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Luvian /täna/- 'sancified, inviolable'

In the Hieroglyphic Luvian text of the Emirgazi alters we find the following provision (§§ 24–26 after the text of Hawkins, 1995: 88):
REL+si-ja-pa-mu/i  a REL+si-ja-pa-mu/i  i NEG-mu/i  i wa/i-tu-ti/-' (DEUS)SOL
SOL+RA/- (DEUS)TONTITRUS.CAELUM ...
REX.*9392-zi/a
*503-zi/a INFRA tana/-zi/a-tu/nu-tu/But whatever king damages these stelae, or does not make them TANA, let the Sun-goddess of
Arima, the storm-god of Heaven (plus further deities) TARZANU
down his royal.-'

Although the precise meaning of the verb /tarzana/- remains
unknown, the general sense of the passage is reasonably clear. King Tut-
halilya is asking the gods to punish any later king who dares to harm
the stelae he has dedicated as part of a cult complex. The eventual
ity of such a crime is expressed with a disjunctive generalizing relative
clause employing "argument plus negated counter-argument," a well-
known Indo-European stylistic figure (see Watkins, 1994: 29 & 44, fol-
lowing Humbach, 1995). I read the verb of § 24 in the order sa-la-
ti/(a) against Hawkins, following Starke (1990: 276f.), who convinc-
ingly compares the stem /sakalta/-'damage, harm' with the base of
Luvian ladaslamman- 'destruction' (or sim.). The verbal stem is deno-
mative to an old unattested participle *sakkant- 'cut' < PIE *sak-
(for other derivatives see Starke, 1990: 515ff.), with a substitution of l
for s before dental stop seen elsewhere in Luvian and Hititite (Melt-
chert, 1994: 171). The meaning of /sakalta/- may well be more specif-
ic than 'harm, damage' ('cut pieces out of' or the like), but this cannot be
given.

Since the stelae already exist, the sense of /a(ya)-/ 'make' in this
context can hardly be 'construct'. We should assume rather a usage
with a double accusative in the meaning 'treat X Y' or 'bring X in-
to the condition Y', as attested in KARATEPE III: wa/i-su/u
(DEUS)TONTITRUS-4 [w-su]-sa [A-tana]-wa/i-su/URBS) 'FE-
MINA'-na-ti-4 na-thi-ka i-zi-i-ta 'The Storm-god made me mother
and father to Adana.' One may compare the similar figure in Hititite in
the Anitta text: [7] = [7] annun astul irti 'He made them (= treated

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Lycian *aṭatu* = Lydian τάτοις 'soure object', as shown by Eichner, 1983: 60 ff. In the absence of counter-evidence I therefore tentatively derive Luvian τάτας-/'sanctified, inviolable' from *dḥ·(e)·hā- ·no-*, directly cognate with the Italic reflexes. Further evidence for the outcome of *d-no- in Luvian is sorely needed.

Luvian τάτας- furnishes additional welcome evidence for the PIE root *dḥ·eh-, in Anatolian. However, its presence raises the question of its range of meaning versus the family of 'Luvian kamma(ya)-'pure', HLVavian ku·ma·ya-la- 'sacrificial animal'; Lydian kama(ya)-'priest', kame(ye)-'sacred' and 'sacred victim', and kame(ya)-'co sacrifice', and Palaic al·kama(ma)wa- 'sacralized meats' (i.e. 'mouth-pure'), just as per Watkins (1987: 399 f.), following Szemerényi.

The answer has already been given by several scholars: kamma- and its derivatives are the functional equivalents of Hititite lep(a)-'pure, sacred, taboo' and Latin sacer. For the meaning and derivation of lappi-see Watkins (1975). The same double-edged sense 'sacred' to gods but 'taboo' for humans – was expressly attributed by the Palae by Wat
skins (1987: 399 f.) and to the Luv-Lycian terms by Poetto (1989: 193, with refs.). With its contrast of kamma(ya)-'sacred, taboo' versus τά
ta- 'sacrament, inviolable', Luvian appears to make a distinction for which there is no direct analogue in Hititite.

References


1) The attested meaning of ku·ma·ya-la- is due simply to the common use of animals as sacrificial offerings. Compare Lydian kame(ye)-, both 'sacred, sacred' as an adjective and 'sacrifice' as a noun. The substantivized use may or may not be a calque on Greek ἱερός 'sacred sheep', as suggested by Otto (1981: 114 f.), but the latter furnishes another example of this trivial semantic development. I cannot therefore follow Poetto (1989: 194 f.) who argues that Hititite lep(a)-'animal' (in general) is a parallel derivative of Lappi- 'pure'. There is not a shred of evidence that lep(a)- has any associations with the sacred or the cult, and his claim that only wild animals are viewed as belonging to 'the sacred' is patently contradic
ted by Hititite ritual practice. For the correct derivation of lep(a)- from a base seen in Latin supplicare 'implore' see Watkins (1975).


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en (SBLF 3). Wiesbaden: Harrassowitz.


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