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AN EXAMINATION OF KHOTANESE NUMERALS

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Khotanese is one of the Eastern Middle Iranian languages that once was spoken in the kingdom of Khotan in southwestern Xinjiang Autonomous Region of China. It is closer to other Eastern Middle Iranian Languages such as Sogdian and Khwarezmian than to Western Middle Iranian languages such as Middle Persian. The oldest traces of Khotanese are some loanwords in Indian inscriptions connected with Kuṣāna rulers from the first two centuries CE and in loanwords in Indian Inscriptions from Eastern Turkistan go back to about 3rd century. The great bulk of the Khotanese extant documents belong to date from the period between the 7th and 10th centuries CE, but some fragments have been dated on paleographical grounds to the 5th and 6th centuries CE. Besides a few numerals in Tibetan scripts, the Khotanese manuscripts have all been written in varying forms of the Indian Brāhmi script. The varieties range from highly formal to cursive. The Khotanese written remains include translations of Buddhist texts, economic and legal documents, and letters. Khotanese is one of the most conservative Eastern Middle Iranian languages, thus we can see more Old Iranian features in it than in other Eastern Iranian languages. But on the other hand, it had been affected by Sanskrit due to the conversion to Buddhism. Thus Khotanese had borrowed many words including of numerals and numerical constructions from Sanskrit. The present paper aims at surveying numerals in Khotanese.

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It also explains the manner of construction of ordinal, distributive, approximative and composite numbers in this language. It likewise alludes to the most common linguistic phenomenon related to numerals, namely the repetition of numbers and its usages in Khotanese. This topic is also examined in ancient languages such as Sanskrit and Avestan.

Keywords: Khotanese, Numerals, repetition of numbers, etymology

1. Introduction

Khotanese is a Middle Iranian Language that was spoken in what is now known as the Xinjiang. It is classified as Eastern Iranian Language and had some similarities with other Eastern Iranian Languages such as Sogdian. Most of the extant Khotanese texts belong to date from the period between the 7th and 10th centuries CE, but some fragments go back to 5th and 6th centuries [Emmerick 2009, 377–378].

The numerals in Khotanese, like other Iranian Languages, have cardinal, ordinal, distributive and fractional forms that were used alone or with nouns. In this article, these numerals, some of their constructions and specific means of them will be studied.

2. Cardinals

In Khotanese, the Cardinals are remainder of Old Iranian cardinals or loanwords from Sanskrit. In the following table, cardinals are mentioned after Emmerick [2009, 390].

Khotanese Cardinals

1	<i>śśau</i>	11	<i>śśūndasu</i>	1+	<i>śśūvare-</i>	10	<i>dasau</i>	100	<i>satā</i>
2	<i>d(u)va</i>	12	<i>d(u)vāsu</i>	2+	<i>dvāvare-</i>	20	<i>bistā</i>	1000	<i>ysāru</i>
3	<i>drrai(a)</i>	13	<i>drraisu</i>	3+	<i>drraivare-</i>	30	<i>dārsā</i>	10000	<i>byūrru</i>
4	<i>tcahora</i>	14	<i>tcahulasu</i>	4+	<i>tcahaure-</i>	40	<i>tcaholsā</i>	10 ⁷	<i>kūla</i>
5	<i>paṃjsa</i>	15	<i>paṃjsūsu</i>	5+	<i>puspare-</i>	50	<i>paṃjsāsā</i>	10 ¹¹	<i>nayuta</i>
6	<i>kṣāta', kṣei'</i>	16	<i>kṣasu</i>	6+	<i>kṣei'vare-</i>	60	<i>kṣaštā'</i>		
7	<i>hoda</i>	17	<i>haudūsu</i>	7+	<i>hopare-</i>	70	<i>hodātā</i>		
8	<i>haṣṭa</i>	18	<i>haṣṭūsu</i>	8+	<i>haṣpare-</i>	80	<i>haṣṭātā</i>		
9	<i>no, nau</i>	19	<i>nausu</i>	9+	<i>novare-</i>	90	<i>notā</i>		

There are secondary and compacted forms for some of these numbers; for example, number 'one' in addition to its standard form *śśau*,

appears in form *ī-* in compounds: *ī-garśā* ‘with one throat’, this is an evolved form of Old Iranian **aiwa-* with deletion of unaccented suffix **-wa-*. This compacted form exists in other Iranian languages, cf. in Taleshi *i* ‘one’ [Blažek 1999, 141] and in Semnāni *ī* ‘one’ [Hadank 1926, 201]. Also, number ‘five’ in compound numbers appears as *pus-* or sometimes as *s-*: *puspare bistā* or *spare bistā* ‘twenty five’.

