

## Appendix

Lexicon	Lexicographic information
Abicar	In DCPL, the Madeiran meaning of the term is not documented and in <i>Priberam</i> the standard meaning is mainly related to the navy. The definitions in Madeiran vocabularies are: ‘to jump’ and ‘to kill oneself’ (Silva 1950); ‘to rush’ or ‘to precipitate’ (Sousa 1950); ‘to jump’ and ‘to like something very much’ (Caldeira 1993 [1961]); ‘throw, drop, lie on the floor’ (Pestana 1970). Santos (2007) documents <i>abicar-se</i> as ‘to commit suicide’. In Teixeira (2015), the verb means ‘throw yourself or shoot yourself’, but also ‘to fall’, ‘to drop’ and ‘spending a lot of money’ (the last two different meanings were registered in Funchal). In <i>Tesouro</i> , we find the meanings ‘to precipitate’ and ‘to jump’, with information from fishermen that the sea peaks throw the boats and make them fall, mentioning Monteiro 1950; with the variants <i>abicare</i> ‘drop something on the floor’ and <i>abicar-se</i> ‘to precipitate’ and ‘to jump’ (Nunes 1965 and Rezende 1961). In Galicia, the sense of the word is also related to the navy, while the semantic field in Madeira is humans (physical, psychological and behavioural aspects) and movements/actions.
Aboseirado/ emboseirado	This word is not endorsed in DCPL or in <i>Priberam</i> and the forms and definitions in Madeiran vocabularies are: <i>emboseirar</i> ‘taking a seat as a fat person’, ‘be extended to rest’ and ‘rack up nonsense stuff’ (Silva 1950); <i>emboseirado</i> ‘seated without doing anything’ (Caldeira 1993); <i>embuzeirar</i> , used for ‘a very nourished person when sitting’ (Pestana 1970). In Santos (2013), <i>aboseirar-se</i> is ‘to sit’, ‘do nothing’ and ‘to rest’. Teixeira (2015) notes <i>abuseirar[-se]/embuzeirar[-se]</i> , graphic variants of <i>aboseirar/emboseirar</i> , meaning ‘to sit’ or ‘settle down’, but also ‘lie down, do nothing’, ‘crouch’. This lexical item does not appear in <i>Tesouro</i> .
Açacanhhar/ assacanhhar	In DCPL and in <i>Priberam</i> , there is the form <i>acalcanhar</i> with the same denotational and non-denotational senses. In Madeiran vocabularies the documented definition is ‘tread with your feet’ (Sousa 1950). In Santos (2007), <i>assacanhhar</i> has the figurative sense of ‘step on’, meaning ‘to humiliate’, but also the denotational sense. Santos (2013) notes the same form with the same sense, ‘step on, put your foot on something or someone’. In Teixeira (2015), <i>açacanhhar/assacanhhar</i> is ‘to step on’ and ‘to mistreat someone’, but also ‘to encourage’. In <i>Tesouro</i> , there is the form <i>açacanhhar/pisar aos pés</i> (Barros 2006) in mainland Portugal; <i>assacanhhar</i> meaning <i>ganhar a custo</i> (‘earn at cost’), also in mainland Portugal (Barros 2006); in Madeira, <i>assacanhhar</i> means <i>pisar</i> (‘to step’), with the variant <i>assacanhare</i> , denominating <i>pisar as uvas</i> (‘tread grapes’), Nunes (1965).
Arriota	In DCPL, <i>arriosca</i> means ‘game with little stones’ and ‘cunning manoeuvre to trick someone’. In <i>Priberam</i> , the standard meanings of the word are ‘intrigue’ and ‘deception’. The form <i>arriota</i> is document for Brazil, denominating ‘the work to get rubber tree latex’. In Madeiran vocabularies, we find the term <i>arriosca</i> documented as <i>esparrela</i> (‘trap’) and <i>temporal</i> (‘storm’, in Caniçal) (Pestana 1970). The word is not recorded in <i>Tesouro</i> .
