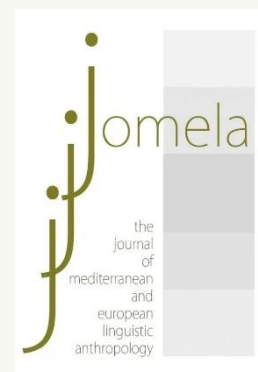


Romance Dialect Words of Greek Origin in Italy: The Contribution of Italian Modern Greek to the Cultural Identity of Italy

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Abstract

Words of Greek origin abound in Romance vernaculars of Southern Italy, despite the fact that they are not uncommon in central and northern vernaculars, particular the Venetian. As such, such vernacuars and their origins are f particular interest to schioalrs, cultural and political identity, and much more.

This article discusses notable direct Greek lexical borrowings that entered 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, particularly in the Middle Ages, i.e., as a borrowing from Medieval and Modern Greek local dialects. The researched material originates in the entries etymologized by Cortelazzo and Marcato (2005), many of which, are not flawless, mainly in the sense that they often ignore – or do not address – the issue of the ancient, medieval, modern, or otherwise, dialectal Greek origin, while they infrequently mention the Griko and / or Grecanico forms, but rather, the learned or Standard Greek forms that are not the source of such loanwords. However, in the material that I examine, often, the key for 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 'Italiot' dialect (Calabrian and Apulian, also known as Grecanico and Griko, respectively).

This article aims to fill some gaps in the description of the Italian dialect, either by modifying (correcting and / or supplementing) relevant entries, or by proposing new etymological sources. However, beyond its purely historical-linguistic aspects, this article aims at arriving closer towards a wider realization of the once important role of the Greek language in the Italian Peninsula, and in the close kinship between Romans / Italians and Greeks, a very close interaction that ultimately and quite decisively contributed to the shaping of both identities.

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

The Problem: Greeks or just ‘Hellenophones’?

Motivated by geopolitical views and aspirations, scholarship and media has continuously emphasized, and at times in excess, the junctures between Hellenism and the wider Middle East. Characteristic of this excessive emphasis, e.g., Syria is frequently referred to in Greek media as ‘our neighborhood’ or ‘Greek neighborhood,’ while the geographical distance between the Middle East and Greece is commensurate to that of Greece and, e.g., France. Yet, no similar characterizations arise in the case of France. Concurrently, discussions addressing historical and modern relations of Hellenism with northern, western, and eastern Europe, are rare, at best, in a possible effort to distance Greece from these regions, and hence, to alter perceived relations in these regions.

Language constitutes a significant factor in the assertion of such power, a presence evidencing the prevalence of linguistic and cultural interaction or similarity between and among regions. The emphasis on cultural interactions between Greece and Turkey is pronounced, while such an emphasis does not appear in the patent 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 the Italian and modern Greek languages and cultural identities, thus concerning issues of Hellenism. Yet, these discourses of the treatment of Asian and European pockets of Hellenism become evident in scholarly literature. For example, Profili (1999, p. 31), as do others, labels Italians as merely ‘Greek-speaking,’ while explaining that Italians do not identify with Greeks, as the Modern Greek language is far removed from Italian language 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 describe that the Pontians – whose language system differs distinctly from Modern Greek, and at least as much as Italian or Turkish-speaking refugees from Asia Minor (e.g., Karamanlides) whose language system does not relate to Modern Greek – readily accepted standard Greek language and identity when arriving on Greek soil 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 commensurate to the standard, in that 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 speakers is the same or less than that with speakers of Italian varieties of modern Greek in Calabria, Italy.

It may be the case that the influence of Roman Catholicism and not as Orthodox Christians has impeded the impetus of Italians to identify significantly with the Hellenic national 'trunk.' However, Roman Catholic Greeks also reside in Greece (e.g., in the Cyclades islands). Labeling these populations as 'less Greek,' owing to their adherence to a particular religious doctrine, becomes an insufficient argument. Furthermore, we find in literature such descriptions as "Greco pontiques turcophones," "Greco cappadociens, Greeks," and "Greek populations," denoting non-Christian Asian and Greek-speaking populations who reside outside of Greek borders, such as those in Pontus, Turkey, those Greek dialect is now an object of high interest (Bruneau 2010; Revythiadou, Kakarikos, and Spyropoulos 2011), or those of Azov (Pappou-Zouravliova 1999, 1999). Even public domain media platforms, such as Wikipedia, emphasize entries on Cappadocian Greeks and Pontic Greeks, yet not Italian Greeks.

