<table>
<thead>
<tr>
<th>Title</th>
<th>On the Scansion of the Sequence -eyā- in the Vedic Root Aorist Optatives</th>
</tr>
</thead>
<tbody>
<tr>
<td>Author(s)</td>
<td>Catt, Adam A.</td>
</tr>
<tr>
<td>Citation</td>
<td>印度学佛教學研究 : Journal of Indian and Buddhist Studies (2016), 64(3): 1067-1073</td>
</tr>
<tr>
<td>Issue Date</td>
<td>2016-03-25</td>
</tr>
<tr>
<td>URL</td>
<td><a href="http://hdl.handle.net/2433/236026">http://hdl.handle.net/2433/236026</a></td>
</tr>
<tr>
<td>Right</td>
<td>発行元の許可を得て掲載しています。</td>
</tr>
<tr>
<td>Type</td>
<td>Journal Article</td>
</tr>
<tr>
<td>Textversion</td>
<td>publisher</td>
</tr>
</tbody>
</table>

Kyoto University
On the Scansion of the Sequence -eya- in the Vedic Root Aorist Optatives

Adam A. CATT

In his 1927 paper on laryngeal effects in Indo-Iranian, Kuryłowicz suggested that certain sequences spelled -VCV- in the Samhitā text of the Rigveda (RV) which derive from earlier *-VCHV- sequences (where H is a laryngeal) still scan with a heavy first syllable, reflecting a syllabification -VC.HV-. This phenomenon was treated in two detailed articles by Gippert (1997, 1999), who concluded that many of these sequences do in fact make position in the cadence of dimeter and trimeter verses. Recent studies by Gunkel (2010: 76–135) and Kümmerl (2014), however, have raised serious questions about the validity of these claims. Take, for example, the word prthivī(ṃ) 'earth,' which should scan as HLH (H = heavy, L = light) if laryngeal effects are still present and as LLH if not. As the data in Gunkel (2010: 112) makes clear, the distribution of this word within the line does not differ significantly from that of all other LLH-shaped words. Kümmerl also observes that words with the shape LLH are rather difficult to place metrically, especially in dimeter verse, and that words derived from set roots are ipso facto more likely to have the shape LLH, e.g., savitār- (set) vs. bhartār- (anīt). Taking these factors into consideration, it is not surprising that we often find LLH-shaped words in positions where HLH would be expected metrically.

While the evidence for syllable weight effects due to post-consonantal laryngeals is dubious, the evidence for laryngeal-induced effects in intervocalic position in the RV as well as in Old Avestan (OAv.) is overwhelming and need not be repeated here. As is well known, laryngeal-induced hiatus is in general more faithfully maintained in OAv. than in the RV. In the RV the situation is complicated by the fact that distracted forms that have no historical phonological basis are sometimes present alongside distracted forms that do. Although such secondarily distracted forms can often be explained on the basis
On the Scansion of the Sequence -eya- in the Vedic Root Aorist Optatives (CATI)

of related forms in the same paradigm or similar paradigms (e.g., nom. sg. giriṣṭhāḥ /giriṣṭhāah/ distracted after the acc. sg. giriṣṭhām /giriṣṭhāam/) or by appealing to metrical factors (Vine 1990), not all can be easily accounted for. The evidence presented by the scansion of words in the RV is often ambiguous or even deceptive, and we are well-advised to exercise caution in proposing explanations, especially when appealing to diachronic factors such as the effects of laryngeals to explain anomalous phenomena. Here I take up the much-discussed issue of the scansion of the sequence -eya- in root aorist optatives and propose further refinements to be made to previous literature.

In the RV, root aorist optatives built to laryngeal final roots in -a show the curious sequence -eya- (and one 3pl. in -eyur). From the five roots jnā- 'know,' da- 'give,' dhā- 'place,' pā- 'drink,' and sthā- 'stand,' there are a total of ten attestations: jnēyāḥ (x1), pārā . . . deyām (x1), ā . . . dheyām (x2), dheyur (x1), peyāḥ (x2), and ūpa . . . stheyāma (x3).

While a later e-precative for roots in -a is recognized by Pāṇini (6.4.67–68) for the classical language, the forms found in the RV are unique and confined to that text. Many, it should be noted, are hapax forms. Even the most frequently attested stheyāma suggests formulaic usage, as it is always used with the preverb ūpa in pāda-initial position, twice in collocation with śaraṇā- 'sheltering.'