Asservado	In DCPL and in <i>Priberam</i> there is the term <i>asseverar</i> , meaning ‘affirm, certify, ensure’. The definitions in Madeiran vocabularies are: ‘prudent, compliant, well-behaved’ (Silva 1950); <i>asservar</i> ‘preserve: calm, reassure’ (Sousa 1950 and Caldeira 1993). In <i>Tesouro</i> , we find the form <i>asservado</i> ‘comforted, peaceful’, in Medeiros (1964), as a dialect variant of the headword <i>asservado</i> , with a similar meaning to Madeira. The location is S. Miguel/Azores and the semantic field is humans (physical, psychological, and behavioural aspects).
Atrapichar	The definitions in Madeiran vocabularies are: ‘accumulate meaningless things, to ruin, bothered with many chores’ (Silva 1950) and <i>atrapichado</i> ‘loaded’ (Pestana 1970). In DCPL, in <i>Priberam</i> and in <i>Tesouro</i> the word is not documented.
Azougar/azoigar/azagar	In DCPL, the term <i>azougado</i> defines the quality of an ‘alive, restless, frivolous, pretentious or vain person’ and informs that in Brazil it is a person of ‘bad

	<p>temper'. There is also the word registration of <i>azougar</i> 'mix with butcher, make alive or restless', indicating the regionalisms of Beiras in mainland Portugal, 'become weak', of the Azores 'rot (of a fruit)', and of Madeira 'die (of an animal)'. In <i>Priberam</i>, the denotational standard meanings of <i>azougar</i> are: 'mix with butcher, amalgamate and wither', also giving dialectal information from the Azores and Madeira. The definitions in Madeiran vocabularies are: 'die (of an animal)' (Silva 1950; Sousa 1950, and Pestana 1970, with the form <i>azoigar</i>). In <i>Tesouro</i>, we have <i>azoigar</i> with the phonetic variant <i>azougar</i>, meaning 'to rot', in Mendonça (1962), and in Medeiros (1964) it is documented as a word from the Azores/S. Miguel. To Madeira, the dialect form <i>azoigar</i> is recorded as 'to die (of animals)', in Nunes (1965) and in Rezende (1961). It is also documented in Macedo (1939), informing that the word can be used for humans. Teixeira (2015) documents the three phonetic variants also with the meaning 'to die (of animals)'.</p>
Bambote	<p>The term is documented in <i>Priberam</i> as the man that goes on board ships to sell products from the island. The definitions in Madeiran vocabularies are: 'small boat with regional products intended to be sold on board Funchal ships' (Silva 1950), and the name of the 'trade on board ships' (Caldeira 1993 and Pestana 1970). This author includes the term <i>bomboteiro</i>, 'the man who exercises <i>bombote</i>', registering the phonetic variant <i>bamboteiro</i> (with the same alteration of <i>bambote</i> from <i>bombote</i>). In Santos (2013), <i>bambote</i> is a 'silly relaxed person (for being sloppy)'. In <i>Tesouro</i>, we find the form <i>bamboteiro</i> as dissimilation of <i>bomboteiro</i> (Macedo 1939), and <i>bombote</i> according to Cândido de Figueiredo, Artur Sarmiento and Gonçalves (1956).</p>
Bisalho/bizalho	<p>The standard meanings of the word, in DCPL and in <i>Priberam</i>, are 'small amount', 'purse or bag', registering Madeira word meanings of 'chick' and 'little boy'. In DRA, <i>bisalho</i> is documented without a specification of its meaning. The definitions in Madeiran vocabularies are: 'chick, little thing, child' (Silva 1950; Sousa 1950, and Pestana 1970), and 'child vagina' (Caldeira 1993). In <i>Tesouro</i>, the headword <i>bisalho</i> is documented in North Portugal with the sense of little bag but also as infant formula. The recorded meaning from Madeira is 'chick' (Nunes 1965, and Macedo 1939) and 'child' (Rezende 1961), with the graphic variant <i>bizalho</i>.</p>