Yet, such distinctions can evidence themselves in the toponymic field. Karanastasis (1984), for e.g., in his significant contributions to scholarship on the Greek language and on Greek varieties 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 prior to their colonization of Italy, and Pontus, which the Greeks colonized two centuries after Italy, are both, by this definition, arguably 'Greek territory.' The regions of Puglia and Calabria, which the ancient Greeks themselves labeled as 'Greater Greece,' is firmly within the European continent, yet has frequently been framed as a non 'Greek region.' In response to rhetoric appearing in media regarding the incomprehensibility of Ofitiki, Ralli (2014) expressed the following:

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 appears to be grounded in a reasonable call for impartiality with regard to modern Greek dialects.

A similar degradation of the role of Greeks in southern Italy, a community positioned within

the pantheon of a globally ideologized Greek society, contributes to the view that this community would comprise immigrants from the medieval era, and not those with ancient Greek origin, a view which may be unwelcomed if recontextualized for Greek pockets in Asian regions. However, a similar attention to all Greek populations, in Europe and Asia, and similarly an attention to their interconnectivities with other populations (in other regions), becomes necessary not only to realign political agency, but also as these populations can constitute an important geopolitical apparatus for Greek and European Foreign Policy.

This article presents and critically discusses data, in order to suggest ways in which in an emphasis on the Hellenophony and the ethnicity of Italian Greeks not only does not question their political affiliation (citizenship) in the Italian Republic, but is also necessary for a regional interconnection in the central and eastern Mediterranean and in the wider Adriatic region. To this, I emphasise that the Greek varieties of southern Italy were not only not marginalized as they are in the current era, but rather, provided a significant linguistic source for several Romance dialects in the region, across which significant language contact prevailed. The dictionary loans that this article discusses reveal such contact, pervasively in a number of sectors. More so, I attempt to combine such an effort to highlight the modern Greek linguistic contribution to Italian identity with a corresponding projection of the formative role of the Romance linguistic varieties of Italy (and in particular the Venetian) in modern Greek identities. Ultimately, I present a new reading of close historical, cultural, and other relations between Greece and Italy, as a movement towards liberating the Greek narrative from skewed connection with the Middle East and its cultural heritage, and in the process, finding junctures between Hellenism and a wide array of geographies. Ultimately, in this paper, I indicate that a more timeless European identity of Hellenism is inextricably linked to its important role in the central and western Mediterranean.

Romance Dialects of Southern Italy and Italian Greek

Taking into account a contemporary view of historical linguistics, yet while limiting attention to political and cultural parameters, most Romance language varieties in Italy can be considered distinct Romance languages or, in Parry's terminology (1998), dialects. Benincà and Price (1998) note that the persistent problem of distinguishing between 'languages' and 'dialects' is more acute when considering these Italian colloquialisms than elsewhere in modern Europe. Apparently, 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 an idiom (Belloni 2009). 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, have 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 percentage is significantly higher in Romance varieties of southern Italy which, since antiquity, have maintained their status as local vernacular varieties of Latin, co-evolving with Greek at all grammatical levels. This phenomenon continued until the late Middle Ages, and created conditions for bilingualism; in these dialects, Greek influence is mainly direct, and includes the ancient Greek and Hellenistic language elements that passed through each vernacular Latin, as the latter is the ancestor of these Romanesque varieties.

Significant in such an analysis becomes the fact that the ancient Greek influence on Romance languages differed to that of the Greek on non-Romance languages (e.g., German, English, etc.). This phenomenon emanates 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, and was contained within these languages 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 endorses the quite factual notion of Greek as not simply a minority language of immigrants, but as a language with a long history in the country of Italy, and 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; here, we would consider that Italian originated from a) medieval Greek spoken by the settlers from the Eastern Roman Empire; b) from ancient Greek dialects (particularly 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.

Hence, if we consider the fact that Romance languages offer 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 dates back to antiquity, as is apparent in the numerous direct loans of ancient Greek origin to Latin, mainly at the lexical level – particularly in vernacular Latin – and at other language levels. Contact between the two languages was so strong that in the 1st century C.E., 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. Yet, 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 contact 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) 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, Sabellic 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) 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 their contact with modern Greek idioms of Greater Greece, which have been aptly referred to by the abbreviated name 'Italian' (Ralli 2012), and constitute two major idioms: Griko and Grecanico (or Bovese) (Fanciullo 2001). Despite its significant idiomatic differentiation, in general, we can frame the Italian dialect as being of a single character (Ralli 2012). 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 patently part of southern Italian Romance dialects, particularly in Calabro-Sicilian (Calabro-siciliano), and more particularly in its Calabrian and Salentine idioms, yet less in the Romance linguistic varieties which do not vary largely. Several Italian modern Greek words appear in central Italy's Romance dialects, such as Campanian, Apulian, and Abruzzese subspecies of the Neapolitan, Neapolitan, and Lucanian languages, South Marchesan, Molisan. In particular, Greek words had been passed as direct loans to Latin in the area, i.e., prior to the 10th C.E., and 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).

