Sonderdruck aus:

DIE SPRACHE
Zeitschrift für Sprachwissenschaft

Im Auftrag der Wiener Sprachgesellschaft herausgegeben von Heiner Eichner
unter Mitwirkung von
Hans Christian Luschützky, Robert Nedoma, Oskar E. Pfeiffer, Klaus T. Schmidt und Chlodwig H. Werba

Redaktion: Robert Nedoma

47 (2007/2008) 2

Wiener Sprachgesellschaft
Harrassowitz Verlag · Wiesbaden
DIE SPRACHE ••• Bd. 47 (2007/2008), Heft 2

Aufsätze

MELCHERT, H. CRAIG
Neuter Stems with Suffix *(-e)n- in Anatolian and Proto-Indo-European

NEDOMA, ROBERT
Abbildungen und Nachbildungen des unbeschä digten Runen- rings von Pietroassa: Addenda (II)

STÜBER, KARIN
Subjektkodierung bei infiniten Komplementen im Altirischen: Syntax, Semantik, Pragmatik

VILLANUEVA SVENSSON, MIGUEL
Indo-European Middle Root Aorists in Anatolian (Part I)

WACHTER, RUDOLF
Persephone, the Threshing Maiden

ZEHNDER, THOMAS
Die Etymologie von vedisch pārā- n. ‘das andere Ufer’

Rezensionen

Mayrhofer, Manfred, Die Fortsetzung der indogermanischen Laryngale im Indo-Iranischen (KARIN STÜBER)

244–247

Das Ratirahasa des Kokkoka und der Anahtaralga des Kalyānapamalla. Zwei indische Lehrbücher der Liebeskunst, tr. Klaus Mylius (MANFRED MAYHOFER)

242–243

Mylius, Klaus, Wörterbuch Deutsch–Päli (MANFRED MAYHOFER)

239–242

Ó Cumáin, Brian, The Irish of Iorras Aithneach, County Galway. I–IV (MÄRE NI CHARRA)

247–250


Register Bd. 47 (2007/2008), Heft 1–2

PRAUST (KARL)

251–259


Schmidt 1979 = Sagen aus dem Isarwinkel, ed. Willibald Schmidt (Bad Tölz 1936) 1979.


Seminar für Klassische Philologie (Indogermanistische Bibliothek) • Universitàt Basel • Nadelberg 6–8, CH-4051 Basel
E-Mail: rudolf.wachter@unibas.ch

[Correkturnote (ad S. 170): Die im letzten Absatz angeführte Stelle Yt. XIII,71 ist unseres Erachtens als "yaha.nā satam" [...] "parānākā niṣatam hīyā as if a hundred [...] of sheaves would be beaten down" zu fassen. — Ed. (Chlodwig H. Werba, Heiner Eichner).]
Hiite a small group of deverbative action/result nouns with a suffix -parv. The pre-Hitt. *-ak-dan is attested in the Hittite texts (e.g., Hitt. H.L. and /H.L. H.L. 'deal, death, fear,' for *Telecos) and /H.L. H.L. for *Parv. 1.30: To be inferred from the internal structure of the word, the stem *Parv. 1.30 is likely to be derived from a root *Parv. 1.30. The base *Parv. 1.30 is probably a verb *Parv. 1.30 meaning "to make," "to give," or "to bring." The first two nouns cited show an invariant stem *Parv. 1.30, *Parv. 1.30, and *Parv. 1.30.

A pre-Hitt. *-ak-dan, which is also attested in the Hittite texts (e.g., Hitt. H.L. and /H.L. H.L. 'deal, death, fear,' for *Telecos) and /H.L. H.L. for *Parv. 1.30. The base *Parv. 1.30 is probably a verb *Parv. 1.30 meaning "to make," "to give," or "to bring." The first two nouns cited show an invariant stem *Parv. 1.30, *Parv. 1.30, and *Parv. 1.30.

1.30: To be inferred from the internal structure of the word, the stem *Parv. 1.30 is likely to be derived from a root *Parv. 1.30. The base *Parv. 1.30 is probably a verb *Parv. 1.30 meaning "to make," "to give," or "to bring." The first two nouns cited show an invariant stem *Parv. 1.30, *Parv. 1.30, and *Parv. 1.30.

