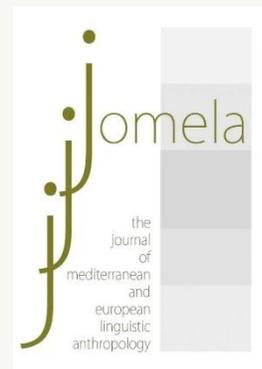


Romance Dialect Words of Greek Origin in Italy: The Contribution of Italian Modern Greek to the Cultural Identity of Italy

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Abstract

Words of Greek origin abound in Romance vernaculars of Southern Italy, although they are not uncommon in central and northern ones, especially Venetian. This article deals with some notable direct Greek lexical borrowings that entered the Romance language varieties of Southern Italy either at the time of their Vulgar Latin/Proto-Romance stage(s), i.e. as direct borrowings from older stages of Italian Greek, or at later times, especially the Middle Ages, i.e. as borrowing from Medieval and Modern Greek local dialects. The researched material originates in the respective entries etymologized by Cortelazzo and Marcato (2005). Many of the Greek etymologies quoted by the authors are not flawless, mainly in the sense that they often ignore - or do not even touch on - the question of the ancient, medieval, modern or otherwise dialectal Greek origin of each word, while they do not usually mention the Griko and/or Grecanico forms but learned or Standard Greek forms that are definitely not the source of such loanwords. However, it is clear from the material here examined that, often, the "key" for a correct etymology of direct Greek lexical borrowings in Southern Italy Romance vernaculars should be sought in documented (e.g., Karanastasis 1984, 1986, 1988, 1991, 1992) or even non-documented Modern Greek forms of the so-called 'Italiot' dialect (Calabrian and Apulian, also known as Grecanico and Griko, respectively). This article aims to fill, to the extent possible, some gaps in the description in relation to the Italian dialect, either by modifying (correcting and/or supplementing) the

relevant entry, or by proposing a completely new etymological source; however, beyond its purely historical-linguistic aspects, this article aims at being one more step towards a wider realization of the once important role of Greek language in the Italian Peninsula and the close contacts between Romans/Italians, on the one hand, and Greeks, on the other hand, in the context of a very close interaction that, finally, contributed decisively to the shaping of both identities.

Keywords: *Etymology, Grecanico, Griko, Romance dialects, Italiot Greek, Modern Greek dialects*

1. The Problem: Greeks or just ‘Hellenophones’?

Motivated by geopolitical views and aspirations which sit beyond the scope of this article, scholarship and media has constantly overemphasized the junctures between Hellenism and the wider Middle East. Characteristic of this overemphasis is, e.g., the case of Syria, which is constantly referred to in Greek media as ‘our neighborhood’ and ‘Greek neighborhood’, while the geographical distance between the Middle East and Greece is commensurate to that between Greece and France. However, no similar characterizations exist in the case of France. Concurrently, larger society avoids any discussion addressing historical and modern relations of Hellenism with northern, western, and eastern Europe, in an attempt to (social)psychologically disconnect the average Greek from the respective specific regions.

Language constitutes a significant factor in the assertion of mild power, as a process largely motivating its presence in discussions of linguistic and cultural interaction or similarity. The emphasis on the cultural interaction between Greece and Turkey is pronounced, while such an emphasis does not emerge in the extensive interaction between Greece and Italy (and Romans in the pre-Italian era). This reduced emphasis between Greece and Italy has contributed significantly to the very formation of both Italian and modern Greek language and cultural identity, and concerns Hellenism extensively.

These measures and weights describing the treatment of Asian and European pockets of Hellenism become evident in scholarly literature. For example, Profili (1999: 31) comments similarly to many other scholars, in labeling Italians as merely ‘Greek-speaking,’ and explains that Italians do not identify with Greeks as the Modern Greek language is far removed from the Italian linguistic system. The explanation for this becomes, at the very least, problematic, in at least four respects: a) if the inclusion of two ethnic groups within a single national identity requires a cultural distance between languages of each ethnic group, how would one explain that the Pontians – whose language system distinctly differs from Modern Greek, at least as much as Italian –, or various Turkish-speaking groups of refugees from Asia Minor (eg Karamanlides), -- whose language system did in no way relate to Modern Greek –, accepted standard Greek

language and identity with facility when arriving in Greece in 1922; b) by what method can we measure 'distance' between two language systems? c) not all varieties of Modern Greek in Italy are the same, as some (e.g., the Vouni village variety) are more easily understood by speakers of Standard Modern Greek than others (e.g., the Sternatia village variety); d) a mutual understanding between Pontic and Cappadocian, and Standard Modern Greek is at least equally, if not more, limited in comparison with the Italian varieties of modern Greek in Calabria, Italy.

It appears that, as Italians identify as Roman Catholics and not as Orthodox Christians, the Italians have become reluctant to join the Hellenic national 'trunk.' However, Roman Catholic Greeks also exist in Greece (e.g., in the Cyclades islands). Labeling these populations as 'less Greek' predicated on their adherence to a particular religious doctrine, would be absurd. Furthermore, literature presents descriptions such as "Greco pontiques turcophones," "Greco cappadociens," "Greeks," and "Greek populations," for non-Christian Asian and Greek-speaking populations living external to Greek borders, such as those in Pontus, Turkey, and whose Greek dialect is now an object of high interest (Bruneau 2010; Revythiadou, Kakarikos, and Spyropoulos 2011: 221, 275) or those of Azov (Pappou-Zouravliova 1999: 55-58; 1999: 65-66). Wikipedia contains entries titled Cappadocian Greeks, Pontic Greeks, but not Italian Greeks. Karanastasis (1984: 1st), whose contributions to scholarship on the Greek language and Greek varieties in Italy were significant, in his monumental work 'A Historical Dictionary of Greek idioms in Italy,' divided Greek toponyms into three categories: Those of 'Lower Italy,' further separated into 'Puglia' and 'Calabria'; those of 'Corsica'; and those of 'Greek space,' in addition to Greek geographical areas such as 'Ionia,' 'Cappadocia,' 'Lycia,' 'Pontus,' and 'Propontis.' I argue, therefore, that although Ionia, which Greeks colonized only one to two centuries earlier than they did Italy, and Pontus, which Greeks colonized two centuries later than they did Italy, are both 'Greek territory.' Puglia and Calabria, which the ancient Greeks themselves labeled as 'Greater Greece,' and is located on the European continent, is supposedly not a 'Greek area.' In relation to exaggerations expressed in the media regarding the incomprehensibility of Ofitiki, Ralli (2014) aptly restores a truth, expressing that:

it is known that not only the Pontic but also the Greek dialects of Lower Italy save the last phase of its existence. The indefinite did not disappear "abruptly" together with the Ancient Greek, but gradually, and some of its pensions were maintained until the Medieval period. This last phase (around the 15th century) is preserved by the most regional dialects of Greek, Pontic and Lower Italian, as it is the time when, for historical reasons, they were permanently cut off from the linguistic developments of the main body of the Greek language.

This view seems to contain, I believe, a reasonable call for impartiality with regard to all modern Greek dialects.

A similar degradation of the role of Greeks in southern Italy, a community that sits within the pantheon of a larger global Greek society, contributes to the view that this community mainly comprises immigrants from the medieval era and not those with ancient Greek origin, a view seen as almost taboo if recontextualized for the Greeks of Asia. However, the equal promotion of all Greek populations, in Europe and Asia, and the promotion of their connections with other populations in other regions, becomes necessary not only to establish political correctness, but also as these populations can become an important geopolitical tool for Greek and European Foreign Policy.

This article presents data that seeks to indicate that an emphasis of the Hellenophony and the ethnicity (ethnic Greekness) of Italian Greeks not only does not question their political affiliation (citizenship) in the Italian Republic, but is also necessary for a more integral regional interconnection in the central and eastern Mediterranean and the wider Adriatic area. For this, I emphasise that the modern Greek linguistic varieties of southern Italy not only did not always have the marginal character existing in the current era, but provided a significant source of linguistic material for a number of Romance dialects of the region, across which existed strong linguistic contact. The dictionary loans that this article discusses reveal contact in numerous areas of life. This effort to highlight the modern Greek linguistic contribution to Italian identity should, moreover, be combined with a corresponding projection of the formative role of the Romance linguistic varieties of Italy (and in particular the Venetian) in modern Greek identities. I will thus suggest the formation of a new view of close historical, cultural and other relations between Greece and Italy through these research activities, as a movement towards liberating the Greek narrative from its one-sided connection with the Wider Middle East and its culture. Furthermore, in this paper, I will connect Hellenism with a wide array of regions. Ultimately, I will indicate that a more timeless European identity of Hellenism is inextricably linked to its important role in the central and western Mediterranean.

2. Romance dialects of Southern Italy and Italian Greek

Taking into account a contemporary historical linguistic view, yet without acknowledging political and / or socio-historical parameters, most Romance linguistic varieties in Italy can be considered distinct Romance languages or, in Parry's terminology (1998: 255), dialects. Benincà and Price (1998: 251) inform that the persistent problem of distinguishing between 'languages' and 'dialects' is more acute in relation to these Italian colloquialisms than in any related case in modern Europe. Politics and geopolitics often interfere - even unconsciously - in scientific research, including in linguistics, thus influencing the attitudes of researchers towards various issues. One of these issues is the what - and when - is considered a language, a dialect, or idiom (Belloni 2009: 19-20). As such, in Italy, these varieties are commonly referred to as 'Italian

dialects.'

Both standard Italian and Romance 'dialects' have influences from other languages, mainly at the lexical level; however, Greek, French and Provençal in particular, as well as Latin, influenced all levels of Italian. The total Greek influence (direct and indirect) on standard Italian has been estimated, at the lexical level, to be between 15.57% and 19.14%[10]. However, it is understandable that the percentages is significantly higher in Romance linguistic varieties of southern Italy which, since antiquity, at which time they still maintained their status as local vernacular varieties of Latin, co-evolved with Greek at all linguistic levels (phonological , morphological, syntactic, semantic), a phenomenon that continued until the late Middle Ages, and had created conditions for bilingualism; in these dialects, Greek influence is mainly direct, and which includes the ancient Greek and Hellenistic linguistic elements that passed through each vernacular Latin, as the latter is the ancestor of these Romanesque varieties.

Significant in such an analysis beomes the fact that ancient Greek influenced Romance languages in ways differently to the Greek influence on non-Romance languages (e.g., German, English, etc.). This phenomenon emerges from the fact that Romance languages have Latin as their direct ancestor. As such, almost all Greek influences (other than those emerging later through words and cultivated Latin) can be considered direct, as Greek directly influenced Latin. Greek is not exactly a language foreign to Romance languages, as it is contained in their body from the beginnings of their formation. To some extent, the opposite is true of the relationship between Latin and Greek, from the time of the Common onwards, in one respect, and between specific Romanesque varieties, and Greek from the Middle Ages onwards, in another. It is noteworthy that Italian law recognizes Greek as the historical minority language of Italy. This legal recognition suggests that Italy accepts the indisputable fact that Greek is not simply a minority language of immigrants, but a language with a long history in the country of Italy, which constitutes an integral part of Italy's indigenous cultural identity.

The issue of the input of Greek on Italian is also influenced by the perspective that scholars embrace in relation to the antiquity of Italian in the region; if we accept that Italian originated from a) medieval Greek spoken by the settlers from the Eastern Roman Empire; b) from ancient Greek dialects (especially Doric) spoken by the ancient Greek settlers in Italy; c) from the Common Hellenistic dialect as well as the other Greek dialects (other than the Tsakonian), with the preservation of some Doric archaisms.

So, if we consider the obvious fact that Romance languages become a natural continuation and evolution of Latin, and that we simply no longer label these as "Latin," the contact of their speakers with speakers of Greek date back to antiquity, as can be seen from the numerous direct loans of ancient Greek origin found in Latin, mainly at the lexical level – but particularly in vernacular Latin – and at other language levels. Ccontact between the two languages was so

strong that in the 1st c. A.D. the Greek Dionysius of Alicarnassus claimed that Latin was for the most part Greek, a view reinforced several years later, in the same century, by the Roman Quintilianus. As is common knowledge, in antiquity, Greeks mainly or exclusively inhabited areas of the Italian Peninsula, particularly the southern parts, but also some cities in the central and northern parts, with the first Greek colonies in the region dating back to the 8th century. Although the Greek presence in general in southern Italy was much older. Contact between speakers of the Italian languages (mainly Latin, but also Savelian) and Greek were so intense that, during the imperial era, this led to the development of a Greek-Latin language contact zone.

The mechanism of the total Greek influence on Romanesque varieties of Italy may be summarized as follows: Ancient Greek dialects spoken by Greek settlers in the southern Italian Peninsula and Sicily (Ionian and Doric / northwestern) (Pellegrini 1990: 78–86) began to influence spoken forms of Latin as it migrated south, while some Greek elements passed into Latin through other languages of the Italian Peninsula which had earlier come into contact with Greek (Etruscan, Savelic languages); Latin continued to absorb Greek elements, this time of Attic origin, from the Classical Age (mainly from the Attic dialect) to the Roman Age (from Common Hellenistic, which was based on the Attic dialect); a form of bilingualism developed in southern Italy, which led to the co-evolution of the vernacular forms of Latin and Greek (Korinthios 2011: 80) in the region, with various interactions at all language levels; these interactions continued and were consolidated until the late Middle Ages in vernacular forms that emerged from Latin (Romance dialects of southern Italy, and medieval and modern Greek).

