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Locative-directional preverbs in the Hattian and Abkhazian-Adyghe languages: a comparative aspect

Abstract:

For the first time an attempt is made to single out locative-directional prefixes in the Hattian verbs, reveal their meaning and functions by comparing them with locative-directional prefixes in the Abkhazian-Adyghe languages. While singling out prefixes we took into consideration legitimate sound correspondences of vowels and consonants in the Hattian and Abkhazian-Adyghe languages: voiced–voiceless, palatal–hard, etc. Hattian sentences are given in Latin, their Abkhazian-Adyghe matches – in the Cyrillic alphabet and Latin transliteration in square brackets. The materials of the study were bilingual texts «The God of Moon Fallen from the Heaven» and «A Building Ritual». The methodology of the investigation is based on L. Talmy's cognitive semantics and typology. Orientation relationships are used for analyzing the meaning of Hattian verbal prefixes. The analysis of the Hattian locative-directional prefixes and their comparison with Abkhazian-Adyghe locative-directional prefixes made it possible to reveal: 1) their coincidence in form and function; 2) the generality of archetype of locative-directional meanings in the matches; 3) the use of incorporation to widen the meaning of a locative prefix. Thus, in spite of a long time gap between the Hattian and Abkhazian-Adyghe languages, the locative-directional matches in the languages make it possible to speak of their close relationship. The results of the investigation may be used for writing books on history of Hattian and Abkhazian-Adyghe languages and for reconstruction of languages that have no writing.

Keywords:

Preverb, orientation, illative, allative, incorporation, localization, direction, motion.

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Аннотация:

Впервые предпринимается попытка выявить локативно-направительные превербы в хаттских глаголах и описать их значения и функции путем сопоставления и сравнения с локативно-направительными превербами в абхазо-адыгских языках. При выделении превербов во внимание принимались закономерные звуковые соответствия гласных, а также согласных в хаттском и абхазо-адыгских языках по звонкости – глухости, мягкости – твердости и т.п. Хаттские превербы даются в латинице, их абхазо-адыгские соответствия – в кириллице и латинской транслитерации в квадратных скобках. Материалом исследования послужили тексты двух билингв: «О боге луны, упавшем с неба» и «Строительный ритуал». Методика исследования основана на поло-

жениях когнитивной семантики и типологии, основы которой заложил Леонард Талми. Категория глагольной ориентации в хаттском языке, являющаяся предметом настоящего исследования, до сих пор не получила освещения, если не считать фрагментарных высказываний отдельных исследователей. Анализ и сравнение хаттских локативно-направительных превербов и их абхазо-адыгских эквивалентов позволили выявить: 1) их совпадение по форме и значению, 2) общность архетипа локативно-направительных значений в сравниваемых языках, 3) использование приема инкорпорации для расширения значения того или иного преверба. Таким образом, несмотря на большой промежуток времени, который разделяет хаттский и абхазо-адыгские языки, соответствия локативно-направительных превербов в этих языках позволяют говорить об их бесспорном родстве. Результаты исследования могут быть использованы при написании истории хаттского и абхазо-адыгских языков и при реконструкции языков, не имеющих письменной истории.

Ключевые слова:

Преверб, ориентир, ориентация, иллатив, эллатив, инкорпорация, локализация, направление, перемещение

Although the non-Indo-European character of the Hattian language is undisputed and considered to be established, the interpretation and investigation of Hattian is usually based only on the Indo-European Hittite translation, which may not reflect the grammatical peculiarities of the Hattian language [1: 63].

This study is an attempt to identify the spatial value of Hattian verbal prefixes (hereinafter preverbs) on the basis of their comparison with the Abkhazian-Adyghe preverbs. Hattian and Abkhazian-Adyghe verbal prefixes were considered kindred, if their graphic representation coincided in view of regular sound correspondences of vowels and consonants provided they were used in similar contexts with the same value [2: 71-76]. The position of prefixes was taken into account according to bilingual data cited by I.M. Dunaevskaya [1: 101-102, 106; 115-116].

