Ancient Greek θὑρετρᾰ́ & Proto-Slavic *u̯orta

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1. Proto-Slavic *u̯orta

PSl. nom npl ***u̯orta*** DERKSEN 2008: 529
> OCS nom npl ѿРАТА 'gate; door', SCr. nom npl *vrátа / vráta* 'door; gate', Sln. nom npl *vráta* 'door; gate', Blg. nom fsg *врамá* 'door; gate', Ru. nom npl *варóма*, coll. *воромá* 'gate', Cz. nom npl *vrata*, dial. nom pl. *vráta* 'gate', Slk. nom npl *vráta* 'gate', Pl. nom npl *wrota* 'gate', etc. OP.CIT.

1.2 Proto-Balto-Slavic *u̯orta?

PBSl. nom npl ***u̯orta?*** (>> nom mpl ***u̯ortoi***) DERKSEN 2015: 491f.
> OPr. nom npl *warto* 'gate', PSl. nom npl *u̯orta* 'door; gate'. OP.CIT.
>> Lith. nom mpl *vařtai* 'gate', Latv. nom mpl *vàrti* 'gate'. OP.CIT.

2. Proto-Indo-European *dʰur-

2.1 PIE zero-grade ***dʰur-*** POKORNY 1959: 278f., NIL 130ff.
→ PIE acc fpl *dʰur-n̥s
> Skt. acc fpl *dúraḥ / duráḥ* 'door; gate; door wing' MAYRHOFER 1992: 764f.
> G †θὑρᾰς (in adv θὑραζε 'out' < θὑρᾰς-δε) BEEKES 2010: 565f.
⟹ PIE *o*-stem *(-)dʰur-o- NIL 130ff.
> Skt. adj *-dura-* (e.g. in Skt. *śatá-dura-* 'with hundred gates') MAYRHOFER 1992: 764f.
> Gm. **dura-* KROONEN 2013: 110
> Go. nom nsg *daur* 'door', OE nom nsg *dor* 'door', OHG nom nsg *tor* 'door', etc. OP.CIT.
→ PIE nom nsg *-dʰur-o-m (?)
> G nom nsg πρὸ-θυρον 'front door; doorway; porch' BEEKES 2010: 565f.
> Gaul. nom nsg PN *Augusto-durum* (?), OIr. PN *Dor*, *Duir* (?) MATASOVIĆ 2009: 111
⟹ PIE *eh₂*-stem *dʰur-eh₂- NIL 130ff.
> G nom fsg θὑρη 'door; doorwing' BEEKES 2010: 565f.
> PGm. **durō-* KROONEN 2013: 110
> OE nom fsg *duru* 'door', OHG nom fsg *tura* 'door' OP.CIT.
⟹ PIE *i*-stem *dʰur-i-
→ PIE nom ndu *dʰur-i-h₁ KROONEN 2013: 110
⟹ PGm. **durī-* KROONEN 2013: 110
> ON nom npl / fpl *dyrr* 'door', Far. nom fpl *dyr* 'door', Elfd. nom fpl *dörer* 'door', OS nom fsg *duri* 'door', OHG nom fpl *turi* 'door', Gm. nom fsg *Tür* 'door'), etc. OP.CIT.
> Lith. nom fpl *dùrys* 'door', Latv. nom fpl *dùrvis* 'door' DERKSEN 2015: 147
⟹ PIE *i̯-o*-stem *(-)dʰur-i̯-o- NIL 130ff.
> Skt. *durya-* 'belonging to door' MAYRHOFER 1992: 764f.
> G adj ἐπι-θὑριος 'over a door' BEEKES 2010: 565f.
→ PIE nom nsg *(-)dʰur-i̯-o-m
> G nom nsg θὑριον 'small door' BEEKES 2010: 565f.

2.2 PIE zero-grade ***$d^hu̯r̥$-*** (allomorph) POKORNY 1959 278f.

⟹ PIE *i*-stem *$d^hu̯r̥$-*i*- (?)

> PSl. nom fsg *dvŏrĭ* DERKSEN 2008: 128

> OCS nom fsg ДВЬРЬ, SCr. nom fpl *дȁвapu / dvari* 'gate', Sln. nom fpl *dvẹ́ri* 'door; gate', Ru. nom fsg *дверь*, Cz. nom fpl *dvéře*, Pl. nom fpl *drzwi*, etc. OP.CIT.

⟹ PIE *i̯*-*o*-stem *$d^hu̯r̥$-*i̯*-*o*- BEEKES 2010: 565f.

> G nom msg θαιρός 'pivot' OP.CIT.

2.3 PIE full *o*-grade ***$d^hu̯or$-*** POKORNY 1959: 278f., NIL 130ff.

→ PIE nom fsg *$d^hu̯or$-s (> *$d^hu̯ōr$)

⟹ PIE *eh*$_2$-stem *$d^hu̯ōr$-*eh*$_2$-

> Alb. nom fsg *derë* 'door' DEMIRAJ 1997: 129f.

→ PIE acc msg *$d^hu̯or$-*m̥* >> YAv. acc msg *duuarəm* 'door; gate' BARTHOLOMAE 1904: 766

⟹ PIE '*m*-stem' *d^hur-*m*-

> Arm. nom sg *duṙn* 'entrance; gate; outer door' MARTIROSYAN 2010: 243f.

→ PIE nom fpl *$d^hu̯or$-*es*

> Skt. nom fpl *dvā́raḥ* 'door; gate; door wing' MAYRHOFER 1992: 764f.

⟹ PIE *o*-stem *$d^hu̯or$-*o*- NIL 130ff.

→ PIE nom nsg *$d^hu̯or$-*o*-*m*

> Skt. nom nsg *dvāram* 'door; gate' MAYRHOFER 1992: 764f.

