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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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21. Now, Zalekha, bring threads for me to make that little flower patterns of it too, because (threads) it has run out and I got rid of it. Go and bring these threads for me to prepare it. I will add a little flower pattern to it. 22. The pendants too …, go and bring the pendants for me to put them through it. 23. Bring coloured threads again, dark-blue, pale-blue (threads) for me make these little flower patterns and get rid of it. Until when will it be set up like that? 24. When I did the little flower patterns, now there are those whips, let me make these whips also. 25. Let me also make the whips for it and finish it. 26. Let me finish it all and let me get rid of it. How long will it be set up like that?

27. It is finished. Let me put through the pendants and these shells and let me sew them so it would be finished. 28. Now I got rid of it, it is finished.

A.1.5 *zāgīgirīay yāt*

1. mnī zāgīgirī gō mnī piss-u-mās u brās-u-gwārān bi ammay ulūpaay tā gwast. 2. mnī ōšā int ki mnī piss gwanḍakkīā mnā bāz dōst dāšt, pačē ki man āī gwanḍēn lāpšōdōkēn zāg atun.

3. man waxtē čār–panč sālag atun, ā pa-mman har rāzay asmānakk u kōnagēn, γadīmīēn šayr-a gušt. 4. ša hamā šayrān bāzē ta angatā mnī ōšā ant. masalan, "tawrū-tawrū", "šēr abdullājān", "kargōšk-i patangōš". 5. man kammē ki ṭū būtun, šašš–apt sālag, mnī piss pamman sindbadī naklā kurt.

6. gwanḍakkīā man watī ǰinday gisay mālānā-a čārēntun. ammā nazzīk-i sad pas dāštan. 7. man u mnī brās usmān u sapar wārī pa bērī mālānā-a čārēntan. 8. ammā pa watī mālān yakk-yakkī nām ištatan, āwānā bāz dōst dāštan u zabr drust-a kurtan. gisay dapā bāγ u pālēz ham kištan. 9. man da-dwāzda sālagīā gō arā alap-a kāwurtun. hamā waxtā yakk spētēn arē dāštan, nāmī ḍabbū at.

10. mnī piss mnā ša panč – šašš sālagīā qurānay wāntinā ēl dāt. man gāwaxt-a na-wāntun, ša āī dēmā-a ǰistun. 11. mnī piss mnā ar čōn dōst dāštēn, ham pa wāntinay xātirā mnā-a gipt u ǰat. man zār-a būtun, tā čunt rōč gō ičkass gisay tā abar-a na-dātun. 12. nūn, waxtē ki ṭū būtun, sarpad-a baīn ki mnī piss zabr kurta ki mnā ǰata. agar ma-ǰatēn, man-a na-wāntun.

13. ammay nazzīkēn hamsāig yakkē turkmanē at, yakkē pārsīē at. man ša zāgīgirīā gō āwānī zāgān gwāzī-a kurtun u āwānī zubānā karā-karā yēl kur-tun. ammā yakkē ādgaray gisā-a šutan u kātan. 14. man-a dīstun ki mučč millatt am gō mašmayā yakk rāzay mardum ant, mašmā bāid brās bayan.

15. man šašš sālag atun. yakk rōčē mnī piss gō arā alap āwurt. mnī piss alapānā ki ša arā yēr kurt, zūtē gisay tā šut u āp zurt u wārt. 16. ša basē ki ā bāz žand būtat u tunnag at, aray bastinā am bēōš kurtat. ar watī āwurtagēn

alapānā wat-a wārt u xumār at. 17. mnī dil yagwā ōmān kurt ki arā swār baīn. šutun u yakk taštērā pāday čērā ištun u arā swār būtun. 18. man ki swār būtun, ar alapay wārtinā išt u ša kūčaay tā kašš kurt. 19. man arčī awš-awš kurtun ki āyrā sātīn, ā na-ōštāt u šut. man pikr kurtun ki ē bārēn guǰā-a rawt?

20. alkay mānǰīnā yakk čāē at ki mučč mardum ša hamōdā āp-a kāwurtant. mnī ar rāstām bi hamā čāay sarā šut. 21. ā čāay ēšk-u-āškā rētagēn kōlāpānā wārt-ī. 22. man idā sarpad būtun ki ē har ša mnī pissā am tunnagtir būta. ā zabr watrā sērāp kurt u āšktirā šut. 23. ša čāā yakk ṭukkurē dūrtirā urinǰaay ḍigārē at. mnī ar šut bi-mā urinǰaay tā u čaritinā laggit. 24. urinǰaay wāund dīst ki ar āī urinǰaānā-a wārt, čāršāxē zurt u āt. alaḍū kurt u arā gōn dāt u gō čāršāxā ǰat, ar ǰist. 25. man grētun u guštun: tātī, tātī, mnā yēr bkan. ā ǰinēnzāg ičč parwā na-kurt ki aray sarā mardumē ast yā na. 26. ar alaγīrt kurt u ǰist. man watrā sātitag na-kurtun, mnā ǰat bi ḍigārā. man grētun u kaptun.

