

Erma Vassiliou
Australian National University

FRENCH LOAN WORDS IN CYPRIOT REVISITED:
 A NEW ETYMOLOGICAL APPROACH

*To Konstantinos Yiangoullis
 and in memory of
 Kyriakos Hadjiioanou
 and of my grandmother
 Hermione Nicolaou*

PRELIMINARIES

This is a part of a larger work in progress on the etymology of borrowed words from French into Cypriot, from the three hundred years of Frankish presence on the island (1192-1489 A.D.). The data came from years of studying, and as they developed it became apparent that additional discussion was necessary. The introduction was therefore expanded to include a more general approach together with the preliminary form and the earlier version of the work.

As such the approach owes much to recent accounts of the etymology of a significant number of French-derived words into Cypriot presented by well-known and prominent Cypriot linguists, namely the late Kyriakos Hadjiioannou and the prolific Konstantinos Yiangoullis, whose works are the backbone of (or to) any future etymological approach to Cypriot. With the present work, however, I wish to pick up on some marked as “of unknown provenance”, words, mentioned in Greek as αγν. (αγνοείται) ετυμ. (η ετυμολογία) (the etymology is not known) in the works of these prominent scholars and add, with the present study, what looks to complement what may be missing from theirs. I propose here a new interpretation of the etymology of some lemmata and moreover I suggest they be assigned as French borrowings, bearing also in mind that “etymology is a notoriously speculative and slippery science” (Simon Richther).

It is impossible to include the whole study that lead to the findings; however, the many explanations accompanying a great number of lemmata will provide a

good understanding of the basic semantic and sound changes in Cypriot due to the influence of French.

Some abbreviations: adj> adjective C> Cypriot, expr.> expression, fig> figurative, G> Greek, H> Hadgiioannou, It.> Italian, IPA> ʃ > σh, MF> Medieval French, mediopass.> mediopassive, n.> noun, OFr> Old French, phr> phrase, translit> transliterated, transliteration, v.> verb Y> Yiangoullis

FRENCH LOAN WORDS IN CYPRIOT REVISITED: LEMMATA

1) (o) **αμπάλατος**:> adj. French **appaillardé**, or **empalliardé** for a man who spent his life in or gave himself wholly to whoorism (Middle English spelling), to the whores; to turn lecher, bitch hunter. Meaning in C: ignorant, worthless, misinterpreted and assigned as a G word from verb απαλώννω, to make soft, to soften, απαλωτός, a softened person (fig. sense). Word has been revised in this work. (In Yiangoullis (Y) it is said to have derived from privative α- and from μπάλωτος< απαλωτός). This word has been reconstructed into Medieval French (MFr), in this survey.

2) (o) **μυσηαρός**:> n. French, **mousche-ronge**, compound word, a **grayish lizard** that preys on flies, same meaning today. Not found in dictionaries, neither Y's or H's.

3) (o) **μούτσος**:> n. **mouche**, sailor boy, in G, pronounced with an alveolar affricate, probably a post-aveolar affricate in MFr (sound not in G) but also,

μούτσο: a part of a phrase in C, **παίζω μούτσο**, with a **post-alveolar affricate**, from French **moucher**, to snyte, blow, wipe, make clean the nose to excrete. In C it acquired the meaning of achieving sexual gratification by stimulating organs (for men mainly) and excretion of another part of the body. It is a noun, used with the verb παίζω, 'to play'. (In Y 1997 it is said to have derived from It. mozzo, which means a person with a long face or nose (semantic explanation not satisfactory).

4) **τσιλλά**:> v. from French v. **ciller** (c in ciller was an alveolar affricate in early MFr) to seal, to press something down in order to seal it, same meaning today in C **τσιλλά το να σταματήσει το γαίμαν**, press it down for the bleeding to stop,

τσίλλα το ζούκκισ σου, eat something after having your shot of ouzo, (press down your ouzo drink); also **cils**, French for eye-lids, that seal the eyes, to seal in English (in H it is found as from G verb τίλω, but no explanation is given as to how G /t/ became affricate /ts/, or other examples of the change) (τίλλω is an Ancient Greek (AG) verb, to pull, to pick out, to pluck, especially hair, trichotilomania in English, psych. playing with hair, a disorder). The verb is found in the *Iliad*, it also found in Latin as titilo (with reduplication). In Y also it is found as τίλλω, to press. It can't explain however the initial affricate in τσιλλώ. The presence of the affricate can only be explained through the French loan. More information: **ciller c'est coudre les cils aux oiseaux**. In the old times they used to saw up the eye lids of some birds, to seal them. This is exactly what τσιλώ means in Cypriot to press something down in order to seal it. It also means wrinkle To step on something in or to seal on it.

5) **τσιγκλώ**:> v. from French **cingler** to push (through the waves, fig.) to incite, to push someone to doing something, loan word from French into G, ex: χρειάζεται να τον τσιγκλίσεις, he needs to be pushed (into something). Not in C dictionaries. **cingler**> κεντρίζω εξωθώ, σπρώχνω (σπρώχνω τα κύματα) **cingler**> initially as cutting the sea, but also with its earlier meaning; **batter (battre) avec un fouet**, hitting with a whip, which is exactly what we need to do to someone to push him to do something.

6) **(η) λάντα, λάντες**:> n. French, **lande(s)**, wild untilled bushy plains, means **puddles with water** in C. In H 1993 we find that it is from It. landa, a word for dry land. Y 1997 explains it in the same way. But λάντες are not dry lands, on the contrary they are very wet. I can't see that word went through semantic change, antiphrasis for instance or has been used as a euphemism. Pronounced exactly as it is in Cypriot, landes was a word used for a wild untilled shrubby or bushy plains. If a land is untilled it may well corrode, it wears away and attracts water. It forms small puddles, little pools, and that is exactly what C λάντες landes mean, little pools with water, formed after the rain. What is seen here is that the meaning has extended, describing the result.

7) **(η) μπουλάσκα**:> n. French **bourrasque**; bourrasque is the etymon> μπουλάσκα a storm, a tempest, used metaphorically both then and today: to reprimand someone. Έννα σου κάνω την μπουλάσκα σου, you will hear it from me, I will tell you off., example in French *il m'est survenu une bourrasque qui m'a*

donné bien de l'exercice (*Dictionnaire de L'Académie Française*, 1st Edition, 1694). Not in Y's 1997. No etymology found for this word in any of the C dictionaries, the word has only changed a sound, a liquid became another liquid r>l; MF dictionaries give us the following explanation: a storm, a tempest a flow of wind; the word is also used in a fig. sense, as is in Cypriot: *elle a fort à souffrir des bourasques de son mari*, she will be strongly suffering from her husband's reprimands> in the *Dictionnaire de L'Académie Française*, 1st Edition (1694) une attaque, une persécution violente.

