

Semitic *gmr* For the possible root-root connection with Georgian "god" and "hero" stems

In the present article, we will review the possible relationship of the Semitic *gmr* root with the words presented in the Georgian languages: god and hero. In the work, the meanings of the words derived from *the gmr* root in Semitic languages and their respective contexts are given. One version of the possible etymology of the words is considered, taking into account the contextual, phonetic and semantic conditions.

We will state from the beginning that, in our opinion, "God" and "Hero" must come from the same root, because both of them refer to someone whose power is much greater than that of the common man. Naturally, the semantic disruption of this common base is the result of further processes.

Readers know that the issue of etymology of "God" and "Hero" is open in the Georgian language. It is this openness that made us dare to conduct a little research on the available material.

Let's follow in sequence and first of all consider what opinions exist in Georgian science regarding the etymology of "God".

Georgian

Sarjveladze - Feinrich's etymological dictionary is scarce. Here is presented the opposition of the base " **God-**" with the Greek " **pig-** "

and With lazure " **Ghormot** ". More specifically, the dictionary provides the following information:

God - (< * **ghart** - as a result of umlaut) root corresponds to Megrian **ghoront** -, Lazur **ghormo** - and Svanic **ghermet** / **gherbet** (< * **ghart** -; e is anaptyxic vowel). It is possible to borrow the word from Georgian.

For Megruli and Lazuri, the starting point is a common goal * **By God** -. **M - R > R - M** metathesis occurred in Megrul and Lazuri ; A vowel has developed in the first syllable, the timbre of which is determined by the vowel of the next syllable; As a result of the assimilation of **Mt > Nt** in Megruli. (Fährnich, Sarjveladze 2000: 512-3).

Rosen compared all Georgian language materials (Rosen 1845:33). Klimov restored * **ghermat** (ECKЯ, 202) and * **deep** - (Klimov 1998, 234) for the common Georgian language. N. Mar restored the form * **gharmat** (Mapp 1911, 110). H. According to Fährnich, this root can be connected to **the divinity / bat roots** ¹attested in Khata language (Fährnich 1998). It refers to the confirmed holiday in Pshav, Saghaurtoba, whose name must be based on the * **ghamort** (or **gharomt**) stems. He considers the word "for God" to be the origin of the forms: "God-, god-, bat- " (Fährnich 1998 Vgl. F/S/ S/ 396).

Klimov (Klimov 1998, 234), it is a common Georgian root. The Georgian form is characterized by metathesis. He agrees with N. To divide the stem of Mari as follows * **rpm -et-**. He considers the Persian origin of the root from " Ahuramazd " (Ormuzd) unconvincing (cf.

¹ al. According to Ochiauri's records, it is clear that the correct name of the holiday common in Pshav is " Sagmurtoba " and not " Sigmurtoba ". It was coming after the Ascension. Ferkhuli was held and heroic songs related to icons were sung. see Ochiauri al. Georgian folk holidays in the mountains of Eastern Georgia. Science. Tb. 1991 p. 26-28

Beiträge 28). Georgian Megrian bases are compared to Tsagareli (ME II, 34).

Even Topuria-Kaldan's Svan dictionary does not help us in clarifying the etymology (Topuria, Kaldan 2000: 1783-84): " Ghe^ˉrbet (-ish \ gherta^ˉ Sh, gherta^ˉ l) bz., ghermet (ghertem, gherta^ˉ l ZS., Ghertash, Ghertal lshkh.), gherbet (- a^ˉ l \ gherta^ˉ l) lnt. -- God" (cf. Chukhua 20)

Unfortunately, Bakar Gigineishvili's etymological dictionary is unfinished. Other material from the Georgian side is unknown to us.

As for the word **hero**, we have much less information on its etymology, and it can be said that the issue is still open here. Information about the hero is preserved in the Chaldan dictionary: in Svanur რგმრ (-ish, - a^ˉ p) Bk., гмир (- a^ˉ л lnt., -al lshkh.) -- hero. Gat. -- strong, strong. Ejgu^ˆ a^ˉ r Lasu^ˆ Gu^ˆ a^ˉ mi, ere sam gḡ mra^ˉ rd sga u^ˆ end gar ankhidkh (Bk. 257) -- it was so heavy that three strong (valiant men) could hardly bring it. Si chu khi hero (Lnt.) -- You are a hero (Tofuria, Kaldani 2000: 388).

