

Altorientalische Forschungen	22	1995	2	348–351
------------------------------	----	------	---	---------

TERUMASA OSHIRO

Notes on the Present Tense in Hieroglyphic Luwian

Present tense is generally understood as expressing the event or situation of the present moment, habitual activity and universal truths valid at all times. However, there are usages of present verbal forms in contexts where a preterite form should be called for in Hieroglyphic Luwian. The present tense may here represent the historical present which describes the past event as taking place before the eyes of the hearer, but the examples attested in this language, though there are few at present, are difficult to understand from this point of view. On the basis of contextual analysis, thus, we intend to elucidate these present-tense sentences occurring in contexts with past tense.¹

The remarks which follow are intended as a contribution to a better understanding of some Hieroglyphic Luwian inscriptions.

(1) AKSARAY 4–5:

- (i) *ṣa-ti-pa-wa/i-ta* URBS-*ni* MAGNUS+ *RA/I*-REX-*ṣi* REX-*ti-ṣi*
OMNIS-*MĪ-ṣi* INFRA-*tá-ta* OCULUS(-)*ṣá-ni-ta*
- (ii) REL-*sà-ha-wa/i-mu-u* *ṣa* LOCUS-*[ti]-ṣa* *pī-ia-i*
- (iii) (DEUS)TONITRUS-*hú-ṣa-sá-[pa]-wa/i-na na* REL-*tí-X(?)* *pī-ia-ta*
- (iv) *wa/i-na á-mu* *kī-ia-kī-ia-ia* IUDEX-*ni* REX-*ti* *p[i-ia-ta]*

The sentences cited above are translated by Kalaç as follows:²

- (i) „In dieser Stadt aber alle großen (und kleinen) Könige-ten.
- (ii) Wer immer aber mir diesen Ort gibt,

¹ Furthermore, we can point out other contexts with disagreement of tenses, but in this paper we do not exemplify what we cannot analyse with sufficient exactness. – In this paper I transliterate Hieroglyphic Luwian signs according to the system of J. D. Hawkins – A. Morpurgo Davies – G. Neumann, Hittite Hieroglyphs and Luwian: New Evidence for the Connection, Göttingen 1974, 143–197. The word division signs (see E. Laroche, Les hiéroglyphes hittites I, Paris 1960, no. 386) are not marked here, since they do not affect this study.

I would like to thank Prof. Dr. Folke Josephson (Gothenburg University) for very valuable comments and suggestions during my visit in Gothenburg in the summer of 1994.

² See M. Kalaç, Ein Stelenbruchstück mit Luwischen Hieroglyphen in Aksaray bei Niğde, KZ 92 [1978] 117–125.

- (iii) dann gab ihn die Gottheit T. niemandem,
- (iv) sondern mir, dem K., dem gerechten König, gab er ihn.“

Hawkins translates the passage (i) in the following way:³

- (i) “all great-kings and kings admired this city.”

This context clearly shows past events, but the verb *piyai* “he gives” in the clause (ii) is the third person singular present and it shows lack of agreement of tenses. In view of agreement of tenses, we should expect the third person singular preterite *piyata* “he gave”. It seems that the clause (ii) is a relative clause with the relative pronoun REL-(i)s “who(ever)”. This relative recurs as REL-ti-X(?) “someone” in the following sentence (iii). And thus this clause does not mention that somebody really gave the land to the author, but we can expect the meaning: “whoever would give this land to me”. However, we cannot understand these passages except from the viewpoint of contextual analysis. This context emphatically indicates that the god Tarhunza gave the land “to me”, not to anybody, and thus the relative pronoun of the nominative case “who(ever)” in this passage is obscure. I would rather state that the sentence (ii) cited above is an interrogative sentence with the meaning of “who gives this land to me?”. It is then followed by the statement that it is the god Tarhunza that has actually done this. The present tense expresses something of a more general nature. Thus my tentative translation is as follows:

- i) “All great-kings and kings admired this city.
- ii) Who (is it that) gives this land to me?
- iii) The god Tarhunza did not give it to anybody,
- iv) he gave it to me, Kiyakiya, the ruler.”