Burquilha/broquilha	<p>The definitions in Madeiran vocabularies are: 'individual from the countryside/asshole/individual in rude ways/scruffy and with understated manners' (Silva 1950; Sousa 1950, and Caldeira 1993); with the forms <i>bruquilha</i>, 'person with very brusque ways', and <i>bruquilhos</i>, 'the natives of Porto da Cruz parish', indicating that it is also used as a generic term to designate the inhabitants of any of the other parishes in the north of the island (Pestana 1970).</p>
Busico/ buzico	<p>The word exists only in Madeira and is recorded in <i>Priberam</i> denoting a little child as a Madeiran regionalism. As we can see through the evolution of the word <i>bisalho</i> (above), this word started to denominate a 'child' and 'little' in co-occurrence with the term <i>busico</i>, with the same meaning. The definitions in Madeiran vocabularies are: 'little thing' and 'child' (Silva 1950); 'little (child, animal or thing)' (Sousa 1950, and Caldeira 1993); 'little dog' and, in a pejorative sense, 'little child', also with the dialect form <i>buseco</i> for a 'little dog' (Pestana 1970). In Teixeira (2015), <i>buzico/buseco</i> is a 'little child' and a 'little dog'. In <i>Tesouro</i>, the name appears with the headword <i>busico</i> meaning 'little', Macedo (1939), and 'child', Rezende (1961). The word also occurs in Nunes (1965) with the same sense, and in Pereira (1952) with the meaning 'young dog'. The semantic field is humans (physical, psychological, and behavioural aspects).</p>
Cachada	<p>In <i>Priberam</i>, the standard meanings are 'bush burning' and 'fallow'. In DRA, <i>cachada</i> means 'the act of clearing the land', in the north of Portugal. The word does not appear in the Madeiran vocabularies searched. In Santos (2013), it means 'buttocks' but also 'cheeks of the face'. In <i>Tesouro</i>, the name <i>cachada</i> corresponds to different dialectal meanings in Portugal and in Galicia, and in Madeira it means <i>face</i> ('cheek'), in Nunes (1965), with the indication of the headword <i>queixada</i>. The semantic field is humans (physical, psychological,</p>

	and behavioural aspects).
Cangueira	In <i>Priberam</i> , the standard meaning is ‘calluses made on animals’ necks by the yoke’. The definitions in Madeiran vocabularies are: ‘cramping’ (Silva 1950; Sousa 1950; Caldeira 1993, and Pestana 1970). Santos (2013), documented the same meaning, but also ‘prickling or tingling’ and ‘joint pain’. In <i>Tesouro</i> , <i>cangueira</i> is listed with different dialectal senses in Portugal, and in Madeira with the meaning ‘cramping’, Nunes (1965) and Rezende (1961), but also ‘fatigue’, Rezende (1961). The semantic field is humans (physical, psychological, and behavioural aspects).
Cieiro	In DCPL, the word means ‘cracks in the skin’ especially of the cold. In <i>Priberam</i> , the standard meanings are the same, and there is the indication that in Madeira it means ‘dirty or greasy layer’ (not only in the skin but also for example in the bath tub). In DRA, <i>cieiro</i> has the sense of ‘wind or cold air that chills’ and consequently ‘chapped lips’. The definitions in Madeiran vocabularies are: ‘dirt on the body’ (Caldeira 1993, and Pestana 1970). In <i>Tesouro</i> , among other dialectal senses of the word, we find the same meaning (Dias 1982), in Graciosa Island/Azores. For Madeira, the meaning ‘dirtiness’ is documented, explaining that what in mainland Portugal is called <i>cieiro</i> corresponds in Madeira to the expression ‘have cracked hands or feet’, Macedo (1939). The semantic field indicated is clothes and personal hygiene.