However, the majority of Greek dictionary elements in the Romance varieties of southern Italy are grounded in contact with modern Greek idioms of Greater Greece, which have been aptly referred to by the abbreviated name "Italian" (Ralli 2012: 114), and constitute two major idioms: Griko and Grecanico (or Bovese) (Fanciullo 2001: 67–68). Despite its significant idiomatic differentiation, in general, we can frame the Italian dialect as being of a single character (Ralli 2012: 114). Relevant influences are found not only in the vocabulary, but also in phonology, morphology and syntax (Kribas 2014). In particular, the Italian-Greek influence is patent in of southern Italian Romance dialects, particularly in Calabro-Sicilian (Calabro-siciliano) and more particularly in its Calabrian and Salentine idioms, less often in the Romance linguistic varieties which do not vary largely. Several Italian modern Greek words arise in Central Italy's Romance dialects, such as Campanian, Apulian and Abruzzese subspecies of the Neapolitan, Neapolitan and Lucanian languages, South Marchesan, Molisan, and, in particular, in Greek words that had been passed as direct loans to Latin in the area, i.e., prior to the 10th c. AD, and which continued in Romanian idioms that evolved from Latin. Some modern Greek words also occur in Romantic varieties of northern Italy, such as (most) Venetian, Lombard and Genoese (Kribas 2014).

3. The Greek Loans in the Dictionary of Cortelazzo and Marcato

The classic etymological dictionary of the Italian dialects (M. Cortelazzo and C. Marcato: *Dizionario etimologico dei dialetti italiani*, Torino: UTET Libreria, 2005, hereinafter: 'the Dictionary') contains in total (i.e., those examined or mentioned in the context) 22,719 dialect words, of which approximately 6,000 are separate entries, if one counts the number of words in the lists contained on pages 483–613 (dialect classification) and 616–723 (alphabetical classification) of the Dictionary. 1842 cases were identified in which Greek appears as a certain or potential source of direct or indirect borrowing, based on the etymologies given by the Dictionary, of which 613 are separate entries. Of the above 1842 cases, 1342 were identified as direct borrowing, and 500 were identified as indirect borrowing. With reference to cases of direct borrowing (with a timeless view of Latin / Italian), 443 cases were identified that refer to a version of Greek with certainty or with a high degree of probability, based not only on the etymologies given by the Dictionary, but also on my own etymologies. part of which is presented, as less complete, in my older work (Kribas 2014: 67–80). Finally, of these 443 cases, the 187 examined here appear to be direct borrowings from Italian modern Greek linguistic varieties, as becomes clear from phonological, morphological and semantic features.

The list is not exhaustive, as only entries from the Dictionary's material are used here, on the back of which we read: "The filter adopted by Manlio Cortelazzo and Carla Marcato in this colossal and very detailed work is, in fact, not so much the actual spread of the words, but rather the interest they show from an etymological perspective." The authors (Cortelazzo and Marcato 2005: IX) explain that, "In general, we tried to include those terms which, although unknown in Italian, were widespread; but if we applied this criterion to the fullest extent, we would we lacked more characteristic expressions in small areas." This spirit is generally maintained but limited to some etymologically remarkable direct loans of Italian-Greek origin to the Romanesque varieties of southern Italy.

4. Presentation of the Material in this Article

I present the material below, in section 5, as entries, which are not necessarily identical with the entries of the Dictionary, since many entries concern words which, in the Dictionary, are examined not as independent entries, but in the context of other entries. The meaning of each entry is generated from the Dictionary, but only where it is not identical with that of the Greek word to which it refers. Following this, I provide the name of the Romanesque variety to which the Dictionary word corresponds, and then the Greek word to which the Dictionary word refers, followed by its meaning, at times when it is not transparent. or understandable to the reader.

As I have indicated elsewhere (Krimbas 2014: 66), some of the Greek etymologies listed or

proposed in the Dictionary present shortcomings or errors, mainly in the sense that they often ignore - or err in - the question of the specific Greek origin of each word, that is, the dialect or the origin; here, in contrast to my previous relevant publication (Kribas 2014: 66), my goal is to present in more detail the etymology of each loan word of Greek, and in particular, that of Italian, origin. As in my previous work, I have included in the following list, words that are not given in the Dictionary as (possibly) being of Greek origin and whose Greek etymology I suggest myself, as well as words whose Greek origin is mentioned in the Dictionary, but which were not separate entries; in such cases, I explicitly provide the entry and Dictionary page in which these appear.

At the graphic and nomenclature levels, I have repeated the system in my above work (Kribas 2014: 65–67), which I clarify here again for the reader. Specifically: Except in cases where their marking was necessary for the sake of clarity, I have omitted the distinctive points of vowel length in the Latin form, despite the fact that they are marked in the dictionary. The names of the dialects refer exclusively to dialects and idioms of Italian and not to Greek idioms of the region, e.g. the name ‘apuliaki’ is in an Italian dialect or idiom of Pugliæ (pugliese) and not in the Greek form of Pugliæ. At times when I refer to Greek idioms, I include the place name in general cases, e.g., *ιταλιωτ.ν.ελλ.* of Puglia, Boa, Calabria, etc. Where there appears an ancient or generally older language which in standard Italian is denoted by a term similar to the term denoting modern Italian dialect, I have tried to make a distinction, as some modern Greek nomenclature of Italian dialects / idioms have not yet been consolidated; I employ the term Umbrian or Ligurian when referring to the respective Italian dialects, while I employ Umbrian or Lyrical when referring to the corresponding dead languages; standard Italian does not distinguish in this respect, and uses the term *umbro* for both meanings, while, on the contrary, it distinguishes between *lombardo* = Lombardy (Italian Franco dialect / language) and *longobardo* = Longobardic (dead Teutonic language) etc.

5. Entries and Etymology

à àcara (Calabrian greek): not directly from the modern Greek form *ανάκαρα*, but from the Italian modern Greek/Grico? *νάκαρα* [ˈnakara] (Rohlfs 1962: πβ. Karanastasis, 1991: 12, who mentions the form *νάκαρο*). ...because of the absence of /n-/, *εικάζω* evident *ιταλιωτ. *άκαρα* [ˈakara], where the [n-] was eventually removed due to resegmentation, as it was perceived at some point as part of the definite article (*τη νάκαρα*, accusative singular > *την άκαρα* > *η άκαρα*, nominative singular; cf. the *ναργιλέ* > *τον αργιλέ* > *ο αργιλές*).

àgata (= bush) (lucanian): Not directly from medieval Greek *άκα(ν)θα*, but from the evident *italiot *άγαττα* (< *άκανθα*), because in Lucanian is unreasonable as either voicing of [k], or deletion of [n]. My opinion is further supported by the fact that in the Apulian dialect exists the form *αγάττι* [aˈgat:hi] (Karanastasis 1984: 77), where the [g] is assigned not to the voicing of [k], but the regressive metathesis of the nasal consonant, *τ.έ. *ακάνθι* > *αγκάθι* ~ *αγάττι* et cetera,

given the fact that the *γκ [ŋk] is attributed, at the grapheme level, to γκ [ŋk] > [ŋg] > [g].

agràppidu (South Calabrian): Not from the evident ancient Greek *αγριάπιδον, but from the italiot αγράπιδο [a'ɣrap:hiðo] (< αγριάπιδον) (Karanastasis, 1984: 28), as is evident by a) η ejection of /i/ between the consonant cluster [ɣr-] and the stressed vowel, b) the accent on the antepenultimate syllable and the morphology of the formation/composition (σύνθεσης) of the word, and c) to a certain extent, the presence of the double [p:], which existed neither in the ancient Greek άπιον nor in the medieval Greek άπίδιον, even though the μτγν. form αγριοαπίδιον (Karanastasis 1984: 28), the cypriot Greek form άπίδιν and the dodecanese άπίδι (Karanastasis 1984: 282) are mentioned.

agridḍàru (=wild olive tree/ olea oleaster) (South Calabrian, with variants, also feminine. grigliara, grildara, agridara): Not directly from the ancient Greek form άγριλλος, αγριέλαιος, but either from the italiot αγριḍάια [aɣri'd:ea] (Karanastasis 1984: 29) with the addition of the roman suffix -àru (< Latin -arius), or from the evident italiot τ. *αγριḍάρι [aɣri'd:ari] (< *αγριλλάριον < άγριλλος). If the south italian form derives directly from the μτγν. άγριλλος, the accent would have been transferred to the longum, due to [l:], penultimate, according to the rules of accentuation of / in Latin.

agrómu (sicilian: Novara· Calabrian: agròmulu): Not directly from the form αγριόμηλον, but from variants of the italiot αγρόμηλο (< αγριόμηλον) [a'ɣromilo] (Karanastasis 1984: 39), as is apparent by the muting of (the silent) [i] between the consonant cluster [ɣr] and the stressed vowel.

agùmaru (sicilian, also aùm(m)aru): not from the latin. comarum < modern Greek κόμαρον (= arbutus berry), but from evident italiot form *α(γ)ούμ(μ)αρο [a'ɣum:aro], given: a) the suffix [a-] (πβ. μασχάλη > αμασχάλη inter alia/i.a.), b) the mesophone instability of [ɣ] (πβ. modern Greek λέγω < λέω inter alia/i.a.) and c) of the form with [m:], which is also spotted in the italiot γροκούμμαρο (< αγριοκούμμαρο) (Karanastasis 1986: 191) but not in the latin or ancient Greek form. All these phenomena are common in the italiot modern Greek varieties (and a lot of other Greek modern ones), but only sporadic in the roman varieties.

alìfracu (= the plants Laburnum anagyroides and Lembotropis) (Calabrian· also South Calabrian lifraci, lefraci and other varieties, which indicate a plant of the genera (-um?) of and are traced back to the medieval Greek *αλεφράκιον): the form alìfracu not from the medieval Greek *αλεφράκιον, but from the evident italiot modern Greek *αλίφρακο [a'lifrako] (masculine), given the endings -u (πβ. κόρακο < κόραξ), directly from the italiot modern Greek forms λιφράκ'ι [li'fratʃi], λεφράκ'ι [le'fratʃi] (Karanastasis 1988: 380).

amidḍèu (= fraxinus/ash) (Calabrian and sicilian, with varieties also feminine): not from the medieval Greek μιλέος < μελία, but from the italiot modern Greek αμιḍδέο [ami'd:eo] (< μελία,

influenced by the noun αγριῶδαίο ‘αγριλιά’) (Karanastasis 1984: 149, in the entry αμιῶῶα).

ammarangiàri (Calabrian): possibly not directly from the modern Greek μαραγγιάζω, but from the evident italiot modern Greek *αμμαρανγ’άω [am:aran’ḍʒao] (< ελνστ. μαραγγιώ ‘αργοπεθαίνω’ from which also derives the modern Greek μαραγγιάζω). For the change [ma] > [am:a] πβ. αμμαγέγουω [am:a’jɛgwo] ‘μαγεύω’ (Karanastasis 1984: 150).

ammólassu (South Calabrian, also mólissu, ammóḍḍusu): Not directly from the Greek αμμόλιθος, but from the italiot modern Greek αμμόλισο [a’m:oliso] (Calabrian, in Βούα) (Karanastasis 1984: 153).

andriúni (= frog species) (South Calabrian): maybe not from the greek ανδρίλλιον, from which derives the italiot modern Greek < ανδρίḍḍι (Karanastasis 1984: 206), but either directly from ανδρίḍḍι [an’driḍ:i] with a change in diminutive form (-ἰḍḍι ~ -úni), or directly from the evident italiot modern Greek form *ανδριούνι [andri’uni] (for the Diminutive and Augmentative suffix -ούνι in italiot modern Greek see Karanastasis 1991: 71).

angéi (sardinian: Cagliari): maybe not from medieval Greek αγγείον ‘container for holy water’, but from some variation of the italiot modern Greek ανḡεί [an’ḍʒi] (Karanastasis 1984: 192, in entry ανḡείο).

angiamò (= the priest who blesses houses on Easter Saturday) (Sardinian: also ghillisò and mangiamò): Not directly from Greek αγιασμός, but directly from evident italiot modern Greek form *ανḡαμό [andʒa’mo], as is indicated by the preservation of the accent on the ultima, the change [zm] > [m], πβ. χαλαμία (< χαλασμία) (Karanastasis 1992: 362), and the change [j] > [nḗʒ], πβ. italiot modern Greek ανḡέρα [an’ḍʒera] (Απουλ.) < αγέρας [a’jɛras] (Karanastasis 1984: 14) ή ανḡλησία [anḡli’sia] < εκκλησία [ekli’sia] (Karanastasis 1984: 195). This may imply that the italiot modern Greek varieties had the bigger propagation or radiation than imagination would allow in the current era / This may imply that the italiot modern Greek varieties were more common and widespread than what is perceived nowadays. The form mangiamò maybe from par etymological/ folk-etymological influence of mangiare ‘τρώω’, the form ghillisò seems etymologically unrelated. Certainly, the suggested dissemination? spreading? of the italiot modern Greek word in Sardinia is not historically and linguistically-geographically clear.

animulu (Calabrian, also nìmulu, anivulu: sicilian): Not from the latin *animulus < greek. ανέμιον < ανέμη, but from italiot modern Greek ανίμι [an’imi] (< ανέμη) (Karanastasis 1984: 217), plus the roman diminutive suffix -ulu.

