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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...

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 mar-dum 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 ēšā 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.

107/8
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17. urūtā ... gwandēn glijiṛtēn urūtā-a kanant, glijiṛtēn, u āyṛā am bi gisay tā sātant tā zimistānā.

18. ā waxtē ki šir ma-bīt, š-amā urūtā ar rāzay urūtī jōṛ-a kanant, gō zardēn rōginā-a rēčant bi tay u āp u ar rang urūtī padā sāp-a kanant u guḏān š-āi am amā rangēn balōčtēn xurākī jōṛ-a kanant. 19. gō nānā trīṭ kanay, bōṛay bīt ā urūtīnā saray am rēčant, amē rang am warant. urūt amā rangēn čizē.

20. guḏān bastagay jindā um ... ki ma-mantay, ša bastagā am čakīdag jōṛ-a kanant. 21. ā čakīdag, rōgin-i dūr na-int-a, ā čakīdag am bēxī zabr wašš int, patām int. 22. diga har rāzay diga nahārē ki jōṛ kanay um, xurākīē ki balōč jōṛ pkan, āyṛā am bōṛay 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 *tāḡag*. 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 *māška*. 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, zalēxuḱ, mašmā brēsan. man sikkaay yēr-a kanin. 2. šakkā byār pamman ki man šakk bjanin-iš, syāay rang pkanin, gwanakkīay rang pkanin, binašpay rang pkanin, ḡulpinay rang pkanin tā waxtē. 3. yēšānā tayār pkanin ki tawnē yēr pkanin, gō man kammē kumakk pkan. 4. bra, lafīṭnā byār, zalēxa, ki man čē-a kanin ... miān-i janin. 5. tabarā am byār ki miānā janin. taxtakāšā am byār, zalēxuḱ. 6. [gulag am?]

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

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

12. annūn ki yēr kurtan-i, mašmay yakkēn čtē mantag-i ki gulagē kanin-i. 13. gulagētēn dasagā byār, man gulag pkanin ki waxt šuta-i ki ā ta kadēn ēr int. 14. ḡuppā um byār gō wat ki syāē bgwapin-i u ḡupp bjanin-i. 15. kārčē am byār. ḡayčīnā am byār, zalēxuḱ, ki man āyṛā tayār pkanin, alās pkanin ki ša mnī guṭṭā pkapīt, ta kadēn mnā ā ēr int?

16. annūn rābandē um laggītu, zalēxa. annūn amā ḡāligulā-a prēnīn maga. 17. ā kawšakkā ēškay pānaday prēnīn, āškay, čēwā, ḡāligulā-a prēnīn-i. 18. čōṭakkā am bi pānaday prēnīn. amēš int, tāpōtē um pa-mman inkurkōēn byār ki na-dārīn tāpōtē. 19. čapgōšā am prēnīn p-āi. du amā, čēwā, mōrukk ant gwanḏakukkēn, āwānā am prēnīn-i. 20. diga čizē am na-bīt, amā yakkēn ḡāligul bīt, bass int diga.

21. annūn, zalēxa, dasag byār ki man amā pullukānī um pkanin-i ki š-amē jind-i alās bīt-i u ša mnī guṭṭā kapt, bra amē dasagānā byār ki tayār pkanin,