Since the early days of modern philological studies on the RV, scholars have noted that trisyllabic scansion of the sequence -eya- is required by the meter in some cases. Jamison (1999) provides a thorough analysis of the scansion of these forms and shows that only the following two appear to require trisyllabic scansion: pārā śukāya deyām (8.1.5b = Brhati), u pamān dheyām rcā (5.64.4b = Anuṣṭubh). 1)

Most recent treatments of the scansion of -eya- can be distilled into two basic approaches, both involving laryngeal-induced effects. 2) The first approach, usually advocated by those who see -eya- as originating from a Pre-Vedic sequence *-āH-īyaH- (vel sim.), 3) is to distract the first vowel -e-. Jasanoff (1991: 102), for example, explicitly states that the former presence of a laryngeal between the root and the vowel -i- is responsible for the occasional trisyllabic scansion of these forms. 4) The second approach draws attention to the fact that the forms which require trisyllabic scansion —deyām and dheyām — are both 1sg., 5) and thus explains the scansion as due to the former presence of the laryngeal between the optative suffix and the 1sg. ending, i.e.,

— 1068 —
On the Scansion of the Sequence -eyā- in the Vedic Root Aorist Optatives


The second approach is often attributed to Cowgill (1963: 270), but Cowgill in fact considered analogical distraction of the optative suffix on the model of the distracted genitive plural to be more likely than laryngeal-induced distraction of -yām. He writes, “[I]t might be better to read deyaam, yāyaam, etc., with (probably) an analogic distraction of the ending on the model of the genitive plurals, which were -ām in ordinary speech, but which poets (for whatever reason) often treated as -aam; or (less likely) -yaam might be a relic of an original syllabification *-yeEm” (Cowgill 1963: 270).

Indeed, appealing to the historical laryngeal in the sequence *-yaH-am to explain the distracted reading is problematic when considered against the backdrop of the scansion of all other optatives in -yām. Including the forms built to present, aorist, and perfect stems, there are forty-four 1sg. optatives in -yām in the RV. Of these, only the forms in question—yāyām (5.64.3b), dheyām (5.64.4b), and deyām (8.1.5b)—seem to require trisyllabic scansion, and two of these are in successive stanzas. 7)

As pointed out by Jamison (1999: 167–168), dheyām at 5.64.4b is directly preceded by the trisyllabic optatives yāyām and aṣyām, all three of these in the same metrical position (syllables 4–6). In addition to these three optatives, we should note the hapax Jaryam in the same metrical position at 5.64.2c. One possibility is that the poet here wished to maintain the homoioteleutic sequence -iyām from 5.64.2c to the end of 5.64.4b and thus exercised poetic license in scanning yāyām and dheyām in a similar fashion: 8)

5.64.2c śevam hi jāryām vai dām
5.64.3a yān nūnām aṣyām gātim
5.64.3b mitrāsya yāyām pathā
5.64.4b u pāmām dheyām rcā

Returning now to Cowgill’s solution involving analogy from the distracted genitive plural in -ām, we find some features in this hymn which are suggestive. In addition to the rhyming distracted genitive dual vādām at 5.64.2c, all of the genitive plurals in -ām—four in total in this short seven-stanza hymn—are distracted. This approach may also explain our remaining trisyllabic optative form deyām at 8.1.5b, as a distracted genitive plural jānānām appears in the preceding stanza in identical metrical position:
(28) On the Scansion of the Sequence -eya- in the Vedic Root Aorist Optatives (CATI)

8.1.4b ary6 v{po jānān,ām
8.1.5b pārā sulkāya deyām

We see that Cowgill's solution may have some explanatory power. It is worth considering, however, that the factors involved in the scansion of the forms in 5.64 may be different from those in 8.1. The unique metrical characteristics of Book 8 are well known (van Nooten and Holland 1994: 634). Of importance for us is the fact that Book 8 contains a considerable number of heptasyllabic lines, the highest number occurring in 8.2 and 8.81, hymns which are composed entirely in Trochaic Gāyatrī. Vine (1977: 250) proposes that Trochaic Gāyatrī as a verse form allows optional heptasyllables as a consistent feature.

The line with deyām quoted above is part of a Brhatī stanza and not in Trochaic Gāyatrī, so we need to check the frequency of heptasyllabic lines in Brhatī. The results of a comprehensive survey of the RV show that Brhatī stanzas with heptasyllabic lines are almost exclusively found in Book 8. Given these figures, we cannot exclude the possibility that 8.1.5b is to be analyzed as a heptasyllabic line, perhaps with catalexis of the final syllable, producing a trochaic cadence.

