I.

Flaking paint in November air, the house not what it was when his wife lived, keeping watch.

Jacks and kings, queens, tossed, shuffled and folded for coins. "No women,"

Stefanos says, when a daughter sets down her stack of bills and her beer. This is no rule,

this is no law. It is truth.

He has six daughters, a son

who never married. None of his nine

grandchildren bear his name, none speak Greek, the language of his childhood, the language

of the newspapers stacked on the chair in the corner of the kitchen . . .

Men around a table. The stakes:

quarter-half. Soon, blindness and senility will take even this away.

The daughters sing. Some silently, some in Northern cities, some together, echoing,

revising, their tongue American, their tale Greek--rocky hills of Karea, north of Gythion.

Begin at the beginning, and she does. Her black skirts clutched, her sandled feet,

red with cold, step over roots, climb the hill above the Massachusetts town

and its defunct factory.

Later, the Thanksgiving feast,
but now, the story:

I was twenty-one, my first trip to Greece driving with my father and mother.

Imagine me! Not yet married hearing this ... It was his first trip back--

dirt roads with potholes, we'd pass sheep, goats, wild dogs. Breeze cool

through the window. It begins, around 1920, in Karea, a village of sixty people

in southern Greece. It begins with my grandmother, my yiayia, Ianthe. Her house was furthest from the well at the foot of the village that stretched up the mountainside.

The distance from the well, the uphill walk, a sign of poverty, yet when she looked

from her doorway toward the south, there were no other houses No other people, only

the far off sea flashing between two mountains, some days white as blindness, some days a blue

sharp as a broken promise.

Was it blessing or curse
to live there? Where everyone

could see her, where she
could see no one--So far
from the well, so close

to the road.