àpatu (South Calabrian, with variations) < λάπαθον: not necessarily from the ancient Greek λάπαθον or medieval Greek λάπατο, but possibly from the evident italo modern Greek *άπατο [’apato] or even more likely, *λάπατο [’lapato], where the [l-] was perceived (considered) to be a definite article (l’àpatu) and was removed due to re-segmentation.

àpridu (= soft boiled, rotten) (Calabrian, also àpritu, àpidu, àprudu): Not directly from ancient or medieval Greek *άπληρος, but from the italiot modern Greek άπλερο [‘aplero] ‘άγουρος’ (< *άπληρος) (Karanastasis 1984: 243) with well-known roman changes.

àprima (= type of thick blanket (South Calabrian): Possibly not directly from the medieval Greek άπλωμα, but from the like evident italiot modern Greek form *άπλωμα [‘aploma], with known roman changes.

ardéd̥ɖa (South Calabrian): Not directly from the from αβδέλλα, as is written in the Dictionary, but from the italiot modern Greek αρδέδ̥ɖa [ar’deɖ:a] (Karanastasis 1984: 52, in entry addéd̥ɖa).

argasià (= earth prepared for tillage) (Calabrian): Not directly from the word εργασία? as is mentioned in the Dictionary, but from the italiot modern Greek αργασία [arga’sia] (< εργασία) (Karanastasis 1984: 292).

arnàce (= white mushroom species) (South Calabrian, also arnaci): Not directly from the medieval Greek αρνάκιον as is implied in the Dictionary, but from italiot modern Greek αρνάκ’ι [ar’nat̥ʃi] ‘αρνάκι’, Karanastasis, (1984: 314).

àrpa (= eagle) (sicilian· Calabrian· campanian, Naples), (campanian, lucanian and abruzzese: αρρόν̆ masculine· sicilian: arpazza): Not directly from the ancient Greek άρπη (= bird of prey) as is implied in the Dictionary, but from the italiot modern Greek άρπα [‘arpa] (< δωρ.dorian? *άρπα) ‘mythological bird of prey’ (Karanastasis 1984: 318).

artesìa (= eagle) (South Calabrian): maybe not from medieval Greek αστερίας (of the same meaning), but from evident italiot modern Greek form *αρτεσία [arte’sia] (αρσ.) (< αστερίας), as is perhaps indicated by the transposition CCR > RCC, πβ. κοπρία > κροπία, γαμβρός > γραμβό inter alia/i.a.

àsseru (Calabrian: Aiello): not necessarily from medieval Greek λάθυρος, but maybe from evident italiot modern Greek *άσυροο [‘asiro] or, even more likely, *λάσυρο [‘lasiro], whereby the [l-] was perceived at some point as a definitive article (l’àsseru) and was discarded owing to re-segmentation.

buvalàci (= snail, in entry babbalùci, Cortelazzo and Marcato, 2005: 55) (sicilian· Calabrian): Not directly from medieval Greek *βουβαλάκιον, but from italiot modern Greek bouφαλάκ’ι [bufa’lat̥ʃi] (Karanastasis 1984: 64) (which may also have had evident variation *βουβαλάκ’ι [buva’lat̥ʃi]).

càccavè (= τσουκάλι) (campanian· abruzzese, also càccamè· μολισανική: càccavè· South Latin: càccamo· lucanian: càchève, cuàcchèvè· απουλιακή· Salentine: càccamu, càccalu, càcculu· Calabrian: càccumu, càccavu· sicilian: càccamu· sardinian càccau· Corsican: càccavu): maybe not all the forms from latin caccabus < κάκκαβος (= γάστρα), but at least the forms càccavè, càchève,

cuàcchëvë <italiot modern Greek < κάκκαβο [ˈkakavo] (Karanastasis 1988: 19) (even though the change [b] > [v] is also common in the roman dialects of those regions).

càlamu (= flax stem, silk residue) (Calabrian, also càlumu): perhaps neither from ιδιωμ.Latin. *calama (= καλαμιά) (< ancient Greek καλάμη), nor directly from the λ. κάλαμος, but at least the form càlamu from italiot modern Greek κάλαμο [ˈkalamo] (masuline) (< κάλαμος) (Karanastasis 1988: 29). The form càlumu points, however, possibly to evident latin *calumus.

calasia (= easily slippery ground, small landslide) (South Calabrian, also halasia, sgalasia): not simply of the same beginning/origin (αρχής?) (< χαλασία), but directly from the italiot modern Greek χαλασία [xalaˈsia] ‘κατάρρευση, wreck’ (Karanastasis 1992: 362). The form sgalasia with roman prefix s- (< Latin ex).

calivù (Calabrian): maybe not simply of the same beginning/origin (αρχής?) (< καλύβιον), but directly from italiot modern Greek καλύβι [kaˈlivi] (< καλύβιον), with the influence of italiot modern Greek καλυβία [kaliˈvia] (feminine) as well (Karanastasis 1988: 45–46), judging by the accentuation, while it is not impossible that the last form changed gender in simply Calabrian roman(*calivia > calivù).

càma (= high temperature, heatwave) (logistics and capidan Sardinian): perhaps not from the latin cauma < κύμα or from medieval Greek κάμα < κύμα, but from italiot modern Greek κάμα [ˈkama] ‘ζέστη’ (Karanastasis 1988: 46–47). Of course, the dissemination of the italiot modern Greek word in Sardinia is not historically and linguistically-geographically clear.

camàci (= thick ραβδί, male member inter alia/ i.a.) (South Calabrian): not from modern Greek καμάκιον, but from modern Greek καμάκι [kaˈmatʃi] (Karanastasis 1988: 48).

camàrda (= platform for drying figs) (Calabrian): not from modern Greek καμάρδα ‘type of stage’, but from italiot modern Greek καμάρδα [kaˈmarda] (Karanastasis 1988: 48).

camàstra (= αλυσίδα της εστίας) (abruzzese· apulian· Salentine· lucanian· Calabrian): not from ιδιωμ.Latin *camastra (< κρεμάστρα), with par etymological/ folk-etymological influence of caminus (< κάμινος < maybe of foreign origin), but from italiot modern Greek καμάστρα [kaˈmastra] (Karanastasis 1988: 49), which occurred with similar par etymological/ folk-etymological influence of italiot modern Greek καμίνι [kaˈmini] (Karanastasis 1988: 53).

caminèa (salentine, also comunèa, camanèa): not necessarily from καπνία with par etymological/ folk-etymological influence of the latin caminus (< Greek κάμινος < maybe of foreign origin) or of italian camino (< latin caminus), but from italiot modern Greek *καμινέα/*καμουνέα/*καμανέα (καπνία > *καμνία > *καμινία/*καμουνία/*καμανία), without necessarily the intervention/agency of the latin caminus, but with change [pn] > [mn] > [min] or [mun] or [man] (as variations of the forms καννέα, καφνέα, καβνέα [kaˈn:ea] ~ [kaˈf:nea] ~

[kav'nea], Karanastasis 1988: 63).

cammarùni (= plant of the genera/-us *Euphorbia*) (sicilian, also with transposition *macarruni*, and Calabrian, with variations: lucanian: *cammarónë*): Not directly from the ancient Greek κάμμαρον ('species of poisonous plant, maybe of the genera/-us *Aconitum*'), but from evident modern Greek *καμμαρούνι [kamma'runi], from which derives also the form *καμμαρουνία* [kammaru'nia] (Karanastasis 1988: 54).

cammeràre (= eating meat during lent) (Salentine, also *cambarare*, *ncammerare*: lucanian: *cammarà*, *cammerà*: Calabrian: *cammarare*, *camberare*, *cambarari*: sicilian: *cammarari*: campanian, in Naples: *cammarare*: abruzzese and molissan: *cambrà*, *cammerà* and variations: apulian: *cammarà*): possibly not from *ὄψ*. Latin *cammarare* (< *καμμαρώνω < κάμμαρον), but directly from italiot modern Greek *καμμαρώννω* [kamma'ronno] 'μολύνω' (< κάμμαρον) (Karanastasis 1988: 54–55).

càmpa (Calabrian: sicilian: campanian: *cambë*, lucanian: *cambë*: apulian: *cambë*: Salentine: *càmpia*): maybe not all of the forms from the latin *campa* (< *δωρ.* *κάμπα rather than Att. κάμπη), but at least the Salentine form derives directly from the modern Greek (italiot, apulian) *κάμπια* ['kambja] (Karanastasis 1988: 51 in entry *κάμβα*), the form *cambë* is quite possibly from the italiot modern Greek *κάμβα* ['kamba] (even though the change [mp] > [mb] is normal in campanian, lucanian and apulian), whereas the only form which is likely traced back to the latin *campa* is the calabrian (*càmpa*), if we do not suppose the preservation of [mp] in some italiot modern Greek variation.

camùsciu (= short beech) (South Calabrian, with variations): possibly not directly from medieval Greek *χαμόξυον, but, as perhaps indicates the change [ks] > [ʃ] – πβ. *š-šëno(ς)* < *ξένος* (Karanastasis 1992: 9) – from evident italiot modern Greek *χαμόš-ši [xamof:i] > *camùsci*, pl. > *camùsciu*, sing. the changes [x] > [k] and [o] > [u] are possibly roman exceptions.

caràce (= hole on the wall in order to adjust the tible i.a.) (campanian, in neapolitan) (Calabrian: *caràci*): not from medieval Greek *χαράκι(ον)*, but from italiot modern Greek *χαράκι* [xa'raʃi] (Karanastasis 1992: 379). The form of [x-] as [k-] is roman.

caravèdda (apulian: *Τάραντας*): maybe not directly from modern Greek *καραβίδα*, but from evident italiot modern Greek *καραβίδα [kara'vida], even though the change [-id-] > [-ed:-] is justified with difficulty.

carcapìa (= metallic tool των χρυσοχόων and αργυροχόων) (apulian, in tarantino): possibly not from *ιδιωμ.* latin **chalcopoeia*, **chalcopoeia* or **chalcocopëum*, but from evident italiot modern Greek *χαρκαποία [xarka'pia], since the latin *chalcopoeia* would probably have given **carcopea*/**carcapea*. The form of [x-] as [k-] is Romanian.

càrfa (= ψάθα για την επένδυση των σιτηρών) (Calabrian): maybe not from όψ. Latin *carpha < (κάρφη 'straw (the cereal)'), but from italiot modern Greek κάρφα 'μεγάλο καρφί, is translated as 'deep sorrow' [ˈkarfa] (Karanastasis 1988: 88), even though there is an immediate dissolution (meaning/semasiological/semantic deviation).

caridàci (= bird of the genus Troglodytes) (Calabrian, with variations): not from medieval Greek καρυδάκι(ον), but from italiot modern Greek καρδάκι [kariˈdatʃi] (Karanastasis 1988: 87).

carità (selentino): not from ancient greek. καρίς, acc. καρίδα 'shrimp', but from evident italiot modern Greek form *καρίτα [kaˈrita], as indicates the change the [ta] < [da], πβ. κ'εφαλίτα 'calyx on the top of the flax which bears the seed' (< κεφαλίδα) (Karanastasis 1988: 142 in entry κ'εφαλίδα).

carnabùsci (= the fruit of the african pea Lotus edulis and Lotus corniculatus) (South Calabrian carravuci, cannavuci, 'the fruit of the plant Lotus corniculatus, which resembles a horn' sicilian: carnabùsciu, carravùsciu and variations 'wild rose species'): not from an unknown Greek word, neither comparable with the gargoyle (to aid translation), but from several variations of the italiot modern Greek καρ-ραβούκι [kar:aˈvuʦi], πβ. Karanastasis (1988: 85), who mentions in a familiar (the family) entry that the word means the also ελλοβόκαρπο plant (legume) Vicia sativa and adds etymological ετυμολογικές theories which he does not consider probable. I recommend as an origin the ancient Greek (dorian due to the /u/) < *κεραμβύκιον < κεράμβυξ 'beetle species with sizeable antennae' (that remind of the fruit of the familiar plants(των οικείων φυτών), which also dialogues with the adjective of the plant Lotus corniculatus 'with little horns; horned'), from which derives the italiot modern Greek καρραβούκι, *καρναβούκι [karnaˈbuʦi], καρραβουκ'ία [kar:avuˈʦia], πβ. and the variants carravùci (= καρραβούκι 'fruit of the Lotus corniculatus' < *κεραμβύκιον) and carravucia (= καρραβουκ'ία 'the plant Lotus corniculatus' < *κεραμβυκία) (Cortelazzo and Marcato, 2005: 120). The [-a-] instead of [-e-] maybe is attributed to the joint (contamination=only morphological changes or blending:morphological and lexical changes) of κεράμβυξ with κάραβος (both mean coleoptera bugs, beetles). the [r:] either emphatic, either [r:] < [rn], due to the par etymological influence of the italian corno or nasalization metathesis: *καραμβυκ- > *καρναβυκ-.

carracéfalu (= birds Lanius minor and Lanius rufus) (sicilian, also scarracéfalu and variations: Calabrian, also gadḏucéfalu and other variatiations): maybe not simply from the Greek καλοκέφαλος, but at least the form gadḏucéfalu from evident italiot modern Greek *καḏḏικ'έφαλο, *γαḏḏικ'έφαλο [kaḏ:iˈʦefalo] ~ [gaḏ:iˈʦefalo] and variations with [o] or [u] in place of [i], all from ancient Greek *καλλικέφαλος, maybe with the influence of καλοκέφαλος.

casàrriu (= the fourth metamorphosis of a silkworm) (Sicilian Messina, also cafarru, cattaru: South Calabrian, also cassaru, cafarru, casarri) < καθάρειος: the word derives clearly from some

phonological variation (:*κασάρjo) of the italiot Modern Greek form clean [ka'θarjo] (Karanastasis 1988: 9), which has exactly the same meaning, which is further strengthened from the form *cafarru*, where the [f] gives the consonant sound [θ], but from the τ. *cattaru*, whereby the [t:] exhibits the dental characteristics of [θ]. The alteration [θ] > [s] is very common in italiot Modern Greek varieties, πβ. I want (Calabrian) > σέλω (apulian) (Karanastasis 1986: 427).

catàba (= slowly), (portari) *catàmbara* (= carry in hands or in a barrel) (Calabrian): Not directly from the sentence by force, but from Italiot Modern Greek κατάμπαρο (< ελλνστ. καταβαρής) 'hard to move' [ka'tambaro] (Karanastasis 1988: 101) (*catàmbara* is clearly the adverb of κατάμπαρο, just like the *catàba*, which has corruptions either in roman or in some other Italiot Modern Greek variety).

catafùmaru (= τρώγη) (South Calabrian, also *catafùmatu*): Not directly from *κατάχωμα (-τος), but evident from Italiot Modern Greek form *κατάφουμα [ka'tafuma] (< *κατάχωμα [ka'taxoma]), the form *catafùmatu* regressively (submissively) from the plural *καταφούματι [kata'fumati] (< *καταχώματα [kata'xomata]), whereas the form *catafùmaru* < *catafùmatu* with dissimilarity of the two [t]. For the change [x] > [f] πβ. night > νύφτα or, conversely, αφάνα > αχάννα.

