

DOI 10.31029/vestdnc85/6

УДК 80/81

COMPARATIVE ANALYSIS OF MORPHOLOGICAL PECULIARITIES OF APPROXIMATIVE NUMERALS IN THE TAJIK LITERARY LANGUAGE APPERTAINING TO THE XVIII AND XX CENTURIES

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СРАВНИТЕЛЬНЫЙ АНАЛИЗ МОРФОЛОГИЧЕСКИХ ОСОБЕННОСТЕЙ ПРИБЛИЗИТЕЛЬНО СОВПАДАЮЩИХ ЧИСЛИТЕЛЬНЫХ В ТАДЖИКСКОМ ЛИТЕРАТУРНОМ ЯЗЫКЕ XVIII И XX ВВ.

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The article dwells on comparative analysis of morphological peculiarities of approximative numerals in the Tajik literary language appertaining to the XVIII-th and XX centuries. It is underscored that numerals are divided into two groups in conformity with their function and meaning in modern Tajik literary language they are referred to as cardinal and ordinal ones.

In a nutshell, the author of the article comes to the conclusion that all kinds of numerals of the language of the correlative periods are similar to their counterparts in modern Tajik literary language grammatically. Therefore, the approximate numerals of the correlative historical productions [1; 2; 3; 9] are of particular role and place in sentences. In ustod S. Aini's works there are approximate numerals which are followed by the words "takhminan and taqriban=approximately"; the relevant phenomenon being considered to be one of the distinguishing peculiarities of both modern Tajik literary language and the language of the periods in question. In reference to it, in the Tajik literary language of the XX century the formers are designed on the premise of "yak=one" while the original numerals are not characteristic for the Tajik literary language of the XVIII century.

Статья посвящена сравнительному анализу морфологических особенностей приблизительно совпадающих числительных в таджикском литературном языке XVIII и XX вв. Подчеркивается, что числительные делятся на две группы по своей функции и значению в современном таджикском литературном языке как количественные и порядковые.

Делается вывод о том, что все виды числительных языка исследуемых периодов грамматически схожи со своими аналогами в современном таджикском литературном языке. Поэтому данные виды числительных исторических произведений [1; 2; 3; 9] занимают в предложении особую роль и место. В произведениях устода С. Айни встречаются приблизительно совпадающие числительные, за которыми следуют слова «тахминан и тақрибан=примерно», так что соответствующее явление считается одной из отличительных особенностей как современного таджикского литературного языка, так и языка рассматриваемых периодов. В связи с этим в таджикском литературном языке XX в. приблизительно совпадающие числительные основаны на слове «як=один», а исходное числительное не характерно для таджикского литературного языка XVIII века.

Keywords: numerals, approximative numerals, comparative analysis, morphological peculiarities of approximative numerals, cardinal and ordinal numerals.

Ключевые слова: числительные, приблизительно совпадающие числительные, сравнительный анализ, морфологические особенности приблизительно совпадающих числительных, количественные и порядковые числительные.

Introduction

The study of the numeral of the language of the comparative periods as another nominal part of speech in modern Tajik literary language is very crucial and to some extent is controversial one. Comprehensive analyses beset with the theme explored allow to canvass the distinctive peculiarities of numerals in the periods under consideration. The words expressing number differ from other ones by the fact that they reflect abstract labor or product of man's thinking which is observed in the language. It is common knowledge that numerals are divided into two groups in conformity with their function and meaning in modern Tajik literary language just as in some other languages of the world being divided into here refer

cardinal and ordinal ones. The following utterance on the long history of this type of classification of numerals belongs to Z. Mukhtorov: “Usually, in the Avestan language numerals are quantitative and ordinal ones and their formation run as follows: 1- / aiva / - one, 2- / dva / - two, 3- / tri / - three, 4- / catur / - four” [10, p. 59].

As well as, analysis and comparison dealing with the history of numerals are necessary for tracing language development in terms of morphological structure, because the consideration of the theme in question from a historical point of view is related to several issues, including:

- “1) origin of numerals’ names and their relationship;
- 2) forms of numerals;
- 3) categories determining numerals;
- 4) determination and classification of the numeral in distinction from other parts of speech. The last three of the relevant issues are closely related to each other” [15, p. 74].

