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Serge Axenov

The Balochi Language of Turkmenistan

A corpus-based grammatical description



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Abstract
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This dissertation is a synchronic description of the Balochi language as spoken in Turkmenistan. The dissertation consists of three main parts: sound structure, word and phraselevel morphosyntax and clause structure. The purpose of the present study is to describe the basic phonological, morphological and syntactic structure of the Balochi dialect of Turkmenistan in accordance with the principles of descriptive linguistics. This method has been chosen in order to present synchronic data on various language levels and to lay the basis for further studies of this variety of the Balochi language, as well as for comparative studies in Iranian linguistics. The language data are presented in the book in such a way as to make it accessible also to non-specialists in Iranian languages.

The oral texts used as language data have been written down or recorded during seven trips to Turkmenistan in the period between 1989 and 2000. The main part of the material consists of folktales, recordings of common speech and ethnographic texts. Folktales written down in the Latin and Cyrillic scripts by the Baloch themselves have also been used as linguistic data for the dissertation.

During the last twenty years the Baloch have started to leave their national settlements and actively migrate within the territory of Turkmenistan because of lack of water and the soil salination. In the future this migration is likely to bring about diverging Balochi geolects in the territory of Turkmenistan. The majority of migrants from the Baloch settlements, however, seem to switch from Balochi to Turkmen in all linguistic domains, including the home.

In this context the recording of speech samples of the Balochi language in Turkmenistan and linguistic descriptions of the language seem to be of special importance.

Keywords: Balochi, dialectology, phonology, morphology, syntax, descriptive linguistics, sociolinguistics, unwritten languages, fieldwork, Iranian languages

Serge Axenov, Department of Linguistics and Philology, Box 635, Uppsala University, SE-75126 Uppsala, Sweden

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A.1 Text samples with translations

A.1.1 *xānbādurr*

1. yakk pādišāē at, šīt, say zāg dāšt. say zāg dāšt, činka waxt būt u ē zāg ṭū būtant u watī kamālā rastant. 2. watī kamālā rastant u piss-ī ša ēšān-a sōǰ ku ki: ay bābā, man šmārā gis-a daīn. čunēn ǰāē šmārā gis-a daīn? 3. gušt-ī: ay bābā, ammā say, say čē wan, say brās an. say gwār būtēn ša yakk pissā u ša yakk māsā. ma-bīt um, ṭūēn ṭūēnay, gwanḍēn gwanḍēnay, gwanḍtirēn am gwanḍtirēnay? ma-bīt um – na-bīt.

4. xayr, šarr. ē bādišā gašt u gašt u gašt u gašt, amē rūh-i zamīnayā gašt. guǰā int? γīt int diga ā rangēn! kamm int, kamm int ki paydā-a kanay. 5. yakk ǰāē šut u yakk bādišāē amā rang say ǰinikk dāšt, pad-u-dūmē, pad-u-dūmē. šut, kāsidī kurt u amē watī ǰinikkānā ar saynānā dāt bi amē bādišāay say zāgā. 6. guḍā ē gušt-ī ki: ay bādišā sāib, mašmā ta um astay pādišāīē, man um astum pādišāīē, mašmay ar say zāg u ǰinikkānī ārōs yakk rōčā bīt u labbē u muččē u kārē u muččēn yakk gaštā bīt. muččē yakk gaštā bīt. gušt-ī: bāz ǰwān int, ta har čōn kan, kanay.

7. ē bādišā āt u, gisā u gušt-ī: ay bābā, šmārā zāmās kurtun. 8. annūn brawan ki šmārā gis-a daīn. laškar u watī bādišāīā muččā ǰam-ī ku, laškar u xalγā u maxlūkā u muččēnā, u rādag būtant. rādag būtant, watī zāgānā um zurt. 9. amē gwanḍēn zāgay nāmī xānbādurr at. amē xānbādurr gu ki: man-a na-rraīn. man-a na-rraīn, mnī zāmā bar u mnī ǰinēnā gōmē mnī zāmā nikē kan u bzūr u byār.

10. bādišā gušt-ī, bādišā piss-ī sōǰ ku ki: pačē tī zāmā barīn? gušt-ī: ta pādišāē way, am dōst dāray, am dušman dāray. ta gō watī pādišāīā raway, pādišāīā tīā kay-a sātīt ša paday ē ki bayt, xarāba kant u billīt u brawt? 11. gušt-ī: ān, amē zāg mnī aglīēn ǰwānēn zāgē. amē gwanḍ-u-gwanḍēn zāg int-ī. bīt, gušt-ī, braīn.

12. ē š-amidinā rādag būtant, rādag būt u čē ku, šut. šut pādišā, gušt-ī: maga raway ki š-āškā ki bir gaštay u gis dātay u ātay, plāna ǰāā amādinā, bi-mā ḍigāray, bi-mā, mānand-i plāna dikkayā, plāna ǰāgaā, bi-mādā ēr ma-kanay. 13. š-amā ǰāā bgwazay u guḍā ēr kanay. amādā ēr ma-kanay, ma-waspay. š-amādā ki gwastay, guḍinā čē-a kanay, guḍinā . . .

14. [gō watī pissā ā gušt-ī?] ān, watī pissā gu: amādā ēr ma-kanay. gō watī pissā gušt-ī: bi-mādā ki gis dātay u mnī brāsānā gō mnī ǰinēnā u gō laškarā ātay, amādā ēr ma-kanay. š-amā ādā bgwaz u guḍā byā. gušt-ī: bīt.

15. ē šut, ar guǰāmīay say-say rōč, say šap u say rōč ǰitā-ǰitā dōl u surnā u tamāšā u ēšānī gis dāt u ṭūēnā ṭūēnayā u wārīā gwanḍēnā gwanḍēnayā, ā gwanḍtirēnay gwanḍtirēnayā. 16. ar guǰāmīā āwānā gō watī ǰinday nikē dāt. amē watī zāgā gō čēwā nikē ku, gō zāmay u š-amādā zurt u bir gašt u āt.

17. šapē ǰāē, rōčē ā ǰāē, hamā ǰāga ki amā xānbādurr guštat ki ēr ma-kanay, šapī šap gipt u na-zānt u amādā ēr-ī ku. 18. ēr-ī ku, šapī ki sarā ištant u waptant, tārī ustātant ta xāna-i xarāb – yakk aždiyāē amēšānī ēšk-u-āškā alxa ǰata!