27. āwānī amsāig yakk mullāē at, ā mnā bāl āwurt u hāmōš kurt. arā gipt u mnā swār kurt u ammay gisā āwurt. 28. mnī čappēn dast ša say ǰāā pruštat.

29. ša mānǰīnā sī sāl gwastat. ša rōčān yakk rōčē man watī dukkānay tā sawdā-a kanīn. 30. yakk pīrazālē grēt u watī nwāsagā bagal kurta u rawt. man guštun ki: pačē-a grēway, tī nwāsagā čē būta? 31. ā gušt: ēšā ar ǰata, dast-ī prōšta, āyrā tabībayā burtun. ēšī dast čōṭ mant, rāst kurtag-a na-bīt.

32. idā mnī ǰān mōrinkčan kurt, ičč na-zāntun ki čōn watī čōṭēn dastā sayl kurtun, watī dilā guštun: parāstī am dunyāay tā bēisābēn čīz na-int. 33. xudāay kitābānī tā nimistag būta ki: malāmatt ma-kanit ki malāmatt-a bait. 34. ē hamā ǰinēnzāg at ki gō čāršāxā mnī arā ǰat.

Childhood's recollections

1. My childhood passed with my parents and my brothers and sisters in our family. 2. I remember that my father loved me very much when I was a child, because I was his youngest and last son.

3. When I was four or five years old, he used to tell me various folk tales and old, ancient poems. 4. I still can remember a lot of those poems. For example, "Slinger-slinger", "Sher Abdullajan", "The lop-eared hare". 5. When I became a little older, six or seven years old, my father told me the story of Sinbad.

6. In childhood I grazed the sheep of our own house. We had about one hundred sheep. 7. I and my brothers Usman and Sapar used to graze the sheep by turns. 8. We had given names to everyone of our sheep, we loved them very much and recognized them with ease. We planted a garden and a melon-plantation in front of our house as well. 9. When I was ten or twelve

years old, I used to fetch grass with the donkey. At that time we had a white donkey, its name was Shorty.

10. My father taught me to read the Quran when I was five or six years old. Sometimes I did not study, I ran away from him. 11. However much my father loved me, he used to take me and beat me because I didn't study. I used to become angry and did not talk with anybody for several days. 12. Now, when I became an adult (lit. big), I understand that my father did a good thing when he beat me. If he had not beaten (me), I would not have studied.

13. Our near neighbours were a Turkmen and a Persian. Since childhood I played with their children and step by step learned their languages. We used to visit each other. 14. I saw that all the nations are similar to us, we have to be brothers.

15. I was six years old. Once my father brought grass with the donkey. When my father had put down the grass off the donkey, he quickly went to the house, took water and began to drink it. 16. Since he was so tired and thirsty, he even forgot to tie up the donkey. The donkey himself began to eat the grass he had brought and became excited. 17. I suddenly thought to myself to mount the donkey. I went and put a basin under my feet and mounted the donkey. 18. When I mounted (it), the donkey stopped eating the grass and rushed along the street. 19. However much I cried: "Whoa!" to stop it, it did not stop and went (on running). I wondered where it would go?

20. There was a well in the middle of the village that all people used to take water from. My donkey went straight to this well. 21. He began to drink (water from) puddles poured out around the well. 22. Here I understood that this donkey had been even more thirsty than my father. He drank until he became fully satisfied and went further to the other side. 23. A bit further away from the well there was a lucerne field. My donkey went to that lucerne and began to graze. 24. The field's owner saw that the donkey was eating her lucerne, took a pitchfork and came. She made a fuss and drove away the donkey and hit it with the pitchfork, the donkey ran. 25. I cried and said: "Aunty, aunty, get me down it". That woman did not worry about if there is someone on the donkey or not. 26. The donkey pranced and ran. I could not keep myself, (the donkey) threw me onto the ground. I cried and fell.

27. Their neighbour was a mullah, he lifted me up and calmed me. He caught the donkey, mounted me upon it and brought me to our house. 28. My left arm had been broken in three places.

29. Since then thirty years have passed. Once (lit. one day from days) I was selling (things) in my shop. 30. An old woman carries her grandson in her hands and goes crying. I said: "Why are you crying? What happened to your

grandson?" 31. She said: "The donkey has kicked him. He has broken his arm and I took him to the doctor. His hand remained crooked and cannot become straight".

32. Here my soul felt shivers, I even don't know how I looked at my crooked arm, and said to myself (lit. to my heart): "Really there is no uncounted thing in this world". 33. In the books of God it has been written: "Don't blame (others) because you'll be blamed". 34. It was the same woman who hit my donkey with the pitchfork.