Corsa/ corça	In DCPL and in <i>Priberam</i> , respectively, <i>corça</i> and <i>corsa</i> are documented as a regionalism (in the North of Portugal) with the sense of ‘primitive way of transportation’, and as a Madeiran regionalism ‘board pulled by a pair of oxen for transporting goods’. The definitions in Madeiran vocabularies are: ‘trawler for cargo transport’ (Silva 1950; Sousa 1950; Caldeira 1993, and Pestana 1970). Santos (2007) notes the word as ‘rudimentary transport for agricultural products’. In Teixeira (2015), it is a rudimentary transport, but also ‘something we cannot have or give’, ‘to fall from somewhere’ and one answer in Funchal was ‘Opel Corsa car’, revealing confusion with the car brand (a sign that the informant doesn’t know or remember the regionalism). In <i>Tesouro</i> , from Madeira, we find the definition of a roughly narrow wood plank pulled by oxen and used for cargo transportation (replacing the wagons of the mainland), given in Macedo (1939), and a small wheelless cart pulled by a rope, in Nunes (1965). In the North of Portugal, with the sense of rudimentary cart used to take stones from the land for agriculture and to transport other materials, in Barros (2006). The semantic field is farming implements and machinery.
Cuscuzeiro	In DCPL, we found <i>cuscu</i> but there is not the word <i>cuscuzeiro</i> . In <i>Priberam</i> , the standard meanings of <i>cuscuzeiro</i> are ‘couscous manufacturer or seller’ and ‘container with holes inside to cook couscous’. This term is not in the Madeiran vocabularies of Silva (1950), Sousa (1950), Caldeira (1993) and Pestana (1970). In <i>Tesouro</i> , we find the word <i>cuscuzeiro</i> meaning a ‘container to cook couscous’ in mainland Portugal and in Madeira it is documented with the same sense (Rezende 1961). It seems that the different Madeiran dialectal senses are recent. The semantic field is household items and domestic life.
Dar um amorzinho	The definitions in Madeiran vocabularies are: ‘slightly shift the body or any object’ (Sousa 1950); ‘make an effort, way’, but also ‘lift slightly’ or ‘lighten weight’ (Caldeira 1993). In Santos (2013), <i>dar amor</i> is ‘to find a way, straighten your back, move away, give someone a seat’, but also ‘a wall that is falling or sagging’, and it presents the non-denotational sense ‘breathing relief’, noting the variant <i>dar um amorzinho</i> . In <i>Tesouro</i> , it does not appear. The expression <i>dar um amorzinho</i> is a lexicalized unity, a formal and semantic sequence of words that functions as a word, resulting from a process of lexicalization established through time and consecrated by use, forming a fixed group to which are associated contexts of use and/or specific meanings. <i>Dar um amorzinho</i> is an expressive variant of an expression with less expressive meaning, <i>dar um jeitinho</i> (‘find a way’). Another similar combination with the verb <i>dar</i> is <i>dar um mal</i> (‘feel unwell/dying’), a sequence of words with the same structure. These are semi-transparent units in which some elements maintain their literal meaning, while others have acquired figurative senses. This extension of the sense is familiar to some speakers, which gives this type

	of multi-lexical units a certain degree of semantic motivation.
Dentinho	In <i>Priberam</i> , it is documented as a Madeiran dialectal synonymous with <i>aperitivo</i> and <i>petisco</i> , an alternative word that denominate the same concept/referent with an expressive local value. The definitions in Madeiran vocabularies are: ‘aperitif to drink’ (Silva 1950; Sousa 1950; Caldeira 1993, and Pestana 1970). In Teixeira (2015), the term means ‘snack or appetizer’ and ‘small tooth of a child’ (standard meaning). In <i>Tesouro</i> , the lexical item is not recorded. Álvarez Pérez (2014) claims that the degree of vitality of a linguistic characteristic at a given point is different when all the informants systematically produce it in their responses, as opposed to when there are discrepancies among informants or even for the same informant. It happens with the meanings of this word, with the same answers from all informants, presenting little or no semantic variation.