Proceeding from the above-mentioned assumption, we dwell on the concrete numerals of the periods under study and classify them into two subgroups:

- a) *words denoting numerals*;
- b) *designation of numerals with numbers* [17, p. 54].

The *object* of the corpus of our study constitutes some considerations beset with comparative analysis of morphological peculiarities of approximative numerals in the Tajik literary language appertaining to the XVIII and XX centuries (on the materials of the historical productions entitled as “*Tuhfat-ul-khoni*” by *Muhammadvafoi Karminagi*” (2018) (XVIII century) and “*Slaves*” (2019), “*The History of Manghyts Emirs in Bukhara*” (1996) and “*The History of Intellectual Revolution in Bukhara*” (2005) (XX century).

The *aim* of the corpus of our study includes the following items:

- to dwell on the role and place of approximative numerals out of the canvassed historical productions in terms of their function and meaning;
- to compare the relevance of the theme explored with modern Tajik literary language;
- to canvass some distinctive peculiarities of approximative numerals.

The *main part*. All kinds of numerals of the language of the correlative periods are similar to their counterparts in modern Tajik literary language grammatically. Therefore, the approximative numerals out of the canvassed historical productions [1; 2; 3; 9] possess a special place in sentences and do not differ significantly from the Tajik language in terms of their function. In the course of the study of the theme explored in the following phrases: *yak-du tir=one or two arrows* [9, p. 94/186]; *yak-du bor=once or twice* [3, p. 107]; *du-se ruz=two or three days* [9, p. 101/200; 2, p. 72]; *du-se nafar mu-lozim=two or three of officers* [9, p. 196/389]; *du-se kas az mardum=two or three men of those present* [9, p. 199/396]; *du-se aqba=two or three relatives* [9, p. 215/428]; *se-chor khonavor=three to four households* [3, p. 19]; *panj-shash nafar sarboziya=five or six soldiers* [3, p. 132]; *dah-duvozdah bor=ten to twelve times* [3, p. 110]; *shast-haftod=sixty-seventy* [3, p. 92]; *si-chihil nafar=thirty-forty bodies* [3, p. 162]; *100–200 nafar=100–200 people* [3, p. 98]; *chahorsad-panjsad nafar=four-hundred-five hundred bodies* [3, p. 174]; *20–21-umi Fevral=20–21 February* [3, p. 185]; *du-se hazor piyodavu savor=two or three thousand infantrymen and cavalrymen* [9, p. 1866/369] their positions and functions became clear in certain cases: ...*yak devoir on muttasil ba farozi jabal ast va panj-shash hazor khonaor az turku tozhik sokinu mutavattini on diyor...* [9, p. 187/371]; ...*hech vaqt man tanho nabudam va hamesha shast-haftod nafar bo man buddand...* [3, p. 92].

Adducing the results of the analysis beset with peculiarities of numerals we see that a number of scholars in linguistic studies of both medieval versified and prosaic manuscripts indicated to different ways and methods of approximative numerals formation in separated articles and fundamentals works [see: 4, p. 101–109; 5, p. 194–200; 6, p. 100; 14, p. 129–131; 11, p. 65–71; 13, p. 17; 12, p. 55–59; 16,

p. 160] “One of the peculiarities of approximative numerals of this work lies in the fact that these types of numerals often appear with the words denoting time. Resorting to approximative numerals in reference to persons or individual objects is rarely occurred” [7, p. 80]. However, in the Tajik literary language of the XVIII and the XX centuries much more approximative numerals were used.

