Nominalizations in Hittite.
A typological approach.

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ANC
Action Nominal Constructions

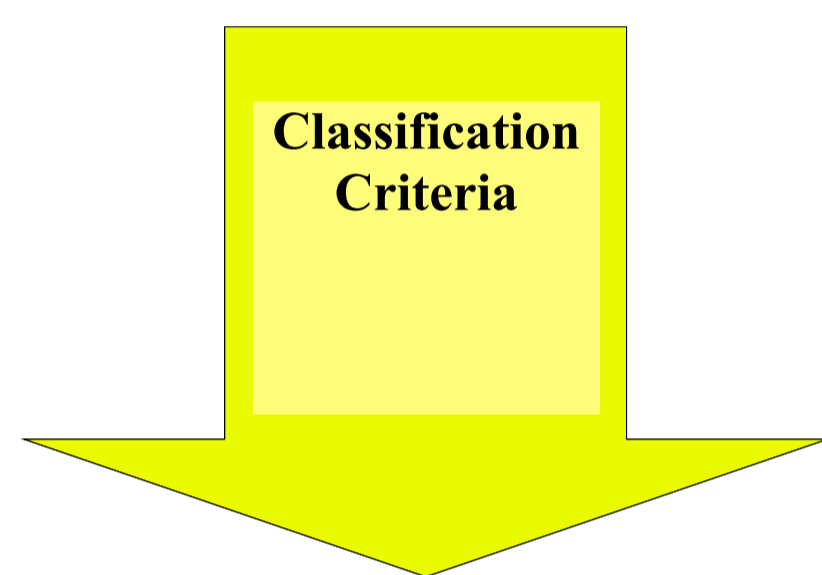Many scholars showed how ANC can inherit ARGUMENTS from the verbs they derive fom.

NOT ONLY: they can also express almost all verbal properties, such as

- Tense
- Mode
- Aspect
- Diathesis
- Aktionsart

Does nominalised forms in Hittite show such properties? How?

Is it possible to determine to what extent a nominalised form preserves verbal characteristics or it has been concretised?

EXAMINED FORMS

Supines	Infinitives
• *-wan*	• *-wanzi, -manzi* • *-anna*

Verbal Substantives	(Deverbal) Nouns
• *-war* • *-mar* • *-ātar*	• *-ātar* • *-eššar* • *-ul* • *-an* • *-zil* • *att-* • *-ur* • *-ima*

Classification Criteria

+ **VERBAL** CHARACTERISTICS	+ **NOMINAL** CHARACTERISTICS
- Plural	+Plural
+ Syntactic Structure = Morph. Configuration VS ≠Morph. Configuration	- Syntactic Structure
+ Particles (N.B. It is difficult to determine whether a particle is linked to a nominalised form or to another element within the sentence)	- Particles
+ Preverbs	- Preverbs
+ Verbal suffixes (ex. *-ške-*, *-anna-* etc.)	- Verbal suffixes (ex. *-ške-*, *-anna-* etc.)
+ Light Verbs	- Light Verbs
+ Proximity of the related verb (also *figura etymologica*, the nominalised form is the direct object of the finite form of the verb or the finite form of the verb is replaced by the nominalised form)	+ Determinatives (ex. Sum. GIŠ, NA₄ etc.)
+ Nominal Sentence (even with zero copula)	- Nominal Sentence
+ Noun Modifiers (adjectives, pronouns, numerals)	

