

Gr̄hmā, Gr̄hmō In Avesta And Uzbek G'Arām, Persian Giromi: (Etymological Etude)



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ABSTRACT: This article devoted to etymological analysis of the word **gr̄hmā** in the holy book Avesta of the religion Mazda Yasna (Zoroastrianism). Attempted to search for different etymological meanings and transformation of the **gr̄hmā** and its plural (?) form **gr̄hmō**, which had took from the indoeuropean stem and reflected on the uzbekian **g'arām (gharam)**, and persian **giromi**.

KEY WORDS: Avesta, Gāthās, Mazda Yasna, gr̄hmā, Bartholomae, Insler, uzbekian, tadjikian, Bogolyubov, Henning, grahm, garas, Russian.

Researchers of the Avesta have given various interpretations to the word found in the texts of the Avesta, especially in verses of Gāthās of 32, 12, 13, 14 of the “Yasna” nask, in the forms **gr̄hmā**, **gr̄hmō**. For example, Christian Bartholomae considered the word **gr̄hmā** to be a singular form of a grammatical noun, and the variant **gr̄hmō** to be a grammatical plural of that form. However, Bartholomae interpreted this name in contrast to *Zarathustra*, calling him an enemy and a group of his followers, and interpreting the root of this word as a derivative of the ancient aryan form * **g (h) rasma**¹.

Helmut Humbach once understood the word **grahm** to be related to the word **gras** – “to eat, to swallow” in the language of the ancient Hindu Vedas. Consequently, he proposed to translate the word as “**eater**” in the adjective sense².

Following V.B.Henning’s opinion, Stanley Insler described the word **gr̄hmā** as related to the Sogdian word **γr'm'k** “wealth” or “rich”³. According to H.V.Bailey, the word **gr̄hma** is related to **gram** – “differential, collection”. M.N.Bogolyubov connects this word with the Russian word “**громодный, громоздить**” (huge, pile up) made of **grom-core**⁴.

The occurrence of the **-h-** sound in the row, such as **gram-**, **gras-**, **gr̄hmā**, is controversial. In a sense, this sound can be interpreted as a historical transformation of the ancient **-s-** into **-h-**. For example, *sister* as in Iranian languages **xohar<hohar (h'ohar)**, in addition, M.N.Bogolyubov explains that the sound of the throat, which is adjacent to the origin of the word **gr̄hmā** is pushed in the direction **-h-** due to the incompetely of the two adjacent lip sounds **-fm- grafma - core**. In addition to the **-b-** sound in front of the **-h-** in the primitive form of the **grafma** - form, it fell during the slide towards the articulation of the throat. Thus, the distribution of meaning from the ***grabh** - stem is developed as follows: **qad, Hind, grabh-, grah-** “to take, to dust, to snatch, to plunder”. Hence the Avesta **grab** - meaning “to take, to possess, to take away.” This form, in turn, has the same meaning as the Russian word **зрѣбуть “to plund**”. For, the historical core form of the Avesta **gr̄hmā / gr̄hmō** is **gr̄hman-<*grafman**. It means “robber, invader.” Below we quote the 32nd song, verse 13 of “Yasna” based on the reading of M.N.Bogolyubov:

Yā xshathrā gr̄hmō hishasat acishtahiā demānē manangho

Aṅheush marextaro ahiia yaecha mazda jigarezaṭ kāmē

ṭbahiiā mṭhrano dutim yeiš pāṭ darəsāt ašahiiā

Translation: The invading robbers are trying to occupy the address of the Evil Thought by force. Oh, Mazda, they will complain about the Prophet (Zarathustra) in terms of the task you have entrusted to him. It is as if Zarathustra is preventing them from seeing the light of Truth⁵.

At the same time, the etymological meaning of the word “collected product” in the Uzbek language is revealed when we think of the word “**g'arām**”⁶ formed from the shift of the meaning of the Avesta word **gr̄hmā** in sogdian **γr'm'k** “wealth”⁷, **γram** – “to collect”. Then the russian “**зромоздумь**” quoted by M.N.Bogolyubov, that is, “to gather, pile up, pile on top of each other” (for example, a pile of wheat, a pile of cotton, a pile of hay), the Avesta meaning “**accumulated, wealth**” it is clear that. In the Persian language, the word giromiy “**wealth**” continued from the same root, and the spread of meaning continued as “**valuable, precious, honorable.**”

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