Into the bargain, the approximative numeral is formed by virtue of the conjunction **yo=or**, and the relevant grammatical approach was resorted to by Muhammad Vafoi Karminagi only once [9], but in ustod S. Aini’s historical productions [1; 2; 3] this method appeared more abundantly. : *panj yo shash ruz=five or six days* [9, p. 210/417]; *sadu chihil yo panjoh=one hundred and forty or fifty* [3, p. 111]; *yak yo du bor=once or twice* [1, p. 178, 187; 2, p. 50]; *dar zarfi 18 yo 20-sola tehsil=studies for 18 or 20 years* [2, p. 54, 54], *hazor yo du hazor tanga=one or two thousand coins* [2, p. 115], *se yo chahor martaba=three or four times* [2, p. 142], *dar yak hafta yo dar yak moh yo dar yak sol=per week, per month or per year* [2, p. 159], *chor yo panj olchin=four or five measures* [2, p. 212]: ...dar **panj yo shash ruz** begohi dushanbe, bistu haftumi mohi muborak lohiq ba lashkargohi humoyuni gardid... [9, p. 210/417]; ...in narkhro bo yak-du bozor ba surati ja`l ba **sadu chihil yo panjoh** merasonand... [3, p. 111].

Traditionally and linguistically, the Tajik literary language of the XX century is based on approximative numerals with the word **yak=one** and the original numeral which is not typical for the Tajik literary language of the XVIII century: ...**yak dah hazor** nafar askari ozmudai jangdidaro ba dah aroba tupi soiqaosor dar boloi tura ma`mur sokhta... [3, p. 76]; Fazl ibni Barmaki **yak du bor** ba Baghdod da`vat shuda boshad ham, boz gashta ba Khuroson firistoda shuda bud [3, p. 189; 1, p. 169]; ...u ham **yak du juvol** yemi aspi khudashro ba gardani dekhkon bor mekunonad ... [1, p. 124].

In the course of consideration of numerals referring to language of the periods explored it became clear that a number of adverbial words, including the formed approximative numerals appear before or after them. Under the angle of this statement, one can assert that the relevant method may be called as a formation of approximative numerals by other grammatical means: *karib=almost* [9, 154/306; see also: 283/563, 284/566, 40/76, 25/45, 200/397, 280/558, 198/393, 47/89; 1, p. 140, 142, 174, 239, 388, 391; 2, p. 183, 251]; *karib 50 nafar=about 50 people* [2, p. 72]; *takhminan du hazor=about two thousand* [9, 198/394, 248/494], *takriban du kasi digar=about two others* [9, p. 199/395]; *takhminan chihil hazor nafar= about forty thousand people* [3, p. 83]; *takriban se olchin=about three cherubs* [2, p.207], *takriban nim soat=about half an hour* [2, p.221]: ...jamoai eli naymonro, ki **ba takhmin** chahor hazor khonavor budand, kuchonida ba jonibi Miyonkolot dukhtaroni Dabus firistod [9, 248/493]; ...ba unvoni dukhtarkhona takriban 30 nafar dukhtaroni bolighai raiyaro hamrohi khud ovarad [2, p. 109]; – Khele bisyor ast: **karib panjoh shutur** seb, yakchand shutur degohi chuyan, oftobahoi chuyan va digar asbobu oloti ohanin va yakchand shuturi sanduki kal`agi... [1, p. 35]; ...tamomii karokalpok, ki **karib se hazor** khonavorand, az labi daryoi Sayhun kuchida, ba Khavos furuz omadand [9, 204/405].

Similarly, in ustod S. Aini’s historical productions there are approximative numerals which are followed by the words “**takhminan** and **takriban=approximately**” the phenomenon being one of the distinctive peculiarities of both modern Tajik literary language and the Tajik literary language referring to the XVIII century: *takhminan bist-si gaz=about twenty-thirty gases* [3, p.92]: Dar in namoish **takriban panj-shash hazor** nafar... [2, p.194].

It is common knowledge that in modern Tajik literary language one of the distinctive features of approximative numerals differentiating them from original ones lies in the fact that the subject of a numeral is sometimes repeated. The relevant phenomenon is very common in S. Aini’s historical legacies, but in M. Karminagi’s one it is used only once:

a) numeral + word measure: *panj rupiya – dah rupiya=five rupees - ten rupees* [3, p. 142]; *yak dona-du dona miltik va tapponcha=one-two rifles and pistols* [1, p. 58]; *17 chorek – 16 chorek phkhta=17 quarters - 16 quarters of cotton* [1, p. 70]; *chor tanob-panj tanob=four-five ropes* [1, p. 362]; *yak tor-du*

tor=one tor-two tors [3, p. 62]; *se soata-chor soata roh=three hours-four hours trip* [3, p. 22]; *se moh-chor moh=three months - four months* [1, p. 182]: Ghayr az inho ba dasti har kadam az boyho ham **yak dona-du dona miltik va tapponcha** hast [3, p. 58].