Greek Loans in the Dictionary of Cortelazzo and Marcato

The classic etymological dictionary of the Italian dialects (Cortelazzo and 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). 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). Finally, of these 443 cases, the 187 examined here appear to be direct borrowings from Italian modern Greek linguistic varieties, as is clear in their 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.

Presentation of the Material in this Article

I present the material below as entries not necessarily identical with the entries of the Dictionary, since many entries concern words which, in the Dictionary, are examined not as independent 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 to 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 nor understandable to the reader.

As I have indicated elsewhere (Krimbas 2014, p. 66), some of the Greek etymologies listed or proposed in the Dictionary evidence shortcomings or errors, mainly in the sense that they often ignore - or err in - the question of the specific Greek origin of each word; here, in contrast to my previous work (Kribas 2014, p. 66), my goal is to present a more detailed etymology of each loan word from Greek. 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 page in which these appear.

At the graphic and nomenclature levels, I repeated the system in my above work (Kribas 2014, pp. 65–67), which I clarify here again. 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 an idiom in the Italian dialect of Pugliae (pugliese) and not in the Greek form of Pugliae. At times when I discuss 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 attempt to make a distinction, as some modern Greek nomenclature of Italian dialects or 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 make this distinction, but rather, employs the term *umbro* for both meanings. On the contrary, it distinguishes between *lombardo* = Lombardy (Italian Franco dialect or language) and *longobardo* = Longobardic (dead Teutonic language) etc.

Entries and Etymology

à àcara (Calabrian greek): Not directly from the modern Greek form *ανάκαρα*, but from the Italian modern Greek/Grico? *νάκαρα* [ˈnakara] (Rohlf's 1962· πβ. Karanastasis 1991, p. 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 italiot **άγαττά* (< *άκανθα*), because in Lucanian is unreasonable as either voicing of [k], or deletion of [n]. My opinion is further supported by the fact that the form *αγάττι* [aˈgat:hi] exists in the Apulian dialect (Karanastasis 1984, p. 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 **νκ* [ɲk] is attributed, at the grapheme level, to γκ [ɲk] > [ɲg] > [g].

agràppidu (South Calabrian): Not from the evident ancient Greek **αγριάπιδον*, but from the italiot *αγράππιδο* [aˈɣrap:hiðo] (< *αγριάπιδον*) (Karanastasis 1984, p. 28), as is evidenced 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, p. 28), the cypriot Greek form *απίδιον* and the dodecanese

απίδι (Karanastasis 1984, p. 282) are mentioned.

agriddàru (=wild olive tree / olea oleaster) (South Calabrian, with variants, also feminine. *grigliara*, *grildara*, *agridara*): Not directly from the ancient Greek form *ἀγρίλλος*, *αγριέλαιος*, but either from the italiot *αγριδδαία* [aγri'd:ea] (Karanastasis 1984, p. 29) with the addition of the roman suffix -àru (< Latin -arius), or from the evident italiot τ. **αγριδδαρί* [aγri'd:ari] (< **αγριλλάριον* < *ἀγρίλλος*). If the south Italian form emanates directly from the μτγν. *ἀγρίλλος*, 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'γromilo] (Karanastasis 1984, p. 39), as is apparent by the muting of (the silent) [i] between the consonant cluster [γr] 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'γum:aro], given: a) the suffix [a-] (πβ. *μασχάλη* > *αμασχάλη* inter alia/i.a.), b) the mesophone instability of [γ] (πβ. modern Greek *λέγω* < *λέω* inter alia/i.a.) and c) of the form with [m:], which is also spotted in the italiot *γροκούμμαρο* (< *αγριοκούμαρο*) (Karanastasis 1986, p. 191) but not in the latin or ancient Greek form. All these phenomena are common in the italiot modern Greek varieties (and many other Greek modern varieties), but only sporadic in Roman varieties.

alifracu (= 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 *alifracu* 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'fraʦi], *λεφράκ'ι* [le'fraʦi] (Karanastasis 1988, p. 380).

amiddeu (= fraxinus/ash) (Calabrian and Sicilian, with varieties also feminine): Not from the medieval Greek *μιλέος* < *μελία*, but from the italiot modern Greek *αμιδδέο* [ami'd:eo] (< *μελία*, influenced by the noun *αγριδδαίο* 'αγριλιά') (Karanastasis 1984, p. 149, in the entry *αμιδδέα*).

