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THE INDO-EUROPEAN ETYMOLOGY OF THE PHRYGIAN THEONYM *SILENOS*

Abstract. – Considering the extensive evidence for a close correlation between the Burushaski language with Phrygian, an attempt is made to provide a joint etymology for the Phrygian theonym *Sīlēnōs* ‘Satyr, ~water-man’, of great fame in antiquity, and the Burushaski royal anthroponym *Silúm*. They are both derived from Indo-European **suel-*, **sul-* (: **sil-*) ‘water, liquid’ + the Indo-European nominal and adjectival suffix *-en, with a core meaning of ‘water-man’.

Key words. – etymology, anthroponym, theonym, water-man, Phrygian *Sīlēnōs*, Burushaski, genetic relationship, Indo-European

1. Introduction

This paper* is a detailed etymological analysis of an anthroponym (originally most likely a theonym) shared between the Phrygian (*Sīlēnōs*) and the Burushaski (*Silúm*) languages, based on the Indo-European root **suel-*, **sul-* (: **sil-*) ‘water, liquid, juice, sap’. It should be seen in the context of previous studies on the correlations between Phrygian and Burushaski.

Highly relevant for the justification of a Phrygian-Burushaski comparison is our extensive study on the numerous and significant Burushaski lexical correspondences in ritual, myth, burial and onomastics with the Phrygian language (Čašule 2004: 50-104), and earlier in Čašule (1998: 21-30). The Phrygian expert Neroznač (1998: x) has stated that “the lexical parallels proposed by the author [Čašule] between Burushaski and Phrygian (the most documented of the Paleobalkan languages) are highly convincing.” In Čašule (2016a) (2016b) we reconsider and expand what we believe is the strongest evidence for a close correlation between the Burushaski and Phrygian languages.

In Čašule (2012a&b)¹ we discuss 11 lexemes, belonging to essentially core vocabulary in Macedonian, which do not have a solid

*I dedicate this article to the memory of the eminent Macedonian linguist academician Petar Hr. Ilievski for his mentorship and early support of my work.

¹ This article was examined and recommended for publication in *Balkanistica* by the eminent Indo-Europeanist and Balkanologist Eric P. Hamp.

Slavic etymology and cannot be explained as borrowings from Greek, Albanian, Aromanian or Turkish, but find a direct correspondence with the Burushaski language and the Ancient Balkan languages, and with Phrygian (4 lexemes) in particular. We conclude that these archaic Macedonian words most probably belong to the Balkan substratum.

Most recently (Čašule 2021), we have considered a close correlation of the Ancient Macedonian gloss *lakedama* and the Phrygian word *lakedokey* from the so-called Areyastis inscription (Old Phrygian) – a position that needs to be explored further more carefully.

All our etymological analyses (527 etyma) are collected and systematized in our *Burushaski Etymological Dictionary* (Čašule 2017).

Some 40 newest etymological entries are presented in Čašule (2018), with (as an annex), a full etymological discussion and analysis of the ethnonym *Burusho* and the possibility of linking it to the self-appellation of the Phrygians (= *Bryges*).

1.1. Burushaski studies and Indo-European

Burushaski is a language-isolate spoken by around 90,000 people (Berger 1990: 567) in the Karakoram area in North-West Pakistan. There are three very closely related dialects: Hunza and Nager with minimal differences, and the Yasin dialect, which exhibits some differential traits. The earliest, mostly sketchy, material for Burushaski is from the mid to late 19th century. The principal sources for Nagar and Hunza Burushaski are Lorimer (1935-1938) and Berger (1998), and for Yasin Burushaski, Zarubin (1927), Berger (1974) and Tiffou-Morin (1989), Tiffou-Pesot (1989) and Tiffou (2014), also Edel'man-Klimov's (1970) analysis, revised and summarised in Edel'man (1997). Berger's (2008) synthesis is very important for the historical phonology and morphology of Burushaski and its internal reconstruction.

Being a language with undetermined genetic affiliation, Burushaski has attracted considerable interest, especially in the last twenty years, but also earlier. There have been many attempts to relate it to languages as diverse as Basque, Nubian, Dravidian, various Caucasian as well as Yenisseian languages, Sino-Tibetan and Sumerian (for a brief overview, see Bashir 2000: 1-3). For a recent well-argued rejection of the attempts to relate Burushaski to the so-called Dene-Caucasian hypothesis, see Alonso de la Fuente (2006: 562-566). These endeavours have failed mostly because of unsystematic or inconsistent correspondences, incorrect internal reconstruction, excessive semantic latitude and incoherent semantic fields, root etymologising and lack of grammatical and derivational evidence.

We have provided a full correlation of Burushaski with Indo-European, outside of Indic and Iranian. In our etymological analyses we have found consistent and systematic lexical, phonological and most

importantly, extensive and fundamental grammatical correspondences (the latter are outlined in Čašule (2003b: 69-79) and significantly expanded in the Addendum (8.) to Čašule (2012c). The Burushaski numeral system is correlated with Indo-European in Čašule (2009a). For a recent appraisal and qualified support of this evidence, see Alonso de la Fuente (2006), and more recently Alfieri (2020).

