

C O M M E N T A R I E S

Language is a Bridge

Lalaš-wa armizzi

Nana Khazaradze, Nana Bakhsoliani

The great success of the Georgian Hittitological school in 20-21 centuries is mainly owing to studies made by Doctor of Historical Sciences, professor Irine Tatishvili.

In the last century, Georgian and foreign experts noticed the meticulous Hittitological research of Irine Tatishvili after her scientific articles on the subject of Hittite Building Rituals were published in Georgian and other languages and presented at international scientific forums: The Hittite Temple Building Rituals ((KBo IV 1) Matsne (Reports): History, Archeology, Ethnography and Art Series, I, 1983, 123-133); The Hittite Ritual of Making Hearth ((KUB XXIX 1 II 37-IV 29), Archeological Researches, Tbilisi, 1986, 133-146); The Structure and Function of Hittite-Hittite Building Rituals (USSR Scientific-Methodological Conference: Old-East Culture and Issues of Teaching at the Faculty of History, Daugavpils, 1985, 5-59); The New Hittite Temple Building Ritual ((KBo XV 24), Archeological Researches, Tbilisi, 1986, 133-146); Personnel of the Hittite-Hittite Building Rituals (Historical and Source Researches, Tbilisi, 1989, 3-10. Later, the scholar continued to work in this field (Hittite Building Rituals, (Language and Culture 2, 2001, 137-140)).

Irine Tatishvili has also contributed to other complex aspects of the Hittite Religion research. In this concern, first of all her monographic work “Hittite Religion” is to be mentioned (Tbilisi, 2001, 204 pp., edit. L. Gordeziani, program Logos), and of course, numerous works in the same field published in Georgia as well as abroad. Among them are: Les divinités hatties dans le panthéon hittite, Caucasia 5 (Tbilisi, 2002, 109-112); Matters of Hittite cosmology, Language and Culture (3, 2002, 141-147); Quelques remarques sur la formation du panthéon Hittite, Bulletin of the AGIBAS I (Tbilisi, 2003, 18-19); Quelques réflexions sur l'évolution de la pensée religieuse chez les Hittites, Phasis, Greek and Roman Studies (7, 2004, 93-107); Sur un aspect de l'activité religieuse de Muwatalli II, Acts of the International Congress of Hittitology (Ankara, 2005, 715-720); Aietes – Son of Helios (For the Study of Hittite-Georgian Religious Parallels), Phasis, Greek and Roman Studies (10, 2007, 182-192); Hittite Elements in the Iberian State Cult of Armaz, ARMAĞAN (Istanbul, 267-274); Transformations of the

Relationship between Hittite Kings and Deities, IXth International Congress of Hittitology, Çorum (1-7 September, 2014), 2017, 133-140).

Of particular interest are those scholarly publications that reflect in relief the religious beliefs of the Hittite kings and are the result of complex textual studies. For example, Prayer and Hymn of Mursili II to the Sun Goddess (Language and Culture I, Tbilisi, 2000, 100-102-108); Prayer of Muwatalli to The God of Weather Pihassassi (Language and Culture I, Tbilisi, 2000, 100-102-108); Hattusili's Prayer (Collected Works in Honor of Mikheil Mamporia and German Simonidze, Tbilisi, 2005, 93-96); The Evil God of the King Hattusili III (Institute of History and Ethnology Works, VIII, Tbilisi, 2008, 32-39).

Quite naturally, discovering and analyzing the original written sources describing life of the Hittite Kings and Queens is a part of the scientists' wide field of interests (Some Remarks on a Passage of the Apology of Hattusili III, Y. Cohen, A. Gilan & J. L. Miller (eds.), *Pax Hethitica, Studies on the Hittites and their Neighbours in Honour of Itamar Singer*, Wiesbaden, 2010, 356-361).

Translations of Irine Tatishvili are essential for the reconstruction of the history of Hittite Religion, such as Anals of Mursili II (Chrestomathy of Old East People History, Tbilisi, 1990, 188-192); Story of The Queen of Kaneš and Her Childeren (Chrestomathy of Old East People History, Tbilisi, 1990, 176-177); Autobiography of Hattusili III (Chrestomathy of Old East People History, Tbilisi, 1990, 176-177); A Chant to Ishtar, (Orientalism 2, Tbilisi, 2013, 233-239).

Irine Tatishvili's lexicological researches are outstanding (e.g. Zur «halentu-Frage», *Heidelberger Studien zum Alten Orient 6 (XXXIX Rencontre Assyriologique Internationale: Assyrien im Wandel der Zeiten)*, Hrsg. v. H. Waetzoldt & H. Hauptmann, Heidelberg, 1997, 181-183). After having fulfilled an immense work with complete devotion during 2006-2014, she made even the greater contribution to Georgian science society, as she was the first in Georgia to publish Hittite-Georgian dictionary which contains sections of Sumerograms and Akkadograms as well.

