

**HMAYAKYAN HASMIK, GRIGOR KAPANTSYAN AND THE HITTITE STUDIES,
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Grigor Kapantsyan has a unique place among the prominent Armenologists of the 20th century. Several works¹ authored by him have not lost their significance till today and are subject to further studies. Among his works of special value are those devoted to the Hittite-Armenian linguistic interrelations. His works in Armenology were preceded by N. Martirosyan's studies devoted to Hittite-Armenian lexical correspondences².

The study, analysis and valuing of Grigor Kapantsyan's works, relating to the Hittite-Armenian historical and cultural correspondences are extremely important, as these issues remain problematic together with other unequivocal questions. Such are the localization of the Indo-European homeland, definition of the period when the Hittites penetrated into Asia Minor, time frames of the ethnogenesis of the Armenian people, direct or indirect character and chronology of Hittite-Armenian linguistic and cultural interrelations, acceptance or denial of some common features of the Armenian language with the Hittite-Luwian languages, identification of the Armenian endonym "hay" with the name of the political unit Hayasa, localization of Hayasa and other issues, straightly related to the ethnogenesis of the Armenian people.

In the mentioned field of paramount value are the fundamental works by G. Jahukyan who thoroughly examined the Hittite-Armenian parallels that circulated in science before him, clarified, classified and discussed the collected materials from the point of view of comparative linguistics³. In this field should be mentioned also the studies of N. Mkrtchyan and A. Kosyan who enriched the data on Hittite-Armenian parallels⁴. A number of foreign Armenologists have studied this issue as well, and they revealed new remarkable Hittite-Armenian lexical correspondences. Specifically, J. Greppin's works should be mentioned: they are distinguished also by an unpreconceived approach to the controversial issue of Hittite-Armenian interrelations,

¹ Kapantsyan Gr., General linguistics, vol. I, Yerevan, 1939 (in Arm.); Kapantsyan G., Hittite deities among Armenians, Yerevan, 1940 (in Russian); Kapantsyan Gr. The cult of Ara the Handsome, Yerevan, 1944 (in Russian); Kapantsyan G., Hayasa - the Cradle of Armenians. Ethnogenesis of Armenians and their early history, Yerevan, 1948 (in Russian); Kapantsyan Gr., Towards the origins of the Georgian ethnonym Kharthveli, Historical-linguistic studies, vol. II, Yerevan, 1975, p. 45-52 (in Russian); Kapantsyan Gr., Historical-linguistic studies (henceforth HLS): Towards the early history of Armenians. Ancient Asia Minor, vol. I, Yerevan, 1957 (in Russian); Kapantsyan Gr., Common elements between Hittite and Armenian, HLS, vol. I, Yerevan, 1957, p. 331-408 (in Russian); Kapantsyan G., Anatolian (Asiatic) deities among Armenians, in HLS, vol. I, Yerevan, 1957, p. 267-327 (in Russian); Kapantsyan G., History of Armenian language: ancient period, Yerevan, 1961 (in Arm.); Kapantsyan Gr., HLS, vol. II, Yerevan, 1975 (in Russian); Kapantsyan Gr., About one Hittite myth concerning Grus and the spring deity, HLS, vol. II, Yerevan, 1975, p. 174-190 (in Russian).

² Martirosyan N., Relation of Armenian to Hittite, *Handes Amsoreh*, 1924, n. 9-10, p. 453-459 (in Arm.); Studies in the names of Asia Minor, PBH, 1961/3-4, p. 82-107 (in Arm.); A benefit to Hittite and Armenian lexics, *Patmabanasirakan handes*, 1972/2, p. 163-186 (in Arm.).

³ Jahukyan G., Genetic correspondences of Armenian and Hittite-Luwian lexics, *Patmabanasirakan handes*, 1967/4, p. 57-74; Jahukyan G., Armenian ancient Indo-European languages, Yerevan, 1970 (in Arm.); Jahukyan G., History of Armenian language. Pre-literary period, Yerevan, 1987, p. 311-321 (in Arm.); On the contacts of Armenian and Hittite-Luwian languages, *World culture. Traditions and modernity*, Moscow, 1991 (in Russian).

⁴ Mkrtchyan N., Some Hittite-Armenian lexical correspondences, *Patmabanasirakan handes*, 1969/1, p. 238-246 (in Arm.); Hittite-Armenian correspondences, *Lraber Hasarakakan Gitutyunneri*, 1970/7, p. 59-60 (in Arm.); Kossian A., An Anatolian-Armenian Parallel, *Annual of Armenian Linguistics*, vol. 15, 1994, pp. 63-65; A Note on Anatolian-Armenian Linguistic Contacts, *Annual of Armenian Linguistics*, vol. 19, 1998, p. 41-42.

which is crucial for this problem⁵. The studies of Schultheiss, Puhvel and others are of great significance as well⁶.