19. annūn čē, ša guǰā-a gwazay? sapsēm amē laškaray, amē girday ēšk-u-āškā, muččā amē rang gipta-ī diga. ē aždiyā gu ki: pačē ta . . . amē bādišāā tawār ku ki . . . bādišāā tawār ku ki: ay bādišā, – gušt-ī, man gō ta kār na-dārīn. 20. xānbādurrī ǰinēnā bill u, bill u bra. bill-ī, watī γōšunā bzūr u bra. magar xānbādurrī ǰinēnā bill u bra. guǰā ki raway tī dil-a kaššīt, bra. 21. š-amidinā maǰbūr būt āxtīēn xānbādurrī ǰinēnā išt u rādag būt u šut. xalγā zurt u išt u šut. amā xānbādurrī ǰinēnā išt.

22. ē billī xānbādurrī ǰinēn amidā gō aždiyāā mānīt, ē āt, āt čēwayā . . . āxtīēn watī ǰā u mukāmā u watī bādišāīā sar-u-bār-u-mārānī ēr kurt. 23. ā zāg-ī āt ki: ay bābā! guǰ-ī, – gušt-ī, mnī ǰinēn? 24. gušt-ī: tī ǰinēnā aždiyā gardēnt-ī. 25. amā pulāna ǰāā ki ta guštay ēr ma-kan, man ēr kurtun. 26. amādā am aždiyā gušt-ī: xānbādurrī ǰinēnā ma-illay, š-amē tī laškarīān man hičč-a na-illīn, muččānā alās-a kanīn. byā . . . amē rang, amē rang, amē rang.

27. gušt-ī: napa ē ta way u ē tī pādišāīē. man šutun. 28. gušt-ī: laškar u γōšunā . . . , gušt-ī: laškar u γōšunā um na-barīn man. 29. laškar um mnā pakār na-int, tī γōšun um mnā pakār na-int. ičč tī mnā pakār na-int, man wat-a raīn, tānā.

30. š-amidā bgwāzēn, nānē pakkit u kulūčaē u watī aspay pastarkā bast u swār būt u šapē ǰāē u rōčē ǰāē, u šapē ǰāē u rōčē ǰāē, āt-ī bi-mā manzilā aždiyāayā. 31. aždiyāayā ki āt, aždiyā b-ēšī dēmā dar būt, b-ēšī dēmā dar būt. dēmay dar būt u, gušt-ī ay . . . [wāpēntay, na?] āt u bi-mē āxtīēn aždiyāayā sar būt. aždiyāay γārā tawār ǰat, aždiyā dar būt. 32. čē maxsad dāštay ki . . . čē maxsad dāštay ki ta mnī ǰinēnā gardēntay? pa čē maxsadā, pa čē wāsitā, pa čēā? 33. gušt-ī: man maxsadē dāštun ǰwānēn ki tī ǰinēnā gardēntun. 34. ǰinēnā um tawār ku, gō ā gušt-ī: bguš ki bi-mē tī piss ki pādišāē būta, trā amē xizmattānā kurta? ta sōǰ-ī kan. 35. amē xizmattē ki man kurta un, amē tī ǰinēnay piss-ī kurta-ī? 36. bādišā ē bi watī ǰinēnā . . . na-kurta, na.

37. xayr, gušt-ī: annūn watī maxsadā bgu. 38. gušt-ī: man bi pulāna ǰāā, aždiyā um gu, bi yakk ǰinikkē āšiγ un ki bi dēb-i aptsarī dastā int. amā dēb apt sar dārīt. 39. gušt-ī ki bi amāī dastā int-a. 40. annūn man, mnī maxsad amā int ki ta amāyrā pamman byāray, amā ǰinikkā, man diga maxsad um . . . 41. man razm kurta u nuǰūm kurta un, bi-mē mnī nuǰūmā ša-tta-i diga kass nēst.

42. ē amidā watī ǰinēnā išt-ī gōmē aždiyāā, ǰind-ī rādag būt. 43. šapē ǰāē, rōčē ǰāē, yakk ǰāē šut tā šwānagē. 44. šwānagē ē bunḍā-a kaššīt amē rang ša rēšagā irr-a dant ingu, ā bunḍā-a kaššīt, amē . . . irr-a dant amē . . . āngu. 45. āt-ī, gušt-ī: aw, xayr-i ta kant, lālāw? ta čē, ē pālawānīānā pačē-a kanay?

46. gušt-ī: ē pālawānīānā man pa xānbādurrī wāsitā-a kanīn. 47. yakk rōčē bīt, ki xānbādurr š-amē rāhā-a kayt u gwazīt. 48. man hamē pālawānīānā pa amāī wāsitā-a kanīn. gušt-ī: xānbādurr u man un, gis sōtag. 49. gušt-ī ki: ta way . . . napa amē . . . yakk brāsē ta um yakkē . . . u duwumīēn um man, byā ki du bayan. 50. yēla ku amē ramagā amidā gallēnt, yēla ku, šut, rādag būt gō xānbādurr, kašš ku u šut.

51. čunt šap u rōč-i diga šutant, yakk ǰāē šutant tā yakkē diga ē kōhā-a zūrīt, ǰant bi ā kōhā, ā kōhā-a zūrīt, ǰant b-ē kōhā. 52. ā ta čē, . . . xāna-i xarāb? 53. gušt-ī ki: ē pālawānīānā pačē-a kanay tā ē kōhānā baḍḍ-a kanay? 54. ē kōhā-a sinday, ǰanay bi ā kōhā, ā kōhā-a sinday, ǰanay b-ē kōhā? ē pālawānīānā pa kī wāsitā? 55. gušt-ī: ay, ē pālawānīānā man-a kanīn ki š-amē rāhā yakk waxtē kayt xānbādurr-a gwazīt. man pa xānbādurrī wāsitā-a kanīn. 56. gušt-ī: xāna-i xarāb, xānbādurr u man un, xānbādurr u man un. 57. gušt-ī: ay ki, du šmā it u sayumīēn brās u man un, brawan.