Semitic

Now let us consider the issue of **gmr** stem-stem found in Semitic languages.

In Akkadian, the root *gmr* corresponds to the verb *gamāru* (*m*) and the derived forms *gamru*, *gamrūtu*, *gimirtu*, *gimrat*, *gimirti*, *gimratu*, *gimru*, ¹etc.

¹see *gamāru* (*m*) in the following dictionaries: CAD G(V) 24 etc ; CDA 88 etc.; Tatishvili 20; AHZ I 276; GOA 118 etc also forms of *gmr* CAD G(V) *gamru* - whole, complete, full, finished p. 37; *gamrūtu* - totality p. 39; *gimirtu*, *gimrat*, *gimirti* - totality, whole ; main force (of an army); *gimratu* - totality (*gi-im-ra-tum* = MIN = pu-u ḫ -ru (CT 18 21 Rm. 354:7)); *gimru* -1. totality, all ; 2 universe p. 75-77

gamāru (m) as a noun: "completeness, absolute completeness".
and *gamāru (m)* as a verb: "to do something"; "perfection"; "Bringing to the end - destruction" (CAD G(V) 24 etc).

Let's consider examples for visibility:

ša imitta u šumēla gam-rat - "He who (the deity Ishtar) reigns with his right and left (lit. surrounds (completely))" CT 25 15 ii 7 (SB list of gods)¹

RN... *ga-me-er kišād Puratti* - RN, "he who has fully extended his power to the bank(s) of the Euphrates" (RA 33 49:7 cf. *kišād Purattim ig-mu-ur-ma* Syria 32 8 iv (jahdunlim)).

ga-mir emūqī gašrāti - (in Shamash) the power of absolute/complete powers (IR 29 i 14 (Š amši-Adad V; cd. Craig ABRT 1 29:4 and also UR.MA H *ga-me-ir emūqī Gilg. VI 51*)²

ga-mir šulu ḥḥ ī - " (Marduk) fully (implementing) Shulukhus (cult rules)" (VAS 1 37:7).

kullat mātāti gu-um-mu-ra-ta (you) All-encompassing (?) (KAR 32:28 (SB rel.); ajû arku ša ana šamê ēlû aju Rapšu ša KI- tim u 2 -gam-me-ru - "Who is tall/long to reach the heavens, who is wide/wide to (completely) embrace/ wear the world ? (KAR 96 r. 34).

Gelb has such a form recorded in Old Akkadian *gamīrum* - "complete, perfect" (GOA 118 etc).

The word also expresses absoluteness - the whole world, the whole universe.

bēl gim-ri - (Enlil) lord of (the whole) world, (Hinke Kudurru i 2 (NB); *tupšar gim-ri* (Nabu) the writer of (the whole) world (BBSt.

¹ me.ri il 2.la.mu ki.a. ba.e.til : *tal - lak -tum* ša - qu -tum er- š e-tu 2 gam-rat - my lofty stride encompasses the earthe /nether world (ASKT p.128:61f.);

² nir gaba.til : *e- til ir -ta ga-mir* he is noble, proud (lit. full-chested) 4R 25 iii 46f. *ana ga-mir abāri umāšī umaššil* he made my strength like that of one who possesses full power (Bab. 7 pl. 12 r. 19 (Ludlul III));

No. 34:18 (SB); *la pāli ḥ šar gim-ri* - (He who) does not worship the king of the world (Winckler Sammlung 2 1:32 (Sar.));¹

And finally, *gamīrutu* - superior strength: eg. *ga-mi-ru-tam li -e-pu - uš* "perfectly/exceedingly (with superior power) let him be created" (LKA 35 r.6(lit.); *rubû [ga]- me-ru-tu ippuš* - "the prince creates absolute (power) " (Boissie Choix 1 45:9 (SB ext.)).