8) **(το) σέντε:**> n. French **sente, sentier**, in MF it meant a path which lead to a guarded place – semantic broadening and shift of the original: in C it means a **pantry** where things that are not in use are kept, a place where ammunition is kept. Not satisfactory explanation in H, only that word is found in Makhairas. More information from my presentation at the ANU > Meaning something like an attic, where ammunitions and other things were kept and watched by a sentinel. More work needed: **sentry**> MF, a sentinel, a sheltered place for a sentinel. **sente**> MF for path, of or in a path (from where sentier, path in French).

9) **κοστώννω:**> v. French, see adj. **costeau**, a hill in OFr and later in MF, means **chubby** in French today, strong and full, a stocky person, un homme cost(e)au; **to swell** in Cypriot, κοστώθηκα, I have swollen, (usually by hitting self somewhere), forming a “hill” on the body, εν κοστωμένον το σῆριμ μου, my hand is swollen; Y 1997 says that it comes from Prov. cost, or from AG κόστος> φθείρω, to wear out, to damage. From presentation at the ANU> it as a reflexive, also found in the active, κοστώννω, more frequently in the mediopass. Past, εκοστώθηκα, I have swollen, gonfler, se gonfler, s' élever. Not in dictionaries.

10) **(το) καλντερίμν:**> n. **calderon**, French, a constructed part of the road, in MFr dictionaries a long and round wall, same meaning today in C. Not in dictionaries.

11) **σῆιττώ:**> v. from French verb **gitter** (**gitte**, in the imperative), **to push away with a sprig**, used both literally and metaphorically today in C, σῆιττα τον να σπουδάσει, push him to continue his studies, σῆιττα το να πέσει στο λάκκον, push it so it falls down the hole, σῆιττα τα κτηνά, push the animals in one direction with a sprig. In Y 1997 is has been explained as deriving from κεντώ, κεντρίζω, to prick with a needle, to embroider. No etymology was given, however.

12) **(το) κουρίν:**> a recovering nap, v. from French v. **curer**, to heal, in C a **healing nap**, *πάω να πάρω το κουρίμ μου*, I am going to have my nap (a midday siesta); a word describing a small nap, especially during the day, *επήρες το κουρίσ σου*; Have you had your nap? A small day nap is healing, this is what **curer** means, to recover, to heal, to cure, to pick up. H explains that it may have come from the word *κόρη, κορίδιον*, young girl. In Y 1997 we read> *αγν. ετυμ:* > etymology unknown.

13) **(το) κουσκούτιν** or diminutive **κουσκουτού(δ)ιν:**> n. French **cuscude**, a small **bug**, used both metaphorically and with its proper meaning in C, a **little bugger**, a **naughty kid**; heard mainly as a diminutive, *το κουσκουτού(δ)ιν*, it describes little things, children moving incessantly, slang for little bugger. It is used in C metaphorically, the same word in MF, *cuscude*, is a kind of worm that moves incessantly. Not in dictionaries.

14) **(η) κουτσουκούτα:**> n. French **cuscude**, **bug**, cockroach in Cypriot Y relates it to medieval words *κουτσός + κουκούτιν*> limped (crippled+ short woman). Word has gone through epenthesis (anaptyxis) the introduction of a sound between two adjacent sounds, therefore **κουτσουκούτα**.

15) **(το) βρουλλίν:**> n. French verb **brouiller**, in C it means to mangle hair together, in French the verb is used for scrambling, scrambled eggs, *oeufs brouillés*, a brawl, in C to plait the hair, *έσχει έναμ μέτρον βρουλλιά*, she has a meter (of) plaits. In H it is related to Greek from *βούρλο*, bulrush. In Y same explanation has been given.

16) **φακκώ:**> v. **ficken**, West Germanic, it entered other languages also, **to hit** (from where the reproduction verb comes in English) meaning in C> to hit. In Y it has been explained as onomatopoeic. Used also metaphorically in C, *φακκώ λόγια*, to 'hit' (attack) with words, but mainly as *φακκούν την πόρταν*, they are knocking on the door.

17) **(η) φάκκα:**> n. French **facque**, a trap, a little pocket or pouch, same meaning, *έπιασ σε στηφ φάκκαν*, I caught you in the trap, got you. It also entered the G lexicon as *φάκα*, a trap. Lemma in Y dictionaries is said to be from Turkish *fak*, a trap, it is also a sack in French, *la facque*, a little pocket or pouch. It is far from deriving from verb *φακκώ* to hit, as mentioned in C dictionaries.

18) **πιντώννω:**> v. French **pinteler**, to make it to a pint, making it up to a pint, mainly said for wine, to add up, to fill up with wine or other drinks; old

word not very common in French today>in C to add up to anything, πιντώννω έναν φουστάνιν, to add some length to a dress. H gives a AG verb for C πιντώννω, he relates it with a G etymon, v. επενδίδωμι, to give; this explanation is not convincing. In Y word is also from επενδίδωμι (?).

The meaning extended to other areas, πιντώννω έναν κομμάτιν ύφασμαν, adding a piece of material to a dress. There are more MFr words from etymon, **pint** (where pint in English), **pinteler** to tippie the pot, **pinteleur** the person who tipples the pot, a pot-companion.

19) (η) **μοχλίνα**:> n. French **mouline**, a small mussel, same meaning with French, not in any dictionary. Probable pronunciation when it entered C mo-ou-lin.

20) (η) **φλαούνα**:> n. French **flans**, **flawnes**, a cheese and egg pie, same meaning. The provenance of Cypriot φλαούνα has been given a long time ago by Kyriakos Hadjiioannou. Describing it as deriving from AG παλάθη, Kyriakos Hadjiioannou says the word re-entered Cypriot via the Franks. A revision into this word is helpful:

φλαούνα and **flan** are **cognates**; the word is also found as **flawness** in Middle English which tells us that it is an imported word into Cypriot, or at least a very late re-borrowing from proposed by παλάθη. Here is a recipe found in Europe as “A **flawness** recipe” in the **Liber Cure Cocorum**: *Take new cheese and grind it fair, In [a] mortar with eggs, without doubt; Put powder thereto of sugar, I say, Color it with saffron quite well you may; Put it in coffins that are fair, And bake it forth, I thee pray.* Included is the recipe mainly for the spelling of **φλαούνα**, so that it can be seen how people wrote it (and pronounced it) in Europe, and it is in the same way we do it today in Cyprus. In this case, the etymology of **φλαούνα**, must still be under study. (See more in *Medieval English Nunneries*, C. 1275-1535, of Eileen Power.) I am also giving here another recipe for **Flathouns in Lent(s)**. (H’s **fladon**>**φλαούνα** is correct, we match this information with flathoun, in page 142, Eillen Power’s book.) This is new information on φλαούνα: the nuns of Saint Michael’s Stamford used to cook it on **Shrove Tuesday**. Here is the recipe. *Take and draw a thrifty Milke of Almandes; temper with Sugre Water; than take hardid cofyns {pie crusts} and pore thin comad {mixture} theron; blaunch Almaundis hol and cast theron Pouder Gyngere, Canelle, Sugre, Salt and Safroun; bake hem and serue forth. Some notes form an older presentation: The well-known Easter cake, made with a special pastry and filled with cheese and eggs is found in a glossary of medieval*

and renaissance culinary terms and it took me quite a while to find it as *flawn*, *flaune*, *flathons*, *flathonys*, *flathouns*, *flawnes*, *flaunne*, *flownys*, *flaon*, *flan* (Fr.), *flado* (OHG), *fladen* (Ger.) = from the Latin *fladonem*, literally a flat cake or pancake. These were baked tarts, filled with custard or cheese. The very old book **Liber Cure Cocorum**, an old manuscript with 15th century recipes has been extremely helpful for the etymology of *φλαούνα*.

