Gr. pégnumi: Skt. pajrā- and loss of laryngeals before mediae in Indo-Iranian

1. Some IE roots of the pattern \(C(R)eHC-\) are represented in Indo-Iranian by roots containing a short medial vowel in all or some of the finite forms and derivatives. The most certain examples are the following:

1). *peH'g- (Gr. pégnumi 'make fast', etc.)
   RV.: pāpajē 3sg.pf. 'fall back' pājas- 'frame'
   pājra- 'firm'
   pājasya- 'flank'
   pakṣā- 'side, wing'
   pakṣin- 'winged, bird'
   pākṣas- 'side'

2). *gleü g- (Gr. légō 'leave, stop', lagarōs 'weak', etc.)
   AV.: šlakṣṇā- < *slaksna- 'slippery, smooth, soft'

3). *pleH₂g- (Gr. pléssō 'hit', etc.)
   Br. plakṣṇotī 'to strike'
   RV. upalaprakṣin- 'operating the mill-stone'

4). *sueH₂d- (Gr. hédomai 'be glad', hēdūs 'sweet', etc.)
   RV.: svādati, te 'be sweet'
   svādayati 'sweeten, season'
   svādati 'be glad, taste'
   svādū- 'sweet'
   svādana- 'seasoning'
   prasvādas 'pleasing'
   svādmān- m. 'sweetness'
   svādman- n. 'id.'
   Ø-grade:
   sam-sūde 'for pleasure (inf.)'
   ?GAv. hudema- 'sweetness'
   sūdān- 'putting in order'
   sūda- 'sweetness'
   havyasūd- 'rendering tasty (the oblations)'
5). *ghlehd-

Pān. hlanna- pp. of hlād-
Lex. prahlanna- 'cooling'

prahlatti- 'id.'

RV: hlādikā 'refreshing'
ep.: hlādate 'be refreshed'

hlādayatī 'refresh, delight'

6). *ueHg- (Lat. vägīre 'cry (of new-born children)', Lith.
vōgrauti 'babble')

RV: vagnū- 'cry, call, sound (of animals, dice)'
vagvanā- 'talkative, chattering'
vagvanū- 'sound, noise'

7). *bheHg- (Gr. phagein, éphage 'to eat', etc.)

RV. bhājatī 'share, distribute'

RV. bhagā- 'share'
Av. bāj- (pres. bāxā-) 'id.'
Av. bāga- 'id.'

RV. bhāga- 'Dispenser, share'

OP. bājī- 'tribute'
Av. baga- 'god'

OP. baga- 'id.'

RV. bhakti- 'distribution'

vi-bhaktār- 'dispenser'

8). *reHg- (Lat. rādō, rōdō 'scratch, bite')

RV. rādati 'gnaw, bite'

9). *kehHg- (Lat. cadere 'fall', ?Gr. kekádonte 'they gave way'

∆ 479, ekekêdei. hupe(k)hôrékei Hes.)

śad- 'to fall': AV. šatsyati, RV. ?śāda- 'grass'
S. śanna-; Br. śāśāda; AV. ,Br. śāśāda-

Pān. śadru- 'perishing, falling'

10). *kehHg- (Gr. kékaismai, kekasméno/kekadméno 'excel, exceed')

RV. śad- 'excel, triumph': Pf. śāsadūḥ, Med. śāsadmahe,
śāsadre, Ptc. śāsadāna-.

11). *bhehd- (Goth. batiza 'better', batista 'best', bōta 'ad-
vantage', etc.)

RV. bhadrā- 'good, gracious, kind'
Av. hubastra- 'fortunate'
12). *ueH₃g- (Gr. ἀγνυμί 'crush', etc.)
   RV. vájra- 'Indra's thunderbolt'
   Av. vazra- 'Miśra's club'

13). *ieH₃g- (Gr. ἱσομαί 'to honour', ἱάγιος, ἡγνὸς 'holy, pure')
   RV. yájati 'to worship, offer'
   Av. yazaite, OP. yadatay 'id.'
   RV: yajñā- 'sacrifice'
      yāṭar-, yāṭar- 'sacrificer, worshipper'
      yājue- 'worship, sacrificial formula'
      yajatā- 'adorable, holy'
   Av. yazata- 'god'
   Ø-grade:
   RV: īṣṭā- ptc. of yaj-
      rītv-tj- 'a priest = sacrificing in the proper time'
      īṣṭi- 'sacrifice'
      īṣṭāni- 'to be worshipped'

14). *meH₃d- (Gr. ἁδῶ 'to stream away'; Lat. madere 'be wet, drunk', etc.)
   RV: madati 'be glad, drunk' Br. mádyati 'be glad, drunk'
   mamātti 'id.' RV. mádana- 'delighting'
   Av. maśate 'id.'
   RV: matsarā- 'intoxicating'
   māda- 'intoxicating drink'
   Av. mada- 'id.'