In an extensive analysis and comparison of the Burushaski shepherd vocabulary with Indo-European Čašule (2009b) identifies some 30 pastoral terms that are of Indo-European (non-Indo-Iranian) origin in Burushaski, one third of which show direct and specific correspondences with the ancient Balkan substratal layer of shepherd terms in Albanian, Romanian and Aromanian. The correspondences (over 70 of them) in the core vocabulary of names of body parts and functions can be found in Čašule (2003a). Six of these anatomical terms have Phrygian cognates.

Čašule (2010) focuses on the original Burushaski Indo-European vocabulary (over 150 stems with many derivatives) that contains the reflexes of the Indo-European gutturals. Correlations are established with various Indo-European branches. The correspondence of the Burushaski kinship terms (32 terms) with Indo-European is analysed in Čašule (2014).

On the basis of the analysis of over 500 etymologies (with well over 1000 derivatives) and the highly significant correspondences in the grammatical and derivational system (noun stems, all nominal case endings and plural endings, the verbal system and prefixes, suffixes and endings, the complete non-finite verbal system, all of the adjectival suffixes, the entire system of demonstratives, personal pronouns, postpositions, adverbs, etc.), Čašule (2012c) concludes that Burushaski is genetically related to Indo-European, more specifically with the North-Western Indo-European branch, and a language transformed typologically through contact with an agglutinative and ergative language (also Čašule 2010: 70).

Eric P. Hamp (R), in the review of Čašule (2012b), based on the full body of evidence, and in support of his work, states: “Burushaski is *at bottom* Indo-European [italics EH] – more correctly in relation to IE or IH, maybe (needs more proof) IB[uru]” and further conjectures: “I have wondered if Burushaski is a creolized derivative; now I ask (Čašule 2009a) is it a shepherd creole? (as in ancient Britain)”.

Hamp (2013) places firmly Burushaski in a deep genetic correlation with Indo-European.

1.2. The Phrygian language

Phrygian is an Ancient Balkan language of the people who settled around 1300 BCE in Asia Minor, west of modern Ankara in an area long dominated by the Hitto-Luwian languages. They became a

major power in Anatolia and developed a remarkable civilization. According to ancient sources [(Herodotus VIII: 73) (Strabo VIII: 295, q. in Georgiev (1981: 143)], the Phrygians originally came from the Balkan Peninsula, i.e. Macedonia where they lived in the neighbourhood of Thracians and Macedonians. As stated by Georgiev (Ibid): “Long ago the Phrygians occupied a position in the Balkan Peninsula which was central between the Greeks and Macedonians, Mysians and Thracians, Thracians and Pelasgians.” According to Herodotus (VIII: 73) in Macedonia their self-appellation was **Brughes** (with variants **Bri-
goi**, **Brukes**, etc) [= Bryges, Brygians] whereas the Greeks referred to them as **Phrughes** [= **Phrygians**].

Petrova (1996: 224) notes that “the central Balkan region, especially its south-western section, is the territory of an Early Bronze Age population from which the Proto-Brygian ethnic community later developed. [...] This Proto-Brygian population who are mentioned in the works of the Classical Period, later spread over the major part of southern and south-eastern Albania, north-western Greece, Pelagonia and Lower Macedonia.” From this region they migrated to Asia Minor.

Phrygian is preserved in inscriptions (some 240) dating from the VIII to the III centuries BCE (Old Phrygian) and some 100 inscriptions from the 1st century CE to the IV century CE. Some scholars believe that the language was extinct by the VII century CE (Mallory-Adams 1997: 418). There are some 50 Phrygian glosses registered by the ancient lexicographers, especially by Hesychius (but also Neoptolemus, Clemens Alexandrinus). The major sources for Phrygian are Haas (1966), Neroznak (1978: 66-156), Brixhe and Lejeune (1984), Diakonoff and Neroznak (1985) and Orel (1997).

Phrygian is an Indo-European language, which according to some Indo-Europeanists (Hamp 1990) belongs to its North-Western branch. Orel (1997) decisively states that Phrygian is a *kentum* language. Diakonoff and Neroznak (1985: 42) indicate that inside the Indo-European linguistic family Phrygian “was decidedly a ‘central’ language (...) The Phrygian words show the most numerous semantic isoglosses with Greek and Balto-Slavic; if more could be known of Thracian and Pelasgian, and more had been preserved of the original vocabulary of Armenian and Albanian, these languages, no doubt, would also occupy very important places among the nearest relatives of Phrygian.”

Most recently, the eminent Russian archaeologist L. S. Klein (2007, 2010) has published two major studies on Indo-European ancient migrations. He devotes an entire chapter (Klein 2007: 108-120) specifically to the migrations of the Phrygians / Bryges from the Balkans. On the basis of archaeological evidence, historical sources, some linguistic aspects and mythical and religious comparisons he traces their movement from Macedonia and its north via Asia Minor, Central Asia and most importantly all the way to Swat in North-Western Paki-

stan, very close to the Burushaski speaking areas. He argues for an early contact between Phrygian and Sanskrit. He notes that Indian scholars (Kosambi: 1968: 89-90, q. in Klein 116) have long ago linked Bhrigu, the carrier of fire and the son of the Indian god Varuna, with the Phrygians. In light of new evidence, Klein believes these claims should be taken very seriously.