With the exception of *kūla-* ‘ten million’ and *nayuta-* ‘one thousand million’ that are loanwords from Sanskrit, other numerals are etymologically Iranian and they are, more or less, similar to numerals in other Iranian languages. In the meantime, number *one* only needs to be investigated; because its etymology is very controversial. Konow believed that stem of this number probably is derived from the nominative form of pronoun *si* or *sya* from IE. **ki* or **kīo* with the secondary suffix *-va* [Konow 1932, 50]. But Bailey supposed this number developed from Old Iranian **aiwa-* ‘one’ with this process **aiwa-* > **yūva-* > **zū-* > *śśū-* [Bailey 1979, 404]. The form *śśū-* was used in compounds such as *śśūka-*, *śśūlaka-*, *śśūla-* all three mean ‘only’ and *śśū-jāte* ‘one another’.

Emmerick also considered **aiwa-* as the origin of Khotanese *śśau* that is derived from nom.-acc. form **aiwakam*. He believed remainders of this Old Iranian form can be seen in new Eastern Iranian languages such as Parachi *žū* ‘one’ and Ormuri *še* ‘one’. He supposed initial *śś-* in Khotanese *śśau* a devoiced form of original **ž-* and considered Parachi *žū* as a strong reason for this development. But, the scholar guessed this assumption also probable that initial *śś-* in *śśau* is remainder of Khotanese *biśša-* ‘all’ from Indo-Iranian **wiśva-* [Emmerick 1992, 292].

Skjærvø proposed a completely different etymology of this number. He thinks Khotanese forms *śśū-* and *śśau* are derived from Old Iranian **sīāu-* and **sīāu-* and these two Old Iranian forms are derived from Old Iranian **saiya-* ‘orphan’. He believes between words ‘orphan’ and ‘only’ in addition to phonetic similarity there is semantic relation too. For example, Arabic word *yatim* has two meanings ‘orphan’ and ‘single’; also in Old Norse *einka* ‘widow’, literally means ‘she who is (al)one’ [Emmerick and Skjærvø 1997, 148].

Emmerick rejects Skjærvø’s proposal and believes hypothetical form **sīāu-* ‘orphan’ has not attested in Sanskrit and Iranian languages

and according to Sanskrit *śayu-*, Avestan *saē*, Parthian *sēwag* and Khotanese *syūa-*, all means ‘orphan’, only possible Old Iranian form for this word is **saiya(ka)*. Finally, he concluded *śśū-* in forms like *śśū-jāte* ‘each other’ and *śśūvarebistā* ‘twenty one’ is original form of *śśau* and it is probably developed from **višvaivakam* ‘all one’ and its development is similar to Old English *eall-āna* to *alone* and *lone* [Emmerick and Skjærvø 1997, 149]. Blažek also assumed Khotanese *śśau*, Tumshuqese *śo*, Parachi *žū* and Ormuri *šē* and *šə* are derived from **wišwa-aiwa-* [Blažek 1999, 141].

For phonological development of *pus-* and *s-* in compound such as *puspare-* and *spare-*, we can suppose such phonological process: Old Iranian **pančah-parah* > Proto-Khotanese **pantca-pare* > **pantc-pare* (with deletion of unaccented *-a-* and keeping *-tc-* before *-p-*) > **pas-pare* (with converting cluster *-ntcp-* to *-sp¹*). About *spare-*, we also see the same phonetic process, but in last step, *pa-* in the first syllable had been completely deleted. In other words, since Old Iranian **c* usually is developed to */ts/* in Khotanese and cluster *-tsp-* changes to *-sp-*, we can assume such process for *s-* in *spare*: **-nčap-* > **-ntsp-* > *-sp-* (Old Iranian **pančah-parah* > Proto-Khotanese **pantca-pare* > **pantc-pare* > **pas-pare* > *spare*) [Emmerick 1981, 192–193].