2. All attempts to explain away these correspondences appear to be unsatisfactory. For example, vagnū- has been connected with the root vac- 'to speak', but then we would have to assume an irregular sandhi. Likewise the long vowel in svādā- (Gr. hēdūs, Lat. suāvis, etc.) has been ascribed to the influence of the comparatives (svādīyas, svādiṣṭha-, Gr. hēdion, hēdistos, etc.; cf. MAYRHOFER 1976: 568f., 804), which seems hardly pos-
sible in view of the great productivity of these formations.

3. An alternative method was recently attempted by BURROW (1979), who gathered extensive evidence for Skt. ā, which corresponds either to "original long vowels" in other IE languages, or to a in other formations inside Indo-Iranian which cannot be explained by vṛddhī. He proposes then to see this a as a reduced grade of "original long vowels". In a review of this book, however, I have shown (LUBOTSKY 1981) not only that the assumption of a reduced grade in Sanskrit is theoretically improbable, but also that the evidence provided by BURROW, when we exclude doubtful cases and cases which can be explained otherwise, turns out to be limited to the above-mentioned examples (BURROW mentions in his book 10 of the above 14 items).

4. All these 14 items, as a matter of fact, concern roots with a final unaspirated voiced stop preceded by a laryngeal (as far as it can be determined, it is $H₂$, but since this laryngeal was the most common in PIE, it does not necessarily mean that the development described below, applied only to $H₂$). We may conclude that the laryngeals were lost under certain conditions before mediae in Indo-Iranian. These conditions were probably determined by the form of the cluster. When followed by two consonants, the laryngeal was lost, followed by a single consonant it was retained.

5. The exceptions to this rule can be explained as follows:

(1). The thematic presents bhājatī, rādatī, yājatī and mādatī are products of the later thematisation of original athematic presents, which is confirmed by the forms bhākṣi, rātsi, yākṣi, yākṣva, mātsi and mātsva, used in the RV. as imperatives. Also in Avestan we find some remnants of the athematic flexion of...
these verbs. In GAv. 1 sg. conj. med. yasāi should be read disyllabic (3x), which presented a difficult problem, because thematic stems show hiatus in these forms (MONNA 1978: 102f.). The problem disappears, when we assume an athematic stem.

(2). Of the two middles of the root *ṣueH₂d-, svādate was doubtless the original one, while svādate was formed after the active svādatī. Since thematic middles often contrast in the RV. with athematic actives (cf. RENOU 1952: 249), it is likely, that svādatī was originally athematic.

(3). The perfects pāpaje, ṣāṣadūḥ, etc. have their short vowel either from a lost athematic present, or from the perfect forms with endings beginning with a consonant.

(4). svādman- and svādmān- have the quantity of the vowel of the adjective, as often by the derivatives in -man- (WACKER-NAGEL-DEBRUNNER 1954: 754).

(5). The present mādyatī may indicate that the laryngeals were retained before mediae plus y, but the late attestation of this present and the lack of other examples do not allow to draw any conclusion.

(6). Other exceptions are due to the introduction of the verbal stem into the derivatives.

6. The loss of laryngeals before unaspirated voiced stops in IIr. provides further immediate comparative evidence for the theory of GAMKRELIDZE and IVANOV (1973), that the PIE voiced stops were actually glottalic, or, more precisely, pre-glottalic, as was demonstrated by KORTLANDT (1978) on the grounds of different reflexes of the mediae in the separate languages (the glottalic articulation of the vowel before mediae in Latvian, Winter's law in Balto-Slavic accentuation, Lachmann's law in Latin, Bartholomae's law in Indo-Iranian, glottalic consonants in Sindhi and Armenian). In
Indo-Iranian, where the three laryngeals merged into a glottal stop, the PIE clusters of laryngeals with mediae became \(-\text{ʔ}k-, -\text{ʔ}k-, -\text{ʔ}k\text{ }\text{ʔ}-\), which led to the loss of the glottal stop, when this cluster was followed by a consonant.

Notes:

1) WACKERNAGEL 1896: 117 mentions only three examples of this irregular sandhi: besides \(\text{vagnā-}\) also \(\text{ṣagmā-}\) 'strong': \(\text{ṣak-}\) 'to be able' and \(\text{vāgvīn-}\) 'eloquent': \(\text{vāc-}\) 'speech'. The connection of \(\text{ṣagmā-}\) with \(\text{ṣak-}\) is often disputed (cf., e.g., MAYRHOFER 1976: 289). I suppose then that this sandhi was usual with some suffixes, attached directly to root nouns, for instance, \(-\text{vīn-}\) and \(-\text{vant-}\) (cf. Ait.Br. \(\text{vāgvant-}\), WACKERNAGEL-DEBRUNNER 1954: 891).

2) I am indebted to Prof. dr. F. H. H. KORTLANDT for this suggestion.

References:


