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SOME NOTES ON THE HISTORY OF EGYPTIAN mǧ "TEN"

Recently, I. M. Diakonoff (1988, 67) has compared Eg. mǧ "ten" (he considered its latter form *md* instead of the Old Kingdom one) to PS **ma'd*- "many", though this equation is incorrect for phonetic reasons: the second consonant in Eg. mǧ had originally nothing to do with -*d* (Wb II 184, 1; Gardiner 1957, 259—260. §§), and Eg. -ǧ does not correspond to PS *-*d*. For Eg. mǧ one can postulate a Common Afrasian proto-form like **mVg* or **mVc*, **mVč*, **mVč*.

In his brief survey of Afrasian numerals, Václav Blažek (1990, 41) reconstructs Common Afrasian **margu* "ten" on the basis of the following forms: Berb. **marāu* ~ **marāg* "ten" ~ Guanche *marago*, *maravo* "id." ~ /?/ Eg. mǧ < **m3g* < **mVrgu* "id." ~ /?/ Central Cush. Higi *mūḡay* "id.", Bana *nəḡə* "id." ~ /?/ Nilo-Saharan Merarit *mere* "id.", Bari *mere* "id.", Tubu *merdom* "id.", Kanuri *me/o/gu* "id."

I think that Blažek's interpretation of Eg. mǧ < **m3g* < Common Afrasian **margu* is realistic and possible. However, it seems that there is another alternative explanation for Eg. mǧ that so far has not been taken into consideration. First, it's to be noted that Central Cush. Higi *mūḡay* "ten", Bana *məḡə* "id." and perhaps also Nilo-Saharan Kanuri *me/o/gu* "id." treated by Blažek with a question-mark as derivatives of PAA **margu* show no trace of *-*r*-. These forms together with Eg. mǧ may belong to another root not containing *-*r*- (but rather an infixal nasal) what is confirmed by the following Afrasian data which seem to preserve the primary sense the designation of the numeral "ten" may have originated in: Eg. mǧ "to be deep" (Med., Wb II 184, 4—6), mǧ.wt "depth" /MK, Wb II 184/ ~ Cush. **mVg/g*- "full, to fill" > "multitude, fullness, heavy" (Dolgopolskij 1973, 256—257), East Cush. **mig*- var. **mug*- "full/ness/" < **mg*- "to fill" > Yaaku *mok* "many" (Sasse 1979, 25). Thus, one would propose a Common Afrasian proto-form **mV/n/g*- "full, deep, numerous etc.", from which the derivatives of PAA **margu* should be carefully distinguished. Eg. mǧ "ten" and its cognates with the same meaning (in East Cush.) in the light of the above mentioned facts may have meant originally "full" or the like. Gluhak (1978, 124) mentions a certain PAA **mV/n/g*- "strong, heavy, abundant" as a reflex of Nostratic **manga* "strong" together with /?/

Kartvelian *mag- "strong" ~ PIE *meng^h- "abundant, numerous" ~ Altaic *maŋa "hard, strong, firm" ~ Sino-Tibetan *maŋ "much, many". From the point of view of the semantic development in Eg. mǝ "ten", Central Cush. Higi mǝŋəy "id.", Bana mǝŋə "id.", the PIE and Sino-Tibetan proto-forms are considerable.

Abbreviations:

Berb.: Berbero-Libyan, Cush.: Cushitic, Eg.: Egyptian, Med.: Medical Texts, MK: Middle Kingdom, PAA: Proto-Afrasian, PIE: Proto-Indo-European, PS: Proto-Semitic.

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BARBARA MICHALAK

"XVII CONGRESS OF UNION EUROPEENNE DES ARABISANTS ET ISLAMISANTS, SAINT-PETERSBURG, AUGUST 22—26 1994"

XVIIth Congress of Arabists and Islamists was held in August 1994 in Saint-Petersburg. It was organized by the Union Européenne des Arabisants et Islamisants. Professor John Mattock from Great Britain was the chairman of this congress. The part of the organizers were held by professor Yuri A. Petrosyan and Dr. Yefim A. Rezvan. Representatives of all European countries were debating in two sections: "Textual criticism and approaches to texts" and "The Islamic World and Eastern Europe: Contacts and Interaction". 59 papers were delivered during this congress. They will be published in special volume in 1995. Poland was represented by Dr. Barbara Michalak who gave a speech on: "Innovatory trends in literary works of Layla al-Uthman — contemporary Kuwaiti writer".

In the section "Textual criticism and approaches to texts" Dr. Bayan R a i h a n o v a from Bulgaria presented paper "Some trends in Development of Modern Syrian Novel". In her paper she emphasizes that the creative works of Syrian authors show that the national novel is developing in the framework of overall regularities inherent to the contemporary Arabian literature and confirms the unity and integrity of processes developing in it and also its leading trends.

Another interesting paper was presented by prof. Joseph N. Bell from U.S.A. "Laughter and Tears in the Seven Days of Man". He said that Abdel Hakim Kassem's novel "The Seven Days of Man" lacks a strong plot places a correspondingly greater burden on the author's descriptive technique. In the English translation of the novel it was necessary to use a great many synonyms for laughter and weeping in order to avoid repetition.

Prof. Olga Frolova from Russia presented paper: "The verses by Arabic poet Ahmad Hibi from Israel". Ahmad Hibi verses were not studied before. Now, he is editor of popular magazine "Al-Minbar". In his verses there are old traditions of Arabic literature and innovations in peculiar combinations. His collection "*Afkar liqasa'id qadima*" contains short poetical passages and philosophical aphorisms, which express the poet's thoughts.