(2) KARATEPE XXIII–XXVI:

- (i) REL-*pa-wá/i-ta* LOCUS-*ta₄-ta-za-’ á-pa-ta-za*
(CASTRUM)*ba+ra/i-ní-sa à-ta* AEDIFICARE × *MI-ha*
 - (ii) *á-TANA-wa/i-sa-wa/i(URBS)* REL-*ti* BONUS(-)*wa/i+ra/i-ia-ma-la*
SOLIUM-*MI-i*
 - (iii) *274-*ta-li-ha-há-wa/i* “CASTRUM”-*sà* PUGNUS-*lá/i-mi-à-tà-ia*
 (“OCCIDENS”) *i-pa-mi* “VERSUS”-*na*
 - (iv) NEG₂-*wa/i* REL-*ia* (*274)*ba-ta-la-i-ta* FRONS-*li-zi* REX-*ti-zi*
- (i) “I built fortresses in those places
 - (ii) so that Adanawa may dwell peacefully.
 - (iii) And I smote strong fortresses towards the west,
 - (iv) which former kings had not smitten.”

This context also indicates a past event, but the verb SOLIUM-*MI-i* “he dwells” of the clause (ii) is the third person singular present. There is

³ J. D. Hawkins, The Logogram “LITUUS” and the Verbs “to see” in Hieroglyphic Luwian, *Kadmos* 19 [1980] 139f.: “look at from below” = “admire”.

a tense-disagreement between present and past also in this passage. The clause (ii) is a final clause introduced by the subordinate conjunction REL-*ti* “as, so that” and does not imply a description of a past event.⁴ Therefore, we can expect the meaning “so that Adanawa might dwell peacefully”. The Phoenician part of this bilingual inscription is *l-šbntm dnnym b-nḥt lbnm* “for the DNNYM to dwell in the peace of their heart”. The word corresponding to the Hieroglyphic word SOLIUM-*MI-i* is the infinitive *l-šbntm* “to dwell in them”.⁵

(3) KARATEPE XXXIII-XXXV:

- (i) *á-pa-ta-za-pa-wa/i-ta* LOCUS-*ta₄-ta-za-ha-pa-wa/i* REL-*ia*
REL₂-*sà-ta rú-wa/i-na á-sa-ta*
- (ii) CAPUT-*ti-sa-wa/i+ra/i* REL-*i-ta-na* REL₂-*sà-i-ia* “VIA”-*wa/i-na*
 (“PES₂”) *i-u-na*
- (iii) REL-*pa-wa/i à-mi-ia-za* (“DIES”) *há-li-ia-za* FEMINA-*ti-zi-há*
 (“FUSUS”) *si-tara/i-ti* PES₂.PES₂-*tà*

- (i) “In those places which were formerly feared,
- (ii) where a man fears to walk the road,
- (iii) in my days even woman walked with spindles.”

This context also indicates past events, but the verb REL₂-*sà-i-ia* “he fears” in (ii) is in the third person singular present.⁶ The clause (ii) is also a subordinate one with a subordinate relative adverb REL-*itan* “where” and is possibly an inserted sentence between (i) and (iii).⁷ It expresses the general character of that road, which is such that any man would fear to walk it. Therefore, this clause does not indicate a real action of the past. We may expect the meaning of “where a man feared (or “used to fear”) to walk the road”, and this sentence is considered as generally expressing the truth that any person will be fearful. The corresponding Phoenician expression in this bilingual inscription is *ysṭ’*, which is the imperfective form used for repetition or habitual action.

⁴ See T. Oshiro, The Relative Conjunctions in Hieroglyphic Luwian, *JIES* 16 [1988] 9–21; M. Marazzi, *Il Geroglifico Anatolico. Problemi di Analisi e Prospettive di Ricerca*, Roma 1990, 70f.

