

[Text version of database, created 17/04/2013].

Annotated Swadesh wordlists for the Burushaski group (Burushaski family).

Languages included: Yasin Burushaski [bur-yas], Hunza Burushaski [bur-hnz].

DATA SOURCES

Berger 1974 = Berger, Hermann. *Das Yasin-Burushaski (Werchikwar). Grammatik, Texte, Wörterbuch*. Wiesbaden: Otto Harrassowitz. // *A large and detailed grammatical description of the Yasin dialect of Burushaski, complete with vocabulary and a selection of texts.*

Berger 1998 = Berger, Hermann. *Die Burushaski-Sprache von Hunza und Nager*. Wiesbaden: Otto Harrassowitz. // *A huge, three-volume grammatical description of the closely related Hunza and Nagar dialects of Burushaski, complete with vocabulary and a selection of texts.*

Backstrom 1992 = Backstrom, Peter C.; Radloff, Carla F. *Sociolinguistic Survey of Northern Pakistan. Volume 2: Languages of Northern Areas*. // *SIL sociolinguistic survey of a group of languages in the Pakistan area. Includes a 210-item wordlist for all three Burushaski dialects, compiled by Peter C. Backstrom.*

NOTES

1. General.

The major source of information on all three Burushaski dialects is a set of publications by H. Berger; earlier sources (D. A. Lorimer's voluminous description of the language, etc.) are mostly of historical interest (and the most important discrepancies tend to be mentioned in Berger's works anyway).

In the adduced wordlists, most of the verbs and nouns are listed with additional morphological information, important for the formation of paradigms and internal reconstruction (this usually means including plural forms for nouns / adjectives; present tense stems for verbs; and, in some cases, information on the agreement class of a particular noun; the classes, following the Lorimer / Berger tradition, are marked as

hm-, hf-, x-, y-, and z- respectively, see [Berger 1974: 13] for details).

As an additional check on the accuracy of semantic matching, we compare Berger's data with the comparative wordlists for Burushaski dialects published in [Backstrom 1992]. This source distinguishes between five Hunza, two Nagar, and two Yasin subdialects, but we have omitted further subspecification when listing Backstrom's forms in the "notes" section, since it is somewhat superfluous (within subdialects, most of the distinctions are phonetic rather than lexical, and they only occur in a very limited number of cases). In a small handful of instances, Backstrom's data contradict Berger's: these cases have been paid special attention and extensively commented upon in the notes, to ensure selection of the optimal candidate for the Swadesh meaning.

2. Transliteration.

The majority of Berger's transcriptional symbols match standard UTS conventions and are retained as such. Symbols that are still in need of transliteration mostly involve affricate / sibilant and retroflex series and are as follows:

Berger's transcription	Backstrom's transcription	UTS
kh, th, ph	k ^h , t ^h , p ^h	k ^h , t ^h , p ^h
ṭ	ṭ	t
ḍ	ḍ	d
č	ts	c
c	č	ç
j	ǰ	ʒ
š	š	ʃ
ć	č	ç
j	ǰ	ʒ
ś	š	ʃ
x	x	χ
Y	Y	ʁ
y	y	ɹ

Notes.

1. The articulation of some Burushaski phonemes easily fluctuates between different phonetic variants: e. g. back fricatives may be realized as velar [x], [ɣ] or uvular [χ], [ʁ] depending on the particularities of even minor subdialects. The articulation of Berger's *y* is said to vary between retroflex approximant [ɟ] and retroflex sibilant [ʒ], etc. For the most part, we have selected a unification strategy in all those cases where the distinctions do not concern phonological structure.

2. The three affricate / fricative series of Burushaski are opposed by Berger as dental (*c*, *s*), retroflex (*ç*, *ʃ*), and palatal (*ç̣*, *ʃ̣*). In Backstrom's transcriptions, the palatal phonemes are transcribed as post-alveolar (*č̣*, *ṣ̌*): this is probably just a notational convention.

3. Berger consistently marks stress on most of the attested Burushaski forms with an acute mark (V́); since stress accounts for an important phonological distinction in the language, we always transliterate it according to UTS standards (V̇). Some of the Burushaski verbal and nominal roots are never stressed (falling into the "recessive" morpheme category); in these cases, Berger places the stress mark either before the root (when the stressed syllable is a possessive prefix, e. g. *-s-* 'heart') or after the root (when the stressed syllable is a verbal suffix, e. g. *gal-* 'to go'). In such situations, we do not include the stress mark in the transliteration; it should simply be assumed that a transcription like *=s-* 'heart', without the stress mark, means that the root is never stressed, whereas a transcription like *=r'en* 'hand' means that the root is always stressed.

Database compiled and annotated by: G. Starostin (last update: April 2013).

1. ALL

Yasin Burushaski *çik* ~ *çiq* (-1), Hunza Burushaski *har* (-2).

References and notes:

Yasin Burushaski: Berger 1974: 140. Borrowed from Khowar *ç^hik* 'all'. Different from *k^hul* 'all, whole' (= totus) [Berger 1974: 159]. Cf. also *har* 'every, all' [Berger 1974: 150]; *s^hauf* 'all, collected' [Berger 1974: 175] (borrowing from Khowar). The latter form is quoted as the main equivalent for 'all' in [Backstrom 1992: 258]: *s^hao*.

Hunza Burushaski: Berger 1998: III, 191. Borrowed from Urdu *har*. This is the most frequent of all the attested equivalents for 'all' in Burushaski; there are several others as well, but most are identifiable as borrowings. Cf. *kul* 'all, together' [Berger 1998: III, 246] (< Urdu *kull*, ultimately from Arabic). An original stem may be preserved in *y^hoon* 'all, together' [Berger 1998: III, 477], but it is mainly used in conjunction with pronominal forms ('all of us', 'all of you', 'all of them'). This form is listed as the main equivalent for 'all' in [Backstrom 1992: 258]: Hunza, Nagar *uy^hoon*.

2. ASHES

Yasin Burushaski *p^het-ij* (1), Hunza Burushaski *p^het-ij* (1).

References and notes:

Yasin Burushaski: Berger 1974: 170. Y-class; plurale tantum (*-ij* is the regular plural marker of the y-class). Distinct from the more specialized term *şap^heru* 'ashes or other sorts of fertilizers for vegetables' [Berger 1974: 179], borrowed from Khowar. Quoted as *p^hetij* in [Backstrom 1992: 248].

Hunza Burushaski: Berger 1998: III, 328. Y-class; plurale tantum (*-ij* is the regular plural marker of the y-class). Distinct from the more specialized term *marm^haq* 'hot ashes' [Berger 1998: III, 282] (cf. also *marm^han* 'heap of glowing embers' [ibid.]). Quoted as Hunza, Nagar *p^hetij* in [Backstrom 1992: 248].

3. BARK

References and notes:

Yasin Burushaski: Not attested.

Hunza Burushaski: Not attested. The closest word in meaning is probably *ç^humuş* ~ *ç^humurş* (Nagar *ç^humur*) 'coarse bark that is used to feed the fire' [Berger 1998: III, 101], which Berger derives from the verb *ç^ham^hur-* 'to crumble, crumple' [Berger 1998: III, 96]; there are, however, no indications that this could be the neutral, non-specialized term for 'tree bark' in general as well.

4. BELLY

Yasin Burushaski =*ul* (1), Hunza Burushaski =*ul* (1).

References and notes:

Yasin Burushaski: Berger 1974: 184. Polysemy: 'abdomen / intestines'. Y-class (pl. =*ul-çij*) when applied to slaughtered animals; x-class (pl. =*ul-ifu*) when applied to people. Quoted as *y^hul* in [Backstrom 1992: 244].

Hunza Burushaski: Berger 1998: III, 453. Plural form: =^lul-ifo ~ =^lul-in (the plural forms also mean 'intestines'). Y-class when applied to slaughtered animals; x-class when applied to people. Quoted as Hunza, Nagar *y=u'ul* in [Backstrom 1992: 244].

5. BIG

Yasin Burushaski =*ny'u* (1), Hunza Burushaski *uy'-um* (1).

References and notes:

Yasin Burushaski: Berger 1974: 167. Plural forms: =*n'aj* (y-class), =*n'oyu* (x-class). Cf. also *t^han-um*, pl. *t^hayu* 'big (of person); tall' [Berger 1974: 183]. Quoted as *n^yū ~ n^yu* in [Backstrom 1992: 255].

Hunza Burushaski: Berger 1998: III, 460. Plural form: *uy'oŋ-ko* (Nagar *uy'o-ko*). Cf. also *t^haan-um*, pl. *t^haa-iko* 'big (of person); tall' [Berger 1998: III, 435]. Quoted as Hunza, Nagar *uy'-um* in [Backstrom 1992: 255].

6. BIRD

Yasin Burushaski *çen* (1), Hunza Burushaski *ç^hin* (1).

References and notes:

Yasin Burushaski: Berger 1974: 140. Plural form: *ç'eyu ~ ç'iu*. Meaning glossed as '(small) bird', but no separate term for 'large bird' is attested.

Hunza Burushaski: Berger 1998: III, 107. Plural form: *ç^hiu*. Meaning glossed as '(small) bird'. The equivalent for 'large bird' is *bal'as* (Nagar *bal'ac*) [Berger 1998: III, 33] (plural forms are either the same as sg. or Hunza *bal'as-ŋo*, Nagar *bal'as-ifo*), which Berger believes to be cognate with *du=w'al-* 'to fly' q.v. (the development of *-b- > -w- in the intervocalic position is normal). Another candidate is *parind'a* 'bird', borrowed from Urdu [Berger 1998: III, 312]; this could be a generic term for 'bird' irrespective of size, but it seems less basic than the other two terms.

7. BITE

Yasin Burushaski *gaŋ-* (1), Hunza Burushaski *gaŋ-* (1).

References and notes:

Yasin Burushaski: Berger 1974: 145. Present tense stem: *gaŋ-iç-*.

Hunza Burushaski: Berger 1998: III, 150. Present tense stem: *gaŋ-iç-*. Numerous quasi-synonyms are also adduced in the dictionary, but for most of them, 'to bite' is not the primary meaning, cf.: *çur'uŋ-* 'to pierce, sting, bite' (of insects) [Berger 1998: III, 93]; *kaŋ'am-* 'to scratch (face) with nails; to bite (of dog)' [Berger 1998: III, 166]; *qap-* 'to bite, snap' (of horse or dog) [Berger 1998: III, 341].

8. BLACK

Yasin Burushaski *mat'-um* (1), Hunza Burushaski *mat'-um* (1).

References and notes:

Yasin Burushaski: Berger 1974: 164. Plural forms: *mat'um-ifu*, *mat'um-in*. Quoted as *mat'-um* in [Backstrom 1992: 255].