1.3. The Burushaski phonological system and correspondences with Indo-European

We reproduce for easier reference Berger's (1998 I: 13) table of the phonological system of Hz Ng Burushaski, which is valid for the Yasin dialect as well (Ys Bur does not have the phoneme **čh** – see also Tiffou-Pesot (1989: 7-9):

	a					ʃ	ś	s	
e	o	qh	kh	ṭh	th	čh	ćh	ch	ph
i	u	q	k	ṭ	t	ç	ć	ç	p
		ḡ	g	ḍ	d	j	j	z	b
			ṅ		n				m
y	h	l	r						

Notes: 1. All five vowels can be long. 2. Retroflex consonants are marked with an underdot. 3. **w** and **y** are allophones of **u** and **i**. 4. **ć** = **ts** in Lorimer and **c** in Tiffou-Pesot (1989). 5. **ḡ** = **ɣ** is a voiced fricative velar /ɣ/. See Čašule (2010) on the extensive variation of **ḡ** and **g**. 6. **ṅ** = [ŋ] or [ng] [nk]. 7. **y** is a retroflex. 8. A hyphen before a word indicates that it is used only with the pron. prefixes. For the internal variation and alternations see Čašule (2010: 5-19) (2003b: 24-29).

We reproduce the summary of phonological correspondences between Indo-European and Burushaski (Čašule 2010: 11-12):

IE **a** > Bur **a**; IE **e** > Bur **e**; Hz, Ng **i**; IE **e** (unstr.) > Bur **a**; IE **ē** > Bur **éé**; IE **o** > Bur **ó**
 IE **o** (unstr.) > Bur **a**, **u**; IE **ō** > Bur **oó**, **óó**; IE **i** > Bur **i**; IE **u** > Bur **u**
 IE **ai**, **ei**, **oi**, **eu** > Bur **a**; IE **au**, **ou** > Bur **u**

PIE **h₁-** > Bur **h-**; PIE **h₁e-** > Bur **he-**; PIE **h₁uer-** > Bur **har- : -war- : her-**
 PIE **h₂-** > Bur **h-**; PIE **h₂e-** > Bur **ha-**; PIE **h₂ue-** > Bur **-we- : -wa-**
 PIE **h₃-** > Bur **h-**; PIE **h₃e-** > **h₃a-** > Bur **ha-**; PIE **h₄-** > Bur **h-**; PIE **h₄e-** > **h₄a-** > Bur **ha-**
 PIE **h₃-** > Bur **h-**; PIE **h₃e-** > **h₃o-** > Bur **ho-**; PIE **h_x-** > Bur **h_x-**; PIE **h₁/2i** > Bur **i-**

IE l, m, n, r > Bur l, m, n, r; IE ɥ > Bur -w/-u; IE ɥ- > Bur b-, also m-; IE j > Bur y/i
 IE ɱ > Bur -um, -am; IE ŋ > Bur -un, -an; IE ʀ > Bur -ur, -ar; IE ʎ > Bur -ul, -al

IE p > Bur p, ph, also b-; IE b > Bur b, also m (rare); IE bh > Bur b, also m (rare)
 IE t > Bur t: th (rare); t, and d-; IE d > Bur d; IE dh > Bur d-; IE VdhV > Bur -t-, -t-
 IE k > Bur k: kh, k: q²; IE k^w > Bur k; IE ʀ > Bur k: kh, k: q
 IE g > Bur ġ; IE gh > Bur g; IE g^w > Bur ġ; IE g^{wh} > Bur ġ; IE ġ > Bur g, ġ; IE ġh- > Bur g, ġ
 IE s > Bur s or s: ć, čh; IE ks > Bur ś

2. Etymological analysis of Phrygian *Sīlēnōs* and Burushaski *Silám*

2.1. Phrygian *Sīlēnōs*

Phrygian *Sīlēnōs* is the ‘companion of Dionysis, father of the Satyrs’ (Liddell-Scott 1897: 1598) (an Asian Greek name as opposed to *Satyr*), borrowed into Latin as *Sīlēnus* in sg. ‘an attendant and tutor of Bacchus’, in pl. ‘a class of wood spirits in Greek mythology, later associated with Bacchus’ (Glare 1982: 1761). Solmsen (1912: 11) believed the underlying meaning of the etymon to be ‘endowed with a flat nose’. q. in Boisacq (1916: 865)], who states that Ion, Att *Σιλῆνός* [*Sīlēnōs*] and Meg, Mess *Σιλᾶνός* [*Sīlānōs*] derive from **σίλος* [**sīmos*] or **σίλᾶ* + a suffix *-ᾶνός* (= Lat *-ānus*). Lagercrantz (q. in Boisacq Ibid) saw it as borrowing from Thracio-Phrygian **σίλᾶνος* and Thrac. *σιλ-* (from an IE **kēl-*). Chantraine (1974: 1003) considers the Greek name of unknown etymology, and notes Frisk’s Thracian hypothesis for the origin of this word. He also notes the anthroponyms *Sīlēnos* and *Sīlēniōn*.