21) (ο) **φουκός**:> n. from French adj. **fougoux**, an easily heated person, an easily irritated person, in C the stuffing of a flan that rises easily, heats up easily. Not in dictionaries. The word is French not found in other dictionaries, it is not a G word; **fougon**, **fougoux** in feminine **fougousse** and all the words related to the headword **fougue**, that have to do with kitchen. The word for the Cypriot stuffing in the flans may have entered much earlier than the fifteenth century where my information relies, as from in the 16th century: **fougoux** meant easily heated, also easily angered. Easily heated are these cakes indeed, although the recipe is nothing like our C recipe today, it only had cheese and eggs and sugar and saffron.

22) (η) **μουσκέττα**:> n. from French v. **mouscheter**, to ornament with turfs, same meaning today in C, to spray with flowers. A single flower or a flower bud; a small bunch of flowers or buds worn by the groom, best man and relatives, mainly male relatives of the bride and groom. MFr etymon **mouscheter**> to turf, to cut with small cuts, to furnish or ornament with cuts, used in Cyprus from the Medieval times. In Y dictionaries etymology is rendered to *mouchettes*, French for dwarf rose trees or rose bushes, not for spraying the groom or the family members at a marriage. I find interesting the fact that **mouscheter** can be translated into **μουσκεύω** in Greek, and that when flowers are pinned on people, in marriages or other feasts this is called spraying in English, the exact meaning of **μουσκέττα** in C.

23) (η) **αμουσία**:> n. from French verb **amuseller** to muzzle, to close, to cover the mouth with a muzzle, or from **museau**, a net, covering the face initially, broadening of meaning, it is a bed net. From *museau* *μουσούδι* (not *muse*> *μούσα* as per Y), A fly flap in front of the face, of the *museau*>*mouschetiere*, a bigger fly flap. Not in H's. dictionaries. In Y etymology is given as deriving from French *amuser*, although *amuser*, to entertain means to amuse, which derives from word *muse*: *μούσα*.

24) **σουπώννω**:> v. from French n. **soupe**, a broth, a soup. In C it is to wet, to soak with water, εσουπώθηκα που τηβ βροχήν, I got wet from the rain. Used initially for a piece of bread soaked in soup or broth, **soupé**. No etymology given to the lemma in C dictionaries.

25) **(η) τσούλλα-ες**:> n. **cutlets**, it is probably a Norman word, C for pork cutlets only. Narrowing. Not a very common word, I heard it from my mother-in-law. It may have entered the language in the very first years of the Franks in Cyprus, when initial /c/ was still an affricate. Y 1997 mentions the word, he does not refer to its etymology however, he only adds the etymology from It. a homonym of **τσούλλα** (same in sound) that means whore in Greek from It. word ciula.

26) **ριζιάζω**:> v. from the French v. **arroser**, to water, in French, and in C to sprinkle the flour with oil. We find today in French recettes (recipes)> arroser la farine avec de l'huile, sprinkle the flour with oil or with softened butter> to mix oil in the flour, a word used today in the C kitchen when baking; word is widely used in C recipe books. Not found in dictionaries.

27) **κουλιάζω**:> from French v. **couler**, to let the water pass through a strainer. H. relates it to Provençal v. coular and gives a different meaning in Greek. So does Y.

28) **(η) τσιάρτα**:> n. French noun **jatte**, a large bowl to prepare cakes. H relates to a G word, not indicative of the meaning. Found in contemporary French dictionaries. Y does not have it in his works. Epenthesis (a ρω has been added to jatte).

29) **(το) σγαρτίλιν**:> n. from French **gadrille** (prothesis, metathesis), a beautiful red bird, red robin bird, a gorge-rouge, same meaning in C, Y says it is Venetian from gardelin. But the addition of initial /s/ in the word points out that it is the finals /s/ in plural french article> les gadrilles, which was back then pronounced, as Cypriots only heard of the word, they did not see it written.

30) **(το) μουγιανούιν**:> n. from French **moineau**, a sparrow, same meaning, a small bird. Interesting are the sounds that did not form a diphthong when word entered C, mo-i-a-neau. Not in C dictionaries.

31) **(η) ττόκκα**:> v. from French v **tocquer**, to hit, to knock, to shake hands (or hit hands). No explanation in H. Y. says it is It. but etymology of tocca, he mentions as It. has not been explained In many parts of France frapper à la porte is also>tocquer à la porte (in Belgium too, tocquer means to knock) εκάμαμε

τόκκα, we said welcome, we made up by shaking hands, we sealed the deal by shaking hands.

32) **κόττα:**> v. imperative of verb **κοττώ** which has two meanings: to ask someone to give you what belongs to you and second meaning to crash lice with nails> **κοττώ ψείρες**, a Cypriot expression for ‘doing nothing’. With regard the first meaning “give me, you owe it to me, it is owed to me” it can be related to French n. **quote**, or phrase **la quote partie**, the several portion or share belonging or falling to everyone. Cypriots use it when asking for money or their share, something they are expecting, something often owed to them. There is also a gesture following the use of this word, which is to open your hand and wait for something to fall in it. In H we find it as Greek, **τύπτειν, κοττειών**, in Hesychios. It may then be a re-borrowing. In Y we find it as **κότταν**> a coat, this maybe well be another lemma. The verb **κοττώ, κοττίζω** is said to have derived form AG **κοττώ**> to crash. The first meaning has escaped the previous C lexica so far.

33) **(ο) φουτούλλης:**> adj. from French **futile** a person who is not thinking clearly, who is frivolous in a way, who takes things lightly, same meaning today in Cypriot Given as a Turkish loan in H, **fudul**, so it has been explained in Y; but it does not seem to be a Turkish lemma. Could it be a loan from C into Turkish spoken in Cyprus?

34) **(η) πουλλέττα μου:**> expr. **(ma) poulette**, my chick. from French, I heard it in a nicely put warning context, as well as a loving diminutive, also in older women’s advice to younger women, **έννα το δεις πουλέττα μου, που έννα γεράσεις**, you will see it my chick when you get older. Not in dictionaries. It is found in Y with the meaning of **πουλέττα (μπουλλέττα > bulla > buletta**= (probable) diminutive of a written permission. This is definitely another lemma.