Hunza Burushaski: Berger 1998: III, 284. Plural forms: *mat'um-iʃo*, *mat'um-inj*. Quoted as Hunza, Nagar *mat'-um* in [Backstrom 1992: 255].

9. BLOOD

Yasin Burushaski *mult'an* (1), Hunza Burushaski *mult'an* (1).

References and notes:

Yasin Burushaski: Berger 1974: 166. Plural: *mult'an-inj*. Polysemy: 'money / wergeld (blood money)'. Quoted as *mutt'an* in [Backstrom 1992: 245].

Hunza Burushaski: Berger 1998: III, 293. Plural: *mult'a-inj*. Secondary quasi-synonyms include: (a) *koq* 'blood', a special term used specifically in oaths and curses [Berger 1998: 245]; (b) *q^huun* 'blood' (borrowed from Urdu *xu:n*), sometimes substituted for *mult'an* [Berger 1998: III, 360]; (c) *ranj* 'color; blood' (< Urdu *rang*) [Berger 1998: III, 363]; (d) *titi* 'blood' (only in children's speech) [Berger 1998: III, 427]. All of these words seem to have specific stylistic and situational usage compared to the default equivalent *mult'an*. Quoted as Hunza, Nagar *mult'an* in [Backstrom 1992: 245].

10. BONE

Yasin Burushaski *ten* (1), Hunza Burushaski =*lt'in* ~ *tin* (1).

References and notes:

Yasin Burushaski: Berger 1974: 181. Plural form: *ten-ʒ'o*. Quoted as *ten* in [Backstrom 1992: 245].

Hunza Burushaski: Berger 1998: III, 269. The first variant is the bound form; the second variant is the free (prefix-less) form. Plural forms: =*lt'i-o* (bound), *tin-ʒ'o* (free). Cf. also *kur'oŋ*, pl. *kur'oŋ-iʃo* 'bone' [Berger 1998: III, 248] (no further specification; basic status unlikely due to low frequency of usage). Quoted as Hunza, Nagar *tin* in [Backstrom 1992: 245].

11. BREAST

Yasin Burushaski =*d'il* (1), Hunza Burushaski =*nd'il* (1).

References and notes:

Yasin Burushaski: Berger 1974: 142. Plural form: =*d'il-inj*. Distinct from =*m'amu* 'female breast' [Berger 1974: 164]. Quoted as *d'il-inj* ~ *i=d'il-inj* in [Backstrom 1992: 244] (plural form).

Hunza Burushaski: Berger 1998: III, 302. Plural form: =*nd'il-inj*. Meaning is glossed as both 'male' and 'female' 'breast', but the default word for 'female breast' seems rather to be =*m'amu-t*, derived from *mam'u* 'milk' [Berger 1998: III, 277]. Quoted as Hunza, Nagar =*nd'il* in [Backstrom 1992: 244].

12. BURN TR.

Yasin Burushaski =*s=qul-* (1), Hunza Burushaski =*s=qul-* (1).

References and notes:

Yasin Burushaski: Berger 1974: 148. Distinct from =*ʷol-* ~ =*kul-* 'to burn' (intr.) [Berger 1974: 148], but clearly sharing the same root, from which it is derived by means of the weakly productive prefix =*s*= [Berger 1974: 29]. Quoted as '*ε=s=qul* 'burn!' (imperative) in [Backstrom 1992: 259].

Hunza Burushaski: Berger 1998: III, 382. Distinct from =*kul'u-* 'to burn' (intr.) [Berger 1998: III, 178], but clearly sharing the same root, from which it is derived by means of the weakly productive prefix =*s*= [Berger 1998: III, 125]. Cf. also *zak-* 'to burn, singe (smbd.)' [Berger 1998: III, 221]. Quoted as Hunza, Nagar '*ε=s=qul* 'burn!' (imperative) in [Backstrom 1992: 259].

13. CLAW(NAIL)

Yasin Burushaski =*uru* (1), Hunza Burushaski =*uri* ~ =*uri-ʃ* (1).

References and notes:

Yasin Burushaski: Berger 1974: 184. Plural form: =*uru-mu*. Polysemy: 'fingernail / claw'. Quoted as *u'uro* in [Backstrom 1992: 244].

Hunza Burushaski: Berger 1998: III, 66. Plural forms: =*uri-muc*, =*uri-anc*. Polysemy: 'mountain top / comb / fingernail'. Quoted as Hunza *y=u'uri* ~ *y=u'uli*, Nagar *y=u'uri* ~ *y=u'uro* in [Backstrom 1992: 244].

14. CLOUD

Yasin Burushaski *χor-ʻoŋ* (1), Hunza Burushaski *q^hur'onç* (1) / *bur'unç* (2).

References and notes:

Yasin Burushaski: Berger 1974: 160. Y-class; plurale tantum. The word probably denotes 'white clouds' and is distinct from *har'alt* 'rain clouds; rain' (see under 'rain') [Berger 1974: 150]. In [Backstrom 1992: 247], the forms *hur'onç* and *har'alt* correspond to the meaning 'cloud' in different subdialects (Central and Northern Yasin respectively); this may not necessarily be accurate.

Hunza Burushaski: Berger 1998: III, 359. Plural form: *q^hur'onç-inj* (Hunza), *q^hur'on-inj* (Nagar). Polysemy: 'cloud / fog'. Quoted as Hunza *qur'onç*, Nagar *q^hur'onç* ~ *q^hor'oŋ* in [Backstrom 1992: 247]. Berger 1998: III, 64. Plural form: *bur'unç-inj*. Cf. in Nagar: *bir'oonç*, pl. -*inj*. Meaning glossed as 'clouds; overcast skies'. The semantic difference between *q^hur'onç* and *bur'unç* is not clear, and we have to include both words as technical synonyms. Additionally, cf. *dum'aş* 'cloud (of dust, smoke, water)' [Berger 1998: III, 125] (borrowed from Shina *dumaş* 'smoke' and most likely not a basic term).

15. COLD

Yasin Burushaski *çab'ur-um* (1), Hunza Burushaski *ç^hab'ur-um* (1).

References and notes:

Yasin Burushaski: Berger 1974: 138. Quoted as *ç^hay'oor-um* in [Backstrom 1992: 254].

Hunza Burushaski: Berger 1998: III, 95. Used as adjective or noun. The verbal stem is *du=...*=*ç^habur-* ~ *d=...*=*ç^haqur-* 'to be (or become) cold'. Quoted as Hunza, Nagar *ç^hay'ur-um* in [Backstrom 1992: 254].

16. COME

Yasin Burushaski *c'ur-* (1) / *ʒ'o-* (2), Hunza Burushaski *d=...ya-* ~ *d=...y-* (3) / *ʒ'u-* (2).

References and notes:

Yasin Burushaski: Berger 1974: 137. Present tense stem. Berger 1974: 36, 137. Suppletive stem that underlies the imperative, reduplicated imperfective and certain other forms of *c'ur-*. Quoted as *ʒo* 'come!' (imperative) in [Backstrom 1992: 259].

Hunza Burushaski: Berger 1998: I, 128; III, 235. This suppletive stem (with the verbal prefix *d=*) forms the conative paradigm of the verb 'to come' (1st sg. *d='aa=ya*, etc.), and it also quite probably underlies the past tense forms where the stem usually has a zero allomorph. Berger 1998: I, 128; III, 235. This suppletive stem forms the present tense, infinitive, and optative forms of the verb 'to come'. Quoted as Hunza, Nagar *ʒu* 'come!' (imperative) in [Backstrom 1992: 259].

17. DIE

Yasin Burushaski =*y'ur-* (1), Hunza Burushaski =*i'r-* (1).

References and notes:

Yasin Burushaski: Berger 1974: 187. Present tense stem: =*y'ur-ç-*. Cf. also: *x'atum* 'et- 'to die' [Berger 1974: 160], *wafat* =*m'an-* [Berger 1974: 185] (both of these idiomatic expressions said to be < Urdu). Quoted as *y=u'uri* 'he died' in [Backstrom 1992: 259].

Hunza Burushaski: Berger 1998: III, 214. Present tense stem: =*i'r-ç-*. Altogether, Berger's dictionary adduces more than a dozen (!) possible equivalents for the meaning 'to die', which indicates the strong tendency of this word to be replaced by euphemisms. All of these verbs and idiomatic expressions, however, either have a clearly different original meaning (e. g. 'to go'), or are borrowed from neighboring languages. Quoted as Hunza, Nagar *i='ir-imi* 'he died' in [Backstrom 1992: 259].

18. DOG

Yasin Burushaski *huk* (1), Hunza Burushaski *huk* (1).

References and notes:

Yasin Burushaski: Berger 1974: 152. Plural form: *huk-'a*. Quoted as *huk* in [Backstrom 1992: 251].

Hunza Burushaski: Berger 1998: III, 203. Plural form: *huk-'ai* ~ *huk-'anc* (the latter only in the Nagar dialect). Cf. also *d'ada* 'dog' (in children's speech) [Berger 1998: III, 108]. Quoted as Hunza, Nagar *huk* in [Backstrom 1992: 251].

19. DRINK

Yasin Burushaski *men-* (1), Hunza Burushaski *min-* (1).

References and notes:

Yasin Burushaski: Berger 1974: 165. Present tense stem: *m'i-*. Quoted as *mən-'ε* 'drink!' (imperative) in [Backstrom 1992: 258].

Hunza Burushaski: Berger 1998: III, 288. Present tense stem: *mi'i-*. Polysemy: 'to drink / to smoke'. Quoted as Hunza, Nagar *min-'ε* 'drink!' (imperative) in [Backstrom 1992: 258].

20. DRY

Yasin Burushaski *bu-m* ~ *bu-y'am* (1), Hunza Burushaski *b'uɟ-* (1).

References and notes:

Yasin Burushaski: Berger 1974: 135. Both forms are derived from the verbal stem *b'u-* 'to be dry, to dry up' [ibid.]. Another phonetically similar form with a not nearly as transparent derivational pattern is *b'ei* 'dry' [Berger 1974: 133]. Finally, an entirely different synonym, also in the meaning 'dry' (as well as 'thirsty'), is listed as *qaq* in [Berger 1974: 172]. Comparison with the other dialects, where this word is only attested as 'hungry', shows that in Yasin, its meaning of 'dry' may be a relict archaism. Quoted as *bi-y'am* in [Backstrom 1992: 254].

Hunza Burushaski: Berger 1998: III, 67. Verbal stem ('to be dry'). Present tense stem: *b'uɟ-ç-*. Cf. the derived stem *bu-m-* in *b'u-m-kuş* 'dryness' [ibid.]. Quoted as Hunza, Nagar *y=u'uɟ-um* 'dry' in [Backstrom 1992: 254] (with elision of the initial consonant after a prefix).