> OP nom nsg †*duvaram* 'door' (loc nsg *duvarayā*) BARTHOLOMAE 1904: 766

> L nom nsg *forum* 'public space, marketplace' DE VAAN 2008: 237

> Umb. acc nsg **furu**, *furo* 'public space; marketplace; forum' UNTERMANN 2000: 305

→ PIE *o*-stem *$d^hu̯or$-*o*-*s*

> Lith. nom msg *dvãras* 'yard; country estate', Latv. nom msg *dvars* 'gate' DERKSEN 2015: 148f.

> PSl. **dvorŭ* 'court; courtyard' DERKSEN 2008: 128

> OCS nom msg ДВОРЪ 'yard; farm', SCr. nom msg *дво̑р / dvôr* 'castle; court; courtyard', Blg. *двор* 'castle; court; courtyard', Ru. *двор* 'yard; court; courtyard', Cz. *dvůr* 'court; courtyard', Pl. *dwór* 'court, mansion; manor; courtyard', etc. OP.CIT.

⟹ PIE *i*-stem *$d^hu̯or$-*i*-

> L nom fpl *forēs* 'door' DE VAAN 2008: 233

2.4 PIE full *e*-grade ***$d^hu̯er$-*** POKORNY 1959: 278f.

→ loc msg *$d^hu̯er$-ø > YAv. loc msg *duuar* 'door; gate' BARTHOLOMAE 1904: 766

⟹ adv *$d^hu̯er$-ø+$d^hu̯er$-ø > OL adv *berber* 'on every door' (?) LIGORIO 2012

2.5 Original Inflection

	singular	plural
nominative	*$d^hu̯or$-s	*$d^hu̯or$-es
accusative	*$d^hu̯or$-m̥	*d^hur-n̥s / *$d^hu̯r̥$-ns
locative	*$d^hu̯er$-ø	—

3. Sanskrit *dvār-*

Question: Why does PIE **dʰu̯or-* yield Skt. *dvār-* and not *dhvār-*?

3.1 **Answer #1:** Grassmann's Law MAYRHOFER 1992: 764f.

Skt. *dvār-* ⇐ dat, abl fpl *dvārbhyaḥ* < **dhvārbhyaḥ*, int fpl *dvarbhiḥ* < **dhvarbhiḥ*, dat, int, abl fdu *dvārbhyām* < **dhvārbhyām*.

3.1.1 RV Record[1]

i. acc fdu ***dvā́rau*** (2x): GRASSMANN 1873: 651

I 48 15 *úṣo yádadyá bhānúnā ví* ***dvā́rāvṛ***ṇávo diváḥ |
prá no yacchatādavṛ́kam pṛthú cchardíḥ prá devi gómatīríṣaḥ ‖
Dawn, when today with your radiance you will push apart the two ***doors*** of heaven, / then hold out to us broad shelter that keeps the wolf away, o goddess, hold out refreshments consisting of cows.

VII 95 6 *ayámu te sarasvati vásiṣṭho* ***dvā́rāvṛ***tásya subhage vi̯yāvaḥ |
várdha śubhre stuvaté rāsi vājānyūyám pāta svastíbhiḥ sádā naḥ ‖
And this Vasiṣṭha here has opened up the ***doors*** of truth for you, well portioned Sarastvatī. / Strengthen (him?), resplendent one; grant prizes to the praiser. — Do you protect us always with your blessings.

ii. acc fdu ***dvā́rā*** (6x): GRASSMANN 1873: 651

I 128 6 *víśvo vīhāyā aratírvásur dadhe háste dákṣiṇe taráṇirná śiśrathacchravasyáyā ná śiśrathat* |
víśvasmā ídiṣudhyaté devatrā́ havyámóhiṣe |
*víśvasmā ítsukṛ́te vāramṛ́ṇvati̯y agnír****dvā́rā*** *vi̯yṛ́ṇvati* ‖
Every (new fire), possessing extensive power, the spoked wheel (of the sacrifice), the good one, takes (goods) in his right hand; advancing he does not let (them) loose — because of his longing for fame he does not let (them) loose. / To everyone who performs well he propels his wish — Agni propels apart the two ***door*** halves.

II 5 1 *prátī̯yagníruṣásaścékitāno*$_a$*bodhi víprah padavī́ḥ kavīnā́m* |
pṛthupā́jā devayádbhiḥ sámiddho$_a$*pa* ***dvā́rā*** *támaso váhnirāvaḥ* ‖
In response to the dawns, the ever more visible Agni has awakened, the inspired (priest), trail blazer for the poets. / He of broad visage, kindled by those seeking the gods, as the draft-horse (of the oblations), has opened the ***doors*** of darkness.

VIII 5 21 *utá no divyā́ íṣa utá síndhūṃraharvidā* |
ápa ***dvā́re****va varṣathaḥ* ‖
And heavenly refreshments and rivers, o finders of the days / — like two ***doors***, you will open (these) up for us.

VIII 39 6 *agnírjātā́ devā́n*$_a$*āmagnírveda mártānāmapīcʌyam* |
*agníḥ sá draviṇodáa agnír****dvā́rā*** *vi̯yūṛṇute s*$_d$*vāhuto návīyasā nábhantāmanyaké same* ‖
Agni knows the races of the gods, Agni (those) of mortals: (this is his) secret name [Jātavedas]. Agni is the giver of treasure. / Agni opens the ***doors***, when well be poured with a newer (speech). / — Let all the other squirts burst!

VIII 63 1 *sá pūrvi̯yó mahā́n*$_a$*āṃ venáḥ krátubhirānaje* |
yásya ***dvā́rā*** *mánuṣpitā devéṣu dhíya ānajé* ‖

[1] Transl. ad loc. by JAMISON & BRERETON 2014.

The tracker [Agni?], stationed in front, has been smeared with the intentions of the great ones [gods], / he on whose ***doors*** father Manu smeared insightful thoughts to the gods.

