wóya “pay”, kópse > kópei – k^wópei “cut”, púla – pwúla “sell”, kalaθúla – kalaθ^wúla “small basket”, manúla – man^wúla “little mother”.

4.4.2 Palatalization

4.4.2.1 Palatalization of sibilants, n, l

The sibilants *ts*, *dz*, *s*, *z*, and the *n*, *l* are converted to the soft sibilants *ʈ*, *ʣ*, *ɕ*, *ʑ*, and to the palatals *ɲ*, *ʎ* before front vowels *i*, *e* and the semivowel *ɨ*. The same applies also when they are members of primary consonantal clusters or secondary ones (formed after the loss of unstressed *u*) and the *i*, *e*, *ɨ* follow. This applies always and it is one of the basic phonological rules of the KD (and of many other NGDs). Examples:

Before front vowels and the front semivowel.

Before *i* (<*i*, *e*), *í*.

tsimbáo > *ʈimbáw* “pinch”, *kutsí* > *ʈtɛí* (fem. Adj.) “lame”, *símera* > *ɕímira* “today”, *sírma* > *ɕírma* “wire”, *máse* > *máɕi* “pick up”, *seltés* > *ɕiʎtés* “mattress”, *zitáo* > *ʑitáw* “ask”, *zevyári* > *ʑivýár’* “couple”, “twist”, *nívo* > *ɲívu* “wash”, *neró* > *ɲiró*, *kalí* > *kaʎí* “good”, *pólemos* > *ʎóʎimus* “war”,

Before *é*.

zéta > *ʑéta* “hotness”, *kanénas* > *kaɲénas* “nobody”, *séla* > *ɕéla* “saddle”, *polés* > *puʎés* (fem. plur.) “many”, *kanénas* > *kaɲénas* “nobody”

Before *ɨ*.

kerásia > *ɕiráca* “cherries”, *kafásia* > *kaʎáca* “lugs”, *ísia* > *íca* “straight”, *gázia* > *gaʑa* “tin boxes”, *paniá* > “cotton textiles”, *eliá* > *iʎá* “olive”, *ílios* > *íʎus* “sun”

In primary clusters.

strívo > *ɕtrívu* “turn”, *skepázo* > *ɕcipázu* “cover”, *skéftome* > *ɕcéftumi* “think”, *steɣnóno* > *ɕtiɣnónu* “dry”, *kurazménos* > *kuɲazménus* “tired”

In secondary clusters formed after the loss of the unstressed *u*.

skutéli > *sktél* > *ɕkteʎ* “ceramic plate”, *skulíki* > *skʎíc* > *ɕkʎíc* “worm”, *zumí* > *zmi* > *ʑmi* “juice”.

The same applies when the *ts*, *n* are morphemes. Examples:

{*ts*} = art. fem. sing. gen: *tis* > *ʈs*: *tis Evɣenías* > *ʈe-Ivɣinías* “Evgenia’s”

{*ts*} = art. plur. ac. |masc., fem: *tus*, *tis* > *ʈs*: *tus Élini* > *ʈe-éʎɨn* “the Greeks”,

tis émorfes > *ʈe-émurʎis* “the beautiful”

{*ts*} = plur. ac. |masc., fem. weak pronoun: *tus*, *tis* > *ʈs*: *tus ípa* > *ʈe-ípa* “I told to them”,

tus évala na fán > *ʈe-évala na fan* “I put them to eat”, *tis píra* > *ʈe-píra* “I took them”

{*n*} = art. fem. sing. ac: *n émorfin* > *ɲe-émurʎin* “the beautiful”,

{n} = third person weak personal pronoun fem. sing. ac: n ékupsa > n-ékupsa “I cut her”

As about the ordering of the raising the unstressed e to i and the palatalization of, n, l, B. Newton mentions (B. Newton, 1972, 192): “In Thessaly, as we saw above, the relative ordering, of dental palatalization and raising is immaterial, as [van’], [évan’i] would result under either arrangement... In Thessalian it is equally clear that /i/, /e/ and [y] palatalize to an identical degree a preceding /n, l, s, z/ .”

4.4.2.2 Palatalized consonants

The palatalized consonants are the labials, dentals, m, r which are articulated with a secondary palatal articulation: the body of the tongue raises to the hard palate. They are formed:

1) In the process of the loss of the following unstressed i.

According to B. Newton the semivowel ĭ is developed before the i and the consonant adds to its articulation a secondary -palatal due to the following semivowel ĭ. After that the semivowel ĭ is lost and finally the unstressed i is lost: C(labial, dental, m, r) i > Cĭi > C’ĭi > C’i > C’ (B Newton 1972: 126-149). e.g.

initial type	θimóme “remember”	kaláθi “basket”
development of the semi-vowel ĭ	θĭimómi	Kaláθĭi
the consonant is palatalized	θ’ĭimómi	kalaáθ’ĭi
loss of the semivowel ĭ	θ’imomi	kaláθ’i
loss of the unstressed i	θ’mómi	kaláθ’
final type	θ’mómi	kaláθ’

Examples:

labials > palatalized labials

dulápi > dlap’, tropikós > trup’kós “with good manners, clever”, péfi > pef’ “falls down”, fitó > f’tó “plant”, váfi > vaf’ “paints”, kutavi > ktav’ “puppy”

dentals > palatalized dentals

káti > kat’ “something”, kaláθi > kaláθ’ “basket”, θimáme > θ’mámi “remember”, láði > lað’ “oil”,

m > m’

potámi > putám’ “river”, kalámi > kalám’ “straw”

r > r’

potíri > putír’ “glass”, tírima > tír’ma “watching”, péri > per’ “He takes”.

In the KD all of these consonants are palatalized. But in some NGDs the fricatives, m, r are non palatalized. Examples: CMG > Drymos Thessaloniki, Macedonian dialect – KD: láði > lað – láð’ “oil”, kaláθi > kaláθ – kaláθ’ “basket”, potíri > putír – putír’ “glass”.

2) In the process of the loss of the semivowel ĭ in the sequences CĭV CrĭV which derives from the medieval Greek sequences CeV, CreV, CriV respectively. The consonant is palatalized due to the following semivowel ĭ and then the semivowel is lost: e.g.

initial type of the Medieval Greek	kalaθéa “amount of a basket”	kréas “meat”	kríos “cold”
shift of the stress	kalaθeá	kreás	kriós
conversion into semivowel ĭ	kalaθĭá	krĭás	krĭós
palatalization of the consonant	kalaθ’íá	kr’íás	kr’íós
loss of the semivowel	kalaθ’á	kr’ás	kr’ós
final type	kalaθ’á	kr’as	kr’os

Examples: αχλαδέα > αχλαδίá > αχλαδ’á “pear tree”, κόπρια > κόπρια > κόπρ’á “pieces of muck”.

3) Before the stressed vowels é, í.

In these clusters the semivowel ĭ is developed before the vowel and the previous consonant became palatalized due to the following semivowel ĭ which then is lost:

C(labial, dental, m, r)é, C(labial, dental, m, r)í > Cĭé, Cĭí > C’ĭé, C’ĭí > C’é, C’í. e.g.

initial type	pétra “stone”	píra “I took”
development of the semivowel ĭ	pĭétra	pĭíra
palatalization of the consonant	p’ĭétra	p’ĭíra
loss of the semivowel	p’étra	p’íra
final type	p’étra	p’íra

In this environment (before é, í) the palatalization is non obligatory -free variety of speech and it doesn’t have any phonological value. It occurs mainly in questions, admirations, slow rhythm speaking. Today it occurs rarely and characterizes the speech of the most conservative speakers. Examples:

Before é

béno > bénu, b’énu “enter”, féya > féya, f’éya “go away”, vérya > vérya, v’érya “stick”, ðéno > ðénu, ð’énu “tie”, thélo > thélu, θ’élu, maréno > marénu, mar’énu “wither”, méra > méra, m’éra “day”,

Before í

bíka > bíka, b’íka “I entered”, pafíli > pafíλ, paf’íλ “tin”, kufí > kfí, kf’í “deaf”, kluví > kluví, kluv’í “cage”, tíra > tíra, t’íra “look, ðíχno > ðíχnu, ð’íχnu “show”, tirí > tir’í “cheese”.

4.4.3 Depalatalization

4.4.3.1 Depalatalization of soft sibilants, ɲ, ʎ

The soft sibilants and the ɲ, ʎ which are members of secondary consonantal clusters (which arise after the loss of unstressed i) can be converted to sibilants, n, l in a certain phonetic environment: The secondary cluster does not contain any palatal or palatalized consonant and the following vowel is back (a, o, u). This occurs mostly in word themes and never in a final position where the palatalization is morphology marking, and it is not obligatory - free variety of speech. There are many double types. Examples:

	soft sibilants	sibilants
sikóno “lift up” >	ekónu	skónu
simáði “sign” >	emáðʰ	smáðʰ
simá “close” >	ema	sma
sikóti “liver” >	ekótʰ	skótʰ
skilópsomo “bread for the dog” >	eklópsumu	sklópsumu
vasilóklura “bread of the new year’s day” >	vaelóklura	vaslóklura
zimári “paste” >	zmarʰ	zmarʰ
ziyúri “teg” >	zyurʰ	zyurʰ
ísia ekí “towards there” > sĩa ekí >	eací	sací
ísia eðó “towards here” > sĩa eðó >	eaðó	saðó
	ʎ	l
alepú “fox” >	aʎpú	alpú
alipóme “I am sorry” >	aʎpómi	alpómi
θilikó “female”	θiʎkó	θilkó
	ɲ	N
ániksa “I opened” >	áɲksa	ánksa

4.4.3.2 Depalatalization of palatalized consonants

The palatalized consonants (pʰ, bʰ, fʰ, vʰ, mʰ, tʰ, dʰ, ðʰ, θʰ, rʰ) can lose their secondary palatal articulation: Cʰ (pʰ, bʰ, fʰ, vʰ, mʰ, tʰ, dʰ, ðʰ, θʰ, rʰ) > C. This occurs usually inside the word and not in a final position where the palatalization is morphology marking. It is not obligatory - free variety of speech and there are many double types. Examples:

	palatalized consonant	non palatalized
fitévo “plant, seed” >	fʰtévu	Ftévu
θimáme “remember” >	θʰmámi	Θmámi
adamikós “adj. together” >	adamʰkós	adamkós
laðikó “bottle for oil” >	laðʰkó	laðkó > latxó
fertikós “newcomer”, “foreigner” >	firtʰkós	firtkós > firtxós
alíótikos “other” >	aʎótʰkus	aʎótkus > aʎótxus
tírma “watching” >	tírʰma	tírma

4.4.4 The cluster NC (*b, d, dz, dz, g', g*)

The primary consonantal clusters nasal + voiced stop which come from the ancient Greek cluster's nasal + voiced stops e.g. féngo > féngo cmg, and nasal + voiceless stops by processing voice assimilation e.g. pénte > pénde have preserved their nasal in the KD (B. Newton 1972: 93-99; E. Πετρούνιας 1984: 307-308; A. Παπαδόπουλος 1929: 42). The nasal is assimilated to the following stop in the place of articulation. In the initial position of the word usually the nasal is lost. Examples:

ampeli > ambéλ “vineyard”, kumpi > kumbí “bottom”, kontá > kundá “near”, ðónti > ðónd’ “tooth”, saránta > saránta “forty”, feŋgári > fiŋgár’ “moon”, entópios > dópçus “local”, engonós > aŋgunós “grandchild”, anangia > anaŋg’á “need”.

The secondary clusters nasal+ voiced stops which come from the cluster nasal + voiceless stops after the loss of the unstressed vowels and the voice assimilation of the stop and the place assimilation of the nasal, usually preserve the nasal. There are also types without the nasal but not so frequent:

$N_{\text{nasal}}+V(i, u)+C_{\text{voiceless stop}} > N+C_{\text{voiceless stop}} > NC_{\text{voiced stop}}, \emptyset C_{\text{voiced stop}}$.

Examples:

kánete > kándi, kádi “you do”, ðénete > ðéndi “you tie”, yínika > jínka > jínka, jíga “became”, fánika > fánka > fánka, fága “I was sown”.

In the loan words the cluster $NC_{\text{voiced stop}}$ preserves the nasal usually, but there are types where it is lost: $NC_{\text{voiced stop}} > NC, \emptyset C$. By analogy to these types the nasal is added to voiced stops in other loans: $C_{\text{voiced stop}} > C, NC$. Examples:

$NC > NC$: turk. çanta → teánda “bag”

$NC > NC - \emptyset C$: turk. çengel → teiŋg’él – teig’él “hook”, turk. pancur, → paŋdzúr’ – paŋdzúr’ “shutter”, ital. naranza, → jiránçzu – jirádzu “sour orange”

$C > C - (\text{by analogy}) NC$: turk. filcan → flidzáni > flidzán – flidzán “coffee cup”, arom. sugar → sugár’, suŋgár’ “the last born lamp”

4.4.5 Primary consonantal clusters

The primary consonantal clusters are characterized by voice assimilation and manner dissimilation as in Modern Greek (B. Newton 1972: 106-110; M. Τριανταφυλλίδης 1981: 86- 87; R. Browning 1986: 111; T. Χόρροκς 2006: 407-410).

4.4.5.1 Manner dissimilation

1) Two voiceless stops are dissimilated about the manner of articulation into voiceless fricative and voiceless stop.

kt > χt: ktipáo > χtipáw “hit”, ayanaktáo > ayanaxtáw “be indignant”, plektó > plixtó “knitting”

kténi > χteɲ “comb”, traktér → traktéri > traχtér’ “tractor”

pt > ft: ptérna > ftérna “heel”, eptá > iftá “seven”, ptoχós > ftuχós “poor”

2) Two voiceless fricatives are dissimilated about the manner of articulation into voiceless fricative and voiceless stop.

fθ > ft: fθáno > ftánu “reach”, fθonáo > ftunáw “hate”, fθínia > ftíɲa “cheapness”

fχ > fk: efχi > ifcí “wish”, efχaristáo > ifkaristáw “thank”

χθ > χt: exθés > ixtés “yesterday”, exθrós > ixtrós “enemy”, óχθos > óχtus “bank”

sθ > st: ásθma > ástma “asthma”, asθenís > aetipís “sick”, asθένia > aetéɲa “illness”

θa skisθó → θa ecistú “I will be ripped”

sχ > sk, eç > ec: mosχári > muskár’ “calf”, sxízo > ecízu “rip”, sxini > ekɲí “rope”, sxolió > skuλό “school”

4.4.5.2 Voice assimilation.

In the clusters sm, sv the voiceless sibilant s is converted to voiced z by recessing voice assimilation to the next voiced consonant m, v. Examples:

sm > zm: kósmos > kózmus “people”, kurasménos > kurazménos > kurazménus “tired”.

The same in the sequence final -s + enclitic m (<mu “my” weak type of the possessive pronoun). Examples:

i patéras mu > i patéraz-m “my father”, ðikós mu > ðikóz-m “mine”, tis Lénos mu > te-Lénuz-m “of my Leno”

sv > zv: svíno > zvínu “blow out”, svúra > zvúra “whirligig”

4.4.5.3 Simplification of the clusters

vm (<vm anc. Greek.) > m: θávma > θáma “miracle”, anapavmós > anapamós “resting”,

ym > m: práɲma > práma “thing”, vreɲménos > vriménus “wet”, tinayménos > tnaménus “bounced”

mf > f: nímfɪ > nif’ “bride”, simféron > eiféru “interest”

rθ > r: only in érθome > érumi “I come”, érθoman > éruman “I was coming”.

nθr > θr: ánthropos > áθrupous “human”

4.4.5.4 Conversion of the clusters

vl > yl: vlépo > ylépo > ylépu “see”, vléfaro > yléfaro > yléfaru “eyelid”

vl > fl: súvla > súfla “spin”

lθ, lm, lf > rθ, rm, rf by delateralisation (B. Newton 1972, 112): írtha > írtha “came”,

áلمي > ármi > árm’ “brine”, aðelfós > aðerfós > aðirfós “brother”

rθ > rt only in the verb types: írtha > írta “I came” θa érθo > θa értu “I will come”

ls > lts by manner dissimilation of the s which is converted to respective “stop sibilant”

the affricate ts: vyálsimo > vyáłtsimo > vyáłtemu “bringing out”, válsimo > váłtsimo > váłtemu “putting”, Élsa > Éłtsa “Elsa”(first name)

nθr > ntr > ndr only in άνθρωπος > άντροπος > άνδρyπος “human”

nθ > ntθ with development of t: ανθίζo > ανtθίζu “blossom”, ksανθός > ksantθός “blond”, πένθoς > πένtθyς “mourning”

This also in the sequence {n} (art., 3 person weak personal pronoun |fem. sing. ac.) + word (θ-) (by analogy to other types.) Examples:

n-Θimía > n-t-Θimía “the Thimia”, n-Θomína > n-t-Θumína “the Thomas’s wife”

n-θavmázo > n-t-θamázu “I admire her”, n-θimáo > n-t-θimáw “I make her to remember”

After the development of t the nasal can be lost: nθ > ntθ > tθ. Both of the types exist.

Examples: ανθίζo > ανtθίζu – atθίζu “blossom”, ksανθός > ksantθός – ksantθός “blond”, πένθoς > πένtθyς – πένtθyς “mourning”

4.4.6 Secondary consonantal clusters

The secondary consonantal clusters are formed in the KD after the unsressed vowel loss and they are preserved or are converted. They exist in all the NGDs but they differ a lot in their evolving.

4.4.6.1 Secondary consonantal clusters which are preserved

pt: γαλατόπιτα > γαλατόπιτα “milk pie”, putána > ptána “prostitute”

pts: palipáputso > pałipápitsu “old shoe”, putsarás > ptsarás “strong man” (literally “with big dick”)

fs: fisáo > fsaw “blow”, nífis > nífis “bride’s”, péfis > pefis “you fall down”

kt: kuti > kti “box”, kitázome > ktázumi “lie down”, kutávi > ktav’ “puppy”

kts: kutsúri > ktsur’ “log”, kutsós > ktsos “lame”

kc: kukí > kci “bean”

sm: simá > sma “close”, simazévo > smazévu “tidy up”, simáði > smađ’ “sing”

mt: $\delta\acute{\iota}mito > \delta\acute{\iota}mtu$ “dimity”, $mit\acute{a}ri > mtar'$ (tool of the loom)

4.4.6.2 Simplification of the secondary double consonants

The KD does not accept double consonants like the CMG. So the secondary double consonants are simplified by degemination. Examples: $m\acute{e}nun > menn > men$ “stay”, $\delta\acute{\iota}nun > \delta\acute{\iota}nn > \delta\acute{\iota}m$ “give”, $\theta a k\acute{o}psis > \theta a kopss > \theta a kops$ “you will cut”, $\acute{e}ksisa > \acute{e}kssa > \acute{e}ksa$ “I scratched”, $vuv\acute{a}li > vva\acute{\lambda} > va\acute{\lambda}$ “buffalo”, $tis m\acute{a}nas su > ts m\acute{a}nass > ts m\acute{a}na-s$ “your mother”, $\delta\acute{\iota}k\acute{e}s su > \delta\acute{c}\acute{e}s > \theta ce-s$ “yours”

4.4.6.3 Development of a labial stop

In the secondary consonantal clusters $m + C(\theta, \delta, s, z, l)$ a labial stop is developed between them which assimilates the voice of the next consonant (A. Παπαδόπουλος 1926: 38): $m + C(\theta, s, z, l) > m + L_{labial\ stop} + C$. After the development of the labial voiced stop b the nasal can be lost especially in the beginning of the word – free variety of speech. Examples:

$m + l > (m)bl, (m)b\acute{\lambda}$: $mul\acute{a}ri > mlar' > (m)bl\acute{a}r'$ “mule”, $\chi amil\acute{o}s > \chi aml\acute{o}s > \chi a(m)bl\acute{o}s$ “low”, $\chi er\acute{o}mulo > \chi ir\acute{o}mlu > \chi ir\acute{o}mblu$ “hand mill”

$m\theta > mp\theta$: $\theta a \theta imi\theta\acute{u} > \theta a \theta im\theta\acute{u} > \theta a \theta imp\theta\acute{u}$ “I will think”, $\theta a kimi\theta\acute{u} > \theta a cim\theta\acute{u} > \theta a cimp\theta\acute{u}$ “I will sleep”

$m\delta > (m)b\delta$: $kremi\delta\acute{a}ki > krim\delta\acute{a}c > kri(m)b\delta\acute{a}c$ “small onion”, $kerami\delta\acute{a}ki > ciram\delta\acute{a}c > cira(m)b\delta\acute{a}c$ “small tile”

$ms > mps$: $mis\acute{o}s > ms\acute{o}s > mps\acute{o}s$ “half”, $mustaki > mst\acute{a}c > mpst\acute{a}c$ “mustage”, $vl\acute{a}mis > vlams > vl\acute{a}mps$ “friend of the groom”, $vl\acute{a}misa > vl\acute{a}msa > vl\acute{a}mpsa$ “bridesmaid”, $pu-k\acute{a}miso > pk\acute{a}mso > p\chi\acute{a}mpsu$ “shirt”

$mz > mbz$: $n\acute{o}miza > n\acute{o}mza > n\acute{o}mbza$ “I believed”, $vr\acute{o}mizes > vr\acute{o}mzis > vr\acute{o}mbzis$ “you was messing”, $Muz\acute{a}ki > Mzac > Mbzac$ (small town in Karditsa area).

4.4.6.4 Secondary consonantal clusters which are converted¹⁸

4.4.6.4.1 Dissimilation of the manner articulation

1) voiced stop + voiced stop > voiced stop + voiced fricative. Examples:

$pk > p\chi$: $k\acute{o}pika > k\acute{o}pka > k\acute{o}p\chi a$ “I was cut”, $pu-k\acute{a}miso > pk\acute{a}mso > p\chi\acute{a}mpsu$ “shirt”

$apu k\acute{a}tu > apk\acute{a}t > ap\chi\acute{a}t$ “from down” “beneath”

$tk > t\chi$: $\delta espotik\acute{o} > \delta isputk\acute{o} > \delta isput\chi\acute{o}$ “chair of the bishop”, $m\acute{u}tikos > m\acute{u}tkus > m\acute{u}t\chi us$ “mute”, $al\acute{\iota}otikos > al\acute{o}tkus > al\acute{o}t\chi us$ “different”

¹⁸ A. Τζάρτζανος 1909: 29 ; P. Kretschmer 1905: 177.

2) voiceless stop+voiceless stop > voiceless fricative + voiceless stop

kt > χt: the manner dissimilation in the cluster kt occurs in a few words and it is not obligatory. There are double types: kutávi > ktav' – χtav' “little dog”, skutéli > ekteλ – eχteλ “ceramic bowl”

3) voiceless fricative + voiceless fricative > voiceless stop + voiceless fricative.

χs > ks: éχis > eχs > éks “you have”, astóχisa > astóχsa > astókxa “I forgot”

4) voiceless fricative + voiceless fricative > voiceless fricative + voiceless stop.

sχ, eχ > sk, ek: siχoráo > eχuráw > ekuráw “forgive”, siχariátis > sχarjátis > skarjátis “who gives congratulations in the wedding”

sθ > st: θa psiθú > θa psθu > θa pstu “I will be baked”

χθ > χt: θa χιθún > θa χθun > θa χtun “they will be poured”

4.4.6.4.2 Dissimilation of manner articulation in the clusters n, l + sibilant

In the secondary clusters n, l + s, z the sibilant is dissimilated to the previous continuant (n, l) in the manner of articulation and it is converted to respective “stop” sibilant”: the affricate ts, dz¹⁹. Examples:

ns > nts: δénis > δens > δénts “you tie”, alónisa > alónsa > alóntsa “I threshed”, nisí > neí > ntei “small “island:” in the rivers or in the swamps”, anisáfi > ansáf' > antsáf' “enough”, pérnis > pérns > pérnts “you take”

nz > ndz: kopánizma > kupánzma > kupándzma “crushing”, kanóniza > kanónza > kanóndza “I was arranging”

ls > lts: Vasílis > Vaéils > Vasíltx “Bill”, álisos > álsus > áltsus “chain”, alisiða > aλείða > aλτείða

melisó > milsó > miltsó “ox with color of the honey”, ðiaólisa > ðjaólsa > ðjóltsa “diabolical woman” élisa > éltsa “I dissolved”

lz > ldz: jáliza > jálza > jáldza “polished”, stolizma > stólzma > stóldzma “decorating”

The same applies when the n is morpheme in the sequence {n}+s-, z- .

{n} (art. fem. sing. ac) +s-, z-: n saryá > n-tsar'á “the mess after the washing of the hairs of the sheep”, n séla > n-teéla “the saddle”, n zimiá > n-dzimpjá “the damage”, n zavíá > n-dzav'á “the leaning”

{n} (3 person weak personal pronoun fem. sing. ac.) +s-, z-: n sikóno > n-teikónu “I lift her”, n sérho > n-teérnu “I drag her”, n sapunízo > n-tsapnízo “I wash her with soap”, n zurléno > n-dzurlénu “I drive her crazy”.

¹⁹ A. Τζάρτζανος 1909: 41-44)

4.4.6.4.3 Transposing of the manner articulation in the clusters θk, θc

θk > tχ, θc > tç. Both of the types exist but most preferable in the speech is the θk > tχ. Examples: θια > θça > θca, tça “aunt”, kaláθia > kaláθça > kaláθca, kalátça “baskets” simbáθio > eimbáθcu, eimbátçu “sympathy”, ðikúla “fork” > ðkúla > θkúla, tχúla, yelaðikó “cow” > jilaðkó > jilaθkó, jilatχó, laðikó > laðkó > laθkó, latχó “oil bottle”, kimíθika > cimíθka, cimítχa “slept”, sikóθika > ekóθka, ekótχa “got up”

4.4.6.4.4 Voice assimilation²⁰

1) Recessing voice assimilation: voiceless + voiced > voiced+voiced. Examples:
p > b: apiðáo > apðáu > abðáw “jump”, tsápiza > tsápza > tsábza “dug with the hoe”
f > v: magúfiðes > magúfðis > magúvðis “unmarried men”, zoγráfizma > zuγráfzma > zuγrávzma “painting”, váftiza > váftza > vávðza “I was baptizing”
tz > dz: pótisma > pótizma > pótzma > pódzma “watering”
kð > gð: kuðúni > kðuŋ > gðuŋ “bell”, Joryákiðes > Juryákðis > Juryágðis “the men with first name Little George”
kv: kuvás > kvas > gvas “bucket”, kuvári > kvar’ > gvar’ “hank”
kz > gz: tsákiza > tsákza > tságza “I smashed”.

2) Processing voice assimilation: voiced + voiceless > voiced + voiced. Examples:
vt > vd: anávetē > anávte > anávdi “you light up”, ðulévete > ðulévte > ðlévdi “you work”, vutáw > vtaw > vdaw “dive”
zt > zd: spázete > spázte > spazdi “you break”
γt > γd: pléyete > pléyte > pléydi “you are swimming”
nt > nd: plénete > plénte > pléndi “you wash”, ðénete > ðénte > ðéndi “you tie”

4.4.6.4.5 Unvoice assimilation

Recessing unvoice assimilation: voiced + voiceless > voiceless + voiceless. Examples:

vs > fs: manávis > manávs > manáfs “greengrocer”, trávisa > trávsα > tráfsα “I pulled”
vk > fk: vc > fc: vukéndri > fceŋdr’ “tool to sting the oxes”, katévika > katéfka “climbed down”
ðk > θk, ðicéli CMG “fork” > θceλ KD
mbs > mps: stumbistári > stumbstár’ > stumpstár’ “muller”, teúmbisa > teúmbsa > teúmpsa “I picked up”

²⁰ B. Newton 1972: 200 ; E.Μπουντώνας 1892: 17-18 ; A. Τζάρτζανος 1909: 29.

nds > nts > (by affrication) nts: vróndisa > vróndsa > vróntsa “I thundered”, aféndis > afénds > afénts “master”, rendistári > rindstár’ > rintstár’ “sprayer”, arχóndisa > arχóndsa > arχóntsa “lady”

ngs > ŋks: sfúngisa > sfúngsa > sfúnksa “I wiped” mángisa > máŋksa (adj) “too cool for school”

4.4.6.5 Affrication

t + s > ts > affricate ʈ.

Inside the word

aryátis > aryáts “worker”, pátika > pátsa “I stepped”

morpheme + word: {t}(art. masc. sing. gen.), {t } (art. fem. sing. ac.), {t} (3 person weak personal pronoun fem. sing. ac.) + word (s-) >ʈs-. Examples:

tu > Sotíri > t-Sutír’ > tsutír’ “of Sotiris”

t + sirá > t-eirá > teirá “the row”,

t + sáka > t-sáka > tsáka “the bag”

t+ sarizo > t-sarízo > tsarízu “I demolish her”,

t+sapunizo > t-sapnízu > tsapnízu “I am washing her with soap”

t + z > (by recessing voice assimilation) dz > (by affrication) affricate ɟ

Inside the word. Examples:

pótiza > pótza > pódza > pódza > “I was watering”, váftiza > váftza > vávdza “I was baptizing”

morpheme + word: {t}(art. masc. sing. gen.), {t } (art. fem. sing. ac.), {t} (3 person weak personal pronoun fem. sing. ac.) + word(z-) > ɟ. Examples:

tu zavlu > tzavlu > dzavlu > ɟavlu “of the bowlegged”,

t+ zára > d-zára > ɟára “the wrinkle”,

t+zésta > d-zésta > ɟésta “the heat”

t+závosa > d-závusa > ɟávusa “I curved her”, t+zoyrafizo > d-zuyrafizu > ɟuyrafizu “I am painting her”

dV(i, u) z > dz > affricate ɟ. Examples:

úndiza > únd-za > úndza “I was being mached” “I was agreeing”

θs > (by manner dissimilation) ts > (by affrication) affricate ʈ. Examples:

méθisa > méθsa > métsa “I was drunk”, voiθisa > vuiθsa > vuítsa “I helped”, aléθis > aléθs > aléts “you mill”

ðz > (by manner dissimilation) dz > (by affrication) affricate ɟ:

aráðiza > aráðza “I was taking into account”, ambóðisa > ambóðza “I was preventing”.

4.4.6.6 Secondary consonantal cluster with more than one phenomena

1) Recessing unvoice assimilation and manner dissimilation: voiced fricative + voiceless fricative > voiceless stop + voiceless fricative. Examples:

ðs > ts > (by affrication) ts:

ðisáki > ðsac > tsac “sack”, trayúðisa > trayúðsa > trayútsa “I sang”, ambóðisa > ambóðsa > abótsa “I prevented”

ɣs > ks: kiníɣisa > cɣnίɣisa > cɣnίksa “I hunted”

2) Recessing voice assimilation and manner dissimilation: voiceless fricative + voiced fricative > voiced stop+ voiced fricative. Examples:

θz > (by voice assimilation) dz > (by affrication) affricate ɖz:

meθizménos > miθzménus > midzménus “drunk”

4.4.6.7 Simplification of secondary consonantal clusters by loss of consonant

CtC > CC²¹

ftç > fç > fc: ftíari > ftçar' > fçar' > fcar' “shovel”, ftíano > ftçánu > fçánu > fcanu “I make”

ftk > fk: váftika > váftka > váfka “I was painted”, níftika > níftka > nífka “I washed myself”

ftn > fn: ftinós > ftnos > fnos “cheap”

stl > sl: stiliári > stlar' > elar' “wooden long stick”

stn > sn: brostinós > Brustnós > brusnós “front”

stk > sk: akústika > akústka > akúska “I was heard”, nistikos > nistkós > niskós “fasting”, aravoníastikós > ravunaskós “engaged”

χtl > χl: ðaxtilíði > ðaxtlíð' > ðaxlíð' “ring”, ðáχtilo > ðáχtlu > ðáχlu “finger”

χtk (<χtk) > tk

The first χ is lost by dissimilation to next one: kitáχtika > citáχtka > citáχtχa > citátχa “I was watched”. Examples: pníχtika > pnitχa “I was drown”, travíχtika > travítχa “I was pulled up”, filáχtika > flátχa “I was guarded”.

sks > ks, zgz > gz

The first s, z is lost by dissimilation to the next one. Examples:

kséskisa > ksésksa > keéksa “I ripped”, kséskiza > keéskza > keésgza > keézgza > keégza “I was ripping”

²¹ A. Τζάρτζανος 1909: 67-68 ; C. Höeg 1925:126 ; Δ. Τομπαιδης 1967: 22.

skt > st

skutéli > εκτελ > ετελ “ceramic bowl”. It is not obligatory. There is also the type εκτελ.

krθ > kθ: kriθári > krθar' > kθar' “barley”

rtr > tr

The first r is lost by dissimilation to the next one: martiráo > martráw > matráw “reveal”

ks > s

Only in the verb type: kséris > keérs, kees (2 sing. act. Pres.) “(you) know”

bdð > bd

ap t Deftéra > ab-d-Điftéra > ab-Diftéra ‘from the Monday’

CnC > CC

rnk > rk: sernikós > eirnkós > eirkós “masculine”

rns > rs: pérnis > perns > pers “you take”, férnis > fers “you bring”

lns > ls > lts: stélnis > stelns > stels > stelts “you send”

χns > χs: ríχnis > ríχns > ríχs “you throw” (sing.)

χnt > χt: ríχnete > ríχnte > ríχti “you throw” (plur.)

4.4.6.8 Simplification of the secondary cluster, development of semivowel ĭ

4.4.6.8.1 The clusters Vzís, Vsis, Vstís, Vχís, Vχíz

The clusters Vzís, Vsis, Vstís, Vχís, Vχíz after the loss of the unstressed i, give the types Víz, Vís, Vīts, Vís, Víz. Examples:

ázís > áĩz: tsambázís > tsambáĩz “merchant of animals”, isíχázís > íeíχáĩz “you rest”,

pseχázís > peíχáĩz “you spray” timázís > timáĩz “you prepare”

ásís > áĩs: Θanásis “Thanasis(first name)” > Θanáĩs, apofásisa > apufáĩsa “I decided”,

kopíasis > kupçáĩs “you labored”

ézés > éĩz: pézés > péĩz “you play”

ésis > éĩs: θa varésís > θa varéĩs “you will hit”, θa θelésís > θa θiléĩs “you will want”, θa

pésís > θa peĩs “you will fall”

ízís > íĩz: θerízís > θiríĩz “you harvest”, potízís > putíĩz “you water”, skízís > eciĩz “you rip”

ísís > ísis: θa ksurísís > θa ksuriĩs “you will shave”, θa milísís > θa milíĩs “you will speak”

ózés > óĩz: jemózís > jimóĩz “you fulfill”

ósis > óĩs: θa sósis > θa soĩs “you will saved”, ðrósisa > ðrōisa “I freshened”, Θεοδósis

→ Θεοδóĩs “Theodosius”

uzis > úž: lúzis > luž “you wash” skúzis > skuž “you scream”

úsis > úis: χambilomatúsis > χambilumatúis “who sees with low eyes”, rúsis > ruis “red-head”

Vstis > Vīts: azvéstis > azvéits “lime”, plástis > plaīts “rolling pin” jirústisa > jirúitsa “I rushed”, prástisa > práitsa “I stepped aside”, kalástisa > kaláitsa “I gave a handshake”, aróstisa > aróitsa “I was ill”.

Vχis > Vīs: astóχisa > astóisa “I forgot”, éχisa > éisa “I threw”, éχis > éis “you have”

Vχiz > Vīz astóχizma > astóizma “forgetting”

After the loss of the secondary i (<e). Examples:

kurázese > kuráziei > kuráiei “you are tired”, víázese > vjáziei > vjáiei “you rush”, skíázese > ecáziei > ecáiei “you are scared”

After the loss of a vowel by apocope. Examples:

ksíse tis > keís-ts > keiīts “scratch them” but: ksíse tes > keís-tis > keiētis “scratch them”

This phenomenon exist in many NGDs (A. Παπαδόπουλος 1926: 25). E. Mpoundonas about Velventos Kozani and A. Tzartzanos about Tyrnavos Thessaly attributed it to the unstressed i loss and they believed that the ĩ it was developed after the loss of the one of two sibilants creating with the previous vowel a descending diphthong²². Brian Newton explains the development of ĩ as a result of softness dissimilation and consonantility dissimilation. A. Malikouti-Drachman & G. Drachman explain it as a result of palatalization and of the decomposition of distinctive characteristics of the palatalization which they believed as an extending of the depalatalization process.

²² E. Μπουτόνας 1892: 21.: “Τούτου ένεκα υποθέτω ότι η αιτία του φαινομένου κείται εν τη εν εκείνοις κανονική εκπτώσει του πρωτογενούς και ατόνου των i. Ελέχθη δήλα δή ότι το μετά του i συνεκφερόμενον σύμφωνον διατηρεί και μετά την έκπτωσιν του i ιδιαίτερον χρωματισμόν ή ακριβέστερον την πρό του i διάθεσίν του. Ούτω έχομεν : θα π(ου)λήσης – θα πλήσις , γνουρίζεις – γνουρίζις. Η διάθεσις δε αύτη του σ και του ζ , ήτις δεν ήτο εύκολον να διατηρηθή πρό του επομένου αδρού ζ εγέννησε πρό του σι και ζι τον φθόγγον i : πλήσις – πλήσις – πλήις ... Κατά ταύτα είτε ως υστερογενής κατά την γνώμην μου χαρακτηρισθή ο εν τω φαινομένω τούτω i φθόγγος είτε οπωσδήποτε άλλως, του όλου όμως φαινομένου η αιτία κείται αναμφισβητήτως εν τη εκπτώσει του i.”

A. Τάρτζανος 1909: 20. : “Το καταληκτικόν i (ει, ηι, ι κλπ) ως εν ατόνωι χώραι ευρισκόμενον πρέπει να εκπέση και τότε μένει πειράζις, αρέζις, γιμόζις, κλπ χαλάσις, ζιθαρέσις, πληρώσις κλπ. Θανάσις, Θιουδόσις, Καλούσις, Χαρίσις κλπ. ... Αλλ’ ούτω εκλείπει όλως ο φθόγγος i , όν το γλωσσικόν αίσθημα απαιτεί εν ταύταις χώραις κατά τα ανάλογα τούτοις Πρβλ. τα συνηρημένα • τι θαρρείς, δεν μπουρείς, πιπατείς, κλπ. και β’ ενικόν παρατατ. και αορ. οριστικής πειράζις, έπιζις, έλουζις, - χάλασις, πλέρουσις, γιόμισις = εγέμισες κλπ. πρβλ. ωσαύτως κύρια ονόματα Πιρικλής, Γιαρακλής (= Ηρακλής), Κουσαντής κλπ. Ένεκα τούτου λοιπόν ανεπτύχθη πάλιν αναλογικώς ο φθόγγος i προ του ζ ή σ και μετά του προηγουμένου φωνήεντος απετέλεσε την δίφθογγον.”

B. Newton (B. Newton 1972: 86-87) says:

In this case one might suggest that the [šš] arising from [sis] by palatalization and high vowel loss went to [x's] by a process of “softness dissimilation” which removes the stridency from a palatal continuant ([š] or [ž] in the environment before a strident segment... The final step in our proposed derivation will lead from [x'] or [γ']. That there is independent evidence for this is perhaps suggested by the fact that *έχυσα* ‘I poured’ often goes to [éysa] in northern dialects, although only one scholar (Αναγνωστόπουλος 1915) appears to have suggested a direct conversion here of [x'] to [y]; the common view is that original /x/ undergoes dissimilatory loss, so that the sequence is /éxisa/ > [éisa] > [éysa] rather than /éxisa/ > [éx'isa] > [éx'sa] > [éysa]. That [x'] can be lost by the sort of process which deletes the first of two sibilants in a word is shown by the Cretan [éys] for *έχεις*...; however, in the case of northern [éysa] we may attribute the loss of [x'] to the same process as eliminates [š]. If we label the rule converting [s] to [x'] and [z] to [γ'] ‘softness dissimilation and the replacing [x'] and [γ'] by [y] ‘consonantality dissimilation’, the dialect would run somewhat as follows:

	<i>éxisa</i>	<i>ésisa</i>
Palatalization	<i>éx'isa</i>	<i>éšisa</i>
High vowel loss	<i>éx'sa</i>	<i>éšsa</i>
Softness dissimilation	<i>éx'sa</i>	
Consonantality dissimilation	<i>éysa</i>	

Thessalian dialects which convert sequences of /zis/ to [yz] will also require the assumption of a rule of voice assimilation which convert intermediate [žš] to [žž] ... We conclude this section with a derivation for *παίζεις* ‘you play’, *θα λούσης* ‘you will wash’, and *της βρύσης* ‘of the spring’ in a northern dialect of the Thessalian type; those which have [péys] for the first item will apply voice assimilation to [péžs] in the usual regressive direction:

	<i>pézis</i>	<i>thalúsis</i>	<i>ts vrísis</i>
Palatalization	<i>péžis</i>	<i>thalúšis</i>	<i>ts vríšis</i>
High vowel loss	<i>péžs</i>	<i>thalúšš</i>	<i>tsvríšš</i>
Voice assimilation	<i>péžž</i>		<i>dz vríšš</i>
Softness dissimilation	<i>péγ'z</i>	<i>thalúx's dz vríx's</i>	
Consonantality dissimilation	<i>péyz</i>	<i>thalúys</i>	<i>dz vríys</i>

Μαλικούτη-Drachman & G. Drachman says (A. Μαλικούτη-Drachman & G. Drachman, 1977: 39-49):

Μια άλλη λύσις είναι αυτή την οποία προτείνουμε κατωτέρω:

	Βελβεντό – Τύρναβος		Ζαγόρι	
	<i>αγοράzis</i>	<i>χάsis</i>	<i>αγοράzis</i>	<i>χάsis</i>
ουράνωσις	<i>αγοράžis</i>	<i>χάšis</i>	<i>αγοράžis</i>	<i>χάšis</i>
αποβολή φωνήεντος i/u	<i>αγοράžš</i>	<i>χάšš</i>	<i>αγοράžš</i>	<i>χάšš</i>
αφομοίωση ηχηρότητας	<i>αγοράžž</i>	<i>αγοράšš</i>		
αποσύνθεσις ουρανώσεως	<i>αγοράizz</i>	<i>χάiss</i>	<i>αγοράiss</i>	<i>χάiss</i>
απλοποίησης ομοίων συμφώνων	<i>αγοράiz</i>	<i>χάis</i>	<i>αγοράis</i>	<i>χάis</i>

Στην παρούσα ερμηνεία δεχόμαστε μεν τη διαδικασία της ανομοιώσεως της ηχηρότητας, όχι όμως και τις διαδικασίες των ανομοιώσεων της μαλακότητος και της συμφωνικότητος, αντί των οποίων προτείνουμε ανομοίωση της ουρανώσεως και μάλιστα δια της αποσυνθέσεως των Διακριτικών Χαρακτηριστικών (ΔΧ) της ουρανικότητος. Εν αντιθέσει προς την ανομοίωσι της συμφωνικότητος, η οποία, όπως είπαμε, δεν μαρτυρείται ανεξαρτήτως, η ανομοίωσις ουρανώσεως δια

αποσυνθέσεως αποτελεί, ..., επέκτασι της διαδικασίας της απουρανώσεως, η οποία εφαρμόζεται ευρέως στα Βόρεια Ιδιώματα.

I accept the explanation of A. Μαλκούτη-Drachman & G. Drachman, since the depalatalization is a regular process in KD also.

4.4.6. 8.2 In the clusters ss, sts.

In the sequence noun which ends in s + the enclitic s (< su “your”), ts (<tis “of her”, tus, tis “of them”), the final s is lost by dissimilation and after a semivowel ĩ is developed and it forms with the previous vowel descending diphthong. Examples:

i aḍerfós su > i aḍerfós s > i aḍirfōĩ-s “your brother”, i patéras tis > i patéras̃ts > i patéraĩ-ts “her father”, tis mánas su > ts mánass > ts mánaĩ-s “your mother’s”, manaχós su > manaχóss > manaχóĩ-s “you alone”, manaχés tis > manaχés̃ts > manaχéĩ-ts “they alone”, ḍikós su > ḥkoss > ḥkoĩ-s “yours”, ḍikós tis > ḥkoss̃ts > ḥkoĩ-ts “her”, i θiés tis > i tḗĩ-ts “her aunts”

This phenomenon exists also in other NGDs. According to A. Παπαδόπουλος, it is the result of a development of an i in the clusters -s+s, ts: -ss, sts > -sis, -sits > -is, its > ĩs, ĩts (A. Παπαδόπουλος 1926: 21.). Since in KD the developed vowels are preserved, these types may be formed by analogy to types: sis > ĩs, zis > ĩz, stis > ĩts etc. which have high frequency of occurring in the speech:

Θανάσις “Thanasis” > *Θανάς > *Θανάĩss > Θανάĩs

i patéras su “your father” > i patéras̃s > i patérãs > (by analogy) i patéraĩs.

Parallel to them, exist types where only the loss of the first sibilant occurs without the development of the semivowel: SS > ØS. The same also in the CMG where the second consonant is not morpheme but the initial of the enclitic-weak personal pronoun:

-s+ su “of you”, tis “of her”, tus “of them(masc.)”, tis “of them (fem.)”. Examples:

ss > s

i patéras̃s su > i patéras̃s > i patéra-s “your father”,

tis mánas su > ts mánass > ts mána-s “your mother’s”, i ḍikós su > i ḍkóss > i ḥkos̃s “yours”, tis ḍikíās su > ts ḍkĩass > ts ḥca-s “your’s”

sts > ts

i patéras tis > i patéras-ts > i patéra-ts “her father”, tis mánas tis > ts mánass̃ts > ts mána-ts “her mother’s”, i ḍikós tis > i ḍkoss̃ts > i ḥko-ts “her’s”, i ḍikés tus > i ḍkéss̃ts > i ḥce-ts “their”, i ḡíos tis > jos-ts > jo-ts “her son”, i ḡambrós tis > i ḡambós-ts > i ḡambró-ts “her groom”

In these cases the first s which is the final of the word and belongs to the ending is lost (by degemination in double ss or by assimilation of two sibilants sts) and the second one is preserved which is morpheme expressing possession. The gender, the case and the number of the noun and of the possessive adjective which is expressed by the endings -s, are now expressed by the article or by the context:

i ðíkós su “(masc.) of you”- to ðikó sou “(neu.) of you” > i θko-s – tu θko-s,
 tus ðikí su tus ánthropi > ts θci-s ts ánthrup’ “your men”, – tis ðikís su tis mánas > ts θci-s ts mánas “your mother’s”.

In conclusion

The cluster -s + s, ts forms two types: a) loss of the first sibilant and development of a semivowel ĭ, b) only loss of the first sibilant. These two types coexist, but the first one occurs in the dialectal center and in other conservative villages. The second one possibly has inserted from the dialects of other near areas in older times, e.g. the Agrafa area, or it is formed by the influence of the CMG. A. Tzartanos mentions these types in East Thessaly also and notices that the first one (with ĭ) exists in Halki and Nikea which are in the central Larisa plain (belonging to East Karagouns) and the second one in Tyrnavos area (A. Τζάρτζαβος 1909: 56).

4.4.6.8.3 In the cluster with two velars

a) χk (<χtk) > ĭk

In the KD there are types of passive Past where the secondary cluster -χk- is converted into -ĭk-:

verb theme in -velar + tik+ ending > -χtik- > (by loss of unstressed i) -χtk- > (by loss of the t) -χk- > -ĭk-. e.g. taráχtika > taráχtka > taráχka > taráĭka “I was upset”. Examples: vráχtika > vráĭka “I got wet”, tináχtika > tnáĭka “I was shaken”, petáχtika > pitáĭka “I was thrown, kaloðéχtika > kaloðéĭka “I welcomed”, piráχtika > piráĭka “I was bothered”, sfáχtikan > sfáĭkan “they were slaughtered”, kiríχtike > ciríĭci “It was preached”.

This is only one option for the KD, since the secondary cluster -χtk- is converted into -χtχ- by manner dissimilation of the cluster tk and finally into tχ by simplification with loss of the first velar: χtk > χtχ > Øtχ e.g. taráχtika > taráχtka > taráχtχa > tarátχa. So the two types coexist. Examples:

taráĭka – tarátχa, tnáĭka – tnátχa, ciríĭka – cirítχa, kaluðéĭka – kaluðétχa.

b) χk (<χik) > ĭk

This in very few words. Examples:

vláχikos “Vlachish, Aromounish” > vláĭkos, vráχika “I got wet” “I got rain”, > vráĭka.

4.4.6.8.4 In the cluster θk > ĩk

This only in the verb type *antamóïkan* “they met each other” (<*andamóθikan*) which I found during the on-site research. It is an idiolect formed by analogy to other passive Past types: *tarátçan* – *taráïkan* → *andamótçan* – *andamóïkan*, since the KD accepts this cluster: *laðikó* > *laθkó* “oil bottle”, *andamóθkan* or converts it by transposing of manner dissimilation (fricative + stop > stop+ fricative) into *tç*: *latçó*, *andamótçan*.

4.4.7 Development of initial n-

Many nouns which begin with vowel have also types with the development of n- before the vowel. This is the result of the reanalysis of the sequence: article: *tun*, *tin*, *tn* + noun(V-) where it was mistakenly believed that the -n belongs to the noun theme: *tun*, *tin* #V- > *tu*, *ti*#NV-. By analogy to these accusative types new lexemes formed (A. Παπαδόπουλος 1926: 38): *tin urá* > *ti-nurá* “tail (ac. sing. fem.)” → *i nurá* “the tail” (nom. sing. fem.), *i nurés* “the tails” etc. Examples (CMG – KD (n-):

ómos – *n-ómus* “shoulder”, *íços* – *n-íçós* “sound, melody”, *odás* – *n-udás* “room”, *óçθi* – *n-óçtus* “bank”, *ançónas* – *n-ançónas* “elbow”, *ílios* – *n-ílius* “sun”, *íscos* – *n-íscus* “shade”, *eklisía* – *n-iklícíá* “church”

In many words the n- is developed by euphony.

In the sequence: word with ending -Vn + word (V-) e.g. *kakón-ánθropon* “bad man” it was believed by reanalysis that this n- the final of the previous word was a development in an intervocalic position for euphonic reason: word (-Vn) + word (V-) > word(-V)+ n(euphonic)+word ((V-). By analogy to these types the euphonic n was added as initial in other words. This mainly in traditional songs (A. Παπαδόπουλος, 1926:39²³). Examples(CMG → KD): *emís* → *n-emís* > *n-imís* “we”, *esís* → *n-esís* > *n-ieís* “you”, *ecíni* → *n-ekínin* > *n-icín* “they”, *aftú* → *n-aftú* “there”, *eðó* → *n-eðó* > *n-íðó* “there”, *epsés* → *n-epsés* > *n-ipeés* “yesterday night”, *úla* → *n-úla* “all”, *évyç* → *n-évyç* “come out”, *apo* → *n-apu* “from”, *ótan* → *n-óndas* “when”.

²³ A. Παπαδόπουλος, 1926, 39 : “... Ως ευφωνικόν ορμηθέν κατ’ αρχάς εκ’ της κατ’ αιτιατ. συντακτικής συνεκφοράς επιθέτου μετά ουσιαστικού από φωνήεντος αρχομένου, ως κακόν άνθρωπον... και νομισθέν ακολούθως ως ευφωνικόν απλώς μεταξύ δύο φωνηέντων του τελικού της προηγούμενης και του αρκτικού της επόμενης... Δια τούτο ήρχισε όχι μόνον να παρεμβάλλεται ν μεταξύ δύο λέξεων της κατηγορίας ταύτης και οιασδήποτε τάξεως, αλλά και να προσκολλάται σταθερώς εις την αρχήν της δευτέρας, ως ναπού, νάς, νέτσ’, νούδι, ν’ιγώ... νόσα, νόλ’, νιτούτ’, νέβγα, Συνηθέστατον είναι το ευφωνικόν ν και εν τη δημοτική ποιήσει.”

4.4.8 Addition of final -s in non-inflected words

In some non-inflected words which ends in vowel a -s is added at the end: -V → -Vs by analogy to other words with final -s e.g. χτες “yesterday”, δένundas “tieting”. Examples: γῆ > γῆς – γῆς “earth”, τίποτα > τίποτα – τίποτας “nothing”, ποτέ > ποτέ – ποτές “never”, κάποτε > κάπυτι – κάπυτις “once”, τότε > τότε – τότες “then”, ὄντα – ὄντας “when”.

4.4.9 Replacing of a consonant by other one in clusters

θ instead of φ (CMG → KD): φένυο “leave” → θένυο, φενό “leaving” → θινό

g instead of γ (CMG → KD): γεφίρι “bridge” → γ’ίφ’ρι, γδέρνο “flay” → γδέρνο

d instead of t (CMG → KD): túmbano “dram” → dúmbano KD

χλ instead of θλ (CMG → KD): θλίβome “I fell sorry” → χλίβومي

fk instead of θk. In a few words. Both of the types exist: θικάρι > θκαρ’ – φκαρ’ “knife holder”, δίκυλι > θκυλ – φκυλ “mattock”

4.4.10 Development of a consonant

VV > VyV In very few words: νοάο > νογáo > νυγáω “mean”, πλέο > πλέγο > πλέγυο “swim”, ίδίος > ίδίγος > ίδίγυος “the same”.

lθ > ltθ: θα λιθú > θα-lθú > θα-ltθú “I will be solved”

nt > ntθ: manitári > mantár’ > mantθár’ “mushroom” by analogy to the type nθ > ntθ

e.g. πένθος > πένtθος “mourning”.

4.4.11 Loss of a consonant in an intervocalic place

θ > Ø in the verb κάθome > κάυμι “sit”, κάθoman > κάυμαν “I was sitting”, CMG καθómaste – KD κάθomèste > κάυmèeti “we sit”, CMG κάθεστε – KD κάthesèste > κά-icèeti “you sit”.

n > Ø in the pronoun κανένas > kaénas “nobody”.

VyV > VV. This in other NGDs: Sarakatsans: C. Höeg 1925:179-181, Tyrnavos Thessaly: A. Τζάρτζανος 1909: 31; Lesvos: P. Kretschmer 1905: 185-192. In KD this only in a few words. KD examples: δικάγóρος > δικάóρος “lawyer” – δίκιγóρος CMG, έφαγα > έφaa “I ate”, τραγúδισa > τραútsa, “I sang”, katiγoráo > katiuráω “I accuse”, avlayás > avlaás “(masc.) field for tobacco next to the house.”

4.4.12 *The intervocalic j*

The consonant *j* in an intervocalic position is converted into the semivowel *ĩ*. If front vowel follows it, the *ĩ* is lost: *Vj +a, á, ó, u, ú > Vĩa, á,ó, u, ú, Vj +é, i, í > V(ĩ)é, Vi, Ví* (B. Newton 1972: 49, 54-55, 129-130). About the lost of intevocalic *j* in other NGDs: in Sarakatsans C. Höeg 1925: 179-181; in Tyrnavos Thessaly A. Τζάρτζανος 1909: 31; in Thasos Δ. Τομπαΐδης 1967: 2; in Lesvos P. Kretschmer 1905: 85-192. KD examples: *Panayĩa > Panajá > Panaĩá* “Madonna”, *kuráyio > kurájo > kuráiu* “courage”, *ayĩóklima > ajóklima > aĩóklima* “honeysuckle”, *Panayĩóta > Panajóta > Panaĩóta* “Marry”, *ayĩóverya > ajóverya > aĩóvirya* “holy twig”, *siloyĩá > silojá > eiluĩá* “thinking”, *kalójeros > kalójirus > kalóirus* “monk”, *kaloyérepça > kalujéripça > kalu(ĩ)éripça* “I became monk”, *mayérima > majérima > ma(ĩ)ér’ma, ma(ĩ)érma* “coocking”, *layĩna > lajína > laĩna* “ceramic bottle”, *rayízo > rajízu > raĩzu* “crak”, *katayís > katajís > kataís* “down to earth”, *evloyĩtsa > ivlu(j)ĩtsa* “small round bread for the church”, *ston ayíriston > stun aĩrstun* “to them from whom you can not come back (curse)”, *zíyi > zĩji > zĩi > zĩĩ* “weight”.

In case of stressed *é*, the *ĩ (<j)* can be maintained by analogy to other words where the *ĩ* is developed before a stressed *é* in an intervocalic position. Examples: *aéryatos – aĩéryatus* “non willing to work” → *mayérima > majérma > maérma – maĩérma* “coocking”

4.4.13 *Phenomena in different syllables*

- Voicing transposition

thiyatéra > ðiyatéra “doughter”

- Dissimilation

r - r > l - r By dissimilatory lateralization of one of two *r* (B.Newton 1972: 113):

ayríyoras > aylíyoras > aylíyuras “quickly”, *Υριγóris > Υλίγóris* “Gregory”

n - m > l - m: *pnevmoni > pnemóni > plemóni > plimón* “lung”

- Dissimilation by loss of one of two similar consonants

CMG (scholarly word) *éktaktos* → KD *éχtaχtos > étaχtus* “urgent”

CMG *pémptos* (adj.) “fifth” → KD *pémptos > pémtus, pémpiti > pémt’, pémtin, pémpito > pémtu*.

KD toponym *Baldalár’ > Badalár’* “present day Kypseli Karditsa”

- Dissilimation by loss of syllable

provivázome CMG > provázome > pruvázumi “be promoted”, sinenoíome > sinoíome > einuíoimi “agree”, susámi > sámi > sam’ “sesame”, vuváli > váli > vaλ “buffalo” kukáki > kaki > kac “little fava bean”

○ Metathesis of the consonant

áγarbos → árabus “clumpsy”, ðrepáni → ðerpáni > ðirpán “billhock”, kítrinos → kí-
tirnos > cítirnos “yellow”, χroniá → χorniá > χurjá “year”, trelós → terlós > tirlós “cra-
zy”, arsenikós → asernikós > acirnikós “masculine”, torvás → trovás > truvás “sack”,
fteruláo → fetruláo > fitruláv “hover”, kavurmás → kavrumás “sausage meat”, skorpáo
→ skropáo > skrupáv “throw”, lituryáo → litruyáo > λίtruyáv “I do a mass”, stéryo →
stréryo > etréχu “accept”, Evriðíki (name) → Evirðíki > Virðic, prolávenan → porlávenan
> purlávinan “they were being in time for”, trénu “train” → trenadzis → ternadzís >
tirnazís “motorman”.

○ Transposition of consonants

Both types exist. χύfta – fúχta “handful”, fiséki > fæc – efec “cartridge” by analogy to
sféra > eféra “bullet” .

4.4.14 Phenomena in the word boundaries

4.4.14.1 Palatalization of the final -s, -n

The s, n in the final position of the word are converted to s, ɲ when the following
word starts with e, i. This occurs when the two words are pronounced very closely in a
quick rhythm speech. If there is a loose combination of the words, the palatalization does
not apply. In case of proclitics the palatalization occurs always.

-sibilants, -n#V(é, i, í)-, > -soft sibilants, -ɲ-V(é, i, í)-. Examples:

ton ékopsan > tɲ-ékupsan “They cut him”, ton énan > tɲ-énan “the one”, tin évala >
tɲ-évala “I put her”, ðen íne > ðɲ-íɲi “it is not”, min éχis > miɲ-éks “you don’t have”,
énan émbora > énaɲ-émbura “one trader”, ípan énan > ípaɲ-énan “they say to one”, mas
éfere > maε-éfiri “he brought to us”, sas ékana > saε-ékana “I do to you”.

4.4.14.2 Voice assimilation.

4.4.14.2.1 Voicing of the morphemes {t}, {ts}, {(a)p}

The morphemes {t}, {ts}, {(a)p} becomes voiced when the following word starts with
voiced consonant by recessing voice assimilation:

t, ts, (a)p + C_{voiced} - > d, dz, (a)b - C_{voiced} -. Examples:

{t}

- article masc. sing. gen: tu Vasíli > tVaeíli > d-Vaeíli “ Bill’s”, tu gavú > tgavú > d-gavú “of the blind”,
- article fem. sing. ac: t Vangelí > d-Vaŋg’íli “ Vageli”
- 3 person weak personal pronoun fem. sing. ac: t váresa > d-várisa “I hitted her”,
{ts}
- article fem. sing. gen: tis Vasílos > ts Vaeílus > dz-Vaeílus “ of Vasilo”
- article masc. plur. ac: tus vúrli > ts vurli > dz-vúrli “the crazies”,
- article fem. plur: tis vérjes > ts vérjis > dz-vérjis “the rods”,
- 3 person weak personal pronoun masc. plur. ac: tus vlépo > ts vlépu > dz-vlépu “I see them”,
- 3 person weak personal pronoun fem. plur. ac: tis ðéno > ts ðénu > dz-ðénu “I tie them”
{(a)p}
- preposition “from”: apo tis véryes > ap ts vérjis > (a)b-dz-vérjis “from the rods”
- “that”: apu zalístika > ap zalíska > (a)b-zalístika “that I felt dizzy”

4.4.14.2.2 Voicing of the initial voiceless stop

In the sequence: articles, pronouns, particles, conjunctions, prepositions ended in -n, {n} + word which begins with voiceless stop, the voiceless stop is converted to voiced one by processing voice assimilation to the previous nasal, and the nasal assimilates to the place articulation of the following stop. In the KD these assimilations apply simultaneously: (-)n # C_{voiceless stop} -> (-)NC_{voiced stop}. If exists a loose connection of the two words then the assimilations do not apply. Examples:

ton patéra > tum-batéra ”the father” (ac. sing), an páte > am-báti “if you go”,
 énan papú > énam-bapú “one grandfather”, ðen tiráw > ðen-diráw “I don’t watch”
 ton tsakóno > tun-dzakónu “I hold him”, n tsépi > n-dzep’ “the pocket”(fem. ac. sing), n
 kéo > n-g’ew “I burn her”, ton katalavéno > tun-gatalavénu “I understand him”, kanénan
 kalón > kanénaŋ-galón “noone good” (masc. ac. sing).

This also applies in the sequences:

a) word(n-)+ enclitics (weak personal pronouns tus “he”, tin “she”, tun “him”, tin “her”, tis “them”). Examples:

ítan tos > ítan-dus “he was”, ítan tin > ítan-din “she was”, káne to > kánto > kán-du “do it”, plíne tis > plintis > plín-dis “wash them”

b) proclitics + word (voiceless stop + r, n, l-). Examples:

word (p-)

ðen pináo > ðem-bnáw “I am not hungry”, ton pliróno > tum-blírónu “I pay him”

word (t-)

ton trelón > tun-drilón “the crazy”, ðen tilíyo > ðen-dlíyu “I don’t wrap”

énan trayuðistín > énan-drayuðietín “one singer”, min tréxis > min-dréis “I don’t run”

word (k-)

tin kréno > tiŋ-grénu “I speak to her”, ton kunáo > tuŋ-gnaw “I shake him”.

c) In the sequence proclitic in -n, {n} + word (voiceless stop +s-) only the place assimilation of the nasal applies. Examples:

ton psará > tum-psará “the fisherman”, ton pséfti > tum-peeft’ “the liar”,

tun ksaploménon > tuŋ-ksapluménun “the lying”.

Due to high frequency of occurrence of the phrases where the voicing of primary unvoiced stops applies and new forms with voiced stop arise, the voicing extends in all the inclination resulting in the formation of new lexemes with voiced stop instead of voiceless one in the initial position: tin kamíla “the camel” > tiŋ-gamíla (ac.) → i gamíla (nom.). Very often these types coexist. Examples:

kamíla – gamíla (fem.) “camel”, kuzína – guzína (fem.) “kitchen”, pórnikus – bórnikus (adj.) “bastard, peacky”, tulúmba – dulúmba (fem.) “water pump”, pákus – bákus (masc.) “packet”, kuválus – guválus (masc.) “carrying”

4.4.14.2.3 Voicing of t

In the sequence tn (art., weak person pron| ac. sing. fem.) + word (voiceless stop-), after the voice assimilation of the initial stop, the nasal can be lost and the consonant t is converted to d by recessing voice assimilation to the following voiced:

tn + C(voiceless stop)- > tN+C(voiced stop)- > t+C(voiced stop)- > d-C(voiced stop)-

Examples:

tin karðjá > tnkarðjá > tiŋgarðjá > tgarðja > d-garðjá “the heart”, but: tiŋ-garðjá

tin krémasa > tnkrémasa > tiŋgrémasa > tgrémasa > d-grémasa “I hung her”, but: tiŋ-grémasa

4.4.14.2.4 Voicing of s

In the sequence stn, sn (<preposition se+ tin, n (article fem. sing. ac.)) + word (voiceless stop-), after the voicing of the initial stop by processing voice assimilation, the nasal can be lost. After the loss of the nasal the st, s are converted to zd, z by recessing voice assimilation to the following voiced: stn, sn+C(Voiceless stop) - >

> stN, sN+C(voiced stop) -> st, s +C(voiced stop) -> zd, z+C(voiced stop)-. Examples:

stin karðjá > stnkarðjá > stiŋ-garðjá > stgarðjá > z-d-garðjá “to the heart”

stin Panajía > stnPanajá > stm-Banaíá > stBanaíá > z-d-Banaíá “to the Virgin Mary”

sn Panayía > sm-Banajá > sBanaíá > z-Banaíá “to the Virgin Mary”

sn Pilikséni > sm-Bilíikeén > sBilíikeén > z-Bilíikeén “to Polikseni”

In the sequence st + word (voiced-)

s (<preposition se “in”) + t (article. fem. ac.) + word (voiced-)

Examples: st ðulíá > zd-ðlá “in the work”

s (<se 2 person person weak personal pronoun sing. ac.”you”) + t (<ti 3 person weak personal pronoun fem. sing. ac.) + word (voiced-)

Examples: se t ðórisa > st-ðórsa > z-d-ðórsa “I donated to you her”.

4.4.14.3 Double consonants

○ In the word boundaries two similar consonants are simplified to one by degemination in a quick rhythm speech. Examples:

emís sarízoume > imíssarízumi > imísarízumi “we destroy”, mas skótose > masskótuei > maskótuei “he killed us”, ton neon > tunéun “the young”, íthelan na fíyun > íthilannafíyn > íthilannafíyn “they wanted to go”, ts Sávas > tsSávas > tsávas “Elisabeth’s”, ts zav’ás > dzav’ás > dzav’ás “of the naughty (woman)”.

○ If one of the double consonant is morpheme, it is preserved. Examples:

{t}(art. masc. gen. sing.) tu Táki > t Tac “of Takis”

{ts} (art. fem. gen. sing.) tisTsénos > ts Tcénus “Tseno’s”

{ts}(3 person weak personal pronoun plur. ac. masc.) tus tsúzi > ts tsuz “It burns them”

{ts} (3 person weak personal pronoun plur. ac. fem.) tis tsákosa > ts tsákusa “I fought them”

○ If the final consonant is palatalized and the initial is simple, they are maintained even in a close connection of the words. Examples: kófi fétes > kóf’- fétis “he cuts bread slices”, to karávi várese > tu karáv’ -váriēi “the ship is hitten”, kóvi vúrla > kov’ -vúrla “he cuts bulrushes”, káti tirái > kat’-tirái “he watches something”.

4.4.14.4 The sequence -CV#C- .

The final open syllable -CV can be lost when the following word begins with the same consonant by dissimilation, in a quick rhythm speech:

-CV#C(same to previous one)- > -Ø-C-²⁴. In the KD this occurs in:

a) preposition katá “to” + article (t-). Examples:

katá to chorío sire > katá tu chorjó eíri, ka-tu chorjó eíri “go to the village”,

b) adverb mésa “in, inside” + preposition se “to, on”. Examples:

²⁴ A. Papadopoulos (A. Παπαδόπουλος, 1926: 35) mentions: “Το τ αποβάλλεται μεθ’ όλης της συλλαβής του καθ’ ανομοίωσιν προς επόμενον ή προηγούμενον τ ...”.

mésa se varéli > mé-*ei* varé λ “in a barel”, mésa sto *ðóma* > mé-*stu* *ðóma* “inside the room”.

c) pronoun *tútos* “this” + article (t-). Examples:

túton ton ándra > *tútun tun ándra* – *tu-tun-ándra* “this man”, *túta ta avγά* > *tu-t-avγά* “these eggs”, *túti tin óra* > *tu-tn-óra* “this hour”, “this moment”

d) pronoun *cíni* (ac. sing. fem.) “that” + article (ac. sing. fem.) n. Examples:

kíni n óra írθan. > *cí-n-óra írθan.* “They came that hour.”, *kíni n aðerfí tu pándrepse* > *cí-n aðirfí t pándripei.* “He married that sister of him.”

5. THE STRESS

The KD has dynamic stress like the Modern Greek. One syllable is pronounced with more power than the others. The position of the stress has phonological value: it distinguishes meanings. Examples:

χάλια > *χάλα* “bad”, *χαλιά* > *χαλά* “carpets”.

The stress can shift during the inclination in CMG so that the three syllable rule (one of the last three syllables of the word can be stressed) – one of the basic rules of the Greek language, is maintained. Examples: *έγραψα* “I wrote” – *εγράψαμε* > *γράφαμε* “we wrote”. In the sequence proparoxytone noun, verb + enclitic-weak personal pronoun the two words create a stress unit and a second stress is developed in the second syllable after the stress so that the three syllable rule can be maintained in this new stress unit. Examples: *ο δάσκαλος* “the teacher” – *ο δάσκαλός-μας* “our teacher”, *πέταξε* “throw” – *πέταξέ-το* “throw it”.

In the NGDs the behavior of the stress is different from that of CMG and there are three groups (Γ. Κοντοσόπουλος 1994: 100; Α. Παπαδόπουλος 1926: 49): a) Those which follows the CMG and the stress shifts. b) Those where the stress is fixed in all the inclination and the three syllables rule is broken. Examples: *Σαρατσάνσ εφάγα* “I ate” – *εφάγαν* “we ate”, *Thrace εφάγαμε* > *εφάγαμι* “we ate”. c) Those where due to fixed stress a second stress less strong is developed in the second syllable after the first stress so that the three syllable rule can be preserved. Examples: *Imathia plain έπεζα* > *έπιζα* “I played” – *έπεζαμε* > *έπιζάμι* “we played”. In some areas this second stress is stronger than the first one which can be lost. Examples: *West Macedonia εφάγαν* → *εφάγαν* “we ate”.

About the stress in Geek language A. Malikouti – Drachman & G. Drachman examine the issue according to metric theory and they propose two models which applied during the stress procedure in the CMG²⁵: one in the stress of the verbs and one in the stress of the sequence: word + enclitic. In the modern Greek dialects which they have the root stress system: the stress position remains stable in the inclination, the second model applies and tree categories arise: a) stress only in the verb theme, b) preserving the stress of the verb theme and developing of a second stress less strong in the ending, g) the sec-

²⁵ Α. Μαλικούτη- Drachman & G. Drachman 1977:37-50, 1983: 183-196, 1992: 143-161, 1993:340-354.

ond stress is stronger than the first one (of the verb theme) which sometimes can be omitted.

The KD belongs to 2nd category. The stress of the verb theme is fixed and a second stress is developed on the ending which is less strong than the first one. Sometimes the second stress can be equal to first one but not stronger than it.

The cases where a second stress is developed in KD are:

1) In the sequence noun +enclitic

i ḏáskalos > i ḏáskalus “the teacher”, i ḏáskalos+mas > i ḏáskalòz-mas “our teacher”

i mástoras > i másturas “the craftsman”, i mastorás + sas > i másturà –sas “your craftsman”

2) In the verb inflection

○ In 1 and 2 plur. of Indicative of active Imperfect and Past. Examples:

ékova > ékuva “I was cutting”, ékov +ame > ékuvàmi “we were cutting”, ékov+ate > ékuvàti “you were cutting”, éḏosa > éḏusa “I gave”, éḏos+ame > éḏusàmi “we gave”, éḏos+ate > éḏusàti “you gave”

○ In 1 and 2 plur. of passive Present and Imperfect. Examples:

ḏénome > ḏénumi “I am tied”, ḏén+omaste > ḏénumàeti “we are tied”, ḏén+esaste > ḏépnisàeti “you are tied”, ḏénoman > ḏénuman “I was being tied”, ḏén+omastan > ḏénumàstan “we were being tied”, ḏén+osastan > ḏénusástan “you were being tied”.

Shift of the stress in the inclination applies in the following cases as in CMG:

1) In the singular genitive and in the plural of proparoxytone masculine nouns in -os > -us where it shifts to the next syllable, but coexist types where the shift does not apply as in CMG also. Examples: ḏáskalos > ḏáskalus “teacher”, ḏaskálu > ḏaskál – ḏáskalu “teacher’s”, ḏaskáli > ḏaskál – ḏáskaλ “teachers”, ándropos > ándrupus “man”, andrópu > andróp “man’s”, adrópi > andróp’ – ándrup’ “men” “humans”, pólemos > pólimus “war”, polémi > पुलém’ – pólim’ “wars”

2) In the masc. plural ending -éi. Examples: Jóryos > Jóryus “George” → Jorjéi > Jurjéi “the men with name George”, Níkos > Níkus “Nick” → Nikéi > Nicéi “the men with the name Nick”, karvuniáris > karvunárs “carbon seller” → karvuniaréi > karvunaréi (plur.), yíftos > jíftus “gypcy” → yiftéi > jiftéi “gypcies”

3) In the plural of double theme nouns. Examples: vrásimo > bráemu “boiling” → vrasímata > vraeímata “boilings”, mólama “contamination” → mu lámata “contaminations”, ínoro > ínuru “dream” → inurómata “dreams”.

4) In the 2 sing. Imperative of active Present and Past in 1 conjugation. Examples (Ind. – Imp.): *sopéno* > *supénu* “I hush” – *sópene* > *sópini* “(you) hush”, *éχasa* “I lost” – *χάσε* > *χάει* “lose”, *édesa* > *édisa* “I tied” – *δέσε* > *δέσι* “tie”, *ékopsa* > *ékupsa* “I cut” – *kópse* > *kópei* “cut”.

5) In the 2 sing. Imperative of active Present in 2 conjugation. Examples (Present| Ind– Imp): *αγαπάο* > *αγαπάω* “I love” – *αγάπα*, *traváo* > *traváω* “pull” – *tráva*, *puláo* > *pláω* “I sell” – *púla*.

6) In the active Imperfect and Past in 1 conjugation. Examples:

sopéno > *supénu* “I hush”, *sópena* > *sópina* “I was hushing”, *sópasa* “I hushed”, *skupízo* > *skupízu* “I wipe”, *skúpiza* > *skúpza* > *skúbza* “I was wiping”, *skúpisa* > *skúpsa* “I wiped”

Change of stressing.

In some lexemes the stress is in different syllable in comparison to the CMG.

a) In simple words. Examples (CMG – KD)

potamós → *pótamos* > *pótamus* “river”, *ðeksiós* → *adéksios* > *adékeus* “right”

adéksios → *ádexsios* > *ádikeus* “clumsy”

zervós → *zérvos* > *zérvus* “left”, *zervá* → *zérva* > *zérva* “left” (adv)

monaxós → *mónaxos* > *mónaxus* “alone”, *mónaxa* (adv) “only”

fárðulós → *fárðulos* > *fárðulus* (masc.), *fárðulin* > *fárðulin* (fem.) “quite wide”

ponirós → *póniros* > *pójirus* “cunning”

pornikós → *bórnikos* > *pórnikus* “of the prostitute”, “immoral”

b) In compound words.

With first constituent the words *paliós* > *palós* “old, bad”, *χazós* “stupid”. Examples:

pratína “ewe” *pali+pratína* > *paliprátina* > *paliprátina*

jeláða “cow” *pali + yeláða* > *paliyélada* > *palijélada*

pali+yinéka > *paliýineka* > *palijínika* “immoral woman, bad woman”

χazo+faí > *χazofái* > *χazufái* “bad food”, *χazo+kerí* > *χazucér* “wax of bad quality”

χazo+poðjá > *χazupóðja* “old apron”

Some compound words which have different stress position from the CMG maybe were formed by analogy to other ones. e.g: The compound word *vasilóklura* > *vaelóklura* “bread of the new year’s day” which corresponds to CMG *vasilokulúra*, has its stress position by analogy to neutral *vasilókluro* > *vaelókluru* “small round bread with a hole in the middle which is offered to the children saying the carols” and non by shift of the stress. Besides that the type *vasilokulúra* > *vaeiluklúra* exists in KD.

MORPHOLOGY

6. INCLINATION

6.1 THE ARTICLE

The indefinite article

énas, m̃na, éna “a(n)”

sing.		masc.		fem.		neu.
nom.		énas		m̃na > m̃na, na		éna
ac.		énan		m̃nan > m̃na(n), na		éna

The definite article

i (masc.), i (fem.), tu (neu.) “the”

		masc.		fem.		neu.
singular	nom.	i		i		to > tu
	gen.	tu > t		tis > ts		tu > t
	ac.	ton > tun		tin, tn, t, n		to > tu
plural	nom.	i		i		ta
	ac.	tus > ts		tis > ts		ta

In the western villages Megarhi, Dialehto, Kefalovryso, Paleomonastiro, Gomfoi, Magoula, Palaiohori, the type of the masculine singular genitive is ts also. It exists in Epirus and it has been inserted to KD by inhabitants moving to west Thessaly in older times. Examples: ts Kósta “of Kostas”, ts kókota > ts kókuta “of the rooster”.

About the masculine article in NGDs there are three groups (Γ. Κοντοσόπουλος 1994: 98): a) exclusive use of the type u (<o): Epirus, Sterea Ellada, Sarakatsans, West Macedonia, north Evoia, b) exclusive use of the type i ²⁶: Thrace, Lesvos, Imvros, Imathia plain, Serres, Halkidiki, c) Use of both of them: Kozani city, Veroia city, Soufli Thrace. The KD belongs to the second group since the article type i is used with all the masculines. Examples:

a) names: i Níkus “the Nikck”, i Jóryus “the George”, b) humans: i vuskós “the shepherd”, i raftas “the tailor”, c) animates: líkus “the wolf”, i pápus “the masculine dack”, d) inanimates: i pónus “the pain”, i zyos “the yoke”, i zóhngus “the tumor”, i thánatus “the death”.

²⁶ About the origin of the masc art. i : B. Φόρης 1956, A. Θαβώρης 1959, X. Συμεωνιδης 1983.

In the cities Trikala and Karditsa and in some KD villages of the western are in Trikala plain exists also the type u (<o) not only by effect of the CMG but also due to settlement of inhabitants coming from the nearby mountainous area of Pindos, where the local dialect has only this type.

6.2 THE NOUN

The plural genitive of all the genders (masc., fem., neu.) is completely lost and the noun inclination forms only one type for all the other plural cases: nominative, accusative, vocative as in some other NGDs (A. Παπαδόπουλος 1926: 55-70.). Furthermore the KD does not display indefinite singular genitive and replaces it in the syntax with the prepositional phrase: apo “of” + accusative. Examples:

CMG indef. Genitive – KD apo + accusative

merðikó aðerfú “share of a brother” – merðikó apo aðerfón > mirtχó ap-aðirfón

ρύχα nífis “bride’s clothes” – ρύχα apo nífi > ρύχα apú níf

aftó íne ðulá jinékas “this is woman’s work” – aftó íne ðulíá apo yinéka > aftó ípi ðlá apu ynéka.

6.2.1 Masculine

The human and some animate (but very few) masculines form singular genitive. In all the others it is lost.

Some masculines which express kinship loses the final -s of the sing. nominative ending in the phrase: masc. noun. nom. + enclitic-weak personal pronoun as in other Northern Greek and Modern Greek dialects: yíos mu éklepse > jo m ékλίpei “My son stole”, i bárbas mu > i bárba m “my uncle”, i papús mu > i papú m “my grandfather”.

Only the nom. patéras “father” can lose the final -s without enclitic: írthe patéras > írthi patéra “the father came”, ti se ípe i patéras? > ti e-ípi i patéra? “what did the father say to you?”.

The masculines in -ós, -us (<-os).

a) They replaced the plur. ac. ending -ús, -us (CMG) by the nominative one -ί, -i>. This also in many other northern Greek dialects, but some others have maintained it. (A. Παπαδόπουλος 1926: 61-64). Examples (CMG nom. ac. – KD nom. ac.): i jatrí, tus jatrús – i jatrí, dz-jatrí “the doctors”, i lajί, tus layús – i lajί, ts lajί “the rabbits”, i líki, tus líkus – i líci, ts líci “the wolves” .

b) They preserve the -n in the singular accusative of the indefinite type:
 karamátīase ton líko > karamátaci tun líku “Aim the wolf.”, íīðes líkon? > íīðis líkun?
 “Did you see wolf?”. Examples: eχīs aðerfón? > éks aðirfón? “Do you have brother?”,
 vríkis kókutun? > vrícis kókutun? “Did you find roster?”, íīða énan pápon > íīða énam-
 bápun “I saw a (masc.) duck”.

c) They preserve the ending -é, -i (<-e) of the singular vocative. The same in the ad-
 jectives. Examples: ara líke kakīé > ara líci kacé! “Hey bad wolf !” palipápe > palipápi!
 “Oldman!”.

d) The first names in -us > form the vocative in -o > -u: Váio > Váiu “Vaios”, Níko
 > Níku “Nick”, Jóryu “George”. But exist types where the vowel raising rule does not
 apply specially in intense calling. Examples: o Kóteo! “Hey Kostas!, o Váio! “Hey
 Vaios!”, Níko! “Nick!”.

e) The paroxytone genitive types lose the ending -u. Examples: tu Níku > t Ník
 “Nick’s, tu líku > t lík “of the wolf”, tu anθrópu > t anθróp “ man’s”. In some villages in
 west periphery (Kefalovriso, Magoula) it is maintained e.g. dz- Jóryu “of the George”, ts-
 Kóteu “of Kostas”, by effect of the varieties of the near mountainous area.

f) There are gen. types in -ó instead of -ú. Examples: ts piθiró m “ of my father in
 law”, dz-jatró “of the doctor”, ts aðirfó “brother’s”, dz-γambró “of the groom”, t-aðirfó m
 “of my brother”. Often they coexist: village of Magoula d-γambró – d-γambrú “of the
 groom”. This by analogy to the inclination of other masculines which form only two
 types in the singular: -s for the nominative, -∅ for the genitive, accusative and vocative:
 e.g. i vasilíās “ the king”- tu vasilīa > d-vaειλá “of the king” → i aðerfós > i aðirfós “the
 brother”, tu aðerfó > t aðirfó “of the brother”.

Indefinite sing. accusative with final -n exists in other categories, but it is not so
 frequent. Examples:

θélo kafén > thélu kafén “I want coffe.”, aftós éχi parán > aftós eç parán “He has money.”
 íīðes kléftin > íīðis kléftin? “Did you see thief? aftós psác vjuλdzín. “He is searching for
 violin player.”

Examples of inclination.

In -ós.

		layós “rabbit”	stavrós “cros”	γambrós “groom”
ssingular	nom.	i layós	i stavrós	i γambrós
	gen.	tu layú > t layú	-	tu γambrú >

	ac.	ton layó > tu(n) layó	ton stavró > tu stavró	d-γambrú ton γambró > tu(n) γambró
plural	voc.	layé > lajé	stavré	γambré
	nom.	i layí > i lají	i stavrí	i γambrí
	ac.	tus layí > ts lají	tus stavrí > tsstavrí	tus γambrí > dz-γambrí
	voc.	layí > lají	stavrí	γambrí

In -os > -us.

singular	nom.	líkos > líkus “wolf” i líkos > i líkus	áthropos > áthropus “human” i áthropos > i áthropus
	gen.	tu líku > t lík	tu aθrópu > t aθróp
	ac.	ton líko > tu(n) líku	ton áthropo > tun áthropu
	voc.	like > líci	áthrope > áthropi
plural	nom.	i líki > i líci	i aθrópi > i aθróp’
	ac.	tus líki > te-líc	tus aθrópi > ts aθróp’
	voc.	líki > líci	aθrópi > aθróp’

The proparoxytone masculines form two types in the singular genitive and in plural with the shift of the stress or without it as in CMG. Examples (maintaining of the lexical stress – shift of it):

tu ðáskalu > d-ðáskalu – tu ðaskálu > d-ðaskál “the teacher’s”,

tu kalóyeru > t kalóiru – tu kaloyéru > t kaluér “of the monk”,

tu simbétheru > t eimbéθiru – tu simbeθéru > t eimbiθér “of the relative by relation”,

i ðáskali > i ðaskaλ – i ðaskáli > i ðaskáλ “the teachers”,

i kalóyeri > i kalóir’ – i kaloyéri > i kaluér’ “the monks”,

i simbétheri > i eimbéθir’ – i simbeθéri > i eimbiθér’ “the relatives by relation”.

In -is >

singular	nom.	kléftis > i kléfts “thief” i kléftis > i kléfts	ðrayátis > ðrayáts “guard” i ðrayátis > i ðrayáts
	gen.	tu kléfti > t kléft’	tu ðrayáti > d-ðrayát’
	ac.	ton kléfti > tuη-gléft’	ton ðrayáti > tu ðrayát’
	voc.	kléfti > kleft’	ðrayáti > ðrayát’
plural	nom.	i kléftes > i kléftis	i ðrayátes > i ðrayátis
	ac.	tus kléftes > ts-kléftis	tus ðrayátes > dz-ðrayátis
	voc.	kléftes > kléftis	ðrayátes > ðrayátis

In -as.

singular	nom.	kókotas > kókutas ‘rooster’ i kókotas > i kókutas	plural	nom.	i kókotes > i kókutis
	gen.	tu kókota > t kókuta		gen.	
	ac.	ton kókota > tuη-gókuta		ac.	tus kókotes > ts kókutis
	voc.	kókota > kókuta		voc.	kókotes > kókutis

Some of them form other plural types a) in -i with maintaining the stress or shifting it according to those in -os > -us, b) in -áðes > -áðis according to those with double themes. Examples (sing. – plur.):

ándras “man” – ándres > ándris, ándri > andr’,

mástoras > másturas “craftsman” – mástores > másturis, mástori > mástur’, mastóri > mastór’, mastoráðes > masturáðis,

tsélingas > tsélingas “chief of the flock”- tsélinges > tséling’is, tselingáðes > teilingáðis.

With two themes (one for the singular and one for the plural).