ša ṭ ū b libbika Lipuš u dabāb [pī] ka lu-ug-mu-ur " I will do whatever pleases your heart, and I will put an end to the complaint of your mouth (YOS 2 68:17 (OB let.)). ;

šumma LU 2... napšāte ig-mu-ur "than a man.... took (another's) life " KAV 2 ii 16 (Ass. Code B § 2);

šarru ra b ūtešu ina kakki i- gam - mar "The king will destroy the nobles with his armor " CT 39 29:30 (SB Alu) etc.

As we can see in the Akkadian language, the root *gmr* is related to " completeness, completion, perfection, unity, universal integrity" and so on. However, the word also has a negative meaning. "Completing something, bringing it to the end" may be related to "complete destruction-destruction of something", that is, the word is semantically polar, and through it we can indicate both positive and negative aspects.²

Other Semitic languages

Now let's take a look at the *gmr* stem in other Semitic languages.

¹ *ilat cal gim-ri* (VAS 1 78 r. 22 (Esarh.)); [mut [te'ir kullat gim-ri - he who direct the entire universe (PECT 6 pl. 2 K.8664:5 (SB rel.)).

²If we look at this issue more broadly, we can note that the nature of the word has a certain connection with the divine nature. Just as the root *gmr* expresses absolutely positive and negative, so divine power can be completely positive or completely negative (punitive).

In Syrian Aramaic (Syrian Aramaic in the Syrian dialect of the Aramaic language) is recorded as **ܓܡܪ** *gmr* root in the following forms: first, *gmar* - "to complete, to complete, to complete ". Second *gmīrā* - "perfect, complete, finished" (Sokoloff 2009: 240 etc).

in Hebrew finish The root *gmr* is also related to "completion, fulfillment; perfection" (eg Ps. 57:3 cf. Ps. 138:8) ¹and it also has the negative meaning of "destruction" (some researchers translate the word as "revenge" in some contexts) (Clines 1995: ii 365).

In the Mandaic language ², we do not have the root *gmr* preserved in this form, although there are *gama* and *gamriiil* whose connection with the root *gmr* is doubtful.³ **gama** denotes "trouble, sorrow" and **gamriiil** - angel, guardian (DC 40 (angel-list) an angel _ (Drower 1963: 76).

Ugarit The *gmr* root language offers the following units derived from it (*gmr*d,*gmr* (h)d, *gmr*n, *gmr*š, *gmrt*, *mgmr*, *tgmr*, *ygm*r) [del olmo Lete, Sanmartín 2003 : 301-2) itself *gmr* The noun (masculine) denotes the following "chosen fighter, warrior, hero".⁴

¹see also Dahood M. - The root *GMR* in the Psalms, TS 14 (1953) 595-597

² The language of Mandaean religion (monotheistic and Gnostic religion) and society. It is spoken by a very small part of the Iranian population. It is a branch of the Aramaic language and is influenced by Persian. Belongs to the South-Eastern Aramaic branch.

³Due to our limited knowledge of the Mandaic language, we cannot conclusively prove any connection between them. Here we depart from the general laws of Semitic languages.

⁴cf. Hebrew _ *gmr*, HaLOT 197f.; Akk, *gāmiru* AHw 278f., CAD G 34; Arabic *ḡammara* Lane 452sf; Ethiopia. *gamara* CDG 194f. cf. Dahood ThS 14 1953 595ff. In Ugaritic the stem is also found in proper names: *gmrt* (GrOndahl PRU 77, 128) PN: a) 4.277:7; b) bn PN: 4.63 I 10; 4.368: 19; 4.377:18.; Regarding the attribution of *GMR* to the names of objects and animals, see Sasson RSP 1 404; Van Zijl Baal 267f., 346f.

In other Semitic languages, we could not find anything significant about the ¹*gmr* root. However, below we offer interesting references preserved in Ugaritic literature.

Additional references from Ugaritic literature

Here we discuss data from Korpel's work (Korpel 19990) on deity correspondences recorded in the Ugaritic language.