21. EAR

Yasin Burushaski =*lt'umal* (1), Hunza Burushaski =*lt'umal* (1).

References and notes:

Yasin Burushaski: Berger 1974: 162. Plural form: =*lt'umal-inj*. Without the possessive prefix, the simple form is *t'umal*. Quoted as *t'umal ~ gu=4t'umal* (the latter form is 'your ear') in [Backstrom 1992: 243].

Hunza Burushaski: Berger 1998: III, 269. Plural form: =*lt'umal-inj*. Quoted as Hunza *l=lt'umal*, Nagar *l=lt'umal* in [Backstrom 1992: 243].

22. EARTH

Yasin Burushaski *tik* (1), Hunza Burushaski *tik* (1).

References and notes:

Yasin Burushaski: Berger 1974: 181. Y-class. Polysemy: 'earth / ground / rust'. Quasi-synonyms, most likely in the meaning 'land; Earth', include *zam'in ~ zem'in* (borrowed from Urdu) [Berger 1974: 188] and *'ardi* 'earth, surface' [Berger 1974: 130] (borrowed from Khowar).

Hunza Burushaski: Berger 1998: III, 425. Y-class. Polysemy: 'earth / ground / rust'. Distinct from *bird'i* 'Earth' (as opposed to 'Heaven') [Berger 1998: III, 54] and the Urdu borrowing *zam'iin* 'land, earth' [Berger 1998: III, 482].

23. EAT

Yasin Burushaski =*ş'i-* (1), Hunza Burushaski =*ş'i-* (1).

References and notes:

Yasin Burushaski: Berger 1974: 179. Present tense stem: =*ş'i-ç-*. Morphophonological variants of the stem include =*ş'u-* and =*f'e-*, depending on the agreement class and the singularity / plurality of the object. Quoted as *şe* 'eat!' (imperative) in [Backstrom 1992: 258].

Hunza Burushaski: Berger 1998: I, 128; III, 393. Present tense stem: =*ş'i-ç-*. Morphophonological variants of the stem include =*ş'u-* and =*f'e-*, depending on the agreement class and the singularity / plurality of the object. Quoted as Hunza, Nagar *şi* 'eat!' (imperative) in [Backstrom 1992: 258].

24. EGG

Yasin Burushaski *tij'an* (1), Hunza Burushaski *tij'an* (1).

References and notes:

Yasin Burushaski: Berger 1974: 183. Plural form: *tij'a-yu*. Quoted as *tij'an* in [Backstrom 1992: 250].

Hunza Burushaski: Berger 1998: III, 446. Plural form: *tij'a-yo*. The Nagar forms are: *tig'an*, pl. *tig'a-yo*. The short form *tij* is also attested in the plural meaning, but only in a handful of compounds (e. g. *tij-e waŋ* 'eggshells'). Quoted as Hunza *tij'an*, Nagar *tig'an* ~ *tij'an* in [Backstrom 1992: 250].

25. EYE

Yasin Burushaski *=lci-* (1), Hunza Burushaski *=lcin* (1).

References and notes:

Yasin Burushaski: Berger 1974: 161. Plural form: *=lci-mu*. Quoted as *'i=čim* in [Backstrom 1992: 243].

Hunza Burushaski: Berger 1998: III, 264. Plural form: *=lci-muc* (Nagar *=lci-muc*). Quoted as Hunza, Nagar *'=lčin* in [Backstrom 1992: 243].

26. FAT N.

Yasin Burushaski *bes* (1), Hunza Burushaski *bis* (1).

References and notes:

Yasin Burushaski: Berger 1974: 133. Plural form: *bef'u* ~ *bef'o*. Distinct from *del* 'oil; melted fat', borrowed from Urdu [Berger 1974: 141]. Quoted as *bes* in [Backstrom 1992: 250].

Hunza Burushaski: Berger 1998: III, 55. Plural form: *bif'o* ~ *bif'oŋo*. Distinct from *del* 'oil; melted fat', borrowed from Urdu [Berger 1974: 117]. Quoted as Hunza, Nagar *bis* in [Backstrom 1992: 250].

27. FEATHER

Yasin Burushaski *p^hol'bo* (1), Hunza Burushaski *p^hul'buuɭ* (1).

References and notes:

Yasin Burushaski: Berger 1974: 171. Plural form: *p^hol'bo-čij*.

Hunza Burushaski: Berger 1998: III, 335. Plural form: *p^hul'buu-čij*. Nagar forms: *p^hur'buuɭ*, pl. *p^hur'buu-čan*. Cf. also *gamb'uri* 'feather-bush; tuft, tussock' [Berger 1998: III, 144] (possibly borrowed from China).

28. FIRE

Yasin Burushaski *p^hu* (1), Hunza Burushaski *p^hu* (1).

References and notes:

Yasin Burushaski: Berger 1974: 171. Plural form: *p^hu-ij*. Quoted as *pφu* in [Backstrom 1992: 248].

Hunza Burushaski: Berger 1998: III, 334. Plural form: *p^hu-m'ij* (Nagar: *p^hu-min*). Quoted as Hunza *p^hu ~ pφu*, Nagar *pφu* in [Backstrom 1992: 248].

29. FISH

Yasin Burushaski *φ^humu* (1), Hunza Burushaski *φ^humo* (1).

References and notes:

Yasin Burushaski: Berger 1974: 139. Plural form: *φ^humu-mu ~ φ^humu-yu*. Borrowed from Shina (cf. Shina *č^himu* id.). Quoted as *č^humo* in [Backstrom 1992: 250].

Hunza Burushaski: Berger 1998: III, 101. Plural form is either the same as sg. or with an extra marker: *φ^humo-muc*. Quoted as Hunza, Nagar *č^humo* in [Backstrom 1992: 250].

30. FLY V.

Yasin Burushaski *du=w'al-* (1), Hunza Burushaski *du=w'al-* (1).

References and notes:

Yasin Burushaski: Berger 1974: 185. Present tense stem: *du=w'al-φ-*. Initial *du=* is a dysfunctional prefix found in many Burushaski verbs. Quoted as *du=w'al-čvm bi* "(the bird) flies" in [Backstrom 1992: 259].

Hunza Burushaski: Berger 1998: III, 463. Present tense stem: *du=w'al-ž-*. Initial *du=* is a dysfunctional prefix found in many Burushaski verbs. Cf. also the idiomatic expression *tar d'el- ~ t^har del-* 'to fly', literally 'to tar-hit', where *tar* < Shina *t^har* 'to fly'. Quoted as Hunza *du=w'al-žibi* "(the bird) flies" in [Backstrom 1992: 259]. For Nagar, the same source lists *hart* as the main equivalent, but this form is listed as *hart man-* 'to spring up' [Berger 1998: III, 259] and is most likely the result of a semantic inaccuracy (= 'to rise, fly up' rather than 'to fly?').

31. FOOT

Yasin Burushaski *=h'uŋi-s* (1), Hunza Burushaski *=uŋi-s* (1).

References and notes:

Yasin Burushaski: Berger 1974: 153. Plural form: *=h'uŋi-ŋ*.

Hunza Burushaski: Berger 1998: III, 460. X-class. Plural form: *=uŋi-ŋ*. The suffix-less form of this stem is also attested: *=uŋ* 'foot; step' (the simpler form seems to have a more general / abstract meaning than the strictly anatomic term *=uŋi-s*).

32. FULL

Yasin Burushaski *hek* (1), Hunza Burushaski *hik* (1).

References and notes:

Yasin Burushaski: Berger 1974: 151.

Hunza Burushaski: Berger 1998: III, 198. Cf. also such potential synonyms as: (a) *bil* ~ *bir* 'full' [Berger 1998: III, 52] (according to Berger, applied to rivers rather than vessels, and therefore not eligible for inclusion); (b) *šek* 'full' [Berger 1998: III, 407]: semantic difference from *hik* is unclear - the word could be a borrowing from Shina *šak* 'full', but, apparently, the Shina word itself does not have any internal etymology, so the reverse direction is also possible; (c) *trap* ~ *trup* 'whole, full, complete' [Berger 1998: III, 430]. It is impossible to decide whether *hek*, *šek*, or *trap* should be considered the "most basic" equivalent for 'full', so, until a more precise semantic description is available, we choose *hik* as the variant with the best external parallels.

33. GIVE

Yasin Burushaski =*'u-* (1) / =*ç'i-* (2), Hunza Burushaski =*'u-* (1) / =*ç^hi-* (2).

References and notes:

Yasin Burushaski: Berger 1974: 184. Present tense stem: =*'u-ç-*. This stem is used in conjunction with h-class and x-class objects. Quoted as *a='u* 'give!' (imperative; actually = 'give me', with the dative 1st p. sg. prefix) in [Backstrom 1992: 259]. Berger 1974: 139. Present tense stem: =*ç'i-ç-*. This stem is used in conjunction with y-class objects in the singular number. The corresponding suppletive stem for y-class plural objects is =*ç'on-*, present tense stem =*ç'oi-* [Berger 1974: 148].

Hunza Burushaski: Berger 1998: III, 453. Present tense stem: =*'u-ç-*. This stem is used in conjunction with h-class and x-class objects. Quoted as Hunza *z=ov*, Nagar *z=ov* 'give!' in [Backstrom 1992: 259] (where *z=* is the dative 1st p. sg. prefix, i. e. = 'give me'; see [Berger 1998: I, 92] for details). Berger 1998: III, 99. Present tense stem: =*ç^hi-ç-*. This stem is used in conjunction with y-class objects in the singular number. The corresponding suppletive stem for y-class plural objects is =*ç'un-*, present tense stem =*ç'ui-* [Berger 1998: III, 179].

34. GOOD

Yasin Burushaski *fu'a* (1), Hunza Burushaski *fu'a* (1).

References and notes:

Yasin Burushaski: Berger 1974: 178. Polysemy: 'good / healthy / rich'. Presumably borrowed from Shina (cf. Shina *šo* 'good'). Judging by the examples and derivatives, this seems to be the most standard equivalent for the basic meaning 'good' in Yasin. Potential synonyms include: (a) *m'ariŋ* 'good, fine, noble' [Berger 1974: 164] and *χa* 'good, pure (of people or fairies)' [Berger 1974: 159]. Quoted as *šua* in [Backstrom 1992: 254].

Hunza Burushaski: Berger 1998: III, 397. Polysemy: 'good / healthy'. See notes on Yasin. Potential synonyms include: (a) *dalt'as* 'good (of things and people) / pretty / healthy' [Berger 1998: III, 112]; (b) *raŋ-ilo* 'good (of person, land)' [Berger 1998: III, 363] (derived from *raŋ* 'color; blood'). Quoted as Hunza, Nagar *šua* in [Backstrom 1992: 254].