In -ás, -áðes > -áðis (plur.).

		ramatás “big ceiling crack”			
singular	nom.	i ramatás	plural	nom.	i ramatáðes > i ramatáðis
	gen.	-		gen.	-
	ac.	ton > tu ramatá		ac.	tus ramatáðes > ts ramatáðis
	voc.	ramatá		voc.	ramatáðes > ramatáðis

In -ís (sing.), -íðes > -íðis (plur.)

		vīolidzís > vjuλdzís “violin player”			
sing.	nom.	i vīolidzís > i vjuλdzís	pl.	nom.	i vīolidzíðes > i vjuλdzíðis
	gen.	tu vīolidzí > d-vjuλdzí		gen.	-
	ac.	ton vīolidzí > tun vjuλdzí		ac.	tus vīolidzíðes > dz-vjuλdzíðis
	voc.	vīolidzí > vjuλdzí		voc.	vīolidzíðes > vjuλdzíðis

In -is > (sing.), -iðes > (plur.).

		vlámis > vlámps “friend of the groom”			
sing.	nom.	i vlámis > i vlámps	pl.	nom.	i vlámiðes > vlámbðis
	gen.	tu vlámi > d-vlam’		gen.	-
	ac.	ton vlámi > tu-vlam’		ac.	tus vlámiðes > dz-vlámbðis
	voc.	vlámi > vlam’		voc.	vlámiðes > dz-vlámbðis

The human nouns can also form plural in -áðes > -áðis. Examples:

vlamáðes > vlamáðis “friends of the groom”, ðespotáðes > ðisputáðis “bishops”, raftáðes > raftáðis “tailors”.

In -és (sing.), -éðes > -éðis (plur.)

		χavalés > χavalés “guard”		kafés “coffee”
singular	nom.	i χavalés > i χavalés		i kafés
	gen.	tu χavalé > t χavalé		-
	ac.	tun χavalé > tu χavalé		ton kafé > tuη-gafé
	voc.	χavalé > χavalé		kafé
plural	nom.	i χavaléðes > i χavaléðis		i kaféðes > i kaféðis
	ac.	tus χavaléðes > ts χavaléðis		tus kaféðes > ts kaféðis

voc. χαυαλέδες > χαυαλέδεις

kaféδες > kaféδεις

In -ús (sing.), -úδες > -úδεις (plur.)

sing.		papús “grandfather”	pl.	nom.	i papúδες > i papúδεις
	nom.	i papús		gen.	-
	gen.	tu papú > t papú		ac.	tus papúδες > ts papúδεις
	ac.	ton papú > tum-bapú		voc.	papúδες > papúδεις
	voc.	papú			

With double inclination.

a) In the plural.

Few humans and animates and plenty of inanimates form second plural inclination in the neutral. Examples:

singular	plural	neu. in -ia >
mástoras > másturas “craftsman”	mástores > másturis	mastórīa > mastórīja
kókotas > kókutas “rooster”	kókotes > kókutis	kokótīa > kukót̄ca
likus > líkus “wolf”	líki > líci	líkīa > lícīa
kúkos > kúkus “cuckoo”	kúki > kúci	kúk̄īa > kúcīa
pápos > pápus “masc. duck”	pápi > pap’	pápīa > páp̄ca
pelaryós > pilaryós “stork”	pelaryí > pilarīji	pelárīyīa > pilárīja
seltés > eil̄tēs “matress”	seltédes > eil̄téδεις	seltédīa > eil̄téđ̄ja
beldés > bil̄dēs “must cream”	beldédes > bil̄déδεις	beldédīa > bildéđ̄ja
ðrómos > ðrómus “street”	ðrómi > ðrom’	ðrómīa > ðrómīja
páflos > páflus “tin”	páfli > páfli	páflīa > páflīa
sákos > sákus “man’s coat”	sáki > sác	sák̄īa > sácīa

In the gender.

Most of the inanimates and all the abstracts form the plural in the neutral gender: sing. in masc. → plur. in neu. Examples (sing. masc. → plur. neu. in -īa >):

zgróthos > zgróthos “punch” → zgróthīa > zgróthca, víkos > víkus “vetch” → víkīa > víca

zníchos > zníchus “back of the neck” → zníchīa > zní̄ca,

míthos > míthos “mythe” → míthīa > mít̄ca,

stílos > stílus “pole” → stílīa > etí̄la, kópos > kópus “fatigue” → kópīa > kóp̄ca,

pónos > pónus “pain” → pónīa > pó̄na, zvólos > zvólus “lump” → zvólīa > zvó̄la,

uranós “scy” → uránīa > urá̄na, tílos > tílus “foucet of the barrel” → tílīa > tí̄la,

nómus “shoulder” → nómīa > nó̄mīja, zóngos > zóngus “tumor” → zóngīa > zónḡ’a,

pátus “bottom” → pátīa > pá̄t̄ca,

sírtis > eirts “wooden tool for collecting the threshing weat” → sírtīa > eirt̄ca,

póros > pórus “passage” → pórĩa > pórja, χιμόνας > ςμόνας “wider” → χιμονĩa > ςμόna .

The first names.

○ They first names in -os > -us form the plural in -ádes > -ádis. Examples (sing. → plur):

Pétros > Pétrus “Peter” → Petrádes > Pitrádis,

Jórgos > Jórγus “George” → Jorγádes > Jurγádis,

Pávlos > Pávlus “Paul” → Pavládes > Pavládis,

Xrístos > Xrístus “Cris” → Xristádes > Xristádis

○ The other first names form the plural according to their inclination as well as in -ádes > -ádis. Examples:

Pavlís “Paul” → Pavlídes > Pavlídis, Pavládes > Pavládis,

Kotsís > Kuteís “Kostas” → Kotsídes > Kuteídis, Kotsiádes > Kuteádis

Apostólis > (A)pustólts “Apostol” → Apostolídes > (A)pustóldis, Apostoládes > (A)pustuládis,

Υλιγórĩs > Υλιγórĩs “Gregory” → Υλιγórĩdes > Υλιγórĩdis, Υλιγorádes > Υλιγurádis

The suffix of CMG -éi > -é(i) (plur. nom.) exists in the KD for both of the cases (nom. ac.) since the KD has only one type for the plural. It is added to first and last names as well as to human nouns to express the members of the family or of the group with the same nomination. Examples:

Níkos > Níkus “Nik” → Niké(i) > Nicé(i) “the members of the Nikos family”,

Kefalás (last name) → Kefalé(i) > Cifalé(i) “the members of the Kefalas family”,

jatrós “doctor” → jatré(i) “the members of the doctor’s family or the doctors”,

γίftos > jíftus “gypsy” → jífté(i) “the members of the gypcy family or the gypcies”,

tembelarás > timbilaras “lazy” → tembelaréi > timbilaré(i) “the lazy men, the group of the lazy men”.

The plural accusative ending -éus of this suffix exists also and it is used in the syntactic role of the nominative or of the accusative since the KD has only one type for the plural cases. Examples:

Anagnostópulos > Anagnustóplus last name (sing.) → Anagnostopuléus (plur. ac. in CMG) > Anagnustupléus (plur. | nom. ac. in KD) “the members of Anagnostopoulos family”

i (Anagnostopuléus >) Anagnustupléus (nom. plur.) írθan. “the members of the Anagnostopoulos family came.”

ðórisa tus Anagnostopuléus > ðórsa ts Anagnustupléus. (ac. plur.) “I donated to the members of the Anagnostopoulos family.”

6.2.2 The Female

The female in KD as in the CMG forms the singular with two types: one with -s for the genitive and one without it -Ø for the nominative accusative and vocative. The humans and some animates form singular genitive. Most animates, the inanimates and the abstracts (which express action, situation, dimension, and notion) have lost it.

Some humans lose the final -s of the singular genitive in the phrase: art. + noun+ enclitic-weak personal pronouns e.g. tis aðerfis mu > ts aðirfi-m “of my sister” as in other Northern and other Modern Greek dialects. By analogy to these types the final -s is lost in the sing. genitive e.g. tis mánas > ts mána “of the mother”. Examples:

article + noun

tis mánas > ts mána “mother’s”, tis Lenos > ts lénu “Helen’s”, tis ðixatéras > dz-ðixatéra “of the daughter”, tis Vasilos > dz-Vaeílu “Vasilo’s”, kóri tis kuníaðas > kor’ ts kupáða “daughter of the sister in law”, tis kopélas > ts kupéla “of the girl”, tis Lemónos > te Áimónu “Lemonia’s”, tis Rínos > ts Rinu “Kathrin’s”

article + noun + weak personal pronoun

tis nifaðías mu > te-nifaðjá-m “of my bride”, tis peðeras tu > ts piðirá-t, tis θías mu → tis θía m > ts tça-m “of my aunt”.

The female nouns in -í, -i > form also singular accusative (indefinite) with the final -n without applying of the unstressed vowel loss. The two types coexist: -í, - i >, -ín, -in, but the second (-n) occurs less frequently in the speech. Examples:

ðen éχis psiçin > ðen -éks peiçín! “You do not have soul (=internal power)!”

éçis aðerfín > éks aðirfín? “Did you have a sister?”.

Examples of inclination

In -a.

		çinéka > çnéka “woman”	vérya “stick”
singular	nom.	i çinéka > i çnéka	i vérya
	gen.	ts çinékas > dz-çnékas	-
	ac.	tin çinéka > ti çnéka	tin vérya
	voc.	çinéka > çnéka	vérya
plural	nom.	i çinékes > i çnécis	i véryes > i vérjjs
	ac.	tis çinékes > dz-çnécis	tis véryes > dz-vérjjs
	voc.	çinékes > çnécis	véryes > vérjjs

In -á.

singular	nom.	mañá > maṇá “grandmother”	metrisiá > mitriciá “measurement”
	gen.	i mañá > i maṇá	i metrisiá > i mitriciá
	ac.	tis mañás > ts maṇás	-
	voc.	tin mañá > t(i) maṇá	tin metrisiá > t(i) mitriciá
plural	nom.	maṇá	metrisiá > mitriciá
	ac.	i mañés > i maṇés	i metrisiés > mitriciés
	voc.	tis mañés > ts maṇés	tis metrisiés > ts mitriciés
	voc.	mañés > maṇés	mitrisiés > miriciés

In -í.

singular	nom.	aḏerfi > aḏirfi “sister”	χaraí “dawn”
	gen.	i aḏerfi > i aḏirfi	i χaraí
	ac.	tis aḏerfis > ts aḏirfis	-
	voc.	tin aḏerfi > tin aḏirfi	t(i) χaraí
plural	nom.	aḏerfi > aḏirfi	χaraí
	ac.	i aḏerfés > i aḏirfé	i χaraés
	voc.	tis aḏerfés > ts aḏirfé	tis > ts χaraés
	voc.	aḏerfés > aḏirfés	χaraés

In -i > .

singular	nom.	nífi > níf’ “bride”	apalámi > apalám’ “palm”
	gen.	i nífi > i níf’	i apalámi > i apalám’
	ac.	tis nífis > ts nífis	-
	voc.	tin nífi > t(i) níf’	tin apalámi > t(i)n apalám’
Plural	nom.	nífi > níf’	apalámi > apalám’
	ac.	i nífes > i nífes	i apalámes > i apalámis
	voc.	tis nífes > te-nífis	tis apalámes > ts apalámis
	voc.	nífes > nífis	apalámes > apalámis

In -o > -u .

sing.	nom.	vromúso > vrumúsu “dirty woman”	pl. nom.	i vromúses > i vrumúeis
	gen.	i vromúso > i vrumúsu	gen.	-
	ac.	tis vromúsos > dz-vrumúsus	ac.	tis vromúses > dz-vrumúeis
	voc.	tin vromúso > ti/d-vrumúsu	voc.	vromúses > vrumúeis
	voc.	vromúso > vrumúsu		

First names in -o > -u, -ó .

singular	nom.	Léno > lénu “Helen”	Mariyó “Mary”
	gen.	i Léno > i lénu	i Mariyó
	ac.	tis Lénos > te-lénus	tis > ts Mariyós
	voc.	tin Léno > t(i) lénu	t(i) Mariyó
	voc.	Léno > lénu	Mariyó

In intense calling the vocative ending can maintain the unstressed o (without applying of the unstressed vowel raising rule). Examples: ο λένου! “Hey Helen!”, “ο Μάρο! “Hey Mary!” .

Female nouns with two plural types.

They form two plural types in: -es > ,-és, -Vðes > -Vðis as in CMG: (sing. → plur.)
 jajá “grandmother” → jajés, jajáðes > jajáðis,
 mána “mother” → mánes > mánis, manáðes > manáðis
 noná > nuná “godmother” → nonés > nunés, nonáðes > nunáðis
 cirá “lady” → cirés, ciráðes > ciráðis, alpú “fox” → alpés, alpúðes > alpúðis
 oká > uká (1.280 kgr) → okiés > ucés, okáðes > ukáðis.

6.2.3 The neutral

The singular genitive is lost. Only very few human neutrals maintain it: tu aγoriú > t aγurjú “of the boy”, tu koritsiú > t kurteú “of the girl”, tu peðjú > t piðjú “of the child”. So the neutral has only one type in singular and one type in plural for all the cases. The endings of the neutral are those of the CMG (sing. → plur.):

-i > → -ĩa > , -í → -ĩa > , -o > -u → -a, -ó → á.

Examples of inclination (sing.|nom., ac. → plur| nom., ac.):

In -i > .

to kuráγi > tu kuráĩ “courage” → ta kuráγĩa > ta kuráĩa,
 to katóγi > tu katóĩ “downstairs” → ta katóγĩa > katóĩa
 to pliθári > tu plithár’ “jar” → ta pliθárĩa > ta plithárja,
 to kanáti > tu kanát’ “jar” → ta kanátĩa > kanátça.

In -í .

to faí > tu faí “food” → ta faíá, to kotí > tu kutí “chicken” → ta kotíá > ta kutçá,
 to krasí > tu kraeí “wine” → ta krasíá > ta kraeá.

In -o > -u, -ó .

to láχano > tu láχanu “herbst” → ta láχana > ta láχana,
 to laðikó > tu laðkó “bottle for oil” → ta laðiká > ta laðká > ta latçá
 to stiχió > tu etço “gost” → ta stiχιά > ta etçá.

Some form second plural type in -ata by analogy to those with two themes.

Examples (sing → plur in -a, -ata): áloyo > áluγu “horse” → áloya > áluγa, alóγata,
 óniro > ópiru “dream” → ónira > ópira, onírata > upírata,

ómbju “pus” → ómbjata, ándero > ándiru “bowel” → ándera > ándira, andérata, áχiro > áçitu “strew” → áχira > áçira, açírata.

By analogy to this second plural, a new singular type-lexeme is formed Examples: andérata “bowels” → andératu “bowel”, uńírata “dreams” → uńíratu “dream”

Neutrals with two themes (one for the singular and one for the plural as in the CMG.). In -a, -o > u (sing.), -ata (plur.). Examples:

to yála “milk” → ta yálata, to pátima > tu pát’ma “pressing” → ta patímata,

to zósimo > tu zóemu “girdling” → ta zosímata > ta zueímata

The neutrals in -s of the CMG.

○ Some do not form plural: télós > télús “end”, álas “salt, (vříos>) vřjós “propriety”, θáros > θárus “courage”.

○ Some form plural in -ia > by analogy to the neutrals in -Ci >: méros > mérus “place” → méria > mérja, lípos > lípus “fat” → lípia > lípça, aláthos “error” → aláθia > aláθca, páχos > páχus “thickness” → páχia > páça, χréos > χréus “depth” → χrěia .

○ The χréus, vřjós, mérus, páχus have also sing. type with loss of the final -s: χréu, vřjo, méru, páχu .

○ The fos “light” and téras “monster” have plural as in CMG: fóta, térata.

○ By analogy to the plural type térata the new singular type-lexeme: térato > tératu is formed.

○ The páχus “fat” forms also the plural type páχita > páçita by analogy to the CMG plur. type páçi and to other plurals in -ata.

○ The kr’ás “meat” has plural kr’áta. The kréas of CMG is kr’ás in KD since the sequence éa of MedG was evolved in eá > iá by shift of the stress to the stronger vowel a and by evolving of the e into semivowel ĭ, and the cluster Críá gives the final type Cr’á in KD: kréas > kreás > kriás > kr’ás → kréata > kreáta > kriáta > kr’áta.

6.2.4 Observations in the nouns

The KD is characterized by the strong tendency for simplification of the noun inclination. The plural has only one type in every gender since the genitive is completely lost and the accusative endings -ús, -us of the masc. nouns in -ós, -os > -us has been replaced by the nominative ones. Furthermore in the singular only human and few animate masculines and females form genitive whereas all the others (masculines and females) and the neutral lost it. But the tendency for simplification affects even this. So a) in the

female exist types where the genitive has lost the final -s: -s > -Ø e.g. tis manas > ts mana “of the mother” and occurs only one type for all the cases., b) in the masculine the humans and some animates in -ós form gen. in -ó instead of -ú e.g. tu aḍerfú > tu aḍerfó > t aḍirfó “of the brother” and they display one type for the genitive and the accusative as many other masculines.

In conclusion the singular of the masculine and the female resists to the tendency for simplification:

a) In the indefinite accusative with maintaining of final -n: -V, -Vn e.g.
nom. aḍerfós > aḍirfós – ac. aḍerfón > aḍirfón “brother”,
nom. aḍerfí > aḍirfí – ac. aḍerfín > aḍirfín “sister”

b) In human and animate masculines in -os > -us, -ós where all the cases are expressed by endings: nom: -os > -us, -ós, gen: -u, -Ø, -ú, ó, ac: -u, -ó, voc: -é, -u, -o .

In comparison to other NCDs (A. Παπαδόπουλος 1926: 55-71) the KD shows tendency for simplification of the noun inclination at the highest level.

Of course the KD has types of singular and plural genitive even of the non-human, non-animated, abstract nouns. These come from the older period of the Greek language, from the church language or from the CMG and they occur only in certain phrases and expressions.

◇ In the wishes: tu xrónu > t xρόn “to next year”, tu paraxrónu > t paraxρόn “to the year after the next year”

But: i mines tu xrónu “the months of the year” CMG → i mines apo ton xρόno > i mínis ap-tu xrónu KD

◇ In the names of religious fests: (CMG → KD). Examples:
tu Evagelizmú → tu Avagelizmú > t-Avag’ildzmú “of the Annunciation (Of Virgin Maty)”, tu Ajíu Jeorjíu → tu Ai Jorjíu > t-Aĩ Jurjú “of the Saitn George”,
tu Aθanasíu > t-Aθanaeú “of the Saint Athanasios”,
tu Sotíros > tsutírus “of the Savior (Jesus)”,
ton Vaíon → tun Vaiúu > d-Vaíú “of the Palms (Sunday)”.

◇ In the expression of age.
The plural genitives types: (CMG – KD) imerón – imerú “of the days”, minón – minú “of months”, xronón – xornú “of years” .

◇ In some expressions. Examples:
apernáo tis pléyas > apirnáw ts pléyas “pass (the river) by swimming”, “swimm”

éna pukámiso tis aráðas > éna pçámpsu ts aráðas “one shirt of the stripe (one striped shirt)”

vasílema ilíú > vacílima ílíú “on setting of the sun”

to spíti tu itan ákrĩa tu çoriú > tu epíti-t ítan ákr’a t- çurjú “his house was on the edge of the village”

aftá íne tis anangĩás prámata > aftá íni ts anang’ás prámata “these are things of necessity (necessary things)”

tis evðomáðas psúnizma > te-ivðumáðas psúndzma “shopping for the week (weekly shopping)”,

fasolákĩa tis lúras > fasuláca ts lúras “beans of the stick (kind of bean plant which grows up climbing in the sticks)”.

6.3 THE ADJECTIVE

The adjective follows the inclination of the noun in each gender respectively, and in the syntax with the noun it agrees with it in number, gender and case as in CMG. It forms singular genitive, but it is used only in the syntactic structures where the adjective has the role of the noun. The syntactic structure of the CMG: adjective gen.+ noun gen. does not exist in the KD and is replaced by prepositional types Examples:

CMG

i tíçi tu kalú “The luck of the good (man) (masc.).”,

i tíçi tu kalú anθrópu “The luck of the good man.”,

ta lója tis χazís. “The words of the stupid (woman).”,

ta lója tis χazís jinékas. The words of the stupid woman.”

KD

i tíçi tu kalú > i tíç t kalú

i tíçi apo ton kalón ton ánθropo > i tíç ap tuη-galón tun áθrupu.

ta lóγια tis χaziás > ta lóia ts χazás

ta lóγια apo tin χaziá tin yinéka > ta lóia ap-t-χazá d-γνέκα.”

The form of CMG article + adjective + noun occurs in the KD always with doubling of the article: article + adjective + article + noun. Examples:

psiló spíti > psló epit’ “tall house”, to psiló to spíti > tu pslo tu epit’ “the tall house”.

6.3.1 Types of inclination

Adjectives with three genders.

-ós, - (n), -ó

kalós, kalí(n) > kaλί(n), kaló “good”, mikrós, mikrí(n), mikró “small”

-ós, -ιά >, -ó

zavós, zavíá > zav’á, zavó “curved”, kufós > kfos, kufíá > kfa, kufó > kfo “deaf”

In this category the female even in -ί (n), but this type is not so frequent. Examples:

zav’á, zaví(n)

-os > -us, -a, -o > -u

mútos > mútus, múta, múto > mútu “mute”

-os > -us, -i >, -o > -u

mávrus, mávri > mavr’, mávru “black”, kókinos > kócinus, kókini > kóciη, kókino > kócinu “red”

The female also in -in and in -ĩa >. Examples: mávrin “black”, kócijnin “red”, kókinia > kócijna “reed”, mávrĩa > mávr’a “black”

The masc. in -ós, -os > -us form sing. vo.c: -é, -e > -i. Examples:

gazé > γαζέ “stupid”, kufé > kfe “deaf”, mávre > mávri “lack”, đólie > đóle “unlucky”,

-ís, -ĩa >, -í

vaθis, vaθĩa > vaθ’á, vaθí “deaf”

The adjective polis > पुलीस, polí > पुली, polí > पुली does not form genitive.

Adjectives with two genders.

-ás (masc.), -ú (fem.)

masc.| sing. nom. tembelarás > timbilarás “lazy”, plur. nom. tembelaráðes > timbilaráðis

fem.| sing. nom. tembelarú > timbilarú, plur. nom. tembelarúðes > timbilarúðis

-as (masc.), -a (fem.)

masc.| sing. nom. boiáras > buiáras “with stature”, plur. nom. boiáriðes > buiáriðis

fem.| sing. nom. boiára > buiára, plur. nom. boiáres > buiáris

-is > (masc.), -o > -u (fem.)

masc.| sing. nom. ziliáris > zlárs “jealous”, plur. nom. ziliáriðes > zláriðis

fem.| sing. nom. zliáru > zláru, plur. nom. ziliáres > zláris

-ís (masc.), -ú (fem.)

masc.| sing. nom. meraklís > miraklís “passionate”, plur. nom. meraklíðes > miraklíðis

fem.| sing. nom. meraklú > miraklú, plur. nom. meraklúðes > miraklúðis

Some are inflected in more than one category. Examples:

ziliáris > zlárs, ziliáras > zláras, ziliarás > zláras

boiára > buiára, boiarú > buiarú, buiáro > buiaru

6.3.2 The degrees of the comparison.

The adjective degrees are formed as in CMG. The comparative degree by synthetic or analytic types and the superlative degree by analytic types. The participles form only analytic types and the adjectives which express material, origin/kinship, place, time and permanent situation do not create degrees.

Comparative degree

Synthetic type

adj. in -ós, -os > us

adjective theme + suffix -oter- + ending -os > us, -i >, -o > u. Examples:

mikróteros > mikrótirus, mikroteri > mikrótir’, mikrótero > mikrótiru “smaller”

adj. in -ís

adjective theme + suffix -iter- + ending -os > us, -i >, -o > u. Examples:
makríteros > makrítirus, makríteri > makrítir', makrítero > makrítiru “longer”

The females also in -in: mikróterin > mikrótirin, makríterin > makrítirin.

Analytic type

πῶ > πρῶ (adv.) “much”+ positive degree. Examples:

πρῶ kalós “better”, πρῶ makrís “longer”

Irregular types

possitive

kakós ‘bad’

kalós “good”

kondós > kundós “sort”

meγάλos > miγάλus “big”

tranós ‘big’

χονδρός > χунδρός “thick”

polis > पुलίς

comparative

χiróteros > çirótirus “worse”

kalíteros > kalítirus “better”

kondíteros > kundítirus “sorter”

meγalíteros > miγalítirus “bigger”

traníteros > τρανítirus “bigger”

χodrítiros > χунdrítirus “thicker”

plíóteros > plótirus “more”

There are also regular types: tranóteros > tranótirus “taller”, χονδρόteros > χονδρόtirus “thicker”, kondóteros > kundótirus “sorter”.

Superlative degree.

It is formed with the article and the synthetic or analytic type of the comparative degree. Examples:

i kalíteri i γινéka > i kaλίtir' i γινéka, i πῶ kalí i γινéka > i πρῶ kaλί i γινéka “the best woman”

Augmentation of the degrees.

Augmentation of the comparative.

○ akóma (adv) “even” + comparative (synthetic, analytic). Examples:

akóma aspróteros > kom-asprótirus, akóma πῶ ásprus > akóma πρῶ ásprus “even whiter”

Augmentation of the superlative.

○ article + alú (adv.) “at all” + comparative (synthetic, analytic). Examples:

to alú kalítero to fustáni > tu alú kaλίturu tu fustán “ the very best dress”

i alú πῶ ómorfí kopéla > i alú πρῶ ómurf' kupéla “the very most beautiful girl”

○ article + dip “at all” (adv. <turk dip) + comparative (synthetic, analytic). Examples:

to dip πῶ kaló to mandíli > tu dip πρῶ kaló tu mandíl “ the best scarf at all”.

6.4 THE PRONOUNS

The pronouns follow the inclination of the adjectives as in CMG²⁷. They do not form singular genitive except for the weak personal pronoun. The female pronouns in -i > have also type: -in.

6.4.1 Personal pronouns

		1 person εγώ “I”			2 person esί “you”		
		strong type		weak type	strong		weak
singular	nom.	εγώ > (i)γώ			esί > (i)εί		
	gen.			mu > m			su > s
	ac.	eména > (i)ména		me > mi	eséna > (i)ééna		se > ει
plural	nom.	emís > (i)mís					
	ac.	emas > (i)más		mas	esás > (i)sás		sas
		3 person					
		aftós “he”			aftí(n) “she”		aftó “it”
		strong	weak	strong	weak	strong	weak
sing.	nom.	aftós	tos > tus	aftí(n)	tin	aftó	to
	gen.		tu > t		tis > ts		tu > t
	ac.	aftón	ton > tun	aftí(n)	tin, tn, n	aftó	to > tu
	voc.	afté		aftí			
pl.	nom.,	aftí	tus > ts, tes > tis	aftés	tis > ts, tes > tis	aftá	ta
	ac.						

The type tes > tis is used either for masculine or for female and only as enclitic. Examples:

írθan i ándri. vále tes na fan > írθan i ándr'. vál-tis na fan. “The men came. Put them to eat.”

írθan i yinékes. vále tes na fan > írθan í ynécis. vál-tis na fan. “The women came. Put them to eat.”

But the types tus, tis > ts is used as proclitic and as enclitic. Examples:

tus éðosa > te-éðusa “I gave them (masc.)”, tis íða > te-íða “I saw them (fem.)”

plíne tus > plín-ts “Wash them. (masc.)”, kathárna tis > kathárna ts “Clean them.(fem.)”

In the syntax with the demonstrative particles ĩa, aĩa the weak personal pronouns function as enclitics as in CMG.

CMG dem. particle na	KD dem. particle (ĩ)a,	aĩa
ná-tos “there he is”	ĩa-tos > ĩá-tus	aĩa-tos > aĩa-tus

²⁷ M. Τριανταφυλλίδης 1988: 285-303 ; A. Παπαδόπουλος 1926: 74-86 ; E. Φιλλιπάκη 2000: 96-105 ; T. Χόρροκς 2006: 426-433.

ná-tin “there she is”	ǐá-tin	aǐá-tin
ná-to “there it is”	ǐá-to > ǐá-tu	aǐá-to > aǐá-tu
ná-ti “there they (masc.) are”	ǐá-tus > ǐa-tš, ǐá tes > ǐá-tis	aǐá-tus > aǐá-tš aǐá-tis > aǐá-tš
ná-tes “there they (fem.) are”	ǐa tis > ǐá-tš, ǐá tes > ǐá-tis	aǐá-tis > aǐá-tš aǐá-tes > aǐá-tis
ná-ta “there they (new) are”	ǐá-ta	aǐá-ta

The same function is in the syntax with the interrogative pu “where”. Examples:

pú-tos > pú-tus, pú-ton > pú-tun? “Where is he?”, pú-tin? “Where is she?”, pú tu? “Where is it?”, pú-tus > pú-tš “Where are they (masc.)?”, pú-tis > pú-tš “Where are they(fem.)?”.

6.4.2 Possessive pronouns

When there is no emphasis on the possessor, the weak types of the personal pronoun are used as in CMG and ModernGDs: singular genitive for one possessor, plural accusative for many ones. Examples:

to peđi mu > tu piđi-m “my child”, to peđi su > tu piđi-s “your child”, to peđi tu > tu piđi-t “his child”, to peđi tis > tu piđi-tš “her child”, tu epi-ti-mas “our house”, tu epi-ti-sas “your house”, tu epi-ti-tš (masc. fem.), tu epi-ti-ta (neu.) “their house”

When there is an emphasis on the possessor, is used the emphatic possessive (as in CMG): masc: ðikós > θkos, tχos, fem: ðici > θci, tçi, ðikiá > θca, tça, neu: ðikó > θko, tço + weak personal pronoun. The possessive is inflected according to the respective adjectives.

1 person

	masc.	fem.	neu.
For one possessor	ðikós mu > tχóz-m	ðici mu > tçi-m	ðikó mu > tχó-m
For many possessors	ðikós mas > tχóz-ma	ðici mas > tçi-mas	ðikó mas > tχó-mas

2 person

	masc.	fem.	neu.
For one possessor	ðikós su > tχoi-s, tço-s	ðici su > tçi-s	ðikó su > tço-s
For many possessors	ðikós sas > tχoi-sas, tχó-sas	ðici sas > tçi-sas	ðikó sas > tχó-sas

3 person

	masc.	fem.	neu.
For one possessor	masc. ðikós tu > tχós-t fem. ðikós tis > tχoi-tš	ðici tu > tçi-t ðiki tis > tçi-tš	ðikó tu > tχó-t ðikó tis > tχó-tš
For many possessors	neu. ðikós tu > tχós-t masc. ðikós tus > tχoi-tš, tχó-tš	ðiki tu > tçi-t ðiki tus > tçi-tš	ðikó tu > tχó-t ðikó tus > tχó-tš

sessors	fem.	δικός tis > τχόϊ-τς, τχό-τς	δικί tis > τçi-τς	δικό tis > τχό- τς
	neu.	δικός ta > τχός-ta	δικί ta > τçi-ta	δικό ta > τχό-ta

6.4.3 Demonstrative pronouns²⁸

masc.	fem.	neu.	
(a)ftós	(a)ftí(n)	aftó	“he, she, it”
etútos > (i)tútus	etúti > (i)tút', (i)tútin	etúto > (i)tútu	“this”
ekínos > (i)cínus	ecíni > (i)cίn, (i)cίnin	ecíno > (i)cínu	“that”
tétios > tétçus	tétia > tétça(n), tétçin	tétço > tétçu	“that”
tósos > tósus	tósi > toç, tóein	tóso > tósu	“such”

The KD has a ternary system of deixis since it uses three pronouns: tutos > tútus, aftós, ekínos > (i)cínus which correspond to local adverbs eðó > iðó, aftú, ekí > ici. The tútus expresses an entity close to the speaker, the aftós expresses an entity in some distance from the speaker but close to the interlocutor and the cínus express an entity in a distance from the speaker and from the interlocutor with negative marking. In the CMG the tútos has lost its demonstrative function and the system of deixis is binary: eðó “here”- ecí “there”, aftós “this”- ecínos “that” (Σ. Μπέλλα 2001: 32-34).

All the demonstrative pronouns form extended types with the addition of demonstrative particles so that the deixis is further clarified or enhanced (A. Παπαδόπουλος 1926: 86). The KD has the demonstrative particles: a, ia (after vowel) (which correspond to CMG na), aía, íása. The existence of these three particles expresses respectively a gradation of the deixis: a, ia (after vowel) → aía, → aíasá. Examples:

ekíno ía to spíti íne to ðikó mu > icínu-ía tu epit' íni tu tço m. “That house is the mine one.”,

se ekínon aía sire na ðosis t bíra > ei cínun-aía eiri na ðóis d-bíra. “Go to him there to give the beer.”,

ekino aía to kútsiko ðen káúete kalá san ta ála. úlo palavomáres káni. > icínu-aía tu kúteku ðeη-gáθiti kalá san-d-ála, úlu palavumáris kap. “That child is not behaving well like the others; he is making only bad things.”,

tóso íá láði na vális ston kopéto, óçi parapáno. > tósu-ía lað' na válts stuη-gupétu, oc parapán. “Put in the bottle so much oil, not more.”

²⁸ A. Παπαδόπουλος 1926: 79, 80, 86.

6.4.4 Relative pronouns

(a)p(u), óti > ot' "that", ópġos > ópϕus, ópġa > ópϕa, ópġo > ópϕu "who, which", ósos > ósus, ósi > oe, óein, óso > ósu "any", "as much as" "as long as", "as many as".

6.4.5 Interrogative pronouns

ti "what", tínos > tínus "whose"

pġos > pϕos, pġa > pϕa, pġo > pϕo "who, which", pósus, póein, poe, pósu "how much", ti luġós, ti luġá, ti luġó "what a kind" ²⁹.

The CMG genitive types: sing. ti loġís, plur. ti loġón are in KD: sing. ti luís, plur. ti luġú.

6.4.6 Definite pronoun

íðġos > íðġus, íðġa > íðġa, íðġo > íðġu "the same"

There is also the type with development of an intervocalic -γ-: íðġos > íðġyos > íðġyus.

6.4.7 Indefinite pronouns

masc.	fem.	neu.	
éнас	mġa > mġa, mġa	éна	"an"
kankanéнас	> kankamġá > kaŋgamġá	kankanéна	> "noone"
kaŋgaréнас		kaŋgaréна	
káнас	kána	kána	"nobody"
			"someone"
καθεéнас > καθιéнас,	καθεmġá > καθimġá,	καθεéна > καθιéна,	"everyone"
καθενéнас >	καθενġá > καθġá	καθενéна > καθġéна	
καθġéнас			
pasa(ġ)éнас	pasamġá	pasa(ġ)éна	"everyone"
káġġos > káϕus	káġġa > káϕa	káġġo > káϕu	"someone"
álos > álus	áli > aλ, áλġn	álo > álu	"other"
kánposos > kámbusus	kánposġn > kámbue(in)	kánposo > kámbusu	"several"
			"quite"
kanpósos > kambósus	kanpósġn > kambóe(in)	kanpóso > kambósu	"some"
kamósi > kamóe	kamóses > kamóeis	kamósa	"some"
ólos > ólus,	óġn > óλġn, óġi > oλ,	ólo > ólu, úlo > úlu	"all"
úlos > úlus	úλġn, uλ		
káti > kat', katití(s)			"something"
típota(s) > típuta(s), típotes > típuti(s)			"something"
			"nothing"
káthe > kaθi			"every"
pása			"every"

²⁹ A. Παπαδόπουλος 1926: 82.

Hellenistic fem. λογή. τι λογής (gen.) "what a kind" → adjective CMG loġġós > KD luġós, luġós.

6.4.8 Reflexivity

The reflexivity is expressed by the form: accusative of the strong personal pronoun + ton iðion > tun iðju(n). Examples:

váresa eména ton iðion. > várisa iména tuŋ -iðjun, “I hit myself.”,

eeí ékopses eséna tin iðia. > ékupsis ieéna tiŋ-iðja. “You cut yourself.”,

aftí tirán aftí tus iðii manaxá ke óxi eséna ke eména. > aftí tirán aftí te-iðj manaxá c-oç ieéna ci ména. “They are looking after only for themselves and not for me and for you.”

6.4.9 Allelopathy

It is expressed:

○ With the phrase énas, mŋa, ŋa, éna “an” + preposition (me > “with”) mi + ton álon > tun alun, tin áli > tin aÁ, to álo > tu álu “one with the other”, “each other”. Examples:

varéθikan énas me ton álon > varéθkan énas mi tun álon. “They hit each other.”

○ With the adverb anametaksí > anamitakeí, sinanametaksí > ei(na)namitakeí “between” + plur. ac. weak personal pronouns: mas, sas, ts/tis, ta. Examples:

ta ípan ta ípan sinamitaksí tus. > ta ípan einamitakeí-ts. “They said to each other.”,

variómastan anametaksí mas. > varjómastan anamitakeí-mas. “We hit each other.”,

ta kútsika mérasan ta leftá anametaksí ta > ta kúteka mérasan ta liftá anamitakei ta “The children share the money among themselves.”,

skotóθikate sinanametaksí sas. > skutótyati sinamitakeí-sas. “ You killed each other.”

○ With the phrase: sin (pre.) “with” + atí “they” (definite pronoun) + plur. ac. weak pronouns: mas, sas, ts/tis, ta. Example: ta mílisan sinatí tus. > ta míltsan einatí-ts “They spoke to (agreed) each other.”

6.5 THE NUMERALS

The KD numerals are those of the CMG. The ordinal numerals are inflected according to the respective adjectives. Examples:

prótos > prótus, próti > prot’, prótin, próto > prótu “first”

ðéfteros > déftirus, défteri > déftir’, déftirin, déftero > déftiru “second”

trítos > trítus, tríti > trit’, trítin, trító > trítu “third”

tétartos > tétartus, tétarti > tétart’, tétartin, tétarto > tétartu “fourth”

CMG pémp̄tos → KD masc: pémp̄tos > pémp̄tus, fem: pémp̄pti > pémp̄t', pémp̄tin, neu: pémp̄pto > pémp̄tu “fifth”.

In the syntax of the numerals with the nouns the article doubles as in the adjectives.

Examples:

CMG to próto korítsi → KD to próto to korítsi > tu prótu tu kuríte “the first girl”.

Some peculiar KD types: énan (masc. sing. ac.) “one”, mñan > mpan, na (fem. sing. nom./ac.) “one”, đio > đjo “two”, tría > tr'a “three” (neu. plur.)
téseris > téëiris téëirs, téseri > téëir' “four”, monós > munós “single”.

6.6 THE VERB

6.6.1 *The modal verbs*

	íme > ími “I am”	
Present		Imperfect
Indicative		Indicative
íme > ími		íman
íse > íei		ísan
íne > íni		ítan
ímaste > ímaeti, ímeste > ímiēti		ímastan
íste > íēti		ísastan
íne > íni		ítan
	έχο > έχυ “I have”	
Present		Imperfect
Indicative		Indicative
έχο > έχυ		ίχα
έχis > eks, eĩs		ίχes > ίçis
έχι > eç, eĩ		ίχε > ίçi
έχome > έχumi		ίχame > ίχami
έχte > έχti		ίχate > ίχati, ίχete > ίçiti
έχun > eçn, en		ίχαν

6.6.2 *The inclination of the verb*

The inclination of the verb, the formation of the tenses and the moods are those of the CMG. The Present (Indicative, Subjunctive, Imperative), the Imperfect (Indicative), the Past (Indicative, Subjunctive, Imperative, Infinitive) the Participle (active, passive) are formed by synthetic type. The Future (continuous, instant), the Past Present, the Past Perfect and the Future Perfect are formed by analytic types. The future tenses are formed with the future particle θα as in CMG. The verbs are distinguished in two conjugations: a) The first conjugation includes verbs that form the first person of the singular in the active Present Indicative without stress in the ending e.g. potízo > putízu "water", káno > kánu "do", vlépo > vlépu “see”, b) The second conjugation includes verbs that are stressed in the ending which has a vowel or diphthong e.g. aγapáo > aγapáw “love”, trayðáo > trayðáw “sing”, ború > burú “can”, θarú “believe”.

6.6.3 1st Conjugation

6.6.3.1. Endings

Active voice

Present

Indicative: sing: 1 -o > -u, 2 -is >, 3 -i >, plur: 1 -ome > -umi, 2 -te >, 3 -un >

Imperative: sing: 2 -e > -i, plur: 2 -te >, Participle: -onda(s) > unda(s)

○ The ending of the 2 plural is always the -te, type by syncope of the ending -ete:

-C+ete > -Cte >. A. Papadopoulos mentions (A Παπαδόπουλος 1926: 15):

Αναλογικώς αποβάλλεται το νόθον ι πρώτον εν τωι δευτέρωι πληθ. προσώπωι του ενεργ. Ενεστώτος εν ... Θεσσαλ.... οίον αλέθετε – αλέθ’τι, βάζετε – βάζ’τι, έχετε – έχ’τι... κατά τα εις –τω ρήματα γράφτετε – γρά-φτιτι – γράφτι, πέφτετε – πέφτιτι – πέφτι... εις τα οποία απεβλήθη ολόκληρος η συλλαβή τι κατ’ ανομοίωσιν προς την επόμε-νην.

KD examples:

δέν+ete > δέντε > δέντι “you tie”, πίζ+ete > πίζτε > πίζτι “you play”, νάφ + ete > νάφτε > νάφτι “you paint”.

○ In the 3 plur. the unstressed u of the ending -un is always lost: -un > -n. Examples:

potízun > putízn “they water”, kónun > kónn “they cut”, anáfun > anáfn “they light”.

If the verb theme ends in -n the two nn are dissimilated into one by degemination. Examples: δέν+un > δένν > δέν “they tie”, νάν+un > νάνν > νάν “they put”, kánun > kánnn > kán “they do”.

Imperfect

Indicative: The endings are the same as these of the Past Indicative, as in CMG.

Past

Indicative: sing: 1 - a, 2 -es >, -is, 3 -e > -i, plur: 1 -ame > -ami, -àme > -àmi, 2 -ate > -ati, ete > -iti, -àte > -àti, -ète > -èti, -ite > iti, 3 -an.

Subjunctive: Those of the Present Indicative.

Imperative: 2 sing: -e > -i, 2 plur: -te > -ti. Infinitive: -i >

○ In the 2 plur. of Indicative exist the CMG ending -ate > which was formed by analogy to 1 plur. ending -ame >, and the -ete > which came from the ancient and medieval period of the Greek language and is more used as in other NGDs (A. Παπαδόπουλος 1926: 89-90.).

○ In some verbs due to non shift of the stress in the inclination, the 1 and 2 plur. endings can be stressed. This stress is equal to or less strong than the first one. Examples:

éðesa > éðisa “I tied”, → 1 plur. éðes+ame > éðisàmi “we tied”, 2 plur. éðes+ate > éðisàti, éðes+ete > éðieèti “you tied”.

○ The stressed ending -ite > iti was formed by analogy to the ending -ete > -iti of the Imperfect and Past types such as: θέρiza > θέρza “I was harvesting”, θέρizete > θέρziti “you were harvesting, θέρisa > θέρsa “ I harvested”, θέρis+ete > θέρεiti, “you harvested”.

Examples: éðesète > éðieèti, éðesìti > éðeèti “you tied”, épeskète > épikèèti, épeksìti > épikèiti “you played” .

○ The 2 plur. of the act. Present & Past Imperative identifies always with the 2 plur. of the respective Subjunctive. Examples:

act. Past Subjunctive, Imperative | 2 plur: ðés+ te> ðéeti “tie”, lís+te> λίeti “solve”.

○ The 3 sing. ending type of Imperfect (act.) and Past Indicative (act., pass.) in -en > -in exists but it is less used, mainly in idiolects and in the villages of north west Trikala. This ending occurs in the near Macedonian dialectal area (Xasia, Kozani, Imathia, mountainous area of Olympos) and in other NGDs (A. Παπαδόπουλος 1926: 88-89). Examples: sévenen > εένivni, εένivnin “she was coming into”, aðjaviken > aðjávki> aðjáfci, aðjáfcin “he passed”.

Passive voice

Present

Indicative sing: 1 -ome > -umi, 2 -ese > -iei, 3 -ete > -iti

plur: 1 -omàste> -umàeti, -omèste > -umèeti, -omìste > umìeti,

2 -osàste > -usàeti, -esàste> -isàeti, -esèste > -ieèsti, -esìste > -ieìeti,

3 -onde > -undi

○ The 1plur. ending -omaste > of the CMG and of some NGDs exist in the KD but it is less used.

○ The 2 plur. ending -este > -ieti of the CMG exists also but it is not so widely used.

○ The 2 plur. endings -osaste >, -esaste >, are formed by analogy to the 1 plur. ending -omaste > .

○ The endings 1 plur. -omìste> -umìeti, 2 plur. -esìste > -ieìeti, are formed by analogy to 1 sing. and 2 sing. endings respectively with the addition of the ending -ste >. Examples: ðénome > ðénumi “I am tied” ðénumi+ste> ðénumìeti “we are tied”,

ðénese > ðénièi “you are tied” ðénièi+ste > ðénièìeti “you are tied”

○ The endings 1plur. -omèste >, 2 plur. -esèste > are used more.

Imperfect

Indicative: sing: 1 -oman > -uman, 2 -osan > -usan, 3 -otan > -utan,

plur: 1 -omastan > -umàstan, 2 -osàstan > -usàstan, 3 -ondan > -undan.

○The ending -an of the 1 sing. was extended to all the others.

Past

Indic: -θika >, - tika>, -ika >, Sub: -θύ, -tú, -ύ, Infinitive: -θί, -τί, -ί

Indicative: sing: 1 -θika > -θka, -tχα, 2 -θikes > -θcis, -tçis, 3 -θike > -θci, -tçi

plur. 1 -θikame > -θkami, -tχami, 2 -θikate > -θkati, -tχati, -θikete >
-θciti, -tçiti, 3 -θikan> -θkan, -tχαν

Subjunctive sing: 1 -θύ, 2 -θίς, 3 -θί, plur: 1 -θύμε > -θύμι, 2 -θίτε > -θίτι, 3 -θύν

Imperative: 2 sing: -u > Ø, 2 plur: -θίτε > -θίτι.

○ As in the active voice, the 2 plur. of the pass. Past Imperative identifies always with the 2 plur. of the respective Subjunctive. Examples:

Subjunctive, Imperative| 2 plur: ðeθ+ íte> ðiθίτι “(you) be tied”, liθ+íte > λιθίτι “(you) be solved”.

○ In the villages of the northwest periphery: Kefalovriso, Paleomonastiro, Magoula, Paleohori as well as in individual speakers-idiolects exist in active Imperfect and active and passive Past the plural endings 1: -aman, 2: -atan, -etan >. The -etan was formed by analogy to ending -ete >. The -atan, -etan are used less frequently than the -aman. These endings characterize the Epirus and Pindus area (A. Παπαδόπουλος 1926: 89-90; Γ. Κοντοσόπουλος 1994: 100.) and they have been inserted in the KD by the settlement of the inhabitants coming from there in older times. Examples:

éðen-aman > éðinàman “we were tiynig”, épez+aman > épizàman “we were “playing”,

éðen-atan > éðinàtan “you were tying”, épez+atan > épizàtan “you were playing”,

éðes-aman > éðisàman “we tied”, épeks+aman> épiksàman “we played”, élis+aman > éltsaman “we solved”,

éðes+atan > éðisàtan “you tied”, épeks+atan > épiksàtan “you played”, θéris+atan > θér-satan “you harvested”,

váfik+aman > váfkaman “we were painted”, kópik+aman > kópχaman “we were cut”,

váfik+atan > váfkatan “you we painted”, kopík+atan > kópχatan “you were cut”.

These endings coexist with the other ones. Example:

Athina Nikou from Paleohori village.

ti ékanàmi sam-biðáca? épizàman imís. éfcanàman. e-ípa... éfcanàman en-alunác ci pé-rnam mηρά cιramída. t-óλιγàmi fíteu. épizàmi...icί. aftá ta piγnίðja ékanàmi imís.

“What were we doing as children? We were playing. We were making. I told you... we were making a small round floor and we were taking a tile. We were calling it “fitsio”...there. We were playing these games.”

6.6.3.2 Examples of the inclination (only the synthetic types).

ǵéno > ǵénu “tie”

Active voice

		Present		Imperfect
		Indicative	Imperative	Indicative
sing.	1	ǵéno > ǵénu		éǵena > éǵina
	2	ǵénis > ǵents	ǵéne > ǵéni	éǵenes > éǵijnis
	3	ǵéni > ǵeŋ		éǵene > éǵijni
plur.	1	ǵénome > ǵénumi		éǵenàme > éǵinàmi
	2	ǵénte > ǵéndi	ǵénte > ǵéndi	éǵenàte > éǵinàti, éǵenète > éǵijnèti, éǵenìte > éǵijnìti
	3	ǵénun > ǵen		éǵenan > éǵinan
		Participle ǵénonda(s) > ǵénunda(s)		

		Past		
		Indicative	Subjunctive	Imperative
sing.	1	éǵesa > éǵisa	ǵéso > ǵésu	
	2	éǵeses > éǵieis	ǵésis > ǵéis	ǵése > ǵéci
	3	éǵese > éǵiei	ǵési > ǵeε	
plur.	1	éǵesàme > éǵisàmi	ǵésome > ǵésumi	
	2	éǵisàte > éǵisàti, éǵisète > éǵieèti, éǵesite > éǵieiti	ǵéste > ǵéeti	ǵéste > ǵéeti
	3	éǵesan > éǵisan	ǵésun > ǵesn	
		Infinitive ǵési > ǵeε		

Passive voice

		Present		Imperfect
		Indicative		Indicative
sing.	1	ǵénome > ǵénumi		ǵénoman > ǵénuman
	2	ǵénese > ǵéniei		ǵénosan > ǵénusan
	3	ǵénete > ǵéjiti		ǵénotan > ǵénutan
plur.	1	ǵénomàste > ǵénumàeti, ǵénomèste > ǵénumèeti, ǵénumiste > ǵénumieti		ǵénomàstan > ǵénumàstan
	2	ǵénesàste > ǵépisàeti, ǵénesèste > ǵépieèsti, ǵénesiste > ǵépieièti		ǵénosàstan > ǵénusàstan
	3	ǵénonde > ǵénundi		ǵénondan > ǵénundan

		Past		
		Indicative	Subjunctive	Imperative
sing.	1	δέθικα > δέθκα	δεθύ > δίθú	
	2	δέθικες > δέθcis	δεθίς > δίθίς	δέσου > δεs
	3	δέθικε > δέθci	δεθί > δίθί	
plur.	1	δέθικαμε > δέθkami	δεθύμε > δίθύμι	
	2	δέθικατε > δέθkati, δέθικετε > δέθciti,	δεθίτε > δίθίτι	δεθίτε > δίθίτι
	3	δέθικαν > δέθkan Infinitive δεθί > δίθί Participle δεμένος > διμένος, δεμένη > διμένη, δεμένο > διμένο	δεθύν > δίθύν	

θερίζω > θιρίζω “I harvest”

Active voice

		Present		Imperfect
		Indicative	Imperative	Indicative
sing.	1	θερίζω > θιρίζω		θερίζα > θέρza
	2	θερίζεις > θιρίῃz	θερίze > θέρzi	θερίζεις > θέρzis
	3	θερίζει > θιρίz		θερίze > θέρzi
plur.	1	θερίζομε > θιρίζουμε		θερίζαμε > θέρzami
	2	θερίzτε > θιρίzdi	θερίzτε > θιρίzdi	θερίzατε > θέρzati, θερίzετε > θέρziti
	3	θερίzουν > θιρίzn Participle θερίζοντα(s) > θιρίζοντα(s)		θερίzαν > θέρzan

Past

		Indicative	Subjunctive	Imperative
sing.	1	θερίσα > θέρsa	θερίσω > θιρίsu	
	2	θερίσεις > θέρεις	θερίσις > θιρίῃς	θερίσε > θέρει
	3	θερίσει > θέρει	θερίσι > θιρίε	
plur.	1	θερίσαμε > θέρсами	θερίσομε > θιρίsumi	
	2	θερίσατε > θέρσати, θερίσετε > θέρειτι	θερίστε > θιρίετι	θερίστε > θιρίετι
	3	θερίσαν > θέρсан Infinitive θερίσι > θιρίε	θερίσουν > θιρίsn	

Passive voice

		Present	Imperfect
		Indicative	Indicative
sing.	1	θερίζομαι > θιρίζομαι	θερίζομαι > θιρίζομαι
	2	θερίζεσαι > θιρίζεσαι	θερίζοσαι > θιρίζοσαι
	3	θερίζετε > θιρίζετε	θερίζοται > θιρίζοται
plur.	1	θερίζομαστε > θιρίζομαστε, θερίζοσθε > θιρίζοσθε, θερίζοσθε > θιρίζοσθε	θερίζοσταν > θιρίζοσταν
	2	θερίζεσθε > θιρίζεσθε, θερίζεσθε > θιρίζεσθε	θερίζοσταν > θιρίζοσταν

	3	kófete > kófiti	kófutan > kófutan
plur.	1	kófomàste > kófumàsti, kófomèste > kófumèeti, kófomìste > kófumíeti	kófomàstan > kófumàstan
	2	kófesàste > kófisàeti, kófesèste > kófieèeti, kófesiste > kófieieti	kófosàstan > kófusàstan
	3	kófonde > kófundi	kófondan > kófundan

Past

		Indicative	Subjunctive	Imperative
sing.	1	kópika > kópχα	kopú > kupú	
	2	kópikes > kópçis	kopís > kupís	kópsu > kops
	3	kópike > kópçi	kopi > kupí	
plur.	1	kópikame > kópχami	kopúme > kupúmi	
	2	kópikate > kópχati, kópikete > kópçiti	kopíte > kupíti	kopíte > kupíti
	3	kópikan > kópχan Infinitive kopi > kupí Participle koménos > kuménus, koméni > kuméη, koméno > kuménu	korún > kupún	

6.6.3.3 Observations.

6.6.3.3.1 Addition i.

Some verbs preserve the addition i- (which came from the older period of the Greek language) as in the CMG: *íthela* > *íthila* “I was wanting”, *írtha* “I came”, *íksera* > *íkeira* “I knew”, *ípĩa* > *ípça* “I drank”, *ípa* “I said”, *ívra* “I found”. By analogy to them other verbs form the Imperfect and Past types with the addition i- which coexist with the normal ones in *é-*, as in many other NGDs (A. Παπαδόπουλος 1926: 87; N. Ανδριώτης 1930: 173). Examples (normal addition *é-*, addition *í-*):

éleya > *éλιγα* – *ίλιγα* “I was saying”, *éylepa* > *έγλιπα* – *ίγλιπα* “I was seeing”, *éferna* > *éfirna* – *ίfirna* “I was bringing”, *épina* – *ípina* “I was drinking”, *évrīsna* – *ívrisna* “I was finding”, *éfera* > *éfira* – *ίfira* “I brought”, *évrexna* > *ένριχνα* – *ίvriχνα* “I was drenching”.

6.6.3.3.2 Present.

The CMG verbs in *-fto*, *-vo* which come from the anc. Greek verbs in *-πτω* (Hellenist., med. [-pto]) have been formed in the KD in *-fo* > *fu*. Some NGDs have maintained the type *-fto* >: Thacian *ráfto* > *ráftu* “sew”. Examples (CMG > KD): *kóvo* “cut” > *kófu*, *péfto* “fall” > *péfu*, *rávto* “sew” > *ráfu*, *skávto* “dig” > *skáfu*, *skívto* “stoop” > *εσίfu*, *klévto* “steal” > *kλέfu*, *astráfto* “shine, glister” > *astráfu*, *cháfto* > *χάfu* “devour”.

6.6.3.3.3 Imperfect.

◇ Some verbs in -éno > form the theme end in -skn- instead of -n-, in the active Imperfect. (A. Παπαδόπουλος 1926: 89). Examples (active | Present → Imperfect):

katalavéno > katalavénu “I understand” → katalávesknan > katalávisknan “they were understanding”,

maθέno > maθέnu “I learn” → máthesknàman > máθisknàman “we were learning”,

paθέno > paθέnu “I suffer” → páthesknàman > páθisknàman “we were suffering”,

peθέno > piθέnu “I die” → pétheskna > péθiskna “I was dying”,

prolavéno > prulavénu “I reach” → proláveskna > pruláviskna “I was reaching”.

They form also types:

a) with metathesis of n: Vskn > nVsk

máthesknàman → máthesknàman > máθniskàman “we were learning”,

pétheskne → pétheske > péθneci “he was dying”

b) with the loss of k: -skn- > -sn-.

páthesknàman > páθisnàman “we were suffering, péthesknàman > péθisnàman “we were dying”, évrisknàman > évrisonàman “we were finding”, apómiskne > apómiejni “it was remaining”

c) with the loss of n: -skn- > -sk-.

mátheskna > mátheska > máθiska “I was learning”, páthesknan > páθiskan “they were suffering”.

◇ According to the Imperfect types -skn-, -sk-, -sn-, the verb vrísko > vrísku “I find” forms other Imperfect types: évriska → évriskna, évrisona “I was finding”. By analogy to them are formed the new lexemes: évriskna → vrískno > vrísknu, évrisona → vrísno > vrísnu “I find”. Passive Present and Imperfect: vrísknome > vrísknumi, vrísnome > vrísnumi “I am found”, vrísknoman > vrísknuman, vrísnoman > vrísnuman “I was being found”. All these types coexist.

◇ In some verbs in -CV an -n is added to the verb theme to form the active Imperfect. Examples (CV → CnV):

étroya “I was eating” → étroyna > étroyna, íylipa “I was seeing” → íylipna “I was seeing”,

épefan “they were falling” → épefnan > épifnan, évreça “I was wetting” → évreçna

> évriçna, íksera “I was knowing” → íkserna > íkeirna, ékofa “I was cutting” → ékofna

> ékufna, thévgo “go away” → éθevya “I was going away” → éθevyna > éθivyna,

érafafa → érafafna “I was sewing”, yéveva > jériva “I was recovering from illness” → yérev-

na > jérivna, épezame > épizami → épeznáme > épiznami “we were playing”.

◇ In very few verbs the Imperfect theme is formed by the addition of -n- to the past theme. The Greek language forms the Imperfect with the theme of the Present. These two types coexist. Examples (with present theme – with past theme):

épefa > épifa – épesna > épisna “I was falling” (← épisa < épesa (Past) “I felt”)

páthenàmi > páthinàmi – épaθnàme > épaθnàmi “we were suffering” (← épaθàmi < épa-θàme (Past) “we suffered”).

6.6.3.3.4 Active Past in -ka.

The KD has these active Past in -ka:

éðuka “I gave” Indic: éðoka > éðuka, Subj: ðóko > ðóku

Imper: 2sing. ðóke > ðóci, 2 plur. ðókte > ðókti, Infinitive: ðóki > ðoc

áfka “I let” Indic: áfika > áfka, Subj: afíko > afíku,

Imper: 2 sing. afíke > áfci, 2 plur. afíkte > afíkti, Infinitive: afíki > afíc

apólka “I dismissed” Indic: apólka > apólka, Subj: apolíko > apulíku,

Imper: 2 sing. apólíke > apólci, 2 plur. apolíkte > apulíkti,

Infinitive: apolíki > apulíc.

These types also coexist with the normal ones: éðuka – éðusa (<éðosa), áfka – áfisa (<áfisa), apólka – apóltsa (<apólisa).

The Past type apómka (<apómika) of the compound verb apuménu (<apo+méno) “remain” was formed by analogy to the Imperfect type: apómiskna “I was remaining” according to the verb vrísknu “find”, Imper. évriskna, Past vríka. The simple verb ménu “remain” forms only one type for the Imperfect and Past: Imperfect émena > émina, Past émina > émina.

6.6.3.3.5 Double Past.

Some verbs form the active Past with two themes in -s- and -ks (A. Παπαδόπουλος 1926: 89; N. Ανδριώτης 1930: 177.). Examples:

vúisa – vúiksa “I buzzed”, mátiasa > mátçasa – mátiaкса > mátçaksa “I hoodooed”,

tériasa > térjasa – tériaкса > térjaksa “I matched”, tulúposa > tlúpusa – tulúpoksa >

tlúpuкса “I wrapped”, θávmasa > θámasa – θámaкса “I wondered”.

6.6.3.3.6 Coincidence of the active Imperfect and Past.

Some verbs in -éno > have the same types for the active Imperfect and Past due to the function of the northern vocalism: raising of unstressed e to i, (primary) unstressed i can be maintained inside the word. Examples:

Present CMG > KD
pléno > plénu “wash”

Imperfect CMG > KD
éplena > épłina

Past CMG & KD
éplina > épłina

kréno > krénu “speak”	ékrena > ékrina	ékrina
méno > ménu “stay”	émena > émina	émina
frochéno > ftučénu “becom poor”	ftóχena > ftóçina	ftóçina

So the distinction between Imperfect and Past in these verbs which exist in the CMG is expressed only by the context in the KD. Examples:

iyó χte uλ méra épλina (<éplena) ta teóla. ítan tósa pulá p mi píri i níχta.

“I was washing the blankets al the day yesterday. They were so many so that the night reached me”

tu épλina (<éplina) tu pandilóji-s. burís na tu val-ts “I washed your trousers. You can wear them.”

6.6.3.3.7 Imperative.

◇ The imperative of the active Present is not so much used.

◇ The irregular one-syllable Past Imperatives of the CMG exist in the KD without the final -s. The 2 plur. is formed by the addition of the ending -te to the 2 sign. type:

2 sing. → 2 plur: vre “find” → vréte > vréti, be “come in” → béte > béti, vje “get out” → vjéte > vjéti, pje > pçje “drink” → pjéte > pçéti, pe “say” → péte > péti, ðe “see” → ðéte > ðéti.

The CMG types whith -s has been inserted to the KD also. The 2 plur. is formed in -ste > -çti with the addition of the ending -te to the 2 sing. type in -s or by analogy to other Past Imperative types such as: vráste > vráçti “boil”, péste > péçti “fall down”, kópste > kópçti “cut”. 2 sing. → 2 plur: vres → vréste > vréçti, bes → béste > béçti, vjes → vjéste > vjéçti, pjes > pçes → pjéste > pçéçti, pes → péste > péçti, ðes → ðéste > ðéçti.

By analogy to the regular Imperative types such as: ðése > ðéçi “tie”, pápse > pápçi “stop” etc, are formed the 2 sing. types: vréçi “find” (<vres+e), péçi (<pes+e) “tell” which coexist with the other ones. Examples:

vrése me to maçéri > vréçi mi tu maçér’ – vré-mi tu maçér’ “find the knife for me”, pése n alíθia > péçi n alítça – pe n alítça “tell the truth”.

◇ There are irregular types of Present and Past Imperative as in the CMG. The 2 plur. is formed by analogy to 2 sing. with the addition of the ending -te >:

2 sing. → 2 plur: stéka “stay” → stekáte > çtikáti, féya “go away” → feyáte > fiyáti, éla “come on” → eláte > (i)láti, tréça “run” → treçáte > triçáti, émba “go in” → embáte > (i)mbáti, θévya “go away” → θevyáte > θivýati, kóca “run” → kocáte > kucáti, ajevna “go up” → aneváte > ajevati, katéva “go down” → kateváte > kativáti, síko > eíku “get up” → sikóte > ekóti, sikúte > eikúti.

◇ 2 plur. types are formed also with the addition of the ending -te to 2 sing. regular types, by analogy to other 2 plur. types such as: féya – fiyáti “go”, éla – iláti “come” ec: 2 sing. → 2 plur: kátse > kátei “sit down” → katsíte > kateíti, fére > féri “bring” → feríte > firíti, feréte > firéti, pápse > pápei “stop” → papsíte > papéiti, áse > áei “let” → asíte > aeíti, sire > eíri “go” → siríte > eiríti, siréte > eiréti, vále > váli “put” → valíte > valíti, valéte > valéti, páre > pári “take” → paríte > paríti, paréte > paréti. These 2 plur. types coexist with the regular ones: kátste > káteti, féрте > férti, pápste > pápeti, áste > áeti, síрте > eírti, válte > válti.

◇ The 2 plur. types thevǵáste > thivǵácti, feyáste > fiyácti “go away” are formed by analogy to Imperative types of act. Past such as: piáste > pçácti “take”, vráste > vrácti “boil”.

◇ By analogy to 2 plur. Imper. páte > páti “(you) Go” the Imper. type páme > pámi “Lets go.” was formed in pamíte > pamíti.

◇ Type formed from adverb: píso > písu “back” → pisu + 2 plur. ending -te > pisúti “(you) go back”.

◇ In the KD exist the peculiar act. Imperative types: no m “give me”, nómti > nómti “give”. They also mentioned by A. Tzartanos in Tyrnavos (A. Τζάρτζανος 1909: 88). The KD has also the 2 plur. type: nomíte > numíti “give”. By analogy to them were formed the types: 2 sing. ðo m “give me”, 2 plur. ðómte > ðómti, ðomíte > ðumíti. “(You) give.”. There are also the types: 2 sing. ðó mi “give me”, 2 plur. ðóti mi (< ðóte me) “(you) give me”, with the regular maintain of the secondary i (deriving from the unstressed e). Examples: ðó me stafili > ðó mi stafil “give me grape”, ðóte me na fáo > ðóti mi na faw “give me to eat”. According to B. Joseph the type nómti was formed by the lexicalization of the type no m and the addition of the 2 plur. ending -te: nó m “give me” → nom “give” → nom +te > nomti “you give” (B. Joseph 1989: 21-25.). KD examples:

no m “give me”

no m ɲa karaméla. “Give me one bonbon.”,

no m ci ména paráðis (by redublication of the indirect object) “ Give even to me money.”

nómti “(you)give”

nómti faí tuɲ-gózmú “Give food to the people.”

nómti mi líɣu ekórju. “Give to me also a little piece of sihorio (boiled wheat with sugar and raisins which people distribute in the church for forgiveness of the dead)”.

nómti mi ci ména faí (by redublication of the indirect object) “Give even to me food.”

6.6.4 2nd Conjugation

6.6.4.1 1 class

6.6.4.1.1 Endings

Active voice

Present Indic: sing. 1 -áo > -áw, 2 -ás, 3 -ái > -áĩ, plur. 1-áme > -ámi, 2 -áte > -áti, 2 -án

Imper: 2 sing. -a, 2 plur.-áte > -áti, Participle: -ónnda(s)

Imperfect Indic: sing. 1-úsa, 2 -úses > -úeis, 3 -úse > -úei,

plur 1 -úsame > -úsami, 2 -úsate > -úsati, -úsete > -úeiti, 3 -úsan

Passive Voice

Present Indic: sing. 1-íóme >, 2 -íóse >, 3 -íóte > ,

plur. 1-íómaste >, -íómeste >, 2 -íósaste >, - íóste >, 3 -íónde >

Imperfect Indic: sing. 1 -íóman >, 2 -íósan >, 3 -íótan >, plur. 1 -íómastan >, 2 -íósastan >, 3 -íóndan >

6.6.4.1.2 Example of inclination

patáu > patáw “step”

Active voice

		Present Indicative	Imperative	Imperfect Indicative
sing.	1	patáu > patáw		patúsa
	2	patás	páta	patúses > patúeis
	3	patái > patáĩ		patúse > patúei
plur.	1	patáme > patámi		patúsame > patúsami
	2	patáte > patáti	patáte > patáti	patúsate > patúsati, patúsete > patúeiti
	3	patán Participle patónnda(s)		patúsan
Past				
		Indicative	Subjunctive	Imperative
sing.	1	pátisa > pátsa	patiso > patísu	
	2	pátises > páteis	patísis > patíĩs	pátise > pátei
	3	pátise > pátei	patísi > patíe	
plur.	1	pátisame > pátsami	patísome > patísumi	
	2	pátisate > pátsati, pátisete > páteiti	patíste > patíieti	patíste > patíieti
	3	pátisan > pátsan Infinitive patísi > patíe	patisun > patísn	

Passive voice

		Present	Imperfect	
		Indicative	Indicative	
sing.	1	patíome > patçómi	patíóman > patçóman	
	2	patíose > patçóei	patíósan > patçósan	
	3	patíóte > patçóti	patíótan > patçótan	
plur.	1	patíómaste > patçómaete, patíómeste > patçómieti	patíómastan > patçómastan	
	2	patíósaste > patçósacti, patíóste > patçóeti	patíósastan > patçósastan	
	3	patíónde > patçóndi	patíóndan > patçóndan	
		Past	Subjunctive	Imperative
		Indicative		
sing.	1	patíθika > patíθka	patiθú > patθú	
	2	patíθikes > patíθcis	patiθís > patθís	patísu > patís
	3	patíθike > patíθci	patiθí > patθí	
plur.	1	patíθikame > patíθkami	patiθúme > patθúmi	
	2	patíθikate > patíθkati, patíθikete > patíθciti	patiθíte > patθíti	patiθíti > patθíti
	3	patíθikan > patíθkan	patiθún > patθún	
		Infinitive patiθí > patθí		
		Participle patiménos > pat'ménus, patiméni > pat'mér,		
		patiménin > pat'ménin, patiméno > pat'ménu		

6.6.4.2 2 class

6.6.4.2.1 Endings

Active Present Indicative: sing. 1 -ú, 2 -is, 3 -í, plur. 1 -úme > -úmi, 2 -íte > -íti, 3 -ún

Imperative: sing. 2 -i, plur. 2 -íte > íti, Participle: -ónða(s)

The other active and passive tenses are inclined according to the 1 class.

6.6.4.2.2 Example of inclination

lalú “crow”, “speak”

Active voice

Present

		Indicative	Imperative
Sing.	1	lalú	
	2	lalis > laλís	láli > láli
	3	lalí > laλí	
Plur.	1	lalúme > lalúmi	
	2	lalíte > laλíti	lalíte > laλít
	3	lalún	

Participle: lalónða(s)

Imperfect Indicative: lalúsa, Past Indicative: lalisa > láltsa,

Passive voice: Present, Indicative: lalióme > lalómi, Imperfect Indicative: lalióman > lalóman

Very few verbs from inclination in the 2 class: θarú “think”, ború > burú “can”, θorú > θurú “see”, arú “open”, tsacú “smash”, “break”. Almost all the verbs are inflected in the 1 class.

6.6.4.3 Inclination in both of the classes

Several verbs form inclination in both of the two classes. Examples:

1 class	2 class
varáw “hit”	varú
laláw “crow” “speak”	lalú
kaláw “call”, “invite”	kalú
filáo > flaw “kiss”	fлу
keaw “scratch”	keu
karteráo > kartiráw “attend”	kartirú
naláw “dissolve”	nalú
kataláw “stop fasting”	katalú
perpatáo > pirpatáw “walk”	pirpatú
paramburáw “can”	paramburú
ponáo > punáw “pain	punú
χoráo > xuráw “fit into”	χurú
zaw “live”	zu
eaw “shake”	eu
zvaw “light off”	zvu

6.6.4.4 Verbs with vowel as theme character

Present	Imperfect	Past
akúw “hear”	akúsa	ákusa > áksa
arú “open”	arúsa	ániksa > ánksa
kruw “hit”	krúsa	ékrua
kunáo > knaw “shake”	kunúsa > knúsa	kúnisa > kúntsa
kináo > knaw “move”	kinúsa > knúsa	kínisa > cíntsa
klío > κλυ “close”	klúsa	éklisa
filáo > flaw “guard”	flúsa	filaksa
ftaw “spit”	ftúsa	fítsa
zvaw “light off”	zvúsa	zívisa > zífisa
zaw “live”	zúsa	ézisa
sío > eú > eaw “shake”	eúsa	éεisa
ksío > keaw “scratch”	keúsa	éksisa > éksa
kéyo > cew “burn”	ékeya > éciya	ékapsa
kléyo > κlew “cry”	ékleya > ékliya	éklapsa
léyo > lew “say”	éleya > éliya	ípa
trow “eat”	étroya > étruya	éfaya
ftéyo > ftew “be at fault”	éfteya > éftiy	éfteksa > éftiksa

There are also types by contraction with loss of the semivowel w: akú “I hear”, kru “I hit” according to the 1 sing. types: aγapáw – aγapú “I love” etc.

The 3 sing. normally without contraction, but in a quick rhythm speech exist contraction types by loss of the semivowel: (normal type → type with loss of the semivowel) akúī “he hears”, krúī “he hits”, flaī → fla “he kisses”, ftaī → fta “he spits”, zvaī → zva “he lights off”, zaī → “he lives”, eaī → ea “he shakes”, keaī → kea “he scratches”, paī → pa “he goes”, ceī → ce “he burnes”, kleī → kle “he cries”, leī → “he says”, troī “he eats”, fteī → fte “he is to be blamed”.

6.6.4.5 The deponent verbs

The deponent verbs of the CMG: cimáme “sleep”, θimáme “remember”, lipáme “fell sorry”, fováme “scare” etc form in the KD the Present in -óme > -ómi, and the Imperfect in -óman: kimóme > cimómi, θimóme > θ’mómi, alipóme > aλpómi, fovómi > fuvómi “I am scared”. Only the KD ðukíóme > ðucómi “decide, want” is inflected with the regular endings of the 2 conjugation.

Example.

CMG cimáme, KD cimómi “sleep”

		Present	Imperfect
		Indicative	Indicative
sing.	1	kimóme > cimómi	kimóman > cimóman
	2	kimóse > cimóei	kimósan > cimósan
	3	kimóte > cimóti	kimótan > cimótan
plur.	1	kimómaste > cimómaeti, kimómeste > cimómieti	kimómastan > cimómastan
	2	kimóste > cimóeti	kimósastan > cimósastan
	3	kimónde > cimóndi	kimóndan > cimóndan

By effect of the CMG ³⁰ was formed also the inclination of the Present in -áme > -ámi, and of the Imperfect in -áman: kimáme > cimámi, θimáme > θ’mámi, alipáme > aλpámi, fuváme > fuvámi. Example:

		Present	Imperfect
		Indicative	Indicative
sing.	1	kimáme > cimámi	kimáman > cimáman
	2	kimáse > cimáei	kimásan > cimásan
	3	kimáte > cimáti	kimátan > cimátan
plur.	1	kimámaste > cimámaeti, kimámeste > cimámieti	kimámastan > cimámastan
	2	kimáste > cimáeti	kimásastan > cimásastan
	3	kimánde > cimándi	kimándan > cimándan

³⁰ M. Τριανταφυλλίδης 1988: 170.

6.6.4.6 Observations

○ All the verbs of the 1 class form the 1 sing. of act. Present Indicative even in -ú which is less used, by analogy to the verbs which are inflected in both of the classes e.g. lalú, laλís, laλí – laláw, lalás, laláĩ “crow”, kratú, kratís, kratí – kratáw, kratás, kratáĩ “hold” etc.

○ The Imperfect in -aya exists, but it is not so much used. Examples (Present → Imperfect: -úsa, -aya):

anameráw “stay aside” > anamiráw → anamerúsa > anamirúsa, anaméraya, flaw “guard” → filúsa > flúsa, filaya, apoláo > apuláw “dismiss” → apolúsa > apulúsa, apólaya, ború > burú “can” → borúsa > burúsa, bóraya, kremáo > krimáw “hung” → kremúsa > krimúsa, krémaya.

○ In contrast to the 1 conjugation the Imperative of the act. Present is more used in comparison to the Imperative of the act. Past.

○ The Imperative types: porpáðia > purpáðja “walk”, perpátia > pirpátça “walk”, krátia > krátça, kráðia > kráðja “hold”, kartéria > kartérja “attend”, téria > térja “look”, were formed from the Imperative types of the 2 class with the addition of the ending -a, by analogy to those of the 1 class³¹: 2 class Imper. kráti “hold” > by analogy to 1 class Imper. e.g. ayáp-a “love” → kráti+a > krátia > krátça.

○ By the effect of the CMG³² the passive Present and Imperfect form also inclination with the following endings which are less used:

Pres. Indic: sing. 1 -ième >, 2 -iése >, 3 iéte > ,
 plur. 1 -iémaste >, -iémeste >, 2 iésaste >, – iéste >, 3 -iénde >

Imper. Indic: sing. 1 -iéman >, 2 -iésan >, 3 -iétan > ,
 plur 1 -iémastan >, 2 -iésastan >, 3 -iéndan >

Example:

ayapíeme > ayapçémi “I am loved”

Passive voice

	Present Indicative	Imperfect Indicative
Sing. 1	ayapíeme > ayapçémi	ayapíeman > ayapçéman
2	ayapíese > ayapçéei	ayapíesan > ayapçésan
3	ayapíete > ayapçéti	ayapíetan > ayapçétan

³¹ Similar types in Mikro and Megalo Monastiri North Thrace. Π. Αλμπανούδης, 2009: 232.

³² M. Τριανταφυλλίδης 1988: 161.

Plur.	1	αγαπήμαστε > αγαπήμασθε, αγαπήμαστε > αγαπήμασθε	αγαπήμασταν > αγαπήμασταν
	2	αγαπήσατε > αγαπήσατε, αγαπήσατε > αγαπήσατε	αγαπήσασταν > αγαπήσασταν
	3	αγαπήσατε > αγαπήσατε	αγαπήσαν > αγαπήσαν

6.6.5 Observations in the verb

6.6.5.1 The conditional

The conditional is formed by analytic types as in CMG and expresses possibility and probability. The CMG uses the analytic type: particle θα + Imperfect, Past Imperfect, whereas the KD uses the particle θαλά with all the tenses. The particle θαλά came from the phrase ίθela na “ I wanted to”: ίθela na > θelna > θela > θαλά. The types of the KD conditional are the following:

a) Hypothesis in the past which is unfeasible. The unreal in the past.

θαλά + Imperfect to express the synchronous in the past,

θαλά + Past Perfect to express the precedent in the past.

Examples:

εχτές θαλα πάγena sto χωράφι alá évrekse ke ðen píya > ίχτές θαλα páina stu χωράφ', alá évrikey ci ðem-bíya.

“Yesterday I would have gone to the field but it rained and I did not go.”

áma ðen évrexe echté θαλα to ίχα skaméno to χωράφι. > áma ðen évriçi ίχτέ θαλά t-ύχα skaménu tu χωράφ'.

“If there was not rain yesterday, I would have dug the field.”

b) Probability.

θαλά + Present, to express probability in the present and in the future.

θαλά + Past, to express probability in the past.

Examples:

Pái sto χωράφι ándras mu. piséri ti káni ekí. θαλα skávi. tí álo θαλα káni. > Paí stu χωράφ' ándraz-m'. píeér' ti kap íci. θαλα skáv'. Ti álu θαλα kap?

“My husband went to the field. Who knows what he is doing there. Maybe he digs. What else can he do?”

θαλα to éskapse to ambéli. íne apo to proí feyátin apo to spíti. > > θαλα t-óskapei t-ambéΛ. íjni ap tu pruí fiyátin ap-tu epit'.

“She would have dug the vineyard. She left the house in the morning.”

c) Hypothesis possible in the past. Future in the past.

θαλά + Past Subjunctive. Examples:

όνδα θαλα γίρι i méra éromàstan apo to χοράφι. > όνδα θαλα jír' i méra érumàstan ap-tu χu-ráf'.

“When the day leaned (in the sunset) we came from the field.”

to mesiméri θαλα δόσι λίγο χοrtári ta prámata > tu miémér' θαλα δόε λίγυ χurtár' ta práma-ta.

“At noon she would give a little of grass to the animals.”

íkseran póte θαλα γενίσι i vuvála > íkεiran póti θαλά jjinie i vála.

“The knew when the buffalo would give birth.”

andrépondan na páme sto γiátró. íman néa. íman nífi. θαλα me pún. <πίρε γινέκα árosti.>
> andrépundan na pámi stu jatró. íman néa. íman nífi. θαλα mi pún. <πίρι γινέκα áruet'.>

“They felt ashamed that we should go to the doctor. I was young. I was bride. They would say about me: <He took ill wife.>”

mólis ksekinúse gamos ap t Δeftéra, tin Pémti θαλα ftíásun ta simvólea. > mólis keiknúci γámus ab-Diftéra, tim-Bémt' θαλα fcásun ta eimvólia.

“When the wedding started from Monday, they would sing the dowry contract on Thursday.”

Furthermore this type of Conditional is used in narrating when the speaker wants to express hypothesis in the past which he considers as possible or real. KD examples:

pos ítan tu skápeimu sta χuráfca tótis?

“How was the digging in the fields then?”

áma íthila na paw stu χuráf' ja skápeimu tótis, ksers ti ékana?

“If I wanted to go into the field for digging then, do you know what did I do?”

θαλα εkuθú pruí pruí, θαλα timásu tun-druvá mi psumi, faí, jiró ci θαλα paw stu χuráf'.

“I would get up in the morning, I would prepare the sack with bread, food and water and I would go to the field.”

ící θαλα krimásu tun-druvá stu δéndru na min paén típuta mésa

“There, I would hang the sack up in the tree so that nothing could go in”.

ci θαλά pçásu tu tsapí ja skápeimu ílu c-ílu. ete dúlivàmi tóti.

“And I would take the hoe for digging, sun and sun (from the dawn till the sunset). We worked like this then.”

6.6.5.2 Future

The future particle θa has also the type a ($<\theta a$). Examples: θa páw, a páw “I will go”, a paw na δu pu δ óεfiru. “I will go to see the football.”, a pámi na kópsumi χurtár’. “We will go to cut grass.”

6.6.5.3 Present Past, Perfect Past, Future perfect

When the verb is transitive, the KD prefers to use the analytic types (with the passive participle) for forming the Present Past, Perfect Past and Future Perfect in active voice – with the modal verb $\acute{\epsilon}\chi o$ “have”, and in passive voice – with the modal verb $\acute{\iota}m e$ “be”. These types exist also in the CMG but they are not so much used³³.

Active

Present Perfect: $\acute{\epsilon}\chi o > \acute{\epsilon}\chi u$ “I have”+ passive participle, Past Perfect: $\acute{\iota}\chi a$ “I had”+ passive participle, Future Perfect: $\theta a \acute{\epsilon}\chi u$ “I will have” + passive participle.

Passive

Present Perfect: $\acute{\iota}m e > \acute{\iota}m i$ “I am” + passive participle, Past Perfect: $\acute{\iota}m a n$ “I was”+ passive participle, Future Perfect: $\theta a \acute{\iota}m i$ “I will be” + passive participle.

Examples:

$t a \acute{\epsilon}\chi o \delta o m \acute{e}n a t a k o t \acute{o}p u l a > t a \acute{\epsilon}\chi u \delta o m \acute{e}n a t a k u t \acute{o}p l a$ “I have fed the chicken”,
 $t o n \acute{\epsilon}\chi o s k a m \acute{e}n o t o n k \acute{\iota}p o > t u n - \acute{\epsilon}\chi u s k a m \acute{e}n u t u n - g \acute{\iota}p u$ “I have dug the garden”,
 $n \acute{\epsilon}\chi o f \acute{\iota}\acute{\alpha}z m \acute{e}n i n t i n p \acute{\iota}t a > n - \acute{\epsilon}\chi u f \acute{c}a z m \acute{e}n d - b \acute{\iota}t a$ “I have made the pie”,
 $t a \acute{\iota}\chi a m e \theta e r i z m \acute{e}n a t a s i t i \acute{\alpha}r j a > t a \acute{\iota}\chi a m i \theta i r z m \acute{e}n a t a \acute{\epsilon} t \acute{\alpha}r j a$ “We had harvested the wheat fields”,
 $\acute{\iota}n e \delta o m \acute{e}n a t a k o t \acute{o}p u l a > \acute{\iota}n i \delta o m \acute{e}n a t a k u t \acute{o}p l a$ “The chicken have been given (food).”

6.6.5.4 Verbs in both conjugations.

Several verbs are inflected in both conjugations, especially these in $-i z o >$. Examples:

1 st conjugation	2 nd conjugation
$a l a m a n \acute{\iota}z o > a l a m a n \acute{\iota}z u$ “dissarange”	$a l a m a n \acute{a}w$
$a m b o \delta \acute{\iota}z o > a m b u \delta \acute{\iota}z u$ “bother”	$a m b u \delta \acute{a}w$
$a n \acute{\iota}y o > a n \acute{\iota}y u$ “open”	$a n \acute{\iota}$
$a r o s t \acute{e}n o > a r u c t \acute{e}n u$ “become ill”	$a r o s t \acute{a}o > a r u s t \acute{a}w$
$\acute{\epsilon}r \chi o m e > \acute{\epsilon}r \chi u m i$ “come	$\acute{\epsilon}r \chi \acute{o}m e > \acute{\iota}r \chi \acute{o}m i$
$f o n \acute{a}z o > f u n \acute{a}z u$ “scream”	$f o n \acute{a}o > f u n \acute{a}w$
$\theta e r \acute{\iota}z o > \theta i r \acute{\iota}z u$ “harvest”	$\theta e r \acute{a}o > \theta i r \acute{a}w$
$\theta i m \acute{\iota}z o > \theta i m \acute{\iota}z u$ “rimind”	$\theta i m \acute{a}w > \theta \acute{m} a w$
$\gamma o n a t \acute{\iota}z o > \gamma u n a t \acute{\iota}z u$ “kneel”	$\gamma o n a t \acute{a}w$
$j \acute{\iota}r \acute{\iota}z o > j \acute{\iota}r \acute{\iota}z u$ “turn”	$j \acute{\iota}r n \acute{a}w$
$k a \theta a r \acute{\iota}z o > k a \theta a r \acute{\iota}z u$ “clear”	$k a \theta a r n \acute{a}w$

³³ M. Τριανταφυλλίδης 1988: 148.