The Ugaritic word *gmr* is also found in the texts with the meaning of "complete destruction" and is reflected in epithets of deities. In particular, one of the main deities of the Ugaritic pantheon, Motu (KTU 1.82:6), who appears as the ruler of death, was perceived mainly in a negative aspect, and this is logical, because the deity presided over the slaughter and destruction of people (mainly the sick) (KTU 1.6:V.24f).

in Ugaritic mythology, during the age of Baal (Ba'lu - the prototype of Adad), people became very healthy, which is why the deity Motu Food is scarce, so he complains to Baal that "his throat would be cut off from men who were the multitude of the world" (KTU 1.6:II.17ff.). In the end, he will even agree with him ("he will make him like a lamb") and destroy a certain number of people.

Iconographically, Motu has a scepter, but instead of a "scepter of justice" he holds in one hand the attributes of temporality (loss) [*t kl*] and in the other the attributes of widowhood [' *ulmn*], precisely because of this destructive power, the deity Motu's epithet was **"the**

¹For additional information, we will find that in Barwari New-Aramaic dialect, the root *gmr* has gone with the meanings " to trim ; to squeeze, to squeeze". see Khan G. The Neo_aramaic Dialect of Barwar V.1. (Handbook of Oriental Studies. The Near and Middle East. V.96) BRILLEIDEN. BOSTON. 2008 p. 1126

destroyer" [*gmr l'imm*] ¹. At the time, it was believed that Motu had power over Baal.²

In the same literature *gmr* It is also found in the second meaning, which should not surprise us. We have already mentioned the polar nature of *gmr* 's semantics.

Baal (Ba'lu) is often depicted in Ugaritic stelae as a standing warrior, wearing a horned helmet, sword on hip, upraised scepter in right hand, and holding a victory mace at the end of a spear in his left. There are corresponding descriptions in religious literature. He is often referred to as "man of war" [*mhr*] (KTU 1.10:I.11.) and "chosen warrior, hero, best fighter" [*gmr*].³

We saw above that Motu was also called [*gmr*] only with a negative meaning (the destroyer *gmr l'imm*), and in relation to Baal, this word is found with a positive accent (in the epithet) ⁴.

It is also very interesting that although we do not find any image of Yahweh, the Old Testament also describes him as a strong, courageous warrior (similar to Baal). We know that Yahweh is also equipped with a helmet, armor, bow, arrows, and he also drives a chariot and horses ⁵, and most importantly, he is also called a warrior [' *yš ml h mh / wt*] ⁶and hero [*gbwr*] ⁷.

¹KTU 1.6: VI.6 Cf. M. Dijkstra, JC de Moor, " Problematical Passages in the Legend of Aqḥ â tu," *UF* 7 (1975) 214; *ARTU*, 96, n.468. ; see also Korpel *op.cit.* 350

² You can see all about this. Korpel MCA, A Rift in the Clouds, Ugaritic and Hebrew Descriptions of the Divine (UBL 8) Ugaritic-Verlag. Münster 1990 p. 306 - 307; also you 699; The story about the confrontation between Motu and Baal p. 504.

³ Regarding Baal's name/title "(chosen) warrior" : *hwt gmr hd* - "Word of (chosen) fighter" see Coopers RSP 3 444f. DN, 1.2. I 46.

⁴ Korpel MCA, A Rift in the Clouds, Ugaritic and Hebrew Descriptions of the Divine (UBL 8) Ugaritic-Verlag. Münster 1990 p. 497; Dietrich M., Loretz O., Ringen und Laufen als Sport in Ugarit. *UF* 19 (1987) 21.

⁵ Korpel : 507 (see 3.5.1.2);

⁶ Korpel : 544

⁷ no. 21:14

The following epithet is also recorded in the Ugaritic texts (*gmr hd*) to the deity Hadu, which is an alternative name for the deity Baal (Rahmouni 2008: 147-149).

xxx] šm _ . h wt. *gmr* [.] *hd*. (...)

