the isqu of 1 1/4 day. The value of one day's isqu is estimated at 9.6 shekels.

The data quoted indicate that after Nabopolassar's capture of the city prices were considerably reduced although they never returned to the level from before the critical circumstances. The increase in prices of isqu in the Neo-Babylonian period is in agreement with a general trend observed by H. Dubberstein [21] and P. Garelli.

Another aspect of the price increase during the crisis period should be noted. The document indicate the fact of frequent purchasing or leasing isqu in spite of considerable price increase. This phenomenon can only be explained by faultless inflow of isqu owed due to performing obligations with regard to a temple. It seems that both fighting parties preferred — apart from changing the satammu of the Eanna temple [22] — not disturb the flow of supplies to the temple, for that the temple should take the antagonist's side.

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[21] W. H. Dubberstein, *Comparative Prices in Later Babylonia*, American Journal of Semitic Languages and Literatures 56 (1939), pp. 20—43.

[22] Kudurru, šatammu designated by Nabopolassar and Gimillu, šatammu designated by Sin-šar-iškun, occupied the post in turn, depending on who ruled in town at a given time.

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VIGENTICIMAL SYSTEM OF COUNTING IN PASHTO

It was already in his article published in 1927 that the Soviet scholar Rosenberg [1] wrote about the preservation of vigenticimal system of counting in the region of Hindukush, the paper being entitled *Материалы по двадцатному счёту*. The system was preserved not only in the so-called Nuristani, Pamir or Dardic languages but also in Pashto. The use of the system is characteristic for most of the Pashto speakers though, as far as the frequency of applying the system is concerned, there are noticeable basic differences between the older and younger generation, the inhabitants of big towns and those living in the country as well as between the illiterate and the educated men. Nobody, however, from among the Pashto informants admitted that he did not know the system and that it was not used in his regional environment. It is difficult to arrive at the statement that would reveal the use of the system in literary norm of the language as the latter does not exist in Pashto [2]. In Kabul, however, which since a very remote time is the main scientific and literary centre of Afghanistan, there functions first of all the decimal system of counting. According to the informants, nowadays vigenticimal system of counting occurs less frequently on the provincial area than it

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[1] Розендер, Б. *Материалы по двадцатному счету* (in:) *Языковые проблемы по числительным* Ленинград 1927.

[2] Pashto dialects, a lecture delivered by M. A. Zyar during International Seminar of International Centre for Pashto Studies in Kabul, December, 1975.

used to occur in the past. Nevertheless, all of the Pashto speakers who studied Pashto philology in the Faculty of Literature and Anthropology of the Kabul University and who were also consulted in the matter discussed herein, were able, when interviewed, to give detailed information about the vigenticimal system of counting as known in their village.

In Pashto it is *šəl* which is a cardinal number for twenty. *Šəl* means also a score and is the noun of either masculine or feminine gender. Contingently upon the gender it constitutes two plural forms: feminine *šəli* or *šəle* and masculine *šəlgúna*. The above obviously affects the concord syntax in the longer series of the vigenticimal system.

The interviews proved that the vigenticimal system is to be found on the whole area under investigation though certain variety in the way it is carried out are noticeable. Except for the short series of the type:

two scores — *dwa šəle*, viz. forty
three scores — *dre šəle*, viz. sixty
four scores — *calor šəle*, viz. eighty

there naturally occur longer series which follow various patterns.

Uneven number of tens is expressed either as a concrete number of full scores plus half the next score or as a concrete number of full score plus ten, e.g.

fifty is expressed by two scores and a half — *dwa nim šəle*
or by two scores and ten — *dwa šəle aw las*
seventy is expressed by three scores and a haf — *dre nim šəle*
or by three scores and ten — *dre šəle wa las*

There are also various patterns to be applied while expressing the digits that follow the scores. There are three types to be found in that respect: 1. the number of full scores less the digits needed to complete the next full ten, 2. the number of digits surpassing the number of full scores (possibly also half the next score), 3. the number of full scores (possibly half the next score) plus the number of digits. Let us study the following examples: one hundred twelve is equal to

