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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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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.

17. urūtā . . . gwanḍēn giliṛīēn urūtā-a kanant, giliṛīēn, u āyrā am bi gisay tā sātant tā zimistānā.

18. ā waxtē ki šīr ma-bīt, š-amā urūtā ar rāzay urūtī ǰōṛ-a kanant, gō zardēn rōginā-a rēčant bi tay u āp u ar rang urūtīā padā sāp-a kanant u guḍān š-āī am amā rangēn balōčīēn xurākī ǰōṛ-a kanant. 19. gō nānā trīt kanay, bōray bīt ā urūtīānā saray am rēčant, amē rang am warant. urūt amā rangēn čīzē.

20. guḍān bastagay ǰindā um . . . ki ma-mantay, ša bastagā am čakīdag ǰōṛ-a kanant. 21. ā čakīdag, rōgin-ī dūr na-int-a, ā čakīdag am bēxī zabr wašš int, patām int. 22. diga har rāzay diga nahārē ki ǰōṛ kanay um, xurākīē ki balōč ǰōṛ pkant, āyrā am bōray u čakīdagā am . . . bēxī zabr ant, wašš ant.

Dairy products

1. When the Baloch people milk either cows or sheep, then they call that . . . fresh milk *tāǰag*. 2. The fresh milk itself . . . this milk they warm and drink the fresh milk as it is. The Baloch people (give the fresh milk) at home to children. An adult person also drinks the fresh milk as a food. 3. Then they leave (a part) of the fresh milk and sour it, and then they get sour milk. 4. This sour milk is also a very good thing as food. 5. Recently they warm the sour milk in that way . . . well . . . until this fresh milk becomes warm, in order for its degree (i.e. alcohol percentage) to not be very much, they curdle it with the ferment. 6. Then they take the sour milk out of there. The sour milk is also very good for eating. Then they churn the sour milk in goatskin bags.

7. When you churn the sour milk, an excessive part which remained from eating, they churn it and get butter from there. 8. A Baloch calls the butter that you get, it is *māska*. 9. They keep the butter in a separate wooden box, on a separate plate . . . in a pannikin. 10. When there is a surplus of it, then they warm that butter for a while. 11. When they warm it in a cauldron, then they get melted butter out of there. 12. This melted butter is also very good for eating, they eat it as it is with bread. They make different soups and (other) dishes from the melted butter, the melted butter is necessary for food.

13. Then, when they churn the sour milk in goatskin bags over there and get its butter, what remains there is the whey. 14. The Baloch people . . . men put this whey into the textile sewn sack, into the sewn sack . . . in order for its water to drip down. 15. When the water drips down, the curds remain. You can eat the curds as they are. 16. They . . . then they pour a little bit of salt into it, and make the dried curds from these curds. 17. They make the dried curds . . . (in the form of) little round balls, round (balls), and keep it in the house until winter.

18. When there is no milk, they make all kinds of food from these dried curds. They (mix) it with the melted butter, pour water into it and prepare (lit. clean up) every kind of food from the dried curds, and after that they make a sort of Balochi food from it. 19. If you crumble it with bread, you can eat it (with water which) they pour on it, they eat it also as it is. Dried curds are such a thing.

20. The sour milk itself which you did not churn, they make curds also from the sour milk. 21. That curd, its butter is not separated from it, that curd is also very tasty, delicious. 22. Every other kind of food that you would make, the food a Baloch would make, if you eat it, and the curds as well, they are very good, very sweet.

A.1.4 *sikkaay rēstin*

1. pašmānā byār, zalēxukk, mašmā brēsan. man sikkaay yēr-a kanīn. 2. šakkā byār pamman ki man šakk bǰanīn-iš, syāay rang pkanīn, gwanakkīay rang pkanīn, binašpay rang pkanīn, γulpīnay rang pkanīn tā waxtē. 3. yēšānā tayār pkanīn ki tawnē yēr pkanīn, gō man kammē kumakk pkan. 4. bra, laṭṭānā byār, zalēxa, ki man čē-a kanīn . . . mīān-ī ǰanīn. 5. tabarā am byār ki mīānā ǰanīn. taxtakaššā am byār, zalēyxukk. 6. [gulag am?]

7. tawnā ki yēr kurtan, guḍā gulagē kanan. gulagīā bra byār pamman, zalēxa. pa wat gulagā, gulagīā, tawnā yēr pkanīn. 8. [čē yēr-a kanay?]

9. sikkaay yēr-a kanīn. čunt mitr yēr pkanīn, zalēyxa? say mitr yēr pkanīn, bass int. gēštir am pakār na int-a, amā say mitr bass int. 10. man amā syāay rang kurta un, γulpīnay rang kurta un, gwanakkīay rang kurta un, tayār kurtag un. 11. spētēn kamm-u-kukkē brēsīn, ēšānā tayār pkanīn tā waxtē pa sikkaā.

12. annūn ki yēr kurtan-ī, mašmay yakkēn čīē mantag-ī ki gulagē kanīn-ī. 13. gulagīēn dasagā byār, man gulag pkanīn ki waxt šuta-ī ki ā ta kadēn ēr int. 14. ḍuppā um byār gō wat ki syāē bgwapīn-ī u ḍupp bǰanīn-ī. 15. kārčē am byār. γayčīnā am byār, zalēxukk, ki man āyrā tayār pkanīn, alās pkanīn ki ša mnī guṭṭā pkapīt, ta kadēn mnā ā ēr int?

16. annūn rābandē um laggitun, zalēxa. annūn amā γālīgulā-a prēnīn maga. 17. ā kawšakkā ēškay pānaday prēnīn, āškay, čēwā, γālīgulā-a prēnīn-ī. 18. čōṭakkā am bi pānāday prēnīn. amēš int, tāpōtē um pa-mman īnkurkōēn byār ki na-dārīn tāpōtē. 19. čapgōšā am prēnīn p-āī. du amā, čēwā, mōrukk ant gwanḍakukkēn, āwānā am prēnīn-ī. 20. diga čīzē am na-bīt, amā yakkēn γālīgul bīt, bass int diga.

21. annūn, zalēxa, dasag byār ki man amā pullukānī um pkanīn-ī ki š-amē ǰind-ī alās būt-ī u ša mnī guṭṭā kapt, bra amē dasagānā byār ki tayār pkanīn,