

**Narrator: Zarnisa (Z), female (58), Brun Village, Bumburet Valley**

**Recorded: 20/9/2009 by Elizabeth Mela-Athanasopoulou (EMA)**

**Cassette Number: 385**

**Title: Prus't' Bayas (The good brother).**

Elsa Mela-Athanasopoulou (henceforth EMA): Hello sister, what is your name?

Zarnisa (Z): Hello, my name is Zarnisa. Yes.

EMA: Tell me a story.

Z: Yes. Zarnisa, surely, will tell a story.

Once upon a time, sister (address to EMA), once upon a time a man, yes, **a man had seven sons and one daughter**. One daughter, seven sons. Hey, there is a father and a mother. Yes, the seven sons say to the father and mother: “Yes, give the house! Divide the land, the trees, divide the goats, divide the cows, divide all and give them to us. Yes, we will get married [lit. we will make a wife],” one of the seven sons said. The father says, “**my sons, I have all this property. I have many horses, many donkeys, many cows. All these are mine. I have many young trees, fields, and many goats.** Your choice. Your choice: whatever way you (yourselves) divide the property. Having divided, take your own share [lit. for yourselves]. I will not divide it and then give it to you. You divide and then you indeed take! Yes. Do I divide and then give you? You will become angry. You may say “he gave me little”. Some of you may say, “this much he gave to him.” You will complain, you will become furious. I will not divide my property. You indeed divide!” he said. “Come on, go! Then, instead, some of you take whatever (you like), some others take whatever (you like). Your choice!” said the father.

**They left.** All seven brothers left. They went to the goat sheds. Going to the goat sheds one of the sons says, “all the goats are mine. Another son says, “all the cows are mine.” Another one says, “yes, the donkeys (are) all mine.” Another son says, “the horses all mine”, while another one says “the sheep are all mine”. Another says, “all the land, mine” and another one “all the young trees are mine”. On the other hand, the youngest son said, “I have no need of anything (from the property). **“I will marry two women [lit. make two wives]: on one of them** I will rest [lit. lay] my head and on the other one I will rest [lit. lay] my feet. I will marry two women. I will not take (any of)

these animals. I won't take cows. I won't take goats. I won't take a house or a goat-shed. I won't take any land. I will take nothing. I will only marry two women", said the smallest son. When he said that, his elder brothers, all together beat him. They punish him. They make him cry. He cries. He cries a lot. Indeed, he is crying a lot, over there.

His brothers go home, "We...our beard has grown, we have grown old and we haven't got married. We are not even mentioning the word "wife". This one (pointing to the smallest brother) being at that age [lit. position], that is very young, he is talking about getting married. **Right now we will speak to mother and father.** We will talk. We will say "He (the youngest brother) has talked about getting married". And they went home (to speak to their father). On the other hand, the little one went behind them in tears. "My father and mother will talk in favor of me (he thought). If they feel sorry for me, when I go home, I will say, "my brothers have beaten me and punished me." "No, you didn't do well beating (your brother)", **if only they ever said!** "Therefore, what can I do if I go there? **I will not go!**" he said. Nevertheless, saying that, he walked **behind his brothers.** The youngest brother, yes, followed his brothers home.

When he went there, he climbed onto the roof and going to the chimney hole, he watched into the house through the hole. While he was watching, **one by one his brothers got into the house.** Entering, they said to their father and mother. "Yes, from all your property, we ....one of us (one of our group) has taken all the young trees. Another has taken all the land; another one has taken all the goats, another one all the cows; another one all the donkeys; another one all the horses. That youngest one said, yes, "I will only marry two women. I will not take any land, I will not take any cows or goats. I will marry two women", said our youngest brother. So, we beat him, we punished him". Then the father cuts a pine tree branch. Yes, he cuts a pine tree branch. He cuts it with an axe. Then the father said, "bring him here! Beating him with the axe I will kill him". Their mother said, "bring him here, I have mixed the flour in water. Beating him with the flour (dough), I will plaster his eyes. I will make these (his) eyes blind, Why don't you bring him here?" The sister is making a fire. The sister said, "bring him here, won't you? Striking him with this fire, I will kill him. I will burn him."