Hittite genitive and Hittite genitive-ablative construction in Hittite. The genitive-ablative construction in Hittite is used to express both possession and accompaniment. The genitive-ablative construction is formed by placing the genitive case after the noun, e.g., Hitt. H.L. H.L. 'deal, death, fear,' for *Telecos) and /H.L. H.L. for *Parv. 1.30. The base *Parv. 1.30 is probably a verb *Parv. 1.30 meaning "to make," "to give," or "to bring." The first two nouns cited show an invariant stem *Parv. 1.30, *Parv. 1.30, and *Parv. 1.30.

1.30: To be inferred from the internal structure of the word, the stem *Parv. 1.30 is likely to be derived from a root *Parv. 1.30. The base *Parv. 1.30 is probably a verb *Parv. 1.30 meaning "to make," "to give," or "to bring." The first two nouns cited show an invariant stem *Parv. 1.30, *Parv. 1.30, and *Parv. 1.30.

Hittite genitive and Hittite genitive-ablative construction in Hittite. The genitive-ablative construction in Hittite is used to express both possession and accompaniment. The genitive-ablative construction is formed by placing the genitive case after the noun, e.g., Hitt. H.L. H.L. 'deal, death, fear,' for *Telecos) and /H.L. H.L. for *Parv. 1.30. The base *Parv. 1.30 is probably a verb *Parv. 1.30 meaning "to make," "to give," or "to bring." The first two nouns cited show an invariant stem *Parv. 1.30, *Parv. 1.30, and *Parv. 1.30.

1.30: To be inferred from the internal structure of the word, the stem *Parv. 1.30 is likely to be derived from a root *Parv. 1.30. The base *Parv. 1.30 is probably a verb *Parv. 1.30 meaning "to make," "to give," or "to bring." The first two nouns cited show an invariant stem *Parv. 1.30, *Parv. 1.30, and *Parv. 1.30.

Hittite genitive and Hittite genitive-ablative construction in Hittite. The genitive-ablative construction in Hittite is used to express both possession and accompaniment. The genitive-ablative construction is formed by placing the genitive case after the noun, e.g., Hitt. H.L. H.L. 'deal, death, fear,' for *Telecos) and /H.L. H.L. for *Parv. 1.30. The base *Parv. 1.30 is probably a verb *Parv. 1.30 meaning "to make," "to give," or "to bring." The first two nouns cited show an invariant stem *Parv. 1.30, *Parv. 1.30, and *Parv. 1.30.

1.30: To be inferred from the internal structure of the word, the stem *Parv. 1.30 is likely to be derived from a root *Parv. 1.30. The base *Parv. 1.30 is probably a verb *Parv. 1.30 meaning "to make," "to give," or "to bring." The first two nouns cited show an invariant stem *Parv. 1.30, *Parv. 1.30, and *Parv. 1.30.

Hittite genitive and Hittite genitive-ablative construction in Hittite. The genitive-ablative construction in Hittite is used to express both possession and accompaniment. The genitive-ablative construction is formed by placing the genitive case after the noun, e.g., Hitt. H.L. H.L. 'deal, death, fear,' for *Telecos) and /H.L. H.L. for *Parv. 1.30. The base *Parv. 1.30 is probably a verb *Parv. 1.30 meaning "to make," "to give," or "to bring." The first two nouns cited show an invariant stem *Parv. 1.30, *Parv. 1.30, and *Parv. 1.30.

1.30: To be inferred from the internal structure of the word, the stem *Parv. 1.30 is likely to be derived from a root *Parv. 1.30. The base *Parv. 1.30 is probably a verb *Parv. 1.30 meaning "to make," "to give," or "to bring." The first two nouns cited show an invariant stem *Parv. 1.30, *Parv. 1.30, and *Parv. 1.30.

Hittite genitive and Hittite genitive-ablative construction in Hittite. The genitive-ablative construction in Hittite is used to express both possession and accompaniment. The genitive-ablative construction is formed by placing the genitive case after the noun, e.g., Hitt. H.L. H.L. 'deal, death, fear,' for *Telecos) and /H.L. H.L. for *Parv. 1.30. The base *Parv. 1.30 is probably a verb *Parv. 1.30 meaning "to make," "to give," or "to bring." The first two nouns cited show an invariant stem *Parv. 1.30, *Parv. 1.30, and *Parv. 1.30.

1.30: To be inferred from the internal structure of the word, the stem *Parv. 1.30 is likely to be derived from a root *Parv. 1.30. The base *Parv. 1.30 is probably a verb *Parv. 1.30 meaning "to make," "to give," or "to bring." The first two nouns cited show an invariant stem *Parv. 1.30, *Parv. 1.30, and *Parv. 1.30.

Hittite genitive and Hittite genitive-ablative construction in Hittite. The genitive-ablative construction in Hittite is used to express both possession and accompaniment. The genitive-ablative construction is formed by placing the genitive case after the noun, e.g., Hitt. H.L. H.L. 'deal, death, fear,' for *Telecos) and /H.L. H.L. for *Parv. 1.30. The base *Parv. 1.30 is probably a verb *Parv. 1.30 meaning "to make," "to give," or "to bring." The first two nouns cited show an invariant stem *Parv. 1.30, *Parv. 1.30, and *Parv. 1.30.

1.30: To be inferred from the internal structure of the word, the stem *Parv. 1.30 is likely to be derived from a root *Parv. 1.30. The base *Parv. 1.30 is probably a verb *Parv. 1.30 meaning "to make," "to give," or "to bring.” The first two nouns cited show an invariant stem *Parv. 1.30, *Parv. 1.30, and *Parv. 1.30.
Neuter Stems with Suffix "-(e)n-

Discussion of the problem of *en-stems must also include the Proto-Indo-European word for 'name' and the family of words represented by Grk. στῦμα (neuter) and Av. stamanam (masc.; acc. sg.) 'mouth' and Hitt. ištama(n)/ištamin- (animate) 'ear' and CLuv. tām(m)jan- (neuter) *'ear; hearing; renown' (on the formation of the last see Oettinger 2003, 147 ff. with refs.). I remain unpersuaded by the arguments of Stüber (2000) for an acrostic en-stem *h₂nóm-n- and retain the analysis of 'name' as a proterokinetic men-stem: *h₂nēh₂-m- "hearing". (Schindler 1975, 263; Peters 1980, 244 note 198; et al.). Although Anatolian has entirely eliminated the full grade of the weak stem shown by OCS imeg and Olr. amm(a)e (see further below), the zero-grade root of the proterokinetic weak stem is reflected in HLuv. ā-tāh₂-ē-zi and Lyc. alāma < *h₂gh₂-mn-.

On the other hand, as argued by Oettinger (2003, 148 ff.; forthc.), the word for 'mouth; ear' reflects (virtual) preforms *(s)tómh₂-y, *(s)tómh₂-ēn- and *(s)tómh₂-ōn- (with a suffix "-en-". These represent derivatives of the root *(s)tóm-t- 'to cut', and both body part names are based on an original sense *(s)lit, aperture' (thus with Wennerberg 1972, 30 ff. with note 46). One crucial piece of evidence for this analysis (and for the required assumption of an s mobile otherwise unattested in this root) has previously been overlooked. CLuv. KÁš-tumant- 'gateway' can only be analyzed as a determinative compound *(s)mouth aperture' (i.e. an aperture shaped like an open mouth), where -tumant- preserves the older sense.

However, the phonetics of the scenario sketched in Melchert (1994, 82 f.) must be seriously revised. First, the Lycian word must be read as alām-a with an "-l-" (contra, e.g., Melchert 2004, 1). Second, it is now clear that the HLuvian signs conventionally transliterated tæ, taš and tæ, tæ, represent a voiced coronal consonant reflecting the partial merger of t̩l, t̩l and intervocalic t̩l: see Rieken 2008; Yakubovich 2009, 13 f. (Yakubovich argues for a flap [l], but a retroflex [r] or other sound is also possible). There is thus no basis for a dissimilation of *t̩l to d (Lydian étamv of uncertain meaning does not belong here). There was after loss of laryngeals rather a dissimilation of *(s)m- > lam- (with a sound identified in word-initial position with l̩l in both Hittite and Luvian) and of *(s)m- > *qam- in similar word-position. Hittite levelled the strong stem in lám- lamn- (reflected indirectly also in HLuv. lāmniya-/ 'call'), while the Luvo-Lycian noun lāma; man- l represents either a 'blend' of the strong and weak stems or shows anaptyxis.

There are in principle two possible accounts for the attested distribution of en-stems. First, there was a pre-IE productive type of action/result noun with suffix *en-. Second, the only productive type was that with the suffix *men-. The suffix *en- of limited existence was secondarily extracted from instances of *men- due to the effects of minor PIE (and probably still post-IE) synchronic phonological rules. I will argue here for the second analysis, following separate suggestions of Jens Rasmussen and Alan Nussbaum.