35) **καλά πρωίν:**> phrase translit. **de bon matin**, French, from **καλά, bon**, good and **matin, πρωίν**, morning, found in Makhairas too. Not found in dictionaries.

37) **(ο) φτωχός, η φτωσχή μου:**> phr. **ma pauvre fille**, or **ο φτωχός le pauvre** (poor girl, poor guy) very much in use in Cyprus. **Είδες τι έπαθεν η φτωσχή;** Have you seen what happened to the poor woman? **φτωχός** means **poor** in Greek, additional meanings of empathy, however, feeling sorry for someone, are found in this C phrase. Not used in Greek, instead **καημένε μου, καημένη μου, καψερή**, are used for same meaning. Not found in dictionaries.

38) **(το) τρεμουσήον**:> n. from French verb **tremousser**, to shiver, from fever or fear, same meaning in C. Έπιαμ με το τρεμουσήον, I started shivering. This is actually found in Y, as checked recently, and I have topped up the data with another lemma to keep my lemmatta up to 101.

39) **(το) κκότσιν**:> n. **coche**, the nut hole of a cross bow, used metaphorically in C, somewhere a person can get strength from, having guts. The same word means a horn in Greek, a callous (part of the skin), especially on the toes. In both C and G **κότσιν** which has the meaning of κάλλος, a callous part of the skin, is pronounced and written with one initial κ. In both G and C we have the expression έχει κότσια (in C έσχει κκότσια uses initial geminates instead), he or she has guts, **he knocks an arrow**, according to English expression, **he knocks the notch**, a **coche** is a **notch**, when one readies (Middle English spelling) a shot, he or she is brave and daring. In Y it appears as a Turkish loan, form κος, or from AG κόττος; meaning of κόττος is not given however.

40) **κουρρώννω**:>v from French n. **courroux**, OFr, an easily irritated person, in C, to sit alone, without talking or transacting, feeling lonely and irritated. Ev κουρρωμένος τσι εμ μιλά. He is sitting there (miserable) without talking. Not in C dictionaries.

41) **ξορτώννω**:> v. from French verb **exhorter**, among other meanings to be required to do something; to be able to do something, to achieve, to have the time for something; same meaning in French. In C dictionaries without any etymological back up.

42) **στουπώννω**:> v. from French v. **estouper**, to shut to close, to cover with a lid, same meaning today. In Y dictionaries, no etymology given.

43) **(το) στουπίν**:> n. from French v. **estoper** (**estouper**), metaphorical sense in C, έγινε(ν) στουπίσ στο μεθύσιν, he got really drunk, literally he became a cork (?) from drinking (so much?). In Y> from Latin stuppa, lemma given the meaning of the word. Also, related is the C word **στουππαρέλλιν**> a man that is really short (like a στουπίν).

44) **(η) κοφίνα**:> n. from French n. **coffinet**, a basket, very much in use in Cyprus, it may be from G κόφινος, corbeille, in French. The word is still under study.

45) **ίσηα** +verb:> translit. expres. From French **tout droit**>**at once** in French, as in: je me levai tout droit, I got up at once, suddenly. In Greek **ίσηα** means

straight and has no other meaning. The word **ίσια** is an adjective in G, *ίσια γραμμή*, a straight line, but can also be used as an adverb: *βάλε το ίσια*, put it in a straight line. Meaning of G word *ίσια* is the same in C, it means straight, but when word is followed by a verb in C, it has the meaning of the French **at once**. Not in dictionaries.

46) **ούλα που**:> translit. expres. from French **tout comme, as though, like**, *tout comme je naquis de nouveau*, ‘as if I was born again’: *ούλα που ξαναγεννήθηκα*, still used today, from **ούλα** meaning **all**, French **tout**, and **που**, a levelled form of *όπως*, as in French **comme, tout comme**> as if. Pronounced with one /l/, it gives us an indication as to when it entered the language, and as to when the creation of geminates took place. The expression is found in Y, but explanation of the expression fails to show that it is a transliteration from then French **tout comme**.

47) **παντές τσαι**:> **quantés que** or probably from *quant est (de moy)* meaning **as for me, from my part**. I can’t think of any other etymon than French **quantés que**, meaning ‘when’. I found the word in *The epidemics of the Middle Ages* (by Justus Friedrick at al, p. 205). This word again has the meaning of *ούλα που*. It has the meaning of ‘as if’. I propose the French etymon **quantés** in either the first ‘*quantés que*’ or the second ‘*quant est de*’ form. The word may have gone through reanalysis in French. In Y the explanation of *comme ci* does not show any sound similarity with **παντές τσαι** (**quantés que**>**παντές και**>**παντές τσαι** [analogy]).

48) **μιαφ φοράν**:> phr. **toutefois: anyway, in any case**. The phrase *μια φορά*: means either once or once upon a time in G. In Cypriot however the additional meaning is that of the French **toutefois**, >translated into **toute** (unc: **μία**) **fois**:> **φοράν**(v). Not in dictionaries.

49) **(ο) κόλος της βελόνας**> a transliteration of the French idiom. expr. **le cul de l’aiguille**. A word-to-word translation of the French expression for the eye of the needle. Called **the bottom of the needle**. In Greek it is called the nose of the needle, *η μύτη της βελόνας*. Not in dictionaries.

50) **(η) βάττα**:> n. **vate**, a tub for water or wine, same meaning in Cypriot, in Y it remains with no etymological reference.

51) **τσακρώ**:> n. French **chancre** or **tzancre**, which is a borrowing from Persian. We have to look into this word carefully. We find in Y the word related to MFr *chancre*, which is in fact a kind of an arc used by the Franks. I will expand

on that a little bit later. For the moment I have to include a reference here, whereby the word was *tzangra* in the very remote times. After digging into this word, in many attempts I found a book written by Ive A. Corfis, Micahel Wolfe, *The Medieval City Under Siege*, where *tzangra* is said to have come from Persian *tzangra* and maybe *tzarch*, Arabic (see Claude Cahen in ‘Les changements techniques militaires dans le Proche Orient médiéval, et leur importance historique’, in *War Technology and Society in the Middle East*, ed. V.J. Parry, and M.E. Yapp, 1975, London. Oxford University Press). This medieval weapon is also found in Anna Comnena’s *Alexiad*, being a weapon the Normans used; in C today *τσάκρα* is a trap indeed or even an Easter explosive or just a kind of firework. Let us see what goes better with what.

In the the verb *τσακρώ*, the meaning of trap is not of importance; *τσακρώ* has the meaning of breaking and bursting, more often used metaphorically, *ετσάκρησα* *πικιον*. (I write here with a /η/ it is more *τσακρώ* than *τσακρίζω*; *τσακρώ* or usually in the Past, *ετσάκρησα*> I have cracked it, I can’t bear it anymore, I lost my patience.)

