

[Text version of database, created 2/12/2018].

Annotated Swadesh wordlists for the Greek group (Indo-European family).

Languages included: Ancient Ionic Greek (Herodotus) [grk-grh], Ancient Attic Greek (Plato) [grk-grp], Modern Demotic Greek [grk-ell], Southern Tsakonian [grk-td], Phrasian Greek [grk-phg], Cappadocian Greek (Aravan) [grk-cpg].

Data sources.

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I. Ancient Ionic Greek (Herodotus).

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II. Ancient Attic Greek (Plato).

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Cooper 1997 = Plato. *Complete works*. Ed. by John M. Cooper. Indianapolis / Cambridge: Hackett Publishing Company, 1997. // *English translation of Plato*.

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Kostakis 1951 = Αθ. Κωστάκης. *Σύντομη Γραμματική τής Τσακωνικής Διαλέκτου*. Αθήνα: Institut Français d'Athènes. // *Grammar sketch of the Tsakonian language.*

Kostakis 1986-1987 = Θανάσης Π. Κωστάκης. *Λεξικό της Τσακωνικής διαλέκτου*. Τ. 1: Α-Ι; Τ. 2: Κ-Ο; Τ. 3: Π-Ω. Αθήνα: Ακαδημία Αθηνών. // *Dictionary of the Tsakonian language, covering principal dialects.*

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V. Pharasa Greek.

Andriotis 1948 = Ν. Π. Ανδριώτης. *Το γλωσσικό ιδίωμα των Φαράσων*. Αθήνα: Γαλλικό Ινστιτούτο Αθηνών. // *Grammar sketch with several wordlists of the Pharasa dialect of Modern Greek.*

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VI. Cappadocian Greek (Aravan).

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Kesisoglu 1951 = Ι. Ι. Κεσίσογλου. *Το γλωσσικό ιδίωμα του Ουλαγάτς*. Αθήνα: Γαλλικό Ινστιτούτο Αθηνών. // *Grammar sketch and glossary of the Ulaghatsh subdialect of Cappadocian Greek.*

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Kostakis 1968 = Αθ. Κωστάκης. *Το γλωσσικό ιδίωμα της Σίλλης*. Athens: Centre d'Études d'Asie Mineure. // *Grammar sketch of the Silli dialect of Modern Greek*.

Mavrothalividis & Kesisoglu 1960 = Γ. Μαυροχαλυβίδης, Ι. Ι. Κεσίσογλου. *Το γλωσσικό ιδίωμα της Αξού*. Αθήνα: Γαλλικό Ινστιτούτο Αθηνών. // *Grammar sketch and glossary of the Axo subdialect of Cappadocian Greek*.

Phosteris & Kesisoglu 1960 = Δ. Φωστέρης, Ι. Ι. Κεσίσογλου. *Λεξιλόγιο του Αραβανί*. Αθήνα: Γαλλικό Ινστιτούτο Αθηνών. // *Grammar sketch and glossary of the Aravan subdialect of Cappadocian Greek*.

NOTES

I. Ancient Ionic Greek (Herodotus).

I.1. General.

The Swadesh list for Herodotus' dialect has been compiled on the basis of the edition [Godley 1920-25] and the thesaurus [Powell 1938]. The English text is quoted after [Godley 1920-25]. The Russian translation is given according to [Stratanovskiy 1972]. (It should be obvious that neither Godley's nor Stratanovskiy's translations are strictly literal.)

We confine ourself to the proper text of Herodotus; this means that forms attested in quotations (direct speech, prophecies and so on) are normally excluded.

Each particular commentary is concluded by the section "General Ancient Greek", which contains various Ancient Greek words, attested someplace in the Ancient Greek corpus with the required Swadesh meaning. This section illustrates how many synonyms one would have to deal with, were one to decide to compile the Swadesh wordlist for the Ancient Greek language in general, using standard dictionaries (e.g., English-Greek [Edwards 1914] & [Yonge 1849] and Greek-English [LSJ]).

The following Swadesh items are not attested in Herodotus: 'green', 'liver', 'new', 'yellow'.

I.2. Transliteration.

Since Ancient Greek underwent a number of sound changes during the written period, not to mention dialectal diversity, it is impossible to propose a unified and phonetically exact romanization for the Classical Greek alphabet (see [Allen 1968] for detail). Provisionally, we propose the following table of transliteration, which is somewhat of a compromise between reconstructed pronunciation, alphabetic tradition, modern scholar pronunciation and etymology.

Greek Alphabet	GLD for Ancient Greek	GLD for Modern Demotic Greek
β	b	v
γ	g (n before κ, χ, γ, ξ, μ)	ɣ (y before e i; γ + unaccented i before a vowel as y; γκ as g; γχ as ηx; γγ as g; γκ, γγ as d before e i; γξ as ηks)
δ	d	ð
ζ	zd	z (τζ as z)
θ	t ^h	θ
κ	k	k (t before e i; κ + unaccented i before a vowel as t)
λ	l	l (λ + unaccented i between a vowel/pause and a vowel as λ)
μ	m	m (μπ as b)
ν	n	n (v + unaccented i between a vowel/pause and a vowel as n; ντ as d)
ξ	ks	ks
π	p	p (μπ as b)
ρ	r	r
σ	r̥	
σ, ς	s	s (z before a voiced or a sonant; τσ as c)
τ	t	t (ντ as d; τσ as c; τζ as z)

Greek Alphabet	GLD for Ancient Greek	GLD for Modern Demotic Greek
φ	p ^h	f
χ	k ^h	x (<i>y</i> before <i>e i</i> ; χ + unaccented <i>i</i> before a vowel as <i>y</i>)
ψ	ps	ps
α	a	a
ᾱ	a:	
α̣	a:y	
αι	ay	e
αυ	aw	av / af
ᾶυ	a:w	
ε	e	e
ει	ey	i
ευ	ew	ev / ef
η	e:	i
ῆ	e:y	
ηυ	e:w	iv / if
ι, ῖ	i	i / y
ῑ	i:	
ο	o	o
οι	oy	i
ου	u:	u
υ, ῦ	ü	i
ῠ	ü:	
υι	üy	i
ω	o:	o

Greek Alphabet	GLD for Ancient Greek	GLD for Modern Demotic Greek
ω	o:y	
Ϝ	v	
ϝ	h [this phoneme was apparently lost in the dialect of Herodotus]	
ϛ	unnoted	
V, V	V	V
Ṽ	V̂	

1. For Modern Greek, we transcribe orthographic geminates as single consonants.
2. In most varieties of Modern Greek, velar $k g x \gamma$ are shifted to palatal $t̚ d̚ y y$ respectively before front vowels (i, e).
3. In Modern Demotic Greek, $k g x \gamma l n$ (not in a consonant cluster) + unaccented i before a vowel are contracted into $t̚ d̚ y y \lambda \mu$ respectively. After other single consonants $CiV > CyV$, if i is unaccented.
4. For Modern Demotic Greek, we transcribe $\{\mu\pi, \nu\tau, \gamma\kappa, \gamma\gamma\}$ as plain voiced stops $b d g$. These phonemes are realized as prenasalized $mb nd ng$ in inherited words in archaic speech, but according to Arvaniti 2007, they are normally denasalized $> b d g$ in modern Athenian koine of younger generations.

II. Ancient Attic Greek (Plato).

II.1. General.

The Swadesh list for Plato's dialect has been compiled on the basis of the Greek edition [Burnet 1900-1907] and the thesaurus [Brandwood 1976]. The English text is quoted after [Plato 1914-1935] (The Loeb Classical Library). The Russian translation is given

according to [Platon 1990-1994]. (It should be obvious that neither English nor Russian translations are strictly literal.)

We confine ourselves to the proper text of Plato (ca. 425-348/347 BC); this means that we only use works that are conventionally assumed to have been written by Plato and we exclude forms attested in quotations (usually from Homer). According to the list of works by Plato offered in [Cooper 1997, v-vi], we exclude the following works: first, if "it is generally agreed by scholars that Plato is not the author" of these works (Second Alcibiades, Hipparchus, Rival Lovers, Theages, Minos, Epinomis, Definitions, *Notheuomenoi*); second, if "it is not generally agreed by scholars whether Plato is the author" of these works (First Alcibiades, Greater Hippias, Clitophon, Letters, Epigrams).

The following Swadesh items are not attested in Plato: 'bark', 'fat', 'louse', 'worm'. In these cases it does not seem particularly risky to fill the slot with the corresponding term from other Attic authors of the same period: Xenophon (ca. 430-354 BC), Sophocles (497/496-406/405 BC), Aristophanes (ca. 446-386 BC). Nevertheless the slot 'worm' remains empty due to scantiness of data.

III. Modern Demotic Greek.

III.1. General.

The present Modern Demotic Greek 110-item wordlist is a compilation of three wordlists recorded by Aleksandra Evdokimova in Moscow, 2006 from three informants (two of them are from Athens, the third one is from Thessaloniki).

1) Yalamas, male, born 1960 in Athens, lives in Moscow, Athenian university, Ph.D., professor of MSU, Demotic native speaker.

2) Yanitsi, female, born 1970 in Athens, lives in Moscow, MSU Historical faculty, Ph.D., Demotic native speaker.

3) Patzis, male, born in the 1970's in Thessaloniki, lives in Moscow, high education, Demotic native speaker.

All three informants normally agree with each other as to the specific words elicited (for crucial discrepancies see the entries ‘to lie’ and ‘new’).

Alexei Kassian has transcribed and annotated A. Evdokimova’s wordlists.

III.2. *Transliteration.*

For transliteration, see the Ancient Greek sections.

IV. **Southern Tsakonian.**

IV.1. *General.*

The Tsakonian language consists of three dialects: Southern, Northern and Propontic. The Southern dialect is spoken in Leonidion (Λεωνίδιο), Tyros (Τυρός), Melana (Μέλανα Πέρα), Prastos (Πραστός), Agios Andreas (Αγιος Αντρέας) and some other villages. The Northern dialect is spoken in the villages Kastanitsa (Καστάνιτσα) and Sitena (Σίταινα). The extinct Propontic dialect was spoken in the villages Khavutsi (Χαβουτσι) and Vatika (Βάτικα).

To´dfa

The primary source for Southern Tsakonian is the dictionary [Deffner 1923] (based on the variety of the Prastos village). The second source is the 3-volume dictionary [Kostakis 1986-1987], which covers main Tsakonian dialects. For grammatical description, see [Pernot 1934] and additionally [Deffner 1881; Anagnostopoulos 1926; Kostakis 1951]. The main shortcomings of the dictionary and grammar by A. Kostakis, a Southern Tsakonian native speaker, is that these are somewhat prescriptive rather than purely descriptive; additionally, they are not free from typos. A very useful source is the bachelor's thesis [Vyatkina 2015: 57-65], which contains preliminary versions of Swadesh wordlists recorded in the 2010s in three Southern Tsakonian villages (Prastos, Tyros, Melana) and one Northern Tsakonian village (Kastanitsa). The preliminary lexicostatistical study in [Blažek 2010] was also somewhat useful for our purposes.

For the present Southern Tsakonian wordlist we generally rely on Prastos data.

As noted by [Browning 1983: 124], "Tsakonian looks like the descendant of a late form of Peloponnesian Doric already heavily contaminated by Koine". The Southern dialect is more distinctive than the Northern one; the latter is influenced by the Greek language to a greater degree. The extinct Propontic dialect was the one that was most affected by Greek. It should be noted that the only specific Doric forms, undoubtedly revealed in the Southern Tsakonian 110-item wordlist, are *psil-e* 'eye' = Ancient Doric *op-tíl-o-s* {ὀπίλος} id.; *mic-i* 'small' = Ancient Doric *mi:kk-ó-* {μικκός} id.; *et'u* 'you (sg.)' = Ancient Doric *tü* {τύ} id.

We can mention at least the following likely Demotic loans in early 20th century Tsakonian within the Swadesh wordlist: *fr'u-a* 'bark', *pul^yi* 'bird', *k'okal-e* 'bone', *ɲ'i-y-i* 'nail', *s'iɣ=nef-o* 'cloud', *x'oma* 'earth', *č'u-* 'to eat', *avuy-o* 'egg', *ks'inɣ-i* 'fat', *ps'ar-i* 'fish', *yom-at-e* 'full', *kal-e* 'good', *pr'as-in-e* 'green', *ɸ'era-t-e* 'horn', *skot'u-n-u* 'to kill', *ks=er-u* 'to know', *c=apr'u-k^h-u* 'to lie', *š'kot-i* 'liver', *makɣ-u* 'long', *feɲg'ar-i* 'moon', *lem-o* 'neck', *ɸ'in'urɸ-e* 'new', *vr'ex-o* 'rain', *kocin-e* 'red', *pe-* 'to say', *st'e-k-u* 'to stand', *p'i-e* 'who', *ɸ'itɣin-e* 'yellow', *al'arya* 'far', *kond'a* 'near', *'ac-i* 'salt', *kond-e* 'short', *ften-e* 'thin', *a'er-a* 'wind', *xr'on-e* 'year'.

During the last century, the following Demotic forms have additionally penetrated the Southern Tsakonian (Prastos) wordlist, according to the lexical data offered in [Vyatkina 2015: 57-61]: *fl'uð-a* 'bark', *st'iθ-o-s* 'breast', *pe=θ'en-u* 'to die', *avɣ-o* 'egg', *yem-at-e* 'full', *pr'as-in-o-s* 'green', *ɣ'on-at-o* 'knee', *vun-e* 'mountain', *'onom-a* 'name', *lem-o-s* 'neck', *'am-o-s* 'sand', *ð'erm-a* 'skin', *koXimb-u* 'to swim', *a'er-a-s* 'wind'.

Because of its mixed nature, the Tsakonian wordlist can hardly be used for lexicostatistical phylogeny of Ancient Greek dialects, not to mention for calibration of glottochronological formulae.

IV.2. Transliteration.

The following transliterational chart covers our principal sources:

Deffner, Kostakis	GLD
π	p
πί, πφ	p ^h
μ̄π	b
μπ, μβ	mb
φ	f
β	v
μ	m
τ	t
τί, τθ	t ^h
ν̄τ, ν̄δ	d
ντ, νδ	nd
θ	θ
δ	ð
ν	n, ɲ (before <i>i</i>); v + <i>y</i> or unaccented <i>i</i> between a vowel/pause and a vowel as <i>ɲ</i>
ν	ɲ
ν (Deffner), ν (Kostakis), νν	n (before <i>i</i>)
τσ	c
τζ (Deffner), τσ (Kostakis)	c ^y
τζ (Kostakis)	ʒ
νδζ, ντζ	ʒ, nʒ
σ	s
ζ	z
τῶ, τσχ	č
τζ	ž
ντζ	nž
σῶ, σχ	š
ζ	ž

Deffner, Kostakis	GLD
τζ (Kostakis)	ɸ (= Deffner's <i>tr</i>)
ɫ, ɣɫ	y
χɫ	y
κ	k (ɸ before <i>e i</i>)
κ̇, κχ	k ^h (ɸ ^h before <i>e i</i>)
κɫ	ɸ
γ̄κ, γ̄γ	g (<i>y</i> before <i>e i</i>)
γκ, γγ	ŋg (<i>ɲdɸ</i> before <i>e i</i>)
χ	x (<i>y</i> before <i>e i</i>)
γ	ɣ (<i>y</i> before <i>e i</i>)
v (Deffner)	ŋ
λ	l, λ (before <i>i</i>); λ + <i>y</i> or unaccented <i>i</i> between a vowel/pause and a vowel as λ
λ	λ
λ̇, λ, λλ	l (before <i>i</i>)
ʀ	r, r ^y (before <i>i</i>)
ʀ	r (before <i>i</i>)
ʀ, ʀ, ʀ̇, ʀζ	r̄
ξ	ks
ψ	ps
α	a
αυ	av / af
α (Kostakis)	ä
ε, αι	e
ευ	ev / ef
η, ι, ι̇, υ, υ̇, ει, οι, υι	i (unaccented <i>i</i> > <i>y</i> before a vowel)
ηυ	iv / if
ο, ω	o

Deffner, Kostakis	GLD
ou	u
CC	C
V, \tilde{V}	V

1. The specific sound r (like in Czech), which originates from r before i , is consistently transcribed in [Deffner 1923] as { ρ , ρ , $\check{\rho}$ } (note that the difference between Deffner's { $\rho \sim \rho$ } and { $\check{\rho}$ } is not clear, cf. [Deffner 1923: xvii, xix], we treat all three characters as r). According to later sources, this phoneme tends to shift to \check{z} or $r \sim r^y$ in all or at least in the majority of Tsakonian varieties. The latter shift, $> r \sim r^y$, was probably due to influence of the corresponding Demotic Greek forms.

2. It also seems that etymological clusters *nasal + stop* ($mb \ nd \ n\check{z} \ \mu\check{d} \ \eta g$) in Deffner's forms, tend to lose the nasal component in the modern dialects, judging by the transcription in [Vyatkina 2015].

3. According to forms transcribed in [Vyatkina 2015], $s \ c \ \check{z}$ before i tend to shift $> \check{s} \ \check{c} \ \check{z}$ at least in the modern Prastos speech.

V. Pharasa Greek.

V.1. General.

Pharasa is a distinct dialect of Modern Greek, spoken in several villages of Cappadocia (and thus divided into close subdialects: Pharasa, Afshar-Köi, Kiska, Sati, Tshukuri, Giaur-Köi) till the 1923 population exchange between Greece and Turkey. It is supposed in [Dawkins 1916: 205-208] that Pharasa could actually represent an old Pontic colony, since the Pharasa dialect resembles Pontic Greek to a greater degree than Cappadocian Greek; see similar observations in [Andriotis 1948].

The primary source for the Pharasa dialect is the grammar, dictionary and text

collection [Dawkins 1916] (this volume also includes data from previous linguistic publications). A more late description [Andriotis 1948], compiled after the population exchange, also provides useful information (Andriotis' data are influenced by standard Modern Greek to a greater extent than the language stage documented by Dawkins).

V.2. *Transliteration.*

The following transliterational chart covers our principal sources for Phrasa Greek and Cappadocian Greek:

Dawkins and Greek authors	GLD
π	p
πί	p ^h
β	b
μβ	mb
μπ	mp
φ	f
β	v
μ	m
τ	t
τί	t ^h
δ	d
νδ, ντ (Grk. authors)	nd
ντ (Dawkins)	nt
θ	θ
δ	ð
ν, ν	n
ν	ɲ
ν, ν	^{m n ɲ} (prenasalized stops in loans)
τσ	c
δζ, τζ	ʒ

Dawkins and Greek authors	GLD
νδζ, ντζ	nʒ
σ, ς	s
ζ	z
č, τǫ, τσ	č
ǰ, τč, τč	ǰ
ντč, ντč	nǰ
ǫ, ς, σ	š
č, ς	ž
κι, κ	t̪
γι	d̪
γ, γι, ι, υ, ει, οι, j	y
χ, χ, χι	y
κ, κ	k (t̪ before front vowels)
κ̣	k ^h (t̪ ^h before e i)
g	g (d̪ before front vowels)
χ, χ	x (y before front vowels)
γ, γ	ɣ (y before front vowels)
kh	x (before front vowels)
gh	ɣ (before front vowels)
ν	ŋ
νκ, γκ (Grk. authors)	ŋk
νγ, νg, γγ (Grk. authors)	ŋg
q	q
λ, λ, λ	l
λ	λ
ρ	r
w	w

Dawkins and Greek authors	GLD
ξ	ks
ξ, ξ	kš
ψ	ps
ψ, ψ	pš
α	a
α	ä
ε, αι	e
η, ι, ῑ, υ, ῡ, ει, οι, υι	i
ο, ω	o
ο	ö
ου	u
ü	ü
ə	ɨ
αυ	av / af
ευ	ev / ef
ηυ	iv / if
’, ’̣	
CC (Grk. authors)	C
C-C (Grk. authors), CC (Dawkins)	CC
V, V, Ṽ	V

1. Due to Turkish influence, both in Cappadocian and especially in Pharasa initial voiceless stops and affricates ($p t k c \check{c}$) may occasionally vocalize ($> b d g ʒ ʒ̣$); this results in a free interchange of voiceless and voiced variants of individual forms with etymological voiceless stops. In our transcription we normally present voiceless variants.

2. Aspirated stops ($p^h t^h k^h$) occur in some Cappadocian subdialects such as Axo

[Mavrothalividis & Kesisoglu 1960] and are also sporadically attested in Andriotis' transcription of Pharasa [Andriotis 1948].

VI. Cappadocian Greek (Aravan).

VI.1. General.

As described in [Dawkins 1916], at the beginning of the 20th century before the 1923 population exchange between Greece and Turkey, the Greek language of Cappadocia consisted of at least two distinct dialects. The first one is Cappadocian Greek or Cappadocian proper, spoken in almost 20 villages [Dawkins 1916: 13 ff.] (having been thus divided into a number of subdialects). The minor western dialects of Silli and Livisi are close to Cappadocian [Dawkins 1916: 204]. The second distinct dialect is Pharasa, spoken in several villages.

Among Cappadocian subdialects [Dawkins 1916: 13 ff.], one can mention at least the following lects: Anaku, Aravan, Axo, Delmeso, Dila, Fertek, Ghurzono, Malakopi, Misti, Phloita, Potamia, Semendere, Silata, Sinasos, Trokho, Ulaghatsh (Uluğağaç). The Greek language of these villages is Turkized and at the same time influenced by standard Modern Greek to different degrees. Dawkins writes that Delmeso "is now the best representative of what Cappadocian Greek must have been before it was as thoroughly Turkised".

The primary source for the Cappadocian dialect is the grammar, dictionary and text collection [Dawkins 1916] (this volume also includes data from previous linguistic publications, such as [Arkheleos 1899] on Sinasos). There are also grammar sketches and glossaries of a number of individual Cappadocian subdialects compiled by Greek authors after the 1923 population exchange: Anaku [Kostakis 1964], Aravan [Phosteris & Kesisoglu 1960], Axo [Mavrothalividis & Kesisoglu 1960], Kastellorizo [Komninos 1970], Ulaghatsh [Kesisoglu 1951]; and, in addition, Livisi [Andriotis 1961], Silli [Kostakis 1968].

Subdialects of Cappadocian Greek may seriously vary with phonetic shapes of individual forms, but it remains unclear whether there are lexical discrepancies within

the 110-item wordlist between the subdialects (the most evident case is 'wind', cf. also 'person' and 'green'). For the head forms in the GLD wordlist we generally rely on data of the Aravan subdialect [Dawkins 1916; Phosteris & Kesisoglu 1960]. Relevant forms from other subdialects, if they differ phonetically, are quoted in the notes.

Several Swadesh items are missing from the available Aravan sources ('feather', 'horn', 'leaf', 'liver', 'new', 'red', 'tail', 'tree', 'yellow'); in such cases it does not seem particularly risky to fill the slot with the corresponding term from other Cappadocian subdialects.

For the transliterational chart, see the section on Pharasa Greek.

Database compiled and annotated by:

Ancient Greek (Herodotus): A. Kassian, June 2011 / revised March 2014 (minor corrections) / revised May 2014 (minor corrections) / revised October 2018 (minor corrections).

Ancient Attic Greek (Plato): A. Kassian, May 2014 / revised August 2017 (three vacant slots were filled from other Attic authors) / revised October 2018 (minor corrections).

Modern Demotic Greek: A. Evdokimova (field records) & A. Kassian (comments), March 2014 / revised May 2014 (minor corrections) / revised August 2015 / revised September 2015 (minor corrections).

Southern Tsakonian: A. Kassian, August 2015 / revised September 2015 (minor corrections).

Pharasa Greek, Cappadocian Greek (Aravan): A. Kassian, September 2015.

1. ALL

Ancient Ionic Greek (Herodotus) *pánt-* {πᾶς, pl. πάντες} (1), Ancient Attic Greek (Plato) *pánt-* {πᾶς, pl. πάντες} (1), Modern Demotic Greek 'ol-o- {όλος} (2), Southern Tsakonian 'ol-e {ὄλε} (2), Pharaic Greek *pit'un-i* {πιτούνι} (-1), Cappadocian Greek (Aravan) 'ull-o {οὔλ-λο} (2).

References and notes:

Ancient Ionic Greek (Herodotus): Powell 1938: 294. Polysemy: 'all (omnis) / all (totus) [sg.] / every [sg.]. Numerous attestations. Some examples for the meaning 'all (omnis)' are:

1.13 "when their wares were almost **all** [σχεδόν πάντων] sold", "когда почти **все** [σχεδόν πάντων] товары уже были распроданы".

1.132.2 "To pray for blessings for himself alone is not lawful for the sacrificer; rather, he prays that the king and **all** [πᾶσι] the Persians be well; for he reckons himself among them", "Приносящему жертву не дозволяется просить о даровании благ только себе одному: он молится за **всех** [πᾶσι] персов и за царя, так как и сам принадлежит к персам".

2.25.3 "Yet I think that the sun never lets go of all [πᾶν] of the water that it draws up from the Nile yearly, but keeps some back near itself. Then, as the winter becomes milder, the sun returns to the middle of the heaven, and after that draws from **all** [πάντων] rivers alike", "Солнце же, мне думается, каждый раз не отдает назад всю [πᾶν] нильскую воду, которую ежегодно притягивает к себе, но [всегда] оставляет некоторое количество себе [в пищу]. Когда же зима подходит к концу, солнце снова возвращается на середину неба и с этих пор уже равномерно притягивает к себе воду из **всех** [πάντων] рек".

4.26.1 "It is said to be the custom of the Issedones that, whenever a man's father dies, **all** [πάντες] the nearest of kin bring beasts of the flock and, having killed these and cut up the flesh, they also cut up the dead father of their host, and set out **all** the flesh [πάντα τὰ κρέα] mixed together for a feast", "Об обычаях исседонов рассказывают следующее. Когда умирает чей-нибудь отец, **все** [πάντες] родственники пригоняют скот, закалывают его и мясо разрубают на куски. Затем разрезают на части также и тело покойного отца того, к кому они пришли. Потом **все** мясо [πάντα τὰ κρέα] смешивают и устраивают пиршество".

The prefixed stems ἄ=πας, σύμ=πας and συν=ἄ=πας reveal the similar semantics of 'totus [sg.] / omnis [pl.]' [Powell 1938: 33, 343, 344].

The meaning of the scantily attested adjective/pronoun ὅλος is 'whole' (7×) [Powell 1938: 264], i.e. close to πᾶς 'all (totus)' in some contexts. Some examples are:

1.133.1 "On this day, he thinks it right to serve a more abundant meal than on other days: oxen or horses or camels or asses, roasted **whole** in ovens [ὅλους ὀπτούς ἐν καμίνοισι], are set before the rich; the poorer serve the lesser kinds of cattle", "Люди богатые тогда подают на стол **целиком** зажаренного в печи [ὅλους ὀπτούς ἐν καμίνοισι] быка, коня, верблюда или даже осла, а бедные выставляют лишь голову мелкого рогатого скота".

2.126.2 "of these stones they said the pyramid was built that stands midmost of the three, over against the great pyramid; each side of it measures one hundred and fifty feet [ὅλου καὶ ἡμίσεος πλέθρου]", "Из этих-то камней, по словам жрецов, и построена средняя из трех пирамид, что стоит перед великой пирамидой (каждая сторона этой пирамиды в **полтора** плэфра [ὅλου καὶ ἡμίσεος πλέθρου])".

4.64.4 "Many [Scythians] flay the skin from the **whole** body [ὅλους ἄνδρα], too, and carry it about on horseback stretched on a wooden frame", "Многие скифы, наконец, сдирают **всю** кожу с вражеского трупа [ὅλους ἄνδρα], натягивают ее на доски и затем берут ее с собой на конях".

General Ancient Greek: πᾶς ~ ἄ=πας ~ σύμ=πας ~ συν=ἄ=πας ('totus / omnis') [Edwards 1914: 6; Yonge 1849:

14; LSJ].

Ancient Attic Greek (Plato): Brandwood 1976: 718. Polysemy: 'all (omnis) / all (totus) / every'. Numerous attestations. Some examples for the meaning 'all (omnis)' are:

Theaet. 199a "when we have granted that he knows **all** [πάντα] letters and **all** [πάντα] numbers", "он знает **все** [πάντα] буквы и **любое** [πάντα] число"; Crat. 383b "Then that applies to **all** [πᾶσιν] men", "В таком случае и **все** [πᾶσιν] другие люди, каким именем мы их зовем, такое и будут носить?"; Soph. 227b "what is related and what is not related in **all** [πασῶν] arts", "уразуметь сродное и несродное во **всех** [πασῶν] искусствах".

Some examples for πᾶς 'all (totus)':

Theaet. 143a "I have pretty much the **whole** [πᾶς] talk written down", "Так что у меня теперь записан почти **весь** [πᾶς] этот разговор"; Crat. 426c "the letter rho seems to me to be an instrument expressing **all** [πάσης] motion", "Итак, прежде всего ро представляется мне средством (выразить) **всякое** [πάσης] движение"; Apol. 33a "But you will find that through **all** [παντός] my life, both in public, if I engaged in any public activity, and in private, I have always been the same as now", "А я **всю** [παντός] жизнь оставался таким, как в общественных делах, насколько в них участвовал, так и в частных, никогда и ни с кем не соглашаясь вопреки справедливости".

Some examples for πᾶς 'every':

Crat. 413e "Of course it is clear that not the current opposed to **every** [πάση] current is courage", "Ну и ясно также, что мужество есть преграда не **всякому** [πάση] течению, а тому, которое сопротивляется справедливости"; Soph. 252e "Then **everybody** [πᾶς] who wishes to answer correctly will adopt the remaining one of the three possibilities", "Следовательно, **каждый** [πᾶς], кто только желает верно ответить".

The prefixed pronouns ἅ=πας [Brandwood 1976: 88], σύμ=πας [Brandwood 1976: 840], συν=ἅ=πας [Brandwood 1976: 845] are emphatic synonyms of plain πᾶς 'totus [sg.] / omnis [pl.]', e.g.: Euthyd. 280c "if a carpenter were furnished with **all** [ἅπαντα] his tools and a good supply of wood, but did no carpentry", "если бы плотник имел в своем распоряжении **все** [ἅπαντα] необходимые инструменты и дерево, но не работал бы с ними".

The second expression for 'all (totus)' is the frequent adjective/pronoun ὅλος [Brandwood 1976: 624] 'whole, all (totus)', e.g.:

Gorg. 472b "there is the **whole** [ὅλη] house of Pericles or any other family you may like to select in this place", "пойдет **весь** [ὅλη] дом Перикла или иной здешний род, какой пожелаешь выбрать"; Gorg. 523d "having their own soul muffled in the veil of eyes and ears and the **whole** [ὅλον] body", "душа их заслонена глазами, ушами и **вообще** [ὅλον] телом от головы до пят"; Laws 6.778c "in a circle round the **whole** [ὅλην] city", "Да и **весь** [ὅλην] город надо расположить кругами".

Modern Demotic Greek: Polysemy: 'all (omnis) / all (totus)'. Corresponds to Ancient Greek *hól-o-* {ὅλος} 'whole, all (totus)'.

Southern Tsakonian: Deffner 1923: 265; Pernot 1934: 201; Kostakis 1986-1987, 2: 360; Vyatkina 2015: 57. Paradigm: *ól-e* {ὄλε} [masc.] / *o-a* {ὄα} [fem.] / *o-l-u* {ὄλιου} [neut.]. Polysemy: 'all (omnis) / all (totus)'. Cognate to Modern Demotic *ól-o-* {ὄλος} 'all (omnis) / all (totus)', Ancient Greek *hól-o-* {ὅλος} 'whole, all (totus)'.

Cf. the adjective *pás-e* {πάσε} 'many' q.v., whose female gender form *pás-a* {πάσα} retains the old meanings 'whole; every' (examples: "I said you the whole truth", "every woman", "every day"). Cognate to Ancient Greek nom. sg. m. *pás* {πάς} (< **pant-s*, pl. *pánt-es* {πάντες}) 'all' q.v.

Pharasa Greek: Dawkins 1916: 667. Polysemy: 'all (omnis) / all (totus)'. Borrowed from Turkish *bütün* 'all (omnis/totus)'. Proved by various textual instances.

A second, also relatively frequent expression for 'all (omnis) / all (totus)' is *çip* {çít} [Dawkins 1916: 671]. According to Dawkins, borrowed from Turkish *çep*, a "particle used to strengthen the meaning of a word" (not found in the available Turkish sources).

Cappadocian Greek (Aravan): Dawkins 1916: 628; Phosteris & Kesisoglu 1960: 36. Polysemy: 'all (omnis) / all (totus)'. In other subdialects: *passim* *ul-o* {ούλο}, Delmeso, Ghurzono *γυl-o* {γούλο}, Malakopi, Silata *vul-o* {βούλο} [Dawkins 1916: 628].

Distinct from *pan* {πᾶν} 'every' [Dawkins 1916: 632].

2. ASHES

Ancient Ionic Greek (Herodotus) *spod-ós-s* {σποδός} (1), Ancient Attic Greek (Plato)

tép^h-r-a: {τέφρα} (2), Modern Demotic Greek *st'axt-i* {στάχτη} (3), Southern Tsakonian *spo'i-a* {σποῖα} (1), Pharasa Greek *st'axt-i* {στάχτη} (3), Cappadocian Greek (Aravan) *st'axč-i* {στάχčη} (3).

References and notes:

Ancient Ionic Greek (Herodotus): Powell 1938: 336. Examples are:

'ashes' (2×): 2.140.1 "When the Ethiopian left Egypt, the blind man (it is said) was king once more, returning from the marshes where he had lived for fifty years on an island that he built of **ashes** [σποδῶ] and earth; for the Egyptians who were to bring him food without the Ethiopian's knowledge were instructed by the king to bring **ashes** [σποδὸν] whenever they came, to add to their gift", "А лишь только эфиопский царь покинул Египет, слепец Анисис снова воцарился, возвратившись из [прибрежной] низменности. Там он пробыл 50 лет и насыпал остров из **зола** [σποδῶ] и земли. Ведь, кроме съестных припасов, которые он приказывал египтянам тайно от эфиопского царя доставлять себе, египтяне должны были приносить в дар слепому царю также **золу** [σποδὸν]".

'ashes after cremation' (1×): 4.35.4 "Furthermore, they say that when the thighbones are burnt in sacrifice on the altar, the **ashes** [σποδὸν] are all cast on the burial-place of Opis and Arge, behind the temple of Artemis, looking east, nearest the refectory of the people of Ceos", "**пепел** [σποδὸν] от бедер жертвенных животных, сожженных на алтаре, они рассыпают на могиле".

Undetermined 'dust' or 'ashes' (2×): 2.100.4 "while they feasted, she [*Nitocris*] let the river in upon them by a vast secret channel. This was all that the priests told of her, except that when she had done this she cast herself into a chamber full of hot **ashes** [ἔς οἴκημα σποδοῦ πλέον; *the text lacks 'hot'*], to escape vengeance", "Пока гости пировали, царица [*Нит α π δ*] велела выпустить в покой воды реки через большой потайной канал. Вот все, что рассказывали жрецы об этой царице. Впрочем, как говорят еще, она сама после такого деяния, чтобы избежать возмездия, бросилась в какой-то покой, полный **пепла** [σποδοῦ]".

4.172.4 "They [*the Nasamones*] give and receive pledges by each drinking from the hand of the other party; and if they have nothing liquid, they take the **dust** [σποδοῦ] of the earth and lick it up", "Дружеские же союзы они [*наам оны*] заключают так: один дает пить другому из [своей] руки, и сам пьет из его руки. Если под руками нет никакой жидкости, то берут с земли щепотку **пыли** [σποδοῦ] и лижут ее".

According to [LSJ], Hdt. 4.172 & Arr. Epict. 3.26.17 are the only contexts in which the meaning 'dust' rather than 'ashes' is traditionally postulated for σποδός. Both passages, however, permit the translation 'ashes', therefore, the gloss 'dust' seems unnecessary.

General Ancient Greek: τέφρα ~ σποδός ~ κόνις [Edwards 1914: 11; Yonge 1849: 27; LSJ]. Neither κόνις nor τέφρα are attested in Hdt.

Ancient Attic Greek (Plato): Brandwood 1976: 876. Attested once: Lys. 210a "But if he supposed us to have medical skill, he would not prevent us, I imagine, even though we wanted to pull the eyes open and sprinkle them with **ashes** [τέφρας]", "Нам же, если бы он понял, что мы умеем лечить, полагаю, он не препятствовал бы, даже если бы мы вздумали, открыв глаза его сына, насыпать в них **пепла** [τέφρας]".

The word σποδός is not attested in Plato; κόνις is attested in the meaning 'dust' in a quotation from Homer (Rep. 3.388b).

Modern Demotic Greek: Of unclear origin. Traditionally regarded as a continuant of Ancient Greek *stakt-é*: {στακτή} 'oil of myrrh', *stakt-ó*: {στακτός} 'oozing out in drops, trickling, distilling' from *stázd-o*: {στάζω} 'to drop, let fall' (Greek **stag-*), but such a semantic development seems too odd.

Southern Tsakonian: Deffner 1923: 331; Kostakis 1986-1987, 3: 177; Vyatkina 2015: 57. Genitive: *spoil-é* {σποιλέ}. Cognate to hypothetical **{σποδίλα}, diminutive from Ancient Greek *spod-ó-s* {σποδός} 'ashes'. Apparently, this is the basic Southern Tsakonian term for 'ashes' (in particular, it is this one that is listed in [Vyatkina 2015]), cf. some of Deffner's and Kostakis' examples: "leave ashes, we'll make lye", "to become ashes (= to be burnt to ashes)", "to scatter like ashes".

Distinct from Southern Tsakonian *sk'om-i* {σκόνη} with polysemy: 'ashes / powder (a medicine)' [Deffner 1923:

326; Kostakis 1986-1987, 3: 157]. This seems to be a more rare word: no examples are provided by Deffner and Kostakis. Cognate to Ancient Greek *kón-i-s* {κόνις} 'dust', *kon-i-a* {κονία} 'dust', Medieval and Modern Demotic Greek *sk'on-i* {σκόνι} 'dust'. Initial *s-* in the Demotic form is secondary, probably due to reanalysis of the combination acc. pl. *sk'on-es* + definite article *tis*: *tis sk'on-es* > *tisk'on-es* > *ti-sk'on-es* (as from *tis-sk'on-es*) > sg. *sk'on-i*. Tsakonian *sk'oj-i* 'ashes' implies the same non-trivial morphological process as is observed in Demotic Greek; thus, it is likely that Tsakonian *sk'oj-i* was borrowed from Demotic at a certain stage or at least influenced by the Demotic form. However, the semantic development 'dust' > 'ashes' looks like an internal Tsakonian innovation.

Pharasa Greek: Dawkins 1916: 504-505. Found in the example: "The gold pieces had become ashes".

Cappadocian Greek (Aravan): Dawkins 1916: 645; Phosteris & Kesisoglu 1960: 41. In other subdialects: Phloita *staxt* {στάχτ} [Dawkins 1916: 645].

3. BARK

Ancient Ionic Greek (Herodotus) *p^hloy-ó-s* {φλοιός} (1), Ancient Attic Greek (Plato) *p^hloy-ó-s* {φλοιός} (1), Modern Demotic Greek *fli-ó-s* {φλοιός} (1), Southern Tsakonian *fr'u-a* {φροῦα} (1), Pharasa Greek *fl'ið-i* {φλοιίδι} (1), Cappadocian Greek (Aravan) *γab'ix* {γαβᾶχ} (-1).

References and notes:

Ancient Ionic Greek (Herodotus): Powell 1938: 374. 2×. Examples are:

4.67.2 "The Enarees, who are hermaphrodites, say that Aphrodite gave them the art of divination, which they practise by means of lime-tree **bark** [φλοιῶ]. They cut this bark into three portions, and prophesy while they braid and unbraid these in their fingers", "Энареи - женоподобные мужчины - говорят, что искусство гадания даровано им Афродитой. Гадают они при помощи липовой **мочалы** [φλοιῶ]. Мочалу эту разрезают на три части и полоски наматывают вокруг пальцев, а затем вновь распускают и при этом произносят предсказания".

8.115.2 "Wherever and to whatever people they [*the Persians*] came, they seized and devoured its produce. If they found none, they would eat the grass of the field and strip the **bark** [φλοιὸν] and pluck the leaves of the trees, garden and wild alike, leaving nothing-such was the degree of their starvation", "Куда бы только и к какому народу персы ни приходили, всюду они добывали себе хлеб грабежом. Если же не находили хлеба, то поедали траву на земле, обдирали **кору** [φλοιὸν] деревьев и обрывали в пищу древесную листву как садовых, так и дикорастущих деревьев, не оставляя ничего. К этому их побуждал голод".

General Ancient Greek: φλοιός [Edwards 1914: 16; Yonge 1849: 37; LSJ].

Ancient Attic Greek (Plato): The word 'bark' is not mentioned in Plato; the noun φλοιός is not attested. We fill the slot with the word *p^hloy-ó-s* from Xenophon: *On Hunting* 18 "there will be fragments of **bark** [φλοιὸν] torn from the clog on the rocks".

Modern Demotic Greek: Cognate to the basic Ancient Greek term *p^hloy-ó-s* {φλοιός} 'bark'.

Southern Tsakonian: Deffner 1923: 385; Kostakis 1986-1987, 3: 307. Northern Tsakonian: *fl'uð-a* {φλοῦδα} 'bark'. Directly cognate to the rare Modern Demotic word *fl'uð-a* {φλοῦδα} 'bark', a back formation from Medieval Greek {φλούδιον}, diminutive from Ancient Greek *p^hloy-ó-s* ~ *p^hló-o-s* {φλοιός, φλόος} 'bark'. Tsakonian *fr'u-a* looks adapted from Demotic *fl'uð-a* or at least influenced by it. In [Vyatkina 2015: 57], only the Modern Demotic loanword *fl'uð-a* 'bark' is quoted for Prastos.

Pharasa Greek: Dawkins 1916: 657. Polysemy: 'bark / skin of fruit'. Diminutive from a noun cognate to Modern Demotic *fli-ó-s* {φλοιός} 'bark'.

Cappadocian Greek (Aravan): Phosteris & Kesisoglu 1960: 49. Glossed as 'peel, shell (in general)', but probably also means 'bark'. Borrowed from Turkish *kabuk* 'peel, shell, bark'. Inherited words for 'bark' seem to be unattested for Cappadocian Greek.

4. BELLY

Ancient Ionic Greek (Herodotus) *gas-tér* {γαστήρ} (1), Ancient Attic Greek (Plato) *gas-tér* {γαστήρ} (1), Modern Demotic Greek *ἑιλ-᾿α* {κοιλιά} (2), Southern Tsakonian *fuk^h-a* {φούκά} (3), Pharasa Greek *žil-᾿i-a* {ιοιλία} (2), Cappadocian Greek (Aravan) *kar-y-᾿a* {καρjá} (4).

References and notes:

Ancient Ionic Greek (Herodotus): Powell 1938: 65.

A difficult case, because three terms, namely, κοιλίη, νηδύς, and γαστήρ, enter into competition.

Out of these, κοιλίη shows specific semantics related to internal organs: 'stomach, bowels, intestines in general' (applied to humans [4×] and animals [4×] alike), and, therefore, must be ruled out. Glossed in [Powell 1938: 197] as 'abdomen; guts'. The passage 2.86-88, where embalming practices of the Ancient Egyptians are described, is significant, because κοιλίη 'bowels, guts' is clearly opposed to the more generic and wider term νηδύς 'entrails of the abdominal cavity / abdominal cavity' there (this fact has not been completely reflected by the translators quoted below). Examples for κοιλίη are:

2.86-88 "Then, making a cut near the flank with a sharp knife of Ethiopian stone, they take out all the **intestines** [κοιλίην πᾶσαν], and clean the belly [ἐκκαθήραντες δὲ αὐτήν], rinsing it with palm wine and bruised spices; they sew it up again after filling the **belly** [νηδύν] with pure ground myrrh and casia and any other spices, except frankincense. After doing this, they conceal the body for seventy days, embalmed in saltpetre; no longer time is allowed for the embalming [...] That is how they prepare the dead in the most costly way; those who want the middle way and shun the costly, they prepare as follows. The embalmers charge their syringes with cedar oil and fill the **belly** [κοιλίην] of the dead man with it, without making a cut or removing the **intestines** [νηδύν], but injecting the fluid through the anus and preventing it from running out; then they embalm the body for the appointed days; on the last day they drain the **belly** [κοιλίης] of the cedar oil which they put in before. It has such great power as to bring out with it the **internal organs** [νηδύν] and intestines [σπλάγχνα] all dissolved; meanwhile, the flesh is eaten away by the saltpetre, and in the end nothing is left of the body but hide and bones [...] The third manner of embalming, the preparation of the poorer dead, is this: they cleanse the **belly** [κοιλίην] with a purge, embalm the body for the seventy days", "Затем делают острым эфиопским камнем разрез в паху и очищают всю брюшную **полость** [κοιλίην πᾶσαν] от внутренностей. Вычистив брюшную полость [ἐκκαθήραντες δὲ αὐτήν] и промыв ее пальмовым вином, мастера потом вновь прочищают ее растертыми благовониями. Наконец, наполняют **чрево** [νηδύν] чистой растертой миррой, касией и прочими благовониями (кроме ладана) и снова зашивают [...] Таким способом богачи бальзамируют своих покойников. Если родственникам из-за дороговизны [первого] приходится выбирать второй способ бальзамирования, то [мастера] поступают вот как. С помощью трубки для промывания впрыскивают в брюшную **полость** [κοιλίην] покойника кедровое масло, не разрезая, однако, паха и не извлекая **внутренностей** [νηδύν]. Впрыскивают же масло через задний проход и затем, заткнув его, чтобы масло не вытекало, кладут тело в натровый щелок на определенное число дней. В последний день выпускают из **кишечника** [κοιλίης] ранее влитое туда масло. Масло действует настолько сильно, что разлагает **желудок** [νηδύν] и внутренности [σπλάγχνα], которые выходят вместе с маслом. Натровый же щелок разлагает мясо, так что от покойника остаются лишь кожа да кости [...] Третий способ бальзамирования, которым бальзамируют бедняков, вот какой. В брюшную **полость** [κοιλίην] вливают сок редьки и потом кладут тело в натровый щелок на 70 дней".

2.40.2 "After praying in the foregoing way, they take the whole **stomach** [κοιλίην] out of the flayed bull, leaving the entrails [σπλάγχνα] and the fat in the carcass", "При жертвоприношении Исиде они обдирают тушу быка и совершают молитву, а затем вынимают целиком **желудок** [κοιλίην], но внутренности [σπλάγχνα] и жир оставляют в туше".

2.92.5 "They catch the fish, take out the **intestines** [κοιλίην], then dry them in the sun and eat them dried", "Наловив рыбы, они потрошат [ἐξέλωσι τὴν κοιλίην] ее, вялят на солнце и едят сухою".

4.72.2 "[The Scythians] strangle fifty of these [*i.e. of the king's servants*] and fifty of their best horses and empty and clean the **bellies** [κοιλίην] of them all, fill them with chaff, and sew them up again", "Итак, они [κιφύει]

умерщвляют 50 человек из слуг удушением (также 50 самых красивых коней), извлекают из трупов **внутренности** [κοιλίην], чрево очищают и наполняют отрубьями, а затем зашивают".

As is noted above, the second candidate *νηδύς* is a more generic and wider term than *κοιλίη*. In Hdt. *νηδύς* means 'entrails of the abdominal cavity / abdominal cavity'; applied both to humans (5×) and animals (3×). Glossed as 'belly' in [Powell 1938: 231]. Examples in which the word is applied to a human, are:

2.84 "The practice of medicine is so specialized among them that each physician is a healer of one disease and no more. All the country is full of physicians, some of the eye some of the teeth, some of what pertains to the **belly** [νηδύν], and some of internal diseases", "Искусство же врачевания у них разделено. Каждый врач лечит только один определенный недуг, а не несколько, и вся египетская страна полна врачей. Так, есть врачи по глазным болезням, болезням головы, зубов, **чрева** [νηδύν] и внутренним болезням".

2.86-88 (3×) see above sub *κοιλίη*.

4.71.1 "Whenever their king has died, the Scythians dig a great four-cornered pit in the ground there; when this is ready, they take up the dead man - his body enclosed in wax, his **belly** [νηδύν] cut open and cleaned and filled with cut marsh-plants and frankincense, and parsley and anise seed, and sewn up again - and transport him on a wagon to another tribe", "Когда у скифов умирает царь, то там вырывают большую четырехугольную яму. Приготовив яму, тело поднимают на телегу, покрывают воском; потом разрезают **желудок** [νηδύν] покойного; затем очищают его и наполняют толченым кипером, благовониями и семенами сельерея и аниса. Потом желудок снова зашивают и везут на телеге к другому племени".

Examples concerning animals are:

2.47.3 "the sacrificer lays the end of the [*pig's*] tail and the spleen and the caul together and covers them up with all the fat that he finds around the **belly** [περι τὴν νηδύν], then consigns it all to the fire", "После заклания свиньи жрец кладет рядом кончик хвоста, селезенку и сальник и покрывает их всем жиром из **брюшины** [περι τὴν νηδύν] животного. Затем все это сжигают на огне".

3.42.3 "Proud of this honor, the fisherman went home; but the servants, cutting up the fish, found in its **belly** [νηδύι] Polycrates' seal-ring", "Рыбак, польщенный, отправился домой, а слуги выпотрошили рыбу и нашли в ее **брюхе** [νηδύι] тот Поликратов перстень".

3.109.2 "The male [*viper*] dies in the way described, but the female suffers in return for the male the following punishment: avenging their father, the young while they are still within the womb [γαστρί] gnaw at their mother and eating through her **bowels** [νηδύν] thus make their way out", "Так-то самец [*гадюки*] погибает, а самка должна за это поплатиться, так как детеныши еще в утробе [γαστρί] матери мстят за отца: они перегрызают ей **чрево** [νηδύν] и таким образом прокладывают себе выход на свободу".

The third term *γαστήρ* [Powell 1938: 65] possesses the most generic and widest semantics. This can mean 'belly as an external body part, abdomen' (applied to humans [1×] and animals [5×]), 'stomach' (applied to animals [2×]) and 'womb' (applied to humans [1×] and animals [4×]).

An example for 'belly, abdomen (of a human)' (1×) is:

6.75.3 "Cleomenes took the weapon and set about slashing himself from his shins upwards; from the shin to the thigh he cut his flesh lengthways, then from the thigh to the hip and the sides, until he reached the **belly** [γαστέρα], and cut it into strips; thus he died", "Схватив это железное орудие, царь принялся увечить свое тело, начиная от голеней. Он изрезал мясо [на теле] на полосы: от голеней до ляжек и от ляжек до бедер и паха. Дойдя до **живота** [γαστέρα], Клеомен и его изрезал на полосы и таким образом скончался".

Examples for 'belly, abdomen (of an animal)' (5×):

1.123.3-4 "[*Harpagus*] had no plan for sending a message but this: he carefully slit the **belly** [γαστέρα] of a hare, and then leaving it as it was without further harm he put into it a paper on which he wrote what he thought best. Then he sewed up the hare's **belly** [γαστέρα], and sent it to Persia by the most trusted of his servants", "Гарпаг придумал вот какую хитрость. Он искусно приготовил зайца, а именно распорол ему **живот** [γαστέρα], не повредив шкуры, и затем вложил туда грамоту, в которой объяснил свой замысел. Потом он снова зашил **живот** [γαστέρα] зайца и

послал зверя в Персию с одним из самых преданных слуг".

3.29.1 "When the priests led Apis [*i.e. the calf*] in, Cambyses - for he was all but mad - drew his dagger and, meaning to stab the calf in the **belly** [γαστέρα], stuck the thigh", "Когда жрецы привели [*теленка*] Аписа, Камбис как безумный выхватил кинжал и, желая ударить животное в **брюхо** [γαστέρα], рассек ему только бедро".

4.22.2 "The hunter climbs a tree, and sits there concealed; for trees grow thickly all over the land; and each man has his horse at hand, trained to flatten on its **belly** [γαστέρα] for the sake of lowness, and his dog", "У каждого охотника наготове конь, приученный лежать на **брюхе** [γαστέρα], чтобы меньше бросаться в глаза, и собака".

4.72.3-4 "after driving thick stakes lengthways through the horses' bodies to their necks, they place the horses up on the wheels so that the wheel in front supports the horse's forequarters and the wheel behind takes the weight of the **belly** [γαστέρας] by the hindquarters", "проткнув лошадей толстыми кольями во всю длину туловища до самой шеи, поднимают на ободья. На передних ободьях держатся плечи лошадей, а задние подпирают **животы** [γαστέρας] у бедер".

Examples for 'stomach (of an animal)' (2×):

4.61.1-2 "But if they [*the Scythian*] have no cauldron, then they put all the meat into the victims' **stomachs** [γαστέρας], adding water, and make a fire of the bones beneath, which burn nicely; the **stomachs** [γαστέρας] easily hold the meat when it is stripped from the bones; thus a steer serves to cook itself", "Если же у них [*у акиф*] нет такого котла, тогда все мясо кладут в **желудки** [γαστέρας] животных, подливают воды и снизу поджигают кости. Кости отлично горят, а в **желудках** [γαστέρας] свободно вмещается очищенное от костей мясо. Таким образом, бык сам себя варит".

An example for 'womb (of a human)' (1×):

3.32.4 "Angered at this, they say, he sprang upon her, who was great with child [ἐχούσῃ ἐν γαστρὶ], and she miscarried and died of the hurt he gave her", "Тогда Камбис, распалившись гневом, бросился на нее. А та была беременной [ἐχούσῃ ἐν γαστρὶ], родила преждевременно и скончалась".

Examples for 'womb (of an animal)' (4×):

3.28.2 "This Apis, or Eraphus, is a calf born of a cow that can never conceive again [ἐς γαστέρα ἄλλον βάλλεσθαι γόνον]", "Этот Апис, или Эпаф, должен происходить от коровы, которая после отела уже никогда не сможет иметь другого теленка [ἐς γαστέρα ἄλλον βάλλεσθαι γόνον]".

3.108.3 "some of the unborn young are hairy, some still naked, some are still forming in the **womb** [γαστρὶ] while others are just conceived [*said of a hare*]", "Поэтому-то один детеныш у него уже во **чреве** [γαστρὶ] матери покрыт шерстью, а другой еще голый, третий зародыш только что образуется, четвертого зайчиха еще зачинает".

3.109.1-2 "The male [*viper*] dies in the way described, but the female suffers in return for the male the following punishment: avenging their father, the young while they are still within the **womb** [γαστρὶ] gnaw at their mother and eating through her bowels [νηδὺν] thus make their way out", "Так-то самец [*гадюки*] погибает, а самка должна за это поплатиться, так как детеныши еще в **утробе** [γαστρὶ] матери мстят за отца: они перегрызают ей чрево [νηδὺν] и таким образом прокладывают себе выход на свободу".

4.30.2 "they drive them [*the mares*] into the countries of their neighbors, and then send the asses after them, until the mares are pregnant [σχωσι ἐν γαστρὶ]", "Когда наступает пора оплодотворения, кобылиц пригоняют в соседнюю область и там случают с ослами, пока кобылицы не забеременеют [σχωσι ἐν γαστρὶ]".

General Ancient Greek: γαστήρ ~ ἦτρον ~ κοιλία ~ νηδύς [Edwards 1914: 18; Yonge 1849: 44; LSJ]. ἦτρον is unattested in Hdt.

Ancient Attic Greek (Plato): Brandwood 1976: 169. Apparently this is the basic term for 'belly', cf. the available contexts:

Symp. 190e-191a "Then Apollo turned their faces about, and pulled their skin together from the edges over what is now called the **belly** [γαστέρα], just like purses which you draw close with a string; the little opening he tied up in the middle of the **belly** [γαστέρα], so making what we know as the navel. For the rest, he smoothed away most of the puckers and figured out the breast with some such instrument as shoemakers use in smoothing the wrinkles of leather on the last; though he left there a few which we have just about the **belly** [γαστέρα] and navel, to remind us of our early

fall", "И Аполлон поворачивал лица и, стянув отовсюду кожу, как стягивают мешок, к одному месту, именуемому теперь **животом** [γαστέρρα], завязывал получавшееся посреди **живота** [γαστέρρα] отверстие - оно и носит ныне название пупка. Разгладив складки и придав груди четкие очертания, - для этого ему служило орудие вроде того, каким сапожники сглаживают на колодке складки кожи, - возле пупка и на **животе** [γαστέρρα] Аполлон оставлял немного морщин, на память о прежнем состоянии"; Euthyd. 299e.1 "And one will be happiest if one has three talents of gold in one's **belly** [ἐν τῇ γαστρῷ], a talent in one's skull, and a stater of gold in each eye?"; "И счастливейшим был бы тот человек, который имел бы три таланта золота в **желудке** [ἐν τῇ γαστρῷ], один талант - в черепае и по золотому статеру в каждом глазу?"; Laws 7.792e.3 "that women with child [φερούσας ἐν γαστρῷ], above all others, should be cared for during their years of pregnancy", "все беременные [φερούσας ἐν γαστρῷ] женщины также должны во время беременности особенно заботиться о том, чтобы не испытывать многочисленных неистовых наслаждений".

A second candidate is κοιλία [Brandwood 1976: 506], attested several times in *Timaieus*. It seems that the specific translation 'abdomen' or rather 'stomach' fits the contexts very well, cf. some instances:

Tim. 73a.3 "the Gods set the "**abdomen**," [κάτω κοιλίαν, i.e., 'the lower κοιλία'] as it is called, to serve as a receptacle for the holding of the superfluous meat and drink", "Творившие наш род [...] предусмотрительно соорудили для приема излишков питья и еды ту кладовую, что именуют **нижней полостью** [κάτω κοιλίαν], и наполнили ее извивами кишок"; Tim. 78a-b "We must conceive that the same law holds good of the action of our **belly** [κοιλίας]. Whenever foods and drinks flow into it, it shuts them in, but air and fire, being of smaller particles than its own structure, it cannot shut in. These elements, therefore, God employed to provide irrigation from the **belly** [κοιλίας] to the veins", "Если мы это будем иметь в виду применительно к нашей **брюшной полости** [κοιλίας], обнаружится следующее: когда в нее входят яства и напитки, они там и остаются, но воздух и огонь не могут быть ею удержаны, поскольку имеют меньшие сравнительно с нею частицы. К этим веществам и прибег бог, вознамерившись наладить отток влаги из **брюшной полости** [κοιλίας] в жилы".

A third related term is ἦτρον [Brandwood 1976: 440], attested once in a non-diagnostic context:

Phaedo 118a "And again he touched him and said that when it reached his heart, he would be gone. The chill had now reached the **region about the groin** [ἦτρον], and uncovering his face, which had been covered, he said - and these were his last words <...>" "Наконец прикоснулся в последний раз и сказал, что, когда холод подступит к сердцу, он отойдет. Холод добрался уже до **живота** [ἦτρον], и тут Сократ раскрылся - он лежал, закутавшись, - и сказал <...>".

The word νηδύς is not attested in Plato.

Modern Demotic Greek: Cognate to Ancient Greek *koilí-a* {κοιλία} 'cavity of the body, stomach, intestines'.

Southern Tsakonian: Deffner 1923: 383; Kostakis 1986-1987, 3: 313; Vyatkina 2015: 57. Cognate to Ancient Greek *p^húsk-e* {φύσκη} 'large intestine', Modern Demotic Greek *fusk-a* {φούσκα} 'bubble; bladder'.

Pharasa Greek: Dawkins 1916: 610. Transcribed as *čel'-e* {τσελέ} 'belly' in [Andriotis 1948: 62]. Cf. the examples: "he tied his shirt to their ox's belly. It became (thus) white-spotted. <...> And the woman went up, (and saw) that the ox is white-spotted" [Dawkins 1916: 475], "I caught the hare; I split open its belly. A paper came out" [Dawkins 1916: 535].

Cappadocian Greek (Aravan): Phosteris & Kesisoglu 1960: 28. Polysemy: 'heart / belly' (in [Dawkins 1916: 607], only with the gloss 'heart'). Cf. the example: "The one who eats much, his belly is swollen" [Phosteris & Kesisoglu 1960: 82]. The same polysemy is documented for the Ulaghatsh subdialect *kar-y'-a* {καοιά} 'heart / belly' [Kesisoglu 1951: 70].

Distinct from Aravan *čil-y'-a* {κοιλιά} 'belly (of animal)' [Phosteris & Kesisoglu 1960: 29].

5. BIG

Ancient Ionic Greek (Herodotus) *méga-s* {μέγας} (1), Ancient Attic Greek (Plato) *méga-s* {μέγας} (1), Modern Demotic Greek *meγ'al-o-* {μεγάλος} (1), Southern Tsakonian *ač'-e* {άτσέ} (2), Pharasa Greek *m'eg-o* {μέγο} (1), Cappadocian Greek (Aravan) *m'ega* {μέγα} (1).

References and notes:

Ancient Ionic Greek (Herodotus): Powell 1938: 216. The most generic term; widely applicable with numerous attestations. Some examples are:

1.25.2 "He was the second of his family to make an offering to Delphi (after recovering from his illness) of a **great** [μέγαν] silver bowl on a stand of welded iron", "Исцелившись от своего недуга, царь (вторым из этого царского дома) принес посвященные дары в Дельфы: **большую** [μέγαν] серебряную чашу для смешивания вина с водой на железной инкрустированной подставке".

1.98.2 "They [*The Medes*] built him a **big** [μεγάλα] and strong house wherever in the land he indicated to them, and let him choose a bodyguard out of all the Medes", "Мидяне же повиновались и воздвигли на указанном им самом месте **большой** [μεγάλα] и неприступный дворец [замок] и позволили набирать телохранителей по всей Мидии".

2.60.3 "But when they have reached Bubastis, they make a festival with **great** [μεγάλας] sacrifices, and more wine is drunk at this feast than in the whole year besides", "Наконец, по прибытии в Бубастис они справляют праздник с **пышными** [μεγάλας] жертвоприношениями: на этом празднике выпивают виноградного вина больше, чем за весь остальной год".

3.3.1 "that one of the Persian women who came to visit Cyrus' wives, and saw the **tall** [μεγάλα] and attractive children who stood by Cassandane, expressed her admiration in extravagant terms", "Увидев стоящих рядом с Кассанданой ее красивых **статных** [μεγάλα] детей, она принялась громко хвалить и любоваться ими".

3.42.1 "a fisherman, who had taken a fine and **great** [μέγαν] fish, and desired to make a gift of it to Polycrates", "Какой-то рыбак поймал **большую** [μέγαν] красивую рыбу и решил, что это достойный подарок Поликрату. Рыбак принес рыбу к воротам дворца и сказал, что желает предстать перед Поликратовы очи".

General Ancient Greek: μέγας ~ πᾶχύς ~ σῦχνός [Edwards 1914: 101; Yonge 1849: 47; LSJ]. In Hdt. παχύς means 'thick (6×); rich (4×)' [Powell 1938: 297], συχνός means 'numerous, many (q.v.)' (47×) [Powell 1938: 347].

Ancient Attic Greek (Plato): Brandwood 1976: 553. The most generic term; widely applicable with numerous attestations. Some examples (especially where μέγας is opposed to the basic term μικρός 'small' q.v.) are:

Gorg. 524c.3 "if anyone's body was **large** [μέγα] by nature or by feeding or by both when he was alive, his corpse will be **large** [μέγας] also when he is dead; and if he was fat [παχύς], it will be fat [παχύς] too after his death", "если кто при жизни был **крупный** [μέγα] - от природы ли, или от обильной пищи, или от того и другого вместе, - его тело и после смерти останется **крупным** [μέγας], если тучный [παχύς] - останется тучным [παχύς] и так дальше"; Gorg. 480a.2 "what is the **great** [μεγάλη] use of rhetoric?", "есть ли тогда **большая** [μεγάλη] польза от красноречия?"; Prot. 356d "Now if our welfare consisted in doing and choosing things of **large** [μεγάλα] dimensions, and avoiding and not doing those of small [μικρά], what would be our salvation in life?", "Да и как можно сравнить и оценить удовольствия и страдания, как не по **большей** [μεγάλα] или меньшей [μικρά] их величине?"; Phaedo 90a "I mean just what I might say about the **large** [μεγάλων] and small [μικρών]. Do you think there is anything more unusual than to find a very **large** [μέγαν] or a very small [μικρόν] man, or dog, or other creature, or again, one that is very quick or slow, very ugly or beautiful, very black or white?", "Так же точно, как очень маленьких [μικρών] и очень **больших** [μεγάλων]. Что встретишь реже, чем очень **большого** [μέγαν] или очень маленького [μικρόν] человека или собаку и так далее? Или что-нибудь очень быстрое или медленное, безобразное или прекрасное, белое или черное?"; Phaedo 116b "he had two little [μικροί] sons and one **big** [μέγας] one", "у него было двое маленьких [μικροί] и один **побольше** [μέγας]"; Stat. 259b "is there any difference between the grandeur of a **large** [μεγάλης] house and the majesty of a small [μικροῦ] state?", "**Большое** [μεγάλης] домохозяйство или забота о малом [μικροῦ] городе - в чем здесь разница для управления?".

The basic meaning of the adjective παχύς [Brandwood 1976: 727] is 'thick', cf. some instances:

Gorg. 524c.3 "if anyone's body was large [μέγα] by nature or by feeding or by both when he was alive, his corpse will be large [μέγας] also when he is dead; and if he was **fat** [παχύς], it will be **fat** [παχύς] too after his death", "если кто при жизни был **крупный** [μέγα] - от природы ли, или от обильной пищи, или от того и другого вместе, - его тело и после смерти останется **крупным** [μέγας], если **тучный** [παχύς] - останется **тучным** [παχύς] и так дальше"; Rep. 7.523d.2 "... in this respect it makes no difference whether it is observed as intermediate or at either extreme, whether it is white or black, **thick** [παχύς] or thin, or of any other quality of this kind", "... в этом отношении между ними нет никакой разницы, все равно, смотришь ли на его середину или край, белый ли он или черный,

толстый [παχύς] или тонкий и так далее".

Modern Demotic Greek: Cognate to the oblique stem of the basic Ancient Greek term *méga-s* {μέγας} 'big'.

Southern Tsakonian: Deffner 1923: 57; Kostakis 1986-1987, 1: 155; Vyatkina 2015: 57. Cf. Deffner's examples: "big fire", "large family", "great envy". Cognate to Ancient Greek *hadr-ó-* {ἄδρός} 'thick, stout, bulky', Modern Demotic Greek *adr-o-* {αδρός} 'thick, stout, bulky; dense, thick'.

Distinct from *apsel-'e* {ἀψελέ} 'high, big' [Deffner 1923: 65] (Deffner's example: "high cypress"), cognate to Modern Demotic *apsil-'o-* {αψηλός} 'high, big'.

Pharasa Greek: Dawkins 1916: 623. Paradigm: *m'ey-o* [sg.] / *m'ey-a* [pl.] {μέγο, μέγα} with *l > 0*. Cf. the examples: "He saw a big tree" [Dawkins 1916: 467], "above his head there is a big bird", "There is also a big fish" [Dawkins 1916: 471].

Distinct from *dr-o* {δρό} 'big, great' [Dawkins 1916: 597], although glossed simply as 'μεγάλος', i.e., 'big' in [Andriotis 1948: 63] with the example "big men". Cognate to Ancient Greek *hadr-ó-* {ἄδρός} 'thick, stout, bulky', Modern Demotic Greek *adr-'o-* {αδρός} 'thick, stout, bulky; dense, thick'.

Cappadocian Greek (Aravan): Dawkins 1916: 623; Phosteris & Kesiosoglu 1960: 33. Paradigm: *m'eya* [sg.] / *mey'a-la* [pl.] {μέγα, μεγάλα}. Cf. the examples from different subdialects: Phloita "Those figs were big" [Dawkins 1916: 417], Phloita "cook meals from them in the big pots" [Dawkins 1916: 427], Phloita "There is a big vine in our courtyard" [Dawkins 1916: 427], Silata "She went to cut a big tree" [Dawkins 1916: 455].

Distinct from Aravan *adr-'o* {ἀδρό} 'thick' [Phosteris & Kesiosoglu 1960: 17], Silata, Sinasos *adr-'o* {ἀδρό} 'big, stout' [Dawkins 1916: 581, 597].

6. BIRD

Ancient Ionic Greek (Herodotus) *ór-n-i-s* {ὄρνις} (1), Ancient Attic Greek (Plato) *ór-n-i-s* {ὄρνις} (1), Modern Demotic Greek *pul-'i* {πουλί} (2), Southern Tsakonian *pul-'i* {πουλί} (2), Pharasa Greek *pul-'i* {πουλί} (2), Cappadocian Greek (Aravan) *pul-'i* {πουλί} (2).

References and notes:

Ancient Ionic Greek (Herodotus): Powell 1938: 268. 24×. Some examples are:

1.159.3 "With that Aristodicus did as he had already decided; he went around the temple, and took away the sparrows and all the families of nesting **birds** [ὄρνιθων] that were in it", "Тогда Аристодик, обдумав заранее свои действия, поступил так: он стал обходить вокруг святилища и разорять гнезда воробьев и разных других **птиц** [ὄρνιθων], которые нашли себе приют при храме".

2.72 "Otters are found in the river, too, which the Egyptians consider sacred; and they consider sacred that fish, too, which is called the scale-fish, and the eel. These, and the fox-goose among **birds** [ὄρνιθων], are said to be sacred to the god of the Nile", "В реке [Ниле] водятся также выдры, которых почитают священными. Из рыб у египтян считаются священными так называемый лепидот и угорь. Эти рыбы, как говорят, посвящены Нилу. Из **птиц** [ὄρνιθων] они почитают лисьих гусей".

2.73.1,4 "There is another sacred **bird** [ὄρνις], too, whose name is phoenix [...] and he conveys him encased to the temple of the Sun in Egypt. This is what they say this **bird** [ὄρνις] does", "Есть еще одна священная **птица** [ὄρνις] под названием феникс [...] Тогда феникс несет яйцо [с собой] в Египет в храм Гелиоса. Вот что, по рассказам, делает эта **птица** [ὄρνις]".

General Ancient Greek: ὄρνις ~ οἰωνός ~ πτηνός [Edwards 1914: 19; Yonge 1849: 48; LSJ]. πτηνός is unattested in Hdt.; οἰωνός is attested in the meaning 'omen' [Powell 1938: 262].

Ancient Attic Greek (Plato): Brandwood 1976: 644. Cf. some examples:

Crat. 392a "do you think it is a slight thing to learn about the **bird** [ὄρνιθος] which he says 'gods call chalcis, but men call cymindis, ...?', "почему Гомер говорит о **птице** [ὄρνιθος]: 'В сомне бессмертных сльвущей халкидой, у смертных - киминдой?"; Laws 3.680e "they form a single flock, like a covey of **birds** [ὄρνιθες]", "за ним следовали

остальные, составляя, точно **птицы** [ὄρνιθες], одну стаю"; Tim. 91d "And the tribe of **birds** [ὄρνέων] are derived by transformation, growing feathers in place of hair, from men who are harmless but light-minded", "Растить на себе перья вместо волос и дать начало племени **птиц** [ὄρνέων] пришлось мужам незлобивым, однако легкомысленным".

The substantivized adjective πτηνός [Brandwood 1976: 802] has the generic meaning 'a flying, winged one' as, e.g., in:

Stat. 264e "What would the division be? - Into the tending of **flying** [πτηνῶ] and walking [πεζῶ] (animals)", "Но сухопутный род стадного питания разделит ведь всякий. - Как? - Размежевав его на **летающую** [πτηνῶ] и **пешую** [πεζῶ] (часть)"; Theaet. 158b "when some of them think they are gods and others fancy in their sleep that they **have wings** [πτηνοί] and are flying", "в бреду люди не заблуждаются, воображая себя кто богом, а кто как бы летающей **птицей** [πτηνοί]".

The word οἰωνός [Brandwood 1976: 622] means '(favorable) omen' as, e.g., in:

Laws 3.702c "I count it to be a sign from Heaven [οἰωνόν]", "нашу встречу я считаю **счастливым предзнаменованием** [οἰωνόν]".

Modern Demotic Greek: Originates from late Ancient Greek *pull-ion* {πουλλίον}, a diminutive of *pūll-o-s* {πουῖλλος} 'chicken'. The latter was indeed borrowed from Latin *pullus* 'young (of animals) / chick, chicken', but the meaning shift 'chicken' > 'bird' is an internal Greek development; therefore, we treat Modern Demotic *pul'i* 'bird' as a full-fledged item.

Southern Tsakonian: Deffner 1923: 297; Kostakis 1986-1987, 3: 84; Vyatkina 2015: 57. Borrowed from Demotic *pul-i* {πουλι} 'bird'.

Pharasa Greek: Dawkins 1916: 637.

Cappadocian Greek (Aravan): Dawkins 1916: 637; Phosteris & Kesisoglu 1960: 176. Cf. the Aravan instance: "He has hit two birds with one stone" [Phosteris & Kesisoglu 1960: 80].

7. BITE

Ancient Ionic Greek (Herodotus) *dák-n-o*: {δάκνω} (1), Ancient Attic Greek (Plato) *dák-n-o*: {δάκνω} (1), Modern Demotic Greek *ḡag-'o-n-o* {δαγκώνω} (1), Southern Tsakonian *kac'i-n-u* {κατσίνου} (2), Pharasa Greek *ḡak-n-o* {δάκνω} (1), Cappadocian Greek (Aravan) *ḡak-n-o* {δάκνω} (1).

References and notes:

Ancient Ionic Greek (Herodotus): Powell 1938: 30, 72. The verb is attested 2×: once as a plain stem, referring to mosquitos (this meaning is irrelevant for us), and once as a prefixed stem ἀντι=δάκνω, referring to humans. Examples are:

4.168.1 "each catches her own lice, then **bites** [ἀντι=δάκνει] and throws them away. They are the only Libyans that do this", "Поймав вошь, они **кусают** [ἀντι=δάκνει] ее в свою очередь и затем отбрасывают. Так поступают из всех ливийцев только они одни, и только у них существует обычай предлагать царям своих девушек на выданье".

2.95.2-3 "Every one of them [of the Egyptians] has a net, with which he catches fish by day, and at night he sets it around the bed where he rests, then creeps under it and sleeps. If he sleeps wrapped in a garment or cloth, the mosquitos **bite** through it [διὰ τούτων δάκνουσι]; but through the net they absolutely do not even venture", "У каждого там есть рыбацья сеть, которой днем ловят рыбу, а ночью пользуются вот как. Сеть эту натягивают [в виде полога] вокруг спального ложа. Потом подлезают под полог и там спят. Если спать покрытым плащом или под [кисейной] простыней, то комары могут **прокусить** эти [покрывала] [διὰ τούτων δάκνουσι], тогда как сквозь [сеть] они даже не пробуют кусать".

General Ancient Greek: δάκνω ~ βρῶκω [Edwards 1914: 19; Yonge 1849: 48; LSJ]. βρῶκω is unattested in Hdt.

Ancient Attic Greek (Plato): Brandwood 1976: 193. Cf. some examples:

Theaet. 151c "they are actually ready to **bite** [δάκνειν] me, if I take some foolish notion away from them, and they do not believe that I do this in kindness", "многие уже и так на меня взъярились и прямо **кусаются** [δάκνειν] были готовы, когда я изымал у них какой-нибудь вздор"; Gorg. 516a "he took over animals that did not kick him or

butt or **bite** [δάκνοντας]", "если бы он принял животных смиренными, и они не лягали бы его, и не бодались, и не кусались [δάκνοντας]".

The verb βούκω is not attested in Plato.

Modern Demotic Greek: Cognate to the basic Ancient Greek term *dák-n-o*: {δάκνω} 'to bite' plus an additional nasal suffix.

Southern Tsakonian: Deffner 1923: 176; Kostakis 1986-1987, 2: 66; Vyatkina 2015: 57. Kostakis transcribes it as *kac^{hi}-n-u* {κατσίνου}. Of unclear origin. According to [Pernot 1934: 350], cognate to Ancient Greek *dák-n-o*: {δάκνω} 'to bite' via consonant metathesis.

Pharasa Greek: Dawkins 1916: 594; Andriotis 1948: 86. The only available examples are: "[Wolf,] do not bite me" [Dawkins 1916: 487], "He came upon two snakes. There was a black one and a grey one. The grey one was biting the black one" [Dawkins 1916: 559].

Distinct from *čend-* ~ *žend-* {čévd-, žévd-} 'to prick' [Dawkins 1916: 608], applicable to snakes as in the example "It [the snake] will bite me" [Dawkins 1916: 555].

Cappadocian Greek (Aravan): Dawkins 1916: 594; Phosteris & Kesisoglu 1960: 24. The same in the Sinasos subdialect [Arkhealos 1899: 233]. However, the available Aravan examples only refer to a dog: "You, don't bite like a mad dog" [Phosteris & Kesisoglu 1960: 86], "Barking dog doesn't bite" [Phosteris & Kesisoglu 1960: 95].

Distinct from Cappadocian *tend-'o* {κενδῶ} 'to prick' [Dawkins 1916: 608; Phosteris & Kesisoglu 1960: 29], applicable to snakes as in the Phloita example "I [the snake] will bite you" [Dawkins 1916: 429].

8. BLACK

Ancient Ionic Greek (Herodotus) *méla-n-* {μέλα̅ς} (1), Ancient Attic Greek (Plato) *méla-n-* {μέλα̅ς} (1), Modern Demotic Greek *m'avr-o-s* {μαύρος} (2), Southern Tsakonian *kuv'an-e* {κουβᾶνε} (3), Pharasa Greek *m'avr-o* {μάβρο} (2), Cappadocian Greek (Aravan) *m'avr-o* {μάβρο} (2).

References and notes:

Ancient Ionic Greek (Herodotus): Powell 1938: 218. 15x. Normally it is hard to discriminate between 'black' and 'dark' in the case of ancient languages. Diagnostic passages from Hdt. are:

1.98.5-6 "There are seven circles in all; within the innermost circle are the palace and the treasuries; and the longest wall is about the length of the wall that surrounds the city of Athens. The battlements of the first circle are white, of the second **black** [μέλανες], of the third circle purple, of the fourth blue, and of the fifth orange: thus the battlements of five circles are painted with colors; and the battlements of the last two circles are coated, the one with silver and the other with gold", "Длина наибольшего кольца стен почти такая же, что и у кольцевой стены Афин. Бастионы первого кольца стен белые, второго - **черные** [μέλανες], третьего - желто-красные, четвертого - темно-синие, пятого - сандаракowego цвета. Таким образом, бастионы всех этих пяти колец пестро окрашены. Что же до двух последних колец, то бастионы одного были посеребренные, а другого - позолоченные".

2.76.1-2 "Now this is the appearance of the ibis. It is all quite **black** [μέλαινα], with the legs of a crane, and a beak sharply hooked, and is as big as a landrail. Such is the appearance of the ibis which fights with the serpents. Those that most associate with men (for there are two kinds of ibis) have the whole head and neck bare of feathers; their plumage is white, except the head and neck and wingtips and tail (these being quite **black** [μέλαινα]); the legs and beak of the bird are like those of the other ibis", "Внешний вид ибиса вот какой. Он совершенно **черный** [μέλαινα], ноги, как у журавля, с сильно загнутым клювом, величиной с птицу крек. Таков этот черный ибис, воюющий со змеями. У другой же породы, которая стаями держится около людей (есть ведь два рода ибисов), голова и шея лысые, оперенье белое (кроме головы, затылка, концов крыльев и хвоста, - все эти части совершенно **черные** [μέλαινα]); ноги и клюв такие же, как у другой породы".

General Ancient Greek: μέλα̅ς ~ κελαινός [Edwards 1914: 19; Yonge 1849: 49; LSJ]. κελαινός is unattested in

Hdt.

Ancient Attic Greek (Plato): Brandwood 1976: 558. Some diagnostic passages, where μέλας is opposed to the basic term λευκός 'white' q.v. are:

Rep. 7.523d.2 "... in this respect it makes no difference whether it is observed as intermediate or at either extreme, whether it is white [λευκός] or **black** [μέλας], thick or thin, or of any other quality of this kind", "... в этом отношении между ними нет никакой разницы, все равно, смотришь ли на его середину или край, белый [λευκός] ли он или **черный** [μέλας], толстый или тонкий и так далее"; Phaedo 90a "I mean just what I might say about the large and small. Do you think there is anything more unusual than to find a very large or a very small man, or dog, or other creature, or again, one that is very quick or slow, very ugly or beautiful, very **black** [μέλανα] or white [λευκόν]?", "Так же точно, как очень маленьких и очень больших. Что встретишь реже, чем очень большого или очень маленького человека или собаку и так далее? Или что-нибудь очень быстрое или медленное, безобразное или прекрасное, белое [λευκόν] или **черное** [μέλανα]"; Criti. 116a-b "And the stone they quarried beneath the central island all round, and from beneath the outer and inner circles, some of it being white [λευκόν], some **black** [μέλανα] and some red [έρυθρόν]", "Камень белого [λευκόν], **черного** [μέλανα] и красного [έρυθρόν] цвета они добывали в недрах срединного острова и в недрах внешнего и внутреннего земляных колец".

The adjectives κελαινός, ἀμαυρός, μαύρος are not attested in Plato.

Modern Demotic Greek: Originates from late Ancient Greek *máwr-o-* {μαύρος} 'hardly seen, faint, dim', a result of irregular phonetic development from Ancient Greek *amawr-ó-* {ἀμαυρός} 'hardly seen, faint, dim'.

Southern Tsakonian: Deffner 1923: 191; Kostakis 1986-1987, 2: 116; Vyatkina 2015: 57. Cognate to Ancient Greek *kíān-o-s* {κύανος} 'dark-blue enamel'.

A second candidate is *m'avr-e* {μαύρε} 'black', with derivatives *mavr-i-z-u* {μαυρίζου} 'to make black; to become black', *mavr-o-der-e* {μαυροδερέ} 'dark, blackish', etc. [Deffner 1923: 228; Kostakis 1986-1987, 2: 223]. Borrowed from Demotic *m'avr-o-s* {μαύρος} 'black'.

Distinct from marginal *k'orb-ik-o* {κόρμπικο} 'black' [Deffner 1923: 189; Kostakis 1986-1987, 2: 108], derived from *k'orb-a* {κόρμπια} 'black mule', *k'orb-o* {κόρμπτο} 'black goat' of Albanian origin.

Pharasa Greek: Dawkins 1916: 623.

Cappadocian Greek (Aravan): Dawkins 1916: 623; Phosteris & Kesisoglu 1960: 9. The same in other subdialects.

9. BLOOD

Ancient Ionic Greek (Herodotus) *âym-a* {αἶμα} (1), Ancient Attic Greek (Plato) *hâym-a* {αἶμα} (1), Modern Demotic Greek *'em-a* {αἶμα} (1), Southern Tsakonian *'em-a* {αἶμα} (1), Pharasa Greek *'aim-a* {ἄϊμα} (1), Cappadocian Greek (Aravan) *'oim-a* {öïμα} (1).

References and notes:

Ancient Ionic Greek (Herodotus): Powell 1938: 8. Applied to humans (14×) and animals (1×). Some examples for 'human blood' are:

1.74.6 "These nations [*the Lydians and Medes*] make sworn compacts as do the Greeks; and besides, when they cut the skin of their arms, they lick each other's **blood** [αἶμα]", "Скрепленные же клятвой договоры эти народы [*лидийцы и мидяне*] заключают так же, как и эллины, и, кроме того, слегка надрезают кожу на руке и слизывают друг у друга [выступившую] **кровь** [αἶμα]".

4.64.1 "As to war, these are their customs. A Scythian drinks the **blood** [αἶματος] of the first man whom he has taken down", "Военные обычаи скифов следующие. Когда скиф убивает первого врага, он пьет его **кровь** [αἶματος]".

7.88.1 "after his fall he [*Pharnuches*] vomited **blood** [αἶμά] and began to waste away", "После падения Фарнух стал харкать **кровью** [αἶμά] и недуг перешел в чохотку".

General Ancient Greek: αἶμα ~ εἶᾶ [Edwards 1914: 20; Yonge 1849: 50; LSJ]. εἶᾶ is unattested in Hdt.

Ancient Attic Greek (Plato): Brandwood 1976: 19. Cf. some examples:

Tim. 67b "In general, then, let us lay it down that sound is a stroke transmitted through the ears, by the action of the air upon the brain and the **blood** [ᾠτῶν], and reaching to the soul; and that the motion caused thereby, which begins in the head and ends about the seat of the liver, is 'hearing'", "В общих чертах скажем, что звук - это толчок, производимый воздухом через уши на мозг и **кровь** и доходящий до самой души, между тем как вызванное этим толчком движение, которое начинается с головы и оканчивается в области печени, есть слышание"; Phaedo 96b "Is it the **blood** [αἷμά], or air, or fire by which we think?", "Чем мы мыслим - **кровью** [αἷμά], воздухом или огнем?".

The archaic noun εἶαο is not attested in Plato.

Modern Demotic Greek: Cognate to the basic Ancient Greek term *hâym-a* {αἷμα} 'blood'.

Southern Tsakonian: Deffner 1923: 11; Kostakis 1986-1987, 1: 34; Vyatkina 2015: 57. Cognate to Ancient Greek *hâym-a* {αἷμα}, Modern Demotic Greek *'em-a* {αἷμα} 'blood'.

Pharasa Greek: Dawkins 1916: 582.

Cappadocian Greek (Aravan): Dawkins 1916: 582; Phosteris & Kesiosoglu 1960: 35. The same in other subdialects.

10. BONE

Ancient Ionic Greek (Herodotus) *osté-o-n* {ὀστέον} (1), Ancient Attic Greek (Plato) *osté-o-n* {ὀστέον} (1), Modern Demotic Greek *k'okal-o* {κόκκαλο} (2), Southern Tsakonian *k'okal-e* {κόκκαλε} (2), Pharasa Greek *sto* {στό} (1), Cappadocian Greek (Aravan) *sča-s* {στσάς} (1).

References and notes:

Ancient Ionic Greek (Herodotus): Powell 1938: 273. 18*. Applied to humans and animals. Some examples for 'human bone(s)' are:

2.87.3 "meanwhile, the flesh is eaten away by the saltpetre, and in the end nothing is left of the body but hide and **bones** [ὀστέα]", "Нагровый же щелок разлагает мясо, так что от покойника остаются лишь кожа да **кости** [ὀστέα]".

3.12.1-2 "I saw a strange thing on the site of the battle, of which the people of the country had told me. The **bones** [ὀστέων] of those killed on either side in this fight lying scattered separately (for the Persian **bones** [ὀστέα] lay in one place and the Egyptian in another, where the armies had first separately stood), the skulls of the Persians are so brittle that if you throw no more than a pebble it will pierce them, but the Egyptian skulls are so strong that a blow of a stone will hardly crack them. And this, the people said (which for my own part I readily believed), is the explanation of it: the Egyptians shave their heads from childhood, and the **bone** [ὀστέον] thickens by exposure to the sun", "Удивительную вещь мне пришлось увидеть там, на месте битвы (на это обратили мое внимание местные жители). **Кости** [ὀστέων] воинов, павших в этой битве, были свалены в отдельные кучи. На одной стороне лежали **кости** [ὀστέα] персов, как они были погребены, а на другой - египтян. Черепа персов оказались такими хрупкими, что их можно было пробить ударом камешка. Напротив, египетские черепа были столь крепкими, что едва разбивались от ударов большими камнями. Причина этого, как мне объяснили, и я легко этому поверил, в том, что египтяне с самого раннего детства стригут себе волосы на голове, так что **черепа** [ὀστέον] под действием солнца становятся твердым".

General Ancient Greek: ὀστέον [Edwards 1914: 21; Yonge 1849: 53; LSJ].

Ancient Attic Greek (Plato): Brandwood 1976: 659. Cf. some examples:

Tim. 74e-75a "Wherefore the thighs and the shins and the region of the loins and the **bones** [ὀστᾶ] of the upper and lower arm, and all our other parts which are jointless, and all those **bones** [ὀστᾶ] which are void of intelligence within, owing to the small quantity of soul in the marrow - all these are abundantly supplied with flesh", "Вот почему бедренные и берцовые, тазовые, плечевые и локтевые **кости** [ὀστᾶ], также и вообще все **кости** [ὀστᾶ], которые не имеют сочленения и в своем мозгу содержат мало души, а значит, лишены, мышления, - все это было щедро

покрыто плотью"; Tim. 82c "For inasmuch as marrow and **bone** [ὄστωῦ] and flesh and sinew are compacted from the elements, - and blood also is formed from the same constituents, although in a different way", "Правда, поскольку мозг, **кости** [ὄστωῦ], мышцы и сухожилия построены из вышеупомянутых [родов] (да и кровь родилась из них же, хотя и иным способом)".

Modern Demotic Greek: Cognate to Ancient Greek *kókk-al-o-s* {κόκκαλος}, a diminutive from *kókk-o-s* {κόκκος} 'stone of fruit, grain, seed'.

Southern Tsakonian: Deffner 1923: 186; Kostakis 1986-1987, 2: 86; Vyatkina 2015: 57. Cognate to Modern Demotic Greek *k'okal-o* {κόκκαλο} 'bone'. Tsakonian *k'okal-e* looks adapted from Demotic *k'okal-o* or at least influenced by it.

Pharasa Greek: Dawkins 1916: 629, Paradigm: *sto* [sg.] / *st'e-a* [pl.] {στό, στέ(α)}; in [Andriotis 1948: 56], the sg. form is quoted as *sto-n* {στόν}. Polysemy: 'bone / lower leg'. Directly cognate to Ancient Greek *osté-o-n* {ὄστέον} 'bone'.

Cappadocian Greek (Aravan): Dawkins 1916: 629; Phosteris & Kesisoglu 1960: 41. Plural: *sčy'a-ta ~ sč'a-ta* {σč̣ιάτα, σč̣άτα}. Cognate to Medieval Greek {ὄστωῦν}, Ancient Greek *osté-o-n* {ὄστέον} 'bone', although morphological details are not entirely clear; apparently, the sg. form is a back formation from the pl. one.

Morphological variants: Sinasos *st'uđ-i* [sg.] / *st'uđ-y-a* [pl.] {στοῦδι, στούδια} 'bone' [Dawkins 1916: 629; Arkhelaos 1899: 268]. Diminutive in *-đi* from Medieval Greek {ὄστωῦν} 'bone'.

The Turkish loanword *tem'ik ~ kam'uk* 'bone' is also widely used in Cappadocian [Dawkins 1916: 684] (< Turkish *kemik* 'bone'). Actually, it is attested in all Cappadocian textual instances for 'bone' available in [Dawkins 1916].

11. BREAST

Ancient Ionic Greek (Herodotus) *stét^h-e-a* {στήθεα} (1), Ancient Attic Greek (Plato) *stê:t^h-os* {στηθος} (1), Modern Demotic Greek *st'iθ-o-s* {στήθοσ} (1), Southern Tsakonian *st'iθ-i* {στηθι} (1), Pharasa Greek *kard-'i-a* {καρδία} (2), Cappadocian Greek (Aravan) *k'orf-o-s ~ k'olf-o-s* {κόρφοσ, κόλφοσ} (3).

References and notes:

Ancient Ionic Greek (Herodotus): Powell 1938: 337. 4×. Used in the plural only. Applied both to men and women. Examples are:

2.106.4 (said of an image of the Pharaoh Sesostris) "right across the **breast** [στηθέων] from one shoulder to the other a text is cut in the Egyptian sacred characters, saying: 'I myself won this land with the strength of my shoulders'", "На **грудн** [στηθέων] у него от одного плеча до другого вырезана надпись священными египетскими письменами, гласящая: "Я завоевал эту землю моими плечами"."

4.191.4 "In that country are the huge snakes and the lions, and the elephants and bears and asps, the horned asses, the dog-headed and the headless men that have their eyes in their **chests** [στηθεσι], as the Libyans say, and the wild men and women, besides many other creatures not fabulous", "Там обитают огромные змеи, львы, слоны, медведи, ядовитые гадюки, рогатые ослы, люди-песьеглавы и совсем безголовые, звери с глазами на **грудн** [στηθεσι] (так, по крайней мере, рассказывают ливийцы), затем - дикие мужчины и женщины и еще много других уже не сказочных животных".

6.82.2 (said of an image of the goddess Hera) "when he was taking omens in Hera's temple a flame of fire had shone forth from the **breast** [στηθέων] of the image, and so he learned the truth of the matter, that he would not take Argos. If the flame had come out of the head of the image, he would have taken the city from head to foot utterly; but its coming from the **breast** [στηθέων] signified that he had done as much as the god willed to happen", "Но когда он стал приносить жертвы в святилище Геры, то из **грудн** [στηθέων] кумира сверкнуло пламя. Таким образом, он совершенно ясно понял, что не возьмет Аргоса. Если бы пламя сверкнуло из головы кумира, то он, наверно, взял бы город и акрополь. Но так как пламя воссияло из **грудн** [στηθέων], то он понял, что совершил все так, как желало божество".

Cf. *stéovon* 'chest' [Powell 1938: 337], which is attested 1×, applied to horses:

1.215.2 "They equip their horses similarly, protecting their **chests** [στέρνα] with bronze breastplates and putting gold on reins, bits, and cheekplates", "Так же и коням они надевают медные панцири, как нагрудники [περὶ τὰ στέρνα χαλκέους θώρηκας περιβάλλουσι]. Уздечки же, удила и нащечники инкрустируют золотом".

Cf. also words for female breast: *μαστός* / *μαζοί* [Powell 1938: 212, 215].

General Ancient Greek: *στήθος* (*στηθίον*) ~ *στέρνον* ~ *μαστός* (*μαζός*) [Edwards 1914: 22, 31; Yonge 1849: 57, 79; LSJ].

Ancient Attic Greek (Plato): Brandwood 1976: 826. Used in both sg. and pl.

Prot. 352a "Come now, uncover your **chest** [στήθη] too and your back and show them, that I may examine you thoroughly", "Ну-ка, открой и покажи мне **грудь** [στήθη] и спину, чтобы я мог лучше все рассмотреть"; Phaedrus 235c "I feel that my own **bosom** [στήθος] is full, and that I could make another speech, different from this and quite as good", "**Грудь** [στήθος] моя, чудесный друг, полна, я чувствую, что могу сказать не хуже Лисия, но по-другому"; Symp. 190e-191a "Then Apollo turned their faces about, and pulled their skin together from the edges over what is now called the belly, just like purses which you draw close with a string; the little opening he tied up in the middle of the belly, so making what we know as the navel. For the rest, he smoothed away most of the puckers and figured out the **breast** [στήθη] with some such instrument as shoemakers use in smoothing the wrinkles of leather on the last; though he left there a few which we have just about the belly and navel, to remind us of our early fall", "И Аполлон поворачивал лица и, стянув отовсюду кожу, как стягивают мешок, к одному месту, именуемому теперь животом, завязывал получавшееся посреди живота отверстие - оно и носит ныне название пупка. Разгладив складки и придав **грудь** [στήθη] четкие очертания, - для этого ему служило орудие вроде того, каким сапожники сглаживают на колодке складки кожи, - возле пупка и на животе Аполлон оставлял немного морщин, на память о прежнем состоянии".

The nouns *στέρνον* and *μαστός* (*μαζός*) are not attested in Plato.

Modern Demotic Greek: Cognate to the basic Ancient Greek term *stê:t^h-o-s* {στήθος} 'breast'.

Southern Tsakonian: Deffner 1923: 336; Kostakis 1986-1987, 3: 188. Cognate to Modern Demotic *st'iθ-o-s* {στήθος}, Ancient Greek *stê:t^h-os* {στήθος} 'breast'. In [Vyatkina 2015: 57], only the Modern Demotic loanword *st'iθ-o-s* 'breast' is quoted for Prastos.

Distinct from *vuz-i* {βουζί} 'female breast' [Deffner 1923: 77; Kostakis 1986-1987, 1: 208], cognate to Modern Demotic *viz-i* {βυζί} 'female breast', further to late Ancient Greek {βυζάστρια} 'nurse, wet-nurse', etc.

Pharasa Greek: Andriotis 1948: 60. Polysemy: 'heart / breast' (in [Dawkins 1916: 607], only with the gloss 'heart'). Cf. Andriotis' example: "hairy chest".

Cappadocian Greek (Aravan): Dawkins 1916: 611; Phosteris & Kesisoglu 1960: 30. In other subdialects: Sinasos *k'olf-o-s* {κόλφος}, Ghurzono *g'ofl-o-s* {γόφλος} [Dawkins 1916: 611]. Cognate to Ancient Greek *kólpr-o-s* {κόλπος} 'bosom, lap', Medieval Greek {κόλπος, κόλφος, κόρφος} 'chest, breast; lap'.

Additionally, the Turkish loanword *d'ö'gsü* {gü'ö'gsü} 'breast (in general)' is also attested in Aravan [Phosteris & Kesisoglu 1960: 51] < Turkish *göyüs* {gö'güs}, acc. *gö:sü* {gö'g'sü} 'breast' (with an archaic dialectal realization of {g}).

Distinct from Cappadocian *viz-i* {βυζί} 'female breast' [Dawkins 1916: 590; Phosteris & Kesisoglu 1960: 22], cognate to Modern Demotic *viz-i* {βυζί} 'female breast'. Cf. the example: Ghurzono "The mother cut off her breast, and took it instead" [Dawkins 1916: 339], Phloita "he who sees her breasts, must give eight loads of money" [Dawkins 1916: 415].

12. BURN TR.

Ancient Ionic Greek (Herodotus) *káy-o:* {καίω} (1), Ancient Attic Greek (Plato) *ká-o:* {κάω} (1), Modern Demotic Greek *ḗe-o* {καίω} (1), Southern Tsakonian *ḏ'e-s-u* {δαίσου} (2), Pharasa Greek *k'af-t-o* {κάφτω} (1), Cappadocian Greek (Aravan) *k'af-t-o* {κάφτω} (1).

References and notes:

Ancient Ionic Greek (Herodotus): Powell 1938: 180, 186.

The most generic expressions for 'to burn (trans.)' are apparently *καίω* and especially prefixed *κατα=καίω* used in the active voice (in the passive voice these verbs mean 'to burn (intr.)').

The plain verb *καίω* [Powell 1938: 180] expresses 'to burn (trans.) [1×]; to burn, scorch (said of the sun) [3×]; to kindle [5×]; to cauterize [2×]; to burn (intr.) [14×]'. The only example for 'to burn (trans.)' (here 'to burn a city') is:

8.33 "Marching this way down the river Cephisus, they ravaged everything that lay in their way, **burning** [ἔκαυσαν] the towns of Drymus, Charadra, Erochus [...]", "Действительно, на своем пути вдоль реки Кефиса варвары все превращали в пустыню и **уничтожили огнем** [ἔκαυσαν] следующие города: Дримос, Харадру, Эрохос [...]".

Some examples for 'to burn (intr.)':

1.86.5 "While Croesus was relating all this, the pyre had been lit [ἀμμένης] and the edges **were on fire** [καίεσθαι]", "Так рассказывал Крез, а костер между тем загорелся [ἀμμένης] и уже **пылал** [καίεσθαι]".

2.40.3-4 "they fill what remains of the carcass with pure bread, honey, raisins, figs, frankincense, myrrh, and other kinds of incense, and then burn [καταγίζουσι] it, pouring a lot of oil on it. They fast before the sacrifice, and while it is **burning** [καιομένων], they all make lamentation", "Наполнив тушу всем этим, они сжигают [καταγίζουσι] ее, обильно поливая маслом. Перед принесением жертвы они постятся, а при **сжигании** [καιομένων] жертв все участники предаются скорби".

2.62.1 "When they [*the Egyptians*] assemble at Saïs on the night of the sacrifice, they keep lamps burning [καίουσι] outside around their houses. These lamps are saucers full of salt and oil on which the wick floats, and they **burn** [καίεται] all night. This is called the Feast of Lamps [Λυχνοκαΐη]", "Когда египтяне собираются на праздник в Саисе, то все в ночь [после жертвоприношения] возжигают [καίουσι] множество светильников и ставят их вокруг домов. Светильники же эти - мелкие сосуды, наполненные солью и маслом, на поверхности которых плавает свечка. Светильники **горят** [καίεται] целую ночь, и праздник этот называется праздником возжигания светильников [Λυχνοκαΐη]".