In the field of the study of Hittite-Armenian linguistic interrelations the works by Hasmik Hmayakyan, senior researcher of the Institute of Oriental Studies of NAS RA, have their unique place as well⁷, especially her monograph “Grigor Kapantsyan and the Hittite Studies”.

The topic “Grigor Kapantsyan and the Hittite Studies” is being introduced in the scientific circulation for the first time and this is its novelty. Some aspects of Grigor Kapantsyan’s studies (history, linguistics and mythology) reviewed in this monograph as well as some of his suggestions have been introduced by various researchers in their papers, depending on to what extent these suggestions concerned their subject of studies and opinions expressed. However, this is the first time that such a holistic, generalizing approach simultaneously with a number of queries shaped by the author regarding these aspects, discussed and valued in the context of the achievement of the modern science, is being applied.

The book consists of three chapters, conclusion, bibliography and the Annex.

The Introduction justifies the choice of the topic of the book, defines the targets and tasks of the study, explains the scientific novelty, underlines the methodological base and the practical significance of the work as well as gives a brief review of the used sources and literature.

Chapter I (“The Hayasaean Hypotheses of the Ethnogenesis of the Armenian People”) consists of four paragraphs. The first paragraph “Hayasa-Azzi” briefly touches

⁵ Greppin J., One Hittite-Armenian correspondence, *Patmabanasirakan handes*, 1972/3, p. 221-222 (in Arm.); A Note on Hittite TĀRLĀ, *Revue Hittite et asianique*, tome XXXIII, 1975, pp. 55-57; Luwian Elements in Armenian, *Drevnij Vostok*, N. III, 1978, Yerevan, p. 115-126; The Anatolian Substrata in Armenian - An Interim Report, *Annual of Armenian Linguistics*, 1982, vol. 3, pp. 65-72; A Note on Armenian zurna, *Folia Orientalia*, 1990, Tome XXVII, p. 185-198; Idem, Book review, Jaan Puhvel, *Hittite Etymological Dictionary*, vol. 3, Words beginning with H, Berlin, 1991, *Annual of Armenian Linguistics*, vol. 13, 1992, p. 85-90; Kurilowicz J., Hittite h and further extensions on to Armenian, *Analecta Indoeuropea Cracoviensia*, Vol. II: Kurlowicz Memorial Volume, Part. 1, Cracov, 1995, p. 313-315.

⁶ Schultheiss T., *Hettitisch und Armenisch*, *Kühne Zeitschrift für Vergleichende Sprachforschung*, 1961, 77, pp. 77-220; Puhvel J., Reed and Arrow in Anatolia and beyond, *Armenian Journal of Near Eastern Studies*, vol.II, 2007, p. 85-87. Van Windekens A.J., *Quelques confrontations lexicales arméno-hittites*, *Annual of Armenian Linguistics*, vol. 1, 1980, p. 39-43.

⁷ Hmayakyan H., Some Hayasaean toponymic suffixes in the cuneiform place-names of the Armenian Highland, Middle East, 2002, p.3-9 (in Arm.); The goddess Hebat in Armenian and Greek pantheons, *MMAEZH*, 2003, n. XXII, p.210-216 (in Arm.); Hayasaean ^oU.GUR and Ara the Handsome, *MMAEZH*, 2004, n.XXIII, p. 381-394 (in Arm.); Inheritance of spiritual traditions (From the cult of fertility to christianity), XXI century, 2005, n. 2(8), p.165-175 (in Arm.); Hittite marnuwa, *MMAEZH*, 2007, n. XXVI, p. 45-51 (in Arm.); The worship of the Sun in the Van lake region, Middle East, 2008, n. 5, p. 93-98 (in Arm.); Hittite-Armenian linguistic interrelations, Middle East, 2009, n. 6, p. 307-313 (in Arm.); Reflexions of the name and character of Hurrian goddess ^oŠa(w)uš(k)a in Armenian epic and linguistic materials, *MMAEZH*, 2011, n.XXVIII, p. 239-252 (in Arm.); The Hittite god Hasamili, *Ancient Orient*, 1(6), Yerevan, 2014, p. 57-65 (in Arm.); On some common features between Greek Artemis and Armenian Astxik, Middle East, 2012, n. VIII, p.88-101 (in Arm.); On some common features between Hittite and Armenian religious beliefs concerning the cult of the Sun, International conference. Abstracts of papers dedicated to the 125th birthday of Hovsep Orbeli, Yerevan, 2012, p.54-57 (in Arm.); The merit of Nshan Martirosyan in the field of Hittite-Armenian interrelations, Historical-cultural heritage of the Armenian Highland. Materials of an International conference. June 24 – July 1, 2012, Yerevan – Stepanakert, Yerevan, 2012, p.32-33 (in Arm.); The toponym Turuberan in the context of the Hittite-Armenian interrelations, *Haykazuns. Myth and History*. International conference, Yerevan, 2013, p.80-82 (in Arm.) etc.