The youngest brother, on the other hand, is talking to himself. "Why is she talking like that?" He is still at the chimney on the roof (of the house). He is listening. "Oh, they are all together. My parents with them (my brothers) in one group. My elder brothers have become one group. What can I do, going there? I will not go." The youngest

brother is going (away) from there, sister! (addressing to EMA): How many forests will he walk! How many abandoned places will he walk! Yes. How many jungles, how many abandoned places! It will be afternoon, it will be sunset, it will be evening. He will arrive at an abandoned place. Reaching this wilderness...ha!...bushes with white flowers, many forests with berry-like fruit of jujube trees. One forest, one more forest, many forests, that place is. A huge area. Getting into those forests, there he will stay. How much will he cry! He is afraid. He is crying his heart out, having come here to this place. "Something will eat me. Something will eat me. I will be prey to something (some animal). "Finally, I had no choice but to come here. Now, here what will happen to me? [lit. what will I become?] What will happen to me? I have come here. It's dangerous". He is crying. There is nobody. He is there in the wilderness. There are no people there. There is nobody. Staying [lit. sitting] there, he is weeping over his misfortune. Oh, is he crying!

Suddenly, a lot of goats went out towards there. Many goats. They came out from the mountain (area) towards there. They arrived at the forest and they came out in there. They got into the forest. Many many goats..."Hey, where will those goats go? I will go behind them. Whatever goat-shed these goats get in, I will go too. Whose goats are these? But there are no other people here", he said thinking. He is watching them, the goats. He is afraid. He is watching. He is watching the goats. Yes. They are grazing. They grazed until it became afternoon, and then they left. Having come from afar, sideways (of the hill), the goats are heading up, upstream. The boy (the youngest brother) went behind (them), walking with them. He followed them, followed them until the goats reached Krakal village, Arriving there...a goat-shed, there it is, a goat-shed at a flat area, a valley. Going there, they got into the goat-shed – its door is open. It is not closed. Going there the goats themselves, then are getting in there. They are getting in, getting in, getting in...and **being among them** [lit. in the middle of them], the boy got into the goat-shed there.

Yes, he got into the goat-shed. There was one man there. Yes, one man was there. One eye of his was blind. But that man was a monster. He was a monster man. He was also a man-eater [addressing EMA: that was his name in my language]. He was a man-eating monster. He was able to catch men and eat (them). He would not release (his prey). His prey was not able to escape. He was able to catch and eat men. He would never release his prey. The one-eye blind man was [lit. is] in the goat-shed. He was a

monster man. Yes, taking a very large pot, he came out of the goat-shed. Coming out, he milked the goats over there. He milked a few of them and filled up the pot with the milk. Then he took it inside. The boy on the other hand, sat in between the milked goats. He is also scared over there. "That man, now, what will he do with me? He will eat me," he said and sat there in the middle of the goats which the monster had milked. The monster, instead, after milking the rest of the goats [lit. the non-milked ones] like this, he is now coming.

All the goats are in the goat-shed. It is full of goats. **There in the middle of the milked ones, indeed, sat the boy, being afraid.** And the monster after milking the ones he hadn't milked in this way, he is coming. Again some goats were left behind whereas the pot was full with milk [lit. the milk was full in the pot.] Moreover, he milked a few more. **Taking the milk, he went into** the goat-shed again. Getting in there, a little bit later, he went out again. Going out there...yes, again he milked the rest of the goats. He milked them three times sister [addressing EMA]. Loads of goats he milked three times. He filled up three pots of milk. Yes, taking two pots he puts them on the fire, he makes porridge. He cooks it by stirring it thoroughly. Taking it out, he puts it here in front of him at the side of his blind eye. Yes, this eye of his is the blind one, whereas the other eye of his from this side is the good one [the narrator is pointing to her eyes]. **"Sitting there, I will eat.** This eye (the good one) .... **if he sees me** .... he will eat me", thought the boy. He will not sit there! That's a very clever boy. He will sit here. Yes, here he will sit. Sitting here, from the side of the blind eye of the monster, the boy will also eat. He will eat a little, of course. Then he will move backwards, as he is afraid. Again he will eat a little and again he will move backwards with fear. **He is afraid seeing that man** (the monster). Five or six days passed in such a way. **Being frightened, he will eat** a little each time. The old man (the monster) makes cheese again and eats two or three loaves of cheese instead. In this way, seven or eight days have passed. "Now, why haven't I had enough? The pot with the porridge [lit. the porridge in the pot] and my stomach are the same size. Now that I am eating the porridge, it won't be enough (for me). Therefore, I will eat the cheese and then I will be satisfied". Saying this, he left.