IX 10 6 *ápa **dvā́rā** matīn$_{á}$ām pratnā́ ṛ̥ṇvanti kārávaḥ |*
vr̥̄́ṣṇo hárasa āyávaḥ ‖
The ancient bards thrust open the ***doors*** of poetic thoughts — the Āyus for the raging of the bull.

iii. nom fpl ***dúraḥ*** (1x): GRASSMANN 1873: 613

I 188 5 *virā́ṭ samrā́ḍ vibhvī́ḥ prabhvī́r bahvī́ś ca bhū́yasīś ca yā́ḥ |*
***dúro** ghṛtā́ny akṣaran ‖*
Wide-ruler and Complete-Ruler, wide-ranging and preeminent, those which are many and many more / — the **Doors** flowed ghee.

iv. nom fpl ***dvā́raḥ*** (5x): GRASSMANN 1873: 651

I 13 6 *vi śrayantāmr̥̄tāvr̥̄́dho **dvā́ro devī́r**asaścátaḥ |*
adyā́ nūnā́m ca yā́ṣṭave ‖
Let them gape open — The ***Divine Doors***, increasing through truth, inexhaustible / — today and now for sacrifice.

I 142 6 *ví śrayantāmr̥̄tāvr̥̄́dhaḥ prayái devébh$_{i}$yo mahī́ḥ |*
*pāvakā́saḥ puruspŕ̥ho **dvā́ro devī́r**asaścátaḥ ‖*
Let them gape open — the great ones who increase through truth — for the gods to come forth: / the purifying, much desired, inexhaustible ***Divine Doors***.

II 3 5 *ví śrayantāmurviyā́ hūyámānā **dvā́ro devī́ḥ** suprāyaṇā́ námobhiḥ |*
vyácasvatīrví prathantāmajuryā́ várṇam punānā́ yaśásaṃ suvī́ram ‖
Let them gape open widely — the ***Divine Doors***, easy to approach — when invoked with reverences. / Expansive, let the unaging ones spread forth, purifying their own 'color' [people] (so that it is) glorious, rich in heroes.

VII 17 2 *utá **dvā́ra** uśatī́rví śrayantāmutá devā́ṃ uśatá ā́ vahehá ‖*
And let the eager ***doors*** gape open, and, (o Agni), convey the eager gods here to this place.

IX 5 5 *údātairjihate br̥̄hád**dvā́ro devī́r**hiraṇyáyīḥ |*
pávamānena súṣṭutāḥ ‖
With their frames the golden ***Divine Doors*** open up aloft, / well praised by the self-purifying one.

v. acc fpl ***dúraḥ*** (23x): GRASSMANN 1873: 613

I 68 10 *ví rāyo aurṇod **dúraḥ** purukṣúḥ pipéśa nā́kaṃ stf̥́bhir dámūnāḥ ‖*
Bringing much livestock, he has opened wide the ***doors*** of wealth. / He the master of the house has emblazoned heaven's vault with stars.

I 69 10 *tmánā váhanto **dúro** v$_{i}$yr̥̄ṇvannávanta víśve s$_{á}$var dr̥̄́śīke ‖*
Carrying him themselves, they [priests] open wide the ***doors***. / All cry out upon seeing the sun.

I 72 8 *svādh$_{i}$yo divá ā́ saptá yahvī́ rāyó **dúro** v$_{i}$yr̥̄tajñā́ ajānan |*
vidádgávyaṃ sarámā dr̥̄̄ḷhámūrváṃ yénā nú kaṃ mānuṣī́ bhójate víṭ ‖
Very attentive, (they discerned) the seven young maidens of heaven [rivers]; knowing the truth, they discerned the ***doors*** of wealth. / Saramā found the firmly fixed cattle-pen, by which, even now, the clan stemming from Manu benefits.

I 113 4 *bhā́$_{a}$svatī netrī́ sūnr̥̄́tānāmáceti citrá ví **dúro** na āvaḥ |*
prā́rpyā jágadv$_{i}$yu no rāyó akhyaduṣā́ ajīgarbhúvanāni víśvā ‖

Light-filled leader of liberalities, the bright one has appeared. She has opened out the ***doors*** for us. / Having stirred forth the moving world, she has looked out for riches for us. — Dawn has awakened all the creatures.

I 120 2 *vidvā́ṃsāvíd**dúraḥ** pr̥cchedávidvānitthāparo acetā́ḥ* |
nū́ cinnú márte ákrau ‖

He should ask just the two [the Aśvins] who know about the ***doors*** — he, the man who does not know properly, who later (would be) without insight. / Never are the two inactive around the mortal.

I 121 4 *asyá máde svar$_i$yaṃ dā r̥tā́yā́pīvr̥tamusríyāṇāmánīkam* |
*yáddha prasárge trikakúmnivártadapa drúho mā́nuṣasya **dúro** vaḥ* ‖

In the exhilaration of this (soma) you gave the noisy vanguard of the ruddy (cows), (previously) covered overt, to truth, / when the three-humped (herd) was (momentarily) turned back to its forward surge. You uncovered the deceits and unclosed the ***doors*** for the (people) descended from Manu.

II 24 5 *sánā tā́ ká cidbhúvanā bhávītvā mādbhíḥ śarádbhir **dúro** varanta vaḥ* |
áyatantā carato anyádanyadídyā́ cakā́ra vayúnā bráhmaṇaspátiḥ ‖

All those beings of long ago, whoever they be, are to come to be (again). Through months and years they [hinderers] block the ***doors*** for all of you. / The two [Sun and Moon], not lining up (next to each other), move to one (pattern) or the other, to the patterns (of light and dark) that the lord of the sacred formulation has made.

III 31 21 *ádediṣṭa vr̥trahā́ gópatirgā́ antáḥ kr̥ṣṇā́m aruṣáirdhā́mabhirgāt* |
*prá sūnŕ̥tā diśámāna r̥téna **dúraś**ca víśvā avr̥ṇodápa svā́ḥ* ‖

The Vr̥tra-smasher, lord of cows, has put his cows on display. He has come between the black (nights) (and bright days) with the ruddy manifestations (of the cows [dawns]). /And allotting the liberalities [gifts] in accord with truth, he opened up all the ***doors*** that are his own.