The lack of a Greek etymology is a clear indication that this name together with the deity was most probably borrowed from Phrygian or (less likely) from Thracian.

In order to understand the possible underlying meaning behind *Sīlēnos*, we must make a brief excursus into his traits and status as a deity.

The Phrygian *Sīlēnos* is characterised as the father of the Satyrs, in fact he is an Asia Minor satyr and the constant companion and possibly foster father of the originally Thracian Dionysus, the youthful and beautiful god of wine. He is a jovial old man, hairy with a big belly and a flat nose and is both a drunkard and a prophet. He rides a donkey, has a large wine skin over his shoulder and the ears and tail of a donkey (or horse) (the description is based on Illes 2009, Dyer 1891)

² For a detailed analysis of the alternations *k:kh, k:q, k:qh, kh:q, q:qh* and *g:ğ*, see Čašule (2010: 14–18).

(also Herodotus 7.26, 8.138 etc). In fact, Silenus came from Phrygia³ and may have been Dionysus' *actual* father (also as the father of Apollo), before Dionysus' inclusion into the Olympian pantheon as the son of Zeus⁴. Silenus is also sometimes described as the father of Apollo. He was also responsible for the Phrygian king Midas' cursed golden touch. He symbolizes fertility.

Yet the most important characteristic of this highly significant and prominent deity which could underlie semantically the origin of his name is that he was a *water-man*. "He is believed originally to have been a *water spirit* associated with sacred springs." (Illes 2009: 911).

[Silenus] "was an incarnation of fluid, a *water-man*, who might at any time change again to the fluid from which he sprang. (...) Through his attendants the Sileni, the god has been *abundantly identified with water*. But the Thracians and the Phrygians did more than this, they frequently *identified the god himself with the watery element*." (Nonnus,⁵ *Dionysiaca* xix. 261 ff. 95) (Dyer 1891: 94-95) [ital. IC].

We believe strongly that the direct, precise, deep and theomorphic identification of Silenus with 'water' holds the clue to the origin of his name.⁶

It is likely that the Thracian gloss in Hesychius **zelas**, **zilās** 'wine' (Neroznak 1978: 47) also belongs here (with a change *s- > z-*).

We defer the etymological discussion to Section 2.2. because the evidence in Burushaski is essential for the interpretation of this theonym and anthroponym.

2.2. Burushaski *Silúm*

The Burushaski anthroponym **Silúm** is a male name. It is highly significant that it is given to men of highest status and is used only in the royal family (B 507).

³ "Silenus was also venerated in Israel and Phoenicia where he was considered a native Semitic spirit." (Illes 912).

⁴ "As Zemele, Dionysus' Phrygian mother, is an Earth goddess, this would make Dionysus the child of Earth and water." (Illes Ibid).

⁵ Note the following inspired passage from Nonnus (q. in Dyer Ibid: 95); "[Silenus] having danced his best in eagerness to win a prize, Silenus overreached himself. So swift became his motions, so numberless the undulating curves and swerves of his limbs, that all at once he was himself no more, but swiftly flowed as a river onward to the sea. His paunch became the river-bed, his hair showed upon the stream in guise of bulrushes in the shallows near the shores, and the pipes he played on resumed their ancient stand and grew once more as reed."

⁶ Perhaps semantically indicative and related is also Latin **Silānus** 'tube or pipe for conveying water' (Fr **silus**), which Valpy (1828: 542) derives from Arabic **syl** 'a flowing'.

We propose a segmentation: **sil-** + **-um**.

We derive the first component **Sil-** from Bur **čhil** Hz Ng, Lei. gives Ng **tsil** and pl. **silimng** and **silmitshang**. Ys: **čel** ‘water; juice, sap’ (B 76). [For the alternation **č** : **ch** : **s**, see Čašule (2003b: 28–29)]. Berger relates it to **-īl-** ‘to soak, immerse’, **d̥-sil-**, **d̥-sili-** [NH also **d̥-čhil-** ‘make wet (by rain, water), water intensively’], (Ys: **di-hīl-**, pl. **xdu-hūlja-**, **y di-hīlja-**) (B 212). Note further Bur **hānčhil** also **ānčhil** ‘water that flows from a wound’, as adj. ‘watery’ (**čhil** ‘water’) (B 19), the first component from IE ***h₂en-** ‘to draw liquids, draw water’ (M-A 169) (Wat 4 ***an-**). We can add to this set **du-súlgu-** ‘become fluid, watery’, **d-čhúlgu-**, **d-čhilgu-** ‘make watery’ (B 384) and **čhilgúum** ‘watery (of soup, etc)’ (B 77). For the Burushaski alternation **i** : **u** / **_l**, **r** see Berger (2008: 2.10).

There is also **di-čhf-** NH ‘rain clouds to appear, to gather’ (B 76) and Bur **saí** NH ‘a small spring’ (B 372) which could be related and may provide evidence that **čhil** is an extended stem, as in Indo-European below (possibly with a velar extension: Bur **čak** ‘sluice, sluice-board’ (B 68)).