Alongside with I.M. Dunaevskaya a great contribution to the study of the Hattian verbs was made by E. Forrer, E. Laroche and A. Kammenhuber. However, according to I.M. Dunaevskaya, exploring the verb forms these researchers identified only root in some of them, and did not single out the prefixed part because of its ambiguity. In other verb forms, in situations more favorable for the analysis, they identified about

30 verbal prefixes, mostly personal-pronominal [1: 92]. The validity of Hattian prefixes is so far unconfirmed.

In the Hattian language formal markers of syntactic functions of the nouns are absent, therefore verb prefixes characterize not only and not so much the verbal lexeme, as assume the expression of all the components of the orientation semantics including location of the object, direction, and even the semantic type of a reference object. For more details see [3:72].

In this paper, we use terms traditional for typological descriptions [3: 67-68].

By orientation we understand a semantic category of motion, describing the spatial characteristics of the situation as a whole. Motion itself is a change in an object's basic location from one point to another in space. So motion event pertains to both motion and location. The basic motion event consists of one object (the figure) moving or located with respect to another object (the reference object or ground – location with respect to some place of object). Orientation is conceived as a variable [4: 26].

Markers of orientation can be both verbal and nominal.

Verbal markers of orientation (in our case preverbs – verbal prefixes) serve as indicators of space: they indicate where, how,

where to or where from the motion indicated by the verb takes place.

The most common marker of orientation in Hattian is the preverb *ta-*.

E. Forrer was the first of the researchers to draw attention to the directional meaning of the prefix *ta-* and its graphical version *za-* (Richtungspräfix) in phrases *tu-uh-ta-šu-ul*, *tu-uh-za-šu-ul* [5: 237].

The origin of this preverb obviously goes back to the lexeme *t(a)/at* «seat, place»: Hattian *tihazilat* «throne» is the place where the Lord sits. In the Abkhazian-Adyghe languages *-ma[ta]* is a locative indicator: Abkhazian. *ameapma* [atearta] means «place, seat» from *ameapa* [ateara] «to sit»; *-m(e)[-t(e)]* in Adyghe *шъхант* [shhant], Kabardian *цхъэнмэ* [schhente] «pillow, cushion» literally means «the place for head» with *shha*, *schhe* «head», *-n* is an accretion (epenthesis).

The locative meaning of *ta-* in Hattian is clearly seen from the utterance *ša wa_a-ah-ku-un wu_u-ru-še-mu ta-az-zi-ia-ah-du ta-/zu-u-h/a-aš-/ti* «the apple-tree saw her, the sun goddess of the city of Arinna, in the sky, from top to bottom with radiant garments covered»: *ta* is an indicator of place, which means «on top, on the surface»; *zuh* «garments»; *aš* «radiant»; *ti/it* «to be on» Cf. with the Kabardian *итын* [itin] «to be on» *zuh* «clothes».

As it will be shown below, the preverb *ta-* in conjunction with other locative indicators is able to express the meaning of direction for all the types of verbal reference objects.

1) The direction *inwards* (towards the inside or centre of something), *into* (illative) is rendered by the compound verb, consisting of two stems with the inclusion (incorporation) of the root-suffix *-l/la* into the second stem (*-l/la* means «to put into»): *ma-al-hi-ib* (good)-*hu te-e-ta-ah-šu-ul* «good, it is said, put it inside»: *a-aš-ah-bi* (evil) *ta -aš-tu-u-ta šu-u-la* «be wary of putting evil inside (the house)». Cf. Adyghe *ильин* [ilin] means «to lie inside».

At the same time the directional preverb *ta-* and the personal-pronominal prefix

ah- are put before the second stem, and the verbal reference object «House» (confined space) is expressed implicitly, i.e. it is understood only from the context. For more details see [6: 282-284].