Emantado	In <i>Priberam</i> , the standard meaning presented is someone that has been covered with blankets, noting the dialectal sense of Madeira, someone that shows slight signs of disease, having a semantic relationship between both. In DRA, <i>emantado</i> is documented as ‘well harnessed’. The definitions in Madeiran vocabularies are: ‘sad and without movement’ (Silva 1950); ‘numb, sick’ (Sousa 1950, and Caldeira 1993). In <i>Tesouro</i> , there is the dialect form <i>imantado</i> (variant of <i>emantado</i> ), meaning ‘dejected, weakened’, in Madeira, according to Nunes (1965).
Embeijado	In DCPL, the term in standard European Portuguese means ‘someone who fell in love’. In <i>Priberam</i> , the standard meaning is ‘trapped by the lip’ or ‘dominated by other’, in the sense of being in love. The meanings documented in Madeiran vocabularies are: ‘disgusted, lack of resources, with no money’ (Silva 1950; Sousa 1950, and Caldeira 1993). In Teixeira (2015), the word meaning is ‘penniless’, ‘in love with someone’ (standard meaning), but also ‘grumpy’ and ‘being fooled by someone’, probably a semantic extension. In <i>Tesouro</i> , only in Madeira the lexical item has the sense of having no money, according to Nunes (1965). The semantic field is humans (social aspects). Here we find simultaneously a mechanism of accommodation (or speaking as others speak) and identity act (speaks in such a way that it is recognized as a member of the group), as explained by Silva (2013), consciously or unconsciously, when informants identify the meaning ‘penniless’, the dialectal sense, but also a mechanism of prestige (adoption of change as a result of aspiration to a social group), when respondents indicate the standard meaning ‘in love’.
Embolajar/ abolajar	In DCPL and in <i>Priberam</i> , there is the synonymous form <i>embolar</i> ‘shape into a ball’. In DRA, we find the word <i>emboladas</i> ‘rolled up’ (to give the form of a ball). The definitions in Madeiran vocabularies are: ‘flatten’, possibly corruption of the Brazilian verb <i>abolachar</i> ‘to give the shape of a cookie’ (Sousa 1950), and ‘dented’ (Caldeira 1993).
Engamoer/esgamoer	The lexical item is not documented in DCPL and in <i>Priberam</i> . The definitions in Madeiran vocabularies are: ‘starving’ (Silva 1950, and Caldeira 1993), with the form <i>esgamoando</i> . In Santos (2013), <i>esgamoado</i> ‘person or animal who is very hungry’, but also ‘sulky, who does not want to eat’, with the variant <i>engamoado</i> . In <i>Tesouro</i> , we find the headword <i>esgamoer</i> , meaning ‘to torment someone’ and ‘to starve a person’, Medeiros (1964), in S. Miguel/Azores, with the same sense as Madeira. This sense is documented in Macedo (1939), but it is not mentioned in <i>Tesouro</i> . The semantic field is humans (social aspects).
Furado	In DCPL, the term is documented with the sense ‘tunnel’, as a Madeiran regionalism. In <i>Priberam</i> , the standard denotational meaning is ‘something that has a hole’, and the dialectal sense of Madeira is also documented as ‘tunnel’. The definitions in Madeiran vocabularies are: ‘tunnel’ (Silva 1950; Caldeira 1993, and Pestana 1970, also meaning ‘clearing of a cloudy sky’); ‘when an isolated cloud hangs in the clear sky’ (Sousa 1950). In Santos (2007), ‘small tunnel’ or ‘narrow underground path’, and in Teixeira (2015) ‘tunnel’, but also ‘pricked’, with the sense of a hole (standard meaning). In <i>Tesouro</i> , we have only a record of <i>furado</i> from Madeira, meaning ‘tunnel’, Nunes (1965). The semantic field of the term is settlement, institutions, and communication.