58. ē watī kōhbaḍḍīā išt amidinā. 59. rādag būtant, čunt šap u čunt rōč-i diga burritant, yakk ǰāē šutant tā digarē yakkē amē rangēn, yakk čīzē. 60. ē kōhā gō ā dastā gipta, ē kōhā gō ā dastā gipta. amē du kōhā gō du dastā amē rang gipta, gō pāday čē . . . ampānē dārīt, kār-a kant. 61. ampān . . . gō watī dapā am sing-a kant, zāmē ǰōṛ-a kant, zāmē ǰōṛ-a kant. gō-mē dapā int u amē rang amēšā tačīt-a kant, amidinā u amidā ēšā-a mušš̄īt, sing-a kant u ṭappīt u ǰōṛ-a kant. 62. gušt-ī: xāna-i xarāb, ta ē pālawānīā pa kī wāsitā-a kanay? gušt-ī: man amidā nuǰūm kurta un u bi-mē nuǰūmā āta ki xānbādurr-a kayt, š-amē rāhā-a gwazīt. 63. ān, man amē pālawānīānā pa xānbādurrī wāsitā-a kanīn. 64. gušt-ī: xānbādurr u man un. 65. gušt-ī: ay, say šmā it u čārumīēn man un. 66. ēš um prēnt watī kārā u rādag būt gō xānbādurr.

67. rādag būtant, šapē ǰāē, rōčē ǰāē. yakk ǰāē šutant, ē yakk ṭaṭūē dāšt, ā kull dēb atant diga, wārtant-ī diga ēšī aspukkā, ēr burtant. 68. yakk ǰāē gušnag būtant, amidinā u . . . yakkērā zarr dāt-ī xānbādurr š-amēšān u ē mučč pālawān dēb ant diga, ē mardum na-ant, ādamī na-ant diga. 69. ē šut u gušt-ī: bra š-amē šārā, š-amidā, š-amē pi. . . š-amē nān. . . ša nānwāā nān zin. 70. āt, nānay maγazīnā āt, nānwā āt-ī, dukkānā āt. gušt-ī: day nā nānē. 71. ay yē ingu, āngu ku ki bi-mē ǰāē ki nān-a pačant diga. 72. ingu āngu ku, gušt-ī: aw, ta mnā day, nān day. 73. nān na-dāt-ī, yēšā ǰat bāzēnē, harčī ki bi-mē nānwāīay tā nān atant, ēšānā baḍḍ-ī kurt u āwurt-ī u amidinā u . . . čē ku idinā, diga āwurt bi-mē āxtīēn watī amrāānīā.

74. amrāānīā amidā āwurt ki nān bōrant. 75. gušt-ī: yakk ātišē bīt ki yakk čīzē kanan. 76. gušt-ī ki: hamingu dūtē. 77. watī yakk amrāērā dēm-ī dāt ki: ta bra, š-amā dūtayā ātišē byār. 78. ē šut ta amādinā dūtīē. bāzēn katamērā bun dāta yakkē u sarbaray kapta u gadday čērā kirm ǰata, maga badan-ī muččēn kirmē ki γulγul-a kant ša kirmā. 79. ē sōǰ-ī ku ki: ay pīramard, tī āl pačē ē rang int? ē kirm u ē čīz, ē pačē ē rang badāl int? 80. gušt-ī: ay, hičč kassē nē ki amē mnī dastā gīt u mnā bāl ārīt u yakk kumakkē kant ki š-amē nī ǰāā . . . 81.

gušt-ī: man-a girīn tī dastā, bāl-a kārīn. 82. gušt-ī: byā, gir, bāl ār. 83. ē yakk gaddē dārīt ṭūēnē ki amā gadday čērā int ēšī kapp amāngur int, amā gadday čērā int. 84. ē hamē ki gipt dastay ki "man trā bāl-a kārīn", gipt u ēšī saragā um watī gadday čērā šikkē dāt, watī kūnpadā um gadday čērā kapt.

85. āxtīēn amrā-ī sayl-a kanant, xānbādurr gō watī amrāān sayl-a kant ta damē kayt u sāattē kayt u munūtē kayt, ay na-a. na-a, i-i-ičč! 86. ēdga amrāē dēm dāt. āt-ī, tā padā amā kirmukkī kapta, hamidā nāl-nāl int. čē ē? 87. ay, amē rangēnē kapta un u kirm u badāl un u kassē na-int ki mnī bāzulā gīt u mnā š-amē ḍigārā bāl ārīt yā da santī u panč santī ki awā dīīt. 88. gušt-ī: man bāl-a kārīn. ē ki ančō putrīt, dastay gīt ki bāl-a kārīn, ēšī saragā um gīt u ēšā um gadday čērā šikk-a dant u killīt amādā.

89. damē, sāattē ništant, tā – na. sayumīēnā dēm-ī dant, ā šwānagā dēm-ī dāt: ta bra, xāna-i xarāb, ēšā čē būt? 90. ē āt, allā, aǰabēn gaddē kapta kirmukkīēn. 91. ēš um hamā rang hamā rāzā gušt-ī. 92. gušt-ī: man bāl-a kārīn. gušt-ī: bāl ār, bass. 93. ēšī saragā am gī(t), šikk-a dant amādā, sayā idā-a bandīt.

94. xānbādurrī ǰind mant. dīst-ī . . . byā, idā sayl kan. 95. ē šut: ē daūs, - gušt-ī, - mašīn ǰistant. 96. ǰistant, na, amā yakk damē . . . sāattē ništ, dīst-ī – na-bī(t). 97. amē yakk gadd u madd u γōš u nān u arčī ki ēšānī bār u bunag, ēšā muččānā patāpt u baḍḍ kurt u čō pa aǰāibē āt. 98. āt, bi-mē dūtīayā āt. 99. āt, γōšā yēr ku ta xānaay xarāb, idā sayl kan, ē čōn kirmukkīē! 100. gušt-ī: ay, pīramard, ta čē, xāna-i xarāb? 101. gušt-ī: ay, ša mnī ālā sōǰ ma-kan. man amidā kirm ǰata un, činka sāl int kapta, kassē nē mnī dastā gīt u nā bāl ārīt. 102. čō badgumān ē gušt-ī, . . . zānt-ī, gušt-ī: harčī ki kurt, nī amrāānā amē ku, amē xāna-i xarāb ku. 103. gušt-ī: man bāl-a kārīn trā. gušt-ī: byā, bāl ār. 104. ē ančō ki gipt dastay ki "bāl-a kārīn trā", na, dastā prēnt bi ēšī čugā, na, ēšā gō-mē gadd-madday šamidā irr-ī dāt, ā-ā-ādā gō-mē watī gaddā kapt. 105. ta wāwaylān, ā nē – ā sayēnānī čamm am amādā zuγuṛant gadday čērā. 106. ar say dar būtant.