κάθoμε > κάθoμι “sit”	καθóμι
καπνίζo > καπνίζu “smoke”	καπνάw
κιμίζo > κιμίζu “make to sleep”	κιμάw
κλίno > κλίnu “close”	κλίu
κσeμίσκλιζo > κeιμίσκλιζu “cut off”	κeιμισκλάw
κσeνομίζo > κeινuμίζu “expel”	κσeνομáo > κeινuμάw
κσίno > κeίνu “scratch”	κeaw
λίno > λίnu “solve”	λίu
λιχνίζo > λιχνίζu “winnow”	λίχνάw
μανδιλóno > μανδιλónu “I donate scarf”	μανδιλáo > μανδάw
μιρίζo > μιρίζu “smell”	μιράw
προκσeνιάζo > πρoκeιπιάζu “matchmake”	πρoκσeνάo > πρoκeιπιάw
σκαλίζo > σκαλίζu “carve”	σκαλνάw
σινιθίζo > εϊπνιθίζu “geto used to”	εϊπνιθάw
σκιάζo > εcάζu “scare”	εcaw
σκίζo > εcίζu “tear up”	εcu
σκορπίζo > σκρoπίζo > σκρoπίζu “scatter”	σκρoπáo > σκρoπάw
σκυπίζo > σκυπίζu “wipe”	σκυπάw
σταλίζo > σταλίζu “stay”	σταλάw
στumbίζo > στumbίζu “bash”	στumbάw
ευρευρίζo > ευρευρίζu “snake around”	ευρευράw
ευρίζo > ευρίζu “whistle”	ευράw
σuflίζo > σuflίζu “skewer”	σuflάw
τσακίζo > τσacίζu “smach”	τσacú
τεατεαλίζo > τεατεαλίζu “smash”	τεατεαλάw
vúlome > vúlumi “want”	vuλόμι
χιμίζo > ςmίζu “pounce	χιμάo > ςmaw

6.6.5.5 Participle

Many passive participles have end up being adjectives (as in CMG). Examples: χαζεμένος > χαζιμένος “been stupid” & “stupid”, γραμένος “written” & “nice”, γινομένος > जिनुμένος “mature”, φτασμένος > φταζμένος “reached” & “with a high social level”

6.7 THE ADVERBS

6.7.1 Endings.

The adverbs which come from adjectives are formed as in the CMG (Τριανταφυλλίδης 1988: 191): from the plural neutral type. So they have the ending -a, -á. Examples:

adj. sing. masc. όμορφος “beautiful” > όmurfus, sing. neu. όμορφο > όmurfu, plur. neu. όμορφα → adverb όμορφα > όmurfa “beautifully”

adj. sing. masc: kalós “good”, sing. neu. kaló, plur. neu: kalá → adverb kalá “well”

adj. sing. masc. psilós > pslos “high”, sing. neu. psiló > pslo, plur. neu. psilá > psla → adv. psla “high”

Other endings of adverbs: -i(s), -u, e(s) > -i(s), -as, -ítsa.

In -ís. Examples: kataγís > kataί(s) “down to the earth, on the ground”, katapsaθís “above on the matting”, misokerís > mpsucirís “in the middle of the time”, misokarðís > mpsukarðís “in the middle of the heart”, katakarðís “on the heart”, katastratís “on the street”, misoxronís > mpsuxrunís “prematurely” “before its time”, katakolís > katakuλís “above on the body”, ksekopís > keikupís “straggling”, “cutting off”.

In -ítsa: oliníχítsa > uλnιχίτςa “all the night”, olimerítsa > uλmirίτςa “all the day”, kriaðίτςa “with cold”, kataίτςa “down to earth” “on the ground”. Examples: ðúλίτςa uλmirίτςa “ I worked all the day.”, kriaðίτςa χτε óγyusa tu χuráf “I plowed the field yesterday with cold weather.”.

In -ú: katalaxú ‘radomly’, kataiλú “in the sun”, perikopú “through” .

Many adverbs have types where an -s is added to the end by analogy to other adverbs with final -s e.g. norís > nurís “early”, χtes “yesterday”, to participles in -ondas and to some conjunctions: óndas “when”, andis “instead”. Examples: símera “today” > éimira → éimiras, γρίγopa “quickly” → αγλίγyura → αγλίγyuras.

By analogy to these types the -s was added to some fem. accusative types which function in the syntax as adverbs forming types which were considered as genitive types by reanalysis and therefor the article was added: alίθίa (sing. ac. fem.) írthe > alίτςa írθi “ He came indead.” → (by addition of -s) alίτςas írθi → (by reanalysis as fem. sing. gen.) alίτςas írθi → (by addition of the article fem. sing. gen. +) tis alίθίas írthe > ts alίτςas írθi.

6.7.2 Locals

a) Interrogatives: pu “where, apúthen> (a)púθi(n) “from where”

b) relatives: pu “ where”, ópu > op “where”, ópuðípotes > óbðíputi(s) “ everywhere”

c) positives: eðó> (i)ðó “here”, éðóthe > (i)ðóθi ”to here”, (a)ftú “there”, ekí > (i)cí “there”, ecίthe > (i)cίθi “to there” olúthe > ulúθi “everywhere”, alú “elsewhere” pa(n)dú “everywhere”, puθená > pθiná “nowhere”, kápu > kap “somewhere”, apánu > (a)pán “upstairs”, (a)panaθ’ó, (a)panaθέ “up to”, kátu > kat “down”, mésa “inside”, ókso > óksu “outside”, simá > εma “near”, pláí “next”, ðípla “besides”, parámepa > parámira “ aside”,

katajís > kataí(s) “down to earth”, alárya “away”, trojíro > truíru, trójira > tróira “around”, anametaksi > anamitaks’í, “between”, anámesa > anámisa “in between”, péra “away”, andípera > a(n)dípira “to the other side”, píso > písu “back, brostá > brustá “in front”, katámata “straight”, katapán “exactly up”, andíkr’a “to the other side”, misokarđís > mpsukarđís “in the middle of the heart”.

Adverbs from phrases: ísia eđó > eađó “straight to here”, isia ecí > eací “straight to there”, isia píso > epísu “straight back”, ísia kátu > eakat “straight down”, ísia ókso > eaóksu “straight out”.

In the adverbs eđó > iđó “here”, aftú “there”, ekí > icí “there” the deixis is clarified or intensified by the addition of the demonstrative particles ĩa(s), ĩaĭá(s), ĩaĭása(s). Their use expresses gradation of the clarification or of the intensity of the deixis:

ĩa(s) → ĩaĭá(s) → ĩaĭása(s) as in the demonstrative pronouns.

adverb	adverb + ĩa(s)	adverb + ĩaĭá(s)	adverb + ĩaĭása(s)
eđó > (i)đó “here”	(i)đó-ĩa(s)	iđó-ĩaĭá(s)	iđó-ĩaĭása(s)
ecí > icí “there”	icí-ĩa(s)	icí-ĩaĭá(s)	icí-ĩaĭása(s)
aftú “there	aftú-ĩa(s)	aftú-ĩaĭá(s)	aftú-ĩaĭása(s)
eađó “towards here”	eađó-ĩa(s)	eađó-ĩaĭá(s)	eađó-ĩaĭása(s)
eací “towards there”	eací-ĩa(s)	eací-ĩaĭá(s)	eací-ĩaĭása(s)
apo ekí > pucí “from there”	pucí-ĩa(s)	pucí-ĩaĭá(s)	pucí-ĩaĭása(s)
kataekí > katací “towards there”	katací-ĩa(s)	katací-ĩaĭá(s)	katací-ĩaĭása(s)

6.7.3 Temporal

a) Interrogatives: pótes > pótí(s) “when”, b) Relatives: pu “when”

c) Positives: poté > puté, putés “never”, kápotes > káputí(s) “once”, kápu-kápu > kap – kap “some time”, pá(n)da “always”, oloéna > uluéna “always”, tóte(s) > tótí(s) “then”, tóra “now”, cóla(s) “already”, (a)kóma “still”, ksaná “again”, ístera > íetira, íetira(s) “after”, prin “before”, taĭjá > taĭá “tomorrow”, eĭtés < iĭté(s) “yesterday”, epsés > (i)peé(s) “last evening”, apóse > (a)póppei “tonight”, eproxtés > (i)pruxté(s) “the day before yesterday”, símera > eímira, eímiras “today”, ávrío > ávr’u “tomorrow” “in the near future”, epérisi > (i)pére “last year”, propérisi > própíre “the year before last year”, misokerís > mpsucirís “in the middle of a period”, mesovđómađa > mpsuvđómađa “in the middle of the weak”, ulimerís > ulmirís, olimerítsa > ulmirítsa “all the day”, anárĭa > anárĭa, areá > ar’á “sparsely”.

Adverbs from phrases.

○ with prepositions

kata (prep.) óran (fem.) “to hour → kataóra (adv.) > by addition of -s → kataóras “for the moment, now”,

pros óran “to hour” → prosóra (adv.) > by addition of -s → prusóras “for the moment, now”, “currently”,

kata+eðóthe > kataðóthi “towards here”, kata+ekíthe > katacíthi “towards there”, kata+páno > katapán “towards up”

○ with article

ta ísia > taíea “now, just”, ta epsés > ta (i)peé(s) “yesterday night”, ta epropsés > ta (i)prupesés “in the night before yesterday night”, ta extés > ta (i)χté(s) “yesterday”, ta eproxtés > ta (i)pruxté(s) “in the day before yesterday”

○ preposition apo (“from”)+ ta (article plur. neu.) + adverb. In CMG: apó + adverb. Examples: apo ta tóra > aptatóra “from now”, apo ta apóse > aptapópei “from tonight”, apo ta epsés > aptaipé(s) “from yesterday night”, apo ta eproxtés > aptaipruxtés “from the day before yesterday”

○ phrases: kápote ke alóte > káputi c-alóti “sometime”

The local adverbs are used for the time deixis as in the MGDs, but in such a grade that they ended up to replace the “pure” temporal adverbs in the speech. Examples:

○ brustá “in front”, “ahead”, “before”

aftí ézisan brustá ap-ti-ména “They lived before me.”

○ brucítira “further ahead”, “earlier”

aftós státhike brosítera. > aftós staθci brucítira. “He stayed further ahead.”, aftós írthe brosítera > aftós írthi brucítira “He came earlier.”

○ kondá > kundá “nearby”, “near”, “afterward”, “next”, “then”

kondá írthan c-i patózis stu χurjó “Afterwards the threshing machines came in the village.”

○ kondítera > kundítira “closer”, “later”

aftós píye ke ékatse kondítera apo te ména ston papa. > aftós píji ci ékatēi kundítira ap-tiména stum-bapá. “He went and sat closer to the priest than me.”

aftós írthe kondítera apo te ména. > aftós írthi kundítira ap-ti-ména. “He came later than me.”

6.7.4 *Tropicals*

- a) Interrogative: pós “how”, b) Relative: ópos > ópus “as”
c) Positives: éte “like this”, alíós > alós “else”, mazí “together”, a(n)dáma “together”, ayália > ayála “slowly”, (a)pó+ayála > (a)payália “slowly”, apístoma > (a)pístuma “in face”, brúmita > brúmta “in nose”, χávda “with open legs”, anáskela > anáckla “back on”, iksaryú “on purpose”, anária > anárja “sparsely”, kutrú “without thinking”, mutlác “only”

For expressing the posture the KD uses the phrase: neu. plur. article ta+ adverb in -
a. Examples:

ta +olórtha > talórtha “straight”, ta +apístuma > tapístuma “back on”, ta+χávda > ταχávda “with open legs”, ta + anáskela > tanáckla “on your back”. By analogy to these types the article ta is added to the act. participles (which are non -inflected and function in the syntax even as adverbs.). Examples: ta+ káθonda(s) > ta káθunda “sitting”, ta stékondas > ta etekunda “staying”.

6.7.5 *Quantitatives*

- a) Interrogative: póso > pósu “how much”
b) Relative: óso > ósu “as much”
c) Positive: tóso > tósu “so much”, polí > puλί “much”, perisótero > pirsótiru “more”, pliótero > plótiru “more”, líyo > λίyu “little”, liyáki > λίyác “less”, móno > mónu “only”, pïo > pço “more”, kambóso > kambósu “some”, psíχα > πείχα, psíχana(s) “a little”, (n)díp “at all”, ndip katá ndip “very at all”, ndip apú ndip “very at all”, vítsa “full”, gudzá(m) “so” (only with nouns and adjectives), g’ól “full of liquid”, énan-délu “too much”.

The preposition pará is added to quantitative adverbs to intensify their meaning. Examples: para + líyo “little” > paraλίyu “almost”, para + tóso “such” > paratósu “almost”, para +polí “much” > parapuλί “very much”, para+ kámposo “enough” > parakámbusu “almost enough”.

6.7.6 *Affirmative: tamám “all right”*

6.7.7 *Hesitants*

ísos > ísus, táχα, táχates > táχatis “maybe”, sámata’, sámatis “what about”.

6.7.8 Exception

pérja “apart from”,(i)ksón “except”, mutlác “only” (<turk. mutlak).

6.7.9 Degrees of the adverb comparison

They are formed as in the CMG by syntetic or analytic types.

The comparative degree.

○ synthetic type: plural neutral of the synthetic comparative degree of the adjective. Examples:

γλιγυρότιρος adj. “faster” → γλιγορότιρα adj. neu. plur. → γλιγορότιρα adverb “faster”,

kunditirus adj. “later” → kundítira adj. neu. plur. → kundítira adverb “later”,

○ analytic type: πῖό “more” + adverb of positive degree. Examples: πῖο γλίγορα > πῶ γλίγορα “faster”.

The superlative degree is formed by analytic type: (πάρα “very” +)(πολί “much” >) πῶ + adverb of positive degree. Examples: πάρα πῶ καλά “very well” .

6.8 THE PREPOSITIONS

The KD displays these prepositions: με > μι “with”, σε > εἰ “to”, ja, ja “for”, os “untill”, apú (apú, ap, pu, a) “from”, katá “to, towards” μετά > mitá “after”, pará “despite”, adí(s) “instead”, ntill”, δίχος > δίχus, δίχórs “without”, χωρίς > χurís →χόris > χors “without”, ίsía με> ίεami “till”.

The pre. μέχρι(s) has been inserted from the CMG to replace the os. But still the conservative KD speakers use the os.

In the sequence preposition s (<se) + article + noun (which is also the analytic type of the indirect object) very often the article is omitted and if the noun begins with a voiced consonant, the s is converted to z by recessing voice assimilation. This also in other NGDs (A. Παπαδόπουλος.1926: 53-55; Π. Αλμπανούδης 2009: 196-197). In the KD these types coexist with the other ones (with article). Examples:

se + article+ noun

se tin Ὑἱανύλο > z-d- Janúlu “to Janulo” (fem. first name)

se tu Palamá > st-Palamá “to the Palamas (village)”

se tu Μακρῖχόρι > st- Μακρῖχόρ’ “to the Makrihori (village)

se tis vambakíes > z-dz-vambacés “in the cotton plants”

se tin vroχί > z-d-vručí “on the rain

se tus γάμι > z-dz-γam’ “in the marriages”

s (<se) + noun

s Ὑἱανύλο > z-Janúlu

s Palamá > s-Palamá

s Μακρῖχόρι > s-Μακρῖχόρ’

s vambakies > z-vambacés

s vroχί > z-vručí

s γami > z-γam’

This type: (prep. se+ art. >) s + noun which expresses definiteness, contrasts with the type: (prep. se>) si + noun, which expresses indefiniteness. Examples:

se tin vroχί > s vručí > z-vručí “in the rain” ~ se vroχί > si vručí “in rain”.

The prepositions: apú, katá, mitá, pará, andí are used in syndax and in compounding (as in the CMG).

The prepositions sin > ein, aná, kse > kei, peri > pirí that come from the older period of the Greek language (anc., med.) are used in the KD only in the compound words (as in ModernG).

The preposition pros > prus “to, towards” of the CMG is used only in KD compounding. Its syntactic function is replaced by the preposition katá. Examples (CMG → KD): éla pros eména → éla kata ména > éla kata-ména “Come to me”

pros to vráđi ksecínise → kata to vráđi ksekínise > ka- tu vráđ’ keicíptei “In the evening he started.”

The preposition apu has the types: apu, pu, ap, p, a. Examples: apo tin mána > apu-t-mána, pu-t-mána, ap-t-mána, p-t-mána, a-t-mána “from the mother”. The type a only in the syntax with the article: (apo>) a + tun, tin, tn, tu, ts, ta, t, by simplification of the cluster pt, pts with the loss of p: apo + (article) t- > apt- > at-. Examples: apu tn mána > aptmána > a-t mána “from the mother”, apu ton ađerfón > aptunađirfón > a-tun ađirfón “from the brother”, apu tis áles > aptsális > a-ts-ális “from others”

In the sequence katá + article the whole syllable ta is lost by apocope (A.Παπαδόπουλος 1926: 35). Examples: katá to ksiméroma > ka-tu keiméruma “to the dawn”, tiráï katá tus ándri > tiráï ka-ts ándr’ “he sees to the men”.

In the syntax of the prepositions with personal and demonstrative pronouns the syllable ti (<te) is developed: preposition + pronoun → preposition + te+ pronoun. This came from syntax types of the preposition μετά μετά “with” + personal and demonstrative pronouns which begin with vowel in Medieval Greek: μετά + εσέ [meta-esé] “whith you”, μετά εμέ [meta-emé] “whith me”. In those syntactic types the final vowel of the preposition μετά [metá] was lost and emerged the types: μετ’ εσέ [met-esé] “with you”, μετ’ εμέ [met-emé] “whith me” where the syllable τε [te] was considered as a development by reanalysis: μετ’ εσέ [met-esé] → με τε σε [me-te-sé], μετ’ εμέ → με τε με [me-te-mé]. From these forms the syllable te > NG type ti extended by analogy to the

syntax of other prepositions with ponouns and with adverbs (Π. Αλπανούδης 2009: 244.).

This also in the rest of Thessaly ³⁴.

Examples:

CMG	KD -Ø- → -te- >
me aftón “with him”	me + te +aftón > mi t'-aftón
me aftés “with them”	me+te+aftés > mi t'-aftés
apo aftín “from her”	apo+te+aftín > ap-t'-aftín
kata aftón “to him”	kata +te+aftón > ka-t'-aftón
ja ména “ for me”	ja+te+ména > ja ti ména
ja pçús “for whom (plur. masc.)”	ja+te +pçús > ja ti pçús
os eména “till to me”	os +te +eména > oe-ti-ména
se pçá “ to whom (sing fem)”	se +te +pçá > e-ti-pçá
δίχος eséna “without you”	δίχος+ te +eséna > δίχος-ti-εéna
δίχος aftón “without him”	δίχος+te+aftón > διχουε-t'-aftón
me pçon “with whom”	me +te+pçón > mi ti pçón
san aftés “like these (fem.)”	san +te+ aftés > san-d'-aftés
kata rú “to where”	katá +te + pu > ka-ti rú
apó edó “from here”	apo +te+ edó > ap(u)-ti-dó
apó eci “from there”	apo+te+eci > ap-ti-cí
os eci “till there”	os+te+ekí > oe-t-ik'í
os aftú “till there”	os + te + aftú > oe-t'-aftú

The interrogative jatí “why” which came from the med.gr. jatí (< anc. dia + ti) has in KD the form jatutí (<ja (prep “for”) + to (art. neu. sing.) +ti (inter. pron.“what”) Ex-amples:

CMG jatí ðen ðjávases ja to skoló? “Why did you not read for the school?”. →

KD jatutí ðe ðjávaeis ja tu skuλό?

³⁴ A. Τζάρτζανος, 1909, 66: “Όταν προηγείται μία εκ των προθέσεων γιά (=διά), κατά, απ' (από), ς ή σί (πρβλ. σί σπίτι = σε σπίτι, εις σπίτι, μέσα σί λίγου κρασί, κλπ.) (=εις), μί (με, μετά) χωρίς (χωρίς), και έπηται αιτιατική αντωνυμίας αρχομένης από φωνήεντος (ιμένα, ισένα, ημάς, ισάς, ιτούτων, ικείνων, αυτόν κλπ.) μεταξύ της προθέσεως και της αντωνυμίας ακουεται κανονικώς έν τ ή τι ή τε. Ούτω, καθ' όσον ημείς έχομεν ακούσει, δεν λέγεται γιά μένα, απού μένα, μί αυτόν (ή μ' αυτόν), κλπ. Αλλά γιά τ ιμένα (= δι' εμέ), γιά τ ισένα, γιά τ ημάς, γιά τ ισάς, γιά τ ικείνων, γιά τεαυτόν, γιά τεαυτό και γιά ταύτου (= δι' αυτό) (πρβ. τα παρ' άλλους των νύν Ελλήνων • γιά δαύτον, γιά δαύτα κλπ.), γιά τ ιτούτον (= διά τούτον) κλπ. κατά τ ιμένα (κατά εμέ, προς με) κατά τ ισένα, κατά τ ημάς, κατά τ ισάς, κατά τεαυτόν, κατά τεαυτήν, (φράσ. γύρνα κατά τ ιμένα, ήθιλα να 'ρθώ κατά τ ισάς, κλπ.), απ' τ ιμένα (= από εμέ), απ' τ ισένα, κλπ., απ' τ ικείνων (και απού 'κείνων), απ' τ ιτούτων (και από τούτων), απ' τεαυτόν, απ' τεαυτήν, απ' τεαυτό (αλλά και απ' αυτόν, απ' αυτήν, απ' αυτό), κλπ., ς τ ιμένα (=εις εμέ), ς τ ισάς, ς τεαυτόν, ς τεαυτήν, (και σι αυτόν, σι αυτήν) κλπ. μί τ ιμένα (= με εμέ), μί τ ισένα, μί τεαυτόν, μί τ ικείνων κλπ. Και μί τι ποίον, (φρ. δέ ξέρου, μί τι ποίον άλλουν έναν = δεν 'ξεύρω, με ποίον άλλον έν [ήλθε]), χωρίς τ ιμένα = χωρίς εμέ κλπ. Το παρεμβαλλόμενον εν τοις ανωτέρω, μεταξύ της προθέσεως και της αντωνυμίας τ ή τι ή τε νομίζομεν ότι παρήχθη κατ' αναλογίαν προς την ενάρθρως εκφερομένην ενικήν αιτιατικήν των ονομάτων και ιδίαι του θηλυκού γένους, (γιά τ Μαριγούλα — γιά τ' εκείνη, απ' τ Λέγκου — απ' τεαυτήν, μι τ Θιουδώρα — μι τ ισένα, ς τ φουχιά — ς τ ιτούτη κλπ), οπόθεν είτα και εις τα των άλλων γενών. —Ισως δέ όμως η αφορμή της γενέσεως αυτού εδόθη εκ μόνων των τύπων τούτον, τούτην (= ταύτην), τούτο και δή, αφ' ού ελέχθη κανονικώς γιά τούτον, από τούτον, με τούτον κλπ, είτα ελέγχθη και γιά τ ιτούτον (= ετούτον κατά το εκείνον), μι τ ιτούτον, κλπ και είτα επεξετάθη και επί τα άλλα.”

6.9 THE CONJUNCTIONS

○ Coordinating

Correlative: *ci* “and”, *(n-)úðe* > *(n-)úði*, *(n-)úte* > *(n-) úti*, *(n-)únde* > *(n-)ú(n)di* “nor”, *mite* > *míti* “neither”, *mí(ĩ)ðe* > *mí(ĩ)ði* “neither”, *em* “and”, *em... em...* “and...and...”
cé-cé “and yes and no (litteraly “and, and”). This only as an answer to the question: Will ...? Do ...?

Disjunctive: *i* “or”, *ia* “or”, *i – i* “either...either...”, Inferential: *ára* “so”, Explanatory: *ðilaði(s)* “so” “in other words”, “namely”

Adversative: *(a)má* “but”, *alá* “but”, *móno* > *mónu* “only”, *ómos* > *ómus* “but”

○ Subordinating

Complementizers: *(a)p(ú)* “that”. The *óti* > *ot'* “that” has been inserted from the CMG. The older and conservative speakers do not use it.

Purpose: *na* “so that”, *ja na* “so that”

Temporal: *protú* > *prutú* “before”, *prin* “before”, *ó(n)da(s)* “when”, *katús (ci)* “from when”, *san* “since” *(á)ma* “when”, *mólis* “just”, *afú* “after”, *os*, *óso* > *ósu* “as”, *opte-ci*, *n-ote-ci*, “from when”, *drumá* “when, since”,

Causal: *jatí* “because”, *(a)fú* “because”, *epiðís* > *(i)piði(s)* “because”,

Conditional: *an* “if”, *áma* “if”. The conjunction *aðe* (<*an +ðe(n)* “if not”) inserts an elliptical negative hypothetical clause. The phrase of the CMG: *ce an ðen*, is formed in KD: *caðe* “and if not”. Examples: *kátse na voiθísis*, *aðe*, *síko féya* > *kátei na vuiθiís*, *aðe*, *eiku féya*. “Stay to help. If not, get up and go away.”

Dubitative: *mi(n)* “lest”, *(m)ba(s) ci* “lest” .

Inferential: *pu* “that”

6.10 THE EXCLAMATIONS

Admiration: *a*, *aĩ*, *uĩ*, *bre*, *vre(ĩ)*, *i*, *ĩ*, *ha*, *íxa*, *mba*, *mbe*, Refusal: *(a)mbá* “no”, *ápapa*,

Pain: *aχ*, *oχ*, *oĩ*, *ólala(s)*, *ólaláca(s)*, *i*, *ólelé*, Indignation: *a*, *apapá*, *úxa*, *hóidi*,

Wish: *makári* > *makár'* “I wish”, Interrogation: *i*, *a*,

Prodding: *haide* > *(h)á(ĩ)di*, *(h)áĩði*, *hóidi*, *(h)ai*, *a*, *aĩ* “Come on!”,

Excitement in dancing: *ézda*, *ópa(s)*, *ópala(s)*, *ópaláca(s)*, *íxa*, *ia*, *óida*,

Calling: to the man with or without the name: *e*, *o*, *(o)ré*, *vre*, *mor*, *(a)rá*,

to the woman with or without the name: *e*, *o*, *vre*, *mar(i)*, *ma*.

6.11 THE PARTICLES

Incentive: as, aĩ, a, ja, Future: (θ)a, θala, Wish: na, Indicative: na, (ĩ)a,

Negative: ðen “not”, min “not”, oç “no”, Confirmative: ne “yes”, de “yes, also”,

Simulation: san, Swering: ma, amá, Interrogative: i. Examples: i ðe ðjávaæis ja tu skułó?

“Why did not you read for the school.”

7. DERIVATION

The KD displays the derivational patterns of the CMG (M. Τριανταφυλλίδης 1988: 41; A. Παπαδόπουλος 1926: 106): a derivational suffix-ending is added to the theme of the word and the new word-derivative is formed. In the derivation from the verb all the verb themes are used: of active Present and Past and of passive Past. In the derivation from the noun with two themes (of the singular, of the plural), the theme of the plural is mainly used. The KD uses suffixes which exist in the CMG and other the NGDs. Here are mentioned the most productive which were also identified in our research material.

7.1 Derivative nouns

7.1.1 From noun

7.1.1.1 Diminutives

In the formation of the diminutive nouns the more used endings are: masc: -ákos > -ákus, -ákis > áks, -úlis > -úls, fem: -ítsa, -úla, neu: -áki > -ác, -úli > -úl.

-ákis > -áks

Jóryos “George” → Joryákis > Juryáks “little George”, Kóstas → Kostákis > Kustáks “little Kostas”

-ákos > -ákus

patéras “father” → paterákos > patirákus “little father”, Jóryos → Joryákos > Joryákus “little George”, kókotas “rooster” → kokotákos > kukutákus “little rooster”, kojétos “bottle” → kojētákos > kunjitákus “small bottle”, yátos “cat” → yatákos > yatákus “small masc. cat”, zácharis “sugar” → zacharákos > zacharákus, kafés “coffee” → plur. kafédes → kafeḏákos > kafiḏákus

-áko > -áku

ḥia → ḥiáko > tḥáku “little aunt”, Lénos “Helen” → Lenáko > lináku “little Helen”

-áki > -ác

pulí → puláki > plac “little bird”, tsapí “hoe” → tsapáki > tsapác “small hoe”, ḏendrí “tree” → ḏendráki > ḏindrác “small tree”, zúḏi “insect” → zuḏáki > zuḏác “small insect”, pitári → pitaráki > ptarác “small rounded bread for the holy communion”, tsióni “sparrow” → tsionáki > teunác “small sparrow”, tsatí “roof” → tsatáki > tsatác “small roof”

-ékos > -ékus

kafés “coffee” → kafékos > kafékus “little coffee”, mezés → mezékos > mizékus “little piece of food”

-éli > -έλ

kríkos “link” → krikéli > kricέλ “small link”, fúrka “wooden fork” → furkéli > furcéλ “metal fork”, bakráte “cooper pot” → bakrateέλ

-ítsa

Léni → Lenítsa > λijnítsa “little Helen”, skíla “fem. dog” → skilítsa > εκλίtsa “little fem. dog”, kaláθa “basket” → kalaθítsa “small basket”, alisiða “chain” → alisiðítsa > αλτειðítsa “small chain”, poðιά “apron” → poðítsa > puðítsa, τραχιλία “textile to cover the chest in traditional costumes” → τραχιλίtsa > τραχλίtsa

-ítsi > -íte

liθári “stone” → liθarítsi > λιθaríte “small stone”, liváði “meadow” → livaðítsi > λivaðíte “small meadow”, χέρι “hand” → χerítsi > çiríte “small hand”, lilí “small coin” → λιλίíte

-útsikos > -útekus

karpós “fruit” → karpútsikos > karpútekus “small fruit”, sorós “pile” → sorútsikos > surútekus “small pile”

-úða

Very rare. sorós “pile” → sorúða > surúða “small pile”, ámos “sand” → amúða “sandy place”

-úði > -úð’

sorós “pile” → sorúði > surúð’ “small pile”, karpós “fruit” → karpúði > karpúð’ “little fruit”, korítsi “girl” → koritsúði > kurtsúð’ “small girl”, fteró → fterúði > ftirúð’ “small wing”, papús → papúði > papúð’ “grandfather” “old”

In some nouns the plural type is more used. Examples: masc. peθerós > piθirós “father in law” → neu. sing. peθerúði > piθirúð’ “parent in law” (not so much used), plur. (more used type) peθerúðia > piθirúðja “the parents in law”. The same in: karpúðja, surúðja, kurtsúðja, ftirúðja, γλινδúðja “fests” etc.

-úlis > -últs

Jóryus → Joryúlis > juryúlts “little George”, Kótsios → Kotsiúlis > Kuteúlts “little Kostas”, papús “grandfather” → papúlis > papúlts “little grandfather”

-úla

paraða “coin” → paraðúla “small coin”, korifí “peak” → korifúla > kurfúla “small peak”, yeláda “cow” → jeládúla > jilaðúla “small cow”, vitína → vitinúla > finúla “small pot”,

γύρνα “pit” → γυρνύλα “small pit”, peḏí “child” → peḏúla > piḏúla “small girl”, γινέκα → γινεκύλα > γνικύλα “poor woman”

-úli > -ύλα

korítsi “girl” → koritsúli > kurtsúla “little girl”, áloyo “horse” → aloyúli > aluyúla “little horse”, g’úmi → g’umúli > g’umúla “small tin bottle”, teanáki “tin or cooper pot” → teanakúli > teanakúla “small pot”, γομάρι “donkey” → γομαρούλι > γομαρούλα “little donkey”, bakrátsi “cooper pot” → bakratsúla “small cooper pot”, tearḏáki “small hut without “walls” for the sheep or for the humans to stay in the summer” → tearḏakúla

-adzékos > -adzékus

saíás “traditional dress” → saíadzékos > saíadzékus “small saíás”, sorós “pile” → soradzékos > suradzékus “small pile”, sujás → sujadzékos > suíadzékus “small pocket knife”

-adzéki > -adzéc

sujadzéki > suíadzéc “small pocket knife”

-opúla > -upúla

variá “big metal hammer” → variópúla > varjupúla “small metal hammer”, pórtá “door” → portopúla > purtupúla “small door”, káḏi “big barrel” → kaḏopúla > kaḏupúla “small barrel for the cheese”

-ópulo > -óplu

peḏí → peḏópulo > piḏóplu “small child”, korítsi → koritsópulo > kurtsóplu “small girl”, pulí “bird”, “chicken” → pulópulo > plóplu “little child”

7.1.1.2 Augmentatives

-ás

kriári “ram” → kriarás “big ram”, abára “latch” → abarás “big latch”, kolokíḏi “pumpkin” → kolokithás > kulukthás “big pumpkin”

-a

klarí “branch” → klára “big branch”, loví “lobe” → lóva “vulva, hooker”, “immoral woman”, vristúri “swearing” → vristúra “hard swearing”, χυλιári “spoon” → χυλιára > χλάρα “ladle”, dzandúr’ “improvised shelter” → dzandúra “big improvised shelter”

-os > -us

kiprí → kípros > cíprus “big bell in the neck of the sheep”, teatáli “fork” → teátalos > teátalus “big fork”

-arus > -arus

tapsí → tápsaros > tápsarus “big pan”, pondiki “mouse” → pondíkaros > pundíkarus “big mouse”

-áras

pundikáras “big mouse”, tapsáras “big pan”

-ára

kóta “hen” → kotára > kutára “big hen”, vroχí “rain” → vroχára > vruχára “big rain”

-ári > -ár’

klostí “thread” → klostári > klustár’ “long double thread”, γofós “hip” → γofári > γufár’ “the place around the hip”, angónas “elbow”, “corner” → angonári > aηgunár’ “big bed-rock in the angle of the wall of the house”, zóngos → zongári > zuηgár’ “big tumor”

-ákla

χéri “hand” → χεράkla > çirákla “big, strong hand”, kóri “daughter” → korákla > kurákla “very nice daughter”

-úkla

poðári “leg” → poðarúkla “big leg”, χéri “hand” → χερούkla > çirúkla “big, strong hand”

-úra

klaðí “branch” → klaðúra “big branch”

-úri > -úr’

pláti “back” → platúri > platúr’ “shoulder blade” “all the back of an animal”, klaðí “branch” → klaðúri > klaðúr’ “big branch”

-ína

jelaða “cow” → jelaðína > jilaðína “big cow”, kreváti “bed” → krevatína > krivatína “big bed”, vóiði “ox” → voiðína > vuiðína “big ox”

-óna

krevatóna > krivatóna “big bed”, γíftisa > γíftisóna > jiftsóna “clever, hulking gypsy woman”

-aróna (< -ara+ -óna)

pita “pie” → pitaróna “big pie”, vroχí “rain” → vroχaróna > vruχaróna “heavy rain”

7.1.1.3 Locals

-aríá

fitó “plant” → fitaríá > fitar’á “special place for growing up the seeds”

-arjó > -arjó

vaéni “barrel” → vaenarjó > vainarjó “the place where the barrels are stored”,

kazáni “claudron” → kazanarjó > kazanarjó “place for the claudron”

-áðiko > -áð'ku

ráftis “tailor” → raftáðiko > raftáð'ku “the store of the tailor”, yanomatás “the man how puts tin in the cooper pots” → yanomatáðiko > yanumatáð'ku “the store of yanumatás”

-íðiko > -íð'ku

paliadzís “who sells and buys old things” → paliadzíðiko > paladzíð'ku “store with old things”, yalatadzís “milk seller” → yalatadzíðiko > yalatadzíð'ku “store of milk seller”

7.1.1.4 Collectives

-iá >

kalámi “reed” → kalamíá > kalam'á “the place with many reeds”, lákos “pit” → lakíá > lacá “the place with pit”

-ariá > ar'á

kopáði “flock” → kopaðariá > kupaðar'á “big flock”

-(i)ónas

áxiro “straw” → axirónas > açirónas “warehouse for the straw”, vátos “bramble” → vatíónas > vatçónas “place with bramble”

-óna

açiróna “warehouse for the straw”, vatçóna “place with bramble”

7.1.1.5 Other suffixes

-iá

psalíði “scissors” → psalíðiá > psalð'á “cutting of the scissors”, kaláði “basket” → kalaðiá > kalað'á “the amount of the basket”, aŋgónas “elbow” → aŋgoníá > aŋgona “pussing with the elbow”, tráxilos “neck” → tráxiliá > tráxlá “the part of the body around the neck”, “piece of textile to cover the chest in the traditional costume of the women”

-ás

síðero “iron” → siðerás > eiðirás “blacksmith”, karpúzi “watermelon” → karpuzás “the man who sells watermelons”, kaóni “melon” → kaonás > kaunás “seller of melons”

-as

kaóni “melon” → kaónas “who has the head like a melon”

-iés >

skórðo “garlic” → skorðiés > skurð'és “smell of garlic”, yatí “cat” → yatíés > yat'és “smell of cat”, skilí “dog” → skilíés > eklés “smell of dog”

-siá > -eá

ðákoma “biting” → ðakomasíá > ðakumaçéá “the amount of the biting” pátima “step” → patimasíá > pat'maçéá “footstep”

-áða

mírisma “smelling” → mirismáða > mirzmáða “smelling”

-áris > -árs

γelaða → γelaðáris > jilaðárs “cowboy”

-aríá > -ar’á

palámi “palm” → palamaríá > palamar’á “wooden glove”, lemós “neck” → lemaríá > λímar’á “the place around the neck”

-ára

kútsama “laming” → kutsamára > ktsamára “lameness”, lólama “being crazy” → lolamára > lulamára “craziness”, palávoma “being creazy” → palavomára > palavumára “creaziness”, θámboma “making blurry” → θambomára > θambumára “blurriness”

-isa >

mástoras “craftsman” → mastórisa > mastórsa “clever woman”, γίftos “gypcy” – γίftisa > γίftsa “gypsy woman”

-iakó >

arní > arjí “lamp” → arníakó > arjakó “the pelt of the lamp”

-ikó >

asími “silver” → asimikó > aeim’kó “silver thing”, ðemáti “bale” → ðematikó > ðimat’kó “rope from straw to tie the bundles”, ksílo “wood” → ksilikó > keiλkó “tree”

-íði > -íð’

skáfi “basin” → skafíði > skafíð’ “basin for washing”, pínakas “panel” → pinakíði > pinacíð’ “panel for writing”, pónos “pain” → poníði > pujníð’ “light pain”, kótsialo “stem” → kotsialíði > kuteaλíð’ “small stem”, “stem after extracting the seeds”

-íla

γála “milk” → γalatíla “smell of milk”, skórðo “garlic” → skurðíla “smel of garlic”, χóma “soil”, plur. χómata → χomatíla > χumatíla “smell of the soil”

-ilíki > -ilíc

proksenitís “matchmaker” → proksenitílíki > prukeindλíc “the action of the matchmaker”, mástoras “craftsman” → mastorilíki > masturλíc “the art of the craftsman” “the creation of the craftsman”

-adzís > -adzís

trénu “train” → trenadzís → ternadzís > tirnadzís “motorman”, fóros “tax” → foradzís > furadzís “taxman”

-dzís > dzís

vīoli “violin” → vīolidzís > vjuλdzís “violin player”, daúli “drum” → daulidzís > dauλdzís “drum player”

-úka

kefáli “head” → kefalúka > cifalúka “fresh skinned skin”

-úna

pátos “bottom” → patúna “the lower part of the socks”, “sort sock”

-úra

vrazmós “boiling, heat” → vrazmúra “a lot of heat”

-útis > -úts

arniakó “the skin of the lamp which has a lot of wool” → arniakútis > arnakúts “who has the head hairs very dense and curly like the lamp”

-ákos > -ákus

papás “priest” “every useful tool”, plur. papáðes → papaðákos > papaðákos “wooden tool for collecting the wheat after threshing”

-íka

kavála “horseback” → kavalíka

7.1.2 From adjective

-a

terlós “crazy” → térla “craziness”, loksós “glancing” → lóksa “kink”

-áða

áyriōs “wilde” → ayriáða > ayri’áða “wildness”, kókinos “red” → kokináða > kuknáða “ruddiness”, trevlós → trevláða > trivláða “lisperness”

-áθra

ksinós “sour” → ksináθra > ksnáθra “sourness”

-áði > -áð’

gavós “blind” → gaváði > gaváð’ “blind”, trevlós “lisper” → trevláði > trivláð’ “lisper”

-éla

brostinos “front” → brostinéla > bruɛnéla “the front rope of the donkey saddle”

pisinós “back” → pisinéla > piɛnéla “the back rope of the donkey saddle”

-íla

mávros “black” → mavríla “blackness”, prásinos “green” → prasiníla > praɛníla “green mess”

-úra

ksénos “foreign” → ksenúra > keínúra “foreign people”, vraynós “hoarse” → vraynúra “hoarsiness”

-úri > -úr’

līanos “thin” → līanúri > λανúr’ “thin piece of meat”, “thin tree branch”

-osíni > -ueíη

nistikós “fasting” → nistikosini > niekueíη “fast”, kakós “bad” → kakosíni > kakueíη “bad situation”, aγamnós “weak” → aγamnosíni > aγamnuueíη “weakness”

7.1.3 From verb

-i >, -í

pórepsa “I lived” → pórepsi > póripe “living”, surviving”, arxináo “start” → arxiní > aryní “beginning”, jómosa “I fulfilled” → jómosi > jómue “fulfillment”, éfeksa “lighted” → féksi > feke “lighting” “blaze”, “moon lighting”

-ís

patú “press” → patís “wooden long tool for pressing the grapes”

-tís

aγanóno “put tin in the cooper pots” → aγanotís > aγanutís “the man who puts tin in the cooper pots”

-os > -us

stalízo “stay” → stálos “staying”, therízo “harvest” → théros > thérus “harvesting”, kuvaláo “carry on” → kuválos > kuválus “carrying the straw from the fields to the warehouse”, skalízo “carve” → skálus “carving”, cendáo “embroider” → céndos > céndus “embroidering”, ynórizo “recognize” → ynóros > ynórus “recognizing”

-ós

stalízo “stay” → stalós “the place where the animals stay”, patáw “set foot” → patós “child game where they must make steps in a certain row”

-íá >

katuráo “piss” → katuríá > katr’á “pissing”, katúrisa “I pissed” → katurisíá > katrieá “pissing”, káθisa > “I sat” → kaθisíá > kateá “sitting”, ékopsa “I caught” → kopsíá > kupeá “cutting”, ðákosa “I bit” → ðakosíá > ðakueá “biting”, kóprisa “I threw manure to the field” → koprísíá > kuprieá “place where the manure is”

-ió >

ézmiaksa “I mixed” → zmiaksíó > zmikeó “mixing”, káθisa “I sat” → kaθisió > kateó “sitting”, zmiyo > “mix” → zmiyíó > zmijó “mixing”

-ma

çalipóno “set” → çalípoma > çalípuma “sunset”, gavóno “blind” → gávoma > gávuma “blinding”, kaipóno “hide” → kaípoma > kaípuma “hiding”, kakíono “hate” → kákíoma > kácuma “hating”

-mós

ynórisa “knew” → ynorismós > ynurzmos “knewing”, sóno “finish” → somós > sumós “finishing”

-imo >

éðosa “gave” → ðósimo > ðóemu “giving”, épsisa “I baked” → psísimo > peíemu “baking”, skálisa “I carved” → skálisimo > skáλtemu “carving”

-ála

θévyo “go away” → θevyála > θinvyála “going away”

-aríá >

klosáo “brood” → klosaríá > klusar’á “hen broody”

-íði > -íð’

çalízo “clean the threshing floor” → çalíði > çalíð’ “trash from cleaning the threshing floor”, kendáo “embroider” → kendíði > cindíð’ “decoration with embroidering”

-úra

kalastáw “welcome with handshake” → kalastúra “welcoming with handsake”, vázo “make noise” → vazúra “big noise”

-tis >

éklosa “I slubbed” → klóstis > klóits “tool for slubbing”, éplasa “molded” → plástis > pláits “rolling pin”

-tári > -tár’

pérasa “I passed” → perastári > pirastár’ “bar, latch”, tsúflisa “I stang” → tsuflistári > tsufλistár’ “something which stings, fork”, kliðono “lock” → kliðotári > kλiðutár’ “locker” “buckle”, ézosa “I tied” → zostári > zustár’ “belt”, tsakóno “hold” → tsakotári > tsakutár’ “handle”

-tíri > -tír’

éplasa “I created” → plastíri > plaetír’ “the wooden round surface to open the pie leaves”, kliðono “lock” → kliðotíri > kλiðutír’ “locker” “buckle”

-túri > -túr’

málosa “I fought” → malostúri > malustúr’ “fight, fighting”, évrisa “I swore” → vristúri > vrietúr’ “swearing”

-íθra

patáo “press” → patíθra “tool of the loom”, katuráo “piss” → katuríθra > katriθra “urethra”

-tra

súrisa “I whistled” → surístra “wistle”, éksisa “I scratched” → ksístra > keístra “sharpener”, miriólóyisa “I lamented” → miriolyístra > mirjuluístra “woman who laments”

-trí

éksisa “I scratched” → ksistrí > ketrí “comb”

7.1.4 From adverb

pan “up” → panári > panár’ “the up part of the tool for opening the wool” ,

kat “down” → katári > katár’ “the down part of of the tool for opening the wool”

7.2 Derivative adjectives

7.2.1 From noun

-as

γurúni “pig” → γurúnas > γrúnas “like the pig”, lavúra “nagging” → lavúras “who beefs, nags”

-ís

stáχti “ash” → staxtís “who has color as the ash”, kíaramíði “tile” → kiaramiðís > carambðís “with the color of the tile”

-ĩos >

γinéka “woman” → γinékĩos > γnécus “feminine”

-erós > irós

vroxí → vroχerós > vruçirós “rainy”, pláka “square surface” → plakerós > placirós “who has square surface”, “flat”, “square”, lúnga “muck” → lungerós > lúng’irós “with muck”

-átos > átus

kutí “square box” → kutátos > ktátus “with square shapes”, χióni “snow” → χionátos > çunátus “with snow”, “white as the snow”, g’ordáni “necklace” → g’ordanátos > g’urdanátus “bird with multicolored plumage around the neck”, mána “mother” → manátos

> manátus “directly from his creation quell”, “for the tool or machines: directly from the industry”, “unused”

-otós > -utós

kúpa “rhombus” “cup” → kupotós > kuputós “rhomboid”, kutáki “small square box” → kutakotós > ktakutós “whit cubic schemes”, dámka “rectangular field” → damkotós > damkutós “with rectangular schemes, especially for hand-woven textiles which are used for dresses”

-járís >

vróma “mess” → vromjárís > vrumpjárís “dirty”, ókna “indolence” → okníjárís > ukjárís “indolent”, míksa “snot” → miksjárís > mikejárís “with snot”, kulúra “round bread” → kulurjárís > klurjárís “who carries the round bread in the wedding fest”, zavoliá “bad act” → zavolijárís > zavuljárís “who does bad acts”, skílos “dog” → skilíjárís > eclars “with hard heart”, “bad”

-áris >

γelaða “cow” → γelaðáris > jilaðárs “guard of cows”

-éinos > -éinus

ksílo “wood” → ksiléinos “κελείnus “like the wood, wooden”, síðero “iron” → sideréinos > eiðiréinus “iron”, “made from iron”, χάλkoma “cooper” → χalkomatéinos > chalkumatéinus “made from cooper”

-énios > -épus

páflos “tin” → pafleníos > paflépus “from tin”, lástiko rubber” → lastikénios > laeticépus “made from rubber”, síðero “iron” → eiðirépus “from iron”

-inós >

γelaða “cow” → γelaðinós > jilaðnós “from cow”, γomári “donkey” → γomarinós > yumarnós “of the donkey”, kalokéri “summer” → kalokerinós > kalucirnós “of the summer”

-inos >

paní “wooden textile” → páninos > pápinus “from cotton textile”, ðéndros “oak” → ðéndrinós > ðéndrinus “from oak”, vroχί “rain” → vroχinos > vroχinus “from the rain”

-ísios > -íceus

papí “duck” → papísios > papíceus “from the duck”, vunó “mountain” → vunísios > vniíceus “of the mountain”, “mountainous”, kámbos “plain” → kambísios > kambíceus “of the plain”, “plainsman”

-ikós >

aráða “strip” → araðikós > arað'kós “stripped”, “of the daily life”, trópos “manner”, “behavior” → tropikós > trup'kós “with well manners”, “smart”

-ikos >

papúðes “grandfathers” → papúðikos > papúð'kus “of the grandfather”

-iakós >

spíti “house” → spitiakós > epitçakós “of the house”, “of the family”, aráða “line”, “everyday life” → araðiakós > araðjakós “everyday”, “casual”, mési “middle” → misiakós > mieakós “medial”, “shared”

-iatikos >

nífi “bride” → nifiatikós > nifcát'kus “of the bride”, nekrós “dead” → nekriatikós > nikr'át'kus “of the dead”, çinóporo → çinoproiatikos > çnupurját'kus “of the autumn”

-itikos > -ít'kus

vavá “grandmother” → vavitikos > vavit'kus “of the grandmother”

7.2.2 From adjective

-iáris

yalázios “blue” → yalaziáris > yalazárs “with blue color, sick”, árostos “sick” → arostiáris > aruetçárs “who sickens easily”, kítirnos “yellow” → kitirniáris > citirçárs “with yellow color”

-ikos >

ziliáris “jealous” → ziliárikos > zlárkus “who likes to be jealous”, çroniáris “with time of one year” → çroniárikos > çrupárkus “who has one year”, arostiáris “sick” → arostiárikos > aruetçárkus “who sickens easily”, damarlís “from good family” “from goor origin”, plur. damarliðes → damarliðikos > damarlítçus “with good quality” “with good origin”

7.2.3 From verb

-iáris >

nístaksa “I nodded” → nistaksiáris > nistakeárs “drowsy”, pónesa “I felt pain” → ponesiáris > punieárs “who feels sympathy”, pénepsa “I praised” → penepsiáris > pipipeárs “who likes to praise”

-tós

líno “solve” → alitós > altós “loose”, kapakóno “tape” → kapakotós > kapakutós “tapped”

-tos > -tus

In this category there are adjectives which are formed with the prefix privative -a.

vulónu “tap” → avúlutus “untapped”, mérasa “I divided” → amérastus “non divided”

7.2.4 From adverb

-īanós >

isīa kátō > eakát “downwards” → eakatīanós > eakatčanós “from the down place”

-inós >

χtes “yesterday” → χtesinós > χtisnós “recent” “premature”, alárġa “away” → alarġinós > alarġinós “remote”

-kós

palíā “in the past” → palíakós > palakós “old”, “from old times”

-ikós >

andáma “together” → andamikós > andamkós “common”, “shared”

7.2.5 Hypocorism of the adjective

-útsikos > -útekus

χlīarós “tepid” → χlīarútsikos > χlīarútekus “little tepid”, ksinós “sour” → ksinútsikos > ksnútekus “less sour”, pikrós “bitter” → pikrútsikos > pikrútekus “less bitter”, kámbosos “several” → kambosútsikos > kambusútekus “less several”

-úlis > -últs

kondós “sort” → kondúlis > kondúlts, ftохós “poor” → ftοχúlis > ftυχúlts, manaχós “alone” → manaχúlis > manaχúlts

7.2.6 Augmentation of the adjectives

-ánas

gavós “blind” → gaváanas “very blind”, kufós “deaf” → kufáanas > kfáanas “very deaf”, mutikos “mute” → mutikáanas > mut'káanas “very mute”

7.3 Derivative Verbs

7.3.1 From noun

-ázo > -ázu, -iázo >

χύχλος “when the water starts to boil” → χοχλάzo > χυχλάzu “boil”, zgúra “rust” → zguřiázo > zgurjázu “get rust”, ksílo “wood” → ksiliázo > κελάzu “I feel cold”, tupáni “sign in the borders of the fields” → tupaniázo > tupanázu “put signs in the borders of the fields”, skutí “wollen textile” → skutíázo > εκτçázu “dress up someone with wollen textiles”

-évo > -évu

aláθos “error” → alaθévo > alaθévu “make errors”, simádi “sign” → simaðévo > emaðévu “put signs”, ađikíá “injustice” → ađikévo > ađicévu “be unfair”

-ízo > ízu

cáfi “sulfur” → cafizo > cafizu “throw sulfur”, χóma “soil” → χumatízu “put the dead into the soil, bury”, ðilinó “evening” → ðilinízo > ðiliniú “eat the evening meal”

-óno > ónu

mandrí “corral” → mandróno > mandrónu “put in the corral”, píta “pie” → pitóno > pitónu “make pie”, aláθos “error” → alaθóno > alaθónu “make errors”

7.3.2 From adjective

-éno > -énu

kufós “deaf” → kuféno > kfénu “make someone deaf”, riχós “shallow” → riχéno > rçénu “become shallow”, kondós “sort” → kondéno > kundénu “make someone sort”

-évo > évu

tranós “big” → tranévo > tranévu “grow up”, mútos “mute” → mutévo > mutévu “become mute”

-ízo > ízu

prásinos “green” → prasinízo > praçnízu “become green”, kókinos “red” → kokinízo > kukniú “become red”

-óno > -ónu

χazós “stupid” → χazóno > χazónu “make someone stupid”, χamilós “low” → χamilóno > χamblónu “become low”

7.3.3 From pronoun

-όνο > -όnu

tétiós “this” → tetíono > titíonu “do this”, aftós “he” → aftóno > aftónu “do that”

7.4 Derivative adverbs

-a

anáskela > anáekla “back on”, χávda “with open legs”

-a from adjective

As in the CMG the plural form of the neutral adjective functions as adverb. The ending can be also in -as: αγλίγυρας.

kalós “good” → kalá “well”, asχimos “bad” → ásχima > áecima “bad”, αγλίγορος “quick” → αγλίγορα > αγλίγυρα “quickly”

-ύ

kataiλύ “on the sun”, katalaχύ “by chance”, aftú “there”, alú “elsewhere”

-ίς

olimerís > ulmirís “all day”, misostratís > mpsustratís “in the middle of the street”, misokerís > mpsucirís “in the middle age”, misokarðís > mpsukarðís “in the middle of the heart”, katapsaθís “down on the mattress made from straw”, katakambís “in the plain”

-ίτσα

olimerítsa > ulmirítsa “all the day”, olinixtítsa > ulnixtítsa “all the night”, kriaðítsa “with cold wather”

-θi(s), -θεό > θ’ό

olúθis “everywhere”, eiacíθi(s) “towards there”, (a)panaθεό > apanaθ’ό “up on”, kápoθε > kápuθi “once”

7.5 The Names

Name of the woman from her husband’s first or last name.

The following fem. endings are added into first and last names of men to form a name for the woman who is married with someone who has this first and last name.

-ena > -ina

Níkos > Níkus “Nick” → Níkena > Nícina “the wife of someone whose first name is Nick”, Magúlas (last name”) → Mayúlena > Mayúlina “the wife of someone whose last name is Magúlas”

-ína

Jurjís “George” → Jurjína “Gerge’s wife”, Nikolís > Nikuλís “Nik” → Nikolína > Nikuλína “Nick’s wife”, Tsaknís > Takrnis “last name Tsaknis” → Tsakrína “the wife of Tsaknis”

Naming from father’s last name.

The suffixes -ópulo > -óplu (neu.), -opúla > -upúla (fem.) and úli > úl (neu.), -úla (fem.), which are used also in the KD to form diminutives, are added to last names to name the child and the girl respectively who belong to their father’s family. Examples:

Rusiákis > Ruεáks (last name)

→ Rusiákópulo > Ruεakóplu “the child of the Rousiakis family”,

→ Rusiakopúla > Ruεakupúla “the girl of the Rousiakis family”,

→ Rusiákúli > Ruεakúλ “the child of Rousiakis family”

→ Rusiákúla > Ruεakúla “ little girl or unmarried woman of the Rousiakis family”

Names from toponym.

The KD uses mainly the endings masc. -inós >, fem. -iniá >, -iní(n) >, neu. -inó >, masc. -iótis >, fem. -iótisa >, masc. -ítis > -íts, fem. -ítisa > -ítsa, masc. -ianós >, fem. -ianiá >, to produce names which express origin from one place. Of course there are others of the CMG like: masc. -ikós >, fem. -ikíá >, masc. -iós >, fem. -iá >, masc. -iátis >, fem. -iátisa > etc. KD examples from villages and cities of Thessaly (masc. – fem.):

-inós >, -iniá >, -iní(n) >

Larisa > Lársa → Larsinós, Larsnós – Larisiniá > Larejná, Larejní(n)

Tríkala → Trikalinós > Trikaλinós – Trikaliniá > Trikaλijná, Trikaλijí(n)

Márko > Mark → Markinós > Marknós – Markiniá > Markrjá, Markrjí(n)

Voivóta > Vuivóta “Vasiliki” → Voivotinós > Vuivutnós – Voivitiniá > Vuivutrná,

Fársala → Farsalinós > Farsaλinós – Farsaliniá > Farsaλijná, Farsalinín > Farsaλijná

-iōtis >, -iōtisa >

Xasia > Xáca → Xasiōtis > Xaeóts – Xasiōtisa > Xaeótsa,

Palamás → Palamiōtis > Palamrjōts – Palamiōtisa > Palamrjōtsa,

Mir “Myrina” → Miriōtis > Mirjōts, Miriōtisa > Mirjōtsa,

Karðitsiomáyula > Karteumáyula → Karðitsiomayulíōtis > Karteumaylóts – Karðitsiomayulíōtisa > Karteumaylótsa,

Kaputsí > Kapteí (Agios Theodoros) → Kaputsiōtis > Kapteóts – Kaputsiōtisa > Kapteótsa,

Gérbesi > G’érbiε “Karpohori” → Gerbesiōtis > G’irbiεóts – Gerbesiōtisa > G’irbiεótsa,

Maskolúri > Masklúr' "Mosholouri" → Maskoloriŕótis > Masklurjŕŕts – Maskoloriŕŕtisa > Masklurjŕtsa,

Belétsi > Biłíte "Paleomonastiro" → Beletsŕŕtŕts > Biłíteŕŕts – Beletsŕŕtisa > Biłíteŕtsa,

Rizáva > Rzáva "Rizovuni" → Rizaviŕŕtŕts > Rizavjŕts – Rizaviŕŕtisa > Rizavjŕtsa

-ŕtŕts >, -ŕtisa >

Makrihori → Makriŕŕtŕts > Makriŕŕts – Makriŕŕtisa > Makriŕtsa,

Rákova > Rágva "Psathohora" → Rakovŕtŕts > Ragvŕts – Rakovŕtisa > Ragvŕtsa,

Sofáðes > Sufaðŕts "Sofades" → Sufaðŕtŕts > Sufaðŕts – Sufaðŕtisa > Sufaðŕtsa,

Rizáva > Rzáva "Rizovuni" → Rizavŕtŕts > Rizavŕts – Rizavŕtisa > Rizavŕtsa,

Paraprástaj "Proastio" → Paraprastanŕtŕts > Paraprastajŕts – Paraprastanŕtisa > Paraprastajŕtsa.

-ŕanŕts >, -ŕanŕtsa >

Servotá "Servota" → Servotŕanŕts > ŕŕvutçanŕts – Servotŕanŕtsa > ŕŕvutçanŕtsa

Use of many endings:

Ráksa: → Raksŕŕtŕts > Rakeŕts – Raksŕŕtisa > Rakeŕtsa, → Raksinŕts > Raksnŕts – Raksinŕtsa > Rakçŕtsa

Mezd'áni > Mizd'ajŕts "Agnandero": → Mezd'anŕtŕts > Mizd'ajŕts – Mezd'anŕtisa > Mizd'ajŕtsa, → Mezd'anŕŕtŕts > Mizd'ajŕts – Mezd'anŕŕtisa > Mizd'ajŕtsa,

Servotá > ŕŕvutá "Servota": → Servotŕanŕts > ŕŕvutçanŕts – Servotŕanŕtsa > ŕŕvutçanŕtsa, → Servotŕanŕts > ŕŕvutçançŕts – Servotŕanŕtsa > ŕŕvutçançŕtsa, → Servotinŕts > ŕŕvutnŕts – Servotinŕtsa > ŕŕvutçŕtsa

8. COMPOUNDING

The KD follows the CMG in the compounding the morphology field where new words are created by the combination of themes and /or words, the constituents (M.Τριανταφυλλίδης 1988: 57-63; A. Πάλλη 2007). Very often the vowel o is used (as in CMG) to combine the two constituents and it can be omitted when it is followed by vowel which is stronger according to the vowel hierarchy rule of NGDs. Sometimes it is preserved since the KD accepts the hasmody e.g *χaz-o-aréso* > *χazuarésu*, *χazarésu* “be liked so so”.

The more frequent patterns of the compounding are four:

- 1) theme + (connective vowel) + theme+ suffix,
- 2) theme + (connective vowel) + word,
- 3) word + theme +suffix,
- 4) word + word.

The two first ones are more productive.

In relation to their grammar structure the compound words are more nouns, verbs and adjectives and fewer adverbs. In relation to their semantics, most are characterized by semantic transparency and few by semantic opacity.

The dialect displays a rich vocabulary of compounds and a strong tendency for formatting new ones which still applies in a high grade at least in the central area of the KD-the most conservative³⁵.

8.1 Compound words in relation to their grammar structure

8.1.1 Nouns

noun + noun

αγάπι “love”+*χortari* “grass”→ *αγαποχόrtaro* > *αγαпуχόrtaru* “grass of love”,

aksíali “cattle prod” + *siðero* “iron”→ *aksíalosíðero* > *akealueíðiru* “the iron part in the wooden cattle prod”,

³⁵ E.Dougga – Papadopoulou & C. Tzitzilis make similar observations about the dialect of mountainous Pieria (Ε. Δουγγά – Παπαδοπούλου & Χ. Τζιτζιλής 2006: 137) and mention that many compounds did not exist in CMG. But P. Albanoudis mentions about the dialect of Mikro and Megalo Monastiri South Thrace that the production of compound words seems to be not so wide in comparison mainly to south type (Π. Αλμπανούδης 2009: 270) .

alévri “flour” + ambári → alevrábaro > αλίvrámbaru “flour hold”,
babáki “cotton” + píta “pie” → babakópita > babakópta “composted cotton plant”,
butína “wooden barrel for making sour milk” + ksílo “wood” → butinóksilo > butinókelu
“wooden long shaker of the “butina”,
fiði “snake” + kámiso “shirt” → fidókamiso > fiðókampusu “the old skin of the snake”,
yeláða “cow” + stráta “path” → yelaðóstrata “cow path”,
gázi “oil” + kandíli “candle” → gazokándilo > gazukándlu “candle which burns oil”,
ðokáni “wooden tool for threshing” + pétra “stone” → ðokanópetra > ðukanópitra “the
small sharp stone of the wooden tool for threshing”,
ðrosiá “coolness” + páχni “hoar” → ðrosópaxno > ðrusópaxnu “cool hoar”,
kalámi “kalám’ “cane” + vizí “tit” > kalamovízo > kalamovízu “ewe with thin tit”,
kopriá “manure” + fiĩári → koprófiĩaro > kuprófcaru “shovel for the manure”,
kriáta “many pieces of meat” + ksílo → kriatóksilo > kr’átókslu “wooden bench of the
butcher”,
mélisa “bee” + mandrí “corral” → melisomándri > miltsumándr’ “place with honey-
combs”,
neró “water” + bábaló “tiny thing, drop of oil” → nerobábali > nirubábal “cold soupe
with water, vinegar and a little oil for eating in the harvesting”,
níχta “night” + théros “harvesting” → niχtothéri > niχtuthér’ “harvesting on the night”,
pórta “door” + ksílo “wood” → portoksiliá > purtukslá “the wooden big door of the
fence or of yard”,
psiχí “soul” + peði “child” → psiχopéði > peiχupéð’ “child under the protection of a fami-
ly”,
psátha “matting + tópos “place” → psaθotópi > psaθutóp’ “place with matting plants”,
psomí “bread” + ðuλιιά “work” → psomoðuliá → psumuðlá “work payed only with
food”,
ríza “root” + aftí “ear” → rizáfti > rizáft’ “the part of the ear which is on the head”,
skilí “dog” + psomí “bread” → skilópsomo > sklópsu “bread for the dog”, “wery hard
bread”,
skílos “dog” + lózos “ place for resting” → skilolózos > ecilulózus “place for the dog to
rest”,
stáχti “ash” + kulúra “round bread” → staxtókulura > staxtóklura “round bread baked on
the ember”,
tsíoni “sparrow” + foliá “nest” → teonofoliá > teunufulá,

χortári “grass” + klútsa “shepherd cane with bent head” → χortaróklutsa > χurtaróklutsa
 “long wooden cane with a hook on its head to pull out the grass form the grass pile”,
 χέρι + mílos > mílus “mill” → χερόμυλο > ςιρόμυλο “hand mill”,
 váltos “swamp grass” + θιμονιά “pile of threshed plants” → valtoθιμονιά > valtuθιμονιά
 “pile of cut swamp grass”,
 νόϊδι “ox” + μίγα “fly” → νοϊδόμυγα “insect which stings the oxen”,
 vrakí “man’s long underwear”+ θιλιά “pickot” > vrakoθιλιά > vrakuθλά “tunnel in the
 waist of the “vraki” for the belt”

adjective + noun

almirós “salty” + kulúra “round bread” → almirókulura > αλμιρόκλυρα “salty bread”,
 kalós “good” + zoí “life” → kalozoi > kaluzuí “good life”,
 kókinos “red” + χόμα “soil > kokinóχoma > kuknóχuma “red soil”,
 kondós “sort” + ftíari “shovel” → kondóftiario > kundófcaru”,
 kserós “dry” + ποδάρι “leg” → kseropóðaro > keirupóðaru “unmoved leg”,
 ksinós “sour” + λάχανο “cabbage” → ksinoláχano > ksnuláχanu “kind of vegetable”,
 nekrós “dead” + sendúki “chest” → nekrosénduko > nikrucénduku “coffin”,
 palíos “old” + χοράφι “field” → palioχώραφο > paλυχώραφo “bad field”,
 prásinos “green” + gostéra “lizard” → prasinogóstera > praeinugóstira “green lizard”,
 stérfos “infertile” + votáni “herb” → sterfovótano > etirfuvótanu “herb for not be preg-
 nant”,
 hazós “stupid” + kerós “wheather” → hazokerós > hazucirós “unstable wheather”

numeral + noun

tría “three” + méra “day” → trioméri > triumér’ “non eating food for three days in the first
 week of the Easter fasting”

adverb + noun

pan “up” + fustáni “dress” → panofóstano > panufóstanu “traditional upperdress”,
 kat “down” + fustáni → katofóstano > katufóstanu “tradinional underdress”,
 pan “up” + andí “tool in the loom where the warp is wrapped” → panándi > panánd’,
 pan “up” + sendóni “sheet” → panoséndono > panueéndunu “upper sheet”,
 kat “down” + sendóni “sheath” → katoséndono > katueéndunu “under sheet”,
 xamilá “low” + sajas “traditional dress” → xamilosájas > xamblusáias “under saja”,
 apáno “up” + meriá “place” → apánomeriá > apánmir’a “up place, upstairs”,
 akáto “down” + meriá “place” → akátomeriá > akátmir’a “down place, downstairs”,
 ðóthe “towards here” + meriá “place” → ðóθemeria > ðóθ’mir’a “the place here”, “here”,

ekíthe “towards there” + meriá “place” → (e)kíthemeria > cíθ'mir'a “the place there”,
“there”

noun + theme of verb

ksílo “wood”+ fay- “ate” → ksilofáyi > keilufái “sharper of the wood”,

aðerfós “brother” + mir- “divide” → aðerfomíri > aðirfumír’ “the divided property to
each of the brothers”,

γiortí “fest” + pias- “cought” → γiortópīasma> jurtópçazma “nouhty child (literally who
was conceived in a fest day)”

theme of verb + noun

klið- “lock” + pináki “wooden bowl” → kliðopínako > κλιðupínaku “wooden tapper”

8.1.2 Adjectives

adjective + noun

kakós “bad” + tíxi “luck”→ kakótixos > kakót'χus “with bad luck”,

monós “single” + mínas “month” → monominiátikos > munumpát'kus “who was born in
the same month of his brother’s birth”,

misós “half” + kerós “time” → misókeros > mpsócirus “middle-aged”

adjective + adjective

prasinos + γalázios → prasinoγálazos > praeinuyálazus “green and blue”,

γlikós “sweet” + ksinós “sour”→ γlikóksinos > γλικόksnus “sweet and sour”,

χazós “stupid” + afiriménos “absent-minded” → χazafiriménus “stupid and absent-
minded”,

murlós “crazy” + palavós “naughty” → murlopálavos > murlupálavus “crazy and naugh-
ty”,

misós “half” + gavós “blinde” → misóγavos > mpsóγavus “halfblinde”,

misós “half” + steynós “dry” →misósteynos > mpsóetiynus “not completely dry”

noun + verb theme

tsianáki “metal pot” + γlif- “lick” → tsianakoγlíftis > teanakuylífts “who licks the emp-
ty pots”

verb theme + noun

χas- “lost” + ðulíá “work” → χasoðúlis > χasuðúls “who makes someone to be late in his
work”, “who is late in his work”,

χamil- “bottom” + máti “eye” → χamilomátis > χamblumáts “shy, who glances down”,

strifo “turn” + k rato “horn” → strifok ratos > strifuc ratus “with turned horns”

numeral+ noun

t sera > t eira “four” + ang nas “corner” →teser ngonos > t eir ngunus “square, rhomboidal”

8.1.3 Verbs

verb theme + verb

kli ono “lock” + ambar no “bolt”→ kli ambar no > kli ambar nu “lock and bolt”

noun + verb

afalos + k vo → afalok vo > afaluk vu “ cut the navel”,

psom  “bread” +  ulevo “work” → psomo levo > psumo levu “work with low salary”, “work for less money which is enough only for buying the bread, the food”,

v rya “ramrod” + liy o “bend” → veryoliy o > viryu liy aw “ bend softy”,

k olos “butt” + yir no “turn” → koloyir no > kolujir naw “turn upside-down”,

y ala “milk” + metr o → yalometr o > yalumitr aw “measure the milk of the sheep”

adverb + noun theme

makri  “long” + syini “rope” → makrosyini o > makru knaw “I tie something, someone with a long rope so that he, it can’t leave from his place.”

adverb + verb

 az  “silly” + f rno “bring” →  azof rno >  azuf rnu “ behave silly”,

kak  “bad” + z o “live” → kakuz aw “live bad”, “live in a very limited way”

8.2 Compounding with prefixes and suffixes

8.2.1 Privative a-, an-

The prefix a- expresses refusal. It is added to verb themes to produce words which express deprivation of the meaning of the verb (A. Παπαδόπουλος 1921: 121-125; A. Τζάρτζανος 1909: 66-67.) e.g.

privative a “non”+ verb theme  alas- (< alasa “destroyed”) + suffix -tos → a alastos > a alastus “non destroyed”. Examples: akaz nistos > akaz ntstus “not put on the claudron”, a r nistos > a r ntstus “who are not one year old”, a inotos > a inutus “non matured”, av retos > av rtus “non hitten”, av lotos > av lutus “non tapped”,  zeftos >  ziftus “not put under the yok”, aziyotos > aziyutus “non touched”, at ok nistos > at ok ntstus “not hitted by hammrer”. In the words which begin with vowel the privative -a

forms the type an-. Examples: *aniχtós* “open” → *anániχtos* > *anániχtus* “not opened”, *ále-sa* “milled” → *análestos* > *análistus* “not milled”, *alátizu* “put salt” → *análatos* > *análatus* “not salted”

Non authentic privative a-

In the words which have an a in the initial position it was believed by reanalysis that this is privative by analogy to other words with the normal privative a- which have high frequency of occurrence in the speech. So by analogy to the structure: privative a- + theme + ending, the structure verb theme (a-) + ending was reanalysed in: a (privative) + verb theme + ending. Examples:

verb (a-)	adjective with non authentic privative a-
<i>armaθíazo</i> > <i>armaθcázu</i> “make bundle”	<i>armáθiastos</i> > <i>armáθcastus</i> “not being in bundle”
<i>aníyo</i> > <i>aníyu</i> “open”	<i>ániyτος</i> > <i>ániytus</i> “not opened”
<i>asvestóno</i> > <i>azvistónu</i> “lime”	<i>asvéstotos</i> > <i>azvéstutus</i> “non limed
<i>árçínisa</i> > <i>árçintsa</i> “I started”	<i>arçínistos</i> > <i>arçíntstus</i> “non starting”

There are double types with normal privative a-, an- and with non authentic privative a-. Examples:

verb (a-)	normal privative an-	non authentic privative a-
<i>aníyo</i> > <i>aníyu</i> “open”	<i>an+ániy+tos</i> > <i>anániχtus</i>	<i>ániχtus</i> “non opened”
<i>arméyo</i> > <i>arméyu</i> “milk”	<i>an+ármeγ+tos</i> > <i>anármixtus</i>	<i>ármixtus</i> “non milked”

8.2.2 Prepositions

andi- “instead”, “against”

Nouns: *andiloγiá* > *andiluíá* “answer”, “disagreeing”,

Adjectives: *andíynomos* > *andíynumus* “who has different opinion”

Verbs: *andikóvo* > *andikóvu* “interrupt discussion”, *andimáçome* > *andimáçumi* “fight against”, “disagree” “be against”

kata- “to”, “against”

Nouns: *katamesímero* > *katamieímiru* “at noon exactly”,

Adjectives: *katákalos* > *katákalus* “good at all”, *katakaló* “certain technique of knitting socks”, *katapárðalos* > *katapárðalus* “multicolored at all”, *kataðikós mu* > *katatçóz-m* “very mine”,

Verbs: *kataiðróno* > *kataiðrónu* “sweat a lot”, *katastíno* > *kataetínu* “set up”, *kataskáfo* > *kataskáfu* “dig deeply” “dig a lot”, *katatripáo* > *katatripáw* “drill a lot”, “pierce everywhere”, *katamatóno* > *katamatónu* “bleed everywhere”, “bleed a lot”

para- “in spite of”

Nouns: paranómi > paranóm’ “nickname”, paraengóni > παραγγόνη “child of grandchild”, parayóni > παραγών “place near to the fireplace”, parastía > παραετῆ “the fire place” “the house”,

Adjectives: paraómorfos > parámurfus “very beautiful”, paramisiákós > paramieakós “next to medial”,

Verbs: paraylépo > παραλέπευ “see too”, parakáno > parakánu “do too”, parajumózu “fill too much”, Adverbs: paraproxḗtés > parapruxḗtés “on the day before the day before yesterday”

apo- > apu- “from”

Nouns: apaðótis > apaðóts “big frock for carrying the straw”, apógonos > apóyunus “not windy corner place”, apokóli > apukól “small room next to a house or to a corral”, apoforá > apufurá “bad smell”,

Verbs: apospérno > apuepérnu “seed for last time”, apokóvo > apukóvu “cut off”, aporíchno > apuríchnu “miscarry”, apokrénome > apukrénumi “answer to”, apópaχno > apópaχnu “the remain of the hoar”,

Adverbs: apó “from”+ káto “down” > apkát > apχát “beneath”

8.2.3 Prepositions of the ancient Greek

Some prepositions from the ancient Greek language function as dependent prefixes. They are not productive and are inherited to the KD from the medieval Greek together with the compound words as in the Modern Greek and its dialects.

ðja- (< ðia) “by”

Adjectives: ðiakoniáris > ðjakunárs “beggar”,

Verbs: ðialaláo > ðjalaláw “say everywhere”, ðjamerízo > ðjamirízu “divide the house into rooms or divide a room into smaller spaces”, ðjavéno > ðjavénu “pass”

ein- (<sin) “plus”

Nouns: sínvrasma > éivrasma “cocking together”, siníθio > einítçu “custom”, sinχandríki > einχadríc “jewellery whith many beads”, sínraχo > éiraχu “slope”,

Adjectives: sínskalos > eisklalus “in the same age”,

Verbs: sintaftízo > eindaftízu “agree with someone”, sindavlízo > eindavlízu “mix the woods in the fire to become bigger”, sinerízome > “einirízumi “mind”, sinlayéno > eilaçénu “meet”, sinprovoðáo > simbruvuðáw “escort to the exit”, sinχérévome > einçi-

révumi “use”, sinkaθáo > einḡaθáw “make sittings in the dance.”, sinaryáo > einaryáw “be late”, sinfloyo > eífluyo “big erotic wish”, sintraváo > eindraváw “drag from the pile”, sintixéno > eindixénu “meet”,

Adverbs: einápala “very soft”

pirí- (<perí) “about”

Adjective: perílambros > pirílambrus “shining very much”,

Verbs: periðjavéno > piriðjavénu “go around”, “travel”, perilavéno > pirilavénu “start to deal with”

pru- (<pro) “ante”

Nouns: propóði > prupóð’ “slippers from fabric”,

Verbs: prokáno > prukánu “reach”, provoðáo > pruvuðáw “escort till the exit”

prus- (<pros) “to, at”

Nouns: prosílió > prueíli “place in front of the sun”, prosángono > prusángunu “the child of the grandchild”, prosvávo > pruzvávu “the mother of the grandmother”,

Verbs: proskináo > prueknáw “kowitz”, prosðjavéno > pruzðjavénu “overtake”, prosyalíazo > pruzyalázu “put the baby to nurse”, proférno > prueférnu “correlate”, “acknowledge”,

Adverbs: prosóras > prusóras “for the moment” “now”

apu-, (i)pu- (<ipó) “uder”

Verbs: ipoðéno > puðénu “wear shoes”, ipotázo → potázo → apotázo > aputázu “subdue”

(a)na- “up”

Noun: anávra “spring in the ground”,

Verbs: analío → (a)naláo > (a)naláw “dissolve”, anavrío → (a)navráo > (a)navráw “pour out” “spring”,

anistoráo > anistoráw “narrate”, anaðino > anaðínu “smell”, anapiáno > anapcánu “make the sourdough”, anakratáo > anakratáw “withhold”, anasikóno > anaekónu “roll up the dress or part of it (sleeve, apron,)”, anameráo > anamiráw “go aside”,

Adverbs: anámera > anámira “aside”

mata- (< anc. metá). It express repetition of the meaning. “again”

Verbs: matayirnáo > matajirnáw “turn again”, mataléo > mataléw “say again”, matathélo > matathélu “want again”, matayenáo > matajináw “give birth again”, matakendáo > matakendáw “embroider again”

pi- (< επί) “over”

Verbs: *epixirízome* > *piçirízumi* “try”, “deal with” “start doing something”, *epívilos* > *pívulus* “insidious”

8.2.4 *The medieval and modern Greek prefix kse-*

kse- (< anc. *eks-*) > KD *κέ-*, *κει-/C*, *κᾶ/V* (mainly in verbs):

a) With the ancient meaning of out.

ksekiliázō > *keiklázū* “disembowel”, *kseanaxónō* > *keanaxónū* “disburry”, *kseθiméno* > *keiθménū* “lose my power or othe substance, especially for the vine, the vinegar, the alcohol”, *kseandlízo* > *keandlízū* “clean the wall and the bottom of the well”.

b) Expressing retraction.

kseθilikónō > *keiθlikónū* “unbutton”, *ksepoðéno* > *keipuðénu* “wear out the shoes”, *kseskepázō* > *keiecipázū* “uncover” “pull out the blanket”, *ksekapistrónō* > *keikapistrónū* “take out the halter from”, *kseráfo* > *keiráfu* “unsew”, *ksedénome* > *keidénumi* “wear out”, *ksearaðízo* > *kearaðízū* “non take into account”, *kseandralízome* > *keandralízumi* “feel not dizzy”, *kseandrépome* > *keandrepumi*, “not feel shame”

c) Expressing dislocation.

ksetopízo > *keitupízū* “displace”, *skespitónō* > *keiepitónū* “make someone to leave from his house”, *kseportízo* > *keipurtízū* “leave from the house”, *ksepaçniázō* > *keipaçnrázū* “take the animal out of its manger”

d) Expressing enhancing of the meaning.

ksesikónō > *keiekónū* “excite”, *kseastoxáo* > *keastuxáw* “forget”, *kseplatízome* > *keiplatízumi* “be so much tired that my shoulders are in pain”, *kseyomaríázome* > *keiyumarjázumi* “behave very immorally (like the donkey)”, “become naughty”, *ksepoðariázome* > *keipuðarjázumi* “become so tired that my legs are in pain”, *ksegavónome* > *keigavónumi* “be completely blind”, *kseburdalévome* > *keiburdalévumi* “become very immoral”, *kseyofíázome* > *keiyufcázumi* “be so tired that my hip is in pain”

8.2.5 *Dependent lexical suffixes*

-komáo > *-kumáw* “take care of”. Examples: *çerokomáo* > *jirukumáw* “take care of the elderly”, *peðokomáo* > *piðukumáw* “look after the children”

(*-komáo* → neutral) *-kómi* > *kóm’*. Examples: *çerokómi* > *jirukóm’* “older who needs care”

-loyáo > *-luyáw-* “acting of what the first constituent means”. Examples:

vrontoloyáo > vrunduluyáw “make noise”, xazoloyáo > xazuluyáw “say nonsenses”, “I pass my time without doing any important thing”, vlastoloyáo > vlastuluyáw “I cut the sprouts in the vineyard”, fengioloyáo > fɨŋʉuluyáw “shine”

(-loyáo →) -lóyos > -lóyus (masculines), -lóyi > lóĩ (neutrals). Examples:

xartolóyos > xartulóyus “lectern”, xulíarolóyos > xúlárulóyus “shelf where they hung the spoons and the forks”, alatolóyos > alatulóyus “wooden box for the salt”, stamnolóyos > stamnulóyus “wooden round base where the crock is placed”, karpolóyi > karpulóĩ “wooden shovel”, prozimolóyi > pruzmulóĩ “ceramic jar where they keep the sour-dough”, yiaurtolóyos > jaurtulóyus “ceramic pot for making yogourt”

-kopáo > -kupáw “repeating action of the meaning of the first constituent”. Examples: ylendokopáo > ylíndukupáw “roister with noise”, vazokopáo > vazukupáw “make sound”, bekrokopáo > bikrukupáw “I drink a lot till to getting drunk”, yialokopáo > jalukupáw “shine like the glass”

-maχáo > maχáw “fight of what the first constituent means”. Examples: psixomaχáo > peixumaχáw “my soul fights to get out of the body”

-manáo > manáw “intense act of the first constituent meaning”. Examples: lisomanáo > lísumáw “act as mad”.

(-manáo → neutrals) -maníó > -mapó, -máni > -mán “large number of the meaning of the first constituent”. Examples: kuritsomaníó > kurtsumapó “group of girls”, peðománi > piðumán “gathering, group of many children”

9. SYNTAX

The syntax of the KD does not differ so much from the CMG. Its peculiar syntactic characteristics are the following:

◇ The subject-noun can be without the article, as in many other NGDs and Modern Greek Dialects (N. Κοντοσόπουλος 1994: 99). In the KD this exists in the masculine and the female. The neutral is always with the article. The same occurs with the demonstrative pronouns. Examples:

Subject: CMG art.+ nominative → KD nominative

πῖος ἴρθε? Κότσιος ἴρθε na χαλέψι to φτιάρι > πρὸς ἴθι? Κότεις ἴρθι na χαλέπε tu fcar'.

“Who came? Kostas came to ask the shovel.”

mána mu éleye ti travúse kózmos tótes apo tus Túrki > mána m éljji ti travúei kózmos tótis ap ts Turc. “My mother said what the people suffered then from the Turks.”

With the demonstrative pronouns.

CMG dem. pron. + article+noun-subject (masc., fem., neu.)

ekínos o líkos (masc.) “that wolf”, afti i eksaðérfi (fem.) “that cousin”, aftó to peðí (neu.) “that child”

KD dem. pron + noun (masc., fem.), dem. pron. + article+ neu.

ekínos líkos (masc.) > icínus líkus “that wolf”, aftin aksaðérfi (fem.) > aftín aksaðérf’ “that cousin”, aftó to peðí (neu.)> aftó tu piðí “that child” .

ekínos líkos katévike apo ta vuná ke éfaye ta próvata > cínus líkus katéfcí ap ta vna c-éfaí ta próvata. “That wolf came down from the mountains and ate the sheep.”

i yambrós íxe miá aksaðérfi. óndas kinise yámos aftín aksaðérfi írte ki ekatsi miá vðomáða sto spíti ke eftiase tis kulúres .>i yambrós íçi mña aksaðérf’. óndas cíptei yámos aftín aksaðérf’ írte ci ékatei mña vðumáða stu epit’ c-éfcaci ts klúris.

“The groom had a cousin. When the wedding started, that cousin came and stayed home for a week and she made the wedding cakes.”

orá kséris ti íne aftós Υἱόργος?! Μίν τον γλέπισ etsi. íne póniros dip. > ora kceés ti íni aftós Jóργus? Μίν-dun γλέπς etc. íni pópirus dip. “Hey do you know what this George is? Do not see him like this. He is cunning at all.”

Aftó to peðí ékani n zavoliá > ftó tu piðí ékani n-dzavulá. “That child did the bad action.”

◇ The nominative can replace the vocative. This is very common in the Modern Greek language and it exists in the KD, but not so much used. Since the noun system of KD has one type for the plural in all the three genders and one type for the singular nominative, accusative and vocative in the female and in the neutral, this occurs only in the human masculines especially first and last names. According to research material it is attested only in the speech of the men. The women do not use it ever. Examples:
 nom. Νίκος “Nick” > Νίκος, voc. Νίκο > Νίκο, but: Ε Νίκος! “Hey Nick!”,
 nom. αδερφός “brother” > αδερφός, voc. αδερφέ > αδερφέ, but: “αδερφός! γίρνα πίσυ. “Brother! Come back!”

◇ In the sequence: first + last name the article doubles. The type: article + first+ last name of CMG does not exist in KD:

CMG: art. + first name + last name ~ KD: art. + first name+ art. + last name.

In the sequence masculine first + last name, the ending of the first name loses its final consonant: -s in the nominative, -n in the accusative. Examples:

indef. type

Nominative: CMG Κόστας Κεφαλός, Νίκος Πύλος → KD Κόστα Κεφαλός, Νίκυ Πύλος

Accusative: KD ίδίς Κόσταν “did you see Kostas?” vrícis Νίκυν? “did you find Nick?”, vrícis Κόστα Κεφαλάν? “Did you find Kostas Kefalas?” ίδίς Νίκυ Πύλυν? “Did you see Nickos Poullos?”

defin. type

CMG ο Κόστας Κεφαλός (nom.), τον Κόστα Κεφαλά (ac.) → KD ι Κόστας ι Κεφαλός, τυη-Γόστα τυη-Γ’ιφαλά.

◇ The syntactic role of the genitive has been restricted very much and it is used only to express possession. In the KD only the sing. genitive of certain masculine and female nouns (human and some animate nouns) is used. But even in these cases it can be replaced by the analytic type: preposition apo “of” + accusative, which also exists in the CMG and in other ModernGDs. Example (gen.|syntetic – analytic):

to spíti tu Νίκυ > tu epit’ t Νίκ “the Nick’s House” – to spíti apo to Νίκο > tu epit’ ap tu Νίκυ “the house of Nick”,

i nurá tu líku > i nurá t lík “the tail of the wolf” – i nurá apo ton líko > i nurá ap tu líku “the tail of the wolf”,

i pođjá tis Mariás > i puđjá ts Mariás “ the Maria’s apron” – i pođjá apo tn María > i puđjá ap t María “the apron of Mary”.

◇ The indirect object is expressed by the accusative. The same in other NGDs e.g. Macedonian, Thracian, as well as in other ModernGDs e.g. Pontic, the dialects of Asia Minor. It is one of the basic internal isoglosses of the NGDs and distinguishes Thessaly, Macedonia and Thrace from Epirus and Sterea Ellada where the genitive is used for this function (N. Κοντοσόπουλος 1994: 101). As in CMG the indirect object can be also expressed by the prepositional phrase: *se* > “to”+ accusative. Examples:

Indirect object- accusative

édosa ta peðiá to faí ta > *édusa ta piðjá tu faí ta* “I gave to the children their food.”,

me éstile pita > *mi éstili pita* “He sent to me pie.”,

ðen me éðosan ta leftá > *ðe m-éðusan ta liftá* “They didn’t give me the money.”