IV 4 6 *sá te jānāti sumatíṃ yaviṣṭha yá ī́vate bráhmaṇe gātúmáirat* |
*víśvānyasmai sudínāni rāyó dyumnā́nyaryó ví **dúro** abhí dyaut* ‖

That one knows your good will, o youngest one, who has set the course for a sacred formulation like this. / For him you have flashed open the ***doors*** to all the day-bright (days), to the riches, to the brilliant things of the stranger.

V 45 1 *vidā́ divó viṣyánnádrimuktháirāyatyā́ uṣáso arcíno guḥ* |
*ápāvr̥ta vrajínīrúts$_u$vargādví **dúro** mā́nuṣīrdevá āvaḥ* ‖

Through knowledge unloosing the stone of heaven with hymns — the shining (beacons) of the approaching dawn come (out of it) — / he uncloses (the doors) to the enclosures: the Sun comes up. The god has opened up the ***doors*** belonging to the sons of Manu.

VI 17 6 *táva krátvā tava táddaṃsánābhirāmā́su pakváṃ śác$_i$yā ní dīdhaḥ* |
*áurṇor**dúra** usríyābhyo ví dr̥ḷhódūrvā́dgā́ asr̥jo áṅgirasvān* ‖

Through your will and your wondrous skills you secured the cooked (milk) in the raw (cows) by your ability. / You opened the ***doors***, opened up the strongholds for the dawn-red ones. Accompanied by the Aṅgirases, you sent the cows surging up from the enclosure.

VI 18 5 *tánnaḥ pratnáṃ sakh$_i$yámastu yuṣmé itthā́ vádadbhirvalámáṅgirobhiḥ* |
*hánnacyutacyuddasmeṣáyantamr̥ṇóḥ púro ví **dúro** asya víśvāḥ* ‖

'Let our age-old partnership with you (all) (still) exist', with the Aṅgirases speaking in just this way — along with them / you smashed the prospering Vala cave, o wondrous shaker of the unshakable, and you opened its strongholds and its ***door***, all of them.

VI 30 5 *t$_u$vámapó ví **dúro** víṣūcīríndra dr̥ḷhámarujaḥ párvatasya* |
rā́jābhavo jágataścarṣaṇīnāṃ sākáṃ sū́ryaṃ janáyandyámuṣā́sam ‖

You (sent) forth the water, (opened) wide the ***doors*** in every direction. Indra, you broke the fastness of the mountain. / You became the king of the moving world and of the settled domains, begetting at once the sun, heaven and dawn.

VI 62 11 *ā́ paramā́bhirutá madhyamā́bhirniyudbhiryātamavamā́bhirarvā́k* |
*dr̥ḷhásya cidgómato vi vrajásya **dúro** vartaṃ gr̥ṇaté citrarātī* ‖

Drive here with your highest and midmost teams, this way with your lowest. / Opened the ***doors*** of the cattle pen, even though they are shut fast, you who provide bright gifts for the singer.

VII 2 5 *svādhi̯yo ví **dúro** devayánto aśiśrayū rathayúrdevátātā* |
pūrvī́ śíśuṃ ná mātárā rihāṇé sámagrúvo ná saṁaneṣvañjan ‖
Serving the gods, very attentive, they have laid the ***doors*** that seek the (divine) chariot open to the gods' realm. / They jointly anoint like unwed girls in (marriage) assemblies the many double (doors) that lick (the chariot) like two mother cows a calf.

VII 9 2 *sá sukráturyó ví **dúraḥ** paṇīnā́m punānó arkám purubhójasaṃ naḥ* |
hótā mandró viśa̯āṃ dámūnāstirástámo dadr̥śe rāmyā́ṇām ‖
He of strong resolve, who (opens) up the ***doors*** of the Paṇis as he purifies the chant that brings much sustenance for us, / he, the delighting Hotar and the housemaster of the clans, has become visible, across the darkness of the nights.

VII 46 2 *sá hí kṣáyeṇa kṣámyasya jánmanaḥ sā́mrājyena divyásya cétati* |
*ávannávantīrúpa no **dúraś**carānamīvó rudra jā́su no bhava* ‖
For in consequence of his dwelling place he takes cognizance of the earthly race and, in consequence of his universal rule, of the heavenly. Providing help, proceed toward our ***doors*** that provide help (in return). Bring no affliction to our children, Rudra.

VII 79 4 *tā́vaduṣo rā́dho asmábhyaṃ rāsva yā́vatstotr̥̄bhyo árado gr̥̄nā́* |
*yā́ṃ tvā jajñúrvr̥̄ṣabhásyā ráveṇa ví dr̥̄lhásya **dúro** ádreraurṇoḥ* ‖
As much largess grant to us, Dawn, as you excavated for the praisers, when you were being hymned. / (You) whom they brought forth with the bellowing of the bull, you opened up the ***doors*** of the firm-fixed stone.

IX 45 3 *utá tvā́maruṇáṃ vayáṃ góbhirañjmo mádāya kám* |
*ví no rāyé **dúro** vr̥̄dhi* ‖
And we anoint you, the ruddy one, with cows for exhilaration / Open up the ***doors*** for wealth for us.

IX 64 3 *áśvo ná cakrado vr̥̄ṣā sáṃ gā́ indo sámárvataḥ* |
*ví no rāyé **dúro** vr̥̄dhi* ‖
You, the bull, whinny like a horse. Sur(round) the cows, sur(round) the steeds, o drop; / open up the ***doors*** for wealth for us.

X 29 3 *káste máda indra rántia̯yo bhūd**dúro** gíro abhi̯yugró ví dhāva* |
kádvā́ho arvā́gúpa mā manīṣā́ ā́ tvā śakyāmupamáṃ rā́dho ánnaiḥ ‖
Which exhilarating drink is to be enjoyed by you, Indra? As powerful one, run to my hymns through the ***doors***. / When (will) the vehicle, (that is,) the inspired thoughts, (come) near to me? I would compel you here to highest generosity with (my offerings of) food.