So we must look for another lemma in MFr, or in case there isn’t, to accommodate for semantic change. However, we find in medieval lexica another word, the word which in 17th century English is explained that it is ‘a Canker, a painefull, hard, ouglie, and uneven swelling which blackens, and inflames, the veines that are about it’; we here have the description of a cancerous wound that awaits to burst, whereby *ετσάκρησες με* fits perfectly, you made my wound burst, I cannot bear it any longer: in that case, *τσάκρες*, traps, and *τσάκρες* fireworks are by no means related to this same word, they are surely related to the weapon, unless it is the weapon that created the ugly wounds. We therefore may have two lemmata, in MFr, perhaps written in the same way, one for the weapon used by Normans but bearing a Persian or an Arab word (therefore a loan into MFr from an Eastern language) and the other for the wound created (possibly) by it or by any other reason, which is a loan from word canker>cancre, which again is a re-borrowing from Greek *καρκίνος*.

52) (ο) **σκούντρος**:> n. French **scoundrell**, a filthy person; a very old word, not found in French today, although found in English. It means **enemy** in Cypriot. (Norman word? Etymological approaches say it is a Anglo-French word from **escoundre**, OFr *escondre*, very close to the C lemma and how it is being

used; it means in OFr to hide, hide oneself.) Εν το εύχομαι ούτε του φίλου μου ούτε του σκούντρου μου, I do not wish neither upon my friend nor upon my enemy. Word has never been identified as a borrowing from French. H says it is from It. word *contra*; it has remained almost intact from French into C, *scoundrell*. It is one of the great discoveries of this research. And there is more to reveal on this lemma.

53) **(ο) μασσός**:> adj. from **macher**, to gnaw or **machouïeres**, jaws, French verb, liter. 'to bite your words' in C a person who stutters. While it derives from the same v. **macher**, with that of **μασμούδα** (next example) and **μασσή** (iron jaws), the following example, it would be interesting to investigate the different time all these entered C.

54) **(η) η μασμούδα**:> n. a hair pin, from **macher**, with the diminutive (byzantine) Cypriot feminine ending -ούδα. Not identified as French borrowing in either Y or H. To grasp with the teeth, to gnaw or to take with two opening ends. Not in C dictionaries.

55) **(η) μασσή**:> n from French v. **macher**, **tongs** for the fire mainly (charcoal). In Y it is a loan from Turkish> *maşa*.

56) **(ο) ττόρος**:> *toüaille* or *toaille* (pronounced {*toaile*), a towel H says it appears as a Turkish loan from word, **tor**, which is not found in dictionaries. It may be a loan to Cypriot-Turkish from C. Not found in C dictionaries. A probable loan to English (towel) from OFr or Norman.

57) **(ο) κίττος**:> **quite**, Medieval French (expr.) **jouer à quite ou double**, to quit or play double; quit> to lose the lot, have nothing, it means 'nothing' in Cypriot, worthless, ex: *είσαι τέλεια κίττος*, you can't do anything, (you are hopeless) said for someone who is worth nothing, is not clever or does not understand. Not in dictionaries. Instead we find *κίττος* in Y having come from Turkish word **git**, which means marble (*μπίλια*). There are, thus two different words, which have two different meanings, borrowed from two different languages. Meaning of **κίττος**> nothing, comes from French.

58) **(το) λαβέζιν**:> n. French **laveuse**, **lavace**, **lavasse**, a copper boiler, a deep pan for washing, a boiler, a place where clothes are washed (boiled), word perfectly kept today in C, was widely used in the villages. Y explains that it has its roots to Venetian word *lavezo*. The word *lavezo* is found in medieval Venetian and French recipes (see *The Medieval Kitchen: Recipes from France and Italy* by

Odile Redon, Françoise Sabban and Silvano Serventi); *lavezo* is a small saucepan or frying pan, not a big copper boiler they boil and whiten clothes. The ending of the Venetian word *lavezo* could well give λαβέζον in C (in case Venetian was the lender language), since ending /o/ is an existing Greek ending for neuter nouns in C. The difference of the fricative *lavezo* versus the possible affricate Venetian *lavezzo* could be of importance, for a future survey into this word.

59) **τσηαττίζω**:> v. French, from v. **chanter**, to compose an ordinary poem and chant it, or read it aloud in a public place, or at a marriage ceremony; usually a teasing song or a praising song, also often a song of love. There has been a long debate with regard to this word as it has been related to Turkish word **tsandil**, to react, by C lexicographers (word has also entered Greek as verb τσαντίζω, meaning also to tease, to raise your reaction. In G the word is not related to songs or riming).

The meaning of answering to an inciting or provocative song by counter singing a more provocative and witty one, chanting a song that is, in C word τσηαττίζω; comes from French verb **chanter**. We must be informed that two C verbs, **τσηαττίζω** (initial post-alveolar affricate) from French **chanter** and **τσαπτίζω** (initial alveolar affricate) from Turkish **tsandil** are different loans and have a different meaning.

Let us follow semantics: a) **τσηαττίζω**, to rime a song, b) **τσαπτίζω**> **to tease**, with the expectation of annoying someone, and c) **τσηαττίζω**> **to match, to pair something** (the meaning extended from meaning of a) **τσηαττίζω**); the latter is used more often in the third person, εν ετσηάττισεν να περάσουμεν να σε δούμε, it was not convenient for us to pass and see you, ετσηάττισαν καλά οι χαρακτήρες τους, their characters matched well; C **τσηαττίζω** has the meaning of going along with, ‘αν ιτσηαττίσει εν να ‘ρτουμεν’, ‘if things allow it we will come’.

In Y, verb **τσηαττίζω** is related only to Turkish loan **çat-mak**, where διαγωνίζομαι ποιητικά (I compete by riming poetic songs) and ταιριάζω, εφαρμόζω (I match, I apply), have been taken into account with a Turkish lemma.

I here propose two different loan words, French verb **τσηαττίζω**> which gives us the words **τσηαττιστά**, **τσηάττισμαν**, and **τσηαπτόζα**, and loan verb **τσαπτίζω**, **to tease** from Turkish **tsandil** and or **çat-mak**.

Once again, two words with almost similar sounds, one French, **chanter** and the other Turkish, **çat-mak**, allowed borrowing of two different words in C and derivation of other words also.

60) **τσηάττισμαν**:> n. from French v. **chanter**, the act of composing, the work of a poet, a **chaunter**, a troubadour, a rhymer or versifier who chants his rimes in feasts and panegyri festivals (small festivals held initially around a church, in older times) from Cypriot ποιητάρηδες Cotgrave describes chants as a discourse in ryme (Old English spelling).

61) **τσηαττιστόν** (pl. **τσηαττιστά**):> nominalised adj. from French **chanter**, see lemmata above. Not in dictionaries.

