ASPECTS OF THE NUMERAL IN 18TH CENTURY AROMANIAN WRITINGS

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Abstract. This article is part of a more extensive study on the language of Aromanian writings at the end of the 18th century (by Cavalioti, Daniil and Ucuta), out of which we have already published volume I: *Observaţii asupra grafiei. Fonetica*. The paper focuses on forms of the numeral presented by Teodor Anastas Cavalioti in *Protopiria*, by Daniil Moscopoleanul in *Tetraglosonul* and by Constantin Ucuta in *Învăţătura introducătoare*. We have come to the conclusion that the morphology of the numeral as reflected in the works above is typical of the dialect of two branches of the Aromanians (the Farseroti and the ones from Moscopole) in Albania. There is an exception for *ţâ*^{i} and its compounds, the inference being that Daniil must have used the phoneme *â (î)* in Aromanian through the Greek *ι (iota)*, since there is no corresponding grapheme for the respective Aromanian sound.

1. If the first Aromanian writings – actually, just short inscriptions, such as the "Inscripţia lui Nectarie Tărpu" (Inscription of Nectarie Tărpu) (1731) and "Inscripţia de pe vasul Simota" (Inscription on the Samota Bowl), dating about the same year, are not of much relevance for the Aromanian dialect. The works of the Aromanian writers in Moscopole, Teodor Anastas Cavalioti, Daniil Moscopoleanul and Constantin Ucuta, published in the last decades of the 18th century can be considered the first invaluable sources for the study of Aromanian. To these, we may add, at the beginning of the 19th century, the first attempts at scientific research of Aromanian, carried out by Gherghe Constantin Roja (*Măestria ghiovăsirii româneşti cu litere latineşti, care sunt literele Românilor ceale vechi*, Buda, 1909) and Mihail Boiagi (*Γρμματκη ρωμανικη ητοι μακεδονοβλαχικη. Romanische oder Macedonowlachische Sprachlehre*[1] (Viena, 1813). It is almost one century later that anthologies of Aromanian dialectal texts were published by researchers such as, Gustav Weigand[2] and Per. Papahagi[3], which, together with the writings aforementioned, allowed further research of the Romanian dialect outspoken only by Daco-Romanian. Data gathering and publication of an impressive works on Aromanian by Per. Papahagi was due to state support, i.e. founding schools and churches for the Aromanians in the Balkans, which gave the Aromanian learned the possibility to teach in these institutions and establish a direct contact with speakers of Aromanian in various places in the Balkans. In this context, Cavalioti, Daniil and

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Ucuta's writings become even more precious given the various difficulties that these researchers had to confront with[4].

2. Teodor Anastas Cavalioti is the author of *Πρωτοπειρία* „Prima învățătură", "The First Teaching" (Venice, 1770), **Daniil Moscopoleanul** of the works entitled *Εισαγωγική διδασκαλία* „Învățătura introducătoare", "The Introductory Teaching" (Venice, 1794), comprising a very valuable *τετραγλώσσον Λεξικον* "lexicon in four languages", and **Constantin Ucuta** wrote a textbook, *Νεα Παιδαγογία* „Noua pedagogie", "The New Pedagogy" (Vienna, 1797). Although using the Greek alphabet, these writings have been fundamental for Aromanian studies. Later, the scientific description of this historical dialect by Aromanian theoreticians, such as, Th. Capidan, Tache Papahagi, Matilda Caragiu Marioțeanu, Nicolae Saramandu etc. owes much to the efforts of these writings.

As far as we are concerned, in our works *Limba scrierilor aromâneşti de la sfârşitul secolului al XVIII-lea (Cavalioti, Daniil, Ucuta)*[5], in which we have dealt with the graphic aspects of these texts, we have also devised a monographic study of the phonetic system of the Aromanian in which the texts had been conceived. This article, dedicated to the morphology of the numeral in the works mentioned above is part of a more comprehensive study to be written on morphological and syntactic aspects[6].

3. The categories of the numeral that we have registered in the texts focused on: the cardinal numeral, the ordinal numeral, the collective numeral, the adverbial numeral and the distributive numeral.

The cardinal numeral

Out of all the categories, the most commonly used are the cardinal numerals. They are present with all three authors, and Daniil is the one who gives towards the ending of the **Lexicon** a real counting: up to thirty, ten to ten up to hundred, and hundred to hundred up to thousand. The author also urges the reader to continue counting up to million (*miliunea*, Dan 181/34).