35. GREEN

Yasin Burushaski *išq'a-m* (1), Hunza Burushaski *šiq'a-m* (1).

References and notes:

Yasin Burushaski: Berger 1974: 154. Polysemy: 'green / blue'. The word is transparently derived from *išq'a* 'grass' [ibid.].

Hunza Burushaski: Berger 1998: III, 408. Plural form: *šiq'a-m-iŋ* ~ *šiq'a-m-iŋ*. Polysemy: 'green / blue'. The word is transparently

derived from *ṣiq'a* 'grass' [ibid.]. Cf. also: *dih* 'green / blue / lapis lazuli' [Berger 1998: III, 119] (the latter word obviously refers to 'blue' rather than 'green', due to its association with 'lapis lazuli' rather than 'grass').

36. HAIR

Yasin Burushaski =*ɸ'oɣaŋ* # (1), Hunza Burushaski *ɸuy'aŋ* (1).

References and notes:

Yasin Burushaski: Berger 1974: 149. Slightly dubious, since Berger lists the meaning as 'female hair' ('Frauenhaar'). However: (a) lexical distinction between 'male hair' and 'female hair' is typologically rare and not attested in any other source on any Burushaski dialect; (b) in [Backstrom 1992: 243], the form *ɣoɣaŋ* ~ *ɣuyeŋ* is listed as the default equivalent for 'hair'; (c) in Berger's own Yasin dictionary, no better candidate is available for the collective meaning 'hair of head'. Cf.: (a) *bur*, pl. *bur-i'aŋ* ~ *bur-i'aiŋ* [Berger 1974: 135], meaning glossed as 'single hair' (sg.), 'body hair' (pl.; both are ineligible meanings); (b) *bijk'e* 'fur, hair (of animals); body hair (of people)' [Berger 1974: 134]. It is quite likely that Berger's 'female hair' is an accidental narrowing on the author's part due to specific textual usage.

Hunza Burushaski: Berger 1998: III, 183. Y-class. Meaning glossed as 'head hair'. The form is plural in itself, but an extra marked form also exists: *ɸuy'aŋ-i'ciŋ* (Nagar *ɸuy'aŋ-i'caŋ*). Distinct from *bur* '(single) hair (of people and animals)' [Berger 1998: III, 63], plural form: *bur-i'aŋ* ~ *bur-'aŋ* (Nagar *bur-'eŋ*). Cf. also *bijk'e* 'hair (of animals)' [Berger 1998: III, 56]. Quoted as Hunza *ɸuy'aŋ* ~ *i=ɣuy'aŋ*, Nagar *ɸuy'aŋ* in [Backstrom 1992: 243].

37. HAND

Yasin Burushaski =*r'en* (1), Hunza Burushaski =*r'iin* (1).

References and notes:

Yasin Burushaski: Berger 1974: 173. Plural form: =*r'e-in* ~ =*r'e-in-ciŋ*.

Hunza Burushaski: Berger 1998: III, 364. Plural form: =*r'iin-ciŋ* (Nagar =*r'iin-caŋ*).

38. HEAD

Yasin Burushaski =*y'aʔe-s* (1), Hunza Burushaski =*y'aʔi-s* (1).

References and notes:

Yasin Burushaski: Berger 1974: 187. Plural form: =*y'aʔef-u*. Polysemy: 'head / ear (of grain)'. Formally derived from *y'aʔe* 'above, over'. Cf. the synonym: *kap'al* 'head, skull' (borrowed from Dardic languages). Quoted as *y'aʔi-s* ~ *y'aʔi-s* in [Backstrom 1992: 243].

Hunza Burushaski: Berger 1998: III, 478. Plural form: =*y'aʔu-muc*. Polysemy: 'head / mountain top / chief' (the meaning 'chief' only in the Nagar dialect). Cf. the synonym: *gap'al* 'head, skull' (also *kap'al* in the Hunza dialect, but not in Nagar; borrowed from Dardic languages). Quoted as Hunza *y'aʔi-s*, Nagar *y'aʔi-s* in [Backstrom 1992: 243].

39. HEAR

Yasin Burushaski *d=yal-* (1), Hunza Burushaski *d=yal-* (1).

References and notes:

Yasin Burushaski: Berger 1974: 186. Polysemy: 'to hear / to smell'. Present tense stem: *d=yal-φ-*. Initial *d=* is a desemantized verbal prefix.

Hunza Burushaski: Berger 1998: III, 471. Polysemy: 'to hear / to understand'.

40. HEART

Yasin Burushaski =s (1), Hunza Burushaski =s (1).

References and notes:

Yasin Burushaski: Berger 1974: 173. Plural form: =s-*mu*. Polysemy: 'heart / soul'. Secondary synonym: *zi* 'life, soul, spirit, heart' (allegedly borrowed from Shina *zīl*). Quoted as *ε=s ~ ?ε=s* in [Backstrom 1992: 245].

Hunza Burushaski: Berger 1998: III, 368. Plural form: =s-*umuc*. Polysemy: 'heart / soul'. Quoted as Hunza, Nagar *ε=s* in [Backstrom 1992: 245].

41. HORN

Yasin Burushaski *tur* (1), Hunza Burushaski *tur* (1).

References and notes:

Yasin Burushaski: Berger 1974: 182. Plural form: *tur-i'ay*.

Hunza Burushaski: Berger 1998: III, 270. Plural form: *tur-i'ay ~ tur-ey*. The prefixal variant is =*t'ur*, pl. =*t'ur-iaη*. Cf. also Hunza, Nagar *t'ur-um*, Nagar only *tur* 'horn (as a musical instrument)' [Berger 1998: III, 433]. Quoted as Hunza, Nagar *tur* in [Backstrom 1992: 251].

42. I

Yasin Burushaski *ʒa* (1), Hunza Burushaski *ʒe* (1).

References and notes:

Yasin Burushaski: Berger 1974: 154. A different morpheme is represented by the pronominal possessive prefix *a-* [Berger 1974: 25]. Quoted as *ʒa* in [Backstrom 1992: 260].

Hunza Burushaski: Berger 1998: III, 226. Genitive/ergative: *ʒaa*. Emphatic form: *ʒ'ei ~ ʒeʒ'ei*. A different morpheme is represented by the pronominal possessive prefix *a-* [Berger 1998: III, 9]. Quoted as Hunza, Nagar *ʒε* in [Backstrom 1992: 260].

43. KILL

Yasin Burushaski =s=*qan-* (1), Hunza Burushaski =s=*qan-* (1).

References and notes:

Yasin Burushaski: Berger 1974: 176. Present tense stem: =s=*qai-*. A weakly productive (cf. 'to burn') causative derivation from the

verbal root =*qan-*, which is also found in the intransitive stem *du=ʔan-* 'to become useless; to be tired' [Berger 1974: 147]. Synonym: *d=l-* 'to hit; to kill; to meet, encounter' [Berger 1974: 161], a verb with a very wide semantic range of application, including grammaticalized functions, and hardly the most basic equivalent for 'kill' in Burushaski.

Hunza Burushaski: Berger 1998: III, 383. Present tense stem: =*s=qai-*. A weakly productive (cf. 'to burn') causative derivation from the verbal root =*qan-*, which is also found in the intransitive stem *du=ʔan-* 'to become useless; to be tired' [Berger 1998: III, 169]. Cf. also a few secondary synonyms: (a) *ɕam-* ~ *ɕim-ɕ'am-* 'to cut (branches for firewood); to kill' [Berger 1998: III, 83, 88]; (b) *ɕip'iɕ-* 'to kill' [Berger 1998: III, 89] (apparently, a rare form). Also, as in Yasin, the semantically complex verb *d=l-* 'to hit; to meet, encounter; etc.' [Berger 1998: III, 259] has 'to kill' as one of the secondary meanings.

44. KNEE

Yasin Burushaski =*n'uŋus* (1), Hunza Burushaski =*d'umus* ~ =*d'umuc* (1).

References and notes:

Yasin Burushaski: Berger 1974: 167. Plural form: =*n'uŋuf-u*.

Hunza Burushaski: Berger 1998: III, 125. Plural form: =*d'umus-ɕo*.

45. KNOW

Yasin Burushaski =*h'en-* (1), Hunza Burushaski =*h'en-* (1).

References and notes:

Yasin Burushaski: Berger 1974: 151. Present tense stem: =*h'ei-*.

Hunza Burushaski: Berger 1998: III, 196. Present tense stem: =*h'ei-*.

46. LEAF

Yasin Burushaski *tap* (1), Hunza Burushaski *k^hiɕ* (2).

References and notes:

Yasin Burushaski: Berger 1974: 180. Plural form: *tap-oŋ* ~ *tap-oɕiŋ*. The original root-initial sequence was probably *lt-*, as seen in the verb *du=ltap-i-* 'to wither' [Berger 1974: 162]. Quoted as *tap* in [Backstrom 1992: 248].

Hunza Burushaski: Berger 1998: III, 256. Plural form: *k^hiɕ-aŋ* (in Nagar, only attested as a plurale tantum: *k^hi-aŋ* 'leaf, foliage'). Quoted as Hunza *k^hi:* ~ *k^hiɕ*, Nagar *k^hiɕ* in [Backstrom 1992: 248]. The same source also lists the form *tap* for both dialects in the meaning 'leaf'. However, in [Berger 1998: III, 420] the Hunza/Nagar word *tap* is assigned the more narrow meaning 'small leaf, leaf of flower (e. g. clover)'; we trust this (presumably expert) judgement.

47. LIE

Yasin Burushaski *guɕ'a-* # (1), Hunza Burushaski *guɕ^ha-* (1).

References and notes:

Yasin Burushaski: Berger 1974: 146. Meaning glossed as the dynamic verb 'to lie down (to sleep)'; it is not clear whether this is also the correct equivalent for the static verb 'to lie'. Present tense stem: *guφ'a-φ-*.

Hunza Burushaski: Berger 1998: III, 158. Meaning glossed as dynamic: 'to lie down / go to sleep'; however, the perfective forms of the paradigm are assigned the static meaning 'to lie, sleep'. Present tense stem: *guφ^ha-φ-*.

48. LIVER

Yasin Burushaski *ken* (1), Hunza Burushaski =*kin* (1).

References and notes:

Yasin Burushaski: Berger 1974: 157. Plural form: *ken-ij*.

Hunza Burushaski: Berger 1998: III, 245. Plural form: =*kim-ij* (Hunza), =*kin-ij* (Nagar).

49. LONG

Yasin Burushaski *vus'an-um* (1), Hunza Burushaski *vus'an-um* (1).