Of particular interest are variants of the same content set forth by different Hittite scribes. If the verb *ku-ua-at* in the utterance *tu-u-pi ta-u-ua še-ih-ku-ua-at* «fear and terror they have gripped him» may actually be interpreted as «seize, grip», in the second variant *ta-a-u-ua tu-pi ta-ah-ku-ua-at* the verb *ta-ah-ku-ua-at* with the preverb *ta-* indicates most likely the direction inwards, «move into» and corresponds to the Abkhazian *a-takypa* [a-takuara] «drip inside» «fear and terror filtered into him»

As for the so-called prefix *taš- / teš-*, which is translated by the Hittites with the help of the negation «no», in fact, it is part of the verb with the warning (prohibitive) meaning. Hattian *ta-aš-te* has correspondence (equivalent) in the Adyghe language: *тецтен* [teschten] «to fear».

Like Abkhazian-Adyghe languages, Hattian builds up negative forms of verbs and pronouns by the prefix *m(a-)*: *ia-ae i-ma-al-hi-ip* «evil inside do not place», *zi-ši-im a-ah-kun* «nobody saw him.»

Presumably, the combination of the negative prefix with a reinforcement particle in the Adyghe language developed into the verbal negation *-ep*: *Тэ уахътэ тулэн* [Te wahte tiep]. «We have no time». *Зыми сыфайэн*. [Zimi sifayep] «I do not want anything». Negation in the Kabardian language is formed with the help of the suffix *-къым* [-kim]: *ар тхъылым еджэркъым* [ar thilim edzherkim] «he doesn't read books.»

Direction *inwards* something (illative) can also be expressed with the help of the preverb *ha-*: *ka-a-mar ištarrasil ha-nuua Hašammil* «slipping *into* the dark earth god Hashamil went».

In the Adyghe language preverb *хэ-* [he-] combined with a verbal root *-хъэ* indicates the movement «inwards», *into*: *хэ-хъэ* [hehe] «come into (e.g, the water)». The

movement «outwards» (allative) is expressed by the same preverb in conjunction with the verbal root *-кIы*[chi] *хэ-кIы-гъ*: «came from (e.g. the water)».

2) Direction towards the reference object, moving with the object of the verb is fulfilled by a verb consisting of two stems including the root-suffix *-I*, which denotes localization in space. Compare element *-l* with the Adyghe *лъэ* «foot, footprint, footstep» (*ta-a-ru*) *tu-uh-ta-su-ul tu-u-mi-il* «Taru (god of thunder) sent after him (the god of moon) (on his heels, in the wake) downpour.»

3) the preverb *ta-* also shows direction onto the surface of the reference object ^{URU}*ha-at-tu-š tittahzilat šuu_a tabarna katti ta-ni-ua_a-aš* «In Hatusse throne was placed, (for) the ruler- the king to ascend it.» This preverb *ta-* is used in conjunction with ablaut alternation in the root of the verb: cf. *nuua* «go», *niua* «ascend».

In the Adyghe language preverb *me-*[te-] is used with the same meaning in conjunction with the verbal root *-хъэ* [he] (illative), *me-хъэ* «step on», while the preverb *me-* combined with the verbal root *-кIы* represents movement «from the surface of something (allative): *те-кIыгъ* [te-chig]» descended from.»

The Hattian verb of motion *nu-u-ua* «go» in the phrase *a-ša-ah ta-aš-te-nu-u-ua pi-e-ui_i-il* «evil you beware let into the house,» exhibits the properties of a labile verb, i.e. from intransitive it becomes transitive, and it is used in the sense of «let».

4) The direction of action from a lower towards a higher position, place (an upward movement of the type down-up) is also expressed by the preverb *ta-*: *a-an-ta-han kaštip* «he opened (it) the bar (literally lifted it up)».

In the Abkhazian language the preverb *ᵐᵗ-* indicates the direction of action from the bottom up or from the inside up: *a-ᵐᵗ-gara* «to pull sth. from the inside. «

To indicate approach to some reference object Hattian verbs of motion are used with the preverb *ka-/q(a)-*: *Še-it-tu-uq-qu-aš* = *še-it-tu-uk-k[a-aš]* «she came up to him.»

In the Adyghe language the same function is performed by the preverb *къэ* [ke-:] *Неущ тикъалэ хъакIэхэр къэ-кIоущтых*. [Neusch tikale hachIeher ke-kIoschtyh] «Tomorrow guests will come to our town».