We provide a presentation of the main cardinal numerals, comparing them, where necessary, with other pronunciation versions.

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Simple numerals

Unu[7], Cav. 263, 616, Dan. 132/10, 178/33; *unã*, Cav. 263 , 616, Dan.132/10; *doi*, Cav. 243, Dan 138/13, 139/13, 178/33; *dao*[8], Cav.243, Uc 67/6; *trei*[9], Cav.1016 Dan. 123/5, 178/33, Uc 71/12; *patru* Cav 988, Dan 178/33; *ţinţi*[10], Cav 747, Dan 179/33; *ş'ase* , Cav 266 , Dan 179/33 , Uc 91/41[11]; *şapte*, Cav 271, Dan. 179/33[12]; *optu*, Cav 686, Dan. 179/33, Uc. 71/12; *nao*[13], Cav. 264, Dan 179/3; *ḑaţe*[1414], Cav. 209, Dan. 179/33, Uc. 69/9 and the stressed form *ḑaţele*: *Ḑaţele dimăndăcuńi* "the ten commandments" Uc. 91/39 ; *ύing'iţ* [15] "twenty", Cav. 251, Dan 179/34; *sută*, Cav. 254; la Dan. 180/34 : *suta*[16] ; *miliunea*[17] "million": *şi numiri cătu vrei păn la miliunea* "and you count as long as you wish up to million", Dan. 181/34 .

Compound numerals[18]

The typical sentence in numeral formation from 1 to 19 and from 21 to 29 is, in the dialect of the writers that we are discussing here, *sprã*, compared to *sprî*[19] used in other dialects: *Unsprăḑaţe*[20], Dan. 179/33, Uc 71/12; *daosprăḑaţe*, Dan. 179/33; *treisprăḑaţe*, ibidem; *pasprăḑaţe*, ibidem, ţisprăḑaţe,ibidem*ş'asprăḑaţe*, ibidem; *ş'aptesprăḑaţe*[21], Dan. 179/34 şi *şaptisprăḑaţe*, Uc. 71/12; *optusprăḑaţe*, Dan. 179/34; *naosprăḑaţe*[22], ibidem.

The Aromanian practice in compounds formation from 21 to 29 is similar to the one from 11 to 10, which is confirmed by Daniil in his counting[23]: *usprăύing'iţ*, Dan. 179/34; *doisprăύing'iţ*, ibidem; *treisprăύing'iţ*, ibidem; *pasprύing'iţ*, Dan. 180/34 and *pasprăύing'iţî*[24], Uc. 67/4; *ţisprăύing'iţ*, Dan. 180/34; *ş'asprăύing'iţ*[25], ibidem; *ş'aptesprăύing'iţ*, ibidem; *optusprăύing'iţ*, ibidem; *naosprăύing'iţ*, ibidem.

Counting ten to ten, from 30 to 90, is very interesting due to the mentioning of tens by Daniil under the form *ḑiţi*, as compared to *ḑăţi* with Cavalioti, *ḑăţĭ*, *ḑăţ'* , *ḑăţ* , *dîţĭ* in the other Aromanian dialects[27]: *treiḑiţi*, Dan. 180/34, but *treiḑăţi* la Cav. 1021; *patruḑiţi*, Dan. 180/34[28], but *patruḑăţi* la Cav. 859; *ţinḑiţi*, Dan. 180/34 and *ţinḑăţi*, Cav. 745; *ş'aeḑiţi*[29] and *şaeḑăţi*, Cav. 267; *ş'apteḑiţ*[30], Dan. 180/34 and *şapteḑăţi*, Cav. 246; *optuḑiţ*, Dan. 180/34 and *obḑăţi*, Cav. 596; *naoḑiţi*, Dan. 180/34 and *naoḑăţi*[31], Cav. 265 .

Multiples of hundred up to thousand (*unã ńil'e*, Dan. 181/34) are: *dao sute*, Dan. 180/34; *trei sute*, ibidem; *patru sute*, ibidem; *ţinţi sute*, ibidem; *şase*[32] *sute*, ibidem; *şapte sute*, ibidem; *optu sute*, ibidem; *nao sute*, Dan. 181/34.