1. eight minus, six scores — *at kạm špaž šəle*
2. two above five and half the score — *dwa de pāsa pinzə nim šəle*
3. five and half the score plus two — *pinzə nim šəle aw dwa*

It was found that an inhabittant of the district Šāhǧuy (Zābol province), belonging to the Xaroti tribe, produced longer series in a little different way. For him one hundred twelve was equal to five and half the score together plus two other (digits being meant by a guess-work manner) — *pinzə nim šəla (yaw) yāre dwa nure.*

Local differences occur frequently on the area where Pashto is spoken and where decimal system proves expansive and the vigenticimal one is in decline. For example the informant coming from the village Lālpura used vigenticimal system to count above one hundred but only while denoting full tens, other numbers being given in decimal system.

e.g. one hundred twenty was equal to six scores — *špaž šəle*
one hundred thirty was equal to six scores and a half — *špaž nim šəle*
but one hundred thirty five was equal to one hundred and thirty five — *yaw šəl o pinzə derš.*

The Kandahar inhabittants applied vigenticimal system and used the decimal one only to denote two hundred. Therefore it was *dwa sawa* and not, as one might expect *las šela*, though one hundred was denoted by *pinzə šəle*. There were also some inhabittants of Nangarhar province who denoted hundreds by the decimal system whereas the inhabittant of the village Dara Lām who belonged to the Hotək tribe, gave up partly the vigenticimal system after arriving three hundred and eighty. Since that number up he counted by using a mixed system, the hundreds being denoted by a decimal whereas the tens by a vigenticimal way, e.g.
four hundred forty was equal to four hundreds and two scors — *calor sawa au dwa šəle*
nine hundred twenty five was equal to nine hundreds and half the score — *nəha sawa aw dwa nim šəle.*

No informant was found to apply the vigenticimal system in order to denot the number above four hundred eighty. Some of

the informants explained that the vigenticimal system is used while counting up to four hundred twenty, the others maintaned this opinion as far as only three hundred or even two hundred eighty was concerned.

Last of all, let it be said that there exists a counting by the so-called tomans, it being certain variety of the vigenticimal system. The point is that in the neighbourhood of Kandahar the noun score is substituted for toman, once denoting twenty rupees. Therefore, the number forty is equal to two tomans — *dwa tumana*, sixty is equal to three tomans — *dre tumana*, etc.

A member of the Sapi tribe inhabitting the village Ğaluxeyl applied the vigenticimal system as well as the word *šəl* only while counting up to one hundred fifty nine. Since that number up he alternately applied tomans. Therefore, one hundred eighty was denoted by nine scores or nine tomans — *nəh šəle or nəh tumana.*

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TWO REMARKS ON THE SWAHILI LANGUAGE

1) The Use of *-enye* in the Swahili Language

The particle *-enye* (alternative form: *-enyi*) is widely used in the Swahili language as a component of the nominal attributive construction with an adjectival meaning, often being the equivalent of a participle (expressed by *-enye*) or denoting an owner in the literal possessive sense as well as somebody possessing a certain feature, attribute or value. In the nominal group, of which *-enye* is a part, this particle is a member of the qualifier. It conforms to the principle of congruency in the structure of substantival classes of the Swahili language, thus adopting the class prefixes of the preceding noun (the qualified member), nominal — in relation to the first class, pronominal — beginning with the second class of nouns. It should be mentioned that as opposed to the partially related possessive construction with the particle *-a*, *-enye* may appear independently (in constructions which may be considered elliptical) in the role of a noun being the first member in the construction. Thus instead of a full construction composed of two nouns between which *-enye* appears with a prefix in concord with the first noun: *m-tu mw-enye mali* = 'a man possessing property' we get: *mw-enye mali* = 'possessing property' in the sense: '(a man) property owner'.

Many Africanists have discoursed on the subject of the particle *-enye*. Swahili Language Grammars discuss its usage though seldom devoting much attention to it, treating it rather unilaterally. H. Jensen[1] gives a slightly fuller account of the particle *-enye*

[1] H. Jensen, *Ausgewählte Kapitel aus der Syntax des Suaheli*, Zeitschrift für Eingeborenen-Sprachen 13 (1922/23), p. 248.