There is a very likely correlation with IE ***suel-**, ***sul-** ‘to wet, to moisten; to flow; (as a noun) liquid, moisture’ (in IEW 912-3: ***seu-**, ***seuə-** : **sū-** ‘juice’, **seu-d-** in OSax **be-sūtian** ‘make dirty’, OIcl **sut** ‘a worry’, **sýta** ‘to mourn’, also with a guttural formant: ***seuk-**, ***sūk-** and ***sūk**, ***seug-**) :Mann 1984-1987: 1334 ***sül** ‘liquor, issue, sludge’, 1334-1335 ***sulū** - ‘fluid; (to flow)’, (BK U191) e.g. Lith **sulà** ‘sap’, OPrus **sulo** ‘curdled milk’, OHG **sol** ‘mud, puddle’, OIcl **sulla** ‘to swill’, OE **swillan**, **swilian** ‘to flood with water so as to wash or rinse, to drink in large quantities’, **sol** ‘mud, wet sand’, **syl** ‘wallowing place, miry place’, **sylan** ‘to make muddy or dirty, to pollute’ (Grmc ***swil-**) (Wat 88) [in IEW 1045, also the root IE ***suel-(k-)**], Skt **súrā** ‘spiritous liquor, wine’, Av **hurā** ‘drink’ etc. Most etymologists consider that Alb **shi** ‘rain’ also belongs here (see the discussion in Huld 1984:113 and Hamp, apud Huld, who includes here OPruss **soye** and ToChA **swase**, ToChB **swese**, all: ‘rain’). M-A (477) propose a stem ***suhh_x-** ‘rain’, which they believe need not be connected with ***seu-** ‘to press, juice’. This stem is considered also within the Nostratic comparisons, although apart from Indo-European it is only registered in the Kartvelian languages, where it is found only as an adjectival and verbal form (i.e. ‘wet, moist’, ‘to wet, to moisten’) and not as a noun.

Consider also what Dyer (1891: 95) notes in the context of water deities like Silenus: “the usual art-type of a river is the bull, oftentimes a man-headed bull. The bull serves in many mythologies along with the cow to represent any sort of river and water in general” (Dyer 1891: 95).

In this respect consider further from Bur **čhil** Hz Ng, Ys: **čel** ‘water; juice, sap’ the Burushaski derivative **čelém** ‘male, (in Lorimer Ys ‘of animals permitted to be eaten’) (BYs 136) and also **čhulá** pl.

čulámuč (Ys **čulá**) ‘any male breeding animal (bull)’, Hz ‘drake’, Ng ‘goat for breeding’ (B 79), and Yasin **čulá** ‘uncastrated buck, breeding goat’ (BYs 137, who correlates it with **čelém**) and **čuldár** ‘uncastrated (bull, wether); breeding bull’ (BYs 137). The presence of these derivatives reinforces strongly the correlation with Phrygian mythology.

The second component, the adjectival suffix **-um** is the basic Burushaski adjectival suffix **-uñ** > **-um**, e.g. Bur Cunn **matung**, B (284) : **matúm** ‘black’, etc. It is also a participial ending, as in the Burushaski “static participle”, e.g. **étum** ‘done’, **manúm** ‘become’, a development analogous to the Germanic one (Čašule 2003b: 79). We derive the Burushaski suffix from the Indo-European adjectival compound suffix ***-en-ko** [**-en-** + **-ko**], ***-ŋko-**: OEng, Eng suffix **-ing** < Grmc ***-inga-**, ***-unga-** (Wat 36). Thus, Burushaski **-um**, **-uñ** derives from the IE ***-en⁷** suffix, forming nouns and adjectives’ + IE suffix **-ko**, secondary suffix, forming adjectives (as in Ved **síndhu-ka-** ‘from Sindh’, Gk **Libu-kós** ‘Libyan’ (Fortson 121). To the latter corresponds the Burushaski suffix **-ko**, also **-kus**, e.g. **datú** ‘autumn’, **datú-ko**, adj. ‘autumn-’, **datú-kus** ‘autumn season’ (B I: 207); Bur **phúk** ‘a small speck of any substance, a particle’, **phúko** adj. ‘small, tiny’ (B 334) < IE ***pau-kos** ‘little, few; small’ (M-A 200).

Thus, **Silúm** derives from ***si/ul-en-ko** or ***si/ul-un-ko**, with a meaning of ‘water man’, precisely the way Phrygian **Silēnōs** is described.

In Čašule (2012d) we suggested tentatively that Burushaski perhaps provides evidence that Indo-European ***silVbVr-** ‘silver’ may be a compound noun, consisting of ***sul-** : ***sil-** ‘water’ + ***bhru-** ‘white’, i.e. with a semantics as ‘white [shining] as water’. Similar compounds with **čhil** as the first component are very productive in Burushaski. Note **čhilphú** ‘water and fire’ (‘climate’) (**phú** ‘fire’, also of IE origin⁸) or **čhilpées** NH ‘small spring on the hillside’ (B 77) and esp. Ys **čelharalt** ‘fine cloud’ (lit. ‘water-rain’) (BYs 136). There is also a verbal form Ys **čéltikin-** (L **čertikin-**) ‘to mourn (cry after) the deceased, before putting him in the ground’ (B 137), i.e. **čél-tik-in-** (**tik** ‘ground’), literally ‘water-ground-put’. Perhaps most relevant to our analysis is Ys **čélčer** ‘dirty water’ (BYs 136) (lit. ‘water-dirty’) which would have been opposed to ***če/il-bur** ‘water-white/bright’ > ‘silver’.