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We register the only multiple of 1000 in Daniil's counting: *dao ńil'i* "două mii", Dan. 181/34.

Other numerals

Besides the cardinal numerals, there are few forms for other types of numerals in the texts of the three authors.

The collective numeral. Through stressing, the plural forms of the cardinal numeral function like collective numerals[3333]. We draw attention to form *treil'i*[34]: *tru treil'i ańi* "in three years' time", Dan 171/29.

The distributive numeral. The cardinal numeral preceded by pronoun căte becomes a distributive numeral[35]: *căte unu brănu*, Dan. 156/22; *căte unŭ tonŭ*, Uc. 67/5; *căteună parte*: and *vindu tru anu căteună parte* "and I sell one part a year", Dan 138/13.

The adverbial numeral[36]. We have registered one form only if the figure is given as such: *di 3 ori*: *şî tora şî căn[ţido], doamne ńiluia, de 3 ori* "now and whenever, God have mercy on us, three times ", Uc. 89/38.

The ordinal numeral. We register *protu*[37] "the first", Cav. 823 and the definite masculine form *protlu*: *protlu vinu* "the first wine", Dan. 132/10 şi *a trea*[38]: *Şî năstăsî a trea ḑuă de căcun era [în] scrietură* "and He was resurrected the third day, according to the Scripture", Uc. 79/22.

* * *

Concluding this paper, we establish that the morphology of the Aromanain numeral in the writings at the end of the 18th century by Cavalioti, Daniil and Ucuta is actually the one confirmed later by research on the Aromanian spoken by the *Farseroţi* and the *Moscopoleni*[39]. One exception is represented by the form *ḑiţi* in the compounds *treiḑiţi, patruḑiţi, tinḑiti* etc. in Daniil's *Lexicon*, a form which has not been registered since. As far as we are concerned, we consider that this form might be *ḑâţ*^{i}, possibly pronounced in Moscopole by the Aromanains, other than the Farseroti and Moscopoleni and who had got there due to the fame of the great metropolis. Because of the lack of the corresponding letter for *â (î)* in the Greek alphabet, Daniil Moscopoleanul could have spelt it as *í* (iota).

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Notes

[1] Mihail Boiagi's works was published in another edition by Per. Papahagi under the title *Gramatică română sau macedoromână* (Bucureşti, 1915).

[2] See Gustav Weigand, *Die Aromunen*, II, Leipzig, 1894.

[3] Cf. the extensive anthologies of oral literature by Per. Papahagi: *Din literature poporană a Aromânilor* (Bucureşti, 1900), *Graie aromâne* (Bucureşti, 1905), *Basme aromâne* (Bucureşti, 1905).

[4] The Balkan writers of the age who did not write in Greek but in the "barbarian" Balkan languages were confronted with the violent reaction of the Greek ecclesiastical authorities, which had been granted by the sultan the right to "look after" the Christians in the Ottoman empire, as far as confession was concerned, thus, they considered that the language of the cultural manifestations of these Christans had to be exclusively "the sacred language" (*lingua sancta*), i.e. Greek. On the cultural background and the publication difficulties faced by Cavalioti, Daniil and Ucuta, cf. Papahagi, *Scr. arom.* (see Bibliografy); Victor Papacostea, *Civilizaţie românească şi civilizaţie balcanică*, Bucureşti, Editura Eminescu, 1983; Nistor Bardu, *Limba scrierilor aromâneşti de la sfârşitul secolului al XVIII-lea (Cavalioti, Daniil, Ucuta)*, Constanţa, Ovidius University Press, 2004); idem, *Conştiinţa iluministă, aromânească şi balcanică a scriitorilor aromâni din secolul al XVII-lea*, în Ex Ponto,III, nr.2 (7), apr.-iun. 2005, pp. 197-206.

[5] See supra, *note* 4.

[6] See also in this sense, Nistor Bardu, Aspecte ale morfologiei adjectivului in scrierile aromanesti moscopolene din secolul al XVIII-lea, in Analele Stiintifice ale Universitatii „Ovidius", Seria Filologie, tom XVI, 2005, pp. 181-187.

[7] With Ucuta , 67/5 is written as short final *-ŭ* in the distributive numeral *către unŭ* . Its pronunciation as as short final *–ŭ* is confirmed by Caragiu-Marioţeanu , *Compendiu*, p. 243 , Saramandu , *Aromâna* , p. 447. Functioning as indefinite adjective, Neiescu , *Mic atlas* mentions *un* with two places in Albania (h. 27 , 3-4).

