



## BARTANGĪ

**BARTANGĪ**, a member of the Šuġnī (q.v.) group or Šuġnī-Rōšanī group of the East Iranian Pamir languages. The other members are: Šuġnī, Bajūī, Rōšanī, Kūfī, Orōšōrī, and Sariqōlī [qq.v.]. Bartangī is spoken in the Gorno-Badakhshanskaya Avtonomnaya Oblast' of Soviet Tajikistan in the middle part of the Bartang valley (i.e., Bār-tāng “upper defile,” cf. Edel'man, 1975, p. 44), which joins the Panj (Oxus) valley from the east and was formerly one of the poorest and most inaccessible parts of the Pamirs. The number of Bartangī speakers was reported in 1932 to be 2,000 (Zarubin, 1937, p. 4). The two dialects of Bartangī, which differ in minor details (Sokolova, 1960, p. 1), are Basidī and Sipoṅjī. (For the name Sipoṅj see Dodykhudoev, 1976, p. 143.) The names of the other villages in Bartang are given in Karamkhudoev, 1973, p. 9, and Edel'man, 1975, p. 50. In the upper part of the Bartang valley Orōšōrī is spoken. Bartangī has no written literature, the language of the schools and the mass media being Tajiki or Russian.

Bartangī was unknown to Iranists until 1914. The first material was collected by R. Gauthiot and I. I. Zarubin (cf. the latter's report, 1918). Gauthiot (1916, p. 64) referred to his new findings not as Bartangī but as “parlers rochânis occidentaux.” This was criticized by Sköld (1936, p. 14). For further details of the history of research on the Šuġnī group see Lentz, 1933, pp. 25ff., and Sokolova and Gryunberg, 1962.

The first text in Bartangī, a specimen of folk poetry, was published by Zarubin in 1924. The text corpus available now is still limited: Zarubin, 1937 (poetry; one prose text in Bartangī and Rōšanī); Sokolova, 1953 (a text with versions in



Šuġnī, Rōšānī, Kūfī, and Bartangī); Sokolova, 1960 (twelve texts with a copious glossary, a list of morphemes, and a Russian-Bartangī index). Comparative word lists are in Sköld, 1936. Some Bartangī words are also to be found in Andreev's monumental ethnographical work (1953-58) and in stray references in Soviet works on other Pamir languages. The most detailed descriptive grammar of Bartangī is by Karamkhudoev (1973, after some preparatory articles). It is written in an adapted Cyrillic script. It contains also conversational sentences and other text material.

Some of the salient characteristics of Bartangī are mentioned or discussed in works dealing with East Iranian or the Pamir languages and in important annotated bibliographies (e.g., Morgenstierne, 1958; Livshits, 1962; Sokolova, 1966; Pakhalina, 1969, 1975; Redard, 1970; Dodykhudoev, 1971-72; Oranskiĭ, 1975, 1979; Edel'man and Rastorgueva, 1975; Edel'man and Efimov, 1978).

Within the Šuġnī group, Bartangī is most closely related to Orōšōrī. Some of the main differences are: Bartangī *tū*: Orōšōrī *tu* "you" (2nd sing.); the morpheme of ordinal numbers, Bartangī *-um*: Orōšōrī *-ēm*; the plural morpheme, Bartangī *-ēn* (\**-ānām*): Orōšōrī *-īf* (\**-ēv* < \**-aibiš*); absence of the ergative construction in Orōšōrī, etc. (cf. Edel'man, 1976, p. 89). Bartangī is separated from Rōšānī by some differences of grammar and vocabulary (cf. Sokolova, 1960, pp. 4ff.). On the whole, however, Bartangī is nearer to Rōšānī than to Šuġnī, especially with regard to the vowel system; cf., e.g., Šuġnī *čīd*, Rōšānī *čōd*, Bartangī *čōd* (< \**kata-*) "house." For other correspondences see Sokolova, 1953, pp. 130ff.

The vowel phonemes of Bartangī are: *i*, *ī*, *ē*, *ö*, *a*, *ā*, *o*, *u*, *ū* (on their phonetic realization see Sokolova, 1953, pp. 128ff.). Mid-rounded *ö* (phonetically long) is peculiar to Bartangī and Orōšōrī. The system of consonants is the same for the whole Šuġnī group: plosives (*p*, *b*, *t*, *d*, *k*, *g*, *q*); affricates (*c* = *ts*, *j* = *dz*, *č*, *ǰ*); fricatives (*f*, *v*, *θ*, *δ*, *x*, *γ*, *χ*, *γ*, *h*); sibilants (*s*, *z*, *š*, *ž*); sonants (*w*, *y*, *m*, *n*, *r*, *l*; *w* sometimes has an allophone *β*: Sokolova, 1953, p. 158).