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

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

andriúni (= frog species) (South Calabrian): maybe not from the greek *ανδρίλλιον*, from which

derives the italiot modern Greek < ανδρίδι (Karanastasis 1984: 206), but either directly from ανδρίδι [an'dri:ði] with a change in diminutive form (-ίδι ~ -ύνι), 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 ανγεί [an'd̄zi] (Karanastasis 1984: 192, in entry ανγείο).

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 *ανγάμό [and̄za'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] > [nd̄z], πβ. italiot modern Greek ανγέρα [an'd̄zera] (Απουλ.) < αγέρας [a'jeras] (Karanastasis 1984: 14) ή ανγλησία [an̄gli'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 'τρώνω', 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.

anìmulu (Calabrian, also nìmulu, anìvulu: 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 italiot modern Greek *άπατο [ápato] 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 [áplero] '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 [áploma], with known roman changes.

ardéd̄da (South Calabrian): Not directly from the from αβδέλλα, as is written in the Dictionary, but from the italiot modern Greek αρδέδα [ar'de:ða] (Karanastasis 1984: 52, in entry αδέδα).

argasia (= 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 αρνάκι [ar'naʦi] 'αρνάκι', Karanastasis, (1984: 314).

àrpa (= eagle) (sicilian· Calabrian· campanian, Naples), (campanian, lucanian and abruzzese: arpónē 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 [ar'pa] (< δωρ.dorian? *άρπα) 'mythological bird of prey' (Karanastasis 1984: 318).

artesia (= 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. κορία > 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 bouφαλάκι [bufa'laʦi] (Karanastasis 1984: 64) (which may also have had evident variation *bouβαλάκι [buva'laʦi]).

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

lamu (= 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 [kalamo] (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 [xala'sia] '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 [ka'livì] (< καλύβιον), with the influence of italiot modern Greek καλυβία [kali'via] (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(*calivìa > calivù).
- càma (= high temperature, heatwave) (logistics and capidan Sardinian): perhaps not from the latin cauma < καύμα or from medieval Greek κάμα < καύμα, but from italiot modern Greek κάμα [kama] '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 καμάκ'ι [ka'maʧi] (Karanastasis 1988: 48).
- camàrda (= platform for drying figs) (Calabrian): not from modern Greek καμάρδα 'type of stage', but from italiot modern Greek καμάρδα [ka'marda] (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 [ka'mastra] (Karanastasis 1988: 49), which occurred with similar par etymological/ folk-etymological influence of italiot modern Greek καμίνι [ka'mini] (Karanastasis 1988: 53).
- caminèa (salentine, also camunèa, 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 [ka'n:ea] ~ [kaf'nea] ~ [kav'nea], Karanastasis 1988: 63).
- cammarùni (= plant of the genera/-us Euphorbia) (sicilian, also with transposition macarruni, and Calabrian, with variations· lucanian: cammarrónë): 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, cammèrà· Calabrian: cammarare, camberare, cambarari· sicilian: cammarari· campanian, in Naples: cammarare· abruzzese and molissan: cambrà, cammèrà and variations· apulian: cammarà): possibly not from όψ.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 [ˈkambja] (Karanastasis 1988: 51 in entry κάμβα), the form *cambë* is quite possibly from the italiot modern Greek κάμβα [ˈkamba] (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. ῥ-ῥένο(ς) < ξένος (Karanastasis 1992: 9) – from evident italiot modern Greek *χαμόῤ-ῥι [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 χαράκ'ι [xaˈrafʃi] (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 [karaˈvida], 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 [xarkaˈpia], 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 **carcha* < (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 καριδάκ'ι [kariˈdaʃʃi] (Karanastasis 1988: 87).

carìta (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:a'vuʦi], 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 [karna'buʦi], καρραβουκ'ία [kar:avu'ʦia], 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-.

carracéfalú (= birds *Lanius minor* and *Lanius rufus*) (sicilian, also scarracéfalú and variations: Calabrian, also gaḏḏucéfalú and other variatiations): maybe not simply from the Greek καλοκέφαλος, but at least the form gaḏḏucéfalú from evident italiot modern Greek *καḏḏικ'έφαλο, *gaḏḏικ'έφαλο [kaḏ:i'tʃefalo] ~ [gaḏ:i'tʃefalo] 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 (:*κασάριο) of the italiot Modern Greek form clean [ka'tarjo] (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 catamìsi, 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).