107. dar būtant, ša ādā irr-ī dāt ēšā. gušt-ī: ta ē, xāna-i xarāb, ē pālawānī u ē čīzānā pačē-a kanay? 108. gušt-ī: man-a kanīn pālawānīānā ki yakk rōčē bīt ki xānbādurr-a kayt, š-amidinā . . . gwazīt. man pamāī wāsitā-a kanīn ki amā xānbādurr ki kayt, man gō-m-āī yagwa amrā-a baīn. pa xānbādurrī wāsitā-a kanīn. 109. gušt-ī: xānbādurr u man un. 110. gušt-ī: hō, čār šumā it u pančumīēn man, daway.

111. ē āxtīēn nānānī čē . . . ā nānukkānā dēm-a dayant, lapāštant, wārtant u rādag būtant. 112. rādag būtant, yakk ǰāē šutant tā yakk pādišāīī, yakk pādišāīī āpā aždiyāē band kurta ki rōčē na-zānīn činka ǰinikk-a lōṭīt, čē-a lōṭīt . . . ǰinikkānā amidinā. 113. guḍān ē gušt-ī, šut u gušt-ī ki: ē čēē, ē ǰinikkānā, ē say ǰinikkā, gušt-ī, rōčē, say ǰinikk u say buγšāb u say uštir u say čē u . . . 114. guḍān amā-a gušīt: guḍān amē ǰinikkānā gō-mē čēān . . . pādišā

watī ǰinikkānā … marōčīēn ōčur um amē pādišāay ǰinday ǰinikkānī int diga. ǰinday ǰinikk-ī bāid byāant u amēšānā um dant. 115. gušt-ī …, guḍān xānbādurr gušt-ī ki: amēšānā man čē-a kanīn? amē aždiyāay ǰawābkār man. kušīn-ī, šmā ma-yāit. guḍān amē ǰinikkānā agar dait. 116. ay, čē kurtant, guštant: š-āī ki čē bīt, - guštant, - dayan.

117. šut u xānbādurr amā aždiyāā kušt u … kušt-ī-t-ī u š-amēšī sīlumē zurt u āt u pādišāā sī kurtant ki amē rangēn mardumē āt u aždiyāā kušt u amē rangēn pālawānē u pa-mē rangēn ǰinikkē. 118. gušt-ī: bayt ki say ǰinikk man dārīn, ar sayēnānā man-a daīn-ī. 119. āpā-iš ēla ku, diga āp āt, āp bi rawā būt diga, ēla-ī ku.

120. š-idinā ki ē bādišā āt u gušt-ī: šarr, ki ta watī ǰinikkānā ki dayay, man patta say pālawān-a killīn. amē watī say ǰinikkā amē nī say brāsā day. 121. amē say brās na-ant, amē say brāsā-a daīn. 122. yakkē ā ki šwānagā, yakkē kōhbaḍḍā, yakkē ā zāmay ustāā, yakkē ā zāmay ustāā bday. 123. ar sayēnānā gis-ī dāt u amidinā u bi-mē bādišāīā ē say brāsā išt-ī amidā.

124. guḍān ā brās guštant: ay lālā, ay lālā, tī sarā balkēn sakkīē būt, ammā čōn bzānan? tī sarā balkēn sakkīē būt, ammā amē say brās čōn bzānan? 125. gušt-ī: allā, ay lālā, mnī zāntin, ā … āsān int. amē mnī čallawā bzūrit gō wat, ar kadēn ki amē mnī čallaway nigēnag … nigēnag-ī ōnē būt, zānay ki man na-un. yā astun yā nēstun. 126. mudām amē, amē mnī čallaway nigēnagā sayl kanit. agar hamē čallaway nigēnag ōnē būt, amā waxtā-a zānit ki man yā astun, yā nēstun. 127. xayr, xayr. ēšānā bill-ī amidinā, ē say brās amidā gis dāt, ā u xarxašān, āxtīēn pīramarday nām xarxašān int. xarxašānā š-amidā zurt u šut.

128. šapē ǰāē u rōčē ǰāē u šapē ǰāē u rōčē ǰāē šut ki bi dēb-i aptsarī γalaā rast. 129. dēb-i aptsaray γalaā ki rast, amidinā gušt-ī ki: ay, ta činka parsax rā … ḍigār ičč šōr u ǰarr u iččī sabz na-kurtat. ičč xīlīēn ǰarr u iččī na-int. 130. ay, γaraz ki šutant, bi-mā yakk šārē ki hamā dēb-i aptsar xarāb kurta u amā bādišāay γalaā u ǰinikk u muččānā wāundī kurta ki i-i-ičč čīz nē ki ādinā …

131. ē šut u amādinā gō xarxašān u amā zangē dāšt, amā zangā ǰat, ǰinikkō bi gisē tā γulp int diga. 132. amā yakk čīē … zangē, yakk čīē dāšt, amāyrā ǰat-ī, gisay dap kaṛakk u pāč būt u ǰinikkō dīst xānbādurrā. awal andit u guḍān grēt-ī. 133. gušt-ī: ay ǰinikk, pačē grētay u guḍān pačē anditay? 134. gušt-ī: ay warnā, činka sāl at ki man ādamī na-dīsta un! annūn ki trā dīstun, tī sarā āšiγ būtun u ā bēdīnay ōšā kaptun ki annūn bayt u trā bkušīt, magar tā kyāmattay rōčā man pattī γamān xudā bzānt ki čōn baīn. 135. gušt-ī: ay panā gō xudāā, kassē ki … kassē ki ā čē-a kant, ā čē, p-āī parwā-a na-kant.

136. ē amidā gō wat gwāzī-a kurtant, ar du ǰinikkō u čōrīka gō wat gwāzī-a kurtant, warnā atant diga. 137. āxtīēn kay gušt-ī, xarxašān gu ki: ay, šmā amē dēb ša guǰām rā-a kayt? mnā amā rāā nišān bdait. dēb ša guǰām rā-a kayt, mnā amā rāā nišān bdait. āxtīēn xarxašān um bunīādamē nē, ā um dēbē

diga. 138. ǰinikkō gušt-ī: bāid ki š-amē, š-amē rōdarātā š-amidā bayt. ē šut, amādā rā-a sātit.