References and notes:

Yasin Burushaski: Berger 1974: 149. Plural form: *vus'a-yu*. Polysemy: 'long / snake'. Quoted as *γos'an-um* in [Backstrom 1992: 254].

Hunza Burushaski: Berger 1998: III, 181. Plural form: *vus'a-iko* (Hunza), *vus'a-yako* (Nagar). Polysemy: 'long / snake' (the plural form of the substantive 'snake' is *vus'an-um-ifo*). Cf. also *l'amba* 'long' [Berger 1998: III, 261] (borrowed from Urdu *lamba*:). Quoted as Hunza, Nagar *vos'an-um ~ γos'an-um* in [Backstrom 1992: 254].

50. LOUSE

Yasin Burushaski *k^har'u* (1), Hunza Burushaski *k^har'uu* (1).

References and notes:

Yasin Burushaski: Berger 1974: 158. X-class; plurale tantum (also attested as a double plural form: *k^har'u-mu*).

Hunza Burushaski: Berger 1998: III, 252. Plural form same as sg. or doubled: *k^har'uu-muc*. Cf. also *'apo* 'louse' (in children's speech) [Berger 1998: III, 19].

51. MAN

Yasin Burushaski *hi'r* (1), Hunza Burushaski *hir* (1).

References and notes:

Yasin Burushaski: Berger 1974: 152. Polysemy: 'man / husband'. Plural form: *hur-i ~ hur-'i-kiā*. Quoted as *hur* in [Backstrom 1992: 251].

Hunza Burushaski: Berger 1998: III, 200. Polysemy: 'man / male (of animals)'. Plural form: *hir-'i* (Hunza), *hir-'ikanc* (Nagar). Quoted as Hunza, Nagar *hir ~ hir* in [Backstrom 1992: 251].

52. MANY

Yasin Burushaski *buʈ* (1), Hunza Burushaski *buʈ* (1).

References and notes:

Yasin Burushaski: Berger 1974: 136. Polysemy: 'many / very'. Quoted as *buʈ^h* in [Backstrom 1992: 258].

Hunza Burushaski: Berger 1998: III, 65. Polysemy: 'many / very'. Several other equivalents for 'many' are all borrowings from Urdu: *ab'a:t* [Berger 1998: III, 11], *aks'ar* [Berger 1998: III, 14]. Cf. also *z'aqan* 'a multitude of; many' [Berger 1998: III, 483]. Quoted as Hunza *buʈ*, Nagar *buʈ^h* in [Backstrom 1992: 258].

53. MEAT

Yasin Burushaski *ɕap* (1), Hunza Burushaski *ɕ^hap* (1).

References and notes:

Yasin Burushaski: Berger 1974: 138. Plural form: *ɕap-iŋ ~ ɕap-iɕiŋ*. Quoted as Yasin *ɕ^hap* in [Backstrom 1992: 250].

Hunza Burushaski: Berger 1998: III, 97. Plural form: *ɕ^hap-iɕaŋ ~ ɕ^hap-iŋ* (also *ɕ^hap-m'iŋ* in Hunza). Cf. also *ɕaɕa*, in Hunza also *ɕiɕi* 'meat' (in children's speech). Quoted as Hunza, Nagar *ɕ^hap* in [Backstrom 1992: 250].

54. MOON

Yasin Burushaski *hal'anc* (1), Hunza Burushaski *hal'anc* (1).

References and notes:

Yasin Burushaski: Berger 1974: 149. X-class. Quoted as *hal'anc ~ hal'anɔ* in [Backstrom 1992: 246].

Hunza Burushaski: Berger 1998: III, 187. Plural form: *hal'anc-ifo*. Quoted as Hunza, Nagar *hal'anc* in [Backstrom 1992: 246].

55. MOUNTAIN

Yasin Burushaski *ɕiɕ* (1), Hunza Burushaski *ɕ^hiɕ* (1).

References and notes:

Yasin Burushaski: Berger 1974: 139. Plural form: *ɕiɕ-k'o*. Berger defines this word as a borrowing from Shina (Shina *ɕ^hi:ɕ* 'mountain'), but the Shina word has no reliable Indo-European or even Proto-Dardic etymology; hence, the reverse direction of borrowing is more probable.

Hunza Burushaski: Berger 1998: III, 100. Plural form: *ɕ^hiɕ-k'o*. Meaning glossed as 'mountain, hill'. See notes on Yasin Burushaski. Cf. also *ɕ^har*, pl. *ɕ^har-k'o* 'cliff; rocky mountain' [Berger 1998: III, 97]; *pah'aaʈ* 'mountain' [Berger 1998: III, 310] (borrowed from Urdu).

56. MOUTH

Yasin Burushaski =x'at ~ =xat (1), Hunza Burushaski =q^hat (1).

References and notes:

Yasin Burushaski: Berger 1974: 160. Plural form: =x'at-ij ~ =xat'-ij. Quoted as x'at ~ i=x'at in [Backstrom 1992: 244].

Hunza Burushaski: Berger 1998: III, 354. Plural form: =q^hat-ij. Quoted as Hunza $\text{at}=\text{k}^{\text{h}}\text{at} \sim \text{i}=\text{x}'\text{at} \sim \text{i}=\text{q}^{\text{h}}\text{at} \sim \text{i}=\text{q}^{\text{h}}\text{at} \sim \text{at}=\text{q}^{\text{h}}\text{at}$, Nagar $\text{i}=\text{q}^{\text{h}}\text{at} \sim \text{i}=\text{q}^{\text{h}}\text{at}$ in [Backstrom 1992: 244].

57. NAME

Yasin Burushaski =y'ek (1), Hunza Burushaski ='ik (1).

References and notes:

Yasin Burushaski: Berger 1974: 187. Plural form: =y'ek-ij ~ =y'ek-içij. Quoted as yik in [Backstrom 1992: 251].

Hunza Burushaski: Berger 1998: III, 211. Plural form: =iç-ij. Quoted as Hunza, Nagar i=ik in [Backstrom 1992: 251].

58. NECK

Yasin Burushaski =ç (1), Hunza Burushaski =ç (1).

References and notes:

Yasin Burushaski: Berger 1974: 178. Plural form: =ç-mu. Polysemy: 'neck / throat'.

Hunza Burushaski: Berger 1998: III, 402. Plural form: =ç-umuc. Polysemy: 'neck / nape'. Distinct from buk 'throat, front part of neck; neck in general' [Berger 1998: III, 61].

59. NEW

Yasin Burushaski t^hoç (1), Hunza Burushaski t^hoç (1).

References and notes:

Yasin Burushaski: Berger 1974: 183. Plural form: t^hu'a. Polysemy: 'new / fresh'. Secondary synonym: has'il 'real, new, fresh' (borrowed from Urdu). Quoted as t^hoç in [Backstrom 1992: 254].

Hunza Burushaski: Berger 1998: III, 441. Plural form: t^hu'aa-ij ~ t^hu'aa-nc [Berger 1998: III, 441]. Polysemy: 'new / fresh'. Cf. also taaz'a, with polysemy: 'fresh / new / healthy' [Berger 1998: III, 414], borrowed from Urdu tazah; this word seems less statistically frequent, especially in the meaning 'new'. Quoted as Hunza, Nagar t^hoç in [Backstrom 1992: 254].

60. NIGHT

Yasin Burushaski t^hap (1), Hunza Burushaski t^hap (1).

References and notes:

Yasin Burushaski: Berger 1974: 183. Plural form: t^hap-ij. Polysemy: 'night / dark'. Quoted as t^hap in [Backstrom 1992: 253].

Hunza Burushaski: Berger 1998: III, 437. Plural form: t^hap-içaij (Hunza), t^hap-ij (Nagar). Quoted as Hunza, Nagar t^hap in [Backstrom 1992: 253].

61. NOSE

Yasin Burushaski =*muf* (1), Hunza Burushaski =*m'u-pu-ʂ* (1).

References and notes:

Yasin Burushaski: Berger 1974: 166. Plural form: =*muf-mu*. Polysemy: 'nose / snout / edge' (in the meaning 'edge', the word is used without possessive prefixes). Quoted as *muš* in [Backstrom 1992: 244].

Hunza Burushaski: Berger 1998: III, 294. Plural form: =*mupu-yanc*. Berger is probably correct in identifying the first part of this compound as equal with *muf* 'end, edge' [Berger 1998: III, 295], but his attempt to analyze the second part as a reflex of *baʃ* 'skin' [Berger 1998: III, 44] cannot be taken seriously. Quoted as Hunza *i=m'upuš*, Nagar *i=m'upvš* in [Backstrom 1992: 244].

62. NOT

Yasin Burushaski *a'i-* ~ *ay-* ~ ~ *a-* (1), Hunza Burushaski *a-* (1).

References and notes:

Yasin Burushaski: Berger 1974: 33, 129. This basic negation functions as a verbal prefix; the fully accented form *a'i-* is analyzed by Berger as the default variant, while the others are contracted variants, usually determined by the vocalic onsets of the verbal stem.

Hunza Burushaski: Berger 1998: I, 106; III, 9. Verbal prefix of negation, encountered before (voiced) stops; represented by the variant *o'o-* in other forms.

63. ONE

Yasin Burushaski *he-* (1), Hunza Burushaski *hi-* (1).

References and notes:

Yasin Burushaski: Berger 1974: 151. Actual forms of the stem depend on the class: h-class = *hen*, x-class and y-class = *han*, z-class = *hek*. The most typical root allomorph is therefore established as *he-*. Quoted as *han* in [Backstrom 1992: 255].

Hunza Burushaski: Berger 1998: I, 100. Actual forms of the stem depend on the class: h-class = *hin*, x-class and y-class = *han*, z-class = *hik* (*hi-* in complex forms). The most typical root allomorph is therefore established as *hi-*. Quoted as Hunza, Nagar *han* in [Backstrom 1992: 255].

64. PERSON

Yasin Burushaski *ses* (1), Hunza Burushaski *sis* (1).

References and notes:

Yasin Burushaski: Berger 1974: 175. Plural form: *ses-ek*. The form is glossed in Berger's dictionary under the meaning 'people', whereas the sg. meaning 'man (human being)' corresponds to the Urdu (ultimately Arabic) borrowing *a:dem* [Berger 1974: 129]; cf., however, *hen s'es-en* 'one person', indicating that the root *ses-* is clearly usable in the sg. number as well.

Hunza Burushaski: Berger 1998: III, 380. This h-class form generally has a collective meaning ('people'); the singular *s'is-an* 'man,

person' is formed from the same root. Several other words are also attested in the dictionary with the meaning 'person', all of them borrowings: *band'a* [Berger 1998: III, 36] (from Urdu), *ins'aan* [Berger 1998: III, 214] (from Urdu, ultimately from Arabic). It is not clear which of these words has a more "basic" function in modern dialects.

