1. The State of the Question

For many years, it was believed that the earliest known written language to have been used in ancient China was Oracle Bone Script, which dates back to the Shang dynasty (1600-1046 BCE). However, recent discoveries have revealed that there were earlier forms of writing in China, dating back to at least the 12th century BCE.

2. The Problem of Luvian Influence on Hittite

The influence of Luvian on Hittite has been a subject of much debate in the field of comparative linguistics. Some scholars have argued that there was a direct influence from Luvian on Hittite, while others have suggested that the similarities between the two languages are due to contacts between speakers of the two languages.

3. Sprachkontakt und Sprachwandel

The study of language contact and language change is a key area of research in linguistics. It involves the examination of how languages evolve in response to contact with other languages, and how this contact can lead to the development of new linguistic features.

4. The Influence of Hittite on Luvian

Recent studies have suggested that the influence of Hittite on Luvian was stronger than previously thought. This has led to a reevaluation of the role of Hittite in the development of the Luwian language.

5. The Role of Contact in Language Change

Contact between languages can lead to a variety of linguistic changes, including the adoption of vocabulary and grammatical structures. These changes can be studied using the methods of contact induced language change.

6. Conclusion

In conclusion, the study of language contact and language change is a complex and fascinating area of research. As our understanding of language contact continues to grow, we will be able to better understand the role that contact has played in the development of human language.
twaraiy(1) - of the Sun-god (NI); t'yf (verb); p'k'ta; k'intsan - 'misery' & p'k'ontar - 'miseryness'; t'shâlhi - 'make ready'; t'bałkantâsh - 'position of crown-prince'; t'gavartari - 'command'; t'kumâlu - 'intercede'; t'shâlhi - 'make ready'; t'kâp 'spat; t'lehsâl - 'land-share'; t'hânu - 'rock-face'; t'varwâl - 'seed; progeny'; t'mantałi - 'belittle' (or sim.); t'ziyar - 'hinder; dawatha' henceforth, in the future.

Suppitati: t'shâlhi; t'kâp - 'advice'; t'hânu - 'recommend'; t'p'k'ontar - 'rebellious'; t'kâp - 'obstruct'; t'katlâsh - 'be non-existent'; t'kâp - 'be in charge of ingenious; rule' (noun); t'kâp - 'in the position of ruling'; t'p'k'ontar - 'direct'; t'shâlhi - 'make ready'; t'kâp - 'delict'; t'mantałi - 'insult; slander'; t'ziyar - 'hinder; dawatha' henceforth, in the future.

Other Assured Neo-Hitite (Letters & Oracles): t'nuwati: 'equal'; arpa - 'turning; confusion'; orpa - 'become difficult'; arpa - 'command'; arpa - 'steep'; t'kâp - 'be in charge of ingenious; rule' (noun); t'mantałi - 'insult; slander'; t'ziyar - 'hinder; dawatha' henceforth, in the future.

Historical: t'kâp - 'obstruct';

Inventories (not complete!): t'leha; t'mantałi - 'honey comb'; p'k'ontar - 'spat; noski; p'k'ontar - 'spat; p'k'ontar - 'spat; t'shâlhi - 'land-share';

Catalogues: t'leha; t'mantałi - 'honey comb';

Cedlatal Texts: t'kâp - 'advice'; t'mantałi - 'insult; slander';

Instructions: t'ziyar - 'hinder; dawatha' henceforth, in the future.

Letters: t'kâp - 'advice';

t'mantałi - 'equal'; arpa - 'turning; confusion'; orpa - 'become difficult'; orpa - 'command'; arpa - 'steep'; t'kâp - 'be in charge of ingenious; rule' (noun); t'mantałi - 'insult; slander'; t'ziyar - 'hinder; dawatha' henceforth, in the future.
3. Literary influence on Hittite grammatical features

Scharff has attached a number of features in Hittite derivation and inflection to the later developments of Hittite. He notes that the first group of these features is also not found in any other language before 19th century. This is in line with the fact that Hittite is an element of high culture, and its use was reserved for scholars. These features were not found in any other language before 18th century.

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4. Implications for the Sociopolitical Relationship of Hittites and Luwians

What can the effects of Luwian influence on Hittite just described tell us about the respective spheres of influence of these two barbarian peoples? When Hittite kings are assumed to have discussed with their Luwian subjects, the possibility of a model of Hittite society is not a complete fabrication. We cannot exclude that there was a later post-Segurian model that served as the model for Hittite Luwian influence on Hittite society.

14 The case of Luwian influence on Hittite society is often cited as an example of how religious and cultural motifs can spread through trade and contact. This case highlights the complexity of the relationship between different cultures and the influence they can have on each other.

15 The potential for Luwian influence on Hittite society is significant, as it suggests a degree of cultural exchange that is often overlooked in studies of ancient Near Eastern history.

16 This is not the place to delve into the details of the Luwian-Hittite relationship, but it is clear that there was a significant degree of contact and exchange between the two cultures.
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dammel pédan `uncultivated land' at KBd 5.4 i 11 (see Hoffner 1997: 172); *hoppalattaz* `wounds' for older *hinzeit* (ibid. 1.22), and *kuralattaz* `becomes crippled' (ibid. 2.20).

I must insist, however, that examples like those just cited in no way prove the claim that Hitite as we have it was merely a written *Kanzleisprache* while Luvian was the spoken language (Rosenkrantz 1938: 382 et al.). Changes from Old Hitite to Neo-Hitite argue rather that the language was being spoken (by someone), as per Kamenshuber (1959: 9). There is also limited evidence for "kololoquialisms" within Hitite: in the Middle Hitite Instructions for the Royal Bodyguard (IBoT 1.36 iii 54), a lower official reports to a superior *haluitas* "it has been wrapped up," but the official says to the king *tarsipua* "it has been completed" (see Melchert, JNES 55:135). The private scribal correspondence appended to the official letters in Maqat also is entirely in Hitite.

The assimilated Loanwords and creation of hybrid forms in Old Hitite (3.1-3.3 above) suggest that Luvian influence was limited at that period (at least on the language of the state bureaucracy). For the creation of such hybrid forms under conditions of cultural linguistic influence compare the German derivational suffix *-ieren* reanalyzed from the French infinitive ending *-er* (see Rosemeyer 1943: 105f and Ökman et al. 1953: 119f). The appearance of words with Luvian inflection and the effects of *-mutation* on Hitite inflection, which begin in Middle Hitite and increase dramatically in Neo-Hitite, do point to a qualitatively different and perhaps more direct form of influence. It is far from clear, however, whether this change reflects a sharp break (due to some dramatic change in ruling hierarchy or more general social conditions) or is part of a continuum. In view of our vast ignorance of the sociolinguistic situation in the society as a whole, I forgo here any attempt at characterizing this influence more precisely in terms of language-continuity typologies.

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17 A. Labovski reminds me that significant grammatical changes can occur in purely written languages and that phonological changes are better evidence for a spoken language. Phonological changes from OH to NH are few, but they do exist, most notably involving the vowels æ and i. In addition to that in late NH of æ > I cited above there is also that of e > e in words like *3bo > e:to: *do, make* (see Melchert 1984: 153f); see also Rieken 1996: 294f.).

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References