An old woman...the monster asks the old woman: "The milk porridge in the pot and my stomach hold the same amount of food [lit. are equal]. Now **I will make milk porridge in the pot.** Finishing it (the cooking), I will eat it. But it will not be enough for me. Later again I will have to eat four loaves of cheese. Only then will I be full. What is

happening? Why don't I get full?" "Yeah," the old woman said, "eat the milk porridge. After you've cooked it, eat it! Yes, it will stick at the bottom of the iron pot. At the moment of scraping it, move your hand like this (at the bottom of the iron pot) and you will see a boy, you will find him". She gives her advice to the monster. Again, the monster stayed there, waiting.

The goats headed to the goat shed from the forest. Meanwhile, the boy was used to getting again into the forest, during the day to be with the goats – because he was afraid. When the goats went home, **being with (hiding among) the goats, the boy was going to the goat shed**, too. The situation was such that the boy was taking care of his own life. Yes. Now, during the day the monster, looking for the boy, could not find him, i.e., could not realize that that boy was there .... "I can't see him", said he. He was looking for the boy. He could not find him in the goat-shed. The boy, then, was getting into the forest. Where can the monster find him? Moreover, the boy was getting into the goat shed with the goats. He stayed there, again waiting. The goats came again. **Going with the goats, he got into the goat-shed.**

Later the monster made milk porridge. After cooking it and taking it there away from the fire, he milked the goats. Having milked for two metal pots, he made them cheese. Again he milked and made the porridge. **Then having cooked it and taking it away from the fire**, he put it in front of him and started eating. The boy is still afraid. Nevertheless, eating a little, quickly he is moving his hand backwards. A little more eating, quickly he is moving backwards. He is afraid. "He (the monster) will eat me" he says (to himself). This monster is blind by one eye. The boy has sat by this side (i.e. the blind side of the monster). Yes, again being afraid he is eating, he is lifting a little food. He is so much frightened. He will pick up a little. The situation was like this, sister (the narrator addressing EMA). Then the porridge finished. They had eaten it all. There, inside the iron pot, the porridge is stuck. Scraping it with a flat ladle (spatula, Ka: anguzhi) and at the moment the boy was eating the scrapes, the monster grabbed his hands in such a way that he quickly grabbed the boy. Yes, when he suddenly grabbed him, the boy jumping quickly and grabbing the monster's breast, here exactly, he started sucking at the monster's nipples. Yes, sticking (his mouth) here (the narrator points to her own breast) on his breast, tʃɔk, tʃɔk, tʃɔk (sucking sound) he started drinking from the monster's breast. Doing so he said to the monster, "my grandfather, I have sucked your milk (i.e. I have considered you as my father). Don't eat me. I will

watch the goats for you". He begged him. Then, "wow! Wow!...my grandson, I almost ate you (I was about to eat you). You did very well that you've sucked my milk. You did a wonderful job. Sucking my breast, you did the right thing. I could have eaten you! Where are you from, young man? I don't know you". "I (am), a boy from a place like this. I'll tell you my story later. Not now. Later I will tell you my story," said the boy. One, nine, five, six days again, six days, seven days passed and the boy, "grandfather, what is your wish (demand)? Command me! I will fulfill it," he said. The monster said, "yes, my grandson, you (are) a little boy. You don't know my work (purpose). Do you? **If you knew, I would tell you**". "I know, talk to me!", said the boy. Then, **to him** (to the monster) "Now, tell me about your torment. What suffering has come upon you? Later, I will also give (tell) you my story." That very boy talked with him (the monster) for hours.

That old man, the blind by one-eye man (the monster) started a conversation **with the boy**. "Whatsoever suffering is (has fallen) upon you, that exactly suffering is also upon me", said the old man. "My brother expelled me (sent me away). He didn't give me any land. **He didn't give me any goats**. He didn't give me any young trees, neither any fields. He expelled me, my own brother. He lives over there, **far away, on the other side** of the river. This brother of mine you must kill and this is my wish!" said the old man. "Command me and I will go. I will kill him", said the boy. Then the monster ordered the boy. "Go! You will go there! My brother is ploughing (his field). His wife is weeding at another field. He is ploughing another field. You will go there. (You know) He (my brother) had said to his wife, "whosoever visitor ever comes from anywhere, take him home, make pakti (cooked rice) for him. **I will also come**. Make preparations." (said the monster's brother). "Yes, moreover, mix onions there inside the pakti, **for him** (the visitor). Make a very good pakti." Saying that, he sent his wife (home). He sent her behind the boy.