X 120 8 *imā́ bráhma br̥̄háddivo vivaktī́ndrāya śū́ṣámagriyáḥ svarṣā́ḥ* |
*mahó gotrásya kṣayati svarā́jo **dúraś**ca víśvā avr̥̄ṇodápa svā́ḥ* ‖
Br̥̄haddiva speaks these sacred formulations fortissimo to Indra: 'the first to win the sun, / he has dominion over the great cowpen of the sovereign king, and he opened up all the ***doors*** that are his own'.

X 139 6 *sásnimavindaccáraṇe nadī́nāmápāvr̥̄nod**dúro** áśmavrajānām* |
prā́sāṃ gandharvó amr̥̄tā́ni vocad índro dákṣam pári jānādahī́nām ‖
He found the winner in the current of the rivers. He opened the ***doors*** for those with a rock as their pen. / The Gandharva proclaimed their immortal (names). Indra came to know all about the capability of the fertile cows.

vi. acc fpl ***duráḥ*** (1x): GRASSMANN 1873: 613

II 2 7 *dā́ no agne br̥̄ható dā́ḥ sahasríṇo **duró** ná vā́jaṃ śrútia̯yā ápā vr̥̄dhi* |
prā́cī dyā́vāpr̥̄thivī́ bráhmaṇā kr̥̄dhi sá̯varṇā́ śukrámuṣáso ví didyutaḥ ‖
Give us, Agni, lofty (prizes), give (prizes) in thousands. Open up the prize like a ***door***, for (it) to be famed. / Turn heaven and earth eastward with a sacred formulation. Like the blazing sun, you have made the daws flash forth.

vii. acc fpl ***dvā́raḥ*** (1x): GRASSMANN 1873: 651

I 130 3 *ávindaddivó níhitaṃ gúhā nidhíṃ vé$_e$rná gárbhaṃ párivītamaśman$_i$yananté antáráśmani* |
vrajáṃ vajrī́ gávāmiva síṣāsannáṅgirastamaḥ |
ápāvṛ̥ṇodiṣa indraḥ parīvṛ̥tā ***dvā́ra*** *íṣaḥ párīvṛ̥tāḥ* ‖
He found the depository of heaven, deposited in hiding, enveloped in the stone like embryo of a bird (in an egg) — within the boundless stone. / The possessor of the mace, the best Aṅgiras, seeking to win (them) like a pen of cattle — / Indra uncovered the nourishments that were enclosed — (opened) the ***doors*** to the nourishments that were enclosed.

viii. voc fpl ***dvā́raḥ*** (3x): GRASSMANN 1873: 651

V 5 5 *dévīr****dvāro*** *ví śrayadhvaṃ suprāyaṇā́ na ūtáye* |
prá-pra yajñám pṛ̥ṇītana ‖
Divine doors, gape open, giving easy access to help us. / Fill the sacrifice, further and further.

X 70 5 *divó vā sánu spṛ́śátā várīyaḥ pṛ̥thivyā́ vā mā́trayā ví śrayadhvam* |
*uśatī́r****dvāro*** *mahinā́ mahádbhirdevā́ṃ ráthaṃ rathayúrdhārayadhvam* ‖
Touch the wider back of heaven, or gape open along the measure of the earth. / Eagerly, seeking the chariot, o ***Doors***, with your greatness and with the great (gods) hold fast the divine chariot.

X 110 5 *vyácasvatīrurviyā́ ví śrayantām pátibhyo ná jánayaḥ śúmbhamānāḥ* |
*dévīr****dvāro*** *bṛ̥hatīrviśvaminvā devébhyo bhavata suprāyaṇā́ḥ* ‖
Let the expansive ones gape open widely, beautifying themselves like wives for their husbands — you ***Divine Doors***, lofty, setting all in motion, become easy for the gods to approach.

3.1.2 Conclusion

Grassmann's Law is not a likely explanation of the *d* in Skt. *dvār-*, since Skt. *dvār-* is not used in the *bh*-cases. On the other hand, G θὺρῃφῐ̆ does continue a *bh*-case but it is unaffected by Grassmann's Law.

Therefore, Grassmann's Law is not a plausible solution.

3.2 **Answer #2:** Conflation with Skt. *dvá* MAYRHOFER 1992: 764f.

Skt. *dvā́r-* 'door' < **dhvā́r-* 'door' × *dvá* 'two'.

3.2.1 RV Evidence GRASSMANN 1873: 613, 651

Skt. *dvār-* is not used with *dvá* in the RV, but it is found in dual; see RV I 48 15, I 228 6, II 5 1, VII 95 6, VIII 5 21, VIII 39 6, VIII 63 1, IX 10 6 in sec. 3.1.1 a, b above.

3.2.2 Other Evidence

PGm. **durī-* is, in fact, an old dual, PIE **dur-i-h$_1$*; see sec. 2 above. KROONEN 2013: 110
Arguably, Arm. *dur-kʻ* is too. MARTIROSYAN 2010: 243f.

3.2.3 Conclusion

In the RV, Skt. *dvár-* is not used in connection with *dvā́* but it is found in dual. PGm. **durī-* (and Arm. *dur-kʿ*) support(s) the idea of an old dual.
However, in the RV, Skt. *dvár-* is typically used in plural, not dual. (There are 8 occurrences in dual and 33 in plural.)
The RV formula *dvā́ro devī́ḥ*, which may be old, is used only in plural, not in dual; see RV I 13 6, II 3 5, V 5 5, IX 5 5, X 110 5 in sec. 3.1.1 above.
Also, G θὐρᾱ is never used in dual by Homer. (In the Iliad, there are 2 occurrences in singular and 11 in plural, and, in the Odyssey, 7 in singular and 41 in plural. In total, there are 9 occurrences in singular and 52 in plural.) Furthermore, Lith. *dùrys* and Latv. *dùrvis* are pluralia tantum and, for the most part, so is PSl. **dvĭrĭ*.
These facts, on the other hand, support the idea of an old plural, not dual.