Grogue/meio grogue	In DCPL and in <i>Priberam</i> , in standard European Portuguese, <i>grogue</i> is an

	<p>‘alcoholic drink prepared with rum, lemon and hot sugary water’, while in Cape Verde it means ‘rum’. The word has also two informal senses: ‘drunk’ and ‘dizzy’. The definitions in Madeiran vocabularies are: ‘small glass of brandy, equivalent to 0.07 l.’ (Silva 1950; Caldeira 1993, and Pestana 1970). In <i>Tesouro</i>, the word <i>grogue</i> is recorded as a dialectal form for ‘rum’ (a term generalized as synonym of <i>aguardente</i> and <i>bagaço</i>) in Madeira, with the specific designation of a ‘good rum’, used as a popular medicine, according to Gonçalves (1956); ‘small glass of sugar cane rum’, in Rezende (1961), and ‘glass of rum’ in Nunes (1965), on Madeira island, in the semantic field of food and drink.</p>
Joeira	<p>In DCPL and in <i>Priberam</i>, the standard meaning of <i>joeira</i> is ‘sort of sieve to separate wheat from chaff and other seeds that are mixed’, indicating the Madeiran semantic variant ‘paper toy thrown in the wind and held by string’, synonym of ‘parrot’, the European Portuguese standard name for this toy (‘a kite’). The DCPL documents also the regionalism from Beiras (mainland Portugal), ‘fine straw remains’ (by specification of sense by metonymy). In DRA, <i>joeira</i> is the ‘little straw leftover with the wheat’. The definitions in Madeiran vocabularies are: ‘kite to fly in the wind’ (Silva 1950; Sousa 1950; Caldeira 1993, and Pestana 1970). Teixeira (2015) documents <i>joeira (de papel)</i> as ‘paper kite’. In <i>Tesouro</i>, <i>joeira</i> is also presented as ‘paper kite’, according to Monteiro (1950), only in Madeira; also documented in Nunes (1965) with the same meaning, belonging to the semantic field humans (spiritual aspects).</p>
Maltrapichado	<p>In DCPL and in <i>Priberam</i>, the word does not occur and it seems to be the result of an association between <i>trapiche</i> (<i>mal</i> + <i>trapiche</i> + <i>-ado</i>, a Madeiran dialect form) and <i>maltrapilho</i> (a standard form, from Spanish <i>maltrapillo</i>), with the same sense, ‘someone who dresses badly or in ragged clothes’. This word is not registered in the Madeiran vocabularies consulted, nor in the <i>Tesouro</i>.</p>
Papiar/papilar	<p>In DCPL and in <i>Priberam</i>, <i>papiar</i> is documented with the meaning ‘speak or talk’ in Macau (China). In DRA, <i>papiar</i> is ‘to speak’ in Ceylon Portuguese. The lexical item is not registered in the Madeiran vocabularies consulted, and in <i>Tesouro</i> we find only the headword <i>papear</i> with the meaning ‘to eat’, in Galicia.</p>
Poita	<p>In DCPL and in <i>Priberam</i>, the standard meaning of <i>poita</i> is ‘anchor stone or heavy object’. In DRA <i>poita</i> is documented without a specification of its sense. The definitions in Madeiran vocabularies are: ‘small boat anchor’ (Silva 1950, and Pestana 1970). In Santos (2013), it means ‘butt’, synonym of ‘tail’. In <i>Tesouro</i>, it is documented as <i>poita</i> with the headword <i>pouta</i> ‘boulder that serves to anchor the vessel’ (Alves 1993, and BaptistaF 1970), the meaning common to mainland Portugal, Azores, and Madeira (Monteiro 1950). With the non-denotational sense of ‘thick and short person who walks with difficulty’ (a metaphor), it is registered only for Graciosa/Azores (MaiaB 1965). The semantic field is humans (physical, psychological, and behavioural aspects).</p>