ípa ton Kósta éna pséma > *ípa tuη-Gósta éna péma*. “I told to Kostas one lie.”.

Indirect object- prepositional phrase

ðen éðosan se ména ta leftá > *ðeη-éðusan ei ména ta liftá*. “They didn’t gave to me the money.”

◇ The genitive of the adjective functions in the syntax only as the noun and expresses possession. The CMG structure: adjective gen. + noun gen. does not exist in KD and it is replaced by prepositional phrase: *apo* > “of” + accusative.. Examples:

to spíti tu kalú > *tu spit’ t kalú* “the house of the good”,

to spíti apo ton kaló ton ánthropo > *tu epit’ ap tun kaló tun ánthrupu* “the house of the good man”,

ta maliá tis χaziás > *ta malá ts χazás* “the hairs of the stupid (fem.)”,

ta maliá apo tn χaziá tn γνέκα > *ta malá ap t χazá d-γνέκα* “the hairs of the stupid woman”

◇ Doubling of the article.

In the structure of the CMG: article + adjective, numeral, adverb, + noun, the article always doubles in the KD: article + adjective, numeral, adverb, pronoun + article+ noun. Examples:

CMG

to psiló spíti “the tall house”

i kócini poðjá “the red apron”

ton kalón ándra “the good man”

to próto korítsi “the first girl”

o défteros ándras tis “her second husband”

to káto spíti “the down house”

i páno pórtá “the door upstairs”

KD

to psiló to spíti > *t- apsló tu epit’*

i kókini i poðjá > *i kócijn i puðjá*

ton kalón ton ándra > *tuη-galón tun ándra*

to próto to korítsi > *tu protu tu kuríte*

i défteros I ándras tis > *i déftirus i ándra-its*

to káto to spíti > *tu kátu tu epit’*

i apáno i pórtá > *i apán i pórtá*

◇ The cognate object is more used than in CMG. Examples:

ambítsa enan tranón abíðun. “I jumped a dig jump.”,

éstrusan mia stróe áçira eti mir’á st-áluγu. “I laid a layer of straw in the place of the horse.”,

em jat’aftó jénundan i birbirítsa tótis ja na vréke vruçi. “That is why the pirpiritsa was done then, for raining.”,

ðákuæi m̃na ðakuéá k’i t-áfci tu filí. “He bit once and he left the piece.”,

rúfei m̃na rufeá kraeí. “He sipped a sip of vine.”,

dz-jurtés tóti evjinan stu mpsuxór’, çórivan çurí, trayðúsan trayúðja. keiçλindúsan puλί c-oç.

“In the fests they came out in the square and they danced dances and they sank songs. They fested a lot. ”

◇ Doubling of the object (direct, indirect).

The indirect and direct object double by the use of the weak personal pronouns. It is one of the main characteristics of the NGDs and one of the basic balkanisms. Examples:

tin éðosan aftín polí príka > tɨn-éðusan aftín puλί príka “They gave to her a lot of dowry.”,

me éðose eména neró > m-éðuæi iména jiró “He gave to me water.”,

se to éðosa eséna to píato > ei t-óðusa icéna tu pçátu “I gave yoy the plate.”,

to kóvo to láçano > tu kóvu tu láçanu “I cut the vegetable.”,

to évala to faí ston truvá > t-óvala tu faí stun-druvá “I put the food into the bag.”

◇ The weak types of the personal pronouns are

a) before the verb - proclitics except for the Imperative where they are after it - enclitics, as is in many NGDs and in CMG. Examples:

Verb: ton taízo > tun taízu “I am feeding him”, ta ékopsa > ta ékupsa “I cut them.”,

Imperative: táise ton > táis-tun! “Feed him up!”, kópse to > kóps-tu! “Cut it up!”

b) after the verb “be” in the interrogative phrases as in the CMG. Examples:

pu íne tos > pu ín-dus? “Where is he?”, pu íne tin > p-ún-din? “where is she?”, pu íne tus > p-ún-ts “Where are they?”

c) before the verb “be” in the interrogative phrases e.g. pú ton íne > pú-tɨn-íni? “Where is he?”, pú tin íne > pú-tɨn-íni? “Where is she?”. This by analogy to the interrogative phrases: adverb pu “where” + weak pronoun: pú-tun? “Where (is) he?”, pú-tin “Where (is) she?”.

◇ The weak types of the third person personal pronoun do not coexist in the syntax when they express the indirect and direct object. One of the two objects will be expressed by the weak personal pronoun and the other by noun or noun phrase. Examples:

Coexistence of the weak personal pronouns: 1, 2 person + 3 person.

me to éðose eména to sfíri > mi tu éðuei iména tu sfíri “he gave to me the hammer”

Non coexistence of 3 person weak personal pronouns: 3 person + noun / noun + 3 person.

aftós ton éðose ton Kósta to sfíri > aftós tuñ-éðuei tuñ-Gósta tu cfiri “He gave to Kostas the hammer.”,

aftós to éðose to sfíri ton Kósta > aftós tu éðuei tu cfíri tuñ-Gósta “ He gave to Kostas the hammer.”

The same in other NGDs where the indirect object is expressed by the accusative but not in the NGDs and of course not in CMG in which the indirect object is expressed by the genitive and this structure occurs: coexistence of the 3 person types of the weak personal pronoun: tis to ípa > ts t-úpa “ I said it to her” (N. Κοντοσόπουλος 1994: 101).

◇ In the phrase preposition + article + toponym the article is always the neutral tu (<to) even though the toponym is masculine or female or in plural. Examples:

toponym	syntax with neutral article tu (<to)
Makrihori (neu.)	ap-tu Makriχór’ “from Makrihori”
Palamás (masc.)	ap-tu Palamá “from Palamas
Karðítsa (fem.)	ap-tu Karðítsa “from Karditsa”
Krajá (fem.)	ap-tu Krajá “from Krania”
Psaθυχóra (fem.)	stu Psaθυχóra “to Psathohora”
Fársala (neu. plur.)	stu Fársala “in Farsala”
Kumáðis (masc. plur.)	ap-tu Kumáðis “from Kumades”

◇ The KD is characterised by a strong tendency for coordination than subordination mainly in the syntax of the clauses but even in the syntax of the nouns. Examples. (CMG →KD):

píjene stin póрта tu cípu → síri stim-bórta stuñ-g’ípu “Go to he door of the garden.”

tin tríti iméra tis Paschalás → tin trit’ t méra m-Baskaλά “third day of Easter”

apó tin páno meriá tu spitíú → apú n apán mir’á tu epit’ ítan énas plátanus “In the up place of the house there was a plane tree.”

◇ In the coordinational syntax the conjunctions can be omitted. Examples:

aftí sikóθikan ke éfiyan > aftí ekóθkan, éfiyan. “They got up (and) left”,

aftí éfiyan káni n óra, alá mis éfiyame kondótera > aftí éfiyan ci-n-óra, mis éfiyami kundótira. “They left that time, (but) we left later.”

◇ The complementarizer and relative (a)πού “that” are omitted. Examples:

i θία apo ton ándra mu mas éleye pu mána tis n ékane sto choráfi > i tça ap tun ándra m mas éliji mána ts n-ékani stu choráf’. “My husband’s aunt said to us that her mother gave birth to her in the field.”,

aftín katálave pu ta peðía íthelan na fiyun > aftín katálavi ta piðjá íthilan na fiyn. “She understood that the boys wanted to leave.”,

ylépo pu aftós chorévi ókso sn avlí > ylépu aftós chorév’ óksu sn avlí. “I see that he is dancing out in the garden.”,

íða n Kótsena pu káondan apán sti xandakía > íða n-Góteina káundan apán eti xandacá. “I saw the wife of Kostas who was sitting in the ditch.”,

póte píran xambári pu pan na tin klépsun > póti píran xabár’ pan na ti-glepsn. “When they understood that they went to steal her.”,

ðen ipárxi pu ikoyenies potízun kséna choráfia > ðen-ipárx ikujéniis putízn keéna choráfca? “It does not exist that families water foreign fields?”,

aftín íxe póno. ðen léo pu ðen íxe póno > aftín íçi pónu. ðe lew ðen-íçi pónu. “She had pain; I do not say that she did not have pain.”

◇ Use of the syntactic form: act. Past Imperative + act. Participle to express repeated action in the past. Examples:

thérise ke thérizonda pérasa óli ti zoí mu > thérei ci thérizonda pérasa ul d-zuí m.

“Harvest and harvesting” I passed all my life.”,

xte íman sto ambéli. Skáψε ke skávonda pái i méra > xte íman st ambél. skápei ci skávonda paí i méra. “Yesterday I was in the vineyard. “Dug and digging” the day went off.”

◇ The active participle (of the Present) can have its own subject. Examples:

výenonda i ílios kínisa na páo sto choráfi. > vjénunda i ílus cíntsa na paw stu choráf’.

“Just the sun came out, I started going to the field.”,

apolónða neklisía, kínisan i glaridzíðes na pézun ýia na chorépsun i kózmos. >

> apulónða niclicéa cíntsan i glardzíðis na pezn ja na chorépsn i kózmos.

“Just the church ceremony finished, the musicians started playing so that the people danced.”,

févγondas aftós stamátise i ðulía. > févγundas aftós stamátei i ðla. “Just he left, the work stopped.”

◇ In the syntax of the weak person pronoun with some transitive compound verbs, it is inserted between the first constituent and the second – the verb, in contrast to CMG

where it is before the compound verb – proclitic: Object (weak pronoun) + compound Verb (1st constituent+ Verb) > 1st constituent + O + Verb. This in the compound verbs with 1st constituent: a) the prefixes para-, mata-, b) the lexemes omorf- “beautiful”, kak- “bad, non perfect”, χαζ- “stupid, not nice, non perfect”. Examples:

min to paraksiyás aftó to práma. > min para-to-ksiyás aftó to práma. > mim-bara-tu-keigás aftó tu práma. “Do not explain this thing so much.”,

to mataévγale to spirí. > mata-to-évγále to spirí. > mata-t-ónγaλι tu eπρί. “He brought out the pimple again.”,

to kéndisa ke to matakéndisa. > to kéndisa ke mata-to-kéndisa. > tu céntsa ci mata-tu-kéntsa. “I embroidered it and I embroidered it again.”,

matapíya ke ton mataípa alá dip ðem me ákuse. > matapíya ke mata-ton-ípa alá dip ðem me ákuse. > matapíya ci mata-tuη-ípa alá dip ðe-m'-ákci. “I went again and I said to him again but he did not hear me at all.”,

e, aftín pai sto ambéli. e, ðúlepse líyo ekí, to kutsoéskapse ke éfiye. > e, aftín pai sto ambéli. e, ðúlepse líyo ekí, kutso-to-éskapse ke éfiye. > e, aftin paĩ st-ambél. e, ðúlippei líyu ci, kutsu-t-óskapci c-éfiyi. “She went to the vineyard. She worked a little there. She dug it not well and she left.” ,

e, n kakoéftisa ti dulia. > e, kako-n-éftiasa ti ðulía > e, kaku-η-éfcaca ti ðla. “E, I did the work not so well.”

◇ The KD uses the preposition kata in the prepositional phrases expressing direction instead of the CMG pros. Examples:

síre kata ekí > eíri kat-icí “Go there”, éla kata eðó > éla kat-iðó “Come here”,

katá pu na paw? “Where do I go to?”, aftí píyan kata to vunó > aftí píyan ka-tu vnó.

“They went to the mountain”, min kánis kata ekí. > miη-gántis kata cí. “Don’t go there.”,

kata te pí éfiyan? > ka-ti- pí éfiyan? “Where did they leave?”

◇ In the main clauses which express order the word káni (? <turk. kan-im “my blood”) is used to moderate the meaning. Today it is replaced by the gr. adverb líyo > λίyu “a little”. Examples:

siréti ekí-aíá ston kípo káni na pékste. > eiréri icí-aíá stuη-g’ípu káni na péketi. ““Please” go there to the garden to play.”,

eláte ke esís na voiθísti káni. > láti ci eis na vuíθieti káni. ““Please” come to help a little.”,

máste káni ta bámiá tóra. > mácti káni ta bámpa tóra. ““Please”, pick up the okras now.”

◇ In quoting of the direct speech, types of the verb λέω > λέω “say” are inserted very often. Examples:

t-λεῖ ἀδερφί-m. <mi-bérs ma, λε. παπύz-m aftó c-aftó épaθi λε.>

“My sister says to her: Don’t, (she) says. My grandfather got this and this, (she) says.>

<ðe e-ípa γo λε na mi-bars λε. Son píris na-íðís kaló λε, pers ci na fteps cóla λε.

<Did I say to you, (she) says, not to take, (she) says. Not only you took to get well, (she) says, but you take to seed also, (she) says.>

◇ Prevention of the subject. In the main sentence is expressed by accusative the object of the following secondary sentence. This exists in the CMG but it is very frequent in the KD and it is also one of the balkanisms. Examples:

vlépo tn mána mu (na) érxete apo to xoráfi > vlépu t mána m, ériti ap tu xuráf’. “I am seeing that my mother comes from the field.

◇ Psychological subject. Very often in the beginning of the sentence a noun phrase is quoted in nominative case (as subject), which after is repeated in accusative with other syntactic role. This for emphasis. It exists in the CMG also, but in the KD it is very frequent in the speech. Examples:

εγó, me éðose polí príka i patéra mu. > iyó, m-éðuei पुली príka i patéra m.

“I, my father gave to me a lot of dowry.”,

játí i mána m n-íxa γo. “Because I had her, my mother.”

10. THE ARCHAISMS

10.1 Phonetics

○ The vowel u of the ancient Greek which is symbolized by the letter υ of the Greek alphabet has evolved into i in CMG and in KD. But in KD exist few words where the ancient pronunciation is maintained: (Greek υ - KD u)

αγκύλη – αηγύλα “armpit”

γύφτος – jύftos > jύftus “gypsy”

κολύμπησα – gολίύmbisa > guλύmpsa “I swam”

κολλύριον – kulúri > klur’ “bagel”

κορύπιον – korúpi > krup’ “small ceramic jar”, “old or broken ceramic jar”, “head”

κόσυμβος – kuteumbós “cut in the start or in the end”, kutsíumbi > kteúmb’ “log”

κρύσταλλο – krústalo > krústalu “crystal”, krustaléinos > krustaléinus “like the crystal made from crystal”, krustalíazo > krustalázu “I became like the crystal”

κύνδαλον – kúndalo > kúndalu “dick” “wooden pole”

λάθυρος – laθύri > laθύr’ “kind of legume”

μυστρί “trowel” – mustrízo > muetrízu “work with trowel”

ξυράφιον – ksuráfi > ksuráf’ “razor”, aksúristos > aksúrstus “unshaved”, ksuráfiko > ksuráf’ku “kind of cutting in the ear of the sheep as a sign”,

πτερύγιον – fterύγα > ftirύga “wing”

ρυπώνω – rupóno > rupónu “grab”, “grab and hide”

ρυπάω – rupóno > rupónu “get dirty”

σύσημον – susúmi > sum’ “cognomen”, sumíazo > sumházu “say bad thing for someone”

σκύτος – skutí “handmade woolen textile”

στυπώνω – stupóno > stupónu “bung with thread or piece of textile”

συρίζω – surízo > surízu “whistle”

τολύπη – tolύpa > tlύpa “amount of wood in a roll shape for spinning”

τρύπα – trύpa “hole”

τρυπώνω – trupóno > trupónu “hole”, strupónu “hide in a hole”

τυκάνη – dukáni > dukán’ “wooden tool for threshing the cereals”

τύμπανον – túmbano > túmbanu “drum”

φύσκη – fúska “bubble”, fuscí “kind of swamp grass which has thick trunk”

○ The voiced stops of the ancient Greek β [b], δ [d], γ [g] which evolved to voiced fricative β [v], δ [ð], γ [ɣ], preserved their ancient pronunciation in the clusters μβ [mb], νδ [nd] νγ [ɲg] in KD as as in ModernG: ancient Greek β [b], δ [d], γ [g], μβ [mb], νδ [nd], νγ [ɲg] > MedievalG, ModernG, KD β [v], δ [ð], γ [ɣ], μβ [mb], νδ [nd], νγ [ɲg].

Examples (ancient writing – KD pronunciation):

γαμβρός – γαμβρός “groom”, κόμβος – κόμβος > κόμβος “knot”,

ἔμβολον > Hellenist. ἔμβόλιον – ἀμβόλι “graft”, δένδρον – δένδρον “tree”, ἄνδρα – ἄνδρα “man” (ac.),

χονδρός – χονδρός > χονδρός “thick”, συνδράμω – συνδράμω > εἰνδράμω “help”.

○ The initial vowel is preserved in types of the act. Past verbs: ἴδρα “I saw”, ἴρθα “I came”, ἴρα “I said” whereas in the CMG (εἶπα, ἦρθα, εἶδα) it was lost. They come from the anc. gr. verbs: εἶδον (Ind. εἶδον, Subj. ἴδω, Imper. ἴδέ, Infin. ἰδεῖν), ἦλθον (Ind. ἦλθον, Subj. ἔλθω, Imper. ἐλθέ, Infin. ἐλθεῖν), εἶπον (Ind. εἶπον, Subj. εἶπω, Imper. εἶπέ, Infin. εἶπεῖν). Examples (CMG → KD):

θα δό → θα ἰδό > θα-ἰδό “I will see”, ja des → ja ἰδέ > ja-ἰδέ “see”, έχο δι → έχο ἰδί > έχυ-ἰδί “I have seen”, θα ρθό → θα ἰρθύ > θα-ἰρθύ “I will come”, τι να πῖς → τι να ἰπῖς > τί να-ἰπῖς > “what to say”, ja pes → ja ἰπέ > ja-ἰπέ “say”, θα το πό → θα το ἰπού > θα tu-ἰπού “I will say it”, ἴχα πί → ἴχα-ἰπί “I had said”

○ Preservation of the initial o- > u- in in the compound verb pros+omiázō > pro-somíázō > prusumpázō “liken”, but the simple verb is: anc. ομοιάζω > CMG miázō > mpázō, KD mpázō “resemble”.

10.2 Morphology

○ Preservation of the final n. The KD belongs to the MGDs where the old final -n is lost. But it is preserved in few cases (which coexist with the non -n types).

In the sing. accusative of the indefinite article and of the masculine nouns and adjectives in -ός, -ος > us. Examples: ἑναν (masc. sing. ac.) “a”, Νίκον > Νίκον “Nick”, λίκον > λίκον “wolf”, kakón “bad”.

In the singular accusative of female adjectives and pronouns in -ῖν and by analogy to it in the nominative. Examples: κόκινιν > κόκινιν “red”, χαζίν > χαζίν “stupid”, ἄλιν > ἄλιν “other”, ἐκίνιν > ἐκίνιν “that”, ἰδίγιν > ἰδίγιν “same”.

In the 3 sing. of act. Imperfect and Past and of pass. Past. Examples:

έλεγεν > έλιγιη “He was saying.”, έκopsen > έκυπειη “He cut off.”, δεθικεν > δετσειη “He was tied.”

○ The old ending -ete in 2 plur. of active Imperfect and Past and of pass. Past, which the KD uses more than the other endings. Examples:

ελινητε > ελινητι “we were dissolving”, εκopsete > εκupseti “you cut”, δεθικετε > δετσειτι “you were tied”

○ The ancient Greek verbs in -ύω whose the theme ends in vowel, have passed to the 1 conjugation in CMG with development of an intervocalic consonant: -ύω → -ύζω, -ύνω. But in the KD they are inflected in the 2 conjugation where the character of the verb theme is vowel. Examples:

AG	CMG	KD
αναβρύω “well up”	αναβρύζω anavrízo	anavráo > anavráw
ξύω “scratch”	ξύνω ksíno	ksíáo > keaw, ksiú > keu
πτύω “spit”	πτύνω > φτύνω ftín	ftáu > ftaw

○ The ancient Greek suffix -einos > to form adjectives that express material. Examples:

kókalo > kókalu “bone” → kokaléinos > kukaλέĩnus “made from bone”,

síðiro > eíðiru “iron” → siðiréinos > eiðiréĩnus “made from iron”,

lástiko > láetiku “rubber” → lastikéinos > laeticéĩnus “made from rubber”

○ Types of the anc.gr. fem. act. participle: -ουσα, -ούσα: fá(γυ)sa = illness eating the flesh.

10.3 Lexicon

The lexical archaisms are words from the older period of the Greek language (ancient, medieval) which are preserved in Modern Greek and in its dialects. I mention these which exist in the KD according to the research material³⁶.

aðjázu (verb) = have free time, < med. αδειάζω

aðicévu (verb) = be unjust, < med. αδικεύω

áðíχtus (adj.) = who doesn't accept someone's opinion, < anc. ἄδεκτος

áðutus (adj.) = who was not given something, < anc. ἄδοτος

aðράχnu (verb) = take, grasp, < med. δράχνω

³⁶ Δ. Γκαραλιάκος 1999: 193-208 ; Ν. Ανδριώτης, 1995 ; Ε. Δουγγά – Παπαδοπούλου, Χ. Τιτζιλής 2006 ; Ε. Παπαδοπούλου 2010.

áfanus (adj.) = invisible, lost, <anc. ἄφανος
 afláða (fem.) = mag, booklet, < med. φυλλάδα
 afukr'ómi (verb) = hear, hark, < med. αφουκρούμαι
 agarðjakós (adj.) = hearty, < med. (ε)γκαρδιακός
 agúla (fem.) = armpit, < anc. ἀγκύλη
 ajél (fem.) = herd of cows, buffalos, oxen < anc. ἀγέλη
 ákluθu (neu.) = afterbirth, < anc. ἀκόλουθος
 akón (neu.) = sharpening stone, < med. ακόνιον
 akε'ál (fem.) = prod, < anc. ξυάλη
 acérjus (adj.) = whole, all < med. ακέρτιος
 álas (neu.) = salt, < anc. ἄλας
 alfáð' (neu.) = leveler, < med. αλφάδιον,
 aliet'kó (neu.) = payment for the grinding, < med. αλεστικόν
 álima (neu.) = lubricant for the wooden oxcart, < med. άλειμμα
 alípsó (neu.) = bread without sourdough, < med. λειψός
 alμάzu (verb) = starve, < med. λιμάζω
 almác (neu.) = trunk of the tree, < med. λουμάκι
 alórθus (adj.) = standing, < med. ολόρθος
 alópiksa (fem.) = foxy woman. < anc. ἀλώπηξ
 altár' (neu.) = wide rope, < med. ειλητάριον
 ambóχnu (verb) = push, < med. αμπώθω
 analáw (verb) = dissolve, < anc. ἀναλύω
 anaηgázu (verb) = go fast, do fast, < med. αναγκάζω
 anárja (adv.) = sparsely, < med. ανάρια
 anavráw (verb) = pour out, < hellenist. ἀναβρύω
 anaðínu (verb) = get wet in the surface up or under, < anc. ἀναδίδωμι
 andamónu (verb) = meet, < med. ανταμώνω
 andígnumus (adj.) = with different opinion, who disagrees, < anc. ἀντιγνομέω
 andiluíá (fem.) = opposite answer, denial, < anc. ἀντιλογία
 andímaxus (adj.) = contrary, rival, < ant. ἀντίμαχος
 andípera (adv.) = opposite, < med. αντίπερα
 ηηg'ó (neu.) = ceramic pot, < anc. ἀγγεῖον
 ηηέθu (verb.) = spin, < anc. νήθω
 ηηimuðúr' (neu.) = blast of wind, < med. ανεμοδούριον

αλίχτάw (verb) = (for the dog) howl, < med. αλυχτώ
άλtsus (masc.) = cain, < anc. ἄλυσος
αραδόts (masc.) = wooden fork with two or three nails for carrying the strew or the grass,
< anc. ἀποδίδομι
αράλα (fem.) = round amount of wool, < anc. πάλλα
αρανδάw (verb) = meet, < anc. ἀπαντάω
αρανδάw (verb) = in the phrase: αρανδάο to livάδι > αρανδάw tu λινάδ' (= I protect the
meadow (from grassing)) < med. απαντώ
αρόχα (fem.) = fishing net < med. απόχη
αρυφύρά (fem.) = odor, niff, < anc. ἀποφορά
αρυκόvυ (verb) = stop to breastfeed, < med. αποκόπτω
αρυρίχvυ (verb) = miscarry, < med. απορρίχνω
αρόρ'ma (neu.) = abortion, < med. απόριγμα
αρυετέvυ (verb) = be tired, < med. αποσταίνω
αρυτάzu (verb) = bow, < anc. ὑποτάσσω
αργάτινα (fem.) = female worker, < med. εργατίνα
άρjita (fem.) = delay, tardiness, < med. άργητα
αρμ'ά (fem.) = pickle, salty water of preserving vegetables or cheese, < med. αρμιά
αρμηρέvυ (verb) = advice, explain, < anc. έρμηνεύω
αρμός (masc.) = bond, mix for building, < anc. άρμός
αρηίθ' (neu.) = chicken, < med. ορνίθιν
αρνυρόc (neu.) = amount of wool from a lamp, < anc. πόκος
αρτέvυμι (verb) = break the fastening, < med. αρτύνομαι
άρτιμα (neu.) = seasoning, spice, < anc. άρτυμα
αρχνή (fem.) = starting, beginning, < med. αρχινός
αρζάρ' (neu.) = kind of grass which is used to dye the thread purple, < med. ριζάριον
αstuχάw (verb) = forget < med. αστοχώ
αεσίμηνα (fem.) = bad action, < med. ασκημία
αvρός (neu.) = fishnet < med. βρόχι(ο)v
βλάzu (verb) = grab, hit, hold hard, < anc. dor. έμπλάσσω
βόρηικυ (neu.) = wheat witch germinateσ out of the field, < anc. πορνικός
γάrus (masc.) = saltwater where we preserve the cheese, < anc. γάρος
γάstra (fem.) = the wide part of the pottery, cast iron cap for baking, < anc. γάστρα
γυηκά (neu. plur.) = parents, < med. γονικά

jirnitlúð' (neu.) = new born baby, baby of few months, < anc. γεννητός
 jiruείη (fem.) = healthiness, < med. γεροσύνη
 jiténu (verb) = bewitch, < med. γητεύω
 jumatízu (verb) = eat in the middle of the day, < med. γιοματίζω
 yhéma (neu.) = spun thread, < med. γνέμα
 yrénu (verb) = open the wool by hands, < anc. γραίνω
 yóna (neu.) = knee, < med. γόνα
 ðavlós (masc.) = illness of the wheat, < med. δαυλός
 ðémunas (masc.) = daemon, naughty child, bad spirit, < med. δαίμονας < anc. δαίμων
 ðéunda (neu. plur.) = the appropriate greetings, < anc. δέοντα
 ðee (fem.) = dam, < med. δέσις
 ðjaláw (verb) = solve, dissolve, < anc. διαλύω
 ðjárγus (masc.) = ditch which is also border of the field, < διά+ άγρός
 ðjáva (fem.) = passage, pathway, < med. διάβα
 ðjavénu (verb) = pass, < anc. διαβαίνω
 ðjavénu (verb) = overtake, < med. διαβαίνω
 ðífuru (neu.) = vine which produces grapes two times per year, < anc. δίφορος
 ðíλrízú (verb) = eat the main food of the day in the afternoon, < anc. δειλινόν
 ðimat'kó (neu.) = rope from grass to tie the bundle of the harvested wheat, < med. δεμα
 τικόν
 ðínumi (verb) = be able to, < anc. δύναμαι
 ðóthi (adv.) = to here, latterly < med. εδώθεν
 ðóma (neu.) = room, the official room, room in the first floor < anc. δῶμα
 ðukáη (fem.) = wooden platform with sharply stones or metal picks for threshing, < med.
 δουκάνη
 ðucómi (verb) = decide, < anc. δοκέω
 ðuksár' (neu.) = bow, < med. δοξάριν
 ðirjómi (verb) = hesitate, < med. αντηρούμαι
 éχunda (neu. plur.) = the property in money or in products, < anc. ἔχοντα
 éχus (neu.) = amount of something stored for using in the appropriate time, < med. ἔχος
 fáusa (fem.) = illness which eats the flesh, < med. φαγούσα
 faláηg' (neu.) = small wooden beam used in hitching up the horses in the carriage, < anc.
 φαλάγγιον
 fandázu (verb) = have impressive aspect, view, < anc. φαντάζω

filuǵáw (verb) = narrate, < anc. φιλολογῶ
 ifciráw (verb) = have time to, < anc. εὐκαιρῶ
 flla (fem.) = friendly meal, friendly meeting, < anc. φιλία
 fitar'á (fem.) = seedbed, < anc. φυταρεία
 fractiró (neu.) = wooden stamp for the bread for the mass, < med. σφραγιστηρόν
 frike (fem.) = fright, < anc. φρίξις
 ftaw (verb) = spit, < anc. πτύω
 ftinád' (neu.) = thin piece of meat < med. φτενός
 fukaláu (verb) = wipe, < med. φλοκαλώ < anc. φιλοκαλῶ
 fultacá (fem.) = blister < anc. φλύκταινα
 fuecí (neu.) = the internal body of a swamp grass < anc. φύσκη
 θarú (verb) = believe, < med. θαρρῶ
 θirmaeá (fem.) = fever, < med. θερμασία
 θiyatéra (fem.) = daughter, < med. θυγατέρα < anc. θυγάτηρ
 θimós (masc.) = spirit of the vine, psychic power, < anc. θυμός
 θíra (fem.) = door, open in the shirt or in the flannel on the chest, < med., anc. θύρα
 θiríus (adj.) = strong, tall and stocky, strong and stocky, < anc. θηρίον
 θkar' (neu.) = sheath, < anc. θηκάριον
 θceλ (neu.) = mattock, < med. δικέλλιον
 θlíka (fem.) = big buckle, < med. θηλύκιν
 inóθu (verb) = understand with one of my senses, < anc. νοιώθω
 íriryá (neu. plur.) = the tools of a work, < anc. ὑπεργος
 íruru (neu.) = fruit, fruit tree, < anc. ὀπώρα
 irmós (masc.) = wooden axis of the oxcart or of the carriage where they hitch up the oxen
 or the horses < anc. εἰρμός
 kafcí (neu.) = shell, carapace, < med. καυκίν
 kakán' (neu.) = hollow metal plate, < med. κακάβιν
 kacónu (verb) = get angry with, < med. κακίωνω
 kalamíðja (neu. plur.) = sticks from reed put in the warp, < med. καλαμίδιον
 kalurízira (adv.) = with good end, < med. καλοπίχερως
 káma (neu.) = heat of the sun, < med. κάυμα
 kanác (neu.) = caress, < med. κανάκι
 karíec (neu.) = gift sent in the basket, < anc. κανίσκιον
 karíetr' (neu.) = basket, < anc. κάνιστρον

karamatçázu (verb) = aim, < καρά (= turk. black, much) + med. ματιάζω
 kar'á (fem.) = walnut tree, < med. καρέα
 karpulóĭ (neu.) = wooden fork for winnowing, < med. καρπολόγος
 kataláw (verb) = break fastening, < anc. καταλύω
 katapéfu (verb) = be very much ill, < med. καταπέφτω
 katasárc (neu.) = flannel, < anc. κατασάρκιον
 kaváď' (neu.) = bride's coat of good quality textile, < med. καββάδιον
 cíthi (adv.) = there, to there, < ἐκεῖθεν
 cinónu (verb) = distribute the food into the plates, < med. κενώνω
 cítimi (verb) = lie down, < med. κείτομαι
 cifalar'á (fem.) = halter with all its parts, < med. κεφαλαρέα
 cípir' (fem.) = plant of the swamp, < anc. κύπειρος
 klístó (neu.) = woolen jacket with buttons up, < anc. κλειστός
 klóthu (verb) = turn the thread, turn, < med. anc. κλώθω
 klóthizma (neu.) = turning of the road,
 klusar'á (fem.) = hen, broody, < med. κλωσσαριά
 knódalú (neu.) = stupid man (as swearing), < anc. κνώδαλον
 kóthrus (masc.) = the round of pie, < anc. κόθουρος
 kópanus (masc.) = wooden beater, the thigh of the poultry, < hellenist., med. κόπανος
 krémas (fem.) = flow of the water from a height, < anc. κρέμασις
 kr'os (adj.) = cold, < med. κρύος
 kru (verb) = hit, < anc. κρούω
 krup' (neu.) = old ceramic pot, broken pot which is still used, < *κορύπιον
 keagláw (neu.) = clean the well, < αγκλώ < anc. άντλώ
 kearízu (verb) = clean the corral by scratching the dried manure of the ground, < anc.
 ξυάλη
 keastuχάw (verb) = forget, < med. εξαστοχώ
 keifsáw (verb) = fart, < med. ξεφυσώ
 keilufáĭ (neu.) = tool for sharpening the wood, < med. ξυλοφάγος
 keinumáw (verb) = expel from a place, < anc. νομός "grazing"
 keiráď' (neu.) = dry branch, leg, parched thing. < med. ξηράδα
 keλέnu (verb) = pick up woods in the forest, < anc. ξυλίζομαι
 ketri (neu.) = comb, scraper, < med. ζύστρα
 ksóanu (neu.) = stupid, < anc. ζόανον

kslónu (verb) = when the little tree has wooden trunk, < anc. ξυλόω
 ktav' (neu.) = little dog, < med. κουτάβιν
 kulusfúng' (neu.) = textile for cleaning the butts of the baby, < anc. σφόγγος
 kundíl (neu.) = pen, < med. κονδύλιν
 kundilázú (verb) = write, draw
 kundilázmenús (participle) = painted, beautiful,
 kurxaxtós (masc.) = dust, < med. κουρνιαχτός
 kurfí (fem.) = the clotted cream, the upper part of something which is the best, < anc. κορυφή
 kutáw (verb) = dare, < anc. κοτώ
 kút'kas (masc.) = occiput, < anc. κοτίς
 kutruló (neu.) = traditional long shirt of the women with embroidery and without tufts, < med. κουτρούλης
 layára (fem.) = the pure wine, < anc. λαγαρός
 layaró (neu.) = The part of the body where the kidney is.
 lathúr', lathír' (neu.) = lathyrus sativus, < anc. λαθύριον
 laláw (verb) = play blown musical instrument, < anc. λαλώ
 lalítza (fem.) = pipe
 lavída (fem.) = spoon, < med. λαβίδα, anc. λαβίς
 lámna (fem.) = female fierce daemon who grabs and eats the children < anc. λάμια
 lanós (adj.) = thin, < med. λειανός
 lanúr' (neu.) = thin piece of meat with not so much flesh
 lapsáη (neu.) = kind of vegetable, < hell. λα(μ)ψάνη
 laeá (fem.) = gathering of men, set of bushes, < anc. έλασία
 lifcénu (verb) = wash the cotton cloths, < anc. λευκαίνω
 líma (fem.) = starveness, < med. λίμα
 límbá (neu. plur.) = testicles, < med. λιμπά < anc. λιμβός
 lípēis (fem. plur.) = lacks, in the phrase: akris ci lípēis “edges and lacks” for non finished dress non finished dowry, < anc. λείψις
 lizgár' (neu.) = kind of shovel, < med. λισγάριον
 liznós (adj.) = weak, slim, < anc. λίσφος
 luyár' (neu.) = money, stored money, stored things for trade, < med. λογάρι(ο)ν
 lóna (fem.) = prostitute, woman with big clit, immoral woman, < luví
 luçénu (verb) = create big and sharp pain < anc. λογγεύω

luví (neu.) = pod, clit < anc. λοβός
 magláras (adj.) = with big body, < μέγκλος
 maynánd' (neu.) = thin scarf, < med. μαγνάδιν
 máku (neu.) = the seeds of the poppy which are used as a sleeping pill for the babies, <
 anc. dor. μάκων
 mándalu (neu.) = wooden or metal tool for locking the door, < med. μάνταλο(ς)
 maryónu (verb) = I freeze, < med. μαργώνω
 mavláv (verb) = call the sheep to come closer to me, < anc. μαυλίζω
 míθizu (verb) = get drunk, make someone to get drunk, < med. μεθύζω
 milarázu (verb) = became black from crying, < med. μελανίζω
 miráð' (neu.) = piece, < med. μοιράδιν
 mólama (neu.) = naughty child, < med. μόλλυμμα
 mólyu (neu.) = admit something as true, saying something as true, < anc. όμολογέω,
 όμολογία
 mpeá (fem.) = middle, < μισιά
 múrnus (adj.) = dark colored, with dark red color, < anc. μόρινος
 murcíz (2 sing. Indic. Present) = sunsets, < anc. άμολγός
 niχós (masc.) = melody, < anc. ἦχος
 nómus (masc.) = shoulder, < anc. ώμος
 nóχtus (masc.) = bank, < anc. όχθος
 nuáv (verb.) = understand, < anc. νοῶ
 numázu (verb) = decide firmly, decide powerfully, < anc. όνομάζω
 nutízu (verb) = get wet, < anc. νοτίζω
 ómbju (neu.) = pus, < med. έμπνο < hellenist. έμπνον
 órniθa (fem.) = hen, chicken, < med. όρνιθα
 óvulu (neu.) = damn, low value coin, < med. όβολον
 páθca (neu. plur.) = sufferings, < anc. πάθος
 paíð' (neu.) = rib, < anc. παγίδιον
 páca (neu. plur.) = muscles in the area of the kidneys, < med. απάκιον
 páluras (masc.) = kind of thorny bush, < anc. παλίουρος
 paranóm' (neu.) = nickname, < med. παρανόμιν
 parastáts (masc.) = pilaster, < med., anc. παραστάτης
 paraetzá (fem.) = fireplace, the builded ground in the fireplace, < med. παριστία
 parávulu (neu.) = part of the wooden plow, < med. παράβολον,

paraχónu (verb)= bury, < med. παραχώνω
 raspála (fem.) = thin layer of snow, < anc. πασπάλη
 pastós (masc.) = salt pork, < anc. παστός
 pastrítsa (fem.) = deadly illness, < med. πάστρα (= cleanliness)
 paetrénu (verb) = clean very well, < med. σπαστρεύω
 piknáða (fem.) = dense sieve, < anc. πυκνός
 riléka (fem.), riléc (new.) = big axe, < med. πελέκι
 pinacið' (neu.) = small blackboard, < anc. πινακίδιον
 pináw (verb) = comment. < med. παινώ
 pirónu (verb) = I put something, someone near to the fire, < anc. πυρόω
 pirónη (neu.), piróna (fem.) = big metal nail, < anc. περόνη
 pirupáz (3 sing. Indic. Present) = (the cold) drills < anc. περονάω
 rítiru (neu.) = bran, < med. πίτερον
 rínulus (adj.) = insidious, < med. τίβουλος
 plakónu (verb) = press, < med. πλακώνω
 pláits (masc.) = rolling pin, < anc. πλάστης
 plaetír' (neu.) = wooden platform for making the leaves of the pie, < med. πλαστήριον
 rléma (neu.) = grid, < anc. πλέγμα
 plukós (masc.), plucá (fem.) = grid, net, fence < anc. πλόκος
 pnac (neu.) = ceramic plate, < anc. πινάκιον
 róðie (fem.) = shoes, < med. υπόδησις
 róripe (fem.) = living, < anc. πόρευσις
 rórus (masc.) = passage, < anc. πόρος
 rékna (fem.) = freckle, < med. πέρκα
 riskár' (neu.) = bump on the neck, < anc. πρήσκω
 pruécéfalu (neu.) = pillow, < anc. προσκεφάλαιον
 réenu (verb) = roast, grill, < med. ψένω
 ruðénu (verb) = wear shoes to someone, < anc. ὑποδένω
 rurpatáw (verb) = walk, < med. πορπατῶ
 rurpód' (neu.) = knitted slipper, < anc. προπόδιον
 ruείλυ (neu.) = part of the house which is in front of the sun, < med. προσήλιον
 prutuίρη (neu.) = start of sleeping, < med. πρωτούπνιον
 pruvudáw (verb) = escort someone when he leaves, < med. προβοδώ
 prusfái (neu.) = collation, < med. προσφάγιον

puðár' (neu.) = leg, < med. ποδάριν
 pukár' (neu.) = amount of wool, < anc. ποκάριον
 puñitíkos (adj.) = charitable, < med. πονητικός
 purénu (verb) = live, survive, experience, < anc. πορεύω
 pur'á (fem.) = opening in the fence or in the hedge of the fields for passing, < med. πορέα
 < anc. πορεία
 ráma (neu.) = thin thread, thread for sewing, < anc. ράμμα
 rámnu (neu.) = kind of plant < anc. ράμνος
 rénu (verb) = spritz, < anc. ραίνω
 rupónu (verb) = get dirty, < anc. ρυπάω
 rupónu (verb) = “grab”, “grab and hide”, < anc. ρυπώνω
 saíás (masc.) = traditional cotton coat of the women, < anc. σάγος
 saχnázu (verb) = mold, < anc. σαχνός
 eénae (fem.) = respect, < anc. σέβασις
 eévas (neu.) = respect, < anc. σέβας
 sfalnáw (verb) = close, lock, < anc. ἀσφαλίζω
 eirts (masc.) = big board for collecting the wheat after winnowing, < med. σύρτης
 skafíð' (neu.) = basin, < hellenist. σκαφίδιον
 ecépa (fem.) = the cover of the offal, < anc. σκέπη
 ecívalu (neu.) = what remains from the sieving of the grains, < med. σκύβαλον
 eklíθru (neu.) = alnus glutinosa, < anc. κλήθρος
 skutída (fem.) = darkness, < anc. σκοτία
 skutíð' (neu.) = darkness, < σκοτίδιον < anc. σκότος
 spárganu (neu.) = diaper, < anc. σπάργανον
 eindavlízú (verb) = push the woods into the fire, < anc. συν + δαυλός
 eindicénu (verb) = meet, < anc. συντυγχάνω
 eindrámu (verb) = help, < med. συνδρομή
 eijnirízumi (verb) = take someone into account, < hellen. συνερίζομαι
 eivénu (verb) = go in, < med. σεβαίνω
 eindázumi (verb) = I prepare with someone to, < anc. συντάσσω
 singatháw (verb) = I am sitting up and down, dance with sitting, < anc. συγκάθημι
 eiráð' (neu.) = silk or woolen long plat for decorating the end of the dress, < med. σειρά
 διον
 efike (fem.) = pain in the stomach or in the intestines, pressure, tightening < anc. σφίξις

sfundíl (neu.) = wooden cylindrical piece which is fitted in the spindle, < anc. σφόνδου
 λος

skapitízu, skapitáw (verb) = go away, < anc. κάπετος

ecíla (fem.) = fierce female daemon who is in the sea and grabs and eats humans, < anc.
 Σκύλλα

skrupíd' (neu.) = small reptile, < anc. σκορπίδιον

ekti (neu.) = heave woolen textile, < anc. σκυτίον

skúzu (verb) = yell, < anc. σκύομαι

sónu (verb) = I can, < med. σώνω

stavrí (neu.) = wooden stamp for the piles of the grains, < med. σταυρίον

stavrónu (verb) = meet in the street, < hellenist. σταυρ(ῶ) -ώνω

etérgu (verb) = agree to, help, respond, < anc. στέργω

et'a (fem.) = fireplace, < med. στιά < anc. ἐστία

stífu (verb) = lose the water (for well, spring, faucet), < anc. στύφω

strófus (masc.) = pain of the belly, colic, < anc. στρόφος

stroε (fem.) = mattress, the part of the plow where the beam was fixed, < hellen. στρῶσις

sukárð' (neu.) = sleeveless woolen coat, < med. εσωκάρδιον

sum' (neu.) = nickname, < anc. σύσσημον

eumbáw (verb) = puss the woods closer so that the fire became strong, < probably anc.
 συμπυρόω

tanáw (verb) = stretch, < anc. τανύω

taçí (neu.) = morning, < med. ταχύν

taçá (adv.) = tomorrow, < med. ταχιά, < anc. ταχέα

tártarus (masc.) = the dark depth under the earth. In the expression: na pas stun-dártaru
 dz-jís “ to go to the dark depth of the earth, < anc. Τάρταρος

téknu (neu.) = child, < anc. τέκνον

tékniisa (verb act. Past) = I gave birth, < anc. τεκνύω

tilénu (verb) = finish, < med. τελεύω

tilón (neu.) = demon, < med. τελώνιον

tínus (pronoun) = whose, < anc. τίνος

tiráw (verb) = watch, < anc. τηρῶ

trayanó (neu.) = the hard fat piece of the meat, < anc. τράγανον

tranós (adj.) = big, < anc. τρανός

tróp' (neu.) = straight trunk of a tree useful for beam, trunk of tree, < anc. τροπός

truχúð', triχós (masc.) = the wooden wheel of the oxcart, < anc. τροχός
 tsac (neu.) = double bag, < med. δισάκκιν
 teivðós (adj.) = lisper, < med. τσευδός
 tenaw (verb) = kick off, < med. τσινώ
 uðì- (first component in compound words) = exactly, < anc. ὤδε
 uknós (adj.) = idle, < med. οκνός
 ukηνά (fem.) = laziness, < med. οκνία
 ulóira (adv.) = around, < med. ολόγυρα
 umufunáw (verb) = agree, have the same opinion, < anc. ὁμοφωνώ
 urthós (adj.) = upright, < anc. ὀρθός
 urmíja (fem.) = advice, guidance, explanation, < anc. ἐρμηνεία
 urlómi (verb passive) = scream, scream hard, < anc. ὠρύομαι
 váia (fem.) = laurel, < hellen. βάϊον
 vázu (verb) = sound loudly, < anc. βάζω
 vγánu (verb) = bring out, < med. βγάνω
 vja (fem.) = violence, < anc. βία
 vjo (neu.) = property, < anc. βίος
 vóĩð' (neu.) = ox, < med. βοΐδιον
 vuðónu (verb) = achieve something, success, < anc. εὐοδῶ
 vuí (fem.) = heavy constant sound, < anc. βοή
 vulá (fem.) = time, < anc. βολή
 vúlumi (verb) = want, < anc. βούλομαι
 vutaηízú (verb) = weed, < med. βοτανίζω
 χαλένυ (verb) = ask with open palm, < anc. dor. χαλά
 χάνυς (neu.) = big and deep chasm, < χάος
 χaskáw (verb) = hve open the mouth, < anc. χάσκω
 χaskánas (masc.) = with open mouth, < anc. χάσκαξ
 χánva (adv.) = sitting with open legs, < χαβδός < anc. λαβδός
 çirómbly (neu.) = handmill, < med. χειρόμυλος
 çirót' (neu.) = knitted cuff, < med. χερόρτι
 çir'á (fem.) = the amount of harvested wheat which the hand holds, < med. χερέα
 χlurós (adj.) = wet and soft, green, < anc. χλωρός
 χlar' (neu.) = spoon, < med. κοχλιάριον
 χλós (adj.) = lukewarm, < anc. χλίω

χυρεά (fem.) = hair part, < med. χωρισία
 zérvus (adj.) = left, < med. ζερβός
 zévla (fem.) = part of the yoke which is put on the neck of the animal, < med. ζεύλα <
 anc. ζεύγλα
 zdrumónu (verb) = box in, < med. στρυμώνω
 zgróthus (masc.) = fist, < med. γρόθος
 zýónu (verb) = get near, < med. ζυγώνω
 zóhngus (masc.), zungár' (neu.) = lump, knot, < *δίογκος
 zuð' (neu.) = tiny animal or insect, < med. ζούδιον
 zuχúð' (neu.) = kind of edible vegetable, < anc. σόγγος

10.4 Words of Latin origin.

The latin origin words are inherited by the Medieval Greek. The KD has the followings:³⁷.

árkla (fem.) = kitchen closet, <med. άρκλα < arcula
 aksáï (neu.) = payment to the miller, <med. αξάγιον < exagium
 búkla (fem.) = big glass bottle with decorations, < med. μπούκλα < buccula
 cíprus (masc.) = big bell of the sheep, <med. κύπρον, < cyprum
 dílikátus (adj.) = sensitive, < med. ντελικάτος < delicatus
 faecá (fem.) = woolen tress for tiding or wrapping, < med. φασκία < fascia
 filí (neu.) = thin slice of bread, of pie, of fruit, < med. οφέλλιον < ofella
 fóru (neu.) = only in the expression “t-ónγala stu fóru” (= I revealed it, I show it public
 ly.) < forum
 fúrka (fem.) = fork, < med. φούρκα < furka
 γαιτάν (neu.) = pattern of decoration in knitting, < γαιτάνι(v) < gaitanum (linum)
 ígla (fem.) = the leather stripe of the saddle, < med. ίγγλα < cingula
 ískna (fem.) = touchwood, < med. ίσκα < esca
 καλιγόνu (verb) = shoe a horse, < med καλιγώνω < caliga
 kámar' (fem.) = room, < camara
 kanát' (neu.) = head, pitcher. < med. κανάτι < canata
 kapa (fem.) = cape from goat wool, < med. κάππα < cappa
 kukúλ (neu.) = cocoon of the silkworm, < med. κουκούλλα < cucula
 kúrva (fem.) = prostitute, < med. κούρβα < curva

³⁷ Ν. Ανδριώτης. 1995 ; Ε. Δουγγά – Παπαδοπούλου, Χ. Τιτζιλής 2006 ; Π. Αλμπανούδης 2009.

κυνύκλυ (neu.) = small room without windows, one room house, < med. κουβούκλι(ο)ν
 < lat. cubiculum
 κείηγ' (neu.) = fat, < med. αξύγγιον < axungia
 λαίνα (fem.) = ewer, < med. λαγήνα, < lagena
 λανάρ' (neu.) = carder, < med. λανάρι < lanarius
 λυρίδα (fem.) = stripe, < med. λώρος < lorum
 μβλάρ' (neu.) = mule, < med. μουλάριον < mula
 μισάλ' (neu.) = scarf, textile to cover the basket, < med. μεσάλιον < mensalium
 μψύρα (fem.) = porringer, < med. μουσούρα < mensura
 πιθύκλ (neu.) = trammel, < med. πέδικλον < pedica
 ρόγα (fem.) = payment, < med. ρόγα < roga
 ρυϊάζυ (verb) = hire,
 ρύsus (adj.) = blond, < med. ρούσιος < russeus
 εχτελ (neu.) = ceramic plate, < med. σκουτέλλιον < scutella
 στέρνα (fem.) = tank, < med. στέρνα < cisterna
 στράτα (fem.) = street, < med. στράτα < strata
 τεϊκίρ' (neu.) = axe, < med. τσεκούριον < securis
 varvátus (adj.) = strong, powerful, < hellen. βαρβάτος < barbatus
 νίγλα (fem.) = the highest room in the tower for watching, the highest room in the
 “kunác” (= the house of the landlord), high place in a mountain with view, < med.
 βίγλα < vigilia

11. LOANS FROM FOREIGN LANGUAGES

11.1 Aromanian

Loan words. The Aromanian examples from Dictionarul dialectului Aromân, of Tache Papahagi.

añíla (fem.) = difficult situation, pain, torment, < nilă

bónțsa (fem.) = ceramic pan, < bondză

bráska (fem.) = big frog of the land, < broască

búrða (fem.) = sack, < burđă

burděn (neu.) = asphodel, < burdene

bubúna (fem.) = big fire, < bubuna

busláv (verb) = crawl, < bușeledzű

falkár' (neu.) = union of the folks, < fălkare

fóku (neu.) = fire of the lighter, flint, shutting of the gun, < foc

fute (neu.) = in the expression jíng'í fute = literally he became "futs", he disappeared, he went off, < Imperative fudzi "go away"

gavós (adj.) = blind < gav

kakarándza (fem.) = manure of the sheep, of the goats, < găgarață

kanútus (adj.) = sheep, goat with grew hair, < canut

keizákatus (adj.) = untidy, in rags < zakate

kurnútus (adj.) = stupid, < curnut

kutár' (neu.) = sheep shed, fold, < cutar

markát' (neu.) = "yogurt", < mărkatu

mútus (adj.) = mute, < mut

kánura (fem.) = woolen thread for the weft, < canură

láiús (adj.) = dark colored sheep, < lai

lózus (masc.) = any place appropriate for resting, < lojű

papára (fem.) = slice of roasted bread, < păpară

pétu (neu.) = leaf of the pie, < petur

pipírúna (fem.) = poppy, < pîpîrună

sarmañtsa (fem.) = wooden crib of the baby, < sărmañiță

ecilulózus (masc.) = nest of the dog, < lojű

strumbára (fem.) = illness of the sheep, < strîmbare

strúnġa (fem.) = round fence where they milk the sheep, < strung
 tsárxus (masc.) = small hut for animals, < țarcu. Lyric of a traditional Karagoun song: na
 fcasu tsárxu tu layó “To make a small hut for the rabbit.”
 su(η)gár’ (neu.) = the last child, < sugar
 viłéndza (fem.) = woolen blanket, < velentzã
 vitúλ (neu.) = little goat, < vitule

11.2 Albanian

Loan words.

báka (fem.) = belly, < bakë
 bésa (fem.) = trust, < besë
 bλetε (neu.) = naked, < blec
 bluc (neu.) = group without chief, itinerant group, < buluk
 blurízu (verb) = flood, overflow, < mbluarë (participle of mbloj)
 dragadzíka (fem.) = leather bag of the gypsies, < dragaxhike
 gurdzá (fem.) = wild pea tree, < goritsë
 karkałéte (neu.) = hard cough, < karkalec
 karúta (fem.) = big wooden platform for carrying grapes, < karuttë
 łárus (adj.) = sheep with multicolored hair, < llar
 lútsa (fem.) = place with stagnant water, wet, < lucë
 lutsónu (verb) = spread water on the buffalos
 teoc (neu.) = hammer, < çok
 túpra (fem.) = girl, < tšuprë
 eigún (neu.) = woolen heavy coat, < shegun
 teaf’ (neu.) = hoar, < çaf
 teúma (fem.) = stone mortar, < çum
 fára (fem.) = big family, clan, < fara
 χαłés (masc.) = toilet, < halë
 zlap’ (neu.) = wild animal that kills chicken, lambs, < zullap
 zvérkus (masc.) = back of the neck, < zverk

11.3 Slavic

○ The productive ending -ovos > of the MedG which is of slavic origin exists in KD but the derivative adjectives are very few. Examples: γύλλος “with bare neck” → γύλλαβος, βύχάβος “with rare mass”, CMG, KD μύγος “mute” → KD μύγαβος

○ Loan words. The slavic examples from Bulgarian.

αετρέχα (fem.) = part of the roof which protrudes, < streha

βάρα (fem.) = place with water, < bara

βέλου (neu.) = sheep with white hair, < bel

βλάνα (fem.) = big piece of soil after the plowing, < blana

βράτ'μος (masc.) = best man, < brat

βύχάβος (adj.) = of bad quality < buhav

γριβός (adj.) = humpback, curved, < kroatian grba

gridzála (fem.) = grumbling, < griža

γύλλος (masc.) = rooster without wings in the neck, < gol

γουετέρα (fem.) = lizard, < gušter

γβεά (neu.) = unit of grain measurement, < kubel

δίρα (fem.) = path of the swamp, < dira

δουμουάρς (adj.) = who doesn't stay home and walks around, < domošar

ίζβα (fem.) = small poor house, small semi-basement house, < izba

καstravέτε (neu.) = cucumber, < kastravec

κλυκυτόω (verb) = shake liquid. Especially in the expression: κλυκυτόω tu varéá “I shake the barrel where the cheese pieces are stored in boiled milk.” < klokot

κναβ' (neu.) = marten, < kuna

κόκυτας (masc.) = rooster, < kokot

κुर'ά (fem.) = the hard part of the bread, < kora

κupaána (fem.) = big wooden basin, < kopanja

κουεά (fem.) = big scythe for harvesting the grass, < koša

κουεέκ (neu.) = special warehouse for drying the corn, < koček

λαπούε (neu.) = kind of grass, < lapuš

μπείτσα (fem.) = insect which pinches, < mušica

νουζίτσα (fem.) = leather stipe for tying the pig leather slipper, < nožica

πότυκας (masc.) = stream from a spring, < potok

πρυκόβα (fem.) = blanket from goat or sheep wool, < pokrov

rayáz (neu.) = kind of wicker, < rogoz
 rúduš (adj.) = animal, especially sheep with white sort and soft hair, < rud
 rúxuš (neu.) = wool textile of good quality, < ruho
 eimbrévu (verb) = collaborate, associate, < sebrũ
 eívus (adj.) = animal with grey and hard hair which can't be dyed, < siv
 slutíz (3 sing. Indic. Present) = sleets, < slota
 straŋ (neu.) = cloth from cotton textile, < sdran
 etréŋgla (fem.) = insect witch stings the cattle, < strákel
 strúmba (fem.) = roll of textile, < treba
 sulót' (fem.) = sleet, < slota
 trúmba (fem.) = roll of textile, < treba
 tsandíla (fem.) = thin white textile for draining the cheese, < cedilo
 virvirítsa (fem.) = squirrel, < ververica
 vuz (neu.) = kind of bush, < báz
 vrez (neu.) = kind of reed, < vrez
 vrukólakas (masc.) = vampire, < vǎrkolák
 zakóŋ (neu.) = custom, < med. ζακόνιυ, < zakonũ
 zámba (fem.) = kind of frog, < žaba
 zmitác (neu.) = small and weak animal, the last of born animals, < izmet
 zvárna (fem.) = tool for straighten the field after the plowing, < brana
 zúndavus (adj.) = weak, feeble, < žudav

11.4 Turkish

○ The vowel ı

The high back unrounded vowel ı [u] came into the KD and other Modern Greek dialects through the loan words from the Turkish language and appears only in them. Now it is completely extinct and replaced by u or i.

bakır → KD bakır', bakúr', bacír' "oxidation of a cooper pottery" "pot or plate from cooper",

vakıf → KD vakıf', vakúf' "place dedicated to one saint or to the God", "church institution",

yakı → KD jakı, jakú "poultice"

○ The derivational suffixes –ci [dʒi], –çi [ʃi].

This suffixes has been inserted to Greek language with the Turkish loan words which have the suffixes: turk. -ci, -cı, -cü, -çı etc. and they express whom works as what the original word says: turk. kalay “tin” → kalaycı “the man who puts tin in the cooper pottery” → KD kalaĩdzıs, galadzıs, turk. halva “halvah” → halvaci who makes and sells “halva” → KD χalvadžıs. The suffixes have in Greek language the forms: -dzıs, -fıs (after a voiceless consonant), and -dzıs, -tsıs (by depalatalization) and they have been used for the production of new words even of Greek origin. In the KD and in NGDs the soft affricates dz, te of the suffixes are maintained since these dialects have soft sibilants consonants, whereas in the CMG they were converted into affricate sibilants dz, ts. KD examples:

pátoma “floor” → KD patomadzıs > patumadzıs “the man who constructs “floors”,
 pláka “lithic or ceramic flat square piece for covering the floor” → plakadzıs “craftsman who puts the ceramic or lithic pieces on the floor.”,
 ital. treno > gr tréno > KD treno +adzıs > trenadzıs > ternadzıs > tirnadzıs “train driver”,
 engl. combine harvester, or german Kombine > gr kobína > KD gubína → gubinadzıs “the combine harvester driver”,
 foros “tax” → foradzıs > furadzıs “taxer”

○ The derivational suffix -λίς (<-líki < turk. lík). It is inserted to the KD (as in Modern Greek) with the Turkish word loans and it is used also with other non-Turkish words. Examples:

mástoras “craftsman” + líki > mastorilíki > masturλίς “ the creation of the craftsman, the art of the craftsman”.

○ Turkish loan words³⁸

adzamís (masc.) = clumsy, < acemi

akeĩĩkus (adj.) = not enough, < eksik

aladzás (masc.) = cotton textile with strips of low quality, < alaca

ałbét' (adv.) = of course, < elbette

áłkus (adj.) = red, < al

ałteéc (masc.) = unit of measurement of the grain, < ölçek

amanát' (neu.) = pledge, < amanet

andét' (neu.) = custom, < adet

antsáf' (neu.) = mercy, < insaf

³⁸ N. Ανδριώτης 1995 ; Μ. Δημάση –Α. Νιζάμ 2018.

arabás (masc.) = oxcart, < araba
 araλίc (neu.) = resting, < aralık
 aeíks (masc.) = young, < aşık
 aeikλίc (neu.) = youthfulness, < aşıklık
 aecér' (neu.) = army, < asker
 aeciđzís (masc.) = who does not know his work well, < eskici
 astár' (neu.) = lining, < astar
 aχúr' (neu.) = warehouse, stable, < ahır
 aχmáks (masc.) = stupid, < ahmak
 aχt' (neu.) = dislike, < ahit
 avla(γ)ás (masc.) = field for tobacco next to the house, < avlağa
 aıár' (neu.) = control of the balance, in the phrase ékana aıár' "I rested", < ayar
 badzanáks (masc.) = the husband of the sister of the wife, < bacanak
 baıát'kus (adj.) = stale, < bayat
 baír' (neu.) = non cultivated field, < bayır
 baiıldızu (verb) = I am exhausted, I am exhausted and I sweet, < bayıldı (past), bayılmak
 bakrátε (neu.) = cooper small pot, < bakraç
 bakúr' (neu.) = oxidation of the cooper pottery, < bakır
 banóz (neu.) = very cold, frozen, < banoz
 banuzázu (verb) = freeze
 baε (neu.) = capital, the needed money for starting business, < baş
 baεurtís (masc.), baεurtí (neu.) = the fat layer which covers the body of the pig, < başörtü
 batác (neu.) = fraud, < batac
 batáلكus (adj.) = stocky, unlimber, clunky, < battal
 baχteés (masc.) = garden, < bahçe
 baχteie (neu.) = gift, < bahşış
 byas (masc.) = bull, < boğa
 béłci (adv.) = maybe, < belki
 bidér' = in the expression: bidér' kakó, "at least", "in the worst case," < beter
 bicárs (masc.) = bachelor, < bekâr
 bitχavá (adv.) = free, < badihava
 biłdés (masc.) = boiled must, < pelte
 biłidzíc (neu.) = bracelet, < bilezik
 biłás (masc.) = trouble, < belâ

birdáç (neu.) = spanking, < perdah
 biricét' (neu.) = abundance, < bereket
 bireím' (neu.) = silk, silk thread, < ibrişim
 biəcír' (neu.) = oblong scarf for the head, < peşkir
 biçtimála (fem.) = apron from textile woven in the home loom, < peştemal
 bitízu (verb) = finish, complete, < bit-mek
 bizirnáv (verb) = be exasperated, < bez-mek
 bluýúr' (neu.) = boiled and grinded wheat, < bulgur
 boĩ (neu.) = height, < boy
 bólkus (adj.) = plenty, sufficient, < bol
 bóra (fem.) = gust, < bora
 bóekus (adj.) = enough, < bos
 budalás (adj.) = indolent, < budala
 budrum' (neu.) = prison dungeon, < bodrum
 bujurdí (neu.) = letter, announcement in paper, < buyrutly
 bulúkus (musc.) = chubby, < bolluk
 buraní (neu.) = soup with vegetables and flour < burani
 buçarís (masc.) = fire place, < buhari
 buçlúc (neu.) = garbage, trash, < bokluk
 buz (neu.) = very cold, < buz
 daglarás (masc.) = tall and clumsy, < dađlar
 daĩandáv (verb) = endure, < dayandi (past), dayan-mak
 dalacárs (adj.) = with swollen belly, < dalak
 damár' (neu.) = clan, generation, < damar
 damarlıs (adj.) = from a good family, < damarlı
 dam' (neu.) = old house, house in ruins, < dam
 daravér' (neu.) = relation, occupation, common work, < dallavere
 dérlikas (masc.) = a lot of an amount, amount, eating a lot, < dirlik
 daváj (neu.) = roof, < tavan
 dert' (neu.) = sorrow, < dert
 de (particle) = also, < de
 dip (adv.) = completely, at all, < dip
 dirés (masc.) = small river, creek, < dere
 dirlikónu (verb) = eat a lot, devour, < dirlik

dirlic (neu.) = in the expression dirlic kakó “bad devouring”, < dirlik
 dirticlis (adj.) = who has sorrow, < dertli
 dirven (neu.) = narrow passage in the mountains, < derbent
 dlap' (neu.) = cupboard, < dolap
 duyru (adv.) = straight, directly, < dogru
 dumari (neu.) = smoke, dusty atmosphere, < duman
 dunas (masc.) = world, people, society, < dunya
 duemants (masc.) = antipathetic, < dusmen
 duvlet' (neu.) = state, < delvet
 dvar' (neu.) = wall of the building, < duvar
 dzabadzis (adj.) = scrounge, < cabaci
 dzabuc (neu.) = pipe, < cubuk
 dzadur' (neu.) = shelter, < çadır
 dzam' (neu.) = glass, < cam
 dziér' (neu.) = lever, < ciğer
 dzidzvés, dzidzivés (masc.) = coffee pot, < cezve
 dzumbapus (masc.) = shepherd, < çoban
 dzirimés (adj.) = worthless man, < cereme
 yrec (neu.) = place for the sheep to stay in the summer, place for resting, bed, < eğrek
 yur' (neu.) = talisman, good luck, < uğur
 yurlics (masc.) = lucky, < uğurlu
 jatác (neu.) = place for sleeping and resting, house, certain place in the room for sleeping,
 bed, < yatak
 jakú (neu., fem.) = poultice, < yaki
 japi (neu.) = unfinished building, < yapı
 jikus (masc.) = wooden platform for storing the blankets, < yük
 jiléc (neu.) = waistcoat, < yelek
 jarmás (masc.) = grinded food for the animals, < yarma
 jirustaw (verb) = rush towards, < yürüyüş
 juryari (neu.) = mattress, < yorgan
 jurja (adv.) = headlong, < yürü
 jurt' (neu.) = grass land around the village, < yurt
 juruc (neu.) = raid, < yürüyüş
 gabás (masc.) = mass, tumor, < kaba

gafaλdí (neu.) = breakfast, branch, < kahvaltı
 galadzís (masc.) = the man who puts tinsplate in the cooper utensils < kalaycı
 galdrúm' (neu.) = street, path covered with stones, < kaldırım
 gudzá(m) (adv.) = already, such, < koca
 g'em' (neu.) = bridle, < gem
 g'idér' (neu.) = affliction, malady, < keder
 g'idirλis (<giderlis) (adj.) = man with a lot of suffering
 g'icém' (neu.) = the chief sheep of the flock, < kösem
 g'um' (neu.) = tin jar for carrying water, milk, < güğüm
 g'irdáη (neu.) = necklace, < gerdan
 g'izirnáw (verb) = travel, go around, < gez-mek
 faráε (neu.) = dustpan, < faraş
 firfirí (neu.) = porcelain jug, < firfiri
 flidzáη (neu.) = cup, < filcan
 fæec (neu.) = round, < fişek
 ftiλ (neu.) = wick, < fitil
 fukarás (masc.) = poor man, < fukara
 háidi (particle) = Come on! < hayde
 iláte (neu.) = cure, remedy, practical curing, whatever is stored for using when it needs,
 < ilaç
 inát' (neu.) = tenacity, < inat
 kaipónu (verb) = hide, < kayıp
 kalabaλíc (neu.) = funny event, funny gathering, < kalabalık
 kalái (neu.) = specific welding of tin pieces, < kalay
 kálfas (masc.) = helper, apprentice, < kalfa
 kaíε (neu.) = apricot, < kayısı
 kalkáη (neu.) = gable of the roof, head, < kalkan
 kalúp' (neu.) = mold, < kalıp
 kamteíc (neu.) = whip, < kamçı
 kanát' (neu.) = shutter without grille, head, < kanat
 kapác (neu.) = cap, < kapak
 karabuía (fem.) = black pain, < karaboya
 karayáte (neu.) = elm, < karaağaç
 karag'ózkus (adj.) = with black eyes, animal with black color around the eyes, < karagöz

karag'uzlíc (neu.) = rude behavior, improper actions, words, < karagözlük
 karaúl (neu.) = guarding, < karaul
 karás (masc.) = black horse, < kara
 kasapás (masc.) = the center of the city of Trikala, < kasaba
 katráη (neu.) = pitch, < katran
 kateamác (neu.) = porridge from corn flour, < kacamak
 kat'fés (masc.) = velvet, < kadife
 kavúl (neu.) = agreement, acceptance, in the phrase: tu ékana kavúl "I did it kavul", < kabul
 kavúc (neu.) = shell, < kabuki
 kavrumás (masc.) = meet with chopped onions, < kavurma
 kazáj (neu.) = claudron, < kazan
 kazandízu (verb) = gain, < kazandi "gained", kazan-mak
 kazmás (masc.) = pickaxe, < kazma
 kluf' (neu.) = small box with glass where they put the candle in the tombs, < kılıf
 cicés (masc.) = stutterer, < keke
 cilím' (neu.) = woven carpet, < kilim
 cirités (masc.) = the amount of the timber for a building or a house, < kereste
 ciχaías (masc.) = shepherd who owns a flock, shepherd with big flock, rich man, proper tied, < kehaya
 cislás (masc.) = field for cultivating grass, clover, < kışla
 cisladzís (masc.) = worker who cuts the grass in the "cislá"
 cors (masc.) = cross-eyed, < kör
 cutís (masc.), cutítsa (fem.) = coward, < kötü
 cuηg' (neu.) = ceramic pipe of sewerage, < künk
 cup' (neu.) = big ceramic vase, < küp
 kómτsa (fem.) = buckle which has a hook, < kopça
 keic (neu.) = ignoring, < eksik
 kunác (neu.) = house of the owner of the landowner, big house, < konak
 kuéévu (verb) = run, < koş-mak
 kusúr' (neu.) = fault, < kusur
 kusurlís (adj.) = who has faults, < kusurlu
 kutrú (adv.) = blindly, without thinking, < götürü
 kutéc, kuteác (neu.) = warehouse of certain construction for keeping the corn, < köcek

kuvardaλíc (neu.) = generosity, < hovardalık
 kuvardás (adj.) = generous, < huvarda
 laγúm' (neu.) = tunnel, burrow, < lağım
 lulás (masc.) = metal pipe for distillation, < lûle
 λéeu (neu.) = carcass, < leş
 λιλέc (neu.) = big scythe, < leylek
 maĩá (fem.) = yeast, < maya
 maĩdanós (masc.) = parsley, < maydanoz
 mađúzġ (neu.) = liquid or creamy remedy, < macun
 maksúλ (neu.) = yield of the milk of the animals, income, < mahsul
 amapés (masc.) = song, slow rhythm song, < emane
 maráz (neu.) = depression, < maraz
 marafét' (neu.) = tool, useless toll, useless thing, < marifet
 maskaraλíc (neu.) = improper action, < maskaralık
 maslát' (neu.) = discussion, funny story, gossip, < maslahat
 mastrapás (masc.) = glass pitcher of good quality, < maştrapa
 maecalá (adv.) = in the expressions: maecalá na se γéni > maecalá na ei jén (something good to become to you), maecalá na se pĩási > maecalá na ei pçae (something good to catch you) "god in you" < maşallah
 maçalás (masc.) = neighborhood, < mahalle
 maχmurλέvumi (verb) = rest in my bed under the blankets, < mahmur
 maçá (fem.) = wooden piece of the roof, < mahi
 mirimét' (neu.) = repair, < meremet
 miĩdáj (neu.) = open place of the town, town square, < meydan
 mirác (neu.) = passion, hobby, < merak
 muĩabét' (neu.) = discussion, narration, < muhabbet
 musafĩrs (masc.) = visitor, guest, < musafir
 mutlác (adv.) = only, < mutlák
 muzavĩrs (adj.) = defamer, backbiter, < müzevvir
 niεáj (neu.) = beautification of the human face or body, < nişan
 nudás (masc.) = room, bedroom, < oda
 páflus (masc.), páfilas (masc.), pafĩλ (neu.) = tin surface, < pafil
 paracidés (masc.) = assistant worker in the fiefdoms, < parakende
 parás (masc.) = coin, < para

παραλίσ (adj.) = rich, < paralı
 parmác (neu.) = kind of wooden piece of the roof, < parmak
 parteaklós (adj.) = disable, < porsük
 pasumác (neu.) = slipper, < paşmak
 patirdí (neu.) = noisy situation, < patırdı
 patlıdzár (neu.) = eggplant, < patlıcan
 pateá (fem.) = amount of soil, or of manure kneaded with water, < paça
 piécée (neu.) = gift, < peşkeş
 piελί (neu.) = waistcoat, < peşli
 pítekus (adj.) = weak, sort and weak, < piç
 púla (fem.) = sequin, < pul
 rací (neu.) = tsipouro, < raqi
 raχát' (neu.) = sluggishness, < rahat
 raχatλίς (adj.) = sluggish
 ritéel (neu.) = zucchini in the must, < reçel
 rivárη (neu.) = special way of horse running, < revan
 sayárη (neu.) = small pan with two handles, < sahan
 sakaí (fem.) = cold illness of the animals, < sakađi
 salavat' (neu.) = noisy discussion (with fighting), < salavat
 saíη (neu.) = clever, hawk, < şahin
 saítanás (masc.) = devil, bad man, < şeytan
 sakatλíc (neu.) = disability, < sakatlık
 sakáts (masc.) = crippled, < sakat
 sakás (masc.) = jock, < şaka
 samatás (masc.) = quarrel, < samata
 soĩ (neu.) = relatives, kinship, < soy
 sufás (masc.) = round stone platform in front of the house for sleeping in the summer <
 sofa
 sufrás (masc.) = decorated low table, < sofras
 subét' (neu.) = fest with food and singing, song of slow rhythm melody which is sung
 mainly in the fest meals and in the wedding meals, < sohbet
 subitλίς (adj.) = who takes part to a fest, < sohbet
 suĩλίς (adj.) = from a good family, < soylu
 sukác (neu.) = small street, < sokak

sulúp' (neu.) = outer appearance, < üslûp
 ealáč (neu.) = leather case for guns worn in the waist, < şelak
 eibáp' (neu.) = whatever good thing, < sevap
 ειλιvár' (neu.) = wide trousers from heavy woolen textile < şalvar
 ειλtés (masc.) = mattress, < şilte
 eináf' (neu.) = quilt, clan < esnaf
 eirbét' (neu.) = sweet drink, < şerbet
 eirjáp (neu.) = walk, stroll, walking around < seyran
 eirmaía (fem.) = capital, the initial amount for starting something, < sermaye
 eivdás (masc.) = love, < sevda
 epi (neu.) = big and low pan, < sini
 taĩ (neu.) = little horse, < tay
 tacimnázú (verb) = I unite with someone, I got on with someone, < takim
 takát' (neu.) = power, < takat
 takeirát' (neu.) = damage, bad situation, suffering, < taksirat
 talayáp (neu.) = woolen cape with the length till the knee, < talagan
 tamaçárs (adj.) = insatiable, < tamahkâr
 taç (neu.) = big metal cup, big metal cup without handle, < tas
 tavás (masc.) = low pot with two handles and cap, < tava
 tavlás (masc.) = thin wooden paddle, < tabla
 teł (neu.) = metal thread, < tel
 tfec (neu.) = gun, < tüfek
 tibilçanás (adj.) = idle, < tembelhane
 tidzirés (masc.) = pot, < tencere
 tilálts (masc.) = crier, < tellal
 tiçicés (masc.) = big tin container, < teneke
 tirtíp' (neu.) = trick, < tertip
 tirzís (masc.) = tailor who knows also the “terzíðiko” special technique of embroidering,
 < terzi
 tópa (fem.) = ball, < top
 toz (neu.) = in the phrase: tun éðusa éna toz “I gave to him one toz = I expel him, I kick
 him out”, < toz
 traçanás (masc.) = pieces of pasta in shape of a grain, < tarhana
 truvás (masc.) = sack, < torba

tsapatsúlts (adj.) = clumsy, < çapaçul
 tsulúf' (neu.) = wisp, < zülüf
 tsurút'kus (adj.) = well-build more than his age, < çürük
 teaír' (neu.) = non cultivated field, < çayır
 tealí (neu.) = small twig, small piece of straw, small piece of dried grass, < çalı
 tea lím' (neu.) tsalimac, teilimác (neu. diminutive) = dance move or figure < çalım
 teamandáñ (neu.) = waistcoat with open sleeves, < camadan
 teambáız (masc.) = animal trader, < cambaz
 teamacıđ', teamacı' (neu.) = useless thing, < çamaşır
 teanác (neu.) = metal plate, small low metal pot, < çanak
 teapa lizu (verb) = dig not deeply, gouge, < çapala-mak
 teareí (neu.) = market place with roof, < çarşı
 teacít' (neu.) = genre, sort, generation, < çeşit
 teatál (neu.) = each "nail" of the fork, < çatal
 teatí (neu.) = roof, the wooden skeleton of the roof, < çatı
 teatízu (verb) = irritate, < çat-mak
 teatmás (masc.) = spanking, type of constructing walls of the house < çatma
 tearđác (neu.) = small hut without "walls" for the sheep or for humans to stay in the
 summer, < çardak
 teépa (fem.) = pocket < cep
 teiflíic (neu.) = fiefdom, < çiflik
 teifti lís (masc.) = profiteer, < çifteli
 teikríc (neu.) = spinning wheel, < çıkrık
 teicí (neu.) = small pocket knife, < çakı
 teílas (masc.) = nice horse with shiny hairs, < çil
 teimbér' (neu.) = thin scarf which is tied around the head < çember
 teıñg'él (neu.) = hook, < çengel
 teıpra (neu. plur.) = the pressed grapes, < cıbre
 teirác (neu.) = apprentice, < çırak
 teirép' (neu.) = knitted sock, < çorap
 teıea (neu. plur.) = urine, pissing, < çış
 teít' (neu.) = cheap cotton fabric, < çit
 teıxrés, teaxrés (masc.) = crust < çehre
 teiví (neu.) = wooden nail, wooden chock, dick, < çivi

τεοά (neu.) = woven blanket, woven carpet, < çul
 τευλίκα, τειλίκα (fem.) = game of the children with a special wooden stick < çelik
 τευρβάς (masc.) = soup with vegetables, shuffling, < çorba
 τευβάλ (neu.) = sack, < çuval
 tukás (masc.) = buckle, < toka
 tulúmba, tilúmba (fem.) = water pump, < tulumba
 tureí (neu.) = pickle, < turşı
 ukná (fem.) = red ointment with which they decorated the hands of the bride and of her
 friends in wedding < kına
 udzác (neu.) = fireplace, < ocak
 undízu (verb) = agree with someone, accord with someone, < un-mak
 urmáñ (neu.) = forest, field with many trees, < orman
 ursúiz (masc.) = bad, crabbed, < oğursuz
 utrás (masc.) = double thread for embroidering especially in “the terzidiko” technique, <
 otra
 χαίρ’ (neu.) = thriving, < hayır
 χabér’ (neu.) = news, < haber
 χαϊát’ (neu.) = shed, balcony, < hayat
 χαϊmaλί (neu.) = talisman, < hamaylı
 χαϊváñ (neu.) = animal, animal without brain, man without brain, < hayvan
 χαλés (masc.) = toilet, < helâ
 χalkás (masc.) = hoop, < halka
 χamálts (masc.) = worker with low salary, < hamal
 χamúr’ (neu.) = slurry for building, < hamur
 χañdzár’ (neu.) = long wide bent sword, < hançer
 χaramís (masc.) = thief, < harami
 χácku (adj. neu.) = white bread, < haş
 χatás (masc.) = bustle, noisy gathering of people, < hata
 χavás (masc.) = blowing of the wind, cool wind, the route of the wind, melody, < hava
 χavúz (neu.) = cesspit, < havuz
 χaz (neu.) = watching, < haz
 χλís (masc.) = practical healer for broken legs and hands, < ehli
 χner’ (neu.) = cheating, < huner
 χuzmét’ (neu.) = work without payment, < hizmet

χυζmicárs (masc.) = who works for food or for low payment, < hizmetkâr
χυĩ (neu.) = bad manner, bad character, manner, < huy
χυiλís (adj.) = with bad manners, < huylu
χυεáf' (neu.) = compote, compote with must, < hoşaf
χυzúr' (neu.) = resting, < huzur
zayár' (neu.) = dog for hunting, < zağar
zairés (masc.) = supply of food, stored food, the ingredients of a food, < zahire
zamárη (neu.) = time period, old time period, < zaman
zafı' (neu.) = handling, < zaptı
zarál (neu.) = disability, < zarar
zaraλís (adj.) = disable,
zavzéks (masc.) = naughty < zevzek
ziηg'í (neu.) = spur, < üzengi
zor' (neu.) = stress, pressure, < zor
zurbaλíc (neu.) = stressful situation, pressure, < zorbalık.

12. THE BALKANISMS

The term balkanism refers to a linguistic feature common in Balkan languages which is not inherited by their historically common language but it is the result of a linguistic convergence after a long period of coexistence and contact. Balkan languages are the languages in the Balkan Peninsula which share these common features and take part to Balkan linguistic union, “Balkan Sprachbund”. Languages of the Balkans are all the languages that are spoken in Balkan area³⁹. The Greek is one of the Balkan languages and not only shares many of the balkanisms but it contributes to Balkan linguistic union since some of them are of Greek origin. The northern Greece and the Northern Greek Dialects belong to core Balkan linguistic union⁴⁰.

The balkanisms of KD.

Being member of the NGDs the KD displays the following main balkanisms:

- Coincidence of the genitive and the dative.

As in many NGDs and in some other Greek dialects the syntactic role of the ancient Greek dative is replaced by the accusative in KD, instead of the genitive in CMG and in NCDs of Epirus and Sterea Ellada. Examples:

ton éðosa psomí. > tuŋ-éðusa psumí. “I have given him bread.”, ton ípa éna míθo. > tuŋ-ípa éna míθo. “I said to him a story.”

- Preservation of the vocative.

In the in -os > -us masc. and in -o > fem. nouns. Examples: líke > líci “wolf”, ándrope > ándrupi “man”, Níko! “Nick!”, Máro! “Mary!”.

- Analytic form of the comparison.

Examples: tranós “big”, pço tranós “bigger”, i pço tranós “the biggest”, kalá “well”, pço kalá “better”

³⁹ Victor A. Friedman. Languages of the Balkans.

<https://oxfordre.com/linguistics/view/10.1093/acrefore/9780199384655.001.0001/acrefore-9780199384655-e-348>

E. Bamfi. 1985: 41, 81 ; Uwe Hinrichs. 1999: 428-462 ; B. Joseph. 1992: 153-155. , T. Kahl. Hirten in Kontakt, Sprach- und Kulturwandel ehemaliger Wanderhirten (Albanisch, Aromunisch, Griechisch), 136-14.

⁴⁰ B. Joseph. The role of greek and Greece linguistically in the Balkan. <https://www.asc.ohio-state.edu/joseph.1/publications/2003grkbalk.pdf>

- Loss of the infinitive.

Examples: θέλο na φίyo. > θέλυ na φίyu “I want to go.”, δεν boró na θeríso > ðem-burú na θirísu “I can not harvest.”

- Analytic form of the future.

Examples: θα κόψo to ðéndro. > θα κόψu tu ðéndru. “I will cut the tree.”, ταχιά úli méra θα váfo to spíti. > ταχά uλ méra θα váfu tu epit’. “Tomorrow I will be painting the house all the day.”

- Analytic form of the conditional.

It is expressed with the phrase: particle θαλα + verb. Examples:

θαλα pájena sto χοράφι exté. > θαλα páina stu χοράφ’ ixté. “I would have gone to the field yesterday.”

- Analytic form of the Perfect (Present and Past).

It is expressed by the modal verb have and the infinitive or the passive participle in case of transitive verbs. Examples: emís éxume faí. > mis éxumi faí. “We have eaten”, έχo taizména ta kútsika. > έχu taizména ta kúteka “I have fed the children.”, ίxame payéni sto χοράφι exté. > ίxami paén stu χοράφ’ ixté. “Yesterday we had gone to the field.”,

óndas írthe aftós na spíri, eyo to ίxa oryoméno to χοράφι. > óndas írθ’ aftós na epír’, iyó t-úxa uryuménu tu χοράφ’. “When he came to seed, I had plowed the field.”

- Object (direct or indirect, or both of them) reduplication.

Examples: to tróo to faí. > tu trow tu faí. “I eat the food.”, ton éðosa ton Kósta ta leftá. > tun éðusa tuη-Gósta ta líftá. “I gave to Kostas the money”, me to éstilan eména to ðóro. > mi t-óetilan iména tu ðóru. “They sent me the gift.”

- Syncretism of locative and directional expressions.

Examples: íme sto χοράφι. > ími stu χοράφ’. “I am on the field.”, payéno sto χοράφι. > paíénu stu χοράφ’. “I am going to the field.”, íme spíti. > ími epit’. “I am home.”, spíti payéno tóra. > epit’ paíénu tóra. “I am going home now.”

- Use of the weak types of the personal pronouns as possessives.

Examples: i mána m. “My mother.”, i patéras ta. “Their father.”, i aðirfóĩ-ts. (<i aðerfós tis) “Her brother.”, i bárbaz-mas “Our uncle.”, tis mánas tis > ts mánaĩ-ts “Her mother’s.”

- Use of the weak types of the personal pronouns with particles in a demonstrative function.

Examples: íá tus! > ía-ts! “Here they(masc.) are!”, íá-tin aftín! “Here she is!”, íá tes (masc.) > íá-tis i ándr’! írθan. “Here the men are! They came.”

- Accusative in the main sentence as subject of the secondary sentence.

Examples: *tus katalave (pu) sikóθikan na fiyun* > *ts katálavi skóθkan na fiyn* “She understood that they got up to leave.”

- Preference for coordination than subordination in the syntax of the sentences.

- The verbs expressing teaching, question, have two objects in accusative.

Examples: *tin émaθa xuró.* > *tijn-émaθa xuró* “I theached her to dance”,
me rótise káti. > *mi rótei kat’* “he questioned to me something”

- Unconnected Imperatives.

Examples: *síko, fiye!* > *είκu, fiiji!* “Get up and go away!”, *kátse fáe!* > *kátei, fái.* “Sit and eat!”,

páte, θeríste! > *páti, θirícti* “Go to harvest!”.

- Expressing the age by genitive.

The KD uses stereotypical plural genitive types to express age (CMG → KD):

imerón → *imirú* “of days”, *minón* → *minú* “of months, *xronón* → *xornún* > *xurnú* “of years”. Examples:

éna korítsi dóðeka xornú. > *éna kuríte dóðika xurnú.* “A girl twelve years old.”,

mīa manía oyðónða xornú. > *mḡa maná uyðónða xurnú.* “A grandmother eighty years old.”,

to kútsiko íne ðéka minú. > *tu kúteku ípi ðéka minú.* “The baby is ten months old.”.