τσηαττιστά are similar to Cretan mantinades (plural of **μαντινάδα**), the most common form of folk song in Crete. The **τσηαττιστά** (**tshattista**) songs are 15-syllable rhyming couplets in the Cypriot dialect. Each couplet is complete in itself in spite of its short length; it is a kind of limerick. There are mantinades used to answer to other singers, as is the case of Cypriot couplets.

62) **η τσηαττόζα**:> n. **chanteuse**, from **chanter** French, a female singer, often means a cheeky woman or even a cheap artist (usually a singer). Not in C dictionaries.

63) **ο μίντζης**:> adj. French **mince**, a picky person, word used when someone is very picky with food, almost anorexic, pronounced as in MFr as /c/ an affricate when entering C, a person who is very thin because he is choosy with food, εν τέλεια μίντζης. It is found in Y (additional information> interesting to note word **mincier**, meant **to cut in small pieces**, in OFr.). The word minute derives from **mince**, and is also surprising to know that C **λεπτός**> **thin** and **λεπτά**> **minutes** are cognates> **mince**, **minutes**.

64) **ε καλό**:> translit. French, **et bien** (unaccented when uttered)>: meaning ‘**then**’, as in French, ‘then’ being a filler here, ‘in that case’, example ε καλό έλα αύριον: in that case (then), come tomorrow. Borrowed expression. Not in dictionaries either.

65) **(ο) μούσκος, μουσκουρής**:> n. French **mousque**; it is a nickname, it was a name of contempt for an ordinary boy, in C a young and still immature boy. Deriving from this word is **μουσηκουροόθκια**, meaning lies and untrustworthy acts. In Y **μουσηκουρής** is said to have entered via Latin, musculus, for kitten. Word **mousque** did not enter C as such, as there existed a similar word from Greek> **μόςχος**> **μούσκος** in C. It entered however with a diminutive, **μουσκουρής**. Etymology of **μουσηκουρής** related to French **mousque** is not found in C dictionaries.

66) **το μούσκλη-α:**> n. from French **muskle**, a word used mainly in G from French muskle, sea moss, same meaning in G.

67) **η αζίνα**> n. French **arçon**, the burning or setting of fire, **une arçine** (?) or **arsine**, it may have been a word for fire sparks, which is exactly the meaning in C. In Y we find it coming from Ancient Greek *άζα*, meaning, according to the lexicographer, the part of the log that has not been burnt; the French ending *-ine* (*-ίνα* in G) in **αζίνα** has not been justified by the lexicographer as a French or Latin derived ending. Not in other dictionaries either.

68) **(ο) μιλλός:**> n. French **mouiller** (ll's were pronounced), in C it means **wet, slightly soaked**. In H it is found as a G word. In Y it is not included in the dictionaries. Τα ρούχα στο σχοινίν εν ακόμα μιλλά που την νοθκιάν. The clothes on the hanging lines are still wet from early fog (mist).

69) **η αρσέρα:**> n. French, **arcere**, or even **arceau**> a little bow, in C it is a window in the shape of an arc, narrow and tall. It is found in Y but as deriving from French word **archière**. The word **archière** is mostly related to archer and archery not to arc and **arceau**> a little bow. Not in other dictionaries.

70) **ήρτεν καλά πρωίν:**> a verbum pro verbo translation of French adverb **καλά** used as in French, meaning **very**, as in **de bon matin, de bonne heure**, very early. Found also in Makhairas. Not in dictionaries.

71) **μακκώννω:**> v. French. **maculer** or n. **maculet** a spot, a stain a blemish (opp. of immaculate). In C it means to crinkle, to crease, to fold and undo ironed clothes. Τα ρούχα σου εμ μακκωμένα, your clothes are not ironed, therefore not immaculate. Let us see what Cotgrave says about **maculer**: to spot, to blemish, to besmeare. Etymology not in other C dictionaries for this verb.

72) **το αλλάιν:**> n. herds, from French **allée** it is used for a herd of birds, **επέρασεν έναν αλλάιν πουλιά**> a herd of birds passed. Not in C dictionaries.

73) **καρικώννω:**> v. French, **to seem, to pass a sewing thread** (before sewing with machine, found as **fil de caret**, a packthread. Not in C dictionaries.

74) **ολοπούρπουλλον** adj. (compound with Greek), French for **purple, dark red**, or **pourpe** (red spots on the body). Compound with Greek word **όλο**, all, completely and French word **pourpre**>**purple**, or **pourpe**, reddish, **έγινες ολοπούρπουλλη**, you became all red, for women with heavy menstruation. Y explains it as deriving from **bourbe**> shit; **bourbe** is dirt, mud in French.

75) **το φιλικουτούνιν**:> n. French, **faulcon**, **faulconau** (found also in Lusignan), a little hawk in C it is said for two people in love. Not in dictionaries.

76) **τσιλλαρκά**:> n. French from v. **chiller**, used only for chicken's waste, **επάτησα πα (πάνω)** στην τσιλλαρκάν, I stepped on chicken's poop. One can study French fricatives and detect time that word entered C. Not in Y or other dictionaries.

77) **γραππώνω**:> and mediopassive **γραππώνομαι**:> v. French, **grip**> rapine, a violent catching, forcible taking, **aggripper**> to seize, to grasp, to take violently, to seize hard; **εγράπλωσα με που το μανίτιν**, s/he grabbed me from the sleeve. In Y it is found as **γριππώνω**, associated with **gripper** and not with **grip** or **aggripper**. Verb **gripper** is associated today with **grippe**, flu, to have been seized up with a flu. Verb may have been **grasper** in OFr, English **grasp** is from Old English **grapian**, though (PIE *ghrebh).

78) **γριππώννω**:> to pass on the flu to someone else, French **gripper**, **to seize**, **to snatch** (no meaning of flu in MF), **γριππώνομαι**, to catch it, **εγριπλώσαμ μου το μωρόν με τοβ βήχαν τους** they made the baby sick (with a flu) with their cough, **(ε)γριπώθηκα πολλά άσηημα**, I caught a very bad flu.

79) **λαρτίν**:> n. French, **lardon**, lard, fat of pork. Same meaning in C. H suggests it is a Latin loan, **lardum**. However, verb is also in MF and it means a piece of meat that has fat on it, mostly pork.

80) **κοστολέττα**:> n. French, **costelette**, a little rib, the diminutive of **coste**, a small **coste**, a side. Same meaning in Cypriot, a rib (lamb, beef). Nothing in C dictionaries.

81) **φαλλάρω**:> v. French, **fallerer**, being trapped, tricked up, getting mad for being trapped, **φαλλαρισμένος**, walking like a lost person, a person who doesn't know what to do. Although Y etymology from It. **fallare** is not at all out of question. Same meaning in C.

82) **φάλλια**:> n. French **fallace**, a trap. Same meaning. **Έβαλες μου φάλλιες**, you put hurdles in my way, you are going to trap me. In Y it is related to Italian **flaglia** which means, according to the lexicographer, a wrongdoing, a mistake; **φάλλια**, in Cis exactly what the French word clearly states, **falléré** means trapped, tricked up (fallace).