The decimals from 11 to 19 in Khotanese follow the pattern of Iranian numerals; they are made of the units and number *dasau* ‘ten’ or its compacted form *-su* (with deletion of unaccented syllable *da-*).

As shown in the above table, composite numbers from 21 onwards are a composition of the units, *-pare-* or *-vare-* and the decimals. The form *-pare-* is used after the consonant and *-vare-* after the vowels. The second also appears in contracted forms like *-r-*, *-rā-*, *-ra-* and *-re-*; for example, *drair-*, *drairā-*, *dvāra-* and *tcahaure* are contracted forms of *draivare*, *dvāvare-* and *tcahauravare-* [Bailey 1958, 143].

Konow thought Khotanese *pare-* is related to Sanskrit *para* in the compound like *dvāpara* ‘dice; points on the dice’ [Konow 1932, 51]. But Emmerick believes Khotanese *pare-* is derived from Old Iranian **parah* ‘beyond’ and it is comparable to Sanskrit *paraḥ* ‘beyond’ and

¹ According to a general rule in Indo-Iranian languages, this trend exists that heavy consonantal clusters simplify with deletion of one or two consonants: cf. Avestan *naḥsu-cā* ‘among the descendants’ < Indo-Iranian **napsu* < Indo-European **neptsu* [Bartholomae 1895, 11].

Avestan *parō* and *parē* ‘beyond’ [Emmerick 2009, 390]. In general, it can be considered such phonetic process for this component: Old Iranian **paras* > **paraz* > **parai* > Khotanese *pare-/vare-* [Maggi 1991, 225].

But in neither of these two languages, this component does not have such a productive role in making of composite numerals. Only once in *Ṛg-veda*, it appears in a similar construction: *triṃsāti trāyaḥ parāh* ‘three more than thirty, 33’ [Monier-Williams 1899, 589]. But there is another kind of numeral construction in Sanskrit that is completely similar to Khotanese composite numerals. In this way, the adjectives *ūna-* ‘deficient’ and *adhika-* ‘redundant’ come between two numerals and with blending them, a new number is made: *tryūnaśaṣṭiḥ* ‘sixty deficient by three, 57’, *aṣṭādhikanavatiḥ* ‘ninety increased by eight, 98’ [Whitney 1924, 179]. Thus, Khotanese numbers such as *śśūvarebistā* ‘21’ and *pusparebistā* ‘25’ respectively mean ‘one more than twenty’ and ‘five more than twenty’.

3. Ordinals

In Old Iranian ordinals are made by adding one of the suffixes **-ya-*, **-ta-* and **-ma-* to cardinals which are developed from IE. **-yo-*, **-to-* and **-mo-* [Emmerick 1992, 325]. In Khotanese, the most common way to construct ordinals is adding suffix *-ama-* to cardinals: *tcūrāma-* ‘forth’, *haudāma-* ‘seventh’, *bistāma-* ‘twentieth’; these are exception: *paḍauysa-* ‘first’, *śāta-* ‘second’, *dād(d)a-* ‘third’ and *pūha-* ‘fifth’. In constructing of these numerals we see other old suffixes; *paḍauysa-* is originally an adjective which means ‘leading’ and it consists of *paḍā-* ‘first’ and the suffix *-auysa-* [Degener 1989, 176]. Bailey reconstructed hypothetic form **partā(k)-auza-* ‘moving in front’ for *paḍauysa-*; he believes the second component in this hypothetic form is from root *vaz-* ‘to drive’ [Bailey 1979, 203]. Gercenberg also believes in reconstructed form **pr̥ta-+*wāza-* [Gercenberg 1981, 308].

According to this phonetic rule in which Old Iranian the cluster **dv* before the phoneme /i/ converts to ś [ʃ] in Khotanese, *śāta-* ‘second’ is a developed form of Old Iranian **dvita-* and it is comparable to Avestan *daibitiia-* and Old Persian *duvitīya-* [Emmerick 1989, 215]. Khotanese *dād(d)a-* ‘third’ is remainder of Old Iranian **θrita-* and

similar to Avestan *θritiia-* and proper noun *θritī-* and *θrita-* that both means ‘third’ [Blažek 1999, 186]. Also, *pūha-* ‘fifth’ is a survivor of Old Iranian **puxθa-* and it is comparable to Avestan *puxda-*.