cataròzzulu (= dry figs) (sicilian Messsinic: Frazzanò): not from latin catapotium (< καταπότιον), but from italiot modern Greek καραπότσουλο [kara'poʃulo] (< 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.

catènvulu (= 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 κάραρα, but from italiot modern Greek κάραρα [katarara] (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 catòscë) (in entry catùcio, Cortelazzo and Marcato, 2005: 127): is incorrect correlation of words with the northern italian romanian? 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'toji] and κατώι [ka'toi] (Karanastasis 1988: 120) > catuòdi, catòdi, catùdi, pl. > catuòio and catuòiu, catòiu, catùiu, sing.

- càvuro (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 [ˈtʃefa'li], κ'εφάλι [ˈtʃe'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 [ˈtʃe'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 [tʃe'lona], κ'ελώνα [ˈtʃe'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 [ˈtʃelo'naro] (< *κοινωνάρης with italian effect on the ending) (Karanastasis 1988: 125–126 in entry κ'ελωνάρη). Reborrowing, however, is not ruled out.
- centìmulu (= 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 [ˈtʃen'domilo], κ'ενδόμολο [ˈtʃen'domolo], γ'ενδήμυλο [ˈtʃen'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 άργιλλός’ also where the Modern Greek italiot κ’ενδρόπηδο [tʃen’dropiðo] (< πηλόκεντρος;) comes from (Karanastasis 1988: 130), but directly from variations of the latter. About the relation σχέσηη [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.

ceramida (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).

chirùru (= 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 romanica?, 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'ερόππισσο [tʃe'rop:is:o] or, with change [e] > [i], *κ'ιρόππισσο [tʃi'rop:is:o] (even though the alteration [e] > [i] may also be romanica). For the synthetic κ'ερί [tʃe'ri], κ'ιρί [tʃi'ri] and πίσσα [p'is: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 [k'ok: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 [k'okʃ: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 [k'orano] (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 [k'o'zmeo] (< italiot Modern Greek κόζμο [k'ozmo] '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 *κασέvd(α)ρου [ka'send(a)ru].

crèsuòmèlè (= reindeer) (Campanian Naples· abruzzese: crèsòmèla· salentino and sicilian: crisòmmula· in reindeer also crèsòmmè· 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 crìza, nìza): not from μτγν. κνύζα (< κόνυζα), but from evidenced italiot Modern Greek *κρύζα [kri'za] and *κνύζα [kni'za] (and the two from μτγν. κνύζα < Ancient Greek κόνυζα). The alteration [kn] > [kr] is modern greek, πβ. Modern Greek (κερκυρ.) κρούζα (< κνύζα).

crùpènè (North Calabrian, with variations lucanian: cròpènè, cròpu and other variations): Not directly from Ancient Greek κόπρανον, but at least the form cròpu directly from italiot Modern Greek κρόπο, masculine ['kropo] 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 ['kropano]. 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).

crusulèu (= the bird «ortolan») (Sicilian Messinic, South Calabrian, with variations like crisulèu, trusulìu, 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 crisulèu, trusulìu 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'κ'ία, pl. [ku'tʃ:ia] 'κουκιά' < κουκ'κ'ί, sing. (Karanastasis 1991: 242–243).

cuccuàscia (salentino, also cuccuvàja, cuccuvàscia· lucanian: cuccuvedde· Calabrian: cuccuvèja, cuccuvìa· 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 *cuccuvedde* appears to have taken Roman Diminutive ending *-edde* (< latin-ella)

cudḍurièḍḍu (Calabrian, also *culluriellu*, *cullurillu*) (= type of pancake) (< calabrian, salentino, sicilian. *cudḍura*): Not directly from ελληνστ. *κολλούρα* (< *κολλύρα*), but the forms with [d:] from italiot Modern Greek *κουḍούρα* [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 diminutive forms maybe directly from italiot Modern Greek *κουḍουρέḍḍα* (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'despina], *'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* [d'ekato] (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/accnt (Karanastasis 1986: 377). The [a] is either an exception in Roman, or is from the effect of errare.