65. RAIN

Yasin Burushaski *har'alt* (1), Hunza Burushaski *har'alt* (1).

References and notes:

Yasin Burushaski: Berger 1974: 150. Plural form: *har'alt-ij*. Polysemy: 'rain / rainclouds' (see under 'cloud'). Secondary synonym: *da'u* 'rain' [Berger 1974: 141] - the difference between these two words is unknown, but only *har'alt* has external connections. Entirely different word listed under the meaning 'rain' in [Backstrom 1992: 247]: *diy'aarč* ~ *di'yaarč-um* (no parallels in Berger's data; etymologically obscure).

Hunza Burushaski: Berger 1998: III, 192. Plural form: *har'alt-ij*. Polysemy: 'rain / rainclouds'. Quoted as Hunza *har'alt* ~ *har'alt*, Nagar *har'alt* in [Backstrom 1992: 247].

66. RED

Yasin Burushaski *b'ard-um* (1), Hunza Burushaski *b'aard-um* (1).

References and notes:

Yasin Burushaski: Berger 1974: 132. Quoted as *b'aard-um* in [Backstrom 1992: 255].

Hunza Burushaski: Berger 1998: III, 27. Quoted as Hunza, Nagar *b'aard-um* in [Backstrom 1992: 255].

67. ROAD

Yasin Burushaski *gan* (1), Hunza Burushaski *gan* (1).

References and notes:

Yasin Burushaski: Berger 1974: 144. Plural form: *gan-'ij*. Polysemy: 'way / path'. Quoted as *gan* in [Backstrom 1992: 247].

Hunza Burushaski: Berger 1998: III, 145. Plural form: *gan-'eη* (also *gan-'ij* in Hunza). Quoted as Hunza, Nagar *gan* in [Backstrom 1992: 247].

68. ROOT

Yasin Burushaski *cer'eš* (1), Hunza Burushaski *c^hir'iš* (1).

References and notes:

Yasin Burushaski: Berger 1974: 137. Plural form: *cer'eh-aη*. Quoted as *cir'iš* in [Backstrom 1992: 248].

Hunza Burushaski: Berger 1998: III, 78. Plural form: *c^hir-'aaη*. Cf. also *gam'un* 'lower part; root, stump (of tree)' [Berger 1998: III, 145] (hardly eligible for inclusion, since the basic semantics of the word is that of 'lower part'). Quoted as Hunza *cir'iš* ~ *c^hir'iš*, Nagar *cir'iš* ~ *cir'iš* in [Backstrom 1992: 248].

69. ROUND

Yasin Burushaski *pinđ'oro* (-1), Hunza Burushaski *biđ'iro* ~ *biđir'-iko* (-1).

References and notes:

Yasin Burushaski: Berger 1974: 169. Borrowed from Khowar *pinđoru*. Another synonym, with an even less clear origin, is *lat'ukures* 'round' [Berger 1974: 161].

Hunza Burushaski: Berger 1998: III, 51. Allegedly borrowed from Shina *biđiro* (related to Khowar *pinđoru*, the source for the Yasin equivalent).

70. SAND

Yasin Burushaski *s'au* (1), Hunza Burushaski *s'ao* (1).

References and notes:

Yasin Burushaski: Berger 1974: 175. Plural form: *s'au-mij*. Quoted as *sao* in [Backstrom 1992: 247].

Hunza Burushaski: Berger 1998: III, 374. Y-class. Plural form: *s'ao-mij*. Quoted as Hunza, Nagar *sao* in [Backstrom 1992: 247].

71. SAY

Yasin Burushaski *s'en-* (1), Hunza Burushaski *=s-* (1).

References and notes:

Yasin Burushaski: Berger 1974: 175. Present tense stem: *s'i-*. The meaning 'say' is also specified for the monoconsonantal verbal root *=t-* [Berger 1974: 179], but it is really quite semantically diffuse, and its primary meaning seems to be 'to do, to make', so it is hardly eligible as the basic equivalent for 'say'.

Hunza Burushaski: Berger 1998: III, 368. Present tense stem: *=f-*. Imperative: *=s-o*. Meaning glossed as 'to say to (smbd.)'; the meaning 'to say; to name' is glossed as *s'en-*, present tense stem *s'ei-* [Berger 1998: III, 377] - most likely, a suffixal extension of the simple *=s-*.

72. SEE

Yasin Burushaski *=y'ec-* (1), Hunza Burushaski *=ye'ec-* (1).

References and notes:

Yasin Burushaski: Berger 1974: 187. Present tense stem: *=y'ef-*. The verbal root *=v'an-*, also listed in [Berger 1974: 218] as a potential equivalent for 'to see', actually means 'to look' first and foremost [Berger 1974: 147].

Hunza Burushaski: Berger 1998: III, 477. Present tense stem: *=ye'ef-*. (In Nagar, cf. also the root variant *yo'oc-* with plural objects of the hx-class). The compound verb *k^h:il man-* [Berger 1998: III, 254] is also glossed as 'to see', but this is only one of the glossed meanings: the more accurate glossing is 'to look, observe, show'.

73. SEED

Yasin Burushaski *kon'o* (1), Hunza Burushaski *kun'o* (1).

References and notes:

Yasin Burushaski: Berger 1974: 148. Polysemy: 'seed / sperm'. X-class plurale tantum, also attested in double plural variant: *kon'o-mu*.

Hunza Burushaski: Berger 1998: III, 180. Plural form: *kun'o-nc*. Polysemy: 'seed / sperm' (x-class in the former, y-class in the latter meaning).

74. SIT

Yasin Burushaski *hur'ut-* (1), Hunza Burushaski *hur'ut-* (1).

References and notes:

Yasin Burushaski: Berger 1974: 153. Present tense stem: *hur'uf-*. Meaning glossed as both the static ('to sit') and the dynamic ('to sit down') verb. Quoted as *hur'ut* 'sit!' (imperative) in [Backstrom 1992: 258].

Hunza Burushaski: Berger 1998: III, 207. Present tense stem: *hur'uf-* (*hur'u-qa-* with plural subjects). Meaning glossed as both the static ('to sit') and the dynamic ('to sit down') verb. Quoted as Hunza *uru ~ huru*, Nagar *hur'u ~ uru-t^h* 'sit!' (imperative) in [Backstrom 1992: 258].

75. SKIN

Hunza Burushaski *bat* (1).

References and notes:

Yasin Burushaski: Not attested. For some reason, Berger's dictionary only lists such words as *gap* '(raw) animal hide' [Berger 1974: 144] and *bat* 'pelt; leather' [Berger 1974: 133]; it is not clear if either of them is applicable to humans. In [Backstrom 1992: 245], *bat* is listed as the basic equivalent for 'skin'.

Hunza Burushaski: Berger 1998: III, 44. Plural form: *bat'-oŋo*. The prefixal stem variant in Nagar is *=w'at*, pl. *=w'at-iŋ*. Meaning glossed as 'skin (of people and animals), leather; shape (that one can take by magic)'. Quoted as Hunza, Nagar *bat* in [Backstrom 1992: 245].

76. SLEEP

Yasin Burushaski *daŋ* # (1), Hunza Burushaski *gu^ha-* (2).

References and notes:

Yasin Burushaski: Berger 1974: 141. Dubious. The form *daŋ* (according to Berger, borrowed from Khowar) is in itself a noun ('sleep'), but may be employed in certain idiomatic constructions, e. g. *daŋ duc'u-* 'to fall asleep' (literally = 'to bring sleep'). However, the static meaning 'to be asleep' is not attested as such in the dictionary. See also notes on 'to lie'.

Hunza Burushaski: Berger 1998: III, 158. Same verb as 'to lie' q.v. (its perfective forms are used to denote the meaning 'to sleep'). The nominal stem *daŋ* 'sleep' [Berger 1998: III, 114] is used in various idiomatic expressions ('to be sleepy', 'sleepless', 'to go to

sleep'), but not in the meaning 'to sleep' as such.

77. SMALL

Yasin Burushaski =*çuyun* (1), Hunza Burushaski *ʒoʃ* (2).

References and notes:

Yasin Burushaski: Berger 1974: 139. Quoted as 'ε=čoyvn in [Backstrom 1992: 255]. Cf. also *ç'iki* 'small' [Berger 1974: 139] (the difference between this word and =*çuyun* is unclear, but it is only the latter form that is recognized as a suitable equivalent for 'small' by Backstrom as well). Cf. also *p^huk*, glossed as 'a little (wood), a small (person)' [Berger 1974: 171].

Hunza Burushaski: Berger 1998: III, 228. Meaning glossed as 'small; young (of people)'. Quoted as Hunza, Nagar *ʒoʃ* in [Backstrom 1992: 255]. Cf. also: *ab'oko* 'small, weak (of animals and people)' [Berger 1998: III, 11]; *bal'aa-pat'ar* 'small, inferior, insignificant' (from Shina 'rubbish') [Berger 1998: III, 33]; *p'ito* 'small (of children or horses)' [Berger 1998: III, 316]; and several other "quasi-synonyms" with limited distribution and somewhat narrow meanings.

78. SMOKE

Yasin Burushaski *t^has* (1), Hunza Burushaski *t^has* (1).

References and notes:

Yasin Burushaski: Berger 1974: 183. Plural form: *t^haf-ij*. Quoted as *t^has* in [Backstrom 1992: 248].

Hunza Burushaski: Berger 1998: III, 438. Plural form: *t^has-m'ij*. Quoted as Hunza, Nagar *t^has* in [Backstrom 1992: 248].

79. STAND

Yasin Burushaski *cak* (1), Hunza Burushaski *ca ~ ca-t* (1).

References and notes:

Yasin Burushaski: Berger 1974: 136. More precisely, *cak* is an adjectival form ('standing upright'), and the verbal meaning 'to stand (upright)' is rendered by the compound expression *cak =man-*, literally 'to be/come/ standing'.

Hunza Burushaski: Berger 1998: III, 70. More precisely, the verbal meaning 'to stand (upright)' is rendered by the compound expression *ca man- ~ caʃ man-* (see notes on Yasin). Polysemy: 'to stand / to stop / to wait'.

80. STAR

Yasin Burushaski *as'umun* (1), Hunza Burushaski *asi'i* (1).

References and notes:

Yasin Burushaski: Berger 1974: 130. Plural form: *as'umuy-u*. Quoted as *as'uumun* in [Backstrom 1992: 247].

Hunza Burushaski: Berger 1998: III, 21. Plural form: *asi'i-muc*. Quoted as Hunza, Nagar *asi'i* in [Backstrom 1992: 247].

81. STONE

Yasin Burushaski *dan* (1), Hunza Burushaski *dan* (1).