[8] In other dialects *ḑoáuă* , *ḑoáuî* , *dáu̯ă şi dáu̯î* , cf. Capidan , *Aromânii* , p. 402 , Caragiu-Marioţeanu , *loc. cit.* , Saramandu , *loc. cit.* We mention here Capidan's remark, *loc. cit.*, that "The Aromanians in the North begin counting with the feminine forms: *ună , dau̯ă , treĭ* etc. .

[9] Weigand registered in Albania a feminine form *treiă* (Capidan , *Aromânii* , p. 404) , mentioned in *DDA tréi*, with diphthong. It can be considered an Albanian influence, where there is the difference masculine-feminine for this numeral (*tre* şi *tri*). Cf. and Saramandu, *Aromâna*, p. 475, note 124. Still with Ucuta there is, in this context, *trei*, with *i* as a semivowel written as: *cu trei (τρεη) boţĭ* "cu trei voci" 71/12; *cu trei (τρεη) prósope* "cu trei chipuri" 73/15.

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[10] With Farseroti, Capidan registered the pronunciation *ţinţ*, without final *–i*. cf. *Fărşeroţii*, pp. 202-203, *Aromânii*, p. 402.

[11] With Daniil, in the original *σσιάσε*, written ("corrected") cu Latin letters by Papahagi Per., *Scr. arom.* p. 179 as şase, and by Capidan , *Aromânii* , p. 402, *šiase* . It is about soft *ş'* typical of Daniil's dialect, which with Cavalioti (cf. Hetzer , *Kavalliotis* , p. 125, 0277) and Ucuta *(σσάσε)* is missing. With Saramandu, *Aromâna*, p. 447: *ş'asi* and with Caragiu-Marioţeanu, *Compendiu*, p. 243 *şase (şasi)*. See next note too.

[12] With Daniil in the original *σσιαπτε* , so *ş'iapte* as mentioned by Capidan, *Aromânii*, p. 402. Soft *ş'* is present here as well. With Cavalioti *şapte (σσάπτε)* cf. Hetzer, *Kavalliotis*, p. 228. With Saramandu, *loc. cit.*: *ş'apti*. Form *şapte* and in *Codex Dimonie*, *Basme* cf. Capidan, loc. cit. Also see Caragiu-Marioţeanu, *Compendiu* p. 243: *şapte (şapti)*. Also see *infra*, p., note 12.

[13] In other dialects: *noáuă* , *noáo* (cf. Capidan , *loc. cit.*), *náuă (náuî)* (cf. Caragiu-Marioţeanu, *loc. cit.*), *noauî* (var. *nauî*), Saramandu , *loc. cit.*.

[14] Form *ţaţi*, with Capidan, loc. cit. Caragiu-Marioţeanu, loc. cit., Saramandu, *loc. cit.*. Here, as with *şase* and *şapte* there is final unstressed *–e*, which has not closed to *–i* in the writings in Moscopole in the 18th century.

[15] Cavalioti and Daniil confirm for Aromanian numeral *vinviţ* of Latin origin *viginti*. Papahagi Per., *Sct. arom.* p. 250, s.v. *şaptesprăving'iţ* thinks that "It is possible that the form *ving'inţ* was present with Daniil. Other versions in Macedo-Romanian, written *yinyintsĭ, yinyitsĭ, g'ing'its, ying'iţ'* , *yiyinţ'* , *γiγinţ* , with the authors quoted at note 13. Of all, only Caragiu-Marioţeanu , *Compendiu*, pp. 243-244, claims to have found the forma *dauîţăţ'* and its compounds *dauîţăţîŭn*, *dauîţăţîdói* etc.. Starting from the results of the studies in the field for the Aromanians in Dobrogea and in the Blakans, Saramandu , *Aromâna* p. 475, notes 125 and 127 shows that he has never come across numeral *dauîţăţ'* , which is not registered by Tache Papahagi either in *DDA.*

[16] In the original *σούτα*, si, in the definite form. Papahagi Per., *Scr. arom.*, p. 180 and Kristophson, *Das Lexikon*, p. 87 "corrects" the original form writing *sută* .