139. bill ki ē gō watī kayp u ašrattā bayant. gōš kašš ša xarxašān u ša čē-wā . . . ša . . . ša dēb-i aptsar, dēb-i aptsarā. 140. yakk wāxtē bēga būt u š-amāngu diga ǰata bāzēn, xudā-a zānt, čē balāē u . . . ē wārta u gārtīt u kayt. 141. xarxašān um dar būt dēmay, gušt-ī: dūr bay ša mnī dēmā. 142. gušt-ī: man na-yāta ki ša-ttī dēmā dūr baīn. bass. 143. amidā lōṛ būtant. amidā lōṛ būtant, say šap u say rōč ǰang kurtant dēb-i aptsar u xarxašān. bē xūt u bē čīz.

144. ē billī ki xānbādurr hamidinā gō-mē ǰinikkōā . . . hamē tamāšā, gwāzī u tamāšā u ičč γamā u ōšā na-int. ša dēb-i aptsarī . . . čār saray guḍḍita.

Khanbadur

1. There was a king, so they say, who had three sons. He had three sons. Time passed by and these sons grew up and matured. 2. They matured and their father started asking them: “Oh sons, I will marry you off. Where can I marry you off?” 3. He (one of the sons) said: “Oh father, we are three . . . three what are we . . . three brothers. If there were three sisters from one father and from one mother. Then couldn’t it be that the elder (sister) would be for the elder (brother), the younger (sister) for the younger (brother), the youngest (sister) for the youngest (brother)? If there is not, it won’t work”.

4. Well, OK. This king searched, searched, searched and searched, searched around the whole world. Where is it? It such a rare thing! There are few, few to be found. 5. He went to a place, (where) a king had three such daughters, one after another, one after another. He went (the former king), arranged a match and this other king gave all his three daughters to the three sons of this king. 6. Then he (the former) said: “Your majesty (lit. oh master the king), we are the same, you are a king (lit. kingdom) and I also am a king (lit. kingdom), let the marriage of our three sons and three daughters be on one day and the paying of the bride-price, all the arrangements and everything let it be at once. Let everything be at once”. (The latter king) said: “Very well, do whatever you will do”.

7. This king (the former) came (home) and said: “Oh sons, I have made you bridegrooms. Now let us go, I will marry you off”. He gathered his army and all his kingdom, the army and people and everything, and they set out. They set out, he took also his sons. 9. The name of his younger son was Khanbadur. This Khanbahadur said: “I will not go. I will not go. You take my sword and marry my wife with this sword of mine, (then) take her and bring her back”.

10. The king said, the king, his father, asked: “Why do I have to take your sword?” He said: "You are a king, you have both friends and enemies. When you go out with your kingdom, who will protect your kingdom if someone comes then, destroys it, leaves it (in ruins) and goes away?”. 11. (The king) said: “Yes, this son of mine is a clever and a good son”. That is the youngest son of him. “OK”, - he said, - “Let me go”.

12. They set out from there, he set out and what did he do, he went. The king went, (and Khanbadur) said: “If you go and on your way back home from there, when you have arranged the marriage and come back, do not stay for the night in this certain place, there, on the land which looks like a hill, in this very place, do not stay there for the night. 13. You have to get past this place and then spend the night. You must not stay for the night in that place, don’t sleep there. When you get past this place, then you will do what, then . . . ”.

14. [He said it to his father?] Yes, he said to his father: “Do not stay there”. He said to his father: "There, when you have married off my brothers and come with my wife and the army, do not stay there. Get beyond that place and then come”. He (the king) said: “OK”.

15. He went, for everyone (of his sons) separately for three days, three nights and three days there were (played) drums and flutes and (there was) a festival, and he married them off. The elder to the elder, the younger, in her turn, to the younger, the youngest to the youngest. 16. He (the king) made a marriage ceremony for everyone of them (i.e. brothers) with their counterparts. For his (youngest) son he made the marriage ceremony with what, with his sword, and took everything away from there and returned and came back.

17. (Travelling on) One place by night, another by day (he reached) that very place about which Khanbadur had said: “Do not stay (there)”. All of a sudden it got dark, and without knowing he stayed there. 18. He stayed there, at night they laid down their heads and slept. In the morning they stood up, good heavens, a dragon has surrounded them!

19. Now what? How will you escape? He (the dragon) has totally taken this army, all around it, everything in this way, you know. This dragon said: “Why did you . . . ”, he cried out to this king . . . he cried out to the king: “Oh king”, - he said, - “I do not have any business with you. 20. Leave the wife of Khanbadur and, leave (her) and go. Leave her, take your army and go. But leave the wife of Khanbadur and go. Go wherever you wish, go!”. 21. Now as he was forced to, he left the above mentioned wife of Khanbadur and set out and went. He took (his) people and left (her), and went. He left the wife of that Khanbadur.

22. Let the wife of Khanbadur remain with the dragon, but he (the king) came, came where . . . to his aforesaid place and dwelling, and unloaded all

his kingdom and every kind of load. 23. That son of his came: “Oh father, where is”, - he said, - “my wife?”. 24. He (the king) said: “A dragon has taken away (lit. turned away) your wife. 25. That very place where you said: “Do not stay (there)”, I stayed there. 26. Just there the dragon said: “If you do not leave the wife of Khanbadur, I will not leave anyone of these your soldiers, I will finish up all of them”. So . . . like that, like that, like that.

27. He (the son) said: “Then it is you and it is your kingdom. I am leaving”. 28. He said: “The army and cohort . . . ”, - he said, - “I will not even take (with me) the army and cohort. 29. I do not need the army, neither do I need your cohort. I do not need anything of yours, I will go by myself, alone”.

30. Put it through, he baked a loaf of bread and a pie and attached (it) to the saddle-bag of his horse and rode the horse, one place by night and another by day, one place by night and another day, he came to this stage (of journey) of the dragon. 31. When he came to the place of the dragon, the dragon came out in front of him, came out in front of him. (He) came out in front of him and said: “oh. . . ”, [did you put yourself to sleep, no?]. He came and arrived to this aforesaid dragon. He cried at the dragon’s cave, the dragon came out. 32. Which purpose did you have that . . . which purpose did you have that you turned back my wife? For which purpose, for which reason, why? 33. He said: “I had a good purpose to turn back your wife”. 34. He called also the wife (of Khanbadur) and said to her: “Tell (me), at the (place) of your father who is a king, did they do you such honour? You ask her. 35. Such honour that I have shown, did the father of your wife ever show to her?” 36. This king to his wife . . . no, he did not.

37. Well, he said: “Now tell me your purpose”. 38. He said: “In a certain place I am in love with a girl”, - the dragon said, - “who is in the hands of the seven headed demon”. This demon has seven heads. 39. He said: “She is in his hands”. 40. “Now I, my purpose is that you should bring her for me, that girl, I (do not have) another purpose . . . . 41. I made a fight and I made a divination, and in that divination of mine there is nobody but you.”

42. He left his wife there with the dragon and set out. 43. One place by night, and another by day he reached a place (and saw) a shepherd. 44. The shepherd pulls out this tree trunk, like that, from the root, and flings it here, then pulls out that tree trunk, and . . . flings it . . . there. 45. He came and said: “Oh, what are you doing, brother? Why are you doing these feats of strength?” 46. He (the shepherd) said: “I am doing these feats of strength because of Khanbadur. Some day Khanbadur will come and pass along this way. 48. I am doing these feats of strength because of him”. He (Khanbadur) said: “Why, I am Khanbadur, damn it!”. 49. He (the shepherd) said: “You are . . . then . . . you are . . . the one brother and I am the second (brother), let us be two.” 50. He left the herd, drove it away at once, left it and went, and set out with Khanbadur. He joined him and went.

51. They went for some more nights and days, and reached a place where another (man) takes this mountain and throws it against that mountain, takes that mountain and throws it against this mountain. 52. "What are you . . . , damn it?" 53. He said: "Why are you doing these feats of strength? Why are you lifting up these mountains? 54. Why are you pulling up this mountain and throwing it against that mountain, pulling up that mountain and throwing it against this mountain? For whom (are you doing) these feats of strength?" 55. He said: "Oh, I am doing these feats of strength because some day Khanbadur will come and pass along this road. I am doing (it) because of Khanbadur". 56. He said: "Damn it, I am Khanbadur, I am Khanbadur, after all". 57. He said: "Oh, you are the two and I am the third brother too, let us go".

58. At once he left his mountain-lifting. 59. They set off, went (took short) for several nights and days, and reached a place where were another one like that, something. 60. He took this mountain with one hand and that mountain with another hand, in this way he took these two mountains with both hands, and with his foot what . . . he has forge bellows and he works. 61. The forge bellows . . . he is sharpening with his mouth, making a sword, making a sword. It is in his mouth and he is sharpening it in this way, he is rubbing it here, sharpening and pounding it, making (a sword). 62. He (Khanbadur) said: "Damn it, for whom are you doing these feats of strength?" 63. He said: "I have made a divination here, and in this divination it came out that Khanbadur would come and pass along this road. 63. Yes, I am doing these feats of strength because of Khanbadur". 64. He said: "I am Khanbadur, after all". 65. He said: "Oh, you are three and I am the fourth". 66. He also left his business and went with Khanbadur.

67. They set off, one place by night, and another by day. They reached a place, and he (Khanbadur) had a foal. All the others were demons, so they ate up his little horse, swallowed it up. 68. They became hungry in a place, here and . . . Khanbadur gave money to one of them. All these heroes are demons, they are not men, they are not human beings. 69. He went and said: "Go and buy bread in this town, in here, from this . . . from this baker". 70. He came, came to the bakery, the baker came out, came to the shop. He said: "Give me some bread". 71. He made it this way, he made it that way in a place where they bake bread. 72. So he said: "Oh, give me, give me bread". 73. He (the baker) did not give him bread, so he (the friend of Khanbadur) beat him a lot, loaded on his back all the bread that was in this bakery and brought it here and . . . what did he do here, brought it to the place where those friends of his were.

74. He brought it to the place where his friends were (and said:) "Let's eat!" 75. He said: "There should be a fire in order to prepare something". 76. He said: "Over here is some smoke". 77. He sent one of his friends: "Go, bring

fire from that smoke". 78. He went (and saw) that there was a column of smoke. Someone has burnt up a lot of dried manure and fallen upon it, and worms under rags covered him, all his body was full of worms and swarmed with worms. 79. He asked: "Oh old man, why is your condition like that? These worms and these things, why is all this in such a misery?" 80. He said: "Oh, there is nobody who would take my hand and lift me up and help me from this my place ..." 81. He said: "I will take your hand and lift you up". 82. He said: "Come on, take (it), lift (me) up". 83. He has big rags that the half (of his body) is like that, under these rags. 84. As soon as he took his hand (and said:) "I will lift you up", he (the old man) seized him and poked his head under his rags and fell on his arse under the rags.

85. Those friends of his are waiting, Khanbadur with his friends is waiting, a moment, an hour and a minute passes by, but there is no (sign of their friend). No, none! 86. He sent another friend. He came (and saw) that that wormy again was lying, there are groans and moans here. What is it? 87. "Oh, I fell like that, and worms, and I am so miserable, and there is nobody who would take my hand (lit. wing) and lift me up from the earth or (at least) for ten or five centimeters (would lift up these rags) in order to ventilate the air. 88. He said: "I will lift up". As soon as he enters and takes his hand in order lift him up (lit. I will lift up), he (the old man) seizes his head too and pokes it under the rags and leaves it there.

89. They sat for a moment, for an hour, and no (sign of their friend). He (Khanbadur) sends the third (friend), he sent this shepherd: "Go, damn it, what happened to him?" 90. He came, oh God, there were strange wormy rags lying there. 91. He (the old man) said the same thing again. 92. He said: "I will lift (you) up". He (the old man) said: "Lift up, and all". 93. He seizes also his head and pokes it there and binds the three of them here.

94. Khanbadur remained alone. He saw ... come on, have a look at this. 95. He went: "These scoundrels probably ran away". 96. Ran away, no, he sat a bit, an hour, and saw that nothing happens. 97. He rolled up all rags and goods and food and everything that was in their load, loaded it up on his back and came in astonishment. 98. He came, came to this column of smoke. 99. He came, let the goods down and, damn it, look at that, how wormy he is! 100. He said: "Oh old man, what (happened) to you, damn it?" 101. He said: "Oh, don't ask (me) about my condition. I am here eaten by worms, so many years (passed) since I fell here! There is nobody who would take my hand and lift me up". 102. He (Khanbadur), as if he suspected (something), said ... he knew, he said: "Whatever he did to my friends, it was him who did it, damn it". 103. He said: "I will lift you up". He (the old man) said: "Come on, lift (me) up". 104. As soon as he took his hand (and said:) "I will lift you up", no, he caught his neck, no, flung him with these rags from

here, he fell with his rags over there. 105. Woe, aren't those - the eyes of those three (friends) are blinking under the rags. 106. All the three came out.

107. They came out, he flung him from over there. He (Khanbadur) said: "Damn it, why are you doing these feats of strength and these things?" 108. He said: "I am doing feats of strength because there will be a day when Khanbadur will come and ... pass along this road. I am doing these feats of strength because of him. When Khanbadur comes, I will make firends with him. I am doing it because of Khanbadur". 109. He said: "I am Khanbadur, after all". 110. He said: "Oh, you are four and I am the fifth, come on".

111. What with those aforementioned loaves ... they are sending these little loaves of bread, gobbled (them) up, ate (them) and set off. 112. They set off, reached a place where a kingdom was. A dragon shut off the water of the kingdom, and I don't know how many girls he wants daily, what does he want ... girls here. 113. Then he said, he went and said: "What is it?" He (wants) the girls, these three girls, he said, he (wants) daily three girls and three plates and three camels and three what ... 114. Then he says: "Then these girls with these what ..." The king to his daughters ... today's turn is of the king's own daughters. His own daughters have to come and he has to give them. 115. He said ... then Khanbadur said: "What shall I do with them. I am responsible for this dragon. I will kill him. Don't go. Then, if you give (me) these girls". 116. Oh, what did they do? They said: "What (harm) could come of it", they said: "We will give (you the girls)".

117. He (Khanbadur) went and killed that dragon. He killed ... he killed him and took a strip of skin from him (i.e. from the skin of the dragon), and came, and they informed the king that such a man came and killed the dragon, and he is such a hero, and he (asks) for such a girl. 118. He (the king) said: "Let him come, I have three daughters and I will marry off all three of them". 119. He released their water, and the water came, the water began to flow, he released it.

120. When the king came from here, he (Khanbadur) said: "Well, if you give your daughters, I will leave three heroes for you. Give your three daughters to my three brothers. 121. Aren't these three brothers, I will give (them) to these three brothers. 122. Give one (daughter) to the shepherd, one (daughter) to the mountain lifter, one (daughter) to the sword master, give one (daughter) to that sword master". 123. He (the king) married off all the three (daughters), and (Khanbadur) left (his) three brothers here in this kingdom.

124. Then those brothers said: "Oh brother, oh brother, if you probably have troubles how we should know (about that)? How we, three brothers, should know if you probably have troubles?" 125. He said: "Oh God, brothers, it is easy to know about me. Take with you this ring of mine, whenever the gem ... the gem of this ring of mine becomes blood, you will know that I don't

exist (anymore). I am either alive or dead. 126. Always look at the gem of this ring of mine. If the gem of this ring becomes blood, then you will know whether I am alive or dead". 127. Well, well. Leave them in here, he married off three brothers, he and Kharkhashan, the name of the aforesaid old man is Kharkhashan. He took Kharkhashan from here and went.

128. He went on, one place by night, another by day, one place by night, another by day and reached the fortress of the seven-headed demon. 129. When he reached the fortress of the seven-headed demon, he said at once: "Oh, so many parasang of the way ... the earth (has) no movement and no bush, and nothing had grown (on it). No kind of a bush, there is nothing". 130. In short, when they went (they saw) there a town which the seven-headed demon destroyed, and took possession of the fortress of that king and of (his) daughters and of everything, so that there is nothing there ...

131. He went there with Kharkhashan, and he had a bell, he rang the bell. The girl is locked in a house, after all. 132. He had something, he had a bell, he rang that (bell). The door of the house half-opened (lit. made a chink) and opened, and the girl saw Khanbadur. At first she laughed and then she cried. 133. He said: "Oh girl, why did you cry and why did you laugh then?" 134. She said: "Oh young man, I have not seen a human being for so many years! Now that I saw you, I fell in love with you and recalled that unbeliever who has to come now and kill you, but God knows how I will be sad about you until the day of resurrection". 135. He said: "God forbid", someone who ... someone, what does he do, he doesn't worry about him.

136. They kept on playing there with each other, both the girl and the fellow kept on playing with each other, they are young, after all. 137. The aforesaid who said, Kharkhashan said: "Oh, you, which road this demon will go? Show me that road. The road on which the demon will go, show me that road". The aforesaid Kharkhashan is not a human being, he is a demon, after all. 138. The girl said: "He must come here from this, from the east". He went and kept (an eye) outside.

139. Let them continue with their joy and pleasure. Listen about Kharkhashan and about what ... about ... about the seven-headed demon. 140. The evening came and from there a battle sound was coming, God knows what a calamity ... he has eaten, he comes and belches. 141. Kharkhashan went out in front of him and said: "Get out from in front of me". 142. He (the seven-headed demon) said: "I have not come in order to get out from in front of you. That's all". 143. They grappled at once. They grappled at once, the seven-headed demon and Kharkhashan fought for three nights and three days. Without food and without anything.

144. Leave Khanbadur over here with this girl ... this enjoyment, playing and enjoyment, they are not worried about anything and don't remember

anything. He (Kharkhashan) chopped off four heads of the seven-headed demon.

A.1.2 *bādišāay say zāg*

1. yakk bādišāē dāšt-ī say zāg. yē watī zāgānā tawār-ī ku, gušt-ī: byāit, bābā, ki bād-i sar-i man šmā brait, pa wat dilīēn gis ǰōṛ bkanit, dilīēn gis. 2. yēšānā āwurt, yakk yakkā swār-ī kurt u š-amidā bill ki yakkē xurǰīn zarr am dāt-ī yēšānā. 3. brait, gušt-ī, pa wat dilīēn gis wadī kanit, ǰōṛ kanit. 4. yē š-amidā šutant u yakk rāē at mānand-i say ǰā būt amē rā. say ǰā būt, gwanḍēn yakk rāē šut, myāntāyīēn yakk rāē šut, ṭūēn um yakk rāē. 5. ē amidinā gō wat muslaatt kurtant, amidā yakk čīzē kurm kurtant ki arka ki bayt, amēšā . . . [watī nišānīā sayl kant] watī nišānīā sayl kant ki kay mānand-i āt u kay anga amingur int, [manta] manta.

6. guḍān š-amidā bill ki ē ṭūēn brawt u bi yakk bēgānagēn ǰāē ki hi-i-ičč hičč čiṛikkā na-int, tawār na-int, amādinā wastāā lōṭit u pa wat ǰwānēn dilxāīēn gis ǰōṛ kurt. 7. pa wat ǰwānēn gis ǰōṛ ku. tilang-tilang-a kanant. [γasrē.] ān.