Balkan words.

These words exist in the Balkan languages and they are of unknown or uncertain origin. Some of them are attributed to the substrate (T. Kahl 2014: 310-331.). According to our research material the KD has the following:

váltus (masc.) = grass in the swamps

vúlaras (masc.) = wild grass in the fields

bálus (adj.) = with white color in the head especially around the eyes

γrivós (adj.) = with grey hair

g’onts (masc.) = kind of owl

glabátsa (fem.) = illness of the sheep

gúca (fem.) = esophagus

kálieus (adj.) = man with black eyes, black hair and white skin.

kateúla (fem.) = hood of coat or of capote

kateúλ (neu.), = pavilion with sloping roof, gable roof

láius (adj.) = with black hair

úrða (fem.) = yogurt

skrúmbus (masc.) = burned wool, burned woolen piece

strúnga (fem.) = pen

ετριγγλάτα (fem.) = fresh cheese,

εútus (adj.) = animal without horns

trapéte (neu.) = acidic

τεύκα (fem.) = bump

τεύλυ (fem.) = ewe with small ear

τετεύλι (neu.) = dick of the child, τετεύλα (fem.) = man's dick

13. THE KARAGOUN DIALECT AND THE THESSALIAN

Although the geographical position of the dialect is in the western lowland area, it holds a central position in Thessaly and is the most representative form of dialectic varieties in all of Thessaly due to the large population size that used it and continues to use it and due to its conservative character against the tendency of retreat and replacement by the CMG. Since the dialectal material from the other areas of the Thessaly is limited and there aren't scientific researches, it is extremely difficult to reach conclusions about their relation to the West Thessaly Karagoun dialect. Examining the available published material from the rest of Thessaly and comparing it to the West Thessaly Karagoun dialect we have found the following:

Tyrnavos

Based on the study of A. Tzartzanos about Tyrnavos area (A. Τζάρτζανος 1909) we observe that the most phenomena in phonetics and morphology exist in the KD. About the clusters, eo, ea, iu he says (A. Τζάρτζανος 1909: 13-17):

Αλλ' εκτός των πέντε πανελληνίων τούτων φωνηέντων φθόγγων έχομεν εν Τυρνάβωι ετέρους τρεις ιδιάζοντας, τον εα, τον εο και τρίτον τινά ιου, εν τισι μεν ταυτιζόμενος προς το γαλλικόν ι, εν αλλοις δε κείμενον μεταξύ του ημετέρου ου και του γαλλικού ι, μάλλον δ' όμως αποκλίνοντα προς τον γαλλικόν ι... Ούτως λέγεται μπαμπαγιούρς (προφ. babaïurs) ... Ο πρώτος φθόγγος εα, όστις δεν δύναται να παρασταθεί δι' ενός σημείου, κείται μεταξύ του ε και του α, αποκλίνει μάλλον προς το α.. Ο τρίτος φθόγγος εο κείται μεταξύ του ε και του ο, αποκλίνει δε μάλλον προς το ο... Εν τη προφοράι πάντων των ανωτέρω παρατεθέντων παραδειγμάτων, εν οίς εγράφη εα, εο, ουδόλως ακούεται τι του ημιφώνου ι εν Λαρίσηι και Τυρνάβωι." He mentions examples: "μυρακλιούς (=μερακλής), χιλιουπιρπατημένους = χιλιοπερπατημένος, εά η Κώστας, εά η μάννα, εά τους, αυτοεα, κείεα, κείνουεα, έτσεεα, τα κρυεα, τα φαεα = τα φαγεα, σαμεα (=σησαμεα, σήσαμον), μουρεα, σκεα, καρεα, νυστιρεα, δεκαρεα = δεκάς, εικουσαρεα, αρμαθεα = ορμαθός, παχεα, μπαεάτ.κους = μπαπαγιάτικος, ξιπάεασι = ξεπάγιασε, ραεάς = ραγιάς, η αφρεα = ο αφρός, μεάρισι = με + άρεσε, σεαγνάντιψι = σε + αγνάντεψε, η Παναεώτς = ο Παναγιώτης, τιλουεός = τι λογιός, η ουχτρεός = ο εχθρός.

This clusters which in Tyrnavos undergone "uncompleted contraction" "ατελής συνίζηση" according to A. Tzartzanos and the i, e are pronounced as front close round semivowel and as front mid semivowel respectively do not exist in KD. All these were evolved into the clusters ια, ιο, ιυ which undergone further common evolving. Doubts about the existence of these semivowels even in Tyrnavos are expressed in: I. Μανωλέσσου, Σ. Μπέης, Χ. Μπασέα-Μπεζαντάκου, Η φωνητική απόδοση των νεοελληνικών διαλέκτων. *Λεξικογραφικόν Δελτίον* 26 (2012): 171-172.

Larisa plain

In Nikaia, Halki villages in the central Larisa plain which belong to East Thessaly Karagouns A. Tzartzanos mentions the dissimilation of two sibilants to one and the development of semivowel *ɨ* like “η πατέραῖς, η αδερφοῖς, η γαμβροῖς, θκοῖς κ.τ.τ (= ο πατέρας σου, ο αδερφός σου, ο γαμβρός σου, ὀδικός σου κλπ)”. This in contrast to Tyrnavos where this cluster is dissimilated only without the semivowel development: SS > ØS (A. Τζάρτζανος 1909: 56). Both of two cases exist in KD as it was mentioned, but the first one is typical in the dialectal center and in other conservative villages and the second one mainly in the villages near to Trikala city.

Farsala

A. Tzartzanos mentions (A. Τζάρτζανος 1909: 22) that in Farsala area the secondary stress is not developed in the verb inclination giving the examples *έφαγαμι, έκατσαμι* “we ate, we sat”. Since there is no sufficient dialectal material from Farsala it is hardly difficult to reach any accurate conclusion if this characterizes the Farsala area or not. The KD in these cases develops a second stress.

Pindos area (Trikala Pindos area, Agrafa Pindos area in Karditsa)

The Agrafa and Trikala Pindos area use the genitive for the indirect object and they belong to the NGDs subgroup Ipeirotika and Stereolladitika. So the west and south border line of the Karagoun dialectal area coincides in West Thessaly with the corresponding part of the isogloss: accusative as indirect object. The masculine article is *u* (<*o*). Occur the active Imperfect and Past endings 1 plur. *-aman*, 2 pl. *-atan* which characterize the Epirus dialectal area. In Agrafa the endings 1 plur. *-ame* >, 2 plur. *-ete* > are used also.

The second stress development in the verb inclination exists but due to lack of sufficient dialectal material there is no accurate conclusion about the geographical extent of it. The particle of the conditional is *θana* in some villages of Agrafa area (B. Τάκης 2003: 11).

Pelion

In Pelion area (K. Λιάπης 1996: 34-54) a) the accusative of the pronouns forms extended types by the addition the vowel *e* (>*i*) to the ending. Examples: *τουνι* [*tuni* (<*tone*)] “him”, *αυτόνι* [*aftóni* < *aftóne*] “that”, b) In 2 plur. of the past tenses the endings

-ate >, -ete > coexist. In East Pelion only the -ete >. c) The 3 plur. ending of the active tenses forms an extended type by the addition of the vowel -e (> i), except from Zagora and Makrinitza. Examples: plénane > plénani “they were washing”, fíγane > fíγani “they left”. In the verb inclination the stress is fixed, without development of second stress. In the southern Pelion the indirect object is in genitive. So this area belongs to the NGDs subgroup Ipeirotika – Stereoelladitika.

14. THE DIALECT TODAY

The dialect could not but follow the same fate as the other NGDs dialects and in general the situation that prevails in all the dialect-speaking regions of Greece which is characterized by the gradual dwindling and abandonment of the prevalence of local dialects and their replacement by the CMG with the final resultant slow or rapid linguistic death and the extinction of the dialects.

Compared to the rest of Thessaly it took the Karagoun dialect a long time to enter a process of decline which date back to the late 1960s and that developed at a slow pace. The 1960s are commonly considered a milestone decade for Greece and especially for that of the Greek countryside as local communities went from the pre-capitalist – traditional way of life and economy (conservative patriarchal society, farming using labor) in the modern era, characterized by industrialization, and the use of technology in all professions and from the transformation of society into its current urbanized form.

Until about 1960, the Karagoun population was monolingual. The Karagoun dialect was their mother tongue and also, the only form of Greek language that they used both for their intercommunication and for their communication with people belonging to other groups. They came into contact with the CMG during their primary schooling; however this did not significantly affect their language use, as the majority of children were limited to primary school only in the first grades, while the percentage for girls was significantly lower in relationship to boys. People with a higher education did not live in the communities but in the two cities of Trikala and Karditsa and some in the towns of Palama and Sofades. The only people with education who lived permanently in the villages were priests and teachers.

From the end of 1960 onwards, the CMG intensified its prevalence after its recognition as the official language of the Greek state in 1974, its use in all levels of education and in the mass media, especially television and radio which are accessible to all. A situation of diglossia transpired: two varieties of the same language exist and are used. The dialect which remained the mother tongue for the Karagouns learned by them in their infancy and in the social environment of the village where they grew up and live, and the CMG which they were introduced to for the first time at primary school and they learned through their education period. The KD is the bottom language with low or zero grade of esteem among the Karagoun speakers. Another factor that contributes to low social re-

gard for it is that it was used in the past only by uneducated or completely illiterate population having low level of living. So, the Karagoun society considered it as a product and as communication tool of uneducated and low social status people and therefor as a distortion of the Greek language. The CMG on the other hand is the roof language with the higher social status since it was officially acknowledged by the Greek state and used at all the levels of education.

At the last two decades of the 20th century, the dialect had eventually entered a process of continuous regression against the stronger CMG. The factors which favored and supported the use of CMG were: a) The increased level of education and the access to all levels of education, even tertiary, b) the rise of urban professions and the expansion of the professional work environment, c) the transformation of the Karagoun society from its traditional patriarchal form to a more open modern form with more relations and contacts with the city centers as well as with the rest of the Greece.

As in other dialectal areas in Greece, no other supporting factors existed for the use and the continuance of the KD such as popular theater and local literature. Till today, the KD (and the most NGDs) is used as a tool for oral communication mainly in informal speech and in the restricted areas of villages. This disadvantageous fate for the KD is now enhanced by the onset of globalization and internet access.

Today the authentic and active speakers of KD are diminishing. These are now individuals of aged over 75, especially the women who are less educated or completely illiterate and they have minimum or no knowledge of the CMG. These speakers are more or less monolingual.

For all the other generations, until the age of 40 the norm is bilingualism. They know the CMG through their education and commonly use the KD which is still their mother language. Depending on their level of education and their occupations the use of KD and CMG is varied. Individuals who are permanent inhabitants in the villages with basic education, and agricultural, livestock and technical professions tend to be more conservative in the use of the KD. In that group, the gender factor has changed. While in the previous group the women are more conservative, in this group, the men are more conservative than the women. This linguistic behavior of the women is a consequence of the social and economic changes that occurred in Greek rural society in general and in the Karagouns in particular, who had connected the dialectical speech with the traditional patriarchal society, where women had a more disadvantaged position than men. In addition, the mother and not the father are now considered to be responsible for the education

of the children in Karagoun society. Therefore, any use of dialectal speech by the mother would negatively affect the education of the children and their future professional development.

For the individuals less than 40 years old the use of the dialect is limited enough and concerns basic phonetic and grammar phenomena and part of the lexicon which is still practical. Their knowledge of the KD depends on their contact with the elderly/grandparents and other relatives and their social circles. Many of them having grown up in conservative villages still have the KD as their mother language.

The regression of KD started initially around 1960 in the villages near the big urban center of Trikala and in the towns of Palamas and Sofades where a small urbanized middle class existed, and it gradually extended to other villages. These areas today have shown the highest degree of de-dialectization. In the Greek countryside the urbanized social classes (upper –low and middle) had abandoned the dialect and adopted the CMG much earlier in relation to the agro-pastoral populations. The percentage of the KD recession and the controversial corresponding expansion of the CMG in the karagoun communities are differentiated depending mainly on the form of the village society. Most conservatives still remain the villages of the geographical and dialectal center and plenty of the villages in the peripheral area where the society remains homogenous with less intermarriage and the inhabitants mainly hold farming and technical professions. The use of dialect is still in a high grade and shows the lesser recession against the CMG, being very functional in the everyday communication. So in that area the KD is language of the community and it abstains a lot from being language of the house.

During the research in this conservative central area, I noticed that a more positive attitude about the knowledge and the use of the dialect has been growing among the younger generation. They see the KD not as something inferior which produces social stigmatization but as a basic element of the local culture and tradition inherited from their families and thus, as an essential part of their identity. Therefore, they consciously choose to use it in their family and village communication.

imis iðó stu χurjó milámi ete χurját'ka, karagúnka. afú Karagúnðis ímaeti karagúnka milámi.

“Here at the village we speak in a dialect. Since we are Karagouns we speak karagoun.”

This “we speak karagoun” means the use of basic phonetic and grammar characteristics and part of the vocabulary.

15. TEXTS⁴¹

Vasiliki Tsiopoulou (74) Makrihori, Karditsomagoula

Apostolis Tsiopoulos (81), Vasiliki Tsiopoulou (74), Karditsomagoula, Makrihori (1)⁴²
0:00:00-0:03:57⁴³

jijnítça stin ákriã ti-birifér'a. apu ci pu ïni i pirifér'a ici péra jijnítça. íçi jÿn plimíra.
I was born on the edge of the pasture surrounding the village. There I was born. There was flood.

tu çurjó...ímastan. i mána m ótan ítan éng'ius, ímastan ap-tut' mir'a tin Ajía Paraëciví.
The village...we were. When my mother was pregnant, we were in that place, in Saint Paraskevi.

c-éspaei tu putám' ci tu píri tu çurjó zvárna ci tilíuei. c-éfiçami, pérasami apu cijn-mir'a
The river flooded and it covered the village and it finished. We left, we passed by that place

c-éfcasan tu çíla çakóea triánda eke epit' plíthinu ðiórufu ci pu ti-méra pu píran ts mastór'
and in 1936 they made the house with two stores and with bricks and that day in which they took the craftsmen

c-évalan ta paraθírja, jéntsí mána m c-éçrafi i pláka ap-óksu mir'á. ci m-éliçan patéra m
and they put the windows, my mother gave birth that day and the tablet wrote outside the house.

ci θíuz-m aðirfós t patéra m. ítan aλós kózmus ará piðí m tóti. ci m-éliçan;
and my uncle the brother of my father said me. The people were otherwise then, my child. And they said to me:

<Kúla na θimáei, ótan jijnítçis íei, évalami tu mástura c-éçrapei. ei jénteí mána s
<Kula remember that when you was born, we make the builder to write. Your mother gave birth to you

c-ítan s-tú-tu epit'. Çíla ïnakóea triánda eks.> jijníθka stu Makriçór' alá oç stu paλó çurjó
pu t-óliçami
and it was in this house. 1936. I was born in Makrihori but not to that old village as we called it

etin Ajía Paraëciví. stu Makriçór' aftó pu prutukaticiei. ici jijnítça. *jajá ayriçeis ci papú?*
in Saint Paraskevi. In Makrihori, which was founded first. There I was born. *Did you see grandmother and grandfather?*
jajá ci papú. ci papúðja kalá. ci píra puλés eimvuλés. filuyusan aftí pos pléçusan ayaráic tóti?

⁴¹About the transcription of the MG dialects: Cristina Leluda-Voss 2006: 12-14, 545-590. , K. Δεληγιάννης, 2002: 176-195

⁴² It is also the title of the audio file with the digitally recorded speech.

⁴³ The time - part of the audio file which is transcribed in phonetic writing.

Grandmother and grandfather. Good grandparents. And I took advices. *Did they say how they paid “agariliki” then?*

tim-bléruēi i papús ti jajá s? pu plérunan agarlíc ts χrécis. plérunan agarlíc tóti. Did your grandfather paid for your grandmother? As they paid for the women “agariliki” They paid “agariliki” then.

alá i jajá i ðicá m ítan manaχuðixatéra ci tim-bándripei i patéraï-ts ci tun skótusan tum-brótu tun ándra ts.
But my grandmother was the only daughter and her father got her married and they killed her first husband

ci mitá íθilan na tiη-glépsun ti jajá m...iyó ðen-dun ayríksa. icí tin ayríksa d-jajá m. íθi-lan na tiη-glépsun.
and after they wanted to kidnap my grandmother...I didn't see him. I saw my grandmother there. They wanted to kidnaper.

c-íçi c-éna kurtsác jipménu mi tum-brótu tun ándra ts. ci mitá tiη-évali u papús.
And she had given birth to a little girl from her first husband. And after the grandfather made her to.

póti píran χabár pan na ti-glepsn. ékufan rayáza stu váltu. imís icí. t-ayríksa ta rayáza ço. ékupsa ci ço rayáz. ci t-áci stu ðéndru.
When they understood that they went to kidnap her. They cut matting in the swamp. We had it there. I see the mattings also. Even I cut matting. And he had them in the tree.

c-aní ena ðimát' rayáz ci ti vaη ti jajá mésa c-ete γλίτυε i jajá m. mas ta filuyúci.
And he opens a bundle of matting and he put the grandmother inside and my grandmother was saved like this. She narrated to us these stories.

ci patéra m pu t-áliji, aftin makarítsa ci papúz-m. t-ayríksa ço. c-aftín i íðja. aftín ðep-íθili pu kánan kafé, íθili apú ména kafé.
And my father said this, she also the late and my grandfather. I see that. And she herself. She didn't want coffee from anyone, she wanted coffee from me.

m'-ayapúci tósu पुली. ci mas éliji. tiη-évali papús mésa stu ðimát'. pan aftí, ðe vríkan típuta, skótyan éfiyan.
She loved me so much and she said to us. The grandfather put her inside the bundle. They went, they didn't find anything, they got up, they left.

ðe χasumirái kaηá furá patéra-ts, tin ksanaváz páli çambró mésa stu epit'. c-ítan énas ap t-Artieano, o papús Kateáfas.
Her father didn't lose time, and he put again groom for her on the house. He was from Artesiano, the grandfather Katsiafas.

Pitsarijós. Bitsarijós. ci írθi. ci ótan ékaηi tu prótu tu piði ts, tu θíu m tu Vag'él...paí, ipiðis pirnúci tósu पुली kalá.
From Pitsari. From Pitsari. He came. When she gave birth to the first child, my uncle Vaggelis...he went, because he passed so well.

ímastan tétça ðimén ikujénia. c-akóma ete ímieti. tij-éγrapei. éγrapei u papus tij-góri-t apú tin jéptei,
we were such a bound family. We still were like this. The grandfather wrote her daughter.

pañ ci tij-éγrapei Kateáfa-Papá. píri ci t píθirú t tu ipíθitu ci tu ðikó t jatí pirnúsan tósu kalá.
He went and wrote her Katsiafa-Papa. She took the last names of her father in law and of him, because they passed so well.

ci γráfumèeti ci Kateáfa ci Papá. na mi χαθί t-ónuma. ci éλιji. péθari i jajá m ipijínda eke, ipijínda uχtó χurnú.
and we were written and Katsiafa and Papa. So that the name was not lost. My grandmother died ninety six, ninety eight years.

tij-έχyu futuyrafía pan, d-jajá m futuyrafía. u papús péθari néus. vðumínda djo, vðumínda téaira.
I have her foto above. My grandmother's foto. My grandfather died young. Seventy-two, seventy four.

épie ap-tu γumár' ci χτίπει. píγami na másumi ta karpúza. ίχαν karpúza kára.
He felt from the donkey and he was hit. We went to pick up the mellows. They had mellons from the carriages.

tu θmámi c-aftó p-úman kúteku. ci póti páinàmi. <ádi pláca m, traváti eis.>
I remembered this when I was child. When we went. <My little birds, go now.>

nipláca maε-έλιji papús. <párti eis tu káru ci traváti ci γo θa páru d-γumára.>
The grandfather called us little birds. <Take the carriage and go and I will take the donkey.>

ci píri d-γumára c-épiei ci tun vríkan Patealé stu ðrómu. θa péθijni papús alítça.
And he took the donkey and he felt and Patsialis family found him on the street. The grandfather really would have been dead.

éirtçi, éirtçi kaiménus, χτίπει, péθari, tun-έχasàmi néun. alá d-jajá t θimámi पुली kalá. ci tum-bapú tun θimámi kalá.
He slithered, the poor, he was hit, he died. We lost him young. But I remember my grandmother well. I remember even my grandfather well.

Apostolis Tsiopoulos (81), Vasiliki Tsiopoulou (74), Karditsomagoula, Makrihori (1)
0:08:00-0:12:34

pos numatēi isastan? Imís. ίçi iftá patéra m piðjá. ci ðjo ipjá. ίçi péndi ðixatérís.
How many people were you? We. My father had seven children. And two, nine. He had five daughters.

ίçi Sutíru, María...Nítsa. t líftiría tj-έλιγàmi Nítsa. ίçi λην. Kúla m-έλιγαν t-ála ta mikró-tira póti mi váftsan Vaeilicí.
He had Sotiria, Maria...Nitsa. We called Lefteria Nitsa. He had Helen. The other little children called me Kula when they baptized me Vasiliki.

ci m-éliyan Kúla. ici Kósta, ici Váiu. iftá. ci uχtó bárba m Vagélts. Váia, Andiyón, Jóryus, Apustólts,
And they called me Kula. He had Kostas, Vaios. Seven. And my uncle Vaggelis eight. Vaia, Andigoni, George, Apostolis.

Andréas, Vaeílts, Lisávit...péndi, eke, iftá, uχtó ici. ci ðjo papúðja. iftá c-uχtó ðikapéndi.
Andrew, Bill, Elisabeth...five, six, seven, eight. And two grandparents. Seven and eight fifteen.

ðjo papúðja ðikaiftá. téeira andróina. ikueéna. dzumbánuš ikueiðjó...mána m, patéra m,
Two grandparents, seventeen. The couples four. Twenty-one. Shepherd, twenty-two...my mother, my father,
bárba m ci θca m. ðé-ndan téeir' afti? téeira átuma t-andróina aftá ta ðjo. e. dzumbánuš.
my uncle and my aunt. Were they not four? These two couples were four persons. e. Shepherd.

χuzmicár' stu epit'. valá ja ta vála. íχam' ajél vála...u χuzmicárs mónu cimándan stu epit'.
Assistant in the house, guard for the buffalos. We had a pack of buffalos...the assistant only slept home.

i dzumbánuš, kálfas ci aftón p-úχami ja ta vála tun-íχami stu epit'.
The shepherd, the helper, and whom we had for the buffalos, we had him in the house.

ci tu χuzmicár'. fton tun-íχami sta χuráfca na vuiθáí. tun-éliyan χuzmicár'. u dzumbánuš, u kálfas cimándan stu mandrí.
and the assistant. We had him to help in the fields. They called him "husmekiaris" (assistant). The shepherd and the helper slept in the sheepfold.

ci írθi óra na pandrépsun ts aðirféz-um ci tim-brot' tin ksaðérfi-m. miyámušami óla mazí.
It came the time to marry my sisters and my first cousin. We grew up all together.

ðeη-íçi próta ksaðérfca c-aðérfca. oλ mazí. aðérfca ímastan. ci mitá χórsami.
There were not first cousins and brothers. All together. We were brothers. After we split.

ci pu χurúšan krivátça stu epit'? mηa viléndza péra péra. ap t mía t mir'á cimándan ta papúðja.
Where did the beds fit in the house? One blanket down. The grandparents slept in one side.

st-álu tu ðumátiau t-andróina. ci mis pend eke apu ðó ap tum-bapú c-ab-d-jajá ci t-ála péra. pu mía ákr'a p-tun-díχu méχri n-aλ...
On the other room the couples. We, five, six here on my grandfather's and the others there in my grandmothers'. From one edge of the wall till the other...

viléndzis makr'és, pruceéfala, teóla. ci tu çmóna. pu ítan krivátça? psáθa. c-apú kat m-psáθa tu çmóna mae-éstrunan χurtár', váltu.
Long blankets, pillows, carpets. In the winder. Where did the beds exist? Matting. And in the winter, they put grass, swamp grass under the matting.

ίçi zésta. έλιји papús. <νίfis, μιη-γριόνσn ta νιπλάca. μιη-γριόνσn. férti kamósa na strósumi.>

It had warmness. The grandfather said. <Bride, the birds (the grandchildren) not to be cold. Not to be cold. Bring some to lay them down.>

λίγα χυδρά pu kat ci mitá ts psáthis ci mitá ta τεόλα ta μάλινα ci pu pan νιλέηdzis. ολ αγαπιμέη c-αηγαλαζμέη...

Few thick under and above the mattings and after the woolen beddings and above blankets. All of us beloved and huddled up...

έfcanan tu faí. μόλις έjiηη i méra...káθi pruí pu skónumàstan próta próta. ónda çinupóηjazi, criádzι.

They made the food. When sunset...every morning when we got up first. When the autumn came, it was little cold.

έkufan kalabóc bubóta c-έλιји bárba m Vag'élts. bárba m c-i mána m ítan. <νif'.> η-έλιји t mána.

They grinded corn flour and my uncle Vaggelis said. My uncle and my mother were (in preparing the food). <Bride.> He said to my mother.

<Váli ηηa katsaróla ηιρό, fer ci t-αλένρ' ιδό ηa. hándi na fcásumi na kateamác na fámi. ta νιπλάca.>

<Put water in a pan, bring the flour here. To make one “katsamaki” (corn porridge) to eat. The little birds.>

έπιηηι mána m η-gatsaróla. ta νιπλάca? μαc-έλιηαν νιπλάca. νιπλάca papús ci jajá imás.

My mother took the pot. *The little birds?* They called us little birds. The grandfather and the grandmother (called) us little birds.

<η-ύeti? νιπλάca.> αηγαλαζμέηna úla. úla mes-t-mée. ηηúei d-γúηa. ðe mas έπιηηι γúηa ci mas mázivi úla.

<Where are you, little birds?> All of us huddled up. All in the middle. He opened the fur. We didn't fit into the fur and he collected all of us.

<καη ea cí!> ηη-έλιји d-jajá. <καη ea cí ei, kúteuru t-çaratá! na ηιουθún ta νιπλάca ðo.>

<Go there!> He said to the grandmother. <Go there, log of the devil! So that the little birds get warm here.>

brustá z-m-baraetçá mis úla. ta ηηιγαλίηira parapísu. ta kúteina. apú ðjo tría papús me-z-d-γúηa.

All of us in front of the fireplace. The older more back. The little (in front). The grandfather took two or three inside the fur.

t-áπιηηι ete na ηιουθúmi mis...c-i jajá stu flukátu alá papús ηço ηυλί. tun θιμάmi tun papú ja-ti-mas ta kúteka.

He took them like this so that we get warm...and my grandmother in the “flokato” (traditional woolen coat), but the grandfather more. I remember my grandfather (was) for us the little children.

mitá íetira ífirni mánan m tu jiró, épirni tu tapeí, káthundan bárba m Vag'élts, θíuz-m, poe-ítan paraet'zá.
After my mother brought the water, he took the pan, my uncle Vaggelis sat there next to the fire place.

épirni tum-blaetr' ci mána m ériçni, évani t-aλέnr'. t-ófcari me-et'-mées t-aλέnr' mpa trípa étea ása.
He took the rolling pin and my mother threw it, he put the flour. He did a hole in the middle of the flour like this.

ci mána m ériçni jiró pu pan ci bárba m nakáturi mi tum-blaetr', t-áfni ci bubóta.
My mother poured water above and my uncle mixed with the rolling pin, He left it there as "bobota" (corn porridge).

mitá íetira t-ópriçi, tu jirnúei tu tapeí, álifí lað'. tu jirnúei tu tapeí, álifí lað' ci apu pán maε-ériçni meλ.
He took it then, he turned upside down the pan, he spread oil and he threw honey above for us.

ayríksa miλίca γo. ðen ayríksa ftóça me-stu epíti-m, ópuε-ítan ftuχútεc kuzmákus. alíθca na léiti.
I reached beehives. I didn't reach poverty in our house, as some people were poor. The truth shall be said.

tu χuzmicár' pu ípis...ti tuç-íθilàti? toε numatéi. íçan पुली ðla. पुली, पुली, पुली. χuráfca pulá.
The assistant whom you mentioned...what did you want him for? So many persons. They had a lot of work. A lot, a lot, al lot. Many fields.

suðímata pulá. évanàmi iryátis. e, mazévundan. ci tóra íá tútu tu mína pu θa párumi εa brustá.
Many corps. We took workers. They gathered. This month which we "will take" next.

pósu ciró θalá kaç keiraeía na ta smaïs aftá? épçari ci cirós.
How long time will it be drought so that you pick up there? It came bad weather also.

Apostolis Tsiopoulos (81), Vasiliki Tsiopoulou (74), Karditsomagoula, Makrihori (1) 0:18:51-0:22:36

χαλúsan tu galabóc. t-ópirni ci jiró. ci mi ta γαλίca. énas kratúei tu γαλίc c-álus éspazi pu ðo, pu ci.
They collected the corn. The water there was (from rain or from flood). With baskets. One held the basket and the other cut them here and there.

ci t-árixnàmi ci t-ávçanàmi stu ðrómu makr'á. z-m-blat'. aίδi t-ópirni tu káru, tu páijni stu epit', t-áðjazi.
We threw them and we brought them in the street away. On the back. He took the carriage, he brought it home and he took it out.

áidi páli. aftín i ðla jénundan. ítan miγάλ timuría. miγάλ. pára पुली miγάλ timuría.
Again. This work became. It was big punishment. Big. Very big punishment.

Θέρυ, θέρζαμι πυλίη-γ'ιρό. kuválu, kuvalúsami mi ta kára. fórtuna ετ'άρια ιγύ...ίχαμι.
Harvesting, we harvested long time. Carrying, we carried it with carriages. I carried wheat...we had.

ítan pulá apslómata. ðen-d-ápirni óla ta χυράφα tu niro. íχami apslómata. ci θέρζαμι mi tu ðirpáη.
There were many high places. The water didn't cover all the fields. We had high places. We harvested with the scythe.

ei pçes mir'és íχati eis χυράφ? θμάει? imís? pos ðe θμάμι. stu Mítχα τυη-έλιγáμι.
Do you remember in which places you had field? We? How I don't remember. In Mitihá as we called it.

ίχati Mit'χα? íχami. ka-ti-pú ítan aftós? u Mítχas, t-Pafsania ktimata aftá. u Mítχas ítan.
Did you have Mitihá? We had. Where was it? Mitihás, these were property of Pafsaniás. Mitihás was.

όρυε-ίηι τόρα tu χυρjό. píjis stu Makriχór'? píjis. pruxurúeis. *ka-t-Mir íηi, ka-t-Rágva? oç oç.*
As the village is now. Did you go to Makrihori? You went. You went on. *It is towards Mir, towards Rakova? No, no.*

ka-t-Rákuva, ka-t-Rákuva. kat' apslómata ici. aftá γo t-ayríksa, t-áριχnàμι ετ'άρια. t-ayríksa γo aftá.
Towards Rakova. There were some high places. I saw them. We seed wheat on them. I saw these.

mitá íetira. ðóθi, ðóθi íetira. ci mi t-úçi ðoe ci pricó patéra m aftó. stu miγálu líváð'. miγálu líváð' kat.
After, after. My father had given it to me as dowry. In the big meadow. Big meadow down.

ítan apslómata, ðen-da patúei tu niro. sta Mirjót'χα ðen-da patúei tu niro. op ítan varká t-ápirni tu niro.
There were high places. The water didn't cover them. In the places towards Miros the water didn't catch them. Where existed swampy the water covered them.

alá ópu ítan apslómata t-áριχnan ετ'ar'. ετ'άρια éfcanaμι. al ðen-ítan ta spórja ja na pérun tósa suðímata pu ríχun τόρα.
But where high places were, they seeded weat. We produced weat...there were not such seeds to take so much corp as they seed now.

ðen-éριχnan πυλί. ci t-alóndzan mi ts aðukáηis. ayríkεις? ayríksa n aðukáη. e, aðukáη n ayríksa méχri τόρα ti líftéa apú íθilàμι n-aluηísuμι...
They didn't seem so much. They threshed it with "dokanes". *Did you see them? I saw "dokani" until recently when we wanted to thresh...*

ci ti ékanaμι? ósu na vyun aðukáηis, ja próftae épirnáμι sapíðis ci te-éetinàμι ci páinaμι, épirnáμι kaná kuçar'á ðimátça.

And what did we do? Till the “dokanes” worked, we took planks and we put them and we went, we took twenty bundles.

ta χόνυμàstan. mi tsarída, tu tìnazàmi tu et'ar'. tu λιχνύsami. t-ópirnan stu tsac. tsac. kcers ti éλιγαν tsac?

We took them. We threw the wheat with the planks. We winnow it, we took it on the “disaki” (double bag). Do you know what they called “disaki”?

t-ópirnàmi stu tsac, páinan stu mílu ci t-άλιθαν, μέχρι p-na strósumi alón kataí.

We took it on the double bag. They went in the mill and they grinded it until we strewed the threshing floor down.

na kéisumi, na tu skupísumi, na ríksumi ta et'arja ci na tu χυθύμι íetira.

We scratched it, we cleaned it, we threw the wheats and we threshed after.

mis íçami áluçya ci tut' idó íçan vódja. idó ðem-bróftasa n-alupísu mi tin aðukáj. arvíθça alóntsa idó s-tut-idó pu írθa.

We had horses and they have oxen here. Here I didn't reach to thresh with “dokani”. I threshed chickpeas here in these people whom I came to.

vjikan íetira i miçarés. vjíkan patózis íetira. *ieís mi ti ayríkeis vódja i áluçya çuráf?* mis ici áluçya íçami.

Later the threshing machines came out. *With what did you see to plow, oxen or horses?* We had horses there.

stum-batéram íçami áluçya mis. *afú ítan pço varkó kaítira ítan ta vódja...íçami ci vódja, ðen-d-ápirni dip patéra m.*

In my father's house we had horses. *Because it was more swampy the oxen were better...we had oxen, my father didn't take them at all.*

bárba Vag'élts t-ápirni ta vódja ci patéra m ðen-d-ápcan dip stu çer'. μέχρι p-tun-évali c-aftón ci ta rúltei c-íçami áluçya.

Uncle Vaggelis took the oxes. My father didn't take them by his hand at all. Until he made him to sell them and we had horses.

yo eipéça mi áluçya. *vála ayriksati? íçati? ps! ci vríka ci ðo vála.*

I with horses always. *Did you reach buffalos? Did you have them? Ps! I found buffalos here also.*

t-áçati ci ja zépcimu ta vála i mónu ja tu yála?

Did you have the buffalos even for yoking or only for the milk?

iyó ðen ayriksa na zépsumi vála. ðen ayriksa úti ci, úti ðo. tútus ðo íçi vódja peilá θiria apán.

I didn't reach to yok buffalos, neither there, neither here. This man here had high, monstrous oxen.

póeis furés patársan ci m-érksan. épisa pi-stu káru. *ta θ'máei. úla. ja péci mi líçu ja ta vála sas.*

How many times they got irritated and they threw me down. I felt back of the carriage. *You remember it. All. So, tell me a little about your buffalos.*

ta páinàti úlu me-stu váltu. apultá me-sta váltça. ci mólis çímazi cirós, katalávinan aftá, éftanan.

You brought them all the times on the swamp. Untied in the swamps. When the weather became colder, they understood, they came back.

érθundan. mólis çímazi cirós, érxundan ta vála stu epit'. *mésa ítan uá méra stu váltu?*

They came. When the weather became colder, the buffalos came home. *Were they all day on the swamp?*

me-stu váltu étruyan. kalámpa. *pu t-ármiyàti?* cíta na ðis. ðep-itan tu kalucér' i armijí, ítan tu çimóna armijí.

On the swamp they ate. Canes. *Where did you milk them?* Look. The milking was not in the summer, but in winter.

jinúsan aftá tu çinópuru. póeis mínis kap tu vaá? ðóðika? tu muskár' kap ipá, tu vuvál ðóðika. ne.

These gave birth in the autumn. How many months does the buffalo have for pregnancy? Twelve? The beef has nine. The buffalo twelve. Yes.

tu mulár' ðikatría. ne. ci a çinupórçazi. mólis katalávin. íkeiran póti θala eír' i vála, íkeiran póti θala jipíe,

The mule thirteen. The autumn came. They just understood. They knew when the buffalo wanted to mate, they knew when it would give birth.

luyárjan. jinúei, tn-éðinan ci tn-ármiyàmi. ármiksa vála. ci ici ármiksa ci ðo ármiksa. fas vútiru valnó! varúsa...

They accounted. It gave birth, they tied it and we milked it. I milked buffalo even there, even here. To eat butter from buffalos! I extracted butter...

Apostolis Tsiopoulos (81), Vasiliki Tsiopoulou (74), Karditsomagoula, Makrihori (1)
0:27:16-0:29:30

pósa vála ayrikeis ieí íçati? ici stum-batéra m kaná ðikar'á íçami. ci vríka ci ðo ía et'-aftí. *How many buffalos did you see to have?* There in my father's we had teen. I found them also here in them.

póeis vális íçiti Pustól ónda írθa? djo, tris. póeis íçiti? íçami. vríka ci ðo vála. jinúsan kalá c-ármiyàmi ýalata,

How many buffalos did you have, Apostolis when I came? Two, three. We had. I found even here buffalos. They had good birth and we milked enough.

épizàmi tirí, varúsami butinjéla. kcers tu butinjélu? *sta vála pços páini mésa?* íçami valá, íçami valá.

We curdled cheese, we hit the “butinelo”. Do you know the “butinelo”? *Who went into the buffalos?* We had “valas” (guard for buffalos).

ja tu váltu. armijí ci tétça i çnécis? ne, i çnécis sn armijí. *ðe ecázusàstan?..oç* iksón an varúei kapéna.

For the swamp. Milking and these work the women? The women for milking. Were you not afraid? No. Except if someone hit.

áma varúei kaéna. oç manaxá ta vála. mípus ta jiláðja ðe varúsan? m-éval tu ðamáλ iména kataí,

If someone hit. Not only the buffalos. Didn't the cows hit? The calf put me down,

z-η-guverta m-évalan pan-du káru ci m-ífiri ðo...πίγα na. aftá ítan tóra kundá pu íman iðó.

they put me on the blanket above the carriage and they brought me here...These were recently when I was here.

ίχα ci tu prótu tu piðáci-m jijnménu tu Θίμνυ. píγα na ta ðésu. u patéra-s. u piθiróz-m mi tu dzumbánu ármiyan

I even had my fist child born Thimios. I went to tied them. Your father. My father in law with the shepherd milked

ci u Apustólts mi tn aðirfi t ítan tu mandri ici. kat' pan ici n-apasxυλιθύν. ici kat' na kán. and Apostolis with his sister went to do something on the sheepfold which was near. There to do something.

ci mi lei ména piθiróz-m. <nif', éla na ðeís ta prámata.> ta filaji jilaðárs. t-áxami manaçi mas, ðen-da varúsan sn ajél afti.

My father in law said to me. <Bride, come to tie the cows.> The cowboy guarded them. We had them by ourselves. They didn't send them to the herd.

<θα rθi jilaðárs iðó na ðeís ta jiláðja.> vjénu γo na ta ðésu ta jiláðja. móλis éccipsa γo na ðésu dz-jiláðis sta palúca, érθundan tu ðamáλ aftó, ktirúei.

<The cowboy will come here so that you tie the cows.> I came out to tie the cows. Just I bended down to tie the cows in the poles, this calf came, it hit.

sa mi ðijn mía ci mi rίxη kataí. ftixós m-érikei t-apístuma. a-m-érixηi ete anáecila θα m-éskazi, θα m-ékari zimná miγάλ.

As it hit me once and it threw me down. Thankfully it threw me prone, if it threw me on my back, it would suffocate me, it would make in me a big damage.

épisa t-apístuma ci mi varúei iðó. ci pitáiti i patéra-s íctira mi tu dzumbánu. parátsan ci ta próvata, éisan ci ta γálata.

I threw dawn prone and it hit me here. Your father jumped with the shepherd after. They left the sheep; they spilled the milk also.

ósu na pitaxtún c-itút', ítan pço makrítira, na rθún ici etin ákr'a na mi vyáln iména, tu ðamáλ mi patúei mi ta cérata ðo pu písu.

Until when they could jump, they were much longer, and came there on the edge to bring me out, the calf hit me with the horns here back.

...írθa iðó. ðem-báinàmi stu jatró tóti. andrépundan na pámi stu jatró. íman jéa. íman nif'.

...I came here. They didn't go to the doctor then. They were ashamed to go to the doctor. I was young. I was bride.

θαλά mi pun <πίρι γνέκα άrust'.> paĩ ci mi píri civalúka, ap-ta χασάρχα níχta. γνóρzi énan ici.

They would say about me. <He took an ill wife.> He went and took for me “kefaluka” from the butcher shop nightly. He knows someone there.

ci m-évalan idó písu. *tí íni civalúka?* ap-tu zóu. civalúka íni ap-tu zóu, apú arhí. píran n-g'ivalúka,

And they put it to me here back. *What is it “kefaluka”?* “Kefaluka” is from the animal, from the lamp. They took the “kefaluka”,

η-gaθársan ta émata ci mi n-évali i piθirá m. *tu cifáλ?* tu δérma, tu tumár'. ete ékanan tóti. they cleared the blood from it and my mother in law put it on me. *The head?* The skin, the pelt, they did like this then.

ci t-óliγan civalúka tu tumár? tu δérma civalúka. <a pas Apustól mi ti mána t, pars mha civalúka na d-válumi et'-mee.>

Did they say the pelt “kefaluka”? The skin “kefaluka”. <Go Apostoli with the mother to take one “kefaluka” to put it in the waist.>

mi n-évalan n-g'ivalúka, a mi péraei, skóθka. alá tóra pu jérasa íχα kapá vðumáða ðe burúsa dip.

They put the pelt to me, the pain went out from me. I got up. But now I became older, I had a week in which I was not able at all.

pu tij-évalan? apanaθ'ó ðo stu δérma, ete t-óvanan tóti. *mi tu piteí i mi tu malí?* mi tu mali udiéte.

Where did they put it? Above here on the skin. They put it like this then. *With the skin or the hairs?*

With the skin like that.

ópus ta gðern, ópus ta gðern. t-ágðirnan χασάρðis. ci paĩ. ðep-ín-dus ðo tóra θa e-éλιji...

As they flayed. The butchers flayed them. And he went. He is not here now to tell you ...

ci mi tij-évalan tij-g'ivalúka aftín... ei travúei tum-bónu. ca! kapá vðumáða, εκóθka páλι, píγa páλι sta χuráfca ea kat.

They put this “kefaluka” to me...It drug your pain. And! One week, I get up again, I went again into the fields downwards.

Apostolis Tsipoulos (81) Karditsomagoula

Apostolis Tsiopoulos (81) Vasiliki Tsiopoulou (74) Karditsomagoula, Makrihori (3)

0:54:38-0:55:00

jatí i jipécis éχn kuteída ci n-íχan idó ci mandíl burbúl...épλιγan η-gucána ci n-évanan idó...

Why the women have tail and they had it here and the scarf as “burbuli”...they knitted the plate and they put it here...

ótan péraei u Meγaλέksandrus aftés ítan iroíðis. ci leĩ. <ðe sas akeízi i perikefaλέa stus ándres,

When Alexander the Great passed, these were heroes. And he says to them. <the helmet doesn't deserve to your men.

akeízi etis jijnécis na van η-gueána ete sam-biricifaλέa. katarjítçi aftó tóra.

it deserves to the women to put the plait like this like helmet. This was canceled now.

Apostolis Tsiopoulos (81) Vasiliki Tsiopoulou (74) Karditsomagoula, Makrihori (3)

0:55:38-0:56:46

u patéras tu papú m ítan jikucírs ci íçi pindólira kunstandinopolítika. *χάρτινα i χρισά?* varjá.

My father of my grandfather was lord and he had coins of five liras, of Istanbul. *From paper or gold? Heavy.*

épiçi tu Vizándiu alá íγan. κλέftis. armatuλί ci κλέftis ítan mazí. ftán iðó. ta λiptá. pçan ti γnέka ti ríγun láð' stun afaló.

The Byzantine empire collapsed but they had. Thieves and armed men together. They came here. The money. They caught the woman and poured oil on her navel.

kaftó. <t-aç me-stun-díγu.> ta próðuei. skafn tun-díγu. <éfikei, leĩ, θa vγun t-apuspázmata, θa mas pçásun.>

Hot. <He had them inside the wall.> She betrayed them. They dug the wall. <The dawn came, the squads will come out and they will catch us.>

ja éna pλιθί ðen-da vríkan. févγun. χánun t-áluγy mi ts líris. al tu vríci énas.

They didn't find them for one brick. They left. They lost the horse with the liras. One found it.

ci jínγan jikuciré kat' jift'. θένγun. érti o papús. ta pérnun. aγνούnde aftá. pu t-ákripçi? íçe embistueijn mónu eti jífi-t.

Some Gypsies became lords. They leave. The grandfather comes. They took them. These are missing. Where did he hid them? He trusted only on his bride.

péθanan...ci ta lifpá aγνούndi aftá. *ðen-d-úkeiri i jif?* péθaπi c-aftín. ðen-do matírei.

They died... and the money is missing. *Did the bride not know it?* She died also. She didn't reveal it.

c-aftá aγnuúndi. tetrakóeaγρόna Turc iðó. piriménts kaló?

And these are missing. Four hundred years the Turks here. Do you expect good?

Apostolis Tsiopoulos (81) Vasiliki Tsiopoulou (74) Karditsomagoula, Makrihori (3)

1:00:27-0:01:14

i váltus ecízundan tu çmóna? énas a η-Garteumáyla p-úθi.çi na paĩ stu Baraprástan i stu Vιλίεε burúçi

Was the swamp fordable in the winder? Could one from Karditsomagoula who wanted to go to "Paraprastani" or to "Velesi",

na paén mésa p tu váltu na mi-baĩ pu tróĩra? oc. páijni pu ðo ap tiη-Gamára. ítan apeílu-ma.

go through the swamp and not go from around? No. He went here from the “Kamara”
There was high place.

pu iñi mpa miyál kamára, kavála t-áluγu. íçi χandáca. apirnúei t-áluγu.
Where there is a big “kamara”, on horseback. There were ditches. He passed with the
horse.

aftí ap to dímo eilánon érundan etiñ-Garđítsa na parn alát' pirisótiru.
These from the municipality of Selana came to Karditsa to take salt mostly.

ékanan đjo méris. *apú pu? mésa ap tu váltu érundan i apú tróira?*
They did two days. *From where? The came through the swamp or from around.*

análuγa. áma đeñ-íçi पुली निरु u váltus, érundan apú mé-stu váltu, añ-íçi पुली érundan ap
ñ-Gamára apú pan.
It depends. If the swamp hadn't a lot of water, they came through the swamp, if it has a
lot, they came from “Kamara” above.

ci ci íçi diáfora kanála na pirásun. láepis. vúlazan...
and there were different channels to pass. A lot of mud. They sank.

Apostolis Tsiopoulos (81) Vasiliki Tsiopoulou (74) Karditsomagoula, Makrihori (3)
1:10:12-1:11:53

oł eryázondan λίγυ पुली. análuγa ta χuráfca pu íçi ci ñ-ikanótita. añ-íçi kaló zivγár', añ-
íçi kalá χuráfca.
All worked little or much. According the fields which he had and the ability. If he had
good pair of plowing animals, if he had good fields.

vélazi na fcáe éna káru. tu káru đen-d-ófcapñ munukupañá. éparñ đjo tría χρόña na tu
keiχrióe.
He screamed to make a carriage. He didn't make the carriage once. It took two three
years to pay it up.

o! píri káru. *íçi tun arambá sn arχñí.* tun arambá λίγυ tum-brókana. mitá arçínsan ta ká-
ra,
O! He took carriage. *He had the “araba” in the beginning.* I reached the “araba” little
time. After the carriages started.

ta munókara mi đjo ródis. apú munókara, điplókaru. a! ñikucírs! éfcac điplókaru...vre
đjo, tría χρόña
The carriages with two wheels. From them, double carriage. A! Lord! He made double
carriage...two, three years

ékan na tu keiχrióe. đeñ-épiññi kánas mitritís. alá eç điplókaru. vañ bólku et'ar' apán,
đimátça.
he had till to pay it out. Nobody took in cash. But he has double carriage. He put a lot of
wheat above, bundles.

kañ ti đla t keikúраста...vñici viumiχaññá íctira. prin đeñ-íçami eamidízil miχañés.

He does his job without fatigue...the industry came out after. We didn't have diesel engineers before.

ίχαμ atmumixanés. t-atmukázana. daf! duf! daf, daf daf! ðilaðí mi pitrukárvunu ci mi jiró...

We had steam engineers. The steam cauldrons. Daf! Duf!Daf, daf, daf! With carbon and water...

érundan mixanés miyális m'-atmukázana, ékanan ap η-Garðítsa méχri η-Garðitsumáyla, Big engineers came with steam cauldrons. From Karditsa till Karditsomagoula

mna méra na ftae. ci mis piteirikáðis kundá citúsami. c-aftín íçi m-batóza ðiméjn apú písun aluñíc.

they did one day to reach. And we as teenagers watched behind. And it had the threshing machine tied behind to thresh.

vásana stuñ-gózmu, alá ap n aðukáñ ítan kaítira.

Suffering in the people, but it was better than the “dokani”.

Giorgos Ziogas (78) Raxa

Giorgos Ziogas 78 Raxa (1) 0:00:00:-0:08:00

íðo pirnúsan पुली i vlaç. τειλιγάðis. *éftaéis íei? íðis tétça prámata?* na pirnán i vlaç? pos! Here many Vlachs passed, chiefs of the folks. *Did you see these thinks?* The Vlachs pass? Yes!

páina ci yo sta próvata ci pirnúsan vláč pu kátu. kupaðar'és. oç etc.

I went also to the sheep and the Vlachs passed downwards. Big folks. Not such.

na pirnán ðo íkue çiláðis próvata, triánda çiláðis próvata pu ðo ap tu χurjó mas.

Twenty thousand sheep passed from here, thirty thousand sheep from here, through our village.

éçumi éna ðo pan éna vunalác ci et'-aftón eðó...c-éminan ta vráðja. c-iðó pu kánas, ap les. íçami ðjo tris ékçifan.

We have here one hill and on it...they stayed in the night. Here someone. We had two, three who stole.

stu ðrómu, tu vrað', p-apirnúsan ap tu χurjó. tak! t-ópçan éna, tórçni mésa. éftasa kçipeés.

On the street, in the night, when they passed from the village. Tak! He took one and threw it inside. I reached stealing.

afti i vlaç ékanan zimnés ótan pirnúsan ðo ta próvata ap ta χuráfca? burí na ékanan zimná. étruyan pu kaná χuráf' etc.

Did these Vlachs do damages when passing the sheep from the fields? Maybe they did damage. They eat on some field.

oç χuráf'. ósa χuráfca ítan stu ðrómu e c-apirnúsan. burí na e-étruyan ci kató cilá et'ar' paráðiyma.

Not field. These fields which were on the street and they passed from them and they could eat one hundred kilos of wheat for example.

c-an-d-úçis tu χυράφ' péra péra makrí. αλός οç. ðeη-ékanan zimprés. te-mirjés ékanan zimprés, dz-ðicéz-mu.

If you have an oblong field. In other way no. They didn't do damages. They did damages in the edges, in mine.

...áma pirnúei mésa ðjáva pu t-álíyami mis ta próvata, ðe vuskúsan ta θka mas mpa méra ðjo...

...If the "diava", as we called the sheep, passed through, our sheep didn't graze one day or two...

aftó ítan. típuta dip ðe mac-ékanan. *jatí pijusan apú ðo?* ítan. íçan ðrómun ipitirtraménu. This was. They didn't do anything to us. *Why did they pass from here?* They had special street.

ðilaðí te-ífirni ðrómus iðó péra na paén ðo eti Lársa i na vjun sta Fársala ap ti jira kat. The street brought them here to go from here to Larisa or to come out in Farsala around dawn.

jatí na vyun apú ðo sta Fársala? na pan apú péra ap n aλ mir'á tsalamb'á. ðe mbíjjanan. Why did they come out from her to Farsala? To go from the other side of Pinios river. They didn't go.

na vyun ap ci stu Merte, ap tu Merç st Futáða íca kat t Mayúla ci... To come out from there to Kefalovryso, from Kefalovryso to Fotada and downwards straight to Magoula...

katévinan apú ðo. méçri ðóia eti Vaciλicí, Vuivóta mis lem tor. They came down from here. Till here In Vasiliki, we called it "Voivota".

ap aftú évjjanan úlu sta vuná. apú ðo apirnúsan íctira. évjjanan apú ðo stun karavará. They came out from there to the mountains always. After they passed from here. They came out from here to "karavara".

karavará tuη-éliçan. ici ðrómu...farði. íkeiran aftí. évjjanan ðo eti Mándra, óksu eti Lársa, Kutsóçiru. ici évjjanan...

They called it "karavara". It had a street...wide. They knew. They came out here in Mandra, out of Larisa, Koutsohero. They came out there...

i Lársa ðeη-eç puλí Vlaç? çimaðjó t-óliçan. to çimaðjó t-óliçan aftí. en ci ta Fársala kat çimaðjó. pirnúsan puλí i Vlaç imís.

Does not Larisa have many Vlachs? They called it winter place. Even Farsala has winter place down.

Many Vlachs passed from us.

apú pço merus ítan afti pu pirnúsan? milúsati m-afti? kuvéndjazàti? Pos! milúsami. aλ íçan ci fil iðó.

From what place were they who passed? Did you speak to them? Yes. We spoke. Others had friends here.

épirnan psumí i kózmus ódan índan ta mayazá. zitúsan...pos vévia. éminan. íxan kalí. c-akóma burí na éxumi akóma fil.

People took bread when there were the shops...Yes. Certainly. They remained. Maybe we can still have friends.

pirnúsan apú ðo. évjinan. álus zitúei psumí. érundán. líftá. ðer-épirni kapénas líftá. éðunis ðjo karvéla psumí tóti.

They passed from here. They came out. Other asked for bread. They came. Nobody took money. You gave two loafs of bread then.

éðunan típuta aftí? tiri? malí? ðer-éðinan típuta dip. iksón ar-íxan kaná arní mikró. zyur'. t-áliyami mis.

Did they give anything? Wool? Cheese? They didn't give anything at all. Only if they had some little lamp. "Ziguri". We called it.

ε-έδουνη κάνη, τυη-έδουνης ci paráðis. mípus plúsán ektzá ci teóla ci? an plúsán et isás.

He may give you. You gave money. *Did they sell woolen fabrics and blankets? If they sold to you.*

apapapá! típuta. kapénas. údi ci tóra ércundi..na t-ayurásn.

Apapapa! Nothing. Nobody. Even now they don't come...to buy it.

kaná paréa dzumbanaré áma ítan, éklífan kána próvatu ci t-ópeinan tu vrað' ístira óksu.

If there were some shepherds together, they stole some sheep and after they roasted it out in the night.

krifá ap ts patiráðis, ap dz-yuníðis t. na min kern iyuníðis. <jo m éklípei, éklípei próvatu vláiku.>

Secretly for the fathers, from the parents. So that the parents don't know. <My sun stole vlach sheep.>

makr'á p tu xurjó. paréa. alós oç...pos ðimáci. éna kupáð' ítan, éna teilingátu?

Away from the village. As a company. In other way no...*How do you remember if it was one folk, one "tseligato"?*

oç. pirnúsan t Fasúla ta próvata. ftos íçi na kap...próta. pirnúsan tría,téeira kupáðja, péndi kupáðja.

No. Fasula's sheep passed. He had to do first... They passed, three, four folks, five folks.

pirnúsan t Fasúla. úlu laia íçi Fasúlas kundá t. úlu lája próvata íçi.

They Fasula's sheep passed. Fasulas had oly black sheep following him. He had only black.

ci na íçi ðéka kupáðja próvata, ðka t. pirnán t Fasúla. érundán c-aftós mi t furáða.

He shall have had ten folks of sheep belonging to him. Fasula's sheep passed. He came also horseback.

dzumbanaré ίχαν arά. úlu ftóça ra. ftuxά piðja ίχαν, Vlaç dzumbanaré. i nikuciré fti p-ύχαν tu teiλιηγάtu ðem-birnúsán apú ðo.

They had shepherds. Poverty always. They had poor boys, vlach shepherds. The lords who had the big folk didn't passed from here.

fti tu ðrómu. *mónu i dzumbanaré pirnúsán?* dzumbanaré mi ta prónata. *i γnecis, i famιλés?*

They on their way. *Did only the shepherds pass?* Shepherds with the sheep. *The women, the families?*

e, fti pu ítan dzumbanaré ftί ίχαν ci ts famιλés. *t-άðis aftά.* vévia. ðo pirnúsán. t-άλιχαν karvána. t-άλιχαν.

E, who were shepherds, they had the families. *You saw these.* Yes. They passed from here. They called them caravan.

vévea. pos ðem-bérasán? i Vnng'ιλία θιμάti, oç. pu pirnúsán i Vlaç. λει Sutίrs. mi ta prónata. ðem birnúsán ðo? ðe θιμάει?

Yes. How did not they pass? Evaggelia does remember that Valchs passed, how not. Sotiris says. With the sheep. Did they not pass from here? Don't you you remember?

pulá c-óla oç λίγα. *ci t-άλιχαν karavána?* ne. ts γnécis ci t-άλυα. t-άλιχαν karavána. *ίχαν afti apú kundá γnécis, kúteka?*

Many, not few. *Did they call them caravans?* Yes. The women and the horses. They called them caravans. *Did they have with them women, children?*

...sarmándza kúteka. ci. sarmándza furtuména...t-ύχαν viléndzis, kápis. vévia. travúsán timuría.

...children in the crib. Carried in the crib...they had on him blankets, capes. Yes. They had punishment.

ékanan ðikapéndi méris, íkuε méris takeíð'. na vreç ci na in ts oλ níçta ici mi tin kápa...ici pos kan i jíft'. takeíð'.

They did fifteen days travel, twenty days travel. It rained and they stayed with the cape all the night...there as the gypsies do. Travel.

ίχαν péndi méris stu ðrómu mi ta póðja. na pás. na érçiei...ap tiη-Galiróι, tiη-Grnά, ap tu Amáraθu.

They had five days on the street on foot. To go and come...from Kalirroι, from Krania, from Amarantos.

na ériçi mi ta póðja na vjís eti Lársa. tóti pirpatúci i kózmus pu λes, Sutír'. ðem-báιni kavála...

To come on foot and to go to Larisa. People walked then, as you say, Sotiris. They didn't go horseback...

afti i aθróp' ótan íθilan et'ar' ja na fan, na mairépsn, t-ayórazán apú sas? oç. t-ayórazán...apu fúrη,

When these people wanted to eat wheat, to cook, did they buy from you? No. They bought...from bakerries,

από μίλ. δόξα παραπάν επι Vaeilicí ítan mílus. δο stu χυρjό mas ítan mílus páλι. αγοράzi c-έτρουji kózmus...

from the mills. Here above in Vasiliki there was mill. Here in our village there was mill also. People bought and ate...

te-íðis aftí bárba jóryu. e, pos. pos épsinan aftí? íchan vupés? íchan ópus íeis? mi ti maérivan?

You saw them, uncle George. Yes. How did they bake? Did they have patties? Did they have them as like you? What did they cock with?

...íci pu tétçunan ta prónata, ítan vupés palés apú prónata ðiká mas páλι...*pnúsan les, ítan ftuçí?*

...there where the sheep did, there were old patties from our sheep.... *Did they starve? Were they poor?*

ma dzumbanaré ítan e-áli vlač. e ftuçí? ftuçí ítan. sa na éks n-ikujénia na vuskás keéna prónata.

But they were shepherds in other Vlachs. Poor? They were poor. As you have your family with you, and you grazed foreign sheep.

pos lemi tóra. eç n-ikujénià-s ci putíz sta Kalívja. ðen-ipárx ikujéniis putízn keéna çu-ráfca? ipárxn.

As we say now. You have your family and you water in Kalivia. Are not families which water foreign fields? They exist.

ete ci tóti. ikujénia thérgan. na kativáis n-ikujénia ol ap ta Xáca na ðiríz idó. íchan ftuçés ikujéniis.

So then. A family harvested. To bring down all the family form Hasia to harvest here. They had poor families.

aftá t-áftasa óla...*c-íchan c-aftí kúteka apú kundá. e! álus apú téeira, álus apú péndi, álus apu ðjó.*

I reached all these...*and they had children with them. E! Other four, other five, other two.*

álus analóγus. skútina évanan. skútina aftí, çimóna kalucér'. ut-íchan anárg' apú ílu, úti anárg' apú kríu.

Other accordingly. They wore woolen clothes. They wore woolen clothes. Winter and summer. Neither were they bothered by sun neither by cold.

vleps épirni vruçí, évriç. ul ti méra ul ti níçta mi tiç-gápa ci ta skútina. ðen-íchan anárg'. ðe ðúlivan aftí tu kalucér'.

You see that it rained. All day and in the night with the cape and the woolen clothes. They didn't have any necessity.

ítan ákaj ap tuç-ílu. ósu ei ceí i ílus tósu krións. vénia. íeí ðe ðimáei úti na ðiríe.

They were not burned by the sun. As much as the sun burns you, so you felt cold. You don't remember the harvesting.

áma θiríz mi t'-aftó-ia ci jimnós tu kalucér' mi niþínda θirmukraeía vastás? ðe vastás. pu paén aftó tu ílu? pu mésa ceí tu kurmí.

If you harvest with these and naked in the summer in ninety grades temperature, do you withstand? You don't withstand. Where does this hotness go? It burns the body inside.

ci tu kurmí afú céjiti tu kalucér', tu çimóna ðen andéc. ómus i Vlaç skútina. skútinu vrací, skútijn fajéla, óla skútina.

And because the body is burned in the summer, it don't withstand in the winter. But the Vlachs woolen clothes. Woolen underwear, woolen flannel, all the clothes woolen.

Giorgos Ziogas (78) Raxa (2) 0:00:00 -0:02:37

bárba jóryu, ti θimáci m-aftó tu çalumétrima ap les ci ei? tu çalumétrima.

Uncle George, what do you remember about this milk measuring as you say? The milk measuring.

íçis íkue próvata, e-ípa, pruvatínis. ts ármijis. íkue iyó. káθi éna mína ta çalumitrúsami.

You have twenty sheep, ewes, I told you. You milked them. I twenty. Every month we measured the milk.

t-áçami éna kupáð' ómus mazi... i t-áðijnis ruíarka pu éliçan tóti i ta vuskúeis ei, ta viskúsa ço. ta çalumitrúsan káθi mína ci te-íkue méris, paráðiçma, pço nurís.

We have them together in one folk...either you gave them to someone to graze them by salary, either you grazed them, or I. They measured the milk every month, even in twenty days, for example, earlier.

pça vyánun çála pirsótiru í vyánun ísa. t-ármijàmi keéçura. ei ta ðiká s ci ço ta ðiká m mazi.

Which have more milk, or which have the same. We milked them separately. You yours and I mine together.

pu varúsan strúnçga. ta mitrúsami ta cilá. ukáðis ítan tóti. ta θka s évçalan ðéka ukáðis, ta θka m évçalan uçtó.

They milked them in "strunga". We measured the kilos. There were "oka" then. Yours brought out ten "okas", mine eight.

pos θa tu ríksumi tu ciló? ciló ðilaðí. pos θa tu ríksumi tu ciló? ðéka. iyó pu évçana uçtó θa páru uyðónða cilá.

How will account the kilo? Ten. I who brought out eight I will take eighty kilos.

al mitrúsami káθi méra ómus tu çála pu ármijàmi... θa páru uyðónða cilá. ta ðiká s apú vyazn ðéka, ei θa párs ikató cilá.

But we measured the milk every day when we milked...I will take eighty kilos. Yours which brought out teen, you will take one hundred kilos.

c-útu kaθ ikeís. káθi mína, ikuçpéñdi méris, çalumétrima. ta çalumitrísami.

and in this way. Every month, twenty five days, milk measuring. To measure the milk.

burí ço íetira na évçana íftá i na évçanis ieí íftá ci ço iþná. paráðiçma. ítan pruvatínis apú ékufan tu çála.

I may bring out seven after or you may bring out seven and I bring nine. For example. There were ewes which diminished the milk.

aftó léγundan γalumétrima. tu γalumitrúeis kanupniká. Áiði páli n arçi méχri pu éetifan ta próvata.

This was called milk measuring. You measured the milk normally. Again, from the beginning till the sheep stopped the milk.

éetiftan. t χron páli tu γalumétrima. aftó léγundan γalumétrima. *ti pruvatínis ékuvan les?*

They stopped the milk. Next year the milk measuring again. This was called milk measuring. *What did you say the ewes cut?*

ékuvan tu γála? ítan pruvatínis apu évγanan tris mínis γála puλί. ítan pruvatínis apóvγanan ðjo mínis γála puλί.

Did they diminish the milk? There were ewes which brought out a lot of milk in three months. There were ewes which brought out a lot of milk in two months.

ítan aλ, tin-driγúci, p-ti lémi, aróetça. filáundan aftín, ðe féνundan, alá ítan, kat' íci. ðep-évγan γála.

There was other, which the illness sucked, as we say. It was careful, it was not seen, but it has something. It did not bring out milk.

aλ kat' éetifi. γalnuei tu éna ti rují, tu vzi. jaftó, p les, ta γalumitrúsan pánda.

Something happened to another else. One nipple was not able. For this reason, they measured the milk always.

ϑ-ðikapéñdi, te-íkue méris, éna mína, ta γalumitrúsan. ci káundan kózmus tóra... na íkeiran ti jépiiti.

In fifteen, in twenty days, in one month, they measured their milk. And people sat now... to know what happens.

ítan ci tría kupáðja próvata mazí ap-úγan vaλ apú triánda. íγan ipíninda, kató pruvatínis.

there were even three folks together in which they put from thirty ewes. They had ninety, one hundred ewes.

e ca i tris t-ármijan. káθi énas ta ðiká t. c-ap-ítan kánas teiftilís. teiftilís ksers pçon inuó?

All the three were milking them. Everyone his. If there was someone “tsiftilis”. Do you know whom I mean “tsiftilis”?

simfirulóγus. t-ákapi os pu na vyáln éma ta θka t. ðilaðí t-ármiji kalá na mi χác...

Profíteer. He did his ewes till they brought out blood. Namely he milked them well not to lose...

Kiriaki Skoufa (79) Megala Kalyvia

Kiriaki Skoufa (79) Megala Kalyvia 0:00:00-0:07:00

ímastan ðikaftá átuma. ikujénia puλί. tí ékanàmi, les iei? ítan Savátu pópei, Savatónvraðu?

We were seventeen persons. A lot of family. What did we do, as you say? There was Saturday tonight, Saturday night?

úti éρλιγàmi. uti éγριθàmi katàmata η-G'irjací. stu dzac futçá ðjo kteúmbis c-éna χυρό i andr', ta γυρίðja mas ci ta πιðjá c-éna imís.

Neither did we knit, neither did we spin on Sunday. On the fireplace two big logs fire and the men, our parents and the children did one dance and we one also.

éndika. éndika. ksers ti pa na na pi éndika? pu ðjo mápis. ci trayðúsami ci χórivàmi uλ.

Elf. Elf. Do you know what does elf mean? From two mothers. All we sang and danced.

ci stun-déjdzir'. ίχami ðe tósu téjdzir', tuη-ίχα triménu mi staxt' ziet'á c-ítan kócinus ap óksu.

In the pot. We had such a pot; I had polished it with warm ash and it was red outside.

poe-ίni tóra ta mésa óla ci trívumi. tóti mi staxt' ziet'á ci kucíjdzí téjdziris.

As now there are all the means and we polish. Then with warm ash. And the pot became red.

tuη-évanàmi apán z-n-dávla ci mηa kúpa mésa c-épinàmi uλ. ðikaftá átuma épinan mi mηa kúpa.

We put it on the sort table and one cup inside and we all drunk. Seventeen persons drunk with one cup.

kánas ðeη-έλιji. ðen aecénuméeti. jatí? poe-ímastan tóti? kánas ðeη-έλιji óti ðen-d-oks tu çer' pλiménu.

Nobody said. We don't disgust. Why? How were we then? Nobody said that you have not washed the hand.

vutúsami, ίpnami ci mηa kúpa ci trayðúsami. χυρός. kateés ici mésa ta πιðjá c-i patiráðiz-mas.

We dipped, we drank one cup also and we sang. Dance. The children and our fathers danced and satt here

ci mis éndika pu kundá. p-un icín-da χρόηa? éfiγan cóla. jaftó aλós Sutír'.

and we elf danced behind. Where were these years? They went already. For this, otherwise, Sotiris.

ci zúsati oλ mazi? uλ mazi. uλ. kuεpéndi χρόηa éfayàmi psumí uλ mazi

Did they all live together? All together. All. Twenty-five years we ate bread together.

c-ίetira χórsami, éfcasàmi óksu epítça ci χórsami. kaθiéenas tu epit'. éna Miteé c-éna mis.

and after we separated, we made houses out and we separated. Everyone his house. One the Jim's Family and one we.

etc ítan kózmus. tóti ítan. keers, ítan ci kalá. úði pnúsan, úði ðietixúsan. próvata ίγan.

People was like this. Then they were. You know it was well also. Neither did they starve, neither did they suffer. They had sheep.

tirjá évanan, γάλata t-óna t-álu. ap-úla íxan. ete ítan kózmus. ci dōia ts Rueacé p-órumàstan e-ti sas.

They put cheese (in the barrels), milk, the one, the other. They had from everything. People were like this.

And here in Rousiakis family where we came.

makarítsa, λew γo, Çιλείνα τότι, i jajá s na zmoη ci na fcaη. kat' mútra i jajá s Sutίrina.

Late wife of Achilles then, your grandmother to knead and to do. With such a face your grandmother the wife of Sotiris.

e. ici na ίνλίπισ tu karpustάλ. ci zίmuηi c-έπειηi c-έfcapi ci pitaλάά...i Óλυγα, Kustándu, iyó, i Éλtsa c-étruyàmi.

There you would see the nice woman. She kneaded and baked and made “pitalia”...Olga, Konstandin, I, Elsa and we ate.

pu tétçus kózmus tóra! ίηi tóra? a! éfiηi cinuηία tóra, éfiηi. jaftó ei λew.

Where there are such people now! Are they now? The society went away now. That is why I say to you.

puλί kalós kózmus. ci *duλέvati tóti. pos ítan kózmus? pos zúsati eti duλά?*

Very good people. *You worked then. How were people then? How did you live during the work?*

θέρzami. ίxami péndi κλir' χuráfca. apú triandaέke etrémata i énas. váli mi tu nus pósa ίxami ici dz-Gavaré.

We harvested. We had five allotments of fields. Each from thirty-five acres. Put on your mind how many (fields) we had there in Gavaras family.

péndi κλir' χuráfca pósa etrémata ítan? am-dí? ίxami χuráfca, πιδί m ci zúsami. próvata.

How many acres were five allotments of fields? So what? We had fields, my child and we lived. Sheep.

kraeá, vaéna. uxto vaéna ίxami do dz-Gavaré mis. t-áci mi tíla eiðiréna bárbas i Míteus kócina.

Vine, barrels. We had eight barrels here in Gavaras family. My uncle Jim had them with red iron spigots.

c-έλιγα γo. <bárba, pu pço vaén?> ónda prutu-θαλα-ηίksumi tóti c-έvγana. mi λeí.

I said. <Uncle which barrel from?> When we opened first then and I brought out. He says to me.

<icínu p-oç miγalítirun tílu eiðirénu kócínu.> tuη-ίçi álu χróma cin-dun-dílu, na keéru na pa na vγálu γo kraeí.

<This which has bigger red iron spigot. > He had this spigot with other color, so that I know to go and bring out wine.

t-ála t-áci álu χróma. <apú cínu θα pas na vγalts, Cítsa.> c-épirna tun-dépdzir' ci tun jómuna iyó kraeí ci tum-báina.

He had the others with other color. <You will go to bring out from this, Kiriaki.> I took the pot and I filled it with wine, and I brought it.

iná palavutép̄dzir', alón. évana ci m̄pa kúpa mésa ci ípinàmi uł íetiras.
One big pot, like threshing floor. I put one cup inside and all we drank after.

ðen aecénumàstan kánas, vre Sutír'. poe-ímastan tóti. a! ðep-éλιi kánas ot' ðep-eks çérja p̄liména.

We did not disgust, Sotiris. How we were then. A! Nobody said that you have not washed the hands.

keéru ti na pu. pérasàmi ómus kalá. jaftó ípi. thérzami. kalambóca. éfcanàmi lam̄pá me-stuη-g'ípu.

I do know what to say. We lived well. That is why. We harvested corns. We made long piles on the garden.

ci ta καθάρzami, t-áðinàmi spurítça. ίχαν kózmus. ítan kalá tóti. tóra...

We cleared them, we tied them in bundles. People had. It was good then. Now...

tóti am-béθijni kánas apú kaná p̄limuηiá. típutas álu. tóra, tóra íðis ti jériti. jómpsan ta nikrutafia mésa.

If someone died from some pneumonia then. Nothing else. Now, you saw what happens. The cemeteries were filled inside.

póti keicinúsati tis ðles? poe-ítan? n-ánikε. páinàmi, éskafámi próta t-ambéλα.

When did you start the work? How was it? In the spring. We went, we dug first the vineyards.

tu keilákunàmi próta. íetira t-óskafámi kukumbéla c-íetira tu íeazàmi.

We did pits first. After we dug it in piles. And after we straightened them.

vlastuluyúsami. éfiynàmi, páinàmi stu théru. thérzami mi tu ðirpán ta çuráfca úla ósa íçami et'árja.

We cut the branches. We left; we went to harvesting. We harvested with the scythe all the fields which we seeded wheat on.

t-áçami ea ðo ka-tu Cirazóï tóti. e. ta thérzami, ta mázivàmi, t-alóndzami mi n aðukáj, λιχnúsami c-épirnàmi tu et'ar'.

We had them towards here to Kirazoi then. We harvested, we collected, we threshed them with the “dokani”, we winnowed, and we took the wheat.

sácazàmi. tu páinàmi mi tu káru stu epit', ta teuvála. ete ítan kózmus. alá pirnúsan kalá tóti kózmus, ae-ítan ci famiλés pulés.

We put it in bags. We brough the bags home with the carriage. People were like this. But they lived well then, even though there were many families.

eiçía ítan. kózmus ítan muηazmér̄. ðep-íçan dip ála práçmata mésa. étruyan, ípnan, te-i-ðlíteis.

There was quiet. People are in concord. They did not have any other things inside them. They ate, they drank, (thaw went) to the works.

fto ítan. ítan kalá...i çam' pos jémundan? θimási eiηg'ijís su... pos ðe θmámicti!

That it was It was good...*how did the marriages become? Do you remember relatives of yours?* How not!

ðo ayríksami gam'. ésfazan ta sfaxtá ci t-áfinan stu epit', ðem-báinan stu céndru pos paén tóra.

We reached marriages. They slaughtered the animals and they left them home, they didn't go to the hall as they go now.

t-áfcanan epit' sta kazána. íxan prónata, ésfazan. t-áfcanan mi bluyúr'. jéndan éna nóst'mu faí tu bluyúr' ab-jénundan tóti.

They did them home in cauldrons. They had sheep, they slaughtered. They did with "pliguri". The "pliguri" became such a tasteful food then.

ci kraeá ci teípra ci xórivan i kózmus íetiras. étruyan ci xórivan. ylindúsan.

Wine and "tsipuro" and after people danced. They ate and danced. They were celebrating.

páinan ci etifánunan t jif', tu yambró. jirhúsan ci xórivan páli, ylindúsan. pu icín-da xróna Sutír'!...

They went to marry off the bride, the groom. They came back and they danced again, they roistered. Where these years Sotiris!...

parúðja ci xórivan tóti ará. ayléndivan i kózmus. ekónundan ci xórivan parúðis mi ts muraíteis stu cifál c-ífirnan t furliða truirátsa.

The elderly danced then. The people roistered. The grandparents got up and danced with the hats on the head and they twisted around.

samat' dz-vlépu. tóra xurén' i jiuλέa. ðe lew ðe xurén'. xurénv. xurénv i jéi. al tóti xórivan ci parúðis piði m...

As I see now. Now the youth dance. I don't say they don't dance. They youth dance. But then even the grandfathers danced, my child.

tóti ðem-bkxerunáti ja ylend'. Oç, oç. pu na plirósumi? stu epit'. stu epit' jénundan eizmós.

Did not you pay for entertainment then? No, no. where did we pay? Home. In the house it was thunderous.

íxan kózmus kraeá, teípra. kazána faíá éfcanan íetiras. an-íylípis kazána faíá.

People had wine, "tsipuro". They made food in cauldrons after. If you saw cauldrons with food.

m-Baraæcuví tu vrað' ylend', tu Savátu tu vráð' ylend'. ðjo vraðjés...xórivan kózmus...

Friday night roistering, Saturday night roistering. Two nights... the people danced...

pu íthiáis na pas? na pánu stu iftár' péra. keers pu in ta iftárja? n ákr'a stu Blúr'.

Where did you want to go? To go to seven acres field beyond. Do you know where there are the seven acres fields? In the edge of Pamisos river.

íxa kalambóc. Váñus páipi ðúlivi masturcí mi tu etéfu Andára, mi tu Zayujáp, mi tsakuteé, tun Açilea ci mi tun-détçun.

I had corn. Vaios went and work in construction with Steven Andaras, with Zagogiannis, with the Sakutsios brothers, Achilles and this.

c-ítan pendéke υχτό átuma afti. páinan sta χurjá tróiru ci δύλιαν. γο έπιρνα tu káru.
They were five, six, eight persons. They went around the villages and worked. I took the carriage.

tiλίuνα te-i-δλές. έπιρνα tu káru. t lew m-biθirá m.
I finished the works. I took the carriage. I say to my mother in law.

<féγυ. t-άχυ έtima dip. tu miemér' manaxá na δόks ta jiláδja λίγυ χurtár'.>
<I go. I have them ready completely. Only in the midday you feed the cows with a little grass.>

t-άλυγα t-άπιρνα kundá γο téeira cifάλα. δjo plarjá ap ts furáδis ci ts furáδis ziméris.
I took the horse with me, four heads. Two colts from the mares and the mares hitched up.

ci páina ici, máziva fasúλα. έkuva pu kana δikar'á fila δimátca, tu vraδ' fila na féru na fán tu vraδ' ta jiláδja idó ci t-άλυγα.
I went there, I picked up beans. I cut around teen bundles of the leaves, to bring them here in the night so that the cows and the horses ate.

t-apulúsami me-stuη-g'ίpu...a jénundan i δλα. Váius páini st masturcí. f-úman γο jéa.
We dismissed them in the garden...the work was done. Vaios went to work in construction. Since I was young.

δύλινα γο τόti. zímuna, έπεινα. ένγana tu psumí, mi vγal i piθirá m. δε burúei na εκoc d-γástra.
I worked then. I kneaded, I baked. I brought out the bread so that my mother in law didn't bring it out. She could not lift the cap.

c-έfiνna íctiras. te-tiλίuνα te-i-δλές. tu miemér' θala δoc λίγυ χurtár' ta prámata.
I left after. I finished the work. In the midday after she would give little of grass to the cows.

c-aftín ítan είγυr' ci γο íman είχαζμέjn. e. páina. sta iftárja. káru ίχα, t-άλυγα. e, ítan kó-zmus puλís τόti.
She was assured and I was quieted down. E. I went. In the five acres fields. I had carriage, the horses. There were many people then.

páinan mi ta kára τόti. δεη-ítan poe-íni tóra fóvus. dip. páinis stu galabóc c-i jituηá ítan tróira.
They went with carriages then. It was not as it is now. Completely. You went to the corn field and the neighborhood was around.

ίçis paréa. a. έλιγα. έχυ ts Papanikulé, έχυ tsakuteé, έχυ ts Paluré. έkuva fila, máziva fasúλα.
You had company. A. I said. I have the Patrikalos family, the Sakutsios family, the Paliouras family. I cut leaves, I picked up beans.

c-aftí ítan téeira átuma, γ-όμαν manačí m. <ti fcants?> m-έλιγαν. <ti fcánu?> λew.
They were four persons and I was alone. <What do you do?> They said to me. <What do I do?> I say.

<άμα γλέπτι kapnós púθi vjeɲ, iðó ɛti ména vjeɲ.> a λeĩ. <t-ófcaeis. t-ómaeis ta fasúla.>
λeĩ.

<If you saw where smoke comes out from, here in me it comes out.> <You did it. You collected its beans.>

<tóra kófs ci ta fíla.> <e. t-ómasa, λew, γo keéru.> λew. al ɛi λew, íxami paréa, piðí m...
<Now you cut the leaves.> <E. I collected it; I know>. But I say to you we had company my child...

Kiriaki Skoufa (79) Megala Kalyvia 0:09:33-0:15:45

mis ímastan éndika dz-Gavaré. áma érundán i Papandupé... íxan tum-bapú soĩ ci tu bárba tu θímɲu ci patéra m. t-άxan aksaðérfca.

We were elf in Gavaras family. If Papandonis family came...they had the grandfather relative and uncle Efthymios and my father. They had them cousins.

káθumàstan éndika. písu ci ci ðó ítan, t-ύxan aftí, káundán. tu trapéz. távla c-óla. káundán ci kuvéndjazan.

We sat elf. Back there and here they had the table and sat. The boardtable. They sat and discussed.

ci mis pes ci aɲ-ékriɲami kánas dip, tɛimuðja. éndika. ksers ti pa na pi éndika kúteka?
And say if someone of us spoke at all, a peep. Eleven. Do you know what to mean eleven children?

úti thélu, úti ðe thélu. káumàstan. áma érundán óra na fámi, évɲanan kraeí, mas éðunan ci mas éna kanát' apá-z-dávla ci

neither I want, neither I don't. We sat. If the time came to eat, they brought out wine and they give to us a jug there above the boardtable.

c-ípɲami mi tu putír'. tóra káundi ta piðjá? ðeɲ-grén? krén ta piðjá tóra. tóti mis ímastan dip...

And we drunk with the cup. Now do the children sit? Don't they speak? The children speak now. Then we were at all...

ci ðúliván ci ta mikrá. ðúliván tóti, ðúliván. ðúliván puλί i kózmus. tóra i piuλέa ðe ðlév' ɛɛ na púmi alítça.

The children worked. They work then, they worked. The people worked a lot. Now the youth doesn't work like this to say the truth.

tóti ðúlivàmi. ivðumínda çiláðis pλίτçá ékupsàmi stum-batéra m. i makarítsa mána m ci Náeus, Panaíóts c-imís ta kurítea téeira.

We worked then. We cut seventy thousand bricks in my father's. My late mother and Athanasios and Panagiotis and we five girls

ímastan péndi átuma éke. jaftó ɛi λew. ðúliván tóti. ékupsàmi ta pλίτçá c-éfcasàmi ta epítça.

We were five six persons. That is why I tell you. They worked then. We cut the bricks and we made the houses.

από ikuεpéndi çιλιάdis tu éna tu epít'. ikuεpéndi t patéra m, ikuεpéndi t bárba t Mite.
Each house from twenty-five thousands. Twenty-five that of my father, twenty-five that of uncle Jim.

çi χόrsami. ðe χόrsami etc. éfcasàmi epítça. éfiçami pu ðo a-m-blatéa íetira.
And we seperatred. We didn't separate like this. We made houses. We left from here, from the square then.

ítan i bárbas i Θίμηus, íçi tu mayazí. íçi tu epít' tu pslo. íçan ta ikópiða fti ci óksu.
Uncle Eythymios had the shop. He had the tall house. They had the fields outside.

ιηά εtrémata ikópiða ci péra, pu tría εtrémata i énas. ci píçami ci óksu. e-ípa óti ítan álus kózmus tóti. e. jaftó çi lew ci ts θci sas. éfayàmi psumí çróna...
Nine acres fields beyond there. Each from three acres. And we went outside. I told you that there were other people then. That is why I tell you about yours. We eat bread (col-laborate) together for years...

ímastan kurítea. i mána mi d-çumára c-imís Brustá, téeira ta kurítea. mi ta puðárja páinàmi pu ðo os ta iftárja péra.
We were girls. My mother with the donkey and we in front, five girls. We went on foot from here till the five acres fields beyond.

stu Βλur'. kεers pu íñi Βλύrs? píçis? tósu makr'á páinàmi mi ta puðárja. pánu tóra mi ta puðárja?
In Pamisos river. Do you know where Pamisos is? Did you go? So long we went on foot. Do I go now on foot?

ðem-bánu tóra mi ta puðárja. tótis mas eíçun i mána açlíçura. mólis épiçni na çaráke.
I don't go now on foot. Then my mother got us up early. When the dawn begrimed.

<skuíti kurítea, éfikci. skuíti. ap tu miemér' θα pámi? mas jilán c-i kózmus θα pámi. skuθíti.>

<Girls get up, it lighted. Get up. Will we go in the midday? The people laugh about us and say we will go. Get up.>

çi mas épiçni makarítsa mána ab-η-gamára et Cirazói, stuη-Gutá, stum-Bλur' apán, évjinàmi sta ðjárja mi ta puðárja.
My late mother took us from Kamara, to Kirazoi, to Kutas, to Pamisos up, we came out in the two acres fields on foot.

pos pirpatúsami? pu t-áçami cin-da puðárja? áma éfiçn tu káru, páinan na epirçn.
How did we walk? Where did we have that foot. If the carriage left, they went to seed.

çi ðeη-íçami tu káru ci mac-épiçni mána...etc na mi çasumirísumi ap tu théru.
And we did not have the carriage and my mother took us...in this way so that we don't be late in the harvesting.

ci θέρzami mis, ímastan pend', eke, iftá átuma. épirnàmi ci κεένα. áma tiλίυνàmi apú θέρu maε-έδυνan.

And we harvested. We were five, six seven persons. We took even foreign fields. If we finished harvesting, they gave to us.

džímu Vaíts. <έχu tu iftár' aθέρ'yu.>...<a stu θírísu mi.> džímu Kufuíánts δο apán.

Jim Vaitsis. <I had not harvested the five acres field.>...<We will harvest it for you.>
Jim Kufogiannis here above.

