

Κνύζα (Theoc.) = κόνυζα; hence Bov. κλίζα, etc., elsewhere only Corfu krúsa 'publicaria' (Rohlf's); demotic (ά)κόνυζα. The priority, κνύζα or κόνυζα, is doubtful (Frisk). The Bov. and Corfu forms have treatments of κν- for which compare forms of κνίδη, and κόνυζα could be thought to have an epenthetic vowel, accented like ἀκόμα from ἀκμήν, q.v., differing from Otr. kinída from κνίδη. The loss of an accented vowel would also be somewhat surprising. Byzantios, for whom ἀκόνυζον is the form in Attica, demotic κορυζόχορτον and other words, compares κόρυζα, which is not without interest.

Κνύζα 'wrinkled' see LA.

Κόβαλος: the late-attested but probably original (non-Attic) sense 'porter' (LSJ, Frisk) is the one found in mod. κουβαλώ 'transport', -ητής, etc. Add to LSJ SB 9699.336 ὄνων ἢ κοβαλευόντων κόπρον εἰς Ἡδύλ(ου).

Κόβαρος· ὄνος (Hsch.), 'woodlouse', see Frisk, and Kukules Hsch. 33f.

Κοιτάζω (koine) 'encamp', 'bivouac', is illustrated by the mod. sense 'look at' 'observe', through 'keep

watch'. False etymologies led to the mod. spelling κοιτάζω. (238)

The transition is illustrated by Plb. 10.15.9 συναθροίσαντες εἰς τὴν ἀγορὰν τὰ διεσπαρμένα κατὰ σημαίας ἐπὶ τούτων κοιτάζεσθαι, N.B. as opposed to οἱ μὲν ἐπὶ τῆς παρεμβολῆς ἔμενον, not then 'encamp' with LSJ; also POxy. 1.c. of an ἀλωνοφύλαξ.

Κοιτάζω 'put to bed' is dialect, details in LA.

Cf. ἐκ-, παρα-, προ-κοιτέω 'keep watch' in LSJ.

In Carpathos the verb is not used = βλέπω, but only of 'going to rest', esp. of birds, which confirms the accepted derivation. Κοίτη is frequent of fowls, 'roost'. So also in the 'Old Athenian' group and elsewhere.

Κόκκινος gives the demotic for 'red', replacing ἐρυθρός. With Pontic 'beautiful' as well as 'red' compare Russ. krasny 'red', 'beautiful'. Because of the proximity of Pontic to the Slavonic languages their influence cannot be ruled out.

Κόκκοναι· οἱ πυρῆνες τῶν ἐλαιῶν (Hsch.).

Latte compares mod. κουκουνάρι, which is the seed of a pine or fir (Lex.Pr.). Kukules reads κοκκῶναι, cf.