83) **έτσι**:> adverb of manner, French, found as **ainsi**> so even so, as, in that case, found in older times as **ainz**, found in Lusignan as **ainz**, meaning same as

Cypriot, found also as **ançois** in French (this last means rather, before), found in Makhairas as **ήτζου** similar to **ainz**. It is a Greek adverb, not found in literature before medieval times, assigned as a medieval word but from an unknown provenance by George Babiniotis in his last work. Andriotis has given many explanations for its alleged Greek provenance, from a G point of view.

84) **κορτώννω**:> v. to be straight as a **cordon**, French for string, to be proud and to walk like a string, with the head up. In Y **κορτώννω** is left with no etymology, the word **κόρτα** instead is related to Latin in Y.

85) **κερέττα**:> n. French, **courette**, **κερέττα μου**, rarely heard today, heard it from my great-grandmother for sweetheart. Not in dictionaries.

86) **μίος**:> n. French **είσαι τέλεια μίος**, **mie** is a French adverb, meaning **not at all**, by no matter of means, in no ways. It can be related to C word in a context whereby a person is denying to accept anything, refusing by saying no. Can also be related to French **mué**, a person who changes his mind all the time, altered and transformed. Not in dictionaries.

87) **σχαρλόττα**:> from French verb **charlataner**, a harlot. Heard for cheeky girl, mainly, **εμ μια σχαρλόττα τούτη**. From **charlataner**, or even **charlater**, to babble, to tattle foolishly, a tricker. Not in dictionaries.

88) **μίζαρον**:> French, from word **misère** (Y explains it as deriving **mis-en-mort**), **μίζαρον** is what is called in G **σάβανον**, **misère** was a white robe they dressed the dead with when saying the **miserere** psalms.

89) **Γεμέττας**:> French, a C patronymic (Karavas), related here to a name **Guillaumette**, little Guillaume, found in Lusignan and in other sources.

90) **Τρέπας**:> another French deriving patronymic (Limassol, Solia, Nicosia) (of the personal family of the writer). Probably from the time of the Normans when trespassing Cyprus was just passing through it; (**tres**> through, **passing**> similar to a G **διαβάτης**, **διαβαίνω**, may have been **Trespas** (for trespassing, going through Cyprus to Jerusalem, not necessarily illegitimately). Patronymic has spread into It. and Catalan and Cornish too.

91) **το πέλιν**:> a French word, **pelle**, used until today in Cyprus for **shovel** and also for **rack**; heard it from a Liopetri family, here in Melbourne, though it is also widely used in Cyprus for **spade**, **shovel**. Not in dictionaries.

92) **η μπουόλλα**:> or sometimes heard as **πούλλα**, from a French nn> **boule**; a swollen part, on a foot or other parts of the body, **έκαμα μιαν μπουόλλαν στο**

πόι(μ) μου, I have a swollen leg, a round swollen mass on my leg, French **boule** (from where boulette, meatball) a round mass (πούλλα) is also used for young plants (πούλλα του κολοकाσιού), this is however a Latin loan, **pullus**> small. Not in dictionaries.

93) **το πιττίν**:> French, from **bite**, male sex organ, used also for a female organ, a little girl's little thing, as used in **πουττίν** too. Totally a French loan. Also heard from Liopetri families. Not in dictionaries.

94) **το σιλίν**:> French, **chyle** or **chylose**, it may have been an old G loan into French (from χυλός?), re-borrowing. Έννα σου κάμω το σιλίς σου, I am going to set you straight, I am going to teach you a lesson, literally I am going to have your gray, as an ash-colored water, by 'washing you up'> straightening your manners, I am going to tell you off (there are similar expressions in Greek too, θα σε ασπρίσω σαν χταπόδι, I will whiten you up like an octopus, will teach you a lesson. Word **σιλίν** is in fact used when washing clothes also, **έκανα τα ρούχα θκυο σιλιλιά**, I washed the clothes twice (therefore they are twice as clean, or they needed much cleaning), medieval french word **chylose**, is an 'expression confection or digestion of sap or iuice' (Middle English spelling). Word may have also come from medieval French word **chyle**, another loan from G into French probably, which is a 'white iuce of digested meat' which gives the C expression the meaning> I am going to eat you and produce this white juice, therefore you will hear it, cope it from me.

95) **φασούλα**:> French **faucille**, **sickle**. A big knife, a harvest knife. Word has been looked at successfully by H., but I do include it here as I proposed its etymology here as part of the name of Φασουλιώτης (from Fasoula, 6 miles north of Limassol) a family I also belong to. The diphthong in faucille has maintained the first letter only /a/. It is a very old loan; double lls are still pronounced as they were when entering the language.

96) **ματσοιλεύκω**:> from French v. **mascher** or **mascheler**, **to gnaw to nibble on, to grind with the teeth**, ήνταμ που ματσοιλεύκεις τόσην ώραν; what are nibbling on for so long? Not previously looked at either. Not in dictionaries.

97) **μάτσηα, μούτσηου**:> French, C to kiss someone, using gnaws when kissing, from v. **mascheler**.

98) **φάσσα**:> French, **faisan**, a **pheasant**, the bird. It was heard as fa-i-san, where φάσσα derives, as it was not a diphthong when entering C. The second part

of what produced a diphthong later, dropped, as not accented, έριξε μιαφ φάσαν στο κυνήγι, he caught a pheasant while hunting.

99) **κούρβα**:> French **courbe** or **curbe**; participle **courbé**, bent, also found in MFr as **courvé**, same meaning. Since **κούρβα** has other meanings in other tongues (a tart, a whore) in Y it has been seen from this particular meaning only. I am giving the C meaning here, which has to do with the **curve of a road**, the turning of a street, or a path, the bending> το σπίτι μου εν πα στην κούρβαν τούτου του δρόμου, my house is on the turning of this road, **μεν παλάρεις στες κούρβες**, do not accelerate on the curves.

100) **καριόλα, καρκόλα**:> I am going to relate this word to French loan word **cariole**. It is a rather guessing approach and needs imagination, but it may prove right in the end; in MFr **cariole** meant the part of the horse that comes just where the tail of the horse starts. In Cotgrave I read, **the root of a horse's taylor, or the bone there of, the rump bone**; it is exactly where the carrying area starts. I now find the verb carrying (involving) meaning of car or cart, where all the weight is supported. Word may also be **carriole** (old Provençal **carriola**). It also means an open cart. The words car-chart, chariot are cognates with cariole. Today it means a small open two-wheeled, horse-drawn vehicle. Ultimately from Latin, **carrus**. It is also found as a pejorative, an old cart, where the Greek **καριόλα** comes> a tart. In Cypriot however it has (always?) meant a bed, **καριόλα** or **καρκόλα**. But isn't a bed a kind of a wheeled covered cart? Or rather, wasn't it in the past? A place that carries you, covered or not, with wheels or not? A standing still vehicle for sleep.