The prefixed verb *κατα=καίω* [Powell 1938: 186] 'to burn (trans.) [act. voice; 7×]; to burn (intr.) [pass. voice; 11×]' is better attested in the meaning 'to burn (trans.)'. Obj. = stuff, man or dead body, country. Examples for the transitive usage of *κατα=καίω* (act. voice) are:

1.50.1 "After this, he tried to win the favor of the Delphian god with great sacrifices. He offered up three thousand beasts from all the kinds fit for sacrifice, and on a great pyre **burnt** [κατ=έκαίε] couches covered with gold and silver, golden goblets, and purple cloaks and tunics", "После этого Крез стал умиловать дельфийского бога пышными жертвами. Так, он приказал принести в жертву 3000 голов отборного скота каждой породы и затем, воздвигнув огромный костер, **сжечь** [κατ=έκαίε] на нем выложенные золотом и серебром лежа, серебряные чаши и пурпурные одежды".

3.16.2-3 "When they were weary of doing this (for the body, being embalmed, remained whole and did not fall to pieces), Cambyses gave orders to **burn** [κατα=καύσαι] it, a sacrilegious command; for the Persians hold fire to be a god; therefore neither nation thinks it right to **burn** [κατα=καίειν] the dead", "Когда, наконец, исполнители царского приказа измучились, а набальзамированное тело, несмотря на их усилия, все-таки не распалось, Камбис приказал **предать** мумию **огню** [κατακαύσαι]. Это было нечестивое, безбожное повеление. Ведь персы считают огонь божеством. **Сжигание** [κατα=καίειν] же трупов вовсе не в обычае у обоих этих народов".

3.38.4 "Then Darius summoned those Indians who are called Callatae, who eat their parents, and asked them (the Greeks being present and understanding through interpreters what was said) what would make them willing to **burn** [κατακαίειν πατέρι] their fathers at death", "Тогда Дарий призвал индийцев, так называемых каллатиев, которые едят тела покойных родителей, и спросил их через толмача, за какую цену они согласятся **сжечь** на костре [κατακαίειν πατέρι] своих покойных родителей".

4.69.1-2 "And this is how they die. Men yoke oxen to a wagon laden with sticks and tie the diviners up in these, fettering their legs and binding their hands behind them and gagging them; then they set fire [ύπο=πήραντες] to the sticks and drive the oxen away, stampeding them. Often the oxen are burnt [συγ=κατα=καίονται] to death with the diviners, and often the yoke-pole of their wagon is burnt [κατα=καυθή] through and the oxen escape with a scorching [περι=κεκαυμένοι]. They **burn** [κατα=καίουσι] their diviners for other reasons, too, in the way described, calling them

false prophets", "Род казни прорицателей следующий. На запряженный быками воз наваливают доверху хвороста. Прорицателей со связанными ногами и скрученными за спиной руками запихивают в кучу хвороста. Хворост поджигают [ὑπο=πρήσαντες] и затем пугают и погоняют быков. Нередко вместе с прорицателями в огне гибнут [συγ=κατα=καίοντα] также и быки. Но все же, когда дышло обгорит [κατα=καυθή], быкам иногда удается спастись, получив ожоги [περι=κεκαυμένοι]. Упомянутым способом прорицателей **сжигают** [κατα=καίουσι], впрочем, и за другие проступки, называя их лжепророками".

5.8 "The wealthy have the following funeral practices. First they lay out the dead for three days, and after killing all kinds of victims and making lamentation, they feast. After that they do away with the body either **by fire** [κατα=καύσαντες] or else by burial in the earth", "Погребальные обряды богатых фракийцев вот какие. Тело покойника выставляют на три дня. При этом закалывают жертвенных животных всякого рода и после погребальных воплей устраивают тризну. Затем тело **сжигают** [κατα=καύσαντες] или иным способом предают земле".

6.33.2 "The Phoenicians **burnt** [κατα=καύσαντες] the aforementioned places and turned against Proconnesus and Artace; after giving these also to the flames [πυρὶ νεύσαντες] they sailed back to the Chersonese to finish off the remaining cities", "Финикияне же, **предав огню** [κατα=καύσαντες] упомянутые местности, направились в Проконнес и Артаку. Уничтожив огнем [πυρὶ νεύσαντες] и эти города, они вернулись на Херсонес, чтобы захватить остальные города, которые не успели разрушить при первой высадке".

Some examples for κατα=καίω 'to burn (intr.), be burnt' (pass. voice) are:

1.51.2 "These [bowls] too were removed about the time of the temple's **burning** [νήδον κατα=καέντα]", "После **пожара** [νήδον κατα=καέντα] чаши были также переставлены на другое место".

2.180.1 "When the Amphictyons paid three hundred talents to have the temple that now stands at Delphi finished (as that which was formerly there **burnt down** [κατ=εκάη] by accident), it was the Delphians' lot to pay a fourth of the cost", "Когда амфикионы за 300 талантов отдали подряд на строительство нового дельфийского храма (прежний храм случайно **погиб в огне пожара** [κατ=εκάη]), то четвертую часть денег за подряд пришлось уплатить дельфийцам".

4.69.1-2 see above.

Cf. also καίω with other prefixes, such as ἀνα=, δια=, ἐκ=, παρα=, περι=, συγ=κατα, ὑπο=.

The verb ἀνα=καίω normally means 'to kindle a fire' 7× [Powell 1938: 22], cf. the example 4.145.2-4 above.

δια=καίω is attested in the meaning 'to burn, scorch (said of the sun)' 1× [Powell 1938: 87]:

2.26.1 "I am convinced, therefore, that the sun is the cause of this phenomenon. The dryness of the air in these parts is also caused by the sun, in my opinion, because it **burns** [δια=καίω] its way through it", "Я думаю также, что от солнца зависит и сухость воздуха в этих странах, так как оно **раскаляет** [δια=καίω] [землю] на своем пути".

ἐκ=καίω means 'to burn out (trans.) [1×]; to kindle a fire [1×]' [Powell 1938: 111]; examples are:

7.18.1 "With this threat (so it seemed to Artabanus) the vision was about to **burn** [ἐκ=καίειν] his eyes with hot irons", "Таковыми словами угрожал призрак Артабану и, казалось, хотел **выжечь** [ἐκ=καίειν] ему глаза раскаленным железом".

4.135.3 "Giving this order to those who were left behind, and **lighting** campfires [πυρὰ ἐκ=καύσας], Darius made all haste to reach the Ister", "Отдав такие приказания оставшимся в стане и повелев **зажечь** огни [πυρὰ ἐκ=καύσας], Дарий поспешно направился к Истру".

παρα=καίωμα (1×) is known in intransitive usage only [Powell 1938: 290]:

2.130.1 "This cow was not buried in the earth but was to be seen even in my time, in the town of Saïs, where it stood in a furnished room of the palace; incense of all kinds is offered [κατα=γίζουσι] daily before it, and a lamp **burns** [παρα=καίεται] by it all through every night", "Корова эта, однако, не была погребена в земле, но еще до сего дня ее можно видеть в городе Саисе, где она стоит в царском дворце в пышно украшенном покое. Каждый день около

нее воскуряют [κατα=γίζουσι] там всевозможные благоволия, а целую ночь **возжигают** [παρά=καίεται] светильник".

The same concerns περι=καίωμαi (1×) [Powell 1938: 302] and συγ=κατα=καίωμαi (1×) [Powell 1938: 340] - 'to burn (intr.)' (pass. voice), see the example 4.69.1-2 above.

ὑπο=καίω means 'to set on fire (beneath)' (2×) [Powell 1938: 368]:

4.61 "they [*the Scythian*] throw the meat into these [*cauldrons*], then, and cook it by **lighting a fire** [ὑπο=καίοντες] beneath with the bones of the victims. But if they have no cauldron, then they put all the meat into the victims' stomachs, adding water, and **make a fire** [ὑποκαίουσι] of the bones beneath, which burn [αἰθεται] nicely; the stomachs easily hold the meat when it is stripped from the bones", "Заложив мясо в котлы, [αἰφύβι] **поджигают** [ὑπο=καίοντες] кости жертв и на них производят варку. Если же у них нет такого котла, тогда все мясо кладут в желудки животных, подливают воды и снизу **поджигают** [ὑποκαίουσι] кости. Кости отлично горят [αἰθεται], а в желудках свободно вмещается очищенное от костей мясо".

A second candidate for 'to burn (trans.)' is πίμπρημι, attested only with prefixes (ἐμ=, ἀντ=εμ=, ὑπο=). Application of these verbs is, however, narrower than that of (κατα=)καίω: normally the prefixed πίμπρημι takes as its object names of buildings (house, temple, city, fortifications).

An example for ἐμ=πίμπρημι [Powell 1938: 116] 'to burn (house, temple, etc.) [35×]; to set fire (to a house) [1×]' is:

1.17.2 "whenever he came to the Milesian territory, he neither demolished nor **burnt** [ἐνεπίμπρη] nor tore the doors off the country dwellings", "Прибыв в землю милетян, он не стал разрушать и **сжигать** [ἐνεπίμπρη] дома на полях и взламывать двери, но оставлял в неприкосновенности".

Similarly 'to burn (trans.)' in 1.19.3 (building), 3.25.3 (building), 4.123.1 (city), 4.164.2 (building), 5.103.2 (city), 5.105.1 (city), 6.32 (cities), 6.75.3 (sacred grove), 6.80 (sacred grove), 6.96 (temple and city), 6.101.3 (temple), 8.33 (temple), 8.35.1 (cities), 8.50.2 bis (cities), 8.53.2 (temple), 8.54 (temple), 9.13.2 (cities), 9.65.2 (temple), 9.106.1 bis (fortifications). Only in 3.37.3 images from the temple are mentioned.

In the intransitive usage 'to burn, be burnt' (pass. voice) ἐμ=πίμπρημι is likewise applicable mostly to buildings: 5.102.1 (temple, cited below), 6.25.2 (city and temple), 8.55 (olive tree and sacred precinct). In one case area under crops is mentioned (1.19.1).

The verb ἀντ=εμ=πίμπρημι 'to burn (trans.)' 1× [Powell 1938: 29] possesses the same application:

5.102.1 "In the fire at Sardis [Σάρδιες ἐν=επρήθησαν], a temple of Cybebe, the goddess of that country, was burnt, and the Persians afterwards made this their pretext for **burning** [ἀντ=εμ=επίμπρησαν] the temples of Hellas", "Сарды же стали добычей пламени [Σάρδιες ἐνεπρήθησαν], и вместе с городом погиб и храм местной богини Кибелы. Под предлогом сожжения этого храма персы впоследствии из мести **предали огню** [ἀντ=εμ=επίμπρησαν] святилища в Элладе".

As for ὑπο=πίμπρημι (4×) [Powell 1938: 369], this means 'to burn (trans.)' or 'to kindle', but the logical object is again a building, cf.:

2.111.3 "[*Pheros*] gathered them into one town, the one which is now called "Red Clay"; having concentrated them together there, he **burnt** them [*disloyal wives*] and the town [ὑπο=πρήσαι πάσας σὺν αὐτῇ τῇ πόλει]", "Собрав их в этот город, царь **сжег** всех женщин вместе с самим городом [ὑπο=πρήσαι πάσας σὺν αὐτῇ τῇ πόλει]".

3.45.4 "Polycrates took the children and wives of the townsmen who were subject to him and shut them up in the boathouses, with intent to **burn** [ὑπο=πρήσαι] them and the boathouses too", "Жен и детей подвластных ему граждан Поликрат запер в корабельных доках и держал их там, чтобы **сжечь** [ὑπο=πρήσαι] вместе с доками, если их мужья [и отцы] перейдут на сторону изгнанников".

Similarly in 2.107.1 (wood and house). Although in 4.69.1-2 (cited above) object = sticks of a campfire.

Other, more marginal verbs with the semantics of burning are: κατα=γίζω 'to burn (incense); to burn (as sacrifice)' 10× [Powell 1938: 185], ἐπι=φλέγω 'devastate by fire' 1× [Powell 1938: 139], ἄπτω 'to kindle, set on fire' [Powell

1938: 44] (see, e.g., 1.86.5 above), πυρόω 'to burn (a city)' 2× [Powell 1938: 329] (attested in quotations only), αἶθω 'to burn (intr.) [1×]; to kindle [1×]' [Powell 1938: 8] (see 4.61 above).

General Ancient Greek: καίω (κατα=καίω) ~ πίμπρημι ~ φλέγω ~ φλογίζω ~ δαίω ~ πυρόω ~ αἶθω (κατ=αίθω) ~ and some others [Edwards 1914: 23; Yonge 1849: 63; LSJ]. φλογίζω, δαίω are unattested in Hdt.

Ancient Attic Greek (Plato): Brandwood 1976: 469. This is the most generic and common verb for 'to burn'. Cf. some examples:

Crat. 387b "Then, too, if we undertake to **burn** [κάειν] anything, we must **burn** [κάειν] not according to every opinion, but according to the right one? And that is as each thing naturally **burns** [κάεσθαί] or is **burned** [κάειν] and with the natural instrument?"; "Следовательно, и если мы возьмемся что-либо **сжечь** [κάειν], то не всякое мнение нам здесь поможет, но только правильное? Последнее же состоит в том, как и с помощью чего нужно **сжигать** [κάεσθαί] или подвергаться **сжиганию** [κάειν] исходя из природы этого действия?"; Gorg. 476c "And so again, if one **burns** [κάει], something must be **burnt** [κάεσθαί]? - Yes, of course. - And if one **burns** [κάει] severely or sorely, the thing **burnt** [κάεσθαί] is **burnt** [καόμενον] according as the **burner** [κᾶον] **burns** [κάη] it? - Certainly".

Cf. also the prefixed form κατα=κάω 'to burn (completely)', attested once [Brandwood 1976: 489]:

Phaedo 86c-d "the remains of each body will endure a long time until they are **burnt** [κατακαυθῆ] or decayed", "телесные останки могут сохраняться долгое время, пока их не **уничтожит огонь** [κατακαυθῆ] или тление".

Distinct from πυρόω [Brandwood 1976: 804], attested twice in the passive voice with the meaning 'to be fiery'; e.g.:

Tim. 52d "the Nurse of Becoming, being liquefied and **ignified** [πυρουμένην] and receiving also the forms of earth and of air", "А о Кормилице рождения скажем вот что: поскольку она и растекается влагой, и **пламенеет огнем** [πυρουμένην], и принимает формы земли и воздуха".

The verbs πίμπρημι, φλέγω, φλογίζω, δαίω, αἶθω (κατ=αίθω) are not attested in Plato.

Modern Demotic Greek: Cognate to the basic Ancient Greek term *káy-o*: {καίω} 'to burn (trans. / intrans.)'. Distinct from the historically prefixed Modern Demotic verb *an=áv-o* {ανάβω}, whose meaning is closer to 'to set fire to, ignite / to switch on, turn on'; this verb originates from Ancient Greek *an=ápt-o*: {ἀνάπτω} 'to light up, kindle'.

Southern Tsakonian: Deffner 1923: 98; Kostakis 1986-1987, 1: 252; Vyatkina 2015: 57. Aorist: *e=ǰa-k-a* {ἐδάκα}. The meaning 'to burn (intrans.)' is expressed by the passive voice. Cf. the prefixed verbs *apo=ǰe-s-u* {ἀποδαίσιου}, *kata=ǰe-s-u* {καταδαίσιου} 'to burn down' [Deffner 1923: 36, 171]. Cognate to Ancient Greek *dáy-o*: {δαίω} 'to light up, kindle; to burn up'.

Pharasa Greek: Dawkins 1916: 605; Andriotis 1948: 97. The meaning 'to burn (intrans.)' is expressed by the passive voice of the verb cognate to Ancient Greek *káy-o*: {καίω} 'to burn (trans. / intrans.)'. Pharasa paradigm: *káf-t-o* [pres.] / *'e=kap-s-a* [aor. act.] / *k'a-i* [aor. pass.] / *ka-m'en-a* [ptc. pass.] {κάφτω, ἔκαψα, κάη, καμένα}. Cf. the example: "we went to cut wood; we brought it, we burned it" [Dawkins 1916: 569].

Distinct from the Pharasa verb *pir-ev-o* ~ *pir-iz-o* {πυρέβω, πυρίζω} 'to set fire to' [Dawkins 1916: 638]. Cognate to Ancient Greek *pú:r* {πῦρ} 'fire'.

Cappadocian Greek (Aravan): Dawkins 1916: 605; Phosteris & Kesisoglu 1960: 28. The same *kaf-t-* in Ferteke; morphological variant: Axo *kav-* {κάβω} [Dawkins 1916: 605].

The meaning 'to burn (intrans.)' is expressed by the passive voice of this verb, cognate to Ancient Greek *káy-o*: {καίω} 'to burn (trans. / intrans.)' with different epentheses (*v*, *γ*) in the hiatus. Cappadocian paradigm: *kav-* ~ *kaf-t-* [pres.] / *'e=kap-s-a* [aor. act.] / *k'ay-a* [aor. pass.] {κάβω ~ κάφτω, ἔκαψα, κάγα} [Dawkins 1916: 605]. Cf. some Cappadocian examples: Aravan: "He came with many soldiers to burn the capital city" [Phosteris & Kesisoglu 1960: 109], Ghurzono "The girl burned her skin, and became a Fair One of the World" [Dawkins 1916: 343], Ghurzono "Then he looked in his pocket, to find a match to burn the girl" [Dawkins 1916: 345], Místi "When you are in trouble, burn it (= the magic hair)" [Dawkins 1916: 387].

13. CLAW (NAIL)

Ancient Ionic Greek (Herodotus) *ónük^h-* {ὄνυξ} (1), Ancient Attic Greek (Plato) *ónük^h-* {ὄνυξ} (1), Modern Demotic Greek *n'iy-i* {νύχι} (1), Southern Tsakonian *n'iy-i* {νύχι} (1), Pharasa Greek *n'is-i* {νύσι} (1), Cappadocian Greek (Aravan) *niy^o* {νύχ} (1).

References and notes:

Ancient Ionic Greek (Herodotus): Powell 1938: 266. Polysemy: 'fingernail (1×) / claw (2×)'. An example for 'human nail(s)':

4.64.3 "Many [Scythians] too take off the skin, **nails** [ὄνυξι] and all, from their dead enemies' right hands, and make coverings for their quivers", "Другие [скифы] из содранной вместе с **ногтями** [ὄνυξι] с правой руки вражеских трупов кожи изготовляют чехлы для своих колчанов".

General Ancient Greek: ὄνυξ [Edwards 1914: 163; Yonge 1849: 328; LSJ].

Ancient Attic Greek (Plato): Brandwood 1976: 633. Available examples are:

Tim. 76e "many of these creatures would need for many purposes the help of **nails** [ὄνυχων]; wherefore they impressed upon men at their very birth the rudimentary structure of **finger-nails** [ὄνυχων]. Upon this account and with these designs they caused skin to grow into hair and **nails** [ὄνυχας] upon the extremities of the limbs", "многие твари по многим причинам ощутят нужду в употреблении **ногтей** [ὄνυχων]; вот почему уже при самом рождении человечества они наметили **их** [ὄνυχων] зачатки. Таковы, стало быть, те соображения и замыслы, которыми руководились боги, когда создавали кожу, волосы и **ногти** [ὄνυχας] на оконечностях членов".

Modern Demotic Greek: Directly cognate to Ancient Greek *onúk^h-i-on* {ὄνυχιον}, diminutive from the basic term *ónúk^h-* {ὄνυξ} 'fingernail / claw'.

Southern Tsakonian: Deffner 1923: 249; Kostakis 1986-1987, 2: 313; Vyatkina 2015: 59. Directly cognate to Modern Demotic Greek *n'ij-i* {νύχι} 'fingernail' (originally a diminutive). Tsakonian *n'ij-i* looks adapted from Demotic *n'ij-i* or at least influenced by it.

Pharasa Greek: Dawkins 1916: 627. Cf. the example: "Her nails filled with blood" [Dawkins 1916: 523].

Cappadocian Greek (Aravan): Dawkins 1916: 627; Phosteris & Kesiosoglu 1960: 35. In the plural form, with polysemy: 'fingernail / money'.

14. CLOUD

Ancient Ionic Greek (Herodotus) *nép^h-os* {νέφος} (1), Ancient Attic Greek (Plato) *nép^h-os* {νέφος} (1), Modern Demotic Greek *s'i=nef-o* {σύννεφο} (1), Southern Tsakonian *s'ij=nef-o* ~ *s'i=nef-o* {σύγνεφο, σύννεφο} (1), Pharasa Greek *s'i=nef-a* {σύνεφα} (1), Cappadocian Greek (Aravan) *š'i=nef-o* {šύννεφο} (1).

References and notes:

Ancient Ionic Greek (Herodotus): Powell 1938: 231. Attested 2× in the direct meaning. Examples are:

1.87.2 "suddenly out of a clear and windless sky **clouds** [νέφεα] gathered, a storm broke, and it rained violently, extinguishing the pyre", "И вот тотчас средь ясного неба и полного безветрия внезапно стустились **тучи** [νέφεα] и разразилась буря с сильным ливнем, которая и потушила костер".

4.184.3 "Near to this salt is a mountain called Atlas, whose shape is slender and conical; and it is said to be so high that its heights cannot be seen, for **clouds** [νέφεα] are always on them winter and summer", "Тора эта узкая и круглая и, как говорят, так высока, что вершин ее не видно. Зимой и летом она постоянно покрыта **облаками** [νέφεα]".

Metaphorically 8.65.6 "the dust and the cry came a **cloud** [νέφος], which rose aloft and floated away towards Salamis to the camp of the Hellenes", "А пыль и звуки голосов превратились в **облако** [νέφος], которое, поднявшись вверх, полетело на Саламин к эллинскому флоту".

General Ancient Greek: νέφος ~ νεφέλη [Edwards 1914: 34; Yonge 1849: 86; LSJ]. νεφέλη is unattested in Hdt.

Ancient Attic Greek (Plato): Brandwood 1976: 599. Attested once:

Tim. 49b-c "First of all, we see that which we now call "water" becoming by condensation, as we believe, stones and earth; and again, this same substance, by dissolving and dilating, becoming breath and air; and air through combustion becoming fire; and conversely, fire when contracted and quenched returning back to the form of air and air once more uniting and condensing into **cloud** [νέφος] and mist [μίχλην]; and issuing from these, when still further compressed, flowing water; and from water earth and stones again", "Но возьмем для начала хотя бы то, что мы теперь называем водой: когда она сгущается, мы полагаем, что видим рождение камней и земли, когда же она растекается и разрежается, соответственно рождаются ветер и воздух, а последний, возгораясь, становится огнем; затем начинается обратный путь, так что огонь, стувившись и угаснув, снова приходит к виду воздуха, а воздух опять собирается и сгущается в **облака** [νέφος] и тучи [μίχλην], из которых при дальнейшем уплотнении изливается вода, чтобы в свой черед дать начало земле и камням".

Modern Demotic Greek: Cognate to the Ancient Greek adjective *sūn=néph^h-o-* {συννέφος} 'clouded over, cloudy', which is derived from the basic Ancient Greek term *néph^h-os* {νέφος} 'cloud' with the common prefix *sūn=* {συν} 'with'.

Southern Tsakonian: Deffner 1923: 340; Kostakis 1986-1987, 3: 207; Vyatkina 2015: 57. The strange variant with *s'iy=* is from [Deffner 1923]. Cognate to Modern Demotic Greek *s'i=néf-o* {σύννεφο} 'cloud'. Tsakonian *s'iy=néf-o* ~ *si=néf-o* looks adapted from Demotic *si=néf-o* or at least influenced by it.

Pharasa Greek: Dawkins 1916: 646. Only the plural form 'clouds' is attested.

Cappadocian Greek (Aravan): Dawkins 1916: 646; Phosteris & Kesisoglu 1960: 113, 119.

15. COLD

Ancient Ionic Greek (Herodotus) *psü:k^h-r-ó-* {ψυχρός} (1), Ancient Attic Greek (Plato) *psü:k^h-r-ó-s* {ψυχρός} (1), Modern Demotic Greek *kr'i-o-* {κρύος} (2), Southern Tsakonian *psuxr-¹e* {ψουχρέ} (1).

References and notes:

Ancient Ionic Greek (Herodotus): Powell 1938: 385. 8×. Application: water, weather, wind. Some examples are:

2.25.1 "the air is always clear in that region [*in the inland parts of Libya*], the land warm [ἀλεεινῆς], and the winds **cool** [ψυχρῶν]", "при всегда ясном небе земля там [*в верхней Ливии*] нагрета [ἀλεεινῆς] и нет **холодных** [ψυχρῶν] ветров".

4.30.1 "In Scythia, then, this happens because of the cold [ψύχεα]. But I think it strange (for it was always the way of my history to investigate excurses) that in the whole of Elis no mules can be conceived although the country is not **cold** [ψυχροῦ], nor is there any evident cause", "В Скифии это происходит от холода [ψύχεα]. Впрочем, меня удивляет, что по всей Элиде (этот мой рассказ ведь с самого начала допускает подобные отступления) не рождаются мулы. Между тем страна эта вовсе не **холодная** [ψυχροῦ] и нет для этого никакой другой видимой причины".

4.90.1 "Its springs are thirty-eight in number, some **cold** [ψυχραῖ] and some hot [θερμαῖ], all flowing from the same rock", "У этой реки 38 источников: одни - горячие [θερμαῖ], другие - **холодные** [ψυχραῖ], но все вытекают из одной и той же скалы".

4.181.3-4 "They [*the Ammonians*] have another spring of water besides, which is warm [χλιαρόν] at dawn, and **colder** [ψυχρότερον] at market-time, and very **cold** [κάρα ψυχρόν] at noon; and it is then that they water their gardens; as the day declines, the coldness [ψυχροῦ] abates, until at sunset the water grows warm [χλιαρόν]. It becomes ever hotter and hotter [μᾶλλον θερμὸν] until midnight, and then it boils and bubbles; after midnight it becomes ever cooler [ψύχεται] until dawn", "У аммониев есть и другой источник воды. Утром эта вода тепловатая [χλιαρόν], около времени, когда рынок наполняется народом, она становится **холоднее** [ψυχρότερον], а в полдень - совершенно **холодной** [κάρα ψυχρόν]. Тогда они поливают свои сады. Когда день идет уже к концу, вода делается менее холодной [ψυχροῦ], а после захода солнца вновь становится тепловатой [χλιαρόν]. До полуночи вода делается все более и более горячей [μᾶλλον θερμὸν]: тогда она кипит и клокочет. После полуночи и до зари вода постепенно

остывает [ψύχεται]. Источник этот называется Солнечным".

General Ancient Greek: ψυχρός ~ κρύερός ~ κρύοεις ~ and some others [Edwards 1914: 34; Yonge 1849: 88; LSJ]. κρύερός, κρύοεις are unattested in Hdt.

Ancient Attic Greek (Plato): Brandwood 1976: 970. Cf. some examples:

Criti. 113e "two springs of waters, the one flowing warm [θερμόν] from its source, the other **cold** [ψυχρόν]", "Ποσειδών <...> источил из земли два родника - один теплый [θερμόν], а другой **ХОЛОДНЫЙ** [ψυχρόν]"; Lysis 215e "everything desired its opposite, not its like. Thus dry desired wet, **cold** [ψυχρόν] hot [θερμοῦ], bitter sweet, sharp blunt, empty fullness, full emptiness, and likewise the rest on the same principle", "И каждый вожделеет именно к своей крайней противоположности, но не к своему подобию: сухое стремится к влажному, **ХОЛОДНОЕ** [ψυχρόν] - к горячему [θερμοῦ], горькое - к сладкому, острое - к тупому, пустота - к наполненности, а наполненность - к пустоте, и все прочее - таким же точно порядком"; Soph. 242d "another says there are two, wet and dry or hot [θερμόν] and **cold** [ψυχρόν], which he settles together and unites in marriage", "другой, называя существующее двойственным - влажным и сухим или теплым [θερμόν] и **ХОЛОДНЫМ** [ψυχρόν], - заставляет жить то и другое вместе и сочетаться браком".

The adjectives κρύερός, κρύοεις are not attested in Plato.

Modern Demotic Greek: Cognate to the Ancient Greek substantive *kŕ̥os* {κρύος, -εος} 'icy cold, frost'.

Southern Tsakonian: Deffner 1923: 401; Kostakis 1986-1987, 3: 382; Vyatkina 2015: 57. Cf. the examples: "cold earth", "cold words" [Deffner 1923: 401], "cold water", "cold food", "cold weather" [Kostakis 1986-1987, 3: 382]. Cognate to Ancient Greek *ps̥i:k^h-r-ó-s* {ψυχρός} 'cold'.

A second candidate is the rarer term *kžan-^e* {κζανέ} (Southern), *kr̥än-^e* {κρᾶνέ} (Propontic) 'cold (of objects, weather)' [Kostakis 1986-1987, 2: 151], cognate to the Modern Demotic substantive *kr̥i-o* {κρύο} 'cold' with an adjectival suffix.

Cf. the substantives *ps̥'uxr-a* {ψούχρα} 'cold' [Deffner 1923: 401; Kostakis 1986-1987, 3: 382], *kr̥'að-a* {κρᾷδα} 'cold' [Deffner 1923: 198; Kostakis 1986-1987, 2: 151].

Pharasa Greek: Not documented. Cf. the substantive *gr̥i-o* {γρούο} 'cold' [Dawkins 1916: 556, 614]; cognate to the Ancient Greek substantive *kŕ̥os* {κρύος, -εος} 'icy cold, frost'.

Cappadocian Greek (Aravan): Apparently not documented in the available data on the Cappadocian dialect. Cf. the Cappadocian substantive *t̥iry-^v-s* {κρυός} 'cold' [Dawkins 1916: 556, 614; Phosteris & Kesisoglu 1960: 29; Kesisoglu 1951: 71] (meaning 'wind' q.v. in the Axo and Místi subdialects); cognate to the Ancient Greek substantive *kŕ̥os* {κρύος, -εος} 'icy cold, frost'.

16. COME

Ancient Ionic Greek (Herodotus) *érk^h-o-may* {ἔρχομαι} (1) / *elt^h-* {ἐλθ-} (2), Ancient Attic Greek (Plato) *hé:k-o:* {ἦκω} (3) / *alt^h-* {ἐλθ-} (2), Modern Demotic Greek *'erx-o-me* {έρχομαι} (1) / *'irθ-a* {ἦρθα} (2), Southern Tsakonian *paɾ=i-u* {παρίου} (4) / *e=k'an-* {ἐκάννα} (5), Pharasa Greek *'erx-u-me* {ἔρχουμαι} (1) / *'irt-a* {ἦρτα} (2), Cappadocian Greek (Aravan) *'erx-u-me* {ἔρχουμαι} (1) / *'irt-a* {ἦρτα} (2).

References and notes:

Ancient Ionic Greek (Herodotus): Powell 1938: 142.

A difficult case. Out of many verbs of motion the main verb for 'to come (to)' seems to be the suppletive lexeme ἔρχομαι [present] / ἐλ(υ)θ- [futurum, aorist, perfect] / εἰ- [imperfect]. Since normally the present tense is not used in *The Histories*, the present stem ἔρχο- is attested as an auxiliary verb only, not in its direct meaning 'to come'. Despite that, we have decided to treat both ἔρχο- and ἐλ(υ)θ- as synonyms (attestations of the imperfect stem εἰ- are more scanty than these of ἐλ(υ)θ-, so we prefer not to include it in the list).

The widely attested verb ἔρχομαι / ἐλ(υ)θ- means 'to come on foot (to)' and more generically 'to arrive (at)' or even 'to go (to)'. Some examples for the meaning 'to come on foot (to)' with the stem ἐλ(υ)θ-:

1.11.1 "He, supposing that she knew nothing of what had been done, **answered the summons** [ἦλθε καλεόμενος]; for he was used to attending [φοιτᾶν] the queen whenever she summoned him", "Тигес же **пришел** [ἦλθε] на зов, уверенный, что ей ничего не известно о происшествии, так как и прежде он обычно приходил [φοιτᾶν] всякий раз, как царица его призывала к себе".

1.113.2 "Then on the third day after leaving the child out, the cowherd left one of his herdsmen to watch it and went [ἦε] to the city, where he **went** [ἐλθὼν] to Harpagus' house and said he was ready to show the child's dead body", "Затем, обрядив мертвого в одежды царского младенца, пастух отнес его в самое уединенное место в горах и там оставил. Спустя три дня пастух отправился [ἦε] в город, оставив на месте сторожить одного из своих подпасков. **Придя** [ἐλθὼν] в дом Гарпага, он сказал, что может показать труп ребенка".

1.196.4 "Men might also **come** [ἐλθόντα] from other villages to buy [wives] if they so desired", "Впрочем, женихам можно было **являться** [ἐλθόντα] и из других селений и покупать себе девушек".

2.121b.2 "The thieves **came** [ἐλθόντων] just as before, and one of them crept in; when he came near the container, right away he was caught in the trap", "А когда воры **пришли** [ἐλθόντων] в обычное время, как и раньше, то один из них проник в сокровищницу и только лишь приблизился к сосуду, как тотчас же попался в капкан".

5.18.3-4 "With that, Amyntas sent for the women. Upon being called, the women **entered** [ἦλθον] and sat down in a row opposite the Persians. Then the Persians, seeing beautiful women before them, spoke to Amyntas and said that there was no sense in what he had done. It would be better if the women had never **come** [ἐλθεῖν] at all than that they should **come** [ἐλθούσας] and not sit beside the men, but sit opposite them to torment their eyes", "После этих слов Аминта велел послать за женщинами. Женщины **явились** [ἦλθον] на зов и уселись в ряд против персов. Тут персы при виде красивых женщин стали говорить Аминте, что он поступил неумно [и не угодил им]. Лучше уж было бы женщинам вообще не **являться** [ἐλθεῖν], чем **прийти** [ἐλθούσας] и сидеть напротив, как помрачение очам".

Some examples for the generic meaning 'to arrive (at); to reach' with the stem ἐλ(υ)θ-:

1.79.2 "he [Cyrus] marched his army into Lydia and so **came** [ἐληλύθεε] himself to bring the news of it to Croesus", "Он [Κ] совершил вторжение с войском в Лидию и сам **явился** [ἐληλύθεε] вестником к Крезу".

1.86.5 "He [Croesus] explained that first Solon the Athenian had come [ἦλθε] and seen all his fortune and spoken as if he despised it", "Наконец, в ответ на настойчивые просьбы Крез рассказал о том, как однажды **прибыл** [ἦλθε] в его царство афинянин Солон".

2.29.1 "I was unable to learn anything from anyone else, but this much further I did learn by the most extensive investigation that I could make, **going** [ἐλθὼν] as far as the city of Elephantine", "Так вот, ни от кого другого я ничего не мог узнать об этом. Впрочем, свои изыскания я распространил как можно дальше, так как я сам **доходил** [ἐλθὼν] до города Элефантины".

2.118.2 "After the rape of Helen, a great force of Greeks came [ἐλθεῖν] to the Trojan land on Menelaus' behalf", "После похищения Елены в землю тевкров на помощь Менелая прибыло [ἐλθεῖν] большое эллинское войско".

3.30.2 "Smerdis having gone [ἀποικομένου] to Persia, Cambyses saw in a dream a vision, in which it seemed to him that a messenger **came** [ἐλθόντα] from Persia and told him that Smerdis sitting on the royal throne touched heaven with his head", "Так вот, после отъезда [ἀποικομένου] Смердиса в Персию Камбис увидел во сне, что **прибыл** [ἐλθόντα] к нему вестник из Персии с вестью, будто Смердис восседает на царском престоле, а голова его касается неба".

Other candidates include the widely attested verbs ἦκω [Powell 1938: 161] and ἀπ=ικνέομαι [Powell 1938: 35]. It seems, however, that both mean rather 'to arrive (in general)', not specifically 'to come on foot'. Some examples for ἦκω and ἀπ=ικνέομαι:

3.53.2-3 "Then Periander, pressing the young man, sent to him (as the next best way) his daughter, the boy's sister, thinking that he would listen to her. She **came** [ἀπικομένης] and said, [...]", "Периандр же, искренне полюбивший юношу, вторично послал за ним свою дочь, сестру юноши, думая, что тот хоть ее-то послушает. А та **приехала** [ἀπικομένης] и сказала: [...]".

3.53.5-6 "But he answered that he would never **come** [ἦξειν] to Corinth as long as he knew his father was alive. When she brought this answer back, Periander sent a third messenger, through whom he proposed that he should go [ἦκειν] to Corcyra, and that the boy should **return** [ἀπ=ικόμενον] to Corinth and be the heir of his power", "А брат отвечал, что не **приедет** [ἦξειν] в Коринф, пока знает, что отец жив. Когда она передала такой ответ Ликофрона, Периандр в третий раз послал вестника объявить, что сам готов жить на Керкире [ἐς Κέρκυραν ἦκειν], Ликофрон же должен приехать [ἀπ=ικόμενον] в Коринф и наследовать царскую власть".

3.70.3 "When they were six, Darius, whose father, Hystaspes, was a subordinate governor of the Persians, **arrived** [ἦκων] at Susa. When he **came** [ἀπ=ίκετο], then, the six Persians resolved to include Darius too", "Когда их стало шестеро, то **прибыл** [ἦκων] в Сусы из Персии Дарий, сын Гистаспа (ведь отец его был правителем Персии). Так вот, по **прибытии** Дария [ἐπεὶ ὄν οὗτος ἀπ=ίκετο] шестеро персов решили принять в сообщники и его".

4.119.1 "After the Scythians had made this speech, the kings who had **come** [ἦκοντες] from the nations deliberated, and their opinions were divided", "После этого сообщения скифов, **прибывшие** [ἦκοντες] сюда цари племен стали держать совет".

5.98.3-4 "After **arriving** [ἀπ=ίκοντο] there, the Paeonians crossed over to Chios. They were already in Chios, when a great host of Persian horsemen came [ἐληλύθει] after them in pursuit. Unable to overtake them, the Persians sent to Chios, commanding the Paeonians to go back [ἀπ=έλθοιεν]. The Paeonians would not consent to this, but were brought from Chios by the Chians to Lesbos and carried by the Lesbians to Doriscus, from where they **made their way** [ἀπ=ίκοντο] by land to Paenonia", "**Прибыв** [ἀπ=ίκοντο] на побережье, пеоны переправились оттуда на Хиос. Когда они были уже на Хиосе, на берегу появился [ἐληλύθει] большой отряд персидской конницы, преследовавший пеонов по пятам. Так как персы уже не нашли пеонов, то послали им на Хиос приказание возвратиться [ἀπ=έλθοιεν]. Пеоны же не подчинились; тогда хиосцы отправили их с Хиоса на Лесбос, лесбосцы же перевезли в Дориск, откуда они по суше **прибыли** [ἀπ=ίκοντο] в Пеонию".

General Ancient Greek: ἔρχομαι ~ ἦκω ~ ἰκάνω (ἰκνέομαι, ἀφ=ικνέομαι) ~ ἔρω ~ and some others [Edwards 1914: 35; Yonge 1849: 89; LSJ]. ἔρω is unattested in Hdt. Powell 1938: 142.

Ancient Attic Greek (Plato): arandwood 1976: 435. Browsing through the Platonic corpus suggests that the basic equivalent for 'to come' is the suppletive paradigm *hé:k-* [pres., imperf., fut.] / *elt^h-* [aor.] / *el=e:lüt^h-* [perf.]. {ἦκω, ἐλθ-, ἐληλυθ-}. We treat *hé:k-* and *elt^h-* as synonyms (perf. *el=e:lüt^h-* is rarely used).

Cf. some examples for ἦκω (pres., imperf., fut.): Gorg. 447a "Do you mean, according to the proverb, we have **come** [ἦκομεν] too late for a feast?"; Prot. 310c "On my return [lit.: I have come, ἦλθον], when we had finished dinner and were about to retire, my brother told me, only then, that Protagoras had **come** [ἦκει]. I made an effort, even at that hour, to get [lit.: to go, ἰέναι] to you at once", "А как пришел [ἦλθον] я к себе, мы поужинали и уже собрались на покой, но вдруг брат говорит мне, что **приехал** [ἦκει] Протагор. Я хотел тотчас же к тебе идти [ἰέναι]"; Prot. 313b "but choose rather, having heard of him in the evening, as you say, and **coming** [ἦκων] to me at dawn, to make no mention of this question, and take no counsel upon it", "Лишь вчера ввечеру, по твоим словам, услыхав о нем, ты уже сегодня **идешь** [ἦκων] спозаранку, не поразмыслив и не посоветовавшись о том, нужно ли верить ему себя или нет, и сразу готов потратить и собственные деньги"; Prot. 314d-e "But, my good fellow, I said, we have not **come** [ἦκομεν] to see Callias, nor are we sophists. Have no fear: I tell you, we have come [ἦλθομεν] to ask if we may see Protagoras; so go and announce us", "Но, любезный, - говорю я, - не к Каллию мы **пришли** [ἦκομεν], да и не софисты мы. Успокойся: мы пришли [ἦλθομεν] потому, что хотим видеть Протагора. Доложи о нас!"; Crito 43a "Socrates: Why have you **come** [ἀφῖξαι] at this time, Crito? Or isn't it still early? <...> Have you just **come** [ἦκεις], or some time ago?", "Что это ты пришел [ἀφῖξαι] в такое время, Критон? Или уже не так рано? <...> А ты сейчас только **пришел** [ἦκεις] или давно?"; Charm. 155b-c "for he **came** [ἦκε], and caused much laughter, because each of us who were seated made room for him by pushing hard at his neighbor so as to have him sitting beside himself, until at either end of the seat one had to stand up, and we tumbled the other off sideways; and he came and sat down between me and Critias", "Хармид **подошел** [ἦκε] и вызвал громкий смех, ибо каждый из нас, сидящих, освобождая для него место, хорошенько потеснил своего соседа - чтобы оказаться сидящим рядом с ним, - пока мы не заставили встать одного из сидевших с края и не сбросили на землю другого. Хармид же, подойдя, сел между мной и Критием"; Lach. 201c "Lysimachus: <...> come [ἀφίκου] to my house tomorrow at daybreak; be sure not to fail, and then we shall consult on this very matter. For the present, let us break up our meeting. Socrates: I will not fail, Lysimachus, to **come** [ἦξω fut.] to you tomorrow,

God willing", "Лисимах: <...> приходи [ἀφίκου] завтра спозаранку в мой дом, не откажи с мне, и мы будем держать об этом совет. Сегодняшнюю же беседу давайте закончим. Сократ: Да, я так поступлю, Лисимах, и **приду** [ἦξω] к тебе завтра, если захочет бог"; Lysis 211a "In the meantime, Menexenus **came** [ἦκεν] back, and sat down by Lysis", "Тут как раз **вернулся** [ἦκεν] к нам Менексен; он сел рядом с Лисидом"; Crat. 440e "Some other time, then, my friend, you will teach me, when you **come** [ἦκης] back; but now go into the country as you have made ready to do", "Тогда, мой друг, ты и меня научишь в другой раз, когда **возвратишься** [ἦκης]. Теперь же ступай, отправляйся в деревню, как собирался"; Theaet. 143a "Euclides: I wrote them down, and whenever I went [ἀφικοίμην] to Athens I used to ask Socrates about what I could not remember, and then I came [ἔλθων] here and made corrections; so that I have pretty much the whole talk written down. Terpsion: <...> Certainly I need to rest, since I have **come** [ἦκω] from the country", "Евклид: Впоследствии, вспоминая на досуге что-то еще, я вписывал это в книгу, и к тому же всякий раз, бывая [ἀφικοίμην] в Афинах, я снова спрашивал у Сократа то, чего не помнил, а дома [букв: **придя** сюда, ἔλθων] исправлял. Так что у меня теперь записан почти весь этот разговор. Терпсион: <...> Послушай, а что мешает нам проделать это теперь? **Я пришел** [ἦκω] из деревни и как раз мог бы отдохнуть"; Gorg. 518a "but a little later you **come** [ἦκεις] and tell me that men have shown themselves upright and honorable citizens in our city"; Prot. 317d-e "Meanwhile Callias and Alcibiades **came** [ἦκέτην], bringing with them Prodicus, whom they had induced to rise from his couch, and Prodicus' circle also", "В это время **пришли** [ἦκέτην] Критий и Алкивиад, ведя Продика, которого они подняли с постели, и всех тех, кто был с Продиком".

Cf. some examples for ἔλθ- (aor.) [Brandwood 1976: 459-460]; Prot. 310c "On my **return** [lit.: I have come, ἦλθον], when we had finished dinner and were about to retire, my brother told me, only then, that Protagoras had come [ἦκει]. I made an effort, even at that hour, to get [lit.: to go, ἰέναι] to you at once", "А как **пришел** [ἦλθον] я к себе, мы поужинали и уже собрались на покой, но вдруг брат говорит мне, что приехал [ἦκει] Протагор. Я хотел тотчас же к тебе идти [ἰέναι]"; Charm. 155b-c "for he came [ἦκε], and caused much laughter, because each of us who were seated made room for him by pushing hard at his neighbor so as to have him sitting beside himself, until at either end of the seat one had to stand up, and we tumbled the other off sideways; and he **came** [ἔλθων] and sat down between me and Critias", "Хармид подошел [ἦκε] и вызвал громкий смех, ибо каждый из нас, сидящих, освобождая для него место, хорошенько потеснил своего соседа - чтобы оказаться сидящим рядом с ним, - пока мы не заставили встать одного из сидевших с края и не сбросили на землю другого. Хармид же, **подойдя** [ἔλθων], сел между мной и Критием"; Lysis 208d "But when you **come** [ἔλθης] home to your mother, she surely lets you do what you like", "Но когда ты **возвращаешься** [ἔλθης] домой, к своей матери, она разрешает тебе..."; Soph. 217b "The fact is, Socrates, that by chance you have hit upon a question very like what we happened to be asking him before we **came** [ἔλθεῖν] here", "Воистину, Сократ, по счастливой случайности ты как раз затронул вопросы, близкие тому, о чем мы расспрашивали его, прежде чем сюда **прийти** [ἔλθεῖν]"; Stat. 295c "What if he should **come** [ἔλθοι] back again after a briefer absence than he expected? Would he not venture to substitute other rules <...>?", "А что, если он пробудет в отсутствии меньше, чем ожидал? Неужели, **вернувшись** [ἔλθοι πάλιν], он не посмеет дать другие предписания <...>?"; Theaet. 143a "Euclides: I wrote them down, and whenever I went [ἀφικοίμην] to Athens I used to ask Socrates about what I could not remember, and then I **came** [ἔλθων] here and made corrections; so that I have pretty much the whole talk written down. Terpsion: <...> Certainly I need to rest, since I have come [ἦκω] from the country", "Евклид: Впоследствии, вспоминая на досуге что-то еще, я вписывал это в книгу, и к тому же всякий раз, бывая [ἀφικοίμην] в Афинах, я снова спрашивал у Сократа то, чего не помнил, а дома [букв: **придя** сюда, ἔλθων] исправлял. Так что у меня теперь записан почти весь этот разговор. Терпсион: <...> Послушай, а что мешает нам проделать это теперь? Я пришел [ἦκω] из деревни и как раз мог бы отдохнуть"; Theaet. 151a "One of these was Aristides, the son of Lysimachus, and there are very many more. When such men **come** [ἔλθωσι] back and beg me, as they do, with wonderful eagerness to let them join me again", "Одним из них оказался Аристид, сын Лисимаха, было и много других. Когда же они **возвращались** [ἔλθωσι] обратно и вновь просили принять их, стараясь изо всех сил"; Gorg. 461b "Gorgias was ashamed not to admit your point that the rhetorician knows what is just and noble and good, and will himself teach these to anyone who **comes** [ἔλθη] to him without knowing them", "Торгий постеснялся не согласиться с тобою в том, что человек, искушенный в красноречии, и справедливое знает, и прекрасное, и доброе, и, если **приходит** [ἔλθη] ученик, всего этого не знающий, так он сам его научит"; Prot. 314d-e "But, my good fellow, I said, we have not come [ἦκομεν] to see Callias, nor are we sophists. Have no fear: I tell you, we have **come** [ἦλθομεν] to ask if we may see Protagoras; so go and announce us", "Но, любезный, - говорю я, - не к Каллию мы пришли [ἦκομεν], да и

не софисты мы. Успокойся: мы **пришли** [ἦλθομεν] потому, что хотим видеть Протагора. Доложи о нас!"; Prot. 316b "I said: Protagoras, you see we have **come** [ἦλθομεν] to you, Hippocrates and I. <...> let me first tell you our object in **coming** [ἦλθομεν], and then you must decide", "К тебе, Протагор, мы **пришли** [ἦλθομεν], я и вот он, Гиппократ. <...> а тебе самому будет видно, когда выслушаешь, ради чего мы **пришли** [ἦλθομεν]".

The prefixed form προο=έλθ- (aor.) [Brandwood 1976: 793] can be used, e.g.: Charm. 156b "I daresay you have yourself sometimes heard good doctors say, you know, when a patient **comes** [προο=έλθη] to them with a pain in his eyes", "ты слыхивал о хороших врачах - когда кто-нибудь **приходит** [προο=έλθη] к ним с глазной болью, они говорят...".

A close synonym of ἦκω / ἐλθ- 'to come' is the prefixal verb ἀφ=ικ-νέ-ο-μαι [Brandwood 1976: 146], although it seems that the frequently used ἀφ=ικ-νέ-ο-μαι actually has a wider meaning ('to arrive') in Plato. Cf. some examples where ἀφ=ικ-νέ-ο-μαι can be translated as 'to come':

Prot. 310c "It was in the evening, after I **had got** [ἀφικόμενος] in very late from (the place) Oenoe", "Да, только вчера, очень поздно, когда я **пришел** [ἀφικόμενος] из Энои"; Crito 43a "Socrates: Why have you **come** [ἀφίξαι] at this time, Crito? Or isn't it still early? <...> Have you just come [ἦκεις], or some time ago?", "Что это ты **пришел** [ἀφίξαι] в такое время, Критон? Или уже не так рано? <...> А ты сейчас только пришел [ἦκεις] или давно?"; Phaedo 57a "for nowadays none of the Phliasiens go to Athens at all, and no stranger has **come** [ἀφίκται] from there for a long time", "Ведь теперь никто из флиунтцев подолгу в Афинах не бывает, а из тамошних наших друзей, кто бы ни **приезжал** [ἀφίκται] за последнее время, ни один ничего достоверного сообщить не может"; Hipp. Min. 364a "You are in a state of blessedness, Hippias, if at every Olympiad you **come** [ἀφικνῆ] to the sanctuary with fair hopes concerning your soul and its wisdom", "Блажен ты, Гиппий, если каждую Олимпиаду **прибываешь** [ἀφικνῆ] в святилище столь уверенным в расположении твоей души к мудрости!"; Menex. 234b "This time, however, I **went** [ἀφικόμην] to the Council Chamber because I had learnt that the Council was going to select someone to make an oration over the dead", "А сейчас я **пришел** [ἀφικόμην] в Совет, узнав, что там намерены избрать того, кто произнесет надгробную речь в честь павших"; Parm. 126a "When we **came** [ἀφικόμεθα] from our home at Clazomenae to Athens, we met Adeimantus and Glaucon in the market-place", "Когда мы **прибыли** [ἀφικόμεθα] в Афины из нашего родного города Клазомены, мы встретились на площади с Адимантом и Главконом"; Lach. 201c "Lysimachus: <...> **come** [ἀφίκου] to my house tomorrow at daybreak; be sure not to fail, and then we shall consult on this very matter. For the present, let us break up our meeting. Socrates: I will not fail, Lysimachus, to come [ἦξω] to you tomorrow, God willing", "Лисимах: <...> **приходи** [ἀφίκου] завтра спозаранку в мой дом, не откажи с мне, и мы будем держать об этом совет. Сегодняшнюю же беседу давайте закончим. Сократ: Да, я так поступлю, Лисимах, и приду [ἦξω] к тебе завтра, если захочет бог"; Theaet. 143a "Euclides: I wrote them down, and whenever I **went** [ἀφικόμην] to Athens I used to ask Socrates about what I could not remember, and then I came [ἐλθὼν] here and made corrections; so that I have pretty much the whole talk written down. Terpsion: <...> Certainly I need to rest, since I have come [ἦκων] from the country", "Евклид: Впоследствии, вспоминая на досуге что-то еще, я вписывал это в книгу, и к тому же всякий раз, **бывая** [ἀφικόμην] в Афинах, я снова спрашивал у Сократа то, чего не помнил, а дома [букв: придя сюда, ἐλθὼν] исправлял. Так что у меня теперь записан почти весь этот разговор. Терпсион: <...> Послушай, а что мешает нам проделать это теперь? Я пришел [ἦκων] из деревни и как раз мог бы отдохнуть"; Gorg. 461e "It would indeed be a hard fate for you, my excellent friend, if having **come** [ἀφικόμενος] to Athens, where there is more freedom of speech than anywhere in Greece <...>", "Да, тебе очень не повезло бы, мой дорогой, если бы, **прибыв** [ἀφικόμενος] в Афины, где принята самая широкая в Греции свобода речи <...>"; Gorg. 459e "Or is it necessary to know, and must anyone who intends to learn rhetoric have a previous knowledge of these things when he **comes** [ἀφικέσθαι] to you? Or if not, are you, as the teacher of rhetoric, to teach the person who **comes** [ἀφικνούμενον] to you nothing about them <...>?", "Или это знать ему необходимо, и кто намерен учиться красноречию, должен **приходить** [ἀφικέσθαι] к тебе, уже заранее обладая знаниями? А нет, так ты, учитель красноречия, ничему из этих вещей новичка, конечно, не выучишь - твое дело ведь другое! - но устроишь так, что, не зная, толпе он будет казаться знающим <...>?"; Gorg. 482c "For he said, I think, when you asked Gorgias whether, supposing a man **came** [ἀφίκηται] to him with no knowledge of justice", "когда ты спрашивал Горгия, что будет, если к нему **придет** [ἀφίκηται] человек, который хочет изучить красноречие"; Meno 70b "For this you have to thank Gorgias: for when he **came** [ἀφικόμενος] to that city he made the leading men of the Aleuadae <...>", "А обязаны вы этим Горгию: ведь он, **явившись** [ἀφικόμενος] к вам в город, нашел множество поклонников своей мудрости"; Prot. 318d-e "For Hippocrates, if he **comes** [ἀφικόμενος] to

me, will not be treated as he would have been if he had joined the classes of an ordinary sophist. <...> whereas, if he applies to me, he will learn precisely and solely that for which he has **come** [ἀφικόμενος]", "Когда Гиппократ **придет** [ἀφικόμενος] ко мне, я не сделаю с ним того, что сделал бы кто-нибудь другой из софистов. <...> а тот, кто приходит ко мне, научится только тому, для чего **пришел** [ἀφικόμενος]"; Prot. 328d "looking at Hippocrates I said: Son of Apollodorus, I am very grateful to you for inducing me to **come** [ἀφικέσθαι] hither", "я кое-как насилу очнулся и, взглянув на Гиппократа, сказал: - Как мне благодарить тебя, сын Аполлодора, что ты уговорил меня даже **прийти** [ἀφικέσθαι] сюда?".

The verb ἔρχομαι is not very frequently used in Plato [Brandwood 1976: 458]. Its usual meanings are metaphorical or closer to 'to go' (although it is not the main verb for 'to go' γίγναι). E.g.:

Theaet. 198e "shall we say that although he knows he **sets himself** [ἔρχεται] to learn again from himself that which he knows?"; Prot. 358c "no one willingly **goes** [ἔρχεται] after evil or what he thinks to be evil", "никто не **стремится** [ἔρχεται] добровольно к злу или к тому, что он считает злом"; Prot. 312a "And what is it that you yourself hope to become when you **go** [ἔρχη] to Protagoras?", "сам-то ты кем намерен стать, раз **идешь** [ἔρχη] к Протагору?". Brandwood 1976: 459-460. Aorist stem.

Modern Demotic Greek: Suppletive paradigm: *'erx-o-me* {ἐρχομαι} [pres.] / *'irθ-a* ~ *'ilθ-a* {ἴρθα ~ ἴλθα} [aor.]. Cognate to the basic Ancient Greek suppletive verb for 'to come': *érk^h-o-may* {ἐρχομαι} [present] / *el(u)t^h-* {ἐλ(υ)θ-} [futurum, aorist, perfect] / *ey-* {εἶ-} [imperfect]. Past stem. Our informants have only elicited the form *'irθ-a*, not the more archaic and regular *'ilθ-a*.

Southern Tsakonian: Deffner 1923: 283; Pernot 1934: 285; Kostakis 1986-1987, 3: 28; Vyatkina 2015: 57. Suppletive paradigm: *paɾ=i-* {παρίου} [pres., imperf., imperfective subjunctive] / *e=k'an-* {εκάνα} [aor., perf.] / *'ea* {ἔα} [imv.] / *m'ol-* {να μόλου} [perfective subjunctive]. Pres. *paɾ=i-u* is directly cognate to the Ancient Greek participle *par=i-ón* {παριών} from *pár=ey-mi* {πάρεμι} 'to pass by, pass' (< *éy-mi* {εἶμι} 'to go' with prefixation). Aor.-perf. *k'an-* is cognate to rare Ancient Greek *híká:-n-o:* {ικάνω} 'to come to, reach'. Imperative *'ea* is directly cognate to Ancient Greek imperative *éla* {ἔλα} from *elá-o:* {ἐλάω} 'to drive, set in motion'. Subjunctive *m'ol-* is cognate to Ancient Greek *é=mol-* {ἔμολο} - aorist from the rare suppletive verb *bló:-sk-o:* {βλώσκω} 'to go, to come'. We treat Southern Tsakonian pres. *paɾ=i-u* and aor. *e=k'an-* as synonyms. Aorist stem.

Pharasa Greek: Dawkins 1916: 599. Suppletive paradigm: *'erx-u-me* {ἔρχουμαι} [pres.] / *'irt-a* {ἴρτα} [aor.] / *'ea* {ἔα} [imv.]. Aorist.

Cappadocian Greek (Aravan): Dawkins 1916: 599; Phosteris & Kesisoglu 1960: 14. Suppletive paradigm in Cappadocian: *'erx-u-me* {ἔρχουμαι} [pres.] / *'irt-a* {ἴρτα} [aor.] / *'ela* {ἔλα} [imv.]. In other subdialects: Ulaghatsh, Axo, etc. pres. *'er-u-me* {ἔρουμαι}, Axo aor. *'ilt-a* ~ *'irt-a* {ἴλτα, ἴρτα} [Dawkins 1916: 599; Kesisoglu 1951: 84; Mavrothalividis & Kesisoglu 1960: 101]. Aorist.

17. DIE

Ancient Ionic Greek (Herodotus) *apo=t^hné:-y-sk-o:* {ἀποθνήσκω} (1), Ancient Attic Greek (Plato) *apo=t^hné:-y-sk-o:* {ἀποθνήσκω} (1), Modern Demotic Greek *pe=θ'en-o* {πεθαίνω} (1), Southern Tsakonian *pe=n'a-k^h-u* {πενάκου} (1), Pharasa Greek *x'a-n-* {χάν-} (2), Cappadocian Greek (Aravan) *pe=rán-'išk-o* {περανίσκω} (1).

References and notes:

Ancient Ionic Greek (Herodotus): Powell 1938: 39. Polysemy: 'to die (63×); to fall in battle (33×); to be slain (29×)'. This is the most neutral and frequent designation of non-violent human death. The verb also possesses numerous attestations without a prefix or with additional prefixes, retaining its generic meaning 'to die': *θνήσκω* 'to have died, be dead (14×) / to be executed (1×) / to have been killed (2×)' [Powell 1938: 168], *έν=απο=θνήσκω* 'to die there (1×)' [Powell 1938: 120], *πρo=απο=θνήσκω* 'to die first (1×)' [Powell 1938: 317], *συν=απο=θνήσκω* 'to die with (3×)' [Powell 1938: 344].

Some examples are:

4.14.1 "It is said that this Aristeas, who was as well-born as any of his townfolk, went into a fuller's shop at Proconnesus and there **died** [ἀπο=θανεῖν]", "Как передают, Аристей был родом из самых знатных граждан Проконнеса. Однажды он пришел в сукновальную мастерскую и там **умер** [ἀπο=θανεῖν]".

4.26.1 "It is said to be the custom of the Issedones that, whenever a man's father **dies** [ἀπο=θάνη], all the nearest of kin bring beasts of the flock and, having killed these and cut up the flesh", "Об обычаях исседонов рассказывают следующее. Когда **умирает** [ἀπο=θάνη] чей-нибудь отец, все родственники пригоняют скот, закалывают его и мясо разрубают на куски."

7.46.3 "Artabanus answered, 'In one life we have deeper sorrows to bear than that. Short as our lives are, there is no human being either here or elsewhere so fortunate that it will not occur to him, often and not just once, to wish himself **dead** [τεθνάσαι] rather than alive", "Артабан же в ответ сказал так: "В жизни мы испытываем еще нечто, внушающее больше сожаления, чем это. Ведь, несмотря на такую мимолетность жизни, все же никто не может в силу своей человеческой природы быть счастливым. И не только среди этих людей, но и среди всех на свете нет никого, кому бы часто или хоть однажды не приходила в голову мысль, что лучше **быть мертвым** [τεθνάσαι], чем жить"".

3.32.4 "Angered at this, they say, he sprang upon her, who was great with child, and she miscarried and **died** [ἀπο=θανεῖν] of the hurt he gave her", "Тогда Камбис, распалившись гневом, бросился на нее. А та была беременной, родила преждевременно и **скончалась** [ἀπο=θανεῖν]".

A second candidate involves the verbal stems φθί-ν-ω (1×) and κατα=φθίνω (1×), glossed in [Powell 1938: 190, 373] as 'to pine away, die' and as 'to perish' respectively. In one of these attestations the subject is an animal. These cannot be considered the default expressions for 'to die'. Examples are:

3.29.3 "So saying he bade those, whose business it was, to scourge the priests well, and to kill any other Egyptian whom they found holiday-making. So the Egyptian festival ended, and the priests were punished, and Apis [*i.e. the calf*] lay in the temple and **died** [ἔφθινε] of the wound in the thigh", "С этими словами он приказал палачам бичевать жрецов и хватать и убивать всякого египтянина, справляющего праздник. Так-то кончилось это празднество у египтян. Жрецов бичевали, [μελεν α] Апис же, пораженный в бедро, **умер** [ἔφθινε], лежа в храме".

2.123.2 "The Egyptians were the first who maintained the following doctrine, too, that the human soul is immortal, and at **the death** [κατα=φθίνοντος] of the body enters into some other living thing then coming to birth; and after passing through all creatures of land, sea, and air, it enters once more into a human body at birth, a cycle which it completes in three thousand years", "Египтяне также первыми стали учить о бессмертии человеческой души. Когда **умирает** [κατα=φθίνοντος] тело, душа переходит в другое существо, как раз рождающееся в тот момент. Пройдя через [тела] всех земных и морских животных и птиц, она снова вселяется в тело новорожденного ребенка. Это крутовращение продолжается три тысячи лет".

A third candidate is the verb ἀπ=όλ-λυ-μαι, which normally means 'to kill [active voice] / to be killed [middle voice] / to perish (of nations, armies) [middle voice] / etc.' in Hdt., i.e. refers to violent death ('to be killed'), see [Powell 1938: 40]. Also with additional prefixes: ἀντ=απ=όλλυμαι 'be slain in atonement' [Powell 1938: 29], ἐξ=απ=όλλυμαι 'to perish, be lost utterly (said of a nation)' [Powell 1938: 124], προσ=απ=όλλυμι 'to lose besides; to destroy besides; to perish besides' [Powell 1938: 322], συν=απ=όλλυμαι 'to perish with' [Powell 1938: 344]. The only passage, where non-violent human death is indeed mentioned, is:

4.94.1 "Their belief in their immortality is as follows: they [*the Getae*] believe that they do not **die** [ἀπο=θνήσκειν], but that one who **perishes** [ἀπ=όλλύμενον] goes to the deity Salmoxis", "Что касается веры гетов в бессмертие, то она состоит вот в чем. По их мнению, они не **умирают** [ἀπο=θνήσκειν], но покойник **отходит** [ἀπ=όλλύμενον] к богу Салмоксису".

Cf. also two following contexts: 7.221 "Not the least proof I have of this is the fact that Leonidas publicly dismissed the seer who attended the expedition, for fear that he might **die with them** [συν=απ=όληται]. This was Megistias the Acarnanian, said to be descended from Melampus, the one who told from the sacrifices what was going to happen to them. He was dismissed but did not leave; instead he sent away his only son who was also with the army", "Доводом, и притом немаловажным, в пользу этого мнения, по-моему, является еще вот что: достоверно известно, что Леонид отослал упомянутого прорицателя акарнанца Мегистия (этот Мегистий находился при войске; по преданию, он был отдаленным потомком Мелампода и предсказал Леониду грядущую судьбу по внутренностям жертвенных животных), чтобы тот не **погиб** [συν=απ=όληται] вместе с ним. Однако Мегистий сам не покинул спартанцев, несмотря на приказ, но только отпустил своего единственного сына, который вместе с отцом участвовал в походе".

6.84.1 "The Argives say this was the reason Cleomenes went mad and met an evil **end** [ἀπ=ολέσθαι κακῶς]; the Spartans themselves say that Cleomenes' madness arose from no divine agent, but that by consorting with Scythians he became a drinker of strong wine, and the madness came from this", "Так вот, это-то и было, по словам аргосцев, причиной безумия и ужасной **гибели** [ἀπ=ολέσθαι κακῶς] Клеомена. Сами же спартанцы утверждают, что божество вовсе не виновно в безумии царя: общаясь со скифами, он научился пить неразбавленное вино и от этого впал в безумие".

General Ancient Greek: θνήσκω ~ φθίνω ~ ὄλλυμαι ~ and some others [Edwards 1914: 57; Yonge 1849: 140; LSJ].

Ancient Attic Greek (Plato): Brandwood 1976: 99. A very frequent prefixal verb, obviously the default expression for 'to die' in Plato. Cf. some examples:

Stat. 273e "For the animals which had grown so small as almost to disappear grew larger, and those newly born from the earth with hoary hair **died** [ἀποθνήσκοντα] and passed below the earth again", "Живые существа, по своей малости едва-едва не исчезнувшие, стали расти, а тела, заново порожденные землею в старческом возрасте, вновь **умирали** [ἀποθνήσκοντα] и сходили в землю"; Gorg. 480d-c "if his crimes have deserved a flogging, he must submit to the rod; if fetters, to their grip; if a fine, to its payment; if banishment, to be banished; or if death [θανάτου], to **die** [ἀποθνήσκοντα]", "если проступок твой заслуживает плетей, пусть тебя бичуют, если оков - пусть заковывают, если денежной пени - плати, если изгнания - уходи в изгнание, если смерти [θανάτου] - **умирай** [ἀποθνήσκοντα]"; Gorg. 481a "if he has committed crimes that deserve death, that he shall not **die** [ἀποθανεῖται]", "а если совершил преступление, заслуживающее смертной казни, то чтобы не **умер** [ἀποθανεῖται], лучше всего - никогда"; Gorg. 486b "when you came up in court, though your accuser might be ever so paltry a rascal, you would have to **die** [ἀποθάνοις] if he chose to claim death as your penalty", "ты бы так и застыл с открытым ртом, не в силах ничего вымолвить, а потом предстал бы перед судом, лицом к лицу с обвинителем, отъявленным мерзавцем и негодяем, и **умер бы** [ἀποθάνοις], если бы тому вздумалось потребовать для тебя смертного приговора"; Gorg. 512a "whereas a victim of severe and incurable diseases of the body who has escaped drowning is miserable in not having **died** [ἀπέθανεν]", "если кто, страдая тяжелыми и неизлечимыми телесными недугами, не потонул, так это его несчастье, что он не **умер** [ἀπέθανεν], и никакой пользы я ему не принес"; Meno 91e "I believe he **died** [ἀποθανεῖν] about seventy years old, forty of which he spent in the practice of his art", "**Умер** [ἀποθανεῖν] он, по-моему, лет семидесяти и лет сорок занимался своим искусством".

The prefixless verb θνήσκω 'to die' [Brandwood 1976: 452] can also be used, although it is less frequent than its prefixal derivative. E.g.:

Lach. 195d "Pray tell me, do you say that in every case it is better to live? Is it not often preferable to **be dead** [τεθνάναι]?", "И ты полагаешь, что одного и того же следует опасаться и тем, кому целесообразно жить, и тем, кому лучше **умереть** [τεθνάναι]"; Gorg. 469d "if I should think fit that one of those people whom you see there should **die** [τεθνάναι] this very instant, a **dead** man he **will be** [τεθνήξει], just as I think fit", "Если я сочту нужным, чтобы кто-то из этих вот людей, которых ты видишь перед собой, немедленно умер, тот, кого я выберу, **умрет**"; Laws 12.946e "but if he be convicted, in case the penalty imposed on him by the examiners be death, he shall simply **be put to death** [θνησκέτω]", "Если же вина должностного лица будет доказана и ему будет назначена евфинами смертная казнь, пусть это лицо **будет попросту казнено** [θνησκέτω]".

Another attested expression is the verb τελευτάω 'to bring to pass, accomplish' [Brandwood 1976: 873], but available contexts show that its usage in the meaning 'to die' is specially marked and expressly polite. E.g.:

Lach. 180e "he and I were constant companions and friends, and he **died** [ἐτελεύτησε] without ever having a single difference with me", "я и твой отец всегда были товарищами и друзьями, и он **ушел из жизни** [ἐτελεύτησε] прежде, чем между нами смогла возникнуть какая-то рознь"; Crat. 398b-c "he and all the other poets are right, who say that when a good man **dies** [τελευτήση] he has a great portion and honor among the dead", "достойному человеку после смерти [букв.: когда **умер**, τελευτήση] выпадает великая доля и честь"; Stat. 270e "And the bodies of those who **died** [τελευτώντων] by violence in those times quickly underwent the same changes", "Даже трупы погибших [букв.: **умерших**, τελευτώντων] в то время насильственной смертью были подвержены таким состояниям и быстро и незаметно исчезли в течение нескольких дней"; Gorg. 503c "do you hear no mention of Themistocles and what a good man he was, and Cimon and Miltiades and the great Pericles, who has **died** [τετελευτηκότα] recently", "Ты не слышал ни

про Фемистокла, что он был замечательный человек, ни про Кимона, ни про Мильтиада, ни даже про Перикла, хотя уж он-то **умер** [τετελευτηκότα] совсем недавно".

The rare verb φθίνω [Brandwood 1976: 938] can be used either in its direct meaning 'to decrease' or metaphorically 'to die', e.g.:

Phaedo 71b "Between a larger thing and a smaller thing there is increment and diminution [φθίσις] and we call one increasing and the other **decreasing** [φθίνειν], do we not?", "Например, между большей вещью и меньшей возможны рост и убывание [φθίσις], и об одной мы говорим, что она **убывает** [φθίνειν], о другой - что растёт"; Tim. 41d "For the rest, do ye weave together the mortal with the immortal, and thereby fashion and generate living creatures, and give them food that they may grow, and when they **waste away** [φθίνοντα] receive them to yourselves again", "но в остальном вы сами довершайте соиздание живых существ, сопрягая смертное с бессмертным, затем готовьте для них пропитание, кормите и взращивайте их, а **после смерти** [φθίνοντα] принимайте обратно к себе".

Modern Demotic Greek: Contraction from the presumed suffixal stem **apo=t^háyn-o*: *{ἀπο=θαίν-ω}, cf. the basic Ancient Greek verb *apo=t^hné-y-sk-o*: {ἀποθνήσκω} 'to die' with another ablaut grade of the root (*t^hné*:) and an extra derivational suffix.

Southern Tsakonian: Deffner 1923: 287; Kostakis 1986-1987, 3: 37; Vyatkiná 2015: 57. Paradigm: *pe=n'a-k^h-u* {πενάκου} [pres.] / *e=pe=n'a-k-a* {ἐπενάκα} [aor.] / *pe=θ'an-u* {πεθάνου} [subjunctive] / *pe=na-t-'e* {πενατέ} [passive participle]. Tsakonian *pe=n'a-k^h-u* is directly cognate to Ancient Greek *apo=t^hné-y-sk-o*: {ἀποθνήσκω} 'to die'.

In [Vyatkiná 2015: 57], the Modern Demotic loanword *pe=θ'en-u* is also quoted for Prastos as a parallel form for 'to die'.

Pharasa Greek: Dawkins 1916: 659; Andriotis 1948: 88. Paradigm: *x'a-n-* {χάν-} [pres.] / *x'a-θ-a* {χάθα} [aor.]. Normally applicable to humans, esp. Greeks. This is the passive voice from the verb 'to lose', which is used as the most neutral and frequent expression for 'to die', according to the texts in [Dawkins 1916]. Denominative verb from Ancient Greek *k^há-os* {χάος, -εος} 'chaos'.

A second, probably more rare Pharasa expression for 'to die (of humans)' is the aorist *p'e=θ'an-e* {πέθανε} [Dawkins 1916: 632].

Distinct from Pharasa *psof-'o* {ψοφῶ} 'to die', normally applicable to animals or Turks [Dawkins 1916: 663]; cognate to Modern Demotic *psof-'o* {ψοφῶ} 'to die (of animals)', Ancient Greek *psop^h-é-o*: {ψοφέω} 'to sound, make a noise (like cracked pot, knock, etc.)'.

Cappadocian Greek (Aravan): Dawkins 1916: 632; Phosteris & Kesisoglu 1960: 37. In the majority of subdialects, *ε* was not rhotacized: pres. *pe=θ'en-'išk-o* {πεθαίνιῶκω}, aor. *p'e=θ'an-* {πέθαν-} [Dawkins 1916: 632]. Normally applicable to humans, esp. Greeks. According to the texts in [Dawkins 1916], this is the most neutral and frequent expression for 'to die'. Cf. some Aravan instances: "God may cause you to suffer and die" [Phosteris & Kesisoglu 1960: 101], "tomorrow, if we die..." [Phosteris & Kesisoglu 1960: 103].

A second, probably more rare Cappadocian expression for 'to die (of humans)' is the passive voice from the verb 'to lose': *x'a-n-u-me* {χάνουμαι} [pres. pass.] / *x'a-y-a*, *x'a-en*, *x'a-t-in* {χάγια, χάεν, χάτην} [aor. pass.] with different treatment of suffixal **ε* among subdialects [Dawkins 1916: 659]. However, the meaning 'to die' is not noted for this verb in Aravan [Phosteris & Kesisoglu 1960: 45]. Cf. examples from the Ulaghatsh subdialect: "My son, when I die, whosoever comes, give him the girls" [Dawkins 1916: 355], "If you kill those sparrows, I too die" [Dawkins 1916: 381].

Distinct from Cappadocian *psof-'o* {ψοφῶ} 'to die', normally applicable to animals or Turks [Dawkins 1916: 663; Phosteris & Kesisoglu 1960: 46]; cognate to Modern Demotic *psof-'o* {ψοφῶ} 'to die (of animals)'.

18. DOG

Ancient Ionic Greek (Herodotus) *kú:ō:n* {κύων} (1), Ancient Attic Greek (Plato) *kú:ō:n* {κύων} (1), Modern Demotic Greek *st'il-o-s* {σκύλοζ} (2), Southern Tsakonian *k'u-e* {κοῦε} (1), Pharasa Greek *sčil-'i* {σčυλί} (2), Cappadocian Greek (Aravan) *št'il-'i* {šκυλί} (2).

References and notes:

Ancient Ionic Greek (Herodotus): Powell 1938: 203. Polysemy: 'dog (in general) / bitch'. 22x. Some examples for 'dog (in general)' are:

1.110.1 "her name was in the Greek language Cyno, in the Median Spako: for 'spax' is the Median word for **dog** [κύνα]", "Имя ее на эллинском языке было Кино, а по-мидийски Спако ("**собака**" [κύνα] по-мидийски спако)".

4.22.2 "The hunter climbs a tree, and sits there concealed; for trees grow thickly all over the land; and each man has his horse at hand, trained to flatten on its belly for the sake of lowness, and his **dog** [κύων]", "У каждого охотника наготове конь, приученный лежать на брюхе, чтобы меньше бросаться в глаза, и **собака** [κύων]".

7.187.1 "That is the number of Xerxes' whole force. No one, however, can say what the exact number of cooking women, and concubines, and eunuchs was, nor can one determine the number of the beasts of draught and burden, and the Indian **dogs** [κυνῶν] which accompanied the host", "Число же поварих-женщин, наложниц и евнухов точно определить невозможно. Так же и количество упряжных и других выючных животных и индийских **псов** [κυνῶν] в войсках нельзя установить из-за огромного их числа".

Cf. also σκύλαξ, which is attested in the meaning 'puppy' [Powell 1938: 334] (e.g., in the collocation σκύλαξ κυνός 'puppy of a dog').

General Ancient Greek: κύων ~ σκύλαξ [Edwards 1914: 63; Yonge 1849: 153; LSJ].

Ancient Attic Greek (Plato): Brandwood 1976: 520. Cf. some examples:

Phaedo 90a "I mean just what I might say about the large and small. Do you think there is anything more unusual than to find a very large or a very small man, or **dog** [κύνα], or other creature, or again, one that is very quick or slow, very ugly or beautiful, very black or white?", "Так же точно, как очень маленьких и очень больших. Что встретишь реже, чем очень большого или очень маленького человека или **собаку** [κύνα] и так далее? Или что-нибудь очень быстрое или медленное, безобразное или прекрасное, белое или черное?"; Rep. 2.375a "And will a creature be ready to be brave that is not high-spirited, whether horse or **dog** [κύων] or anything else?", "А захочет ли быть мужественным тот, в ком нет яростного духа - будь то конь, **собака** [κύων] или другое какое животное?"; Prot. 334a "I know a number of things that are unprofitable to men, namely, foods, drinks, drugs, and countless others, and some that are profitable; some that are neither one nor the other to men, but are one or the other to horses; and some that are profitable only to cattle, or again to **dogs** [κυσίον]; some also that are not profitable to any of those, but are to trees", "я знаю много таких вещей - и кушаний, и напитков, и снадобий, и еще тысячу предметов, - из которых одни бесполезны людям, другие полезны. А кое-что из того, что людям ни полезно, ни вредно, полезно лошадям, другое полезно только быкам, третье - **собакам** [κυσίον], четвертое - ни тем ни другим, зато полезно деревьям".

Distinct from the rare word σκύλαξ [Brandwood 1976: 818], which can apparently be translated as 'puppy' or 'young dog' in all available contexts, e.g.:

Rep. 7.537a "we must conduct the children to war on horseback to be spectators, and wherever it may be safe, bring them to the front and give them a taste of blood as we do with **whelps** [σκύλακας]", "надо брать с собой детей н на войну - конечно, зрителями, на конях, а где безопасно, так и поближе; пусть они отведают крови, словно **щенки** [σκύλακας]".

Modern Demotic Greek: Cognate to Hesychius' {σκύλα(λ)ος} 'dog', further to Ancient Greek *sk'ül-ak-s* {σκύλαξ} 'young dog, puppy / dog (in general)'.
Southern Tsakonian: Deffner 1923: 193; Kostakis 1986-1987, 2: 118; Vyatkina 2015: 57. Paradigm: *k'u-e* {kouē} [nom.] / *kun-'e* {kouvé} [gen.]. Cognate to Ancient Greek *kūō:n* {κύων} 'dog'.
Pharasa Greek: Dawkins 1916: 644.
Cappadocian Greek (Aravan): Dawkins 1916: 644; Phosteris & Kesisoglu 1960: 40. Plural: *štül-y-'a* {šküläá}.

19. DRINK

Ancient Ionic Greek (Herodotus) *πί:-n-o:* {πίνω} (1), Ancient Attic Greek (Plato) *πί:-n-o:* {πίνω} (1), Modern Demotic Greek *πί:-n-o* {πίνω} (1), Southern Tsakonian *ῥί:-n-u* {κίνου}

(1), Pharasa Greek *p'i-n-o* {πίνω} (1), Cappadocian Greek (Aravan) *pyi-n-išk-o* {πῆνίσχω} (1).

References and notes:

Ancient Ionic Greek (Herodotus): Powell 1938: 305. Polysemy: 'to drink (27×) / to absorb (2×)'. Also with various prefixes (ἀπο=, δια=, ἐκ=, ἐμ=, κατα=, συμ=). Some examples are:

1.188.1 "Now when the Great King [*Cyrus*] campaigns, he marches well provided with food and flocks from home; and water from the Choaspes river that flows past Susa is carried with him, the only river from which the king will **drink** [πίνειν]", "Всякий раз когда великий царь выступает в поход, то, сделав дома хороший запас хлеба и мелкого скота, он берет с собой, кроме того, еще воду из протекающей у Сус реки Хоаспа (единственной реки, откуда он **пьет** [πίνειν] воду)".

4.2.1 "Now the Scythians blind all their slaves, because of the milk they **drink** [πίνουσι]", "Всех своих рабов скифы ослепляют. [Поступают они так] из-за молока кобылиц, которое они **пьют** [πίνουσι]".

4.23.3 "The tree by which they live is called 'Pontic'; it is about the size of a fig-tree, and bears a fruit as big as a bean, with a stone in it. When this fruit is ripe, they strain it through cloth, and a thick black liquid comes from it, which they call 'aschu'; they lick this up or **drink** [πίνουσι] it mixed with milk, and from the thickest lees of it they make cakes, and eat [σιτέονται] them", "Имя дерева, плоды которого они употребляют в пищу, понтик. Величиной это дерево почти что со смоковницу, плод его похож на бобовый, но с косточкой внутри. Спелый плод выжимают через ткань, и из него вытекает черный сок под названием "асхи". Сок этот они лижут и **пьют** [πίνουσι], смешивая с молоком. Из гущи асхи они готовят в пищу [ταύτας σιτέονται] лепешки".

General Ancient Greek: πίνω ~ ἔλω [Edwards 1914: 65; Yonge 1849: 157; LSJ]. In Hdt. ἔλω is attested in the direct meanings 'to drag along; to trail; to pull towards one; etc.' [Powell 1938: 114].

Ancient Attic Greek (Plato): Brandwood 1976: 744. Cf. some examples:

Lach. 192e "Or what do you call it in the case of a doctor who, when his son or anyone else is suffering from inflammation of the lungs and begs for something to **drink** [πιεῖν] or eat [φαγεῖν], inflexibly and enduringly refuses?", "А если, например, врач, когда у его сына или у кого другого воспаление легких и тот просит есть [φαγεῖν] или **пить** [πιεῖν], не уступит ему, но воздержится?"; Theaet. 159c "when I am in health and **drink** [πίνω] wine, it seems pleasant and sweet to me?", "Когда я здоров и **пью** [πίνω] вино, оно мне кажется приятным и сладким"; Lysis 219e "For instance, on learning that he had **drunk** [πεπωκότα] some hemlock", "Например, если бы он увидел, что тот **выпил** [πεπωκότα] цикуту".

The verb ἔλω [Brandwood 1976: 336] is normally used in its direct meaning 'to drag, pull'.

Modern Demotic Greek: Cognate to the basic Ancient Greek term *p'i-n-o*: {πίνω} 'to drink'.

Southern Tsakonian: Deffner 1923: 182; Kostakis 1986-1987, 3: 58; Vyatkina 2015: 57. The Northern Tsakonian variant is *p'i-n-u* {πίνου} 'to drink' [Deffner 1923: 182]. Cognate to Ancient Greek *p'i-n-o*: {πίνω} 'to drink'.

Pharasa Greek: Dawkins 1916: 634. Aorist: *e=pa* {ἔπα}.

Cappadocian Greek (Aravan): Dawkins 1916: 634; Phosteris & Kesisoglu 1960: 37. Initial *py-* was adopted from the aorist form *e=py-a* {ἔπῃα} [Phosteris & Kesisoglu 1960: 120]. Morphological and phonetic variants in other subdialects: pres. Phloita *p'i-n-*, Axo *pš'i-n-*, Misti *py'i-n-* {πίννε, πšίνω, πμίνου}, aor. Axo *e=pš-a* {ἔπšα} [Dawkins 1916: 634].

20. DRY

Ancient Ionic Greek (Herodotus) *âw-o-* {ἀΰος} (1), Ancient Attic Greek (Plato) *kse:r-ó-* {ξηρός} (2), Modern Demotic Greek *steyn-'o-* {στεγνός} (3), Southern Tsakonian *cer-'e* {τσερέ} (2), Pharasa Greek *kser-'o* {ξερό} (2), Cappadocian Greek (Aravan) *kser-'o* {ξερό} (2).

References and notes:

Ancient Ionic Greek (Herodotus): Powell 1938: 52. 3×. This seems to be the default word for 'dry'; applicable to hide and food.

2.71 "[*hippopotamus*] hide is so thick that, when it is **dried** [αῦου γενομένου], spears shafts are made of it", "Кожа гиппопотама такая толстая, что, когда **высохнет** [αῦου γενομένου], из нее делают древки для копий".

2.92.4 "this produces many edible seeds as big as olive pits, which are eaten both fresh and **dried** [αῦα]", "В этой [чашечке] - множество съедобных зерен величиной с маслинную косточку. Их употребляют в пищу сырыми и **сушеными** [αῦα]".

2.92.5 "They [*the Egyptians*] catch the fish, take out the intestines, then dry them in the sun and eat them **dried** [αῦους]", "Наловив рыбы, они [*египтяне*] потрошат ее, вялят на солнце и едят **сухою** [αῦους]".

A second candidate is ξηρός 'dry' (3×) [Powell 1938: 236], but its semantics seems more specific, since this adjective is applicable to air and river only.

2.26.1 "The **dryness** of the air [ἡέρα ξηρόν] in these parts is also caused by the sun, in my opinion, because it burns its way through it", "Я думаю также, что от солнца зависит и **сухость** воздуха [ἡέρα ξηρόν] в этих странах".

5.45.1 "a precinct and a temple beside the **dry** bed of the Crathis [παρὰ τὸν ξηρὸν Κραθίην]", "священный участок и храм у **сухого** русла реки Крафий [παρὰ τὸν ξηρὸν Κραθίην]".

Substantivized in the meaning 'dry land': 2.68.1 "The nature of crocodiles is as follows. For the four winter months, it eats nothing. It has four feet, and lives both on land and in the water, for it lays eggs and hatches them out on land and spends the greater part of the day on **dry ground** [τῷ ξηρῷ], and the night in the river, the water being warmer than the air and dew", "О крокодилах нужно сказать вот что. Четыре зимних месяца крокодил ничего не ест. Хотя это четвероногое и земноводное животное, но кладет яйца в землю и высиживает их. Большую часть дня крокодил проводит на **суше** [τῷ ξηρῷ], а ночь - в реке. Ведь вода ночью теплее воздуха и росы".

Cf. also ἄνυδρος 'waterless (of a country)' (13×) [Powell 1938: 31] and ἄνομβρος 'rainless (of a country)' (4×) [Powell 1938: 29].

General Ancient Greek: αῦος ~ ξηρός ~ ἄνυδρος ~ δίψιος ~ ἄνομβρος ~ and some others [Edwards 1914: 65; Yonge 1849: 159; LSJ]. In Hdt. δίψιος is unattested.

Ancient Attic Greek (Plato): Brandwood 1976: 611. Generic term, cf. some examples:

Lysis 215e "everything desired its opposite, not its like. Thus **dry** [ξηρόν] desired wet, cold hot, bitter sweet, sharp blunt, empty fullness, full emptiness, and likewise the rest on the same principle", "И каждый вожделеет именно к своей крайней противоположности, но не к своему подобию: **сухое** [ξηρόν] стремится к влажному, холодное - к горячему, горькое - к сладкому, острое - к тупому, пустота - к наполненности, а наполненность - к пустоте, и все прочее - таким же точно порядком"; Soph. 242d "another says there are two, wet [ύγρόν] and **dry** [ξηρόν] or hot and cold, which he settles together and unites in marriage", "другой, называя существующее двойственным - влажным [ύγρόν] и **сухим** [ξηρόν] или теплым и холодным, - заставляя жить то и другое вместе и сочетаться браком"; Stat. 287e "That very various class which is made with **dry** [ξηροῖς] and wet materials and such as are wrought by fire and without fire", "Многообразный род, одновременно **сухой** [ξηροῖς] и влажный, огненный и лишенный огня, единое имя которого - 'сосуд'; Tim. 22d "At such times all they that dwell on the mountains and in high and **dry** [ξηροῖς] places suffer destruction", "В такие времена обитатели гор и возвышенных либо **сухих** [ξηροῖς] мест подвержены более полному истреблению, нежели те, кто живет возле рек или моря".

The adjectives αῦος, ἄνυδρος, δίψιος, ἄνομβρος are not attested in Plato.

Modern Demotic Greek: There are two Modern Demotic adjectives for 'dry, dried': *steyn'-o-* (στεγνός) and *kser'-o-* ~ *ksir'-o-* (ξερός ~ ξηρός). The former one, *steyn'-o-*, seems to be the most generic term (it is applied, e.g., to dry cloth), whereas *kser'-o-* rather means specifically 'dry, arid' (applicable to weather or earth) or 'dry' in application to food (e.g., to dry fruits). We prefer to treat *steyn'-o-* as the basic term.

Modern Demotic *steyn'-o-* (στεγνός) is cognate to Ancient Greek *stegn-ó-* (στεγνός) 'watertight, waterproof'; Modern Demotic *kser'-o-* ~ *ksir'-o-* (ξερός ~ ξηρός) is cognate to Ancient Greek *kser-ó-* (ξηρός) 'dry' (it gradually becomes a

basic term for this meaning already in Ancient Greek).

Southern Tsakonian: Deffner 1923: 365; Kostakis 1986-1987, 2: 338. Apparently this is the basic term for 'dry', glossed as 'trocken, dürr / sec, aride, dur'. Cf. the examples: "dry leaves", "dried bread" [Deffner 1923: 365], "dry firewood", "dry grass" [Kostakis 1986-1987, 2: 338]. Cognate to Ancient Greek *kser-ó-* {ξηρός} 'dry'.

Distinct from more marginal and specific terms:

1) *'a=bret^h-e ~ 'a=brex-o* {ἄβρετῆ, ἄβρεχο} 'not soaked, dry' [Deffner 1923: 3; Kostakis 1986-1987, 1: 6], cognate to Ancient Greek *á=brekt-o- ~ á=brox-o-* {ἄβρεκτος, ἄβροχος} 'unsoaked, unmoistened'.

2) *steyn-e* {στεγνέ} 'lean, skinny / dry', application is unknown [Deffner 1923: 333; Kostakis 1986-1987, 3: 185; Vyatkina 2015: 57], probably borrowed from or influenced by Modern Demotic *steyn-b-* {στεγνός} 'dry'.

3) *psaxn-e* {ψαχνέ}, glossed as 'trocken (Fleisch ohne Fett) / sec' [Deffner 1923: 398], according to [Kostakis 1986-1987, 3: 373] can also be applied to objects (e.g. cloth); cognate to Modern Demotic *psaxn-b-* {ψαχνός} 'fleshy, meaty' (sic!).

Pharasa Greek: Dawkins 1916: 627. Not specified semantically. Cf. also the verb *kser-b-n-o* {ξερώνω} 'to dry (trans.); to run dry (of liquids)' [Andriotis 1948: 70].

Cappadocian Greek (Aravan): Phosteris & Kesisoglu 1960: 169. Cf. the Aravan examples: "dry piece of wood" [Phosteris & Kesisoglu 1960: 74], "dry bread" [Phosteris & Kesisoglu 1960: 77, 114, 116].

21. EAR

Ancient Ionic Greek (Herodotus) *o:-t- {oũ̅ς}* (1), Ancient Attic Greek (Plato) *o:-t- {oũ̅ς}* (1), Modern Demotic Greek *aft-i {αφτί ~ αυτί}* (1), Southern Tsakonian *avot'a-n-a ~ avut'a-n-a {ἄβοτάνα, ἄβουτάνα}* (1), Pharasa Greek *t-i {τί}* (1), Cappadocian Greek (Aravan) *afč-i ~ fč-i {ἄφτσί, φτσί}* (1).

References and notes:

Ancient Ionic Greek (Herodotus): Powell 1938: 278. 22×. Applied to humans and animals. Some examples for 'human ear' are:

3.154.2 "He [*Zopyrus*] could think of no other way to bring the city down than to mutilate himself and then desert to the Babylonians; so, making light of it, he mutilated himself beyond repair, and after cutting off his nose and ears [ῶτα] and cropping his hair as a disfigurement and scourging himself, he came before Darius", "Зопир полагал, что может достичь цели только одним путем: именно, изувечить себя и затем перебежать к врагам. Тогда с легким сердцем он нанес себе неисцелимые увечья: отрезал нос и уши [ῶτα], безобразно остриг волосы и со следами ударов бича предстал перед Дарием".

4.71.2 "they [*the Scythians*] cut off a part of their ears [ῶτὸς], shave their heads, make cuts around their arms, tear their foreheads and noses, and pierce their left hands with arrows", "Они [*скифы*] отрезают кусок своего уха [ῶτὸς], обстригают в кружок волосы на голове, делают кругом надрез на руке, расцарапывают лоб и нос и прокалывают левую руку стрелами".

General Ancient Greek: οὔς [Edwards 1914: 67; Yonge 1849: 162; LSJ].

Ancient Attic Greek (Plato): Brandwood 1976: 679. Cf. some examples:

Prot. 329d "Do you mean parts, I asked, in the sense of the parts of a face, as mouth, nose, eyes, and ears [ῶτα] <...>?", "В таком ли смысле части, - спросил я, - как вот части лица - рот, нос, глаза, уши [ῶτα] <...>?"; Euthyd. 275e "Meanwhile Dionysodorus leant over a little to me, with a broad smile on his face, and whispered in my ear [οὔς]: Let me tell you <...>", "В это мгновение Дионисодор, наклонившись чуть-чуть к моему уху [οὔς] и улыбаясь во весь рот, молвил: <...>"; Tim. 67b "In general, then, let us lay it down that sound is a stroke transmitted through the ears [ῶτων], by the action of the air upon the brain and the blood, and reaching to the soul; and that the motion caused thereby, which begins in the head and ends about the seat of the liver, is 'hearing'", "В общих чертах скажем, что звук - это толчок, производимый воздухом через уши [ῶτων] на мозг и кровь и доходящий до самой души, между тем как

вызванное этим толчком движение, которое начинается с головы и оканчивается в области печени, есть слышание”.

Modern Demotic Greek: Ultimately goes back to the oblique stem of the basic Ancient Greek term *û:-s* [nom.-acc.] / *ó:-t-* [obl.] {οὔς, ὄτ-} 'ear'. Final *-i* is the diminutive suffix (< Ancient Greek *o:-t-i-on* {ὠτίον} 'small ear'), *aft-* is the result of reanalysis of the combination nom.-acc. pl. *o:-t-i-a* {ὠτία} '(small) ears' + definite article *tá* {τά}: *tá o:tía* {τά ὠτία} > *tavt'ia* > *taft'ia* > *t-aft'i* (as from *ta-afti*) > Medieval & Modern *aft'i*.

Southern Tsakonian: Deffner 1923: 3; Kostakis 1986-1987, 1: 5; Vyatkina 2015: 57. Cognate to Ancient Greek *û:-s* {οὔς} 'ear'. Final *-n-a* is a nominal suffix chain. The root *avota-* is the result of reanalysis of the combination nom.-acc. pl. *ô:-t-a* {ὠτα} 'ears' + definite article *tá* {τά}: *tá ô:-t-a* {τά ὠτα} > *tavota* > *t-avota* (as from *ta-avota*) > *avota*.

Note that Ancient Greek nom.-acc. pl. *ô:-t-a* {ὠτα} is an Ionic-Attic form; its more archaic variant is *ú:a-t-a* {οὔατα}, attested in Epic and Doric (e.g., Theocritus 22.45, Epicharmus 21). Theoretically, Tsakonian *avot'a-n-a* can go back to Doric *ú:a-t-a* {οὔατα} as well: *tá ú:a-t-a* {τά οὔατα} > *tavata* > *t-avata* (as from *ta-avata*) > *avata* > *avota* with the shift *a > o* (> *u*), which is sporadically attested in Tsakonian [Deffner 1881: 143; Pernot 1934: 55].

Tsakonian *avot'a-n-a* 'ear' implies the same non-trivial morphological process as we observe in Demotic Greek (*tá o:tía* 'the small ears' > *aft-i* 'ear'), but the starting points in Tsakonian and Demotic are different, thus it is likely that Tsakonian *avot'a-n-a* 'ear' was influenced by the Demotic form at a certain stage rather than directly borrowed from Demotic.

Cf. the similar case with Tsakonian *avuy-'o* 'egg'.

Pharasa Greek: Dawkins 1916: 587.

Cappadocian Greek (Aravan): Phosteris & Kesisoglu 1960: 20. In other subdialects: Fertek, Ulaghatsh, Axo *ft-i*, Misti *aft-'i*, Semendere *afk-'i*, Phloita *od-'i*, Silata *ot-'i* {φτί, ἀφτί, ἀφκί, ὠδί, ὠτί} [Dawkins 1916: 587].

22. EARTH

Ancient Ionic Greek (Herodotus) *gê:* {γῆ} (1), Ancient Attic Greek (Plato) *gê:* {γῆ} (1), Modern Demotic Greek *x'oma* {χώμα} (2), Southern Tsakonian *x'oma* ~ *x'uma* {χωμα, χοῦμα} (2), Pharasa Greek *x'oma* {χωμα} (2), Cappadocian Greek (Aravan) *x'oma* {χωμα} (2).

References and notes:

Ancient Ionic Greek (Herodotus): Powell 1938: 67. This is a generic term. Polysemy: 'soil / earth / land / ground / etc.'. Some examples are:

2.12.3 "but we know that the soil [γῆν] of Libya is redder and somewhat sandy", "Почва [γῆν] же Ливии, как известно, каменистая и довольно песчаная".

2.140.1 "When the Ethiopian left Egypt, the blind man (it is said) was king once more, returning from the marshes where he had lived for fifty years on an island that he built of ashes and **earth** [γῆ]; for the Egyptians who were to bring him food without the Ethiopian's knowledge were instructed by the king to bring ashes whenever they came, to add to their gift", "А лишь только эфиопский царь покинул Египет, слепец Анисис снова воцарился, возвратившись из [прибрежной] низменности. Там он пробыл 50 лет и насыпал остров из золы и **земли** [γῆ]. Ведь, кроме съестных припасов, которые он приказывал египтянам тайно от эфиопского царя доставлять себе, египтяне должны были приносить в дар слепому царю также золу".

2.68.1 "It [*a crocodile*] has four feet, and lives both on land and in the water, for it lays eggs and hatches them out on **land** [ἐν γῆ] and spends the greater part of the day on dry ground, and the night in the river, the water being warmer than the air and dew", "Хотя это четвероногое и земноводное животное, но кладет яйца в **землю** [ἐν γῆ] и высидывает их. Большую часть дня крокодил проводит на суше, а ночь - в реке. Ведь вода ночью теплее воздуха и росы".

1.131.2 "they [*the Persians*] sacrifice also to the sun and moon and **earth** [γῆ] and fire and water and winds

[ἀνέμοισι], "Совершают они [*νεφύ*] жертвоприношения также солнцу, луне, **земле** [γῆ], огню, воде и ветрам [ἀνέμοισι]".

4. 163.1 "Meanwhile Arcesilaus was in Samos, collecting all the men that he could and promising them a new division of **land** [γῆς]", "Между тем Аркесилай (он находился в то время на Самосе) начал набирать всевозможных людей для передела **земли** [γῆς]".

General Ancient Greek: γῆ (γαῖα, αἶα) ~ χθών [Edwards 1914: 67; Yonge 1849: 162; LSJ]. χθών is unattested in Hdt.