The diachronic details of the phonetic development in the Šuġnī group are intricate. The history of the vocalism has been analyzed by Sokolova, 1967. Morgenstierne (1973a, p. 108) has shown that the original distinction between Old Iranian final *-ā* and *-ā* can still be traced in the Šuġnī group. Umlaut caused by *ī*, *ā* has become functionally relevant in morphophonemics, where other vowel alternations also occur, e.g., *čōd* "house," plur. *čādē/ēn* (cf. Morgenstierne, 1928, p. 37). Diachronic study of the consonants (the most



systematic work is by Edel'man, 1980) reveals differences within the Šuġnī group mainly regarding the representation of old *-š-* and of old *r + consonant*, e.g., Šuġnī *zinaw*, Rōšānī *zinaw*, Bartangī *zināw* (*\*snušā-*) “daughter-in-law”; Šuġnī *pēxc-*, Bartangī *pāws-* (*\*pṛsa-*) “to ask”; Šuġnī *mūd*, Bartangī and Rōšānī *mūg* (*mūd* *< \*mrta-*) “died.” (For the development of old *rt*, *ṛt*, cf. Dodykhudoev, 1964; Morgenstierne, 1970, p. 338; Edel'man, 1963). A considerable part of the vocabulary of the Šuġnī group is of unknown or uncertain origin. Collections of etymologies are found, e.g., in Sokolova, 1967, but the most recent etymological standard work is that by Morgenstierne, 1974.

In their morphology the members of the Šuġnī group differ in minor details only. The function of the old cases has been taken over by prepositions and postpositions. Case-differentiated forms are restricted to the pronouns. For details see Payne, 1980, p. 162. The demonstrative pronouns are marked for three degrees of distance and go back to old *\*ima-*, *\*aita-*, and *\*awa-* (Morgenstierne, 1942, p. 258). The derivation of some of the personal pronouns, e.g., Bartangī *tamā's(š)* “you” (2nd plur.) is problematic (cf. Edel'man, 1971; Pakhalina, 1975a; Kuiper, *IJ* 18, 1976, p. 99). Nouns have the plural allomorphs *-ēn*, *-yōn*, *-gōn*, *-ārj*, *-ōrj* (of doubtful origin: Pakhalina, 1975, p. 232). Adjectives have special feminine forms, e.g., Bartangī *rōšt*, fem. *rāšt* “red.” The vigesimal system is used in counting (Edel'man, 1975b).

The verbal system is based on two stems: the present stem (from the Old Iranian present) and the past stem (derived from the old participle in *-ta*). The personal endings of the present tense are: 1. *-um*, 2. *-i/zero*, 3. *-t/d* in the singular and 1. *-an*, 2. *-at/af*, 3. *-an* in the plural. In the past tenses intransitive verbs have gender and number agreement in Bartangī (*sāw-* “to go,” *niθ-* “to sit”), as shown in [Chart 1](#).

The internal vowel alternations arise as a result of umlauting, e.g., *sud* “went” *< \*cyuta-*, *sad* *< \*cyutā*. The perfect goes back to the participle in *\*-taka*, fem. *\*-tačī* (with *ī*-umlaut). The pluperfect, different from Rōšānī, is formed analytically from the perfect and the past of “to be,” e.g., *wīṇč vud* “had seen.” In the past tenses person and number agreement is marked by moving clitic particles (see Payne, 1980, p. 165). Various verbal nouns occur: infinitive in *-ōw*; participles in *-īn*; *-ōč*, fem. *-ēc*; *-ōn*, fem. *-ān*; *-ōj*, fem. *-ēj*, e.g. *nivišōj* “intending to write.” An analytical passive is formed with the auxiliary “go,” e.g., *čōd wirōččak sud* “the house was built” (Karamkhudoev, 1973, p. 174).

The syntax of the Šuġnī group needs much further investigation. Only in



Bartangī and Rōšānī are there remnants of an optional ergative construction for pronominal agents in transitive past tenses, e.g., Bartangī *āz-um* (or ergatively: *mun-um*) *tār kitōb vuǰ* “I have brought you a book” (cf. Payne, 1980). More widespread than in Rōšānī is the tendency in Bartangī to use *az* as direct object marker, e.g., *mun-um az tā wīnt* “I saw you” (Payne, 1980, p. 163). In the order of words the defining part precedes the defined, e.g., Bartangī *pōdχō puc* “king’s son,” *xušrūy γāc* “beautiful girl,” *mun vōrǰ* “my horse.” For more information on syntax see Sokolova, 1966, p. 389, and Edel’man, 1974.

It is a matter of controversy whether Bartangī should be called a “dialect” or a “language” (Edel’man, 1976, p. 85, and 1980a, pp. 139ff.). If “dialect” is used in a sociolinguistic sense with the meaning “unwritten or of little cultural prestige,” the term would be appropriate for Bartangī. Moreover, as speakers of Bartangī, Orōšōrī, Rōšānī, and Šuǰnī can understand each other, one may say that they speak “regional dialects.” On the other hand, “dialect” also seems justified from a historical point of view (Lentz, 1933, p. 14).

Synchronically, the question “dialect of which language?” poses ethnic problems, as no generally recognized standard form exists. Even speakers of the most closely related Orōšōrī would never accept that they speak a “dialect” of Bartangī, and the reverse also holds true. (For the native classification see Sköld, 1936, p. 14.) It is accordingly preferable to call Bartangī, Orōšōrī, Rōšānī, and Šuǰnī “languages” and members of a genetically closely related “language group” (for this term cf., e.g., Heger, 1976) corresponding to the Russian expression “yazykovaya gruppa.”

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