101) **τουμπώννω**:> v. from French verb **tomber**, probably **tumber** in OFr, see tumble, to tumble down, lying in a rounded way (a tumbler was originally a drinking glass with a rounded bottom). **Περπατά με τουμπωμένον τον κόλον του**, he is walking with his bum sticking out.

102) **τούμπα**, **επτούμπαρεν τον**, it may well be related to Latin **tumba**, (Y) but it is not related to the meaning of burial mound (**τύμβος**) as per Y but with the meaning of lying down as a result of a friction of a smash, **επτούμπαρεν το αυτοκίνητον του**.

103) **βυζέ, μουττέ**> participial French ending **-έ**> nouns ending in accented C words in **-έ**, this is a borrowed French ending (past participle), **επέρασεν η βυζέ σήμερα**, the woman with the big boobs passed today, **εν πολλά μουττέ**, she has a long nose (or, she pretends she is posh).

The present work contains the lemmata of a study on French loan words into Cypriot, from the long three-hundred years of Frankish Dominion on the island. The missing parts of the study, which include the main analysis and the reconstruction of a small number of words, as well as notes and other interesting material can be found in a booklet entitled *French words in Cypriot revisited: A new etymological approach*, to be released in February 2012 by Glossa, Melbourne. Please contact the writer for more information.

2006-2011

BIBLIOGRAPHY

- Allan, K. 1986 (vol.1) *Linguistic Meaning*. London; New York: Routledge.
- Charnock, R. S. 1859. *Local Etymology: a derivative dictionary of Geographical names*. London. Houlston and Wright.
- Cotgrave, R. 1611. *A Dictionarie of the French and English Tongues*. London. Adam Islip Printers.
- Dictionnaire de L'Académie Française*. 1694. 1st Edition. Paris. Imprimerie Coignard.
- Diller, G. 1991. *Chroniques de J. Froissart*. Genève. Droz.
- Du Bellay, J. 1525(ca.)-1560. *La deffence et illustration de la langue francoyse*.
- Estienne, H. 1531. *Thesaurus Linguae Latinae*. Liepzig.
- Groves, J. rev. 1830. *A Greek and English Dictionary*. Boston. Hilliard, Gray, Little, and Wilkins.
- Hadjiioannou, K. 1988. The medieval dialect of Cyprus. In J. Karageorghis and O. Masson eds. 1988. 199-209.
- Hadjiioannou, K. 1991. *Περί εν τη Μεσαιωνική και Νεωτέρα Κυπριακή Ξένων Γλωσσικών Στοιχείων*. Λευκωσία. Εκδόσεις των Ροταριανών Ομίλων της Κύπρου.
- Hadjiioannou, K. 1996. *Ετυμολογικό Λεξικό της Ομιλουμένης Κυπριακής Διαλέκτου*. Λευκωσία. Εκδόσεις Ταμασός.
- Hadjiioannou, K. 1997. 2nd ed. *Λαογραφικά Κύπρου*. Λευκωσία. Εκδόσεις Κ. Επιφανίου.
- Karageorghis, J. (ed.)1988. *The History of the Greek language in Cyprus*. Nicosia. Pierides Foundation.
- Κριαράς, Ε. 1957. *Ένα νέο χειρόγραφο του Χρονικού του Μαχαιρά*. Θεσσαλονίκη. Επιστημονική Επετηρίδα Φιλοσοφικής Σχολής Πανεπιστημίου Θεσσαλονίκης.
- Κριαράς, Ε. *Λεξικό της Μεσαιωνικής Ελληνικής Δημόδους Γραμματείας*: 13 (ongoing) vols. Θεσσαλονίκη. Εθνικό Ίδρυμα Ερευνών.
- Ladefoged, P. 1982 (2nd ed.) *A Course in Phonetics*. New York. Harcourt.

- Leake, W.M. 1846. *Peloponnesiaka*. London. J.Rodwell, New Bond Street.
- Le Roy, C. Pierre Restaut. 1775. *Traité de l'Orthographe Française*. Poitiers. Felix Faulcon.
- Lusignan, E. 1580. *Description de toute l'Isle de Cypre*. Paris. Guillaume Chaudière.
- Newton, B. 1972. *The Generative Interpretation of Dialect. A Study of Modern Greek Phonology*. Cambridge. Cambridge University Press.
- Pavlou, P. 1994. The semantic adaptation of Turkish loan words in the Greek Cypriot dialect. In Philippaki-Warbuton 1994. 443-448.
- Papapavlou, A. 1994. *Language Contact & Lexical Borrowing in the Greek Cypriot Dialect*. Athens. N.C. Grivas Publications.
- Philippaki-Warbuton, I. et al. 1994. *Themes in Greek Linguistics. Papers From The First International Conference On Greek Linguistics*. Amsterdam. Benjamins.
- Ponchon, T. 1994. *Sémantique lexicale et sémantique grammaticale: Le Verbe Faire en Français Médiéval*. Genève. Droz.
- Searle, John. 1979. *Expression and Meaning*. Cambridge: Cambridge University Press.
- Scheler, A. 1888. *Dictionnaire d'étymologie française d'après les résultats de la science moderne*. 3ème édition. Paris. Librairie Européenne. Musquard. Stelmann, J. M. *Encyclopédie de sécurité et de santé au travail, Volume 3*.
- Tsiapera, M. 1994. The history of Cypriot Greek mirrors the history of the island. Example: the Medieval Cypriot. In Philippaki-Warbuton 1994, 449-466.
- Ulmann, S. 1959. The principles of Semantics. *Philosophy of Science*, Vol. 26, pp. 163-164. Chicago. The University of Chicago Press.
- Vassiliou, E. 2002. *The Word Order of Medieval Cypriot*. PhD Thesis. La Trobe University, Bundoora.
- Βασιλείου, Ε. 2010. *Όταν η μνήμη έχει δικαίωμα*. Melbourne. Aphrodite Editions.
- Weekley, E. 1961, c. 1911. *The romance of words*. New York. Dover Publications.
- Yiangoullis, K. 1992. *Επίτομο Ετυμολογικό και Ερμηνευτικό Λεξικό της Κυπριακής Διαλέκτου*. Λευκωσία.
- Yiangoullis, 1993. *Ασπίδες του Βασιλείου της Κύπρου. Ερμηνευτικό και ετυμολογικό γλωσσάριο με εισαγωγικό σημείωμα*. Λευκωσία.
- Yiangoullis, K. 1997. *Μικρός Ερμηνευτικός και Ετυμολογικός θησαυρός της Κυπριακής Διαλέκτου*. Λευκωσία. Theopress.
- Zacour, N and H. Hazard. (eds.) 1989. *The impact of the Crusades on Europe*. Madison. University of Wisconsin Press.