The monster brother's wife goes. She also takes the boy (with her). She takes the stranger boy. Taking him home and quickly putting the pakti on the fire, she will cook it. Later it was cooked. "My son, go! Getting into the storage room (in the basement) bring (some) onions. We will toss them into the very hot oil", she says to the boy. (So) he went down the cellar. Going down, he hit here and there (searching). He came back upward. Coming up from the cellar, he said, "auntie, I (am) a newcomer (a stranger). I cannot find the things you have kept. **I cannot see (anything). I cannot see where you**

**have ever kept them.** You yourself, coming (here), search and bring (them). “Oh, my son, you cannot see. It’s true! Let me come, I will show you.” Then the boy comes up from the basement to the house. From the basement he comes upward. “Auntie, I cannot see, I cannot find where you have kept them. I am a stranger,” said the boy. “Come on, I will give you directions. You can take out (the onions).” But her trick is there... “I will eat him”, she said to herself and made him go down again. But the boy is not taken in. He is clever. There is a log ladder (over there). **“Let me come. You go first! I will also come down behind you. First, you go down”**, said he. There on the log ladder the woman climbs down and when she reaches some distance from exactly there, then the boy taking the scissors, he cuts that woman’s feet and throws them down, closing and locking the door of the basement.

Some **pigeons** (were) on the shelf (inside the house). Hey! **Inside the pigeons’ hearts** there were their spirits (the wife and husband's). Three pigeons. **Squeezing the neck of one pigeon, he (the boy) kills it.** Then there, in the basement the woman dies. There on the shelf he kills one more pigeon. Then, at the shepherd’s place (on the high pasture), one of the monster’s brother dies. There are three brothers (the monster, the shepherd and the woman’s husband). Cutting one pigeon and taking it with him, he (the boy) goes (to the fields). He arrived at the field where the monster’s (second) brother was ploughing. **When he arrived ... he was alive [lit. the boy is coming alive]**. The monster brother’s wife had not been able to eat him. Instead he (the boy) killed that man’s wife. That man’s wife was not able to eat him.” Yeah, my wife, did she make pakti (boiled rice) for you? Did she toss onions (into the pot)? Did she (also) toss tomatoes? Did you eat? (the husband asked the boy). “I ate, I ate”, said the boy. And he cuts one arm (one wing of the pigeon). Then the man’s arm is cut. (Again) he cuts one more arm (wing) and the farmer’s arm (second arm) is cut. He cuts one leg (the pigeon’s leg) and the farmer’s leg is cut. He cuts one (arm or leg) and (the farmer’s) one arm or leg is cut. Doing like this, the boy killed him, the farmer. **That boy killed him.** Killing him, he left with the good news (i.e. that he had killed the monster’s two brothers and the wife of one of them).

He went there then, with the good news for the old man (the monster). “My grandson, were you able (to perform the tasks)? “Did you kill them (my bad brothers)? “I did, grandfather”. “According to your guidance, acting in this way, I killed them.” “Welcome my grandson, be blessed! Be blessed! My wish has been fulfilled [lit.

completed]”, he said. “Now, what is your torment? Tell me!” the old man (the monster) said. Those are the sufferings caused by his brothers, his father and mother, those sufferings the boy will talk about. Saying everything, he talks, “I these words have talked about.” Saying everything, he says to the monster, “I these words have spoken: prepare a field for me. Make goats, make fields. How can I go to my house? I cannot. They will kill me. I have already told you: They have beaten me, they have punished me.” Then the monster said, “At a very distant place there is a small spring. It’s a holy (lit. pure) spring. **Women don’t go there. Only men can go.** Women cannot go. Going there, you must bring here seven stones, seven small stones, white stones. Bring them here and give them to me” said the old man (the monster) to the boy. Then the boy leaves. Going to the holy spring, he brings the seven stones and gives them to the old man.