"(...) hear the word(s) of the Destroyer(?) Hadus " (KTU 2 1.2:I:46)¹

However, some researchers translate the passage as follows: "Avenging Hadu ", "Chosen fighter Hadu " ². The root *gmr* occurs frequently in the theophoric names of the deity Haddu, and always has similar semantics.³

malku = šarru

It is worth noting that in the corpus of Akkadian synonyms (*malku* = *šarru*) ⁴*gmr* root is recorded : *gāmiru* = [ā] *biku*, *šargānu* * (Malku I 49 rr): where *šargānu* means "powerful, brave" (CAD XVI Š : 61; synonyms are *šar-ga-nu*, *dan-dan -nu*, *ur-na-tum*, *kiš-šu* = *dan-nu* Malku I 33 ff.) ⁵, which is semantically close to the Ugaritic -Hebrew *gmr* "deities as

¹ Rahmouni A. (trans. JN Ford) Divine Epithets in the Ugaritic Alphabetic Texts (Handbook of Oriental Studies. The Near and Middle East. V.93) BRILLEIDEN. BOSTON. 2008 p. 147-149

² Rahmouni 2008: 147 you. 3

³see *ga-mi-rad-du* PTU, 128; Sivan (1984), 220. Also Smith, UBC I, 313-314 = DULAT, 301.

⁴ Hruša Iv. Die akkadische Synonyms list *malku* = *šarru*. Eine Tetedition mit übersetzung und Kommentar. AOAT 50. 2010

⁵The following data is also recorded, although it is of little interest to us in this case: *surummu* = *err* / *errū gamerti* - "inside, intestines(?)" (Malku V 14 r.); see also JAOS 83 (1963) 425 : 49

warriors, fighting". As for [ā] biku, its meaning is unknown in dictionaries, although logically it should have the same semantics ¹.

conclusion

Overall, the listed data convinces us that the Semitic *gmr* root may indeed have a connection with the Georgian "god" and "hero" roots.

of the word "hero" is open to the question of "god" in Georgian. Bakar Gigineishvili notes in his etymological dictionary that the main line of the evolution of the meaning **of the hero in Georgian is the path from physical strength to spiritual strength, that is, BC**. In Georgian, it primarily meant "physically and physically strong ". Geo. "To the brave, the strong", Akh. In Georgian, "brave, dedicated." (Gigineishvili 2016: 89)

we got "hero" in Georgian from " Kimiri " or from the Cimmerians, we don't think it is convincing. As we have seen in Semitic languages, the root *gmr often* expresses "warrior", "war action", and we think that this word should have come to us from the Semitic world. As for the Cimmerian version, the supporters of this opinion mainly proceed from the fact that the nomadic Cimmerians, from the north to the south, moved to the territories of Georgian settlement. However, according to recent studies, it is established that this is not true, and the Cimmerians did not cross the Caucasus Range, and in general, they did not live in the North Caucasus or the Black Sea region.²

¹ however It is noteworthy *abāku* Which The meanings are " to send ; to drive (animals (e.g. flock), prisoners). etc.); Casting (captives with call out); Overturning, overturning anything See CAD A 1 : 3-9;

² We are preparing a study on this issue and will provide it to the readers shortly. At the same time, we will add the following - it does not seem logical to us that the people of the Kartvelian tribe, who seem to have experienced a severe defeat and bitterness against the Cimmerians, should be addressed with such a positive epithet as "hero".

To summarize, we will repeat our starting point: in Kartvelian, the word "hero" and "god" must come from the same root. Moreover, from the phonetic point of view, $r > r$ is not foreign to the Georgian languages.

gmr is related to "fulfillment, perfection". Its strange, "polar semantics", as well as the many recorded occurrences in theophoric names and divine epithets, allow us to think that it really has a connection with the word "God". Also, Semitic *gmr* means "destruction", and in some cases it is translated as "fighter, warrior, chosen fighter, strong, brave" - it creates a sufficient condition to investigate the possible connection with the word "hero" in Georgian. In addition, we have many words preserved in the language, which are close to *gmr* and the derived forms *gimirtu*, *gimratu* and others. In Georgian, such words are "Ghmrtis, Ghmrtisavari (Sak. name)". It is worth noting the word "heroism", the meaning of which is exactly repeated in Semite: "destruction". (Gangumerva, Gangmirva - to pierce with a spear, dagger and his (John 19, 34). Phonetically and semantically, the word is very close to the Semitic *gmr*. Let's not say anything about the stem "gmir-" itself.

As a conclusion, we will say that although the issue is still debatable considering the available data, such arrangement and comparison of the material gives more opportunities for discussion.

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