Quinar/quinado	<p>In DCPL and in <i>Priberam</i>, the standard meanings are ‘prepare with corner’ and ‘to make a corner (in the lotus)’, with the informal and non-denotational sense of ‘to die’. In DCPL, <i>quinado</i> means also ‘prepared with a nitrogenous substance’, and <i>quinar</i> is ‘preparing a medicine with quinine’. The definitions documented in Madeiran vocabularies are: ‘to pleat’ (Silva 1950; Sousa 1950; Caldeira 1993). In Teixeira (2015), <i>quinado</i> is ‘harmed or plotted by someone’, but also ‘under the eye of someone’ and ‘no credibility’, ‘damaged’ and ‘corrected’ (from the verb <i>quinar</i> ‘to misjudge someone’). In <i>Tesouro</i>, it is registered as a Portuguese dialect form with the meanings of ‘to run away’ and ‘to die’, in the North of Portugal, belonging to the semantic field of humans (physical, psychological and behavioural aspects). Although, the word is not documented for Madeira, it is listed by Nunes (1965), with the sense of ‘get something wrong’.</p>
Quinau	<p>In DCPL and in <i>Priberam</i>, the standard meanings are ‘act or effect of correction’ and ‘rebuke’. In <i>Priberam</i>, it means also ‘correction of an error’, ‘signal that marks an error’, and as a regionalism ‘ability to evaluate or judge’. The definitions in Madeiran vocabularies are: ‘give opinion on any matter</p>

	indiscriminately' (Caldeira 1993, and Pestana 1970, with the form <i>quenhou</i> , and <i>quinhou/quinhou/dar o quinhou</i> 'give opinion/advice'). In Santos (2013), the term also means 'advice' or 'opinion'. In <i>Tesouro</i> , it means 'unpleasant response, kick, ingratitude, undone' (BarrosV 2006), but also 'recoiling', in Alentejo (mainland Portugal). For Madeira island, the word is documented with the sense of 'opinion' (Nunes 1965), in the semantic field of humans (social aspects).
Renheta	In DCPL and in <i>Priberam</i> , we find the word <i>ranheta</i> with the standard meaning 'triangular notch in the pine trunk for resin extraction', and the informal sense of 'snot', registering also the sense of 'grumpy' in Brazil (similar to the meaning in Madeira). The definitions in Madeiran vocabularies are: 'one who has a habit of grumbling' (Sousa 1950); 'individual who is never satisfied' (Caldeira 1993); <i>renhinha</i> 'naughty person' (Pestana 1970). In <i>Tesouro</i> , there is no record of the lexical item.
Semilha	In DCPL and in <i>Priberam</i> , the word is documented as a lexical variant of Madeira, synonymous with <i>batata</i> . In DRA, <i>semilha</i> is also a synonym for 'potato', and there is the annotation that the term is losing its use in Madeira island, but the opposite happened, and the word has great vitality. The definitions in Madeiran vocabularies are unanimous: 'potato (excluding sweet potatoes)' (Silva 1950; Sousa 1950; Caldeira 1993, and Pestana 1970). Rebelo (2007) shows that <i>semilha</i> is a Spanish word that is recognized as a Madeiran term, designating 'potato' and distinguishing it from 'sweet potato' (known simply as <i>batata</i> 'potato'), having a distinctive function or value. In Santos (2007), <i>semilha</i> is 'potato', and it is classified as a lexical Madeiran word. In <i>Tesouro</i> , the word is recorded also as 'potato' (Macedo 1939; Nunes 1965, and Rezende 1961), in the semantic field of fruit and vegetables.
Sobressi	In DCPL and in <i>Priberam</i> , the word does not exist. The definitions in Madeiran vocabularies are: 'undecided, without initiative', and 'a little delusional in speech and movements' (Silva 1950); 'cheerful guy' (Sousa 1950, and Caldeira 1993); <i>sobre-si</i> 'a little talkative person' (Pestana 1970). In Teixeira (2015), we find the forms <i>sobre si/sobressi</i> 'person with a disability', but also with the sense of 'superiority' and 'to talk about someone' (the last two new meanings are from Funchal and reveal that the informants are unaware of the traditional sense of the Madeiran regionalism). The sense 'to talk about someone' confirms the meaning 'bad-mouth' collected in our questionnaire. In <i>Tesouro</i> , the headword <i>sobressi</i> is noted with the meaning 'self-assured' (Buescu 1961). It is also listed with the sense 'greedy' in the centre of Portugal, within the semantic field humans (physical, psychological, and behavioural aspects). The lexical item is not registered for Madeira, although it is documented as 'stunned guy' (Nunes 1965).