Therefore, conflation with Skt. *dvā́* is conceivable but not likely.

3.3 Conclusion

Neither answer provides a feasible explanation for the *d* in Skt. *dvār-*.

4. Proto-Indo-European **dṷor-*

Whatever the origin of *d*, Skt. *dvār-*, if old, points to **PIE *dṷor-** next to PIE **dʰṷor-*.[2]

5. Proto-Indo-European **h₁ṷor-*

Supposing PIE **dṷor-* existed, it could have yielded **PIE *ʔṷor- (= *h₁ṷor-)** next to **dṷor-*.

5.1 PIE Evidence

i. PIE **ṷod-r-* > PIE **ṷoʔ-r-*
> CLuw. *ṷa-a-ar* 'water', Skt. *vār-* 'water' — LUBOTSKY 2013

ii. PIE **h₁e-dṷi+dʰh₁-e-t-ø* > PIE **h₁e-ʔṷi+dʰh₁-e-t-ø*
> Skt. 3sg ind aor act *ávidhat* (scanned long, i.e. *āvidhat*) 'allot, apportion' — LUBOTSKY 1994

iii. PIE **de-dḱ-ṷos-* > PIE **de-ʔḱ-ṷos-*
> Skt. *dāśvā́ṃs-* 'devout, pious' — KLINGENSCHMITT 1982: 129

iv. PIE **dṷ-i+dḱm̥t-i-(h₁)* > PIE **ʔṷ-i+ʔḱm̥t-i-(h₁)*
> G num εἴκοσι 'twenty' — KORTLANDT 1983 (= 2010: 105–110)

v. PIE **penkʷe+dḱomt-h₂* > PIE **penkʷe+ʔḱomt-h₂*
> G num πεντήκοντα 'fifty' — KORTLANDT 1983 (= 2010: 105–110)

vi. PIE **dḱm̥t-om* > PIE **ʔḱm̥t-om*
> G num ἑκατόν 'hundred' — KORTLANDT 1983 (= 2010: 105–110)

[2] PIE **dṷor-* could theoretically be posited for Celtic and Albanian as well but it would be impossible to prove that these continue **dṷor-* and not **dʰṷor-*, since, in Celtic and Albanian, PIE **d* and **dʰ* merge into *d*.

vii. PIE **du̯i-tor-o-s* > PIE **ʔu̯i-tor-o-s*
> PSl. nom msg *vĭtorŭ* 'second(ary)' DERKSEN 2008: 532

vii. PIE **du̯i-ter-o-m* > PIE **ʔu̯i-ter-o-m*
> Skt. adv *vitaram* 'further', Av. adv *vītarəm* 'further'

viii. PIE **du̯iter-eh₂-m* > PIE **ʔu̯i-ter-eh₂-m*
> OPhr. acc fsg *vitaran* 'second' (?)

Etc. Other feasible examples are listed in LUBOTSKY 2013.

6. Proto-Indo-European **du̯or-tr-o-m / *ʔu̯or-tr-o-m*

PIE **du̯or- / *ʔu̯or-* ⇒ PIE **du̯or-**tr-o-m** /*ʔu̯or-**tr-o-m***.

6.1 OP †*duvarθiš* BARTHOLOMAE 1904: 766

OP nom fsg †*duvarθiš* 'colonnade, portico < PIE **d(h)u̯or-tr-i-s* ⇐ **d(h)u̯or-*.

6.1.1 *Colonnade of All Lands*[3]

i. acc fsg ***duvarθim*** (1x) KENT 1950: 147f.

XPa 12 [11]*θātiy* : *Xšayāršā* : *xšāyaθiya* : *vašnā* : [12]*Auramazdāhā* : *imam* : ***duvarθim*** : *visadahyum* [13]: *adam* : *akunavam* : *vasiy* : *aniyašciy* : *naibam* [14]: *kartam* : *anā* : *Pārsa* : *tya* : *adam* : *akunavam* : [15]*utamaiy* : *tya* : *pitā* : *akunauš* : *tyapatiy* : *ka*[16]*rtam* : *vainataiy* : *naibam* : *ava* : *visam* : *vašnā* : *A*[17]*uramazdāhā* : *akumā*
Saith Xerxes the King: By the favor of Ahuramazda, this ***Colonnade*** of All Lands I built. Much other good (construction) was built within this (city) Persepolis, which I built and which my father built. Whatever good construction is seen, all that by the favor of Ahuramazda we built.

6.1 G θὐρετρᾰ́ BEEKES 2010: 565f.

G nom npl θὐρετρᾰ́ 'portal; door' < PIE **dʰur-e-tr-e-h₂* ⇐ **dʰur-*.[4]

6.2.1 Homeric Record[5]

i. nom npl **θὐρετρᾰ́** (x3) DUNBAR 1880: 187

σ 384ff. εἰ δ' Ὀδυσεὺς ἔλθοι καὶ ἵκοιτ' ἐς πατρίδα γαῖαν,
αἶψά κέ τοι τὰ **θὐρετρα**, καὶ εὐρέα περ μάλ' ἐόντα,
φεύγοντι στείνοιτο διὲκ προθύροιο θύραζε.
[Odysseus:] 'If but Odysseus might return, and come to his native land, [385] soon would yonder ***doors***, right wide though they are, prove all too narrow for thee in thy flight out through the doorway.'

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[3] Transl. by KENT 1950.
[4] Or G θὐρετρᾰ́ < PIE **dhu̯or-e-tr-e-h₂*, if by Cowgill's Law.
[5] Transl. ad loc. by MURRAY 1919 and 1924.