Later the old man gives him (the boy) directions. “Go! Over there, there is a forest with a lot of bushes with white flowers. There, having taken the stones (you will see)...., your goat shed, your house, your young trees, your goats, your cows, your two wives .... Then place the stones there. Place the stones all around. Doing so, say: “all are my things, all will become mine.” So, placing the stones around (your property) don’t just sit down. Go to sleep. That is, putting those stones all around, go to sleep. Taking them there into the forest and laying them (around), go to sleep. **Yes, my grandson. Oh oh, it will snow, it will rain, yeah, it will thunder. But then it will be windy and suddenly the sun will come out. Then after sunshine, there will be an earthquake. The world will shake.** Then say prayers and thank God.” **Giving these instructions to the boy**, the old man (the monster) sent him there (the forest). Taking the stones with him, the boy left.

Going to the forest, the boy places the stones all around (“his property”) and goes to sleep. He sleeps and sleeps. Then it rains, it snows, it shakes (there is an earthquake) it hails, it gets windy and (finally) the sun comes out. It is dawn. Suddenly it shakes again. But it stops. Then it is sunny. The boy prays and thanks God. Yes, these forest places...walnut trees have grown, there are fields, there is a goat shed, a house has been built, young trees have grown. Yes, a field has grown, all are there at that place, they have all become complete. Hey they have all been fulfilled. There his two wives have sat near him. Yes surely. Then he takes the wives with him. He has two wives. Yes, he sends all the kinds of livestock into the forest. And after they graze, they come back. He does not need to go with them. Yes, in his fields, corn, wheat, everything has grown. He has a



lot of cultivated land. Yes, like this he has been that his two wives will bring him children. Children, children they will bring. And the children will also grow up.

The news goes to the boy's elder brother. "Your brother has become a millionaire in such and such places, your youngest brother". All the people talk about this to his brother, to his elder brother. **Going there, the elder brother does not recognize the youngest one.** Hey, the youngest brother recognizes him. But the elder one does not. The elder brother's clothes also have become tattered (worn out). They have become rags, sister (addressed to EMA), rags they have become, the elder brother's clothes. Then the boy (the youngest brother) gives clothes to his brother. "Wear these clothes, you have become very ragged"! said he. He also gives him food. Yes, for six or seven days he takes care of him. He gives him food and equipment (clothes, shoes, tools). Then the big brother says to him, "Hey, Sir, King, I ate your food. You gave me clothes. Command me work, I will do it. Whatever work I can do for you, I will do it. Command. The things you have given me will not be for nothing". "No, no! Just for me, just stay with me. I will give you food. I will give you equipment (i.e. clothes, shoes, tools, etc.). I will be blessed [lit. blessing for me will be]. "Yes, I will not order any work (for you), though." The boy says. The big brother begs. Instead, his younger brother, sister [addressing to EM], gives him equipment, he gives him food. "(You) order work to me! I ate a lot of food (from you). I am wearing clothes (given by you). I will do work for you" says the big brother to the youngest one. "I will do work for you". Yes, yes, he insists. But his youngest brother, "No, it's a blessing for me. Don't do any work for me. Just stay in my house. I will give you food." He is saying, "No! You are my brother." He is not speaking. He is getting angry. But the elder one insists, "Work!" And the youngest one does not agree. Finally, he says, "Go and watch my goats. Watch my goats. They are in the forest. Go and watch them since you are not accepting (my hospitality). **Go behind my goats.** And the elder brother went to the high pasture. So the elder brother became a shepherd for the youngest one.

Now another brother came. For six or seven days the youngest brother gave him food and clothes. He ate and ate and didn't call the boy "brother". Instead, he called him "king". "I'll do work, order me to work!" he says. "No, no, I'll just give you food and just clothes I'll give you these, but not work. Don't do any work," he is saying. But his brother is begging: "I'll do work. Why not?" he begged. And the boy again said, "**Go then**

**and give my donkeys some straw.** Walk my donkeys. Be a donkey watcher”. And he did so for his youngest brother.

Another brother coming, he becomes a horse watcher. When he came, the boy gave him clothes and food. Then his brother begs him, “I’ll do work for you,” said he. But the youngest one does not agree. And his brother begs, he presses him. “OK, watch my horses.” And he became a horse watcher. So another one of the group became a donkey watcher, another one a goat herd (and this one a horse watcher). Three more brothers were left. Three more brothers.

Another brother comes. Coming, he says, though. “You...” The boy gives him clothes and food. “I have worn your clothes, **I have eaten your food.** I will do some work for you,” he says. But the boy does not accept. He does not accept. The brother begs him, presses him. “OK! Go! Then put water on my field. My corn is burning. Bring water from the channel”, the boy says. Yes, he left and he is bringing water. He is releasing the water into the boy’s field. Then another one of his brothers, bringing goat manure, he is pouring it onto the field. Another one is setting up a fence for him (his fields). Doing like that the brothers completed their tasks. His six brothers were all at his house.

Now the father came. Coming, the father said, “Sir King!” His youngest son. **He doesn’t recognize him. The son, however, recognizes the father.** And the father begged, “Command my work!” “No, no, I will not command any work. I will give you food, I will give you clothes.” The father presses (his son to give him work). But the son does not accept the pressure. “Alright, you are not listening to me. At the goat shed, there are my sheep. Give them grass. Give them water to drink. Go then, since you are not obeying (to me). And the father went to the goat shed. He is giving grass. The father, also, became a sheep watcher.

Yes, his mother came, too. He gave her clothes, he gave her food. His mother begged him, “Hey Sir King, command my work. I have eaten much of your food. I have worn your clothes (the clothes that you’ve given to me). Command work (for me).” “Eat, I will give you everything. I will give you food, I will give you clothes. That will be a blessing for me”, said the boy. “No, no, I will work, for sure! Command me! The mother is pressing that man. **She does not recognize him.** Yes, she is pressing him. **Then the son says to her,** “You are not listening to me! Therefore, going over there, weed out my field with a hoe”. His mother went there and became a weed remover for him. She also watered the field and removed all the weeds.

Yes, his sister also went there and she pressed him for work. **To her, also, he gave her clothes.** But she still presses him. “Hey Sir King, command my work!” “I will not command any work for you. Yes, **I will give you clothes, I will give you food. But don’t do any work,**” he says, the youngest brother says to his sister. But she is begging, she is pressing him. Then he says to his sister, “Go over there. At the side of my field my apricots will ripen. Put them to the sun. Make dry mulberries, make dry apricots. You haven’t agreed with me (not to do any work). So she left. She is shaking his mulberry trees, sister (addressing to EMA). She is shaking down the apricots and she is making dry apricots. She is releasing the water (for the field). Over there, then, she is working. She is working on the (fruit) trees.

Five or six days passed. **All his family are with him:** His brothers, his father and his mother. They are all with him. His sister too. Then they say to him. “Hey Sir King, tell us a story!” And he says, “I am here alone at an abandoned place. Nobody is here. Nobody tells me a story. Where from can I hear a story to tell you?” And he adds, “You tell me one. You have travelled to many places, yes, you have heard some stories [lit. stories are in your ears], you should tell me a story. I don’t know any.”

There was a charming bird at the boy’s place. **That bird could speak.** And it spoke like this: “Flying upward and staying [there], I will tell you a story. Those people (the boy’s relatives) don’t know”, said the bird. “Hey go ahead and tell the story!”, said the boy. That very bird then tells the way they had beaten the boy, how they had made him cry...saying those very words, it completed the story. That bird, sister (addressing to EMA) started talking. **“You don’t recognize him. He is your youngest brother. He has recognized you.** You have not recognized him. He is your very brother. Look at his house! How big his place is, how many his riches are. What did you do with your property? Where and who did you give it to? How did you do with that? Now look at him (your youngest brother). You have beaten him, you’ve made him cry, you’ve done bad things to him. He himself is your brother. You didn’t recognize him. Now he has become very good, very successful. **He has got many riches.** But you have beaten him!” That bird itself said those words. The boy’s father and mother becoming unconscious by a heart attack they die. His brothers are watching their youngest brother, in astonishment! Hey, this is the end. Zarnisa has finished the story (addressing EMA).

EMA's note: In the recorded story the native speaker Zarnisa is using Present and past tenses alternatively. Interestingly, in order to make the narration more expressive and illustrative she uses Present Continuous. Then she goes back to Past or Present Simple tenses or Future. Respecting her style, I have rendered the original by following her own sequence of Tenses, erroneously of course, in my opinion.