Rasmussen (1999/II, 647) argues that Olr. neim ‘poison’ reflects *nêm-m- mg, an action/result noun *'gift' from *nemt- ‘alloit’, via *nêmty with a Proto-Indo-European reduction of geminate */m/ to */-m/ (for the semantics compare NHG Gif(t). While the more productive pattern for neuter men-stems is proterokinetic, Grk. σουμa 'lid, cover' < *peh₂- ‘protect’ shows that there were some neuter men-stems with acrostic ói-ification. We may therefore likewise assume that an underlying sequence *(s)tómh₂-mg/ *cut, slit’ first lost the laryngeal by the ‘Saussure-Hirt effect’ and *(s)tómmy was then regularly reduced to *(s)tōmym, the direct source of Grk. σουμα. In similar fashion a hysterokinetic stem *(s)tómh₂-mén-/ with nom. sg. *(s)tómh₂-mén-/ (with o-vocalism of the root after the acrostatic neutral, as per Oettinger forthc.) would have led regularly to *(s)tōmēn-], *(s)tōmēc-, the source of Hitt. ištamin- with nom. sg. ištamina (see Oettinger 2003, 145 ff.).

Oettinger also derives Av. stamamam from the same preform, explaining the lack of length in the first vowel expected by Brugmann’s Law by shortening in an antepenultimate syllable. It is by no means certain that the Avestan shortening rule would apply in this word (see de Vaan 2003, 131), so one should also consider an alternative account. Since the secondary meaning...
‘mouth’ is attested in Avestan, Greek and indirectly in Germanic, it surely
developed already in Proto-Indo-European alongside the basic sense ‘slit,
opening’.

On the other hand, the use as ‘ear’ is likely a peculiarly Anatolian
innovation from ‘slit, opening’, which as per above also must have per-
sisted, as shown by CLuv. *kāš-tumnant- ‘gateway’.

Therefore despite appearances the Avestan and Hittite animate stems may
well represent independent formations instead of a common preform. As sug-
gested to me by Alan Nussbaum, Av. stamanum could thus reflect a virtual
*stamh₂-ēn-, a ‘regular’ hysterokinetic strong stem with zero-grade root, ana-
logical to a weak stem *stamh₁-n- reduced from *stamh₂-um- by the process de-
scribed below.

The type of Hitt. lagan- and Lat. unguen clearly cannot be explained by a
rule simplifying geminate *-/mn-/. For these I adopt a suggestion of Alan
Nussbaum, who has reminded me of the minor Proto-Indo-European rule by
which *-m- is deleted when it appears between an obstruent and non-syllabic
*n. Two well-known examples cited are Skr. gen. sg. ásmas < *h₂s(e)k-umn-ěs
vs. nom. sg. ásmā < *h₂s(e)k-mō and Skr. buddhā - ‘bottom, base, foot’ <
*h₂budh-m-đ- (see Mayrhofer 1988, 159; 1993, 228 f. with refs.). It is strik-
ing that all of the Anatolian neuter examples for an apparent suffix *-en-
involve roots ending in an obstruent (including laryngeal), none in a sonorant.

We may thus assume for ‘ointment, salve’ an original Proto-Indo-
European acrostic paradigm (following Stüber 2000): *h₂sōmngʷ-mp-, *h₂sōmngʷ-
mn-. The latter before endings with initial vowel would have regularly to
*h₂sōmngʷ-n-, after which the nom.-acc. was leveled to *h₂sōmngʷ-y, whence Lat.

10 Assuming such coexisting meanings is not problematic, since the use for ‘mouth’ was probably colloquial and possibly derogatory. The use of ‘trap’ in English for ‘mouth’ has existed since at least the late 18th century with no effect on the core meaning.

11 Whether Hitt. šaman- could likewise be derived from a zero-grade *stamh₂-ēn- is unclear to me. I insist that all the attested forms for ‘mouth’ and ‘ear’ can be deri-
ved ultimately from a *men-stem.