[17] The etymology of this numeral (functioning here as an adjective) is given by Saramandu, *Aromâna* , p. 447: < gr. *μνλλιο* , it. *milione* . See *DDA.* too, s.v. *miliúnă* , *miliúne*.

[18] Regarding the formation of compound numerals, see Capidan, *Aromânii*, pp. 402-403, Caragiu-Marioţeanu , *Compendiu* , p. 109 and pp. 243-244 , Saramandu , *Aromâna* , p. 447.

[19] *Spră* < lat. *supra* but *sprî* < lat. *supre* , cf. *DDA* , s.v. *spră* , *sprî* . Yet, the system is *unus super decem*, using the preposition *super*, cf. Caragiu-Marioţeanu , *loc. cit.*

[20] In other dialects *unsprădzatse (unsprădzatsi)*, *usprăs* (În *Codex Dimonie*), *unsprătsi*, *usparatsi*, *uspredsatse* (with Weigand) cf. Capidan , *Aromânii*, pp. 402-403, *únsprîdaţ'* with Caragiu-Marioţeanu, p. 243 *únsprîdaţi (unîspîrdaţi)* with Saramandu , *Aromâna* p. 477.

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[21] In the original *σσιασπρατζατζε şi σσιαπτεσπρατζαταε* with soft *ş* (written *σσι*). See *supra*, notes 4, 5. With Ucuta : *σσαπτησπραvζατζε* , with stressed *ş*.

[22] Other version of numerals form 12 to 19, with the authors quoted at note 14. Out of these, we mark the short versions (re-written by Capidan) *unspră (unăspră), doispră (daospră), treispră, paspră, tsispră, šaspră, šaptispră optspră* and *opspră, nauspră*, very close or almost identical forms in the dialect of Grăveń of Nisipari village of Moscopole. Capidan, Aromânii, p. 402, considers that these forms are specific to the Aromanians in the North. His finding is confirmed by Popescu and Balkanski, *Aromânii din Rodopi*, p. 58.

[23] See *supra*.

[24] Here final *–î* final is short because Ucuta writes it *òi* (cu psili): *πασπραγήν'γηεζόι*

[25] In the original, the groups of these forms are written with palatal *ş (σσι)*, see *supra*. With Kristophson, *Das Lexikon*, pp. 85-87, the writing of *şease, şeapte* and of their compounds obeys the rules of the original forms written with Greek letters.

[27] It is a common use with the Aromanian writings. Papahagi Per., *Scr. arom.*, p. 210 s.v. *ḍaţe* considers *ḍiţi* “a very special form” .

[28] Cf. Capidan, *Aromânii*, p. 403. Also see Caragiu-Marioţeanu, *Compendiu*, p. 244-245, Saramandu, *Aromâna*, p. 447, Popescu and Balkanski, *Aromânii din Rodopi*, p. 58.

[29] With 132/10 there is *patrudăţi* but in the original, *patrudiţi* : *πατρουτζιτζη* is preserved.

[3o] In the original *σσιαετζίτζη, ααιαπτεπζίτζη*. See *infra* and its compounds *şase sute, şapte sute* in which Papahagi Per. repeatedly “corrects”, the original ones written with cu *σσι* .

[31] Other uses of these numerals, with the authors quoted above *supra*, note 21.

[32] See *supra*.

[33] Cf. Saramandu , *Aromâna*, p. 448.

[34] Capidan , *Aromânii*, p. 407, discusses the indefinite forms of the ordinal numeral in Aromanian and Megleno-romanian.

[35] Cf. and Capidan , *Aromânii*, p. 407.

[36] On the formation of this numeral, see Saramandu , *Aromâna* , p. 448.

[37] From ngr. *πρωτος* , cf. *DDA* , s.v. *prot*, Saramandu , *op. cit.*, p. 448.

[38] Other forms of ordinal numeral in Aromanian with Capidan, *Aromânii*, p. 405-407, Saramandu , *op. cit.*, p. 448.

[39] We refer to Th. Capidan, Fărşeroţii; Nicolae Saramanmdu, Cercetări asupra aromânei vorbite în Dobrogea; idem, Structura aromânei actuale. Graiurile din Dobrogea, Petre Neiescu, Mic atlas al dialectului aromân din Albania şi din Fosta Repuiblică Iugoslavă Macedonia (see References).

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