φ 42ff. ἡ δ' ὅτε δὴ θάλαμον τὸν ἀφίκετο δῖα γυναικῶν
οὐδόν τε δρυΐνον προσεβήσετο, τόν ποτε τέκτων
ξέσσεν ἐπισταμένως καὶ ἐπὶ στάθμην ἴθυνεν,
ἐν δὲ σταθμοὺς ἄρσε, θύρας δ' ἐπέθηκε φαεινάς,
αὐτίκ' ἄρ' ἥ γ' ἱμάντα θοῶς ἀπέλυσε κορώνης,
ἐν δὲ κληῖδ' ἧκε, θυρέων δ' ἀνέκοπτεν ὀχῆας
ἄντα τιτυσκομένη. τὰ δ' ἀνέβραχεν ἠΰτε ταῦρος
βοσκόμενος λειμῶνι · τόσ' ἔβραχε καλὰ **θύρετρα**
πληγέντα κληῖδι, πετάσθησαν δὲ οἱ ὦκα.

Now when the fair lady [Penelope] had come to the store-room, and had stepped upon the threshold of oak, which of old the carpenter had skilfully planned and made straight to the line — thereon had he also fitted door-posts, and set on them bright doors—straightway she quickly loosed the thong from the handle and thrust in the key, and with sure aim shot back the bolts. And as a bull bellows when grazing in a meadow, even so bellowed the fair ***doors***, smitten by the key; and quickly they flew open before her.

χ 136ff. οὔ πως ἔστ', Ἀγέλαε διοτρεφές · ἄγχι γὰρ αἰνῶς
αὐλῆς καλὰ **θύρετρα**, καὶ ἀργαλέον στόμα λαύρης ·
καί χ' εἷς πάντας ἐρύκοι ἀνήρ, ὅς τ' ἄλκιμος εἴη.

[Melanthius:] 'It may not be, Agelaus, fostered of Zeus, for terribly near is the fair ***door*** of the court, and the mouth of the passage is hard. One man could bar the way for all, so he were valiant. '

ii. acc npl **θύρετρᾰ̆** (x1) PRENDERGAST 1869: 200

B 412ff. Ζεῦ κύδιστε μέγιστε κελαινεφὲς αἰθέρι ναίων
μὴ πρὶν ἐπ᾽ ἠέλιον δῦναι καὶ ἐπὶ κνέφας ἐλθεῖν
πρίν με κατὰ πρηνὲς βαλέειν Πριάμοιο μέλαθρον
αἰθαλόεν, πρῆσαι δὲ πυρὸς δηΐοιο **θύρετρα**,
῾Εκτόρεον δὲ χιτῶνα περὶ στήθεσσι δαΐξαι
χαλκῷ ῥωγαλέον · πολέες δ᾽ ἀμφ᾽ αὐτὸν ἑταῖροι
πρηνέες ἐν κονίῃσιν ὀδὰξ λαζοίατο γαῖαν.

[Agamemnon:] Zeus, most glorious, most great, lord of the dark clouds, that dwellest in the heaven, grant that the sun set not, neither darkness come upon us, until I have cast down in headlong ruin the hall of Priam, blackened with smoke, and have burned with consuming fire the ***portals*** thereof, and cloven about the breast of Hector his tunic, rent with the bronze; and in throngs may his comrades round about him fall headlong in the dust, and bite the earth.

7. Dissimilation

PIE *ʔ*u̯or-tr-o-m* >> PIE *ʔ*u̯or-t-o-m* > PSl. **u̯orto*.

7.1.1 Progressive Dissimilation (*r—r > r—ø):

i. PIE **h₂rǵ-r-os* (>> **h₂rǵ-os*) BEEKES 2010: 126
> Skt. ***ṛjrá-*** 'ruddy; quick'
>> G ἀ**ρ**γός 'shining white, brilliant; quick'

ii. PIE **bʰreh₂-tr-ieh₂-* (>> **bʰreh₂-t-ieh₂-*) DERKENS 2008: 60
> OCS БРАТРИЛА 'brothers'
>> Ru. *бр**а**тья* 'brothers', SCr. *бр**а**ћа / br**a**ća* 'brothers'

7.1.2 Regressive Dissimilation (*$r - r$ > ø $- r$):

i. PIE *$d\acute{r}k$+$h_2\acute{k}$**r**-u-ø (>> *d-$h_2\acute{k}$**r**-u-ø) KORTLANDT 1985
>> G δάκρῠ 'tear', OL *lacruma* 'tear', etc.
ii. PIE *$\acute{k}rth_2$-**r**-o-s (>> *$\acute{k}th_2$-**r**-o-s) PETERS 1993: 95ff.
> G καρθαρός >> G καθαρός 'clean', etc.

8 Conclusion #1

PIE full o-grade *$d^hu̯or$-
⇒ PIE agent o-stem *$d^hu̯or$-tr-o-
→ PIE nom npl *$du̯or$-tr-e-h_2
> G nom npl **θὐρετρᾰ́** 'portal; door'
>> PIE full o-grade *$du̯or$-
⇒ PIE agent i-stem *$du̯or$-tr-i-
→ PIE acc fsg *$du̯or$-tr-i-m
> OP acc fsg ***duvarθim*** 'colonnade; portico' ('gate')
> PIE full o-grade *$\text{ʔ}u̯or$-
⇒ PIE agent o-stem *$\text{ʔ}u̯or$-tr-o-
→ PIE nom mpl *$\text{ʔ}u̯or$-tr-$o(-)i$
>> PIE nom mpl *$\text{ʔ}u̯or$-t-$o(-)i$
> PBSl. nom mpl $u̯ortoi$
Lith. nom mpl ***vařtai*** 'gate'
Latv. nom mpl ***vàrti*** 'gate'
→ PIE nom npl *$\text{ʔ}u̯or$-tr-e-h_2
>> PIE *$\text{ʔ}u̯or$-t-e-h_2
> PBSl. nom npl $u̯orta$ʔ
> OPr. nom npl ***warto*** 'gate'
> PSl. nom npl ***u̯orta*** 'door; gate'

8 The Old Question

Question: Why does PIE *$d^hu̯or$- yield Skt. *dvā´r-* and not *dhvār-*?