írθi δο z-m-blatéa, íxami tu epit' tot. <ετιλαρί, θέlu tu iftár' na mi tu θíríeti, t-όχu aθέρstu.>

He came here in the square. We had the house then. <Styliani, I want you to harvest the six-acre field, I have not harvested it.

<a θírízumi džímu Vaíte tóra, θα ει θírísu mi ci εένα tu tχo s.> ta piðjá mi tu bárba tu Mítsu kuvalúsan

<We will harvest of Jim Vaitsis now, we will harvest even yours.> The boys with Uncle Jim carried these on

ci mis mi t mána θέρzami...djo iksárja κεένα. ta θέρsami. κεers ti pa na pí?

and we with my mother harvested two foreign fields of six acres. We harvested them. Do you know what it means?

ðeη-έχasàmi, pírami λίftá, alá ðen ts áfkami na εtinuχuriθún jatí íxan ta χuráfca aθέρ'ya.

We didn't lose. We took money, but we didn't leave them to be sad because they had not harvested the fields.

θέρzami. tóra lei i piuλέa ets. ðe lei tóra. na ει pí n alítca, Sutír'. makarítsa i mána éliji.

We harvested. Now do the youth say this? They do not say like this. To say to you the true, Sotiris. My late mother said.

<ti katalavéndi kurítea? θα tu θírísu mi?> <a tu θírísu mi. afú írθan kózmus ci mas ípan, a tu θírísu mi.>

<What do you understand girls? Will we harvest it?> <We will harvest it. Since people came and they told us, we will harvest it.>

ðen andrupçáie, ðen-du lé s ðen-du θírízu. jaftó ει lew. ítan álus kózmus tóti. tóra éfji cinupía...

You wouldn't become ashamed; you don't say to him that I don't harvest it. That is why I say to you. There were other people then. Now the society went away...

ta θimáei aftá. pos ítan i parakalá? ja pço lóyu? parakalá. évγanan η-G'irjací parakalá ci páinàmi.

You remember these. How was the "parakalia" (asking)? For what reason? "Parakalia". They announced "parakalia" on Sunday and we went.

pços íθi li. katalavis? évγan parakalá. ει lei. tun-dáði θέlu na rθí na tu θíríe, tun táði, tun táði. ja ðla.

Who wanted. Do you understand? He announced "parakalia". He says. I want this and this and this to come to harvest it. For work.

páinàmi ðúlivàmi. eímira pámi stun-dáði. eç parakalá vçalmér. θa pámi.
We went and worked. Today we go to this. He had announced “parakalia”. We will go.

páinàmi. e, mazévumàstan. íkuε átuma, triánda. na tun θirísumi ta et’árja. vuiθ’óndan kó-
zmus tóti.

We went. E, we gathered. Twenty persons, thirty. To harvest his wheat fields. People helped each other then.

páinàmi ci dz-vuiθúsami. íctiras sta kalabóca. íθilan ja çálazma. páinàmi çalúsami. etc
ítan.

We went and we helped them. After in the corn fields. They wanted for cutting the corns.
We went and we cut. It was like this.

vuiθçóndan énas mi tun álu tóti. tóra ðe vuiθçóndi kózmus dip. éfiçi tóra i cinupía.

They helped each other then. Now the people don’t help each other at all. The society is different now.

ópus ítan ðer-íni. álakei puλί. *ja pétris pu ítan i parakalá. ja pez-mas ci jaftó.*

It is not as it was. It was changed a lot. *The “parakalia” which was for stones. Tell us for this.*

pétris. an-íçlipis ta kára ti pirnúsan. *apú pu?* apú pan. páinan apán stu Blúr’ c-épirnan.

Stones. If you saw the carriages which passed. *From where?* From above. They went up to Pamisos and they took.

...ja epítça. c-épirnan ta kára. uł mi ta kára mi áluçya mi nóðja. jómunan ta kára pétris.

...for houses. And they took the carriages. All with the carriages, with the horses, with the oxen. They filled the carriages with stones.

ci ta páinan stu epit’ aftó cinu p-úθilan ci tuç-évanan trapéz c-étruyan.

And they brought them to that house which they wanted, and they put a table to him (of-fered him a meal) and they ate.

uł aftí te-évanan trapéz c-étruyan toti. ésfazan próvatu. etc ítan kózmus tóti.

They offered all of them a meal and they ate then. They slaughtered lam. The people were like this then.

úlu ekti, e. ðer-évalàti plixtá prámata ópus tóra. a ei pu ço tóra. ítan i makarítsa mána tóti.

Always woven woolen fabric. *You didn’t wear knitted things as now.* I will say you now. There was my late mother then.

i mána m, i tça ðer-érundan. ítan stu epit’ jatí íçami ðles, íçami ta çálata, tirjá. ðem-
burúsan na rθun ca i ðjo aftés.

My mother, my aunt didn’t come. She was home because we had works, we had works in milk, in cheese. Both could not come.

c-i mána m. páinàmi iyó, i Éłtsa c-i mána m. ta piðjá áma íçan ðla, ðer-érundan.

And my mother. We went I, Elsa and my mother. The boys did not come if they had work.

páinan c-aftá ea péra. ci thézami. tóti éskafàmi ambéla. c-íetiras íçi skutuθí makaríts i Θumás sn Alvanía. aðirfó ts...

They went elsewhere. We harvested. Then we dug vineyards. Late Thomas was killed in Albania. Her brother...

ksers n Óluya t Θumā Kávra? apu íñi sta Trikala. e. ðe θa ñ-keérs. íçi mikrós...

Do you know Olga of Thomas Kavouras? Who is in Trikala. You will not know her. You are young...

i bárbas i Θίμηϋs íçi mayazi stu epit' ci érafí. ci kustúmna ci paltá. m-íçi fcaε ci ména éna paltó mi mávru kat'fé i bárbas i Θίμηϋs.

Uncle Eythymios had a shop in the house and he sewed suits and coats. Uncle Eythimios had made to me a coat with black velvet.

t-ύχα. íetira pu t-ύχα mi λε i mána. <váli ci tu paltó a rθis, na mim-bás keéndja. pámi st-ambéla.> λε.

I had it. Since I had it my mother told me. <Put the coat on to come, not to go unclothed. We go to vineyard.

mi tu paltó ci tsalára c-apú xamblá fustúla ci píçami st-ambéla. píra ço na vçálu tu paltó, mi lé i mána.

With the coat, the robe and beneath small skirt. We went to vineyard. I started to take off the coat, my mother told me.

<mi-du vçants tu paltó. ei piráε álus a ε-ιδί. λε. Θumás skutóθci ci ei, λε, íçi keéndja, skafs >

<Don't take off the coat. Someone passes, he will see you. Thomas was killed and you are unclothed, you dig.

mi lei. <mána, ðe buró na vastáksu.> léw ço. <ími múecima. íðrusa apú me-st fanéla.> léw .

He says to me. <Mother I can't hold.> I say. <I am wet. I sweated under the flannel.> I say.

<áma éçu tu paltó θ-anápsu, léw, ðe burú na titçosu.> <ðe θa tu vçalts.> mi lei. ðe m'-áfñi na keindiθó jatí péθaη i aðirfó-ts.

<If I have the coat, I will sweat, I can't do.> <You will not wear it out.> She says to me. She didn't let me take it off because her brother was killed.

aftín íçi pónu, ðe léw ðeη-íçi pónu. ci ço tun alípítça p-útan ñews. alá ðe m'-áfñi na keindiθó.

She had pain. I don't say she didn't have pain. I also felt sorry about him because he was young. But she did not let me undress.

éskapsa cññ tij-méra mi tu paltó. ci mi t rómba. ci poε-íman. c-aftín mi t fústa ci mi tu eiηçúñ.

I dug that day with the coat and with the robe. As I was. And she with the “fusta” and the “seguni”.

ίçi tósu m̃na p̃hamí flóku tu eĩngúɲ. ci mi t fústa éskafi ja tun ađirfó ts i kaĩm̃ɲ.
The “seguni” had “flokos” in such a span. She dug with “fusta” for her brother, the poor.

patúnis ci teiréɲa c-éskafi. e, ίçi pónu jatí skutóθci, apóm̃ɲ apán sta kutróɲa.
“patunes” and socks and she dug. She had pain because he was killed, he was left above on the rocks.

c-áfci η-gaĩm̃ɲ n Óλυγα ðo. ítan mikrí. alá tu θ'mámi ab-ðe m'-áf̃ɲi mána na keĩndiθó.
He left the poor Olga here. She was little. But I do remember that the mother did not let me take off clothes.

<min-du vyánts, kurtsáci-m, tu paltó.> <ete na ziĩs, mána, ðe burú, éskasa.> λew ɲo.
<Don't wear the coat out, my little girl.> < Mother to live, I can't, I fainted.> I saw.

<ɲĩɲga gułumb' stu kurmí.> ci ɲo pułí íðruna.
<I became completely wet in the body.> I sweated a lot.

Olga Koutouza (74) Kefalovryso

The good wife. (fairy tale)

Olga Koutouza 74 Kefalovryso

mía vulá c-énaɲ-g'iró ítan mía mána c-énas patéras. C-íɲan tría kurítea. aftí i kaim̃ɲ ítan ftučí...

Once up on a time there was a mother and a father. They had three girls. These were poor...

ðułivi i patéras ci trufuđutúci tin ikujéɲià-t. aróet̃ci i patéras ap tin íkujéɲià-t. ci ti na j̃ɲ?

The father worked and looked after his family. The father was sick. What did it become?

mía méra, ðjo. tum-bíɲan stu jatró. léĩ i jatρός. <prep' na kaθíe etin-głĩɲici. na jeɲ i θarapía, na jeɲ kalá.

One day, two. They brought him to the doctor. He says. <He must stay in the clinic so that he getstreatment and he becomes well.

an íɲi kundá stu epit', θa sas piθár.> tóra i ɲnéka ti na kaɲ? λiftá ðeɲ-íçi. álu típuta ðeɲ-íçi na pułíe na kaɲ ti ðla ts.

If he is home, he will die.> Now what does the woman do? She didn't have money. She didn't have anything else to sell and to do her job.

ίçi éna pirivulác, ίçi ðiaféru lulúðja mésa. ta ðjo ta kurítea ítan miɲála ðen-d-áf̃ɲi etim-boł.

She had a small garden which has different flowers inside. She didn't let the two older girls go to the city.

tu mikrúteku érundan ap tu skulíu, mázivi ap-óna kalaθác luluđáca. t-áfcaπi çiríteis i mána.

The youngest came from the school. She collected one small basket of flowers. The mother made them in bundles.

ci t-óctιλiπi sta kafijía. ítan i kózmuσ sta kafijia c-épinan.

And she sent her to the cafes. People where in the cafes and they drunk.

stu éna tu kafijiu áluσ mπa ðikára, áluσ mπa pindára, áluσ mπa ðikára, áluσ mπa pindára.

In the one cafe other (gave) teen cents, other five cents, other teen cents, other five cents.

émijni c-apú tris çiríteis luluđáca sta tíliftéa. paĩ e-éna kafijíu. tris lorð'...ts plúeii te-éλιγan lorð' tótis ta paλά χρόηa.

At the end three bundles of flowers remained. She went to a cafe. There were three lords.

In the old time they called the rich men lords.

<luluđác kaλέ θέλιτι?> <ðoσ ta aftá iména. ηe féri, kurtsáci-m, iidó.> λeĩ. ípan ca i tris plúeii.

<Would you like some someflowers?> <Give them to me. Yes, my little girl, bring them to us here.> All the three riche men said.

ci káθundan sta kafijía c-épinan c-έλιγan ts luyarjazmí pos na kan tu éna, pos na kan t-álu.

They sat in the cafeteriasand they drunk and they discussed about their accounts how they do to one, how the other.

vjeη i énaσ tu ðiη péndi ðραχnéσ, vjeη c-áluσ tu ðiη áλισ péndi ðραχμέσ. vjeη i trítuσ. uĩ! ðéka ðραχμέσ.

One came out and gave her five “drahmas”, the other comes out and gave her five “drachmas”, the third comes out. Ui! Ten “drachmas”.

ekótçi tu kuritsák', paéη stu fúrnu, peηη éna psumí, paéη stu epíti mi χará. mitrái ta liftá.

The little girl got up, she went to the bakery, she took one loaf, she went home happy. She accounts the money.

tu λeĩ i mána t. péndi ðραχμέσ ci ðéka ðραχμέσ ítan pula liftá itóti.

The mother toldher. Five drachmas and ten drachmas were a lot of money then.

<pulá liftá, piði m, λeĩ aftín, morá ékanan láθuσ i kózmuσ. ðe θa ta χalásumi ta liftá aftá.

<A lot of money, my child, she says, the people made a mistake. We don't waste this money.

burí na ta χalépsn ta liftá na ta ipistrépsumi. ftánun c-aftá.

The people may ask us to give back this money. These are enough.

θα párumi ta fármaka.> na pámi stu jatró. na kánumi cínu, na kánumi t-álu...peηη ts pindáris ci ðz-ðikáris.

We will take the remedies.> To go to the doctor, to do this, to do the other...she takes the coins of five cents and the coins of ten cents.

εκόηιτι i mána. t-áfei ta líftá. eti bándá icína ta χυδρά. skótçi, paén stu jatró.
The mother gets up. She left the money. They put aside the extra money. She got up and went to the doctor.

tu λει tu jatró ti lípun ta fámaka, póeis méris. <ta ðiká s apú ei χruetáw prep' na sta plirósu.>
She says to the doctor about additional remedies, how many days. <Your money which I owe to you I must pay to you.>

ta pléruε i γηέka. tin aλ tij-méra ksaná páli, aftín ti ðla i mána. émaε ta luluðáca, ét'ma stu kalaθác çiríteis.
The woman payed them. The other day the mother did again, this job. She took the little flowers, ready in bundles on the basket.

mólis írθi tu kuríte ap tu skuλίú, t-óetiλι. a stu éna tu kafiríu, a st-álu...na páli et'-aftí.
Just the little girl came from the school, she sent her. To one cafe, to other... again to them.

i prótus tu ðij ðéka ðραχμές, i álus tu ðij ális ðéka, aftós tu ðij péndi líris ap t-óðuei ðéka ðραχμές.
The first gives her ten “drachmas”, the other gives her another ten, who gave her ten “drachmas” he gives five liras.

jirířtskan aftí jatí t-óðuei ci péndi líris. λe. <χte mas andrópçaeis, eímira páli mas andrópçaeis.>
They screamed why he gave her five liras. <Yesterday you embarrassed us, today you embarrassed us again.>

<jatí, λe aftós, λe, sas andrópçasa?> <imís éðusáman, na púmi, pu péndi ðραχμές, ei...ðéka.
<Why, he says, did I embarrass you?> <We gave five “drachmas”, you...ten.

imís éðusáman apú ðéka ðραχμές eímira, ei éðueis péndi líris. jatí mas andrupçáiz?
We gave teen “drachmas” today, you gave five liras. Why do you embarrass us?

tu íðju ímieti ca i trís.>.<ðe sas ta píra ap tin teépi sas, piðjá. ap tin teépi-m t-áðusa, λe.
We three are the same.> <I don't take them from your pocket, guys. I gave from my pocket.

na rθi tu kuritsác, λe, tósu mikró na jiríz mésa ta miεmérja, λe, árajis anáηg' eç.> λει aftós.
The little girl came, so little go around and work in the midday, she may have a need.> He says.

<jat'-aftó t-óðusa, λει, na kaη ti ðuλά t c-i kózmus.> λει. afú eizítsan na púmi, tu parakulútei tu kuríte aftós.
<I gave her for this, so that the people do his job.> After they discussed, he followed the girl.

brustá tu kuríte, kundá ftos. aftós...tum-baĩ etij iðéa óti íȝan anáȝg', tu kuríte tu zílipei, íthil na tu par ci jipéka.

In front the girl, back he... It passes from his mind that they had a need, he was jealous about the girl, he wanted to marry her.

ekótçi, pai tu kuríte. lei. <ra mána.> <ti?> le. <ei cij ts tris apu píȝa iȝtés, énas m éðuei ðéka ðraymés, i álus ðéka ðraymés c-i álus péndi líris.>

The girl got up and went. She says. <Mother!> <What?> <From these three who I went to yesterday, one gave me teen “drachmas”, the other ten “drachmas” and the other five liras.>

<mba piði m! pulá lifta e-éðusan.> lei aftín. <i kózmus láthos kánun, le. jatí? tha pínun, típuta miθizmén ipi. Ti ipi?>

<My child! They gave you a lot of money.> She says. <The people do mistakes. Why? They will drink, they were maybe drunk. What are they?>

le aftín. <ðen keéru, mána.> <tha ta vastáksumi, piði m, ta lifta, le. burí na rthi i kózmus na mas ta ȝalépsn, n-andrupçastúmi.> le.

She says. <I don't know, mother.> <We will hold this money. Maybe they come to ask from us, to be embarrassed.>

<ðen keéru, mána.> le. icín n óra, na púmi, p mitrúsan pindáris ci ðikáris ap p-éðunan st ála ta kafipía, na tus aftós.

<I don't know, mother.> That time when they account the coins which they gave her in other cafes, there he is.

<mána, mána! na tus! le. icínus ap éðuei ts péndi líris, le, ci dz-ðéka ðraymés iȝté.>

<Mother, mother! There he is! The one who gave the five liras, and the ten “drachmas” yesterday.>

<a kurítei-m ðe e-ípa ȝo, láthos ékanan.> le aftín. paéȝ ici. <kaliméra, círia m. <kaliméra tun-g'íriu.>

<A my little girl, did I say to you that they made mistake.> She says. He went there. <Good morning madam.> <Good morning sir.>

<ðikó sas in tu kuritsác aftó pu stéldi sta kafipía tu miemér?> <ȝe, ðikó mas ipi círii.> lei aftín.

<Is yours the little girl whom you send to the cafes in the midday?> <Yes, sir, she is ours. > She says.

<jatí tu stéldi, le, tu kuríte etim-bol, le, manaxó t?> le. <ti na tu kánu, círii?> le ftin. < i anáȝg'i-m m-émaei.>

<Why do you send the girl to the city alone?> <What do I do with her, sir?> She says. <My need took me.>

<ipi i patéras tis árustus ci ðe burúmi na vyáľumi tóra fráȝu le, ci tu stéľnu. t-ála ta kurítea m ipi miȝála.>

<Her father is sick and we cannot gain money now and I send her (to work). My other girls are old.>

ci ðe burún ci stélnu ti mikrí. ti na kánu? iyó ðe buró. λε. pánu sti-glijicí, λε, stu jatró, λε, sta farmacia, ðikeiá, aristirá.

They can't and I send the little. What to do? I can't. I go to the clinic, to the doctor, to the pharmacies, right, left.

jirízu mi tun ándra m.> <tósu ftóça eks?> ti λε. <puλί pu ðe a tiη-gatalávs.> tun λε.

I go around with my husband.> <Are you so poor?> He says to her. <A lot that you will not understand it.> She says to him.

<tósu pu ðem-berη álu.> λε aftín. <ítan i ándraz-m, évyçani éna mirukámatu, étruyàmi tu psumáci-mas.>

<So that it isn't any more.> She says. <My husband gained a daily payment; we ate our little bread (we survived).

<c-iksanagastikós, λε, stélnu tu mikró tu kuríte.> λε. <θα ει pu ðjo lója.> ti λε. <alá na mi mi parakeijíis.>

<And need made me to send out send the little girl.> <I will say two words.> He says to her. <But don't misunderstand me.>

<oç, círii, ðe θα ει parakeijíisu.>. < to kuritsác aftó, λε, burí na tu ðoks iména?> ti λεí.

<No, sir, I will not misunderstand you.> <Can you give to me this girl?> He says to her.

<na tu vyálu tu çumnáeiu, na tu spuðásu, na tu kánu, na tu kánu icínu, na tu kánu t-álu

<to her her finish the gymnasium, to study, to do for her this, to do for her that, to do for her the other.

ci mitá na vriθí sta çróna ts, λε, na jeη ikuεpéñdi çróna, ikuεéke, ðe kεéru...na tin etifa-nuθú na tiη-gánu jijnéka m. λε.>

After to come to her age, to become twenty-five, twenty six, I don't know... to marry her, to make her my wife.>

<ti na ει pí, círii m.> tun λεí aftín. <γ-όçu ci tun ándra m. ðe burú na tu kánu aftó tu práma, prep' na pánu na pími ci tun ándra m.

What shall I say to you my lord.> She says. <I have my husband. I cannot do this thing, I must go and say to my husband.

c-íni árustus. pos θα tum-búmi?>...<kalá. pámi stu iatriú.> píçan stu jatró icí...ékatsan.

And he is sick. How will we say this to him?>... <Good. Let's go to the doctor.> They went to the doctor there...they sat.

tuj-ípi i jijnéka t. λε aftó c-aftó. λε. <maε-ípi na mas par' ti Jiurjía, na ti spuðáε, na tiη-gáη tu éna,

His wife told him. This and this. <He said to us that he takes Georgia to make her to study, to do for her the one,

na tiη-gáη t-álu. ci íetira, mitá na tim-bandriftí.> <ci θα frundísu ja t-ála ta ðjo ta kuríteas na ta pandrépsu.>

to do for her the other. And after to marry her.> < I will take care for your two other girls to marry them off.

<na tim-bar ci tóra!> <θα sas δόσου δζακόεις ζιλάδης λίρης ci mitá pu θα ti ετιφανουθύ, θα sas δόσου τριακόεις ζιλάδης λίρης c-a τηγ-γάνu jηρέka.>...

<Take her now!> <I will gave you two hundred thousand liras and after I marry her, I will give to you three hundred thousand liras and I will have her as my wife.

<brávu!> λει aftός, < jati oç! na tu par' tu kuríte.> tu píri tu kuríte, tu spúðakei.

<Bravo!> He says. <Why not! Take the girl.> He took the girl, he made her to study.

vrici, na púmi, ðjo çambrí, pándripei ci t-ála ta kurítea. írθi cirós pandréfkan.

He found two grooms, he married off the other girls. The time came and they got married.

icín i ðjo na púmi p-útan i fil tun misúsan. jati na tim-bandriftí, jati, na kaç, na púmi, tósu kaló na pandrépe ci t-ála ta kurítea, na kaç tu éna, na kaç t-álu.

These two friends hated him. why he married her, why he did such a good thing to marry the other girls, to do this, to do the other.

télus pándus afú tun misúsan, ðem-burúsan na tu çurépsun puθiná ci puθiná. op ci na páinan, pánda ódan tun íγλίpan, ðen-dun-íγλίpan...

In any case since they hated him, they could not tolerate it at all. Wherever they went, when they saw him always, they didn't see him...

mna méra pu milúsan stu kafηíu ici arçintsan ci pirjilúsan icín ici ðz-jηρέcis ts keépis.

One day when they are talking in the cafe. These started to laugh about the other women.

i táði jηρέka ίni ete, i táði jηρέka ίni aλός...jilúci c-aftός. ðen apandúci, jilúci manaxá. <jilámi mis, cir jaç, jilás ci ei?> tun λe.

This woman is like this that woman is otherwise...he laughed also. He didn't answer, only he laughed.

<Do we laugh, mister Jannis, do you laugh also?> They told him.

<jati na mi jilásu? afú ίni, na jilásu ci ço, λe.> <ci ei i jηρέka s tétça ίni.> <tçi m i jηρέka, λει aftός, ίni tétça?>

<Why shall I not laugh? Since it is, I shall laugh also.> <Your wife is like this.> <Is my wife like this?>

<ne.> <ci ti etíçima vándi? ço tim-biriueía pu éçu óλin, áma ίni i jηρέka m tétça, ti çánu. icéis ti çándi?>

<Yes.> <What is your bet? If my wife is like this I will lose all my property. What do you lose?>

<ci mis tim-biriueía mas.> <indáke.> skóniti aftός, paéç stu epi't'...mna ámaksa kavála paéç ici, funáz ap-óksu.

<We also our property.> <All right.> He got up and went home... by carriage we went there, he screams from outside.

<Jiurjía, Jiurjía!> <uríeti cir Jaç!> λει aftín. <váli mi ðjo ruçaláca ei mna mikrí vaçitsúla ci féçu ja takeíð'.>

<Georgia, Georgia!> < Here you go mister Jannis!> She says. <Put for me two clothes in one small luggage and I leave for a trip.>

<ma ðe tha stamatíe na pçis énaη-gafé, éna jiró? pos? pas takeíð' ete jipándiχα?>
<jipándiχα.> λει aftós <féyu. paw takeíð'.>

<Don't you stay a little to drink a coffee, one glass of water. How? Do you travel such unexpectedly?>

<Unexpectedly.> He says. <I leave, I travel.>

tun-itímaci i ηnéka ta práymata. ðe burúsan...na vrun kápçun na tsákunan ti ηnéka...na t çae tim-biriueía.

The women prepared for him the things. They could not find someone so that they caught the woman with him... so that he loses the property.

pan, pirnúsan apú énan kutuém-bura. épirnan kutópula c-étruyαν. aftí ðjo méris ðer-épirnan típutas

They went, they passed from one chicken seller. They took chicken and they ate. They did not take anything for two days.

eciptúmijη ci etinuçurjón-dan p θala çásn tim-biriueía ts...μηνα méra íçan pruθizmía akóma.

They were thinking and they were sad that they lost their property... they had still only one day as deadline.

<vre piðjá, λει aftós, jatí ðem-bérti kaná kutóplu na fáti? ci sas vlépu etinuçuriméjη.>

<Boys, he says, why don't you take a chicken to eat? I also see you sad.>

<ma ðe mas afjηts ci eí ci tu kutóplu s.> <ja péeti ci ména mípus keéru típutas.>

<Leave us. You and your chicken.> <Say to me in case I know something.>

<imís.> aftó c-aftó. <évalàman mi tun álun etíçima. évalàman ts piriueíis. i ts çánumi i ti çar, tim-biriueía.>

<We.> This and this. <We betted with the other. We betted our properties. Either we lose them, or he loses the property.>

<jaftó fcáeti éna bóyulu kaλό, na bu iyó mésa stu bóyulu...ci çrápeti éna eimíuma. etíldi açlíçyura stu epíti ts.

<Made a good chest, I go inside the chest...and write a note. Send quickly to her house.

ci ávriu ðíu i óra t-apójjima na pa na piriláv' tu bóyulu ap tu trénu ci na tu val stu ðumátiau apú cimóti aftín

Tomorrow two o' clock in the afternoon to go to take the chest from the train and to put on the room where she sleeps.

ci na min-d-çhíke os na rθu iyó.> <açlíçyura.> λen i filí-t...éna bóyulu mi tun-gutuém-bura mésa.

not to open till I come.> <Quickly.> His friend say...one chest with the chicken seller inside.

stu ðumátíu ts aftín. ópus éyrapei tu yráma. < a tu valts, Jiurjía, tu bóyulu stu ðumátíu apú cimámíeti ci ðen tha t-apíks ósu na rðu.>

She (took it) into her room. As the letter said. <Georgia, you will put the chest into the room where we sleep, and you will not open till I come.>

ðen-d-ánikēi i ynéka t tu bóyulu...tu vrad' éfaí psumí, cimítçi. ci ávriu tin-dádi óra tha mi piménts na rðu.

The woman did not open the chest... on the evening she ate bread (she have dinner) and slept. Tomorrow that time you will be expecting me to come.

ðen-d-ánikēi tu bóyulu. ekóniti aftós ti níçta, tim-bíri tin arivóna. tij-évyali aftín tin arivóna, tij-évali eti théei ts ci pu íçi ci tu stavró ts.

She didn't open the chest. He got up in the night and took the (engagement and marriage) ring. She wore out the ring and put it in the place where she had her cross also.

per' tu stavró, per' ci tin arivóna. mía m-balám' tu stavró, n al m-balám' n arivóna...

He took the cross and the ring. In one palm the cross, in the other the ring...

aftós ðem-baí stu epit'. na tum-bi...ekótçi ci çuçlónðan ap t-áçaei. ci pços ta píri ci pços t-ákani.

He did not go home. To tell him...she got up and lamented because she lost them. Who did take them, who did do them.

tu bóulu klizménu, aftós éfiji. ici...paén stu kafiriú. paén ici. <ará ti jéniti? tçi m jiréka jiláeci?>

The chest closed, he left...He goes to the cafe there. <What happens? Did my wife cheat?>

<ará çazé na! tu ðaçlíð' ci tu stavró!> a! mólis íðdi aftós tu ðaçlíð' ci tu stavró, ékani písu.

<Stupid! Here! The ring and the cross!> A! Just as he saw the ring and the cross, he went back.

mna ámaksa kalí stu epit'. <Jurjía, Jurjía !> <uríeti cir Jan!> le aftín kap mi çará i kaíméjin.

One good carriage, in the house. <Georgia, Georgia!> <There you are mister Jannis!> She says with a little happiness.

mi çará ci mi etinuçórja pu tu ðaçlíð' c-ap tu fto. <αγλίγυρα na ndiis ta nifiká s ci févyu-mi ja takeíð'.>

With happiness and with sorrow from the ring and from this. <Quickly put on your marriage dress and we go for traveling.>

<ma, leí aftín, katéva cir Jan m na pçis éna putír' niro pçíçana.> <αγλίγυρα. ti ei lew iyó.

<But, she says, come down, my mister John to drink a glass of water a little.> <Quickly. What I say to you.

úði pendí kiftá ðe θ-arjiis!> ti leí. αγλίγυρα i kaíméjin. tu nifikó ts ci etin ámaksa. ndip kriē aftós...dip aftós, nutruménus.

Not even five minutes you should not be late.> He says to her. She the poor, quickly. She put on her marriage dress and sat on the carriage. He wouldn't speak...nothing he was sullen.

féyun makriá, makriá, vriskn éna stavruðróm'. <katéva kátu.> katéfcí i γνέκα kat.
The went away, away, they find a crossroad. <Come down.> The woman came down.

<ρçon ðrómu θελts na pars ap ts tris. aftón, aftón, aftón. manaxá aftón ap-úrθaman. ðe θα jiríis kat-icí.

<Which street from the three do you want. This, this, this. Only this which we came from. You don't turn towards there.

ts tris ðrom' ópçun θελts, pári.> <oré Jap, ti mi kants ete!> λει aftín. <vre píði m, vre kalé m, vre ándra m kalé!>

Which from the three streets you want, take.> <Jannis, what do you do to me!> She says.
<My boy, my good, my good husband!>

aðínatun. tin ámaksa c-éfji. κλει i kaímér. varí, χtipáí. perη énan ðrómu.
Impossible. He tool the gariage and he left. She the poor cries. She takes one street.

ci pu épirηi tu ðrómu, vrieç éna dzumbánu, kúriví ta próvata.
Going in the street she finds a shepherd who was shearing the sheep.

<kaλiméra ra dzumbáni.> <kaλiméra.>...ékatei. tij-éðuçi líγu jiró. icí kuvéndjaçi. tun λει.

<Good morning shepherd.> <Good morning.>...She sat. He gave her a little of water. She talked. She tellshim.

<re dzumbáni, ðe mi kofs ta malá andriká mi tu psalíð' ap ta próvata.> jélaçi dzumbánu.
<Shepherd do not you cut my hair in men's style with the scissors of the sheep.> The shepherd laughed.

<mi jilás, ayóri-m.> tun λει. <kópei mi ta malá.> tij ékupei ta malá. <iksanaçactikós θα mi ðoks ci ta rúçha s t-andriká na ta válu.>

<Don't laugh my boy.> She says to him. <Cut my hair.> He cut her hair. <Now you will give to me your male clothes to wear them.>

j-éðuçi tu pandalón, j-éðuçi tu pukámisu, j-éðuçi ta papútea. éfiji. ðrómu píri, ðrómu éfiji ftin.

He gave her the trousers, the shirt, the shoes. She left. She went away.

péf' stu palát' d-vaçilá...vλep' énan ipálilu...<θélumi na rθi çnarás, tun θélumi ja ta çnárja.>

She went into the king's palace...She sees a servant. <We want a geese quard, we want him for the geese.>

paí mésa, ándras aftós, oç jipéka. Jóryus íçtsiras. apú Jurjítça Jóryus...aruçtér i májiras ap ts majérivi dz-vaçiláðis kundá.

He went into as a man, not woman. George after. From Georgia George...the chef became ill who was next to the king's family to cook.

<ti na kánumi? ti na fcásumi?> < e ετινωχurévisti, τε-λει, θα majirépsu iyó.>
<What shall we do? What shall we make?> <We are sad, he says to them, I will cook.>

<ándras iei θα majiréps iei?> <θα majirépsu miγaλιóti.> mbíci eti majirici.
<Will you the man cook?> <I will cook, majesty.> I went into cooking.

<θα válumi ti majírisa sta χnárja ci θα kratísumi tun cir Jorj ja májira. majirév' ot' prep'.>
indáke.
<We will put the cooking woman in the geese and we will hold mister George as cook.
He cooks what it must.> All right.

p ta pulá...i vaeiládis ítan ákλir' δεη-ίχαν πιδί. aftós éliji kat' isturiis, éliji kat' paramítça.
From the many...the kings were without child. He said stories, fairy tales.

γραμαδzménus ánthrupus tóra, t-ákεiri óla. θámazan i vaeiládis. lei i vaeilisa.
Educated human now, he knew all. The kings were admiring. The queen says.

<miγaλιóti, pulá prámata mas lei ci ti kalós íni. ti émbistus...na tu kánumi piði mas.>
<Majesty, he says to us many things and so good he was. So trusted...we make him our son.>

<keéru na kánumi éna apló piði. δεη-gánumi énan príng'ípa?> <ti príng'ípas?...do íni prustá ap tum-bríng'ípa.>
<To make a simple child. Don't we make a prince?> <What a prince?...here he is in front from the prince.>

lei aftín. <tun-gánumi piði mas, vasilá.> <tun-gánumi.> tun-gan piði ts...cir Jorj, cir Jorj, cir Jorj.
She says. <Let's make him our child, king.> <Lets make him.> <They make him their child...mister George, mister George, mister George.

aráða Jorj. paí. télus pándus. péθari vaeilás. péθari vaeilisa. píri d-vaeilía.
Always George. In any case. The king and the queen died. He took the kingdom.

kan mpa ipanástaε...tíj-g'irδέz n-ipanástaε...ca i tris i fil. i ándra ts ci aλ i δjo. tun y nórei ci tun ándra ts, dz-y nórei ci ts aλ dz-δjo...
They did a revolution...he won the revolution...all the three friends. Her husband and the two others. She recognizes her husband and the other two...

ti práma éjini eti ména. ei lei ci mi cijíkei i ándraz-m...δεη-íkeiran aftí apú ítan aftós i vaeilás, i Jurjía.
What a thing was done to me. And my husband expelled me...they didn't know that she was the king, the Georgia.

mésa ici ítan miγál...akeumaticí...<piðjá, óla kalá, kapénas kaná paramía, kaná míθu, kaná fto a do pu ímiēti ci kalamburízumi.>
Inside there were important people...officers...<Boys, all right, someone some proverb, some story, something here where we are and we were jesting.

<a κεέρυ γο> λεί ένας. <ίμασταν μι tun cir Jαη, ίμασταν μι-ti-cίηpun c-έkanàmi ένα etίci-ma ci tu kέρδισàmi.>

<I know.> One says. <We were with mister Jannis, we were with him and we made a bet and we won it.>

<pos tu cέρdisàtan?> <έkanàman icínu, έkanàman t-álu. tun cέρδισàman tim-biriueía.>

<How did you win it?> <We made this and that. We won his property.>

<brávu πιδjά!> ta palamáca aftín. <brávu! ολ çirikrutίeti. brávu!> ts λεί. <ei píran tim-biriueía cir Jαη?>

<Bravo boys!> She was clapping. <Bravo! Clap all. Vravo!> She says to them. <Did they take your property, mister Jannis?>

<mi tim-bíran.> <ci pos katándieis ete?> λεί aftín. c-aftós na min-di ηnuríz, c-aftín na tun ηnuríz.

<They took it.> <How do you come to that?> She says. He still doesn't recognize her, but she recognizes him.

διatáz ci λεί tu strató <ávriu δόδika i óra tu miemér' θα kándi mía kámar' χάρτιηin miyálin,

She ordered the army. <Tomorrow at noon in the midday you will make a big room from paper,

θα maziftíti ολ mésa i paréa c-énas lóχus stratú ci θα pun páli ta parmítça ap n arçijní i δío i círii, pos cέρδισan tim-biriueía ap tun cir Jαη.>

all you will gather inside, and a company of army men and the two gentlemen will say again the stories from the beginning how they gained the property from mister Jannis.

ηe óla ta prámata. tóra aftín, tun-έδιηi eimaeía tun-g'ir Jαη. tun-έδunη liftá. páηηi tun χáiδivi. E, jílusan na pími.

Yes, all the things. She was interested to mister Jannis. She was giving him money. She was going to caress him. They laughed.

<cir Jáni-m pos katándieis!> tun έλίηi. <pos katándieis cir Jáni-m, jatí έπαθis ete? > tun-έλίηi aftín.

<My mister Jannis, how did you become like this.> She told him. <How do you come to that, my mister Jannis, why did you suffer like this?> She said to him.

télus pándun. η-έkanan tiη-gámar' tin χάρτιηη. ípan tin isturían ólin. <çirikrutίeti. diatázu aftín-din óra aftí i δjο na krimastún.

In any case. They made the paper room, they said all the story. <Clap. I am ordering now to hang these two men..

δeη-ími i Jóryus vacιλás, ími i Jurjía vacιλás.> ts λεί. <aftós i cir jants m-ékani c-έχun tiη-guróna stu cifáλ! na krimastún aftí i δjό amésus!>

I am not king George, I am Georgia king.> She tells them. <This mister Jannis made me to have the crown on the head! Immediately hang these two be!>

apérasa ci γο, Sotíri-m, apú ci ci χάλasa papútea apú χartí!

I passed, my Sotiris, from there and I damaged the shoes made from paper!

Thomas Kranas (81) Sterjani Kranas (84) Artesiano

Thomas Kranas (81) Sterjani Kranas (84) Artesiano 0:20:20-0:27:40

(Thomas) álu i mána m mi ti sarmańítsa. tun-diłiftéun tun-épirni tsarmańítsa. *t-úĩđis aftó?* t-úĩđa aftó, su lew.

My mother with the cradle. She was taking the last one into the cradle. *Did you see this?* I saw it, I am telling you.

n-épirni ti sarmańítsa iđó ci pájni ci mas apú kundá tsakuména ap tu flukátu. ecí. ci páinàmi na skape t-ambéł.

He was taking the cradle here and was going and beyond we were holding from her “flo-kato” (heavy woolen cloth) We went so that she dug the vineyard.

katálavis. éskafi ici sçidón ul tij-méra. mitá íetira t-apójima épirni páli. t-ópirni tu mikró ci tsarmańítsa c-irçómastan stu epit’.

Do you understand? He was digging there. Almost all day. After in the evening she was taking again. She was taking the child and the cradle, and we went back home.

éskafan tóti jati mía ta sárzan, mía ta mázivan...ta piripiizan. íçami stafíla, étruyàmi, tu éna t-álu.

they were digging then because one time they were knocking the piles down, one time they gathered them...they were looking after. We had grapes. We ate. The one, the other.

tóra kóççan. pósa etrémata íçi kóçmus? íeis i Kraçé pósa íçati ci? imís apú iftakósia métra i énas.

Now they stopped. *How many acres did the people have? How many did you the Kranas family have there?* Each one of us from seven hundred meters.

iftakóçia métra íçã ço. aftós píri. tóra íçi ci ta papúđja aftós o álus u Kranás u Vasíłts ci píri.

I had seven hundred meters. He took. This other Kranas, Vasilis had the grandparents also then. He took.

inámpe etréma prep’ na íçi aftós. enámpe etréma aftós, ambelótopo. jati píri ci t papú.

He must have token one and half acre. One and half acre vineyard. Because he took the fathers.

píri iftã c-iftã ðikatéçira ðilađí...ci íçi inámpe etréma aftós u Kranás. alá imís íçami iftakóçia métra.

He took seven and seven, fourteen...this Kranas had one and half acre. But we had seven hundred meters.

tóra jįngan partúkła. iyó píra líçyu parapán jati íçã ti mána m. jati i mána m n-íçã ço.

Now they became “partuklia” (wooden places). I took little more because I had my mother.

i ał i mikrótir’ çórsan. pandréfkan ci çórsan ce píran álus apú ekató métra, álus apó ðjakóçia...

The other younger separated the property. They were married and separated the property and they took one from one hundred meters, other from two hundred meters.

iyó píra ta triakóea métra ap aftú ta iftakóea...

I took the three hundred meters field from that seven hundred...

ci θμάει όταν ίsastan uλ i famιλά ίxati káðis? ne káðis, plithárja miyála ίxami alá. kufiñis miyális...

Do you remember that you had “kades”(big wooden hogsheads) when you were all the family together? Yes. “kades”. Other big pots. Big baskets.

a ja ta stafίλα ίxami káðis. káðis. ne vénia káðis. ta patúsami mi ta puðárja mésa. óçi me-etiñ-gáð’.

We had the “kades” for the grapes. Yes of course “kades”. We passed on them by foot inside. Not in the “kadi”

t-ávanàmi ta stafίλα...ta patúsami ci mitá ίctira t-ávanàmi me-etiñ-gað’. évrazan aftá ci mitá ίctira afú évrazan, p-úrthi cirós ta, t-ávγanan kraεί...

we put the grapes...we passed on them and after we put them in the “kadi”. They were boiling and after theyboiled, in their time, we madet wine out ofthem.

ti zóa ίxati idó péra eis? nóðja ίxami. mi nóðja ayρίkεις? váλα? ci váλα ίxami, alá λίγα váλα. váλα λίγα.

What kind of animas did you have here? We had oxen. Did you see with the oxen? Buffalos? We had buffalos also, but few. Few buffalos.

ðeñ-ίxami pulá váλα jatí ðen ándiγan dzésta. inó ta nóðja pu ίxami ándiγan dzésta.

We didn’t have many buffalos because they didn’t withstand the warmth. The oxen we had withstood the warmth.

iyó ékana χuráf’ mi ta nóðja...itan ίειχα i palavá? **(Stergiani)** pulá p-útan ίειχα ta χaiñvápa.

I was plowing with the oxen...were they quiet or naughty? **(Stergiani)** Many were quiet.

pulá áma t-ápçani etréngla. ta teumbúci mpa míγa ci áma t-ápçani. etréngla ñ-éliyàmi af-tín.

Many not, if the “stegla” (ox fly) caught them. One fly pinched them and if it caught them. We called it “stregla”.

ðem-ba na ίγαν aλέtr’, ðem-ba na ίγαν ðiména me-stu ñiró... **(Thomas):** iyó íman stu vál-tu. katálavis?

Even though they had plow, even though they were tied, on the water... **(Tomas):** E, I was in the swamp. Did you understand?

ézzgami mésa. ei pça mir’á? idó tupán tu ñemi éna mérus...icí pu ñes. i óra éndika ítan pu ñes.

We were cutting inside. *In what a place?* Here we call a place “tupani”...there, eleven o clock.

zévnu ja na θίνγυ. iftiχός c-ítan énas álus. u Kóteus u Kaluyrítas. *ti? eklíða ékuvis ci? eklíða.*

I am hitching them up to go. Thankfully there was another one there. Kostas Kalogritsas. *What? Were you cutting matting grass there? Matting grass.*

pérnu ta vódja pu les, ta zévnu stu káru, keicínsa ja na fivγy. póti parueáeci maṅgúfa etréṅgla! pu les.

I took the oxen, I hitch them up in the carriage, I started to go. When did the bad ox fly come out!

mólis ta teumbáĩ. eχ! ci kofn péra. traváw γo, ta traváw, típuta. ptiv! mésa stu mat' mpa γúrna.

Just it stings them. Eh! They go away. I pull, I pull them, nothing. Ptiv! Inside to a pit in the wellspring.

ziména ékupsan? ziména mi tu káru. (Stergiani:) jatí ta teumbúei míγa pulí. dem-brókans na ta líis? (Thomas) ti na ta líisu?

Did they go hitched up? Hitched up with the carriage. (Stergiani) Because the fly was stinging them a lot. Didn't you reach to untie them? (Thomas) What did I untie?

fu γo dem-burúsa na ta stamátisu. aftá éθivγan. t-áχα stu káru. t-áχα stu káru ziména. Since I couldn't stop them. They went away. I had hitched them up to the carriage.

mólis ftánun eti γúrna ptiv! mésa pu les. méχri ðo γo me-stu jiró. iftiχός ðe bíci tu cifáli-m mésa na ppiγú. ici.

When they came in the pit, ptiv! Inside. I was still here on the water. Thankfully my head didn't go inside on the water to be drowned.

bíkan mésa pu les. pléγunda aftá vjíkan n ákr'a stu nóχt'ku, aftá. ndake alá iyó íman mé-sa méχri ðo apán íctira.

They went in. Swimming they came out on the edge of the bank. All right, but I was inside till up to here after.

ftaṅ aftós íctira Kaluyrítas ðe. ta pern. tum-bétaksa tin-driçá apú íχα γo p ta ðíiftina.

This Kalogritsas came after. He took them. I threw to him the rope which I had to drive them.

ci perṅ n-driçá aftós ci ta travúei apú Brustá ci γo na min ecípsu ci pçu jiró. ta trávikei. pu les.

He took the rope and he was dragging in front and I was not bending over not to drink water. He dragged them.

vjíkan apu ci ap ti γúrna. vjíkan, pos vjíkan, alá télus pándun. vjíkan. mólis vjíkan ci ti γlítusa.

They came out from there, from the pit. They came out, but how did they come out. Any way. They came out.

aλós θala íman ppiγménus ici mésa. aftá ítan ta vódja...alá íctira mitá ta keóðipei kó-zmus. píran áluyá...

In other case I would have been drowned inside there. The oxen were this...but after the people stopped them. They took horses...

Vaia Kostopoulou (84) Agia Triada

Vaia Kostopoulou (84) Agia Triada 0:08:30-0:18:00

páina stum-Brufít' Iλία. ici ítan uréu ḡásus. íxami ambéla jíru jíru ci me-e-t-meε íni Prufít' Iτίας.

I was going to Prophet Elias. There was a nice forest. We had vineyards around and in the middle there is Prophet Ilias.

mas muluyúci papúz-um. ékupci na kap mpa klútsa éna keílu. tu píri s-tu epit'.
My grandfather told us. He cut a wood to make a cane. It took it home.

ci éfaí keílu tu vraḏ'. keílu oç keílu! c'í tu píri k'í tu paí ci péra. íni zundanós, len, Prufít' Iτίας...

And he was beaten up in the night. So much!! He took it and he brought it there. They say that Prophet Elias is alive...

ci mac-éλιji. m-épirni ména apú kundá. peixárzi t-ambél papúz-m. ici peixactíra.
And he told us. He took me with him. My grandfather sprayed the vineyard. He had sprayer.

na tun vuíθisu, na tu skósu. tu jómuzi jiró, tun vuíθúsa. m-épirni. ici peixárzi.
To help him, to lift it. He fulfilled it with water, I helped him. He took me. He sprayed there.

c-ítan éna uréu tétçu ḡásus ci péra, ómurfu. c-iç ambéla jíru jíru cí. télus pándun.
There was such a nice forest there, beautiful. It had vineyards around. Anyway.

pósa etrémat-ambél íxati ci? analóγus η-ikujéna. álus ici tría, álus ici téεira, álus ici pén-di.

How many acres did you have there? Depending the family. One had three, other four, other five.

analóγus pos ítan aḡérk'a pulá, pos ta mérasan ici. t-όγn akóma t-ambél.
Depending how many brothers were, how they shared them there. They still have the vineyard.

ítan na vilaniḡjá. vilaniḡjés ci ftiláḡja íci ci péra. c-ítan na vilaniḡjá. d-vríci papúz-m...
There was an oak. It had oaks and elms there. There was an oak. My grandfather found it...

éfcapi vilaniḡja. páinan ta γρύna c-étruyan. éfcanan γρύna ci ta páinan ici ci épifan ta vilána ci t-átruyan ci θréfundan.
It made acorns. The pigs went and ate them. They made pigs and they brought them there and the acorns felt down and they ate them and they fed.

ne. jatí eç cinó mésa. *ja ul ítan aftín i vilaniðjá i ja tu tço sas tu epit' itan manaçá i ti familá sas?*
Yes. Because it has a vacancy inside. *Was this oak for all or only for your house or your family?*

aftín ítan n-ákr'a s-t-ambéλ tu θko mas, alá Prufít' Iλías íçi ftiláðja ci vilaniðjés.
This was in the edge of our vineyard but Prophet Elias had elms and oaks.

ðen-íçi na púmi platána ci tétça prámata. aftá ta tétça íçi. c-íçi c-ayrutrandaflés.
It did not have plane trees and things like that. It had these. It had also wild roses.

τη-έλιји papúz-m burbutsilá. épirni tu fármaku c-éduni pulés çnécis ci jinúsan. *Ti fármaku?*
My grandfather said it “burbutsilia”. He took the remedy and he gave it to many women and they gave birth. *What a remedy?*

aftó jéniti. aftín íni ayrutrandaflá pèilí c-eç kat' trandafláca ci kan éna, kukúl t-óliji papúz-m, apán.
This is made. This is wild tall wild rose and it has some little rose flowers and it makes one above, my grandfather called it cocoon.

an θa tu ðis. çálasan tóra. éjini anaðazmós ci ta çálasan. ci tu mázivi aftó ci t-ófk'ani.
If you see. They were damaged now. The land reform was done and they damaged them. He collected it and he made it.

Ti ciró tu mázivi aftó tu kukúl? tu máziv' tu eiptévr'u... jénundan ne tu eiptévr', tu-Driiti pu triyúsan ta stafíla.
What time did he collected this cuckoo? He collected on September...it became on September, on the “Trigitis” (harvesting the grapes) when they harvested the grapes.

tu mázivi t-ófcaxni. *mi ti? érixni jiró? pos?* oç. t-ópirni. aftó íni ete sa g'ithiró.
He collected it and he made it. *With what? Did he throw water? How?* No. He took it. It is as thorny.

tu kaθárzi, t-ófcaxni. c-aftó eç san...epítça, ópus íni i kλα ap-tu próvatu pu eç dlapák'a dlapák'a.
He was cleaning it; he was making it. It has like...houses, as the stomach of the sheep is which has lockers.

c-eç mésa éna, éna sa...éna praymaták', éna fto, zundanó.
It has inside an, an as...a small thing, an alive.

aftó áma θa t-afíks, tripái k'i fevj, alá áma θa tu pars, tu prukánts ci tu pars.
If you leave it, it drills and goes, but if you will take it, if you will catch it and take it.

tu ðjálíji mitá ci t-ófcaxni mi kaló cirí san çápça. *tu kseríni? t-óvrazi? pos?*
He sorted it after, and he made it with good (pure) wax like pills. *Did he dry it out? Did he boil it? How?*

oç! típutas ðen-d-ókani. ei len, tu çórzi káθi dlap' aftó. mésa ópus íni idó. t-úçi mésa idó.

No! He did not do anything. He split it in every locker. As it is here inside. It had inside here.

t-ókufi ete mi tu maçér'. álu ci mi tu maçér'. ci t-áfk'ani. t-úkeiri pruspápu. papúz-m t-úkeiri.

He cut it with the knife like this. With the knife the other one there. And he made them. He knew it from his ancestor. My grandfather he knew it.

c-évani ci kaθaró ciri? pos? ne. t-ónvani kaθaró ciri. ðen-du tripúei tu ciri.

Did he put pure wax also? How? Yes he put pure wax in it. It didn't drill the wax.

tu zéetiþi tu ciri tu kaλό. t-ófcapi, tu iévani júru júru ci tu fármuzi sa çap' na katalávs.

He heated the pure wax. He made it, he put it around and he formed it like the pill to understand.

éðuni पुली kózmu. méçri furáðis éðuni papúz-m. *a ítan ci ja ta zóa.* ne. ítan. ci íçlipan पुली tóti.

He gave to many people. My grandfather gave till mares. *I was also for the animals.* Yes. It was. Many saw (result) then.

ðen-íçan jatri ci tétça práçmata. pu éçanan ta piðjá ts, apú puválundan çhécis. ci t-áfcapi ftos.

We didn't have doctors and things like that. Women who were losing their children, Who were miscarrying. And he made them.

íctira t-áfei. <na ei θmándi.> lei t-mána-m. t-ófcapi c-i mána-m. íçami idó ja prot' aksaðérf'.

After he left it. <To remember of you.> He says to my mother. Even my mother made it. Here we had one first cousin.

na sas ta pu úla? ja prot' aksaðérf'. ðen keéru, ðiçatéra ts ðen-da kratúei, kamþá ał fiçináða-ts.

Do I say to you all? One first cousin. I don't know, her daughter did not carry them, some friend of her.

émati aftín p-úci i mána-m tétçu práma...mi lei aftín. le <thélu na pámi s-tu çurjó s.>

He learned that my mother had this thing... She says to me. <I want that we go to your village.>

<Ti na kánumi?> lew ço. <éçu ðla. émina ço mi tun ándra-m manaxá.> le. <thélu na pánu s-t-mána-s na m-báru pu cínu tu fármaku.

<What to do?> I say. <I have work. Only I and my husband were. > She says. <I want to go to your mother to take from her that remedy.

thélu, le, mþa çnueti-m, le, fto.> ici. <e keéru, lew ço, éçumi ci ðulá.> le ço. mázivámi ci çálata, íçami ci tu kafíriu.

I want it for one known of mine.> There. <E, I don't know, we have work also.> I say. We collected milk, we had also the cafe.

télus pándun. lei tu ándra-m. <çirti.> lei Xristus. ekónumiçti, paíçnumi ici.

Anyway. She says to my husband. <Go> Hristos says. We got up and went there.

λεω γο. <τόρα έjιni αναδazμός, δεν κέρου an δε vris. λεω. ιγό έχυ χρόνια na παίένυ, λεω. έχυμι δλα s-tu μαγazi.>

I say. <Now a land reform happened, I don't know if you do not find. I have years to go. We have work in the shop.>

ta πιδjά έfivγan, λεω, aδirfi m tu κeer' kaλίtira, λεω, ίni z-η-Garteumάγla pandrimén.>
The children left, my sister knows it better. She is married in Karditsomagoula.>

pάmi s-tn aδirfi m ici péra. ίγan éna ayrutikó aftí, δε mas vulúci. λεω γο. <θα kátsu s-tu epit' ci θα páti eis na tu vríti.>

We went to my sister there. They had a farm car, it did not take us. I say. <I will stay home and you will go to find it.>

píran na maçérac ja na tu kópsn...ap-drandaflá pu... c-αηg'íθir'á. tu kófn...ici píran na maçér', pan.

They took a small knife to cut it...from the rose...and thorny. They cut it...They took a knife and went.

tu vríkan. tu vríkan ici, tu kof'. λεí aftín. <θα páru na ftépsu cóla> t λεí aδirfi-m.

They found it. They found it there, she cut it. She says. <I will take to plant even.> My sister says to her.

<mi-bers ma.> λε. papúz-m aftó c-aftó épaθí. λε. <mi-bers.> <οç.> λεí aftín.

<Don't take.> My grandfather got this and this. <Don't take.> <No.> She says.

kóf' mi tu maçér' tría klunárja na par'. <Mar', λε, mi-bers.> t-λε aδirfi-m páli. na tçósumi. λε. <Ta θελ.> λε.

She cut with the knife three small branches to take with. <Don't take.> My sister says to her again. To do. <He wants them.>

<sónun χάlasan. δο έskapsan c-ítan éna kóndzma ci paraçótçi i fayána mésa. έjini zimná.

<They were damaged. They dug and there was an icon and the dredge was tucked inside. A damage became.>

Prufít' Iκías, λε, δεν afiη, λε, na par' ta tétça.> Oç. tu píri. tu pern aftó.

Prophé Elias doesn't permit someone to take these.> No. She took it. She takes it.

<pirpatúsami, λεí aδirfi-m, stu ðrómu kalá kalúteka. úði aíferas travúci úði γύrnis ítan stu ðrómu.>

<We were walking, my sister says, on the street quite well. Neither wind was blowing neither there were holes on the street.>

sa surjázundi pan tn aδirfi m. ici ci tu maçér' sa péra. pos δεν t keicíλαci!

As they were falling on my sister. She had the knife outwardly. How did she not disembowel her!

<δε e-ίpa γο, λε, na mi-bars. son píris na-íðis kaló,λε, pers ci na fteps cóla.>

<Did I tell you not to take. It was not enough that you took to see good (be cured), you take to plant also.>

<mi-bers.> m-barakalúci ađirfi m. c-írθan ci λe. <αλίθca έλιji papúz-mas, λe, aftó tu práma, λe.>

<Don't take.> My sister begged her. They came and said. <My grandfather said truly this thing.>

ci tij-ípa γo. píγami s-t-mána-m. tij-ípa. λew γo. <mána-m tóra, λew γo, jéraci, gavóθci.> λew.

I told her. We went to my mother. I told her. I say. <My mother now is old, she is blind.>

<đe-bicévu na eç, λew. an vris, λew, stun Aí λa mi tn ađirfi-m, λew, έçi kalós.> λew γo. <I don't believe that she has it. If you find in Saint Elias, well.> I say.

píri, m-ípi óti íði ilátc...tóti íkeiri pulá papúz-m. stávruji. đe mac-émaθi. péθaη íctira. đe mac-émaθi.

She took, she said to me that she saw good. My grandfather knew many then. He crossed. He didn't teach us. After he died. He didn't teach us.

íkeiri stávruji. pulés jhécis érundan stu epíti-mas, stuη-górfu tóti ap-ts punúci. tóra kan...apécis jatrí.

He knew how to cross. Many women came to our house, who felt pain in the chest. Now the doctors...do injections.

tóti íkeiri papúz-m pulá. ci tétçuji, épírji. keéru γo. έλιji lóia. épírji éna χteη mávru. My grandfather knew many then. And he did, he took. He said words. He took a black comb.

íkeiran praktiká tóti. χteη ap-aftó pu χtijnízundi? je. ecétu mávru épírji ci tstávruji. They knew practical things. *Comb which they combed with?* Yes. He took a simple black and he crossed them.

érθundan stu epíti-m. θimámi γo. íman gudzá kurtsác. érθundan pulés γhécis. They came to my house. I remember I was already girl. Many women came.

tstávruji ðo s-tuη-górfu, tu ctíθus? je, je. tuη-íkeiran óti játrivi. mía ap tu Kumádis íçi éna miγálu pónu pu kat ap-tu puđár'.

Did he cross them in the chest. Yes, yes. They knew that he cured. One from Stavros had one big pain beneath the foot.

c-em-burúci úti papútea na vaλ, úti. émaθi tum-bapú m. t-úkrivi sta caramíðja. She couldn't wear shoes or. He was informed about my grandfather. He was hiding in the tiles.

ti ítan aftó...đe mas t-óðiçji. ci d-jérípei. na-íðis ðóra aftín ap-tuη-ífirji ci tun skurnúci. What was it...he didn't show it to us. He cured her. To see gifts which she brought to him and she mentioned him in her prayers.

ðeη-épírji típuta. oç. alá ðeη-émaθi ci kaηénan aftá. oç. ðe mac-émaθi.

He didn't take anything. No. *But he didn't teach these to someone.* No, he didn't teach to us.

sta zóa ótan aróetinán t-ákani típuta? ta stávruji? íðis pos t-ákani?
Did he do something to the animals when they were sick? Did he cross them? Did you see how he did them?

οç. típuta. manaxá épirnàmi kat'. páinàmi stu...fto tu vakúf' ap-útan óksu. iðó stun Aĩ jor'.

No. Nothing. Only we took something. We went to the. To this church which there was out. Here in Saint George.

épirnàmi mña pétra. épirnàmi mña pétra, n-évanàmi stu zóu. ci n-épirnàmi ci páinàmi páli.

We take one stone. We take one stone, we put it on the animal. And we took it and brought it again.

évanàmi lígu laðác, ánafàmi kaná cirí. *stu zóu pu tn-évanàti? pan eti raç? pu? d-bétra.*

We put a little of oil, we lighted some candle. *Where on the animal did you put it? On the back? Where? The stone.*

e tin éðinàmi stu paçní t ici pu cimándan. ne. alá n-épirnàmi ci tu páinàmi páli tu ðóru t apú ci ci pu kat épirnàmi mña pitrúla.

We tied it in the rack where it slept. Yes. But we took it and we brought his gift there and from down we took a small stone.

ja ðz-ynécis pu stúpuji ðo tu etíthos ci ðem-burúsan na vzáksn, ja na vyaln yála iékani típuta?...

To the women whose chest was pressed here and who couldn't breastfeed, did he do something to have milk?...

ne. fto. stávruji mi tu çten. *A, ja tu yála ítan.* ne. fto pu tu len tóra jatrí, tu len mastará. tu len. ne.

Yes. This. He crossed with the comb. *A, this was for the milk.* Yes. This which now the doctors call "mastaras". They say. Yes.

paθén ci jiláðis. íça éna suró jiláðis. páθinàmi. ti travúsami. alá fta, ímastan mikrá mis ðe...mas t-ámaθi.

The cows suffer also from this. I had many cows. We got these. What did we suffer? But these, we were little... he didn't teach us.

éfiyámi íetira. ço pandréfka ðo, vríka ikujéna miyáç.

we left after. I was married here, I found big family.

Vaia Kostopoulou (84) Agia Triada 0:19:10-0:22:19

...ne ci tu kalucér' íçi jiró. I váltus ítan ap-tjn-iklíeá méçri ðo péra. méçri stu...

...Yes, it has water also in the summer. The swamp was from the church till here. Till to...

ðe-brep' na íçi mirixuvítχu. ici. ti avðéλιs. ékufámi rayáz. pírnúsami timuría. íχan ta próvata ðo péra.

It did not have fields from “Merihivo” (Agia Triada). What leech. We cut matt grass. We suffered. They had the sheep here.

ίχan. tu vrað' ici. mac-éetiλñi i mána-m ðo p-ύñi ñikλιεά mi ta póðja c-évjinàmi
In the night. My mother sent us here where there is the church on foot and we came out

ci kartirúsami ta jiláðja na ta másumi na ta pámi stu epit'. ici os na rθi na ta fer' jilaðárs.
and we attended for the cows to collect them to bring them home. There till the guard of the cows comes and brings them.

imís jilaðár' tuñ-éλιγàmi. os na ta fer' jilaðárs épizàmi zundóvula, épizàmi trióta. éfcanàmi.

We called him “geladari” (cow guard.) Till the guard brings them, we played “zondovola”, we played “triota”. We did.

añ-éfcacis kamná furá. éfcasa. ta zundóvula ðeñ-gzéro. ja pez-mas ta zundóvula.
If you did some time. I did. *I don't know the “zondovola”. Tell us about “zondovola”.*

ta zundóvula? ίñi péñdi χαλίca stróñg'ila kalá ci t-ápizàmi etc. ci cérðizàmi. éχanan ici.
The “zondovola”? There are five round well and we played like this. And we won. They lost there.

t-áριχnàmi ca ta téεira χamblá. t-óρçanàmi. <tóra, λew γo, ðe burú na tu pçásu.> éλιγa t-añgóni-m ici.

We threw all four down. We caught it. <Now I say I can't take it.> I said to my grandchild there.

tu íéna t-ύχami ja...t-óριχnàmi sa pan c-éπirnàmi alóti ðjo, alóti éna, alóti tría. t-ápirnàmi mi ti eirá.

We had the one for...we threw it up and we took other times two, other times one, other times three. We took them in order.

éλιγàti kaná lóïa típuta, kaná trayuðác?... oç, ðeñ-éλιγàmi lója...t-άχami ñ-dzep' ta χαλίca ici.

Did you say any word, any song?...No, we didn't say words...we had the gravels on the pocket there.

t-áριχnàmi χamblá, t-óρçanàmi t-álu. Áði próta. t-áριχnàmi úla próta.

We threw them down, we caught the other. Come on first. We threw all first.

apú ci íetira t-ápirnàmi pu íéna íéna. íetira t-ápirnàmi pu ðjo. íetira épirnàmi pu tría. ici.

Then we took them one by one. Then we took them two by two. Then we took by three. There.

áma tuñ-épifi ci. élijis. káicis. áftá ékanàmi.

If it felt down from him there. You said. <You were burned.> We did these.

tu çmóna íçi plótiñu ñiro váltus tu kalucér' líγótiru? pos ta θimási?

Did the swamp have much of water in the winter, less in the summer? How did you remember?

e! ίçi jiró, ίçi jiró, vðé̄lis, jirufiðis. ma na ei pú. íetira katáfiran, aftú fern m̄na fayána.
E! It had water, leeches, water snakes. But to say to you. After they managed, they brought there one dredge.

tóra ep-íkeiram, mas é̄liyan n-ífiran ap-n-Amiricí. mi saránda gváðis.
Then we didn't know, they said to us that they brought it from America. With forty buckets.

érθundan ete i gváðis oç san-d'-aftés pu ί̄ni tóra. m̄na aλ. álu ecé̄diu.
The buckets came like this, not like these which are now. Another. Other kind.

ci éskapei tu putám'. élambi ffin tu vrað'. Ðú̄liyan oλ ti jíçta fti.
And they dug the river. It shined in the night. They worked all night.

ci tuη-éskapsan tuη-Galéndzu c-ékanan c-iksutiriká. ci tóti íðami íetira.
And they dug the "Kalendzis" (river) and they did the external places also. We saw (good) then.

c-éetipei váltus ci tóti íða pírami anása. ci mirázn tu váltu. ðen-duη-íçan mirazménu pço prin?
The swamp dried out and then I saw that we took breath (did well). *They distributed the swamp. Had they divided it before?*

oç. fu ίçi avðé̄lis ci jirufiðis. ðep-ítan ðilaðí mirazménus s-tuη-góçmu?
No. Because it had leeches and water snakes. *Wasn't it divided to people?*

manaxá ékanan m̄na díra ci eiηg'inuηón̄dan íðó. stu Miríçuvu ðo érθundan. ci páli ίçi laep'.
They did only a path and they communicated each other here. They came here in Agia Triada. It had mud again.

c-íðó Miriçuvítis páinan ap-tu Pruáetiu c-ap-tu-Makriçór', páinan s-t-Karðítsa. tris méris. álus mi t-áluçya álus mi tu káru. ðep-íçan eiηg'inuηía...
The habitants of Agia Triada went from Proastio, from Makrihori, to Karditsa. Three days. Other, horseback, other with the carriage. They didn't have transport...

Vaia Kostopoulou (84) Agia Triada 0:23:16-0:28:22

jé̄ntei tría té̄cira piðjá ci aró̄itei að̄irfó-ts na piθá̄n. íðis tóti p̄limuηiis.

She gave birth to three, four children and her brother was ill to die. You see that then pneumonia existed.

ðep-íçan ta mé̄sa. tuη-évanan áçiru...évrazan áçiru c-évanan apú kat ap-tu stróma ci tuη-évanan apú pan na jirépe.

They didn't have the means... They put straw to him...they boiled straws and they put it under the mattress and they put him above to be cured.

πάϊνι ja cijní jatí tóti ta et'árja t-átruyan ta χnárja, ayruçínara. ici ci filayan ti níχta ci épçaei pλimuría i ánthrupus ci em-bors-na tun jirépsn.

He went for hunting because the geese ate the wheat in the fields, wild geese. They were guarding them in the night and he caught pneumonia and they could cure him.

c-íctira óndas θalá éftani te-méris na piθáη...piθiróz-m ici áluyá kalá c-érθundi ci λen.

After when he was near to die...my father in law had good horses and they came and said.

<ára λe, a tun afíeti ete na piθáη, λe. a tum-bar na tum-baiéendi stu jatró.> <mi ti na tum-bámi?> λe

<You will leave him like this to die. Take him and bring him to the doctor.> <What do we bring him with?>

<e ra, λe, ðeη-gréndi tu γambró sas, eç áluyá kalá.> ci tum-bíri piθiróz-m ci tum-bai.

<E, don't you speak to your groom, he has good horses.> My father in law took him and brought him.

tóti η-ékriuan m-biθirá-m... *Pez-mi líyu ci ja tu váltu. ítan kozmus z-η-Gartεumáyla pu ici várcis,*

Then they spoke to my mother in law... Tell me a little about the swamp. There were people in Karditsomagoula who had boats

páinan mésa stu váltu na psarépsn. θimáei tétçá prámata? psárja ðeη-íçi váltus. tu putám' ci puλ'í érθundan tsalambr'á.

and they went in the swamp to fish. Do you remember such things? The swamp didn't have fishes. The river. Many came to the Pinios (river).

ðeη-íçi psárja, ðeη-íçi tósu puλí ηiró ja na pças psárja. jatí ítan kalámηa, ítan váltus ecétus, cínus váltus χundrós.

It hadn't fishes, it had not so much water to have fishes. Because there were reeds, it was only swamp grass, that thick swamp grass.

íçi karéλα apú kat. *t-in ta karéλα?* rízis na katalávs. t-áliyan karéλα. kalámηa.

It had "karelia" (roots) beneath. *What is "karelia"?* Roots to understand. They called them "karelia". Reeds.

ta kalámηa cína íηi tétçá. rayáz. c-éfcana mi psáθis.

These reeds are such, "rayazi" (cattail). We made mats.

ítan kózmu pu mburúei na ecie ci na paí apú Kartεumáyla, iðó, Rizáva, Miríχuvu, mésa ap-tu váltu i páinan apú tróira?

There were people who could pass and go from Kardistomagoula here, Rizovuni, Agia Triada, from inside the swamp or did they go from around?

tu kalucér'. ðem-báinan Rizáva. tu kalucér' éfcanan mηa díra mi ta jiláðja, láepis, patampéés mi ta póðja.

In the summer. They didn't go to Rizovuni. In the summer they made one path with the cows, mud, footsteps.

tsakónundan avðélis sta puðárja ící. ci eiḡg'inunúsan líḡu...patéraz-m, paráðiḡma, ítan mána-t apú ðo.

The leeches caught the legs there. And they had a little transportation...for example, my father's mother was from here.

tum-bunúci. zúci énas bárbas, érθundan arjá ci ei kana paḡg'ír' andamónundan. tétça práḡmata.

He had feelings for them. One uncle lived. He came rarely and they met each other in some fest. These things.

añ-íθilan na pan z-Baraprástañ ap-ḡ-Gartεumáyla píθi θa páinan? páli ap-tu váltu mé-sa?

If they wanted to go from Kardistomagula to Proastio, where did they go from? Again, from inside the swamp?

p-tu váltu θa páinan. ítan sa díra? ḡe, ítan sa díra. ítan sa díra ci páinan.

They would go from the swamp. Was it like a path? Yes, it was like a path. It was like a path and they went.

ící íctira árçiei, tun mérazan. tun mérazan sta piðjá. varjónndan stu maḡazí, ta ḡalúsan.

After, it started to divide it. They divided it to the children. They fought with each other in the shops, they broke up.

sn-ikujéna ópçus ðeḡ-íçi. ksanamálunan, ta ksanaḡalúsan. e ta katórθusan ící.

In the family who didn't have. They fought again, they broke up, e, they managed there.

maz-ðin, paráðiḡma. ðe θmámi. ðikatéaira εtrémata ḡuráf' maε-édusan ící.

They gave to us for example. I don't remember. They gave to us fourteen acres field there.

tu eḡern galabóca. ðem-burúsan na ta kan. évanan, éliḡan, st-aλέtr'a brustá éna eíðiru miḡálu.

They seeded it corn. They couldn't manage it. They said that they put in front of the plows on big iron.

ḡ-éliḡan spáθa ci ézgzan líḡu tu ḡóma. ci eḡérnumi galabóca. *jatí ðe burúsan na tu ecisn? íçi rízis?*

They called it "spaθa" and they plowed the soil a little. We seeded corn. *Why could they not plow it? Has it roots?*

ðeḡ-ítan traktérja. íçi rízis. rízis ci jiruðarménu. ḡḡa zuí jiró.

There were not tractors. It had roots. Roots and it was damaged by water. One life water (always water).

ḡalíca θa íçi. ðeḡ-íçi ḡalíca. ðeḡ-íçi, alá íçi rízis ci εκκίρός τόπος.

It would have gravels. It didn't have gravels. It didn't have, but it had roots and the place was hard.

ící ta eḡérnumi. jínḡan keikúраста kat' galabóca! álu práma!

We seeded them. They were made such a corn without tiredness! Other thing!

pos na ta másumi?...ένγαρι tu putám'. ε-t'-mee ίχαμι ένα. tu putám' aftó pu pirnáti ðer-ítan skaménu ítan ίεu.

How do we pick them up?...the river overflowed. We had one in the middle. These river which you pass was not dug, it was straight.

ci ένγαλι ci jómpsan ta kalabóca. évrikei miyál vruçi ci jémpan. ta galabóca ítan étima ïa na ta másumi.

It overflowed and the corn fields were fulfilled. It rained a lot and they were fulfilled. The corn plants were ready to pick them up.

les tum-brótu χρόnu tóra... ne. tum-brótu χρόnu. pos na ta másumi? ίçi ένας stu χurjó mas várka miyál κείλιη.

You say the first year...Yes, the first year. How do we pick them up? One had in our vil-lage a big wooden boat.

pu ítan kaθiaftú psarás, p-órθundan tsalabr'á ci psárivι. mha κείλιη. ci ti zevn sta νόδja.

Who was only fisherman, who came to Pinios and fished. One wooden boad. They hitched it up to the oxen.

imís me-stu jiró méχri ðo páinàmi. évjijni ίlus. n-ah λίγυ zésta jatí tu çinópuru ίηι λίγυ κρίu. Pan!

We went on the water till here. The sun came. To be a little warmth because in the au-tumn there is a little cold. They went!

ta fasúla t-áspra ta píri sa kat. c-ah-ítan kapéna paη-gurfí. évanàmi tu zivγár'.

It took the white beans downwards. If there was someone on the top. We used the plow-ing pair.

aftín i várka ðe-çákuri apú kat? ítan ίca? ποc-ítan?

Did this boat catch up under? It was straight? How was it?

e ha! travúsan ta νόδja ici. me-stu jiró épλiji. ambuðúsan galapçés. éspazàmi ç-galapçés brustá imís.

E, ha! The oxen pulled there. It floated on the water. The corn plants blocked it. We picked the corn up in front.

ímastan gudzá kurtsáca. κειπόλ' me-stu jiró. em ti ímastan! póeis furés épisàmi s-ti-cínu tu putám'.

We were already teenager girls. Barefoot on the water. What were we! How many times we fell in this river.

múçcim na pámi stu epit'. éftanàmi. t-ózivan aftó. évanàmi d-várka εt'-mee m-énan álun aksáðirfu.

We went wet at home. They hitched it up. With another cousin, we put the boat in the middle.

mazéfkami pend eke átuma parapán ici. patéraz-um, bárbaz-um mis pu... t-óspazàmi, t-óriçnàmi pan-d-várka.

We gathered five six persons, maybe more there. My father, my uncle, we...we picked it up, we threw it on the boat.

évjinan λίγυ p-úni apeíluma, pço makr'á, tu sórjazan ici péra na tu kuvalísn íetira mi ta kára.

They came out for a little where it was a little height, more away, they piled it there so that they carried it on after with the carriages.

timuría ici. mis me--tu jiró. múek'ima na ftásumi na pámi stu χurjo mi ta puðárja. Punishment. We on the water. Wet we went to the village on foot.

ti na épirnan ci ta vóðja? os na tu χalásumi aftó, trómuzàmi na tu párumi fto na fámi. What did the oxen take? Till we picked it up, we were scared to take it for eating.

Vaios Sapounas (83) Palaiohori

Vaios Sapounas (83) Palaiohori 0:00:00-0:14:24

tu χurjó mas tótis ítan mi mikrá epítça. ítan. plíθina epítça ítan mi pórtis keílignis.

Our village had small houses then. There were houses with adobes and with wooden doors.

apú ítan mi sapíðja ítan, ðeη-ítan pórtis mi cindíðja ci tétça prámata pu íni tóra ci mi kristaléna dzámna c-aftá.

They were made from boards; they were not with decorations and with things which are now and with crystal windows.

iyó ayríksa eti zuí m tu epit' tu paló ici rayáza andí ja tíχu. rayáz ap tu putám', ap ta kanála.

I reached in my life the old house which had wicker instead of wall. The wicker from the river, from the channels.

ékuvàmi ci t-ófcànami fraχt' ja tíχu ðiladí me-stu epit' tótis. cína ta χρόna. katálavis? alá tótis íχami.

We cut it and we made it fence instead of wall inside the house then. That years. Do you understand? But we had then.

ítan i papúðis akóma. kat' ála kára arapáðis ci mitá vjíkan aftá ta kára na púmi.

there were still the grandfathers. Some other oxen carts and after this carriages came out.

ci keicinúsami ci ðúlivàmi m'-aftá ta kára. *ti ðulés ékanàti tóti? ti θimáει?*

We started to work with these carriages. *What kind of work did you do then? What do you remember?*

et'árja. ci ta et'árja ti? ðjakóea cilá tu etréma épirnàmi. lípázmata ðeη-íparçi.

Wheat and what the wheat? We took two hundred kilos from one acre. The fertilizers didn't exist.

ðeη-íparçi tétça prámata, lípázmata ópue-íjni tóra. líγa prámata. páinàmi etim-batóza, talóndzami aftá.

There weren't such things, as fertilizers that there are now. Few things. We went in the threshing machine, we threshed these.

ðimátça ítan. ei ðimátça. afú ítan ei ðimátça, épirnàmi ei patóza, na púmi, ðúlivàmi ci péra ci épirnàmi tu et'ar'.

In bundles. Since these were in bundles we brought them to the threshing machine there, we worked there and we took the wheat.

ci ítan álus mi limunáðis i purtukaláðis. épirnàmi éna cípilu et'ar' na párumi mía limunáða.

There was another with lemonades and orange juices. We took a cup of wheat to take one lemonade.

icína ta chróna. i álus ici karamélis. mpso cípilu et'ar'. ici pulá cípila anályu ti íθilis na psuníis.

These years. Other had bonbons. Half of the cup with wheat. He had many cups depending what we wanted to buy.

ála pijínda γramária, ála mpso ciló, álu éna ciló. ete páinan imís tótis stu χurjó os idó. c-ítira.

Others of fifty grammars, others of half of a kilo, other of one kilo. They went like this then in the village. After.

tótis óksu stu lívað', idó pu íni stu mir'á, stu teair' ap-tu lemi mis, ta keúsami c-íçami ts aðukápis, alóndzami.

Then out in the meadow, here where it is in the “meria”, in the “tsairi” as we say, we scratched them and we had the “dokanes” and we were threshing.

pos ta keúsati? mi tu fear', mi tu lizýar'. tu keúsami ólu dip. tu skúbzami. e.

How did you scratch? With the shovel, with the how. We scratched all completely. We wiped it. E.

katévazàmi ap-tu káru ta ðimátça p-úçami furtuménu tu et'ar'. tu katévazàmi kátu ci ta vánami jíru, jíru st-alón.

We put down the bundles from the carriage where we had loaded the wheat. We put it down and we put them around on the threshing floor.

ékuvàmi mi tu ðirpán, ékuvàmi ta ðimátça ci t-ajúsami ja na t-alupísumi. mitá évanàmi t-ályu mésa.

We cut with the scythe, we cut the bundles and we opened them to thresh them. After we put the horses on it.

prin válumi tin aðukáç, évanàmi tría téçira ályu c-émbinàmi me-eti meç ci ta χtipúsami c-ífirnan tróira t-ályu.

Before we put the “dokani”, we put three, four horses and we went in the middle and we hit them, and the horses went around.

mi ta puðárja. na tu spásun líçu. ítan keirá tótis ta et'árja. lipón. ítira mitá évanàmi tin aðukáç.

With the legs. To smash it a little. The wheats were dry then. After we put the “dokani”.

fu évanàmi tin ađukáñ. oł-di-méra tóra. eiyá eiyá ci đóstu na tréxun ci. méχri ici. c-évanan mña pétra pan etin ađukáñ.

Since we put the “dokani”, all day now. Slowly, slowly. They run. We put a stone above the “dokani”.

káθumàstan cóla, éna karéklu. c-ífirnàmi uł-di-méra jiru jiru. mitá íχami ta karpulóia.

We sat in a small seat also and we were going around all day. Afterwards, we had the wooden mattocks.

đeñ-ipárxñ tóra mis idó. ðen keéru an eç ci kárénas. lípón. épirnàmi ci tu jirnúsami tu et'ar'.

It doesn't exist now here in us. I don't know if someone has. So. We started turning the wheat upside down.

tu jirnúsan. évyanàmi icínu b-đe-drífcı pu kat, na tu jirísumi pu pan ja na tu patíc i ađukáñ na tu tripe.

They turned it upside down, we brought out this which was not grinded under. To turn it above so that the “dokani” passed on it and drill it.

ce ótan t-ótrivàmi sta tiliftéa, jínundan. tu mázivàmi suró. lamñı t-óliγàmi tótis. íχami dz-đirmónis.

When we grinded last time, it became. We collected it in a pile. We called it “lanni” then. We had the “dermones” (big sieves).

épirnàmi, tu λιχνúsami próta mi tu fcar' ci mi tu karpulói. a éliγàmi. <đe fisáı aéras. a fisáı tóra.>

We started, we winnowed it first with the shovel and with the wooden mattocks. We said. <The wind doesn't blow. Ah, now it blows.>

káθumàstan. đjo, tría átuma mazı. énas apú ðo, énas apú ci. ótan ítan ðla ja tu ðirmónzma, na púmi.

We were sitting, two, three persons together. One from here, other from there. When there was the work of sieving.

katévıñı t-áçıru, éfiγñı c-émıñı spórus stu et'ar'. lípón. mitá ti ékanàmi? évanàmi ti ðirmóna,

The straw went down, it left and the seed of the wheat remained. What did we do after? We put the sieve.

tıñ-éctinàmi m-éna keılu etc, ðirmóna ci áñtrupus tıñ-épçarı ap-iđó ci tıñ-guecinúei. c-épıfi tu et'ar' kat ci ta ecıvala pan éminan.

We set it up with a stick like this, and a man hold it from here and he sieved. The wheat felt down and the shaffes remained above.

afú éminan ta ecıvala eiyá eiyá tu kaθárzami. ksaná páli. ap tn arχñı páli. osótu jínundan lambıkus tu et'ar'.

Since the shaffes remained, we cleaned it up slowly, slowly. Again. From the beginning again. Until the wheat became very clear.

ΐaftό έkanàmi cin-da χρόνα imís. alá talipuría पुली ómus. ίχami ci ta sámna. ta sámna ká-
θumàstan.

We did this those years. But a lot of tiredness. We had the sesames.

έvanàmi ta mandíla. δεη-ίχami ci kiftá na párumi. i piteéta stu cifáλ. λipón c-έδινàmi ta
sámna.

We wore scarfs. We didn't have money to buy them. Or towel on the head. We were ty-
ing the sesames.

κεινίχτca. έδινàmi tu sam' ðimatáca. κεινίχτ' έkanàmi. έpírnàmi ci t-όctinàmi apú tría. tríς
píruetçés ðilaðí.

Overnight. We were tying the sesame in bundles. We overnigheted. We took it and we set
it by three.

Three trivets.

tría ðimatáca sa etríputa, akrivós ópus ίni aftó. etç t-ókanàmi. mi ti eirá ta sámna t-
ákanàmi. Tótiς, cin-δun-g'iró. óla aftá. etç έkanàmi.

Three bundles like trivets, exactly as this is. We did it like this, we did the sesames in or-
der. Then, that time. All these. We did it like this.

*θimáei na ðlev' kózmus ci mi nóðja andí ja áluça? ci mi váλα? ti θimáei? tu prótu prótu
ðúlivàmi.*

*Do you remember when people worked with oxen instead of horses? And with buffalos?
What do you remember?* First, we work.

γο ίðjus íman. sta ðéka χurnú na íman. eðó s-aftó tu timóη stu káru ðúlipçi mi váλα.

I was. Maybe I was ten years old. Here in this wheel of the carriage he used oxen.

ίχα ðéka cifála váλα γo. ci písu p-όχu τηη-γύna, ts pétris tóra ίχα tu paλό tu epít'.

I had ten buffalos. Back there, where I have the swing, the stones now, I used to have the
old house.

c-aftó ðípla p-íðó pu ίni tu epít' tóra, pu písu pu ίni t-ála ta práçmata ίχami tu ctílu ap ti
ΔΙÍ

and next to where is the house now, back from there where the other things are, we had
the pole of the electricity organization.

ci ίχα nηna eitúla aftúia c-ármii mána m ta váλα. γála p-t váλα. c-ίχami bitunélu aftó pu
çtipúsami tu vútiru

I had there a small screen and my mother milked the buffalos. Milk from the buffalo. We
had “butinelo” (oblong wooden bin) where we battled the butter.

c-ένçari tu vútiru ap-ta váλα. na fas ap-ta váλα i kréas. ta valómpska t-άλιçàmi. पुली kaló
vútiru.

She extracted the butter of the buffalos. To eat from the buffalos or the meat. The buffa-
los calves. Very good butter.

i tu ksnóçalu. पुली kaló apu ðen-du vriηks tóra. tu kalítiru pu íparçi ítan ta váλα. ta váλα
ítan पुली kalá.

Or the clabber. Very good that you can't find it now. The best which existed were from the buffalos. The buffalos were very good.

t-ázisa γο aftá. ðéka cifála. étruyàti ci kréas ap-ta vála? o áida tu kalitiru! tu keayurnás? I lived these. Ten buffalos. *Did you eat the meat from the buffalos?* Oh, the best! Can you buy it?

imís tótis íxan vála puλί idó stu xurjó mas. ayriksa papúðis iyó. íman mikró piðác. táðis, táðis.

Then in our village many had buffalos. I saw grandfathers. I was a little child. This, this.

vála mi cératu éna métru na éxun. miyála prámata. ci t-ápirnàmi mi skna, triçés, Brustá ta vála mi tu káru.

Buffalos which have one metro horns. Big things. We took them with ropes, big ropes in front of the buffalos with the carriage.

apú pan íxami. íxami éna fcendr', to misó tósu ða m-éna karfí. káθumàstan stu timón, áma ðe jirnúei

Above we had. We had a proad, half of it with one nail. We were sitting in the wheel, if it did not turn

ci ðem-bájni kaénas Brustá, na tu tsuflísumi na jiris. cin-da xróna. ta nóðja i ta vála. and nobody went in front, to stitch it to turn. These years. The buffalos or the oxen.

alá γο ézisa puλί mi ta vála ci mitá píra t-áluça. *pos tu maérvan tu kréas ap-ta vála? pos θμάει?...*

But I lived with the oxen a lot and after I took horses. *How did they cook the meat from the buffalos? How do you remember?...*

tótis en-ítan ete ópus ítan tóra. xasáps idó, kriupuλίu ici. ðen-ítan. ítan líya prámata tótis. That time it was not as it is now. Butcher here, butcher shop there. It wasn't. Few things were then.