12 We owe the discovery of this rule to Johannes Schmidt (1895, 87 ff.). As Andrew
Byrd points out to me, the commonly assumed iterative right-to-left rule for syllabi-
ﬁcation of sonorants in Proto-Indo-European makes wrong predictions in some cases
(see the discussion by Kobayashi 2004, 22 ff.). CLuv. m(a)nāri (mmadīli) ‘sees’ and
Grk. mē̂na ‘memorial’ show that [mn] was a permissible onset in Proto-Indo-Euro-
pean and thus a sequence such as *h₂budum-mn- would have resulted in *h₂budum-mn- with non-syllabic *m. However, the cluster [mn] would have been perceptually dif-
cult medially after another consonant, leading to the widespread deletion of one of
the two nasals as described by Schmidt.

13 As Norbert Oettinger has reminded me, this case with evidence from Germanic,
Celtic and Italic could well represent a ‘Northwest Indo-European’ innovation.

14 I assume the presence of a laryngeal for two reasons. First, I consider cognate Lat.
sagina ‘fattening’ (cf. for the type rapīna ‘plundering’ but also secondarily ‘plun-
der’). Second, because the contrast between CLuv. sīdhwa- ‘sour, bitter’ with initial s- < *sēdh₂wo- and CLuv. dūr/dun- with initial đ- < weak stem *sēd₂un- compels me to conclud-
that the peculiar development of initial s > đ- in Luvian somehow reﬂects in all
instances a word-initial sequence *sH-. For proof that Hitt. sēđar and CLuv.
dūr/dun- ‘urine’ must continue a PIE *s-∗-sēau Le-Feuvre 2007. Likewise then, as has of-
ten been suggested, Hitt. sē₃hd₃wa- – Luv. te₃w₃ – Lyc. tew– ‘eye’ is to be derived from *sē₃hd₃k- (after Rieken 1999, 59 f. contra Melchert 1994, 61 et alibi). Space does not allow a full discussion of this complex problem here. I stress only that the rule delet-
ing *m- requires only one preceding obstructant (*fr-TvmV-), so the presence or
absence of a laryngeal in the root of ‘fat’ is irrelevant to the proposed derivations here
from an original *men-stem.

15 The long vow in Hitt. gen. sg. šaknāš (OS) might seem to argue for this alternative,
but dat.-loc. lamnī ‘moment, time’, securely from an original acrostic paradigm
*mōnt-, *mēn-n., shows that the type could also secondarily acquire ending accent
in the weak cases (cf. Kloeckhorst 2008, 519).

16 I personally ﬁnd it likely that by the time of its creation this noun was derived from a
base already without an *-m-. For the productivity of this kind of hysterokinetic
collective in Anatolian compare the *h₂d(e)pr ‘sales, commerce’ reﬂected by Hitt. ḫap-
ted by Oettinger, but one cannot exclude a mere formal renewal with no change in meaning, as in the case of */stomh₂-mén/- beside */stomh₂-mq/ 'slit, opening' discussed above.

Rieken (1999, 283 ff.) has presented indirect evidence for original pro-terokinetic inflection in Hittite  šahhan- 'service obligation', namely  ishanittar-, 'relative by marriage', 17 built on the original weak stem of the paradigm of  šahhan- 'binding, union'. If the latter word is an inner-Anatolian creation, as seems likely, we may posit a virtual */sēh₂-mq, */sēh₂-mn-ēs/. The latter was reduced regularly to */sēh₂-n-V- (whence the  išhan- in  ishanittar-). The nom.-acc. was leveled to */sēh₂-ū, and this was then generalized in  šahhan- (as in 'name' above). Compare the similar analysis (without */m-) by Kloekhorst (2008, 692).

Note that the evidence presented by Rieken for root ablaut in this example supports the idea that it is relatively old among the Hittite nouns in -an, while CLuv.  šahhan-za 'obligation' and its derived verb  šahhanišša- 'impose a service obligation on' also suggest that this noun is older than pre-Hittite. I therefore find it plausible that  šahhan- could have served as the model for the few other deverbal nouns in Hittite and Luvo-Lycian. Since all nouns that descriptively appear to reflect a suffix -en- can apparently be accounted for as originating in -en-, I conclude that there probably was no independent Proto-Indo-European primary suffix -en- that formed action/result nouns.

Bibliography


piriya- *market; city’ and less certainly ḫušdēr ‘twigs; splinter’ (on which see now Rieken 1999, 346 f.).

17 However,  išhanatalla- means ‘murderer’ and is derived from the word for ‘blood’: see Groddek 2007, who also shows that a noun *išhailli- does not exist.