Catamimu / *catamenu* (in the phrases *a catamimu*, *a catamenu* = κατά ανδρούς) (in entry *catamisi*, Cortelazzo and Marcato, 2005: 125) (sicilian): the forms with [-i-] maybe not directly from Ancient Greek καταμήνιος (< κατά + μην), since in Ancient Greek the η was pronounced as [ε:], but from some variation of the modern Greek italiot καταμήνι [kata'mini] (< καταμήνιος) (Karanastasis 1988: 101–102). It is not impossible, however, that the alteration [ε:] > [e] > [i] is *romanesco*, since it is very common in sicilian.

catapernì (= work day) (salentino): Not directly from modern Greek daily, but from the italiot modern Greek καταπερνή [kataper'ni] (< daily) (Karanastasis 1988: 102).

catapòzzulu (= dry figs) (sicilian Messsinic: Frazzanò): not from latin *catapotium* (< καταπότιον), but from italiot modern Greek *καραπότσουλο* [kara'poʈsulo] (< παρακότσουλο < παρά + κότσουλο small dry figs of inferior quality') (Karanastasis 1988: 76–77, 232), with the same meaning. The alteration [r] > [t] happened perhaps due to par etymology from the prefix *κατα-* either in another italiot modern Greek variety, either from the loan prefix *cata-* (< Greek *κατα-*), also common in roman varieties.

catèvulu (= καταβολάδα) (South Calabrian, with variations): maybe not from Medieval Greek *κατέβολον, but from evident italiot modern Greek form *κατέβολο [ka'tevolo], variations of which are the forms *κατάβαλο* [ka'tavalo] and *κατάφαρο* [ka'tafaro] (< καταβάλλω) 'σύρτης, μάνταλο' (Karanastasis 1988: 95), but with very differentiated meaning.

caticanà (= thin and petite person, skinny, «half a portion») (sicilian): the forms *καταχανάς*,

καταφανάς ‘λαίμαργος, φάντασμα’ from which emerges sicilian word which must be italiot modern Greek *καταχανά, *κατιχανά [kataxa’na] ~ [katixa’na], as the switch [x] ~ [f], πβ. νύχτα > νύφτα or conversely αφάνα > αχάννα indicates.

càttira (= curse, curse word· επιφών. «να πάρει!») (Calabrian: also càppara, càntaru· sicilian: càttara): Not directly from Modern Greek κατάρα, but from italiot modern Greek κάταρα [ˈkatara] (Karanastasis 1988: 104), whereas the [-i-] maybe is attributed to the par etymological effect of càspita! (επιφών. «να πάρει!») or it might be a roman change, πβ. nàtima.

catòiu (sicilian· in Calabrian catuòiu, catòiu, catùiu· in campanian catuòiu, catuòio· in lucanian catóscë) (in entry catùcio, Cortelazzo and Marcato, 2005: 127): is incorrect correlation of words with the northern italian romanico? catùcio, catuco, catuchë and the Corsican catùcciu, which are reduced in Medieval Greek *καθοίκιον, see Krimpas 2014: 69 in combination with Babiniotis 2009: 607 in entry καθοίκι), just how is inaccurate and the reduction of formulas without the sound of the latin *catōgēum (< Ancient Greek κατώγαιος or κατάγειος) or directly in the Medieval Greek κατώγειον, for phonological, as much as for semantic? reasons: specifically, the forms catuòio, catuòiu, catòiu and catùiu are reduced directly in the italiot Modern Greek κατώγι [ka’toʝi] and κατώι [ka’toi] (Karanastasis 1988: 120) > catuòì, catòì, catùì, pl. > catuòio and catuòiu, catòiu, catùiu, sing.

cànvuro (in entry càrlu, Cortelazzo and Marcato, 2005: 119) (salentino); the word obviously derives from the italiot Modern Greek κάβουρο [ˈkavuro] (Karanastasis 1988: 4), which comes from the Ancient Greek πάγουρος and not Κάβειρος, as is mentioned in Karanastasis.

cèḍḍaru (= horizontal bread board / rolling pin board· animal horn) (sicilian Messinic, with variations central South Calabrian, also céjaru): Not directly from Ancient Greek *κέραλλον (< κέρατον), but, like maybe suggests the transposition from evidenced italiot Modern Greek . *κ’έḍḍαρο [ˈtʃeḍ:aro] < *κ’έραḍḍο [ˈtʃeraḍ:o], πβ. κ’έταρο [ˈtʃetaro] ‘horn’ < κ’έρατο [ˈtʃerato] (Karanastasis 1988: 135–136 in entry κ’έρατο). The form céjaru maybe refers to older italiot Modern Greek κ’έλλαρο [ˈtʃel:aro].

cefalàta (= slap, cuff) (Calabrian) (< calabrian cèfalu ‘slap, κόλαφος’, literally ‘head’ from Greek + Roman suffix -àta): maybe the origin of cèfalu is found in the italiot Modern Greek κ’εφαλή [tʃefa’li], κ’εφάλι [tʃe’fali] ‘head’ (Karanastasis 1988: 141–142) and, specifically, σε evident italiot Modern Greek *κ’έφαλο [ˈtʃefalo], augmentative of κ’εφαλή.

cèficu (sicilian, also céfiru, cìfiru) < Modern Greek .(idiom) (< κήφακας < *κήφαξ < κηφήν)· I suppose that the origin is the evident italiot Modern Greek form *κ’έφικο [ˈtʃefiko] (πβ. κόρακας ~ italiot Modern Greek κόρακο < κόραξ), which is spotted in the variations κ’έφενο [ˈtʃefeno], κ’έφανο [ˈtʃefano] (Karanastasis 1988: 145).

celàta (= the twelfth part of the measurement unit «tomolo») (Calabrian: Falerna): Maybe not

directly from *κοιλάς, κοιλάδα*, but from evident italiot Modern Greek form **κ'ελάτα* [tʃe'lata] (< *κοιλάδα*), as the [-ta] < [-da] indicates, πβ. *κ'εφαλίτα* 'ο κάλυκας στην κορυφή του λιναριού που φέρει the seed' < *κεφαλίδα* (Karanastasis 1988: 142 in entry *κ'εφαλίδα*). For the [e] < οι, πβ. *κ'ελωνάρη* (< * *κοινωνάρης*) (Karanastasis 1988: 126–126).

celòna (salentino, also *cilòna*: apulian: *cèlounè* and variations lucanian: *zilónè*: North Calabrian: *jelona*, *halona* and variations): not simply from *χελώνη/-α*, but from italiot Modern Greek *χελώνα* [çe'lona], *κ'ελώνα* [tʃe'lona], *κ'ιλώνα* [tʃi'lona] (Karanastasis 1988: 396–397), even though it is not impossible that the forms with closed initial consonant indicate a middle stage, idiomatic latin **c(h)elona*.

celunàru (= landholder) (Calabrian, also *giolonaru*, *cerunaru* and variations): maybe not simply from Medieval Greek **κοινωνάρι(ο)ς*, with par etymological influence of the latin. *colonus*, but from italiot Modern Greek *κ'ελωνάρο* [tʃelo'naro] (< * *κοινωνάρης* with italian effect on the ending) (Karanastasis 1988: 125–126 in entry *κ'ελωνάρη*). Reborrowing, however, is not ruled out.

centimulu (= type of flour mill which is turns with one rod) (Calabrian): possibly not from idiomatic latin **centimolus* (< **κεντήμυλος, *κεντόμυλον, *κεντείμυλος*), but directly from italiot Modern Greek *κ'ενδόμυλο* [tʃen'domilo], *κ'ενδόμολο* [tʃen'domolo], *γ'ενδήμυλο* [tʃen'dimilo] (Karanastasis 1988: 127), with similar meaning. the [nt] in place of [nd] may not necessarily refer to Latin, but could have been preserved in other italiot Modern Greek variations, πβ. *centrópulu*.

centrópulu (= hardened pellet from soil, a type of clay soil) (central and South Calabrian, with variations): may not simply be from **κεντρόπηλον* 'σκληρός άργιλλος' also where the Modern Greek italiot *κ'ενδρόπηλο* [tʃen'dropi:lo] (< *πηλόκεντρος*;) comes from (Karanastasis 1988: 130), but directly from variations of the latter. About the relation *σχέση* [nt] ~ [nd] πβ. *centimulu*.

céntru (= the rooster's comb) (Calabrian: salentino: apulian): maybe not from latin *centrum* (< *κέντρον*), if we suppose, as in the two previous cases, that some Modern Greek (italiot) varieties preserved the Ancient Greek [nt], but from evidencing italiot Modern Greek **κ'έντρο* [tʃentro], variation of *κ'ένδρο* [tʃendro] (Karanastasis 1988: 130), which has however different meanings.

ceramìda (Calabrian, with variations sicilian: *ciaramita*, with various variations lucanian: *ceramilu* masculine, with variations campanian, in *cilento*: *ceramilè*): not simply from Medieval Greek *κεραμίδιον*, but from evidenced italiot Modern Greek **κ'εραμίδα* [tʃera'mida] ~ **κ'εραμίτα* [tʃera'mita], as suggested by the alteration [da] > [ta], πβ. *κ'εφαλίτα* 'teh caly at the upper end of the flax which brings the seed' < *κεφαλίδα* (Karanastasis 1988: 142 in the entry *κ'εφαλίδα*). Today the form *κ'εραμίδι* [tʃera'miði] is noted. (Karanastasis 1988: 133).

chipùru (= sanctuary, pitiful house (salentino, in *Lecce*) (< *κηπούριον*): as is indicated by the [k-] instead of [tʃ-], πβ. *κ'ηπούρι* (Karanastasis 1988: 149) [tʃi'puri], the form is not italiot modern

Greek but (italiot) medieval Greek.

cifàglia (= daffodil, wild garlic) (campanian: Capri): not from Medieval Greek κεφάλιον, possibly through the plural κεφάλια, but from italiot Modern Greek κ'εφάλια [tʃe'faʎa], pl. < κ'εφάλι [tʃe'fali] (Karanastasis 1988: 142), sing., as is indicated by the [tʃ-] < [k-] or, even more likely, from evidenced variation *κ'ιφάλια [tʃi'faʎa], pl. < *κ'ιφάλι [tʃi'fali], sing.

cilàri (Calabrian: also cilare): not generally from κυλώ (-άω), but from italiot Modern Greek κ'υλάω [tʃi'lao] (Karanastasis 1988: 325–326), as is indicated by the [tʃ-] < [k-].

ciliu (= laundry starch) (sicilian Messinic, also sciliu' central South Calabrian): at least the form sciliu maybe not directly from Ancient Greek χυλός, but from evident italiot Modern Greek *συλείο [ʃi'lio] (< *χυλείον;), πβ. σούν-νου [ʃun:u] (Karanastasis 1992: 445) (< χύνω). The form with [tʃ-] maybe through the latin *chylum.

ciniscu (= the plants *Chenopodium album* and *Chenopodium bonus henricus*) (salentino, also sciniscu and variations Apulian, in Barletta: scënišchë' lucanian, in Potenza: geniscu' abruzzese, in Larino: inisca feminine): at least the form with [ʃ-] maybe not directly from Ancient Greek χηνίσκος or latin cinisculus, but from evidenced italiot Modern Greek *σ'ηνίσκο (< χηνίσκος).

cirazzùni (= african μπιζέλι, *Lotus edulis*) (sicilian): not from latin ceratium (< κεράτιον), neither directly from Ancient Greek κεράτιον, but from italiot Modern Greek κ'ερατσούνι 'small horn' λουβί' (< *κ'εράτσι < κεράτιον + παραγωγική ending in -ούνιον > -ούνι) [tʃera'tsuni] (Karanastasis 1988: 137). The change [-e-] > [-i-] either romanic?, either modern Greek κώφωση from the evident italiot Modern Greek variation *κ'ερατσούνι [tʃira'tsuni].