Ancient Attic Greek (Plato): Brandwood 1976: 178. Cf. some examples:

Laws 12.958d "no tombs, however, shall be put in places that are tilled, - whether the monument be small or great, - but they shall fill up those places where the **soil** [γῆς] is naturally fitted for this purpose only", "Нельзя устраивать гробниц на возделываемой земле; нельзя там воздвигать никаких - ни больших, ни малых - памятников. Хоронить тела покойных надо там, где **почва** [γῆς] по своим природным свойствам только для этого и годится"; Phaedo 110e "the reason of this is that there the stones are pure, and not corroded or defiled, as ours are, with filth and brine by the vapors and liquids which flow together here and which cause ugliness and disease in **earth** [γῆ] and stones and animals and plants", "Причиною этому то, что тамошние камни чисты, не изъедены и не испорчены - в отличие от наших, которые разъедает гниль и соль из осадков, стекающих в наши впадины: они приносят уродства и болезни камням и **почве** [γῆ], животным и растениям"; Tim. 49b-c "First of all, we see that which we now call "water" becoming by condensation, as we believe, stones and **earth** [γῆν]; and again, this same substance, by dissolving and dilating, becoming breath and air; and air through combustion becoming fire; and conversely, fire when contracted and quenched returning back to the form of air and air once more uniting and condensing into cloud and mist; and issuing from these, when still further compressed, flowing water; and from water **earth** [γῆν] and stones again", "Но возьмем для начала хотя бы то, что мы теперь называем водой: когда она сгущается, мы полагаем, что видим рождение камней и **земли** [γῆν], когда же она растекается и разрежается, соответственно рождаются ветер и воздух, а последний, возгораясь, становится огнем; затем начинается обратный путь, так что огонь, стувившись и угаснув, снова приходит к виду воздуха, а воздух опять собирается и сгущается в облака и тучи, из которых при дальнейшем уплотнении изливается вода, чтобы в свой черед дать начало **земле** [γῆν] и камням"; Tim. 51b "In so far as it is possible to arrive at the nature of this kind from the foregoing account, one may state it most correctly in this way. That part of it which is made fiery appears each time as fire, that which has been liquefied as water; and it appears as **earth** [γῆν] and air in so far as it receives copies of these", "Если только предыдущие наши рассуждения помогают нам напасть на след этой природы, справедливее всего было бы, пожалуй, сказать о ней так: огнем всякий раз является ее воспламеняющаяся часть, водой - ее увлажняющаяся часть, **землей** [γῆν] же и воздухом - те ее части, которые подражают этим [стихиям]"; Tim. 52d "the Nurse of Becoming, being liquefied and ignified and receiving also the forms of **earth** [γῆς] and of air", "А о Кормилице рождения скажем вот что: поскольку она и растекается влагой, и пламенеет огнем, и принимает формы **земли** [γῆς] и воздуха".

The noun χθών 'earth' is only attested in Homeric passages [Brandwood 1976: 958].

Modern Demotic Greek: Oblique stem: *x'oma-t-*. Cognate to Ancient Greek *k^hōma* {χῶμα, -ατος} 'earth thrown up, bank, mound'.

Southern Tsakonian: Deffner 1923: 396; Kostakis 1986-1987, 3: 365; Vyatkina 2015: 57. Meaning 'earth, soil'. Cognate to Modern Demotic Greek *x'oma* {χῶμα} 'earth', Ancient Greek *xōma* {χῶμα} 'earth thrown up, bank, mound'. Tsakonian *x'oma* ~ *x'uma* looksadapted from Demotic *x'oma* or at least influenced by it.

A second candidate is *yi* ~ *iy'i* {γῆ, ἰγῆ}, whose meaning is rather 'earth, ground' [Deffner 1923: 94; Kostakis 1986-1987, 1: 224], cognate to Ancient Greek *gê*: {γῆ} 'earth'.

Distinct from the adverb *x'amu* {χάμου} 'on the ground, to earth' [Deffner 1923: 389; Kostakis 1986-1987, 3: 335], corresponds to Ancient Greek *xamáy* {χαμαί}, Modern Demotic *x'amu* {χάμου} 'on the ground, to earth'.

Probably no direct traces of Ancient Greek *k^ht^hōn* {χθών} 'earth' (Epic, Doric).

Pharasa Greek: Dawkins 1916: 662.

Distinct from Pharasa *yi* {γῆ} 'ground' [Dawkins 1916: 592].

Cappadocian Greek (Aravan): Dawkins 1916: 662; Phosteris & Kesigöglu 1960: 191. Cf. some examples from various subdialects: Aravan "a special soil that defeats dandruff" [Phosteris & Kesigöglu 1960: 65], Delmeso "... gold coins; they fill the saddle-bag with them. And they fill in the earth above it" [Dawkins 1916: 327], Malakopi "The Scaldhead began to throw

the earth in upon them" [Dawkins 1916: 409].

Distinct from Cappadocian *yi* [γῆ] 'ground' [Dawkins 1916: 592].

23. EAT

Ancient Ionic Greek (Herodotus) *sit-é-o-may* {σιτέομαι} (1), Ancient Attic Greek (Plato) *est^h-í-o*: {ἐσθίω} (2) / *p^hag-* {φαγ-} (3), Modern Demotic Greek *tr'o-o* {τρώω} (4) / *'e=fay-a* {ἔφαγα} (3), Southern Tsakonian *ču* {τσού} (4) / *e=fa-'i-k-a* {ἐφαῖκα} (3), Pharsa Greek *tr'oy-o* {τρώγω} (4) / *'e=fay-a* {ἔφαγα} (3), Cappadocian Greek (Aravan) *tr'oy-o* {τρώγω} (4) / *'e=fay-a* {ἔφαγα} (3).

References and notes:

Ancient Ionic Greek (Herodotus): Powell 1938: 333.

A difficult case, because several verbs compete with each other in complex ways.

The most frequent and widely applicable stem is the denominative σιτέομαι 'to eat', 26× [Powell 1938: 333]. Subj. = human; obj. = meat, fish, roots, grain and so forth, also without object. A more archaic term ἐσθ-ί-ω [Powell 1938: 148], which apparently contains the basic IE root *ed- 'to eat', also demonstrates the meaning 'to eat (in general)' (subj. = human / animal; obj. = meat, also without object), but its attestations are scanty (4×); ἐσθίω seems to be synchronically almost superseded by σιτέομαι.

Some examples for σιτέομαι are:

1.94.4 "Then, using their discovery to lighten the famine, every other day they [*the Lydians*] would play for the whole day, so that they would not have to look for food, and the next day they quit their play and **ate** [σιτέεσθαι]", "Чтобы заглушить голод, они [*лидийцы*] поступали так: один день все время занимались играми, чтобы не думать о пище, а на следующий день **ели** [σιτέεσθαι], прекращая игры".

1.133.2 "This is why the Persians say of Greeks that they **rise from table still hungry** [σιτεομένους πεινῶντας παύεσθαι], because not much dessert is set before them: were this too given to Greeks (the Persians say) they would never stop eating [ἐσθίοντας παύεσθαι]", "Поэтому персы утверждают, что эллины **встают из-за стола голодными** [σιτεομένους πεινῶντας παύεσθαι], так как у них после обеда не подают ни одного стоящего блюда. Если бы у эллинов подавался десерт, то они бы ели не переставая [ἐσθίοντας παύεσθαι]".

1.200 "These are established customs among the Babylonians. Furthermore, there are three tribes in the country that **eat** [σιτέονται] nothing but fish", "Таковы обычаи вавилонян. Есть среди них три племени, которые **питаются** [σιτέονται] только рыбой".

1.202.1 "It is reported that there are many islands in it as big as Lesbos, and men on them who in summer **live on** [σιτέονται] roots of all kinds that they dig up, and in winter on fruit that they have got from trees when it was ripe and stored **for food** [σιτέεσθαι]", "На этих-то островах живут люди, летом **питающиеся** [σιτέονται] разными кореньями, выкапываемыми из земли. В летнюю же пору они собирают спелые плоды с деревьев и затем сохраняют их **про запас** [σιτέεσθαι]".

1.202.3 "except one issue into bogs and swamps, where men are said to live whose **food** [σιτεομένους] is raw fish", "В этих-то болотах, по рассказам, обитают люди, **питающиеся** [σιτεομένους] сырой рыбой".

2.47.3 "as for the rest of the flesh, they **eat** [σιτέονται] it at the time of full moon when they sacrifice the victim", "Остальное мясо **съедают** [σιτέονται] еще в день полнолуния, когда приносят жертву".

2.77.4-5 "They [*the Egyptians*] eat bread [ἀρτοφαγέουσι], making loaves which they call 'cyllestis,' of coarse grain. For wine, they use a drink made from barley, for they have no vines in their country. They **eat** [σιτέονται] fish either raw and sun-dried, or preserved with brine. Quails and ducks and small birds are salted and **eaten** [σιτέονται] raw; all other kinds of birds, as well as fish (except those that the Egyptians consider sacred) are **eaten** [σιτέονται] roasted or boiled", "Хлеб, который они едят [ἀρτοφαγέουσι], готовится из полбы, по-египетски называемой

"киллестис". Вино, которое они пьют, изготавливается из ячменя, потому что в этой стране нет виноградной лозы. Рыбу же египтяне **едят** [σιτέονται] частью в сыром виде вяленой на солнце, частью просоленной в рассоле. Из птиц **употребляют в пищу** [σιτέονται] также в соленом виде перепелок, уток и мелких птичек. Птицу и рыбу всех других пород, кроме, конечно, почитаемых священными, они **едят** [σιτέονται] жареной или вареной".

2.92.5 "They also use the byblus which grows annually: it is gathered from the marshes, the top of it cut off and put to other uses, and the lower part, about twenty inches long, eaten [τρώγουσι] or sold. Those who wish to use the byblus at its very best, roast it before eating [οὕτω τρώγουσι] in a red-hot oven. Some live [ζῶσι] on fish alone. They catch the fish, take out the intestines, then dry them in the sun and **eat** [σιτέονται] them dried", "Однолетние побеги папируса извлекают из болота. Верхнюю часть срезают и употребляют на другие цели, а нижний остаток длиной с локоть идет в пищу [τρώγουσι] или на продажу. Иные, чтобы придать папирусу особый вкус, тушат его в раскаленной духовой печи и в таком виде едят [οὕτω τρώγουσι]. Другие египтяне питаются [ζῶσι] исключительно рыбой. Наловив рыбы, они потрошат ее, вялят на солнце и **едят** [σιτέονται] сухою".

3.22.3-4 "But when he came to the wine and asked about its making, he was vastly pleased with the drink, and asked further what food their king **ate** [σιτέεται], and what was the greatest age to which a Persian lived. They told him their king **ate** [σιτέεσθαι] bread, showing him how wheat grew; and said that the full age to which a man might hope to live was eighty years. Then, said the Ethiopian, it was no wonder that they lived so few years, if they **ate** [σιτέόμενοι] dung", "Наконец, он дошел до вина и осведомился, как его приготавливают, причем очень обрадовался этому напитку. Потом эфиоп спросил, чем же **питается** [σιτέεται] персидский царь и до какого предельного возраста могут дожить персы. Те отвечали, что **пища** [σιτέεσθαι] царя - хлеб, и объяснили, что такое пшеница. 80 лет, добавили они, - наибольшая продолжительность жизни смертного. На это эфиопский царь ответил, что вовсе не удивлен кратковременностью жизни персов, так как они **питаются** [σιτέόμενοι] навозом".

3.98.3 "some dwell in the river marshes and **live on** [σιτέονται] raw fish, which they catch from reed boats", "Одни обитают в болотистой дельте реки [Инда] и **питаются** [σιτέονται] сырой рыбой, которую они ловят со своих бамбуковых лодок".

3.100 "There are other Indians, again, who kill no living creature, nor plant anything, nor are accustomed to have houses; they eat grass [ποιηφαγέουσι], and they have a grain growing naturally from the earth in its husk, about the size of a millet-seed, which they gather with the husk and boil and **eat** [σιτέονται]", "Есть индийские племена, которые держатся иных обычаев, а именно вот каких. Они не убивают ни одного живого существа, не трудятся на нивах, нет у них жилищ, а питаются они травой [ποιηφαγέουσι]. В их стране дико растет одно растение, стручки которого величиной с просяное зерно. Эти зерна они собирают вместе с шелухой, варят и **употребляют в пищу** [σιτέονται]".

4.17.1 "these [*the Alazones*] and the Callippidae, though in other ways they live like the Scythians, plant and **eat** [σιτέονται] grain, onions, garlic, lentils, and millet. Above the Alazones live Scythian farmers, who plant grain not to eat [ἐπὶ σιτήσι] but to sell", "Они [*ализоны*] наряду с калиппидами ведут одинаковый образ жизни с остальными скифами, однако сеют и **питаются** [σιτέονται] хлебом, луком, чесноком, чечевицей и просом. Севернее ализонов живут скифы-земледельцы. Они сеют зерно не для собственного пропитания [ἐπὶ σιτήσι], а на продажу".

4.23.3 "The tree by which they live is called 'Pontic'; it is about the size of a fig-tree, and bears a fruit as big as a bean, with a stone in it. When this fruit is ripe, they strain it through cloth, and a thick black liquid comes from it, which they call 'aschu'; they lick this up or drink [πίνουσι] it mixed with milk, and from the thickest lees of it they make cakes, and **eat** [σιτέονται] them", "Имя дерева, плоды которого они употребляют в пищу, понтик. Величиной это дерево почти что со смоквицу, плод его похож на бобовый, но с косточкой внутри. Спелый плод выжимают через ткань, и из него вытекает черный сок под названием "асхи". Сок этот они лижут и пьют [πίνουσι], смешивая с молоком. Из гущи асхи они готовят **в пищу** лепешки [ταύτας σιτέονται]".

4.36.1 "I do not tell the story of that Abaris, alleged to be a Hyperborean, who carried the arrow over the whole world, **fasting** all the while [οὐδὲν σιτέόμενος]", "Я не хочу ведь упоминать сказание об Абарисе, который, как говорят, также был гипербореем: он странствовал по всей земле со стрелой в руке и при этом ничем не **питался** [οὐδὲν σιτέόμενος]".

4.132.1 "a mouse is a creature found in the earth and **eating** [σιτέόμενος] the same produce as men", "мышь живет в земле, **питаясь** [σιτέόμενος], как и человек, ее плодами".

4.183.4 "for the Ethiopian cave-dwellers are swifter of foot than any men of whom tales are brought to us. They

live on [σιτέοντα] snakes and lizards and such-like creeping things. Their speech is like no other in the world: it is like the squeaking of bats", "Ведь пещерные эфиопы - самые быстроногие среди всех людей, о которых нам приходилось когда-либо слышать. Эти пещерные жители **поедают** [σιτέοντα] змей, ящериц и подобных пресмыкающихся. Язык их не похож ни на какой другой: они издают звуки, подобные писку летучих мышей".

4.184.4 "These men get their name, which is Atlantes, from this mountain. It is said that they **eat** [σιτέσθαι] no living creature, and see no dreams in their sleep", "Местные жители называют ее столпом неба, и от имени этой-то горы они и получили свое название. И действительно, их зовут атлантами. Рассказывают [о них], будто они не **едят** [σιτέσθαι] никаких живых существ и не видят снов".

6.57.2 "It is their right to appoint whatever citizens they wish to be protectors of foreigners; and they each choose two Pythians. (The Pythians are the ambassadors to Delphi and **eat** [σιτέόμενοι] with the kings at the public expense.)", "На всех состязаниях царям принадлежат особые почетные места. Им поручено назначать проксенами любого из граждан и выбирать по два пифия (пифиями называются послы в Дельфы, которые **обедают** [σιτέόμενοι] вместе с царями на общественный счет)."

8.115.2 "Wherever and to whatever people they [*the Persians*] came, they seized and **devoured** [ἐσιτέοντο] its produce. If they found none, they would eat [κατήσθιον] the grass of the field and strip the bark and pluck the leaves of the trees, garden and wild alike, leaving nothing-such was the degree of their starvation", "Куда бы только и к какому народу персы ни приходили, всюду они **добывали себе хлеб грабежом** [καρπὸν ἀρπάζοντες ἐσιτέοντο]. Если же не находили хлеба, то поедали [κατήσθιον] траву на земле, обдирали кору деревьев и обрывали в пищу древесную листву как садовых, так и дикорастущих деревьев, не оставляя ничего. К этому их побуждал голод".

9.118.1 "But those who were within the walls were by now reduced to the last extremity, so much so that they boiled the thongs of their beds **for food** [ἐσιτέοντο]", "А осажденные в крепости [херсонесцы] уже дошли до последней крайности, так, что варили и **ели** [ἐσιτέοντο] ремни от постелей".

Cf. also the prefixed stem *κατα=σιτέομαι* 'to eat' (obj. = human meat) [Powell 1938: 189]:

1.216.2-3 "Though they fix no certain term to life, yet when a man is very old all his family meet together and kill him, with beasts of the flock besides, then boil the flesh and feast [κατεωχέοντα] on it. This is held to be the happiest death; when a man dies of an illness, they do not **eat** [κατα=σιτέοντα] him, but bury him in the earth", "Но если кто у них доживет до глубокой старости, то все родственники собираются и закалывают старика в жертву, а мясо варят вместе с мясом других жертвенных животных и поедают [κατεωχέοντα]. Так умереть - для них величайшее блаженство. Скончавшегося же от какого-нибудь недуга они не **поедают** [κατα=σιτέοντα], но предают земле".

3.38.3-4 "When Darius was king, he summoned the Greeks who were with him and asked them for what price they would **eat** [κατα=σιτέσθαι] their fathers' dead bodies. Then Darius summoned those Indians who are called Callataie, who eat [κατ=εσθίουσι] their parents, and asked them (the Greeks being present and understanding through interpreters what was said) what would make them willing to burn their fathers at death", "Царь Дарий во время своего правления велел призвать эллинов, бывших при нем, и спросил, за какую цену согласны они **съесть** [κατα=σιτέσθαι] своих покойных родителей. Тогда Дарий призвал индийцев, так называемых каллатиев, которые едят [κατ=εσθίουσι] тела покойных родителей, и спросил их через толмача, за какую цену они согласятся сжечь на костре своих покойных родителей".

The four examples for ἐσθίω are:

1.133.2 "This is why the Persians say of Greeks that they rise from table still hungry [σιτεομένους πεινῶντας παύεσθαι], because not much dessert is set before them: were this too given to Greeks (the Persians say) they would never stop **eating** [ἐσθίοντας παύεσθαι]", "Поэтому персы утверждают, что эллины встают из-за стола голодными [σιτεομένους πεινῶντας παύεσθαι], так как у них после обеда не подают ни одного стоящего блюда. Если бы у эллинов подавался десерт, то они бы **ели** не переставая [ἐσθίοντας παύεσθαι]".

2.35.3 "They ease their bowels indoors, and **eat** [ἐσθίουσι] out of doors in the streets, explaining that things unseemly but necessary should be done alone in private, things not unseemly should be done openly", "Естественные отправления они совершают в своих домах, а **едят** [ἐσθίουσι] на улице на том основании, что раз эти отправления непристойны, то их следует удовлетворять втайне, поскольку же они пристойны, то открыто".

2.68.1 "For the four winter months, it [*a crocodile*] **eats** [ἐσθίει] nothing", "Четыре зимних месяца крокодил

ничего не ест [ἔσθιει].

2.69.3 "But around Elephantine they [*crocodiles*] are not held sacred, and are even **eaten** [ἔσθίουσι]", "Жители города Элефантины, напротив, не почитают крокодилов священными и даже **употребляют их в пищу** [ἔσθίουσι]."

The same verb is attested with prefixes. The stem $\delta\epsilon\sigma\theta\acute{\iota}\omega$ means 'to gnaw through', 1× (said of young vipers) [Powell 1938: 91]. The stem $\kappa\alpha\tau\epsilon\sigma\theta\acute{\iota}\omega$ (7× [Powell 1938: 191]) normally takes as its subject animals (1.78.1), fire (3.16.3), cannibals (3.38.3-4). In two contexts $\kappa\alpha\tau\epsilon\sigma\theta\acute{\iota}\omega$ is applied to hungry and famished people (3.25.4, 8.115.2). Only in one context $\kappa\alpha\tau\epsilon\sigma\theta\acute{\iota}\omega$ can be considered as the neutral expression for 'to eat':

3.108.2 "Somehow the forethought of God (just as is reasonable) being wise has made all creatures prolific that are timid and edible [ἔδωδιμα], so that they do not become extinct through being **eaten** [$\kappa\alpha\tau\epsilon\sigma\theta\acute{\iota}\omega\mu\epsilon\nu\alpha$], whereas few young are born to hardy and vexatious creatures", "Божественный промысел, как это и естественно, в своей премудрости сотворил всех робких и годных в пищу [ἔδωδιμα] животных весьма плодовитыми, чтобы у нас не было недостатка **в пище** [$\kappa\alpha\tau\epsilon\sigma\theta\acute{\iota}\omega\mu\epsilon\nu\alpha$], хищных же и вредоносных - малоплодовитыми".

The following cannibal context, where neutral $\kappa\alpha\tau\alpha\sigma\iota\tau\epsilon\acute{\rho}\omega\mu\alpha\iota$ (subj. = the Greeks) is opposed to $\kappa\alpha\tau\epsilon\sigma\theta\acute{\iota}\omega$ (subj. = barbarians), is significant:

3.38.3-4 "When Darius was king, he summoned the Greeks who were with him and asked them for what price they would **eat** [$\kappa\alpha\tau\alpha\sigma\iota\tau\epsilon\acute{\epsilon}\sigma\theta\alpha\iota$] their fathers' dead bodies. Then Darius summoned those Indians who are called Callataie, who **eat** [$\kappa\alpha\tau\epsilon\sigma\theta\acute{\iota}\omega\sigma\iota$] their parents, and asked them (the Greeks being present and understanding through interpreters what was said) what would make them willing to burn their fathers at death", "Царь Дарий во время своего правления велел призвать эллинов, бывших при нем, и спросил, за какую цену согласны они **съесть** [$\kappa\alpha\tau\alpha\sigma\iota\tau\epsilon\acute{\epsilon}\sigma\theta\alpha\iota$] своих покойных родителей. Тогда Дарий призвал индийцев, так называемых каллатиев, которые **едят** [$\kappa\alpha\tau\epsilon\sigma\theta\acute{\iota}\omega\sigma\iota$] тела покойных родителей, и спросил их через толмача, за какую цену они согласятся сжечь на костре своих покойных родителей".

A third candidate is $\beta\iota\text{-}\beta\rho\acute{\omega}\text{-}\sigma\kappa\text{-}\omega$ 'to eat', with prefix $\kappa\alpha\tau\alpha\text{-}\beta\iota\beta\rho\acute{\omega}\sigma\kappa\omega\mu\alpha\iota$ 'to be eaten up' [Powell 1938: 60, 185], but these stems are too rarely attested:

1.119.6 "Astyages asked him, 'Do you know what beast's meat you have **eaten** [$\beta\epsilon\beta\rho\acute{\omega}\kappa\omega\iota$]?'", "Тогда Астиаг спросил, знает ли он, какой дичи он **отведал** [$\beta\epsilon\beta\rho\acute{\omega}\kappa\omega\iota$]."

3.16.4 "Now it is by no means their custom to give the dead to beasts; and this is why they embalm the corpse, that it may not lie and **feed** worms [ὑπὸ ἐυλέων $\kappa\alpha\tau\alpha\text{-}\beta\rho\omega\theta\eta$]", "Поэтому отдавать покойника на съедение зверям противно египетскому обычаю. По этой-то причине египтяне и бальзамируют покойника, чтобы он не был **съеден** в земле червями [ὑπὸ ἐυλέων $\kappa\alpha\tau\alpha\text{-}\beta\rho\omega\theta\eta$]."

4.199.2 "so that the latest fruits of the earth are coming in when the earliest are already spent by way of food and drink [ἐκπέποται, $\kappa\alpha\tau\alpha\beta\acute{\epsilon}\beta\rho\omega\tau\alpha\iota$]", "Поэтому, когда первый урожай винограда и хлеба уже выпит и **съеден** [$\kappa\alpha\tau\alpha\text{-}\beta\acute{\epsilon}\beta\rho\omega\tau\alpha\iota$], поспевает последний".

The verb $\tau\rho\acute{\omega}\gamma\omega$ 'to eat' [Powell 1938: 362] is applied to vegetables or fruit only:

2.37.5 "The Egyptians sow no beans in their country; if any grow, they will not **eat** [$\tau\rho\acute{\omega}\gamma\omega\sigma\iota$] them either raw or cooked", "Бобов же в своей стране египтяне вовсе не сеют и даже не **едят** [$\tau\rho\acute{\omega}\gamma\omega\sigma\iota$] и дикорастущих ни в сыром, ни в вареном виде".

2.92.4-5 "this [*a k. of lilies*] produces many edible seeds as big as olive pits, which are **eaten** [$\tau\rho\acute{\omega}\gamma\epsilon\tau\alpha\iota$] both fresh and dried. They also use the byblus which grows annually: it is gathered from the marshes, the top of it cut off and put to other uses, and the lower part, about twenty inches long, **eaten** [$\tau\rho\acute{\omega}\gamma\omega\sigma\iota$] or sold. Those who wish to use the byblus at its very best, roast it before **eating** [$\sigma\upsilon\tau\omega\tau\alpha\iota$ $\tau\rho\acute{\omega}\gamma\omega\sigma\iota$] in a red-hot oven. Some live [$\zeta\acute{\omega}\sigma\iota$] on fish alone. They catch the fish, take out the intestines, then dry them in the sun and eat [$\sigma\iota\tau\epsilon\acute{\omega}\nu\tau\alpha\iota$] them dried", "В этой [чашечке] - множество съедобных зерен величиной с маслинную косточку. Их **употребляют в пищу** [$\tau\rho\acute{\omega}\gamma\epsilon\tau\alpha\iota$] сырыми и сушеными. Однолетние побеги папируса извлекают из болота. Верхнюю часть срезают и употребляют на другие цели, а нижний остаток длиной с локоть **идет в пищу** [$\tau\rho\acute{\omega}\gamma\omega\sigma\iota$] или на продажу. Иные, чтобы придать папирусу особый вкус, тушат его в раскаленной духовой печи и в таком виде **едят** [$\sigma\upsilon\tau\omega\tau\alpha\iota$ $\tau\rho\acute{\omega}\gamma\omega\sigma\iota$]. Другие

египтяне питаются [ζῶσι] исключительно рыбой. Наловив рыбы, они потрошат ее, вялят на солнце и едят [σιτέονται] сухою".

4.143.2 "Darius was about to **eat** [τρώγειν] pomegranates, and no sooner had he opened the first of them than his brother Artabanus asked him", "Дарий собирался **есть** [τρώγειν] плоды граната, и, как только разрезал первый плод, брат царя Артабан спросил его".

4.177 "There is a headland jutting out into the sea from the land of the Gindanes; on it live the Lotus Eaters, whose only **fare** is the lotus [τοῦ λωτοῦ τρώγοντες]", "На побережье перед этими гинданами обитают лотофаги. Они **питаются** исключительно плодами лотоса [τοῦ λωτοῦ τρώγοντες]".

Cf. also δαί-νυ-μαι 'to dine' [Powell 1938: 72].

General Ancient Greek: ἐσθίω ~ ἔδω ~ δαίνυμαι ~ βιβρώσκω ~ σιτέομαι ~ τρώγω ~ and some others [Edwards 1914: 67; Yonge 1849: 163; LSJ]. The plain stem ἔδω is unattested in Hdt.

Ancient Attic Greek (Plato): Brandwood 1976: 397. Browsing through the Platonic corpus suggests that the basic expression for 'to eat' is the suppletive paradigm: *est^h-i-* [pres.] / *p^hag-* [aor.] / *ed-* [fut.] {ἐσθίω, φαγ-, ἔδ-}. We treat *est^h-i-* and *p^hag-* as synonyms.

Some examples for ἐσθίω (pres.): Euthyd. 280c "For instance, if we had a lot of provisions, but did not **eat** [ἐσθίομεν] them, or liquor, and did not drink it, could we be said to be benefited?", "Например, если бы у нас было много пищи, но мы бы не **ели** [ἐσθίομεν], или много питья, но мы бы не пили, - принесло бы нам это пользу?"; Gorg. 494b "Now tell me, is the life you mean something like feeling hunger and **eating** [ἐσθίειν] when hungry?", "Но объясни мне, что примерно ты имеешь в виду: скажем, голод и **утоление голода** [ἐσθίειν] пищей?"; Gorg. 496c "though **eating** [ἐσθίειν] when one is hungry I call pleasant", "Но **есть** [ἐσθίειν], когда ты голоден, приятно".

Some examples for φαγ- (aor.): Lach. 192e "Or what do you call it in the case of a doctor who, when his son or anyone else is suffering from inflammation of the lungs and begs for something to drink [πιεῖν] or **eat** [φαγεῖν], inflexibly and enduringly refuses?", "А если, например, врач, когда у его сына или у кого другого воспаление легких и тот просит **есть** [φαγεῖν] или пить [πιεῖν], не уступит ему, но воздержится?"; Gorg. 505a "And so the satisfaction of one's desires - if one is hungry, **eating** [φαγεῖν] as much as one likes, or if thirsty, drinking - is generally allowed by doctors", "Вот и утолять свои желания врачи разрешают, как правило, только здоровому: **есть** [φαγεῖν] вволю, когда проголодаешься, или пить, когда почувствуешь жажду"; Phaedo 81b "which one can touch and see and drink and **eat** [φάγοι] and employ in the pleasures of love", "того, что можно осязать, увидеть, выпить, **съесть** [φάγοι] или использовать для любовной утехы".

An example on ἔδ- (fut.): Rep. 2.373c "we shall also require other cattle in great numbers if they are to be **eaten** [ἔδεται]", "А в этом государстве понадобится и это, да и множество всякого скота, раз идет в пищу [букв.: будет **съедено**, ἔδεται] мясо".

The verb σιτέο-μαι 'to eat' is only attested twice [Brandwood 1976: 814], cf.: Laws 12.942b "for example, to stand at the word of command, and to march, and to exercise, to wash and **eat** [σιτείσθαι], to wake up at night for sentry-duty and despatch-carrying", "например, по первому его приказанию останавливаться на месте, идти вперед, приступать к упражнениям, умываться, **питаться** [σιτείσθαι] и пробуждаться ночью для несения охраны и для исполнения поручений".

The verbs δαίνυμαι, βιβρώσκω, τρώγω are not attested in Plato. Brandwood 1976: 397. Aorist stem.

Modern Demotic Greek: Cognate to Ancient Greek *tró:g-o:* {τρώγω} 'to gnaw, nibble, munch' (this word tends to acquire the generic meaning 'to eat' already in late Ancient Greek). Suppletive aorist: *e=fay-a* {ἔφαγα}. Aorist.

Southern Tsakonian: Deffner 1923: 373; Pernot 1934: 286; Kostakis 1986-1987, 3: 254; Vyatkina 2015: 57. Suppletive paradigm: *č'u-* {τῶου} [pres., etc.] / *e=fá-'i-k-a* {ἐφαῖκα} [aor.] / *fa-* {φάε} [imv., perfective subjunctive]. Pres. *č'u-* is cognate to Modern Demotic *tr'o-o* {τρώω} 'to eat', Ancient Greek *tró:g-o:* {τρώγω} 'to gnaw, nibble, munch'. Aor. *fa-* is cognate to Ancient Greek *p^hag-* {φαγεῖν} 'to devour'. We treat pres. *č'u-* and aor. *fa-* as synonyms. Note that Tsakonian *č'u-* looks adapted from Demotic *tr'o-o* or at least influenced by it. Aorist.

Pharasa Greek: Dawkins 1916: 652. Suppletive paradigm: *tr'oy-o* {τρώγω} [pres.] / *e=fay-a* {ἔφαγα} [aor.]. Aorist.

Cappadocian Greek (Aravan): Dawkins 1916: 652; Phosteris & Kesisoglu 1960: 86, 116. Suppletive paradigm: *tr'oy-o* {τρώγω} [pres.]

/^le=fáγ-a {ἔφαγα} [aor.]. In some other subdialects: aor. ^le=fa-a {ἔφαα}.Aorist.

24. EGG

Ancient Ionic Greek (Herodotus) *ο:γ-ό-η* {ὄον} (1), Ancient Attic Greek (Plato) *ο:γ-ό-η* {ὄον} (1), Modern Demotic Greek *αυγ-ο* {αβγό ~ αυγό} (1), Southern Tsakonian *αυυγ-ο* {ἄνουγό} (1), Pharasa Greek *υ-ο* {βό} (1), Cappadocian Greek (Aravan) *ουγ-ο* {ὀβγό} (1).

References and notes:

Ancient Ionic Greek (Herodotus): Powell 1938: 388. 7×. Applied to crocodiles and birds (2.68.1-2), fish (2.93.2, 2.93.6), serpents (3.109.3); also metaphorically denotes an egg-like lump of myrrh produced by the phoenix (2.73.4). Some examples are:

2.68.2 "its [*crocodile*'s] **eggs** [ὄα] are not much bigger than goose eggs [χιγνέων]", "яйца [ὄα] крокодила немного крупнее гусиных".

3.109.3 "Other snakes, that do no harm to men, lay **eggs** [ὄα] and hatch out a vast number of young", "Другие же змеи, не опасные для людей, несут **яйца** [ὄα] и высидивают множество детенышей".

General Ancient Greek: ὄον [Edwards 1914: 68; Yonge 1849: 165; LSJ].

Ancient Attic Greek (Plato): Brandwood 1976: 974. Attested once:

Sym. 190d-e "So saying, he sliced each human being in two, just as they slice sorb-apples to make a dry preserve, or **eggs** [ὄα] with hairs", "Сказав это, он стал разрезать людей пополам, как разрезают перед засолкой ягоды рябины или как режут **яйцо** [ὄα] волоском".

Modern Demotic Greek: Ultimately cognate to the plural form *ο:γ-ά* {ὄα} of the basic Ancient Greek term *ο:γ-ό-η* {ὄον} 'egg'. Modern *αυγ-ο* is the result of reanalysis of the combination nom.-acc. pl. *ο:γ-ά* {ὄα} 'eggs' + definite article *τά* {τά}: *τά ο:γά* {τά ὄα} > *τά ο:ά* {τά ὄα} (attested form with regular loss of *γ*) > *ταογ'α* > *ταυγ'α* {ταυγά} (attested Medieval form) > *t-αυγ'α* (as from *ta-αυγ'α*) > Modern sg. *αυγ-ο*.

Southern Tsakonian: Deffner 1923: 58; Kostakis 1986-1987, 1: 4. Cognate to Ancient Greek *ο:γ-ό-η* {ὄον} 'egg'. The root *αυυγ-* is the result of reanalysis of the combination nom.-acc. pl. *ο:γ-ά* {ὄα} 'eggs' + definite article *τά* {τά}: *τά ο:γά* {τά ὄα} > *τά ο:ά* {τά ὄα} > *ταογα* > *ταογοα* > *ταυγοα* > *t-αυγοα* (as from *ta-αυγοα*) > Modern sg. *αυυγ-ο*.

Note that Ancient Greek nom.-acc. pl. *ο:γ-ά* {ὄα} 'eggs' is an Ionic-Attic form; the expected more archaic Doric nom.-acc. pl. form is *ό:ε-α* {ὄεα}, cf., e.g., attested dat. sg. *ο:έ-ο:υ* {ὄέφ} (Ibycus). Theoretically Tsakonian *αυυγ-ο* can go back to Doric *ό:ε-α* {ὄεα} as well: *τά ό:ε-α* {τά ὄεα} > *ταοεγα* > *ταυεγα* > *ταυογα* > *ταυγοα* > *t-αυγοα* (as from *ta-αυγοα*) > Modern sg. *αυυγ-ο* with the shift *e* > *o* (> *u*), which is not rare in Tsakonian [Deffner 1881: 143; Pernot 1934: 56].

Tsakonian *αυυγ-ο* 'egg' implies the same non-trivial morphological process as is observed in Demotic Greek (*τά ο:γά* 'the eggs' > *αυγ-ο* 'egg'), but the starting points in Tsakonian and Demotic might theoretically be different; thus it is likely that Tsakonian *αυυγ-ο* 'egg' was borrowed from Demotic at a certain stage or at least influenced by the Demotic form.

Cf. the similar case with Tsakonian *αυοτ'α-η-α* 'ear'.

In [Vyatkina 2015: 57], only the Modern Demotic loanword *αυγ-ο* 'egg' is quoted for Prastos.

Pharasa Greek: Dawkins 1916: 663; Andriotis 1948: 54. May originate directly from **ο:ο-ο-η* < **ο-ο-η* < *ο:γ-ο-η*.

Cappadocian Greek (Aravan): Dawkins 1916: 663; Phosteris & Kesisoglu 1960: 35. In other subdialects: Axo *υγ-ο* ~ *ευγ-ο*, Phloita, Potamia *ου-ο* {βγό, ἔβγό, ὀβό} [Dawkins 1916: 663; Mavrothalividis & Kesisoglu 1960: 101].

25. EYE

Ancient Ionic Greek (Herodotus) *ορ^h-τ^hαλ-μ-ό-ς* {ὀφθαλμός} (1), Ancient Attic Greek (Plato) *ορ^h-τ^hαλ-μ-ό-ς* {ὀφθαλμός} (1) / *όμ-μ-α* {ὄμμα} (1), Modern Demotic Greek *μ'ατ-ι*

{μάτι} (1), Southern Tsakonian *psil-'e* {ψιλέ} (1), Pharsa Greek *ft'alm-i* {φτάλμι} (1), Cappadocian Greek (Aravan) *maš* {μάč} (1).

References and notes:

Ancient Ionic Greek (Herodotus): Powell 1938: 285. This is the basic word for 'eye' and 'eyes' in Hdt. 27×; applied to humans and animals. Some examples for 'human eye(s)' are:

1.174.4 "Many of them were at this work; and seeing that the workers were injured when breaking stones more often and less naturally than usual, some in other ways, but most in the **eyes** [ὄφθαλμοὺς]", "И вот, когда множество книдян взялось за работу, оказалось, что рабочие стали получать ранения на теле, и особенно [повреждения] **глаз** [ὄφθαλμοὺς] [от осколков камней], когда приходилось пробивать скалу".

2.84 "The practice of medicine is so specialized among them [*the Egyptians*] that each physician is a healer of one disease and no more. All the country is full of physicians, some of the **eye** [ὄφθαλμῶν; *some of the head*], some of the teeth, some of what pertains to the belly, and some of internal diseases", "Искусство же врачевания у них разделено. Каждый врач лечит только один определенный недуг, а не несколько, и вся египетская страна полна врачей. Так, есть врачи по **глазным** [ὄφθαλμῶν] болезням, болезням головы, зубов, чрева и внутренним болезням".

3.78.2 "the other defended himself with his spear, wounding Aspathines in the thigh and Intaphrenes in the **eye** [ὄφθαλμόν]; Intaphrenes lost his **eye** [ὄφθαλμοῦ] from the wound but was not killed", "Другой же защищался копьем и ранил Аспафина в бедро, а Интафрена в **глаз** [ὄφθαλμόν]. Интафрен лишился **глаза** [ὄφθαλμοῦ], но, впрочем, не умер от раны".

4.27 "but as for what is north of them, it is from the Issedones that the tale comes of the one-eyed [μουνοφθάλμους] men and the griffins that guard gold; this is told by the Scythians, who have heard it from them; and we have taken it as true from the Scythians, and call these people by the Scythian name, Arimaspians; for in the Scythian tongue 'arima' is one, and 'spou' is the **eye** [ὄφθαλμόν]", "Выше исседонов, по их собственным рассказам, живут одноглазые [μουνοφθάλμους] люди и стерегущие золото грифы. Скифы передают об этом со слов исседонов, а мы, прочие, узнаем от скифов и зовем их по-скифски аримаспами: "арима" у скифов значит единица, а "спу" - **глаз** [ὄφθαλμόν]".

The plural form ὄμματα [Powell 1938: 264] is attested only twice and not in the direct anatomical meaning:

1.37.2 "With what face can I now show myself whenever I go to and from the market-place? [νῦν τε τέτοισί με χρῆ ὄμμασι ἐς τε ἀγορὴν καὶ ἐξ ἀγορῆς φοιτέοντα φαίνεσθαι]", "Какими **глазами** [ὄμμασι] будут глядеть на меня люди, когда я пойду в народное собрание и оттуда домой?".

6.117.2 "an Athenian, Epizelus son of Couphagoras, was fighting as a brave man in the battle when he was deprived of his sight [ὄμμάτων στερηθῆναι], though struck or hit nowhere on his body", "Один афинянин, по имени Эпизел, сын Куфагора, доблестно сражавшийся в битве, **лишился зрения** [ὄμμάτων στερηθῆναι], не будучи поражен ни мечом, ни стрелой".

General Ancient Greek: ὄφθαλμός ~ ὄμμα ~ ὄψις ~ ὄψ ~ ὄσσε ~ ἀυγαί ~ and some others [Edwards 1914: 79; Yonge 1849: 187; LSJ]. The noun ὄψις means 'thing seen; vision, eyesight; sight, presence; appearance' in Hdt. [Powell 1938: 285]; ὄψ, ὄσσε, ἀυγαί are unattested.

Ancient Attic Greek (Plato): Brandwood 1976: 694.

An interesting case, since there are two terms for 'eye' in Plato: ὄφθαλμός [Brandwood 1976: 694] and ὄμμα [Brandwood 1976: 626]. We treat them as synonyms, because both are frequently used and it seems that no semantic difference can be traced between them. Cf. especially some contexts, where ὄφθαλμός and ὄμμα co-occur as fully synonymical terms, e.g.:

Charm. 156b-c "I daresay you have yourself sometimes heard good doctors say, you know, when a patient comes to them with a pain in his **eyes** [ὄφθαλμοὺς], that it is not possible for them to attempt a cure of his **eyes** [ὄφθαλμοὺς] alone, but that it is necessary to treat his head too at the same time, if he is to have his **eyes** [ὄμμάτων] in good order", "ты слыхивал о хороших врачах - когда кто-нибудь приходит к ним с **глазной** [ὄφθαλμοὺς] болью, они

говорят, что напрасно пытаться излечить одни только **глаза** [ὄφθαλμοῦς], но необходимо, если только больной хочет привести в порядок **глаза** [ὀμμάτων], подлечить одновременно и голову"; Lach. 190a "If we happen to know that sight [ὄψις] joined to **eyes** [ὄφθαλμοῖς] makes those eyes the better for it, and further if we are able to get it joined to **eyes** [ὀμμοσι], we obviously know what this faculty of sight [ὄψιν] is", "если мы узнаем, что зрение [ὄψις], присоединяясь к **глазам** [ὄφθαλμοῖς], делает их более зоркими у тех, у кого оно к ним присоединяется, и вдобавок если мы сможем сделать так, что оно действительно присоединится к его **очам** [ὀμμοσι], нам станет ясно, что зрение [ὄψιν] - это то самое, относительно чего мы должны советоваться, как его легче и лучше приобрести".

Some additional examples for ὄφθαλμός:

Euthyd. 299e "And one will be happiest if one has three talents of gold in one's belly, a talent in one's skull, and a stater of gold in each **eye** [τὸφθαλμῶ]?", "И счастливейшим был бы тот человек, который имел бы три таланта золота в желудке, один талант - в черепае и по золотому статеру в каждом **глазу** [τὸφθαλμῶ]?"; Charm. 155c-d "And when, on Critias telling him that it was I who knew the cure, he gave me such a look [ἐνέβλεψέν] with his **eyes** [ὄφθαλμοῖς] as passes description, and was just about to plunge into a question", "Когда же после слов Крития, что я знаток необходимого ему средства, он бросил на меня невыразимый взгляд [букв.: взглянул **глазами**, ἐνέβλεψέν ὄφθαλμοῖς] и сделал движение, как бы намереваясь обратиться ко мне с вопросом"; Prot. 329d "Do you mean parts, I asked, in the sense of the parts of a face, as mouth, nose, **eyes** [ὄφθαλμοῖ], and ears <...>?", "В таком ли смысле части, - спросил я, - как вот части лица - рот, нос, **глаза** [ὄφθαλμοῖ], уши <...>?".

Some additional examples for ὀμμα:

Theaet. 143e "he is not handsome, but is like you in his snub nose and protruding **eyes** [ὀμμάτων], only those features are less marked in him than in you", "он не то чтобы прекрасной наружности и скорее даже похож на тебя своим вздернутым носом и **глазами** [ὀμμάτων] навывкате, разве что черты эти у него не так выражены"; Rep. 6.508a-b "Neither vision [ὄψις] itself nor its vehicle, which we call the **eye** [ὀμμα], is identical with the sun", "Зрение [ὄψις] ни само по себе, ни в том, в чем оно, возникает, - мы называем это **глазом** [ὀμμα] - не есть Солнце".

The noun ὄψις [Brandwood 1976: 695] means 'sight, vision', cf., e.g., Rep. 6.508a-b above, whereas αὐγή is used in its direct meaning 'light' [Brandwood 1976: 132]. The noun ὄσσε is not attested. Brandwood 1976: 626.

Modern Demotic Greek: Cognate to Ancient Greek *omm-át-i-o-n* {ὀμμάτιον}, diminutive from the basic Ancient Greek term *ómma* {ὀμμα, -ατ-} 'eye'.

Southern Tsakonian: Deffner 1923: 399; Kostakis 1986-1987, 3: 376; Vyatkina 2015: 57. Northern Tsakonian variant: *epsil-'e* {ἐψιλῆ} [Deffner 1923: 399; Kostakis 1986-1987, 3: 376; Vyatkina 2015: 57]. Directly cognate to Ancient Doric Greek *op-tíl-o-s* {ὀπτίλος} 'eye', further related to Ionic-Attic *op^h-t^hal-m-ó-s* {ὄφθαλμός} 'eye'.

Pharasa Greek: Dawkins 1916: 630; Andriotis 1948: 56. Directly cognate to Ancient Greek *op^h-t^hal-m-i-on* {ὄφθαλμιον}, diminutive from *op^h-t^hal-m-ó-s* {ὄφθαλμός} 'eye'.

Cappadocian Greek (Aravan): Dawkins 1916: 622; Phosteris & Kesisisoglu 1960: 33. Genitive: *mač-'u* {ματσοῦ}. In other subdialects: *passim mat*, Delmeso *mač* {μάτ, μάč} [Dawkins 1916: 622].

26. FAT N.

Ancient Ionic Greek (Herodotus) *pi:-mel-é:* {πιμελή} (1), Ancient Attic Greek (Plato) *pi:-mel-é:* {πιμελή} (1), Modern Demotic Greek *l'ip-o-s* {λίπος} (2), Southern Tsakonian *ks'inz-i* {ξόντζι} (3), Pharasa Greek *'alim-a* {ἄλειμα} (4), Cappadocian Greek (Aravan) *'alim-a* {ἄλειμμα} (4).

References and notes:

Ancient Ionic Greek (Herodotus): Powell 1938: 305. 2x. This is the only word for 'fat' attested in Hdt. Examples are:

2.40.2 "After praying in the foregoing way, they take the whole stomach [κοιλίην] out of the flayed bull, leaving the entrails [σπλάγχνα] and the **fat** [πιμελήν] in the carcass, and cut off the legs, the end of the loin, the shoulders, and the neck", "При жертвоприношении Исида они обдирают тушу быка и совершают молитву, а затем вынимают

целиком желудок [κοιλίην], но внутренности [σπλάγχχνα] и жир [πιμελήν] оставляют в туше. Потом отрезают ляжки, верхнюю часть бедра, плечи и шею".

2.47.3 "But this is how they [*the Egyptians*] sacrifice swine to the Moon: the sacrificer lays the end of the tail and the spleen and the caul together and covers them up with all the fat [πιμελή] that he finds around the belly, then consigns it all to the fire; as for the rest of the flesh, they eat it at the time of full moon when they sacrifice the victim", "Жертвоприношения же свиной Селене [*επι τῆς σελήνης*] совершаются вот как. После заклания свиньи жрец кладет рядом кончик хвоста, селезенку и сальник и покрывает их всем жиром [πιμελή] из брюшины животного. Затем все это сжигают на огне. Остальное мясо съедают еще в день полнолуния, когда приносят жертву".

General Ancient Greek: δημός ~ στέαρ ~ λίπος ~ πιμελή ~ πῖαο [Edwards 1914: 82; Yonge 1849: 192; LSJ]. δημός, στέαρ, λίπος, πῖαο are unattested in Hdt.

Ancient Attic Greek (Plato): No expressions for 'fat' are used in Plato, none of the nouns δημός, στέαρ, λίπος, πιμελή, πῖαο is attested. We fill the slot with the word *pi-mel-é*: from Sophocles, *Antigone* 1010 "the streaming thighs lay bared of the fat [πιμελή] that had been wrapped around them".

It is interesting that Aristophanes uses another expression for 'fat', namely the rare word *dem-ó-s* {δημός}: *Wasps* 40-42 "Sosias: Then this scoundrelly whale seized a balance and set to weighing ox-fat [δημόν]. Xanthias: Alas! it's our poor Athenian people, whom this accursed beast wishes to cut up and despoil of their fat [δημόν]"; *Knights* 954 "A fig-leaf, stuffed with bullock's fat [δημού]".

Modern Demotic Greek: Cognate to Ancient Greek *lip-o-s* {λίπος} 'animal fat, lard, tallow' (apparently can be a basic term for 'fat' in some varieties).

Southern Tsakonian: Deffner 1923: 262; Kostakis 1986-1987, 2: 352; Vyatkina 2015: 57. Polysemy: 'fat / hernia'. Cognate to rarely used Modern Greek *ks'id-i* {ξύκι, ξύγγι, ξίγκι, ξίγγι} 'fat' < Medieval Greek {οξύγκιν, αξύγκιν} < late Ancient Greek {αξούγγιον, ὀξύγγιον}, borrowed from Latin {axungia} 'animal fat, usually hog's fat, used as a medicament'. The Tsakonian term is thus likely to be borrowed from Demotic.

Distinct from *p'aj-i* {πάχι}, which means specifically 'fat, fatness, portliness' according to the gloss 'πάχος, λίπος / Fett, Beibtheit / graisse, embonpoint' in [Deffner 1923: 287] (cf. [Kostakis 1986-1987, 3: 36]). Cognate to Modern Demotic Greek *p'ax-o-s* {πάχος} 'fatness, portliness'.

Pharasa Greek: Dawkins 1916: 583. Glossed as 'fat, butter'. Cf. the examples: "take a feather from my wing, and a little of my [= bird's] fat" [Dawkins 1916: 471], "She made an omelette with twenty eggs. There is not enough fat <...> She went inside to bring fat" [Dawkins 1916: 477]. Cognate to Modern Demotic *'alim-a* {ἄλειμμα} 'smearing with an oily substance / oily substance, lubrication', Ancient Greek *áleymm-a* {ἄλειμμα, -ατος} 'anything used for anointing, unguent, fat, oil'.

Cappadocian Greek (Aravan): Dawkins 1916: 583; Phosteris & Kesisoglu 1960: 18. Glossed as 'butter' for Aravan by Phosteris & Kesisoglu and as 'grease' for Ferteke by Dawkins. Actually, this seems to be a Cappadocian word for 'fat', as may be seen from the Aravan instance: "It is impossible to get butter [i.e., fat] from a dead sheep" [Phosteris & Kesisoglu 1960: 74].

27. FEATHER

Ancient Ionic Greek (Herodotus) *pter-ó-n* {πτερόν} (1), Ancient Attic Greek (Plato) *pter-ó-n* {πτερόν} (1), Modern Demotic Greek *fter-'o* {φτερό} (1), Southern Tsakonian *fter-'e* {φτερέ} (1), Pharasa Greek *fter-'u* {φτερού} (1), Cappadocian Greek (Aravan) *fter-'o* {φτερό} (1).

References and notes:

Ancient Ionic Greek (Herodotus): Powell 1938: 327. Polysemy: 'feather [9×] / wing [1×]'. Attested only in the plural. Some examples for the meaning 'feathers' are:

2.76.1-2 "Now this is the appearance of the ibis. It is all quite black [μέλαινα], with the legs of a crane, and a beak sharply hooked, and is as big as a landrail. Such is the appearance of the ibis which fights with the serpents. Those

that most associate with men (for there are two kinds of ibis) have the whole head and neck bare of feathers; their **plumage** [πτεροῖσι] is white, except the head and neck and wingtips and tail (these being quite black); the legs and beak of the bird are like those of the other ibis", "Внешний вид ибиса вот какой. Он совершенно черный, ноги, как у журавля, с сильно загнутым клювом, величиной с птицу крек. Таков этот черный ибис, воюющий со змеями. У другой же породы, которая стаями держится около людей (есть ведь два рода ибисов), голова и шея лысые, **оперенье** [πτεροῖσι] белое (кроме головы, затылка, концов крыльев и хвоста, - все эти части совершенно черные); ноги и клюв такие же, как у другой породы".

4.7.3 "Above and north of the neighbors of their country no one (they say) can see or travel further, because of showers of **feathers** [πτερόων]; for earth and sky are full of **feathers** [πτερόων], and these hinder sight", "В области, лежащей еще дальше к северу от земли скифов, как передают, нельзя ничего видеть и туда невозможно проникнуть из-за летающих **перьев** [πτερόων]. И действительно, земля и воздух там полны **перьев** [πτερόων], а это-то и мешает зрению".

7.92 "The Lycians furnished fifty ships; they wore cuirasses and greaves, and carried cornel-wood bows and unfeathered arrows and javelins; goat-skins hung from their shoulders, and they wore on their heads caps crowned with **feathers** [πτεροῖσι]", "Ликийцы доставили 50 кораблей. Они носили панцири и поножи, кизилловые луки, неоперенные камышовые стрелы и дротики. На плечах у них были накинута козы шкуры, а на головах - шапки, увенчанные **перьями** [πτεροῖσι]".

An example for the meaning 'wings' is:

2.76.2-3 "The [*winged*] serpents are like water-snakes. Their wings [πίλα] are not feathered [πτερωτά] but very like the wings [πτεροῖσι] of a bat", "крылатые змеи видом похожи на водяных змей. Крылья [πίλα] же у них перепончатые, а не из перьев [πτερωτά], скорее всего похожие на крылья [πτεροῖσι] летучих мышей".

General Ancient Greek: πτερόν ~ πτίλον [Edwards 1914: 83; Yonge 1849: 195; LSJ]. πτίλον is attested in the meaning 'wing' in Hdt. [Powell 1938: 327].

Ancient Attic Greek (Plato): Brandwood 1976: 802. Attested with polysemy: 'feather / wing'. Cf. some examples:

Tim. 91d "And the tribe of birds are derived by transformation, growing **feathers** [πτερά] in place of hair, from men who are harmless but light-minded", "Растить на себе **перья** [πτερά] вместо волос и дать начало племени птиц пришлось мужам незлобивым, однако легкомысленным"; Phaedrus 246d "we will now consider the reason why the soul loses its **wings** [πτερόων]. It is something like this. The natural function of the **wing** [πτεροῦ] is to soar upwards and carry that which is heavy up to the place where dwells the race of the gods", "Мы же коснемся причины утраты крыльев [πτερόων], почему они опадают у души. Причина здесь, видимо, такая: **крылу** [πτεροῦ] от природы свойственна способность поднимать тяжелое в высоту, туда, где обитает род богов".

The noun πτίλον is not attested in Plato.

Modern Demotic Greek: Polysemy: 'feather / wing'. Cognate to the basic Ancient Greek term *pter-ó-n* [πτερόν] 'feather / wing'.

Southern Tsakonian: Deffner 1923: 386; Kostakis 1986-1987, 3: 319; Vyatkiná 2015: 57. Polysemy: 'feather / wing'. Cognate to Modern Demotic *fter-o* {φτερό}, Ancient Greek *pter-ó-n* [πτερόν] 'feather / wing'.

Pharasa Greek: Dawkins 1916: 658. Distinct from paronymous *fter-o* {φτερό} 'wing' [Dawkins 1916: 658].

Cappadocian Greek (Aravan): Dawkins 1916: 658. This is actually the inherited Greek word from the Misti subdialect; the proper Aravan term for 'feather' is unknown. Cf. the Misti instances: "Take this feather of mine. Go your way" [Dawkins 1916: 387], "He burned the bird's feather" [Dawkins 1916: 389].

In Phloita, *ḡiḡar* {ἡγάρο} 'feather' is used [Dawkins 1916: 617], as in the example "He was gathering one day again a load of wood, and he found a feather" [Dawkins 1916: 411]; borrowed from dialectal Turkish *ḡiḡa* ~ *ḡiḡal* 'large color feather'. In Ulaghatsh, *qan'at* {qan'át} with polysemy: 'feather / wing' is used as in "From my wing take a feather" [Dawkins 1916: 353]; borrowed from Turkish *kanat* 'wing' (the meaning 'feather' is thus a Greek development).

28. FIRE

Ancient Ionic Greek (Herodotus) *piḡ:r* {πῦρο} (1), Ancient Attic Greek (Plato) *piḡ:r* {πῦρο}

(1), Modern Demotic Greek *fot-y-'a* {φωτιά} (2), Southern Tsakonian *k^har-a* {κάρα} (3), Pharsa Greek *nist'i-a* {νιστία} (4), Cappadocian Greek (Aravan) *nišč-'a* {νιῤῥά} (4).

References and notes:

Ancient Ionic Greek (Herodotus): Powell 1938: 328.

The basic word for 'fire' is πῦρ (40×) [Powell 1938: 328]. Some examples are:

1.59.1 "This Hippocrates was still a private man when a great marvel happened to him when he was at Olympia to see the games: when he had offered the sacrifice, the vessels, standing there full of meat and water, boiled without **fire** [πυρός] until they boiled over", "Этому-то Гиппократу, когда он как простой гражданин присутствовал на Олимпийских играх, было явлено великое знамение: при жертвоприношении стоявшие там котлы с мясом и водой закипели без **огня** [πυρός] и вода полилась через край".

1.131.2 "they [*the Persians*] sacrifice also to the sun and moon and earth and **fire** [πυρὶ] and water and winds", "Совершают они [*и др.*] жертвоприношения также солнцу, луне, **огню** [πυρὶ], воде и ветрам".

1.86.6 "When Cyrus heard from the interpreters what Croesus said, he relented and considered that he, a human being, was **burning** alive [ζῶντα πυρὶ διδοίη] another human being, one his equal in good fortune. In addition, he feared retribution, reflecting how there is nothing stable in human affairs. He ordered that the blazing **fire** [καίόμενον πῦρ] be extinguished as quickly as possible, and that Croesus and those with him be taken down, but despite their efforts they could not master the **fire** [πυρός]", "А Кир, услышав от переводчиков рассказ Креза, переменил свое решение. Царь подумал, что и сам он все-таки только человек, а хочет другого человека, который до сих пор не менее его был обласкан счастьем, живым предать **огню** [πυρὶ]. К тому же, опасаясь возмездия и рассудив, что все в человеческой жизни непостоянно, Кир повелел как можно скорее потушить **огонь** [πῦρ] и свести с костра Креза и тех, кто был с ним. Однако попытки потушить **костер** [πυρός] оказались тщетными".

1.202.2 "gathering in groups and kindling a **fire** [πῦρ], the people [*the Massagetae*] sit around it and throw the fruit into the **flames** [πῦρ]", "Собравшись толпой в одно место, массагеты зажигают **костер** [πῦρ] и затем усаживаются вокруг и бросают эти плоды в **огонь** [πῦρ]".

Cf. also the noun φλόξ 'flame' (1×) [Powell 1938: 374], attested in the collocation φλόξ πυρός 'flame of fire' (6.82.2).

General Ancient Greek: πῦρ ~ φλόξ ~ καῦμα ~ αἶθος [Edwards 1914: 86; Yonge 1849: 200; LSJ]. The noun καῦμα is attested in the meaning 'burning heat (of the sun)' in Hdt. [Powell 1938: 193]; αἶθος is unattested.

Ancient Attic Greek (Plato): Brandwood 1976: 804. A frequently used generic term. Cf. some examples:

Rep. 7.514b "Picture further the light from a **fire** [πυρός] burning higher up and at a distance behind them, and between the fire [πυρός] and the prisoners and above them a road along which a low wall has been built", "Люди обращены спиной к свету, исходящему от **огня** [πυρός], который горит далеко в вышине, а между **огнем** [πυρός] и узниками проходит верхняя дорога"; Phaedo 96b "Is it the blood, or air, or **fire** [πῦρ] by which we think?", "Чем мы мыслим - кровью, воздухом или **огнем** [πῦρ]"; Tim. 49b-c "First of all, we see that which we now call "water" becoming by condensation, as we believe, stones and earth; and again, this same substance, by dissolving and dilating, becoming breath and air; and air through combustion becoming **fire** [πῦρ]; and conversely, **fire** [πῦρ] when contracted and quenched returning back to the form of air and air once more uniting and condensing into cloud and mist; and issuing from these, when still further compressed, flowing water; and from water earth and stones again", "Но возьмем для начала хотя бы то, что мы теперь называем водой: когда она сгущается, мы полагаем, что видим рождение камней и земли, когда же она растекается и разрежается, соответственно рождаются ветер и воздух, а последний, возгораясь, становится **огнем** [πῦρ]; затем начинается обратный путь, так что **огонь** [πῦρ], ступившись и угаснув, снова приходит к виду воздуха, а воздух опять собирается и сгущается в облака и тучи, из которых при дальнейшем уплотнении изливается вода, чтобы в свой черед дать начало земле и камням"; Tim. 51b "In so far as it is possible to arrive at the nature of this kind from the foregoing account, one may state it most correctly in this way. That part of it which is made fiery appears each time as **fire** [πῦρ], that which has been liquefied as water; and it appears as

earth and air in so far as it receives copies of these", "Если только предыдущие наши рассуждения помогают нам напасть на след этой природы, справедливее всего было бы, пожалуй, сказать о ней так: **огнем** [πῦρ] всякий раз является ее воспламеняющаяся часть, водой - ее увлажняющаяся часть, землей же и воздухом - те ее части, которые подражают этим [стихиям]".

The rare noun φλόξ [Brandwood 1976: 944] is used for a specific kind of fire, 'flame', cf., e.g.:

Tim. 58c "In the next place, we must observe that there are many kinds of fire [πυρός]: for example, there is **flame** [φλόξ]; and the kind issuing from **flame** [φλογός], which does not burn but supplies light to the eyes; and the kind which, when the **flame** [φλογός] is quenched, is left behind among the embers", "существует много родов огня [πυρός], из которых можно назвать **пламя** [φλόξ], затем истечение **пламени** [φλογός], которое не жжет, но доставляет глазам свет, и, наконец, то, что после угасания **пламени** [φλογός] остается в тлеющих угольях".

The noun καῦμα [Brandwood 1976: 497] is used in its direct meaning 'heat', e.g.:

Stat. 279d "and of protections some are screens and some are defences against **heat** [καύματα] and cold", "а из охранных средств одни - это укрытия, другие же - средства защиты от холода и **жары** [καύματα]".

The noun αἴθος is not attested in Plato.

Modern Demotic Greek: Cognate to the oblique stem $p^h\alpha\text{-}t$ {φωτός} of Ancient Greek $p^h\acute{o}\text{-}s$ {φῶς} 'light'.

Southern Tsakonian: Deffner 1923: 205; Kostakis 1986-1987, 2: 39; Vyatkina 2015: 58. Cognate to Ancient Greek $esk^h\acute{a}r\text{-}a$ {ἐσχάρα} 'place for a fire', Modern Demotic $sx'ar\text{-}a$ {σχάρα} 'grill, frying pan'.

Pharasa Greek: Dawkins 1916: 600; Andriotis 1948: 55. Cognate to Ancient Greek $hest\text{-}i\text{-}a$ {ἑστία} 'hearth of a house; the house itself, home; altar'. Initial n - is the result of reanalysis of the combination acc. sg. $est'ia$ + definite article tin : $tin\ est'ia > tinst'ia > ti\text{-}nest'ia$ (as from $tin\text{-}nest'ia$) $> nest'ia$.

Cappadocian Greek (Aravan): Dawkins 1916: 600; Phosteris & Kesisoglu 1960: 35. In other subdialects: Delmeso $ništy\text{-}a$, Ferteke $niš\text{-}a$, Ghurzono $nisc\text{-}a$, Ulaghatsh $ništ\text{-}a$, Misti $nišy\text{-}a$, Axo $ništy\text{-}a$, Silata $nisty\text{-}a$ [Dawkins 1916: 600].

In the closely related Silli dialect, the original prefixless form $iš\text{-}a$ {ἰσά} 'fire' is used [Dawkins 1916: 600; Kostakis 1968: 164].

29. FISH

Ancient Ionic Greek (Herodotus) $ik^h t^h \acute{u}\text{-}s$ {ἰχθύς} (1), Ancient Attic Greek (Plato) $ik^h t^h \acute{u}\text{-}s$ {ἰχθύς} (1), Modern Demotic Greek $ps'ar\text{-}i$ {ψάρι} (2), Southern Tsakonian $ps'ar\text{-}i$ {ψάρι} (2), Pharasa Greek $ps'ar\text{-}i$ {ψάρι} (2), Cappadocian Greek (Aravan) $psar$ {ψάρι} (2).

References and notes:

Ancient Ionic Greek (Herodotus): Powell 1938: 175. 32x. Some examples are:

1.200 "These are established customs among the Babylonians. Furthermore, there are three tribes in the country that eat nothing but **fish** [ἰχθύς], which they catch and dry in the sun", "Таковы обычаи вавилонян. Есть среди них три племена, которые питаются только **рыбой** [ἰχθύς]. Пойманную рыбу они вялят на солнце".

1.202.3 "into bogs and swamps, where men are said to live whose food is raw **fish** [ἰχθύς]", "В этих-то болотах, по рассказам, обитают люди, питающиеся сырой **рыбой** [ἰχθύς]".

2.72 "Otters are found in the river, too, which the Egyptians consider sacred; and they consider sacred that **fish** [ἰχθύων], too, which is called the scale-fish, and the eel. These, and the fox-goose¹ among birds [ὄρνιθων], are said to be sacred to the god of the Nile", "В реке [Ниле] водятся также выдры, которых почитают священными. Из **рыб** [ἰχθύων] у египтян считаются священными так называемый лепидот и угорь. Эти рыбы, как говорят, посвящены Нилу. Из птиц [ὄρνιθων] они почитают лисьих гусей".

3.42.1 "a fisherman, who had taken a fine and great **fish** [ἰχθὺν], and desired to make a gift of it to Polycrates", "Какой-то рыбак поймал большую красивую **рыбу** [ἰχθὺν] и решил, что это достойный подарок Поликрату. Рыбак принес рыбу к воротам дворца и сказал, что желает предстать перед Поликратовы очи".

General Ancient Greek: ἰχθύς (ἰχθύς) [Edwards 1914: 86; Yonge 1849: 201; LSJ].

Ancient Attic Greek (Plato): Brandwood 1976: 469. Cf. some examples:

Stat. 264c "I know you never actually saw the preserves of **fish** [ἰχθύων] in the Nile and in the ponds of the Persian king", "может быть, ты нередко слышал от кого-нибудь - ведь самому тебе это не случилось видеть - о **рыбных** [ἰχθύων] питомниках в Ниле и на царских озерах?"; Phaedo 109e "as **fishes** [ἰχθύες] lift their heads out of the water and see the things in our world", "словно **рыбы** [ἰχθύες] здесь, у нас, которые высовывают головы из моря и видят этот наш мир".

Modern Demotic Greek: Cognate to late Ancient Greek *ops-ári-o-n* {ὀψάριον} 'foodstuff, esp. fish', diminutive from *ops-o-n* {ὀψον} 'cooked or otherwise prepared food, a made dish, eaten with bread and wine'.

Southern Tsakonian: Deffner 1923: 398; Kostakis 1986-1987, 3: 372; Vyatkina 2015: 58. Cognate to Modern Demotic Greek *ps'ar-i* {ψάρι} 'fish', further to Ancient Greek *ops-ári-o-n* {ὀψάριον} 'foodstuff, esp. fish'. Tsakonian *ps'ar-i* looks adapted from Demotic *ps'ar-i* or at least influenced by it.

Pharasa Greek: Dawkins 1916: 663.

Cappadocian Greek (Aravan): Dawkins 1916: 663; Phosteris & Kesisoglu 1960: 192. The Turkish loanword *baliq* 'fish' is also attested in subdialects [Dawkins 1916: 667].

30. FLY V.

Ancient Ionic Greek (Herodotus) *péto-may* {πέτομαι} (1), Ancient Attic Greek (Plato) *péto-may* {πέτομαι} (1), Modern Demotic Greek *pet-'o* {πετώ} (1), Southern Tsakonian *pet-'u* {πετού} (1), Pharasa Greek *pett-'a-o* {πετ-τάω} (1), Cappadocian Greek (Aravan) *pet-'a-n-o* {πετάνω} (1).

References and notes:

Ancient Ionic Greek (Herodotus): Powell 1938: 305. 2x; also in the direct meaning with the prefix *κατα*= [Powell 1938: 188]. Examples are:

2.75.3 "Winged serpents are said to **fly** [πέτεσθαι] from Arabia at the beginning of spring, making for Egypt", "Существует сказание, что с наступлением весны крылатые змеи **летят** [πέτεσθαι] из Аравии в Египет".

2.95.1 "the winds prevent the mosquitos from **flying** [πέτεσθαι] aloft", "комары от ветра не могут **летать** [πέτεσθαι] высоко".

General Ancient Greek: πέτομαι [Edwards 1914: 88; Yonge 1849: 206; LSJ].

Ancient Attic Greek (Plato): Brandwood 1976: 742. Cf. an example:

Theaet. 158b "when some of them think they are gods and others fancy in their sleep that they have wings and are **flying** [πετόμενοι]", "в бреду люди не заблуждаются, воображая себя кто богом, а кто как бы **летающей** [πετόμενοι] птицей".

Modern Demotic Greek: Polysemy: 'to fly / to throw'. Cognate to the basic Ancient Greek term *péto-may* {πέτομαι} 'to fly'.

Southern Tsakonian: Deffner 1923: 290; Kostakis 1986-1987, 3: 50. Cognate to Modern Demotic *pet-'o* {πετώ}, Ancient Greek *péto-may* {πέτομαι} 'to fly'.

Pharasa Greek: Andriotis 1948: 42. Not a very reliable gloss, but Andriotis probably implies the meaning 'to fly' for this verb. In [Dawkins 1916: 633], *pet-'a-o* is only quoted with polysemy: 'to throw, shoot / to jump', cf. the examples: "He (= the boy) went and jumped into the river. The river became all gold" [Dawkins 1916: 549], "And when he (= the hare) sprang upon the ass, the ass kicked him down" [Dawkins 1916: 557].

Cappadocian Greek (Aravan): Phosteris & Kesisoglu 1960: 37. Polysemy: 'to fly / to throw'. In [Dawkins 1916: 633], Cappadocian *pet-'a-n-o* is only quoted with polysemy: 'to throw, shoot / to jump'.

Cf. the Cappadocian prefixed verb *kse=pet-* {ξεπετᾶ} 'to fly off' [Dawkins 1916: 627].

31. FOOT

Ancient Ionic Greek (Herodotus) *pod-* {ποῦς} (1), Ancient Attic Greek (Plato) *pod-* {ποῦς} (1), Modern Demotic Greek *p'od̥-i* {πόδι} (1), Southern Tsakonian *p'u-a* {ποῦα} (1), Phrasa Greek *por'ađ-i* {ποράδι} (1), Cappadocian Greek (Aravan) *prey* {πρέϊ} (1).

References and notes:

Ancient Ionic Greek (Herodotus): Powell 1938: 315. Polysemy: 'human foot (28×) / hoof (6×) / a measure (10×)'. This is the basic word for 'human foot' in Hdt. Some examples for 'human foot' are:

1.119.4 "So when the hour for dinner came and the rest of the guests and Harpagus were present, Astyages and the others were served dishes of lamb's meat, but Harpagus that of his own son, all but the head and hands and **feet** [ποδῶν], which lay apart covered up in a wicker basket", "Прочим гостям и самому Астиагу были поставлены столы с бараниной, Гарпагу же подали мясо его собственного сына (все остальные куски, кроме головы и конечностей - рук и **ног** [ποδῶν]. Эти части лежали отдельно в закрытой корзине)".

2.36.3 "They knead dough with their **feet** [ποσί], and gather mud and dung with their hands", "Тесто у них принято месить **ногами** [ποσί], а глину руками. Собирают они также и навоз".

2.172.3-4 "He had among his countless treasures a golden washbowl, in which he and all those who ate with him were accustomed to clean their **feet** [πόδας]. This he broke in pieces and out of it made a god's image, which he set in a most conspicuous spot in the city; and the Egyptians came frequently to this image and held it in great reverence. When Amasis learned what the townsfolk were doing, he called the Egyptians together and told them that the image had been made out of the washbowl, in which Egyptians had once vomited and urinated and cleaned their **feet** [πόδας], but which now they greatly revered", "Среди несметных сокровищ был у него умывальный таз, из которого сам царь и все его гости всегда умывали **ноги** [πόδας]. Этот-то таз Амасис велел расплавить, отлить из него статую бога и воздвигнуть в самом оживленном месте города. Египтяне же, проходя мимо статуи, благоговейно молились ей. Когда же Амасис услышал об этом, то повелел призвать к себе египтян и объявил им, что статуя [бога] сделана из того таза для омовения ног, куда они раньше плевали, мочились и где умывали **ноги** [πόδας], а теперь ее благоговейно почитают".

3.129.1 "it happened that Darius twisted his **foot** [πόδα] in dismounting from his horse while hunting", "Дарий как-то на охоте за дикими зверями, соскакивая с коня, случайно вывихнул себе **ногу** [πόδα]".

Cf. also ἵχνος 'footprint' (1×) [Powell 1938: 175] and βῆμα 'footstep' (1×) [Powell 1938: 60] attested in the following context:

4.82 "they show a **footprint** [ἵχνος] of Heracles by the Tyras river stamped on rock, like the mark of a man's **foot** [βῆματι ἀνδρός], but forty inches in length", "В скале у реки Тираса местные жители показывают **отпечаток ступни** [ἵχνος] Геракла, похожий на след человеческой **ноги** [βῆματι ἀνδρός] длиной в 2 локтя".

The term for 'leg' is σκέλος (12×) [Powell 1938: 333], applied to human and horse. Cf. also κνήμη 'shin' [Powell 1938: 197].

General Ancient Greek: ποῦς ~ ἵχνος ~ ἔμβασις [Edwards 1914: 89; Yonge 1849: 207; LSJ]. ἔμβασις is unattested in Hdt.

Ancient Attic Greek (Plato): Brandwood 1976: 774. Cf. some examples:

Phaedo 117e "The man who had administered the poison laid his (Socrates') hands on him and after a while examined his **feet** [πόδας] and legs [σκέλη], then pinched his **foot** [πόδα] hard and asked if he felt it. He said 'No', "Когда Сократ лег, он ощупал ему **ступни** [πόδας] и голени [σκέλη] и немного погодя - еще раз. Потом сильно стиснул ему **ступню** [πόδα] и спросил, чувствует ли он. Сократ отвечал, что нет"; Euthyphr. 4c "So my father bound

him hand [χεῖρας] and **foot** [πόδας], threw him into a ditch, and <...>", "Отец мой, связав его по рукам [χεῖρας] и **ногам** [πόδας], бросил в какой-то ров и <...>".

The noun ἵχνος [Brandwood 1976: 469] is normally used in the metaphorical meaning 'track, trace'. The noun ἔμβασις is not attested in Plato.

Distinct from σκέλος 'leg' [Brandwood 1976: 814], e.g.:

Rep. 7.514a-b "Conceive them as having their **legs** [σκέλη] and necks fettered from childhood, so that they remain in the same spot able to look forward only, and prevented by the fetters from turning their heads", "С малых лет у них там на **ногах** [σκέλη] и на шее оковы, так что людям не двинуться с места, и видят они только то, что у них прямо перед глазами, ибо повернуть голову они не могут из-за этих оков";

Distinct from μῆρα 'thigh' [Brandwood 1976: 584] and κνήμη 'part between knee and ankle' [Brandwood 1976: 506], e.g.:

Tim. 74e-75a "Wherefore the **thighs** [μηρῶν] and the **shins** [κνημῶν] and the region of the loins and the bones of the upper [βραχιόνων] and lower arm [πῆχεων], and all our other parts which are jointless, and all those bones which are void of intelligence within, owing to the small quantity of soul in the marrow - all these are abundantly supplied with flesh", "Вот почему **бедренные** [μηρῶν] и **берцовые** [κνημῶν], тазовые, плечевые [βραχιόνων] и локтевые [πῆχεων] кости, также и вообще все кости, которые не имеют сочленения и в своем мозгу содержат мало души, а значит, лишены мышления, - все это было щедро покрыто плотью".

Modern Demotic Greek: Polysemy: 'foot / leg'. Cognate to Ancient Greek *ród-i-on* {πόδιον}, diminutive from *ῥú-s* {ῥοῦς} 'foot'.

Southern Tsakonian: Deffner 1923: 297; Kostakis 1986-1987, 3: 70; Vyatkin 2015: 58. Polysemy: 'foot / leg'. Cognate to Ancient Greek *ῥú-s*, acc. *ród-a* {ῥοῦς, πόδα} 'foot' (with $\delta > 0$).

Pharasa Greek: Dawkins 1916: 635. Cognate to Medieval Greek {ποδάρι}, Ancient Greek *pod-ár-i-on* {ποδάριον}, diminutive from *ῥú-s* {ῥοῦς} 'foot'.

The equivalent for 'leg' is not documented explicitly.

Cappadocian Greek (Aravan): Dawkins 1916: 635; Phosteris & Kesisoglu 1960: 39. Plural: *pr'ej-a* {πρέγια, πρέγια} [Phosteris & Kesisoglu 1960: 85]. In other subdialects: Delmeso, Silata *pod'ar*, Sinasos *puđ'ari*, Axo *piy'ar*, Fertek *ptar*, Misti *pter ~ ter*, Semendere, Ghurzono *pr'ai*, [Dawkins 1916: 635]. All cognate to the Ancient Greek diminutive *pod-ár-i-on* {ποδάριον} 'little foot', Medieval Greek {ποδάρι}.

The equivalent for 'leg' is not documented explicitly.

32. FULL

Ancient Ionic Greek (Herodotus) *plé-o-* {πλέος} (1), Ancient Attic Greek (Plato) *plé:-re:-* {πλήρης} (1) / *mest-ó-* {μεστός} (2), Modern Demotic Greek *yem-'at-o-* {γεμάτος} (3), Southern Tsakonian *yom-'at-e* {γιομάτε} (3), Pharasa Greek *em-'o-* {ἐμώ-} (3), Cappadocian Greek (Aravan) *yom-o-m'en-o* {γομωμένο} (3).

References and notes:

Ancient Ionic Greek (Herodotus): Powell 1938: 307. 16×. This is the most common and generic term. Some examples are:

1.178.3 "Around it [*i.e. Babylon*] runs first a moat deep and wide and **full** [πλήη] of water, and then a wall eighty three feet thick and three hundred thirty three feet high", "Прежде всего город окружен глубоким, широким и **полным** [πλήη] водой рвом, затем идет стена шириной в 50 царских локтей, а высотой в 200".

1.194.2 "They then fill it with reeds and send it floating down the river with a cargo; and it is for the most part palm wood casks of wine [οἴνου **πλέους**] that they carry down", "Перевозят они вниз по реке главным образом глиняные сосуды с финикийским вином [οἴνου **πλέους**]".

2.84 "The practice of medicine is so specialized among them [*the Egyptians*] that each physician is a healer of one disease and no more. All the country is **full** [πλέα] of physicians", "Каждый врач лечит только один определенный недуг, а не несколько, и вся египетская страна **полна** [πλέα] врачей".

2.100.4 "This was all that the priests told of her, except that when she had done this she cast herself into a chamber **full** [πλέων] of hot ashes, to escape vengeance", "Вот все, что рассказывали жрецы об этой царице. Впрочем, как говорят еще, она сама после такого деяния, чтобы избежать возмездия, бросилась в какой-то покой, **полный** [πλέων] пепла".

4.7.3 "Above and north of the neighbors of their country no one (they say) can see or travel further, because of showers of feathers; for earth and sky are **full** [πλέων] of feathers, and these hinder sight", "В области, лежащей еще дальше к северу от земли скифов, как передают, нельзя ничего видеть и туда невозможно проникнуть из-за летающих перьев. И действительно, земля и воздух там **полны** [πλέων] перьев, а это-то и мешает зрению".

4.71.1 "Whenever their king has died, the Scythians dig a great four-cornered pit in the ground there; when this is ready, they take up the dead man - his body enclosed in wax, his belly cut open and cleaned and **filled** [πλήην] with cut marsh-plants and frankincense, and parsley and anise seed", "Приготовив яму, тело поднимают на телегу, покрывают воском; потом разрезают желудок покойного; затем очищают его и **наполняют** [πλήην] толченым кипером, благовониями и семенами сельерея и аниса".

6.72.2 "After being caught in the act of hoarding a sleeve **full** [πλήή] of silver there in the camp, he [Leutychides] was brought before a court and banished from Sparta", "Левтихида застали на месте преступления: он сидел в своем собственном стане на мешке, **полном** [πλήή] золота".

2.148.7 "Over all this is a roof, made of stone like the walls, and the walls are **covered** [πλέοι] with cut figures", "Всюду каменные крыши, так же как и стены, а эти стены **покрыты множеством** [πλέοι] рельефных изображений".

2.93.5 "When the Nile begins to rise [πληθύνεσθαι ἄρχεται], hollow and marshy places near the river are the first to begin to fill [ἄρχεται πίμπλασθαι], the water trickling through from the river, and as soon as they are **flooded** [πλέα γίνεται], they are suddenly full [πίμπλαται] of little fishes", "Когда же начинается разлив [πληθύνεσθαι ἄρχεται] Нила, то вода наполняет [ἄρχεται πίμπλασθαι], прежде всего, овраги и поймы по берегам, причем вода просачивается туда из реки. Едва только вода **нахлынет** [πλέα γίνεται] в эти места, как они уже кишат [πίμπλαται] мелкой рыбешкой".

A second candidate is the paronymous adjective πλήρης [Powell 1938: 308], with polysemy: 'full of [9×] / complete [3×] / pregnant (of fish) [1×] / satisfied [1×]'. In the meaning 'full' this seems to be a complete synonym of πλέος. Some examples for the meaning 'full of':

1.180.3 "The city itself is **full** [πλήρης] of houses three and four stories high", "Город же сам **состоит сплошь** [πλήρης] из трех- и четырехэтажных домов".

3.6.1 "Earthen jars full [πλήρης] of wine are brought into Egypt twice a year from all Greece and Phoenicia besides", "Из всей Эллады да, кроме того, еще из Финикии в Египет привозят дважды в год вино в глиняных сосудах [κέραμος πλήρης οίνου]".

Less frequent and therefore ineligible expressions for 'full' are μεστός (3×) [Powell 1938: 220] and ἔμπλεος (2×) [Powell 1938: 116]. Examples for μεστός are:

1.192.2 "Thus the wealth of Assyria is one third of the entire wealth of Asia. The governorship of this land, which the Persians call "satrapy," is by far the most powerful of all the governorships, since the daily income of Tritantaechmes son of Artabazus, who governed this province by the king's will, was an artaba [*i.e. a measure*] **full** [μεστή] of silver", "Таким образом, одна эта Ассирия по богатству занимает третье место во всей Азии. И наместничество в этой стране, которое персы называют сатрапией, безусловно самое доходное из всех наместничеств. Тритантехм, сын Артабаза, которому царь пожаловал эту область в управление, каждый день собирал с нее **полную** [μεστή] артабу серебра (артаба - персидская мера, вмещающая 1 аттический медимн и 3 аттических хеника)".

2.68.4 "Since it lives in the water, its mouth is all **full** [μεστόν] of leeches", "Так как он [κ ρκ φιλ] живет в воде, то пасть его внутри всегда **полна** [μεστόν] пиявок".

4.195.1 "Off their coast (the Carthaginians say) lies an island called Cyrauis, twenty-five miles long and narrow across, accessible from the mainland; it is **full** [μεστήν] of olives and vines", "С материка он [ατρωβ Κίρβι δ] легко доступен и **полон** [μεστήν] маслин и виноградных лоз".

Examples for ἔμπλεος are:

1.59.1 "the vessels, standing there **full** [ἔμπλεοι] of meat and water, boiled without fire until they boiled over", "при жертвоприношении стоявшие там котлы с мясом и водой [κρεῶν ἔμπλεοι καὶ ὕδατος] закипели без огня и вода полилась через край".

2.62.1 "These lamps are saucers **full** [ἔμπλεα] of salt and oil on which the wick floats, and they burn all night", "Светильники же эти - мелкие сосуды, **наполненные** [ἔμπλεα] солью и маслом, на поверхности которых плавают светильня".

General Ancient Greek: πλήωσ ~ ἔμπλεος ~ ἔκπλεος ~ μεστός ~ ἔμμεστος ~ πλήρης [Edwards 1914: 93; Yonge 1849: 216; LSJ]. ἔκπλεος, ἔμμεστος are unattested in Hdt.

Ancient Attic Greek (Plato): Brandwood 1976: 749.

Expressions for 'full, filled' are mostly used in metaphorical sense in Plato, although in several cases the direct meaning 'full' is also attested. Two adjectives are equally frequent in the direct meaning 'full' - πλήρης and μεστός; we have to treat them as synonyms.

Cf. the attested examples for πλήρης in the direct meaning 'full':

Gorg. 493d-e "each of two men had a number of jars, and those of one man were sound and **full** [πλήρεις], one of wine, another of honey, a third of milk", "<...> с двумя людьми, у каждого из которых помногу сосудов, и у одного сосуды были бы крепкие и **полные** [πλήρεις] - какой вином, какой медом, какой молоком"; Criti. 111c "in place of the 'moorlands,' as they are now called, it contained plains **full** [πλήρη] of rich soil", "равнины, которые ныне зовутся каменистыми, а тогда были покрыты [букв.: **полны**, πλήρη] тучной почвой"; Phaedrus 235c "I feel that my own bosom is **full** [πλήρῃς], and that I could make another speech, different from this and quite as good", "Грудь моя, чудесный друг, **полна** [πλήρῃς], я чувствую, что могу сказать не хуже Лисия, но по-другому".

Metaphoric usage of πλήρης is also possible, e.g.:

Laws 10.908d "the other class (of people), while holding the same opinions as the former, yet being specially 'gifted by nature' and being **full** [πλήρης] of craft and guile", "Вторые держатся того же мнения, что и первые, слывят за людей одаренных, но **исполненных** [πλήρης] коварства и злокозненных".

Cf. the attested examples for μεστός in the direct meaning 'full':

Criti. 117d "the shipyards were **full** [μεστὰ] of triremes and all the tackling that belongs to triremes", "Верфи были **наполнены** [μεστὰ] триерами и всеми снастями, какие могут понадобиться для триер"; Tim. 84b "the flesh falls away with it from the roots and leaves the sinews bare and **full** [μεστὰ] of saline matter", "плоть, отделяясь от своих основ, оставляет сухожилия оголенными и **наполненными** [μεστὰ] соленой влагой"; Laws 10.906a "the heaven is **full** [μεστόν] of many things that are good, and of the opposite kind also", "небо **полно** [μεστόν] многих благ, но также - впрочем, не в большом количестве - и зол"; Laws 12.967c "for as regards the visible objects of sight, all that moves in the heavens appeared to them to be **full** [μεστὰ] of stones, earth and many other soulless bodies which dispense the causes of the whole cosmos", "Все то, что проносилось по небу у них на глазах, показалось им **наполненными** [μεστὰ] камнями, землей и многими иными неодушевленными телами, на которые разделились первоначала космоса"; Rep. 10.614d "there came up from the one (opening) in the earth souls **full** [μεστὰς] of squalor and dust, and from the second there came down from heaven a second procession of souls clean and pure", "по одной (расселине) подымались с земли души, **полные** [μεστὰς] грязи и пыли, а по другой спускались с неба чистые души".

Metaphoric usage of πλήρης is also possible, e.g.:

Phileb. 12d "the fool who is **full** [μεστόν] of foolish opinions and hopes is pleased", "наслаждается, далее, безумец, **полный** [μεστόν] безрассудных мнений и надежд".

The adjective ἔκπλεος 'full' [Brandwood 1976: 330] is attested once, although in the direct meaning:

Phaedo 110c "For those very hollows of the earth which are **full** [ἔκπλεα] of water and air, present an appearance of color as they glisten amid the variety of the other colors", "И даже самые ее впадины, хоть и **наполненные** [ἔκπλεα] водою и воздухом, окрашены по-своему и ярко блещут пестротою красок".

The adjectives πλήωσ [Brandwood 1976: 747] and ἔμπλεωσ [Brandwood 1976: 341] are only attested in the metaphorical meaning 'full'; ἔμμεστος is not attested in Plato. Brandwood 1976: 569.

Modern Demotic Greek: Derived from a verb cognate to Ancient Greek *gém-a*: {γέμω} 'to be full'.

Southern Tsakonian: Deffner 1923: 94; Kostakis 1986-1987, 1: 218. Polysemy: 'full / portly, stout'. Cognate to Modern Demotic

yem-'at-o- {γεμάτος} 'full', further to Ancient Greek *gém-o-* {γέμω} 'to be full'. Tsakonian *yom-'at-e* looks adapted from Demotic *yem-'at-o-* or at least influenced by it. In [Vyatkina 2015: 58], the Modern Demotic loanword *yem-'at-e* 'full' is quoted for Prastos.

Distinct from *xondr-'e* {χονδρέ, χοντρέ} 'portly, stout' [Deffner 1923: 395; Kostakis 1986-1987, 3: 354].

Pharasa Greek: Dawkins 1916: 591. The meaning '(to be) full' is expressed by the passive voice from the verb *em-'o-n-o* {εμίωνω} 'to fill (trans.)'. Cf. the example: "There were two cauldrons; they were full of gold pieces and silver" [Dawkins 1916: 549].

Cappadocian Greek (Aravan): Dawkins 1916: 591; Phosteris & Kesisoglu 1960: 23. Passive participle from the verb *yom-'o-n-o* {γομώνω} 'to fill (trans.)' [Phosteris & Kesisoglu 1960: 23]. In Cappadocian, the meaning '(to be) full' is generally expressed by the passive voice from this verb. Phonetic root variants: passim *yom-o-*, Delmeso *yem-o-*, Ulaghatsh *yim-o-*, Silata *em-o-* [Dawkins 1916: 591]. Cf. the examples: Aravan "tree full of cherries" [Phosteris & Kesisoglu 1960: 119], Delmeso "inside it were two children, and with their weeping and weeping the box was full of pearls" [Dawkins 1916: 319], Silata "There he saw a great palace. He went to it, and found it full of money" [Dawkins 1916: 447].

33. GIVE

Ancient Ionic Greek (Herodotus) *dí=do:-mi* {δίδωμι} (1), Ancient Attic Greek (Plato) *dí=do:-mi* {δίδωμι} (1), Modern Demotic Greek *ḏ'i-n-o* {δίνω} (1), Southern Tsakonian *ḏ'i-u* {δίου} (1), Pharasa Greek *ḏ'i-t-o* {δίτω} (1), Cappadocian Greek (Aravan) *d'i-n-o* {δίνω} (1).

References and notes:

Ancient Ionic Greek (Herodotus): Powell 1938: 90. A generic term with numerous attestations. Some examples are:

2.48.1 "To Dionysus, on the evening of his festival, everyone offers a piglet which he kills before his door and then **gives** [δίδοι] to the swineherd who has sold it, for him to take away", "Каждый египтянин закалывает в честь Диониса вечером накануне праздника поросенка перед дверьми своего дома и затем **отдает** [δίδοι] его свинопасу, который продал ему поросенка".

6.4.1 "But Hermippus did not **give** [δίδοι] the letters to the men to whom he was sent, and went and delivered them to Artaphrenes instead", "Однако Гермипп не **вручил** [δίδοι] посланий тем, кому они были направлены, но отнес и отдал их Артафрену".

General Ancient Greek: *δίδωμι* [Edwards 1914: 97; Yonge 1849: 221; LSJ].

Ancient Attic Greek (Plato): Brandwood 1976: 241. Cf. some examples:

Prot. 326d "just as writing-masters first draw letters in faint outline with the pen for their less advanced pupils, and then **give** [διδόασιν] them the copy-book and make them write according to the guidance of their lines", "Подобно тому как учителя грамоты сперва намечают грифелем буквы и лишь тогда **дают** [διδόασιν] писчую дощечку детям"; Ion 538b-c "what of the passage where Homer tells how Hecamede, Nestor's concubine, **gives** [δίδωσι] the wounded Machaon a posset?", "Ну, а когда Гомер говорит, как Гекамеда, наложница Нестора, **дает** [δίδωσι] раненому Махаону питье".

Modern Demotic Greek: The same root as in the basic Ancient Greek reduplicated verb *dí=do:-mi* {δίδωμι} 'to give'.

Southern Tsakonian: Deffner 1923: 107; Kostakis 1986-1987, 1: 268; Vyatkina 2015: 58. Paradigm: *ḏ'i-u* {δίου} [pres.] / *e=ḏ'u-k-a* {έδοῦκα} [aor.]. The present stem directly corresponds to Ancient Greek pres. *dí=d-o-* {δίδω}, a late variant of the more archaic reduplicated *dí=do:-mi* {δίδωμι}. The aorist form *e=ḏ'u-k-a* corresponds to Ancient Greek aor. *é=do:-k-a* {έδωκα}.

Pharasa Greek: Dawkins 1916: 596.

Cappadocian Greek (Aravan): Dawkins 1916: 596; Phosteris & Kesisoglu 1960: 149. In other subdialects: passim *ḏ'i-n-o*, Misti *y'i-n-o* [Dawkins 1916: 596].

34. GOOD

Ancient Ionic Greek (Herodotus) *k^hre:st-ó-s {χρηστός}* (1), Ancient Attic Greek (Plato) *agat^h-ó- {ἀγαθός}* (2), Modern Demotic Greek *kal-'o- {καλός}* (3), Southern Tsakonian *kal-'e {καλέ}* (3), Pharasa Greek *ka-'o {κάο}* (3), Cappadocian Greek (Aravan) *kal-'o {καλό}* (3).

References and notes:

Ancient Ionic Greek (Herodotus): Powell 1938: 381. Apparently this is the most generic and widely applicable term for 'good' in Hdt. Some examples are:

1.94.6 "Then the one group, having drawn the lot, left the country and came down to Smyrna and built ships, in which they loaded all their **goods** [χρηστὰ ἐπίπλοα] that could be transported aboard ship, and sailed away to seek a livelihood and a country", "Те же, кому выпал жребий уезжать из своей страны, отправились к морю в Смирну. Там они построили корабли, погрузили на них всю **необходимую** утварь [χρηστὰ ἐπίπλοα] и отплыли на поиски пропитания и [новой] родины".

1.170.3 "This was the advice which Bias of Priene gave after the destruction of the Ionians; and that given before the destruction by Thales of Miletus, a Phoenician by descent, was **good** [χρηστή] too", "Этот совет дал ионянам Биант из Приены уже после их подчинения персам. Но еще раньше, когда Иония была свободной, Фалес из Милета (по происхождению финикийнин) подал им вот такой **полезный** [χρηστή] совет".

2.92.5 "Those who wish to use the byblus at its very **best** [κάριτα χρηστή τῇ βύβλω χρᾶσθαι], roast it before eating in a red-hot oven", "Иные, чтобы придать папирусу **особый** вкус [κάριτα χρηστή τῇ βύβλω χρᾶσθαι], тушат его в раскаленной духовой печи и в таком виде едят".

4.157.1 "Here they lived for two years; but as everything went **wrong** [οὐδὲν χρηστὸν], the rest sailed to Delphi leaving one behind, and on their arrival questioned the oracle", "Здесь они жили два года. Ничего **хорошего** [οὐδὲν χρηστὸν], однако, и здесь с ними не произошло, и все они, оставив лишь одного человека, отплыли оттуда в Дельфы".

5.44.2 "About him there was a story that he had fled to Croton from Telys, the tyrant of Sybaris, because as he was sacrificing for victory over Croton, he could obtain no **favorable** [χρηστὰ] omens", "Каллий бежал от Телиса, тирана сибаритов, и прибыл к ним, потому что, гадая по жертвам о войне с Кротоном, он получил **неблагоприятные** [οὐ χρηστὰ] предзнаменования".

6.13.2 "Therefore, as soon as they saw the Ionians refusing to be **useful** [ἰωναοὺς οὐ βουλομένους εἶναι χρηστούς], they took up that for a pretext, considering it advantageous to save their own temples and houses", "Итак, лишь только самосцы заметили, что ионяне не проявляют **мужества** [ἰωναοὺς οὐ βουλομένους εἶναι χρηστούς], то нашли в этом предлог [для измены]: ведь для них было важнее всего спасти от гибели храмы богов и свое имущество".

7.190 "This shipwreck proved **useful** [χρηστή] to Ameinocles son of Cretines, a man of Magnesia who owned land around Sepia, for he later picked up many gold and silver cups cast up on shore", "Одному магнету Аминоклу, сыну Кретина, владельцу земельного участка у мыса Сепиады, это кораблекрушение **принесло большую выгоду** [ναυηγίῃ ἐγένετο χρηστή]".

A second candidate is the adjective *καλός* [Powell 1938: 182] with the polysemy: 'beautiful / good / favourable (of omina)', but in the meaning 'good' this term normally refers to *abstracta* only and is normally used in the comparative or superlative degrees. Some examples are:

2.112.1 "Pheros was succeeded (they said) by a man of Memphis, whose name in the Greek tongue was Proteus. This Proteus has a very **attractive** [κάριτα καλόν] and well-appointed temple precinct at Memphis, south of the temple of Nephthys", "Наследником этого царя, как рассказывали жрецы, был царь из Мемфиса, которого эллины называли Протей. Еще и поныне существует в Мемфисе его очень **красивый** [κάριτα καλόν], прекрасно построенный священный участок [и храм] к югу от святилища Гефеста".

2.143.4 "declaring each figure to be a 'Piromis' the son of a 'Piromis'; in Greek, one who is in all respects a **good**

man [καλὸς καγαθός], ""Пиромис" же по-эллинически означает "**прекрасный** и благородный [καλὸς καγαθός] человек"".

3.38.1 "For if it were proposed to all nations to choose which seemed **best** [καλλίστους] of all customs, each, after examination, would place its own first; so well is each convinced that its own are by far the **best** [καλλίστους]", "Если бы предоставить всем народам на свете выбирать самые **лучшие** [καλλίστους] из всех обычаи и нравы, то каждый народ, внимательно рассмотрев их, выбрал бы свои собственные. Так, каждый народ убежден, что его собственные обычаи и образ жизни некоторым образом **наилучшие** [καλλίστους]".

3.42.1 "a fisherman, who had taken a **fine** [καλὸν] and great fish, and desired to make a gift of it to Polycrates", "Какой-то рыбак поймал большую **красивую** [καλὸν] рыбу и решил, что это достойный подарок Поликрату. Рыбак принес рыбу к воротам дворца и сказал, что желает предстать перед Поликратовы очи".

4.162.4 "Evelthon was willing to give her everything else, only not an army, and when she accepted what he gave her, she said that it was **fine** [καλὸν], but it would be **better** [κάλλιον δὲ ἐκεῖνο] to give her an army as she asked", "Принимая подарки, Феретима говорила, что и этот дар **прекрасен** [καλὸν], но все же было бы **лучше** [κάλλιον δὲ ἐκεῖνο], если бы царь исполнил ее просьбу и дал войско".

6.112.1 "When they had been set in order and the sacrifices were **favorable** [καλά], the Athenians were sent forth and charged the foreigners at a run", "Окончив боевое построение, после того как выпали **счастливые** [καλά] предзнаменования, афиняне быстрым шагом по данному сигналу устремились на варваров".

A third candidate for 'good' is ἀγαθός [Powell 1938: 1], but its application is also narrower than that of χρηστός. This can refer to human ('brave', 'trustworthy (as a subject of the King)', 'noble', etc.) or to land (in the meaning 'fertile') only. Some examples are:

1.79.3 "Now at this time there was no nation in Asia more valiant or warlike than the Lydian. It was their custom to fight on horseback, carrying long spears, and they were **skillful** at managing horses [ἰππεύεσθαι ἀγαθοί]", "В то время не было в Азии народа, сильнее и отважнее лидийцев. Они сражались верхом на конях, вооруженные копьями, и были **прекрасными** наездниками [ἰππεύεσθαι ἀγαθοί]".

1.66.1 "Since they [*the Lacedaemonians*] had **good** [ἀγαθῆ] land and many men, they immediately flourished and prospered", "Так как они [*лакедемоняне*] жили в **плодородной** [ἀγαθῆ] стране с многочисленным населением, то скоро достигли процветания и изобилия".

4.198.3 "The land inhabited by the Euhesperitae is also **good** [ἀγαθῆ]; it yields at the most a hundredfold; but the land of the Cinyrs region yields three hundredfold", "**Плодородна** [ἀγαθῆ] также и область, занимаемая евесперитами. Она ведь в лучшие годы приносит урожай сам-сто, а Кинипская земля - сам-триста".

7.107.1 "The only one of those who were driven out by the Greeks whom king Xerxes considered a **valiant** [ἀγαθὸν] man was Boges, from whom they took Eion", "Из других наместников, изгнанных эллинами, царь Ксеркс никого не признавал **доблестным** [ἀγαθὸν], кроме одного лишь Бога из Эиона".

General Ancient Greek: ἀγαθός ~ καλός (κάλος) ~ χρηστός ~ εὖς ~ ἐσθλός ~ and some others [Edwards 1914: 100; Yonge 1849: 227; LSJ]. εὖς, ἐσθλός are unattested in Hdt.

Ancient Attic Greek (Plato): Brandwood 1976: 1. Frequently used and widely applicable adjective for 'good'. Cf. some examples (especially where ἀγαθός is opposed to generic κακός 'bad'):

Euthyph. 7d "Is it not about right and wrong, and noble and disgraceful, and **good** [ἀγαθὸν] and bad [κακόν]?", "разве это не будет справедливое и несправедливое, прекрасное и постыдное, **доброе** [ἀγαθὸν] и злое [κακόν]"; Lach. 198c "So there you have our view, Nicias, - that coming evils are to be dreaded, and things not evil [κακὰ], or **good things** [ἀγαθὰ], that are to come are to be safely dared", "Значит, Никий, ты слышишь наше мнение, состоящее в том, что опасностью мы считаем грядущее зло, безопасным же - отсутствие ожидания зла [κακὰ] или **добра** [ἀγαθὰ]; Charm. 156e "For all that was **good** [ἀγαθὰ] and evil [κακὰ], he said, in the body and in man altogether was sprung from the soul", "всё - и **хорошее** [ἀγαθὰ] и плохое [κακὰ] - порождается в теле и во всем человеке душою, и именно из нее все проистекает"; Charm. 163d "you had hardly begun, when I grasped the purport of your speech - that you called one's proper and one's own things **good** [ἀγαθὰ], and that the makings of the **good** [ἀγαθῶν] you called doings", "едва лишь ты начал свою речь, как я уже уловил, что ты называешь то, что нам присуще и свойственно, **хорошим** [ἀγαθὰ], а свершение **хорошего** [ἀγαθῶν] именуешь 'занятиями'; Lysis 217e

"So that what is neither bad nor good is sometimes, when bad is present, not bad as yet, and such cases have been known to occur", "Значит, и то, что ни плохо ни хорошо, иногда от присоединения плохого не становится плохим до поры до времени, а бывает, что и становится"; Charm. 156b "I daresay you have yourself sometimes heard **good** [ἀγαθῶν] doctors say <...>", "быть может, и ты слышал о **хороших** [ἀγαθῶν] врачах"; Laws 1.638c "who, when he hears somebody praising cheese as a **good** [ἀγαθόν] food, at once starts to disparage it".

A second, quite common, adjective is καλός [Brandwood 1976: 480], whose occurrences are even more numerous than those of ἀγαθός. It seems, however, that the translation 'beautiful' *vel sim.* fits the majority of passages with καλός. Cf. some examples:

Gorg. 452b "my work is making men's bodies **beautiful** [καλοῦς] and strong", "мое занятие - делать людей **красивыми** [καλοῦς] и сильными телом"; Gorg. 462c "Then you take rhetoric to be something **fine** [καλόν]", "Значит, красноречие кажется тебе **прекрасным** [καλόν] потому, что оно способно доставлять людям удовольствие?"; Prot. 352c "Now do you agree with this view of it, or do you consider that knowledge is something **noble** [καλόν] and able to govern man <...>", "Таково ли примерно и твое мнение о знании, или ты полагаешь, что знание **прекрасно** [καλόν] и способно управлять человеком <...>?"; Phaedo 89b "He stroked my head and gathered the hair on the back of my neck into his hand - he had a habit of playing with my hair on occasion - and said, 'Tomorrow, perhaps, Phaedo, you will cut off this **beautiful** [καλάς] hair'", "И вот, проведя рукой по моей голове и пригладив волосы на шее - он часто играл моими волосами, - Сократ промолвил: - Завтра, Федон, ты, верно, острижешь эти **прекрасные** [καλάς] кудри?".

Cf. especially the contexts where both ἀγαθός and καλός are used, but ἀγαθός is placed first as the most generic positive epithet, e.g.:

Crat. 398a "I think he means that the golden race was not made of gold, but was **good** [ἀγαθόν] and **beautiful** [καλόν]", "я думаю, что не потому он говорит о золотом роде, что род этот был из золота, но потому, что это был **достойный** [ἀγαθόν] и **славный** [καλόν] род"; Theaet. 157d "Then say once more whether the doctrine pleases you that nothing is, but is always becoming - good [ἀγαθόν] or beautiful [καλόν] or any of the other qualities we were just enumerating", "Итак, скажи мне еще раз, нравится ли тебе утверждение, что все вещи, о которых мы рассуждали, не существуют как нечто, но всегда лишь становятся **добрыми** [ἀγαθόν], **прекрасными** [καλόν] и так далее?".

The adjective χρηστός [Brandwood 1976: 963] is less frequent than ἀγαθός and καλός. Normally χρηστός means 'good' in a moral sense, e.g.:

Lach. 186d "they would never declare their minds so freely on pursuits that are **beneficial** [χρηστῶν] or harmful [πονηρῶν] to a youth unless they felt confident that they had the requisite knowledge", "вряд ли бы они столь решительно высказались относительно **хороших** [χρηστῶν] и дурных [πονηρῶν] навыков у молодого человека"; Apol. 25c "But besides, tell us, for heaven's sake, Meletus, is it better to live among **good** [χρηστοίς] citizens, or bad [πονηροίς]?", "что приятнее, жить ли с **хорошими** [χρηστοίς] гражданами или с дурными [πονηροίς]?", Rep. 1.334e "the man who seems to us **good** [χρηστόν] is the friend", "кто кажется **хорошим** [χρηστόν], тот нам и друг".

The rare adjective ἐσθλός [Brandwood 1976: 397] is mostly attested in quotations from another authors like Homer and so on; the adjective εὖς is not attested in Plato.

Modern Demotic Greek: Cognate to Ancient Greek *kal-ó-* {καλός} 'beautiful / good' (probably a basic term for 'good' in some Ancient Greek varieties).

Southern Tsakonian: Deffner 1923: 159; Kostakis 1986-1987, 2: 18; Vyatkina 2015: 58. Cf. some examples: "good violets" [Kostakis 1986-1987, 1: 187], "good parents" [Kostakis 1986-1987, 1: 239], "good grapes" [Kostakis 1986-1987, 2: 18], "good road" [Kostakis 1986-1987, 2: 18], "good fate" [Kostakis 1986-1987, 3: 392], "good pieces of wood" [Kostakis 1986-1987, 3: 402], "We had a good wheat crop this year" [Kostakis 1986-1987, 3: 412]. Surprisingly, Southern Tsakonian *kal-'e* is glossed only as 'beautiful / virtuous, moral / sufficient, enough' in [Kostakis 1986-1987, 2: 18].

Cognate to Modern Demotic Greek *kal-'o-* {καλός} 'good', further to Ancient Greek *kal-ó-* {καλός} 'beautiful / good'. Tsakonian *kal-'e* looks adapted from Demotic *kal-'o-* or at least influenced by it.

Pharasa Greek: Dawkins 1916: 606.

Cappadocian Greek (Aravan): Dawkins 1916: 606; Phosteris & Kesisoglu 1960: 27. Cf. some examples: Aravan "Good food" [Phosteris & Kesisoglu 1960: 115], Phloita "There was also another fountain, and that was a good fountain" [Dawkins 1916: 415], Phloita "Afterwards he took them to that garden, and poured over them a little of the good water there" [Dawkins 1916: 419].

35. GREEN

Ancient Attic Greek (Plato) *glauk-ó-* {γλαυκός} (1), Modern Demotic Greek *pr'as-in-o-* {πράσινος} (2), Southern Tsakonian *pr'as-in-e* {πράσινε} (2), Cappadocian Greek (Aravan) *pr'aš-in-o* {πράσῖνο} (2).

References and notes:

Ancient Ionic Greek (Herodotus): Not attested.

General Ancient Greek: γλαυκός ~ χλωρός [Edwards 1914: 102; Yonge 1849: 231; LSJ]. γλαυκός means 'blue-eyed(?)' in Hdt. [Powell 1938: 69]; χλωρός is unattested.

Ancient Attic Greek (Plato): Brandwood 1976: 186. Attested once:

Tim. 68c "'Chestnut' comes from the blending of yellow and grey; and 'grey' from white and black; and 'ochre' from white mixed with yellow. And when white is combined with 'bright' and is steeped in deep black it turns into a 'dark blue' color; and dark blue mixed with white becomes 'light blue'; and chestnut with black becomes 'green' [γλαυκόν]", "Далее, красный цвет, смешанный с черным и белым, дает пурпурный или темно-лиловый, если все части смеси сильнее обожжены, а черного цвета примешано больше. Желтое в смешении с серым дает коричневое, серое же само есть смесь белого и черного; желтое в смешении с белым дает цвет охры. Когда же белое, сойдясь с блестящим, ложится на густо-черную основу, тогда возникает синий цвет, между том как сочетание синего с белым дает голубой, а коричневого с черным - **зеленый цвет** [γλαυκόν]".

The adjective χλωρός in not attested.

Modern Demotic Greek: Cognate to Ancient Greek *prás-in-o-* {πράσινος} 'leek-green, light green', derived from *prás-o-n* {πράσον} 'leek'.

Southern Tsakonian: Deffner 1923: 299; Kostakis 1986-1987, 3: 89. Cognate to Modern Demotic Greek *pr'as-in-o-* 'green', further to Ancient Greek *prás-in-o-* {πράσινος} 'leek-green, light green'. Tsakonian *pr'as-in-e* looks adapted from Demotic *pr'as-in-o-* or at least influenced by it. In [Vyatkina 2015: 58], only the Modern Demotic loanword *pr'as-in-o-a* 'green' is quoted for Prastos.

Pharasa Greek: Not documented properly. Most probably, the word *xwor-ó* {χουωρό} 'yellow' q.v. actually possesses the polysemy 'yellow / green', see [Dawkins 1916: 661] with reference to the gloss 'green, yellow' by Pavlos Karolidis.

Cappadocian Greek (Aravan): Mavrokhalividis & Kesisoglu 1960: 48. Cf. the example: "green rags of the frog" [Mavrokhalividis & Kesisoglu 1960: 213]. This is actually a word from the Axo subdialect. The Aravan term for 'green' is not properly documented, although the substantivized adjective (*ta*) *xlor-á* {τὰ χλωρά} 'green gardens' [Dawkins 1916: 661] can indicate that *xlor-ó* 'yellow; wet; fresh' (see sub 'yellow') originally possessed polysemy 'yellow / green'. If so, Axo *pr'aš-in-o* 'green' should be considered adapted from Demotic *pr'as-in-o-* or at least influenced by it.

Cf. Ulaghatsh *xler-ó* {χλερό}, Axo *xlor-ó* {χλωρό}, both explicitly glossed as 'wet' in [Kesisoglu 1951: 82; Mavrokhalividis & Kesisoglu 1960: 128], and Aravan *xler-ó* {χλερό} glossed as 'χλωρός' in [Phosteris & Kesisoglu 1960: 45] that can mean either 'green' or 'wet; fresh'. In Sinasos, *xlor-ó* {χλωρός} is attested with the meanings 'yellow / wet / fresh' [Dawkins 1916: 661; Arkhelaos 1899: 280].

36. HAIR

Ancient Ionic Greek (Herodotus) *trík^h-es* {θρίξ, pl. τρίχες} (1), Ancient Attic Greek (Plato) *trík^h-es* {θρίξ, pl. τρίχες} (1), Modern Demotic Greek *mal-á* {μαλλιά} (2), Southern Tsakonian *č'ij-e* {τσίχε} (1), Pharasa Greek *mal-i-á* {μαλία} (2), Cappadocian Greek (Aravan) *mal-y-á* {μαλιά} (2).

References and notes:

Ancient Ionic Greek (Herodotus): Powell 1938: 168. Polysemy: 'human head hair [10×; in pl.] / animal fur or a single hair [4×]'. This is the basic word for 'human head hair' in Hdt., cf. the following examples:

2.36.1 "Everywhere else, priests of the gods wear their hair long [κομέουσι]; in Egypt, they are shaven. For all other men, the rule in mourning for the dead is that those most nearly concerned have their heads shaven; Egyptians are shaven at other times, but after a death they let their **hair** [τρίχας] and beard grow", "В других странах жрецы богов носят длинные волосы [κομέουσι], а в Египте они стригутся. В знак траура у других народов ближайшие родственники, по обычаю, стригут волосы на голове, египтяне же, если кто-нибудь умирает, напротив, отпускают **волосы** [τρίχας] и бороду, тогда как обыкновенно стригутся".

2.65.4 "Townfolk in each place, when they pay their vows, pray to the god to whom the animal is dedicated, shaving all or one half or one third of their children's heads, and weighing the **hair** [τρίχας] in a balance against a sum of silver", "После молитвы богу, которому посвящено данное животное, они стригут своим детям всю голову, половину или только треть головы, и затем взвешивают **волосы** [τρίχας] на серебро".

4.71.2 "they [*the Scythians*] cut off a part of their ears, shave their **heads** [τρίχας περικείρονται], make cuts around their arms, tear their foreheads and noses, and pierce their left hands with arrows", "Они [*скифы*] отрезают кусок своего уха, обстригают в кружок **волосы** [τρίχας] на голове, делают кругом надрез на руке, расцарапывают лоб и нос и прокалывают левую руку стрелами".

A second candidate is κόμη [Powell 1938: 198], but its attestations are less numerous (3×) and its meaning would rather seem to be 'long head hair'. Attestations of κόμη are:

3.154.2 "He [*Zopyrus*] could think of no other way to bring the city down than to mutilate himself and then desert to the Babylonians; so, making light of it, he mutilated himself beyond repair, and after cutting off his nose and ears and cropping his **hair** [κόμην] as a disfigurement and scourging himself, he came before Darius", "Зопир полагал, что может достичь цели только одним путем: именно, изувечить себя и затем перебежать к врагам. Тогда с легким сердцем он нанес себе неисцелимые увечья: отрезал нос и уши, безобразно остриг **волосы** [κόμην] и со следами ударов бича предстал перед Дарием".

1.82.7 "The Argives, who before had worn their hair long [κομώντες] by fixed custom, shaved their heads ever after and made a law, with a curse added to it, that no Argive grow his **hair** [κόμην], and no Argive woman wear gold, until they recovered Thyrae", "С этого времени аргосцы стали коротко стричь себе волосы (прежде, по обычаю, они отращивали длинные волосы [κομώντες]). Они даже ввели закон и изрекли проклятие, чтобы ни один аргосец не смел отращивать себе длинные **волосы** [κόμην] и ни одна женщина - носить золотых украшений, пока Фирея не будет отвоевана."

7.208.3 "it chanced that at that time the Lacedaemonians were posted there. He saw some of the men exercising naked and others combing their **hair** [κόμας]", "А в это время стражу перед стеной как раз несли лакедемоняне. И он увидел, как одни из них занимались телесными упражнениями, а другие расчесывали **волосы** [κόμας]".

Cf. also πλόκαμος 'lock of head hair' (1×) [Powell 1938: 309].

General Ancient Greek: θρίξ ~ κόμη ~ χείτη ~ πλόκαμος ~ φόβη ~ βόστρυχος [Edwards 1914: 105; Yonge 1849: 236; LSJ]. The nouns χείτη, φόβη, βόστρυχος are unattested in Hdt.

Ancient Attic Greek (Plato): Brandwood 1976: 454. A generic term with polysemy: 'head hair / body hair / a single hair'. Cf. some examples:

Phaedo 89b "He stroked my head and gathered the **hair** [τρίχας] on the back of my neck into his hand - he had a habit of playing with my **hair** [τρίχας] on occasion - and said, "Tomorrow, perhaps, Phaedo, you will cut off this beautiful hair [κόμας]", "И вот, проведя рукой по моей голове и пригладив **волосы** [τρίχας] на шее - он часто играл моими **волосами** [τρίχας], - Сократ промолвил: - Завтра, Федон, ты, верно, острижешь эти прекрасные кудри [κόμας]?"; Ion 535c "when it is of fear or awe, my **hair** [τρίχες] stands on end with terror, and my heart leaps", "а когда страшное и грозное - **волосы** [τρίχες] становятся дыбом от страха и сердце сильно бьется"; Tim. 76e "many of these

creatures would need for many purposes the help of nails; wherefore they impressed upon men at their very birth the rudimentary structure of finger-nails. Upon this account and with these designs they caused skin to grow into **hair** [τριχας] and nails upon the extremities of the limbs", "многие твари по многим причинам ощутят нужду в употреблении ногтей; вот почему уже при самом рождении человечества они наметили их зачатки. Таковы, стало быть, те соображения и замыслы, которыми руководились боги, когда создавали кожу, **волосы** [τριχας] и ногти на оконечностях членов"; Tim. 91d "And the tribe of birds are derived by transformation, growing feathers in place of **hair** [τριχων], from men who are harmless but light-minded", "Растить на себе перья вместо **волос** [τριχων] и дать начало племени птиц пришлось мужам незлобивым, однако легкомысленным"; Sym. 190d-e "So saying, he sliced each human being in two, just as they slice sorb-apples to make a dry preserve, or eggs with **hairs** [θριξιν]", "Сказав это, он стал разрезать людей пополам, как разрезают перед засолкой ягоды рябины или как режут яйцо **волоском** [θριξιν]".

The noun κόμη 'head hair' or rather specifically 'curls, locks' [Brandwood 1976: 509] is attested once in Phaedo 89b quoted above.

The nouns χαίτη, πλόκαμος, φόβη, βόστρυχος are not attested in Plato.

Modern Demotic Greek: Cognate to Ancient Greek *mál-i-o-n* {μάλιον} 'long hair, pigtail', diminutive of *máll-ó-s* {μαλλός} 'flock of wool'.

Southern Tsakonian: Deffner 1923: 372; Kostakis 1986-1987, 3: 250; Vyatkina 2015: 58. Plural form of sg. *č'ix-a* {č'ix-a} 'a hair'. A generic term. Cognate to Ancient Greek pl. *trikh-es* {τριχες} 'hair'.

Distinct from the rarer word *korf-a* {κορφά} with polysemy: 'top of mountain / head hair' [Deffner 1923: 190] (cf. [Kostakis 1986-1987, 2: 109]), cognate to Ancient Greek *korūp^h-ē*: {κορυφή} 'top'.

Distinct from *š'it-a* {š'it-a} 'parting (of hair)' [Deffner 1923: 347; Kostakis 1986-1987, 3: 349], cognate to Modern Demotic *š'et-i* {χαίτη} 'mane'.

Pharasa Greek: Dawkins 1916: 621. Cf. the available example: "caught her by the hair" [Dawkins 1916: 513].

Distinct from sg. *c'ar-i* {τσάρι} / pl. *c'ar-e* {τσάρει} 'a hair, hairs, fur' [Dawkins 1916: 653] with the example: "Granny, you have here a white hair; I will cut it" [Dawkins 1916: 489].

Cappadocian Greek (Aravan): Dawkins 1916: 621; Phosteris & Kesisoglu 1960: 165. Meaning 'head hair', cf. the examples: Aravan "You went to the mill and your hair got white" [Phosteris & Kesisoglu 1960: 83], Delmeso "And the girl is sleeping inside on the bedstead, and her long hair is hanging down from her head" [Dawkins 1916: 321], Delmeso "Two servants were combing her hair" [Dawkins 1916: 325], Ghurzono "she caught her by the hair" [Dawkins 1916: 339], Ghurzono "he tied her by her hair to the rafters" [Dawkins 1916: 345], Silata "When the boy came, he seized the girl by her hair" [Dawkins 1916: 451].

Distinct from non-inherited Aravan *γ'il* {γ'ιλ} 'a hair' [Phosteris & Kesisoglu 1960: 145], attested in the example "hanging by a hair" [Phosteris & Kesisoglu 1960: 85], < Turkish *kil* 'a hair'.

In the Ulaghatsh subdialect, another loanword for 'a hair' is attested: *tel* {τέλ} [Dawkins 1916: 670] < Turkish *tel* 'wire; thread', cf. the example "Take a hair from my tail" [Dawkins 1916: 385].

37. HAND

Ancient Ionic Greek (Herodotus) *k^héyr* {χείρ} (1), Ancient Attic Greek (Plato) *k^héyr* {χείρ} (1), Modern Demotic Greek *š'er-i* {χέρι} (1), Southern Tsakonian *š'er-a* {χέρα} (1), Pharasa Greek *š'er-i* {š'éρι} (1), Cappadocian Greek (Aravan) *š'er* {χέρ} (1).

References and notes:

Ancient Ionic Greek (Herodotus): Powell 1938: 379. 44x. This is the basic word for 'human hand' in Hdt., cf. the following examples:

1.119.4 "So when the hour for dinner came and the rest of the guests and Harpagus were present, Astyages and the others were served dishes of lamb's meat, but Harpagus that of his own son, all but the head and **hands** [χειρῶν] and

feet, which lay apart covered up in a wicker basket", "Прочим гостям и самому Астиагу были поставлены столы с бараниной, Гарпагу же подали мясо его собственного сына (все остальные куски, кроме головы и конечностей - **рук** [χειρῶν] и ног. Эти части лежали отдельно в закрытой корзине)".

2.36.3 "They knead dough with their feet, and gather mud and dung with their **hands** [χερσί]", "Тесто у них принято месить ногами, а глину **руками** [χερσί]. Собирают они также и навоз".

4.71.2 "they [*the Scythians*] cut off a part of their ears, shave their heads, make cuts around their arms [βραχίονας], tear their foreheads and noses, and pierce their left **hands** [χειρὸς] with arrows", "Они [*кифы*] отрезают кусок своего уха, обстригают в кружок волосы на голове, делают кругом надрез на руке [βραχίονας], расцарапывают лоб и нос и прокалывают левую **руку** [χειρὸς] стрелами".

Cf. also the following words: βραχίον 'arm' [Powell 1938: 62], πῆχυς 'cubit' [Powell 1938: 305].

General Ancient Greek: χεῖρ ~ παλάμη [Edwards 1914: 106; Yonge 1849: 237; LSJ]. In Hdt. παλάμη is attested only in the meaning 'stratagem' [Powell 1938: 287].

Ancient Attic Greek (Plato): Brandwood 1976: 957. Meaning specifically 'hand'. Cf. some examples:

Crat. 423a "If we wished to designate that which is above and is light, we should, I fancy, raise our **hand** [χεῖρα] towards heaven in imitation of the nature of the thing in question", "Я думаю, если бы мы захотели обозначить что-то вышнее и легкое, мы подняли бы руку [χεῖρα] к небу, подражая природе этой вещи"; Euthyph. 4c "So my father bound him **hand** [χεῖρας] and foot [πόδας], threw him into a ditch, and <...>", "Отец мой, связав его по **рукам** [χεῖρας] и ногам [πόδας], бросил в какой-то ров и <...>".

Distinct from βραχίον 'upper arm' [Brandwood 1976: 163] and πῆχυς 'forearm' [Powell 1938: 743] as in:

Tim. 74e-75a "Wherefore the thighs [μηρῶν] and the shins [κνημῶν] and the region of the loins and the bones of the **upper** [βραχίονων] and **lower arm** [πῆχεων], and all our other parts which are jointless, and all those bones which are void of intelligence within, owing to the small quantity of soul in the marrow - all these are abundantly supplied with flesh", "Вот почему бедренные [μηρῶν] и берцовые [κνημῶν], тазовые, **плечевые** [βραχίονων] и **локтевые** [πῆχεων] кости, также и вообще все кости, которые не имеют сочленения и в своем мозгу содержат мало души, а значит, лишены мышления, - все это было щедро покрыто плотью".

The noun παλάμη is not attested in Plato.

Modern Demotic Greek: Cognate to late Ancient Greek *k^hér-i-on* {χέριον}, diminutive from *k^héyr* {χεῖρ} 'hand'.

Southern Tsakonian: Deffner 1923: 392; Kostakis 1986-1987, 3: 346; Vyatkin 2015: 58. Polysemy: 'hand / arm'. Cognate to Ancient Greek *k^héyr* {χεῖρ}, acc. *k^héyr-a* ~ *k^hér-a* {χεῖρα, χέρα} 'hand'.

Distinct from *p^lam-a* ~ *ap^lam-a* {πάμα, ἀπάμα} 'palm of hand' [Deffner 1923: 33, 277; Kostakis 1986-1987, 3: 6], cognate to Ancient Greek *palám-e*: {παλάμη} 'palm of hand'.

Pharasa Greek: Dawkins 1916: 660.

Distinct from *vroš^hon-i* {βροσόνι} 'arm' [Dawkins 1916: 590] (in [Andriotis 1948: 20], transcribed as *vroš^hon-i* {βροσιόνι}); cognate to Medieval Greek {βραχιόνι} 'upper arm'. Cf. the example: "My art is, I will shake in my arms the seven mountains; I will lift them up in the air at one effort" [Dawkins 1916: 575].

Distinct from *x^uft-a* {χούφτα} 'palm of hand, handful' [Dawkins 1916: 661].

Cappadocian Greek (Aravan): Dawkins 1916: 660; Phosteris & Kesiosoglu 1960: 45. In other subdialects: Potamia, Silata, Ferteke *šer* {šér} [Dawkins 1916: 660].

The equivalent for 'arm' is not documented explicitly. Distinct from *x^uft-a* {χούφτα} 'palm of hand, handful' [Dawkins 1916: 661].

38. HEAD

Ancient Ionic Greek (Herodotus) *kep^hal-é*: {κεφαλή} (1), Ancient Attic Greek (Plato) *kep^hal-é*: {κεφαλή} (1), Modern Demotic Greek *tefal-i* {κεφάλι} (1), Southern Tsakonian *c^yufa* {τζουφά} (1), Pharasa Greek *čufal-i* {τσουφάλι} (1), Cappadocian Greek (Aravan)

ḥifal {κίφαλλ} (1).

References and notes:

Ancient Ionic Greek (Herodotus): Powell 1938: 195. 121×. Polysemy: 'human head / animal head / person / spring of a river'. This is the basic word for 'human head' is Hdt. Examples for 'human head' are:

1.119.4 "So when the hour for dinner came and the rest of the guests and Harpagus were present, Astyages and the others were served dishes of lamb's meat, but Harpagus that of his own son, all but the **head** [κεφαλῆς] and hands and feet, which lay apart covered up in a wicker basket", "Прочим гостям и самому Астиагу были поставлены столы с бараниной, Гарпагу же подали мясо его собственного сына (все остальные куски, кроме **головы** [κεφαλῆς] и конечностей - рук и ног. Эти части лежали отдельно в закрытой корзине)".

2.84 "The practice of medicine is so specialized among them [*the Egyptians*] that each physician is a healer of one disease and no more. All the country is full of physicians, some of the eye, [*some of the head* οἱ δὲ κεφαλῆς], some of the teeth, some of what pertains to the belly, and some of internal diseases", "Искусство же врачевания у них разделено. Каждый врач лечит только один определенный недуг, а не несколько, и вся египетская страна полна врачей. Так, есть врачи по глазным болезням, болезням **головы** [κεφαλῆς], зубов, чрева и внутренним болезням".

9.110.2 "On that day (and none other) the king anoints his **head** [κεφαλῆν] and makes gifts to the Persians", "Только в этот день царь умащает свою **голову** [κεφαλῆν] и одаривает персов".

An example for the meaning 'animal head':

2.132.1 "As for the cow, it is covered with a purple robe, only the **head** [κεφαλῆν] and neck exposed, encrusted with a very thick layer of gold", "А корова почти целиком покрыта пурпурной одеждой, кроме шеи и **головы** [κεφαλῆν], которые позолочены толстым слоем золота".

The noun κορυφή means 'peak (of a mountain)' and 'top of the head' [Powell 1938: 198].

General Ancient Greek: κεφάλῃ ~ κάρα ~ κράς ~ κάρηνον ~ κορυφή ~ κόρη [Edwards 1914: 108; Yonge 1849: 243; LSJ]. κάρα, κάρηνον, κόρη are unattested in Hdt.

Ancient Attic Greek (Plato): Brandwood 1976: 500. Ca. 90×. Cf. some examples:

Phaedo 89b "He stroked my **head** [κεφαλῆν] and gathered the hair on the back of my neck into his hand - he had a habit of playing with my hair on occasion", "И вот, проведя рукой по моей **голове** [κεφαλῆν] и пригладив волосы на шее - он часто играл моими волосами, - Сократ промолвил"; Charm. 156e "our king, who is a god, says that as you ought not to attempt to cure eyes without **head** [κεφαλῆς], or **head** [κεφαλῆν] without body, so you should not treat body without soul", "Как не следует пытаться лечить глаза отдельно от **головы** [κεφαλῆς] и **голову** [κεφαλῆν] - отдельно от тела, так не следует и лечить тело, не лечя душу"; Rep. 7.514a-b "Conceive them as having their legs and necks fettered from childhood, so that they remain in the same spot able to look forward only, and prevented by the fetters from turning their **heads** [κεφαλᾶς]", "С малых лет у них там на ногах и на шее оковы, так что людям не двинуться с места, и видят они только то, что у них прямо перед глазами, ибо повернуть **голову** [κεφαλᾶς] они не могут из-за этих оков"; Tim. 67b "In general, then, let us lay it down that sound is a stroke transmitted through the ears, by the action of the air upon the brain and the blood, and reaching to the soul; and that the motion caused thereby, which begins in the **head** [κεφαλῆς] and ends about the seat of the liver, is 'hearing'", "В общих чертах скажем, что звук - это толчок, производимый воздухом через уши на мозг и кровь и доходящий до самой души, между тем как вызванное этим толчком движение, которое начинается с **головы** [κεφαλῆς] и оканчивается в области печени, есть слышание".

A second candidate is κορυφή [Brandwood 1976: 510], which is significantly less frequently used: 13×. Apparently the specific translation 'top of the head' or non-anatomic 'top' fits all or the majority of the contexts. Cf. some examples:

Tim. 67a "the one kind roughens and violently affects the whole of our bodily cavity which lies between the **head** [κορυφῆς] and the navel", "Последний оказывает насильственное и огрубляющее действие на всю полость,

простирающуюся от **макушки** [κορυφή] до пупа"; Tim. 76a "Accordingly, of the fleshy substance which was not being fully dried up a larger enveloping film was separated off, forming what is now called 'skin'. And this, having united with itself because of the moisture round the brain and spreading, formed a vesture round about the head [κεφαλήν]; and this was damped by the moisture ascending under the seams and closed down over the **crow** [κορυφήν], being drawn together as it were in a knot", "Между тем от еще не засохшей плоти отслоилась довольно толстая пленка, которая ныне известна под названием кожи. Благодаря мозговой влаге она прирастала и разрасталась дальше, так что окружала всю голову [κεφαλήν], а влага, поднимаясь кверху через швы, орошала ее и понудила сомкнуться на **макушке** [κορυφήν] как бы в узел"; Phaedo 60b "if Aesop had thought of them, he would have made a fable telling how they were at war and god wished to reconcile them, and when he could not do that, he fastened their **heads** [κορυφάς] together", "если бы над этим поразмыслил Эзоп, он сочинил бы басню о том, как бог, желая их примирить, не смог, однако ж, положить конец их вражде и тогда соединил их **головами** [κορυφάς]".

The nouns κάρα, κάρηνον, κράς, κόρη are not attested in Plato.

Modern Demotic Greek: Cognate to Ancient Greek *kep^hal-i-on* {κεφάλιον}, diminutive from *kep^hal-é:* {κεφαλή} 'head'.

Southern Tsakonian: Deffner 1923: 359; Kostakis 1986-1987, 3: 268; Vyatkina 2015: 58. Gen.: *c^hufal-i.* The Northern Tsakonian variant is *c^hufal-a* {τζουφάλα} 'head'. Kostakis and Vyatkina transcribe these forms with initial *c* {τσ}. Cognate to Ancient Greek *kep^hal-é:* {κεφαλή} 'head'.

Pharasa Greek: Dawkins 1916: 609; Andriotis 1948: 19. The phonetic variant *ʒufal-i* {ʒουφάλι} is even more frequent, according to Dawkins.

Additionally, the loanword *tell-ä-s* {κελλάς} 'head' is attested [Andriotis 1948: 77] < Turkish *kelle* 'head'.

Cappadocian Greek (Aravan): Dawkins 1916: 609; Phosteris & Kesisoglu 1960: 29. In other subdialects: passim *təfal* {κεφάλ}, Delmeso *ʃkal* {φκάλλ}, Misti *ʒuv'al ~ ʒuv'al* {ʒουβάλλ, ʒουβάλλ} [Dawkins 1916: 609].

39. HEAR

Ancient Ionic Greek (Herodotus) *akú:-o:* {ἀκούω} (1), Ancient Attic Greek (Plato) *akú:-o:* {ἀκούω} (1), Modern Demotic Greek *ak'u-o* {ἀκούω} (1), Southern Tsakonian *ji'i-u* {voíou} (2), Pharasa Greek *ku-* {κούγω} (1), Cappadocian Greek (Aravan) *ak'u-o* {ἀκούω} (1).

References and notes:

Ancient Ionic Greek (Herodotus): Powell 1938: 10. Numerous attestations with various semantic nuances; also with prefixes: *ἐπ=, ἐσ=, κατ=, παρ=, προ=, ὑπ=*. This verb is the basic expression for 'to hear', cf. the following examples:

3.69.1 "When Otanes **heard** [ἀκούοντι] that [a message], he saw more clearly how the matter stood", "Когда Отан **услыхал** [ἀκούοντι] этот ответ, его подозрения стали все более усиливаться".

4.129.3 "often, when they [the Scythians] were in the act of charging the Persians, the horses would shy in fear if they **heard** [ἀκούσειαν] the asses bray or would stand still with ears erect, never having **heard** [ἀκούσαντες] a noise like it or seen a like creature", "Нередко во время нападения на персов скифские кони, **заслышав** [ἀκούσειαν] ослиный рев, в испуге поворачивали назад: в изумлении они поднимали уши, так как никогда прежде не **слыхивали** [ἀκούσαντες] таких звуков и не видывали подобной породы животных".

4.135.3 "When the asses found themselves deserted by the multitude, they brayed the louder for it; the Scythians **heard** [ἀκούσαντες] them and assumed that the Persians were in the place", "Покинутые ослы стали после отступления войска реветь еще громче прежнего. Скифы же, **слыша** [ἀκούσαντες] ослиный рев, были совершенно уверены, что персы еще в стане".

Cf. also *ἐπ=αῖω* 'to notice; to feel' (2×) [Powell 1938: 127].

General Ancient Greek: *κοέω ~ ἀκούω ~ ὑπ=ακούω ~ ἐπ=ακούω ~ κατ=ακούω ~ ἀκροάομαι ~ κλύω ~ αῖω* [Edwards 1914: 108; Yonge 1849: 244; LSJ]. *κλύω, κοέω, ἀκροάομαι* are unattested in Hdt.

Ancient Attic Greek (Plato): Brandwood 1976: 26. Cf. some examples:

Theaet. 146b "Well, Theaetetus, you **hear** [ἀκούεις] what Theodorus says", "Ты **слышишь** [ἀκούεις], Теэтет, что говорит Феодор?"; Gorg. 516d "tell me, did not the people whom he tended ostracize him in order that they might not **hear** [ἀκούσειαν] his voice for ten years?", "Разве те, кого он выхаживал, не подвергли его остракизму, чтобы десять лет не **слышать** [ἀκούσειαν] его голоса?"; Tim. 67b "In general, then, let us lay it down that sound is a stroke transmitted through the ears, by the action of the air upon the brain and the blood, and reaching to the soul; and that the motion caused thereby, which begins in the head and ends about the seat of the liver, is '**hearing**' [ἀκοήν]", "В общих чертах скажем, что звук - это толчок, производимый воздухом через уши на мозг и кровь и доходящий до самой души, между тем как вызванное этим толчком движение, которое начинается с головы и оканчивается в области печени, есть **слышание** [ἀκοήν]".

The prefixal stems may possess very similar semantics, e.g.:

Soph. 248b "Possibly, Theaetetus, you do not **hear** [κατ=ακούεις] their reply to this", "Быть может, Теэтет, ты и не **слышишь** [κατ=ακούεις] их ответа на это".

The verbs κοέω, κλύω, ἀῖω are not attested in Plato.

Modern Demotic Greek: Cognate to Ancient Greek *akú:-o:* {ἀκούω} 'to hear' (the basic term for this meaning in some varieties).

Southern Tsakonian: Deffner 1923: 247; Kostakis 1986-1987, 2: 299; Vyatkina 2015: 58. Cognate to Ancient Greek *noé-o:* {νοέω} 'to perceive by the eyes, perceive by the mind', Modern Demotic *noθ-o* {νοιώθω} 'to understand; to perceive'. It should be noted that the Ancient Greek dialectal contracted variant *no-ô:* {νωῶ} of the same verb is also reflected as Southern Tsakonian *no-^hu* {vooú} 'to perceive; to understand; to remember' [Kostakis 1986-1987, 2: 303].

Distinct from the verb for 'to listen': *ayrik-^hu* {ἀγρόκουῦ} [Deffner 1923: 7], *yžik-^hu* ~ *yrik-^hu* {γζικού, γρικουῦ} [Kostakis 1986-1987, 1: 246], cognate to Modern Demotic *ayrik-o* ~ *yrik-o* {αγροικῶ, γροικῶ} 'to listen'.

Distinct from the fossilized imperative form *'ako* {ἄκο} 'hey, listen' [Kostakis 1986-1987, 1: 41], cognate to Modern Demotic *ak^hu-o* {ακούω}, Ancient Greek *akú:-o:* {ἀκούω} 'to hear'.

Pharasa Greek: Dawkins 1916: 582. Paradigm: *k'uy-o* [pres. 1 sg.] / *ku* [pres. 3 sg.] / *'i=k-s-a* [aor.] {κούγω, κού, ἦκσα}.

Distinct from *n=ekr'u-me* {νεκροῦμαι} 'to listen' [Dawkins 1916: 584]. Cf. the examples: "The little boy, however, was listening at the window" [Dawkins 1916: 475], "my son was listening outside" [Dawkins 1916: 477], "My art is, I will listen on the ground, and I know whatever is going on in the world" [Dawkins 1916: 575]. A prefixed (**ana=*) counterpart of Modern Demotic *akro-o-me* {ακροῶμαι} 'to listen attentively, heed', Ancient Greek *akro-á-o-may* ~ *akro-á-zd-o-may* {ἀκροάομαι, ἀκροάζομαι} 'to hearken, listen to'.

The rarely used prefixless variant *ter'u-me* {τεροῦμαι} 'to listen' [Dawkins 1916: 587] is attested in Pharasa as well.

Cappadocian Greek (Aravan): Dawkins 1916: 582; Phosteris & Kesisoglu 1960: 135. Paradigm: *ak^hu-o* [pres. 1 sg.] / *ak^hu-y* [pres. 3 sg.] / *'ük-s-a* [aor.] {ἀκούω, ἀκούῖ, ὕξα}. Morphological and phonetic variants in other subdialects: pres. Potamia *ak'uy-o*, aor. passim *'aku-s-a*, Silata *'ak-s-a*, Potamia *'ik-s-a*, Delmeso *y'uk-s-a* [Dawkins 1916: 582].

Distinct from Cappadocian *an=akr'u-z-o-me* {ἀνακροῦζομαι} 'to listen' [Dawkins 1916: 584] (for Aravan, glossed only as 'to eavesdrop' in [Phosteris & Kesisoglu 1960: 19]).

40. HEART

Ancient Ionic Greek (Herodotus) *kard-í-e:* {καρδίη} (1), Ancient Attic Greek (Plato) *kard-í-a:* {καρδία} (1), Modern Demotic Greek *karð-y-'a* {καρδιά} (1), Southern Tsakonian *karð-'i-a* {καρδία} (1), Pharasa Greek *kard-'i-a* {καρδία} (1), Cappadocian Greek (Aravan) *kar-y-'a* {καρτιά} (1).

References and notes:

Ancient Ionic Greek (Herodotus): Powell 1938: 183. This is the default anatomical term in Hdt., although it is attested only twice (one occurrence in the direct speech):

3.35.1-3 "Remembering this, then, he said to Prexaspes in his anger: 'Judge then if the Persians speak the truth, or rather are themselves out of their minds when they speak of me so. Yonder stands your son in the porch; now if I shoot and pierce his **heart** [καρδίης], that will prove the Persians to be wrong; if I miss, then say that they are right and that I am out of my senses.' So saying, he strung his bow and hit the boy, and gave orders to open the fallen body and examine the wound: and the arrow being found in the **heart** [καρδίῃ]", "Так вот, вспомнив теперь об этом, Камбис с раздражением сказал Прекраспу: "Смотри, говорят ли персы правду или сами лишились рассудка! Если я попаду стрелой в самое **сердце** [καρδίης] твоего сына, который стоит там перед дверьми, то ясно, что речь персов - вздор. Если же я промахнусь, то, значит, персы говорят правду и я не в своем уме". С этими словами царь натянул свой лук и пустил стрелу в мальчика. И когда тот упал, то приказал рассечь его тело и осмотреть рану. Стрелу нашли в **сердце** [καρδίῃ]".

Cf. also θυμός, which denotes the center of various emotions like desire, anger and so on (glossed as 'the heart in metaphorical contexts' in [Powell 1938: 169]).

General Ancient Greek: καρδία ~ κῆρ ~ ἦτορ ~ φρόνημα ~ φρόνυ ~ θυμός [Edwards 1914: 109; Yonge 1849: 244; LSJ]. The noun φρόνυ means 'mind' in Hdt. [Powell 1938: 376]; φρόνημα - 'disposition; designs' [Powell 1938: 376]; κῆρ, ἦτορ are unattested.

Ancient Attic Greek (Plato): Brandwood 1976: 484. Cf. some examples:

Ion 535c "when it is of fear or awe, my hair stands on end with terror, and my **heart** [καρδία] leaps", "а когда страшное и грозное - волосы становятся дыбом от страха и **сердце** [καρδία] сильно бьется"; Phaedo. 118a "And again he touched him and said that when it reached his **heart** [καρδία], he would be gone. The chill had now reached the region about the groin, and uncovering his face, which had been covered, he said - and these were his last words <...>" "Наконец прикоснулся в последний раз и сказал, что, когда холод подступит к **сердцу** [καρδία], он отойдет. Холод добрался уже до живота, и тут Сократ раскрылся - он лежал, закутавшись, - и сказал <...>".

Cf. φρόνυ 'midriff, diaphragm; mind' [Brandwood 1976: 947], φρόνημα 'mind, thought, will' [Brandwood 1976: 947], θυμός 'soul, spirit' [Brandwood 1976: 455]; the nouns κῆρ, ἦτορ are not attested in Plato.

Modern Demotic Greek: Cognate to the basic Ancient Greek term *kard-i-a*: {καρδία} 'heart'.

Southern Tsakonian: Deffner 1923: 168; Kostakis 1986-1987, 2: 42; Vyatkina 2015: 58. Cognate to Ancient Greek *kard-i-a*: {καρδία} 'heart'.

Pharasa Greek: Dawkins 1916: 607. Polysemy: 'heart / breast'. It seems, however, that all textual instances in [Dawkins 1916; Andriotis 1948] concern 'heart' in metaphorical sense only ('organ of feeling' etc.).

Cappadocian Greek (Aravan): Dawkins 1916: 607; Phosteris & Kesiosoglu 1960: 28. Polysemy: 'heart / belly'. Cf. the example: "One ate its liver, and one its head, and one its heart" [Dawkins 1916: 411].

41. HORN

Ancient Ionic Greek (Herodotus) *kéra-s* {κέρας} (1), Ancient Attic Greek (Plato) *kéra-s* {κέρας} (1), Modern Demotic Greek *ḱ'era-t-o* {κέρατο} (1), Southern Tsakonian *c^yera-t-e* ~ *c^yera* {τζέρατε, τσέρα} (1), Pharasa Greek *c'ero-t-o* {τσέροτο} (1), Cappadocian Greek (Aravan) *ḱ'era-t-o* {κέρατο} (1).

References and notes:

Ancient Ionic Greek (Herodotus): Powell 1938: 194. Polysemy: 'horn (of animal) (17×) / wing (of the army) (24×)'. Some examples for the anatomical meaning 'horn' are:

2.38.3 "If it is clean in all these respects, the priest marks it by wrapping papyrus around the **horns** [κέρεα], then smears it with sealing-earth and stamps it with his ring; and after this they lead the bull away", "Если животное окажется чистым по всем статьям, то жрец отмечает его, обвивая папирусом **рога** [κέρεα], и затем, намазав их

печатной глиной, прикладывает свой перстень с печатью, после чего быка уводят".

7.69.1 "furthermore, they had spears pointed with a gazelle's **horn** [κέρας] sharpened like a lance", "Кроме того, у них были копы с остриями из **рога** [κέρας] антилопы, заостренными в виде наконечника".

2.74 "Near Thebes there are sacred snakes, harmless to men, small in size, and bearing two **horns** [δύο κέρα] on the top of their heads", "В Фиванской области есть священные змеи, отнюдь не "пагубные" для людей. Они маленькие, с двумя **рогами** [δύο κέρα] на голове".

General Ancient Greek: κέρας [Edwards 1914: 113; Yonge 1849: 253; LSJ].

Ancient Attic Greek (Plato): Brandwood 1976: 500. Cf. the best example:

Rep. 9.586b "they feast like cattle, grazing and copulating, ever greedy for more of these delights; and in their greed kicking and butting one another with **horns** [κέρασι] and hooves of iron they slay one another in stateless avidity", "они пасутся, обжираясь и совокупляясь, и из-за жадности ко всему этому лягают друг друга, бодеясь железными **рогами** [κέρασι], забивая друг друга насмерть копытами".

Modern Demotic Greek: Cognate to the dialectal plural stem *kéra-t-* {κέρατα} of the basic Ancient Greek term *kéra-s* {κέρας} 'horn'.

Southern Tsakonian: Deffner 1923: 357; Kostakis 1986-1987, 3: 265; Vyatkina 2015: 58. Cognate to Modern Demotic Greek *ḱéra-t-o* {κέρατο} 'horn' and Ancient Greek *kéra-s* {κέρας}, dialectal pl. *kéra-t-a* {κέρατα} 'horn'. Tsakonian *c^hera-t-e* might be adapted from Demotic *ḱéra-t-o* or at least influenced by it, but the variant *c^hera*, quoted by Kostakis, should be more archaic.

A second, more marginal, term is *k'al-i* {κάλι} with polysemy: 'wood, timber / horn (e.g., of deer)' [Kostakis 1986-1987, 2: 19], cognate to Ancient Greek *kā:l-o-n* {κάλων} 'wood, timber'.

Pharasa Greek: Andriotis 1948: 20.

Cappadocian Greek (Aravan): Dawkins 1916: 609. This is actually the inherited Greek word from the Phloita subdialect; the proper Aravan term for 'horn' is unknown.

The loanword *boin'uz* {boivóυζ} 'horn' is also attested in the Ulaghatsh subdialect [Dawkins 1916: 668] < Turkish *boynuz* 'horn'.

42. I₁

Ancient Ionic Greek (Herodotus) *egó: {ἐγώ}* (1), Ancient Attic Greek (Plato) *egó: {ἐγώ}* (1), Modern Demotic Greek *ey'o {εγώ}* (1), Southern Tsakonian *ez'u {ἐζού}* (1), Pharasa Greek *ey'o ~ o {ἐγώ, ὦ}* (1), Cappadocian Greek (Aravan) *ey'o {ἐγώ}* (1).

References and notes:

Ancient Ionic Greek (Herodotus): Powell 1938: 97. Direct stem. Numerous attestations. Some examples are:

2.8.1 "their greatest width from east to west, as I [ἐγώ] learned by inquiry, is a two months' journey", "В самом широком месте, как я [ἐγώ] слышал, нужно два месяца, чтобы перейти [эти горы] с востока на запад".

5.54.1 "If anyone should desire a more exact measurement, I [ἐγώ] will give him that too", "Если же кто пожелает точнее узнать продолжительность пути, то я [ἐγώ] могу и это сообщить".

General Ancient Greek: ἐγώ ~ ἐγών / ἐμε- [Schwyzer GG 1: 602; LSJ].

Ancient Attic Greek (Plato): Brandwood 1976: 275. Direct stem. Numerous attestations. Cf. some examples:

Euthyd. 272c "I [ἐγώ] have persuaded some elderly men to come", "Вчера я [ἐγώ], Критон, убедил и других старцев пойти вместе со мной в обучение"; Gorg. 453b "I [ἐγώ] will now tell you", "Я [ἐγώ] сейчас объясню".

Modern Demotic Greek: Suppletive paradigm: *ey'o* [nom.] / *em'ena* [acc., gen.] {εγώ, ἐμένα}. Cognate to the Ancient Greek pronoun *egó:* [nom.] / *eme-* [obl.] {ἐγώ, ἐμε-} T.

Southern Tsakonian: Deffner 1923: 117, 120; Pernot 1934: 187; Kostakis 1986-1987, 1: 284; Vyatkina 2015: 58. Paradigm: *ez'u* [nom.] / *ep'i ~ ep'i-u* [acc., gen.]. Directly cognate to Ancient Greek *egó:* {ἐγώ} [nom.] / *emóy* {ἐμοί} [dat.] T.

Pharasa Greek: Dawkins 1916: 172. Suppletive paradigm: *εγ'ο ~ ο* [nom.] / *em'ena* [acc.].

Cappadocian Greek (Aravan): Dawkins 1916: 119; Phosteris & Kesisoglu 1960: 152. Suppletive paradigm: *εγ'ο* [nom.] / *em'ena* [acc.].

42. I₂

Ancient Ionic Greek (Herodotus) *em- {ἐμ-}* (2), Ancient Attic Greek (Plato) *em- {ἐμ-}* (2), Modern Demotic Greek *em'ena {εμένα}* (2), Southern Tsakonian *epi {ἐνί}* (2), Pharasa Greek *em'ena {εμένα}* (2), Cappadocian Greek (Aravan) *em'ena {εμένα}* (2).

References and notes:

Ancient Ionic Greek (Herodotus): Powell 1938: 97; Stein 1882: 11. Oblique stem. Numerous attestations. Some examples are:

2.11.4 "Is it to be doubted, then, that in the ages before **my** birth [ἐμὲ γενέσθαι] a gulf even much greater than this should have been silted up by a river so great and so busy?", "Почему же за все время, прошедшее до **моего** рождения [ἐμὲ γενέσθαι], даже гораздо больший залив не оказался занесенным илом этой столь огромной и деятельно [отлагающей наносы] реки?".

6.119.4 "There king Darius settled the Eretrians, and they dwelt in that place until **my** time [μέχρι ἐμέο]", "В этой местности они [ἔπι ριίצי] живут еще и до **нашего времени** [μέχρι ἐμέο]".

4.167.3 "but **I** myself think [ὡς ἐμοὶ δοκέειν] that the troops were sent to subjugate Libya", "Действительной же причиной похода, как **я** думаю [ὡς ἐμοὶ δοκέειν], было завоевание Ливии".

Ancient Attic Greek (Plato): Brandwood 1976: 277. Oblique stem. Numerous attestations. Cf. some examples: Euthyd. 286c "but to **me** [ἐμοί] it always seems to have a wonderful way of upsetting", "**Me** [ἐμοί] же оно кажется странным и ниспровергающим как другие рассуждения, так и само себя"; Gorg. 466c "a question you are putting to **me** [ἐμὲ]", "то ли ты сам все это говоришь, высказываешь собственное суждение, то ли **меня** [ἐμὲ] спрашиваешь?".

Modern Demotic Greek: Oblique stem.

Southern Tsakonian: Oblique form.

Pharasa Greek: Accusative.

Cappadocian Greek (Aravan): Accusative.

43. KILL

Ancient Ionic Greek (Herodotus) *ktéyn-o: {κτείνω}* (1), Ancient Attic Greek (Plato) *apo=ktéyn-o: {ἀποκτείνω}* (1), Modern Demotic Greek *skot-'o-n-o {σκοτώνω}* (2), Southern Tsakonian *skot-'u-n-u {σκοτούνου}* (2), Pharasa Greek *skot-'o-n-o {σκοτώνω}* (2) / *fs'ay-n-o {φσάγγω}* (3), Cappadocian Greek (Aravan) *skot-'o-n-o {σκοτώνω}* (2) / *fax-n-o {φάχνω}* (3).

References and notes:

Ancient Ionic Greek (Herodotus): Powell 1938: 201. This is the default expression for 'to kill' in Hdt. Attested 60×; subj. = human / animal; obj. = human (sg./pl.) / animal (sg./pl.). Cf. the following examples:

1.140.3 "These Magi are as unlike the priests of Egypt as they are unlike all other men: for the priests consider it sacrilege to **kill** [κτείνειν] anything that lives, except what they sacrifice; but the Magi **kill** [κτείνουσι] with their own hands every creature, except dogs and men; they **kill** [κτείνοντες] all alike, ants and snakes, creeping and flying things, and take great pride in it", "Маги в значительной степени отличаются [одним своим обычаем] как от остальных

людей, так особенно от египетских жрецов. Последние полагают свою обрядовую чистоту в том, что не **убивают** [κτείνειν] ни одного живого существа, кроме жертвенных животных. Маги же собственноручно **убивают** [κτείνουσι] всех животных, кроме собаки и человека. Они даже считают великой заслугой, что **уничтожают** [κτείνοντες] муравьев, змей и [вредных] пресмыкающихся и летающих животных".

1.80.3 "When they were all in order, he commanded them to **kill** [κτείνειν] all the other Lydians who came in their way, and spare none, but not to **kill** [κτείνειν] Croesus himself, even if he should defend himself against capture", "После того как все заняли свои места, Кир отдал приказ **умерщвлять** [κτείνειν] без пощады всех попадавшихся лидийцев, только самого Креза не **убивать** [κτείνειν], даже если тот будет защищаться при захвате в плен".

2.66.1-2 "When the females [*cats*] have a litter, they are no longer receptive to the males; those that seek to have intercourse with them cannot; so their recourse is to steal and carry off and **kill** [κτείνουσι] the kittens (but they do not eat what they have **killed** [κτείναντες οὐ πατέονται]", "Всякий раз, как у кошек появляются на свет котят, они уже больше не идут к котам, а те, желая с ними спариться, не находят их. Поэтому коты прибегают к такой хитрости: они силой похищают котят у кошек, **умерщвляют** [κτείνουσι] их, но не пожирают [κτείναντες οὐ πατέονται]".

2.137.3 "he would never **put to death** [κτείνειν] any Egyptian wrongdoer but sentenced all, according to the severity of their offenses, to raise embankments in their native towns", "Если египтянин совершал какое-нибудь преступление, то царь его не **казнил** [κτείνειν]. Он осуждал каждого преступника соответственно тяжести его вины на земляные работы в том городе, откуда тот происходил".

3.31.6 "So Cambyses married the object of his desire; yet not long afterwards he took another sister as well. It was the younger of these who had come with him to Egypt, and whom he now **killed** [κτείνει]", "Так Камбис вступил в брак с любимой сестрой, но все же немного спустя он взял в жены и вторую сестру. Младшую же из этих сестер, которая сопровождала его в Египет, он **убил** [κτείνει]".

3.53.7 "they **put** the young man **to death** [κτείνουσι] so that Periander would not come to their country", "Однако керкиряне, услышав об этих замыслах, **умертвили** [κτείνουσι] юношу, для того чтобы Периаандр не приезжал на их остров".

4.200.3 "Here the Barcaeans made a counter-tunnel and **killed** [ἔκτεινον] those Persians who were digging underground", "Тогда баркейцы проложили встречный подкоп и **перебили** [ἔκτεινον] рывших землю персов".

The same verb with the prefix ἀπο= has a very similar semantics and application: ἀποκτείνω 'to kill' 65× [Powell 1938: 40], cf. the context 3.67.1 below. Cf. also with other prefixes: ἀντ=αποκτείνω 'to slay in revenge' 1× [Powell 1938: 29], κατακτείνω 'to kill' 4× [Powell 1938: 187].

A second candidate is ἀπ=όλ-λυ-μι 'to kill [active voice] / to be killed [middle voice] / to perish (of nations, armies) [middle voice] / etc.' [Powell 1938: 40]. Attestations of ἀπ=όλλυμι in the meaning 'to kill' are less frequent than these of κτείνω - 20×. The application ἀπ=όλλυμι is also narrower: normally this verb takes as object a human, not an animal. We prefer to exclude ἀπ=όλλυμι from the list, although in fact both verbs are close synonyms in the meaning 'to kill', cf., e.g., 3.67.1 below. Some examples for ἀπ=όλλυμι are:

1.11.4 "But when he could not deter her, and saw that dire necessity was truly upon him either to **kill** [ἀπ=ολλύναι] his master or himself be killed [ἀπ=όλλυσθαι] by others, he chose his own life", "Гигесу не удалось все же убедить ее. Тогда, видя, что выбор неизбежен - или **убить** [ἀπ=ολλύναι] своего господина, или самому пасть [ἀπ=όλλυσθαι] от руки палачей, - он избрал себе жизнь".

3.67.1 "For Prexaspes stoutly denied that he had killed [ἀποκτείναι] Smerdis, since now that Cambyses was dead, it was not safe for him to say that he had **slain** [ἀπ=ολωλέκенаи] the son of Cyrus with his own hands.", "Ведь Прексасп решительно отрицал теперь, что умертвил [ἀποκτείναι] Смердиса: после смерти Камбиса ему было опасно сознаться, что он своей рукой **убил** [ἀπ=ολωλέкенаи] Кирова сына".

8.118.4 "No sooner had Xerxes disembarked on land, than he made the pilot a gift of a golden crown for saving the king's life but cut off his head for being the **death** [ἀπ=ώλεσε] of many Persians", "Тогда облегченный корабль благополучно прибыл в Азию. А Ксеркс, лишь только сошел на берег, говорят, сделал вот что. Он пожаловал кормчему золотой венец за спасение царской жизни и велел отрубить голову за то, что тот **погубил** [ἀπ=ώλεσε] столь много персов".

General Ancient Greek: κτείνω ~ ἀπ=όλλυμι ~ θείνω ~ and some others [Edwards 1914: 135; Yonge 1849: 283; LSJ]. θείνω is unattested in Hdt.

Ancient Attic Greek (Plato): Brandwood 1976: 102. This is the most neutral and common verb for 'to kill' in Plato. Cf. some examples:

Apol. 30c "if you **kill** [ἀποκτείνετε] me, I being such a man as I say I am, you will not injure me so much as yourselves", "если вы меня такого, как я есть, **убьете** [ἀποκτείνετε], то вы больше повредите себе, нежели мне"; Apol. 35a "just as if they would be immortal if you did not **kill** [ἀποκτείνετε] them", "они стали бы бессмертными, если бы вы их не **убили** [ἀποκτείνετε]"; Stat. 293d "And whether they purge the state for its good by **killing** [ἀποκτείνοντες] or banishing some of the citizens", "пусть они очищают государство, **казня** [ἀποκτείνοντες] или изгоняя некоторых, во имя его блага"; Stat. 301d "he will harm and **kill** [ἀποκτείνουσι] and injure any one of us whom he chooses on any occasion", "а на самом деле, думают они, он бесчестит, **убивает** [ἀποκτείνουσι] и причиняет зло любому, кому вздумает"; Euthyph. 8b "he who **kills** [ἀποκτείνει] anyone wrongfully ought not to pay the penalty", "несправедливо **убивший** [ἀποκτείνει] другого человека не должен держать за это ответ".

The prefixless verb κτείνω [Brandwood 1976: 516] has the same meaning 'to kill', but it is used less frequently than the prefixal form ἀποκτείνω. E.g.:

Laws 9.865c "If he **kill** [κτείνει] a slave, he shall secure the master against damage", "если он **убьет** [κτείνει] раба, приняв его за своего, он должен возместить хозяину умершего раба причиненный вред".

The frequent verb ἀπ=όλλυμι [Brandwood 1976: 103] normally has the abstract meaning 'to ruin, destroy' (especially in the passive voice). E.g.:

Stat. 299e "Clearly all the arts would be utterly **ruined** [ἀπόλιντο], nor could they ever rise again", "все без исключения искусства у нас бы **погибли** [ἀπόλιντο]".

The verb θείνω is not attested in Plato.

Modern Demotic Greek: Medieval Greek *skot-'o-n-o* {σκοτώνω}. Cognate to Ancient Greek *skot-'o-o*: {σκοτώω} 'to darken, blind' with the additional nasal suffix.

Southern Tsakonian: Deffner 1923: 326; Kostakis 1986-1987, 3: 160; Vyatkina 2015: 58. Apparently this is the most common and neutral equivalent for 'to kill'. Directly corresponds to the basic Modern Demotic Greek verb *skot-'o-n-o* {σκοτώνω} 'to kill'. The Tsakonian verb was thus adapted from the Demotic new formation or at least influenced by it. It must be noted that the Ancient Doric Greek verb for 'to kill' was likely *kteín-o*: {κτείνω}, used by Pindar (O. 2: 38, O. 7: 29, P. 4: 249, I. 6: 48) and Bacchylides (Ep. 5: 89, Dith. 19: 31, also Ep. 5: 128); a more specific one seems to be the verb *t^héyn-o*: {θείνω} 'to strike', used by Pindar for 'to kill' (P. 10: 46, P. 11: 37, I. 5: 39, etc.).

More marginal Southern Tsakonian verbs with the meaning 'to kill' are *thanat'u-k^h-u* {θανατούκου} [Deffner 1923: 147; Kostakis 1986-1987, 1: 325] (denominative from *thanate* {θάνατε} 'death') and *pe=na-'ix-u* {πεναίχου} [Deffner 1923: 287; Kostakis 1986-1987, 3: 37] (causative from the basic verb *pe=n'a-k^h-u* {πενάκου} 'to die' q.v.).

Pharasa Greek: Dawkins 1916: 644. Cf. the examples: "She brought it, to dash it down upon the man, to kill him" [Dawkins 1916: 471], "she may kill her son" [Dawkins 1916: 475], "Man, do not let me come there, lest I kill you" [Dawkins 1916: 479], "He killed her" [Dawkins 1916: 505], "They were killing it (= the snake)" [Dawkins 1916: 507], "go, strike that man, kill him!" [Dawkins 1916: 509], "They killed the man" [Dawkins 1916: 519]. Cognate to Medieval and Modern Demotic *skot-'o-n-o* {σκοτώνω} 'to kill'.

A second, equally frequently used verb for 'to kill' is *fs'ag-n-o* {φσάγνω}, cognate to Ancient Greek *sp^házd-o*: {σφάζω}, Modern Demotic *sfaz-o* {σφάζω} 'to slay, slaughter'. Despite the fact that *skot-'o-n-o* is likely to be Demotic loanword, we treat both Pharasa verbs as synonyms.

Distinct from the more rare Pharasa (and Cappadocian) *psof-ar'i-z-o* {ψοφαρίζω} 'to kill', obj. = animals [Dawkins 1916: 663]; derived from *psof-'o* {ψοφῶ} 'to die (of animals or Turks)'. Dawkins 1916: 646. Cf. the examples: "You have a seven year old barren cow. Kill it" [Dawkins 1916: 477], "Kill this boy; cook him... she would kill the boy" [Dawkins 1916: 489], "he killed the little boy" [Dawkins 1916: 513], "Who has killed the baby?" [Dawkins 1916: 515], "He said to his wife, 'I will pretend to kill you'" [Dawkins 1916: 520], "Afterwards they killed the sheep" [Dawkins 1916: 521], "You must kill this little boy" [Dawkins 1916: 527].

Cappadocian Greek (Aravan): Dawkins 1916: 644; Phosteris & Kesisoglu 1960: 179. Cf. the Aravan examples: "the king has been killed" [Phosteris & Kesisoglu 1960: 111], "They killed some of them and captured the others" [Phosteris & Kesisoglu 1960: 111]. And numerous examples from other subdialects: "Then the king sent a great many soldiers, to kill the forty robbers.

These soldiers went, and the robbers killed them all <...> Then the girl took them and went to kill the robbers <...> and will kill the king's daughter" [Dawkins 1916: 343], "Afterwards with his dagger he killed that Dev <...> and there came a Dev with two heads. The boy killed him" [Dawkins 1916: 355], "he killed the schoolmaster" [Dawkins 1916: 363], "She would have thrown down a stone to kill him <...> And she killed her husband" [Dawkins 1916: 371], "I will kill him" [Dawkins 1916: 373], "If you kill those sparrows, I too die" [Dawkins 1916: 381], "they set the mill-stone working, they killed that man" [Dawkins 1916: 391], "He killed that girl also" [Dawkins 1916: 393], "there are her sisters. He had killed them" [Dawkins 1916: 393], "Whoever killed this lion, to him I will give my daughter" [Dawkins 1916: 395], "You have killed my mother" [Dawkins 1916: 405], "the king will kill the executioner" [Dawkins 1916: 407], "Let us kill the children" [Dawkins 1916: 411], "He went there, to find the boy and kill him" [Dawkins 1916: 413], "If he takes him to his house, he will kill him" [Dawkins 1916: 421].

There are two generic verbs for 'to die' in Cappadocian (as well as in Pharasa). The first one is *skot'-o-n-o* {σκοτώνω}, cognate to Medieval and Modern Demotic *skot'-o-n-o* {σκοτώνω} 'to kill'. The second one corresponds to Ancient Greek *sp^házd-o*: {σφάζω}, Modern Demotic *sfaz-o* {σφάζω} 'to slay, slaughter'. According to the text collection in [Dawkins 1916], both verbs are frequently used in both Cappadocian and Pharasa. It is probable that *skot'-o-n-o* is actually a loan from Demotic. The fact that in the most archaic Cappadocian subdialect, Delmeso, *skot'-o-n-o* means simply 'to beat' [Dawkins 1916: 644] can speak in favor of this hypothesis. Nevertheless, we prefer to treat both verbs as synonyms for Cappadocian.

Distinct from the less frequent Cappadocian (and Pharasa) *psof-ar'i-z-o* {ψοφαρίζω} 'to kill', obj. = animals [Dawkins 1916: 663; Phosteris & Kesisoglu 1960: 46], derived from *psof'-o* {ψοφῶ} 'to die (of animals or Turks)'. Dawkins 1916: 646; Phosteris & Kesisoglu 1960: 44. Etymologically glossed as 'to slay, slaughter' by Phosteris & Kesisoglu. Phonetic and morphological variants: Axo, Ulaghatsh *sfay-n-o*, Delmeso *sfax-n-o* ~ *fay-n-o*, Phloita *s'ay-n-o*, Misti *s'ay-u* [Dawkins 1916: 646].

Cf. the Aravan example: "they had killed the imam" [Dawkins 1916: 333]. And numerous examples from other subdialects: "Kill the bird in the cage, and I will eat it'. And he killed it, and his wife ate it" [Dawkins 1916: 313], "He kills also a few sheep" [Dawkins 1916: 329], "they had killed the imam" [Dawkins 1916: 333], "Your mother will kill the girl, and the father the boy" [Dawkins 1916: 339], "Afterwards he was about to kill it (= the stag)" [Dawkins 1916: 341], "I will kill you, if you do not tell" [Dawkins 1916: 341], "They seized him and killed him" [Dawkins 1916: 365], "I sent two regiments of soldiers. They killed them" [Dawkins 1916: 385], "If you don't sort them out, I will kill you" [Dawkins 1916: 387], "They seized him, to kill him" [Dawkins 1916: 409], "If your husband brings the bird, kill it" [Dawkins 1916: 411], "And the king sent two soldiers to take the boy's head, to kill him" [Dawkins 1916: 465].

44. KNEE

Ancient Ionic Greek (Herodotus) *gónū* {γόνυ} (1), Ancient Attic Greek (Plato) *gónū* {γόνυ} (1), Modern Demotic Greek *γ'on-at-o* {γόνατο} (1), Southern Tsakonian *γ'un-a* {γούνα} (1), Pharasa Greek *γ'on-ot-o* {γόνοτο} (1), Cappadocian Greek (Aravan) *γ'on-at-o* {γόνατο} (1).

References and notes:

Ancient Ionic Greek (Herodotus): Powell 1938: 70. Polysemy: 'knee (of a human) [9×] / knee (of an animal) [3×] / lap [1×] / a measure [1×]'. Some examples for the meaning 'knee' are:

1.189.2 "At this violence of the river Cyrus was very angry, and he threatened to make it so feeble that women could ever after cross it easily without wetting their **knees** [γόνυ]", "Тогда Кир страшно разгневался на реку за такую дерзость и повелел сделать ее столь мелкой, чтобы впредь даже женщины могли легко переходить, не замочив **колена** [γόνυ]".

2.80.2 "passers-by do not address each other, but salute by lowering the hand to the **knee** [γούνατος]", "следующий египетский обычай не похож на обычай какого-нибудь эллинского племени: на улице вместо

словесного приветствия они здороваются друг с другом, опуская руку до **колена** [γούνατος]".

6.134.2 "When he [*Miltiades*] was right at the doors, he was immediately seized with panic and hurried back by the same route; leaping down from the wall he twisted his thigh, but some say he hit his **knee** [γόνυ]", "Однако уже у дверей святилища Мильтиада внезапно охватил страх, и он поспешил тем же путем назад и, спрыгивая со стены, вывихнул себе бедро. Другие, впрочем, утверждают, что он повредил себе только **колени** [γόνυ]".

General Ancient Greek: γόνυ [Edwards 1914: 136; Yonge 1849: 285; LSJ].

Ancient Attic Greek (Plato): Brandwood 1976: 188. Cf. the available examples:

Rep. 10.617 "And the spindle turned on the **knees** [γούνασιν] of Necessity <...> and then a certain prophet first marshalled them in orderly intervals, and thereupon took from the **lap** [γυνάτων] of Lachesis lots and patterns of lives and went up to a lofty platform and spoke", "Вращается же это веретено на **колениях** [γούνασιν] Ананки <...> Некий прорицатель расставил их по порядку, затем взял с **колен** [γυνάτων] Лахесис жребии и образчики жизней, взошел на высокий помост и сказал <...>".

Modern Demotic Greek: Back formation from the Ancient Greek plural form *gún-at-a* {γούνατα} of *gónū* {γόνυ} 'knee'.

Southern Tsakonian: Deffner 1923: 88; Kostakis 1986-1987, 1: 238. Plural: *γ'un-i* ~ *γ'un-at-a* {γούνοι, γούνατα}. The singular form *γ'un-a* is apparently a back formation from the Ancient Greek plural form *gún-at-a* {γούνατα} of *gónū* {γόνυ} 'knee'. In [Vyatkina 2015: 58], only the Modern Demotic loanword *γ'on-at-o* 'knee' is quoted for Prastos.

Pharasa Greek: Dawkins 1916: 593; Andriotis 1948: 21. Transcribed as *γ'on-at-o* {γούνατο} by Dawkins.

Cappadocian Greek (Aravan): Dawkins 1916: 593; Phosteris & Kesisoglu 1960: 147.

45. KNOW

Ancient Ionic Greek (Herodotus) *ôyd-a* {οἶδα} (1) / *ep=i=sta-may* {ἐπίσταμαι} (2), Ancient Attic Greek (Plato) *ôyd-a* {οἶδα} (1), Modern Demotic Greek *ks='er-o* {ξέρω} (3), Southern Tsakonian *ks='er-u* {ξέρου} (3), Pharasa Greek *kat='ex-o* {κατέχω} (4), Cappadocian Greek (Aravan) *ks='evr-o* {ξέβρω} (3).

References and notes:

Ancient Ionic Greek (Herodotus): Powell 1938: 260.

A difficult case, because two frequent verbs enter into competition here, namely οἶδα [Powell 1938: 260] and ἐπίσταμαι [Powell 1938: 137], both possessing the generic meaning 'to know'.

The verb οἶδα shows the polysemy 'to know (an object) / to know that (a fact or a situation) / to suppose'. Similarly, ἐπίσταμαι means 'to know that (a fact, a situation) / to know (a thing) / to know how / to suppose'. The verb ἐπίσταμαι is somewhat syntactically restricted: it is normally used as the participle ἐπιστάμενος or the infinitive, although finite forms are also attested. It seems impossible to make a reasonable choice, so we prefer to treat both verbs as synonyms.

Some examples for οἶδα in the meaning 'to know that (a fact or a situation)':

2.12.3 "but we **know** that the soil of Libya is redder and somewhat sandy [τὴν δὲ Λιβύην ἴδμεν ἐρυθροτέραν τε γῆν καὶ ὑποψαμμοτέραν]", "Почва же Ливии, как **известно**, каменистая и довольно песчаная [τὴν δὲ Λιβύην ἴδμεν ἐρυθροτέραν τε γῆν καὶ ὑποψαμμοτέραν]".

2.122.2 "From the descent of Rhampsinitus, when he came back, they said that the Egyptians celebrate a festival, which I **know** [οἶδα] that they celebrate to this day", "В память сошествия Рампсинита в подземный мир после его возвращения египтяне, по словам жрецов, установили праздник, который, как я **знаю** [οἶδα], справляется еще и поныне".

3.146.2 "he [*Maeandrius*] was well aware [ἐξ=επιστάμενος] that if the Persians were hurt they would be furiously angry with the Samians. Besides, he **knew** [εἰδώς] that he could get himself safely off the island whenever he

liked", "Меандрий был совершенно уверен [ἐξ=επιστάμενος], что за потери, которые понесут, персы еще более озлобятся на самосцев, и **знал** [εἰδώς], что ему-то самому вполне обеспечено бегство с острова, когда только захочет".

4.15.1 "But this, I **know** [οἶδα], happened to the Metapontines in Italy, two hundred and forty years after the second disappearance of Aristeas", "Я же **знаю** [οἶδα], что в Метапонтии в Италии через 240 лет после вторичного исчезновения Аристея произошло следующее".

7.26.2 "Now which of his governors received the promised gifts from the king for bringing the best-equipped army, I cannot say; I do not even **know** [οἶδα] if the matter was ever determined", "Какой сатрап привел тогда наилучше снаряженное войско и получил за это назначенные царем дары - этого я сказать не могу. Я даже не **знаю** [οἶδα], была ли у них вообще речь о таком соревновании".

7.214.2 "furthermore, we **know** [οἶδαμεν] that Epialtes was banished on this charge", "Затем мы **знаем** [οἶδαμεν], что Эпиальт бежал именно по этой причине".

Some examples for οἶδα in the meaning 'to know (an object)':

2.32.1 "But I heard this from some men of Cyrene, who told me that they had gone to the oracle of Ammon, and conversed there with Etearchus king of the Ammonians, and that from other subjects the conversation turned to the Nile, how no one **knows** [οἶδε] the source of it", "И вот, между прочим, речь у них зашла о Ниле, именно о том, что истоки его никому не **известны** [οὐδείς οἶδε]".

2.43.1-2 "Concerning Heracles, I heard it said that he was one of the twelve gods. But nowhere in Egypt could I hear anything about the other Heracles, whom the Greeks **know** [οἶδασι]. I have indeed a lot of other evidence that the name of Heracles did not come from Hellas to Egypt, but from Egypt to Hellas (and in Hellas to those Greeks who gave the name Heracles to the son of Amphitryon), besides this: that Amphitryon and Alcmena, the parents of this Heracles, were both Egyptian by descent; and that the Egyptians deny **knowing** [εἰδέναι] the names Poseidon and the Dioscuri, nor are these gods reckoned among the gods of Egypt", "О Геракле же я слышал, что он принадлежит к сонму двенадцати богов. Напротив, о другом Геракле, который **известен** в Элладе [τὸν Ἕλληνες οἶδασι], я не мог ничего узнать в Египте. Впрочем, тому, что египтяне заимствовали имя Геракла не от эллинов, а скорей, наоборот, эллины от египтян, у меня есть много доказательств. Между прочим, оба родителя этого Геракла - Амфитрион и Алкмена - были родом из Египта. Египтяне утверждают также, что имена Посейдона и Диоскуров им **неизвестны** [εἰδέναι] и эти боги у них не приняты в сонм прочих богов".

2.123.3 "There are Greeks who have used this doctrine, some earlier and some later, as if it were their own; I **know** [εἰδώς] their names, but do not record them", "Учение это заимствовали некоторые эллины, как в древнее время, так и недавно. Я **знаю** [εἰδώς] их имена, но не называю".

4.81.5 "For their king, whose name was Ariantas, desiring to **know** [εἰδέναι] the census of the Scythians, commanded every Scythian to bring him the point from an arrow, threatening death to all who did not", "Один скифский царь, по имени Ариант, пожелал **узнать** [εἰδέναι] численность скифов. Он приказал для этого всем скифам принести по одному наконечнику стрелы и каждому, кто не послушается, грозил смертью".

Some examples for ἐπίσταμαι in the meaning 'to know that (a fact or a situation)':

1.3.1 "Then (they say), in the second generation after this, Alexandrus, son of Priam, who had heard this tale, decided to get himself a wife from Hellas by capture; for he was **confident** [ἐπιστάμενον] that he would not suffer punishment", "Затем в следующем поколении, говорят они, Александр, сын Приама, который слышал об этом похищении, пожелал умыканием добыть для себя женщину из Эллады. Он был твердо **уверен** [ἐπιστάμενον], что не понесет наказания, так как и эллины тогда ничем не поплатились".

1.96.2 "and he [Deioces] did this even though there was much lawlessness throughout the land of Media, and though he **knew** [ἐπιστάμενος] that injustice is always the enemy of justice", "И так он [Deioces] поступал в то время, когда во всей Мидии царило великое беззаконие, хотя и **знал** [ἐπιστάμενος], что кривда правде - всегда враг".

1.156.1 "Croesus proposed this to him, because he thought this was better for the Lydians than to be sold as slaves; he **knew** [ἐπιστάμενος] that without some reasonable plea he could not change the king's mind", "Крез дал Киру этот совет, полагая, что такая участь предпочтительнее лидийцам, чем продажа в рабство. Крез **был убежден** [ἐπιστάμενος], что без веской причины нельзя заставить Кира изменить свое намерение".

3.1.2 "Amasis, intimidated by the power of Persia and frightened, could neither give his daughter nor refuse her; for he **knew** [ἤπιστάτο] well that Cambyses was not going to take her as his wife but as his concubine", "Амасис же ненавидел могущественных персов и вместе с тем опасался их: он не знал, как поступить, - отдать ли дочь или отказать. Ведь царь был вполне **уверен** [ἤπιστάτο], что Камбис берет ее не законной супругой, а в наложницы".

7.150.3 "they [*The Argives*] later, when the Greeks were trying to obtain their support, did make the claim, because they **knew** [ἐπιστάμενους] that the Lacedaemonians would refuse to grant it, and that they would thus have an excuse for taking no part in the war", "Только после того как эллины стали приглашать их вступить в союз, тогда-то аргосцы и потребовали участия в руководстве союзом, **зная** [ἐπιστάμενους], что лакедемоняне не уступят".

Some examples for ἐπίσταμαι in the meaning 'to know (an object)':

1.11.1 "He, supposing that she **knew** nothing [οὐδὲν ἐπίστασθαι] of what had been done, answered the summons", "Гигес же пришел на зов, уверенный, что ей ничего не **известно** [οὐδὲν ἐπίστασθαι] о происшествии".

1.51.4 "The inscription was made by a certain Delphian, whose name I **know** [ἐπιστάμενος] but do not mention, out of his desire to please the Lacedaemonians", "Надпись же на ней вырезал какой-то дельфиец, желая угодить лакедемонянам. Я **знаю** [ἐπιστάμενος] имя этого человека, но не хочу называть".

2.3.2 "Now, such stories as I heard about the gods I am not ready to relate, except their names, for I believe that all men are equally **knowledgeable** [ἐπίστασθαι] about them", "по моему мнению, о богах все люди **знают** [ἐπίστασθαι] одинаково мало".

2.47.2 "The Egyptians have an explanation of why they sacrifice swine at this festival, yet abominate them at others; I **know** [ἐπιστάμενῳ] it, but it is not fitting that I relate it", "О том, почему в другие праздники они пренебрегают свиньями, а в этот приносят их в жертву, у египтян существует сказание. Я **знаю** [ἐπιστάμενῳ] это сказание, но не считаю благопристойным его рассказывать".

2.116.1 "This, the priests said, was how Helen came to Proteus. And, in my opinion, Homer knew [πυθέσθαι] this story, too; but seeing that it was not so well suited to epic poetry as the tale of which he made use, he rejected it, showing that he **knew** [ἐπίσταίτο] it", "Так-то Елена, говорили мне жрецы, прибыла к Протею. По-видимому, и Гомеру эта история была хорошо известна [Ομηρος τὸν λόγον τοῦτον πυθέσθαι]. Но так как она не так хорошо подходила к его эпосу, как то другое, принятое им сказание о Елене, то Гомер нарочно отбросил эту историю. Но все же Гомер ясно дал понять, что это сказание ему **известно** [ἐπίσταίτο τὸν λόγον]".

8.88.2 "When he asked if the deed was truly Artemisia's, they affirmed it, **knowing** [ἐπίσημον] reliably the marking of her ship, and they supposed that the ruined ship was an enemy", "Ксеркс спросил, правда ли, что это Артемисия, и приближенные подтвердили, что им хорошо **известен** [ἐπίσημον] опознавательный знак корабля царицы".

A third candidate is γινώσκω [Powell 1938: 69], but this verb normally means 'to know (an object/person); to recognize; to decide'. Some examples are:

2.32.6 "The Nasamonians did not **know** [γινώσκειν] these men's language nor did the escort know the language of the Nasamonians", "А языка этих людей насамоны не могли **понять** [γινώσκειν], и те, кто их вел, также не понимали речи насамонов".

2.50.2 "the names of all the gods have always existed in Egypt. I only say what the Egyptians themselves say. The gods whose names they say they do not **know** [γινώσκειν] were, as I think, named by the Pelasgians, except Poseidon, the knowledge of whom they learned from the Libyans", "имена всех прочих эллинских богов издревле были известны египтянам. Я повторяю лишь утверждение самих египтян. А прочие боги, имена которых, по словам египтян, им **неизвестны** [γινώσκειν], получили свои имена, как я думаю, от пеласгов, кроме Посейдона, который происходит из Ливии".

4.76.5 "And now the Scythians, if they are asked about Anacharsis, say they have **no knowledge** [γινώσκειν] of him; this is because he left his country for Hellas and followed the customs of strangers", "И поныне еще скифы на вопрос об Анахарсисе отвечают, что не **знают** [γινώσκειν] его, и это потому, что он побывал в Элладе и перенял чужеземные обычаи".

4.110.1-2 "out at sea the Amazons attacked the crews and killed them. But they **knew** [γινώσκειν] nothing about ships, or how to use rudder or sail or oar", "В открытом море амазонки напали на эллинов и перебили [всех]

мужчин. Однако амазонки не были **знакомы** [γινώσκειν] с кораблевождением и не умели обращаться с рулем, парусами и веслами".

4.111.1 "The Scythians could not understand the business; for they did not **recognize** [ἐγίνωσκον] the women's speech or their dress or their nation", "Скифы не могли понять, в чем дело, так как язык, одеяние и племя амазонок были им **незнакомы** [ἐγίνωσκον]".

8.92.2 "When Polycritus saw the Attic ship, he **recognized** [ἐγνώ] it by seeing the flagship's marking and shouted to Themistocles, mocking and reproaching him concerning the Medizing of the Aeginetans", "Увидев аттический корабль, Поликрит тотчас же по опознавательному знаку **признал** [ἐγνώ] его за корабль военачальника".

Cf. also the verb μανθάνω 'to learn, become aware of (a fact); to acquire by learning; to understand; to perceive' [Powell 1938: 214].

General Ancient Greek: γινώσκω ~ οἶδα (σύνοιδα) ~ ἐπίσταμαι (ἐξεπίσταμαι) ~ μανθάνω ~ and some others [Edwards 1914: 136; Yonge 1849: 286; LSJ]. Powell 1938: 137.

Ancient Attic Greek (Plato): Brandwood 1976: 289. This is the default and most frequently used verb for 'to know that (a fact or a situation)' or 'to know (an object)' in Plato. Cf. some examples:

Crat. 384c "so I do not **know** [οἶδα] what the truth is about such matters", "Поэтому я и не **знаю** [οἶδα], что будет истинным в делах такого рода"; Crat. 391e "Of course I **know** [οἶδα] that if they call things, they call them rightly", "О, конечно, я прекрасно **знаю** [οἶδα], что если они что-то называют, то называют правильно"; Soph. 228c "But yet we **know** [ἴμεν] that every soul, if ignorant of anything, is ignorant against its will", "Но ведь мы **знаем** [ἴμεν], что всякая душа заблуждается во всем не по доброй воле"; Soph. 230d "and makes him think that he **knows** [οἶδεν] only what he **knows** [εἰδέναι], and no more", "он будет считать себя **знающим** [οἶδεν] лишь то, что **знает** [εἰδέναι], но не более"; Stat. 277e "We **know** [ἴμεν] that children, when they are just getting some knowledge of letters <...>", "Ведь **известно** [ἴμεν], что дети, когда они только что научились азбуке"; Theaet. 144c "But the youth's name I do not **know** [οἶδα]", "А вот имени мальчика я не **знаю** [οἶδα]"; Gorg. 467c "I am ready to answer, in order that I may **know** [εἰδῶ] what you mean", "Спрашивай ты, чтобы мне, наконец, **понять** [εἰδῶ], что ты имеешь в виду".

The rare prefixal verb σύν=οἶδα has the same meaning 'to know' [Brandwood 1976: 847].

A second candidate is the very frequent verb ἐπίσταμαι [Brandwood 1976: 381], although its meaning is usually closer to specific 'to know how' rather than generic 'to know'. Cf. some examples:

Euthyd. 277a "Well then, asked the other, do you not **know** [ἐπίστασαι] your letters? <...> And he dictates things of which you **know** [ἐπίστασαι] something, since you **know** [ἐπίστασαι] all of them?", "Как же так? Разве ты не **знаком** [ἐπίστασαι] с буквами? <...> Значит, он произносит нечто из того, что тебе **известно** [ἐπίστασαι], коль скоро ты знаешь все буквы?"; Soph. 233a "I ask whether it is possible for a man to **know** [ἐπίστασθαί] all things", "А о том, будто бы возможно, чтобы кто-нибудь из людей все **знал** [ἐπίστασθαί]"; Crat. 389c "He must, it appears, **know** [ἐπίστασθαί] how to embody in the iron the borer fitted by nature for each special use", "И в каждом случае, как видно, нужно **уметь** [ἐπίστασθαί] воплощать в железе то сверло, какое определено природой"; Crat. 390c "And is not this he who **knows** [ἐπιστάμενος] how to ask questions?", "Так не тот ли это, кто **умеет** [ἐπιστάμενος] ставить вопросы?".

A third candidate is the frequent verb γινώσκω [Brandwood 1976: 185], whose basic meaning, however, should rather be defined as specifically 'to know (an object/person); to recognize'. Cf. some examples:

Euthyph. 2b "I don't **know** [γινώσκω] the man very well myself, Euthyphro, for he seems to be a young and unknown person", "Я и сам, Евтифрон, не очень-то **знаю** [γινώσκω] этого человека"; Apol. 22b "So again in the case of the poets also I presently **recognized** [ἐγνων] this, that what they composed they composed not by wisdom, but by nature", "Таким образом, и относительно поэтов вот что я **узнал** [ἐγνων] в короткое время: не мудростью могут они творить то, что они творят, а какою-то прирожденною способностью"; Laws 2.654d "If, then, we three **understand** [γινώσκομεν] what constitutes goodness in respect of dance and song, we also know [ἴμεν] who is and who is not rightly educated", "Не правда ли, если бы мы все трое **узнали** [γινώσκομεν], что именно прекрасно в пении и пляске, мы надлежащим образом отличили [ἴμεν] бы человека воспитанного от невоспитанного".

Cf. the very frequent verb μανθάνω [Brandwood 1976: 548], which normally means 'to learn' or 'to understand', e.g.:

Stat. 265d "You **know** [μανθάνεις] what I mean"; Euthyd. 277a-b "Then you **learn** [μανθάνεις] what you know, since you know all your letters.", "ты **учишься** [μανθάνεις] тому, что знаешь, коль скоро ты знаешь все буквы".

Modern Demotic Greek: Cognate to Medieval Greek *ks=ewr-o* {ξέρω} 'to know', further to Ancient Greek *eks=ewr-i-sk-o*: {ἐξευρίσκω} 'to find out, discover', modified with an additional suffix.

Southern Tsakonian: Deffner 1923: 258; Kostakis 1986-1987, 2: 342; Vyatkina 2015: 58. Glossed as 'wissen / savoir' by Deffner. Cognate to Modern Demotic Greek *ks=er-o* {ξέρω} 'to know', further to Ancient Greek *eks=ewr-i-sk-o*: {ἐξευρίσκω} 'to find out, discover'. Tsakonian *ks=er-u* looks adapted from Demotic *ks=er-o* or at least influenced by it.

Distinct from *ni^riz-u ~ nu^ziz-u* {νοιόζου, νιουζίζου} [Deffner 1923: 247; Kostakis 1986-1987, 1: 238] 'to know (an object)', glossed as 'kennen / connaître' by Deffner. Cognate to Ancient Greek *gno-rízd-o*: {γνωρίζω} 'to make known, point out; to gain knowledge of, become acquainted with'.

Pharasa Greek: Dawkins 1916: 608; Andriotis 1948: 64. Polysemy: 'to know / to understand'. Glossed simply as 'to understand' by Dawkins, but actually *kat=ex-o* is the generic verb for 'to know' in Pharasa. Cf. the examples: "The little boy said, 'Mother, my eyes! I cannot see as before'. His mother said, 'Why?' He said, 'How do I know?'" [Dawkins 1916: 477], "He said, 'Wife, come, shall we give our son, shall we sell him?' And the woman said, 'You know best'" [Dawkins 1916: 497], "This little boy, how does he know what dream the king has seen?" [Dawkins 1916: 543], "Your father, I know, will go to his daughters" [Dawkins 1916: 563], "My art is, I will listen on the ground, and I know whatever is going on in the world" [Dawkins 1916: 575]. Cognate to Ancient Greek *kat=ek^h-o*: {κατέχω} 'to hold fast, hold back, withhold / to possess, occupy / to control oneself, Medieval Greek {κατέχω} id.

Cappadocian Greek (Aravan): Dawkins 1916: 627; Phosteris & Kesisoglu 1960: 35. Cf. the examples: Aravan "Only he knows it himself" [Phosteris & Kesisoglu 1960: 48], "The one who knows much, frequently gets fooled" [Phosteris & Kesisoglu 1960: 84], Delmeso "Since you move about, without doubt you know where they are" [Dawkins 1916: 307], Ferteke "I do not know" [Dawkins 1916: 329].

46. LEAF

Ancient Ionic Greek (Herodotus) *p^húll-o-n* {φύλλον} (1), Ancient Attic Greek (Plato) *p^húll-o-n* {φύλλον} (1), Modern Demotic Greek *fil-o* {φύλλο} (1), Southern Tsakonian *fil-i* {φύλι} (1), Pharasa Greek *fi-o* {φύο} (1), Cappadocian Greek (Aravan) *fil-o* {φύλο} (1).

References and notes:

Ancient Ionic Greek (Herodotus): Powell 1938: 377. Polysemy: 'leaves [3×] / blade of corn [1×] / petal of rose [1×]'. We fill the slot by φύλλον, although it is attested only in the plural form ('leaves'). The examples are:

1.203.2 "Here, it is said, are trees growing **leaves** [φύλλα] that men crush and mix with water and use for painting figures on their clothing", "В этой стране есть, как говорят, деревья с удивительными **листьями** [φύλλα]. Из этих-то листьев изготовляют краску, растирая их и смешав с водой".

7.218.1 "there was no wind, a great noise arose like **leaves** [φύλλον] being trodden underfoot. The Phocians jumped up and began to put on their weapons", "Стояла полная тишина, и, когда внезапно раздался сильный треск (от **листвы** [φύλλον], естественно шуршавшей под ногами воинов), фокийцы вскочили и бросились к оружию".

8.115.2 "If they found none, they would eat the grass of the field and strip the bark and pluck the **leaves** [φύλλα] of the trees, garden and wild alike, leaving nothing-such was the degree of their starvation", "Если же не находили хлеба, то поедали траву на земле, обдирали кору деревьев и обрывали в пищу древесную **листву** [φύλλα] как садовых, так и дикорастущих деревьев, не оставляя ничего. К этому их побуждал голод".

General Ancient Greek: φύλλον ~ πέταλον [Edwards 1914: 141; Yonge 1849: 293; LSJ]. πέταλον is unattested in Hdt.

Ancient Attic Greek (Plato): Brandwood 1976: 951. Cf. the available examples:

Charm. 155e "when he had asked me if I knew the cure for headache <...> I told him that the thing itself was a certain **leaf** [φύλλον], but there was a charm to go with the remedy <...> without the charm there was no efficacy in the **leaf** [φύλλου]"; Rep. 2.372b "they will serve noble cakes and loaves on some arrangement of reeds or clean **leaves** [φύλλα]", "выпекать из него великолепные булки и хлеб, раскладывая их в ряд на тростнике или на чистых **листьях** [φύλλα]".

The noun πέταλον is not attested in Plato.

Modern Demotic Greek: Cognate to the basic Ancient Greek term *p^híl-o-n* {φύλλον} 'leaf'.

Southern Tsakonian: Deffner 1923: 387; Kostakis 1986-1987, 3: 323; Vyatkina 2015: 58. Plural: *fi-a* {φύα}. Cognate to Ancient Greek *p^híl-o-n* {φύλλον} 'leaf'.

Pharasa Greek: Dawkins 1916: 658; Andriotis 1948: 62. Polysemy: 'leaf / stuffed cabbage roll (a dish)'.

Cappadocian Greek (Aravan): Dawkins 1916: 658. This is actually the inherited Greek word from the Axo and Phloita subdialects; the proper Aravan term for 'leaf' is not documented.

47. LIE

Ancient Ionic Greek (Herodotus) *kêy-may* {κεῖμαι} (1), Ancient Attic Greek (Plato) *katá=key-may* {κατάκειμαι} (1), Modern Demotic Greek *ks=apl'o-n-o* {ξαπλώνω} (2), Southern Tsakonian *c=apr'u-k^h-u* {τσαπρούκου} (2), Cappadocian Greek (Aravan) *xal-'a-n-o* {χαλάνω} (3).

References and notes:

Ancient Ionic Greek (Herodotus): Powell 1938: 193. A generic term with numerous attestations; subject = human / animal / thing / geographical item and so on. Also used with various prefixes (ἀνα=, δια=, ἐγ=, ἐκ=, ἐπι=, ἐσ=, κατα=, παρα=, περι=, προ=, συγ=, ὑπεκ=, ὑπο=). Incidentally, examples of application to a person are rare:

2.2.2 "he took two newborn children of the common people and gave them to a shepherd to bring up among his flocks. He gave instructions that no one was to speak a word in their hearing; they were to stay by themselves in a lonely hut [ἐν στέγῃ δὲ ἐρήμῃ ἐπ' ἑωυτῶν **κέεσθαι** αὐτά], and in due time the shepherd was to bring goats and give the children their milk and do everything else necessary", "Царь велел отдать двоих новорожденных младенцев (от простых родителей) пастуху на воспитание среди стада [коз]. По приказу царя никто не должен был произносить в их присутствии ни одного слова. Младенцев поместили в отдельной пустой хижине [ἐν στέγῃ δὲ ἐρήμῃ ἐπ' ἑωυτῶν **κέεσθαι** αὐτά], куда в определенное время пастух приводил коз и, напоив детей молоком, делал все прочее, что необходимо".

3.121.1 "when Oroetes sent a herald to Samos with some request (it is not said what this was), the herald found Polycrates **lying** [κατα=κέιμενον] in the men's apartments, in the company of Anacreon of Teos", "Орет послал глашатая на Самос с какой-то просьбой (а о чем он просил, не сообщается). Поликрат в это время **сидел** [κατα=κέιμενον] в мужском покое и с ним был Анакреон Теосский".

7.229.1 "It is said that two of these three hundred, Eurytus and Aristodemus, could have agreed with each other either to come home safely together to Sparta, since Leonidas had dismissed them from the camp and they were **lying** [κατ=εκέατο] at Alpeni very sick of ophthalmia", "Рассказывают, что двое из трехсот [спартанцев] - Еврит и Аристодем - оба могли бы остаться в живых, если бы были единомышленны, и возвратиться в Спарту (они были отпущены Леонидом из стана и **лежали** [κατ=εκέατο] в Альпенах, страдая тяжелым глазным недугом).".

General Ancient Greek: *keimai* ~ *katá=keimai* [Edwards 1914: 144; Yonge 1849: 297; LSJ].

Ancient Attic Greek (Plato): Brandwood 1976: 489. A prefixal verb, used for the meanings 'to lie down' and simply 'to lie'. Cf. the examples:

Sym. 192d "Suppose that, as they **lay** [κατακειμένοις] together, Hephaestus should come and stand over them, and showing his implements should ask <...>", "И если бы перед ними, когда они **лежат** [κατακειμένοις] вместе,

предстал Гефест со своими орудиями и спросил их <...>; Phaedo 117b "except drink the poison and walk about till your legs feel heavy; then **lie down** [κατακεῖσθαι], and the poison will take effect of itself", "просто выпей и ходи до тех пор, пока не появится тяжесть в ногах, а тогда **ляг** [κατακεῖσθαι]. Оно подействует само"; Phaedrus 230e "So now that I have come here, I intend to **lie down** [κατακείσεσθαι], and do you choose the position in which you think you can read most easily", "Но раз уж мы сейчас пришли сюда, я, пожалуй, **прилягу** [κατακείσεσθαι], а ты расположись, как тебе, по-твоему, будет удобнее читать"; Phaedrus 255e-256a "Like the lover, though less strongly, he desires to see his friend, to touch him, kiss him, and **lie down** [συγ=κατακεῖσθαι] by him <...> and when they **lie together** [συγ=κατακέωνται], he would not refuse his lover any favor, if he asked it", "Как и у влюбленного, у него тоже возникает желание - только более слабое - видеть, прикасаться, целовать, **лежать вместе** [συγ=κατακεῖσθαι], и в скором времени он, естественно, так и поступает <...> а когда они **лягут вместе** [συγ=κατακέωνται], он не способен отказать влюбленному в его доле наслаждения".

Prefixless κείμαι [Brandwood 1976: 498] is a generic, frequently used verb for 'to lie, be situated', although examples with animated subjects are scarcely attested:

Prot. 344c "just as you cannot knock over one who is **lying** [κείμενόν] down, but one who is standing [ἑστῶτά]; you might knock over a standing man so as to make him **lie** [κείμενον] down", "He **лежащего** [κείμενόν] мог бы свалить кто-нибудь, а того, кто стоит [ἑστῶτά] - чтобы он упал: ведь не того же, кто уже **лежит** [κείμενον]".