b) *numeral + word measure yo=or numeral + word measure: hazor man(n) yo du hazor man(n)=one thousand man(n)s or two thousand man(n)s* [9, 125/247]; *yak sol yo du sol=one year or two years* [3, p. 103]; *yak tanga yo du tanga=one coin or two coins* [3, p. 47]; *yak shab yo du shab=one night or two nights* [3, p. 121]: ...bahoduri mazbur ba moh az mazraai sarkori amiri boiqtidor az **hazor man(n) yo du hazor man(n)** ghallai sulsot va mavojibi chiravu aliqro mefiristodand [9, 125/247]; ...-guyon noz mekard va pas az janjol va kharkhashai bisyore bo **yak tanga yo du tanga** ziyoda kardani korvonboshi on odam rozi shuda... [1, c. 47].

c) *numeral + word measure, numeral + word measure: ...onho ham dar masofati yak farsakh, du farsakh* az yakdigar durtar kanda shudaand [1, p. 3].

d) *numeral + word measure yo=or (-) fractional numeral + word measure: Dar kujo didaed, ki yak tanob yo yakunim tanob* gandum duvozdah man hosil kardaast [1, p. 128]; Havo garm shuda kori dehkoni, ki baromad kosib-dehkonone, **ki yak tanob-nim tanob** zamin dorand [1, p. 339].

e) *approximative numeral + pronoun "chand=some" + word measure: Agar ba dast aftam, se-chor chand puli* inhora ba shtraf mediham, – guyon Rahim-kassob az oghil baromadan girift [1, p. 392].

f) *yo=or + numeral + word measure, numeral + word measure va=and word measure: Ammo ba on barragone, ki hanuz pusthoshon narasida bud, to du-se bor makidani modar, yo yak ruz, du ruz va se ruz* makidani on umr mebakhshidand [1, p. 98].

Among the examples elicited [3; 9] it was observed that the word **chandin=some** with the following cardinal numerals **dah=ten**, **sad=hundred**, **hazor=thousand** and **sad hazor=hundreds of thousands** and with a number of word measures, such as: **astar**, **kas**, **piyoda**, **savor** and **farsakh** expresses an indefinite number of objects to some extent. However, in “Jome`-ut-taworikh” this grammatical phenomenon is manifested without the participation of word measures. An example out of the compared work: “**Chandin hazor anbiyo** va avliyo va salotin va muluk az zariyati u dar vujud orad [9, p. 49]” [17, p. 54]. It is worth stressing that M. Karminagi used the numeral **hazor=thousand** on this basis in separated cases only once: *chandin hazor piyoda=several thousand of infantry* [9, 151/300], *chandin hazor astar=several thousand of astars* [9, 21/37]; *chandin sad gupsarho=several hundreds of horses* [3, p.54], *chandin hazor kas=several thousands of people* [3, p. 90, 82], *chandin hazor savoron=several thousands of riders* [3, p. 90]: ...khoki bodiyai navmedi bar farqi khijolatu beobrui bekht va **chandin hazor farsakh** az istiholai sharmsori gurekht [9, p. 187/372]; Chunki in jang dar sharoite meguzarad, ki dushman az mo **chandin dah barobar** ziyod ast, ham yaroqi onho purra va asphoshon bardam ast [3, p. 67].