ciriàco (= poor, miserable) (abruzzese: Tagliacozzo) (< Ciriaco < κυριακός < Κύριος): the Ciriaco maybe not directly from κυριακός, but from evidenced italiot Modern Greek *Κ'υριάκο [tʃir'jako] (baptism name) < Κ'υριακό [tʃirja'ko] (Karanastasis 1988: 330) (πβ. Modern Greek Κυριάκος).

cìrio (= the Lord, God) (salentino): not from ελνστ. or Medieval Greek Κύριος, but from italiot Modern Greek Κ'ύριος [tʃirios], Κ'ύριο [tʃirio] (< Κύριος from the λόγια παράδοση) (Karanastasis 1988: 330–331).

ciròbbisi (= propolis, waxy substance in bee hives) (sicilian' also ciròbbica, ciròbbisu, in Messinic Tripi): not from Ancient Greek κηρόπισσος (incorrectly transcribed as χηρόπισσος [chēropissos]) (< κηρός + πίσσα), but at least the form ciròbbisu directly from evidenced italiot Modern Greek *κ'ερόπισσο [tʃe'rop:is:o] or, with change [e] > [i], *κ'ιρόπισσο [tʃi'rop:is:o] (even though the alteration [e] > [i] may also be romanic). For the synthetic κ'ερί [tʃe'ri], κ'ιρί [tʃi'ri] and πίσσα [pis:a] see Karanastasis (1988: 138–139 and 1991: 190).

ciùri (= father) (salentino): not from κύριος, but from italiot Modern Greek κ'ιούρη(ς) [tʃuri] (αρσ.) (< Medieval Greek κύρης < Ancient Greek κύριος) (Karanastasis 1988: 156–157).

còccalu (= skull) (Calabrian, with variations salentino): not from Ancient Greek κόκκαλον, but from italiot Modern Greek κόκ-καλο [ˈkok:alo] (< κόκκαλον) (Karanastasis 1988: 200–201).

còcciu (= small seed) (Calabrian: sicilian) (< plural cocci): perhaps not directly Ancient Greek *κόκκιον (< κοκκίον), neither with the intervention of the latin coccus/cocum, but from evidenced italiot Modern Greek *κόκκ'ι [ˈkoʃ:i] (< *κόκκιον, πβ. Italiot Modern Greek κόκκο, Karanastasis 1988: 202), which was perceived at some point as plural (*κόκκ'ι > cocci > còcciu).

còpanu (= jerk) (Calabrian): not from Ancient Greek κόπανον, but from italiot Modern Greek κόπανο [ˈkopano] (Karanastasis 1988: 220–221).

cosméu (= the bird *Rallus aquaticus*) (central Calabrian): maybe not from Medieval Greek *κοσμαίος (< κόσμος 'στολίδι, πλουμίδι'), but from italiot Modern Greek *κοζμαίο [ko'zmeo] (< italiot Modern Greek κόζμο [ˈkozmo] 'world', Karanastasis 1988: 196–197).

craséntulu (= earthworm) (sicilian and Calabrian, with many variations lucanian: casendru: campanian, in cilento: caséndaru): not from Ancient Greek (δωρ.) γας έντερον 'earth's bowel', but from italiot Modern Greek κασένδολο, κασένδουλο [ka'sendulo] (< γας έντερον) (Karanastasis 1988: 91 in entry κασένδολο). The development of [r] in the first syllable, the presence of [nt] instead of [nd] is maybe Roman, maybe are attributed to the variations of the αμάρτυρες italiot Modern Greek words. the lucanian and Campanian forms are phonologically more conservative and maybe are reduced to the italiot medieval Modern Greek *κασένδ(α)ρου [ka'send(a)ru].

crësù mèlë (= reindeer) (Campanian Naples: abruzzese: crësòmëla: salentino and sicilian: crisòmmula: in reindeer also crësòmmë: lucanian: grisòmmulu: Calabrian: crisòmmulu, with various variations): maybe not from χρυσόμηλον, but from evident italiot Modern Greek *κρουσόμμηλο [kru'som:ilo], *κρυσόμμηλο [kri'som:ilo], πβ. κρουσό [kru'so] 'golden' (< χρυσός) (Karanastasis 1992: 442–443 in entry χρυσό).

(c)risàra (Calabrian): not from Medieval Greek κρησάρα, but from italiot Modern Greek κρησάρα [kri'sara] (< κρησέρα) (Karanastasis 1988: 301–302).

crìzza (= the plant «ψύλλιον») (Calabrian, also criza, niža): not from μτυν. κνύζα (< κόνυζα), but from evidenced italiot Modern Greek *κρύζα [kri'za] and *κνύζα [kni'za] (and the two from μτυν. κνύζα < Ancient Greek κόνυζα). The alteration [kn] > [kr] is modern greek, πβ. Modern Greek (κερκυρ.) κρούζα (< κνύζα).

crùpënë (North Calabrian, with variations lucanian: cròpënë, cròpu and other variations): Not directly from Ancient Greek κόπρανον, but at least the form cròpu directly from italiot Modern Greek κρόπο, masculine [ˈkropo] manure (Karanastasis 1988: 312), whereas the transposition CCR > RCC likely suggests that this and the other forms derive from evidenced italiot Modern Greek form *κρόπανο [ˈkropano]. The remaining changes are Roman.

crustafidi (sicilian, also cristafidi): Not directly from αγριοσταφίδα, but from witnesses variations *κρουσταφίδι [crusta'fidi], *κρισταφίδι [krista'fidi] of the italiot Modern Greek προσταφίδα [prosta'fida] 'αγριοσταφίδα' (Karanastasis 1991: 308), where the προ- came from αγριο- > αγρο- > αβρο- > απρο- > βρο- > προ- (Karanastasis 1984: 5).

crusuléu (= the bird «ortolan») (Sicilian Messinic, South Calabrian, with variations like crisuléu, trusuliu, κ.ά.): Not directly from *χρυσολαίος 'χρυσή κίχλη', but from italiot Modern Greek κρουσολαίο [kruso'leo] (< χρυσολαίος < χρυσός + λαίος 'κοτσύφι') (Karanastasis 1988: 316). the forms crisuléu, trusuliu et cetera from other variations which already existed in italiot Modern Greek *exempli gratia*: τρουσολαίο [truso'leo] (Karanastasis 1988: 316 in entry κρουσολαίο), χρυσολαίος [xriso'leos] (Karanastasis 1992: 443) etc

cuccìa (= type of soup from boiled cereals which are eaten on various religious holidays) (lucanian· Calabrian· sicilian): not from Ancient Greek κοκκία or from Medieval Greek κουκκία, but from italiot Modern Greek κουκ'κία, pl. [ku'ʧ̣:ia] 'κουκιά' < κουκ'κί, sing. (Karanastasis 1991: 242–243).

cuccuàscia (salentino, also cuccunàja, cuccunàscia· lucanian: cuccuveḍḍe· Calabrian: cuccunèja, cuccunìa· campanian: coccovàja): not all the forms from the κουκουβάγια, as is indicated in the dictionary, but the form cuccuàscia from italiot Modern Greek κουκ-κουάσα [kuk:u'afa] (Karanastasis 1988: 245 in entry κουκ-κουβάσα), though the remaining forms, respectively, from κουκ-κουβάσα and from evidencing italiot Modern Greek variations like *κουκ-κουβάγια, κουκ-κουβία, κοκ-κοβάγια. The form cuccuveḍḍe appears to have taken Roman Diminitive ending -eḍḍe (< latin-ella)

cudḍurièḍḍu (Calabrian, also culluriellu, cullurillu) (= type of pancake) (< calabrian, salentino, sicilian. cudḍùra): Not directly from ελληνστ. κολλούρα (< κολλύρα), but the forms with [d:] from italiot Modern Greek κουḍḍούρα [kuḍ:ura] Greek bun, bread in the shape of a big circle' (< κολλούρα < κολλύρα) (Karanastasis 1988: 238), whereas the forms with [l:] from evident, older italiot Modern Greek form *κουλλούρα (before the change [l:] > [d:]). the diminitive forms maybe directly from italiot Modern Greek κουḍḍουρέḍḍα (feminine) with change of gender from effect of words with similar meaning, e.g. biscotto (masculine).

cudéspina (= good housewife, active woman) (Calabrian: also cudiéspina, codiéspina): not from Medieval Greek οικοδέσποινα, but from italiot Modern Greek 'κοδέσποινα [ku'ðespina], 'κοδέσποινα [ku'despina] (< ελληνστ. οικοδέσποινα) (Karanastasis 1988: 196). The change [o] > [u] maybe from an evidenced italiot Modern Greek variation *κουδέσποινα, may also be Roman..The change [e] > [je] is Roman.

curìna (= a vegetable's "heart") (sicilian and Calabrian, with variations lucanian: curinè): possibly not from Ancient Greek κορύνη 'ράβδος, βλαστός inter alia', but from evidenced italiot Modern

Greek *κουρύνα [ku'rina] (< δωρ. κορύνα).

cuzzùpu (= basket or vase without a handle and without a neck) (sicilian Messinic South Calabrian, also curupu): the form cuzzùpu not from Modern Greek κουρούπι, with par etymological influence of κουτσός, but only the form curupu derives from italiot Modern Greek κουρούπι [ku'rupi] 'λαγήνι χωρίς λαβές' (< κορύπιον < Ancient Greek κορύπη) (Karanastasis 1988: 267) (the ending -u is likely from a retro formation of curup, sing. > curupi, pl. < curupu, sing.): the form cuzzùpu, however, derives probably from evident italiot Modern Greek *κουτσούπι [ku'tsupi], πβ. Modern Greek κουτσούπι 'κομμάτι κορμού δέντρου' (< κούτσουπο, πβ. Babiniotis 2009: 725, in entry κουτσουπιά 'the tree *Cercis siliquastrum*'). Whether later the two italiot Modern Greek forms or the two Calabrian-sicilian forms correlated with the speakers' language aesthetics, remains conjecture.

dècatu (= skein) (Calabrian, also dècutu): especially the form dècatu not directly from Ancient Greek δέκατον, but from italiot Modern Greek δέκατο [ðekato] (Karanastasis 1986: 236). The form dècutu maybe actually derives from idiomatic latin *decatum (< Ancient Greek δέκατον), as maybe suggests an alteration of weak [a] in [u].

dramóni (= sieve for cereal) (Calabrian, also trimoni and other variations): Not directly from Ancient Greek δερμόνιον sieve for cereals, but from variations of the italiot Modern Greek δρεμόνι [ðre'moni], δρεμόνι [dre'moni] (Karanastasis 1986: 249), *δραμόνι [ðra'moni], *τριμόνι [tri'moni].

érramu (= wandering, desert) (sicilian, Calabrian: also érrimu): Not directly from Ancient Greek έρημος, with par etymological effect of errare, but from italiot Modern Greek έρ-ρημο [er:imo], έρ-ρεμο [er:emo], where the [r:] is attributed possibly to the effect of the stress/accent (Karanastasis 1986: 377). The [a] is either an exception in Roman, or is from the effect of errare.

(e)nghizzà (= to find the aim: I thread through the eye of the needle) (Calabrian): not from Ancient Greek εγγίζω, but from italiot Modern Greek ενγίδζω [en'gidzo] (< Ancient Greek εγγίζω) (Karanastasis 1986: 362–365).

fànnu (= the fish *Paracentropistis hepatus* L.) (salentino, also sciànnu, nfannu): Not directly from Ancient Greek χάννος, but from evident italiot Modern Greek *χάν-vo [xan:o] (< Ancient Greek χάννος), with possible variation *φάν-vo [fan:o] (for the change [x] > [f] πβ. νύχτα > νύφτα or, conversely, αφάνα > αχάννα). The form nfannu is an exception in Roman (maybe with the prefix n- < latin in-), whereas the form sciànnu maybe is a phonetic variation of the latter.

fanóji (= big log that is burned during Christmas) (campanian: Salerno: apulian: fanója, fanóje = a big fire that is lit as a sign of joy): Not directly from Ancient Greek φανός, but from italiot Modern Greek φανό [fa'no] (< Ancient Greek φανός) (Karanastasis 1992: 249). the endings -ja, -jë, -ji may indicate some italiot Modern Greek or Roman form.

fàssa (sicilian, also fasa, farsa, falsa, fàusa: central South Calabrian: fassa: salentino: fasa): Not directly from Ancient Greek φάσσα ‘large wild dove’, but from italiot Modern Greek φάσ-σα [ˈfas:a], φάσα [ˈfasa] (Karanastasis 1992: 254). Oppositely, the forms farsa, falsa, fàusa came from the φάσσα effect of the italian falso ‘false’, whereas the italiot Modern Greek form φάρσα (Karanastasis 1992: 254) is clearly reborrowed from the sicilian farsa.

filicia (= path through which mill water runs in order to fall from high up) (in entry càrcara, Cortelazzo and Marcato, 2005: 118) (Calabrian): Not directly from *φυλακία ‘θέση φύλαξης’, but from the evidenced variation *φυλικ’ία [filiˈtʃia] of the italiot Modern Greek φυλιακή [fiˈliˈtʃi] (< Ancient Greek φυλακή) (Karanastasis 1992: 340).

