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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 phrase level 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 dialects 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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To the memory of my father, Victor Axenov...

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

A.1.2 bādišāy say zāg

1. yakk bādišāe dāšt-i say zāg, yē watī zāgānā tawār-i ku, gušt-i: byāit, bābā, ki bād-i sar-i man šmā brait, pa wat dliiēn gis jōr: bkānit, diliēn gis. 2. yēšānā āwurt, yakk yakkā swār-i kurt u š-amidā bill ki yakkē xurjūn zarr am dāt-i yēšānā. 3. brait, gušt-i, pa wat diliēn gis wadī kanit, jōr kamit. 4. yē š-amidā šūtant u yakk rāe at mānand-i say jā büt amē rā. say jā büt, gwandēn yakk rāe šūt, myāntāyēn yakk rāe šūt, tūēn um yakk rāe. 5. ē amidinā gō wat muslaait kurtant, amidā yakk čizē kurtant ki arka ki bayt, amēšā... [watī nišāniā sayl kant] watī nišāniā sayl kant ki kay mānand-i āt u kay anga amingur int, [manta] manta.

6. guđān š-amidā bill ki ē tūēn brawt u bi yakk bēgānagēn jāē ki hi-i-ičč hičč čirikā nā-int, tawār nā-int, amādinā wastāā lōit u pa wat jwānēn dilixāiēn gis jōr: kurt. 7. pa wat jwānēn gis jōr ku. tilang-tilang-a kanant. [yastē.] ān.

8. ādga myāntāyēn um amā rang šūt bi yakk jāē, bi yakk... pa wat gis jwānēn jōr: kurt ki a-a-y, čirikā nē ēšk u āškā. 9. gō-mēšt ē bill ki tā waxtēn jōr: kanant ē pa wat jwānā u jōr: kurtant u ē gwandēn š-amidā ki masalan ki swār atat aspā ki dēm-i gašt, [jitā büt] jitā büt, šūt masalan bi kalimīn, misāl. bi kalimīn šūt masalan. 10. ōdā lōit amē watī amrangēn jāhilānā, muččēnānā, xayrātxāna-a dant, dant pa xudāay nāmā. [āxtiēn zarrānā.] ān. 11. šūt masalan bi āškay, kay, tōpxānā, tōpxānā um amā rang. šūt ki bi sundūryāčtē, masalan amē rang, š-ādā āt ki misāl tā kuškā, xayrātxāna-a ku. 12. bi-mē čunt waxt u bi-mē čunt rōčā š-āngu dēm-i gašt [padākāi] padākāi am amā rang. 13. tā waxtēn ki padā bi-mē watī rāyā ātant u ta-mā waxtān watīān ālat-iš kurt u ātant, āt, dist-i ki brās tānga na-yātagant, brās na-yātagant. 14. bārēn yēširā amē rā ki amē ki gindant amē warnā-kadag ēšt dēmā dar-a bayant, ēšā bagalkašt-i-a kanant, na-zānant ki gujā mnādēnant. ā āt, amā int.

15. š-amidinā bill ki brawt annūn wadī-i kurt watī brāsānā. [har dukēnāniā šūt-i?] har dukēnāniā. [yakkē ant.] 16. tā amēš ant ki ā am jōr: kurtant u tayār kurtant u diga annūn š-amadā jōrētant u dēm-iš gašt, ā ātant. 17. šūtant, šūtant bi watī gisā. [amā pīramardayā šūtant?] pīramardayā šūtant. 18. pīramardayā ki šūtant, amā int, salām dātant u alaykē uškitant u amidā xošgapī kurtant, gušt-i: a-a-ay, zāgān, bābā, ātit pa xayrē? 19. ātan. gis jōr: kurtit pa wat? jōr: kurtan. diliēn gis jōr: kurtit? gušt-i: ān. gušt-i: jwān int, napa, mašmā... rawan pa āwāni saylā pa xayrē. 20. ā š-amidā tāriēnā swār būtant asp, har yakke yakk asp swār-i büt. bādišā-zādag ant diga. [pīramard um gō āwān gōn int?] pīramard gōn int, ān. 21. šūtant awal tūēn zāgay jānā sayl-i ku, [imārattānā] imārattānā sayl-i ku ta xāna-i xarāb ki čūnēn gis ant

zabrēn, gušt-i: bēxi zōrākēn gis ant, ay bābā. zabrēn gis ant ki dilxāiēn gis ant.