In the Hattian language deictic orientation with the direction «there» is expressed by the preverb *ni/ne-*: *li-e-ua_a-e-el ni-i-bu-bi-e zi-i-u pala* «His house (the Temple) rises there (i.e. not here but in Lahtsan) like mountains. «

The meaning «from here to there» is rendered by the preverb *ne-* in the phrase *ba-la an-ne-eš ka-han-ua-šuidd-un* «then he reached the throne of the king» and, as in the Adyghe language, the reference is made with the help of the ergative case. Cf. *Гьунэм нэ-сыгъ* [Gunem nesig] «(he) came to the end (to the border)».

In the Abkhazian and Abazin languages the preverb *на-/не-* indicates movement away from the speaker: *д-на-йт* «he came there».

The Adyghe language retained the preverb *ne-* only in one verb *нэ-сын* [ne-sin] «reach», which is generally not used without the preverb *нэ-* [ne-] as this preverb has lost its meaning and is now a constituent part of the root. *Къалэм нэсыгъ* [Kalem nesig] «(he) reached the city». For *къэ-сыгъ* [ke-sig] «(he) reached here», there is a parallel form *къэ-нэсыгъ* which is used with the same meaning [6: 84].

In the Kabardian language the preverb *нэ-* [ne-] is used with some other verbs: *нэ-плъысын* [ne-plisin] «to reach with glance some limit» e.g. *сэ-нэ-плъашь* [se-ne-plash] «I looked there» [7: 192].

Direction or location *inside* in the Hattian language is expressed with the help of the preverb *i-* as, for example, in the following compound word from the verbal root *Ue_e l-ua_a h-iši* «gods of the house»: *ue_e l* «house in the function of the attribute», *ua_a h* «gods», *iš(i)* «sit in»; *iš(i)* is the so-called «bound root»: root, which is singled out only in a number of prefixed lexemes. Compare with the Adyghe *Унэм и-с* [wunem is] «(he) sits in the house» = (he) is in»: a static posi-

tion inside a place.

Compare Hattian *ia-a-e i-ma-al-hi-ip* «evil inside do not put» with Kabardian *u-лъхан* [i-lhan] «put into». It is an example of motion from the exterior to the interior of a place.

As you can see, the spatial orientation of the verb in the Hattian language basically goes on the horizontal and rarer on vertical axis «bottom-up» and «top-down» from the egocentric point of reference.

Lack of verbal spatial orientation on the vertical axis of the «bottom-up» and «top-down» type is compensated by nominal orientation, which is expressed with the help of a special affix *-du / -tu / -šu*, joined to the name: kab hu (legend has it) *i-iah-du* (from heaven, where from) *kašku* (Kashku-god of the moon) *zu-du* (on earth: where to) *han* (fell); *kuru* (seeing) *ka-dah-zi-uuu-ri* (Kadahtsivuri – a goddess) *zi-ja-ah-šü* (from heaven: where from). Affix *-du/tu/šu* expresses the direction from top to bottom towards the speaker (from the point of view of the narrator, who is on the ground).

According to O. Soysal, *-du / -tu / -šu* are

graphic options, markers of ablative [9: 186].

In the modern Adyghe language there are similar forms of a noun built up with the help of the suffix *-du* [-di], which means «location near someone or something, or direction to someone or something. U.S. Zekokh refers these forms to adesive case. Otherwise this case could be called the case of location. Adesive denotes: 1) stay about anyone, anything: *Пиъэшъэжъьер лыжъымди цыс*. [Psheshezhyer llyzhimdi schis] «The girl is sitting near an old man»; 2) direction to someone or something: *Ныбжэгъумди сэкло*. [Nybzhegumdi seklo] «I go to my friend» [10: 95].

The results of the research show community of archetype of the locative-directional meanings in the Hattian and Abkhazian-Adyghe languages. Hattian preverbs bear striking resemblance to Abkhazian-Adyghe preverbs and cover the same locative-directional meanings. To widen the meaning of this or that preverb both languages often use a method of incorporation, which indicates that we deal with related languages.

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