If we did not have this first edition, then today we would not have a fundamental – Georgian-Hittite Dictionary (Tbilisi, 2017, 260 pg. editor L. Gordeziani, program Logos), which, if not two exceptions (Hoffner H. A., An English-Hittite Glossary, *Revue Hittite et Asiatique*, Paris, 25, fasc.80, 1967, 6-99; Ünal A., *Hittitiçe Türkçe, Türkçe Hittitiçe Büyük Sözlük*, Ankara, 2016), in fact, has no analogues in either Georgian or world scientific literature.

Creating Georgian-Hittite dictionary, the author took into account lexicological editions of well-known European and American scientists, such as J. Friedrich, A. Kammenhuber, H. Hoffner, H. Otten, J. Puhvel, H. Melchert, K. Riemschneider, Ch. Rüster, P. Neve, J. Tischler, J. Black, N. Postgate, etc.

Georgian-Hittite dictionary is organized in accordance with the alphabetical-semantic principles. Meaning of these principles is thoroughly explained in the preface of the dictionary (See p. 5).

Georgian-Hittite dictionary allows anyone interested to find words of anatomical, architectural, astronomical, botanical, juridical, medical, religious, technical, social semantic value as well as their grammatical forms (gender, case, voice, conjunction, verb, pre-verb, pronoun, noun, number), words borrowed from other languages (Hattic, Akkad, Babylonian, Hurrian, etc.)

To make above said more clear, and to demonstrate how perfectly they are presented, here are examples of some Hittite lexemes:

Time me \square ur (*n.*)

meyani-/ miyani-/ mēni-/ meyan(n)a-/ miyana- (*c.*) part of time, period

adannaš me \square ur mealtime

kuit imma kuit me \square ur at any time

^DUTU-aš uppuwaš me \square ur sunrise time

apedani me \square uni at that time

UL me \square ur/me \square uni not on time, at bad time

ištarna pai- dros gasvla time passed (*literally: something has gone far away*)

peda- (*II*) to spent time (certain period of it)

EDĀNU appopinted time

Time units:

gipessar (*n.*) (= AMMATU(*M*)) (=a *pproximately* 10 minutes); compare with units of length, area

lammār/lamn- (*n.*) (*small units of time: minute, second ?*)

wakšur (*n.*) (*Small units of time; compare with units of capacity*)

Physician ^{LU/MUNUS} A.ZU; compare with wizard, seer

^{LU}A.ZU SAG head doctor/ wizard

^{LU}A.ZU TUR assisting doctor

Apple (a tree, fetus) ^{GIŠ}šam(a)lu-(*n.*) (= ^{GIŠ}□AŠ□UR-lu; *Hat.*. šawaat, *waat)

šam(m)alliya-(*I*), šam(m)alešš (= *Hat.* wet, wit) to blossom (?), to turn sour (?) like an apple/an apple tree

^{GIŠ}□AŠ□UR.KUR.RA (= SUPURGILLU) mountain apple (=quince)

□atan ^{GIŠ}□AŠ□UR.KUR.RA dried mountain apple (= dried quince)

Hand ^(UZU)keššar-(*c.*)/keššara/i- (*c.*) (= ŠU; ^(UZU)QĀTUM)

kišraš galulupeš hand fingers

keššaraš pedan (/ŠU-aš AŠRA) handle of the wand (*literally: place of hand*)

kišarta ep- to hold one's hand (*as a sign of protection*)

keššaruš/ŠU^{LA} ara zanda ark- (I) to throw one's arms around (= to protect, to look after, to care for)

kiššeran pai- (II) to give a hand (*as a sign of friendship*)

parā šalik to point on something (with hand)

ŠU-aš waštul- unintentional crime (*literally: sin/guilt of hand*)

ZAG-az kiššaraz with right hand

In the preface to this magnificent edition, the author says: “Hittite used to say that “language is a bridge” (lalaš-wa armizzi) not only to other person but the deities as well. I would be happy if this dictionary will serve as one of the bridges to get to the legendary Hittite world, and let the voices of those people, who created such a great civilization reach us.”

We think, that all foregoing thoroughly presents the significance of the Georgian-Hittite dictionary by Mrs. Irine Tatishvili. It is not doubtable, that it opens new horizons not only for experts but for young people, who are interested in exploring the mysterious world of Old East. The fact of publishing lexicological work of highest standard in our country, currently experiencing political, economic, social, ethnocultural, demographical, climate cataclysms will be like a spark of hope for further development of our science.

Received May, 2018