Distinct from the specific verb κατα=κλίνω 'to lie down' [Brandwood 1976: 489], e.g.:

Phaedo 117e "He walked about and, when he said his legs were heavy, **lay down** [κατεκλίνη] on his back", "Сократ сперва ходил, потом сказал, что ноги тяжелеют, и **лег** [κατεκλίνη] на спину"; Phaedrus 229b "There is shade there and a moderate breeze and grass to sit [καθίζεσθαι] on, or, if we like, to **lie down** [κατακλινῆναι] on", "Там тень и ветерок, а на траве можно сесть [καθίζεσθαι] и, если захочется, **прилечь** [κατακλινῆναι]".

Modern Demotic Greek: Cognate to Ancient Greek *eks=apló-o*: {ἐξαπλόω} 'to unfold, roll out' with the additional nasal suffix.

The verb *ks=ap'l'o-n-o* was elicited from two out of our three informants - Yalamas & Yanitsi, both of them from Athens. The third informant, Patzis from Thessaloniki, has suggested the verb *p'eft-o* {πέφτω} for the meaning 'to lie'. In standard Athenian Demotic, *p'eft-o* normally means 'to fall, come down' (cognate to Ancient Greek *pípt-o*: {πίπτω} 'to fall down'). Apparently this is the only case where some lexical difference between Athenian and Thessaloniki Demotic could be traced within our 110-item wordlist.

Southern Tsakonian: Deffner 1923: 364; Kostakis 1986-1987, 2: 319; Vyatkina 2015: 58. The Northern Tsakonian stem variant: *c=ap'l'u-n-u* {τσαπλούνου}. Cognate to Modern Demotic *ks=ap'l'o-n-o* {ἐξαπλώνω} 'to lie', further to Ancient Greek *eks=apló-o*: {ἐξαπλόω} 'to unfold, roll out'. Tsakonian *c=ap'r'u-k^h-u* ~ *c=ap'l'u-n-u* looks adapted from Demotic *ks=ap'l'o-n-o* or at least influenced by it.

Pharasa Greek: Not documented.

Cappadocian Greek (Aravan): Mavrothalividis & Kesisoglu 1960: 127. Cf. the examples: "He went and lay down for a while" [Mavrothalividis & Kesisoglu 1960: 127], "Having fainted, she falls and lies" [Mavrothalividis & Kesisoglu 1960: 213]. Cognate to Ancient Greek *k^hal-á-o*: {χάλλάω} 'to slacken, loosen; to become slack or loose' with an additional nasal suffix.

This is actually the verb from the Axo subdialect; expressions for 'to lie' are not properly documented for other subdialects, although cf. *tⁱ-me* {κειμαι}, glossed as 'to lie' in [Dawkins 1916: 608] for several subdialects, but without textual evidence.

The meaning 'to lie down' is expressed by the verb *p'eft-o* {πέφτω} 'to fall' [Dawkins 1916: 633] at least in some subdialects as follows from the example: Delmeso "Lie down; let me look at your head" [Dawkins 1916: 313]; plus the same in the Silli dialect: "The man and his wife lay down in one room, and his companion in another room" [Dawkins 1916: 305].

48. LIVER

Ancient Attic Greek (Plato) *hê:p-ar* {ἥπαρ} (1), Modern Demotic Greek *sik'ot-i* {σικώτι} (2), Southern Tsakonian *šk'ot^h-i* ~ *šik'ot^h-i* {ᾔκῶκι} (2), Pharasa Greek *sig'ot-i* {σιγῶτι} (2), Cappadocian Greek (Aravan) *šk'ot* {ᾔκῶτ} (2).

References and notes:

Ancient Ionic Greek (Herodotus): Not attested.

General Ancient Greek: ἥπαρ [Edwards 1914: 146; Yonge 1849: 302; LSJ].

Ancient Attic Greek (Plato): Brandwood 1976: 439. Cf. an example:

Tim. 67b "In general, then, let us lay it down that sound is a stroke transmitted through the ears, by the action of the air upon the brain and the blood, and reaching to the soul; and that the motion caused thereby, which begins in the head and ends about the seat of the **liver** [ἥπατος], is 'hearing'", "В общих чертах скажем, что звук - это толчок, производимый воздухом через уши на мозг и кровь и доходящий до самой души, между тем как вызванное этим толчком движение, которое начинается с головы и оканчивается в области **печени** [ἥπατος], есть слышание".

Modern Demotic Greek: From the Medieval Greek diminutive {σικώτιον} 'liver', cognate to the Ancient Greek adjective *sū:k-o-t-o-* {σῦκωτός} 'fed on figs', from *sū:k-o-n* {σῦκον} 'fig (fruit)' = Modern Demotic *s'ik-o* {σύκο} 'fig (fruit)'. The meaning 'liver' originates from the Ancient Greek collocation {ἥπαρ σῦκωτόν} 'the liver (ἥπαρ) of an animal so fattened', literally 'figgy liver'.

Southern Tsakonian: Deffner 1923: 347; Kostakis 1986-1987, 3: 204; Vyatkina 2015: 58. Borrowed from Demotic *sik'ot-i* 'liver', further to the word for 'fig (fruit)'.

Pharasa Greek: Dawkins 1916: 646.

Cappadocian Greek (Aravan): Dawkins 1916: 646. This is actually the inherited Greek word from the Fertek subdialect; the proper Aravan term for 'liver' is not documented. In some other subdialects (Ghurzono, Phloita), superseded by the Turkish loanword *ş'ir* {j'éq} [Dawkins 1916: 670].

49. LONG

Ancient Ionic Greek (Herodotus) *mak-r-ó-* {μακρός} (1), Ancient Attic Greek (Plato) *mak-r-ó-* {μακρός} (1), Modern Demotic Greek *makr-i-* {μακρύς} (1), Southern Tsakonian *makr-u* {μακρού} (1), Cappadocian Greek (Aravan) *makr-i* {μακρύ} (1).

References and notes:

Ancient Ionic Greek (Herodotus): Powell 1938: 213. Polysemy: 'long (spatial) / long (temporal) / far (spatial, temporal)'. Some examples are:

2.96.2 "fastening these four foot logs to **long** [μακροῦς] and close-set stakes", "Эти двухлоктевые брусья скрепляют затем **длинными** [μακροῦς] и крепкими деревянными гвоздями".

7.69.1 "The Arabians wore mantles girded up, and carried at their right side **long** [μακρά] bows curving backwards", "Арабы были одеты в длинные, высоко подобранные бурнусы и носили на правой стороне очень **длинные** [μακρά] вогнутые назад [гибкие] луки".

General Ancient Greek: μακρός ~ δολιχός [Edwards 1914: 147; Yonge 1849: 303; LSJ]. δολιχός is unattested in Hdt.

Ancient Attic Greek (Plato): Brandwood 1976: 545. Polysemy: 'long (spatial) / long (temporal)'. Cf. some examples:

Ion 533e "so that sometimes there is formed quite a **long** [μακρός] chain of bits of iron and rings, suspended one from another", "так что иногда получается очень **длинная** [μακρός] цепь из кусочков железа и колец, висящих одно за другим"; Meno 82e-83a "Tell me, boy, do you say we get the double space from the double line? The space I speak of is not **long** [μακρόν] one way and short [βραχύ] the other, but must be equal each way like this one, while being double its size - eight square feet", "По-твоему выходит, что, если удвоить стороны, получается удвоенный квадрат? Я имею в виду не такую фигуру, у которой одна сторона **длинная** [μακρόν], а другая короткая [βραχύ], а такую, у которой все четыре стороны равны, как у этой, но только удвоенную, восьмифутовую"; Rep. 2.364d "a certain **long**

[μακράν] and uphill road", "да и путь к ней какой-то **долгий** [μακράν] и крутой".

The adjective δολιχός is not attested in Plato.

Modern Demotic Greek: Cognate to the basic Ancient Greek term *mak-r-ó-* {μακρός} 'long' (with another thematic vowel).

Southern Tsakonian: Deffner 1923: 222; Kostakis 1986-1987, 2: 207. Directly cognate to Modern Demotic Greek *makr-'i-* {μακρός} 'long', further to Ancient Greek *mak-r-ó-* {μακρός} 'long' (with another thematic vowel). Tsakonian *makr-'u* looks adapted from Demotic *makr-'i-* or at least influenced by it.

Pharasa Greek: Not documented.

Cappadocian Greek (Aravan): Phosteris & Kesisoglu 1960: 32. No textual instances. In the only example from the Ulaghatsh subdialect: "long hair" [Kesisoglu 1951: 144], the loanword *uz'un-i* is used < Turkish *uzun* 'long'.

50. LOUSE

Ancient Ionic Greek (Herodotus) *p^ht^héyr* {φθείρ} (1), Ancient Attic Greek (Plato) *p^ht^héyr* {φθείρ} (1), Modern Demotic Greek *ps'ir-a* {ψείρα} (1), Southern Tsakonian *ps'ir-a* {ψείρα} (1), Pharasa Greek *fθ'ir-i* {φθείρι} (1), Cappadocian Greek (Aravan) *f'cir* {φ'είρ} (1).

References and notes:

Ancient Ionic Greek (Herodotus): Powell 1938: 373. Attested 2x:

2.37.2 "Their priests shave the whole body every other day, so that no **lice** [φθείρ] or anything else foul may infest them as they attend upon the gods", "Каждые три дня жрецы сбривают волосы на своем теле, чтобы при богослужении у них не появилось **вшей** [φθείρ] или других паразитов".

4.168.1 "each catches her own **lice** [φθείρας], then bites and throws them away. They are the only Libyans that do this", "Поймав **вошь** [φθείρας], они кусают ее в свою очередь и затем отбрасывают. Так поступают из всех ливийцев только они одни, и только у них существует обычай предлагать царям своих девушек на выданье".

General Ancient Greek: φθείρ ~ δίρκος [LSJ]. δίρκος is unattested in Hdt.

Ancient Attic Greek (Plato): Lice are not mentioned in Plato. We fill the slot with the word *p^ht^héyr* {φθείρ} from Aristophanes: *Peace* 740 "he is the one who has compelled his rivals no longer to scoff at rags or to war with **lice** [φθειροσίν]".

Modern Demotic Greek: Cognate to the basic Ancient Greek term *p^ht^héyr* {φθείρ} 'louse'.

Southern Tsakonian: Deffner 1923: 398; Kostakis 1986-1987, 3: 373; Vyatkinina 2015: 58. Cognate to Modern Demotic *ps'ir-a* {ψείρα}, Ancient Greek *p^ht^héyr* {φθείρ} 'louse'. Tsakonian *ps'ir-a* looks adapted from Demotic *ps'ir-a* or at least influenced by it.

Pharasa Greek: Dawkins 1916: 656; Andriotis 1948: 88. Diminutive from Ancient Greek *p^ht^héyr* {φθείρ} 'louse'.

Cappadocian Greek (Aravan): Dawkins 1916: 656; Phosteris & Kesisoglu 1960: 44. In other subdialects: Sinasos *ft'ir-i* {φτειίρι}, Fertek *ft'ir* {φτειίρι} [Dawkins 1916: 656]. All these forms reflect the diminutive variant of Ancient Greek *p^ht^héyr* {φθείρ} 'louse'. In the Axo subdialect, the original term *ft'ir* {φτειίρι} 'louse' [Mavrokhalividis & Kesisoglu 1960: 126] coexists with *skol'ek* {σκωλέικ}, with an interesting polysemy: 'worm (in general) / louse' [Mavrokhalividis & Kesisoglu 1960: 121]; the latter meaning of *skol'ek* is proven by the example "Lice have been eating him" and the derived adjective *skolet-'ar* {σκωλεκιάρα} 'worm-eaten, wormy / lice-ridden, lousy' [Mavrokhalividis & Kesisoglu 1960: 121]. It is unclear, however, which one is the default word for 'louse' in Axo.

51. MAN

Ancient Ionic Greek (Herodotus) *anér* {άνήρ} (1), Ancient Attic Greek (Plato) *anér* {άνήρ} (1), Modern Demotic Greek *'andr-a-s* ~ *'adr-a-s* {άνδρας, άντρας} (1), Southern

Tsakonian 'aṣop-o {ἄτῶπο} (2), Pharasa Greek *nom'at* {νομάτ} (3), Cappadocian Greek (Aravan) 'arop-o-s {ἄρωπος} (2).

References and notes:

Ancient Ionic Greek (Herodotus): Powell 1938: 26. Polysemy: 'man (male human being) / husband / person, human being'. The first meaning possesses several hundreds of attestations; the last one is rare (ἀνήρ is not the basic word for 'person' q.v.). Some examples for the meaning 'man (male human being)' are:

1.10.3 "The woman glimpsed him as he went out, and perceived what her husband [ἀνδρὸς] had done. But though shamed, she did not cry out or let it be seen that she had perceived anything, for she meant to punish Candaules; since among the Lydians and most of the foreign peoples it is felt as a great shame that even a **man** [ἄνδρα] be seen naked", "Тем не менее женщина видела, как он выходил. Хотя она поняла, что все это подстроено ее мужем [ἀνδρὸς], но не закричала от стыда, а, напротив, показала вид, будто ничего не заметила, в душе же решила отомстить Кандаулу. Ведь у лидийцев и у всех прочих варваров считается великим позором, даже если и **мужчину** [ἄνδρα] увидят нагим".

1.61.4 "in course of time, not to make a long story, everything was ready for their return: for they brought Argive mercenaries from the Peloponnese, and there joined them on his own initiative a **man** [ἀνήρ] of Naxos called Lygdamis, who was most keen in their cause and brought them money and **men** [*i. e. soldiers*] [ἄνδρας]", "И действительно, из Пелопоннеса прибыли аргосские наемники, из Наксоса также приехал добровольно ревностный приверженец [ἀνήρ] [Писистрата] по имени Лигдамид с деньгами и **людьми** [*m. e. с в ᾧ α ο ι*] [ἄνδρας]".

1.172.1 "Their [*i.e. the Caunians*'] chief pleasure is to assemble for drinking-bouts in groups according to their ages and friendships: **men** [ἀνδράσι], women [γυναῖσι], and children", "для кавниев самое высокое удовольствие - это собираться на многолюдные пирушки сверстникам и друзьям, именно **мужчинам** [ἀνδράσι], женщинам [γυναῖσι] и детям".

2.35.2 "Among them, the women [γυναῖκες] buy and sell, the **men** [ἄνδρες] stay at home and weave; and whereas in weaving all others push the woof upwards, the Egyptians push it downwards", "Так, например, у них женщины [γυναῖκες] ходят на рынок и торгуют, а **мужчины** [ἄνδρες] сидят дома и ткут. Другие народы при тканье толкают уток кверху, а египтяне - вниз".

Cf. also ἄρσην 'male (adj.); male (subst.)' 30x [Powell 1938: 142], which can sometimes denote 'man, male human being', e.g.:

2.65.3 "Men [ἄρσενες] and **women** [θήλειαι] are appointed guardians to provide nourishment for each kind [*of the animals*] respectively; a son inherits this office from his father", "Для ухода за животными каждой породы назначены из египтян особые служители - мужчины [ἄρσενες] и **женщины** [θήλειαι], и эти должности переходят по наследству от отца к сыну".

General Ancient Greek: ἀνήρ ~ φῶς ~ ἄρσην [Edwards 1914: 151; Yonge 1849: 309; LSJ]. φῶς is unattested in Hdt.

Ancient Attic Greek (Plato): Brandwood 1976: 73. Polysemy: 'man (male human being) / husband / person, human being'. Cf. some examples for the basic meaning 'man':

Sym. 179b "Furthermore, only such as are in love will consent to die for others; not merely **men** [ἄνδρες] will do it, but women [γυναῖκες] too", "Ну, а умереть друг за друга готовы одни только любящие, причем не только **мужчины** [ἄνδρες], но и женщины [γυναῖκες]"; Sym. 191c "so that if in their embraces a **man** [ἀνήρ] should happen on a woman [γυναῖκι] there might be conception and continuation of their kind; and also, if male [ἄρσην] met with male [ἄρσενι] they might have satiety of their union and a relief", "чтобы при совокуплении **мужчины** [ἀνήρ] с женщиной [γυναῖκι] рождались дети и продолжался род, а когда мужчина [ἄρσην] сойдется с женщиной [ἄρσενι] - достигалось все же удовлетворение от соития".

Cf. also ἄρσην 'male (adj.); male (subst.)' [Brandwood 1976: 119], which can sometimes denote 'man, male

human being' as, e.g., in Sym. 191c above.

The noun φῶς [Brandwood 1976: 953] is not used in Plato.

Modern Demotic Greek: Cognate to the oblique stem *andr-* {ἀνδρ-} of the basic Ancient Greek term *anér* {ἀνήρ} 'man'.

Southern Tsakonian: Deffner 1923: 57; Pernot 1934: 163; Kostakis 1986-1987, 1: 83; Vyatkina 2015: 58. Polysemy: 'man / husband / person'. Cognate to Ancient Greek *ánth'rop-o-s* {ἀνθρωπος} 'person', Modern Demotic Greek *ánthrop-o-s* {ἀνθρωπος} 'person'.

Pharasa Greek: Dawkins 1916: 627. Polysemy: 'man / person / husband'. Back formation from Medieval Greek pl. t. *onom'at-i* {ονομάτοι} 'persons, individuals', derived from *onom-a*, pl. *on'om-at-a* {όνομα, ονόματ-} 'name'. This is the basic term for at least 'man' and 'person' in Pharasa. Cf. some examples for the meaning 'man': "The man mounted on the horse. And the little boy mounted on the horse's crupper" [Dawkins 1916: 469], "In a time of old there was a man. He had a wife" [Dawkins 1916: 475]. Cf. some examples for the meaning 'person': "The mother of the chicks came. She saw that a man is sleeping at the root of the poplar" [Dawkins 1916: 471], "Sir, when a man dies and is made whole again, is his oath annulled?" [Dawkins 1916: 473], "The ogres said, '<...> Perhaps there was a man in here'" [Dawkins 1916: 485], "In a time of old there was a man. He had also a wife" [Dawkins 1916: 489], "Afterwards men in the village there heard of it" [Dawkins 1916: 505], "On Sunday a man questioned him" [Dawkins 1916: 517], "In a time of old there were four men" [Dawkins 1916: 465]. For 'husband': "Husband, I shall go to ask God to give us a baby" [Dawkins 1916: 475], "She said to her man (*andra*), 'Man (*e nom'ati*), I have discovered what to do'" [Dawkins 1916: 477].

The borrowing *ins'an-i* {ινσάνι} 'person' [Dawkins 1916: 665] is also sometimes used, e.g., "He went also to the big apple-trees. He took one from them. He became a donkey. He took one from the next tree. He became a man" [Dawkins 1916: 481].

The somewhat infrequent word *'andr-a-s* {ἀνδρας} [Dawkins 1916: 584] apparently means only 'husband' (despite Dawkins' gloss 'man'). Cf. some examples: "She said to her man (*andra*), 'Man (*e nom'ati*), I have discovered what to do'" [Dawkins 1916: 477], "In a time of old there were a woman and a man, a little boy and a little girl" [Dawkins 1916: 479], "His wife wrote him a letter; she sent it to Stambul to her husband" [Dawkins 1916: 541].

Cappadocian Greek (Aravan): Dawkins 1916: 584; Phosteris & Kesisisoglu 1960: 20. In other subdialects: passim *'a thop-o-s* {ἄθρωπος}, Axo, Ghurzono *'arjop-o-s* {ἄρχιωπος}, Ferteke *'atrop-o* {ἄτροπωπο}, Semendere *'arup-u-s* {ἄτρουπους}, Misti *'arab-u-s* {ἄραβους} [Dawkins 1916: 584].

There are several competing terms for 'man', 'person' and 'husband' in Cappadocian. Unfortunately, textual analysis does not always permit to establish their status.

Out of inherited words, Cappadocian *'a thop-o-s* {ἄθρωπος} with polysemy: 'man (male human being) / person' seems the basic term for both meanings. It is a frequent word, cf. some examples for both meanings from various subdialects: Delmeso "let us see what kind of man he is" [Dawkins 1916: 307], Delmeso "And it (= the magic apple) became a man again" [Dawkins 1916: 307], Ferteke "He found a signet-ring. He licked it. A man appeared before him, and said" [Dawkins 1916: 329], Phloita "Where is the thing you have which kills men?" [Dawkins 1916: 423], Phloita "And that man says (to the snake)" [Dawkins 1916: 429], Silata "Late in the evening the seven men came, and saw that their food was missing" (*Little Snow-White* tale) [Dawkins 1916: 443], Potamia "They belong to the man who went to be married to the king's daughter" [Dawkins 1916: 457].

Its very close synonym is *y'er'if-o-s* {χερίφος} 'man / person' [Dawkins 1916: 672], borrowed from Turkish *herif* 'fellow, guy'. This word is also frequently used in Cappadocian, cf. some examples on both meanings: Delmeso "In that village there was a man, and his house was on the sea. And he had a little boy; and his wife was dead" [Dawkins 1916: 317], Delmeso "And the man took the children and says" [Dawkins 1916: 319], Aravan "The snake said to the camel; 'I was here inside the box; this man uncovered me. Am I to eat him?'" [Dawkins 1916: 337], Ulaghatsh "The man afterwards sent his son" [Dawkins 1916: 361], Ulaghatsh "A man had a son" [Dawkins 1916: 365], Ulaghatsh "The man learned about his dish" [Dawkins 1916: 379].

There is also another borrowed term for 'person', relatively frequently used in Cappadocian: *ins'an-o-s* {ινσάνος} [Dawkins 1916: 665], a wandering Oriental word of Arabic origin. Cf. some examples: Axo "There is a smell of man here" [Dawkins 1916: 389], Axo "they set the mill-stone working, they killed that man" [Dawkins 1916: 391], Malakopi "Who are you, that you kill men?" [Dawkins 1916: 409].

In the Ulaghatsh and Ferteke subdialects, a frequent word for 'person' is *kan'is* {κανείς} [Dawkins 1916: 606; Kesisisoglu 1951: 70]. It means 'no one, nobody' in other subdialects, corresponding to Modern Demotic *kan-'i-s* {κανείς} 'no one, nobody'. Cf. some Ulaghatsh examples: "Her master said, 'If it be a man', said he, 'it shall be mine; if it be a thing',

said he, 'let it be yours'" [Dawkins 1916: 359], "He saw there a snake: down to his middle he is a man, and from his middle downwards he was a snake" [Dawkins 1916: 377], "Here is the smell of a man <...> There is a man here" [Dawkins 1916: 381].

Finally, a rarely used word for 'person' is *nom'at* {νομάτ} [Dawkins 1916: 627], cognate to Pharasa *nom'at* {νομάτ} 'man / person / husband'. Cf. the example: Ghurzono "They (= the robbers) used to strip men. And these men went to the king, and were telling him" [Dawkins 1916: 343].

The inherited word *'andr-a-s* {ἄνδρας} is glossed as 'man' in [Dawkins 1916: 584], but it seems that the translation 'husband' perfectly fits available contexts. Cf. some examples: Aravan "Once there were a woman and a man" [Dawkins 1916: 335], Ghurzono "When the girl and her husband were sleeping" [Dawkins 1916: 344], Ulaghatsh "A man and his wife had twelve sons" [Dawkins 1916: 347], Ulaghatsh "A man and wife had a son" [Dawkins 1916: 353], Phloita "Then the man took his wife, and tied her to his horse's tail" [Dawkins 1916: 437].

52. MANY

Ancient Ionic Greek (Herodotus) *poll-ó-* {πολλός} (1), Ancient Attic Greek (Plato) *pol-í-* {πολύς} (1), Modern Demotic Greek *pol-'i-* {πολύς} (1), Southern Tsakonian *p'as-e* {πᾶσε} (2) / *pers-'e* {περσέ} (3), Pharasa Greek *pol-'i* {πολύ} (1), Cappadocian Greek (Aravan) *pol-'i* {πολύ} (1).

References and notes:

Ancient Ionic Greek (Herodotus): Powell 1938: 313. Polysemy: 'many / much'. It is the default expression for this meaning, an adjective used with countable [pl.] and uncountable [sg.] nouns. Several hundred attestations. Some examples with countable nouns are (plural forms):

1.190.2 "There they had stored provisions enough for very **many** years [ἐτέων κάρτα πολλῶν]", "запасшись продовольствием на очень **много** лет [ἐτέων κάρτα πολλῶν]".

2.20.3 "Yet there are **many** rivers [ποταμοὶ πολλοὶ] in Syria and **many** [πολλοὶ] in Libya, and they behave nothing like the Nile".

2.92.2 "When the river is in flood and flows over the plains, **many** lilies [κρίνεα πολλά], which the Egyptians call lotus, grow in the water", "Когда на реке начинается половодье и поля затоплены, в воде вырастает **много** лилий [κρίνεα πολλά], которые египтяне называют лотосом".

7.210.2 "among so **many** people [πολλοὶ ἄνθρωποι] there were few real men [ὀλίγοι ἄνδρες]. The battle lasted all day", "людей у персов **много** [πολλοὶ ἄνθρωποι], а мужей [среди них] мало [ὀλίγοι ἄνδρες]. Схватка же эта длилась целый день".

Some examples with uncountable nouns are (singular forms):

1.79.2 "All had turned out contrary to Croesus' expectation, and he was in a **great** quandary [ἐς ἀπορίην πολλήν]; nevertheless, he led out the Lydians to battle", "Крез оказался в **весьма** затруднительном положении [ἐς ἀπορίην πολλήν], так как ход событий оказался совершенно иным, чем он предполагал. Тем не менее царь повел своих лидийцев в бой".

1.86.3 "When this occurred to him, he heaved a deep sigh and groaned aloud after **long** silence [ἐκ πολλῆς ἡσυχίης], calling out three times the name 'Solon'", "Когда Крезу пришла эта мысль, он глубоко вздохнул, застонал и затем после **долгого** молчания [ἐκ πολλῆς ἡσυχίης] трижды произнес имя Солона".

A second candidate for 'many' is the adjective *syxhós* [Powell 1938: 347], which is closely synonymous to *pollós*, but is significantly less frequent (47×). Some examples with countable nouns are (plural forms):

1.125.3 "Now there are **many** tribes [συχνὰ γένεα] in Persia: those of them that Cyrus assembled and persuaded to revolt from the Medes were the Pasargadae, the Maraphii, and the Maspii", "Племен персидских **много**

[συχνά γένεα]. Кир собрал часть из них и убедил отложиться от мидян".

1.202.1 "It is reported that there are **many** islands [νήσους συχνάς] in it [*in the Araxes river*] as big as Lesbos", "На Араксе, как передают, **много** островов [νήσους συχνάς] величиной с Лесбос".

2.92.4 "this [*k. of lilies*] produces **many** [συχνά] edible seeds as big as olive pits", "Посаженное в Египте, оно [*растение алики триū*] приносит **много** [συχνά] плодов, но дурного запаха".

General Ancient Greek: πολύς (πολλός) ~ σύχνος [Edwards 1914: 152; Yonge 1849: 311; LSJ].

Ancient Attic Greek (Plato): Brandwood 1976: 764. Polysemy: 'many / much'. This is the default expression for this meaning, an adjective used with countable [pl.] and uncountable [sg.] nouns. Several hundred attestations. Some examples with countable nouns are (plural forms):

Soph. 220a "And two classes of animal-hunting might properly be made, one (and this is divided under **many** [πολλοῖς] classes and names) the hunting of creatures that...", "Но не справедливо ли указать два вида охоты за животными и один из них - за животными на суше, распадающийся на **много** [πολλοῖς] видов и названий, - наименовать охотой за обитающими на суше..."; Gorg. 448a "I may add that nobody has asked me anything new for **many** [πολλῶν] years now", "я утверждаю, что ни разу за **много** [πολλῶν] лет никто не задал мне вопроса, который бы меня озадачил"; Criti. 109e "they and their children for **many** [πολλάς] generations", "при этом они и их потомки **много** [πολλάς] поколений подряд...".

An example for πολύς with an uncountable noun:

Crito 45a "... for it is not even a large sum of money [lit.: **much** money, πολὺ τὰργύριόν] which we should pay to some men who...", "Да и не так **много** требуют денег [πολὺ τὰργύριόν] те, кто берется спасти тебя и вывести отсюда".

A close synonym seems to be συχνός 'many / much' [Brandwood 1976: 854], but it is significantly less frequent (ca. 55×). Some examples for plural forms:

Laws 3.698d "Datis, with his **many** [συχναῖς] myriads, captured by force the whole of the Eretrians", "Датис при помощи **многочисленного** войска [μυριάσι συχναῖς] в короткое время совершенно завладел Эретрией"; Soph. 246b "I myself have met with **many** [συχνοῖς] of them", "ведь со **многими** [συχνοῖς] из них случалось встречаться и мне".

Modern Demotic Greek: An adjectival stem. Polysemy: 'many / much'. Cognate to the basic Ancient Greek term *pol-* ἡ {πολύς} 'many / much'.

Southern Tsakonian: Deffner 1923: 284; Kostakis 1986-1987, 3: 30. In [Vyatkina 2015: 58], the plural form is transcribed as *p'áši*. An adjectival stem. Polysemy: 'many / much / whole / every'. Cognate to Ancient Greek nom. sg. m. *pâs* {πάς} (< **pant-s*, pl. *pánt-es* {πάντες}) 'all' q.v.

There are two Southern Tsakonian adjectives for the meaning 'many':

1) *p'as-e* {πάσε} [Deffner 1923: 284; Kostakis 1986-1987, 3: 30], cf. Deffner's and Kostakis' examples: "many men", "many fishes", "He knows many things", "a lot of money", "There were many tomatoes". In female gender, *p'as-a* {πάσα} retains the old meanings 'whole; every', cf. the examples: "I said you the whole truth", "every woman", "every day".

2) *pers-e* {περσέ} [Deffner 1923: 289; Kostakis 1986-1987, 3: 45], cf. Deffner's and Kostakis' examples: "many men", "many ships", "many times", "a lot of effort", "Last year we had a lot of pears", "many children", "a lot of beans".

Kostakis explicitly defines *p'as-e* and *pers-e* as synonyms for 'many'. We follow suit. Deffner 1923: 289; Kostakis 1986-1987, 3: 45. An adjectival stem. Polysemy: 'many / much / very'. Cognate to Ancient Greek *periss-ó-* {περισσός} 'beyond the regular number or size, prodigious'.

Pharasa Greek: Dawkins 1916: 636.

Cappadocian Greek (Aravan): Dawkins 1916: 636; Phosteris & Kesisoglu 1960: 38.

53. MEAT

Ancient Ionic Greek (Herodotus) *kréas* {κρέας} (1), Ancient Attic Greek (Plato) *kréas* {κρέας} (1), Modern Demotic Greek *kr'ea-s* {κρέας} (1), Southern Tsakonian *kr'i-e* {κρηῆ} (1), Pharasa Greek *krä-s* {κράς} (1), Cappadocian Greek (Aravan) *ḫiry'a-s* {κιριάς} (1).

References and notes:

Ancient Ionic Greek (Herodotus): Powell 1938: 200. 29×. Some examples are:

1.59.1 "This Hippocrates was still a private man when a great marvel happened to him when he was at Olympia to see the games: when he had offered the sacrifice, the vessels, standing there full of **meat** [κρεῶν] and water, boiled without fire until they boiled over", "Этому-то Гиппократу, когда он как простой гражданин присутствовал на Олимпийских играх, было явлено великое знамение: при жертвоприношении стоявшие там котлы с **мясом** [κρεῶν] и водой закипели без огня и вода полилась через край".

1.119.3 "But when Harpagus' son came, Astyages cut his throat and tore him limb from limb, roasted some of the **flesh** [κρεῶν] and boiled some, and kept it ready after he had prepared it", "Между тем, лишь только сын Гарпага пришел [во дворец] к Астиагу, тот велел умертвить мальчика и рассечь [труп] на куски. Часть **мяса** [κρεῶν] царь приказал поджарить, а часть сварить, и это хорошо приготовленное блюдо держать наготове".

1.119.4 "So when the hour for dinner came and the rest of the guests and Harpagus were present, Astyages and the others were served dishes of lamb's **meat** [μηλέων κρεῶν]", "Прочим гостям и самому Астиагу были поставлены столы с **бараниной** [μηλέων κρεῶν]".

2.41.3 "For this reason, no Egyptian man or woman will kiss a Greek man, or use a knife, or a spit, or a cauldron belonging to a Greek, or taste the **flesh** [κρέως] of an unblemished bull that has been cut up with a Greek knife", "Вот почему ни один египтянин или египтянка не станет целовать эллина в уста и не будет употреблять эллинского ножа, вертела или котла. Они даже не едят **мяса** [κρέως] "чистого" быка, если он разрублен эллинским ножом".

General Ancient Greek: κρέας ~ ἔδεσμα [Edwards 1914: 155; Yonge 1849: 314; LSJ]. ἔδεσμα is unattested in Hdt.

Ancient Attic Greek (Plato): Brandwood 1976: 512. Cf. some examples:

Rep. 1.338c "if Polydamas the pancratiast is stronger than we are and the **flesh** [κρέα] of beeves is advantageous for him"; Laws 3.679a "thus they were well supplied with milk and **meat** [κρεῶν], and they procured further supplies of food, both excellent and plentiful, by hunting", "Не могло у них быть и недостатка в молоке и **мясе** [κρεῶν]".

Distinct from σάρξ [Brandwood 1976: 810] 'flesh', i.e. 'human meat', as, e.g., in:

Tim. 74e-75a "Wherefore the thighs and the shins and the region of the loins and the bones of the upper and lower arm, and all our other parts which are jointless, and all those bones which are void of intelligence within, owing to the small quantity of soul in the marrow - all these are abundantly supplied with **flesh** [σαρξίν]", "Вот почему бедренные и берцовые, тазовые, плечевые и локтевые кости, также и вообще все кости, которые не имеют сочленения и в своем мозгу содержат мало души, а значит, лишены, мышления, - все это было щедро покрыто **плотью** [σαρξίν]".

Cf. ἔδεσμα [Brandwood 1976: 283], which has the generic meaning 'food' in Plato, e.g.:

Rep. 8.559b "And should we not rightly pronounce unnecessary the appetite that exceeds these and seeks other varieties of **food** [ἔδεσμάτων] <...>", "А как обстоит с тем, что сверх этого, то есть с вожделением к иной, избыточной **пище** [ἔδεσμάτων]?"

Modern Demotic Greek: Oblique stem: *krea-t-* {κρέατ-}. Cognate to the basic Ancient Greek term *kréas* {κρέας} 'meat'.

Southern Tsakonian: Deffner 1923: 200; Kostakis 1986-1987, 2: 145. Polysemy: 'meat / vagina'. Cognate to Modern Demotic *kréas* {κρέας}, Ancient Greek *kréas* {κρέας} 'meat'.

Distinct from *s'ark-a* {σάρκα} 'flesh (of body)' [Deffner 1923: 319] (not found in [Kostakis 1986-1987]), cognate to Ancient Greek *sárk-s* {σάρξ} 'flesh'.

Pharasa Greek: Dawkins 1916: 613; Andriotis 1948: 60. Plural form: *kr'ä-t-a* ~ *kr'ä-t-e* {κρᾶτα, κρᾶτε} [Dawkins 1916: 164]. Transcribed as *kra-s* {κράς} by Andriotis.

Cappadocian Greek (Aravan): Dawkins 1916: 613; Phosteris & Kesiosoglu 1960: 29. Plural form: *tiry'a-t-a* {κιδᾶτα} [Dawkins 1916: 93].

Ancient Ionic Greek (Herodotus) *selé:-n-e: {σελήνη}* (1), Ancient Attic Greek (Plato) *selé:-n-e: {σελήνη}* (1), Modern Demotic Greek *feg'ar-i {φεγγάρι}* (2), Southern Tsakonian *feng'ar-i {φεγγάρι}* (2), Pharasa Greek *feng-os {φένγος}* (2), Cappadocian Greek (Aravan) *feng-os {φένγος}* (2).

References and notes:

Ancient Ionic Greek (Herodotus): Powell 1938: 331. Polysemy: 'moon (1×) / Moon deity (4×)'. An example for 'moon' as a heavenly body:

7.37.2-3 "As it was setting out, the sun [ἥλιος] left his place in the heaven and was invisible, although the sky was without clouds and very clear, and the day turned into night. When Xerxes saw and took note of that, he was concerned and asked the Magi what the vision might signify. They declared to him that the god was showing the Greeks the abandonment of their cities; for the sun [ἥλιον] (they said) was the prophet of the Greeks, as the **moon** [σελήνην] was their own", "Между тем как раз во время сборов царя в поход солнце [ἥλιος], покинув свою обитель на небе, стало невидимым, хотя небо было безоблачное и совершенно ясное, и день обратился в ночь. При виде этого небесного явления Ксерксом овладела тревога, и он спросил магов, что может означать это знамение. Маги же отвечали, что божество этим предвещает эллинам гибель их городов, так как у эллинов солнце [ἥλιον] - провозвестник грядущего, а у персов - **луна** [σελήνην]".

General Ancient Greek: *σελήνη ~ μήνη* [Edwards 1914: 159; Yonge 1849: 323; LSJ]. *μήνη* is unattested in Hdt.

Ancient Attic Greek (Plato): Brandwood 1976: 812. Cf. some examples:

Crat. 409a-b "it seems to have anticipated by many years the recent doctrine of Anaxagoras, that the **moon** [σελήνη] receives its light from the sun", "Похоже, он нечто старое выдал за новое, сказав, что **Луна** [σελήνη] получает свет от Солнца"; Gorg. 451c "he were to ask me: And the speech of astronomy, with what is it concerned? I should say: With the courses of the stars and sun and **moon** [σελήνης], and their relative speeds", "меня бы спросили: Но речи астрономии на что направлены, Сократ? - я ответил бы, что на движение звезд, Солнца, **Луны** [σελήνης] и на то, в каком отношении друг к другу находятся их скорости".

The noun *μήνη* (not found in [Brandwood 1976]) means 'month', e.g.:

Laws 6.762b "trusting that by their moving on every **month** [μήνας] to a new district they will escape trial", "надеясь избегнуть суда ввиду ежемесячного [μήνας] перехода на новое место".

Modern Demotic Greek: Cognate to Medieval Greek {φεγγάριον} 'moon', a diminutive from the noun, attested as Ancient Greek *p^héng-os {φέγγος, -εος}* 'light, splendour, lustre (e.g., moonlight)'.
Southern Tsakonian: Deffner 1923: 381; Kostakis 1986-1987, 3: 301; Vyatkina 2015: 59. Cognate to Modern Demotic Greek *feg'ar-i {φεγγάρι}* 'moon', further to Ancient Greek *p^héng-os {φέγγος, -εος}* 'light'. Tsakonian *feng'ar-i* looks adapted from Demotic *feg'ar-i* or at least influenced by it.

Distinct from *m'in-a {μήνα}* 'month' [Deffner 1923: 233; Kostakis 1986-1987, 2: 236], cognate to Modern Demotic *m'in-as {μήνας}* 'month', Ancient Greek *mén-e: {μήνη}* 'moon / month'.

Pharasa Greek: Dawkins 1916: 656; Andriotis 1948: 56. Directly cognate to Ancient Greek *p^héng-os {φέγγος, -εος}* 'light, splendour, lustre (e.g., moonlight)', Medieval Greek {φέγγος} 'light / moon'. The diminutive *feng-'usk-o-s {φενγούσκος}* is also used for the meaning 'moon' in Pharasa.

Distinct from *min {μήν}* 'month' [Dawkins 1916: 624].

Cappadocian Greek (Aravan): Dawkins 1916: 656; Phosteris & Kesisoglu 1960: 44.

Distinct from *min {μήν}* 'month' [Dawkins 1916: 624], attested in some other subdialects.

55. MOUNTAIN

Ancient Ionic Greek (Herodotus) *ór-os {ὄρος}* (1), Ancient Attic Greek (Plato) *ór-os {ὄρος}*

(1), Modern Demotic Greek *vun-^o* {βουνό} (2), Southern Tsakonian *š'in-a* {š'iva} (3), Pharasa Greek *ruš-i* {ρουσί} (4), Cappadocian Greek (Aravan) *vun-i* {βουνί} (2).

References and notes:

Ancient Ionic Greek (Herodotus): Powell 1938: 268. 113×. Some examples are:

1.36.1 "About this same time a great monster of a boar appeared on the Mysian Olympus, who would come off that **mountain** [ὄρεος] and ravage the fields of the Mysians", "В то время на Мисийском Олимпе обитал огромный вепрь. Он спустился с этой **горы** [ὄρεος] и опустошал нивы мисийцев".

1.110.1-2 "he sent a messenger at once to one of Astyages' cowherds, who he knew pastured his herds in the likeliest spots and where the **mountains** [ὄρεα] were most infested with wild beasts. The man's name was Mitradates, and his wife was a slave like him; her name was in the Greek language *Сυно*, in the Median *Spako*: for 'spax' is the Median word for dog. The foothills of the **mountains** [ὄρέων] where this cowherd pastured his cattle are north of Ecbatana, towards the Euxine sea", "Так сказал Гарпаг и тотчас же послал вестника к одному пастуху-волопасу Астиага, который, как он знал, пас коров на горных пастбищах, где много диких зверей. Звали пастуха Митрадат. Жил он там с женой, которая также была рабыней Астиага. Имя ее на эллинском языке было Кино, а по-мидийски Спако ("собака" по-мидийски спако). Пастбища же, где пас свои стада этот пастух, находились у подножья **горы** [ὄρέων] к северу от Акбатан по направлению к Евксинскому Понту".

General Ancient Greek: ὄρος [Edwards 1914: 160; Yonge 1849: 325; LSJ].

Ancient Attic Greek (Plato): Brandwood 1976: 644. Cf. some examples:

Criti. 113c "near the plain, over against its center, at a distance of about 50 stades, there stood a **mountain** [ὄρος] that was low on all sides", "в середине этой равнины, примерно в пятидесяти стадиях от моря, стояла **гора** [ὄρος], со всех сторон невысокая"; Phaedo 116e "But I think, Socrates, the sun is still upon the **mountains** [ὄρεσιν] and has not yet set", "Но ведь солнце, по-моему, еще над **горами** [ὄρεσιν], Сократ, еще не закатилось".

Modern Demotic Greek: Cognate to Ancient Greek *bu:n-^os* {βουνός} 'hill, mound / heap'.

Southern Tsakonian: Deffner 1923: 346; Pernot 1934: 374; Kostakis 1986-1987, 3: 144. Of unclear origin, cf. Ancient Greek *t^hi:-s*, gen. *t^hi:n-^os* {θίς, θινός} 'heap / beach, shore, sand-bank' (*t^h* > Tsakonian *š* is irregular); according to another hypothesis, *š'in-a* is cognate to Ancient Greek *ri:n-* {ρίς} 'nose', which is better phonetically, but less convincing semantically.

Distinct from the more specific *vr'ax-o* {βράχο} 'cliff, rock, mountain' [Deffner 1923: 79; Kostakis 1986-1987, 1: 203], cognate to or rather borrowed from Demotic *vr'ax-o-s* {βράχος} 'cliff, rock'.

In [Vyatkina 2015: 59], only the Modern Demotic loanword *vun-e* 'mountain' is quoted for Prastos.

Pharasa Greek: Dawkins 1916: 641; Andriotis 1948: 88. Of unclear origin, cf. Ancient Greek *ra:k^h-i-a*: {ράχια} 'flood-tide; rocky shore or beach' or *ra:k^h-i-s* {ράχις} 'lower part of the back, chine; anything ridged like the backbone'.

A second, rarely used term for 'mountain' is *vuiñ-i* {βουινί} [Dawkins 1916: 589].

Cappadocian Greek (Aravan): Dawkins 1916: 589; Phosteris & Kesisoglu 1960: 21. In other subdialects: Phloita, Silata *vuiñ-i* {βουινί} [Dawkins 1916: 589].

56. MOUTH

Ancient Ionic Greek (Herodotus) *stóm-a* {στόμα} (1), Ancient Attic Greek (Plato) *stóm-a* {στόμα} (1), Modern Demotic Greek *sto'm-a* {στόμα} (1), Southern Tsakonian *t^hum-a* {τ'ουμα} (1), Pharasa Greek *sto'm-a* {στόμα} (1), Cappadocian Greek (Aravan) *sto'm-a* {στόμα} (1).

References and notes:

Ancient Ionic Greek (Herodotus): Powell 1938: 337. Polysemy: 'human mouth (9×) / animal mouth (3×) / mouth of river (27×)'. Some examples for 'human mouth':

1.134.1 "When one man meets another on the road, it is easy to see if the two are equals; for, if they are, they kiss each other on the **lips** [στόμασι] without speaking", "При встрече двух персов на улице по их приветствию легко можно распознать, одинакового ли они общественного положения: ведь в таком случае вместо приветствия они целуют друг друга в **уста** [στόμασι]".

3.14.4 "Cambyses next made Psammenitus' son go out before him with two thousand Egyptians of the same age, all with ropes bound round their necks and bridle-bits in their **mouths** [στόματα]", "Камбис послал затем [на казнь] сына Псамменита и 2000 его сверстников с петлей на шее и заткнутым удилами **ртом** [στόματα]".

6.125.4 "then he [*Alcmeon*] filled all the fold of his tunic with gold and strewed the dust among the hair of his head, and took more of it into his **mouth** [στόμα]; when he came out of the treasury, hardly dragging the weight of his boots, he was like anything rather than a human being, with his **mouth** [στόμα] crammed full and all his body swollen", "Потом наполнил золотом всю пазуху, густо насыпал золотого песку в волосы на голове и еще набил в **рот** [στόμα]. Выходя из сокровищницы, Алкмеон еле волочил ноги и был похож скорее на какое-то другое существо, чем на человека. **Вт** [στόμα] его был полон, и вся одежда набита золотом".

General Ancient Greek: στόμα ~ στόμιον ~ γένυς ~ μάσταξ [Edwards 1914: 160; Yonge 1849: 326; LSJ]. γένυς, μάσταξ are unattested in Hdt.; στόμιον means 'horse's bit' [Powell 1938: 337].

Ancient Attic Greek (Plato): Brandwood 1976: 826. Cf. some examples:

Prot. 329d "Do you mean parts, I asked, in the sense of the parts of a face, as **mouth** [στόμα], nose, eyes, and ears <...>?", "В таком ли смысле части, - спросил я, - как вот части лица - **рот** [στόμα], нос, глаза, уши <...>?"; Theaet. 209b "Suppose that I thought 'That is Theaetetus which is a man and has nose and eyes and **mouth** [στόμα] and so forth, mentioning all the parts", "Предположи, что я мыслил, что существует вот этот Теэтет, который есть человек, с носом, глазами, **ртом** [στόμα] и прочими членами тела"; Tim. 75d "And those who fashioned the features of our **mouth** [στόματος] fashioned it with teeth and tongue and lips", "Что касается нашего **рта** [στόματος], то строители снабдили его нынешним его оснащением - зубами, языком и губами"; Soph. 221a "the head and **mouth** [στόμα] of the fish caught", "в голову и **рот** [στόμα] рыбы, которую ловят".

Cf. the diminutive στόμιον [Brandwood 1976: 827], used in the meaning 'river mouth'. The nouns γένυς and μάσταξ are not attested in Plato.

Modern Demotic Greek: Oblique stem: *stóm-at-* {στόματ-}. Cognate to the basic Ancient Greek term *stóm-a* {στόμα} 'mouth'.

Southern Tsakonian: Deffner 1923: 376; Kostakis 1986-1987, 3: 190. Cognate to Ancient Greek *stóm-a* {στόμα} 'mouth'.

Pharasa Greek: Dawkins 1916: 646.

Cappadocian Greek (Aravan): Dawkins 1916: 646; Phosteris & Kesisoglu 1960: 41.

57. NAME

Ancient Ionic Greek (Herodotus) *ú.nom-a* {οὔνομα} (1), Ancient Attic Greek (Plato) *ónom-a* {ὄνομα} (1), Modern Demotic Greek *'onom-a* {όνωμα} (1), Southern Tsakonian *'onim-a* {όνουμα} (1), Pharasa Greek *'onom-a* {ὄνομα} (1), Cappadocian Greek (Aravan) *'onom-a* {ὄνομα} (1).

References and notes:

Ancient Ionic Greek (Herodotus): Powell 1938: 278. Numerous attestations. Some examples are:

6.50.3 "Driven from Aegina, Cleomenes asked Crius his **name** [οὔνομα]", "Уезжая из Эгины, Клеомен спросил Криоса, как его **имя** [οὔνομα]".

2.23 "The opinion about Ocean is grounded in obscurity and needs no disproof; for I know of no Ocean river;

and I suppose that Homer or some older poet invented this **name** [ὄνομα] and brought it into his poetry", "**Имя** [οὐνομα] "Океан" придумал, по моему мнению, Гомер или еще какой-нибудь древний поэт и ввел его в свою поэзию".

General Ancient Greek: ὄνομα ~ πρόσρημα ~ προσηγορία ~ φάτις [ᾶ] [Edwards 1914: 163; Yonge 1849: 328; LSJ]. πρόσρημα, προσηγορία are unattested in Hdt.; φάτις means 'report, rumour' [Powell 1938: 371].

Ancient Attic Greek (Plato): Brandwood 1976: 631. Cf. some examples:

Theaet. 144c "But the youth's **name** [ὄνομα] I do not know", "А вот **имени** [ὄνομα] мальчика я не знаю"; "I catch your meaning that he is very far from being wise, although his **name** [ὄνομα] implies wisdom", "Я ведь понимаю, что ты считаешь: тот, кто носит это **имя** [ὄνομα], должен, во всяком случае, таким и быть".

Cf. πρόσρημα 'designation' [Brandwood 1976: 795], used in the meanings 'designation' and 'greeting'. The nouns προσηγορία and φάτις are not attested in Plato.

Modern Demotic Greek: Oblique stem: *onom-at-* {ονόματ-}. Cognate to the basic Ancient Greek term *ónom-a* {ὄνομα} 'name'.

Southern Tsakonian: Deffner 1923: 266; Kostakis 1986-1987, 2: 363. Cognate to Ancient Greek *ónom-a* {ὄνομα} 'name'. In [Vyatkina 2015: 59], only the Modern Demotic loanword '*onom-a* 'name' is quoted for Prastos.

Pharasa Greek: Dawkins 1916: 628. Plural: *onom-at-a* {ονόματα}.

Cappadocian Greek (Aravan): Dawkins 1916: 628; Phosteris & Kesisoglu 1960: 67. Plural: *onom-at-a* {ονόματα}.

58. NECK

Ancient Ionic Greek (Herodotus) *awk^h-é:n* {αὐχίην} (1), Ancient Attic Greek (Plato) *awk^h-é:n* {αὐχίην} (1), Modern Demotic Greek *lem-'o-s* {λαιμός} (2), Southern Tsakonian *lem-'o* {λαιμό} (2), Pharasa Greek *γury'ur-i* {γουργούρι} (3), Cappadocian Greek (Aravan) *γury'ur* {γουργούρ} (3).

References and notes:

Ancient Ionic Greek (Herodotus): Powell 1938: 56. Polysemy: 'human neck [3×] / animal neck [4×] / neck of land, straits [6×]'. Examples for the meaning 'human necks' are:

1.171.4 "until then all who used shields carried them without these grips, and guided them with leather belts which they slung round the **neck** [αὐχέσι] and over the left shoulder", "до тех пор все народы носили щиты без ручек и пользовались ими с помощью кожаных перевязей, надевая их на **шею** [αὐχέσι] и на левое плечо".

3.14.4 "After the water-carriers had passed by, Cambyses next made Psammenitus' son go out before him with two thousand Egyptians of the same age, all with ropes bound round their **necks** [αὐχένας] and bridle-bits in their mouths", "Когда девушки с водой прошли, Камбис послал затем [на казнь] сына Псамменита и 2000 его сверстников с петлей на **шее** [αὐχένας] и заткнутым удилами ртом".

3.118.2 "drawing his scimitar he [*Intaphrenes*] cut off their noses and ears, then strung these on his horse's bridle and hung it around the men's **necks** [αὐχένας], and so let them go", "Выхватив свою саблю, он [*Интаф рн*] отрубил им уши и нос и нанизал их на поводья своего коня. Затем он обвязал поводья вокруг **шеи** [αὐχένας] несчастных и так отпустил их".

An example for the meaning 'animal neck':

2.132.1 "As for the cow, it is covered with a purple robe, only the head and **neck** [αὐχένας] exposed, encrusted with a very thick layer of gold", "А корова почти целиком покрыта пурпурной одеждой, кроме **шеи** [αὐχένας] и головы, которые позолочены толстым слоем золота".

A second candidate is δειρή 'neck' [Powell 1938: 81], but this term is less frequent, applied to women (1×), birds (1×) and snakes (1×). An example is:

1.51.5 "Moreover, he dedicated his own wife's necklaces [τὰ ἀπὸ τῆς δειροῆς] and girdles", "Крез пожертвовал [дельфий κ αι υβ α υ] также ожерелья [τὰ ἀπὸ τῆς δειροῆς] и пояса своей супруги".

A third candidate is τράχηλος 'neck' [Powell 1938: 360], which is likewise infrequent (3×) and applied to animals only (bulls, horses), e.g.:

2.40.2 "After praying in the foregoing way, they take the whole stomach out of the flayed bull, leaving the entrails and the fat in the carcass, and cut off the legs, the end of the loin, the shoulders, and the **neck** [τράχηλον]", "При жертвоприношении Исиде они обдирают тушу быка и совершают молитву, а затем вынимают целиком желудок, но внутренности и жир оставляют в туше. Потом отрезают ляжки, верхнюю часть бедра, плечи и **шею** [τράχηλον]".

4.72.3 "and, after driving thick stakes lengthways through the horses' bodies to their **necks** [τραχήλων], they place the horses up on the wheels", "Таким образом они вколачивают много деревянных стоек и ободьев; затем, проткнув лошадей толстыми кольями во всю длину туловища до самой **шеи** [τραχήλων], поднимают на ободья".

General Ancient Greek: τράχηλος ~ αὐχίν ~ δειρή [Edwards 1914: 164; Yonge 1849: 330; LSJ].

Ancient Attic Greek (Plato): Brandwood 1976: 144. Cf. some examples:

Phaedo 89b "He stroked my head and gathered the hair on the back of my **neck** [αὐχένι] into his hand - he had a habit of playing with my hair on occasion", "И вот, проведя рукой по моей голове и пригладив волосы на **шее** [αὐχένι] - он часто играл моими волосами, - Сократ промолвил"; Rep. 7.514a-b "Conceive them as having their legs and **necks** [αὐχένας] fettered from childhood, so that they remain in the same spot able to look forward only, and prevented by the fetters from turning their heads", "С малых лет у них там на ногах и на **шее** [αὐχένας] оковы, так что людям не двинуться с места, и видят они только то, что у них прямо перед глазами, ибо повернуть голову они не могут из-за этих оков".

A second candidate is τράχηλος [Brandwood 1976: 903], which is attested once. It seems that the translation 'throat, trachea' fits the context better than generic 'neck':

Tim. 75c-d "It was on these grounds and in this way that God set the sinews at the bottom of the head round about the **neck** [τράχηλον] and glued them there symmetrically; and with these He fastened the extremities of the jaws below the substance of the face", "По тем же причинам бог прикрепил сухожилия лишь к самому низу головы, однородно обвив ими **шею** [τράχηλον] и соединив с ними края челюстных костей под лицом".

The noun δειρή [Brandwood 1976: 210] is not used in Plato.

Modern Demotic Greek: Cognate to Ancient Greek *laym-ó-s* {λαϊμός} 'throat, gullet'.

Distinct from the more specific Modern Demotic term *sv'erk-o-s* {σβέρκος} 'nape of neck'.

Southern Tsakonian: Deffner 1923: 211; Kostakis 1986-1987, 2: 161. Cognate to Modern Demotic Greek *lem-'o-s* {λαϊμός} 'neck', further to Ancient Greek *laym-ó-s* {λαϊμός} 'throat, gullet'. Tsakonian *lem-'o* looks adapted from Demotic *lem-'o-s* or at least influenced by it. In [Vyatkina 2015: 59], only the Modern Demotic loanword *lem-'o-s* 'neck' is quoted for Prastos.

Pharasa Greek: Dawkins 1916: 594; Andriotis 1948: 60. Glossed as 'throat' by Dawkins, but actually means 'neck'. Cf. the examples: "she passed the mill-stone over her neck" [Dawkins 1916: 471], "He brought the bird's fat; he anointed his neck with it" [Dawkins 1916: 473], "He fastened it to his wife's neck" [Dawkins 1916: 521]. Cognate to Medieval Greek {γούργουρος} 'throat', Modern Demotic *γury'ur-i ~ γury'ur-a ~ γ'uryul-a-s* {γουργούρι, γουργούρα, γούργουλας} 'throat'; borrowed from Latin {gurgulio} 'throat'.

Cappadocian Greek (Aravan): Dawkins 1916: 594; Phosteris & Kesisoglu 1960: 23. In other subdialects: Ghurzono *γury'u-i* {γουργούι}, Silata *qury'ur-i* {qουργούρι}.

Glossed as 'throat' by Dawkins and as 'λαϊμός', i.e., 'neck' by Phosteris & Kesisoglu; actually with polysemy: 'neck / throat'. Cf. the examples from various subdialects: Ghurzono "He anointed his neck with it (= the medicine), and cured it. <...> he wore a cloth on his neck" [Dawkins 1916: 343], Ulaghatsh "If you don't perform it, the executioner shall cleave your neck" [Dawkins 1916: 353], Axo "The snakes wound themselves round her feet, her neck, her waist" [Dawkins 1916: 401], Phloita "On my wife's neck there is a gold coin" [Dawkins 1916: 439], Silata "When she ate it, it stuck in her throat" [Dawkins 1916: 445].

59. NEW

Ancient Attic Greek (Plato) *né-o-* {*νέος*} (1), Modern Demotic Greek *n'e-o-* {*νέος*} (1) / *ʔen'ury-o-* {*καινούργιος ~ καινούριος*} (2), Southern Tsakonian *cʲin'urcʲ-e ~ cʲirn'ucʲ-i* {*τζινοῦρτζε, τσίρνούτση*} (2), Pharasa Greek *taz-'o-s* {*ταζός*} (-1), Cappadocian Greek (Aravan) *ʔen'ury-o* {*καινούριο*} (2).

References and notes:

Ancient Ionic Greek (Herodotus): Not attested.

The adjective *νέος* occurs in the meanings 'young; recent; anew; and so on' in Hdt. [Powell 1938: 231], but surprisingly the direct meaning 'new' is unattested. Cf. also *καινός* 'recent' [Powell 1938: 180], *πρόσφατος* 'fresh (of a corpse)' [Powell 1938: 324].

General Ancient Greek: *νέος ~ καινός ~ πρόσφατος ~ νεοχμός ~ ποταίνιος* [Edwards 1914: 165; Yonge 1849: 332; LSJ]. *νεοχμός, ποταίνιος* are unattested in Hdt.

Ancient Attic Greek (Plato): Brandwood 1976: 597. Numerous attestations. Cf. some examples:

Sym. 207d "In one way only can it succeed, and that is by generation; since so it can always leave behind it a **new** [*νέον*] creature in place of the old [*παλαιού*]", "А достичь этого она может только одним путем - порождением, оставляя всякий раз **новое** [*νέον*] вместо старого [*παλαιού*]; Laws 6.778b "It would seem that our city, being **new** [*νέα*] and houseless hitherto, must provide for practically the whole of its house-building", "К тому же позаботиться о строительстве жилищ в **новом** [*νέα*] и дотоле не заселенном государстве - это, скажем прямо, естественно"; Laws 7.797c "he privily alters the characters of the young, and causes them to contemn what is old [*ἀρχαῖον*] and esteem what is **new** [*νέον*]", "В самом деле, все это незаметно изменяет нравы молодых людей и заставляет их бесчестить старое [*ἀρχαῖον*] и почитать только **новое** [*νέον*]; Rep. 8.568a "these **new** [*νέοι*] citizens are his associates, while the better sort hate and avoid him", "его общество составят эти **новые** [*νέοι*] граждане, тогда как люди порядочные будут ненавидеть и избегать его"; Rep. 9.575d "so now in turn will he chastize his fatherland if he can, bringing in **new** [*νέους*] boon companions beneath whose sway he will hold and keep enslaved his once dear motherland", "точно так же поступит он и со своей родиной, лишь только окажется в состоянии: он покарает ее тем, что введет в нее своих **новых** [*νέους*] сподвижников"; Rep. 10.599c "what men any poet, old [*παλαιῶν*] or **new** [*νέων*], is reported to have restored to health as Asclepius did", "И существует ли на свете предание, чтобы хоть один из поэтов - древних [*παλαιῶν*] или же **новых** [*νέων*] - вернул кому-то здоровье, как это делая Асклепий".

A close synonym is *καινός* 'new' [Brandwood 1976: 475]. The semantic difference between *νέος* and *καινός* is unclear, but *καινός* is significantly less frequently used in Plato, and therefore we do not include it in the list. Cf. some examples:

Euthyph. 3b "For he says I am a maker of gods; and because I make **new** [*καινοῦς*] gods and do not believe in the old ones", "Он утверждает, что я творю богов. И обвинение его состоит в том, что я ввожу **новых** [*καινοῦς*] богов, старых же не почитаю"; Apol. 24b-c "Socrates is a wrongdoer because he corrupts the youth and does not believe in the gods the state believes in, but in other **new** [*καινά*] spiritual beings", "Сократ, говорят они, преступает закон тем, что развращает молодых людей и богов, которых признает город, не признает, а признает другие, **новые** [*καινά*] божественные знамения"; Laws 4.708d "On the other hand, the clan that is formed by fusion of various elements would perhaps be more ready to submit to **new** [*καινῶν*] laws", "С другой стороны, когда разноплеменные поселенцы стекаются воедино, они, быть может, более расположены повиноваться **новым** [*καινῶν*] законам"; Laws 5.735d "a lawgiver without despotic power might be well content if, in establishing a **new** [*καινήν*] polity and laws, he could effect even the mildest of purgations", "Законодатель, лишенный тиранической власти, при установлении **нового** [*καινήν*] государственного строя и законов должен удовлетворяться самыми мягкими способами очищений"; Rep. 1.328a "That is a **new idea** [*καινόν*]", "Это нечто **новое** [*καινόν*]."

The adjectives *πρόσφατος, νεοχμός, ποταίνιος* are not attested in Plato.

Modern Demotic Greek: Cognate to the basic Ancient Greek term *né-o-* {νέος} 'new'.

Two of our informants (Patzis, Yanitsi) have only elicited the word *n'e-o-* for 'new', whereas the third one (Yalamas) has only proposed *ten-'ury-o-*. We treat both terms as synonyms. Cognate to Ancient Greek *kayn-úrg-i-o-* {καινούργιος} 'newly made', a compound of *kayn-ó-s* {καινός} 'new, fresh' (not the basic term for the meaning 'new') and the root (*v*)*erg-* {ἔργ-, ἐργ-} 'to do, work'.

Southern Tsakonian: Deffner 1923: 358; Kostakis 1986-1987, 3: 256. Cognate to Modern Demotic *ten'ury-o-* {καινούργιος ~ καινούριος} 'new', Ancient Greek *kayn-úrg-i-o-* {καινούργιος} 'newly made'. Tsakonian *e'in'urc^h-e* looks adapted from Demotic *ten-'ury-o-* or at least influenced by it.

Distinct from *n'e-o* {νέο} 'young person' [Deffner 1923: 244; Kostakis 1986-1987, 2: 294], cognate to Ancient Greek *né-o-* {νέος} 'new'. Surprisingly, in [Vyatkina 2015: 59], *n'e-o* is quoted as the basic Tsakonian adjective for 'new'.

Pharasa Greek: Andriotis 1948: 78. Borrowed from Turkish dialectal *taze ~ teze* 'new'.

Cappadocian Greek (Aravan): Dawkins 1916: 605. This is actually the word from the Delmeso subdialect; the inherited Aravan term for 'new' is not documented. Cf. the Delmeso examples: "the woman went to her house, and took off her new clothes, put on her old ones. And she put the new ones into the chest" [Dawkins 1916: 314-315], "They had a few old houses and a few new ones" [Dawkins 1916: 327].

In other subdialects: Axo, Ulaghatsh *teniry-o* {καινιργιό} [Mavrokhalividis & Kesisoglu 1960: 48; Kesisoglu 1951: 80], Phloita *tün'üry-o* {κύνύριο} [Dawkins 1916: 605] as in Phloita "Father, sing us a few fine new songs" [Dawkins 1916: 437].

In Aravan, only the loanword *tez'e* {τεζέ} is attested [Dawkins 1916: 669] < Turkish dialectal *taze ~ teze* 'new'. Cf. the example "My new sieve" [Phosteris & Kesisoglu 1960: 95]. The inherited adjective is fossilized as the Aravan adverb *tenury-a* {καίνουρια} 'just, barely, as soon as' [Phosteris & Kesisoglu 1960: 27].

60. NIGHT

Ancient Ionic Greek (Herodotus) *núkt-* {νύξ} (1), Ancient Attic Greek (Plato) *núkt-* {νύξ} (1), Modern Demotic Greek *n'ixt-a* {νύχτα} (1), Southern Tsakonian *n'ut^h-a* {νιούτ'α} (1), Pharasa Greek *ni'ext-a* {νιέχτα} (1), Cappadocian Greek (Aravan) *n'ixt-a* {νύχτα} (1).

References and notes:

Ancient Ionic Greek (Herodotus): Powell 1938: 235. This is the basic and most common word for 'night' in Hdt. Attested in the direct meaning 'night' 15× (plus 22× in expressions for 'nightfall'); in the adverbial function 'at night' 61×. Some examples for the nominal usage:

2.68.1 "[a *crocodile*] spends the greater part of the day on dry ground, and the **night** [νύκτα] in the river", "Большую часть дня крокодил проводит на суше, а **ночь** - в реке".

2.133.5 "Hearing this, Mycerinus knew that his doom was fixed. Therefore, he had many lamps made, and would light these at **nightfall** [ὄκως γίνοντο νύξ] and drink and enjoy himself, not letting up day or night, roaming to the marsh country and the groves and wherever he heard of the likeliest places of pleasure. This was his recourse, so that by turning **night** [νύκτες] into day he might make his six years into twelve and so prove the oracle false", "Услышав такой ответ, Микерин понял, что рок неотвратим и приказал изготовить множество светильников. По **ночам** [ὄκως γίνοντο νύξ] царь велел зажигать их, стал пить вино и непрестанно веселиться днем и ночью. Он блуждал по лугам и рощам и всюду, где только находил подходящие места для удовольствия. Так поступал он, превращая **ночи** [νύκτες] в дни, чтобы уличить оракул во лжи и сделать из шести лет двенадцать".

7.37.2 "As it was setting out, the sun left his place in the heaven and was invisible, although the sky was without clouds and very clear, and the day turned into **night** [νύξ]", "Между тем как раз во время сборов царя в поход солнце, покинув свою обитель на небе, стало невидимым, хотя небо было безоблачное и совершенно ясное, и день обратился в **ночь** [νύξ]".

A second candidate is εὐφρόνη 'night' (8×) [Powell 1938: 154]. The word is attested exclusively in the three last books of the *The Histories*. This term seems to be a complete synonym of νύξ, but due to statistical data we prefer to exclude εὐφρόνη from the list. One could speculate, however, that εὐφρόνη began to supersede the archaic term in the idiolect of Herodotus. Some examples of εὐφρόνη are:

7.12.1 "The discussion went that far; then **night** came [εὐφρόνη ἐγίνετο], and Xerxes was pricked by the advice of Artabanus. Thinking it over at night [νυκτί], he saw clearly that to send an army against Hellas was not his affair", "Так долго продолжалось совещание. А с наступлением **НОЧИ** [εὐφρόνη ἐγίνετο] Ксеркс стал мучиться словами Артабана. Размышляя всю ночь [νυκτί], царь пришел к выводу, что вовсе неразумно ему идти войной на Элладу. Приняв новое решение, Ксеркс заснул. И вот ночью, как рассказывают персы, увидел он такое сновидение".

7.56.1 "When Xerxes had passed over to Europe, he viewed his army crossing under the lash. Seven days and seven **nights** [εὐφρόνησι] it was in crossing, with no pause", "Переправившись в Европу, Ксеркс стал наблюдать переправу своего войска, [двигавшегося] по мосту под ударами бичей. Продолжался переход царского войска семь дней и семь **ночей** [εὐφρόνησι] без отдыха".

7.188.2 "They spent the **night** [εὐφρόνην] in this way, but at dawn a storm descended upon them out of a clear and windless sky, and the sea began to boil", "Так они стояли на якоре эту **ночь** [εὐφρόνην]".

8.6.2 "They were not prepared to make a head-on attack since they feared that the Greeks would see them coming and turn to flee with **night** [εὐφρόνη] close upon them as they fled", "Плыть, однако, прямо на эллинов варвары считали неразумным, потому что эллины при виде подходящих врагов обратятся в бегство и могут ускользнуть под покровом **НОЧИ** [εὐφρόνη]".

General Ancient Greek: νύξ ~ εὐφρόνη ~ ὄρφνη [Edwards 1914: 166; Yonge 1849: 333; LSJ]. ὄρφνη is unattested in Hdt.

Ancient Attic Greek (Plato): Brandwood 1976: 609. Cf. some examples:

Apol. 40d "For I think if any one were to pick out that **night** [νύκτα] in which he slept a dreamless sleep and, comparing with it the other **nights** [νύκτας] and days [ἡμέρας] of his life", "Мне думается, в самом деле, что если бы кто-нибудь должен был взять ту **ночь** [νύκτα], в которую он спал так, что даже не видел сна, сравнить эту ночь с остальными **ночами** [νύκτας] и днями [ἡμέρας] своей жизни"; Gorg. 493e-494a "he is compelled to fill them constantly, all **night** [νύκτα] and day [ἡμέραν], or else suffer extreme distress", "он вынужден непрерывно, днем [ἡμέραν] и **ночью** [νύκτα], их наполнять, а если перестает, то терпит самые жестокие муки".

The nouns εὐφρόνη and ὄρφνη are not attested in Plato.

Modern Demotic Greek: Cognate to the oblique stem *n* ~~ḡ~~*t*- {νύκτ-} of the basic Ancient Greek term *n* ~~ḡ~~*s* {νύξ} 'night'.

Southern Tsakonian: Deffner 1923: 250; Kostakis 1986-1987, 2: 299; Vyatkina 2015: 59. Cognate to Ancient Greek *n* ~~ḡ~~*t*- {νύξ} 'night'.

Pharasa Greek: Dawkins 1916: 627.

Cappadocian Greek (Aravan): Dawkins 1916: 627; Phosteris & Kesisoglu 1960: 169. Cf. the example: "The wedding lasted forty days and forty nights" [Phosteris & Kesisoglu 1960: 127].

61. NOSE

Ancient Ionic Greek (Herodotus) *ῥi:n-* {ῥίς} (1), Ancient Attic Greek (Plato) *ῥi:n-* {ῥίς} (1), Modern Demotic Greek *m'it-i* {μύτη} (2), Southern Tsakonian *š'uk^h-o* {ᾠῶκό} (1), Pharasa Greek *m'it-i* {μύτι} (2), Cappadocian Greek (Aravan) *m'it-a* {μύτα} (2).

References and notes:

Ancient Ionic Greek (Herodotus): Powell 1938: 329. 6×. Applicable to humans only. Some examples are:

4.71.2 "they [*the Scythians*] cut off a part of their ears, shave their heads, make cuts around their arms, tear their foreheads and **noses** [ῥίνα], and pierce their left hands with arrows", "Они [*кифы*] отрезают кусок своего уха, обстригают в кружок волосы на голове, делают крутом надрез на руке, расцарапывают лоб и **нос** [ῥίνα] и

прокалывают левую руку стрелами".

3.154.2 "He [*Zopyrus*] could think of no other way to bring the city down than to mutilate himself and then desert to the Babylonians; so, making light of it, he mutilated himself beyond repair, and after cutting off his **nose** [ῥίνα] and ears and cropping his hair as a disfigurement and scourging himself, he came before Darius", "Зопир полагал, что может достичь цели только одним путем: именно, изувечить себя и затем перебежать к врагам. Тогда с легким сердцем он нанес себе неисцелимые увечья: отрезал **нос** [ῥίνα] и уши, безобразно остриг волосы и со следами ударов бича предстал перед Дарием".

Cf. also μυκτήρες and μὺξωτήρες 'nostrils' [Powell 1938: 228, 229].

General Ancient Greek: ῥίς [Edwards 1914: 167; Yonge 1849: 335; LSJ].

Ancient Attic Greek (Plato): Brandwood 1976: 809. Cf. some examples:

Theaet. 209b "Suppose that I thought 'That is Theaetetus which is a man and has **nose** [ῥίνα] and eyes and mouth' and so forth, mentioning all the parts", "Предположи, что я мыслил, что существует вот этот Теэтет, который есть человек, с **носом** [ῥίνα], глазами, ртом и прочими членами тела"; Prot. 329d "Do you mean parts, I asked, in the sense of the parts of a face, as mouth, **nose** [ῥίς], eyes, and ears <...>?", "В таком ли смысле части, - спросил я, - как вот части лица - рот, **нос** [ῥίς], глаза, уши <...>?".

Modern Demotic Greek: Cognate to Medieval Greek {μύτις} 'nose', which was probably derived from the Ancient Greek verb *mūzd-o*: {μύζω} 'to make the sound μν μν, mutter, moan'.

Southern Tsakonian: Deffner 1923: 349; Kostakis 1986-1987, 3: 168; Vyatkina 2015: 59. Cognate to Ancient Greek *rūnk^h-os* {ῥύγχος, -εος} 'snout, muzzle, beak'.

Pharasa Greek: Dawkins 1916: 626. In [Andriotis 1948: 87], quotes as *mit-i-s* {μυτις}. Cf. the example: "he blew into his wife's nose" [Dawkins 1916: 521].

Cappadocian Greek (Aravan): Dawkins 1916: 626; Phosteris & Kesisoglu 1960: 34. Cf. the examples from other subdialects: Ferteke "Either I will eat you, or do you put your tail up her nose" [Dawkins 1916: 331], Phloita "He brings his knife; of one he cuts off the nose, and of one he cuts off the ear" [Dawkins 1916: 425].

62. NOT

Ancient Ionic Greek (Herodotus) *u: ~ u:k* {οὐ̄ ~ οὐ̄κ} (1), Ancient Attic Greek (Plato) *u: ~ u:k ~ u:k^h* {οὐ̄ ~ οὐ̄κ ~ οὐ̄χ} (1), Modern Demotic Greek *ḍen* {δεν} (1), Southern Tsakonian *o* {ὸ} (1), Pharasa Greek *ʒo* {ʒó, τζό} (1), Cappadocian Greek (Aravan) *ḍen* {δεν} (1).

References and notes:

Ancient Ionic Greek (Herodotus): Powell 1938: 274. Numerous attestations. The variant οὐ̄ is used in the case of the consonant onset of the following word (excepting *h-*), οὐ̄κ - in the case of vocalic onset (including words with spiritus asper). The prohibitive negation is μή [Powell 1938: 223] (although in some cases μή can be used for as negation of assertion).

General Ancient Greek: οὐ̄ / οὐ̄κ / οὐ̄χ [Schwyzer GG 2: 591 ff.; LSJ].

Ancient Attic Greek (Plato): Brandwood 1976: 662. Numerous attestations. The variant οὐ̄ is used in the case of the consonant onset of the following word (excepting *h-*), οὐ̄κ is used in the case of vocalic onset, οὐ̄χ - in the case of initial *h-* of the following word. The prohibitive negation is μή [Brandwood 1976: 577] (although in some cases μή can be used for negation of assertion).

Modern Demotic Greek: A particle, denoting negation of assertion. Before an initial fricative or resonant of the next word, the reduced variant *ḍe* {δε} is used. Originates from the Ancient Greek adverb *u:-d-én* {οὐδέν} 'not at all, naught', a fossilized neutral form of *u:-d-ey-s* {οὐδέις} 'no one' < particle *u:-dé* {οὐδέ} 'but not, and nor, nor' plus the numeral 'one'. The particle *u:-dé* {οὐδέ} consists of the main negative exponent *u:* {οὐ} and the general demonstrative enclitic *-de* {-δε}.

Prohibitive is expressed with the particle *min* {μῖν} (*mi* {μῖ}) before an initial fricative or sonant of the next word), which is cognate to the Ancient Greek prohibitive negation *mé*: {μῆ}. Final *-n* is the result of influence on the part of negative *de(n)*.

Southern Tsakonian: Deffner 1923: 296; Pernot 1934: 295; Kostakis 1986-1987, 2: 357. Cognate to Ancient Greek *u*: ~ *u:k* ~ *u:k^h* {οὐ̄ ~ οὐ̄κ ~ οὐ̄χ} 'not'. Analytical verbal forms such as pres., imperf. and some others, which consist of the auxiliary verb 'e- / 'i- 'to be' + the participle, use the special forms of the verb 'to be': 'o- / 'u- 'not to be' [Pernot 1934: 222, 223] resulting from the contraction *u-e > o*, *u-i > u*. The vocalic element *o* was later generalized as a generic exponent of negation of assertion.

Prohibitive is expressed by the particle *mi* ~ *min* {μῖ, μῖν} [Deffner 1923: 233; Pernot 1934: 295; Kostakis 1986-1987, 2: 236], borrowed from or at least influenced by the Demotic Greek prohibitive particle *mi* ~ *min*, since the expected Southern Tsakonian outcome should be **ji* ~ *jín*.

Pharasa Greek: Dawkins 1916: 618; Andriotis 1948: 59. Another rare phonetic variant is *čö*. A particle, denoting negation of assertion. Apparently directly cognate to the Pontic Greek negative particle *či* {κῖ} [Dawkins 1916: 609; Andriotis 1948: 88], Ancient Ionic Greek *u:kí* {οὐ̄κῖ} 'not' (the extended variant of *u*: ~ *u:k* ~ *u:k^h* 'not'), Medieval Greek {οὐ̄κῖ} 'not' (one of the several attested variants of the negative particle).

Prohibitive is expressed by the particle *mu(n)* {μούν} [Dawkins 1916: 624] (with more rare variants *mi*, *me* {μῖ, μῆ}).

Cappadocian Greek (Aravan): Dawkins 1916: 595; Phosteris & Kesisoglu 1960: 24. A particle, denoting negation of assertion. Final *-n* assimilates to the initial consonant of the following verb (> *-m*, *-ŋ*) or simply drops, cf. [Dawkins 1916: 69]. In some subdialects, the variant *den* is used.

Prohibitive is expressed by the particle *mi* {μῖ} [Dawkins 1916: 624; Phosteris & Kesisoglu 1960: 34] (with the variant *me* {μῆ} in some subdialects).

63. ONE

Ancient Ionic Greek (Herodotus) *en-* {εἶς} (1), Ancient Attic Greek (Plato) *hen-* {εἶς} (1), Modern Demotic Greek *'en-a-s* {ένας} (1), Southern Tsakonian *'en-a* {ένα} (1), Pharasa Greek *'en-a* {ένα} (1), Cappadocian Greek (Aravan) *'en-a* {ένα} (1).

References and notes:

Ancient Ionic Greek (Herodotus): Powell 1938: 106. Polysemy: '1 / one and the same / a certain one'. Nominative paradigm: εἶς [masc.] / μῖά [fem.] / ἕν [neut.]. Numerous attestations. Some examples for the numeric meaning:

1.16.1 "Ardys reigned for **forty-nine** [ένὸς δέοντα πεντήκοντα] years", "После **49**-летнего [ένὸς δέοντα πεντήκοντα] царствования Ардиса престол перешел по наследству к его сыну Садиятту".

1.22.4 "Alyattes built not **one** [ένὸς] but two [δύο] temples of Athena at Assesos, and recovered from his illness", "Алиатт же воздвиг в Ассесе вместо **одного** [ένὸς] храма Афине два [δύο] и исцелился от своего недуга".

4.27 "but as for what is north of them, it is from the Issedones that the tale comes of the one-eyed men and the griffins that guard gold; this is told by the Scythians, who have heard it from them; and we have taken it as true from the Scythians, and call these people by the Scythian name, Arimaspians; for in the Scythian tongue 'arima' is **one** [έν], and 'sprou' is the eye", "Выше исседонов, по их собственным рассказам, живут одноглазые люди и стерегущие золото грифы. Скифы передают об этом со слов исседонов, а мы, прочие, узнаем от скифов и зовем их по-скифски аримаспами: "арима" у скифов значит **единица** [έν], а "спу" - глаз".

General Ancient Greek: εἶς (masc.) / μῖά ~ ἰά (fem.) / ἕν (neut.) [Schwyzer GG 1: 588; LSJ]. The feminine stem ἰά is unattested in Hdt.

Ancient Attic Greek (Plato): Brandwood 1976: 316. Nominative paradigm: εἶς [masc.] / μῖά [fem.] / ἕν [neut.]. Numerous attestations. Some examples for the numeric meaning:

Stat. 293a "we must, I suppose, look for the right kind of rule in **one** [ένα] or two [δύο] or very few men,

whenever such right rule occurs", "Согласно этому, хорошее правление, если только оно бывает, следует искать у **одного** [ἕνα], двоих [δύο] или во всяком случае немногих людей"; Soph. 217a "Did they consider all these **one** [ἕν], or two [δύο], or, as there are three names, did they divide them into three classes <...>?", "считали ли те всё это чем-то **одним** [ἕν], двумя [δύο] или же, различая, согласно трем названиям, три рода, они к каждому из этих названий относили и отдельный род?".

Modern Demotic Greek: Suppletive paradigm: 'en-a-s [masc.] / m'ia [fem.] / 'en-a [neut.] {ἕνας / μία / ἕνα}. Cognate to the basic Ancient Greek numeral *hey-s* [masc.] / *m'ia* [fem.] / *hen* [neut.] {εἷς / μία / ἓν}.

Southern Tsakonian: Deffner 1923: 121; Pernot 1934: 183; Kostakis 1986-1987, 1: 293; Vyatkina 2015: 59. Suppletive paradigm: 'en-a [masc.] / n'i-a [fem.] / en-'u [neut.] {ἕνα / νία / ἐνού}. Cognate to Ancient Greek *hey-s*, *hen-* [masc.] / *m'ia* [fem.] / *hen* [neut.] {εἷς / μία / ἓν} '1' and Modern Demotic 'en-a-s [masc.] / m'ia [fem.] / 'en-a [neut.] {ἕνας / μία / ἕνα} '1'.

Pharasa Greek: Dawkins 1916: 599; Andriotis 1948: 71. Indeclinable.

Cappadocian Greek (Aravan): Dawkins 1916: 599; Phosteris & Kesisoglu 1960: 47. Indeclinable.

64. PERSON

Ancient Ionic Greek (Herodotus) *ánt^hro:p-o-s* {ἄνθρωπος} (1), Ancient Attic Greek (Plato) *ánt^hro:p-o-s* {ἄνθρωπος} (1), Modern Demotic Greek *'anθrop-o-s* {ἄνθρωπος} (1), Southern Tsakonian *a'çop-o* {ἄτῶπο} (1), Pharasa Greek *nom'at* {νομάτ} (2), Cappadocian Greek (Aravan) *'arop-o-s* {ἄρωπος} (1).

References and notes:

Ancient Ionic Greek (Herodotus): Powell 1938: 27. Numerous attestations. Some examples are:

1.167.1 "But afterwards, everything from Agylla that passed the place where the stoned Phocaeans lay, whether sheep or beasts of burden or **men** [ἄνθρωποι], became distorted and crippled and palsied", "С тех пор у агиллейцев все живые существа - будь то овцы, рабочий скот или **люди** [ἄνθρωποι], проходившие мимо места, где лежали трупы побитых камнями фокейцев, - становились увечными, калеками или паралитиками".

2.64.1 "Nearly all other peoples are less careful in this matter than are the Egyptians and Greeks, and consider a man to be like any other animal", "Ведь, кроме египтян и эллинов, все другие народы общаются с женщинами в храме и после сношения неомытыми вступают в святилище, так как полагают, что люди [ἄνθρώπους] - не что иное, как животные".

2.85.1 "whenever a **man** [ἄνθρωπος] of note is lost to his house by death, all the women of the house daub their faces or heads with mud", "Если в доме умирает **мужчина** [ἄνθρωπος], пользующийся некоторым уважением, то все женское население дома обмазывает себе голову или лицо грязью".

3.108.3 "On the one hand, because the hare is hunted by every beast and bird and **man** [ἄνθρώπου], therefore it is quite prolific", "Так, на зайца охотятся все - звери, птицы и **человек** [ἄνθρώπου], и поэтому-то он весьма плодовит".

In some occasional contexts, ἀνήρ 'man (male human being)' (q.v.) may be better translated as 'person, man in general'. Cf., e.g.:

3.22.3-4 "[the Ethiopian] asked further what food their king ate, and what was the greatest age to which a Persian lived. They told him their king ate bread, showing him how wheat grew; and said that the full age to which a **man** [ἄνδρῃ] might hope to live was eighty years. Then, said the Ethiopian, it was no wonder that they lived so few years, if they ate dung", "Потом эфиоп спросил, чем же питается персидский царь и до какого предельного возраста могут дожить персы. Те отвечали, что пища царя - хлеб, и объяснили, что такое пшеница. 80 лет, добавили они, - наибольшая продолжительность жизни **смертного** [ἄνδρῃ]. На это эфиопский царь ответил, что вовсе не удивлен кратковременностью жизни персов, так как они питаются навозом".

General Ancient Greek: ἄνθρωπος [Edwards 1914: 183; Yonge 1849: 359; LSJ].

Ancient Attic Greek (Plato): Brandwood 1976: 75. Numerous attestations. Cf. some examples:

Phaedo 90a "I mean just what I might say about the large and small. Do you think there is anything more unusual than to find a very large or a very small **man** [ἄνθρωπον], or dog, or other creature, or again, one that is very quick or slow, very ugly or beautiful, very black or white?"; "Так же точно, как очень маленьких и очень больших. Что встретишь реже, чем очень большого или очень маленького **человека** [ἄνθρωπον] или собаку и так далее? Или что-нибудь очень быстрое или медленное, безобразное или прекрасное, белое или черное?"; Meno 70a "Or if neither by practice nor by learning, whether it comes to **mankind** [ἄνθρώποις] by nature or in some other way?"; "А может быть, ее не дает ни обучение, ни упражнение и достается она **человеку** [ἄνθρώποις] от природы либо еще как-нибудь?"; Prot. 334a "I know a number of things that are unprofitable to **men** [ἄνθρώποις], namely, foods, drinks, drugs, and countless others, and some that are profitable; some that are neither one nor the other to **men** [ἄνθρώποις], but are one or the other to horses; and some that are profitable only to cattle, or again to dogs; some also that are not profitable to any of those, but are to trees", "я знаю много таких вещей - и кушаний, и напитков, и снадобий, и еще тысячу предметов, - из которых одни бесполезны **людям** [ἄνθρώποις], другие полезны. А кое-что из того, что **людям** [ἄνθρώποις] ни полезно, ни вредно, полезно лошадям, другое полезно только быкам, третье - собакам, четвертое - ни тем ни другим, зато полезно деревьям".

The word ἀνὴρ 'man' [Brandwood 1976: 73] can also be used in the generic meaning 'person', e.g.:

Rep. 8.544a "when we had seen them all and come to an agreement about the best and the worst **man** [ἄνδρα], we might determine whether the best is the happiest and the worst most wretched or whether it is otherwise", "Согласившись между собой, мы взяли бы самого лучшего **человека** [ἄνδρα] и самого худшего и посмотрели бы, правда ли, что наилучший человек - самый счастливый, а наихудший - самый жалкий".

Modern Demotic Greek: Cognate to basic Ancient Greek *ἀντ^hρο:ρ-ο-ς* (ἄνθρωπος) 'person'.

Southern Tsakonian: Deffner 1923: 57; Kostakis 1986-1987, 1: 83; Vyatkina 2015: 59. Polysemy: 'person / man / husband'; cognate to Ancient Greek *ἀντ^hρο:ρ-ο-ς* (ἄνθρωπος) 'person'. That *ἄσop-ο* is the basic term for 'person, human being' in the Prastos and Melana subdialects is proposed in [Vyatkina 2015]. In [Deffner 1923: 57; Pernot 1934: 163], Tsakonian *ἄσop-ο* (ἄτσωπο) is glossed as 'man (male human being) / husband' or simply 'husband'.

According to [Deffner 1923: 10; Pernot 1934: 163], the meaning 'person, human being' is expressed by Southern Tsakonian *ἄθrop-ο* (ἄθρωπο), borrowed from Demotic Greek *ἄνθrop-ο-ς* (ἄνθρωπος) 'person'. In [Vyatkina 2015: 59], however, the slot 'person' is filled by *ἄнθrop-ο* only for the Tyros subdialect.

Cf. [Kostakis 1986-1987, 1: 83] without semantic differentiation between *ἄθrop-ο* and *ἄсop-ο*.

Pharasa Greek: Dawkins 1916: 627; Andriotis 1948: 61. Polysemy: 'man / person / husband'. See notes on 'man'.

Cappadocian Greek (Aravan): Dawkins 1916: 584; Phosteris & Kesisoglu 1960: 20. Polysemy: 'man / person'. See notes on 'man'.

65. RAIN

Ancient Ionic Greek (Herodotus) *ómb-r-o-s* {ὄμβρος} (1), Ancient Attic Greek (Plato) *ómb-r-o-s* {ὄμβρος} (1), Modern Demotic Greek *vroy-'i* {βροχή} (2), Southern Tsakonian *vr'ex-o* {βρέχο} (2), Pharasa Greek *vrěš-'i* {βρεῖή} (2), Cappadocian Greek (Aravan) *vrēx-'o-s* {βρεχός} (2).

References and notes:

Ancient Ionic Greek (Herodotus): Powell 1938: 264. 5×. This is apparently the default word for 'rain' in Hdt. (glossed as 'shower of rain; rain-water' in [Powell 1938: 264], according to the lexicographic tradition). Note also that the available contexts show that the normal verbal correspondence to ὄμβρος is ὕω - the generic verb for 'to rain' in Hdt. [Powell 1938: 370], as well as in Common Greek. Examples of ὄμβρος are:

2.25.4-5 "Meanwhile, the other rivers are swollen to high flood by the quantity of water that falls into them from the sky [ὄμβρίου ὕδατος], because the country is rained on [ὕομένης] and cut into gullies; but in the summer they are

low, lacking the **rain** [ὄμβρων] and being drawn up too by the sun. But the Nile, being fed by no rain [ἔὼν ἄνομβρος], and being the only river drawn up by the sun in winter, at this time falls far short of the height that it had in summer", "До того времени [зимою] благодаря обильному притоку дождевой воды [ὄμβρίου ὕδατος] реки полноводны, так как в стране выпадают обильные дожди [ὕμενης] и она испещрена [полными воды] оврагами. Летом же, когда **дождей** [ὄμβρων] больше нет и солнце притягивает воду, реки мелеют. Нил же, не питаемый дождями [ἔὼν ἄνομβρος], напротив, как раз в это время, когда солнце не притягивает его воды, [т. е. зимою], - единственная из всех рек, у которой, естественно, зимой гораздо меньше воды (сравнительно с нормальным уровнем ее летом)".

4.50.2-3 "In winter it [*the Ister river*] is of its customary size, or only a little greater than is natural to it, for in that country in winter there is very little rain [ὑέται], but snow everywhere. In the summer, the abundant snow that has fallen in winter melts and pours from all sides into the Ister; so this snow-melt pours into the river and helps to swell it and much **violent rain** [ὄμβροι πολλοί] besides, as the summer is the season of rain [ὑέι]", "Зимой воды этой реки достигают своего естественного уровня или немного выше, потому что в это время в тех странах только изредка выпадают дожди [ὑέται], но зато постоянно идет снег. Летом же глубокий снег, выпавший зимой, тает и отовсюду попадает в Истр. И вот этот-то талый снег стекает и наполняет реку, а также частые и **обильные дожди** [ὄμβροι πολλοί] (ведь дожди бывают [ὑέι] там и летом)".

4.198.2 "For the soil is black and well-watered by springs, and has no fear of drought, nor is it harmed by drinking excessive **showers** [ὄμβρον πλέω πιούσα] (there is rain [ὑέται] in this part of Libya)", "Она вовсе непохожа на остальную Ливию: земля ее черная, она орошается источниками и не страдает ни от засухи, ни от чрезмерной **влажности** [ὄμβρον πλέω πιούσα]. В этой части Ливии ведь выпадают дожди [ὑέται]".

8.12.2 "The ships crews who were there were dismayed by the noise of this, and considering their present bad state, expected utter destruction; for before they had recovered from the shipwreck and the storm [χεμῶνος] off Pelion, they next endured a stubborn sea-fight, and after the sea-fight, rushing **rain** [ὄμβρος λάβρος] and mighty torrents pouring seaward and violent thunderings", "Люди на кораблях в Афетах, слышавшие шум, пришли в смятение, думая, что при всех несчастьях им теперь уже не миновать гибели. Ведь едва они успели прийти в себя после крушения и бури [χεμῶνος] у Пелиона, как сразу началась ожесточенная битва, а после нее - страшный **ливень** [ὄμβρος λάβρος]: бурные потоки воды стремглав обрушились [с вершины Пелиона] в море и загрели глухие раскаты грома".

8.98.1 "It is said that as many days as there are in the whole journey, so many are the men and horses that stand along the road, each horse and man at the interval of a day's journey. These are stopped neither by snow nor **rain** [ὄμβρος] nor heat nor darkness from accomplishing their appointed course with all speed", "Рассказывают, что на протяжении всего пути у них расставлены лошади и люди, так что на каждый день пути приходится особая лошадь и человек. Ни снег, ни **ливень** [ὄμβρος], ни зной, ни даже ночная пора не могут помешать каждому всаднику проскакать во весь опор назначенный отрезок пути".

Cf. also ψακάς 'drizzle' 1× [Powell 1938: 384]:

3.10.3 "While his son Psammenitus was king of Egypt, the people saw an extraordinary thing, namely, rain [ὑσθησαν] at Thebes of Egypt, where, as the Thebans themselves say, there had never been rain before, nor since to my lifetime; for indeed there is no rain [ὑέται] at all in the upper parts of Egypt; but at that time a **drizzle of rain** fell [ὑσθησαν ψακάδι] at Thebes", "А при Псаммените, сыне Амасиса, явилось египтянам великое знамение, именно выпал дождь [ὑσθησαν] в египетских Фивах, чего, по словам самих фиванцев, не бывало ни раньше, ни после вплоть до нашего времени. Ведь в Верхнем Египте вообще не бывает дождей [ὑέται], да и тогда в Фивах выпали лишь какие-то **капли** [ὑσθησαν ψακάδι]".

General Ancient Greek: ὄμβρος ~ ὑέτός [ὑ] ~ ψακάς ~ βροχή [Edwards 1914: 203; Yonge 1849: 390; LSJ]. ὑέτός, βροχή are unattested in Hdt.

Ancient Attic Greek (Plato): Brandwood 1976: 625. Attested once:

Rep. 2.359d "after a great deluge of **rain** [ὄμβρου] and an earthquake the ground opened and a chasm appeared in the place where he was pasturing", "как-то раз, при проливном **дожде** [ὄμβρου] и землетрясении, земля кое-где расселась и образовалась трещина в тех местах, где Гиг пас свое стадо".

The nouns ὑέτός, ψακάς, βροχή are not attested in Plato.

Modern Demotic Greek: Cognate to Ancient Greek *brok^h-é:* {βροχή} 'rain / moistening / inundation' (not the basic term for this meaning).

Southern Tsakonian: Deffner 1923: 79; Kostakis 1986-1987, 1: 206; Vyatkina 2015: 59. Cognate to Modern Demotic Greek *vroy^h-i* {βροχή} 'rain', further to Ancient Greek *brok^h-é:* {βροχή} 'rain / moistening / inundation', *brék^h-o:* {βρέχω} 'to wet'. Tsakonian *vr'ex-o* looks influenced by Demotic *vroy^h-i*.

Pharasa Greek: Dawkins 1916: 590; Andriotis 1948: 86.

Cappadocian Greek (Aravan): Dawkins 1916: 590; Phosteris & Kesisoglu 1960: 22. In other subdialects: Axo, Sinasos *vrox^h-o-s* {βροχός} [Dawkins 1916: 590].

66. RED

Ancient Ionic Greek (Herodotus) *erüt^h-r-ó-s* {έρυθρός} (1), Ancient Attic Greek (Plato) *erüt^h-r-ó-s* {έρυθρός} (1), Modern Demotic Greek *k'otín-o-* {κόκκινος} (2), Southern Tsakonian *kocín-e* {κοτσινέ} (2), Pharasa Greek *lt^hin-^os* {λτίνώς} (3), Cappadocian Greek (Aravan) *ayñ-o ~ aył-o ~ ay^o-o* {άχνό, άχλό, άλχό} (3).

References and notes:

Ancient Ionic Greek (Herodotus): Powell 1938: 142. Attested 2× in the direct meaning.

A difficult case from the formal viewpoint, because there are several designations of red-like colors attested in Hdt. (namely, ἐρυθρός, φοινίκεος, πορφύρεος, πυρρός), but none of them possesses unequivocal contexts, proving that this one is a generic term for 'red'. A rigoristic solution would be to leave the slot empty, but we prefer to accept the Pan-Greek term ἐρυθρός for 'red' in Hdt. Examples for ἐρυθρός are:

2.12.3 "but we know that the soil of Libya is **redder** [ἐρυθροτέστην] and somewhat sandy", "Почва же Ливии, как известно, [красная] [ἐρυθροτέστην] и довольно песчаная".

2.73.2 "his [*i.e. phoenix*] plumage is partly golden [χρυσόκομα] and partly **red** [ἐρυθρά]", "Его [феникс] оперение частично золотистое [χρυσόκομα], а отчасти **красное** [ἐρυθρά]".

Cf. also ἐρυθρή θάλασσα 'Red Sea' (22×).

A second red-like color is φοινίκεος (4×) [Powell 1938: 374]:

1.98.5-6 "There are seven circles in all; within the innermost circle are the palace and the treasures; and the longest wall is about the length of the wall that surrounds the city of Athens. The battlements of the first circle are white, of the second black, of the third circle **purple** [φοινίκεοι], of the fourth blue, and of the fifth orange: thus the battlements of five circles are painted with colors; and the battlements of the last two circles are coated, the one with silver and the other with gold", "Длина наибольшего кольца стен почти такая же, что и у кольцевой стены Афин. Бастионы первого кольца стен белые, второго - черные, третьего - **желто-красные** [φοινίκεοι], четвертого - темно-синие, пятого - сандаракового цвета. Таким образом, бастионы всех этих пяти колец пестро окрашены. Что же до двух последних колец, то бастионы одного были посеребренные, а другого - позолоченные".

2.132.1 "As for the cow, it is covered with a **purple** [φοινικέω] robe, only the head and neck exposed, encrusted with a very thick layer of gold", "А корова почти целиком покрыта **пурпурной** [φοινικέω] одеждой, кроме шеи и головы, которые позолочены толстым слоем золота".

7.76 "The <Pisidians> had little shields of raw oxhide; each man carried two wolf-hunters' spears; they wore helmets of bronze, and on these helmets were the ears and horns of oxen wrought in bronze, and also crests; their legs were wrapped around with strips of **purple** [φοινικέοισι] rags", "[Писидийцы] носят маленькие щиты из невыделанных бычьих шкур. Каждый вооружен охотничьим копьём ликийской работы, а на голове у них медные шлемы; на шлемах приделаны медные бычачьи уши и рога, а сверху - султаны. Ноги у них были обмотаны **красными** [φοινικέοισι] тряпками".

9.22.2 "he wore a **purple** [φοινικέων] tunic over a cuirass of golden scales which was within it", "на теле у

Масистия был чешуйчатый золотой панцирь, а поверх надет **пурпуровый** [φοινίκεον] хитон".

A third candidate is πορφύρεος (5×) [Powell 1938: 315], e.g.:

1.50.1 "After this, he [*Croesus*] tried to win the favor of the Delphian god with great sacrifices. He offered up three thousand beasts from all the kinds fit for sacrifice, and on a great pyre burnt couches covered with gold and silver, golden goblets, and **purple** [πορφύρεα] cloaks and tunics", "После этого Крез стал умилоустивлять дельфийского бога пышными жертвами. Так, он приказал принести в жертву 3000 голов отборного скота каждой породы и затем, воздвигнув огромный костер, сжечь на нем выложенные золотом и серебром ложа, серебряные чаши и **пурпурные** [πορφύρεα] одежды".

1.152.1 "He [*Pythennos*] then put on a **purple** [πορφύρεόν] cloak, so that as many Spartans as possible might assemble to hear him", "Пиферм надел на себя **пурпурное** [πορφύρεόν] одеяние, чтобы спартанцев, если они услышат об этом, собралось бы как можно больше".

4.185.2-3 "for these are parts of Libya where no rain falls; for the walls, being of salt, could not stand firm if there were rain. The salt there is both white and **purple** [πορφύρεος]", "Эта часть Ливии совершенно не орошается дождями, в случае дождя ведь стены [хижин] из соли не могли бы выдержать. Добываемая там [из земли] соль с виду белого и **пурпурного** [πορφύρεος] цвета".

A fourth term is πυρρός (2×) [Powell 1938: 328]:

3.139.2 "He [*Syloson*] was in the market at Memphis wearing a **red** [πυρρόην] cloak, when Darius, at that time one of Cambyses' guard and as yet a man of no great importance, saw him", "Однажды, одетый в **красный** [πυρρόην] плащ, он [*Сил ахит*] прогуливался по рынку в Мемфисе".

4.108.1 "The Budini are a great and populous nation; the eyes of them all are very bright, and they are **ruddy** [πυρρόν]", "Будины - большое и многочисленное племя; у всех их светло-голубые глаза и **рыжие волосы** [πυρρόν]".

General Ancient Greek: ἐρυθρός ~ πορφύρεος ~ φοινίκεος (φοίνιξ) ~ πυρρός [Edwards 1914: 208; Yonge 1849: 396; LSJ].

Ancient Attic Greek (Plato): Brandwood 1976: 395. Cf. the available examples:

Criti. 116a-b "And the stone they quarried beneath the central island all round, and from beneath the outer and inner circles, some of it being white [λευκόν], some black [μέλανα] and some **red** [ἐρυθρόν]", "Камень белого [λευκόν], черного [μέλανα] и **красного** [ἐρυθρόν] цвета они добывали в недрах срединного острова и в недрах внешнего и внутреннего земляных колец"; Tim. 68b "it is not brilliant but, owing to the blending of the fire's ray through the moisture, it gives off a sanguine color, and we give it the name of '**red**.' [ἐρυθρόν] And 'bright' color when blended with **red** [ἐρυθρόν] and white becomes 'yellow.' <...> **Red** [ἐρυθρόν] blended with black and white makes 'purple'", "Мерцание этого огня сквозь растворившую его жидкость дает кровавый цвет, который мы нарекли **красным** [ἐρυθρόν]. От смешения сверкающего огня с **красным** [ἐρυθρόν] и белым возник желтый цвет <...> Далее, **красный** [ἐρυθρόν] цвет, смешанный с черным и белым, дает пурпурный или темно-лиловый"; Tim. 80e "they get all varieties of colors because of their commingling, but **red** [ἐρυθρόν] is the color that runs through them most of all, it being a natural product of the action of the fire in dividing the liquid food and imprinting itself thereon. Wherefore the color of the stream which flows through the body acquired an appearance such as we have described; and this stream we call 'blood'", "они принимают от перемешивания всевозможные цвета, но безусловно преобладающим оказывается **красный** [ἐρυθρόν] цвет, обязанный своим возникновением секущему действию огня, запечатленному и на жидкости. Отсюда цвет струящейся по телу влаги таков, как мы только что сказали, а влагу эту мы зовем кровью".

The adjective πυρρός [Brandwood 1976: 804] denotes a color that is different from basic red:

Tim. 68c "**Chestnut**' [πυρρόν] comes from the blending of yellow and grey", "Желтое в смешении с серым дает **коричневое** [πυρρόν]".

The adjectives πορφύρεος, φοινίκεος (φοίνιξ) are not attested in Plato.

Modern Demotic Greek: Cognate to Ancient Greek *kókkīn-o-* {κόκκινος} 'scarlet'.

Southern Tsakonian: Deffner 1923: 190; Kostakis 1986-1987, 2: 114; Vyatkina 2015: 59. Cognate to Modern Demotic *k'otīn-o-* {κόκκινος} 'red', further to Ancient Greek *kókkīn-o-* {κόκκινος} 'scarlet'. Tsakonian *kocin-e* looks like adapted from

Demotic *kotin-o-* or at least influenced by it.

Pharasa Greek: Andriotis 1948: 56. Directly cognate to Ancient Greek *ale:^hin-ó-* {ἀληθινός} 'true, genuine'. Cf. the paronymous Pharasa word *li:^hin-'usk-a* {λιτινούσκα} 'measles, rubeola' [Andriotis 1948: 60]. No expressions for 'red' in [Dawkins 1916].

Cappadocian Greek (Aravan): Mavrothalividis & Kesisoglu 1960: 97. Cf. the example: "red flag" [Mavrothalividis & Kesisoglu 1960: 209]. Apparently directly cognate to Ancient Greek *ale:^hin-ó-* {ἀληθινός}. This is actually the inherited Greek word from the Axo subdialect.

For Aravan, only two loanwords are documented: *γiz'il* {ἴαζαλ} 'red' [Phosteris & Kesisoglu 1960: 50] < Turkish *kizil* 'red'; and *qirmiz-i* {qəɾmuɾi}, attested in the Aravan example "Let me sleep a little and when the red water comes, wake me" [Dawkins 1916: 335], < Turkish *kirmizi* 'red, scarlet, ruby'.

67. ROAD

Ancient Ionic Greek (Herodotus) *od-ó-s* {ὁδός} (1), Ancient Attic Greek (Plato) *hod-ó-s* {ὁδός} (1), Modern Demotic Greek *ð'om-o-s* {δρόμος} (2), Southern Tsakonian *por'i-a* {πορεία} (3), Pharasa Greek *str'at-a* {στράτα} (4), Cappadocian Greek (Aravan) *str'at-a* {στράτα} (4).

References and notes:

Ancient Ionic Greek (Herodotus): Powell 1938: 258. Polysemy: 'road [64×] / way [15×] / journey [55×] / course (of action or speech) [9×]'. This is the most frequent and basic word for 'road, path' in Hdt. Some examples are:

2.7 "From the sea up to Heliopolis is a **journey** [ὁδός] about as long as the **way** [ὁδῶ] from the altar of the twelve gods at Athens to the temple of Olympian Zeus at Pisa. If a reckoning is made, only a little difference of length, not more than two miles, will be found between these two **journeys** [ὁδῶν]; for the journey from Athens to Pisa is two miles short of two hundred, which is the number of miles between the sea and Heliopolis", "Путь [ὁδός] вверх от моря до Гелиополя приблизительно так же велик, как **дорога** [ὁδῶ] от алтаря Двенадцати богов в Афинах до Писы, именно до храма Зевса Олимпийского. Если точно измерить оба эти **расстояния** [ὁδῶν], то, конечно, разница будет небольшая, не больше 15 стадий. Ведь по дороге от Афин до Писы 1500 стадий без 15, тогда как путь от моря до Гелиополя составляет полностью 1500 стадий".

2.122.3 "On the day of the festival, the priests weave a cloth and bind it as a headband on the eyes of one of their number, whom they then lead, wearing the cloth, into a **road** [ὁδόν] that goes to the temple of Demeter", "Одному из жрецов завязывают глаза повязкой, затем накидывают на него это одеяние и выводят на **дорогу** [ὁδόν] к святилищу Деметры".

2.124.3 "For ten years the people wore themselves out building the **road** [ὁδοῦ] over which the stones were dragged, work which was in my opinion not much lighter at all than the building of the pyramid", "Десять лет пришлось измученному народу строить **дорогу** [ὁδοῦ], по которой тащили эти каменные глыбы, - работа, по-моему, едва ли не столь же огромная, как и постройка самой пирамиды".

3.76.1-2 "The seven Persians, when they had decided to attack the Magi at once and not delay, prayed to the gods and set forth, knowing nothing of what had happened to Prexaspes. But when they had gone half **way** [ὁδῶ] they learned what had happened to Prexaspes. Then they argued there, standing beside the **road** [ὁδοῦ]".

The word ἀτραπός [Powell 1938: 51] is attested 11× in the description of the Battle of Thermopylae with the meaning 'mountain pass', e.g.:

7.175.2 "When they had come to the Isthmus, the Greeks, taking into account what was said by Alexander, deliberated as a body how and where they should stand to fight. It was decided that they should guard the pass of Thermopylae, for they saw that it was narrower than the pass into Thessaly and nearer home. The **pass** [ἀτραπόν], then, which brought about the fall of those Greeks who fell at Thermopylae, was unknown to them until they came to Thermopylae", "Когда эллины снова прибыли на Истм, то стали держать совет, где и как им вести войну после

сообщения Александра. Верх одержало мнение, что следует занять Фермопильский проход. Этот проход был, конечно, уже прохода, ведущего в Фессалию, и ближе к их земле. О **тропинке** [ἀτραπόν] же, из-за которой погибли павшие в Фермопильском ущелье эллины, они тогда еще ничего не знали. Узнали же о ней только в Фермопилах от трахинцев. Этот-то проход эллины и решили занять, чтобы преградить путь персидскому царю в Элладу".

7.212.2 "The Hellenes, however, stood ordered in ranks by nation, and each of them fought in turn, except the Phocians, who were posted on the mountain to guard the **path** [ἀτραπόν]. When the Persians found nothing different from what they saw the day before, they withdrew", "Эллины же стояли в боевом строю по племенам и родам оружия, и все сражались, сменяя друг друга, кроме фокийцев. Фокийцы же были отосланы на гору охранять горную **тропу** [ἀτραπόν]. А персы, увидев, что дело идет не лучше вчерашнего, вновь отступили".

The term δίοδος (3×) [Powell 1938: 92] also denoted 'mountain pass', e.g.:

7.201 "King Xerxes lay encamped in Trachis in Malis and the Hellenes in the **pass** [δίοδος]. This place is called Thermopylae by most of the Hellenes, but by the natives and their neighbors Pylae", "Итак, царь Ксеркс разбил свой стан у Трахина в Малийской земле, эллины же - в **проходе** [δίοδος]. Место это большинство эллинов зовут Фермопилами, а местные жители и соседи называют его Пилами".

9.99.3 "Furthermore, they [*the Persians*] appointed the Milesians to guard the **passes** [δίοδους] leading to the heights of Mykale, alleging that they were best acquainted with the country. Their true reason, however, for so doing was that the Milesians should be separate from the rest of their army", "Затем персы поручили милетянам прикрывать **проходы** [δίοδους], ведущие к вершинам Микале, якобы потому, что милетяне лучше всего знают местность. На самом же деле - чтобы удалить их из стана".

The word στίβος (5×) [Powell 1938: 337] means 'track', e.g.:

4.140.3 "So the Scythians went searching for their enemies through the parts of their own country where there was forage for the horses and water, supposing that they, too, were heading for such places in their flight; but the Persians kept to their own former **tracks** [στίβον], and so with much trouble they found the crossing", "В поисках неприятеля скифы шли по таким частям своей страны, где был корм для коней и вода, думая, что и враги отступают теми же путями. Однако персы шли, держась ранее проложенных ими **троп** [στίβον], и только таким образом (да и то с трудом) нашли переправу".

4.122.2 "When the Persians saw the Scythian cavalry appear, they marched on its **track** [στίβον], the horsemen always withdrawing before them", "Лишь только персы заметили появление скифской конницы, они начали двигаться по **следам** [στίβον] врагов, которые все время отступали".

General Ancient Greek: ὁδός ~ κέλευθος ~ οἶμος ~ ἄγνια ~ δίοδος ~ ἀτραπός (ἀτραπίτός) ~ στίβος [i] ~ τρίβος [i] [Edwards 1914: 180, 217; Yonge 1849: 354, 411; LSJ]. τρίβος, κέλευθος, οἶμος, ἄγνια are unattested in Hdt.

Ancient Attic Greek (Plato): Brandwood 1976: 613. Many attestations. Cf. some examples for non-metaphoric usage:

Rep. 7.514b "Picture further the light from a fire burning higher up and at a distance behind them, and between the fire and the prisoners and above them a **road** [ὁδόν] along which a low wall has been built", "Люди обращены спиной к свету, исходящему от огня, который горит далеко в вышине, а между огнем и узниками проходит верхняя **дорога** [ὁδόν]"; Gorg. 524a "These, when their life is ended, shall give judgement in the meadow at the dividing of the road, whence are the two **ways** [ὁδῶ] leading, one to the Isles of the Blest, and the other to Tartarus", "Когда они умрут, то будут вершить суд на лугу, у распутия, от которого уходят две **дороги** [ὁδῶ]: одна - к Островам блаженных, другая - в Тартар".

The noun οἶμος [Brandwood 1976: 619] 'path' is attested once in a metaphorical meaning:

Rep. 4.420b "By following the same **path** [οἶμον] I think we shall find what to reply", "Я думаю, мы найдем, что сказать, если двинемся по тому же **пути** [οἶμον]".

Cf. δίοδος [Brandwood 1976: 248] 'way through, passage', e.g.:

Tim. 79c "And again, when the air is repelled and passes out through the body it pushes the inspired air round and in by way of the **passages** [δίοδον] of the mouth and of the nostrils", "когда же этот воздух обращается вспять и идет сквозь тело наружу, он в свою очередь становится виновником кругового толчка, загоняющего дыхание в

проходы [δίοδον] рта и ноздрей".

Cf. ἀτραπός [Brandwood 1976: 130] 'short cut', attested once in a metaphorical meaning:

Phaedo 66b "There seems to be a **short cut** [ἀτραπός] which leads us and our argument to the conclusion in our search", "Словно какая-то **тропа** [ἀτραπός] приводит нас к мысли, что <...>".

The nouns κέλευθος, ἄγυια, στίβος, τρίβος are not attested in Plato.

Modern Demotic Greek: Cognate to Ancient Greek *dróm-o-s* {δρόμος} 'course, race / place for running'.

Southern Tsakonian: Deffner 1923: 295; Kostakis 1986-1987, 3: 79; Vyatkina 2015: 59. Cognate to Ancient Greek *poréy-a*: {πορεία} 'mode of walking or running, gait; journey; course'.

There also exists a rare synonym: *dr'om-o* {δρόμο} 'road' [Kostakis 1986-1987, 1: 279], recently borrowed from Demotic *dr'om-o-s* {δρόμος} 'road'.

Distinct from *s'irm-a* {σύρμα} 'path, trail' [Deffner 1923: 343; Kostakis 1986-1987, 3: 210], cognate to Ancient Greek *súrm-a* {σύρμα} 'anything trailed or dragged; dragging, trailing motion'.

Pharasa Greek: Dawkins 1916: 646; Andriotis 1948: 60. Cf. the examples: "Whilst they were going on the road, they became hungry" [Dawkins 1916: 483], "Come, let us go and follow this road" [Dawkins 1916: 507], "He sets the blind men in the road; he sets the deaf men in the road" [Dawkins 1916: 539]. Cognate to late Ancient Greek *strât-a*: {στράτα} 'street', borrowed from Latin *stra-t-a* 'paved street'. The development 'street' > 'road (in general)' is an inner Greek innovation.

Cappadocian Greek (Aravan): Dawkins 1916: 646; Phosteris & Kesisoglu 1960: 41. Cf. the examples from various subdialects: Delmeso "As they were going on the road, the horse says" [Dawkins 1916: 323], Ulaghatsh "The man started (to speak) on the road" [Dawkins 1916: 377], Misti "He saw on the road ants carrying corn" [Dawkins 1916: 385], Silata "The king strewed the road with carpets for the boy to pass over" [Dawkins 1916: 451].

More rarely, the loanword *soq'ax* {σοq'ax} [Dawkins 1916: 678] (< Turkish *sokak* 'street') can be used for the meaning 'road': Phloita "Afterwards he went into the village to walk. And he came to a forked road. In that road there was a block of marble" [Dawkins 1916: 414].

68. ROOT

Ancient Ionic Greek (Herodotus) *r'ízd-a*: {ρίζα} (1), Ancient Attic Greek (Plato) *r'ízd-a*: {ρίζα} (1), Modern Demotic Greek *r'iz-a* {ρίζα} (1), Southern Tsakonian *s'ind-a* {σίνδα} (1), Pharasa Greek *r'iz-a* {ρίζα} (1), Cappadocian Greek (Aravan) *r'iz-a* {ρίζα} (1).

References and notes:

Ancient Ionic Greek (Herodotus): Powell 1938: 329. 4x. Examples are:

1.193.1 "There is little rain in Assyria. This nourishes the **roots** [ρίζαν] of the grain; but it is irrigation from the river that ripens the crop and brings the grain to fullness", "Дождей в Ассирийской земле выпадает мало, но и этих незначительных дождей достаточно для первоначального питания и роста **корней** [ρίζαν] злаков".

1.202.1 "It is reported that there are many islands in it [*i.e. in the Araxes*] as big as Lesbos, and men on them who in summer live on **roots** [ρίζας] of all kinds that they dig up", "На Араксе, как передают, много островов величиной с Лесбос. На этих-то островах живут люди, летом питающиеся разными **кореньями** [ρίζας], выкапываемыми из земли".

2.92.3-4 "The **root** [ρίζα] of this lotus is edible also, and of a sweetish taste; it is round, and the size of an apple. Other lilies grow in the river, too, that are like roses; the fruit of these is found in a calyx springing from the **root** [ρίζης] by a separate stalk", "**Корень** [ρίζα] этого растения [лотоса] также съедобен, довольно приятен на вкус, круглый, величиной с яблоко. Есть там и другие, похожие на розы, лилии, также растущие в реке. Их плод не находится в цветочной чашечке, но вырастает из **корня** [ρίζης] в особой [побочной] чашечке".

General Ancient Greek: *ρίζα* ~ *πυθμήν* [Edwards 1914: 218; Yonge 1849: 413; LSJ]. *πυθμήν* is unattested in Hdt.

Ancient Attic Greek (Plato): Brandwood 1976: 809. Cf. some examples with the botanical meaning:

Soph. 265c "There are all the animals, and all the plants that grow out of the earth from seeds and **roots** [ῥιζῶν]", "Станем ли мы утверждать относительно всех живых существ и растений, которые произрастают на земле из семян и **корней** [ῥιζῶν]"; Criti. 115a "all those sweet-scented stuffs which the earth produces now, whether made of **roots** [ῥιζῶν] or herbs or trees, or of liquid gums derived from flowers or fruits", "все благоволия, которые ныне питает земля, будь то в **корнях** [ῥιζῶν], в травах, в древесине, в сочащихся смолах, в цветах или в плодах, - все это она рождала там и отлично возвращала"; Prot. 321b "Then he proceeded to furnish each of them with its proper food, some with pasture of the earth, others with fruits of trees, and others again with **roots** [ῥιζας]", "Потом для разных родов избрал он разную пищу: для одних - злаки, для других - древесные плоды, для третьих - **коренья** [ῥιζας], некоторым же позволил питаться, пожирая других животных"; Prot. 334a-b "some (things) also that are not profitable to any of those, but are to trees; and some that are good for the **roots** [ῥιζας] of a tree, but bad for its shoots - such as dung, which is a good thing when applied to the **roots** [ῥιζας] of all plants, whereas if you chose to cast it on the young twigs and branches, it will ruin all", "полезно деревьям. Да и там одна, и та же вещь для **корней** [ῥιζας] хороша, а для ветвей плоха, как, например, навоз: для всех растений, если обложить им **корни** [ῥιζας], он хорош".

The noun πυθμῆν [Brandwood 1976: 803] is used in the meaning 'depth (of the sea)' and so on.

Modern Demotic Greek: Cognate to the basic Ancient Greek term *rizd-a*: {ῥιζα} 'root'.

Southern Tsakonian: Deffner 1923: 346; Kostakis 1986-1987, 3: 110; Vyatkinina 2015: 59. Cognate to Modern Demotic *r'iz-a* {ριζα}, Ancient Greek *rizd-a*: {ῥιζα} 'root'.

Pharasa Greek: Dawkins 1916: 641. Cf. the examples: "Whilst he was going, he went to the root of a poplar-tree" [Dawkins 1916: 469], "she tied them to the root of the pear-tree by their tails" [Dawkins 1916: 501].

Differently in [Andriotis 1948: 60], where the word *k'ot-i* {κόκι} is glossed as 'root' (cognate to Modern Demotic *kuḫ-i* {κουκί} 'bean; a grain').

Cappadocian Greek (Aravan): Dawkins 1916: 641; Phosteris & Kesisoglu 1960: 61. Cf. the example: "Where does the apple fall? Near the roots" [Phosteris & Kesisoglu 1960: 61].

69. ROUND (3D)₁

Ancient Ionic Greek (Herodotus) *strong-úl-o-* {στρογγύλος} (1), Ancient Attic Greek (Plato) *strong-úl-o-s* {στρογγύλος} (1), Modern Demotic Greek *stroḡ-il-'o-* {στρογγυλός} (1), Southern Tsakonian *stronɜ-il-'e* {στροντζυλέ} (1), Pharasa Greek *yuvarlaxi* {γλουβαρλάχι} (-1).

References and notes:

Ancient Ionic Greek (Herodotus): Powell 1938: 339. 2×.

Two attested words for 'round' are στρογγύλος (2×) and κυκλοτερής (5×). It seems that Hdt. retains the generic opposition between 'round 3D, spherical' (στρογγύλος) and 'round 2D, circular' (κυκλοτερής), although the context 4.184.3 (below) contradicts it. Examples for στρογγύλος are:

1.163.2 "Phocaea was the first Ionian town that he attacked. These Phocaeans were the earliest of the Greeks to make long sea-voyages, and it was they who discovered the Adriatic Sea, and Tyrrhenia, and Iberia, and Tartessus, not sailing in **round** [στρογγύλησι] freightships but in fifty-oared vessels", "Жители этой Фокеи первыми среди эллинов пустились в далекие морские путешествия. Они открыли Адриатическое море, Тирсению, Иберию и Тартесс. Они плавали не на "**круглых**" [στρογγύλησι] торговых кораблях, а на 50-весельных судах".

2.92.3 "The root of this lotus is edible also, and of a sweetish taste; it is **round** [στρογγύλον], and the size of an apple", "Корень этого растения [лотоса] также съедобен, довольно приятен на вкус, **круглый** [στρογγύλον], величиной с яблоко".

Examples for κυκλοτερής are:

1.51.5 "Along with these Croesus sent, besides many other offerings of no great distinction, certain **round** basins

[χεύματα κυκλωτερέα] of silver, and a female figure five feet high", "Вместе с этими Крез послал много и других даров без надписей. Среди них **круглые** чаши для возлияний [χεύματα κυκλωτερέα], а также золотая статуя женщины в 3 локтя высотой".

1.194.1-2 "Their boats which ply the river and go to Babylon are all of skins, and **round** [κυκλωτερέα]. They make these in Armenia, higher up the stream than Assyria. First they cut frames of willow, then they stretch hides over these for a covering, making as it were a hold; they neither broaden the stern nor narrow the prow, but the boat is **round** [κυκλωτερέα], like a shield", "Суда, на которых плавают вниз по реке в Вавилон, совершенно **круглые** [κυκλωτερέα] и целиком сделаны из кожи. В Армении, которая лежит выше Ассирии, вавилоняне нарезают ивовые прутья для остова корабля. Снаружи [остов] обтягивают плотными шкурами наподобие [круглого] днища корабля. Они не расширяют кормовой части судна и не заостряют носа, но делают судно **круглым** [κυκλωτερέα], как щит".

4.36.2 "And I laugh to see how many have before now drawn maps of the world, not one of them reasonably; for they draw the world as **round** [κυκλωτερέα] as if fashioned by compasses, encircled by the Ocean river, and Asia and Europe of a like extent", "Смешно видеть, как многие люди уже начертили карты земли, хотя никто из них даже не может правильно объяснить очертания земли. Они изображают Океан обтекающим землю, которая **кругла** [κυκλωτερέα], словно вычерчена циркулем".

4.184.3 "Near to this salt is a mountain called Atlas, whose shape is slender and **conical** [κυκλωτερές]; and it is said to be so high that its heights cannot be seen", "К этому-то соляному холму примыкает гора под названием Атлас. Гора эта узкая и **круглая** [κυκλωτερές] и, как говорят, так высока, что вершин ее не видно".

General Ancient Greek: ἔγκυκλος ~ κυκλωτερέης ~ κύκλιος ~ στρωγγύλος [ύ] ~ περιφερέης ~ γυρός ~ τροχόεις (τροχοειδής) ~ γογγύλος ~ εὐκύκλος and some others [Edwards 1914: 218; Yonge 1849: 414; LSJ]. ἔγκυκλος, κύκλιος, περιφερέης, γυρός, γογγύλος, εὐκύκλος are unattested in Hdt. The adjective τροχοειδής is only attested in a toponym ("Round Lake").

Ancient Attic Greek (Plato): Brandwood 1976: 828. There are two relatively frequently used adjectives for 'round' in Plato: στρωγγύλος and περιφερέης. We treat them as synonyms.

The adjective στρωγγύλος is attested in the meaning 'round 3D' or with polysemy 'round 3D/2D'. Cf. the some examples:

Meno 74e-75a "And in making it, do you mean to say that **round** [στρωγγύλον] is no more **round** [στρωγγύλον] than straight, or straight no more straight than **round** [στρωγγύλον]? <...> What is it that is common to the **round** [στρωγγύλω] and the straight and everything else that you call figures - the same in all?", "Но если ты так говоришь, то, по твоим словам, **круглое** [στρωγγύλον] ничуть не больше **круглое** [στρωγγύλον], чем прямое, а прямое ничуть не больше прямое, чем **круглое** [στρωγγύλον]? <...> Что же в **круглом** [στρωγγύλω], и в прямом, и во всем прочем, что ты называешь очертаниями, есть общего?"; Phaedo 97d-e "he would tell me whether the earth is flat or **round** [στρωγγύλη]", "прежде всего расскажет, плоская ли Земля или **круглая** [στρωγγύλη], а рассказавши, объяснит необходимую причину"; Parm. 137e-138a "And it is without form, for it partakes neither of the **round** [στρωγγύλου] nor of the straight <...> The **round** [στρωγγύλον], of course, is that of which the extremes are everywhere equally distant from the center <...> Then it is neither straight nor round [περιφερές], since it has no parts", "А также лишено очертаний: оно не может быть причастным ни **круглому** [στρωγγύλου], ни прямому <...> **Круглое** [στρωγγύλον] ведь есть то, края чего повсюду одинаково отстоят от центра <...> Следовательно, оно - не прямое и не шарообразное [περιφερές], если не имеет частей"; Parm. 145b "And the one, apparently, being of such a nature, will partake of some shape, whether straight or **round** [στρωγγύλου] or a mixture of the two", "А, будучи таким, единое, по-видимому, оказывается причастно и какой-нибудь фигуре, прямолинейной ли, **круглой** [στρωγγύλου] или смешанной".

The second candidate περιφερέης [Brandwood 1976: 741] means specifically 'round 3D'. Cf. some examples:

Phaedo 108e "if the earth is **round** [περιφερέης] and in the middle of the heavens", "если Земля **кругла** [περιφερέης] и находится посреди неба"; Tim. 44d "The divine revolutions, which are two, they bound within a sphere-shaped [σφαιροειδής] body, in imitation of the **spherical** [περιφερές] form of the All, which body we now call the 'head'", "Итак, боги, подражая очертаниям Вселенной, со всех сторон **округлой** [περιφερές], включили оба божественных круговращения в сферовидное [σφαιροειδής] тело, то самое, которое мы ныне именуем головой"; Laws 10.898e "If soul drives round the sun, we shall be tolerably sure to be right in saying that it does one of three things

<...> either it exists everywhere inside of this apparent **globular** [περιφερει] body and directs it, such as it is, just as the soul in us moves us about in all ways", "Коль скоро душа вращает Солнце, то мы вряд ли ошибемся, если предположим, что она делает одно из трех <...> Либо она, находясь внутри этого кажущегося **круглым** [περιφερει] тела, вызывает любые его движения, подобно тому как и наша душа всячески нами движет"; Parm. 137e-138a above.

Other expressions for 'round' are rare. The adjective κυκλοτερής [Brandwood 1976: 518] 'round' is attested thrice. Cf. an example:

Sym. 189e-190a "Secondly, the form of each person was round all over [στρογγύλον], with back and sides encompassing it every way; each had four arms, and legs to match these, and two faces perfectly alike on a **cylindrical** [κυκλοτερει] neck", "Тогда у каждого человека тело было округлое [στρογγύλον], спина не отличалась от груди, рук было четыре, ног столько же, сколько рук, и у каждого на **круглой** [κυκλοτερει] шее два лица, совершенно одинаковых"

The adjective γογγύλος [Brandwood 1976: 188] 'round' is attested once:

Crat. 427c "And again, perceiving that *ni* is an internal sound, he made the words ἔνδον (inside) and ἐντός (within), assimilating the meanings to the letters, and *alpha* again he assigned to greatness, and *eta* to length, because the letters are large. He needed the sign *O* for the expression of **round** [γόγγυλον], and made it the chief element of the word", "В свою очередь альфу присвоил 'громадному', эту (η) - 'величине', поскольку это долгие звуки. А для выражения '**округлого**' [γόγγυλον] ему необходим был о-микрон, его-то он и вставлял по большей части в подобные имена".

The adjective εὐκυκλος [Brandwood 1976: 407] is also attested once:

Tim. 40a "The form of the divine class He wrought for the most part out of fire, that this kind might be as bright as possible to behold and as fair; and likening it to the All He made it truly **spherical** [εὐκυκλον]; and He placed it in the intelligence of the Supreme", "Идею божественного рода бог в большей части образовал из огня, дабы она являла взору высшую блистательность и красоту, сотворил ее безупречно **округлой** [εὐκυκλον], уподобляя Вселенной".

The adjective σφαιροειδής [Brandwood 1976: 854] 'round 3D' is attested 4× is *Timaeus*, cf. the example Tim. 44d above.

The adjectives ἔγκυκλος, κύκλιος, γυρός, τροχόεις (τροχοειδής) are not attested in Plato.

Modern Demotic Greek: Polysemy: 'round 3D / round 2D'. Cognate to the basic Ancient Greek term *strong-#-o-* {στρογγύλος} 'round 3D'.

Southern Tsakonian: Deffner 1923: 338; Kostakis 1986-1987, 3: 197; Vyatkina 2015: 59. In [Vyatkina 2015], transcribed as *strož-il-'e*. Polysemy: 'round 3D / round 2D'. Cognate to Ancient Greek *strong-#-o-* {στρογγύλος} 'round 3D', Modern Demotic *strođ-il-'o-* {στρογγυλός} 'round 3D / round 2D'.

Pharasa Greek: Andriotis 1948: 78. Not specified semantically, perhaps with polysemy: 'round 3D / round 2D'. Borrowed from Turkish *yuvarlak* 'round 3D'.

Cappadocian Greek (Aravan): Not found in the available sources.

69. ROUND (2D)₂

Ancient Ionic Greek (Herodotus) *kükl-o-ter-é:-* {κυκλοτερής} (2), Ancient Attic Greek (Plato) *peri=p^her-é:-* {περιφερής} (3).

References and notes:

Ancient Ionic Greek (Herodotus): Powell 1938: 202. 5×.

Ancient Attic Greek (Plato): Brandwood 1976: 741.

70. SAND

Ancient Ionic Greek (Herodotus) *psám-m-o-s* {ψάμμος} (1), Ancient Attic Greek (Plato)

ámm-o-s {ἄμμος} (2), Modern Demotic Greek *'am-o-s* {ἄμμος} (2), Southern Tsakonian *'am-o* {ἄμμο} (2), Pharasa Greek *n'am-o-s* {νάμμος} (2), Cappadocian Greek (Aravan) *m'il-i-s* {μύλης} (3).

References and notes:

Ancient Ionic Greek (Herodotus): Powell 1938: 384. 20*. Applied both to sea sand and desert sand. Some examples are:

3.26.3 "when the Persians were crossing the **sand** [ψάμμου] from Oasis to attack them, and were about midway between their country and Oasis, while they were breakfasting a great and violent south wind arose, which buried them in the masses of **sand** [θίνας τῆς ψάμμου] which it bore; and so they disappeared from sight", "Из Оасиса персы пошли на них через **песчаную пустыню** [διὰ τῆς ψάμμου]. Приблизительно на полпути между Оасисом и Аммоном как раз во время завтрака поднялась страшная [песчаная] буря с юга и погребла войско под кучами **песка** [θίνας τῆς ψάμμου]. Так погибли персы".

6.107.3 "Since he [*Hippias*] was an elderly man, most of his teeth were loose, and he lost one of them by the force of his cough. It fell into the **sand** [ψάμμον] and he expended much effort in looking for it, but the tooth could not be found", "Между тем на Гишпия напали чихание и приступ кашля сильнее обычного. А так как у него, как у человека уже старого, большая часть зубов шаталась, то один зуб от сильного кашля даже выпал. Зуб упал на **песок** [ψάμμον], и Гишпию стоило больших усилий его искать, но зуб не находился".

General Ancient Greek: ἄμαθος ~ ἄμμος (ἄμμος) ~ ψάμμος (ψάμαθος) ~ θίς [ι] [Edwards 1914: 223; Yonge 1849: 420; LSJ]. ἄμαθος, ἄμμος are unattested in Hdt. The word θίς means 'dune' (1*) [Powell 1938: 168], see 3.26.3 above.

Ancient Attic Greek (Plato): Brandwood 1976: 51. Cf. the available examples:

Phaedo 110a "nothing of any account grows in the sea, and there is, one might say, nothing perfect there, but caverns and **sand** [ἄμμος] and endless mud and mire, where there is earth also, and there is nothing at all worthy to be compared with the beautiful things of our world", "Ничто достойное внимания в море не родится, ничто, можно сказать, не достигает совершенства, а где и есть земля - там лишь растрескавшиеся скалы, **песок** [ἄμμος], нескончаемый ил и грязь - одним словом, там нет решительно ничего, что можно было бы сравнить с красотами наших мест"; Euthyd. 294b "And are you good also at such things as counting the stars, and the **sand** [ἄμμον]?", "Ну а такие вещи - например, сосчитать, сколько звезд в небе или **песка** [ἄμμον] на дне морском?".

The nouns ἄμαθος, ψάμμος (ψάμαθος), θίς are not attested in Plato.

Modern Demotic Greek: Cognate to Ancient Greek *ámm-o-s* {ἄμμος} 'sand' (a basic term for this meaning in some varieties).

Southern Tsakonian: Deffner 1923: 18; Kostakis 1986-1987, 1: 59. Cognate to Ancient Greek *ámm-o-s* {ἄμμος} 'sand', Modern Demotic *'am-o-s* {ἄμμος} 'sand'. In [Vyatkina 2015: 59], only the Modern Demotic loanword *'am-o-s* 'sand' is quoted for Prastos.

Pharasa Greek: Dawkins 1916: 583; Andriotis 1948: 27. Cf. the example: "She brought two loads of sand, and two loads of fine grain" [Dawkins 1916: 473]. Initial *n-* in *n'am-o-s* is the result of reanalysis of a construction with the definite article acc. sg. *ton* {τον}.

Cappadocian Greek (Aravan): Dawkins 1916: 625; Phosteris & Kesisoglu 1960: 61. Cf. the example: "The water got away and the sand was left" [Phosteris & Kesisoglu 1960: 77].

71. SAY

Ancient Ionic Greek (Herodotus) *p^he:-mí* {φήμῖ} (1) / *êyp-a* {εἶπα} (2), Ancient Attic Greek (Plato) *p^he:-mí* {φήμῖ} (1) / *êyp-a* {εἶπα} (2), Modern Demotic Greek *l'e-o* {λέω} (3) / *'ip-a* {εἶπα} (2), Southern Tsakonian *a-'u* {ἀὸῦ} (4) / *e=p'e-k-a* (2), Pharasa Greek *l'e-o* {λέω} (3) / *'ip-a* {εἶπα} (2), Cappadocian Greek (Aravan) *l'e-o* {λέω} (3) / *'ip-a* {εἶπα} (2).

References and notes:

Ancient Ionic Greek (Herodotus): Powell 1938: 372.

Out of many *verba dicendi* attested in Hdt. the most common and neutral designation of a single speech act is the suppletive verb φημί [prs., impf.] / εἶπα [aor.]. Attestations of both stems are numerous. We treat φημί and εἶπα as synonyms. Some examples for φημί are:

1.11.5 "She **replied** [ὕπολαβοῦσα ἔφη], '...'", "На это царица **дала такой ответ** [ὕπολαβοῦσα ἔφη]: "...".

1.63.1 "So Amphilytus spoke, being inspired; Pisistratus understood him and, **saying** [φᾶς] that he accepted the prophecy, led his army against the enemy", "Такое предсказание изрек вдохновенный прорицатель. А Писистрат понял смысл изречения и, **объявив** [φᾶς], что принимает оракул, повел свое войско на врага".

1.115.1 "he sent for the cowherd and his son. When they were both present, Astyages **said** [ἔφη], fixing his eyes on Cyrus, '...'", "Когда оба они пришли, Астиаг, посмотрев на Кира, **сказал** [ἔφη]: "...".

1.94.2 "And, according to what they [*the Lydians*] themselves **say** [φασί], the games now in use among them and the Greeks were invented by the Lydians", "Сами лидийцы **утверждают** [φασί], что и игры, которые ныне в ходу у них и у эллинов, - их изобретение".

4.162.4 "Evelthon was willing to give her everything else, only not an army, and when she accepted what he gave her, she **said** [ἔφη] that it was fine, but it would be better to give her an army as she asked", "Принимая подарки, Феретима говорила [ἔφη], что и этот дар прекрасен, но все же было бы лучше, если бы царь исполнил ее просьбу и дал войско".

6.1.1 "Histiaeus **said** [ἔφη] that he did not know and marvelled at what had happened, pretending to have no knowledge of the present troubles", "А Гистией **отвечал** [ἔφη], что ничего не знает об этом и даже удивлен, как это ему, мол, ничего не было известно об этих событиях".

6.52.4 "when they could not judge between them, or perhaps even before this, they asked the mother. She **said** [φάναι] she knew no better than the Lacedaemonians which was the elder", "Родильница же **сказала** [φάναι], что также не может решить, кто старший".

Some examples for εἶπα are:

1.8.3 "'Master,' he **said** [εἶπε], 'what an unsound suggestion, that I should see my mistress naked!'"

1.41.1 "Having **said** [εἶπας] this, Croesus sent for Adrastus the Phrygian and when he came addressed [λέγει] him thus: '...'"

2.181.3 "and when this happened repeatedly, Amasis **said** [εἶπε] to the woman called Ladice, '...'", "И так как это повторялось не раз, то Амасис **сказал** [εἶπε] Ладике: "...".

3.64.3 "believing the wound to be mortal, Cambyses asked what was the name of the town where he was".

3.32.2 "Cambyses perceiving it asked why she wept, and she **said** [εἶπεῖν] that when she saw the puppy help its brother she had wept", "Заметив это, царь спросил, почему она плачет. А та **отвечала** [εἶπεῖν], что плачет, видя, как щенок пришел на помощь брату".

4.15.3 "After **saying** [εἰπόντα] this, he [*Aristeas*] vanished".

5.1.3 "The Paeonians reasoned that this was what the oracle had spoken of and must have **said** [εἶπάν] to each other, '...'", "Пеоны же приняли слова этого пееана за изречение оракула. Они **рассуждали** [εἶπάν] между собой так: "...".

6.61.5 "The woman stroked the child's head and **said** [εἶπαι] that she would be the most beautiful woman in all Sparta", "Женщина погладила девочку по головке и **сказала** [εἶπαι], что она будет красивейшей женщиной в Спарте".

A second candidate is the very frequent verb λέγω [Powell 1938: 205], but this normally means 'to tell (e.g., a story)' or 'to report'. Some examples are:

1.141.3 "After hearing what they proposed, Cyrus **told** [ἔλεξέ] them a story. Once, he **said** [φᾶς], there was a flute-player who saw fish in the sea".

1.5.1-2 "Such is the Persian **account** [λέγουσι γενέσθαι]; in their opinion, it was the taking of Troy which began

their hatred of the Greeks. But the Phoenicians do not tell [όμο=λογέουσι] the same story about Io as the Persians. They **say** [λέγουσι ἀγαγεῖν] that they did not carry her off to Egypt by force", "Таков, **говорят** персы, был ход событий [λέγουσι γενέσθαι], и взятие Илиона, думают они, послужило причиной вражды к эллинам. О похищении же Ио финикийцы рассказывают [όμο=λογέουσι] иначе, чем персы, вот что. Именно, **по их словам** [λέγουσι ἀγαγεῖν], они вовсе не увозили Ио насильно в Египет".

1.70.2-3 "This bowl never reached Sardis, for which two reasons **are given** [λεγομένας]: the Lacedaemonians **say** [λέγουσι] that when the bowl was near Samos on its way to Sardis, the Samians descended upon them in warships and carried it off; but the Samians themselves **say** [λέγουσι] that the Lacedaemonians who were bringing the bowl, coming too late, and learning that Sardis and Croesus were taken, sold it in Samos to certain private men, who set it up in the temple of Hera. And it may be that the sellers of the bowl, when they returned to Sparta, **said** [λέγοιεν] that they had been robbed of it by the Samians", "Впрочем, эта чаша так и не попала в Сарды по причинам, о которых **рассказывают** [λεγομένας] двойко. Лакедемоняне **передают** [λέγουσι], что на пути в Сарды чаша оказалась у острова Самоса. Самосцы же, узнав об этом, подплыли на военных кораблях и похитили ее. Сами же самосцы, напротив, **утверждают** [λέγουσι]: лакедемоняне, везшие чашу, прибыли слишком поздно и по пути узнали, что Сарды взяты [персами], а Крез пленен. Тогда они будто бы предложили продать эту чашу на Самосе, и несколько [самосских] граждан купили ее и посветили в храм Геры. Возможно также, что люди, действительно продавшие чашу, по прибытии в Спарту **объявили** [λέγοιεν] там, что их ограбили самосцы".

2.131.1-2 "But some **tell** [λέγουσι] the following story about the cow and the statues: that Mycerinus conceived a passion for his own daughter and then had intercourse with her against her will; and they **say** [λέγουσι] that afterwards the girl strangled herself for grief", "Другие же **сообщают** [λέγουσι] об этой корове и о колоссальных женских статуях вот какое сказание. Микерин будто бы воспылил страстью к своей родной дочери и против ее воли силой овладел ею. После этого девушка, **говорят** [λέγουσι], с горя и стыда сунулась в петлю".

Another frequent function of λέγω is the construction 'as X says', e.g.:

1.65.4 "Some **say** [λέγουσι] that the Pythia also declared to him the constitution that now exists at Sparta, but the Lacedaemonians themselves **say** [ώς λέγουσι] that Lycurgus brought it from Crete when he was guardian of his nephew Leobetes", "**По словам** [λέγουσι] некоторых, Пифия, кроме этого предсказания, предрекла Ликургу даже все существующее ныне спартанское государственное устройство. Но, как **утверждают** [ώς λέγουσι] сами лакедемоняне, Ликург принес эти нововведения [в государственный строй] Спарты из Крита".

1.105.3 "This temple, I discover from making inquiry, is the oldest of all the temples of the goddess, for the temple in Cyprus was founded from it, as the Cyprians themselves **say** [ώς λέγουσι]", "Как я узнал из расспросов, это святилище - самое древнее из всех храмов этой богини. Ведь святилище на Кипре основано выходцами оттуда, как **утверждают** [ώς λέγουσι] сами киприоты".

Sometimes λέγω can introduce direct speech, but these attestations are significantly less frequent than similar constructions with φημί / εἶπα (ca. 50× only). Some examples are:

1.45.2 "On hearing this, Croesus took pity on Adrastus, though his own sorrow was so great, and **said** [λέγει] to him, '...'", "Крез услышал это и почувствовал жалость к Адрасту, хотя его собственное горе было тяжело. Он **сказал** [λέγει] ему: "...".

3.1.4 "But after a time, as he embraced her addressing her as the daughter of Amasis, the girl **said** [λέγει] to him, '...'", "Через некоторое время Камбис обратился к ней с приветствием, как к дочери Амасиса, а девушка **ответила** [λέγει] ему: "...".

General Ancient Greek: φημί (φάσκω) ~ λέγω ~ εἶπα ~ and some others [Edwards 1914: 223; Yonge 1849: 422; LSJ]. Powell 1938: 105.

Ancient Attic Greek (Plato): Brandwood 1976: 928.

Out of many *verba dicendi* attested in Plato, the most common and neutral designation of a single speech act is the suppletive verb φημί [prs., impf., fut.] / εἶπα [aor.]. Attestations of both stems are numerous. We treat φημί and εἶπα as synonyms. Some examples for φημί are:

Crat. 383b "And what is Socrates' name? I **said** [ἔφην]", "А Сократу как имя? - **спросил** [ἔφην] я"; Crat. 396a

"but the two in combination express the nature of the god, which is just what we **said** [φάμεν] a name should be able to do", "А сложенные вместе, эти имена открывают нам природу этого бога, что, как мы **говорили** [φάμεν], и подобает всякому имени"; Theaet. 152a "he **says** [φησι] somewhere that man is 'the measure of all things'", "Ведь у него где-то **сказано** [φησι]: 'Мера всех вещей - человек'"; Prot. 318a "My friend Hippocrates finds himself desirous of joining your classes; and therefore he **says** [φησι] he would be glad to know what result he will get from joining them", "Вот Гиппократ - он у индивидуумов жаждет проводить с тобой время; и он **говорит** [φησι], что хотел бы узнать, какая для него будет из общения с тобой польза"; Theaet. 163b "We shall **say** [φήσομεν], Socrates, that we know just so much of them as we hear or see: in the case of the letters, we both see and know the form and color", "По крайней мере, Сократ, мы бы **сказали** [φήσομεν], что знаем то, что мы в них видим и слышим. Во втором случае это очертания и цвет букв - их мы видим и знаем".

Some examples for εἶπα are:

Theaet. 142c "and as I was coming back I thought of Socrates and wondered at his prophetic gift, especially in what he **said** [εἶπε] about him", "И вот, уже проводив его и возвращаясь назад, я вспомнил и удивился, как пророчески **говорил** [εἶπε] Сократ кроме всего прочего и об этом человеке"; Apol. 28b "But perhaps someone might **say** [εἶποι]: 'Are you then not ashamed, Socrates <...>?'", "Но пожалуй, кто-нибудь **скажет** [εἶποι]: Сократ, не стыдно ли тебе, заниматься таким делом <...>?"; Crito 52a "If then I should **say** [εἶποιμι], 'How so?'", "А если бы я **сказал** [εἶποιμι]: 'Почему же?'".

A second candidate is the very frequently used verb λέγω [Brandwood 1976: 525], but it seems to indicate a durative and iterative meaning such as 'to speak', 'to talk' and so on. The difference between momentary φημι/εἶπα and durative-iterative λέγω is well illustrated by the following context:

Theaet. 183a "Except, Theodorus, that I **said** [εἶπον] 'thus,' and 'not thus'; but we ought not even to **say** [λέγειν] 'thus'", "За исключением того, Феодор, что я **сказал** [εἶπον] 'так' и 'не так'. 'Так' не следует **говорить** [λέγειν], ибо в нем еще нет движения".

Cf. some other examples for λέγω:

Soph. 240a "So **speak** [λέγε] and defend yourself, "Итак, **говори** [λέγε] и защищайся, ни в чем не уступая этому мужу"; Crat. 391a "I, my dear Hermogenes, do not **say** [λέγω] that there is any. You forget what I **said** [ἔλεγον] a while ago, that I did not know", "Я-то, дорогой мой Гермоген, ни о какой такой правильности не **говорю** [λέγω]; ты забыл, что я **говорил** [ἔλεγον] немногим раньше"; Apol. 17a "but I, for my part, almost forgot my own identity, so persuasively did they **talk** [ἔλεγον]", "что же меня касается, то от их речей я чуть было и сам себя не забыл: так убедительно они **говорили** [ἔλεγον]"; Charm. 156b "I daresay you have yourself sometimes heard good doctors **say** [λέγουσί], you know, when a patient comes to them with a pain in his eyes, that it is not possible for them to attempt a cure of his eyes alone", "ты слыхивал о хороших врачах - когда кто-нибудь приходит к ним с глазной болью, они **говорят** [λέγουσι], что напрасно пытаться излечить одни только глаза". Brandwood 1976: 309.

Modern Demotic Greek: Suppletive paradigm: *l'e-o* [pres.] / *'ip-a* [aor.] {λέω, εἶπα}. Cognate to two Ancient Greek verbs: *l'eg-o:* {λέγω} 'to say, speak' and more basic aorist *ēyp-a* {εἶπα} 'to say'. Aorist stem.

Southern Tsakonian: Deffner 1923: 32; Pernot 1934: 284; Kostakis 1986-1987, 1: 297; 2: 162. The Northern Tsakonian variant is *lal-'u* {λαλοῦ}. Etymologically glossed by Deffner as 'to talk', but as basic 'to say' by Pernot; the latter is confirmed by numerous textual examples in [Deffner 1923; Kostakis 1986-1987]. Suppletive paradigm: *a-'u* {ἀοῦ} [pres., imperf.] / *al(i)-* {ἀλη-} [imv., subj., passive] / *e-'p'e-k-a* {ἐπέκα} [aor.] / *pe-k-'u* {πεκοῦ} [pass. part.]. In [Vyatkina 2015: 59], the Prastos present form is unexpectedly transcribed as *ev-'u*. The stems *a-'u* and *al(i)-* are cognate to the Ancient Greek descriptive verb *lalé-o:* {λαλέω} 'to talk, chat, prattle', later simply 'to speak (= λέγω)', Modern Demotic *lal-'o* {λαλώ} 'to speak; to chat' (with Southern Tsakonian *l > 0*). The aorist stem *pe-* is cognate to Ancient Greek aorist *ēyp-a* {εἶπα} 'to say', Modern Demotic aorist *'ip-a* 'to say'. Tsakonian suppletive aorist *pe-* looks adapted from the Demotic suppletive form *'ip-a* or at least influenced by it.

Distinct from *μ-'u* {μιοῦ} 'to speak' [Deffner 1923: 245], cognate to Modern Demotic *mil-'o* {μιλώ} 'to speak', Ancient Greek *homilé-o:* {ὁμιλέω} 'to be in company with, consort with; to converse with' (*m^h > μ, l > 0*). Aorist stem.

Pharasa Greek: Dawkins 1916: 619. Suppletive paradigm: *l'e-* {λέω} [pres., imperf.] / *'ip-a* {εἶπα} [aor.] / *p-e* {πέ} [imv.].

Distinct from *al-'o* {ἀλώ} 'to speak' [Dawkins 1916: 619] (with *l > 0*).

Distinct from *gaž-'ev-o* {γαῖέβω} 'to speak, talk' [Dawkins 1916: 616], derived from the loanword *gaž-'i* {γαῖί} 'word' [Dawkins 1916: 616] < Turkish dial. *keleži* 'word' (with *l- > 0*). Aorist.

Cappadocian Greek (Aravan): Dawkins 1916: 619; Phosteris & Kesisoglu 1960: 163. Suppletive paradigm: *l'e-* {λέω} [pres., imperf.] /

'p-a {εἶπα} [aor.] / *p-e* {πέ} [imv.].

Distinct from *lal-'o* {λαλῶ} 'to speak' [Dawkins 1916: 619; Phosteris & Kesisoglu 1960: 31].

Distinct from *delež-'ev-o* {γελεῖεύω} 'to speak, talk' [Dawkins 1916: 616; Phosteris & Kesisoglu 1960: 24], in other subdialects also *galaž-'ev-o* {γαλαῖεύω}, derived from the loanword *delež-'i* {γελεῖ} 'word' [Dawkins 1916: 616; Phosteris & Kesisoglu 1960: 24] < Turkish dial. *keleži* 'word'. Aorist.

72. SEE

Ancient Ionic Greek (Herodotus) *or-ô:* {ὄρω} (1) / *êyd-on* {εἶδον} (2), Ancient Attic Greek (Plato) *hor-ô:* {ὄρω} (1) / *êyd-on* {εἶδον} (2), Modern Demotic Greek *vl'ep-o* {βλέπω} (3) / *'ið-a* {εἶδα} (2), Southern Tsakonian *or-'u* {ὄρου} (1), Pharasa Greek *θor-'o* {θωρω} (4) / *'ið-a* {εἶδα} (2), Cappadocian Greek (Aravan) *dran-'o* {δρανῶ} (5) / *'ir-a* {εἶρα} (2).

References and notes:

Ancient Ionic Greek (Herodotus): Powell 1938: 268.

The generic verb for 'to see' is suppletive ὄρω [prs., imperf.] / εἶδον [aor.] / ὄπ- [perf., fut.] 'to see [281×] / to perceive not visually [67×]' [Powell 1938: 268]. We treat ὄρω and εἶδον as synonyms (the stem ὄπ- is marginal in Hdt.). Some examples for ὄρω / εἶδον are:

1.22.1-2 "Thrasylbulus did this so that when the herald from Sardis **saw** [εἶδόν] a great heap of food piled up, and the citizens celebrating, he would bring word of it to Alyattes: and so it happened. The herald **saw** [εἶδόν] all this, gave Thrasylbulus the message he had been instructed by the Lydian to deliver, and returned to Sardis", "А это Фрасибул сделал и отдал такое приказание для того, чтобы глашатай из Сард, **увидев** [εἶδόν] огромные кучи хлеба, наваленные на площади, и людей, живущих в свое удовольствие, сообщил об этом Алиатту. Так действительно и случилось. Вестник **увидел** [εἶδόν] все это и затем, передав поручение лидийского царя Фрасибулу, возвратился в Сарды".

1.119.6 "he [*Harpagus*] opened and **saw** [ὄρα] what was left of his son: he **saw** [εἶδόν] this, but mastered himself and did not lose his composure", "Гарпаг повиновался и, открыв корзину, **увидел** [ὄρα] останки своего сына. Такое **зрелище** [εἶδόν], однако, не смутило Гарпага, и он не потерял самообладания".

1.183.3 "I myself have not **seen** [οὐκ εἶδον] it [*a golden statue*], but I relate what is told by the Chaldeans", "Мне самому не довелось ее [з а от ю от ат ю] **видеть** [οὐκ εἶδον], но я передаю лишь то, что рассказывали халдеи".

2.44.3 "At Tyre I **saw** [εἶδον] yet another temple of the so-called Thasian Heracles", " **Уддел** [εἶδον] я в Тире и другой храм Геракла, которого называют Гераклом Фасийским".

2.75.1 "When I arrived there, I **saw** [εἶδον] innumerable bones and backbones of serpents", "Прибыв на место, я **увидел** [εἶδον] кости и хребты в несметном количестве".

3.153.1 "Zopyrus would not believe the news; but when he **saw** [εἶδε] the foal for himself, he told those who had **seen** [ἰδοῦσι] it to tell no one", "Когда Зопиру сообщили об этом, он сначала не хотел верить, но когда сам **увидел** [εἶδε] жеребенка, запретил всем **видевшим** [ἰδοῦσι] говорить об этом и стал обдумывать [знамение]".

5.13.1 "Marvelling at what he heard from his watchers and what he **saw** [ὄρα] for himself, Darius bade the woman be brought before him", "А Дарий, дивясь и рассказу [телохранителей], и тому, что **видел** [ὄρα] сам, повелел привести женщину пред свои очи".

General Ancient Greek: ὄράω (ὄρω) ~ εἶδον ~ ὄπ- ~ βλέπω ~ δέρομαι ~ and some others [Edwards 1914: 227; Yonge 1849: 426; LSJ]. βλέπω [Powell 1938: 60] is attested very rarely and rather in the meaning 'to look (at)' (the same concerns its prefixed variants with ἀνα-, ἀπο-, ἐσο-). δέρομαι is unattested in Hdt. Powell 1938: 268.

Ancient Attic Greek (Plato): Brandwood 1976: 638.

The generic verb for 'to see' is suppletive: ὄρω [prs., imperf.] / εἶδον [aor.] / ὄπ- [perf., aor. pass., fut.] [Brandwood 1976: 638]. We treat ὄρω and εἶδον as synonyms (the stem ὄπ- is marginal in Plato). Some examples for ὄρω

are:

Crat. 397d "sun, moon, earth, stars, and sky. They **saw** [ὄρῶντες] that all these were always moving in their courses and running", "Солнце, Луну, Землю, Звезды, Небо. А поскольку они **видели** [ὄρῶντες], что все это всегда бежит, совершая круговорот, то <...>"; Theaet. 163b "We shall say, Socrates, that we know just so much of them as we hear or **see** [ὄρῶμεν]: in the case of the letters, we both **see** [ὄρᾶν] and know the form and color", "По крайней мере, Сократ, мы бы сказали, что знаем то, что мы в них **видим** [ὄρῶμεν] и слышим. Во втором случае это очертания и цвет букв - их мы **видим** [ὄρᾶν] и знаем"; Phaedo 75b "Then before we began to **see** [ὄρᾶν] or hear or use the other senses we must somewhere have gained a knowledge of abstract or absolute equality", "Но отсюда следует, что, прежде чем начать **видеть** [ὄρᾶν], слышать и вообще чувствовать, мы должны были каким-то образом узнать о равном самом по себе".

Some examples for εἶδον are:

Euthyd. 272e "By some providence I chanced to be sitting in the place where you **saw** [εἶδες] me, in the undressing-room, alone, and was just intending to get up and go", "По воле некоего бога случилось так, что сидел я там, где ты меня **видел** [εἶδες], в раздевальне, один и уже подумывал об уходе"; Euthyd. 298e "Then is the dog their father? Yes, indeed; I **saw** [εἶδον] him with my own eyes covering the bitch", "Этот пес, значит, им отец? - Сам **видел** [εἶδον], - отвечал Ктесипп, - как он покрыл суку"; Gorg. 485d "But when I **see** [ἴδω] an elderly man still going on with philosophy and not getting rid of it", "Но когда я **вижу** [ἴδω] человека в летах, который все еще углублен в философию и не думает с ней расставаться".

The rather frequent verb βλέπω [Brandwood 1976: 158] normally denotes a controlled action such as 'to look' or means something abstract like 'to have in mind' or, e.g.:

Phaedo 103c "At the same time he **looked** [βλέψας] at Cebes and said: <...>", "Тут он **взглянул** [βλέψας] на Кебета и прибавил: <...>"; Soph. 265d "but now, **looking** [βλέπων] at you and considering that you think they are created by God, I also adopt that view", "Однако теперь, **глядя** [βλέπων] на тебя и понимая, что ты считаешь, что все это произошло от бога, я и сам так думаю"; Theaet. 155c "I am lost in wonder when I think of all these things, and sometimes when I **regard** [βλέπων] them it really makes my head swim", "все это приводит меня в изумление, и, сказать по правде, иногда, когда я **пристально вглядываюсь** [βλέπων] в это, у меня темнеет в глазах".

The verb δέσπομαι is not attested in Plato. Brandwood 1976: 639.

Modern Demotic Greek: Suppletive paradigm: *vl'ep-o* [pres.] / *'id-a* [aor.] [βλέπω, εἶδα]. Cognate to Ancient Greek *bl'ep-o*: {βλέπω} 'to see / to look' (maybe a basic term for 'to see' in some varieties) and *êyd-on* {εἶδον} - the aor. stem of the basic verb for 'to see'. Aorist stem.

Southern Tsakonian: Deffner 1923: 270; Kostakis 1986-1987, 2: 369; Vyatkinina 2015: 59. Cognate to Ancient Greek *horá-o*: ~ *hor-ô*: {ὄράω, ὄρω} 'to see'.

Distinct from *ks=iká-z-u* {ξεικάζου} 'to look' [Deffner 1923: 255; Kostakis 1986-1987, 2: 325], cognate to Ancient Greek *eks=eyká-zd-o*: {ἐξεικάζω} 'to make like, adapt'.

Pharasa Greek: Dawkins 1916: 603; Andriotis 1948: 64. Suppletive paradigm: *θr-'o* {θρω} [pres.] / *'id-a* {εἶδα} [aor.]. Present *θr-'o* is directly cognate to Ancient Greek *θ'eor-é-o*: {θεωρέω} 'to be sent to consult an oracle; to look at, behold'.

Distinct from *γr'ev-o* {γρέβω} 'to look' [Dawkins 1916: 594], directly cognate to Demotic *yir'ev-o* {γυρεύω} 'to look for, search', Ancient Greek *gûr-éw-o*: {γυρεύω} 'to run round in a circle'. Dawkins 1916: 597. Aorist.

Cappadocian Greek (Aravan): Dawkins 1916: 652; Phosteris & Kesisoglu 1960: 25. Suppletive paradigm: *dran-'o* {δρανῶ} [pres.] / *'ir-a* {εἶρα} [aor.].

In other subdialects: present passim *tran-'o* {τρανῶ}, Delmeso, Misti, *ran-'o* {ρανῶ}, aorist passim *'id-a* {εἶδα}, Ghurzono *y'ir-a* {γείρα}, Semendere *'iz-a* {εἶζα}, Ferteke, Misti *'id-a* {εἶδα}, Axo *'idy-a* {εἶδα}, Ulaghatsh *'iy-a* {εἶγα} [Dawkins 1916: 652, 597].

The verb *tran-'o* shows polysemy: 'to see / to look' (with the regular aorist *tr'an-s-a* {τράνσα} for 'to look'). Cognate to denominative Ancient Greek *en=tran-ízd-o*: {ἐντρανίζω} 'to look keenly at' (from *tran-é-*: {τρανήζω, -έζ} 'clear, distinct'), Medieval Greek {εντρανίζω ~ εντρανώ} 'to look at, gaze at; to see, notice', Modern Demotic *an=adran-'iz-o* {αναντρανίζω} 'to raise one's eyes; to look at, gaze at'.

In present and imperfective, *tran-* is the most frequently used root for the meaning 'to see' as well as for 'to look'. Cf. the examples for *tran-* 'to see' from various subdialects: Delmeso "Her house is all of glass, and if she turns and sees us, we shall be turned into stones" [Dawkins 1916: 323], Delmeso "He runs up the hill. He turns a stone over; sees a

pot of gold coins" [Dawkins 1916: 327], Delmeso "Behind him comes the scale-maker as well, and sees through the chimney that they are measuring gold coins" [Dawkins 1916: 327], Ghurzono "Then there remained one only, and he came out to see what had become of the rest of them, his companions" [Dawkins 1916: 343], Ulaghatsh "From over there we shall see; if [the sign be given with] a gun, we would not come" [Dawkins 1916: 349], Ulaghatsh "He had seen a girl sleeping" [Dawkins 1916: 357], Ulaghatsh "He went on; he had seen near him a plane tree" [Dawkins 1916: 373], Axo "He rose up; he sees there is no one" [Dawkins 1916: 389], Axo "The sister, who is inside the chest, cried out, 'I see you. Do not open the chest'" [Dawkins 1916: 393], Axo "As soon as they see the wolf yonder" [Dawkins 1916: 397], Malakopi "Their neighbour goes, sees a gold piece had stuck there" [Dawkins 1916: 407], Malakopi "The Scaldhead rises up; he sees that his door is marked" [Dawkins 1916: 409], Phloita "And the king sees a great many more negroes. He is afraid to fight" [Dawkins 1916: 417], Phloita "he says to the butcher, 'Where is the thing you have which kills men? Shew it to me; let me just see it'. And he says, 'That is for enemies to see. You are not to see it'" [Dawkins 1916: 423], Phloita "They open the gates of the castle, and see the three policemen" [Dawkins 1916: 425], Phloita "They see the ring is missing" [Dawkins 1916: 427], Phloita "behold, the lady opens the window; she sees that the moneychanger has come" [Dawkins 1916: 435].

A second candidate for 'to see' is the verb which corresponds to Ancient Greek *ἵεο:ρ-έ-ο: {θεωρέω}* 'to be sent to consult an oracle; to look at, behold': Aravan, Ghurzono, Semendere, Ulaghatsh *ḡor-ḡ {χωρῶ}*, Delmeso, Phloita, Silata *ḡr-ḡ {θωρῶ}*, FerteK *tor-ḡ {τωρῶ}* 'to see' [Dawkins 1916: 603; Phosteris & Kesisoglu 1960: 45], used in present and imperfective with the suppletive aorist *ἰḡ-a {εἶδα}*. Examples for *ḡr-* 'to see' are also abundant, but less numerous than those of *tran-*. Cf. the instances with *ḡr-* 'to see' from various subdialects: Delmeso "Here on the top of the mountain you leave me alone, and I see no one" [Dawkins 1916: 321], FerteK "You (= the dog) will see dogs and bark" [Dawkins 1916: 331], Ghurzono "What can I do ? I cannot see" [Dawkins 1916: 339], Ulaghatsh "He had seen behind him the girl" [Dawkins 1916: 361], Phloita "He does not go into it, and waits at the edge of the village. Afterwards he sees a dervish" [Dawkins 1916: 415], Phloita "He who sees her eyes, must give three loads of money" [Dawkins 1916: 415], Phloita "No one sees him" [Dawkins 1916: 425], Silata "She goes there to the cave, and sees that girl at the windows" [Dawkins 1916: 443], Ulaghatsh "And he asked, 'Have you seen here a Fair One of the World?'" [Dawkins 1916: 381].

Sometimes *tran-* with its original meaning 'to look' may be opposed to *ḡr-* 'to see', as in the instance from the Phloita subdialect: "He looks (τρανᾶ), in the woman's hands he sees (θορεῖ) camel-flesh" [Dawkins 1916: 425]. Dawkins 1916: 597; Phosteris & Kesisoglu 1960: 153. Aorist.

73. SEED

Ancient Ionic Greek (Herodotus) *spér-ma {σπέρμα}*V (1), Ancient Attic Greek (Plato) *spér-ma {σπέρμα}* V (1), Modern Demotic Greek *sp'or-o-s {σπόρος}* (1), Southern Tsakonian *p^hr'am-a ~ p^hlam-a {πράμα}* (1), Cappadocian Greek (Aravan) *sp'or-o-s {σπόρος}* (1).

References and notes:

Ancient Ionic Greek (Herodotus): Powell 1938: 335. Polysemy: 'seed of plants [4×] / sperm [2×]'. Examples for the first meaning are:

2.14.2 "then each man sows his field and sends swine into it to tread down the **seed** [σπέρμα], and waits for the harvest; then he has the swine thresh his grain, and so garners it", "Затем, когда **семена** [σπέρμα] втопаны в почву свиньями, ожидают время жатвы, а потом при помощи этих же свиней обмолачивают зерно и, наконец, свозят его в амбары".

4.71.1 "Whenever their king has died, the Scythians dig a great four-cornered pit in the ground there; when this is ready, they take up the dead man - his body enclosed in wax, his belly cut open and cleaned and filled with cut marsh-plants and frankincense, and parsley and anise **seed** [σπέρματος]", "Приготовив яму, тело поднимают на телегу, покрывают воском; потом разрезают желудок покойного; затем очищают его и наполняют толченым кипером, благовониями и **семенами** [σπέρματος] сельерея и аниса".

4.75.1 "The Scythians then take the **seed** [σπέρμα] of this hemp and, crawling in under the mats, throw it

[σπέρμα] on the red-hot stones, where it smoulders and sends forth such fumes that no Greek vapor-bath could surpass it", "Взяв это конопляное **семя** [σπέρμα], скифы подлезают под войлочную юрту и затем бросают **его** [σπέρμα] на раскаленные камни. От этого поднимается такой сильный дым и пар, что никакая эллинская паровая баня не сравнится с такой баней".

General Ancient Greek: σπέρμα ~ σπόρος ~ σπορά [Edwards 1914: 227; LSJ]. σπορά in unattested in Hdt., σπόρος is attested in the meaning 'sowing; cereal produce' [Powell 1938: 336].

Ancient Attic Greek (Plato): Brandwood 1976: 822. Polysemy: 'seed / sperm'. Cf. some examples for the botanical meaning:

Soph. 265c "There are all the animals, and all the plants that grow out of the earth from **seeds** [σπερμάτων] and roots", "Станем ли мы утверждать относительно всех живых существ и растений, которые произрастают на земле из **семян** [σπερμάτων] и корней"; "Do you think the knowledge of what soil is best for each plant or **seed** [σπέρμα] belongs to the same art as the tending and harvesting of the fruits of the earth, or to another?", "будет ли, по-твоему, это одно и то же искусство - выхаживать и собирать плоды земли и, с другой стороны, знать, в какую землю какой саженец посадить или какое **семя** [σπέρμα] посеять?".

Cf. σπορά [Brandwood 1976: 823], which means 'procreation, begetting', e.g.:

Laws 5.729c "a man will, in proportion to his piety, secure the goodwill of the gods of Birth to bless his own **begetting** [σποράν] of children".

Cf. σπόρος [Brandwood 1976: 823], which means 'sowing':

Tim. 42d "Following upon this **sowing** [σπόρον], He delivered over to the young gods the task of molding mortal bodies, and of framing and controlling all the rest of the human soul", "После этого **посева** [σπόρον] он передоверил новым богам изваять смертные тела и притом еще добавить то, чего недоставало человеческой душе".

Modern Demotic Greek: Cognate to the basic Ancient Greek term *spór-o-s* or *spor-á* {σπόρος, σπορά} 'seed'.

Southern Tsakonian: Deffner 1923: 308; Kostakis 1986-1987, 3: 87; Vyatkiná 2015: 59. The form *p^hlam-a* is from [Vyatkiná 2015]. Polysemy: 'seed / sperm'. Cognate to Ancient Greek *spér-m-a* {σπέρμα} 'seed'.

Distinct from *p^hur-e* {πούρε} with polysemy: 'a grain, granule / stone of fruit / pimple, pustule' [Deffner 1923: 307; Kostakis 1986-1987, 3: 177], cognate of Modern Greek *spir-i* {σπιρί} 'a grain, granule / pimple, pustule', a diminutive from Ancient Greek *pū:r-ó-s* ~ *spū:r-ó-s* {πυρός, σπυρός} 'wheat, a grain of wheat'.

Pharasa Greek: Not documented. Cf. *sp'irm-a* {σπειρίμα} 'sowing' [Andriotis 1948: 69].

Cappadocian Greek (Aravan): Dawkins 1916: 645. Not found in [Phosteris & Kesisoglu 1960].

Distinct from Aravan *kut-i* {κουκί} 'grain, wheat' [Phosteris & Kesisoglu 1960: 30].

74. SIT

Ancient Ionic Greek (Herodotus) *kát=e-may* {κάτημαι} (1), Ancient Attic Greek (Plato) *kát^h=e-may* {κάθημαι} (1), Modern Demotic Greek *k'aθ=o-me* {κάθομαι} (1), Southern Tsakonian *kas=i-mene* {κασήμενε} (1), Pharasa Greek *k'aθ=o-me* {κάθομαι} (1), Cappadocian Greek (Aravan) *k'ar=u-me* {κάρουμαι} (1).

References and notes:

Ancient Ionic Greek (Herodotus): Powell 1938: 192. Polysemy: 'to sit / to sit down (?)' (literal usage [18×]; metaphorical usage [15×]). Some examples for the direct meaning 'to sit'

2.35.3 "[*Egyptian*] women pass water standing [όρθαί], men **sitting** [κατ=ήμενοι]", "Мочатся [*египтянки*] женщины стоя [όρθαί], а мужчины **сидя** [κατ=ήμενοι]".

3.120.2 "As Oroetes and another Persian whose name was Mitrobates, governor of the province at Dascyleium, **sat** [κατ=ήμενον] at the king's doors, they fell from talking to quarreling", "Перед вратами царского дворца **сидели** [κατ=ήμενον] однажды Орет и другой перс, по имени Митробат, сатрап Даскилейской области. От мирной

беседы [друг с другом] они перешли к ссоре."

4.88.1 "Mandrocles took the first-fruits of these and had a picture made with them, showing the whole bridge of the Bosphorus, and Darius **sitting** [κατ=ήμενον] aloft on his throne and his army crossing", "На часть этих богатств Мандрокл велел написать картины с изображением всего строительства моста через Боспор; на берегу **сидящим** [κατ=ήμενον] на троне был изображен Дарий и его войско, переходящее по мосту через Боспор".

4.190 "They [*the Nasamones*] bury their dead **sitting** [κατ=ημένους], being careful to make the dying man sit [κατ=ίσουσι] when he releases his spirit, and not die lying supine", "Насамоны же хоронят покойников **в сидячем положении** [κατ=ημένους]. Когда умирающий испускает дух, они наблюдают, чтобы он умирал сидя [κατ=ίσουσι], а не лежа на спине".

A possible example for κάτ=ημαί 'to sit down' is:

3.144 "Otanés agreed to this, and after the treaty was made, the Persians of highest rank **sat down** [κατ=έατο] on seats facing the acropolis", "Знатнейшие персы приказали выставить высокие сидения перед акрополем и **воссели** [κατ=έατο] на них".

The plain verb ἦμαι means 'to be situated' [Powell 1938: 162].

A second candidate is the verb ἴζομαι [Powell 1938: 170], but it seems that ἴζομαι can be always (or almost always) translated as 'to sit down', not the required 'to sit'. Its exact semantics is: active voice 'to seat [1×] / to sit down [3×]', passive voice 'to sit down [22×] / to take up a position (of army, etc.) [17×]'. Some examples for the meaning 'to sit (down)':

3.30.2 "Cambyses saw in a dream a vision, in which it seemed to him that a messenger came from Persia and told him that Smerdis **sitting** [ἴζόμενος] on the royal throne touched heaven with his head", "Камбис увидел во сне, что прибыл к нему вестник из Персии с вестью, будто Смердис **восседает** [ἴζόμενος] на царском престоле, а голова его касается неба".

5.18.3 "Upon being called, the women entered and **sat down** [ἴζοντο] in a row opposite the Persians", "Женщины явились на зов и **уселись** [ἴζοντο] в ряд против персов".

7.44 "A lofty seat of white stone had been set up for him on a hill there for this very purpose, built by the people of Abydos at the king's command. There he **sat** [ἴζετο] and looked down on the seashore, viewing his army and his fleet", "Для этого уже раньше нарочно был воздвигнут здесь на холме трон из белого мрамора (его соорудили абидосцы по заранее отданному повелению). Там царь **восседал** [ἴζετο], сверху вниз глядя на берег, обозревая войско и корабли".

7.100.2 "Xerxes alighted from his chariot into a Sidonian ship and **sat** [ἴζετο] under a golden canopy while he was carried past the prows of the ships", "Ксеркс перешел с колесницы на сидонский корабль, **сел** [ἴζετο] на нем под золотой сенью и поплыл мимо кораблей, обращенных к нему носами".

7.140.1 "when they had performed all due rites at the temple and **sat down** [ἴζοντο] in the inner hall, the priestess, whose name was Aristonice, gave them this answer", "После обычных обрядов в священном участке послы вступили в святилище и там **воссели** [ἴζοντο]".

The prefixed verb κατ=ίζω [Powell 1938: 192] means 'to sit (on a judgement seat) [2×] / to sit down [1×] / to seat [5×]'. Examples for intransitive usage (present tense only).

1.97.1 "Then Deioces, seeing that everything now depended on him, would not **sit** [κατ=ίζειν] in his former seat of judgment, and said he would give no more decisions", "Тогда-то Деиок решил, что [теперь] все в его руках и отказался **восседать** [κατ=ίζειν] [на судейском кресле], на котором он прежде судил народ".

1.181.4 "The way up them mounts spirally outside the height of the towers; about halfway up is a resting place, with seats for repose, where those who ascend **sit down** [κατ=ίζοντες] and rest".

5.25.2 "After doing this, Cambyses appointed the son of this slain and flayed Sisamnes to be judge in his place, admonishing him to keep in mind the nature of the throne on which he was **sitting** [κατίζων]", "Обтянув кресло [такими ремнями], Камбис назначил судьей вместо Сисамна, которого казнил и велел затем содрать кожу, его сына, повелев ему помнить, на каком кресле **восседал** [κατίζων] он судит".

General Ancient Greek: ἵζω ~ καθ=ἵζω ~ καθ=ἕζομαι ~ ἦμαι ~ κάθ=ημαι ~ θάσσω (θάσσω, θαάζω) ~ θακέω (θακέω) ~ and some others [Edwards 1914: 236; Yonge 1849: 442; LSJ]. καθ=ἕζομαι, θάσσω (θαάσσω, θαάζω), θακέω (θακέω) are unattested in Hdt.

Ancient Attic Greek (Plato): Brandwood 1976: 471. This frequent verb is the default expression for 'to sit, be sitting' in Plato. Cf. some examples:

Euthyd. 272e "By some providence I chanced to be **sitting** [καθήμενος] in the place where you saw me, in the undressing-room, alone, and was just intending to get up and go", "По воле некоего бога случилось так, что **сидел** [καθήμενος] я там, где ты меня видел, в раздевальне, один и уже подумывал об уходе"; Charm. 155b-c "for he came, and caused much laughter, because each of us who were **seated** [καθ=ημένων] made room for him by pushing hard at his neighbor so as to have him sitting [καθ=ἕζοιτο] beside himself, until at either end of the seat one had to stand up, and we tumbled the other off sideways; and he came and sat down [ἐκαθ=ἕζετο] between me and Critias", "Хармид подошел и вызвал громкий смех, ибо каждый из нас, **сидящих** [καθ=ημένων], освобождая для него место, хорошенько потеснил своего соседа - чтобы оказаться сидящим [καθ=ἕζοιτο] рядом с ним, - пока мы не заставили встать одного из сидевших с края и не сбросили на землю другого. Хармид же, подойдя, сел [ἐκαθ=ἕζετο] между мной и Критием"; Phaedo 60a "We went in then and found Socrates just released from his fetters and Xanthippe - you know her - with his little son in her arms, **sitting** [παρ=καθημένην] beside him", "Войдя, мы увидели Сократа, которого только что расковали, рядом **сидела** [παρ=καθημένην] Ксантиппа - ты ведь ее знаешь - с ребенком на руках"; Rep. 10.617b-c "And there were another three who **sat** [καθημένας] round about at equal intervals, each one on her throne, the Fates, daughters of Necessity", "Около Сирен на равном от них расстоянии **сидят** [καθημένας], каждая на своем престоле, другие три существа - это Мойры".

The infrequent verb καθ=ἵζω [Brandwood 1976: 472] and its various prefixal derivatives normally mean 'to sit down' in Plato, e.g.:

Sym. 175d "Then Socrates **sat down** [καθίζεσθαι], and 'How fine it would be, Agathon,' he said", "Хорошо было бы, Агафон, - отвечал Сократ, **саясь** [καθίζεσθαι]"; Phaedrus 229b "There is shade there and a moderate breeze and grass to **sit** [καθίζεσθαι] on, or, if we like, to lie down on", "Там тень и ветерок, а на траве можно **сесть** [καθίζεσθαι] и, если захочется, прилечь [κατακλινηναί]"; Lysis 207b "Menexenus stepped in for a moment from his game in the court and, on seeing me and Ctesippus, came to **take a seat** [παρ=καθιζήσόμενος] beside us. When Lysis saw him, he came along too and **sat down** [συμ=παρ=εκαθἕζετο] with Menexenus", "Тут вошел со двора в круг играющих Менексен и, едва только завидел меня и Ктесиппа, приблизился с намерением **сесть рядом** [παρ=καθιζήσόμενος]. Заметив его, Лисид последовал за ним и **уселся** [συμ=παρ=εκαθἕζετο] около нас с ним вместе".

The prefixless stem ἦμαι is not attested in Plato. Prefixless ἵζω [Brandwood 1976: 461] means 'to settle, stay', e.g.:

Sym. 196b "Love will not settle [ἐνίξει] on body or soul or aught else that is flowerless or whose flower has faded away; while he has only to light on a plot of sweet blossoms and scents to **settle** [ἵξει] there and stay", "Ведь на отцветшее и поблекшее - будь то душа, тело или что другое - Эрот не слетит [ἐνίξει], он **останавливается** [ἵξει] и остается только в местах, где все цветет и благоухает".

Modern Demotic Greek: Ablaut paradigm: *kaθ=ο-me* [pres.] / *kaθ=i-s-a* [aor.] {κάθομαι, κάθησα}. Cognate to the basic Ancient Greek term *kaθ=e-may* {κάθημαι} 'to sit'.

Southern Tsakonian: Deffner 1923: 170; Kostakis 1986-1987, 2: 48; Vyatkina 2015: 59. In [Vyatkina 2015], the Prastos form is transcribed with *š* for *s*. Directly cognate to the Ancient Greek participle *kaθ^h=é-men-o-* {καθήμενος} 'sitting' from *kaθ^h=e-may* {κάθημαι} 'to sit' (Modern Demotic *kaθ=ο-me* {κάθομαι} 'to sit').

Distinct from *kač'e-n-u* {κατσαίνου} 'to sit down' [Deffner 1923: 176; Kostakis 1986-1987, 2: 64], perhaps cognate to Ancient Greek *kaθ^h=ízd-o-* {καθίζω} 'to make sit / to sit down' (Modern *kaθ=i-z-o* {καθίζω} 'id.'), where -z- was reanalyzed as a verbal suffix and replaced with another suffix -n-.

Pharasa Greek: Dawkins 1916: 605. Polysemy: 'to sit / to sit down'.

Cappadocian Greek (Aravan): Dawkins 1916: 605; Phosteris & Kesisoglu 1960: 28. In other subdialects: Delmeso *kaθ=ο-me* {κάθομαι}, Semendere, Misti *kaχ=u-me* {κάχουμαι}, Ulaghatsh *kaγ=ο-me* {κάγουμαι}, Axo *ka=u-me* {κάουμαι} [Dawkins 1916: 605]. As may be seen from the Dawkins' text collection, with polysemy: 'to sit / to sit down' at least in some

subdialects.

Distinct from Aravan *kar=i-z-o* {καρίζω} 'to sit down' [Dawkins 1916: 605; Phosteris & Kesiosoglu 1960: 28], cognate to Ancient Greek *kat^h=ízd-o*: {καθίζω} 'to sit down'.

75. SKIN

Ancient Ionic Greek (Herodotus) *dér-m-a* {δέρμα} (1), Ancient Attic Greek (Plato) *dér-m-a* {δέρμα} (1), Modern Demotic Greek *ǵerm-a* {δέρμα} (1), Southern Tsakonian *c^yep-a* {τζέπα} (2), Cappadocian Greek (Aravan) *d'erm-a* {δέρμα} (1).

References and notes:

Ancient Ionic Greek (Herodotus): Powell 1938: 82. 18×. This is a generic term for 'skin, hide', applied both to humans and various animals; the skin can be part of the body or taken off the body. Examples for the meaning 'human skin' are:

2.87.3 "meanwhile, the flesh is eaten away by the saltpetre, and in the end nothing is left of the body but **hide** [δέρμα] and bones", "Нагровый же щелок разлагает мясо, так что от покойника остаются лишь **кожа** [δέρμα] да кости".

5.25.1 "Otanēs' father Sisamnes had been one of the royal judges, and Cambyses had cut his throat and flayed off all his skin [ἀνθρωπέην] because he had been bribed to give an unjust judgment. Then he cut leather strips of the **skin** [δέρμα]", "За то, что этот Сисамн, подкупленный деньгами, вынес несправедливый приговор, царь Камбис велел его казнить и содрать кожу [ἀνθρωπέην]. **Кожу** [δέρμα] эту царь приказал выдубить".

4.64.3 "Many Scythians even make garments to wear out of these scalps, sewing them together like coats of skin [κατά περ βαίτας]. Many too take off the skin [ἀποδείραντες], nails and all, from their dead enemies' right hands, and make coverings for their quivers; the human **skin** [δέρμα] was, as it turned out, thick and shining, the brightest and whitest **skin** of all [δερμάτων πάντων], one might say", "Иные [κιφύι] даже делают из содранной кожи плащи, шивая их, как козьи шкуры [κατά περ βαίτας]. Другие из содранной вместе с ногтями с правой руки вражеских трупов кожи [ἀποδείραντες] изготавливают чехлы для своих колчанов. Человеческая **кожа** [δέρμα], действительно, толста и блестяща и блестит ярче почти всякой **иной** [δερμάτων πάντων]".

A second candidate is *χρώς* [Powell 1938: 383], which is attested 1× in the following context:

4.175.1 "the neighboring seaboard to the west is the country of the Macae, who shave their hair to a crest, leaving that on the top of their heads to grow and shaving clean off [κείροντες ἐν χροῖ] what is on either side", "На западе по морскому побережью обитают маки. Они стригут волосы на голове, оставляя чубы: на макушке они отращивают волосы, а по сторонам сбривают до самой **кожи** [χροῖ]".

A third attested designation of the 'human skin' is the adjectival form *ἀνθρωπέη*, literally 'of human', which is once used in the meaning 'human skin' [Powell 1938: 27], see 5.25.1 above.

General Ancient Greek: *χροιά* ~ *χρώς* ~ *δέρμα* ~ *ῥίνός* ~ *ἀνθρωπέη* [Edwards 1914: 236; Yonge 1849: 443; LSJ]. *χροιά*, *ῥίνός* are unattested in Hdt.

Ancient Attic Greek (Plato): Brandwood 1976: 210. Cf. some examples:

Symp. 190e-191a "Then Apollo turned their faces about, and pulled their **skin** [δέρμα] together from the edges over what is now called the belly, just like purses which you draw close with a string; the little opening he tied up in the middle of the belly, so making what we know as the navel. For the rest, he smoothed away most of the puckers and figured out the breast with some such instrument as shoemakers use in smoothing the wrinkles of leather [σκυτῶν] on the last; though he left there a few which we have just about the belly and navel, to remind us of our early fall", "И Аполлон поворачивал лица и, стянув отовсюду **кожу** [δέρμα], как стягивают мешок, к одному месту, именуемому теперь животом, завязывал получавшееся посреди живота отверстие - оно и носит ныне название пупка.

Разгладив складки и придав груди четкие очертания, - для этого ему служило орудие вроде того, каким сапожники сглаживают на колодке складки кожи [σκλητῶν], - возле пупка и на животе Аполлон оставлял немного морщин, на память о прежнем состоянии"; Tim. 76a "Accordingly, of the fleshy substance which was not being fully dried up a larger enveloping film was separated off, forming what is now called 'skin' [δέρμα]. And this, having united with itself because of the moisture round the brain and spreading, formed a vesture round about the head; and this was damped by the moisture ascending under the seams and closed down over the crown, being drawn together as it were in a knot", "Между тем от еще не засохшей плоти отслоилась довольно толстая пленка, которая ныне известна под названием **кожи** [δέρμα]. Благодаря мозговой влаге она прирастала и разрасталась дальше, так что окружала всю голову, а влага, поднимаясь кверху через швы, орошала ее и понудила сомкнуться на макушке как бы в узел"; Tim. 76e "many of these creatures would need for many purposes the help of nails; wherefore they impressed upon men at their very birth the rudimentary structure of finger-nails. Upon this account and with these designs they caused **skin** [δέρμα] to grow into hair and nails upon the extremities of the limbs", "многие твари по многим причинам ощутят нужду в употреблении ногтей; вот почему уже при самом рождении человечества они наметили их зачатки. Таковы, стало быть, те соображения и замыслы, которыми руководились боги, когда создавали **кожу** [δέρμα], волосы и ногти на оконечностях членов".

The nouns χρoιά, χρoάς, ῥίνος are not attested in Plato.

Modern Demotic Greek: Cognate to the basic Ancient Greek term *dér-m-a* {δέρμα} '(human) skin'.

Southern Tsakonian: Deffner 1923: 357; Kostakis 1986-1987, 3: 265. Said of humans. It seems that *c^hep-a* is the normal equivalent for 'human skin' in Southern Tsakonian, although examples are scanty. Cognate to Ancient Greek *skép-e*: {σκέπη} 'covering, shelter, protection'. In [Vyatkina 2015: 59], only the Modern Demotic loanword *ðerm-a* 'skin' is quoted for Prastos.

Distinct from *tom'ar-i* {τομάρι} 'hide, animal skin' [Deffner 1923: 360; Kostakis 1986-1987, 3: 235], cognate to or rather borrowed from Medieval and Modern Demotic *tom'ar-i* {τομάρι} 'hide', a diminutive from Ancient Greek *tóm-o-s* {τόμος} 'slice; peace'.

Distinct from rare *pec-i* {πετσι} 'skin' or 'hide', explained in [Kostakis 1986-1987, 3: 50] as a synonym of *tom'ar-i*; borrowed from Demotic *pec-i* {πετσι} 'skin, hide'.

Pharasa Greek: Not documented. Cf. inherited *ðerm-a* {δέρμα} [Dawkins 1916: 595], attested in the context "sheep's skin" [Dawkins 1916: 551].

Cappadocian Greek (Aravan): Phosteris & Kesisoglu 1960: 24. Glossed as 'δέρμα' without further specifications, apparently a generic term.

Cf. the loanword *qab'uyū ~ γab'i* {qabούγou, γabί} [Dawkins 1916: 681], attested in a couple of passages concerning were-animals: Ghurzono "The (enchanted) frog used to come out of her skin, and become a Fair One of the World. She used to sweep, to cook, go into her skin again <...> The girl burned her skin, and became a Fair One of the World" [Dawkins 1916: 341-343], Silata "That woman, when her husband came from the war, had burned his skin (the monkey's skin of the were-monkey - her husband)" [Dawkins 1916: 453]. Borrowed from Turkish *kabuk* 'shell, bark, peel, skin, hide'.

Cf. the loanword *der'i* {δερι} 'skin' [Dawkins 1916: 674], attested in some subdialects as in the Silata context "she found a dog's skin" [Dawkins 1916: 445], borrowed from Turkish *deri* 'hide'.

76. SLEEP

Ancient Ionic Greek (Herodotus) *éwd-o*: {εὔδω} (1), Ancient Attic Greek (Plato) *kat^h=éwd-o*: {καθεύδω} (1), Modern Demotic Greek *ḫim-'a-me* {κοιμάμαι} (2), Southern Tsakonian *kas'i-u* {κασήου} (1) / *e=ḫuv-a* {ἐκλυῶβα} (3), Pharasa Greek *pn-'o-n-o* {πνώνω} (4), Cappadocian Greek (Aravan) *ḫim-'u-me* {κοιμοῦμαι} (2).

References and notes:

Ancient Ionic Greek (Herodotus): Powell 1938: 152. It seems that the basic expressions for 'to sleep' are the verbs εὔδω [Powell

1938: 152] 'to sleep [3×] / to fall asleep [1×] / to sleep with (of sexual intercourse) [2×]' and $\kappa\alpha\tau=\epsilon\upsilon\delta\omega$ [Powell 1938: 176] 'to sleep [2×]'.

Examples for $\epsilon\upsilon\delta\omega$ 'to sleep' are:

1.34.1 "But after Solon's departure divine retribution fell heavily on Croesus; as I guess, because he supposed himself to be blessed beyond all other men. Directly, as he **slept** [$\omicron\iota \epsilon\upsilon\delta\omicron\nu\tau\iota$], he had a dream, which showed him the truth of the evil things which were going to happen concerning his son", "Вскоре после отъезда Солона страшная кара божества постигла Креза, вероятно, за то, что тот считал себя самым счастливым из смертных. Крез **заснул** [$\omicron\iota \epsilon\upsilon\delta\omicron\nu\tau\iota$], и тотчас предстало ему сновидение, которое провозвестило беду его сыну".

1.209.1 "After he had crossed the Araxes, he dreamed that night while **sleeping** [$\epsilon\upsilon\delta\omicron\nu\omega\nu$] in the country of the Massagetae that he saw the eldest of Hystapes' sons with wings on his shoulders".

2.95.2-3 "Every one of them has a net, with which he catches fish by day, and at night he sets it around the bed where he rests, then creeps under it and sleeps [$\kappa\alpha\tau=\epsilon\upsilon\delta\epsilon\iota$]. If he **sleeps** [$\epsilon\upsilon\delta\eta$] wrapped in a garment or cloth, the mosquitos bite through it; but through the net they absolutely do not even venture", "У каждого там есть рыбацья сеть, которой днем ловят рыбу, а ночью пользуются вот как. Сеть эту натягивают [в виде полога] вокруг спального ложа. Потом подлезают под полог и там спят [$\kappa\alpha\tau=\epsilon\upsilon\delta\epsilon\iota$]. Если **спать** [$\epsilon\upsilon\delta\eta$] покрытым плащом или под [кисейной] простыней, то комары могут прокусить эти [покрывала], тогда как сквозь [сеть] они даже не пробуют кусать".

An example for $\epsilon\upsilon\delta\omega$ 'to fall asleep' is:

1.211.2 "then, when they had overcome their enemies, seeing the banquet spread they sat down and feasted, and after they had had their fill of food and wine, they **fell asleep** [$\eta\upsilon\delta\omicron\nu$]", "[После победы], увидев выставленные в стане персов яства, массагеты уселись пировать. Затем они наелись досыта, напились вина и **улеглись спать** [$\eta\upsilon\delta\omicron\nu$]".

Examples for $\epsilon\upsilon\delta\omega$ 'to sleep with (of sexual intercourse)' are:

3.69.6 "When it was her turn to go to the Magus (for their wives go in sequence to the Persians), she came **to his bed** [$\epsilon\lambda\theta\omicron\upsilon\sigma\alpha \pi\alpha\rho' \alpha\upsilon\tau\omicron\nu\nu \eta\upsilon\delta\epsilon$] and felt for the Magus' ears while he slumbered deeply", "Когда наступил ее черед идти к магу (ведь у персов жены поочередно посещают своего супруга), Федима пришла, чтобы **разделить с ним ложе** [$\epsilon\lambda\theta\omicron\upsilon\sigma\alpha \pi\alpha\rho' \alpha\upsilon\tau\omicron\nu\nu \eta\upsilon\delta\epsilon$]. А когда маг погрузился в глубокий сон, она ощупала его уши. Тогда Федима легко убедилась, что у мужа нет ушей".

3.84.2 "they decreed that any one of the seven should, if he wished, enter the king's palace unannounced, except when the king was **sleeping** with a woman [$\epsilon\upsilon\delta\omicron\nu\omega\nu \mu\epsilon\tau\grave{\alpha} \gamma\upsilon\nu\alpha\iota\kappa\omicron\varsigma$]", "для всех семерых было постановлено, чтобы каждый из них по желанию мог входить без доклада в царский дворец, если только царь не **почивает** у своей жены [$\epsilon\upsilon\delta\omicron\nu\omega\nu \mu\epsilon\tau\grave{\alpha} \gamma\upsilon\nu\alpha\iota\kappa\omicron\varsigma$]".

Examples for $\kappa\alpha\tau=\epsilon\upsilon\delta\omega$ 'to sleep' are:

2.95.2-3 see above.

4.25.1 "These bald men say (although I do not believe them) that the mountains are inhabited by men with goats' feet, and that beyond these are men who **sleep** [$\kappa\alpha\tau=\epsilon\upsilon\delta\omicron\upsilon\sigma\iota$] for six months of the twelve", "По словам лысых, на горах обитают, хотя я этому не верю, козлоногие люди, а за этими горами - другие люди, которые **спят** [$\kappa\alpha\tau=\epsilon\upsilon\delta\omicron\upsilon\sigma\iota$] шесть месяцев в году".

A second candidate is the verb $\kappa\omicron\iota\mu\acute{\omega}\mu\alpha\iota$ 'to sleep [2×] / to sleep with (of sexual intercourse) [1×]' [Powell 1938: 197], but this is less frequent than $\epsilon\upsilon\delta\omega$ / $\kappa\alpha\tau=\epsilon\upsilon\delta\omega$, so we prefer to exclude $\kappa\omicron\iota\mu\acute{\omega}\mu\alpha\iota$ from the list. Examples for the meaning 'to sleep':

1.182.2 "These same Chaldaeans say (though I do not believe them) that the god himself is accustomed to visit the shrine and rest on the couch, as in Thebes of Egypt, as the Egyptians say (for there too a woman **sleeps** [$\kappa\omicron\iota\mu\acute{\alpha}\tau\alpha$] in the temple of Theban Zeus, and neither the Egyptian nor the Babylonian woman, it is said, has intercourse with men), and as does the prophetess of the god at Patara in Lycia, whenever she is appointed; for there is not always a place of divination there; but when she is appointed she is shut up in the temple during the night", "Эти жрецы утверждают (я, впрочем, этому не верю), что сам бог иногда посещает храм и проводит ночь на этом ложе. То же самое, по

рассказам египтян, будто бы происходит и в египетских Фивах. И там в храме Зевса Фиванского также **спит** [κοιμάται] какая-то женщина. Обе эти женщины, как говорят, не вступают в общение со смертными мужчинами. Точно так же, впрочем, и прорицательница - жрица бога в Патарах Ликийских [спит в храме], когда является бог и изрекает оракул (что бывает не всегда, а лишь по временам). Но при явлении бога жрицу запирают с ним по ночам в храме".

2.95.1 "Against the mosquitos that abound, the following have been devised by them: those who dwell higher up than the marshy country are well served by the towers where they ascend to **sleep** [κοιμώνται], for the winds prevent the mosquitos from flying aloft", "Против несметных комаров египтяне придумали вот какие предохранительные средства. Жители [возвышенной части страны], что над болотами, строят себе особые спальные помещения в виде башен, куда и забираются **спать** [κοιμώνται]".

An example for κοιμάμαι 'to sleep with (of sexual intercourse)':

3.68.3 "Cambyses had taken his daughter, whose name was Phaedyne; this same girl the Magus had now and he lived with her and with all Cambyses' other wives. Otanes sent to this daughter, asking at what man's side she **lay** [παρ' ὅτεω ἀνθρώπων κοιῶτο], with Smerdis, Cyrus' son, or with some other?", "Дочь его, по имени Федима, была супругой Камбиса, и теперь, как и все остальные жены Камбиса, стала супругой Смердиса. Так вот, Отан послал к этой своей дочери спросить, кто теперь ее супруг, с которым она **делит ложе** [παρ' ὅτεω ἀνθρώπων κοιῶτο], Киров ли сын Смердис или кто другой".

The prefixed verb κατα=κοιῶ [Powell 1938: 187] means 'to put to sleep [act.] [1×] / to fall asleep [act. or pass.] [6×]', cf., e.g.:

2.121d.5 "the guards grew very drunk with the abundance of liquor, and **lay down** [κατα=κοιμηθῆναι] right there where they were drinking, overpowered by sleep", "От славной выпивки все стражи скоро захмелели. Сон одолел их, и они **завалились спать** [κατα=κοιμηθῆναι] тут же на месте".

Cf. also ἀνα=παύομαι 'to rest' [Powell 1938: 23] and κεῖμαι 'to lie' (q.v.), which in some contexts can be literally translated as 'to sleep'.

General Ancient Greek: εἶδω ~ καθ=εἶδω ~ κοιάομαι ~ κατα=κοιάομαι ~ κατα=δαρθάνω ~ ἐννάζω ~ ἐννύχεύω [Edwards 1914: 237; Yonge 1849: 445; LSJ]. καταδαρθάνω, ἐννάζω, ἐννύχεύω are unattested in Hdt.

Ancient Attic Greek (Plato): Brandwood 1976: 471. Cf. some examples:

Prot. 310b "he came hurrying in at once and calling to me in a loud voice: Socrates, are you awake, or **sleeping** [καθεύδεις]?", "когда ему отворили, ворвался в дом и громким голосом спросил: - Сократ, проснулся ты или **спишь** [καθεύδεις]"; Crito 43b "But I have been wondering at you for some time, seeing how sweetly you **sleep** [καθεύδεις]", "Я давно удивляюсь тебе, глядя, как ты сладко **спишь** [καθεύδεις], и нарочно тебя не будил, чтобы ты провел время как можно приятнее"; Laws 7.808b "when **asleep** [καθεύδων] no man is worth anything, any more than if he were dead", "**спящий** [καθεύδων] человек ни на что не годен, он ничуть не лучше мертвого".

Apparently the more rare prefixless verb εἶδω [Brandwood 1976: 404] can be specifically translated as 'to slumber' or simply 'to rest' in all available contexts. E.g.:

Laws 7.824a "Thus there is left for our athletes only the hunting and capture of land-animals. Of this branch of hunting, the kind called night-stalking, which is the job of lazy men who **sleep** [εὐδόντων] in turn, is one that deserves no praise", "Нашим любителям состязаний остается только охота и ловля наземных животных; однако и здесь недостойна похвалы так называемая ночная охота, во время которой лентяи поочередно **спят** [εὐδόντων], а также и та охота, где допускаются передышки".

The verb κοιάομαι [Brandwood 1976: 506] could be translated generically as 'to sleep', but it cannot be regarded as the basic expression for this meaning in Plato due to scantiness of attestation. Cf. the main examples:

Phaedrus 252a "and despising all the customs and proprieties in which it formerly took pride, it (the soul) is ready to be a slave and to **sleep** [κοιᾶσθαι] wherever it is allowed, as near as possible to the beloved", "Презрев все обычаи и приличия, соблюдением которых щеголяла прежде, она (душа) готова рабски служить своему желанному и **валяться** [κοιᾶσθαι] где попало, лишь бы поближе к нему - ведь помимо благоговения перед

обладателем красоты она обрела в нем единственного исцелителя величайших страданий"; Sym. 183a "a man should allow himself to behave as lovers commonly do to their favorites - pressing their suit with supplications and entreaties, binding themselves with vows, **sleeping** [κοιμήσεις] on doorsteps, and submitting to such slavery as no slave would ever endure", "попробуй, например, ради денег, должности или какой-нибудь другой выгоды вести себя так, как ведут себя порою поклонники, донимающие своих возлюбленных униженными мольбами, осыпаящие их клятвами, **валяющиеся** [κοιμήσεις] у их дверей и готовые выполнять такие рабские обязанности, каких не возьмет на себя последний раб"; Sym. 203d "rather is he hard and parched, shoeless and homeless; on the bare ground always he lies with no bedding, and **takes his rest** [κοιμώμενος] on doorsteps and waysides in the open air", "груб, неопрятен, не обут и бездомен; он **валяется** [κοιμώμενος] на голой земле, под открытым небом, у дверей, на улицах и, как истинный сын своей матери, из нужды не выходит"; Rep. 10.621b "And after they had **fallen asleep** [κοιμηθήναι] and it was the middle of the night, there was a sound of thunder and a quaking of the earth", "Когда они **легли спать** [κοιμηθήναι], то в самую полночь раздался гром и разразилось землетрясение".

The verb κατα=δαρθάνω [Brandwood 1976: 488] 'to sleep, fall asleep' is used rarely, cf. some examples:

Apol. 40d "For I think if any one were to pick out that night in which he **slept** [κατέδαρθεν] a dreamless sleep and, comparing with it the other nights and days of his life, were to say, after due consideration, how many days and nights in his life had passed more pleasantly than that night", "Мне думается, в самом деле, что если бы кто-нибудь должен был взять ту ночь, в которую он **спал** [κατέδαρθεν] так, что даже не видел сна, сравнить эту ночь с остальными ночами и днями своей жизни и, подумавши, сказать, сколько дней и ночей прожил он в своей жизни лучше и приятнее, чем ту ночь"; Phaedo 71c-d "one term is sleeping [καθεύδειν] and the other is being awake, and being awake is generated from sleeping [καθεύδειν], and sleeping [καθεύδειν] from being awake, and the processes of generation are, in the latter case, **falling asleep** [καταδαρθάνειν], and in the former, waking up", "сон [καθεύδειν] и бодрствование, и из сна [καθεύδειν] возникает бодрствование, а из бодрствования - сон [καθεύδειν], а переходы в этом случае называются **засыпанием** [καταδαρθάνειν] и пробуждением".

The verbs κατα=κοιμάομαι, εὐνάζω, ἐννυχέω are not attested in Plato.

Modern Demotic Greek: Cognate to Ancient Greek *κοιμάομαι* [κοιμάομαι] 'to sleep' (a basic term for this meaning in some varieties).

Southern Tsakonian: Deffner 1923: 170, 182; Pernot 1934: 285; Kostakis 1986-1987, 2: 49, 76.

According to [Pernot 1934], the paradigm is purely suppletive: *kas'i-u* {κασήου} [pres., imperfective] / *e=ʔuv-a* {ἐκιοῦβα} [aor.] / *ʔup-s-e* {κιοῦσε} [perfective impv., perfective subjunctive] / *ʔuf-t-e* {κιοῦφέ} [passive pcp]. However, in [Deffner 1923: 182; Kostakis 1986-1987, 2: 76] the additional present form *ʔuf-u* {κιοῦφου} is also quoted. In [Vyatkina 2015: 59], *ʔuf-u* is offered as the only present form in Southern Tsakonian.

The stem *kas'i-* is directly cognate to Ancient Greek *kat^h=éwd-o:* {καθεύδω} 'to lie down to sleep', cf. the apparently Laconian variant {κασεῦδει}, quoted by Hesychius.

The root *ʔuv-* / *ʔuf-* / *ʔup-* is cognate to the Ancient Greek root *kūp^h-* attested as *kūp-t-o:* {κύπτω} 'to bend forward, stoop'.

We treat Southern Tsakonian pres. *kas'i-u* and aor. *e=ʔuv-a* as synonyms, although it seems that in modern language the present root *kasi-* is already superseded with the preterite *ʔuv-*. Aorist stem.

Pharasa Greek: Dawkins 1916: 655; Andriotis 1948: 87. Cognate to Ancient Greek *hūp-nó-o:* {ὕπνώω} 'to put to sleep; to fall asleep' with an additional nasal suffix.

Cappadocian Greek (Aravan): Dawkins 1916: 610; Phosteris & Kesisoglu 1960: 29.

There are two Aravan verbs glossed simply as 'to sleep' by Phosteris & Kesisoglu: *ʔim-u-me* {κοιμοῦμαι} [Dawkins 1916: 610; Phosteris & Kesisoglu 1960: 29] and *ipn-o-n-o* {ὕπνώνω} [Dawkins 1916: 655; Phosteris & Kesisoglu 1960: 43].

Browsing through [Dawkins 1916] clearly suggests that *ʔim-u-me* {κοιμοῦμαι} is the most frequent and neutral verb for 'to sleep' as well as for 'to fall asleep'. Cf. the found examples from various subdialects: Delmeso "And the girl is sleeping inside on the bedstead, and her long hair is hanging down from her head" [Dawkins 1916: 321], Fertek "And at night when the king's daughter was sleeping, the cat caught a mouse" [Dawkins 1916: 331], Aravan "Let me sleep a little and when the red water comes, wake me" [Dawkins 1916: 335], Ghurzono "When the girl and her husband were sleeping, the robber came to take the girl" [Dawkins 1916: 345], Ulaghatsh "He had seen a girl sleeping" [Dawkins 1916: 357], Ulaghatsh "He came up to a rock and there fell asleep" [Dawkins 1916: 363], Ulaghatsh "The man went to sleep, and the

woman threw down a stone" [Dawkins 1916: 371], Ulaghatsh "The scaldhead went to sleep beneath the plane tree" [Dawkins 1916: 373], Ulaghatsh "And there was a house there, and in it a king's daughter was sleeping" [Dawkins 1916: 381], Axo "It was becoming dark. 'Let us sleep (κοιμηχοῦμι) a little'. They went to sleep (κοιμήσαντε)" [Dawkins 1916: 389], Axo "The woman went into the house, to sleep" [Dawkins 1916: 397], Malakopi "He thought she was asleep" [Dawkins 1916: 405], Malakopi "He puts on his clothes. He sleeps in the king's bed. He becomes king" [Dawkins 1916: 409], Phloita "Those children did not go away. They slept at the school" [Dawkins 1916: 411], Phloita "The boy sleeps there" [Dawkins 1916: 413], Phloita "Let me sleep and rise up with you" [Dawkins 1916: 415], Phloita "Afterwards he went into the garden with the lady, to sleep under the trees" [Dawkins 1916: 435], Phloita "They ate, drank, sang, went to sleep" [Dawkins 1916: 437], Silata "And she ate from the smallest, and drank wine from the smallest cup, and went to sleep on the smallest one's bed" [Dawkins 1916: 443], Silata "He fell asleep under a plane-tree" [Dawkins 1916: 451].

The second verb, *ipn-'o-n-o* (ὑπνώνω), is normally used in aorist only, as noted in [Dawkins 1916: 655]. Its attestations are much less frequent, whereas its meaning usually differs from the neutral 'to sleep'. Cf. Dawkins' examples: Ulaghatsh "The eldest brother remained. He went to sleep <...> He said, 'I had no knowledge, because I went to sleep'" [Dawkins 1916: 349], Ulaghatsh "Thus she said, and went to sleep" [Dawkins 1916: 361], Ulaghatsh "When he had fallen asleep, a great many horses came" [Dawkins 1916: 383], Axo "The other one, his companion, slept there. He rose up" [Dawkins 1916: 389], Phloita "They had all fallen asleep" [Dawkins 1916: 437-439].

77. SMALL

Ancient Ionic Greek (Herodotus) *smi:k-r-ó-* {σμικρός} (1), Ancient Attic Greek (Plato) *smi:k-r-ó-s* {σμικρός} (1), Modern Demotic Greek *mikr-'o-* {μικρός} (1), Southern Tsakonian *mic-'i* {μιτσι, μιτσή} (1), Pharasa Greek =*okk-* {-όκ-κ-} (2), Cappadocian Greek (Aravan) *mikr-'o* {μικρό} (1).

References and notes:

Ancient Ionic Greek (Herodotus): Powell 1938: 334. This is the most generic term for 'small, little' in Hdt. Attested *ca.* 35×. Application: territory (land, island, city), animals (horse, bird, fish, snake), humans ('short'), weapons (shield, arrow, spear), *abstracta* (in a litotic construction: great authority, great honor, etc.). Some examples are:

1.5.3-4 "For my part, I shall not say that this or that story is true, but I shall identify the one who I myself know did the Greeks unjust deeds, and thus proceed with my history, and speak of **small** [σμικρὰ] and great [μεγάλα] cities of men alike. For many states that were once great [μεγάλα] have now become **small** [σμικρὰ]; and those that were great [μεγάλα] in my time were small before", "Затем в продолжение моего рассказа я опишу сходным образом как **малые** [σμικρὰ], так и великие [μεγάλα] людские города. Ведь много когда-то великих [μεγάλα] городов теперь стали **малыми** [σμικρὰ], а те, что в мое время были могущественными [μεγάλα], прежде были **ничтожными** [σμικρὰ]".

7.72.1 "The Paphlagonians in the army had woven helmets on their heads, and **small** [μικρὰς] shields and short [οὐ μεγάλας] spears", "Пафлагонцы шли в поход в плетеных шлемах, с **маленькими** [μικρὰς] щитами и небольшими [οὐ μεγάλας] копьями".

A second candidate is ὀλίγος [Powell 1938: 263], whose attestations are more numerous than these of σμικρός, but general functions are different. Normally ὀλίγος is used in the plural with the meaning 'a few' (opposed to 'many'), cf. the following context:

7.210.2 "among so **many** people [πολλοὶ ἄνθρωποι] there were few real men [ὀλίγοι ἄνδρες]. The battle lasted all day", "людей у персов **много** [πολλοὶ ἄνθρωποι], а мужей [среди них] мало [ὀλίγοι ἄνδρες]. Схватка же эта длилась целый день".

In the singular number ὀλίγος is normally applicable to the noun χρόνος with the meaning 'in a short time'

(e.g., 3.130.3 ἐν χερσὶν ὀλίγω). Only in several occurrences the singular form of ὀλίγος is applied to other nouns, namely territory (1.174.2, 9.70.4), tribe (4.171), stream (6.74.2), army (7.208.1).

Cf. also the rare adjective λεπτός [Powell 1938: 207], whose meaning is rather 'thin (1D)' q.v.

General Ancient Greek: μικρός (σμικρός) ~ ὀλίγος [ī ~ βαιός ~ τυτθός ~ λεπτός ~ and some others [Edwards 1914: 238; Yonge 1849: 446; LS]]. βαιός, τυτθός are unattested in Hdt.

Ancient Attic Greek (Plato): Brandwood 1976: 818. The most generic term; widely applicable with numerous attestations. Some examples (especially where σμικρός is opposed to the basic term μέγας 'big' q.v.) are:

Laws 8.843a "sooner let a man try to move the largest [μέγιστον] rock which is not a boundary-mark than a **small** [σμικρόν] stone which forms a boundary, sanctioned by Heaven, between friendly and hostile ground", "Пусть каждый скорее попробует сдвинуть огромную [μέγιστον] скалу, чем межевой столб или даже **маленький** [σμικρόν] камень, зачатый перед лицом богов и размежевывающий вражду и дружбу"; Stat. 259b "is there any difference between the grandeur of a large [μεγάλης] house and the majesty of a **small** [σμικρᾶς] state?", "Большое [μεγάλης] домохозяйство или забота о **малом** [σμικρᾶς] городе - в чем здесь разница для управления?"; Prot. 356d "Now if our welfare consisted in doing and choosing things of large [μεγάλα] dimensions, and avoiding and not doing those of **small** [σμικρὰ], what would be our salvation in life?", "Да и как можно сравнить и оценить удовольствия и страдания, как не по большей [μεγάλα] или **меньшей** [σμικρὰ] их величине?"; Phaedo 90a "I mean just what I might say about the large [μεγάλων] and **small** [σμικρῶν]. Do you think there is anything more unusual than to find a very large [μέγαν] or a very **small** [σμικρόν] man, or dog, or other creature, or again, one that is very quick or slow, very ugly or beautiful, very black or white?", "Так же точно, как очень **маленьких** [σμικρῶν] и очень больших [μεγάλων]. Что встретишь реже, чем очень большого [μέγαν] или очень **маленького** [σμικρόν] человека или собаку и так далее? Или что-нибудь очень быстрое или медленное, безобразное или прекрасное, белое или черное?"; Phaedo 116b "he had two **little** [σμικροῖ] sons and one big [μέγας] one", "у него было двое **маленьких** [σμικροῖ] и один побольше [μέγας]".

The frequent adjective ὀλίγος [Brandwood 1976: 623] can be used as a close synonym of σμικρός in some rare contexts, but the normal meaning of ὀλίγος is 'a few' and 'slightly, nearly, almost'. E.g., Charm. 164a "A little while ago", Lach. 192b "in a little time", Lach. 196e "a few men", Lysis 210e "I glanced at Hippothales, and nearly [ὀλίγου] made a blunder", Crat. 433a "when it has only a few of them".

Cf. especially those contexts where ὀλίγος is opposed to πολὺς 'many' (q.v.), e.g.:

Phaedo 90a "Have you not noticed that the extremes in all these instances are rare and **few** [ὀλίγα], and the examples between the extremes are very many [πολλά]?", "Разве ты не замечал, что во всех таких случаях крайности редки и **немногочисленны** [ὀλίγα], зато середина заполнена в изобилии [πολλά]?"

The adjective λεπτός [Brandwood 1976: 534] 'thin' q.v. can be occasionally used for the meaning 'small, fine':

Tim. 59b "And the kind which closely resembles gold in its particles but has more forms than one, and in density is more dense than gold, and partakes of small [ὀλίγον] and **fine** [λεπτὸν] portions of earth", "Среди всего того, чему только что было дано название плавких жидкостей, есть и то, что родилось из самых **тонких** [λεπτὸν] и самых однородных [ὀλίγον] частиц, а потому плотнее всего".

The adjectives βαιός, τυτθός are not attested in Plato.

Modern Demotic Greek: Cognate to the basic Ancient Greek term *mik-r-ó- ~ smik-r-ó-* {μικρός ~ σμικρός} 'small'.

Southern Tsakonian: Deffner 1923: 234; Kostakis 1986-1987, 2: 241; Vyatkin 2015: 60. With change of the stem vowel, cognate to Ancient Doric & Boeotian Greek *mi:kk-ó-* {μικκός} 'small', Ionic-Attic *(s)mik-r-ó-* {(σ)μικρός} 'small'.

Pharasa Greek: Andriotis 1948: 41. No specific adjectives for 'small' are documented in [Dawkins 1916; Andriotis 1948]. According to available textual evidence, the common way to express the meaning 'small, little' is the nominal diminutive suffix *-okk-*, for which see [Andriotis 1948: 41-42]. Cf. some examples: "The little birds (*pul-'okk-a* {πουλόκκα}) piped" [Dawkins 1916: 471], "there were a woman and a man, a little boy (*fs-'okk-o* {φσόκκο}) and a little girl (*gor3-'okk-o* {γορδζόκκο}). They were poor. The little ones (*bešak-'okk-a* {βεšაკόκκα}) used to go fetch wood" [Dawkins 1916: 479], "They went; they found a nest. There was the little egg (*v-'okk-o* {βόκκο}) of a little bird (*bu-'okk-u* {βουόκκου})" [Dawkins 1916: 479], "I have also a little pot (*šuz-'okk-o* {šουζόκκο}) of gold pieces" [Dawkins 1916: 483], "His wife had a baby, and his horse a colt (*t'ai* {τάϊ}), and the colt had a little colt (*tai-'okk-o* {ταιόκκο})" [Dawkins 1916: 489], "Now, - the little loaf (*kur-'okk-o* {κουρόκκο}), grab

the little loaf" [Dawkins 1916: 505], "The little poplar-tree (*qavaq-okk-o* {qabaxókiko}) stooped down; she climbed up" [Dawkins 1916: 507], "Afterwards the little fox (*ap-okk-o-s* {áπόκικος}) came. He said to the little axe (*pelekað-okk-o* {πελεκαδόκκο}) <...>" [Dawkins 1916: 507], "One day, whilst he was going to school, two little boys had a little snake (*gulaš-okk-o* {γουλασόκκο})" [Dawkins 1916: 507].

The following instance is especially interesting: "'Woman, how well you did to stuff this goose with rice and bring it to me'. And the woman said, 'I found a cheap little (*fin'us-k-o* {φτινούσκο}) goose; I stuffed it'" [Dawkins 1916: 475]; *fin'us-k-o* means 'cheap and small' being derived from the adjective *fin-'o-s* {φτινός} 'cheap', cognate to Modern Demotic *ef (n-'o-* {ευθηνός} 'cheap' [Dawkins 1916: 658].

Cappadocian Greek (Aravan): Dawkins 1916: 624; Phosteris & Kesisoglu 1960: 167. Cf. the Aravan examples: "A big camel eats grass, a small hawk eats meat" [Phosteris & Kesisoglu 1960: 91], "The big fish eats the small one" [Phosteris & Kesisoglu 1960: 91], "small bottle" [Phosteris & Kesisoglu 1960: 107]. Some examples from other subdialects: Delmeso "little children" [Dawkins 1916: 317], Delmeso "little village" [Dawkins 1916: 317], Ghurzono "little tent" [Dawkins 1916: 341], Silata "The king gave an order that all should pass in front of him, little and big" [Dawkins 1916: 451].

78. SMOKE

Ancient Ionic Greek (Herodotus) *kap-n-ó-s* {καπνός} (1), Ancient Attic Greek (Plato) *kap-n-ó-s* {καπνός} (1), Modern Demotic Greek *kapn-'o-s* {καπνός} (1), Southern Tsakonian *kapin-'e* ~ *kapn-'e* {καπινέ, καπνέ} (1), Pharasa Greek *c'ikn-a* {τσίκνα} (2), Cappadocian Greek (Aravan) *č'ikn-a* {č'ίκνα} (2).

References and notes:

Ancient Ionic Greek (Herodotus): Powell 1938: 183. 3×. Examples are:

3.107.2 "for the spice-bearing trees are guarded by small winged snakes of varied color, many around each tree; these are the snakes that attack Egypt. Nothing except the **smoke** [καπνῶ] of storax will drive them away from the trees", "Ведь деревья, дающие ладан, стерегут крылатые змеи, маленькие и пестрые, которые ютятся во множестве около каждого дерева. Они же нападают и на Египет. От этих деревьев их нельзя ничем отогнать, кроме как **курением** [καπνῶ] стирака".

4.196.1 "There is a place in Libya, they say, where men live beyond the Pillars of Heracles; they come here and unload their cargo; then, having laid it in order along the beach, they go aboard their ships and light a **smoking fire** [καπνόν]. The people of the country see the **smoke** [καπνόν], and, coming to the sea, they lay down gold to pay for the cargo, and withdraw from the wares", "Обитаемая часть Ливии простирается даже по ту сторону Геракловых Столпов. Всякий раз, когда карфагеняне прибывают к тамошним людям, они выгружают свои товары на берег и складывают в ряд. Потом опять садятся на корабли и разводят сигнальный **дым** [καπνόν]. Местные же жители, завидев **дым** [καπнόν], приходят к морю, кладут золото за товары и затем уходят".

General Ancient Greek: *καπνός* ~ *λιγνύς* ~ *ψόλος* ~ *ἄχνη* ~ *αἶθαλος* [Edwards 1914: 238; Yonge 1849: 447; LSJ]. *λιγνύς*, *ψόλος*, *ἄχνη*, *αἶθαλος* are unattested in Hdt.

Ancient Attic Greek (Plato): Brandwood 1976: 484. Polysemy: 'smoke / steam, vapour'. Cf. the main examples:

Rep. 8.569b "as the saying goes, the demos trying to escape the **smoke** [καπνόν] of submission to the free would have plunged into the fire of enslavement to slaves", "По пословице, 'избегая **дыма** [καπνόν], угодишь в огонь': так и народ из подчинения свободным людям попадает в услужение к деспотической власти"; Phaedo 70a "when it leaves the body and departs from it, straightway it flies away and is no longer anywhere, scattering like a breath or **smoke** [καπνός]", "Едва расставшись с телом, выйдя из него, она рассеивается, словно дыхание или **дым** [καπνός], разлетается, и ее уже решительно больше нет"; Tim. 66e "For smells arise in the intermediate state, when water is changing into air or air into water, and they are all **smoke** [καπνός] or mist; and of these, the passage from air to water is mist, and the passage from water to air is **smoke** [καπνός] whence it is that all the smells are thinner than water

and thicker than air", "Все запахи являют собой либо **παρ** [καπνός], либо туман, ведь туман лежит на полпути от воздуха к воде, а **παρ** [καπνός] - на полпути от воды к воздуху. Поэтому они тоньше воды, но грубее воздуха".

The nouns λιγνύς, ψόλος, ἄχνη, αἶθαλος are not attested in Plato.

Modern Demotic Greek: Cognate to the basic Ancient Greek term *καρ-η-ός* {καπνός} 'smoke'.

Southern Tsakonian: Deffner 1923: 166; Kostakis 1986-1987, 2: 37; Vyatkina 2015: 60. Cognate to Ancient Greek *καρ-η-ός* {καπνός}, Modern Demotic *καρ-η-ός* {καπνός} 'smoke'.

Pharasa Greek: Andriotis 1948: 75. Cognate to Medieval Greek and Modern Demotic *κίη-α* {τσίκνα} 'smell of burning'. Perhaps from Ancient Greek *κνί:σ-α* {κνίσα} 'steam and odour of fat which exhales from roasting meat, smell or savour of a burnt sacrifice' via metathesis and irregular *s > c*.

The original root for 'smoke' is retained in *κάρη-ι* {κάπνη} 'hole in the roof to let out the smoke, smoke duct' [Dawkins 1916: 607; Andriotis 1948: 55].

Cappadocian Greek (Aravan): Dawkins 1916: 653; Phosteris & Kesisoglu 1960: 43. The variant *κίη-α* {τσίκνα} is quoted for some subdialects, but it is not very reliable [Dawkins 1916: 653].

The loanword *δum'an* {δουμάν} 'smoke' (< Turkish *duman* 'smoke') is also attested, as in the Aravan example "you cannot see anything because of dust and smoke" [Phosteris & Kesisoglu 1960: 111]

The original root for 'smoke' is retained in *κάρη-ι* {κάπνη} 'hole in the roof to let out the smoke, ventilator window, small window' [Dawkins 1916: 607; Phosteris & Kesisoglu 1960: 28]. The second meaning of *κάρη-ι* {κάπνη}, proposed by Phosteris & Kesisoglu, is simply 'smoke' with the example "The room was filled with smoke", but it could be the result of Demotic Greek influence.

In the Misti subdialect, the word *καρ-η-ός* {καπνός} 'smoke' is attested [Dawkins 1916: 607], but this gloss is not very reliable.

79. STAND

Ancient Ionic Greek (Herodotus) *í=ste-mi* {ἴστημι} (1), Ancient Attic Greek (Plato) *hí=ste-mi* {ἴστημι} (1), Modern Demotic Greek *st'e-k-o-me* {στέκομαι} (1), Southern Tsakonian *st'e-k-u* {στέκου} (1), Pharasa Greek *st'i-k-n-o ~ st'e-k-n-o* {στήκνω, στέκνω} (1), Cappadocian Greek (Aravan) *st'e-k-n-o* {στέκνω} (1).

References and notes:

Ancient Ionic Greek (Herodotus): Powell 1938: 174. Polysemy: 'to set, put, stand (trans.; person or thing) / to stand (intrans.; person or thing) / to stand up'. A generic term with numerous attestations. Some examples for intransitive usage, subject = humans:

1.86.3 "As Croesus **stood** [ἔστεῶτι] on the pyre, even though he was in such a wretched position it occurred to him that Solon had spoken with god's help when he had said that no one among the living is fortunate", "А Крез, **стоя** [ἔστεῶτι] на костре, все же в своем ужасном положении вспомнил вдохновенные божеством слова Солона о том, что никого при жизни нельзя считать счастливым".

1.196.1 "once a year in every village all the maidens as they attained marriageable age were collected and brought together into one place, with a crowd of men **standing** [ἴστατο] around", "Раз в году в каждом селении обычно делали так: созывали всех девушек, достигших брачного возраста, и собирали в одном месте. Их **обступали** [ἴστατο] толпы юношей".

7.23.1 "when the channel had been dug to some depth, some men **stood** [ἔστεῶτες] at the bottom of it and dug, others took the dirt as it was dug out and delivered it to yet others that **stood** [ἔστεῶσι] higher on stages", "Когда прокопанный ров стал глубоким, то одни рабочие, **стоявшие** [ἔστεῶτες] ниже, продолжали копать, другие же передавали выкапываемую землю **стоявшим** [ἔστεῶσι] выше на ступенях".

General Ancient Greek: ἴστημι [Edwards 1914: 244; Yonge 1849: 457; LSJ].

Ancient Attic Greek (Plato): Brandwood 1976: 467. Cf. some examples:

Sym. 220c "Immersed in some problem at dawn, he **stood** [εἰστήκει] in the same spot considering it; and when he found it a tough one, he would not give it up but **stood** [εἰστήκει] there trying. The time drew on to midday, and the men began to notice him, and said to one another in wonder: 'Socrates has been **standing** [ἔστηκε] there in a study ever since dawn!'", "Как-то утром он о чем-то задумался и, погружившись в свои мысли, **застыл** [εἰστήκει] на месте, и, так как дело у него не шло на лад, он не прекращал своих поисков и все стоял и **стоял** [εἰστήκει]. Наступил уже полдень, и люди, которым это бросалось в глаза, удивленно говорили друг другу, что Сократ с самого утра **стоит** [ἔστηκε] на одном месте и о чем-то раздумывает"; Lysis 206e-207a "Among these was Lysis: he **stood** [εἰστήκει] among the boys and youths with a garland on his head, a distinguished figure", "среди последних был и Лисид: он **стоял** [εἰστήκει] в кругу мальчиков и юношей, с венком на голове, выделяясь всем своим видом"; Prot. 344c "just as you cannot knock over one who is lying [κείμενον] down, but one who is **standing** [ἑστῶτά]; you might knock over a standing man so as to make him lie [κείμενον] down", "Не лежащего [κείμενον] мог бы свалить кто-нибудь, а того, кто **стоит** [ἑστῶτά] - чтобы он упал: ведь не того же, кто уже лежит [κείμενον]".

Modern Demotic Greek: Paradigm: *st'e-k-o-me* [pres.] / *st'a-thi-k-a* [aor.] {στέκομαι, στάθηκα}. Originates from the perfect form *hé=ste-k-a* {ἔστηκα} of the basic Ancient Greek verb *hí=ste-mi* {ἵστημι} 'to stand'.

Southern Tsakonian: Deffner 1923: 333; Kostakis 1986-1987, 3: 185. Paradigm: *st'e-k-u* {στέκου} [pres.] / *e=st'a-m-a* {ἑστάμα} [aor.]. Cognate to Modern Demotic *st'e-k-o-me* {στέκομαι} 'to stand', further to the Ancient Greek perfect form *hé=ste-k-a* {ἔστηκα}. The Tsakonian verb looks adapted from Demotic or at least influenced by it.

Pharasa Greek: Dawkins 1916: 645. Aorist: *st'a-εa* {στάθα}. In [Andriotis 1948: 70], the medial voice *st'i-k-n-o-me* {στήκνομαι} 'to stand' is quoted, the change of voice is due to influence of Modern Demotic. Cf. the example: "she saw that the little old man is standing in the rain" [Dawkins 1916: 527].

Cappadocian Greek (Aravan): Dawkins 1916: 645; Phosteris & Kesisoglu 1960: 41. In other subdialects: Malakopi *st'e-k-u*, Phloita, Ulaghatsh *st'e-x-n-o*, Ghurzono *st'e-γ-n-o*, medial Axo *st'e-k-u-me* [Dawkins 1916: 645]. Aorist: *e=st'a-εa* {ἑστάθα} etc. according to the reflexes of *ε in individual subdialects; imperative: *sta* {στά} [Dawkins 1916: 645; Phosteris & Kesisoglu 1960: 181]. Cf. the example: Phloita "When the boy saw them, he said, 'I will put them right. Do not stand close to me'. And they did not stand close to him" [Dawkins 1916: 417].

80. STAR

Ancient Ionic Greek (Herodotus) *astér* {ἀστήρ} (1), Ancient Attic Greek (Plato) *astér* {ἀστήρ} (1), Modern Demotic Greek *ast'er-i* {αστέρι} (1), Southern Tsakonian *aš-i* {ἄσι} (1), Pharasa Greek *'astr-o* {ἄστρο} (1), Cappadocian Greek (Aravan) *'astr-o* {ἄστρο} (1).

References and notes:

Ancient Ionic Greek (Herodotus): Powell 1938: 50. 2×; attested once in the direct meaning:

2.4.1 "the Egyptians, they said, were the first men who reckoned by years and made the year consist of twelve divisions of the seasons. They discovered this from the **stars** [ἀστέρων]", "Египтяне были первыми людьми на свете, кто установил продолжительность года, разделив его на двенадцать частей [по] временам года. Это открытие, по словам жрецов, египтяне сделали, наблюдая **небесные светила** [ἀστέρων]".

Cf. also 8.122 "To this he said that he was content with what he had received from all other Greeks, but not from the Aeginetans. From these he demanded the victor's prize for the sea-fight of Salamis. When the Aeginetans learned that, they dedicated three golden **stars** [ἀστέρας χρυσεύς] which are set on a bronze mast, in the angle, nearest to Croesus' bowl", "А бог отвечал, что от других эллинов он получил довольно, но не от эгинцев. Он требует от эгинцев часть награды за доблесть в битве при Саламине. Узнав об этом, эгинцы посвятили богу три золотые **звезды** [ἀστέρας χρυσεύς], которые водружены на медной мачте и стоят в углу святилища рядом с сосудом для смешения вина - даром Креза".

General Ancient Greek: ἀστήρ [Edwards 1914: 244; Yonge 1849: 458; LSJ].

Ancient Attic Greek (Plato): Brandwood 1976: 126. Cf. some examples:

Euthyd. 294b "And are you good also at such things as counting the **stars** [ἀστέρων], and the sand?", "Ну а такие вещи - например, сосчитать, сколько **звезд** [ἀστέρων] в небе или песка на дне морском?"; Phileb. 28e "But the assertion that mind orders all things is worthy of the aspect of the world, of sun, moon, **stars** [ἀστέρων], and the whole revolving universe", "сказать, что ум устроит все, достойно зрелища мирового порядка - Солнца, Луны, **звезд** [ἀστέρων] и всего круговращения".

The paronymous lexeme ἀστρον [Brandwood 1976: 127] with the collective meaning 'stars' is also used, e.g.:

Gorg. 451c "he were to ask me: And the speech of astronomy, with what is it concerned? I should say: With the courses of the **stars** [ἀστρον] and sun and moon, and their relative speeds", "меня бы спросили: 'Но речи астрономии на что направлены, Сократ?' - я ответил бы, что на движение **звезд** [ἀστρον], Солнца, Луны и на то, в каком отношении друг к другу находятся их скорости".

Modern Demotic Greek: Cognate to Medieval Greek {αστέρι} 'star', diminutive from Ancient Greek *astér* {ἀστήρ} 'star'.

Southern Tsakonian: Deffner 1923: 55; Kostakis 1986-1987, 1: 151; Vyatkina 2015: 60. Plural: *ašy-a* ~ *aš-a*. The Northern Tsakonian variant is *ašt-i* ~ *ač-i* {ἄσκι, ἄτσι} 'star'. Cognate to rare Modern Demotic *astr-o* {ἀστρο} 'star', Ancient Greek *ástr-o-n* {ἀστρον} 'star' (derived from the primary noun *astér* {ἀστήρ} 'star').

Distinct from *asteri* {ἀστέρι} 'small star' [Deffner 1923: 54; Kostakis 1986-1987, 1: 149], borrowed from Demotic *ast'er-i* {αστέρι} 'star'.

Pharasa Greek: Dawkins 1916: 586.

Cappadocian Greek (Aravan): Dawkins 1916: 586; Phosteris & Kesisoglu 1960: 20, 138.

81. STONE

Ancient Ionic Greek (Herodotus) *lít^h-o-s* {λίθος} (1), Ancient Attic Greek (Plato) *lít^h-o-s* {λίθος} (1), Modern Demotic Greek *p'etr-a* {πέτρα} (2), Southern Tsakonian *p'ěč-e* {πέτσε} (2), Pharasa Greek *θ'al-i* {θάλι} (1), Cappadocian Greek (Aravan) *nit'er* ~ *niy'er* ~ *ter* {νιτέρ, νιχέρ, τέρ} (1).

References and notes:

Ancient Ionic Greek (Herodotus): Powell 1938: 208. 68x. This is the default and most frequent word for 'stone' in Hdt. Some examples are:

2.96.4-5 "they have a raft made of tamarisk wood, fastened together with matting of reeds, and a pierced **stone** [λίθος] of about two talents' weight; the raft is let go to float down ahead of the boat, connected to it by a rope, and the **stone** [λίθον] is connected by a rope to the after part of the boat. So, driven by the current, the raft floats swiftly and tows the "baris" (which is the name of these boats,) and the **stone** [λίθος] dragging behind on the river bottom keeps the boat's course straight", "Сколачивают из тamarисковых досок плот в виде двери, обтянутый плетенкой из камыша, и затем берут просверленный **камень** [λίθος] весом в 2 таланта. Этот плот, привязанный к судну канатом, спускают на воду вперед по течению, а камень [λίθον] на другом канате привязывают сзади. Под напором течения плот быстро движется, увлекая за собой "Барис" (таково название этих судов); **камень** [λίθος] же, который тащится сзади по дну реки, направляет курс судна".

2.111.4 "the woman by whose means he had recovered his sight, he married. Most worthy of mention among the many offerings which he dedicated in all the noteworthy temples for his deliverance from blindness are the two marvellous stone obelisks which he set up in the temple of the Sun. Each of these is made of a single **block** [ἕξ ἑνός λίθου], and is over one hundred and sixty-six feet high and thirteen feet thick", "Исцелившись же от своего глазного недуга, он принес во все почитаемые храмы посвятельные дары, среди которых особенно достойны упоминания два каменных обелиска, оба из цельного **камня** [ἕξ ἑνός λίθου], вышиной в 100 локтей и в 8 шириной".

3.8.1 "There are no men who respect pledges more than the Arabians. This is how they give them: a man stands between the two pledging parties, and with a sharp **stone** [λίθω ὀξεί] cuts the palms of their hands, near the thumb",

"Арабы считают такие договоры о дружбе особенно священными. Заключают же они договоры вот как. Когда двое желают заключить договор о дружбе, то третий становится между ними и острым **камнем** [λίθω ὀξεί] делает надрез на ладони у большого пальца каждого участника договора".

3.123.2 "When Oroetes heard that an inspection was imminent, he filled eight chests with **stones** [λίθων], leaving only a very shallow space at the top; then he laid gold on top of the **stones** [λίθων], locked the chests, and kept them ready", "Орет же, узнав, что надо ждать прибытия соглядатая, сделал вот что. Он наполнил восемь сундуков **камнями** [λίθων] почти до краев, а сверху на **камни** [λίθων] наложил золота и, завязав сундуки, держал их наготове".

7.69.1 "The Ethiopians were wrapped in skins of leopards and lions, and carried bows made of palmwood strips, no less than four cubits long, and short arrows pointed not with iron but with a sharpened **stone** [λίθος] that they use to carve seals", "Стрелы у них маленькие, камышовые, на конце вместо железного наконечника - острый **камень** [λίθος], которым они режут камни на перстнях для печатей".

A second candidate is πέτρος 'stone' [Powell 1938: 305], but it is attested only once, denoting 'large stone', and therefore cannot be considered as a basic term:

9.55.2 "In this wrangling Amompharetus took up a **stone** [πέτρον] with both hands and threw it down before Pausanias' feet, crying that it was the pebble [ψήφω] with which he voted against fleeing from the strangers", "В пылу спора Амомфарет схватил **камень** [πέτρον] обеими руками и бросил его к ногам Павсания. Этим камнем [ψήφω], заявил он, он подает голос за то, чтобы не бежать от чужеземцев".

General Ancient Greek: λίθος ~ πέτρος ~ λάας ~ λαΐγξ [Edwards 1914: 247; Yonge 1849: 460; LSJ]. λάας, λαΐγξ are unattested in Hdt.

Ancient Attic Greek (Plato): Brandwood 1976: 535. Cf. some examples:

Laws 8.843a "sooner let a man try to move the largest rock [πέτρον] which is not a boundary-mark than a small **stone** [λίθον] which forms a boundary, sanctioned by Heaven, between friendly and hostile ground", "Пусть каждый скорее попробует сдвинуть огромную скалу [πέτρον], чем межевой столб или даже маленький **камень** [λίθον], заклятый перед лицом богов и размежевывающий вражду и дружбу"; Phaedo 110e "the reason of this is that there the **stones** [λίθοι] are pure, and not corroded or defiled, as ours are, with filth and brine by the vapors and liquids which flow together here and which cause ugliness and disease in earth and **stones** [λίθοις] and animals and plants", "Причиною этому то, что тамошние **камни** [λίθοι] чисты, не изъедены и не испорчены - в отличие от наших, которые разъедает гниль и соль из осадков, стекающих в наши впадины: они приносят уродства и болезни **камням** [λίθοις] и почве, животным и растениям"; Tim. 49b-c "First of all, we see that which we now call "water" becoming by condensation, as we believe, **stones** [λίθους] and earth; and again, this same substance, by dissolving and dilating, becoming breath and air; and air through combustion becoming fire; and conversely, fire when contracted and quenched returning back to the form of air and air once more uniting and condensing into cloud and mist; and issuing from these, when still further compressed, flowing water; and from water earth and **stones** [λίθους] again", "Но возьмем для начала хотя бы то, что мы теперь называем водой: когда она сгущается, мы полагаем, что видим рождение **камней** [λίθους] и земли, когда же она растекается и разрежается, соответственно рождаются ветер и воздух, а последний, возгораясь, становится огнем; затем начинается обратный путь, так что огонь, сгустившись и угаснув, снова приходит к виду воздуха, а воздух опять собирается и сгущается в облака и тучи, из которых при дальнейшем уплотнении изливается вода, чтобы в свой черед дать начало земле и **камням** [λίθους]".

The noun πέτρος [Brandwood 1976: 742] is attested once in the meaning 'large stone, rock, cliff', see Laws 8.843a above.

The noun πέτρα [Brandwood 1976: 742] has a meaning that is very close to that of πέτρος. E.g.:

Criti. 116b "and while quarrying it they constructed two inner docks, hollowed out and roofed over by the native **rock** [πέτρα]. And of the buildings some they framed of one simple color, in others they wove a pattern of many colors by blending the stones [λίθους] for the sake of ornament so as to confer upon the buildings a natural charm", "в каменоломнях, где с двух сторон оставались углубления, перекрытые сверху тем же **камнем** [πέτρα], они устраивали стоянки для кораблей. Если некоторые свои постройки они делали простыми, то в других они забавы ради искусно сочетали камни [λίθους] разного цвета, сообщая им естественную прелесть"; Phileb. 38c-d "What is

that which is visible standing beside the **rock** [πέτραν] under a tree?", "Что это мерещится мне стоящим там у скалы [πέτραν], под деревом?".

The nouns *λάας*, *λαῖγξ* are not attested in Plato.

Modern Demotic Greek: Cognate to Ancient Greek *pétr-a*: {πέτρα} 'rock (of cliffs, ledges)', further cf. Ancient Greek *pétr-o-s* {πέτρος} 'stone' (a basic term for this meaning in some varieties).

Southern Tsakonian: Deffner 1923: 290; Kostakis 1986-1987, 3: 48; Vyatkina 2015: 60. Cognate to Ancient Greek *pétr-o-s* {πέτρος} 'stone', Modern Demotic *p'etr-a* {πέτρα} 'stone'.

Pharasa Greek: Dawkins 1916: 620; Andriotis 1948: 69. Polysemy: 'stone / rock, cliff'. Cf. some examples: "The little birds piped, 'What are you going to do with this stone?'" [Dawkins 1916: 471], "He filled it (= the wallet) with dog's dung, stones and some thorns" [Dawkins 1916: 487], "The little boys threw stones and clods" [Dawkins 1916: 535], "The woman went to a rock. She prayed. God gave her a baby" [Dawkins 1916: 475]. Directly cognate to Ancient Greek *lit^h-ár-i-on* {λιθάριον}, Medieval Greek {λιθάρι}, diminutive from *lit^h-o-s* {λιθος} 'stone'.

Distinct from *gaš-i* {γαῖ} with the more rare variants *fkaš-i*, *g'aš-i*, *g'ač-i* {φκαῖί, γάῖι, γάτσι}, glossed as 'stone, rock' in [Dawkins 1916: 616]. Only examples for the meaning 'rock, cliff' are available, such as: "She went to a great rock. And the little boy went to the back of the rock" [Dawkins 1916: 477], "They went up to a rock" [Dawkins 1916: 517]. Perhaps cognate to Ancient Greek *plak-i-on* {πλακίον}, diminutive from *plák-s* {πλάξ} 'anything flat and broad; flat stone, tablet'.

Cappadocian Greek (Aravan): Dawkins 1916: 620; Phosteris & Kesisisoglu 1960: 35. According to the available sources, all the three forms coexist in Aravan.

In other subdialects: passim *xter* {χτέρ}, passim *ter* {τέρ}, Delmeso *li ĩr* {λιθέρ}, Sinasos *ni ĩr-i* {νιθέρι}, Potamia *ĥar* {θάρ}, Silata *ĥil-i* {θάλη} [Dawkins 1916: 620]. All variants are directly cognate to Ancient Greek *lit^h-ár-i-on* {λιθάριον}, Medieval Greek {λιθάρι}, diminutive from *lit^h-o-s* {λιθος} 'stone'.

Polysemy: 'stone / rock, cliff' at least in some subdialects. Cf. some examples: Ulaghatsh "Next day his dame laid his bed underneath the hole in the roof. She would have thrown down a stone to kill him" [Dawkins 1916: 371], Malakopi "The hoopoe flies off the tree. He takes a stone; throws it at his nest" [Dawkins 1916: 405], Potamia "And they went down, and the fox closed it with a stone on top of it, and they remained there" [Dawkins 1916: 457], Ulaghatsh "He came up to a rock and there fell asleep" [Dawkins 1916: 363].

Also the loanword *qaiy-a-s* {qaiγιάς} 'stone' [Dawkins 1916: 681] is used in subdialects. Cf. the examples: Delmeso "When the boy saw her, he threw stones at her" [Dawkins 1916: 305], Delmeso "Her house is all of glass, and if she turns and sees us, we shall be turned into stones" [Dawkins 1916: 323], Delmeso "He runs up the hill. He turns a stone over; sees a pot of gold coins" [Dawkins 1916: 327], Phloita "He saw, his brother is building houses, and they are carrying stones" [Dawkins 1916: 419]. Borrowed from Turkish *kaya* 'rock, cliff; hard stone'.

82. SUN

Ancient Ionic Greek (Herodotus) *é:l-i-o-s* {ἥλιος} (1), Ancient Attic Greek (Plato) *hé:l-i-o-s* {ἥλιος} (1), Modern Demotic Greek *'il-o-s* {ἥλιος} (1), Southern Tsakonian *'il-e* {ἥλιε} (1), Pharasa Greek *'oil-o-s* {ὄιλος} (1), Cappadocian Greek (Aravan) *'ol-y-o-s* {ὄλγος} (1).

References and notes:

Ancient Ionic Greek (Herodotus): Powell 1938: 161. Polysemy: 'sun (37×) / sun-shine (6×) / as an object of worship (18×) / points of the compass, east (22×) / time of day (6×)'. Some examples for 'sun' as a heavenly body:

2.26.1 "I am convinced, therefore, that the **sun** [ἥλιον] is the cause of this phenomenon. The dryness of the air in these parts is also caused by the sun, in my opinion, because it burns its way through it; hence, it is always summer in the inland part of Libya", "Я думаю также, что от солнца [ἥλιον] зависит и сухость воздуха в этих странах, так как оно раскаляет [землю] на своем пути. Таким образом, в Верхней Ливии - вечное лето".

7.37.2-3 "As it was setting out, the **sun** [ἥλιος] left his place in the heaven and was invisible, although the sky was without clouds and very clear, and the day turned into night. When Xerxes saw and took note of that, he was

concerned and asked the Magi what the vision might signify. They declared to him that the god was showing the Greeks the abandonment of their cities; for the **sun** [ἥλιον] (they said) was the prophet of the Greeks, as the moon [σελήνην] was their own", "Между тем как раз во время сборов царя в поход **солнце** [ἥλιος], покинув свою обитель на небе, стало невидимым, хотя небо было безоблачное и совершенно ясное, и день обратился в ночь. При виде этого небесного явления Ксерксом овладела тревога, и он спросил магов, что может означать это знамение. Маги же отвечали, что божество этим предвещает элинам гибель их городов, так как у элинов **солнце** [ἥλιον] - провозвестник грядущего, а у персов - луна [σελήνην]".

General Ancient Greek: ἥλιος [Edwards 1914: 252; Yonge 1849: 470; LSJ].

Ancient Attic Greek (Plato): Brandwood 1976: 436.

Crat. 409a-b "it seems to have anticipated by many years the recent doctrine of Anaxagoras, that the moon receives its light from the **sun** [ἥλιου]", "Похоже, он нечто старое выдал за новое, сказав, что Луна получает свет от **Солнца** [ἥλιου]"; Gorg. 451c "he were to ask me: And the speech of astronomy, with what is it concerned? I should say: With the courses of the stars and **sun** [ἥλιου] and moon, and their relative speeds", "меня бы спросили: 'Но речи астрономии на что направлены, Сократ?' - я ответил бы, что на движение звезд, **Солнца** [ἥλιου], Луны и на то, в каком отношении друг к другу находятся их скорости"; Phaedo 116e "But I think, Socrates, the **sun** [ἥλιον] is still upon the mountains and has not yet set", "Но ведь **солнце** [ἥλιον], по-моему, еще над горами, Сократ, еще не закатилось".

Modern Demotic Greek: Cognate to the basic Ancient Greek term *hél-i-o-s* {ἥλιος} 'sun'.

Southern Tsakonian: Deffner 1923: 145; Kostakis 1986-1987, 3: 321; Vyatkina 2015: 60. Cognate to Ancient Greek *hél-i-o-s* {ἥλιος}, Modern Demotic *ἥλ-o-s* {ἥλιος} 'sun'.

Pharasa Greek: Dawkins 1916: 602; Andriotis 1948: 87.

Cappadocian Greek (Aravan): Dawkins 1916: 602; Phosteris & Kesisoglu 1960: 35. The basic term with a number of examples. In the Potamia-Sinasos subdialect, it coexists with the additional word *evlem'i* {ἐβλεμῆ} 'sun' [Dawkins 1916: 597] of unclear origin.

83. SWIM

Ancient Ionic Greek (Herodotus) *né-o:* {νέω} (1), Ancient Attic Greek (Plato) *né-o:* {νέω} (1), Modern Demotic Greek *kolib-'o* {κολυμπῶ} (2), Southern Tsakonian *apl'e-u ~ pl'e-u* {ἀπλέου, πλέου} (3), Pharasa Greek *pl'ef-o* {πλέφω} (3), Cappadocian Greek (Aravan) *üzd-* {üz̄dā} (-1).

References and notes:

Ancient Ionic Greek (Herodotus): Powell 1938: 231. 4×; examples are:

6.44.3 "others were dashed against the rocks; those who could not **swim** [νέειν] perished because of that, and still others by the cold", "Другие разбивались о скалы, иные же тонули, не умея **плавать** [νέειν], а иные, наконец, погибали от холода".

8.89 "Many other famous men of the Persians and Medes and other allies also died, but only a few Hellenes, since they knew how to **swim** [νέειν]. Those whose ships were sunk swam [διένεον] across to Salamis, unless they were killed in action, but many of the barbarians drowned in the sea since they did not know how to **swim** [νέειν]", "В этом бою [у персов] пал военачальник Ариабигн, сын Дария и брат Ксеркса, и с ним много других знатных персов, мидян и их союзников. У элинов же было немного потерь: они умели **плавать** [νέειν], и поэтому люди с разбитых кораблей, уцелевшие в рукопашной схватке, смогли переплыть [διένεον] на Саламин. Напротив, большинство варваров из-за неумения **плавать** [νέειν] нашло свою гибель в морской пучине".

8.129.2 "Some of them who did not know how to **swim** [νέειν] were drowned, and those who knew were slain by the Potidaeans, who came [ἐπιπλώσαντες] among them in boats", "Те из персов, кто не умел **плавать** [νέειν], погибли, а умевших плавать перебили потидейцы, подплывая [ἐπιπλώσαντες] к ним на лодках".

Also with a prefix: δια=νέω 'to swim over' [Powell 1938: 88] (see the context 8.89 above).

General Ancient Greek: νέω ~ νήχω ~ κολυμβάω [Edwards 1914: 255; Yonge 1849: 475; LSJ]. νήχω, κολυμβάω are unattested in Hdt.

Ancient Attic Greek (Plato): Brandwood 1976: 596. Cf. the available examples:

Gorg. 511c "But now, my excellent friend, do you think there is anything grand in the accomplishment of **swimming** [νεῖν]?", "Скажи, мой любезный, а умение **плавать** [νεῖν] - тоже дело важное, как по-твоему?"; Laws 3.689d "those whose mental condition is the reverse of this shall be entitled 'wise,' even if - as the saying goes - 'they spell not neither do they **swim**' [νεῖν]", "Людей же противоположного склада должно называть мудрыми, даже если они, как говорят, ни читать, ни **плавать** [νεῖν] не умеют"; Rep. 5.453d "but the fact is that whether one tumbles into a little diving-pool or plump into the great sea he **swims** [νεῖ] all the same", "Но дело вот в чем: упал ли кто в небольшой купальный бассейн или в самую середину огромного моря, все равно он старается **выплыть**"; Rep. 7.529c "I would never say that he really learns - for nothing of the kind admits of true knowledge - nor would I say that his soul looks up, but down, even though he study **floating** [νέων] on his back on sea or land", "для подобного рода вещей не существует познания и человек при этом смотрит не вверх, а вниз, хотя бы он и лежал ничком на земле или умел **плавать** [νέων] на спине в море".

The verb κολυμβάω [Brandwood 1976: 509] means 'to dive':

Prot. 349e-350a "Now do you know who **dive** [κολυμβῶσιν] boldly into wells? I do; divers [κολυμβηταί]", "Ну а известно ли тебе, кто смело **погружается** [κολυμβῶσιν] в водоемы? - Разумеется, водолазы [κολυμβηταί]; Lach. 193c "And anyone who agrees to descend into a well, and to **dive** [κολυμβῶντες], and to endure in this or other such action, without being an adept in these things", "И о тех, кто хотят, спустившись в колодезь и **погружившись** [κολυμβῶντες] в него поглубже, проявить в этом занятии стойкость".

The verb νήχω is not attested in Plato.

Modern Demotic Greek: Cognate to Ancient Greek *kolūmbá-o*: {κολυμβάω} 'to dive, plunge headlong'.

Southern Tsakonian: Deffner 1923: 35, 291; Kostakis 1986-1987, 3: 67. Initial *a-* is not entirely clear. Applied to humans, animals. Cognate to Ancient Greek *plé-o*: {πλέω} 'to sail, go by sea'.

It must be noted that there is also a Tsakonian verb *pr'e-u* 'to leak, ooze, be leaky' [Deffner 1923: 301], which phonetically fits Ancient Greek *plé-o*: {πλέω} 'to sail' better than *pl'e-u*. Another hypothetical Ancient Greek cognate of Tsakonian *pr'e-u* 'to leak' is *pné-o*: {πνέω} 'to blow / to breath'. In [Kostakis 1986-1987, 3: 67], the Tsakonian verbs *pl'e-u* and *pr'e-u* are not discriminated!

Distinct from the nearly synonymous verb *kolumb-u* ~ *kułumb-iz-u* {κoλiυμπoύ, κoλiυμπίζoυ} 'to swim' [Deffner 1923: 186; Kostakis 1986-1987, 2: 122], adapted from Demotic *kolib-o* {κoλυμπώ} 'to swim' or at least influenced by it.

In [Vyatkina 2015: 60], only the Modern Demotic loanword *kolimb-u* 'to swim' is quoted for Prastos.

Pharasa Greek: Dawkins 1916: 635. Cognate to Ancient Greek *plé-o*: {πλέω} 'to sail, go by sea'.

Cappadocian Greek (Aravan): Dawkins 1916: 688. The only attested equivalent for 'to swim' is Ulaghatsh *üz-d-* {üzçdā} borrowed from Turkish *yüz-* 'to swim'.

84. TAIL

Ancient Ionic Greek (Herodotus) *u:r-é:* {οὐρή} (1), Ancient Attic Greek (Plato) *kérk-o-s* {κέρκος} (2), Modern Demotic Greek *ur-'a* {ουρά} (1), Southern Tsakonian *nur-'a* ~ *ur-'a* {νουρά, οὐρά} (1), Pharasa Greek *vr'að-i* {βράδι} (1), Cappadocian Greek (Aravan) *tur'að-i* {τουράδι} (1).

References and notes:

Ancient Ionic Greek (Herodotus): Powell 1938: 278. 10×; applied to bulls, pigs, horses, camels, specific sheep. Some examples are:

2.38.2 "One of the priests, appointed to the task, examines the beast [*i.e. the bull*], making it stand and lie, and drawing out its tongue, to determine whether it is clean of the stated signs which I shall indicate hereafter. He looks also to the hairs of the **tail** [οὐρῆς], to see if they grow naturally", "Потом у быка вытягивают язык, чтобы узнать, чист ли он от особых знаков, которые я опишу в другом месте. Жрец осматривает также волосы на **хвосте** [οὐρῆς]: правильно ли они по природе растут".

3.113.1 "Enough of marvels, and yet the land of Arabia gives off a scent as sweet as if divine. They have besides two marvellous kinds of sheep, found nowhere else. One of these has **tails** [οὐράς] no less than nine feet long", "Есть там [в Аравии] две удивительные породы овец, которых нигде в другом месте не встретишь. У одной из них длинные **хвосты** [οὐράς], не менее 3 локтей".

General Ancient Greek: οὐρά ~ κέρκος ~ ὄλκαία [Edwards 1914: 257; Yonge 1849: 476; LSJ]. κέρκος, ὄλκαία are unattested in Hdt.

Ancient Attic Greek (Plato): Brandwood 1976: 500. Attested once:

Phaedrus 254d "when they are near him, he (the horse) lowers his head, raises his **tail** [κέρκον], takes the bit in his teeth and pulls shamelessly", "Чуть только они приблизятся к нему, он изгибается, вытягивает **хвост** [κέρκον] и, закусив удила, бесстыдно тянет вперед".

The nouns οὐρά, ὄλκαία are not attested in Plato.

Modern Demotic Greek: Cognate to the basic Ancient Greek term *ur-á*: {οὐρά} 'tail'.

Southern Tsakonian: Deffner 1923: 248, 273; Kostakis 1986-1987, 2: 373. Cognate to Ancient Greek *ur-á*: {οὐρά} 'tail', Modern Demotic *ur-á* {ουρά} 'tail'. Initial *n-* in *nur-á* is the result of reanalysis of the combination acc. sg. *ur'a* + definite article *tan*: *tan ur'a* > *tanur'a* > *ta-nur'a* (as from *tan-nur'a*) > *nur'a*. This word is also attested with initial *n-* in some other Greek varieties.

Pharasa Greek: Dawkins 1916: 630; Andriotis 1948: 86. Cognate to Medieval Greek *ur'a-ð-i-n* {ουράδιν}. Cf. some examples: "she tied them (= the foxes) to the root of the pear-tree by their tails" [Dawkins 1916: 501], "If its (= mule's) tail as well were cut off, it would fetch fifty pounds" [Dawkins 1916: 519].

The loanword *quir'uŷ-i* {κουϊρούχι} 'tail' [Dawkins 1916: 683] is also attested < Turkish *kuyruk* 'tail'.

Cappadocian Greek (Aravan): Dawkins 1916: 630; Arkhelaos 1899: 271. This is actually the inherited Greek word from the Sinasos subdialect (recorded by Arkhelaos); the proper Aravan term for 'tail' is not documented. The same word in Axo: *t^hur'ay-a* {τουράγια} [Mavrothalividis & Kesisoglu 1960: 124]. Cognate to Medieval Greek *ur'a-ð-i-n* {ουράδιν}, diminutive from Ancient Greek *ur-á*: {οὐρά} 'tail' (in Axo, the word has shifted into the *a*-stem class). Initial *t-* is the result of reanalysis of a construction with the definite article (e.g., with its gen. sg. form *tu* {του}).

For Aravan, only the loanword *yuir'ux* {γουιρούχ} 'tail' is attested [Phosteris & Kesisoglu 1960: 51] < Turkish *kuyruk* 'tail'. The same in the other subdialects: *quir'ux-a*, *qury'ux-o*, *qury'u-a*, *gury'u-a* {κουϊρούχα, κουριούχο, κουριούα, κουριούα} 'tail' [Dawkins 1916: 683; Kesisoglu 1951: 102]. Cf. some examples with this loanword: Fertek "Either I (= the cat) will eat you, or do you put your (= mouse's) tail up her nose" [Dawkins 1916: 331], Ulaghatsh "Take a hair from my (= horse's) tail" [Dawkins 1916: 385], Phloita "Then he cut off her (= fox's) tail" [Dawkins 1916: 431], Phloita "Then the man took his wife, and tied her to his horse's tail" [Dawkins 1916: 437].

85. THAT

Ancient Ionic Greek (Herodotus) *e=kêy-n-o-* {ἐκέϊνος, κείνος} (1), Ancient Attic Greek (Plato) *e=kêy-n-o-* {ἐκέϊνος} (1), Modern Demotic Greek *eḗ'in-o-* {εκείνο} (1), Southern Tsakonian *et-in-e* ~ *et-i* {ἐτῆνε} (2), Pharasa Greek *až'in-o-* ~ *ač'in-o-* {ἄζεινος, ἄχείνος} (1), Cappadocian Greek (Aravan) *eḗ'in-o* {εκείνο} (1).

References and notes:

Ancient Ionic Greek (Herodotus): Powell 1938: 110. Basic expression of the distal deixis, although its attestations in the attributive

function are modest: *ca.* 30×. The variant κείνος is less frequent than ἐκεῖνος.

General Ancient Greek: ἐκεῖνος ~ κείνος [Edwards 1914: 260; Yonge 1849: 482; LSJ].

Ancient Attic Greek (Plato): Brandwood 1976: 325. Basic expression of the distal deixis with numerous attestations, although attestations in the attributive function are not so frequent. The variant κείνος seems to be unattested in Plato.

Modern Demotic Greek: Cognate to the basic Ancient Greek pronoun *e=kéy-n-o- ~ kĕy-n-o-* {ἐκεῖνος, κείνος} 'that'.

Southern Tsakonian: Deffner 1923: 130; Pernot 1934: 192, 209; Kostakis 1986-1987, 1: 302. Of unclear origin. Some authors suggest Ancient Doric Greek *tĕ:n-o-* {τήνος} 'he, she, it' as a starting point; however, this could face phonetic difficulties [Pernot 1934: 209-210].

According to [Pernot 1934: 191], the Southern Tsakonian system is ternary. There are two pronouns of proximal deixis: *'enderi ~ 'endeni* glossed as 'this here' and *'eteni* glossed as 'this there', plus the pronoun of distal deixis *et'ine* 'that'. We treat the first two forms as synonyms for 'this'.

Pharasa Greek: Dawkins 1916: 174, 598; Andriotis 1948: 58. According to Dawkins, the system is binary: 'this' / 'that'.

Cappadocian Greek (Aravan): Dawkins 1916: 126, 598; Phosteris & Kesiosoglu 1960: 25. According to Dawkins, the system is binary: 'this' / 'that'.

86. THIS

Ancient Ionic Greek (Herodotus) *û:t-o-* {οὔτος} (1), Ancient Attic Greek (Plato) *hû:t-o-* {οὔτος} *d* (1), Modern Demotic Greek *aft-'o-* {αυτός} (2), Southern Tsakonian *'end-eri ~ 'end-eni* {ἔντερι, ἔντεγι} (3) / *'et-eni* {ἔτεγι} (4), Pharasa Greek *at-'e* {ἀτέ} (2), Cappadocian Greek (Aravan) *et-'o* {ἐτό} (2).

References and notes:

Ancient Ionic Greek (Herodotus): Powell 1938: 279. This is the default expression of the proximal deixis in Hdt. Attested *ca.* 1100× in the attributive function.

A second and significantly less frequent proximal demonstrative is ὄδε [Powell 1938: 257], which is used mostly in quotations. Note that ὄ-δε contains the same etymological morpheme *so as οὔτος.

General Ancient Greek: οὔτος ~ ὄδε [Edwards 1914: 261; Yonge 1849: 484; LSJ].

Ancient Attic Greek (Plato): Brandwood 1976: 679. This is the default expression for proximal deixis in Plato with numerous attestations.

A second candidate is the proximal demonstrative ὄδε [Brandwood 1976: 611], whose attestations are numerous, but nevertheless significantly less frequent than those of οὔτος.

Modern Demotic Greek: Polysemy: 'this / he, she, it'. Cognate to the Ancient Greek reflexive pronoun *awt-ó-* {αὐτός} 'self'.

Southern Tsakonian: Deffner 1923: 122; Pernot 1934: 191, 206; Kostakis 1986-1987, 1: 295. Glossed as 'this here'. Perhaps goes back to the Ancient Greek preposition/adverb *entós* {έντός} 'within, inside', cf. [Pernot 1934: 207-209]. Deffner 1923: 130; Pernot 1934: 192, 209; Kostakis 1986-1987, 1: 295. Glossed as 'this there'. Of unclear origin; according to [Pernot 1934: 207, 209], may be contracted from the Medieval Greek emphatic particle {ἔδε} and the pronoun {αὐτός} 'this': {ἔδε αὐτός} > {ἔδε τός} > {ἔτος} > *'et-*.

Pharasa Greek: Dawkins 1916: 173, 587; Andriotis 1948: 58. Polysemy: 'this / he, she, it'. Cognate to Modern Demotic *aft-'o-* {αυτός} 'this / he, she, it', Ancient Greek reflexive *awt-ó-* {αὐτός} 'self'.

Cappadocian Greek (Aravan): Dawkins 1916: 120, 126, 600; Phosteris & Kesiosoglu 1960: 20, 26. Dawkins quotes *et-'o* {ἐτό} as the common Cappadocian form (with the subdialectal variants *it-'o* and occasionally *ed-'o*). Phosteris & Kesiosoglu also quote the additional variant *at-'o* {ἀτό} for the Aravan subdialect; it may be the result of influence of Demotic Greek *aft-'o-* 'this'.

Polysemy: 'this / he, she, it'. As proposed in [Dawkins 1916: 120], *e*-coloring of the initial vowel is under the influence of *ep'in-o* {εκείνο} 'that' q.v., further to Pharasa *at-'e* {ἀτέ} 'this / he, she, it', Modern Demotic *aft-'o-* {αυτός} 'this /

he, she, it'.

87. THOU

Ancient Ionic Greek (Herodotus) *sú* {σύ} (1), Ancient Attic Greek (Plato) *sú* {σύ} (1), Modern Demotic Greek *es'i* {εσύ} (1), Southern Tsakonian *et'u* {έκλιού, έτλιού} (1), Pharasa Greek *es'i* {έσύ} (1), Cappadocian Greek (Aravan) *es'i* {έσύ} (1).

References and notes:

Ancient Ionic Greek (Herodotus): Powell 1938: 339; Stein 1882: 11. This pronoun is attested in quotations only, but its attestations are so numerous (142×) that there is little doubt that the proper idiolect of Herodotus possessed the same form.

General Ancient Greek: σύ ~ τυ [Schwyzer GG 1: 602; LSJ].

Ancient Attic Greek (Plato): Brandwood 1976: 828. Numerous attestations, e.g.:

Gorg. 453b "What the real nature of the persuasion is that **you** [σύ] speak of as resulting from rhetoric", " **Т**ы [σύ] говоришь об убеждении"; Euthyd. 277a "Well then, asked the other, do **you** [σύ] not know your letters?", "Значит, он произносит нечто из того, что тебе известно, коль скоро **ты** [σύ] знаешь все буквы?".

Modern Demotic Greek: Paradigm: *es'i* [nom.] / *es'ena* [acc., gen.] {εσύ, εσένα}. Cognate to the basic Ancient Greek pronoun *s ú*{σύ} 'thou'; initial *e-* due to influence on the part of *eg'o* {εγώ} 'I'.

Southern Tsakonian: Deffner 1923: 118, 131; Pernot 1934: 187; Kostakis 1986-1987, 1: 285; Vyatkina 2015: 60. Paradigm: *et'u* [nom.] / *et'i* ~ *et'i-u* [acc., gen.]. Cognate to the Doric pronominal paradigm *tú* {τύ} [nom.] / *ten* ~ *teú*: ~ *tío*: {τεν, τεοῦ, τίω} [gen.] 'thou'. Initial *e-* in Tsakonian is due to analogy with other personal pronouns: *ez'u* / *eti'i* ~ *eti'i-u* 'I', *eti'i* / *em'u-nane* 'we', etc.

Pharasa Greek: Dawkins 1916: 172. Paradigm: *es'i* [nom.] / *es'ena* [acc.] {έσύ, έσένα}.

Cappadocian Greek (Aravan): Dawkins 1916: 119; Phosteris & Kesisoglu 1960: 26. Paradigm: *es'i* [nom.] / *es'ena* ~ *es'e* [acc.] {έσύ, έσένα, έσέ}.

87. THOU

Southern Tsakonian *et'i* {έτί} (1).

References and notes:

Southern Tsakonian: Oblique form.

88. TONGUE

Ancient Ionic Greek (Herodotus) *glô:ss-a* {γλωσσα} (1), Ancient Attic Greek (Plato) *glô:tt-a* {γλωττα} (1), Modern Demotic Greek *gl'os-a* {γλώσσα} (1), Southern Tsakonian *gr'us-a* {γροῦσσα} (1), Pharasa Greek *gw'os-a* ~ *gw'as-a* {γνώσα, γwärtsa} (1), Cappadocian Greek (Aravan) *gl'os-a* {γλώσσα} (1).

References and notes:

Ancient Ionic Greek (Herodotus): Powell 1938: 69. Polysemy: 'human tongue (2×) / animal tongue (3×) / language (46×)'. Examples

for the meaning 'human tongue':

2.25 "the Greeks say among many foolish things that Psammetichus had the children reared by women whose **tongues** [γλώσσα] he had cut out", "Эллины же передают об этом еще много вздорных рассказов, и, между прочим, будто Псаммегих велел вырезать нескольким женщинам **языки** [γλώσσα] и затем отдал им младенцев на воспитание".

9.112 "In the meantime, while Xerxes talked with his brother, Amestris sent for Xerxes' guards and treated Masistes' wife very cruelly; she cut off the woman's breasts and threw them to dogs, and her nose and ears and lips also, and cut out her **tongue** [γλώσσα]", "Между тем, пока Ксеркс вел этот разговор с братом, Амстрида послала телохранителей Ксеркса изувечить жену Масиста: она велела отрезать у несчастной груди и бросить псам, а также нос, уши и губы, вырезать **язык** [γλώσσα] и отправить в таком виде домой".

General Ancient Greek: γλώσσα [Edwards 1914: 265; Yonge 1849: 489; LSJ].

Ancient Attic Greek (Plato): Brandwood 1976: 187. Polysemy: 'tongue / language'. Cf. some examples for the anatomical meaning:

Tim. 75d "And those who fashioned the features of our mouth fashioned it with teeth and **tongue** [γλώττη] and lips", "Что касается нашего рта, то строители снабдили его нынешним его оснащением - зубами, **языком** [γλώττη] и губами"; Rep. 8.565e "but by the customary unjust accusations brings a citizen into court and assassinates him, blotting out a human life, and with unhallowed **tongue** [γλώττη] and lips that have tasted kindred blood", "он станет привлекать их к суду по несправедливым обвинениям и осквернит себя, отнимая у человека жизнь: своими нечестивыми устами и **языком** [γλώττη] он будет смаковать убийство родичей".

Modern Demotic Greek: Cognate to the basic Ancient Greek term *glō:ss-a* {γλώσσα} 'tongue'.

Southern Tsakonian: Deffner 1923: 89; Kostakis 1986-1987, 1: 236; Vyatkina 2015: 60. Polysemy: 'tongue / language'. Cognate to Ancient Greek *glō:ss-a* {γλώσσα}, Modern Demotic *γ'los-a* {γλώσσα} 'tongue'.

Pharasa Greek: Dawkins 1916: 593.

Cappadocian Greek (Aravan): Dawkins 1916: 593; Phosteris & Kesisoglu 1960: 23. Polysemy: 'tongue / language'.

89. TOOTH

Ancient Ionic Greek (Herodotus) *odónt-* {ὀδών} (1), Ancient Attic Greek (Plato) *odónt-* {ὀδών} (1), Modern Demotic Greek *ð'od-i* {δόντι} (1), Southern Tsakonian *'ond-a* {ὄντα} (1), Pharasa Greek *ðand'ar-i* {δανδάρι} (1), Cappadocian Greek (Aravan) *z'onč-i* {ζόντσι} (1).

References and notes:

Ancient Ionic Greek (Herodotus): Powell 1938: 259. 10×; applied to humans, crocodiles, boars, elephants ('tusk'). Examples for 'human tooth':

2.84 "The practice of medicine is so specialized among them [*the Egyptians*] that each physician is a healer of one disease and no more. All the country is full of physicians, some of the eye, [*some of the head*], some of the **teeth** [ὀδόντων], some of what pertains to the belly, and some of internal diseases", "Искусство же врачевания у них разделено. Каждый врач лечит только один определенный недуг, а не несколько, и вся египетская страна полна врачей. Так, есть врачи по глазным болезням, болезням головы, **зубов** [ὀδόντων], чрева и внутренним болезням".

6.107.3 "As he [*Hippias*] was tending to this, he happened to sneeze and cough more violently than usual. Since he was an elderly man, most of his **teeth** [ὀδόντων] were loose, and he lost one of **them** [ὀδόντων] by the force of his cough. It fell into the sand and he expended much effort in looking for it, but the **tooth** [ὀδών] could not be found", "Между тем на Гиппия напали чихание и приступ кашля сильнее обычного. А так как у него, как у человека уже старого, большая часть **зубов** [ὀδόντων] шаталась, то один **зуб** [ἓνα τῶν ὀδόντων] от сильного кашля даже выпал. Зуб упал на песок, и Гиппию стоило больших усилий его искать, но **зуб** [ὀδών] не находился.".

General Ancient Greek: ὀδούς (ὀδών) [Edwards 1914: 265; Yonge 1849: 489; LSJ].

Ancient Attic Greek (Plato): Brandwood 1976: 613. Cf. some examples:

Tim. 75d "And those who fashioned the features of our mouth fashioned it with **teeth** [ὀδοῦσιν] and tongue and lips", "Что касается нашего рта, то строители снабдили его нынешним его оснащением - **зубами** [ὀδοῦσιν], языком и губами"; Euthyd. 294c "Do you know how many **teeth** [ὀδόντας] Euthydemus has, and does Euthydemus know how many you have?", "знаешь ли ты, сколько **зубов** [ὀδόντας] у Евтидема, а Евтидем - сколько их у тебя?".

Modern Demotic Greek: Cognate to the Medieval Greek diminutive {ὀδόντιον}, further to the oblique stem *odónt-* {ὀδόντ-} of the basic Ancient Greek term *odú:-s* {ὀδοῦς} 'tooth'.

Southern Tsakonian: Deffner 1923: 266; Kostakis 1986-1987, 2: 358; Vyatkina 2015: 60. Cognate to the Ancient Greek oblique stem *odónt-* {ὀδόντ-} of the basic term *odú:-s* {ὀδοῦς} 'tooth' (with $\delta > 0$).

Pharasa Greek: Dawkins 1916: 596. In [Andriotis 1948: 38], transcribed as *ðond'ar-i* {δοντάρι}. Cognate to the Ancient Greek diminutive *odont-ár-i-on* {ὀδοντάριον}.

Cappadocian Greek (Aravan): Dawkins 1916: 596; Phosteris & Kesisoglu 1960: 26. In other subdialects: Ferteck *don* {δόν}, Delmeso *zonč ~ z'onž-i* {ζόνč, ζόνji} [Dawkins 1916: 596]. Cognate to the Medieval Greek diminutive {ὀδόντιον}.

90. TREE

Ancient Ionic Greek (Herodotus) *déndre-o-n* {δένδρον ~ δένδρεον ~ δένδροϛ} (1), Ancient Attic Greek (Plato) *déndr-o-n* {δένδρον} (1), Modern Demotic Greek *ð'edr-o* {δέντρο} (1), Southern Tsakonian *denž-ik-'o* {δεντζικό} (1), Pharasa Greek *ks'i-o* {ξύο} (2), Cappadocian Greek (Aravan) *ðendr-'o* {δενдрό} (1).

References and notes:

Ancient Ionic Greek (Herodotus): Powell 1938: 81. Historically, *dén=dre-o-n* with reduplication and sonant dissimilation. 35x; applied both to wild and cultivated trees. Some examples are:

1.17.2 "whenever he [*Alyattes*] came to the Milesian territory, he neither demolished nor burnt nor tore the doors off the country dwellings, but let them stand unharmed; but he destroyed the **trees** [δένδρα] and the crops of the land", "Прибыв в землю милетян, он [*Алиатт*] не стал разрушать и сжигать дома на полях и взламывать двери, но оставлял в неприкосновенности. Только **деревья** [δένδρα] он срубил и уничтожил хлеб на полях, а затем возвратился домой".

3.107.2 "for the spice-bearing **trees** [δένδρα] are guarded by small winged snakes of varied color, many around each **tree** [δένδρον]; these are the snakes that attack Egypt. Nothing except the smoke of storax will drive them away from the **trees** [δένδρῶν]", "Ведь **деревья** [δένδρα], дающие ладан, стерегут крылатые змеи, маленькие и пестрые, которые ютятся во множестве около каждого **дерева** [δένδρον]. Они же нападают и на Египет. От этих **деревьев** [δένδρῶν] их нельзя ничем отогнать, кроме как курением стирака".

6.79.2 "Somehow the rest of the men in the temple precinct did not know this was happening, for the grove was thick and those inside could not see how those outside were faring, until one of them climbed a **tree** [δένδρον] and saw what was being done", "Оставшиеся в святилище не знали о их судьбе, так как роща была густая и те, кто там находился, не могли видеть, что происходит снаружи, пока кто-то из них не влез на **дерево** [δένδρον] и не увидел сверху, что там творится. Тогда, конечно, никто уже больше не вышел на зов".

Distinct from ξύλον 'wood; piece of wood' [Powell 1938: 236]. The word δρῦς means 'oak' [Powell 1938: 94]; the word δόρυ means 'lance' in Hdt. [Powell 1938: 93].

General Ancient Greek: δένδρεον (δένδρον, δένδροϛ, δένδριον, δένδρειον) ~ δρῦς ~ ξύλον [Edwards 1914: 268; Yonge 1849: 493; LSJ].

Ancient Attic Greek (Plato): Brandwood 1976: 210. Cf. some examples:

Phileb. 38c-d "What is that which is visible standing beside the rock under a **tree** [δένδρω]?", "Что это

мерещится мне стоящим там у скалы, под **деревом** [δένδρον]"; Prot. 321b "Then he proceeded to furnish each of them with its proper food, some with pasture of the earth, others with fruits of **trees** [δένδρων], and others again with roots", "Потом для разных родов изобрел он разную пищу: для одних - злаки, для других - **древесные** [δένδρων] плоды, для третьих - корни, некоторым же позволил питаться, пожирая других животных"; Prot. 334a "I know a number of things that are unprofitable to men, namely <...>, and some that are profitable; some that are neither one nor the other to men, but are one or the other to horses; and some that are profitable only to cattle, or again to dogs; some also that are not profitable to any of those, but are to **trees** [δένδροις]; and some that are good for the roots of a **tree** [δένδρου], but bad for its shoots - such as dung", "А кое-что из того, что людям ни полезно, ни вредно, полезно лошадям, другое полезно только быкам, третье - собакам, четвертое - ни тем ни другим, зато полезно **деревьям** [δένδροις]. Да и там одна, и та же вещь для корней хороша, а для ветвей плоха, как, например, навоз".

The word δρῦς 'oak' is only attested in quotations [Brandwood 1976: 260].

Distinct from ξύλον [Brandwood 1976: 611], which apparently can be safely translated as 'wood' or 'piece of wood, log, beam' in all the contexts. E.g.:

Criti. 115a "all those sweet-scented stuffs which the earth produces now, whether made of roots or herbs or **trees** [ξύλων], or of liquid gums derived from flowers or fruits", "все благовония, которые ныне питает земля, будь то в корнях, в травах, в **древесине** [ξύλων], в сочащихся смолах, в цветах или в плодах, - все это она рождала там и отлично возвращала".

Modern Demotic Greek: Cognate to the basic Ancient Greek term *déndr-o-n* {δένδρον} 'tree'.

Southern Tsakonian: Deffner 1923: 102; Kostakis 1986-1987, 1: 258. Cognate to the Ancient Greek adjective *dendr-ik-ó-* {δενδρικός} 'of a tree' from *déndr-o-n* {δένδρον} 'tree'. The Northern Tsakonian form is *ðenḡ-i* {ðénτḡι} 'tree' [Kostakis 1986-1987, 1: 257].

Pharasa Greek: Dawkins 1916: 627; Andriotis 1948: 61. Glossed by Dawkins as 'wood' and by Andriotis as 'root, tree', actually with polysemy: 'tree / wood, timber'. Cf. the examples: "The three went to sleep. The carpenter watched. He saw a big tree. He rose up; he cut the tree", "They said, 'Go to that tree'. They went to the tree. The girl leaned up against that tree. The tree split. The girl went into it. The tree closed up again" [Dawkins 1916: 467]. Cognate to Ancient Greek *ksíl-o-n* {ξύλον} 'wood cut and ready for use, firewood, timber' (NB: the meaning 'tree, live wood' is also attested), Modern Demotic *ks'il-o* {ξύλο} 'wood, timber'.

Cappadocian Greek (Aravan): Dawkins 1916: 595. This is actually the inherited Greek word from the Malakopi, Phloita and Silata subdialects; the proper Aravan term for 'tree' is not documented. Cf. some examples: Malakopi "The hoopoe flies off the tree" [Dawkins 1916: 405], Phloita "Afterwards he went into the garden with the lady, to sleep under the trees" [Dawkins 1916: 435], "She went to cut a big tree" [Dawkins 1916: 455].

For Aravan, only the loanword *ay'aš* {αγάτζ} 'tree' is known [Phosteris & Kesiosoglu 1960: 134], the same *ay'ač* {αγάτζ} 'tree' in Fertek [Dawkins 1916: 664] < Turkish *ayıaç* 'tree'.

Distinct from *ks'il-o* {ξύλο} 'wood, timber' [Dawkins 1916: 627; Phosteris & Kesiosoglu 1960: 169].

91. TWO

Ancient Ionic Greek (Herodotus) *dúo* {δύο} (1), Ancient Attic Greek (Plato) *dúo* {δύο} (1), Modern Demotic Greek *ð'io* {δύο} (1), Southern Tsakonian *ð'i* {δύ} (1), Pharasa Greek *ð'io* {δύο} (1), Cappadocian Greek (Aravan) *ery'o* {έρυό} (1).

References and notes:

Ancient Ionic Greek (Herodotus): Powell 1938: 95; Stein 1882: 11. Numerous attestations. Some examples are:

1.22.4 "Alyattes built not one [ένός] but **two** [δύο] temples of Athena at Assesos, and recovered from his illness", "Алиатт же воздвиг в Ассесе вместо одного [ένός] храма Афине **два** [δύο] и исцелился от своего недуга".

1.51.1 "When these offerings were ready, Croesus sent them to Delphi, with other gifts besides: namely, **two** [δύο] very large bowls, one of gold and one of silver", "После изготовления Крез отослал эти предметы в Дельфы и вместе еще несколько других, а именно: **две** [δύο] огромные чаши для смешивания вина - золотую и серебряную".

2.93.5 "Now this tomb has a circumference of thirteen hundred and ninety yards [στάδιοι ἑξ καὶ δύο πλῆθρα], and its breadth is above four hundred and forty yards", "Объем кургана составляет 6 стадий и 2 [δύο] плеффра, диаметр же 13 плеффров".

General Ancient Greek: δύο [v̄] [Schwyzer GG 1: 588; LSJ].

Ancient Attic Greek (Plato): Brandwood 1976: 263. Cf. some examples:

Stat. 258c "and make our soul conceive of all sciences as of **two** [δύο] classes", "чтобы душа наша мыслила знания в качестве **двух** [δύο] видов"; Stat. 293a "we must, I suppose, look for the right kind of rule in one [ἓνα] or **two** [δύο] or very few men, whenever such right rule occurs", "Согласно этому, хорошее правление, если только оно бывает, следует искать у одного [ἓνα], **двоих** [δύο] или во всяком случае немногих людей"; Soph. 217a "Did they consider all these one [ἓν], or **two** [δύο], or, as there are three names, did they divide them into three classes <...>", "считали ли те всё это чем-то одним [ἓν], **двумя** [δύο] или же, различая, согласно трем названиям, три рода, они к каждому из этих названий относили и отдельный род?".

Modern Demotic Greek: Cognate to the basic Ancient Greek term *d̄ ū* {δύο} 'two'.

Southern Tsakonian: Deffner 1923: 121; Pernot 1934: 112; Kostakis 1986-1987, 1: 280; Vyatkina 2015: 60. The more rare emphatic form is *ḏ'iu* {δύου}. Cognate to Ancient Greek *d̄ ū* {δύο} 'two'.

Pharasa Greek: Dawkins 1916: 597; Andriotis 1948: 71.

Cappadocian Greek (Aravan): Phosteris & Kesiosoglu 1960: 47. In [Dawkins 1916: 597], the Aravan forms are quoted as *ryo ~ iryo* {ροό, ιροό}.

In other subdialects (frequently as coexisting variants): passim *ḏ'io* {δύο}, Delmeso, Malakopi *ḏyo* {δυό}, Ghurzono, Ulaghatsh *ryo ~ eryo* {ροό, εροό}, Misti *yo* {γυό}, Axo *dyo ~ d'io* {δυό}, Ferteke *žo* {jó}, Delmeso *eḏyo* {εδυό}, Semendere *izyo* {ιζυό} [Dawkins 1916: 597].

Initial *e-* (> *i-*) is due to the influence of *'en-a* {ἓνα} 'one' q.v.

92. WALK (GO)

Ancient Ionic Greek (Herodotus) *êy-mi* {εἶμι} (1), Ancient Attic Greek (Plato) *êy-mi* {εἶμι} (1), Modern Demotic Greek *p'a-o ~ piy-e-n-o* {πάω, πηγαίνω} (2) / *p'iy-a* {πήγα} (2), Southern Tsakonian *'eng-u* {ἔγκου} (3) / *e=z'a-k-* (4), Pharasa Greek *pay-e-n-o ~ p'e-n-o* {παγαίνω, παίνω} (2) / *pi'ay-a ~ p'iy-a* {πηάγα, πήγα} (2), Cappadocian Greek (Aravan) *p'e-n-o* {παίνω} (2) / *p'iy-a* {πήγα} (2).

References and notes:

Ancient Ionic Greek (Herodotus): Powell 1938: 142. The generic and most common verb for 'to go' is undoubtedly εἶμι. Some examples are:

1.10.2 "when she turned her back upon him to **go** [ιούσης] to bed, he slipped from the room".

1.109.1 "The child was then given to him, consigned to its death, and he **went** [ἦιε] to his house weeping", "Когда же ему передали младенца, уже обряженного в погребальную одежду, он с плачем **вернулся** [ἦιε] домой".

1.113.2 "Then on the third day after leaving the child out, the cowherd left one of his herdsmen to watch it and **went** [ἦιε] to the city, where he went [ἐλθὼν] to Harpagus' house and said he was ready to show the child's dead body", "Затем, обрядив мертвого в одежды царского младенца, пастух отнес его в самое уединенное место в горах и там оставил. Спустя три дня пастух **отправился** [ἦιε] в город, оставив на месте сторожить одного из своих подпасков. Придя [ἐλθὼν] в дом Гарпага, он сказал, что может показать труп ребенка".

2.103.2 "From there, he turned around and **went** back [ὀπίσω ἦιε] home; and when he came to the Phasis river [ἐγίνετο ἐπὶ Φάσι], that King, Sesostris, may have detached some part of his army and left it there to live in the country", "Отсюда Сесострис **повернул** назад [ὀπίσω ἦιε] к югу, и когда подошел к реке Фасису [ἐγίνετο ἐπὶ Φάσι], то

оставил там часть своего войска".

2.121e.4 "He cut the arm off a fresh corpse at the shoulder, and **went** [ιέναι] to the king's daughter, carrying it under his cloak", "Отрубив руку по плечо у свежего мертвеца и, скрыв ее под плащом, вор **пошел** [ιέναι] к царской дочери. Когда он явился к ней, царевна задала ему тот же вопрос, как и другим".

4.14.1-2 "It is said that this Aristeas, who was as well-born as any of his townfolk, went [ἔσ=ελθόντα] into a fuller's shop at Proconnesus and there died; the owner shut his shop and went away [οἴχεσθαι] to tell the dead man's relatives, and the report of Aristeas' death being spread about in the city was disputed by a man of Cyzicus, who had come [ἦκοντα] from the town of Artace, and said that he had met Aristeas **going** [ιόντι] toward Cyzicus and spoken with him. While he argued vehemently, the relatives of the dead man came [προσ=ήκοντας] to the fuller's shop with all that was necessary for burial", "Однажды он пришел [ἔσ=ελθόντα] в сукновальную мастерскую и там умер. Валяльщик запер свою мастерскую и пошел [οἴχεσθαι] сообщить родственникам усопшего. По городу между тем уже пошла молва о смерти Аристеея, но какой-то кизикенец из города Артаки [Κυζικηνὸν ἦκοντα ἐξ Αρτάκης] оспаривал эту весть. По его словам, он встретил Аристеея на пути в Кизик [οἱ ἰόντι ἐπὶ Κυζίκου], и сам говорил с ним. Кизикенец настойчиво утверждал, что он прав. Родственники усопшего пошли [προσ=ήκοντας] между тем в сукновальню со всем необходимым для погребения".

5.108.2 "Upon hearing this, Onesilus sent heralds all through Ionia to summon the people, and the Ionians, after no long deliberation, came [ἦκον] with a great force. So the Ionians were in Cyprus when the Persians, crossing from Cilicia, **marched** [ἦσαν πεζῆ] to Salamis by land", "Онесил послал вестников в ионийские города с просьбой о помощи. А ионяне, недолго раздумывая, тотчас прибыли [ἦκον] с большим войском. Так вот, ионяне явились на Кипр, а персы, переправившись из Киликии, **пришли** [ἦσαν πεζῆ] к Саламину по суше".

6.56 "when the armies go forth the kings **go** [ιέναι] out first and return [ἀπ=ιέναι] last", "В битве цари **выступают** [ιέναι] впереди и последними покидают [ἀπ=ιέναι] поле сражения".

A second candidate is βαίνω [Powell 1938: 58] (also with various prefixes), meaning 'to go (on foot or in generally)', but attestations of these stems in the direct meaning 'to go' are significantly less frequent than these of εἶμι. Examples for βαίνω 'to go':

2.47.1 "Swine are held by the Egyptians to be unclean beasts. In the first place, if an Egyptian touches a hog in passing [παρ=ῶν], he **goes** [βᾶς] to the river and dips himself in it, clothed as he is", "Свинью египтяне считают нечистым животным. И если кто-нибудь, проходя [παρ=ῶν] мимо, коснется свиньи, то сразу же **идет** [βᾶς] к реке и в одежде, которая на нем, погружается в воду".

3.148.2 "realizing that there were others in Lacedaemon from whom Maeandrius would get help by offering them the cups, he **went** [βᾶς] to the ephors and told them it would be best for Sparta if this Samian stranger quit the country, lest he persuade Cleomenes himself or some other Spartan to do evil", "Опасаясь, что Меандрий подкупит других граждан и все-таки получит [военную] помощь, царь **пошел** [βᾶς] к эфорам и сказал им, что лучше всего для Спарты выслать из Пелопоннеса самосского чужестранца, чтобы тот не соблазнил его самого или других спартанцев на дурное дело".

General Ancient Greek: εἶμι ~ βαίνω ~ ἔρχομαι ~ and some others [Edwards 1914: 99; Yonge 1849: 224; LSJ]. ἔρχομαι means rather 'to come (to), to arrive' q.v.

Ancient Attic Greek (Plato): Brandwood 1976: 458-460. This is the default and most frequently used verb for 'to go' in Plato. Cf. some examples:

Parm. 126c "If that is what you want, let us **go** [ἴωμεν] to him. He has just gone [οἴχεται] home from here, and he lives close by in Melite", "Но, если надо, **пойдемте** [ἴωμεν] к нему: он только что ушел [οἴχεται] отсюда домой, а живет близко, в Мелите"; Sym. 174a-b "do you feel in the mood for **going** [ιέναι] unasked to dinner?", "Ну а ты, - заключил он, - не хочешь ли **пойти** [ιέναι] на пир без приглашения?"; Prot. 310c "On my return [lit.: I have come, ἦλθον], when we had finished dinner and were about to retire, my brother told me, only then, that Protagoras had come [ἦκε]. I made an effort, even at that hour, to get [lit.: to **go**, ιέναι] to you at once", "А как пришел [ἦλθον] я к себе, мы поужинали и уже собрались на покой, но вдруг брат говорит мне, что приехал [ἦκε] Протагор. Я хотел тотчас же к тебе **идти** [ιέναι]".

The relatively infrequent verb βαίνω [Brandwood 1976: 150] means 'to step', or is used metaphorically. Cf.

some examples:

Laws 2.670b "when they have been drilled to sing to the flute or **step** [βαίνειν] in time", "по крайней мере таковы те из них, которые по принуждению научились подпевать и **маршировать** [βαίνειν] в такт"; Prot. 326d "She punishes anyone who **steps** [βαίνειν] outside these borders", "А **преступающего** [βαίνειν] законы государство наказывает"; Tim. 62b-c "when it (a substance) is constructed of quadrangular bases, being very firmly **based** [βεβηκός], it is a most inelastic form", "напротив, вид (тела), покоящегося на квадратных основаниях и потому особо **устойчивого** [βεβηκός], оказывается самым неподатливым".

Modern Demotic Greek: These two paronymous verbs are close synonyms in the general meaning 'to go'. They are cognate to the Ancient Greek prefixal stem *hup=ág-o*: {ύπάγω} 'to lead or bring under / to go away, withdraw, retire' from *ág-o*: {άγω} 'to lead' with the spatial prefix *hūpo*= {ύπο-}.

Distinct from Modern Demotic Greek *perpata-o* ~ *perpat-o* {περπατάω, περπατώ} 'to walk', cognate to Ancient Greek *peri=paté-o*: {περιπατέω} 'to walk up and down'. Aorist.

Southern Tsakonian: Deffner 1923: 124, 390; Pernot 1934: 285; Kostakis 1986-1987, 1: 283; Vyatkina 2015: 60. Suppletive paradigm: *'ehg-u* {έγκου} [pres., imperf., imperfective subjunctive] / *e=z'a-k*- {έζάκα} [aor.] / *z'a*- {να ζάου} [perfective subjunctive] / *'eze* {έντζε} [imperfective inv.] / *x'ahde* {χάγκε} [perfective inv.]. Pres. *'ehg-* and inv. *'eze* are apparently cognate to Ancient Greek *érk^h-o-may* {έρχομαι} 'to come'. Aor. *z'a-* is apparently cognate to Ancient Greek *diá=báy-n-o*: {διαβαίνω} 'to stride, walk or stand with legs apart'. We treat Southern Tsakonian pres. *'ehg-u* and aor. *e=z'a-k*- as synonyms. Aorist stem.

Pharasa Greek: Dawkins 1916: 634. Paradigm: *pay'e-n-o* ~ *p'e-n-o* [pres.] / *pi'ay-a* ~ *pi'ya* [aor.]. Aorist.

Cappadocian Greek (Aravan): Dawkins 1916: 634; Phosteris & Kesisoglu 1960: 171. Paradigm: *p'e-n-o* [pres.] / *pi'ya* [aor.]. Aorist.

93. WARM (HOT)

Ancient Ionic Greek (Herodotus) *t^her-m-ó-* {θερμός} (1), Ancient Attic Greek (Plato) *t^her-m-ó-* {θερμός} (1), Modern Demotic Greek *zest-o-* {ζεστός} (2).

References and notes:

Ancient Ionic Greek (Herodotus): Powell 1938: 166. 12x. The basic term with polysemy: 'hot / warm'. Widely applicable. Some examples are:

1.179.2 "using **hot** [θερμή] bitumen for cement and interposing layers of wattled reeds at every thirtieth course of bricks, they built first the border of the moat", "Вместо цемента строители пользовались **горячим** [θερμή] асфальтом".

2.22.2 "How can it flow from snow, then, seeing that it comes from the **hottest** [θερμώτατων] places to lands that are for the most part cooler [ψυχρότερα]? In fact, for a man who can reason about such things, the principal and strongest evidence that the river is unlikely to flow from snows is that the winds blowing from Libya and Ethiopia are **hot** [θερμοί]", "В самом деле, как же [разлив] Нила может происходить от [таяния] снегов, если эта река течет из самых **жарких** [θερμώτατων] стран в страны, значительно более холодные [ψυχρότερα]. По крайней мере, всякому, кто вообще в состоянии судить о таких предметах, представляется невероятным, чтобы [разлив] Нила происходил от [таяния] снегов. Первый и решающий довод [против этого] - **знойные** [θερμοί] ветры, дующие из этих стран".

2.68.1 "It [a *crocodile*] has four feet, and lives both on land and in the water, for it lays eggs and hatches them out on land and spends the greater part of the day on dry ground, and the night in the river, the water being **warmer** [θερμότερον] than the air and dew", "Хотя это четвероногое и земноводное животное, но кладет яйца в землю и высидивает их. Большую часть дня крокодил проводит на суше, а ночь - в реке. Ведь вода ночью **теплее** [θερμότερον] воздуха и росы".

4.90.1 "Its springs are thirty-eight in number, some cold [ψυχρά] and some **hot** [θερμά], all flowing from the same rock", "У этой реки 38 источников: одни - **горячие** [θερμά], другие - холодные [ψυχρά], но все вытекают из одной и той же скалы".

Cf. also the rare word *χλιαρός* 'warm' 2x [Powell 1938: 380]:

4.181.3-4 "They [*the Ammonians*] have another spring of water besides, which is **warm** [χλιαρόν] at dawn, and colder [ψυχρότερον] at market-time, and very cold [κάρατα ψυχρόν] at noon; and it is then that they water their gardens; as the day declines, the coldness [ψυχροῦ] abates, until at sunset the water grows **warm** [χλιαρόν]. It becomes ever hotter and hotter [μᾶλλον θερμόν] until midnight, and then it boils and bubbles; after midnight it becomes ever cooler until dawn", "У аммониев есть и другой источник воды. Утром эта вода **тепловатая** [χλιαρόν], около времени, когда рынок наполняется народом, она становится холоднее [ψυχρότερον], а в полдень - совершенно холодной [κάρατα ψυχρόν]. Тогда они поливают свои сады. Когда день идет уже к концу, вода делается менее холодной [ψυχροῦ], а после захода солнца вновь становится **тепловатой** [χλιαρόν]. До полуночи вода делается все более и более горячей [μᾶλλον θερμόν]: тогда она кипит и клокочет. После полуночи и до зари вода постепенно остывает. Источник этот называется Солнечным".

A third term is ἀλεινός 'warm' 1× [Powell 1938: 11]:

2.25.1 "the air is always clear in that region [*in the inland parts of Libya*], the land warm [ἀλεινῆς], and the winds cool", "при всегда ясном небе земля там [*в ее р-ней Ливии*] нагрета [ἀλεινῆς] и нет холодных ветров".

General Ancient Greek: 'warm': θερμός ~ λιάρος ~ χλιαρός ~ ἀλεινός ~ and some others [Edwards 1914: 286; Yonge 1849: 519; LSJ]; 'hot': θερμός ~ διά=πυρος ~ ζεστός [Edwards 1914: 114; Yonge 1849: 254; LSJ]. λιάρος, διά=πυρος, ζεστός are unattested in Hdt.

Ancient Attic Greek (Plato): Brandwood 1976: 449. Basic term, with polysemy: 'hot / warm'. Widely applicable. Some examples are:

Criti. 113e "two springs of waters, the one flowing **warm** [θερμόν] from its source, the other cold [ψυχρόν]", "Ποσειδόν <...> источил из земли два родника - один **теплый** [θερμόν], а другой холодный [ψυχρόν]"; Tim. 74b "and, inasmuch as it (the flesh) contains within it **warm** [θερμήν] moisture, that it should supply in summer, by its perspiration and dampness, a congenial coolness over the exterior of the whole body, and contrariwise in winter defend the body sufficiently, by means of its fire, from the frost which attacks and surrounds it from without", "К тому же в ней (в плоти) таится **теплая** [θερμήν] влага, которая летом выступает в виде пота и увлажняет кожу, уготовляя всему телу приятное охлаждение, а зимой, напротив, наилучшим образом разгоняет подступающую и обнимающую тело стужу силой скрытого в ней огня"; Phaedo 103d "I fancy you believe that snow, if (to employ the form of phrase we used before) it admits **heat** [θερμόν], will no longer be what it was, namely snow, and also **warm** [θερμόν], but will either withdraw when **heat** [θερμοῦ] approaches it or will cease to exist", "Но ты, видимо, понимаешь, что никогда снег (как мы сейчас только говорили), приняв **горячее** [θερμόν], уже не будет тем, чем был прежде, - снегом, и вместе с тем **горячим** [θερμόν]: когда **горячее** [θερμοῦ] приблизится, он либо отступит перед ним, либо погибнет"; Lysis 215e "everything desired its opposite, not its like. Thus dry desired wet, cold [ψυχρόν] **hot** [θερμοῦ], bitter sweet, sharp blunt, empty fullness, full emptiness, and likewise the rest on the same principle", "И каждый вожделеет именно к своей крайней противоположности, но не к своему подобию: сухое стремится к влажному, холодное [ψυχρόν] - к **горячему** [θερμοῦ], горькое - к сладкому, острое - к тупому, пустота - к наполненности, а наполненность - к пустоте, и все прочее - таким же точно порядком"; Soph. 242d "another says there are two, wet and dry or **hot** [θερμόν] and cold [ψυχρόν], which he settles together and unites in marriage", "другой, называя существующее двойственным - влажным и сухим или **теплым** [θερμόν] и холодным [ψυχρόν], - заставляет жить то и другое вместе и сочетаться браком".