fràca (= big fire from resinous wood that is being burnt) (Calabrian, also fraga, flaga, flega, fleca): maybe not directly from Medieval Greek φάκλα (< latin facula, reborrowed), but from italiot Modern Greek φάκλα [ˈfakla] (Karanastasis 1992: 271). the changes [l] > [r], [a] > [e] and [k] > [g] are Roman.

giufalé (= type of kids’ game, where one has to guess how many hazel “heads”, peas or chickpeas, the other person is hiding in their palm) (sicilian, with variations Calabrian: [a] cifalé): not simply from Modern Greek κεφαλές, but the form cifalé from italiot Modern Greek κεφαλέ [tʃefaˈle], pl. ‘heads’ < κ’εφαλή [tʃefaˈli], sing. ‘head’ and the form giufalé from italiot Modern Greek κ’ιοφαλέ [tʃiofaˈle], pl. ‘heads’ < κ’ιοφαλή [tʃiofaˈli], sing. ‘head’, whereas the [dʒ-] is attributed probably to the italiot modern Greek or Roman re-segmentation from italiot modern greek concordances, e.g. την κ’ιοφαλή, acc. [tin tʃiofaˈli] > [tin dʒiofaˈli] > η *g’ιοφαλή, nom. [i dʒiofaˈli] > *g’ιοφαλέ [dʒiofaˈle], pl. > giufalé. [u] and [i] in place of [o] and [e] are maybe Roman, may indicate evidence of italiot Modern Greek variations of deafness.

gràsta (= vase for flowers) (campanian: Calabrian: sicilian: lucanian: apulian: salentino): Not directly from Ancient Greek γάστρα, but from italiot Modern Greek γράστα [ˈgrasta], γράστα [ˈgrasta] ‘γλάστρα: fragments of clay vessels (< Ancient Greek γάστρα) (Karanastasis 1986: 107).

grófaju (= green frog) (South Calabrian, with variations like agófallu, agrófacu): maybe Not directly from Medieval Greek βόθρακος (< Ancient Greek βότραχος ‘frog’,dialect), but from evident variations *γρόθακο [ˈgrotako], *γρόφακο [ˈgrofako] of the italiot Modern Greek βρούθακο [ˈvruθako], βρούθακο [ˈbruθako] (Karanastasis 1986: 86).

grómētē (= the plant Rhamnus alaternus) (Calabrian, with variations like agrómitu, agrómatu, agrómissu): not from αγριόμυρτος, but from italiot Modern Greek αγρόμυτ-το [aˈgromit:ɔ], αγρόμυστο [aˈgromisto] (< αγρα- < αγριο- + μύρτος) (Karanastasis 1984: 36) and evident variations. the [a] in the form agrómatu is likely an exception in Roman, πβ. and grópastu.

grópastu (= άγρωστις, Cynodon dactylon L.) (South Calabrian, with variations like agrópastu, agrópastu, crópastu): not from Ancient Greek αγρώστιδα, acc., but from italiot Modern Greek

αγρόπιστο [a'ɣropisto] (< αγρο- < αγριο- + πίστον, of unknown etymology) (Karanastasis 1984: 40). the forms with [a] seems to be an exception in Roman, πβ. agrómatu in the entry grómētē, maybe from par etymological effect of the Roman noun pasta. The deletion of the initial [a] in the forms grópastu, crópastu and the change of gró- to cró- are maybe Roman, maybe existed in evidenced variations of the italiot Modern Greek form.

jélu (= joke, in the sentence fàri u jélu = make a joke) (Calabrian): Not directly from Ancient Greek γέλωσ, but from italiot Modern Greek γέλο [ˈjelo] 'laughter; fun' (Karanastasis 1986: 115–116 in entry γέλιο).

jérsu (= uneducated, for ground) (Calabrian, with variations lucanian jèrsë· salentino: scèrsu and variations sicilian Messinic: cèrsu, cèssu): the forms with [j-] and [ʃ-] Not directly from Ancient Greek χέρσος, but from evident variations of *χέρσο [ˈçerso] and *šέρσο [ˈʃerso] of the italiot Modern Greek χέρτσο [ˈçerˈtso] (Karanastasis 1992: 403). On the other hand, the forms with [tʃ-] might be an exception in Ancient Greek [ˈkħersos], even though it is not impossible that the closed consonant is attributed to the italiot modern Greek concordances which the speakers of Roman re analyzed, e.g. *τον šέρσο [ton ˈʃerso] > [tonˈtʃerso] > cèrsu.

làfanu (= colored partly brown, partly white· refers to the goat's chin) (Calabrian, also làfinu): not from Ancient Greek *ελάφινος 'deer-colored' (< έλαφος 'deer'), but from αμάρτυρες variations *λάφανο [ˈlafano], *λάφίνο [ˈlafino] of the italiot Modern Greek λαφανή [lafani], λαφινό [lafino] (< έλαφος + -ινός) (Karanastasis 1988: 351 in entry λαφινό).

lattariàrisi (= I get angry, i torment myself, i get upset/shocked, I am moved (emotionally)) (Calabrian): not from Medieval Greek λαχταρίζω, but from italiot Modern Greek λατ-ταρίδζω [lat:a'ridzo] 'skiry, flutter' (< Medieval Greek λαχταρίζω) (Karanastasis 1988: 339–340 in entry λαθταρίζω).

lèfantu (= species of big crayfish, Homarus gammarus L.) (South Calabrian· Sicilian: lèfanu· sardinian: lènf(u)ru): not from Ancient Greek ελέφας, neither middle Latin elephantus as this would have given *lèfàntu, but possibly from evidenced italiot Modern Greek form *λέφαν-το [ˈlɛfanto] (< idiom *ελέφαντος < Modern Greek ελέφαντας < Ancient Greek ελέφας, πβ. Italiot Modern Greek κόρακο < κόρακας < κόραξ). The form lènf(u)ru appears to be the Roman παραφθορά. For the [nt] instead of the expected Greek loans [nd] πβ. centimulu, centrópulu.

lémmu (= basin) (Sicilian· salentino: limmu, limbu· Calabrian and salentino, feminine: limma, limba, in abruzzese rimba): at least the forms with [i] maybe not from óψ.latin lembus (< Ancient Greek λέμβος), but from italiot Modern Greek λίμβα [ˈlimba], λίμβο [ˈlimbo] (< Greek λέμβος or latin nimbus < limbus) (Karanastasis 1988: 371). The alteration [mb] > [mm] is Roman.

leosàccaru (= glazed sugar) (Calabrian, also liusàccaru, losàccaru, sàccaru): at least the form losàccaru not from Medieval Greek *ελαιοσάκχαρον, but directly from evidenced italiot Modern

Greek *λοσάκ-καρο [lo'sak:aro] (< *ελαιοσάκχαρον), πβ. λόκλαρο ['loklaro] 'olive branch' (< ελαιόκλαρο) (Karanastasis 1988: 383).

lìddu (= mud) (Calabrian): not simply from colloquial Greek *λίγδον (πβ. Modern Greek λίγδα), but from evidenced variation *λίττο [l'id:ɔ] of the italiot Modern Greek λίρδο [l'irdo] (< ελλνσ. λίγδος) (Karanastasis 1988: 378).

lìma (= water which is added to past in the kneader) (Calabrian· Sicilian Messinic): not from Ancient Greek λύμα, but from the evidenced variation λύμα [l'ima] of the italiot Modern Greek λύμ-μα [lim:a] 'mud, dissolved substance' that is, (< λύμα < λύω) (Karanastasis 1988: 394).

lìssa (= boredom, wrath, bad mood, the prolonged whining of an infant, (great) thirst) (Calabrian· Sicilian): not simply from Ancient Greek λύσσα, but from italiot Modern Greek λύσ-σα [l'is:a] 'wrath, mania (< Ancient Greek λύσσα) (Karanastasis 1988: 400).

(l)óscina (= νερόφιδο) (in the entry lócio, Cortelazzo and Marcato, 2005: 254) (Sicilian Messinic· calabrian ló(s)cina = drab, prostitute): not simply from dialect Modern Greek οχίνα (< έχιδνα = οχιά), but from the evidenced italiot Modern Greek *όσίνα [o'sina] (< έχιδνα), as maybe suggests the [j]. the [l-] maybe from a Roman effect. A definite article due to re-segmentation, but also maybe from evident *λόσίνα [lo'sina] (< *αλέχιδνα < αλς 'θάλασσα' + έχιδνα 'οχιά'), if one considers that it also exists in the evidenced form λέξανδρα [l'exandra] (Karanastasis 1986: 398 in entry έχενδρα).

maccarià (= bonnet with a cloudy sky) (in the entry mattaria, Cortelazzo and Marcato, 2005: 277) (Sicilian and Neopolitican): maybe not simply from the Greek μαλακία (< μαλακός), but from the evidenced variation *μακαλία [maka'lia] from the older. Modern Greek μαλακ'ία 'αδιαθεσία' (Karanastasis 1988: 420). The change [l] > [r] possibly from an interconnection with the Roman suffix -eria, -aria. the [tt] probably from interconnectivity with the Calabrian. mattu 'quiet' (Cortelazzo and Marcato, 2005: 277).

madalóna (= a type of octopus with long tentacles) (Salentine: Gallipoli, in Hydrounta, ιτ. Otranto: matalona): possibly not simply from some Modern Greek idiomatic form / variant comparable with Modern Greek (δωδεκαν.) αληδώνα and (πελοπον.) μεληδώνα (< Ancient Greek ελεδώνη), but comparable with evident older. Modern Greek *μαδαλónα [mada'lona], *ματαλónα [mata'lona], as maybe the permutation CCR > RCC implies, πβ. κοπρία > κροπία, γαμβρός > γραμβό κ.ά.

màgula (= grimace achieved by inflating both cheeks) (Calabrian): Not directly from the Greek cheeks, but from evidenced older. Modern Greek *cheeks [mɔgula], pl. < *cheek [mɔgulo], sing. 'cheek' (< Latin magulum, αντιδάν.), derivatives for which are the evident cheeks and μαγουλίκι (Karanastasis 1988: 406–407). The labeling that is related to old Modern Greek words with the Calabrian may not be as narrow as it appears (Cortelazzo and Marcato 2005: 264) is not justified.

magulà (Calabrian: also maulà): not from λόγ. Modern Greek μαγουλάς (-άδος), but from older.Modern Greek μαγουλά (αρσ.) [maɣu'la] (Karanastasis 1988: 406–407). O form / variant maulà most likely from evidenced older.Modern Greek variation *μαουλά, as the mesophonic [ɣ] is silent very often in the Modern Greek Dialects.

maharòpa (= small oak tree) (Calabrian) (< hamaròpa): Not directly from (χαμαίρωπα, αιτ. < χαμαίρωψ 'χαμηλός θάμνος'), but from evident older.Modern Greek *χαμαρώπα [xama'ropa] (< χαμαίρωπα, acc. < χαμαίρωψ, nom.) ή, with a gender gender, from older.Modern Greek χαμαρώπι [xama'ropi] (Karanastasis 1992: 372 in the entry χαμορώπι).

malàna (= cyst with black liquid in the cephalopods) (Salentine: also melani, velani): not simply from the Modern Greek ink, but from the older.Modern Greek μελάνα [me'lana] (Karanastasis 1988: 465). the τ. melani, velani obviously from evidenced older.Modern Greek *ink [me'lani].

mammòne (= weevil) (Salentine, in Lecce, also mamòne, mammune, mamone): not simply from Modern Greek μαμούνι 'έντομο', but from older.Modern Greek μαμμούνα [ma'm:una] 'legume or wheat weevil, etc.' (< Medieval Greek μαμούνιν) (Karanastasis 1988: 424) reinterpreted with Roman suffix -òne/-une.

mandàli (= small wooden latch rotating around a swivel) (Calabrian, with variations Sicilian Messinic: mandanu, mamali' in the trophy mandale 'a piece of wood with which to close the sack tightly' Calabrian also: mànnalu' Selantine màndalo): not simply from the Greek μανδάλι(ον), but the form / variant in [-i] from older.Modern Greek μανδάλι [man'dali] (Karanastasis 1988: 428) κα the form / variant to [-o] and [-u] from older.Modern Greek μάνδαλο ['mandalo] (Karanastasis 1988: 429).

mandra (in the entry mandràcchiu, Cortelazzo and Marcato, 2005: 267) (southern Italian dialects' Sardinian logic): not generally from the Ancient Greek μάνδρα, but from the older.Modern Greek μάνδρα ['mandra] (Karanastasis 1988: 430–431). the ομόρριζοι form / variant mandràcchiu 'sheepfold for sheep and goats' small paddock' (Sicilian) and mandràcio 'the inner part of the port' yard, arsenal '(Venetian Venice; Julian Venetian: active; Ligurian: Genoese; bell-shaped, Neapolitan: mandràcchië' III mandracchio, mandraggio) does not emanate from Medieval Greek μανδράκιον (< μάνδρα) with or without the effect of the Roman suffix -acchio (< Latin -aculum) and of its variations the derivative form of mandra (< older.Modern Greek μάνδρα) with the same suffix.

mar(r)àna (= gutter, pit for water supply) (Latin, Umbrian, Corsican: mara 'irrigation canal' Sardinian: mara 'swamp, water pond'): at least the form / variant mara not directly from Ancient Greek αμάρα 'λάκκος, κανάλι', but maybe from evident older.Modern Greek *μάρα ['mastra] (< Ancient Greek αμάρα). The form / variant mar(r)àna emerged from a composition with the Latin (or Roman) suffix -àna.