(e)nghezà (= 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, -je, -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 [fas:a], φάσα [fasa] (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 φάσσα (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 *φυλικία [fili'tjia] of the italiot Modern Greek φυλιακή [fi'la'tji] (< 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 [fakla] (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 [tjefa'le], pl. 'heads' < κ'εφαλή [tjefa'li], sing. 'head' and the form giufalé from italiot Modern Greek κ'ιοφαλέ [tjofa'le], pl. 'heads' < κ'ιοφαλή [tjofa'li], 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 t̥iofa'li] > [tin d̥iofa'li] > η *g'ιοφαλή, nom. [i d̥iofa'li] > *g'ιοφαλέ [d̥iofa'le], 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 ['grasta], γράστα ['grasta] '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 ['grothako], *γρόφακο ['grofako] of the italiot Modern Greek βρούθακο ['vruθako], βρούθακο ['bruθako] (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 [a'gromit:o], αγρόμυστο [a'gromisto] (< αγρο- < 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'gropisto] (< 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 ['jelo] 'laughter; fun' (Karanastasis 1986: 115–116 in entry γέλιο).

jérsu (= uneducated, for ground) (Calabrian, with variations lucanian jèrsè· salentino: scèrsu and variations sicilian Messiniç: cèrsu, cèssu): the forms with [j-] and [ʃ-] Not directly from Ancient Greek χέρσος, but from evident variations of *χέρσο ['çerso] and *ξέρσο ['ʃerso] of the italiot Modern Greek χέρτσο ['çert̥so] (Karanastasis 1992: 403)· On the other hand, the forms with [t̥ʃ-] might be an exception in Ancient Greek [k̥hersos], 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 ξέρσο [ton 'ʃerso] > [ton't̥ʃerso] > 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 *λάφانو ['lafano], *λάφινο ['lafino] of the italiot Modern Greek λαφανή [lafa'ni], λαφινό

[lafí'no] (< 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 λαθταρίζ-ζω).

lèfantu (= species of big crayfish, Homarus gammarus L.) (South Calabrian· Sicilian: lèfanu· sardinian: lèn(u)ru): not from Ancient Greek ελέφας, neither middle Lartin elephantus as this would have given *lèfàntu, but possibly from evidenced italiot Modern Greek form *λέφαν-το [l'efanto] (< idiom *ελέφαντος < Modern Greek ελέφαντας < Ancient Greek ελέφας, πβ. Italiot Modern Greek κόρακο < κόρακας < κόραξ). The form lèn(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 λίμπα [l'imba], λίμπο [l'imbo] (< 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 [l'oklaro] 'olive branch' (< ελαιόκλαρο) (Karanastasis 1988: 383).

lìddu (= mud) (Calabrian): not simply from colloquial Greek *λίγδον (πβ.Modern Greek λίγδα), but from evidenced variation *λίδδο [l'id:o] of the italiot Modern Greek λίρδο [l'irdo] (< ελληνσ. 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 [l'im:a] 'mud, dissolved subsance· 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 [ʃ]. the [l-] maybe from a Roman effect. A definite article due to re-segmentation, but also maybe from evident *λόσίνα [l'o'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 *mattarià*, 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.) *αληδώννα* and (πελοπον.) *μεληδώννα* (< 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 [ˈmagula], pl. < *cheek [ˈmagulo], sing. 'cheek' (< Latin *magulum*, *αντιδάν.*), derivatives for which are the evident cheeks and *μαγουλίκ'ι* (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.) [magu'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 *μελάννα* [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 *μαμούνα* [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 mandràcchju, 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 mandràcchju '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· ΠΙ 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.

mastrèd̄d̄a (= 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 [mastra] (< μάκτρα) (Karanastasis 1988: 448–449 in the entry μάτ-τρα).

màtra1 (= μήτρα) (Calabrian also: mètre, mètre): not from όψ.Latin matra is created based on the Ancient Greek μήτρα, but from older.Modern Greek μάτρια [matria] (< 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, mättera· 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 [mat: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 [mbata] (< 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 (= μελικουκκιά) (in the entry pirofiòccolo, Cortelazzo and Marcato, 2005: 336) (Calabrian, also melicòccio· Sardinian: mid̄dicuccu, minicuccu): Not directly from the Greek *μελίκοκκος (> μελικουκκιά), but from older.Modern Greek form / variant μελίκοκ-κο

[me'likuk:o], μελίκοκ-κο [me'likok:o], μιλίκουκ-κο [mi'likuk: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 midḡdicuccu maybe from evidenced older.Modern Greek variation affected by other names of plants e.g., μίδḡακο [miḡ: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 mélega 'corn', and not from όψ.Latin. meline < μελίνη (as the [-a] would not have been διανδολογημένο), but directly from older.Modern Greek μέλενα [me'lena] '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 [me'si] '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 melaprium (< μηλάπιον < μήλον + άπιον), but from older.Modern Greek μηλάφιδο [mi'laph:ido] (Karanastasis 1988: 491), if the /i/ of the first syllable is the preservation of the pronunciation of Medieval of Modern Greek. The other form / variant are either Roman exceptions (of Latin or μτην.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) [mi'ra].