8.1 **Answer #3:** Conflation with *vṛ-*

Skt. *dvā́r-* 'door' < Skt. **dhvā́r-* 'door' × ***vṛ-*** 'close'.

8.1.1 Skt. *vṛ-* MAYRHOFER 1996: 512f.

Skt. ***vṛ-*** 'close' < PIE *$Hu̯r$-.

Skt. ***ví vṛ-*** 'open' < PIE *du-i $Hu̯r$-.
Skt. ***ápa(-ā) vṛ-*** 'open' < PIE *h_2ep-o(+(H)e-h_1) $Hu̯r$-.

8.1.2 RV Evidence

POKORNY 1873: 613

Skt. ***dvaraḥ*** *(ápa)* ***avr̥̄not*** 'opened the door'; see RV III 31 1, X 120 8, X 139 6 in sec 3.1.1.
Skt. ***dvaraḥ*** *(ví, ápa-ā)* ***vr̥̄dhi*** 'open the door!'; see RV IX 45 3, IX 54 3, II 2 7 in sec. 3.1.1.

8.1.3 PIE *$H_{\underset{\frown}{u}}er$-

POKORNY 1959: 1150, 1160, LIV 227

PIE full *e*-grade ***$H_{\underset{\frown}{u}}er$-***
⇒ PIE *i̯e*-present stem *$H_{\underset{\frown}{u}}er$-$i̯e$-
⇒ PIE *i̯e*-present stem *h_2ep-*o*+$H_{\underset{\frown}{u}}er$-$i̯e$-
→ PIE 1sg ind praes act *h_2ep-*o*+$H_{\underset{\frown}{u}}er$-$i̯$-*o*-$h_2$
> L 1sg ind praes act *aperiō* 'open'
→ PIE 3sg ind aor act *(*h_1e-)$H_{\underset{\frown}{u}}er$-*t*
> Skt. 3sg ind aor act †*(a)var* (e.g. in *ā´var*) 'open'

PIE full *o*-grade ***$H_{\underset{\frown}{u}}or$-***
→ PIE 3sg ind pf act *$H_{\underset{\frown}{u}}e$-(H)$u_{\underset{\frown}{}}or$-*e*
> Skt. 3sg ind pf act *vavāra* 'open'
→ PIE iterative stem *$H_{\underset{\frown}{u}}or$-$ei̯e$-
⇒ PIE iterative stem *h_1ot+$H_{\underset{\frown}{u}}or$-$ei̯e$-
> OCS inf ОТ–ВОРИТИ 'open'

8.1.4. Conjecture

PIE *$H_{\underset{\frown}{u}}er$-, in fact, continues PIE *$d^{(h)}u_{\underset{\frown}{}}er$-.

8.1.5 Hypothesis

PIE *$d^hur̥̄s$ ***$d^hu_{\underset{\frown}{}}r̥̄$-$d^h$****i* 'close the closure (door)!'
> *d^hur-$r̥̄s$ ***$du_{\underset{\frown}{}}r̥̄$-$d^h$****i*
>> *****dur$-r̥̄s$ ***$du_{\underset{\frown}{}}r̥̄$-$d^h$****i*
> *dur-$r̥̄s$ ***ʔ$u_{\underset{\frown}{}}r̥̄$-$d^h$****i*
> Skt. *duraḥ vr̥̄dhi* 'close the door!'

9 Conclusion #2 (and Skt. *vr̥̄trá*)

PIE full *e*-grade ***$H_{\underset{\frown}{u}}er$-*** etc. see SEC. 8.1.3

PIE full *o*-grade ***$H_{\underset{\frown}{u}}or$-*** etc. see SEC. 8.1.3
⇒ PIE agent *o*-stem *$H_{\underset{\frown}{u}}or$-*tr*-*o*-
→ PIE nom npl *$H_{\underset{\frown}{u}}or$-*tr*-*e*-$h_2$
> PBSl. nom npl *$u_{\underset{\frown}{}}orta$*ʔ*
> OPr. nom npl ***warto*** 'gate'
> PSl. nom npl ***$u_{\underset{\frown}{}}orta$*** 'door; gate'

PIE zero-grade ***$H_{\underset{\frown}{u}}r̥̄$-***
⇒ PIE agent *o*-stem *$H_{\underset{\frown}{u}}r̥̄$-*tr*-*o*-
→ PIE nom msg *$H_{\underset{\frown}{u}}r̥̄$-*tr*-*o*-*s*
> Skt. nom msg ***vr̥̄tráḥ*** 'obstacle; Vr̥tra'

Abbreviations

*	reconstructed form	<<	*irregularly derives from*
†	inferred from	→	*forms*
>	*regularly yields*	←	*is formed from*
<	*regularly derives from*	⇒	*derives into*
>>	*irregularly yields*	⇐	*is derived from*

Alb.	Albanian	Latv.	Latvian	PGm.	Proto-Germanic
Arm.	Armenian	Lith.	Lithuanian	PIE	Proto-Indo-European
Av.	Avestan	OCS	Old Church Slavonic	Pl.	Polish
Blg.	Bulgarian	OE	Old English	PSl.	Proto-Slavic
CLuw.	Cuneiform Luwian	OHG	Old High German	Ru.	Russian
Cz.	Czech	OIr.	Old Irish	SCr.	Serbo-Croatian
Elfd.	Elfdalian	OL	Old Latin	Skt.	Sanskrit
Far.	Faroese	ON	Old Norse	Slk.	Slovak
G	Greek	OPr.	Old Prussian	Sln.	Slovenian
Gaul.	Gaulish	OS	Old Saxon	TB	Tocharian B
Go.	Gothic	PB	Proto-Baltic	Umb.	Umbrian
L	Latin	PBSl.	Proto-Balto-Slavic	YAv.	Young Avestan

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