Sovado/sovento	In DCPL, the standard meaning of <i>sovado/a</i> is 'someone who was beaten' (from the verb <i>sovar</i> 'beat'), as in <i>Priberam</i> , but also 'who is very tired' and 'that has been humiliated', indicating that in Brazil the term corresponds to the concept of 'something that has a lot of use', synonymous with 'shabby'. The definitions in Madeiran vocabularies are: 'unclean/dirty' (Silva 1950; Caldeira 1993, and Pestana 1970, with the form <i>sovento</i> and <i>soventice</i> 'dirtiness'), and 'shabby' (Sousa 1950). In <i>Tesouro</i> , we find only the dialect form <i>sovado</i> , meaning 'dirty (speaking from the floor)', in the inner centre of Portugal, belonging to the semantic field household items and domestic life.
Stique	In DCPL, <i>stique</i> means 'sports club', 'deodorant', as in <i>Priberam</i> , and 'glue or other stick-shaped product'. In Santos (2013), it means 'inebriation' and the author documents the popular expression <i>andar no stique</i> ('walk in drunkenness'). There is no record of this word in the Madeiran vocabularies consulted or in the <i>Tesouro</i> .
Tentaréu/ atentaréu	The word is not recorded in DCPL and in <i>Priberam</i> . The definitions in Madeiran vocabularies are: 'annoying person' (Silva 1950; Sousa 1950; Caldeira 1993; Pestana 1970). In Teixeira (2015), <i>atentaréu/tentaréu</i> is a 'person that bothers' or 'annoying person', but also 'stubborn' and 'playful'. In <i>Tesouro</i> , this lexical item is not documented, although Rezende (1961) notes <i>tentaréu</i> as 'someone that bothers'.

Terçol	In DCPL and in <i>Priberam</i> , we find only <i>terçol</i> as ‘inflammation in the eye’, the standard meaning, with the popular forms <i>terçolho</i> and <i>treçolho</i> . This vocable does not appear in the Madeiran vocabularies consulted or in the <i>Tesouro</i> .
Tertilho/entretelho	The word does not exist in DCPL and in <i>Priberam</i> . The definition recorded in the Madeiran vocabularies consulted for <i>tertilho</i> is ‘toy’ (Silva 1950; Sousa 1950; Caldeira 1993, and Pestana 1970). In Santos (2013), <i>tertilho</i> is a ‘toy’ or ‘object without value for a child to entertain herself’, with the variant <i>entretelho</i> . In <i>Tesouro</i> the term is not documented, although the word is registered in Macedo (1939), meaning ‘toy’.
Trapichado/ trapichento	The word is not recorded in DCPL and in <i>Priberam</i> , where there is the term <i>trapiche</i> , with the indication Madeira (Portugal) and Brazil (‘small sugar cane mill’, and ‘warehouse where goods are stored’), but currently in Madeira Island the meanings of this lexical item are the ones listed above. The words <i>trapichado</i> and <i>trapichento</i> are not registered in the Madeiran vocabularies consulted or in the <i>Tesouro</i> , and they seem to be recent.
Tratuário/trotoário	In DCPL, there is no word <i>tratuário</i> but it is documented the lexical item <i>trottoir</i> with the sense of ‘promenade’. In <i>Priberam</i> , the word is recorded as a Madeiran popular regionalism meaning ‘part of the street intended for pedestrians’. In the Madeiran vocabularies consulted the word is documented as ‘promenade’, with the indication that in mainland Portugal it is called <i>trottoir</i> (Pestana 1970). In <i>Tesouro</i> , there is no record of this vocable.