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Begründet von Adalbert Kuhn
In Verbindung mit Claus Haebler herausgegeben von
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Ever since the discovery and first publication of the Lycian-Greek-Aramaic Trilingual from the Létōn sanctuary near Xanthos, the conclusion of the Lycian version has presented a crux: *pigerētejē me+i(i)+er+i+rh+i+ni+hati* : *sα:thne : pzzit+ii (N320, 42f.1)*. The corresponding Greek text has the lapidary and idiomatic epithetōs τὸ νέον τερας "P. shall be in charge/have the authority". The Aramaic text significantly has nothing here.

Günther Neumann has recently summarized and ably critiqued the many previous analyses and interpretations of this passage. By a careful weighing of the formal alternatives and by adding new arguments, he has achieved significant progress, severally circumnavigating the possibilities for a definitive solution. Building on insights credited to colleagues Peter Frei and Christian Marek, Neumann shows that the function of the final sentence in the Greek version is quite clear in the context of the administration of the Achemenids: it is on the one hand a "default powers" clause, reserving to Ptolemaios the satrap the authority to decide on anything not stipulated in the preceding document. At the same time, it also implies ratification by Ptolemaios of the decree itself.

As Neumann emphasizes, the Lycian equivalent of this Greek formula must lie in the clause containing *pigerētejē me+i(i)+er+i+rh+i+ni+hati*. As per Neumann, we have the name of the satrap in the dative, "chiefly doubled" by *-h* to *him*, the conjunction *me*, and a compound verb *er+i+rh+i+ni+hati* - "let loose of", hence with a recipient 'deliver over to'.

1) The equals-sign marks clitic boundaries, while a hyphen divides elements of compounds. The double period represents word dividers in the Lycian text.

1) Following Neumann, I now interpret *er* as "away" (matching Hittite *er*), while *er* probably is "together with", originally redundantly marking the starting point of the action (cf. Hittite kattan er* *ata* narne, lit. 'release away from next to').

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Nemmerscopolis compared Latin: De ferr. "Iron (or) Soldier (power)."

Since the only known present time reference of the Iron Age, must be
considered, it is not possible to make any meaningful comparison.

We now have a problem. The Lycian equivalent of our Greek words
for war, pello, and for peace, pello. This is a well-known fact, that
the Lycian language and culture were the same as those of the
Greeks. However, the Lycian language was not spoken in the
Greek world, but only in the Lycian region.

The remaining difficulty lies in the fact that we cannot put together
sufficiently the Lycian and the Greek texts. We have a number of
known sentence initials, but they do not yield good sense.

Therefore, we refer to the Lycian temple authority, which is the
supreme temple authority. They shall refer to Pisdoros, which is the
supreme temple authority in Pisidia. In the king's case, the
supreme temple authority shall refer to the Lycian temple authority.

(1) The Lycian temple authority is the king's authority. The
king's authority is the supreme temple authority. The supreme
temple authority is the supreme temple authority in Pisidia.

We refer to the Lycian temple authority in Pisidia, which is the
supreme temple authority. They shall refer to Pisdoros, which is the
supreme temple authority in Pisidia.

(2) The Lycian temple authority is the king's authority. The
king's authority is the supreme temple authority. The supreme
 temple authority is the supreme temple authority in Pisidia.

We refer to the Lycian temple authority in Pisidia, which is the
supreme temple authority. They shall refer to Pisdoros, which is the
supreme temple authority in Pisidia.

(3) The Lycian temple authority is the king's authority. The
king's authority is the supreme temple authority. The supreme
 temple authority is the supreme temple authority in Pisidia.

We refer to the Lycian temple authority in Pisidia, which is the
supreme temple authority. They shall refer to Pisdoros, which is the
supreme temple authority in Pisidia.

(4) The Lycian temple authority is the king's authority. The
king's authority is the supreme temple authority. The supreme
 temple authority is the supreme temple authority in Pisidia.

We refer to the Lycian temple authority in Pisidia, which is the
supreme temple authority. They shall refer to Pisdoros, which is the
supreme temple authority in Pisidia.