4. Distributive and Fractional Numbers

In Khotanese like other Iranian languages, distributive numbers are made in one of the following ways:

– Repetition of the cardinals: *śau śau seram* ‘one *satīra* (a measure) each’, *tcau tcau mācāṃgyi* ‘four *mācāṃgas* (a measure) each’.

– By adding nouns: *jūna-*, *gyūna-*; *tcīra-*; *rrāyā*; *kāla*; and *śū’mba*, all means ‘times’, to ordinals: *biśśa drai gyūna hīstā* ‘he comes home three times’, *paṃjsaṃ tcī[ra] paṃjsasuttra hvāṃñi* ‘one should have the *Pancasūtra* spoken five times’, *drai rrāyā ṣṣīve haḍāya* ‘three times by night, by day’, *hauda kāla* ‘seven times’, *tta kaṣe’ tcahau śūṃ’ba* ‘these decoctions four times’.

– By using adverb *hatāra*, *hataro* ‘once’, it is comparable to Avestan *hakərəṭ* and Old Persian *hakaram*: *byāta tā strīya jsīdātā hataro uho* ‘by you remembered, a woman; she once cheated you’ [Emmerick 2008, 32; Bailey 1979, 448; Konow 1949, 45].

– By adding the suffix *-ysania-* to cardinals: *tcūr-ysania-* ‘fourfold’, *haṣṭā-ysania-* ‘eightfold’; this suffix is derived from Old Iranian **zana-* from root **zan-* ‘to give birth’ and comparable to Old Persian compound *vispa-zana-* [Emmerick, 1992, 331] *tcure-ysaṇa hīne cu hā kṣīrāṣṭe trramda* ‘the fourfold army which entered into the land’ [Dresden 1955, 442]. *haṣṭā-ysanī... pande* ‘the eightfold way’ [Degener 1989, 125].

– By adding *-pandia-*, *-padia-* and *-vadia-* which all are derivatives from the noun *padia-* ‘way, kind’. This noun goes back to Old Iranian **pantāh-* ‘way, path’. These Khotanese forms as the second component add to numbers and adjectives and mean ‘-fold’ [Bailey 1979, 209; Degener 1989, 124]. *dasa-vadya akūsāla.kīri biśū ṣṭām dīśūṃ’ vaṃña* ‘the tenfold bad deeds, all of those I confess now’ [Skjærvø 2004, 1/51], *paṃjsa-padyata haurna* ‘with fivefold gift’ [Bailey 1979, 209], *duva-pandiya ṣā parikalpa* ‘This *parikalpa* is twofold’ [Emmerick 1968, 76–77].

In Khotanese texts, the only remaining evidence for fractional numbers is *hālaa-* ‘half’. This Khotanese form is derived from Old

Iranian **arda-ka-* and comparable to Avestan *arəda-* ‘half’ side’ and Middle Persian *ālag* ‘side’ [Skjærvø 2004, 2/366]. *śau śamga u hālai utca tcerā* ‘1 ½ *śamga* (a measure) water should be taken’, *dr̥rāma ttīma dva sira hale* ‘pomegranate seed 2 ½ *satīras* (a measure)’ [Konow 1941, 18–19, 76–77].

5. Syntax

In Khotanese, numerals often come before nouns and correspond with them from point of gender and case view. Numerals have two direct and oblique stems; for example, stems of numbers *one*, *five*, *ten* are in direct case *śśau*, *paṃjsa*, and *dasau* and in oblique case **śśa-*, *paṃj°* and *daśś°* [Emmerick 1992, 290–292; Emmerick 2008, 35].

In decimals, first, come units and then decimal. In compound numbers above 100, first comes the bigger number and it is not used conjunctions: *satā haṣṭa* ‘one hundred and eight: 108’, *satā śśūvarebistā* ‘one hundred and twenty-one: 121’, *ysārā dr̥rai se haudā* ‘one thousand and three hundred and seventy: 1370’, *kūlu sate ysāre* ‘ten million and one hundred thousand: 10100000’. Sometimes, the order of the numerals, like Sanskrit, is almost arbitrary. Thus, it is not clear whether *nayuta satā ysāre kūla* should mean ‘one hundred billion one hundred thousand + ten million’, or ‘one hundred billion + one hundred thousand ten million’ [Emmerick 2008, 57].