mastrèdda (= a type of table the top of which is used to shape fresh cheese) (Sicilian· Calabrian also: masreda, mastreza): Not directly from Ancient Greek kneader swbs, but from older.Modern Greek μάστρα [ˈmastra] (< μάκτρα) (Karanastasis 1988: 448–449 in the entry μάτ-τρα).

màtra1 (= μήτρα) (Calabrian also: mère, matri): not from όψ.Latin matra is created based on the Ancient Greek μήτρα, but from older.Modern Greek μάτρια [ˈmatrja] (< μήτρα affected by the Latin mater-tris) (Karanastasis 1988: 448), maybe, of course, the matrix comes directly from the evidenced δωρ. *μάτρια, *μάτρια.

màtra2 (Roman Marquis, Umbrian, Roman: mättara, mätterra· bell-shaped, white washed, North Calabrian, Salentine: mätt(e)ra, mätt(a)ra): not from Ancient Greek μάκτρα ‘ζυμωτήρι’, but from older.Modern Greek μάτ-τρα [ˈmat:ra] (< μάκτρα) (Karanastasis 1988: 448–449).

mbàta (= sudden wind that hits the sails) (Calabrian· Corsican: ambàta) not directly from εμβάτης with paretymological effect of battere ‘χτυπάω’ in the meaning, but from older.Modern Greek μβάτα [ˈmbata] (< Ancient Greek εμβάτης)· for the consequence -τα [-ta] (= -της) πβ. κλέφτα > κλέπτης, τρώστα > τρώκτης (Karanastasis 1988: 457). Note that the embatis appears only with other meanings and only has only appeared in Modern Greek as a pure substitute for μπάτης.

melicuccu (= μελικουκιά) (in the entry pirofiòccolo, Cortelazzo and Marcato, 2005: 336) (Calabrian, also melicòccio· Sardinian: middicuccu, minicuccu): Not directly from the Greek *μελίκοκκος (> μελικουκιά), but from older.Modern Greek form / variant μελίκουκ-κο [meˈlikuk:o], μελίκοκ-κο [meˈlikok:o], μιλίκουκ-κο [miˈlikuk:o] (Karanastasis 1988: 468), as appears from the [u]. The accentuation on the second to last syllable is Roman, owing to the [k:]. The form / variant melicòccio appears to be affected by the word còccio (βλ.λ.), though the form / variant middicuccu maybe from evidenced older.Modern Greek variation affected by other names of plants e.g., μίδδακο [ˈmid:ako] ‘a type of shrub with dense white leaves’ (< μίλαξ) (Karanastasis 1988: 495).

mèlina (Salentine, in Hydrounta, ιτ. Otranto, also mèlena): Not directly from Ancient Greek μελίνη (= κεχρί), in confusion with the words μέλαινα ‘black’ or μέλεγα ‘corn’, and not from όψ.Latin. meline < μελίνη (as the [-a] would not have been διανδολογημένο), but directly from older.Modern Greek μέλενα [ˈmelena] ‘κεχρί’ (Karanastasis 1988: 465), independently of the final part, arose from the exception from the word black etc. The [i] in place of [e] is either a Roman exception (dissimilar to the two [e] or the narrowing/lenition of a dull vowel), either pre-existing in evidenced older.Modern Greek variation.

melitùgni (plural. = very small garden ants) (Calabrian, with variations): maybe not from the Latin idiomatic *melittonius ‘σχετικός with the hive’ (< *μελιττώνιος ‘he who likes to eat bees’ < μέλιττα), neither from μτην the Greek *μελιτώνιος < μέλι, συγκρίσιμο with Modern Greek

(ιδιωμ.) (με)λιγγόνια ‘μυρμήγκια’, but from evident older.Modern Greek *μελιτούνια, pl. [meli'tuna] < *μελιτούνι, sing. [meli'tuni] (< *μελιτώνιος or from θέμα μελιτ- + suffix -ούνι).

mèsi (= public square) (in the entry mèsu, Cortelazzo and Marcato, 2005: 282–283) (in Hydrous, Italian. Otranto): not generally from the Greek μέση ‘middle of the city, or the central square’, but directly from the older.Modern Greek μέση [ˈmesi] ‘the central square, the centre of a city or region’ (Karanastasis 1988: 482).

milàppiu (= a bright red variety of apple) (Sicilian: also alàpiu/alapu/ (l)àppiu: Neopolitcan: alàppio): at least the form / variant milàppiu may not be from the Latin melarium (< μηλάπιον < μήλον + άπιον), but from older.Modern Greek μηλάπιδο [miˈlaph:ido] (Karanastasis 1988: 491), if the /i/ of the first syllable is the preservation of the pronunciation of Medieval or Modern Greek. The other form / variant are either Roman exceptions (of Latin or μτυν.Greek type), either are based on evidenced older.Modern Greek variations.

mìra (= landmark) (Western Sicilian: in Hydrous, Italian. Otranto, η λ. meaning place, share, participation’): not middle Latin mira (< μοίρα), but from older.Modern Greek. μοίρα ‘μερίδιο, τμήμα: τύχη’ (Karanastasis 1988: 501–502) [ˈmira].

nàca (bell-shaped; Apulian, Salentine: bleach Calabrian: Sicilian): not from Ancient Greek νάκη ‘sheep’s wool: a swing hanging above the wedding bed, made from sheep’s wool’, but from older.Modern Greek. νάκα (< δωρ. νάκα = αττ. νάκη) (Karanastasis 1991: 12) [ˈnaka].

nàsprè (= topping made from sugar) (Abkhazian; Molissan): maybe not simply from Modern Greek white man (< Latin asper, αντιδάνειο), but from older.Modern Greek white (Karanastasis 1984: 341–342) [ˈaspro], and certainly possibly from re-segmentation of the sentence τον άσπρο < the *νάσπρο [toˈnaspro].

nàtima (= the sediment from the crushing of olives during the production of olive oil) (Calabrian) < older.Modern Greek ανάταμα (< ανάταγμα < ανατάσσω) (Karanastasis 1984: 184–185 in the entry ανάταμμα, with a similar meaning inter alia) [aˈnatama]. The elimination of [a-] maybe Roman, possibly from evidenced older.Modern Greek variation *νάταμα [ˈnatama]. The /i/ in place of /a/, in the β’ syllable, maybe Roman, πβ. càttira.

nìmma (= water with which the kneader can be washed) (Calabrian): not from Ancient Greek νίμμα ‘water for washing’, but from older Modern Greek νίμμα (< Ancient Greek νίμμα) (Karanastasis 1991: 25) [ˈnim:a].

nómalu (= a type of small apple) (South Calabrian, also anómalu): maybe not from ονόμηλον ‘γαϊδουρόμηλο’ < the *ναννόμηλον ‘very small apple’ the Medieval Greek *ομόμηλον (< ομομηλίζ ‘αγριόμηλο’), but from older.Modern Greek *ανόμαλο/* ονόμαλο/* νόμαλο [aˈnomalo]/[oˈnomalo]/[ˈnomalo], given variations of ανόμηλο (Karanastasis 1984: 227)

[a'nomilo], such as possibly indicates [-a-] in place of (< μάλον [ma:lon]).

ntalassàtu (= Completely calm, for the sea) (Salentine): not generally from the Greek sea, but from older. Modern Greek sea (Karanastasis 1986: 424) [θalas:a].

nzallanì (= I deceive, I trick) (Abkhazian : also nsallanirsë): maybe not directly from Ancient Greek σεληνιαζω (< σελήνη), but from evident older. Modern Greek form / variant, taken from /a/ in place of or that it maybe suggests a Doric origin (< σελάνα [se'la:na:]).

òsimu (= smell) (Salentine, also in the variation òsumu): not from οσμός 'οσμή', but from older. Modern Greek όσιμο (< οσμός) (Karanastasis 1988: 60) [osimo].

palàia (= the fish «language», Solea vulgaris Quense) (Tuscan campaign, Apulian· Calabrian· Sicilian· Sardinian): maybe not from όψι. Latin. palaica (< Latin pelagica < πελαγική), but from evident older. Modern Greek *πελάγια [pe'la:j:a] (< πελάγιος < πέλαγος).

pania (= αρμαθιά from dry dates) (Sicilian Messinic Calabrian, in Catanzaro = sheaf from burnt vines) < cloths (= similar meaning): possibly originating from evident older. Modern Greek *cloths [pan'a] (< Ancient. Greek cloths 'πλησμονή').

panìri (Salentine· also panièri, panàiri): not from Modern Greek πανηγύρι, but from older. Modern Greek πανύρι (Karanastasis 1988: 93 in the entry παναύρι) [pa'niri].

paraciđdu (= pigsty) (north Calabrian, with variations bleach: paraciëddë, paraciëllë· bell-shaped, in Cilento: paracellu, paracieddu): maybe not from Medieval Greek παρακέλλιον 'κάβα, καντίνα', with β' συνθετικό the Latin cella), but from some variation of older. Modern Greek παρακ'έδδα (Karanastasis 1991: 105) [para'tjed:a].

parasomìa (= meal after a funeral, a consolation meal; a take away meal, for certain days, in the house of deceased of his family's friends and neighbours) (Salentine· also parafsomìa, parmasìa, prisunìa, bresunìe): not all the form / variant from the Greek *παραψωνία (< παραψωνέω 'εφοδιάζω with προσφάι'), but at least the form / variant with [-m-] have indeed been affected by the paretymological metamorphoses of λ. stories (= παρηγοριά), but with paretymological effect not direct in the Modern Greek bread, but specific to older. Modern Greek φσωμί, σ-σωμί 'bread' (Karanastasis 1991: 505) [fso'mi] ~ [s:o'mi] as indicates the form / variant parafsomìa referring to the evidenced older Modern Greek *παρα(φ)σωμία [para(f)so'mia] (as the παρα- is also a Greek prefix).

paraspòr(i)u (= overtime beyond a pre agreed arrangement) (Salentine, with numerous variations and meanings): at least the form / variant paraspòru not from Medieval Greek *παρασπόριον (< παρά + σπείρω), but from older. Modern Greek παρασπόρο (Karanastasis 1991: 113 in the entry παρασπόρι = Modern Greek παρασπόρι 'a form of subsistence farming') [para'sporo].

passólu (= a minute small piece of wood· a small stick which serves as the shaft of a loom shuttle) (Calabrian): μσιταλιωτ. Modern Greek πασσάλιον, πβ. older. Modern Greek form / variant ποσσάλι (< πασσάλιον) (Karanastasis 1991: 263) [po's:ali]. The alteration [o] ~ [a] > [a] ~ [o] is maybe Roman, maybe Italian Greek.

petrófalu (Calabrian): Not directly from older. Modern Greek πρωτόγαλο, but from older. Modern Greek πετρόγαλο (Karanastasis 1991: 316), where the alteration [ɣ] > [f] is Roman, or from evident older. Modern Greek *πετρόφαλο [pe'trofalo] < *πετρόχαλο [pe'troxalo], πβ. of the form / variant πωτρόχαλο, πωτρόγαλο (Karanastasis 1991: 316) [po'troxalo] ~ [po'troyalo], though for the variant [x] > [f] πβ. νύχτα > νύφτα ή, αντίστροφα, αφάνα > αχάννα. The alteration πετρο- < πωτρο- < πρωτο- υπήρχε already in Modern Italian Greek, from the paretymological effect of πέτρα.

piḍḍu (= set of finely chopped materials, and in particular, pieces of mat or hay) (Sicilian· South Calabrian· also pillu): not from the Ancient Greek hat 'λαναρισμένο hair, but from older. Modern Greek πίδḍo (Karanastasis 1991: 181 in the entry πίδḍι) [ˈpiḍ:ɔ].

pipiritu (= a type of mushroom) (central Calabrian, also piparitu): maybe not from Medieval Greek *πεπερίτης (< πέπερι = πιπέρι), but from evident older. Modern Greek *πιπιρίτο [pi'pi'rito], as suggests the consequent -itu > older. Modern Greek -ίτο (< -ίτης with a possible Roman effect) (Karanastasis 1986: 457).

plàca (= flat rock well for birds) (Calabrian, also praca and other variations of λευκανική: pèlachè): not simply from the Greek πλάκα, but from older. Modern Greek πλάκα (Karanastasis 1991: 200–201) [ˈplaka], with similar meanings. The changes [pl-] > [pr-]/[pəl-] and [a] > [ə] are Roman.

poçinima (= pungent thick soup) (South Calabrian: Scido· unconfirmed word): maybe not from Ancient Greek αποκύνημα 'έμβρυο, γέννα', but from evident older. Modern Greek *αποκ'ύνημα [apo'ʃinima].

podànimu (= a leg of a spinning wheel) (South Calabrian, with variations such as podàminu, ranàmadu, etc· Salentine, in Lecce: podàmeno, potàmeno): not from Medieval Greek *ποδάνεμος, but from older. Modern Greek ποδάνιμο (< πους + ανέμη) (Karanastasis 1991: 228–229 in the entry ποδάνεμο) [po'danimɔ].

podestà (= wood / stick which looms and holds the hull) (South Calabrian, with variations: patestó, potestà, potestàti): not from the Medieval Greek footstool 'leg ties,' or the Medieval Greek *πατεστός (< πατάσσω), but from older. Modern Greek (Bova) πατεστό (Cortelazzo and Marcato, 2005: 340) [pate'sto]. The form / variant podestà, potestà, potestàti are Roman and Roman words that are reduced to the Latin potestas/-tis 'power' (πβ. ιταλ. podestà) are removed through a paretymological affect.