Kobayashi 2004 = Masato Kobayashi, Historical Phonology of Old Indo-Aryan Consonants (= Study of Languages and Cultures of Asia and Africa Monograph Series 42; Tokyo 2004).


KUB 1 = Keilschrifturkunden aus Boghazkoi (Berlim 1921 ff.).


Melchert 1999 = —, Hittite karzan- “basket of wool”. In: Studi e Testi. II, ed. Stefano de Martino / Fiorella Imparati (= Eothen 10, Firenze 1999), 121–133.


Rieken 1999 = Elisabeth Rieken, Untersuchungen zur nominalen Stammbildung des Hethitischen (= StBoT 44; Wiesbaden 1999).


Starke 1990 = Frank Starke, Untersuchung zur Stammbildung des keilschrift-luwischen Nomens (= StBoT 31; Wiesbaden 1990).


Die Etymologie von vedisch
pārā- n. ‘das andere Ufer’

THOMAS ZEHNDER

1. Ausgangslage

Vedisch pārā- ist ein Substantiv, das primär ‘das andere (jenseitige) Ufer’ von Gewässern bezeichnet, nämlich, entsprechend den geographischen Gegebenheiten des frühvedischen Siedlungsraums im gebirgigen Nordwesten des indischen Subkontinents, vor allem von Flüssen.

In sekundärer Übertragung heisst pārā- dann auch ‘die andere Seite, das andere Ende’ in einem allgemeineren Sinn, etwa auf eine Gefahr (duritā-), einen Raum (ṛdās-), die Nacht (s. Beispiel (3)) oder einen zu gehenden Weg bezogen:

1. RV V,54,104 sadyo asyānādhvanah pārām āśūthā ‘am selben Tag noch erreicht ihr (: die Maruts) das andere Ende dieses Weges’.

Eine besondere Relevanz hat das andere Ufer dort, wo man es erreichen kann, nämlich an Fürten:

2. AVP II,19,1ab yadi gādhānāṃ yadi nāvyānāṃ 1 nādānāṃ pāre nṛpati sakāh naḥ ‘Ob sich unser Gebiet und Bundesgenosse am anderen Flussufer von Fürten, ob (am anderen Ufer) von Fährüberfahrten befindet …’ (vgl. Zehnder 1999, 61).

Die Handbücher weisen pārā- als Neutrum aus (s. z.B. Böhtlingk / Roth IV, 666b). Anhand des vedischen Materials lässt sich das Genus allerdings nicht auf Anhieb bestimmen, typische Kontexte verwenden das Wort im Richtungssakkusativ pārām ‘ans andere Ufer’ und im Lokativ pārē ‘am anderen Ufer’, die auch einem Maskulinum zugehören könnten. Aus einer vedischen Stelle geht das neutrale Genus aber deutlich hervor:

3. AVŚ XIX,7,2ab (= AVP VI,20,2ab) nā yasyāḥ pārāṃ dādāye nā yōvuvad 1 vāsvam asyām niḥsate yād ējati ‘Deren (: der Nachtw) anderes Ende nicht sichtbar ist, (und) nicht das abweisende (yōyuvat), in dieser geht alles, was sich regt, zur Ruhe’.


Im Auftrag der Wiener Sprachgesellschaft herausgegeben von HEINER EICHNER unter Mitwirkung von HANS CHRISTIAN LUSCHÜTZKY, ROBERT NEDOMA, OSKAR E. PFIEFFER, KLAUS T. SCHMIDT und CHLODwig H. WERBA.

Anschrift: Institut für Sprachwissenschaft der Universität Wien, Dr.-Karluv-Ring 1, A-1010 Wien, Österreich.


Eingelassene Manuskripte unterliegen einem Begutachtungsverfahren durch mindestens zwei peer reviewers. Über die Annahme entscheidet das Herausgeberkollegium.

Die Aufnahme von Repliken und persönlichen Erklärungen wird prinzipiell abgelehnt; die Autor(innen) sind ihrerseits zu einer streng sachlichen Formalisierung angehalten.

© Wiener Sprachgesellschaft, Wien 2010
Gedruckt mit Unterstützung des Bundesministeriums für Wissenschaft und Forschung, Wien.


Satz: Robert Nedoma
Druck und Verarbeitung: AZ Druck und Datentechnik GmbH, Kempten

Printed in Germany
www.harrassowitz-verlag.de
ISSN 0376-401X