The Burushaski word for ‘silver’: **burí** derives from Bur **burúm** ‘white’ (B 64), from IE ***bher-** ‘bright, shining; brown’, e.g. the suffixed variant form ***bhrū-no-**, which Pokorny correlates with ***bherəg-**

⁷ Bur. nom. and adj. suffix **-(e)n**: Bur **meén** ‘old’ (B 285) < IE ***meh₁(i)-** ‘grow’, Bur **gén** ‘thief’ < **gē-** Ys ‘steal’ (B 175)].

⁸ Bur **phu** ‘fire’ (B 334), **phu ét-** ‘make a fire’ (B 335), Ys **phuréš -t-** ‘cook; slander’ (BYs 171) from IE ***peuōr**, ***pūr** ‘fire’, (gen. sg.) ***pu-n-és** < older ***peHu-** (M-A 201).

‘to shine; bright, white’ (IEW 139) (Wat 11). Yasin also has **burúl** ‘pale, gray, gray beige colour’ (T-M 1989: 14).

For the possibility that Bur **burúm** may be ultimately related to IE ***bherəǵ-** ‘white’, the Yasin Burushaski form **burúxt**, **berúxt** ‘secondary colour, for some brown, for others light blue, beige’ (Tiffou ms. :52) is very indicative, as it is directly derivable from IE ***bherəǵ-to** (**bh** > **b**, **e** > **e**, **ǵ** > **x** (< **ǵ**) (cp. with OEng **beorht**, OHG **beraht** ‘bright’ (Wat 11)).

This analysis shows that the root **sil-** : **sul-** is not only very productive in Burushaski, but that it has a range of meanings that may have a ritual and mythological origin.

This close semantic, derivational and phonological correspondence of Burushaski with a major Phrygian deity is not an isolated example.

It is highly significant that in Burushaski there are three historical theonyms, correlatable with the Phrygian Great Mother.

We reiterate here the rather close, precise and important link in the Burushaski kinship term **zizí** (pl. **zizíćaro**) ‘Mother! Form of address used only in the families of the Rajas and (in Nagir) Saiyids. Foster mothers, being of lower rank, are called “**mama**”. The corresponding term to **zizí** for father is **babá** (B 27). This term is used properly only in Royal Families (L 63). Berger points to U **bābā**. These terms are said to have come down from the time of Alexander the Great (Lorimer 1935: II 30.15; 238.6). They are in use in Shina and Khowar and in Balti **zizi** (B also **zi**) and **bawa** (L 391), yet no one has been able to provide an Indo-Aryan, Dravidian or Tibetan etymological explanation for **zizí**.

We have compared Bur **zizí** with Phrg **Zizimene** – “The epithet of **Zizimene** is frequently used to designate the Great Mother in various centres of Asia Minor.” (Gasparro 35, also Calder 1912: 72-74). “In an altar from Sizma, a village of Lycaonia situated near Iconium and Laodicea, whose four faces bear reliefs representing deities and inscriptions on side D, we read the dedication **Mētri Zizimmēnē**. Ramsay believed it is a dialectal form of Dindymene, in at least one case the Mother of the Gods is explicitly called **Zizimene**.” (For further discussion, see Čašule (2004: 86, ex. 24). Considering the close correspondence between Phrygian and Burushaski in the fields of ritual, myth, burial and onomastics and the use of Burushaski **zizí** by the Royal Families, this is a correlation with some merit. If the Burushaski word preserves an ancient “cultic” term for the Great Mother it could have easily been the ultimate source for Shina, Khowar and Balti.

The Phrygian epithet for the Great Mother **Apa-**, dat. sg. **Apai** and **Appas** also **Appē** indigenous Phrygian names of Late Anatolian type (Orel 1997: 414) (Zgusta 1964: 73-74) is preserved in the Burushaski epithet **Ápi** in **Ápi Dadií** ‘name of a fairy’ (B 487).

A very important indication that Burushaski ultimately may belong to the Balkan-Pontic-Asia Minor complex is the preservation of Phrg **kubela** ‘horse’, **matar kubeleya** ‘mother of horses’, also the name of Cybele, the Phrygian deification of the Earth Mother, related to Indo-European ***kab-**, ***kabula-** ‘horse’, Thrac ***kabūla** > Gk **kabállēs** ‘working horse’, from Thrac > OSl **kobyła** ‘mare’, and > Lat **caballus** ‘gelding, work horse, horse’ and late Lat **cabō** in glosses “caballus, caballus magnus, equus castratus”, Gk Hesychius **kábēlos** ‘castrated’. Buck (1949: 16) considers the Indo-European words to be certainly loanwords of “ethnic origin” (Anatolian or Balkan), probably with an original meaning of ‘gelding’.