It can be added that in the language of the period under consideration the numeral **hazor=thousand** takes on the suffix **-oh=-s**, which to some extent means an ambiguous concept. The outstanding linguist M.N. Kosimova underscored in reference to the mentioned issue the following: “If cardinal numerals take the suffix **-oh=-s**, then they mean indefinite numbers” [8, p. 195]: *hazon marohil=thousands of steps* [9, 3]; *hazon nafar=thousands of people* [2, p. 154, 195], *hazon sumi=thousands of students* [2, p. 7], *hazon kas=thousands of people* [2, p. 154], *hazon tamoshobin=thousands of spectators* [2, p. 164]: ...az afroshtani firoshti aqli sabuksar **hazon marohil** dur... [9, 3]; ...dar on daryoi khunu otash zani Temurmaliq ham monandi **hazon zanon, bachagon, piron** va **bemoron** gharq shuda raft [3, p. 83].

Proceeding from this consideration, a number of sets of phrases are built by means of the prepositions “**ba=to** and **bo=with**” with the plurified numeral “**hazon=thousands**” to form quantitative and those of degree adverbs performing the traditional action in the correlative historical legacies. While canvassing the theme in question, it became clear that ustod S.Aini resorted to these sets of phrases only once in his historical productions [3] with such a peculiarity that is not seen in his other works [1; 2]: *bo hazon*

*kasovati kalb=with thousands of heartbreaks [9, 14/26], bo hazoron didai purnam=with a thousand of full visions [9, 74/143], ba hazoron tavajjuh=with a thousand of interests [9, 110/218], ba hazoron oyein=with a thousand of rituals [9, 135/268]; ba hazoron ta`zim va tavozu`=with a thousand of bows and prostrations [3, p. 125]: ...az samimi kalb **ba hazoron** zaboron izhor namuda, bo ahli kavofil ba jonibi tariq sur`atu rohpaymoi moil shudand [9, 87/172]; ...ba hazoron ta`zim va tavozu` dastkhati muboraki oliro bo du dasti adab girifta... [3, p. 125].*

As a rule, S. Aini used the cardinal numerals “**dah**=ten, **sad**=one hundred, **hazor**=one thousand and **million**=one million” with the plural suffix **-ho**=-s, which means indefinite numbers, but M. Karminagi used the above-mentioned numerals once in this case. From this point of view, it can be underscored that in the Tajik literary language referring to the XVIII century the relevant grammatical phenomenon is not common, only the cardinal numeral “**hazor**=sad” assumes the plural suffix **-oh**=-s and is used to express the above-stressed feature: *dahho ovoz=tens (scores) of voices [1, p. 334], dahho dahonho=tens (scores) of mouths [1, p. 46], dahho dahon=dozens of mouths [1, p. 397], sadho odam=hundreds of people [2, p. 220, 220], sadho nafar=hundreds of men [2, p.251], sadho asiron=hundreds of captives [3, p. 53], sadho sohibhaqqon=hundreds of accepters [3, p.282]; millonho sarvatu somon=millions of somoni [2, p. 57, 133]; millonho voridot=millions of imports [2, p. 10]; millonho jam`mekuned=collect millions [2, p. 72]; millonho bandagon=millions of slaves [2, p.74]; millonho rishva=millions of bribes [2, p. 152]; millonho pul=millions of money [2, p. 196]: **Hazorho** kas onhoro mekhondand [2, p. 125, 229]; ...ba mamlakati shumo **hazorho** “ghulom”, ya`ne dasti kori ba poi khud va muft khohad omad [1, p. 94, 94]; ...dar on **sadho hazor** jasadhoi mardon, zanon va kudakoni kushtashuda ba ham omekhta...” [3, p. 73].*

Conclusion

To sum it up, we can come to the conclusion that numerals in the Tajik literary language referring to the XVIII and the XX centuries are similar in terms of their grammatical structure and style to modern Tajik literary language ones. Therefore, the approximate numerals of the correlative historical productions [1; 2; 3; 9] play a particular role and occupy a special place in sentences. In ustad S. Aini`s works there are approximate numerals which are followed by the words “**takhminan** and **taqriban** = approximately”, the relevant phenomenon is considered to be one of the distinguishing peculiarities of both modern Tajik literary language and the language of the periods in question. In reference to it, in the Tajik literary language of the XX century the formers are designed on the premise of “**yak**=one” and the original numerals are not characteristic for the Tajik literary language of the XVIII century.

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*Поступила в редакцию 26.01.2022 г.
Принята к печати 26.06.2022 г.*