References and notes:

Yasin Burushaski: Berger 1974: 141. Plural form: *dan-ɜ'o*. Quoted as *dan* in [Backstrom 1992: 247].

Hunza Burushaski: Berger 1998: III, 113. Plural form: *da-y'o*. Of all the numerous quasi-synonyms for 'stone' listed in [Berger 1998: III, 608], the only one exclusively translated as 'stone' in the main body of the dictionary is *hand'o* [Berger 1998: III, 189], which Berger tentatively deduces from **handay'o* < pl. form of *han dan* 'one stone'. Quoted as Hunza, Nagar *dan* in [Backstrom 1992: 247].

82. SUN

Yasin Burushaski *sa* (1), Hunza Burushaski *sa* (1).

References and notes:

Yasin Burushaski: Berger 1974: 173. Polysemy: 'sun / day'. X-class. Quoted as *sa* in [Backstrom 1992: 246].

Hunza Burushaski: Berger 1998: III, 368. Plural form: *sa-muc*. Polysemy: 'sun / day'. Quoted as Hunza *sa ~ sa*, Nagar *sa* in [Backstrom 1992: 246].

83. SWIM

Yasin Burushaski *miny'a-* ~ *min'e-* (1), Hunza Burushaski *tam* (2).

References and notes:

Yasin Burushaski: Berger 1974: 165. Polysemy: 'to swim / to cross (river)'. Present tense stem: *miny'a-ɕ-* ~ *min'e-ɕ-*.

Hunza Burushaski: Berger 1998: III, 418. This is actually the main lexical morpheme in the compound expression *tam d'el-* 'to wash, bathe, swim', where the meaning 'to swim' may be primary (cf. an analogous situation for the verb 'to fly'). Berger suggests borrowing from Shina *tam*, which is possible in the light of this form not representing a primary verbal stem; however, the Shina form itself lacks a proper etymology, and the ultimate direction of borrowing remains unclear.

84. TAIL

Yasin Burushaski *ɕ'ilan* (1), Hunza Burushaski *ɕ's'umal* (2).

References and notes:

Yasin Burushaski: Berger 1974: 177. Plural form: *ɕ'ilay-u*. Quoted as *ɕ'ilan* in [Backstrom 1992: 251].

Hunza Burushaski: Berger 1998: III, 385. Plural form: *ɕ's'umal-iʃo*. Quoted as Hunza *ɕ's'umal ~ iɕ's'umal*, Nagar *iɕ's'umal* in [Backstrom 1992: 251].

85. THAT

Yasin Burushaski *i-* (1), Hunza Burushaski *i-* (1).

References and notes:

Yasin Burushaski: Berger 1974: 24. Distal deixis forms of the pronoun 'that' also function in Yasin as 3rd p. personal pronouns. The forms show numerous variants depending on the agreement class: cf. *ne ~ in* (hm-class sg.), *mo ~ in* (hf-class sg.), *se ~ os* (x-class sg.), *te ~ ot* (y-class sg.), *we ~ u* (hm/hf-class pl.), *ce ~ oc* (x-class pl.), *ke ~ ok* (x-class pl.). These all seem to be combinations of one or two monovocalic pronominal morphemes with various monoconsonantal class markers: the vowel *-e*, in particular, is segmentable from *n-e*, *s-e*, *t-e* etc., as one of these pronominal morphemes, but it is also present in the near deixis pronominal forms ('this') as well and is therefore not diagnostic of the meaning 'that'. The meaning in question is actually represented by the allomorphs *i- ~ o-* (in the VC-type forms) and the zero allomorph (in the CV-type forms); dialectal evidence suggests that *i-* is the primary allomorph. Quoted as *sɛ* in [Backstrom 1992: 257].

Hunza Burushaski: Berger 1998: I, 81. As in Yasin, the actual forms show numerous variants depending on the agreement class: cf. *i-n'e ~ in* (h-class sg.), *i-s'e ~ es* (x-class sg.), *i-t'e ~ et* (y-class sg.), *u'e ~ u* (h-class pl.), *i-c'e ~ ec* (x-class pl.), *i-k'e ~ ek* (x-class pl.). These alternations clearly show that *i-* is the primary allomorph with the meaning 'that' (sometimes alternating with *e-*). Quoted as Hunza *is'e*, Nagar *es'e* in [Backstrom 1992: 257].

86. THIS

Yasin Burushaski *k^hu-* / *gu-* (1), Hunza Burushaski *k^hu-* / *gu-* (1).

References and notes:

Yasin Burushaski: Berger 1974: 24. The complete paradigm is as follows: *k^hen'e ~ k^hin* (hm-class sg.), *k^hom'o* (hf-class sg.), *gus'e ~ k^hos* (x-class sg.), *gut'e ~ k^hot* (y-class sg.), *k^hu'e ~ k^hu* (hm/hf-class pl.), *guc'e* (x-class pl.), *guk'e* (y-class pl.). This shows that the distant deixis pronoun 'this' in Yasin is essentially the same as 'that' q.v. with an extra morpheme tacked on at the beginning, represented by two phonetically close variants. Tentatively, we segment these variants out as the primary "carriers" of the meaning 'this'. Quoted as *gvs'e ~ gis'e* in [Backstrom 1992: 257].

Hunza Burushaski: Berger 1998: I, 81. The complete paradigm is as follows: *k^hin'e ~ k^hin* (h-class sg.), *gus'e ~ k^hos* (x-class sg.), *gut'e ~ k^hot* (y-class sg.), *k^hu'e ~ k^hu* (h-class pl.), *guc'e ~ k^hoc* (x-class pl.), *guk'e ~ k^hok* (y-class pl.). See notes on Yasin for notes on how the primary morph was selected. Quoted as Hunza *gus'e*, Nagar *kus'e* in [Backstrom 1992: 257].

87. THOU

Yasin Burushaski *un* (1), Hunza Burushaski *un* (1).

References and notes:

Yasin Burushaski: Berger 1974: 24. Quoted as *un* in Lorimer's earlier data. A different morpheme is represented by the pronominal possessive prefix *gu-* [Berger 1974: 25], cf. also the genitive form *go*. Quoted as *un* in [Backstrom 1992: 260].

Hunza Burushaski: Berger 1998: I, 80. This is the Hunza form; cf. also Nagar *um*, Altit *un*. Cf. the genitive *g'oo*, emphatic form *g'ui*. Quoted as Hunza *un*, Nagar *um* in [Backstrom 1992: 260].

88. TONGUE

Yasin Burushaski =*y'unjus* (1), Hunza Burushaski =*'umus* (1).

References and notes:

Yasin Burushaski: Berger 1974: 187. Plural form: =y'uŋuŋuf-u. Quoted as *yu'uŋus ~ yu'umus* in [Backstrom 1992: 244].

Hunza Burushaski: Berger 1998: III, 455. Plural form: =umuf-o. Polysemy: 'tongue / flame / lie (untruth)'. Quoted as Hunza, Nagar *y=u'umus* in [Backstrom 1992: 244].

89. TOOTH

Yasin Burushaski =*m'e* (1), Hunza Burushaski =*m'e* (1).

References and notes:

Yasin Burushaski: Berger 1974: 165. Plural form: =*m'e-mu*. Quoted as *mε* in [Backstrom 1992: 244].

Hunza Burushaski: Berger 1998: III, 285. X-class. Singular and plural forms coincide. Quoted as Hunza, Nagar *i=m'e* in [Backstrom 1992: 244].

90. TREE

Yasin Burushaski *draχt* (-1), Hunza Burushaski *tom* (-1).

References and notes:

Yasin Burushaski: Berger 1974: 142. Plural form: *draχt-ij*. Borrowed from Urdu. Quoted as *draχt* in [Backstrom 1992: 248]. For a native Burushaski root, cf. *hun*, pl. *hun-iŋ* 'wood, firewood' [Berger 1974: 152].

Hunza Burushaski: Berger 1998: III, 428. Plural form: *tom-içarŋ* (Nagar *tom-iŋ*). Borrowed from Shina *tom*. Quoted as Hunza, Nagar *tom* in [Backstrom 1992: 248]. Cf. also *dar'aqt* [Berger 1998: III, 115], borrowed from Urdu; the Shina borrowing, due to its paradigm and statistical frequency, seems to be older in Hunza/Nagar than the Urdu form. For a native Burushaski root, cf. *hun*, pl. *hun-anc* 'wood, firewood' [Berger 1998: III, 205].

91. TWO

Yasin Burushaski *alt-* (1), Hunza Burushaski *alt-* (1).

References and notes:

Yasin Burushaski: Berger 1974: 27. Specific forms are as follows: *alt-an* (h-class), *alt-a ~ alt-ac* (x-class), *alt-o* (y-class / z-class). Quoted as *alt'o* in [Backstrom 1992: 256].

Hunza Burushaski: Berger 1998: III, 16. Specific forms are as follows: *alt-an* (h-class), *alt-a ~ alt-ac* (x-class), *alt-o* (y-class / z-class). Quoted as Hunza *alt'a*, Nagar *alt'ac* in [Backstrom 1992: 256].

92. WALK (GO)

Yasin Burushaski *cer'e-* (1) / *gal-* (2), Hunza Burushaski *n'i-* (3).

References and notes:

Yasin Burushaski: Berger 1974: 137. This is the imperfective stem from which the present, imperfect, and future tenses are

formed. Berger 1974: 137. This is the suppletive past tense stem. Still another suppletive form, used for the rest of the paradigm, is *n'e-*; a detailed description is available in [Berger 1974: 36]. Quoted as *ne^h'go!* (imperative) in [Backstrom 1992: 259].

Hunza Burushaski: Berger 1998: III, 303. Present tense stem: *n'i-φ-*. The suppletive conative stem is *gal-* [Berger 1998: III, 143] (= Yasin past tense stem *gal-*). Quoted as Hunza *ni*, Nagar *ni^h'go!* (imperative) in [Backstrom 1992: 259].

93. WARM (HOT)

Yasin Burushaski *gar-'um* (1), Hunza Burushaski *gar'ur-um* (1).

References and notes:

Yasin Burushaski: Berger 1974: 145. Polysemy: 'warm / hot'. Quoted as *gar-u'um* in [Backstrom 1992: 254].

Hunza Burushaski: Berger 1998: III, 148. Plural form: *gar'ur-um-ifo*. In Nagar, the morphologically shorter variant *gar-'um*, pl. *gar-'um-ij* is attested instead. Polysemy: 'warm / hot'. Quoted as Hunza *gar'ur-um*, Nagar *gar-uum* in [Backstrom 1992: 254].

94. WATER

Yasin Burushaski *cel* (1), Hunza Burushaski *c^hil* (1).

References and notes:

Yasin Burushaski: Berger 1974: 136. Plural form: *cel-ij ~ cel-m'ij*. Quoted as *c^hil ~ c^hil* in [Backstrom 1992: 247].