énas apú épirni. tí íni aftó? íni apú vála kréas. θimámi iyó, mi tu g'um' épirn apu ðo, ármiji mána m ðikapéñdi íkue cilá yála.

One who took. What is this? It is meat from the buffalos. I remember he took from here with the tin container, my mother milked fifteen, twenty kilos of milk.

t-ópirna mi tu puðílatu. ópçus íçi puðílatu ci ðen-íxam ol puðílata. t-ópirni stun ómu ci pájni stu Fanár' Mayúla.

I took it with the bicycle. Who had bicycle? Not all had bicycles. He took it on the shoulders and he went to Magoula.

ici ítan énas yalatás apu máziv' pu vála i pu jiláðja, i keéru γο, ci ta páinàmi ta yálata ici. There was one milkman who collected milk from buffalos or from cows. We brought the milk there.

ðen-íni ópe-ítan tóra ete idó. tótis ítan puλί ðiafuritiká. íetira ðen-íparçi peijía ópus íni tóra.

It wasn't as it is now here. Then it was very different. Afterwards, refrigerators didn't exist then as they exist now.

an tu γάλα ðen-du flaks, ίjni zésta c-aftá χαλάϊ. ci tu filayàmi पुली.

I you aren't careful with the milk, if there is heat and such thing it rots. And we kept it a lot.

tu páinan cin-ts óris, t-ópirni tu γάλα ci tu paréðuri aftós st-aryustáeu na jep tirí, ti íθiál na tu kaη.

They brought it that hours, he took the milk and he delivered it to the factory to become cheese, whatever they wanted to make it.

icé pos θmáci t mána s maérivi tu kréas ap-ta váλα? pos t-ófcani? tótis t-ófcanan teiyaris-tó. éλιγàmi.

How do you remember your mother cooking the meat from buffalos? They made it frizzled. We said.

krimíð' étrivi mésa ce sáltsa, λίγυ. pu lað'? lað' mi tu kutál. érni mi tu bukál apú rínumi tóra? ðe jíniti aftó.

She cut onion inside and sauce, little. Where oil? The oil with the spoon. Did she drop with the bottle which we drop now with? This is not done.

Λipón. sáltsa, alát' ce lað' λίγυ ci tu zéstani mésa λίγυ, na pum, ci mitá t-órni aftó.

So, sauce, salt and little of oil and she heated it a little and after she threw it.

c-aftó tu íðju évaj tu kapác apú pan na zietéjit' na par' ti jéfe. élij na púmi. mitá jiró. erj jiró.

She put the cap above in the same to be warmed to take the taste. She said. After water. She threw water.

évrazi ci jínundan nóet'mu. ériχi ti íθiál na ríke. alá prupandós mi traχaná ékanàmi. ólu mi tétça prámata.

It boiled and it became tasty. She put in what she wanted to put in. Mostly we made with "trahana". Always with such things.

ci ðer-ίχami makaróna n-aγurásumi ci tétça prámata. ðer-ίχami. *vaλίeu mi traχaná.*

We didn't have to buy spaghetti and such things. We didn't have. *Buffalo meat with "trahana".*

vaλίeu mi traχaná tótis. etc t-ύχami tótis imís. ti ciró ítan aftó tu fai? çmóna, kalucér'?

Buffalo meat with "trahana" then. We were used to it then. What season was this food? In the winter? In the summer?

tu çimóna ékanàmi kateamáca. alévr', kateamác. éciγàmi lað' mésa, álus ériχni ci krumíð' mésa.

In the winter we made "katsiamakia". Flour, "katsiamaki". We fried oil inside, other would put in even onion.

épirnàmi ci t-anakátunàmi etiη-gatsaróla. péndi átuma, eke átuma.

We started mixing it in the pan, five persons, six persons.

o káthe γονis tóti íçi eke iftá piðjá, péndi piðjá, téeira piðjá. tóra ðer-éχun piðjá. éna c-
aftó ðer-ipárç.

Every parent had six, seven children then, five children, four children. Now they don't
have children. One child and this doesn't exist.

pulá piðjá tótis. *pos θimáει pu ta váλα íθilan jiró ci láepis ci tétçα? ti kumandárzma
ékanàti sta váλα na mi pis.*

Many children then. *How do you remember that the buffalos wanted water and mud and
such things? Tell me how you managed the buffalos.*

ící pu ίχα. γο pu φίλaksa ta κεέρυ óλα. íçi pu ίñi tu mandrí tóra, apú n apán mir'á tu mandrí
ítan énas plátanus miγάλus χunδρός.

There I had. I know all who kept. There where the corral is now, at the top, of the corral,
there was a big thick plane tree.

ítan éna métru fárðus ipi éna. पुली miγάλus. ecí éðina ta váλα mi αλτείðis kapietrépis iðó,
It was one meter by one wide. Very big. There I tied the buffalos with chains of the halter
here.

mi αλτείðis na traván ci na tu mazévn tu teaúl iðó. tósa χurtárja pu ίñi tóra ðer-iparçan
tóti.

With chains to drug and to hold the chin tight. There weren't so many grasses as there are
now.

jiró ίχami λίγυ tu putám', oç ci पुली práma. tútin óra na traván ci na kónun ts αλτείðis ta
váλα.

The river had little of water, not so much. This hour the buffalos were pulling and cutting
the chains.

pinúsan, jiró íθilan. ta máziva γο, ta páina, t-ávαla me-stu putám'. ap-iðó évjinan st-
anáçuma apán.

They starved and wanted water. I picked them up, I took them and I put them on the riv-
er. They came out from here till the embankment.

Ap-t-anáçuma. γο íman apú mésa t-ambéλα. ðe ítan ambéλα, ete ítan, keirambéλα ítan.

From the embankment. I was inside the vineyards. There weren't vineyards. They were
withered.

mi féçun ci ðéka cifála váλα ci mi píçan e-éna galabóc. éfayán tu galabóc ðίçus na kata-
lávu ðip.

Ten buffalos left from me and they went to a corn field. They ate the corn without me
understanding anything.

κεένυ galabóc, ap-ti Μαγύλα. pánu ta mazévu γο, έρχυμι tu vrað', λew ti mána m.
<mána.> λew

Foreign corn field, form Magoula. I went and I took them. I come in the evening and I
say to my mother. <Mother.> I say.

<ti?> <m-éfiyan ta nóðja ci pan eti Mayúla c-éfayan éna galabóc.> <sópa maná m!> <t-ófayan tu yalabóc.> lew.

<What?> <The oxen left from me and they went to Magoula and they ate a corn field.
<Don't say that!> <They ate the corn.> I say.

ðéka cifála áma pésun mésa, lew. vála nistchá ítan tóra. mazénu yo stu putám' páli.
if ten animals went in. The buffalos were starving. I collected them and I took them to the river again.

putám' aftá íthilan. na vleps ta vála na paén mésa ci na kan pos kap ántropus. vúta mes.
They wanted the river. To see the buffalos going in and doing as the man does. Diving inside.

na krívun ci tu cifál ta vála. yo t-ázisa aftá. ta vála? na fuskón ta langóna ci na ben mé-sa...

The buffalos were hiding the head. I lived these things. The buffalos? They blew the sides and they went into...

ci na káthundi eti jis kat ci na fsan. vénia. t-ázisa. *pos ta lútsuñis ta vála?...*

They sat dawn on the earth and they whiffled. Surely. I lived them. *How did you drench the buffalos?...*

tu çimóna ta vála. ðen-íçami pulés trufés. úti kríu, úti zésta vastúsan aftá.

The buffalos in the winter. We didn't have a lot of food. They didn't withstand the cold or the heat.

ðe vastúsan úti kríu? kríu? ðe vastúsan पुली kríu. ítan san-da yúña.

Didn't they withstand the cold? Cold? They didn't withstand a lot of cold. They were like the pigs.

lipón tu çimóna trufés पुलés ðen-íçami na ta ðósumi.

So, in the winter we didn't have a lot of food to give to them.

áçiru. épirna mi tiñ-gañístra i kana kát'. mi tin aηγαλά t-ápirnàmi ci t-árixnàmi. ti paçná? a kataí t-árixnàmi.

Straw. I took with the basket or with something. We took on armload and give it to them. What a crib?

We threw them on the ground.

lipón. ci íçan पुली peíra. épirnàmi. éçu valóçtina. t-áçu. ðjo valóçtina paλά, ap-ta vála tu saránda.

So. They had many lice. We took them. I had buffalo comb. I had them. Two old buffalo combs, from forties.

t-áçu krimazména ici. yo íðjus manaçóz-m. éliji mána m. mi le. <piðáci-m. ðen keis líçu ta vála peíris apú éçun.>

I have hung them up there. Especially I myself. My mother said. <My child, don't you scratch the buffalos a little which have lice.>

peíra na ðis! ópus íni méλurus. पुली peíra. ta keúsa. ti na keíis? पुली peíra.

Lice to see! As the “meluras” (illness of plants) is. Many lice. I scratched them. What to scratch? Many lice.

aftá efcharietçóndan ta vála tu kalucér' apú peíra ap-ta putámna ap-tu jiró. ici katharíziti i ðla t.

The buffalos were delighted in the summer from the lice due to the rivers and the water. Its work was cleaned there.

alá icín-dup-g'iró ómus apú itan, ótan alóndza mi ta vála páli tótis, icín-dup-g'iró,
But that time, when I was threshing with the buffalos again then, that time,

ótan épçani ðéka i óra i iñámpe i uxtómpe analóya tóra tu kalucér' c-alóndza mi ta vála mi tin aðukáñ,
when the time was ten or half past nine or half past eight accordingly in the summer and I was threshing with the buffalos and with the “dokani”,

t-ávani patéra-m laep' ta vála apu pan. andí ópus pérumi mis na púmi, épirni ci t-ávani laep' na éçun kriót'.
my father put mud to the buffalos above. Instead as we take, he took mud and he put it to them to have cold.

vastúei kana mpei óra, mía óra kséru yo na púmi c-aftá. metá áma tu val ðen-íthili ci t-óççani zésta,
It was lasting half an hour, an hour as far as I know. After if the buffalo didn't want and the heat caught it,

ðen-d-ókani mi típuta dip. ta keézivàmi. mi ziftiris ópus éçu tóra sto zyo ici.
you could not do anything to it. We unhitched them up. With “zefrites” as I have now in the yoke there.

katévana tu zyo kat. ap-iðó ci stu putám'. mésa ci guλbúsan, ti guλbúsan ici. ti na fán? ðen-étruyan.
I put the yoke down to the ground. From here to the river. Inside there they were swimming as long as they were swimming. What to eat? They didn't eat.

típuta fila an-ívrinan ci típuta rayáza pu ðo c-apú ci ap-tu putám'. ðen-íparçi tótis tétça prámata na fan ta vála.
If they found some leaves and some matting grass here and there in the river. These things didn't exist then so that the buffalos would eat.

ðen-íçami na púmi. tu vrað' t-áðunàmi. a úti ci tut' tin óra. a kata ts uxtó i óra tu vrað'. ci na mi vlépum...
We didn't have. We gave to them in the evening. Not this time. Around eight in the evening. They didn't see also...

mi típuta fiñgár' póeis furés. alóndzan páli mi ta vála...ci tu kalucér' ðe vastúsan ta vála páli.
how many times with the moon. They were threshing with the buffalos...in the summer the buffalos could not withstand again.

δύλιβαν τι δύλιβαν, stamatúsan páλι. ici páλι keézivan.
They were working, as long as they were working, they stopped again. There, they unhitched them again.

αη-ίχامي κανά ðimát' χυrtár' na ta ðósumi i típuta fila rukófla apú galapçés ci keéru γο.
If you had any bundle of grass to give them or some corn leaves from the corn plants.

tétça prámata íχامي tóti. ðeη-ίχامي. mi tin aηγαλά t-áðunàmi.
We had such things. We didn't have. We gave to them in armload.

Λipón étruyan ci, keimérunan. tu pruí níχta i mána m mi tum-batéra m na ta vaλ stu zyο ja na párun n-alupísun páλι mi ta váλα.
They ate there and they passed the night. In the morning still night my mother with my father put them again to the yoke so that they start to thresh again with the buffalos.

aftó ékanàmi tótis imís...ótan ítan cirós ja kuválu pos ítan ta váλα?...
This we did then...when the time was for carrying, how were the buffalos?

mi ta váλα? t-ápirnàmi. ekónumàstan tu pruí. travúsami tu káru mi ta çérja i ot' íχامي. travúsami ici péra.
With the buffalos? We took them. We got up in the morning. We drag the carriage by hand. We drag it there.

t-áfinàmi ici. fórtunàmi tu kalamató t-áçiru apán, na púmi. afú jómunàmi tu, épirnàmi ta váλα t-ázivàmi.
we left it there. We loaded the "kalamato" (the screen of the carriage) with the straw. Since we filled it, we took the buffalos and we hitched them up.

t-úfirnàmi ðo. p-iðó. ítan áðju ðo. páinàmi stu paλó tu epit' apu písu íχan ipóstiχα. t-óriχnàmi t-áçiru mi ti mána m.
we took it here. Here it was empty. We went in the old house, they had sheds behind. I and my mother threw the straw.

c-iyó íman mikrós, eη-íkeira, aηévina ci γο ci patúsa ci γο me-st-áçiru tótis. ía ti piri-ménts.
I was little, I didn't know, I went up and I footed in the straw then. What to attend.

Vasiliki Palandza (89) Palaiomonastiro

Vasiliki Palandza (89) Palaiomonastiro (1) 0:00:00-0:11:50

...ðrómus mas χórzi. apu kat ítan tu epit' ts patéra m. ítan etin Amiricí. ékaηi ðóðika χρόηa

...The street separated us. Down there, there was my father's house, he was in Amerika. He stayed twelve years

c-írθi, éfcaei pitrénu epit' ci ðen-du χárci. ci ímastan apu kát. i bárbaz-m...
and he came back, he made a stone house and he didn't enjoy it. We were downstairs. My uncle...

i bárbaz-m ítan apu panaθé, péra péra ta epítça. tu mpso in t patéra m tu kat, tu mpso.
My uncle was up, along the houses. Half of the house is of my father, the house down-
stairs.

ci ȳo cimóman úlu ici stu bárba m, ðem-báina alú pθiná...
and I was sleeping always there in my ucncle's, I didn't go anywhere...

pósa piðjá ici patéra s? patéra m takeíðipei etin Amiricí. ðóðika χρόνα. apú ðikáke χurnú.
How many children did your father have? My father traveled to Amerika for twelve
years. From sixteen years old.

mbóis jíng'i. ci írθi kundá ci pandréfci. jatí ti mána m tij-ixi-íðí prutú na paí etin Amiricí.
He became cowboy. He came after and he was married. Because he had seen my mother
before he went to Amerika.

i mána m ítan ðéka χρόνα mikrotir' ap-t'-aftón. ci tim-bíri mi éruta ti mána m. c-íçi piri-
ueía.
My mother was ten years younger than him. He took my mother by love. He had proper-
ty.

ayórasan, éfcasan ci ta epítça ts ta pitréna. alá ðe-ðz-áfci i tiç. kundá pu ci.
They bought; they made their stone houses. But fate didn't let them. After...

pandréfci patéraz-m. ítan alú ta epítça. ci etim-blatéa mésa...ci írθi c-ékatsan iðó kundá.
My father was married. The houses were elsewhere. In the square, inside there...and he
came, and they sat here.

i bárbaz-m ítan पुली अपेईस. ítan ðjo aðérfca aftá. i patéra m ítan etin Amiricí.
My uncle was very nervous. They were twow brothers. My father was in Amerika.

ci mána m ítan éng'ius. tóti ítan i karutearé, kuvalúsan pétra ap-tu putám', c-épripi na
taízun einéça iðó.
My mother was pregnant. There were the carriage drivers. They carried stones from the
river. And they must feed them constantly.

c-ítan ðjo einfáðis, ítan i mána m c-aλ mía. i mána m ítan enγ'ius stu piðí. ci tij-ípi.
There were two brides of the two brothers. My mother and another one. my mother was
pregnant in the child. She told her.

<pu θelts? yáctris θelts? > tóti ériçnan yáctris. eke, iftá yáctris, uχtó tij-méra.
<Where do you want? Do you want in the "gastres" (caps)? > Then they were baking the
food beneath the "gastres" (caps form cast iron). Six, seven, caps, eight per day.

ðikáke numaté na taízun c-açórja i familá i θci ts. ci leĩ makarítsa mána m apú ítan ηgas-
trumén prutára.
To feed sixteen persons, apart frm their own family. My late mother says who was preg-
nant first time.

ici íçan χandác. tóti ðen-íkeiran mi ámu. mar ítan pisuðrumikós i kózmus.
They had a ditch. Then they didn't know with the sand. The people were old-fashioned.

na zvisun tin azvét' stun ámu, na fern ámu ci na zvisun tin azvét'.
To quench the lime in the sand, to bring sand and to quench the lime.

épripi na fcásun γύρνα μιγάλ. na jep tu epít'. jénundan ðipló tóra. mi eke ðumátia péra péra.

They must have made a big pit so that the house was made. It became double then. With six rooms along.

ci ke i mána m. ti lei. ti rótei i tranítir' i epifáða.
My mother says to her. The older bride asked her.

<pu thelts, Nikulína? thelts na íei ts yáctris na mairévs i thelts na pa na skáps.>
<Where do you want, wife of Nikolas? Do you want to be in the caps to cook or do you want to go to dig?>

i patéraz-m éskafi mi tum-bárba m tu Naéúl ci i mána m pitúei mi tu Lizyár'. i bárbaz-m ítan apeís.

My father was digging with my uncle Nasioulis and my mother was throwing the soil with the shovel. My uncle was nervous.

<aí Nikulína!> burúei? ðjo éskafan. aftín gastrumén stu piði. burúei na ta ipufér', na ts ftae?

<Hey wife of Nikolas!> Could she? Two were digging. She was pregnant to the child. Could she withstand and reach them?

ðem-burúe-i manúla m. éðuci, píri, mna méra ðjo. tim-bíran poj, piði tu várici mésa ðo mi tu fear' apú pitúei.

My beloved mother couldn't. She continued one, two days. The pain started because she hit here inside with the shovel which she was throwing with.

na jep γύρνα μιγάλ, tóra p-íðo méxri ta péra stu epít'. aftí éskafan ðjo c-aftín pitúei.
So that the pit becomes big. From here till over there in the house. These two were digging and she was throwing.

c-aftín ítan ðikainá xurnó. tij-émasan i poj. kundá. paí eti vavá m, eti mána ts na kap tu piði.

She was nineteen years old. The labour pains started. Afterwards. She went to my grandmother, to her mother to make the child.

tu piði t-ónvaλi tósu..ítan-du variménu tu piði mésa ðo. t-óklapei i patéraz-m pulí aftó tu piði ci i mána m.

She brought out the child so...the child had problems. My father and my mother cried a lot for this child.

maðíθkan. c-íetira epnéça ékani eke kurítea patéra m. ðen-dup -éðuci piði i Θ'os.

They plucked themselves. After this child my father made six girls. The God didn't give to him a boy.

na min-da pušiluyámi. c-i mána m kundá. paĩ tu piđí, paĩ. éna kuríte ékaɲi ména. éna ékaɲi.

Not to say a lot. Even my mother. The child was lost.. She made a girl, me. She made one.

έλιγαν. ίγaman ađirfó. prot' i vavá m évγaλι ðáskalu mésa ðo stu Biλέτε. c-ίçi μία ap Tríkala parmén aftín.

They said. We had brother. My grandmother first had teacher here in Palaiomonastiro. He had taken one from Trikala.

τιη-έλιγαν. kápus τιη-έλιγαν morá stu ipíθitu. ci τιη-irutéçi ci tim-bíri. τιη-έλιγαν Vaeίλçi.

She was called. They called her somewhat in the last name. She felt in love with her and he took her. Vasiliki.

ci píra tu θko ts t-ónuma iyó, jatí i Panaíóts paĩ apán aftú sta Kúteina ci kundá írθí stu χurjó, ðaskálini iðó.

And I took her name, because Panagiotis went upwards in Sturnareika and after he came to the village, he was teaching here.

ci ti nίχta aftós ap-les iei nirefçi arkúða. ici apu ítan stu krivát'. ίγαν munaðikó krivát' stu skuλίu ta paλaká ta χróɲa.

He dreamed a bear in the night. There where he was on the bed. They had only one bed in the school in the old times.

prutú tu íkuε eciðón. prutú tu íkuε. sta ðikatécira ékaɲi kuríte tu tiλiftéw. ci paĩ arkúða. λei.

Before twenty (1920). In fourteen he made the girl Eleftheria. The bear went. He says.

ci tin arkúða ðen-di θiórzan ja kalí afti. skóθci tu piđí ci paĩ eti mána t.

They didn't believe the bear was a good thing. The boy got up and went to the mother.

i γnéka t ítan sta Tríkala mi ti mána ts ci mi ta mikrá. <mána.> λε. aftó c-aftó íða λε.

His wife was in Trikala in her mother with the children. <Mother.> I saw this and this. He says.

<θα fivγu λε, θα pánu stu strató λε, akεumatikó λε, ðeɲ-gáθumi ðo λε.> <mi piðáci-m!> λε i vavá.

<I will go, I will go to the army, as officer. I don't stay here.> <No, my child.> The old woman says.

<ðé-ɲi típuti.> tuɲ-éliji i vavá m...aλbé ekótçi éfji tu piđí..min-da pušiluyámi.

<It isn't anything.> My grandmother was saying to him... at the end he got up and he left...not to say a lot.

paĩ akεumatikós eti Aθína. mi ti γrip' apu péθinan tóti, péθaɲi tu piđí, i Panaíóts.

He went as officer in Athens. The child, Panagiotis died from the flu which they died then.

c-aftín kundá éliji. ítan irutivmérn ci maðjóndan. <Panaíóti-m, pári mi, Panaíóti-m, pári mi.>

She was saying behind. She was in love with him and she was plucking herself. <My Panagiotis, take me, my Panagiotis, take me.>

íçi tría piðjá. íçi Jan ðicióru, íçi Kósta, íçi ci Sufia. <Panaíóti-m pári mi, Panaíóti-m pári mi.>

She had three children. Giannis lawyer, Kostas and Sofia. <My Panagiotis, take me, my Panagiotis, take me.>

vavá m ti máluþi. <mi maðjóei, miþ-gants.> <Panaíóti-m pári mi. ȳo ei píra mi éruta.>

My grandmother fought her. <Don't pluck yourself, don't do.> <My Panagiotis, take me. I took you by love.>

tim-bíri! t-ónȳali trayúð' i bárbáz-m.

He took her! My uncle did it song.

<çéja pu ðen-d-áíði ílus, ta tsakónun i jatrí. ta tsakónuþi ci léþi. <kóri mu ðer-eks zuí.>>

The hands which the sun didn't see, the doctors hold. They hold them and they say: <My daughter, you will not be alive.>>

ci péþari c-i jnéka t kundá c-áfcí tría. i kaímén i Zuyráfú ci, Zuyráfú tē-éλιγαν stu ipíþitu.

His wife died also after him and she left three children. The poor Miss Zografos. They called them Zografos in the last name.

na ta ferþ tu kalucér' iðó ca ta tría. et-icín ti jajá ayríksan sta Tríkala.

She was taking the three children and she was bringing them here in the summer. They grew up in this grandmother in Trikala.

ci-mi-ípan tu ónuma Vaeilcí iména. kánun iména tu prótu. paí aftó Vaeilcí.

They said my name Vasiliki. They made me first. Vasiliki.

tu ðéftiru jijnóti kuríte, aðirfi m i Jurjítsa. paí i patéra m, éȳȳalàman ta teípra.

The second was born a girl, my sister Georgia. My father went. We produced "tsipuro".

éikuei d-bukála...ei lei. tu prótu kuríte ci tu ðéfrítu kuríte. éikuei tu teípru.

He lifted the bottle... he says to himself. The first girl, the second girl. He lifted the "tsipuro" (to drink it).

θ-apumónundan uð-icí, θa péþiþi. ti ramdzána tij-éspaei. télus pándun. kaþ tu trítu. kuríte ci tu trítu.

He would be suffocated there, he would die. He broke the bottle. Any way. He made the third. The third was a girl also.

tu tétartu. kundá tu tétartu. íçi patéraz-m. pandréfcí tu íkue éna, tu ikueiðjó ékaþi tu piði, tu ikueþría ími ȳo.

The fourth. After the fourth. My father had. He was married on twenty one (1921) and on twenty two (1922), he made the boy when he was twenty two, I was born on twenty three (1923).

afú ékani tu piði, i mána m kíjtei etu tétartu kundá tu kuríte. c-aftá ítan ðiplárka ta ðjo eti manúla m.

After he had the child, my mother started being pregnant to the fourth girl. These were twins into my mother (in my mother's belly.)

ci tóti, piði m, ðen-íparɣan amákea, ðen-íparɣan típutis. katalavéntɔ? típutis. ci ítan.

Then cars didn't exist cars, anything. Do you understand? Nothing.

pan, ífiran. tu éna t-ónɣali ðo. ci t-álu ðe burúci. tu triánda i Prasuλίðis énas jatρός ítan munaðikós sta Tríkala.

They went and brought. She gave birth to one here and she couldn't give birth to the other. In 1930 there was only one doctor in Trikala, his name was Prasilidis.

ci tim-baí sta Tríkala patéraz-m mi tin ámaksa. c-ot' t-ófcae i mána m tu epit', ot' tu ti líuei.

My father brought her to Trikala with the carriage. Just my mother had made the house, just she had finished it.

jírei ci t-úíði ci fónakei. <epitáci-m ðe mata-ei-ɣlépu. le. e-éfcasa ci ðe ei ɣlépu.>...

She came back and she saw it and she screamed. <My little house I don't see you again. I made you and I don't see you.>...

tu piði ítan ajénutu tu ðéftiru pu íci. ípan kundítira i jatrí. épripi na jiniθí kundítira tu ðéftiru.

The second child which she had was not ready (to be born). The doctors said. The second must be born.

tu éna t-ókani ðo. tu tráfei mamí. péθani ut-iðó. t-álu t-ónɣali kupeíðja jatρός.

She gave birth to one here. The midwife delivered the baby. The baby died here. The doctor delivered the other in pieces.

piθér i mána m. ti fern iðó. pilóçum-biritó. péθan i mána m ap-tum-bilóçum-biritó.

My mother died. They brought her here. Puerperal fever. My mother died from the puerperal fever.

péθani mána m. tum-batéra m ti tuɣ-gants kundá? iyó íman iftá çurnú. ími tu kuetría jini-mér

My mother died. What could my father do after? I was seven years old. I was born on twenty three (1923).

ci péθani mána m tu triánda. i aðirfi m ítan pendi, t-álu i Ayurítsa m ítan tría ci t-ála pan ca ta ðjo.

and my mother died in 1930. My sister was five. The other, my Agoritsa was three and the other two, the went off..

paréraz-m ti kan kundá? mókis péθani mána m. ti évanan tóti? éna stavró etc évanan manaxá sta mɣímata.

What did my father do after? Just my mother died. What did they put then? They put one cross in the tombs like this.

pu tuη-ίγλιπι? paĩ sta maγazá. spulát' íxaman ici tu bárba m ci ti vavá m ci mas eímaei mi ti θca m.

Where was she seeing him? He went to the shops. Thankfully we had our uncle and my grandmother and he looked after us with my aunt.

ítaη-galí. paĩ sta maγazá ci ípiηi ci paĩη ci cimóndan stu ηηίμα ts mána m. ci g'ílóndan. She was good. He went to the shops and he was drinking and we were going and he was sleeping in my mother's tomb. And he was laying.

íxaman eçtíca. ci mis éλιγáman. <ðeη-éχumi mána, ðeη-éχumi ci patéra.>... We had woolen clothes. We said. <We don't have mother, we don't have father also.>...

pái kalá. tum-bandrévun kundá. télus pándun. paĩ. ei mía ítan c-aftín çíra. péθaηi ándra ts. Well. They married him off after. Anyway. With one who was also widow. Her husband died.

tuη-évyali. íçi éna piðác. t-úfiηi. aηγαλά imís. tin ayápsaman पुली She brought him out from the tomb. She had a child. She brought it. We hugged her. We loved her a lot

játí ímasthan mikrá ci íxaman pónu apú mána. because we were little and we had pain of the mother.

émijni tu eπit' áðju. áma fej i χnéka, meη tu eπit' áðju, piðí m. ci tráfsa tósa pulá γo eti zuí m.

The house was left empty. If the woman leaves, the house remains empty, my child. I suffered a lot in my life.

ékapi ci mánan m i ðéftir', ékapi éna. piθéη c-aftó, ci t-álu. e! leĩ i patéraz-m. My second mother made one. It died also and the other. Eh! My father says.

<saránda méris, le eke γύηηis éfcasa stu ηikrutafíu le. tu óγyusa. le> <In forty days, I made six tombs n the cemetery. I plowed it.>

t-álu. kaη tu ðéftiru. tu ríχun. t-óriksan eti strata na zie tu ðéftiru káηi. The other. She made the second. They threw it. They threw it in the street to live.

pos t-óriχnan aftó ðilaðí? ti ékanan? t-óπιηηi i mamí fascuménu ci t-óπιηηi ci vjeη stu stavruðróμ'.

How did they throw it? What did they do? The midwife took it in the swaddling cloth and she went out in the crossroad.

pços θa πiráe na tu vaftíe, na min-du rutíe i nunós. ja na χairóe. tum-béθinan. Whoever will pass, he baptizes it, so that the goodfather doesn't ask. So that it can live. Their children were dying.

tum-béθaηi ci t-álu tu kuríte. tu trítu ap-t-óλιγαν Ayurítsa. c-émináman imís ta ðjó. His other girl died. The third one whom they called Agoritsa. We two left.

c-ékapi. mi tin aλ kundá ékapi ðjo. icína χairusan. e, χarés miγάλis. kalá πirnúsan.

He made with the other woman two after. They lived. Eh big happiness. We were living well.

ésfazàman γρύνα. keastuχύει patéraz-m apu kapà furá...i manúla m tútin i ðéftir' ítan farmakumépn.

We slaughtered pigs. My father some times was forgetting...my this second mother was sad.

pikráθci. tim-biθépn c-aftín tu piði. c-éλιji. <játí pandrévuman iyó? θα ίχα tu piði m áma ðem-bandtrévuman.>

She was sad. Her child died also. She said. <Why was I married? I would have my child if I wasn't married.>

anaθimatúci tum-batéra ts ab-ðen-dij-éðuci éna na fcaε μη-astréχα epit'...

She was cursing the father who didn't give her one (place) to make a simple house...

tiraynizmépn ci cijn apu píraman ti mána. e, írθi i óra ε-ιλίicia. ίçi patéraz-m ikéinda ετρέ-mata χuráfca.

Even this mother we took, it was long-suffering. It came to a certain age. My father had sixty acres fields.

írθi óra. tóti ðem-bandrévundan, piði m, mi ayápis ci mi tétça. mi tun ándra m i stráta mas χorzi.

The time came. Then, my child, they weren't married by love and by such things. The street separated me from my husband.

kund-átan d-bárba m tu epit', ítan éna péra péra. ίχaman. t-ύχaman éna. ίχaman pur-tukeilá.

Close by there was my uncle's house, it was such long. We had one. We had it common. We had a wooden door.

χórgan ja ts kótis. télus pándun. mi χalévun. írθi na pandriftú iyó. íman trapítir'.

They separated the place for the chicken. Any way. They asked me. The time came for me to marry. I was the older.

μηνα vradjá ítan t-aĩ Nikuláw, keimérujni. ci mi χάλipsan ðjo. ci lei patéras. <a tu pandrépsu.> iyó íman ðikainá χurnú.

One night, before the fest of Saint Nikolas. Two asked me. The father says. <I will marry her off.> I was nineteen years old.

έλιγα γο τόρα. ðikainá χrunó. έλιγα mi tu mhaló m. tráfei i mána m tósa. pu na pandriftú ci γο.

I was saying then. Nineteen years old. On my mind. My mother suffered so much. Why should marry also.

ðikainá χrunó. pu na pánu? pos n-apíksu epit'. c-ítan ca i ðjo. i énas ítan iðó apu píra tum-Balandzá...

Nineteen years old. Where do I go? How do I open house (create family)? There were both. One Mr Palandzas was from here whom I took.

Vasiliki Palandza (89) Palaiomonastiro (2) 0:00:00-0:05:05

íman prot'. épripi na pánu na tun vυiθáw stu χuráf'. íχaman pulá χuráfca...
I was first. I must have gone to help him in the field. We had many fields...

m-évaλi Brustá iména na mi mi váλ st-aλétr', jatí t-aλétr' ítan ðískulu pu písu ci tu voð'
ítan ámaθu.

He put me in front so that he didn't put me in the plow, because the plow was difficult back and the ox was unexperienced.

ítan ðamaláca p-tu voð'. ci γo na ta ðiafténu apu Brustá ci aftós apu kundá mi tin akéál ci mi t-aλétr'.

They were calves from the ox. I, to drive them in front and he came after with the prod and with the plow.

c-aftó ítan zavó, ðep-ítan teukandzoménu. Tóti t-ápirnan u kózmus ci ta teukándzan.
It was crazy, it wasn't emasculated. Then people took them and emasculated them.

c-aftó ítan atεukáγy. ta teukándzan ta vóðja ci t-ávanan stu χuráf' i kózmus.
This wasn't emasculated. The people emasculated the oxen and they put them in the field.

ítan iðicí aftí. t-árixnan kataí, ta teυγándzan sta λimbá. ci tóti aftí éstrunan ta vóðja.
These were expert. They put them down, they hit them in the testicles. Then they fixed the oxen up.

ci mi per' iména, m-émaci t-aλétr'... ci mi píri zvárna ci péraei t-aλétr' apu peilá m.
It took me, the plow took me...it took me down and the plow passed up on me highly.

ap-tu cifáli-m péraei t-aλétr'. ci áksa manaxá tum-batéra m ap-úpi. <kurtsáci-m! kurtsáci-m!>

The plow passed from my head. I heard only my father who said. <My little girl! My little girl!>

c-íman iyó ðéka χurnó. ðóðika ðe θa íman. ci péraei t-aλétr' apu peilá m.
I was ten years old. I wouldn't be twelve. The plow passed close to me highly.

poε-ékani χuráf'. Brustá ítan. vóð'. ítan valménu tu éna. t-álu ítan ðamáλ. épripi na eks ðjo na kants χuráf' ci zγo.

As he was plowing. It was in front. Ox. The one was taught. The other was calf. You must have two to plow and yoke.

ðep-iðis zγo kapá furá ap-ta vóðja? c-íχaman aλteíðis ci t-aλétr'a. ci péraei aftó...apu kundá.

Don't you see ever yoke of oxen > The plows had chains also. It passed...near.

péraei apu peilá. iyó ípa. tóra m-ékani kupείðja. ðep-épaθa típutis dip. tósu ap-úman ur-faná.

It passed highly. I said. <It made me now in pieces.> I didn't get anything at all. Such an orphan child.

c-apéraei ci patéra m etinuχurévundan c-ékliji. <kurtsáci-m, mij-épaθis típuti kurtsáci-m?>

It passed and my father was feeling sad and was crying. <My little girl, don't you have anything?>

<δεν-έπαθα típuti patiráku m, δεν-έπαθα típuti patiráku m.> *tóti óryyri kózmus mi ta vódja.*

<I don't have anything, my little father, I don't have anything, my little father. *The people were plowing with the oxen then.*

mi ta vódja. e! óryyuna. m-épirri apu kundá óndaε-ítan vaλména ta vódja. tsákuna ci ta alétr' apu písu.

With oxen. Eh! I was plowing. He took me after him when the oxen were in the yoke. I was holding the plow from back.

ci keipaǐazména tu çimóna. tíliunan. i spartós. ta Fóta pu péra éepirnáman ta rónja tóti.

My feet froze in the winter. They finished. The seeding. We were seeding the "rovia" then after Epiphany.

jénundan tósa ía na fan ta vódja. t-ákuvàman. íçi mumúð'a. t-ákuvàman sta çirómba.

They became such so that the oxen eat. We cut them. It has bugs. We cut them in the hand mills.

pulá pulá ékanàman, piði m, tóti. ci yo íman kepóltu kundá ci keipaǐasan ta puðaráca m.

We did many, many then, my child. I was barefoot beyond and my feet was frozen.

δεν-ίχaman papútea. mi ti na ta párs? patéraz-m δεν-ίκεiri. ti na kan?..

We didn't have shoes. What do you buy them with? My father didn't know. What does he do?

evanàti ci yurnutsárcha? a! m díχu yurnutsárcha?

Did you wear even "gurunotsaruha" (shoes from pig skin)? "Gurunotsaruha". Without "gurunotsaruha"?

δεν-birpatúsan i ándr' díχu yurnutsárcha, δε burúsan na kánun χuráf'.

The men were not walking without "gurunotsaruha". They couldn't plow.

tu γρυη μόλις t-ósfaçàman, t-ókuvàman faecés etc. eke iftá faecés. tóciε-íà, tóciε-íà.

Just when they were slaughtering the pig, we were cutting it in strips like this. Six, seven strips. Such this, such this.

te-éfcanan yurnutsárcha. imís i γnécis éfcanàman purpódja. aλ épliji.

They made them "gurunotsaruha". We, the women made slippers. Another woman was knitting.

ci kratúsaman ci mis apú cínu tu yurnutómaru kundá ci t-óvanàman. t-órafàman.

We put aside from this pig skin after and we put it. We were sewing it.

éfcanàman luríðis mikrés. tóciis ía. ci ts múecivàman ci érafàman tu purpód'. te patúsaman ci mis.

we made small strips. Such this. We were wetting them, and we sewed the slipper. We were walking like this.

ίχαναν τα παπούτσια. μες τ'άχαναν ες απανάθε πλιχτά c-απού κάτου γυρνυτόμαρου. c-αφτά τ'άζισα, μανάρι-μ, τ'αίδα...

We had the slippers. We had them above knitted and beneath they had the pig skin. I lived to see these things, my sweet, I saw these.

παπούτσια δειπ... τα κίτσα εις? τα πιδάκα τότι ίχαν παπούτσια? αχ τι παπούτσια. λάστιχα. μι τα λάστιχα στου γυμναίου.

Not shoes at all. You the children? Did the little children have shoes then? Ah! What shoes. Rubber shoes. We went to the gymnasium with rubber shoes.

τί πύφισαν! έρουναν καλίστιρ' ζυί αλά. samaruektieis fúetis ta tráripsa.

Howdid we suffer! A better life was coming but I grew them up with skirts from woolen textile which we put in the saddle.

técira piðjá pu ékana ca ta técira os na pan skuló mi samaruektieis fúetis.

All four children that I made until they went to the school they wore skirts from woolen textiles.

να τειρύλα δο ετε αία. τιν-επλιγα μι tu çer', τιν-εραφα. τ-άρλιγα c-απού να bluzúla.

One small pocket here like this. I was knitting it by hand, I was sewing it. I was knitting one small blouse to them.

Evaggelia Patramani (81) Karditsiomagoula.

Evaggelia Patramani (81) Karditsiomagoula 0:00:00-0:04:30

αγρίεις τι μάνα s tum-batéra s? o! μηα χαρά. Ολ. μέχρι τόρα kundá. i! jínigan ta piðjá m, ítan ja padr'á.

Did you reach your mother and your father? Oh! Very well. All. Till recently. Ih! My children grew up and were ready for marriage.

c-éziei. patéraz-m éziei uyðónda eke, mána m uyðónda péndi. te-ίγα. ci piθirá ci piθiró.

My father lived eighty- six years, my mother eightyfive. I had them. Father in law and mother in law also.

pandréfca mi óla ta γυριόγια m. pos tu len. iyó íman alú miγαλίστιρ'. ímasthan iftá adérfca. téciris adírfés ci tría adérfca.

I was married with all my parents. How it is said. I was the oldest. We were seven brothers. Five sisters and two brothers.

έναν τυν-έχασάμι c-ίμαετι eke τόρα. c-ίμαετι δο úla pandriména. c-ίπι úlu tu χυρjό Karðitsumáyula,

op na pámi, ηρίεα, adírfés. c-ίμαετι ολ ιδό.

I lost one and now we are six. All of us are married here. Wherever you go, all the village Karditsomagoula is with nephews and sisters. All of us are here.

papú, jajá ayríkeis? ci papú ci jajá. ðjo jajés ci ðjo papúðis.

Did you reach grandfather, grandmother? Grandfather and grandmother. Two grandmothers and two grandfathers.

ðjo ap-ti mána m, ta γυρίðja ap-ti mána m c-ap tum-batéra m ca te-i-ðjo ts ayríksa.

Two from my mothers side the parents of my mother, and both two from my father.

mi pándripei. jajá éziei ci pço kundá ap-tum-bapú m akóma. ts ayríksa puλί kalá.

He married me off. The grandmother lived longer than my grandfather. I reached them very well.

filuyúsan aftí pósu plérunan ayar.lic tóti na parn ti jif', ti γnéka? θimáci na mi pis?

Did they say how much "agariliki" they paid them to take the bride, the wife? Do you remember and can say to me?

a! θimámi. i patéraz-m ti mána m tim-bléruçi ci tim-bíri. pos tuη-éλιγαν? Andón, ti mána m lej.

Ah! I remember. My father paid for my mother and he married her. How was he called? Andonis, my mother Helen.

...Nikópoulos Andónis ci mánan Laiúla, ítan ap-ts Kamináðis, an eks akustá. je, apú ci ítan i mána m, alá Garagúna, dópça, garagúnka íçi.

...Andonios Nikolopoulos and my mother was from Laios Family, she was from Kaminades, if you have heard, yes from there my mother was, but Karaguna ("she wore the karagoun traditional costume), local, she wore "karagounika" (local traditional clothes).

ci patéraz-m púltei t-arná ci tim-bíri mi prukeijnó. ici. íθili ci parapán na ðosn, alá papús ómus ítan ftuxós ci ðen-diη-íçi puλί armáta ti mána m, na kataláfs ci lei.

My father sold the lamps and he took her with matchmaking. He wanted that they give more, but my grandfather was poor and he didn't have many dresses for my mother, to understand. He says.

<ðe thélu na tu plísu γo na páru paráðis ci na ta faw. thélu líγα na mi ðoe. téeirís çiλάðis.>

<I don't want to sell her and to take money and to spent them. I want that he gives me few. Four thousand.>

prupuimicés, prin ap tum-bólimu tóra. pulá liftá. <téeirís çiλάðis tóti púlta t-arná úla.>

Before the second world war. A lot of money. <I sold all the lamps for four thousand then.>

éλιji patéraz-m <ci ei píra.> η-éλιji.

My father said. <And I married you.> He said to her.

mitá cíntsan tu γámu c-ιπιði ðeη-íçi mána m, ítan pulá ađerfca, ðéka ađerfca ítan, c-ítan ftuxúteka etc.

After they started the marriage. Because my mother didn't have many clothes. There were many brothers, they were ten brothers and she was poor.

ci lei papús m <γo fta.> papús Laius apu ci ts mána m i patéras. <píra téeira çiλάrka.>

The grandfather says. <I these.> Grandfather Laios, my mothers' father. <I took four thousand.>

πάϊναν tim-Beft' c-ékanan εἰμνόλια. i χυράφα i λῑftά. tim-Bemt'. μόλις κεικνύει γάμυς ab-Diftéra,

They went to make contracts on Thursday. Or fields or money. On Thursday. When the marriage started from Monday,

tim-Bemt' θαλα fcásun ta εἰμνόλια. λῑftά ti ítan t-áðunan. t-áfcanan εἰμνόλια. ta χυράφα t-áγραφαν, áma ítan χυράφα.

they would make the contracts on Thursday. They were giving money or what it was. They were making the contracts. If there were fields, they were writing them on contract.

ci t-agarálic t-óðuei tim-Bemt'? tim-Bemt'. paĩ papús apú ðo c-aλ prikeindé...

Did he give the "agariliki" on Thursday? On Thursday. The grandfather and other matchmakers went...

Nikópulus. Vang'él tuη-έλιγαν tum-bapú. ετιη-Garðítsa mi tum-brukeindí mazí. ci píγαν stu epit' n-áni oλ martír' ici péra.

Nikopoulos. The grandfather was called Vaggelis. In Karditsa together with the matchmaker. They went to the house so that all were witnesses there.

<uríeti εἰμβέθιρι, κεικίνtsami tu γάμυ, par ta λῑftά s. íci ftυχός. na kants ci εἰ tu γάμυ.>

<Here, (you) relative by law, we started the wedding, take your money. You are poor. To do the wedding.>

alá papúz-m ítan puλί kalós ci λεί ici pu ítan oλ trúiru, λεί.

But my grandfather was very good, and he says when they all were around.

<ta ðjo aftá çilárka θa kratísu, εἰμβέθιρι, λεί, t-ála ta ðjo θa sas ta ðósu písu na fcaĩs d-ðixatéra m armáta pos fcáandi z-η-Garðitsumáyula.>...

<I will take these two thousand and I will give you the other two back so that you make all the official costume for my daughter as you do in Karditsomagoula.>...

<iyó ími ftυχός ci ðep-έχyu pulá.> éfcanan pricá, armáta tótis. εἰnúca patuména na eks.

<I am poor, I don't have many.> They made dowry, the official costume then. You should have filled chests.

ðe e-épirnan stu epit' pu paĩnis. épripi na eks armáta θci s ja na furéĩs.

They didn't take them to you in the house where you went (as bride). You must have had your own clothes to wear them.

ci ta jírei písu. ci tim-baĩ papúz-m Vang'élts íetira tin aλ ti méra.

He gave them back. And my grandfather Vaggelis brought them to her next day.

jati? aλót'ka évanan i Kaminádis? ta íðja évanan. ta íðja évanan alá ðep-ίçi pulá. ítan ftυχός ci ðem-burúei na tu fcae poc-éfcanan.

Why? In Kaminades did they wear different clothes? They were wearing the same, but he didn't have many. He was poor and he couldn't made for her as they were making.

έfcanan δjo eindúca patuména. g'urdjá, flukáta, saíáδja, kámsa.
They prepared two filled chests. “gurdia”, “flokata”, “saiades” “kamisa” (traditional clothes of the women).

pxámpsa íçi mána s. íçi alá líya. δeη-íçi íkuε pxámpsa? δeη-íçi íkuε kámpsa. oç.
Your mother had shirts. She had but few. Did she not have twenty shirts? She didn't have twenty shirts. No.

ci saíáδja δeη-íçi pulá ete ja na vaη katótira stu epit'.
She didn't have many “saiades” to wear home as unofficial cloth.

úti eiritça. típuta fta. ci paén papúz-m ci ta parag'éληn úla stu ráft' tu-Gaganáteu, keakus-tós tóti rafts.
Neither “siritia” (strips with tufts). Nothing from these. My grandfather went and he ordered them to the tailor Gaganatsios, he was a famous tailor then.

έfcapη saíáδja, g'urdjá. ci t-áfcaei ci...*prólavi?* ítan ci étima...έfcanan ci étima vlač tóti. ítan krimazména.
He was making “saiades”, “giurdia”. He made them...*did he reach?* There where ready-made clothes even. The Vlach (tailors) were making ready-made cloths. They were hang (on the tailor's shop).

pañ ci ta píri étima ci t-ávaλi stu tsac ci ta pañ tim-Baraεciví ici péra, t-ayóraei úti tóti ab-
dž-vlač.
He went and he took them ready-made and he put them on the sack and he brought them on Friday there. We bought all them from the vlachs (tailors) then.

vlač pλúsan. έfcanan mi féλpis idó, saíáδja mi miriná ete. ci t-ávaλi mána m me-stu ein-
dúc. apórisan uλ.
The vlach (tailors) were selling. They made with velvet strips here, “saiades” with black cotton strips like this. My mother put them on the chests. They were all were wondering.

<po po! έλίγαν δeη-eç δeη-eç pricá, λeí. cíta na ðis papús. patéras ti kalós íñi.>... t-áfiri
úla eimbéθirus mi tu tsac, λe,
<Po po! They were saying she didn't have dowry. Look how nice is the grandfather.>
The good father...the relative in law brought all on the double sack.

ci jómppei tu eindúc na ta vλεpn. ta krimúsan tóti, évanan mηηa triçá...ta píji stu epit' ici eti
mána m...
She filled the chest so that they saw. They were haging them at that time, they put a rope... he brought them in the house there in my mother's.

η-G'irjací etifanónundan, m-Baraεciví ta pañ úla mi tu tsac.
They were espousing on Sunday, he brought all on the double sack on Friday.

Evaggelia Patramani (81) Karditsiomagoula 0:18:20-0:21:55

ηιχτέρivami os tu pruí ci mi tu kandíl. ka-tu buχαρί tu kandíl ci na káθumècti pend eke
kurítea na ηιχtirévumi.

We were working overnight till the morning with the candle. The candle beneath the fireplace and five six girls were sitting to work overnight.

évanàmi urjés, mitrúsami. <πόεις urjés ici?> τόεις. mitrúsami íea. <íea éxumi?> <íea.>
We were putting fathoms, we were counting. <How many fathoms you?> So. We were counting the same length. <Did we have the same length?> <The same length.>

<bros θα válumi pços θα ðjav'>. c-έρλιγàmi. póti páinàmi íea, póti ðjávijη tósu ía jíma.
<Let's go, we will bet who will overcome.> We were knitting. Some time we were in the same length, sometime such thread was overcome.

<o bo! εi vjáfka!> Varúsan palamáca oλ. <po po! ðjáfci, ðjáfci.>
<Oh bo! I overcame to you. All were clapping. <Po po! He overcame, he overcame.>

tu pruí éθivnàmi ap-ta niχtérja. álu íðus. muĩabétca, jéla. peíeimu stu buχarí arvίθca,
We went away from the overnight working in the morning. Jocks, laughs. Roasting chickpeas on the fireplace.

na pœen papalúðis. káθundan ci ta piðjá c-i bárbaz-m aftú uλ. <εi! kaθίeti na pléksumi akóma.>
To roast pop corn. Even the children and my uncle were sitting there, all. <Sit so that we knitted more.>

álus ékluθi ekjí ja psáθa. éfcànàmi ci psáθis mis iðó. álus ici. e-éna ðumátiau ðéka átuma.
Other was spinning mat for wicker mattress. We were making wicker mattresses here. Ten persons in one room.

ti jénundan pu paramíθca! tu éna, t-álu. ðeη-gatalávinàm pos éfiηg'í dip.
What fairy tales! The one, the other. We were not understanding how it was dawning.

pan icína ta kalá...ta θimámi etc. popó, ti éfcànàmi! ti χarés ci ti. ðeη-épavàmi apú muĩabétca c-apú jéla.
These good moments passed... I am remembering them. Wow, wow, what did we do! What a fun. We were not stopping the jokes and the laughs.

c-i papúðis na káθundi ici ci na len. mas len paλaká. paramíθca. tu éna t-álu. ti na su po. ti kalá pu ítan!
Even the grandparents were sitting there, and they were saying. They say to us old things. Fairy tales. What to say to you. What good that was!

áma ta θimámi etc, anaetínazu...έχηθαν ci i vavés tóti. e, na mi t róka. ci tu tétçunan aftú.
If I remember, I sighed...*even the grandmothers were spinning then.* With the distaff. They were doing it there.

ci t-aðráχt' páijni ci mázunan ci gvárja. ádi. áma ítan ómus Paraeciví ci Titárt' ðe ðúlivan tu vrað'.
The spindle was going (fast) and they were picking up skeins. If it was Friday and Wednesday they were not working in the night.

tu pruí. ema ka-tu pruí. <na εκuθίti niχta. ðeη-gaη m-Baraeciví tu vrað', údi n-Ditárt', údi ðz-jurtés.>

In the morning. Close to the morning. <Wake up in the night. It is not allowed on Friday night, neither on Wednesday, neither at the fests.

a! dz-jurtés ðe ðúlivan dip. ts Cirjacés kapénas ðen-dzákujni típuta. mólis varúei kambána.

A! At the fests they didn't work at all. On Sundays nobody was touching anything. Just the bell was ringing.

<pitáketi ta cindímata!> cindúsami c-épλιγàmi. <uĩ! várisan kambápis, píri jurτί zvárna. <Throw the embroideries!> We were embroidering, and we were knitting. <Wow! The bells rang, the fest came already.

pitáketi ta óla. tiráti ti ðla sas.> álus vupés mésa, álus na vaλ pitréλυ stu kandίλ. Throw all. Look at your work.> Other was bringing cow patties inside, other was putting oil on the candle.

muskárja, jiláðja n-arméksumi, na fcásumi. in jurτί. éλιγαν. <o bo!> pópei káθumàstan, çérumàstan.

To milk calves, cows, to do. It is fest. They were saying. <O bo!> Tonight, we were sitting, we were having fun.

<o re! ékatsàmi ci mpa vraðjá etc.> κεαρόετινàmi λίγυ. tu pruí. <θα skuθίτι pruí.> éλιγαν. <Ore! We sat one night like this.> We were resting a little. In the morning. <You will get up in morning.> They were saying.

<párti ta teirépça na ta tilóeti, na pléketi, na zmóeti.> ádi, ma-eíkunan. pu χórtasàmi ípnu puté!

<Take the socks to finish them, knit, knead.> They were making us up. When did we sleep enough!

ma-eíkunan mápis. <skuθίτι, skuθίτι na pléketi.> póti θα tu cindíis? póti θα fcais? na zmois tu psumí,

The mothers were making us up. <Get up, get up to knit.> When will you embroider it? When will you do? To knead the bread,

na kants icínu. aftés na γρέθn, na κεέν maλά. ðles. ta çérja ts na mi stamatán dip... to do this. They to spin, to open the wool. Works. Their hand was not stopping at all...

ci-d-biθirá m iðó teikrída, γρέemu, lanárja. na ta lanarízn cóla manaçi ts ta maλά. e. My mother in law here did works in the spinning wheel, spinning, "lanaria". They were working the wool by themselves also. Eh.

t-áfçani pitrída etc. ta mázunan ποε-ίjni ta lukájka etc...ta lanárzan. ítan lanárja etc. áplunan ta puðárja.

She was making them in spinning rolls, like this. As the sausages are like this...they were working the wool in "lanaria". There were "lanaria" (wooded tools to open the wool). They were laying the legs.

travúsan ta maλά. t-ákeinan ci t-ávanan. t-áðunan, t-áðunan mi ta lanárja. ítan iðiká etc...

They opened the wool. They were cleaning the wool from mess and they put it. They were working it with lanaria”. They were specific.

c-ítira icí pan p-úci ólu teupuráca etc...tu mázunan étea sa lukáþku étea tósu ïa makrí.
Afterwards up there where it was thorny like this... they were picking it up like this like a sausage, so long.

t-óvanan ci paréca. *san tlúpa ítan*. ðen-d-ófcanan tlúpa. t-ófcanan íeu etc, tósu ïa pitríc, ósu ítan tétçu.

They put it further there. *It was like “tolupa” (big roll from wool for spinning)*. They didn’t make it as “tolupa”, they were making it straight like this, such a roll.

aftó sta kundá ta lanárja i sta palkulánara, sta makr’á jénundan? sta strutá...jénundan...ne. ap-travúsan etc, yránnga, yrúnnga...

Was it being made in the sort “lanaria” or in the “long”? In the sort...it was made. Yes. As they were pulling like this, grang grung.,,

c-ítira t-ávanan mi ti eirá z-ŋ-gaþistrúla c-éþirnan tu teikríc ci ta páþn aftó férti. tu teikríc íctira.

After they would put them in order in the basket and they were taking the spinning wheel and it was doing them quickly. The spinning wheel.

t-ófcanan musúr’. stu teikrác masurác. éþniþi mi tu teikríc, tu mázuþi, jómuþi t-aðráxt’. eíðiréþu aðráxt’ tu teikríc.

They made it spool. Small spool in the spinning wheel. She was spinning with the spinning wheel; she was filling the spindle. The spinning wheel (had) iron spindle.

tu mázunan gvárja íctira. c-ítira tu íðjazàmi ci tu ífinàmi ektça, teóla. t-ávafan. áma ítan áspru, t-ávafan.

They were picking it up in skeins after. After we were doing it warp, we were weaving woolen textiles, blankets. They were dying it. If it was white, they were dying it.

andís luís þrumatáca. cítirna, prácina. ti na ei þú. teóla. kámbus mésa os tósu ïa mávru, aï ta parðalá páli.

Various collors. Yellow, green. What to say to you. Blankets. The background black till such a point, again the colors.

Evaggelia Patramani (81) Karditsiomagoula 0:29:50-0:35:40

alá tu ýámu tun keiknúsan tóti. áei yo pandréfka etc, ðer-éfcasàmi klúris. mána m éfcasan klúris.

But they were starting the wedding then. I was married like this, we didn’t make cakes. In my mother’s they were making cakes.

éliji, filuyúci. péndi klúris éfcaei i maþá m apu ðo. páinan, keiknúsan ab-Diftéra...

She was saying. My grandmother from here made five cakes. They were going, they were starting from Monday...

i jajá, þci m vavá...Nikupúlu aftín. kueknúsan alévr’. tóti étruyān ci bubóta. áma ítan çmónas,

My own grandmother...Nikopoulos. They were sieving the flour. They ate corn bread also. If it was winter.

étruyan úlu bubótis. et'ar' íthilan na epirn. íthilan na eχn. mim-biθár kapénas. éλιγαν.
They were eating corn breads always. They wanted to seed wheat. They wanted to have it. In case someone dies. They were saying.

<na éχumi et'ar'. ðe a tu χalásumi tu et'ar' úlu, χr'áziti. na pandrépsumi kaná piði>
...bluyúr'.
<To have wheat. We didn't spend all the wheat, it is needed. To marry a child> ...
“pliguri”.

éfcanan पुली. n-áχumi n-alésumi na fcásumi klúris. éfcanan péndi klúris. ci na tu kuεknán mi η-galí teíta.
They made a lot. To have it to grind it to make cakes. They made five cakes. They were sieving it with the good sieve.

arçínsan, λe, ab-Diftéra, λeï vavá. ðupíisan t-arípea, ta kurítea. prupandós ta kurítea.
They started on Monday. The grandmother says. They called the nephews, the girls. Especially the girls.

íçi c-ap-tu Kumáðis mpa nipeá. λe. m-bíri c-aftín apu uχtó méris stu epit'.
She had a nice from Stavros. She took her home for eight days.

ci kuεknúsan t-alévr' ab-Diftéra mi η-galí teíta. tría kurítea. na eχn mána ci patéra aftá ta kurítea, na miη-íni urfaná.
They were sieving the flour from Monday with the good sieve. Three girls. These girls must have mother and father, not to be orphans.

kuεknúsan t-alévr' ab-Diftéra. kεers. t-alévr'. íena sací ci na vyalts. tu mpso évjijni pusnáð'. katálavis.
They were sieving the flour from Monday. You know. The flour. One sack and you brought out. Half of it was brought out as bran. You understood.

ítan stu mílu tóti. ici. t-óvanan, tu εcépazan mi tu misál. tin-Drit' íetira tu vráð' páli mazévundan na fcasn ta pruzímna.
It was grinded in the mill then. They were put it in, they were covering it with the table cloth. On Tuesday night they were gathering again to make the sponges.

páli aftá ta íðja ta kurítea. épçanan ta pruzímna. n-Ditárt' óli méra éfcanan péndi klúris. íχan c-apú ðjo γáetris.
The same these girls again. They made the sponges. On Wednesday, all the day they were making five cakes. They had two cast iron caps.

ðeη-ékapi na pas alú na peíis. stu epit' θala ta peíis ici. zímunan te-i-ðjo ts klúris, te-épeinan.
It was not allowed to go elsewhere to bake. You would bake them there in the house. They were kneading the two cakes, they were baking them.

ðjo γάστρις stu epit'. aĩ ts aλis te-i-ðjo. ci stu télus ti mía manaçi ts íetira tu télus. λe. te-épirni níχta.

Two caps in the house. The other two. At the end they bake the one left. It took them so long it was night when they finished them.

n-áni étimis tim-Bempt' óλis mi n aráða. c-arynúsan íetrira, te-éfcanan ts κλúris, te-évanan ei kapistrúla i ei dísku. stuλdzmépis apú pan.

To be ready on Thursday, all was put in order. Then they were starting, they made the cakes, they put them in a basket or in a plate. Decorated.

évanan karé uréu καλό cindiménu apu pan. ja na paén próta stu nunó. keiknúsan próta.

They put above a nice embroidered tablecloth. To go first to the groomsman. They were starting first.

tim-Bempt'. ti méra, oç tu vrað'. tij-méra. mazévundan stu epit' úlu tu soĩ ci éλιγαν.

On Thursday. In the day, not in the night, in the day. All relatives were gathering in the house and said.

pços θa paén stu nunó, pços dz-vlamáðis ci fta. ci éλιγαν na paén. <poc íeti?> na mij-íni zivγarumérj.

Who will go to the groomsman, who to the bestman and these. They were saying they go. <How many are you?> Not to be even.

<péndi θa páti stu nunó, péndi θa páti stuj-énan tu vlam' ci péndi stun álu.> ici. ci mirázundan ap-λes.

<Five will go to the groomsman, five will go to one best man and five to the other best man.> They were being divided as you say.

ci mía tin áfinan ja ti níç', η-glúra. mía kratúsan stu epit'. aj-íni zivγarumérj, na mij-íni zivγarumérj. éλιγαν.

They were leaving one cake for the bride. They were holding it aside in the house. If they were even, they must not have been even. They said.

<poc íni? mitr'áeti broç! poc íeti eis ja tu nunó? íeti iftá? na pat. íeis poc íeti ja tu vlam?> tósu.

<How many are they? Be counted! How many are you for the groomsman? Are you seven? Go. How many are you for the best man?> So many.

a íni c-énas munós. <tóra ti na kánumi?> épsaxnan kaná kúteku na tu vrun.

Ah one is alone. <Now what will we do?> They were searching to find a child.

<éla ðo, jem, na mij-ímaeti zivγarumérj. eíri ci ei ðo.> páinan stu vlam' tij-glúra, stu nunó.

<Come here, so that we are not even. Go here.> They were bringing the cake to the best man, to the groomsman.

iðíus i nunós áma ítan etc kutekáca. épirni ot' lujá na ítan kundá, na mij-íni zivγarumérj.

Especially the groomsman, if there are children. He was talking with him anyone so that they were not even.

nunós tē-édupri líftá. évγaηi ðikáris. úla t-áðupri poē ítan ici péra. tun-drayðúsan tu nunó.
The groomsmen was giving them money. He was bringing out pennies. He was giving to all of them who were there. They were singing the groomsmen.

mérazan η-γλύρα ετιν-δávla i trapéza pu íxan tóra kundótira ci n-dravúsan uλ mazí, tsakónundan.

They were dividing the cake on the short table, or on the tables which they had later. They were pulling it into pieces, they were fighting each other.

<ádi na mas zísun.> ci pços θa par' plótiru. <o bo! aηíkxa.> énas. <aηíkxa.> álus.
<Let them live well.> Who will take the bigger. <O bo! I won.> One. <I won.> Other.

alá η-évanan uλ stu trapéz íetira ci mirázudan oλ páli. pári ci ei. pári ci γo. mérazan.
But they were putting it all on the table after and they were sharing all of it again. You take. I take. They were sharing it.

íxan tétça inθímata...íetira tu vrað' páinan eti ηif'. tu vrað' m-bainan η-γλύρα eti ηif'. *pça méra?*

They had such customs... afterward in the night they were going to the bride. They were bringing the cake to the bride on the evening. *What day?*

aftí ti méra tij-íðja, tu vráð' ómus. ðe-m-báinan tij-méra, tu vrað'. mazévundan ftu i traji páli.

The same day. But in the night. They were not bringing in the day, on the evening. They were gathering again there this old men.

ðem-báijni γambrós. a! θa páinan ta vlamáðja, θa páinan ta ksaðérfca. kurítea. trayðónða uλ páinan eti ηif' klúra. χuró ci péra, trapéza páli.

The groom was not going. Ah! The best men would go, the cousins would go. The girls. They were bringing the cake to the bride singing. Dancing there, tables with food again.

c-aftú pu páinan η-γλύρα. sóei na sta pu. épripi n-aks trapéz na tē-piriménts. <a! mi fern η-γλύρα.> e! *i ηif' içi trapéz.*

Where they were bringing the cake. Stay so, that I say to you. You must have prepared food to attend them. <A! They were bringing to me the cake.> E! *The bride had a table with food.*

trapéz manaxá! me-stu pruí χuró. ecí. páinan η-γλύρα jem. <ρίγαν ts κλίris apópei ci γλindán.>

Only a table with food! Dancing till the morning. They were bringing the cake. <They brought the cakes tonight and they were entertaining.>

alá ci stu vlam' ici pu páinan épripi na ts flépe i vlamps ici. úla trúiru. z-n-dávla káθundan, étruγan ci η-γλύρα ci χórivan.

But they were also going to, the best man must offer to them food. Around. They were sitting around the small table, they were eating the cake and they were dancing.

alá nunós θala tē-cirác uλ paráðis. <o! ti kalá.> éλιγα γo...*i ηif' ti évajni icínu tu vrað' pu ts flíivi?*

But the groomsman would give to all of them money. <Oh! So nice!> I said... *What was the bride wearing that night when she were offering to them?*

...marangá i jif'. évaji ete burbúl tu mandíl. aftá. sa lípimén pos na ei pu. *ðej-évaji saíá.*

...The bride dark clothes. She was wearing the headscarf as “burbuli”. These. Like sad to say to you. *She was not wearing “sagia”.*

oç sajà. *ti évaji?...*évaji g'urdí, puðjá ete kócijn burí na íçi. alá ðej-évaji údi bireta. mañíca ðo áspra ete.

Not “sagia”. *What was she wearing?...*She was wearing “giurdi”, she may have had red apron. But she was not wearing “bereta”. White sleeves here.

ðej-évaji típutas. sa na ítan. pos na ei pu. lípimén. *ðej-évaji χύftis?* údi χύftis, údi típuta.

She was not wearing anything. As she was. How to say to you. Sad. She was not wearing “huftes” Neither “huftes” neither anything.

λινumάnka? údi λινumάnka. áspra, áspra mañíca, áspra, áspra manaxá ðo...mi fúndis máλijnis ete áspra ci sa kat ta mañíca...

Linen sleeves? Neither linen sleeves. White sleeves. White only here... with woolen tufts and the sleeves were not rolled up...

jatí ítan sa lípimén apú éfivni ap-tu epit'. *áma ítan λίγυ άρικε évaji saíá mirijíeun?*

Because she was like sad because she was leaving the house. *If it was spring was she wearing “sagia” decorated with black strips?*

burí na évaji tu kalucér'. na évaji saíá mirijíeun. *oç χαρδίαία ómus.* oç. marangá dip.

She may was wearing in the summer. “Sagia” decorated with black strips. *Not with silk decorations.* No. The bride was wearing dark clothes.

aftá ta marangúteka ci san lípimén pos na ei pu. ete. ðej-ítan ete pos kan tóra. éλιγαν. mazumén...

These dark clothes and as sad. How to say to you. It was not as they do now. They said (about the bride). Shy...

katótir' armatúla, katótira aftá. alá i aλ χórivan, abðúsan. c-aftín η-évanan stu χυρό na titçóe.

Not the best costume. But the others were dancing and jumping. They were putting also her in the dance.

alá ðej-évaji armáta na ípi χαρúmij ete. évaji sa na ítan lípimén. t-ύχαν ete.

But she was not wearing the official costume to be happy like this. She was wearing a dress as if she was sad. They had this.

<a jem, ípi lípimej i kaimén, fevj ap-tu epíti-ts.> aftá piðáci m. *ci γλινδύci kózmus méçri tu pruí.*

e, χυρό íctira méçri tu pruí. ðe les típutas.

<Ah, she the poor is sad, she is leaving her house.> These my child. *People were entertaining till the morning.* Eh. Dancing then till the morning.

ci ónda éθivn. pos na ei pí. ónda keiknúei i nif' na fivj ap-tu epit'. pájni yambrós stu epit'. a! pájni yambrós stu epit' na pruekníe ci péra...ts nífs tu epit'.
When she was going to leave. How do I tell you. When the bride was starting to go from the house. The groom was going to the house. Ah! The groom was going to the house to bend over there (traditional custom)...in the bride's house.

pitúei mílu yambrós? ðem-bitúei mílu. numízu. ðen keéru am-bitúei mílu. sa na pitúei.
Was the groom throwing an apple? He was not throwing apple. I think. I don't know if he was throwing apple. Maybe he was throwing it.

Roksani Nikou (77) Paleohori

Roksani Nikou (77) Paleohori 0:00:00-0:06:40

ti ékanàmi sam-biðáca? épizàman imís. éfcanàman. e-ípa... éfcanàman en-alunác ci pé-rnam mpa ciramíða.

What were we doing as children? We were playing. We were making. I told you... we were making a small threshing floor and we were taking a tile.

t-óλιγàmi fíteu. épizàmi...icí. aftá ta piyníðja ékanàmi imís ci tij-ðzulíka. ci ta Xristújina. *pósa piðáca?*

We were calling it "fitsio"...there. We were doing these toys and the "tsilika? In the Christmas. *How many children?*

ósa ici i jituná. péndi íeke. iftá piðáca. *pos ítan idó stu xurjó ta piðáca tóti?*

As many the neighborhood had. Five, six, seven children. *How were the children in the village then?*

piðáca itán pulá. jinúsan manáðis tóti. iخان pulá piðjá. ítan pulá piðáca.

The children were many. The mothers were giving birth then. They had many children. There were many children.

íctira píjinàmi stu skuλίu. mas évyani ðáskalus ðiáλίma. épizàman óksu ts kúnis, st-aftá.

We were going to school. The teacher was bringing us out as break. We were playing out in the swings.

épizàman. *pósa kúteka ísastan?* ímastan pulá. ei lew. burí na ímastan íkue piðáca.

We were playing. *How many children were you?* We were many. I am telling you. Maybe we were twenty children.

épizàman. ici íctiras éfcanàman, p-les ieí, éna fto. pu píjinàmani mis?

We were playing. There we were doing after one this. Where were we going?

tóti évrazàmi et'ár' ci t-ófcanàmi bluyúr'. bluyúr' burí na éfaís...

Then we were boiling wheat and we were making "pliguri". Maybe you ate "pliguri"...

ci ítan mpa teúma ci péra etim-blatía apu ímastan mis. páinàmi ci stumbúsami.

There was a “tsiuma” (stone mortar) in the square where we were. We were going and we were beating.

ίχαμι τευμόκσλα, τ-άλιγαν. ίταν ένα κείλυ τέτçu μιγάλυ τευμόκσλυ ci stumbúsami me-z-dzúma icίj.

We had “tsiumoksila” (wooden big pestles), they called them. It was such a big wood pestle and we were beating on this stone mortar.

πίjinάmi ci tu vrad’ mi tu kandίλ ci stumbúsami tu bluyúr’ aftó na tu kópsumi, na tu fcásumi, na tu fámi.

We were going in the night also with the candle and we were beating this “bliguri” to cut it, to prepare it, to eat it.

δερ-ίχαμι ci típut-álu na fámi. bluyúrja ci τραχανάδja. ta τραχανάδja ta zímunàmi stu epit’ mi γála ci m’-alévr’.

We didn’t have anything else to eat. “bliguri” and “trahana”. We were kneading the “trahana” home with milk and flour.

ta ίlazàmi ci t-áfcanàmi ci t-átruyàman. aftá ίtan αγνά. δερ-ίχaman típut-álu mis.

We put it on the sun and we were making it and we were eating it. These were pure. We didn’t have anything else.

ίχaman na párumi ríza ci makaróna pos tron tóra? ap-aftá miγάλusan ta πιδjá mas.

Did we have to take rice and spaghetti as they are eating now? We grew up our children with these.

t-αγνά aftá. ta makaróna, tu fto maθέ tu bluyúr’ ci tun-dραχανά ci ta fasúλα. jiftufásla t-άλιγàmi.

These pure. The spaghetti, the “pliguri” and the “trahana” and the beans. We called them gypsy beans (the black beans.)

t-áepirnàmi me-sta galabóca aftá...ékanàmi. ίtan पुली uréa ει lew.

We were seeding them between the corn plants...we did. They were very nice as I am telling you.

pósa πιδjá ίtan stu χurjó? stu χurjó ίçi पुलá πιδjá ει lew. ιδίus stu skuλίu पुलá πιδjá.

How many children were in the village? There were many children in the village. I am telling you. Especially in the school many children.

ίçi पुलá πιδjá. δjávazi δáskalus ci tu pruí, δjávazi ci t-apójima. πιδjá.

It had many children. The teacher was teaching in the morning and on the afternoon. Children.

tim-brot’ táκε ci ti δiftéra ti δjávazi ci t-apójima. tu pruí pájñi trit’ titárt’ pemt’. aftá ta tétça.

He was teaching the first class and the second class on the afternoon. In the morning the third, fourth, fifth class were going. These.

ποε-ίtan tu skuλό? tu skuλό. tu θ’máει? tu θ’mámi, pos δen-du θ’mámi. tu skuλίu ίtan पुली uréa.

How was the school? The school. Do you remember it? I am remembering it, how not. The school was very nice.

alá ítan peiló c-íçi pásuma. íçi çamblá isóju c-íçi pásuma c-apévinàmi mi ti skála pan imís.

But it was tall and it had floor. It had ground floor down and a floor and we were climbing up with the stairs.

ící p-mas íçi éthueis stu skuλίu. névinàmi mi ti skála. t-úçi pásuma, sañíðja tu paλό tu skuλίu.

There the school had rooms. We were climbing the stairs. The old school had floor, paddles.

tóra jίngan alós ta skuλίá. mi éthueis tóra ci mi strutá ci mi teiménda ci mi fta tora ίñi puλί uréa.

Now the schools became different. With rooms and with floors and with cement and these now. It is very nice.

ímís icín-tu paλό tu skuλίu ítan etc. ítan peiló tu skuλίu, íçi skála ap-óksu ci névinàmi apán.

This, our old school was like this. It was tall, it had stairs out and we were climbing up.

ci apán ítan i éthueis aftés pu káthumástan mi ti eirá úla pos mas íçi ðáskalus vaλména na máθumi γράματα.

Up there were the rooms where we all were sitting in order as the teacher had put us to learn.

όρχυ ίkeiri γράματα, ίkeiri. όρχυ ðeñ-ίkeiri, ðeñ-ίkeiri. *ítan ðískula tóti ta γράματα?*

Who knew letters (the lessons), he knew, who didn't know, he didn't know. *Were the lessons difficult then?*

icínu pu ίkeiri ðeñ-ítan ðískula. icínu b-ðeñ-ίkeiri ítan ðískula. tu féfundan.

For this who knew, it was not difficult, for this who didn't know it was difficult. He believed that they were difficult.

a ítan c-i ðaskάλ afetirí. ítan puλί fetirí ðaskάλ. I ðen keers? ñietía. ñietía. mésa.

Ah, the teachers were severe. The teachers were very severe. Why do not you know? Fast. Fast. Inside.

ðe θa pás stu eñit' tu miemér', na ðúmi ðe a ðjaváís? na kaθíe na ðjaváe tu piði. ðeñ-éλιji ci kakó.

You will not go home at noon, to see will you not read? So that the child stays and reads. He didn't say bad thing.

aftó ítan-galó. na kaθíe éna piði na ðjaváe na maθ' péndi γράματα na min-du jiláí.

This was good. One child to sit, to read, to learn five letters (to be educated), not to be deceived.

tóra ímieti aγράmatis, mas jiláí i álus, ðe burúmi na miλίsumi m-éna γramadzmenun.

Now we are illiterate, the other deceives us, we can't talk with one literate.

όπου-ίσις ι γραματζμέν λε ι λού τόρα να μιλίσι γο. γο μιλάω garagúnka τόρα.
As you the literate, for example, to speak now. I am speaking “karagunika” (the dialect of Karakuns) now.

jaťi ími ayrámat', ðeɲ-ími γραματζμέν. inó ι γραματζμένις μιlán πço uréa, πço kalá.
Because I am illiterate, I am not literate. The literate women speak more nicely, better.

íɲi puλί pos tu len. ci tétçunàmi. écanàman, ei lew, ci épizàmi c-ékanàman..
It is a lot, how they say. We were doing, I am saying to you and we were playing, and we were making.

pulá práymata ékanàman. puλί oréa...épizàti ete ci óksu z-m-biriféria? épizàmi etim-biriféria m-di ékanàmi.
We were doing many things. Very nice... *Were you playing out in the fields?* We were playing in the fields, what we were doing.

epizàmi, évjinàmi etim-biriféria. ósa piðáca íçan ta epítça ka-tim-biriféria évjina etim-biriféria c-épizàman.
We were playing, we were going out in the fields, as many children as they had in their houses near to the fields, they were going and they were playing in the fields.

ei lew épizàman. éfcana man ɲ-ɖzulíka apu ci ci tiɲ-grúsami c-épizàman.
I am saying to you we were playing. We were doing the “tsilika” and we were hitting it and we were playing.

aftó ítan tu piɲníð' tu tço mas. ðeɲ-íçaman piɲniðáca τόρα pos éɲn sta epítça ci pén ta piðjá.
This was our game. We didn't have toys as they have now in the houses and they buy to the children.

ðe sas épírnan piɲniðja? mi ti? mi ti a ta parn ta piɲniðja? íçan piɲniðja na mas parn.
Did they not buy toys for you? With what? With what will they buy the toys? They had toys to bring to us.

ðe maε-épirnan. ðeɲ-íçan ι γυρίς mas na mas parn piɲniðja na péksumi. íçami kúkliς tóti?
They didn't buy for us. Our parents didn't have to buy toys for us to play with. Did we have dolls then?

íçami fta pu éçun τόρα? pu t-áçaman aftá piðáci-m? ðeɲ-íçami típuta dip.
Did we have these which they have now? Where did we have these my child? We didn't have anything at all.

iyó póti ímam mikró, ékaɲ aɲéeiς ι makaríts ι patéram. ítan árustus.
When I was a child, my late father was taking injections. He was ill.

c-iyó máziva ta bukaláca cína. píɲniciλίɲiς, stratumicíɲiς. ta máziva ci t-ávana mésa ε-éna kaθizmatác c-éliya.

I was collecting the small bottles. Penicillin, streptomycin. I was collecting them and I was putting them in a small seat and I was saying.

tútu tu mayazí iñi tu táði. eç. ítan énas tun-éliyan Náeu Pipé. ítan ftuxós. énas álus íçi pço pulá.

This shop is of him. He has. There was one who was called Athanasios Pepes. He was poor. Another one had more money.

évana ço ta plótira ta kunitáca ici et-icínun apu íçi plótira.

I was putting more small bottles there in this who had more money.

<ti kánts ar kurtsáci-m?> <na fcánu, lew, mayazí ci ço! pos. aftí manaxá mayazá, lew ço, na éçu c-iyó.>

<What are you doing, my little girl?> < I am making a shop! Why not. Only they have shops. So have I.>

éfcana ta bukaláca, t-ávala éna pu pan-d-álu, na fcánu mayazi ci ço poe-íçan aftí mayazá. I am doing the small bottles, I am putting one above the other to make a shop as they had.

na péksu. m-aftá ta piçníðja épiza. ðeç-íçax piçníðja. típuta dip. óda lémi típuta, típuta.

To play. I was playing with these toys. I didn't have toys. Nothing at all. When we say nothing, nothing.

Roksani Nikou (77) Paleohori 0:10:25-0:17:21

íçaman mis na párumi tóti fránga? na pámi stu mayazí na párumi mña biékóta? ðeç-íçaman típuta.

Did we have money to buy? To go to the shop to buy a biscuit? We didn't have anything.

úði ci zitúsaman. úði ci zitúsaman na mas ðoe patéra mas, fu íçlipàmi ðeç-eç.

Nor we were asking. Nor we were asking from our father to give us, since we were seeing that he didn't have.

ti na mas ðoe? íçlipàman óti patéra mas ðeç-íçi na mas ðoe tétça. ot' íçami stu epitáci-mas étruyàmi.

What did he give to us? We were seeing that our father did not have to give such. We were eating what we had in our house.

icínu ítan. típut-álu. oç na pámi na zitíksumi ci na kánumi. traçaná stun-davá.

This it was. Nothing else. Not to go to ask and to do. "Trahana" on the pan.

éfcanàman ci káthumàstan uł jíru jíru. oç pçáta poe-íçni tóra ci mpsúris.

We were making and we were sitting around. Not plates, not deep plates as they are now.

jíru jíru uł c-étruyàmi pu mes-pu fton tun-davá. ópçus ðe burúci na fáï émij niékós. émij niékós.

All around and we were eating from this pan. Who couldn't eat, he remained hungry.

cínus apu ítan fayanos étruji açlíçura, çórtijni. icínus ab-ðe burúci émijni niet'kós.

The one who was nosher, was eating quickly, he was feeling good. The one who couldn't, he remained starved.

fu en-d-úçi, ðen-d-úçi tu pçátu t Brustá. vleps tóra t-oks tu pçátu s. ðelts tu fas, a tu fas, ðe ðelts, ðen-du tros.

Since he didn't have his plate in front. You see that now you have your plate. If you want to eat it, you will eat it, if you don't, you will not eat it.

inó aftó ítan ci mésa tóra, úlu aftó ci me-stun-davá ci káundan jíru jíru, étruyan. traxaná. na fan tu pruinó. aftó.

It was entire on the pan and they were sitting around, and they were eating. "Trahana". To eat as breakfast. This.

tu miemér' páli ta íðja. ðen-íçan. t-ávanan sta tiyána, stun-davá ici ci káundan jíru.

At the noon again the same. They didn't have. They were putting them on the pans there and they were sitting around.

fasúla, facés ot' íçan. káundan jíru jíru c-étruyan. uλ. apu énan-davá faí tóra.

Beans, lentils, whatever they had. They were sitting around and they were eating. Food from one pan now.

tóra ðé-ni pço kalítira? mitá vjikan mpsúris çumatéris. te-éliyami mis. kat' mpsúris ðen keéru an ts ðimáçi. e.

Isn't it now better? After the ceramic deep plates came out. We called them. Some deep plates, I don't know if you remember them.

çumatéris mpsúris. ap-ts mpsúris icíris tóra vjikan pçáta ci van káthi énas tu pçatak-t.

Ceramic deep plates. After these deep plates, now there are plates and everyone puts food in his plate.

θελ na tu fáï? θa tu fáï. ðe θελ? ðe-du troï. c-íni tu pço kalítiru aftó. óçi. icínu ítan पुली tétçu.

Does he want to eat it? He will eat it. Doesn't he want? He will not eat it. This is better. No. That was very so.

pot-íman nif' iyó, prutuírθa ðo, ðe çórtina puté. ðe çórtina. jatí ðe çórtina?

When I was bride, when I came first here, I wasn't feeling good ever. Why?

jatí káundan jíru jíru, iftá, uçtó átuma, iná pósa ítan ðo. jíru jíru çtin-dávla. káundan aftí.

Because they were sitting around, seven, eight persons, such as they were here. Around the low table. They were sitting.

iyó na kaθísu tiçiftéa p-úman nif'. na ta válu úla étima ci na kaθísu tiçiftéa.

I sat last cause I was the bride. To put everything ready and to sit last.

os na kaθísu ço, ðem-biríminan aftí na kaθísu ci ço, na kánumi stavó ci na fámi uλ. étruyan, çórtinan.

Until I sat, they didn't attend me to sit and to make the cross and to eat. They were eating, they were feeling good.

γο? <έφαγες?> <έφαγα.> ηιεεά. δεη-έλιγαν όμυς <ΐα ειγá ra πιδjά. na καθίσυμι. na καθίσυμι ολ, na καθίε c-i ηιφ', na καθίσυμι ολ ιδό jίru jίru. pu ηηa kutaλά? pu ηηa kutaλά na páρυμι na fáμι.>

I? <Did you eat?> <I ate.> I starved. But they didn't say. <Stay a little. Let's sit down all. Let the bride sit down, let's to sit down all here around. From one spoon? Let's take from one spoon to eat.>

έτρυαν aftί. os na καθίσυ ιγό. <άνδι ειkus-ta τόra. mas-ta.> αε-ίει ηιεεά.
They were eating. Till I sat. <Take them now. Pick them up.> Even though you are starved.

ε-ίpa. ηυλί ηισυδρυμικά πράγματα. ηυλί. bubóta ησυμί. λιπσό t-όλιγáμαν. bubóta.
I told you. Very old-fashioned things. Very. Corn bread. We called it "lipso". Corn bread.

c-aftό t-όfcanáμαν. έfcanηs? έfcana ηos. keers ηos jéηiti? mbos δε keeru ηos jéηiti?...
We were making even this. *Did you make?* I did. *Do you know how it becomes?* Don't I know how it becomes?...

ηos jéηit tu ησυμί aftό? έvanáμι t-αλένρ' stu skafið', zéctináμι ηιρό. ίγaman ηρυζίμ'.
How is this bread made? We put the flour on the basin. We were boiling water. We had sourdough.

t-óvanáμι μέsa ci tu zímunanáμαν ci t-áfináμι ci jénundan ci t-óvanáμι stu tapéi ci ηέé-nundan.
We put it in and we were kneading it and we were leaving it and it became and we put it on the pan and it was being baked.

t-αλίησό δεη-d-óvanáμι ηρυζίμ'. t-όλιγáμι λιησό. t-όfcanáμι etc. έvanáμι λίγυ ηιρό, λίγυ alatác
We were not putting sourdough in the "alipso". We called it "lipso". We were making it like this. We were putting little water, little salt

ci t-óvanáμι μέsa ci tu nakátiváμαν ci t-óriγnáμι stu tapéi ci t-ópeináμι ci t-óτρυγάμι. έna nóctimu!
and we were putting in and we were mixing it and we were throwing it in the pan and we were baking it and we were eating it. So tasty!

ηυctimótatu. ηυctimótatu ítan. jaftó ítan kózmus tóti ηιρί ci τόra sáηsan uλ.
Very tasty. It was very tasty. That is why people were healthy then and now they were all sick.

tóra ίηι ólo mi ta fáρmaka. δεη-ίγati fáρmaka ειs? oc. típuta. aγνό galabóc. t-ókuvan apu ci, η-t-άλιθáμαν.
Now they are always with medicines. Didn't you have medicines? No. Nothing. Pure corn. They were picking it from there and we were grinding it.