The adjective διά=πυρος [Brandwood 1976: 233] means either 'embers' (substantivized) or 'inflamed', or (metaphorically) 'fiery'. The adjectives λιάρος, χλιαρός, ἀλεινός, ζεστός are not attested in Plato.

Modern Demotic Greek: A generic term for 'warm', applicable to both objects and weather. Cognate to Ancient Greek *zdest-ó-* {ζεστός} 'hot' (not the basic term for 'hot'). It competes with the more specific Modern Demotic term *χλιαr-ó-* {χλιαρός} 'warm', which is normally applicable to water (although *zest-ó-* {ζεστός} can also be applied to water). Cognate to Ancient Greek *k^hliar-ó-* {χλιαρός} 'warm' (a basic term for 'warm' in some varieties).

Southern Tsakonian: Expressions for 'warm' are not documented properly. Cf. *χλι-ο* {χλιο}, glossed as 'χλιαρός', i.e., 'lukewarm, warmish' in [Kostakis 1986-1987, 3: 351] with the example: "water / milk is still lukewarm". Contains the same root as Modern Demotic *χλι-ar-ó-* 'warm', Ancient Greek *k^hli-ar-ó-* {χλιαρός} 'warm', *k^hli-áy-n-o-* {χλιαίνω} 'to warm'.

Distinct from *therm-ó* {θερμό} '(very) hot' [Kostakis 1986-1987, 1: 330], relatively recently borrowed from Demotic *therm-ó-* {θερμός} 'hot', further to Ancient Greek *t^her-m-ó-* {θερμός} 'warm / hot'.

Cf. the substantivized adjective *šom-b* {šomó} 'warm food, warm beverage' [Deffner 1923: 348], 'food (in general)' [Kostakis 1986-1987, 1: 330, 3: 166], directly cognate to Ancient Greek *t^herm-ó-* {θερμός} 'warm / hot'.

In [Vyatkina 2015: 60], the slot 'warm' is filled with *šoj-^{is-t-e}* {šonwté}, the passive participle from the causative verb *šoj-^{ix-u}* {šoníχou} 'to warm, heat (trans.)' [Deffner 1923: 348; Kostakis 1986-1987, 3: 165], paronymous with *šom-b* {šomó} 'warm food, warm beverage' with *m > n*.

Pharasa Greek: Not documented. Cf. *zest-b* {ζεστό} 'hot' [Dawkins 1916: 601] as in the example "hot water" [Dawkins 1916: 555].

Cappadocian Greek (Aravan): Not documented properly. Cf. Aravan *xilyar-b* ~ *xily-b* {χῆλιαρό, χῆλιό}, glossed as 'χλιαρός', i.e., 'lukewarm, warmish' in [Phosteris & Kesisoglu 1960: 45]. In [Dawkins 1916: 661], the Aravan form is transcribed as {χλιό} (i.e., *yily-b*?) and glossed as 'warm'. The same in the Sinasos subdialect: *xil-b-s* {χ(ο)υλό} 'χλιαρός' [Arkelaos 1899: 279] with the example 'lukewarm water'. Directly cognate to Southern Tsakonian *xli-o* {χλιό} 'warm'; further to Modern Demotic *xliar-b* {χλιαρός} 'lukewarm'.

Distinct from *zest-b* {ζεστό} 'hot' [Dawkins 1916: 601] as in the example "hot water" [Dawkins 1916: 371].

Cf. the substantivized form *erm-b-s* {ερμός} 'water heated for kneading dough' [Dawkins 1916: 603].

94. WATER

Ancient Ionic Greek (Herodotus) *úδ-o:r* {ὔδωρ} (1), Ancient Attic Greek (Plato) *húd-o:r* {ὔδωρ} (1), Modern Demotic Greek *ner-b* {νερό} (2), Southern Tsakonian *i-o* {ἰώ} (1), Pharasa Greek *ner-b* {νερό} (2), Cappadocian Greek (Aravan) *ler-b* {λερό} (2).

References and notes:

Ancient Ionic Greek (Herodotus): Powell 1938: 364. Polysemy: 'water (86×) / springs, river'. Some examples for the direct meaning 'water' are:

1.59.1 "This Hippocrates was still a private man when a great marvel happened to him when he was at Olympia to see the games: when he had offered the sacrifice, the vessels, standing there full of meat and **water** [ὔδατος], boiled without fire until they boiled over", "Этому-то Гиппократу, когда он как простой гражданин присутствовал на Олимпийских играх, было явлено великое знамение: при жертвоприношении стоявшие там котлы с мясом и **водой** [ὔδατος] закипели без огня и вода полилась через край".

1.188.1-2 "Now when the Great King [Cyrus] campaigns, he marches well provided with food and flocks from home; and **water** [ὔδατ] from the Choaspes river that flows past Susa is carried with him, the only river from which the king will drink. This **water** [ὔδατος] of the Choaspes is boiled, and very many four-wheeled wagons drawn by mules carry it in silver vessels, following the king wherever he goes at any time", "Всякий раз когда великий царь выступает в поход, то, сделав дома хороший запас хлеба и мелкого скота, он берет с собой, кроме того, еще **воду** [ὔδατ] из протекающей у Сус реки Хоаспа (единственной реки, откуда он пьет воду). Множество четырехколесных повозок, запряженных мулами, с этой-то кипяченой **водой** [ὔδατος] из Хоаспа в серебряных сосудах всегда следует за царем, куда бы он ни отправлялся в поход".

2.25.4 "Meanwhile, the other rivers are swollen to high flood by the quantity of **water** that falls into them from the sky [ὄμβρίου ὔδατος], because the country is rained on and cut into gullies", "До того времени [зимою] благодаря обильному притоку дождевой **воды** [ὄμβρίου ὔδατος] реки полноводны, так как в стране выпадают обильные дожди и она испещрена [полными воды] оврагами".

2.68.1 "It [a *crocodile*] has four feet, and lives both on land and in the water, for it lays eggs and hatches them out on land and spends the greater part of the day on dry ground, and the night in the river, the **water** [ὔδατ] being warmer than the air and dew", "Хотя это четвероногое и земноводное животное, но кладет яйца в землю и высидивает их. Большую часть дня крокодил проводит на суше, а ночь - в реке. Ведь **вода** [ὔδατ] ночью теплее воздуха и росы".

General Ancient Greek: ὔδατ [ṽ ~ ṅ] ~ δρόσος ~ ποτόν ~ ὄμβρος [Edwards 1914: 287; Yonge 1849: 521; LSJ]. The noun ὄμβρος means 'rain' (q.v.) in Hdt. [Powell 1938: 264]; ποτόν is attested in its generic meaning 'drink' [Powell 1938:

315]; δρόσος means 'dew' [Powell 1938: 94].

Ancient Attic Greek (Plato): Brandwood 1976: 913. Cf. some examples:

Tim. 49b-c "First of all, we see that which we now call **"water"** [ὕδωρ] becoming by condensation, as we believe, stones and earth; and again, this same substance, by dissolving and dilating, becoming breath and air; and air through combustion becoming fire; and conversely, fire when contracted and quenched returning back to the form of air and air once more uniting and condensing into cloud and mist; and issuing from these, when still further compressed, flowing water; and from water earth and stones again", "Но возьмем для начала хотя бы то, что мы теперь называем **водой** [ὕδωρ]: когда она сгущается, мы полагаем, что видим рождение камней и земли, когда же она растекается и разрежается, соответственно рождаются ветер и воздух, а последний, возгораясь, становится огнем; затем начинается обратный путь, так что огонь, стувившись и угаснув, снова приходит к виду воздуха, а воздух опять собирается и сгущается в облака и тучи, из которых при дальнейшем уплотнении изливается вода, чтобы в свой черед дать начало земле и камням"; Tim. 51b "In so far as it is possible to arrive at the nature of this kind from the foregoing account, one may state it most correctly in this way. That part of it which is made fiery appears each time as fire, that which has been liquefied as **water** [ὕδωρ]; and it appears as earth and air in so far as it receives copies of these", "Если только предыдущие наши рассуждения помогают нам напасть на след этой природы, справедливее всего было бы, пожалуй, сказать о ней так: огнем всякий раз является ее воспламеняющаяся часть, **водой** [ὕδωρ] - ее увлажняющаяся часть, землей же и воздухом - те ее части, которые подражают этим [стихиям]"; Sym. 185d "But during my speech, if on your holding your breath a good while the hiccough chooses to stop, well and good; otherwise, you must gargle with some **water** [ὔδατι]", "А покуда я буду говорить, ты подольше удержи дыхание, и твоя икота пройдет. Если же она все-таки не пройдет, прополощи горло **водой** [ὔδατι]".

The substantivized form ποτόν [Brandwood 1976: 773] can be apparently translated as generic 'drink' in all the available contexts, e.g.:

Euthyd. 280c "For instance, if we had a lot of provisions, but did not eat them, or **liquor** [ποτόν], and did not drink it, could we be said to be benefited?", "если бы у нас было много пищи, но мы бы не ели, или много **ПИТЬЯ** [ποτόν], но мы бы не пили, - принесло бы нам это пользу?".

The noun δρόσος [Brandwood 1976: 260] means 'dew'; ὄμβρος means 'rain' q.v.

Modern Demotic Greek: Cognate to the rare Ancient Greek adjective *ner-ó-* {νηρός} 'fresh', contracted from the more common Ancient Greek *ne-ar-ó-* {νεᾶρός} 'youthful / new / recent'. Substantivized {νηρός} can mean 'water' already in late Ancient Greek.

Southern Tsakonian: Deffner 1923: 378; Kostakis 1986-1987, 3: 291; Vyatkina 2015: 60. Paradigm: *i-o* {ἰω} [nom.-acc.] / *iv'-at-u* {ἰβάτου} [gen.]. Directly cognate to Ancient Greek *h ú-or* {ὕδωρ} [nom.] / *h ú-at-os* {ὔδατος} [gen.] 'water' (*ð* > *0*). Because of *i* instead of Doric *u*, Tsakonian *i-o* is expected to be borrowed from early Koine or at least influenced by it.

Pharasa Greek: Dawkins 1916: 626. Attested in numerous passages in [Dawkins 1916].

Cappadocian Greek (Aravan): Dawkins 1916: 626; Phosteris & Kesisisoglu 1960: 31. In other subdialects: *passim* *ler'-o* {λερό}, Delmeso, Phloita, Silata *ner'-o* {νερό} [Dawkins 1916: 626].

95. WE

Ancient Ionic Greek (Herodotus) *e:mêy-s* {ἡμεῖς} (1), Ancient Attic Greek (Plato) *he:mêy-s* {ἡμεῖς} (1), Modern Demotic Greek *em'i-s* {εμεῖς} (1), Southern Tsakonian *eni* {ἐνεῖ} (1), Pharasa Greek *em'i-s* {έμεῖς} (1), Cappadocian Greek (Aravan) *em'i-s* {έμεῖς} (1).

References and notes:

Ancient Ionic Greek (Herodotus): Powell 1938: 97; Stein 1882: 11. Paradigm: *he:mêy-s* [nom.] / *he:mé-as* [acc.] / *he:mé-o:n* [gen.] / *he:mí:-n* [dat.] {ἡμεῖς, ἡμέας, ἡμέων, ἡμῖν}. Historically *he-mV-*. Numerous attestations with inclusive semantics. Some examples are:

1.139 "There is another thing that always happens among them; **we** [ἡμέας] have noted it although the Persians

have not", "Вот еще с какой своеобразной особенностью приходится встречаться у персов, которой сами они не замечают, а для **нас** [ήμέας] она, разумеется, ясна".

3.111.2 "There are great birds, it is said, that take these dry sticks which **we** [ήμεῖς] have learned from the Phoenicians to call cinnamon", "По их рассказам, большие птицы приносят эти сухие полоски коры, которые у **нас** [ήμεῖς] зовутся финикийским именем "кинамомон".

3.115.1 "nor do I have any knowledge of Tin Islands, where **our** [ήμῖν] tin is brought from", "Впрочем, верно то, что олово и янтарь [**к нам** ήμῖν] привозят из самых далеких стран".

General Ancient Greek: ήμεῖς ~ ἄμμες [Schwyzer GG 1: 602; LSJ].

Ancient Attic Greek (Plato): Brandwood 1976: 280. Paradigm: *he:mêy-s* [nom.] / *he:mâ:-s* [acc.] / *he:mô:-n* [gen.] / *he:mî:-n* [dat.] {ήμεῖς, ήμάς, ήμῶν, ήμῖν}. No clusivity. Numerous attestations.

Modern Demotic Greek: Paradigm: *em'i-s* [nom.] / *em'a-s* [acc., gen.] {εμεῖς, εμάς}. Cognate to the basic Ancient Greek pronoun *he:mé-* {ήμεῖς} 'we'.

Southern Tsakonian: Deffner 1923: 120, 121; Pernot 1934: 187; Kostakis 1986-1987, 1: 285; Vyatkina 2015: 60. Paradigm: *ep'i* [nom.] / *em'u-nane* ~ *ep'i-nane* [acc., gen.]. Cognate to Ancient Greek *he:mêy-s* {ήμεῖς} 'we'.

Pharasa Greek: Dawkins 1916: 172; Phosteris & Kesisoglu 1960: 152. Paradigm: *em'i-s* [nom.] / *em'a-s* [acc.] {εμεῖς, εμάς}.

Cappadocian Greek (Aravan): Dawkins 1916: 119; Phosteris & Kesisoglu 1960: 25. Paradigm: *em'i-s* [nom.] / *em'a-s* [acc.] {εμεῖς, εμάς}.

95. WE

Southern Tsakonian *em'u-nane* ~ *ep'i-nane* {έμοούνανε, ένεῖνανε} (1).

References and notes:

Southern Tsakonian: Oblique form.

96. WHAT

Ancient Ionic Greek (Herodotus) *tí* {τιί} (1), Ancient Attic Greek (Plato) *tí* {τιί} (1), Modern Demotic Greek *ti* {τιί} (1), Southern Tsakonian *ci* {τσίί} (1), Pharasa Greek *t'i-po* {τίπο} (1), Cappadocian Greek (Aravan) *či* {čí} (1).

References and notes:

Ancient Ionic Greek (Herodotus): Powell 1938: 356; Stein 1882: 12. Polysemy: 'what [interrogative] (τί) / who [interrogative] / any, some [indefinite] (τι)'. Examples:

3.140.3 "The doorkeeper brought Syloson in and the interpreters asked him as he stood there who [τίς] he was and **what** [τί] he had done to call himself the king's benefactor", "Страж дверей ввел Сиლოსонта [в царские покои], и, когда тот предстал перед царем, толмачи спросили его, кто [τίς] он и **почему** [τί ποιήσας εὐεργέτης φησὶ εἶναι βασιλέος] именует себя царским благодетелем".

6.138.3 "When the Pelasgians perceived this, they took counsel together; it troubled them much in their deliberations to think **what** [τί] the boys would do when they grew to manhood, if they were resolved to help each other against the sons of the lawful wives and attempted to rule them already", "На совете пеласги с тревогой спрашивали себя, **что** [τί] же в таком случае станут делать эти мальчики, когда возмужают, если уж теперь они решились защищать друг друга против детей законных жен и пытаются заставить их подчиняться".

Cf. also the pronominal compound ὄ τι 'what (relative); what (interrogative in indirect questions)' [Powell 1938: 273].

General Ancient Greek: τί [Schwyzer GG 1: 615; LSJ].

Ancient Attic Greek (Plato): Brandwood 1976: 888. Polysemy: 'what [interrogative] / who [interrogative] / any, some [indefinite]'. Numerous attestations. Cf. an example:

Phaedo 57a "Then **what** [τί] did he say before his death?", "Что [τί] же он говорил перед смертью?".

Modern Demotic Greek: Indeclinable. Cognate to the basic Ancient Greek pronoun τί 'what?'.
Southern Tsakonian: Deffner 1923: 366; Pernot 1934: 197, 215; Kostakis 1986-1987, 3: 269; Vyatkina 2015: 60. In [Vyatkina 2015], transcribed as *ce*. Cognate to Ancient Greek τί 'what?'.

Pharasa Greek: Dawkins 1916: 175. The same lexeme as 'who' q.v. The second element *-po* is the interrogative particle *po* {πό} 'what?, why?' [Dawkins 1916: 636], a reduced form of interrogative *pu-o* {ποιό} 'of what kind, which' [Dawkins 1916: 636].

Cappadocian Greek (Aravan): Dawkins 1916: 126; Phosteris & Kesisoglu 1960: 43. In other subdialects: *passim ti* {τί} [Dawkins 1916: 126]. The same lexeme as 'who' q.v.

97. WHITE

Ancient Ionic Greek (Herodotus) *lewk-ó- {λευκός}* (1), Ancient Attic Greek (Plato) *lewk-ó- {λευκός}* (1), Modern Demotic Greek '*aspr-o- {άσπρος}*' (2), Southern Tsakonian *lek-'o {λεκό}* (1), Pharasa Greek '*aspr-o {ἄσπρο}*' (2), Cappadocian Greek (Aravan) '*aspr-o {ἄσπρο}*' (2).

References and notes:

Ancient Ionic Greek (Herodotus): Powell 1938: 207. 24x. Some examples are:

1.98.5-6 "There are seven circles in all; within the innermost circle are the palace and the treasuries; and the longest wall is about the length of the wall that surrounds the city of Athens. The battlements of the first circle are **white** [λευκοί], of the second black, of the third circle purple, of the fourth blue, and of the fifth orange: thus the battlements of five circles are painted with colors; and the battlements of the last two circles are coated, the one with silver and the other with gold", "Длина наибольшего кольца стен почти такая же, что и у кольцевой стены Афин. Бастионы первого кольца стен **белые** [λευκοί], второго - черные, третьего - желто-красные, четвертого - темно-синие, пятого - сандаракowego цвета. Таким образом, бастионы всех этих пяти колец пестро окрашены. Что же до двух последних колец, то бастионы одного были посеребренные, а другого - позолоченные".

2.76.1-2 "Now this is the appearance of the ibis. It is all quite black [μέλαινα], with the legs of a crane, and a beak sharply hooked, and is as big as a landrail. Such is the appearance of the ibis which fights with the serpents. Those that most associate with men (for there are two kinds of ibis) have the whole head and neck bare of feathers; their plumage is **white** [λευκή], except the head and neck and wingtips and tail (these being quite black [μέλαινα]); the legs and beak of the bird are like those of the other ibis", "Внешний вид ибиса вот какой. Он совершенно черный [μέλαινα], ноги, как у журавля, с сильно загнутым клювом, величиной с птицу крек. Таков этот черный ибис, воюющий со змеями. У другой же породы, которая стаями держится около людей (есть ведь два рода ибисов), голова и шея лысые, оперенье **белое** [λευκή] (кроме головы, затылка, концов крыльев и хвоста, - все эти части совершенно черные [μέλαινα]); ноги и клюв такие же, как у другой породы".

4.185.2-3 "for these are parts of Libya where no rain falls; for the walls, being of salt, could not stand firm if there were rain. The salt there is both **white** [λευκός] and purple", "Эта часть Ливии совершенно не орошается дождями, в случае дождя ведь стены [хижин] из соли не могли бы выдержать. Добываемая там [из земли] соль с виду **белого** [λευκός] и пурпурного цвета".

General Ancient Greek: λευκός ~ ἄργής [Edwards 1914: 291; Yonge 1849: 525; LSJ]. ἄργής is unattested in Hdt.

Ancient Attic Greek (Plato): Brandwood 1976: 534. Cf. some diagnostic passages, where λευκός is opposed to the basic term μέλας 'black' q.v.:

Rep. 7.523d.2 "... in this respect it makes no difference whether it is observed as intermediate or at either extreme, whether it is **white** [λευκός] or black [μέλας], thick or thin, or of any other quality of this kind", "... в этом отношении между ними нет никакой разницы, все равно, смотришь ли на его середину или край, **белый** [λευκός] ли он или черный [μέλας], толстый или тонкий и так далее"; Phaedo 90a "I mean just what I might say about the large and small. Do you think there is anything more unusual than to find a very large or a very small man, or dog, or other creature, or again, one that is very quick or slow, very ugly or beautiful, very black [μέλανα] or **white** [λευκόν]?", "Так же точно, как очень маленьких и очень больших. Что встретишь реже, чем очень большого или очень маленького человека или собаку и так далее? Или что-нибудь очень быстрое или медленное, безобразное или прекрасное, **белое** [λευκόν] или черное [μέλανα]"; Criti. 116a-b "And the stone they quarried beneath the central island all round, and from beneath the outer and inner circles, some of it being **white** [λευκόν], some black [μέλανα] and some red [έρυθρόν]", "Камень **белого** [λευκόν], черного [μέλανα] и красного [έρυθρόν] цвета они добывали в недрах срединного острова и в недрах внешнего и внутреннего земляных колец".

The adjective ἀργής is not attested in Plato.

Modern Demotic Greek: Cognate to late Ancient Greek *aspr-o-s* {ἄσπρος} 'colourless, white'. Ultimately borrowed from Latin *asper* 'disagreeable to touch, rough, harsh; embossed, encrusted; in mint condition (of coins)'.
This term competes with Modern Demotic *lefk-o-* {λευκός} 'white', which is less frequently used (although *lefk-o-* is applicable, e.g., to teeth). Cognate to the basic Ancient Greek term *lewk-ó-s* {λευκός} 'white'.

Southern Tsakonian: Deffner 1923: 213; Kostakis 1986-1987, 2: 172; Vyatkina 2015: 60. Cognate to Modern Demotic *lefk-o-* {λευκός} 'white', Ancient Greek *lewk-ó-* {λευκός} 'white'.

Pharasa Greek: Dawkins 1916: 586.

Cappadocian Greek (Aravan): Dawkins 1916: 586; Phosteris & Kesisoglu 1960: 20.

98. WHO

Ancient Ionic Greek (Herodotus) *tí-* {τίς} (1), Ancient Attic Greek (Plato) *tí-* {τίς} (1), Modern Demotic Greek *py-o-* {ποιός} (2), Southern Tsakonian *p'i-e* {ποιε} (2), Pharasa Greek *ti-s* {τίς} (1), Cappadocian Greek (Aravan) *či-s* {čís} (1).

References and notes:

Ancient Ionic Greek (Herodotus): Powell 1938: 356; Stein 1882: 12. Polysemy: 'who [interrogative] (τίς) / what [interrogative] / any, some [indefinite] (τίς)'. Examples:

1.35.2 "he [*Croesus*] asked the Phrygian where he came from and **who** [τίς] he was", "После очищения Крез спросил чужестранца, **кто** [τίς] он и откуда".

1.116.3 "When the cowherd was left quite alone, Astyages asked him where he had got the boy and **who** [τίς] had been the giver", "Оставшись наедине с пастухом, Астиаг спросил, откуда у него мальчик и **кто** [τίς] его передал ему".

4.167.2 "But before despatching the troops, Aryandes sent a herald to Barce to ask **who** [τίς] it was who had killed Arcesilaus", "Еще до похода Арианд послал вестника в Барку узнать, **кто** [τίς] убил Аркесилая".

7.27.2 "When Pythius offered the money, Xerxes asked the Persians present **who** [τίς] this Pythius was and how much wealth he possessed in making the offer", "Когда Пифий сделал Ксерксу это предложение, царь спросил персов из своей свиты, **кто** [τίς] этот Пифий и неужели он так богат, что может делать такие предложения".

Cf. also the pronominal compound *óσ=τίς* 'who (relative); who (interrogative in indirect questions)' [Powell 1938: 273].

General Ancient Greek: τίς [Schwyzer GG 1: 615; LSJ].

Ancient Attic Greek (Plato): Brandwood 1976: 883. Polysemy: 'who [interrogative] / what [interrogative] / any, some [indefinite]'. Numerous attestations. Cf. an example:

Rep. 1.332d "Who [τίς] then is the most able when they are ill to benefit friends and harm enemies in respect to disease and health?", "Кто [τίς] всего более способен творить добро своим друзьям, если они заболеют, и зло - своим врагам".

Modern Demotic Greek: Cognate to the Ancient Greek interrogative adjective *ῥῶ-ο-* {ποιός} 'of what kind?'.

Southern Tsakonian: Deffner 1923: 292; Pernot 1934: 197, 214; Kostakis 1986-1987, 3: 72; Vyatkina 2015: 60. Cognate to Modern Demotic Greek *ῥῶ-ο-* {ποιός} 'who?', further to Ancient Greek interrogative *ῥῶ-ο-* {ποιός} 'of what kind?'. Tsakonian *ῥῶ-ο-* looks adapted from Demotic *ῥῶ-ο-* or at least influenced by it.

The second candidate is archaic *ci* {τσί} (directly cognate to Ancient Greek *tí-s* {τίς} 'who?' and *tí* {τί} 'what?'), whose normal meaning is 'what?' q.v., but according to examples in [Kostakis 1986-1987, 3: 269; Pernot 1934: 197], *ci* {τσί} can sometimes be used as animated 'who?', especially in oblique cases.

Pharasa Greek: Dawkins 1916: 175; Andriotis 1948: 59. The same lexeme as 'what' q.v.

Distinct from the indeclinable interrogative *tus* {τούς} 'of what kind, which', used attributively [Dawkins 1916: 176].

Cappadocian Greek (Aravan): Dawkins 1916: 126; Phosteris & Kesisoglu 1960: 43. In other subdialects: *passim* *tí-s* {τίς} [Dawkins 1916: 126]. The same lexeme as 'what' q.v.

Distinct from interrogative *ῥῶ-ο* {ποῖό} 'of what kind, which', used attributively [Dawkins 1916: 126, 636; Phosteris & Kesisoglu 1960: 37].

99. WOMAN

Ancient Ionic Greek (Herodotus) *gün-é:* {γυνή} (1), Ancient Attic Greek (Plato) *gün-é:* {γυνή} (1), Modern Demotic Greek *gin'ek-a* {γυνναίκα} (1), Southern Tsakonian *gun'ek-a* {γουνναίκα} (1), Pharasa Greek *n'ek-a* {ναίκα} (1), Cappadocian Greek (Aravan) *n'ek-a* {ναίκα} (1).

References and notes:

Ancient Ionic Greek (Herodotus): Powell 1938: 71. Polysemy: 'woman / wife'. Numerous attestations. Some examples for the meaning 'wife' are:

1.10.3 "The **woman** [γυνή] glimpsed him as he went out, and perceived what her husband [ἀνδρός] had done. But though shamed, she did not cry out or let it be seen that she had perceived anything, for she meant to punish Candaules; since among the Lydians and most of the foreign peoples it is felt as a great shame that even a man [ἀνδρα] be seen naked", "Тем не менее **женщина** [γυνή] видела, как он выходил. Хотя она поняла, что все это подстроено ее мужем [ἀνδρός], но не закричала от стыда, а, напротив, показала вид, будто ничего не заметила, в душе же решила отомстить Кандавлу. Ведь у лидийцев и у всех прочих варваров считается великим позором, даже если и мужчину [ἀνδρα] увидят нагим".

1.172.1 "Their [*i.e. the Caunians*] chief pleasure is to assemble for drinking-bouts in groups according to their ages and friendships: men [ἀνδράσι], **women** [γυναίξι], and children", "для кавниев самое высокое удовольствие - это собираться на многолюдные пирушки сверстникам и друзьям, именно мужчинам [ἀνδράσι], **женщинам** [γυναίξι] и детям".

2.35.2 "Among them, the **women** [γυναικες] buy and sell, the men [ἀνδρες] stay at home and weave; and whereas in weaving all others push the woof upwards, the Egyptians push it downwards", "Так, например, у них **женщины** [γυναικες] ходят на рынок и торгуют, а мужчины [ἀνδρες] сидят дома и ткут. Другие народы при тканье толкают уток кверху, а египтяне - вниз".

The adjective θῆλυς 'female' [Powell 1938: 167] can be used in the plural form as a noun with the meaning 'women [3x.]; females (of animals)', e.g.:

2.65.3 "Men [ἄρσενες] and **women** [θήλειαι] are appointed guardians to provide nourishment for each kind [of the animals] respectively; a son inherits this office from his father", "Для ухода за животными каждой породы назначены из египтян особые служители - мужчины [ἄρσενες] и **женщины** [θήλειαι], и эти должности переходят по наследству от отца к сыну".

General Ancient Greek: γυνή ~ θήλεια ~ ἄνθρωπος [Edwards 1914: 294; Yonge 1849: 531; LSJ].

Ancient Attic Greek (Plato): Brandwood 1976: 192. Polysemy: 'woman / wife'. Cf. some examples:

Laws 2.674b "nor should anyone do so (taste wine) by night - be he man [ἀνήρ] or **woman** [γυνή] - when proposing to procreate children", "ни мужчине [ἀνήρ], ни **женщине** [γυνή] нельзя пить и ночью, когда замышляется зачатие ребенка"; Sym. 179b "Furthermore, only such as are in love will consent to die for others; not merely men [ἄνδρες] will do it, but **women** [γυναῖκες] too", "Ну, а умереть друг за друга готовы одни только любящие, причем не только мужчины [ἄνδρες], но и **женщины** [γυναῖκες]"; Sym. 191c "so that if in their embraces a man [ἀνήρ] should happen on a **woman** [γυναῖκί] there might be conception and continuation of their kind", "чтобы при совокуплении мужчины [ἀνήρ] с **женщиной** [γυναῖκί] рождались дети и продолжался род".

Distinct from the adjective θῆλυς 'female' [Brandwood 1976: 451].

Modern Demotic Greek: Cognate to the oblique stem *gūnayk-* {γυναῖκ-} of the basic Ancient Greek term *gūn-ē:* {γυνή} 'woman'.

Southern Tsakonian: Deffner 1923: 88; Kostakis 1986-1987, 1: 242; Vyatkin 2015: 60. Polysemy: 'woman / wife'. Cognate to the Ancient Greek oblique stem *gūnayk-* {γυναῖκ-} of *gūn-ē:* {γυνή} 'woman' (retains Doric *u* for *ū*, but morphologically apparently influenced by Demotic *yin'ek-a* {γυναῖκα} 'woman').

Pharasa Greek: Dawkins 1916: 594. Polysemy: 'woman / wife'.

Cappadocian Greek (Aravan): Dawkins 1916: 594; Phosteris & Kesisoglu 1960: 34. Polysemy: 'woman / wife'.

100. YELLOW

Ancient Attic Greek (Plato) *ksant^h-ó-* {ξανθός} (1), Modern Demotic Greek *ḱ'itrin-o-* {κίτρινος} (2), Southern Tsakonian *c^y'itrin-e* {τζίτρινε} (2), Pharasa Greek *xwor-^o* {χουωρό} (3), Cappadocian Greek (Aravan) *xlor-^o* {χλωρός} (3).

References and notes:

Ancient Ionic Greek (Herodotus): Not attested.

General Ancient Greek: χλωρός ~ ξανθός ~ ξουθός ~ πύξινος ~ χολοβάφης [Edwards 1914: 298; Yonge 1849: 535; LSJ]. These adjectives are unattested in Hdt.

Ancient Attic Greek (Plato): Brandwood 1976: 610. Cf. the most illustrative examples:

Tim. 68b-c "'bright' color when blended with red and white becomes '**yellow**' [ξανθόν] <...> 'Chestnut' comes from the blending of **yellow** [ξανθοῦ] and grey; and 'grey' from white and black; and 'ochre' from white mixed with **yellow** [ξανθῶ]", "От смешения сверкающего огня с красным и белым возник **желтый** [ξανθόν] цвет <...> **Желтое** [ξανθοῦ] в смешении с серым дает коричневое, серое же само есть смесь белого и черного; **желтое** [ξανθῶ] в смешении с белым дает цвет охры"; Tim. 83b "and at another time the bitter substance acquires a redder color through being dipped in blood, while if the black matter is blended with this it turns greenish; and again, whenever new flesh also is decomposed by the fire of the inflammation, a **yellow** [ξανθόν] matter is commingled with the bitter substance", "в других случаях горькая гниль, погружаясь в кровь, краснеет, и от смешения красноты с чернотой получается зеленоватый цвет, наконец, если воспалительный огонь разлагает молодую плоть, с горькой гнилью смешивается **желтый** [ξανθόν] цвет".

The adjectives χλωρός, ξουθός, πύξινος, χολοβάφης are not attested in Plato.

Modern Demotic Greek: Cognate to the late Ancient Greek denominative adjective *kitrin-o-* {κίτρινος} 'of citron', derived from the

substantive *kitrion* {κίτριον} 'citron (tree or fruit)', which was borrowed from Latin *kitre-u-m* {citreum} 'of citron-tree'.

Southern Tsakonian: Deffner 1923: 358; Kostakis 1986-1987, 3: 276; Vyatkina 2015: 60. Borrowed from Demotic Greek *ῥιτριν-ο* {κίτρινος} 'yellow'.

Pharasa Greek: Dawkins 1916: 661; Andriotis 1948: 56, 63. In [Andriotis 1948], quoted as *xwor-'os*. Probably also means 'green' q.v. Cognate to Ancient Greek *k^hlor-ó* {χλωρός} 'yellow / green / fresh'.

Cappadocian Greek (Aravan): Dawkins 1916: 661; Arkhelaos 1899: 280. Polysemy: 'yellow / wet / fresh'; probably also means 'green' q.v.

This is actually the inherited Greek word from the Sinasos subdialect. For Aravan, only the loanword *sar-'u* 'yellow' is documented [Phosteris & Kesisoglu 1960: 54] < Turkish *sari* 'yellow'.

Cf. Aravan *xler-'o* {χλερός} glossed as 'χλωρός' in [Phosteris & Kesisoglu 1960: 45] that can mean either 'green' or 'wet; fresh', further see sub 'green'.

101. FAR

Ancient Ionic Greek (Herodotus) *prós-o*: {πρόσω} (1), Ancient Attic Greek (Plato) *pórr-o*: {πόρρω} (1), Modern Demotic Greek *makr-i-'a* {μακριά} (2), Southern Tsakonian *al'arya* {ἀλλάργα} (-1), Pharasa Greek *makr-'a* {μακρά} (2), Cappadocian Greek (Aravan) *makr-'a* {μακρά} (2).

References and notes:

Ancient Ionic Greek (Herodotus): Powell 1938: 325. Polysemy: 'far (adverbial) [3×] / to a distance (adverbial) [2×] / far from (preposition with genitive) [2×] / farther (adverbial; of motion) [ca. 10×] / far (adverbial; temporal) [2×]'. Also used in the comparative and superlative degrees: 'farther, farthest (adverbial; spatial) [ca. 10×]'. Apparently, this is the most frequent expression for 'far' in the adverbial function.

Examples for 'far (adverbial) [3×]' are:

5.13.1 "Marvelling at what he heard from his watchers and what he saw for himself, Darius bade the woman be brought before him. When she had been brought, her brothers, who watched all this from a place **nearby** [οὐ κί πρόσω], came too", "А Дарий, дивясь и рассказу [телохранителей], и тому, что видел сам, повелел привести женщину пред свои очи. Когда ее привели, то пришли и ее братья, которые **неподалеку** [οὐ κί πρόσω] "на страже стояли"".

9.49.3 "None indeed but the Lacedaemonians were posted near the spring [κατὰ τὴν κρήνην], and it was **far** [κρήνη πρόσω ἐγίνετο] from the several stations of the other Greeks, whereas the Asopus was near [ἀγχοῦ]", "Правда, у этого источника [κατὰ τὴν κρήνην] стояли только одни лакедемоняне, а место, где расположились остальные эллины, было **дальше** от него [κρήνη πρόσω ἐγίνετο] и скорее ближе к Асопу [ὁ δὲ Ασωπὸς ἀγχοῦ]".

9.89.1 "Artabazus the son of Pharnaces was by now **far** [πρόσω ἐγίνετο] on his way in his flight from Plataea", "Между тем Артабаз, сын Фарнака, продолжал свое бегство из-под Платей и был уже **далеко** [πρόσω ἐγίνετο]".

Examples for 'to a distance (adverbial) [2×]' are:

4.113.1 "At midday the Amazons would scatter and go apart from each other singly or in pairs, roaming **apart** [πρόσω] for greater comfort", "В полдень амазонки делали вот что: они расходились поодиночке или по двое, чтобы **в стороне** [πρόσω] отправлять естественные потребности".

4.196.1 "The people of the country see the smoke, and, coming to the sea, they lay down gold to pay for the cargo, and withdraw **from** the wares [ἐξαναχωρέειν πρόσω ἀπὸ τῶν φορτίων]", "Местные же жители, увидев дым, приходят к морю, кладут золото за товары и затем **уходят** [ἐξαναχωρέειν πρόσω ἀπὸ τῶν φορτίων]".

Examples for 'far from (preposition with genitive) [2×]' are

2.11.1 "Now in Arabia, not **far** from Egypt [Αἰγύπτου δὲ οὐ πρόσω], there is a gulf extending inland from the sea called Red", "А в Аравии, **недалеко** [Αἰγύπτου δὲ οὐ πρόσω] от Египта, есть морской залив, который тянется от

так называемого Красного моря [до Сирии]".

5.13.2 "the towns of Paeonia lay on the Strymon, a river not **far** from the Hellespont [οὐ πρόσω τοῦ Ἑλλησπόντου]", "Пеония же расположена на реке Стримоне, а Стримон течет **вблизи** Геллеспонта [οὐ πρόσω τοῦ Ἑλλησπόντου]".

Some examples for 'farther (adverbial; of motion) [ca. 10×]' are:

3.133.1 "there was a swelling on the breast of Atossa, the daughter of Cyrus and wife of Darius, which broke and spread **further** [πρόσω]", "У Атоссы, дочери Кира, супруги Дария, появился на груди нарыв, который, затем прорвавшись, стал распространяться **дальше** [πρόσω]".

3.25.5 "Now had Cambyses, when he perceived this, changed his mind and led his army back again, he would have been a wise man at last after his first fault; but as it was, he went ever **forward** [ἔς τὸ πρόσω], taking account of nothing", "Если бы Камбис, заметив это, одумался и повернул назад, то, несмотря на свою первую ошибку, он все-таки поступил бы как благоразумный человек. Однако царь, ни о чем не рассуждая, шел все **вперед и вперед** [ἔς τὸ πρόσω]".

A second, less frequent candidate is ἐκάς 'far (adverbial) [9×] / far (preposition with genitive) [4×] / [Powell 1938: 108], but this is normally used in the comparative or superlative degrees: 'farther, farthest'. Examples for the positive degree 'far' (3×) are:

3.41.2 "when he was **far** from the island [ἀπὸ τῆς νήσου ἐκάς ἐγένετο], he took off the seal-ring in sight of all that were on the ship and cast it into the sea", "Когда корабль отошел **далеко** от острова [ἀπὸ τῆς νήσου ἐκάς ἐγένετο], Поликрат снял перстень и на глазах у всех своих спутников бросил в море".

9.93.1 "It is kept in a cave **far distant** from the town [ἀπὸ τῆς πόλιος ἐκάς]", "Ночуют эти овцы в какой-то пещере **вдали** от города [ἀπὸ τῆς πόλιος ἐκάς]".

3.111.3 "The Arabian solution to this is to cut dead oxen and asses and other beasts of burden into the largest possible pieces, then to set these near the eyries [ἀγχοῦ τῶν νεοσιέων] and withdraw **far** off [ἀπαλλάσσεσθαι ἐκάς αὐτέων]", "Туши павших быков, ослов и прочих вьючных животных они разрубают сколь возможно большими кусками и привозят в эти места. Свалив мясо вблизи гнезд [ἀγχοῦ τῶν νεοσιέων], они затем **удаляются** [ἀπαλλάσσεσθαι ἐκάς αὐτέων]".

The adjective μακρός [Powell 1938: 213] normally means 'long' (q.v.), but 2× the adverbial superlative μακρότατα is used in the meaning 'farthest (spatial)', e.g.:

4.31.2 "So, then, I have spoken of those parts [*i.e. lands*] that are said to be **most distant** [μακρότατα]", "Вот сведения, которые у нас есть о самых **отдаленных** странах [μακρότατα]".

General Ancient Greek: μακράν [ᾱ] ~ πρόσω (πόρρω, πόρρω) ~ ἐκάς ~ τῆλε [Edwards 1914: 81; Yonge 1849: 191; LSJ]. τῆλε is unattested in Hdt.

Ancient Attic Greek (Plato): Brandwood 1976: 771. Used adverbially or as a preposition with genitive. Apparently, this is the basic expression for 'far' in Plato. Cf. the main examples for the direct meaning 'far (spatial)':

Euthyd. 274b "For Ctesippus, as it happened, was sitting **some way from** [πόρρω] Cleinias, I noticed; and by chance, as Euthydemus leant forward in talking to me he obscured Ctesippus' view of Cleinias, who was between us", "Между тем Ктесипп сидел **далеко** [πόρρω] от Клиния, и мне показалось, что когда Евтидем со мной разговаривал, склонившись вперед, он мешал ему лицезреть сидевшего между нами Клиния"; Laws 5.745c "he must divide up both the city itself and all the country into the twelve portions <...> He must mark off 5,040 allotments, and each of these he must cut in two and join two pieces to form each several allotment, so that each contains a near [ἐγγύς] piece and a **distant** [πόρρω] piece", "надо разделить на двенадцать частей и самый город, и всю страну <...> Всех наделов устанавливается пять тысяч сорок. Каждый из них опять-таки делится на два участка: близкий [ἐγγύς] и **дальний** [πόρρω]"; Laws 7.800c-d "Whenever a magistrate holds a public sacrifice, the next thing is for a crowd of choirs - not merely one - to advance and take their stand, not **at a distance** [οὐ πόρρω] from the altars, but often quite close to them; and then they let out a flood of blasphemy over the sacred offerings", "Когда какое-либо должностное лицо совершает от лица государства какое-то жертвоприношение, то вслед за этим являются туда

хоры - не один, а несколько, - становятся **неподалеку** [οὐ πόρρω] от алтаря, а иной раз и подле него самого и начинают извергать всяческое злословие по адресу священнодействия"; Rep. 4.432e "So we did not turn our eyes upon it, but looked off **into the distance** [πόρρω], which perhaps was the reason it escaped us", "Это вроде того как иной раз ищешь то, что у тебя в руках: вот и мы смотрели не сюда, а куда-то **вдаль** [πόρρω], где она будто бы от нас укрылась"; Rep. 6.499c-d "If, then, the best philosophical natures have ever been constrained to take charge of the state in infinite time past, or now are in some barbaric region **far** [πόρρω] beyond our ken", "Если для людей выдающихся в философии возникала когда-либо в беспредельности минувшего или существует теперь необходимость взять на себя заботу о государстве - в какой-либо варварской местности, **далеко** [πόρρω], вне нашего кругозора"; Rep. 10.620c "**Far off** [πόρρω] in the rear he saw the soul of the buffoon Thersites clothing itself in the body of an ape", "**Где-то далеко** [πόρρω], среди самых последних, он увидел душу Ферсита, этого всеобщего посмешища: она облачалась в обезьяну"; Prot. 356c "Does not the same size appear larger to your sight when **near** [ἐγγύθεν], and smaller when distant [πόρρωθεν]?", "одно и то же по величине кажется вам на вид **вблизи** [ἐγγύθεν] больше, а вдали [πόρρωθεν] меньше, не так ли?"; Prot. 356e "Well now, if the saving of our life depended on the choice of odd or even, and on knowing when to make a right choice of the greater and when of the less - taking each by itself or comparing it with the other, and whether near [ἐγγύς] or **distant** [πόρρω] - what would save our life?", "А если бы благополучие нашей жизни зависело от правильного выбора между четным и нечетным - от того, что один раз правильно будет выбрать большее, а другой - меньшее независимо от того, больше оно само по себе или по сравнению с чем-нибудь другим, вблизи [ἐγγύς] ли оно находится или **вдали** [πόρρω], - то что сберегло бы нам жизнь? Не знание ли?".

The word πόρρω can also express temporal remoteness:

Gorg. 458b "if we now have this conversation I expect we shall **seriously** [πόρρω] protract our sitting", "Я долго выступал перед ними еще до того, как пришли вы, и теперь, пожалуй, мы затянем дело **надолго** [πόρρω], если продолжим наш разговор"; Sym. 217d "The second time I devised a scheme: when we had dined I went on talking with him **far** [πόρρω] into the night", "Залучив его к себе во второй раз, я после ужина болтал с ним до **поздней** [πόρρω] ночи".

Additionally, cf. some examples for metaphorical usage of πόρρω 'far':

Apol. 38c "you see how old I am, how **far advanced** [πόρρω] in life and how near [ἐγγύς] death"; Phaedo 96e "I am **far** [πόρρω] from thinking that I know the cause of any of these things", "я **далек** [πόρρω] от мысли, будто знаю причину хотя бы одной из этих вещей"; Crat. 410e "I am already **far along** [πόρρω] on the road of wisdom", "в мудрости я уже **далеко** [πόρρω] ушел"; Sym. 219a "Remember, the intellectual sight begins to be keen when the visual is entering on its wane; but you are **a long way** [πόρρω] yet from that (time)", "Зрение рассудка становится острым тогда, когда глаза начинают уже терять свою зоркость, а тебе до этого еще **далеко** [πόρρω]"; Rep. 8.554e "And for this reason, I presume, such a man would be more seemly, more respectable, than many others; but the true virtue of a soul in unison and harmony with itself would escape him and dwell **afar** [πόρρω]", "По-моему, такой человек все же приличнее многих, хотя подлинная добродетель душевной гармонии и невозмутимости весьма от него **далека** [πόρρω]"; Rep. 10.598b "Then the mimetic art is **far removed** [πόρρω] from truth", "Значит, подражательное искусство **далеко** [πόρρω] от действительности".

A second candidate is μακράν 'far' [Brandwood 1976: 545], a fossilized form of μακρός 'long' q.v., but its attestations are significantly less numerous than those of πόρρω. Cf. the available examples:

Laws 3.683c "we shall listen to a discourse that is no worse and no shorter than that we have just been listening to, I for one would go **a long way** [μακράν] to hear it", "Если бы, чужеземец, некий бог обещал нам, что при вторичной попытке рассмотреть законодательство нам придется услышать рассуждения не хуже и не слабее только что высказанных, я лично пустился бы и **в дальний путь** [μακράν]"; Laws 6.753a "Athens is haughty, Clinias, and Sparta also is haughty, and both are **far distant** [μακράν]", "Афины, Клиний, держатся гордо; да и Спарта горда. Кроме того, они **далеки** [μακράν] отсюда"; Phaedrus 272d "They say that there is no need of treating these matters with such gravity and carrying them back so **far** [μακράν] to first principles with many words".

The adverbs ἐκάς, τῆλε are not attested in Plato.

Modern Demotic Greek: Ultimately cognate to Ancient Greek *makr-ó-* {μακρός} 'long' (from which the basic Ancient Greek adverb *makr-á:-n* {μακράν} 'far' is derived).

Southern Tsakonian: Deffner 1923: 16; Kostakis 1986-1987, 1: 43. Borrowed from Modern Demotic *al'arya* {αλλάργα} 'far away',

ultimately from Medieval Italian {alla larga}.

The second, apparently marginal adverb for 'far' is *makr'ia* {μακρία} [Deffner 1923: 222; Kostakis 1986-1987, 2: 206; Vyatkina 2015: 60], which looks adapted from Demotic *makry'a* {μακριά} 'far' or at least influenced by it (further to 'long' q.v.). The Southern Tsakonian form is only quoted by Deffner and Vyatkina, whereas Kostakis documents *makr'a* {μακρά} 'far' for the Propontic dialect.

Pharasa Greek: Dawkins 1916: 621. Used adverbially and adjectively.

Cappadocian Greek (Aravan): Dawkins 1916: 621; Phosteris & Kesisoglu 1960: 32. An adverb.

102. HEAVY

Ancient Ionic Greek (Herodotus) *em=bri:t^h-é:-* {ἐμβριθής} (1), Ancient Attic Greek (Plato) *bar-ú-* {βαρύς} (2), Modern Demotic Greek *var-i-* {βαρύς} (2), Southern Tsakonian *var-'u* {βαρόύ} (2), Cappadocian Greek (Aravan) *var-'i* {βαρύ} (2).

References and notes:

Ancient Ionic Greek (Herodotus): Powell 1938: 116. Attested 1x. Apparently this is the only word for 'heavy (physically)' in Hdt. An example is:

7.36.3 "After doing this, they stretched the cables from the land, twisting them taut with wooden windlasses; they did not as before keep the two kinds apart, but assigned for each bridge two cables of flax and four of papyrus. All these had the same thickness and fine appearance, but the flaxen were **heavier** [ἐμβριθέστερα] in proportion, for a cubit of them weighed a talent", "После этого канаты туго натянули с земли при помощи накручивания их на деревянные ворота. Однако уже больше не ограничивались канатами только одного рода, но на каждый мост связывали вместе по два каната из "белого льна" и по четыре - из волокна папируса. Толщина и прекрасная работа канатов [обоих сортов] была одинакова, но "льняные канаты" были относительно **тяжелее** [ἐμβριθέστερα] и весили (каждый локоть) более таланта".

The Pan-Greek term for 'heavy', βαρύς, is used in the meaning 'unpleasant (of odour) [2x]; angry (βαρέως φέρειν) [3x]' only [Powell 1938: 58]. Some examples are:

6.119.3 "the oil, which the Persians call rhadinace, is dark and **evil**-smelling [ὀδμήν βαρέαν]", "Персы называют его [μαα δ] "раданака", оно черного цвета с **неприятным** запахом [ὀδμήν βαρέαν]".

3.155.1 "The king **reacted very violently** [βαρέως ἤνεκε] to seeing a man so well-respected mutilated", "А Дарий **пришел в ужас** [βαρέως ἤνεκε], увидев так изувеченным столь почтенного человека".

General Ancient Greek: βαρύς ~ βριθύς ~ ἐμβριθής ~ and some others [Edwards 1914: 109; Yonge 1849: 245; LSJ]. βριθύς is unattested in Hdt.

Ancient Attic Greek (Plato): Brandwood 1976: 151. This is the basic expression for 'heavy' with numerous attestations. Cf. some examples with the direct meaning 'heavy':

Charm. 166b "And once more, weighing is concerned with the **heavier** [βαρύτερου] and the lighter [κουφότερου] weight; but the **heavy** [βαρύ] and the light [κουφόν] are different from the actual art of weighing", "Точно таким же образом и искусство взвешивания - это наука о более и менее **тяжелом** [βαρύτερου] весе. Но **тяжелое** [βαρύ] и легкое [κουφόν] - это ведь нечто отличное от искусства взвешивания самого по себе"; Crat. 423a "If we wished to designate that which is above and is light, we should, I fancy, raise our hand towards heaven in imitation of the nature of the thing in question; but if the things to be designated were below or **heavy** [βαρέα], we should extend our hands towards the ground", "Я думаю, если бы мы захотели обозначить что-то вышнее и легкое, мы подняли бы руку к небу, подражая природе этой вещи, если же что-то низкое и **тяжелое** [βαρέα], то опустили бы руку к земле".

The word is also widely used in a metaphorical sense, e.g.:

Laws 4.717d "for light and winged words there is a **most heavy** [βαρύτεστη] penalty", "**тяжкой** [βαρύτεστη] бывает кара за легкомысленные, брошенные мимоходом слова".

A second candidate is ἐμβριθής [Brandwood 1976: 338], which means 'heavy' (both directly and metaphorically); however, it is much more marginal, with only 5 attestations, e.g.:

Phaedrus 246d "The natural function of the wing is to soar upwards and carry that which is **heavy** [ἐμβριθής] up to the place where dwells the race of the gods", "крылу от природы свойственна способность подымать **тяжелое** [ἐμβριθής] в высоту, туда, где обитает род богов".

The adjective βριθός is not attested in Plato.

Modern Demotic Greek: Cognate to the basic Ancient Greek term *bar-ú* {βάρύς} 'heavy'.

Southern Tsakonian: Deffner 1923: 69; Kostakis 1986-1987, 1: 177. In [Vyatkina 2015: 60], quoted as *var-'ie*. Cognate to Ancient Greek *bar-ú* {βάρύς}, Modern Demotic *var-'i-* {βαρύς} 'heavy'.

Pharasa Greek: Not documented.

Cappadocian Greek (Aravan): Dawkins 1916: 588; Phosteris & Kesisoglu 1960: 21. Polysemy: 'heavy / serious, important'.

103. NEAR

Ancient Ionic Greek (Herodotus) *ank^h-ú:* {ἀγχουῶ} (1), Ancient Attic Greek (Plato) *eng-ú-s* {ἐγγύς} (2), Modern Demotic Greek *kod'a* {κοντά} (3), Southern Tsakonian *kond'a* {κοντά} (3), Pharasa Greek *kond'a* {κονδά} (3), Cappadocian Greek (Aravan) *kond'a* {κονδά} (3).

References and notes:

Ancient Ionic Greek (Herodotus): Powell 1938: 3. This is the most frequent expression for adverbial 'near (local)' in Hdt. It can be used adverbially (6×) or as a preposition with genitive (16×). Examples for adverbial usage are:

1.157.1 "Pactyes, learning that an army sent against him was **approaching** [ἀγχουῶ εἶναι], was frightened and fled to Cyme", "Пактий же при вести о **приближении** [ἀγχουῶ εἶναι] высланного против него персидского войска в страхе бежал в Киму".

3.78.2 "The one that had caught up the bow found it was no use to him, as the antagonists were **close** [ἐόντων ἀγχουῶ] and jostling one another", "Тот, у кого был лук, не мог пустить его в ход, так как заговорщики были уже слишком **близко** [ἐόντων ἀγχουῶ] и теснили их".

3.85.3 "then bringing Darius' horse, he repeatedly led him **near** [ἀγχουῶ] the horse, bumping against the mare, and at last let the horse mount", "С наступлением ночи он привел за ворота одну из кобылиц, которую жеребец Дария более всего любил, крепко привязал ее и затем **подвел** [περιήγε ἀγχουῶ] к ней жеребца".

6.14.1 "Now when the Phoenician fleet came sailing against them, the Ionians put out to sea against them with their ships in column. When they drew **near** [ἀγχουῶ] and met each other in battle", "Итак, когда финикийские корабли напали, ионяне также выступили навстречу врагу, построив свои корабли в два ряда один за другим. Затем противники стали **сближаться** [ἀγχουῶ ἐγίνοντο] и вступили в бой".

8.37.1 "Now when the barbarians drew **near** [ἀγχουῶ] and could see the temple, the prophet", "Варвары между тем были уже **близко** [ἀγχουῶ ἤσαν] и издали могли видеть святилище".

9.49.3 "None indeed but the Lacedaemonians were posted near the spring, and it was far from the several stations of the other Greeks, whereas the Asopus was **near** [ἀγχουῶ]", "Правда, у этого источника стояли только одни лакедемоняне, а место, где расположились остальные эллины, было дальше от него и скорее **ближе** к Асопу [ὁ δὲ Ἀσωπὸς ἀγχουῶ]".

Some examples for prepositional usage are:

1.190.1 "The Babylonians sallied out and awaited him; and when he came **near** their city [ἀγχουῶ τῆς πόλιος] in his march, they engaged him, but they were beaten and driven inside the city", "Вавилоняне вышли из города с войском и ожидали Кира. Когда царь **подошел** к городу [ἐγένετο ἐλαύνων ἀγχουῶ τῆς πόλιος], вавилоняне

бросились в бой, но, потерпев поражение, были оттеснены в город".

2.130.2 "**Near** this cow [ἀγχοῦ τῆς βοῦς] in another chamber statues of Mycerinus' concubines stand", "**Близ** этой коровы [ἀγχοῦ τῆς βοῦς] в другом покое стоят статуи наложниц Микерина".

5.31.1 "it [*Naxos*] was otherwise a beautiful and noble island lying **near** Ionia [ἀγχοῦ Ἰωνίης]", "[Остров этот], правда, небольшой, но красивый и плодородный и находится **поблизости** от Ионии [ἀγχοῦ Ἰωνίης]".

5.63.4 "Anchimolius' tomb is at Alopecae in Attica, **near** to the Heraclium [ἀγχοῦ τοῦ Ηρακλείου] in Cynosarges", "в Алопеках в Аттике (**близ** храма Геракла [ἀγχοῦ τοῦ Ηρακλείου], что в Киносарге) есть могила Анхимолия".

A second candidate is πλησίος [Powell 1938: 308], which is used as a noun 'neighbour, other (vel sim.)' [2×] and in the form πλησίον 'near (adverb) [2×]; near (preposition with genitive) [2×]'. Examples for the adverbial usage (with one case of the prepositional usage):

4.111-112 "Therefore, after deliberation they [*the Scythians*] resolved by no means to slay them as before, but to send their youngest men to them, of a number corresponding (as they guessed) to the number of the women. They directed these youths to camp **near** the Amazons [πλησίον ἐκείνῶν] and to imitate all that they did; if the women pursued them, not to fight, but to flee; and when the pursuit stopped, to return and camp **near** [πλησίον στρατοπεδεύεσθαι] them [...] When the Amazons perceived that the youths meant them no harm, they let them be; but every day the two camps drew **nearer** [πλησιαιτέρω] to each other", "Тогда скифы решили на совете больше совсем не убивать женщин, а послать к ним приблизительно столько молодых людей, сколько было амазонок. Юношам нужно было разбить стан **поблизости** от амазонок [πλησίον ἐκείνῶν] и делать все, что будут делать те; если амазонки начнут их преследовать, то они не должны вступать в бой, а бежать. Когда же преследование кончится, то юноши должны опять **приблизиться** и вновь разбить стан [πλησίον στρατοπεδεύεσθαι] [...] Лишь только женщины заметили, что юноши пришли без всяких враждебных намерений, они оставили их в покое. Со дня на день оба стана все больше **приближались** [προσεχώρεον πλησιαιτέρω] один к другому".

Cf. also πέλας [Powell 1938: 298], which is used as a noun 'neighbour, other (vel sim.)' [3×] or as a preposition with genitive 'near to (local) [4×]; near (in time) [1×]'. Some examples on prepositional usage:

3.11.1 "the Persians had crossed the waterless country and encamped **near** the Egyptians [πέλας τῶν Αἰγυπτίων] intending to engage them", "Персы же прошли через безводную пустыню и расположились станом **вблизи** египтян [πέλας τῶν Αἰγυπτίων], чтобы сразиться с ними".

8.39.1 "Autonous' [*precinct*] **near** the Castalian spring [πέλας τῆς Κασταλίδης], under the Hyarapean Peak", "[x μμ] Автоноя же - **недалеко** от Кастальского источника [πέλας τῆς Κασταλίδης] у подножия крутого утеса Гиампии."

Cf. also σχεδόν [Powell 1938: 349] 'near to [1×]; almost [13×]' (normally in the collocation σχεδόν πάντες 'almost all') and ἐγγύς [Powell 1938: 96] 'near to (preposition with genitive) [2×]; near (metaphorically) [1×]'. Some examples are:

2.11.3 "the ends of these gulfs penetrated into the country **near** each other [σχεδόν ἀλλήλοισι], and but a little space of land separated them".

2.91.1 "there is a great city called Khemmis, in the Theban district, **near** the New City [ἐγγύς Νέης πόλιος]", "большой город Хеммис в Фиванской области **близ** Неаполя [ἐγγύς Νέης πόλιος]".

General Ancient Greek: ἐγγύς ~ σχεδόν ~ πλησίον ~ ἐγγύθεν ~ πέλας ~ ἄγχι (ἀγχοῦ) ~ and some others [Edwards 1914: 164; Yonge 1849: 330; LSJ]. ἐγγύθεν is unattested in Hdt.

Ancient Attic Greek (Plato): Brandwood 1976: 272. Used adverbially or as a preposition with genitive. Apparently, this is the basic expression for 'near' in Plato. Cf. the main examples for the direct meaning 'near (spatial)' (note especially the instances where ἐγγύς is opposed to the basic term πόρρω 'far'):

Laws 5.745c "he must divide up both the city itself and all the country into the twelve portions <...> He must mark off 5,040 allotments, and each of these he must cut in two and join two pieces to form each several allotment, so that each contains a **near** [ἐγγύς] piece and a distant [πόρρω] piece", "надо разделить на двенадцать частей и самый город,

и всю страну <...> Всех наделов устанавливается пять тысяч сорок. Каждый из них опять-таки делится на два участка: **близкий** [ἐγγύς] и дальний [πόρρω]; Laws 5.745e "each citizen must take as his share two dwellings, one **near** [ἐγγύς] the center of the country the other near the outskirts. Thus the settlement shall be completed", "Каждому гражданину следует отвести два жилища: одно - **близ** [ἐγγύς] срединной части государства, другое - на окраине"; Prot. 356c "Does not the same size appear larger to your sight when **near** [ἐγγύθεν], and smaller when distant [πόρρωθεν]?", "одно и то же по величине кажется вам на вид **вблизи** [ἐγγύθεν] больше, а вдали [πόρρωθεν] меньше, не так ли?"; Prot. 356e "Well now, if the saving of our life depended on the choice of odd or even, and on knowing when to make a right choice of the greater and when of the less - taking each by itself or comparing it with the other, and whether **near** [ἐγγύς] or distant [πόρρω] - what would save our life?", "А если бы благополучие нашей жизни зависело от правильного выбора между четным и нечетным - от того, что один раз правильно будет выбрать большее, а другой - меньшее независимо от того, больше оно само по себе или по сравнению с чем-нибудь другим, **вблизи** [ἐγγύς] ли оно находится или вдали [πόρρω], - то что сберегло бы нам жизнь? Не знание ли?"; Phaedo 113a "The third river flows out between these two, and **near** [ἐγγύς] the place whence it issues it falls into a vast region burning with a great fire and makes a lake larger than our Mediterranean sea"; Rep. 10.615d "For indeed this was one of the dreadful sights we beheld; when we were **near** [ἐγγύς] the mouth and about to issue forth and all our other sufferings were ended, we suddenly caught sight of him and of others, the most of them, I may say, tyrants", "когда после многочисленных мук были мы уже **недалеко** [ἐγγύς] от устья и собирались войти, вдруг мы заметили Ардия и еще некоторых".

The word ἐγγύς 'near' can also be used metaphorically, e.g.:

Apol. 38c "you see how old I am, how far advanced [πόρρω] in life and how **near** [ἐγγύς] death"; Soph. 234e "Therefore all of us elders here will try, and are now trying, to bring you as **near** [ἐγγύτατα] (to the truth) as possible without the sad experience", "Поэтому-то все мы здесь постараемся, да и теперь стараемся, подвести тебя к ней (к истине) как можно **ближе** [ἐγγύτατα] прежде, чем ты испытаешь такие воздействия".

A second candidate is the preposition/adverb πλησίον [Brandwood 1976: 749], but its meaning should rather be deemed as specifically 'next to, close', e.g.:

Prot. 315d "Prodicus was still abed, wrapped up in sundry fleeces and rugs, and plenty of them too, it seemed; and **near** [πλησίον] him on the beds hard by lay Pausanias from Cerames", "Продик был еще в постели, укрытый какими-то овчинами и покрывалами, а на одной из **соседних** [πλησίονς] с ним кроватей расположился керамеец Павсаний"; Phaedo 59d "We used to meet at daybreak in the court where the trial took place, for it was **near** [πλησίον] the prison", "Мы и до того - и я, и остальные - каждый день непременно навещали Сократа, встречаясь ранним утром подле суда, где слушалось его дело: суд стоит **неподалеку** [πλησίον] от тюрьмы"; Phaedo 117a "Thereupon Crito nodded to the boy who was standing **near** [πλησίον]", "Тогда Критон кивнул рабу, стоявшему **неподалеку** [πλησίον]"; Phaedrus 227b "Yes, at Epicrates' house, the one that belonged to Morychus, **near** [πλησίον] the Olympieum", "Да, у Эпикрата, в доме Морихия **близ** [πλησίον] храма Олимпийца".

The frequent adverb σχεδόν [Brandwood 1976: 856] normally means 'about, approximately', 'almost' and so on. The adverb πέλας [Brandwood 1976: 731] is normally used in the substantivized meaning 'neighbor(s)'. The adverbs ἐγγύθεν, ἄγχι (ἀγχοῦ) are not attested in Plato.

Modern Demotic Greek: Derived from the adjective *kod-ó-* {κοντός} 'short', cognate to late Ancient Greek *kont-ó-* ~ *kond-ó-* {κοντός, κονδός} 'short'.

Southern Tsakonian: Deffner 1923: 187; Kostakis 1986-1987, 2: 98; Vyatkina 2015: 60. Cognate to Modern Demotic *kod'a* {κοντά} 'near', late Ancient Greek *kont-ó-* ~ *kond-ó-* {κοντός, κονδός} 'short'. Tsakonian *kond'a* looks adapted from Demotic *kod'a* or at least influenced by it.

Distinct from the more specific adverb *ḏ'ípa* {δίπα} 'nearby' [Deffner 1923: 108; Kostakis 1986-1987, 1: 268], directly cognate to Modern Demotic *ḏ'ípla* {δίπλα} 'nearby', Ancient Greek *dípló-o-* {διπλόος} 'twofold, double'.

Pharasa Greek: Dawkins 1916: 611.

Cappadocian Greek (Aravan): Dawkins 1916: 611; Phosteris & Kesisoglu 1960: 30.

104. SALT

Ancient Ionic Greek (Herodotus) *ál-s* {ἄλς} (1), Ancient Attic Greek (Plato) *hál-s* {ἅλς}

(1), Modern Demotic Greek *al'at-i* {αλάτι} (1), Southern Tsakonian *'ac-i* {ἄτσι} (1), Pharasa Greek *a-s* {ἄς} (1), Cappadocian Greek (Aravan) *'al-a-s* {ἄλας} (1).

References and notes:

Ancient Ionic Greek (Herodotus): Powell 1938: 16. 15×. Some examples are:

2.62.1 "These lamps are saucers **full** [ἔμπλεα] of salt [ἄλος] and oil on which the wick floats, and they burn all night", "Светильники же эти - мелкие сосуды, наполненные [ἔμπλεα] **солью** [ἄλος] и маслом, на поверхности которых плавает свечильня".

4.185.2 "There [*in Libya*] is a mine of **salt** [ἄλος μέταλλον] on it every ten days' journey, and men live there", "Встречаются в пустыне через каждые десять дней пути все новые **соляные** копи [ἄλος μέταλλον] и у них людские поселения".

General Ancient Greek: ἄλς [Edwards 1914: 222; Yonge 1849: 420; LSJ].

Ancient Attic Greek (Plato): Brandwood 1976: 47. Cf. some examples:

Tim. 60d-e "the other, which blends well with the combinations which affect the sensation of the mouth, is that substance which is customarily termed 'beloved of the gods,' namely '**salt**' [ἄλων]", "Вторая же разновидность весьма хорошо включается во вкусовые ощущения рта и представляет собой **соль** [ἄλων]; это любезное богам тело, как именуют ее по обычаю"; "I recollect coming across a book by somebody, in which I found **Salt** [ἄλες] superbly lauded for its usefulness", "однажды мне попалась книжка одного мудреца, в которой превозносились полезные свойства **соли** [ἄλες]".

Modern Demotic Greek: Cognate to Ancient Greek *hal-át-i-o-n* {ἁλάτιον}, diminutive from the basic Ancient Greek term *hál-s* {ἄλς} 'salt'.

Southern Tsakonian: Deffner 1923: 56; Kostakis 1986-1987, 1: 43; Vyatkina 2015: 61. In [Vyatkina 2015], transcribed as *'ač-i*. Northern Tsakonian: *al'ac-i* {αλάτσι} 'salt'. Directly cognate to Modern Demotic *al'at-i* {αλάτι} 'salt', diminutive from Ancient Greek *hál-s* {ἄλς} 'salt'. Tsakonian *'ac-i* looks adapted from Demotic *al'at-i* or at least influenced by it.

Pharasa Greek: Dawkins 1916: 582. Originates from **al-a-s*.

Cappadocian Greek (Aravan): Dawkins 1916: 582; Phosteris & Kesisoglu 1960: 135.

105. SHORT

Ancient Ionic Greek (Herodotus) *brak^h-ú-* {βραχύς} (1), Ancient Attic Greek (Plato) *brak^h-ú-* {βραχύς} (1), Modern Demotic Greek *kod-'o-* {κοντός} (2), Southern Tsakonian *kond-'e* {κοντέ} (2), Cappadocian Greek (Aravan) *kond-'o* {κονδό} (2).

References and notes:

Ancient Ionic Greek (Herodotus): Powell 1938: 62. Polysemy: 'short (spatial) [7×] / shallow (of river) [3×]'. Some examples for the meaning 'short' are:

2.125.2 "When this, its first form, was completed, the workmen used **short** [βραχέων] wooden logs as levers to raise the rest of the stones", "После того как заложили первые камни [основания], остальные [для заполнения площадок] поднимали при помощи помостов, сколоченных из **коротких** [βραχέων] балок".

7.61.1 "they carried **short** [βραχέας] spears, long bows, and reed arrows, and daggers that hung from the girdle by the right thigh", "Еще у них были **короткие** [βραχέας] копья, большие луки с камышовыми стрелами, а, кроме того, на правом бедре с пояса свисал кинжал".

Cf. also the adjective σύντομος 'short (way), shortcut' [Powell 1938: 346]

General Ancient Greek: βραχύς ~ σύντομος [Edwards 1914: 233; Yonge 1849: 437; LSJ].

Ancient Attic Greek (Plato): Brandwood 1976: 163. Multiple attestations. Polysemy: 'short (spatial) / short (temporal) / insignificant / in a slight degree'. Cf. some examples:

Meno 82e-83a "Tell me, boy, do you say we get the double space from the double line? The space I speak of is not long [μακρόν] one way and **short** [βραχύ] the other, but must be equal each way like this one, while being double its size - eight square feet", "По-твоему выходит, что, если удвоить стороны, получается удвоенный квадрат? Я имею в виду не такую фигуру, у которой одна сторона длинная [μακρόν], а другая **короткая** [βραχύ], а такую, у которой все четыре стороны равны, как у этой, но только удвоенную, восьмифутовую"; Theaet. 172d "they do not care at all whether their talk is long [μακρόν] or **short** [βραχέων], if only they attain the truth", "если какой-нибудь побочный вопрос более придется им по душе, чем основной, не заботятся о том, долго [μακρόν] или **коротко** [βραχέων] придется им рассуждать, лишь бы только дойти до сути"; Soph. 263c "Now the second of my sentences about you is in the first place by sheer necessity one of the **shortest** [βραχυτάτων] which conform to our definition of sentence", "Вторая речь, которую я о тебе произнес, прежде всего в силу нашего определения, что такое речь, необходимо должна быть одною из самых **коротких** [βραχυτάτων]".

The adjective σύντομος is attested in the adverbial form συντόμως 'concisely, briefly' [Brandwood 1976: 852].

The adjective κοντός (κονδός) is not attested in Plato.

Modern Demotic Greek: Cognate to late Ancient Greek *kont-ó- ~ kond-ó-* {κοντός, κονδός} 'short' (not the basic term for this meaning).

Southern Tsakonian: Deffner 1923: 187; Kostakis 1986-1987, 2: 99; Vyatkina 2015: 61. Cognate to Modern Demotic *kod-ó-* {κοντός} 'short', Ancient Greek *kont-ó- ~ kond-ó-* {κοντός, κονδός} 'short'. Tsakonian *kond-é* looks adapted from Demotic *kod-ó-* or at least influenced by it.

Pharasa Greek: Not documented.

Cappadocian Greek (Aravan): Phosteris & Kesigoglu 1960: 30.

106. SNAKE

Ancient Ionic Greek (Herodotus) *óp^h-i-s* {ὄφις} (1), Ancient Attic Greek (Plato) *óp^h-i-s* {ὄφις} (1), Modern Demotic Greek *fið-i* {φίδι} (1), Southern Tsakonian *'uθ-i ~ 'uiθ-i* {οὔθι, οὔθι} (1), Pharasa Greek *fið-i* {φίδι} (1), Cappadocian Greek (Aravan) *ofir* {ὄφίρ} (1).

References and notes:

Ancient Ionic Greek (Herodotus): Powell 1938: 285. 24x. Some examples are:

1.78.1 "Meanwhile, **snakes** [ὄφίων] began to swarm in the outer part of the city; and when they appeared the horses, leaving their accustomed pasture, devoured them. When Croesus saw this he thought it a portent", "все окрестности города внезапно наполнились **змеями** [ὄφίων]. С появлением змей кони бросили пастбища и поедали змей. Это явление Крез счел божественным знамением, как это и было в действительности".

4.183.4 "They [*the cave-dwelling Ethiopians*] live on **snakes** [ὄφις] and lizards and such-like creeping things", "Эти пещерные жители поедают **змей** [ὄφις], ящериц и подобных пресмыкающихся".

8.41.2 "the Athenians say that a great **snake** [ὄφιν μέγαν] lives in the sacred precinct guarding the acropolis", "По рассказам афинян, в святилище на акрополе живет большая **змея** [ὄφιν μέγαν] - страж акрополя".

General Ancient Greek: ὄφις ~ δράκων [Edwards 1914: 238; Yonge 1849: 447; LSJ]. δράκων is unattested in Hdt.

Ancient Attic Greek (Plato): Brandwood 1976: 694. Cf. some examples:

Phaedo 112d "Some flow in on the side from which they flowed out, others on the opposite side; and some pass completely around in a circle, coiling about the earth once or several times, like **serpents** [ὄφεις]", "Иной раз исток и устье на противоположных сторонах, а иной раз - по одну сторону от середины той Земли. А есть и такие потоки,

что описывают полный круг, обвившись вокруг той Земли кольцом или даже несколькими кольцами, точно **змеи** [ὄφεις]; Rep. 2.358b "Thrasymachus seems to me to have given up to you too soon, as if he were a **serpent** [ὄφις] that you had charmed, but I am not yet satisfied with the proof that has been offered about justice and injustice", "Фрасимах, по-моему, слишком скоро поддался, словно **змея** [ὄφις], твоему заговору, а я все еще не удовлетворен твоим доказательством как той, так и другой стороны вопроса".

The noun δράκων is not used in Plato.

Modern Demotic Greek: Cognate to Ancient Greek *op^h-i-di-o-n* {ὀφίδιον}, diminutive from the basic Ancient Greek term *op^h-i-s* {ὄφις} 'snake'.

Southern Tsakonian: Deffner 1923: 272; Kostakis 1986-1987, 2: 372; Vyatkina 2015: 61. Directly cognate to Ancient Greek *op^h-i-s* {ὄφις} 'snake'.

Pharasa Greek: Dawkins 1916: 656; Andriotis 1948: 32.

Cappadocian Greek (Aravan): Dawkins 1916: 656; Phosteris & Kesisoglu 1960: 36. In other subdialects: Ghurzono *ofir* {ὀφίρ}, Potamia *fið* {φίδ}, Phloita, Silata *fiθ* {φίθ}, Axo, Ulaghatsh *fix* {φίχ}, Semendere *fiz* {φίζ} [Dawkins 1916: 656]. All cognate to the Ancient Greek diminutive *op^h-i-di-o-n* {ὀφίδιον} 'small snake'.

107. THIN

Ancient Ionic Greek (Herodotus) *lept-ó-* {λεπτός} (1), Ancient Attic Greek (Plato) *lept-ó-s* {λεπτός} (1), Modern Demotic Greek *lept-'o-* {λεπτός} (1), Southern Tsakonian *f^hten-'e* {φτενέ} (2) / *psil-'e* {ψιλέ} (3), Cappadocian Greek (Aravan) *f^hten-'o* {φτενό} (2).

References and notes:

Ancient Ionic Greek (Herodotus): Powell 1938: 207. Polysemy: 'thin (1D) [3×] / small (of cattle) [2×]'. Examples for the meaning 'thin (1D)' are:

7.36.2 "They left a narrow opening to sail through in the line of fifty-oared ships and triremes, that so whoever wanted to could sail by **small** craft [πλοίοισι λεπτοῖσι] to the Pontus or out of it", "Между укрепленными на якорях пентеконтерами и триерами они оставили промежуток для прохода любых **мелких** судов [πλοίοισι λεπτοῖσι] из Понта и в Понт".

3.47.3 "but what makes it worthy of wonder is that each thread of the breastplate, **fine** [λεπτή] as each is, is made up of three hundred and sixty strands, each plainly seen", "Самым удивительным в нем было то, что каждая отдельная завязка ткани, как она ни **тонка** [λεπτή], состояла из 360 нитей и все они видны".

8.107.2 "When the barbarians came near to the 'Girdle' in their course, they thought that certain **little** [λεπταί] headlands, which here jut out from the mainland, were ships, and they fled for a long way", "Когда во время плавания варвары были вблизи мыса Зостера, они приняли **небольшие** [λεπταί] утесы на материке, выступающие из воды, за неприятельские корабли и бежали от них в разные стороны на далекое расстояние".

Examples for the meaning 'small cattle' are:

1.133.1 "On this day, he thinks it right to serve a more abundant meal than on other days: oxen or horses or camels or asses, roasted whole in ovens, are set before the rich; the poorer serve the **lesser** kinds of cattle [λεπτά τῶν προβάτων]", "Люди богатые тогда подают на стол целиком зажаренного в печи быка, коня, верблюда или даже осла, а бедные выставляют лишь голову **мелкого** рогатого скота [λεπτά τῶν προβάτων]".

8.137.2 "There they served for wages as thetes in the king's household, one tending horses and another oxen. Perdicas, who was the youngest, tended the **lesser** flocks [λεπτά τῶν προβάτων]", "Старший сторожил коней, второй пас коров, а младший Пердикка ухаживал за **мелким** скотом [λεπτά τῶν προβάτων]".

Apparently this is the only word for 'thin (1D)' attested in Hdt. The correct equivalent for 'thin 2D' is unknown. Cf. also στενός 'narrow' 5× [Powell 1938: 336], applied to geographical items (gulf, peninsula etc.).

General Ancient Greek: ἕανός ~ λεπτός ~ ἀραιός ~ ἰσχνός [Edwards 1914: 261; Yonge 1849: 483; LSJ]. ἕανός, ἀραιός, ἰσχνός are unattested in Hdt.

Ancient Attic Greek (Plato): Brandwood 1976: 534. Polysemy: 'thin 3D / thin 2D / small, fine'. Cf. some examples:

Crat. 389b "Then whenever he has to make a shuttle for a **light** [λεπτόν] or a thick garment", "А посему, если нужно сделать челнок для **легкой** [λεπτόν] ткани, либо для плотной, льняной, шерстяной, или какой-нибудь другой"; Rep. 7.523d "Each one of them appears to be equally a finger, in this respect it makes no difference whether it is observed as intermediate or at either extreme, whether it is white or black, thick or **thin** [λεπτός], or of any other quality of this kind", "Каждый из них одинаково является пальцем - в этом отношении между ними нет никакой разницы, все равно, смотришь ли на его середину или край, белый ли он или черный, толстый или **тонкий** [λεπτός] и так далее"; Tim. 59b "And the kind which closely resembles gold in its particles but has more forms than one, and in density is more dense than gold, and partakes of small [ὀλίγον] and **fine** [λεπτόν] portions of earth", "Среди всего того, чему только что было дано название плавких жидкостей, есть и то, что родилось из самых **тонких** [λεπτόν] и самых однородных [ὀλίγον] частиц, а потому плотнее всего".

The adjective ἰσχνός [Brandwood 1976: 468] means 'lean (of person)'. The adjectives ἕανός, ἀραιός are not attested in Plato.

Modern Demotic Greek: Polysemy: 'thin 2D / thin 1D'. Cognate to the basic Ancient Greek term *lept-ó-* {λεπτός} 'thin'.

Southern Tsakonian: Deffner 1923: 386; Kostakis 1986-1987, 3: 318.

Two adjectives with the meaning 'thin' are quoted in [Deffner 1923; Kostakis 1986-1987] without additional semantic specifications:

1) *ften-'e* {φτενέ} [Deffner 1923: 386; Kostakis 1986-1987, 3: 318]. According to Kostakis' Southern Tsakonian examples, *ften-'e* could mean specifically 'thin 2D': "thin leaf", "thin flat bread", also "fine chopped straw" and "svelte goat". Cognate to Modern Demotic *ften-'o-* {φτενός} 'thin', further to Ancient Greek *pte:n-ó-* {πτηνός} (Doric *pta:n-ó-* {πτανός}) 'flying, winged'.

2) *psil-'e* {ψιλέ} [Deffner 1923: 400; Kostakis 1986-1987, 3: 376]. According to Kostakis' Southern Tsakonian examples, *psil-'e* could mean specifically 'thin 1D': "thin thread", "thin string", also "thin voice". Cognate to Modern Demotic *psil-'o-* {ψιλός} 'small, fine / thin', further to Ancient Greek *psil-ó-* {ψιλός} 'bare, uncovered'.

We treat *ften-'e* and *psil-'e* as synonyms. It must be noted that both Tsakonian adjectives look adapted from Demotic or at least influenced by it. Deffner 1923: 400; Kostakis 1986-1987, 3: 376.

Pharasa Greek: Not documented.

Cappadocian Greek (Aravan): Phosteris & Kesisoglu 1960: 44. Glossed as 'λεπτός, ψιλός' without further specifications. Cognate to Modern Demotic *ften-'o-* {φτενός} 'thin', further to Ancient Greek *pte:n-ó-* {πτηνός} (Doric *pta:n-ó-* {πτανός}) 'flying, winged'.

Distinct from *psel-'o* {ψελό}, glossed as '1. ψηλός, 2. λεπτός' in [Phosteris & Kesisoglu 1960: 46], i.e., 'high, tall; thin'. Apparently this is a more specific term than *ften-'o* {φτενό}.

108. WIND

Ancient Ionic Greek (Herodotus) *áne-m-o-s* {ἀνεμος} (1), Ancient Attic Greek (Plato) *áne-m-o-s* {ἀνεμος} (1), Modern Demotic Greek *a'er-a-s* {αέρας} (2), Southern Tsakonian *a'er-a* {ἀέρα} (2), Pharasa Greek *'anem-o-s* {ἀνεμος} (1), Cappadocian Greek (Aravan) *'anom-o-s* {ἀνομος} (1).

References and notes:

Ancient Ionic Greek (Herodotus): Powell 1938: 25. Polysemy: 'wind [ca. 30×] / points of the compass [38×]'. This is the generic term for 'wind' in Hdt. Some examples are:

1.19.1 "the fire set in the crops, blown by a **strong wind** [ἀνέμω], caught the temple of Athena", "Лишь только

запылали нивы, огонь, подхваченный **ветром** [ἀνέμῳ], перекинулся на храм Афины".

1.131.2 "they [*the Persians*] sacrifice also to the sun and moon and earth and fire and water and **winds** [ἀνέμοισι], "Совершают они [*τη ρηι*] жертвоприношения также солнцу, луне, земле, огню, воде и **ветрам** [ἀνέμοισι]".

2.25.1 "the air is always clear in that region [*in the inland parts of Libya*], the land warm, and the **winds** [ἀνέμων] cool", "при всегда ясном небе земля там [*ε νε ρ η ηι Λιβυιι*] нагрета и нет холодных **ветров** [ἀνέμων]".

7.193.1 "The barbarians, when the **wind** [ἀνεμος] ceased and the waves no longer ran high, put to sea and coasted along the mainland", "Варвары же, лишь только стих **ветер** [ἀνεμος] и улеглось волнение, спустили на воду свои корабли и поплыли вдоль побережья материка".

Cf. also πνεῦμα 5× [Powell 1938: 309], which rather means 'strong wind' than 'wind' in general. E.g.:

2.111.1 "the Nile came down in such a flood as there had never been, rising to a height of thirty feet, and the water that flowed over the fields was roughened by a **strong wind** [πνεύματος]", "В то время вода в реке поднялась очень высоко, локтей до 80, так что затопила поля. Затем поднялась **буря** [πνεύματος] и река разбушевалась".

4.152.2 "they then put out to sea from the island and would have sailed to Egypt, but an easterly wind [ἀπτηλιώτῃ ἀνέμῳ] drove them from their course, and [*the strong wind*] [πνεῦμα] did not abate until they had passed through the Pillars of Heracles", "Однако восточным ветром [ἀπτηλιώτῃ ἀνέμῳ] их отнесло назад, и так как **буря** [πνεῦμα] не стихала, то они, миновав Геракловы Столпы, с божественной помощью прибыли в Тартесс".

General Ancient Greek: ἀνεμος ~ πνοή ~ πνεῦμα ~ ἄημα [Edwards 1914: 292; Yonge 1849: 527; LSJ]. πνοή, ἄημα are unattested in Hdt.

Ancient Attic Greek (Plato): Brandwood 1976: 71. Cf. some examples:

Phaedo 58b-c "and sometimes, when contrary **winds** [ἀνεμοι] detain it (the ship), this takes a long time", "А плавание иной раз затягивается надолго, если задуют противные **ветры** [ἀνεμοι]"; Phaedo 77d-e "You have the childish fear that when the soul goes out from the body the **wind** [ἀνεμος] will really blow it away and scatter it, especially if a man happens to die in a high wind [πνεύματι] and not in calm weather", "(вы) испытываете детский страх, как бы и вправду **ветер** [ἀνεμος] не разнес и не рассеял душу, когда она выходит из тела, - в особенности если человеку выпало умирать не в тихую погоду, а в сильную бурю [πνεύματι]"; Theaet. 152b "Is it not true that sometimes, when the same **wind** [ἀνέμου] blows, one of us feels cold, and the other does not?", "Разве не бывает иной раз, что дует один и тот же **ветер** [ἀνέμου], а кто-то мерзнет при этом, кто-то - нет?".

The noun πνεῦμα [Brandwood 1976: 751] apparently has the specific meaning 'blast, gale' (further 'breath'), as can be seen from the example:

Crat. 410b "But is air called ἀήρ because it raises (αἴρει) things from the earth, or because it is always flowing (ἀεὶ ῥεῖ), or because **wind** [πνεῦμα] arises from its flow? The poets call the **winds** [πνεύματα] ἀήτας, 'blasts', "А вот воздух (αἴρ), Гермоец, разве не от того ли, что что-то воздымает (αἴρει) от земли, называется воздухом? Или, может быть, оттого, что он находится в вечном течении (αεὶ ρεῖ)? Или потому, что от его течения возникают **ветры** [πνεῦμα], а **ветры** [πνεύματα] поэты называют дуновениями (ἀήται)?".

Cf. some other contexts with πνεῦμα :

Phaedo 70a "They fear that when the soul leaves the body it no longer exists anywhere, and that on the day when the man dies it is destroyed and perishes, and when it leaves the body and departs from it, straightway it flies away and is no longer anywhere, scattering like a **breath** [πνεῦμα] or smoke", "Они опасаются, что, расставшись с телом, душа уже нигде больше не существует, но гибнет и уничтожается в тот самый день, как человек умирает. Едва расставшись с телом, выйдя из него, она рассеивается, словно **дыхание** [πνεῦμα] или дым, разлетается, и ее уже решительно больше нет"; Phaedo 77d-e see above; Tim. 49b-c "First of all, we see that which we now call "water" becoming by condensation, as we believe, stones and earth; and again, this same substance, by dissolving and dilating, becoming **breath** [πνεῦμα] and air; and air through combustion becoming fire; and conversely, fire when contracted and quenched returning back to the form of air and air once more uniting and condensing into cloud and mist; and issuing from these, when still further compressed, flowing water; and from water earth and stones again", "Но возьмем для начала хотя бы то, что мы теперь называем водой: когда она спущается, мы полагаем, что видим рождение камней и земли, когда же она растекается и разрезается, соответственно рождаются **ветер** [πνεῦμα] и воздух, а

последний, возгораясь, становится огнем; затем начинается обратный путь, так что огонь, стусившись и угаснув, снова приходит к виду воздуха, а воздух опять собирается и сгущается в облака и тучи, из которых при дальнейшем уплотнении изливается вода, чтобы в свой черед дать начало земле и камням".

The noun πνοή [Brandwood 1976: 751] is attested once, apparently in the meaning 'breath'; the noun ἄημα is not attested in Plato.

Modern Demotic Greek: Cognate to Ancient Greek *aēr*, oblique *aēr-* {ἀήρ, ἄερος} 'air / mist, haze'.

Southern Tsakonian: Deffner 1923: 9; Kostakis 1986-1987, 1: 30. Cognate to Modern Demotic *a'ēr-a-s* {ἀέρας} 'wind', further to Ancient Greek *aēr* {ἀήρ} 'air'. Tsakonian *a'ēr-a* looks adapted from Demotic *a'ēr-a-s* or at least influenced by it. In [Vyatkinā 2015: 61], only the Modern Demotic loanword *a'ēr-a-s* 'wind' is quoted for Prastos.

A second candidate is Southern Tsakonian *'anem-o* {ἄνεμο}, glossed as generic 'wind' in [Deffner 1923: 25], but specified as 'strong wind, harmful wind' in [Kostakis 1986-1987, 1: 80]. Cognate to the basic Ancient Greek term *áne-m-o-s* {ἄνεμος} 'wind'.

Pharasa Greek: Dawkins 1916: 584; Andriotis 1948: 54.

Cappadocian Greek (Aravan): Dawkins 1916: 584; Phosteris & Kesisoglu 1960: 19. In other subdialects: Fertek, Ulaghatsh *'anom-o-s* {ἄνομος}, Semendere *'anum-u-s* {ἄνουμους} 'wind' [Dawkins 1916: 584; Kesisoglu 1951: 66].

Apparently this is a case when lexicostatistical discrepancies among subdialects can be traced. For the Axo subdialect, two words for 'wind' are documented: *'anom-o-s* {ἄνομος} [Mavrokhalividis & Kesisoglu 1960: 95] and *ṭiry-'o-s* {κιρjός} [Mavrokhalividis & Kesisoglu 1960: 104], but only *ṭiry-'o-s* {κιρjός} is found in the available instances: "The wind was blowing" [Mavrokhalividis & Kesisoglu 1960: 87], "The wind has stopped" [Mavrokhalividis & Kesisoglu 1960: 104], "The wind has broken all poplar branches" [Mavrokhalividis & Kesisoglu 1960: 123], "The marrow squash dangled on the tree was knocking in the wind" [Mavrokhalividis & Kesisoglu 1960: 189]. Thus *ṭiry-'o-s* {κιρjός} seems to have become the basic term in Axo. Similarly for the Misti subdialect, *ṭiry-'o-s* {κιρjός} is offered as the word for 'wind' in [Dawkins 1916: 614]. The original meaning of *ṭiry-'o-s* is 'cold (subst.)' as retained in other subdialects (see sub 'cold').

109. WORM

Ancient Ionic Greek (Herodotus) *ewl-é:* {εὐλή} (1), Modern Demotic Greek *skul'it̥-i* {σκουλήκι} (2), Southern Tsakonian *k^hoak-a* {κῶακα} (2), Cappadocian Greek (Aravan) *skul'ik* {σκουλήκ} (2).

References and notes:

Ancient Ionic Greek (Herodotus): Powell 1938: 152. 2x. Examples are:

3.16.4 "this is why they embalm the corpse, that it may not lie and feed **worms** [εὐλέων]", "По этой-то причине египтяне и бальзамируют покойника, чтобы он не был съеден в земле **червями** [εὐλέων]".

4.205 "But Pheretime did not end well, either. For as soon as she had revenged herself on the Barcaeans and returned to Egypt, she met an awful death. For while still alive she teemed with **maggots** [εὐλέων]", "Но и Феретима не кончила свою жизнь благополучно. По возвращении в Египет, отомстив баркейцам, она умерла лютой смертью. Ибо ее тело еще заживо сгнило от кишасщих в нем **червей** [εὐλέων]".

General Ancient Greek: σκῶληξ ~ εὐλή [Edwards 1914: 295; Yonge 1849: 532; LSJ]. σκῶληξ is unattested in Hdt.

Ancient Attic Greek (Plato): Worms are not mentioned in Plato. The nouns σκῶληξ, εὐλή are not attested in Plato.

Modern Demotic Greek: Cognate to Ancient Greek *skó:lek-i-o-n* {σκῶληκιον}, diminutive from the basic Ancient Greek term *skó:lek-s* {σκῶληξ} 'worm, earthworm'.

Southern Tsakonian: Deffner 1923: 209; Kostakis 1986-1987, 2: 155, 3: 161; Vyatkinā 2015: 61. A generic term for 'worm' incl. 'earthworm'. Tsakonian *k^hoak-* directly cognate to Ancient Greek *skó:lek-s* {σκῶληξ} 'worm, earthworm' (with Doric *a:* for *e:*).

Pharasa Greek: Not documented.

Cappadocian Greek (Aravan): Phosteris & Kesisoglu 1960: 40. Apparently a generic term for worms. The same in the Axo subdialect: *skol'ek* {σκωλέκι}, with an interesting polysemy: 'worm (in general) / louse' [Mavrothalividis & Kesisoglu 1960: 121].

110. YEAR

Ancient Ionic Greek (Herodotus) *ét-os* {ἔτος} (1), Ancient Attic Greek (Plato) *eni=awtó-s* {ἐνιαυτός} (2), Modern Demotic Greek *xr'on-o-s* {χρόνος} (3), Southern Tsakonian *xr'on-e* {χρόνε} (3), Pharasa Greek *xr'on-o-s* {χρόνος} (3), Cappadocian Greek (Aravan) *xr'on-o* ~ *xr'on-o-s* {χρόνο(ς)} (3).

References and notes:

Ancient Ionic Greek (Herodotus): Powell 1938: 151. Attested *ca.* 130× in the direct meaning. Some examples are:

1.190.2 "There they had stored provisions enough for very many **years** [ἔτέων]", "запасишь продовольствием на очень много **лет** [ἔτέων]".

2.93.6 "Where these [*fishes*] probably come from, I believe that I can guess. When the Nile falls, the fish have dropped their eggs into the mud before they leave with the last of the water; and when in the course of time the flood comes again in the following **year** [ἔτεος], from these eggs at once come the fish", "Откуда появляются эти рыбки, я думаю, можно понять. Когда в предшествующем **году** [ἔτεος] вода в Ниле спадает, рыба мечет икру в ил и затем уходит с последней водой. Через некоторое время вода снова возвращается, и из этих икринок тотчас появляются рыбки".

A second candidate is ἐνιαυτός 'year' [Powell 1938: 122], but this is significantly less frequent than ἔτος (*ca.* 25×). Some examples are:

1.67.5 "These men are those citizens who retire from the knights, the five oldest each year. They have to spend the **year** [ἐνιαυτόν] in which they retire from the knights being sent here and there by the Spartan state, never resting in their efforts", "Эти-то агатоерги - старейшие граждане числом пять - ежегодно выходят из сословия всадников. В **течение того года** [ἐνιαυτόν], когда они выходят из всаднического сословия, они должны быть наготове постоянно выполнять обязанности послов в разных местах для Спарты".

1.74.2 "They were still warring with equal success, when it happened, at an encounter which occurred in the sixth year [ἔτει], that during the battle the day was suddenly turned to night. Thales of Miletus had foretold this loss of daylight to the Ionians, fixing it within the **year** [ἐνιαυτόν] in which the change did indeed happen", "Так с переменным успехом продолжалась эта затяжная война, и на шестой год [ἔτει] во время одной битвы внезапно день превратился в ночь. Это солнечное затмение предсказал иониянам Фалес Милетский и даже точно определил заранее **год** [ἐνιαυτόν], в котором оно и наступило".

General Ancient Greek: ἔτος ~ ἐνιαυτός [Edwards 1914: 298; Yonge 1849: 534; LSJ].

Ancient Attic Greek (Plato): Brandwood 1976: 352. There are two rather frequent words for 'year' in Plato: ἐνιαυτός [Brandwood 1976: 352] and ἔτος [Brandwood 1976: 402]. They seem to be fully synonymous, as suggested by the following context:

Crat. 410c-d "The seasons, Socrates, and the two words for **year** [ἐνιαυτός καὶ ἔτος] <...> The two words for **year**, ἐνιαυτός and ἔτος, are really one", "Времена года, Сократ. А также два слова: '**годы**' [ἐνιαυτός] и '**лета**' [ἔτος] <...> А '**годы**' [ἐνιαυτός] и '**лета**' [ἔτος], думаю, есть нечто единое".

Statistically, however, ἐνιαυτός and ἔτος tend to be in complementary distribution by number: ἐνιαυτός is normally used in sg., whereas ἔτος is normally used in pl. (it does not mean that the former one is totally prohibited in pl. and the latter one - in sg.). Because of this, we fill the slot with ἐνιαυτός.

Cf. some examples for ἐνιαυτός [Brandwood 1976: 352]:

Stat. 298e-299a "When the **year** [ἐνιαυτός] of office has passed for each set of rulers, there will have to be sessions of courts in which the judges are chosen <...> anyone who pleases can bring against the captains an accusation for failure to command the ships during the **year** [ἐνιαυτὸν] in accordance with the written laws or the ancestral customs", "Когда исполнится **год** [ἐνιαυτός] правления каждого из правителей, надо, созвав судилище, состоящее либо большей частью из богатых людей, либо из представителей народа <...> каждый желающий может их обвинить в том, что в течение **года** [ἐνιαυτὸν] они водили суда, не следуя ни предписаниям, ни древним обычаям предков"; Criti. 116c "Thither also they brought **year by year** [κατ' ἐνιαυτὸν] from all the ten allotments their seasonable offerings to do sacrifice to each of those princes", "в честь этого **ежегодно** [κατ' ἐνιαυτὸν] каждому из них изо всех десяти уделов доставляли сюда жертвенные начатки"; Rep. 7.527d "for quickness of perception about the seasons and the courses of the months and the **years** [ἐνιαυτῶν] is serviceable, not only to agriculture and navigation, but still more to the military art", "потому что внимательные наблюдения за сменой времен года, месяцев и **лет** [ἐνιαυτῶν] пригодны не только для земледелия и мореплавания, но не меньше и для руководства военными действиями".

Cf. some examples for ἔτος [Brandwood 1976: 402]:

Phaedo 58b "Now the Athenians made a vow to Apollo, as the story goes, that if they were saved they would send a mission every **year** [ἔτους] to Delos", "А афиняне, как гласит предание, дали тогда Аполлону обет: если все спасутся, **ежегодно** [ἐκάστου ἔτους] отправлять на Делос священное посольство"; Gorg. 448a "I may add that nobody has asked me anything new for many years [ἔτων] now", "я утверждаю, что ни разу за много лет [ἔτων] никто не задал мне вопроса, который бы меня озадачил"; Stat. 307e-308a "in a few **years** [ἔτεσιν] they and their children and the whole state often pass by imperceptible degrees from freedom to slavery", "часто незаметно для себя самих их дети и все их государство за несколько **лет** [ἔτεσιν] попадают в рабство".

Modern Demotic Greek: Polysemy: 'year / time'. Cognate to Ancient Greek *k^hrón-o-s* {χρόνος} 'time / a definite time, period / year'.

This term competes with literary *et-os* {έτος} 'year', which is less frequently used; cognate to the basic Ancient Greek term *et-os* {έτος} 'year'.

Southern Tsakonian: Deffner 1923: 396; Kostakis 1986-1987, 3: 362; Vyatkina 2015: 61. Cognate to Modern Demotic *xr'on-o-s* {χρόνος} 'year', Ancient Greek *k^hrón-o-s* {χρόνος} 'time'. Tsakonian *xr'on-e* looks adapted from Demotic *xr'on-o-s* or at least influenced by it.

Pharasa Greek: Dawkins 1916: 662.

Cappadocian Greek (Aravan): Dawkins 1916: 662; Phosteris & Kesisoglu 1960: 191.