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) [na'ka].

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 βˈ 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 (< ομομηλίσ ‘αγριόμηλο’), but from older.Modern Greek *ανόμαλο/* ονόμαλο/* νόμαλο [aˈnomalo]/[oˈnomalo]/[ˈnomalo], given variations of ανόμηλο (Karanastasis 1984: 227) [aˈnomilo], such as possibly indicates [-a-] in place of (< μάλλον [ˈma:lon]).

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

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

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

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

panìa (= αρμαθιά from dry dates) (Sicilian Messinic Calabrian, in Catanzaro = sheaf from burnt vines) < cloths (= similar meaning): possibly originating from evident older.Modern Greek *cloths [panˈa] (< 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 παναϋρι) [paˈniri].

paraciđđu (= pigsty) (north Calabrian, with variations bleach: paracièddë, paracièllë· bell-shaped, in Cilento: paracellu, paracieddu): maybe not from Medieval Greek παρακέλλιον ‘κάβα, καντίνα’, with βˈ συνθετικό the Latin cella), but from some variation of older.Modern Greek παρακ’έδδα (Karanastasis 1991: 105) [paraˈtʃed: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 parařsomìa, 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 parařsomìa 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].
- passòlu (= a minute small piece of wood· a small stick which serves as the shaft of a loom shuttle) (Calabrian): μιταλιωτ.Modern Greek πασσάλιον, πβ. older.Modern Greek form / variant ποσ-σάλι (< 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'troɣalo], 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.
- piḏḏu (= 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 πίδḏo (Karanastasis 1991: 181 in the entry πίδḏi) [ˈpid: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 [pɪpɪ'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.
- pocìnima (= 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’fjinima].

podànimu (= a leg of a spinning wheel) (South Calabrian, with variations such as podàminu, panàmadu, 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’ðanimo].

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.

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

potìri (= 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) [po’tiri], 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 < πλάστικα (< πλάστιγξ) (Karanastasis 1991: 204 in the entry πλάστρινγα ‘weighing scale’ [’plastika]. 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) [pre’pili:ò]. The change [l:] > [j:] from evidenced older.Modern Greek variation *πρεπίγγιο, πβ. ήλιος ‘sun’ ήγγιο (Calabrian) ‘sun’ (Karanastasis 1986: 414–416) [’i:l:os] > [’ij:ò].

prìca (= πίκρα) (Calabrian): not from Modern Greek πίκρα, but from evident older.Modern Greek *πρίκα [’prika], πβ. older.Modern Greek πικρό ‘πικρός’, πικράδα ‘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) [prosi’nia] < 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 αυθαίρεσία, αυθάδεια' (Karanastasis 1991: 309) [pro'timisi].
- 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) [pur'vìa] ~ [pro'zvia]· 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 'αγγιροράπανο' (Karanastasis 1991: 332) [ˈraʦsa].
- 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 *ρινίσκα [ri'niska] either Roman exception.
- rópa (= smll oak· new plant) (Calabrian· Sicilian): not from Ancient Greek ρώψ (αιτ. ρώπα), but from μιταλιωτ.Modern Greek ρώπα (ονομ.). (< ρωψ = θάμνος) (Karanastasis 1991: 371) [ˈropa], πβ. Modern Greek ρουπάκι = older.Modern Greek ρωπάκι '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 [ˈskantaro], πβ. κάνταρο (< κάνθαρος) 'ουροδοχείο' (Karanastasis 1988: 74).
- scialorìa 'kind of small, dry olive' (Calabrian: also scialarìa, scialoréa): not from Medieval Greek *ξερελαία or Modern Greek < *ξερολιά, but from older.Modern Greek ὄ-ἄερολαία (< ξεροελαία) (Karanastasis 1992: 16) [ʃ:eroˈlea]. 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) [ˈsita].
- sparacànaci 'a species of red mullet' (Calabrian· Sicilian: sparacalaci in Messini): older.Modern Greek σπαρακανάκι (< σπάρος + άκάρναξ) (Karanastasis 1991: 465) [sparaˈkaˈnaʦi].