Significantly in Burushaski (Ys) we find **kabút** ‘white horse’ (Tiffou-Morin: 1989: 33) and Hz Ng **kabulék** ‘roof-posts’ (B 239, q. K 120), with almost identical development (from ***kabuliko**), as in PSI ***kobylica** (<***kabūlīko**) ‘a pole for carrying loads on the shoulder’, ‘beam of scales’, ‘trestle’, ‘horse-tree’, ‘saw-horse’, ‘wisp’, and esp. ‘scaffolding, supporting beams’ (ESSJ X: 98) and PSI ***kobyľuka** ‘pole for carrying loads’ (ESSJ X:100). In this example, the Burushaski form correlates more closely phonologically with Thracian and Slavic.

Phrg **thalámai** ‘places consecrated for the cultic practice of the Galli’ [the castrated priests of Cybele] (Gasparro 1985: 53) : Bur **Tálmušī Bat** ‘stone where the witches cut up their sacrifices’, **Tálmušī Dadií** ‘name of a fairy’ (B 509) etc. (for the complete etymological analysis, see Čašule 2004: 73-86).

We highlight also the direct, precise and unique correspondence in mythology within Indo-European between Burushaski **hargín** ‘dragon, ogre, which comes into being from an ordinary snake, when it becomes big and old’, (Sh ‘female snake’) (L 196) (B 193) and Phrygian **argwitas** ‘dragon, Lamia [mythological woman-snake]’ (from IE ***h₂erǵ-nt-om** ‘silver’) (Neroznak 1978: 136), to which we have dedicated a whole article (Čašule 2016a,b). The fact that this etymon is a longer phonological and very specific semantic correlation rules out chance.

Outside the semantic field of myth and ritual there are many correspondences between Burushaski and Phrygian. Almost 80% of the attested Phrygian glosses find correlation with Burushaski and every third word in the inscriptions is also preserved in Burushaski.

Note further the close correspondences between Burushaski and Phrygian anthroponyms: Phrg **Beudos** : Bur **Bádi**; Phrg **Bakio-** : Bur **Bákuć**; Phrg **Arkiaewais** : Bur **Argumaáq**; Phrg / AncMed **Brygos**, AncMed **Byrginos** : Bur **Birgáo**; Phrg **Dado** : Bur **Dadóko**; Phrg **Dudes** : Bur **Dúdo**; Phrg **Gaiteas** : Bur **Ġatósıñ**; Phrg **Ekatēas** : Bur **Katiš**; Phrg **Lile**, **Lillia** : Bur **Lilí**; Phrg/Gk **Nikōn** : Bur **Níko**; Phrg **Kuliyas** : Bur **Kulió**, **Kulí**; Phrg **Pukros** : Bur **Phuǵóri**; Phrg **Tuti** : Bur **Túto**; Phrg **Tolos** : Bur **Thol** etc. (for the full discussion, see Čašule 2004: 88-92).

In this wider context, the correlation between Phrygian **Sīlēnōs** and Burushaski **Silúm**, based on a precise semantic, derivational, phonological and also mythological history, is a solid one.

3. Conclusion

The detailed etymological analysis of the Phrygian theonym **Sīlēnōs** and the Burushaski royal name **Silúm** argues for their correlation and derivation from the Indo-European root **suel-*, **sul-* ‘to wet, to moisten; to flow; (as a noun) liquid, moisture’. This root is highly productive in Burushaski, and is also kept in some ritual contexts, as in nouns denoting male breeding animals.

For both names there hasn’t been a viable etymology. There have been various unsuccessful attempts to explain the name of the Phrygian deity, and most scholars postulate a Phrygian or Thracian origin.

We maintain that the basic sememe of Phrygian **Sīlēnōs**, considering his description in antiquity as a ‘water-man’, ‘water spirit’, ‘water god’, ‘incarnation of fluid’, ‘associated with sacred springs’, ‘one who turns into water’ is most likely *‘water’* and thus directly correlatable with the basic Burushaski word for ‘water’, i.e. Bur **čhil**, Ys: **čel** ‘water; juice, sap’ (B 76).

The Burushaski name **Silúm** is not a theonym, but it is a name of someone who belongs to the royal family, which to a certain degree matches semantically the high status of Phrygian **Sīlēnōs**. Within Burushaski, the only possible derivation is from **čhil** ‘water’.

In both names the derivation is essentially the same. Both the Phrygian theonym and the Burushaski royal name are derived with the IE suffix *-en* suffix, forming nouns and adjectives. There is a slight difference, as the Burushaski name, historically derives from a compound suffix: *-en* + *-ko*. This would elucidate a basic meaning of “the watery (one)”.

Viewed in isolation, this correspondence could be considered unremarkable or perhaps due to chance. Considering, however, the very strong connection between Burushaski and Phrygian, especially in the domain of theonyms, ritual, mythology and onomastics, this etymological analysis is highly coherent. Not least, Burushaski preserves three terms associated with the Phrygian supreme goddess, the Great Mother Kubela and almost 80% of the attested Phrygian glosses find correlation with Burushaski and the latter preserves every third word from the inscriptions. Over 30 personal names correspond closely as well.

While there are several possibilities for explaining the ethnonym **Burúšaski** to be discussed (Čašule 2018), it may be that it simply derives from the self-appellation of the Phrygians, i.e. from **Bhrughes**

>*Brughš⁹> *Bruks- and with ks > š¹⁰: *Brúšo>Burúšo. Note in this respect the Tibetan name for Hunza **Bruzha** (Edel'man, Klimov 1970: 10). This would further support the hypothesis of a very close relationship between Burushaski and Phrygian.