ίγαν ηιρόμβλα tóti. tu ηιlu ítan mi ηιρό. c-άλιθi c-ítan ηυλί uréa.

They had watermills then. The mill was with water. And it was grinding, and it was very nice.

ίταν पुलί νόετιμου t-αλένρ'. pos na ei pu. tu jirómbly. mitá tóra jínigan mi ta kafsáeria mi t-aftá aftú tóra.

The flour was very tasty. How do I tell you. The watermill. Then they became with fuels, with these now.

tóra ta pérnumi étima t-αλένρ'a. ta pérnumi étima ap-tin apuθíc. paén pern.

Now we take the flour ready. We take it ready from the whouse. They go and take.

pámi c-imís tu pérnumi, zmónumi ci trómi. ti eç mésa? pços keer'? ïa zmon. yo zmónu kóma. zmónu psumí.

We go and take, we knead and eat. What does it have in? Who knows? Or do they knead. I am still kneading bread.

c-éfcanáti ci bluγúrja. pos! bluγúrja ci traçanáðja. pos jénundan tu bluγúr'? pu t-αλiθáti? Did you make "pliguria"? Yes! "Pliguri"and "trahana". How was the "pliguri"made? Where did you grind it?

tu bluγúr' aftó ítan et'ar'. ðen keéru aη éftaeis na-ïðís et'ar'. ci tóra ïni et'árja. ítan et'ar'.

This "pliguri" was wheat. I don't know if you reached to see wheat. Even now there is wheat.

c-aftó tu et'ar' épirnàmi énan-dijicé et'ar' ci t-óvanàmi stu kazáη ci t-óvrazàman aftó.

We were taking a tin with wheat and we were putting in the cauldron and we were boiling it.

áma t-óvrazàman, tu ílazàman, etéynuni. c-íetira t-ópirnàmi ci páinàmi ci tu stumbúsami eti dzúma.

If we were boiling it, we were putting in the sun, it became dry. After we were taking it and we were going and beating it in the stone mortar.

c-ap-ti dzúma pu tu stumbúsami évjijni i flúða ap-tu et'ar' ci t-ópirnàmi íetira ci-tókuvàmi.

On the mortar where we were beating it, the peeling of the wheat was brought out and we were taking it after and we were cutting it.

íçami çirómbly. paλaká. ðen keéru aη-ïðís. çirómbly, ete çirómbly. ci t-ávanàmi ci t-ókuvàman aftú tóra mi ta çirómbly aftá.

We had hand mills. Old. I don't know if you saw. Hand mills. And we put them there and we were cutting it there with these hand mills.

ci tu ílazàmi páli, tu λιχνúsami ci t-óvanàmi e-éna práγμα, e-énan-dijicé, ot' iç kaθénas ci t-úçami c-étruyàmi ólu-tu çimóna.

We were putting it again in the sun, we were winnowing it and we were putting it in one thing, in one tin, whatever everyone had and we had it and we were eating in all the winter

ap-aftó tu bluγúr'. aftó ítan पुली. ci tóra aftó tu çijiyán, tu bluγúr' aftó. buγúr' len aγnó! bluγúr'.

from this “pliguri”. It was very good. Even now they wanted this “pliguri”. They say. Pure “pliguri”! “Pliguri”.

bluyúr’ ci traḡaná. ei lew, traḡanáḡja zímunàman ḡo stu epit’.

“Pliguri and “trahana”. I am saying to you. We were kneading pieces for “trahana” here in the house.

ta teumbúsaman, t-átrivàman, ta ílazàman.

We were making them in small pieces, we were grinding them, we were putting them in the sun.

éfcanàmi traḡaná. ci tóra fcan traḡaná. *tétḡa étruji kózmus tóti?*

We were making “trahana”. They are making even now “trahana”. *Did the people eat such things then?*

tétḡa étruji tóti. ḡer-íḡi típut-álu na faí, piḡáci-m. iyó páinan ta kuḡáḡja m stu Fanár’, ḡjávazan ci m-éλιγαν iména.

They were eating such things. They didn’t have anything else to eat, my child. My brothers in law were going to Fanari, they were studying and they were saying to me.

<ḡif’, m-έλιγαν, áma ḡa jirísumi tin-Ditárt’ thélumi na mas eks fasúla, rivíḡca.>

<Bride, they were saying to me, if we will come back on Wednesday, we want that you have for us beans, chickpeas.>

mi tu kutál na fan. jatí étruγan keirkó faí ici. ḡer-ίγαν. ti na fán?

To eat with the spoon. Because they were eating dry food there. They didn’t have. What to eat?

étruγan úlu mi tu pirúλ pos na ei pú. laxanuciftéḡdis...makaróḡa ríza.

They were eating always with the fork, how to say to you. Vegetable balls...spaghetti, rise.

aftá íḡilan kutál. mi tu kutál ḡirutó na fan.

They wanted the eat with the spoon. Soup-food with the spoon.

<thélumi na fámi, éλιγαν, mi tu kutál. na mas fcants, na éρθumèsti na trómi.>

<We want to eat, they said, with the spoon. To make for us, so that we come to eat.>

ci t-áfcana c-érundan c-étruγan. ḡḡa méra ḡjo pu káundan ḡo, étruγan.

I was making for them and they were coming, and they were eating. One day, two as long as they were sitting here, they were eating.

Evaggelia Papavasileiou (92) Palamas

Evaggelia Papavasileiou (92) Palamas 0:13:17-0:23:55

o patéra m filuyúei. jatí ítan stu Maraḡéa. an tuḡ-eks akustón. énas Maraḡéas, ici ḡúλivi patéra m.

My father was telling it. It was in Maratheas. If you have heard of him. One Maratheas. There my father was working.

δεη-ίχι úti zivýár', úði típuta. ci mi t mána m íetira t-áfcasan...évalan ci prukeindí mésa énas mi tun álon.

He didn't have either pair of plowing animals or anything. He matched with my mother after...they put a matchmaker, one with another.

ja na jén. patéra m mi t mána m. t-άλιγαν Brustá e-ti-más íetira. éfcasami. δεη-ίκεiran tóti λε.

so that it became. My father with my mother. They were saying them in front of us after. We were matching with each other. They didn't know then.

tóti pandrévundan mi prukeijó, δεm-bandrévundan pos pérnudi tóra...*ci ti éλιji patéra-s? ti δύλιvi icí?*

They were being married by matchmaking then, they were not being married as now. *What did your father say? What was he working there?*

mitá tiλίuei apú ci. ti δλα icíjin. pu ίni Maraθέas tóra? c-iyó tu Maraθέa den-du κεέρυ.

He finished from there. This work. Where is Maratheas now? Even I don't know him.

alá mac-έλιji. íman stu Maraθέa. íchi par' kat'...tyn-édusan ja bravíu, kat' miyalúteka etc baradzéla traná,

But he was saying to us. <I was in Maratheas.>. There he took something...they gave it to him as award, some big coins,

χυνδρά ómus. ecí. m-έδyei ci ména éna, alá t-ódusa aftón tu λίftér'. ti t-ókapi? tóra den κεέρυ...

but thick. He gave one to me, but I gave it to Lefteris. What did he do it? I don't know now...

m-έδyei ci ména, tu krimúsa. krimazménu, miyalúteku, etc tósu miyálu. alá íetira. eç éna-gubáru ci.

He gave it to me. I had it as pendant. So big. After. He has one groomsman there.

<Váiu.> tyn-έλιγαν Vaíu tum-batéra m. <aparáta ta tóra fta. fcants ikujéna.> éfcaei péndi piðjá c-aftós íetira.

<Vaios> They called my father Vaios.<Leave these now. You are doing family.> He made five children afterwards.

<pu t-afínts ta piðjá s manaxá ta? na pas icí stu Maraθέa uluéna na δυλέvs. a δύλιπεis. tóra θα éks ci ta piðjá s.

<Where do you leave your children alone? To go always in Maratheas to work. You worked. Now you will have your children also.

pári zivýár'.> nóðja ézivámi próta. <pári éna zivýár' ci val ta nóðja ci δύλιπε ta χυράfca s pu píris ci κλίru. sas édusan.>

Take a pair of plowing animals.> We were hitching up oxen first. <Take one pair and take the oxen and work your fields which you took as allotment. They gave to you.>

te-édusan κλίru tóra. te-ίγαν δεε κλίru kundítira íetira. te-édusan ap-ónaη-gλίru...ci ántkei tétça δυλά.

They gave to them allotment. They had given to them allotment later. They gave to them from one allotment... and he started such a work.

mi ta χυράφca ci mas c-έπιρjι ci κέενα χυράφca na δουλέρε. ci ðjo aðέρfca...τρία kurítea ímastan ci ðjo aðέρfca. péndi íçi ci patéra.

With the fields and with us and he was taking foreign fields to work. Two brothers...we were three girls and two brothers. The father had also five.

<a pulá έχu?> έλιji mána m. <πέndi πιθάca. pulá έχu?> ítan maθ'mén...pend, eke, uχtó ει λει...

<Do I have many?> My mother was saying. <Five little children. Do I have many?> She was used to...five, six, eight...

a tétça prámata. mi tétça. tóra ómus ména m-arée. as miγάλusa, m-arée tóra ómus jatí eχn úla kózmus, ðeη-ίjι ποε-ítan...

These things. With these things. Now I like it even though I grew up. I like it now because the people have from everything, it isn't as it was...

i mána s έλιji kamηά isturia ja ta palá? i jajá s? θimáci típuta?

did your mother say any story about old times? Your grandmother? Do you remember anything?

ðeη-ίχami. ðeη-ίχami. aftó έλιγαν. ítan fruçés...ίetira patéra m ósu na fcáε. íçi fcac éna, ópus ίjι tútu ía ðo, éna epitác.

We didn't have. We didn't have. They were saying this. They were poor... then, till my father made one as this here is, one small house.

χórei mi t-aðέρfca t páλι ci káθumàstan ci úla mazí ci ίχami éna uηdzác, a ποε-ίjι aftú tóra tu uηdzác,

He was separated from his brothers again and we were sitting all together there and we had one fireplace, as this fire place is now there.

t-ύχami aηιχτό c-ánafami futçés. tóra, έχumi ci ðo uηdzác alá. pu t-anáfumi? a, έχumi ci sómba.

We had it open and we were lighting up fires. We have here fireplace but. When do we light it up?

We have heater.

έχumi ci ap-úla. έχumi c-aftó. jafτό ta γλέpu tóra ci m-arésun. katálavis? m-arée. pço ka-lá.

We have everything. We have this also. That is why I see them now and I like them. Do you understand? I like it. It is better.

ti δουlés ékapis mi t mána s tóti stu epit"? ti θimáci? ti dúλivan i jijnécis?

What kind of work did you do with your mother then in the house? What do you remember?

What did the women work?

aftó. aftó dúλivàmi. tu zinvár'. pérnumi mηa jiláða. próta ðeη-ίχami ci jiláða.

This. This is what we were working. The pair of plowing animals. We were taking one cow. We didn't have cow first.

ietira ósu n-apukatastaθúmi ðep-íγami ci jiláða. tóra. kundítira, kundítira. zúci ci patéra m ci mána m.

Till we stood up we didn't have cow. Now. Later, later. My father and my mother were alive.

πίrami mpa jiláða. mpa jiláða. pçon na ðósumi γάλα? áma éρθundan tu Páska.
We took one cow. One cow. Whom did we give milk to? If the Easter came.

ðep-íγan kózmus úti jiláðis. ðe burúsan na ta zisn. típuta. pírami mpa jiláða.
The people didn't even have cows. They couldn't feed them up. Nothing. We took one cow.

apú λίγυ, λίγυ éfcasàmi tris téciris jiláðis. c-ótan mas pándripei mána m ci patéra m.
Little by little we did four cows. When my mother and my father married us...

<a sas ðósu ci sas pu mpa jiláða na έχτι.> kratúsami tu mpskar' tu θιλκό...
<I will give to you one cow to have.> We held the female calf...

έδουci n aðirfí m, έδουci n-Daeá paλι, n aλ n aðirfí m. ci pírami oλ pu μία. kratúsami tu mpsakarác.

He gave to my sister, he gave to Anastasia, my other sister. We all took one. we held the calf.

ci éfcasàmi, pírami uλ pu μία jiláða...
We did and we took one cow...

<na ðósumi. a ðep-eç cínus ci γάλα. as tun ðósumi eímira λίγυ γάλα. ίñi Paskaλά. ίñi kaló.>

<Let's give. He didn't have milk. We will give a little of milk today. It is Easter. It is good.>

a, tétça ðla ékanàmi. tétça ðla ékanan kózmus. ti na pí. jaftó ta θimámi ci λew.
We did such a work. The people did such a work. What to say. That is why I remember, and I am saying.

na min ksanaérθun ete ta práγmata. *sta χuráfca páijnis? apú pósu χrunó? páina.*
The things shall not come like this again. *Did you go to the fields? From what age? I was going.*

ti ðles ékanis? ti θimáci? íetira árçisan éepirnan vambáca. vambáca ci móλis jínγami λίγυ, árçisan éepirnan et'árja.

What kind of work did you do? What do you remember? Later they started seeding cotton. When we grew up a little, they started seeding wheat.

ci páina, θérza mi tu ðirpáp, ðep-ítan miçarés na t-alupísn. *éftaeis θéru?* Éfcanàmi mi ta ðirpápa çirés.

I was going and I was harvesting with the scythe. There were not machines to tress them. *Did you reach harvesting?* We were doing with the scythes “heries” (amount of harvested wheat which a hand can hold).

ts mázivi mána m ci patéra m. áfinan çirés. iyó, páina ci yo ci ta kurítea m, ađirféz-m na púmi

My mother and my father were picking them up. They were leaving “heries”. I and my girls, my sisters were going,

ci tē-épirnàmi ci tē-évanàmi ðimatác. Alá t-ófcanan próta tu ðimát’ aftí, ékluθan ci t-óvanan

we were taking them and we were putting them in small bundle. But they made the bundle first, they were spinned and they were putting it

c-épirnàmi tē-çirés ci t-óvanàmi apán...

and we were taking the “heries” we were putting them above...

ci yo íman mikrótir’ci m-éetiλni. tóra p-óepirpi ci vambáca, pços θala másumi pirsótiru. γrap, γrap γrap!...

I was the youngest and he was sending me. Even then when he was seeding cotton, who would pick up more. Grap, grap, grap!...

stu epit’? fajitá, pítis éfcana, psumná zímunàmi. t-ápçinámjí ei mna. próta étruyàmi ci bubótis.

In the house? Food, pies, we were kneading breads. We were baking them in one. We were eating corn bread first.

bubóta. ítan tu galabóc. poe-íjni tu galabóc tóra. ta zímunàmi. c-éfcasàmi ci bóntsa η-éλιγàmi aftín.

Corn bread. There was the corn, as it is now. We were kneading them. We made “bontsa”. We called it like this.

éna san tapçi c-éciγàmi d-γástra pu pan, évanàmi vupés. mitá ótan íθilàmi na tu peísumi.

One thing like a pan. We were heading the cap above, we were putting cow patties. Later, when we wanted to bake it.

i bubóta ðem-bérnundan. η-gθárzami kalá η-détça, évanàmi apu pan c-évanàmi ci d-γástra íetira ci peénundan.

The corn bread was not being token. We were cleaning it well. We put above. We were putting the cap after and it was being baked.

ap-aftó étruyàmi próta. aftó ayríksa próta tu psumí...*aftí i bóntsa pu tñ-épirnan? poe-ítan i bóntsa? pos tñ-éfcanan?*

We were eating this first. I reached this bread first. *Where did they took this “bontsa”?* *How was the “bontsa”?* *How did they make it?*

kuknóçuma. *pu ítan aftó?* kuknóçuma. apán sta vuná aftú. ap ta vuná kat. énas mi tun álun eijnirískan.

Red soil. *Where was it?* Red soil. On the mountains up. From the mountains. One by one started.

ci jínundan sa. pos na ei pu tóra? sa zmar'. sa zumár' jénundan. c-ópus η-έπλαθàmi truíru truíru,

It became like. How am I saying to you now? Like the dough. It became like the dough. As we were creating it around,

η-έfcanàmi ολ san tapeí. jénundan mésa. ap-kat stu fúrnu...pu έπειnàmi pos na ei pu. ei mpa kamàra.

we were doing all like a pan. It became inside like a pan. beneath the oven...where we were baking, how to say to you. In one arch.

η-έλιγàmi kamàra. buxarís, sa dzac alá miyálin...c-aftú t fukalúsami, kathàrzami kalá mi tsjúpa

We called it arch. Fire place, like the fireplace but bigger... we wiped it, we were cleaning it well with the broom

ci ci tu pistumbúsami aftó, tu zímunàmi, kratúsami ci pruzím' ómus ja na ksanapeásumi ja n aλ ti méra an íθilàmi na zmósumi.

and we were turning it upside down, we were kneading it, but we were holding a sourdough to knead it again next day, if we wanted to knead.

ci t-áριχnàmi mésa. évanàmi d-γàtsra, kaméη ποε-ítan... *pços ércanì aftés dz-bónteis?*

We were putting them in. We were putting the cap, as it was heated... *who made this "bontses"?*

te-έfcanàmi manaçi mas, páinàmi, έπειnàmi ap-tu vunó, ap-t-Avluçanó aftó...stu Vluçó. ítan éna kuknóçuma apu éna vunó.

We were making them by ourselves. We were going and we were taking from the mountain, in Vlohos there... in Vlohos. There was a red soil from one mountain.

ci énas mi tun álun eipirískami íetira ci έπειnàmi uλ. tu keúsami tu çóma aftó. ítan kócinu.

One by one after we were deciding then and we all were taking. We were scratching this soil. It was red.

kuknóçuma. ci t-úrçnis ñiró ci zimónundan...mi ñiró. ja na zimuθí, ðe jénundan aλós.

Red soil. You were throwing water and it was being kneaded...with water. so that it was kneaded, it didn't become otherwise.

ci ci t-ófcanàmi mésa ópus íçami, éte-aíás, etc truíru, san-dapeí. skúbzami kalá. aftó ðeη-g'éundan...

There we were making it inside as we had, like this, like this rounded, like a pan. We were wiping well.

It was not being burned...

tu psumi évrazi, peénundan, alá ðe-g'énundan pu lew ço tu çóma aftó. ópus t-ófcanàmi, etc ópuε-íñi tu tapeí, etc t-ófcanàmi apu kat.

The bread was boiling, it was being baked, but this soil was not being burned, as I say. As we were making it, as this as the pan is, we were making it like this beneath.

ci ðen-du eíkunàmi. úði tu eíkunàmi, úði típuta, mónu tu kaθárzami mi tskúpa kalá.
And we were not lifting it up. Neither we were lifting it up, neither anything, only we were cleaning it well with the rope.

évyanàmi m-éna fcarác tstayt' c-évanàmi ci d-ýástra apán na miñ-grión os na strósumi tu psumí.

We were bringing out with a small shovel the ash and we were putting the cap above so that I was not being cold until we served the food.

a ta pérasa úla aftá. ecí. ópus t-óplaθàmi tu psumí mi ta çérja uðiéte, tu ícazàmi kalá, évanàmi,

I lived all these. When we were creating the bread by the hands, we were straightening it well, we were putting,

épirnàmi d-ýásta apu pan...ci-t-óvanàmi apán stu psumí. t-áfinàmi mpa óra, mía ci micí análuya,

and we were taking the cap above... we were putting it above on the bread. We were leaving it one hour, one hour and a half it depends,

ópue-ítan. alá t-óvanàmi. áma jénundan χundró, áma jénundan peiló. ñ-éciyàmi d-ýástra.
as it was. But we were putting it. If it became thick or thin. We were heating the cap.

t-áfinàmi tócin óra. ítan kalá...*icí z-bóntsa ti épeinàti? mónu bubóta? ti álu épeinàti mi d-bóntsa? ti faíá éfcànati z-bóntsa?*

We were leaving it such an hour. It was well...*what were you baking there in the "bontsa"? only corn bread? What else were you baking in the "bontsa"? What kind of food were you making in the "bontsa"?*

a z-bóntsa ðeñ-éfcànami álu. épeinàmi, íxami paraetçá. jaftó ei lew.

We didn't do anything else in the "bontsa". We were baking. We have hearth. That is why I am saying to you.

ítan...ea ci íxami d-ýástra, ea ðo íxam. íθilàmi na fcásumi fajitó, n-áxumi piruetçés.

It was... we had the cap place there, we had here. We wanted to make food, we wanted to have trivets.

ñ-éxu kóma ci piruetçá. ci ñ-évanàmi m-biruetçá c-éciyàmi keíla. oç. keíla évrisonàmi.

I still have had the trivet there. We were putting the trivet and we were burning woods. We were finding woods.

éciyàmi ci ci ci t-óvanàmi tu. trímata. íðis apu kana tríma? árçisan jénundan jiláðja.

We were burning there, and we were putting it there. Pieces. Did you see some pieces of the cow patty? The cows started to exist.

ci mázivàmi trímata ap-óksu... te-éfcànami. ajél. fu jíñgami tétça mi n ajél.

We collected some pieces of the cow patties outside...we were making them. Heard. Since we became such with the heard.

mázivàmi, épirnàmi keir'á trímata ci ðjo keíla χundrúteka, ot' ívrisonàmi. ta tságzami na ta párumi.

We were picking up and we were taking dried pieces and two little thick woods, whatever we were finding. We were smashing them to take them.

sam'és. éλιγàmi. éepirnàmi ci sámjna. sam'és. mi cína eindravúsami íetira ot' ðíputi na fcásumi faí.

Sesame plants. We were saying. We were seeding sesames. Sesame plants. We were using these to made whatever food.

ci tu faí na tu fcásumi. aftá. ap aftá jénundan.

To cook the food. These. It was cooked by these.

Grammatiki Ziaka (80) Myrina

Grammatiki Ziaka (80) Myrina 07:34-10:41

a ja ta mirumíjna...e, ap-ti mána m t-ómaθa. *ειπίθους i dzumbanaré ta tirúsan pu vuskúsan ta próvata óksu.*

About the foretelling the weather...I learned it from my mother. *The shepherds usually saw who grazed the sheep out.*

óçi. iyó ðen-da keéru st-aetérja, iyó ta keéru m-brutumijná. ci parakuluθáw tuη-g'iró.

Now. I don't know them in the stars, I know on first of the month. And I am watching the weather that day.

pça prutumijná? tu Avγύstu. fétu ðe mi vjíkan kaθólu kalá. sta pósa tirás?

What first of the month? Of August. This year they were not sown to me well. In how many did you watch?

τε-εκε méris i dz-ðóðika? a, dz-ðóðika. prótus íni Ávγustus. ja tu χρόnu ómus, oç itútun tun χρόnu.

In six days or in twelve? A, in twelve days. August is first. But for the (next) year, not this year.

ci fétu ta parakulúθisa ci mi tu paλό, Sutíri mu...*mi tu paλό imirulójiu ta les?*

This year I watched them with the old (Julian calendar), my Sotiris. *Do you foretell them with the old (calendar)?*

iyó mi tu néu tóra. alá lei i nífi-m ap-tu Vólu...pço kalá ta mirumíjna prep' na ta parakuluθámi, lei, mi tu paλό.

I use the new (Gregorian calendar) now. But my bride from Volos says...it is much better and we must watch them with the old (Julian calendar).

ci yo ab-dz-ðikatéeiris íetira, jatí keéru, píyami ðikatéeiris písu. tu keers aftó ei? tu keéris.

And I, in fourteen then, because I know that we went fourteen days back. Do you know it? You know it.

ci tu parakulúθisa ci dz-ðikatéeiris, alá ðe mi vjíkan kalá. ítan aftá ta sarandárja, aftín i zéeta ci ðep-ítan.

And I watched it and in fourteen also, but it wasn't sown sow to me well. There were these days of forty degrees (of Celsius), this hotness and they were not.

parakuluθáw. os tu miemér' íni kalós cirós. étei? íetira t-apójima χάλυει.
I am watching. There was good weather till midday. Like this? Then it got worse in the afternoon.

aíeras, peixála, aftá. c-éλιγα pça méra ítan. an-ítan Aprílís, paraδίγmati.
Wind, light rain, these. And I said what day there was. If there was April for example.

λέμι tun Apríl επέρnumi. λεw. <δεν-έχumi καλί sparmudjá.> ta vambáca. télus Apríl arçinán.
We say that we seed in April. I say. <We don't have good seeding.> The works for the cotton start end of April.

aftá κεέρυ ta mirumína. ci tu áetro aftó pu parakuluθáĩ tim-Bύλα.
I know this foretelling the weather. And the star which follows the Pulia.

mólis éskazi t-áetr'u, εκόνυμàstan mis. na zmósumi, na ðiurθósumi. mi t-áetr'u. ðep-íçami rulója.
Just the star comes up, we got up. To knead, to tide. With the star. We didn't have clocks.

ti parakuluθás sta mirumína? pos ta citás ðiladí? i prot' méra ja pço mína íni? i prot' Avγústu.
What do you watch in foretelling the weather? How do you watch them? For what month is the first day? The first of August.

tun Áνγυstu. tun Áνγυstu pu piriménumi, oç tútun ðo tun Áνγυstu tóra p-ύçami.
On August. The August which we expect (the next), not this August now which we had.

e, íetira aλ méra íni eiptémvrius. ci ótu kaθikeís...méçri tun Alunár' íni ðóðika.
Eh, after the other day it is September... Till the Threshing (Julie) they are twelve.

*ci pos t-áðis fétus? ti tirás? tun aéra tirás? tun-ίλυ? ti tirás? ..ne, ne. tun aéra, ti eijnifcá...
How did you see it this year? What do you watch? Do you watch the wind? The sun?
What do you watch?...Yes, yes. The wind, the clouds...*

méçri ti miεá θa íni kalós cirós. ótan vλέpu. Ap-ti miεá c-íetira, apójima.
Till the middle it will be good weather. When I watch. From the midday and after, in the evening.

ci rutáĩ aftín i mikrí i Θumína. <ti λeĩ fétu?> mi λeĩ. <pos t-áĩðis?>
And this young wife of Thomas asks. <What does it say this year?> She says. <How did you see them?>

<ðen-d-áĩða kalá dip fétu.> λεw. ítan tósu. muηgå dip fétu. puλί muηgå. ítan aftá.
<I didn't see well at all this year.> I see. There were such. Mute at all this year. Very mute. There were these.

bérðipsan aftá ta sarandárja, o káfsonas aftós ci ðep-íĩða pulá práγmata fétu...
These days of forty (grades of Celsius) confused, this hotness and I didn't see many things this year...

έρçanan tóti? t-ánlipis sustá? puλί, puλί. puλί έρçanan. puλί aftá ta mirumína έρçanan. ne.

Did they become right then? Did you see them right? They were right a lot, a lot. This foretelling the weather became right. Yes.

Grammatiki Ziaka (80) Myrina 16:00-22:00

iyó póti έρçiti, έρçiti tu sóðima...tóti mi ta τευνάλα. e. arúsami éna τευνάλ apán stun arambá, stu káru,

I, when the crop came... then with the sacks. E, we opened one sack up on the oxcart, on the carriage.

ti íçami, t-órçnami apán sta ciramíðja...t-órçnami apán. kalí prukupí éliyàmi ci tu çron.

What we had. We threw it above the tiles... we threw it above. We said good prosperity and next year.

c-ítira katévazàmi mésa. a, óndan érundan tu isóðima stu epit'. stu et'ar' i ci stu kalam-bóc aftó?

And after we put it down inside. ah, when the crop came in the house. In the wheat or in the corn this?

op n-ápi. ço ci tóra ei óla kánu. ot' fénu ðo stu epit' próta, érthi miçani ftu písu, tu píra, érksa apán stu epit'.

Wherever it will be. I do it now in everything. What I bring here in the house first, the engine came there back, I took it, and I threw in above the tiles.

iyó tóra. kaaná palácá. tóra ðe tha ta kán tóra ta piðjá...

I now. Some old woman. The children will not do them now...

c-aftó mi ta ðirpána stu théru pu tilíunàti? t-órçnami sa písu. áfinàmi líçu. tilíunàmi, áfinàmi líçu. pnac.

And this with the scythes when you finished the harvesting? We threw it backwards. We left a little. We finished we left a little. Plate.

pos t-óliyàti? <a líçu pnac θ-afísumi iðóia.> pnac? ðen-d-óliyàti ðráku? ci ðráku, ci ðráku.

How did you call it? <Ah we will leave a little plate here.> Plate? You didn't call it dragon? And dragon.

ci t-áfinàmi aftú. ékuvámi apú kana-ðjó stáça, t-óvanámi iðó stu ðirpán ci t-órçnami.

We left it there. We cut some two straws, we put them here in the scythe and we threw it.

ópçu ðen-épifi kalá etinuçurjémastan. c-ópçu eténundan oréa, etikómastan jirí. etc t-óliyán.

Which didn't feel well we were sad about. And which stood well, we stood healthy. They said it like this.

ayríkeis na fcan típuta mi et'ar' ci na tu krimán stu káru? vivéus!...

Did you see to do something by wheat and to hang it on the carriage? Certainly!...

psaðáca pos! éfcanámi. aftó tu práma t-ófcanámi m-Brutumajá.
Small mattings! We did. We made this thing on the first day of the May.

ótan páinàmi na pçásumi tu Maĩ éksu épirnàmi aftó ci t-óvanàmi stu káru.
When we went to catch May (to cut May flowers) out we took it and we put it on the carriage.

c-érθumástan iðó ci t-óvanàmi Brustá stu stávlu. Aftó tu práma...*tí ítan aftó pu éfcanáti?*
We went here and we put it in front of the warehouse. This thing...*what was this which we made?*

sam-psaðúla ítan...staχáca sa péra ci staçáca pu kat. E, tu krimúsami Brustá stu stávlu.
It was like small matting...little cobs outwards and little cobs down. E, we hang it in front of the warehouse.

ci ta triandáfila Brustá stu epit'. stu mandrí. je. ci stu mandrí páinàmi, sta próvata. m-Brutumajá...
And roses in front of the house. On the corral. Yes. We brought in the corral, in the sheep. The first day of May.

stu théru épirnàmi kamhá triar'á, t-óλιγàmi, kaná ðjó ðimátça ci ta páinàmi stu epit', ts kótis...stu télus.
In the harvesting we took some "triaría", we called it, some two little bundles and we brought them into the house, the chicken...at the end.

ci mi ta vúza d-Brutumaiá? Ap-ta vúza. mólis θala rθún ta jiláðja, páinàmi ci p-útan vúza.
And with "vuzia" (kind of grass) on the first day of May. Just the cows would come, we went there where "vuzia" exist.

c-épirnàmi μη-αηγαλά. c-αρχνúsami apu ci. ci ap aftón-du ðrómu méχri Brustá sta palúca c-apu tútun.
We took one hug. We started from there. From this street till in front of the poles and from that.

c-apu éna éna ci sta palúca. c-apú éna filu vúzu sta palúca. p-ún-da tóra, Sutíri m?
One by one in the poles. By one leave of "vuzi" in the poles. Where are they now, my Sotiris?

Aftá t-armíjivan i trañi ci t-ámaθàti ci eis, évlipàti...
The older said these and you learned them, you saw...

<aĩ tóra, Υramátu m, eíku, eíku na pas. θa rθún ta jiláðja.> tu vrað' pu keiméruñi Prutumajá.
<Now, Grammatiki, get up to go. The cows will come.> The night before the first of May.

ci mas katránunan tóti. ðep-íkeiran tóti. ts miruðjés. maskális ci. katránuma.
They put us pitch then. They didn't know. The smells. Armpits. Putting pitch.

η-έπιρναν η-gatrāj mánis ci ta mikrá ta piðáca. tóra pu miyálusa γο δερ-ίθιλα.
The mothers took the pitch and the little children. Now when I grew up, I did not want.

t-ávanan iðó. pu? ts anǵúlis. alá iyó tóra pu miyálusa ci íθiλι i mána m de ci kalá na mas
katranóp,
I put here. *Where?* On armpits. Then I grew up and my mother wanted to put to us pitch.

aftó ítan éna ja tin ijía. mas évani pu kat patúeis. t-ákanan mánis.
This was for the health. She put beneath out foot. The mothers did it.

póti t-ókanan aftó? óputi n-átan? óçi! pu keiméruηi Prutumajá. ηe. keiméruηi, mi ta vúza.
When did they do this? Whenever? No! The night before the first of May. Yes. It came
the dawn with the “vuzia”.

katranuηi ci η-ikoujéria...ci tóra pu miyálusàmi mis δερ-ίθιλàmi. jatí kulúsan. katrāj
kuláï.
She put pitch even to the family...then we grew up we did not want. Because it was
sticking. The pitch sticks.

ci áccim'. íçis na vjis. ci ðe vjeη c-éfkula...póti éλιγαν ðem-brep' na ðanictís apu éna
epit'?...
Ugly. You had to go out. It didn't come out easily...*when did they say you should not
borrow from one house?...*

e, áma knúei γámu...alévr'a, alátça, γála, tétça prámata...ðem-baénts na pars. alá ci
ηikucirés ðe ðínun...
Eh, if the wedding started...flour, salt, milk, these things...you do not go to take. But the
housewives did not give...

ðe ðáηizan tóti, Sutíri-m, n-ápifis kataí. ci tóra, tóra, tútun tun ciró iyó, sa Υramátu, aftín
tstiyμί tóra psumác na ei ðósu, alévr' ci futçá ðe ei ðínu c-alát'...
They did not lend then, my Sotiris, even in case you would fall down. And now this time
I, Grammatiki, this moment now, I shall give to you bread, but I do not give to you flour
nor fire nor salt...

psumác θa ei ðósu. tu psumi. γο ta prósfura tétça óra éruηdi, ta pern, ta paén ηη-ικλιεία...
I will give to you bread. The bread. They came that time, they took the bread for the
mass, they bring them to the church...

futçá c-alát'. áma vaελέν' i ίλus, c-alévr', puté na mi ðoe. tóra ðe ðin c-avyá...ja káθi mé-
ra, ja káθi méra.
Fire and salt. If the sun sets, do not give ever. Now they do not give to you even
eggs...for every day.

ípami ja tu γámu. ja tu γámu ίηi...μέχρη η-G'irjací, p θa rθí ηifúla stu epiti' i θa ðjoks d-
ðixatéra s.
We said about the wedding. For the wedding it is...till Sunday when the bride will come
home or you will send away your daughter.

ίετιρα όσου psumί μεη tu miráz ti jitupά. pu? z-d-jitupά tu miráz fu μεη. zímunàmi tóti puλί psumί...ap-tu γάmu.

Then you distribute to the neighborhood the bread which remains. *Where?* You distribute it to the neighborhood since it remains. We kneaded a lot of bread then... from the wedding.

itan éθima? Vivéus!...δός tu, δός ta n-άηι χυrtάtu tu zivyár', n-άηι χυrtát' i ηος...

Was it custom? Certainly!...give it, so that the couple is replete, the young are replete...

Grammatiki Ziaka (80) Myrina 24.46-29:20

ti éλιγαν tóti? póti éruñdi ci mirén tu piði i míris?...i míris. na ei po ts mána m tóra?...ts tris méris paén i tris míris ci mía ηηi gaví.

What did they say then? When did the Moires come and foretell about the child? ...the Moires. To say to you something of my mother now? ...the three Moires go in three days and one of them is blind.

eç éna mat' iðó mónu. gavána. aftín an ηη-íkeira θα ηη-gzégza...te-ίχαν c-unómnata ts míris?...oçi.

She has one eye here only. Very blind. If I knew her I would cut her...*did they give names to the Moires?*...No.

itan trís, lei, mavrufóris. te-íñði énas tóra. θα ei pu γο puλί παλακό tóra aftó tu práma.

There were three, vested in black. One saw them now. I will say to you this very old thing now.

ci ηηíηçi tóra tu ηηpsác apú cínun. ítan teúrmu tóti. íman γο tóra. ímastan dódika.

The little nephew of him was born now. There they were in a big group. I was now. We were twelve.

ótan ηηnúsa aftón tun Θumά κυνάδuz-m ðen andrépundan na ηηj.

When I gave birth to this Thomas my brother in law didn't feel ashamed to go away.

éλιηi mim-báθ' típuta i ηηf', na skuθúmi na m-bámi stu ηatró. ékana tris méris na tu ηηηísu. tun ηéηtsa péñdi ukáðis.

He said that in case the bride has something we get up to bring her to the doctor. I had three days to give birth to him. I gave birth to him five "okas".

ci <vónηga ηηf' > ci <vónηga ηηf'> óspu na ηηηísu γο... e aftí tóra ηéηtei. ci aftós cimáñdan éksu...

<Moan bride, moan bride.> Till I gave birth...e, she gave birth now. He was sleeping out...

ci aftés ηηγαν n ákr'a stu biéic stu piði, t-ayór'. pan aftés i tris...biéic, sarmarítsa...

They went on the edge of the cradle of the child. These three go...cradle...

pan aftés c-ékatsan mía apú ðo, aλ apú ci...káθundan...c-éλιγαν.<na tu párumi tóra?> <mba> éλιηi áλin.

They went and sat one from here, other from there...they were sitting...and they were saying. <Shall we take him now?> <No.> The other said.

<na t-afísumi, na jepi ðéka χυρνό c-íetira.> aftín i munumátu ðep-ékripi kaθólu.
<We leave him so that he becomes ten years old .> She, with the one eye, did not speak at all.

aftés i ðjo éλιγαν. <na tu párumi? a jepi ðéka, ðikapéndi?> éλιγαν aftés. aftós évaλι aftí apú ci pu ítan.
These two said. <Shall we take him? To become ten, fifteen?> They said. He heard from there where he was.

ci λει aftín i γυρσúza apu íni. pχα-t-αηγátça etripuméh iη aftín. pχat t-αηγátça. tsutsurónu ap λew.
And she the jinx says who is. She is hidden under the thorns, under the thorns. I am shivering now saying it.

p-óripri' na η-keiecísu na d-vru. λει aftín. <θ-arivupaetí, λe, θa κριe ci tu γámu. λe. ci tu vrad' stu γámu, λe, θa pee me-stu bjað'.> ípi aftín.
I must find her and cut her. She says. <He will be engaged, he will start the wedding and in the night of the wedding he will fall into the wheel.> She said.

γο etinuχurjémi tóra ómus. <λe, θa pee me-stu bjað', λe.> ðip. teimuðjá bárbas cínus. ftap i óra.
But I feel sad now. <He will fall into the wheel.> Nothing. This uncle did not speak. The time comes.

miγalón o Kóstas na púmi. tun arivupázni. cíntsan γámu. λe. <cítakei na ðís aðirfé, λe, γo θa tu eciπάsu tu bjað'.> λe aftós. <χázipeis?> tun λe.
Kostas, as we say, grows up. They got him engaged. They started the wedding. <Look my brother, I will cover the wheel.> He says. <Are you stupid?> He says to him.

<θα eciπάis tu bjað'. > <γο θa tu eciπάsu tu bjað'.> λe. <mi ti θa tu eciπάsu, θa tu eciπάsu.>
<You will cover the wheel.> <I will cover the wheel.> He says. <Whatever will cover it with, I will cover it.>

Oré! ti mi θmitçis tóra! mas t-áliji i mána mas. mas pájni... λει.<θα tu eciπάsu γo tu bjað', λe, ðen-d-affinu akieiecépastu.>
Ore! What do you make me to remember! My mother said them to us... he says. <I will cover the wheel, I will not leave it uncovered.>

<jatí?> <e, tóra γámus λe, θa pee kaná mikró ðo...> <vre aĩ stu kaló s χrietçane m.>
<Why?> <E, now wedding, maybe a little child will fall here.> ...<Be well, my Christian.>

<θ-afísu, λe, ósu na χuráĩ i kuvás.> <pos θa pínumi ηiró?> <ósu na χuráĩ i kuvás, λe, θa t-afísu.>
<I will leave as much as a bucket fits.> <How will we drink water?> <I will leave it opened as much as a bucket fits.>

ecéfcí aftós tóra. tun χuráĩ tun Θumá i tu Sutír' na pee? aftós mésa ta óryana c-aftós pájni c-ífirni tróira stu bjað', γambrós.

He thought now. Does it fit to the Thomas or to Sotiris to fall into? He was inside the house with the musicians and he, the groom went around on the wheel.

tútus iðó maziménus ci parakuluθúci. páijni, ífirni tróira...<e, ti kants aftú? éla ðo.> <e, érθumi.>

He was hidden and he was watching. We went and walked around...<Eh, what do you do there? Come here.> <Eh, I am coming.>

tsup tsup tsup páijni aftós páli ici stu bjáð' jíru. óspu épiçi c-éskaçi. *épiçi mésa?* óçi. apán. Tsup tsup tsup he went again there around the wheel. Till he felt and died. *Did he fall into?* No. Above.

épiçi apán c-éskaçi. paĩ ci yámus...aftá kañ i munumátu. aftín ijni gaví ci kfi. He felt above and he died. The wedding went off... the one eyed do these things. She is blind and deaf.

ci lew.<pu íci etripumén?> lew kambóeis furés. etc...*tu filuyúci mána s aftó!* mána m. I say. <Where are you hidden?> I say some times. Like this... *your mother narrated it!* My mother.

sta paieá ta epítça ítan. s-tsaltáris, p les icí. ci tu filuyúci mána m aftó. She was in the old houses. In the “saltaris” (long old houses) as you say. My mother narrated it.

Grammatiki Ziaka (80) Myrina 50:16-52:50

pérnumi ap-tu piðác tun afaló. tun afaló. ici t-óðijni mamí...ci tuñ-gratúsami tun afaló...*ðen-dum-bitúsan.*

óçi.

We took the navel of the little child. The navel. There the midwife tied it...and we hold the navel. *They did not throw it.* No.

t-óχu me-sta χαϊmaláca sta piðjá. ci vánami...saráñdzi tu piðác. kóvundan.

I have it inside the gimcrack of the children. We put... the little child became forty days old. It was cut.

kaná ðikar'á méris. c-évanàmi skrúmbu. ðep-évanàmi tóra tétça. éciyàmi éna ektíeu, t-ótrivàmi etc kalá, t-óvanàmi e-éna çartác,

Around ten days. We put “skrubos” (burned piece of woolen textile). We didn't wear these then. We burned a woolen piece, we rubbed it well like this, and we put it in a small paper,

t-óvanàmi ci ema et λιχόνα ci káθi pruí pu tu keafáλdzi, t-órçni iðó stun afalúteku.

we put it next to the para and every morning, when she untied the navel, she threw it here on the small navel.

ci kóvundan mi kaná ðikar'á méris. keéru ço, analóçus ti névru ítan aftó jiró. ci tu emázi-va.

It was cut after ten days. Depending of what kind of strong nerve, it was. I took it.

tu áfina ici stu pruecéfalu eti λιχόνα ci ótan sarándzami. *a, tun áfinan st λιχόνα tun afaló.*
e, vévia.

I left it here in the pillow of the para. When we had forty days from the birth. *Ah, they left the navel in the para.* Eh, certainly.

oç ci kana dlap'. oç jem, oç, makr'á pu ci...c-ítira káθundna jajá, épirni tun afalúteku.
Not in any build-in. No, to be away from there...after the grandmother sat, she took the little navel.

épirni tría épirjá sam', íéna arvíθ'. oç arvíθ' kaló, garnác.
She took three sesame seeds, one chickpea. Not good chickpea, but “garnaki” (black not good chickpea).

eks akustá pu en t-arvitça ci garnáca?...
Did you hear that black not good chickpeas exist?..

éna arviθác ci λίγυ barutác ci éna épirác θιμηνάμα ci t-órafãmi. t-ófcanàmi ci t-óvanàmi íetira sti zujítsa.
One small chickpea and a little gun powder and a grain of incense and we sewed it and we put it after on the small belt.

...tóti ta furúsan. t-ávanan ete mápis. iyó. ti na pu. íman apu tóti jinicimnú m. t-óđina ðo. ðen-d-úθila ðo. na min-du vλepn.

...then they wore them. The mothers put them like this. What to say. I was from my birth, I tied it here.

I did not want it here. Not to see it.

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Abreviations of the journals.

ΑΘΜ= Αρχείο Θεσσαλικών Μελετών. Βόλος

ΓΓ = Γνώση και Γνώμη, Καρδίτσα.

ΘΗ = Θεσσαλικό Ημερολόγιο, Λάρισα.

ΘΧ = Θεσσαλικά Χρονικά, Αθήνα.

ΜΕΤ = Μετέωρα, Τρίκαλα.

ΤΡ = Τρικαλινά, Τρίκαλα.

ΚΧ = Καρδιτσιώτικα Χρονικά, Καρδίτσα

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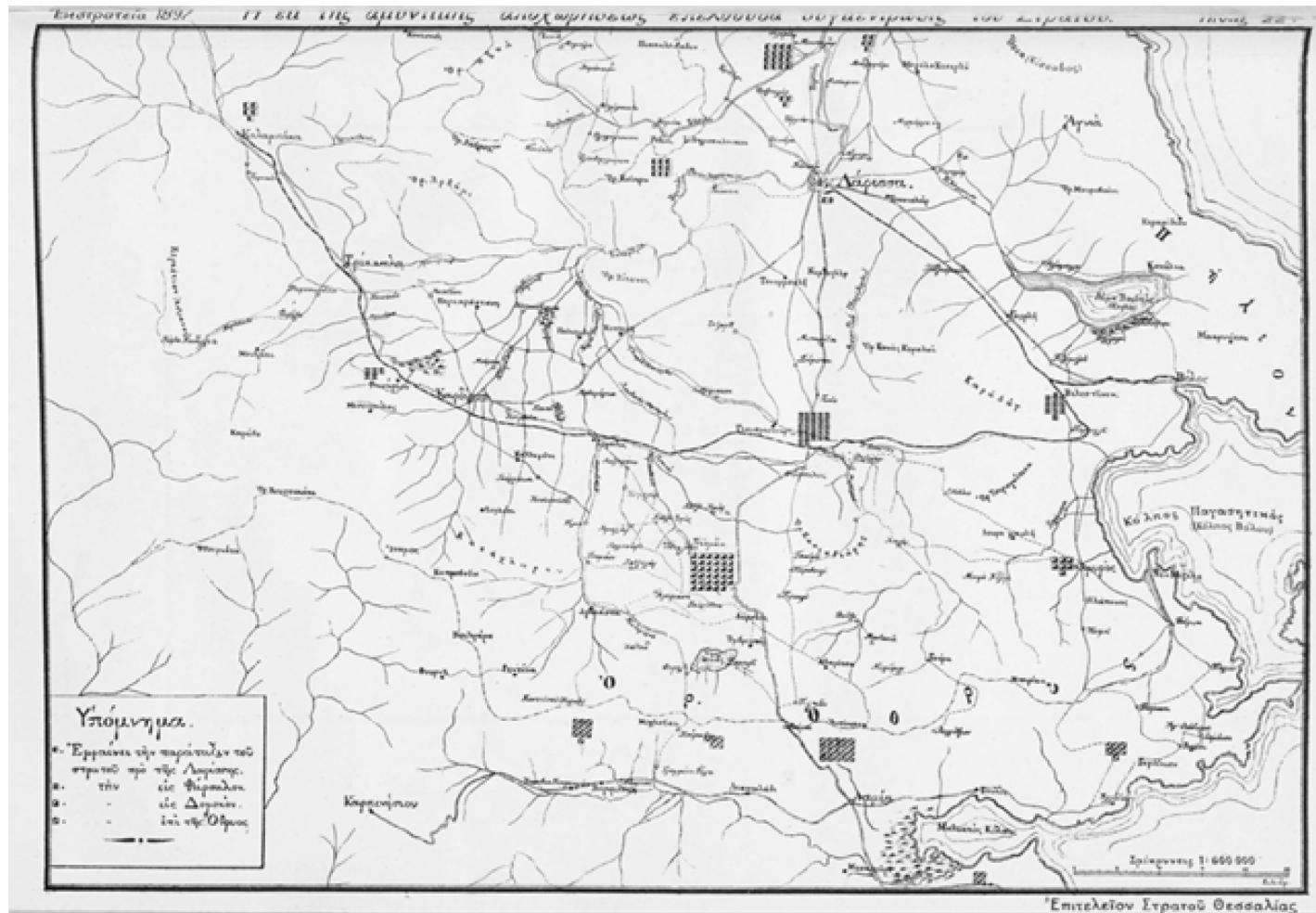
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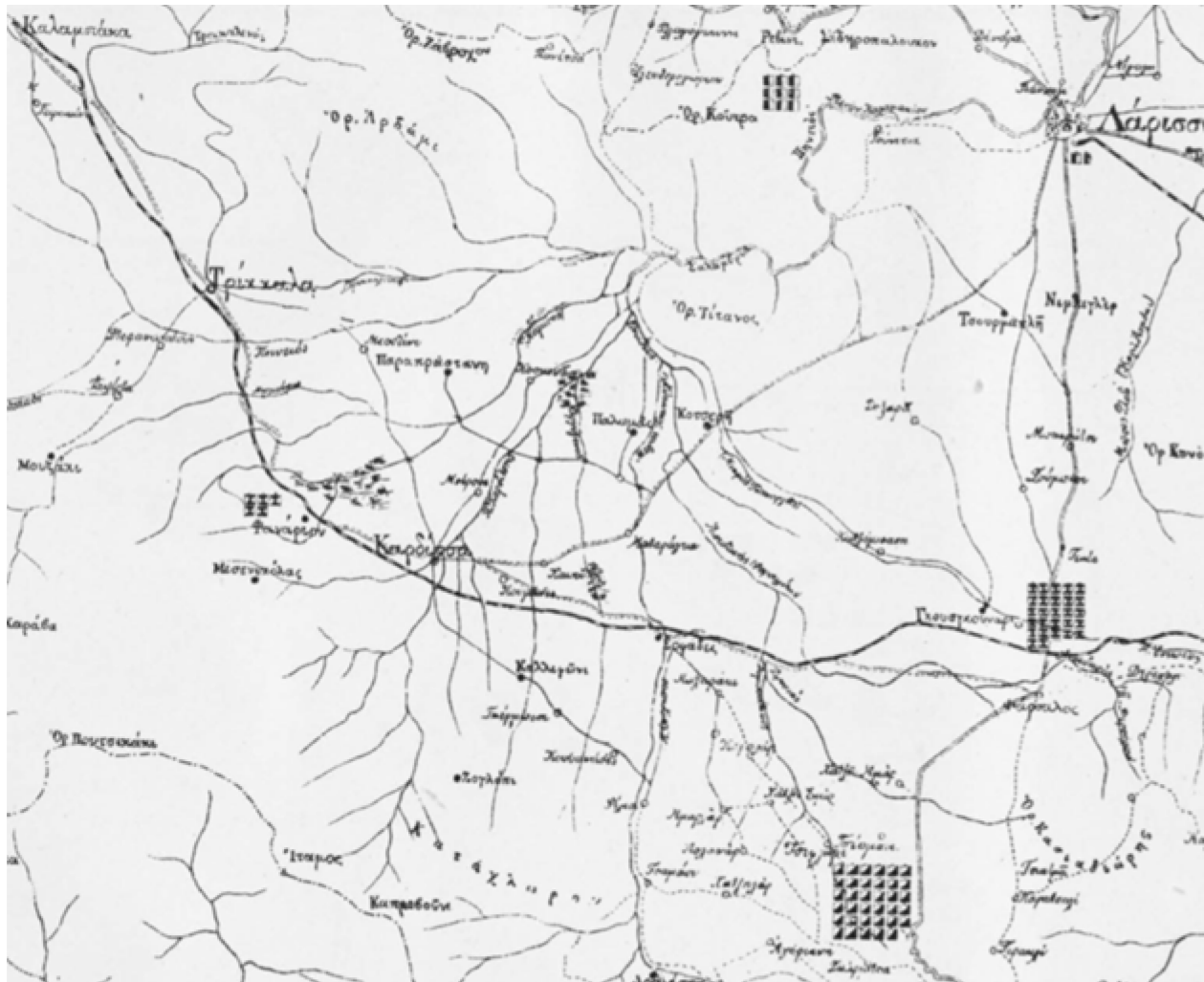
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PHOTOS

Map of Thessaly in 1897. Έκθεσις της Α. Β. Υψηλότητος του Διαδόχου επί των πεπραγμένων του στρατού Θεσσαλίας κατά την εκστρατείαν του 1897 υποβληθείσα εις το Υπουργείον των Στρατιωτικών / Υπουργείον Στρατιωτικών, Εν Αθήναις: Εκ του Εθνικού Τυπογραφείου, 1898: 605. Πίνακας 22. <https://anemi.lib.uoc.gr/metadata/7/4/c/metadata-141-0000089>



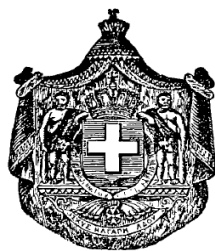
Detail of the map of the previous image shows the west Thessaly plain in 1887. Distinctly illustrates the many rivers which all pour into Pineios River.



The villages of the Karagouni in Trikala area.



The Official Journal of the Government of the Kingdom of Greece, number 126, 2 April 1883, where the administrative subdivision of Thessaly and of Arta in Epirus into municipalities and communities was published. It is the second official document of Greece where the Karagoun villages are mentioned. The first one was the Census of the Kingdom of Greece in Thessaly and Arta of Epirus done in September 1881, but published in 1884.



ΕΦΗΜΕΡΙΣ ΤΗΣ ΚΥΒΕΡΝΗΣΕΩΣ

ΤΟΥ ΒΑΣΙΛΕΙΟΥ ΤΗΣ ΕΛΛΑΔΟΣ

ΑΡΙΘ. 126

1883

Σελ. 643—674

ΕΝ ΑΘΗΝΑΙΣ 2 Ἀπριλίου

ΣΕΛ. Α' ΚΑΙ Β' ΜΕΡΟΥΣ 173—204

ΣΥΝΟΨΙΣ ΤΩΝ ΕΜΗΕΡΙΕΧΟΜΕΝΩΝ.

ΜΕΡΟΣ Β'. ΕΚΤΕΛΕΣΤΙΚΟΝ

- | | |
|---|---|
| <p>1) Περὶ τῆς εἰς δήμους διαίρεσεως τῆς κατὰ τὸν νομὸν Λαρίσης ὁμώνυμου ἐπαρχίας.</p> <p>2) Περὶ διαίρεσεως εἰς δήμους τῆς κατὰ τὸν νομὸν Λαρίσης ἐπαρχίας Ἰωνάδου.</p> <p>3) Περὶ διαίρεσεως εἰς δήμους τῆς κατὰ τὸν νομὸν Λαρίσης ἐπαρχίας Ἀγιάς.</p> <p>4) Περὶ τῆς εἰς δήμους διαίρεσεως τῆς ἐν τῷ νομῷ Λαρίσης ἐπαρχίας Βόλου.</p> <p>5) Περὶ διαίρεσεως εἰς δήμους τῆς κατὰ τὸν νομὸν Λαρίσης ἐπαρχίας Ἀλυρού.</p> | <p>6) Περὶ διαίρεσεως εἰς δήμους τῆς κατὰ τὸν νομὸν Λαρίσης ἐπαρχίας Δομοῦ καὶ Φαρσάλων.</p> <p>7) Περὶ διαίρεσεως εἰς δήμους τῆς κατὰ τὸν νομὸν Τρικκῶν ὁμώνυμου ἐπαρχίας.</p> <p>8) Περὶ τῆς εἰς δήμους διαίρεσεως τῆς κατὰ τὸν νομὸν Τρικκῶν ἐπαρχίας Καλαμπάκας.</p> <p>9) Περὶ τῆς εἰς δήμους διαίρεσεως τῆς ἐν τῷ νομῷ Τρικκῶν ἐπαρχίας Καρδίτσας.</p> <p>10) Περὶ διαίρεσεως εἰς δήμους τῆς κατὰ τὸν νομὸν Ἄρτας ὁμώνυμου ἐπαρχίας.</p> <p>11) Περὶ διαίρεσεως εἰς δήμους τῆς κατὰ τὸν νομὸν Ἄρτας ἐπαρχίας Τσουμερῶν.</p> |
|---|---|

ΜΕΡΟΣ Β'.

ΕΚΤΕΛΕΣΤΙΚΑ

ΔΙΑΤΑΓΜΑ (1)

Περὶ τῆς εἰς δήμους διαίρεσεως τῆς κατὰ τὸν νομὸν Λαρίσης ὁμώνυμου ἐπαρχίας.

ΓΕΩΡΓΙΟΣ Α'
ΒΑΣΙΛΕΥΣ ΤΩΝ ΕΛΛΗΝΩΝ.

Προτάσει τοῦ Ἡμετέρου ἐπὶ τῶν Ἐσωτερικῶν Ὑπουργοῦ, ὑπὸ ὄψιν λαβόντε, τὸ ἄρθρον 3 τοῦ (ΣΜ) νόμου τῆς 19 Μαρτίου π.ε. περὶ εἰσαγωγῆς τῆς ἐλληνικῆς νομοθεσίας εἰς τὰς προσαρτηθείσας Θεσσαλικὰς καὶ Ἠπειρωτικὰς ἐπαρχίας καὶ τὸ ἄρθρον 8 τοῦ περὶ δήμων νόμου, ἀπεφασίσαμεν καὶ διατάσσομεν·

Ἡ κατὰ τὸν νομὸν Λαρίσης ὁμώνυμος ἐπαρχία διαίρεται εἰς δήμους διὰ τὸ, ἦτοι τὸν δήμον Λαρίσης α'. τάξεως, τοὺς δήμους Κρανῶνος, Νέσσωνος, Ἀμπελακίων, Συκουρίου καὶ Ἀρμενίου β'. τάξεως καὶ τοὺς δήμους Ὀγγίστου καὶ Φακίου γ'. τάξεως, ὡς λεπτομερέστερον ἐν τῷ συννημμένῳ πίνακι.

Πρωτεύουσα τοῦ μὲν δήμου Λαρίσης προσδιορίζεται ἡ πόλις Ἀκρίτσα, τοῦ δήμου Κρανῶνος τὸ χωρίον Τσορμακλῆ, τοῦ δήμου Νέσσωνος ἡ κοινότης Μέγα Κεσερλῆ, τοῦ δήμου Ἀμπελακίων ἡ κοινότης Ἀμπελάκια, τοῦ δήμου Συκουρίου ἡ κοινότης Τοπουσλάρ, τοῦ δήμου Ἀρμενίου τὸ χωρίον Γκερλῆ, τοῦ δήμου Ὀγγίστου ἡ κοινότης Μαϊμούλη καὶ τοῦ δήμου Φακίου ἡ κοινότης Νεμπεγλῆρ.

Ὁ αὐτὸς Ὑπουργὸς δημοσιεύσει καὶ ἐκτελέσει τὸ παρὸν διάταγμα.

Ἐν Ἀθήναις τῇ 31 Μαρτίου 1883.

ΓΕΩΡΓΙΟΣ.

Ὁ Ὑπουργὸς τῶν Ἐσωτερικῶν
Χ. ΤΡΙΚΟΥΠΗΣ.

ΔΙΑΤΑΓΜΑ (7)

Περὶ διαιρέσεως εἰς δήμους τῆς κατὰ τὸν νομὸν
Τρικκάλων ὁμωνύμου ἐπαρχίας.

ΓΕΩΡΓΙΟΣ Α΄

ΒΑΣΙΛΕΥΣ ΤΩΝ ΕΛΛΗΝΩΝ.

Προτάσει τοῦ Ἡμετέρου ἐπὶ τῶν Ἐσωτερικῶν Ἐπουργοῦ,
ὑπ' ὄψιν λαβόντες τὸ ἄρθρον 3 τοῦ ΝΜ' νόμου τῆς 19 Μαρ-
τίου π. ε. περὶ εἰσαγωγῆς τῆς ἐλληνικῆς νομοθεσίας εἰς τὰς
προσαρτηθείσας Θεσσαλικὰς καὶ Ἡπειρωτικὰς ἐπαρχίας καὶ
τὸ ἄρθρον 8 τοῦ περὶ δήμων νόμου, ἀπεφασίσαμεν καὶ δια-
τάσσομεν·

Ἡ κατὰ τὸν νομὸν Τρικκάλων ὁμωνύμου ἐπαρχία διαιρεῖται
εἰς δήμους ἑπτὰ, ἧτοι τὸν δήμον Τρικκαίων ἁ τᾶξεως καὶ
τοὺς δήμους Παραληθαίων, Φαρκαδόου, Πιαλίων, Αἰθίκων,
Κοθωνίων, καὶ Ἀθαμάνων ἑ τᾶξεως, ὡς ἐμφαίνεται λεπτο-
μερέστερον ἐν τῷ συνημμένῳ πίνακι.

Πρωτεύουσα τοῦ μὲν δήμου Τρικκαίων προσδιορίζεται ἡ πό-
λις Τρίκκαλα, τοῦ δήμου Παραληθαίων τὸ χωρίον Ζαβλάνια,
τοῦ δήμου Φαρκαδόου τὸ χωρίον Τσιότι Μεγάλον, τοῦ δήμου
Πιαλίων τὸ χωρίον Καρβουνολεπενίτσα, τοῦ δήμου Αἰθίκων
τὸ χωρίον Τύρνα, τοῦ δήμου Κοθωνίων τὸ χωρίον Βιτσίστα
καὶ τοῦ δήμου Ἀθαμάνων ἡ κωμόπολις Γαρδίκι.

Ὁ αὐτὸς Ἐπουργὸς δημοσιεύσει καὶ ἐκτελέσει τὸ παρὸν
διάταγμα.

Ἐν Ἀθήναις τῇ 31 Μαρτίου 1883.

ΓΕΩΡΓΙΟΣ

Ὁ Ἐπουργὸς τῶν Ἐσωτερικῶν

Χ. ΤΡΙΚΟΥΠΗΣ.

Πίναξ τῆς εἰς δήμους διαίρεσεως τῆς κατὰ τὸν νομὸν Τρικκάλων ἐπαρχίας Τρικκάλων

Αἰξων ἀριθ. τῶν δήμων	Ὄνομασία τῶν δήμων	Ὄνομασία τῆς πρωτεύουσῆς ἑκάστου αὐτῶν	Ὄνομασία τῶν ἀποτελούντων ἑκαστον δήμων χωρίων	Απόστασις ἑκάστου χωρίου ἀπὸ τῆς πρωτεύουσῆς τοῦ δήμου		Πληθυσμὸς τῶν κατοίκων		Τάξις ἑκάστου δήμου	Παρατ.
				ὄραι	λεπτ.	κατὰ χωρ.	κατὰ δήμον		
1	Τρικκαίων	Τρίκκαλα	Τρίκκαλα μεθ' Ἀλωνίων καὶ Λεπτοκαρυᾶς, προαστείων αὐτῶν	.....	.....	5563			
			Ἅγία Κυριακὴ	1	..	167			
			Βράνα	30	..	45			
			Ῥιζαρό	30	..	216			
			Κόκκινος Πύργος	30	..	111			
			Πυργετός	30	..	319			
			Λογγάρι	1	..	60			
			Λόγγος Ἀχμέτ Ἀγᾶ	1	..	55			
			Φλαμοῦλι	30	..	.....			ἀκατοίκ.
			Ἅγία Μονή	15	..	289			
			Σαράγια	15	..	249	11281	Α'	
			Καρυαῖς	30	..	115			
			Ἄλη Καρά	15	..	248			
			Σωτήρα	30	..	154			
			Σελιμογλου	30	..	32			
			Μέρτζι Μεγάλον	45	..	267			
			Μέρτζι Μικρόν	1	..	450			
			Λεσταῖνον	1	15	111			
			Ζαπφασαῖοι	1	..	195			
			Μπουχούνιστα	1	..	530			
			Γλῆνος	1	30	198			
			Πατουλιζ	2	..	121			
			Κουρμπαλή	2	..	269			
			Ῥόγια	1	..	100			
			Νουμῆ	2	45	220			
			Μεγάλα Καλύβια	1	50	941			
			ερβοτά	2	..	256			
			.....	.....	.....	328			
2	Παραληθαίων	Ζαβλάνια	αὐλάνια	2	..	642			
			κλάταινα	1	45	570			
			Ἄρδάνι	1	30	391			
			Βχνια	2	..	299			
			Ῥάξα	2	..	108			
			Κατίδι	30	..	65			
			Τουλιπίτζα	30	..	370	4154	Β'	
			Κούρσοβον	30	..	166			
			Δόπασσον	30	..	25			
			Συκιά	30	..	175			
			Τουραβός	1	..	195			
			Ζούλ ανη	1	15	452			
			Κριτσίνι καὶ Παλαιογαρδίκι	45	..	66			
			Κόρποβον Μονή	45	..	130			
			Κρινίτζα	30	..	172			
			Πετρόπορος	1	30	521			
3	Φαρκαδόνας	Τζιότι Μεγάλο	Τζιότι Μεγάλο	.....	.....	154			
			Τσιότι Μικρό	.....	.....	45			
			Ζάρκος	.....	.....	5	1585		

Αριθμ. α/α, των δήμων	Όνομασία των δήμων	Όνομασία της πρωτεύουσας εκάστου αυτών	Όνομασία των αποτελούντων εκαστον δήμον χωρίων	Απόστασις εκάστου χωρίου από της πρωτεύουσας του δήμου		Πληθυσμὸς των κατοίκων		Τάξις εκάστου δήμου	Παρατηρήσεις
				ὥραι	λεπτ.	κατὰ χωρ	κατὰ δήμον		
4	Πιαλίων	Καρβουνολεπενί- τσα	Κεραμίδι	1	..	155	5707	B'	
			Βοστίδι	1	..	473			
			Γριζάνο .. . . .	..	30	664		
			Βόργιαννη	1	..	83			
			Νεοχώριον .. . . .	..	30	1136		
			Μπάνεσι	1	30	236			
			Κλωκοτός	1	..	183			
			Μπάγια	1	15	304			
			Γεωργανάδες	1	30	213			
			Καρβουνολεπενίτσα .. . . .	..	..	502	
			Στεφανοσαίους	2	..	110			
			Πολιάνα Μεγάλη	2	..	448			
			Πολιάνα Μικρή	2	..	194			
			Γορζι	1	30	170			
			Ψαψίστα	1	30	401			
			Μπελέτσι	1	30	470			
			Λησανά .. . . .	..	30	127		
			Παππαρράντσα	1	..	27			
			Ευλοπάροικον .. . . .	..	30	91		
			Βακούφ-Τουρχάν .. . . .	..	30	169		
			Βαρυπόπι .. . . .	..	30	214		
			Τσαγαλί	1	..	201			
			Βαλαμάνδρι	1	15	55			
			Βαλτσινόν	1	30	215			
			Μαγούλα Τσάρα	1	30	195			
			Νικλίτσι	1	..	44			
			Μεγάρι	2	15	492			
			Διάλεσι	2	..	371			
			Γενέσι	1	30	120			
			Τόσκισι	1	30	130			
			Γουρρογύρι	1	..	205			
			Προδρομος	1	30	153			

ΔΙΑΤΑΓΜΑ

(8)

Περὶ τῆς εἰς δήμους διαιρέσεως τῆς κατὰ τὸν νομὸν
Τρικιάλων ἐπαρχίας Καλαμπάκας.

ΓΕΩΡΓΙΟΣ Α΄.

ΒΑΣΙΛΕΥΣ ΤΩΝ ΕΛΛΗΝΩΝ.

Προτάσει τοῦ Ἑμετέρου ἐπὶ τῶν Ἐσωτερικῶν Ἑπουργοῦ,
ὕπ' ὄψιν λαβόντες τὸ ἄρθρον 3 τοῦ Ν.Μ. νόμου τῆς 19 Μαρ-
τίου π. ἔ. περὶ εἰσαγωγῆς τῆς ἐλληνικῆς νομοθεσίας εἰς τὰς
προσαρτηθείσας Θεσσαλικὰς καὶ Ἡπειρωτικὰς ἐπαρχίας καὶ
τὸ ἄρθρον 8 τοῦ νόμου περὶ δήμων, ἀπεφασίσασμεν καὶ δια-
τάσσομεν·

Ἡ κατὰ τὸν νομὸν Τρικιάλων ἐπαρχία Καλαμπάκας διαι-
ρεῖται εἰς δήμους ἑπτὰ, ἧτοι τοὺς δήμους Αἰγινίου, Χαλκίδος
παρ' Ἀσπροποτάμῳ, Καστανέας, Μαλακασίου, Ὀξυνείας καὶ
Τυμφαίων Β' τάξεως, καὶ τὸν δῆμον Λάκμωνος Γ' τάξεως, ὡς
ἐμφαίνεται λεπτομερέστερον ἐν τῷ συνημμένῳ πίνακι.

Πρωτεύουσα τοῦ μὲν δήμου Αἰγινίου προσδιορίζεται ἡ κω-
μόπολις Καλαμπάκα, τοῦ δήμου Χαλκίδος παρ' Ἀσπροποτά-
μῳ ἡ κωμόπολις Κρανειὰ ἀπὸ 1 Μαΐου μέχρι τέλους Σεπτεμ-
βρίου καὶ τὸ χωρίον Κλεινοβῶς ἀπὸ 1 Ἀπριλίου μέχρι τέλους
8 βρίου, τοῦ δήμου Καστανέας ἡ κωμόπολις Καστανιὰ, τοῦ δή-
μου Μαλακασίου τὸ χωρίον Μαλακάσι, τοῦ δήμου Ὀξυνείας
τὸ χωρίον Μερτίσα, τοῦ δήμου Τυμφαίων τὸ χωρίον Κομισκὸ
καὶ τοῦ δήμου Λάκμωνος τὸ χωρίον Κότουρι ἀπὸ 1 Ὀκτω-
βρίου μέχρι 31 Μαρτίου καὶ τὸ χωρίον Χαλίκι ἀπὸ 1 Ἀπρι-
λίου μέχρι 30 Σεπτεμβρίου.

Ὁ αὐτὸς Ἑπουργὸς δημοσιεύσει καὶ ἐκτελέσει τὸ παρὸν
διάταγμα.

Ἐν Ἀθήναις τῆ 31 Μαρτίου 1883.

ΓΕΩΡΓΙΟΣ.

Ὁ Ἑπουργὸς τῶν Ἐσωτερικῶν.
Χ. ΤΡΙΚΟΥΠΗΣ

Πίναξ τῆς εἰς δήμους διαιρέσεως τῆς κατὰ τὸν νομὸν Τρικκάλων ἐπαρχίας Καλαμπάκας.

Αὐξὼν ἀριθμὸς τῶν δήμων	Ὄνομασία τῶν δήμων	Πρωτεύουσα ἐκάστου αὐτῶν	Ὄνομασία τῶν ἀποτελούντων ἐκαστον δήμων χωρίων	Ἀπόστασις ἐκάστου χωρίου ἀπὸ τῆς πρωτεύουσῆς τοῦ Δήμου		Πληθυσμὸς τῶν κατοίκων		Τελεῖς ἐκάστου δήμου	Παρατηρήσεις
				ὥραι	λεπτ.	κατὰ χωρίων	κατὰ δήμων		
1	Αἰγινίου	Καλαμπάκα	Καλαμπάκα . . . . .	..	..	1022			
			Καστράκι . . . . .	..	15	1049			
			Πρεβέντζα . . . . .	..	45	172			
			Βανακούλια	2	..	340			
			Παρασκευὴ Ριζό	1	..	97			
			Βιτομιά	2	..	90			
			Τσάσι	1	15	105			
			Σαρχίνα	1	..	256			
			Βοϊβόδα	2	..	560	4667	B.	
			* Ἄγος Θεόδωρος	1	30	46			
			Κουβελετση	1	..	273			
			Σπαθλάδες	1	30	62			
			Βερεντοί	2	..	42			
			Κόπρανα	1	30	228			
			Βλαχάβα	2	30	147			
			Σκ.πάρη	3	..	178			

ΔΙΑΤΑΓΜΑ

(9)

Περὶ τῆς εἰς δήμους διαιρέσεως τῆς ἐν τῷ νομῷ Τρικκάλων ἐπαρχίας Καρδίτσης.

ΓΕΩΡΓΙΟΣ Α΄.

ΒΑΣΙΛΕΥΣ ΤΩΝ ΕΛΛΗΝΩΝ

Προτάσει τοῦ Ἡμετέρου ἐπὶ των Ἐσωτερικῶν Ἰπουργοῦ, ὑπ' ὄψιν λαβόντες τὸ ἄρθρον 3 τοῦ 6M νόμου τῆς 19 Μαρτίου π. ἔ. περὶ εἰσαγωγῆς τῆς ἐλληνικῆς ἰομοθεσίας εἰς τὰς προσαρτηθείσας Θεσσαλικὰς καὶ Ἡπειρωτικὰς ἐπαρχίας καὶ τὸ ἄρθρον 8 τοῦ περὶ δήμων νόμου,

Ἀπεφασίσαμεν καὶ διατάσσομεν·

Ἢ κατὰ τὸν νομὸν Τρικκάλων ἐπαρχία Καρδίτσης διαιρεῖται εἰς δήμους δεκατρεῖς, ἧτοι τὸν δῆμον Καρδίτσης ἀ. τάξεως, τοὺς δήμους Ἰθώμης, Φύλλου, Σουλάνων, Κιερίου, Γόμφων, Καλλιφωνίου, Τιτανίου, Νευροπόλεως, Ἰτάμου, Ἀργιθέας καὶ Μενελαίδος β'. τάξεως καὶ τὸν δῆμον Ταμασίου γ'. τάξεως, ὡς λεπτομερέστερον ἐμφαίνεται ἐν τῷ συνημμένῳ πίνακι.

Πρωτεύουσα τοῦ μὲν δήμου Καρδίτσης προσδιορίζεται ἡ πόλις Καρδίτσα, τοῦ δήμου Ἰθώμης ἡ κωμόπολις Φανάριον, τοῦ δήμου Φύλλου ἡ κωμόπολις Κωτσερὶ, τοῦ δήμου Σουλάνων ἡ κωμόπολις Παρχπράστανη, τοῦ δήμου Κιερίου ἡ κωμόπολις Σοράδες, τοῦ δήμου Γόμφων ἡ κωμόπολις Μουζάκι, τοῦ δήμου Καλλιφωνίου τὸ χωρίον Καλλιφῶνι, τοῦ δήμου Τιτανίου ἡ πόλις Παλαμᾶ, τοῦ δήμου Νευροπόλεως ἡ κωμόπολις Μεσενικόλας, τοῦ δήμου Ἰτάμου τὸ χωρίον Ζογλόπι, τοῦ δήμου Ἀργιθέας τὸ χωρίον Κουμπουριανᾶ, τοῦ δήμου Μενελαίδος ἡ κωμόπολις Ρεντίνα καὶ τοῦ δήμου Ταμασίου τὸ χωρίον Δρανίστα.

Ὁ αὐτὸς Ἰπουργὸς δημοσιεύσει καὶ ἐκτελέσει τὸ παρὸν διάταγμα.

Ἐν Ἀθήναις τῆ 31 Μαρτίου 1883.

ΓΕΩΡΓΙΟΣ

Ὁ Ἰπουργὸς τῶν Ἐσωτερικῶν
Χ. ΤΡΙΚΟΥΠΗΣ.

ΠΙΝΑΞ της εις δήμους διαιρέσεως της κατά τὸν νομὸν Τρικκάλων ἐπαρχίας

Αὐξὸν ἀριθ. τῶν δήμων	Ὄνομασία τῶν δήμων	Πρωτεύουσα ἐκάστου αὐτῶν	Ὄνομασία τῶν ποτελοῦντων ἑλαστον δήμων χωρίων	Ἔσοδα		Πληθυσμὸς τῶν κατοίκων		Τάξις ἐκάστου δήμου
				Ἔσοδα	ἄπο τῆς προτεούσης τοῦ δήμου	Κατὰ χωρίον	Κατὰ δῆμον	
1	Καρδίτσας ..	Καρδίτσα	Καρδίτσα	4504	10297	Α'
			Καρδίτσομαγούλα .....	..	30	719	
			Δελή Ἱμπρατῖα	1	..	161		
			Νταούτη	1	..	326		
			Κουμάδες	1	..	415		
			Μοίρους	1	30	515		
			Κρύα Βρύση	1	30	204		
			Ῥούσου	1	..	330		
			Καμινάδαις .....	..	15	364	
			Κουρτέση	1	..	373		
			Πιτσαρῆ	1	30	464		
			Ἰταρη .....	..	30	373	
			Σαρακίνα	1	..	96		
			Φράγκου	1	30	181		
			Παλαιόκαστρον	1	30	661		
			Τσαούση	1	..	199		
			Ζουλιφκάδα	1	..	201		
			Καπουτση	1	15	211		
			2	Ἰθάκης	Φανάριον	Φανάριον .....			..	..	1704	7026	Β'
Λοξάδα .....	..	30				200	
Φανάρι Μαγούλα	1	..				427		
Καπᾶ	1	..				208		
Χάμαινα .....	..	30				157	
Μαγουλίτσα	1	..				403		
Πύργος	1	30				179		
Μαυρομμάτη	1	15				724		
Γόλιτσα	1	15				228		
Κανάλα .....	..	15				1320	
Γράλιτσα	2	..				815		
Λάσδα	1	..				52		
Παλιοῦρι Γορίτσα	1	..				106		
Κρασιά	1	..				297		
Γελάνθη	1	15				206		
3	Φύλλου	Κοτσερῆ	Κοτσερῆ	690	3550	Β'
			Νισαλάρ	1	30	306		
			Μπουλη .....	..	30	308	
			Ὀρφανά	1	..	358		
			Γισνίκις	1	..	109		
			Ἄλμαντάρ .....	..	30	197	
			Μολόση	1	..	191		
			Σαμπαλή	1	..	371		
			Ἠλιᾶ	1	..	104		
			Τεκελή	1	30	127		
			Πέτρινο	1	..	211		
			Ἅγιος Δημήτριος	1	30	183		
			Ντουβλατάν	1	30	129		
			Ντσαμπασλάρ	2	..	40		
			Λασποχώρι	2	..	226		

Αύξων αριθμός των δήμων	Όνομασία των δήμων	Πρωτεύουσα εκάστου αυτών	Όνομασία των αποτελούντων εκάστον δήμον χωρίων	Απόσταση εκάστου χωρίου από της πρωτεύουσας του δήμου		Πληθυσμός των κατοίκων		Τάξις εκάστου δήμου	Παρατηρήσεις
				Ω.μ.σ.	Λεπ.	Κατὰ χωρίον	Κατὰ δήμον		
4	Σιλάνων	Παραπράστανη	Παραπράστανη .....	..	..	1174			
			Μεσθάνι	1	..	1121			
			Παλαιοχώρι	1	..	256			
			Ελίμ-Βελεση .....	..	30	576			
			Ριζάβα	1	30	194	4745	B'	
			Μερίχωβον	2	..	509			
			Καλογρηνά	2	..	292			
			Ράκοβα	1	..	225			
			Κόρδα	1	..	127			
			Βάναρι	1	30	271			
5	Κιερίου	Σοφάδες	Σοφάδες .....	..	..	1425			
			Μοσκλούρι .....	..	15	247			
			Πύργος Ματαράγκια ..	1		191			
			Μπαλταλάρ	1		302			
			Σούπη	2		269			
			Κουπρεντσή	2		213			
			Παζαράκι	1		153	3566	B'	
			Μαυραχάδαις	1	30	168			
			Ούζούμ Καραλάρ (Μακρή)	2	30	214			
			Όθωμανικόν Καραλάρ ..	2	30	240			
Ανώγι	1	..	144						
6	Γόμφων	Μουζάκι	Μουζάκι .....	..	..	801			
			Βούνιστα .....	..	45	358			
			Βρόστιανη	1		155			
			Νευροβούνιστα	1		197			
			Σιάμου	2	30	427			
			Σλάτινα (*)	2		642			
			Πορτί	1	30	442	4553	B'	
			Ροπωτόν	2		323			
			Βατινλά	2		175			
			Ζερέτσι (**)	1		402			
Φλωρεστέι	1		361						
Λαζαρίνα .....	..	45	270						
7	Καλλιφωνίου ..	Καλλιφώνι	Καλλιφώνι .....	..	..	430			
			Παλλούρι	1	30	250			
			Λουτρό	1	30	210			
			Κουβανάδες	2		225			
			Ζαλχανάδες	2		213			
			Γκέρμπεσι	2		373	2786	B'	
			Ντελή-Βελή	1	30	111			
			Ζήμη .....	..	30	199			
			Καζνέσι	1	30	293			
			Καζνέσι-Μαγούλα ..	1	30	276			
Φίλια	1		206						
8	Τιτανίου	Παλαμάς	Παλαμάς .....	..	..	3103			
			Κλυβιάκια .....	..	30	350			

(*) Εντός της περιοχής του χωρίου τούτου κείται ή Σταυροπηγιακή Μονή «Άγια Τριάς.»
 (**) Είς απόστασιν ώρας κείτα ή Μονή «Άγιων Αναργύρων.»

Αύξων αριθμός τῶν δήμων	Ὄνομασία τῶν δήμων	Πρωτεύουσα ἐκάστου αὐτῶν	Ὄνομασία τῶν ἀποταλούτων ἐλαστον δήμον χωρίων	Ἀπόστασις ἐκάστου χωρίου ἀπὸ τῆς πρωτεύουσας τοῦ δήμου		Πληθυσμὸς τῶν κατοίκων		Τάξις ἐκάστου δήμου	Παρατηρήσεις			
				Ὀρμ.	Λεπ.	Κατὰ χωρίον	Κατὰ δῆμον					
										Ὀρμ.	Λεπ.	
9	Νευροπόλεως ..	Μεσσηνικὴ ..	Μάρκου	30	276	6255	B'.				
			Παππαρίζου ..	..	45	93					
			Βλοχός ..	1	30	365						
			Κουρτίκι ..	1	..	327						
			Γουργουθίταις ..	1	30	144						
			Μακρυῶρι ..	1	..	388						
			Κεραμιδί ..	1	30	..						
			Ματαράγκα ..	1	..	653						
			Ἑρμίτσι ..	..	30	144					
			Κοσκινά ..	1	..	412						
			Μεσσηνικόλας (α)	961				(α) Μίαν ὥραν ἀπέχει ἡ ἐνορία κῆ Μονὴ «Ὁ Ἁγ. Δημήτριος».		
			Ἅγιος Γεώργιος ..	3	..	668				4975	B'.	(β) Ἡμισίαν ὥραν ἀπέχει ἡ Μονὴ «Ἁγία Τριάς».
			Πορτίτσα ..	3	..	242						
			Σορμενίκον ..	3	15	404						
			Μπεζούλα ..	2	15	199						
Βουνέσι (β) ..	..	15	773								
Μπλάσδου (γ) ..	2	..	651	(γ) Εἰς ἀπόστασιν μιᾶς ὥρας κεῖται ἡ Μονὴ «Κορώνης».								
Κερασιά ..	2	30	304	2575	B'.	(δ) Ἀκατοίκητον.						
Στοῦγκον ..	2	30	347									
Μπελάγια (δ) ..	1	..	..							
Νεοχώριον ..	1	30	426			(ε) Ἐνωθεν αὐτοῦ κεῖται ἔρημον τὸ παλαιὸν χωρίον Ζογλόπι ..						
Ζογλόπι (ε) ..	..	..	487							
Καστανιά ..	1	30	373									
Βελέσι ..	1	..	115									
Ἄπηδιά ..	1	15	211									
Μαστρογιάννη ..	1	30	386									
Καταφύγι (*) ..	1	30	276									
Τετάγι ..	2	..	123									
Μπόσκλοβον ..	1	30	161	(*) Ἀπέχει αὐτοῦ ὥρας ἡ Μονὴ τῆς «Κοιμήσεως τῆς Θεοτόκου».								
Σέκλιζα ..	1	30	443									

Ehrenwörtliche Erklärung

Hiermit erkläre ich, dass mir die Promotionsordnung der Philosophischen Fakultät der Friedrich-Schiller-Universität Jena bekannt ist.

Ferner erkläre ich, dass ich die beigefügte Dissertation selbstständig verfasst und keine anderen als die angegebenen Hilfsmittel genutzt habe. Alle wörtlich oder inhaltlich übernommenen Stellen habe ich als solche gekennzeichnet.

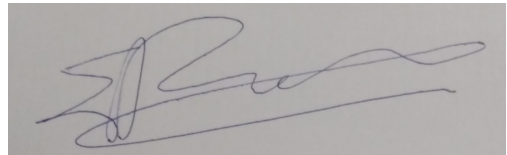
Ich versichere außerdem, dass ich die beigefügte Dissertation nur in diesem und keinem anderen Prüfungs- oder Promotionsverfahren eingereicht habe und dass diesem Promotionsverfahren keine endgültig gescheiterten Promotionsverfahren vorausgegangen sind.

Bei der Auswertung des Materials und der Erstellung des Manuskripts wurde ich von meinen Betreuern, Prof. Dr. Thede Kahl und Prof. Dr. Diana Forker, beraten. Ich habe keine Hilfe eines Promotionsberaters in Anspruch genommen und insbesondere hat niemand unmittelbar oder mittelbar geldwerte Leistungen für Arbeiten erhalten, die im Zusammenhang mit dem Inhalt der vorgelegten Dissertation stehen.

Ich bin mir bewusst, dass eine unwahre Erklärung rechtliche Folgen haben kann.

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Unterschrift



Lebenslauf Sotirios Rousiakis

- From 10 /5/2019 **Promotionsstudium**
Friedrich-Schiller-Universität Jena, Deutschland
Thema: The Modern Greek Dialect of the Karagouns in
West Thessaly
- 16/1/2007 Master of Philosophy in Historic and Balkan Linguistics.
Faculty of Philology, School of Philosophy, Aristotle Uni-
versity of Thessaloniki Greece. Department of Linguistics.
Grade: Excellent (8.50)
- 9/7/1993 Degree (ptychio) of the Faculty of Philology, School of
Philosophy. Aristotle University of Thessaloniki Greece.
Specialisation in Linguistics. Grade: very good (7.922).
- 1991-1992 Course of Greek folklore in the Faculty of History and Ar-
chaeology, School of Philosophy, Aristotelion University
of Thessaloniki Greece.
- 1992-1993 Course “ Research and Teaching of the traditional dances
of Greece” at the School of Physical Education and Sport
Science, Aristotelion University of Thessaloniki.
- 1988-1993 Studies in the the Faculty of Philology, School of Philoso-
phy. Aristotle University of Thessaloniki Greece. Studies
in the department of Linguistics.
- 1988 Diploma of General High School. 2nd General High
School of Trikala, Greece.
- Jena, 18.01.2021