⁵ See J. D. Hawkins and A. Morpurgo Davies, On the Problems of Karatepe: the Hieroglyphic Text, *AnSt* 28 [1978] 108.

⁶ Ibid. 111f.: “We have normally taken them as presents, but here the context calls for a past”. For the same example they also point out the verb *ta-ia* in Karatepe XLVIII, but *ta-ia* in XLVIII is not clear because the preposing sentences XLII–XLVII are deleted:

XLII – – XLVII: (deleted)

XLVIII: *wa/i-na i-zi-sa-tu-na ta-ia* (“AQUA”) *há-wa/i-sá* OMNIS-*MI-i-sá* “and every libation begins (or began) to honour him”

⁷ For the word REL(-*i*)-*ta(-na)*, see P. Meriggi, *Hieroglyphisch-Hethitisches Glossar*, Wiesbaden 1962, 162 and J. Tischler, *Hethitisches Etymologisches Glossar*, Innsbruck 1977–, 698f.

(4) BOHÇA 3–4:

- (i) *á-mi-zi-pa-wa/i tá-ti-zi-i AVUS-ha-zi-ha REL-zi sa-ta*
- (ii) *REL-pa-wa/i (DEUS)TONITRUS-hu-za-sa NEG₂ REL-ha-na
wa/i+ra/i-ia-ia*
- (iii) *á-mu-wa/i REL+RA/I wa/i+ra/i-ia-ia*
- (iv) *wa/i-mu “TERRA”-REL+ra/i-zi SUPER+RA/I “CAPERE”-lá/i/u-na
pi-pa-sa-ia*
- (v) *á-mi-zi-ha<-wa/i> tá-ti-zi AVUS-ha-zi-ha-’ REL-i “EQUUS”-sà
sà-ta la-u-na REL “PES₂, PES₂”(-)tà-ta*
- (vi) *REL-pa-wa/i (DEUS)CERVUS₂-ti-ia-[sá] NEG₂-’ REL-ha-na
wa/i+[ra/i]-ia-ta*
- (vii) *á-mu-wa/i REL+RA/I wa/i+ra/i-ia-ia*

- (i) “(Those) who were my fathers and grandfathers,
- (ii) the god Tarhunza does not help (them) at all,
- (iii) as he helps me,
- (iv) he grants to me to take the territories.
- (v) And when my fathers and grandfathers came to take (such) horse(s)
as (there) were,
- (vi) the god Runtiya did not help (them) at all,
- (vii) as he helps me.”

This example shows a peculiar disagreement of tenses unlike the examples (1), (2) and (3) already cited above. In comparison with the clause (vi), the present form *wa/i+ra/i-ia-ia* “he helps” of the clause (ii) may be an irregular form which must be the preterite form **wa/i+ra/i-ia-ta*, but we can clearly understand this usage on the basis of contextual analysis.⁸

The clause (v) indicates a one time action of taking horses by the author’s fathers and grandfathers, and the sentence is introduced by the subordinate conjunction *REL-i* “when”. By the past tense it is stated that at that time the god Runtiya really did not help them, and therefore in (vi) the past tense is obligatory because of the intimate connection with the one time action of (v). On the other hand, the action by the god Tarhunza in (i) – (iii) does not denote such a one time action. The clause (ii) surely indicates an assertive statement implying that the god Tarhunza did not help them at any time, and at the same time this sentence is in contrast with the following “as he helps me”, and also stresses that nobody but the author himself gets the help of Tarhunza. Therefore it would be natural for this clause to contain a present form.

⁸ A. Morpurgo Davies–J. D. Hawkins, *The hieroglyphic inscription of Bohça*, *Studia Mediterranea* Piero Meriggi Dicata, Pavia 1979, 399: “the use of *wa/i+ra/i-ia-ia* is anomalous”.