As deyām in Book 8 need not have trisyllabic scansion, we are left with only one form, i.e., dheyām, that requires special scansion, and this in a stanza following the present optative yāyām, also with trisyllabic scansion. Thus the scansion of these forms may be unique to the hymn 5.64. While it cannot be excluded that the irregular metrical treatment of these two optative forms in 5.64 originates from the former presence of a laryngeal, the lack of such distraction elsewhere in identical sequences suggests rather that a solution that appeals to synchronic poetic or metrical factors, e.g., analogy after the distracted genitive plural in -ām or maintaining the rhyming sequence -iyām, is more feasible. Most importantly, it should be clear that we should be highly skeptical of any theory about the origin of the -eya- optative that appeals to the scansion of these forms.

Notes
1) That only two of the ten forms require trisyllabic scansion was first noted in passing by Tedesco (1968: 12).
2) By "laryngeal-induced effects" I mean only that these forms show effects that can be explained by appealing to the former presence of a laryngeal, not that the laryngeal of Proto-Indo-
Iranian was necessarily still present as a phoneme for the composers of the hymns of the RV.

3) Jasanoff (1991) explains the sequence -eyā- by starting with an original paradigm 1sg. *dhīyām (apparently with vocalized laryngeal or a Lindeman variant) beside 1pl. *dhema and introducing the full grade root dhā- into the 1sg. *dhīyām to get dheyām; -eyā- from the singular would then replace -e- in the plural. For various views on the origin of this type of optative, see the discussion and references in Tedesco (1968), Harðarson (1993: 126–145), and Jamison (1999).

4) So also Kortlandt (1987: 222 n. 2), although he derives the relevant forms from a different proto-paradigm than Jasanoff.

5) Harðarson (1993: 143 n. 185) reads the other 1sg. dheyām at 10.52.5c as trisyllabic, but the standard restoration of bāhvar is clearly the preferable way to produce an eleven-syllable line; see Tedesco (1968: 12) and Jamison (1999: 168 n. 12). To the trisyllabically-scanned 1sg. optative forms we may add the present optative yāyām (5.64.3b), which is discussed below.

6) As supporting evidence for his analysis of -yām as being disyllabic, Lubotsky (1995: 217) cites the OA. aorist optative dīqm (Yasna 44.14) and OA. present optative xīām (Yasna 43.8, 50.9), both of which are scanned disyllabically. The obvious problem with this is that the Avestan forms may not be directly comparable to those in Vedic. As noted above, OA. more faithfully preserves laryngeal-induced distraction, so while disyllabic dīqm and xīām may in fact reflect *-yah-am, this does not mean that the Vedic forms also must. It is now generally agreed upon that dīqm is an archaic optative with zero grade of the root, so we are dealing with a much different creature than the rebuilt Ved. dheyām, etc. Furthermore, we cannot exclude the possibility that both dīqm and xīām are disyllabic as Lindeman’s variants. More recently, Gotō (2013: 95 n. 221) has sided with disyllabic -yām, also citing OA. xīām, stating that -ā- (for usual -q-) indicates disyllabicity of that vowel. However, as de Vaan (2003: 464) notes, the reason for -ām here is unknown and may simply be a Young Avestan reinterpretation of older *-qm.

7) While it is possible to scan syām at 8.14.2c, van Nooten and Holland’s (1994) sīyām is more likely, as the other two disyllabic forms of syām (6.50.9c, 8.19.25b) are to be scanned as sīyām. Also note that there are almost no 1sg. sequences in *-aṭ-am (for example, class IX imperfects) that must be distracted. The only example is dāṭam (10.49.1a); however, we also find dāṭh (8.2.15b, 10.148.4b) and dāṭ (6.63.9c, 10.80.4a), showing that this is a characteristic of athematic monosyllabic nouns and verbs in general and not of 1sg. forms in particular (Arnold 1905: 82, 91).

8) Arnold (1905: 91), Oldenberg (1909: 357), and others considered such a scansion with a syllabic -i- even before a vowel as a possibility. Although it is located in a different metrical position, note also the rhyming uχānt, yām at 5.64.7a.

9) Heptasyllabic lines in Brhati in the RV: 8.1.5b(?), 8.4.7a, 8.46.11b, 8.50.9a, 8.70.7a, 8.71.10b, 8.103.2a, 9.107.9b.

Bibliography
(30) On the Scansion of the Sequence -eyā- in the Vedic Root Aorist Optatives (CATT)


— 1072 —
On the Scansion of the Sequence -eyā- in the Vedic Root Aorist Optatives (CATT) (31)


Key words Rigveda, Vedic meter, scansion, optative

(Lecturer, Kyoto University)