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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

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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.

8. The other, the middle (son) also went to a place in the same way, in one ... a good house he built for himself, (in a place that) there is no even a rustle (of a man) all the way around. 9. Leave him with his building for a while, that they built (houses) for the good of their soul, and this younger (son) who was riding a horse, turned it, [came apart] came apart (from his brothers) and went, for example, from here to Kalinin, an example. He went, for example, to Kalinin. 10. There he called such innocents as himself, he called everyone and gives alms, gives it in the name of God. [The aforesaid money.] Yes. 11. He went, for example, to the place over there, what (is its name), to Topkhana and made the same in Topkhana. When he went to Sandughachi, for example, and reached, for example, Kushki, and gave alms. 12. After some time, after several days he returned from there [back] back, in that way. 13. When they returned to this place of theirs on the road, then he checked out if they came, he came and saw that (his) brothers have not come yet, brothers have not come yet. 14. But when they see him on the road, these young men go out in front of him, embrace him, and they don't know where to seat him. He came, here he is.

15. Let him go from here and find his brothers. [He went to the place where the two of them were?] The two of them. [They are together.] 16. (He saw) that here they are, they have also built and prepared a house, and now they prepared themselves and returned, they came. 17. They went, went to their house. [They went to the place where that old man was?] They went to the old man's place. 18. When they went to the old man's place, and then they greeted him and heard the answer, and said the greetings words, and he said: "Oh sons! My children, did you come safely?" 19. "We came (safely)". "Did you build a house for yourselves?" "We built". "Did you built the house of your heart's desire?" He said: "Yes". He said: "Well, then we ... will go happily and look at them". 20. Next morning they mounted horses (and went) from here. Everyone of them mounted a horse. They are princes, after all. [The old man is together with them?] The old man is together (with them), yes. 21. First they went to see the places of the elder son, [the buildings] he looked at the buildings, damn it, how good are the houses, and said: "These are very strong houses, oh my son. These are good and desired houses".

22. He went to see the quilts of the middle son, oh, ... what did he build (lit. load)? He built it even better (lit. worse), a good (house). 23. He said: "Yes". They came from there, he said: "Now let's go to the younger son's place, it is interesting, what did he do?" 24. When they went to the side of the younger son, all the people went out in front of them, "Oh, our brother with his father and brothers is coming!', embraced him respectfully, (gave) them food and ... till the place they go, now [in this way] in this way they treat them with respect.

25. When they returned from there, now in this way they see them off and ...with pleasure and ...they carry (them). [Gloriously ...] Yes. 26. They came here, when they arrived home, he said: "Oh sons. I did not tell you that go and build houses from clay. I told you that you go and build houses of your heart's desire, yes. 27. You went and built houses from clay for little owls in that distant place. 28. Who is over there? What is over there? Why did you build it over there? These are houses, and they stay there until now, you spent the wealth and they stay (there) unknown (to anyone)".

29. He said: "My last successor is this younger son of mine, who, as if, after me ...after me will inherit (lit. will take away) this kingdom, this younger son, (so) it will be. 30. Because ...have a look that he drew the people's heart, he connected himself with people. 31. He did not go to the distant place", - he said, - "and did not build there a house from clay". Wisdom ...wisdom is like that. They used to tell this story of wisdom. 32. Now what, now what should I tell you, another additional, another ....

A.1.3 *šīray xurākī*

1. šīr, balōčay xalγ, šīrā, gōkay šīr bīt, pasay šīr bīt ki dōšant, guḍān amāyrā ...nōkēn šīrānā tāǰag-a gušant. 2. tāǰagay ǰindā, amā šīrānā garm-a kanant u tāǰagā amē rang am warant. balōčay xalγ bi gisā zāgānā ..., mazanēn mardum am tājag-a wārt pa xurākīā. 3. guḍān ša tāǰagā-a killant, āyrā trušp-a kanant, guḍān bastag-a zūrant. 4. ē bastag am pa xurākīā bēxī zabrēn čīzē. 5. amē rang bastagā bi-mā nōkīā amā rang garm ...ǰwān ...ta-mā tāǰagā ki šīr garm bīt, bāz ...bāz, āī grādūs bāz-bāz ma-bīt, amāyrā bādēnant gō trušpīā. 6. guḍā š-ādā bastag-a zūrant. bastag am pa wārtinā bēxī zabr int. guḍān bastagānā bi īzakkānī tā-a mantant.

7. waxtē ki bastagā-a mantay, amā, š-amā wārtinā ziyātīā čī ki na ki bīt, āyrā-a mantant u š-ādā rōgin-a zūrant. 8. rōginānā balōč, ā um māska-a gušīt, amā rōginē ki zūray, māska int-a. 9. māskaānā am ǰitāēn γābē tā-a sātant, ǰitāēn yakk bušqāpē ...gaṛukkē tā. 10. āī ki ziyātī bīt, guḍān činka waxtay tā amā māskaā garm-a kanant. 11. bi lōīay tā ki garm-a kanant, guḍān š-ādā zardēn rōginā-a zūrant. 12. ē zardēn rōgin am pa xurākīā bēxī zabr int, āyrā amē rang um warant gō nānā. ša zardēn rōginā ar rāzay atukk, āp-u-taām ǰōṛ-a kanant, zardēn rōgin pa xurākīā pakār int.

13. guḍān āngu ...waxtē ki īzakkay tā bastagānā mantant u rōginay zūrant, ādā dōg-a mānīt. 14. ē dōgā balōčay xalγ...mardum ēšā bi xalītaēn, dōtagēn maškay tā-a kanant, dōtagēn maškay tā ...ki āmāī āp-a čikkīt. 15. āpē ki čikkīt, š-āī čakīdag-a mānīt. ša čakīdagā am bōray bīt amē rang. 16. ā ...guḍān kammē wād am bi tay rēčant, amā čakīdagānā urūt ǰōṛ-a kanant.