Further comparison of the Phrygian texts¹¹ with Burushaski will shed more light on the close (direct?) relationship between the two languages.

ABBREVIATIONS OF LANGUAGES AND DIALECTS

Alb - Albanian, **Arm** - Armenian, **Av** - Avestan, **Balt** - Baltic, **Bret** – Breton, **Bur** - Burushaski, **Celt** - Celtic, **Cymr** – Cymric, **Eng** - English, **Gk** - Greek, **Goth** - Gothic, **Grm** - German, **Grmc** - Germanic, **H** - Hindi, **Hitt** - Hittite, **Hz** - Hunza dialect of Burushaski, **IA** - Indo-Aryan, **IE** - Indo-European, **IH** – Indo-Hittite, **Ind** - Indian, **Ir** - Irish, **Irn** - Iranian, **Khw** -Khowar, **Lat** - Latin, **Lett** -Lettish, **Lith** - Lithuanian, **Mcd** – Macedonian, **Myc** Gk, Mycenaean Greek, Ng- Nager dialect of Burushaski, **NH** – Nasiruddin Hunzai, Berger's Burushaski informant, **NPers** – New Persian, **NPhrg** – New Phrygian, **NWels** – New Welsh, **OChSl** – Old Church Slavonic, **OEng** - Old English, **OHG** - Old High German, **OInd** - Old Indian, **ON** - Old Norse, **Pers** - Persian, **Phrg** – Phrygian, **PSI** -Proto-Slavic, **Russ** -Russian, **Sh** - Shina, **Skt** - Sanskrit, **Sl** -Slavic, **Thrac** – Thracian, **Toch A**, **Toch B** - Tocharian A, Tocharian B, **U** - Urdu, **Wels** - Welsh, **Ys** - Yasin dialect of Burushaski.

⁹ There would have been an apocope of the vowel in the second syllable. Compare for example with Bur **dénkus** < * **dénekus** or **daltásko** <***daltásiko** (see Berger 2008: 11.12).

¹⁰ For IE **ks** >Bur **ś** : —IE ***meug-**‘slimy, slippery’ (***muk-so**>Gk **muxa**‘mucus’, also Lat **mūcus**‘mucus’ (Wat 55-56) : Bur **-mús** ‘snot, nasal mucus’, **Ys** also ‘nose’ (B 296) (LYs 178).

— IE ***ksēro-** <***ksēh₁-ro-** ‘dry; bright (of weather)’ (e.g. Gk **xēros** ‘dry’, Lat **serēnus**‘serene, bright, clear, dry (of sky or weather)’ (IEW 625) (possibly from IE ***ksē-** < ***ksēh₁e-** ‘burn, singe’)(M-A 170) : Bur **śiráu** ‘(of sky) completely clear, cloudless’ (BYs 178).

— IE *(**s**)**ker-g-** <*(**s**)**ker-** echoic root ~ ‘sound’ (incl. ‘to clink, tinkle’) (IEW 567-571), esp. Thrac **skarkē** ‘coin’, correlated with Lett **skards** ‘iron, tin (plate), sheet metal’ (Neroznak 1978: 54-55) : (with **sk** > **ks** >(expressiveš) Bur **Ys** **iskárk**, **Hz** **Ng** **şikárk** ‘1. brass, copper; 2. yellow, pale’ (Will 108) (B 407).

— IE *(**s**)**tég-es,** ***tég-es-os** ‘roof’ (e.g. OIr **tech** ‘house’, Gk **tégos** ‘roof’, OPruss **stogis** ‘roof’, Lat **tēctum** ‘roof’, OHG **dah** ‘roof’ <*(**s**)**teg-** ‘to cover’ (IEW 1013-1014), as in Bur **daǵá-** -č- ‘hide, conceal oneself, take refuge’, part. **nutaǵá(n),** -:-**staǵa-** ‘hide, conceal’ > Bur **tési** ‘roof (external aspect)’ (B 425).

¹¹ See the tentative attempt in Čašule (2004: 95-96).

ABBREVIATIONS OF SOURCES CITED

B = Berger, H. 1998; **BYs** = Berger, H. 1974; **Cunn** = Cunningham, A. 1854; **DC** = Tiffou, E. and Y.C. Morin. 1989; **E-K** = Edel'man, D. I. and G. A. Klimov 1970; **G** = Gluhak 1993; **Hay** = Hayward 1871; **IEW** = Pokorny, Julius. 1959; **Lei** = Leitner, 1889; **L** = Lorimer, D. L.R. 1938; **LYs** = Lorimer, D. L.R. 1962; **M-A** = Mallory, J.P. and D.Q. Adams (eds.). 1997; **T** = Turner, R. L. 1966; **T-M** = Tiffou, E. and Y. C. Morin 1989; **T-P** = Tiffou, E. and J. Pesot. 1989; **Wat** = Watkins, C. 2000; **Will** = Willson, S. R. 1999; **W-IS** = Wodko, D. S., B. Islinger and C. Schneider. 2008.

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