- špìssa (Calabrian, also stìssa· Salentine: spìtta): not from Medieval Greek *σπίνθα, but the μεν form / variant spìtta from older.Modern Greek σπít-τα (< *σπίνθα) (Karanastasis 1991: 483) [ˈspit:a], or in another form / variant from its evidenced variation (*σπίσσα) [ˈspis:a].
- spurìa (= a lanstrip between two main groves t which someone can sow in one stage) (Sicilian· Calabrian, with many variations, also spirìa, sprìa· Salentine, in Otranto: sporìa): not simply from Greek σπορία (= Modern Greek σποριά), but from older.Modern Greek σπορία (Karanastasis 1991: 490–491) [spoˈria], of a similar meaning. The alteration [o] > [u] may be Roman, maybe Modern Greek from evident older.Modern Greek *σπουρία [spuˈria].
- stafìllu (= grape, ιατρ. term) (central South Calabrian, with variations such as stifìđu, stifìru, stifìju): not simply from σταφύλιον, but from similar variation of the older.Modern Greek σταφύλιδι ‘grape’ (Karanastasis 1992: 53 in the entry grape) [staˈfið:i]. the more corrupted form / variant with [-i-] maybe imply an old borrowing.
- trabbisìnu (Sicilian, also trabbus(s)ìnu): not from Medieval Greek τραπέζιον, but from older.Modern Greek τραπέζ-ζι (< τραπέζιον) (Karanastasis 1992: 173 in the entry τραπέζι) [traˈpez:i] + Roman diminutive suffix -ìnu (< Latin. -īnus).
- tràstina (= leather pouch for carrying a shepherd’s food) (Calabrian, also tràstinu, tràstanu, tràstinë ως αρσ.: bleach: tràstënë): not from Ancient Greek *τάνιστρον < τάγιστρον ‘σακκίδιο, bag, with paretymological επίδρ. of canister, ‘πανέρι, basket’, but from older.Modern Greek τράστινα (< τάγιστρο < τράιστο < τράστο + -ίνα) (Karanastasis 1992: 173) [ˈtrastina], with similar meaning.
- trifàla (= tangled in thorny shrubs) (in the entry trifalùnu, Cortelazzo and Marcato, 2005: 445) (Calabrian): not simply from an unknown Greek word, but maybe from evidenced older.Modern Greek *τριχάλα [triˈxala] or directly *τριφάλα [triˈfala], formed in the λ. διχάλα. For the change [x] > [f] πβ. night > νύφτα or, αντίστροφα, αφάνα > αχάννα.
- trùđđu (= hut or or house with concave stone roof) (salentino· apulian: trùdde, trùddë, trùzze, trùlle): not from medieval Greek τρούλλος (< latin trulla), but from italiot modern Greek. τρούđđu (Karanastasis 1992: 189), of the same meaning [ˈtruð:ɔ].
- vàllanu (= boiled chestnut) (Calabrian· also vađđanu· campanian: bàllena, vàllena, vällèna feminine· latiano: vàlano, bàlano, vàllano): at least the forms with [v-] may not simply be from βάλανος or latin balanus < βάλανος, but from evidenced italiot modern Greek forms *βάđđανο, *βάλανο (< βάđđω ‘to throw at sb/sg’, Karanastasis 1986: 2–4) [ˈvað:ano] ~ [ˈvalano].
- vìsala (Calabrian, also bìsala and variations, bìsalu 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) [ˈvisalo]. the forms with [b-] obviously owing to the liaison with a word which ends in ε [-n] > [-nv-] > [-mb-] > [b-].

vrica (Calabrian, also brica and variations· Sicilian: bbrica, vruca and variations· Lucanian: vruga, bruchë· campanian, in Neapolitan: vruca): not from latin *bryca < *βρύκη < μυρική, σε σύμφυση (συμφυρμός - σύμφυση 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 βρίκα (Karanastasis 1986: 79) [ˈvrika].

zampatò (= bread boiled in water, vegetable soup) (sicilian· Calabrian: zamató, zimató, zimbató, mazató, with letter transposition): not generally from ζυμωτός, but specifically from modern Greek or roman variations of the italiot modern Greek dζυμμωτό < dζυμώννω (Karanastasis 1986: 282–284) [d̥ziˈmonːo].

zirre (=infertile cow or sheep) (South Calabrian, also zirre): not simply comparable, but loanword from italiot modern greek. τσείρα (feminine of τσείρο ‘infertile’ (Karanastasis 1992: 207–208) [ˈt̥siro]. 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 dζώγυρο (Calabrian, in Βούα) (Karanastasis 1986: 284) [ˈd̥zojiro] and other evident variations· The form is spotted also in colloquial demotic Greek in Demotic Greek as αζό(γ)ερας (Dimitrakos).

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."

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