In composite numerals, sometimes all components are inflected sometimes only the last one. Thus, we find *tcohorvaretcoholśuvo° sītuvo° yseruvo° kalpuvo°* ‘in 4,400,000 *aeons*’, in this phrase three numerals *forty-four*, *one hundred* and *one thousand* are inflected in the locative case and agree with noun *kalpuvo°*. But in *tcahorehaṣṭātā yservo° bisvo°* ‘in 84,000 houses’ one thousand is only inflected in the locative case and agrees with noun *bisvo°*, however, the first component is inflected in the nominative-accusative case. In genitive-dative plural case, the units precede *satānu* and *yserānu* drop the case-marker °*nu*, thus *dvī satānu* ‘of 200’ instead of **dvīnu satānu*; *haṣṭā yserānu* ‘of 8000’ instead of **haṣṭānu yserānu* [Emmerick 2008, 56].

6. Numeral Adjectives

In addition to ordinals, in Khotanese there are some adjectives that have numerical value; it can be mentioned among them:

– *pīrma-* ‘first’ and its comparative and superlative forms, respectively, *pīrmāttara-* and *pīrmāttama-*. In these adjectives their secondary meanings are preferred to their main meanings; their secondary meanings are ‘better, more’ and ‘best, foremost’ respectively: *ṣa’ beva va pīrmāttamyē ra haṣṭā baina āchā jaidā* ‘it overcomes the eighty wind diseases in the foremost wind’, *grrahaṇī padauṣṭa va pīrmātta* ‘for the disease of the stomach is the best’ [Konow 1941, 17, 27]. In some texts, *pīrma* has a numerical value, but its precise value is not clear. This number had been used in the large numerical compounds; for this, Dresden proposed the value ‘ten million’ for it: *dvārabistā byūrrā haṣṭa ysāri pīrma* ‘two hundred and twenty-eight thousand ten million [?]’ [Dresden 1955, 423, 479].

– *paḍāa* ‘first’. Bailey [1979, 203] thought this word is from Old Iranian **partāka-* and it is comparable to Middle Persian *plt’k* and New Persian *fardā* ‘tomorrow’. Emmerick also shared Bailey’s view in this matter [Emmerick 1992, 319]. But Skjærvø thinks this word is derived from Old Iranian **parutāka-* and it is comparable to Avestan *pauruuatāt-* ‘first; supreme’ [Skjærvø 2004, 2/294]: *ca vā mara mauñām jsa paḍā daśaudā hīs* ‘who have first come here with our men’ [Bailey 1979, 203].

– *āsñā* ‘first’ from stem *āstañ-* ‘to begin’ <**āst(a)nya-* <**ā-stā-* ‘to stand’: *āsñai aṃgq tcārbe makṣāñā* ‘first his limbs should be rubbed with fat’ [Bailey 1979, 8].

– *hvaṣṭa* ‘first’ <**fravišta-* <**fru-* ‘first, soon’: *hvaṣṭā sījīndī harbiśśā kīra* ‘first they learn it; all the acts’ [Bailey 1979, 505].

– *ustama-* ‘last, utmost’: *vaysñā u ustamyē bāḍā* ‘now and at the last time (= future)’. Also, its derivatives *ustamāmjśia* and *ustamauysa-* use with the same meaning: *cu vā tti īdā ustamājsī bāḍā ustamauysye paṃcāsai* ‘those who exist at the last time, at the last 500 period’ [Bailey 1979, 42].

– *pr(r)auda*, *pr(r)oda* ‘first’, this form is only used in compound *prauda-phāra* ‘first stage’: *o vā prauda-phāra* ‘or [those who have reached] the first stage’ [Emmerick 1970, 13]. This word is comparable to *prōd* with the same meaning in Sarikoli [Konow 1932, 50].

– *hvālai* ‘both, twofold’ <**uba-ārdaka-* ‘from both sides’: *hvāle gva* ‘both ears’, *ttye pada hvālai kaṣṭa* ‘[if] he attaches to the path that is twofold’ [Emmerick 1977, 98, 115].