22. šūt myāntāyēn zāgay nipādānā sayl-i ku ta ō-hō-hō... ē čī bađdita? š-āi bađtirēn, jwānēn jōr ku. 23. gušt-i: ān. š-ādā ātant, gušt-i: annūn brawan gwandēn zāgayā, bārēn ē čōn kurta. 24. gwandēn zāgay kaššā ki šūtant ki amē xaly mučč b-ēšāni dēmā dar büt-i, ō-hō-hō, ki mašmay brās gō watī piss u brāsān-a kayt, ki bagalkaštī ēširā čē pa izzatt... yēšānā nān u āp u... tā jāē ki rawant, annūn [bi-mā purm] bi-mā purm yēšānā izzatt-a dayant.

25. š-ādā ki bir gaštāgant annūn bi-mā purm āwānā rādag-a kanant u... pa kapp u... kārānt. [šānpurr...] ān. 26. idā ātant, bi gisā ki sar būtant, gušt-i: a-a-ay, bābā. man šmārā na-gu ki šmā brait, giliēn gis jōr: pkanit. man šmārā gu ki šmā brait, diliēn gis jōr: pkanit, ān. 27. šmā šuta it, ša gliā by-ā bēranagā pa būmukkān gis jōr: kurta it. 28. ōdā kay int-a? ōdā čē, pa čēā jōr: kurta it ādinā? ā gis ant, ta annūn am mantant, dunyāay xarj u xarājātā kurtit, ā um bē darakkā mantant.

29. gušt-i: āxiray mni jānišūn amē gwandēn zāg int ki mānand-i bād-i sar-i man... bād-i sar-i man amē bādišāiā, amē gwandēn zāg bi rāh bārt, bīt. 30.

pačē ki... ta sayl kan ki xalqay dilā gō wat kaššit, gō xalyā watrā wasl ku. 31. na-šūt bi bēranagā, gušt-i, ōdinā ša gliā gisē jōr-i na-ku. akl... akl amā rangēn čizē. ē aklay kissāā u kārānt. 32. annūn čē, annūn čē bgušūn man pa šmā, diga ziyātēn, 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 hurried 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 afore-said 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, baločay xaly, šīrā, gōkay šīr bīt, pasay šīr bīt ki dōšant, guđān amāyīrā ... nōkēn šīrānā tājag-a gušant. 2. tājagay jīndā, amā šīrānā garm-a kanant u tājagā amē rang am warrant. baločay xaly bi gisā zāgānā. ..., mazanēn mardum am tājag-a wārt pa xurākīā. 3. guđān ša tājagā-a killant, āyīrā trušp-a kanant, guđān bastag-a zūrant. 4. ē bastag am pa xurākīā bēxī zabrēn cīzē. 5. amē rang bastagā bi-mā nōkiā amā rang garm ... jwān ... ta-mā tājagā ki šīr garm bīt, bāz. ... bāz, āi grādūs bāz-bāz ma-bīt, amāyīrā bādēnant gō trušpiā. 6. guđā š-ādā bastag-a zūrant. bastag am pa wārtinā bēxī zabr int. guđān bastagānā bi izakkānī tā-a mantant.

7. waxtē ki bastagā-a mantay, amā, š-amā wārtinā ziyātīā cī ki na ki bīt, āyīrā-a mantant u š-ādā rōgin-a zūrant. 8. rōginānā balōč, ā um māska-a gušit, amā rōginē ki zūray, māska int-a. 9. māskaānā am jītaēn γābē tā-a sātant, jītaēn yakk bušqāpē ... garukkē tā. 10. āi ki ziyātī bīt, guđān činka waxtay tā amā māskaā garm-a kanant. 11. bi lōiay tā ki garm-a kanant, guđān š-ādā zardēn rōginā-a zūrant. 12. ē zardēn rōgin am pa xurākīā bēxī zabr int, āyīrā amē rang um warrant gō nānā. ša zardēn rōginā ar rāzay atukk, āp-u-taam jōi-r-a kanant, zardēn rōgin pa xurākīā pakār int.

13. guđān āngu ... waxtē ki izakkay tā bastagānā mantant u rōginay zūrant, ādā dōg-a mānit. 14. ē dōgā baločay xaly... mardum ešā bi xalitaēn, dōtagēn maškay tā-a kanant, dōtagēn maškay tā ... ki amāi āp-a čikkīt. 15. āpē ki čikkīt, š-āi čakkīdag-a mānit. ša čakkīdagā am bōray bīt amē rang. 16. ā ... guđān kammē wād am bi tay rēčant, amā čakkīdagānā urūt jōi-r-a kanant.

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M. N. ...