EXAMPLES

- *ta* (-)[1] *wa-aš-ta-uš ú-e-mi-ir*
    - < *wašt-* "to sin" acc.pl. (*waštai-* c. VS *waštul* n.)
    - "and they discovered sins"(KBo 3.34 ii 24)
- MUNUS-*ša-⌈ma⌉ ku-ša-an* ITU.1.KAM 6 GÍN.K[Ù.BABBAR] *pa-a-i*
    - obj.gen.   < *kuš-* "to pay"   light verb
    - "of a woman one year's wage he/she shall give, 6 silver shekels" (KBo 6.2 i 55)
- IGI^HI.A-*aš-mu ú-wa-a-tar pa-a-i*
    - S.gen or dat.-loc.pl. < *au-* "to see" light verb
    - "give me the seeing of (my) eyes" (KUB 27.67+ ii 65)
- [*A-NA* ᵐḪa-at-tu-ši-li *p]a-ra-a ha-an-da-an-da-tar*
    - < *para ḫandandae-* "to show providence"
    - "[show] Ḫattušili the providence" (KUB 21.27+++ iv 3')
- *ma-a-an* LÚ-*ni ku-e-da-ni ha-aš[-ša]-tar* NU.GÁL
    - dat.S. (often dat.S with *nom.act.* + NU.GÁL) < *ḫaš-/ḫašš-* "to beget, to procreate"
    - "if there is no procreating possibility for a man" (KUB 9.27 + KUB 7.8 i 2-3)
- [x x -*š*]*i? pár-ki-iš-*[*ta?*] -*uš-ši pár-ga-tar pí-ra-an* 1 *LI-IM* 9 *ME-ya* DANN[A]
    - finite verb form replaced by *nom.act*. < *park-/parkiya-* "to raise" (trans.); "to grow" (intr.)
    - "he grew up; and for his height 1900 leagues" (KUB 33.106+ i 17)
- *A-NA* DUMU.NAM.LÚ.U₁₉.LU-*pát-kán an-da me-mi-an kiš-an me-m*[*i-i*]*š-kán-zi*
    - < *mema-* "to speak" *fig. etym*.
    - "among the mortals they say this saying this way" (KUB 21.27+++ ii 15)
- *ták-ku-wa-ta-an pár-na-ma ku-e-el-ka pé-eš-ši-ez-zi a-lu-*[*wa-an-za-tar* DI-IN LUGAL]
    - < ₐfrom the root *alwanz-* "being bewitched" nominal sentence – zero copula
    - "but if he disposes of them in someone's house, (it is) sorcery (and) a case for the king " (KBo 6.2 ii 35)
- *ták-ku* ARAD.MEŠ-*ŠU* GÉME.MEŠ-*ŠU* [*hu-ur-ki-il i-e*]*n?-z*[*i?*]
    - < *(H)eurǵʰ-* "strangle" light verb
    - "if anyone's male and female slaves enters into unpermitted sexual pairings" (Kbo 6.26 iv 1)
- *nu* ᵈ*Im-pa-lu-ri-i*[*š* INIM^MEŠ-*a*]*r a-ru-ni* EGIR-*pa me-mi-iš-ki-u-w*[*a-an*] *da*[-*a*-*iš* "
    - < *mema-* "to speak"+ - *ške-*
    - "and Impaluri began to say again the words to the sea" (KBo 33.102++++ ii 1)
- *a-da-an-na-wa-aš-š*[*i a*]*-ku-wa-an-na ú-da-an-du*
    - < *ad-/ed-* "to eat" *-anna* Inf. *eku-/aku-* "to drink" *-anna* Inf.
    - "shall they bring him (something) to eat and to drink"(KBo 33.102+++ ii 25)

FURTHER INVESTIGATIONS

1) Is there any difference among the several hittite nominalised forms according to the syntactic point of view?

2) Can they cover any syntactic role?

3) Is there any evidence for the difference in using a finite verbal form from a nominalised form?

4) A same root can take different nominalising suffixes: are they used in different constructions or for carrying different meanings?

5) It has been proved that infinitives are ancient nominalised forms; those with an *-i* ending were locatives, whereas those with an *-a* ending were allatives. Are there any traces for this ancient difference according to their use in different constructions? So far, I observed that the verb *pai-* "to give" mainly appears with *-anna* infinitives, whereas *zinni-* "to finish, to stop" mainly appears with *-wanzi* infinitives.

6) Is there any chronological evolution of the nominalised forms according to their use?

CTH

CTH 291/292 - Le leggi ittite
CTH 8 - Cronaca di Palazzo
CTH 24 - Il decreto antico-ittita di Pimpira
CTH 321 - Il mito di Illuyanka
CTH 324 - Il mito di Telipinu
CTH 342.1 e 2 - Asertu e il dio della Tempesta
CTH 344 - Il regno nel cielo
CTH 345 - Il canto di Ulikummi
CTH 727 - La luna che cadde dal cielo
CTH 373 - Orazione di Kantuzili per alleviare le sue sofferenze
CTH 376 - Preghiera di Muršili a causa della peste

CTH 378.2 - Preghiera di Muršili a causa della peste (II)
CTH 381 - Orazione da recitarsi in caso di emergenza
CTH 391.1 - Rituale di purificazione per invocare l'aiuto dei demoni protettori
CTH 404.1 e .2 - Rituale contro i dissensi familiari
CTH 406 - Rituale contro l'impotenza
CTH 410 - Rituale contro la peste
CTH 424 - Rituale per la costruzione di un nuovo palazzo
CTH 422 - Rituale prima della battaglia
CTH 427 - Il giuramento militare
CTH 434.1 – Rituale per contrastare la stregoneria
CTH 480 – Rituale per la purificazione di dei e uomo
CT 483 - Evocatio