pròrga (= a young plant) (central Calabrian; also *pròga*): not from the idiomatic Latin *aporyga* (< Ancient Greek *απόρυγα*, acc. < *απόρυξ* ‘διακλάδωση, runner’ initially: canal that starts from a specific place’), but from older.Modern Greek *‘πώργα* (< *απόρυξ*) (Karanastasis 1984: 285–286 in the entry *απόργα ‘καταβολάδα κλήματος’*) [ˈpɔrga].

potiri (= a piece of wood that is set under the sitting weather and results in one groove in which the tube rotates so as to fill the cylinders with threads) (Calabrian): not from Medieval Greek cups, but from older.Modern Greek cups (Karanastasis 1991: 269) [poˈtiri], with similar meaning.

prà(s)tica (= the scale’s concave section) (South Calabrian, also *pràtica*): not from Ancient Greek *πλάστιγξ*, but from older.Modern Greek < *πλάστικά* (< *πλάστιγξ*) (Karanastasis 1991: 204 in the entry *πλάστρινγα ‘weighing scale’* [ˈplastika]. The alteration [pl-] > [pr-] is Roman, similar to the elimination of [t].

prepìgghiu (= gathering of people, discussion, courtyard of a church) (South Calabrian): not from Medieval Greek *προπύλαιον*, but from older.Modern Greek *πρεπύλλιο* (< *προπύλαιον*) (Karanastasis 1991: 307 in the entry *προπύλλιο*) [preˈriːo]. The change [ɛ:] > [j:] from evidenced older.Modern Greek variation **πρεπίγιο*, πβ. *ήλιος ‘sun’ ήγγιο* (Calabrian) ‘sun’ (Karanastasis 1986: 414–416) [ˈiːos] > [ˈiːo].

prìca (= *πίκρα*) (Calabrian): not from Modern Greek *πίκρα*, but from evident older.Modern Greek **πρίκα* [ˈprika], πβ. older.Modern Greek *πρικό ‘πικρός’, πρικάδα ‘πικρή γεύση’* κ.ά. *παράγωγα* (Karanastasis 1991: 294–299).

prosinìa (= «στράτα» for infants, wooden or from rods) (Calabrian): maybe not from *όψ*.Latin *prosumia* (another *portemia*) (= *πλοιάριο*) < *πορθμείον*, but directly from evident older.Modern Greek **προσινεία* (plural) [prosiˈnia] < *προσινείο* < *πορθμείον*, such as maybe suggests the alteration [m] > [n], πβ. *ατμός > αχνός, Πατμιώτης > Πατινιώτης*.

protìmisi (= compassion, arrogance) (Salentine with various variations of Otranto, and in Lecce, e.g., *putrìmisi*): not from Ancient Greek *προτίμησις*, but from older.Modern Greek *προτίμηση* ‘inter alia *αυθαρεσία, αυθάδεια*’ (Karanastasis 1991: 309) [proˈtimisi].

purvìa (= a type of corn soup cooked on Saint Nicholas’s day, December 6, or on Saint Loucas’s day, December 13) (Calabrian, also *pruvìa, pubìa, prusbìa*): not from the idiom. **πουλβία* < **κολλυβία* (< *κόλλυβα*) < the **επολβία* < *έπολβος ‘ευτυχισμένος’*, but from older.Modern Greek *πουρβεία* and *προσβεία* (< *πρεσβεία* as also appears the form / variant *prusbìa* (Karanastasis 1991: 282–283) [purˈvia] ~ [proˈzvia]: the meaning may be from say realms of the saints.

putìmisi (*dū parmentu*) (= a right which is given to the seller of a vineyard to continue to use for free, for the vineyards for which they retain ownership, in regions where the grape stepping is

practiced for wine production [parmentu]) (Sicilian: Castiglione di Sicilia): not from Ancient Greek προτίμησις, but from older.Modern Greek προτίμηση (Karanastasis 1991: 309) [pro'timisi], with similar meaning, amongst others.

ràzza (= wild radish, raphanum raphanistrum) (Calabrian· Sicilian): older.Modern Greek ράτσα 'αγριοράπανο' (Karanastasis 1991: 332) ['raʦsa].

rinisca (= young ewe) (Sicilian· Calabrian, with variations: also arnisca): not simply from Ancient Greek *αρνίσκος in local Latin, but from the older.Modern Greek αρνίσκα (Karanastasis 1984: 317) [ar'niska] < Ancient Greek(δωρ.) < *αρνίσκα (< αρνός). The form / variant rinisca either from evidenced older.Modern Greek variation *ρνίσκα [ri'niska] either Roman exception.

ròpa (= smll oak· new plant) (Calabrian· Sicilian): not from Ancient Greek ρώψ (αιτ. ρώπα), but from μσιταλιωτ.Modern Greek ρώπα (ονομ.). (< ρωψ = θάμνος) (Karanastasis 1991: 371) ['ropa], πβ. Modern Greek ρουπάκι = older.Modern Greek ρωπάκ'ι 'a type of small oak'.

scànt(a)ru (= the fish «σκαθάρι», *Cantharus lineatus*) (Salentine: Lecce· Calabrian· Sicilian): maybe not simply from Modern Greek (idiom) σκάνθαρος (< κάνθαρος, from which the Modern Greek σκαθάρι comes), but from evident older.Modern Greek form / variant *(σ)κάν-ταρο ['skantaro], πβ. κάνταρο (< κάνθαρος) 'ουροδοχείο' (Karanastasis 1988: 74).

scialorìa 'kind of small, dry olive' (Calabrian: also scialarìa, scialoréa): not from Medieval Greek *ξερολαία or Modern Greek < *ξερολιά, but from older.Modern Greek ὄ-ἔερολαία (< ξεροελαία) (Karanastasis 1992: 16) [ʃ:ero'lea]. The alteration [e] > [a] in the first syllable is probably Roman. The changes [r ~ l] > [l ~ r] and [e] > [i] may be either Roman, or older.Modern Greek from evidenced variations.

sità 'pomegranate tree; pomegranate' (Salentine): not simply from σίδη (< μικρασιατ. αρχής), but from older.Modern Greek σίτα (Απουλ.) (Karanastasis 1991: 409 in the entry σίδα) ['sita].

sparacanàci 'a species of red mullet' (Calabrian· Sicilian: sparacalaci in Messini): older.Modern Greek σπαρακανάκ'ι (< σπάρος + άκάρναξ) (Karanastasis 1991: 465) [sparaka'naʦi].

špissa (Calabrian, also stissa· Salentine: spitta): not from Medieval Greek *σπίνθα, but the μεν form / variant spitta from older.Modern Greek σπít-τα (< *σπίνθα) (Karanastasis 1991: 483) ['spit:a], or in another form / variant from its evidenced variation (*σπίσσα) ['spis:a].

spurìa (= a lanstrip between two main groves t which someone can sow in one stage) (Sicilian· Calabrian, with many variations, also spirìa, sprià· Salentine, in Otranto: sporìa): not simply from Greek σπορία (= Modern Greek σποριά), but from older.Modern Greek σπορία (Karanastasis 1991: 490–491) [spo'ria], of a similar meaning. The alteration [o] > [u] may be Roman, maybe Modern Greek from evident older.Modern Greek *σπουρία [spu'ria].

stafillu (= grape, ιατρ. term) (central South Calabrian, with variations such as stifid̩u, stifiru, stifiju): not simply from σταφύλιον, but from similar variation of the older.Modern Greek σταφύδι 'grape' (Karanastasis 1992: 53 in the entry grape) [sta'fid̩:i]. the more corrupted form / variant with [-i-] maybe imply an old borrowing.

trabbis̩nu (Sicilian, also trabbus(s)̩nu): not from Medieval Greek τραπέζιον, but from older.Modern Greek τραπέζι (< τραπέζιον) (Karanastasis 1992: 173 in the entry τραπέδι) [tra'pez:i] + Roman diminutive suffix -̩nu (< Latin. -̩nus).

tràstina (= leather pouch for carrying a shepherd's food) (Calabrian, also tràstinu, tràstanu, tràstinè ως αρσ.: bleach: tràstēnē): not from Ancient Greek *τάνιστρον < τάγιστρον 'σακκίδιο, bag, with paretymological επίδρ. of canister, 'πανέρι, basket', but from older.Modern Greek τράστινα (< τάγιστρο < τράιστο < τράστο + -ινα) (Karanastasis 1992: 173) ['trastina], with similar meaning.

trifàla (= tangled in thorny shrubs) (in the entry trifal̩nu, Cortelazzo and Marcato, 2005: 445) (Calabrian): not simply from an unknown Greek word, but maybe from evidenced older.Modern Greek *τριχάλα [tri'xala] or directly *τριφάλα [tri'fala], formed in the λ. διχάλα. For the change [x] > [f] πβ. night> νύφτα ορ, αντίστροφα, αφάνα > αχάνα.

trùd̩du (= hut or or house with concave stone roof) (salentino· apulian: trùdde, trùddē, trùzze, trùlle): not from medieval Greek τρούλλος (< latin trulla), but from italiot modern Greek. τρούδο (Karanastasis 1992: 189), of the same meaning ['trud̩:ɔ].

vàllanu (= boiled chestnut) (Calabrian· also vaḏḏanu· campanian: bàllena, vällena, vallèna feminine· latiano: vālano, bālano, vällano): at least the forms with [v-] may not simply be from βάλανος or latin balanus < βάλανος, but from evidenced italiot modern Greek forms *βάḏḏano, *βάβανο (< βḏḏω 'to throw at sb/sg', Karanastasis 1986: 2-4) ['vaḏ:ano] ~ ['valano].

visala (Calabrian, also bisala and variations, bisalu as masculine): not from medieval Greek βήσαλα (plural) (< βήσαλον 'brick' < latin bes(s)alis [laterculus] 'brick which is eight inches in length), but from italiot modern Greek plural βήσαλα < singular βήσαλο (< βήσαλον) (Karanastasis 1986: 29) ['visalo]. the forms with [b-] obviously owing to the liaison with a word which ends in ε [-n] > [-nv-] > [-mb-] > [b-].

vr̩ca (Calabrian, also brica and variations· Sicilian: bbrica, vruca and variations· Lucanian: vruga, bruchè· campanian, in Neapolitan: vruca): not from latin *bryca < *βρύκη < μυρική, σε σύμφυρση (συμφυρμός - σύμφυρση contamination=only morphological changes or blending:morphological and lexical changes) in Greek both ha with ancient idiomation form βρύα ('μυρική'), but from italiot modern Greek βρικά (Karanastasis 1986: 79) ['vr̩ka].

zampatò (= bread boiled in water, vegetable soup) (sicilian· Calabrian: zamatò, žimatò, žimbatò,

mazató, with letter transposition): not generally from ζυμωτός, but specifically from modern Greek or roman variations of the italiot modern Greek δζυμμωτό < δζυμώννω (Karanastasis 1986: 282–284) [d̂zi'mon:o].

zìrre (=infertile cow or sheep) (South Calabrian, also zìrre): not simply comparable, but loanword from italiot modern greek. τσείρα (feminine of τσείρο 'infertile' (Karanastasis 1992: 207–208) [t̂siro]. The change [r] > [r:] for reasons of expression.

zóiru (= the plants Laburnum anagyroides and Anagyris foetida) (Sicilian, also (a)zóiru, and as feminine. zóira, zóina, zodira, and other variations: South Calabrian (a)zójaru, with variations): Not directly from modern Greek *αζόγυρος, but from italiot modern Greek δζώγυρο (Calabrian, in Βούα) (Karanastasis 1986: 284) [d̂zojiro] and other evident variations: The form is spotted also in colloquial demotic Greek in Demotic Greek as αζό(γ)ερας (Dimitrakos).

6. Conclusion

It is clear from the material examined, in one respect, that the simple transfer of a Romanian word to Greek without considering the macro-dialect from which the word emanated fails to clearly indicate the path of borrowing and, in another respect, that, as a rule, the 'key,' with regard to modern Greek words in Romanesque varieties of southern Italy, is located in martyred or martyred Italian modern Greek types. Few Italian modern Greek words may have returned to Italian modern Greek varieties in counter-loan form, having first been modified for some Romance linguistic variety in the area. However, when we find the word as it is in at least one Italian modern Greek variety and it presents or at least indicates a normal phonological evolution (ie without clear mediation of Latin or Arabic), it is logical to assume that the Romanesque varieties are borrowed directly from Italian modern Greek varieties.

It is my hope that, through this study, the reader will see the significance of the linguistic and cultural role not only of ancient, Hellenistic and medieval Greek, but also of modern Italian Hellenism in shaping the Italian identity, as consisting of the individual romantic identities of the Italian peninsula. Owing to the modern Greek loans discussed above, almost all areas of life are represented: religion and social life, family life, food, children's toys, shipping, rural life, love, military life, manual labor, arts. We now need to assign emphasis to Italian Hellenism, to seek the revitalization of the local modern Greek linguistic varieties without the intervention of the Modern Greek Common language and standard Italian, and to reward, in Greece and abroad, the use of the term 'Greek' to denote Italian Greeks. Such a practice will act to strengthen the already close ties between Greece and Italy, confirming the well-known popular saying "one face, one race."

7. Bibliography

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