upon the Hittite cuneiform texts of the XV-XIII cc. BC, which mention the political formation of Hayasa-Azzi as well as the Assyrian sources of the XIII-XII cc. BC, containing important data about the political situation in the Armenian Highland. Here the author also makes a detailed presentation of Hayasa's localization by Kapantsyan and etymology of its toponyms, their analysis from the point of view of modern science. Special attention is paid to the discussion of Kapantsyan and other researchers' opinions on Hayasaean toponymic suffixes that allows the author to draw preliminary conclusions; according to her, the Hittite-Luwian linguistic elements prevail in the Hayasaean toponyms. In the second paragraph ("Etymology of Hayasaean Personal Names") the author makes a detailed review of five personal names that have reached us (Anniya, Hukkana, Karanni, Mariya, Mutti). In the third paragraph ("The Hayasaean Theonyms") the author discusses in detail Kapantsyan's views on the structure of Hayasaean pantheon and etymology of its theonyms. The fourth paragraph ("The Issue of the Ethnogenesis of the Armenian People") presents Kapantsyan's concept on the complex process of the ethnogenesis of the Armenian people, in which he assigns the main role to the political formation of Hayasa and the language of Hayasa. Trustworthiness of this hypothesis can be supported by the following facts: the name of Hayasa clearly corresponds to the ethnonym "hay", Hayasa is located on the Armenian Highland (in Upper Armenia, Turuberan and adjacent territories according to the recently suggested view). Another serious argument will appear in case of this localization: the ancient cult centers of the pagan deities of Armenians are also located in the above-mentioned region that suggests a definite spiritual and cultural heritage between the Armenian and the Hayasaean pantheons.

Chapter II of the book ("The Hittite-Armenian Ritual-Mythological Interrelations") consists of three paragraphs. The first paragraph named "The Peculiarities of the Hittite and the Armenian Mythologies" briefly presents peculiar features of the Hittite and Armenian pantheons and mythologies as well as common elements in the two peoples' beliefs that trace back to the Indo-European unity and the author makes an attempt of typologizing the Hittite-Armenian ritual and mythological correspondences. In the second paragraph ("The Hittite-Armenian Ritual-Mythological Interrelations") the author addresses Kapantsyan's ideas found in his studies, that she has reviewed in the context of modern science, making a number of her own observations and putting forward relevant hypotheses. The third paragraph ("The Hattian-Hittite Myth of the Deity Telepinus") discusses Grigor Kapantsyan's article "Around a Hittite Myth related to Crane and the Spring Deity".

Chapter III ("The Hittite-Armenian Linguistic Interrelations") consists of two paragraphs. The first paragraph ("The Issue of the Hittite-Armenian Linguistic Interrelations") makes a detailed presentation of Kapantsyan's views on a number of linguistic problems, especially relating to the Armenian and Hittite languages, which he considers to be "Asiatic". At the same time falsity of the "Asiatic theory" as well as Kapantsyan's view on 'mixed languages' are shown, proved by the modern linguistics.

The author brings to the attention the greatest merit of the scholar - raising the issue of the Hittite-Armenian linguistic correspondences, his studies and observations related to the fields concerned, many of which continue to be discussed in the scientific studies of Armenian and foreign authors, finding its place in etymological dictionaries of the Hittite language. In the next paragraph ("The Hittite-Armenian Lexical Parallels") the author for the first time gives a complete and integral list of the Hittite-Armenian lexical correspondences in Kapantsyan's works with references. Each correspondence is presented in the form of a dictionary entry with views of other authors regarding the given correspondences. For the first time a breakdown of the Hittite borrowed lexical stratum in the Armenian language based on semantic groups has been done, which enables us to do preliminary suggestions.

This remarkable and important work definitely adds to the good traditions of Armenian Hittitology which was established in the Soviet period and still continues by the scholars of the Department of Ancient Orient of the Institute of Oriental Studies of NAS RA.

Robert Ghazaryan
Institute of Oriental Studies of NAS RA