8. ādga myāntāyīēn um amā rang šut bi yakk ǰāē, bi yakk . . . pa wat gis ǰwānēn ǰōṛ kurt ki a-a-y, čiṛikkā nē ēšk u āškā. 9. gō-mēšī ē bill ki tā waxtēn ǰōṛ kanant ē pa watī ǰānā u ǰōṛ kurtant u ē gwanḍēn š-amidā ki masalan ki swār atat aspā ki dēm-ī gašt, [ǰitā būt] ǰitā būt, šut masalan bi kalīnīn, misāl. bi kalīnīn šut masalan. 10. ōdā lōṭit amē watī amrangēn ǰāhilānā, muččēnānā, xayrātxāna-a dant, dant pa xudāay nāmā. [āxtīēn zarrānā.] ān. 11. šut masalan bi āškay, kay, tōpxānaā, tōpxānaā um amā rang. šut ki bi sundūγačīē, masalan amē rang, š-ādā āt ki misāl tā kuškī, xayrātxāna-a ku. 12. bi-mē čunt waxt u bi-mē čunt rōčā š-āngu dēm-ī gašt [padākāī] padākāī am amā rang. 13. tā waxtēn ki padā bi-mē watī rāayā ātant u ta-mā waxtān watīān ālat-iš kurt u ātant, āt, dīst-ī ki brās tānga na-yātagant, brās na-yātagant. 14. bārēn yēširā amē rā ki amē ki gindant amē warnā-kadag ēšī dēmā dar-a bayant, ēšā bagalkaššī-a kanant, na-zānant ki guǰā mnādēnant. ā āt, amā int.

15. š-amidinā bill ki brawt annūn wadī-ī kurt watī brāsānā. [har dukēnānīā šut-ī?] har dukēnānīā. [yakkē ant.] 16. tā amēš ant ki ā am ǰōṛ kurtagant u tayār kurtagant u diga annūn š-amādā ǰōṛēntant u dēm-iš gašt, ā ātant. 17. šutant, šutant bi watī gisā. [amā pīramardayā šutant?] pīramardayā šutant. 18. pīramardayā ki šutant, amā int, salām dātant u alaykē uškitant u amidā xōšgapī kurtant, gušt-ī: a-a-ay, zāgān, bābā, ātit pa xayrē? 19. ātan. gis ǰōṛ kurtit pa wat? ǰōṛ kurtan. dilīēn gis ǰōṛ kurtit? gušt-ī: ān. gušt-ī: ǰwān int, napa, mašmā . . . rawan pa āwānī saylā pa xayrē. 20. ā š-amidā tārīēnā swār būtant asp, har yakke yakk asp swār-ī būt. bādišā-zādag ant diga. [pīramard um gō āwān gōn int?] pīramard gōn int, ān. 21. šutant awal ṭūēn zāgay ǰāānā sayl-ī ku, [imārattānā] imārattānā sayl-ī ku ta xāna-i xarāb ki čunēn gis ant

zabrēn, gušt-ī: bēxī zōrākēn gis ant, ay bābā. zabrēn gis ant ki dilxāīēn gis ant.

22. šut myāntāyīēn zāgay nipādānā sayl-ī ku ta ō-hō-hō … ē čī baḍḍita? š-āī badtirēn, ǰwānēn ǰōṛ ku. 23. gušt-ī: ān. š-ādā ātant, gušt-ī: annūn brawan gwanḍēn zāgayā, bārēn ē čōn kurta. 24. gwanḍēn zāgay kaššā ki šutant ki amē xalγ mučč b-ēšānī dēmā dar būt-ī, ō-hō-hō, ki mašmay brās gō watī piss u brāsān-a kayt, ki bagalkaššī ēširā čē pa izzatt …, yēšānā nān u āp u … ta ǰāē ki rawant, annūn [bi-mā purm] bi-mā purm yēšānā izzatt-a dayant.

25. š-ādā ki bir gaštagant annūn bi-mā purm āwānā rādag-a kanant u … pa kayp u … kārant. [šānpurr …] ān. 26. idā ātant, bi gisā ki sar būtant, gušt-ī: a-a-ay, bābā. man šmārā na-gu ki šmā brait, gilīēn gis ǰōṛ pkanit. man šmārā gu ki šmā brait, dilīēn gis ǰōṛ pkanit, ān. 27. šmā šuta it, ša gilā by-ā bērānagā pa būmukkān gis ǰōṛ kurta it. 28. ōdā kay int-a? ōdā čē, pa čēā ǰōṛ kurta it ādinā? ā gis ant, ta annūn am mantant, dunyāay xarǰ u xarājātā kurtit, ā um bē darakkā mantant.

29. gušt-ī: āxiray mnī ǰānišīn amē gwanḍēn zāg int ki mānand-i bād-i sar-i man … bād-i sar-i man amē bādišāīā, amē gwanḍēn zāg bi rāh bārt, bīt. 30. pačē ki … ta sayl kan ki xalqay dilā gō wat kaššit, gō xalγā watrā wasl ku. 31. na-šut bi bērānagā, gušt-ī, ōdinā ša gilā gisē ǰōṛ-ī na-ku. akl … akl amā rangēn čīzē. ē aklay kissaā u kārant. 32. annūn čē, annūn čē bgušīn man pa šmā, diga ziyātīēn, ā diga …

The king's three sons

1. A king had three sons. He called his sons and said:"Come on, sons, after me (i.e. after my death) (let's see if) you go and build the house of your heart's desire for yourselves, the house of your heart's desire". 2. He brought them, seated everyone of them on horses, and, let it from this place, gave them also a saddle-bag (full) of money. 3. "Go", he said, -"find for yourselves a house of your heart's desire, and make it steady. 4. They went from there, and there was a road in front of them, this road as if it separated into three roads. The three roads were (in front of them), the younger (son) son took the one road, the middle (son) took another road, and the elder (son) took another road. 5. They made an agreement between themselves there, and burried something so that whoever would come, this one … [would see his mark] would see his mark that who had as if returned and who still [stayed] stayed there.

6. Then let the elder brother go from here to a distant place, where there is nobody (lit. not even a rustle), not even a voice (of a man is heard), there he called a master and built for himself a good desired house. 7. He built a good house for himself. They are clanging (building the house). [A palace.] Yes.