Hunza Burushaski: Berger 1998: III, 76. Plural form: *c^hil-m'ij*. Polysemy: 'water / sap (of tree)'. Quoted as Hunza, Nagar *c^hil* in [Backstrom 1992: 247].

95. WE

Yasin Burushaski *mi* (1), Hunza Burushaski *mi* (1).

References and notes:

Yasin Burushaski: Berger 1974: 24. The possessive prefix is also *mi-*. Quoted as *mi* in [Backstrom 1992: 260].

Hunza Burushaski: Berger 1998: I, 80. Genitive: *m'ii ~ m'ee*. Emphatic form: *mi-m'ii*. Quoted as Hunza, Nagar *mi* in [Backstrom 1992: 260].

96. WHAT

Yasin Burushaski *bo ~ be* (1), Hunza Burushaski *be* (1).

References and notes:

Yasin Burushaski: Berger 1974: 26. The two variants are in free variation, *bo* being the more frequent of the two. Also attested in an expanded form: sg. *b'o-tan*, pl. *b'o-tek*. Quoted as *b'oo* in [Backstrom 1992: 257].

Hunza Burushaski: Berger 1998: I, 82. Also attested as an extended suffixal formation: sg. *b'e-s-an*, pl. *b'e-s-ik* 'what, which' [Berger 1998: III, 49]. Quoted as Hunza, Nagar *b'esan* in [Backstrom 1992: 257].

97. WHITE

Yasin Burushaski *bur-'um* (1), Hunza Burushaski *bur-'um* (1).

References and notes:

Yasin Burushaski: Berger 1974: 136. Plural form: *bur-'um-ifu* ~ *bur-'um-ij*. Quoted as *bur-'um* in [Backstrom 1992: 255].

Hunza Burushaski: Berger 1998: III, 64. Plural form: *bur-'um-ifo* ~ *bur-'um-ij*. Quoted as Hunza, Nagar *bur-'um* in [Backstrom 1992: 255].

98. WHO

Yasin Burushaski *me-n* (1), Hunza Burushaski *me-n* (1).

References and notes:

Yasin Burushaski: Berger 1974: 26. Cf. the interrogative adjective 'what? which? what kind of?', formed from the same root: *'a=me-n* (hm-class sg.), *'a=me-s* (x-class sg.), *'a=me-c* (x-class pl.), etc. [ibid.]. Quoted as *men* in [Backstrom 1992: 257].

Hunza Burushaski: Berger 1998: III, 82-83. Plural form is the same as the singular or with an additional suffix: *m'e-n-ik*. Cf. the interrogative adjective 'what? which? what kind of?', formed from the same root: *'a=mi-n* (hm-class sg.), *'a=mi-s* (x-class sg.), *'a=mi-t* (y-class), etc. [ibid.]. Quoted as Hunza *m'enan*, Nagar *m'enen* in [Backstrom 1992: 257].

99. WOMAN

Yasin Burushaski *gus* (1), Hunza Burushaski *gus* (1).

References and notes:

Yasin Burushaski: Berger 1974: 146. Plural form: *guf-'iŋa*. Quoted as *gus* in [Backstrom 1992: 252].

Hunza Burushaski: Berger 1998: III, 162. Plural form: *guf-'iŋanc* (Nagar: *guf-'ianc*). Quoted as Hunza, Nagar *gus* in [Backstrom 1992: 252].

100. YELLOW

Yasin Burushaski *išk'ark* (1), Hunza Burushaski *şik'ark* (1).

References and notes:

Yasin Burushaski: Berger 1974: 154. Plural form: *išk'ark-ifu* ~ *išk'ark-ij*. Polysemy: 'yellow / brass' (y-class noun in the latter meaning).

Hunza Burushaski: Berger 1998: III, 407. Plural form: *şik'ark-aro* ~ *şik'ark-ifo*. Polysemy: 'yellow / brass' (y-class noun in the latter meaning).

101. FAR

Yasin Burushaski *mat^han* (1), Hunza Burushaski *mat^han* (1).

References and notes:

Yasin Burushaski: Berger 1974: 164. Cf. the derived form *mat^han-um* 'from afar'. Quoted as *mat^han* in [Backstrom 1992: 255].

Hunza Burushaski: Berger 1998: III, 284. Cf. the derived form *mat^han-um* 'from afar'. Quoted as Hunza, Nagar *mat^han* in [Backstrom 1992: 255].

102. HEAVY

Yasin Burushaski *cul-'um* (1), Hunza Burushaski *c^hu'um* (1).

References and notes:

Yasin Burushaski: Berger 1974: 137. Plural form: *cul-'um-ifu* ~ *cul-'um-ij*. Quoted as *c^hul'um* in [Backstrom 1992: 255].

Hunza Burushaski: Berger 1998: III, 80. Quoted as Hunza, Nagar *c^hu'um* in [Backstrom 1992: 255].

103. NEAR

Yasin Burushaski *as'ur* (1), Hunza Burushaski *asi'ir* (1).

References and notes:

Yasin Burushaski: Berger 1974: 130. Cf. the derived form *as'ur-um* 'near, near by'. Quoted as *asu'ur* in [Backstrom 1992: 255].

Hunza Burushaski: Berger 1998: III, 21. The Nagar form is *asi'ir-ij*. Cf. the derived form *asi'ir-um* 'near, near by'. Quoted as Hunza, Nagar *asi'ir* in [Backstrom 1992: 255].

104. SALT

Yasin Burushaski *bay'u* (-1), Hunza Burushaski *bay'u* (-1).

References and notes:

Yasin Burushaski: Berger 1974: 133. Plural form: *bay'u-nc* ~ *bay'o-nc*. Supposedly borrowed from Shina (cf. Shina *pažu*: 'salt'). Quoted as *bay'u* in [Backstrom 1992: 250].

Hunza Burushaski: Berger 1998: III, 45. Plural form: *bay'o-nc*. See notes on the Yasin form. Quoted as Hunza, Nagar *bay'u* in [Backstrom 1992: 250].

105. SHORT

Yasin Burushaski *gag'an-um* (1), Hunza Burushaski *k^huʈ* (-1).

References and notes:

Yasin Burushaski: Berger 1974: 144. Plural form: *gag'ay-u* ~ *gag'an-ifu*. Cf. also *con* 'trimmed; short' (of sleeves, tails, etc.) [Berger 1974: 137]. In [Backstrom 1992: 254], the meaning 'short' is rendered as *c^hat* = *caʈ* 'small (of person)' in [Berger 1974: 139] (i. e. 'short of stature', which is not the required meaning).

Hunza Burushaski: Berger 1998: III, 257. Supposedly borrowed from Shina *k^huʈ-o*. Quoted as Hunza, Nagar *k^huʈ* in [Backstrom 1992: 250].

254]. The same source also lists $\text{c}^{\text{h}}\text{a}\text{t}$ 'short' as a synonym, but this word really means 'short of stature' ($\text{c}^{\text{h}}\text{a}\text{t}$ in [Berger 1998: III, 99; see notes on Yasin]).

106. SNAKE

Yasin Burushaski *tul* (1), Hunza Burushaski *tol* (1).

References and notes:

Yasin Burushaski: Berger 1974: 182. Plural form: *tul-anc* ~ *tul-i'anc*. The word *kus'an-um* 'long' q.v. can also be used in the meaning 'snake' (although this is probably not the basic equivalent for this meaning). Quoted as *tul* in [Backstrom 1992: 251].

Hunza Burushaski: Berger 1998: III, 428. Plural form: *t'ol-3o*. The word *kus'an-us* [Berger 1998: III, 181], with the same root as in *kus'an-um* 'long' q.v., can also be used in the meaning 'snake' (although this is probably not the basic equivalent for this meaning). Quoted as Hunza, Nagar *tol* in [Backstrom 1992: 251].

107. THIN₁

Yasin Burushaski *gil'in-um* (1), Hunza Burushaski *gil'igin-um* (1).

References and notes:

Yasin Burushaski: Berger 1974: 145. Plural form: *gil'i-u*. This is 'thin (1D)' (applied to cloth, paper etc.).

Hunza Burushaski: Berger 1998: III, 153. This is 'thin (1D)' (applied to cloth, paper etc.).

107. THIN₂

Yasin Burushaski *bi'en-um* (2), Hunza Burushaski *bi'en-um* (2).

References and notes:

Yasin Burushaski: Berger 1974: 134. Plural form: *bi'ey-u*. This is 'thin (2D)' (applied to sticks, etc.; also 'thin' of people).

Hunza Burushaski: Berger 1998: III, 51. This is 'thin (2D)' (applied to sticks, etc.).

108. WIND

Yasin Burushaski *tiš* (1), Hunza Burushaski *tiš* (1).

References and notes:

Yasin Burushaski: Berger 1974: 181. Plural form: *tiš-m'ij*. Quoted as *tiš* in [Backstrom 1992: 247].

Hunza Burushaski: Berger 1998: III, 427. Plural form: *tiš-m'ij* (Nagar *t'i-anj*). Polysemy: 'wind / fever, illness'. Cf. also *haw'aa* 'wind' [Berger 1998: III, 195] (borrowed from Urdu). Quoted as Hunza, Nagar *tiš* ~ *tiš* in [Backstrom 1992: 247].

109. WORM

Yasin Burushaski *kal'v'o* (1), Hunza Burushaski *kal'v'u* (1).

References and notes:

Yasin Burushaski: Berger 1974: 147. Plural form: *ʷalʷ'o-mu*. Polysemy: 'worm / caterpillar / insect'.

Hunza Burushaski: Berger 1998: III, 167. Plural form either same as singular or with an extra suffix: *ʷalʷ'u-muc*. Polysemy: 'worm / caterpillar / moth / larva'.

110. YEAR

Yasin Burushaski *den* (1), Hunza Burushaski *den* (1).

References and notes:

Yasin Burushaski: Berger 1974: 141. Plural form: *den-iŋ*. Cf. also *wel* 'full year, year round' [Berger 1974: 186]. Quoted as *dm* ~ *dɛn* in [Backstrom 1992: 253].

Hunza Burushaski: Berger 1974: III, 118. Plural form: *den-iŋ* ~ *den-m'iŋ* (Nagar *del-m'iŋ*). Cf. also *s'aal* 'year' [Berger 1998: III, 369] (borrowed from Urdu); *yo'ol* 'a completed period of time; a full year' [Berger 1998: III, 477]. In [Backstrom 1992: 253], the Nagar equivalent for the meaning 'year' is listed as *yo'ol*, whereas for Hunza *yo'ol* and *dɛn* are posited as synonymous forms (it is possible that the wordlist compiler did not ascertain the exact semantic differences).