Except these adjectives that have an ordinal meaning but there is not numerical element in their construction, there are two other adjectives with numerical element and ordinal meaning: 1) *śśūjāta*- ‘one another’, it means literally ‘one and the second’ and it consists of number *śśū*- ‘one’ and the ordinal *śāta*- ‘second’. 2) *hūduva* ‘both’, it would be derived from Old Iranian **ubāduva*; the first element in this hypothetic form is comparable with Avestan forms *uba*, *uva*, *uua*- ‘both’ and the second element with the number *dva*- ‘two’: *dasta hūduva* ‘both hands’ [Bailey 1979, 490].

7. Repetition phenomenon

In Khotanese, the most notable linguistic topic about numerals is the repetition of numbers. This phenomenon leads to special meanings that are discussed below.

– Repeating of the numeral *śśau* often means ‘one by one’ or ‘every single’: *balysā śśau śśau satva parrjātā* ‘the Buddha rescues the beings one by one’, *śye śye ṣṣamani bise* ‘the houses of every single monk’ [Emmerick 2008, 32].

– Repeating of cardinals with measuring units can be used to determine the amount of something, in this way cardinals are used in a distributive sense: *daśamūla śau śau sera* ‘the ten roots, 1 *satīr* each’, *ṣa’ pṣna arva drrai drrai mācāṃga śtāka* ‘each of these drugs, 3 *mācāngas* is required’ [Konow 1941, 15, 29]. This construction is also used to refer to the time and the occurrence of an action: *ṣi’ rūm pāchim khāśā’ña piśā dvī dvī prrūyi* ‘this oil should be cooked, drunk in the evening, 2 *prrūyas* (a measure) at a time’ [Konow 1941, 45].

– In Khotanese like other Iranian languages, to express the approximate concept of something two cardinals are juxtaposed: *dva drai jūna* ‘two [or] three times’ [Bailey 1979, III]. The same structure is used to show the approximate quantity or amount of something; in this structure the manner of placing of numerals is such that the first number is repeated twice and then the second number is repeated: *ṣa’ rūm pāchim khāśā’ña dvī dvī drrim drrim prrūya* ‘this oil – should be cooked, drunk two [or] three *prrūyas* at a time’, *drrim drrim tcau tcau prūyi khāśā’ña grrāmaka* ‘three, four *prrūyas*, at a time, should be drunk hot’ [Konow 1941, 37, 67].

– In Khotanese, as seen in the previous examples to express the approximate meaning of something is mostly used repeating of cardinals. But in other Iranian languages in addition to cardinals, sometimes, the nouns are repeated too. Repeating of nouns is rarely used in Khotanese: *ša' rūm pāchīm papimšā' huada kani hauda kani gvañña pašqāña* ‘this oil should be cooked, let into the ear seven drops at a time, in the evening’ [Konow 1941, 63]. In Khotanese, sometimes nouns or adjectives without cardinals are repeated to express approximate meaning: *paña paña kīntha* ‘in each city’, *paña* is an adjective and it is used in approximate meaning [Emmerick 2008, 57]; *hvatā hvatā ni pālsve distā* ‘their ribs severally become visible’ [Emmerick 1968, 17]. In the later example *hvatā* originally means ‘of oneself’, but by repeating it means ‘each one, severally’.

Repetition phenomenon is used in other Indo-Iranian languages too, and it has mostly been used to express each single of the whole, but in Old Iranian texts repetition of nouns is more common than numerals; in these structures repeated nouns are inflected in the same case, here are two examples of this structure in Avestan: *āuuarəñā vīciθahiiā narēm narēm x'axiiāi tanuiiē* ‘the invitations resulting from discrimination of each single man, for his own self’, *nmāne nmāne vīsi vīsi θrāiio kata uzdaiiθiiqn* ‘they should build three closets in each single house, in each single village’ [Humbach 1991, 47].

In Sanskrit, repetition phenomenon is used extensively and in addition to repeating of nouns, adjectives, pronouns, adverbs, numerals and prepositions, verbs are also repeated. The sense conveyed by the repetition is frequency, succession in time and distributive meaning [MacDonell 1971, 281–282]: *ūpa tvāgne divé div* ‘to thee, O Agni everyday’ [MacDonell 1917, 8]; *gātre gātre niśasátthā nṛcákṣā* ‘[O Soma] thou has settled in each limb as surveyor of men’ [MacDonell 1917, 160]; *piba piba* ‘drink, drink’ [MacDonell 1971, 282].

8. Conclusion

Khotanese numerals are, more or less, similar to numerals in other Iranian languages and most of them are survivors of Old Iranian numerals. Due to contact with Indian culture and conversion to Buddhism some numbers and numerical structures are borrowed from Sanskrit, most of these loanwords are not used in other Middle Iranian

languages. Using the numerical adjectives is more common in Khotanese in comparison with other Middle Iranian languages. One of the most widely used numerical constructions in Khotanese is the repetition of numerals; this construction had been used to express various concepts, and this feature is not widely used in other Middle Iranian languages as well.

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M. Tame

ОГЛЯД ХОТАНСЬКИХ ЧИСЛІВНИКІВ

Хотанська – одна зі східно-середньоіранських мов, якою колись розмовляли в царстві Хотан у південно-західному Сінцзянському автономному районі Китаю. Вона ближча до інших східно-середньоіранських мов, як-от согдійська та хорезмійська, ніж до західноіранських, як-от середньоперська. Найдавніші сліди хотанської мови – це деякі запозичені слова в індійських написах, пов’язаних із правителями Кушану перших двох століть н. е., і в заголовних словах в індійських написах зі Східного Туркестану, які належать до III століття. Велика частина

збережених хотанських документів належить до періоду VII–X століть н. е., але деякі фрагменти були датовані на палеографічних підставах V і VI ст. н. е. Крім кількох цифр у тибетських написах, хотанські рукописи були написані різними формами індійського письма Брахмі. Види варіюються від дуже формального до скоропису. Інші твори, написані хотанською, включають переклади буддійських текстів, економічні та юридичні документи і листи. Хотанська – одна з найконсервативніших східно-середньоіранських мов, тому ми можемо побачити в ній більш ранні іранські риси, ніж в інших східноіранських мовах. Але, з другого боку, вона була перекладена на санскрит через прийняття буддизму. Таким чином, хотанська запозичила багато слів, зокрема цифр і числових конструкцій, із санскриту. Ця робота спрямована на фіксацію числівників у хотанській. У ній також пояснюється спосіб побудови порядкових, дистрибутивних, апроксимативних і складних числівників у цій мові. Окрім того, вона посилається на найпоширеніші лінгвістичні явища, пов'язані з числівниками, а саме на повторення чисел та його використання в хотанській. Ця тема також розглядається на прикладі стародавніх мов, як-от санскрит і авестійська.

Ключові слова: хотанська мова, числівники, повторення чисел, етимологія

М. Тамэ

ОБЗОР ХОТАНСКИХ ЧИСЛИТЕЛЬНЫХ

Хотанский – один из восточно-среднеиранских языков, на котором когда-то говорили в царстве Хотан в юго-западном Синьцзянском автономном районе Китая. Он ближе к другим восточно-среднеиранским языкам, таким как согдийский и хорезмский, чем к западноиранским, таким как среднеперсидский. Самые древние следы хотанского языка – это некоторые заимствованные слова в индийских надписях, связанных с правителями Кушана первых двух веков н. э., и в заглавных словах в индийских надписях из Восточного Туркестана, которые относятся к III веку. Большая часть сохранившихся хотанских документов относится к периоду VII–X веков н. э., но некоторые фрагменты были датированы на палеографических основаниях V и VI вв. н. э. Помимо нескольких цифр в тибетских надписях, хотанские рукописи были написаны разными формами индийского письма Брахмы. Виды варьируются от очень формального до скорописи. Остальные произведения, написанные на хотанском, включают переводы буддийских текстов, экономические и юридические документы и письма. Хотанский – один из самых консервативных восточно-среднеиранских языков, поэтому мы можем увидеть в нем более ранние иранские черты, нежели в других восточноиранских

языках. Но, с другой стороны, он был переведен на санскрит из-за принятия буддизма. Таким образом, хотанский заимствовал много слов, в том числе цифр и числовых конструкций, из санскрита. Настоящая работа направлена на фиксацию числительных в хотанском. В ней также объясняется способ построения порядковых, дистрибутивных, аппроксимативных и составных числительных на этом языке. Кроме того, она ссылается на наиболее распространенные лингвистические явления, связанные с числительными, а именно на повторение чисел и его использование в хотанском. Эта тема также рассматривается на примере древних языков, таких как санскрит и авестийский.

Ключевые слова: хотанский язык, числительные, повторение чисел, этимология

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